A. C. LOCKE

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Worlds' Crisis

AND SECOND ADVENT MESSENGER,

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

MY LIFE.

I think upon the weary days,
When o'er this earth I walked alone;
My heart had known no songs of praise,
A Savior's love to me unknown.

But now the blood that Calvary gave
Washed out the sins that wrapped me o'er;
I sunk beneath the cleansing wave,
And rose to live forevermore.

By prison wall no more I'm bound,
I lean upon the Pure and True;
His love my life hath wreathed and crowned,
And all of earth hath bloomed anew.

My care upon His arm I cast,
That mighty arm, so strong to save;
Life's desert now is in the past,
My bark is on the bounding wave.

And while upon life's sea I sail,
The fiercest storm may not o'erwhelm;
I will not fear the rudest gale,
For Judah's Zion guides the helm.

And though the martyr's fire should burn,
And wrath her cup of wo should fill;
Through all I never more will turn
My longing gaze from Zion's hill.

The Sun of Righteousness will shine
Around me through the deepest gloom,
And cloudless skies will yet be mine,
For Eden's flowers again shall bloom.

And Judah's Lion soon will come,—
His garment crimson with the stain
Of rebel blood,—to gather home
His saints, and ever with them reign.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

WHERE ARE THE DEAD?

MR. EDITOR:—*Dear Sir*,—I saw in your paper an article headed by the solemn inquiry, "Where are the dead?" The writer says, it cannot be denied that the Scriptures are more silent on this subject than we could desire. But why, I ask, does he arrive at this conclusion? Is it not because there is a popular and almost universal belief in a doctrine relative to the state of the dead between death and the resurrection, that is not at all drawn from the word of the Lord? Therefore we look in vain for Scripture to throw light on an idea that is not founded on its authority; though it has found its way into the christian church as the tares among the wheat.

Will you allow me to draw some fragments from the storehouse of God's word, that will throw some light on the subject now before us? In order to do this, let us go back to the beginning of the history of our race. "And God said, let us make man in our image, after our likeness."—Gen. 1: 26. While we consider this most interesting part of creation, let us endeavor to get the scriptural idea of what is meant by the word *man*. We read in Gen. 2: 7, "And the Lord God formed man of the dust of the ground." Then are we not most assuredly taught that the being that God purposed to make, the being that God did make, and called man, he made of the dust of the ground? I know that we are told by some, that the thing that God made of dust was nothing but the casket that contained the jewel, the body that contained the man. But, candid reader, do you see anything in this passage of God's word to give any such idea? Strange, indeed, that the inspired writer should give us such a clear account of the formation of the casket, and say nothing about the formation of the jewel; and stranger still that the casket should be made in the image of God, and the jewel be left to bear an image of we know not what. Bear in mind that the one God made in his own image, and called *man*, was made of dust; and we read of nothing else being made in the image of God. But I would remark here, that we are not to suppose that the dust thus used remained inorganic matter, but was made flesh and blood, bones and sinews, with all the apparatus ready for working. But, as yet, there was no *life* in it. "And the Lord God . . . breathed into his nostrils the breath of life, and man became a living soul." Some try to make it appear that in some mysterious way a soul was breathed into him at this time; and some say that the breath was the soul. If either of these sayings are true, what image did the soul receive? for the thing that was to be made in the image of God, the text says was already made, and made "of the dust of the ground." The breath was the only thing wanted, and that not to make an addition to the creature, but simply to set him in motion; and in whatsoever we find this breath to be, we find life and motion, and without it "as the one dieth, so dieth the other; yea, they have all one breath."—Eccl. 3: 19. Besides all this, the Word says that it was *man* that "became a living soul," not the breath, nor any spiritual substance; but man that was made "of the dust of the ground." He it was that became "a living soul."

But again, we are told that man is the only earthly creature that is said to have a soul. I ask if the words "living soul," that apply to man in the text already quoted, are not a translation of the same Hebrew words as "living creature," as applied to the creatures that the waters and the earth brought forth, as we read in Gen. 1: 21, 24? As "living soul" and "living creature" are translations of the same words, the one may be substituted for the other, as both mean the same thing. To this agrees another scripture: "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every *living soul* died in the sea." Rev. 16: 3. Thus we cannot see that there is to be any importance attached to the words "living soul" more than to the word "living creature," as both are used to signify man, and both are used to signify a lower order of beings.

Again, we learn from the word of the Lord where the dead are; for God said to the man that had become a "living soul," "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3: 19. Abraham acknowledged that he was but dust and ashes. Not a word about a part of him being made of spirit, though he had the power of thought, and did commune with God; for he said, "I have taken upon me to speak unto the Lord, which am but dust and ashes."—Gen. 18: 27.

But where are the dead? is the question now before us. Hear the answer that Job gives to this question: "Man lieth down, and riseth not, till the heavens be no more; they shall not awake nor be raised out of their sleep."—Job 14: 12.

A man said to me, "Where you can find one passage to prove your doctrine, I can find one or more to contradict it." I do not so learn the Scriptures. I have not time now to consider many of the passages referred to, but will glance at one or two of them, that seem to be chiefly relied on. First, the thief on the cross had the promise of being with Christ in Paradise on the day that they were crucified. There are so many different notions about the place or state called Paradise, that it is not necessary to notice them; but if it means heaven, or the place where God is, then it is evident that Christ did not go there at that time; for on the third day after he had risen from the dead, he said to Mary, "Touch me not, for I am not yet ascended to my Father." Thus Christ sets aside the idea that he and the thief were to go to God immediately from the cross; but if we let the word "day" have reference to the time that the promise was made, and not to its fulfillment, then on that day Christ foretold that the thief should be with him in paradise. Then the scripture harmonizes.

Now let us look at the parable of the Rich Man and Lazarus. Christ taught the people by parables, and we are told in one place, that "without a parable spake he not unto them." The Rich Man clearly represents the Jewish nation, or the priesthood. There was the purple and fine linen, the sumptuous living from day to day, while all around were looked upon as poor, despised Gentiles. This idea is given almost to the letter in the case of the woman of Canaan. She "cried unto him (Christ), saying, have mercy on me, O Lord, thou son of David. My daughter is grievously vexed with a devil. And he answered him not a word. And his disciples came and besought him, saying, send her away, for she crieth after us; but he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me; but he answered and said, it is not meet to take the children's bread and to cast it to dogs. And she said, truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." O what discouragement this poor woman met with up to this time! but now what a cloud of blessings is about to burst upon her devoted head, when the Savior undisguised his sympathizing heart, saying, "O woman, great is thy faith; be it unto thee even as thou wilt." Who can imagine the blessedness she felt, when thus she knew the Lord. She had found her way into Abraham's bosom, or the gospel church. But what does he say to those who are Israelites, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the promises? "Woe unto you, Scribes, and Pharisees, hypocrites. . . . Ye serpents, ye generation of vipers; how can ye escape the damnation of hell? . . . Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." I leave the reader to make the contrast between these two cases. Abraham's bosom represents the one, and torment the other.

Let us now go to the grave of Lazarus, of Bethany, who actually had died. Where was he? Jesus said, "Where have you laid him?" Did any one say he had gone to heaven? or did the Savior say that Lazarus was beloved by him, and therefore had gone to heaven, and was now one of that happy throng that stood before the throne? Not a word in the whole narrative to give any such idea. Though he loved the whole family, he had no such consolation to offer as is now offered to those who mourn for the dead; but he went with them to the grave, and that proved to be the place where the dead was; for when Jesus had "cried with a loud voice, . . . he that was dead came forth." Now we have an answer to the question, "Where are the dead?"

The apostle Paul never offered any such consolation to the Thessalonians as we hear at the present day, but he comforted them in view of the resurrection, saying, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Will Paul tell us why they should not sorrow? Is it because their friends have gone to heaven? Not a word about any such thing, for this is his language: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Thus we see that the consolation given by the apostle was not that their souls have gone to heaven; but if God raised up Jesus from the dead, he will also raise from the dead them that sleep in Jesus. But where do we get the idea that the soul is to come from heaven, or any where else, to be re-united to the body? We do not get it from the Bible. It is not to be found there.

The apostle makes the resurrection the very foundation on which all our hopes of eternal life depend; for he says, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Why, Paul, are we not taught that those who fall asleep in Christ go right to heaven? and can they perish there, even if there should be no resurrection? Are the dead in a perishable condition? Paul says, yes, they perish, if there is no resurrection. Then are they in heaven? The Bible says, no, "If I wait, the grave is mine house." And in the grave they found Lazarus waiting for the resurrection.

How often do we hear men say, when the righteous die, that they have gone to their reward. But Paul said, after all his labor and toil in hunger and thirst, and cold and nakedness, "What advantageth it me if the dead rise not?" Now if the apostle expected to go to heaven at the time of his death, did he mean to say that heaven with all its glory was of no advantage to him, if his dead body did not rise? But Paul had the blessed assurance that though man does turn to dust, he shall rise again to his reward. He says,—"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me me at that day, and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8. I do not know that there is any difference of opinion about what is meant by that day—the day of his appearing, the day of the Lord that cometh as a thief in the night; the day that shall burn as an oven; the day of judgment, the great day of God Almighty. And Christ says, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke 14: 13, 14. Why did not the Savior say that they should be recompensed as soon as they left this world, and not put them off to the resurrection? It was because that he knew what was in man, and that the only way to his eternal abode is through death and the resurrection.

I remark, in conclusion, that if there were no interests involved in these considerations but the simple question, Shall we go to heaven when we die, or not until after the resurrection? I should hardly think it worth while to discuss the subject; but when I see so many plain passages of God's word so mystified and made to contradict each other, then I think it is time to raise my voice (however inadequate) in defense of revealed truth. The very question, "Where are the dead?" that led me to produce these arguments, shows that some are longing for light on this subject. But I am sorry to say that many of them remind me of the Jews, who were looking for the Messiah, and when he appeared among them, they cried, Away with him! crucify him!

I am aware that in these views I differ widely from many that I respect and love, and from whom I received all my religious instructions. I am now, and have been for thirty years, a member of an evangelical church. As my interest in religion increased, I felt the more anxious to know that the articles of my belief were drawn from the word of God. I resolved to search the Scriptures for myself, and you can see the result. And now I sincerely request of you, who are lovers of truth, to do one of two things; either show me my error, or let me show you yours; and may God open our hearts to receive the truth, and bring us to his heavenly kingdom where we shall be ever with the Lord. Amen and amen.

WM. BOTHWELL.

Dubuque, Iowa.

For the World's Crisis.

"YOU ARE TOO RELIGIOUS."

So said a "hobby preacher" to one who is trying to "live godly in Christ Jesus," who believes that the judgment is near, and feels that he must live soberly in this present evil world to stand at that judgment acquitted, and be saved in the kingdom.

"Too religious"! Well, a man may have too much religion if it is of the Pharisaical, trumpet-blowing sort, or like the heathen devotee, zealous without knowledge; but what an idea it is that a man may be too particular about keeping himself "in the love of God"! He does not want *much* religion who rides "hobbies." Theological "hobbies" are all *wooden things*—rocking horses, that will go all day and at night stand where they did in the morning. It does not require much spiritual life to drive such things. One may as well ride the world's "golden calf" as these wooden things, and better too, for it is more profitable and less hypocritical.

It is now no time to stop for *pet* hobbies' antics. We want the power of God in the heart. Preach the truth *always*, but do not get up any fancy notion that does not amount to the value of a straw in making a man better, and keep blowing away about it until all your christianity is gone, if you ever had any, and then complain of those who go straight forward. A man may get backslidden almost before he knows it by such a course.

Christianity is diffusive; it goes all through a man, making him over *new* so that he thinks more of loving God and being right, than of any *notion*. Some men preach all the time about the "return of the Jews," and when a man believes the doctrine, babtize him into it or into "the Christ." I do not believe Christ is "divided," and I know *my* Bible does not teach that such a notion is *the special* Christ. Let a man believe that if he wants to, *I* never could see any proof of it; but do not preach it to the exclusion of every thing else.

Let us have salvation *free* and *full*. Dwell in God, and he in us; so that we shall be ready to meet Jesus when he comes. The world is deficient enough in vital godliness without believers in the time of the end following its example.

L. C. MCKINSTRY.

For the World's Crisis.

"I HAVE SURELY SEEN THE AFFLICTION OF MY PEOPLE."—Ex. 3: 7.

Sister, rejoice! for God has seen
Each self-denial here;
Brother, through every trying scene
Bless'd angels have been near;
Not a grief has burthened thee,
But a pitying one
Has not failed that grief to see,
And all thy sorrows borne.

That noble act of mercy done
Unto thy enemy,
Has for thee bright laurels won
In heavenly company;
An angel saw the blessed deed,
And in God's courts above
He stored in memory's bright archives
That little deed of love.

When mocked and used despitefully,
By one that should have been
Through gratitude a friend to thee,
As thou wast true to him;
That prayer for him, so soft and low,
Was heard by God above,
And on his blessed heart will glow
That little prayer of love.

The suff'ring time is passing by;
Soon on this mortal shore
There'll be no weary ones to sigh,
And hearts will bleed no more;
Then if for Jesus you would do
A little work of love,
Haste! for the night is almost through,
The Day-star beams above!

Charlemont, Mass. VESTA N. CUDWORTH.

For the World's Crisis.

REFLECTIONS

On Lords' Day evening, Dec. 27th.

Another year is drawing to its close. A few more suns will rise and set, and its last sands will have run out; it will have passed away with the years before the flood. What an eventful year! How full the record that it bears to Him who numbers all years, and registers all the deeds of man in characters indelible, to be reviewed in the great day of account. What multitudes, who were full of life and buoyancy at the commencement of this year, are now silent in the grave! How many have fallen upon the battle-field, even the young and gifted, leaving the hearts of parents and friends desolate and crushed: while many more, by the cruel hand of disease, away from home and all its comforts, have been laid low, and brought under the power of man's greatest enemy! Alas! Death has been doing its fearful work in our world, and most rapidly numbering its inhabitants among those that were, but are now no more.

Another year! How many thoughts crowd upon the mind at its close! But, amid all the darkness and clouds; amid all the dreary scenes that rise to our view, there is a ray of sunshine, a vision of brightness that cheers our hearts, and leads us to say, "Glory to God in the highest." And whence comes it? From the throne of the Eternal;—from the blessed word he has given through the Spirit; even the message of life and salvation to fallen man. The year that is waning has been rapidly fulfilling all the purposes of Divine mercy; all the plans of Jehovah relative to man's redemption; and we are one year nearer the grand, the glorious consummation, even the "times of restitution" foretold by all the "holy prophets since the world began." Let us lift up our heads and rejoice, for we are nearer the glorious morning of the resurrection, when our beloved ones will awake in the likeness of their Redeemer, to be clothed with immortality! Ah! yes, we are

"Nearer our Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;
Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer wearing the crown."

There are joyful thoughts mingling with those of sadness. OUR SAVIOR IS COMING! He, who was once a prophet upon earth, and who is now a great High Priest within the most holy place, interceding for those without, is soon coming a triumphant and glorious King, to reign in majesty, and to restore harmony to this portion of Jehovah's empire. The curse is not to rest upon this earth forever. Oh no. Praise to Him who hath given us this most soul-cheering assurance. A little while longer, and the years will not pass burdened with the woes of mankind. Blood and carnage, ruin and death, will no more mark their pathway. But, as time flies on, there will be peace and joy upon his wings, even through the eternal ages! Then farewell to the year as it bears its record upward. For ten thousand worlds, we would not recall it. It has brought sorrow to our hearts, deep and poignant; but to the praise of God's glorious grace, we can testify that we have been comforted with the "exceeding great and precious" promises of his word, and that in the midst of darkness there has been light.

"Another year, another year!
Gaze we no longer on the past,
Nor let us shrink with faithless fear
From the dark shade the future casts.
The past, the future, what are they
To those whose lives may end to-day?

Another year, another year!
Help us earth's thorny path to tread:
So may each moment bring us near
To thee, ere yet our lives are fled.
Savior! we yield ourselves to thee
For time and for eternity."

A. C. JUDSON.

SCRIPTURE EXPOSITION.

1. "Thou prevailest forever against him, and he passeth; thou changest his countenance and sendest him away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn."—Job 14: 20–22.

A writer in No. 26 of our paper, Vol. 55, observes "that this passage takes for granted that man is composed of flesh and soul. The flesh is one thing and the soul is another, according to this statement of the patriarch." And again, the same writer says, "The patriarch has stopped all ideas of playing upon the word HIM making no distinction between flesh and soul."

Why say there is a distinction between *flesh* and *soul*, and then almost in the same breath say there is no distinction? This looks as if the writer's ideas were a little confused. It is a strange idea that there is no distinction between flesh and soul. Again he says, "If '*him*' means man, as man, then flesh and soul were sent away, and after death one had pain and the other did mourn."

Now the word "HIM" must signify, either the soul or the flesh, or soul and flesh united. If "HIM" refers to the soul, and this, as we are told, is after death, then souls after death have flesh upon them. If it refers to the flesh, then flesh will have pain after it is dead. If it refers to soul and flesh united, then it refers to this life, or otherwise the soul remains in the flesh after it is dead.

Let those who believe in the immortality of the soul, take hold of either horn of the dilemma they choose, it will leave them in the dark, so long as they claim that the soul mourned, and the flesh had pain after the death of the man.

The obvious signification of the text is that, while the man yet continues to live, his soul within him shall mourn, and his flesh upon him shall have pain. We will now give the German of Luther, and will submit our interpretation of his language to any well-informed German scholar in the land. "Weil er das fluisch on sech tragt, muss ar schmerchen haban; und weil sein saala noch bey ihm ist, muss ar leid tragen." "While he yet carries his flesh, he must have pain, and while his soul is yet with him, he must have sorrow."

2. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

"For we know that if our earthly tent-house were dissolved, we have a mansion (not body) built by God—a house not made with hands, celestial and imperishable." Thom. Paul says, "For we know if this terrestial (*epigeios*) house of our dwelling place were dissolved, we have a dwelling-place of God, this one everlasting and celestial." Everlasting and celestial are from the Greek words *aionias tois auranois*. The tabernacle was a type of mortality, or a temporary dwelling. The Jews in traveling to Canaan lived in tents; showing that they were strangers and sojourners, and not permanent residents. So man, while in this life is a traveler, and this present world is his tabernacle or dwelling place.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." *Soma* is the Greek word from which "*body*" is translated, and does not always mean the human body, but also a whole collective mass, an aggregate, assembly, spoken of the body of the church of which Christ is the head. And we see no impropriety in saying that the "body" spoken of in the passage, refers to the church of God, neither is it a far-fetched conclusion, as we shall presently see. Christ says, Luke 17: 37,—"Wheresoever the *soma* (body) is, thither will the eagles be gathered together." By the term "body" here, Christ has reference to the Hebrew nation. In Romans 6: 6, sin is called body, and so also Rom. 7: 24. "O wretched man that I am, who shall deliver me from the *soma* (body) of this death." In Col. 3: 15, Paul says, "Let the peace of God rule in your hearts, to the which also ye are called in one body," etc. Again, Rom. 12: 5, "We being many are one body in Christ," etc. Look also at Col. 1: 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." So if it is indeed a "far-fetched conclusion" to call the church the body of Christ, we have Paul to keep us company. How easy then with this rendering to comprehend the word. And how natural too. "Therefore we are always confident, knowing that whilst we are at home in the body, (on earth among the saints or church), we are absent from the Lord." The body is the church, and is upon earth, Christ is the head of the church, and has gone to heaven; so if Paul would be with him, he must leave the church or body, and be translated to heaven. Col. 1: 18. "And he is the head of the body, the church; who is the beginning, the first-born from the dead." That Paul did not allude to his own body, is evident from the fact, that that was a part of himself. Many other passages might be presented to show that the "body" means the church, but enough has been brought forward to convince the candid reader.

The term "*body*" does not always mean one and the same thing. Neither does Paul say that the earthly tabernacle should be dissolved; he only says, we know if it were "we have a building of God," etc, If Paul's body was his earthly house, then the "house not made with hands" must have been a real body, likewise, or the similitude is destroyed. Now does Paul wish to convey the idea that there was a real body laid up on some shelf in heaven for him to enter when he left this mortal body? And if a real body awaited every one who will be saved? And if there is no surplus of bodies but just enough for each saved one a body, does it not teach the old doctrine of election? i. e., that just so many were to be saved and no more. Again, if that was a real body awaiting Paul, and which as we are told by some he put on at death, what will he do with his natural body when it shall be raised from the dead, for he will then have one more body than he will need; or will he put that on over the other? It is self-evident that the apostle had no allusion whatever to his natural body.

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body I cannot tell; God knoweth) such an one caught up to the third heaven," etc. 2 Cor. 12: 2.

In examining this passage, let me call attention to the first verse, where the apostle says, "I will come to visions and revelations of the Lord." That he saw a vision he has no doubt, but his doubts which he expresses in parenthesis, is as to the "whereabouts" of himself during the vision; was he bodily snatched away to the third heavens, or was it a spiritual communication, whilst he remained on earth? This it seems he cannot tell; God only knowing. It might be he thinks either one or the other; for to be borne away by the Spirit was among the recorded instances. See Acts 8: 39; Ezk. 8: 3. Paul's words are *en somati ektos ton somatos*. As to *en somati*, this usage of *en* with its dative, is often equivalent to an adjective. See 2 Cor. 11: 17, 21; Matt. 22: 16; Mark 9: 1, and so *en somati* may be translated "bodily." See Rob. on *en* 3. As to *ektos ton somatos*, 1 Cor. 6: 18, may serve to illustrate it. Here *ektos ton somatos* "without the body" is used as "spiritually" in opposition to "bodily." Sin, he says, is not a bodily thing, but a spiritual. Ordinary sins do not injure or affect the body; they affect the spirit, or mind, without affecting the physical structure. Now why may not the apostle in the passage quoted, make a like use of the words, and so mean a purely spiritual effect without, or in opposition to a bodily movement, as we sometimes say "borne away by the feelings," "enraptured." We will now paraphrase the words accordingly: "I knew a man in Christ above fourteen years ago, and this man was caught up into the third heaven; whether bodily (caught away) or whether it was a spiritual effect, without moving the body from earth, I do not know," etc.—*Herald of Gospel Liberty.*

For the World's Crisis.

HOLINESS OF HEART.—No. 1.

Through the kindness of a friend, for a few weeks, I have been reading "The World's Crisis." In the prospectus we are informed that it is devoted to all Bible truth, especially to the doctrine of holiness of heart. Holiness of heart was the great subject of our Savior's preaching, forms the great central principle of christianity, presents a point of doctrine deeply interesting to all christians, most vital in the plan of salvation, a theme inviting the attention and well worthy a thorough investigation and actual possession of all mankind.

Holiness is the object of true life,—the source of success. Apparent success all in a greater or less degree obtain. But genuine success is realized by those few who aim high; who seek after holiness and obtain it. Deprived of every other enjoyment, he is really the rich man who has formed a character based on the rock of eternal holiness. No man can become what his Creator designed him, what the energies of his nature imply, perform the work that a state of good society demands, without exercising his religious faculties, dedicating himself to God, becoming good and holy, and also rendering service of great usefulness to his fellows.

Holiness implies an absence of sin, and the possession of the spirit of Christ. It is the watchword of the christian, the sentiment of his soul, the beginning of permanent peace, the cause of happiness, the way of respectability, and the passport to endless bliss. Holiness, in a word, is *essential* to meet the wants of life in our present existence, and *indispensable* to the world to come.

Without holiness of heart man becomes selfish and sinful, vile and vicious, wretched and miserable in the extreme. True it is, persons may be moral in the strictest sense, perfectly sound in theology, generally correct in theory, learned in science, respectable in deportment, generous in disposition, abounding in good works, refined in manner, virtuous in character, conversant with the Scriptures, friends to humanity; and yet in one grand particular fail to reach the greatest good or to attain the highest excellence of a noble christian manhood. We readily admit that more of *this* kind of morality is needed, would be beneficial to the individual, prove advantageous to society; and not in the least would we undervalue a life rich in deeds of pure morality.

We hold every degree of morality praiseworthy, and are bound to respect persons just in proportion as these elements abound in their characters, just so far as they respect themselves. But to divorce a supreme love to God from that of man is as unwise as it is dangerous. We *defend* morality, but *promote* holiness, in order that we ourselves may be promoted when Christ shall come the second time without sin unto salvation. Morality and holiness go together. The one must not be unhinged from the other. Separated they are lame and lean; wedded together they are strong and mighty. The one pertains to our *moral*, the other to our *religious* capacity.

Morality directs us in our duties to man; but holiness leads us in our worship to God. Piety works from within, outward, upward; morality squares our relations around us, regulating our conduct by the principles of strict justice in any laudable employment. But destitute of a real, vital, working holiness, man is out on the voyage of life, like a vessel fast on a bar or driven against the rugged rocks, liable to be wrecked before it goes into port,—out in nature's garden like the leaf that fades, and fades to rise no more.

Christian holiness! the Lord help us rightly to understand it. May it grow up in our hearts so that we may abound in all the graces of the gospel. All must become holy by repentance towards God and faith in the Lord Jesus Christ. Holiness! that's the thought, and we must utter it; that's the spirit, and we must possess it; that's the word, and we must proclaim it; that's the life, and we must live it.

A. A. LASON.

For the World's Crisis.

BEASTS IN THE KINGDOM OF HEAVEN.

(*Concluded.*)

Having examinined the main arguments in favor of this theory, and not finding them valid, I proceed to assign a few reasons for dissenting from this position.

I. If the beasts are to dwell in the kingdom of God, either all that have ever existed will be there, or only a part of them. If all are to be there, there would be thousands of beasts to one saint, and a larger world than ours would be requisite to hold them, according to accurate mathematical calculation. Beasts were more numerous than men at the beginning, and have since increased at a more rapid rate. What a host of them if they were all resurrected. If all are not to be there, why are a part to be exempt? Why have not that part as good a claim on the kingdom as the balance? Will God show partiality among the beasts? However, if only a part are to be there, what part will be thus favored above the rest? Will those who were first created be restored, to the exclusion of their posterity? or will those who are alive at the end be restored, and leave their predecessors out of the catalogue? Thus, if we say *all*, it makes too many for the territory; if we say only a part, it involves partiality. If those who lived at the fall are the favored class, it involves the resurrection of beasts,—then why not raise all? Where do we read of the resurrection of beasts?

II. In the thirty-fifth of Isaiah, we have a glowing description of the Restitution, when "the eyes of the blind shall be opened," the "ears of the deaf shall be unstopped," the "lame man leap as an hart," the "tongue of the dumb sing," etc., and then at the ninth verse we read, "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." This is certainly explicit, and to the point. The restitution will place redeemed men upon the platform of immortality, where beasts will not be a necessary appendage.

III. In Ezk. 34: 22–25, we have the following prediction of Messiah's reign: "And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a Prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil *beasts* to CEASE out of the land [*orets*—EARTH], and they shall dwell safely in the wilderness, and sleep in the woods." What can be plainer? When the antitypical "David," the "Prince" who shall then be crowned, begins his reign, "beasts" will cease out of the earth, so that it will be safe to dwell in the wilderness or sleep in the woods.

IV. The very formation of a part of the beasts is of such a cast as not only to show that they were purposely created to subsist upon fellow beasts, and not calculated to obtain a physical change of such magnitude as to destroy their identity, and make a new race of beasts of them, before they could obtain their living on a different principle. How many would need a new set of teeth to subsist on herbage, even if their fleshly appetite were extracted.

But here I will only open the door of thought, and leave the reader to ponder; then answer whether beasts were formed for the kingdom of God or for this world.

WM. SHELDON.

For the World's Crisis.

TESTIMONIES FOR CHRISTIANITY.

NUMBER SIX.

The next witness is Porphyry, who was born A. D. 233. He wrote fifteen books against Christians. His twelfth book was against the book of Daniel.

The following is from Eusebius' "Evangelical Preparation." "And that evil demons have no power of doing anything since our Savior's dwelling among men, the advocate of demons (Porphyry) in our own time, somewhere testifies in his work against us in this manner: 'And now people wonder that this distemper has oppressed the city so *many* years, Æsculapius and the other gods no longer conversing with men. For since Jesus has been honored, none have received any public benefit from the gods.'"

DIOCLESIAN'S PERSECUTION A. D. 303-313.

Eusebius says, "that in the nineteenth year of the reign of Dioclesian, in the month of March, were set up everywhere imperial edicts, 'appointing that the churches should be demolished to the foundation, that the SCRIPTURES SHOULD BE BURNT; that they who enjoyed any honors should lose them, and that men of private condition should be deprived of their liberty if they persisted in the profession of christianity.'"

The next and last number, for the present, will contain the testimony of Josephus.

Plymouth, Mass. F. H. BURBANK.

☞ If you want to love God, you must love your brother also, and that, too, even if you happen to know more than he does; or even if by some marvellous chance he should happen to know more than you do! Don't knock his lantern to atoms because it gives more or less light than yours.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WH[illegible]LE NO. 431. BOSTON, TUESDAY, JANUARY 5, 1864. VOL. XVIII.—NO. 16.

The Worlds' Crisis

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☞ THE CRISIS [illegible]s devoted to the exposition of all Bible truth; espec[illegible]ally the doctrine of the immediate, personal coming an[illegible] reign of Christ on the earth; holiness of heart; the unco[illegible]scious state of the dead; their literal resurrection, and t[illegible]e final destruction of the wicked.

For the World's Crisis.

MY LIFE.

I think upo[illegible] the weary days,
When o'e[illegible] this earth I walked alone,
My heart h[illegible] known no songs of praise,
A Savior'[illegible] love to me unknown.

But now t[illegible] blood that Calvary gave
Washed [illegible] the sins that wrapped me o'er,
I sunk ben[illegible]th the cleansing wave,
And ros[illegible] live forevermore.

By prison [illegible]ll no more I'm bound,
I lean up[illegible] the Pure and True;
His love my [illegible]ife hath wreathed and crowned,
And all o[illegible] earth hath bloomed anew.

My care up[illegible] His arm I cast,
That mi[illegible]y arm, so strong to save;
Life's dese[illegible] now is in the past,
My bark [illegible]n the bounding wave.

And while [illegible]on life's sea I sail,
The fier[illegible]t storm may not o'erwhelm;
I will not [illegible]r the rudest gale,
For Juda[illegible] Zion guides the helm.

And thoug[illegible] he martyr's fire should burn,
And wra[illegible] her cup of wo should fill,
Through al[illegible] never more will turn
My long[illegible] gaze from Zion's hill.

The Sun of [illegible]ighteousness will shine
Around [illegible] through the deepest gloom,
And cloudl[illegible] skies will yet be mine,
For Ede[illegible] flowers again shall bloom.

And Judah[illegible] Lion soon will come,—
His garm[illegible] crimson with the stain
Of rebel bl[illegible]d,—to gather home
His sain[illegible] and ever with them reign.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. [illegible]

For the World's Crisis.

WHE[illegible]E ARE THE DEAD?

MR. EDITO[illegible]—*Dear Sir*,—I saw in your paper an artic[illegible] headed by the solemn inquiry, "Where a[illegible] the dead?" The writer says, it cannot be [illegible]nied that the Scriptures are more silent [illegible] this subject than we could desire. But [illegible]hy, I ask, does he arrive at this conclusio[illegible] Is it not because there is a popular and a[illegible]ost universal belief in a doctrine relative [illegible] the state of the dead between death and t[illegible] resurrection, that is not at all drawn from [illegible] word of the Lord? Therefore we look [illegible] vain for Scripture to throw light on an i[illegible] that is not founded on its authority; t[illegible]gh it has found its way into the christian [illegible]hurch as the tares among the wheat.

Will you a[illegible]w me to draw some fragments from the sto[illegible]ouse of God's word, that will throw some [illegible]ht on the subject now before us? In ord[illegible] do this, let us go back to the beginnin[illegible] of the history of our race. "And God sa[illegible], let us make man in our image, after our [illegible]ness."—Gen. 1: 26. While we consider t[illegible] most interesting part of creation, let us [illegible]deavor to get the scriptural idea of what [illegible] meant by the word *man*. We read in Gen. [illegible]7, "And the Lord God formed man of the [illegible]st of the ground." Then are we not most [illegible]surely taught that the being that God pu[illegible]sed to make, the being that God did ma[illegible], and called man, he made of the dust of t[illegible] ground? I know that we are told by some [illegible]hat the thing that God made of dust was [illegible]thing but the casket that contained the je[illegible]l, the body that contained the man. But, [illegible]did reader, do you see anything in this [illegible]assage of God's word to give any such ide[illegible]? Strange, indeed, that the inspired writ[illegible] should give us such a clear account of t[illegible] formation of the casket, and say nothing a[illegible]ut the formation of the jewel; and stranger [illegible]ll that the casket should be made in the [illegible]age of God, and the jewel be left to bear [illegible] image of we know not what. Bear in mind [illegible]hat the one God made in his own image, [illegible]d called man, was made of dust; and w[illegible] [illegible]ad of nothing else being made in the imag[illegible] [illegible] God. But I would remark here, that w[illegible] [illegible]re not to suppose that the dust thus used con[illegible] [illegible]ard inorganic matter, but was made flesh a[illegible] blood, bones and sinews, with all the appara[illegible] [illegible] ready for working. But, as yet, there wa[illegible] [illegible] *life* in it. "And the Lord God . . . bre[illegible]ed into his nostrils the breath of life, and ma[illegible] became a living soul." Some try to make i[illegible] [illegible]ppear that in some mysterious way a soul [illegible] [illegible] breathed into him at this time; and [illegible] [illegible] say that the breath was the soul. If eit[illegible] [illegible] of these sayings are true, what image [illegible] the soul receive? for the thing that was t[illegible] made in the image of God, the text sa[illegible] was already made, and made "of the dust [illegible] the ground." The breath was the only thin[illegible] wanted, and that not to make an addition to [illegible]he creature, but simply to set him in motio[illegible]; and in whatsoever we find this breath to [illegible]be, we find life and motion, and without i[illegible] [illegible] as the one dieth, so dieth the other; yea, th[illegible] have all one breath."—Eccl. 3: 19. Besid[illegible] all this, the Word says that it was man tha[illegible] "became a living soul," not the breath, nor [illegible]ny spiritual substance; but man that was [illegible]made "of the dust of the ground." He [illegible] was that became "a living soul."

But again, w[illegible] are told that man is the only earthly creature [illegible] that is said to have a soul. I ask if the w[illegible]rds "living soul," that apply to man in the [illegible] [illegible] already quoted, are not a translation of [illegible]he same Hebrew words as "living creature" as applied to the creatures that the waters and the earth brought forth, as we read in Gen. 1: 21, 24? As "living soul" and "living creature" are translations of the same words, the one may be substituted for the other, as both mean the same thing. To this agrees another scripture: "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every *living soul* died in the sea." Rev. 16: 3. Thus we cannot see that there is to be any importance attached to the words "living soul" more than to the word "living creature," as both are used to signify man, and both are used to signify a lower order of beings.

Again, we learn from the word of the Lord where the dead are; for God said to the man that had become a "living soul," "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 19. Abraham acknowledged that he was but dust and ashes. Not a word about a part of him being made of spirit, though he had the power of thought, and did commune with God; for he said, "I have taken upon me to speak unto the Lord, which am but dust and ashes."—Gen. 18: 27.

But where are the dead? is the question now before us. Hear the answer that Job gives to this question: "Man lieth down, and riseth not, till the heavens be no more; they shall not awake nor be raised out of their sleep."—Job 14: 12.

A man said to me, "Where you can find one passage to prove your doctrine, I can find one or more to contradict it." I do not so learn the Scriptures. I have not time now to consider many of the passages referred to, but will glance at one or two of them, that seem to be chiefly relied on. First, the thief on the cross had the promise of being with Christ in Paradise on the day that they were crucified. There are so many different notions about the place or state called Paradise, that it is not necessary to notice them; but if it means heaven, or the place where God is, then it is evident that Christ did not go there at that time; for on the third day after he had risen from the dead, he said to Mary, "Touch me not, for I am not yet ascended to my Father." Thus Christ sets aside the idea that he and the thief were to go to God immediately from the cross; but if we let the word "day" have reference to the time that the promise was made, and not to its fulfillment, then on that day Christ foretold that the thief should be with him in paradise. Then the scripture harmonizes.

Now let us look at the parable of the Rich Man and Lazarus. Christ taught the people by parables, and we are told in one place, that "without a parable spake he not unto them." The Rich Man clearly represents the Jewish nation, or the priesthood. There was the purple and fine linen, the sumptuous living from day to day, while all around were looked upon as poor, despised Gentiles. This idea is given almost to the letter in the case of the woman of Canaan. She "cried unto him (Christ), saying, have mercy on me, O Lord, thou son of David. My daughter is grievously vexed with a devil. And he answered him not a word. And his disciples came and besought him, saying, send her away, for she crieth after us; but he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me; but he answered and said, it is not meet to take the children's bread and to cast it to dogs. And she said, truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." O what discouragement this poor woman met with up to this time! but now what a cloud of blessings is about to burst upon her devoted head, when the Savior undisguised his sympathizing heart, saying, "O woman, great is thy faith; be it unto thee even as thou wilt." Who can imagine the blessedness she felt, when thus she knew the Lord. She had found her way into Abraham's bosom, or the gospel church. But what does he say to those who are Israelites, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the promises? "Woe unto you, Scribes, and Pharisees, hypocrites. . . . Ye serpents, ye generation of vipers; how can ye escape the damnation of hell? . . . Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." I leave the reader to make the contrast between these two cases. Abraham's bosom represents the one, and torment the other.

Let us now go to the grave of Lazarus, of Bethany, who actually had died. Where was he? Jesus said, "Where have you laid him?" Did any one say he had gone to heaven? or did the Savior say that Lazarus was beloved by him, and therefore had gone to heaven, and was now one of that happy throng that stood before the throne? Not a word in the whole narrative to give any such idea. Though he loved the whole family, he had no such consolation to offer as is now offered to those who mourn for the dead; but he went with them to the grave, and that proved to be the place where the dead was; for when Jesus had "cried with a loud voice, . . . he that was dead came forth." Now we have an answer to the question, "Where are the dead?"

The apostle Paul never offered any such consolation to the Thessalonians as we hear at the present day, but he comforted them in view of the resurrection, saying, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Will Paul tell us why they should not sorrow? Is it because their friends have gone to heaven? Not a word about any such thing, for this is his language: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Thus we see that the consolation given by the apostle was not that their souls have gone to heaven; but if God raised up Jesus from the dead, he will also raise from the dead them that sleep in Jesus. But where do we get the idea that the soul is to come from heaven, or any where else, to be re-united to the body? We do not get it from the Bible. It is not to be found there.

The apostle makes the resurrection the very foundation on which all our hopes of eternal life depend; for he says, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Why, Paul, are we not taught that those who fall asleep in Christ go right to heaven? and can they perish there, even if there should be no resurrection? Are the dead in a perishable condition? Paul says, yes, they perish, if there is no resurrection. Then are they in heaven? The Bible says, no, "If I wait, the grave is mine house." And in the grave they found Lazarus waiting for the resurrection.

How often do we hear men say, when the righteous die, that they have gone to their reward. But Paul said, after all his labor and toil in hunger and thirst, and cold and nakedness, "What advantageth it me if the dead rise not?" Now if the apostle expected to go to heaven at the time of his death, did he mean to say that heaven with all its glory was of no advantage to him, if his dead body did not rise? But Paul had the blessed assurance that though man does turn to dust, he shall rise again to his reward. He says,—"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me me at that day, and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8. I do not know that there is any difference of opinion about what is meant by that day—the day of his appearing, the day of the Lord that cometh as a thief in the night; the day that shall burn as an oven; the day of judgment, the great day of God Almighty. And Christ says, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke 14: 13, 14. Why did not the Savior say that they should be recompensed as soon as they left this world, and not put them off to the resurrection? It was because that he knew what was in man, and that the only way to his eternal abode is through death and the resurrection.

I remark, in conclusion, that if there were no interests involved in these considerations but the simple question, Shall we go to heaven when we die, or not until after the resurrection? I should hardly think it worth while to discuss the subject; but when I see so many plain passages of God's word so mystified and made to contradict each other, then I think it is time to raise my voice (however inadequate) in defense of revealed truth. The very question, "Where are the dead?" that led me to produce these arguments, shows that some are longing for light on this subject. But I am sorry to say that many of them remind me of the Jews, who were looking for the Messiah, and when he appeared among them, they cried, Away with him! crucify him!

I am aware that in these views I differ widely from many that I respect and love, and from whom I received all my religious instructions. I am now, and have been for thirty years, a member of an evangelical church. As my interest in religion increased, I felt the more anxious to know that the articles of my belief were drawn from the word of God. I resolved to search the Scriptures for myself, and you can see the result. And now I sincerely request of you, who are lovers of truth, to do one of two things; either show me my error, or let me show you yours; and may God open our hearts to receive the truth, and bring us to his heavenly kingdom where we shall be ever with the Lord. Amen and amen.

WM. BOTHWELL.

Dubuque, Iowa.

For the World's Crisis.

"YOU ARE TOO RELIGIOUS."

So said a "hobby preacher" to one who is trying to "live godly in Christ Jesus," who believes that the judgment is near, and feels that he must live soberly in this present evil world to stand at that judgment acquitted, and be saved in the kingdom.

"Too religious"! Well, a man may have too much religion if it is of the Pharisaical, trumpet-blowing sort, or like the heathen devotee, zealous without knowledge; but what an idea it is that a man may be too particular about keeping himself "in the love of God"! He does not want *much* religion who rides "hobbies." Theological "hobbies" are all *wooden things*—rocking horses, that will go all day and at night stand where they did in the morning. It does not require much spiritual life to drive such things. One may as well ride the world's "golden calf" as these wooden things, and better too, for it is more profitable and less hypocritical.

It is now no time to stop for *pet* hobbies' antics. We want the power of God in the heart. Preach the truth *always*, but do not get up any fancy notion that does not amount to the value of a straw in making a man better, and keep blowing away about it until all your christianity is gone, if you ever had any, and then complain of those who go straight forward. A man may get backslidden almost before he knows it by such a course.

Christianity is diffusive; it goes all through a man, making him over new so that he thinks more of loving God and being right, than of any *notion*. Some men preach all the time about the "return of the Jews," and when a man believes the doctrine, babtize him into it or into "the Christ." I do not believe Christ is "divided," and I know my Bible does not teach that such a notion is *the special* Christ. Let a man believe that if he wants to, *I* never could see any proof of it; but do not preach it to the exclusion of every thing else.

Let us have salvation *free* and *full*. Dwell in God, and he in us; so that we shall be ready to meet Jesus when he comes. The world is deficient enough in vital godliness without believers in the time of the end following its example.

L. C. MCKINSTRY.

For the World's Crisis.

"I HAVE SURELY SEEN THE AFFLICTION OF MY PEOPLE."—Ex. 3: 7.

Sister, rejoice! for God has seen
Each self-denial here;
Brother, through every trying scene
Bless'd angels have been near;
Not a grief has burthened thee,
But a pitying one
Has not failed that grief to see,
And all thy sorrows borne.

That noble act of mercy done
Unto thy enemy,
Has for thee bright laurels won
In heavenly company;
An angel saw the blessed deed,
And in God's courts above
He stored in memory's bright archives
That little deed of love.

When mocked and used despitefully,
By one that should have been
Through gratitude a friend to thee,
As thou wast true to him;
That prayer for him, so soft and low,
Was heard by God above,
And on his blessed heart will glow
That little prayer of love.

The suff'ring time is passing by,
Soon on this mortal shore
There'll be no weary ones to sigh,
And hearts will bleed no more;
Then if for Jesus you would do
A little work of love,
Haste! for the night is almost through,
The Day-star beams above!

Charlemont, Mass. VESTA N. CUDWORTH.

For the World's Crisis.

REFLECTIONS

On Lords' Day evening, Dec. 27th.

Another year is drawing to its close. A few more suns will rise and set, and its last sands will have run out; it will have passed away with the years before the flood. What an eventful year! How full the record that it bears to Him who numbers all years, and registers all the deeds of man in characters indelible, to be reviewed in the great day of account. What multitudes, who were full of life and buoyancy at the commencement of this year, are now silent in the grave! How many have fallen upon the battle-field, even the young and gifted, leaving the hearts of parents and friends desolate and crushed; while many more, by the cruel hand of disease, away from home and all its comforts, have been laid low, and brought under the power of man's greatest enemy! Alas! Death has been doing its fearful work in our world, and most rapidly numbering its inhabitants among those that were, but are now no more.

Another year! How many thoughts crowd upon the mind at its close! But, amid all the darkness and clouds; amid all the dreary scenes that rise to our view, there is a ray of sunshine, a vision of brightness that cheers our hearts, and leads us to say, "Glory to God in the highest." And whence comes it? From the throne of the Eternal;—from the blessed word he has given through the Spirit; even the message of life and salvation to fallen man. The year that is waning has been rapidly fulfilling all the purposes of Divine mercy; all the plans of Jehovah relative to man's redemption; and we are one year nearer the grand, the glorious consummation, even the "times of restitution" foretold by all the "holy prophets since the world began." Let us lift up our heads and rejoice, for we are nearer the glorious morning of the resurrection, when our beloved ones will awake in the likeness of their Redeemer, to be clothed with immortality! Ah! yes, we are

"Nearer our Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea;
Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer wearing the crown."

There are joyful thoughts mingling with those of sadness. OUR SAVIOR IS COMING! He, who was once a prophet upon earth, and who is now a great High Priest within the most holy place, interceding for those without, is soon coming a triumphant and glorious King, to reign in majesty, and to restore harmony to this portion of Jehovah's empire. The curse is not to rest upon this earth forever. Oh no. Praise to Him who hath given us this most soul-cheering assurance. A little while longer, and the years will not pass burdened with the woes of mankind. Blood and carnage, ruin and death, will no more mark their pathway. But, as time flies on, there will be peace and joy upon his wings, even through the eternal ages! Then farewell to the year as it bears its record upward. For ten thousand worlds, we would not recall it. It has brought sorrow to our hearts, deep and poignant; but to the praise of God's glorious grace, we can testify that we have been comforted with the "exceeding great and precious" promises of his word, and that in the midst of darkness there has been light.

"Another year, another year!
Gaze we no longer on the past,
Nor let us shrink with faithless fear
From the dark shade the future casts.
The past, the future, what are they
To those whose lives may end to-day?
Another year, another year!
Help us earth's thorny path to tread;
So may each moment bring us near
To thee, ere yet our lives are fled.
Savior! we yield ourselves to thee
For time and for eternity."

A. C. JOHNSON.

SCRIPTURE EXPOSITION.

1. "Thou prevailest forever against him, and he passeth; thou changest his countenance and sendest him away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn."—Job 14: 20–22.

A writer in No. 26 of our paper, Vol. 55, observes "that this passage takes for granted that man is composed of flesh and soul. The flesh is one thing and the soul is another, according to this statement of the patriarch." And again, the same writer says, "The patriarch has stopped all ideas of playing upon the word HIM making no distinction between flesh and soul."

Why say there is a distinction between *flesh* and *soul*, and then almost in the same breath say there is no distinction? This looks as if the writer's ideas were a little confused. It is a strange idea that there is no distinction between flesh and soul. Again he says, "If '*him*' means man, as man, then flesh and soul were sent away, and after death one had pain and the other did mourn."

Now the word "HIM" must signify, either the soul or the flesh, or soul and flesh united. If "HIM" refers to the soul, and this, as we are told, is after death, then souls after death have flesh upon them. If it refers to the flesh, then flesh will have pain after it is dead. If it refers to soul and flesh united, then it refers to this life, or otherwise the soul remains in the flesh after it is dead.

Let those who believe in the immortality of the soul, take hold of either horn of the dilemma they choose, it will leave them in the dark, so long as they claim that the soul mourned, and the flesh had pain after the death of the man.

The obvious signification of the text is that, while the man yet continues to live, his soul within him shall mourn, and his flesh upon him shall have pain. We will now give the German of Luther, and will submit our interpretation of his language to any well-informed German scholar in the land. "Weil er das fluisch on sech tragt, muss ar schmerchen haban; und weil sein saala noch bey ihm ist, muss ar leid tragen." "While he yet carries his flesh, he must have pain, and while his soul is yet with him, he must have sorrow."

2. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5: 1.

"For we know that if our earthly tent-house were dissolved, we have a mansion (not body) built by God—a house not made with hands, celestial and imperishable." Thom. Paul says, "For we know if this terrestial (*epigeios*) house of our dwelling place were dissolved, we have a dwelling-place of God, this one everlasting and celestial." Everlasting and celestial are from the Greek words *aionias tois auranois*. The tabernacle was a type of mortality, or a temporary dwelling. The Jews in traveling to Canaan lived in tents; showing that they were strangers and sojourners, and not permanent residents. So man, while in this life is a traveler, and this present world is his tabernacle or dwelling place.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." *Soma* is the Greek word from which "*body*" is translated, and does not always mean the human body, but also a whole collective mass, an aggregate, assembly, spoken of the body of the church of which Christ is the head. And we see no impropriety in saying that the "body" spoken of in the passage, refers to the church of God, neither is it a far-fetched conclusion, as we shall presently see. Christ says, Luke 17: 37,—"Wheresoever the *soma* (body) is, thither will the eagles be gathered together." By the term "body" here, Christ has reference to the Hebrew nation. In Romans 6: 6, sin is called body, and so also Rom. 7: 24. "O wretched man that I am, who shall deliver me from the *soma* (body) of this death." In Col. 3: 15, Paul says, "Let the peace of God rule in your hearts, to the which also ye are called in one body," etc. Again, Rom. 12: 5, "We being many are one body in Christ," etc. Look also at Col. 1: 24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." So if it is indeed a "far-fetched conclusion" to call the church the body of Christ, we have Paul to keep us company. How easy then with this rendering to comprehend the word. And how natural too. "Therefore we are always confident, knowing that whilst we are at home in the body, (on earth among the saints or church), we are absent from the Lord." The body is the church, and is upon earth, Christ is the head of the church, and has gone to heaven; so if Paul would be with him, he must leave the church or body, and be translated to heaven. Col. 1: 18. "And he is the head of the body, the church; who is the beginning, the first-born from the dead." That Paul did not allude to his own body, is evident from the fact, that that was a part of himself. Many other passages might be presented to show that the "body" means the church, but enough has been brought forward to convince the candid reader.

The term "*body*" does not always mean one and the same thing. Neither does Paul say that the earthly tabernacle should be dissolved; he only says, we know if it were "we have a building of God," etc. If Paul's body was his earthly house, then the "house not made with hands" must have been a real body, likewise, or the similitude is destroyed. Now does Paul wish to convey the idea that there was a real body laid up on some shelf in heaven for him to enter when he left this mortal body? And if a real body awaited the spirit of Paul, is there not a body in readiness for every one who will be saved? And if there is no surplus of bodies but just enough for each saved one a body, does it not teach the old doctrine of election? i. e., that just so many were to be saved and no more. Again, if that was a real body awaiting Paul, and which as we are told by some he put on at death, what will he do with his natural body when it shall be raised from the dead, for he will then have one more body than he will need; or will he put that on over the other? It is self-evident that the apostle had no allusion whatever to his natural body.

"I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body I cannot tell; God knoweth) such an one caught up to the third heaven," etc. 2 Cor. 12: 2.

In examining this passage, let me call attention to the first verse, where the apostle says, "I will come to visions and revelations of the Lord." That he saw a vision he has no doubt, but his doubts which he expresses in parenthesis, is as to the "whereabouts" of himself during the vision; was he bodily snatched away to the third heavens, or was it a spiritual communication, whilst he remained on earth? This it seems he cannot tell; God only knowing. It might be he thinks either one or the other; for to be borne away by the Spirit was among the recorded instances. See Acts 8: 39; Ezk. 8: 3. Paul's words are *en somati ektos ton somatos*. As to *en somati*, this usage of *en* with its dative, is often equivalent to an adjective. See 2 Cor. 11: 17, 21; Matt. 22: 16; Mark 9: 1, and so *en somati* may be translated "bodily." See Rob. on *en* 3. As to *ektos ton somatos*, 1 Cor. 6: 18, may serve to illustrate it. Here *ektos ton somatos* "without the body" is used as "spiritually" in opposition to "bodily." Sin, he says, is not a bodily thing, but a spiritual. Ordinary sins do not injure or affect the body; they affect the spirit, or mind, without affecting the physical structure. Now why may not the apostle in the passage quoted, make a like use of the words, and so mean a purely spiritual effect without, or in opposition to a bodily movement, as we sometimes say "borne away by the feelings," "enraptured." We will now paraphrase the words accordingly: "I knew a man in Christ above fourteen years ago, and this man was caught up into the third heaven; whether bodily (caught away) or whether it was a spiritual effect, without moving the body from earth, I do not know," etc.—*Herald of Gospel Liberty.*

For the World's Crisis.

HOLINESS OF HEART.—No. 1.

Through the kindness of a friend, for a few weeks, I have been reading "The World's Crisis." In the prospectus we are informed that it is devoted to all Bible truth, especially to the doctrine of holiness of heart. Holiness of heart was the great subject of our Savior's preaching, forms the great central principle of christianity, presents a point of doctrine deeply interesting to all christians, most vital in the plan of salvation, a theme inviting the attention and well worthy a thorough investigation and actual possession of all mankind.

Holiness is the object of true life,—the source of success. Apparent success all in a greater or less degree obtain. But genuine success is realized by those few who aim high; who seek after holiness and obtain it. Deprived of every other enjoyment, he is really the rich man who has formed a character based on the rock of eternal holiness. No man can become what his Creator designed him, what the energies of his nature imply, perform the work that a state of good society demands, without exercising his religious faculties, dedicating himself to God, becoming good and holy, and also rendering service of great usefulness to his fellows.

Holiness implies an absence of sin, and the possession of the spirit of Christ. It is the watchword of the christian, the sentiment of his soul, the beginning of permanent peace, the cause of happiness, the way of respectability, and the passport to endless bliss. Holiness, in a word, is *essential* to meet the wants of life in our present existence, and *indispensable* to the world to come.

Without holiness of heart man becomes selfish and sinful, vile and vicious, wretched and miserable in the extreme. True it is, persons may be moral in the strictest sense, perfectly sound in theology, generally correct in theory, learned in science, respectable in deportment, generous in disposition, abounding in good works, refined in manner, virtuous in character, conversant with the Scriptures, friends to humanity; and yet in one grand particular fail to reach the greatest good or to attain the highest excellence of a noble christian manhood. We readily admit that more of *this* kind of morality is needed, would be beneficial to the individual, prove advantageous to society; and not in the least would we undervalue a life rich in deeds of pure morality.

We hold every degree of morality praiseworthy, and are bound to respect persons just in proportion as these elements abound in their characters, just so far as they respect themselves. But to divorce a supreme love to God from that of man is as unwise as it is dangerous. We *defend* morality, but *promote* holiness, in order that we ourselves may be promoted when Christ shall come the second time without sin unto salvation. Morality and holiness go together. The one must not be unhinged from the other. Separated they are lame and lean; wedded together they are strong and mighty. The one pertains to our *moral*, the other to our *religious* capacity.

Morality directs us in our duties to man; but holiness leads us in our worship to God. Piety works from within, outward, upward; morality squares our relations around us, regulating our conduct by the principles of strict justice in any laudable employment. But destitute of a real, vital, working holiness, man is out on the voyage of life, like a vessel fast on a bar or driven against the rugged rocks, liable to be wrecked before it goes into port,—out in nature's garden like the leaf that fades, and fades to rise no more.

Christian holiness! the Lord help us rightly to understand it. May it grow up in our hearts so that we may abound in all the graces of the gospel. All must become holy by repentance towards God and faith in the Lord Jesus Christ. Holiness! that's the thought, and we must utter it; that's the spirit, and we must possess it; that's the word, and we must proclaim it; that's the life, and we must live it.

A. A. LARON.

For the World's Crisis.

BEASTS IN THE KINGDOM OF HEAVEN.

(*Concluded.*)

Having examinined the main arguments in favor of this theory, and not finding them valid, I proceed to assign a few reasons for dissenting from this position.

I. If the beasts are to dwell in the kingdom of God, either all that have ever existed will be there, or only a part of them. If all are to be there, there would be thousands of beasts to one saint, and a larger world than ours would be requisite to hold them, according to accurate mathematical calculation. Beasts were more numerous than men at the beginning, and have since increased at a more rapid rate. What a host of them if they were all resurrected. If all are not to be there, why are a part to be exempt? Why have not that part as good a claim on the kingdom as the balance? Will God show partiality among the beasts? However, if only a part are to be there, what part will be thus favored above the rest? Will those who were first created be restored, to the exclusion of their posterity? or will those who are alive at the end be restored, and leave their predecessors out of the catalogue? Thus, if we say *all*, it makes too many for the territory; if we say only a part, it involves partiality. If those who lived at the fall are the favored class, it involves the resurrection of beasts,—then why not raise all? Where do we read of the resurrection of beasts?

II. In the thirty-fifth of Isaiah, we have a glowing description of the Restitution, when "the eyes of the blind shall be opened," the "ears of the deaf shall be unstopped," the "lame man leap as an hart," the "tongue of the dumb sing," etc., and then at the ninth verse we read, "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." This is certainly explicit, and to the point. The restitution will place redeemed men upon the platform of immortality, where beasts will not be a necessary appendage.

III. In Ezk. 34: 22–25, we have the following prediction of Messiah's reign: "And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a Prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil *beasts* to CEASE out of the land [*orets*—EARTH], and they shall dwell safely in the wilderness, and sleep in the woods." What can be plainer? When the antitypical "David," the "Prince" who shall then be crowned, begins his reign, "beasts" will cease out of the earth, so that it will be safe to dwell in the wilderness or sleep in the woods.

IV. The very formation of a part of the beasts is of such a cast as not only to show that they were purposely created to subsist upon fellow beasts, and not calculated to obtain a physical change of such magnitude as to destroy their identity, and make a new race of beasts of them, before they could obtain their living on a different principle. How many would need a new set of teeth to subsist on herbage, even if their fleshly appetite were extracted.

But here I will only open the door of thought, and leave the reader to ponder; then answer whether beasts were formed for the kingdom of God or for this world.

WM. SHELDON.

For the World's Crisis.

TESTIMONIES FOR CHRISTIANITY.

NUMBER SIX.

The next witness is Porphyry, who was born A. D. 233. He wrote fifteen books against Christians. His twelfth book was against the book of Daniel.

The following is from Eusebius' "Evangelical Preparation." "And that evil demons have no power of doing anything since our Savior's dwelling among men, the advocate of demons (Porphyry) in our own time, somewhere testifies in his work against us in this manner: 'And now people wonder that this distemper has oppressed the city so many years, Æsculapius and the other gods no longer conversing with men. For since Jesus has been honored, none have received any public benefit from the gods.'"

DIOCLESIAN'S PERSECUTION A. D. 303–313.

Eusebius says, "that in the nineteenth year of the reign of Dioclesian, in the month of March, were set up everywhere imperial edicts, 'appointing that the churches should be demolished to the foundation, that the SCRIPTURES SHOULD BE BURNT; that they who enjoyed any honors should lose them, and that men of private condition should be deprived of their liberty if they persisted in the profession of christianity.'"

The next and last number, for the present, will contain the testimony of Josephus.

Plymouth, Mass. F. H. BURBANK.

☞ If you want to love God, you must love your brother also, and that, too, even if you happen to know more than he does; or even if by some marvellous chance he should happen to know more than you do! Don't knock his lantern to atoms because it gives more or less light than yours.

For the World's Crisis.

MY JOURNAL.—At Home.

Sabbath, Nov. 22nd, preached in Lowell St. Chapel to a full house, on the blessedness of church order and fellowship, from Eph. 4: 15, 16, which was well received. In the afternoon and evening, to the Advent church in Hudson St., to large audiences. It seemed good to see the faces and to shake the friendly hand with old fellow-laborers of more than a quarter of a century. But the best of all is, the presence and blessing of Him who dwelt in the bush of devouring fire. Ah! the "good will of Him who dwelt in the bush" is better than all human friendships or possessions of earthly good. While I value human friendship, and perhaps enjoy as numerous a circle of friends as most any preacher of the glad tidings of the coming kingdom, yet my chief support and consolation is in my God. Indeed, to be truly blest and happy, we must

"Give our mortal interest up,
And make our God our all."

In so doing, all mortal interests are thrice blessed. I am to spend a few weeks at home, among family and friends, while preparing for my western field and home.

Monday, Nov. 23d. Heard John B. Gough on the subject of a "peculiar people." After speaking of the peculiarity of large classes of persons in the common walks of life, he closed up with quoting this passage, Titus 2: 11, 14, on which he spoke briefly, making me feel almost as though I was in an Advent meeting. The effect of such lectures will be good.

Tuesday, Nov. 24th, met with the church and asked my dismission to the Advent church in Buchanan, Mich., with a view of removal west. The following letter and reply of the church are here given:

LETTER TO THE ADVENT CHURCH, HUDSON STREET, BOSTON.

BOSTON, Nov. 24TH, 1863.

Dear Brethren:—I am called to the performance of a duty, of which I never had a serious thought till of late. It has been my fixed determination to live and share with you in joy or prosperity, poverty or trial, to the end. And at any time in our past history had the subject of separation come up in any form, I should have said, in the language of Ruth the Moabite, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried."

But human affection is not always a guide to duty. The strongest affections and dearest ties are often sundered by the will of God, who doeth all things well. I think I have clear indications of the will of God in this case. For the last thirty-four years I have labored with the church of Christ in this city. In that time great changes have taken place, and many have passed away. Some remain, who have been with me in all our labors and trials from the beginning. And our sympathy and love have increased by every year's toil in the Master's service. And nothing but a clear and undoubted call to another field of labor would reconcile me to the thought of leaving you. The call of the Adventists of the great Northwest is one that I cannot turn away from with indifference. Although at my time of life, after a campaign of twenty-four years in the front ranks of the Advent cause, I might naturally seek rest; yet with a "wide and effectual door opened to me," I am not at liberty to choose ease or retirement, while the cause of Christ is suffering for the aid I may be able, by the grace of God, to give to it.

The conferences of five States,—Minnesota, Iowa, Wisconsin, Illinois and Michigan, have given me a unanimous invitation to remove to that field. And with a knowledge of their wants and wishes, I have not been able to resist the conviction that it is the will of God for me to remove to that distant field. I do not expect to find a more faithful and true church or people on the earth than you have been. And I need not say that a strong sense of duty *alone* reconciles me to the separation. I can never forget you while I live, or cease to pray for you, that God will give you an inheritance among the sanctified, at his coming.

I need not add, that my warmest sympathies are with your beloved pastor, on whom has devolved the care of the church for some time past. I am conscious of leaving undone nothing that might cheer his heart or aid him in his labors to promote the welfare of the society. And I leave in the bonds of love. I ask, in conclusion, that you dismiss and commend me to the church of Adventists in Buchanan, Mich., as that is to be my residence, at least for the present. I remain your brother and companion in the faith and patience of Jesus, in the hope of his speedy coming, JOSHUA V. HIMES.

After the reading, Elder A. Hale, Deacons J. W. West and John Emerson were appointed a committee to make a suitable report thereon at the adjourned meeting. At the adjourned meeting, Nov. 28th, the committee reported as follows:—

"Brethren of the church, your committee on the letter of Eld. Himes beg leave to make the following REPORT:—

Whereas God in his providence has called our beloved and respected brother, Eld. J. V. Himes, to transfer his relation from this church to another in a distant and widely extended field, the calls from which for his labors in the great cause which we have had so long at heart are of the most urgent and encouraging character; this church, with which he has been connected as resident or associate pastor, is called to give him up, with its regrets, prayers and benediction, to the great Head of the church, to whose will he has so long and often taught us to submit.

Therefore, Resolved, 1st. That in thus sundering the relation which has so long existed between this church and Elder Himes, while we feel a sorrow that we shall not see his face as we have been accustomed to see it, we make the sacrifice with a degree of joy that a new and more promising field invites him away.

Resolved, 2nd, That our long and intimate acquaintance with his position, his labors, his conflicts, and his character, has given us the best opportunity possible to understand fully his merits as a man, a christian, and minister of Christ; and that in granting him a recommendation to the church to which his relation is to be transferred, we tender to him our warmest expression of confidence, and of hope, that good will result from his labors in the great field in which that church is located; and though he may be thus removed from our part of the vineyard, we shall ever feel a prayerful and unabated interest in his labors. And we earnestly implore on him and his charge the especial blessing of God, which alone can confer the protection and grace we all need to keep and preserve us unto his eternal kingdom. A. HALE.
J. W. WEST.
JOHN EMERSON."

And here my public and official labors close with the dearest and best body of believers I have ever known. We all felt the sadness of parting. But the object of the separation being the greater good and usefulness to the church in the west, we all felt the joy and the happiness of doing right, though it was not congenial with our natural feelings.

I have devoted this week mostly to visiting families in view of speedy separation. Also filled up the other hours in packing books and other articles connected with the office for the west. This is a new business to me, after a sojourn of so many years in Boston. But it is pleasant to me, because I think it is the will of God. Any thing that God commands we shall take delight in doing if we love him. JOSHUA V. HIMES.

Boston, Nov. 28th, 1863.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 5, 1864.

NEW YEAR.

We most heartily wish all our readers "A HAPPY NEW YEAR" IN THE LORD. If possible, we should like to take each of you by the hand, and make this earnest wish by the living voice, and have a familiar talk relative to coming events, and the consummation of our "blessed hope"; but we must wait a little while before we can enjoy such a privilege. By the grace of God, we will make an appointment to meet you in paradise, at the coming of Jesus.

We may expect stirring events this year. Things are rapidly approaching the grand crisis. The closing scene is evidently at hand. The harvest is fast ripening. Let us all keep upon the watch towers, and not be found sleeping. We are living in sublime moments, when the greatest of all events is at the doors. In a little from this, we may expect to see our dear Savior, and meet all those who are sleeping in him. Are we ready? Is there any feeling of "hatred" or "variance" towards any one? Remember, if it is not removed, the kingdom is lost. See Gal. 5: 20, 21. Now at the beginning of the year, let us have every difficulty with every one all settled. Jesus says, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. 6. 14, 15. Says James, "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door."—James 5: 9. Satan is devising all possible means to cause roots of bitterness to grow between the children of the Lord. He is trying to get all into the war spirit in some form; and we need to watch with great care, lest we fall into this snare. So far as the *results* are concerned, it makes but little difference whether we go to fight the rebels, or some one at home, in the church, the society, or family. The war spirit, in all its forms, is opposed to the spirit of Christ; hence the great efforts of the demons at the present time to gather "the whole world" to battle.

Now is the time for christians to humble themselves, "be patient toward *all* men," bear things without a murmur, live very near to Jesus, put every thing into his care, and wait for his appearing. Let us pray much for each other, and all try to live better than ever before. How blessed it will be, when Jesus comes, to hear him say, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

In conclusion, permit us to say again, "*we wish you "a happy new year*." May yours be the hope that is like an anchor, the peace that passeth all understanding, the joy that is unspeakable, the love that casteth out all fear, and finally, the reward of eternal life.

RETIRE EARLY.

It often happens, where a preacher goes to stop for the night, that they sit up late to engage in conversation about various topics of interest. While this may be somewhat agreeable, it is not profitable to one's physical and spiritual health. Many break down much earlier because of such habits. After one returns from an evening meeting, they will feel best to retire as early as they can, rise in good season in the morning, and they will accomplish more work with less wear. Many families where the preacher stops are in the habit of retiring early in order to get their rest, and be prepared for their hard work next day; and when they go to bed early, they get none too much sleep. Now it seems cruel to keep them sitting up till a late hour, till they are obliged to give a gentle hint to the minister, by saying, "you can retire any time you choose," and then be met by the reply, "I am in no hurry to go to bed. I don't often retire before eleven o'clock."

The minister should propose to retire at an early hour, and persist in it for his own good, as well as that of the family. In short, he should be an example to the flock in all things.

GOOD SIGNS.

We have great reason to praise the Lord for his blessings on our efforts to scatter the light and truth, and for the favor he has given us with the people. We see no room to doubt that he is smiling upon our endeavors to glorify him in the publication of "our paper." The many encouraging letters received every week, with the most hearty expressions of benefit received from reading the paper, are convincing proofs that good is being accomplished; and when this ceases to be the result, our prayer is that it may be published no more.

We are pleased to learn that our paper is making its way into many families in other denominations, who are becoming deeply interested in the study of the Scriptures through its instrumentality.

We often have letters like the following:—

"NEW ANTIOCH, CLINTON CO., OHIO, Nov. 24TH, 1863.

MR. MILES GRANT, *Boston, Mass.*:

Dear Sir:—I had the pleasure of reading a No. of the 'World's Crisis' a short time since, and being well pleased with the spirit that seemed to animate those that conduct the paper, and wishing to know more about it, I enclose $—, with the request that you will send it to me. If ever there was a time when the discussions of the questions of peace and coming of the *Prince of Peace* were peculiarly important, now is the time. Seeing that faith in God's immediate providence, and the absolute necessity of christians relying implicitly on his protection, seems well nigh to have forsaken the earth.

Yours truly, J. M. RANNELLS, M. D."

Another writes to the President of the Advent Christian Association as follows:—

"DEAR SIR:—From a scrap which I notice in the Cincinnati *Gazette*, I see your name published as President of the 'Advent Christian Association.' I have no knowledge of the peculiar views entertained by this association, further than the name indicates; but I see from the statement of the *Gazette* that you publish a paper called the 'World's Crisis,' which I would like to take, but have no means of learning the whereabouts of its publication other than through you. Will you please send me a No. of the paper, or a note stating where and by whom it is published?

The subject is one that has interested my mind for many years. I have thought much, and written some on it; and as I am a physician, and not a minister, perhaps I have been less hampered in my investigation of the subject by preconceived theories and opinions than some others. In fact, the study of the Scriptures has led me in a very different way from that which I entertained when first starting out. Our religious newspaper editors seem to regard the study of prophecy, or the investigation of the Bible, with reference to the future, as forbidden ground, and are averse to the publication of any thing on the subject; because it has been the subject of much unworthy speculation; and a design to avoid one extreme has thrown them into another.

Very respectfully, HENRY G. TODD.

MR. D. T. TAYLOR. *Danville, Ind.*"

We hope the friends of truth will take extra pains to show our paper to their neighbors. They will find many who feel like the two Dr's from whom we have just quoted. They are anxious to read about the very things in which we are interested. Let no opportunity slip for getting the subject before them. It is a duty we owe to them in behalf of Him who has given us our valuable hope. Let us be *faithful*.

PREMIUM TRACTS.—When any send new subscribers, so as to entitle them to premium tracts, according to our "liberal offer," we wish they would specify what works they wish, if they desire the premium; otherwise, we should conclude that they wish no compensation for their services.

CORRECTION.—In the article in the last Crisis headed "Shiloh," read *Onkelos Targum*, instead of "Pargem," and *Jerusalem Targum*, instead of "Sargum."

LOUIS NAPOLEON AND THE BATTLE OF ARMAGEDDON.

The above work, by M. Baxter, containing 344 pp., contains interesting matter. One prominent point in the book is an argument to show that Napoleon III. is the eighth head of the beast, and "the antichrist." Bro. Baxter seems very confident that his position is correct. He is not alone in his views, as there are a number of able men who hold the same sentiments. When in Montreal, C. E., we had several interviews with Bro. Baxter. He has awakened considerable interest in the minds of many on this subject. The following is an extract from the "introduction":—

The study of prophecy, which, during the dark ages of the Christian era, was almost wholly neglected, has for the last half-century attracted unwonted attention. The French Revolution of 1794, which was shown by many expositors, upward of one hundred years beforehand, to be predicted in the eleventh chapter of Revelation, had the effect of drawing many intelligent minds to the consideration of this subject. In that great political convulsion commentators have universally recognized a most important landmark, by means of which the slight degree of obscurity in which the year-day fulfillment of the prophecies was previously vailed has been almost entirely removed.

Guided by the light which that momentous epoch shed upon the page of prophecy, standard expositors have completely elucidated the year day interpretation of the Books of Daniel and Revelation; and the soundness and reliability of their principles of exposition have been fully attested by the identity of the conclusions at which they have independently arrived. Although differing in minor details, they remarkably agree as to the general outlines of prophecy, and a great many of them concur in showing the general period about 1864 to 1870 to be the time of Christ's coming, the close of the Christian dispensation, and the beginning of the Millennium. More than a hundred able treatises have been published during the last seventy years, in demonstration of this view; and when the scarcity of really profound students of prophecy is considered, it must be admitted that a conclusion reached by so many serious and sober-minded writers, is not very likely to be devoid of foundation.

Ever since the old-established system of things was broken up, at the time of the French Revolution, eminent expositors have persistently asserted that much more extensive and tremendous revolutions were foreshown to happen at the end of this dispensation, about the decade from 1860 to 1870; and in view of the present aspect of the world, it may now be asked, whether their forestatements have not been signally verified? The expectations of the total cessation of war, and of the gradual introduction of a millennium of peace and earthly prosperity, which have been so confidently entertained by those who disregarded prophecy, are now shown to have been vain and delusive. To illustrate the wide prevalence, twenty years ago, of such erroneous expectations, it may be sufficient to quote the sentiments expressed in 1844 by the President of the United States, the Queen of England, and the King of France.

President Tyler, in his message, on Dec. 2, 1844, to the United States Congress, said: "With all the powers of Europe we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that at no former period has the peace of that enlightened and important quarter of the globe ever been apparently more firmly established. The conviction that peace is the true policy of nations would seem to be growing and becoming deeper among the enlightened every where. We continue to receive assurances of the most friendly feelings on the part of all the European powers, with whom it is so obviously our interest to cultivate the most amicable relations. Nor can I anticipate the occurrence of any event which would be likely in any degree to disturb those relations." The Queen thus addressed the English Parliament in February, 1844: "I entertain a confident hope that the general peace, so necessary for the happiness and prosperity of all nations, will continue uninterrupted. My friendly relations with the King of the French, and the good understanding happily established between my government and that of his Majesty, with the continued assurances of the peaceful and amicable dispositions of all princes and states, confirms me in this expectation." Louis Philippe, addressing the French Chamber of Deputies in 1843, said, "The world is at peace; France is free, active, and happy. We can enjoy with security these blessings of peace, for it never was better secured;" and on December 26th, 1844, referring to his recent visit to England, he said: "I have gathered, in the sentiments that have been expressed to me, additional guarantees for the long duration of that generous peace, which assures to our country abroad a dignified and strong position, and at home an eternally increasing prosperity." He also expressed the assured belief, that "if he lived a few years longer, a general war in Europe would become impossible."

Let these fallacious anticipations be contrasted with the far-sighted views expressed at that period by prophetic investigators, such as the eminent Bickersteth, Faber, and Elliot. The Rev. E. Bickersteth, who showed from the prophetic dates that the Great Tribulation would intervene between the first and second Translations, from about 1864 to 1868, said in his *Guide to the Prophecies* and *Divine Warning*, in 1844–6: "The world seems now ripening by its sins for that fearful vintage of divine wrath which is the subject of so many predictions of the word of God. . . . It is a dangerous delusion for the Church to be anticipating peaceful triumphs, prosperous days of enlarging dominion and uninterrupted successes, when we may be on the verge of increasing trial and conflict, sorrow and suffering. . . . It is a time of universal peace. . . . But we have no reason to expect that the present state of peace and prosperity will continue many years. It will rather, we have reason to think from God's word, soon cease, and times of peculiar trial and conflict succeed. . . . Many who have deeply studied the subject, fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return, as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and the seventh vial. We believe also that the chief prophetical dates that were to intervene have either run their course, or are nearly closing." The Rev. E. B. Elliot, in his celebrated work, *Horæ Apocalypticæ*, (first published in 1844,) having demonstrated the period 1865 to 1869, to be the time of the Second Advent, said: "The thought of the nearness of the consummation is of itself unspeakably awakening and solemn; and the rather when we consider further that there is to be expected antecedently a time of sifting and trial such as, perhaps, has never yet been experienced. For our christian poet Cowper's exquisite language does by no means adequately express the probable severity of the coming crisis. Ere the sabbatism of the saints begins, something much more is to be looked for than the mere gusty, closing blasts of a long tempest or billowy heavings of the sea before a calm, as 'it works itself to rest.' The final conflict between Christ's true Church and antichrist, and their respective chiefs and supporters, both visible and invisible, seems set forth in prophecy as most severe." The Rev. G. S. Faber,* who showed the time of the End to begin in 1864, spoke thus in his *Secessions to Popery*, in 1846: "The Ottoman empire totters to its fall: and the three spirits of Hellish Infidelity, Despotism, springing out of Anarchy, and Jesuitical Popery, are already engaged in their allied predicted vocation (Rev. 16.) The peace of Europe and of the world apparently rests upon the life of a single wise old man, (Louis Philippe.) When the obstacle presented by this modern Sobrino shall have been removed, the demons of discord, now scarcely repressed, will be let loose. Revolution will elevate the successful soldier, the revived Bonaparte of the day, to the imperial throne of military despotism. Then will follow that fearful material Universal War which is foretold by all the prophets as occurring at the *Time of the End*, and synchronically with the Restoration of Israel. And then Popery, budding as it has ever done into lawlessness and infidelity through the loathliness of its own corruptions, and allied with the great God-denying Antichrist; the False Romish Prophet, associated with the Apostatic Secular Empire under its last governing Head, will by some extraordinary process of violence come to its end, none helping it.

Many other extracts similar to the foregoing might be quoted from writings that have been published during the last seventy years.

* His "Revival of the French Emperorship," written in 1853, and republished at Appleton's, in New York, America, under the title of "Napoleon III. the Man of Prophecy," (37 cents) demonstrates most convincingly that Louis Napoleon is the Eighth Head of the Beast and Infidel Antichrist. He, as well as Frere and Gauntlett, showed previous to 1820 that a second French Emperor, exactly like Napoleon I. would arise some few years before 1864–7, and would be the last great Antichrist.

INTEMPERANCE INCREASING.

Notwithstanding all the great efforts that have been made to prevent drunkenness, it is evident that intemperance is rapidly increasing. This is true of all kinds of crime. Intemperance and sin are constant companions. Dark deeds need a stimulus from the intoxicating bowl, to give courage to go forward in their performance. It is a sad sight to see so many countenances of young men marked by this deadly enemy to the human race. Drinking is very fashionable at the present day. There are but few who do not use tobacco or strong drink. One calls for the other. Tobacco creates a thirst of a peculiar character, which is best gratified by alcoholic drinks. The results upon the system are very similar. The tobacco acts slower, but as surely. They are both effective aids in the way that leads to death and destruction.

We hope every one who reads these lines will resolve to abstain totally and forever from their use. They eat out the finer feelings of humanity in those who indulge in these soul-destroying habits; and yet many are so deceived by them, that they really think they are reaping a benefit. Thus Satan would have us think of every evil way. Is it not high time for those who wish to go to the marriage of the Lamb, where we must be presented without spot or wrinkle, to break off from *all* our bad habits? If we will not *deny* ourselves of all worldly lusts, we are not worthy to be associated with the pure in the kingdom.

The following sad tale we clipped from the Boston *Journal*, a few days since:—

"A SAD WARNING.—A few years ago a young woman left her happy home in Maine, father, mother, sisters, brothers, a large circle of friends, among whom she was respected and esteemed, and came to Boston. The tempter had whispered in her ear, and she had listened to his voice to her own ruin. She came to this city forewarned, with good resolutions of reform, and determined, when her shame was concealed, to return home and sin no more.

But want soon overtook her. Unable to earn a support by reputable means, too proud to beg, too honest to steal, she fell another step, to that grade of ruin from which so few ever recover themselves. Then her course was down, down, down, from a gilded palace of sin to a hovel, from costly apparel to dirty rags, from the society of those who had at least pretensions of respectability, to be shunned by all except men and women steeped in crime, who did not feel disgraced by the companionship of a poor, degraded, painted, dirty harlot.

And now comes the end, such an end as threatens all who choose to start on this path. Yesterday this woman was arrested as a common drunkard, and fell in a fit while being taken up to the Court room from the Tombs. She lingered until five o'clock this morning, receiving the best of care from the city physician and the keepers of the Tombs, but dissipation had done its work, and she died without being able to reveal the address of her parents, or give her real name. There it is—death in prison, of the delirium tremens, under an assumed name, with the following record of the end of one who was capable of shining in society and of loving and being loved:—

Died, in the Tombs, Dec. 22d, 1863, of delirium tremens, Mary Black, common drunkard, aged 24.—*Herald, 22d.*"

For the World's Crisis.

"CHEEK."

This word has a meaning, in New England at least, which I do not find laid down in any of the dictionaries, of Johnson, Webster, or Worcester. It is used to express the same characteristics which we sometimes describe when we say a man has a great deal of *brass*. A more exact illustration might be supposed on this wise: if a minister should send his appointments to preach through the columns of the Crisis, and get out his congregation on the strength of its circulation, and then should not only use his position to spread his pet notions and hobbies, but should also improve his opportunity to slander its editor and conductors, try to curtail its circulation and destroy its influence, while at the same time he continued to use it as a vehicle for his appointments; in such a case I think it might be properly said, "That man has a good deal of *cheek*."

"But who does any such thing?"

O, that is the question. I do not pretend to know; do you?

Probably no one will flutter unless they should happen to be hit. PPP.

NEW SUBSCRIBERS IN 1863.

It is pleasant, in reviewing the closing year, to look back, and see the advancement we have made in influence and usefulness since the year began. It is sweet, also, to look forward with hope into the opening year, and feel that we have, and shall still have, new reasons to rejoice and give thanks to God who so abundantly crowns us with blessings. Glad in its prosperity, *The World's Crisis and Second Advent Messenger* wishes its many thousand readers a happy new year.

At the beginning of 1863, feeling that the Lord had a greater work for the Crisis to do, and a wider field of usefulness before it, we proposed the possible addition of 1000 names to its subscription list, before the close of the year, and urged *a special effort* to that end. That effort has been made,—the friends of The Crisis have labored nobly,—and what is now the result? Although our proposition was deemed enthusiastic, and impossible of realization, the 1000 names were had in *less than six months*; and now, at the close of the year, we have the pleasure of chronicling the addition of over 2000 (2060) names to our books since the beginning of the year. An increase without a parallel among Second Advent papers, and perhaps—taking all things into consideration—without a parallel in any other.

Of this number, over 1200 were obtained by the friends of the Crisis, as the result of effort.

As we have said, on a former occasion, what *has* been done once, *can* be done *again*. A like effort, the year to come, will, with God's blessing, produce a like result. Double the effort, and you double the result. 2000 more, at the end of 1864, would be a very acceptable increase; 4000 would be better. Who will *work for it?* Who will *double* their subscription this year? How many will get twice as many as they did the last? You can do it, if you will. Who will TRY?

W. B. H.

Who Obtained Subscribers in 1863?

The 2060 subscribers sent in the past year were obtained by the efforts of some four hundred and fifty brethren. Some four hundred of them obtained in the aggregate about 1500 subscribers, or, from *one* to *four* each; and fifty, whose names we give below, sent in, in all, about 600, or, from *five* to *one hundred and twenty* each.

Noble band of co-workers in a noble cause!—may it be doubled this year, and more abundant success follow their efforts to extend the circulation of this many-tongued messenger of the Coming King. W. B. H.

Five each—By I. C. Wellcome, C. F. Sweet, D. C. Terry, D. A. Dickinson, H. V. Davis, J. S. Heath, J. M. Jenness, W. H. Mitchell, O. D. Pease, C. Piper, Dr. E. S. Robbins, S. C. Raymond, C. H. Willey, L. Loomer, J. A. Sober, P. A. Smith.
Six each—By D S Clark, G W Foster, J M Worthing.
Seven each—By Geo. A. Streeter, D. Webster, Mrs. E. S. Willard.
Eight each—By Wm. Sheldon, N. A. Hitchcock, R. F. Berry, D. Cogswell, N. J. Winchell, J. R. Hall.
Nine each—By D. T. Taylor, H. G. McCulloch.
Ten each—By Thos. Smith, Chas. Stratton, Frank Burr, Chas. Goodrich, Geo. T. Adams, Daniel Braley, R. Haskins.
Eleven each—By Wm. E. Hathaway, C. P. Burroughs, R. R. York.
Twelve each—By J V Himes, I Damman, F A Baker.
Thirteen each—By C. P. Dow, H. K. Flagg.
Eighteen—By A. W. Sibley.
Thirty-one—By H. L. Hastings.
Thirty-five—By A. Fike.
Fifty-four—By C. B. Turner.
One hundred and twenty—By Miles Grant.

For the World's Crisis.

GOSPEL TO THE POOR.

On Thursday last, I was called to stop at Northwood, and attend the funeral of *Michael*, who died at the Town-poor House. He had lived with our brethren, and others in the neighborhood, and had gained an honest reputation. In his sickness he ran to the fountain, and made Christ his true friend and lover, by yielding himself to be his servant; thus finding joy unspeakable and full of glory. He fell asleep in full assurance of hope, and the light of Christ illumining the dark valley, as was very evident from his conversation with Bro. Hill, the overseer. He entreated his friends out of Christ to cease from sinning and be ready for the judgment.

Bro. Hill made due preparation, and took special pains to have all the household in a situation to hear. There were the aged, the infirm, the halt, and the maimed, with the neighbors,—all come to take their last look of the stranger who had fallen so peacefully. I felt it quite an honor to be with them, and to be able, under God, to preach to them that gospel which is the power of God to salvation to all the believing; a salvation that brings man to life again, giving him, if he be hid with Christ, honor, glory, immortality, and eternal life. The season was one of special interest to me. I had much freedom. The word seemed to run, and all were interested. I could but hope much good would be the result. The poor have the gospel preached to them. This burial was void of all that pomp and worldly display, so common; but everything was decent and in order. He was silently conveyed to his grave on the swell of land back of the house, where he will quietly sleep till the summons comes, when all the sleepers will awake to die no more.

Blessings big and abundant rest upon Bro. Hill, his companion, and household of unfortunate ones. Amen. L. BOUTELL.

Andover, N. H., Dec. 22nd, 1863.

For the World's Crisis.

THE OLD YEAR AND THE NEW.

BY HUMANITAS.

MR. EDITOR:—Believing it may be useful to be reminded of our *delinquencies* in the past, and of our *obligations* in the future, I send you for publication in your valuable paper the following brief poem. By giving it an insertion, it is hoped you may gratify and benefit your readers, as you will oblige the author.

I.

Adieu, old year! with all thy cares and woes!
While thousands, *sorrowing*, shall mourn thy close!
Welcome the new! with gratitude and praise
To Him whose mercy lengthens out our days.

II.

Back o'er the past, as here we stand and view
The *devious* paths our feet have travelled through,—
Forgiveness of the wrong may we implore,
And firm resolve that we will sin no more.

III.

Have we to any spoken a *harsh* word,
By which the *unhallowed* passions we have stirred?
The *indiscretion* may we ne'er repeat,
But *kindly* look or speak to all we meet.

IV.

Have we to any an *injustice* done,
By *word* or *deed*—may we the sin atone
By making RESTITUTION—if we can,—
According to the heavenly Teacher's plan.

V.

Have we sought wealth by some *unrighteous* mean,*
Beneath some *guise* we thought our guilt would screen?
Let us remember God the *motive* saw,
And branded us the breakers of His law.

VI.

Have we been blessed with *plenty* in our store,
And turned the *hungry* empty from our door?
Let us reflect that He cognizance took,
And noted the "OMISSION" in His book.

VII.

Have we spent time and means to pamper *pride*,
While conscience, oft, perhaps, the sin did chide?
May we the folly of such conduct see,
And in the future each more humble be.

VIII.

Have we been called to meet the world's cold scorn,
And wished—like Job—we never had been born?
May it His friendship teach us to secure,
Whose love, undying, ever shall endure.

IX.

Have we been called the loss of friends to mourn,
Who have by death from our embrace been torn?
May it remind us we are mortal, too,—
That we should ever live with death in view.

X.

Have we not trained the young with *proper* care,
And sought to guard them 'gainst each sinful snare?
More faithful may we be in future days,
To guide their tender feet in wisdom's ways.

XI.

If for our *bleeding* country we've not toiled,
That she by foes might be no more *despoiled*,—
May we each other love *so war shall cease*,
And North and South, hereafter, live in peace.

XII.

Whatever duty we have left *undone*,
IN THE OLD YEAR—which now its course has run,—
Or *act* performed which it was wrong to do,—
May each one be more faithful IN THE NEW.

XIII.

As thus we look upon the year that's gone,
And see so much which we have cause to mourn,—
Resolved, in future, we will be more true
To God and man—WE'LL WELCOME IN THE NEW.

1863–4.

* *Instrument—or device.*

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—I send a few items of mission labor for the readers of the Crisis, to cheer and encourage the weary traveler, while toiling through the perils of the last days. I have spent all my time since the first of November in this State, visiting and preaching in many places; had many calls I could not supply.

In Concord there is a peaceable state of things, with a desire on the part of the church for an increase of spiritual interest, and they are making an effort in the right direction to secure, by the blessing of God, a consistent and faithful administration of truth in the Spirit, that shall benefit those who come to hear. They have full meetings; and, as far as I could judge, there is an interest among them for the welfare of one another, and the salvation of men. I have had good seasons with them. Bro. Merriam and eight or ten others, gave spiritual testimonies after the sermon, which is the life of the meeting. It is blessed to see the old soldiers of twenty years' warfare united in love with those of the eleventh hour enlistment, all doing their best by faith to swell the waters of salvation, and induce men to try its healing power.

I have been to Barnstead. Found some of like precious faith, and had one meeting with them. From thence I went to New Durham Corner, to attend an appointment made for me by Bro. Smith. I found a home with Bro. Callomy. I went to the meeting at the schoolhouse, found it full, with much religious interest. All seemed to have an ear to hear, as well as a heart to feel. I had a blessed good time in presenting the good news, and there was an interest to hear more of "this gospel" in this place. There was much interest. The testimonies that were given abundantly showed that the Lord was among them of a truth. Some have just put on Christ, and others felt the need of religion. It was encouraging to labor with them. I promised them another meeting the following week.

My next meeting was at the Ridge. I commenced on Saturday evening, and had a full house, and good hearing. I found the real faith was left. Sunday, all came together again, with many more, even a crowd. I did the best I could to give the household meat, plain, simple gospel food; and I found their appetites were keen, and they feasted all day, and in the evening were ready for more, as was evident by their going two miles when we had another good meeting together. The Lord was indeed with us. The testimony of all confirmed it. All went on in love and harmony.

Monday, I visited some, and spent the night with Bro. J. G. Smith and family. They have moved to New Durham Ridge, and I hope will be a blessing to the people in all this region. He and Bro. Pinkham were at Alton Corner, having meetings, the same time I was at the Ridge. Tuesday evening I went to New Durham Centre to fill my appointment. The brethren went over from the Ridge. We had a house crowded, and the Lord favored us with a special good meeting,—the best of the wine at the last of the feast. It was blessed to be there. All seemed to take hold with a whole-heartedness that always does one good. I was delighted with the appearance of the disciples here. They were full of interest for each other. The young came out to hear, and were solicitous for their salvation. I pray they may yield to Jesus Christ, believe on him and get ready for the day of judgment and glory. There is a good church here, zealously affected in this good cause. God bless them. You may say this is the good side I have pictured out; but it is all the side I saw, and I have no suspicions to intimate. The campmeeting at Alton Bay removed a great amount of prejudice, and the people in all that region are desirous to hear our faith. The cause is prospering. God speed the truth, and a preparation for his coming. L. BOUTELL.

From Sr. S. F. Bradford.

BRO. GRANT:—Five weeks ago I listened to a sermon on baptism, which was to the point, and which caused me to doubt my being a child of God; for Jesus said, "If ye love me keep my commandments," and the command is, "Believe and be baptized." Here is my condemnation, that I have not been baptized. "But," says one, "you have been baptized and you are a regular communicant with the Congregational church." True, I received their "seal of the covenant" from a hand dipped in water, and applied to my forehead; and for five years was never absent from their communion; but I was not satisfied at the time with the baptism, but yielded with reluctance to an overwhelming tide of opposition. But I can say from experience that "the way of the transgressor is hard."

For a long time I have had no rest on this point. Oft times I am plunged in dark despair, on account of this disobedience,—afraid to live, yet not ready to die. But I pray God to spare me a little longer, and not cut me off in my transgression. If anguish of soul, tears of penitence, resolutions of amendment would avail, I should feel justified; but not so. I must act; in short, I must and will, God sparing my life, be baptized.

I believe that I was born an Adventist; for from my earliest recollections, I believed many things from my heart which are taught by believers in the Advent faith; at the same time disbelieving the traditions of men so prevalent among us. Yet up to within six years, I knew not that there was another person on earth that believed as I did. At this period I ventured to express my *strange views* to a friend, a physician, who put into my hand a work entitled, "What is Man?" by Miles Grant. Here then was one of my faith; one who read the Bible as I did; viz. just as it reads. Yours in the faith,

Plympton, Mass. FANNIE S. BRADFORD.

[This sister has been baptized and received much comfort.—ED.]

From Bro. Wm. Ingham.

BRO. GRANT:—Having returned to my former field of labor in Nova Scotia, I would just say for the encouragement of the now scattered, but soon to be gathered saints, that I have visited Clements Port, Hillsburg, Granville and Chut's Cave. Find some still on the way to the land of rest, amidst opposition. In some of the places they have but little preaching, others more. They seem to be decided to go through. The Lord bless and strengthen them, and help my ministering brethren to feed the church of God, that he hath purchased with his own blood; that when the chief shepherd shall appear, we may receive a crown of glory that fadeth not away. That will be good pay. May it stimulate us all to faithfulness in the cause of our divine Redeemer.

Bro. Wood, from Rhode Island, is here laboring, I think, to good acceptance. Bro. Read, from Maine, made us a timely visit of some weeks. He was at Hillsburg when I returned, having a protracted meeting. The brethren and sisters were encouraged and strengthened. There has been quite a stir for a few weeks past on the subject of the sleep of the dead and the destruction of the wicked. Our Methodist brethren are getting quite awake, and are giving lectures to prove the immortality of man, the conscious state of the dead, etc. Perhaps, Bro. Grant, it may be your duty to make us a visit next season and give the people some instruction on the above doctrines. I think the lectures are doing good and are stirring up the candid minds to search the Bible for themselves, to see what is truth, and some are becoming quite favorable. May the Lord help us all to know and obey the truth, and be sanctified by it, and be presented blameless before the throne of his glory, is my prayer. WM. M. INGHAM.

Clements Port, N. S., Dec. 2d, 1863.

EXTRACTS FROM LETTERS.

SR. J. CHAPMAN, Worthington, Ms., writes:—"We take this opportunity to acknowledge the reception of your paper, which is ever a welcome visitor. We know not how to express our thanks for it. Would to God we were able to help sustain it. If there is a paper in the world that we would help sustain, it is the Crisis. It has been 'meat in due season' to us. We should not know how to do without it."

BRO. G. STORER, New Britain, Ct., writes:—"I have been sending papers, books and tracts to my friends in Erie, Pa., and I find they like them. One cousin is very much interested in them. She thinks your books and H. L. Hastings' are the best of any thing she ever read. I should like to have you see some of her letters. She asks a great many questions, and some that I cannot answer. I want she should have the paper, for it is so good. I wish every one could have it that will read it.

I have not had a paper for the last fifteen years that I took so much satisfaction in lending and giving away, as I do the Crisis. I think it decidedly the best paper I ever read; and I have no doubt the Lord is pleased with the management of it, or it would not prosper as it has."

For the World's Crisis.

BRO. GRANT:—I find that I have wronged the Sunday School of the Adventists in my statement in a late article. It is one of their rules that none but *professed christians* shall be teachers. MRS. C. A. KNOWLES.

Peace Dale, R I.

☞ Be careful of your word, even in keeping the most trifling appointment. But do not blame another for a failure of that kind till you have heard his excuse.

☞ There is quite as much in knowing when as in knowing how to speak.

Obituaries.

E. Mitchell.

Died in Kennebunk, Dec. 11th, 1863, Capt. E. Mitchell, aged about 72 years.

A faithful and devoted servant of God has fallen in death. Almost a half century has passed away since our dear brother (my uncle) found Jesus precious to his soul; and ever since that time has endeavored with earnestness and faithful devotion to live according to the teaching of the Holy Scriptures, which he ever regarded as his rule of faith and practice; believing they were able to make him "wise unto salvation." He was a man of much prayer; holding frequent communion with his heavenly Father, thus making his house a house of prayer. He was very constant in his attendance to the prayer meeting, a place very dear to him. The language of the poet, in the following hymn, was very expressive of his feelings:—

"I love it, I love it, and who shall dare
To chide me for loving the house of prayer?
I have prized it long as a holy place,
Where my gracious Lord shows his smiling face."

And not only did he love the house of prayer, but he loved to labor when there; always being ready to speak for Jesus.

He embraced the doctrine of the speedy coming of Christ in 1842, and since that time has waited with longing desire for the return of Him he so much loved. During the few last years of his life, he was deprived of the use of his eyes; but the thought of so soon seeing Jesus, when the eyes of the blind would be opened, together with the sustaining grace of God, enabled him to bear his affliction with much christian patience. Many of our preaching brethren, as they read this notice, will call to remembrance the happy seasons they have enjoyed at his home, for his home was the home of the weary pilgrim.

He leaves a wife, with many other relatives, to mourn. May God bless her who is bereft of so kind and devoted a companion, and may that strong arm upon which she has so long leaned, support her in this her hour of affliction. O when will this dark night of weeping end? when will death cease his cruel work? when will come that bright morning when all tears will be wiped away, and the cruel reign of death forever end? it cannot surely be long.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

W. H. Mitchell.

Mary Ann Chesley.

Died in Farmington, Dec. 13th, 1863, Sr. Mary Ann, wife of Mr. Benjamin Chesley, aged thirty-four years, two months, and fourteen days.

The subject of this notice was formerly the wife of Bro. Alexis Chamberlain, of New Durham, who died in the autumn of 1854, and who was a firm believer in the Lord's speedy coming. In early life, Sr. Mary Ann espoused the cause of Christ, and about the year 1854 embraced the Advent faith, which she held till death. It was my privilege to be with her for a few days before she died, and even in the last trying moment; and in her case was fully exemplified the power of the "blessed hope" of the gospel to sustain, even in the hour of death. She had suffered much through fear of death, but that was all taken from her—its tears all gone. She could talk of death as calmly as though she was about going some pleasant journey;—indeed the room bore not the gloom of death, for it was a christian that was about to die. She had been a great sufferer, but for some hours before death was perfectly free from distress. Strength was given her both of body and mind. Calling her friends to her bedside, she earnestly besought them to seek the Lord, and meet her in the kingdom. She requested and obtained a promise from her husband to seek the Lord and meet her there also.

That death-bed scene I shall never forget. The Spirit of the Lord filled the room, and peace like a river flowed through our souls, changing the countenance of the dying, giving it a calm and heavenly expression, so peaceful, so happy, that truly it seemed none other than the house of God and the very gate of heaven. While talking with a friend, she remarked,—"It is not so much to die, after all, if we are only ready. I shall not go to heaven; I shall sleep,—sleep in Jesus."

Thus a kind and affectionate husband, two children, an aged father, brothers and sisters, have been called to mourn the loss of a beloved and faithful wife, mother, daughter and sister; but they "sorrow not" as "others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." By her request, Eld. Jas. G. Smith attended her funeral, and gave a solemn and stirring discourse, founded on Ps. 17: 15,—"I shall be satisfied when I awake with thy likeness." May the surviving friends heed the warnings she gave them, by fleeing to Christ, who will sustain and comfort them in every trial of life; and in the bright morning of the resurrection, when their loved ones shall come forth to immortality, may they be reunited to part no more forever. Martha S. Horne.

Sarah P. Burbank.

Fell sweetly asleep in Jesus on Tuesday evening, Dec. 22d., Sarah P., wife of E. G. Burbank, Esq., of Salem, Mass., aged fifty-nine years.

Death triumphs over another saint of Jesus, who loved and looked "for that blessed hope, and the glorious appearing of the great God," "even our Savior Jesus Christ. Her disease was consumption, from which she suffered intensely for several months previous to her disease; but through her sickness she manifested a patient spirit, not a murmuring word escaped her lips. Her faith in Christ was unwavering, and his grace sustained her unto the end.

My father mourns the loss of a faithful wife and an affectionate companion. A large family lament the death of a loving, self-sacrificing, pious mother. Relations, neighbors and friends, pay tribute to her virtue and godliness. The poor, the widow and the fatherless, weep for one who has always ministered to their necessities. By her they were clothed and fed. Sleeping now; but awaking by and by, she will receive her reward from her Savior, who will receive her to himself, and give her a crown of righteousness at that day; and not to her only, but unto all that love his appearing. Funeral services conducted by Rev. Mr. Winn of the Cent. Bapt. church, of which she was a much valued member. F. H. Burbank.

Eld. Humphrey B. Hyde.

Eld. Humphrey B. Hyde, died Oct. 25th, 1863. Bro. H. resided with his mother in Canadice, Ontario Co., N. Y. He was away from home at Floods Corners, when he died, laboring faithfully in the great work of his Master, though he did so in much weakness of body. But he died at his post.

Bro. H. was converted to the Advent faith through the labors of Father Chapman, in Springwater, N. Y., six or seven years ago. He labored in the vicinity of home some years with good results. He also labored in Boston and New York. In the latter city he labored faithfully for some time, and with some success. But his health failed him, so that he had to return to the country, but he never recovered fully from that sickness. He was an example to the flock, and an intelligent and faithful minister.

He will no doubt receive a crown of glory when the Chief Shepherd shall appear.

Joshua V. Himes.

Jose Roberts.

Died in New Durham, Sept. 27th, 1863, of whooping cough and fever, Jose St. Clair, daughter of David S. and Sabrina Roberts, aged one year, four months, and twelve days.

Farewell, dear babe, till Christ shall come,
And raise thy body from the tomb,
To wear a crown of glory bright,
And wave a palm with sweet delight.

Jer. 31: 16-17, and Matt. 2: 16. "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and thy children shall come again to their own border."

Joseph Roberts.

James Miller.

Died of diphtheria, in New Orleans Hospital, James W. Miller, son of John and Mary Miller, aged twenty years, lacking four days.

The subject of this notice was wounded at Port Hudson, and lost one leg. The funeral discourse was by the writer, and the occasion improved by an effort to present man's need of a Savior, and to exhibit Jesus as the only hope of life. May these dear parents and the surviving children be sustained in this hour of deep trial by the blessed hope of the gospel, which is as an anchor to the soul, sure and steadfast. James will sleep but a short time, for the night is wearing fast away; and very soon a voice far sweeter than the most enchanting music will say, James, 'tis morn; awake, and in my image rise, of richest joys partake in my blest paradise. James Dudley.

Elizabeth Rogers.

Died in Charleston, R. I., Dec. 4th, 1863, Sr. Elizabeth Rogers, wife of Bro. Thomas Rogers, both descendants of the Naraganestte tribe of Indians, aged forty-eight years.

Sister Rogers embraced the belief that Jesus is soon coming, about 1844. She has loved his appearing up to the time of her death. Being a great sufferer the last two or three years of her life, she found the blessed hope a great consolation and support in trials, until she calmly fell asleep in Jesus.

"Blessed sleep,
From which none ever wake to weep."

Bro. and Sr. Rogers' house was always open for God's servants, and they took pleasure in doing for them what God enabled them to perform. They were both members of church, worshiping at Clark's Hall. She was highly esteemed as a christian by all who knew her.

Bro. Rogers is left to mourn, but he sorrows not as those that have no hope. May he and surviving friends lay it to heart, and be led to walk more closely with God. Words of comfort to the friends were spoken by the writer, from 1 Thess 4: 18.

P. C. Rodman.

Neldora A. Stevens.

Died in Orange, N. H., Dec. 17th, 1863, of diphtheria, Neldora A., daughter of S. H. and B. W. Stevens, aged five years, six months and five days.

Little Nellie was a lovely child and loved by all who knew her. But death loves a shining mark, and once more entered the family circle, and laid his cold icy hand upon the pride and idol of the family. Though she sleeps the sleep of death, she will awake in the morn, having immortality and eternal life. May this affliction be sanctified to the good of the surviving companion and parent, that when the great Life-giver shall come and awake the sleepers, that he may be changed in a moment, that he with them may eat of the tree of life, which is in the midst of the paradise of God.

S. K. Ford.

Belinda W. Stevens.

Died in Orange of diphtheria, Dec. 14th, 1863, Belinda W. Stevens, aged thirty-seven years, five months and seventeen days.

The subject of this notice professed faith in Christ, and fully believed that Jesus is the way, the resurrection and the life, and all that sleep in Jesus will God bring with him.

Charles C. Stevens.

Died in Orange, N. H., Dec. 5th, 1863, of diphtheria, Charles C., son of S. H. and B. W. Stevens, aged ten years, one month and four days.

Walter Curtis.

Died in Providence, R. I., Dec. 29th, 1863, Walter F., son of Luke and Caroline H. Curtis, aged seven years, eleven months, and two days.

C. H. Sweet.

Summary of News.

FOREIGN.

The steamship Adriatic brings news from Galway Dec. 22nd.

The Liverpool *Post* says Lord Lyons, in a message to Earl Russell, predicts the termination of the American war in three months.

It is stated that Mr. Supervielle, the new rebel envoy to France, has a mission to notify the French Government of the recognition by the Confederates of the empire of Mexico, and also to try and persuade Napoleon to recognize the South in return.

The Liverpool *Post* gives prominence to the following paragraph:

"We consider ourselves in a position to state that Lord Lyons, in a dispatch to Earl Russell from Washington, announces that the war will be terminated within the next three months. The Confederates being in the greatest extremities, will have speedily to propose an armistice. In our informant we have the fullest confidence. It is possible that President Lincoln's proclamation has reference to the facts on which Lord Lyons grounded his conclusion."

THE HOLSTIEN QUESTION.

The Holstein question remains unchanged.

Austrian troops continue to arrive at Hamburg.

A public meeting of Norwegians has been called for the purpose of voting an address to the King, stating that Sweden and Norway are bound to assist Denmark in defending her frontiers, that Scandinavian interests are endangered, and that the people are ready to bear whatever burden may be imposed for the purpose.

It is reported that 22,000 Swedish troops, headed by the King, are in motion.

POLAND.

The telegraph continues to report engagements in which the insurgents are generally successful. Three of the insurgent leaders have been hung at Lizria.

The Great Eastern steamship is to be disposed of by lottery.

FRANCE.

Great dissatisfaction with the Emperor's Mexican policy prevails in France. Even Maximilian is reported as saying:

"I have not abandoned my desire to reign in Mexico; but the difficulties of the situation unexpectedly appear to increase. Only a partial suffrage will call me to the throne; and the financial difficulty has rather increased than diminished."

Liverpool, Dec. 23d, Queenstown 24th.

The London *Globe* cautions its readers against the statement that Lord Lyons had telegraphed to Earl Russell, predicting the termination of the American war in six months.

The Paris correspondent of the London *Times* insinuates that the Archduke Maximilian is not likely to accept the Mexican crown. He stipulates for a recognition of his monarchy by the American Government, among other conditions, and this recognition has been emphatically declined at Washington. It is reported that Napoleon is casting about for some one else in place of Maximilian.

AUSTRIA AND HUNGARY.

A revolutionary manifesto has been placarded in the principal towns of Hungary, announcing the establishment of a General Committee to maintain the independence of Hungary, and assuming the direction of affairs under Kossuth. The Austrian government is taking great precautions, but it is asserted that general agitation prevails.

INDIA.

The Bombay mails show that the trouble with the hill tribes was assuming alarming proportions. The British troops have lost heavily.

A Palermo paper publishes the following letter from Garibaldi:

"Caprera, Nov. 24, 1863.

My dear Basil—I am in really excellent health, much beyond my hopes. With the exception of the scar, which is in a complete normal state, and a little stiffness, my right foot can quite compare with the left. I send you an affectionate greeting, and am yours always. G. Garibaldi."

Garibaldi on the Polish Question.—In a letter on the Polish question, just published, Garibaldi says:—"The revolting cynicism shown in this holy cause is a living shame to diplomacy. While rivers of blood are flowing, their Excellencies amuse Europe with their notes. It is truly sad in these so-called days of social progress, to find no Government which will protect against slaughter—which will say to the Czar, 'Cease your career of murder, spare these men, these women, these infant victims who do not even belong to you,' and then put itself at the head of its people to support the demand. Such a Government would in truth, be the image of divinity on earth, and all the Liberals of the world would kneel at the feet to pray it to enlist them in its ranks.

☞ An Israelite has recently been chosen Mayor of Southampton, England, and another is Mayor of Liverpool.

DOMESTIC.

From the Morris Island correspondence of the Baltimore *American* we copy the following, written under date of Dec. 22d:—

"The rebels have been busy lately obstructing the channel which runs inside of Sullivan's Island. A steamboat was seen there for several days with a working party engaged in driving spiles across the inlet.

SUMTER.

An irregular fire is still kept up on Sumter from our mortar batteries. Several days ago one of our shells exploded within the fort, and was followed by another explosion, which set fire to something that burnt for several hours, covering the fort with a cloud of smoke. It is supposed that the woodwork of their bomb-proof was destroyed by the fire. The Charleston papers admit that twelve men were killed by the explosion.

The enemy are busily at work inside the fort, and the principal object of our fire now is to interfere with their operations. Large working parties are brought down to the fort in steamers, which also bring down great quantities of sand in bags. The opinion is freely expressed here that the rebels have now a formidable sand fort within the ruins of Sumter. The taking of the place is therefore a problem as far as ever from a satisfactory solution. It can only be taken by assault, and that assault can only be made by an expedition in boats. The obstacles in the way of the success of an enterprise of this kind are so obvious, that they need not be dwelt upon. Probably the favorable moment for putting Sumter in our possession has already escaped us.

THE PROSPECT.

The prospect of a resumption of active operations, or of our forces occupying Charleston at an early day, does not appear to me very flattering. A month ago I thought different, and then expressed a more hopeful opinion than events since have justified. Delays, some arising from unforeseen accidents, such as the sinking of the Weehawken; others, it appears to me, causeless, but all vexatious, have intervened, until now the opinion is everywhere expressed that no serious renewal of the attempt to take Charleston will be made before next spring. It seems impossible to keep more than one-half of the monitors here in fighting condition. Since the taking of Morris Island every monitor has been to Port Royal for repairs, more than half have been there twice since that time, and even now we have only four here. One of these will have to go down as soon as she can be replaced by one of those now there repairing. I do not pretend to canvass the causes of these delays, or of the frequency with which the monitors have to seek the machine-shop, but only record the fact as it stands. In the meantime the hope of a reinforcement of the iron-clad fleet from the North seems also to have died out.

New York, Dec. 29th. The Washington correspondent of the Philadelphia *Ledger* says that intelligence has been received from the department of the Gulf, of the occupation of La Fourche county by the rebels. Our forces a short time previously had fallen back into the parish of St. John's. The occupation will do the rebels no good, as the position just at present is not an important one to either party. A rebel expedition into Bayou La Fourche is said to have resulted in the capture of the steamers "Anyone" and La Fourche, with nearly all on board, including, it is said, Col. "Jilbourne," the former Provost Marshal of New Orleans.

The Conscription Act.—The following are in substance the various amendments intended to be proposed to the bill amendatory of the conscription act.

By Mr. Powell: That the amended act shall not take effect in States in which the draft, under the original act, has not been enforced. The first draft in those States shall take place as if the amended act had not passed.

By Mr. Trumbull: That the fact that any person of foreign birth has voted in any State or territory, or held any office in its gift, shall be taken as conclusive evidence that such person is not entitled to exemption from military service on account of alienage.

By Mr. Howe: That all sums paid by way of commutation shall constitute a fund to be equally distributed among the several persons who shall be drafted into the service under the same call, one-third to be paid at the termination of each year's service.

By Mr. Anthony: That any drafted person conscientiously unable to perform military service, by reason of his sincere and religious scruples against bearing arms, may apply by petition to any judge of any United States court for the district in which he resides, and if he see fit, that the petitioner be relieved from the penalty provided for his refusal to bear arms. And the person so exempted shall be in honor bound to contribute toward any hospital or charity a peace-offering in accordance with his means.

By. Mr. Wilson: That any person resident in the States of Virginia, North or South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas or Arkansas, who may voluntarily enlist in the United States service, shall be entitled to the benefits and privileges of existing laws, and may elect into what regiments they shall be mustered, and may be credited to the State to which such regiment belongs. Africans to be mustered only into African regiments.

Great Snow Storm at the West.

Buffalo, Jan. 2d. The heaviest snow-storm known in this vicinity since the year 1844 has been raging here yesterday and to-day. The water in the creeks, canals and slips has risen to an unusual height, causing much damage. The Lake Shore and Erie Railroads are completely blockaded by the snow. The trains on the Central Railroad are all behind time. Two hundred feet of the Niagara Falls Railroad, near this city, is washed away, and no cars have left the depot since Thursday. Trains are, however, running from Black Rock to Suspension Bridge. Business in this city is almost entirely suspended. No mails have been received today. Telegraphic communication with the West is intercepted. The Evans bridge, in the lower part of the city, has been carried away, and it is reported some lives were lost; but this cannot be traced to any reliable source.

Oswego, N. Y., Jan 2d. A terrible snow storm has been raging here for the past twenty-four hours. Four hundred feet of the east pier has been washed away. Several vessels have broken away from their moorings, and the shipping is badly damaged.

Louisville, Jan. 2d. Friday forenoon at nine o'clock the mercury was at 18 1-2 degrees below zero, and continued below all day. On Saturday at 9.30 in the forenoon it was at 3 degrees above, and at the same hour in the evening at 14 above zero. Nothing like this was ever known in Kentucky.

Indianapolis, Jan. 2d. A very severe snow storm commenced here on Thursday and lasted for two days. Railroad travel is almost suspended. The thermometer at 28 degrees below zero.

Chicago, Jan. 2d. At nine o'clock this forenoon the thermometer was at 28 1-2 degrees below zero. All the roads are completely blockaded with snow.

St. Louis, Jan. 2d. The weather has been intensely cold, the mercury having fallen 24 degrees below zero—unparalleled in this region. All the railroads leading out of the city are blockaded with snow. No trains have arrived or departed for two days. The river is closed this forenoon. Teams and pedestrians crossed on the ice all the forenoon.

A large number of cattle and hogs were frozen to death on weather bound trains on the North Missouri Railroad.

New York Crowded.—The *Evening Post* remarks that never, probably, in the history of New York have there been so many people in the city as there are at present. It is well known that, besides an unusual influx of northern and western strangers, a vast number of southern refugees are in town awaiting the conclusion of the war. Altogether it is estimated—though it is impossible to say how correctly—that there are at least one hundred thousand strangers temporarily residing in town. Not only is it next to impossible to find a house to hire, but it is even very difficult to secure ordinary sleeping apartments. All hotel and boarding-house keepers have raised their prices, and yet are daily obliged to turn away applicants for board and lodging.

St. Johns, N. F., Dec. 30th. The following has been received via Galway, but not through our Associated Press Agent here:

Mexico. The Paris correspondent of the *Times* says the recognition of the Archduke Maximillian by the Washington government is considered indispensable prior to his assumption of the new Mexican monarchy. The proposal was formerly made by the French government to Pres. Lincoln's Cabinet. A dispatch from Washington in reply was to the effect that the American Republic would never tolerate, much less recognise, a monarchy established at their own doors. It is supposed that this will decide the Archduke to abandon the idea of accepting the throne of Mexico.

☞ Negroes from the country are still pouring into St. Louis at the rate of one hundred per day to join the new negro regiments now forming at Benton Barracks. They hail chiefly from the counties along the Missouri river.

New Religious Movement.—We understand that a number of gentlemen who are active members of the different evangelical denominations in this city are about inaugurating a movement which will secure the daily preaching of the gospel to those who can be induced to attend it. They have hired the Meionaon for one year for this purpose, and their plan as at present proposed (though it may be modified in the future as experience shall suggest) is to have a prayer-meeting every afternoon which will be conducted by laymen, and preaching every evening by one of the pastors of Boston or vicinity. The plan meets the cordial approval of Rev. Dr. Kirk, Rev. Dr. Parker, Rev. Dr. Cushman, Rev. Mr. Bixby, and many others whose names we need not specify, and who will give to the movement their heartiest efforts. A cordial invitation will be given to all the pastors of the evangelical churches to unite in the movement. The first meeting will be held on Friday (New Year) afternoon, when it is expected that Rev. Dr. Parker will preside. It is believed that this movement will reach many in our city who are not now brought under religious influences, and be the means of great good.—*Boston Journal*.

☞ Men who have gone to Canada to get men to serve in our armies are rapidly coming to grief. Two of them have been sent to the penitentiary for fourteen years, two for twenty-one, and others are awaiting trial.

Philadelphia, Jan. 2. The weather is bitter cold. Last night four persons were frozen to death. The thermometer this morning stood at eight degrees above zero.

New York, Jan. 3. John Hughes, Archbishop of New York, died to-night at half-past seven o'clock.

By order of the War Department the draft is postponed until Jan. 15th.

☞ On Christmas day oysters sold in Richmond at $20 per gallon and milk at the same price per gallon.

☞ The North Carolina Times says a $5 gold piece was sold at auction for $150 in Confederate notes at Danville.

Notices.

Information Wanted.

Brethren in changing their Post Office address, not unfrequently forget to inform us *from* what office it is to be changed. The following named brethren will oblige us by giving us this desired information, when their requests will be complied with: Geo. W. Smith, Miss N. M. Wells, John S. Morgan, W. Holloway.

Notice.

To the preaching brethren in Eastern New York, Western Mass. and Conn. Dear Brn.—At the last appointed conference at Bantam, Ct., there not being members present sufficient to do business, it was agreed that I should write to all the preachers in the limits of the conference, requesting their meeting in conference at East Otis, Mass., Jan. 20th, 1864, for the purpose of organizing upon a basis that would secure a mutual and harmonious co-operation in the work of the ministry. I have therefore written to most of you, and received in return several letters of encouragement. And of those to whom I have not written, I beg the acceptance of my apology, it being through negligence and not of design.

But relative to the appointment at Otis, I am informed that the brethren there would be glad of such a meeting, if they had a convenient place to hold it. But at this season of the year their meeting-house cannot be made comfortable for such an occasion; in view of which it appears to me necessary to postpone the appointment, and submit the question of a future meeting, time and place, to your consideration; requesting each and all, who are interested in the matter, to ascertain where and when such a meeting could be held agreeable to the wishes and convenience of the brethren, and send me information, and I will give notice accordingly. In behalf of the brethren,

T. S. Canfield.

Morris, Ct., Dec. 30th, 1863.

Notice.

The Advent Christian Conference in Northern Indiana and Southern Michigan will be held in Jonesville, Mich., Wednesday, January 13th, 1864, and continue two days. The conference will perfect its organization, and set things in order generally, with the hope of building up the cause more effectually. All preachers interested are specially requested to attend. The churches will also send two delegates each, and Advent brethren living in isolated places will also come and represent their respective fields, and their wants. Important business will come up in which all are interested. Do not fail to come. Bro. J. V. Himes has been invited to preach in connection with the conference; and will commence a course of lectures Jan. 7th, and continue till the 12th, and through the conference. Bro. and Sr. Mansfield will attend the conference, and also preach Jan. 15th to 17th, Saturday and Sabbath, after the conference. Let us have a grand rally at this meeting. Let us gird up our loins and work while the day lasts.

Per order, D. Boon, President.

Eastern Central Quarterly Conference.

A quarterly conference will commence in the Union meeting-house, Round Pond, Bristol, Me., Thursday evening, 7 o'clock, Jan. 7th, and continue over the following Sunday. The friends there make a request for the meeting. It is hoped that the ministering brethren, and others who love to labor for the salvation of sinners and upbuilding of the cause of Christ, will attend and labor to this end. Come in the spirit of Christ, praying for his blessing. Call on Captain S. Harding, Samuel Loud, Barker Loud, Wm. Cutler, Solomon Yates.

I. C. Wellcome.

Notice.

The first quarterly meeting of the Iowa Christian Conference will be holden at Wilton Junction, Muscatine Co., Iowa, Jan. 8th, 1864, and hold over Sunday.

At this meeting there will be an opportunity for churches and ministers in the south part of the State to take the preliminary steps for admission into the conference. Request should be sent in by the churches who wish the next quarterly meeting to be with them. All communications concerning this meeting should be addressed to the writer.

Peter S. W. Deyo, Clerk.

Conference in Union Mills, Ind.

A covenant meeting of the church will be held at the usual hour, Saturday, Jan. 16th. In the evening I shall preach. Sabbath, Jan. 17th, preach in Union Mills, at 10 o'clock A. M., and in the evening at Stillwater Prairie. Resume the meetings at Union Mills Monday evening, Jan. 18th, and continue day and evening over the next Sabbath. All are invited. Let us have a grand rally in the name of the Lord. Joshua V. Himes.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. Turner.

Conference.

There will be a conference held in Madison, Me., near the centre, to commence Jan. 15th, evening, and hold over Sunday. A general invitation is given to all our brethren and sisters.

L. L. Howard,
D. M. Hanscom.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. Taylor, Castleton, Rutland Co., Vt.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Tract Notice.—Elder L. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

H. L. Hastings . . . . Sunday, Jan. 10th and onward for the present.

Akron, N. H., in the Town Hall, Wednesday evening, Jan 6th, and continue every evening through the week, and over the following Lord's day.

Montreal, (Bonaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks, including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.

Miles Grant.

Bro. Andrews' . . . . Saturday evening, Jan. 16th
Bradford Centre . . . . Sunday, Jan. 17th
Joseph W. White.

South Newbury, N. H. . . . . Sunday, Jan. 24th
Wm. Sutherland.

Dalton, (North Street School-house), Sunday, Jan. 10th
Wells Forge . . . . Wednesday evening, Jan. 13th
Cold Spring . . . . Thursday evening, Jan. 14th
Round Hill (Chester) . . . . Sunday, Jan. 17th
Wm. J. Hale.

Milo, (Me.) or Sebec, as the brethren may appoint, Jan. 10th.
Thos. Smith.

Springfield, Mass., (Bro. Morgan's), evening, Jan. 16th
Agawam . . . . Sunday, Jan. 17th
Sunday evening, as Bro. Slater shall appoint.
I. B. Potter.

Agawam . . . . Sunday, Jan. 10th
P. S. Butler.

Barnstead, (Clark meeting-house), for baptism, Jan. 10th
S. S. Mooney.

Newmarket, N. H. . . . . Thursday evening, Jan. 7th and continue over Sunday, Jan. 10th.
Lee, N. H. . . . . Jan. 17th
J. W. Brittan.

Cheshire Street, Ct. . . . . Jan. 9th to the 12th
Pleasant Valley, Ct. . . . . Jan. 13th to 17th
Danielsonville, Ct. . . . . Jan. 22d and over the Lord's day, and longer if the interest demands.
Lawrence, Mass. . . . . Sunday, Jan. 31st
A. Ross.

New Haven, Ct. . . . . Sunday, Jan. 10th
R. Williams.

Dover, N. H. (Back River School-house), Sunday, Jan. 10th.
Haverhill, Mass. . . . . Sunday, Jan. 17th
A. Simpson.

Agawam, Mass. . . . . Jan. 10th
South Windsor, Ct. . . . . Jan. 17th
G. P. Babcock.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.
Edinboro', Erie Co., Pa., Jan. 30th till March 3d.
Brethren, please arrange for these meetings, and pray about them.
Jos. D. Brown.

South Ashburnham, Mass., Saturday evening and Sunday, Jan. 9th and 10th.
L. Boutell.

Northfield, Mass . . . . Jan. 10th
Geo. A. Streeter.

Wrightville, Ct. . . . . Jan. 10th
Collinsville, Ct. . . . . Jan. 17th
C. Goodrich.

New Durham Ridge, N. H. . . . . Jan. 10th
Z. Ford.

West Martinsburgh . . . . Sunday, Jan. 10th
Copenhagen . . . . evening, Jan. 11th, 12th, and 13th
C. B. Turner.

Hoosic Falls, N. Y. . . . . Sunday, Jan. 10th
E. McCulloch.

Cold Spring, Mass. . . . . Sunday, Jan. 10th
After that once in four weeks for the present.
Geo. L. Teeple.

North Sutton, (at Bro. Andrews), Sunday, Jan. 10th, and longer, as the way opens.
Will visit and give lectures in other neighborhoods, as the way may be opened.
B. Spaulding.

The Plains, Appanaug . . . . Jan. 16th and over Lord's day.
Natic . . . . Jan. 18th
River Point . . . . Jan. 19th
Central . . . . Jan. 20th
Coventry, (Town House) . . . . Jan. 21st
Summet . . . . Jan. 22d
Danielsonville . . . . Jan. 23d and over Lord's day.
J. J. Northup.

West Winsted . . . . Jan. 10th
W. S. Campbell.
P. S. Evening appointments in connection to be made as may be judged best. W. S. C.

Salem, Mass . . . . Jan. 10th and remain as long as the Lord directs.
F. H. Burbank.

E—— (?) Grove . . . . Jan. 13th
Earlville . . . . Jan. 14th, 15th and 16th
Greeley . . . . Sunday, Jan. 17th
Manchester . . . . evening, Jan. 17th
and remain some days.
Intend to visit the brethren at Coffin's Grove.
P. W. Houck.

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My address, until further notice, will be Worcester, Mass. Pere H. Lawrence.

☞ My address, until further notice, will be No. 128 High Street, Brooklyn, L. I., N. Y. I may be absent for a few days at some appointments, and will respond immediately on return. Come, dear friends, send in your orders and help scatter the light. S. S. Brewer.

Walter Pratt—New Bedford, Mass.

Who Obtained New Subscribers in Dec.

Whole number of new subscribers in Dec., 176. Obtained by the efforts of friends, 117.

One each—By S D Applebee, D Q Kent, Wm. Allen, J Blain, G A Barker, Jno. Berry, F Burr, C Bunnell, S W. Bartlett, R. F. Berry, D. Cogswell, J. Carr, P. S W Deyo, H M Dubey, I Damman, E F Dibble, D G Drake, E Dunham, B R Fellows, H. P. Glidden, J F Gray, N M Henry, J R Hall, E M Haggett, L G Ingalls, J Jenkins, D F Kendall, W Leaf, W Lucas, J J Northup, C L Page, J Pinkham, J W Piper, T W Piper, A Riggs, J A Sober, A W Sibley, P A Smith, W. A. S. Smith, C A Sumner, L E Saulpaugh, R N Stetson, A Smith, C C Stevens, W A A Smith, G W Smith, E G White, D Webster, W H Wild, J P Yates.

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☞ Report of money that has been sent me to assist in paying my commutation:—

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Will these friends accept my thanks? I acknowledge through the paper to save time and labor.

Jos. D. Brown.

☞ Received from a Sister in Kennebunk, $1; Wm. Watson, by the hand of L. Boutell, $1; "Sister in Christ," Danbury, $1.00. W. Pratt.

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[illegible] MILES GRANT, Boston, Mass.

Obituaries.

E. MITCHELL.

Died in Kennebunk, Dec. 11th, 1863, Capt. E. Mitchell, aged about 72 years.

A faithful and devoted servant of God has fallen in death. Almost a half century has passed away since our dear brother (my uncle) found Jesus precious to his soul; and ever since that time has endeavored with earnestness and faithful devotion to live according to the teaching of the Holy Scriptures, which he ever regarded as his rule of faith and practice; believing they were able to make him "wise unto salvation." He was a man of much prayer; holding frequent communion with his heavenly Father, thus making his house a house of prayer. He was very constant in his attendance to the prayer meeting, a place very dear to him. The language of the poet, in the following hymn, was very expressive of his feelings:—

"I love it, I love it, and who shall dare
To chide me for loving the house of prayer?
I have prized it long as a holy place,
Where my gracious Lord shows his smiling face."

And not only did he love the house of prayer, but he loved to labor when there; always being ready to speak for Jesus.

He embraced the doctrine of the speedy coming of Christ in 1842, and since that time has waited with longing desire for the return of Him he so much loved. During the few last years of his life, he was deprived of the use of his eyes; but the thought of so soon seeing Jesus, when the eyes of the blind would be opened, together with the sustaining grace of God, enabled him to bear his affliction with much christian patience. Many of our preaching brethren, as they read this notice, will call to remembrance the happy seasons they have enjoyed at his home, for his home was the home of the weary pilgrim.

He leaves a wife, with many other relatives, to mourn. May God bless her who is bereft of so kind and devoted a companion, and may that strong arm upon which she has so long leaned, support her in this her hour of affliction. O when will this dark night of weeping end? when will death cease his cruel work? when will come that bright morning when all tears will be wiped away, and the cruel reign of death forever end? it cannot surely be long.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

W. H. MITCHELL.

MARY ANN CHESLEY.

Died in Farmington, Dec. 13th, 1863, Sr. Mary Ann, wife of Mr. Benjamin Chesley, aged thirty-four years, two months, and fourteen days.

The subject of this notice was formerly the wife of Bro. Alexis Chamberlain, of New Durham, who died in the autumn of 1854, and who was a firm believer in the Lord's speedy coming. In early life, Sr. Mary Ann espoused the cause of Christ, and about the year 1854 embraced the Advent faith, which she held till death. It was my privilege to be with her for a few days before she died, and even in the last trying moment; and in her case was fully exemplified the power of the "blessed hope" of the gospel to sustain, even in the hour of death. She had suffered much through fear of death, but that was all taken from her—its tears all gone. She could talk of death as calmly as though she was about going some pleasant journey;—indeed the room bore not the gloom of death, for it was a christian that was about to die. She had been a great sufferer, but for some hours before death was perfectly free from distress. Strength was given her both of body and mind. Calling her friends to her bedside, she earnestly besought them to seek the Lord, and meet her in the kingdom. She requested and obtained a promise from her husband to seek the Lord and meet her there also.

That death-bed scene I shall never forget. The Spirit of the Lord filled the room, and peace like a river flowed through our souls, changing the countenance of the dying, giving it a calm and heavenly expression, so peaceful, so happy, that truly it seemed none other than the house of God and the very gate of heaven. While talking with a friend, she remarked,—"It is not so much to die, after all, if we are only ready. I shall not go to heaven; I shall sleep,—sleep in Jesus."

Thus a kind and affectionate husband, two children, an aged father, brothers and sisters, have been called to mourn the loss of a beloved and faithful wife, mother, daughter and sister; but they "sorrow not" as "others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." By her request, Eld. Jas. G. Smith attended her funeral, and gave a solemn and stirring discourse, founded on Ps. 17: 15,—"I shall be satisfied when I awake with thy likeness." May the surviving friends heed the warnings she gave them, by fleeing to Christ, who will sustain and comfort them in every trial of life; and in the bright morning of the resurrection, when their loved ones shall come forth to immortality, may they be reunited to part no more forever.

MARTHA S. HORNE.

SARAH P. BURBANK.

Fell sweetly asleep in Jesus on Tuesday evening, Dec. 22d., Sarah P., wife of E. G. Burbank, Esq., of Salem, Mass., aged fifty-nine years.

Death triumphs over another saint of Jesus, who loved and looked "for that blessed hope, and the glorious appearing of the great God," "even our Savior Jesus Christ. Her dicease was consumption, from which she suffered intensely for several months previous to her disease; but through her sickness she manifested a patient spirit, not a murmuring word escaped her lips. Her faith in Christ was unwavering, and his grace sustained her unto the end.

My father mourns the loss of a faithful wife and an affectionate companion. A large family lament the death of a loving, self-sacrificing, pious mother. Relations, neighbors and friends, pay tribute to her virtue and godliness. The poor, the widow and the fatherless, weep for one who has always ministered to their necessities. By her they were clothed and fed. Sleeping now; but awaking by and by, she will receive her reward from her Savior, who will receive her to himself, and give her a crown of righteousness at that day; and not to her only, but unto all that love his appearing. Funeral services conducted by Rev. Mr. Winn of the Cent. Bapt. church, of which she was a much valued member.

F. H. BURBANK.

ELD. HUMPHREY B. HYDE.

Eld. Humphrey B. Hyde, died Oct. 25th, 1863. Bro. H. resided with his mother in Canadice, Ontario Co., N. Y. He was away from home at Floods Corners, when he died, laboring faithfully in the great work of his Master, though, he did so in much weakness of body. But he died at his post.

Bro. H. was converted to the Advent faith through the labors of Father Chapman, in Springwater, N. Y., six or seven years ago. He labored in the vicinity of home some years with good results. He also labored in Boston and New York. In the latter city he labored faithfully for some time, and with some success. But his health failed him, so that he had to return to the country, but he never recovered fully from that sickness. He was an example to the flock, and an intelligent and faithful minister.

He will no doubt receive a crown of glory when the Chief Shepherd shall appear.

JOSHUA V. HIMES.

JOSE ROBERTS.

Died in New Durham, Sept. 27th, 1863, of whooping cough and fever, Jose St. Clair, daughter of David S. and Sabrina Roberts, aged one year, four months, and twelve days.

Farewell, dear babe, till Christ shall come,
And raise thy body from the tomb,
To wear a crown of glory bright,
And wave a palm with sweet delight.

Jer. 31: 16-17, and Matt. 2: 18. "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, and thy children shall come again to their own border." [illegible]

JAMES MILLER.

Died of diphtheria, in New Orleans Hospital, James W. Miller, son of John and Mary Miller, aged twenty years, lacking four days.

The subject of this notice was wounded at Port Hudson, and lost one leg. The funeral discourse was by the writer, and the occasion improved by an effort to present man's need of a Savior, and to exhibit Jesus as the only hope of life. May these dear parents and the surviving children be sustained in this hour of deep trial by the blessed hope of the gospel, which is as an anchor to the soul, sure and steadfast. James will sleep but a short time, for the night is wearing fast away; and very soon a voice far sweeter than the most enchanting music will say, James, 'tis morn; awake, and in my image rise, of richest joys partake in my blest paradise.

JAMES DUDLEY.

ELIZABETH ROGERS.

Died in Charleston, R. I., Dec. 4th, 1863, Sr. Elizabeth Rogers, wife of Bro. Thomas Rogers, both descendants of the Naraganseтte tribe of Indians, aged forty-eight years.

Sister Rogers embraced the belief that Jesus is soon coming, about 1844. She has loved his appearing up to the time of her death. Being a great sufferer the last two or three years of her life, she found the blessed hope a great consolation and support in trials, until she calmly fell asleep in Jesus.

"Blessed sleep,
From which none ever wake to weep."

Bro. and Sr. Rogers' house was always open for God's servants, and they took pleasure in doing for them what God enabled them to perform. They were both members of church, worshiping at Clark's Hall. She was highly esteemed as a christian by all who knew her.

Bro. Rogers is left to mourn, but he sorrows not as those that have no hope. May he and surviving friends lay it to heart, and be led to walk more closely with God. Words of comfort to the friends were spoken by the writer, from 1 Thess 4: 18.

P. C. RODMAN.

NELDORA A. STEVENS.

Died in Orange, N. H., Dec. 17th, 1863, of diphtheria, Neldora A., daughter of S. H. and B. W. Stevens, aged five years, six months and five days.

Little Nellie was a lovely child and loved by all who knew her. But death loves a shining mark, and once more entered the family circle, and laid his cold icy hand upon the pride and idol of the family. Though she sleeps the sleep of death, she will awake in the morn, having immortality and eternal life. May this affliction be sanctified to the good of the surviving companion and parent, that when the great Life-giver shall come and awake the sleepers, that he may be changed in a moment, that he with them may eat of the tree of life, which is in the midst of the paradise of God.

S. K. FORD.

BELINDA W. STEVENS.

Died in Orange of diphtheria, Dec. 14th, 1863, Belinda W. Stevens, aged thirty-seven years, five months and seventeen days.

The subject of this notice professed faith in Christ, and fully believed that Jesus is the way, the resurrection and the life, and all that sleep in Jesus will God bring with him.

CHARLES C. STEVENS.

Died in Orange, N. H., Dec. 5th, 1863, of diphtheria, Charles C., son of S. H. and B. W. Stevens, aged ten years, one month and four days.

WALTER CURTIS.

Died in Providence, R. I., Dec. 29th, 1863, Walter F., son of Luke and Caroline H. Curtis, aged seven years, eleven months, and two days.

C. H. SWEET.

Summary of News.

FOREIGN.

The steamship Adriatic brings news from Galway Dec. 22nd.

The Liverpool *Post* says Lord Lyons, in a message to Earl Russell, predicts the termination of the American war in three months.

It is stated that Mr. Supervielle, the new rebel envoy to France, has a mission to notify the French Government of the recognition by the Confederates of the empire of Mexico, and also to try and persuade Napoleon to recognize the South in return.

The Liverpool *Post* gives prominence to the following paragraph:

"We consider ourselves in a position to state that Lord Lyons, in a dispatch to Earl Russell from Washington, announces that the war will be terminated within the next three months. The Confederates being in the greatest extremities, will have speedily to propose an armistice. In our informant we have the fullest confidence. It is possible that President Lincoln's proclamation has reference to the facts on which Lord Lyons grounded his conclusion."

THE HOLSTIEN QUESTION.

The Holstein question remains unchanged.

Austrian troops continue to arrive at Hamburg.

A public meeting of Norwegians has been called for the purpose of voting an address to the King, stating that Sweden and Norway are bound to assist Denmark in defending her frontiers, that Scandinavian interests are endangered, and that the people are ready to bear whatever burden may be imposed for the purpose.

It is reported that 22,000 Swedish troops, headed by the King, are in motion.

POLAND.

The telegraph continues to report engagements in which the insurgents are generally successful. Three of the insurgent leaders have been hung at Lizzia.

The Great Eastern steamship is to be disposed of by lottery.

FRANCE.

Great dissatisfaction with the Emperor's Mexican policy prevails in France. Even Maximilian is reported as saying:

"I have not abandoned my desire to reign in Mexico; but the difficulties of the situation unexpectedly appear to increase. Only a partial suffrage will call me to the throne; and the financial difficulty has rather increased than diminished."

Liverpool, Dec. 23d, Queenstown 24th.

The London *Globe* cautions its readers against the statement that Lord Lyons had telegraphed to Earl Russell, predicting the termination of the American war in six months.

The Paris correspondent of the London *Times* insinuates that the Archduke Maximilian is not likely to accept the Mexican crown. He stipulates for a recognition of his monarchy by the American Government, among other conditions, and this recognition has been emphatically declined at Washington. It is reported that Napoleon is casting about for some one else in place of Maximilian.

AUSTRIA AND HUNGARY.

A revolutionary manifesto has been placarded in the principal towns of Hungary, announcing the establishment of a General Committee to maintain the independence of Hungary, and assuming the direction of affairs under Kossuth. The Austrian government is taking great precautions, but it is asserted that general agitation prevails.

INDIA.

The Bombay mails show that the trouble with the hill tribes was assuming alarming proportions. The British troops have lost heavily.

A Palermo paper publishes the following letter from Garibaldi:

"CAPRERA, Nov. 24, 1863.

My dear Basil—I am in really excellent health, much beyond my hopes. With the exception of the scar, which is in a complete normal state, and a little stiffness, my right foot can quite compare with the left. I send you an affectionate greeting, and am yours always. G. GARIBALDI."

GARIBALDI ON THE POLISH QUESTION.—In a letter on the Polish question, just published, Garibaldi says:—"The revolting cynicism shown in this holy cause is a living shame to diplomacy. While rivers of blood are flowing, their Excellencies amuse Europe with their notes. It is truly sad in these so-callld days of social progress, to find no Government which will protect against slaughter—which will say to the Czar, "Cease your career of murder, spare these men, these women, these infant victims who do not even belong to you," and then put itself at the head of its people to support the demand. Such a Government would in truth, be the image of divinity on earth, and all the Liberals of the world would kneel at the feet to pray it to enlist them in its ranks.

☞ An Israelite has recently been chosen Mayor of Southampton, England, and another is Mayor of Liverpool.

DOMESTIC.

From the Morris Island correspondence of the Baltimore *American* we copy the following, written under date of Dec. 22d:—

"The rebels have been busy lately obstructing the channel which runs inside of Sullivan's Island. A steamboat was seen there for several days with a working party engaged in driving spiles across the inlet.

SUMTER.

An irregular fire is still kept up on Sumter from our mortar batteries. Several days ago one of our shells exploded within the fort, and was followed by another explosion, which set fire to something that burnt for several hours, covering the fort with a cloud of smoke. It is supposed that the woodwork of their bomb-proof was destroyed by the fire. The Charleston papers admit that twelve men were killed by the explosion.

The enemy are busily at work inside the fort, and the principal object of our fire now is to interfere with their operations. Large working parties are brought down to the fort in steamers, which also bring down great quantities of sand in bags. The opinion is freely expressed here that the rebels have now a formidable sand fort within the ruins of Sumter. The taking of the place is therefore a problem as far as ever from a satisfactory solution. It can only be taken by assault, and that assault can only be made by an expedition in boats. The obstacles in the way of the success of an enterprise of this kind are so obvious, that they need not be dwelt upon. Probably the favorable moment for putting Sumter in our possession has already escaped us.

THE PROSPECT.

The prospect of a resumption of active operations, or of our forces occupying Charleston at an early day, does not appear to me very flattering. A month ago I thought different, and then expressed a more hopeful opinion than events since have justified. Delays, some arising from unforeseen accidents, such as the sinking of the Weehawken; others, it appears to me, causeless, but all vexatious, have intervened, until now the opinion is everywhere expressed that no serious renewal of the attempt to take Charleston will be made before next spring. It seems impossible to keep more than one-half of the monitors here in fighting condition. Since the taking of Morris Island every monitor has been to Port Royal for repairs, more than half have been there twice since that time, and even now we have only four here. One of these will have to go down as soon as she can be replaced by one of those now there repairing. I do not pretend to canvass the causes of these delays, or of the frequency with which the monitors have to seek the machine-shop, but only record the fact as it stands. In the meantime the hope of a reinforcement of the iron-clad fleet from the North seems also to have died out.

New York, Dec. 29th. The Washington correspondent of the Philadelphia *Ledger* says that intelligence has been received from the department of the Gulf, of the occupation of La Fourche county by the rebels. Our forces a short time previously had fallen back into the parish of St. John's. The occupation will do the rebels no good, as the position just at present is not an important one to either party. A rebel expedition into Bayou La Fourche is said to have resulted in the capture of the steamers "Anyone" and La Fourche, with nearly all on board, including, it is said, Col. "Jilbourne," the former Provost Marshal of New Orleans.

THE CONSCRIPTION ACT.—The following are in substance the various amendments intended to be proposed to the bill amendatory of the conscription act.

By Mr. Powell: That the amended act shall not take effect in States in which the draft, under the original act, has not been enforced. The first draft in those States shall take place as if the amended act had not passed.

By Mr. Trumbull: That the fact that any person of foreign birth has voted in any State or territory, or held any office in its gift, shall be taken as conclusive evidence that such person is not entitled to exemption from military service on account of alienage.

By Mr. Howe: That all sums paid by way of commutation shall constitute a fund to be equally distributed among the several persons who shall be drafted into the service under the same call, one-third to be paid at the termination of each year's service.

By Mr. Anthony: That any drafted person conscientiously unable to perform military service, by reason of his sincere and religious scruples against bearing arms, may apply by petition to any judge of any United States court for the district in which he resides, and if he see fit, that the petitioner be relieved from the penalty provided for his refusal to bear arms. And the person so exempted shall be in honor bound to contribute toward any hospital or charity a peace-offering in accordance with his means.

By. Mr. Wilson: That any person resident in the States of Virginia, North or South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas or Arkansas, who may voluntarily enlist in the United States service, shall be entitled to the benefits and privileges of existing laws, and may elect into what regiments they shall be mustered, and may be credited to the State to which such regiment belongs. Africans to be mustered only into African regiments.

Great Snow Storm at the West.

Buffalo, Jan. 2d. The heaviest snow-storm known in this vicinity since the year 1844 has been raging here yesterday and to-day. The water in the creeks, canals and slips has risen to an unusual height, causing much damage. The Lake Shore and Erie Railroads are competely blockaded by the snow. The trains on the Central Railroad are all behind time. Two hundred feet of the Niagara Falls Railroad. near this city, is washed away, and no cars have left the depot since Thursday. Trains are, however, running from Black Rock to Suspension Bridge. Business in this city is almost entirely suspended. No mails have been received today. Telegraphic communication with the West is intercepted. The Evans bridge, in the lower part of the city, has been carried away, and it is reported some lives were lost; but this cannot be traced to any reliable source.

Oswego, N. Y., Jan 2d. A terrible snow storm has been raging here for the past twenty-four hours. Four hundred feet of the east pier has been washed away. Several vessels have broken away from their moorings, and the shipping is badly damaged.

Louisville, Jan. 2d. Friday forenoon at nine o'clock the mercury was at 18 1-2 degrees below zero, and continued below all day. On Saturday at 9.30 in the forenoon it was at 3 degrees above, and at the same hour in the evening at 14 above zero. Nothing like this was ever known in Kentucky.

Indianapolis, Jan. 2d. A very severe snow storm commenced here on Thursday and lasted for two days. Railroad travel is almost suspended. The thermometer at 28 degrees below zero.

Chicago, Jan. 2d. At nine o'clock this forenoon the thermometer was at 28 1-2 degrees below zero. All the roads are completely blockaded with snow.

St. Louis, Jan. 2d. The weather has been intensely cold, the mercury having fallen 24 degrees below zero—unparalleled in this region. All the railroads leading out of the city are blockaded with snow. No trains have arrived or departed for two days. The river is closed this forenoon. Teams and pedestrians crossed on the ice all the forenoon.

A large number of cattle and hogs were frozen to deatht on weather bound trains on the North Missouri Railroad.

NEW YORK CROWDED.—The *Evening Post* remarks that never, probably, in the history of New York have there been so many people in the city as there are at present. It is well known that, besides an unusual influx of northern and western strangers, a vast number of southern refugees are in town awaiting the conclusion of the war. Altogether it is estimated—though it is impossible to say how correctly—that there are at least one hundred thousand strangers temporarily residing in town. Not only is it next to impossible to find a house to hire, but it is even very difficult to secure ordinary sleeping apartments. All hotel and boarding-house keepers have raised their prices, and yet are daily obliged to turn away applicants for board and lodging.

St. Johns, N. F., Dec. 30th. The following has been received via Galway, but not through our Associated Press Agent here:

Mexico. The Paris correspondent of the *Times* says the recognition of the Archduke Maximillian by the Washington government is considered indispensable prior to his assumption of the new Mexican monarchy. The proposal was formerly made by the French government to Pres. Lincoln's Cabinet. A dispatch from Washington in reply was to the effect that the American Republic would never tolerate, much less recognize, a monarchy established at their own doors. It is supposed that this will decide the Archduke to abandon the idea of accepting the throne of Mexico.

☞ Negroes from the country are still pouring into St. Louis at the rate of one hundred per day to join the new negro regiments now forming at Benton Barracks. They hail chiefly from the counties along the Missouri river.

NEW RELIGIOUS MOVEMENT.—We understand that a number of gentlemen who are active members of the different evangelical denominations in this city are about inaugurating a movement which will secure the daily preaching of the gospel to those who can be induced to attend it. They have hired the Meionaon for one year for this purpose, and their plan as at present proposed (though it may be modified in the future as experience shall suggest) is to have a prayer-meeting every afternoon which will be conducted by laymen, and preaching every evening by one of the pastors of Boston or vicinity. The plan meets the cordial approval of Rev. Dr. Kirk, Rev. Dr. Parker, Rev. Dr. Cushman, Rev. Mr. Bixby, and many others whose names we need not specify, and who will give to the movement their heartiest efforts. A cordial invitation will be given to all the pastors of the evangelical churches to unite in the movement. The first meeting will be held on Friday (New Year) afternoon, when it is expected that Rev. Dr. Parker will preside. It is believed that this movement will reach many in our city who are not now brought under religious influences, and be the means of great good.—*Boston Journal.*

☞ Men who have gone to Canada to get men to serve in our armies are rapidly coming to grief. Two of them have been sent to the penitentiary for fourteen years, two for twenty-one, and others are awaiting trial.

PHILADELPHIA, Jan. 2. The weather is bitter cold. Last night four persons were frozen to death. The thermometer this morning stood at eight degrees above zero.

New York, Jan. 3. John Hughes, Archbishop of New York, died to-night at half-past seven o'clock.

By order of the War Department the draft is is postponed until Jan. 15th.

☞ On Christmas day oysters sold in Richmond at $20 per gallon and milk at the same price per gallon.

☞ The North Carolina Times says a $5 gold piece was sold at auction for $150 in Confederate notes at Danville.

Notices.

Information Wanted.

Brethren in changing their Post Office address, not unfrequently forget to inform us *from* what office it is to be changed. The following named brethren will oblige us by giving us this desired information, when their requests will be complied with: Geo. W. Smith, Miss N. M. Wells, John S. Morgan, W. Holloway.

Notice.

To the preaching brethren in Eastern New York, Western Mass. and Conn. Dear Brn.—At the last appointed conference at Bantam, Ct., there not being members present sufficient to do business, it was agreed that I should write to all the preachers in the limits of the conference, requesting their meeting in conference at East Otis, Mass., Jan. 20th, 1864, for the purpose of organizing upon a basis that would secure a mutual and harmonious co-operation in the work of the ministry. I have therefore written to most of you, and received in return several letters of encouragement. And of those to whom I have not written, I beg the acceptance of my apology, it being through negligence and not of design.

But relative to the appointment at Otis, I am informed that the brethren there would be glad of such a meeting, if they had a convenient place to hold it. But at this season of the year their meeting-house cannot be made comfortable for such an occasion; in view of which it appears to me necessary to postpone the appointment, and submit the question of a future meeting, time and place, to your consideration; requesting each and all, who are interested in the matter, to ascertain where and when such a meeting could be held agreeable to the wishes and convenience of the brethren, and send me information, and I will give notice accordingly. In behalf of the brethren,

T. S. CANFIELD.

Morris, Ct., Dec. 30th, 1863.

Notice.

THE ADVENT CHRISTIAN CONFERENCE in Northern Indiana and Southern Michigan will be held in Jonesville, Mich., Wednesday, January 13th, 1864, and continue two days. The conference will perfect its organization, and set things in order generally, with the hope of building up the cause more effectually. All preachers interested are specially requested to attend. The churches will also send two delegates each, and Advent brethren living in isolated places will also come and represent their respective fields, and their wants. Important business will come up in which all are interested. Do not fail to come. Bro. J. V. Himes has been invited to preach in connection with the conference; and will commence a course of lectures Jan. 7th, and continue till the 12th, and through the conference. Bro. and Sr. Mansfield will attend the conference, and also preach Jan. 15th to 17th, Saturday and Sabbath, after the conference. Let us have a grand rally at this meeting. Let us gird up our loins and work while the day lasts.

Per order, D. BOON, President.

Eastern Central Quarterly Conference.

A quarterly conference will commence in the Union meeting-house, Round Pond, Bristol, Me., Thursday evening, 7 o'clock, Jan. 7th, and continue over the following Sunday. The friends there make a request for the meeting. It is hoped that the ministering brethren, and others who love to labor for the salvation of sinners and upbuilding of the cause of Christ, will attend and labor to this end. Come in the spirit of Christ, praying for his blessing. Call on Captain S. Harding, Samuel Loud, Barker Loud, Wm. Cutler, Solomon Yates.

I. C. WELLCOME.

Notice.

The first quarterly meeting of the Iowa Christian Conference will be holden at Wilton Junction, Muscatine Co., Iowa, Jan. 8th, 1864, and hold over Sunday.

At this meeting there will be an opportunity for churches and ministers in the south part of the State to take the preliminary steps for admission into the conference. Request should be sent in by the churches who wish the next quarterly meeting to be with them. All communications concerning this meeting should be addressed to the writer.

PETER S. W. DEYO, Clerk.

Conference in Union Mills, Ind.

A covenant meeting of the church will be held at the usual hour, Saturday, Jan. 16th. In the evening I shall preach. Sabbath, Jan. 17th, preach in Union Mills, at 10 o'clock A. M., and in the evening at Stillwater Prairie. Resume the meetings at Union Mills Monday evening, Jan. 18th, and continue day and evening over the next Sabbath. All are invited. Let us have a grand rally in the name of the Lord. JOSHUA V. HIMES.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. TURNER.

Conference.

There will be a conference held in Madison, Me., near the centre, to commence Jan. 15th, evening, and hold over Sunday. A general invitation is given to all our brethren and sisters.

L. L. HOWARD,
D. M. HANSCOM.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. TAYLOR, Castleton, Rutland Co., Vt.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Tract Notice.

Elder L. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, Jan. 10th and onward for the present.

Alton, N. H., in the Town Hall, Wednesday evening, Jan 6th, and continue every evening through the week, and over the following Lord's day.

Montreal, (Bonaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks, including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.

MILES GRANT.

Bro. Andrews' .... Saturday evening, Jan. 16th
Bradford Centre .... Sunday, Jan. 17th
JOSEPH W. WHITE.

South Newbury, N. H. .... Sunday, Jan. 24th
WM. SUTHERLAND.

Dalton, (North Street School-house), Sunday, Jan. 10th
Wells Forge .... Wednesday evening, Jan. 13th
Cold Spring .... Thursday evening, Jan. 14th
Round Hill (Chester) .... Sunday, Jan. 17th
WM. J. HALE.

Milo, (Me.) or Sebec, as the brethren may appoint, Jan. 10th.
THOS. SMITH.

Springfield, Mass., (Bro. Morgan's,) evening, Jan. 16th
Agawam .... Sunday, Jan. 17th
Sunday evening, as Bro. Slater shall appoint.
I. B. POTTER.

Agawam .... Sunday, Jan. 10th
P. S. BUTLER.

Barnstead, (Clark meeting-house), for baptism, Jan. 10th
S. S. MOONEY.

Newmarket, N. H. .... Thursday evening, Jan. 7th and continue over Sunday, Jan. 10th.
Lee, N. H. .... Jan. 17th
J. W. BRITTAN.

Cheshire Street, Ct. .... Jan. 9th to the 12th
Pleasant Valley, Ct. .... Jan. 13th to 17th
Danielsonville, Ct. .... Jan. 22d and over the Lord's day, and longer if the interest demands.
Lawrence, Mass. .... Sunday, Jan. 31st
A. ROSS.

New Haven, Ct. .... Sunday, Jan. 10th
R. WILLIAMS.

Dover, N. H.. (Back River School-house), Sunday, Jan. 10th.
Haverhill, Mass. .... Sunday, Jan. 17th
A. SIMPSON.

Agawam, Mass. .... Jan. 10th
South Windsor, Ct. .... Jan. 17th
G. P. BABCOCK.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.
Edinboro', Erie Co., Pa., Jan. 30th till March 3d.
Brethren, please arrange for these meetings, and pray about them.
JOS. D. BROWN.

South Ashburnham, Mass., Saturday evening and Sunday, Jan. 9th and 10th.
L. BOUTELL.

Northfield, Mass. .... Jan. 10th
GEO. A. STREETER.

Wrightville, Ct. .... Jan. 10th
Collinsville, Ct. .... Jan. 17th
C. GOODRICH.

New Durham Ridge, N. H. .... Jan. 10th
Z. FORD.

West Martinsburgh .... Sunday, Jan. 10th
Copenhagen .... evening, Jan. 11th, 12th, and 13th
C. B. TURNER.

Hoosic Falls, N. Y. .... Sunday, Jan. 10th
E. MC CULLOCK.

Cold Spring, Mass. .... Sunday, Jan. 10th
After that once in four weeks for the present.
GEO. L. TEEPLE.

North Sutton, (at Bro. Andrews), Sunday, Jan. 10th, and longer, as the way opens.
Will visit and give lectures in other neighborhoods, as the way may be opened.
B. SPAULDING.

The Plains, Appanaug .... Jan. 16th and over Lord's day.
Natic .... Jan. 18th
River Point .... Jan. 19th
Central .... Jan. 20th
Coventry, (Town House) .... Jan. 21st
Summet .... Jan. 22d
Danielsonville .... Jan. 23d and over Lord's day.
J. J. NORTHUP.

West Winsted .... Jan. 10th
W. S. CAMPBELL.

P. S. Evening appointments in connection to be made as may be judged best.
W. S. C.

Salem, Mass .... Jan. 10th and remain as long as the Lord directs.
F. H. BURBANK.

E—— (?) Grove .... Jan. 13th
Earlville .... Jan. 14th. 15th and 16th
Greeley .... Sunday, Jan. 17th
Manchester .... evening, Jan. 17th and remain some days.
Intend to visit the brethren at Coffin's Grove.
P. W. HOUGH.

VALUABLE BOOKS FOR SALE.

KITTO: The Cyclopœdia of Biblical Literature. Edited by John Kitto, D. D., F. S. A. Illustrated by numerous maps and engravings. 2 vols., 8vo., 1878 pages, double columns, half calf binding. Price $8.

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I need thee, precious Jesus! for I am very poor,
A stranger and a pilgrim, I have no earthly store;
I need the love of Jesus to cheer me on my way,
To guide my doubting footsteps, to be my strength and stay.

I need thee, precious Jesus! I need a friend like thee,
A friend to soothe and sympathize, a friend to care for me;
I need the heart of Jesus, to feel each anxious care,
To tell my every want, and all my sorrow share.

I need thee, precious Jesus! for I am very blind,
A weak and foolish wanderer, with a dark and evil mind;
I need the light of Jesus to tread the thorny road,
To guide me safe to glory, where I shall see my God.

I need thee, precious Jesus! I need thee day by day,
To fill me with thy fullness, to lead me on my way;
I need thy Holy Spirit to teach me what I am,
To show me more of Jesus, to point me to the Lamb.

I need thee, precious Jesus! I hope to see thee soon,
Encircled with the rainbow and seated on thy throne;
There, with thy blood-bought children, my joy shall ever be
To sing thy praises, Jesus! to gaze, my Lord, on Thee!

—*Selected.*

NAPOLEON AGAIN.

SOME FURTHER DEVELOPMENTS.

The readers of the Prophetic Times are acquainted with our surmises with reference to Louis Napoleon as perhaps he who is to perform the part of the great Antichrist of the last days. (See No. 2, p. 17; No. 4, p. 52; and No. 6, p. 87.) More and more, with every new movement, does he develop himself in that direction.

A writer in one of the secular issues of New York, dated September 5th, 1863, publishes, that, in 1857, he made the acquaintance of a gentleman of somewhat distinguished character, who had been the intimate friend of a certain Mr. Muller, the companion and counsellor of Louis Napoleon in the days of his banishment, and from whom he obtained possession of some very remarkable Napoleonic secrets, which we repeat.

It appears from what he thus elicited, in accordance with all the accounts, that the dream of Louis Napoleon's whole life was his accession to the throne of France; and that such was his aptitude for reverie, and facility for speculative development, that he had three large volumes, at the time he was in this country, filled with his plans for attaining the grand aim of his ambition. The secrets referred to, are contained in the general run of this imperial programme, framed so long in advance, and in the filling out of which thus far there has not occurred a single variation.

The attempt to take France with about sixty followers, in the steamboat City of Edinburgh, was distinctly marked out in these volumes. The calculation was, that the electric fire which always runs in the French veins, and which is known as "glory," would burst into a universal glow at the watchword of Napoleon; while the counter view and calculation for defeat, was contained in a marginal note, to the effect, that should he fail, the conviction that he was an easily-handled, soft-brained fool, would make him only the more eligible with the scheming sharpers of European politics, as a future candidate. It was to help this latter calculation entirely, that the performance with the tame eagle was thrown in. "The eagle," said Muller, "will catch the fools, if we succeed; it will catch the sharpers, if we lose. In playing for the minds of men, we must never forget the two divisions of society." This latter calculation was undoubtedly justified by the manner in which the intriguing leaders in French politics afterward seized upon Louis Napoleon, almost by common consent, as their candidate for the position of Prince President. "They thought they had the man of the tame eagle," said Muller; "but they got nothing better than the Corsican wolf."

Muller did not go back to Europe with Louis Napoleon; but he confidently expected to be sent for as soon as his protege should arrive at power. When, however, he found himself neglected, nay, forgotten by his aspiring pupil, in the grand dazzle of events which always buzz and sparkle round a throne, he sunk into a deep dejection. About a year after Louis became Emperor, Muller died in obscurity and poverty in Howard Street, in 1853.

Coming into possession of these Napoleonic ideas only second-hand, this writer says that he did not attach much importance to them, till he saw the opening portion of them come exactly true in the Italian campaign. That was Louis' second great move toward the unity of the Latin race; that race whose empire the Antichrist is in some manner to reconstruct. His first was his endeavor to raise Spain to the grade of a first class European power. "Now, as to the Italian campaign," says this writer, "I saw the programme come exactly true, and particularly saw that unexpected peace, which was tendered in the full flow of triumph, laid down as a double victory, inasmuch as in addition to feats of war, it conquered an alliance and friendship from a powerful and otherwise implacable foe. The object of the war was to make an alliance with Austria, and bring Italy so under his control, that he might unify her when he would."

Louis Napoleon's darling idea is to establish a dynasty. The Latin race is to compose the body, and France the head. As early as 1857, he commenced preparing the mind of France for the union of the Latin race, by pamphlets from various writers on that subject. And in all cases these pamphlets spoke sneeringly of the Anglo-Saxon race, and indicated that catholicity, properly applied, was the synthetic bond and impulse that would carry the Latin race to the resumption of its early empire over the world. "Without that synthetic idea," said one enthusiastic writer, in 1859, "we never can make France mistress of the world!"

And what comes still closer home, this writer informs us that Muller frequently declared, that Louis Napoleon intended to divide this republic into two conflicting parts; and that after we had become so weakened as to be unable to assist England, which is our natural ally, he intended to attack her. That is to be his first policy, to ingratiate himself with England—to show a continual unwillingness to act without her co-operation, but always to deceive her. This idea was expressed in the Napoleonic manuscript by the term of "flattering the old ox,"—these words being chosen probably because Bull was at last to be slain.

The number of soldiers set down in the Napoleonic manuscript for our invasion was 75,000—a force which, under the then condition of affairs, might be considered as equal to 200,000 now. With these, it was Louis' notion to get a footing in Louisiana, which he claimed to be really the property of France, by virtue of the non-fulfillment of the conditions of the session. He used to say, that the greatest mistake his uncle ever made, was the sale of the vast territory of Louisiana to the United States—it should be the aim of France to recover that territory, and by way of doing so, and of holding it in our despite, the slaves were to be made free and converted into soldiers. "I want no better material than is to be found in them," said Napoleon; "and so long as they are not emancipated by the United States, there is an empire ready in that quarter for whoever can give them liberty and arms. Once, mine, I shall never dread losing either them or the territory they defend."

With these ideas in his mind over twenty-six years ago, it is not difficult to believe that the Southern rebellion was in part inspired by Louis Napoleon, and that it has been through some secret understanding between him and its leaders, that the latter have counted so firmly, from the start, on foreign intervention. It was stated previous to the rebellion, in two of the Richmond papers, and in one in Alabama, that Louis Napoleon would help the South in a war against the North.

To show how well settled this idea of dividing the United States was with Napoleon, we have the word of Pierre Soule that Louis once seriously asked him "how he would like to be President of a Southern Republic!" He was then undoubtedly dreaming of its ultimate seizure for himself. The Napoleon manuscript, which was written more than twenty-six years ago, avowed, that as soon as he, Louis Napoleon, should obtain control over the South, he would abolish slavery.

The remark of Napoleon to Pierre Soule, which was made during a visit of the latter from his legation at Madrid to Paris, suggests that Louis, more than likely, gave impulse to the Ostend diplomatic meeting. He certainly inspired the raid on Cuba, and incited the insult to our flag on the Black Warrior; but he did not press the matter on the Spaniards, because events were not ready for his purpose. It was necessary, before he began to wrestle with the Great Republic, that he should first secure allies, and, in fact, effect a great coalition against it. His theory on this point, as originally laid down in the manuscript, was, to begin first with Russia, next Austria, next Spain—fighting each in detail, if it were necessary to effect the kind of alliance he wanted, but wheedling England all the while—to use his own words—"feeding the old ox." Witness how he used England in the Crimean war; how he cajoled and quieted her, while he was reconstructing Latin Italy, and taking Savoy and Nice; and how, at every footstep of our troubles, he has constantly put England forward to provoke our animosity. Notwithstanding the similarity of faith and institutions between the English and ourselves, he has so used the aristocratic government of England, as to exasperate us with the deepest wrongs, and make the destruction of England the first wish of the American heart. On the other hand, he has not permitted an iron-clad or Confederate pirate to be constructed in any of his ports; and we have heard of no blockade runner flying the French flag. His diplomacy in the matter of our troubles has been complete; and while he has lulled our suspicions, by directing our attention to "the old ox," he has been silently preparing, under the false cover of the Polish question, to descend upon our coasts.

The Napoleonic notes provided, that after this country was reduced, England was to be deprived of all her allies, and then, along with its religion, swept away. Germany was to be deceived by him, with the offer of a throne in Mexico or South America to some of its aspiring princes. Protestant and Catholic Germany were to occupy each other in exterminating strife—a thing that could easily be effected and prolonged, if England were too weak to side with Prussia in the contest. Your readers can judge for themselves, if England has not been played almost to a point of helplessness already, when the *Saturday Review*, in its last issue, lamented that, for some reason or other, Britain stands to-day, among the nations, without a friend in the world. France, on the other hand, stands at the head of European powers, with all of them obsequious to her, and ready and eager to recognize her new transatlantic empire, and do her bidding in regard to it. . . .

We believe that the approaching year will develop wonders in the affairs of the world. The day of God's judgment of the nations is at hand. Louis Napoleon seems every day to be approaching the moment of his revelation as the great Antichrist. We are anxiously waiting to hear what relation he has with the great association recently organized in Paris by the Jews, which is meant to extend to all the children of Israel throughout the world, and which its framers announce as to be the great instrument for the introduction of the reign of universal liberty and light. Let us not sleep as do others; lest in such an hour as we think not, the Son of man should come.—*Prophetic Times.*

STIRRING WORDS.

We live in the world's crisis. God is doing in the earth just what he has promised to do before his kingdom can come. Prophecy is marching with stately tread into the vestibule of glorious fulfillment.

God is shaking the world, that false religions and false institutions may fail. If these things were not shaken, we could not hope as we now do. Unless we turn infidels, we must believe that God is on the throne, and that he still rules the world. If he does indeed govern, then, as the divine husbandman, what preparations he is making for great things to come! By terrible things in righteousness, he is answering our prayers. He is making his glory to pass before us as he did of old to Moses and to Elijah. We are still in the cleft of the rock. We hear the earthquake and the wind; the mountains are rent, and the rocks fly in pieces; and the still, small voice is yet to come. We have long prayed, in the language of the prophet, that the Lord would judge among the nations, and rebuke many people; that they might beat their swords into ploughshares, and their spears into pruning-hooks. But God is answering us as we little thought. His ways are strange, indeed, for reaching the long-expected Sabbath of the world. The sword is to-day a ploughshare, tearing up the earth's packed surface, turning out the subsoil, to be mellowed and harrowed against the great planting, and the greater harvest yet to come. The world never felt such thrills and throbs. Creation groans audibly, travailing in pain, until the great redemption comes. Never were such changes going on. Opinions are shifting; errors are dying by sudden paralysis; truth is crystallizing, and asserting its power. We are lost in the mist of the great agitation, and stunned with the noise of struggling elements.

God has not become bewildered, if we have. He calmly watches the ripening of his purposes, the hastening of his kingdom. This hour of human despair is God's hour of mighty working. Let us believe it. He is plucking his right hand out of his bosom to do his own strange work on the earth.

Let us rise to an appreciation of the sublime and the glorious which are blending themselves with all that is terrible in this hour. God is opening iron doors, whose creaking rings round the globe. He is prying open systems of iniquity which have defied the storms of ages. He is forcing the gates of heathen nations, and rallying his church to press in and occupy the land. He calls us to go with the gospel—to pour truth upon the startled conscience of the earth. This great command is being thundered out of heaven, and echoed along the earth, and screamed from the battle-field. This is no time for a timid, faltering faith. Now let the church launch out upon the waters, for God is in the storm.

The ark is safe. These convulsions will lift it to its Ararat.

Ah, could we but see God's plans, how greatly would we wonder! We are among the mountains of Lebanon; we hear Hiram's woodmen felling the trees, and his stone-cutters hammering the great stones; but we do not see the silent progress of the temple at Jerusalem. But still the work goes on, and Christ's kingdom is "drawing nigh." Truth is shaking its lion mane, and is putting on omnipotence. Let us be calm. Let us rally to the privileges of faith and to the labors of christian love.—*Voice of the Prophets.*

For the World's Crisis.

"FOREIGN HELP."

No doubt it is a good thing for nations who are weak, and cowardly, and in debt, to accept foreign help, especially when foreigners are aching to cross over, pay up the mortgages, claim the place, get rich and take all the glory there is in buying, killing and destroying men. So the helped get helped too much, and the helpers satisfy a long desired ambition to extend their territory.

Now there are some men that cannot work for themselves; but to go out at days' works for others they do remarkably well. I remember our old whistling butcher, who had an awful headache when his own corn wanted hoeing, but when one of his neighbors got him, he worked well. And I have seen some christians who could not pray at home, but somehow when they got among strangers would get a "spirit of prayer" and talk as fast on their knees as any where.

Once in a while I come across a preacher who never "feels" like preaching about home. He does not "get the evidence" or "impression" that the Lord wants him to preach to his neighbors. If you ask him *why*, he quotes something about a "prophet's not having honor in his own country." And as he has not acted honorable about home at all times, he skedaddles, goes into "Macedonia," which place lies in any foreign land, bounded by every place where no one lives who is knowing to his last escape from jail, and goes there with all confidence, tells the wicked heathen in Macedonia how badly some professed christians live, never hinting that he fails in keeping the whole catalogue of commandments and ordinances to the very letter. He knows just where professors fail. Of course he does, for he has failed a good many times. By-and-by his neighbors hear of a reformation over in Macedonia. They think the work is of God—if the workman was of the devil. They think he has repented, and means to live godly. But no confessions are made. Old sins are smothered and left to rot the hearts they have wounded.

Now Paul, Peter and all the holy men you ever heard of, preached first to their "men and brethren." And a man that lives so bad a life at home that he fears and turns all colors while talking about "righteousness, temperance and a judgment to come," before his neighbors, is not the "chosen vessel" of the Lord to go abroad.

I like to hear all the new preachers that come our way. But the best commendation for them to bring is *a good report from the church at home*. They pass better with an undoubted character than with a fine coat. But there, "a new broom sweeps clean," folks say. Yes, and some sweep so clean that they take the wheat, chaff and all! Some poor-made brooms fall to atoms by a few clean sweepings.

You believe that brother who lives a few miles from you has "a call to preach?" "Yes; why?" "O! nothing, only I was wondering why he did not obey his call. Does he ever preach to you?" "Not very often." *Can* he preach?" "O yes; he is quite a speaker, a good man, understands the Scriptures, and might be useful; but his wife"— Hold! do not throw the blame on his wife. I wonder if you ever saw a backslidden minister that did not blame his wife for every cross word he speaks. "I was going to say his wife is a poor, sick, nervous woman, naturally proud, wants things in order. But they are poor, and his mind is overcharged with cares of this life. So he does not get out much."

Now, brethren, here is a chance for you to help others and get help. This man is qualified for the work. But he cannot dig the earth, serve tables, cook, tend the sick, rock the cradle at home and preach too. The trouble is not in him, it is in *you*. You have neglected him. You ought to have ministered to his necessities. The last preacher you paid proved to be a rogue. Better have given it to this man whom you know to be honest. He wants to tell you what God has told him, but his family must be cared for. "Yes, and I often think if ministers would not marry and have families, these *cares* would not be in their way." Suppose *you* had not a family—would you serve God better? I trust every body knows his own duty. Do not judge on matters that you have no Scripture for. That is a delicate subject, and had better not say "no" or "yes" till the only proper time comes.

If you want life among you visit the poor, especially those of the household of faith. Go and see how much care that oppressed brother has. Go and see how sick his children are, how care-worn and discouraged his wife is. She loves the Lord, but you have neglected her till she had rather die than live. You have opened your pockets to every stranger that came your way. The louder he talked the more you paid him for talking. The meaner he was and the more his conscience smote him for hypocrisy, the louder he shouted and the more you thought "the power" was with him. Some folks *do* have "power" to appear like "sheep," when *inwardly* they are "ravening *wolves*." Now, in the future, encourage your men whom God has raised up among you, help them out into the field, and if God wants them to go over to Macedonia, let them go without care or fear of starvation at home. I am glad there are a few who "let charity begin at home."

Brethren, if any of you think this means you, I do not doubt that it does. And this means you too: "Use hospitality . . . without grudging." And this: "Faith without works is dead." Hunt up similar passages that belong with them, and God will bless you in remembering them that minister to you in spiritual things. What is it for you of your abundance to minister to them of your carnal things,—old clothes, potatoes, corn, hay, wood or any thing they need more than you do? *Be faithful stewards.*

Canada East, 1863. M. Mathews.

There is many a mother's heart, both North and South, which will beat responsive to the following chaste lines:—

A MOTHER WAITING FOR THE NEWS.

How wearily the hours pass,
Since through the ambient air
The lightning flashed the startling fact,
A battle had been there—
There, where my noble, honest boy,
The path of fame pursues—
But oh! my aching heart will burst
While waiting for the news.

Wounded upon that gory field,
Forsaken he may die—
No mother there to wet his lips,
Nor raise his hopes on high:
Disfigured, stained, his features marred
By many a scar and bruise,—
Ah! who can tell what mothers feel
While waiting for the news?

Ye wise men who have made this war,
To make all mankind free,
Oh! know you not this boy of mine
Was all the world to me!
If he is gone, what have I left?
What comfort can I choose?
A mother's heart condemns your deeds,
While waiting for the news!

If I am wrong, oh God forgive
This throbbing heart and brain!
But who can justify their aims
If my poor boy is slain?
Yet they whose sons are safe at home,
May take far different views,
And cry aloud, more blood, more blood—
Oh God, send me good news!

—*Natchez Courier.*

WHO IS ELIJAH THE PROPHET?

We have long and earnest discourses, trying to prove that the personage spoken of in Malachi 4: 5, belonged to past generations, and that consequently we must not look for its fulfillment in the future; as God never suffers his prophecies to be fulfilled twice. But hold a moment! Let us see the evidence of its fulfillment. Well, says our opponent, "Just turn to Matt. 11: 14. Jesus is speaking of John the Baptist, and he says, 'If ye will receive it this is Elias which was to come.'" Now if Jesus says John the Baptist was the person spoken of by Malachi, (4: 5,) which he says is Elijah the prophet, then the evidence is conclusive, and we look no farther. But let us look at Matt. 11: 14, once more. It appears that John, after he was cast into prison, having had time to reflect on all that had passed, still it seems his faith wavers. And he sends two of his disciples, saying, "Go and ask Jesus, 'Art thou he that should come or do we look for another.'" Jesus sends John a list of his works, evidence on which he could rely. "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." When John's disciples had gone, Jesus began to instruct the multitude concerning John. He asks them three questions, "What went ye out for to see? A reed shaken with the wind?" Again, "what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in king's houses. But what went ye out to see? A prophet? This was what they had been out to see on the banks of Jordan. Jesus declares they had not only gone out to see a prophet, but that John was much "more than a prophet. For this is he of whom it is written, 'Behold I will send my messenger before thy face, which shall prepare thy way before thee;" referring to Malachi, 3: 1. Now as the first Advent of Christ was a matter of pointed prophecy, so of the messenger, sent before his first advent, "the voice of one crying in the wilderness, 'Prepare ye the way of the Lord." But was John the Baptist Elias? The angel told Zacharias, speaking of John, "He shall go before him (God) in the spirit and power of Elias." (Luke 1: 17.) to perform his work that he came to do, as fore-runner of Christ. It was the same Spirit that Elias had to guide him in his work. It was the same power too by which Elias wrought; consequently the spirit and power of Elias, and the spirit and power John came in, were the same. But that John was not Elias, we will now prove. But before examining the testimony, let us look at St. John's Gospel, 21; 24. "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." Now turn back to the first chapter, and commence at the 19th verse, and you will there find John's testimony of himself, as recorded by this true witness; the beloved disciple, St. John. Well, what is the record? The Jews sent priests and Levites from Jerusalem to John the Baptist, to ask him "Who art thou?" We ask John Baptist to-day, the same question. John Baptist, "Who art thou?

Hark! hear John as he declares saying, "I am not the Christ." (verse 20.) Well, it is not contended by any that John Baptist was Christ; but there are very many who contend he is Elias. Let us ask him again, "What then?" "Art thou Elias? "And he saith I am not." "Art thou that prophet?" "And he answered, No."

Here John positively declares he is not Elias, "neither that prophet." But will John tell us who he is? Yes, and that too just as Christ did to the people, in the 11th of Matt. "And he said, 'I am the voice of one crying in the wilderness, Prepare ye the way of the Lord.'"

John, then, is the fore-runner of the first advent of Christ. He came in the spirit and power of Elias, or Elijah, to prepare the way of the Lord.

And I make no doubt when the time comes, as soon it will, we shall be willing to make the application of Rev. 19: 1 in the future, and not in the past. We feel confident that this messenger that comes "down from heaven," and "the earth is lighted up with his glory," during whose message a voice from heaven calls God's people out of Babylon, is yet to come. This messenger we think will be in fulfillment of Malachi 4: 5; it will be Elijah the prophet.—John Reed.—*Hope of Israel.*

LORENZO DOW AND GABRIEL.

It is said that at one time when Lorenzo Dow preached under a large spruce pine in South Carolina, he announced another appointment for preaching at the same place on that day twelve months. The year passed; and, as Lorenzo was entering the neighborhood the evening preceding his appointment, he overtook a colored boy who was blowing a long horn, and could, as I have often heard them, send forth a blast with rise and swell, and cadence, which waked the echoes of the distant hills.

Overtaking the blower, Dow said to him, "what's your name, sir?"

"My name? Gabriel, sir," replied the brother in ebony.

"Well, Gabriel, have you been to Church Hill?"

"Yes, Massa, I have been dar many time."

"Do you remember a big spruce pine tree on that hill?"

"O yes, massa, I knows dat pine."

"Did you know that Lorenzo Dow had an appointment to preach under that tree to-morrow?"

"O yes, massa, everybody knows dat."

"Well, Gabriel, I am Lorenzo Dow; and if you take your horn and go to-morrow morning, and climb up into that pine tree, and hide yourself among the branches before the people begin to gather, and wait there till I call your name, and then blow such a blast with your horn as I heard you blow a minute ago, I'll give you a dollar. Will you do it, Gabriel?"

"Yes, massa, I takes dat dollar."

Gabriel, like Zaccheus, was hid away in the tree-top in due time. An immense concourse of persons, of all sizes and colors, assembled at the appointed hour, and Dow preached on the judgment of the last day. By his power of description, he wrought the multitude up to the opening of the scenes of the resurrection and grand assize, at the call of the trumpet peals, which were to wake the sleeping nations.

"Then, said he, "suppose, my dying friends, that this should be the hour; suppose you should hear, at this moment, the sound of Gabriel's trumpet." Sure enough, at that moment, the trumpet of Gabriel sounded. The women shrieked, and many fainted; the men sprang up and stood aghast; some ran; others fell and cried for mercy; and all felt, for a time, that the judgment was set, and the books were opened. Dow stood and watched the driving storm till the fright abated, and some one discovered the colored angel who had caused the alarm, quietly perched on a limb of the old spruce, and wanted to get him down to whip him, and then resumed his theme, saying, "I forbid all persons from touching that boy up there. If a colored boy, with a tin horn, can frighten you almost out of your wits, what will ye do when ye shall hear the trumpet-thunder of the arch-angel? How will ye be able to stand in the great day of the wrath of God?" He made a very affecting application.

TEMPTATIONS TO DISHONESTY.

There are temptations to dishonesty that spring from extravagance. Our society is very vicious in its whole structure in this regard. We make no provision for the respectability of people who are in humble circumstances. We hold out inducements to them to live beyond their means. In European society, people that are intelligent and refined can entertain their friends in a plain room, with plain furniture, and treat them to a plain repast, and nothing will be thought of it. A German will invite his friends to come and see him, and they together will sit in common fellowship and in pleasing conversation, and make their repast from a loaf of bread and a pitcher of water, and there will be no thought but that the host is respectable. And I think that if a loaf of bread and a pitcher of water were a more frequent meal, there would be less dyspepsia. In Europe they are not ashamed to live plainly, even for economical reasons; and men respect each other for it. But in American society we have a vicious tendency to make men ashamed to live within their means. They say, "I will not have company unless I can have it as my neighbors do." They are slaves to other people's opinions. They have not the courage to say, "This is my place, here are my means, and I can afford to entertain my friends in my way; but if they cannot come and see me as I am, they cannot come at all."

Young people want to begin further along than they are able to. They want to keep house as twenty years of successful and fruitful industry have enabled men to do it. They measure everything on the pattern of somebody else. There is a want of self-respect founded on one's good breeding and fundamental honesty. And extravagance is almost invariably married to dishonesty.

MAXIMS OF WASHINGTON.

Use not reproachful language against any one, neither curses nor revilings.

Be not too hasty to believe lying reports to the disparagement of any one.

In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration.

Associate yourself only with men of good quality, if you esteem your reputation, for it is better to be alone than in bad company.

Let your conversation be without malice or envy; for it is the sign of a tractable and commendable spirit, and in cases of passion admit reason to govern.

Use not base and frivolous things against grown and learned men, nor very difficult questions or subjects among the ignorant, nor things hard to be believed.

Speak not of doleful things in a time of mirth, nor at the table, nor of melancholy things, as of death or wounds, and if others mention them, change, if you can, the discourse.

Break not a jest when none take pleasure in mirth. Laugh not loud, nor at all without occasion. Deride no man's misfortune, though there seems to be some cause.

Go not thither when you know not whether you will be welcomed or not.

THE TRUE GENTLEMAN.

A true gentleman will not lavish all his attentions and kindnesses upon some distinguished individuals, whom he dare not despise, reserving his slants and gibes and overbearing demeanor for his nearest intimates and associates and dependents; but by a constant good humor he renders all around him happy.

Even the half idiot as he meets the true gentleman is somehow made to feel at ease, and there is nothing a true-hearted man more scrupulously avoids, than to cause his inferiors to feel the iron heel of his superciliousness.

That man is not a true gentleman who is constantly endeavoring to enhance his own dignity, lowering in the estimation of others those whom he considers his inferiors. He uses all his ingenuity in discovering methods of winning and securing the friendship of others, as far as his pure motives will allow, by suiting his acts of kindness to ALL.

To the mentally weak he is a soft ray of morning; to the strong, he is a sunbeam; to the afflicted, a solace; to the gladsome, he is cheerful; to the tender, he is mild; to the froward, he can be stern; but he measures his affected wrath, for no gentleman will indulge in bad passions.

But home is the place to test the true gentleman; for they are counterfeits who are gentlemen only to those beyond the family pale, while they are monsters of cruelty within the sanctuary of home.

Like the tabernacle built by Moses, the holiest place was within the very heart of the temple, in the holy place, where the ark of the testimony was placed; so with the true gentleman, those who know him best love him most.

ITALY GRASPED BY AUSTRIA.

After the overthrow of the Emperor Napoleon by the allied powers of Europe, in the year 1814, the sovereigns met in congress at Vienna to divide among themselves the spoils of their great victory. The map of Europe was to be reconstructed by them. All the states and kingdoms which had espoused the cause of France were to be punished by being partitioned out among the conquerors. There were present, at this congress, the emperors of Austria and Russia, the kings of Prussia, Denmark, Bavaria and Wurtemburg, also almost a countless number of grand dukes and petty princes, who in swarms had pounced upon the imperial eagle. The papal states were represented by Cardinal Consalvi. Lord Castlereah, the Duke of Wellington, and Lords Cathcart, Clancarty and Stuart represented the government of Great Britain. The Bourbons of France, replaced upon the throne by this coalition, were represented by the able and wily Prince Talleyrand, assisted by many of the highest dignitaries of the kingdom. Ambassadors from Spain, Portugal and Sweden, were also admitted to the deliberations. Prince Metternich, of Austria, presided over this most august congress ever assembled. These representatives of all the despotisms of Europe, flushed with victory, and having trampled out, with the French empire, all semblance of popular liberty on the continent of Europe, were now prepared so to partition out subjugated Europe, that no further efforts should be made in favor of the rights of humanity.

The congress commenced its session on the 12th of September, 1814, and continued its deliberations and contentions for the booty until the 9th of June, 1815. The result was comprised in one hundred and twenty-one articles. Few men have had the temerity to defend the acts of these coalesced despots. The verdict of posterity is well expressed by an able writer in the British Quarterly in these words:

"The treaties of Vienna, though the most desperate efforts have been made by the English diplomatists to embalm them as monuments of political wisdom, are fast becoming as dead as those of Westphalia. In fact they should be got under ground with all possible despatch. For no compacts so worthless, so wicked, so utterly subversive of the rights of humanity are to be found in the annals of nations."

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

THE TOBACCO SUBJECT.

Keep it moving,—do not let it get stagnant for want of exercise. There are many of my dear brothers and sisters of like "faith," who indulge in the weed in some form or another; and may be feel annoyed, and say "there is too much straining out gnats and swallowing of camels" on the subject; and others who have been long addicted to its use, and have seen its evil, and are desirous of quitting the habit, but have not the moral strength to overcome,—"Just so, I know it."

I will give you my experience after sixteen years of servitude to the "pipe," and during that time, one that was trying to live in all humility before God, and in the Spirit; but in the latter part of that time, I became deeply convicted that it was not clean in the sight of God, an inconsistency in one that had a claim to be his son. I made firm resolves to leave it off,—prayed over it,—threw away my tobacco and pipe; but, oh! ere three days I felt like one of old to say, "Ye have taken away my gods," and have been obliged to seek to them again.

I saw it was of no use. The task was too much, the fetters stronger than I could break. I betook myself earnestly in prayer to God for help. He heard, and answered *by his own working*. My desire for it was taken away. When the thought of "a smoke" came into my mind, or the water into my mouth, immediately and as quick I forgot it. Thus it continued for three weeks, until I had received strength over the habit.

For five years I have without ceasing given praise to God for his timely *power*. Do you believe in it? If you do, brother or sister, go and do likewise. You may be ready to say you have courage enough for the effort physically. Just try it, will you, you old veterans of the "weed," and give us the results? Yours in Christ,

Norwichville, Ct. Daniel Kinney.

DAMP BEDS.

Sleep is essential. However moderate the work, the best constitution will soon break down under a loss of sleep. It is especially necessary for preachers. If they are engaged in their work, as they should be, their labors are exciting and wearing, more than those of most other men, and after the exhausting services of a meeting, they need quiet and refreshing rest at night. This is far more essential than food or drink. Friends who invite them home show no want of hospitality in the supplies which they furnish to tempt the appetite. But in the provision which they make for their obtaining needful rest, there is often a culpable negligence which is sometimes attended with the most serious results. The late Wm. Dawson, an eminent and useful Methodist minister in England, was killed by a damp bed. Prince Albert was said to have shown the first symptom of his fatal illness as the consequence of a damp bed at Madingly Hall. We have had some painful experiences in this matter. At one time, after preaching three sermons on the Sabbath, to a crowded house, we were invited home by a brother to stay all night. We were very kindly received. After an interesting season of prayer, we were sent to sleep in a room—the third one away from any fire—in a bed that was seldom occupied, and which had accumulated all the damp and cold that a winter's frost could give it. The night was the coldest of the season. In vain did we try to sleep. We were so thoroughly chilled that rest was impossible? In the morning we arose languid and depressed, feeling as if we had suffered for a long fit of sickness. The good people had none but the kindest intentions, but if God had not blessed us with a strong constitution, and watched over us for good, our labors might have suddenly closed.

We have heard some of our old preachers say that they did not suffer in the early days of their ministry when they slept in the chambers of log cabins, through the roofs of which they could see the stars, so much as they often do now when put to sleep in some cold room of the large house of some wealthy brother. In those days the big fire below warmed the chambers; but the spare chamber of the large house is generally removed far from the influence of fire.

Will not our sisters think of these things? Make it a matter of conscience, never to put an ambassador of Christ, weary with toils, nor indeed any one else, to sleep in a bed that is cold, damp and uncomfortable. There is never any necessity for it. If you cannot take a fire to the bed to dry it thoroughly, you can always, with a little trouble, take the bed to the fire. This is a great deal better than to kill one off prematurely, or to give him the rheumatism, or some other painful disease for life.

OPEN FIRES, STOVES AND FURNACES.

Among health topics, this is one of the most important. In this latitude perhaps no other is so vital.

In fitting up a house for my family, I should begin with: "An open fire is number one among house blessings." If it were at all practicable, it should be of wood, in one of those great, generous, old-fashioned fire-places! How it fills the family group with a comfortable social spirit! To supply the draught the air of the room is momentarily changed. The carbonic acid and other excretions of the animal body cannot accumulate; the room cannot smell close, even when crowded.

Strange the people will not have this delightful sun in their homes, at any cost or sacrifice. And pray, now, why not have it all back again? If a small part of the money we spend in various foolish fashions were given to the reintroduction of this good old-fashioned blessing, how much healthier and happier we all should be.

OPEN COAL-GRATES.

Next to an open wood-fire, the open coal-grate is the best means of warming and ventilating. And if, with a good draught, the coal used be bituminous, it is a very excellent fire.

STOVES AND FURNACES.

There has been a fearful increase of consumption, bronchitis, headache, and some other affections, since the general introduction of stoves and furnaces. If with the higher degree of heat, the doors and windows are kept open during the entire season, as may be easily and comfortably done, the evil would not be so great, but as generally managed it is the gravest mistake in our physical life.

If in the window-shutter of a dark room, you open a small aperture, and look in the jet of light as it streams through the room, you will discover that the air is full of floating motes. The air of our houses is always crowded with these. In their ordinary condition they are not mischievous, but after they have been exposed to contact with a heated surface, they do poison us. Millions of these carbonized particles come from the stove or furnace to poison our lungs and blood.

If you would have good throat, lungs, and nerves, sit by an open fire, and keep as far as possible from stoves and furnaces. If you cannot escape those evils, wear more clothing, especially upon the feet and legs, and keep the doors and windows open. . . .

But let us have the open fire. Let us go without silks, broadclothes, carpets, and finery of all kinds, if necessary, that we may have this excellent purifier and diffuser of joy in all our houses. In my own house I have ten open grates, and find with coal at eleven dollars the expense is frightful, and if it were in any other department of house-keeping, I should feel I could not afford it, but in this I do not flinch, so important do I deem the open fire.—*Dio Lewis, M. D.*

GOOD ADVICE.

If the body is tired, rest; if the brain is tired, sleep. If the bowels are loose, lie down in a warm bed and remain there, and eat nothing till you are well. If an action of the bowels does not occur at the usual hour, eat not an atom till they do act, at least for thirty-six hours; meanwhile drink largely of cold water or hot teas, exercise in the open air to the extent of a gentle perspiration, and keep this up until things are righted; this one suggestion if practiced would save myriads of lives every year, both in the city and country. The best medicines in the world are warmth, abstinence and repose.—*Journal of Health.*

Reading whilst Traveling.—The attention of medical men, both in England and France, has of late been drawn to the ill effects resulting from the habit of reading while traveling by rail. Dr. Legrand de Saulle remarks that reading thus is extremely fatiguing to the eyes, and that this fatigue induces headache, and often pains round the eyes, with a slight congestion of the retina, which, when the habit has become inveterate and the subject is advanced in age, may in the end determine a real congestion of the brain.

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

BEYOND.

Beyond the gloomy scenes of earth,
  Beyond the field of strife,
Where hostile bands engage in war
  At cost of human life;
Beyond the cannon's deadly roar,
  Beyond the scenes of blood;
Beyond this dark and gloomy shore,
  Where man dishonors God;—

Beyond the tempter's cruel power,
  Beyond the cloudy path,
Whilst o'er life's ocean track we're driven,
  'Neath death's dark, howling blast;
Beyond consumption's wasting hand,
  Beyond these sighs and tears,
Beyond all other human ills
  That fill the heart with fears;—

There is a bright and better land,
  A kingdom pure and fair;
That kingdom shall forever stand,
  When Jesus reigneth there.
No sickness, neither woe shall come,
  No sighs of grief be heard,
But praise and honor to the King
  Be sung with one accord.

And that great day is near at hand,
  When Christ shall come again
Upon the earth, on David's throne,
  Triumphantly to reign.
All glory be to God on high
  For such a prospect given,
'Tis better than the other way,
  Of "climbing up to heaven"!

West Poultney, Vt. CHARLIE HARRIS.

For the World's Crisis.

RELIGION'S CURSE.

Through centuries of individual and national transgression, stoical philosophy hath poetized the use of time as means invested to secure the greatest amount of sensual gratification. The elixir of life, whatever that may be, is always to be found in the apologies and prefaces of the literary world, and expounded from the sickly sentimentality of their yellow-covered novel down to the rugged implement of the barbaric savage. Existing human nature is a lie; its very purposes deny the very divinity of a christian Redeemer.

From the genuine shallowness of men's ingenuity to shuffle off the responsibilities of religion, it is easy to perceive how belieing is the conflict between the wild intense passions of the heart and the intuitive cravings for immortality. It is like a man who confesses all his days an intellectual belief in the character and government of a God, yet falsifies the pretension by not living a life of obedience and holiness: or more than this, it is like a man acknowledging a call to life by putting off the old man and his deeds, and yet perish in the act.

Among the proverbialisms of the age, none is a greater truism than—"Praise comes nearest to fame when it comes from afar." Now I do not feel bound by any degree of respect to societies, whether religious or social, which have for their mouth-piece a certain kind of ancestral notoriety. The celebrity which sometimes precedes a person, as well as things, does not always explain the real character any more than logic explains experience.

Humanity may eulogize the healing, saving, elevating power of religion, and thrust their hands deep in their pockets in support of its heavenly merits, and yet walk up and down the earth with a satanic, fiendish exultation that they have acquired a plenary indulgence to revel in privileges and power without any reciprocal responsibilities to God.

This species of religious trickery is like the torture of the boots, the thumb screws, and the wedges on the human system. You *may* be made to breathe sulphuric acid; you *may* partake of the oil of vitriol. The crystals of prussic acid *may* strengthen the stomach; but the selfishness of men who offer their silver Judas to the shrine of christianity, to satiate their lusts and interests, is an abomination to God—"a fire in his nostrils all the day." This curse of religion is simply denying and refusing the elementary privileges of christianity, and parceling them out at man's bidding, not God's.

So much about the *upper* mill-stone that helps to crush the conservative element of pious zeal. But the nether stone—the fulcrum over which rides this hippodrome of sanctimonious fraud, is photographed in the light of a *lazy christian*. Sophocles, of olden time, could dream away his summer midnights on the reeds by the Pysis, listening to the moonlight music of the nightingales; but what has a disciple of Jesus Christ in common with such a literary luxury? Of all the pitiable species of mortality that encumbers the universe of God, it is a lazy christian—a kind of ecclesiastical drone—a hanger on—cowardly Abirams, who prefer to sit by the flesh-pots of Egypt, among the lunatics and reptiles,

> Grudging every breath,
> To the chill winds which waft us on to death,

than to be convinced that Christ hath been honored by their having lived. If such a class were exterminated, ANNIHILATED, so that the chariot of salvation might roll on unobstructed by the obesity of indolence and fanatical stoicism, God only knows where the scattered schisms of creeds and joint-stock bigots would be found. "The sluggard is wiser in his own conceit than seven men who can render a reason."—Prov. 26: 16.

The spirit of duty is an old conventionality borrowed from theses of church manufacture, and only differs in its peculiarities among societies. As for its membership, its uniformity is proverbial. I desire some of our religious fraternity to explain the alarming apostasy cleaving its way through all the ramifications of society. Julian said, "All the inhabitants of the world belong to Rome." And Claudius says, "Rome is the fountain of all laws." Does not the poetry of such conceit bring down the standard of religion in the estimation of ungodly men? I will not say that the above is the motto of all creeds; but I do say that the unsanctified principle of non-fellowship; this lack of fraternal power; the objuration of every thing hostile to secular opinion, is a loathsome gangrene, made more leprous by its toleration, which turns God's temples into crucibles of merchandize.

The opposition to reform; the quiet, slavish indifference to the acquisition of knowledge, and the punic persistency of doctrine in the garb of the idol and his priest, turns friends into enemies, morally degenerates the religious aspirations of the christian, checks the impulse otherwise given to fidelity and duty, by engrafting among community a spirit of religious equality and large liberty of conscience. These are curses as well as causes, and let us glance at a few of their effects.

What is the present religious condition of society at large? I answer in one single word, namely, retrogressive. It must be. "Evil seducers shall wax worse," and it does not require a prophet to demonstrate this truth. The normal condition of humanity is iniquitous, and by a law of progression, in the absence of restraint, the impulsive human passions are let loose, uncircumscribed by any instructive reproof of the severity of guilt.

More especially in these last days has the public mind become callous, in proportion as a lean and hungry political philosophy has substituted or more properly superseded the gospel of Christ. Men's hearts have become obdurate, and religion with her banner of peace trailing in the dust is hackneyed and abused, and almost lost in the irrepressible clangor of remorseless strife. Ministers of the gospel have turned aiders and abettors of political economy, and metamorphosed into pillars of political fabrics. Mankind may hunger for the bread of life, but they themselves must foist it from the untimely grave in which it has been almost buried. It is true we have not altogether abjured our national religion, or contemptuously cast away our emblems of sacred office; but in the midst of this carnival of strife, the goddess of Reason stalks through the aisles and over the altars sacred to the memory of a crucified Lord. The course of the people is downward. The public mind is enslaved, the public conscience seared, and the public hand and noble faculty of the artisan turned to the construction of machinery to rack out the humanity of the children of God.

Finally, individual sin is the lowest form of morals. Through the intricate chasms cut by partisan sectionalism, inferential authority has been seized warranting a false and dangerous liberalism. Every man has become a theologian, and his franchise instigates him to believe in the right of private judgment to the exclusion of every and any authority. The wide divergence of opinion entailed upon community through a careless treatment of God's plan to save a lost world, has converted mankind into stoics, with a "form of godliness" that ransacks sea and land to make proselytes two-fold more the child of hell than themselves. It is inchoate heathenism that fastens its fangs upon community when they refuse to believe the gospel from the heart, and seek through other superficial means to quiet a whipped conscience.

Alcibiades would run away from Socrates, that he might not grow old listening to his words; and, amid this dark night of storms, the world with itching ears has turned from God unto fables, and is dancing upon the sectarian bubble which is the curse of the church of Christ, and which at his revelation will with its syrens flash into fragments. And amid the resplendent sublimity of his wrath there will be heard a voice, "Peace, be still!"

Blackstone, Mass. C. G. CARRE.

For the World's Crisis.

HOW TO DODGE IT.

It is not deemed important, in supporting a new unscriptural theory, that men should flatly deny explicit rebutting testimony from the Bible, but a brilliant display of ingenuity in dodging the force of the statement is regarded sufficient. But often they dodge from danger into disaster. Permit me to make a few specifications:—

1st. The Son of God said: "I *came down from heaven*, not to do mine own will, but the will of him that *sent* me." John 6: 38. To dodge the force of this statement, we are sometimes told he simply "came down" simply by *generation*—that is, that his origin could be traced back to the time that God formed the first man. But stop and take the result of the claim; in the same sense every murderer and vile wretch of earth just as really "came down;" and if this is the only principle on which the Father "sent" his Son, then he has just as really "sent" every sinner!

2nd. The Son of God prayed: "Glorify me with the glory which I had with thee before the world was." To dodge this explicit statement, we are sometimes informed that he had glory with the Father "before the world was" only in the purpose or undeveloped plan of the Father, while as yet he had no personal existence; but this would be just as true of every saint as of the Son of God!

3rd. The Son of God "was rich;" that is, we are told, rich in the purpose of God; then indeed, every saint "was rich" in the same sense; but, alas! after being "rich," he "became poor"—shall we say only in the purpose of God? Then as his purpose to make him "rich," must in its development or realization precede the realization of his purpose to make him "poor," it follows that Christ's poverty is yet in the future, instead of being in the past,—for the saying, "rich" and "became poor," positively locates the realization of this purpose to make him "rich," prior to the realization of the purpose to make him "poor." How could he become poor if he simply emerged from nonentity into poverty?

4th. It is sometimes argued that if the Son of God had a real existence as a divine being before coming into our world, it would involve a mystery in his birth, and an impossibility in his death.

We reply, if his existence dates no further back than his conception by the virgin, and if God was really his Father, he being an offspring of God, then the same mystery in his birth is here involved, and also the same seeming impossibility in his death; for if his origin is traceable to God, as an offshoot of divinity, partaking of the immortal nature of his Father, how could he die, even though blended with humanity, any more than in the other theory? The divine nature is the same in both cases. But if he neither existed before his conception by the virgin, nor was then a direct offshoot from paternal deity, he is reduced to a level with humanity, and we are left without a divine sacrifice! Rather let me believe in the power of God to send his divine Son, and to blend divinity and humanity so as to render it possible for his Son to DIE, even though "great is the mystery of godliness, God [the Son—not God the Father] manifested in the flesh." A truth, though a mystery.

W. SHELDON.

For the World's Crisis.

PILGRIM-HOMES—FEASTS—BLESSINGS.

We find but few real homes for the poor. There are plenty houses where great men can be accommodated, and from which no person of note would be turned away. Many professed christians would sleep on the floor themselves in order that some wealthy person might have their bed; but let a poor, ragged man come to them for shelter and he would be refused the *floor* even. As I go from place to place, I see and hear and think, and if God wants me to speak or write I must and will speak and write things that will *hit*. And if it hurts anybody they had better change their position—that's all.

I am now seated in Bro. Harley McLary's "Pilgrim-Home." Every old cripple that comes along is cared for. The meaner the man looks the more anxious our brother is. His wife believes in entertaining strangers, and when one comes she does not scowl and send him "on to the next house." This home is a simple log-house, neatly furnished, and will last till the Lord comes, we trust.

Once in a while I am asked the question, "What do you think of *feet-washing?*" If it is an ordinance of Christ's instituting I am ready for it. But until it be *proved* such I ask to make a few suggestions to those who harp on "feet-washing" and never *wash* "the saints feet." Show us your faith by your *works*, and the next time a poor saint comes to your house to stay all night *set him* "water in a basin, with a towel," and clean up the poor traveler so he can sleep in one of your soft beds instead of going over to a neighbor who "is a Universalist, and never turns away beggars."

And, sister, if you feel as though you ought to wash the saints' feet and the order of the church forbids it, take that old pilgrim's feetings, wash and *mend them*, patch his pants, vest, coat and all. And if you catch any ragged little orphans in your neighborhood, if they are shoeless, *wash their feet*, heal the bruises, clothe them. If they are hungry, feed them, if ignorant, teach them, and thus make decent folks of all the miserable, neglected, forsaken ones around you. Then you will find less time to tattle about your neighbors, or fool away at "fancy work," or to spend in following the abominable fashions Satan is inventing to make people look ridiculous. Try this sort of "feet-washing," and see if you do not find it full as "humiliating" as the literal act of washing clean feet with pure water and wiping with a clean towel. God will bless you.

The owner of this home made a "FEAST" last winter. He invited all the "halt, the blind, the poor and maimed" in the regions about him, and set before them a healthful, vegetable dinner, with some graham bread. (O! how I would like to have been here to "give thanks.") In the evening they had a real old-fashioned prayer-meeting. Hay was selling at a high price, cattle were dying for want of it, so some of these poor men were loaded off with hay. The same winter a preacher who had, through sickness in his family, been kept from work, was provided for in this respect.

Come, ye that profess to believe the Lord is coming within a few months, ye who sing—

> "Fly swifter round, ye wheels of time,
> And bring the welcome day!"

why won't you get rid of worldliness and act like consistent christians? It makes me groan and weep to see professors so full of covetousness, making slaves of themselves to add acre to acre and dollar to dollar, to their worldly possessions. What satisfaction is there in fighting thistles, piling stones, hoeing potatoes, further than to provide for one's family and having to give away? Examine your possessions. Look at your houses. There's one, high, roomy, splendid. You need a house, and a good one is better than a hovel. But why do not you use your house—*live in it?* There's one furnished tastefully from garret to cellar, and the family has shut the blinds, hidden the sunlight and air from it and—*moved into the shed!*

I wish christians would not build their houses too nice to live in, nor fill them with furniture too delicate for sunbeams to rest on. "Well, when a house is fixed up nicely we do not want to soil it." Bless you! what will you do in the New Jerusalem, when you get into one of those splendid mansions?

Church of Christ, awake! Ye Methodists, read over John Wesley's old sermons; ye Adventists, bring to remembrance the better days ye knew; ye Baptists, think of your leader who clothed himself with camel's hair, and instead of a gold girdle wore one made of leather, and O! ye CHRISTIANS, remember the Saviour who left the glory he had with the Father before the world was, who for your sakes became poor, who "had not where to lay his head." Compare yourselves with them, and blush at your vain display, repent of your departure from the gospel rule of adorning your bodies, and once more shall we see a "peculiar people, zealous of good works."

The blessing will come when "THE BRIDE HATH MADE HERSELF READY." Amen.

M. MATHEWS.

East Hatley, C. E., 1863.

UPHELD BY JESUS.

When heart and flesh despondent sink,
And from life's warfare fain would shrink;
An upward glance brings heavenly cheer,
Upheld by Him, I smile at fear.

When life appears a sea of woe,
And all its waves my soul o'erflow,
To Him I flee for sure relief;
Upheld by Him, I smile at grief.

When troubles like a mountain rise,
And comfort from my bosom flies,
I to the mercy-seat repair;
Upheld by Him, I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades,
He every needed good will grant;
Upheld by Him, I smile at want.

When faith grows dim, and from its sight
My star of hope would vail its light,
Grace bids a beam of joy shine out,
Upheld by Him, I smile at doubt.

When wasting anguish and disease
Upon my suffering body seize,
My murmuring lips shall not complain,
Upheld by Him, I smile at pain.

And if 'tis mine, ere time shall close,
To slumber in the grave's repose,
With joy I'll yield my failing breath,
Upheld by Him, I smile at death.

—*Selected.*

For the World's Crisis.

THE DAY OF JUDGMENT.

When the last trumpet shall sound, and the dead shall be raised, the books will be opened, and the realities of that awful day will surely open to the sight of the millions who will then be arraigned before the judgment-seat of Christ. There will be mourning in that solemn assembly. Men who are now dreaming of worldly honors and riches and long life here, living in hopes of future peace, and prosperity in time, will soon lift up their eyes and see the Son of man coming in majesty and glory, attended with ten thousand of angels. "Ten thousand times ten thousands stood before Him, the judgment was set, and the books were opened."—Dan. 7.

This will prove a most unexpected sight to the wicked world. It will come as a cry at midnight. They will be taken in the midst of their wickedness. It will at once break up their revels, their eating and drinking and carousing. The world, then full of people, most of them wicked, will be filled with alarm and crying, for "all kindreds of the earth shall wail because of Him."—Rev. 1: 7. Then they will see who He is whom they have mocked and scoffed. "For every eye shall see him."—Rev. 1: 7. Their very countenances shall change; amazement, trembling, and gnashing of teeth shall seize upon them.

But with what joy will the saints look up and behold their Redeemer coming—the long absent Savior come at last. Lo! this is He whom we have waited for, and he will save us. He comes to execute judgment, and to reward every man according as his work has been.

J. E. CLARK.

TOKENS OF THE END.

The war raging is truly a terrible calamity. It is not my purpose to discuss the evils necessarily from such a contest; they are so evident to all that a description would be superfluous. There is one feature, however, that I propose briefly to present. We have multitudes who are predicting, because they desire it, that the war will soon be ended, the Union be restored, and general prosperity be again experienced. Others predict, for the same reason, that the war will end, the States will be divided into two or more confederacies, and each one will enjoy the blessings realized under the old Union. Some minor predictions are occasionally uttered, but all are concluded with the promise of great and increased prosperity. These prophetic announcements are made irrespective of the direct testimony of the word of God and the chronological period in which we live. They are all based either on the wishes of the prophet, or the former condition of the country, or the confidence expressed in human nature, education, the progress of civilization, or on the mistaken idea that the world is to be converted prior to the advent of Christ, and this country is destined to bear an important part in such a work. But what are the real facts, and what do we directly learn from God's word? The truth is, that there is nothing in the prosecution of the war, which directly gives us any hope of such a restoration to prosperity. Aside from other causes which forbid it, the political and moral corruption of the nation, the enormous debt which will bear heavily on the mass of the people, and the embittered feelings engendered by the war and the leaven of supreme State-right doctrine so widely and deeply rooted, not only in the hearts of wicked, designing politicians, but in those of professing christians, these will prove a barrier to the fulfillment of such predictions. Even should the war soon close, and the Union be restored, our republican form of government unfortunately affords the most ample facilities for the cultivation and propagation of that discontent and spirit of insubordination legitimately flowing from causes enumerated. We now have thousands of men who are prepared to take advantage of any such spirit and conduct it to an outbreak. Surely human nature will still be the same, even if the war were ended within a year.

But as we may be mistaken in the relation of facts to the future, (for we all admit that God can overrule for good,) we place ourselves on the teaching of the Bible, which alone enables us to explain present circumstances as they relate to the final result. We who are Millenarians are necessarily forced to take but one position in reference to the result of this war, viz.: that in whatever manner it is ended, whether by the restoration of the Union, or by a separation, or by an indefinite truce, we cannot expect the same degree of prosperity formerly enjoyed. Yea more, that this nation is doomed to meet with great calamity and finally to be overthrown. This is not said by way of apology for the rebellion or censure to the government. The agents employed for the overthrow of a nation may be, in some respects, more wicked than the nation overthrown. To avoid misapprehension, I shall also add, that we do not say that this government will fall through the agency of the Southern Confederacy. This is what we mean: all nations, including our own, are destined to feel, more or less, the judgments of God, immediately preceding the Advent and Millennial kingdom. We are expressly told that, at the coming of the great King with his saints, all kingdoms are to fall beneath his power, and the dominion and the greatness under the whole heaven will be his and the saints. Now consider:

1. The Millennial age is very near. The limited time of the prophetical periods so verily indicate this, that it is almost universally conceded.

2. This age, however, is only ushered in after the most terrible judgments on the nations of the earth. The gathering of the nations to the great battle, the treading of the wine-press, the supper of flesh, etc., all indicate this awful truth.

3. This age is developed by the advent of Christ, and this revelation of the Redeemer is followed by the overthrow of all his enemies, the king of the earth, and their confederated power.

4. All governments founded or sustained by injustice, blood, etc., will be subverted.

5. Our country is guilty of great sin, and must therefore meet with the same doom. No nation or kingdom, as such, is excepted. We read of none.

6. We should, therefore, reasonably expect that, as we live at the ending of this dispensation, when the prophetical periods are nearly run out, our prosperity will be checked, and subjects for contention, division, and bloodshed will be introduced in order that we nationally may be placed in a condition similar to that predicted to precede the Advent.

7. This is only partially our condition; and down to the Advent we have no scriptural hope for expecting any thing better, but rather to meet with that which is worse; so that even peace, if restored will pave the way for greater troubles. A true national repentance might do much to arrest these evils, but, alas, the predictions are based on the foreknown fact, that the depravity of human nature will prevent that honest, consistent, heart-felt humiliation before God, which alone can turn away his wrath.

We may depend on this, that God's word will be fulfilled, irrespective of the wishes and predictions of worldly men.—*Ex.*

For the World's Crisis.

PRESSING THE POINT.

A distinguished advocate of a partial resurrection of the dead, speaking with reference to the analogy between the seed sown and its product, and the body dead and the body to be raised (1 Cor. 15: 35–38), remarked that it would "not do to press every point in the analogy." And this remark is worthy of credence, for its truth is self-evident.

Grain possesses in itself a germ whereby it reproduces its kind; first the blade, then the stalk, then the ear, then the full-grown corn in the ear. And if we were allowed to press every point in the analogy, we could say that the resurrection body is reproduced in precisely the same manner. Or, looking at it in a more refined light, adopt the spiritualistic view, that the body contains a germ, like the chit in the seed, by which a new body is generated from the death of the old one.

But as we are not allowed to press every point, it is clear that we have no right to press any that the apostle does not; for the analogy is his, not ours. And his point is this: "Thou fool! that which thou sowest is not quickened except it die." The seed dies in giving vitality to the plant; and the point of resemblance is, that the body dies as truly as the seed does; but unlike the body it begins its future life before it dies.

If it be said that the dead retain some germ of life, whereby their resurrection is insured, and without which failure of a resurrection is the result, then a point is raised in opposition to Paul's assertion that "that which thou sowest is not quickened except it die." For if it retains a little germ of life, like the chit in the seed, then, unlike the seed, it never wholly dies. For the seed does die, in that it does not reproduce itself, but its kind; while the resurrection reproduces the bodily being that was dead.

So if the body did not die, germ and all, then it could not have a resurrection, in that it was never wholly dead. For the question which Paul illustrates by the analogy is,—"How are the dead raised up? and with what body do they come?" Not, how are the half dead raised up? or the almost dead, or the dead who have some germ of life left, but, "How are the dead raised up?"

How foolish then it is to surmise that they are raised up because they are not quite dead, when Paul says, "Thou fool! that which thou sowest is not quickened except it die."

But we need not expose the point any further, for its point is apparent to them that have eyes sharp enough to see it, while those who have not may perhaps conclude that there is no point to it; for there are none so blind as those who will not see.

WM. HOBBS.

For the World's Crisis.

PARADISE LOST AND RESTORED.

In the unfolding of great events, and of the purposes and plans of Jehovah, since man was created in the image of his Maker, and endowed not only with heavenly gifts, but also was to have dominion over every living thing, while in Eden he was permitted to dwell as in the tabernacle of the Most High, and to hold daily converse with Him who created all things; and while thus enjoying the smiles, approbation and fellowship of the Maker of all the worlds, the hour of temptation came, and also came the fall. Consequently man was driven forth out of the garden, henceforth to be an exile from Paradise, until in "the fulness of time" the seed of the woman should bruise the serpent's head.

During these long ages of pilgrimage, man was to be a wanderer in the earth, a stranger in a strange land, until those glorious "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" should dawn upon a sin-stricken and sin-cursed world. Then Paradise, though long lost, should, as an eternal inheritance, be again restored to man.

Now as God's word declares, the righteous shall inherit (not some far distant realm, but) this very earth renewed, and dwell therein forever, after the wicked and the transgressors shall have been rooted out of it; for on this very earth paradise in all its beauty and glory existed, and will no doubt surpass its pristine glory as again restored.

Let us carefully note the proof, and the striking similarity of language found in the second and third chapters of Genesis, and also in the twenty-first and twenty-second chapters of Revelations. The former describing Paradise Lost, the latter describing Paradise Restored.

PARADISE LOST.	PARADISE RESTORED.
"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."—GEN. 2: 8.	"And I, John, saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—REV. 21: 2.
"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life also in the midst of the garden*, and the tree of knowledge of good and evil."—GEN. 2: 9.	"*In the midst of the street of it*, and on either side of the river, *was there the tree of life*, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations."—REV. 22: 2.
"*And a river went out from Eden to water the garden*, and from thence it was parted, and became four heads."—GEN. 2: 10.	"And he showed me a *pure river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb."—REV. 22: 1.
"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden."—GEN. 3: 8.	"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—REV. 21: 3.
"And unto Adam he said, Because thou hast . . . eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life." "For out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—GEN. 3: 17–19.	"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."—REV. 21: 5. "*And there shall be no more curse*: but the throne of God and of the Lamb shall be in it; and his servants shall serve him"—REV. 22: 3. "And behold, I come quickly; and my reward is with me to give every man according as his work shall be." "I am Alpha and Omega, the beginning and the end, the first and the last."
"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of *the tree of life, and eat and live forever*."	"Blessed are they that do his commandments that they may have right to *the tree of life*, and may enter in *through the gates into the city*."—REV. 22: 12–14. "*And the gates of it shall not be shut at all by day*; for there shall be no night there."
"So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, *to keep the way of the tree of life*."—GEN. 3: 22–24.	"And they shall bring the glory and honor of the nations into it." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—REV. 21: 25–27.

Marion, N. Y. S. L. MANLEY.

"THE THREE HEAVENLY WITNESSES."

"For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."—1 John 5: 7.

It ought to be known that the above verse is an interpolation; that it was not written by John, but forged and put into his epistle by some misguided and wicked person afterwards. Dr. Adam Clarke gives the following

"*Summary of the whole evidence relative to the Three Heavenly Witnesses*, 1 *John* 5: 7.

1. One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John; and the Text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a *transcript* taken from the *Complutensian* Polyglott.

2. All the Greek Fathers omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the Trinity and Divinity of Christ and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from vers. 6 and 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The *first place* the verse appears in Greek, is in the Greek translation of the Acts of the *Council of Lateran*, held A. D. 1215.

4. Though it is found in many Latin copies, yet it does not appear that any written previously to the TENTH CENTURY contains it.

5. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, Bishop of *Tapsum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three Heavenly Witnesses: but his quotation does not agree with the present Text, either in *words* or in *sense*; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

7. The Latin writers who do refer to the Three Heavenly Witnesses vary much in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause—*these three are one*. Others who insert—*these three are one*, add, *in Christ Jesus*. Others use different terms.

8. It is wanting in all the ancient Versions, the *Vulgate* excepted: but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the first edition of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek Text. It is wanting also in his second edition, 1519; but he added it in the third from the *Codex Montfortii*.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God."—*Exchange.*

For the World's Crisis.

LET YOUR LIGHT SHINE.

The Savior represents his followers as the light of the world; a city that is set on a hill, that cannot be hid. What an impressive lesson we should learn from this beautiful comparison of the Savior of the world, "who spake as never man spake." From this we not only see the importance of walking in the light, but of reflecting it around us. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Let us watch unto prayer, and see that we show forth the praises of Him who has called us out of darkness into his marvellous light. As we grow in knowledge of the truth, may this light shine brighter and brighter unto the perfect day. May we "follow on to know the Lord, who is as the morning light." If we live in the Spirit, we shall walk in the Spirit, and not fulfill the lust of the flesh. Let us strive to be humble, out of self, have more of the mind of Christ, with an eye single to the glory of God. O, may we be the means of winning some souls to the Lamb of God.

"Restore unto me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners will be converted unto thee." This is the great object, in letting our light so shine that we may win others to Christ. That the spirit of our blessed Master should govern all of our actions and words, and at the revelation of God's glory we may be able to enter that city shining bright, where the Lamb shall be its light.

N. M. WELLS.

For the World's Crisis.

PUBLIC FESTIVALS, SUPPERS, ETC.

Can those who have the spirit of Christ, who have the Holy Ghost shed abroad in their hearts, who have come out from the world, and made the consecration the gospel requires, consistently or conscientiously take part in these festivals, public suppers and parties, of whatever name, where worldlings meet; where gaiety, mirth and hilarity predominate? Can they do this without grieving the Spirit, wounding the Redeemer's cause, and bringing dearth and darkness upon their own souls?

Furthermore, do they not run the fearful hazard of being found as an evil servant, saying, "My Lord delayeth his coming"; "smiting their fellow servants, and eating and drinking with the drunken," thus fulfilling what our Savior furthermore says—"For as in the days that were before the flood, they were eating and drinking"; of which he has admonished to "watch therefore," "and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "For as a snare shall it come." And of whom the apostle speaks, as "lovers of pleasure more than lovers of God"; "having the form of godliness, but denying the power thereof." Rather should they not "avoid every appearance of evil," and "be not conformed to this world," but "deny themselves, take up their cross daily, and follow Christ"; that truly they may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

So, dear brethren and sisters, may we be found; "to the end we may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Marion, N. Y. S. L. MANLEY.

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances; these are necessary to religion,—no man can be religious without them. But religion is mainly and chiefly the glorifying God amid the duties and trials of the world; the guiding of our course amidst adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.

A CLEAR CONSCIENCE.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offence towards God or man.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

BEYOND.

Beyond the gloomy scenes of earth,
Beyond the field of strife,
Where hostile bands engage in war
At cost of human life;
Beyond the cannon's deadly roar,
Beyond the scenes of blood;
Beyond this dark and gloomy shore,
Where man dishonors God;—

Beyond the tempter's cruel power,
Beyond the cloudy path,
Whilst o'er life's ocean track we're driven,
'Neath death's dark, howling blast;
Beyond consumption's wasting hand,
Beyond these sighs and tears,
Beyond all other human ills
That fill the heart with fears;—

There is a bright and better land,
A kingdom pure and fair;
That kingdom shall forever stand,
When Jesus reigneth there.
No sickness, neither woe shall come,
No sighs of grief be heard,
But praise and honor to the King
Be sung with one accord.

And that great day is near at hand,
When Christ shall come again
Upon the earth, on David's throne,
Triumphantly to reign.
All glory be to God on high
For such a prospect given;
'Tis better than the other way,
Of "climbing up to heaven"!

West Poultney, Vt. CHARLIE HARRIS.

For the World's Crisis.

RELIGION'S CURSE.

Through centuries of individual and national transgression, stoical philosophy hath poetized the use of time as means invested to secure the greatest amount of sensual gratification. The elixir of life, whatever that may be, is always to be found in the apologies and prefaces of the literary world, and expounded from the sickly sentimentality of their yellow-covered novel down to the rugged implement of the barbaric savage. Existing human nature is a lie; its very purposes deny the very divinity of a christian Redeemer.

From the genuine shallowness of men's ingenuity to shuffle off the responsibilities of religion, it is easy to perceive how belieing is the conflict between the wild intense passions of the heart and the intuitive cravings for immortality. It is like a man who confesses all his days an intellectual belief in the character and government of a God, yet falsifies the pretension by not living a life of obedience and holiness: or more than this, it is like a man acknowledging a call to life by putting off the old man and his deeds, and yet perish in the act.

Among the proverbialisms of the age, none is a greater truism than—"Praise comes nearest to fame when it comes from afar." Now I do not feel bound by any degree of respect to societies, whether religious or social, which have for their mouth-piece a certain kind of ancestral notoriety. The celebrity which sometimes precedes a person, as well as things, does not always explain the real character any more than logic explains experience.

Humanity may eulogize the healing, saving, elevating power of religion, and thrust their hands deep in their pockets in support of its heavenly merits, and yet walk up and down the earth with a satanic, fiendish exultation that they have acquired a plenary indulgence to revel in privileges and power without any reciprocal responsibilities to God.

This species of religious trickery is like the torture of the boots, the thumb screws, and the wedges on the human system. You *may* be made to breathe sulphuric acid; you *may* partake of the oil of vitriol. The crystals of prussic acid *may* strengthen the stomach; but the selfishness of men who offer their silver Judas to the shrine of christianity, to satiate their lusts and interests, is an abomination to God—"a fire in his nostrils all the day." This curse of religion is simply denying and refusing the elementary privileges of christianity, and parceling them out at man's bidding, not God's.

So much about the *upper* mill-stone that helps to crush the conservative element of pious zeal. But the nether stone—the fulcrum over which rides this hippodrome of sanctimonious fraud, is photographed in the light of a *lazy christian*. Sophocles, of olden time, could dream away his summer midnights on the reeds by the Pysis, listening to the moonlight music of the nightingales; but what has a disciple of Jesus Christ in common with such a literary luxury? Of all the pitiable species of mortality that encumbers the universe of God, it is a lazy christian—a kind of ecclesiastical drone—a hanger on—cowardly Abirams, who prefer to sit by the flesh-pots of Egypt, among the lunatics and reptiles,

Grudging every breath,
To the chill winds which waft us on to death,

than to be convinced that Christ hath been honored by their having lived. If such a class were exterminated, ANNIHILATED, so that the chariot of salvation might roll on unobstructed by the obesity of indolence and fanatical stoicism, God only knows where the scattered schisms of creeds and joint-stock bigots would be found. "The sluggard is wiser in his own conceit than seven men who can render a reason."—Prov. 26: 16.

The spirit of duty is an old conventionality borrowed from theses of church manufacture, and only differs in its peculiarities among societies. As for its membership, its uniformity is proverbial. I desire some of our religious fraternity to explain the alarming apostasy cleaving its way through all the ramifications of society. Julian said, "All the inhabitants of the world belong to Rome." And Claudius says, "Rome is the fountain of all laws." Does not the poetry of such conceit bring down the standard of religion in the estimation of ungodly men? I will not say that the above is the motto of all creeds; but I do say that the unsanctified principle of non-fellowship; this lack of fraternal power; the objuration of every thing hostile to secular opinion, is a loathsome gangrene, made more leprous by its toleration, which turns God's temples into crucibles of merchandize.

The opposition to reform; the quiet, slavish indifference to the acquisition of knowledge, and the punic persistency of doctrine in the garb of the idol and his priest, turns friends into enemies, morally degenerates the religious aspirations of the christian, checks the impulse otherwise given to fidelity and duty, by engrafting among community a spirit of religious equality and large liberty of conscience. These are curses as well as causes, and let us glance at a few of their effects.

What is the present religious condition of society at large? I answer in one single word, namely, retrogressive. It must be. "Evil seducers shall wax worse," and it does not require a prophet to demonstrate this truth. The normal condition of humanity is iniquitous, and by a law of progression, in the absence of restraint, the impulsive human passions are let loose, uncircumscribed by any instructive reproof of the severity of guilt.

More especially in these last days has the public mind become callous, in proportion as a lean and hungry political philosophy has substituted or more properly superseded the gospel of Christ. Men's hearts have become obdurate, and religion with her banner of peace trailing in the dust is hackneyed and abused, and almost lost in the irrepressible clangor of remorseless strife. Ministers of the gospel have turned aiders and abettors of political economy, and metamorphosed into pillars of political fabrics. Mankind may hunger for the bread of life, but they themselves must foist it from the untimely grave in which it has been almost buried. It is true we have not altogether abjured our national religion, or contemptuously cast away our emblems of sacred office; but in the midst of this carnival of strife, the goddess of Reason stalks through the aisles and over the altars sacred to the memory of a crucified Lord. The course of the people is downward. The public mind is enslaved, the public conscience seared, and the public hand and noble faculty of the artisan turned to the construction of machinery to rack out the humanity of the children of God.

Finally, individual sin is the lowest form of morals. Through the intricate chasms cut by partisan sectionalism, inferential authority has been seized warranting a false and dangerous liberalism. Every man has become a theologian, and his franchise instigates him to believe in the right of private judgment to the exclusion of every and any authority. The wide divergence of opinion entailed upon community through a careless treatment of God's plan to save a lost world, has converted mankind into stoics, with a "form of godliness" that ransacks sea and land to make proselytes two-fold more the child of hell than themselves. It is inchoate heathenism that fastens its fangs upon community when they refuse to believe the gospel from the heart, and seek through other superficial means to quiet a whipped conscience.

Alcibiades would run away from Socrates, that he might not grow old listening to his words; and, amid this dark night of storms, the world with itching ears has turned from God unto fables, and is dancing upon the sectarian bubble which is the curse of the church of Christ, and which at his revelation will with its syrens flash into fragments. And amid the resplendent sublimity of his wrath there will be heard a voice, "Peace, be still!"

Blackstone, Mass. C. G. CARRE.

For the World's Crisis.

HOW TO DODGE IT.

It is not deemed important, in supporting a new unscriptural theory, that men should flatly deny explicit rebutting testimony from the Bible, but a brilliant display of ingenuity in dodging the force of the statement is regarded sufficient. But often they dodge from danger into disaster. Permit me to make a few specifications:—

1st. The Son of God said: "I *came down from heaven*, not to do mine own will, but the will of him that *sent* me." John 6: 38. To dodge the force of this statement, we are sometimes told he simply "came down" simply by *generation*—that is, that his origin could be traced back to the time that God formed the first man. But stop and take the result of the claim; in the same sense every murderer and vile wretch of earth just as really "came down;" and if this is the only principle on which the Father "sent" his Son, then he has just as really "sent" every sinner!

2nd. The Son of God prayed: "Glorify me with the glory which I had with thee before the world was." To dodge this explicit statement, we are sometimes informed that he had glory with the Father "before the world was" only in the purpose or undeveloped plan of the Father, while as yet he had no personal existence; but this would be just as true of every saint as of the Son of God!

3rd. The Son of God "was rich;" that is, we are told, rich in the purpose of God; then indeed, every saint "was rich" in the same sense; but, alas! after being "rich," he "became poor"—shall we say only in the purpose of God? Then as his purpose to make him "rich," must in its development or realization precede the realization of his purpose to make him "poor," it follows that Christ's poverty is yet in the future, instead of being in the past,—for the saying, "rich" and "became poor," positively locates the realization of this purpose to make him "rich," prior to the realization of the purpose to make him "poor." How could he become poor if he simply emerged from nonentity into poverty?

4th. It is sometimes argued that if the Son of God had a real existence as a divine being before coming into our world, it would involve a mystery in his birth, and an impossibility in his death.

We reply, if his existence dates no further back than his conception by the virgin, and if God was really his Father, he being an offspring of God, then the same mystery in his birth is here involved, and also the same seeming impossibility in his death; for if his origin is traceable to God, as an offshoot of divinity, partaking of the immortal nature of his Father, how could he die, even though blended with humanity, any more than in the other theory? The divine nature is the same in both cases. But if he neither existed before his conception by the virgin, nor was then a direct offshoot from paternal deity, he is reduced to a level with humanity, and we are left without a divine sacrifice! Rather let me believe in the power of God to send his divine Son, and to blend divinity and humanity so as to render it possible for his Son to DIE, even though "great is the mystery of godliness, God [the Son—not God the Father] manifested in the flesh." A truth, though a mystery. W. SHELDON.

For the World's Crisis.

PILGRIM-HOMES—FEASTS—BLESSINGS.

We find but few real homes for the poor. There are plenty houses where great men can be accommodated, and from which no person of note would be turned away. Many professed christians would sleep on the floor themselves in order that some wealthy person might have their bed; but let a poor, ragged man come to them for shelter and he would be refused the *floor* even. As I go from place to place, I see and hear and think, and if God wants me to speak or write I must and will speak and write things that will *hit*. And if it hurts anybody they had better change their position—that's all.

I am now seated in Bro. Harley McLary's "Pilgrim-Home." Every old cripple that comes along is cared for. The meaner the man looks the more anxious our brother is. His wife believes in entertaining strangers, and when one comes she does not scowl and send him "on to the next house." This home is a simple log-house, neatly furnished, and will last till the Lord comes, we trust.

Once in a while I am asked the question, "What do you think of *feet-washing?*" If it is an ordinance of Christ's instituting I am ready for it. But until it be *proved* such I ask to make a few suggestions to those who harp on "feet-washing" and never *wash* "the saints feet." Show us your faith by your *works*, and the next time a poor saint comes to your house to stay all night *set him* "water in a basin, with a towel," and clean up the poor traveler so he can sleep in one of your soft beds instead of going over to a neighbor who "is a Universalist, and never turns away beggars."

And, sister, if you feel as though you ought to wash the saints' feet and the order of the church forbids it, take that old pilgrim's feetings, wash and *mend them*, patch his pants, vest, coat and all. And if you catch any ragged little orphans in your neighborhood, if they are shoeless, *wash their feet*, heal the bruises, clothe them. If they are hungry, feed them, if ignorant, teach them, and thus make decent folks of all the miserable, neglected, forsaken ones around you. Then you will find less time to tattle about your neighbors, or fool away at "fancy work," or to spend in following the abominable fashions Satan is inventing to make people look ridiculous. Try this sort of "feet-washing," and see if you do not find it full as "humiliating" as the literal act of washing clean feet with pure water and wiping with a clean towel. God will bless you.

The owner of this home made a "FEAST" last winter. He invited all the "halt, the blind, the poor and maimed" in the regions about him, and set before them a healthful, vegetable dinner, with some graham bread. (O! how I would like to have been here to "give thanks.") In the evening they had a real old-fashioned prayer-meeting. Hay was selling at a high price, cattle were dying for want of it, so some of these poor men were loaded off with hay. The same winter a preacher who had, through sickness in his family, been kept from work, was provided for in this respect.

Come, ye that profess to believe the Lord is coming within a few months, ye who sing—

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

why won't you get rid of worldliness and act like consistent christians? It makes me groan and weep to see professors so full of covetousness, making slaves of themselves to add acre to acre and dollar to dollar, to their worldly possessions. What satisfaction is there in fighting thistles, piling stones, hoeing potatoes, further than to provide for one's family and having to give away? Examine your possessions. Look at your houses. There's one, high, roomy, splendid. You need a house, and a good one is better than a hovel. But why do not you *use* your house—*live in it?* There's one furnished tastefully from garret to cellar, and the family has shut the blinds, hidden the sunlight and air from it and—*moved into the shed!*

I wish christians would not build their houses too nice to live in, nor fill them with furniture too delicate for sunbeams to rest on. "Well, when a house is fixed up nicely we do not want to soil it." Bless you! what will you do in the New Jerusalem, when you get into one of those splendid mansions?

Church of Christ, awake! Ye Methodists, read over John Wesley's old sermons; ye Adventists, bring to remembrance the better days ye knew; ye Baptists, think of your leader who clothed himself with camel's hair, and instead of a gold girdle wore one made of leather, and O! ye CHRISTIANS, remember the Saviour who left the glory he had with the Father before the world was, who for your sakes became poor, who "had not where to lay his head." Compare yourselves with them, and blush at your vain display, repent of your departure from the gospel rule of adorning your bodies, and once more shall we see a "peculiar people, zealous of good works."

The blessing will come when "THE BRIDE HATH MADE HERSELF READY." Amen.

M. MATHEWS.

East Hatley, C. E., 1863.

UPHELD BY JESUS.

When heart and flesh despondent sink,
And from life's warfare fain would shrink;
An upward glance brings heavenly cheer,
Upheld by Him, I smile at fear.

When life appears a sea of woe,
And all its waves my soul o'erflow,
To Him I flee for sure relief;
Upheld by Him, I smile at grief.

When troubles like a mountain rise,
And comfort from my bosom flies,
I to the mercy-seat repair;
Upheld by Him, I smile at care.

When earthly treasure fails and fades,
And chilling poverty invades,
He every needed good will grant;
Upheld by Him, I smile at want.

When faith grows dim, and from its sight
My star of hope would vail its light,
Grace bids a beam of joy shine out,
Upheld by Him, I smile at doubt.

When wasting anguish and disease
Upon my suffering body seise,
My murmuring lips shall not complain,
Upheld by Him, I smile at pain.

And if 'tis mine, ere time shall close,
To slumber in the grave's repose,
With joy I'll yield my failing breath,
Upheld by Him, I smile at death.

—*Selected.*

For the World's Crisis.

THE DAY OF JUDGMENT.

When the last trumpet shall sound, and the dead shall be raised, the books will be opened, and the realities of that awful day will surely open to the sight of the millions who will then be arraigned before the judgment-seat of Christ. There will be mourning in that solemn assembly. Men who are now dreaming of worldly honors and riches and long life here, living in hopes of future peace, and prosperity in time, will soon lift up their eyes and see the Son of man coming in majesty and glory, attended with ten thousand of angels. "Ten thousand times ten thousands stood before Him, the judgment was set, and the books were opened."—Dan. 7.

This will prove a most unexpected sight to the wicked world. It will come as a cry at midnight. They will be taken in the midst of their wickedness. It will at once break up their revels, their eating and drinking and carousing. The world, then full of people, most of them wicked, will be filled with alarm and crying, for "all kindreds of the earth shall wail because of Him."—Rev. 1: 7. Then they will see who He is whom they have mocked and scoffed. "For every eye shall see him."—Rev. 1: 7. Their very countenances shall change; amazement, trembling, and gnashing of teeth shall seize upon them.

But with what joy will the saints look up and behold their Redeemer coming—the long absent Savior come at last. Lo! this is He whom we have waited for, and he will save us. He comes to execute judgment, and to reward every man according as his work has been. J. E. CLARK.

TOKENS OF THE END.

The war raging is truly a terrible calamity. It is not my purpose to discuss the evils necessarily from such a contest; they are so evident to all that a description would be superfluous. There is one feature, however, that I propose briefly to present. We have multitudes who are predicting, because they desire it, that the war will soon be ended, the Union be restored, and general prosperity be again experienced. Others predict, for the same reason, that the war will end, the States will be divided into two or more confederacies, and each one will enjoy the blessings realized under the old Union. Some minor predictions are occasionally uttered, but all are concluded with the promise of great and increased prosperity. These prophetic announcements are made irrespective of the direct testimony of the word of God and the chronological period in which we live. They are all based either on the wishes of the prophet, or the former condition of the country, or the confidence expressed in human nature, education, the progress of civilization, or on the mistaken idea that the world is to be converted prior to the advent of Christ, and this country is destined to bear an important part in such a work. But what are the real facts, and what do we directly learn from God's word? The truth is, that there is nothing in the prosecution of the war, which directly gives us any nope of such a restoration to prosperity. Aside from other causes which forbid it, the political and moral corruption of the nation, the enormous debt which will bear heavily on the mass of the people, and the embittered feelings engendered by the war and the leaven of supreme State-right doctrine so widely and deeply rooted, not only in the hearts of wicked, designing politicians, but in those of professing christians, these will prove a barrier to the fulfillment of such predictions. Even should the war soon close, and the Union be restored, our republican form of government unfortunately affords the most ample facilities for the cultivation and propagation of that discontent and spirit of insubordination legitimately flowing from causes enumerated. We now have thousands of men who are prepared to take advantage of any such spirit and conduct it to an outbreak. Surely human nature will still be the same, even if the war were ended within a year.

But as we may be mistaken in the relation of facts to the future, (for we all admit that God can overrule for good,) we place ourselves on the teaching of the Bible, which alone enables us to explain present circumstances as they relate to the final result. We who are Millenarians are necessarily forced to take but one position in reference to the result of this war, viz.: that in whatever manner it is ended, whether by the restoration of the Union, or by a separation, or by an indefinite truce, we cannot expect the same degree of prosperity formerly enjoyed. Yea more, that this nation is doomed to meet with great calamity and finally to be overthrown. This is not said by way of apology for the rebellion or censure to the government. The agents employed for the overthrow of a nation may be, in some respects, more wicked than the nation overthrown. To avoid misapprehension, I shall also add, that we do not say that this government will fall through the agency of the Southern Confederacy. This is what we mean: all nations, including our own, are destined to feel, more or less, the judgments of God, immediately preceding the Advent and Millennial kingdom. We are expressly told that, at the coming of the great King with his saints, all kingdoms are to fall beneath his power, and the dominion and the greatness under the whole heaven will be his and the saints. Now consider:

1. The Millennial age is very near. The limited time of the prophetical periods so verily indicate this, that it is almost universally conceded.

2. This age, however, is only ushered in after the most terrible judgments on the nations of the earth. The gathering of the nations to the great battle, the treading of the wine-press, the supper of flesh, etc., all indicate this awful truth.

3. This age is developed by the advent of Christ, and this revelation of the Redeemer is followed by the overthrow of all his enemies, the king of the earth, and their confederated power.

4. All governments founded or sustained by injustice, blood, etc., will be subverted.

5. Our country is guilty of great sin, and must therefore meet with the same doom. No nation or kingdom, as such, is excepted. We read of none.

6. We should, therefore, reasonably expect that, as we live at the ending of this dispensation, when the prophetical periods are nearly run out, our prosperity will be checked, and subjects for contention, division, and bloodshed will be introduced in order that we nationally may be placed in a condition similar to that predicted to precede the Advent.

7. This is only partially our condition; and down to the Advent we have no scriptural hope for expecting any thing better, but rather to meet with that which is worse; so that even peace, if restored will pave the way for greater troubles. A true national repentance might do much to arrest these evils, but, alas, the predictions are based on the foreknown fact, that the depravity of human nature will prevent that honest, consistent, heart-felt humiliation before God, which alone can turn away his wrath.

We may depend on this, that God's word will be fulfilled, irrespective of the wishes and predictions of worldly men.—*Ex.*

For the World's Crisis.

PRESSING THE POINT.

A distinguished advocate of a partial resurrection of the dead, speaking with reference to the analogy between the seed sown and its product, and the body dead and the body to be raised (1 Cor. 15: 35-38), remarked that it would "not do to press every point in the analogy." And this remark is worthy of credence, for its truth is self-evident.

Grain possesses in itself a germ whereby it reproduces its kind; first the blade, then the stalk, then the ear, then the full-grown corn in the ear. And if we were allowed to press every point in the analogy, we could say that the resurrection body is reproduced in precisely the same manner. Or, looking at it in a more refined light, adopt the spiritualistic view, that the body contains a germ, like the chit in the seed, by which a new body is generated from the death of the old one.

But as we are not allowed to press every point, it is clear that we have no right to press any that the apostle does not; for the analogy is his, not ours. And his point is this: "Thou fool! that which thou sowest is not quickened except it die." The seed dies in giving vitality to the plant; and the point of resemblance is, that the body dies as truly as the seed does; but unlike the body it begins its future life before it dies.

If it be said that the dead retain some germ of life, whereby their resurrection is insured, and without which failure of a resurrection is the result, then a point is raised in opposition to Paul's assertion that "that which thou sowest is not quickened except it die." For if it retains a little germ of life, like the chit in the seed, then, unlike the seed, it never wholly dies. For the seed does die, in that it does not reproduce itself, but its kind; while the resurrection reproduces the bodily being that was dead.

So if the body did not die, germ and all, then it could not have a resurrection, in that it was never wholly dead. For the question which Paul illustrates by the analogy is,—"How are the dead raised up? and with what body do they come?" Not, how are the half dead raised up? or the almost dead, or the dead who have some germ of life left, but, "How are the dead raised up?"

How foolish then it is to surmise that they are raised up because they are not quite dead, when Paul says, "Thou fool! that which thou sowest is not quickened except it die."

But we need not expose the point any further, for its point is apparent to them that have eyes sharp enough to see it, while those who have not may perhaps conclude that there is no point to it; for there are none so blind as those who will not see. WM. HOBBS.

For the World's Crisis.

PARADISE LOST AND RESTORED.

In the unfolding of great events, and of the purposes and plans of Jehovah, since man was created in the image of his Maker, and endowed not only with heavenly gifts, but also was to have dominion over every living thing, while in Eden he was permitted to dwell as in the tabernacle of the Most High, and to hold daily converse with Him who created all things; and while thus enjoying the smiles, approbation and fellowship of the Maker of all the worlds, the hour of temptation came, and also came the fall. Consequently man was driven forth out of the garden, henceforth to be an exile from Paradise, until in "the fulness of time" the seed of the woman should bruise the serpent's head.

During these long ages of pilgrimage, man was to be a wanderer in the earth, a stranger in a strange land, until those glorious "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" should dawn upon a sin-stricken and sin-cursed world. Then Paradise, though long lost, should, as an eternal inheritance, be again restored to man.

Now as God's word declares, the righteous shall inherit (not some far distant realm, but) this very earth renewed, and dwell therein forever, after the wicked and the transgressors shall have been rooted out of it; for on this very earth paradise in all its beauty and glory existed, and will no doubt surpass its pristine glory as again restored.

Let us carefully note the proof, and the striking similarity of language found in the second and third chapters of Genesis, and also in the twenty-first and twenty-second chapters of Revelations. The former describing Paradise Lost, the latter describing Paradise Restored.

PARADISE LOST.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."—GEN. 2. 8.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; *the tree of life also in the midst of the garden*, and the tree of knowledge of good and evil."—GEN. 2: 9.

"*And a river went out from Eden to water the garden*, and from thence it was parted, and became four heads."—GEN. 2: 10.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord amongst the trees of the garden."—GEN. 3: 8.

"And unto Adam he said, Because thou hast . . . eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life."

"For out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—GEN. 3: 17-19.

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of *the tree of life, and eat and live forever.*"

"So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, *to keep the way of the tree of life.*"—GEN. 3: 23-24.

PARADISE RESTORED.

"And I, John, saw the holy city New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—REV. 21: 2.

"*In the midst of the street of it*, and on either side of the river, *was there the tree of life*, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the trees were for the healing of the nations."—REV. 22: 2.

"And he showed me a *pure river of water of life*, clear as crystal, proceeding out of the throne of God and of the Lamb."—REV. 22: 1.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—REV. 21: 3.

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—REV. 21: 5.

"*And there shall be no more curse*: but the throne of God and of the Lamb shall be in it; and his servants shall serve him"—REV. 22: 6.

"And behold, I come quickly; and my reward is with me to give every man according as his work shall be."

"I am Alpha and Omega, the beginning and the end, the first and the last."

"Blessed are they that do his commandments that they may have right to *the tree of life*, and may enter in *through the gates into the city*."—REV. 22: 12-14.

"*And the gates of it shall not be shut at all by day*; for there shall be no night there."

"And they shall bring the glory and honor of the nations into it."

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—REV. 21: 25-27.

Marion, N. Y. S. L. MANLEY.

"THE THREE HEAVENLY WITNESSES."

"For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one."—1 John 5: 7.

It ought to be known that the above verse is an interpolation; that it was not written by John, but forged and put into his epistle by some misguided and wicked person afterwards. Dr. Adam Clarke gives the following

"*Summary of the whole evidence relative to the Three Heavenly Witnesses*, 1 John 5: 7.

1. One hundred and thirteen Greek MSS. are extant, containing the First Epistle of John; and the Text in question is wanting in 112. It only exists in the *Codex Montfortii*, (a comparatively recent MS.) already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a *transcript* taken from the *Complutensian* Polyglott.

2. All the Greek Fathers omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the Trinity and Divinity of Christ and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from vers. 6 and 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.

3. The *first place* the verse appears in Greek, is in the Greek translation of the Acts of the *Council of Lateran*, held A. D. 1215.

4. Though it is found in many Latin copies, yet it does not appear that any written previously to the TENTH CENTURY contains it.

5. The Latin Fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.

6. *Vigilius*, Bishop of *Tapsum*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three Heavenly Witnesses: but his quotation does not agree with the present Text, either in *words* or in *sense*; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.

7. The Latin writers who do refer to the Three Heavenly Witnesses vary much in their quotations; the more ancient placing the eighth verse before the seventh; and very many omitting, after the earthly witnesses, the clause—*these three are one.* Others who insert—*these three are one*, add, *in Christ Jesus.* Others use different terms.

8. It is wanting in all the ancient Versions, the *Vulgate* excepted: but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.

9. It is wanting in the first edition of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek Text. It is wanting also in his second edition, 1519; but he added it in the third from the *Codex Montfortii.*

10. In short, it stands on no authority sufficient to authenticate any part of a revelation, professing to have come from God."—*Exchange.*

For the World's Crisis.

LET YOUR LIGHT SHINE.

The Savior represents his followers as the light of the world; a city that is set on a hill, that cannot be hid. What an impressive lesson we should learn from this beautiful comparison of the Savior of the world, "who spake as never man spake." From this we not only see the importance of walking in the light, but of reflecting it around us. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven."

Let us watch unto prayer, and see that we show forth the praises of Him who has called us out of darkness into his marvellous light. As we grow in knowledge of the truth, may this light shine brighter and brighter unto the perfect day. May we "follow on to know the Lord, who is as the morning light." If we live in the Spirit, we shall walk in the Spirit, and not fulfill the lust of the flesh. Let us strive to be humble, out of self, have more of the mind of Christ, with an eye single to the glory of God. O, may we be the means of winning some souls to the Lamb of God.

"Restore unto me the joy of thy salvation; and uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners will be converted unto thee." This is the great object, in letting our light so shine that we may win others to Christ. That the spirit of our blessed Master should govern all of our actions and words, and at the revelation of God's glory we may be able to enter that city shining bright, where the Lamb shall be its light. N. M. WELLS.

For the World's Crisis.

PUBLIC FESTIVALS, SUPPERS, ETC.

Can those who have the spirit of Christ, who have the Holy Ghost shed abroad in their hearts, who have come out from the world, and made the consecration the gospel requires, consistently or conscientiously take part in these festivals, public suppers and parties, of whatever name, where worldlings meet; where gaiety, mirth and hilarity predominate? Can they do this without grieving the Spirit, wounding the Redeemer's cause, and bringing dearth and darkness upon their own souls?

Furthermore, do they not run the fearful hazard of being found as an evil servant, saying, "My Lord delayeth his coming"; "smiting their fellow servants, and eating and drinking with the drunken," thus fulfilling what our Savior furthermore says—"For as in the days that were before the flood, they were eating and drinking"; of which he has admonished to "watch therefore," "and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "For as a snare shall it come." And of whom the apostle speaks, as "lovers of pleasure more than lovers of God"; "having the form of godliness, but denying the power thereof." Rather should they not "avoid every appearance of evil," and "be not conformed to this world," but "deny themselves, take up their cross daily, and follow Christ"; that truly they may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

So, dear brethren and sisters, may we be found; "to the end we may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Marion, N. Y. S. L. MANLEY.

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances; these are necessary to religion,—no man can be religious without them. But religion is mainly and chiefly the glorifying God among the duties and trials of the world; the guiding of our course amidst adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth; the bearing up manfully, wisely, courageously, for the honor of Christ, our great Leader, in the conflict of life.

A CLEAR CONSCIENCE.—How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men boldly in the face, if he only bears in his breast a clear conscience, void of offence towards God or man.

For the World's Crisis.

CHRISTIAN FRIENDSHIPS.

We are *human*. That great fact is full of meaning. I cannot make the statement without hearing hearts beat, and feeling the warm breath of humanity on my cheek. It suggests to one the idea of a great surging ocean, on which are innumerable barks guided by a strong hand, or driven about by the waves, or stranded all along its shores; and, as it ebbs, the blackened hulls overgrown with weeds and corals appear here and there to show where some mariner went down, some poor, human soul; and it flows again, and leaves no trace of the poor wrecked one.

We are human, and in the midst of all this surging life, these billows, and deeps between them, where men go up into the sunshine and down into the shadows, our humanity needs an answering nature to help it in the midst of the watery billows. This is just as true of christians as of others; and it may be more so. Our Father recognized this fact when he sent Jesus into the world. O! how that dear name suggests a melting, tender, human heart; one that knew what trials, what weariness, what tears mean. Jesus' nature on earth was warm with human feeling, and by this simple plan God has taught us that when in the flesh, while mortal, we need human hands to help us, human hearts to feel for us, and human prayers to intercede for us. He has said, "My grace shall be sufficient for thee," and there is "grace" in all human helps, when that *human* is christianized.

God is himself almighty, but he does not display his almighty wisdom by directly stretching out his hands to help, so much as by meeting the needs of the christian's *human* heart by sending him one of "like passions" to lead him along. The angels have their mission; they are "all *ministering* spirits, sent forth to minister to those who shall be heirs of salvation"; and so christians have their ministries—human ministries. Their friendships are specially precious, specially valuable.

Do we need encouragements to believe? The great cloud of witnesses "who through faith subdued kingdoms, stopped the mouths of lions, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens, and wrought righteousness," were human; they were MEN.

Do we need encouragements to pray? "Elias was a *man, subject to like passions* as we are" (the sensibilities of humanity). He prayed, and God heard him. Are we in trouble? Some good christian soul, who has "borne the burden" of trial, is just the one to speak the consoling word.

Do we need reproof? Who can cut to the quick so tenderly as a brother christian? The apostle gave the direction that put the christian in his proper place as a human being, when he said, "Rejoice with those that do rejoice, and weep with those that weep."

Now as christianity gives all christians a common interest, which is a mutual interest and excites mutual friendship, it is easy to see and for such to feel the value of "christian friendship." They are bound together by the blessed ties because human blood has been shed, for the blood that flowed from the cross flowed warm from a human heart: so that the christian's relations are "blood relations," and his friendships spring from that, and are strengthened by their fitness for each other.

Every christian has his or her mission, however weak and useless poor little self may seem. We are all mortal, and as such cannot look on God; so he has put his Spirit into christian hearts, and told all to walk in love, and comfort one another. He does give us direct help, but it is a sort of help that humanity cannot give; and as christians can help each other so wonderfully, they learn to esteem the fellowship of the saints more highly than any other. They all know that the great secret of these friendships, of their power to comfort, is christian experience. Angels could never occupy this place, and Raphael's eloquence could never touch, comfort and cheer the heart like the christian's, because he never has tasted the bitterness of sin, nor the sweets of redeeming love; when a tear of sympathy from a fellow christian will by the reflection of the Sun of Righteousness span the sad-clouded soul with the bow of peace.

Christians are "chosen out of the world," and so are friends. They are separated from the world like those left by a ship on an island, and their common condition in this respect makes them appreciate each other. They are all bound to the same home. This friendship is of such a nature it makes the most it possibly can of those who are trying to go home. It does not bitterly chide, but tenderly admonishes, and shows by even that admonishing that it means to advance the brother or sister the most he or she possibly can. O! it is sweet to know that such a friendship is to be eternal; that these christians, "the excellent of the earth," "will meet around the throne," and with Jesus enjoy an unending friendship. L. C. McKinstry.

UNCLE SAM ON RELIGIOUS GAMBLING.

We rather think that all that kind of fashionable lottery-gambling, so much in vogue, to raise money at church-fairs, religious festivals, and other public gatherings, has at last been pretty effectually knocked on the head. Hereafter, if any of our "Sisters of Charity" desire to sell, by lottery, either a doll-baby, a loaf of plum cake, or a "picture by one of the old masters," to raise money for a church, or an orphan asylum, or any other benevolent object, they must first take out a license and pay a thousand dollars for the privilege of this sort of gambling. And if said sisters neglect or refuse to take out such license as aforesaid, they will be liable to a little smart-money in the shape of a penalty of three times the amount of the license, viz., three thousand dollars. Heretofore, there has been a vast amount of conscience-dodging in such matters. Now, all archbishops who carry the keys of Saint Peter, ministers of the "regular succession"—in the "direct line from Saint Paul"—Puritan descendants of John Knox and President Edwards, blameless and circumspect elders and deacons, and the whole rank and file of zealous strategic, male and female religious financiers, will please take notice that, while Uncle Sam don't say—mind you—that lottery-gambling, even to fill the treasury of the Lord, is proper business for you or anybody else to engage in, yet, if you will do it, you must pay roundly for it. Here is the law. Read it:

"Lottery-ticket dealers shall pay one thousand dollars for each license. Every person, association, firm or corporation, who shall make, sell, or offer to sell, lottery-tickets or fractional parts thereof, or any token, certificate or device, representing or intended to represent a lottery-ticket, or any fractional part thereof, or any policy of numbers, in any lottery, or shall manage any lottery, or prepare schemes of lotteries, or superintend the drawing of any lottery, shall be deemed a lottery-ticket dealer under this act.—*Independent.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 12, 1864.

WAR MEETINGS.

At the present time, war meetings take the lead, as of first importance. It seems as though people thought that enlisting in the army was almost equivalent to becoming a soldier of Christ; that, at least, it is an important step towards salvation. If the ministers of the day would make as earnest efforts to win souls to *Christ*, as to get them to join the army, we think a goodly number would be converted. It is alarming, indeed, to see how fast the mass of church members are conforming to the spirit and manners of the world. Every year makes a great change. Unless the current is stayed soon, terrible results must follow. People have already lost nearly all respect and reverence for nominal christianity, on account of its great abuse by its professed supporters. They look upon the whole as a system of priestcraft and partyism, and see no cause for changing their course of life in order to be saved, provided the majority of church members are on the safe side. The church and world now mingle in common. The same scenes of amusement answer for both; and they stand side by side in the bloody strife of these last days. O! that some power might awake them from their deadly slumbers, that they might see how near we are to the great day of the Lord, and make preparation for the event.

This state of things is one of the signs of the times. It seems certain that our Savior will soon appear to take those who "love his appearing."

We clip the following from the Boston *Journal* of Jan. 6th, 1864:—

"Recruiting in Worcester.—The citizens of Worcester, under the lead of their energetic Mayor, are making great exertions to raise the quota of troops required of them. War meetings have been of almost nightly occurrence for several weeks, and we learn from the *Spy* that meetings were held not only on Saturday afternoon and evening, but again on Sunday evening Mechanics' Hall was crowded by an immense audience assembled to help forward the work of procuring volunteers. Hon. Charles Allen presided, and the united choirs of various churches in the city participated in the exercises. John B. Gough was among the speakers. Mayor Lincoln has issued a card calling upon the citizens to close their places of business daily at 3 o'clock until the 6th inst., and devote as much time as possible to raising recruits. About fifty men are needed to complete the city's quota."

Let us be as active to get the "quota" for the *Lord's* army. Let each one try to persuade at least one to be a *christian* soldier; to "put on the whole armor of God," and to fight the good fight of faith," that at last he may "lay hold on eternal life."

THE STATE OF EUROPE.

Europe is now in a very critical condition, and her affairs are continually becoming more complicated. The general impression is that a great war is inevitable, and will probably begin this year. All are making preparations upon a grand scale; and we have no doubt that when the onset comes, every thing in the line of war implements, whether for land or sea, will be called into active service. The one great business of the world, at the present time, is preparation for war,—one of the most terrible kind.

Says a Catholic paper of Jan. 2nd, 1864:—"Europe has been for a year on the brink of war, the shock of which cannot much longer be averted. Mutual diffidence between the great powers, has led to the maintaining by each of immense standing armies, at once a burden to their own, and a menace to neighboring peoples. Meanwhile the best tactician of the century, sitting at Paris, quietly bides his time. It is a Napoleonic 'idea' to have a settlement with each and every one of the powers that signed the act of Vienna. Austria and Russia have been humbled, the Bourbons that acted for France on that occasion, are persecuted whenever opportunity offers, the turn of Prussia and England has yet to come. Meanwhile eighteen hundred and sixty-four opens with several questions menacing war. The most pressing is that of Schleswig-Holstien, the most momentous the Polish, the most difficult, of immediate solution, to settle the Italian, the most lasting, the one which is the beginning and end of all European diplomacy, is also its Gordian knot, the Eastern. Europe has enough to do with her own troubles, without attempting in the proposed Congress, as a Paris paper suggests, to send for 'Presidents Lincoln and Davis,' to settle their little differences."

In the same paper,—*The Catholic*—next after what we have just quoted, we find the following:—

"Meanwhile, the church appointed of God to bring salvation to all men is quietly and successfully doing her work. She is everywhere extending her missions, adding new members to her fold, creating new institutions to meet new wants. The world witnessing new exhibitions of her undying energy, respects or fears her more and more every day. Protestantism is going the way of all her enemies, to final and utter dissolution; and soon she will be face to face alone with the latest production of darkness, modern infidelity."

Still she boasts, "I sit a queen, and am no widow, and shall see no sorrow."

A STORM COMING.

Some are beginning to wake up to a sense of the awful state of the things in the world, and to sound a note of alarm; while others cry out against all such as "croakers." It will soon be seen, we think, that the most ardent have had but a faint glimpse of the terrible storm now about to burst upon a wicked world. The muttering thunder of the approaching conflict is distinctly heard in the distance. It is sure to come, and those who are not hid in the "Rock of Ages," are in a most alarming condition. O that something might awake them before it shall be too late!

We clip the following from the Boston *Journal* of Jan. 4th, 1864:—

"Europe and the New Year.

A brief glance at the leading States of Europe will show that the new year does not open upon them much more auspiciously than upon us, even considering the matter from the peace point of view alone. England, which is giving us such affectionate sermons on the evils of war, now has no less than three wars on her hands, viz.: with New Zealand, Japan, and the hill tribes of India. If the two latter, which have just commenced, shall be distinguished by the obstinacy of the former, which is yet far from being finished; there is no foretelling the total draft which will be made for men and money during the coming year. But besides these contests on the outskirts of her dominions, the prospects of England at home are far from being pacific. She has just now, in the matter of the European Congress, for the first time since the Crimean war, broken decisively with the policy of Louis Napoleon, and the result remains to be seen. If any seeds of resentment are implanted in the mind of that inscrutable monarch, Europe is full of chances which may speedily give them growth and maturity, as we shall see in running over the existing and contingent troubles.

The principal safeguard against any such resentment on the part of France lies in her own insecure position. The decided and increasing opposition of the city of Paris—which, in the long run, is France—to the Emperor's administrative policy, is significant of serious developments hereafter. Whether the Emperor now yields to it, or resumes violent repressive efforts, his dynasty is equally endangered. The dilemma is quite as bad in the case of his Mexican policy, upon which profound dissatisfaction exists throughout France. The Polish insurrection is taxing all the powers of Russia, while success, which seems quite as far off as in our own war, is, unlike ours, running counter to the moral sentiment of the age. The Schleswig-Holstein dispute, which may at any moment be launched into bloodshed, threatens to involve Denmark and Sweden with all the lesser German States, even if Austria and Prussia are not dragged in, in which case no assignable limits could be set to the war. Austria, besides, is threatened with another struggle in Italy in the spring, where Garibaldi is impatiently waiting for the hour of action to strike. In addition to these sources of trouble, the question of the Danubian principalities, and the case of the 'sick man' of Turkey, are as far from settlement as ever. It is no wonder, in view of this situation, that every nation in Europe is arming at such a rate, that that cause alone threatens to bring, in time, a general condition of bankruptcy. Surely, the new year is not all bright on the other side of the water any more than on this."

DARK OMENS.

It should cause deep sadness in the hearts of the true disciple of Jesus, when he sees how many are departing from the faith in these last days. When professed ministers backslide from the Lord, it must be expected that many lay members will follow their example. "Like people, like priest." They say practically, we have tried the service of the Lord, and have become tired of it, and advise all others to give it up, and try to enjoy the pleasures of the world, buy and sell and get gain, for we know not what shall be hereafter.

Burleigh, the well known correspondent of the Boston *Journal*, says:—

"One notices in New York a large number of clergymen who are not employed in their profession—many of them once celebrated as Pastors, Professors and Doctors of Divinity—celebrities in their day and generation, but for some cause have left their charges or their chairs; many of them are unemployed, and earn a precarious living. Why they prefer to remain in and around New York in large numbers with only a scanty support at best, while the West is suffering for preachers and offers the inducement of a good living, is a mystery. But to my knowledge, repeated efforts have been made to start some of these gentlemen West without success. Many are in secular business, and while they write themselves 'Rev.' appear on platforms and sometimes in the pulpit, they drive a thriving trade among the speculators of the day. Bishops from different dioceses spend a good portion of the year in New York, and Doctors of Divinity can be seen daily in Wall street where the bulls and bears hold their fierce combat. The novel and light literature of the day, which the fathers would not have touched with a pair of tongs, emanate from clergymen or clergymen's families."

THE MORALITY OF WAR.

We clip the following sensible remarks on "the morality of war," from *Zion's Herald*. We are glad to know that some dare speak the truth on this subject. We hope to see more raised up who will be faithful in sounding the alarm. The writer says:—

"War is a barbarous institution. Its spirit was first seen when Cain raised his hand to slay his brother; for in spilling the blood of that righteous man he not only acted the part of an assassin, but also acted the part of an offensive warrior. From that sad day the "voice of blood" has been sounding among the nations of earth, carrying sorrow and sadness to many a heart.... War is one of the greatest calamities that can befall a nation. It is the greatest demon that ever sported on the plains of hell, or exerted an influence among nations.... War appeals to the unsanctified passions of man for support. Its basis is the *carnal* mind—the culmination of ambition and revenge. History no where records a war based on christian sentiments—'love to God and man.' It is the nature of war to lay aside christian graces, kindness, humanity and love, and on the field of battle substitute revenge, hatred and malice. This has been clearly demonstrated on the sunny plains of the South during the year that is past; while some of the most shocking and unnatural crimes that ever entered into the human mind, have been committed in connection with war. In ancient history this is most strikingly illustrated. Innocent women and children were slain, dressed, and boiled in cauldrons, in order to strike a terror on the surrounding country, by making the people believe that the soldiers lived on human flesh. In Labaume's narrative of the campaign in Russia, we are presented with some of the most horrible details of sorrow and suffering that it is possible for man to endure. No asylum was respected; one hospital containing 20,000 wounded Russians was needlessly set on fire; half burned wretches were seen crawling and screeching in the flames; and this was sport for the demon soldiers without, while the innocent were crying for death to end their agonies. Says Rocca in his memoirs of war in Spain, 'The habit of danger made us look upon death as one of the ordinary circumstances of life. The indifference manifested towards the wounded and dying amounts to irony.' Nothing is more frightful than the want of feeling which characterizes the French soldiery. But we need not go far back in history to learn this, for some of us know from personal experience that the worst passions of men are cultivated, yea, triumph in the day of battle. The morals of the camp are far below the precepts Christ taught in his Sermon on the Mount. How very soon do our young men learn to swear like pirates and blaspheme like demons. Does a man fear God and love his Savior? Is he honest, sober, chaste and upright in his deportment? Has he a tender conscience, a nice sense of religion, and a keen appetite for the Bible? That man has two battles to fight at once. Occasionally we have a general who has 'Christ in his heart,' a praying captain and a devoted soldier, but this is the exception and not the rule. The voice of war is, 'the worse the man the better the soldier.' War tramples all heavenly injunctions under its bloody feet. It strikes into darkness all that is 'lovely and of good report,' and sends death, grim and horrid, over armies and nations."

"Can we, by any show of reasoning, be said to love our enemies, and yet join in shooting them down by hundreds? Our citizenship is said to be in heaven; can we then take part in contests for the support of an earthly government? It is to me a matter of much sorrow that so few ministers can be found, in these times, that are not involved in the spirit of war that fills our country. The ministers of the 'Prince of Peace' are found, on all sides, ready to offer their aid in the service of the god of war."

Daily observation more and more confirms the position that war in all its aspects is unchristian, and results only in evil. But few remain long in the army without being ruined morally and physically.

To us, nothing seems more opposed to the principles of a free government, as ours is said to be, than to attempt to *force* a christian man to go and help slaughter his fellow beings whom his Savior has taught him to love. Yet it is stranger still to hear the professed ministers of the Prince of peace urging his followers to engage in the bloody strife. What strange times are these! May the Lord help us all to keep free from the spirit of murder, and to stand waiting for the return of the blessed Redeemer.

IT MAY BE SO.

The following from the Boston *Investigator* contains a remark worthy of consideration. Every minister should inquire, Am I in that class who would "not be very glad to see him?" The *Investigator* says:—

"Perhaps some of our readers are not aware of the object to which *The World's Crisis* is devoted. It is a Second Advent publication, and its chief purpose seems to be to prove that Christ is soon to come and reign on the earth. *Where* he is to reside when he gets here, is not stated; but if he has no more to do with priests than he had when he was on earth before, they will not be very glad to see him."

As "to where he is to reside when he gets here," we would say to the *Investigator*, we think the Scriptures most plainly teach that Mt. Zion shall be his habitation, when it is restored to its Eden state, and crowned by the New Jerusalem,—the city of the Great King. Then we shall have a Prince of Peace, reigning in righteousness; and till that glad day comes, evil men and seducers will "wax worse and worse, deceiving and being deceived."

A NEW WORK.

"Home Thrusts," or "Much in Little—Little in Much."

"Home Thrusts," says an eminent and forcible writer, "are what we need, must have—things practical, pointed—the flint, the fire, the hammer, the holy unction, Sinai's crash, the lightning's flash; fire on fire: Household preaching, things that cut to the quick! 'sharper than any two-edged sword,' that tell on the conscience 'Thou art the man!' 'Small bullets do great execution,' an article pithily expressed, full of faith and the Holy Spirit, is often quoted from one end of the land to the other, and becomes a sword for millions."

This Volume of nearly 400 pages is an epitome or synopsis of some seventeen years of Editorial labor; containing the best, choicest—the most pointed, life-giving, soul-cheering, reformatory articles inserted in The Golden Rule, and other Periodicals, during the space of seventeen years. These articles on various subjects of light, life and salvation, have been revised, many of them re-written, put anew into the Gospel crucible, and in a condensed form, giving merely the cream, the marrow, the soul, the life, the power, the essential parts of the whole, in as small a compass as practicable.

In addition to the foregoing is "The Family Circle," a goodly number of recently written, original articles, on the subject of Parental Discipline, the duties of husbands and wives, parents and children, ministers and people;—Education in its various branches, courtesy, politeness of manners, temperance in all things, health of body, mind, and soul; "holiness to the Lord"; modesty, purity of thought, word, and action.

"The family is a little book,
The children are the leaves,
The parents are the cover, that
Protecting beauty gives"

The Bible will be the text book. "To the law and the testimony, if they speak not according to this word it is because there is no light in them."—Isa. 8: 20.

Bro. Newton is one of the living christians of these last days. If you wish to get a book worth five times the cost of it, send for "Home Thrusts."—Ed.

"THE POPE AND THE CONGRESS."

It is evidently the aim of Napoleon III. to have the Pope attend the proposed conference of the nations, at Paris, and then be crowned, making it the most important and imposing conference ever held in the world. Events are beginning to assume great proportions, thereby indicating greater changes at hand. To the student of prophecy all seems plain. We are almost to the great day of the Lord. Now is the time for heart work, and a thorough inspection of all our motives and principles to see if we are doing all to the Lord. We should be in a state of *preparation* to meet the *Bridegroom*; while the world is *preparing for* WAR.

We clip the following from the *Catholic* of Jan. 2nd, 1864:—

"The Pope and the Congress.—From certain expressions which fell from the Holy Father to-day, at an audience afforded to a gentleman of my acquaintance, it seems most probable that he will accept the invitation to preside at the expected Congress, the more so as guarantees have been offered as to the exclusion of all matters calculated to offend the dignity or wound the susceptibilities of the Vicar of Christ.... Moreover, by agreeing to preside, he will do away with the objection already raised by the enemies of the Holy See that the common Father of the Faithful refused to sanction by his presence an Assembly of Sovereigns convened for the purpose of avoiding the evils of a European war. The moral effect of the visit of the Holy Father to Paris cannot, it seems to me, be over-estimated. Enthroned for the time in the Tuileries, his presence will be an occasion of rallying for the friends of religion, and a salutary pressure cannot fail to be exerted on the councils of the forthcoming Congress, and I may add, on the future policy of the Emperor.

Notwithstanding the Renans, the Dumases, et hoc genus omne, who by their scepticism and impious writings bring discredit on the literature of that country, France is a great Catholic nation, and the French here say that in the event of his going, Pius IX. will be borne from Marseilles to Paris on the shoulders of the people. No doubt an unprecedented amount of enthusiasm would be manifested on the occasion, and the journey of the Holy Father would be an extraordinary and triumphant ovation."

For the World's Crisis.

ENGLISH SENTIMENT.

Not about the war, but about books and theology. I have lately received a letter from the Rev. Edward White, of London, known to some people in this country by his "Life in Christ," and who is now editor of the *Christian Spectator*. At the risk of some praise of my own doings, I venture the following extracts:—

"I received and read your small work (Christ our Life) with great interest. It is a capital introduction to the subject."

"Have lost no opportunity of referring to the book (Debt and Grace) in suitable terms when I can in the *Christian Spectator*. Its name and quality are at least known among the Dissenters; but in England I don't think one in a thousand really cares what becomes of mankind at the last judgment. The speculative power seems quite dead on such topics among the orthodox; and as for the heretics, they are all Universalists, and reckon such notions as ours very foolish."

"In England the controversies that excite interest are fundamental, and relate to the *authority* of Scripture. What the Bible really teaches seems to be a secondary concern."

"I can judge of the alteration of English opinion only by my own position, who am a sort of barometer. When I came to London twelve years ago, I was a marked man—rather feared, and much avoided. I am now living on equal terms with all my neighbor ministers, admitted to their pulpits, and their people read my magazine freely. This looks as if they were not so shocked as they once were. In fact all tell me that our witnessing has taken effect at least in removing violent prejudice and in bringing popular language nearer to the Scripture."

"Those who have read your book all agree with me that it is one of the very best we have received on *any* theological subject from the United States, and is a model of learning, fairness, and sagacity."

"H. W. Beecher's visit has done good," etc. C. F. H.

For the World's Crisis.

"THE CHRISTIAN LIFE."

The project of this monthly is abandoned, at least for a year. It is not one on which I had really set my heart—indeed it is n't well to set one's heart on any thing but Christ. But I should have been very willing to undertake it on fair encouragement. A good first number might bring three or four times as many names as any other advertisement. But three or four times forty-five names—the number now obtained—is no guarantee of a support. Happily I have nothing to tempt me into a pecuniary adventure, though I have very much to be thankful for in generous favors from various friends. If all in debt could be advised to stay out of it so gently, the world would be quite millennial. I only hope I shall *deserve* to stay out of debt, by help of grace.

A very few persons have paid for the magazine. Their money will be refunded, or used as they may direct. I should also thank some friends for the efforts they have made, and for offers of future aid. And to all I may say that though they may not see such a "Christian Life" as I have proposed in print, the practice of it, God helping, lies in the power of each and all. C. F. H.

THE RIGHT SPIRIT.

One of our most earnest and successful laborers,—Bro. C. B. Turner, of the Empire State,—closes up the old year very appropriately with eight new subscribers, and the following note:—

"This makes, in all, since the first day of January last, *fifty-four* subscribers. Hope, with the new year, to commence *a more vigorous prosecution of the war.*"

That's it. Just what we want. A more vigorous prosecution of the war! Let it ring through all our ranks, from one end of the Lord's army to the other,—A MORE VIGOROUS PROSECUTION OF THE WAR! The fight is a good one, and the reward glorious. Who will enlist, and do valiant service the coming year? W. B. H.

Omitted.—In our list of brethren and sisters who obtained subscribers in 1863, the name of Sr. N. M. Henry was overlooked. She sent us *eight* subscribers in the year. Any other omission that may be discovered will be cheerfully rectified. W. B. H.

For the World's Crisis.

GOODNESS OF GOD.

Dear reader, have you ever meditated upon the power, wisdom and goodness of God, and wisely upon the signs of the times? If you have not, I would invite your attention to the book of nature, and the volume of inspiration for your consideration and instruction. They both teach us that there is a God who hath created the heavens and the earth, who ruleth and governeth all things therein. He hath created the angels above ministering spirits to do his will, and also man upon earth (the noblest part of creation) to serve him; the beasts of the field, and the animals that range the forest; the birds that fly in the air, the fishes that swim in the sea, the trees that flourish, and the flowers that bud and blossom beneath the sun for his honor and glory.

On him we are all dependent for life and every breath we draw. And as we are informed by divine revelation, he is a God of love. But notwithstanding his love and goodness to man, he often afflicts us with pain and anguish for our sins. Our follies are numerous, and we are sure to bring upon ourselves trouble. But thanks to the Giver of all good, amid all the scenes of earth which cause the heart to weep and the breast to heave with anguish, we may find a safe refuge and a sure fountain of peace in him.

God has revealed himself to us a kind and indulgent Father, whose wisdom never errs, whose goodness never fails, and though He causes grief for a season, "Yet will He have compassion according to the multitude of his mercies," which are as universal as his power, and as lasting as his existence. To him we are invited to look for our safety and support. "Look unto me" (saith the sacred volume) "and be ye saved, all the ends of the earth, for I am God and there is none else." Then let the wayward and rebellious heed the call, and turn from all their evil pursuits and raise their thoughts and affections from earth to the realms of bliss, from whence the waters of life flow that fill the soul with peace and gladness.

As christians, let us never despair, though the dark clouds of adversity and bloodshed hang over us, and the waves of affliction dash in upon us. Let not the blessed truth ever depart from us, that God who is almighty in power, infinite in wisdom, perfect in goodness, holy in justice, doeth all his will and pleasure, both in the armies of heaven and among the inhabitants of earth, and hath not left us without the glad assurance that he will not cast off forever, because his compassion faileth not. Would that these glorious truths of divine revelation might ever be had in view and with their full weight sink deep into the hearts of men. Then the bitter streams of sorrow would cease to flow, and the despairing cries of the fearful would be changed into cheerfulness, gratitude and praise; and universal resignation, joy and peace would change the kingdom of this world into the kingdom of our blessed Lord and Savior. Then all wars and commotions would cease to invade the earth, and all would be at peace; and its excellence would "cover the earth as the water fill the sea."

A few words upon the signs of the times. There has been much said upon the darkening of the sun, and the moon's not giving her light, and the stars falling from heaven, etc. I dare not say but those have been omens of what is to follow; but be this as it may, it appears that God now is doing a great work upon the earth; that he is about to cleanse his sanctuary. He has suffered our enemies to rush in upon us with great slaughter, blood and carnage. Such a war as we have now upon us has never been known in any nation, to my knowledge. All this cannot take place without an emblem of some future reciprocation. It appears as near as I can discern that God is about to give his children a new earth, wherein dwelleth righteousness. For we can see by the signs of the times, that the kings and queens of the earth have fallen, and lie under the cloud of darkness; and the stars—the great men—even among ourselves, have fallen so low that they have seceded from one of the best governments in the world, wherein they have had their greatest enjoyments and happiness.

Our sins as individuals and as a nation, have been odious in the sight of God, therefore we should not think it strange if he is now visiting us in judgment,—that he is preparing the way for the coming of Christ. It appears that the day of his wrath is now upon us, "and who shall be able to stand?" He that is serving God and looking for the Redeemer, who is able to lift us far above this terrible conflagration, and at length in his own time give us a new world wherein dwelleth righteousness, that never shall be removed.

Dear reader, is it not high time that we have our lamps trimmed and burning, that we may meet the Bridegroom in peace whenever he shall come,—that we may enter in through the gates into the city, to the royal marriage feast of the Lamb? J. Elkins.

Fisherville, N. H.

For the World's Crisis.

REPORT

Of the Maine Second Advent Ministerial Conference.

Friday, Jan. 1st. Met according to appointment at ten o'clock, A. M. Held an informal session. Met for business at 2 o'clock. Meeting opened by prayer. Eld. L. L. Howard was chosen Moderator, and Eld. C. H. Leverton Secretary. Listened to remarks by the Chair, and others, respecting the object for which the conference was called.

Moved, That the Chair appoint a committee of three, to report business to come before the conference. Carried. Brn. N. G. Reed, I. R. Hall and F. A. Baker were appointed.

The committee reported the following matters to be considered:

1. That the Second Advent ministers of the State of Maine form themselves into a body, who shall look after each other's interest in a scriptural manner.

2. That the manner of forming this body be open for investigation.

The first was adopted. The second item was tabled, to be taken up on the morrow.

Moved, That the Chair appoint a committee of three to investigate the matter of church government, as taught in the N. T. Brn. I. Damman, R. R. York and I. R. Hall were appointed.

Adjourned till Saturday, 9 o'clock A. M.

Friday evening, we listened to a profitable discourse delivered with much earnestness by Bro. F. A. Baker. Text, Luke 21: 34.

Saturday, 9 o'clock A. M. Assembled for business. The report of the committee upon church government being called for, was read, which was as follows:

A *church* is a company of believers in Christ, united in the order of the gospel.

The *order of the gospel* we understand to be as follows:

The *Officers of the church* are Bishops or Elders, and Deacons.

Bishops or *Elders* are those called of God to preach the gospel, set apart by laying on of hands; and are to feed the flock of God, and take the general oversight thereof. The qualifications necessary for such are described in 1 Tim. 3: 1–7; Titus 1: 5–9; and other passages.

Deacons are those in the church who are set apart by the laying on of hands, for the work of attending to the temporal interests of the church. Compare Acts 6: 1–6; Phil. 1: 1; and 1 Tim. 3: 8, 10, 12.

Church discipline should be attended to according to the rule laid down by the Savior, in Matt. 18: 15–17, and Luke 17: 3, 4. Also by the apostle in 1 Cor. 5: 2, and 2 Thess. 3: 6, with other scriptures.

The committee's report was adopted.

Moved, That we recommend to all the churches of our faith to organize and discipline according to the conclusions of the committee upon church government, as above named. Carried.

Moved, That we take from the table the item relating to the manner of forming ourselves into a body, etc. Carried.

Moved, That we who are here assembled organize as a Ministerial Conference, by choice of President and Secretary; said conference to meet once a year, or more, to transact business for the interest of the church and ministry, and to be named *The Maine Second Advent Ministerial Conference*. Carried.

Moved, That the present Secretary and President stand for the ensuing year. Carried.

Moved, That Brn. L. L. Howard, I. C. Wellcome and R. R. York be chosen as a committee of said conference, to be empowered to give Letters of Commendation to those whom their body shall advise. And also to recommend to the conference such ministers as they may deem proper. Carried.

Moved, That the ministers forming this body have their names recorded by the Secretary. Carried.

Names.—L. L. Howard, C. H. Leverton, Israel Damman, D. M. Hanscomb, Nicholas G. Reed, Fred. A. Baker, John Morrill, John R. Hall, Jeremiah Carr, R. R. York, Wm. H. Mitchell, I. C. Wellcome, John Wheeler.

Moved, That Brn. N. G. Reed and I. Damman have each a letter of commendation.—Carried.

Moved, That the Eastern Quarterly Conference retain for the present the name formerly assigned it—Maine Eastern Quarterly Conference. Carried.

Moved, That a report of this conference be sent to the Crisis for publication. Carried.

Moved, That we adjourn this conference, to meet with the Maine Annual Conference of the present year. Carried.

Saturday evening, met to hear the word of God. Bro. L. L. Howard interested us for a time, by speaking from Rev. 22: 14.

Sabbath, A. M. Convened at half-past ten. Listened again to a discourse by Bro. L. L. Howard. Text,—Matt. 24: 30. Bro. H. preached the truth with his usual earnestness. P. M. Bro. Baker addressed us. Text, 1 John 3: 3. The church was much edified. After preaching, a number of testimonies were given. The Spirit was present in much power. In the evening we had another glorious meeting. Bro. Mitchell presented for our consideration Rev. 16: 15. Much important truth was advanced in an interesting manner. The discourse was followed by a number of warm exhortations.

The evening closed this very profitable conference. Union with Christ and each other seemed to be the predominating desire of each. And in our business transactions, although all could not see alike on all points, yet a spirit of forbearance was manifested throughout. May this meeting redound to the glory of God, and tend to promote the interests of the church.

L. L. Howard, President.
C. H. Leverton, Secretary.

For the World's Crisis.

AT HOME AGAIN.

Bro. Grant:—By the blessing of God, I have been enabled to return home to my family once more, after an absence of three weeks. I have been trying to comfort the church. The Lord has helped me to declare his word. Brethren have been comforted, sinners convicted of the truth.

When I see a world lying in wickedness, men hasting to the judgment, and that day so near, my heart is stirred within me, and I am compelled to leave my dear family, and hasten on from place to place, as the Master directs, to declare the counsel of God, and to lift up my voice in warning to a guilty world, pointing them to the slain Lamb of God, who can give them eternal life. Precious boon! to be with God forever, to bask in the sunshine of his eternal glory. O Lord! what wilt thou have thy servant to do, that he may be sure of an entrance through the gates into the city of our God?

My faith is strong in God. My soul is striving for glory. "There remaineth a rest for the people of God"; how sweet the thought to the tried and tempest-tossed soul. It cheers the christian heart, and he is enabled to bear the toils of life with patience, waiting for the great day to come that will usher in that rest.

Brn., let us endure hardships as good soldiers, fight the fight of faith, and lay hold upon the promises of God, for it is he that endureth unto the end that is to be saved. Pray for me, that I may be faithful to my mission, and be found giving meat to the household of faith when the Master comes. I must be there, let it cost what it will. Thy Bro., loving and waiting for the coming of Jesus. Geo. A. Streeter.

Athol, Mass., Nov. 21st, 1863.

For the World's Crisis.

CONFERENCE REPORT.

The Christian Quarterly Conference met at Frankfort Mills, Waldo Co., Me., Thursday, Dec. 24th, 1863. Preaching at 6 o'clock P. M. by Bro. Israel Damman. Text, John 8: 46.

Met Friday morn, at 9 o'clock, for prayer and conference. Preaching at 10 o'clock by Bro. C. H. Leverton, from Rev. 22: 12. Met at 2 o'clock P. M. Preaching by Bro. I. Damman, from Luke 21: 36. Also at 6—sermon by Bro. N. G. Reed. Text, Matt. 24: 34.

Saturday morning, 9 o'clock. Conference business.

1st. Elected Bro. Israel Damman, Chairman.

2nd. Bro. Moses Young, Clerk.

3d. Voted we refer the boundaries and name of this conference to the ministerial conference to be held at Augusta, Jan. 1st, 1864.

4th. Voted we take the Scriptures of the New Testament as our rule of faith and practice; and as to discipline, it be referred to the conference before mentioned, to report as soon as circumstances permit.

Sermon at two o'clock by Bro. I. Damman, from 1 Tim. 6: 11.

Saturday Eve, 6 o'clock, preaching by Bro. C. H. Leverton. Text, Micah 4: 8.

Sabbath Morn, 9 o'clock. Prayer and conference. Preaching at 10 o'clock by Bro. N. G. Reed. Text, Amos 3: 7. At 2 o'clock, sermon by Bro. Damman, from Luke 23: 43. At 6 o'clok, preaching by Bro. Leverton, from Heb. 4: 9.

Good attention and the best of order prevailed during the meeting. Nothing more manifest in preachers and hearers than the honor and glory of God. Each of the preachers exhibited a zeal and deep feeling worthy their calling. Union and harmony controlled every exhibition of the meeting.

In addition to the preachers before named who attended the meeting, were Bro. Morrill of Newbury, and Bro. Baker of Frankfort Mills. The brethren with whom Bro. Baker labors express great regard toward him.

Bro. C. H. Leverton reports success in various towns, viz: Burlington, Lincoln, Lee, and other towns in which he has been laboring during the past season; that many have been converted; that the preaching of the Second Advent faith is well received; that a

For the World's Crisis.

CHRISTIAN FRIENDSHIPS.

We are *human*. That great fact is full of meaning. I cannot make the statement without hearing hearts beat, and feeling the warm breath of humanity on my cheek. It suggests to one the idea of a great surging ocean, on which are innumerable barks guided by a strong hand, or driven about by the waves, or stranded all along its shores; and, as it ebbs, the blackened hulls overgrown with weeds and corals appear here and there to show where some mariner went down, some poor, human soul; and it flows again, and leaves no trace of the poor wrecked one.

We are human, and in the midst of all this surging life, these billows, and deeps between them, where men go up into the sunshine and down into the shadows, our humanity needs an answering nature to help it in the midst of the watery billows. This is just as true of christians as of others; and it may be more so. Our Father recognized this fact when he sent Jesus into the world. O! how that dear name suggests a melting, tender, human heart; one that knew what trials, what weariness, what tears mean. Jesus' nature on earth was warm with human feeling, and by this simple plan God has taught us that when in the flesh, while mortal, we need human hands to help us, human hearts to feel for us, and human prayers to intercede for us. He has said, "My grace shall be sufficient for thee," and there is "grace" in all human helps, when that *human* is christianized.

God is himself almighty, but he does not display his almighty wisdom by directly stretching out his hands to help, so much as by meeting the needs of the christian's *human* heart by sending him one of "like passions" to lead him along. The angels have their mission; they are "all *ministering* spirits, sent forth to minister to those who shall be heirs of salvation"; and so christians have their ministries—human ministries. Their friendships are specially precious, specially valuable.

Do we need encouragements to believe? The great cloud of witnesses "who through faith subdued kingdoms, stopped the mouths of lions, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens, and wrought righteousness," were human; they were MEN.

Do we need encouragements to pray? "Elias was a *man, subject to like passions* as we are" (the sensibilities of humanity). He prayed, and God heard him. Are we in trouble? Some good christian soul, who has "borne the burden" of trial, is just the one to speak the consoling word.

Do we need reproof? Who can cut to the quick so tenderly as a brother christian? The apostle gave the direction that put the christian in his proper place as a human being, when he said, "Rejoice with those that do rejoice, and weep with those that weep."

Now as christianity gives all christians a common interest, which is a mutual interest and excites mutual friendship, it is easy to see and for such to feel the value of "christian friendship." They are bound together by the blessed ties because human blood has been shed, for the blood that flowed from the cross flowed warm from a human heart: so that the christian's relations are "blood relations," and his friendships spring from that, and are strengthened by their fitness for each other.

Every christian has his or her mission, however weak and useless poor little self may seem. We are all mortal, and as such cannot look on God; so he has put his Spirit into christian hearts, and told all to walk in love, and comfort one another. He does give us direct help, but it is a sort of help that humanity cannot give; and as christians can help each other so wonderfully, they learn to esteem the fellowship of the saints more highly than any other. They all know that the great secret of these friendships, of their power to comfort, is christian experience. Angels could never occupy this place, and Raphael's eloquence could never touch, comfort and cheer the heart like the christian's, because he never has tasted the bitterness of sin, nor the sweets of redeeming love; when a tear of sympathy from a fellow christian will by the reflection of the Sun of Righteousness span the sad-clouded soul with the bow of peace.

Christians are "chosen out of the world," and so are friends. They are separated from the world like those left by a ship on an island, and their common condition in this respect makes them appreciate each other. They are all bound to the same home. This friendship is of such a nature it makes the most it possibly can of those who are trying to go home. It does not bitterly chide, but tenderly admonishes, and shows by even that admonishing that it means to advance the brother or sister the most he or she possibly can. O! it is sweet to know that such a friendship is to be eternal; that these christians, "the excellent of the earth," "will meet around the throne," and with Jesus enjoy an unending friendship. L. C. McKINSTRY.

UNCLE SAM ON RELIGIOUS GAMBLING.

We rather think that all that kind of fashionable lottery-gambling, so much in vogue, to raise money at church-fairs, religious festivals, and other public gatherings, has at last been pretty effectually knocked on the head. Hereafter, if any of our "Sisters of Charity" desire to sell, by lottery, either a doll-baby, a loaf of plum cake, or a "picture by one of the old masters," to raise money for a church, or an orphan asylum, or any other benevolent object, they must first take out a license and pay a thousand dollars for the privilege of this sort of gambling. And if said sisters neglect or refuse to take out such license as aforesaid, they will be liable to a little smart-money in the shape of a penalty of three times the amount of the license, viz., three thousand dollars. Heretofore, there has been a vast amount of conscience-dodging in such matters. Now, all archbishops who carry the keys of Saint Peter, ministers of the "regular succession"—in the "direct line from Saint Paul"—Puritan descendants of John Knox and President Edwards, blameless and circumspect elders and deacons, and the whole rank and file of zealous strategic, male and female religious financiers, will please take notice that, while Uncle Sam don't say—mind you—that lottery-gambling, even to fill the treasury of the Lord, is proper business for you or anybody else to engage in, yet, if you will do it, you must pay roundly for it. Here is the law. Read it:

"Lottery-ticket dealers shall pay one thousand dollars for each license. Every person, association, firm or corporation, who shall make, sell, or offer to sell, lottery-tickets or fractional parts thereof, or any token, certificate or device, representing or intended to represent a lottery-ticket, or any fractional part thereof, or any policy of numbers, in any lottery, or shall manage any lottery, or prepare schemes of lotteries, or superintend the drawing of any lottery, shall be deemed a lottery-ticket dealer under this act.—*Independent.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 12, 1864.

WAR MEETINGS.

At the present time, war meetings take the lead, as of first importance. It seems as though people thought that enlisting in the army was almost equivalent to becoming a soldier of Christ; that, at least, it is an important step towards salvation. If the ministers of the day would make as earnest efforts to win souls to *Christ*, as to get them to join the army, we think a goodly number would be converted. It is alarming, indeed, to see how fast the mass of church members are conforming to the spirit and manners of the world. Every year makes a great change. Unless the current is stayed soon, terrible results must follow. People have already lost nearly all respect and reverence for nominal christianity, on account of its great abuse by its professed supporters. They look upon the whole as a system of priestcraft and partyism, and see no cause for changing their course of life in order to be saved, provided the majority of church members are on the safe side. The church and world now mingle in common. The same scenes of amusement answer for both; and they stand side by side in the bloody strife of these last days. O! that some power might awake them from their deadly slumbers, that they might see how near we are to the great day of the Lord, and make preparation for the event.

This state of things is one of the signs of the times. It seems certain that our Savior will soon appear to take those who "love his appearing."

We clip the following from the Boston *Journal* of Jan. 6th, 1864:—

"RECRUITING IN WORCESTER.—The citizens of Worcester, under the lead of their energetic Mayor, are making great exertions to raise the quota of troops required of them. War meetings have been of almost nightly occurrence for several weeks, and we learn from the *Spy* that meetings were held not only on Saturday afternoon and evening, but again on Sunday evening Mechanics' Hall was crowded by an immense audience assembled to help forward the work of procuring volunteers. Hon. Charles Allen presided, and the united choirs of various churches in the city participated in the exercises. John B. Gough was among the speakers. Mayor Lincoln has issued a card calling upon the citizens to close their places of business daily at 3 o'clock until the 6th inst., and devote as much time as possible to raising recruits. About fifty men are needed to complete the city's quota."

Let us be as active to get the "quota" for the *Lord's* army. Let each one try to persuade at least one to be a *christian* soldier; to "put on the whole armor of God," and to fight the good fight of faith," that at last he may "lay hold on eternal life."

THE STATE OF EUROPE.

Europe is now in a very critical condition, and her affairs are continually becoming more complicated. The general impression is that a great war is inevitable, and will probably begin this year. All are making preparations upon a grand scale; and we have no doubt that when the onset comes, every thing in the line of war implements, whether for land or sea, will be called into active service. The one great business of the world, at the present time, is preparation for war,—one of the most terrible kind.

Says a Catholic paper of Jan. 2nd, 1864:—"Europe has been for a year on the brink of war, the shock of which cannot much longer be averted. Mutual diffidence between the great powers, has led to the maintaining by each of immense standing armies, at once a burden to their own, and a menace to neighboring peoples. Meanwhile the best tactician of the century, sitting at Paris, quietly bides his time. It is a Napoleonic 'idea' to have a settlement with each and every one of the powers that signed the act of Vienna. Austria and Russia have been humbled, the Bourbons that acted for France on that occasion, are persecuted whenever opportunity offers, the turn of Prussia and England has yet to come. Meanwhile eighteen hundred and sixty-four opens with several questions menacing war. The most pressing is that of Schleswig-Holstien, the most momentous the Polish, the most difficult, of immediate solution, to settle the Italian, the most lasting, the one which is the beginning and end of all European diplomacy, is also its Gordian knot, the Eastern. Europe has enough to do with her own troubles, without attempting in the proposed Congress, as a Paris paper suggests, to send for 'Presidents Lincoln and Davis,' to settle their little differences."

In the same paper,—*The Catholic*—next after what we have just quoted, we find the following:—

"Meanwhile, the church appointed of God to bring salvation to all men is quietly and successfully doing her work. She is everywhere extending her missions, adding new members to her fold, creating new institutions to meet new wants. The world witnessing new exhibitions of her undying energy, respects or fears her more and more every day. Protestantism is going the way of all her enemies, to final and utter dissolution; and soon she will be face to face alone with the latest production of darkness, modern infidelity."

Still she boasts, "I sit a queen, and am no widow, and shall see no sorrow."

A STORM COMING.

Some are beginning to wake up to a sense of the awful state of the things in the world, and to sound a note of alarm; while others cry out against all such as "croakers." It will soon be seen, we think, that the most ardent have had but a faint glimpse of the terrible storm now about to burst upon a wicked world. The muttering thunder of the approaching conflict is distinctly heard in the distance. It is sure to come, and those who are not hid in the "Rock of Ages," are in a most alarming condition. O that something might awake them before it shall be too late!

We clip the following from the Boston *Journal* of Jan. 4th, 1864:—

"EUROPE AND THE NEW YEAR.

A brief glance at the leading states of Europe will show that the new year does not open upon them much more auspiciously than upon us, even considering the matter from the [...] point of view alone. England, which is giving us such affectionate sermons on the evils of war, now has no less than three wars on her hands, viz.: with New Zealand, Japan, and the hill tribes of India. If the two latter, which have just commenced, shall be distinguished by the obstinacy of the former, which is yet far from being finished, there is no foretelling the total draft which will be made for men and money during the coming year. But besides these contests on the outskirts of her dominions, the prospects of England at home are far from being pacific. She has just now, in the matter of the European Congress, for the first time since the Crimean war, broken decisively with the policy of Louis Napoleon, and the result remains to be seen. If any seeds of resentment are implanted in the mind of that inscrutable monarch, Europe is full of chances which may speedily give them growth and maturity, as we shall see in running over the existing and contingent troubles.

The principal safeguard against any such resentment on the part of France lies in her own insecure position. The decided and increasing opposition of the city of Paris—which, in the long run, is France—to the Emperor's administrative policy, is significant of serious developments hereafter. Whether the Emperor now yields to it, or resumes violent repressive efforts, his dynasty is equally endangered. The dilemma is quite as bad in the case of his Mexican policy, upon which profound dissatisfaction exists throughout France. The Polish insurrection is taxing all the powers of Russia, while success, which seems quite as far off as in our own war, is, unlike ours, running counter to the moral sentiment of the age. The Schleswig-Holstein dispute, which may at any moment be launched into bloodshed, threatens to involve Denmark and Sweden with all the lesser German States, even if Austria and Prussia are not dragged in, in which case no assignable limits could be set to the war. Austria, besides, is threatened with another struggle in Italy in the spring, where Garibaldi is impatiently waiting for the hour of action to strike. In addition to these sources of trouble, the question of the Danubian principalities, and the case of the 'sick man' of Turkey, are as far from settlement as ever. It is no wonder, in view of this situation, that every nation in Europe is arming at such a rate, that that cause alone threatens to bring, in time, a general condition of bankruptcy. Surely, the new year is not all bright on the other side of the water any more than on this."

DARK OMENS.

It should cause deep sadness in the hearts of the true disciple of Jesus, when he sees how many are departing from the faith in these last days. When professed ministers backslide from the Lord, it must be expected that many lay members will follow their example. "Like people, like priest." They say practically, we have tried the service of the Lord, and have become tired of it, and advise all others to give it up, and try to enjoy the pleasures of the world, buy and sell and get gain, for we know not what shall be hereafter.

Burleigh, the well known correspondent of the Boston *Journal*, says:—

"One notices in New York a large number of clergymen who are not employed in their profession—many of them once celebrated as Pastors, Professors and Doctors of Divinity—celebrities in their day and generation, but for some cause have left their charges or their chairs; many of them are unemployed, and earn a precarious living. Why they prefer to remain in and around New York in large numbers with only a scanty support at best, while the West is suffering for preachers and offers the inducement of a good living, is a mystery. But to my knowledge, repeated efforts have been made to start some of these gentlemen West without success. Many are in secular business, and while they write themselves 'Rev.' appear on platforms and sometimes in the pulpit, they drive a thriving trade among the speculators of the day. Bishops from different dioceses spend a good portion of the year in New York, and Doctors of Divinity can be seen daily in Wall street where the bulls and bears hold their fierce combat. The novel and light literature of the day, which the fathers would not have touched with a pair of tongs, emanate from clergymen or clergymen's families."

THE MORALITY OF WAR.

We clip the following sensible remarks on "the morality of war," from *Zion's Herald*. We are glad to know that some dare speak the truth on this subject. We hope to see more raised up who will be faithful in sounding the alarm. The writer says:—

"War is a barbarous institution. Its spirit was first seen when Cain raised his hand to slay his brother; for in spilling the blood of that righteous man he not only acted the part of an assassin, but also acted the part of an offensive warrior. From that sad day the "voice of blood" has been sounding among the nations of earth, carrying sorrow and sadness to many a heart. . . . War is one of the greatest calamities that can befall a nation. It is the greatest demon that ever sported on the plains of hell, or exerted an influence among nations. . . . War appeals to the unsanctified passions of man for support. Its basis is the *carnal* mind—the culmination of ambition and revenge. History no where records a war based on christian sentiments—'love to God and man.' It is the nature of war to lay aside christian graces, kindness, humanity and love, and on the field of battle substitute revenge, hatred and malice. This has been clearly demonstrated on the sunny plains of the South during the year that is past; while some of the most shocking and unnatural crimes that ever entered into the human mind, have been committed in connection with war. In ancient history this is most strikingly illustrated. Innocent women and children were slain, dressed, and boiled in cauldrons, in order to strike a terror on the surrounding country, by making the people believe that the soldiers lived on human flesh. In Labaume's narrative of the campaign in Russia, we are presented with some of the most horrible details of sorrow and suffering that it is possible for man to endure. No asylum was respected; one hospital containing 20,000 wounded Russians was needlessly set on fire; half burned wretches were seen crawling and screeching in the flames; and this was sport for the demon soldiers without, while the innocent were crying for death to end their agonies. Says Rocca in his memoirs of war in Spain, 'The habit of danger made us look upon death as one of the ordinary circumstances of life. The indifference manifested towards the wounded and dying amounts to irony.' Nothing is more frightful than the want of feeling which characterizes the French soldiery.' But we need not go far back in history to learn this, for some of us know from personal experience that the worst passions of men are cultivated, yes, triumph in the day of battle. The morals of the camp are far below the precepts Christ taught in his Sermon on the Mount. How very soon do our young men learn to swear like pirates and blaspheme like demons. Does a man fear God and love his Savior? Is he honest, sober, chaste and upright in his deportment? Has he a tender conscience, a nice sense of religion, and a keen appetite for the Bible? That man has two battles to fight at once. Occasionally we have a general who has 'Christ in his heart,' a praying captain and a devoted soldier; but this is the exception and not the rule. The voice of war is, 'the worse the man the better the soldier.' War tramples all heavenly injunctions under its bloody feet. It strikes into darkness all that is 'lovely and of good report,' and sends death, grim and horrid, over armies and nations."

"Can we, by any show of reasoning, be said to love our enemies, and yet join in shooting them down by hundreds? Our citizenship is said to be in heaven; can we then take part in contests for the support of an earthly government? It is to me a matter of much sorrow that so few ministers can be found, in these times, that are not involved in the spirit of war that fills our country. The ministers of the 'Prince of Peace' are found, on all sides, ready to offer their aid in the service of the god of war."

Daily observation more and more confirms the position that war in all its aspects is unchristian, and results only in evil. But few remain long in the army without being ruined morally and physically.

To us, nothing seems more opposed to the principles of a free government, as ours is said to be, than to attempt to *force* a christian man to go and help slaughter his fellow beings whom his Savior has taught him to love. Yet it is stranger still to hear the professed ministers of the Prince of peace urging his followers to engage in the bloody strife. What strange times are these! May the Lord help us all to keep free from the spirit of murder, and to stand waiting for the return of the blessed Redeemer.

IT MAY BE SO.

The following from the Boston *Investigator* contains a remark worthy of consideration. Every minister should inquire, Am I in that class who would "not be very glad to see him?" The *Investigator* says:—

"Perhaps some of our readers are not aware of the object to which *The World's Crisis* is devoted. It is a Second Advent publication, and its chief purpose seems to be to prove that Christ is soon to come and reign on the earth. *Where* he is to reside when he gets here, is not stated; but if he has no more to do with priests than he had when he was on earth before, they will not be very glad to see him."

As "to where he is to reside when he gets here," we would say to the *Investigator*, we think the Scriptures most plainly teach that Mt. Zion shall be his habitation, when it is restored to its Eden state, and crowned by the New Jerusalem,—the city of the Great King. Then we shall have a Prince of Peace, reigning in righteousness; and till that glad day comes, evil men and seducers will "wax worse and worse, deceiving and being deceived."

A NEW WORK.

"HOME THRUSTS," OR "MUCH IN LITTLE—LITTLE IN MUCH."

"HOME THRUSTS," says an eminent and forcible writer, "are what we need, must have—things practical, pointed—the flint, the fire, the hammer, the holy unction, Sinai's crash, the lightning's flash; fire on fire: Household preaching, things that cut to the quick! 'sharper than any two-edged sword,' that tell on the conscience 'Thou art the man!' 'Small bullets do great execution,' an article pithily expressed, full of faith and the Holy Spirit, is often quoted from one end of the land to the other, and becomes a sword for millions."

THIS Volume of nearly 400 pages is an epitome or synopsis of some seventeen years of Editorial labor; containing the best, choicest—the most pointed, life-giving, soul-cheering, reformatory articles inserted in THE GOLDEN RULE, and other Periodicals, during the space of seventeen years. These articles on various subjects of light, life and salvation, have been revised, many of them re-written, put anew into the Gospel crucible, and in a condensed form, giving merely the cream, the marrow, the soul, the life, the power, the essential parts of the whole, in as small a compass as practicable.

In addition to the foregoing is "THE FAMILY CIRCLE," a goodly number of recently written, original articles, on the subject of Parental Discipline, the duties of husbands and wives, parents and children, ministers and people;—Education in its various branches, courtesy, politeness of manners, temperance in all things, health of body, mind, and soul; "holiness to the Lord"; modesty, purity of thought, word, and action.

"The family is a little book,
The children are the leaves,
The parents are the cover, that
Protecting beauty gives"

The Bible will be the text book. "To the law and the testimony, if they speak not according to this word it is because there is no light in them."—Isa. 8: 20.

Bro. Newton is one of the living christians of these last days. If you wish to get a book worth five times the cost of it, send for "Home Thrusts."—Ed.

"THE POPE AND THE CONGRESS."

It is evidently the aim of Napoleon III. to have the Pope attend the proposed conference of the nations, at Paris, and then be crowned, making it the most important and imposing conference ever held in the world. Events are beginning to assume great proportions, thereby indicating greater changes at hand. To the student of prophecy all seems plain. We are almost to the great day of the Lord. Now is the time for heart work, and a thorough inspection of all our motives and principles to see if we are doing all to the Lord. We should be in a state of *preparation* to meet the *Bridegroom*; while the world is *preparing for* WAR.

We clip the following from the *Catholic* of Jan. 2nd, 1864:—

"THE POPE AND THE CONGRESS.—From certain expressions which fell from the Holy Father to-day, at an audience afforded to a gentleman of my acquaintance, it seems most probable that he will accept the invitation to preside at the expected Congress, the more so as guarantees have been offered as to the exclusion of all matters calculated to offend the dignity or wound the susceptibilities of the Vicar of Christ. . . . Moreover, by agreeing to preside, he will do away with the objection already raised by the enemies of the Holy See that the common Father of the Faithful refused to sanction by his presence an Assembly of Sovereigns convened for the purpose of avoiding the evils of a European war. The moral effect of the visit of the Holy Father to Paris cannot, it seems to me, be over-estimated. Enthroned for the time in the Tuileries, his presence will be an occasion of rallying for the friends of religion, and a salutary pressure cannot fail to be exerted on the councils of the forthcoming Congress, and I may add, on the future policy of the Emperor.

Notwithstanding the Renans, the Dumases, et hoc genus omne, who by their scepticism and impious writings bring discredit on the literature of that country, France is a great Catholic nation, and the French here say that in the event of his going, Pius IX. will be borne from Marseilles to Paris on the shoulders of the people. No doubt an unprecedented amount of enthusiasm would be manifested on the occasion, and the journey of the Holy Father would be an extraordinary and triumphant ovation."

For the World's Crisis.

ENGLISH SENTIMENT,

Not about the war, but about books and theology. I have lately received a letter from the Rev. Edward White, of London, known to some people in this country by his "Life in Christ," and who is now editor of the *Christian Spectator*. At the risk of some praise of my own doings, I venture the following extracts:—

"I received and read your small work (Christ our Life) with great interest. It is a capital introduction to the subject."

"Have lost no opportunity of referring to the book (Debt and Grace) in suitable terms when I can in the *Christian Spectator*. Its name and quality are at least known among the Dissenters; but in England I don't think one in a thousand really cares what becomes of mankind at the last judgment. The speculative power seems quite dead on such topics among the orthodox; and as for the heretics, they are all Universalists, and reckon such notions as ours very foolish."

"In England the controversies that excite interest are fundamental, and relate to the *authority* of Scripture. What the Bible really teaches seems to be a secondary concern."

"I can judge of the alteration of English opinion only by my own position, who am a sort of barometer. When I came to London twelve years ago, I was a marked man—rather feared, and much avoided. I am now living on equal terms with all my neighbor ministers, admitted to their pulpits, and their people read my magazine freely. This looks as if they were not so shocked as they once were. In fact all tell me that our witnessing has taken effect at least in removing violent prejudice and in bringing popular language nearer to the Scripture."

"Those who have read your book all agree with me that it is one of the very best we have received on *any* theological subject from the United States, and is a model of learning, fairness, and sagacity."

"H. W. Beecher's visit has done good," etc. C. F. H.

For the World's Crisis.

"THE CHRISTIAN LIFE."

The project of this monthly is abandoned, at least for a year. It is not one on which I had really set my heart—indeed it is n't well to set one's heart on any thing but Christ. But I should have been very willing to undertake it on fair encouragement. A good first number might bring three or four times as many names as any other advertisement. But three or four times forty-five names—the number now obtained—is no guarantee of a support. Happily I have nothing to tempt me into a pecuniary adventure, though I have very much to be thankful for in generous favors from various friends. If all in debt could be advised to stay out of it so gently, the world would be quite millennial. I only hope I shall *deserve* to stay out of debt, by help of grace.

A very few persons have paid for the magazine. Their money will be refunded, or used as they may direct. I should also thank some friends for the efforts they have made, and for offers of future aid. And to all I may say that though they may not see such a "Christian Life" as I have proposed in print, the practice of it, God helping, lies in the power of each and all. C. F. H.

THE RIGHT SPIRIT.

One of our most earnest and successful laborers,—Bro. C. B. Turner, of the Empire State,—closes up the old year very appropriately with eight new subscribers, and the following note:—

"This makes, in all, since the first day of January last, *fifty-four* subscribers. Hope, with the new year, to commence *a more vigorous prosecution of the war.*"

That's it. Just what we want. A more vigorous prosecution of the war! Let it ring through all our ranks, from one end of the Lord's army to the other,—A MORE VIGOROUS PROSECUTION OF THE WAR! The fight is a good one, and the reward glorious. Who will enlist, and do valiant service the coming year? W. B. H.

OMITTED.—In our list of brethren and sisters who obtained subscribers in 1863, the name of Sr. N. M. Henry was overlooked. She sent us *eight* subscribers in the year. Any other omission that may be discovered will be cheerfully rectified. W. B. H.

For the World's Crisis.

GOODNESS OF GOD.

Dear reader, have you ever meditated upon the power, wisdom and goodness of God, and wisely upon the signs of the times? If you have not, I would invite your attention to the book of nature, and the volume of inspiration for your consideration and instruction. They both teach us that there is a God who hath created the heavens and the earth, who ruleth and governeth all things therein. He hath created the angels above ministering spirits to do his will, and also man upon earth (the noblest part of creation) to serve him; the beasts of the field, and the animals that range the forest; the birds that fly in the air, the fishes that swim in the sea, the trees that flourish, and the flowers that bud and blossom beneath the sun for his honor and glory.

On him we are all dependent for life and every breath we draw. And as we are informed by divine revelation, he is a God of love. But notwithstanding his love and goodness to man, he often afflicts us with pain and anguish for our sins. Our follies are numerous, and we are sure to bring upon ourselves trouble. But thanks to the Giver of all good, amid all the scenes of earth which cause the heart to weep and the breast to heave with anguish, we may find a safe refuge and a sure fountain of peace in him.

God has revealed himself to us a kind and indulgent Father, whose wisdom never errs, whose goodness never fails, and though He causes grief for a season, "Yet will He have compassion according to the multitude of his mercies," which are as universal as his power, and as lasting as his existence. To him we are invited to look for our safety and support. "Look unto me" (saith the sacred volume) "and be ye saved, all the ends of the earth, for I am God and there is none else." Then let the wayward and rebellious heed the call, and turn from all their evil pursuits and raise their thoughts and affections from earth to the realms of bliss, from whence the waters of life flow that fill the soul with peace and gladness.

As christians, let us never despair, though the dark clouds of adversity and bloodshed hang over us, and the waves of affliction dash in upon us. Let not the blessed truth ever depart from us, that God who is almighty in power, infinite in wisdom, perfect in goodness, holy in justice, doeth all his will and pleasure, both in the armies of heaven and among the inhabitants of earth, and hath not left us without the glad assurance that he will not cast off forever, because his compassion faileth not. Would that these glorious truths of divine revelation might ever be had in view and with their full weight sink deep into the hearts of men. Then the bitter streams of sorrow would cease to flow, and the despairing cries of the fearful would be changed into cheerfulness, gratitude and praise; and universal resignation, joy and peace would change the kingdom of this world into the kingdom of our blessed Lord and Savior. Then all wars and commotions would cease to invade the earth, and all would be at peace; and its excellence would "cover the earth as the water fill the sea."

A few words upon the signs of the times. There has been much said upon the darkening of the sun, and the moon's not giving her light, and the stars falling from heaven, etc. I dare not say but those have been omens of what is to follow; but be this as it may, it appears that God now is doing a great work upon the earth; that he is about to cleanse his sanctuary. He has suffered our enemies to rush in upon us with great slaughter, blood and carnage. Such a war as we have now upon us has never been known in any nation, to my knowledge. All this cannot take place without an emblem of some future reciprocation. It appears as near as I can discern that God is about to give his children a new earth, wherein dwelleth righteousness. For we can see by the signs of the times, that the kings and queens of the earth have fallen, and lie under the cloud of darkness; and the stars—the great men—even among ourselves, have fallen so low that they have seceded from one of the best governments in the world, wherein they have had their greatest enjoyments and happiness.

Our sins as individuals and as a nation, have been odious in the sight of God, therefore we should not think it strange if he is now visiting us in judgment,—that he is preparing the way for the coming of Christ. It appears that the day of his wrath is now upon us, "and who shall be able to stand?" He that is serving God and looking for the Redeemer, who is able to lift us far above this terrible conflagration, and at length in his own time give us a new world wherein dwelleth righteousness, that never shall be removed.

Dear reader, is it not high time that we have our lamps trimmed and burning, that we may meet the Bridegroom in peace whenever he shall come,—that we may enter in through the gates into the city, to the royal marriage feast of the Lamb? J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

REPORT

OF THE MAINE SECOND ADVENT MINISTERIAL CONFERENCE.

Friday, Jan. 1st. Met according to appointment at ten o'clock, A. M. Held an informal session. Met for business at 2 o'clock. Meeting opened by prayer. Eld. L. L. Howard was chosen Moderator, and Eld. C. H. Leverton Secretary. Listened to remarks by the Chair, and others, respecting the object for which the conference was called.

Moved, That the Chair appoint a committee of three, to report business to come before the conference. Carried. Brn. N. G. Reed, I. R. Hall and F. A. Baker were appointed.

The committee reported the following matters to be considered:

1. That the Second Advent ministers of the State of Maine form themselves into a body, who shall look after each other's interest in a scriptural manner.

2. That the manner of forming this body be open for investigation.

The first was adopted. The second item was tabled, to be taken up on the morrow.

Moved, That the Chair appoint a committee of three to investigate the matter of church government, as taught in the N. T. Brn. I. Damman, R. R. York and I. R. Hall were appointed.

Adjourned till Saturday, 9 o'clock A. M.

Friday evening, we listened to a profitable discourse delivered with much earnestness by Bro. F. A. Baker. Text, Luke 21: 34.

Saturday, 9 o'clock A. M. Assembled for business. The report of the committee upon church government being called for, was read, which was as follows:

A *church* is a company of believers in Christ, united in the order of the gospel.

The *order of the gospel* we understand to be as follows:

The *Officers of the church* are Bishops or Elders, and Deacons.

Bishops or *Elders* are those called of God to preach the gospel, set apart by laying on of hands; and are to feed the flock of God, and take the general oversight thereof. The qualifications necessary for such are described in 1 Tim. 3: 1–7; Titus 1: 5–9; and other passages.

Deacons are those in the church who are set apart by the laying on of hands, for the work of attending to the temporal interests of the church. Compare Acts 6: 1–6; Phil. 1: 1; and 1 Tim. 3: 8, 10, 12.

Church discipline should be attended to according to the rule laid down by the Savior, in Matt. 18: 15–17, and Luke 17: 3, 4. Also by the apostle in 1 Cor. 5: 2, and 2 Thess. 3: 6, with other scriptures.

The committee's report was adopted.

Moved, That we recommend to all the churches of our faith to organize and discipline according to the conclusions of the committee upon church government, as above named. Carried.

Moved, That we take from the table the item relating to the manner of forming ourselves into a body, etc. Carried.

Moved, That we who are here assembled organize as a Ministerial Conference, by choice of President and Secretary; said conference to meet once a year, or more, to transact business for the interest of the church and ministry, and to be named *The Maine Second Advent Ministerial Conference*. Carried.

Moved, That the present Secretary and President stand for the ensuing year. Carried.

Moved, That Brn. L. L. Howard, I. C. Wellcome and R. R. York be chosen as a committee of said conference, to be empowered to give Letters of Commendation to those whom their body shall advise. And also to recommend to the conference such ministers as they may deem proper. Carried.

Moved, That the ministers forming this body have their names recorded by the Secretary. Carried.

Names.—L. L. Howard, C. H. Leverton, Israel Damman, D. M. Hanscomb, Nicholas G. Reed, Fred. A. Baker, John Morrill, John R. Hall, Jeremiah Carr, R. R. York, Wm. H. Mitchell, I. C. Wellcome, John Wheeler.

Moved, That Brn. N. G. Reed and I. Damman have each a letter of commendation.—Carried.

Moved, That the Eastern Quarterly Conference retain for the present the name formerly assigned it—Maine Eastern Quarterly Conference. Carried.

Moved, That a report of this conference be sent to the Crisis for publication. Carried.

Moved, That we adjourn this conference, to meet with the Maine Annual Conference of the present year. Carried.

Saturday evening, met to hear the word of God. Bro. L. L. Howard interested us for a time, by speaking from Rev. 22: 14.

Sabbath, A. M. Convened at half-past ten. Listened again to a discourse by Bro. L. L. Howard. Text,—Matt. 24: 30. Bro. H. preached the truth with his usual earnestness. P. M. Bro. Baker addressed us. Text, 1 John 3: 3. The church was much edified. After preaching, a number of testimonies were given. The Spirit was present in much power. In the evening we had another glorious meeting. Bro. Mitchell presented for our consideration Rev. 16: 15. Much important truth was advanced in an interesting manner. The discourse was followed by a number of warm exhortations.

The evening closed this very profitable conference. Union with Christ and each other seemed to be the predominating desire of each. And in our business transactions, although all could not see alike on all points, yet a spirit of forbearance was manifested throughout. May this meeting redound to the glory of God, and tend to promote the interests of the church.

L. L. HOWARD, President.
C. H. LEVERTON, Secretary.

For the World's Crisis.

AT HOME AGAIN.

BRO. GRANT:—By the blessing of God, I have been enabled to return home to my family once more, after an absence of three weeks. I have been trying to comfort the church. The Lord has helped me to declare his word. Brethren have been comforted, sinners convicted of the truth.

When I see a world lying in wickedness, men hasting to the judgment, and that day so near, my heart is stirred within me, and I am compelled to leave my dear family, and hasten on from place to place, as the Master directs, to declare the counsel of God, and to lift up my voice in warning to a guilty world, pointing them to the slain Lamb of God, who can give them eternal life. Precious boon! to be with God forever, to bask in the sunshine of his eternal glory. O Lord! what wilt thou have thy servant to do, that he may be sure of an entrance through the gates into the city of our God?

My faith is strong in God. My soul is striving for glory. "There remaineth a rest for the people of God"; how sweet the thought to the tried and tempest-tossed soul. It cheers the christian heart, and he is enabled to bear the toils of life with patience, waiting for the great day to come that will usher in that rest.

Brn., let us endure hardships as good soldiers, fight the fight of faith, and lay hold upon the promises of God, for it is he that endureth unto the end that is to be saved. Pray for me, that I may be faithful to my mission, and be found giving meat to the household of faith when the Master comes. I must be there, let it cost what it will. Thy Bro., loving and waiting for the coming of Jesus. GEO. A. STREETER.

Athol, Mass., Nov. 21st, 1863.

For the World's Crisis.

CONFERENCE REPORT.

The Christian Quarterly Conference met at Frankfort Mills, Waldo Co., Me., Thursday, Dec. 24th, 1863. Preaching at 6 o'clock P. M. by Bro. Israel Damman. Text, John 8: 46.

Met Friday morn, at 9 o'clock, for prayer and conference. Preaching at 10 o'clock by Bro. C. H. Leverton, from Rev. 22: 12. Met at 2 o'clock P. M. Preaching by Bro. I. Damman, from Luke 21: 36. Also at 6—sermon by Bro. N. G. Reed. Text, Matt. 24: 34.

Saturday morning, 9 o'clock. Conference business.

1st. Elected Bro. Israel Damman, Chairman.

2nd. Bro. Moses Young, Clerk.

3d. Voted we refer the boundaries and name of this conference to the ministerial conference to be held at Augusta, Jan. 1st, 1864.

4th. Voted we take the Scriptures of the New Testament as our rule of faith and practice; and as to discipline, it be referred to the conference before mentioned, to report as soon as circumstances permit.

Sermon at two o'clock by Bro. I. Damman, from 1 Tim. 6: 11.

Saturday Eve, 6 o'clock, preaching by Bro. C. H. Leverton. Text, Micah 4: 8.

Sabbath Morn, 9 o'clock. Prayer and conference. Preaching at 10 o'clock by Bro. N. G. Reed. Text, Amos 3: 7. At 2 o'clock, sermon by Bro. Damman, from Luke 23: 43. At 6 o'clok, preaching by Bro. Leverton, from Heb. 4: 9.

Good attention and the best of order prevailed during the meeting. Nothing more manifest in preachers and hearers than the honor and glory of God. Each of the preachers exhibited a zeal and deep feeling worthy their calling. Union and harmony controlled every exhibition of the meeting.

In addition to the preachers before named who attended the meeting, were Bro. Morrill of Newbury, and Bro. Baker of Frankfort Mills. The brethren with whom Bro. Baker labors express great regard toward him.

Bro. C. H. Leverton reports success in various towns, vis: Burlington, Lincoln, Lee, and other towns in which he has been laboring during the past season; that many have been converted; that the preaching of the Second Advent faith is well received; that a

For the World's Crisis.

CHRISTIAN FRIENDSHIPS.

We are *human*. That great fact is full of meaning. I cannot make the statement without hearing hearts beat, and feeling the warm breath of humanity on my cheek. It suggests to one the idea of a great surging ocean, on which are innumerable barks guided by a strong hand, or driven about by the waves, or stranded all along its shores; and, as it ebbs, the blackened hulls overgrown with weeds and corals appear here and there to show where some mariner went down, some poor, human soul; and it flows again, and leaves no trace of the poor wrecked one.

We are human, and in the midst of all this surging life, these billows, and deeps between them, where men go up into the sunshine and down into the shadows, our humanity needs an answering nature to help it in the midst of the watery billows. This is just as true of christians as of others; and it may be more so. Our Father recognized this fact when he sent Jesus into the world. O! how that dear name suggests a melting, tender, human heart; one that knew what trials, what weariness, what tears mean. Jesus' nature on earth was warm with human feeling, and by this simple plan God has taught us that when in the flesh, while mortal, we need human hands to help us, human hearts to feel for us, and human prayers to intercede for us. He has said, "My grace shall be sufficient for thee," and there is "grace" in all human helps, when that *human* is christianized.

God is himself almighty, but he does not display his almighty wisdom by directly stretching out his hands to help, so much as by meeting the needs of the christian's *human* heart by sending him one of "like passions" to lead him along. The angels have their mission; they are "all *ministering* spirits, sent forth to minister to those who shall be heirs of salvation"; and so christians have their ministries—human ministries. Their friendships are specially precious, specially valuable.

Do we need encouragements to believe? The great cloud of witnesses "who through faith subdued kingdoms, stopped the mouths of lions, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens, and wrought righteousness," were human; they were MEN.

Do we need encouragements to pray? "Elias was a *man, subject to like passions* as we are" (the sensibilities of humanity). He prayed, and God heard him. Are we in trouble? Some good christian soul, who has "borne the burden" of trial, is just the one to speak the consoling word.

Do we need reproof? Who can cut to the quick so tenderly as a brother christian? The apostle gave the direction that put the christian in his proper place as a human being, when he said, "Rejoice with those that do rejoice, and weep with those that weep."

Now as christianity gives all christians a common interest, which is a mutual interest and excites mutual friendship, it is easy to see and for such to feel the value of "christian friendship." They are bound together by the blessed ties because human blood has been shed, for the blood that flowed from the cross flowed warm from a human heart: so that the christian's relations are "blood relations," and his friendships spring from that, and are strengthened by their fitness for each other.

Every christian has his or her mission, however weak and useless poor little self may seem. We are all mortal, and as such cannot look on God; so he has put his Spirit into christian hearts, and told all to walk in love, and comfort one another. He does give us direct help, but it is a sort of help that humanity cannot give; and as christians can help each other so wonderfully, they learn to esteem the fellowship of the saints more highly than any other. They all know that the great secret of these friendships, of their power to comfort, is christian experience. Angels could never occupy this place, and Raphael's eloquence could never touch, comfort and cheer the heart like the christian's, because he never has tasted the bitterness of sin, nor the sweets of redeeming love; when a tear of sympathy from a fellow christian will by the reflection of the Sun of Righteousness span the sad-clouded soul with the bow of peace.

Christians are "chosen out of the world," and so are friends. They are separated from the world like those left by a ship on an island, and their common condition in this respect makes them appreciate each other. They are all bound to the same home. This friendship is of such a nature it makes the most it possibly can of those who are trying to go home. It does not bitterly chide, but tenderly admonishes, and shows by even that admonishing that it means to advance the brother or sister the most he or she possibly can. O! it is sweet to know that such a friendship is to be eternal; that these christians, "the excellent of the earth," "will meet around the throne," and with Jesus enjoy an unending friendship. L. C. McKINSTRY.

UNCLE SAM ON RELIGIOUS GAMBLING.

We rather think that all that kind of fashionable lottery-gambling, so much in vogue, to raise money at church-fairs, religious festivals, and other public gatherings, has at last been pretty effectually knocked on the head. Hereafter, if any of our "Sisters of Charity" desire to sell, by lottery, either a doll-baby, a loaf of plum cake, or a "picture by one of the old masters," to raise money for a church, or an orphan asylum, or any other benevolent object, they must first take out a license and pay a thousand dollars for the privilege of this sort of gambling. And if said sisters neglect or refuse to take out such license as aforesaid, they will be liable to a little smart-money in the shape of a penalty of three times the amount of the license, viz., three thousand dollars. Heretofore, there has been a vast amount of conscience-dodging in such matters. Now, all archbishops who carry the keys of Saint Peter, ministers of the "regular succession"—in the "direct line from Saint Paul"—Puritan descendants of John Knox and President Edwards, blameless and circumspect elders and deacons, and the whole rank and file of zealous strategic, male and female religious financiers, will please take notice that, while Uncle Sam don't say—mind you—that lottery-gambling, even to fill the treasury of the Lord, is proper business for you or anybody else to engage in, yet, if you will do it, you must pay roundly for it. Here is the law. Read it:

"Lottery-ticket dealers shall pay one thousand dollars for each license. Every person, association, firm or corporation, who shall make, sell, or offer to sell, lottery-tickets or fractional parts thereof, or any token, certificate or device, representing or intended to represent a lottery-ticket, or any fractional part thereof, or any policy of numbers, in any lottery, or shall manage any lottery, or prepare schemes of lotteries, or superintend the drawing of any lottery, shall be deemed a lottery-ticket dealer under this act.—*Independent.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 12, 1864.

WAR MEETINGS.

At the present time, war meetings take the lead, as of first importance. It seems as though people thought that enlisting in the army was almost equivalent to becoming a soldier of Christ; that, at least, it is an important step towards salvation. If the ministers of the day would make as earnest efforts to win souls to *Christ*, as to get them to join the army, we think a goodly number would be converted. It is alarming, indeed, to see how fast the mass of church members are conforming to the spirit and manners of the world. Every year makes a great change. Unless the current is stayed soon, terrible results must follow. People have already lost nearly all respect and reverence for nominal christianity, on account of its great abuse by its professed supporters. They look upon the whole as a system of priestcraft and partyism, and see no cause for changing their course of life in order to be saved, provided the majority of church members are on the safe side. The church and world now mingle in common. The same scenes of amusement answer for both; and they stand side by side in the bloody strife of these last days. O! that some power might awake them from their deadly slumbers, that they might see how near we are to the great day of the Lord, and make preparation for the event.

This state of things is one of the signs of the times. It seems certain that our Savior will soon appear to take those who "love his appearing."

We clip the following from the Boston *Journal* of Jan. 6th, 1864:—

"RECRUITING IN WORCESTER.—The citizens of Worcester, under the lead of their energetic Mayor, are making great exertions to raise the quota of troops required of them. War meetings have been of almost nightly occurrence for several weeks, and we learn from the *Spy* that meetings were held not only on Saturday afternoon and evening, but again on Sunday evening. Mechanics' Hall was crowded by an immense audience assembled to help forward the work of procuring volunteers. Hon. Charles Allen presided, and the united choirs of various churches in the city participated in the exercises. John B. Gough was among the speakers. Mayor Lincoln has issued a card calling upon the citizens to close their places of business daily at 3 o'clock until the 6th inst., and devote as much time as possible to raising recruits. About fifty men are needed to complete the city's quota."

Let us be as active to get the "quota" for the *Lord's* army. Let each one try to persuade at least one to be a *christian* soldier; to "put on the whole armor of God," and to fight the good fight of faith," that at last he may "lay hold on eternal life."

THE STATE OF EUROPE.

Europe is now in a very critical condition, and her affairs are continually becoming more complicated. The general impression is that a great war is inevitable, and will probably begin this year. All are making preparations upon a grand scale; and we have no doubt that when the onset comes, every thing in the line of war implements, whether for land or sea, will be called into active service. The one great business of the world, at the present time, is preparation for war,—one of the most terrible kind.

Says a Catholic paper of Jan. 2nd, 1864:—"Europe has been for a year on the brink of war, the shock of which cannot much longer be averted. Mutual diffidence between the great powers, has led to the maintaining by each of immense standing armies, at once a burden to their own, and a menace to neighboring peoples. Meanwhile the best tactician of the century, sitting at Paris, quietly bides his time. It is a Napoleonic 'idea' to have a settlement with each and every one of the powers that signed the act of Vienna. Austria and Russia have been humbled, the Bourbons that acted for France on that occasion, are persecuted whenever opportunity offers, the turn of Prussia and England has yet to come. Meanwhile eighteen hundred and sixty-four opens with several questions menacing war. The most pressing is that of Schleswig-Holstien, the most momentous the Polish, the most difficult, of immediate solution, to settle the Italian, the most lasting, the one which is the beginning and end of all European diplomacy, is also its Gordian knot, the Eastern. Europe has enough to do with her own troubles, without attempting in the proposed Congress, as a Paris paper suggests, to send for 'Presidents Lincoln and Davis,' to settle their little differences."

In the same paper,—*The Catholic*—next after what we have just quoted, we find the following:—

"Meanwhile, the church appointed of God to bring salvation to all men is quietly and successfully doing her work. She is everywhere extending her missions, adding new members to her fold, creating new institutions to meet new wants. The world witnessing new exhibitions of her undying energy, respects or fears her more and more every day. Protestantism is going the way of all her enemies, to final and utter dissolution; and soon she will be face to face alone with the latest production of darkness, modern infidelity."

Still she boasts, "I sit a queen, and am no widow, and shall see no sorrow."

A STORM COMING.

Some are beginning to wake up to a sense of the awful state of the things in the world, and to sound a note of alarm; while others cry out against all such as "croakers." It will soon be seen, we think, that the most ardent have had but a faint glimpse of the terrible storm now about to burst upon a wicked world. The muttering thunder of the approaching conflict is distinctly heard in the distance. It is sure to come, and those who are not hid in the "Rock of Ages," are in a most alarming condition. O that something might awake them before it shall be too late!

We clip the following from the Boston *Journal* of Jan. 4th, 1864:—

"EUROPE AND THE NEW YEAR.

A brief glance at the leading states of Europe will show that the new year does not open upon them much more auspiciously than upon us, even considering the matter from the peace point of view alone. England, which is giving us such affectionate sermons on the evils of war, now has no less than three wars on her hands, viz.: with New Zealand, Japan, and the hill tribes of India. If the two latter, which have just commenced, shall be distinguished by the obstinacy of the former, which is yet far from being finished; there is no foretelling the total draft which will be made for men and money during the coming year. But besides these contests on the outskirts of her dominions, the prospects of England at home are far from being pacific. She has just now, in the matter of the European Congress, for the first time since the Crimean war, broken decisively with the policy of Louis Napoleon, and the result remains to be seen. If any seeds of resentment are implanted in the mind of that inscrutable monarch, Europe is full of chances which may speedily give them growth and maturity, as we shall see in running over the existing and contingent troubles.

The principal safeguard against any such resentment on the part of France lies in her own insecure position. The decided and increasing opposition of the city of Paris—which, in the long run, is France—to the Emperor's administrative policy, is significant of serious developments hereafter. Whether the Emperor now yields to it, or resumes violent repressive efforts, his dynasty is equally endangered. The dilemma is quite as bad in the case of his Mexican policy, upon which profound dissatisfaction exists throughout France. The Polish insurrection is taxing all the powers of Russia, while success, which seems quite as far off as in our own war, is, unlike ours, running counter to the moral sentiment of the age. The Schleswig-Holstein dispute, which may at any moment be launched into bloodshed, threatens to involve Denmark and Sweden with all the lesser German States, even if Austria and Prussia are not dragged in, in which case no assignable limits could be set to the war. Austria, besides, is threatened with another struggle in Italy in the spring, where Garibaldi is impatiently waiting for the hour of action to strike. In addition to these sources of trouble, the question of the Danubian principalities, and the case of the 'sick man' of Turkey, are as far from settlement as ever. It is no wonder, in view of this situation, that every nation in Europe is arming at such a rate, that that cause alone threatens to bring, in time, a general condition of bankruptcy. Surely, the new year is not all bright on the other side of the water any more than on this."

DARK OMENS.

It should cause deep sadness in the hearts of the true disciple of Jesus, when he sees how many are departing from the faith in these last days. When professed ministers backslide from the Lord, it must be expected that many lay members will follow their example. "Like people, like priest." They say practically, we have tried the service of the Lord, and have become tired of it, and advise all others to give it up, and try to enjoy the pleasures of the world, buy and sell and get gain, for we know not what shall be hereafter.

Burleigh, the well known correspondent of the Boston *Journal*, says:—

"One notices in New York a large number of clergymen who are not employed in their profession—many of them once celebrated as Pastors, Professors and Doctors of Divinity—celebrities in their day and generation, but for some cause have left their charges or their chairs; many of them are unemployed, and earn a precarious living. Why they prefer to remain in and around New York in large numbers with only a scanty support at best, while the West is suffering for preachers and offers the inducement of a good living, is a mystery. But to my knowledge, repeated efforts have been made to start some of these gentlemen West without success. Many are in secular business, and while they write themselves 'Rev.' appear on platforms and sometimes in the pulpit, they drive a thriving trade among the speculators of the day. Bishops from different dioceses spend a good portion of the year in New York, and Doctors of Divinity can be seen daily in Wall street where the bulls and bears hold their fierce combat. The novel and light literature of the day, which the fathers would not have touched with a pair of tongs, emanate from clergymen or clergymen's families."

THE MORALITY OF WAR.

We clip the following sensible remarks on "the morality of war," from *Zion's Herald*. We are glad to know that some dare speak the truth on this subject. We hope to see more raised up who will be faithful in sounding the alarm. The writer says:—

"War is a barbarous institution. Its spirit was first seen when Cain raised his hand to slay his brother; for in spilling the blood of that righteous man he not only acted the part of an assassin, but also acted the part of an offensive warrior. From that sad day the "voice of blood" has been sounding among the nations of earth, carrying sorrow and sadness to many a heart. . . . War is one of the greatest calamities that can befall a nation. It is the greatest demon that ever sported on the plains of hell, or exerted an influence among nations. . . . War appeals to the unsanctified passions of man for support. Its basis is the *carnal* mind—the culmination of ambition and revenge. History no where records a war based on christian sentiments—'love to God and man.' It is the nature of war to lay aside christian graces, kindness, humanity and love, and on the field of battle substitute revenge, hatred and malice. This has been clearly demonstrated on the sunny plains of the South during the year that is past; while some of the most shocking and unnatural crimes that ever entered into the human mind, have been committed in connection with war. In ancient history this is most strikingly illustrated. Innocent women and children were slain, dressed, and boiled in cauldrons, in order to strike a terror on the surrounding country, by making the people believe that the soldiers lived on human flesh. In Labaume's narrative of the campaign in Russia, we are presented with some of the most horrible details of sorrow and suffering that it is possible for man to endure. No asylum was respected; one hospital containing 20,000 wounded Russians was needlessly set on fire; half burned wretches were seen crawling and screeching in the flames; and this was sport for the demon soldiers without, while the innocent were crying for death to end their agonies. Says Rocca in his memoirs of war in Spain, 'The habit of danger made us look upon death as one of the ordinary circumstances of life. The indifference manifested towards the wounded and dying amounts to irony. Nothing is more frightful than the want of feeling which characterizes the French soldiery.' But we need not go far back in history to learn this, for some of us know from personal experience that the worst passions of men are cultivated, yea, triumph in the day of battle. The morals of the camp are far below the precepts Christ taught in his Sermon on the Mount. How very soon do our young men learn to swear like pirates and blaspheme like demons. Does a man fear God and love his Savior? Is he honest, sober, chaste and upright in his deportment? Has he a tender conscience, a nice sense of religion, and a keen appetite for the Bible? That man has two battles to fight at once. Occasionally we have a general who has 'Christ in his heart,' a praying captain and a devoted soldier; but this is the exception and not the rule. The voice of war is, 'the worse the man the better the soldier.' War tramples all heavenly injunctions under its bloody feet. It strikes into darkness all that is 'lovely and of good report,' and sends death, grim and horrid, over armies and nations."

"Can we, by any show of reasoning, be said to love our enemies, and yet join in shooting them down by hundreds? Our citizenship is said to be in heaven; can we then take part in contests for the support of an earthly government? It is to me a matter of much sorrow that so few ministers can be found, in these times, that are not involved in the spirit of war that fills our country. The ministers of the 'Prince of Peace' are found, on all sides, ready to offer their aid in the service of the god of war."

Daily observation more and more confirms the position that war in all its aspects is unchristian, and results only in evil. But few remain long in the army without being ruined morally and physically.

To us, nothing seems more opposed to the principles of a free government, as ours is said to be, than to attempt to *force* a christian man to go and help slaughter his fellow beings whom his Savior has taught him to love. Yet it is stranger still to hear the professed ministers of the Prince of peace urging his followers to engage in the bloody strife. What strange times are these! May the Lord help us all to keep free from the spirit of murder, and to stand waiting for the return of the blessed Redeemer.

IT MAY BE SO.

The following from the Boston *Investigator* contains a remark worthy of consideration. Every minister should inquire, Am I in that class who would "not be very glad to see him?" The *Investigator* says:—

"Perhaps some of our readers are not aware of the object to which *The World's Crisis* is devoted. It is a Second Advent publication, and its chief purpose seems to be to prove that Christ is soon to come and reign on the earth. *Where* he is to reside when he gets here, is not stated; but if he has no more to do with priests than he had when he was on earth before, they will not be very glad to see him."

As "to where he is to reside when he gets here," we would say to the *Investigator*, we think the Scriptures most plainly teach that Mt Zion shall be his habitation, when it is restored to its Eden state, and crowned by the New Jerusalem,—the city of the Great King. Then we shall have a Prince of Peace, reigning in righteousness; and till that glad day comes, evil men and seducers will "wax worse and worse, deceiving and being deceived."

A NEW WORK.

"HOME THRUSTS," OR "MUCH IN LITTLE—LITTLE IN MUCH."

"HOME THRUSTS," says an eminent and forcible writer, "are what we need, must have—things practical, pointed—the flint, the fire, the hammer, the holy unction, Sinai's crash, the lightning's flash; fire on fire: Household preaching, things that cut to the quick! 'sharper than any two-edged sword,' that tell on the conscience 'Thou art the man!' 'Small bullets do great execution,' an article pithily expressed, full of faith and the Holy Spirit, is often quoted from one end of the land to the other, and becomes a sword for millions."

THIS Volume of nearly 400 pages is an epitome or synopsis of some seventeen years of Editorial labor; containing the best, choicest—the most pointed, life-giving, soul-cheering, reformatory articles inserted in THE GOLDEN RULE, and other Periodicals, during the space of seventeen years. These articles on various subjects of light, life and salvation, have been revised, many of them re-written, put anew into the Gospel crucible, and in a condensed form, giving merely the cream, the marrow, the soul, the life, the power, the essential parts of the whole, in as small a compass as practicable.

In addition to the foregoing is "THE FAMILY CIRCLE," a goodly number of recently written, original articles, on the subject of Parental Discipline, the duties of husbands and wives, parents and children, ministers and people;—Education in its various branches, courtesy, politeness of manners, temperance in all things, health of body, mind, and soul; "holiness to the Lord"; modesty, purity of thought, word, and action.

"The family is a little book,
The children are the leaves,
The parents are the cover, that
Protecting beauty gives."

The Bible will be the text book. "To the law and the testimony, if they speak not according to this word it is because there is no light in them."—ISA. 8: 20.

Bro. Newton is one of the living christians of these last days. If you wish to get a book worth five times the cost of it, send for "Home Thrusts."—Ed.

"THE POPE AND THE CONGRESS."

It is evidently the aim of Napoleon III. to have the Pope attend the proposed conference of the nations, at Paris, and then be crowned, making it the most important and imposing conference ever held in the world. Events are beginning to assume great proportions, thereby indicating greater changes at hand. To the student of prophecy all seems plain. We are almost to the great day of the Lord. Now is the time for heart work, and a thorough inspection of all our motives and principles to see if we are doing all to the Lord. We should be in a state of *preparation* to meet the *Bridegroom*; while the world is *preparing for* WAR.

We clip the following from the *Catholic* of Jan. 2nd, 1864:—

"THE POPE AND THE CONGRESS.—From certain expressions which fell from the Holy Father to-day, at an audience afforded to a gentleman of my acquaintance, it seems most probable that he will accept the invitation to preside at the expected Congress, the more so as guarantees have been offered as to the exclusion of all matters calculated to offend the dignity or wound the susceptibilities of the Vicar of Christ. . . . Moreover, by agreeing to preside, he will do away with the objection already raised by the enemies of the Holy See that the common Father of the Faithful refused to sanction by his presence an Assembly of Sovereigns convened for the purpose of avoiding the evils of a European war. The moral effect of the visit of the Holy Father to Paris cannot, it seems to me, be over-estimated. Enthroned for the time in the Tuileries, his presence will be an occasion of rallying for the friends of religion, and a salutary pressure cannot fail to be exerted on the councils of the forthcoming Congress, and I may add, on the future policy of the Emperor.

Notwithstanding the Renans, the Dumases, et hoc genus omne, who by their scepticism and impious writings bring discredit on the literature of that country, France is a great Catholic nation, and the French here say that in the event of his going, Pius IX. will be borne from Marseilles to Paris on the shoulders of the people. No doubt an unprecedented amount of enthusiasm would be manifested on the occasion, and the journey of the Holy Father would be an extraordinary and triumphant ovation."

For the World's Crisis.

ENGLISH SENTIMENT.

Not about the war, but about books and theology. I have lately received a letter from the Rev. Edward White, of London, known to some people in this country by his "Life in Christ," and who is now editor of the *Christian Spectator*. At the risk of some praise of my own doings, I venture the following extracts:—

"I received and read your small work (Christ our Life) with great interest. It is a capital introduction to the subject."

"Have lost no opportunity of referring to the book (Debt and Grace) in suitable terms when I can in the *Christian Spectator*. Its name and quality are at least known among the Dissenters; but in England I don't think one in a thousand really cares what becomes of mankind at the last judgment. The speculative power seems quite dead on such topics among the orthodox; and as for the heretics, they are all Universalists, and reckon such notions as ours very foolish."

"In England the controversies that excite interest are fundamental, and relate to the *authority* of Scripture. What the Bible really teaches seems to be a secondary concern."

"I can judge of the alteration of English opinion only by my own position, who am a sort of barometer. When I came to London twelve years ago, I was a marked man—rather feared, and much avoided. I am now living on equal terms with all my neighbor ministers, admitted to their pulpits, and their people read my magazine freely. This looks as if they were not so shocked as they once were. In fact all tell me that our witnessing has taken effect at least in removing violent prejudice and in bringing popular language nearer to the Scripture."

"Those who have read your book all agree with me that it is one of the very best we have received on *any* theological subject from the United States, and is a model of learning, fairness, and sagacity."

"H. W. Beecher's visit has done good," etc. C. F. H.

For the World's Crisis.

"THE CHRISTIAN LIFE."

The project of this monthly is abandoned, at least for a year. It is not one on which I had really set my heart—indeed it isn't well to set one's heart on any thing but Christ. But I should have been very willing to undertake it on fair encouragement. A good first number might bring three or four times as many names as any other advertisement. But three or four times forty-five names—the number now obtained—is no guarantee of a support. Happily I have nothing to tempt me into a pecuniary adventure, though I have very much to be thankful for in generous favors from various friends. If all in debt could be advised to stay out of it so gently, the world would be quite millennial. I only hope I shall *deserve* to stay out of debt, by help of grace.

A very few persons have paid for the magazine. Their money will be refunded, or used as they may direct. I should also thank some friends for the efforts they have made, and for offers of future aid. And to all I may say that though they may not see such a "Christian Life" as I have proposed in print, the practice of it, God helping, lies in the power of each and all. C. F. H.

THE RIGHT SPIRIT.

One of our most earnest and successful laborers,—Bro. C. B. Turner, of the Empire State,—closes up the old year very appropriately with eight new subscribers, and the following note:—

"This makes, in all, since the first day of January last, *fifty-four* subscribers. Hope, with the new year, to commence *a more vigorous prosecution of the war*."

That's it. Just what we want. A more vigorous prosecution of the war! Let it ring through all our ranks, from one end of the Lord's army to the other,—A MORE VIGOROUS PROSECUTION OF THE WAR! The fight is a good one, and the reward glorious. Who will enlist, and do valiant service the coming year? W. B. H.

OMITTED.—In our list of brethren and sisters who obtained subscribers in 1863, the name of Sr. N. M. Henry was overlooked. She sent us *eight* subscribers in the year. Any other omission that may be discovered will be cheerfully rectified. W. B. H.

For the World's Crisis.

GOODNESS OF GOD.

Dear reader, have you ever meditated upon the power, wisdom and goodness of God, and wisely upon the signs of the times? If you have not, I would invite your attention to the book of nature, and the volume of inspiration for your consideration and instruction. They both teach us that there is a God who hath created the heavens and the earth, who ruleth and governeth all things therein. He hath created the angels above ministering spirits to do his will, and also man upon earth (the noblest part of creation) to serve him; the beasts of the field, and the animals that range the forest; the birds that fly in the air, the fishes that swim in the sea, the trees that flourish, and the flowers that bud and blossom beneath the sun for his honor and glory.

On him we are all dependent for life and every breath we draw. And as we are informed by divine revelation, he is a God of love. But notwithstanding his love and goodness to man, he often afflicts us with pain and anguish for our sins. Our follies are numerous, and we are sure to bring upon ourselves trouble. But thanks to the Giver of all good, amid all the scenes of earth which cause the heart to weep and the breast to heave with anguish, we may find a safe refuge and a sure fountain of peace in him.

God has revealed himself to us a kind and indulgent Father, whose wisdom never errs, whose goodness never fails, and though He causes grief for a season, "Yet will He have compassion according to the multitude of his mercies," which are as universal as his power, and as lasting as his existence. To him we are invited to look for our safety and support. "Look unto me" (saith the sacred volume) "and be ye saved, all the ends of the earth, for I am God and there is none else." Then let the wayward and rebellious heed the call, and turn from all their evil pursuits and raise their thoughts and affections from earth to the realms of bliss, from whence the waters of life flow that fill the soul with peace and gladness.

As christians, let us never despair, though the dark clouds of adversity and bloodshed hang over us, and the waves of affliction dash in upon us. Let not the blessed truth ever depart from us, that God who is almighty in power, infinite in wisdom, perfect in goodness, holy in justice, doeth all his will and pleasure, both in the armies of heaven and among the inhabitants of earth, and hath not left us without the glad assurance that he will not cast off forever, because his compassion faileth not. Would that these glorious truths of divine revelation might ever be had in view and with their full weight sink deep into the hearts of men. Then the bitter streams of sorrow would cease to flow, and the despairing cries of the fearful would be changed into cheerfulness, gratitude and praise; and universal resignation, joy and peace would change the kingdom of this world into the kingdom of our blessed Lord and Savior. Then all wars and commotions would cease to invade the earth, and all would be at peace; and its excellence would "cover the earth as the water fill the sea."

A few words upon the signs of the times. There has been much said upon the darkening of the sun, and the moon's not giving her light, and the stars falling from heaven, etc. I dare not say but those have been omens of what is to follow; but be this as it may, it appears that God now is doing a great work upon the earth; that he is about to cleanse his sanctuary. He has suffered our enemies to rush in upon us with great slaughter, blood and carnage. Such a war as we have now upon us has never been known in any nation, to my knowledge. All this cannot take place without an emblem of some future reciprocation. It appears as near as I can discern that God is about to give his children a new earth, wherein dwelleth righteousness. For we can see by the signs of the times, that the kings and queens of the earth have fallen, and lie under the cloud of darkness; and the stars—the great men—even among ourselves, have fallen so low that they have seceded from one of the best governments in the world, wherein they have had their greatest enjoyments and happiness.

Our sins as individuals and as a nation, have been odious in the sight of God, therefore we should not think it strange if he is now visiting us in judgment,—that he is preparing the way for the coming of Christ. It appears that the day of his wrath is now upon us, "and who shall be able to stand?" He that is serving God and looking for the Redeemer, who is able to lift us far above this terrible conflagration, and at length in his own time give us a new world wherein dwelleth righteousness, that never shall be removed.

Dear reader, is it not high time that we have our lamps trimmed and burning, that we may meet the Bridegroom in peace whenever he shall come,—that we may enter in through the gates into the city, to the royal marriage feast of the Lamb? J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

REPORT

OF THE MAINE SECOND ADVENT MINISTERIAL CONFERENCE.

Friday, Jan. 1st. Met according to appointment at ten o'clock, A. M. Held an informal session. Met for business at 2 o'clock. Meeting opened by prayer. Eld. L. L. Howard was chosen Moderator, and Eld. C. H. Leverton Secretary. Listened to remarks by the Chair, and others, respecting the object for which the conference was called.

Moved, That the Chair appoint a committee of three, to report business to come before the conference. Carried. Brn. N. G. Reed, I. R. Hall and F. A. Baker were appointed.

The committee reported the following matters to be considered:

1. That the Second Advent ministers of the State of Maine form themselves into a body, who shall look after each other's interest in a scriptural manner.

2. That the manner of forming this body be open for investigation.

The first was adopted. The second item was tabled, to be taken up on the morrow.

Moved, That the Chair appoint a committee of three to investigate the matter of church government, as taught in the N. T. Brn. I. Damman, R. R. York and I. R. Hall were appointed.

Adjourned till Saturday, 9 o'clock A. M.

Friday evening, we listened to a profitable discourse delivered with much earnestness by Bro. F. A. Baker. Text, Luke 21: 34.

Saturday, 9 o'clock A. M. Assembled for business. The report of the committee upon church government being called for, was read, which was as follows:

A *church* is a company of believers in Christ, united in the order of the gospel.

The *order of the gospel* we understand to be as follows:

The *Officers of the church* are Bishops or Elders, and Deacons.

Bishops or *Elders* are those called of God to preach the gospel, set apart by laying on of hands; and are to feed the flock of God, and take the general oversight thereof. The qualifications necessary for such are described in 1 Tim. 3: 1–7; Titus 1: 5–9; and other passages.

Deacons are those in the church who are set apart by the laying on of hands, for the work of attending to the temporal interests of the church. Compare Acts 6: 1–6; Phil. 1: 1; and 1 Tim. 3: 8, 10, 12.

Church discipline should be attended to according to the rule laid down by the Savior, in Matt. 18: 15–17, and Luke 17: 3, 4. Also by the apostle in 1 Cor. 5: 2, and 2 Thess. 3: 6, with other scriptures.

The committee's report was adopted.

Moved, That we recommend to all the churches of our faith to organize and discipline according to the conclusions of the committee upon church government, as above named. Carried.

Moved, That we take from the table the item relating to the manner of forming ourselves into a body, etc. Carried.

Moved, That we who are here assembled organize as a Ministerial Conference, by choice of President and Secretary; said conference to meet once a year, or more, to transact business for the interest of the church and ministry, and to be named *The Maine Second Advent Ministerial Conference.* Carried.

Moved, That the present Secretary and President stand for the ensuing year. Carried.

Moved, That Brn. L. L. Howard, I. C. Wellcome and R. R. York be chosen as a committee of said conference, to be empowered to give Letters of Commendation to those whom their body shall advise. And also to recommend to the conference such ministers as they may deem proper. Carried.

Moved, That the ministers forming this body have their names recorded by the Secretary. Carried.

Names.—L. L. Howard, C. H. Leverton, Israel Damman, D. M. Hanscomb, Nicholas G. Reed, Fred. A. Baker, John Morrill, John R. Hall, Jeremiah Carr, R. R. York, Wm. H. Mitchell, I. C. Wellcome, John Wheeler.

Moved, That Brn. N. G. Reed and I. Damman have each a letter of commendation.—Carried.

Moved, That the Eastern Quarterly Conference retain for the present the name formerly assigned it—Maine Eastern Quarterly Conference. Carried.

Moved, That a report of this conference be sent to the Crisis for publication. Carried.

Moved, That we adjourn this conference, to meet with the Maine Annual Conference of the present year. Carried.

Saturday evening, met to hear the word of God. Bro. L. L. Howard interested us for a time, by speaking from Rev. 22: 14.

Sabbath, A. M. Convened at half-past ten. Listened again to a discourse by Bro. L. L. Howard. Text,—Matt. 24: 30. Bro. H. preached the truth with his usual earnestness. P. M. Bro. Baker addressed us. Text, 1 John 3: 3. The church was much edified. After preaching, a number of testimonies were given. The Spirit was present in much power. In the evening we had another glorious meeting. Bro. Mitchell presented for our consideration Rev. 16: 15. Much important truth was advanced in an interesting manner. The discourse was followed by a number of warm exhortations.

The evening closed this very profitable conference. Union with Christ and each other seemed to be the predominating desire of each. And in our business transactions, although all could not see alike on all points, yet a spirit of forbearance was manifested throughout. May this meeting redound to the glory of God, and tend to promote the interests of the church.

L. L. HOWARD, President.
C. H. LEVERTON, Secretary.

For the World's Crisis.

AT HOME AGAIN.

BRO. GRANT:—By the blessing of God, I have been enabled to return home to my family once more, after an absence of three weeks. I have been trying to comfort the church. The Lord has helped me to declare his word. Brethren have been comforted, sinners convicted of the truth.

When I see a world lying in wickedness, men hasting to the judgment, and that day so near, my heart is stirred within me, and I am compelled to leave my dear family, and hasten on from place to place, as the Master directs, to declare the counsel of God, and to lift up my voice in warning to a guilty world, pointing them to the slain Lamb of God, who can give them eternal life. Precious boon! to be with God forever, to bask in the sunshine of his eternal glory. O Lord! what wilt thou have thy servant to do, that he may be sure of an entrance through the gates into the city of our God?

My faith is strong in God. My soul is striving for glory. "There remaineth a rest for the people of God"; how sweet the thought to the tried and tempest-tossed soul. It cheers the christian heart, and he is enabled to bear the toils of life with patience, waiting for the great day to come that will usher in that rest.

Brn., let us endure hardships as good soldiers, fight the fight of faith, and lay hold upon the promises of God, for it is he that endureth unto the end that is to be saved. Pray for me, that I may be faithful to my mission, and be found giving meat to the household of faith when the Master comes. I must be there, let it cost what it will. Thy Bro., loving and waiting for the coming of Jesus. GEO. A. STREETER.

Athol, Mass., Nov. 21st, 1863.

For the World's Crisis.

CONFERENCE REPORT.

The Christian Quarterly Conference met at Frankfort Mills, Waldo Co., Me., Thursday, Dec. 24th, 1863. Preaching at 6 o'clock P. M. by Bro. Israel Damman. Text, John 8: 46.

Met Friday morn, at 9 o'clock, for prayer and conference. Preaching at 10 o'clock by Bro. C. H. Leverton, from Rev. 22: 12. Met at 2 o'clock P. M. Preaching by Bro. I. Damman, from Luke 21: 36. Also at 6—sermon by Bro. N. G. Reed. Text, Matt. 24: 34.

Saturday morning, 9 o'clock. Conference business.

1st. Elected Bro. Israel Damman, Chairman.

2nd. Bro. Moses Young, Clerk.

3d. Voted we refer the boundaries and name of this conference to the ministerial conference to be held at Augusta, Jan. 1st, 1864.

4th. Voted we take the Scriptures of the New Testament as our rule of faith and practice; and as to discipline, it be referred to the conference before mentioned, to report as soon as circumstances permit.

Sermon at two o'clock by Bro. I. Damman, from 1 Tim. 6: 11.

Saturday Eve, 6 o'clock, preaching by Bro. C. H. Leverton. Text, Micah 4: 8.

Sabbath Morn, 9 o'clock. Prayer and conference. Preaching at 10 o'clock by Bro. N. G. Reed. Text, Amos 3: 7. At 2 o'clock, sermon by Bro. Damman, from Luke 23: 43. At 6 o'clok, preaching by Bro. Leverton, from Heb. 4: 9.

Good attention and the best of order prevailed during the meeting. Nothing more manifest in preachers and hearers than the honor and glory of God. Each of the preachers exhibited a zeal and deep feeling worthy their calling. Union and harmony controlled every exhibition of the meeting.

In addition to the preachers before named who attended the meeting, were Bro. Morrill of Newbury, and Bro. Baker of Frankfort Mills. The brethren with whom Bro. Baker labors express great regard toward him.

Bro. C. H. Leverton reports success in various towns, viz: Burlington, Lincoln, Lee, and other towns in which he has been laboring during the past season; that many have been converted; that the preaching of the Second Advent faith is well received; that a

large field is open for labor in the north part of the State.

Bro. L. Damman reports encouragingly. Says we shall yet see reformation. Bro. N. G. Reed's record is good. "We are confident he is a faithful minister of Jesus Christ. Bro. J. Morrill presents a bold front in the cause of Jesus Christ. An honest minister of Jesus. With us the harvest is great, the laborers few. Pray God for us, to send more laborers into his vineyard.

Voted, the time and place of meeting for holding the next conference be left with the Chairman and Clerk. MOSES YOUNG.

For the World's Crisis.

THE RADICAL, OR TAP-ROOT.

Reader, did you ever observe in most vegetation that one root extends straight into the earth in the same manner as the stem or stalk or trunk does in the air? This is called the radical, or tap-root. It fixes the tree or plant firm in the ground. Were you to attempt to remove a plant that has been standing for some time, you would find this root clings with great strength, and penetrates to a greater or less depth as the height of the plant demands. The roots which spread either way may easily be cut, but unless the radical is cut the plant still remains. This is one reason why trees and plants must be transplanted when young.

What a beautiful illustration of our own character! In our natural condition we are like the tree that has not been transplanted.

Our heart has become fixed in sin and taken deep root. We require transplanting, that our nature may be changed into a better soil, where we may become a new creature, be born again.

The effort is made, and, as is the case with the tree, it is easy to cut the roots that spread out; that is, to abstain from many of our sins, and thus in a degree reform. But this is not conversion. There still remains something which is not uprooted, some one pleasure which seems too great a sacrifice for religion. This is generally the idol of our heart. There lies our tap-root, and hard indeed is the task to uproot it. Till this is accomplished vain is the conversion.

In Judas, covetousness might be termed his radical root. His love of money led him to betray his Master. Ananias and his wife serve as an illustration of this kind. They had reformed, but the radical root yet stood, and this withheld them from giving their whole hearts to God.

We need not go back to those times for examples, for often in this age do we see such. And have we not all felt a like powerful hold in our own hearts? Let us examine ourselves and see if there be any thing that has not been given up, any thing that we love better than Christ. He wants the whole heart. We must give this, that we may be placed in his garden to be watered and nourished by the Holy Spirit freely showered upon us, enabling us to bear fruit unto righteousness and gain an inheritance everlasting in the kingdom to come. M. B. REYNOLDS.

North Kingston, R. I.

Obituaries.

JULIA A. SCOTT.

Died at Vernon, Vt., Dec. 18th, 1863, Julia A. Scott, aged twenty-two years.

The subject of this notice gave her heart to the Lord at the early age of twelve, and has ever since been a meek and faithful follower of the Redeemer. Much of the time, for eight years past, she has been an invalid, and at times has suffered much. But she meekly, patiently, bore all her pain without a murmur. By her sweet and amiable disposition she twined around her existence the friendship and affection of all who became acquainted with her. Her last moments were peaceful and serene, unclouded by a doubt, unshadowed by a fear. The hour of death, long delayed, came at last, and like a soft zephyr of spring she passed from life into that dreamless sleep that knows no waking till the last trump shall call the saints from the dominion of the enemy. May the blessed assurance that she sleeps in Jesus comfort those who so deeply mourn her loss, and bind their hearts yet more strongly to Him who has promised to bring the saints with him, and join in a long and glad reunion all who love him. Words of consolation and hope were spoken by Eld. Bennet at the funeral, that brought a ray of sunlight from beyond the dark valley.

By request, the following lines were composed by the writer, and read at the close of the services:

We chant a dirge of sorrow
For thee, our Julia dear,
With mingled notes of sadness
Around thy lonely bier.

We gaze upon thy features,
In death so calm and still,
With thoughts of bitter anguish,
That parting scenes doth fill.

We weep, but not distrusting
The hand that laid thee low,
Will call thee from thy slumbers
When life's sweet morn shall glow.

Thy heart, so pure and lovely
Through all the years of pain,
Ne'er breathed a saddened murmur
To mock the ear again.

Thou'st passed from earth as fadeth
The shadow from the hills;
Sweet as the zephyr sigheth
When us its music thrills.

Now sweetly rest thee, Julia,
Free from all pain and care;
We'd not to earth recall thee,
Its grief and woe to share;

But fain would live each moment
To greet thee on a shore,
Where never death shall sunder,
Nor part the loved ones more.

Farewell then, dearest Julia,
Farewell till we shall meet
Around the throne forever,
To chant the triumph sweet.

Palmer, Mass. O. P. ALLEN.

GEORGE W. LAMBERT.

Died in Falmouth, Me., Nov. 29th, 1863, of quick consumption, Bro. George W. Lambert, aged twenty-seven years, nine months.

Our beloved Bro. George has fallen a victim to death. He has left a young companion and one child, with a large circle of friends, to mourn his departure. The church in Biddeford feel the loss of a faithful member and highly esteemed Bro., but we mourn not as those who have no hope, for we believe he is among those who died in faith, and sleep in Jesus, and that the Spirit that raised up Jesus dwelt in him, and will quicken him to life again.

Bro. Lambert was converted under the labors of Bro. George Champlain, in Biddeford, in 1859, and baptized by the same, and united with the Second Advent church in Biddeford at its organization. He was a devoted christian, and joyfully anticipated the advent of his Savior. He could not believe that death had marked him for its prey, but thought to the last that he should get well. He expressed a strong hope in Christ, and prayed when he had strength of mind. He was conscious to the last, and fell asleep suddenly, but easily, to awake no more till the last trump shall sound to call forth the sleeping millions from their cold, dusty beds. He rests in peace. A crown of life awaits him, and Jesus will come in a little while to give him a body like his glorious body, in the home prepared for the weary.

Bro. Lambert moved to his native place, Falmouth, three weeks previous to his death, where his funeral was attended by Bro. B. S. Emery, of Portland, Me. He comforted the afflicted ones with the hope of the resurrection from the dead.

Yes, the time is quickly passing,
Soon we'll hear the Savior's voice;
Then he'll bid the dead awaken,—
All his saints in him rejoice.

JULIA A. LIBBEY.

SAMUEL ORCUTT.

Died in Amherst, Me., Dec. 7th, 1863, Samuel Orcutt, aged 59 years, 9 months, 17 days.

Thus has a family circle been entered by the enemy Death, and a loved one taken from us, a husband and father laid in the cold grave to await the sound of the last trumpet that will awake all that sleep in Jesus to a newness of life. In his death not only his family but the entire community will suffer loss, for a good and faithful man has left us. He was respected by every one that knew him. All his business relations were honorable, and such as to leave behind him not only an enduring name for integrity and honest dealing, but an universal regret that he is gone. He has for many years been a believer in the Advent of Christ and all its kindred doctrines. But he was suddenly called away; only two hours after he was first attacked he was gone,—supposed to be a disease of the heart. He was not aware that his illness was serious until he was past speaking.

He has left a wife, four daughters, one son, (the son in the army) to mourn his departure. May we all be sustained by infinite grace, and be prepared for the coming of Christ, and to meet the loved one gone before. M. J. F.

BERTHA CELESTA WILKINS.

Bertha Celesta Wilkins, youngest daughter of Thomas and Mary A. Wilkins, of Dorchester, Mass., died of scarlet fever, Jan. 2nd, 1864, aged four years and fourteen days.

For a fifth time have our brother and sister been called to mourn the loss of a child,—four of them having died of scarlet fever. Bertha was a gleam of sunshine in the house, the pet of the whole loving family, and the friend of the transient pilgrims who turned aside to tarry with them for a night. Though young, she seemed to love the Savior, and she would comfort her mother under former bereavements with the hope of the resurrection and the coming of Jesus Christ.

Prof. Hudson was present at the funeral, and assisted the writer in ministering consolation to the afflicted family; and though the loss was severe and bitter, yet to the question, "Is it well with thee? Is it well with thy husband? Is it well with the child?" the answer I trust, came from the heart, "It is well." 2 Kings 4: 26. May God comfort the afflicted ones, and bring them to meet the loved and lost in the goodly land where there shall be no more death. H. L. HASTINGS.

NANCY BRYANT.

Died, Sept. 29th, 1863 Nancy Bryant, wife of Jonathan Bryant, aged sixty-four years and nine days.

Of her it may be truly said she was a pattern of piety through the severest trials. She united with the church about the year 1842, and has been a consistent christian since. Her children can but remember her good example, and though they weep for the loss of the tenderest of mothers, they know that when the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, the dead in Christ shall rise first, and their mother will come forth with all the righteous to receive an inheritance which is incorruptible, undefiled, and that fadeth not away.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

ABBIE S. BRYANT.

CLARK HENRY BRYANT.

Died in Moultonborough, N. H., August 25th, 1863, of diphtheria, Clark Henry, only son of Henry M. and Abbie S. Bryant, aged three years, two months, and six days.

Clark was a remarkable child, and early evinced an uncommon degree of affection. He was one of the best as well as most beautiful little darlings it has been my lot to behold. But death loves a shining mark. How sweet the promise that death, and him that had the power of death, is soon to be destroyed.

"The light has gone out from our cottage home,
All joy from our hearts is fled;
We hear his light footsteps no more round the room,
For our sweet little darling is dead.
• • • • • • • •
O! winds, whisper softly above his new grave,
And pale stars your purest light shed,
Disturb not the rest of our precious one here,
But whisper soft notes o'er his head.

He's coming again from the enemy's land,
When Jesus descends from the skies,
To wake all the children who sleep in his name,
Then our sweet little one will arise."

ABBIE S. BRYANT.

CHARLES WEBSTER.

Died in East Poultney, Vt., Dec. 2d, 1863, of brain fever, Bro. Charles Webster, aged forty-six years.

Bro. W. was among "the poor of this world, rich in faith," having "a good report of them which are without."

"Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare."

He leaves a wife and five children to feel his loss. May God supply all their need. H. F. C.

SIMEON W. SHAW.

Died in Holderness, N. H., Nov. 24th, 1863, of typhoid fever, Simeon W. Shaw, aged forty-one years and nineteen days.

He was a firm believer in the speedy coming of Christ near at hand, and has left a wife and daughter, with a large circle of friends, to mourn his loss, he being the first out of nine brothers and sisters taken by the hand of the enemy. O when will cease his awful reign? WM. S. SHAW.

Summary of News.

FOREIGN.

GREAT BRITAIN.

Business was suspended from Dec. 24 to the 23th on account of the holidays.

The *Army and Navy Gazette* says the Messrs. Laird have refused several offers for their Mersey rams, declaring that they are not for sale.

It is understood that the U. S. Ministers at both London and Paris are making continued efforts to prevent the steamer Rappahannock leaving Calais for the high seas as a Confederate cruiser. The stores for the ship had reached Calais from England.

THE HOLSTIEN QUESTION.

At a meeting at Altona, in which thousands took part, Prince Frederick was formally proclaimed Duke of Holstein amid the greatest enthusiasm.

The town was subsequently illumined, and great crowds traversed the streets, singing the national song of Holstein. Order was maintained.

Telegraphic communication with Holstein was interrupted at noon of the 25th.

It was reported that the General commanding the Austrian troops in Hamburg had been recalled.

The Saxon troops entered Altona on the 24th ult. The Danes left as the Federal troops appeared.

The proclamation of the General Commissioners in Holstein, declares that they assume the administration of affairs without prejudice to the temporarily suspended rights of the Sovereign.

SPAIN.

A bill has been introduced in Congress fixing the strength of the Spanish army for 1864 at 100,000 men.

HUNGARY.

There are rumors of insurrectionary movements in Hungary, and Austria is taking precautions.

☞ It is asserted that England and Russia have begun to exercise pressure on Denmark in reference to the Holstein question; but that when General Fleury inquired of the Emperor of the French whether he was to act in concert with those Powers, he was ordered to leave Copenhagen immediately.

The following is the reply of the Emperor of the French to the Senate's address:

"Good is the sole motive power of my actions both at home and abroad. I desire the appeasing of passions with concord and union. I direct all my wishes to the moment when the great questions which divide governments and peoples will be pacifically solved by European abitrement. This wish was that of Napoleon, when he wrote from St. Helena that 'to fight in Europe is to make civil war.' May not this great thought, a utopia in the past, shortly become a reality? It is always an honor to proclaim a principle tending to remove the prejudices of another age. Let us unite our efforts for this noble end, and let us only study obstacles to vanquish them, and incredulity to confound it."

DOMESTIC.

Philadelphia, Jan. 7. The evening *Bulletin* has a Cincinnati dispatch, dated Cumberland, Md., 6th, which says an overwhelming force under Jones made a descent upon a small body of our troops stationed near Jonesville, Va., consisting of 280 men of an Illinois regiment, under Major Reeves, and 18 men of Weill's Ohio Battery, on Sunday last.

A desperate resistance was made by our troops, continuing from 7 A. M., until 3 P. M., when we were obliged to surrender. The attacking force numbered about 4000 men. The force captured were guarding a county which was our main reliance for forage.

New York, Jan. 7. Recent St. Louis papers state that Capt. Pizard, formerly a post captain in the naval service of France, has been in St. Louis for several days past. He went to the West, it is supposed, on an important mission for his government. He represents that it is no less than examining into the practicability and means of supplying the Emperor Napoleon's forces in Mexico with commissariat necessities via the Mississippi river.

Washington, Jan. 7. The Potomac river was frozen over last night and the vessels at the wharves had to cut their way into the channel.

The World's dispatch states that Gen. Meade is now in permanent command of the Army of the Potomac.

Gen. Rosecrans has not been assigned to the command of the Department of Missouri.

New York, Jan. 9th. The *Herald* has the following:

Cumberland, Md., Jan. 8th. The garrison at Petersburg, Va., was surrounded to-day. Fitz Hugh Lee and Rosser are moving between New Creek and Petersburg. The enemy drove our forces out of Burlington to-day. This place is threatened, and much excitement prevails here to-night. It seems probable that we will be attacked here to-morrow morning. The passenger trains on the railroad have been stopped; other trains nevertheless are running.

The enemy yesterday captured a train of thirty-six wagons. They are reported to be moving in three columns. Imboden has been attacked at Winchester and driven back.

THE FRENCH DESIGN IN MEXICO.—We take the following from the Paris correspondence of the London *Army and Navy Gazette*:

"There is an opinion here that troubles may arise with Banks on the Rio Grande. Banks is supposed to have some mission to aid the Mexicans, and several French steam frigates (to believe *La Presse*) have been detached to watch his movements. War vessels are also being dispatched to the Pacific coast to render the blockade of all Mexico effective.

The *Constitutionnel* exposes government views on this unpopular subject. This paper shows that the real object of the French invading Mexico was to prevent the extension of Yankee power. The Stars and Stripes may soon float over Vera Cruz and Acapulco, and the vast Mexican empire will then merge into the great American Republic. So formidable an increase of power would menace the liberty and peace of the world. When such sentiments are published in a semi-official paper, when the Mexican expedition is readily owned to be directed more against what the States may become than what Mexico was, it is time for French people to look with alarm on every movement which may bring Washington and Paris into hostile collision. Gallic eagles hovering about Matamoras, and the bird of 'freedom' on the Rio Grande, are in dangerous proximity."

DISSATISFACTION IN GEORGIA.—Deserters from the rebel army daily come into our lines at Chattanooga. Among the poorer classes of Georgians a fearful state of destitution is said to exist; and the denunciation of the rebellion and the rebel government is loud and emphatic, especially where there is no military surveillance over them. Refugees from the interior of the State estimate that fully two-thirds of the total population, if allowed a fair expression of opinion, would elect to return to the Union. Such statements must be received with considerable allowance, but there is doubtless a good deal of discontent among the people.

☞ The central arsenal of the rebel government has been removed from Richmond to Columbia, South Carolina, which act is supposed to preface an hegira of the government of the Confederacy and the establishment of its headquarters in the hot-bed of secession.

FUNERAL OF ARCHBISHOP HUGHES.—New York, Jan. 7th.—Archbishop Hughes was buried to-day from St. Patrick's Cathedral. High mass was celebrated by Bishop Timon of Buffalo.

Bishop McCloskey pronounced the funeral discourse. Hundreds of Catholic clergymen were present and the Cathedral was crowded to its utmost limits. After the ceremonies the body of the deceased Bishop was interred in a tomb under the Cathedral with impressive religious exercises.

Delegations of both branches of the City Government, and from all the Catholic Charitable and Religious Societies, and many distinguished persons from all parts of the United States were present.

THE AMNESTY AT THE SOUTH.—A letter from Natchez says that persons recently from the interior South are of the opinion that the President's offer of free pardon will have an excellent effect as soon as it becomes known. Prominent Mississippians say the plan for reconstruction will be gladly accepted by the people of that State as soon as sufficient portion of the territory is in our hands to allow a tenth part of the voting population an opportunity to express themselves.

The Storm at the West.

A train on the Michigan Central road got stuck thirteen miles from Chicago, and the Cleveland *Herald* gives the following account of the sufferings of the passengers:

"The cars on that road are provided with patent stoves, which will burn only when the cars are in motion, and consequently when the cars stopped the fires went out. The weather was intensely cold, the thermometer being thirty-two degrees below zero, and the sufferings of the passengers became intense, particularly those of the women and children. No fire could be started for a sufficient length of time to do any good. The top of the pipe would become red-hot and set fire to the top of the car several times, which was only put out by cutting away the woodwork.

There were five passenger cars in the train, well filled—about one hundred and fifty in all, a large number of whom were women and children. What added to the dreariness of the scene, as the night wore on, was, that the lights as well as the fire gave out, the cold increased in intensity, and the snow became four or five feet in depth, in huge drifts. By this time all the passengers became completely chilled through. The women and children were elevated on the top of the seats, where the air was warmer, and every thing done for their comfort that could be; but without fire, lights or food, out on a bleak prairie, their suffering was terrible.

They lay there from Thursday afternoon till Friday morning, when a train on the Michigan Southern road arrived, which also became blockaded, and could proceed no further. Preparations were immediately made to remove the passengers to the Michigan Southern cars, where warmth could be procured. A perfect stampede occurred, passengers fearing they would be left. Many of the women and children were unable to help themselves, and had to be carried from one car to the other. They remained on the Michigan Southern cars till Saturday night, suffering from the cold and want of food. They were finally taken off by sleighs and carried to Chicago.

There were none frozen to death, but large numbers were badly frost-bitten, some so severely that they will lose their hands or feet. The officers of both trains did every thing that could possibly be done under the circumstances for the comfort of passengers, and the two conductors are thought to be so badly frozen that they will never get over it.

It was impossible to do any thing to relieve the trains from the blockade, as no human being could stand the severity of the extreme cold for more than a minute or two without becoming enterely benumbed."

The transfer of the passengers to the Michigan Southern train is thus described by a correspondent of the Chicago *Tribune*:

"A distance of three hundred yards, more or less, was to be traversed. The snow was deeply drifted. The snow and frost-laden wind was sweeping the path like a storm of grape. But it was announced that the passengers would be taken to the city if they would instantly make an effort to reach the Southern train. Haste was necessary in order that the engines might not freeze up before we could get started. 'Don't a man of you start without taking a woman or a child with you,' shouted Carter. 'Wrap up, wrap up close,' shouted Butterfield, who in his anxiety for others forgot himself and froze his face, nose and ears—and women and children undertook the terrible passage. Cold as it was in the car, those who had not had occasion to expose themselves to the storm previously knew little of the ordeal through which they must pass in order to reach the other train. Strong men fell by the way—frail women dropped down unable to step, and were caught up in the strong arms of men and hurried to the cars insensible. Children, half-clad, were rescued half frozen.

Few who attempted the journey escaped being frost-bitten. White noses, ears, faces and hands marked most of the Central passengers and many of the Southern ones, who had nobly rendered aid in the transfer. The scenes on those cars, as the frozen passengers were helped in, beggars description. Men with frozen features rushed out for snow with which to extract the frost from the feet and hands and faces of the women and children, forgetting their own condition until made conscious of it by the painful tingling which follows neglect in such cases. Children were crying, women moaning and fainting, men shouting and rushing hither and thither, with snow and liquors."

Of the storm generally the *Tribune* says:

"From the eastern boundaries of the Ohio to the plains of Kansas; from the extreme south of Illinois to the northern limits of Michigan and Wisconsin, the storm has raged in uncontrolled fury. The vast expanse of territory known as the 'Northwest' has been bowed down by its visitation. Like the sirocco of the desert it has taken in its broad sweep almost a continent, and devastation has marked its course. On the level prairies of Illinois the storm has held high carnival, no natural barrier interposed to check its progress; it has leveled all before it in one fell swoop. For days—perhaps weeks—the sad record will meet with constant accessions, as from places situated outside of the regular line of railroad and telegraph communication the details will arrive.

Scores, perhaps hundreds of persons will have been lost, their property destroyed and their homes left desolate. Never since the bitter cold and snows of the winters of 1854–'55 and 1855–'56 have we experienced a storm any thing like that whose fury has just been expended. Indeed it has surpassed those bitter visitations, for although the snow was deeper the wind was not so strong nor the cold so severe. Then but a few persons were seriously injured. Now we have a great number who have lost the use of their limbs from the frost bite, and some have been lost."

The St. Louis *Republican* of the 4th inst., says they never experienced colder weather than was felt there on the first day of the new year, 1864, a day which may likely enough be spoken of for years as the Cold Friday. At 7 o'clock on the morning of that day the thermometer fell to 19.5 below zero, and a minimum thermometer of Green's construction indicated a temperature, some time before daylight, of twenty-two degrees below zero!

On the Mississippi, in Northern Illinois, the cold has been more intense than has ever been known. In Galena, February 9th, 1835, the mercury fell to 32 degrees below zero.

At Cairo, on the 2d inst., the thermometer was 14 degrees below zero. The Mississippi is frozen perfectly solid to its junction with the Ohio.

A dispatch to the Chicago *Tribune* from St. Louis states that on the North Missouri Railroad 10,000 hogs have frozen to death, and an immense number of cattle have frozen along all the railroads. In the city several persons have died from a similar cause, and the suffering of the poor reported to the authorities surpass belief. In Wisconsin trains were hedged in by snow drifts and remained for hours, unable to move. At Madison, on the 2d, the mercury was 39 degrees below zero. At Camp Randall the supply of wood became exhausted, and a large number of soldiers were badly frozen. At Oshkosh the mercury fell 38 below, one woman was frozen to death, and frozen hands and feet were numerous. At Milwaukee the thermometer ranged from 30 to 35 degrees below zero, with a driving wind most terrible to encounter. Frozen ears, noses and feet are innumerable, and many persons were picked up insensible on the streets. Ears and feet were frozen while going but a few blocks. Many employees of the railroads were badly frozen and crippled for life, and railroad travel was entirely suspended.

At Springfield, Ill., all railroad communication was suspended, with no prospect of being resumed for several days. The weather was bitter cold. Several soldiers froze to death at Camp Yates. A stage driver was found dead on his box, supposed to have frozen to death.

The Chicago papers record some painful incidents of suffering and death from cold in that city, during the late storm. A woman whose husband was recently killed in the war left her two boys, aged five and two years, in the house, to go and make some purchases, but got drunk. On returning, during the night, both children were found dead. On the floor lay the youngest child in a heap of snow; he was frozen stiff, and was of course dead. The eldest boy lay on the bed; he, too, was dead, but not quite cold. He had built a fire against a trunk which stood near, and a hole was burned in its side, another in the floor, and the bedclothes had been on fire. He had probably been asleep. The door having been left open, the room was filled with snow; and on awakening, perishing with cold, he found his brother dead. He then closed the door, lit a fire on the floor, and sank down benumbed with the cold. A soldier was found in the street unable to walk, and being taken to a police station both of his boots had to be cut off, his feet being badly frozen, and it is expected they will have to be amputated. Another man was picked up insensible. His legs were found to be frozen from his hips to his feet, and it is probable that both his legs must be amputated. A man who had both hands frozen put them into warm water, by which means they were rendered a mass of putrified flesh, and will probably have to be amputated.

A Clinton (Iowa) dispatch says the snow drifts along the railroad are from eight to ten feet deep, and half a mile long, packed hard enough to hold up teams. The thermometer was thirty degrees below zero.

The Pittsburg *Chronicle* says that two brakemen on the Oil Creek Railroad were frozen to death the other night, one of whom rolled off the car and the other was found at his post, his hand frozen to the brake wheel!

MARRIED.

At Ripley, N. Y., Dec. 30th, 1863, by Eld. J. T. Ongley, Bro. HARVEY E. DEWEY, of Arkwright, Chaut. Co., N. Y., to Sr. ELIZA M. AUSTIN, of Ripley, Chaut. Co., N. Y.

Notices.

Notice.

To the preaching brethren in Eastern New York, Western Mass. and Conn. Dear Brn:—At the last appointed conference at Bantam, Ct., there not being members present sufficient to do business, it was agreed that I should write to all the preachers in the limits of the conference, requesting their meeting in conference at East Otis, Mass., Jan. 20th, 1864, for the purpose of organizing upon a basis that would secure a mutual and harmonious co-operation in the work of the ministry. I have therefore written to most of you, and received in return several letters of encouragement. And of those to whom I have not written, I beg the acceptance of my apology, it being through negligence and not of design.

But relative to the appointment at Otis, I am informed that the brethren there would be glad of such a meeting, if they had a convenient place to hold it. But at this season of the year their meeting-house cannot be made comfortable for such an occasion; in view of which it appears to me necessary to postpone the appointment, and submit the question of a future meeting, time and place, to your consideration; requesting each and all, who are interested in the matter, to ascertain where and when such a meeting could be held agreeable to the wishes and convenience of the brethren, and send me information, and I will give notice accordingly. In behalf of the brethren,

T. S. CANFIELD.

Conference in Union Mills, Ind.

A covenant meeting of the church will be held at the usual hour, Saturday, Jan. 16th. In the evening I shall preach. Sabbath, Jan. 17th, preach in Union Mills, at 10 o'clock A. M., and in the evening at Stillwater Prairie. Resume the meetings at Union Mills Monday evening, Jan. 18th, and continue day and evening over the next Sabbath. All are invited. Let us have a grand rally in the name of the Lord. JOSHUA V. HIMES.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. TAYLOR, Castleton, Rutland Co., Vt.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. TURNER.

Tract Notice.

Elder I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

VALUABLE BOOKS FOR SALE.

BUCK: OUR LORD'S GREAT PROPHECY. An extended Exposition of Matthew xxiv. and its parallel passages, and an utter overthrow of the idea that Christ came when Jerusalem was destroyed. By D. D. Buck, a Methodist minister. 8vo. Cloth, $1.50 by mail.

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This is the *best* edition of this valuable history, and is far preferable to the other version by MACLAINE.

COUNCIL OF NICE. A Historical View of the Council of Nice, with a translation of documents, by Rev. Isaac Boyle, M.A. 8vo; pp. 62. By mail 50 cts.

KITTO: The Cyclopædia of Biblical Literature. Edited by John Kitto, D. D., F. S. A. Illustrated by numerous maps and engravings. 2 vols., 8vo., 1878 pages, double columns, half calf binding. Price $8.

HEBREW: The Englishman's Hebrew and Chaldee Concordance, by which an English reader can find the original Hebrew for any word in the English Bible, with all the places where it occurs. 2 vols. Cloth, $22, 1 vol. sheep, or half morocco, $23. 1763 pp.

MURDOCK: The New Testament, translated from the Syriac by James Murdock, D. D. 8vo., 515 pp. Price $2.

Address H. L. HASTINGS, *Boston, Mass.*

English Bibles for Sale.

1. DIAMOND, fine print, full references, morocco bound, $1.50, calf, $1.25; roan, gilt, $1.00; flexible binding, $1.00. Postage 12 cents.
2. PEARL, flat, full references, morocco, $2.25, roan, $1.50. Postage 16 cts.
3. NONPAREIL, 16 mo., references between the verses, or references in the margin, morocco, $3.00, calf, $2.50, roan, $2.00, references between verses, with gilt rims and clasps, $3.00. Postage 20 cts.
4. MINION, references between the verses, roan, $2.50. Postage 25 cts.
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6. TESTAMENTS, roan, gilt, smallest 25 cts; larger, 33 cts. Postage 6 cts.

Address MILES GRANT, *Boston, Mass.*

Price Reduced.

RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry.

The advertised price of this Discussion is 25 cents, postage 2 cents. We have a quantity of them on hand, and will sell them hereafter for 20 cts., postage 2 cts. Send on your orders.

THE TWO WITNESSES, Moses and Elijah. By the Rev. I. P. Labagh. An argument to show that the two Witnesses (Rev. xi.) are neither the Old and New Testaments, nor the Waldenses and Albigenses, etc. etc., but rather Moses and Elias, and that the prophecy concerning them is yet to be literally fulfilled. Price in cloth 15 cts., paper 10 cents.

We think this work is the best on the Two Witnesses that we have ever read.—ED.

PHOTOGRAPHS OF ELD. EDWIN BURNHAM. A *few* copies of a large, beautiful and life-like Photograph, which the friends of Bro. Burnham will be glad to obtain. Sent by mail for $1.00. Those wishing them should order at once.

HIRAM MUNGER'S Life and Religious Experience. Including many singular circumstances connected with revivals and campmeetings. Written by himself. 50 cents, postage paid.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, Jan. 17th and onward for the present.

Lynn, Mass. .... Jan. 17th
Cabot, Vt., Thursday, P. M., Jan. 21st, and continue through the week and over the following Lord's day
On Friday, P. M., Jan. 22nd, Bro. Nathan Wheeler will be set apart for the work of the ministry.
Montreal, (Bonaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks, including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.
MILES GRANT.

Dansville, N. Y. .... Sunday, Jan. 17th
South Butler .... Jan. 22d to 24th
Bristol .... Sunday, 10 1-2 o'clock, A. M., Jan. 31st
Honeoye .... Sunday, 2 o'clock, P. M., Jan. 31st
Dansville .... Sunday, Feb. 7th
F. BURR.

Lawrence, Mass. .... Jan. 24th
Haverhill, Mass. .... Jan. 31st
J. W. BRITTAN.

Athol, Mass., (as Bro. Sawtell may appoint), evening, Jan 22nd.
Northfield, Mass. .... Sunday, Jan. 24th
L. BOUTELL.

Danbury, N. H. .... Jan. 17th
Z. FORD.

Lawrence, Mass. .... Jan. 17th
W. S. CAMPBELL.

Eld. S. G. Mathewson will commence a series of lectures on the prophecies in Rutland, Vt., Jan. 13th, and continue over two Sundays.

Concord, N. H. .... Sunday, Feb. 7th
Exeter, N. H. .... Feb. 14th, 21st, and 28th
A. ROSS.

Exeter, R. I., (in the Garner school-house, as the Brn. may arrange), Jan. 24th.
Charleston, R. I., (in the Stone meeting-house), Feb. 7th
RUFUS W. PEIRCE.

Agawam .... Sunday, Jan. 24th
[No name accompanied this notice.]

Bro. Andrews' .... Saturday evening, Jan. 16th
Bradford Centre .... Sunday, Jan. 17th
JOSEPH W. WHITE.

South Newbury, N. H. .... Sunday, Jan. 24th
WM. SUTHERLAND.

Wells Forge .... Wednesday evening, Jan. 13th
Cold Spring .... Thursday evening, Jan. 14th
Round Hill (Chester) .... Sunday, Jan. 17th
WM. J. HALL.

Springfield, Mass., (Bro. Morgan's,) evening, Jan. 16th
Agawam .... Sunday, Jan. 17th
Sunday evening, as Bro. Sister shall appoint.
L. B. POTTER.

Pleasant Valley, Ct. .... Jan. 13th to 17th
Danielsonville, Ct. .... Jan. 22d
and over the Lord's day, and longer if the interest demands.
Lawrence, Mass. .... Sunday, Jan. 31st
A. ROSS.

Lee, N. H. .... Jan. 17th
J. W. BRITTAN.

Haverhill, Mass. .... Sunday, Jan. 17th
A. SIMPSON.

South Windsor, Ct. .... Jan. 17th
G. P. BABCOCK.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.
Edinboro', Erie Co., Pa., Jan. 30th till March 3d
Brethren, please arrange for these meetings, and pray about them.
JOS. D. BROWN.

Collinsville, Ct. .... Jan. 17th
C. GOODRICH.

The Plains, Appanaug .... Jan. 16th
and over Lord's day.
Natic .... Jan. 18th
River Point .... Jan. 19th
Central .... Jan. 20th
Coventry, (Town House) .... Jan. 21st
Summet .... Jan. 22d
Danielsonville .... Jan. 23d
and over Lord's day.
J. J. NORTHUP.

Greeley .... Sunday, Jan. 17th
Manchester .... evening, Jan. 17th
and remain some days.
Intend to visit the brethren at Coffin's Grove.
P. W. HOYOR.

Business.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$379 30
W. Watson	1.00
T. J. Philbrick	1.00

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S. SHIELD—As you did not send postage for the Lyre, we have taken it from your remittance, and Bro. C. C. can pay you 12 cents.

D. JONES—Received.

WM. FREEMAN OR TRUMAN sends us $5.00 to be credited on Crisis account, but gives neither his post office nor State. Will he inform us?

E. L. BURNAP—Out of "Controversy." Will send soon.

S. H. COVELL—It was received and acknowledged. Paid to No. 450.

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The present No. of the Crisis is 432.

The No. which follows your name, is the No. to which your money pays.

Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office.

Make a memorandum of the same, and you will be reminded when your subscription expires.

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LETTERS RECEIVED.

M. H. Morrison, W. J., A C Judson, W Sheldon, J C Rogers, J Dudley, M S Horne, M P Lamprey, J Elkins, C H Leverton, N Grant, C N Buzzell, J Wilbur, A P Moore, J E Clark, J P Nelson, S Basford, J T Ongley, H H Clavey, A S Bryant.

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Walter Pratt—New Bedford, Mass.

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Bro. L. Damman reports encouragingly. Says we shall yet see reformation. Bro. N. G. Reed's record is good. We are confident he is a faithful minister of Jesus Christ. Bro. J. Morrill presents a bold front in the cause of Jesus Christ. An honest minister of Jesus. With us the harvest is great, the laborers few. Pray God for us, to send more laborers into his vineyard.

Voted, the time and place of meeting for holding the next conference be left with the Chairman and Clerk. MOSES YOUNG.

For the World's Crisis.

THE RADICAL, OR TAP-ROOT.

Reader, did you ever observe in most vegetation that one root extends straight into the earth in the same manner as the stem or stalk or trunk does in the air? This is called the radical, or tap-root. It fixes the tree or plant firm in the ground. Were you to attempt to remove a plant that has been standing for some time, you would find this root clings with great strength, and penetrates to a greater or less depth as the height of the plant demands. The roots which spread either way may easily be cut, but unless the radical is cut the plant still remains. This is one reason why trees and plants must be transplanted when young.

What a beautiful illustration of our own character! In our natural condition we are like the tree that has not been transplanted.

Our heart has become fixed in sin and taken deep root. We require transplanting, that our nature may be changed into a better soil, where we may become a new creature, be born again.

The effort is made, and, as is the case with the tree, it is easy to cut the roots that spread out; that is, to abstain from many of our sins, and thus in a degree reform. But this is not conversion. There still remains something which is not uprooted, some one pleasure which seems too great a sacrifice for religion. This is generally the idol of our heart. There lies our tap-root, and hard indeed is the task to uproot it. Till this is accomplished vain is the conversion.

In Judas, covetousness might be termed his radical root. His love of money led him to betray his Master. Ananias and his wife serve as an illustration of this kind. They had reformed, but the radical root yet stood, and this withheld them from giving their whole hearts to God.

We need not go back to those times for examples, for often in this age do we see such. And have we not all felt a like powerful hold in our own hearts? Let us examine ourselves and see if there be any thing that has not been given up, any thing that we love better than Christ. He wants the whole heart. We must give this, that we may be placed in his garden to be watered and nourished by the Holy Spirit freely showered upon us, enabling us to bear fruit unto righteousness and gain an inheritance everlasting in the kingdom to come. M. B. REYNOLDS.

North Kingston, R. I.

Obituaries.

JULIA A. SCOTT.

Died at Vernon, Vt., Dec. 18th, 1863, Julia A. Scott, aged twenty-two years.

The subject of this notice gave her heart to the Lord at the early age of twelve, and has ever since been a meek and faithful follower of the Redeemer. Much of the time, for eight years past, she has been an invalid, and at times has suffered much. But she meekly, patiently, bore all her pain without a murmur. By her sweet and amiable disposition she twined around her existence the friendship and affection of all who became acquainted with her. Her last moments were peaceful and serene, unclouded by a doubt, unshadowed by a fear. The hour of death, long delayed, came at last, and like a soft zephyr of spring she passed from life into that dreamless sleep that knows no waking till the last trump shall call the saints from the dominion of the enemy. May the blessed assurance that she sleeps in Jesus comfort those who so deeply mourn her loss, and bind their hearts yet more strongly to Him who has promised to bring the saints with him, and join in a long and glad reunion all who love him. Words of consolation and hope were spoken by Eld. Bennet at the funeral, that brought a ray of sunlight from beyond the dark valley.

By request, the following lines were composed by the writer, and read at the close of the services:

We chant a dirge of sorrow
For thee, our Julia dear,
With mingled notes of sadness
Around thy lonely bier.

We gaze upon thy features,
In death so calm and still,
With thoughts of bitter anguish,
That parting scenes doth fill.

We weep, but not distrusting
The hand that laid thee low,
Will call thee from thy slumbers
When life's sweet morn shall glow.

Thy heart, so pure and lovely
Through all the years of pain,
Ne'er breathed a saddened murmur
To mock the ear again.

Thou'st passed from earth as fadeth
The shadow from the hills;
Sweet as the zephyr sigheth
When us its music thrills.

Now sweetly rest thee, Julia,
Free from all pain and care;
We'd not to earth recall thee,
Its grief and woe to share;

But fain would live each moment
To greet thee on a shore,
Where never death shall sunder,
Nor part the loved ones more.

Farewell then, dearest Julia,
Farewell till we shall meet
Around the throne forever,
To chant the triumph sweet.

Palmer, Mass. O. P. ALLEN.

GEORGE W. LAMBERT.

Died in Falmouth, Me., Nov. 29th, 1863, of quick consumption, Bro. George W. Lambert, aged twenty-seven years, nine months.

Our beloved Bro. George has fallen a victim to death. He has left a young companion and one child, with a large circle of friends, to mourn his departure. The church in Biddeford feel the loss of a faithful member and highly esteemed Bro., but we mourn not as those who have no hope, for we believe he is among those who died in faith, and sleep in Jesus, and that the Spirit that raised up Jesus dwelt in him, and will quicken him to life again.

Bro. Lambert was converted under the labors of Bro. George Champlain, in Biddeford, in 1859, and baptized by the same, and united with the Second Advent church in Biddeford at its organization. He was a devoted christian, and joyfully anticipated the advent of his Savior. He could not believe that death had marked him for its prey, but thought to the last that he should get well. He expressed a strong hope in Christ, and prayed when he had strength of mind. He was conscious to the last, and fell asleep suddenly, but easily, to awake no more till the last trump shall sound to call forth the sleeping millions from their cold, dusty beds. He rests in peace. A crown of life awaits him, and Jesus will come in a little while to give him a body like his glorious body, in the home prepared for the weary.

Bro. Lambert moved to his native place, Falmouth, three weeks previous to his death, where his funeral was attended by Bro. B. S. Emery, of Portland, Me. He comforted the afflicted ones with the hope of the resurrection from the dead.

Yes, the time is quickly passing,
Soon we'll hear the Savior's voice;
Then he'll bid the dead awaken,—
All his saints in him rejoice.

JULIA A. LIBBEY.

SAMUEL ORCUTT.

Died in Amherst, Me., Dec. 7th, 1863, Samuel Orcutt, aged 59 years, 9 months, 17 days.

Thus has a family circle been entered by the enemy Death, and a loved one taken from us, a husband and father laid in the cold grave to await the sound of the last trumpet that will awake all that sleep in Jesus to a newness of life. In his death not only his family but the entire community will suffer loss, for a good and faithful man has left us. He was respected by every one that knew him. All his business relations were honorable, and such as to leave behind him not only an enduring name for integrity and honest dealing, but an universal regret that he is gone. He has for many years been a believer in the Advent of Christ and all its kindred doctrines. But he was suddenly called away; only two hours after he was first attacked he was gone,—supposed to be a disease of the heart. He was not aware that his illness was serious until he was past speaking.

He has left a wife, four daughters, one son, (the son in the army) to mourn his departure. May we all be sustained by infinite grace, and be prepared for the coming of Christ, and to meet the loved one gone before. M. J. F.

BERTHA CELESTA WILKINS.

Bertha Celesta Wilkins, youngest daughter of Thomas and Mary A. Wilkins, of Dorchester, Mass., died of scarlet fever, Jan. 2nd, 1864, aged four years and fourteen days.

For a fifth time have our brother and sister been called to mourn the loss of a child,—four of them having died of scarlet fever. Bertha was a gleam of sunshine in the house, the pet of the whole loving family, and the friend of the transient pilgrims who turned aside to tarry with them for a night. Though young, she seemed to love the Savior, and she would comfort her mother under former bereavements with the hope of the resurrection and the coming of Jesus Christ.

Prof. Hudson was present at the funeral, and assisted the writer in ministering consolation to the afflicted family; and though the loss was severe and bitter, yet to the question, "Is it well with thee? Is it well with thy husband? Is it well with the child?" the answer I trust, came from the heart, "It is well." 2 Kings 4: 26. May God comfort the afflicted ones, and bring them to meet the loved and lost in the goodly land where there shall be no more death. H. L. HASTINGS.

NANCY BRYANT.

Died, Sept. 29th, 1863 Nancy Bryant, wife of Jonathan Bryant, aged sixty-four years and nine days.

Of her it may be truly said she was a pattern of piety through the severest trials. She united with the church about the year 1842, and has been a consistent christian since. Her children can but remember her good example, and though they weep for the loss of the tenderest of mothers, they know that when the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, the dead in Christ shall rise first, and their mother will come forth with all the righteous to receive an inheritance which is incorruptible, undefiled, and that fadeth not away.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep."

ABBIE S. BRYANT.

CLARK HENRY BRYANT.

Died in Moultonborough, N. H., August 25th, 1863, of diphtheria, Clark Henry, only son of Henry M. and Abbie S. Bryant, aged three years, two months, and six days.

Clark was a remarkable child, and early evinced an uncommon degree of affection. He was one of the best as well as most beautiful little darlings it has been my lot to behold. But death loves a shining mark. How sweet the promise that death, and him that had the power of death, is soon to be destroyed.

"The light has gone out from our cottage home,
All joy from our hearts is fled,
We hear his light footsteps no more round the room,
For our sweet little darling is dead.
• • • • • • •
O! winds, whisper softly above his new grave,
And pale stars your purest light shed,
Disturb not the rest of our precious one here,
But whisper soft notes o'er his head.

He's coming again from the enemy's land,
When Jesus descends from the skies,
To wake all the children who sleep in his name,
Then our sweet little one will arise."

ABBIE S. BRYANT.

CHARLES WEBSTER.

Died in East Poultney, Vt., Dec. 2d, 1863, of brain fever, Bro. Charles Webster, aged forty-six years.

Bro. W. was among "the poor of this world, rich in faith," having "a good report of them which are without."

"Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare."

He leaves a wife and five children to feel his loss. May God supply all their need. H. F. C.

SIMEON W. SHAW.

Died in Holderness, N. H., Nov. 24th, 1863, of typhoid fever, Simeon W. Shaw, aged forty-one years and nineteen days.

He was a firm believer in the speedy coming of Christ near at hand, and has left a wife and daughter, with a large circle of friends, to mourn his loss, he being the first out of nine brothers and sisters taken by the hand of the enemy. O when will cease his awful reign? WM. S. SHAW.

Summary of News.

FOREIGN.

GREAT BRITAIN.

Business was suspended from Dec. 24 to the 23th on account of the holidays.

The *Army and Navy Gazette* says the Messrs. Laird have refused several offers for their Mersey rams, declaring that they are not for sale.

It is understood that the U. S. Ministers at both London and Paris are making continued efforts to prevent the steamer Rappahannock leaving Calais for the high seas as a Confederate cruiser. The stores for the ship had reached Calais from England.

THE HOLSTIEN QUESTION.

At a meeting at Altona, in which thousands took part, Prince Frederick was formally proclaimed Duke of Holstein amid the greatest enthusiasm.

The town was subsequently illumined, and great crowds traversed the streets, singing the national song of Holstein. Order was maintained.

Telegraphic communication with Holstein was interrupted at noon of the 25th.

It was reported that the General commanding the Austrian troops in Hamburg had been recalled.

The Saxon troops entered Altona on the 24th ult. The Danes left as the Federal troops appeared.

The proclamation of the General Commissioners in Holstein, declares that they assume the administration of affairs without prejudice to the temporarily suspended rights of the Sovereign.

SPAIN.

A bill has been introduced in Congress fixing the strength of the Spanish army for 1864 at 100,000 men.

HUNGARY.

There are rumors of insurrectionary movements in Hungary, and Austria is taking precautions.

☞ It is asserted that England and Russia have begun to exercise pressure on Denmark in reference to the Holstein question; but that when General Fleury inquired of the Emperor of the French whether he was to act in concert with those Powers, he was ordered to leave Copenhagen immediately.

The following is the reply of the Emperor of the French to the Senate's address:

"Good is the sole motive power of my actions both at home and abroad. I desire the appeasing of passions with concord and union. I direct all my wishes to the moment when the great questions which divide governments and peoples will be pacifically solved by European abitrement. This wish was that of Napoleon, when he wrote from St. Helena that 'to fight in Europe is to make civil war.' May not this great thought, a utopia in the past, shortly become a reality? It is always an honor to proclaim a principle tending to remove the prejudices of another age. Let us unite our efforts for this noble end, and let us only study obstacles to vanquish them, and incredulity to confound it."

DOMESTIC.

Philadelphia, Jan. 7. The evening *Bulletin* has a Cincinnati dispatch, dated Cumberland, Md., 6th, which says an overwhelming force under Jones made a descent upon a small body of our troops stationed near Jonesville, Va., consisting of 280 men of an Illinois regiment, under Major Reeves, and 18 men of Weill's Ohio Battery, on Sunday last.

A desperate resistance was made by our troops, continuing from 7 A. M., until 3 P. M., when we were obliged to surrender. The attacking force numbered about 4000 men. The force captured were guarding a county which was our main reliance for forage.

New York, Jan. 7. Recent St. Louis papers state that Capt. Pizard, formerly a post captain in the naval service of France, has been in St. Louis for several days past. He went to the West, it is supposed, on an important mission for his government. He represents that it is no less than examining into the practicability and means of supplying the Emperor Napoleon's forces in Mexico with commissariat necessities via the Mississippi river.

Washington, Jan. 7. The Potomac river was frozen over last night and the vessels at the wharves had to cut their way into the channel.

The World's dispatch states that Gen. Meade is now in permanent command of the Army of the Potomac.

Gen. Rosecrans has not been assigned to the command of the Department of Missouri.

New York, Jan. 9th. The *Herald* has the following:

Cumberland, Md., Jan. 8th. The garrison at Petersburg, Va., was surrounded to-day. Fitz Hugh Lee and Rosser are moving between New Creek and Petersburg. The enemy drove our forces out of Burlington to-day. This place is threatened, and much excitement prevails here to-night. It seems probable that we will be attacked here to-morrow morning. The passenger trains on the railroad have been stopped; other trains nevertheless are running.

The enemy yesterday captured a train of thirty-six wagons. They are reported to be moving in three columns. Imboden has been attacked at Winchester and driven back.

THE FRENCH DESIGN IN MEXICO.—We take the following from the Paris correspondence of the London *Army and Navy Gazette*:

"There is an opinion here that troubles may arise with Banks on the Rio Grande. Banks is supposed to have some mission to aid the Mexicans, and several French steam frigates (to believe *La Presse*) have been detached to watch his movements. War vessels are also being dispatched to the Pacific coast to render the blockade of all Mexico effective.

The *Constitutionnel* exposes government views on this unpopular subject. This paper shows that the real object of the French invading Mexico was to prevent the extension of Yankee power. The Stars and Stripes may soon float over Vera Cruz and Acapulco, and the vast Mexican empire will then merge into the great American Republic. So formidable an increase of power would menace the liberty and peace of the world. When such sentiments are published in a semi-official paper, when the Mexican expedition is readily owned to be directed more against what the States may become than what Mexico was, it is time for French people to look with alarm on every movement which may bring Washington and Paris into hostile collision. Gallic eagles hovering about Matamoras, and the bird of 'freedom' on the Rio Grande, are in dangerous proximity."

DISSATISFACTION IN GEORGIA.—Deserters from the rebel army daily come into our lines at Chattanooga. Among the poorer classes of Georgians a fearful state of destitution is said to exist; and the denunciation of the rebellion and the rebel government is loud and emphatic, especially where there is no military surveillance over them. Refugees from the interior of the State estimate that fully two-thirds of the total population, if allowed a fair expression of opinion, would elect to return to the Union. Such statements must be received with considerable allowance, but there is doubtless a good deal of discontent among the people.

☞ The central arsenal of the rebel government has been removed from Richmond to Columbia, South Carolina, which act is supposed to preface an hegira of the government of the Confederacy and the establishment of its headquarters in the hot-bed of secession.

FUNERAL OF ARCHBISHOP HUGHES.—New York, Jan. 7th.—Archbishop Hughes was buried to-day from St. Patrick's Cathedral. High mass was celebrated by Bishop Timon of Buffalo.

Bishop McCloskey pronounced the funeral discourse. Hundreds of Catholic clergymen were present and the Cathedral was crowded to its utmost limits. After the ceremonies the body of the deceased Bishop was interred in a tomb under the Cathedral with impressive religious exercises.

Delegations of both branches of the City Government, and from all the Catholic Charitable and Religious Societies, and many distinguished persons from all parts of the United States were present.

THE AMNESTY AT THE SOUTH.—A letter from Natchez says that persons recently from the interior South are of the opinion that the President's offer of free pardon will have an excellent effect as soon as it becomes known. Prominent Mississippians say the plan for reconstruction will be gladly accepted by the people of that State as soon as sufficient portion of the territory is in our hands to allow a tenth part of the voting population an opportunity to express themselves.

The Storm at the West.

A train on the Michigan Central road got stuck thirteen miles from Chicago, and the Cleveland *Herald* gives the following account of the sufferings of the passengers:

"The cars on that road are provided with patent stoves, which will burn only when the cars are in motion, and consequently when the cars stopped the fires went out. The weather was intensely cold, the thermometer being thirty-two degrees below zero, and the sufferings of the passengers became intense, particularly those of the women and children. No fire could be started for a sufficient length of time to do any good. The top of the pipe would become red-hot and set fire to the top of the car several times, which was only put out by cutting away the woodwork.

There were five passenger cars in the train, well filled—about one hundred and fifty in all, a large number of whom were women and children. What added to the dreariness of the scene, as the night wore on, was, that the lights as well as the fire gave out, the cold increased in intensity, and the snow became four or five feet in depth, in huge drifts. By this time all the passengers became completely chilled through. The women and children were elevated on the top of the seats, where the air was warmer, and every thing done for their comfort that could be; but without fire, lights or food, out on a bleak prairie, their suffering was terrible.

They lay there from Thursday afternoon till Friday morning, when a train on the Michigan Southern road arrived, which also became blockaded, and could proceed no further. Preparations were immediately made to remove the passengers to the Michigan Southern cars, where warmth could be procured. A perfect stampede occurred, passengers fearing they would be left. Many of the women and children were unable to help themselves, and had to be carried from one car to the other. They remained on the Michigan Southern cars till Saturday night, suffering from the cold and want of food. They were finally taken off by sleighs and carried to Chicago.

There were none frozen to death, but large numbers were badly frost-bitten, some so severely that they will lose their hands or feet. The officers of both trains did every thing that could possibly be done under the circumstances for the comfort of passengers, and the two conductors are thought to be so badly frozen that they will never get over it.

It was impossible to do any thing to relieve the trains from the blockade, as no human being could stand the severity of the extreme cold for more than a minute or two without becoming enterely benumbed."

The transfer of the passengers to the Michigan Southern train is thus described by a correspondent of the Chicago *Tribune*:

"A distance of three hundred yards, more or less, was to be traversed. The snow was deeply drifted. The snow and frost-laden wind was sweeping the path like a storm of grape. But it was announced that the passengers would be taken to the city if they would instantly make an effort to reach the Southern train. Haste was necessary in order that the engines might not freeze up before we could get started. 'Don't a man of you start without taking a woman or a child with you,' shouted Carter. 'Wrap up, wrap up close,' shouted Butterfield, who in his anxiety for others forgot himself and froze his face, nose and ears—and women and children undertook the terrible passage. Cold as it was in the car, those who had not had occasion to expose themselves to the storm previously knew little of the ordeal through which they must pass in order to reach the other train. Strong men fell by the way—frail women dropped down unable to step, and were caught up in the strong arms of men and hurried to the cars insensible. Children, half-clad, were rescued half frozen.

Few who attempted the journey escaped being frost-bitten. White noses, ears, faces and hands marked most of the Central passengers and many of the Southern ones, who had nobly rendered aid in the transfer. The scenes on those cars, as the frozen passengers were helped in, beggars description. Men with frozen features rushed out for snow with which to extract the frost from the feet and hands and faces of the women and children, forgetting their own condition until made conscious of it by the painful tingling which follows neglect in such cases. Children were crying, women moaning and fainting, men shouting and rushing hither and thither, with snow and liquors."

Of the storm generally the *Tribune* says:

"From the eastern boundaries of the Ohio to the plains of Kansas; from the extreme south of Illinois to the northern limits of Michigan and Wisconsin, the storm has raged in uncontrolled fury. The vast expanse of territory known as the 'Northwest' has been bowed down by its visitation. Like the sirocco of the desert it has taken in its broad sweep almost a continent, and devastation has marked its course. On the level prairies of Illinois the storm has held high carnival, no natural barrier interposed to check its progress; it has leveled all before it in one fell swoop. For days—perhaps weeks—the sad record will meet with constant accessions, as from places situated outside of the regular line of railroad and telegraph communication the details will arrive.

Scores, perhaps hundreds of persons will have been lost, their property destroyed and their homes left desolate. Never since the bitter cold and snows of the winters of 1854–'55 and 1855–'56 have we experienced a storm any thing like that whose fury has just been expended. Indeed it has surpassed those bitter visitations, for although the snow was deeper the wind was not so strong nor the cold so severe. Then but a few persons were seriously injured. Now we have a great number who have lost the use of their limbs from the frost bite, and some have been lost."

The St. Louis *Republican* of the 4th inst., says they never experienced colder weather than was felt there on the first day of the new year, 1864, a day which may likely enough be spoken of for years as the Cold Friday. At 7 o'clock on the morning of that day the thermometer fell to 19.5 below zero, and a minimum thermometer of Green's construction indicated a temperature, some time before daylight, of twenty-two degrees below zero!

On the Mississippi, in Northern Illinois, the cold has been more intense than has ever been known. In Galena, February 9th, 1835, the mercury fell to 32 degrees below zero.

At Cairo, on the 2d inst., the thermometer was 14 degrees below zero. The Mississippi is frozen perfectly solid to its junction with the Ohio.

A dispatch to the Chicago *Tribune* from St. Louis states that on the North Missouri Railroad 10,000 hogs have frozen to death, and an immense number of cattle have frozen along all the railroads. In the city several persons have died from a similar cause, and the suffering of the poor reported to the authorities surpass belief. In Wisconsin trains were hedged in by snow drifts and remained for hours, unable to move. At Madison, on the 2d, the mercury was 39 degrees below zero. At Camp Randall the supply of wood became exhausted, and a large number of soldiers were badly frozen. At Oshkosh the mercury fell 38 below, one woman was frozen to death and frozen hands and feet were numerous. At Milwaukee the thermometer ranged from 30 to 35 degrees below zero, with a driving wind most terrible to encounter. Frozen ears, noses and feet are innumerable, and many persons were picked up insensible on the streets. Ears and feet were frozen while going but a few blocks. Many employees of the railroads were badly frozen and crippled for life, and railroad travel was entirely suspended.

At Springfield, Ill., all railroad communication was suspended, with no prospect of being resumed for several days. The weather was bitter cold. Several soldiers froze to death at Camp Yates. A stage driver was found dead on his box, supposed to have frozen to death.

The Chicago papers record some painful incidents of suffering and death from cold in that city, during the late storm. A woman whose husband was recently killed in the war left her two boys, aged five and two years, in the house, to go and make some purchases, but got drunk. On returning, during the night, both children were found dead. On the floor lay the youngest child in a heap of snow; he was frozen stiff, and was of course dead. The eldest boy lay on the bed, he, too, was dead, but not quite cold. He had built a fire against a trunk which stood near, and a hole was burned in its side, another in the floor, and the bedclothes had been on fire. He had probably been asleep. The door having been left open, the room was fileld with snow; and on awakening, perishing with cold, he found his brother dead. He then closed the door, lit a fire on the floor, and sank down benumbed with the cold. A soldier was found in the street unable to walk, and being taken to a police station both of his boots had to be cut off, his feet being badly frozen, and it is expected they will have to be amputated. Another man was picked up insensible. His legs were found to be frozen from his hips to his feet, and it is probable that both his legs must be amputated. A man who had both hands frozen put them into warm water, by which means they were rendered a mass of putrified flesh, and will probably have to be amputated.

A Clinton (Iowa) dispatch says the snow drifts along the railroad are from eight to ten feet deep, and half a mile long, packed hard enough to hold up teams. The thermometer was thirty degrees below zero.

The Pittsburg *Chronicle* says that two brakemen on the Oil Creek Railroad were frozen to death the other night, one of whom rolled off the car and the other was found at his post, his hand frozen to the brake wheel!

MARRIED.

At Ripley, N. Y., Dec. 30th, 1863, by Eld. J. T. Ongley, Bro. HARVEY E. DEWEY, of Arkwright, Chaut. Co., N. Y., to Sr. ELIZA M. AUSTIN, of Ripley, Chaut. Co., N. Y.

Notices.

Notice.

To the preaching brethren in Eastern New York, Western Mass. and Conn. Dear Brn:—At the last appointed conference at Bantam, Ct., there not being members present sufficient to do business, it was agreed that I should write to all the preachers in the limits of the conference, requesting their meeting in conference at East Otis, Mass., Jan. 20th, 1864, for the purpose of organizing upon a basis that would secure a mutual and harmonious co-operation in the work of the ministry. I have therefore written to most of you, and received in return several letters of encouragement. And of those to whom I have not written, I beg the acceptance of my apology, it being through negligence and not of design.

But relative to the appointment at Otis, I am informed that the brethren there would be glad of such a meeting, if they had a convenient place to hold it. But at this season of the year their meeting-house cannot be made comfortable for such an occasion; in view of which it appears to me necessary to postpone the appointment, and submit the question of a future meeting, time and place, to your consideration; requesting each and all, who are interested in the matter, to ascertain where and when such a meeting could be held agreeable to the wishes and convenience of the brethren, and send me information, and I will give notice accordingly. In behalf of the brethren,

T. S. CANFIELD.

Conference in Union Mills, Ind.

A covenant meeting of the church will be held at the usual hour, Saturday, Jan. 16th. In the evening I shall preach. Sabbath, Jan. 17th, preach in Union Mills, at 10 o'clock A. M., and in the evening at Stillwater Prairie. Resume the meetings at Union Mills Monday evening, Jan. 18th, and continue day and evening over the next Sabbath. All are invited. Let us have a grand rally in the name of the Lord. JOSHUA V. HIMES.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. TAYLOR, Castleton, Rutland Co., Vt.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. TURNER.

Tract Notice.

Elder I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

VALUABLE BOOKS FOR SALE.

BUCK: OUR LORD'S GREAT PROPHECY. An extended Exposition of Matthew xxiv, and its parallel passages, and an utter overthrow of the idea that Christ came when Jerusalem was destroyed. By D. D. Buck, a Methodist minister. 8vo. Cloth, $1.50 by mail.

TAYLOR: THE EMPHATIC NEW TESTAMENT,—the four Gospels,—compared with the *various readings* of the *Vatican manuscript*, edited, with an introductory Essay on Greek Emphasis, by John Taylor. 8vo; pp. 260. $1.50 by mail.

Much light is thrown upon many passages by the system of emphasis which the author has introduced, by which all the words regarded as *emphatic* are distinguished by peculiar type.

MOSHEIM: INSTITUTES OF ECCLESIASTICAL History, Ancient and Modern. By J. L. MOSHEIM. A new and literal translation from the Latin, with copious additional notes, original and selected, by James Murdock, D.D. 3 vols., 8vo, pp. 1461. $5.00 by express.

This is the *best* edition of this valuable history, and is far preferable to the other version by MACLAINE.

COUNCIL OF NICE. A Historical View of the Council of Nice, with a translation of documents, by Rev. Isaac Boyle, M. A. 8vo; pp. 62. By mail 50 cts.

KITTO: The Cyclopædia of Biblical Literature. Edited by John Kitto, D. D., F. S. A. Illustrated by numerous maps and engravings. 2 vols., 8vo., 1878 pages, double columns, half calf binding. Price $8.

HEBREW: The Englishman's Hebrew and Chaldee Concordance, by which an English reader can find the original Hebrew for any word in the English Bible, with all the places where it occurs. 2 vols. Cloth, $22, 1 vol. sheep, or half morocco, $23. 1763 pp.

MURDOCK: The New Testament, translated from the Syriac by James Murdock, D. D. 8vo., 515 pp. Price $2.

Address H. L. HASTINGS, *Boston, Mass.*

English Bibles for Sale.

1. DIAMOND, fine print, full references, morocco bound, $1.50, calf, $1.25; roan, gilt, $1.00; flexible binding, $1.00. Postage 12 cents.
2. PEARL, flat, full references, morocco, $2.25, roan, $1.50. Postage 16 cts.
3. NONPAREIL, 16 mo., references between the verses, or references in the margin, morocco, $3.00; calf, $2.50, roan, $2.00; references between verses, with gilt rims and clasps, $3.00. Postage 20 cts.
4. MINION, references between the verses, roan, $2.50. Postage 25 cts.
5. MINION, 8vo., marginal ref., flat and clear type, roan, $2.50.
6. TESTAMENTS, roan, gilt, smallest 25 cts; larger, 33 cts. Postage 6 cts.

Address MILES GRANT, *Boston, Mass.*

Price Reduced.

RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry.

The advertised price of this Discussion is 25 cents, postage 2 cents. We have a quantity of them on hand, and will sell them hereafter for 20 cts., postage 2 cts. Send on your orders.

THE TWO WITNESSES, Moses and Elijah. By the Rev. I. P. Labagh. An argument to show that the two Witnesses (Rev. xi.) are neither the Old and New Testaments, nor the Waldenses and Albigenses, etc. etc., but rather Moses and Elias, and that the prophecy concerning them is yet to be literally fulfilled. Price in cloth 15 cts., paper 10 cents.

We think this work is the best on the Two Witnesses that we have ever read.—ED.

PHOTOGRAPHS OF ELD. EDWIN BURNHAM. A *few* copies of a large, beautiful and life-like Photograph, which the friends of Bro. Burnham will be glad to obtain. Sent by mail for $1.00. Those wishing them should order at once.

HIRAM MUNGER'S Life and Religious Experience. Including many singular circumstances connected with revivals and campmeetings. Written by himself. 50 cents, postage paid.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings........Sunday, Jan. 17th and onward for the present.

Lynn, Mass........Jan. 17th
Cabot, Vt., Thursday, P. M., Jan. 21st, and continue through the week and over the following Lord's day
On Friday, P. M., Jan. 22nd, Bro. Nathan Wheeler will be set apart for the work of the ministry.
Montreal, (Bonaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks, including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.
MILES GRANT.

Dansville, N. Y........Sunday Jan. 17th
South Butler........Jan. 22d to 24th
Bristol........Sunday, 10 1-2 o'clock, A. M., Jan. 31st
Honeoye........Sunday, 2 o'clock, P. M., Jan. 31st
Dansville........Sunday, Feb. 7th
F. BURR.

Lawrence, Mass........Jan. 24th
Haverhill, Mass........Jan. 31st
J. W. BRITTAN.

Athol, Mass., (as Bro. Sawtell may appoint), evening, Jan 22nd.
Northfield, Mass........Sunday, Jan. 24th
L. BOUTELL.

Danbury, N. H........Jan. 17th
Z. FORD.

Lawrence, Mass........Jan. 17th
W. S. CAMPBELL.

Eld. S. G. Mathewson will commence a series of lectures on the prophecies in Rutland, Vt., Jan. 13th, and continue over two Sundays.

Concord, N. H........Sunday, Feb. 7th
Exeter, N. H........Feb. 14th, 21st, and 28th
A. ROSS.

Exeter, R. I., (in the Garner school-house, as the Brn. may arrange), Jan. 24th.
Charleston, R. I., (in the Stone meeting-house), Feb. 7th
RUFUS W. PEIRCE.

Agawam........Sunday, Jan. 24th
[No name accompanied this notice.]

Bro. Andrews'........Saturday evening, Jan. 16th
Bradford Centre........Sunday, Jan. 17th
JOSEPH W. WHITE.

South Newbury, N. H........Sunday, Jan. 24th
WM. SUTHERLAND.

Wells Forge........Wednesday evening, Jan. 13th
Cold Spring........Thursday evening, Jan. 14th
Round Hill (Chester)........Sunday, Jan. 17th
WM. J. HALE.

Springfield, Mass., (Bro. Morgan's,) evening, Jan. 16th
Agawam........Sunday, Jan. 17th
Sunday evening, as Bro. Sister shall appoint.
L. B. POTTER.

Pleasant Valley, Ct........Jan. 13th to 17th
Danielsonville, Ct........Jan. 22d
and over the Lord's day, and longer if the interest demands.
Lawrence, Mass........Sunday, Jan. 31st
A. ROSS.

Lee, N. H........Jan. 17th
J. W. BRITTAN.

Haverhill, Mass........Sunday, Jan. 17th
A. SIMPSON.

South Windsor, Ct........Jan. 17th
G. P. BABCOCK.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.
Edinboro', Erie Co., Pa., Jan. 30th till March 3d
Brethren, please arrange for these meetings, and pray about them.
JOS. D. BROWN.

Collinsville, Ct........Jan. 17th
C. GOODRICH.

The Plains, Appanaug........Jan. 16th
and over Lord's day.
Natic........Jan. 18th
River Point........Jan. 19th
Central........Jan. 20th
Coventry, (Town House)........Jan. 21st
Summet........Jan. 22d
Danielsonville........Jan. 23d
and over Lord's day.
J. J. NORTHUP.

Greeley........Sunday, Jan. 17th
Manchester........evening, Jan. 17th
and remain some days.
Intend to visit the brethren at Coffin's Grove.
P. W. HOYON.

Business.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$379 30
W. Watson	1.00
T. J. Philbrick	1.00

TO CORRESPONDENTS.

MRS. S. V. WHITAKER—Your Postmaster is mistaken. The postage on The Pilgrim is 12 cents a year for any number of papers weighing less than four ounces, when sent to one address. Your two copies, therefore, require but 12 cents postage.

H. A. ARNOLD—As the pamphlets and tracts are of different sizes, they cannot all be bound together. Your better way is to send for them, and have them bound yourself. He lives in Bangor.

S. SHIELD—As you did not send postage for the Lyre, we have taken it from your remittance, and Bro. C. C. can pay you 12 cents.

D. JONES—Received.

WM. FREEMAN OR TRUMAN sends us $5.00 to be credited on Crisis account, but gives neither his post office nor State. Will he inform us?

E. L. BURNAP—Out of "Controversy." Will send soon.

S. H. COVELL—It was received and acknowledged. Paid to No. 450.

CASH RECEIPTS TO JAN. 9, 1864.

The present No. of the Crisis is 432.

The No. which follows your name, is the No. to which your money pays.

Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office

Make a memorandum of the same, and you will be reminded when your subscription expires.

G H Beck 449, S K Ford 433, E T Welsh 453, W Smith 450, J Merril 442, A Phinney 399, S Dodge 478, M J Koykendall 428, Mrs M Knapp 512, A Waterman 442, H C Smith 473, C Van Vliet 464, B Gudden 457, M Kelly 457, B S Miller 457, J Bell 457, T S Knowlton 462, L W Ranger 451, J E Smith 457, A Arnold 485, S Sawyer 397, F M Berry 461, F H Balch 458, S E Hooper 39?, R Clark 454, C B Hall 335, Mrs H S Ellis 457, D Spaulding 457, Wm S Hersey 457, Jas Hooper 457, W Kinney 457, C H Shepherd 457, B F Smith 457, S W Smith 457, D C Fitch 457, S Roberts 442, H Oxford 484, R Mc Fadden 428, B Shorey 457, J Douglas 470, Mrs M M Ross 471, Wm Stark 481, O D Gibson 444, C N Buzzell 3?8, A P Moore —, C Bitgood 449, J Card 457, J S Read 457, E C Elliott 457, W M E Hawks 457, E H Downs 431, C W Osgood 431, Mrs M A Hardy 465, E Buckland 431, E Franchier 455, P Wheelock 439, J B Wait —, A Twiss 437, R Parmeter 449, J Flanders 444, P Gardner 443, R R Dore 462, R Orn 457, J B Newcomb 457, E Owen 457, M Cumiskee 457,—$1.00 each

J Mitchell 432, Z Grosier 483, E T Welsh 482, E Sanderson 484, B Perkins 443, Dr J W Bane 482, C Stevens 466, D Watson 440, M P Pattee 482, C Corperon 489, Mrs L E Simpson 482, J P Racklif 482, L J Lane 482, A Bowle 430, S Stone 470, R Stayton 481, W Draper 433, P Fish 483, W Mc Andrews 483, J Higgins 468, L N Shaw 483, F Platt 483, Wm Freeman or Truman (What P. O.?), J Wilbur 483, M M Lockhart 462, T W Brooks 481, Mrs C M Stark 508, F S Ransom 478, T F Farnsworth 482, Mrs C Tillotson 456, A C Newell 459, A Shaw 483, W S Chipman 483, T D Bailey 468, A H Bolton 433, S R Stewart 491, Wm Mc Allister 483, I Ewell 442, J H Nash 416, S N Davis 458, J C Tibbetts 483,—$2.00 each.

S L Manley 441, A Fenton 457, J D Jones 443, B H Straight 431, V Burr 444, J B Patterson 444, C M Couch 444, J Ethridge 444, Mrs M B Dorr 444, S E Bettes 346, S F Hulbard 444, Mrs W L Browning 444,—50c each

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W Hayes 25c, P Fish $1.00, Z E Harris 25c, Thos Smith $2.00, J B Cranshaw 15c, E Hadley 12c, A Hawks $1.25, P W Southworth $1.25, E L Burnap 35c, A H Bolton 22c.

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LETTERS RECEIVED.

M. H. Morrison, W. J., A C Judson, W Sheldon, J C Rogers, J Dudley, M S Horne, M P Lamprey, J Elkins, C H Leverton, N Grant, C N Buzzell, J Wilbur, A P Moore, J E Clark, J P Nelson, S Basford, J T Ongley, H H Clavey, A S Bryant.

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☞ My address, until further notice, will be No. 128 High Street, Brooklyn, L. I., N. Y. I may be absent for a few days at some appointments, and will respond immediately on return. Come, dear friends, send in your orders and help scatter the light. S. S. BREWER.

Walter Pratt—New Bedford, Mass.

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All publications sent by mail must be prepaid. The postage on Tracts is 2 cents for each FOUR OUNCES, or fractional part of four ounces; on Books, 4 cents for each FOUR OUNCES or fractional part of the same. For example, the postage on any one tract on this list is TWO CENTS, but three or four tracts may be sent in the same parcel at the same price. A Book weighing 4 ounces costs 4 cents postage, one weighing 5 ounces would cost 8 cents, or just as much as if it weighed 8 ounces.

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MILES GRANT, Boston, Mass.

For the World's Crisis.

MAN.

God formed man from dust of earth,
Six days from creation's birth,
'TWAS DUST AND BREATH, the entire whole,
That God pronounced a LIVING SOUL!
Placed him in Eden, said, Rely,
If disobedient, thou shalt die,
Now freely eat of all you see,
Except that one forbidden tree.
We read next what the Lord God did,
He took from Adam's side a rib.
That Adam should not dwell alone,
Made him a help-meet from this bone.
Then brought her straightway to the man,
And called her by the name woman.
Ah! fatal hour when mother Eve
Did eat and thus the Lord God grieve.
And Adam took from out Eve's hand,
Then eat, and broke the Lord's command.
God for this act to him did say,
To you I now declare this day,
Because you've listened to your wife,
You now have forfeited your life.
My prohibition you did break,
The ground is cursed for your sake;
It thorns and thistles now shall yield,
Thy food shall be herbs of the field.
God banished Adam and his wife
From eating of the tree of life,
And entail on their progeny
A future endless misery.
To gain thy bread by sweat thou must,
Till *thou return again to dust.*
From Eden now I will thee spurn,
To dust thou shalt again return.
Thou shalt be as before thy birth,
A part and parcel of the earth.
The breath which I at first did give,
That made thee walk and think and live,
It shall return again to me,
And then unconscious thou shalt be.
'T will make no difference, slave, nor king,
The dead will know not any thing.
Jesus the mighty died to save,
And bring the dead up from their grave;
When he returns his saints shall be
Awaked to immortality.
O come! Lord Jesus, haste away!
And bring the Coronation Day.

South Glastenbury, Ct. S. S. BREWER.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—Since writing last, I have visited Dorchester, where are a few good brethren and sisters isolated and scattered, and I love to visit such and comfort them with the soon coming of Jesus.

I visited the brethren at East Canaan and Orange, found them holding on to the truths of God's word, determined to live and go through in spite of all the trials of the way. Some unpleasant feelings disturb their peace, yet I trust they will lay them aside, and come out right at last.

At Danbury I found things not as I wished, there is a drawing apart. O! if they would only draw together, what a strong band they would be! They have numbers, talents, gifts, pecuniary means in a sufficient quantity to supply all their wants, but they lack union and brotherly love. Their minds are well enlightened on the gospel plan of salvation and restitution. O! that brethren would lay aside these weights, and love as brethren, be pitiful, courteous, kind, think and let think, speak and let speak. While they have the privilege to enjoy their own opinion; let others do the same, and yet hold fellowship with them, and live in harmony and brotherly love, and unite their efforts in the good cause. What an amount of good might be effected! How many would look on and say, Behold! how these brethren love one another!

I am grieved to see so much of this disunion, this unsympathizing state of feeling all over the country. It does seem as though the one great subject of the soon coming kingdom might and ought to swallow up all these minor subjects.

At Wilmot I found a few true to the cause, yet circumstances were against us, and did not accomplish much there. I have been hospitably received every where, and found all that readiness to communicate I could wish to ask. God bless the good brethren and sisters.

The infirmities of age are upon me. I find the cold north country too severe for my constitution, and I propose staying at home until warm weather. I love the work as well as ever. I enjoy it, am satisfied with my station, and with my salary too. The good Lord has blessed me spiritually and temporally. Blessed be his name! I hope to be able to work in the vineyard while I live, and to be changed in the twinkling of an eye, when Jesus comes, and rise with the resurrected ones to meet the Lord in the air, and descend with them to Mount Olives, or the cleansed sanctuary, where the Lord my God and all his saints will come.

Yours looking for the King,
New London, N. H. B. SPAULDING.

From Sr. L. B. Weaver.

Brethren and sisters in Christ:—Oftentimes is my heart cheered and encouraged by reading your excellent articles in our paper. My situation is a very trying one, but the bright prospect of eternal life cheers me in this world of affliction. It rejoices my aching heart to know that deliverance is soon to be given. I sigh for rest. With a body constantly racked with pain, how sweet the thought of rest. None but those in a like situation can ever know the sweet consolation that such a hope gives them. For many long months I have not been able to sit up, and have suffered so much that I long to sleep in Jesus, yet it is all right, for—

"He orders all things for the best,
Then why should I repine?"

Our suffering time will soon be past, and then the glory will come. How precious the thought to me to know that in that "better land" the inhabitants shall never say "I am sick!" With one of old I can truly say that "wearisome days and troublesome nights are appointed to me;" but in the golden city there will be no night—one unending day. It is soul-cheering and hope-inspiring.

"I long to be there!"

I can make any sacrifice if I can have a home in the kingdom of God. Ah! yes, I must be there, to meet the dear ones that now are sleeping in yonder burying-ground, awaiting the voice of God to bid them arise!

"Let thy kingdom, blessed Saviour,
Come and bid our sorrows cease."

Oh! how sweet it will be to meet our dear friends again. Let the day dawn! Let the saints be gathered home, where sorrow can come no more, where death shall never have admittance. No sickness shall be there, no watchings around the sick bed, no farewell tears shed, for God's own soft hand shall wipe all tears away. And there shall be no more pain, "for the former things are passed away." No more sleepless nights, no more tossing to and fro upon the bed with a body so distressed that life is almost burdensome. Thank God! the scene will be changed. I long to bask in the sunshine of his eternal glory and pluck ambrosial fruit from off the tree of life, and be permitted to walk forth and view the new earth o'er. How sweet it will be to one who has not walked for nine long, weary years. Lord, hasten the time!

And now may the blessing of heaven be and abide with all the dear saints, and we be permitted at last to meet in the kingdom, is the prayer of your afflicted sister,

Athol, Mass. LUTHERA B. WEAVER.

From Sr. N. Colburn.

BRO. GRANT:—I would return my humble thanks to God, to yourself, and also to Bro. C. P. Dow, for the reception of your excellent paper, the World's Crisis. I esteem it a great privilege to peruse its pages; it cheers my lone heart to hear from those of like precious faith through its columns. I believe the doctrine it advocates is founded on the word of God, and is calculated to shed rays of divine light upon the pilgrim's pathway, and to cheer each saint of God while traveling through this howling wilderness. I shall read with interest, then scatter abroad, so long as you see fit to forward to me; and should I regain my health, shall feel it a duty and privilege to send in my name as a subscriber.

I have been confined to my bed and room the most of the time for the last two years; but as I have of late begun to amend a little, I think God is about to remove the disease, and again bless me, his unworthy child, with a degree of health and strength. If so, I hope to spend the strength given in a way which will please the Giver.

I do hope to be faithful in the service of my blessed Master. O that I might be the means in the hands of God of leading souls to Christ! It would be blessed to be wholly given up to the work. The greater the work, the greater the blessing.

I trust, dear brother, you can testify to this truth. You are engaged in a great and glorious work, and God has blessed your labors, to the good of many souls. Go on, finish the work God has given you to do. The time of reward draws near.

And when it is well with you, remember us in this cold region around Magog and Bolton Mountains. Pray that the word of the Lord may have free course with us and be glorified, even as it is with you. And to God we will ascribe all the glory through Jesus Christ forever. Peace be unto the saints, and love with faith from God the Father and the Lord Jesus Christ. The grace of our Lord Jesus Christ be with you all. O! that we may love God with all the heart, and each other in word and deed.

Your unworthy and afflicted sister,
Magog, C. E. NAOMI COLBURN.

From Bro. S. Woodruff.

BRETHREN AND SISTERS:—This is New Year's morning. Blessings divine fill my heart, and I can but say, "Let every thing that hath breath praise the Lord." I feel solemn this morning, yet blessed, for I have peace in Christ.

Let us from this day be filled with the Spirit of Christ, that our labors in the Lord the coming year may be more effectual than the past, for what are we without the Spirit of Christ? Many there are yet who are indifferent toward the great subject of salvation. O may our hearts and minds be filled with the word of the Lord, for there is yet power in the gospel, and such as live for it may have it. Brethren, let us live for it. Men may preach till Jesus comes, if they have lost their power in the gospel it will avail nothing.

When Paul reasoned with Felix of righteousness, temperance and judgment to come, Felix trembled. There was power in his words, and why? Because his walk was close with God. He mingled not in worldly amusements, but communed with God and had fellowship with his Son. So let us walk, my brethren, that we may have power in the gospel, and many harder hearts yet be made to tremble and feel the importance of seeking refuge in Christ in order to escape the storm that is gathering over this doomed world.

The world looks dark and drear, but in the Lord we have light, and with this "blessed hope" we can overcome the world and reign with Christ at last. S. WOODRUFF.

Lovely Street, Jan. 1st, 1864.

From Sr. S. A. Coburn.

DEAR FRIENDS OF THE CRISIS:—An affectionate and kindly greeting to you one and all. Will you bid me welcome to a little space in your paper? I feel really indebted to many of you for very much of instruction; and a great deal of good cheer have I received as I have read your communications from week to week; and though I may not hope to instruct, (feeling sensibly that I have need to learn rather than teach), perhaps I may be enabled now and then to give a word of cheer, that some sad pilgrim Zionward, seeing, may "take better heart," and press on to the journey's end with a quicker, firmer step. If I may but do this, surely I shall not have used my pen in vain. Very much have we need of each other's cheer, for the path is rugged, the perils thicken, the dangers increase as we approach the haven of rest; and we have need to give and receive to and from each other all the consolation possible, lest we be discouraged and faint by the way.

I am one with you, dear brethren and sisters, in the faith and hope of Jesus' soon coming; I verily believe the Judge standeth at the door; "Signs there's no mistaking proclaim the Messiah near." Our labor for ourselves and others will soon and forever have ceased. Soon it will be said of him that is holy, "let him be holy still," and of him that is filthy, "let him be filthy still." In view of these solemn facts, let us all be earnest and active in warning those within the sphere of our influence to flee from the wrath to come. Let us live wholly devoted to the service of God, daily renewing the consecration which we doubtless made at the commencement of this new year; and, if possible, daily making it more entire. Come dear friends of the coming One, le tus pledge heart and hands anew to meet each other and the Savior in the better home—the promised land.

Your sister striving for the kingdom,
S. A. COBURN.
Haverhill, Jan. 4th, 1864.

From Sr. M. E. P.

To my unconverted friends:—I hope you are not altogether regardless of the interest of your soul. God has endowed you with ability to serve him; and I hope you will not reject the kind offers of mercy nor grieve away the Holy Spirit. O that you in your youthful days would forsake your vanities and secure an interest in the Savior. Remember, this life is passing away and you have a great work to do to prepare to meet your God in peace. O! do not neglect your soul's eternal interest, I beseech you! Can you not be prevailed upon to seek the Lord before it shall be too late? I feel concerned for you and much desire your conversion to God. I want you to have religion and be happy. You have in vain sought for happiness in the world and its fashions; they cannot satisfy your spiritual thirst. Come, then, and lay hold on eternal life, and you will find substantial enjoyment. The Lord is waiting to be gracious.

He is waiting for your compliance to his terms. O! do not grieve the Holy Spirit, I entreat you. Every thing this earth can afford is transitory and yields no substantial enjoyment. We behold the flower that blossoms in the morning. It looks beautiful. We wish it would continue forever. We look again, it withers and dies. Thus are our lives passing away. We appear for a little season in the world and bid fair for a long life, but very soon we droop and die. But there is a source whence true happiness is derived. That God who has created us rational and intelligent creatures has provided a way whereby we may escape the pollutions of the world and be made happy. He has provided for us an infinite fountain of grace to which we may come and receive mercy—even life forevermore. I cannot promise you any honors in this world, but if faithful you will have life everlasting when the Lord comes to take the faithful children home.

The Lord is soon coming to judge the world. Get ready to meet him in peace, is the desire of my heart; and again I say, be ready to meet your God.

New Durham, N. H.

From Sr. H. G. Whitman.

BRETHREN AND SISTERS:—I am trying to serve the Lord and find an entrance into that land of rest. Earthly joys are transient and uncertain. The cup of pleasure is sweet at first to the perverted taste, but it leaves behind a bitterness that fills the soul with woe. And, ah! how soon those joys dim when death's shadows fall upon them. Such joys as these can never satisfy my soul, I long for something better, lasting as eternity.

My judgment tells me that I am passing away. All flesh is as grass. Our life is but a vapor that appeareth but for a little while, and then vanisheth away. And sometimes when sorrows approach and days of darkness and trial come life seems long enough.

"I would not live alway."

Life is uncertain. "We all do fade as a leaf." We wither, droop and die; but soon Jesus will come, and those that are in their graves will come forth. Then I shall behold my dear little daughter that cruel death tore from my fond embrace and left me to mourn. My heart is well-nigh broken, and my eyes drowned in tears; but very soon she will come forth crowned with immortal beauty, to die no more. O! glory to God! death will soon be destroyed and him that hath the power of death.

I long for that blessed day to dawn. Earth has no charms for me. The night shadow is not long. The morn will break in glory soon. Our Redeemer liveth! He has burst the grave, vanquished death, and made known the path of life to those who follow him. He is the first fruits of them that slept. He will come soon and gather his ransomed ones home. He hath the keys of hell and of death, and will unlock those dark graves, and his jewels which are hid in dust and darkness shall come forth. I shall behold Him. Mine eyes shall see the King in his beauty. The trumpet shall sound and the dead shall be raised. I shall see loved faces, hear loved voices, never to part again. I shall see Abraham, Isaac and Jacob in the kingdom of God.

O! it will be a glorious day. I hope to behold its light and see my blessed Savior in peace, be kept by his power and saved by his grace, that I may have confidence and not be ashamed before him at his coming.

Your sister in affliction,
Athol Depot, Mass. H. G. WHITMAN.

For the World's Crisis.

COMING TO CHRIST.

"He doeth all things well."

In early childhood I felt that I was a sinner before God, and was warned to repent and turn from my sins and worship God. Later, I thought I could not leave the world with all its alluring charms, and companions whom I loved. I loved the giddy halls of mirth. I thought I loved them too well to forsake all for Christ; but with a burdened heart I resolved to seek the Lord.

In after years, my companion being drafted, I flew to the Lord for relief. I promised the Lord, if he would devise some means to keep him from that dreadful war, I would serve him while life remained. As time passed away, to my joy and surprise he was safe from that draft. What was I to do then? Pay my vows to God?

A few days after this, there being a conference meeting at Bro. H.'s, I went, forgetting my promises to my dear Redeemer. I had not been there but a few moments before I felt most solemnly impressed. At length one of my schoolmates arose and said, "All that will come may come." These words pierced my very heart. I could not refrain from weeping, making every effort to conceal my feelings.

As soon as the meeting closed, I made my way to the door. Meeting Bro. York, he asked me if I wanted religion. I told him that I did. He asked me a few questions. I could not answer them. Tears choked my utterance. I left him, and on my way home thought of my promises to God, and that I would try to pray. On arriving home I found some who did not want me to leave them and the vain world and all its charms for Christ. So I neglected that opportunity.

A short time after this I went to a little prayer meeting. At its commencement the request was made for all that wanted religion to manifest it by rising. Tremblingly I arose on my feet. At the close of the meeting the request was made again. I arose again, and four more arose with me. This gave me little strength, but still I wanted religion in one hand and the world in the other. Many times I went away alone and tried to pray, but could not. But when I was willing to forsake all for Christ, I found him to be precious to my soul. "In the day thou seekest me with all thine heart I will be found of thee." I went forward in baptism. This was a happy day to my soul.

I am still pressing my way onward to that land where sorrow never comes, where sickness or death cannot enter and tear our loved ones from our side.

Perhaps some sinner's eye may chance to rest on these lines. Do not neglect offered mercy. Do not thrust Him from your arms.

"Once he died for your behavior,
Now he calls you to his arms."
"Life is the time to serve the Lord,
The time to insure the great reward;
And while the lamp holds out to burn,
The vilest sinner may return."

Levant, Me. A. QUIMBY.

For the World's Crisis.

TESTIMONIES FOR CHRISTIANITY.

NUMBER SEVEN.

The following is the testimony of Josephus A. D. 70, copied from his History of the Jews.

After relating a sedition of the Jews against Pontius Pilate, which the latter had quelled, he says:

"Now there was about this time JESUS, a wise man, if it be lawful to call him a man, for he performed many wonderful works. He was the teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. This was the Christ. And when Pilate at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first did not cease to adhere to him, for he appeared to them alive again, on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him, and the sect of christians, so named from him, subsists to this time."

Lardner says the above words "are found in all the copies of Josephus' works, which are now extant, whether printed or manuscript," and he also states that they were "quoted by writers in the third and fourth centuries."

Thus I have copied a few of the testimonies that are given by heathen writers concerning christianity. Many more might be added. Sufficient have been given to show the existence of christianity for the past eighteen hundred and thirty years.

Plymouth, Mass. F. H. BURBANK.

GREAT EARTHQUAKE OF REV. 6: 12.

"And I beheld," says John in the Revelation, "when he had opened the sixth seal, and lo there was a great earthquake." Rev. 6: 12. The opening of the sixth seal was marked by the great earthquake of Lisbon, in 1755. New facts of history concerning that terrible event are continually coming to light, which will be of interest to the student of prophecy. We find the following in the Scientific American of Dec. 12, 1863:

"On November 1, 1755, a terrific earthquake took place at Lisbon. In about eight minutes most of the houses, and upward of 50,000 inhabitants, were swallowed up, and whole streets buried. The cities of Coimbra, Oporto, and Braga, suffered dreadfully, and the town of St. Ubes was wholly overturned. Whilst some of the inhabitants ran affrightedly to pray in churches to the images of the Virgin or their patron saints; others, hardened wretches, the denizens of jails, loosened from their captivity by the shock, perpetrated murders and unheard-of cruelties, and pillaged the wounded and frightened inhabitants. In Spain, a large part of Malaga was destroyed, and the area of destruction extended to Fez, in Morocco, one-half of which was thrown down, killing 10,000 Moors. Above half of the island of Maderia became waste; and even the island of Myteline, in the Archipelago, suffered so much from the shock that 2,000 houses were thrown down. This awful earthquake extended 5,000 miles, even to Scotland. In England, various singular phenomena, unaccountable until the news of the earthquake arrived, were observed. The hot well at Bristol became red as blood, and so thick and turbid that the water could not be drank. Water in a common well turned as black as ink, and was unfit for use for a fortnight, and the tide of the river Avon turned back, contrary to its usual course. It was no wonder, therefore, that men's hearts failed them through fear, nor were the men of science able satisfactorily to account for the wonders which they beheld."

As the earth waxes old, it would be natural to expect that these spasms of nature would increase in frequency and power; a supposition of which the following facts would seem to afford some proof:

"In 1840, at Mount Ararat, 3137 houses were thrown down, and many hundreds of people perished; at Zante, in the same year, many were killed from the same cause; at Cape Haytien, St. Domingo, in 1842, two-thirds of the town were thrown down, and between 4,000 and 5,000 people killed. In 1857, in Clabria, Montemarro and other towns were destroyed, and it is said that 22,000 lives were lost in a few seconds; it is calculated that out of a population of six millions, the unfortunate kingdom of Naples lost in seventy-five years 111,000 inhabitants. Nearly the last great earthquake recorded is no later than March 20, 1861, when the city of Mendoza in South America was overthrown, two-thirds of it destroyed, and 7,000 lives were lost! There was also a terrible one in Manilla during last year."—*Advent Review.*

WORTHY CONSIDERATION.

The following, from *Zion's Herald*, we think will be both interesting and profitable to some besides the readers of the *Herald*.—ED.

STOP! STOP!

"Stop what? Stop thief?"

"No! No! Stop my paper."

"Why stop your paper, my friend?"

"Just because they publish some things that I dislike, and exclude from their columns some things that I like."

"Come, now, Mr. Correspondent, as I feel a *leetle* Mondayish this nice Monday morning, and unfit for any heavier work, I want to have a little palaver with you.

"Suppose you take for a seat that deal box in the corner, covered with hypocritical chintz, to make people believe it is a very nice lounge, and I occupy the only chair my study affords; and suppose, further, that for your name and my name we substitute X and Y, as algebraists do for unknown quantities; we can hold our palavar *incog.*, and nobody be able to find out the 'great unknown' characters whose wisdom sheds such radiance on the public mind."

Y. Now, X, let us have it out. Why have you written to our editor to stop your paper?

X. For several very good reasons, one of which is, that I am at liberty to do what I will with my own.

Y. A very good reason it would be, if you had any thing of your own. But I deny that any thing possessed by you is your own in such a sense as to make it a matter of indifference in what way you employ it, or whether you employ it at all. If you wish it to be inferred that the two dollars' subscription which you pay for your paper are so far your own that you are not accountable to the Giver for the use of them, I deny your position in toto. Do not scratch the back of your head, man! You cannot pull the answer out thence.

X. Well, now, Y, I think you are rather hard on a poor fellow; but the fact is, I do not like his doctoring at all. It don't suit me, no how.

Y. His doctrine, I suppose you mean. Well; I confess I do not always think it suits myself exactly, although at times it "shoots" me in rather a tender place. If he were to labor in order to suit you or me, he must necessarily offend some one else; and I suppose you would consider that person very shabby if he were to stop his paper for an article, the publication of which gave you pleasure.

X. Well, I do not like his politics, and that is another reason.

Y. Very possibly, indeed. Perhaps he does not like yours. Has he ever tried to injure you on that ground?

X. Me? I do not know that he has. Neither have I tried to injure—

Y. Out with it, man! rather, I would say, do not let it out. You were very near telling a lie, my brother, for you have tried to injure him.

X. Me? How? When?

Y. By stopping your paper. You know that the publication of a paper involves a great expense. There are rent, wages, paper, type, ink, presses and a multitude of which you and I know nothing, to be provided and paid for. You knew that withdrawing your subscription would injure him to the exact amount of that subscription. Did you not secretly wish it was more, in order that the injury might be greater?

X. To be plain with you, I do not like some of his doctoring, and he has inserted too much of what I do not like.

Y. Myself and others do not like some things either, and think he has inserted too much of them. Had we not all better stop our papers—I mean all on each side of every vexed question, and then where will be our denominational organ? He can look to those only for support in carrying on his enterprise who agree in some leading principles, and who agree to differ on other topics. You remind me very strongly of a man of whom I read when a school-boy, Procrustes by name.

X. Do I? Pray, how do I resemble him?

Y. He had a favorite bedstead, just the right length for a man, he thought. He used to catch travelers, as the story goes, tie them to his bedstead, and cut them short if they were too long for it, or stretch them out to the length of it if they were too short. But tell me, honestly, can you get a paper for the same amount of money per annum, containing the same amount of general information, together with so much of a purely moral and religious nature, and which comes so near to your own sentiments in religious matters—one which you are not afraid to hand to your children?

X. Well, Elder, you tell me to answer honestly. To be honest, then, I—I—I—I cannot.

Y. Then, why stop your paper?

X. Because I was a fool, Elder, and that is the truth!" [Exeunt ambo.]

"WHIP OLD GRAY, THEN."

The late venerable Rev. Abner Goff, of the Ohio Conference, told a story in his lifetime running somewhat thus: He had been superintending and preaching at a campmeeting where the supply of preachers was abundant enough, but where the willing Spirit did not prevail. A special sermon was to be preached and nobody seemed willing for the work. The hour drawing rapidly on, the lot fell on Jonah. Abner must preach, or the hungry people go unfed. With some impatience and great hesitation he at last yielded to fill the gap; but after entering the desk he apologized to the congregation for his frequent appearance before them by telling a story. It was a hint to the men in the pulpit with him that had great meaning. There was a farmer who had a four-horse team. The horses, one excepted, were difficult to drive. He changed drivers often, but to little purpose. His last driver was sent to draw a log from the clearing to a sawmill, and on his return the wagon and horses stopped in a valley, and a man on a hill-top seeing the halt cried out:

"What's the matter?"

"Matter enough," was the ready response.

"There's but one horse in the team that'll pull."

"What horse is that?"

"Old Gray."

"Whip Old Gray, then; it's no use to whip the others."

As in the team case, so in most churches. There is some old Gray who is willing enough to do the work, and does do a good deal, but the trouble is, he cannot draw all the load and the balky horses too. He would like to foot the preacher's salary, the sexton's bill, the wood, coal, candle and oil bills, but his pocket is not long enough nor strong enough. Yet there is always some man willing enough in every society to play the censor, and cry out, while he does nothing himself, "There's but one man in the church that'll give any thing—Old Gray. Whip Old Gray; if he don't pull the load'll never move.—*Western Christian Advocate.*

HOW THE SWISS LIVE.

As much as by anything I am surprised at the places deemed habitable and actually inhabited. On the sides of mountains, on the edges of precipices, upon steeps which the children of the plains would hesitate to climb as a feat of daring, are seen, not single cottages alone, but groups of them, and large neighborhoods. Indeed, half the people of Switzerland seem to love to live on *shelves*, and I suppose they can crawl along perpendicular places by some provision as flies have; otherwise it is difficult to see how they ascend and descend. And how children are brought up, I can't imagine. I should expect four out of five, the moment they stepped out of the door, to fall down into some lake or gorge. Yet the population continues to increase and maintain its numbers. They are children of the air. They are forever surrounded by mountains, than which nothing is more beautiful, and nothing more sublime, except the clouds that solemnly sweep their tops, and hold mysterious communion with them.—*H. W. Beecher.*

TO YOUNG MEN.

Idleness is the great destroyer of young men. It is sure to work out the ruin of the most talented or well inclined. Give a young man plenty to do and he is safe, and will reflect honor both on himself and the community in which he lives. Allow him to spend his hours in idleness—to loaf around barrooms—stand on the street corners or stay about home, with no higher ambition than just to eat, drink, sleep and smoke, and you lay for him the broad foundation of future disgrace. Parents, you may depend upon it, that your grown-up boys find little that adds to their manhood in the walks of idleness. Better to give them some honorable trade than to trust to chance for some windfall of luck or fortune to benefit them in after-life.

If there are any young men out of employment who may, perchance, read this article, let them impress this great truth upon their minds, that time, even though it brings no money, is valuable. Self-improvement should be kept up, so that every spare hour may bring to its possessors some valuable acquisition. Enrich your minds by the careful study of some good work, for you may rest assured your labor is none the less for being intelligent. Better to spend your time over some good and valuable book that shall impart some useful knowledge, than to waste it along with your money, as well as your health, over cigars, the brandy bottle or games of chance. Better be found studying at home, thereby improving and disciplining your mind, than to be seen on the street corners with hands in pockets, a cigar between your lips—the very picture of laziness. Not that we can all become great men, but we can useful citizens.

Finally, remember that nothing can be accomplished without great labor. Excellence in every trade or profession depends upon it, and if you will it and persevere for it, success and excellence will be yours in the end. It is not your idlers that make their mark in the world, but your earnest go-ahead men who never stop for little troubles or give up for great ones, but who go forward, determined to be, and do something in this world. Young man, turn over a new leaf—place before you the object of your desires and work for it. Be careful of your pennies, for as Dr. Franklin used to say, a pin a day is a groat a year, not by being stingy or mean, but by being prudent, and a few years will find you far advanced in honor and on the highway to competency and respectability.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE HEART MAKES THE GENTLEMAN.

"I shan't do any such thing! I've done errands enough for one day."

Who do you think said this, my little reader? You don't know, and I'll tell you as nearly as I can without giving the boy's name in full.

I was strolling up a pleasant, retired street one day, inhaling the sweet breath of the flowers, and listening to the sweeter song of the birds, and feeling very happy that God had made such a beautiful world for me to live in, when these harsh, discordant words

"I shan't do any such thing! I've done errands enough for one day."

I looked up, expecting to see some rough, coarse-looking boy, who didn't know any better than to use such language, but, to my perfect astonishment, there stood Harry G., a boy thirteen years old,—quite old enough to know how to talk better, you will say, and so I thought. And he was a boy who would have felt himself very much disgraced by patched clothes or unblacked boots or a cap a little out of the fashion.

You will be very much surprised, I know, when I tell you that Harry G. was known as "the most gentlemanly boy in town." I had myself the same impression of him, for I had often been at his father's house, and been greeted by him with the most gentlemanly bow, and the most graceful shake of the hand.

But facts are facts. There stood Harry G., and there I stood listening to his coarse, wicked language. Feeling curious to know how such a "little gentleman" would talk when, as he thought, no one was listening, I stepped aside, behind a tree, that I might remain unnoticed.

"You must go, my son," said his mother, who was standing on the front steps of her house. There was no anger or excitement in the tones of her voice, but she mildly insisted upon his going.

"You kept me running all the morning, and I'm not going over there."

"You must, my son," said his mother, in the same mild tone; "and if you continue to refuse, and intend to carry your point and disobey me, I shall compel you to go. I have never struck you a blow in my life, my son, but if you don't go and do this errand for me, I shall tell your father, and we will decide upon some way of punishing you."

"Well, I have to go to school, and I can't be errand-boy, and every thing else."

"I know you go to school, my son, and I always try to be considerate and never send you on an errand when you are tired. To-day is Saturday and there is no school and you don't seem at all tired."

"Well, I shall be if I trot way over there; I've been there once to-day."

"Don't let me hear another saucy word, my son," replied his mother. "I have told you to go and do that errand, and if you refuse to go, you do it at your peril."

"I can go, then, I suppose," answered the boy, "I can go if it almost kills me."

This was said in a low, muttering tone, and his mother didn't hear it.

He went and did the errand, but not with a willing heart, or in the spirit of loving obedience, and so the act had no beauty or merit in my eyes.

"A little gentleman!" said I to myself. "The most gentlemanly boy in town!" How little people know about Harry G., I thought. It's true he does know how to offer his hand with a great deal of grace, and he makes a perfect bow, and he is always well-dressed; but he does not honor his father and mother," and, in the sight of God, whose command is, "Honor thy father and mother," he is not a gentleman.

A boy may go about with patched knees and toes out of his boots and be a gentleman; and a boy may dress as those who live in king's palaces dress, and be no gentleman.

Let every boy remember that it is *the heart that makes the gentleman.*

I have seldom seen a boy who was not ambitious to be called a perfect little gentleman. Boys consider it a great honor to be regarded as very gentlemanly; but that boy who does not honor his father and mother, and thus win the approval of that God who sees every heart, has no claim to the honor of being called a gentleman.

"Honor thy father and thy mother," is one of God's sweetest and best commandments, and I am sorry for the boy who does not try, by daily filial obedience, to obey this great commandment.—*Tract Journal.*

THE DISCONTENTED PENDULUM.

When people, now grown, were children, they used to read the following story with profit. We copy it here that children may read it now.—*Eds. Independent.*

An old clock, that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one summer's morning, before any one of the family were stirring, suddenly stopped. Upon this, the dial-plate changed countenance with alarm; the hands made a vain effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; and each member felt disposed to lay the blame on the other. At length the dial instituted a formal inquiry as to the cause of the stagnation, when hands, wheels, weights, with one voice, protested their innocence.

But now a faint tick was heard below from the pendulum, who thus spoke: "I confess myself to be the sole cause of the stoppage, and I am willing, for the general satisfaction, to assign my reasons. The truth is, I am tired of ticking." Upon hearing this, the old clock became so enraged, that it was on the point of striking. "Lazy wire," exclaimed the dial-plate, holding up its hands. "Very good!" replied the pendulum, "it is vastly easy for you, Mrs. Dial, who have always, as everybody knows, set yourself above me; it is vastly easy for you, I say, to accuse other people of laziness; you who have had nothing to do all your life, but to stare people in the face and to amuse yourself with all that goes on in the kitchen. Think, I beseech you, how you would like to be shut up for life in this dark closet, and to wag backward and forward, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?" "For all that," resumed the pendulum, "it is very dark here, and although there is a window, I dare not stop, even for an instant, to look out at it. Besides, I am really tired of my way of life, and if you wish I will tell you how I took this disgust to my employment. I happened to be thinking this morning, how many times I should have to tick in the course of the next twenty-four hours; perhaps some one of you above there can tell me the exact sum." The minute-hand, being quick at figures, presently replied, "Eighty-six thousand, four hundred times." "Exactly so," replied the pendulum; "well, I appeal to you all, if the very thought of this was not enough to fatigue any one; and when I began to multiply the strokes of one day by those of months and years, really it is no wonder that I felt discouraged at the prospect. So after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

The dial could scarcely keep its countenance during this harangue, but resuming its gravity, it thus replied: "Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been seized with this sudden weariness. It is true you have done a great deal of work in your time; so have we all, and are likely to do; which, although it may fatigue us to *to think of*, the question is whether it will fatigue us *to do*. Would you do me the favor to give half-a-dozen strokes to illustrate my argument?"

The pendulum complied, and ticked six times at the usual pace. "Now," resumed the dial, "may I be allowed to inquire if that exertion is at all fatiguing or disagreeable to you?" "Not in the least," replied the pendulum, "it is not of six strokes I complain, nor of sixty, but of millions." "Very good," replied the dial; "but recollect that although you may *think* of a million of strokes in a second, you are only required to *execute* but one; and however often you may hereafter have to swing, a second will be given you each time to swing in, which is all the time you can possibly use." "That consideration staggers me, I confess," said the pendulum. "Then I hope," resumed the dial-plate, "that we shall all return to our duty immediately, for the maids will lie too late in bed if we stand idling thus."

Upon this the weights, who had never been accused of light conduct, used all their influence in persuading him to proceed; when, as if with one consent, the wheels began to turn, the hands began to move, the pendulum began to swing, and to its credit ticked as loud and regularly as ever; while a red beam of the rising sun that streamed through a hole in the window-shutter, shining full upon the dial-plate, it brightened up, as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock, he declared his watch had gained half an hour in the night.

THE RESULT OF STREET EDUCATION.

Keep your children off the street. By that we mean, do not let them make acquaintance on the sidewalks. If they frequent the public schools, you must establish a sort of verbal quarantine at your own door, and examine the youthful tongue once a day, to see if it has not a secretion of slang upon it.

Mrs. Careful's little son Manfred came running into the paternal mansion the other day, shouting to the cook:—"Now, then, old girl, slap up that dinner."

"Why, Manfred!" began the astonished mother, "where did you learn such language? who have you been playing with?"

"Me," said the hopeful, "I generally play with Dick Turner, 'cause he's a bully boy with a glass eye. That's so."

The fond mother was about to express some astonishment at the optical misfortune of Dick, when the son continued:—

"Ma, I'm going to buy a plug. Jem Smith wears one, and I'm as big as he."

"A plug!" gasped the mother.

"Yes, sir-ee, a plug. I've got the spondulics salted down in my box, sure; it's bound to come."

The mother at this juncture ordered the youngster up stairs, and sent for a man servant to interpret the slang.

TRIFLES.—Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you.

Troubles never stop forever,
The darkest day will pass away.

For the World's Crisis

ENIGMA.

I am composed of 6 letters.
My 5, 3, 1, is a delineation of the earth.
My 4, 3, 5, is a vessel used to give light.
My 3, 2, 1, is a venomous reptile.
My 3, 4, 5, 6, is what we all should give.
My 5, 3, 2, 6, is an assemblage.
My 2, 3, 4, is the nick-name of a female.
My 2, 3, 5, is the nick-name of a male.
My 2, 3, 5, 1, is corn ground coarsely.
My 3, 2, is a Roman weight of six ounces.
My 2, 3, 1, is the juice of plants.
My 3, 4, 3, 6, is an exclamation.
My 4, 3, 1, is the loose part of a coat.
My 1, 3, 4, 5, is the name of a tree.
My 1, 3, 4, 4, is a covering for the dead.
My 3, 4, 1, 6, is a range of mountains.
My 3, 2, 6, is a beast of burden.
My 4, 3, 5, 4, is an object of worship in Thibet.
My 4, 3, 5, 1, 3, 6, 2, is a part of a horse.
My whole is what David sung.

Peace Dale, R. I. C. A. K.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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T. C. PARKMAN

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 433. BOSTON, TUESDAY, JANUARY 19, 1864. VOL. XVIII.—NO. 18.

The Worlds' Crisis

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

RESIGNATION.

One prayer I have,—all prayer is one
When I am wholly thine;
Thy will, my God, thy will be done,
And let that will be mine.
All-wise, Almighty and All-good,
In thee I firmly trust,
Thy ways unknown or understood,
Are merciful and just.

Thy gifts are only then enjoyed
When used as talents lent,
Those talents only well employed
When in thy service spent.
And though thy wisdom takes away,
Shall I arraign thy will?
No, let me bless thy name and say—
The Lord is gracious still.

A pilgrim through the earth I roam,
Of nothing long possessed,
And all must fall when we go home,
For this is not our rest.
Write but my name upon the roll
Of thy redeemed above,
Then heart and mind, and strength, and soul,
Shall love thee for thy love.

North Dana, Mass. LUTHERIA B. WEAVER.

For the World's Crisis.

WHAT IS A JEW?

And to whom do the Promises Belong?

NUMBER TWO.

After all, there are those who maintain that *outward* circumstances, such as the flesh, nationality, etc., make a Jew—God's word to the contrary notwithstanding.—Rom. 2:28, 29. Such seem very positive also, by their declarations, that Gentiles by birth can have no right whatever to the *name* and privileges of Israel. But if they will read Paul's letter to the Ephesians, especially the second chapter, they will see that Gentiles who once had no privilege to the *body politic* of Israel, by being converted to Christ, were recognized as members of Israel's commonwealth, and thus eligible to all the privileges and immunities of God's Israel, especially the "covenant of promise."

Just listen to the effort of an apostle to inspire gratitude in these converted Gentiles, by referring them to the sad state they once occupied, and the hopeful and happy condition they then enjoyed in consequence of receiving Christ:—

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ."—Eph. 2:11-13.

Thus far the apostle. Methinks I hear these newly adopted *Israelites* ruminating thus: "Is it possible that we, who are by birth idolaters, never having been allowed to mingle at all with God's Israel, and consequently have no share in the 'covenants of promise' made by God to that people, shall now be considered as one of their number, and consequently share in all that was promised to them?" "Yes," says inspiration, "the middle wall of partition between us is broken down." Listen to inspiration still further:—"Now therefore *ye are no more* strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Does not this passage prove that "the saints" and "the household of God" are here used synonymously with Israel? The 11th and 12th verses declare they were in time past Gentiles and "aliens from the commonwealth of Israel, and strangers from the covenants of promise." "But NOW" ye are no more, or no longer, strangers and foreigners from the commonwealth of Israel.

If the *name* Israel is only to be used in a national capacity, why such expressions as "Israel after the *flesh*"; "Jews outwardly"; "They are not all Israel which are of Israel"? If it only took *outward* circumstances, as the flesh, nationality, etc., would not all that thus belonged to them be Israel? And yet, some will maintain that all the natural or fleshly descendants are Israel, and consequently heirs to exceeding great and precious promises. Look here. Does God ever make special promises of future good to the children of the Devil? Well, Christ told the Jews their father was the Devil! There is so much in the volume of inspiration to prove conclusively that God is no respecter of persons, but only of character, that I think it must be apparent to all Bible readers that the same character, possessing the same resources or privileges for light, will be regarded the same by the Judge when he comes to take vengeance on those who know not God.

Now let us take the language of infidels, such as Paine and Voltaire, and compare it with the language of both ancient and modern Jews, and we shall find it identical; so much so, that we should have no doubt but the same heart (morally) indited both; and if their words are to justify or condemn them, what can be the difference in their doom? Let us imagine ourselves at the judgment, and the Lord addresses Paine and Voltaire thus:—"Did you receive my Son?"—"By no means," say they. "We declared his birth to be illegitimate; that he was low, and associated with the vilest of both sexes; an especial favorite of courtesans. In fine, he was an imposter." Well, the Lord says they must be "burned up root and branch." A Jew then appears, and the Lord addresses the same question to him, and he uses the same language to answer as did the these infidels, having in this world lived side by side. Now according to the belief of some, the Lord will say to the last,—"Because you are a natural descendant of Abraham, you may have an opportunity to secure eternal life. You see my Son has returned; you have witnessed the triple glory surrounding him; what hinders your receiving him? If this would not be respecting persons, I am unable to understand what *respect of persons* would be.

"But," says the objector, "there is to be a great change when Christ comes the second time. He is then to make the 'new covenant,' promised in Jer. 31st." This is a great mistake, because there is positive Bible proof that we are *now* living under that covenant. Paul says, God had made him an able minister of the New Covenant.—2 Cor. 3:6. Testament and Covenant are precisely the same. If Paul was an able minister of the New Covenant, we have been under the New Covenant for 1800 years at least; and what a mistake to put in the future what is 1800 years in the past! Then right in connection with this declaration of the apostle, ver. 3, he tells the Corinthian church *they* were the ones who had the law *written on their hearts*, just what God promised under the New Covenant of Jer. 31. Please read Jer. 31:33, and compare it with 2 Cor. 3:3, and see if there is not a perfect fulfillment. But is Jer. 31:39 fulfilled under this covenant? Most certainly. This covenant carries us into the New Earth. Therefore, I cannot look for any covenant to be made in the future, because I plainly see it far in the past; and besides it involves us in very fearful consequences—consequences as dire as the death of Christ the second time. It is distinctly stated that Jesus Christ is the Mediator of the new covenant.—Heb. 12:29. Then read the declaration in Heb. 9:16—"For where a testament is, there must also of necessity be the death of the testator." So if Christ makes a new covenant at his second coming, he must die before it can be put in force, according to the 17th ver.,—"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Some quote Ezek. 37:24, 25, arbitrarily claiming a fulfillment after the second advent: "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." This scripture is quoted to prove the return of the Jews as a nation; that is, the fleshly descendants of Abraham, after Christ comes the second time. You see that DAVID is to be their king, and this they claim is LITERAL. But these same *literalists* claim a SPIRITUAL DAVID; that this same David is *Christ*. O consistency, thou art a jewel. Why may not others on the same principle claim a spiritual Israel, and a literal and fleshly David?

Again, it is urged that the city described by Ezekiel synchronizes with that in Revelation. Though there may be points of similarity, there are so many things which *positively forbid identity*, that it would seem to be doing great violence to the Scriptures thus to wrest them from their appropriate place.

It is proclaimed by some that God is now preparing a people to officiate as priests and kings in the age to come; and the condition of being thus highly honored is, to believe in the Jews' return. I do not understand this to be in harmony with the apostle Peter, who in his "General Epistle" to the "elect" told them they were "a chosen generation, a royal priesthood, an holy nation, a peculiar people." In Ezek. 43:19, and 49:15, it appears the priests must be Levites. It is admitted that those prepared will be immortalized when Christ comes the second time, after which, they neither marry nor are given in marriage; but in Ezek. directions are given whom the priests may marry; "neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." According to this scripture, priests die there and leave widows, who are at liberty to marry other priests.

It is taught that Christ is the *Prince* in Ezek. But the Prince there is to offer a sin-offering for *himself*, as well as for all the people of the land. This would be worse than applying the 72nd Ps. to Christ in the age to come, where it says "The heathen . . . and the uttermost parts of the earth" are given to Christ, and he is to "break them with a rod of iron, . . . and dash them in pieces like a potter's vessel," (which by the way does not look much like converting them!) but in Ezekiel, the priest is forbidden to oppress the people thus:—"Moreover the priest shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession."

There are many other points which show a striking dissimilarity; but, as I am already transcending the law of "short articles," this must suffice for the present.

Sandy Hill, N. Y. B. MATHEWSON.

☞ If you would have a blessing upon your riches, bestow a portion of them in charity.

"THE SIGNS OF THE TIMES."

Under the above heading, the editor and publisher of "The Vials," Torquay, England, Dec. 1st, 1863, says:—

Many people will tell you that it is presumptuous to observe the "Signs of the Times;" and that by so doing we are taking upon ourselves the character of a prophet. But we find a very different verdict pronounced in Scripture. The Scribes and Pharisees were not prophets, yet our Lord expressly condemns them, not for observing, but for neglecting the Signs of the Times. If the Pharisees were condemned for over-looking those signs, so may we be condemned; and never before was there a moment in which such "Signs of the Times" were offered to our contemplation. Never before was there a moment so ominous of a judgment to come.

It is one of the marks of the Last Antichrist that "all the world should wonder after the Beast!" and that all should say "Who is able to make war with him?" Has not one man arisen befor our eyes in whom these two characteristics meet! One man, emerging from the obscurity of private life, from exile, and from prison, has placed himself—by divine permission—at the head of all human affairs. All the world fixes its eyes upon his movements—waits upon his breath—scans his impenetrable looks—conjectures his resolves—and arrays its hopes and fears in humble obedience to his dictation. He says to mankind—"rejoice," and they rejoice; he says—"tremble," and they tremble; he says—"be at peace," and they drop their weapons; he says—"let it be war," and Europe is in arms. Such an accumulation of power on the one hand, and of imbecility on the other, the world has never witnessed before. To compare with him the greatest of the Roman emperors would be absurd. The Roman emperors were, indeed, more absolute in their power, as far as that power reached; but they were far more limited in their influence. They were utterly unknown beyond the limits of the British seas to the west, and of the Euphrates to the east. He extends his influence across the Atlantic to the west; and is master of whole regions beyond the Ganges to the east. And that power, though not absolute, is REAL. It is not like the nominal power of the British Queen. Were we to utter one word in an offensive tone, Canada and Australia would revolt. We can only keep together half our empire by humoring and yielding to it. But the power of the French Emperor is REAL and indisputable; and *his* influence in the four quarters of the globe is much greater than *our* influence even in many parts of our own imaginary empire. A man must be blind indeed who has not discovered, for example, that our immense province of Australia is virtually an independent empire, and cares next to nothing for our home government. Whereas by the weight of his military power, the French monarch compels every empire of the globe to watch his looks, to hang upon his words, and to regulate its movements like a satellite revolving round its primary planet. He has become the sun in the system of the world's empires. Is not this one of the "Signs of the Times," where all the world is wondering after ONE MAN? (Rev. 13.)

Another sign has just appeared, and one deserving of our attention. In the last number we spoke of the Last Antichrist; and combatted the favorite Protestant error that the Last Antichrist was the Pope. We have often said that when the Last Antichrist appears he will pull down the Pope, assume his place, and set himself up to be worshiped as a god. The Pope, we believe, will subside into the character of the False Prophet, and will act as the minister of the "Beast." If we bear this in mind we shall be the more impressed by what is taking place in Paris. For more than half a century a statue of the great Napoleon has stood on the summit of a triumphant column at Paris, in the ordinary dress of the original—the well-known riding coat and the hat. That statue has just been removed, and is to be replaced by another in the costume of an ancient Roman emperor. One part of that costume is the memorable laurel crown, the "Stephanos" of the Book of Revelation. (Rev. 6.) By this means the Napoleonic dynasty will be exhibited as the direct representative of the ancient Roman emperors, and as the continuation of the Roman line, which was snapped asunder 1400 years ago by the Gothic invasion. The line fell to the ground, and was trailed in the dust of fourteen centuries. The first Napoleon raised it from the dust, and the third Napoleon has received it from the hands of his great predecessor. He now exhibits the Roman dynasty, revived in the Napoleonic line; and he does this at the central point of power, civilization and intellect, in PARIS—the political capital of the world. The statue wears the Roman crown, or "Stephanos;" the coins and the medals of Napoleon the Third bear the same crown upon their obverse; and it may be said, with truth, that now, at last, the "Stephanos" of the First Seal has been given to one man, who has both the WILL and the POWER to go forth conquering and to conquer. (Rev. 6.) What may actually happen we do not at present inquire; but the facts which we have stated are well worth noticing, and are in complete accordance with prophecy. At present we have to view this subject in a different light. A few years ago the statue of Napoleon was removed from its pedestal to make room for the new one in the garb of a Roman emperor. The good taste of the change was very much questioned in Paris; upon which an article appeared in the French journals assigning the reason of the change. And what was the reason assigned? That the Roman dress was necessary for the "APOTHEOSIS" of the emperor. Nothing less than the Apotheosis! The ancient Roman emperors, after death, were raised to the rank of gods by the servile flattery of the senate. They were worshiped as gods, and sacrifices were offered to them. Now, we are told that the first Napoleon is to be honored with an "Apotheosis"—that is to say, that HE, like the Roman Cæsars, is to be regarded as a GOD. "The new dress is necessary for the Apotheosis." So that the deity of Napoleon is publicly announced at Paris. The dead emperor is declared to be a god already; and the LIVING emperor is only the continuation of the DEAD one. The next step will be the deification of Napoleon the Third, as the immediate consequence of the deification of Napoleon the First. We see how the world is being prepared for the worship of a MAN. First the dead man is deified, which is a wise and cautious beginning. The dead are out of sight. We may *fancy* them to be gods. Being thus habituated to man-worship in one form, we are brought to endure it in another form more direct in itself, and more likely at first sight to shock our feeling of propriety. We are brought to endure it in the case of a LIVING man. Immense military power, and a series of victories will greatly *assist* the imagination; and as Napoleon the Third hopes and intends to conquer on all sides, he reckons eventually on the deification of HIMSELF as the representative of Napoleon the First.

It is by such a process as this that the worship of the Last Antichrist will be brought about. Not at once, lest the world be shocked, but by the worship of the DEAD as a preparation for the worship of the LIVING. It is then that the Pope will be overthrown, for there cannot be two lions in one forest, and the Last Antichrist will usurp his place, and more than usurp his deification. The last state of man-worship will be worse than the first. And here we wish to repeat the warning so often given before. The time will come when some powerful emperor will overturn both Popery and the Pope. That moment the Protestant world will load him with its praises. The "Record" newspaper will call him a man of God, as it has done in the case of a godless prime minister. He who destroys Popery must necessarily be a man of God! That man will be worse than the Pope. He will establish a religion worse than Popery. But if you allow ignorant men to persuade you that there is no Antichrist after the Pope, you must of necessity believe that he who overturns the Pope is the best of Protestants—you will follow him, and be lost for ever.

It has been said that Popery is the Devil's master-piece. This is a mistake, the Devil has achieved one work more masterly still. He has persuaded Protestants to throw all the sins, and crimes, and judgments of modern times upon the head of the Pope. Is there a sin mentioned in Scripture—it is Popery. Is there a judgment threatened—it is for the Church of Rome. Protestantism is clear of all the terrors of the prophetic Scriptures, and has nothing to look for but eternal glory! Protestants are "the called, the chosen, and the faithful," of the Book of Revelation. They have nothing to fear in the day of the Lord. That day is for Popery, not for them. Against such madness as this the SNARE is provided. The man who overturns the Pope will be the last and worst Antichrist. Protestants will adore him because he is the enemy of POPERY. They will adhere to the Man of Sin, thinking him the Man of God; and the murderers of the Japanese, the opium poisoners of China, will be caught in their own net. They loved the false doctrine that there was no Antichrist but the Pope. They cheered on the men who invented and circulated the falsehood. They shall be deservedly taken in the falsehood which they have devised. "God shall send them strong delusion that they may believe a LIE." (2 Thess. 2.) The truth is, of course, that Popery is ONE form of Antichristianism, that Infidelity is another form, and that our corrupt Protestantism is the third, and in some respects the WORST.

For the World's Crisis.

2300 DAYS.

Dan. 8:14.—"And he said unto me, unto 2300 days, then shall the sanctuary be cleansed." Also verse 19,—"For at the time appointed the end shall be." To me it is evident that the 2300 days and the time appointed are the same, and that they reach to the consummation or end of this age, or till God's kingdom comes, when those that are ready will go in and mercy's door will be forever shut. Oh! brethren and sisters, let us all be ready and waiting, loving each other fervently, and God, and his dear Son's appearing supremely.

Some may inquire, when will the 2300 days end? My belief is that they will end before the close of 1866, for I think the days are 2300 years, and that exactly sixty-nine sevens or four hundred and eighty-three years ended at the cross, leaving 1817 to be fulfilled after the cross, which cannot be later than A. D. 49, for the Jews declared that Christ was not fifty years old, so he could not be over forty-nine, to which add 1817, and we have only 1866. I do not see how it can pass that time. Let us be ready. Amen.

If we take the signs in the 24th of Matthew, to precede his (Christ's) second coming, we may look for him any moment, or at least for the sign when all the tribes of the earth mourn, when, as I understand, there will be no farther probation for sinners. May God help us to work while the day lasts.

The disciples inquired of Jesus what would be the sign of his coming, and the end of the world, or age? and Jesus told them plainly—Matt. 24:7,—"For nation shall rise again nation," which does not take place till near 500 of the christian era. Then the fifteenth verse, Daniel's "Abomination" or the Papal Persecution, which, according to Scripture and history, occupying 1260 years, could not have ended till about the time the sun was supernaturally darkened, on the 19th of May, 1780. In fact, that is the *first* sign, as Luke records it. Signs in the sun, then, as I think the Savior fixes it, the generation that sees the first sign, or darkening of the sun will not pass away till Jesus comes in the clouds of heaven.

Consequently I am firm in the belief that the race of people that was alive in 1780, or were eighty-three years old last May, will not all pass away, or die before the coming of Christ with power and great glory. Then truly significant is the language of Peter—"What manner of persons ought we to be in all holy conversation and godliness." Dear waiting ones, let us be sober, and watch, for, says the Revelator, "If they will not watch, I will come as a thief, and they shall not know what hour I will come." Then if we will watch, and heed the prophetic periods and signs that are in the past, we may know he is near. Amen. IRA FANCHER.

Sandy Hill, N. Y., Jan. 1st, 1864.

For the World's Crisis.

SAINTS' HOME.

There is a house not made with hands,
A port of endless rest,
Where all the pilgrims soon will meet,
Soon lean on Jesus' breast;
Soon every boist'rous storm outride,
Soon reach that blissful shore,
Beyond this dark and rolling tide,
Where sorrow comes no more.

Soon will they reach the heavenly plain,
Where every tear'll be dry;
Yes, soon in glory they will reign,
With Jesus ever nigh;
Soon leave this world of hopes and fears,
To dwell with their dear Lord,—
Beyond this dreary vale of tears
Receive the great reward.

Soon the last warning will be heard,
Sinner, will you not come?
Soon the last prayer for you be made,
Soon you will hear your doom.
Awake! O sinner, now awake,
And to the Savior fly;
Prepare, before it is too late,
To meet him in the sky.

Utica, Ill. L. A. SMITH.

SCRIPTURE EXPOSITION.

1. "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:23-27.

Some think this passage refers simply to events in this life. I view this passage, however, as referring to the period of time when Job should be raised from the grave; because Job expected no temporal deliverance; for had he, he would not have cursed the day of his birth, and said: "My days are past, my purposes are broken off, even the thoughts of my heart." "If I wait the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it?" "My death is corrupt, my days are extinct, the graves are ready for me." Does this look as though he expected temporal deliverance? "Though he slay me, yet will I trust in him." Does not this point to a future life? "O that my words were now written! O that they were inscribed in the book! That with an iron style they were inscribed in the rock forever!" A book would not be needed to refresh the memories of those who heard the expressions of his faith, if he was but looking to a temporal deliverance. And what means the "iron pen?" the engraving of his words upon a "rock forever?" Is it that because in a few days his words shall become true? Is it not rather, that in future ages men might be reminded of his faith, as written in the solid ROCK? Then his redemption is yet future.

The German of Luther reads: "Uch, dass meine reden geschrieben wurden! Uch, dass sil in ein Buch gestellet wurden! Mit einem isernem Griffel auf Bley, und sum ewigen Gedachtnisse, in inen Fels gehanen wurden! Uber ech weiss dass mein Arloser labet; und er wird mich hernoch ans der Arda anferwecken," etc. This is the interpretation: "O that my words were now written! O that they were put in the book! That they were written with an iron style on lead. That they were engraven in a ROCK, and dedicated to the generations forever. For I know that my Redeemer liveth, and he will hereafter awaken me *out of the earth*, and will return to me my skin, and I shall see God in my flesh, himself shall I see, mine eyes shall behold him and not a strangar." The latest and best translators refer this language of Job to an existence beyond the grave. "Ewald, in many respects the ablest of the recent translators and interpreters of the book, regards this as undeniable; and the view which restricts the language to an earthly hope, as opposed to the proper forces of the words, to the connection of thought, and to the spirit and tenor of the whole book." *Book of Job, with critical notes. Bible Union pp. 4 to 6.* Adam Clark says: "I arrive at the conclusion, that the prophecy in question was not designed to point out the future prosperity of Job, but rather the future redemption of mankind by Jesus Christ, and the general resurrection of the human race." And in this view concur the following: Coverdale, Dr. Chaloner, Rev. John Fry, B. A., Dr. Hales, R. W. Landis, Parens, Poole, Piscator, Lightfoot, Witsius, Calvin, Pfeiffer, Junius, Tremellius, Shultens, and a host of others. And T. H. Horne says this view "is now generally received."

2. But man dieth, and wasteth away; yea, man giveth up the Ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:10-12.

One writer has said, "The body sinks under the stroke of death and ceases to exist. But does the spirit likewise cease to exist?" To attempt to decide this question, by bringing texts to prove that man, as man, ceases to exist in this world, and shall be here no more; or to present texts to prove that man has a spirit that is immortal; or to say that the Patriarch was not unmindful of his better and deathless spirit, is trifling with the subject. Whoever denied that man has a spirit? It is only denied that it has a conscious existence after the death of the body. The Patriarch never once mentioned that he had a "better and deathless spirit." Neither does he intimate that he expects to join "the happy spirits in the invisible world? Are happy spirits there? Perish the thought.

Again, it is remarked: "If the phrase, 'till the heavens be no more,' signifies what the fair interpretation intends to mean, that is *never*, then it follows, if the passage is to be literally interpreted, that man is never to be raised from the dead." And in another place it is said, "Man, as man, does not in reality exist, and never shall till the heavens pass away." But, according to this writer's views, the heavens will never pass away, and he says, that, when man dies, he will not again in reality exist till the heavens do pass away; so, following this reasoning, when man dies, that will be the end of him. Is not this the same doctrine that France imbibed, when she wrote on the cenotaphs, of her dead, "Death is an eternal sleep?" What says the word about the heavens passing away? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The heavens therefore are to pass away and man is to be raised from the dead.

3. A writer remarks, "Equally apparent is the folly of endeavoring to reconcile the idea of sleep with extinction and unconsciousness of being." Now, be it remembered, Christ endeavored to reconcile unconsciousness of being with the idea of sleep. Christ said to his disciples, "Lazarus sleepeth, I go that I may wake him." The disciples remarked, "If he sleepeth, he doeth well." Christ replied plainly, "Lazarus is dead." "That they sleep," is said of those who die in the Lord, but not in regard to the wicked. A man soundly asleep is all unconscious of existence. So with the dead; they exist in some form, but they themselves are not cognizant of existence. The dead are not totally destroyed; if they were, there could be no resurrection. A tree exists, but who supposes that it is aware of the fact? There can be existence without a knowledge of that existence. A man under the influence of fainting is utterly insensible, both as regards himself and others; yet he does exist for all that.

4. In the Bible we read, "God is one." It is proper, therefore, to use the expression. The immortality of the soul is not taught in the Bible. It is not, therefore, proper to say, "immortal soul." In Job 4:17, the opposite doctrine is stated. "Shall mortal man be more just than God?" It is not necessary to coin language, when the Bible is so explicit.

Again, it is urged that the soul's immortality is *silently* assumed and taken for granted, in the Scripture. Admit this, for argument's sake; and then compare the treatment of this supposed doctrine, with the scriptural treatment of another doctrine—that of the Divine Existence, a doctrine undoubtedly taken for granted in the Bible, and with which the doctrine in question is often associated as one of the main pillars of religious truth. If these two are the cardinal truths of religion, they should receive similar treatment, in the revelation of divine character and human destiny. If one of these doctrines is stated explicitly and categorically, we should expect the same of the other. If one of them is not directly stated, but is explicitly assumed, with frequent mention or allusion, we should expect the same of the other. If one is assumed implicitly and silently, or taken for granted as a doctrine, we should expect the same of the other.

Now, what are the facts? The divine existence is not asserted categorically, or named as a proposition. It is assumed as too clear for argument. It is a truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the Atheist. But so far from being assumed *tacitly*, the divine existence is named and alluded to, and involved in various forms of speech. It stands out in bold relief, on the pages of the Bible. It meets the reader at every turn. Two short books, Esther and the Song of Solomon, do not contain expressions of the existence of God; in every other it is the apple of gold in the picture of silver. It is the *Koh-i-noor*, the mountain of light, that illumines the volume. It is the central truth that makes the Bible the word of God. It is the Shekinah that imparts sacredness to the book, so that even the sceptics have approached it with awe, as standing on holy ground. And lest this one great truth should weary the devout reader with monotony, it appears in endlessly varying forms, in manifold names of the divine Being, and of his glorious attributes. And to arrest the attention and invite the study of reluctant men, the Bible yields a thousand expressions of the power, wisdom and goodness of God. If we strike from the record those passages which tell us of His being and His works, we lessen the dimensions of the volume; we make it a book without sense or meaning; we exchange its radiant light for midnight darkness. But if we expunge from the same book all those passages in which the immortality of the soul is mentioned, or expressly assumed, we leave the volume unchanged. It might have been written just as we have it; and the revelation would have been just as complete as it is, if the sacred writers had conspired, with uniform consent, to avoid all reference or allusion to that form of doctrine, sometimes called, "one of the two cardinal truths of religion." The immortality of the soul is named neither abstractly nor concretely. Whence this contrast in the scriptural treatment of the two ideas? Will it be said that the immortality of the soul is sufficiently clear to man's unaided reason? That important truth ought to be surpassingly clear to human reason, which need not be named in a Revelation. Wherever the doctrine of the soul's immortality has obtained, it has created various modes of expression that reveal the sentiment. Why, then, are these expressions altogether avoided or ignored in the Bible? He who had the words of eternal life, never said that all men were to exist forever. It becomes, then, a fair question, whether the taking for granted the immortality of the soul is not extra scriptural—an assumption out of the Bible, but foreign to it.—*Herald of Gospel Liberty.*

MAN MADE IN THE IMAGE OF GOD.

We take two plain and positive statements of the word of God, place them side by side, and draw a simple, legitimate conclusion.

1. "God formed man of the dust of the ground."

2. "God created man in his own image, in the image of God created he him."

CONCLUSION. That which was formed of dust was made in the image of God.

But it is objected that God is "without body or parts," and therefore this conclusion must be erroneous; that man was *morally* in the image of God. That his likeness to God must be a moral likeness. That man was like God in moral character, or in his attributes, or both. Those ministers that say, as many do, that man *lost* the image of his Creator, in his fall, must refer to man's moral character; for they do not wish to be understood that he lost the immortality of the soul. Now man could have no real, positive moral character, till he had formed it by his own action in reference to moral law. When first created, his character was not formed. He was innocent, and pronounced very good; but it could not then be said to him, "Well done"; for he had done nothing to form a character either way. But man was *made* in the image God. Then, if we understand it of moral of image, it could mean nothing more than innocence. The tiger, and every four-footed beast, were equally innocent, were "very good"; but it is evident they were not created in the image of God. Man's innocence, then, was not what distinguished him, as being in the image of God.

"Admitted," says an objector; "but the image of God was found in the natural attributes of the soul. Thus:

1. Man was made in the image of God.
2. But God is immortal.
3. Therefore man was made immortal."

Now, my friend, if that argument is good and sound, another formed upon the same plan would be equally good. But by forming syllogisms after your pattern we might make it appear that man is omnipotent, omniscient and omnipresent; yes, and further, that man "only hath immortality," for this is affirmed of God.

This mode of arguing proves too much; therefore it proves nothing. Hence, we must take the most simple and obvious conclusion, namely, that man was made in the form of God. Christ was in the "form of God," and is the "express image of his Father's person." Col. 1:15; Phil. 2:6; Heb. 1:3. In Gen. 9:6, we read, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." And an apostle says, that men "are made after the similitude of God."

Daniel says of the Father, "The Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire."—Chap. 7:9. John describes the Son as follows: "One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as it burned in a furnace."—Rev. 1:13-15. A comparison of these scriptures would give us the idea that the Son had the personal appearance of the Father.

"That view is grossly material," says one. If it is so, the fault is in the Bible. Why not say *finely* material? We "believe that God is"; others say they believe he is—*immaterial*. We do not say that he is of the earth, earthy; but man thus formed of the dust of the earth, was made in the image of God. This fact has no bearing on the question of the immortality of the soul.—R. F. COTTRELL.—*Adv. Review.*

HUMAN NATURE.

"There is a great deal of human nature in man." It crops out occasionally in boys. One of the urchins in the school-ship Massachusetts, who was quite sick, was visited by a kind lady. The little fellow was suffering acutely, and his visitor asked him if she could do anything for him.

"Yes," replied the patient, "read to me."

"Will you have a story?" asked the lady.

"No," answered the boy; "read from the Bible—read about Lazarus;" and the lady complied.

The next day the visit was repeated, and again the boy asked the lady to read.

"Shall I read from the Bible?" she inquired.

"O, no," was the reply; "I am better to-day; read me a love story."

T. C. PARKMAN

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

RESIGNATION.

One prayer I have,—all prayer is one
When I am wholly thine;
Thy will, my God, thy will be done,
And let that will be mine.
All-wise, Almighty and All-good,
In thee I firmly trust,
Thy ways unknown or understood,
Are merciful and just.

Thy gifts are only then enjoyed
When used as talents lent,
Those talents only well employed
When in thy service spent.
And though thy wisdom takes away,
Shall I arraign thy will?
No, let me bless thy name and say—
The Lord is gracious still.

A pilgrim through the earth I roam,
Of nothing long possessed,
And all must fall when we go home,
For this is not our rest.
Write but my name upon the roll
Of thy redeemed above,
Then heart and mind, and strength, and soul,
Shall love thee for thy love.

North Dana, Mass. LUTHERIA B. WEAVER.

For the World's Crisis.

WHAT IS A JEW?
And to whom do the Promises Belong?

NUMBER TWO.

After all, there are those who maintain that *outward* circumstances, such as the flesh, nationality, etc., make a Jew—God's word to the contrary notwithstanding.—Rom. 2: 28, 29. Such seem very positive also, by their declarations, that Gentiles by birth can have no right whatever to the *name* and privileges of Israel. But if they will read Paul's letter to the Ephesians, especially the second chapter, they will see that Gentiles who once had no privilege to the *body politic* of Israel, by being converted to Christ, were recognized as members of Israel's commonwealth, and thus eligible to all the privileges and immunities of God's Israel, especially the "covenant of promise."

Just listen to the effort of an apostle to inspire gratitude in these converted Gentiles, by referring them to the sad state they once occupied, and the hopeful and happy condition they then enjoyed in consequence of receiving Christ:—

"Wherefore remember, that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ."—Eph. 2: 11-13.

Thus far the apostle. Methinks I hear these newly adopted *Israelites* ruminating thus: "Is it possible that we, who are by birth idolaters, never having been allowed to mingle at all with God's Israel, and consequently have no share in the 'covenants of promise' made by God to that people, shall now be considered as one of their number, and consequently share in all that was promised to them?" "Yes," says inspiration, "the middle wall of partition between us is broken down." Listen to inspiration still further:—"Now therefore *ye are no more* strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Does not this passage prove that "the saints" and "the household of God" are here used synonymously with Israel? The 11th and 12th verses declare they were in time past Gentiles and "aliens from the commonwealth of Israel, and strangers from the covenants of promise." "But NOW" ye are no more, or no longer, strangers and foreigners from the commonwealth of Israel.

If the *name* Israel is only to be used in a national capacity, why such expressions as "Israel after the *flesh*"; "Jews outwardly"; "They are not all Israel which are of Israel"? If it only took *outward* circumstances, as the flesh, nationality, etc., would not all that thus belonged to them be Israel? And yet, some will maintain that all the natural or fleshly descendants are Israel, and consequently heirs to exceeding great and precious promises. Look here. Does God ever make special promises of future good to the children of the Devil? Well, Christ told the Jews their father was the Devil! There is so much in the volume of inspiration to prove conclusively that God is no respecter of persons, but only of character, that I think it must be apparent to all Bible readers that the same character, possessing the same resources or privileges for light, will be regarded the same by the Judge when he comes to take vengeance on those who know not God.

Now let us take the language of infidels, such as Paine and Voltaire, and compare it with the language of both ancient and modern Jews, and we shall find it identical; so much so, that we should have no doubt but the same heart (morally) indited both; and if their words are to justify or condemn them, what can be the difference in their doom? Let us imagine ourselves at the judgment, and the Lord addresses Paine and Voltaire thus:—"Did you receive my Son?"—"By no means," say they. "We declared his birth to be illegitimate; that he was low, and associated with the vilest of both sexes; an especial favorite of courtesans. In fine, he was an impostor." Well, the Lord says they must be "burned up root and branch." A Jew then appears, and the Lord addresses the same question to him, and he uses the same language to answer as did the these infidels, having in this world lived side by side. Now according to the belief of some, the Lord will say to the last,—"Because you are a natural descendant of Abraham, you may have an opportunity to secure eternal life. You see my Son has returned; you have witnessed the triple glory surrounding him; what hinders your receiving him? If this would not be respecting persons, I am unable to understand what *respect of persons* would be.

"But," says the objector, "there is to be a great change when Christ comes the second time. He is then to make the 'new covenant,' promised in Jer. 31st." This is a great mistake, because there is positive Bible proof that we are *now* living under that covenant. Paul says, God had made him an able minister of the New Covenant.—2 Cor. 3: 6. Testament and Covenant are precisely the same. If Paul was an able minister of the New Covenant, we have been under the New Covenant for 1800 years at least; and what a mistake to put in the future what is 1800 years in the past! Then right in connection with this declaration of the apostle, ver. 3, he tells the Corinthian church *they* were the ones who had the law *written on their hearts*, just what God promised under the New Covenant of Jer. 31. Please read Jer. 31: 33, and compare it with 2 Cor. 3: 3, and see if there is not a perfect fulfillment. But is Jer. 31: 39 fulfilled under this covenant? Most certainly. This covenant carries us into the New Earth. Therefore, I cannot look for any covenant to be made in the future, because I plainly see it far in the past; and besides it involves us in very fearful consequences—consequences as dire as the death of Christ the second time. It is distinctly stated that Jesus Christ is the Mediator of the new covenant.—Heb. 12: 29. Then read the declaration in Heb. 9: 16—"For where a testament is, there must also of necessity be the death of the testator." So if Christ makes a new covenant at his second coming, he must die before it can be put in force, according to the 17th ver.,—"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Some quote Ezek. 37: 24, 25, arbitrarily claiming a fulfillment after the second advent: "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." This scripture is quoted to prove the return of the Jews as a nation; that is, the fleshly descendants of Abraham, after Christ comes the second time. You see that DAVID is to be their king, and this they claim is LITERAL. But these same *literalists* claim a SPIRITUAL DAVID; that this same David is *Christ*. O consistency, thou art a jewel. Why may not others on the same principle claim a spiritual Israel, and a literal and fleshly David?

Again, it is urged that the city described by Ezekiel synchronizes with that in Revelation. Though there may be points of similarity, there are so many things which *positively forbid identity*, that it would seem to be doing great violence to the Scriptures thus to wrest them from thei. appropriate place.

It is proclaimed by some that God is now preparing a people to officiate as priests and kings in the age to come; and the condition of being thus highly honored is, to believe in the Jews' return. I do not understand this to be in harmony with the apostle Peter, who in his "General Epistle" to the "elect" told them they were "a chosen generation, a royal priesthood, an holy nation, a peculiar people." In Ezek. 43: 19, and 49: 15, it appears the priests must be Levites. It is admitted that those prepared will be immortalized when Christ comes the second time, after which, they neither marry nor are given in marriage; but in Ezek. directions are given whom the priests may marry; "neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." According to this scripture, priests die there and leave widows, who are at liberty to marry other priests.

It is taught that Christ is the *Prince* in Ezek. But the Prince there is to offer a sin-offering for *himself*, as well as for all the people of the land. This would be worse than applying the 72nd Ps. to Christ in the age to come, where it says "The heathen . . . and the uttermost parts of the earth" are given to Christ, and he is to "break them with a rod of iron, . . . and dash them in pieces like a potter's vessel," (which by the way does not look much like converting them!) but in Ezekiel, the priest is forbidden to oppress the people thus:—"Moreover the priest shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession."

There are many other points which show a striking *dissimilarity*; but, as I am already transcending the law of "short articles," this must suffice for the present.

Sandy Hill, N. Y. B. MATHEWSON.

☞ If you would have a blessing upon your riches, bestow a portion of them in charity.

"THE SIGNS OF THE TIMES."

Under the above heading, the editor and publisher of "The Vials," Torquay, England, Dec. 1st, 1863, says:—

Many people will tell you that it is presumptuous to observe the "Signs of the Times;" and that by so doing we are taking upon ourselves the character of a prophet. But we find a very different verdict pronounced in Scripture. The Scribes and Pharisees were not prophets, yet our Lord expressly condemns them, not for observing, but for neglecting the Signs of the Times. If the Pharisees were condemned for over-looking those signs, so may we be condemned; and never before was there a moment in which such "Signs of the Times" were offered to our contemplation. Never before was there a moment so ominous of a judgment to come.

It is one of the marks of the Last Antichrist that "all the world should wonder after the Beast!" and that all should say "Who is able to make war with him?" Has not one man arisen befor our eyes in whom these two characteristics meet! One man, emerging from the obscurity of private life, from exile, and from prison, has placed himself—by divine permission—at the head of all human affairs. All the world fixes its eyes upon his movements—waits upon his breath—scans his impenetrable looks—conjectures his resolves—and arrays its hopes and fears in humble obedience to his dictation. He says to mankind—"rejoice," and they rejoice; he says—"tremble," and they tremble; he says—"be at peace," and they drop their weapons; he says—"let it be war," and Europe is in arms. Such an accumulation of power on the one hand, and of imbecility on the other, the world has never witnessed before. To compare with him the greatest of the Roman emperors would be absurd. The Roman emperors were, indeed, more absolute in their power, as far as that power reached; but they were far more limited in their influence. They were utterly unknown beyond the limits of the British seas to the west, and of the Euphrates to the east. He extends his influence across the Atlantic to the west; and is master of whole regions beyond the Ganges to the east. And that power, though not absolute, is REAL. It is not like the nominal power of the British Queen. Were we to utter one word in an offensive tone, Canada and Australia would revolt. We can only keep together half our empire by humoring and yielding to it. But the power of the French Emperor is REAL and indisputable; and *his* influence in the four quarters of the globe is much greater than *our* influence even in many parts of our own imaginary empire. A man must be blind indeed who has not discovered, for example, that our immense province of Australia is virtually an independent empire, and cares next to nothing for our home government. Whereas by the weight of his military power, the French monarch compels every empire of the globe to watch his looks, to hang upon his words, and to regulate its movements like a satellite revolving round its primary planet. He has become the sun in the system of the world's empires. Is not this one of the "Signs of the Times," where all the world is wondering after ONE MAN? (Rev. 13.)

Another sign has just appeared, and one deserving of our attention. In the last number we spoke of the Last Antichrist; and combatted the favorite Protestant error that the Last Antichrist was the Pope. We have often said that when the Last Antichrist appears he will pull down the Pope, assume his place, and set himself up to be worshiped as a god. The Pope, we believe, will subside into the character of the False Prophet, and will act as the minister of the "Beast." If we bear this in mind we shall be the more impressed by what is taking place in Paris. For more than half a century a statue of the great Napoleon has stood on the summit of a triumphant column at Paris, in the ordinary dress of the original—the well-known riding coat and the hat. That statue has just been removed, and is to be replaced by another in the costume of an ancient Roman emperor. One part of that costume is the memorable laurel crown, the "Stephanos" of the Book of Revelation. (Rev. 6.) By this means the Napoleonic dynasty will be exhibited as the direct representative of the ancient Roman emperors, and as the continuation of the Roman line, which was snapped asunder 1400 years ago by the Gothic invasion. The line fell to the ground, and was trailed in the dust of fourteen centuries. The first Napoleon raised it from the dust, and the third Napoleon has received it from the hands of his great predecessor. He now exhibits the Roman dynasty, revived in the Napoleonic line; and he does this at the central point of power, civilization and intellect, in PARIS—the political capital of the world. The statue wears the Roman crown, or "Stephanos;" the coins and the medals of Napoleon the Third bear the same crown upon their obverse; and it may be said, with truth, that now, at last, the "Stephanos" of the First Seal has been given to one man, who has both the WILL and the POWER to go forth conquering and to conquer. (Rev. 6.) What may actually happen we do not at present inquire; but the facts which we have stated are well worth noticing, and are in complete accordance with prophecy. At present we have to view this subject in a different light. A few years ago the statue of Napoleon was removed from its pedestal to make room for the new one in the garb of a Roman emperor. The good taste of the change was very much questioned in Paris; upon which an article appeared in the French journals assigning the reason of the change. And what was the reason assigned? That the Roman dress was necessary for the "APOTHEOSIS" of the emperor. Nothing less than the Apotheosis! The ancient Roman emperors, after death, were raised to the rank of gods by the servile flattery of the senate. They were worshiped as gods, and sacrifices were offered to them. Now, we are told that the first Napoleon is to be honored with an "Apotheosis"—that is to say, that HE, like the Roman Cæsars, is to be regarded as a GOD. "The new dress is necessary for the Apotheosis." So that the deity of Napoleon is publicly announced at Paris. The dead emperor is declared to be a god already; and the LIVING emperor is only the continuation of the DEAD one. The next step will be the deification of Napoleon the Third, as the immediate consequence of the deification of Napoleon the First. We see how the world is being prepared for the worship of a MAN. First the dead man is deified, which is a wise and cautious beginning. The dead are out of sight. We may *fancy* them to be gods. Being thus habituated to man-worship in one form, we are brought to endure it in another form more direct in itself, and more likely at first sight to shock our feeling of propriety. We are brought to endure it in the case of a LIVING man. Immense military power, and a series of victories will greatly *assist* the imagination; and as Napoleon the Third hopes and intends to conquer on all sides, he reckons eventually on the deification of HIMSELF as the representative of Napoleon the First.

It is by such a process as this that the worship of the Last Antichrist will be brought about. Not at once, lest the world be shocked, but by the worship of the DEAD as a preparation for the worship of the LIVING. It is then that the Pope will be overthrown, for there cannot be two lions in one forest, and the Last Antichrist will usurp his place, and more than usurp his deification. The last state of man-worship will be worse than the first. And here we wish to repeat the warning so often given before. The time will come when some powerful emperor will overturn both Popery and the Pope. That moment the Protestant world will load him with its praises. The "Record" newspaper will call him a man of God, as it has done in the case of a godless prime minister. He who destroys Popery must necessarily be a man of God! That man will be worse than the Pope. He will establish a religion worse than Popery. But if you allow ignorant men to persuade you that there is no Antichrist after the Pope, you must of necessity believe that he who overturns the Pope is the best of Protestants—you will follow him, and be lost for ever.

It has been said that Popery is the Devil's master-piece. This is a mistake, the Devil has achieved one work more masterly still. He has persuaded Protestants to throw all the sins, and crimes, and judgments of modern times upon the head of the Pope. Is there a sin mentioned in Scripture—it is Popery. Is there a judgment threatened—it is for the Church of Rome. Protestantism is clear of all the terrors of the prophetic Scriptures, and has nothing to look for but eternal glory! Protestants are "the called, the chosen, and the faithful," of the Book of Revelation. They have nothing to fear in the day of the Lord. That day is for Popery, not for them. Against such madness as this the SNARE is provided. The man who overturns the Pope will be the last and worst Antichrist. Protestants will adore him because he is the enemy of POPERY. They will adhere to the Man of Sin, thinking him the Man of God; and the murderers of the Japanese, the opium poisoners of China, will be caught in their own net. They loved the false doctrine that there was no Antichrist but the Pope. They cheered on the men who invented and circulated the falsehood. They shall be deservedly taken in the falsehood which they have devised. "God shall send them strong delusion that they may believe a LIE." (2 Thess. 2.) The truth is, of course, that Popery is ONE form of Antichristianism, that Infidelity is another form, and that our corrupt Protestantism is the third, and in some respects the WORST.

For the World's Crisis.

2300 DAYS.

Dan. 8: 14.—"And he said unto me, unto 2300 days, then shall the sanctuary be cleansed." Also verse 19,—"For at the time appointed the end shall be." To me it is evident that the 2300 days and the time appointed are the same, and that they reach to the consummation or end of this age, or till God's kingdom comes, when those that are ready will go in and mercy's door will be forever shut. Oh! brethren and sisters, let us all be ready and waiting, loving each other fervently, and God, and his dear Son's appearing supremely.

Some may inquire, when will the 2300 days end? My belief is that they will end before the close of 1866, for I think the days are 2300 years, and that exactly sixty-nine sevens or four hundred and eighty-three years ended at the cross, leaving 1817 to be fulfilled after the cross, which cannot be later than A. D. 49, for the Jews declared that Christ was not fifty years old, so he could not be over forty-nine, to which add 1817, and we have only 1866. I do not see how it can pass that time. Let us be ready. Amen.

If we take the signs in the 24th of Matthew, to precede his (Christ's) second coming, we may look for him any moment, or at least for the sign when all the tribes of the earth mourn, when, as I understand, there will be no farther probation for sinners. May God help us to work while the day lasts.

The disciples inquired of Jesus what would be the sign of his coming, and the end of the world, or age? and Jesus told them plainly—Matt. 24: 7,—"For nation shall rise again nation," which does not take place till near 500 of the christian era. Then the fifteenth verse, Daniel's "Abomination" or the Papal Persecution, which, according to Scripture and history, occupying 1260 years, could not have ended till about the time the sun was supernaturally darkened, on the 19th of May, 1780. In fact, that is the *first* sign, as Luke records it. Signs in the sun, then, as I think the Savior fixes it, the generation that sees the first sign, or darkening of the sun will not pass away till Jesus comes in the clouds of heaven.

Consequently I am firm in the belief that the race of people that was alive in 1780, or were eighty-three years old last May, will not all pass away, or die before the coming of Christ with power and great glory. Then truly significant is the language of Peter—"What manner of persons ought we to be in all holy conversation and godliness." Dear waiting ones, let us be sober, and watch, for, says the Revelator, "If they will not watch, I will come as a thief, and they shall not know what hour I will come." Then if we will watch, and heed the prophetic periods and signs that are in the past, we may know he is near. Amen. IRA FANCHER.

Sandy Hill, N. Y., Jan. 1st, 1864.

For the World's Crisis.

SAINTS' HOME.

There is a house not made with hands,
A port of endless rest,
Where all the pilgrims soon will meet,
Soon lean on Jesus' breast;
Soon every boist'rous storm outride,
Soon reach that blissful shore,
Beyond this dark and rolling tide,
Where sorrow comes no more.

Soon will they reach the heavenly plain,
Where every tear'll be dry;
Yes, soon in glory they will reign,
With Jesus ever nigh;
Soon leave this world of hopes and fears,
To dwell with their dear Lord,—
Beyond this dreary vale of tears
Receive the great reward.

Soon the last warning will be heard;
Sinner, will you not come?
Soon the last prayer for you be made,
Soon you will hear your doom.
Awake! O sinner, now awake,
And to the Savior fly;
Prepare, before it is too late,
To meet him in the sky.

Utica, Ill. L. A. SMITH.

SCRIPTURE EXPOSITION.

1. "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19: 23-27.

Some think this passage refers simply to events in this life. I view this passage, however, as referring to the period of time when Job should be raised from the grave; because Job expected no temporal deliverance; for had he, he would not have cursed the day of his birth, and said: "My days are past, my purposes are broken off, even the thoughts of my heart." "If I wait the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it?" "My death is corrupt, my days are extinct, the graves are ready for me." Does this look as though he expected temporal deliverance? "Though he slay me, yet will I trust in him." Does not this point to a future life? "O that my words were now written! O that they were inscribed in the book! That with an iron style they were inscribed in the rock forever!" A book would not be needed to refresh the memories of those who heard the expressions of his faith, if he was but looking to a temporal deliverance. And what means the "iron pen?" the engraving of his words upon a "rock forever?" Is it that because in a few days his words shall become true? Is it not rather, that in future ages men might be reminded of his faith, as written in the solid ROCK? Then his redemption is yet future.

The German of Luther reads: "Uch, dass meine reden geschrieben wurden! Uch, dass sil in ein Buch gestellet wurden! Mit einem isernem Griffel auf Bley, und sum ewigen Gedachtnisse, in inen Fels gehanen wurden! Uber ech weiss dass mein Arloser labet; und er wird mich hernoch an der Arda anferwecken," etc. This is the interpretation: "O that my words were now written! O that they were put in the book! That they were written with an iron style on lead. That they were engraven in a ROCK, and dedicated to the generations forever. For I know that my Redeemer liveth, and he will hereafter awaken me *out of the earth*, and will return to me my skin, and I shall see God in my flesh, himself shall I see, mine eyes shall behold him and not a strangar." The latest and best translators refer this language of Job to an existence beyond the grave. "Ewald, in many respects the ablest of the recent translators and interpreters of the book, regards this as undeniable; and the view which restricts the language to an earthly hope, as opposed to the proper forces of the words, to the connection of thought, and to the spirit and tenor of the whole book." *Book of Job, with critical notes. Bible Union pp. 4 to 6.* Adam Clark says: "I arrive at the conclusion, that the prophecy in question was not designed to point out the future prosperity of Job, but rather the future redemption of mankind by Jesus Christ, and the general resurrection of the human race." And in this view concur the following: Coverdale, Dr. Chaloner, Rev. John Fry, B. A., Dr. Hales, R. W. Landis, Parens, Poole, Piscator, Lightfoot, Witsius, Calvin, Pleiffer, Junius, Tremellius, Shultens, and a host of others. And T. H. Horne says this view "is now generally received."

2. But man dieth, and wasteth away; yea, man giveth up the Ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14: 10-12.

One writer has said, "The body sinks under the stroke of death and ceases to exist. But does the spirit likewise cease to exist?" To attempt to decide this question, by bringing texts to prove that man, as man, ceases to exist in this world, and shall be here no more; or to present texts to prove that man has a spirit that is immortal; or to say that the Patriarch was not unmindful of his better and deathless spirit, is trifling with the subject. Whoever denied that man has a spirit? It is only denied that it has a conscious existence after the death of the body. The Patriarch never once mentioned that he had a "better and deathless spirit." Neither does he intimate that he expects to join "the happy spirits in the invisible world? Are happy spirits there? Perish the thought.

Again, it is remarked: "If the phrase, 'till the heavens be no more,' signifies what the fair interpretation intends to mean, that is *never*, then it follows, if the passage is to be literally interpreted, that man is never to be raised from the dead." And in another place it is said, "Man, as man, does not in reality exist, and never shall till the heavens pass away." But, according to this writer's views, the heavens will never pass away, and he says, that, when man dies, he will not again in reality exist till the heavens do pass away; so, following this reasoning, when man dies, that will be the end of him. Is not this the same doctrine that France imbibed, when she wrote on the cenotaphs, of her dead, "Death is an eternal sleep?" What says the word about the heavens passing away? "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise." "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The heavens therefore are to pass away and man is to be raised from the dead.

3. A writer remarks, "Equally apparent is the folly of endeavoring to reconcile the idea of sleep with extinction and unconsciousness of being." Now, be it remembered, Christ endeavored to reconcile unconsciousness of being with the idea of sleep. Christ said to his disciples, "Lazarus sleepeth, I go that I may wake him." The disciples remarked, "If he sleepeth, he doeth well." Christ replied plainly, "Lazarus is dead." "That they sleep," is said of those who die in the Lord, but not in regard to the wicked. A man soundly asleep is all unconscious of existence. So with the dead; they exist in some form, but they themselves are not cognizant of existence. The dead are not totally destroyed; if they were, there could be no resurrection. A tree exists, but who supposes that it is aware of the fact? There can be existence without a knowledge of that existence. A man under the influence of fainting is utterly insensible, both as regards himself and others; yet he does exist for all that.

4. In the Bible we read, "God is one." It is proper, therefore, to use the expression. The immortality of the soul is not taught in the Bible. It is not, therefore, proper to say, "immortal soul." In Job 4: 17, the opposite doctrine is stated. "Shall mortal man be more just than God?" It is not necessary to coin language, when the Bible is so explicit.

Again, it is urged that the soul's immortality is *silently* assumed and taken for granted, in the Scripture. Admit this, for argument's sake; and then compare the treatment of this supposed doctrine, with the scriptural treatment of another doctrine—that of the Divine Existence, a doctrine undoubtedly taken for granted in the Bible, and with which the doctrine in question is often associated as one of the main pillars of religious truth. If these two are the cardinal truths of religion, they should receive similar treatment, in the revelation of divine character and human destiny. If one of these doctrines is stated explicitly and categorically, we should expect the same of the other. If one of them is not directly stated, but is explicitly assumed, with frequent mention or allusion, we should expect the same of the other. If one is assumed implicitly and silently, or taken for granted as a doctrine, we should expect the same of the other.

Now, what are the facts? The divine existence is not asserted categorically, or named as a proposition. It is assumed as too clear for argument. It is a truth of the religious consciousness, to prove which would be preposterous. The Bible never goes into debate with the Atheist. But so far from being assumed *tacitly*, the divine existence is named and alluded to, and involved in various forms of speech. It stands out in bold relief, on the pages of the Bible. It meets the reader at every turn. Two short books, Esther and the Song of Solomon, do not contain expressions of the existence of God; in every other it is the apple of gold in the picture of silver. It is the *Koh-inoor*, the mountain of light, that illumines the volume. It is the central truth that makes the Bible the word of God. It is the Shekinah that imparts sacredness to the book, so that even the sceptics have approached it with awe, as standing on holy ground. And lest this one great truth should weary the devout reader with monotony, it appears in endlessly varying forms, in manifold names of the divine Being, and of his glorious attributes. And to arrest the attention and invite the study of reluctant men, the Bible yields a thousand expressions of the power, wisdom and goodness of God. If we strike from the record those passages which tell us of His being and His works, we lessen the dimensions of the volume; we make it a book without sense or meaning; we exchange its radiant light for midnight darkness. But if we expunge from the same book all those passages in which the immortality of the soul is mentioned, or expressly assumed, we leave the volume unchanged. It might have been written just as we have it; and the revelation would have been just as complete as it is, if the sacred writers had conspired, with uniform consent, to avoid all reference or allusion to that form of doctrine, sometimes called, "one of the two cardinal truths of religion." The immortality of the soul is named neither abstractly nor concretely. Whence this contrast in the scriptural treatment of the two ideas? Will it be said that the immortality of the soul is sufficiently clear to man's unaided reason? That important truth ought to be surpassingly clear to human reason, which need not be named in a Revelation. Wherever the doctrine of the soul's immortality has obtained, it has created various modes of expression that reveal the sentiment. Why, then, are these expressions altogether avoided or ignored in the Bible? He who had the words of eternal life, never said that all men were to exist forever. It becomes, then, a fair question, whether the taking for granted the immortality of the soul is not extra scriptural—an assumption out of the Bible, but foreign to it.—*Herald of Gospel Liberty.*

MAN MADE IN THE IMAGE OF GOD.

We take two plain and positive statements of the word of God, place them side by side, and draw a simple, legitimate conclusion.

1. "God formed man of the dust of the ground."

2. "God created man in his own image, in the image of God created he him."

CONCLUSION. That which was formed of dust was made in the image of God.

But it is objected that God is "without body or parts," and thefefore this conclusion must be erroneous; that man was *morally* in the image of God. That his likeness to God must be a moral likeness. That man was like God in moral character, or in his attributes, or both. Those ministers that say, as many do, that man *lost* the image of his Creator, in his fall, must refer to man's moral character; for they do not wish to be understood that he lost the immortality of the soul. Now man could have no real, positive moral character, till he had formed it by his own action in reference to moral law. When first created, his character was not formed. He was innocent, and pronounced very good; but it could not then be said to him, "Well done"; for he had done nothing to form a character either way. But man was *made* in the image God. Then, if we understand it of moral of image, it could mean nothing more than innocence. The tiger, and every four-footed beast, were equally innocent, were "very good"; but it is evident they were not created in the image of God. Man's innocence, then, was not what distinguished him, as being in the image of God.

"Admitted," says an objector; "but the image of God was found in the natural attributes of the soul. Thus:

1. Man was made in the image of God.
2. But God is immortal.
3. Therefore man was made immortal."

Now, my friend, if that argument is good and sound, another formed upon the same plan would be equally good. But by forming syllogisms after your pattern we might make it appear that man is omnipotent, omniscient and omnipresent; yes, and further, that man "only hath immortality," for this is affirmed of God.

This mode of arguing proves too much; therefore it proves nothing. Hence, we must take the most simple and obvious conclusion, namely, that man was made in the form of God. Christ was in the "form of God," and is the "express image of his Father's person." Col. 1: 15; Phil. 2: 6; Heb. 1: 3. In Gen. 9: 6, we read, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." And an apostle says, that men "are made after the similitude of God."

Daniel says of the Father, "The Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire."—Chap. 7: 9. John describes the Son as follows: "One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as it burned in a furnace."—Rev. 1: 13-15. A comparison of these scriptures would give us the idea that the Son had the personal appearance of the Father.

"That view is grossly material," says one. If it is so, the fault is in the Bible. Why not say *finely material*? We "believe that God is"; others say they believe he is—*immaterial*. We do not say that he is of the earth, earthy; but man thus formed of the dust of the earth, was made in the image of God. This fact has no bearing on the question of the immortality of the soul.—R. F. COTTRELL.—*Adv. Review.*

HUMAN NATURE.

"There is a great deal of human nature in man." It crops out occasionally in boys. One of the urchins in the school-ship Massachusetts, who was quite sick, was visited by a kind lady. The little fellow was suffering acutely, and his visitor asked him if she could do anything for him.

"Yes," replied the patient, "read to me."

"Will you have a story?" asked the lady.

"No," answered the boy; "read from the Bible—read about Lazarus;" and the lady complied.

The next day the visit was repeated, and again the boy asked the lady to read.

"Shall I read from the Bible?" she inquired.

"O, no," was the reply; "I am better today; read me a love story."

CAN THE SOUL BE KILLED?

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. 10: 28.

These words are commonly supposed to teach that the essential nature of man resides in his soul, which is said to be a substance quite distinct from the body, which is only, we are told, a machine, constructed for the purpose of enabling the soul to live in, and hold intercourse with, this material world. They are further asserted to imply the indestructibility and deathlessness of the soul, which, it is affirmed, is altogether beyond the reach of any mortal injury, and that the utmost man can do is to destroy the material machine, or body, and effect its separation from the soul, which soars away to some new place, and in a new condition of existence.

Now I ask the candid and intelligent reader on what authority does he suppose that the soul is a distinct subsistence—a complete organization in itself—and constituting the human personality, apart from the body? Is this extensively prevalent notion derived from the Bible? Will the reader pause to recal any portion of the sacred Scriptures where the soul is so described as containing in itself the essential properties of the human being, and capable of a separate state of existence?

* * * * * * * *

If we are to hold the popular opinions about the human soul, what does our text mean? In reply to this question, I request the reader to examine the parallel passage as recorded in Luke 12: 4, 5: "I say unto you, my friends, be not afraid of them that kill the body, and after that have *no more* that they can do: but I will forewarn you whom ye shall fear: fear Him who, after he hath killed, hath power to cast into hell." In this version of our Lord's words, the word "soul" does not occur; and instead of "are not able to kill the soul," we have the words "have no more that they can do." The meaning, then, is clearly the following: Although wicked men are able to kill the Lord's people, they can do no more than this; they have no power to keep them dead; they cannot destroy the soul or life which the Lord has promised to give his people, by raising them from the dead to die no more.

The word "soul" is to be understood in this passage the same in meaning with the word *life*: in proof of which I ask the reader's consideration of the following passages which occur in Matt. 16: 25, 26: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake find it: for what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Now the word translated *life* twice in the 25th verse, and *soul* twice in the 26th verse, is one and the same Greek word in all four places. Why should one word receive different translations in two such closely connected and current texts? The answer is plain. The translators of the Bible held the popular heathen notions about the human soul, and therefore to have used the word "soul" in the 25th ver. would have grated upon their ears. "Whosoever will save his soul shall lose it [!], and whosoever will lose his soul [!] for my sake, shall find it." Hence they employed the word "life" in this verse, and the word "soul" in the verse following! But there is evidently no good reason why one Greek word, occurring as it does in this passage four times consecutively, should be translated by two English words. If the reader will substitute the word *life* in the 26th verse for the word *soul*, as is done in the previous verse, he will find a natural, and, as I believe, the strictly correct meaning of our Lord's words: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: for what is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?" What our Lord says here is very plain; "Whosoever will save his life [in this world, at the expense of his duty to me,] shall lose it [in the world to come]. And whosoever will lose his life [in this world] for my sake, shall find it [in the world to come]. For what is a man profited if he shall gain the whole [present] world, and lose his own life [in the world to come]? or what shall a man give in exchange for his [future and everlasting] life?" To lose the soul then, does not mean that the soul as a separate being, without a body, goes away to be everlastingly tormented; but means to lose the blessed privilege of endless life. When the soul is lost, the man himself, in his entire and complete nature, is lost, or cast away from conscious and endless existence, as Luke in the parallel passage to that we are now considering, most clearly represents. "For what is a man advantaged if he gain the whole world and lose *himself*, or be cast away?"—Chap. 9: 25.

The text at the head of these remarks is but partially and imperfectly understood by those who quote it with so much assurance in proof that the soul, as a separate being, cannot, and will not, be ever destroyed. What our Lord says is, that man is not able to kill the soul, or destroy the life which he will give his people; but he himself is able to kill the soul, and cut off the wicked from having endless life. "Fear him who is able to destroy both soul and body in hell." And as our Lord warns mankind to fear him as having the power to destroy the whole man in the all-consuming fires of hell, he evidently implies that such is the punishment which he will visit upon the wicked. The miserable subjects of the future punishment will not be perpetuated in conscious sin and suffering, but shall be burnt up as chaff or stubble in the lake of fire which shall flow around the burning world. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 1 Peter, chap. 3, v. 7.—*Rev. J. Panton Ham.*

Increase of Cities.—The city of London, in ten years, has increased in population 441,753; New York, 290,164 souls, or 56.37 per cent.; and Philadelphia 222,484 inhabitants, or 65.43 per cent. The average number of houses built during ten years in London, was 5,349; in New York, 1,668; and in Philadelphia 2,905. London has been settled 2,000 years, New York 249 years, and Philadelphia 176.

Preaching without Notes.—Perhaps I have preached five thousand sermons, on all kinds of subjects, and on a great variety of occasions, and I did not know beforehand one single sentence that I should utter; and were I to preach before the king, or the two universities, I must preach in this way or not at all.—*Dr. Adam Clark.*

He cannot bear praise who cannot bear condemnation.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 19, 1864.

Postage on Canada Papers.—We have concluded to let our brethren in the British Provinces have the Crisis at the same price as those in the States. In other words, we will pay the postage to the *line*; hence those taking the paper will pay only two dollars a year, instead of $2.26, as formerly.

APPROACHING REVOLUTIONS IN EUROPE.

All things in the political sky of Europe indicate a general storm of thrilling interest, that will result in mighty upheavings and overturnings among the powers now holding sway over the people. The prospect is now that 1864 will not pass before its commencement. When it begins its results will be startling. Praise the Lord for the bright omens showing that earth's dreary night of sorrow is about to close, when "the saints of the Most High shall take the kingdom for ever, even for ever and ever."

The Paris correspondent of the New York *Commercial Advertiser* says:—

"There is now no doubt but that the revolutionary party in Italy, Hungary, Germany and France are organizing for a supreme effort the coming spring. The Emperor sees it, and by private communications is urging his Congress on the different European Powers. What the influence of Napoleon could not effect the pressure of events may, and the chances of a Congress of Ministers are now altogether reasonable. What is most singular, the Germans are laboring hard to stimulate the revolution. They believe they can start it in the Schleswig-Holstein affair, and that once started, such an upsetting of affairs may take place as will enable them to establish the German liberal Empire under one head. The Hungarians are also moving in the matter, and nobody is as far advanced in it as the Italians, so that if the liberals in any part of Europe can manage to add to that of Poland another movement, the whole series of magazines may explode."

WHY IS IT SO?

It is clearly evident that those churches which are dependent on *piety* instead of *wealth* and *fashion* for their support, are fast dying out. "Why is it so?" The answer is not difficult. A real living church usually does best when *poor*; but as soon as vital godliness departs, it dwindles away; whereas, a rich church may be still further from the Lord, and yet make a great *show* with its wealth, and attract the worldly and fashionable; in other words have "a *form* of godliness, but denying the power thereof." This state of things is very apparent through the length and breadth of the land, with very few exceptions. Unless there is a waking up soon, the results must be terrible; indeed, they are already so.

Mr. C. C. Goss has been preaching a series of discourses in New York on the moral aspects of the city. The following is an extract from his statements, taken from one of our exchanges:—

"Below Fourteenth Street there are fifteen wards, and seven above. Two-thirds of the territory is above, half the population below. The increase in population during five years has been 58,672. In spite of this, forty-seven church edifices have become extinct in twenty years, and in thirty instances none have been erected in their place. There are now only one hundred and twenty-three places of worship of all kinds—only eighty pastors to 500,000 persons; only 25,000 are found in the churches at any one time. Mr. Goss showed that the mortality down-town was greater than up-town, caused by the crowded condition in which many lived. Six thousand families live under-ground. The youth, too, are growing up immoral and dangerous. In the down-town region there are 80,000 between the ages of five and fifteen; over 54,000 of these are as yet unreached by Sunday School effort; they are the Goths and Vandals of our city. He also showed that much the largest half of our police and police expenses are down-town; eighty out of the one hundred and twenty-two engine companies are there; also all of our places of amusement, from the respectable to the immoral; thieves, gamblers, and all other vile characters, lurk in secret there. After the legitimate business of the day ends, the nefarious night business begins. Cheap suburban homes, cheap railroad fare, and a practical application of the principles of the gospel, were the remedies presented for the existing evil."

We think missionaries need not go to foreign lands to find work. There is a wide and growidg field in all our great cities. Iniquity truly *abounds*, and the love of many waxes cold. The days of Noah and Lot are upon us. Are we awake to the perils of these times? Are we doing our duty to all around us? Christian soldier, gird on your armor, and prepare for a fierce onset from the enemy. Let us not be cowards in the last conflict. "Stand up for Jesus."

THE HOLY LAND.

It will be seen by the following from the *Jewish Messenger*, that the land of promise is still trodden down by the Gentiles. When their times run out, then comes the time to cleanse the sanctuary,—the land promised to Abraham, Isaac and Jacob. Till that time arrives, all efforts to restore prosperity must prove to be only so many failures. Yet we have the best of reasons for believing that the time is very near at hand, when the kingdom of God will be established, and his will be done on earth as now in heaven."

"The Holy Land.—*Jerusalem, Sept.* 24.—The country is infested with Bedouins, who are more rapacious and daring than in former years. The pressure of the Government from Damascus has resulted in uniting the tribes beyond Jordan for mutual defence, in a manner hitherto unknown, and the tribes beyond support the tribes on this side of Jordan, in their lawless proceedings. One action has been already fought between them and the Turkish troops from Acre. The latter were successful, and obtained a large booty of sheep, camels, &c. The Beni-Saker (sons of the hawk) have, however, repaid themselves by attacking about a fortnight ago the village of Deddewan, near Bethel, and carrying off about 2,500 sheep and other cattle. Another raid which they made a few days since near Safaleh was attended with results still more disastrous, for they not only plundered the peasantry, but also killed sixteen persons. The Saamari are actively employed, and about the same time attacked Urtas, maimed several of the villagers, and carried off all their goods. From the gardens (which are English property) they take away whatever fruits or vegetables they require.

The immediate vicinity of Jerusalem is also becoming disturbed and unsafe. On last Saturday week, a party of the Beni-Saker met the doctor of the Latin Convent about two miles from the city, and, after firing at him, proceeded to rob him of all he possessed. Finally, a rope was tied round his neck, and he was dragged along by one of the horsemen. The villagers of Shaaphat, observing his condition, came to his deliverance. One of the freebooters then again fired at him, but as he threw himself upon the ground, the bullet passed over his body. Thus rescued, he was brought back late in the night, stabbed in several places by the lances of his assailants. The captain of a French man-of-war has since been sent to strengthen the Consul in demanding reparation from the local authorities. To visit the Jordan is at present impossible, or, indeed to go any distance from the city is insecure, without an escort of soldiers furnished by the Pasha. When we reflect that during the last four years two English persons have been murdered without any justice having been obtained—that in last April Viscount Atcheson and his party were not only robbed, but narrowly escaped being killed, and that the number of travelers from all parts of the world is very much on the increase,—it seems desirable, if the present state of things is not speedily reformed, that the European Powers should assume the joint protectorate of the Holy Land."—*Levant Herald.*

THE STATE OF ITALY.

The affairs of Italy are in a state of fermentation, and we may look for stirring times there during the year. The Italians are determined to be free from the Papal yoke which has been so long upon their necks. The hatred of the harlot power, on the "seven hills," is becoming very strong and deep-seated. The time is at hand for the "woman" to begin to drink her bitter cup. There is no escape. A higher than man has spoken, and the wheels of time have brought us to the time for the fulfillment of what the prophet has uttered relative to the overthrow of the great anti-christian power whose seat is at Rome.

The following from the Boston *Journal* shows what is expected:—

"Expected War for the Freedom of Italy.—*New York, Jan.* 13*th*. The *Post* says late news by private letter and otherwise from Italy gives information of an intended agitation there on the Venetian question. Garibaldi has issued a proclamation from Caprera, urging the people to be faithful to the leadership of Victor Emmanuel. The Italian army is permeated with the idea of a speedy war for the deliverance of Venice. During the past year the opening of the spring of 1864 has been looked to as the signal for the beginning of a final effort to make Italy free in fact as well as in name, and the next few months may bring us the most exciting news from Venice and Rome."

TEACHINGS OF SPIRITS.

The spirits, who are giving instruction through their mediums, all deny that Jesus is our Savior, as taught in the Holy Scriptures. They admit he was a good man,—nothing more; and claim that his blood was of no more value in the plan of salvation, than of any of the martyrs. No man can be a Spiritualists, and a christian at the same time; hence all that is said about "Christian Spiritualists" is mere talk about what does not exist. The two are completely antagonistic to each other. If one is true, the other is false. Christianity is true; therefore Spiritualism cannot be.

We clip the following from the *Banner of Light* (?), Dec 5, '63. The answers are given by a spirit:—

"Q.—Are we to understand that there is a class of spirits in the spirit world known as angels?

A.—No; you should not understand anything of the kind. All spiritual beings have once been human beings. We are aware that your Ancient Record teaches otherwise; that there is a class of intelligences in the spirit spheres who never had a human existence; who always have and ever will exist in spirit, because they are children of eternity. We have never met with such a race of intelligences, and are quite sure that they never did exist except in the fancy of the dark ages."

"Q.—Is it reasonable to pray to God as a distinct being?

A.—No, not when spiritually considered. We only use that term because it serves us best, not because we believe in a personal Deity, a Supreme personal God, who created and is governing all things. We merely use the term relatively. Do you understand us?"

LET IT ALONE.

Let it alone. Let what alone? The intoxicating bowl. *Never* taste a drop of its contents. Avoid it utterly. Go not in the way of it. Shun it as you would the bite of a rattlesnake. It leads to eternal death, and makes one miserable all the way there. Read the following as given by Mr. Gough in one of his lectures, and then resolve to be a temperance man,—a real teetotaler, of the most rigid character. Mr. Gough says:—

"A graduate of one of the universities of Great Britain came to me shaking and trembling. He said he had 'come to me as he would go to a physician.' I said, 'You must stop drinking.' 'I cannot.' 'You will die.' 'I am afraid I shall; I give it up; I cannot.' My wife and two gentlemen were present. I said, 'What good does the drink do you?' 'No good.' 'Why do you drink?' 'I must have it.' Thinking that being an educated man he might give me some ideas, I asked him, 'Will you tell me how you feel before you begin to drink, and afterwards?' I shall never forget! He stood up and said, 'All I can say is, I must have it.' 'Why?' 'I feel as if there were *insects in my veins!* Oh! it is horrible, horrible! I touch my coat, I touch my hands, and I jump? Oh! I shall go mad—mad—mad! If I could not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have the drink, you see; so I get it, And then I stand still, that I may not disturb its effect. That's what I want, I want relief; and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone and I begin to perspire. Yes, I am better, better, better! it's what I want,—it's coming, it's coming, it has come to me,—relief,—like a flash of summer lightning, and it has gone, and I get another.' 'Then,' I said, 'you will die.' 'I am afraid I shall; can you save me?' 'No, unless you stop drinking.' 'I cannot die.' 'I have not offered a prayer to God for sixteen years.' 'You must give it up.' 'I cannot.' I said, 'God will help you.' 'No, he won't.' 'I will,' said I; 'my wife and I will take care of you for four days, if you will. I have just four days to spare for you.' We took him, though we could get no promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God, and Christ and eternity. He said, 'I am a man of some common sense, I believe; and am very well aware that I can never be happy in another world.' He then went out and cut his throat from ear to ear. Oh, my friends, shall we not try to save our fellow-men from such a fate?"

THE EUROPEAN CONGRESS.

We may expect important results from the Congress of Sovereigns in Europe. It is one of Napoleon's shrewd plans to obtain power and influence. In 1815 the powers of Europe united to put down the Napoleonic Dynasty, and now they are about to unite in its elevation. This looks like the fulfillment of the prophecy of Rev. 17th Chap., relative to the last head of the Scarlet colored beast, which went into the "bottomless pit," or political grave, and afterwards came out to the astonishment of all. Events are fast approaching the grand focal point of prophecy, when we may look for the personal advent of our Savior.

The following is from *The Catholic*:—

The Congress and the Sovereigns.—The *Memorial Diplomatique* says:—'Out of the twenty sovereigns and free towns to which the letter of invitation to the Congress was addressed, nine sovereigns—the Pope, the Queen of Spain, the King of the Belgians, and the Kings of Sweden, Portugal, Italy, and Denmark, the Sultan, and the King of the Greeks—have formally promised to appear in person.' The *Dilomatique* likewise adds:—'King Leopold, although reigning over a State of small extent, has succeeded, by his talents and his great experience, in acquiring the esteem and respect of the other sovereigns to such a point that he has become in a certain measure the arbitrator of the difficulties which may arise between them, as we have had recently several examples. The adhesion of that monarch has, therefore, a special importance, and he has given it entirely and absolutely to the idea of a Congress, in an autograph letter, short, but inspired by the best feelings, addressed to the Emperor of the French. This reply is an ample justification of the principles of humanity and prudence which have inspired the great design of Napoleon III.'

THE POPE'S REPLY TO FRANCE.

The following is the text of the answer of His Holiness to the Emperor's invitation to attend the Congress:—

Imperial Majesty,—The thought which your Majesty expresses of being able to establish without shock in Europe—would to God elsewhere also—with the concurrence of the Sovereigns or of their representatives, a system which calms men's minds, and restores peace, tranquility, and order to the numerous countries where, unhappily, these benefits are lost, is a design which greatly honors your Majesty, and which, with the co-operation of all, assisted by Divine grace, would produce the best results. We co-operate, therefore, in so laudable a project in a perfectly cordial spirit, and can now earnestly assure your Majesty that all our moral support will be afforded to the Congress, in order that the principles of justice, in these days so much misunderstood and trodden under foot, may be re-established to the advantage of society in its present agitated state, so that violated rights may be admitted, in order to be asserted in favor of those who have had to suffer by their violation, and especially in order that the real pre-eminence which belongs naturally to the Catholic religion, as the only true one, may be re-established, especially in Catholic countries.

Your Majesty cannot hesitate to believe that the Vicar of Jesus Christ, either from the duties of his sublime representation or from the conviction he entertains that in the Catholic faith in conjunction with practice is to be found the sole means proper to moralize the people, cannot in the midst of congresses, even political ones, fail in his obligation to sustain with the greatest rigor the rights of our most august religion, which is One, Holy, Catholic, Apostolic, and Roman.

The confidence which we express of seeing violated rights vindicated, springs from the conscientious duty imposed upon us by their guardianship. In showing ourselves full of solicitude on the subject of these rights, we do not wish your Majesty ever to suppose that we could entertain any doubt with regard to those appertaining to this Holy See, since, besides the other motives which militate in its favor, we have also the assurances which your Majesty has several times given and caused to be given publicly—assurances which it would seem to us offensive to doubt, coming from so high and powerful a Sovereign.

After this preliminary explanation, which has seemed to us all the more opportune that we better understand your Majesty's thought, we are happy to add that we applaud material progress, and desire besides that nations should be in a position to enjoy peaceably their property, as much for the profit that they derive therefrom as for the occupation which it gives them. We could not say as much in the case of our being invited to satisfy certain aspirations of some fractions of these nations—aspirations which cannot be reconciled with the principles above enunciated.

We entertain the hope that your Majesty, with your high perspicacity, will recognize in our frank communication the character of loyalty which always accompanies the acts of the Apostolic See, and at the same time the evidence of the great esteem which we entertain towards your august person, to whom we have in no way hesitated to speak thus explicitly in a matter of so much importance.

Hereupon, with the assurance of our paternal affection, we give your Majesty, your august Consort, and the Imperial Prince our Apostolic Benediction.

Given in our Palace of the Vatican, the 10th November, 1863. Pius P. P. IX."

LOUIS NAPOLEON AND THE BATTLE OF ARMAGEDDON.

The above is the title of a work issued by Bro. M. Baxter, of the Episcopal church. He endeavors to show that Christ will come in some six or seven years, and that Napoleon III. will be the head of the antichristian system now spreading over our world. The following is an extract from his work:—

"In the Appendix to this work, a list is given of more than fifty writers, such as the Hon. Gerard Noel, Rev. Drs. J. Cumming, A. Keith, G. S. Faber, S. H. Tyng, G. Duffield, Bickersteth, etc., all of whom have demonstrated the coming of Christ to be about the period from 1864 to 1869. And some of these writers, as for instance, Frere, Verner, Purdon, Scott, Phillips, Shimeall, etc., firmly maintain the view that Louis Napoleon is the Antichrist and Eighth Head of the Beast. Among other expositors who have written more upon the general outlines than the chronology of prophecy, there may be mentioned the Earl of Carlisle, the Duke of Manchester, the late Bishops of Durham and Norwich, Lord Congleton, Sir E. Denny, etc., according to whose views the end of this dispensation is close at hand. The two last named writers have specially shown in their works that Christ will come to take away the wise virgins *before* Antichrist's three and a half years' persecution, and will remain in the pavilion-cloud during its continuance, and then descend at its termination upon Mt. Olivet at the Battle of Armageddon.

But although there is almost an unanimous belief among those who have honestly and laboriously investigated the prophecies, that desolating judgments are now about to descend upon the world, in connection with Christ's coming; yet among the majority* of professing christians there is no such belief, owing to their utter ignorance and disregard of prophetic truth. As very few were watching for Christ's first advent, although his appearance, as the Messiah, was distinctly foretold to take place sixty-nine weeks or 483 years after the seventh year of Artaxerxes; so scarcely any are really watching for his second advent, although it is explicitly predicted to occur during the five years preceding the end of the 6000, 2520, 2500, 2300, and 1335 years, and under the seventh year-day vial, trumpet, and seal, and at the time of the eighth Head of the Beast. The text, '*Of that day and that hour knoweth no man, no, . . . not the Son*,' (Mark 13: 32), which is continually quoted by scoffers in support of the idea that the time of Christ's advent can never be discovered, evidently was only spoken in the present tense, to the then existing generation, and can not be true at the present period, for the Son of Man must now be fully aware of the day and hour of his approaching advent; and moreover, since those words were uttered, our knowledge of the future has been much increased by the gift of the Holy Ghost on the day of Pentecost, and the bestowment of the book of Revelation, 'to show the things which shall be hereafter.' Under any circumstances, the concealment of the day and hour could not necessarily prevent the discovery of the month, or even the week, of Christ's advent.

A leading event, in connection with our Savior's return, is the manifestation of Antichrist or the Man of Sin, as foretold in 2 Thess. 2: 3; 'That day (the day of Christ) shall not come, except there come the (Gr.) falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God . . . whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' Also in 1 John 2: 18, 22; 'As ye have heard that the (Gr.) Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. . . . He is the (Gr.) Antichrist that denieth the Father and the Son.' From these and other passages, it has long been concluded, that although many Antichrists have arisen, such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshiped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Daniel 11 and Revelation 17: and also in the literal-day fulfillment of Daniel 7, 8, 11, and Revelation 9, 11, 13, although the year-day fulfillment of these chapters relates to Popery and Mahometanism.

This great Personal Antichrist is distinctly foreshown to be none other than Louis Napoleon, who is consequently very soon to acquire supreme ascendancy over the whole of Christendom, and for three and a half years is ruthlessly to slay nearly every one who will not acknowledge him to be God. Christendom will then become a slaughter-house or shambles, in which tens of thousands of Christ's sheep will be butchered, and scarcely any one will escape the awful ordeal of being put to the test, whether they will confess Christ and be killed, perhaps with dreadful tortures; or whether they will acknowledge Napoleon to be God, and thus purchase temporary safety at the cost of eternal damnation. Those who choose the latter alternative will be branded in their forehead or hand with Napoleon's name, or the number 666, or some particular mark, just as cattle have stamped upon them the name of their owner, (Rev. 13.) This exterminating persecution is the leading feature in the three and a half years Great Tribulation; there will, however, be superadded unparalled wars, earthquakes, pestilences, and famines.

Such is the temptation which shall come upon all the world, to try them that dwell upon the earth." Its universal prevalence, at least throughout Christendom, is declared in the most emphatic terms. The personal Antichrist is to obtain "power over all kindreds, and tongues, and nations;" "to make war with the saints, and to overcome them," (Rev. 13;) "to make war with the saints and prevail against them until the Ancient of Days comes," (Dan. 7: 21:) "to be worshiped by all the saints that dwell upon the† earth," except the saints: "to make the world a wilderness," (Isaiah 14: 17.) It would evidently be impossible for him "to overcome the saints," unless his persecution extended to every place where they could be found; nor would the company of saints, that is to be specially hid in the wilderness, be particularly mentioned, unless to show that they alone are to be exempted from the persecution.

In view of the nearness of these overwhelmingly crushing judgments, how criminal is the conduct of those whose duty it is to admonish persons of approaching calamities, but who are giving no real attention to prophecy, and even smiting those of their fellow servants who do proclaim these truths. How many there are, who in the excitement and agitation of having to chose between worshiping Antichrist or being put to death, will choose the former, and receive the fatal mark; whereas, had they been forewarned of the great trial coming upon them, they would have prepared to witness a bold confession, even unto death. A terrible day of reckoning is close at hand, when the treacherous and blind leaders of the blind, who make a mock at prophecy and prophetic expositors, will be confronted by the bitter reproaches of those whom they have lulled into false security, by crying peace and safety, when sudden destruction is about to descend with the fury of an avalanch.

The mistaken idea that if we are born again and prepared for death, we are also prepared for the second advent, leads many to neglect prophecy; for they naturally think that the study of it is not at all necessary to salvation. But although salvation from hell-fire may be obtained by the new birth and true faith in Christ's atonement, yet salvation from the shame and misery of being left on the earth at Christ's coming can only be obtained by real belief in the immediate nearness of his advent, and by faithful confession of that belief. The distinction drawn between the wise and foolish virgins, and between the faithful and evil servant, who is cut *off* (Gr.) and left to endure the Great Tribulation, (Matt. 24: 45–51) as well as other Scripture statements, such as in Heb. 9: 28, 2 Tim. 4: 8, Rev. 16: 15, etc., plainly show that many who are true children of God, but unbelievers in the nearness of the advent, and in a backsliding and lukewarm state, will not be caught up to meet Christ (Rev. 14: 1–5) at his coming in the air *before* the three and one half years Great Tribulation; but will be left to endure the awful woe of the Tribulation, and if they survive, will be caught up in the Second Translation, *after* the three and one half years, (Matt. 24: 31.) It is a painful but undeniable fact, that a great many pious persons are exceedingly prejudiced and hostile against the view of Christ's advent being close at hand: they assert that it is sufficient if we prepare for death, and that death is the coming of Christ; but they will soon discover to their sorrow that the prophecies can not be neglected with impunity, and that readiness for death is not necessarily readiness for the second advent.

* This is not so much the case in England, where the study of prophecy is extensively pursued, as throughout America, in which country the prophecies of Daniel and Revelation very rarely form the subject of a pulpit discourse, except in the churches of the Second Advent sect, which are only few in number. In consequence of prophecy being thus universally neglected and ignored, there exists such a general ignorance and disbelief of it, that it is exceedingly difficult to get persons even to listen to the subject. The author having given lectures upon this subject in upwards of a hundred different localities in America, including Washington, Philadelphia, New York, Boston, Toronto, Detroit, etc., can testify to the contempt and hostility which in most cases these views have to encounter. A better hearing is given to the subject in the Protestant part of Canada than anywhere else, owing probably to the absence of Spiritualism, Universalism, and Unitarianism.

† The expression "upon the earth," cannot, in its literal fulfillment, be merely limited to Europe, for the very same Greek words are used in the Lord's prayer in the sentence, "Thy will be done upon the earth as it is in heaven," (Matt. 6: 10, Luke 11: 2.) Although inaccurately translated in earth in Matthew and Luke, yet the Greek words are precisely the same as in Rev. 13: 8.

WHO WILL BE ONE?

One of what? One of *a thousand* who will *work* for The Crisis the current year. It seeks a wider field of usefulness, and, if possible, would *double*, this year, the number of new subscribers obtained the last. Who will help, and do what they can to bring the light and cheer of its weekly visits into *four thousand* new hearts and homes?

Come, brethren and sisters, here is a chance to do good, and to get your reward for it too, —one third of all monies sent, in Books and Tracts, and the "*Well done!*" of the Master when he comes.

Four thousand new subscribers before 1865, —ten thousand in all! Shall we have them? *Who will be one* of five hundred, to get *one?* One of two hundred, to get *two?* One of one hundred, to get *three?* One of fifty, to get *four?* One of forty, to get *five?* Of thirty, to get *ten?* Of fifteen, to get *twenty?* Of ten, to get *thirty?* Of five, to get *forty?* Of three, to get *fifty?* Of two, to get *one hundred?*

Who will be one? and which one will you be? Can't tell till you try? Well, who will try? W. B. H.

Life of Hiram Munger.—The last edition of this work is exhausted. We shall therefore not be able to fill any more orders for it at present. Should another edition be published, due notice will be given.

☞ "The Two Witnesses" are all sold. No more orders for them can be filled.

☞ We received eighty-five new subscribers last week. Keep at work brethren. It pays well.

For the World's Crisis.

NOTE FROM ELD. HIMES.

Bro. Grant:—I thank you sincerely for the christian and liberal treatment I have received from you and the patrons of the Advent cause as connected with the Crisis. I have perhaps occupied more space in your columns than was my right. Yet I hope no injustice has been done to the cause, or to individual patrons of the paper. My position as to a field of labor and particular work is somewhat changed; but I hope to continue in the same fraternal relations with all. The readers of the Crisis will hear from me still as circumstances may call.

My field of labor, as most of your readers already know, is to be in this western country; though I shall still visit other fields, as duty may seem to call. I shall still publish the "Voice," as it may be called for by the wants of the cause, and continue my missionary work as usual.

I have made a great sacrifice, in my time of life, in breaking up my home and my happy relations in the East; but I do it cheerfully for Christ and his suffering cause in this part of the vineyard. I ask the prayers and sympathies of old fellow-laborers, that I may be sustained in my new field. Besides, while I labor mostly among the destitute, I shall need all the material aid that the stewards of Christ may be disposed to give for the help of such destitute fields.

My address is Buchanan, Mich.

Jan. 8th, 1864. Joshua V. Himes.

For the World's Crisis.

REPORT OF ROUND POND CONF.

The brethren assembled as per appointment. But few came from abroad, and as nearly all the families in the place have sickness, of diphtheria, canker-rash, mumps, and measles, it seemed as though the Lord governed the arrangement, for we had just enough to work. The weather was cold, but fair. The ministers present were Elds. N. G. Reed, J. R. Hall, Isaac Wight, J. C. Wheeler, I. C. Wellcome. The social meetings were reviving and strengthening. The Lord blessed us abundantly, and we felt that the communion of saints was truly sweet. The preaching was good, and the congregations large and attentive. The interest increased to the last. The impressions made by the word were manifest. Some seemed to wish they were christians, and many seemed persuaded that "the day of the Lord is at hand." The brethren and sisters who attended were cheered by the prospect of soon gaining the everlasting rest.

We parted with the joyous hope of soon meeting in the kingdom of God. The friends entertained us very kindly, and did something worthy of the faith, to aid in preaching the gospel. May the Lord bless and keep them and us until Jesus comes to give us eternal life. I. C. Wellcome.

Round Pound, Me., Jan. 11th, '63.

For the World's Crisis.

MY JOURNEYINGS.

Jan. 5th. For the past two months I have been laboring in Plymouth, Mass. Meetings were held every evening in the week, in various parts of the town. Very interesting meetings were held at North-town, distant from Plymouth proper about two miles. Brn. Dunn, Alexander and Richard McLane, Sr. Lyons, and their families reside at this place, together with others of like precious faith with us. Our meetings there were attended by persons of many persuasions.

Bro. R. McLane, with his companion, were sorely afflicted in the loss of one of their little ones, a boy eight years old. He died of brain fever, after an illness of three or four days. I was called to attend the funeral, which occurred on Sunday, Dec. 20th, and endeavored to give comfort, according to the instruction of Paul in 1 Thess. 4: 13–18.

Another member of the household of faith, one of the church in Plymouth, has recently been called to mourn over the death of her husband, to whom she had been married but a few months. She has been deeply afflicted, having lost a dear babe, an affectionate father, and a kind husband within thirty months. May the Lord sustain Sr. Braley in all her trials.

There are many in Plymouth who are on their way to attend the great campmeeting on Mount Zion. They find some portions of the journey very rugged, but their faces are set Zionward as a flint, and by the grace of God they will obtain the crown.

Spent most of five days in Carver, a town six miles from P., where interesting meetings cheered our hearts.

Left P. on Jan. 5th, bidding adieu to some whom I shall never see again until I meet them in the kingdom. Made a few calls in Boston, Somerville, Charlestown and Lynn, and finally brought up in Salem, Ms., where I am to labor in the gospel of Christ. The church and society have given me a hearty welcome, and, what is very encouraging, they pray for me, that I may have much of the Spirit to direct. When a church prays for its pastor, and that pastor prays too, God will bless. I hope that the blessing of God will attend our efforts for the salvation of souls; that the parents may rejoice in seeing their children rejoicing in the love of Christ; that all may rejoice in the conversion of fathers and mothers, brothers and sisters, friends and neighbors. Brethren and sisters, pray for us, that sinners may be converted and God's name hallowed more in this place.

My Post Office address, until further notice, will be Salem, Mass.

F. H. Burbank.

For the World's Crisis.

DRAFTING.

As many who believe that it is wrong to bear arms, i. e., at least, for christians to do so, may be liable to be drafted, if volunteers are not found in sufficient number, I thought I would say a few words for the benefit of such. We, as a body of christians, who are looking for the return of the Savior from heaven, do not wish to get involved in the affairs of the world no more than is necessary for the good of our fellow-men, to rescue them from its snares, and save them from the doom which awaits an ungodly world. Hence you, who may be liable to bear arms to fight and kill your fellow-men, instead of rendering evil for evil, wish to save men's souls instead of destroying. If you are called into service, put your trust in God, and be bold in his cause, and he will make a way for your escape. I am glad he is able and all-powerful, and will save those who call upon his name. I understand that no sect nor party is exempt now, except on account of age, or physical or mental disability. We must expect that the faith of God's people will be tried as it has been in past ages, but "all things are possible to him that believeth"; and all whose names are found written in the book of life will be delivered. We may suffer wrongfully, but we will not do wrong, nor do evil that good may come. The world and popular professors I fear are going down the current together; and it seems to me it is high time that every one who names the name of Christ should come out from them, and follow his example and seek the honor that cometh from God alone. God grant that we may all meet in that world where all is peace and love, and live forever in the paradise of God.

T. L. Waugh.

For the World's Crisis.

TRIALS.

These form the bitter ingredients in the cup of human life, and however we may shrink from it, there is no possibility of the cup passing unless we drink it; they are the thorns which are thickly strewn in every path leading through the world's wilderness, and though our oft bleeding feet would fain seek a thornless road, we find it not; constantly are we reminded that this is not a sorrowless state; no where in the present world do we find bliss without alloy; sorrow is often our bosom companion; it is the twin-sister of our joy, it is with us in every hour of care, perplexity and diappointment—with us as we watch around the sick and dying bed of our loved ones, and lingering with many among the graves of the departed.

Many are disposed to murmur in the trial-hour and to feel as though some strange and unnecessary thing had happened to them; but such have not a realizing sense that all the trying scenes through which mankind are called to pass are permitted by One who knows the end from the beginning, and who is "too wise to act in vain, too good to give one needless pain," and those things which at the time of their occurrence seem to be against us, often prove to have been the things most needed for our well being even in this world. I recollect that one of the slips which were given me to copy when learning to write at school, read like this, "Disappointments are often blessings in disguise;" the words remained in memory, but not until riper years were they appreciated, nor their truth experienced. Now I know that the way which I in my ignorance and selfishness had marked for myself to tread, was not the one best calculated to lead me to true life, peace and joy; therefore I rejoice that trials have crossed my track—that cherished hopes have been blighted, and lofty aspirations brought low; and my cry is—

"Not mine, O God, but thine the choice;
In things or great or small,
Mark thou my way for me."

The true christian has every reason to rejoice even in the severest trials, for he may recognize these as proofs of a Father's love; says the great apostle, "What Son is he whom the Father loveth that he chasteneth not?" and he "Scourgeth every son whom he receiveth;" and the same has said, "No affliction for the present seemeth joyous but grievous; but afterward it yieldeth the peaceable fruits of righteousness, in them that are exercised thereby." Ah, let us see that we are of that class, then let the trials come thicker and faster, and the blessed fruit of righteousness will abound more and more. A parallel passage to this is, "Tribulation worketh patience," etc. How many can bear witness that the hasty, impatient spirit has been calmed and schooled to quietude and patience by the subduing influence of trials.

Another great benefit of trials is, that they draw us near our Heavenly Father. The prophet in speaking of a certain class, says, "In the day of their prosperity they forget me, but in the time of their trouble they called upon me." Is this not true of many at the present day? Often the christian will enjoy an interval of comparitive prosperity—trials' waves for a time recede; his substance increases, his loved ones are spared and all things go well. But he almost forgets the Giver of

CAN THE SOUL BE KILLED?

"Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. 10: 28.

These words are commonly supposed to teach that the essential nature of man resides in his soul, which is said to be a substance quite distinct from the body, which is only, we are told, a machine, constructed for the purpose of enabling the soul to live in, and hold intercourse with, this material world. They are further asserted to imply the indestructibility and deathlessness of the soul, which, it is affirmed, is altogether beyond the reach of any mortal injury, and that the utmost man can do is to destroy the material machine, or body, and effect its separation from the soul, which soars away to some new place, and in a new condition of existence.

Now I ask the candid and intelligent reader on what authority does he suppose that the soul is a distinct subsistence—a complete organization in itself—and constituting the human personality, apart from the body? Is this extensively prevalent notion derived from the Bible? Will the reader pause to recal any portion of the sacred Scriptures where the soul is so described as containing in itself the essential properties of the human being, and capable of a separate state of existence?

* * * * * * *

If we are to hold the popular opinions about the human soul, what does our text mean? In reply to this question, I request the reader to examine the parallel passage as recorded in Luke 12: 4, 5: "I say unto you, my friends, be not afraid of them that kill the body, and after that have *no more* that they can do: but I will forewarn you whom ye shall fear: fear Him who, after he hath killed, hath power to cast into hell." In this version of our Lord's words, the word "soul" does not occur; and instead of "are not able to kill the soul," we have the words "have no more that they can do." The meaning, then, is clearly the following: Although wicked men are able to kill the Lord's people, they can do no more than this; they have no power to keep them dead; they cannot destroy the soul or life which the Lord has promised to give his people, by raising them from the dead to die no more.

The word "soul" is to be understood in this passage the same in meaning with the word *life*, in proof of which I ask the reader's consideration of the following passages which occur in Matt. 16: 25, 26: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake find it: for what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Now the word translated *life* twice in the 25th verse, and *soul* twice in the 26th verse, is one and the same Greek word in all four places. Why should one word receive different translations in two such closely connected and current texts? The answer is plain. The translators of the Bible held the popular heathen notions about the human soul, and therefore to have used the word "soul" in the 25th ver. would have grated upon their ears. "Whosoever will save his soul shall lose it [!], and whosoever will lose his soul [!] for my sake, shall find it." Hence they employed the word "life" in this verse, and the word "soul" in the verse following! But there is evidently no good reason why one Greek word, occurring as it does in this passage four times consecutively, should be translated by two English words. If the reader will substitute the word *life* in the 26th verse for the word *soul*, as is done in the previous verse, he will find a natural, and, as I believe, the strictly correct meaning of our Lord's words: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it: for what is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life?" What our Lord says here is very plain; "Whosoever will save his life [in this world, at the expense of his duty to me,] shall lose it [in the world to come]. And whosoever will lose his life [in this world] for my sake, shall find it [in the world to come]. For what is a man profited if he shall gain the whole [present] world, and lose his own life [in the world to come]? or what shall a man give in exchange for his [future and everlasting] life?" To lose the soul then, does not mean that the soul as a separate being, without a body, goes away to be everlastingly tormented; but means to lose the blessed privilege of endless life. When the soul is lost, the man himself, in his entire and complete nature, is lost, or cast away from conscious and endless existence, as Luke in the parallel passage to that we are now considering, most clearly represents. "For what is a man advantaged if he gain the whole world and lose *himself*, or be cast away?"—Chap. 9: 25.

The text at the head of these remarks is but partially and imperfectly understood by those who quote it with so much assurance in proof that the soul, as a separate being, cannot, and will not, be ever destroyed. What our Lord says is, that man is not able to kill the soul, or destroy the life which he will give his people; but he himself is able to kill the soul, and cut off the wicked from having endless life. "Fear him who is able to destroy both soul and body in hell." And as our Lord warns mankind to fear him as having the power to destroy the whole man in the all-consuming fires of hell, he evidently implies that such is the punishment which he will visit upon the wicked. The miserable subjects of the future punishment will not be perpetuated in conscious sin and suffering, but shall be burnt up as chaff or stubble in the lake of fire which shall flow around the burning world. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 1 Peter, chap. 3, v. 7.—*Rev. J. Panton Ham.*

Increase of Cities.—The city of London, in ten years, has increased in population 441,753; New York, 290,164 souls, or 56.37 per cent., and Philadelphia 222,484 inhabitants, or 65.43 per cent. The average number of houses built during ten years in London, was 5,349; in New York, 1,668; and in Philadelphia 2,805. London has been settled 2,000 years, New York 249 years, and Philadelphia 176.

Preaching without Notes.—Perhaps I have preached five thousand sermons, on all kinds of subjects, and on a great variety of occasions, and I did not know beforehand one single sentence that I should utter; and were I to preach before the king, or the two universities, I must preach in this way or not at all.—*Dr. Adam Clark.*

He cannot bear praise who cannot bear condemnation.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 19, 1864.

Postage on Canada Papers.—We have concluded to let our brethren in the British Provinces have the Crisis at the same price as those in the States. In other words, we will pay the postage to the *line*; hence those taking the paper will pay only two dollars a year, instead of $2.26, as formerly.

APPROACHING REVOLUTIONS IN EUROPE.

All things in the political sky of Europe indicate a general storm of thrilling interest, that will result in mighty upheavings and overturnings among the powers now holding sway over the people. The prospect is now that 1864 will not pass before its commencement. When it begins its results will be startling. Praise the Lord for the bright omens showing that earth's dreary night of sorrow is about to close, when "the saints of the Most High shall take the kingdom for ever, even for ever and ever."

The Paris correspondent of the New York *Commercial Advertiser* says:—

"There is now no doubt but that the revolutionary party in Italy, Hungary, Germany and France are organizing for a supreme effort the coming spring. The Emperor sees it, and by private communications is urging his Congress on the different European Powers. What the influence of Napoleon could not effect the pressure of events may, and the chances of a Congress of Ministers are now altogether reasonable. What is most singular, the Germans are laboring hard to stimulate the revolution. They believe they can start it in the Schleswig-Holstein affair, and that once started, such an upsetting of affairs may take place as will enable them to establish the German liberal Empire under one head. The Hungarians are also moving in the matter, and nobody is as far advanced in it as the Italians, so that if the liberals in any part of Europe can manage to add to that of Poland another movement, the whole series of magazines may explode."

WHY IS IT SO?

It is clearly evident that those churches which are dependent on *piety* instead of *wealth* and *fashion* for their support, are fast dying out. "Why is it so?" The answer is not difficult. A real living church usually does best when *poor*; but as soon as vital godliness departs, it dwindles away; whereas, a rich church may be still further from the Lord, and yet make a great *show* with its wealth, and attract the worldly and fashionable; in other words have "a *form* of godliness, but denying the power thereof." This state of things is very apparent through the length and breadth of the land, with very few exceptions. Unless there is a waking up soon, the results must be terrible; indeed, they are already so.

Mr. C. C. Goss has been preaching a series of discourses in New York on the moral aspects of the city. The following is an extract from his statements, taken from one of our exchanges:—

"Below Fourteenth Street there are fifteen wards, and seven above. Two-thirds of the territory is above, half the population below. The increase in population during five years has been 58,672. In spite of this, forty-seven church edifices have become extinct in twenty years, and in thirty instances none have been erected in their place. There are now only one hundred and twenty-three places of worship of all kinds—only eighty pastors to 500,000 persons; only 25,000 are found in the churches at any one time. Mr. Goss showed that the mortality down-town was greater than up-town, caused by the crowded condition in which many lived. Six thousand families live under-ground. The youth, too, are growing up immoral and dangerous. In the down-town region there are 80,000 between the ages of five and fifteen; over 54,000 of these are as yet unreached by Sunday School effort; they are the Goths and Vandals of our city. He also showed that much the largest half of our police and police expenses are down-town; eighty out of the one hundred and twenty-two engine companies are there; also all of our places of amusement, from the respectable to the immoral; thieves, gamblers, and all other vile characters, lurk in secret there. After the legitimate business of the day ends, the nefarious night business begins. Cheap suburban homes, cheap railroad fare, and a practical application of the principles of the gospel, were the remedies presented for the existing evil."

We think missionaries need not go to foreign lands to find work. There is a wide and growidg field in all our great cities. Iniquity truly *abounds*, and the love of many waxes cold. The days of Noah and Lot are upon us. Are we awake to the perils of these times? Are we doing our duty to all around us? Christian soldier, gird on your armor, and prepare for a fierce onset from the enemy. Let us not be cowards in the last conflict. "Stand up for Jesus."

THE HOLY LAND.

It will be seen by the following from the *Jewish Messenger*, that the land of promise is still trodden down by the Gentiles. When their times run out, then comes the time to cleanse the sanctuary,—the land promised to Abraham, Isaac and Jacob. Till that time arrives, all efforts to restore prosperity must prove to be only so many failures. Yet we have the best of reasons for believing that the time is very near at hand, when the kingdom of God will be established, and his will be done on earth as now in heaven."

"The Holy Land.—*Jerusalem, Sept. 24.*—The country is infested with Bedouins, who are more rapacious and daring than in former years. The pressure of the Government from Damascus has resulted in uniting the tribes beyond Jordan for mutual defence, in a manner hitherto unknown, and the tribes beyond support the tribes on this side of Jordan, in their lawless proceedings. One action has been already fought between them and the Turkish troops from Acre. The latter were successful, and obtained a large booty of sheep, camels, &c. The Beni-Saker (sons of the hawk) have, however, repaid themselves by attacking about a fortnight ago the village of Deddewan, near Bethel, and carrying off about 2,500 sheep and other cattle. Another raid which they made a few days since near Safeleh was attended with results still more disastrous, for they not only plundered the peasantry, but also killed sixteen persons. The [illegible] are actively employed, and about the same time attacked Urtas, maimed several of the villagers, and carried off all their goods. From the gardens (which are English property) they take away whatever fruits or vegetables they require.

The immediate vicinity of Jerusalem is also becoming disturbed and unsafe. On last Saturday week, a party of the Beni-Saker met the doctor of the Latin Convent about two miles from the city, and, after firing at him, proceeded to rob him of all he possessed. Finally, a rope was tied round his neck, and he was dragged along by one of the horsemen. The villagers of Shaaphat, observing his condition, came to his deliverance. One of the freebooters then again fired at him, but as he threw himself upon the ground, the bullet passed over his body. Thus rescued, he was brought back late in the night, stabbed in several places by the lances of his assailants. The captain of a French man-of-war has since been sent to strengthen the Consul in demanding reparation from the local authorities. To visit the Jordan is at present impossible, or, indeed to go any distance from the city is insecure, without an escort of soldiers furnished by the Pasha. When we reflect that during the last four years two English persons have been murdered without any justice having been obtained—that in last April Viscount Atcheson and his party were not only robbed, but narrowly escaped being killed, and that the number of travelers from all parts of the world is very much on the increase,—it seems desirable, if the present state of things is not speedily reformed, that the European Powers should assume the joint protectorate of the Holy Land."—*Levant Herald.*

THE STATE OF ITALY.

The affairs of Italy are in a state of fermentation, and we may look for stirring times there during the year. The Italians are determined to be free from the Papal yoke which has been so long upon their necks. The hatred of the harlot power, on the "seven hills," is becoming very strong and deep-seated. The time is at hand for the "woman" to begin to drink her bitter cup. There is no escape. A higher than man has spoken, and the wheels of time have brought us to the time for the fulfillment of what the prophet has uttered relative to the overthrow of the great anti-christian power whose seat is at Rome.

The following from the Boston *Journal* shows what is expected:—

"Expected War for the Freedom of Italy.—*New York, Jan. 13th.* The *Post* says late news by private letter and otherwise from Italy gives information of an intended agitation there on the Venetian question. Garibaldi has issued a proclamation from Caprera, urging the people to be faithful to the leadership of Victor Emmanuel. The Italian army is permeated with the idea of a speedy war for the deliverance of Venice. During the past year the opening of the spring of 1864 has been looked to as the signal for the beginning of a final effort to make Italy free in fact as well as in name, and the next few months may bring us the most exciting news from Venice and Rome."

TEACHINGS OF SPIRITS.

The spirits, who are giving instruction through their mediums, all deny that Jesus is our Savior, as taught in the Holy Scriptures. They admit he was a good man,—nothing more; and claim that his blood was of no more value in the plan of salvation, than of any of the martyrs. No man can be a Spiritualists, and a christian at the same time; hence all that is said about "Christian Spiritualists" is mere talk about what does not exist. The two are completely antagonistic to each other. If one is true, the other is false. Christianity is true; therefore Spiritualism cannot be.

We clip the following from the *Banner of Light* (?), Dec 5, '63. The answers are given by a spirit:—

"Q.—Are we to understand that there is a class of spirits in the spirit world known as angels?

A.—No; you should not understand anything of the kind. All spiritual beings have once been human beings. We are aware that your Ancient Record teaches otherwise; that there is a class of intelligences in the spirit spheres who never had a human existence; who always have and ever will exist in spirit, because they are children of eternity. We have never met with such a race of intelligences, and are quite sure that they never did exist except in the fancy of the dark ages."

"Q.—Is it reasonable to pray to God as a distinct being?

A.—No, not when spiritually considered. We only use that term because it serves us best, not because we believe in a personal Deity, a Supreme personal God, who created and is governing all things. We merely use the term relatively. Do you understand us?"

LET IT ALONE.

Let it alone. Let what alone? The intoxicating bowl. *Never* taste a drop of its contents. Avoid it utterly. Go not in the way of it. Shun it as you would the bite of a rattlesnake. It leads to eternal death, and makes one miserable all the way there. Read the following as given by Mr. Gough in one of his lectures, and then resolve to be a temperance man,—a real teetotaler, of the most rigid character. Mr. Gough says:—

"A graduate of one of the universities of Great Britain came to me shaking and trembling. He said he had 'come to me as he would go to a physician.' I said, 'You must stop drinking.' 'I cannot.' 'You will die.' 'I am afraid I shall; I give it up; I cannot.' My wife and two gentlemen were present. I said, 'What good does the drink do you?' 'No good.' 'Why do you drink?' 'I must have it.' Thinking that being an educated man he might give me some ideas, I asked him, 'Will you tell me how you feel before you begin to drink, and afterwards?' I shall never forget! He stood up and said, 'All I can say is, I must have it.' 'Why?' 'I feel as if there were *insects in my veins!* Oh! it is horrible, horrible! I touch my coat, I touch my hands, and I jump? Oh! I shall go mad—mad—mad! If I could not get it without having a sound tooth torn out of my jaw, bring the instrument and wrench it out; I must have the drink, you see; so I get it. And then I stand still, that I may not disturb its effect. That's what I want, I want relief; and I feel it. Quick, quick, hot, it sends the blood through my veins; the insects are gone and I begin to perspire. Yes, I am better, better, better! it's what I want,—it's coming, it's coming, it has come to me,—relief,—like a flash of summer lightning, and it has gone, and I get another.' 'Then,' I said, 'you will die.' 'I am afraid I shall; can you save me?' 'Not unless you stop drinking.' 'I cannot die; I have not offered a prayer to God for sixteen years.' 'You must give it up.' 'I cannot.' I said, 'God will help you.' 'No, he won't.' 'I will,' said I; 'my wife and I will take care of you for four days, if you will. I have just four days to spare for you.' We took him, though we could get no promise from him. We nursed him night and day. The third afternoon he sat with me, his hand in mine, and I spoke to him of God, and Christ and eternity. He said, 'I am a man of some common sense, I believe; and am very well aware that I can never be happy in another world.' He then went out and cut his throat from ear to ear. Oh, my friends, shall we not try to save our fellow-men from such a fate?"

THE EUROPEAN CONGRESS.

We may expect important results from the Congress of Sovereigns in Europe. It is one of Napoleon's shrewd plans to obtain power and influence. In 1815 the powers of Europe united to put down the Napoleonic Dynasty, and now they are about to unite in its elevation. This looks like the fulfillment of the prophecy of Rev. 17th Chap., relative to the last head of the Scarlet colored beast, which went into the "bottomless pit," or political grave, and afterwards came out to the astonishment of all. Events are fast approaching the grand focal point of prophecy, when we may look for the personal advent of our Savior.

The following is from *The Catholic*:—

The Congress and the Sovereigns.—The *Memorial Diplomatique* says:—'Out of the twenty sovereigns and free towns to which the letter of invitation to the Congress was addressed, nine sovereigns—the Pope, the Queen of Spain, the King of the Belgians, and the Kings of Sweden, Portugal, Italy, and Denmark, the Sultan, and the King of the Greeks—have formally promised to appear in person.' The *Diplomatique* likewise adds:—'King Leopold, although reigning over a State of small extent, has succeeded, by his talents and his great experience, in acquiring the esteem and respect of the other sovereigns to such a point that he has become in a certain measure the arbitrator of the difficulties which may arise between them, as we have had recently several examples. The adhesion of that monarch has, therefore, a special importance, and he has given it entirely and absolutely to the idea of a Congress, in an autograph letter, short, but inspired by the best feelings, addressed to the Emperor of the French. This reply is an ample justification of the principles of humanity and prudence which have inspired the great design of Napoleon III.'

THE POPE'S REPLY TO FRANCE.

The following is the text of the answer of His Holiness to the Emperor's invitation to attend the Congress:—

Imperial Majesty,—The thought which your Majesty expresses of being able to establish without shock in Europe—would to God elsewhere also—with the concurrence of the Sovereigns or of their representatives, a system which calms men's minds, and restores peace, tranquility, and order to the numerous countries where, unhappily, these benefits are lost, is a design which greatly honors your Majesty, and which, with the co-operation of all, assisted by Divine grace, would produce the best results. We co-operate, therefore, in so laudable a project in a perfectly cordial spirit, and can now earnestly assure your Majesty that all our moral support will be afforded to the Congress, in order that the principles of justice, in these days so much misunderstood and trodden under foot, may be re-established to the advantage of society in its present agitated state, so that violated rights may be admitted, in order to be asserted in favor of those who have had to suffer by their violation, and especially in order that the real pre-eminence which belongs naturally to the Catholic religion, as the only true one, may be re-established, especially in Catholic countries.

Your Majesty cannot hesitate to believe that the Vicar of Jesus Christ, either from the duties of his sublime representation or from the conviction he entertains that in the Catholic faith in conjunction with practice is to be found the sole means proper to moralize the people, cannot in the midst of congresses, even political ones, fail in his obligation to sustain with the greatest rigor the rights of our most august religion, which is One, Holy, Catholic, Apostolic, and Roman.

The confidence which we express of seeing violated rights vindicated, springs from the conscientious duty imposed upon us by their guardianship. In showing ourselves full of solicitude on the subject of these rights, we do not wish your Majesty ever to suppose that we could entertain any doubt with regard to those appertaining to this Holy See, since, besides the other motives which militate in its favor, we have also the assurances which your Majesty has several times given and caused to be given publicly—assurances which it would seem to us offensive to doubt, coming from so high and powerful a Sovereign.

After this preliminary explanation, which has seemed to us all the more opportune that we better understand your Majesty's thought, we are happy to add that we applaud material progress, and desire besides that nations should be in a position to enjoy peaceably their property, as much for the profit that they derive therefrom as for the occupation which it gives them. We could not say as much in the case of our being invited to satisfy certain aspirations of some fractions of these nations—aspirations which cannot be reconciled with the principles above enunciated.

We entertain the hope that your Majesty, with your high perspicacity, will recognize in our frank communication the character of loyalty which always accompanies the acts of the Apostolic See, and at the same time the evidence of the great esteem which we entertain towards your august person, to whom we have in no way hesitated to speak thus explicitly in a matter of so much importance.

Hereupon, with the assurance of our paternal affection, we give your Majesty, your august Consort, and the Imperial Prince our Apostolic Benediction.

Given in our Palace of the Vatican, the 10th November, 1863. Pius P. P. IX."

LOUIS NAPOLEON AND THE BATTLE OF ARMAGEDDON.

The above is the title of a work issued by Bro. M. Baxter, of the Episcopal church. He endeavors to show that Christ will come in some six or seven years, and that Napoleon III. will be the head of the antichristian system now spreading over our world. The following is an extract from his work:—

"In the Appendix to this work, a list is given of more than fifty writers, such as the Hon. Gerard Noel, Rev. Drs. J. Cumming, A. Keith, G. S. Faber, S. H. Tyng, G. Duffield, Bickersteth, etc., all of whom have demonstrated the coming of Christ to be about the period from 1864 to 1869. And some of these writers, as for instance, Frere, Verner, Purdon, Scott, Phillips, Shimeall, etc., firmly maintain the view that Louis Napoleon is the Antichrist and Eighth Head of the Beast. Among other expositors who have written more upon the general outlines than the chronology of prophecy, there may be mentioned the Earl of Carlisle, the Duke of Manchester, the late Bishops of Durham and Norwich, Lord Congleton, Sir E. Denny, etc., according to whose views the end of this dispensation is close at hand. The two last-named writers have specially shown in their works that Christ will come to take away the wise virgins *before* Antichrist's three and a half years' persecution, and will remain in the pavilion-cloud during its continuance, and then descend at its termination upon Mt. Olivet at the Battle of Armageddon.

But although there is almost an unanimous belief among those who have honestly and laboriously investigated the prophecies, that desolating judgments are now about to descend upon the world, in connection with Christ's coming; yet among the majority* of professing christians there is no such belief, owing to their utter ignorance and disregard of prophetic truth. As very few were watching for Christ's first advent, although his appearance, as the Messiah, was distinctly foretold to take place sixty-nine weeks or 483 years after the seventh year of Artaxerxes; so scarcely any are really watching for his second advent, although it is explicitly predicted to occur during the five years preceding the end of the 6000, 2520, 2500, 2300, and 1335 years, and under the seventh year-day vial, trumpet, and seal, and at the time of the eighth Head of the Beast. The text, '*Of that day and that hour knoweth no man, no, . . . not the Son*,' (Mark 13: 32), which is continually quoted by scoffers in support of the idea that the time of Christ's advent can never be discovered, evidently was only spoken in the present tense, to the then existing generation, and can not be true at the present period, for the Son of Man must now be fully aware of the day and hour of his approaching advent; and moreover, since those words were uttered, our knowledge of the future has been much increased by the gift of the Holy Ghost on the day of Pentecost, and the bestowment of the book of Revelation, 'to show the things which shall be hereafter.' Under any circumstances, the concealment of the day and hour could not necessarily prevent the discovery of the month, or even the week, of Christ's advent.

A leading event, in connection with our Savior's return, is the manifestation of Antichrist or the Man of Sin, as foretold in 2 Thess. 2: 3; 'That day (the day of Christ) shall not come, except there come the (Gr.) falling away first, and that Man of Sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God . . . whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' Also in 1 John 2: 18, 22; 'As ye have heard that the (Gr.) Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. . . . He is the (Gr.) Antichrist that denieth the Father and the Son.' From these and other passages, it has long been concluded, that although many Antichrists have arisen, such as the Pope and Mahomet, yet there is a particular and individual Antichrist to arise, just before Christ's advent, who is generally called the Personal or Infidel Antichrist, and who is to be worshiped as God in the temple at Jerusalem, and is utterly to deny the existence of Jehovah and of Christ. His exploits are fully described in Daniel 11 and Revelation 17: and also in the literal-day fulfillment of Daniel 7, 8, 11, and Revelation 9, 11, 13, although the year-day fulfillment of these chapters relates to Popery and Mahometanism.

This great Personal Antichrist is distinctly foreshown to be none other than Louis Napoleon, who is consequently very soon to acquire supreme ascendancy over the whole of Christendom, and for three and a half years is ruthlessly to slay nearly every one who will not acknowledge him to be God. Christendom will then become a slaughter-house or shambles, in which tens of thousands of Christ's sheep will be butchered, and scarcely any one will escape the awful ordeal of being put to the test, whether they will confess Christ and be killed, perhaps with dreadful tortures; or whether they will acknowledge Napoleon to be God, and thus purchase temporary safety at the cost of eternal damnation. Those who choose the latter alternative will be branded in their forehead or hand with Napoleon's name, or the number 666, or some particular mark, just as cattle have stamped upon them the name of their owner, (Rev. 13.) This exterminating persecution is the leading feature in the three and a half years Great Tribulation; there will, however, be superadded unparalled wars, earthquakes, pestilences, and famines.

Such is the temptation which shall come upon all the world, to try them that dwell upon the earth." Its universal prevalence, at least throughout Christendom, is declared in the most emphatic terms. The personal Antichrist is to obtain "power over all kindreds, and tongues, and nations;" "to make war with the saints, and to overcome them," (Rev. 13;) "to make war with the saints and prevail against them until the Ancient of Days comes," (Dan. 7: 21:) "to be worshiped by all the saints that dwell upon the† earth," except the saints: "to make the world a wilderness," (Isaiah 14: 17.) It would evidently be impossible for him "to overcome the saints," unless his persecution extended to every place where they could be found; nor would the company of saints, that is to be specially hid in the wilderness, be particularly mentioned, unless to show that they alone are to be exempted from the persecution.

In view of the nearness of these overwhelmingly crushing judgments, how criminal is the conduct of those whose duty it is to admonish persons of approaching calamities, but who are giving no real attention to prophecy, and even smiting those of their fellow servants who do proclaim these truths. How many there are, who in the excitement and agitation of having to chose between worshiping Antichrist or being put to death, will choose the former, and receive the fatal mark; whereas, had they been forewarned of the great trial coming upon them, they would have prepared to witness a bold confession, even unto death. A terrible day of reckoning is close at hand, when the treacherous and blind leaders of the blind, who make a mock at prophecy and prophetic expositors, will be confronted by the bitter reproaches of those whom they have lulled into false security, by crying peace and safety, when sudden destruction is about to descend with the fury of an avalanch.

The mistaken idea that if we are born again and prepared for death, we are also prepared for the second advent, leads many to neglect prophecy; for they naturally think that the study of it is not at all necessary to salvation. But although salvation from hell-fire may be obtained by the new birth and true faith in Christ's atonement, yet salvation from the shame and misery of being left on the earth at Christ's coming can only be obtained by real belief in the immediate nearness of his advent, and by faithful confession of that belief. The distinction drawn between the wise and foolish virgins, and between the faithful and evil servant, who is cut *off* (Gr.) and left to endure the Great Tribulation, (Matt. 24: 45–51) as well as other Scripture statements, such as in Heb. 9: 28, 2 Tim. 4: 8, Rev. 16: 15, etc., plainly show that many who are true children of God, but unbelievers in the nearness of the advent, and in a backsliding and lukewarm state, will not be caught up to meet Christ (Rev. 14: 1–5) at his coming in the air *before* the three and one half years Great Tribulation; but will be left to endure the awful woe of the Tribulation, and if they survive, will be caught up in the Second Translation, *after* the three and one half years, (Matt. 24: 31.) It is a painful but undeniable fact, that a great many pious persons are exceedingly prejudiced and hostile against the view of Christ's advent being close at hand: they assert that it is sufficient if we prepare for death, and that death is the coming of Christ: but they will soon discover to their sorrow that the prophecies can not be neglected with impunity, and that readiness for death is not necessarily readiness for the second advent.

* This is not so much the case in England, where the study of prophecy is extensively pursued, as throughout America, in which country the prophecies of Daniel and Revelation very rarely form the subject of a pulpit discourse, except in the churches of the Second Advent sect, which are only few in number. In consequence of prophecy being thus universally neglected and ignored, there exists such a general ignorance and disbelief of it, that it is exceedingly difficult to get persons even to listen to the subject. The author having given lectures upon this subject in upwards of a hundred different localities in America, including Washington, Philadelphia, New York, Boston, Toronto, Detroit, etc., can testify to the contempt and hostility which in most cases these views have to encounter. A better hearing is given to the subject in the Protestant part of Canada than anywhere else, owing probably to the absence of Spiritualism, Universalism, and Unitarianism.

† The expression "upon the earth," cannot, in its literal fulfillment, be merely limited to Europe, for the very same Greek words are used in the Lord's prayer in the sentence, "Thy will be done upon the earth as it is in heaven," (Matt. 6: 10, Luke 11: 2.) Although inaccurately translated in earth in Matthew and Luke, yet the Greek words are precisely the same as in Rev. 13: 8.

WHO WILL BE ONE?

One of what? One of *a thousand* who will *work* for The Crisis the current year. It seeks a wider field of usefulness, and, if possible, would *double*, this year, the number of new subscribers obtained the last. Who will help, and do what they can to bring the light and cheer of its weekly visits into *four thousand* new hearts and homes?

Come, brethren and sisters, here is a chance to do good, and to get your reward for it too, —one third of all monies sent, in Books and Tracts, and the "*Well done!*" of the Master when he comes.

Four thousand new subscribers before 1865, —ten thousand in all! Shall we have them? *Who will be one* of five hundred, to get *one?* One of two hundred, to get *two?* One of one hundred, to get *three?* One of fifty, to get *four?* One of forty, to get *five?* Of thirty, to get *ten?* Of fifteen, to get *twenty?* Of ten, to get *thirty?* Of five, to get *forty?* Of three, to get *fifty?* Of two, to get *one hundred?*

Who will be one? and which one will you be? Can't tell till you try? Well, who will try?

W. B. H.

Life of Hiram Munger.—The last edition of this work is exhausted. We shall therefore not be able to fill any more orders for it at present. Should another edition be published, due notice will be given.

☞ "The Two Witnesses" are all sold. No more orders for them can be filled.

☞ We received eighty-five new subscribers last week. Keep at work brethren. It pays well.

For the World's Crisis.

NOTE FROM ELD. HIMES.

Bro. Grant:—I thank you sincerely for the christian and liberal treatment I have received from you and the patrons of the Advent cause as connected with the Crisis. I have perhaps occupied more space in your columns than was my right. Yet I hope no injustice has been done to the cause, or to individual patrons of the paper. My position as to a field of labor and particular work is somewhat changed; but I hope to continue in the same fraternal relations with all. The readers of the Crisis will hear from me still as circumstances may call.

My field of labor, as most of your readers already know, is to be in this western country; though I shall still visit other fields, as duty may seem to call. I shall still publish the "Voice," as it may be called for by the wants of the cause, and continue my missionary work as usual.

I have made a great sacrifice, in my time of life, in breaking up my home and my happy relations in the East; but I do it cheerfully for Christ and his suffering cause in this part of the vineyard. I ask the prayers and sympathies of old fellow-laborers, that I may be sustained in my new field. Besides, while I labor mostly among the destitute, I shall need all the material aid that the stewards of Christ may be disposed to give for the help of such destitute fields.

My address is Buchanan, Mich.

Jan. 8th, 1864. Joshua V. Himes.

For the World's Crisis.

REPORT OF ROUND POND CONF.

The brethren assembled as per appointment. But few came from abroad, and as nearly all the families in the place have sickness, of diphtheria, canker-rash, mumps, and measles, it seemed as though the Lord governed the arrangement, for we had just enough to work. The weather was cold, but fair. The ministers present were Elds. N. G. Reed, J. R. Hall, Isaac Wight, J. C. Wheeler, I. C. Wellcome. The social meetings were reviving and strengthening. The Lord blessed us abundantly, and we felt that the communion of saints was truly sweet. The preaching was good, and the congregations large and attentive. The interest increased to the last. The impressions made by the word were manifest. Some seemed to wish they were christians, and many seemed persuaded that "the day of the Lord is at hand." The brethren and sisters who attended were cheered by the prospect of soon gaining the everlasting rest.

We parted with the joyous hope of soon meeting in the kingdom of God. The friends entertained us very kindly, and did something worthy of the faith, to aid in preaching the gospel. May the Lord bless and keep them and us until Jesus comes to give us eternal life.

I. C. Wellcome.

Round Pound, Me., Jan. 11th, '63.

For the World's Crisis.

MY JOURNEYINGS.

Jan. 5th. For the past two months I have been laboring in Plymouth, Mass. Meetings were held every evening in the week, in various parts of the town. Very interesting meetings were held at North-town, distant from Plymouth proper about two miles. Brn. Dunn, Alexander and Richard McLane, Sr. Lyons, and their families reside at this place, together with others of like precious faith with us. Our meetings there were attended by persons of many persuasions.

Bro. R. McLane, with his companion, were sorely afflicted in the loss of one of their little ones, a boy eight years old. He died of brain fever, after an illness of three or four days. I was called to attend the funeral, which occurred on Sunday, Dec. 20th, and endeavored to give comfort, according to the instruction of Paul in 1 Thess. 4: 13–18.

Another member of the household of faith, one of the church in Plymouth, has recently been called to mourn over the death of her husband, to whom she had been married but a few months. She has been deeply afflicted, having lost a dear babe, an affectionate father, and a kind husband within thirty months. May the Lord sustain Sr. Braley in all her trials.

There are many in Plymouth who are on their way to attend the great campmeeting on Mount Zion. They find some portions of the journey very rugged, but their faces are set Zionward as a flint, and by the grace of God they will obtain the crown.

Spent most of five days in Carver, a town six miles from P., where interesting meetings cheered our hearts.

Left P. on Jan. 5th, bidding adieu to some whom I shall never see again until I meet them in the kingdom. Made a few calls in Boston, Somerville, Charlestown and Lynn, and finally brought up in Salem, Ms., where I am to labor in the gospel of Christ. The church and society have given me a hearty welcome, and, what is very encouraging, they pray for me, that I may have much of the Spirit to direct. When a church prays for its pastor, and that pastor prays too, God will bless. I hope that the blessing of God will attend our efforts for the salvation of souls; that the parents may rejoice in seeing their children rejoicing in the love of Christ; that all may rejoice in the conversion of fathers and mothers, brothers and sisters, friends and neighbors. Brethren and sisters, pray for us, that sinners may be converted and God's name hallowed more in this place.

My Post Office address, until further notice, will be Salem, Mass.

F. H. Burbank.

For the World's Crisis.

DRAFTING.

As many who believe that it is wrong to bear arms, i. e., at least, for christians to do so, may be liable to be drafted, if volunteers are not found in sufficient number, I thought I would say a few words for the benefit of such. We, as a body of christians, who are looking for the return of the Savior from heaven, do not wish to get involved in the affairs of the world no more than is necessary for the good of our fellow-men, to rescue them from its snares, and save them from the doom which awaits an ungodly world. Hence you, who may be liable to bear arms to fight and kill your fellow-men, instead of rendering evil for evil, wish to save men's souls instead of destroying. If you are called into service, put your trust in God, and be bold in his cause, and he will make a way for your escape. I am glad he is able and all-powerful, and will save those who call upon his name. I understand that no sect nor party is exempt now, except on account of age, or physical or mental disability. We must expect that the faith of God's people will be tried as it has been in past ages, but "all things are possible to him that believeth"; and all whose names are found written in the book of life will be delivered. We may suffer wrongfully, but we will not do wrong, nor do evil that good may come. The world and popular professors I fear are going down the current together; and it seems to me it is high time that every one who names the name of Christ should come out from them, and follow his example and seek the honor that cometh from God alone. God grant that we may all meet in that world where all is peace and love, and live forever in the paradise of God.

T. L. Waugh.

For the World's Crisis.

TRIALS.

These form the bitter ingredients in the cup of human life, and however we may shrink from it, there is no possibility of the cup passing unless we drink it; they are the thorns which are thickly strewn in every path leading through the world's wilderness, and though our oft bleeding feet would fain seek a thornless road, we find it not; constantly are we reminded that this is not a sorrowless state; no where in the present world do we find bliss without alloy; sorrow is often our bosom companion; it is the twin-sister of our joy, it is with us in every hour of care, perplexity and disappointment—with us as we watch around the sick and dying bed of our loved ones, and lingering with many among the graves of the departed.

Many are disposed to murmur in the trial-hour and to feel as though some strange and unnecessary thing had happened to them; but such have not a realizing sense that all the trying scenes through which mankind are called to pass are permitted by One who knows the end from the beginning, and who is "too wise to act in vain, too good to give one needless pain," and those things which at the time of their occurrence seem to be against us, often prove to have been the things most needed for our well being even in this world. I recollect that one of the slips which were given me to copy when learning to write at school, read like this, "Disappointments are often blessings in disguise;" the words remained in memory, but not until riper years were they appreciated, nor their truth experienced. Now I know that the way which I in my ignorance and selfishness had marked for myself to tread, was not the one best calculated to lead me to true life, peace and joy; therefore I rejoice that trials have crossed my track—that cherished hopes have been blighted, and lofty aspirations brought low; and my cry is—

"Not mine, O God, but thine the choice;
In things or great or small,
Mark thou my way for me."

The true christian has every reason to rejoice even in the severest trials, for he may recognize these as proofs of a Father's love; says the great apostle, "What Son is he whom the Father loveth that he chasteneth not?" and he "Scourgeth every son whom he receiveth;" and the same has said, "No affliction for the present seemeth joyous but grievous; but afterward it yieldeth the peaceable fruits of righteousness, in them that are exercised thereby." Ah, let us see that we are of that class, then let the trials come thicker and faster, and the blessed fruit of righteousness will abound more and more. A parallel passage to this is, "Tribulation worketh patience," etc. How many can bear witness that the hasty, impatient spirit has been calmed and schooled to quietude and patience by the subduing influence of trials.

Another great benefit of trials is, that they draw us near our Heavenly Father. The prophet in speaking of a certain class, says, "In the day of their prosperity they forget me, but in the time of their trouble they called upon me." Is this not true of many at the present day? Often the christian will enjoy an interval of comparitive prosperity—trials' waves for a time recede; his substance increases, his loved ones are spared and all things go well. But he almost forgets the Giver of

all his blessings, and instead of offering praise to him, he is absorbed in adorning his gifts; then in mercy God takes something of what he gave, and reminds his child of his departure from him. How few can bear prosperity; blessed be God that he knows how much of it we *can bear*, and that to those who commit themselves into his hands, he will give or withhold it in just the degree that will result in their best good.

It is by trials that we become purified from earth's dross, and thus fitted to enter the everlasting kingdom; they are a part of the all-wise discipline which every heir of glory must submit to; many and oftimes peculiar they are, but faith must be tried to see if it is insuring; even the Captain of our salvation was made perfect through suffering, and it is not strange that his followers should drink of the same cup. If we suffer with him, we shall also reign with him. The suffering must precede the reigning,—the sorrow, the joy,—the humiliation, the glorification. Of the redeemed ones, it is said, "These came out of great tribulation," etc. Ah! methinks that if when standing on the sea of glass with all the ransomed, we are permitted to look back and review the trial-scenes through which we have passed on our way thither, we shall say we endured none too much,—all was needed to perfect us to dwell where Jesus gives to overcomers a crown immortal, a kingdom eternal and a life-evermore.

O! tried fellow pilgrim, take hold of the strong consolation which is in store for thee. Let adversity's dark waters roll never so deep, let its waves rise never so high, they cannot overwhelm thee while thou makest the eternal God thy refuge; he will and does sustain thee. There is one passage of Holy Writ which I deem exceeding precious: "All things work together for good to them that love God." This has been the Gibraltar of my soul while passing through a series of varied and perplexing trials; on it I have firmly rested; it has buoyed me up in many an hour, when without this precious assurance I should have sunk in the dark gulf of despair. I do believe all things, whether sad or joyous, are for my good if I love God.

Brother, sister, do you believe this? then why so constantly wish that this, that, or the other thing were different? Rise and be of good cheer. This brief trial time will end in everlasting rejoicing; soon and forever thy sadness shall cease, and the sorrowless state be thine—thine eternally.

"Why speak of the trials, the sadness and gloom,
When the ceaseless glory is so soon to come?"

Haverhill. S. A. Coburn.

Correspondence.

From Bro. J. Croffut.

Bro. Grant:—I have never written ought for the Crisis, but I have long wished to do so, and have often made up my mind that I would do it, and now through the abundant mercy of my Father in heaven, I set myself to the pleasant, and I hope, not unprofitable task of saluting you, and all who love the appearing of the Lord Jesus Christ. I get an occasional number of the Crisis from Sr. Dannet, in which I find the names of many former acquaintances; cheering indeed to me to know they are still living and active laborers in the field. O Father! give them hearts and ability to sow good seed, that they may bring their sheaves with them rejoicing! I joyfully remember you, and all the laborers in the gospel, and mention you in my prayer that God will use you for his glory, and assist you in the good work of saving sinners through preaching the glorious gospel of God.

It is now about five years since I have been much of the time kept in the house, from a badly injured leg and rheumatism, and I am almost entirely dependent, speaking humanly—but God is my portion, I shall not want. O it is a sweet blessedness to have so kind a friend to go to, as is my Heavenly Father and my Savior Jesus. "Praise the Lord, O my soul, and all that is within me bless his holy name." I rejoice in all my afflictions and do ardently praise the Lord. I have hope in Jesus that he will yet heal me and enable me to testify, to his mercy and power to heal. I trust to his promises, "Ask and ye shall receive,"—"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it."

I believe these promises, and that they are for me, and so I have committed all into the hand of him who gave himself for me, and I am enabled by his grace to rejoice always. O that I could express the unbounded love of God to poor me. Praise him all ye saints of his, and be not silent. "Holy, holy, holy Lord God Almighty, which was, and is, and is to come."

Brethren, sisters, children of God, old and young, great and small, learned and unlearned, listen. The last great work of earth is upon us! The gathering of the nations is begun! The clarion of war is sounding and reverberates through all the earth, and war is preparing! The mighty men are arousing, and nations are hastening the completion of life-destroying materials of the most astounding character. "Watch, therefore." The sixth angel has sounded, and now has elapsed more than twenty years of "Quickly," and who can say how soon the seventh angel will sound! when God "will once more shake the earth," and "not only the earth but heaven also." Sinner—

"'Tis the last call of mercy,"

will you heed it? You are now lovingly invited to come to Christ, to make yourself a friend of God, to become reconciled to God, and thus secure happiness. Happiness forever. Eternal life in glory. Will you still refuse the affectionate pressing invitation of the King of kings, "Come unto me—I will give you rest." Who else can do this? Who else has ever offered to do it? The blood of Jesus was shed for you, will you apply it? Will you take it to your salvation? O the precious blood of Christ cleanses from *all sin!* Nothing else will do it! How shall I value that blood? It is invaluable; and yet it is free! free for sinners, rebels, backsliders, yea, the chief of sinners.

O come, then, you who have till now refused the proffered mercy, friendship and love of the holy Jesus, come and participate in the blessedness that is ready for you, and let there be joy for you in the presence of the angels of God. O that I could prevail with you to taste the sweets of redeeming love, to feast and grow up into Christ. Praise him! O praise him forever. Soon I hope to see this loving Savior, "This same Jesus," in glory. O what shouts of joy will then fill heaven and earth "to him who loved us and washed us in his own blood." He has told us the certainty of his coming again a second time, when he will send his angels and gather all his elect, and say, "Come ye blessed of my Father, inherit the kingdom prepared for you." Happy, happy children of the Most High!

O that pleasant word *come!* How joyous to the desiring one to be invited to exchange misery for happiness, darkness for light, groaning for shouts of praise, sorrow for "joy unspeakable and full of glory." And finally, mortality for immortality, and corruption for incorruption, crowned with eternal life; and then the same kind voice, the same dear and affectionate word first and last *come.* "Come unto me." "Come, (he that cometh to me I will in no wise cast out") first, and wash away your sins! Come lastly, inherit the promise with me, share in the purchased possessions and live forever with me in glory! How long, O Lord, how long! "Surely I come quickly. Even so, come, Lord Jesus! Amen."

A sincere brother in the Lord,
Brooklyn, N. Y. J. Croffut.

From Bro. W. Kellaway, Weymouth, Eng.

Dearly Beloved Bro.:—Though strangers to each other bodily, yet are we all one in Christ. Nearly two years ago a beloved Bro. in Christ, C. Wegener, a member of the Advent church, came into this port, and my dear father and another dear brother were preaching the gospel of our adorable Lord and Savior on the Quay. When they had finished, this dear brother came up and requested to say a few words to poor sinners, on the death and resurrection of Christ. His words were words of truth and soberness; and every word came with power to the conscience. My father, believing him to be sent by God for some special purpose, brought him to his house in peace. And the Lord did not disappoint us; but, through his own instrument, brought us to see that man out of Christ was destructible, and not immortal.

Having been always taught the opposite, we could not readily bring our minds to it. Our dear Bro., as soon as he arrived in America again, sent us those *gems of truth,*—"What is Man?" "The Spirit in Man,—what is it?" "The Soul,—what is it?" "The Rich Man and Lazarus," "Pauline Theology," with a few other books, and two of those precious papers known as "The World's Crisis." These fully decided us. We read, prayed, and compared them with the unerring word of truth, and found them according to the Scriptures. As is usual, on speaking of it to our brethren, persecutions began to arise; but the God of our salvation gave his wisdom, so that we were not confounded. Meetings were convened, backbitings were abundant, yet the Lord gave us strength to bear all the reproaches heaped upon us for Christ's sake. At the examination meeting fourteen brethren were present. My father and mother were present. My father laid his Bible on the table, and asked them to prove differently. He also requested they would read the Bible with him, a little, on the subject. But they would not, as they said they had not met together with that intent. When he read a few verses to them, and began explaining them, they made all possible fun, now and then quoting a text, which, at first sight, would seem to favor their view, not waiting or listening for an answer. Part of them wished to excommunicate us all, including myself, because I spoke to a sister of putting on immortality in the morning of the resurrection, and also for saying that the Rich Man and Lazarus was but a parable. The rest wished to wait till the pastor came, whose judgment they said was better than theirs, and worth having. As soon as the pastor came, he gave his advice to the church to have nothing to do with us; not to buy of us, or have any intercourse with us; and to beware of us, as we had imbibed a great error, which denied the power of Christ. God forbid that we should ever do such a thing. Accompanied by two brethren, he visited us and desired us to recant, but by the help of God we did not. Their ceasing communion did not do away with the unceasing fellowship which we have with the Father and with his Son Jesus Christ. I am but a young brother.

The Lord has shown some, yea, most of them, they were wrong; and "Ichabod" seems from that day to have been written on them. A large number have left on our account. About nine or ten of us now meet in a room every Lord's day for breaking of bread and prayers. Pray for us, that the Lord would increase our faith and long-suffering; and that the brethren of Christ might have their understandings opened; that they may see the truth in Christ.

Pray that I, as I grow in nature, may grow in grace and in the knowledge of my blessed Lord. The hope of Christ's coming has always greatly occupied my mind; my exhortation being, "Looking for and hasting unto the coming of the Lord." While dear brother Wegener was here, father baptized him in the open sea, in the name of our blessed Master, and in obedience to his sweet commands. How blessed to be baptized into his death, and to rise and walk in newness of life. Should we not obey Him whose yoke is easy and whose burden is light?

I am yours for Jesus sake,
W. Kellaway.
No. 7 Bond St., Weymouth, Dorset, England.

From Bro. J. T. Ongley.

Bro. Grant:—Frequently we are asked (by brethren and sisters) Why don't you write for the papers, and give a few notes of your travel? etc. Well, to tell the truth, I feel that I am weak and unprofitable, and that my labors are of so little importance they are hardly worth noticing, yet the good Lord at times seems to bless our poor endeavors to preach his word. I stand in fear lest after preaching to others I be cast away, especially in these times of trial and divisions. When I come across those that can stand and thank God that they are christians, because they have believed the gospel and obeyed, I fear that it may be with them as it was with one in the apostle's days, whose heart was not right, notwithstanding he had obeyed, but was in the gall of bitterness and bond of iniquity. By such we are rejected, and also by others that we would be glad to call brethren, but are denied the privilege.

Notwithstanding, we have great reason to thank the good Lord that our eyes have been opened to see the blessed truths of the gospel, and have been obedient as far as outward forms could be attended to. Yet still we are rejected, not because we show any less love for the cause of truth, or the character of Christ than formerly. But we have too much charity, seems to be the great trouble, notwithstanding the apostle says though "we may have all knowledge," etc., and have it not, we are like sounding brass, etc.

I believe there are "little ones" called "lambs" in the word of God, that are to be fed with the sincere milk of the word, and will grow thereby, and in process of time become men and women in Christ Jesus. According to the views of the class mentioned above, our preaching has been in vain, although we have preached Christ in all his offices, and the way of getting into the blessed kingdom, etc. Some have believed and been baptized in order to obtain the promise of being saved, yet by them it is all in vain.

I am often led to cry, "Who shall be able to stand?" for truly "many shall say in that day, Lord, in thy name we have done many mighty works," etc., but will prove of no avail. It is a small matter to be judged by man. The Judge of all the world will do right, and behold, he standeth at the door! Oh, that it may be our lot to hail him with joy, and acknowledge HIM as *our salvation* when he cometh!

At our visit on Ripley Hill, Chant Co., N. Y., we endeavored to stir up the brethren and sisters to a renewed engagement in the service of the blessed Master, and we trust that it was not in vain. Our humble labors have been blessed of God, as also the labors of Bro. Thorpe in that place.

On Sunday, after commemorating the death of our Lord at the house of Sr. Austin, her youngest daughter, about nineteen years of age, felt it her duty to obey the Lord in baptism. The Lord blessed us in attending to that ordinance. We also, the following Wednesday, repaired to the water again, and a daughter of Bro. John Thorpe was also baptized.

Quite an interest is yet manifest in that place, and also in other places where we have been endeavoring to preach the word of life the past year.

We visited the brethren and sisters that had been baptized by us at Ripley three or four years ago, at Buffalo, N. Y. Was glad to find them still holding on; also Sr. Porter, of North East, Pa., Bro. Roberts, of Erie, Brn. Allen and Leonard, of Girard, and some of the brethren at Edinboro'. May the Lord sustain them in the trials they are passing through at the present time, and save them in the blessed kingdom.

The little church at this place, I trust, are trying to hold on. Bro. J. B. Cook and Sr. N. M. Henry are with us preaching for a few days. Hope their labors may be blessed of God. Yours in hope, John T. Ongley.

Blooming Valley, Crawford Co., Pa., Jan. 5th, 1864.

From S. D. Lewis.

Mr. Grant:—*Dear Sir*—I first became acquainted with your much valued paper, the Crisis, a little more than a year ago, through the kindness of Oliver D. Woodruff, of this place. Its weekly visits have been as a ray of sunshine to our household ever since; and feeling that we cannot now dispense with it, I enclose $— to have it continued.

Yours with respect,
Southington, Ct. Deidama Lewis.

A Slice that gave an Appetite for the Whole Loaf.—A correspondent writes from Milton, N. H., as follows:—

"*A small piece* of the paper called The World's Crisis has by accident fallen into my hands. I am so well pleased with it, that I have concluded to subscribe for it for the coming six months, hoping at the end of that time to be able to continue my subscription. You will therefore please send to my address one copy of The World's Crisis."

Obituaries.

John W. Crabtree.

Died at the United States General Hospital at Annapolis, Md., Dec. 17th, 1863, John W. Crabtree, of Seventh Regiment Connecticut Volunteers, aged thirty.

The body was brought to Hartford and interred Dec. 21st. Justice to the deceased seems to require more than a mere notice of his death. He was a man of sound mind, possessing many noble traits of character. With clear perceptions of right and justice, and a fearlessness in adhering to the same and reproving wrong, together with great fixedness of purpose in whatever he undertook, he necessarily made some enemies, and called down upon himself the censure of those who could not understand the principles by which he was actuated. His sympathies were strongly enlisted in behalf of the suffering, the wronged and oppressed, and for their sake and for what he regarded as truth, he was willing to sacrifice his all—and if need be, even life itself.

At an early age, while residing in Boston, and pursuing a profitable pecuniary vocation, he left all, and entered the christian ministry, and for six years previous to his entering the army, he was an efficient minister of the gospel. As a preacher, he was eloquent, sound and logical—prompt, earnest and faithful, and there is evidence that his "labors were not in vain in the Lord."

In the summer of 1861 he entered the service of his country, and from those who best knew him, we have strong evidence that he fought not the service of his "Lord and Master," but that he lived consistent with his high profession, seeking neither office nor the honors of men. As a soldier, he was faithful, cool and brave through all dangers and hardships, acknowledging the hand of the Lord in his preservation. His many letters to his friends ever breathed the spirit of one who lived near his God.... He often expressed the determination, if spared, to return to finish the work he had begun, as a minister of the gospel of the kingdom.

During the attack upon Fort Wagner, July 11th, he was taken prisoner and carried to Richmond, where for four long, weary months he endured with christian fortitude and patience, all the horrors, privations and exposures to which man could be subjected, first in Libbey then in Belle Isle prisons. November 17th he was parolled and taken to Annapolis, a mere wreck, prostrated by disease and *starvation!*... All efforts to raise him were unavailing, and on Thursday, Dec. 17th, his sufferings were ended by death.

No higher tribute can be paid to his memory than to quote the words of one of his comrades, before his death, and who himself has since died, (Corp. J. Russell), "If there is a christian in our regiment, it is John W. Crabtree."

Respectfully yours, A. D. Crabtree, M. D.

Sr. D. Brown.

Fell asleep in Jesus, Jan. 4th, 1864, Sister Desire Brown, wife of Bro. James Brown of Dansville, N. Y., aged eighty-one years, seven months, twenty-five days.

No sentence can be more expressive of the manner of her death than—"fell asleep." She came to the grave like a shock of corn fully ripe. Some two years ago she was led to see plainly the plan of salvation by a resurrection of the dead, and she used often to say that she thanked God she was led to see the truth in her old age, and to embrace it in the love of it. Previous to that she was a strong opposer, but her example since then might put to shame many young professors. Although they lived half a mile from the hall where meetings were held, yet she was a regular attendant on Sunday worship, going the whole distance on foot, with her aged companion by her side, and then ascending two pair of stairs to the hall. Also I have seen her tottering along the walk evening after evening to attend the preaching of the gospel.

Her last testimony in the church was one long to be remembered for its holy purity and simplicity of expression. It seemed the Spirit gave her special unction for that occasion, for she said afterward she felt it was her last meeting this side the kingdom. Her aged companion, a large circle of relatives, and church mourn her loss. F. Burr.

Mrs. E. Robbins.

Died, on the evening of Oct. 19th, in the town of Waupun, Fond du Lac Co., Wis., of lung fever Mrs. Emeline Robbins, aged fifty-seven years, two months, and thirteen days.

Sister Robbins cherished to the last the cheering expectation of meeting the Lord at his coming. When the hand of death was upon her, and she saw that she must be disappointed, her confidence in God never faltered, but her faith, bridging the yawning chasm at her feet, enabled her to say with Job, "I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God." She had been enabled, by the grace of God, to embrace the blessed truth of life only in Christ, many years ago, and met the king of terrors with a smile, saying in her heart, "I shall behold the Lord's face in righteousness. I shall be satisfied when I awake with his likeness." She leaves a large circle of relatives and friends to mourn her loss. Her funeral was attended on the 20th inst. Sermon by the writer, at her request, on the resurrection of the dead, from Job 14: 14.

J. F. Wilcox.

Samuel Gerrish.

Died in East Northwood, N. H., Dec. 29th, 1863, of lung fever, Samuel Gerrish, aged fifty-four years and eight months.

Bro. Gerrish was among the first to embrace the truth of the Lord's soon coming. He has sustained an unblemished character for strict morality and holiness of life, and remained firm and unshaken amidst the conflicts which have agitated the little flock. His house was a home for the pilgrim, and his death has made a sad breach in the little company of believers in Northwood. He leaves a wife and three children to mourn. May the Lord give grace and wisdom to the lone widow, and answer the prayers of the father in behalf of the children, and they all meet in the kingdom, where

"Death and the tomb shall divide us no more."

C. S. Emerson.

Summary of News.

FOREIGN.

Liverpool, Dec. 31, '63, Londonderry, Jan. 1st, 1864.

The political news is of no particular importance.

It is confirmed that England has protested against the Federal occupation of Schleswig.

FRANCE.

The *Gazette De France* asserts that Gen. Forey will proceed shortly to Miramar on a mission to the Archduke Maximilian relative to Mexico.

It is reported that the bullion in the Bank of France is now one hundred and ninety-six million francs.

THE HOLSTIEN QUESTION.

The German troops and Commander-in-Chief arrived at Werstadt on the 30th, and were expected at Rendesburg the following day, whence detachments would be forwarded to Frederickstadt.

The Danish troops had evacuated Tete Du Pont near Frederickstadt, and were also quitting Rendesburg.

Duke Frederick arrived at Kiel on the 30th. He was enthusiastically received.

POLAND.

Gen. Berg has issued an order at Warsaw, that until the complete restoration of tranquility all the police authorities, including the head of police, shall be subordinate to the military authorities.

Liverpool, Jan. 5. The Holstein question shows increasing embitterment. The *Times* continues to take a gloomy view of it and says: "The Germans are waiting still upon events, while events threaten more and more to be master rather than guide."

An address to Napoleon was introduced in the Corps Legislatif on the 4th. It expresses the hope that beneficial results may speedily be derived by France from the Chinese and Mexican expeditions. It is very pacific in tone toward Russia on the Polish question, and loudly extols the Emperor's scheme for a Congress.

THE MEXICAN QUESTION.

The *Memorial Diplomatique* confidently asserts that the Archduke will accept and occupy the Mexican throne. The understanding between the Archduke and Maximilian is said to be excellent, and it is represented that capitalists overwhelm the Archduke with offers of money on the simple guaranty of his accession to the throne.

THE HOLSTEIN QUESTION.

The Danes had completely evacuated Holstein, including the six villages north of the Eider, which are geographically part of Schleswig, but had been incorporated with Holstein.

The London *Times* remarks that scarcely can it be said that peace is yet unbroken. The Federal execution in Holstein is distinguishable only by the utmost discrimination from the reality of war and it is impossible to tell how long even this shadowy distinction may be maintained.

LATEST BY TELEGRAPH TO GALWAY.

It is confirmed that Maximilian will visit Paris, and reach Mexico before the end of March with requisite reinforcements.

DOMESTIC.

New York, Jan. 13th. A Washington letter to the *Tribune* says, it has been decided to remove the rebel capital to Columbia, South Carolina. The writer is a Union man lately from the South, where he had been a clerk in the rebel war department. He also says that the gunboats and iron-clads at Richmond are, with one exception, ready for service. On the 15th ult., they were ordered to make a demonstration in Hampton Roads, but after proceeding a few miles below Drury's Bluff, the order was countermanded.

New York, Jan. 16th. Among a mass of correspondence from C. A. Lamar, recently intercepted, is the following:

Savannah, Ga., July 31st, 1863.

Messrs. H. J. Harlstein and C. A. Lamar:

Gentlemen:—When you go to Paris call on Mr. Slidell and tell him for me to negotiate for the French protectorate. In case of necessity the people will gladly accept it in the last extremity. With Mexico, France and the Confederacy in alliance, and free trade, we should eclipse the world.

(Signed) C. A. Lamar.

New York, Jan. 17. The steam frigate Vanderbilt arrived this forenoon.

Revolutionary movements had broken out in the States of Antoiqua, Santandet and Bozaca, New Grenada, under the auspices of the conservative party.

The steamer America, from New York Oct. 30, arrived at Panama Jan. 1. She brought news from Valparaiso that the Cathedral in Santiago, Chili, caught fire on the 14th ult., when densely crowded with human beings. The doors were soon closed by the press of people. The interior of the building was decorated with light, inflamable ornaments, which caused the flames to spread rapidly. The roof being of wood, soon fell, burying the mass of human beings under it. Some 1950 dead bodies, mostly women and children, had been recovered from the ruins.

The South American mail steamer reached Panama on the 5th with $918,000 in treasure, and brought confirmation of the above intelligence, setting the number killed at 2000. The church contained 20,000 lights, from some of which fire was communicated to the drapery of the gigantic image of the Virgin and the pasteboard devices. In an instant a sheet of flames rushed along the festoon of lights to the roof, and directly spread to all parts of the building. The people rushed to the principal door, and it was soon blocked. Most of the men escaped by the Sacristy and side door. But a few minutes elapsed ere the lights, suspended so plentifully from the roof, poured a rain of liquid fire on the people below, and in less than fifteen minutes over 2000 persons, mostly females, were blackened corpses.

☞ It is estimated that it costs $20 a ton for transportation of merchandise per one hundred miles on an ordinary road; $2 on a railroad and 20 cents on the ocean, for the same distance.

☞ The bill before the Senate Military committee has the approval of the Secretary of War and Provost Marshall General. It will retain the $300 commutation clause.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. Turner.

Notice.

The Lord willing, we will commence a protracted meeting in Amboy, Lee Co., Ill., Wednesday evening, Feb. 3d, where Bro. D. S. Clark may appoint. Let us see a good gathering at this meeting, all full of the love of God, ready to work for the salvation of perishing souls.

D. R. & M. S. Mansfield.

Notice.

Bro. Grant:—I have been instructed by the brethren to inform you that we have organized ourselves into church fellowship here in Montreal; and to request you to make it known through the Crisis, so that if any of the brethren were passing through the city, they might visit us at No. 6 St. Antwaine Street. Geo. Smith, Secretary.

Montreal, Jan. 13th, 1864.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. Taylor, Castleton, Rutland Co., Vt.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

H. L. Hastings .... Sunday, Jan. 24th and onward for the present.

Cabot, Vt., Thursday, P. M., Jan. 21st, and continue through the week and over the following Lord's day. On Friday, P. M., Jan. 22nd, Bro. Nathan Wheeler will be set apart for the work of the ministry. Montreal, (Conaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.
Miles Grant.

Lawrence, Mass. .... Jan. 24th
Haverhill, Mass .... Jan. 31st
Danielsonville, Ct .... Feb. 7th and 14th
J. W. Brittan.

Worcester, Mass. .... Jan. 24th and 31st
Wm. A. Fenn.

Hoosick, N. Y. .... Friday evening, Feb. 5th and over Sunday, the 7th.
M. Batchelor.

New Haven, Ct .... Sunday, Jan. 24th, and Feb. 7th
New Britain .... Sunday, Jan. 31st
R. Williams.

Springfield, Mass., (Bro. Morgan's). .... Jan. 24th
Albany, N. Y. .... Jan. 31st
Seneca Falls, N. Y. .... Feb. 7th and 14th and through the week.
I hope to see friends from abroad. Come one, come all.
S. S. Brewer.

Alton, N. H., (Stockbridge Corner) .... Jan. 24th
Fisherville, N. H .... Jan. 31st
Z. Ford.

Warehouse Point, Ct. .... Sunday, Jan. 24th
South Windsor, (at Bro. Ellmore's) .... Jan. 27th
B. Wm. Wilkins.

Warehouse Point, Ct. .... Jan. 31st
I. B. Potter.

North Sutton, (Meeting-house) .... Jan. 31st
J. Couch.

Vernon, Vt. .... Feb. 7th
Geo. Champlin.

Westford .... Sunday, Jan. 24th
Carlisle .... Sunday, Jan. 31st
Groton, (where Bro. Putnam may appoint), Sunday, Feb. 7th.
B. Spaulding.

Moultonborough Center .... Jan. 24th
Melvin Village .... Jan. 31st
Meredith Center .... Feb. 7th
T. W. Piper.

Yarmouth, Me. .... Jan. 24th
N. G. Reed.

Falmouth, (Piscatiqua school-house) .... Jan. 24th
Litchfield, (Waterman school-house with Bro. H. D. Reed. .... Jan. 29th to 31st
R. R. York.

Scitico. .... Jan. 24th
H. Munger.

Scitico. .... Feb. 7th
R. E. Ladd.

South Windsor, Ct. .... Jan. 24th
Northfield, Ct .... Jan. 31st
Wrightville, Ct. .... Feb. 7th
C. Goodrich.

Shall commence a meeting at Hope Corner, Me., Thursday evening, Feb. 18th, and continue over the Sabbath, where Bro. Payson appoints.
S. K. Partridge.

Fairhaven, (Head of the River) .... Sunday, Jan. 24th
Fairhaven .... Jan. 31st
W. S. Campbell.

East Stoneham, (where J. Howe may think proper,) Feb. 5th, and over Sunday the 7th. T. Jordan.

Chester Factories .... Sunday, Jan. 24th
Cold Spring. .... Jan. 25th
Pleasant Valley, Ct. .... Jan. 27th
North Canton .... Jan. 29th
Warehouse Point .... Sunday, Jan. 31st
Wm. J. Hale.

Clark's Mills, R. I. .... Jan. 24th
Exeter, R. I. .... Jan. 30th–31st
Lafayette, R. I. .... Feb. 7th
The Plains, Appenaug. .... Feb. 14th
River Point, R. I. .... Feb. 21st–28th
I desire to fill up the week as brethren may arrange.
J. K. Bellows.

Clark's Hall, Richmond, R. I.

J. K. Bellows and A. Durfee .... Sunday, Jan. 24th
Augustus Durfee .... Jan. 31st

☞ King Street, Enfield, Ct., Saturday evening, Jan. 23d. Also the Sabbath following, and every evening, as long as thought best. Will as many of the brethren and sisters in that region as are willing to work in highways and hedges for the salvation of sinners, come to the meeting?
H. K. Flagg.

Vernon, Vt. .... Sunday, Jan. 31st
J. Hemenway.

Agawam .... Sunday, Jan. 24th
P. S. Butler.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.
Edinboro', Erie Co., Pa., Jan. 30th till Feb. 3d.
Brethren, please arrange for these meetings, and pray about them.
Jos. D. Brown.

Danielsonville .... Jan. 23d and over Lord's day.
J. J. Northup.

South Butler .... Jan. 22d to 24th
Bristol .... Sunday, 10 1-2 o'clock, A. M., Jan. 31st
Honeoye .... Sunday, 3 o'clock, P. M., Jan. 31st
Dansville .... Sunday, Feb. 7th
F. Burr.

Athol, Mass., (as Bro. Sawtell may appoint), evening, Jan. 22nd.
Northfield, Mass. .... Sunday, Jan. 24th
L. Boutell.

Lawrence, Mass. .... Sunday, Jan. 31st
Concord, N. H. .... Sunday, Feb. 7th
Exeter, N. H. .... Feb. 14th, 21st, and 28th
A. Ross.

Exeter, R. I., (in the Garner school-house, as the Brn. may arrange), Jan. 24th.
Charleston, R. I., (in the Stone meeting-house), Feb. 7th
Rufus W. Prince.

South Newbury, N. H. .... Sunday, Jan. 24th
Wm. Sutherland.

Business.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$331.30
M. Atkins pd.	1.00
Lucy A. Hyde pd.	1.00
R. W. Hill (pd. $2).	12.00

WHO IS IT?

"Lebanon, Jan. 11th, 1864.

"Enclosed find one dollar for the Crisis. Will you please change my post-office address from Wilmot, N. H. to Lebanon, N. H.?"

Certainly, with great pleasure, if you will only give us *your name.* We have several subscribers at Wilmot. Which is it?

TO CORRESPONDENTS.

W. Kelleway.—A small amount of money from England may be sent in letter; a larger by draft on a Boston bank or banker, which may be purchased at any exchange office, payable to the order of Miles Grant.

D. C. Tourtellot.—"Home Thrusts," by D. F. Newton, New York, is not yet published. It is to be out in a few weeks. We do not know the price.

Mrs. Wm. Boynton.—Have none left. Send you a tract for the money.

Mrs. Jas. Morrison.—Right; to No. 465.

N. Lasell.—It was credited and acknowledged. Paid to No. 442.

CASH RECEIPTS TO JAN. 18, 1864.

The present No. of the Crisis is 433.

The No. which follows your name, is the No. to which your money pays.

Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office.

Make a memorandum of the same, and you will be reminded when your subscription expires.

Mrs A Hess 423, C Sawdin 423, C R Rogers 438, L Hill 418, J Hayes 451, J Kelley 458, P Miller 458, J F Mattison 458, G L Makepeace 457, N Parsons 458, P Murphy 459, J F Berry 458, T Williams 454, A W York 458, W J Webster 457, S Brown 458, J M Andrew 484, S B Austin 458, J Douglass 456, J M Andrews 439, Mrs H Mitchell 459, J Hanson 458, C K Boothby 451, L Thomas 451, J King 441, H R King 428, Mrs A Baldwin 435, A Hamilton 444, A D Smith 442, O P Reddington 451, J C Atkins 453, Mrs R Robinson 458, R F Cram 456, Mrs F Alcott 459, Mrs J T Langley 458, M A Kimball 460, B McDonald 451, Jas Colby 459, C Colby 458, L W Dodge 458, E Snow 458, Mrs H Knight 458, G Wallace 457, S Case 468, B Hitchcock 458, J L Leonard 458, S Benton 350, B E Willard 458, F H Bruce 459, A Avery 457, S Jennings 464, M G Pickering 457, H S Moore 458, L D Demerset 453, Thos Lovett 458, Mrs S Emery 457, F Emery 457, J H Bartlett 458, C W Burley 458, Mrs E Hunt 453, J T Rancall 399,—$1.00 each.

M G Day 455, N Turner 450, J E Stoddard 484, J I Johnson 454, H Smith 428, R Tabor 460, J Metzgar 484, P Mitson 450, T G Dewey 484, S Sullivan 482, B F Braley 442, J Glidden 473, E H York 484, J Woodman 484, Wm Barker 484, J Vickery 478, J B Hendley 484, A W Griggs 486, L Reimer 485, J Darley 484, T J Philbrook 470, A Bucklew 487, T M Storer 478, C Hopkins 468, S B Clark 482, N L Rowe 416, O H Churchill 483, L Jackman 484, J C Gordon 484, G W Hunt 484, J S Pauer 416, L A Follansbee 483, B E Thompson 366, Mrs J M Moulton 483, I F Hunt 474, B Beals 401, J Woodard 454, Miss C Buckner (What P. O.?)—$2.00 each.

S F Pike 445, Mrs E Hewitt 441, S D Larkin 445, S Watson 445, A Glover 445, J W Reed 445, E Brundreuge 445, W Thompson 445, J Sheets 445, P Sawyer 445, J Knapp 445, Mrs M Brown 445, Mrs J Joslyn 445, J Totten 445.—50c each.

J W Trumbull $3.00, 438; S Shields 88c, 429; J Fairbanks $2.78, 483; S Macluer $2.78, 484; M J McLellan $1.03, 463; C Prince $1.50, 465; J B Morehead $3.00, 411; W C Ford $3.30, 450; J Blinn $1.05, 400; J Manville Jr $1.01, 485; O H Wyman $1.50, 411; Mrs C A Batou $3.00, 484.

FOR BOOKS AND TRACTS.

J G Smith $2.81, M A Cook $2.00, S E Trott 35c, T B Tambiyn 20c, Z E Harris 25c, J Mackey $3.00, J King $2.00, D C Tourtellot 35c, C D W Scott $1.25, J A Lawton 50c, C H Williams $4.36, J Binn 85c, B F Berry $3.05, M Crabtree $1.00, I Ames 25c, N White 25c.

LETTERS RECEIVED.

J V Himes, S Curry, J Whitman, J F Willcox, I C Wellcome, T L Waugh, P P Caufield, P S W Deyo, B Spaulding, Giles Russell, M Batchelor, R H Bolton, C H Williams, L F, L A Thornton, S V Whitaker, Wm Sweet, B Mathewson, Thos Huntington, J M Moulton, J Croffut, G W Stetson, N L Willard, Mar, G W Lewis.

POST OFFICE ADDRESS.

A. Mussey—George's Mills, N. H.
L. A. Follansbee—Dorchester, N. H.
J. Hemenway—Athol Depot, Mass.
L. Wetherbee—Newburg, Me.
Eld. F. Burr—Dansville, Livingston Co., N. Y.
Eld. N. F. Nason—Newport, Me. Residence, North Palmyra.

☞ My address, until further notice, will be No. 128 High Street, Brooklyn, L. I., N. Y. I may be absent for a few days at some appointments, and will respond immediately on return. Come, dear friends, send in your orders and help scatter the light. S. S. Brewer.

Walter Pratt—New Bedford, Mass.
Rufus Wendell—"Box 4656, New York City.
S. R. Gibson—Wilton Junction, Iowa.
J. G. Smith—New Durham Ridge, N. H.
T. M. Preble—East Weare, N. H.

VALUABLE BOOKS FOR SALE.

Buck: Our Lord's Great Prophecy. An extended Exposition of Matthew xxiv and its parallel passages, and an utter overthrow of the idea that Christ came when Jerusalem was destroyed. By D. D. Buck, a Methodist minister. 8vo. Cloth, $1.50 by mail.

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Much light is thrown upon many passages by the system of emphasis which the author has introduced, by which all the words regarded as *emphatic* are distinguished by peculiar type.

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all his blessings, and instead of offering praise to him, he is absorbed in adorning his gifts; then in mercy God takes something of what he gave, and reminds his child of his departure from him. How few can bear prosperity; blessed be God that *he* knows how much of it we *can bear*, and that to those who commit themselves into his hands, he will give or withhold it in just the degree that will result in their best good.

It is by trials that we become purified from earth's dross, and thus fitted to enter the everlasting kingdom; they are a part of the all-wise discipline which every heir of glory must submit to; many and oftimes peculiar they are, but faith must be tried to see if it is insuring; even the Captain of our salvation was made perfect through suffering, and it is not strange that his followers should drink of the same cup. If we suffer with him, we shall also reign with him. The suffering must precede the reigning,—the sorrow, the joy,—the humiliation, the glorification. Of the redeemed ones, it is said, "These came out of great tribulation," etc. Ah! methinks that if when standing on the sea of glass with all the ransomed, we are permitted to look back and review the trial-scenes through which we have passed on our way thither, we shall say we endured none too much,—all was needed to perfect us to dwell where Jesus gives to overcomers a crown immortal, a kingdom eternal and a life-evermore.

O! tried fellow pilgrim, take hold of the strong consolation which is in store for thee. Let adversity's dark waters roll never so deep, let its waves rise never so high, they cannot overwhelm thee while thou makest the eternal God thy refuge; he will and does sustain thee. There is one passage of Holy Writ which I deem exceeding precious: "All things work together for good to them that love God." This has been the Gibraltar of my soul while passing through a series of varied and perplexing trials; on it I have firmly rested; it has buoyed me up in many an hour, when without this precious assurance I should have sunk in the dark gulf of despair. I do believe all things, whether sad or joyous, are for my good if I love God.

Brother, sister, do you believe this? then why so constantly wish that this, that, or the other thing were different? Rise and be of good cheer. This brief trial time will end in everlasting rejoicing; soon and forever thy sadness shall cease, and the sorrowless state be thine—thine eternally.

"Why speak of the trials, the sadness and gloom,
When the ceaseless glory is so soon to come?"

Haverhill. S. A. COBURN.

Correspondence.

From Bro. J. Croffut.

BRO. GRANT:—I have never written ought for the Crisis, but I have long wished to do so, and have often made up my mind that I would do it, and now through the abundant mercy of my Father in heaven, I set myself to the pleasant, and I hope, not unprofitable task of saluting you, and all who love the appearing of the Lord Jesus Christ. I get an occasional number of the Crisis from Sr. Dannet, in which I find the names of many former acquaintances; cheering indeed to me to know they are still living and active laborers in the field. O Father! give them hearts and ability to sow good seed, that they may bring their sheaves with them rejoicing! I joyfully remember you, and all the laborers in the gospel, and mention you in my prayers that God will use you for his glory, and assist you in the good work of saving sinners through preaching the glorious gospel of God.

It is now about five years since I have been much of the time kept in the house, from a badly injured leg and rheumatism, and I am almost entirely dependent, speaking humanly—but God is my portion, I shall not want. O it is a sweet blessedness to have so kind a friend to go to, as is my Heavenly Father and my Savior Jesus. "Praise the Lord, O my soul, and all that is within me bless his holy name." I rejoice in all my afflictions and do ardently praise the Lord. I have hope in Jesus that he will yet heal me and enable me to testify, to his mercy and power to heal. I trust to his promises, "Ask and ye shall receive,"—"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it."

I believe these promises, and that they are for me, and so I have committed all into the hand of him who gave himself for me, and I am enabled by his grace to rejoice always. O that I could express the unbounded love of God to poor me. Praise him all ye saints of his, and be not silent. "Holy, holy, holy Lord God Almighty, which was, and is, and is to come."

Brethren, sisters, children of God, old and young, great and small, learned and unlearned, listen. The last great work of earth is upon us! The gathering of the nations is begun! The clarion of war is sounding and reverberates through all the earth, and war is preparing! The mighty men are arousing, and nations are hastening the completion of life-destroying materials of the most astounding character. "Watch, therefore." The sixth angel has sounded, and now has elapsed more than twenty years of "Quickly," and who can say how soon the seventh angel will sound! when God "will once more shake the earth," and "not only the earth but heaven also." Sinner—

"'Tis the last call of mercy,"

will you heed it? You are now lovingly invited to come to Christ, to make yourself a friend of God, to become reconciled to God, and thus secure happiness. Happiness forever. Eternal life in glory. Will you still refuse the affectionate pressing invitation of the King of kings, "Come unto me—I will give you rest." Who else can do this? Who else has ever offered to do it? The blood of Jesus was shed for you, will you apply it? Will you take it to your salvation? O the precious blood of Christ cleanses from *all sin!* Nothing else will do it! How shall I value that blood? It is invaluable; and yet it is free! free for sinners, rebels, backsliders, yea, the chief of sinners.

O come, then, you who have till now refused the proffered mercy, friendship and love of the holy Jesus, come and participate in the blessedness that is ready for you, and let there be joy for you in the presence of the angels of God. O that I could prevail with you to taste the sweets of redeeming love, to feast and grow up into Christ. Praise him! O praise him forever. Soon I hope to see this loving Savior, "This same Jesus," in glory. O what shouts of joy will then fill heaven and earth "to him who loved us and washed us in his own blood." He has told us the certainty of his coming again a second time, when he will send his angels and gather all his elect, and say, "Come ye blessed of my Father, inherit the kingdom prepared for you." Happy, happy children of the Most High!

O that pleasant word *come!* How joyous to the desiring one to be invited to exchange misery for happiness, darkness for light, groaning for shouts of praise, sorrow for "joy unspeakable and full of glory." And finally, mortality for immortality, and corruption for incorruption, crowned with eternal life; and then the same kind voice, the same dear and affectionate word first and last *come*. "Come unto me." "Come, (he that cometh to me I will in no wise cast out") first, and wash away your sins! Come lastly, inherit the promise with me, share in the purchased possessions and live forever with me in glory! How long, O Lord, how long! "Surely I come quickly. Even so, come, Lord Jesus! Amen."

A sincere brother in the Lord,

Brooklyn, N. Y. J. CROFFUT.

From Bro. W. Kellaway, Weymouth, Eng.

DEARLY BELOVED BRO.:—Though strangers to each other bodily, yet are we all one in Christ. Nearly two years ago a beloved Bro. in Christ, C. Wegener, a member of the Advent church, came into this port, and my dear father and another dear brother were preaching the gospel of our adorable Lord and Savior on the Quay. When they had finished, this dear brother came up and requested to say a few words to poor sinners, on the death and resurrection of Christ. His words were words of truth and soberness; and every word came with power to the conscience. My father, believing him to be sent by God for some special purpose, brought him to his house in peace. And the Lord did not disappoint us; but, through his own instrument, brought us to see that man out of Christ was destructible, and not immortal.

Having been always taught the opposite, we could not readily bring our minds to it. Our dear Bro., as soon as he arrived in America again, sent us those *gems of truth*,—"What is Man?" "The Spirit in Man,—what is it?" "The Soul,—what is it?" "The Rich Man and Lazarus," "Pauline Theology," with a few other books, and two of those precious papers known as "The World's Crisis." These fully decided us. We read, prayed, and compared them with the unerring word of truth, and found them according to the Scriptures. As is usual, on speaking of it to our brethren, persecutions began to arise; but the God of our salvation gave his wisdom, so that we were not confounded. Meetings were convened, backbitings were abundant, yet the Lord gave us strength to bear all the reproaches heaped upon us for Christ's sake. At the examination meeting fourteen brethren were present. My father and mother were present. My father laid his Bible on the table, and asked them to prove differently. He also requested they would read the Bible with him, a little, on the subject. But they would not, as they said they had not met together with that intent. When he read a few verses to them, and began explaining them, they made all possible fun, now and then quoting a text, which, at first sight, would seem to favor their view, not waiting or listening for an answer. Part of them wished to excommunicate us all, including myself, because I spoke to a sister of putting on immortality in the morning of the resurrection, and also for saying that the Rich Man and Lazarus was but a parable. The rest wished to wait till the pastor came, whose judgment they said was better than theirs, and worth having. As soon as the pastor came, he gave his advice to the church to have nothing to do with us; not to buy of us, or have any intercourse with us; and to beware of us, as we had imbibed a great error, which denied the power of Christ. God forbid that we should ever do such a thing. Accompanied by two brethren, he visited us and desired us to recant, but by the help of God we did not. Their ceasing communion did not do away with the unceasing fellowship which we have with the Father and with his Son Jesus Christ. I am but a young brother.

The Lord has shown some, yea, most of them, they were wrong; and "Ichabod" seems from that day to have been written on them. A large number have left on our account. About nine or ten of us now meet in a room every Lord's day for breaking of bread and prayers. Pray for us, that the Lord would increase our faith and long-suffering; and that the brethren of Christ might have their understandings opened; that they may see the truth in Christ.

Pray that I, as I grow in nature, may grow in grace and in the knowledge of my blessed Lord. The hope of Christ's coming has always greatly occupied my mind; my exhortation being, "Looking for and hasting unto the coming of the Lord." While dear brother Wegener was here, father baptized him in the open sea, in the name of our blessed Master, and in obedience to his sweet commands. How blessed to be baptized into his death, and to rise and walk in newness of life. Should we not obey Him whose yoke is easy and whose burden is light?

I am yours for Jesus sake,

W. KELLAWAY.

No. 7 Bond St., Weymouth, Dorset, England.

From Bro. J. T. Ongley.

BRO. GRANT:—Frequently we are asked (by brethren and sisters) Why don't you write for the papers, and give a few notes of your travel? etc. Well, to tell the truth, I feel that I am weak and unprofitable, and that my labors are of so little importance they are hardly worth noticing, yet the good Lord at times seems to bless our poor endeavors to preach his word. I stand in fear lest after preaching to others I be cast away, especially in these times of trial and divisions. When I come across those that can stand and thank God that they are christians, because they have believed the gospel and obeyed, I fear that it may be with them as it was with one in the apostle's days, whose heart was not right, notwithstanding he had obeyed, but was in the gall of bitterness and bond of iniquity. By such we are rejected, and also by others that we would be glad to call brethren, but are denied the privilege.

Notwithstanding, we have great reason to thank the good Lord that our eyes have been opened to see the blessed truths of the gospel, and have been obedient as far as outward forms could be attended to. Yet still we are rejected, not because we show any less love for the cause of truth, or the character of Christ than formerly. But we have too much charity, seems to be the great trouble, notwithstanding the apostle says though "we may have all knowledge," etc., and have it not, we are like sounding brass, etc.

I believe there are "little ones" called "lambs" in the word of God, that are to be fed with the sincere milk of the word, and will grow thereby, and in process of time become men and women in Christ Jesus. According to the views of the class mentioned above, our preaching has been in vain, although we have preached Christ in all his offices, and the way of getting into the blessed kingdom, etc. Some have believed and been baptized in order to obtain the promise of being saved, yet by them it is all in vain.

I am often led to cry, "Who shall be able to stand?" for truly "many shall say in that day, Lord, in thy name we have done many mighty works," etc., but will prove of no avail. It is a small matter to be judged by man. The Judge of all the world will do right, and behold, he standeth at the door! Oh, that it may be our lot to hail him with joy, and acknowledge HIM as *our salvation* when he cometh!

At our visit on Ripley Hill, Chant Co., N. Y., we endeavored to stir up the brethren and sisters to a renewed engagement in the service of the blessed Master, and we trust that it was not in vain. Our humble labors have been blessed of God, as also the labors of Bro. Thorpe in that place.

On Sunday, after commemorating the death of our Lord at the house of Sr. Austin, her youngest daughter, about nineteen years of age, felt it her duty to obey the Lord in baptism. The Lord blessed us in attending to that ordinance. We also, the following Wednesday, repaired to the water again, and a daughter of Bro. John Thorpe was also baptized.

Quite an interest is yet manifest in that place, and also in other places where we have been endeavoring to preach the word of life the past year.

We visited the brethren and sisters that had been baptized by us at Ripley three or four years ago, at Buffalo, N. Y. Was glad to find them still holding on; also Sr. Porter, of North East, Pa., Bro. Roberts, of Erie, Brn. Allen and Leonard, of Girard, and some of the brethren at Edinboro'. May the Lord sustain them in the trials they are passing through at the present time, and save them in the blessed kingdom.

The little church at this place, I trust, are trying to hold on. Bro. J. B. Cook and Sr. N. M. Henry are with us preaching for a few days. Hope their labors may be blessed of God. Yours in hope, JOHN T. ONGLEY.

Blooming Valley, Crawford Co., Pa., Jan. 5th, 1864.

From S. D. Lewis.

MR. GRANT:—*Dear Sir*:—I first became acquainted with your much valued paper, the Crisis, a little more than a year ago, through the kindness of Oliver D. Woodruff, of this place. Its weekly visits have been as a ray of sunshine to our household ever since; and feeling that we cannot now dispense with it, I enclose $— to have it continued.

Yours with respect,

Southington, Ct. DEIDAMA LEWIS.

A SLICE THAT GAVE AN APPETITE FOR THE WHOLE LOAF.—A correspondent writes from Milton, N. H., as follows:—

"*A small piece* of the paper called The World's Crisis has by accident fallen into my hands. I am so well pleased with it, that I have concluded to subscribe for it for the coming six months, hoping at the end of that time to be able to continue my subscription. You will therefore please send to my address one copy of The World's Crisis."

Obituaries.

JOHN W. CRABTREE.

Died at the United States General Hospital at Annapolis, Md., Dec. 17th, 1863, John W. Crabtree, of Seventh Regiment Connecticut Volunteers, aged thirty.

The body was brought to Hartford and interred Dec. 21st. Justice to the deceased seems to require more than a mere notice of his death. He was a man of sound mind, possessing many noble traits of character. With clear perceptions of right and justice, and a fearlessness in adhering to the same and reproving wrong, together with great fixedness of purpose in whatever he undertook, he necessarily made some enemies, and called down upon himself the censure of those who could not understand the principles by which he was actuated. His sympathies were strongly enlisted in behalf of the suffering, the wronged and oppressed, and for their sake and for what he regarded as truth, he was willing to sacrifice his all—and if need be, even life itself.

At an early age, while residing in Boston, and pursuing a profitable pecuniary vocation, he left all, and entered the christian ministry, and for six years previous to his entering the army, he was an efficient minister of the gospel. As a preacher, he was eloquent, sound and logical—prompt, earnest and faithful, and there is evidence that his "labors were not in vain in the Lord."

In the summer of 1861 he entered the service of his country, and from those who best knew him, we have strong evidence that he fought not the service of his "Lord and Master," but that he lived consistent with his high profession, seeking neither office nor the honors of men. As a soldier, he was faithful, cool and brave through all dangers and hardships, acknowledging the hand of the Lord in his preservation. His many letters to his friends ever breathed the spirit of one who lived near his God.... He often expressed the determination, if spared, to return to finish the work he had begun, as a minister of the gospel of the kingdom.

During the attack upon Fort Wagner, July 11th, he was taken prisoner and carried to Richmond, where for four long, weary months he endured with christian fortitude and patience, all the horrors, privations and exposures to which man could be subjected, first in Libbey then in Belle Isle prisons. November 17th he was parolled and taken to Annapolis, a mere wreck, prostrated by disease and *starvation!*... All efforts to raise him were unavailing, and on Thursday, Dec. 17th, his sufferings were ended by death.

No higher tribute can be paid to his memory than to quote the words of one of his comrades, before his death, and who himself has since died, (Corp. J. Russell), "If there is a christian in our regiment, it is JOHN W. CRABTREE.

Respectfully yours, A. D. CRABTREE, M. D.

SR. D. BROWN.

Fell asleep in Jesus, Jan. 4th, 1864, Sister Desire Brown, wife of Bro. James Brown of Dansville, N. Y., aged eighty-one years, seven months, twenty-five days.

No sentence can be more expressive of the manner of her death than—"fell asleep." She came to the grave like a shock of corn fully ripe. Some two years ago she was led to see plainly the plan of salvation by a resurrection of the dead, and she used often to say that she thanked God she was led to see the truth in her old age, and to embrace it in the love of it. Previous to that she was a strong opposer, but her example since then might put to shame many young professors. Although they lived half a mile from the hall where meetings were held, yet she was a regular attendant on Sunday worship, going the whole distance on foot, with her aged companion by her side, and then ascending two pair of stairs to the hall. Also I have seen her tottering along the walk evening after evening to attend the preaching of the gospel.

Her last testimony in the church was one long to be remembered for its holy purity and simplicity of expression. It seemed the Spirit gave her special unction for that occasion, for she said afterward she felt it was her last meeting this side the kingdom. Her aged companion, a large circle of relatives, and church mourn her loss. F. BURR.

MRS. E. ROBBINS.

Died, on the evening of Oct. 19th, in the town of Waupun, Fond du Lac Co., Wis., of lung fever Mrs. Emeline Robbins, aged fifty-seven years, two months, and thirteen days.

Sister Robbins cherished to the last the cheering expectation of meeting the Lord at his coming. When the hand of death was upon her, and she saw that she must be disappointed, her confidence in God never faltered, but her faith, bridging the yawning chasm at her feet, enabled her to say with Job, "I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and after I shall awake, though this body be destroyed, yet out of my flesh shall I see God." She had been enabled, by the grace of God, to embrace the blessed truth of life only in Christ, many years ago, and met the king of terrors with a smile, saying in her heart, "I shall behold the Lord's face in righteousness. I shall be satisfied when I awake with his likeness." She leaves a large circle of relatives and friends to mourn her loss. Her funeral was attended on the 20th inst. Sermon by the writer, at her request, on the resurrection of the dead, from Job 14: 14.

J. F. WILCOX.

SAMUEL GERRISH.

Died in East Northwood, N. H., Dec. 29th, 1863, of lung fever, Samuel Gerrish, aged fifty-four years and eight months.

Bro. Gerrish was among the first to embrace the truth of the Lord's soon coming. He has sustained an unblemished character for strict morality and holiness of life, and remained firm and unshaken amidst the conflicts which have agitated the little flock. His house was a home for the pilgrim, and his death has made a sad breach in the little company of believers in Northwood. He leaves a wife and three children to mourn. May the Lord give grace and wisdom to the lone widow, and answer the prayers of the father in behalf of the children, and they all meet in the kingdom, where

"Death and the tomb shall divide us no more."

C. S. EMERSON.

Summary of News.

FOREIGN.

Liverpool, Dec. 31. '63, Londonderry, Jan. 1st, 1864.

The political news is of no particular importance.

It is confirmed that England has protested against the Federal occupation of Schleswig.

FRANCE.

The *Gazette De France* asserts that Gen. Forey will proceed shortly to Miramar on a mission to the Archduke Maximilian relative to Mexico.

It is reported that the bullion in the Bank of France is now one hundred and ninety-six million francs.

THE HOLSTIEN QUESTION.

The German troops and Commander-in-Chief arrived at Werstadt on the 30th, and were expected at Rendesburg the following day, whence detachments would be forwarded to Frederickstadt.

The Danish troops had evacuated Tete Du Pont near Frederickstadt, and were also quitting Rendesburg.

Duke Frederick arrived at Kiel on the 30th. He was enthusiastically received.

POLAND.

Gen. Berg has issued an order at Warsaw, that until the complete restoration of tranquility all the police authorities, including the head of police, shall be subordinate to the military authorities.

Liverpool, Jan. 5. The Holstein question shows increasing embitterment. The *Times* continues to take a gloomy view of it and says: "The Germans are waiting still upon events, while events threaten more and more to be master rather than guide."

An address to Napoleon was introduced in the Corps Legislatif on the 4th. It expresses the hope that beneficial results may speedily be derived by France from the Chinese and Mexican expeditions. It is very pacific in tone toward Russia on the Polish question, and loudly extols the Emperor's scheme for a Congress.

THE MEXICAN QUESTION.

The *Memorial Diplomatique* confidently asserts that the Archduke will accept and occupy the Mexican throne. The understanding between the Archduke and Maximilian is said to be excellent, and it is represented that capitalists overwhelm the Archduke with offers of money on the simple guaranty of his accession to the throne.

THE HOLSTEIN QUESTION.

The Danes had completely evacuated Holstein, including the six villages north of the Eider, which are geographically part of Schleswig, but had been incorporated with Holstein.

The London *Times* remarks that scarcely can it be said that peace is yet unbroken. The Federal execution in Holstein is distinguishable only by the utmost discrimination from the reality of war, and it is impossible to tell how long even this shadowy distinction may be maintained.

LATEST BY TELEGRAPH TO GALWAY.

It is confirmed that Maximilian will visit Paris, and reach Mexico before the end of March with requisite reinforcements.

DOMESTIC.

New York, Jan. 13th. A Washington letter to the *Tribune* says, it has been decided to remove the rebel capital to Columbia, South Carolina. The writer is a Union man lately from the South, where he had been a clerk in the rebel war department. He also says that the gunboats and iron-clads at Richmond are, with one exception, ready for service. On the 15th ult., they were ordered to make a demonstration in Hampton Roads, but after proceeding a few miles below Drury's Bluff, the order was countermanded.

New York, Jan. 16th. Among a mass of correspondence from C. A. Lamar, recently intercepted, is the following:

Savannah, Ga., July 31st, 1863.

Messrs. H. J. Harlstein and C. A. Lamar:

Gentlemen:—When you go to Paris call on Mr. Slidell and tell him for me to negotiate for the French protectorate. In case of necessity the people will gladly accept it in the last extremity. With Mexico, France and the Confederacy in alliance, and free trade, we should eclipse the world.

(Signed) C. A. LAMAR.

New York, Jan. 17. The steam frigate Vanderbilt arrived this forenoon.

Revolutionary movements had broken out in the States of Antoiqua, Santandet and Bozaca, New Grenada, under the auspices of the conservative party.

The steamer America, from New York Oct. 30, arrived at Panama Jan. 1 She brought news from Valparaiso that the Cathedral in Santiago, Chili, caught fire on the 14th ult., when densely crowded with human beings. The doors were soon closed by the press of people. The interior of the building was decorated with light, inflamable ornaments, which caused the flames to spread rapidly. The roof being of wood, soon fell, burying the mass of human beings under it. Some 1950 dead bodies, mostly women and children, had been recovered from the ruins.

The South American mail steamer reached Panama on the 5th with $918,000 in treasure, and brought confirmation of the above intelligence, setting the number killed at 2000. The church contained 20,000 lights, from some of which fire was communicated to the drapery of the gigantic image of the Virgin and the pasteboard devices. In an instant a sheet of flames rushed along the festoon of lights to the roof, and directly spread to all parts of the building. The people rushed to the principal door, and it was soon blocked. Most of the men escaped by the Sacristy and side door. But a few minutes elapsed ere the lights, suspended so plentifully from the roof, poured a rain of liquid fire on the people below, and in less than fifteen minutes over 2000 persons, mostly females, were blackened corpses.

☞ It is estimated that it costs $20 a ton for transportation of merchandise per one hundred miles on an ordinary road; $2 on a railroad and 20 cents on the ocean, for the same distance.

☞ The bill before the Senate Military committee has the approval of the Secretary of War and Provost Marshall General. It will retain the $300 commutation clause.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Notice.

There will be a series of meetings at South Butler, Wayne Co., N. Y., commencing Jan. 22nd, and continuing through the following week, and over Sunday, Jan. 31st. Eld. F. Burr, of Honeoye, is expected to help preach the word. Let the brethren and sisters in the surrounding country prepare to attend this meeting. Come with your hearts full of love, that by your earnest prayers and exhortations you may help on the car of truth. Modern infidelity must fall. C. B. TURNER.

Notice.

The Lord willing, we will commence a protracted meeting in Amboy, Lee Co., Ill., Wednesday evening, Feb. 3d, where Bro. D. S. Clark may appoint. Let us see a good gathering at this meeting, all full of the love of God, ready to work for the salvation of perishing souls.

D. R. & M. S. MANSFIELD.

Notice.

BRO. GRANT:—I have been instructed by the brethren to inform you that we have organized ourselves into church fellowship here in Montreal; and to request you to make it known through the Crisis, so that if any of the brethren were passing through the city, they might visit us at No. 6 St. Antwaine Street. GEO. SMITH, Secretary.

Montreal, Jan. 13th, 1864.

Wanted

One of the old 1843 *Geographical Charts* of the Four Kingdoms, painted in cloth; such as were used by our lecturers twenty years ago; also a set of the *Symbolic Charts*, presenting the metalic image, four beasts, etc., all in good repair. If you can spare me one for love or money, do not wait a month before replying, but write at once to, and oblige D. T. TAYLOR, Castleton, Rutland Co., Vt.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings.......................Sunday, Jan. 24th and onward for the present.

Cabot, Vt., Thursday, P. M., Jan. 21st, and continue through the week and over the following Lord's day.

On Friday, P. M., Jan. 22nd, Bro. Nathan Wheeler will be set apart for the work of the ministry.

Montreal, (Conaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.

MILES GRANT.

Lawrence, Mass.......................Jan. 24th
Haverhill, Mass.......................Jan. 31st
Danielsonville, Ct..........Feb. 7th and 14th
J. W. BRITTAN.

Worcester, Mass.............Jan. 24th and 31st
WM. A. FENN.

Hoosick, N. Y........Friday evening. Feb. 5th and over Sunday, the 7th. M. BATCHELOR.

New Haven, Ct.........Sunday, Jan. 24th, and Feb. 7th
New Britain......................Sunday, Jan. 31st
R. WILLIAMS.

Springfield, Mass., (Bro. Morgan's)..........Jan. 24th
Albany, N. Y.......................Jan. 31st
Seneca Falls, N. Y..........Feb. 7th and 14th and through the week.

I hope to see friends from abroad. Come one, come all. S. S. BREWER.

Alton, N. H., (Stockbridge Corner)..........Jan. 24th
Fisherville, N. H.......................Jan. 31st
Z. FORD.

Warehouse Point, Ct..................Sunday, Jan. 24th
South Windsor, (at Bro. Ellmore's)..........Jan. 27th
B. WM. WILKINS.

Warehouse Point, Ct.......................Jan. 31st
I. B. POTTER.

North Sutton, (Meeting-house)..........Jan. 31st
J. COUCH.

Vernon, Vt.......................Feb. 7th
GEO. CHAMPLIN.

Westford.......................Sunday, Jan. 24th
Carlisle.......................Sunday Jan. 31st
Groton, (where Bro. Putnam may appoint), Sunday, Feb. 7th. B. SPAULDING.

Moultonborough Center..........Jan. 24th
Melvin Village.......................Jan. 31st
Meredith Center.......................Feb. 7th
T. W. PIPER.

Yarmouth, Me.......................Jan. 24th
N. G. REED.

Falmouth, (Piscatiqua school-house)..........Jan. 24th
Litchfield, (Waterman school-house..........Jan. 29th to 31st with Bro. H. D. Reed. R. R. YORK.

Scitico.......................Jan. 24th
H. MUNGER.

Scitico.......................Feb. 7th
R. E. LADD.

South Windsor, Ct.......................Jan. 24th
Northfield, Ct.......................Jan. 31st
Wrightville, Ct.......................Feb. 7th
C. GOODRICH.

Shall commence a meeting at Hope Corner, Me., Thursday evening, Feb. 18th, and continue over the Sabbath, where Bro. Payson appoints.

S. K. PARTRIDGE.

Fairhaven, (Head of the River)..........Sunday, Jan. 24th
Fairhaven.......................Jan. 31st
W. S. CAMPBELL.

East Stoneham, (where J. Howe may think proper,) Feb. 5th, and over Sunday the 7th. T. JORDAN.

Chester Factories..........Sunday, Jan. 24th
Cold Spring.......................Jan. 25th
Pleasant Valley, Ct.......................Jan. 27th
North Canton.......................Jan. 29th
Warehouse Point..........Sunday, Jan. 31st
WM. J. HALE.

Clark's Mills, R. I.......................Jan. 24th
Exeter, R. I.......................Jan. 30th–31st
Lafayette, R. I.......................Feb. 7th
The Plains, Appanaug.......................Feb. 14th
River Point, R. I..........Feb. 21st–28th

I desire to fill up the week as brethren may arrange.

J. K. BELLOWS.

CLARK'S HALL, RICHMOND, R. I.

J. K. Bellows and A. Durfee..........Sunday, Jan. 24th
Augustus Durfee.......................Jan. 31st

☞ King Street, Enfield, Ct., Saturday evening, Jan. 23d. Also the sabbath following, and every evening, as long as thought best. Will as many of the brethren and sisters in that region as are willing to work in highways and hedges for the salvation of sinners, come to the meeting? H. K. FLAGG.

Vernon, Vt.......................Sunday, Jan. 31st
J. HEMENWAY.

Agawam.......................Sunday, Jan. 24th
P. S. BUTLER.

Blooming Valley, Crawford Co., Pa., Jan. 23d to the 29th.

Edinboro', Erie Co., Pa., Jan. 30th till Feb. 3d.

Brethren, please arrange for these meetings, and pray about them. JOS. D. BROWN.

Danielsonville.......................Jan. 23d and over Lord's day. J. J. NORTHUP.

South Butler.......................Jan. 22d to 24th
Bristol..........Sunday, 10 1-2 o'clock, A. M., Jan. 31st
Honeoye..........Sunday, 2 o'clock, P. M., Jan. 31st
Dansville.......................Sunday, Feb. 7th
F. BURR.

Athol, Mass., (as Bro. Sawtell may appoint), evening, Jan. 22nd.

Northfield, Mass.......................Sunday, Jan. 24th
L. BOUTELL.

Lawrence, Mass.......................Sunday, Jan. 31st
Concord, N. H.......................Sunday, Feb. 7th
Exeter, N. H..........Feb. 14th, 21st, and 28th
A. ROSS.

Exeter, R. I., (in the Garner school-house, as the Brn. may arrange), Jan. 26th.

Charleston, R. I., (in the Stone meeting-house), Feb. 7th
RUFUS W. PRINCE.

South Newbury, N. H..........Sunday, Jan. 24th
WM. SOTHERLAND.

Business.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$281.20
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R. W. Hill (pd. $2)	12.00

WHO IS IT?

"LEBANON, Jan. 11th, 1864.

"Enclosed find one dollar for the Crisis. Will you please change my post-office address from Wilmot, N. H. to Lebanon, N. H.?"

Certainly, with great pleasure, if you will only give us *your name*. We have several subscribers at Wilmot. Which is it?

TO CORRESPONDENTS.

W. Kelleway.—A small amount of money from England may be sent in letter; a larger by draft on a Boston bank or banker, which may be purchased at any exchange office, payable to the order of Miles Grant.

D. C. Tourtellot.—"Home Thrusts," by D. F. Newton, New York, is not yet published. It is to be out in a few weeks. We do not know the price.

Mrs. Wm. Boynton.—Have none left. Send you a tract for the money.

Mrs. Jas. Morrison.—Right; to No. 465.

N. Lasell.—It was credited and acknowledged. Paid to No. 442.

CASH RECEIPTS TO JAN. 15, 1864.

The present No. of the Crisis is 433.

The No. which follows your name, is the No. to which your money pays.

Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office.

Make a memorandum of the same, and you will be reminded when your subscription expires.

Mrs A Hess 423, C Sawdin 423, C R Rogers 438, L Hill 418, J Hayes 451, J Kelley 458, P Miller 438, J F Mattison 458, G L Makepeace 457, N Parsons 458, F Murphy 459, J F Berry 455, T Williams 454, A W York 458, W J Webster 457, S Brown 458, J M Andrew 434, S B Austin 458, J Douglass 458, J M Andrews 439, Mrs H Mitchell 459, A J Hanson 458, C K Boothby 431, L Thomas 461, J King 441, H R King 428, Mrs A Baldwin 435, A Hamilton 444, A D Smith 442, O P Reddington 451, J C Atkins 453, Mrs R Robinson 458, R F Cram 456, Mrs F Alcott 459, Mrs J T Langley 458, M A Kimball 460, B McDonald 458, Jas Colby 459, C Colby 458, L W Dodge 458, E Snow 458, Mrs H Knight 458, G Wallace 457, S Cave 468, B Hitchcock 458, J L Leonard 458, S Benton 360, B E Willard 458, F H Bruce 459, A Avery 457, S Jennings 464, M G Pickering 437, H S Moore 458, L D Demerutt 455, Thos Lovett 458, Mrs S Emery 457, F Emery 457, J H Bartlett 458, C W Burley 458, Mrs E Hunt 455, J T Randall 399,—$1.00 each.

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FOR BOOKS AND TRACTS.

J G Smith $2.81, M A Cook $2.00, S E Trott 35c, T B Tambtyn 20c, Z E Harris 25c, J Mackey $5.00, J King $2.00, D C Tourtellot 35c, C D W Scott $1.25, J A Lawton 50c, C H Williams $4.36, J Blinn 50c, B F Berry $3.46, A Crabtree $1.00, I Ames 25c, N White 25c.

LETTERS RECEIVED.

J V Himes, S Curry, J Whitman, J F Willcox, I C Wellcome, T L Waugh, P P Canfield, P S W Deyo, B Spaulding, Giles Russell, M Batchelor, R H Bolton, C H Williams, L F, L A Thornton, S V Whitaker, Wm Sweet, B Mathewson, Thos Huntington, J M Moulton, J Croffut, G W Stetson, N L Willard, Mac, G W Lewis.

POST OFFICE ADDRESS.

A. Mussey—George's Mills, N. H.
L. A. Follansbee—Dorchester, N. H.
J. Hemenway—Athol Depot, Mass.
L. Wetherbee—Newburg, Me.
Eld. F. Burr—Dansville, Livingston Co., N. Y.
Eld. N. F. Nason—Newport, Me. Residence, North Palmyra.

☞ My address, until further notice, will be No. 128 High Street, Brooklyn, L. I., N. Y. I may be absent for a few days at some appointments, and will respond immediately on return. Come, dear friends, send in your orders and help scatter the light. S. S. BREWER.

Walter Pratt—New Bedford, Mass.
Rufus Wendell—Box 4656, New York City.
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[illegible] MILES GRANT. [illegible]

For the World's Crisis.

BIBLE READINGS.

'Tis one thing now to read the Bible through,
And another thing to read, to learn and do;
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the reading seek;
Whilst others read it with but little care,
With no regard to how they read, nor where.
Some read Bible as history, to know
How people lived three thousand years ago:
Some do read because their neighbors do,
To see how long 't will take to read it through;
Whilst others read, or rather in it look,
Because perhaps they have no other book.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Some read the blessed Book they don't know why,
It somehow happens in their way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there.
Some read it as though it did not speak to them,
But to the people at Jerusalem.
Some read it as a book of mysteries,
And wont believe the very thing he sees;
Whilst others read to be in great repute,
By showing others how they can dispute.
Some read with father's specs upon his nose,
And sees the thing just as his father goes.
Some read through Calvin, Campbell, Coke, or Scott,
And think it means exactly what they thought.
And others read the book through H. Ballou,
And if it cross his track it can't be true;
Some through Swedenborg or A. J. Davis,
And say what they thought will surely save us;
Whilst others read through Synods not a few,
And do whatever they are told to do.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
For every passage in the book they bend
To make it suit that all important end!
So many people in these latter days
Have read the Bible in so many ways,
Thus few do tell which system is the best,
For every party contradicts the rest.
But after all the jangling now displayed,
It's from the God of love in truth is laid,
And given to man for his eternal good,
When it is read aright and understood.
It proves no heterogeneous mass,
But reaches all of every class;
And shows to all the sects disgust,
That Adam was composed of *air* and *dust*.
And from thence onward, to the goal of rest,
The *land of promise* for the *just* and *blest;*
So *read* the title by *the truth* conveyed,
Secure *the life* and *country* there displayed.
The Bible is a curious book,
If through old Babylonish eyes we look;
And often like a fiddle we hear said,
With varied tunes as Paginini played;
And this indeed no misconstruction brings,
As tunes, so creeds, are made by changing strings.
How readest thou? LUKE 10: 26.

Warsaw, Ind. C. S. W.

For the World's Crisis.

DO GOOD.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I would like to have the brethren and sisters give this more than a passing notice, as it is from a poor worn-out soldier of the cross, whose sands of life are nearly run, and in a few days, unless the Master comes, I must be borne to my long home. And as it will probably be the last I may ever write, I pen it for the good of the church. Please read and profit by it.

In the above heading is a question asked, and can any of us answer it? Do we ever see a Sister, poor in this world, struggling hard for the necessary comforts of this life, and cannot get them; and do we ever extend the friendly hand and open the purse? This question never would have been asked if it had not been for our instruction. Says the blessed Master, "Inasmuch as ye have done it to one of the least of these, ye have done it to me." Now mark, if Jesus were here, and you saw that he needed something for his own good, would you go and get that which would do you no good, something that you would never use? What a sacrifice that would be, would n't it? Or would you give him the very poorest that you have?

Brethren, these are solemn inquiries. What will all your property be worth when the Master appears to judge with an impartial account? What will your answer be when he says, "I was sick, and ye visited me not, naked, and ye clothed me not, hungry, and ye fed me not"? Think for one moment; think ere it is too late.

Do you ever go to the bedside of that poor afflicted Bro. or Sr. who is sick and suffering from long-contined illness, suffering so much that life is a burden? Are you often found by their bedside soothing the aching head, administering to their wants? Do you ever kneel by them and ask the Lord to support and sustain them in their affliction, and to supply all their wants, without even thinking that you must put your hand into your pocket and give a few dollars to the suffering one? O! what a selfish world we live in. Do not you know that God wants us to act as if we believed their wants would be supplied by helping to do so ourselves? O ye who have added dollar to dollar, and land to land, do you ever think of the poor ones in the church that are suffering for a few dollars?

But, says one, the Lord will provide for all his children. Very true, he will, but do we give of our substance as he desires us, to do to others as we would have them do to us? Do not let the love of this world cheat you out of the "better land."

For one, I feel the force of these things. How many poor sick ones in the church are suffering, when there are those abundantly able to provide for their wants. Are you afraid to lend to the Lord? Are you afraid that you shall give more than Bro. A. or B.? What if they are found at the left hand? Do you want to be there too? If not, then be wise and do what you can to relieve the poor in the church. Be often found at their bedside alleviating their wants. Speak to them of the "better land." Give them a little of your substance, and let the drooping heart be cheered by the thought that you have not forgotten them.

There is true happiness in relieving the afflicted, comforting them in their sore distress, bathing the aching head, soothing the sorrows of those who for long years have been deprived of meeting in the house of prayer.

And now one word about the poor ministers of the gospel who have left their dear homes to preach Jesus to a dying world, and who often are found at the throne of grace pleading the blessing of God upon his dear family at home, that they may have the necessary comforts of life in his long absence. Do you ever think of his family when you sit down at your own table loaded with rich dainties, so sweet to your taste? Go with me just across the other street. There is a little cottage. Within is a wife and three or four small children. The husband and father is absent. Where has he gone? To the war? No; the Master has called him into his vineyard, and he has to leave the companion of his bosom and the dear little olive plants that the Lord has given him, and with tearful eyes fondly bid them adieu, to go forth into a cold, unfriendly world, while wife stays at home laboring for the support of herself and little ones; and often does the midnight hour find her with aching brow earnestly engaged in the arduous work of providing for her little family, anxiously and busily engaged in preparing their clothing and their food.

Just look upon that dear mother's face. How plain the marks of toil are seen. Hard indeed it is to be a minister's wife. See the tears fall from her eye as she thinks of their once happy home, when the dear one who now is absent could sit by her side, who made home so happy. But the Master called for more laborers. The woe for a long time was upon him. With sighs and groans he begs of the Lord to excuse him, but no, the Master says Go. Shall he obey? Lord, how can I? was the oft asked question. I am poor, unlearned, and my dear family—what can I do? But the Master calls loudly. He must obey. He goes forth into the vineyard to work. He gets but little, but the Master still says he must not stop. What will become of my family? As the mass of people cry out, The Lord will take care of thee, or, He has missed his calling. Beware how you judge!

Beware of covetousness, which is idolatry. Consider well before you judge so harshly. Says Jesus, "The poor ye have always with you, and when ye will ye may do them good." Dear Brn. and Srs., this is no idle tale. It is a living reality. If I were not a minister I should not know it so well. It is the true case, and how forcibly I feel its weight upon me, for soon I shall sleep in the dust of the earth; and let this be my last warning. Brn. and Srs., do not grasp the god-dollar so closely. Lend it to the Lord. Help the poor suffering one. Visit the sick; help them if possible; cheer the broken heart; search out the poor; do all you can to relieve the afflicted. And oh! may we meet yonder in glory, is the prayer of an AGED PILGRIM.

COMING OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming with power and great glory."

What a shame, that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity which demonstrates itself,—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the Scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is, that it means the calamities and sufferings of the Jews, induced by the siege and overthrow of their city and state. And if we ask them, again, what is meant by the mourning of the tribes of the earth "*after* the tribulation of those days," the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and state! If we inquire of them what is meant by the coming of the Son of man as the lightning in the clouds of heaven, with some twinges of uncertainty they nearly all finally agree upon the reply that it means the flashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem! The coming of which the Savior speaks was to be "out of the east" towards the west, and the coming of the Roman armies was out of the west and north towards the east and south; but the reply is, No matter for that; we are not to expect all the particular circumstances to hold! The coming of which the Savior speaks is specifically said to be "*after*" the tribulation induced by the invasion of Palestine by the Romans, as well as "*after*" that great unparalleled tribulation of which the Jewish troubles were the commencement and first-fruits; but no matter for that, we are told; as though effect could go before its cause, and as if priority or succession were nothing in the interpretation of a book such as the word of God! I question, indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the Church, when its great foundation-text is thus sacrificed to a false and supercilious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside-down, and read it backwards. "Eyes have they, but they see not." They praise it, and hold it in holy regard, and insist that every body ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle-book, full of mystic poetry and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for every body, in which God speaks for the purpose of being understood by every body; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. When Christ speaks of "the Son of man," he means the Son of man, and not the Roman armies. When he speaks of his "coming in the clouds of heaven," he means his coming in the clouds of heaven, and not the sailing of war-ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says "*after*" the Jewish tribulations are ended, he means "*after*" those tribulations, and not before they began, or while they were yet in their incipiency. And when he says that all the tribes of the earth "*shall see the Son of man coming in the clouds of heaven with power and great glory,*" expositors might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of the tribulation no more refers to the coming of the Roman armies into Palestine than to the flight of Mahomet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—*Last Times.*

For the World's Crisis.

PREACHER'S ENSAMPLES.

"Neither as being lords over God's heritage, but being ensamples to the flock."—I PETER 5: 3.

These words were written by Peter to the ministers. The latter part of the passage is what I wish to notice: "but being ensamples to the flock."

It is necessary that a person should practice what he preaches, or he becomes as a sounding brass or a tinkling symbal; his preaching has but little effect. More especially is this true with the ministers of the gospel of Jesus Christ, which is a religion of peace. Jesus was the Prince of Peace, and he practiced what he preached, even when it was in his power to have destroyed his adversaries in a moment; when his Father would have given him legions of angels for his defense.

We need not wrest words to prove this point, all admit it, but all do not admit, in point of fact, that his ministers must follow his example. They seem to think, at least some do, that they are to preach, and they neglect the practice, the most essential part; and while their preaching is well enough, their conduct exerts a more powerful influence to the contrary. While they talk peace they act war, forgetting that "the servant of God must not strive, but be gentle unto all men."

Now we not only act this contrary principle to the doctrine of peace, out of the pulpit, but it even gets into the pulpit, and the speaker shows a zeal that is not according to knowledge.

I need not say that the person that talks the doctrine of peace and does not carry it out in his every-day life, both in the pulpit and out, is an injury to the cause of religion. It is too plain to be argued, no one doubts it. Whether he knows it or not, he is nothing more nor less than a hypocrite. Such men may indeed silence in an argument, but they can never convince.

The question that is to be settled is, can this doctrine be practiced? It is not enough that we answer in the affirmative and proceed to prove it by the Bible and the history of individuals. We must do more than this; we must exemplify the doctrine; show men that the doctrine *can* be practiced. Jesus says, "Let your light so shine before men that they may *see* your good works." Logic convinces some, but not all. We must depend upon something more convincing. Let the world see that *love is the principle that moves the christian.*

We say, then, let him that would be successful in winning men to Christ, *be sure that he has the principle in his own heart.* He will no longer say, *That* is the way, go ye into it, but, *Come*, let us bow to the mild sceptre of the Prince of Peace. J. P. NELSON.

For the World's Crisis.

TRUST.

The Holy Scriptures teach us that trust in the Lord—simple, child-like trust,—is an excellent grace, and we are frequently exhorted, and even commanded, to put our trust in God, to cast all our care upon him, to lay our burdens at his feet and be happy.

Trust is a beautiful thing in theory, and when brought out into practical life, it is even more beautiful.

Mrs. Grace Reliance, an acquaintance of ours, is a marked example of this trust. No one who is intimately acquainted with her, will assert, either that such trust is impossible, or that it is not a most desirable attainment. In her earlier years she was poor, and during the most of her life, her circumstances and her health have not been the most desirable. Naturally, her temper is violent, and her will obdurate, and she is extremely proud.

We state these facts for the purpose of removing the objections so frequently made and put in words like these: "Oh! any one could be good if they were situated as Mrs. So and So is. Place me where they are, give me what they have, and I will be, the wings excepted, an angel." Mistaken soul! With a nature no worse and advantages almost infinitely better than those possessed by Mrs. Reliance, many a woman has been a proud, cross, unhappy wretch—a torment to herself and the weakness, if not the utter ruin of her husband.

But to return. Many years since, with a fretful mind, aching heart and shoulders weighed down with cares, Mrs. R. determined to try the Lord and prove his word respecting trust. Casting herself, with all her sins and sorrows, her cares and burdens, upon the word alone, she experienced immediate and perfect relief. The word was life, and the life was light. Many persons of our acquaintance have gone so far as that, but, they have soon wavered and fallen back; or like Peter, doubted and quickly sunk. But Mrs. R. has pursued the even tenor of the way of trust for years and years. To her Christ is always precious, his cause ever dear, and the means of grace pleasant. She never frets at an accident, never scolds, is never unduly excited, is always pleasant, yes always pleasant to every one. Her life is beautiful; trust does not make her sanctimonious. She has none of the stand-thou-there-for-I-am-holier-than-thou art about her. Trust does not make her negligent of her person or house. Trust does not make her unsociable or unneighborly. Trust does not carry her away off into some sublimated and airy region of bliss, where she imagines the angels sing and the saints shout, but it brings paradise down into her heart and home.

Trust makes her strong and wise and good. She sees God always; feels his presence and his love as an atmosphere; believes that he knows best, governs best and actually causes all things to work together for good. She is happy in her trust, as little Ida, yonder, who is romping with her father, clinging to his neck, and filling with perfect abandon into his outspread arms. She is, indeed, a child, who, after tearful wandering with an orphan's sorrow, found a true father in God.

Oh! how many are weighed down and crushed with cares and sorrows! Would that the Holy One might lead each miserable child of grief into the holy and happy Eden of trust. Rel. Telescope.—*Selected by E. B. Lyon.*

Newtown, Ct.

For the World's Crisis.

CAN FAITH BE SEEN?

There is an old saying, nevertheless a true one, that actions speak plainer than words. It is no evidence that we have faith to say we have faith. Our works will make it manifest. "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

We, brethren, profess to believe in the soon coming of our Lord. Do our works make manifest such a faith? Are we striving to lay up for ourself a treasure in heaven? or are we heaping up treasures for the last day?

There are a few willing to go out and sound the glad tidings. Some of them cannot do as much as they would, for the lack of the comforts of this life. Shall we who have this world's goods shut up our bowels of compassion from them? How dwelleth the love of God in us? Let us not love then in word nor in tongue, but in deed and in truth. Let us live up to the command of our Savior, and pray to the Lord of the harvest that he would send forth more laborers into his harvest; and when our prayers are answered, do not forget that the laborer is worthy of his hire.

We need to beware lest we through covetousness and the love of the world, make shipwreck of our faith and thereby lose our inheritance. S. BOSFORD.

For the World's Crisis.

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love;
Beautiful gates of pearly white,
Beautiful temple, God its light.
He who was slain on Calvary
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels, clothed in white;
Beautiful strains that never tire,
Beautiful harps through all the choir,
There shall I join the chorus sweet,
Worshiping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show;
Beautiful robes the ransomed wear,
Beautiful all who enter there.
Thither I press my weary feet,
There shall my rest be long and sweet.

Beautiful thrones of Christ our King,
Beautiful songs the angels sing;
Beautiful rest, all wanderings cease,
Beautiful home of perfect peace.
There shall my eyes the Savior see;
Haste to this heavenly home with me!

For the World's Crisis.

RESTITUTION OF BEASTS IN THE KINGDOM.

What is meant by the kingdom of God? In the 25th chapter of Matthew we have, in the Savior's own words, a clear allusion to that state. 34th ver.,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom, then, which the saints are to inherit, is one prepared for them at the creation. Now all the dominion which was given in that state was "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here is the government delegated to man originally; and that is to be restored, as I understand the word.

Now what was the peculiar condition of things as there arranged? We will read again, Gen. 1: 30,—"And to *every beast of the earth*, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given *every green herb for meat;* and it was so." Now one of two things is here settled: either there were no beasts, which we call carniverous, then existing, or they then fed on vegetable matter. If they existed then, and did thus live, they can do so in the "restitution," if they are there. As to their being *needed* there, I think that may be left safely to the Lord. He put them in the first paradise, and he may think it best to have them in the paradise restored.

Some have thought that certain kinds of beasts would not be in the kingdom, because their teeth are not now suited to live on vegetables. We think this objection vanishes when we learn, as above, that *all* beasts thus lived in Adam's time.

Yours in the love of truth,
Brooklyn, Ct. THOS. HUNTINGTON.

A TEMPERANCE FABLE.

The rats once assembled in a large cellar, to devise some method of safety in getting the bait from a small trap which lay near, having seen numbers of their friends and relations snatched from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said, "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap with the other." All the rats present loudly squealed assent, and slapped their tails in applause. The meeting adjourned and the rats retired to their homes; but the devastations of the trap being by no means diminished, the rats were forced to call another "convention." The elders, just assembled, had commenced their deliberations, when all were startled by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak. All were instantly silent; stretching out the bleeding remains of his leg, he said, "My friends, I have tried the method, and you see the result. Now let me suggest a plan to escape the trap—*do not touch it!*"

DELICACY IN CONVERSATION.—A maxim of Bruyere's is going the rounds of the English newspapers. It will do for New York:—

"There is speaking well, speaking easily, speaking reasonably. It is offending against the last to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable. This conversation is cruel, and the comparison which naturally arises in them betwixt their condition and yours is excruciating."

AN ECCENTRIC CHARACTER.

The Israelite translates from the Lebanon the following interesting incident: "Rabbi Saphir from Jerusalem writes: Whilst I was in Sana, Yeman, there lived there a maker of earthern tobacco pipes, who presented himself before the ecclesiastical court, saying: 'An angel appeared to me in a vision of the night, ordering me to divorce my wife, and retire to a solitary place, prepare myself, and then travel about in the cities of Israel, calling upon them to repent, and announce to them that the time of their redemption is nigh!' The ecclesiastical court did not discourage him; and the tidings bearer forthwith took his staff and scrip, and dwelt away from the city, in a solitary place. He did not salute any man, nor did he answer when saluted, but proclaimed to all passers by, and wrote to all of little faith in Yemen: 'Be incessant in your prayers, and rouse yourselves to repentance; for Israel's salvation is nigh, and our redemption will not tarry.' He does not lodge in any city over night, does not eat food prepared by any man, and has no intercourse with any human being. His food is dry bread, which he bakes himself, and he drinks water out of a gourd. Many are the feats and wonderful things ascribed to this man, which I, however, will not repeat, as I know the credulity of the people."—*Ex.*

GOD'S JUDGMENTS IN OUR PRESENT CALAMITIES.—These great and terrible judgments had long been predicted by distinguished citizens and statesmen, who pointed to the coming whirlwind of Divine vengeance, and raised the warning voice as if they had been almost inspired; but our nation rushed madly on in its career of guilt and shame, until God shook down upon it the "bolted fires" of his wrath, as a just penalty for its sins. Long, long ago, Jefferson exclaimed, "I tremble for my country when I reflect that God is just. One day of American slavery is worse than a thousand years of that which we rose in arms to oppose. The Almighty has no attribute which can take sides with us in such a contest. And his justice will not sleep forever." What words could have been more prophetic or appropriate?—*Extract.*

WHAT IT COSTS TO SMOKE.

Who can afford to smoke cigars? We copy the following from one of our exchanges. It may set some of our readers thinking:—

"We met an intelligent and economical gentleman at the State Fair at Rochester, who had just built a three thousand dollar smoke house. He was induced to do so for the following reasons: Finding, many years ago, that the habit of smoking was injuring his health, he discontinued the practice, although it cost him many a severe effort. He was subsequently encouraged, however, at the pecuniary saving it was constantly effecting.

By an accurate arithmetical calculation, he ascertained that the daily cost of cigars, with annual interest would amount to over three thousand dollars in twenty years. Having already effected that saving, he concluded to build a handsome dwelling. His friends often inquiring, 'How can you afford to build so good a house?' he invariably answered, 'This is my smoke house; the amount I have saved in not puffing $3,000 to the wind."

SECRET OF ELOQUENCE.

I owe my success in life to one single fact, namely: At the age of twenty-seven I commenced, and continued for years, the process of daily reading and speaking upon the contents of a historical or scientific book. These off-hand efforts were made sometimes in a corn-field, at others in the forest, and not unfrequently in some distant barn, with the horse and cow for my auditors. It is to this early practice in the great art of all arts that I am indebted for the primary and leading impulses that stimulated me forward, and shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the advantages you enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory. Cæsar controlled men by exciting their fears; Cicero, by captivating their affections, and swaying their passions. The influence of the one perished with its author; that of the other continues to this day.—*Henry Clay.*

PUNCTUALITY.

Among mechanics, punctuality is a great desideratum. Show us a mechanic who will get our work done by the time specified, and we will cherish him as the apple of our eye. But to the mechanic who makes us call twice (fire and sickness excepted) we bid farewell—"a long farewell"—he is not the man for our money. The mechanic gains nothing by false promises except a bad name. In order to grasp at all the work in the neighborhood, many a mechanic will promise, when he knows it is not in his power to perform. What is such a man but a liar? To say nothing of the vice of lying, than which there is nothing more low and contemptible, the mechanic, in the end, gets far less work by false promises than he would by a strict adherence to the truth. Punctuality in a mechanic is the soul of business, the foundation of prosperity, and the security of a good reputation.—*Ex.*

ARE YOU HAPPY?—If you are happy, give God the glory. He is the author of all our blessings. From him comes every good and perfect gift. Praise him for all the happiness you have. But if you are not happy, may it not be owing to some one of the following reasons: Have you not put happiness before duty? This is the mistake of many. Happiness, like a good name, follows right living. Duty is the road. Happiness is the pleasant city at the end of that road. Have you not thought too much of your own happiness, and too little of that of others? He that watereth shall be watered. Think of others. Live for others.

LONG AND POWERLESS PRAYERS.—A pastor at our elbow has just stated, in his description of the religious services in a congregation, (the name of which we omit, for it is not a thousand miles distant), that the prayers of the members, in their social meetings, are the ablest, longest, and most *powerless* of any he has ever known. In answer to our pleasant question whether the lack of power is to be attributed to the "ability," he answers: "The prayers exhaust themselves by their length." Will our excellent and yet "long-praying" friends make a note?—*Buffalo Advocate.*

CLARIFIED MOLASSES.—Common molasses may be clarified and rendered much more palatable by heating it over the fire and pouring in sweet milk in the proportion of one pint to a gallon of molasses. When the molasses boils up once, the albumen in the milk collects all the impurities in a thick scum upon the top, which must be carefully removed, and the molasses is then fit for use. Bullock's blood is also used for this purpose, but milk is more agreeable in many ways for domestic use.—*Scientific American.*

KICKING COWS.—For kicking cows, take a short strap and fasten the ends together. Next prepare a pin of some soft wood, about six or eight inches long, one and a half inches in diameter. Take the cow by the off fore leg, and double it at the knee joint, close; pass the strap or loop over the knee, pressing it back until you can insert the pin between that and the knee joint, and she cannot kick.—*Ex.*

Hygiene.

"This is for your health."—Paul.

TALKS ABOUT HEALTH.

BY DIO LEWIS, M. D.

A WORD TO MY LEAN FRIENDS.

Readers of the *The Independent* may recollect a brief article from my pen under the heading, "A Word to my Fat Friends." Many persons have written me about it, asking various questions. The point of the letter-writer, however, has generally been this: "You have told us what fat people should do to become thin; can you tell us now what lean people should do to become plump and seemly?"

My purpose at this time is to answer this question.

1st. Be thankful that you are not fat. Man's body is designed for use. Lean, flexible, active folks should be duly grateful that they do not waddle, wheeze, and sweat. Besides, your chance for a long life is, on the whole, better than that of the fat man. So gratitude, that your case is no worse, is your first duty.

2d. You must begin the consideration of your emaciation with the physiological fact that the quantity and quality of your flesh depend upon the character of your digestion.

The dyspeptic and consumptive eat enormous quantities of nutritious food, but grow thinner day by day. Lean people are, not unfrequently, great eaters; but the food is not appropriated. Such bodies are like our great peninsula army, which, receiving constant supplies of men and horses, constantly decreased in size and strength. So my dear shadows, you see we must determine, first, what will give you more thorough digestion and assimilation. You probably eat too much. Remember it is not the quantity *eaten*, but that *digested*, which determines your flesh and strength. *Eat less!* And as the saliva plays a very important part in the function of digestion, masticate thoroughly, drinking little or nothing by way of helping the food into your stomach.

3d. Eat but twice a day, and, unless in the midst of hard labor, let the second meal come as early as two or three o'clock. So important do I regard the two-meal-a day system for certain classes of invalids, that I rarely prescribe for a consumptive or dyspeptic without making the rule imperative. If the patient is to eat twenty or even twenty-five ounces of food per day, it is greatly better to eat it in two meals. And I may add, that for all classes of persons, I believe it would prove a great advantage, in a physiological point of view, to change from the present system to two meals a day. I wish I had space to give my reasons for this at length, as I have in another place.

4th. For breakfast, eat coarse bread, cream, and baked sweet apples; for dinner, beef or mutton (not veal or lamb) with coarse bread, potatoes, and all the vegetables of the season, except tomatoes; for desert, use fruit *ad libitum*. If possible, sleep a little after dinner.

5th. You must sleep in a pure atmosphere; go to bed as early as nine o'clock, and, rising by six, walk slowly in the open air half an hour or more, drinking two or three tumblers of cold water.

6th. Spend the evening in social enjoyment. Happiness with laughter are the best friends of digestion.

7th. Live as much as possible in the open air, never forgetting that after the food has been well digested in the stomach, it must mingle with a good supply of oxygen in the lungs before it can be transformed into the tissues of the body. Bad food with a pure air will make flesh faster than the best food with an impure atmosphere.

8th. Bathe frequently, that the effete matter in the system may easily escape, and thus afford the best opportunity for the deposition of the new material.

9th. If married, cultivate the quiet sentiments of domestic life. If unmarried, and of proper age and health, seek in this most perfect and satisfactory of all earthly relations that freedom from the fret and discontent of life which only a true life can give.—*New York Independent.*

NO MEDICINE.

The following is a sketch of the conversation said to have passed between Thomas Jefferson and D. P. Thompson, when about establishing the University of Virginia:

"Do you design a Medical Department in the University?"

"I think not. Anatomy, to be sure, is a science; but I have no confidence in *Materia Medica*, which I have long since banished from my family, choosing rather to rely on nursing and nature for a cure. My attention was first called to this subject when I was Minister to France. During my residence in Paris, my daughter was seized with a typhus fever, and I sent for a physician, who was called the most eminent and successful one in the city. He came, examined the patient, gave some directions about nursing, and departed, giving no medicine and leaving none to be given. The same course was taken the next day, and the next, when growing uneasy, I said to him:

"Doctor, you don't appear to be doing anything for my daughter. What is the reason?"

"The reason is, I wish her to get well. I had supposed you knew what my system of practice was, or you would not have sent for me."

"No; what is it?"

"To have the most careful nursing, leave the disease to wear itself out, and let nature do the rest, but give no medicine."

"Well, sir, though still uneasy, I acquiesced in the course, and the result was, my daughter recovered with a constitution uninjured by mineral medicine." Since then—a period of nearly thirty years—I have been my own doctor, and scrupulously following the system of this French physician, have practiced not only in my own family, but among the colored people on my plantation, taking them all through the worst of fevers, and never losing a single patient."—*Health Journal.*

COLD BEDROOMS.

Every idea given forth by writers of deep thought and deep experience, should be duly considered by those of less knowledge. The subject of health is of paramount importance to the welfare of the human race. We are too apt, in the hurry of business pursuits, to overlook the causes which oftentimes produce disease and premature death. Did we pay more attention to what we are too apt to consider little things, we should doubtless be much healthier than we are, and as a consequence, need the physician's advice less.

Much has been written upon the deleterious effects engendered by sleeping in heated rooms; but still we heed not the admonitions of the wise in this respect, and when we awaken with a sick headache, we attribute it to every other cause but the true one, and resort to medical remedies for its removal. Many persons prefer warm sleeping-rooms, because "it is more comfortable," little dreaming that they are to be more uncomfortable in consequence during the day.

Now we believe that a person accustomed to undress in a room without a fire, and seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. Simply for this reason: The natural heat of the body will speedily render us more comfortably warm than though we slept in a heated apartment, and we shall not be liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all; we shall be more robust and far less susceptible to the sudden changes of the atmosphere so prevalent in this climate. We have practiced sleeping in a cold room for many years, and attribute our uniform good health to this cause alone.—*Ex.*

TOBACCO SMOKING.

BY A LADY SIXTY-FOUR YEARS OLD.

In my 28th year, I was advised by my husband to acquire the habit of smoking tobacco for the purpose of removing a severe pain in the stomach. I followed his advice and continued the habit until eight years ago. I became convinced that it injured my nerves, and should be abandoned. It had acquired great strength, and I did not like to abandon it.

In a short time after this conviction was received, I saw it to be a sin, and if my expectation of being saved was to be realized, I must abandon the use of tobacco. A severe struggle arose in my mind. I could not readily renounce the practice. I had to resort to the throne of grace, and make it a subject of earnest prayer.

Some days after the conflict the Lord heard and answered my prayer. I obtained by the divine aid the victory. Praise be given to God. From that hour the desire vanished. Although other persons smoke around me, it is no temptation. God has delivered. If I again repeat the indulgence, I am assured that my title to heaven will be lost. . . . I bless God that he has delivered me from the sin of smoking tobacco. I would that others, who are slaves to this habit, would make it a subject of prayer, and I make no doubt they would be delivered. The use of tobacco any way, is dirty, and to me sinful. May all walk in the light, as Christ is in the light.

CHLOE BROOKS.

Huntsville, Ohio, Aug. 3, 1863.

—*Herald of Gospel Liberty.*

For the World's Crisis.

From Bro. Stephen Shields.

BRO. GRANT:—I am forty-one years old the fourth day of March, 1864. Out of that number of years I have used tobacco over thirty-seven of them, at a cost of about $300. Now I am resolved, by the grace of God, to abandon the use of it entirely. Are there not some of the brethren that will sign their names with mine? Come, I have used it longer than any of you, thirty-seven years and a half out of forty-one. Don't say you can't, for I know better. If I can quit it, you can.

[Let every reader who uses tobacco, follow the noble example of Bro. Shields.—ED.

WOOLEN FLANNEL.

We have heard some persons say that their feet have been kept as warm with cotton as with woolen stockings; and there are some persons who cannot wear woolen flannel next the skin without suffering from cutaneous irritation. There are exceptions to all general rules, but undoubtedly woolen flannel affords the best clothing to be worn next the skin in our variable climate for at least nine months in the year. But white flannel is just as good for shirts as colored flannel. The cause of flannel fulling and becoming thick is owing to the rubbing which it receives in washing, and flannels of all colors full up (felt) under similar treatment. All broadcloth dyed in the wool is fulled after it is colored. Flannels should never be rubbed upon a wash-board. The best way to wash flannels is to steep them in some strong soap-suds for about half an hour, then squeeze them between the hands for a short period, rinse thoroughly in warm water and hang them out to dry without wringing.

THE ART OF WALKING.—In a graceful human step, the heel is always raised before the foot is lifted from the ground, as if the foot were a part of a wheel rolling forward; and the weight of the body, supported by the muscles of the calf of the leg, rests for the time on the fore part of the foot and toes. There is then a bending of the foot to a certain degree. But when strong wooden shoes are used, or any shoes so stiff that it will not yield and allow the bending of the foot, the heel is not raised at all until the whole foot rises with it; so that the muscles of the calf are scarcely used, and in consequence soon dwindle in size, and almost disappear.

CURE FOR HYDROPHOBIA.—The Albany *Evening Journal* publishes the following alleged infallible cure for hydrophobia. As physicians hold the disease incurable, there can of course be no harm in trying it:

"Dissolve a pint of common table salt in a pint of boiling water, scarify the part affected freely, then apply the salt water with a cloth, as warm as the patient can bear it, repeating the same for at least an hour.

The same recipe has been successfully applied for the bite of a rattlesnake."

☞ Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

☞ Water is the best drink. Exercise and pure air the best medicine.

The World's Crisis

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For the World's Crisis.

BIBLE READINGS.

'Tis one thing now to read the Bible through,
And another thing to read, to learn and do:
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the reading seek;
Whilst others read it with but little care,
With no regard to how they read, nor where.
Some read Bible as history, to know
How people lived three thousand years ago:
Some do read because their neighbors do,
To see how long 't will take to read it through;
Whilst others read, or rather in it look,
Because perhaps they have no other book.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Some read the blessed Book they don't know why,
It somehow happens in their way to lie;
Whilst others read it with uncommon care,
But all to find some contradiction there.
Some read it as though it did not speak to them,
But to the people at Jerusalem.
Some read it as a book of mysteries,
And wont believe the very thing he sees;
Whilst others read to be in great repute,
By showing others how they can dispute.
Some read with father's specs upon his nose,
And sees the thing just as his father goes.
Some read through Calvin, Campbell, Coke, or Scott,
And think it means exactly what they thought.
And others read the book through H. Ballou,
And if it cross his track it can't be true;
Some through Swedenborg or A. J. Davis,
And say what they thought will surely save us;
Whilst others read through Synods not a few,
And do whatever they are told to do.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
For every passage in the book they bend
To make it suit that all important end!
So many people in these latter days
Have read the Bible in so many ways,
Thus few do tell which system is the best,
For every party contradicts the rest.
But after all the jangling now displayed,
It's from the God of love in truth is laid,
And given to man for his eternal good,
When it is read aright and understood.
It proves no heterogeneous mass,
But reaches all of every class;
And shows to all the sects disgust,
That Adam was composed of *air* and *dust*.
And from thence onward, to the goal of rest,
The *land of promise* for the *just* and *blest*,
So *read* the title by *the truth* conveyed,
Secure *the life* and *country* there displayed.
The Bible is a curious book,
If through old Babylonish eyes we look;
And often like a fiddle we hear said,
With varied tunes as Paginini played;
And this indeed no misconstruction brings,
As tunes, so creeds, are made by changing strings.
How readest thou? LUKE 10: 26.

Warsaw, Ind. C. R. W.

For the World's Crisis.

DO GOOD.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

I would like to have the brethren and sisters give this more than a passing notice, as it is from a poor worn-out soldier of the cross, whose sands of life are nearly run, and in a few days, unless the Master comes, I must be borne to my long home. And as it will probably be the last I may ever write, I pen it for the good of the church. Please read and profit by it.

In the above heading is a question asked, and can any of us answer it? Do we ever see a Sister, poor in this world, struggling hard for the necessary comforts of this life, and cannot get them; and do we ever extend the friendly hand and open the purse? This question never would have been asked if it had not been for our instruction. Says the blessed Master, "Inasmuch as ye have done it to one of the least of these, ye have done it to me." Now mark, if Jesus were here, and you saw that he needed something for his own good, would you go and get that which would do you no good, something that you would never use? What a sacrifice that would be, would n't it? Or would you give him the very poorest that you have?

Brethren, these are solemn inquiries. What will all your property be worth when the Master appears to judge with an impartial account? What will your answer be when he says, "I was sick, and ye visited me not, naked, and ye clothed me not, hungry, and ye fed me not"? Think for one moment; think ere it is too late.

Do you ever go to the bedside of that poor afflicted Bro. or Sr. who is sick and suffering from long-contined illness, suffering so much that life is a burden? Are you often found by their bedside soothing the aching head, administering to their wants? Do you ever kneel by them and ask the Lord to support and sustain them in their affliction, and to supply all their wants, without even thinking that you must put your hand into your pocket and give a few dollars to the suffering one? O! what a selfish world we live in. Do not you know that God wants us to act as if we believed their wants would be supplied by helping to do so ourselves? O ye who have added dollar to dollar, and land to land, do you ever think of the poor ones in the church that are suffering for a few dollars?

But, says one, the Lord will provide for all his children. Very true, he will, but do we give of our substance as he desires us, to do to others as we would have them do to us? Do not let the love of this world cheat you out of the "better land."

For one, I feel the force of these things. How many poor sick ones in the church are suffering, when there are those abundantly able to provide for their wants. Are you afraid to lend to the Lord? Are you afraid that you shall give more than Bro. A. or B.? What if they are found at the left hand? Do you want to be there too? If not, then be wise and do what you can to relieve the poor in the church. Be often found at their bedside alleviating their wants. Speak to them of the "better land." Give them a little of your substance, and let the drooping heart be cheered by the thought that you have not forgotten them.

There is true happiness in relieving the afflicted, comforting them in their sore distress, bathing the aching head, soothing the sorrows of those who for long years have been deprived of meeting in the house of prayer.

And now one word about the poor ministers of the gospel who have left their dear homes to preach Jesus to a dying world, and who often are found at the throne of grace pleading the blessing of God upon his dear family at home, that they may have the necessary comforts of life in his long absence. Do you ever think of his family when you sit down at your own table loaded with rich dainties, so sweet to your taste? Go with me just across the other street. There is a little cottage. Within is a wife and three or four small children. The husband and father is absent. Where has he gone? To the war? No; the Master has called him into his vineyard, and he has to leave the companion of his bosom and the dear little olive plants that the Lord has given him, and with tearful eyes fondly bid them adieu, to go forth into a cold, unfriendly world, while wife stays at home laboring for the support of herself and little ones; and often does the midnight hour find her with aching brow earnestly engaged in the arduous work of providing for her little family, anxiously and busily engaged in preparing their clothing and their food.

Just look upon that dear mother's face. How plain the marks of toil are seen. Hard indeed it is to be a minister's wife. See the tears fall from her eye as she thinks of their once happy home, when the dear one who now is absent could sit by her side, who made home so happy. But the Master called for more laborers. The woe for a long time was upon him. With sighs and groans he begs of the Lord to excuse him, but no, the Master says Go. Shall he obey? Lord, how can I? was the oft asked question. I am poor, unlearned, and my dear family—what can I do? But the Master calls loudly. He must obey. He goes forth into the vineyard to work. He gets but little, but the Master still says he must not stop. What will become of my family? As the mass of people cry out, The Lord will take care of thee, or, He has missed his calling. Beware how you judge!

Beware of covetousness, which is idolatry. Consider well before you judge so harshly. Says Jesus, "The poor ye have always with you, and when ye will ye may do them good." Dear Brn. and Srs., this is no idle tale. It is a living reality. If I were not a minister I should not know it so well. It is the true case, and how forcibly I feel its weight upon me, for soon I shall sleep in the dust of the earth; and let this be my last warning. Brn. and Srs., do not grasp the god-dollar so closely. Lend it to the Lord. Help the poor suffering one. Visit the sick; help them if possible; cheer the broken heart; search out the poor; do all you can to relieve the afflicted. And oh! may we meet yonder in glory, is the prayer of an AGED PILGRIM.

COMING OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven and then shall all the tribes of the earth mourn, and they shall see the Son of man coming with power and great glory."

What a shame, that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity which demonstrates itself,—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the Scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is, that it means the calamities and sufferings of the Jews, induced by the siege and overthrow of their city and state. And if we ask them, again, what is meant by the mourning of the tribes of the earth "*after* the tribulation of those days," the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and state! If we inquire of them what is meant by the coming of the Son of man as the lightning in the clouds of heaven, with some twinges of uncertainty they nearly all finally agree upon the reply that it means the flashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem! The coming of which the Savior speaks was to be "out of the east" towards the west, and the coming of the Roman armies was out of the west and north towards the east and south; but the reply is, No matter for that; we are not to expect all the particular circumstances to hold! The coming of which the Savior speaks is specifically said to be "*after*" the tribulation induced by the invasion of Palestine by the Romans, as well as "*after*" that great unparalleled tribulation of which the Jewish troubles were the commencement and first-fruits; but no matter for that, we are told, as though effect could go before its cause, and as if priority or succession were nothing in the interpretation of a book such as the word of God! I question, indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the Church, when its great foundation-text is thus sacrificed to a false and supercilious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside-down, and read it backwards. "Eyes have they, but they see not." They praise it, and hold it in holy regard, and insist that every body ought to have it; yet they look into it only as some recondite volume, which is a good text-book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle-book, full of mystic poetry and unsearchable wisdom, rather than as a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for every body, in which God speaks for the purpose of being understood by every body; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God. When Christ speaks of "the Son of man," he means the Son of man, and not the Roman armies. When he speaks of his "coming in the clouds of heaven," he means his coming in the clouds of heaven, and not the sailing of war-ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says "*after*" the Jewish tribulations are ended, he means "*after*" those tribulations, and not before they began, or while they were yet in their incipiency. And when he says that all the tribes of the earth "*shall see the Son of man coming in the clouds of heaven with power and great glory*," expositors might as well attempt to demonstrate to me that day is night, or that white is black, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of the tribulation no more refers to the coming of the Roman armies into Palestine than to the flight of Mahomet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—*Last Times.*

For the World's Crisis.

PREACHER'S ENSAMPLES.

"Neither as being lords over God's heritage, but being ensamples to the flock."—1 PETER 5: 3.

These words were written by Peter to the ministers. The latter part of the passage is what I wish to notice: "but being ensamples to the flock."

It is necessary that a person should practice what he preaches, or he becomes as a sounding brass or a tinkling symbal; his preaching has but little effect. More especially is this true with the ministers of the gospel of Jesus Christ, which is a religion of peace. Jesus was the Prince of Peace, and he practiced what he preached, even when it was in his power to have destroyed his adversaries in a moment; when his Father would have given him legions of angels for his defense.

We need not wrest words to prove this point, all admit it, but all do not admit, in point of fact, that his ministers must follow his example. They seem to think, at least some do, that they are to preach, and they neglect the practice, the most essential part; and while their preaching is well enough, their conduct exerts a more powerful influence to the contrary. While they talk peace they act war, forgetting that "the servant of God must not strive, but be gentle unto all men."

Now we not only act this contrary principle to the doctrine of peace, out of the pulpit, but it even gets into the pulpit, and the speaker shows a zeal that is not according to knowledge.

I need not say that the person that talks the doctrine of peace and does not carry it out in his every-day life, both in the pulpit and out, is an injury to the cause of religion. It is too plain to be argued, no one doubts it. Whether he knows it or not, he is nothing more nor less than a hypocrite. Such men may indeed silence in an argument, but they can never convince.

The question that is to be settled is, can this doctrine be practiced? It is not enough that we answer in the affirmative and proceed to prove it by the Bible and the history of individuals. We must do more than this; we must exemplify the doctrine; show men that the doctrine *can* be practiced. Jesus says, "Let your light so shine before men that they may *see* your good works." Logic convinces some, but not all. We must depend upon something more convincing. Let the world see that *love is the principle that moves the christian.*

We say, then, let him that would be successful in winning men to Christ, *be sure that he has the principle in his own heart.* He will no longer say, *That* is the way, go ye into it, but, *Come*, let us bow to the mild sceptre of the Prince of Peace. J. P. NELSON.

For the World's Crisis.

TRUST.

The Holy Scriptures teach us that trust in the Lord—simple, child-like trust,—is an excellent grace, and we are frequently exhorted, and even commanded, to put our trust in God, to cast all our care upon him, to lay our burdens at his feet and be happy.

Trust is a beautiful thing in theory, and when brought out into practical life, it is even more beautiful.

Mrs. Grace Reliance, an acquaintance of ours, is a marked example of this trust. No one who is intimately acquainted with her, will assert, either that such trust is impossible, or that it is not a most desirable attainment. In her earlier years she was poor, and during the most of her life, her circumstances and her health have not been the most desirable. Naturally, her temper is violent, and her will obdurate, and she is extremely proud.

We state these facts for the purpose of removing the objections so frequently made and put in words like these: "Oh! any one could be good if they were situated as Mrs. So and So is. Place me where they are, give me what they have, and I will be, the wings excepted, an angel." Mistaken soul! With a nature no worse and advantages almost infinitely better than those possessed by Mrs. Reliance, many a woman has been a proud, cross, unhappy wretch—a torment to herself and the weakness, if not the utter ruin of her husband.

But to return. Many years since, with a fretful mind, aching heart and shoulders weighed down with cares, Mrs. R. determined to try the Lord and prove his word respecting trust. Casting herself, with all her sins and sorrows, her cares and burdens, upon the word alone, she experienced immediate and perfect relief. The word was life, and the life was light. Many persons of our acquaintance have gone so far as that, but, they have soon wavered and fallen back; or like Peter, doubted and quickly sunk. But Mrs. R. has pursued the even tenor of the way of trust for years and years. To her Christ is always precious, his cause ever dear, and the means of grace pleasant. She never frets at an accident, never scolds, is never unduly excited, is always pleasant, yes always pleasant to every one. Her life is beautiful; trust does not make her sanctimonious. She has none of the-stand-thou-there-for-I-am-holier-than-thou art about her. Trust does not make her negligent of her person or house. Trust does not make her unsociable or unneighborly. Trust does not carry her away off into some sublimated and airy region of bliss, where she imagines the angels sing and the saints shout, but it brings paradise down into her heart and home.

Trust makes her strong and wise and good. She sees God always; feels his presence and his love as an atmosphere; believes that he knows best, governs best and actually causes all things to work together for good. She is happy in her trust, as little Ida, yonder, who is romping with her father, clinging to his neck, and falling with perfect abandon into his outspread arms. She is, indeed, a child, who, after tearful wandering with an orphan's sorrow, found a true father in God.

Oh! how many are weighed down and crushed with cares and sorrows! Would that the Holy One might lead each miserable child of grief into the holy and happy Eden of trust. Rel. Telescope.—*Selected by E. B. Lyon.*

Newtown, Ct.

For the World's Crisis.

CAN FAITH BE SEEN?

There is an old saying, nevertheless a true one, that actions speak plainer than words. It is no evidence that we have faith to say we have faith. Our works will make it manifest. "What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

We, brethren, profess to believe in the soon coming of our Lord. Do our works make manifest such a faith? Are we striving to lay up for ourself a treasure in heaven? or are we heaping up treasures for the last day?

There are a few willing to go out and sound the glad tidings. Some of them cannot do as much as they would, for the lack of the comforts of this life. Shall we who have this world's goods shut up our bowels of compassion from them? How dwelleth the love of God in us? Let us not love then in word nor in tongue, but in deed and in truth. Let us live up to the command of our Savior, and pray to the Lord of the harvest that he would send forth more laborers into his harvest; and when our prayers are answered, do not forget that the laborer is worthy of his hire.

We need to beware lest we through covetousness and the love of the world, make shipwreck of our faith and thereby lose our inheritance. S. BOSFORD.

For the World's Crisis.

BEAUTIFUL ZION.

Beautiful Zion, built above,
Beautiful city that I love;
Beautiful gates of pearly white,
Beautiful temple, God its light.
He who was slain on Calvary
Opens those pearly gates to me.

Beautiful heaven, where all is light,
Beautiful angels, clothed in white;
Beautiful strains that never tire,
Beautiful harps through all the choir,
There shall I join the chorus sweet,
Worshiping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show;
Beautiful robes the ransomed wear,
Beautiful all who enter there.
Thither I press my weary feet,
There shall my rest be long and sweet.

Beautiful thrones of Christ our King,
Beautiful songs the angels sing,
Beautiful rest, all wanderings cease,
Beautiful home of perfect peace.
There shall my eyes the Savior see;
Haste to this heavenly home with me!

For the World's Crisis.

RESTITUTION OF BEASTS IN THE KINGDOM.

What is meant by the kingdom of God? In the 25th chapter of Matthew we have, in the Savior's own words, a clear allusion to that state. 34th ver.,—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This kingdom, then, which the saints are to inherit, is one prepared for them at the creation. Now all the dominion which was given in that state was "over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Here is the government delegated to man originally; and that is to be restored, as I understand the word.

Now what was the peculiar condition of things as there arranged? We will read again, Gen. 1: 30,—"And to *every beast of the earth*, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given *every green herb for meat*; and it was so." Now one of two things is here settled: either there were no beasts, which we call carniverous, then existing, or they then fed on vegetable matter. If they existed then, and did thus live, they can do so in the "restitution," if they are there. As to their being *needed* there, I think that may be left safely to the Lord. He put them in the first paradise, and he may think it best to have them in the paradise restored.

Some have thought that certain kinds of beasts would not be in the kingdom, because their teeth are not now suited to live on vegetables. We think this objection vanishes when we learn, as above, that *all* beasts thus lived in Adam's time.

Yours in the love of truth,

Brooklyn, Ct. THOS. HUNTINGTON.

A TEMPERANCE FABLE.

The rats once assembled in a large cellar, to devise some method of safety in getting the bait from a small trap which lay near, having seen numbers of their friends and relations snatched from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said, "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap with the other." All the rats present loudly squealed assent, and slapped their tails in applause. The meeting adjourned and the rats retired to their homes; but the devastations of the trap being by no means diminished, the rats were forced to call another "convention." The elders, just assembled, had commenced their deliberations, when all were startled by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak. All were instantly silent; stretching out the bleeding remains of his leg, he said, "My friends, I have tried the method, and you see the result. Now let me suggest a plan to escape the trap—*do not touch it!*"

DELICACY IN CONVERSATION.—A maxim of Bruyere's is going the rounds of the English newspapers. It will do for New York:—

"There is speaking well, speaking easily, speaking reasonably. It is offending against the last to speak of entertainments before the indigent; of sound limbs and health before the infirm; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable. This conversation is cruel, and the comparison which naturally arises in them betwixt their condition and yours is excruciating."

AN EXCENTRIC CHARACTER.

The Israelite translates from the Lebanon the following interesting incident: "Rabbi Saphir from Jerusalem writes: Whilst I was in Sana, Yeman, there lived there a maker of earthern tobacco pipes, who presented himself before the ecclesiastical court, saying: 'An angel appeared to me in a vision of the night, ordering me to divorce my wife, and retire to a solitary place, prepare myself, and then travel about in the cities of Israel, calling upon them to repent, and announce to them that the time of their redemption is nigh!' The ecclesiastical court did not discourage him; and the tidings bearer forthwith took his staff and scrip, and dwelt away from the city, in a solitary place. He did not salute any man, nor did he answer when saluted, but proclaimed to all passers by, and wrote to all of little faith in Yemen: 'Be incessant in your prayers, and rouse yourselves to repentance; for Israel's salvation is nigh, and our redemption will not tarry.' He does not lodge in any city over night, does not eat food prepared by any man, and has no intercourse with any human being. His food is dry bread, which he bakes himself, and he drinks water out of a gourd. Many are the feats and wonderful things ascribed to this man, which I, however, will not repeat, as I know the credulity of the people."—*Ex.*

GOD'S JUDGMENTS IN OUR PRESENT CALAMITIES.—These great and terrible judgments had long been predicted by distinguished citizens and statesmen, who pointed to the coming whirlwind of Divine vengeance, and raised the warning voice as if they had been almost inspired; but our nation rushed madly on in its career of guilt and shame, until God shook down upon it the "bolted fires" of his wrath, as a just penalty for its sins. Long, long ago, Jefferson exclaimed, "I tremble for my country when I reflect that God is just. One day of American slavery is worse than a thousand years of that which we rose in arms to oppose. The Almighty has no attribute which can take sides with us in such a contest. And his justice will not sleep forever." What words could have been more prophetic or appropriate?—*Extract.*

WHAT IT COSTS TO SMOKE.

Who can afford to smoke cigars? We copy the following from one of our exchanges. It may set some of our readers thinking:—

"We met an intelligent and economical gentleman at the State Fair at Rochester, who had just built a three thousand dollar smoke house. He was induced to do so for the following reasons: Finding, many years ago, that the habit of smoking was injuring his health, he discontinued the practice, although it cost him many a severe effort. He was subsequently encouraged, however, at the pecuniary saving it was constantly effecting.

By an accurate arithmetical calculation, he ascertained that the daily cost of cigars, with annual interest would amount to over three thousand dollars in twenty years. Having already effected that saving, he concluded to build a handsome dwelling. His friends often inquiring, 'How can you afford to build so good a house?' he invariably answered, 'This is my smoke house; the amount I have saved in not puffing $3,000 to the wind."

SECRET OF ELOQUENCE.

I owe my success in life to one single fact, namely: At the age of twenty-seven I commenced, and continued for years, the process of daily reading and speaking upon the contents of a historical or scientific book. These off-hand efforts were made sometimes in a corn-field, at others in the forest, and not unfrequently in some distant barn, with the horse and cow for my auditors. It is to this early practice in the great art of all arts that I am indebted for the primary and leading impulses that stimulated me forward, and shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the advantages you enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory. Cæsar controlled men by exciting their fears; Cicero, by captivating their affections, and swaying their passions. The influence of the one perished with its author; that of the other continues to this day.—*Henry Clay.*

PUNCTUALITY.

Among mechanics, punctuality is a great desideratum. Show us a mechanic who will get our work done by the time specified, and we will cherish him as the apple of our eye. But to the mechanic who makes us call twice (fire and sickness excepted) we bid farewell—"a long farewell"—he is not the man for our money. The mechanic gains nothing by false promises except a bad name. In order to grasp at all the work in the neighborhood, many a mechanic will promise, when he knows it is not in his power to perform. What is such a man but a liar? To say nothing of the vice of lying, than which there is nothing more low and contemptible, the mechanic, in the end, gets far less work by false promises than he would by a strict adherence to the truth. Punctuality in a mechanic is the soul of business, the foundation of prosperity, and the security of a good reputation.—*Ex.*

ARE YOU HAPPY?—If you are happy, give God the glory. He is the author of all our blessings. From him comes every good and perfect gift. Praise him for all the happiness you have. But if you are not happy, may it not be owing to some one of the following reasons: Have you not put happiness before duty? This is the mistake of many. Happiness, like a good name, follows right living. Duty is the road. Happiness is the pleasant city at the end of that road. Have you not thought too much of your own happiness, and too little of that of others? He that watereth shall be watered. Think of others. Live for others.

LONG AND POWERLESS PRAYERS.—A pastor at our elbow has just stated, in his description of the religious services in a congregation, (the name of which we omit, for it is not a thousand miles distant), that the prayers of the members, in their social meetings, are the ablest, longest, and most *powerless* of any he has ever known. In answer to our pleasant question whether the lack of power is to be attributed to the "ability," he answers: "The prayers exhaust themselves by their length." Will our excellent and yet "long-praying" friends make a note?—*Buffalo Advocate.*

CLARIFIED MOLASSES.—Common molasses may be clarified and rendered much more palatable by heating it over the fire and pouring in sweet milk in the proportion of one pint to a gallon of molasses. When the molasses boils up once, the albumen in the milk collects all the impurities in a thick scum upon the top, which must be carefully removed, and the molasses is then fit for use. Bullock's blood is also used for this purpose, but milk is more agreeable in many ways for domestic use.—*Scientific American.*

KICKING COWS.—For kicking cows, take a short strap and fasten the ends together. Next prepare a pin of some soft wood, about six or eight inches long, one and a half inches in diameter. Take the cow by the off fore leg, and double it at the knee joint, close; pass the strap or loop over the knee, pressing it back until you can insert the pin between that and the knee joint, and she cannot kick.—*Ex.*

Hygiene.

"This is for your health."—*Paul.*

TALKS ABOUT HEALTH.

BY DIO LEWIS, M. D.

A WORD TO MY LEAN FRIENDS.

Readers of the *The Independent* may recollect a brief article from my pen under the heading, "A Word to my Fat Friends." Many persons have written me about it, asking various questions. The point of the letter-writer, however, has generally been this: "You have told us what fat people should do to become thin; can you tell us now what lean people should do to become plump and seemly?"

My purpose at this time is to answer this question.

1st. Be thankful that you are not fat. Man's body is designed for use. Lean, flexible, active folks should be duly grateful that they do not waddle, wheeze, and sweat. Besides, your chance for a long life is, on the whole, better than that of the fat man. So gratitude, that your case is no worse, is your first duty.

2d. You must begin the consideration of your emaciation with the physiological fact that the quantity and quality of your flesh depend upon the character of your digestion.

The dyspeptic and consumptive eat enormous quantities of nutritious food, but grow thinner day by day. Lean people are, not unfrequently, great eaters; but the food is not appropriated. Such bodies are like our great peninsula army, which, receiving constant supplies of men and horses, constantly decreased in size and strength. So my dear shadows, you see we must determine, first, what will give you more thorough digestion and assimilation. You probably eat too much. Remember it is not the quantity *eaten*, but that *digested*, which determines your flesh and strength. *Eat less!* And as the saliva plays a very important part in the function of digestion, masticate thoroughly, drinking little or nothing by way of helping the food into your stomach.

3d. Eat but twice a day, and, unless in the midst of hard labor, let the second meal come as early as two or three o'clock. So important do I regard the two-meal-a day system for certain classes of invalids, that I rarely prescribe for a consumptive or dyspeptic without making the rule imperative. If the patient is to eat twenty or even twenty-five ounces of food per day, it is greatly better to eat it in two meals. And I may add, that for all classes of persons, I believe it would prove a great advantage, in a physiological point of view, to change from the present system to two meals a day. I wish I had space to give my reasons for this at length, as I have in another place.

4th. For breakfast, eat coarse bread, cream, and baked sweet apples; for dinner, beef or mutton (not veal or lamb) with coarse bread, potatoes, and all the vegetables of the season, except tomatoes; for desert, use fruit *ad libitum*. If possible, sleep a little after dinner.

5th. You must sleep in a pure atmosphere; go to bed as early as nine o'clock, and, rising by six, walk slowly in the open air half an hour or more, drinking two or three tumblers of cold water.

6th. Spend the evening in social enjoyment. Happiness with laughter are the best friends of digestion.

7th. Live as much as possible in the open air, never forgetting that after the food has been well digested in the stomach, it must mingle with a good supply of oxygen in the lungs before it can be transformed into the tissues of the body. Bad food with a pure air will make flesh faster than the best food with an impure atmosphere.

8th. Bathe frequently, that the effete matter in the system may easily escape, and thus afford the best opportunity for the deposition of the new material.

9th. If married, cultivate the quiet sentiments of domestic life. If unmarried, and of proper age and health, seek in this most perfect and satisfactory of all earthly relations that freedom from the fret and discontent of life which only a true life can give.—*New York Independent.*

NO MEDICINE.

The following is a sketch of the conversation said to have passed between Thomas Jefferson and D. P. Thompson, when about establishing the University of Virginia:

"Do you design a Medical Department in the University?"

"I think not. Anatomy, to be sure, is a science; but I have no confidence in *Materia Medica*, which I have long since banished from my family, choosing rather to rely on nursing and nature for a cure. My attention was first called to this subject when I was Minister to France. During my residence in Paris, my daughter was seized with a typhus fever, and I sent for a physician, who was called the most eminent and successful one in the city. He came, examined the patient, gave some directions about nursing, and departed, giving no medicine and leaving none to be given. The same course was taken the next day, and the next, when growing uneasy, I said to him:

"Doctor, you don't appear to be doing anything for my daughter. What is the reason?"

"The reason is, I wish her to get well. I had supposed you knew what my system of practice was, or you would not have sent for me."

"No; what is it?"

"To have the most careful nursing, leave the disease to wear itself out, and let nature do the rest, but give no medicine."

"Well, sir, though still uneasy, I acquiesced in the course, and the result was, my daughter recovered with a constitution uninjured by mineral medicine." Since then—a period of nearly thirty years—I have been my own doctor, and scrupulously following the system of this French physician, have practiced not only in my own family, but among the colored people on my plantation, taking them all through the worst of fevers, and never losing a single patient."—*Health Journal.*

COLD BEDROOMS.

Every idea given forth by writers of deep thought and deep experience, should be duly considered by those of less knowledge. The subject of health is of paramount importance to the welfare of the human race. We are too apt, in the hurry of business pursuits, to overlook the causes which oftentimes produce disease and premature death. Did we pay more attention to what we are too apt to consider little things, we should doubtless be much healthier than we are, and as a consequence, need the physician's advice less.

Much has been written upon the deleterious effects engendered by sleeping in heated rooms; but still we heed not the admonitions of the wise in this respect, and when we awaken with a sick headache, we attribute it to every other cause but the true one, and resort to medical remedies for its removal. Many persons prefer warm sleeping-rooms, because "it is more comfortable," little dreaming that they are to be more uncomfortable in consequence during the day.

Now we believe that a person accustomed to undress in a room without a fire, and seek repose in a cold bed, will not experience the least inconvenience, even in the severest weather. Simply for this reason: The natural heat of the body will speedily render us more comfortably warm than though we slept in a heated apartment, and we shall not be liable to a sensation of chilliness as soon as the artificial heat is dissipated. But this is not all; we shall be more robust and far less susceptible to the sudden changes of the atmosphere so prevalent in this climate. We have practiced sleeping in a cold room for many years, and attribute our uniform good health to this cause alone.—*Ex.*

TOBACCO SMOKING.

BY A LADY SIXTY-FOUR YEARS OLD.

In my 28th year, I was advised by my husband to acquire the habit of smoking tobacco for the purpose of removing a severe pain in the stomach. I followed his advice and continued the habit until eight years ago. I became convinced that it injured my nerves, and should be abandoned. It had acquired great strength, and I did not like to abandon it.

In a short time after this conviction was received, I saw it to be a sin, and if my expectation of being saved was to be realized, I must abandon the use of tobacco. A severe struggle arose in my mind. I could not readily renounce the practice. I had to resort to the throne of grace, and make it a subject of earnest prayer.

Some days after the conflict the Lord heard and answered my prayer. I obtained by the divine aid the victory. Praise be given to God. From that hour the desire vanished. Although other persons smoke around me, it is no temptation. God has delivered. If I again repeat the indulgence, I am assured that my title to heaven will be lost. . . . I bless God that he has delivered me from the sin of smoking tobacco. I would that others, who are slaves to this habit, would make it a subject of prayer, and I make no doubt they would be delivered. The use of tobacco any way, is dirty, and to me sinful. May all walk in the light, as Christ is in the light.

CHLOE BROOKS.

Huntsville, Ohio, Aug. 3, 1863.

—*Herald of Gospel Liberty.*

For the World's Crisis.

From Bro. Stephen Shields.

BRO. GRANT:—I am forty-one years old the fourth day of March, 1864. Out of that number of years I have used tobacco over thirty-seven of them, at a cost of about $300. Now I am resolved, by the grace of God, to abandon the use of it entirely. Are there not some of the brethren that will sign their names with mine? Come, I have used it longer than any of you, thirty-seven years and a half out of forty-one. Don't say you can't, for I know better. If I can quit it, you can.

[Let every reader who uses tobacco, follow the noble example of Bro. Shields.—ED.

WOOLEN FLANNEL.

We have heard some persons say that their feet have been kept as warm with cotton as with woolen stockings; and there are some persons who cannot wear woolen flannel next the skin without suffering from cutaneous irritation. There are exceptions to all general rules, but undoubtedly woolen flannel affords the best clothing to be worn next the skin in our variable climate for at least nine months in the year. But white flannel is just as good for shirts as colored flannel. The cause of flannel fulling and becoming thick is owing to the rubbing which it receives in washing, and flannels of all colors full up (felt) under similar treatment. All broadcloth dyed in the wool is fulled after it is colored. Flannels should never be rubbed upon a wash-board. The best way to wash flannels is to steep them in some strong soap-suds for about half an hour, then squeeze them between the hands for a short period, rinse thoroughly in warm water and hang them out to dry without wringing.

THE ART OF WALKING.—In a graceful human step, the heel is always raised before the foot is lifted from the ground, as if the foot were a part of a wheel rolling forward; and the weight of the body, supported by the muscles of the calf of the leg, rests for the time on the fore part of the foot and toes. There is then a bending of the foot to a certain degree. But when strong wooden shoes are used, or any shoes so stiff that it will not yield and allow the bending of the foot, the heel is not raised at all until the whole foot rises with it; so that the muscles of the calf are scarcely used, and in consequence soon dwindle in size, and almost disappear.

CURE FOR HYDROPHOBIA.—The Albany *Evening Journal* publishes the following alleged infallible cure for hydrophobia. As physicians hold the disease incurable, there can of course be no harm in trying it:

"Dissolve a pint of common table salt in a pint of boiling water, scarify the part affected freely, then apply the salt water with a cloth, as warm as the patient can bear it, repeating the same for at least an hour.

The same recipe has been successfully applied for the bite of a rattlesnake."

☞ Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

☞ Water is the best drink. Exercise and pure air the best medicine.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

"OFFER PRAISE."

Lift your drooping heads, ye mourners,
Hush those minor notes of woe;
Let a nobler song inspire you
While sojourning here below.

Earth has sweet and tender music,
And the spirit, when it grieves,
Loves to tell its earnest longings
In these low and mournful keys.

But upon those heights of Zion
List those songs—that loud acclaim!
"Glory, glory in the highest,
Praise for aye the Savior's name!"

Sorrow's tear is wiped forever,
Joy is sparkling in each eye;
Lift your drooping hearts, ye mourners,
Sing, for your redemption's nigh.

Offer praise to Him who saves you,
Drive the shadows from your brow,
Tune your hearts to Heaven's music,
Learn the joyful accents now.

MAR.

"THE SIGNS OF THE TIMES."

Under the above heading, the editor and publisher of "The Vials," Torquay, England, Dec. 1st, 1863, says.—

Another Sign of the Times is the present condition of the EARTH and the AIR. No one can point out any former time in which such confusion of NATURE has been known. The four seasons of the year are jumbled into one. The state of the atmosphere is without a parallel. Furious gales and dead calms succeed each other day after day. Storm signals are flying every twelve hours out of the twenty-four. The "seas and waves are roaring." Meteors of the most extraordinary kind are constantly seen in the midnight sky. Earthquakes have begun. The SIGNS of the last times are mentioned by our Lord—famines, earthquakes—signs in the heavens—the sea and the waves roaring—men's hearts failing them for fear of those things which are coming on the earth. The Book of Revelation speaks repeatedly of earthquakes; but this is particularly observable in the case of the Seventh and Last Vial. Before the Last Vial has begun the atmosphere is affected—for the Vial is poured out upon the AIR. After that an earthquake takes place, of which it is said, —"And there was a great earthquake, such as never was since men were upon the earth; so mighty an earthquake, and so great." All these signs have appeared, of late, with unusual frequency; the climate and atmosphere are broken up in endless confusion; the sea and the waves perpetually roaring; and that "men's hearts are failing them through fear of what is coming" every one can learn who takes up any public journal. It is indeed a fact well deserving of our attention that prophecy seems to be passing into COMMON LIFE. Those ancient oracles have been for two thousand years the study or the wonder of mankind. Their grandeur and their gloom dwelt upon the mind with the effect of some solemn tale, or some magnificent painting. Men admired and wondered, but they did not TREMBLE. The picture and the story were not for them, but for future generations. But now that time is past. Those ancient oracles are no longer a picture or tale; they have passed into the sphere of our DAILY LIFE; the gloom hangs over OUR OWN heads; the ground quakes beneath OUR OWN feet; "the things that are coming on the earth" are coming upon OURSELVES. We ourselves are the "future generations" to whom we presumptuously consigned over the terrors of God's word. We see in common life the wonders and the signs which in former ages would have been looked upon as supernatural. We see all these things *beginning* to come to pass, and we may soon expect to see them in their full force. The Signs of the Last Times are before our eyes, and we know not how short a time may bring them to maturity. It is sometimes curious to observe the language of the public journals. They resemble a kind of running commentary upon the prophetic books of Scripture. The *Times* of last week spoke of the French emperor as if it had been describing the man of "dark sentences," foretold in the 8th of Daniel. The great London "jester" himself has been forced to abandon his frivolity by the ominous lowering of the skies over his head. He has become serious, and even solemn. He tells us that a STORM is coming, we know not whence, or when; and hoists the storm-signal that we may prepare against the storm. When the Book of Daniel glides into the public journals—when the licensed "jester" forgets his jests, and gives a solemn warning, and a bold one, can we doubt any longer that the times have become ominous, and that the "SIGNS" have become too conspicuous to be overlooked by any but the insane?

Another "Sign of the Times" is the political condition of the world at large, and especially of the prophetic earth. Such a position of things was never witnessed before in any age, or under any circumstances. The two greatest convulsions that ever the world has felt were those of the barbaric invasions of the Roman Empire, and of the French revolution. It will be admitted that the world has never been so shaken at any time as by those two convulsions; yet the barbaric invasion of the Roman Empire was nothing more than a coarse outbreak of physical fury; it had no depth of design—no comprehensive scheme—no great leader—no definite object. An invasion of wolves and bears would have as good a claim to be called a moral revolution as the invasion of the Goths and Vandals. It was wide and destructive, but shallow and unintelligent. It was as unintelligent as an earthquake or a flood. Again; the French revolution, though infinitely more intelligent than the barbaric invasions, was limited and undeveloped. It was the fury of a slave broken loose, avenging himself with fire and sword; not without intelligence, it is true, but without a plan, or a specific object, or a confederate. His designs are undeveloped, and, for want of confederates, his sphere of action is confined. It is far different at present. We are now arrived at the full development of the French revolution. A determination to be free has sunk into the hearts of all nations. That determination was borrowed from France, and still survives and deepens while the nation from which it was borrowed submits to despotism. But what a freedom! A freedom from every law, both human and divine. A communism of property; a subversion of government; an overthrow of all the institutions of society; and a levelling of all ranks. Such is the secret wish of millions throughout christendom. You will find it everywhere—the legitimate offspring of the "Reign of Terror." The RED MEN are as red now as in 1793 and 1848, though their faces are covered by a mask. Success in such a scheme is impossible: they know that it is impossible, and therefore they are ready for a COMPROMISE. "Let us come to terms," they say to society; and society is compelled to consent. A powerful mind has appeared amongst them—calm, secret and orderly. They have found a man who is willing to become their "Head," but who exacts as a condition the most rigid submission to ORDER. One mind must deliberate for all—one mind must regulate every movement of the millions—one man must guide the chariot of revolution, or else it shall never move from the barriers. Agree to these conditions, and the map of the world shall be revised, and a Confederate Empire of the sovereign people shall spread over christendom! They agree to the conditions, and the revolution is begun.

The speech of the Emperor Napoleon on the 5th of November is the manifesto of the General Revolution. On the 5th of November we celebrate our deliverance from gunpowder and Popery. By a huge expenditure of gunpowder we revenge ourselves for the fright which gunpowder once caused us. We blow it into the air in place of being blown into the air by it ourselves. We kill two birds with one stone, and blow away Popery at the same time. But we leave this chiefly to the boys; for the boys are wiser than the men, and keep up a wholesome remembrance of the perils which older heads have forgotten. What should we come to if the boys did not keep us awake! But on the 5th of November, Napoleon the Third delivered an address from the throne, which is justly considered as the manifesto of a NEW REVOLUTION. He used those memorable words—"The treaties of 1815 have ceased to exist." This is an embellishment—it is a literal fact—more ominous words could not have been uttered—they efface in one sentence the whole history of the century, and throw us back into the French revolution and the empire of Napoleon the First. The treaties of 1815 were the closing scene of the great revolution. By them the Napoleonic empire was cut into fragments—the revolution extinguished—and the Napoleon family buried alive in the tomb. The kings of Europe stood by, and the British ambassador stood with them—while the grave was dug—the Napoleons hurled into it alive—and the dull earthy weight of the Holy Alliance laid upon the tomb that none should open it. In spite of all the tomb was opened in December, 1848, and Napoleon the First arose in the person of Napoleon the Third. He rose wiser by experience, and began from that moment to prepare for vengeance. First he became President—then Emperor—he then led us on into the foolish and wicked Crimean war, by which he reduced Russia to a state of submission and dependence—not submission to England, but submission to France. Russia is stronger now than she was before the Crimean war, but she has learned that she can do nothing effectual without France. He, next, created an Italian kingdom; but took care to secure Nice and Savoy for himself. From the Savoy Alps he looks down upon Italy; and the whole Italian kingdom has become his vassal and his ally. He also made himself master of Rome, the city of the Cæsars, of prophecy, and of world-wide spiritual power. For just fifteen years he has been carrying on the preliminaries, and now he feels himself strong enough to throw off the mask. His iron fleet is all but completed, and will be thoroughly completed by the spring of 1864. He may safely remove the mask, and set all his opponents at defiance; and so he has done. It has been remarked by an Austrian journal that the imperial manifesto of November the 6th has been in preparation for full ten years—that it has been indicated repeatedly by the French journals themselves—and that whoever shall be overwhelmed by its results will have only himself to blame. "We are on the eve of momentous events." How little can we depend upon the public press which can discover nothing until the discovery is too late, and which has no sagacity beyond the present moment of time!

The emperor has demanded a CONGRESS with the undisguised alternative of WAR. If we refuse a congress it is to be war, and a FATAL war; so says the imperial speech. If we accept the congress it will be revolution. Austria must give up Venetia—Russia must give up the Rhine—and what is England to do? We hold both MALTA and the Mauritius under the treaty of 1815; and we shall be called upon assuredly to surrender both of them to France. They both belonged to France once, and the emperor is determined to claim them back. The iron fleet is ready, and he is beginning even now to prepare for the future quarrel. We may be assured that the imperial manifesto was levelled most especially at ourselves; and we shall have reason to recollect the fifth of November for other reasons more near at hand than the gunpowder plot.

For the present moment, however, nothing is more striking than the resurrection of the NAPOLEONIC NAME. The resurrection of the dead would hardly be more marvellous. How Europe exulted at the fall of Napoleon. How it wreaked its utmost and bitterest malice by passing a decree that Napoleon should never rise again! "No Napoleon shall ever occupy the throne of France." So said the Unholy Alliance. How we ourselves exulted after Waterloo! We had secured everlasting peace, and avenged ourselves with an everlasting revenge. O fools and blind! Did pride and vengeance ever prosper? Did God ever permit dust and ashes to pass an UNCHANGEABLE decree? Or was it ever possible for the cold narrow mind of Wellington to bring about the extinction of the enormous genius of NAPOLEON? You might as well attempt to extinguish ETNA with a drift of snow. The snow melts away into steam, and the volcano bursts out again. He who dwelleth in heaven laughed our devices to scorn—full well he knew our "pride and the naughtiness of our heart." Through his help they had slain Goliath, but we took all the honor to ourselves. We triumphed—we grew rich—we became surfeited with prosperity. In the wontonness of our hearts we went forth and slew and robbed on all sides, until no part of the East was safe from our outrage. We shed more blood and practised more cruelty in the East than ever Napoleon did in the West, and all the while we are pouring out the sickening "cant" of the "propagation of the gospel, and the amelioration of society." Such hypocrisy could not escape unpunished; and the instrument of punishment has been prepared. The treaties of 1815 have been swept away like dust—the tomb has been shattered to pieces, and Napoleon has arisen. He has placed himself at the centre of the world, and we, and all nations, are compelled to move round him like planets round the sun. That he still determines to avenge Waterloo and St. Helena we may feel perfectly assured.

OUR TIMES AND HOPES.

Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by the Savior thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way: the time of trouble spoken of by both Daniel and our Savior is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts of the Church, our nation, and the world at large. "The bride" is in exile, weeping and praying, "Even so, come, Lord Jesus." While the latter day "scoffers" in derision are saying, "Where is the promise of his coming?" Thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such. Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known,—such a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited: "Thy kingdom come," the very kingdom ascribed to him, "for thine is the kingdom, the power, and the glory, forever. Amen."

No person who may be favored with grace enough to disarm himself of prejudice, and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the Prophets, can resist the fact that the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2: 13.) Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the people of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its author, will continue the same; nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive Church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the Sacred Oracles, prove the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." (Rom. 5: 20.) The most that this scripture proves, is, that Divine grace so abounds, that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true: and therefore we must submit to be saved by His grace, or fall and perish by His righteous judgments. How does this prove the conversion of the world? Once more: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8.) Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the Sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for himself "meet to be partakers of the inheritance of the saints in light." (Cor. 1: 12.) The fact that God is now raising up witnesses in all parts of the world to this precious truth, is certainly worthy the consideration of all.—*Northern Christian Advocate.*

For the World's Crisis.

A SHORT REVIEW OF THE PAST,

AND THE PROSPECTS OF THE FUTURE.

Thousands of years ago God gave the history of this world by the prophets. The question arises, Has God's word of prophecy been fulfilled? We read the history of the world in connection with prophecy, and we see it corresponds. There is harmony between prophecy and history. We have passed three of the great monarchies of earth, and the great changes in the fourth have taken place as foretold by prophets, and the signs in connection with the end have taken place; and the world is in the position morally, politically, and ecclesiastically, as foretold in prophecy, in which it is to be at the end.

What next? With diffidence I would say, I think the treaties and alliances formed and entered into at Vienna in 1815 must be broken up; then the winds, as brought to view in Rev. 7: 2, 3, will be let loose. This the Emperor of France is endeavoring to do. England says, no; but if we have arrived at the time for it, it will be done. Rome will then be a bone of contention, and in that contention it will fall and rise no more. About that time earth's rightful Lord will come and gather his saints.—Matt. 24: 30, 31. The great battle will be fought after Rome has fallen, and the Lord has gathered his saints. See Rev. 19. Read the whole chapter, but especially verses 11 to 21. After the kings of the earth have suppered upon the earnings of the poor, then the fowls of heaven will be called upon to feed upon the flesh of kings, captains, and mighty men. Then the song will be sung by the redeemed of all ages.—Rev. 11: 17.

I expect the great telegraph will be laid across the ocean soon, so that when Rome falls, all the saints will hear of it in a few seconds, and sing Alleluia, as recorded in Rev. 19: 1.

I must close here, lest I should do what I condemn in others; that is, write long articles. Dear brethren, we are down close to the opening of the seventh seal. Are we ready to give up our account, as stewards, to the Master? The Lord is calling us to action. No man will abandon the field now that has faith in the sure word of prophecy. In view of the evidence of the soon coming of Jesus, let us gird on the armor afresh. With this view of things, how precious is Jesus! In him we are safe. In him there is no condemnation. Out of him is all condemnation. Christ is all.

M. BATCHELOR.

Rutland, Vt.

THY WILL BE DONE.

'Tis hard when we are sick and poor,
And those who loved us love no more;
When riches, friends, and health are gone,
To say, "O Lord, thy will be done."

'Tis hard when those in death are laid,
O'er whom we've watched, and wept, and prayed,
The wife, the parent, sister, son,
To say, "O Lord, thy will be done."

And yet how light those sorrows be,
To His in dark Gethsemane,
Who drank the cup with stifled groan,
And said, "O Lord, thy will be done."

Help me, O Lord, like him to pray,
And from my inmost heart to say,
Though left by all I loved, alone,
Thy will, not mine, O Lord, be done.

What though my path be dark and drear?
With thou, my Savior, always near,
I will not fear, though all alone,
But say—"O Lord, thy will be done"!

Selected by R. C. R.

For the World's Crisis.

THE WOUNDED HEAD.

In Rev. 13: 3, we read as follows:—"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

An expression like one in the above text may be found in the 8th chapter of this book, at the 10th verse. It reads as follows: "And the third angel sounded, and there fell a great star from heaven, burning AS IT WERE a lamp." Now, it is evident that the Revelator did not actually see a lamp burning, but rather he saw something which had that appearance: so, in the text under consideration, the expression, "wounded *as it were* to death," does not indicate that the nation, government or dynasty, symbolized by this head, was completely overthrown; but that its power and resources had become nearly exhausted by the sword of some foreign or opposing power.

I wish now to show that the terms *beast* and *head* are used interchangeably; that is, both terms referring to the same government several times in this book. The reason of this, I think, is obvious. It is this: we learn from the first verse of this 13th chapter that there were seven heads seen upon the beast, one of which, as we have seen, received as it were the deadly wound. Now, I think we shall all agree that these seven heads were not all upon the stage of action at one time, but they had their rise and fall, each in succession; and also that the successive rule of the seven continued for the term of 1260 years. For proof of this position, I will refer the reader to the 17th chapter of this book and 10th verse, where the Revelator, in referring to the same governments or kingdoms as those symbolized by the seven heads, says: "And these are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space." Now, I think it will appear plain that there was but one of the seven heads upon the stage of action at the same time, and that each one of those heads, as it in its turn becomes the dominant power, must represent the beast (for the beast could not be complete without a head), and therefore when spoken of in the prophecy as upon the stage of action, would be termed the beast.

In harmony with the above position, I understand that the terms *head* and *beast*, as used in the verse under consideration, both symbolize one and the same government. To make my view plain, I will quote the verse again:—"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." What beast did all the world wonder after? Evidently the wounded head, after it was healed. Two or three texts will, I think, prove the position I have taken on this point.

Rev. 13: 12, reads as follows: "And causeth the earth and them that dwell therein to worship the first *beast*, whose deadly wound was healed." Notice that, in the above quotation, we are assured it was the *beast* whose deadly wound was healed; while, in the third verse, we are told that it was one of his *heads* whose deadly wound was healed. Again, in the 14th verse, we read as follows: "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." In this verse we are assured again that it was the *beast* that received the deadly wound, and was healed; while the 3d verse of the same chapter as plainly assures us that it was one of his heads.

Now, it appears to me very plain, from the above texts, that the position I have argued regarding the use of the terms under consideration must be in harmony with the prophecy. If so, then the object I have in view can be very easily attained; and that is, to show which of the seven received, "as it were," the deadly wound. One quotation will make it plain. We find it in this same (13th) chapter of Revelation, at the 12th verse. It reads as follows: "And he exerciseth all the power of the FIRST beast in his sight,* (Whiting's trans.), and causeth the earth and them which dwell therein to worship the FIRST BEAST, whose deadly wound was healed." In this quotation we are assured it was the FIRST beast whose deadly wound was healed; hence, if the premises I have laid down are correct, it must have been the first head of the seven that received the deadly wound. Now, as there is almost universal agreement that the eastern Roman, or Greek nation, constituted what is symbolized by the first head, it is evident that we must look to the history of that nation to find the fulfillment of the prophecy under consideration.

It is well known by every reader of the history of the Greek nation during the seventh century, that it was almost overthrown by the sword of the Saracens, and that, after several years of suffering and distress, it finally rose again to its former grandeur and power, and so continued for above sixty years. A very few brief extracts from history upon this point must suffice.

"The Saracens, having overrun Africa, Sicily, and Cilicia, committing everywhere dreadful ravages, and carrying off with them incredible numbers of captives, at last entered Thrase and laid siege to Constantinople itself. The siege is said to have lasted seven years, the enemy withdrawing to Cygicus in the winter, and renewing their attacks early in the spring."—*Bower, Vol. 1, p. 489.*

Again, "The first measures of Leo, after his elevation to the throne, were to secure the *tottering empire* against the most formidable enemies, the Mohammedans, who were encompassing Constantinople by Moslemah. Nothing but the indefatigable courage, military skill, and restless activity of Leo, aided by the new invention of the Greek fire, saved the Eastern Capital from falling, five centuries before its time, into the hands of the Mohammedans."—*Millman's Late Christianity, Vol. II., p. 305.*

Again, "The Eastern Empire was shaken to its centre by the sword of the Koran."—*History of the Middle Ages, Vol. III.*

"The Greeks were exhausted by the calamities of war, and the loss of their fairest provinces."—*Gibbon, Vol. V., pp. 273–282.*

"The Saracens, having become masters of Syria, Persia, Egypt, and parts of the further Africa, landed for the first time on the shores of Europe, to undertake the siege of Constantinople. The preparations of the Saracens, by sea and land, were commensurate with the grandeur of the enterprise to which the warlike votaries of the Koran were inflamed, by the strongest excitement of avarice and fanaticism. * * * For six years they continued to besiege the city, at the end of which time they withdrew in discouragement from the long and desultory siege. During this time the people of Constantinople were roused to desperation; and some sparks of the Roman spirit were rekindled in the degenerate race who still arrogated the Roman name; and their defence of the capital was not unworthy of the best days of the empire. The pale star of the Cæsars rose dimly for an instant in the ascendant, and for once, in the meridian grandeur of the Saracen power, we are presented with the strange spectacle of its submission to the dismembered empire of the East. * * * After the failure of the Saracens at the seige of Constantinople, the Eastern Empire enjoyed a cessation from their assaults for about sixty years."—*Enc. Metropolitana, Vol. III., p. 373.*

From the above quotations, I think it will appear plain that the Eastern Empire came near being overthrown in the seventh century; and that, after its power had been reduced to the walls of Constantinople for about seven years, it revived again from its exhausted condition to its former grandeur and power, and so continued for above sixty years. Thus the prophecy had a complete fulfillment which says this government was "wounded AS IT WERE to death"; that is, it had the *appearance* of being dead, having lost all its power, except what was confined within the walls of one city. This was all accomplished during the time we all agree that the Greek Empire occupied the position symbolized by the first head.

Having now written, as I think, sufficient to prove the point under consideration, that is, that it was the first head that received the deadly wound; allow me to present a few reasons why I now believe that the French nation, or the Bonaparte dynasty, during the reign of Napoleon I., could not have constituted what is symbolized by the seventh head, nor the nation that received the deadly wound brought to view in this prophecy.

My first reason is obvious; for if, in m showing, in this article, that it was the first head which received the deadly wound, then of course it could not have been the seventh.

Another reason is, as we are clearly shown in the thirteenth and seventeenth chapters of this book, that the seven heads, as brought to view in the prophecy, were to be on the stage of action coexistent with the supremacy of the apostate church, which was to be for the period of "1260 days," or years, (for on those heads was seen the name, or names, of blasphemy); hence, if the Bonaparte dynasty, under the reign of Napoleon I., was the government symbolized by the seventh head, and if it was the one to receive the deadly wound, and further, if it received the deadly wound at the overthrow of Napoleon I., in A. D. 1815, then the 1260 years of papal supremacy could not have ended until A. D. 1815. And, again, if the 1260 years did not end until that date, then the 75 years added, to make up the 1335, will not end until A. D. 1890, neither of which points do I think can be sustained.

Another reason why I do not think the overthrow of the Bonaparte dynasty can be what is symbolized by the wounding of the head, is because I do not think the simple overthrow of a dynasty can be what is meant in the prophecy by the wounding of the head; for, if so, then we shall find several wounded heads among those nations which were symbolized by the seven heads. For instance, during the time we all agree that the Greek nation occupied the position symbolized by the first head, there were, according to history, five or six different dynasties, which occupied the imperial throne, and were overthrown, each in its turn, to give place to its successor. In short, I understand that each one of those nations became what was symbolized by one of those heads, by virtue of its becoming vested with the imperial title of the Cæsars; so, then, although there were five or six different dynasties which usurped the imperial throne of the Greek Empire, by the overthrow of its predecessor; yet the head could not be said to have been "wounded as it were to death," so long as the Greek nation maintained the imperial title of the Cæsars. But when that title has grown dim on account of the sword of some foreign power, then I understand the head has been wounded.

Again, if we take the position that the Bonaparte dynasty, under the reign of Napoleon I., constituted what is symbolized by the seventh head; then we are necessitated to take the position, that the revival of that dynasty, under the reign of Napoleon III., is what is symbolized by the eighth beast spoken of in the seventeenth of Revelations, at the eleventh verse. Now, I cannot conceive how one and the same dynasty can be made two, simply by wounding, and then healing it again. It appears to me that if it was the seventh head that received the deadly wound, it would still be the seventh head when it is healed again. Let me suppose a case: If a man is wounded near to death, and after a time is wholly restored to his former health, could he then be said to be another man? I think not.

Again, it is almost universally admitted by Advent believers, that the slaying of the "two witnesses" brought to view in Rev. 11th, was accomplished soon after the commencement of the French revolution; now putting it later than A. D. 1793. Now we are told, in Revelation 11: 7, that it was "THE BEAST that ascendeth out of the bottomless pit" that should kill them; and in the seventeenth chapter and eighth verse, we read again of "THE BEAST that . . . . was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Then again, in the eleventh verse, that this same beast, "that was, and is not, EVEN HE IS THE EIGHTH, and is of the seven, and goeth into perdition."

Thus, if we are right, in showing that the two witnesses were slain by that beast as early as A. D. 1793, we have positive proof, by taking the three verses together, i. e., the seventh of the eleventh chapter, and the eighth and eleventh of the seventeenth chapter, that the eighth beast must have come on to the stage of action as early at least as A. D. 1793; and it is evident, that the eighth beast could not have come on to the stage of action until the seventh had fulfilled its mission as brought to view in the prophecy. Hence the seventh head must have had its existence, and accomplished its work, several years prior to the time of the Bonaparte dynasty; and the French nation, from about the time of the breaking out of the French Revolution down to the end of time, during all its changes of government, must have been the nation symbolized by the eighth beast.

Again, another reason why I do not think the Bonaparte dynasty, under the reign of Napoleon I., can constitute what is symbolized by the seventh head, is because there were just seven nations, or governments, plainly marked in history, (commencing with the Greek) who bore the imperial title of the Cæsars; and, consequently, with the ecclesiastical power at Rome, governed Europe for the period of 1260 years. The nation or government symbolized by the last of the seven heads, was the Austrian, whose emperor at that time, Joseph II., of the Hapsburg Loraine dynasty, was proclaimed head of the holy Roman, German Empire, in A. D. 1765; by virtue of which act, the historian says, that each of those nations, (commencing with the Franks, under the reign of the Carlovingian dynasty), who were elected to that position, were recognized as having become united with the ecclesiastical power at Rome. And, as I have shown above that the eighth beast must have come on to the stage of action as early at least as A. D. 1793, it is evident that this nation, which is symbolized by the seventh head, must have fulfilled its mission as connected with the apostate church as early and perhaps earlier than the above date. And further, if the above mentioned nation is the one symbolized by the seventh head (and I have no doubt that it is), then it will appear, from the above dates, that it "continued but a short space," when compared with the continuance of the six heads, who had their existence before it.

In short, I understand that those nations symbolized by the seven heads, had fulfilled their existence, as brought to view in the prophecy, as early as at, or prior to, the breaking out of the French Revolution in A. D. 1789; and that, at that time, the eighth beast commenced to "ascend out of the bottomless pit" (a system of religion without foundation in truth), and had completely extricated itself at the coronation of Napoleon I. as Emperor of the French, in A. D. 1804.

Worcester, Mass. [illegible]

* In our version of the Scriptures this text reads as follows: "And he exerciseth all the power of the first beast before him." Now the expression, "before him," as used in this text, cannot, I think, mean that the two-horned beast exercised all the power of a beast that had an existence prior to the time he was upon the stage of action, for the following reasons: first, if we read the first clause of the 14th verse, which is a continued explanation of the power and works of the beast, we learn that he wrought those miracles, (whereby he accomplished his purposes), in the sight or presence of the beast. The text reads as follows: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Again, in the 19th chap., 20th verse, we read as follows: "And the beast was taken, and with him the false prophet that wrought miracles before him." Now I think it will appear plain, from the above quotations, that the two beasts under consideration must have had their existence upon the stage of action at the same time, and that the two-horned beast usurped all the power of the first beast (*in his presence*) over that portion of the territory belonging to the first beast, out of which the two-horned beast had its rise, viz.: the symbolic earth, or Italy. This view is also clearly sustained in history.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

"OFFER PRAISE."

Lift your drooping heads, ye mourners,
Hush those minor notes of woe;
Let a nobler song inspire you
While sojourning here below.

Earth has sweet and tender music,
And the spirit, when it grieves,
Loves to tell its earnest longings
In these low and mournful keys.

But upon those heights of Zion
List those songs—that loud acclaim!
"Glory, glory in the highest,
Praise for aye the Savior's name!"

Sorrow's tear is wiped forever,
Joy is sparkling in each eye;
Lift your drooping hearts, ye mourners,
Sing, for your redemption's nigh.

Offer praise to Him who saves you,
Drive the shadows from your brow,
Tune your hearts to Heaven's music,
Learn the joyful accents now.

MAR.

"THE SIGNS OF THE TIMES."

Under the above heading, the editor and publisher of "The Vials," Torquay, England, Dec. 1st, 1863, says:—

Another Sign of the Times is the present condition of the EARTH and the AIR. No one can point out any former time in which such confusion of NATURE has been known. The four seasons of the year are jumbled into one. The state of the atmosphere is without a parallel. Furious gales and dead calms succeed each other day after day. Storm signals are flying every twelve hours out of the twenty-four. The "seas and waves are roaring." Meteors of the most extraordinary kind are constantly seen in the midnight sky. Earthquakes have begun. The SIGNS of the last times are mentioned by our Lord—famines, earthquakes—signs in the heavens—the sea and the waves roaring—men's hearts failing them for fear of those things which are coming on the earth. The Book of Revelation speaks repeatedly of earthquakes; but this is particularly observable in the case of the Seventh and Last Vial. Before the Last Vial has begun the atmosphere is affected—for the Vial is poured out upon the AIR. After that an earthquake takes place, of which it is said,—"And there was a great earthquake, such as never was since men were upon the earth; so mighty an earthquake, and so great." All these signs have appeared, of late, with unusual frequency; the climate and atmosphere are broken up in endless confusion; the sea and the waves perpetually roaring; and that "men's hearts are failing them through fear of what is coming" every one can learn who takes up any public journal. It is indeed a fact well deserving of our attention that prophecy seems to be passing into COMMON LIFE. Those ancient oracles have been for two thousand years the study or the wonder of mankind. Their grandeur and their gloom dwelt upon the mind with the effect of some solemn tale, or some magnificent painting. Men admired and wondered, but they did not TREMBLE. The picture and the story were not for them, but for future generations. But now that time is past. Those ancient oracles are no longer a picture or tale; they have passed into the sphere of our DAILY LIFE; the gloom hangs over OUR OWN heads; the ground quakes beneath OUR OWN feet; "the things that are coming on the earth" are coming upon OURSELVES. We ourselves are the "future generations" to whom we presumptuously consigned over the terrors of God's word. We see in common life the wonders and the signs which in former ages would have been looked upon as supernatural. We see all these things *beginning* to come to pass, and we may soon expect to see them in their full force. The Signs of the Last Times are before our eyes, and we know not how short a time may bring them to maturity. It is sometimes curious to observe the language of the public journals. They resemble a kind of running commentary upon the prophetic books of Scripture. The *Times* of last week spoke of the French emperor as if it had been describing the man of "dark sentences," foretold in the 8th of Daniel. The great London "jester" himself has been forced to abandon his frivolity by the ominous lowering of the skies over his head. He has become serious, and even solemn. He tells us that a STORM is coming, we know not whence, or when; and hoists the storm-signal that we may prepare against the storm. When the Book of Daniel glides into the public journals—when the licensed "jester" forgets his jests, and gives a solemn warning, and a bold one, can we doubt any longer that the times have become ominous, and that the "SIGNS" have become too conspicuous to be overlooked by any but the insane?

Another "Sign of the Times" is the political condition of the world at large, and especially of the prophetic earth. Such a position of things was never witnessed before in any age, or under any circumstances. The two greatest convulsions that ever the world has felt were those of the barbaric invasions of the Roman Empire, and of the French revolution. It will be admitted that the world has never been so shaken at any time as by those two convulsions; yet the barbaric invasion of the Roman Empire was nothing more than a coarse outbreak of physical fury; it had no depth of design—no comprehensive scheme—no great leader—no definite object. An invasion of wolves and bears would have as good a claim to be called a moral revolution as the invasion of the Goths and Vandals. It was wide and destructive, but shallow and unintelligent. It was as unintelligent as an earthquake or a flood. Again; the French revolution, though infinitely more intelligent than the barbaric invasions, was limited and undeveloped. It was the fury of a slave broken loose, avenging himself with fire and sword; not without intelligence, it is true, but without a plan, or a specific object, or a confederate. His designs are undeveloped, and, for want of confederates, his sphere of action is confined. It is far different at present. We are now arrived at the full development of the French revolution. A determination to be free has sunk into the hearts of all nations. That determination was borrowed from France, and still survives and deepens while the nation from which it was borrowed submits to despotism. But what a freedom! A freedom from every law, both human and divine. A communism of property; a subversion of government; an overthrow of all the institutions of society; and a levelling of all ranks. Such is the secret wish of millions throughout christendom. You will find it everywhere—the legitimate offspring of the "Reign of Terror." The RED MEN are as red now as in 1793 and 1848, though their faces are covered by a mask. Success in such a scheme is impossible: they know that it is impossible, and therefore they are ready for a COMPROMISE. "Let us come to terms," they say to society; and society is compelled to consent. A powerful mind has appeared amongst them—calm, secret and orderly. They have found a man who is willing to become their "Head," but who exacts as a condition the most rigid submission to ORDER. One mind must deliberate for all—one mind must regulate every movement of the millions—one man must guide the chariot of revolution, or else it shall never move from the barriers. Agree to these conditions, and the map of the world shall be revised, and a Confederate Empire of the sovereign people shall spread over christendom! They agree to the conditions, and the revolution is begun.

The speech of the Emperor Napoleon on the 5th of November is the manifesto of the General Revolution. On the 5th of November we celebrate our deliverance from gunpowder and Popery. By a huge expenditure of gunpowder we revenge ourselves for the fright which gunpowder once caused us. We blow it into the air in place of being blown into the air by it ourselves. We kill two birds with one stone, and blow away Popery at the same time. But we leave this chiefly to the boys; for the boys are wiser than the men, and keep up a wholesome remembrance of the perils which older heads have forgotten. What should we come to if the boys did not keep us awake! But on the 5th of November, Napoleon the Third delivered an address from the throne, which is justly considered as the manifesto of a NEW REVOLUTION. He used those memorable words—"The treaties of 1815 have ceased to exist." This is an embellishment—it is a literal fact—more ominous words could not have been uttered—they efface in one sentence the whole history of the century, and throw us back into the French revolution and the empire of Napoleon the First. The treaties of 1815 were the closing scene of the great revolution. By them the Napoleonic empire was cut into fragments—the revolution extinguished—and the Napoleon family buried alive in the tomb. The kings of Europe stood by, and the British ambassador stood with them—while the grave was dug—the Napoleons hurled into it alive—and the dull earthy weight of the Holy Alliance laid upon the tomb that none should open it. In spite of all the tomb was opened in December, 1848, and Napoleon the First arose in the person of Napoleon the Third. He rose wiser by experience, and began from that moment to prepare for vengeance. First he became President—then Emperor—he then led us on into the foolish and wicked Crimean war, by which he reduced Russia to a state of submission and dependence—not submission to England, but submission to France. Russia is stronger now than she was before the Crimean war, but she has learned that she can do nothing effectual without France. He, next, created an Italian kingdom; but took care to secure Nice and Savoy for himself. From the Savoy Alps he looks down upon Italy; and the whole Italian kingdom has become his vassal and his ally. He also made himself master of Rome, the city of the Cæsars, of prophecy, and of world-wide spiritual power. For just fifteen years he has been carrying on the preliminaries, and now he feels himself strong enough to throw off the mask. His iron fleet is all but completed, and will be thoroughly completed by the spring of 1864. He may safely remove the mask, and set all his opponents at defiance; and so he has done. It has been remarked by an Austrian journal that the imperial manifesto of November the 6th has been in preparation for full ten years—that it has been indicated repeatedly by the French journals themselves—and that whoever shall be overwhelmed by its results will have only himself to blame. "We are on the eve of momentous events." How little can we depend upon the public press which can discover nothing until the discovery is too late, and which has no sagacity beyond the present moment of time!

The emperor has demanded a CONGRESS with the undisguised alternative of WAR. If we refuse a congress it is to be war, and a FATAL war; so says the imperial speech. If we accept the congress it will be revolution. Austria must give up Venetia—Russia must give up the Rhine—and what is England to do? We hold both MALTA and the Mauritius under the treaty of 1815; and we shall be called upon assuredly to surrender both of them to France. They both belonged to France once, and the emperor is determined to claim them back. The iron fleet is ready, and he is beginning even now to prepare for the future quarrel. We may be assured that the imperial manifesto was levelled most especially at ourselves; and we shall have reason to recollect the fifth of November for other reasons more near at hand than the gunpowder plot.

For the present moment, however, nothing is more striking than the resurrection of the NAPOLEONIC NAME. The resurrection of the dead would hardly be more marvellous. How Europe exulted at the fall of Napoleon. How it wreaked its utmost and bitterest malice by passing a decree that Napoleon should never rise again! "No Napoleon shall ever occupy the throne of France." So said the Unholy Alliance. How we ourselves exulted after Waterloo! We had secured everlasting peace, and avenged ourselves with an everlasting revenge. O fools and blind! Did pride and vengeance ever prosper? Did God ever permit dust and ashes to pass an UNCHANGEABLE decree? Or was it ever possible for the cold narrow mind of Wellington to bring about the extinction of the enormous genius of NAPOLEON? You might as well attempt to extinguish ETNA with a drift of snow. The snow melts away into steam, and the volcano bursts out again. He who dwelleth in heaven laughed our devices to scorn—full well he knew our "pride and the naughtiness of our heart." Through his help they had slain Goliath, but we took all the honor to ourselves. We triumphed—we grew rich—we became surfeited with prosperity. In the wontonness of our hearts we went forth and slew and robbed on all sides, until no part of the East was safe from our outrage. We shed more blood and practised more cruelty in the East than ever Napoleon did in the West, and all the while we are pouring out the sickening "cant" of the "propagation of the gospel, and the amelioration of society." Such hypocrisy could not escape unpunished; and the instrument of punishment has been prepared. The treaties of 1815 have been swept away like dust—the tomb has been shattered to pieces, and Napoleon has arisen. He has placed himself at the centre of the world, and we, and all nations, are compelled to move round him like planets round the sun. That he still determines to avenge Waterloo and St. Helena we may feel perfectly assured.

OUR TIMES AND HOPES.

Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runneth may read" this. Still another fact is not less obvious. It is that so clearly predicted by the Savior thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way: the time of trouble spoken of by both Daniel and our Savior is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts of the Church, our nation, and the world at large. "The bride" is in exile, weeping and praying, "Even so, come, Lord Jesus." While the latter day "scoffers" in derision are saying, "Where is the promise of his coming?" Thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such. Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known,—such a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited: "Thy kingdom come," the very kingdom ascribed to him, "for thine is the kingdom, the power, and the glory, forever. Amen."

No person who may be favored with grace enough to disarm himself of prejudice, and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the Prophets, can resist the fact that the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:13.) Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the people of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others, such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its author, will continue the same; nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive Church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the Sacred Oracles, prove the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." (Rom. 5:20.) The most that this scripture proves, is, that Divine grace so abounds, that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true: and therefore we must submit to be saved by His grace, or fall and perish by His righteous judgments. How does this prove the conversion of the world? Once more: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2:8.) Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the Sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for himself "meet to be partakers of the inheritance of the saints in light." (Cor. 1:12.) The fact that God is now raising up witnesses in all parts of the world to this precious truth, is certainly worthy the consideration of all.—*Northern Christian Advocate.*

For the World's Crisis.

A SHORT REVIEW OF THE PAST, AND THE PROSPECTS OF THE FUTURE.

Thousands of years ago God gave the history of this world by the prophets. The question arises, Has God's word of prophecy been fulfilled? We read the history of the world in connection with prophecy, and we see it corresponds. There is harmony between prophecy and history. We have passed three of the great monarchies of earth, and the great changes in the fourth have taken place as foretold by prophets, and the signs in connection with the end have taken place; and the world is in the position morally, politically, and ecclesiastically, as foretold in prophecy, in which it is to be at the end.

What next? With diffidence I would say, I think the treaties and alliances formed and entered into at Vienna in 1815 must be broken up; then the winds, as brought to view in Rev. 7:2, 3, will be let loose. This the Emperor of France is endeavoring to do. England says, no; but if we have arrived at the time for it, it will be done. Rome will then be a bone of contention, and in that contention it will fall and rise no more. About that time earth's rightful Lord will come and gather his saints.—Matt. 24:30, 31. The great battle will be fought after Rome has fallen, and the Lord has gathered his saints. See Rev. 19. Read the whole chapter, but especially verses 11 to 21. After the kings of the earth have suppered upon the earnings of the poor, then the fowls of heaven will be called upon to feed upon the flesh of kings, captains, and mighty men. Then the song will be sung by the redeemed of all ages.—Rev. 11:17.

I expect the great telegraph will be laid across the ocean soon, so that when Rome falls, all the saints will hear of it in a few seconds, and sing Alleluia, as recorded in Rev. 19:1.

I must close here, lest I should do what I condemn in others; that is, write long articles. Dear brethren, we are down close to the opening of the seventh seal. Are we ready to give up our account, as stewards, to the Master? The Lord is calling us to action. No man will abandon the field now that has faith in the sure word of prophecy. In view of the evidence of the soon coming of Jesus, let us gird on the armor afresh. With this view of things, how precious is Jesus! In him we are safe. In him there is no condemnation. Out of him is all condemnation. Christ is all.

M. BATCHELOR.

Rutland, Vt.

THY WILL BE DONE.

'Tis hard when we are sick and poor,
And those who loved us love no more;
When riches, friends, and health are gone,
To say, "O Lord, thy will be done."

'Tis hard when those in death are laid,
O'er whom we've watched, and wept, and prayed,
The wife, the parent, sister, son,
To say, "O Lord, thy will be done."

And yet how light those sorrows be,
To His in dark Gethsemane,
Who drank the cup with stifled groan,
And said, "O Lord, thy will be done."

Help me, O Lord, like him to pray,
And from my inmost heart to say,
Though left by all I loved, alone,
Thy will, not mine, O Lord, be done.

What though my path be dark and drear?
With thou, my Savior, always near,
I will not fear, though all alone,
But say—"O Lord, thy will be done"!

Selected by R. C. R.

For the World's Crisis.

THE WOUNDED HEAD.

In Rev. 13:3, we read as follows:—"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

An expression like one in the above text may be found in the 8th chapter of this book, at the 10th verse. It reads as follows: "And the third angel sounded, and there fell a great star from heaven, burning AS IT WERE a lamp." Now, it is evident that the Revelator did not actually see a lamp burning, but rather he saw something which had that appearance: so, in the text under consideration, the expression, "wounded *as it were* to death," does not indicate that the nation, government or dynasty, symbolized by this head, was completely overthrown; but that its power and resources had become nearly exhausted by the sword of some foreign or opposing power.

I wish now to show that the terms *beast* and *head* are used interchangeably; that is, both terms referring to the same government several times in this book. The reason of this, I think, is obvious. It is this: we learn from the first verse of this 13th chapter that there were seven heads seen upon the beast, one of which, as we have seen, received as it were the deadly wound. Now, I think we shall all agree that these seven heads were not all upon the stage of action at one time, but they had their rise and fall, each in succession; and also that the successive rule of the seven continued for the term of 1260 years. For proof of this position, I will refer the reader to the 17th chapter of this book and 10th verse, where the Revelator, in referring to the same governments or kingdoms as those symbolized by the seven heads, says: "And these are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space." Now, I think it will appear plain that there was but one of the seven heads upon the stage of action at the same time, and that each one of those heads, as it in its turn becomes the dominant power, must represent the beast (for the beast could not be complete without a head), and therefore when spoken of in the prophecy as upon the stage of action, would be termed the beast.

In harmony with the above position, I understand that the terms *head* and *beast*, as used in the verse under consideration, both symbolize one and the same government. To make my view plain, I will quote the verse again:—"And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." What beast did all the world wonder after? Evidently the wounded head, after it was healed. Two or three texts will, I think, prove the position I have taken on this point.

Rev. 13:12, reads as follows: "And causeth the earth and them that dwell therein to worship the first *beast*, whose deadly wound was healed." Notice that, in the above quotation, we are assured it was the *beast* whose deadly wound was healed; while, in the third verse, we are told that it was one of his *heads* whose deadly wound was healed. Again, in the 14th verse, we read as follows: "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." In this verse we are assured again that it was the *beast* that received the deadly wound, and was healed; while the 3d verse of the same chapter as plainly assures us that it was one of his heads.

Now, it appears to me very plain, from the above texts, that the position I have argued regarding the use of the terms under consideration must be in harmony with the prophecy. If so, then the object I have in view can be very easily attained; and that is, to show which of the seven received, "as it were," the deadly wound. One quotation will make it plain. We find it in this same (13th) chapter of Revelation, at the 12th verse. It reads as follows: "And he exerciseth all the power of the FIRST beast in his sight,* (Whiting's trans.), and causeth the earth and them which dwell therein to worship the FIRST BEAST, whose deadly wound was healed." In this quotation we are assured it was the FIRST beast whose deadly wound was healed; hence, if the premises I have laid down are correct, it must have been the first head of the seven that received the deadly wound. Now, as there is almost universal agreement that the eastern Roman, or Greek nation, constituted what is symbolized by the first head, it is evident that we must look to the history of that nation to find the fulfillment of the prophecy under consideration.

It is well known by every reader of the history of the Greek nation during the seventh century, that it was almost overthrown by the sword of the Saracens, and that, after several years of suffering and distress, it finally rose again to its former grandeur and power, and so continued for above sixty years. A very few brief extracts from history upon this point must suffice.

"The Saracens, having overrun Africa, Sicily, and Cilicia, committing everywhere dreadful ravages, and carrying off with them incredible numbers of captives, at last entered Thrase and laid siege to Constantinople itself. The siege is said to have lasted seven years, the enemy withdrawing to Cygicus in the winter, and renewing their attacks early in the spring."—*Bower, Vol. 1, p. 489.*

Again, "The first measures of Leo, after his elevation to the throne, were to secure the *tottering empire* against the most formidable enemies, the Mohammedans, who were encompassing Constantinople by Moslemah. Nothing but the indefatigable courage, military skill, and restless activity of Leo, aided by the new invention of the Greek fire, saved the Eastern Capital from falling, five centuries before its time, into the hands of the Mohammedans."—*Millman's Late Christianity, Vol. II., p. 305.*

Again, "The Eastern Empire was shaken to its centre by the sword of the Koran."—*History of the Middle Ages, Vol. III.*

"The Greeks were exhausted by the calamities of war, and the loss of their fairest provinces."—*Gibbon, Vol. V., pp. 273–282.*

"The Saracens, having become masters of Syria, Persia, Egypt, and parts of the further Africa, landed for the first time on the shores of Europe, to undertake the siege of Constantinople. The preparations of the Saracens, by sea and land, were commensurate with the grandeur of the enterprise to which the warlike votaries of the Koran were inflamed, by the strongest excitement of avarice and fanaticism. * * * For six years they continued to besiege the city, at the end of which time they withdrew in discouragement from the long and desultory siege. During this time the people of Constantinople were roused to desperation; and some sparks of the Roman spirit were rekindled in the degenerate race who still arrogated the Roman name; and their defence of the capital was not unworthy of the best days of the empire. The pale star of the Cæsars rose dimly for an instant in the ascendant, and for once, in the meridian grandeur of the Saracen power, we are presented with the strange spectacle of its submission to the dismembered empire of the East. * * * After the failure of the Saracens at the seige of Constantinople, the Eastern Empire enjoyed a cessation from their assaults for about sixty years."—*Enc. Metropolitana, Vol. III., p. 373.*

From the above quotations, I think it will appear plain that the Eastern Empire came near being overthrown in the seventh century; and that, after its power had been reduced to the walls of Constantinople for about seven years, it revived again from its exhausted condition to its former grandeur and power, and so continued for above sixty years. Thus the prophecy had a complete fulfillment which says this government was "wounded AS IT WERE to death"; that is, it had the *appearance* of being dead, having lost all its power, except what was confined within the walls of one city. This was all accomplished during the time we all agree that the Greek Empire occupied the position symbolized by the first head.

Having now written, as I think, sufficient to prove the point under consideration, that is, that it was the first head that received the deadly wound; allow me to present a few reasons why I now believe that the French nation, or the Bonaparte dynasty, during the reign of Napoleon I., could not have constituted what is symbolized by the seventh head, nor the nation that received the deadly wound brought to view in this prophecy.

My first reason is obvious; for if, in m showing, in this article, that it was the first head which received the deadly wound, then of course it could not have been the seventh.

Another reason is, as we are clearly shown in the thirteenth and seventeenth chapters of this book, that the seven heads, as brought to view in the prophecy, were to be on the stage of action coexistent with the supremacy of the apostate church, which was to be for the period of "1260 days," or years, (for on those heads was seen the name, or names, of blasphemy); hence, if the Bonaparte dynasty, under the reign of Napoleon I., was the government symbolized by the seventh head, and if it was the one to receive the deadly wound, and further, if it received the deadly wound at the overthrow of Napoleon I., in A. D. 1815, then the 1260 years of papal supremacy could not have ended until A. D. 1815. And, again, if the 1260 years did not end until that date, then the 75 years added, to make up the 1335, will not end until A. D. 1890, neither of which points do I think can be sustained.

Another reason why I do not think the overthrow of the Bonaparte dynasty can be what is symbolized by the wounding of the head, is because I do not think the simple overthrow of a dynasty can be what is meant in the prophecy by the wounding of the head; for, if so, then we shall find several wounded heads among those nations which were symbolized by the seven heads. For instance, during the time we all agree that the Greek nation occupied the position symbolized by the first head, there were, according to history, five or six different dynasties, which occupied the imperial throne, and were overthrown, each in its turn, to give place to its successor. In short, I understand that each one of those nations became what was symbolized by one of those heads, by virtue of its becoming vested with the imperial title of the Cæsars; so, then, although there were five or six different dynasties which usurped the imperial throne of the Greek Empire, by the overthrow of its predecessor; yet the head could not be said to have been "wounded as it were to death," so long as the Greek nation maintained the imperial title of the Cæsars. But when that title has grown dim on account of the sword of some foreign power, then I understand the head has been wounded.

Again, if we take the position that the Bonaparte dynasty, under the reign of Napoleon I., constituted what is symbolized by the seventh head; then we are necessitated to take the position, that the revival of that dynasty, under the reign of Napoleon III., is what is symbolized by the eighth beast spoken of in the seventeenth of Revelations, at the eleventh verse. Now, I cannot conceive how one and the same dynasty can be made two, simply by wounding, and then healing it again. It appears to me that if it was the seventh head that received the deadly wound, it would still be the seventh head when it is healed again. Let me suppose a case: If a man is wounded near to death, and after a time is wholly restored to his former health, could he then be said to be another man? I think not.

Again, it is almost universally admitted by Advent believers, that the slaying of the "two witnesses" brought to view in Rev. 11th, was accomplished soon after the commencement of the French revolution; now putting it later than A. D. 1793. Now we are told, in Revelation 11:7, that it was "THE BEAST that ascendeth out of the bottomless pit" that should kill them; and in the seventeenth chapter and eighth verse, we read again of "THE BEAST that . . . . was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Then again, in the eleventh verse, that this same beast, "that was, and is not, EVEN HE IS THE EIGHTH, and is of the seven, and goeth into perdition."

Thus, if we are right, in showing that the two witnesses were slain by that beast as early as A. D. 1793, we have positive proof, by taking the three verses together, i. e., the seventh of the eleventh chapter, and the eighth and eleventh of the seventeenth chapter, that the eighth beast must have come on to the stage of action as early at least as A. D. 1793; and it is evident, that the eighth beast could not have come on to the stage of action until the seventh had fulfilled its mission as brought to view in the prophecy. Hence the seventh head must have had its existence, and accomplished its work, several years prior to the time of the Bonaparte dynasty; and the French nation, from about the time of the breaking out of the French Revolution down to the end of time, during all its changes of government, must have been the nation symbolized by the eighth beast.

Again, another reason why I do not think the Bonaparte dynasty, under the reign of Napoleon I., can constitute what is symbolized by the seventh head, is because there were just seven nations, or governments, plainly marked in history, (commencing with the Greek) who bore the imperial title of the Cæsars; and, consequently, with the ecclesiastical power at Rome, governed Europe for the period of 1260 years. The nation or government symbolized by the last of the seven heads, was the Austrian, whose emperor at that time, Joseph II., of the Hapsburg Loraine dynasty, was proclaimed head of the holy Roman, German Empire, in A. D. 1765; by virtue of which act, the historian says, that each of those nations, (commencing with the Franks, under the reign of the Carlovingian dynasty), who were elected to that position, were recognized as having become united with the ecclesiastical power at Rome. And, as I have shown above that the eighth beast must have come on to the stage of action as early at least as A. D. 1793, it is evident that this nation, which is symbolized by the seventh head, must have fulfilled its mission as connected with the apostate church as early and perhaps earlier than the above date. And further, if the above mentioned nation is the one symbolized by the seventh head (and I have no doubt that it is), then it will appear, from the above dates, that it "continued but a short space," when compared with the continuance of the six heads, who had their existence before it.

In short, I understand that those nations symbolized by the seven heads, had fulfilled their existence, as brought to view in the prophecy, as early as at, or prior to, the breaking out of the French Revolution in A. D. 1789; and that, at that time, the eighth beast commenced to "ascend out of the bottomless pit" (a system of religion without foundation in truth), and had completely extricated itself at the coronation of Napoleon I. as Emperor of the French, in A. D. 1804.

Worcester, Mass. [illegible]

* In our version of the Scriptures this text reads as follows: "And he exerciseth all the power of the first beast before him." Now the expression, "before him," as used in this text, cannot, I think, mean that the two-horned beast exercised all the power of a beast that had an existence prior to the time he was upon the stage of action, for the following reasons: first, if we read the first clause of the 14th verse, which is a continued explanation of the power and works of the beast, we learn that he wrought those miracles, (whereby he accomplished his purposes), in the sight or presence of the beast. The text reads as follows: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Again, in the 19th chap., 20th verse, we read as follows: "And the beast was taken, and with him the false prophet that wrought miracles before him." Now I think it will appear plain, from the above quotations, that the two beasts under consideration must have had their existence upon the stage of action at the same time, and that the two-horned beast usurped all the power of the first beast (*in his presence*) over that portion of the territory belonging to the first beast, out of which the two-horned beast had its rise, viz.: the symbolic earth, or Italy. This view is also clearly sustained in history.

WARS AND RUMORS OF WARS.

As the prospects of a great European war increase, thoughtful persons will ask themselves to what point in its great drama is our world approaching? Are the prophecies of great wars and commotions, preceding the end of the world, about to be fulfilled? Is our great national struggle but the prelude to the terrific conflicts which are to involve all nations?

That a great war across the Atlantic is possible, and to some degree probable, none can question. Since what we have now witnessed in our own country, we can no longer be deluded with the idea that peace principles have taken any controlling hold of the nations. Men by thousands seem as ready to rush to arms as in any age of the world. Almost the whole world is in an agitated condition. Mexico, Spain, Poland, Japan, and China, are, like ourselves, all engaged in war. Russia, France, England, Denmark, Sweden, and the German states, are sending forth rumors of war, providing war materials, and making preparations for battles. Many English journals interpret Napoleon's late address to his Senate as a declaration that war with Russia is almost inevitable; while the latest foreign news represents Russia as preparing for hostilities on a gigantic scale. She is said to be rapidly constructing iron-mailed ships of war, covering her forts with twelve inches thickness of iron, and levying recruits for her armies by hundreds of thousands. Some suppose that an alliance between Russia and the United States has been secretly entered into.

If war breaks out in earnest in Europe, it is easy to believe that it will be the greatest war ever known. Hence it is natural to inquire whether the Scripture predictions of the last great battles which are to overthrow Antichrist, put down sin and error, and fully establish the kingdom of Christ, are not drawing nigh. Christ is universal regent in this world; and it is plainly declared that the world is to be overturned and overturned until he come whose right it is to reign. The apostle Peter testifies that, though men grow sceptical because of long delay, the Lord is not slack concerning his promise, and that the day of the Lord will come (suddenly, unexpectedly) as a thief in the night.

The prophecies which point to great wars and national commotions preceding the millennium are numerous and striking; and although they are in figurative and enigmatical language, not intended to be fully understood until the time of their fulfillment, yet they point to a distinct and prominent period, and evidently are intended to forewarn the church and awaken a watchful and expectant attitude. In the twenty-fourth of Matthew, our Savior has primary reference to the destruction of Jerusalem. But part of the description seems to reach beyond that period to events in which not the Jews merely, but the whole world would be interested. The reference to the coming of the Son of man; the universal agitations of nations; and the coming of false Christs, seem to look to a day still future, and more important than the breaking up of the Jewish nation. *That* was a great event, well calculated to suggest others still greater; and the bold imagery necessary to its foreshadowing, seems to have a deeper significancy and a more complete and general filling out than they could receive at the fall of the doomed city. Moreover, one of the questions which called forth the great utterance of Jesus on this occasion may most naturally be taken as looking beyond Jerusalem. "What shall be the sign of thy coming, and *of the end of the world?*" The sentences are the most momentous that could be uttered. They are surcharged with meaning, dark, and distinctly reverberating like the clouds which betoken a great and wide-extended storm. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." And before that day, "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Tribulations such as never were, "nor ever shall be," are spoken of.

Various other prophecies confirm this interpretation of the Savior's language. Daniel seems to connect this time of unexampled tribulation with the closing period of the world.

In Revelation the great gatherings for the final battle of Armageddon appear to precede the binding of Satan for a thousand years, during which the glorious millennium transpires.

But though we cannot certainly know that we are drawing near to the great final battles, the "wars and rumors of wars" which now fill almost the whole atmosphere of the world are certainly significant enough of that approaching period to make every mind thoughtful and solemn. A warning against levity, worldliness, and extravagant and luxurious living, rides on every breeze. This is no time for the people of God to grovel; let them look up and see if their redemption draweth nigh. Let them watch and be sober. Let every house be put in order, and every lamp be trimmed and burning. Let all low and selfish aims, and all narrow partizan and sectarian plans be quickly forsaken. Preparation should be made by every soul for the coming of its Lord. The great day and the momentous events may be nearer than we think. We may have little time left for all we have planned to do for ourselves, for our friends, for the church and the world.—*Boston Recorder.*

ECONOMY IN A FAMILY.

There is nothing which goes so far toward placing young people beyond the reach of poverty, as economy in the management of their affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in his kitchen or in his parlor; it runs away he knows not how, and the demon waste cries "More!" like the horseleech's daughter, until he that provided has no more to give. It is the husband's duty to bring into the house, and it is the duty of the wife to see that none goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent—nor under any pretence, for it opens the door for ruin to stalk in, and he seldom leaves an opportunity unimproved. A man gets a wife to look after his affairs, and to assist him through life—to educate and prepare his children for a proper station in life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition carry her no further than his welfare or happiness, together with that of her children. This should be her sole aim, and the theatre of her exploits in the bosom of her family.

A new painting for the dome of the Capitol at Washington is to cost $40,000.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, January 26, 1864.

TAKE NOTICE.—In remitting monies to this office, do not send us any more little bank bills for *fractional parts of a dollar*. They are not passable here, and we are only subjected to the trouble and expense of sending them back. We have several now on hand,—worthless to us,—on the *Veazie Bank, Brandon Bank*, etc., etc. Send us only current bills, postal currency, or stamps.

POSTAGE ON CANADA PAPERS.—We have concluded to let our brethren in the British Provinces have the Crisis at the same price as those in the States. In other words, we will pay the postage to the *line*; hence those taking the paper will pay only $2.00 a year, instead of $2.20, as formerly.

THE TRACT FUND.

Dear Brn. and Srs. in Christ, shall we not push the tract-fund enterprise with more vigor? This is one of the most effectual means of doing much good with a small amount of money. One dollar's worth of tracts may be the means of saving many souls. Come, let us make a SACRIFICE for the good of those who are perishing for the lack of knowledge that we might easily put within their reach. The Lord has entrusted to us great truths and light, and shall we be like the man who hid his talent? Come, let us swell the tract fund up to $2000, at *once*. "Many hands make light work." Who will give a helping hand? Some have done nobly. Shall they stand alone? Let us all take stock in this noble enterprise. We shall never be sorry.

The tracts already scattered have done great good and gladdened many hearts. Do not let the work stop now, when the people are calling more earnestly than ever for light. Our preachers should all be supplied with packages of tracts as they go forth to sound the alarm. Shall they have them? Now is the time for *action*. The hearts and ears of the people are open to receive the light as they have not been for years. They are trembling at the signs of the times. We can now work to better advantage, we think, than ever before. Shall the tracts lie on our shelves, or shall they be sent forth to bless our fellow men? Come, let us do something worthy of the cause we love so well, which is worth more than all the world to us. "Freely ye have received, freely give." "God loveth a cheerful giver." "The liberal soul shall be made fat."

There are many poor ones who cannot purchase the tracts, and if the preachers and others could be supplied so that they could give them away where they are really needed, we think many would rise up to bless us in the day of the Lord. Let us not forget that, "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again." Shall we be afraid to trust the promise of the Lord? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Which shall be our harvest? Remember the Lord means just what he says.

We think there is no object for which our money can be used to better advantage than in the scattering of tracts. As we have no salaried men to pay for managing the tract fund enterprise, *all* the money you send goes into tracts for the poor. You need not fear that the money will be squandered or misapplied.

Now let us enter this work with a new zeal, and do the best we can to awaken an interest in every body to "search the Scriptures and prepare for the coming of the Son of man. This is a *safe* investment. The dividend will be great when the King comes to welcome us to his marriage feast. Shall we be among those to whom he will say "well done?" While others are spending millions upon millions to preach war, ruin and death over the world, let us be sowing the *truth* with a *liberal* hand, that we may be able to save some from eternal destruction. The cause is *worthy* of our *best* energies. Are we not all ready for ACTION? While the people of the world are giving thousands at the "Sanitary Fairs, for those who are wounded *physically*, shall we not make a corresponding effort for those who are wounded *morally?* Come, send in your contributions from one cent to hundreds of dollars. Let the rich give of their abundance, and the poor their mites. Let us do more this year than ever. Shall it not be one of *work*,—most *earnest work?* May the Lord direct us all in the path of duty.

SIGNS IN THE SEA.

Just before the coming of the Son of man, he informs us that among other signs upon earth, the waters of the great deep will be unusually agitated. He expresses the fact by saying, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the *sea* and the *waves roaring*." Sea travelers tell us this is now true. *Fourteen hundred shipwrecks* are said to have taken place in the Mediterranean sea during the *first* week of December, 1863.

We are fully satisfied that all the signs which the Savior and apostles gave as tokens of his second coming will be *literally* fulfilled, as was the darkening of the sun and moon in 1780, and the falling of the stars in 1833. The distress of nations is being felt, and their death pains are rapidly increasing. Yet they understand it not, because led by blind leaders, who promise them days of peace. But "when they shall say peace and safety, then sudden destruction cometh upon them. But ye, brethren, are not in darkness, that that day should overtake you as a thief." If we do not wish to be in darkness, we must take heed to the "sure word of prophecy," from which cometh our light. One chief reason why so many are groping in darkness is because they neglect the prophecies. He is not wise who does. Others see light but will not walk in it, lest they receive reproach from the enemies of truth; they put their light under a bushel, and thus show they are ashamed of the "words" of Jesus. Such can have no ground to hope for acceptance at the coming of Christ. It will not do to make the least compromise with error or the workers of iniquity. Now is the time to be firm and bold, consecrating *all* to the *Lord*. We are rapidly nearing the heavenly harbor, where stormy seas and angry waves foam no more,—where all will be peace, love and joy for ever and ever. Shall we meet on that happy shore?

MEETINGS AT ALTON, N. H.

Our late meetings at Alton were deeply interesting. The Town Hall was crowded to its utmost capacity, and the people listened with the best attention. The truth found a hearty welcome. Many are under conviction. Three were baptized on Lord's day. Some six or seven have found peace in believing, and we trust others will soon yield to Jesus. There is a general seriousness in community. We were sorry to leave them, but duty called away. We hear good tidings from their prayer meetings since we left. We closed with an interesting communion season, and parted in bright hopes of soon meeting in the kingdom with all the dear saints. Praise the Lord for our blessed hope to cheer us in these last hours of the present dispensation. Let us all keep *ready* to meet Jesus.

"THE KINGDOM OF HEAVEN."

The above is the heading of a new paper edited by Thomas Cook, who styles himself Jesus Christ II. He introduces himself as follows:—

"The Son of man is but a *Son of man*, as it has been foretold he would be; with loves, hopes, and desires, like unto other men; and the difference, if any, is that he is a more powerful instrument of inspiration than some others (for all mankind are inspired,) and 'to whom much is given much is required.' He is rather under than over the medium size—and has not yet seen his fortieth year. . . . He is living the life of a hermit, subsisting mainly upon bread and honey, which he procures by his daily toil—having forsaken the comforts of home, a beloved family, brothers, sisters, lands, goods, and chattels—all that he might serve Christ, his guardian and 'FATHER IN HEAVEN,' . . . . He appreciates the saying of his predecessor, 'that the greatest in the kingdom of heaven will be most like a little child.'"

Satan is making great efforts to deceive the people, and divert their attention from the real, *personal* coming of Christ, as foretold in the Scriptures. Every possible artifice is employed to blind the minds of the careless, and to quiet those who see the light. Let every child of God arouse, and sound the alarm. Do not stop because some sensitive ones think you are too earnest, but stir up *every body* to get ready for the day of the Lord. *Jesus is coming,—coming* SOON!

THE COST OF WAR.

There is no way, probably, in which a nation exhausts itself so quickly as by war. The exhaustion is as complete morally as financially. It works only ruin. It is Satan's harvest time; and when professors of religion and ministers join in and urge on the bloody strife, he is sure of a great ingathering to his ranks. This truth, perhaps, was never more applicable than in the present war.

In a lecture given by H. W. Beecher at Music Hall, Jan. 14th, he remarked as follows:—

"There has been $1,200,000,000 [one billion, two hundred million] of property sunk, wasted, worn out, annihilated. To be sure, a little of it remains in forts, and ships, and other forms of property; but mainly it has been lost beyond recovery. This is a gigantic sum, truly."

"I AM NOW READY."

When Paul came to the close of life, he used the language at the head of this article. If he could say I am *now* ready for a martyr's death, should not we be able to say, with great joy and a full assurance, I am *now* ready to welcome Jesus, and long for the day to arrive. After Paul had said, "I am *now* ready," he goes on to say, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Here we see the state of mind necessary to receive the crown,—we must LOVE the appearing of Christ. Having no special *objections* to a visit from an individual, and really *loving* his coming, are quite different states of mind. But what shall we think of those who are utterly *opposed* to his coming, and do not wish to hear a word about it? Is there any promise for such? Do they constitute a part of the bride? Will they be glad to see the Bridegroom? Can they say, as did Paul, "I am *now* ready?"

Dear reader, are you ready? Have you not had timely warning? Do you believe Jesus is soon coming, and are not ready? Why not? Are you living as well now as you were five or ten years since? If not, is it any wonder you do not feel ready? If, after several years' warning, you are less prepared *now* than years ago, will it be best for Jesus to delay his coming any longer on your account, in order for you to make any further preparation? Judging from the past, the presumption is you will be further from him than at the present time. It is to be feared that but few, even of those who profess to be looking for the coming of the Son of man, are *ready* to meet him; or as well prepared *now*, as in times past. Is this a *safe* way of living? We are assured that Christ is coming *suddenly*. The event will burst upon us like an earthquake shock, or lightning flash in a clear sky. No chance to prepare then. Hence we must be all ready when the event comes, or be left to perish with the wicked!

We understand the subject of the signs of his coming is on purpose to give the bride time to get ready if she was not so before. And it is to be expected that she will continually be in a better state of preparation as the day approaches. Is this the case with *you*, my brother? Do not turn this subject aside as one of no consequence. Our ALL is at stake. *Eternal life* is soon to be gained or lost. Let us run no risks of losing it. We shall be without excuse, if we are not *ready* when Jesus appears. We had warning in season, and it has been oft repeated. Shall we heed the warning voice, and at *once* prepare to meet the coming King?

We are well convinced that but few are awake to the perils of the times in which we are living, and the importance of *entire* consecration to the Lord. It is too late to seek a good name in this wicked world;—too late to make any compromise with carnal things. It is high time for us to be wholehearted *christians*, and cease all contentions, disputings, and wranglings; and to put away for ever all grudges, hatred, variance, evil speaking, if we expect a home in the kingdom.

We know not how to express our feelings better than by giving the following extract from a private correspondent:—

The Day of the Lord.

"DEAR BRO. GRANT:—Many new ideas, to me, have been impressed upon my mind while meditating upon the word of the Lord, in connection with impressions made by a dream I had some months past. At the time I had the dream, I was not living as I should have lived. I had got to sleep, or was most dead to the most momentous concerns of this life. I wish to make this confession, and acknowledge the Lord, as I believe, in taking this method to arouse me from the condition I had fallen into. Though the dream was short and simple, the subject of it is of vast importance to me, and others; and it was impressed upon my mind with great clearness and distinctness; and could I portray it in thunder tones, and with the startling vividness of the lightning, I should give but a faint idea of it. I thought I saw the day of the Lord coming; also the time it would be upon us. All was clear and distinct. Yet the coming of the great day of the Lord was far more prominent, or of more importance, than the time. I do not know as I can better describe the impression in my dream than to say, they are not aware of it; they do not see it; they misapprehend it. I refer to those that are looking for the Lord's soon coming. What I mean by misapprehension is this; many of those that are looking for the Lord's soon coming do not seem to be aware that they must be living in momentary readiness, lest the day overtake them as a snare. Their minds are *diverted by other things*, they are asleep, or are in a drowsy state; that is, in regard to their real condition, and the events that are transpiring around them. They are not aware that the day of the Lord is *close* upon them; perhaps are expecting some great event, or a sign, to admonish them of its approach.

I thought in my dream that this misapprehension was almost universal,—not entirely so. Though children of the light, professing to be looking for the coming of the Lord; yet there is danger of our not watching to keep our garments, lest we walk naked, and the wicked see our shame. 1 Thess. 5: 4. 'Ye, brethren, are not in darkness, that that day should overtake you as a thief.' It will overtake us as a thief if we are not careful. Luke 21: 34. 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' Was there ever such a time of care of every description, except to serve God? We are living in a time when the Lord's injunction is peculiarly applicable; never was it more so. I understand, when that day comes, the end of time has come; that is, reckoned or revealed time. Probation ends, the day of grace is past. The gospel dispensation is closed, the fullness of the Gentiles will have come, the doom of the world will be sealed. No chance for the poor sinner after that. It will be said, Rev. 22: 11, 'He that is unjust, let him be unjust still; he which is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still.' Luke 13: 24.—'Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able.' Why not be able? 25th verse. Because, 'the Master of the house' has 'risen up, and hath shut to the door.' The end of the world, or age, will come in a moment. The day of wrath will then commence.

Many passages of Scripture might be quoted in relation to the day of the Lord, and the events of that day. It is not my purpose to give my views of the order of the events that precede and follow the ushering in of that day. There are so many views in regard to it, it might not be profitable to give mine.

I want you to write something upon this subject to arouse the church to get ready for that day; to induce them to relinquish all undue anxious thoughts and cares about other subjects, which are comparatively nonessential. Try to persuade them to make a personal effort to be living in *momentary* readiness themselves, and try to have others do likewise. If I could give my view of the coming of the great day of the Lord, as presented to me in my dream, they would *start* as if aroused by a terrific peal of thunder in a clear day. They would not 'sleep as do others.' No! they would drop all care for any thing else, and make a personal preparation. Oh! I wish I could give the view I had of that day, and the condition I thought we were in that are looking for the Lord's coming. They are not aware of it, don't see it, don't *believe* it, though professing to. Have a kind of belief, but not a real one. There is great danger of only a part of the virgins having oil in their lamps. The rest will be too late. Perhaps I shall be one of them. The Lord helping me, I will try to live ready, that the day may not overtake me as a thief. If it does it will be my fault, for I believe the Lord has given me a warning by dream, and I expect its fulfillment. . . . .

At the time I had this dream, this was not a subject of my thoughts. A faint illustration has rested upon my mind since I had the dream: that is a terrific thunder storm arising from the horizon. We see the dense, black clouds roll up, ominous of the war of the elements; we hear the terrific peals of thunder, that make the earth tremble; we see the vivid lightning darting from it every moment; on it comes with seeming accelerated speed; and though we have a kind of present safety, yet our hearts throb with quickened force, and with breathless, anxious haste, we look for a covert, well knowing that devastation follows in its wake. So the coming of that day. The events that precede that day will be as the fitful gusts before the terrific hurricane.

I have felt so about this subject, that I thought I would write something for the Crisis, but I cannot write to do justice to the subject, nor my own feelings upon it. I write to ask you to write something upon this subject,—the day of the Lord. . . . I am afraid the day of the Lord will overtake many, that hope to be ready, unawares. I would like to say many things, tell many of my thoughts, and ask many questions in relation to this subject. As I understand the Bible, without any reference to my dream, the great day is close upon us. I spoke to a brother, who preaches and travels much, about my dream; he said the church was in the state I dreamed they were in."

THE ADVENT HERALD appears in a new dress, enlarged, in folio form, and looking nicely,—like a new year's gift. The Association has also commenced the publication of a Sunday School paper, called "The Youth's Visitor," edited by Dr. Hutchinson, which has a neat appearance.

Bro. Thos. G. Newman, editor and publisher of the *Millennial Harbinger*, has also commenced a Sunday School paper, edited by Bro. Judson Austin, which is well executed, and called "The Youth's Millennial Banner and Juvenile Instructor."

There appears to be an increasing interest in the minds of the people to spread the great truths of the Bible applicable to this age. We are glad to see people waking up and manifesting more interest in the salvation of perishing men.

THE CONSCRIPTION BILL.

There is quite a bright prospect that those who have conscientious scruples against fighting, and ministers, may be exempted. Congress is now at work on the Conscription Bill. The following is from the Boston *Journal*:—

"Senator Anthony has succeeded in having *bona fide* quakers virtually exempted, which will please the Friends who have been so exercised on this subject; and ordained clergymen will probably be favored in the same way."

A NEW WORK.

"NON-RESISTANCE, OR THE SPIRIT OF CHRISTIANITY RESTORED," by Wm. C. Thurman, author of "Sealed Book of Daniel Opened." 18mo., 72 pp. Price per one hundred, $10, postage 78 cents; per dozen, $1.60, postage 10 cts.; single copy 15 cts., postage 2 cts.

The above is the title of an interesting work, which we think every *christian* will love. It should have a *wide* circulation. We think it the best thing we have seen on the subject. We expect to have some in a few days.

For the World's Crisis.

BOOK NOTICE.

Let God be thanked that all men's minds are not given up to the great war, even in old Kentucky. Light has sprung up in a dark place. Bro. J. C. Waller, of Louisville, has issued a 12mo. work of 297 pages, at that place, on "The Second Coming of Christ; the Restitution of All Things, and our Lord's Personal Reign in his Millennial Kingdom on the Earth." Such is its title, and the book is written plainly, but with much beauty and vigor, and would interest all our brethren in the free States who are looking for Jesus. A thorough pre-millennial work, of the English Literalist stamp. The author is looking for the blessed consummation about the year 1868. He in a letter expresses the interest with which he has read our own volume, and a desire to read our *Crisis* and *Advent Herald*. His book has had a rapid sale in Louisville city, the first edition going off in a month. This is good news from what seems to us to be a dark, hard, far country. Send for the volume. Price $1.25, postage about 15 cents.

D. T. T.

Castleton, Vt.

For the World's Crisis.

BORROWED BOOKS!

My last article brought some home,—so I will try again.

Who has got my "Life of Martin Luther"?

Who has got my copy of "Bonar's Hymns"?

Who has got any other books belonging to me, or to *any one else?*

Send them home forthwith. "The wicked borroweth, and payeth not."

H. L. HASTINGS.

TOO PRECIOUS TO BE DESTROYED.

A poor family in Illinois, much afflicted with sickness, whose house was somewhat open to the wind and cold, sent to one of their neighbors for papers to paste over the cracks. Papers were given, and, among them, four copies of *The World's Crisis*. Looking at them first, their attention was fixed by what they read; and, thinking them too good to use for that purpose, they preserved them, as choice reading. In this way they have become interested in the great truths which the paper teaches, and are anxious to know more fully concerning the coming of Christ to reign on the earth; and now, through Bro. Bunnell, they ask to have the paper sent to them, if it can come free.

They shall have it. And somebody who has the Lord's money will send it along to pay for it. Let the poverty and affliction of the Lord's poor be lightened and cheered with the good news of the coming kingdom.

W. B. H.

A RESPONSE.

Convinced that time is short, and that what we do must be done at once, I feel like doing what little I can to spread the light of God's truth before a perishing world.

You ask, in last week's paper, "*Who will be one?*" to help extend its circulation this year, and get, if possible, four thousand new subscribers. I feel to say, by the help of the Lord, *I* will be one.

You will therefore please send "*The World's Crisis and Second Advent Messenger* to the following *five* new subscribers.

Yours in Christ, S. W. WORTHINGTON.

North Bennington, Vt.

A good beginning, Bro. W. Try again. Who shall we hear from next? Come, brethren, wake up! A great work is before us. Who will have a hand in it? Remember the words of the Lord Jesus, how he said,—"Behold, I come quickly! and MY REWARD is with me, to give to every man according as HIS WORK shall be."

W. B. H.

ANOTHER SLICE THAT GAVE A TASTE FOR THE WHOLE LOAF.—A correspondent writes from Albany, N. Y., Jan. 19th:—

"*Mr. Miles Grant*;—Dear Sir:—I found a *part of a paper* left in my store, called 'The World's Crisis,' published by you, and was so well pleased with it that, if you are still publishing it, you may send me a copy, and I will forward you one year's subscription price. Yours truly, [illegible]"

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$395.20
M. ATKINS, pd.	1.00
LUCY A. HYDE, pd.	1.00
R. W. HILL, (pd. $2)	12.00
J. D. BROWN, (tracts sold)	2.00
MILES GRANT	60.00
PLEDGES PAID—S. Gilbert.	

TRACTS.

Bro. Grant, and all concerned:—We here in Castleton,—Sherman, Smith, myself, etc.,—all think that the Tract Fund call should not be put far away in a corner, among the advertisements, appointments, etc., but kept on the second page, in a *conspicuous* place, with a list of donations, sums, etc., put in *every week*, and a brief call,—long or short,—be made under it for funds. Some one, in my judgment, is at fault in not making it more public *every week*. Do think of this, will you? The sum is too small for our fourth month of the fiscal year. D. T. TAYLOR.

So thinks Bro. Daniel T. Taylor. So I think, too. Some one is at fault, and till we find out who is to blame, I propose that Daniel T. Taylor give us a series of good, powerful calls on this subject, so that our Tract Fund shall not be set "in a corner" any more.

The fact is, I have tapped my brains so often for the Tract Column, that I think it high time for some one else to begin, and give me a chance to replenish. Besides, I am working night and day to get tracts and other publications *made*, and to prepare them for the press; and I am unable to attend to my own business, much less to write for the Tract Column. So Bro. Taylor will please report himself for duty at "the head of his column" weekly.

As to the two thousand dollars, the subscriptions, I confess, do look rather thin; perhaps owing to the fact that men are getting rich faster than usual this year, and that always makes them covetous and careless.

Do not, however, imagine that my work as Tract Agent for the C. P. S. cause stops because the funds hang back. By no means. I have this day received from the printers NINETY-THREE THOUSAND TRACTS, making a total of more than NINE HUNDRED THOUSAND PAGES for the Christian Publication Society; and I think of printing about as many more in a few days. As soon as the binder can finish up this lot of tracts, we shall set them flying, and we shall not wait for covetous people to pull out their purses to help, for if we did we should never do anything.

And now if any body wants to help pay for these tracts for the poor, or if any body wishes to buy tracts—1800 pages for $1—send on your donations or orders to MILES GRANT, Boston, Mass., forthwith. But let no man suppose that his refusing to pay for scattering tracts will stop their circulation. These that are printed will be finished up and paid for, if the Lord will, and more like them when needed. And if the brethren at large *will not* foot the bills, and the Publication Society *cannot*, then I know the man who *will* do it, and who will see that tracts are provided, with or without price, for a while at least. So send in your orders to MILES GRANT; and if you have got any money that the Lord wants you to give to scatter tracts, why,—*you just keep it in your pockets* IF YOU DARE!

H. L. HASTINGS.

Boston, Mass., Jan. 21st, 1864.

For the World's Crisis.

BOOKS—COLPORTERS.

There is reason to believe that the subject of circulating good books is not rightly estimated by us as a people, although a few see the great importance of this work, and follow it. Much could be said, but I will offer only a little now.

Preaching the word, is a great and good work; visiting the people, and talking to them of Christ, is very useful; scattering tracts is truly an important work in the gospel; and the influence of a family paper can scarcely be overvalued; but the circulating of good healthful books, on the various subjects of the plan of God, work of Christ, and duty of man, will accomplish a work which none of the others can.

Get a book into a family library, and there it remains in its proper place a quiet, silent instructor; is not thrown aside, nor torn up. It becomes household property, a family associate, and will be read and consulted. It speaks readily, silently, and impresses the mind. Its voice may be hushed, its instruction unheeded, for a time; yet it leaves on the mind the conviction that it has spoken truth, and truth worth noticing. Thus, little by little, society is shaped, minds are moulded, prejudice removed. When an opportunity is offered to hear a living preacher on the same subject, the heart is prepared to listen, as it would not be before reading. I have seen this demonstrated; many of my readers have also. Let me give a little experience here. Others have had the same.

Since I became a christian, I have circulated from five thousand to ten thousand copies of good books on various topics touching the "blessed hope," and tracts unnumbered, in Maine. "The Saints' Inheritance," by H. F. Hill, of which I have purchased over eleven hundred copies, has, to my knowledge, converted some five hundred persons to the truth on the restitution, and the kingdom of God; and many of them are now among our faithful waiters for the Lord. In several villages and towns where the ministry had entirely misled the community about us and our faith, I circulated ten, twenty, and thirty copies, with some tracts, and left them. This was six and seven years ago. The books were read, and lent, and re-read. Those who read were fed, and could not feed on their preacher's gospel afterwards. They have thirsted for the word of life. And now, as the result, they are loudly calling for our ministers to come and hold meetings; whereas, had they gone before they had read, they would not have heard them.

"The Voice of the Church," by D. T. Taylor, has produced the same effects. Dr. John Cummings' works, also. "Messiah's Throne," by J. Litch, and many other works of that class, have led the way. "The Reasons of my Hope," "Thessalonica," "Pauline Theology," "Great Controversy," and "Signs of the Times," by H. L. Hastings, and many other valuable works, which are now in market, are being circulated to great effect in our cause.

Neither nations nor religious societies are formed at once; nor are opinions or faith changed in a day, or a year. It takes much time to do it, and many efforts.

I allude to the above works because they are among the best and most useful that have been long at work; but there are many others. "Debt and Grace," and "Christ our Life," should have been mentioned.

WHO WILL SELL THEM?

But few ministers like to do it. I did not like to; yet I bore this cross, and went at it, because I knew it was a *good* work, and *somebody should do it*. When I got a good book into a family or a public library, I felt as I do when I have preached a sermon, because I knew the book would preach.

I will now tell why some of us do not like to sell books.

1st. It don't pay well to our pockets, because we often find poor ones who cannot buy, and we feel that we must *give*.

2d. We often trust them out, and before we go that way again, it is an *old* and *poor debt*.

3d. When we preach in a place and sell two or three books to the people at cost, or perhaps at a profit of enough to pay for the tracts we give away, the people think they have done us a great favor to buy our books, without giving us anything for preaching. Perhaps they pay us for books just what they would have given us without books.

4th. Some have laid out a few dollars to buy books to sell, and used it all up in this speculation, and got discouraged.

5th. Many *will* believe our object is to speculate on books, and this leads them to charge us with this evil among their neighbors, and it gives a bad influence.

These are grave difficulties indeed, but some surmount them all, and keep at it as best they can, while those disposed to act a wrong part must answer for it when Jesus comes.

WHO WILL ENLIST?

There are many young men, and some not young, who are not called to preach, who yet have hearts to do what they can. Some of you can do this work without the risk of such grave charges as the above. All other classes are expected to earn their living, except *ministers*,—"they must live by faith." You can become colporters, and sell good books—Bibles and gospel works—and earn your living by it. You cannot get rich, nor make wages as in other things; but if your circumstances will allow you to give your time (as many ministers do) for the good you can do, much can be done by you in Christ's cause, and in a little while you may rest in the coming kingdom of God. I. C. WELLCOME.

For the World's Crisis.

JOTTINGS IN A STORM.

I find myself at this time in the town of Lorraine, Jefferson Co., N. Y., at the pilgrim home of Bro. Benoni Stephens. I am detained here by one of the most severe storms ever witnessed in this country. It commenced last Thursday P. M., and is still raging with unabated fury. It has snowed since last evening about *two feet*, and the wind is fast filling it into heaps. In the vicinity of Mannsville, ten buildings have been unroofed by this furious storm, but no loss of life as far as heard from.

While the winds are howling, death is doing its work. There have fallen in this vicinity twenty-six victims to that direful scourge, diphtheria, mostly youth and middle-aged. The family of our beloved Bro. Miles has not escaped. They are left to mourn the loss of two beloved children, a son of fourteen, and a daughter of nineteen years. She was truly an example. She died, as she lived, strong in the Lord. Her dying words bespoke her faith. She did not expect to go to heaven, but to sleep in Jesus a short time. She chose the following text: "I shall be satisfied when I awake with thy likeness." What consolation to surviving friends to know that those they love are sleeping in Jesus; and that soon they will come forth to everlasting life!

Not only is death doing its work, but wasting and destruction are within our borders. War and bloodshed have come among us. The nations are angry. The storm is gathering. The world is preparing for the shock. Modern theologians, and the mass generally, are bewailing their forlorn condition. Nations are mourning over their blighted plans and blasted hopes. Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth."

But how different with us. They shall not wonder, whose names are written in the Lamb's book of life. Prophecy is a light that shines in a dark place until the day dawns. We believe it. Therefore these things have not taken us unawares; neither will the day of the Lord, if we *walk* in the light. Then let the clouds gather; let the storm come. A calm *must* follow. Though the storm rend the walls that have been built with untempered mortar, and the builders of them fall with them, yet to the saints of God there will be a calm after the storm,—an eternal calm.

Then, dear brethren and sisters, let us gird up the loins of our minds and be sober, and hope to the end. Let every one that can sound the alarm; for, truly, the harvest is great, but the laborers are few. O, how much we need more laborers in this State! The fields are already white. The calls are many. Shall we leave them unheeded? or will others volunteer to help sound the alarm?

One or two men could be well sustained in Northern N. Y., if God sent men. Living as I do in Syracuse, it is a long ride for me. My monthly tour has been rising of three hundred miles; and, for the year past, over five thousand miles,—preaching constantly, not having been with my family to average four days in a month. Can mortal man stand this? He may for a time, but not long. He will certainly wear out.

There is nothing in the world that would cause me to absent myself from those I love above all upon earth, but the gospel of the kingdom. I see the sword coming, and am not willing to have the blood of others found in my skirts. Therefore I go forth, willing to make every necessary sacrifice to warn the world; not feeling by any means that I make all the sacrifice; for that beloved wife, and those children, they are bearing their share in the same. While I am absent, and going from place to place, and from house to house, I can hardly find time to be lonely; but how different at home! Many a lonely hour is experienced by her who has joyfully consent-

ed to bear her share in the sacrifices of the gospel, by taking the responsibility that must necessarily fall upon her, in the absence of a husband and father. Her sacrifice is greater than my own. And those children,—how heavily time moves along! Days seem like weeks, weeks like months, and months like years; and I hear them wish the Lord would come, so that "pa" would not be away all the time.

Shall all these sacrifices go unrewarded? No, thank the Lord! He says, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Then, beloved brethren in the ministry, gird up the loins of your mind; be strong; strengthen the weak hands; confirm the feeble knees. Behold, your God will come with a recompense, and he will save you. And you, dear sisters, on whose shoulders falls a heavy burden, while *yours* is absent sounding the alarm, be of good cheer; and may God bless you in your lonely hours. May you be like one of old, ready to wash the Savior's feet with your tears, and wipe them with the hairs of your head, if necessary. Little does the world or the church know the sacrifice you are making. They can enjoy the society of those they love, by their own fireside, having all that heart can wish; and are satisfied with giving a few shillings or a few dollars a year; while the servant of God, care-worn, fatigued by over work, and sometimes suffering want, must face the storm, and sacrifice *everything* in this life, to bear the last and most solemn message to the world,—until, worn out by labor, borne down by great mental effort, he bids adieu to all he loves on earth, and finds rest at last in an early grave, leaving his wife a widow, and his children orphans.

Thus we might number a Fitch, a Pinney, a Howell, a Turner, a Grew, and others, who have fought the good fight, have kept the faith, and with Paul are awaiting the crown. Our victory is yet to be won. Then let one and all put on the whole armor of God, that we may be able to stand; praying always with all prayer and supplication in the Spirit. And may we all be gathered at last, is my prayer. C. B. TURNER.

Mannsville, N. Y.

For the World's Crisis.

CORRECTION.

BRO. GRANT:—Will you please correct two mistakes which occurred in the Crisis in my article, "What is a Jew?" In the second column, one-third from the top, I am made to say that the thirty-*ninth* verse of the 31st of Jeremiah, is fulfilled under this covenant, when it should read the thirty-*fourth* verse. Again, near the close of the article, I show that the *Prince* spoken of in Ezk. cannot be the Lord Jesus Christ in the age to come, as some teach, from the fact that this Prince offers a *sin-offering* for HIMSELF as well as for all the people. I then state such an application would be worse than to apply the 72d Psalm to Christ in the age to come (as believers in that theory do) where it says, "Prayer also shall be offered for him continually," etc. Instead of this quotation, the eighth verse of the 2nd Psalm is quoted, which makes quite a mistake. B. MATHEWSON.

For the World's Crisis.

PIONEERING.

BRO. GRANT:—On learning that the President of our conference and family were sick, we started the 10th of December to visit them and the brethren at Floyed. The weather and going were bad, so that we only reached there in time for Sunday service. The week was spent in visiting, and preaching part of the time. At this place I have preached more than in any other in the State; and yet, the Lord favored me with a fair hearing, and a good congregation. Some good, I think, was done, as some came to hear that once would not. I kept up the meetings until the 25th, when Eld. Hough came to help me, which added to the interest of the meeting.

On the 30th of December we started to fill an appointment at Earlville, about one hundred miles from Floyed, and on my way to quarterly meeting. We stopped at one of Bro. Hough's homes, supposing that there would be free air; but we found that they had learned that Bro. Hough held to the unconscious state of the dead, which had created some prejudice; so I hitched up my horse and we started and faced a terrible storm, some two miles. Our child cried, my wife got chilled and frosted, and we were compelled to stop. The family were not professors. Here we were detained by the storm three days. It snowed and blowed, and the thermometer was thirty-six degrees below zero. The people were very kind, and I was on much less expense than I could have expected. May the Lord reward them. This was two miles south of Bradford, Chickasaw Co. I was compelled to disappoint my audience once in my life.

We started on Sunday morning, which I should not have done but for the meeting at Wilton Junction. I was caught up there with my buggy, so I loaded it on a jumper made for that purpose, and now for the trial. The snow drifts on the big prairies were like the waves of the sea. It was very cold, and when we had ridden but three miles we all tipped over into the top of the buggy. The team was kind and stood still till we could get out. Before us was six miles without a tree, or but one house, and I had to walk all of the way, wading through the snow, hanging on one side, then the other, to keep from the like treatment we had had. Some of the time the team was down in the snow, and thus we broke roads for three days, and the fourth brought us home, which in good going could have been done in two days.

I then unloaded, and on Thursday, Jan. 7th, started for quarterly meeting, in hope that we could find a way through, but here was the trial. It was difficult and attended with some expense, as it was about one hundred miles, and this place was a missionary field, and my circumstances were such that I needed the help of churches solicited by the annual conference for that purpose; and as not one had communicated with me, after I had traveled one day, I turned back, which I should not have done, if I could have reached the meeting before it was over. So the brethren will see that I had a will to do. I had just frosted my fingers and toes for the want of necessary comforts for traveling.

The brethren at Floyed did well, as they gave me a new coat, which I much needed. Now I am at home, and have not done much in the cause, as I have been obliged to work, while sinners are perishing all around me. May the Lord stir up the people to see their situation. Brother, pray for us while pioneering in the far West. May we be kept by his power unto salvation.

Yours, looking for redemption soon,
PETER. S. W. DEYO.

Strawberry Point, Iowa.

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—Saturday and Sunday, the 9th and 10th. I visited and preached at South Ashburnham. I found a pleasant, peaceable and thriving state of things there. It was cold weather, but the little flock with others came together, Saturday evening, and we had a free time in speaking to them the words of life.

Sunday forenoon was devoted to the Sunday School concert. It was interesting and profitable. I was delighted to hear the scholars repeat their well-selected lessons. This, with the reading and singing, made a variety; and all was adapted to benefit the old and the young. The sentiments advanced were christian, and the influence was good,—leading to the practice of the golden rule, and inspiring all to render good for evil, blessing for cursing. Bro. Merriam takes the oversight of the school, and seems well adapted to his place. I shall wish them prosperity and abundant success.

What is more interesting than to see the young interested in the study of that word, and of principles calculated to make wise unto salvation? I hope to see more interest manifested in our Advent congregations in this department of christian instruction. Here the old, middle-aged and young, can all, with heart and hand, unite in a work that will make all better.

In the afternoon and evening, I spoke to interesting congregations, and all seemed desirous to hear the word of God which is a Savior of life to all who believe and obey it. The church are well united, and love seems to abound, with a desire to bear more fruit, and so be Christ's disciples. L. BOUTELL.

From Bro. C. N. Buzzell.

BRN. AND SRS. SCATTERED ABROAD:—I am located ten miles up the Androscoggin River from the settlement, camping out; have the privilege, by the providence of God, of laboring six days in the week, and telling the story of the cross. I often think of the dear saints, and long to see them, but cannot at present; but expect we shall soon be gathered into the kingdom of God. I feel that it is near, and the prayer of my poor heart is, Come, Lord Jesus, and come quickly! My heart is sick of this dark and dreary earth.

Our life here is fraught with trials and sorrows. I realize that my most severe trial is just ahead. I expect Cæsar will soon lay claim to me, and I want the brethren to pray for me, that I may stand firm, though I lose my life. I do want eternal life, and an abundant entrance into the kingdom. Your Bro. in Christ, C. N. BUZZELL.

From Bro. S. W. Worthington.

BRO. GRANT:—The Lord is doing a good work in this place. Bro. Wm. I. Blanchard, of Savoy, Me., is laboring here, and the Lord has been working in mighty power. A number have come out from the Baptist church, and taken a decided stand for the truth. Backsliders are being reclaimed, and others are still coming. Four rose for prayers last night. We have meetings every night, and the Lord is reviving his work. Of a truth, he is on our side. The evil one is also at work. The churches are in trouble. Praise the Lord, the sheep will hear his voice. We bless God forever. Pray for us, that we may be guided in the right, and be saved in his kingdom at last. S. W. WORTHINGTON.

North Bennington, Vt.

SISTER E. A. BARTLETT writes from West Stafford, Ct.:—"The Lord is graciously pouring out his Spirit in this place, and both the aged and the young are being brought to a saving knowledge of the truth. Others, in the meridian of life, who have long entrenched themselves in Universalism, have embraced the truth in the love of it, and are rejoicing in the love of God. To God be all the glory."

Obituaries.

PRESCOTT DICKINSON.

Died of catarrhal consumption, Dec. 27th, 1863, at Somerville, Mass., Bro. Prescott Dickinson, aged sixty-five.

Among those who for the past twenty years have been looking for the coming of the Lord, few laymen have been better or more widely known than was the subject of this notice. Converted under the labors of the late Rev. Wm. Miller, of Low Hampton, N. Y., he became a member of the Baptist church. But being an earnest student of the Bible, he became thoroughly convinced of the practical and blessed character of our Lord's second advent, and that the event is at hand. Being so persuaded, and notwithstanding the bitter opposition of the sectarian world, he conferred not with flesh and blood, but, like an honest man,—as he was,—he freely sacrificed influence and abundant worldly wealth, to help in publishing to the world a faith which to his own soul he found unspeakably precious. And in this "confidence of a certain faith in the comfort of a reasonable, religious, and holy hope," he continued to the last.

A man of extensive information, blessed with a worldly competency and a hospitable heart; of eminently social, frank, and genial manners, it was impossible that he should be without numerous and warmly attached friends. A large attendance of such were present at the funeral of our brother, and we doubt not a many times larger number will feel the throbbing of an afflicted heart when they read this. Our brother had buried a former companion,—a faithful, godly woman—and yet leaves a christian widow and five children to lament his death.

The funeral was at the Baptist church, North Cambridge, where, in a discourse on the resurrection of the dead, the writer endeavored to point out the manner and time when, according to the Holy Scriptures, and the teaching of an Apostolic Church, we shall "have our perfect consummation and bliss, both in body and soul."

"Blessed are the dead who die in the Lord." May our last end be like that of those who sleep in Jesus. P. B. MORGAN.

BENJAMIN H. STEVENS.

Died in Orange, N. H., Jan. 14th, 1864, of diptheria, Benjamin H., oldest son of Samuel H. and Belinda W. Stevens, aged sixteen years, eight months and twenty-eight days.

Again has death entered this once lovely and happy family, and taken a loved son and brother from them. Vain was the aid of medical skill; in vain did his friends watch over him and administer to all his wants. Death, the enemy of man, triumphed. Heavy truly is the blow that has again for the fourth time fallen upon the almost heart-broken parents, brother and sister. But they are not called to mourn as those that have no hope.

After an illness of four days, Benjamin calmly bade adieu to the weeping circle of friends, taking them one by one by the hand, exhorting them to get religion, and obtaining promises that they would be good christians and meet him in the kingdom. Not only did he warn those present, but, to his absent associates and friends, messages were sent to be good christians, and be ready to meet him in the kingdom. O may that death-bed scene leave a lasting impression, and those promises then made never be forgotten. At half-past seven in the morning of the 14th, he calmly fell asleep in Jesus, to await the voice that shall call him from the tomb. S. K. FORD.

EMMA ANNETTE TRECARTIN.

Died in Boston, Jan. 16th, 1864, of scarlet fever, Emma Annette, daughter of David and Hannah Trecartin, aged three months and fourteen days.

An only child, taken from parents whose hearts bleed at the stroke. May divine grace prepare them for salvation in that blessed day, when the children "shall come again from the land of the enemy," and shall enter the presence of the Lord, where there shall be no more death.

"Yet these, new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever during bloom,
Safe from diseases and decline." N. L. H.

ANN HEMENWAY.

Died in Camden, Me., Sister Ann, wife of Harrison Hemenway, of typhoid fever, Dec. 16th, aged forty-five years.

Our sister leaves a husband and nine children to mourn her loss. Truly it was a house of mourning. For more than two months the fever has been raging in our brother's family. Two have fallen by the same disease before his wife. Jane S. died Oct. 8th, aged twenty-two years. Mary Etta, Nov. 22nd, aged eight years and eight months. Our dear brother and two of his children were confined to the house, but Bro. Hemenway's hope is firm that he shall soon meet them where the last tear will be wiped away. Her funeral was attended by the writer. S. K. PARTRIDGE.

SAMUEL P. ROGERS.

Died, of consumption, in Stowe, Mass., Dec. 26th, 1863, Samuel P. Rogers, son of Bro. Samuel Rogers, aged eighteen years, six months and six days.

In his last sickness, being convinced of the shortness of his life and the necessity of preparation for life eternal, he gave his heart to the Lord, and found joy and peace in believing. Leaving evidence to his father and family of sins forgiven, acceptance in Jesus Christ as his Savior, he shouted praises to God, and fell asleep, to wait the call to judgment. God bless the bereaved, sorrow-stricken ones, and grant them that gospel consolation derived from the hope of a resurrection to life.

MYRON SMITH.

Died at Little Rock, Ark., Nov. 20th, 1863, Bro. Myron Smith, aged nineteen years, six months, and nineteen days.

He enlisted in the 27th Iowa Co. G., and was sick some six months. He was much beloved by those who knew him. Sermon by the writer, from Job. 19: 25, 26. PETER S. W. DEYO.

LEVI BAILEY.

Died in South East, N. Y., Jan. 16th, 1864, Levi Bailey, aged seventeen years, one month, and ten days.

Eld. John Dixon delivered a discourse, founded on 1 Peter, 1: 24, 25, to an attentive audience. HACHALIAH BAILEY.

Summary of News.

DOMESTIC.

Newbern, N. C., Jan. 18th. The wholesale conscription law is creating great consternation and excitement in the western portion of North Carolina, where preparations are being made to resist it. Public meetings are being held, some of which openly repudiate the Southern Confederacy and favor a return to the Union.

The Raleigh *Standard* says:—

"If the civil law is to be trampled under foot by a suspension of the writ of habeas corpus, and every able-bodied man from sixteen to sixty-five placed in the army, and the rights of States to be swept away, the people of North Carolina will take their own affairs into their own hands, and proceed in convention assembled to vindicate their liberties and their privileges. They will not submit to a military despotism. They will not submit to the destruction of their personal and civil rights in this or any other war. What we say we know to be so.

A vast majority of our people are already excited and restless on account of the threatened encroachments on their liberties by the Congress at Richmond, and we most respectfully warn the members of that body not to kindle a flame which no effort can extinguish. Pass those measures and the people of North Carolina will rise in their majesty and assert their sovereignty. There is no power to prevent them from doing this, and woe to the official character who shall attempt to turn the arms of the Confederate soldiers against the people of this State. North Carolina will not be the slave of either the Congress at Richmond or Washington. She is this day as she has been from the first, the Keystone of the Confederate arch. If that stone should fall the arch will tumble."

San Francisco, Jan. 19th. News from the City of Mexico to Dec. 24th, Orizaba Dec. 22d, and Guadalajara to Jan. 5th, are received here. On the 18th of December, Gen. Dios attacked Orizaba, occupied by the French and Mexican traitors, and captured the city and garrison by assault. The traitors taken prisoners were all shot. This is considered an important achievement as Orizaba commands the French communications with Vera Cruz.

The Franco-Mexican papers published in the city of Mexico abuse Minister Corwin on account of his suppressed sympathy for the Juarez government. Some Frenchmen and their Mexican sympathizers had "charivaried" him. Guardalajara was occupied by the French on the 5th of January, without opposition. The Mexicans were making all possible efforts to resist the French at Cobina, Gen. Uragua having 12,000 men assembled in the road, which the French must pass.

New York, Jan. 20th. The *Times'* Washington dispatch says an intelligent printer from Richmond states that the rebels are pushing into the field every male from sixteen to sixty-five. Lee's army has not received many reinforcements, but Johnston's army has been heavily augmented.

He has no doubt that the rebels will soon consent to an exchange of prisoners, as they want their men back in the field, and our prisoners are a hindrance to them. The construction of iron-clads at Richmond had been abandoned, and the iron sent to Charleston and Savannah to complete several vessels being built there. A universal feeling of terror and despondency prevails at the South, and it is with difficulty that the government is able to stem the current of popular feeling setting against it.

San Francisco, Jan. 21st. A letter from Guadalajara of the 6th inst. contradicts the Mexican news received from Havanna. It states that the French, numbering five thousand, under Gen. Bazaine, occupied La Potolin on the 4th inst. without opposition. The people kept quiet. Many of the wealthy Mexicans had previously left. Uraga, with eight thousand Mexicans, was prepared to make a stand in the mountain defiles, leading to Bolivia. It was reported that Gen. Bazaine would not advance toward Colina, but would open a way to some Pacific port; the latter being the most important undertaking, considering his distance from Vera Cruz, and the impracticability of getting supplies thence. Should the reports be confirmed that Miramon had been defeated at Callaja, and that Dias had driven the French from Orizaba, the result of Gen. Bazaine's campaign would amount to nothing.

President Juarez was at Zacatecas, where Doblado had assembled a large army, and there the French are destined to meet a more resolute defense than elsewhere west of the city of Mexico.

The traitor Gen. Mejia had occupied San Luis Potosi, and Gen. Negrete in endeavoring to capture the place was desperately defeated.

New York, Jan. 22nd. The *World* has a letter from Chattanooga, 9th, which contains an extract of a letter to a deserter from the 10th South Carolina Regiment from his sister, stating that large amounts of machinery and other heavy material are being removed from Richmond to Columbia. She believes it looks like the evacuation of the Confederate capital.

Under the head of "A Few Facts," the Richmond *Whig* presents the following statement of the rebel condition:—

"Three thousand men in Longstreet's corps are barefoot; Johnston's army is suffering terribly for want of blankets and clothing; Lee's soldiers are destitute of socks and other necessary clothing; and the whole energies of the Confederacy are summoned to supply the demand; the prospect for clothing next year is dark and gloomy; it cannot be got through the blockade, and there are no materials in the home market. The sources both of leather and wool are diminishing every month; the supply of food is equally scant; very little bacon is left; beef is going, and mutton would not feed great armies, even could it be had; the crops are failing, and prices constantly going up; besides, there is no labor, without which there can be no production; the conscription is taking to the ranks all the whites, and the negro will not work. Even if he would, he could not prevent famine, which would bring insurrection with it. Then, without crops, horses cannot be fed, and an army without horses is a man without limbs. Even now, horses sufficient to serve the purposes of the existing army are obtained with the greatest difficulty, so that it is utterly impossible to double the army and increase the trains, as some extravagantly talk of doing; still further, besides wagons and trains, muskets, cannon and ammunition must be had, and these it is not possible to procure. There is now only a bare sufficiency of muskets and cannon to supply present needs, and as to ammunition, since Charleston and Wilmington have been closed, and the nitre beds of Tennessee torn from our grasp, the supply can never be more than equal to the demands of the present army."

GIFT OF THE PRINCE OF WALES TO HARVARD COLLEGE LIBRARY.—The Prince of Wales has made a valuable present to Harvard College, accompanied by the following letter:—

Sandringham, Nov. 5th, 1863.

Sir:—I am desired by the Prince of Wales to say, in answer to your letter of the 22d ult., that it will give him very great pleasure to present to the Library of Cambridge University a copy of the photographs of the Samaritan Pentateuch taken during the visit of his Royal Highness to Nabloos.

The Prince of Wales desires me to add that he will always be glad of any opportunity which may enable him to evince, in however slight a manner, the lively sense which he entertains of the kindness and hospitality which he received during his visit to the United States; and that with these recollections he cannot fail cordially to reciprocate the wish to which you have given expression, that nothing may occur to interrupt the friendship which ought ever to subsist between the old country and the new.

I have the honor to be, sir,
Your most obedient servant,
HERBERT FISHER, Private Secretary.

The above note is an answer to the request of a clergyman in Cambridge for a photograph of what claims to be the oldest MS. in the world for Harvard College Library. The Samaritans profess that it is more than three thousand years old, and by the grandson of Aaron.

THE AMERICAN DEBT.—We see a curious calculation in an American paper, to the effect that the estimated value of all the property of the United States, real and personal, is about thirty thousand millions of dollars, and that the war debt will, at the end of 1864, amount to four thousand millions, about one seventh of the whole. This will not, of course, represent the entire expenditure, there being much destruction of private property besides, but it is a fearful proportion. The seventh acre, seventh cow, seventh dollar, &c., of every man's property will thus be clean gone. But the remarkable portion of the calculation is that the whole debt of the United States will, in the event anticipated, just amount to the valuation of the slaves some three or four years ago. The slave-holders asked their Northern opponents:—"Are you prepared to pay us four thousand millions, which is the market value of our slaves?" Well, the North will soon have paid the price, and a great deal of her best blood besides. Will she obtain the equivalent?—*Quebec Mercury.*

☞ Fears are entertained that the Atlantic cable will not be laid next year, as it had been intended it should be. The many experiments on the plans in the construction of the cable have consumed much time, and are likely to consume a great deal more before they are done with. It will therefore be impossible for the contractors to complete the construction of the whole cable in season to lay it in the summer of next year, as it can only be laid in the summer, a portion of the work will probably have to be delayed until the summer of 1865.

☞ There are many signs of change in France. A Government orator recently admitted, in the Chamber, that political parties were not defunct; that "they were only hidden, and, like white ants, under ground, but their workings were not less dangerous." A Professor, lecturing in the School of Legislation, said: "A corrupt man cannot possibly found a durable dynasty." The allusion was received with profound applause.

Items.

☞ A company of cavalry, called the Union Light Guard Ohio Volunteers, have arrived at Washington, to form a body-guard for the President.

☞ Hilo, one of the Sandwich Island group, produced ten million pounds of sugar last year, one plantation alone netting 800,000 pounds.

☞ Fuel is very scarce now in Nashville. A cord of wood brings thirty dolllars in greenbacks.

☞ Letter postage for any distance in the Confederate States is ten cents for each half ounce.

☞ Magruder is concentrating his forces on the Brazos river, thirty miles from the coast, and is intrenching.

☞ The Mormons are operating largely in some portions of Canada. Forty-seven converts were recently baptized at Chatham.

☞ The Newbern correspondent of the Traveler says he has authentic intelligence that the men who compose the present State government of North Carolina, including Gov. Vance, are doing all they can to get their State back into the Union.

☞ A gentleman from Mississippi says the rebel conscription is being enforced, but the conscripts desert about as fast as they are collected.

☞ Five or six hundred rebel soldiers made a raid upon rebel sutlers at Orange Court House Dec. 24th, and robbed one of them of $40,000, another of $10,000, and a third of $1000.

☞ Gen. Banks has issued a proclamation for a State election for Governor, &c., of Louisiana on the 22d of February.

☞ The Richmond Whig thinks the future of the South is involved in the next spring campaign in Northern Georgia.

☞ The Mississippi at St. Louis is frozen over, and teams are crossing on the ice.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Notice.

To the brethren in Northern New York, in Harrisburgh, Martinsburgh, and Copenhagen. The furious storm and the great depth of snow has prevented me from meeting you according to appointment in the Crisis; and am obliged to return home to fill other engagements, after being weather-bound for nearly two weeks. As soon as my present appointments are fulfilled, I shall try again. Be of good cheer, dear brethren; these storms will soon be over. Gird up the loins of your mind and be strong. I expect that Bro. Miles and Bro. Stephens will be with you soon.

Mannsville, N. Y. C. B. TURNER.

Meeting in Erie County, N. Y.

C. F. Sweet and C. B. Turner will commence a meeting in Newstead, Erie Co., N. Y., on Tuesday evening, Feb. 9th, at 7 o'clock P. M., and continue over the following Sunday, or longer, the Lord will. All the brethren in the surrounding country are invited to attend. Yes, come with your hearts full of faith and the Holy Spirit, consecrating yourselves and your substance to the service of God, and praying for his blessing upon the meeting, and also upon the community. O Lord, let us have thy help. C. F. SWEET.

Meeting in Starks, Me.

There will be a protracted meeting at Starks, Me., commencing Friday evening, Jan. 29th. A general invitation is given to all our brethren and sisters to come and lay hold of the work of God in earnest.

L. L. HOWARD.
D. M. HANSCOM.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

[*Advent Herald*, please copy.]

Notice.

The Lord willing, we will commence a protracted meeting in Amboy, Lee Co., Ill., Wednesday evening, Feb. 3d, where Bro. D. S. Clark may appoint. Let us see a good gathering at this meeting, all full of the love of God, ready to work for the salvation of perishing souls.

D. R. & M. S. MANSFIELD.

Conference.

The church worshiping at Lowell Street Chapel, Boston, contemplate inviting a Conference of brethren and preachers within a few weeks. Particulars hereafter. H. L. H.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, Jan. 31st and onward for the present.

APPOINTMENTS FOR BRISTOL, CT.

S. B. Munn .... Sunday, Feb. 14th
Bro. St. John .... Sunday, Feb. 28th

Concord, N. H. .... Jan. 31st
Portsmouth, N. H. .... Feb. 7th
Haverhill, Mass. .... Feb. 14th
A. SIMPSON.

New Durham Ridge .... Jan. 31st
Moultonborough Centre .... Feb. 7th
Ossipee, Leighton Corner .... Feb. 14th
N. HARTSHORN.

God willing, I purpose to be with the friends in Whitakerville, Vt., Jan. 30th and 31st, and longer if profitable. Friends may address me there till otherwise notified. M. MATHEWS.

Windham Centre, M. E. .... Jan. 31st
B. S. EMERY.

Pittsfield, N. H. .... Sunday, Jan. 31st
Lawrence, Mass. .... Feb. 7th
J. G. SMITH.

Biddeford, Me. .... evenings, Feb. 4th, 5th, and 6th, and over the following Sunday.
N. D. REED.

Lawrence, Mass .... Sunday, Feb. 7th
JOSEPH W. WHITE.

Agawam, Mass .... Sunday, Feb. 7th
P. S. BUTLER.

Montreal, (Bonaventure Hall), Tuesday evening, Jan. 26th, and every evening for two weeks, including Lord's days, Jan. 31st and Feb. 7th. Brethren, pray for us.
MILES GRANT.

Haverhill, Mass .... Jan. 31st
Danielsonville, Ct .... Feb. 7th and 14th
J. W. BRITTAN.

Hoosick, N. Y. .... Friday evening, Feb. 5th and over Sunday, the 7th.
M. BATCHELLOR.

New Haven, Ct. .... Sunday, Feb. 7th
New Britain .... Sunday, Jan. 31st
R. WILLIAMS.

Albany, N. Y. .... Jan. 31st
Seneca Falls, N. Y. .... Feb. 7th and 14th and through the week.
I hope to see friends from abroad. Come one, come all.
S. S. BREWER.

Fisherville, N. H. .... Jan. 31st
Z. FORD.

South Windsor, (at Bro. Ellmore's) .... Jan. 27th
B. WM. WILKINS.

Warehouse Point, Ct. .... Jan. 31st
I. B. POTTER.

North Sutton, N. H., (Meeting-house) .... Jan. 31st
J. COUCH.

Vernon, Vt. .... Feb. 7th
GEO. CHAMPLIN.

Carlisle .... Sunday, Jan. 31st
Groton, (where Bro. Putnam may appoint), Sunday, Feb. 7th.
B. SPAULDING.

Melvin Village .... Jan. 31st
Meredith Center .... Feb. 7th
T. W. PIPER.

Litchfield, (Waterman school-house, with Bro. H. D. Reed. .... Jan. 29th to 31st
R. R. YORK.

Scitico .... Feb. 7th
R. E. LADD.

Northfield, Ct. .... Jan. 31st
Wrightville, Ct. .... Feb. 7th
C. GOODRICH.

Shall commence a meeting at Hope Corner, Me., Thursday evening, Feb. 18th, and continue over the Sabbath, where Bro. Payson appoints.
S. K. PARTRIDGE.

Fairhaven .... Jan. 31st
W. S. CAMPBELL.

East Stoneham, (where J. Howe may think proper.) Feb. 5th, and over Sunday the 7th.
T. JORDAN.

Warehouse Point .... Sunday, Jan. 31st
WM. J. HALE.

Exeter, R. I. .... Jan. 30th–31st
Lafayette, R. I. .... Feb. 7th
The Plains, Appanaug .... Feb. 14th
River Point, R. I. .... Feb. 21st–28th
I desire to fill up the week as brethren may arrange.
J. K. BALLOWS.

CLARK'S HALL, RICHMOND, R. I.

Augustus Durfee .... Jan. 31st

Vernon, Vt. .... Sunday, Jan. 31st
J. HEMENWAY.

Edinboro', Erie Co., Pa., Jan. 30th till Feb. 3d.
Brethren, please arrange for these meetings, and pray about them.
JOS. D. BROWN.

Bristol .... Sunday, 10 1-2 o'clock, A. M., Jan. 31st
Honeoye .... Sunday, 2 o'clock, P. M., Jan. 31st
Dansville .... Sunday, Feb. 7th
F. BURR.

Lawrence, Mass. .... Sunday, Jan. 31st
Concord, N. H. .... Sunday, Feb. 7th
Exeter, N. H. .... Feb. 14th, 21st, and 28th
A. ROSS.

Charleston, R. I., (in the stone meeting-house), Feb. 7th
RUFUS W. PEIRCE.

Business.

TO CORRESPONDENTS.

Mrs. M. E. GOODWIN—Rectified. $2.00; pays to No. 472.

SAMUEL J. BASSFORD—Came to hand; all right.

ELLA S. BENTON—Sr. M. K. Prescott resides in St. Louis; Sr. N. M. Henry in Bunker Hill, Ill.

L. WOOD—The $2.00 was received.

Mrs. D. LEWIS—Right; 447.

JESSE GAY—Right; G. W. to 424. Is it to be continued? Have none on hand of the Bible you call for. What shall we do with the money?

CASH RECEIPTS TO JAN. 20, 1864.

The present No. of the Crisis is 434.

The No. which follows your name, is the No. to which your money pays.

Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office.

Make a memorandum of the same, and you will be reminded when your subscription expires.

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Correspondence.

From Br. M. H. Morrison.

Bro. Grant:—I left you in Montreal on Wednesday night, Dec. 2nd. Was sorry to leave until your discussion closed; but an aged father and sickly husband demanded my return home. I arrived on Thursday evening, once more to the embrace of my household, and could but thank my Lord and Savior for that blessing. The dampness of the weather and roughness of the roads was too severe for my frail system. The first week I was mostly confined to bed, was bled and blistered for soreness in my side; and was still confined to the house. But thank God, I am recovering.

How often some of the members of my family have said, "What a pity she went to Montreal." But I cannot think or feel so; for a sight of your face, and others I saw did me good. Yes, Bro. Grant, I often think of your mild appearance, while your opponent, at times, accused you with what you had not said. Truly, it was not of yourself, but of that heavenly Spirit that enables one to bear all things.

On my journey home, it repented me that I did not embrace the opportunity of saying a word for my Master, in behalf of the truth, at the close of the discussion, Wednesday evening, by asking of the Chairman the privilege of addressing the assembly two minutes; and, if my request had been granted, to have informed them of my interview with your opponent in a book store; then called to remembrance your remarks on Monday night in relation to the words Soul and Spirit, as not being once used in the Scriptures as interchangeable terms; then given them to know that he gave you credit to me for its being so; then called their particular attention to that point, and asked the assembly why was it, he knowing it to be so, that he would quote a passage referring to the Spirit, to prove that an immortal soul goes to heaven at death?

I often think, when we are so willing to bear so much for a short enjoyment of the society of a few who love Jesus, what must it be to be numbered with that great, gathered company from all climes, with faces shining as the sun; with all the prophets, apostles, martyrs and King Jesus, to whom all faces shall be turned. Oh! what must it be to be there?

How much we did enjoy the exhortations of brethren and sisters in our two o'clock meetings. And how much value we set upon your forenoon's discourse the first day of the week, on "Sanctification;" also, the other two the same day, viz., "Destruction of the Wicked," and "The Signs of the Times;" but it did seem to me as if all required to consider well the former. How plain it was proved from the unerring rule, that the work rested upon us; and not wholly left on God to do. Yes, the work of sanctification is in our own power; by accepting and complying with the requirements of the gospel. Such, then, are not their own, but are "chosen . . . to salvation through sanctification of the Spirit and belief of the truth."

Now, dear reader, we would entreat you to consider this great work, and see how it is with you. If you are one that has professed Christ as your Master, then you are not your own; neither what you possess. The altar is sanctified for us, and the work is ours to lay all we are and have thereon. Therefore, let us prove ourselves faithful to our stewardship. The time is at hand, when the caviler will cease to cavil, and the backslider will cease to invent means to hide his guilt. We must "be filled with the Spirit," laying all on the sanctified altar, or be unfitted for the coming of the Son of man. Pray for me.

New Glasgow, C. E. M. H. Morrison.

From Bro. Wm. Sweet.

After our quarterly meeting in Utica, Winona Co., Minn., Dec. 5th and 6th, all things considered, left a good impression on the minds of many of the outsiders, and doubtless will result in good to the church and visiting brethren present. For a long time I have been anxious to visit and see the scattered saints in Lasuer county, about one hundred and twenty miles from my place. By the kind providence of God, the prayers of my brethren and sisters, and their donation to bear my expenses, I left home the 8th of December; and after a hard and tiresome journey with my horse and buggy, I reached Bro. Meeker's on Sunday morning, the 13th ult. The evening previous being very foggy and dark, I came very near being lost in the woods, without means to strike a fire. After feeling for a long time for the trees, stumps and down timber, I left my wagon and led my horse by the bit back to a German shanty. The man and his wife could not speak a word of plain English. They made me welcome by signs. I thought it was better than my Lord and Master sometimes found.

Sunday, Dec. 13th, I spent at the log meeting-house, some four miles south-east of Cleveland village. I preached my first sermon on the duty of confessing our faults one to another, and praying one for another, that we may be forgiven and healed of sin. Some owned it was the truth.

Monday evening I preached in Bro. Meeker's house, from these words: "Blessed are your eyes for they see, and your ears for they hear." It was sent home to many hearts, like good seed sown in a deep soil. Some good will be the result.

Tuesday, 15th, left for Ottowa, nineteen miles distant. Here preached in the evening to a small assembly. Some, I afterwards learned, thought I was rather too plain and pointed against sin. As there is more here of that than there is of a godly life, I hope it will do some good in leading. Some to reform. So I continued to preach here sermons mostly practical, with an increase of hearers in number and religious interest. I preached two doctrinal sermons; one on he that liveth (or is found alive at Jesus' second coming) will never die, believest thou this? Another on being changed from mortal to immortality at the last trump. See John 11: 26; 1 Cor. 15: 51.

Sunday evening, 20th. Preached on the penitent thief's prayer, Luke 23: 42,—"Lord, remember *me* (not my disembodied spirit) when thou comest into thy kingdom;" future second coming, when the third heaven or paradise will be restored. See parellel texts in 2 Cor. 12: 1–4; Rev. 2: 7. Jesus answered not to lead the thief to believe he should be with him that literal day, place the comma where you please. Jesus died about three o'clock, our time, and the thieves did not die that day of Jewish time. The soldiers came to break their legs in the evening, long after Jesus died, to hasten on their death before the Sabbath. As that day ended at the going down of the sun, the penitent thief was not in paradise that day.

Monday and Tuesday continued evening meetings with an increasing interest.

Wednesday 23d, in the evening went back to Mr. Halleck's house, near Bro. Meeker's, where I preached four sermons to attentive congregations. The word took root in some honest hearts.

Eld. Small, formerly from Maine, is not able to work nor preach. He has really lost the use of his limbs, his legs in particular. He met me here with his kind companion. They both tried to back me up, by their exhortations and prayers. The Lord bless them is my prayer, and save them at his coming.

Sunday, 27th, preached the funeral sermon of Bro. and Sr. Meeker's little son, who died of the inflammation of the brain. He was three years of age the 12th of last March. I did not attempt to comfort them, in view of their loss, with the idea that the little son would never rise, or come again from the enemy's land.

I had a good time in the evening at Bro. Halleck's. He seems to be greatly strengthened and revived; also his dear companion, who was baptized. She was raised in the Episcopal faith, and christened in infancy. Her friends feared she might take cold. It was not so. She went into the lake firm and strong. I planted her by baptism in the likeness of the Savior's death and resurrection to life, by raising her up from the watery grave to walk in newness of life to the glory of God.

Monday 28th, preached in the village of Cleveland, on the authenticity of the holy Scriptures, as our only sure guide in true faith and doctrines. Had a good time. Many wish me to return soon. I intend to do so, the Lord willing, in a few days. The evening of the 29th I preached in Ottawa. The weather was so cold the 30th we had no meeting.

There is one for this New Year's evening. I have thought of the text,—"Behold I make all things new."—Rev. 21: 5.

I have been much pleased with a short acquaintance with Eld. Scott, formerly from Indiana. He has been some embarrassed with debts, and the loss of all his household furniture and goods last spring. He has many warm friends here. He loves the Crisis and Young Pilgrim. May God bless him.

Wm. Sweet.

Ottawa, Lesuer Co., Minn., Jan. 1st, 1864.

From Carrie.

Bro. Grant:—I would like to say a few words through the Crisis. As the time draws near for the weekly visitor to arrive, I am uneasy till I get it, for I love it, and I love to hear from my brethren and sisters. Their letters cheer my heart, and encourage me on to be more diligent in my Master's cause.

Some I have seen in the flesh; others I never expect to see till we all meet around the throne of God; but I love to hear from them, to know how they are getting along in this *good old way*, for it is a good way. O thank the Lord for it! Brethren, does it not cheer us to know that we are almost home? that Jesus is so near?

Yes, thank God for his near coming. It is high time, children, that we awake out of sleep. It is time to arise and shake ourselves, and to work for the Lord. "Soon the night cometh when no man can work." And it stands us in hand to see where we are. If we are a little cold, God help us, and stir us up to our first love. I for one feel more like serving God than I ever did before. I have been half backslidden, but God saw fit to call after me, that I might return to Father's house again, where there is bread enough and to spare. O praise the Lord for his wonderful goodness unto the children of men!

Dear sisters, how is it with you? Have any of you lost your first love? Are you still wandering from Father's house? O I pray you return *now*, soon this world's career will be closed up; you and I will want a sure retreat and hiding-place in that storm that will burst upon this ungodly world.

O my sisters, if we have followed the fashions of this earth, let us remember that the things of this earth will soon pass away, then we shall want that robe of righteousness on. God grant that each one of us may have it on, so that when Christ comes, we may be all ready, and go with him into the marriage supper of the Lamb.

"Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up, O up, thou drowsy soldier!
Worlds are charging to the shock,

On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God!"

I desire an interest in your prayers, that I may be more faithful, and that at last I, with you, may have an abundant entrance into his everlasting kingdom, which is near, even at the door.

"O! glorious day, with haste draw nigh,
For we would share thy rest;
We long, from every evil freed,
To be supremely blest.

Oh! shed thy beams of glory forth,
Dispel this gloomy night,
And let the earth, renewed, rejoice
To see thy welcome light."

Your sister in Christ, Carrie.

Lynn, Mass.

☞ "Which," asks Zimmermann, "is the hereditary sin of humanity?" Do you imagine that I shall say pride, or luxury, or ambition? No! I shall say indolence. He who conquers that, conquers all.

For the World's Crisis.

SALVATION.

To what extent are christians saved in this life? Not in the sense of completion, nor are we redeemed fully; yet the terms "full salvation," and "full redemption," are commonly used by many who profess to be sanctified, etc.

Paul in the 8th of Romans declares there is no condemnation to them who are in Christ Jesus; but in the same chapter speaks of such as are *groaning* for the redemption of the body. Mighty as was the work of the Spirit in him (Col. 1: 29), he still declared (1 Cor. 9: 27), "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." And in Gal. 2: 20, he says, "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Groaning, striving, crucifying the flesh with the affections and lusts, living by the faith of Jesus, are not quite in harmony with "full salvation," "full redemption," and enjoying the power of an endless life. This last is spoken of Jesus (Heb. 7: 17) in connection with his Melchisedistic priesthood, and does not refer to christian experience.

Those who make the word of God their study, can discern between a present, and a complete and eternal salvation in the kingdom of God. In the 91st Psalm, the godly man is beautifully described; and in the 14th and 16th verses his present state and future glory are made to harmonize. He is said to set his love on God; know his name; call upon him and be answered; and is promised long l e (eternal life) as a satisfaction, and to be shown God's salvation. Also Ps. 68: 20. He that is our God is the God of salvation; and unto God the Lord belong the issues from death. No man can call Jesus Lord but by the Holy Spirit. (1 Cor. 12: 3.) So to claim the Lord for *our God* implies the indwelling of the Spirit; and to be a child of God, crying Abba, Father. Rom. 8: 15.

To all such he is the God of salvation, by a resurrection from the grave; or if alive at the coming of Jesus, by being changed in a moment, in the twinkling of an eye, at the last trump. 1 Cor. 15: 52.

New York. Samuel Curry.

For the World's Crisis.

WILL YOU STOP?

Brother, sister, in the name of the religion you profess, I make one request of you; that is, will you stop *speaking evil of others?*

In writing to a preacher the other day, I said, "Advent people have got so they can slander and abuse one another as heartily as others do. Evil reports are believed, circulated, magnified by them through the week; and Sundays the abused and abusing meet to make long prayers, talk of *righteousness* and a judgment to come, and to sing,—

"We'll all go home together!"

This is plain talk, I know; but so was that "plain talk" you had over about your neighbor the other day. Do you remember? God does, and will bring you into judgment for every idle word.

Do you want to make men believe the Lord is coming? Then stop abusing them. Do you want to make people believe there is any thing in the religion of Jesus Christ? Then live so they can bear to come within speaking distance of you without fearing you as they do common tattlers and busy-bodies.

Come now, sister, the next time you have company at your house, see *how little* you can say about yourself, how much *good* you can say of every one you know; and, if company don't "leave" by the time you get through, finish by telling how good the Lord is. I'll warrant you, you won't be troubled with "*long* calls," if you make Jesus your theme and glory your song. Try it. The best medicine I know of for *looseness of the tongue, is tightness of the lips.* Keep them shut. If the "unruly member" wants to wiggle, just keep your mouth shut, and nothing will be said to repent of.

Some one says, "The tongue can no man tame," but we *can* keep our mouths shut. It don't *look* pretty to see a person's mouth agape all the time, beside all, air does better to go to the lungs through the nostrils. Then phrenologists say no one but dough-heads and tell-tales sit with open mouths. "A wise head keeps a close mouth." That's true.

Another safe way is to go according to the Bible, i. e., if you have ought against another *go and tell it to him first.* But the order is reversed, and professed christians now-a-days go and tell it first to every one they meet, rowdies and all. My God! my God! have mercy! O, world, how wilt thou appear at the judgment? 'Tis coming! Get ready!

Church of Christ, awake! Stop talking and go to praying. Ye who see the evil, cry aloud, spare not; lift up your voices like a trumpet and tell transgressors their sins. God keep all who want to be kept, and save all who want to be saved. Amen.

Maria Mathews.

East Hatley, C. E., 1863.

For the World's Crisis.

EXPERIENCE OF A CONSCRIPT.

To the readers of the Crisis, and the faithful in Christ Jesus:—I feel impressed to give you a brief statement of my case, especially for the comfort of those of you who are liable to the coming draft. First, let me say to you, that great is my peace in the Lord, and has been especially so for three months past. The first of October, the Provost Marshal notified me that I was legally drafted, and must appear before him for examination on the 3d day of November, or be treated as a deserter according to the rules of war. My mind was already made up what I would do in case I was drafted; and I acted accordingly. I had very good reasons to expect exemption, on the ground of physical disability, and could have raised the money to pay my exemption fee, had I chose to; but my declared *faith* prevented my going to the examination. Had there been a chance to plead conscientious scruples, I would have gone; but as the case was, I had no other alternative but to stand firm in the faith, in the name and strength of the Eternal Jehovah, let the consequences be as they may. Over two months have passed away since I have occupied my position of a deserter in the eye of the law, and I have not been arrested yet, and have no fears of being; for I have committed my case into the hands of Him who has said that they that trust in him shall never be confounded.

Of late, the way for my deliverance has become manifest. Bro. A., with whom I reside, felt impressed to write to the President about my case; however, it was against my wishes at first, and so I told him, and he said that he would not send it then. I afterwards told him to send it,—it would do no harm. We have now received a very satisfactory reply, and feel satisfied that, after certain preliminaries are attended to, we shall be in this place entirely freed from the war service, on the conditions specified in Bro. A.'s letter to the President. When we hear again from the War Department, and a full exemption is granted us, the whole correspondence will be offered to the Crisis for publication; it will also explain the ground of my faith hinted at in the foregoing, as the reason why I could not attend the examining committee.

In conclusion, beloved brethren, let me in the spirit of Jesus exhort you to lift up your heads, for we are fast approaching the way of Zion's full and glorious deliverance from Gentile servitude and oppression, when the redeemed of the Lord will return and come to Zion with songs and everlasting joy upon their heads, and when sorrow and sighing shall flee away.

Giles Russell.

Eaglesmere, Sullivan Co., Pa.

For the World's Crisis.

SHOW YOUR COLORS.

Come, do not be trying to skulk and hide for fear you will be exposed to "ther fiery darts of the wicked." Put on the "whole armor of God," and stand up *boldly*. The time has come when we have got to have some hand-to-hand combats, and *bold* soldiers are needed now if ever. Cowards are to be *dreaded*, to say the least.

Why, says one, if I should come out boldly and show to the world that I was fighting under the banner of Christ, I should have the whole town come down on me like vultures on a dead carcass, and I should have a thrust here, and a thrust there, and a whole volley from the enemy would be poured upon me. Well, what of it? Do not you think the "armor of God" is sufficient? Look here. I guess you have not got on the "*whole* armor," or you would not be trying to hide. You would not be afraid to go forth to battle, for the "armor of God" makes soldiers *feel bold*. Let's examine a little and see about the "*armor*." Are your loins girded with "*truth?*" Is it *truth, God's* TRUTH? or is it the "traditions" of "men," "*fables*," "vain poilosophy," "commandments of men," or something you cannot bring a "*thus saith the Lord*" for, that you are girding youself with? Come, do not be afraid to examine your "*armor*," to see if it is "the *whole armor of God*," if you are going to be a *soldier of the cross*. Have you got on the "breast-plate of righteousness?" Are "your feet shod with the preparation of the gospel of peace?" Above all, have you taken "the shield of faith, wherewith ye shall be able to *quench* all the fiery darts of the wicked?" Have you this *shield on! Dare* you, *do* you *believe* God, in the revelation he has given to men? Dare you step out on the plain promises of God and believe he *says what he means*, and *means what he says?* or must you turn and twist it before you can believe it? Have you *faith in God?* If so, you have a *shield* that is "able to *quench* all the fiery darts of the wicked," and you have no reason to fear.

Have you got the "helmet of salvation, and the *sword of the Spirit*, which is the *word of God?*" Are you "praying *always* with all prayer and supplication in the Spirit, and watching thereunto with *all perseverance* and supplication for all saints?" or do you only pray *occasionally*, or when you are afraid the judgments of God will overtake you?

There is no part of *God's armor* that can be left off without your being exposed, even if you hide, more than will be to put the "*whole* armor" on, and go out and fight. The whole thing is so closely connected, that we cannot spare any part of it. We must be girded *with the truth*, must be *righteous*, must have the preparation of the gospel of peace, and *above all the rest* must take the "*shield of faith*," and then let the fiery darts come; we can quench them all. Keep the sword of the Spirit ready, and when we have a chance, *use it*, but remember it is the *word of God*. You wont have to spiritualize for fear it will cut too closely. It is like a sharp sword with two edges, and it will cut its way through. Come now, be honest with yourself. Have you not left off part of this "armor?" If so, gird it *all* on for the fight. Though our weapons are not *carnal*, they are *mighty* through God to the pulling down of strongholds. Though the warfare be severe, our Captain will surely give us the *victory*, and in a little while will bring us in safety into the *promised land*. God help us to be valiant soldiers. A. P. Moore.

Dansville, N. Y.

WHAT DO YOUR CHILDREN READ?

A lad of sixteen lay upon his death-bed. A wasting consumption was slowly, but surely doing its fatal work. He was a former pupil of mine. I approached his bedside, took him by the hand, and gazed a moment on his thin, emaciated form, pale, hollow cheeks, and sunken eyes, all telling me that his sojourn on earth must be brief.

"How are you to-day, Arthur?" I asked.

"About as usual," he replied.

"Do you suffer much lying here?"

"Sometimes I suffer a good deal, especially from difficulty in breathing."

"Do you think you will get well?"

"No, sir."

"Would you like to get well?"

"It makes but little difference with me whether I do, or not."

"Does the thought of approaching death give you any anxiety or alarm?"

"I have no fears nor care about it."

"Do you feel willing to die?"

"I have wished I were dead a hundred times since I have been sick, to get rid of my sufferings."

"What is your hope for the future?"

"I do not concern myself at all about the future?"

He answered all these inquiries in a strong, clear voice, but with the most stoical indifference. He seemed not to manifest, by look or tone, the least solicitude, feeling, or care, in view of his speedy entrance upon the untried realities of eternity. I spoke to him of the Savior, as the only hope of the sinner; the only one who can give sweet visions of glory, and peace, and rest, in the hour of death, and save forever in heaven. Afterwards I asked him if I should pray with him.

"I do not care, if you want to," he replied, with a listlessness and coolness which deeply impressed me. I knelt by his bedside, and commended him to the Savior of sinners.

In two or three days he died, apparently without any change in his feelings. A short time after his father made this remark in my hearing: "My son lies in yonder cemetery—an INFIDEL—from the effects of novel reading!"

Parents, what do your children read? Are they allowed to select for themselves, and suffered unconsciously to imbibe the moral poison subtlety permeating too many books of the present day?—*Congregationalist.*

RESPONSIBILITY OF PREACHERS.

The responsibility resting on ministers, called of God, is fearful. Eternal destinies are hanging on their words and actions. They are chosen of God to lead sinners to Christ, and the righteous in the paths of peace. Their words, examples and counsels, are grasped by many, and become their law, whether they are right or wrong. If wrong, they are dooming precious souls to endless destruction. Every word, every example, every advice, let out to the world, is irreclaimably gone upon its mission of mercy or misery.

The minister attending one vain amusement, where frivolity has its place, has not only drunk the glass of spirits which calls for another, but given a sanction, which is followed with greediness and handed down to other generations, and ends in eternal ruin. His idle words prevent him from accomplishing that for which he was called, and prove fire-brands that burn to the lowest hell. The cold, luke-warm professor, the hypocrite, the man of the world, are seeking to silence their consciences by the conversation and action of the minister; and woe to him that gives the opportunity! Unless the minister is holy, his garments will be stained with the blood of others.

The responsibility of the minister is fearful because it is big with his own everlasting fate. Every neglect and willing mis-step, is tempting the devil to advance his stronger temptations. And every idle word, and the attending of every party where the cause of Christ is not advanced, is a loud call for the wrath of God to be displayed against him. Sporting with these dreadful realities, and persisting in them and seeking an excuse, is but kissing the dagger that is piercing his very vitals. The minister that argues that there is no harm in idle conversation or amusements, that do not tend, directly or indirectly, to the glory of God, is demanding his vengeance to fall upon him in eternal storms. He that shuns to declare the whole counsel of God, and follows preaching merely as a profession, is preparing himself as fuel for the last day. Where is a minister that is not commanded as was Isaiah to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." O, how fearful are the issues of life! Eterity alone can unfold the responsibility of the minister.—Rev. C. S. Gitchell.—*Earnest Christian.*

SPEAK KINDLY.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul,
The moistening tear drop falls.

O if they knew, who walk the earth,
'Mid sorrow, grief and pain,
The power a word of kindness hath,
'T were paradise again.

The weakest and the poorest may
This simple pittance give,
And bid delight to withered hearts,
Return again to live.

Oh! what is life if love be lost?
If man's unkind to man—
Or what to heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness in the heart
Reflect the soul divine.

O! then be kind, who'er thou art
That breathest mortal breath,
And it shall brighten all thy life,
And sweeten even death.

AN EXTRAVAGANT WOMAN.

The Empress of France is probably the most extravagant woman living. Nor is this all; she has been the cause of ruinous extravagance in the families of her husband's subjects, and in all countries where the costly fashions she has set have found favor. M. Fould, the Emperor's Minister of Finance, threatens to resign his office unless her enormous drafts upon the treasury are curtailed. So costly has she made the toilette in Paris, that fashionable ladies are utterly unable to settle their bills for dress, and it is stated by the English press that it is as much as many of them can do to pay the interest on the large debts which following the imperial modes has caused them to incur. The world owes crinoline to the fair Eugenie; and the rougher half of its civilized population does not feel by any manner of means grateful to her for the introduction of the articles. She has made her apartments in the Tuileries as magnificent as the palaces one reads about in oriental fables. The doors of her boudoir are of ivory, inlaid with gold. The furniture is of rosewood, inlaid with mirrors, gold, ivory, and is upholstered with pale red silk. Smyrnian carpeting of the heaviest texture covers the floor, and the ceiling is splendidly frescoed. The desks and portfolios are of tortoise shell, arabesqued with gold, and the most valuable paintings of the old masters ornament the walls. The beautiful woman who has surrounded herself with these luxuries spends an almost fabulous amount annually in rare laces and all the most expensive articles of female costume, besides subscribing unheard-of sums in aid of certain vast political schemes, for she is withal an intriguing politician.

The Empress is thirty-six years of age, and therefore old enough to have learned prudence; yet she is more prodigal now than in the heyday of her youth and beauty. The Queen of Louis XVI. was as extravagant, and as fond of meddling in state affairs as Eugenie, and her fool of a husband suffered her to lead him by the nose. One day they lost their heads poor things. Would it not be well for Louis Napoleon to take the warning to heart?

THE WOMAN IN THE CARS.

I recently met with an adventure on one of the Sixth-avenue cars, of which I think your readers ought to be informed, for I wish very much to know whether their verdict is "Served her right," or "Served her wrong." The car was quite filled, most of the passengers being gentlemen who were returning to their homes fatigued with the toils of the day. When part of the way up town a young lady (?) bounded with elastic step into the car, and looked around as much as to say, "Is nobody going to rise and give me a seat?" A young gentleman who had been reading his evening paper rose and offered her his seat. She took it without even a nod of acknowledgment, and with an air that said distinctly as words could have expressed it, "Why didn't you get up and give it to me sooner?" The young gentleman stood for a few moments, and at length said very politely to her, "Madam, would you have the goodness to rise?" Supposing he had left something on the cushion, she rose, and he very deliberately took possession, saying, "Madam, if the seat is not worth a thank you, it is not worth having," and resumed the reading of his newspaper.

YOUNG LADIES OF TO-DAY.

Did you ever think what a contrast there is between the young lady of to-day and the one of fifty, or even a score of years ago? Then, a lady was one who could take care of herself, could sing in plain musical English, wash, bake, and make herself generally useful. If she didn't she was called lazy. But now we have no lazy women, they are delicate. The modern young lady is a strange compound of dress and nerves—by which we mean those "exquisite susceptibilities" which causes her to shudder when she sees a wash-tub, and scream at the sight of a cow. She is a living image made to be waited upon. She sings "divinely" and plays the piano "exquisitely," but neither one of these affects you as much as the jabbering of a North American Indian, for it is not half as intellibible. She lounges about in the morning, crotchets or embroiders a little, then dresses herself, and promenades for the benefit of some "genteel exquisite." Thus passes her days.

Now you needn't tell me that old bachelors are continually harping on women's faults—that we do not find any such ladies—that they are the same they always were. It is no such thing. It is an uncommon thing, indeed, to find a young lady now a days that half pays for the food she eats. She is nothing but a bill of expense to her father, and a larger one to her husband, for he had not only her to support, but one or two hired girls to wait upon her also. My advice to every young man is to beware of a fashionable young lady. Never marry the girl who sits in the parlor while her mother stands in the kitchen. It won't pay.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

LITTLE ROBERT AND HIS GUN.

"Oh, mother! I am going to kill a rebel with my gun that you brought me home last night," said little Robert H—— to his mother a few mornings since. So he ran and set up a little block of wood, and took his gun in hand and started for the door. "Mother, do come and see me shoot at a rebel. I am going to shoot him right through the head, you see if I don't."

Mrs. H. and her little son, four years of age, went to the door yard, where the block of wood was set up. Robert's face was all aglow with excitement. Just at that moment their minister drove up to the door, the Rev. Mr. T——, accompanied by Robert's father.

"Good morning, good morning, little Robie," said the Rev. Mr. T——, touching his hat and bowing politely to the little boy. "What are you going to do with that pretty gun that you have in your hand?"

"O I am going to shoot and kill that rebel over there," and he ran to the piece of wood that had been set up for a mark. "Just see this old rebel! I mean to shoot an arrow right into his heart."

"So I would," said the Rev. Mr. T——; "you may spill his wicked blood, and I will show you how. Let me take the gun, Robert; you must watch me and see how I shall do it." And Mr. T. took the gun from Robert's hand, kneeled down on the ground on one knee, and said, "Ready—aim—fire!"

Robert was so animated that he fairly danced from joy to think that his minister had deigned to become his military teacher.

"There, Robert, you take the gun, and try and see if you can't hit him in the head, for I did not," handing him the gun.

Robert quickly took the gun, and knelt down upon one knee and said, Amen, (meaning ready, aim, fire); and off went his gun, the arrow sticking in the block of wood, in the point that Robert called the rebel's head.

"That is a smart boy," said the Rev. Mr. T——; "who knows but some day you may become a Major General."

"Yes, yes," chimed in both father and mother, laughingly; "we hope he will."

"I don't think that was a good minister," said John Mills, a big boy, who stood looking on, after Mr. T. had gone away. "I don't believe that he is good to show little boys how to shoot rebels with a toy gun, when they are not any thing but blocks of wood; and I shall not go to his meeting again."

A true story. Mary Lamprey.

Mastyard, N. H.

For the World's Crisis.

TO THE YOUNG.

Dear Young Friends:—I will set before you here a passage of Scripture, which I fear has been too much overlooked, or too little considered; namely:

"Honor thy father and mother, which is the first commandment of promise, that it may be well with thee, and thou mayest live long on the earth."—Eph. 6: 2–3.

There is nothing that makes the young and rising generation appear more amiable, and which promises more for their respectability and usefulness in life, than to see them manifest a suitable respect for their parents; and we would add likewise, the aged and infirm. No matter how brilliant may be the talents of the young, or how humble the faculties, or limited the abilities of the parent, or aged, the former should always honor, venerate and respect the latter, and treat them with kindness and affection.

As we advance in years, there is something more required for us to do. "Behold, we count them happy which endure," saith the apostle.—James 5: 11. If we wish to be happy, we should endure to keep every command that is laid for us in the Scriptures of divine truth. We must refrain from every sinful and useless indulgence. We should be chaste in our conversation; temperate in our pleasures; exemplary in our conduct; kind and affectionate to all our acquaintance; just and honest in our dealings; charitable and benevolent to the poor; and, above all, resigned to every dispensation of providence.

Dear youth, if we will only take the above precepts under consideration, and practice thereby, we shall not only have that happiness which thousands and thousands are seeking for by their sensual pleasures in vain; but we shall have that happiness which flows from the fountain of love,

"Whose streams make glad the city of our God."

Fisherville, N. H. J. Elkins.

THE WAY TO SPEAK TO BOYS.

Many years ago, a certain minister was going one Sunday morning from his house to his school-room. He walked through a number of streets, and as he turned a corner, he saw assembled around a pump a party of little boys, who were playing at marbles. On seeing him approach, they began to pick up their marbles and run away as fast as they could. One little fellow, not having seen him as soon as the rest, could not accomplish this so soon; and before he had succeeded in gathering up his marbles, the minister had closed upon him, and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy, who had been caught in the act of playing marbles on Sunday morning. And how did the minister deal with the boy? for that is what I want you to observe.

He might have said to the boy, "What are you doing here? You are breaking the Sabbath; don't you deserve to be punished for breaking the command of God?"

But he did nothing of the kind. He simply said, "Have you found all your marbles?"

"No," said the little boy, "I have not."

"Then," said the minister, "I will help you to find them." Whereupon he knelt down and helped look for the marbles, and as he did so he remarked, "I liked to play at marbles when a little boy very much, and I think I can beat you; but," added he, "I never played marbles on Sunday."

The little boy's attention was arrested. He liked his friend's face, and began to wonder who he was. Then the minister said—

"I am going to a place where I think you would like to be—will you come with me?"

Said the boy—"Where do you live?"

"Why, in such and such a place," was the reply.

"Why, that is the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and the minister of the gospel could be the same person.

"Why," said the man, "I am the minister myself, and if you will come with me, I think I can do you some good."

Said the boy—"My hands are dirty; I cannot go."

Said the minister—"Here is a pump—why not wash?"

Said the boy—"I am so little that I can't wash and pump at the same time."

Said the minister—"If you'll wash, I'll pump."

He at once set to work, and pumped, and pumped and pumped; and as he pumped, the little boy washed his hands and his face till they were quite clean.

Said the boy—"My hands are wringing wet, and I don't know how to dry them."

The minister pulled out of his pocket a clean pocket-handkerchief, and offered it to the boy.

Said the little boy—"But it is clean."

"Yes," was the reply, "but it was made to be dirtied."

The little boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday School.

Twenty years after, the minister was walking in the street of a large city, when a tall gentleman tapped him on the shoulder, and looking into his face said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago, finding a little boy playing marbles round a pump? Do you remember that boy's being too dirty to go to school, and your pumping for him, and your speaking kindly to him, and taking him to school?"

"O," said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I rose in business, and became a leading man. I have attained a pood position in society; and on seeing you to-day in the street, I felt bound to come to you, and say that it is to your kindness, and wisdom, and christian discretion—to your having dealt with me lovingly, gently, and kindly, at the same time that you dealt with me aggressively, that I owe, under God, all that I have attained, and all that I am at the present day."—*J. C. Ryle.*

DARE AND DO.

Dare forsake what you deem wrong;
Dare to walk in wisdom's way;
Dare to give where gifts belong;
Dare God's precepts to obey.

Do what conscience says is right;
Do what reason says is best;
Do with all your mind and might;
Do your duty, and be blest.

"BITE BIGGER, BILLY."

One day a gentleman saw two boys going along one of the streets in New York. They were barefooted. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half withered bunch of flowers which he had just picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these 'ere posies just where I could find them—they're so pooty and nice? Look sharp, Billy; mebby you'll find something bimeby."

Presently the gentleman heard his merry voice again saying, "O, jolly! Billy, if here ain't most half a peach, and it ain't much dirty, neither. Cause you hain't found nothing, you may bite first."

Billy was just going to take a very little taste of it, when his companion said, "Bite bigger, Billy, mebby we'll find another 'fore long."

What a noble heart that boy had, in spite of his rags and dirt! He was "doing good" in the way we are speaking of. There was nobody for him to be kind to but his companion in poverty—the poor ragged boy by his side. But he was showing him all the kindness in his power when he said, "Bite bigger, Billy." There was nothing greedy, nothing selfish about the boy. His conduct shows how even a poor ragged boy can do good by showing kindness.

"Bite bigger, Billy—mebby we'll find another 'fore long." Who can help admiring the noble heart of that poor boy? I would rather have that boy's kind and generous spirit than have a monarch's crown upon my head without it. "Bite bigger, Billy!" think of these words if you are ever tempted to be unkind or selfish to your companions.

☞ "The way of the wicked is an abomination unto the Lord; but he loveth him that followeth after righteousness." Prov. 15: 9.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE NEW HEAVENS AND THE NEW EARTH.

BY B. HAWLEY, D. D., PASTOR OF THE METHODIST EPISCOPAL CHURCH IN CASTLETON, VT.

Is this sentence in the Scriptures to be understood literally, or figuratively? If literally, is the new earth to be the final abode of the righteous?

We find this sentence four times in the Bible, namely, Isaiah 65: 17, 19; 66: 22; 2 Peter 3: 13; Revelation 21: 1.

Of the meaning of the sentence there are two prominent opinions in the Church. One is, that the words heavens and earth are to be understood figuratively, and that the clause teaches that there will yet be such a thorough and wide-spread reform in the world—the Gospel will be so widely preached, its truths so generally known, and its power so widely felt—that in a moral and religious aspect the heavens and earth will be new, of another character. In this sense the Scriptures speak of a *new heart*; not literally another heart, nor physically new, but spiritually and religiously renewed. This state of things in the world is called the Millennium, or the latter-day glory.

The other opinion is that the earth and the heavens are to undergo a literal destruction by fire—if not annihilation, at least a thorough burning up of all the combustible materials of earth and the atmosphere, and a reconstruction of them for the final residence of the righteous.

Which of these opinions is the more probable is the subject of our present inquiry.

1. In favor of the literal view we may cite the opinions of many early Christians. But the early Church was, on this subject, greatly divided. While the tendency of some divines was to a gross and materialistic interpretation of the Scriptures, that of others was to a conjectural and fanciful interpretation. On points liable to speculation they often and greatly erred.

Geologists, who wish to make the Scriptures conform to what they conceive to be the teachings of geological science, give to this sentence in 2 Peter 3: 13, a strictly literal interpretation. So also do those Bible interpreters known as *literalists*.

That the Apostle Peter does not teach that the earth and heavens are to be *annihilated* is evident, because matter is never annihilated by burning. It produces only a change in the mode of being. The most that can be legitimately drawn from the very strong and minute words of St. Peter is, that all the combustible parts of the earth will be changed by fire, as "the world," (*ho kosmos*,) or the surface things and creatures of the earth, were previously destroyed by the Noachian flood; and the only tenable or plausible opinion of the literalists can be no more than this.

To this view, however, not as a geological probability, but as a Scripture doctrine, we have several objections: 1. The analogy of biblical interpretation is opposed to a literal construction of 2 Peter 3: 13. In verse 5 we have "the earth," (*ge*) or *land*, "standing out of the water and in the water;" but in verse 6 it is defined to be "the *world* (*kosmos*) that, being overflowed with water, perished." That is, the organized things and creatures of the earth were destroyed by water, and only so widely as was necessary to destroy sinful men. The *deluge* not being universal, the future destruction by fire *may not be*, at least will be only superficial.

Verse 7 is very strong, but on comparing it with other portions of the Bible, we shall find very similar and equally strong expressions to describe only a civil and moral revolution of society, and in some cases within very limited districts. Take Psalm 50: 3, 4, where only a moral and spiritual renovation is described—"a fire shall devour before him, and it shall be tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people."

Isaiah 34: 4; "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as a leaf falleth off from the vine." This is as strong as anything in Peter's epistles; but the next verse shows that only a great civil change and punitive revolution are threatened to Idumea, because of the wickedness of the people.

The prophecy of Zephaniah 3: 8; "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Here all the earth means the land (*ge*) of Judah. And the fire is the jealousy of God toward the sins of the people.

Nothing can be stronger than the prophecy of Micah 1: 4; "And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire." But this has reference to and is because of "the transgression of Jacob, and further sins of the house of Israel." Its accomplishment was neither literal nor universal, as the words seem to indicate.

The bold and nervous statement of St. Paul in 2 Thess. 1: 8; and of St. John in Rev. 21: 5, are most certainly to be understood figuratively. The "flaming fire" in which the Lord Jesus shall be revealed will not be literal fire, nor flames about his person; but either *the glory* with which he will be clothed at the last day, or it is emblematical of the severe retribution of the wicked, according as we construe the phrase with the preceding words, as recent commentators do; or with the following, as by some ancients and moderns. The making of "all things new" is certainly the moral renovation of the world, the millennial state, or it *may describe* the heavenly state.

The analogy of Scripture is further seen in comparing 2 Peter 3: 10 with prophecy; "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." This is the strongest text in the Bible for the literalists. And geologists eagerly quote it in support of a future renovation of the earth by fire. The probability of the geological hypothesis we do not deny, for that there are internal fires of earth sufficient to produce such a conflagration no student of geology can doubt. But whether St. Peter teaches the doctrine is another thing, about which we may inquire. By comparing Scripture with Scripture we find language equally strong and specific used to describe national calamities, national punishments, and the moral renovation of the people. Thus Psalm 102: 26; "They (the heavens and earth) shall perish: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." The most that can be legitimately deduced from this text is the changeableness of all material things, and the passing away of all the superficial things—*the garments and vesture*—of the earth and atmosphere. Isaiah (51: 6) uses equally plain terms: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." The most that any fair interpretation can make of this is *just* what we, in this age of the world, see constantly transpiring, the land becoming old and desolate as in the East, and the people dying in every possible form.

No one supposes that our Lord (Matt. 24: 35) teaches that the heaven and earth shall so pass away as that there shall be no more heaven and earth; but he rather contrasts the mutability of all earthly things with the unchangeableness of his words. The same fact is expressed by Isaiah 40: 6–8; "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

So also 2 Peter 3: 12; "The day of God wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," *may incidentally* and without design describe what, in the geological changes of the earth, shall take place. But whether St. Peter so designed it is another thing. That he *may not have* so designed it is strongly inferable from the fact that Isaiah (34: 4) and Micah (1: 4) use very similar language to describe the desolations that were threatened upon Idumea and Jacob. St. Peter was not a geologist, and could not have written with reference to geological changes to transpire in the great future. Of *such like changes he may have* written, but not as a geologist.

2. Another objection to the notion that St. Peter teaches any such renovation of this earth *in order that it may be the final abode of the righteous*, is that the new heavens and the new earth of the Old Testament prophecies are understood by most reliable commentators, and even by such literalists and geologists as Drs. Hitchcock and J. P. Smith, who strongly advocate the future renovation of this earth by fire, to denote only the millennial state of the Church before the final judgment. The word "new" means another and quite different abode of the righteous, or it describes the morally reformed world, a world "wherein dwelleth righteousness." And as the Millennium is to be, as the Sabbath now is, a type and harbinger of heaven, the phrase "new heaven and new earth" *may also mean* the place where righteousness now dwells, that is, "where Christ sitteth on the right hand of God," where are the angels of God, where Enoch and Elijah and "the spirits of just men made perfect" now are. This derives corroboration from the words of Peter himself in verse 13: "Nevertheless we, *according to his promise*, look for new heavens and a new earth wherein dwelleth righteousness." The promise here referred to is none other than that given by Isaiah, and which is generally conceded to designate the latter-day glory.

3. Another objection to this being the best interpretation of St. Peter is fairly stated by Dr. Hitchcock: "After its (the earth's) organic and combustible matter shall have been destroyed, and its whole mass reduced to a liquid state, and then a new economy reared up on its surface, not adapted to sinful beings, it must require thousands of years before another solid crust shall be formed upon its surface, capable of sustaining organic natures which are material. The Bible represents the righteous at the day of judgment as reunited to their bodies, which they left in the grave, entering at once into their final abode."

Neither Dr. H. nor any other literalist can obviate this objection if they take a geological view of the matter. The only show of attempts to remove the difficulty is either by allowing the day of judgment to last thousands of years, during which time the earth will be recovered to a state suited to the improved condition of man, or by affirming that the resurrection body may somehow and yet blissfully inhabit this earth while in a molten condition, at least when divested of all organized and living things. Dr. H. cannot, however, quite stretch himself to that pitch of credulity, and he therefore conjectures that the resurrection body will consist of a "strange fluid" not wholly unlike light, heat, electricity, and may therefore live on this earth as its heaven in a molten and desolate condition! What will modern Adventists, who are expecting a literal resurrection of the same body laid in the grave, the same atoms, "flesh and bones," and who talk of farming it on the Agrarian plan of perfect equality in a new earth, say to this objection unavoidably pressed on them if they interpret St. Peter literally, and then plead the deductions of geology to support their views?

4. To the idea that this earth, renovated by fire, as *indeed it may be*, will be the final abode of the righteous, we object. The Scriptures teach that "there shall be no night there." Rev. 21: 25; 32: 5. But if this earth turn on its axis then as it now does, and be a part of the solar system, though the light of the sun be not then needed, there must be then as now both day and night. So, too, there shall be "no more sea" in the heaven of the righteous. But if this earth shall be occupied by corporeal man in the reconstruction, as modern literalists claim, will there be dew and rain, springs and streams? So there will be also a sea on this earth.

Now we may admit, agreeably to the strong probabilities of geological science, that the earth will be desolated by fire, and yet, without doing any violence to a fair and scholarly interpretation of the Bible, we may apply its strongest prophecies in reference to a new earth and new heavens to the new and glorious state of things in the Millennium, and particularly, as typified thereby, to the heavenly state where Christ, his angels, Enoch and Elijah, and the [illegible] dead now are. Even that eminent geologist and divine, Dr. J. Pye Smith, who believes in the renovation of this earth by fire, says: "The declaration that the heavens and the earth shall flee away, and no more place be found for them, is undoubtedly figurative, and denotes the momentous changes in the scenes of the divine moral government." And, so far as we know, the earth *may never again*, after its conflagration, be inhabited, except by a new order of beings in an endless gradation of God's works. The present condition of the moon is a sample of what the earth may then be.

II. A few words in reference to the figurative interpretation of the clause, "the new heavens and new earth," are in place here.

1. It is generally conceded, and by the most judicious of literalists, that this phrase in prophecy sets forth the great political and moral changes to transpire through the agency of the church on this earth. The famous prophecy of Isaiah (65: 17, 19; 66: 22) "represents," says Dr. Hitchcock, "a state of things on the present earth before the judgment, and not a heavenly and immortal state; for sin and death are spoken of as existing in it; both which we are assured will be excluded from heaven." So also he admits that Rev. 21: 1, is figurative, because the New Jerusalem coming down from God out of heaven cannot be understood as a literal event, but rather denotes the intercommunication of heaven and earth during the latter-day glory.

"If we carefully examine this and other collateral passages, we shall find good reason to believe this description of the New Jerusalem is a highly wrought figurative description of the christian church in its highest state of prosperity. St. John says, 'It was prepared as a bride adorned for her husband,' and that 'they shall bring the glory and honor of the nations into it.' This description is suited to the church, but not to heaven."—*Dr. Spicer.*

"This," the New Jerusalem, "doubtless means the christian church in a state of great prosperity."—*Dr. A. Clarke.*

2. In further confirmation of the figurative interpretation, we refer to the statement of St. Paul in Romans 8: 22, which many think to be a passage difficult of interpretation: "We know that the whole creation groaneth and travaileth in pain together until now." Adventists and some christian geologists refer this passage to a change by fire and to a renovation that await this earth, and possibly "the whole creation." Both Dr. H. and the learned authorities he cites utterly mistake, as I conceive, the meaning of the apostle. They are led into error because of their proclivities to literalism, and possibly from a want of attention to the original text. If in verses, 19, 20, 21 the word "creature" (*ktisis*) refers to the creature man, who "waiteth for the manifestation of the sons of God," to the same creature "made subject to vanity" without his own consent, to the creature who, in the resurrection, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" why does not *pasa ktisis* ("the whole creation") in verse 22 refer to the same creatures severally; to *every creature* "waiting for the redemption of the body"? If this is correct, then *pasa ktisis* should not be translated "the whole creation," but *every creature*, as in the preceding verses. The phrase *pasa ktisis may mean all* intelligent creatures.

If, however, it is better to understand by *pasa ktisis* "the whole creation," then, in the context, we should understand by *ktisis* the creation. But this involves the absurdity of the material creation waiting for the manifestation of the sons of God, made subject to vanity not willingly, and having the promise of deliverance from the bondage of corruption into the glorious liberty of the children of God, which things are simply absurd.

But if, again, we should understand by the words *pasa ktisis* the *whole world* of intelligences, then in the foregoing verses we must understand by *ktisis* the world of intelligences separately—individual man, that is, "the creature." The simple truth is, as I conceive it, the apostle teaches that every christian earnestly and anxiously waits for the redemption of his body. By a figure of speech this earnest waiting and looking for is affirmed of all men, or, if it please, of "the whole creation."

The conclusions which we reach are, first, that though this earth *may be subject to a renovation by fire*, and St. Peter *may indeed teach the same*, yet the phrase "new heavens and new earth" more generally designates the latter-day glory, and by it the true and final heaven of the blessed; and, secondly, that this earth will not be the final abode of the righteous.—*Christian Advocate and Journal, Dec. 10th*, 1863.

REVIEW OF THE ABOVE.

BY D. T. TAYLOR.
Pastor of the A. C. Church in Castleton, Vt.

The foregoing article, furnished by a clergyman whom I esteem, and whose scholarly abilities are unquestioned, presents some arguments against a literal new earth, created from the present one, becoming the endless dwelling place of the redeemed. The doctrine which is tried to be refuted is a very dear one to all Adventists, and the article being public property, and hence subject to criticism, I propose a reply and review, with the intention of being thorough and critical while courteous and fair.

It is seen that some very important points are allowed by Dr. H. These amount to concessions, and are worth our notice. And *First*, the subject is abundantly stated in the Scriptures. Four times we find the sentence "new heavens and a new earth." Hence the thing is not obscurely nor scantily spoken of. The view is not hid away in a corner. It stands out bold and conspicuous. It is found in three different books and four different chapters. One inspired prophet and two apostles have set their hands and seals to the doctrine. But these texts do not by any means exhaust the scriptural proof. This vein of a newly created world inherited by the righteous crops out in numerous places through the whole Bible. Ps. 37: 9, 22, 29; Isa. 60: 17–22; Dan. 2: 44 and 7: 27; Matt. 5: 5; 25: 34; Acts 3: 21, and a multitude of other passages all bear in the same direction. The *Mille-annum* or thousand years [strictly speaking the word denotes a period of time and not a state] is mentioned by but one writer, in one book, and one chapter in the Bible; and although the Apocalypse which alone teaches it is highly symbolic, our writer appears to accept it as denoting a literal Millennium. Why then may not the new earth be understood literally? And why not as divinely taught?

Secondly, It is admitted that this earth may be subject to a renovation by fire, and St. Peter *may* indeed teach the same, this view being a geological probability, not denied; matter by burning is only changed, and never annihilated,—hence the earth after its conflagration may possibly be inhabited by a new order of beings in an endless gradation of God's works. With the eminent christian geologists, Fairbairn, Smith and Hitchcock, such an opinion is admitted to be agreeable to the strong probabilities of geological science. This concession is a fair one, and it is a step in advance of the old view of the earth's utter annihilation as taught by Howe, Dwight, and the doctors of the middle ages. But, alas! St. Peter, who was not a geologist, does not teach any such doctrine! His words are "very strong and minute" in describing the conflagration and renovation, but they must not be literally construed! Peter could not have designed to teach any such thing! If he describes such an epoch it was only "incidentally"! And so the inspired apostle is made to possibly teach something about which he really knew nothing! Are we to understand Peter as being equally unreliable on other matters? The entering wedge is seen here,—where will it stop?

Thirdly, It is allowed that if we interpret the Bible *literally* then the Scriptures and geology agree, and there is to be a purging of the surface-world by fire and a reconstruction of the earth and heavens, garnished in beauty, for the final residence of the righteous. This *literal* view is admitted to be a prominent opinion in the church. It is the view of the Adventists, and is sustained by many early christians and modern geologists. This literal sense is defined by Dr. J. P. Smith as being "the common rule of all rational interpretation," or, as observes Prof. J. A. Ernesti, "The literal sense, or that which is derived from the knowledge of words, is the only true one." "I hold it," says Thomas Hooker, "for a most infallible rule, in expositions of sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst." (*Voice of the Church, pp.* 17, 18.) But Dr. H— objects. He stands opposed to a literally renewed earth inhabited by the just. The phrase means "a moral renovation of the world in the millennial state, or it may describe the heavenly state." And so say modern Methodists generally, but so said not the founders of Methodism. How often are we reminded of the prediction of Sir Isaac Newton, who in 1733 sagaciously observed, says William Thorp, that "about the time of the end a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their *literal* interpretation in the midst of much *clamor* and *opposition*." This "body of men" have arisen, and after twenty years' study of the prophecies I have seen nothing to justify me in abandoning their company.

The primitive and literal meaning of the word "earth" is given in Gen. 1: 9, 10. I apply all the laws of language to the interpretation of the sacred volume, but never forget that where Bible words can be taken according to their primitive and historical meaning, and no contradiction, violation of common sense, or absurdity is therein involved, it is always and only safe thus to take them. It is truly lamentable to see christians needlessly abandon the letter for the figure, the certain for the uncertain,—and thus, like Dr. H—, launch their boat upon the fluctuating sea of "may be's."

Continuing our review, it is fully admitted by us that the first christians were in many things fanciful, speculative, and erroneous in their views of the Scriptures. But I deny that they were greatly divided on the subject in question. As to the charge of a gross materialism in their opinions concerning the new earth, it lies at the door of Mosheim, backed by Popish doctors like Jerome, and is yet to be proved. Even Gibbon accuses Mosheim of a want of candor on the subject. "*All primitive orthodox christians*," writes the learned Grabe, "expected, according to the words of the apostles and the promises of the prophets, a new heaven and a new earth, *at the second coming of the Messiah* to restore the happiness which flourished before the fall of Adam."—*Grabe's Spicilegium Patrum*, lib. 2, p. 230. Such is the testimony of one who carefully examined and collated, not a few prejudiced and doubtful writers, but the fathers generally. The doctrine is found in the writings of Hermas, Barnabas, Papias, Irenæus, Justin the martyr, Hippolytus, Melito, Tertullian, Clement of Alexandria, Methodius, Nepos, Coracion, Origen, Victorinus, Lactantius, The Council of Nice, Eusebius, The two Cyrils of Alexandria and Jerusalem, Epiphanious, Ambrose, Basil, Chrysostom, Hilary, The two Gregorys of Nazianzen and Nyssen, Jerome and Augustine. (See Voice of the Church.)

From A. D. 100 to A. D 400 there is one unbroken testimony against the opinion of Dr. H. and in favor of our own. All were not agreed as to when the earth will be renovated,—the millenarians put it at the beginning of the millennium, while their opposers placed its commencement at the end. But all held it would be truly and literally a renewed, renovated, and re-generated globe, and that the meek would possess it. Not a single writer in the christian church for the first four centuries ever dreamed of or advanced the figurative view presented above by Dr. Hawley. Having thoroughly examined the history of this doctrine as held by the early church, I know whereof I affirm, and challenge successful contradiction. In the light of this evidence, our writer's first point, viz: his historical argument, utterly falls to the ground.

The denial of the universality of the floods, a view which most christians and geologists are now agreed upon, I pass by. It is claimed to be universal in respect to man, but local in respect to the earth. The opinion is but speculative. For who can tell how widely the migratory, nomadic, antediluvian races of men, whose lives were cotemporary variously from six to nine centuries, spread themselves over the globe during that long period of 1656 years? But the argument deduced therefrom is unsound. For if the overflowing waters of the Noachian deluge were limited in their spread by the dwelling places of sinful men, the application of the argument as determining the spread of the last fires should make those fires universal, because at the present time sinful men are found in every part of the habitable globe. As the curse is universal, so the final fires, kindled but for its removal, will also be. Let but Peter be understood literally, and there is no avoiding such conclusion. It is pleasant to reflect that He who said to man "*Cursed* is the *ground* for thy sake" (Gen. 3: 13), and who declares that for the sins of men "the *curse* shall devour the *earth*" (Isa. 24: 6), will, when redemption's work is done, joyfully announce to the universe that "there shall be no more *curse*."—Rev. 22: 3.

I come now to the argument from the analogy of Scripture. This, it is claimed, is against a literal construction of Pet. 3: 7, 10, 12. But the writer is unfortunate in his selection of supposed analogical texts by which he would destroy the literal import of Peter's forcible and vigorous language. Ps. 50: 3, 4 is quoted as denoting only a moral and spiritual renovation. No better proof can be furnished from the Old Testament to support the generally received doctrine of the advent and the last day. If this can be turned into a shadow or figure, why may not Dan. 7: 9, 10, and even Rev. 20: 11–13, as well? By what sound law of Biblical exegesis are David's obviously adventual words made to mean a mere civil or moral revolution in perhaps a limited society? I always grieve to see such license taken with the sacred word. Then Isa. 34: 4 is made to mean only a civil change and punitive revolution, simply because Idumea is mentioned as partaking of the threatened judgment. The eminent Lowth upon the passage is much sounder when he says "Edom and Bozrah are mentioned, a part for the whole." "But this event—the subduing of Edom by Nebuchadnezzar, Jer. 25: 15, 16—does not by any means seem to come up to the terms of this prophecy, to which *all nations* are called upon to attend; or to an event the description of which is so terrible that many have understood it of the last judgment, to which, in its ultimate sense, it may indeed be referred."—*Trans. and Notes on chap.* 34. *Albany, N. Y., Ed.* 1794.

The prediction cannot be limited to one nation, for it is addressed to "all" that is in the earth, and "all" that comes forth of the world, and concerns "all nations" and "all armies"; it agrees exactly with 2 Pet. 3: 12 and Rev. 6: 14, and most obviously refers to "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (verse 8), of which day the destruction of Idumea is a type. So too with Zeph. 3: 8, next quoted, and which unquestionably tallies with Rev. 16: 14 and Rev. 19: 19–21, and is to be literal as the sense of language demands, with the exception of the figure, "fire of my jealousy," which refers not to the quality of the fire, but rather to the righteous and indignant motives of Deity. By what subtile law of exegesis "all the earth"—*Sept.*, *Coverdale*, etc., "the whole earth"—is mad to mean the land of Judah, a spot about as large as Vermont, it is hard to imagine. However, we must not forget the Doctor is not a literalist. I beg leave to remind him that Zephaniah did not write in the Greek. The word is not *gee*, the Greek word for land and earth, but it is *arets*, a Hebrew word which, according to Gesenius, means "the earth." And if Micah 1: 4 can be proved to be of a local and figurative character, which after all is doubtful, it by no means follows that Peter's splendid prediction should be thus interpreted. I agree with our writer in supposing the "flaming fire" of 2 Thess. 1: 8 to denote the clouds of glory surrounding the person of our descending King; but fail to perceive any other figures in the entire adventual passage. Ex. 24: 15–17 assists to explain the figure in question. This appears to be all of the passage that our writer understands "figuratively." It does not aid him any in demolishing the literality of Peter.

But Rev. 21: 5 must certainly be understood figuratively! And why? Ah! the follower of Wesley is far from being in the succession here. Now if the "things" made new mean mankind (an awkward way of speaking of men, surely!) then all mankind are to be morally renovated, *ergo* all may be saved. And the exposition is more faulty if the "all things" be referred to heaven. For the making of all things new implies, *first*, need by reason of age or decay, and *second*, wisdom in the act. But is the heavenly state, where God and Christ are, grown old, that it should need renewing? And if God's celestial residence be eternally new—as is God himself—where is the wisdom of making a new thing new? Furthermore, it is evident the "things" made new previously existed. For it is not "I make all new things," but it is "all things new." Hence it is not a new world made out of new material, but a new world made out of old material. Such is the fair, plain, common sense meaning of the passage. Taken figuratively, as Dr. H. would have it, how lame and awkward the exposition! taken literally, as Wesley and the Adventists, how plain, how glorious its meaning! the old and accursed earth and atmospheric heaven re-cast, re-generated, re-newed by the hand of God.

And still another passage is adduced to analogically demolish 2 Pet. 3: 10. It is Ps. 102: 25, 26. Dr. H., it would seem, will not suffer David anywhere to teach the coming of the Lord or the renovation of our fallen planet. The text only denotes a national calamity or punishment, etc. Isa. 51: 6 is whittled down in like manner. And our Lord, in Matt. 24: 35, does not so much as hint that these old heavens and this old earth shall truly pass away to make way for the new. Our writer evidently follows no law in interpreting Scripture. Literalisms are turned to shadow or figure by the stroke of his mystical pen. But he is a little ambiguous on these passages, and we leave them and pass on, only remarking that, in our humble judgment, his analogical reasoning from passages brought forward to prove a figurative sense attached to Peter's third chapter has signally failed. And should he even succeed in establishing these O. T. passages as tropical, it will not alter the literal sense of Peter. The later revelations are not to be explained by the earlier, but *vice versa*.

I am not a little surprised at the remarks made in Peter's ignorance of geology; his undesigned prediction of the earth's renewal, etc. Undue liberty is taken with inspiration; little credit is given to the Spirit of God, and the idea set forth that the holy apostle, who it should be remembered was but an amenuensis for the Almighty, failed to perceive his own meaning, or to really know what he was writing about! He wrote of geological changes, it is claimed, but without such intention. He describes the melting and renewing of the earth, but, not being a geologist, it was done incidentally and undesignedly. Does Dr. H. mean to say it was impossible for Him who instantly gave the church at Pentecost without previous study a full and perfect knowledge of foreign tongues and the power to interpret them, to bestow upon our apostle such an insight into the elements of nature as to render him by the self-same Holy Spirit capable of writing as correctly and designedly concerning the great physical and geological changes which are to affect our globe at the last day as the most thoroughly educated geologist now living? And will he explain the numberless scientific allusions contained in the Bible on his principle? The very idea that Peter does not teach the dissolution and renovation of our world is preposterous. His immortal third chapter and verses 10 and 12 still abide as "the strongest texts in the Bible for the literalists." Dr. H. might as well try to annihilate the Green Mountains by covering them up with fog, as to confine the magnificent prediction to a moral renovation during a temporal millennium. He appears hesitating and unsettled in his views. I cordially invite him to moor his wave-tossed vessel to the Rock of Literalism. I think his erroneous system of exposition *does* lead him to do "violence to a fair and scholarly interpretation of the Bible." There is a better way.

It is doubted if Isaiah, Peter and John refer to the same new heaven and new earth. I think they do, Drs. Barnes, Hitchcock, and the commentators to the contrary. The *usus loquendi* of the phrase demands it. The only objection, on the literal ground, is the mention of death in Isa. 65: 20. Now by every sound rule of exegesis Peter and John should qualify and explain Isaiah, and not the reverse. John says there is no death in his new earth. Hence there is none in Isaiah's. And Dr. N. Holmes' translation, fairly made, and challenging criticism, sweeps it away. I submit it, with my own words in parentheses, to help elucidate the meaning:—"There shall be no more thence (from the beginning of this new earth) an infant of days (or births), or an old man that hath not filled his days (no decrepit old age); that the child (or young man) should die (there) an hundred years, or the sinner (though he be here) an hundred years old should (be there, and) be accursed." —*Resurrection Revealed*, 1653, *lib.* 6, *chap.* 4, *sec.* 3, *pp.* 519–22. That Peter had Isa. 65 in his mind when he penned his 13th verse is almost positive. Isaiah says nothing of the conflagration: Peter does, and places the new earth beyond it. Peter's new earth is that "promised" in Isaiah, consequently the new earth of the prophet, like that of the apostle, is subsequent to the burning day, both being one and the same. Thus the Bible is made to harmonize.

Hr. Hitchcock's objection is then brought up and made the most of. It is not our objection, neither is it a valid one. All true science is in harmony with the Bible; but the Scriptures first, geology afterwards. The Dr.'s objection, which our writer attacks so vigorously, is a man of straw. For God who said "Let light be, and light was"; God who by a meteorological operation (Gen. 8: 1) dried up the entire waters of the great flood in less than a year, can, by his own power assisting geological action, cool the burning world in comparatively a short time, and again clothe it in beauty for his saved ones. The strange notion of its requiring thousands of years, and the saints meanwhile existing in the flames with bodies of heat, light, or electricity, is altogether too Origenistic and astonishingly absurd. It furnishes another instance of the tendency of the age to bend all Scripture to the conclusions of science. A proper reply to such puerilities is, "Ye do err, not knowing the Scriptures nor the power of God."

But what does our writer mean by the apparent fling at the doctrine of a "literal resurrection of the same body" as being peculiarly an expectation of modern Adventists? Another recession from the "old paths"! I commend to him a careful perusal of an old "Sermon 134,—On the Resurrection of the Dead; written in the year 1732 by one John Wesley," who shows that "the resurrection of the self-same body that died and is buried contains nothing in it incredible or impossible." Having read this excellent discourse, he is referred to "The Resurrection of the same body, asserted, etc." by Dr. H. Hody, 1694; also to a similar volume, by a certain Landis, published at 200 Mulberry St., N. Y. Should these fail to convince him our faith is no novelty, he is invited to read the 15th chapter of an Epistle older and more authoritative than all these, written to the church at Corinth A. D. 59 by one Paul, and reading to BELIEVE. Our brethren who heartily believe they will inherit the "land," "earth," or kingdom (Ps. 37: 29), Matt. 5: 5; 25: 34, will be not a little amused as well as astonished upon being told their views respecting the modus, viz: "farming it on the Agrarian plan." Some of them will need to look at the Dictionary to ascertain the meaning of the word. The Dr. should not have taken a second-hand street remark (misunderstood at that) as presenting our general faith, falsely construed to teach that the sixty thousand American Adventists believe the soil of the new earth will be surveyed, and lotted out to the immortal conquerors, to one a hundred, to another five hundred acres, etc., to be tilled and plowed like a prairie farm. He should correct this statement in the paper where he published it, and in future seek proper information from our more standard authors, lest he be found misrepresenting his brethren. I said the remark was misunderstood. Our believers often refer to the "land" or "world" promised to Abraham (Gen. 17: 8; Rom. 4: 13); and quaintly in agricultural style denominate it "Abraham's farm"; but we do not as yet know just *how* we shall with Abraham and his seed inherit the sacred soil. Acts 7: 5; Gal. 3: 16, 29. The point is not even mooted among us. I acquit Dr. H. of all evil intention; nevertheless his statement attaches the stigma of a gross materialism to our faith in the eyes of the thousands of readers of the Journal. Is it fair?

I firmly believe the new earth will turn upon its axis and form a part of the solar system, and that a brighter sun and moon will illumine those

"Sweet fields beyond the swelling flood"

than has ever shone on our poor world since Eden. The phrase, "no night there," twice used in Rev. 21: 25 and 22: 5, is not spoken of the new earth generally, as the most careless reader cannot fail to observe; but is wholly referred to the city, New Jerusalem. In this glorious metropolis (which is typified by the Jewish Holy of Holies, which was perpetually illuminated by the Shekinah, and hence needed no candle, Ex. 25: 22 and Heb. 9: 2–5), the glory of God and the Lamb (Rev. 21: 23) supersedes the necessity of sunlight, moonlight, or candle-light, as before indicated in Isa. 24: 23. Concerning the other or remaining portions of the new earth not occupied by the new city, it can be truly said there will be day and night in respect to their recurring period, but not in respect to their darkness. Says Dr. Bonar, the Curse "threw a dimness over the sun,—for if in a happier era our sunshine, as we learn from Isa. 30: 26, shall be seven-fold its present intensity, then must the curse have turned the zenith-brightness of Eden into a feeble shade of twilight, and our meridian day is little better than the modification of darkness." Give Isa. 30: 26 a literal interpretation, and it will explain all difficulty in the mind of Dr. H.; for if the moonlight of the new era be equal to our present sunlight, and its sunlight increased seven-fold, we may truly conclude with Dr. Watts that

"All o'er those wide, extended plains,
Shines one eternal day."

Prophecy nowhere blots out the sun and moon, but rather perpetuates them eternally. See and compare Ps. 72: 17 and Rev. 22: 2, where the solar and lunar periods still exist as long as Christ reigns,—i. e., "forever"—verse 5.

The phrase, "no more sea," simply states what was, and not what shall be; the sense of Rev. 21: 1 being that the first earth, first heaven, and sea, were passed away, or were no more. Still there will doubtless be no immense oceans covering three-fourths of the newly made globe, as they do ours at the present time. With Drs. Burnet, Bonar, Thomas Taylor—an early Methodist writer—Wesley, and numerous others, it is supposed the ocean will mostly retire within its old caverns, from whence it burst forth at the great deluge (Gen. 7: 11), and only appear here and there, to use the language of the celebrated John Wesley, "in crystal fountains, to refresh and adorn the earth with liquid lapse of murmuring stream: for undoubtedly, as there were in Paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast."—*Sermon on Rev.* 21: 5. So there will be "dew, and (not "rain," Gen. 2: 5, 6, but) mist, springs and streams." Dr. H., "believest thou the prophets?" Isa. 35th chapter.

I shall not here follow our writer into a discussion of the nature and descent of the New Jerusalem, but only observe in passing that Adventists are exceedingly literal in their views of that immortal "palace of angels and God," as were the first Christians and first Methodists. And I would also respectfully inquire, if the new earth is to be like our moon, viz., uninhabited, as Dr. H. imagines it will be, how can righteousness (*dikaiosune*) dwell there? 2 Pet. 3: 13. Prof. Whiting in a note renders it "the righteous." The word is about fifteen times in the New Testament described as a divine or godly quality, which in nearly seventy other places is by faith declared to be put on by, or attributable to, men, or human beings. It is never applied to the angels. Take all righteous beings out of the new earth, and would there then be any righteousness there? I think we may rest assured that our painstaking heavenly Architect and Creator will not construct the palatial residence in question and suffer it to remain tenantless. No; thank God, one who cannot lie hath said, "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5. [illegible] and some other things, are reserved for a final article next week.

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THE NEW HEAVENS AND THE NEW EARTH.

BY B. HAWLEY, D. D., PASTOR OF THE METHODIST EPISCOPAL CHURCH IN CASTLETON, VT.

Is this sentence in the Scriptures to be understood literally, or figuratively? If literally, is the new earth to be the final abode of the righteous?

We find this sentence four times in the Bible, namely, Isaiah 65: 17, 19; 66: 22; 2 Peter 3: 13; Revelation 21: 1.

Of the meaning of the sentence there are two prominent opinions in the Church. One is, that the words heavens and earth are to be understood figuratively, and that the clause teaches that there will yet be such a thorough and wide-spread reform in the world—the Gospel will be so widely preached, its truths so generally known, and its power so widely felt—that in a moral and religious aspect the heavens and earth will be new, of another character. In this sense the Scriptures speak of a *new heart*, not literally another heart, nor physically new, but spiritually and religiously renewed. This state of things in the world is called the Millennium, or the latter-day glory.

The other opinion is that the earth and the heavens are to undergo a literal destruction by fire—if not annihilation, at least a thorough burning up of all the combustible materials of earth and the atmosphere, and a reconstruction of them for the final residence of the righteous.

Which of these opinions is the more probable is the subject of our present inquiry.

1. In favor of the literal view we may cite the opinions of many early Christians. But the early Church was, on this subject, greatly divided. While the tendency of some divines was to a gross and materialistic interpretation of the Scriptures, that of others was to a conjectural and fanciful interpretation. On points liable to speculation they often and greatly erred.

Geologists, who wish to make the Scriptures conform to what they conceive to be the teachings of geological science, give to this sentence in 2 Peter 3: 13, a strictly literal interpretation. So also do those Bible interpreters known as *literalists*.

That the Apostle Peter does not teach that the earth and heavens are to be *annihilated* is evident, because matter is never annihilated by burning. It produces only a change in the mode of being. The most that can be legitimately drawn from the very strong and minute words of St. Peter is, that all the combustible parts of the earth will be changed by fire, as "the world," (*ho kosmos*,) or the surface things and creatures of the earth, were previously destroyed by the Noachian flood; and the only tenable or plausible opinion of the literalists can be no more than this.

To this view, however, not as a geological probability, but as a Scripture doctrine, we have several objections: 1. The analogy of biblical interpretation is opposed to a literal construction of 2 Peter 3: 13. In verse 5 we have "the earth," (*ge*) or *land*, "standing out of the water and in the water;" but in verse 6 it is defined to be "the *world* (*kosmos*) that, being overflowed with water, perished." That is, the organized things and creatures of the earth were destroyed by water, and only so widely as was necessary to destroy sinful men. The *deluge* not being universal, the future destruction by fire *may not be*, at least will be only superficial.

Verse 7 is very strong, but on comparing it with other portions of the Bible, we shall find very similar and equally strong expressions to describe only a civil and moral revolution of society, and in some cases within very limited districts. Take Psalm 50: 3, 4, where only a moral and spiritual renovation is described—"a fire shall devour before him, and it shall be tempestuous round about him. He shall call to the heavens from above, and to the earth that he may judge his people."

Isaiah 34: 4; "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as a leaf falleth off from the vine." This is as strong as anything in Peter's epistles; but the next verse shows that only a great civil change and punitive revolution are threatened to Idumea, because of the wickedness of the people.

The prophecy of Zephaniah 3: 8; "My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Here all the earth means the land (*ge*) of Judah. And the fire is the jealousy of God toward the sins of the people.

Nothing can be stronger than the prophecy of Micah 1: 4; "And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire." But this has reference to and is because of "the transgression of Jacob, and further sins of the house of Israel." Its accomplishment was neither literal nor universal, as the words seem to indicate.

The bold and nervous statement of St. Paul in 2 Thess. 1: 8; and of St. John in Rev. 21: 5, are most certainly to be understood figuratively. The "flaming fire" in which the Lord Jesus shall be revealed will not be literal fire, nor flames about his person; but either *the glory* with which he will be clothed at the last day, or it is emblematical of the severe retribution of the wicked, according as we construe the phrase with the preceding words, as recent commentators do; or with the following, as by some ancients and moderns. The making of "all things new" is certainly the moral renovation of the world, the millennial state, or it *may describe* the heavenly state.

The analogy of Scripture is further seen in comparing 2 Peter 3: 10 with prophecy: "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up." This is the strongest text in the Bible for the literalists. And geologists eagerly quote it in support of a future renovation of the earth by fire. The probability of the geological hypothesis we do not deny, for that there are internal fires of earth sufficient to produce such a confragation no student of geology can doubt. But whether St. Peter teaches the doctrine is another thing, about which we may inquire. By comparing Scripture with Scripture we find language equally strong and specific used to describe national calamities, national punishments, and the moral renovation of the people. Thus Psalm 102: 26; "They (the heavens and earth) shall perish: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." The most that can be legitimately deduced from this text is the changeableness of all material things, and the passing away of all the superficial things—*the garments and vesture*—of the earth and atmosphere. Isaiah (51: 6) uses equally plain terms: "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." The most that any fair interpretation can make of this is just what we, in this age of the world, see constantly transpiring, the land becoming old and desolate as in the East, and the people dying in every possible form.

No one supposes that our Lord (Matt. 24: 35) teaches that the heaven and earth shall so pass away as that there shall be no more heaven and earth; but he rather contrasts the mutability of all earthly things with the unchangeableness of his words. The same fact is expressed by Isaiah 40: 6–8; "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

So also 2 Peter 3: 12; "The day of God wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," *may incidentally* and without design describe what, in the geological changes of the earth, shall take place. But whether St. Peter so designed it is another thing. That he *may not have* so designed it is strongly inferable from the fact that Isaiah (34: 4) and Micah (1: 4) use very similar language to describe the desolations that were threatened upon Idumea and Jacob. St. Peter was not a geologist, and could not have written with reference to geological changes to transpire in the great future. *Of such like changes he may have* written, but not as a geologist.

2. Another objection to the notion that St. Peter teaches any such renovation of this earth *in order that it may be the final abode of the righteous*, is that the new heavens and the new earth of the Old Testament prophecies are understood by most reliable commentators, and even by such literalists and geologists as Drs. Hitchcock and J. P. Smith, who strongly advocate the future renovation of this earth by fire, to denote only the millennial state of the Church before the final judgment. The word "new" means another and quite different abode of the righteous, or it describes the morally reformed world, a world "wherein dwelleth righteousness." And as the Millennium is to be, as the Sabbath now is, a type and harbinger of heaven, the phrase "new heaven and new earth" *may also mean* the place where righteousness now dwells, that is, "where Christ sitteth on the right hand of God," where are the angels of God, where Enoch and Elijah and "the spirits of just men made perfect" now are. This derives corroboration from the words of Peter himself in verse 13: "Nevertheless we, *according to his promise*, look for new heavens and a new earth wherein dwelleth righteousness." The promise here referred to is none other than that given by Isaiah, and which is generally conceded to designate the latter-day glory.

3. Another objection to this being the best interpretation of St. Peter is fairly stated by Dr. Hitchcock: "After its (the earth's) organic and combustible matter shall have been destroyed, and its whole mass reduced to a liquid state, and then a new economy reared up on its surface, not adapted to sinful beings, it must require thousands of years before another solid crust shall be formed upon its surface, capable of sustaining organic natures which are material. The Bible represents the righteous at the day of judgment as reunited to their bodies, which they left in the grave, entering at once into their final abode."

Neither Dr. H. nor any other literalist can obviate this objection if they take a geological view of the matter. The only show of attempts to remove the difficulty is either by allowing the day of judgment to last thousands of years, during which time the earth will be recovered to a state suited to the improved condition of man, or by affirming that the resurrection body may somehow and yet blissfully inhabit this earth while in a molten condition, at least when divested of all organized and living things. Dr. H. cannot, however, quite stretch himself to that pitch of credulity, and he therefore conjectures that the resurrection body will consist of a "strange fluid" not wholly unlike light, heat, electricity, and may therefore live on this earth as its heaven in a molten and desolate condition! What will modern Adventists, who are expecting a literal resurrection of the same body laid in the grave, the same atoms, "flesh and bones," and who talk of farming it on the Agrarian plan of perfect equality in a new earth, say to this objection unavoidably pressed on them if they interpret St. Peter literally, and then plead the deductions of geology to support their views?

4. To the idea that this earth, renovated by fire, as *indeed it may be*, will be the final abode of the righteous, we object. The Scriptures teach that "there shall be no night there." Rev. 21: 25; 22: 5. But if this earth turn on its axis then as it now does, and be a part of the solar system, though the light of the sun be not then needed, there must be then as now both day and night. So, too, there shall be "no more sea" in the heaven of the righteous. But if this earth shall be occupied by corporeal man in the reconstruction, as modern literalists claim, will there be dew and rain, springs and streams? So there will be also a sea on this earth.

Now we may admit, agreeably to the strong probabilities of geological science, that the earth will be desolated by fire, and yet, without doing any violence to a fair and scholarly interpretation of the Bible, we may apply its strongest prophecies in reference to a new earth and new heavens to the new and glorious state of things in the Millennium, and particularly, as typified thereby, to the heavenly state where Christ, his angels, Enoch and Elijah, and the [illegible] dead now are. Even that eminent geologist and divine, Dr. J. Pye Smith, who believes in the renovation of this earth by fire, says: "The declaration that the heavens and the earth shall flee away, and no more place be found for them, is undoubtedly figurative, and denotes the momentous changes in the scenes of the divine moral government." And, so far as we know, the earth *may never again*, after its conflagration, be inhabited, except by a new order of beings in an endless gradation of God's works. The present condition of the moon is a sample of what the earth may then be.

II. A few words in reference to the figurative interpretation of the clause, "the new heavens and new earth," are in place here.

1. It is generally conceded, and by the most judicious of literalists, that this phrase in prophecy sets forth the great political and moral changes to transpire through the agency of the church on this earth. The famous prophecy of Isaiah (65: 17, 19; 66: 22) "represents," says Dr. Hitchcock, "a state of things on the present earth before the judgment, and not a heavenly and immortal state; for sin and death are spoken of as existing in it; both which we are assured will be excluded from heaven." So also he admits that Rev. 21: 1, is figurative, because the New Jerusalem coming down from God out of heaven cannot be understood as a literal event, but rather denotes the intercommunication of heaven and earth during the latter-day glory.

"If we carefully examine this and other collateral passages, we shall find good reason to believe this description of the New Jerusalem is a highly wrought figurative description of the christian church in its highest state of prosperity. St. John says, 'It was prepared as a bride adorned for her husband,' and that 'they shall bring the glory and honor of the nations into it.' This description is suited to the church, but not to heaven."—*Dr. Spicer.*

"This," the New Jerusalem, "doubtless means the christian church in a state of great prosperity."—*Dr. A. Clarke.*

2. In further confirmation of the figurative interpretation, we refer to the statement of St. Paul in Romans 8: 22, which many think to be a passage difficult of interpretation: "We know that the whole creation groaneth and travaileth in pain together until now." Adventists and some christian geologists refer this passage to a change by fire and to a renovation that await this earth, and possibly "the whole creation." Both Dr. H. and the learned authorities he cites utterly mistake, as I conceive, the meaning of the apostle. They are led into error because of their proclivities to literalism, and possibly from a want of attention to the original text. If in verses, 19, 20, 21 the word "creature" (*ktisis*) refers to the creature man, who "waiteth for the manifestation of the sons of God," to the same creature "made subject to vanity" without his own consent, to the creature who, in the resurrection, "shall be delivered from the bondage of corruption into the glorious liberty of the children of God;" why does not *pasa ktisis* ("the whole creation") in verse 22 refer to the same creatures severally; to *every creature* "waiting for the redemption of the body"? If this is correct, then *pasa ktisis* should not be translated "the whole creation," but *every creature*, as in the preceding verses. The phrase *pasa ktisis may mean all* intelligent creatures.

If, however, it is better to understand by *pasa ktisis* "the whole creation," then, in the context, we should understand by *ktisis* the creation. But this involves the absurdity of the material creation waiting for the manifestation of the sons of God, made subject to vanity not willingly, and having the promise of deliverance from the bondage of corruption into the glorious liberty of the children of God, which things are simply absurd.

But if, again, we should understand by the words *pasa ktisis* the *whole world* of intelligences, then in the foregoing verses we must understand by *ktisis* the world of intelligences separately—individual man, that is, "the creature." The simple truth is, as I conceive it, the apostle teaches that every christian earnestly and anxiously waits for the redemption of his body. By a figure of speech this earnest waiting and looking for is affirmed of all men, or, if it please, of "the whole creation."

The conclusions which we reach are, first, that though this earth *may be subject to a renovation by fire*, and St. Peter *may indeed teach the same*, yet the phrase "new heavens and new earth" more generally designates the latter-day glory, and by it the true and final heaven of the blessed; and, secondly, that this earth will not be the final abode of the righteous.—*Christian Advocate and Journal, Dec. 10th*, 1863.

REVIEW OF THE ABOVE.

BY D. T. TAYLOR.
Pastor of the A. C. Church in Castleton, Vt.

The foregoing article, furnished by a clergyman whom I esteem, and whose scholarly abilities are unquestioned, presents some arguments against a literal new earth, created from the present one, becoming the endless dwelling place of the redeemed. The doctrine which is tried to be refuted is a very dear one to all Adventists, and the article being public property, and hence subject to criticism, I propose a reply and review, with the intention of being thorough and critical while courteous and fair.

It is seen that some very important points are allowed by Dr. H. These amount to concessions, and are worth our notice. And *First*, the subject is abundantly stated in the Scriptures. Four times we find the sentence "new heavens and a new earth." Hence the thing is not obscurely nor scantily spoken of. The view is not hid away in a corner. It stands out bold and conspicuous. It is found in three different books and four different chapters. One inspired prophet and two apostles have set their hands and seals to the doctrine. But these texts do not by any means exhaust the scriptural proof. This vein of a newly created world inherited by the righteous crops out in numerous places through the whole Bible. Ps. 37: 9, 22, 29; Isa. 60: 17–22; Dan. 2: 44 and 7: 27; Matt. 5: 5; 25: 34; Acts 3: 21, and a multitude of other passages all bear in the same direction. The Millennium or thousand years [strictly speaking the word denotes a period of time and not a state] is mentioned by but one writer, in one book, and one chapter in the Bible; and although the Apocalypse which alone teaches it is highly symbolic, our writer appears to accept it as denoting a literal Millennium. Why then may not the new earth be understood literally? And why not as divinely taught?

Secondly, It is admitted that this earth may be subject to a renovation by fire, and St. Peter *may* indeed teach the same, this view being a geological probability, not denied; matter by burning is only changed, and never annihilated,—hence the earth after its conflagration may possibly be inhabited by a new order of beings in an endless gradation of God's works. With the eminent christian geologists, Fairbairn, Smith and Hitchcock, such an opinion is admitted to be agreeable to the strong probabilities of geological science. This concession is a fair one, and it is a step in advance of the old view of the earth's utter annihilation as taught by Howe, Dwight, and the doctors of the middle ages. But, alas! St. Peter, who was not a geologist, does not teach any such doctrine! His words are "very strong and minute" in describing the conflagration and renovation, but they must not be literally construed! Peter could not have designed to teach any such thing! If he describes such an epoch it was only "incidentally"! And so the inspired apostle is made to possibly teach something about which he really knew nothing! Are we to understand Peter as being equally unreliable on other matters? The entering wedge is seen here,—where will it stop?

Thirdly, It is allowed that if we interpret the Bible *literally* then the Scriptures and geology agree, and there is to be a purging of the surface-world by fire and a reconstruction of the earth and heavens, garnished in beauty, for the final residence of the righteous. This *literal* view is admitted to be a prominent opinion in the church. It is the view of the Adventists, and is sustained by many early christians and modern geologists. This literal sense is defined by Dr. J. P. Smith as being "the common rule of all rational interpretation," or, as observes Prof. J. A. Ernesti, "The literal sense, or that which is derived from the knowledge of words, is the only true one." "I hold it," says Thomas Hooker, "for a most infallible rule, in expositions of sacred Scripture, that when a literal construction will stand, the furthest from the letter is commonly the worst." (*Voice of the Church, pp* 17, 18.) But Dr. H— objects. He stands opposed to a literally renewed earth inhabited by the just. The phrase means "a moral renovation of the world in the millennial state, or it may describe the heavenly state." And so say modern Methodists generally, but so said not the founders of Methodism. How often are we reminded of the prediction of Sir Isaac Newton, who in 1733 sagaciously observed, says William Thorp, that "about the time of the end a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their *literal* interpretation in the midst of much *clamor* and *opposition*." This "body of men" have arisen, and after twenty years' study of the prophecies I have seen nothing to justify me in abandoning their company.

The primitive and literal meaning of the word "earth" is given in Gen. 1: 9, 10. I apply all the laws of language to the interpretation of the sacred volume, but never forget that where Bible words can be taken according to their primitive and historical meaning, and no contradiction, violation of common sense, or absurdity is therein involved, it is always and only safe thus to take them. It is truly lamentable to see christians needlessly abandon the letter for the figure, the certain for the uncertain,—and thus, like Dr. H—, launch their boat upon the fluctuating sea of "may be's."

Continuing our review, it is fully admitted by us that the first christians were in many things fanciful, speculative, and erroneous in their views of the Scriptures. But I deny that they were greatly divided on the subject in question. As to the charge of a gross materialism in their opinions concerning the new earth, it lies at the door of Mosheim, backed by Popish doctors like Jerome, and is yet to be proved. Even Gibbon accuses Mosheim of a want of candor on the subject. "*All primitive orthodox christians*," writes the learned Grabe, "expected, according to the words of the apostles and the promises of the prophets, a new heaven and a new earth, *at the second coming of the Messiah* to restore the happiness which flourished before the fall of Adam."—*Grabe's Spicilegium Patrum*, lib. 2, p. 230. Such is the testimony of one who carefully examined and collated, not a few prejudiced and doubtful writers, but the fathers generally. The doctrine is found in the writings of Hermas, Barnabas, Papias, Irenæus, Justin the martyr, Hippolytus, Melito, Tertullian, Clement of Alexandria, Methodius, Nepos, Coracion, Origen, Victorinus, Lactantius, The Council of Nice, Eusebius, The two Cyrils of Alexandria and Jerusalem, Epiphanious, Ambrose, Basil, Chrysostom, Hilary, The two Gregorys of Nazianzen and Nyssen, Jerome and Augustine. (See Voice of the Church.)

From A. D. 100 to A. D 400 there is one unbroken testimony against the opinion of Dr. H. and in favor of our own. All were not agreed as to when the earth will be renovated,—the millenarians put it at the beginning of the millennium, while their opposers placed its commencement at the end. But all held it would be truly and literally a renewed, renovated, and re-generated globe, and that the meek would possess it. Not a single writer in the christian church for the first four centuries ever dreamed of or advanced the figurative view presented above by Dr. Hawley. Having thoroughly examined the history of this doctrine as held by the early church, I know whereof I affirm, and challenge successful contradiction. In the light of this evidence, our writer's first point, viz: his historical argument, utterly falls to the ground.

The denial of the universality of the flood, a view which most christians and geologists are now agreed upon, I pass by. It is claimed to be universal in respect to man, but local in respect to the earth. The opinion is but speculative. For who can tell how widely the migratory, nomadic, antediluvian races of men, whose lives were cotemporary variously from six to nine centuries, spread themselves over the globe during that long period of 1656 years? But the argument deduced therefrom is unsound. For if the overflowing waters of the Noachian deluge were limited in their spread by the dwelling places of sinful men, the application of the argument as determining the spread of the last fires should make those fires universal, because at the present time sinful men are found in every part of the habitable globe. As the curse is universal, so the final fires, kindled but for its removal, will also be. Let but Peter be understood literally, and there is no avoiding such conclusion. It is pleasant to reflect that He who said to man "*Cursed* is the *ground* for thy sake" (Gen. 3: 13), and who declares that for the sins of men "the *curse* shall devour the *earth*" (Isa. 24: 6), will, when redemption's work is done, joyfully announce to the universe that "there shall be no more *curse*."—Rev. 22: 3.

I come now to the argument from the analogy of Scripture. This, it is claimed, is against a literal construction of Pet. 3: 7, 10, 12. But the writer is unfortunate in his selection of supposed analogical texts by which he would destroy the literal import of Peter's forcible and vigorous language. Ps. 50: 3, 4 is quoted as denoting only a moral and spiritual renovation. No better proof can be furnished from the Old Testament to support the generally received doctrine of the advent and the last day. If this can be turned into a shadow or figure, why may not Dan. 7: 9, 10, and even Rev. 20: 11–13, as well? By what sound law of Biblical exegesis are David's obviously adventual words made to mean a mere civil or moral revolution in perhaps a limited society? I always grieve to see such license taken with the sacred word. Then Isa. 34: 4 is made to mean only a civil change and punitive revolution, simply because Idumea is mentioned as partaking of the threatened judgment. The eminent Lowth upon the passage is much sounder when he says "Edom and Bozrah are mentioned, a part for the whole." "But this event—the subduing of Edom by Nebuchadnezzar, Jer. 25: 15, 16—does not by any means seem to come up to the terms of this prophecy, to which *all nations* are called upon to attend; or to an event the description of which is so terrible that many have understood it of the last judgment, to which, in its ultimate sense, it may indeed be referred."—*Trans. and Notes on chap.* 34. *Albany, N. Y., Ed.* 1794.

The prediction cannot be limited to one nation, for it is addressed to "all" that is in the earth, and "all" that comes forth of the world, and concerns "all nations" and "all armies"; it agrees exactly with 2 Pet. 3: 12 and Rev. 6: 14, and most obviously refers to "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (verse 8), of which day the destruction of Idumea is a type. So too with Zeph. 3: 8, next quoted, and which unquestionably tallies with Rev. 16: 14 and Rev. 19: 19–21, and is to be literal as the sense of language demands, with the exception of the figure, "fire of my jealousy," which refers not to the quality of the fire, but rather to the righteous and indignant motives of Deity. By what subtile law of exegesis "all the earth"—*Sept., Coverdale*, etc., "the whole earth"—is mad to mean the land of Judah, a spot about as large as Vermont, it is hard to imagine. However, we must not forget the Doctor is not a literalist. I beg leave to remind him that Zephaniah did not write in the Greek. The word is not *gee*, the Greek word for land and earth, but it is *arets*, a Hebrew word which, according to Gesenius, means "the earth." And if Micah 1: 4 can be proved to be of a local and figurative character, which after all is doubtful, it by no means follows that Peter's splendid prediction should be thus interpreted. I agree with our writer in supposing the "flaming fire" of 2 Thess. 1: 8 to denote the clouds of glory surrounding the person of our descending King; but fail to perceive any other figures in the entire adventual passage. Ex. 24: 15–17 assists to explain the figure in question. This appears to be all of the passage that our writer understands "figuratively." It does not aid him any in demolishing the literality of Peter.

But Rev. 21: 5 must certainly be understood figuratively! And why? Ah! the follower of Wesley is far from being in the succession here. Now if the "things" made new mean mankind (an awkward way of speaking of men, surely!) then all mankind are to be morally renovated, *ergo* all may be saved. And the exposition is more faulty if the "all things" be referred to heaven. For the making of all things new implies, *first*, need by reason of age or decay, and *second*, wisdom in the act. But is the heavenly state, where God and Christ are, grown old, that it should need renewing? And if God's celestial residence be eternally new—as is God himself—where is the wisdom of making a new thing new? Furthermore, it is evident the "things" made new previously existed. For it is not "I make all new things," but it is "all things new." Hence it is not a new world made out of new material, but a new world made out of old material. Such is the fair, plain, common sense meaning of the passage. Taken figuratively, as Dr. H. would have it, how lame and awkward the exposition! taken literally, as Wesley and the Adventists, how plain, how glorious its meaning! the old and accursed earth and atmospheric heaven recast, re-generated, re-newed by the hand of God.

And still another passage is adduced to analogically demolish 2 Pet. 3: 10. It is Ps. 102: 25, 26. Dr. H., it would seem, will not suffer David anywhere to teach the coming of the Lord or the renovation of our fallen planet. The text only denotes a national calamity or punishment, etc. Isa. 51: 6 is whittled down in like manner. And our Lord, in Matt. 24: 35, does not so much as hint that these old heavens and this old earth shall truly pass away to make way for the new. Our writer evidently follows no law in interpreting Scripture. Literalisms are turned to shadow or figure by the stroke of his mystical pen. But he is a little ambiguous on these passages, and we leave them and pass on, only remarking that, in our humble judgment, his analogical reasoning from passages brought forward to prove a figurative sense attached to Peter's third chapter has signally failed. And should he even succeed in establishing these O. T. passages as tropical, it will not alter the literal sense of Peter. The later revelations are not to be explained by the earlier, but *vice versa*.

I am not a little surprised at the remarks made in Peter's ignorance of geology; his undesigned prediction of the earth's renewal, etc. Undue liberty is taken with inspiration; little credit is given to the Spirit of God, and the idea set forth that the holy apostle, who it should be remembered was but an amenuensis for the Almighty, failed to perceive his own meaning, or to really know what he was writing about! He wrote of geological changes, it is claimed, but without such intention. He describes the melting and renewing of the earth, but, not being a geologist, it was done incidentally and undesignedly. Does Dr. H. mean to say it was impossible for Him who instantly gave the church at Pentecost without previous study a full and perfect knowledge of foreign tongues and the power to interpret them, to bestow upon our apostle such an insight into the elements of nature as to render him by the self-same Holy Spirit capable of writing as correctly and designedly concerning the great physical and geological changes which are to affect our globe at the last day as the most thoroughly educated geologist now living? And will he explain the numberless scientific allusions contained in the Bible on his principle? The very idea that Peter does not teach the dissolution and renovation of our world is preposterous. His immortal third chapter and verses 10 and 12 still abide as "the strongest texts in the Bible for the literalists." Dr. H. might as well try to annihilate the Green Mountains by covering them up with fog, as to confine the magnificent prediction to a moral renovation during a temporal millennium. He appears hesitating and unsettled in his views. I cordially invite him to moor his wave-tossed vessel to the Rock of Literalism. I think his erroneous system of exposition *does* lead him to do "violence to a fair and scholarly interpretation of the Bible." There is a better way.

It is doubted if Isaiah, Peter and John refer to the same new heaven and new earth. I think they do, Drs. Barnes, Hitchcock, and the commentators to the contrary. The *usus loquendi* of the phrase demands it. The only objection, on the literal ground, is the mention of death in Isa. 65: 20. Now by every sound rule of exegesis Peter and John should qualify and explain Isaiah, and not the reverse. John says there is no death in his new earth. Hence there is none in Isaiah's. And Dr. N. Holmes' translation, fairly made, and challenging criticism, sweeps it away. I submit it, with my own words in parentheses, to help elucidate the meaning:—"There shall be no more thence (from the beginning of this new earth) an infant of days (or births), or an old man that hath not filled his days (no decrepit old age); that the child (or young man) should die (there) an hundred years, or the sinner (though he be here) an hundred years old should (be there, and) be accursed."—*Resurrection Revealed*, 1653, *lib.* 6, *chap.* 4, *sec.* 3, *pp.* 519–22. That Peter had Isa. 65 in his mind when he penned his 13th verse is almost positive. Isaiah says nothing of the conflagration: Peter does, and places the new earth beyond it. Peter's new earth is that "promised" in Isaiah, consequently the new earth of the prophet, like that of the apostle, is subsequent to the burning day, both being one and the same. Thus the Bible is made to harmonize.

Hr. Hitchcock's objection is then brought up and made the most of. It is not our objection, neither is it a valid one. All true science is in harmony with the Bible; but the Scriptures first, geology afterwards. The Dr.'s objection, which our writer attacks so vigorously, is a man of straw. For God who said "Let light be, and light was"; God who by a meteorological operation (Gen. 8: 1) dried up the entire waters of the great flood in less than a year, can, by his own power assisting geological action, cool the burning world in comparatively a short time, and again clothe it in beauty for his saved ones. The strange notion of its requiring thousands of years, and the saints meanwhile existing in the flames with bodies of heat, light, or electricity, is altogether too Origenistic and astonishingly absurd. It furnishes another instance of the tendency of the age to bend all Scripture to the conclusions of science. A proper reply to such puerilities is, "Ye do err, not knowing the Scriptures nor the power of God."

But what does our writer mean by the apparent fling at the doctrine of a "literal resurrection of the same body" as being peculiarly an expectation of modern Adventists? Another recession from the "old paths"! I commend to him a careful perusal of an old "Sermon 134.—On the Resurrection of the Dead; written in the year 1732 by one John Wesley," who shows that "the resurrection of the self-same body that died and is buried contains nothing in it incredible or impossible." Having read this excellent discourse, he is referred to "The Resurrection of the same body asserted, etc.," by Dr. H. Hody, 1694; also to a similar volume by a certain Landis, published at 200 Mulberry St., N. Y. Should these fail to convince him our faith is no novelty, he is invited to read the 15th chapter of an Epistle older and more authoritative than all these, written to the church at Corinth A. D. 59 by one Paul, and *reading* to BELIEVE. Our brethren who heartily believe they will inherit the "land," "earth," or kingdom (Ps. 37: 29), Matt. 5: 5; 25: 34, will be not a little amused as well as astonished upon being told their views respecting the *modus*, viz: "farming it on the Agrarian plan." Some of them will need to look at the Dictionary to ascertain the meaning of the word. The Dr. should not have taken a second-hand street remark (misunderstood at that) as presenting our general faith, falsely construed to teach that the sixty thousand American Adventists believe the soil of the new earth will be surveyed, and lotted out to the immortal conquerors, to one a hundred, to another five hundred acres, etc., to be tilled and plowed like a prairie farm. He should correct this statement in the paper where he published it, and in future seek proper information from our more standard authors, lest he be found misrepresenting his brethren. I said the remark was misunderstood. Our believers often refer to the "land" or "world" promised to Abraham (Gen. 17: 8; Rom. 4: 13); and quaintly in agricultural style denominate it "Abraham's farm"; but we do not as yet know just *how* we shall with Abraham and his seed inherit the sacred soil. Acts 7: 5; Gal. 3: 16, 29. The point is not [illegible] mooted among us. I acquit Dr. H. of all evil intention; nevertheless his statement attaches the stigma of a gross materialism to our faith in the eyes of the thousands of readers of the Journal. Is it fair?

I firmly believe the new earth will turn upon its axis and form a part of the solar system, and that a brighter sun and moon will illumine those

"Sweet fields beyond the swelling flood"

than has ever shone on our poor world since Eden. The phrase, "no night there," twice used in Rev. 21: 25 and 22: 5, is not spoken of the new earth generally, as the most careless reader cannot fail to observe; but is wholly referred to the city, New Jerusalem. In this glorious metropolis (which is typified by the Jewish Holy of Holies, which was perpetually illuminated by the Shekinah, and hence needed no candle, Ex. 25: 22 and Heb. 9: 2–5), the glory of God and the Lamb (Rev. 21: 23) supersedes the necessity of sunlight, moonlight, or candle-light, as before indicated in Isa. 24: 23. Concerning the other or remaining portions of the new earth not occupied by the new city, it can be truly said there will be day and night in respect to their recurring period, but not in respect to their darkness. Says Dr. Bonar, the Curse "threw a dimness over the sun,—for if in a happier era our sunshine, as we learn from Isa. 30: 26, shall be seven-fold its present intensity, then must the curse have turned the zenith-brightness of Eden into a feeble shade of twilight, and our meridian day is little better than the modification of darkness." Give Isa. 30: 26 a literal interpretation, and it will explain all difficulty in the mind of Dr. H.; for if the moonlight of the new era be equal to our present sunlight, and its sunlight increased seven-fold, we may truly conclude with Dr. Watts that

"All o'er those wide, extended plains,
Shines one eternal day."

Prophecy nowhere blots out the sun and moon, but rather perpetuates them eternally. See and compare Ps. 72: 17 and Rev. 22: 2, where the solar and lunar periods still exist as long as Christ reigns,—i. e., "forever"—verse 5.

The phrase, "no more sea," simply states what was, and not what shall be; the sense of Rev. 21: 1 being that the first earth, first heaven, and sea, were passed away, or were no more. Still there will doubtless be no immense oceans covering three-fourths of the newly made globe, as they do ours at the present time. With Drs. Burnet, Bonar, Thomas Taylor—an early Methodist writer—Wesley, and numerous others, it is supposed the ocean will mostly retire within its old caverns, from whence it burst forth at the great deluge (Gen. 7: 11), and only appear here and there, to use the language of the celebrated John Wesley, "in crystal fountains, to refresh and adorn the earth with liquid lapse of murmuring stream: for undoubtedly, as there were in Paradise, there will be various rivers gently gliding along, for the use and pleasure of both man and beast."—*Sermon on Rev.* 21: 5. So there will be "dew, and (not "rain," Gen. 2: 5, 6, but) mist, springs and streams." Dr. H., "believest thou the prophets?" Isa. 35th chapter.

I shall not here follow our writer into a discussion of the nature and descent of the New Jerusalem, but only observe in passing that Adventists are exceedingly literal in their views of that immortal "palace of angels and God," as were the first Christians and first Methodists. And I would also respectfully inquire, if the new earth is to be like our moon, viz., uninhabited, as Dr. H. imagines it will be, how can righteousness (*dikaiosune*) dwell there? 2 Pet. 3: 13. Prof. Whiting in a note renders it "the righteous." The word is about fifteen times in the New Testament described as a divine or godly quality, which in nearly seventy other places is by faith declared to be put on by, or attributable to, men or human beings. It is never applied to the angels. Take all righteous beings out of the new earth, and would there then be any righteousness there? I think we may rest assured that our painstaking heavenly Architect and Creator will not construct the palatial residence in question and suffer it to remain tenantless. No; thank God, one who cannot lie hath said, "Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

Pasa ktisis, and some other things, are reserved for a final article next week.

For the World's Crisis.

THE SPIRIT.

Bro. Grant:—I have been an earnest seeker after the truth these twenty years, and am still searching to know the truth and to be sanctified by it. Now is it true that there is no Spirit except the written word (the Bible)? If there is no Spirit of God aside from the word, or beside the word, why should we ask God for his Holy Spirit, if there is none? It would be nonsense to keep asking for a Bible when we have one. The apostle says God is more willing to give his Spirit to those that ask him, than parents are to give good gifts unto their children? Then let us be obedient children and ask that God who giveth liberally and upbraideth not. "For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened to him." So the promise is sure.

Now "God is a spirit, and they that worship him must worship him in spirit and in truth." How are we to get the Spirit? His word teaches us to ask him for it in the name of his Son, and he will give it to us. For Jesus says, "Whatsoever ye ask the Father in my name, he will give it you." Then, brethren and sisters, let us seek to have the Spirit, for "to be carnally minded is death; but to be spiritually minded is life and peace." "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwelleth in you." "Now if any man have not the Spirit of Christ, he is none of his." "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God." Now if there is no Spirit to be led by, there will be no sons of God, and we shall all perish as the beasts.

But we have a better hope than this. We believe what the Savior said, "I will not leave you comfortless; for if I go away I will send the Comforter, and he will guide you into all truth, and will reprove the world of sin and righteousness. And lo, I am with you alway, even unto the end of the world." Not personally, for I am going away now; but when you meet together in my name, there I will be in the midst to comfort and strengthen you, that you may live and walk in the Spirit, that you may bring forth the fruits of the Spirit; for whatsoever "ye sow that shall ye also reap. If ye sow to the flesh, ye shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

If we do not believe in the Spirit, what then shall we reap? We shall most certainly reap the fruit of unbelief, and that is the sin that will condemn the world. If we reject the Spirit, do we not reject Christ? for he says whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit shall not be forgiven, neither in this world, neither in the world to come. And why? Because he has told us to "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. In whom also, after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Then the Spirit is promised us until our Savior comes and quickens us into immortality by his Spirit that dwells in us.

Then, brethren and sisters, let us be more spiritual, that we may have the Spirit of Christ to witness with our spirit that we are his children and heirs to the promised inheritance. Let no one beguile you of your reward, and you fall from your own steadfastness; for there are many spirits gone out into the world, and we must try them by the word, and see whether they are of God; but we should be careful that we do not impute the Spirit of God to mesmerism, or as the work of Satan, as they did in the Savior's day. I think we are very poorly prepared to wage war with the host of spirits that rule the darkness of this world, if we are left amid the perils of the last days without the aid of the Holy Spirit to help our infirmities and enlighten and influence our minds aright. All concede there are wicked spirits in the world to aid Satan's allies in their work of destruction; and would a merciful God be less mindful of his children than Satan of his? I think not.

A lover of the whole truth,

Sepha Whitaker.

Edinboro, Erie Co., Pa.

For the World's Crisis.

A REQUEST.

Bro. Grant:—Permit me through the Crisis to make known to the church that our Bro. Eld. B. P. Manning, has been very sick about four weeks and is now confined at home, and most of the time to his bed; yet he is strong in faith, giving *glory* to God. Never have I seen my dear brother *more consecrated* to God than now, though I have been personally acquainted with him for almost twenty-two years, during which time he has been serving the living God and looking for his Son Jesus, and proclaiming the coming of the Messiah. Our dear brother, though happy in God's love, feels very much for the scattered pilgrims, and is exceeding anxious to be again in the field feeding the flock of God; therefore he requests the church of God to make his case a special subject of prayer, that he may be restored to health. Should any of God's servants feel moved to come and administer according to the instructions given in the fifth chapter of James, he believes that he will be made whole.

John G. Hook.

Goffstown, N. H., Jan 23d, 1864.

For the World's Crisis.

TO LIVE.

Keep your heart tender. Freshen it every morning with the buds of hope which blend with your aspirations to God. Renew it every evening through the opening flowers of spontaneous praise. For the sufferance of protracted life, let your dignity of humanity, that mantles through the image of Deity, curtain your pathway with a majestic faith that struggles with the tempest, defies its threatening, and which amid the echoes of peace, enshrouds you with immortality.

Explain the mystery of life by the footprints of your passage heavenward, and answer the end of your existence by a fearless march through the vestibule of death to the life beyond; where, over the wrecks and ruins of past greatness, buried hopes, and dark traces of memory and change, the unsetting light which gilds life's river and its radiant temple, will blot from the Eden of God's paradise forever, one long, dark, dreary night of woe. Praise the Lord.

C. G. Carr.

Wheel-Pit of Blackstone.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, February 2, 1864.

Take Notice.—In remitting monies to this office, do not send us any more little bank bills for *fractional parts of a dollar*. They are not passable here, and we are only subjected to the trouble and expense of sending them back. We have several now on hand,—worthless to us,—on the *Veazie Bank, Brandon Bank*, etc., etc. Send us only current bills, postal currency, or stamps.

Postage on Canada Papers.—We have concluded to let our brethren in the British Provinces have the Crisis at the same price as those in the States. In other words, we will pay the postage to the *line;* hence those taking the paper will pay only $2.00 a year, instead of $2.20, as formerly.

SIN AGAINST THE HOLY GHOST.

It is often asked, "What is the sin against the Holy Ghost?" The following answer, given by a spirit, and published in the *Banner of Light*, is rather different from any other we have seen. It was given through Mrs. Cora L. V. Hatch, a noted trance-speaking medium, in Clinton Hall, New York, Nov. 8, 1863. The Spirit says, when answering the question:—"As viewed by theology, our opinion is, that the sin in question consists in nothing; it is purely imaginary."

According to the teaching of this spirit, the Lord has given alarm where there is no danger. This being true, he has deceived us, and would be unworthy of our confidence. This is just what Satan has been trying to accomplish ever since he contradicted the word of the Lord to Adam and Eve in paradise, when he told them they should not die if they disobeyed the Lord and ate of the forbidden fruit. Let all remember, he was a liar from the beginning. His first lesson which he taught man has done more, no doubt, to lead mankind from the right way than any other error; namely. that man is immortal. We can find no testimony in the Bible in favor of this doctrine but Satan's. He stands opposed to the Lord and all inspired men; hence, must be wrong. Shall we uphold him by defending this great error? The time is evidently at hand when, if we do it, it will be done at the peril of our inheritance in the kingdom. This is a matter of great importance,—increasingly so; and we shall do well to be watchful, lest Satan, in some way, get the advantage, and persuade us, as he has some lately, that man never dies.

It is but a few days since we saw an account of a prominent and able preacher, who had been for years preaching the coming of Christ, the sleep of the dead, and the destruction of the wicked, who had been led by Satan's devices to renounce his faith in these great truths and join the Spiritualists, to preach for them, and endeavor to prove that man is immortal. The Lord foresaw that such things would take place, and moved the apostle to write,—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

CABOT.

Our meetings at Cabot, Vt., were of considerable interest and profit. We commenced on Thursday afternoon, and held three meetings on each succeeding day. We were assisted by Brn. Hector Canfield, Silas Wheelock, Leonard Wheeler, Daniel Braley, Nahum Orcutt and Nathan Wheeler. They have a very convenient meeting house, and every thing wears an encouraging and promising aspect. We enjoyed our visit very much with this people. We found a free air in speaking the word, and the Lord sent rich blessings upon us, causing saints to rejoice and sinners to tremble. Backsliders were reclaimed, and the children of the Lord received new strength to go on in the service of our heavenly Master. Our meetings were large, and it was evident that the people came to hear. They are hungering after the pure word of the Lord. They are getting tired of fables. This is an encouraging feature in many places where we are called to labor. The eyes of many are being opened to see the perils of these times, and the necessity of consecrating all to the Lord, if they would be ready for coming events.

On Friday afternoon, Bro. Nathan Wheeler was set apart to the work of the ministry. It was a very impressive and solemn season. We felt assured that he was truly called by the Lord. We shall expect to hear good tidings from the fields where this dear Bro. may labor. We found an excellent resting place at his pleasant pilgrim home. We shall ever remember with pleasure our visit in his happy family.

Brn., stand by the young preachers, stay up their hands, see that they are well cared for, and you will please Him who has sent them forth as lambs among wolves. It is a great cross to go out in these last days to preach the unpopular truths committed to our trust, be called "infidels," "heretics," and many other hard names; but if they can have the prayers and sympathies of the saints, it removes much of the burden, and cheers them onward in the good work of the Lord. There is a great want of faithful laborers in these last times, and we should be thankful when we see young men leaving friends and pleasant homes to sound the last note of warning to this wicked generation. We should all esteem it a *privilege*, and not a burden, to aid such men. If we love the Lord, we think it reasonable that we should help those who come laden with the precious truths of the Bible. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us treat him well in all his servants, lest we be condemned at last. Do not compel him to say, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not." There is no promise for the covetous.

Saturday and Lord's day were seasons of much profit. Our meetings continued to increase in interest from the commencement to their close. We had three meetings a day, which were well attended. Our conference meetings following the sermons, were seasons of refreshing. Lord's day morning, we met at 9 1-2 o'clock for a love-feast, and had a blessed good one. The Spirit of the Lord was truly in our midst, affording great comfort, joy and peace. There were fifty-six testimonies in less than forty-five minutes, and they were real, heart-cheering ones. It was remarked that it was the best meeting they had ever enjoyed in that house. It was truly a heavenly place, and will be long remembered by those who enjoyed its blessings. All seemed to feel at home, and to partake of the same blessed Spirit. Most spoke of being much strengthened and quickened during the meetings already enjoyed, and on this happy morning they received a double blessing. We all felt that christianity is a *reality*, and that the half of its virtues could not be told; we also felt assured that the "blessed hope" is about to be consummated by the coming of Jesus.

During the day and evening our house was crowded with attentive listeners. We saw many eyes moistened with tears, while contemplating the goodness of the Lord, and the glorious truths of his word. In the evening we enjoyed a pleasant communion season, when some seventy-five gathered around the table of the Lord.

We parted in strong hopes of meeting soon where partings and sorrows are forever unknown. The meeting at Cabot was another oasis in our pilgrim journey to the heavenly land.

"THE MEETING OF THE WATERS."

In the *Last Vials*, published in Torquay, Eng., Nov. 1st, 1863, under the above heading, the editor says:—"To what point is the world drifting in reality? To the judgment of the great day! No one who estimates its condition rightly; no one who cares one straw for the word of God can doubt the truth of this assertion. Our knowledge, our science, our corrupt morals, our still more corrupt Protestantism; above all our MAN-WORSHIP, are leading on to the last apostasy,—and the last apostasy ends at once in the judgment of the great day. But who cares now for the word of God? Who cares for its awful warnings? Not one in a hundred even of the evangelical world. Man is the oracle; HIS word alone is cared for. If he cry 'Peace, peace,' his dupes are satisfied, and the cry of 'No peace,' is drowned in a tempest of reprobation. Yet every thing we see tells of the LAODICEAN age,—the last age of the church, to be followed by the judgments of the great day."

The writer goes on to show that the Pope is not "*the antichrist*," because the latter is to be known by denying both the Father and the Son, and that "Christ has come in the flesh." He then goes on to say,—

"In no sense whatsoever does the church of Rome deny that Christ has come, and therefore that church wants the special mark of the LAST antichrist. That the Pope is AN antichrist, no one can doubt. No one can doubt that the church of Rome is a system of LIES and the work of Satan; no one can doubt that it is the destroyer of all who depend upon it; it is even, perhaps, worse than the last apostasy itself; we only assert that the LAST it cannot be."

"Romanists, Protestants, and Infidels, will alike belong to the last antichrist, and alike be taken in his net. . . . The two marks of antichrist are these; he denies both the Father and the Son, and he also denies that Jesus Christ has come in the flesh. Now Popery does neither one nor the other. . . .

It is most important to observe the distinction drawn between the "woman" and the beast. Observe particularly that it is never said, "All that are not written in the book of life shall worship the WOMAN, but "shall worship the BEAST." It would be utterly impossible to apply these words to any system of false religion whatever. Such an application would be downright absurdity; it follows in that case that all who did NOT belong to that system WERE written in the book of life, though they might be Turks, infidels or heretics. It would follow that every one who was NOT a Roman Catholic would be found in the book of life, which would be, as we have said, an incredible absurdity.

But now turn to the other side, and observe the marvelous exactness and comprehensiveness of Scripture. It passes by the "SYSTEM," and fixes on the EMPIRE. It does not say that ALL who are NOT saved belong to one SYSTEM, for that would be ascribing salvation even to Mahometanism. But it says ALL who are not saved belong to one EMPIRE. The beast is the head of an EMPIRE,—not the head of a SYSTEM,—and all who are not written in the book of life worship the beast, and not the woman. This is, indeed, both exact and comprehensive. The time spoken of is not ALL time since the birth of Christ, but it is the time of the END—the REIGN of antichrist. During the reign of antichrist it will be literally true that all who are not in the book of life shall worship the beast, whether they be Jews, Turks, Infidels, or Heretics; whether they be Romanists or English Protestants. All who ARE written in the book of life will either refuse to worship him, or be out of the sphere of his influence."

When the last antichrist (or beast) appears, all the ungodly people of the earth will unite in worshiping him; some from one motive, some from another. It will no longer be the apostasy of one sect, or of Rome; but it will be the apostasy of ALL sects and of ALL systems whatsoever. . . .

The source of all apostasy is MAN-WORSHIP. . . . In these enlightened times credulity is out of date, and Satan has overwhelmed Protestantism with man-worship by means of INCREDULITY. He once killed christianity by *fire;* and he is killing it now with *frost*. . . . Christendom is enveloped by APOSTASY; on one hand Romanism, on the other hand false Protestantism. . . . Power and filthy lucre are the idols of BOTH. . . . When a fit man arises he will be worshiped equally by Protestant and Papist. He will take up the principle of universal SELF-INDULGENCE. With that principle he will shape all men according to his mind. He will gratify to the utmost their love of gain, their love of pleasure, their love of knowledge, their sensuality, and their senses. He will fascinate them with refinement, dazzle them with success, bribe them over to his side by offering to each the indulgence of his favorite passions. He will be the CATALINE of the spiritual Rome, perfect in simulation and dissimulation; and adapting himself to the temper and desires of every man. As there is no God now but self interest, whoever can best gratify self interest will become a Deity, the incarnate representative of the God whom the world adores. And as the EMBODIMENT of the world's God, he will become the God of the world.

One warning we give to the few who still regard the God of heaven in preference to the God of this world. To say that the Pope is the last antichrist is the Devil's snare to catch apostate PROTESTANTISM.

All the apostasies of the earth have now met together; the 'meeting of the waters' is now complete. All that is now wanted is the MAN. . . . And that man will be the last antichrist of Revelation, the Devil's last snare for apostate PROTESTANTISM."

When the time fully comes for "the meeting of the waters," it will be like the meeting of two Niagaras, each striving for the mastery. It will be "the battle of the great day of God Almighty." The world has but a faint idea of what is coming. While looking for "a good time," when their schemes will be carried into effect, the most terrible scenes will burst upon them, as did the flood upon the Antediluvians, and the fiery tempest upon Sodom.

From now to the end, we must expect a rapid increase of wickedness, thus ripening the "tares" for destruction, and a corresponding ripening of the "wheat," so that both will be ready for the harvest, at "the end of the world."

My brethren and sisters, are you ready for the closing scenes of the long night of sorrow, through which our world has been groping six thousand years? If not, by all means make it your *first* business to be prepared. At *once* begin to work in the vineyard of the Lord; there is now no other way to be his *servants*. Begin *to-day*, and cease not till Jesus comes.

GROWING RABID.

We clip the following from the *Banner of Light:*

"Heavenly Visitants.—The editor of the World's Crisis, (Adventist) seems to be growing rabid daily in his tirades against Spiritualism; warning the people to beware of the 'doctrine of demons,' etc. He is not willing to have intercourse with the spirit-world, because none but *evil* spirits return—and he admits that this class *do* return. In consequence of his preconceived erroneous notions in regard to the invisible world, he warns 'Christians not to give heed to seducing spirits, and doctrines of devils.'

To show the reader that one of our most eminent divines did not believe, as does our brother of the Crisis, spirit-communion to be the work of demons, we quote from the writings of the Rev. Dr. Channing the following: 'We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reason to believe that if we obtain admission into heaven, we shall still have opportunity not only to return to earth, but to view the operation of God in distant spheres, and be his ministers in other worlds.'"

No doubt many noted Dr's. might be quoted, who would speak in harmony with Dr. Channing; but what *Bible* writer advances the idea that spirits of men are angels, or that they ever "return to earth," after death, before the resurrection? We find no such doctrine taught in the Scriptures. "*Man* lieth down and riseth not till the heavens be no more." If the dead rise not, then thay are "fallen asleep in Christ are *perished*." All hope of future life, if we die, is based on the resurrection of the dead.

IS IT SO?

In the *Herald of Gospel Liberty*, we find the following:—"Christ's truth will shake the errors of Spiritualism, Materialism, Annihilation, Soul-sleeping, and Destructionism, from its fingers, and then live on in glorious beauty. The philosophy of Jesus Christ is correct, and he brought life and immortality to light through the gospel."

We fully believe the sentiment in the last sentence; and we find the way *he* brought "life and immortality to light," was by a resurrection of the *dead*. He demonstrated his power to raise the dead to life in the case of the widow's son, Lazarus and others. Jesus said, "*Lazarus is dead*." If he was immortal he could not have died, for that which is immortal can *never* die. If Lazarus was alive when Jesus said he was "dead," then his statement could not be true. Shall we believe Jesus, or a theology that contradicts him? It is impossible to harmonize the two, and believe both.

Again, Jesus says, "Broad is the road that leadeth to *destruction*." How can a course of life lead to what will never happen? If there be no destruction, then it cannot be true that a certain course of conduct will lead to it.

What is destruction? Mr. Webster says, "*Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is.*" When the "*form* of a thing" no longer exists, that object is *ended*. As David says of the wicked, they are "no more;" or as the prophet says, "they are *extinct;*" and again, they "shall be as though they had not been." Malachi says, "All the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Where will they be then? Jesus says, "As the tares are gathered and burnt, so shall it be in the end of this world." When tares are gathered and burnt, where are they? Are they still living and growing? No one would venture to advocate an idea so absurd. Why, then, say the wicked will not be destroyed, when the Lord declares they shall be. Why dispute him on this point more than any other? He says "they shall be destroyed without *remedy*." Then it follows that they can never be delivered from that destruction; hence it follows that their punishment consists in "everlasting" or eternal "destruction." They are never restored to life after they die "the *second death;*" for if they were to have life again, then they would not "be destroyed without *remedy*." We think no truth is more plainly taught in the Bible than that all the wicked will be destroyed totally and for ever; in other words, they will come to a *perpetual end*, and exist "no more" as conscious beings. As certain as this is true, then man is not immortal in this life, and sleeps, as the Bible declares, between death and the resurrection.

Truly, "Christ's truth will shake the errors of Spiritualism," also the noted lie of Satan, that man has inherent immortality, on which Spiritualism rests. And this same word proves that man is entirely mortal, and dependent on the resurrection of the dead for future life. If he dies, he can never live again, if the dead rise not. Let us believe the *Lord*, if it proves every man a liar, and spoils all human creeds. It requires some courage to stand up for the truth of the Bible in these days of fables; but he who does receives a blessing that affords a rich compensation for bearing the cross. The battle is waxing hot on this subject; let us stand firm, immovable, and the Lord will be our supporter. We shall be called "infidels," "heretics," etc., but never mind; that does not make us so. The martyrs were called singular names, and treated much worse than we are, besides losing their lives in defense of the truth.

Dear brethren, do not waver now. We are too near home to be faint-hearted, or to be dismayed at the sight of the Lord's enemies. "Put on the whole armor of God"; consecrate all to him, and all will be well. The faithful will soon be gathered to their blessed home in the paradise of God. Let us all be there to help sing the song of redeeming love.

USE OF TOBACCO.

We have heard of two cases where tobacco seemed to be of some use, besides when employed to kill ticks and bed bugs. One was a noted tobacco chewer who fell into the hands of cannibals, and they would not eat him because so strongly scented with the filthy substance.

The other was the following from a spirit, in answer to the question, "What effect does the use of tobacco have upon the spiritual and physical of man?" The spirit answered as follows:—

"When the poison, tobacco, is introduced into the human system, it at once takes possession of the telegraphic wires, or nervous system. It becomes master and usurps the place of nature. Through the agency of tobacco the nervous system is at once rendered abnormal, and is therefore unfit for reception of spiritual messages, either from the citadel of life to the spirit-world, or from the spirit-world to the material world. And while the human system is under the control of the narcotic, tobacco, it is absolutely impossible, understand us to say, for the disembodied spirit to manifest itself perfectly through such an organism."—*Banner of Light.*

If tobacco will prevent one from becoming a medium for devils, then we think some might be excused for using it, if it were not equally true that the Holy Spirit is grieved by its use, and does not delight to dwell in a temple defiled by it. Let us "cleanse ourselves from all filthiness of the flesh and spirit," trust in God to keep us from the snares of the devil, and keep ready to meet our Savior.

New Subscribers in January.

We have received 270 new subscribers in the month of January. This exceeds the number received in any previous month. Seven-tenths of these, or 190, were obtained by effort, and sent in by the following named brethren.

The prospect is encouraging for *three thousand* before the year closes. A little more effort, brethren, in the months to come,—a few more volunteers,—and we shall have the *four thousand*. WHO WILL HELP?

One each—By S Ayres, Sarah A Alley, A H Brown, Mary I. Achorn, S Benton, N F Berry, B Bethel, M E Boynton, S A Chaplin, C M Couch, S P Clark, Rachel Cull, Savilla Case, A Cook, C P Dow, T B Dustin, H S Dille, A C Doe, C S Emerson, S S Folsom, W C Ford, C Goodrich, S K Gibson, L M Goodrich, A Hawks, L L Howard, N. A. Hitchcock, G. W. Lougee, N. Lasell, S. Lampson, J A Libby, L Longfellow, C H Leverton, P Mitson, J B Morehouse, Mrs. S McDonald, S S Mooney, J S Moulton, Wm. McCullock, A C Newell, N F Nason, J T Ongley, D Platt, T W Piper, J B Paine, E A Prescott, W H Shaw, Thos. Smith, J M Stetler, J Small, W W Sutherland, E Tibbetts, Celia K Tucker, D Trecartin, Esther Tuttle, G W Turner, Rosella M Thayer, R D Warner, M E Whiting, I C Wellcome, M E wise, J Wilkinson, R C Woodward, B F Waggoner, O D Woodruff, J A Cleaveland.

Two each—By F. Burr, C. Bunnell, H. Babbitt, J. Blinn, H F Carpenter, M A Champlin, J Dick, G H Emery, D W Griffin, J W Goodwin, J M Howard, F C Mason, Phebe Rockwood, J N Sherman, E M Smith, L Scott, G W Turner, J M Wyman.

Three each—By R. F. Berry, H. C. Burnham, E C Cowles, A Fike, W E Hathaway, P W Hough, L Jackman, W Leaf, A McCurdy, C B Turner.

Four each—By Geo. T Adams, Chas. H Shepherd, S B Colton, R T Church, J S Heath.

Five each—By Samuel Kall, S W Worthington.

Seven—By J. M. Aldrich.

Ten—By N. H. Berry.

Eleven—By Miles Grant.

For the World's Crisis.

"THE LAST DAY TOKENS."

After unavoidable delay, Nos. 1, 2 and 3 of the above work are now ready for subscribers. I have been at considerable expense to place what I consider the truth before the church and the world; and now have obligations to meet. Could I obtain from my friends scattered abroad the small amount of *two or three hundred subscribers*, it would lift a heavy burden from me. To persons anxious to impart light and information to their friends upon the approaching crisis and destiny of the nations, I would most affectionately recommend these expository works.

Most affectionately yours,

S. S. Brewer.

South Glastenbury, Conn.

The Last Day Tokens, No. 1.—This is an argument based upon Amos 3: 7, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." Showing that God invariably has made known his judgments to his prophets: and, by them, to the doomed nations. Fifty positive and incidental instances are brought to view in the above little work. Per dozen, by mail, 87 cents. Single, 9 cents.

Last Day Tokens, No. 2.—This number is an epitome of the events that were to transpire during the absence of our Lord and Master. The moral condition of society at his return—embracing a fulfillment of the declaration he made to his disciples on the Mount of Olives, in answer to the question, "*What shall be the sign of thy coming and the end of the world?*" History of false Christs, earthquakes, famines, and pestilences, arranged in chronological order. Abounding iniquity, immorality of the age, great spiritual dearth, Spiritualism, its immoral and degrading tendencies. A Spiritualist's invocation to Satan—progression—the gospel preached in all the world as a witness—the harvest ripe—the end of all things at hand. Per dozen, by mail, $2.30. Single, 23 cents.

Last Day Tokens, No. 3.—This is a phenomenal compend; containing a history of the signs in the sun, in the moon, and in the stars—meteorological wonders—fearful sights and great signs in the heavens—blood, fire, and pillars of smoke, etc. This work contains a number of excellent engravings, illustrative of these last day tokens, that God, in his infinite mercy, has hung as flaming signals in the heavens to herald the approach of the great day of his wrath. Per dozen, by mail, $2.30. Single, 23 cts.

Obituary.—A place in newspapers where virtues are discovered in dead people that they were not known to have possessed when in life.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$395.30
M. Atkins, pd.	1.00
Lucy A. Hyde, pd.	1.00
R. W. Hill, (pd. $2)	12.00
J. D. Brown, (tracts sold)	2.00
Miles Grant	60.00
Pledges Paid—S. Gilbert.	

For the World's Crisis.

THE THRONE OF DAVID.

Jehovah has made an everlasting covenant with David, in reference to his throne and kingdom, ordered in all things and sure.

David's throne will be *the throne of the world*, and David's Son will sit thereon, and reign as King of kings and Lord of lords. David's throne is not in heaven above, and consequently the Messiah, David's son, is not now sitting upon it. David's crown has been profaned and cast down to the ground, and surely no man will contend that this took place in heaven! Jesus does not now sit on the throne of his father David, for that throne has not been in existence for more than two thousand years. Neither is the Messiah, as some suppose, sitting on *his own* throne, for he has no throne except David's, and he is the only rightful heir to it. Jesus himself settles this question, for he says, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am sit down with my Father *on his throne*." Rev. 3: 21. We learn from this scripture that Jesus is now sitting on his Father's throne, and he promises that those who overcome shall sit with him on his throne.

The Messiah then has never yet reigned as King, as the Son of God, and as Mediator between God and man. He sits at the right hand of the Majesty on high, waiting till his foes be made his footstool. Moreover, he promised his apostles that when he should sit on the throne of his glory, they also should "sit upon twelve thrones, judging the twelve tribes of Israel." It is impossible that he can now be sitting on his throne, for the apostles are slumbering in the dust of the earth, and the twelve tribes are in the dispersion. Before they can sit on twelve thrones judging the twelve tribes, they must be restored, the Lord must be revealed from heaven, his throne erected, and the Lord Jesus must be exalted to it. Then the saying of the prophet must come to pass,—"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before (or in the midst of) his ancients gloriously."

The Messiah is to have the "heathen for his inheritance, and the uttermost parts of the earth for his possession." "He shall judge thy people with righteousness, and thy poor with judgment." "They shall fear thee (O Messiah!) as long as the sun and moon endure, throughout all generations." "He shall come down like rain upon the mown grass, and as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth." Yes, all kings shall fall down before him, all nations shall serve him; and all nations shall call him blessed. Ps. 72. This will be the fulfillment of the promise made to Abraham, that in him and his seed all nations should be blessed.

It is evident that the Messiah's kingdom or dominion will extend over all countries, and all kings, monarchs and emperors shall bow the knee before him. "And the Lord shall be King over all the earth. In that day will there be one Lord, and his name one. He shall take the throne of his father David, and reign over the house of Jacob forever; and of his kingdom there shall be no end."

J. E. Clark.

For the World's Crisis.

A SHORT SERMON.

"For we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. 4: 15.

Beloved brethren in the Lord; we are in a world of sin, temptation, sickness, trial, mourning, tears and death; but we have an High Priest that is passed into the heavens, who can be touched with the feelings of our infirmities. He knows all our sorrows, and shields us in the hour of temptation, and with every temptation makes a way for our escape. O! then, let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

In these last days of peril and conflict much grace is needed, many prayers should be offered up to our faithful High Priest, and watching thereunto with all perseverance, lest we fall just in the sight of the promised land. Our High Priest lives, blessed be his name! He feels for us, he pities us, and methinks he is praying,—"Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me." And our hearts beat in unison while we pray, "Let thy kingdom come, thy will be done on earth, as it is in heaven."

Praise to the Lord for a faithful High Priest. Thanks be to our God that he sent him down to earth; that he took not the nature of angels, when he came, but the seed of Abraham; and being tempted he knoweth how to succor them that are tempted; for he had our human nature in his own bosom, was "a man of sorrows and acquainted with grief."

Are we poor in this world? remember he for our sakes became poor, that we through his poverty might be rich. Are we homeless? remember "the foxes have holes, the birds of the air have nests, but the Son of man (had) not where to lay his head." Are we sick and in distress? Lo! he lives and feels for all our woes. And are we cast down, and weary with toils and labors in our journeyings? Jesus was weary with his journey, and as he passed good old father Jacob's well he sat down to rest his weary limbs. Are we thirsty? Jesus was thirsty and asked the woman of Samaria to give him drink; and while he preached to her he was the very Christ, she in turn proclaimed he was the Christ, the Savior of the world, and many believed on him for the sayings or preaching of the woman. Are we set at nought because of our faith in soon beholding Him, our best friend whom we love? He was cast out and rejected by his own brethren, yet he bore it all patiently. Are we rejected by those who profess the same faith that we do, and by those who ought to be our own familiar friends, which is more trying than all? Jesus was hated by his own (Jewish) nation, and they sought his precious life. Do we weep the loss of loved ones? See that sympathizing weeper standing beside two stricken sisters, with the silvery teardrops rolling down his cheeks, while they weep over a dear, dead brother Lazarus. Is a poor lone widow weeping the loss of an only son? See that funeral procession passing the gate at the city of Nain, and the lone mother's tears, and does Jesus feel for her, and does he speak like a God? Young man, arise! and was that mother's heart made to rejoice when she received her beloved son alive to her embrace?

And does he feel now for those who weep? Ah! yes, he is touched with the feeling of our infirmities, and although not here to call the dead to life, he passed through the gloomy grave, took with him the keys of death, and when he comes the second time he will speak like a God, his voice will pierce the tombs. Then fathers, mothers, husbands, wives and children will live to die no more. Jesus lives; and because he lives we shall live also.

M. Mussey.

For the World's Crisis.

REVIVAL.

Bro. Grant:—I have good news to tell you, in this time of backsliding.

We were favored, a short time since, with the labors of Bro. H. K. Flagg. He preached eleven evenings, being full of faith and the Holy Ghost. The church took hold with him with one mind, and the result was that a number were converted, others convicted, and the brethren and sisters were strongly united.

After Bro. Flagg left, we asked the Lord to help us and send us out to labor as a whole, brethren and sisters together. Doors were soon opened among the different denominations, so that we went into several neighborhoods, holding union-meetings from house to house. A number have been converted. The interest increases, and we have calls as fast as we can fill them. Brethren and sisters are awake, and filled with the spirit of labor. We go out into the highways and hedges, and the Lord helps us to get hold of a class that cannot be reached any other way, and the Lord blesses us and our labors abundantly.

The time has come for highway-and-hedge labor. The Lord will soon be here. Dear brethren and sisters, arouse! Sleep over perishing sinners no longer! There is a general backsliding amongst us. Brethren are asleep. May God have mercy on us and help us to awake. O, my soul! shall the Lord come and find us in this situation? Is it not time to wake up? Sinners can be saved now as well as ever. Brethren and sisters, will you live at this poor dying rate, and let unconverted men and women go to hell? O no, no! Well, then, come up to the help of the Lord. Begin where you left off, and do your first works. All the Bible knowledge God has given us will prove worse than nothing to us, if the love and Spirit of Christ dwell not in its fullness in our hearts.

Who is on the Lord's side? Let the question sink deep into the hearts of ministers and people. Not those who say, "I believe the Lord is coming," yet do not the things he commands, will be ready. O! how many of our ministers do not seem to be burdened for the salvation of sinners. O, my soul! what will become of us as a a people, ministers and all, if we do not reform. May God have mercy, and open our eyes; and show us our true standing before him, and send his mighty moving power through every heart, is the prayer of

H. L. Bradley.

Bristol, Ct.

Correspondence.

From Bro. S. V. Whitaker.

Bro. Grant:—I am thinking of the great family of "our Father" scattered through the length and breadth of the earth, sighing and crying for the abominations that are done in the land. Ah! how many trials and temptations we have. The night seemeth long and dreary. O! when will the morning come? When will the mighty trumpet call the many sleepers to come forth? When shall its silver tones proclaim the great festival, even the marriage of the Lamb? Then and there will the great scattered family be gathered. Shall I be there among that blest assembly, "clear as the sun, fair as the moon, and terrible as an army with banners"? If I am found with "clean hands and a pure heart," clad in garments pure and spotless, I shall be there, with the saints of all ages, a company with no taint of sin. No weeping there. They shall hunger no more, neither thirst any more. No dying there. A city of immortals. No curse there. And God himself shall be with them, and be their God, and they shall be his people.

Seeing we look for such things, what manner of persons we ought to be in all holy conversation.

"No room for mirth or trifling here!"

We must refuse to join in the last day sins of these modern Sodomites! Let us "watch and be sober." Shall my Lord say to me, "Could ye not watch one hour?" When I remember how I have enjoyed the favor of God, I wonder that any of earth's vain allurements could ever have charmed me. If I enter God's kingdom it will be a wonder of grace. Yet I am sincere in saying I desire above all things for me and mine a home in the gloriously fair New Earth. Notwithstanding my earnest desire for that rest, I sometimes feel as I think old Moses did, as though God might blot my name out of the book of life, if so be my dearly loved ones' names might be recorded there. O! why will they not see the fabric upon which they stand is ready to vanish away? Ye praying ones, you who are mighty with God in prayer, will you not pray for these long loved ones?

I can but believe Time's sands are almost run. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the sin of the people in this pleasure-loving age! It is high time for us to be decided whom we will serve. "If God be God, serve him; if Baal, serve him." If we are poor as to this world's goods, do not let us fret about it, but be "diligent in business, fervent in spirit, serving the Lord." And be sure that we do not spend all our strength for those things that perish with the using. If we do what is consistent, and trust in God, we shall lack nothing we really need, unless for a time, perhaps that we may see our own nothingness before God, and ask him (in earnest and because we need it) to supply us with food and raiment.

S. V. Whitaker.

From M. E. Pinkham.

Sunday morning.—I have not the opportunity of going to the house of worship to-day, but I feel that God is omnipresent, and always willing to bless those who put their trust in him. I always feel my spiritual strength renewed when I wait on him as I ought. I find that in God is all that I need to make my happiness complete. After trying the vanities and amusements of the world, and striving to make myself happy in them, I found I was left with nothing but an aching void, which the world with all its fascinating charms could not fill. I at length formed a resolution to seek my bliss in the all-atoning blood of my Redeemer. He at length came to my relief and whispered I was his.

God has done much for us, and we ought in return to give our hearts to him. Much is implied in this command of giving our hearts, our affections, and our all to him. Then we can say, Not as I will, but as thou wilt! O! in what language can I praise God most acceptably for that peace which I enjoy this morning. Truly I can say it is glory begun in my soul below. Never did I feel so completely lost to all as at present. The world with all its alluring charms does not move me from the faith of the gospel; neither do I count my life dear unto myself, so that I might finish my course with joy.

O that sinners would learn to serve the Lord! O that their eyes were opened to see their lost condition! O that this day would witness the display of the great power of an omnipresent Jehovah in a glorious manner! O how I long to be more conformed to the image of my Maker! How much he has loved the world, even such a worm as myself; and shall I not give him my heart? Yes, I will give it unreservedly, and with Jesus the hope of glory formed within me, all within is peace and love. May I never leave nor forsake him, but rather endure hardships as a good soldier of Jesus Christ.

New Durham. M. E. PINKHAM.

From Sr. M. Holmes.

BRO. GRANT:—I love the Lord and his appearing. The blessed hope has been my support through trying scenes I have been called to pass. The past year has been to me one of uncommon affliction and sorrow. It has severed from me a near and dear companion, and I am left, as it were, to breast the storms of life alone. The Lord has promised to be the widow's God, and a father to the fatherless, and I will trust him. He has supplied my wants, and led me in a way I know not.

I am striving to make the kingdom my home, that I may meet that dear companion when the faithful ones are gathered. For I believe he sleeps in Jesus, and when the trumpet sounds he will come forth free from all earthly ailments. I shall see him again soon. Blessed hope.

I have been brought very low by sickness, even to the brink of the grave, and am still feeble. I am looking forward to the time when this poor body now racked with pain, will be changed for one not susceptible of pain. I thank the Lord that he has a people that remember the poor. May the Lord bless them, is my prayer.

The word of God is more and more precious to me day by day, and I feel that it is because I earnestly seek to know more of him. The word exhorts us to "Strive to enter in at the strait gate." "Fight the good fight of faith." "Lay hold on eternal life." "Press toward the mark." "Give diligence to make your calling and election sure." A little longer we may have to endure the sorrows of this life, but, if faithful, we shall soon meet our loved ones where there will be no death-bed partings, nor tears be shed.

Thorndike. MARY HOLMES.

From Bro. S. B. Colton.

BRO. GRANT:—This is an entirely new field, Bloomfield, Ct. Bro. Pratt has been here and labored faithfully two weeks against the strongest opposition and prejudice. The good seed sown seems to be taking root. I hope to be able to give a good report from this place in due time.

A Prof. Andrews preached in the Congregational church last Sabbath, and gave the people two such heart-searching sermons as they never listened to before, on the second coming of Christ, the necessary preparation, the sifting of the church, showing that but few of the membership will be admitted into the kingdom which he is about to set up on the earth, and that the church now occupy the same position with regard to Christ's second coming that the Jews did to his first. Thanks be to God, he can and does work by just such means as he pleases, to accomplish his purpose.

I can but believe he has a blessing in store for this new field. Do pray for us, especially for me, a feeble worm of the dust, in the midst of violent opposition. Yours truly,

Bloomfield, Ct, S. B. COLTON.

From Bro. S. K. Gibson.

BRO. GRANT:—In consequence of the great storm here in the West we had but few out at our quarterly conference. Bro. Deyo, our evangelist, did not get here. The church at Pike voted to join the conference at this meeting, and appointed a delegate to the conference, but was not here. The church at Wilton also passed resolutions to unite with the conference and did so after the conference was organized, by electing a Chairman and Clerk, *pro tem.* I make this brief statement that those interested may understand the matter.

I would also say that Bro. Wrathburn, of Illinois, was here and preached the word. We had good meetings, and I hope good was done, although there was a good deal of opposition on the part of the clergy; they ransacked the town, and did all they could to keep people away, but there were some, even their own members, that would not be bound, others were bound, and attended the parties and places of amusement, which I suppose were more satisfactory to the leaders. Such conduct we witness almost everywhere, and clearly teaches the humble Bible student that we are nearing the judgment of this world.

As it was in the days of Noah so it is now. War sermons and pleasure parties are the rage; eating and drinking suits the taste; and so the "my Lord delayeth his coming" agrees with the feelings of the multitude. On, on, they rush, heedless of "the cry, behold the Bridegroom cometh!"

Dear brother and sister in Christ, the cry will soon be in the past, and the destiny of the world sealed. O what a thought! How faithful then we should be. How bright the light should shine from the bride of Christ. Yea, how prayerful; yea, how humble; yea, how obedient to the heavenly call ere God withdraws his gracious Spirit, and leaves man to perish by his wrath. S. K. GIBSON.

Wilton Junction, Ia.

From Bro. E. Burnham.

BRO. GRANT:—I wish to say, through your paper, to friends who have of late written to me for help, that I cannot respond to calls at present. I am now in this city in the midst of a glorious work of God. Am preaching in several churches, to large, attentive congregations of people, and sinners are flocking every night to Christ. Be patient with me. I am doing all I can. EDWIN BURNHAM.

P. S.—Will come to P. when God permits. E. B.

Albany, N. Y.

Obituaries.

AMOS P. BLAISDELL.

Died in Allenstown, N. H., Jan. 11th, 1864, Bro. Amos P. Blaisdell, aged fifty-eight years, seven months, and six days.

The subject of this notice embraced Christ about twenty-eight years ago. He had a gift peculiar to himself, but profitable to the church when he was in the work of the Lord. He embraced the Advent doctrine in the first great move in this country, and it ever after was his faith; but temptations surrounded him. Having business tact, he was put into offices of trust by the town; and these things tended to give him the spirit of the earthly government, instead of the heavenly, the one to come; so much so that one year ago last August he enlisted. But he was led to see himself, and to heartily repent before the Lord; and while away from loved ones, in the ranks of his company, his knapsack for his pillow, he wet it with tears, while he agonized in prayer, until he obtained the witness that he should be delivered. The church at the same time at home was making his case a special subject of prayer, and obtained evidence of his return. He promised the Lord if he would deliver him and bring him back to his family, if it was to be with them but two hours, that it would be enough. But the Lord, merciful and kind, brought him back, and he lived with them thirteen months, and during this time endeavored to serve the Lord; and often while bearing testimony in meeting would refer to God's goodness in his deliverance from this bloody strife.

His sickness was short,—inflammation of the lungs. But when he thought of the temptations and trials that the church might meet with in their pathway to final deliverance, if it was the will of the Lord, he chose to rest. We believe our brother will come up in the glorious resurrection morning. He leaves a wife and five children to mourn his loss. May they be ready to meet him where disease and death will never come.

The writer, by his request, attended his funeral, and endeavored to administer instruction and comfort from the words of inspiration.

J. G. SMITH.

C. F. ROBINSON.

Bro. Charles Fenelon, son of Bro. C. H. and Sister Roxana Robinson, of Litchfield, Me., calmly fell asleep in Jesus, January 6th, 1864, aged twenty-one years, five months.

Fenelon was always an amiable and affectionate son, winning by his kindness the love of all with whom he became acquainted. A few years ago he bid fair to rise to a high position of usefulness in the world; but, alas! disease early marked him for its victim. For several years he had been at times quite ill; but it was not until a few months ago his disease assumed the fearful form which threatened to cut short his earthly career. Consumption seized him with an unyielding grasp, causing him much suffering at times, which he endured with the greatest patience.

For several months previous to his death, I conversed freely with him and found that he was a praying youth, yet his natural diffidence seemed to prevent him from publicly confessing Christ. A few weeks previous to his death, he confessed his faith in the hope of the gospel, and around the family altar, with his father and mother, poured out his thanksgiving and requests to God.

During his last hours his sufferings were intense, but amid them all he calmly trusted in God, and said, "O these are the happiest hours of my life!" Bidding farewell to the numerous friends who stood weeping around his bedside, he sweetly fell asleep, with the full and blessed assurance that he should soon awake to immortality.

By his request I attended his funeral, and endeavored to comfort the heart-broken parents with some remarks founded upon Jeremiah 31: 16, 17. Bro. and Sr. Robinson are now left childless. Four beloved children sleep side by side in the cold ground. What ravages death has made in their family! With stricken hearts they now mourn, but not without hope. Soon they expect to greet all their dear children in the "Sunbright clime," where tears will flow no more, nor hearts be sad. May the blessed promise of the gospel cheer them, as they perform the remainder of this pilgrimage sad and alone. R. R. YORK.

DORCAS PAGE.

Died in Burlington, Nov. 19th, 1863, of typhoid fever, Sister Dorcas Page, wife of Bro. Samuel C. Page, aged fifty-six.

Sister Page was a native of New Hampshire, but moved to B. after her marriage, where she lived until she fell asleep. Perhaps no person ever lived in B. who was more beloved by all than was Sister Page. She is greatly missed in that vicinity. Many mourn her loss. A few years ago her eyes were opened to see the blessed truth of the Bible, while she listened to Bro. N. F. Nason, and the light shone more and more on her path until she died. While on her death bed, Bro. Page asked her about the doctrine now. She says, "The Advent doctrine is truth. 'Tis a blessed doctrine." Then reproved the believers in it for not being more faithful to God. She said she should sleep awhile with her two children, and they would rise together in the resurrection.

Sister P. has left a husband and eight children, with a large circle of friends and acquaintances to mourn her loss.

Jan. 10, 1864, I endeavored to comfort the large circle of mourners from 1 Thess. 4: 18.

S. BRAGG.

> Cease your weeping, dearest father,
> Brother, sister, dry your tears;
> Mother sleeps, but Christ will wake her
> When in glory he appears.
>
> Awake to die again? no, never!
> She will gain a heavenly home,
> Chant immortal praises ever,
> In a world where death's unknown.
>
> JONATHAN CLARY.

ELIZA BEAN.

Fell asleep in Jesus, Jan. 18th, 1864, at Concord. N. H., Sister Eliza Bean, aged seventy-four years.

Sister Bean embraced the doctrine of the sleep of the dead and the coming of the Lord about thirty-two years ago, under peculiar circumstances. She was standing at the bedside of her dying daughter, endeavoring to comfort her with the assurance that she would soon be in heaven; upon which the daughter looked up with evident surprise, saying, "Why, mother! how do you read your Bible? I shall not go to heaven, but sleep in the grave until the Lord comes and raises the dead." This led Sister Bean to search the Scriptures, which resulted in her becoming a firm believer of the same.

Sister Bean was truly a mother in Israel. Her life was consistent with her profession.

Funeral services were held at the chapel. Sermon by the writer, from Job 14: 14.

JOSEPH W. WHITE.

LILLA MAY, A. E. GARD.

Died at Earlville, Iowa, Dec. 6th, 1863, Lilla May, only child of C. W. and C. Newcome, aged two years and four months.

Also, at Hopkinton, Iowa, Dec. 10th, 1863, Alice Emily, child of E. B. and F. A. Gard, aged two years, five months, ten days.

These two little cousins were laid away to rest till Jesus comes. Sermon by the writer, from Jer. 31: 15, 16. PETER S. W. DEYO.

Summary of News.

FOREIGN.

The European *Times* (Liverpool) commenting on the Schleswig-Holstein trouble, says that it is well known that the Queen's family is divided on this subject, her Majesty's sympathies and those of her daughter, the Crown Princess of Prussia, being strongly German, while those of the heir apparent and his wife favor the Scandinavian view. The people of England also have no unanimity on the question.

With respect to the general aspects of the above question, a letter-writer from London, who is said to have access to good sources of information, says:

"All depends on the dark fiat of the Tuileries; and up to this time I am assured diplomacy shares the ignorance of the outer world as to the will or intentions of the Emperor. He now enjoys the pleasant revenge of regretting that England should have upset his scheme of a Congress. Had that been entertained the present crisis would not have arisen, or, having arisen, would have been swept out of the arena of war into the peaceful round of the council table. I have good authority for saying that it is not true, as has been asserted, that England has proposed a conference on the subject of the Duchies, though she may have intimated her willingness to take part in one, if agreed to and desired by the other powers. I am assured that no answer has yet been received from Paris to this intimation, and that it is quite premature to conclude that a conference will supersede the campaign that seems imminent. If collisions take place on the Eider, and Denmark invoke the aid of her allies in support of the treaty of 1852, and if Louis Napoleon march an army on to the Rhine, in answer to that appeal, Denmark is not so far in the wrong but that England's hands may be thought tied from taking any action to prevent him."

A correspondent of the London *Times* thus explains the difference between the populations of Holstein and Schleswig:

"Holstein is inhabited by what is commonly acknowledged as a pure German race. Schleswig, which was once known by the name of South Jutland, is more of a mixed people, and the most ardent German patriots are willing to acknowledge that the majority of the Schleswigers consist of what they call *Uquatristen*-men, who are both fish and flesh, or, more properly, neither fish nor flesh, as it is too often the case with border communities, where the population, brought into constant intercourse with two adjoining races, long trodden and ground to dust by the march of armies, and whisked about by the tide of political vicissitudes, easily assume a motley and amphibious nature."

It would seem from the following in the Vienna correspondence of the London *Times* that there is some hope of Austria's rendering justice to Hungary of her own accord, unless Kossuth's proclamation has something to do with it:

"Count Forgach, the Hungarian Chancellor, has just informed one of his political adherents in Pesth that steps of great importance will very soon be taken by the Imperial Government, which will do all in its power to effect a compromise with Hungary in a constitutional way. The Minister of State returned to Vienna the night before last, and yesterday morning at ten o'clock he was closeted with the Emperor, who evidently wishes to come to a speedy understanding with his Hungarian subjects, for whom he, in spite of their prolonged resistance to his will, has a great liking."

The London *Times* says on the Danish side the last resolve has been taken, and should any German regiment advance beyond the northern boundary of Federal territory, Denmark is resolved to enter on a war with all energy. It is quite time the two German powers declared their future course with equal precision. The secondary States can do no more. They cannot turn the supposed occupation of Holstein into the invasion of Denmark without aid from their powerful supporters. The real objects of Austria and Prussia are still in the dark.

The papers contain a letter from Mazzini, denying in the most explicit manner any complicity whatever with the plot said to have been discovered recently in Paris.

Austria and Prussia have decided on the military occupation of Schleswig in opposition to the Federal Diet.

A Hamburg telegram says the Danes have opened the dams of the Eider to inundate the country. The approach to Frederichstadt is partially obstructed. The principal military force of Denmark (16,000 men) was concentrated in the city of Schleswig. Colossal pallisades and extensive barricades are being erected. The class of soldiers of the age of thirty-five are being called out by the Danish Government.

COPENHAGEN, Jan. 14. It is stated that Minister Monrad declared to the English and Prussian Ambassadors that Denmark would accept the English proposal for a conference on the Holstein question, but Denmark is fully resolved on war if a single German soldier crosses the Eider.

VIENNA, Jan. 14. It is asserted that a note has been addressed to all the German States requiring the strict observance of their limits, which, if not adhered to, Austria and Prussia will be compelled to settle the question. It is denied that a correspondence between the Emperor of Austria and the German Princes has taken place.

Warlike preparations were going on in Norway.

The London Times says it is almost certain that war will be arrested in India and Japan.

It is believed in St. Petersburg that a constitution for the entire empire will be promulgated Jan. 13th.

Advices from Japan state that the agents of Satsuma have agreed to pay the indemnity immediately, and relax no effort to turn the murderers of Mr. Richardson over to the English.

It is reported that there have been numerous arrests of Italians in Paris as connected with the recent conspiracy, or engaged in recruiting for the expedition which Garibaldi is said to be contemplating.

DOMESTIC.

New York, Jan. 26th. There was a large meeting in Nashville on the evening of the 22d, to consult on the restoration of civil government in the State. Over two thousand persons were in attendance. Resolutions were passed recognizing the authority of the National Government to secure a Republican Government in rebellious States by appointing Military Governor, denouncing slavery as an evil in itself and as the cause of the rebellion; advising a reorganization of the State Government by a constitutional convention, composed of delegates pledged to immediate and universal emancipation.

The resolutions commend the integrity and fidelity of Gov. Johnson, and request him to call such a convention.

A committee was appointed to select delegates to the Southern Free State Convention in Louisville.

Gen. Johnson made a powerful speech for near two hours. He took strong grounds in favor of the immediate abolition of slavery, and the restoration of Tennessee as a free State.

New York, Jan. 26th. The *Post* says a gentleman who has spent several years in Macon, Ga., recently reached Newark, N. J. He declares the rebellion an utter failure. Even the leaders see that success is out of the question, while the common people would hail with delight the restoration of Federal authority. One of the principal bankers of Macon told him that the only hope now is that the Federal army will deliver them from their troubles, for without that intervention they must perish. The utmost destitution prevails everywhere.

The conscription is being enforced with pitiless energy, including even gray-haired men. Slavery, he says, is dead; and this is admitted by nine-tenths of the Southern people. Three years ago the same man wrote letters asseverating in strong terms that the South could not be subdued. Now he declares that its only hope is in the Northern armies.

New York, Jan. 26th. The *Tribune's* Washington letter says Gen. Longstreet is to be recalled from East Tennessee and placed at the head of a new army, with base at Suffolk, and to operate on the south side of James river. Kirby Smith is to succeed Longstreet in Tennessee.

Another correspondent reports the arrival of Jim Dennison, otherwise Pemberton, who for nearly twenty years has been the body-servant of Jeff. Davis. He says the latter is unreserved in urging the abandonment of Virginia, but Gen. Lee is peremptorily opposed thereto, and says all Virginia soldiers will lay down their arms if the State is to be given up to Yankee despotism.

Vice President Stephens has not attended Congress this session, and has not visited Jeff. Davis' house or office for over a year. Report said he had gone to Europe.

The utmost distress prevails in Richmond for food. Fresh beef is $4 per pound; oysters $25 per quart.

Negroes are forbidden to go near the Libby prison, and he believes black soldiers are confined there.

The lower two-thirds of Charleston is uninhabitable and in ruins.

He also confirms the reports that Lee, at the time of Gen. Meade's late advance made every preparation to fall back to Richmond with his thirty thousand troops.

Fortress Monroe, Jan. 27th. The Petersburg *Express* of Jan. 23d says:

"Seven hospital buildings at Camp Winder, near Richmond, were burned yesterday. A large quantity of commissary stores and clothing were destroyed."

An unsuccessful attempt was made to burn the President's mansion at Richmond on Tuesday night last.

New York, Jan. 28th. The Cincinnati *Commercial* learns from two gentlemen who escaped from Alabama to avoid the conscription, that there was a very decided reaction in Alabama against the rebel leaders, which is attributed to the wholesale impressment of persons and the seizure of property. As evidence of this the fact is stated that resolutions introduced into the Alabama Legislature endorsing secession met with decided and unexpected opposition. The anti-secession feeling is more general and better developed in the northern than in the southern part of the State. Men between the ages of eighteen and sixty-five, liable to be impressed, are escaping from the Confederacy or fleeing to the mountains or other hiding places.

In a review of the demonstrations of Union sentiment which are every day increasing in North Carolina, the *Times* says:

"The evidence is too clear to misinterpret, that a great majority of the people of this State are almost sick to death with the monstrous and infamous despotism of Davis and his red-handed confrerees. They cannot and will not submit much longer to the inhuman course of policy which has been pursued toward them."

A dispatch to the Chicago Tribune says Gen. Thomas' Chief of Staff, Gen. Whipple, recently stated that over seventy-three hundred deserters from Bragg's army had come in our lines since Oct. 20, as shown by the rolls. They were principally from Kentucky regiments. The number now arriving is unusually large.

Philadelphia, Jan. 29. The depot of the Camden and Amboy Railroad Company in Camden was entirely destroyed by fire at 6 o'clock this morning.

Nine freight cars loaded with government hay, three emigrant cars, one hospital car, two cars filled with hogs and sheep and a horse and mule, together with a steam fire-engine were destroyed.

THE SPRING CAMPAIGN.—The Washington correspondent of the New York *Tribune*, in quoting Gen. Halleck's expressed belief that a desperate effort will be made in the spring by the rebels to transfer the real fighting to Northern soil, has the following addition:

"The rebels cannot subsist their armies in their own desolated region, from all the most fruitful part of which slaves have been withdrawn into the interior Cotton States. It is difficult to determine whether their new campaign will be due North into Pennsylvania again, or across Kentucky into Ohio, using Longstreet's present position as a base of operations. All the secret advices received at the war department show that a Peter-the-Hermit crusade against the North is now being preached throughout the Confederacy, and that they are conscripting into the ranks with ruthless violence every thing human that is able to bear arms."—*Journal.*

THE REGULAR COLORED CAVALRY.—A correspondent at Fortress Monroe (Jan. 26th) sends the following account of this organization:

"To-day I visited the camp of the First Regiment U. S. Colored Cavalry. Authority for the raising of the regiment was given by the War Department, on the first day of December, and on the 10th day of that month the regiment was full, and on the 20th of the same month was fully armed and equipped, and to-day they are ready to take the field. In drill and discipline, as far as I can judge, there are but few volunteer regiments can compete with them, though they have but the experience of a month. This is perhaps partly accounted for by their being provided with that class of officers who are picked men. Gen. Butler says that officers of this regiment will compare favorably with those of any regiment in the service, 'volunteer or regular.'"

New York, Jan. 29th. The *Tribune* has a Japan letter of Dec. 1st, confirmatory of the fact that Satsuma had offered to pay £25,000 indemnity for the murder of the Englishman Richardson, but the specified number of days elapsed without the money forthcoming. It was supposed that the Tycoon would be the party really making the payment. The Yeddo Government has promised to pay $10,000 for the firing into the American steamer Pembroke by the Prince of Nagate. The government, however, still talks about foreigners leaving the shores of Yeddo Bay, and of sending embassies to America and Europe to negotiate to this end.

REVIVAL IN THE ARMY OF THE POTOMAC.—A letter from Gen. Meade's headquarters says there has been a degree of religious interest manifested by the soldiers of late that promises to be the absorbing sensation. Many of the regiments and brigades are holding protracted meetings in their camps, which are said to be largely attended and very interesting. A very large number have already been hopefully converted, and a still larger number of backsliders have experienced much anxiety for their souls' concerns.

San Francisco, Jan. 26th. All the southern counties of the State continue to suffer from drought severely. The Los Angelos *Star* of the 23d inst., says that during the winter only two rains have occurred—one in November and the other in January. The weather is now like summer, and the remnants of vegetation are withering. There is great loss by starvation. On some of the ranches half the stock has perished. The loss of sheep and horses is comparatively small.

☞ The London *Times'* correspondent at Rome says the most exciting incident there had been an order to Mr. Hume, of Spiritualism notoriety, to leave the city in three days. It appears that he was invited before the police and examined as to his spiritualism, and on that simply ordered to leave. But the next day, the British Consul interceded with the Governor of Rome, who finally assented to Mr. Hume's remaining, on condition of his entering into an engagement, through the Consul, that he would desist from all communications with the spiritual world during his stay in Rome.

MARRIED.

In Surry, Me., Jan. 20th, at the house of the bride's father, by Eld. Thomas Smith, of the Maine Advent Conference, Eld. C. H. LEVERTON, Maine Advent Missionary, to Miss FRANCES E. MILLIKEN.

Items.

☞ According to the report of the City Inspector of New York, no less than eighteen thousand people live in cellars and basements in that city, under conditions that are constantly provocative of febrile and epidemic diseases.

☞ The comet of 1810, a brilliant fellow with a tail one and a half degrees in length, is thought to be coming our way.

☞ At Warren, Ill., during the recent cold weather, a man froze to death while riding in his wagon along the public highway. When found he was frozen stiff, dead, with whip in one hand and the reins in the other.

☞ A Paris paper computes the population of the globe at one thousand millions, speaking three thousand and sixty-four languages, and having eleven hundred different forms of religion.

☞ Iceland has a population of seventy thousand, four printing presses and four newspapers. So much attention is devoted to educating the young that it is almost impossible to find a child of eight years of age who does not read or write.

Justice Keating of one of the London criminal courts the other day remarked: "It required one to come into a court of justice to have any idea of the awful depravity which prevailed in the heart of London."

☞ A merchant of Philadelphia, who a few years ago was reported to be wealthy, and making annually from five to ten thousand dollars, is now a driver on a passenger railroad car at nine dollars per week.

☞ The New York Times says that the United States Treasury now holds in its various offices $18,000,000 in gold in excess of payments on public interest.

☞ Senator Wilson intends to introduce a bill providing that all lands confiscated in the South shall be divided into homesteads for soldiers.

☞ The Tribune says Gen. Halleck expresses the belief that a last desperate effort will be made by the rebels in the Spring to transfer the real fighting to Northern soil.

☞ It is reported that Frederick Brown, brother of "Old John Brown," will be appointed General Superintendent of the Freedmen in Northern Virginia.

☞ The Great Eastern has been bought at $130,000. Only one bid $50,000.

☞ In St. Paul, Minn., there are from 7000 to 9000 Catholics, and 1245 Protestants.

☞ A company of Capitalists are boring for oil in a lime-stone quarry near Chicago. Indications of oil begin to appear.

☞ Military drill has been introduced into the public schools in Boston.

☞ The Montgomery (Alabama) people were busy on the 4th inst. taking in ice an inch thick.

☞ Much mutiny exists among the rebel soldiers in Western Texas.

Notices.

Quarterly Conference, Buchanan, Mich.

The first quarterly meeting of the Advent Christian Conference of Michigan and Indiana will commence Feb. 18th, at 10 o'clock A. M., in the Advent Chapel, and continue over the Sabbath. There will be preaching day and evening, by Elders Mansfield, Himes, Seymour, Babcock, and others. A large gathering is expected. Friends in the vicinity, and from every quarter, are invited to participate in this feast of love. Call upon Elder Mansfield, whose residence is on Day's Avenue, for directions. A. N. SEYMOUR, Sec'ry of Conf.

Conference in Norway, Me.

The Lord willing, we shall hold a conference at North Norway, in the Methodist Chapel, commencing Feb. 18th, (evening), and continue over the following Sunday. A general invitation is extended. Come, brethren and sisters, praying for the blessing of the Lord upon the meeting. Those coming from abroad may call upon Brn. French, Adams, Merrill, Pearce, and Pingree.

JAS. A. LIBBY.

NORMAL INSTITUTE and Manual Labor Academy,
REED'S FERRY, N. H.

The next term of this Academy commences Feb. 18th, and continues eleven weeks, under the instruction of H. E. Brown, A. B. For circular, address H. E. BROWN, Reed's Ferry, N. H.

Meeting in Concord, N. H.

There will be a protracted meeting at the Advent Chapel in Concord, N. H., commencing Thursday evening, Feb. 4th, to continue over the Sabbath, and longer if the interest demands.

Bro. A. Ross is expected to be with us. Come over and help us, brethren.

A. WEBSTER, for the brethren.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Meeting in Erie County, N. Y.

C. F. Sweet and C. B. Turner will commence a meeting in Newstead, Erie Co., N. Y., on Tuesday evening, Feb. 9th, at 7 o'clock P. M., and continue over the following Sunday, or longer, the Lord will. All the brethren in the surrounding country are invited to attend. Yea, come with your hearts full of faith and the Holy Spirit, consecrating yourselves and your substance to the service of God, and praying for his blessing upon the meeting, and also upon the community. O Lord, let us have thy help. C. F. SWEET.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher, E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc.

M. YOUNG, Secretary.

Meeting in Canaan, Me.

There will be a protracted meeting in Canaan, Me. at the Salisbury meeting-house, commencing Friday evening, Feb. 19th. Brethren and sisters from abroad, and all interested, are invited to attend.

L. L. HOWARD,
D. M. HANSCOM.

Notice.

BRO. GRANT:—I have been instructed by the brethren to inform you that we have organized ourselves into church fellowship here in Montreal; and to request you to make it known through the Crisis, so that if any of the brethren were passing through the city, they might visit us at No. 6 St. Antwaine Street. GEO. SMITH, Secretary.

Montreal, Jan. 13th, 1864.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, Feb. 7th and onward for the present.

Exeter, N. H .... Sunday, Feb 7th
S. S. MOONEY.

South Wayne, (Jenkins school-house), Friday evening, Feb. 12th.
South Livermore .... Saturday evening, Feb. 13th and over the following Sabbath.
J. T. JORDAN.

Great Works .... Sunday, Feb. 7th
Milo or Sebec .... Sunday, Feb. 14th
THOMAS SMITH.

Hollis, Me .... Sunday, Feb. 7th
Portsmouth, N. H .... Sunday, Feb. 14th
Biddeford, Me .... Sunday, Feb. 21st
WM. H. MITCHELL.

Warehouse Point, Ct .... Feb. 7th
Scitico .... Feb. 14th
Boston, (Lowell Street Chapel) Friday evening, Feb. 19th
Portsmouth, N. H .... Sabbaths, Feb. 21st and 28th
Evenings between not engaged.
Exeter, N. H .... Tuesday evening, March 1st
Haverhill, Mass .... Wednesday evening, March 2d
Salem, Mass .... Thursday evening, March 3d
H. MUNGER.

South Sutton, N. H .... Sunday, Feb. 7th
Alton Corner, N. H .... Sunday, Feb. 14th
J. COUCH.

New London, N. H. (Chapel) .... Sunday, Feb. 7th
Warner Village (Union Hall) .... Sunday, Feb. 14th
East Andover .... Tuesday evening, Feb. 16th
A. MUSSEY.

East Hartland, Ct .... Sunday, Feb. 14th as Bro. Gains may arrange.
Hope to see the brethren and sisters from adjacent towns at this meeting.
Collinsville, Ct .... Sunday, Feb. 21st
C. GOODRICH.

Richmond, R. I., (Clark's Hall) .... Sunday, Feb. 7th
J. J. NORTHUP.

Fisherville, N. H .... Sunday, Feb. 7th
Z. FORD.

Springfield, (at Bro. Morgan's) .... Saturday, Feb. 13th
Agawam .... Sunday, Feb. 14th
I. B. POTTER.

Warehouse Point, Ct. (Adams Hall) .... Sunday, Feb. 14th
WM. A. FENN.

London Ridge, N. H .... Sunday, Feb. 14th
Pittsfield, (where Bro. Mooney may appoint), evenings, Feb. 16th and 17th.
North Barnstead .... evening, Feb. 18th
Clark Meeting-house .... Sunday, Feb. 21st
Wolfborough, (where Bro. Walker may appoint), Monday evening, Feb. 22d. T. W. PIPER.

Braggville, near Holliston, Mass., (where Bro. J. N. Sherman may appoint). Sunday, Feb. 7th, and every evening through the following week. Brethren and sisters near by, come out into the highways and hedges and work and pray for sinners.

Shall be at liberty the next week to work where the Lord opens the way. Address at Holliston, Mass., in season. H. K. FLAGG.

Amherst, Mass., East Street .... Feb. 10th
Northampton, Mass., (at Bro. Bassett's) Feb. 11th—12th
Goshen, Mass .... Feb. 14th
Plainfield, Mass., (at Bro. J. E. Healy's) Feb. 15th—17th
Plainfield, Mass., (at Bro. David Thayer's) .... Feb. 18th
Plainfield Pond .... Feb. 19th
Savoy, Mass .... Feb. 21st
Dalton, Mass .... Feb. 22d
and through the week as Brn. Warren and Smith may arrange.
North Adams, Mass .... Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st—2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass .... March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th. GEO. A. STREETER.

APPOINTMENTS FOR BRISTOL, CT.

S. B. Munn .... Sunday, Feb. 14th
Bro. St. John .... Sunday, Feb. 28th

Portsmouth, N. H .... Feb. 7th
Haverhill, Mass .... Feb. 14th
A. SIMPSON.

Moultonborough Centre .... Feb. 7th
Ossipee, Leighton Corner .... Feb. 14th
N. HARTSHORN.

East Stoneham, (where J. Howe may think proper,) Feb. 6th, and over Sunday the 7th. T. JORDAN.

Lafayette, R. I .... Feb. 7th
The Plains, Appanaug .... Feb. 14th
River Point, R. I .... Feb. 21st—28th
I desire to fill up the week as brethren may arrange.
J. K. BELLOWS.

Danielsonville .... Sunday, Feb. 7th
F. BURR.
Concord, N. H .... Sunday, Feb. 7th
Exeter, N. H .... Feb. 14th, 21st, and 28th
A. ROSS.

Charleston, R. I., (in the Stone meeting-house), Feb. 7th
RUFUS W. PEIRCE.

Vernon, Vt .... Feb. 7th
GEO. CHAMPLIN.

Groton, (where Bro. Putnam may appoint), Sunday, Feb. 7th. B. SPAULDING.

Meredith Center .... Feb. 7th
T. W. PIPER.

Scitico .... Feb. 7th
R. E. LADD.

Wrightville, Ct .... Feb. 7th
C. GOODRICH.

Lawrence, Mass .... Feb. 7th
J. G. SMITH.

Biddeford, Me .... evenings, Feb. 4th, 5th, and 6th, and over the following Sunday. N. D. REED.

Lawrence, Mass .... Sunday, Feb. 7th
JOSEPH W. WHITE.

Agawam, Mass .... Sunday, Feb. 7th
P. S. BUTLER.

Danielsonville, Ct .... Feb. 7th and 14th
J. W. BRITTAN.

Hoosick, N. Y .... Friday evening, Feb. 5th and over Sunday, the 7th. M. BATCHELOR.

New Haven, Ct .... Sunday, Feb. 7th
R. WILLIAMS.

Seneca Falls, N. Y .... Feb. 7th and 14th and through the week.
I hope to see friends from abroad. Come one, come all. S. S. BREWER.

Business.

TO CORRESPONDENTS.

A McCurdy—"Home Thrusts" is not yet published.

O Stockwell—Are out of some of the works you call for. Will send soon as possible.

E A McLean—Will send "Spiritualism" soon.

A P Moore—Have credited Mrs. T. to No. 476. You, to No. 419.

S S Folsom—N. D. was credited; paid to No. 383.

P W Hough—John Will; all right.

J D Brown—A. B. M. The $3.00 was received and credited; acknowledged in No. 392.

R Pratt—He will find it acknowledged in No. 423; pays to No. 442.

Wm S Deverreux—"The Two Witnesses" are all sold. Send you something else.

Wm Freeman—The $5.00 were received, but as you did not give your P. O., were not credited till now. Pays to No. 352.

J S Heath—Out of "Two Witnesses" and "Reasons." Have made up the amount with others.

G S Hart—Will have a new supply of Bibles soon, and will then fill your order.

G F Fowler—We cannot decipher the name for which you send the other dollar. Will you please give it again plainly, and his Post Office?

CASH RECEIPTS TO JAN. 28, 1864.

The present No. of the Crisis is 435.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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[illegible] MILES GRANT, Boston, Mass.

For the World's Crisis.

IS IT RIGHT?

Somebody will unfaithful be,
And shun the cross to bear,
The glittering crown will not receive,
When Jesus shall appear.
Is it I?

Some one will shrink from suffering,
And not obey God's word;
In paradise they will not reign
When it shall be restored.
Is it I?

Some one will murmur and complain,
And seek for ease and earthly joy,
The promised land will never gain,
For God will surely them destroy.
Is it I?

Some one will lay up treasure here,
From suffering poor their goods withhold,
In Beulah's land they'll have no share,
Nor tread those streets of gold.
Is it I?

Somebody, when the Master comes,
Lacking for oil will be;
When mercy's door is closed they'll cry—
"Lord, open unto me!"
Is it I?

Some one will hear the Bridegroom say—
"You I have never known;
My house is filled, the guests all come,
For more there is no room."
Is it I?

"Often I wandered sad and lone,
In poverty and want,
And was not welcomed to your home,—
Depart! I know you not."
Is it I?

L. Otis.

CHURCH SITTINGS.

That system cannot be right which shuts out the poor from hearing the gospel. When the disciples of John would know from Christ's own lips whether he was indeed the Messiah, the Deliverer, he gave them certain signs whereby they might judge for themselves. One of these signs was, "the poor have the gospel preached unto them." If that was a criterion in the days of Christ, I know no reason why it should not be a criterion now. But if it is, there are many churches whose creed may be profoundly orthodox, yet whose practise, in this respect, would not entitle them to be called christian churches. * *

If, when these structures are built, they are accessible only to the rich, they are not the temples of the Lord, but the temples of the men that built them. I do not see how they can be any thing else but an abomination to the Lord. A majority of christians profess to believe that the ordinances of the Sabbath day are an especial and paramount means of grace. If, then, christians build costly churches, and cause that "Every door is barred with gold, and opens but to golden keys," what are they doing, but practically and effectually, on their own showing, shutting poor people away from the means of grace? Combining the doctrines and customs of such churches, we can but arrive at the conclusion that it is easier for a camel to go through the eye of a needle than for a poor man to enter the kingdom of heaven. Why should we send money to convert the heathen abroad, and shut church-doors in the faces of poor christians at home? We do it. Pew rents in several—I think in many of our churches in our large cities are such as to render it impossible not only for the impoverished, but well-nigh impossible, for any but the rich to obtain seats. A mechanic moving into the city from a country village, with a family to support, a clerk with a salary of a thousand dollars, a young merchant struggling for existence, cannot take a pew and go to church with his family. And if he stays at home, and gradually loses the distinctiveness of Sunday, if his children grow up without any church-home, or any of the influences and associations that always do, and always should, cluster around a church home—am I my brother's keeper?

How must these things look to those who are shut out? The industrious and respectable mechanic, who has been trained under religious influences though he has not wholly yielded to them, and who, coming from the social and home-like country into the city, naturally seeks among the first requisites, a place where his family may weekly worship according to their wont,—what does he think, how does he feel, as he turns away from one and another church because the expense will not permit him to enter? The poverty-stricken, squalid, houseless, friendless poor—do such customs tend to induce in them the belief and the faith that christianity is the common blessing of all mankind? How long shall the right hand baffle the left? How long shall we declare that the gospel is to be the redemption of all, that the good tidings of great joy shall be to all people, and then stall up the very place where that gospel is dispensed, the very place where those good tidings are proclaimed, as closely and exclusively as if salvation were the prerogative of moneyed men? How long will it take to convert Boston, New York and Baltimore at this rate?

I have heard of churches where pews are locked, and only their owners suffered to enter them. May they stay locked to all christian men! O, my soul, come not thou into their secrets! Unto such assemblies, mine honor, be not thou united! These pew-owners, it must be concluded, expect to get into heaven through a private entrance. They have made a gravel path outside the strait and narrow way, along which they may walk with stretched-forth neck and wanton eyes, walking and mincing as they go, and so be happily apart from the vulgar travelers toward the celestial city. There is a postern-gate remote from the thronged portals, which opens only to their touch. They have rented beforehand the stateliest of the many mansions, and will meet only their own set in the golden streets. Is it religion or is it travesty?

I suppose there must be some justification, some cause for this thing. If there is, I wish it could be brought forward. I am utterly at a loss even to conjecture it. To me it looks eminently and only unchristian—directly and sharply opposed to the whole spirit of the gospel. * * * *

We want a church where the rich and poor meet together; the Lord is the Maker of them all. In other respects there may, and often must be, distinction, but here every man stands—a naked soul before God. Christ died for all alike, heaven beckons to all. Alas! is not hell from beneath moved for all to meet them at their coming? In this matter, neither circumcision availeth any thing or uncircumcision; but whosoever is athirst, let him come and drink freely, without money and without price. Learning, leisure, wit, wealth, may be the boon of the few, but the gospel is the legacy of humanity. Christianity cannot be broken into grades by earthly distinction without detriment. At the Feast of the Passover, the master and slave alike partook; is christianity more exclusive than Judaism? Is the salvation of the world a less powerful solvent than the salvation of the first-born of the families of Israel? If Christ could have washed the feet of his disciples, can not those disciples tolerate each other's presence?

I believe in the very utmost leveling, the thorough radical democracy of the Bible. The only degrees it knows are degrees of holiness. Among them that are born of women, there may be none greater than John the Baptist, yet he that is least in the kingdom of heaven is greater than he. I do not believe religion will be aggressive in any community when it is not allowed free course to run and be glorified.

The more I think of it the more it seems to me that our system—the system of building churches and selling, or renting the pews, is a wrong system. The appearance of it is selfish. The idea of personal property is prominent. Surely every church ought to be a beacon to every wayfarer. Surely, there should be no self-intruding into social worship. As things are now, if a stranger moves into your parish, you cannot invite him to your church and your church hospitalities, without laying yourself open to the charge of catering for your own interests. You want to help out your society, you want his money to pay the expenses of the parish. Your hands may be ever so clean, but they will not look clean to a wicked and perverse generation.

Why cannot the whole matter of church taxes be abolished, and the church rest entirely upon free-will offerings? Why not let every man be accountable to God alone for what he shall do—shall I use that common phrase—"to support the gospel?" No, for wrong words, even if they do not spring from wrong ideas, tend to originate and perpetuate them. People do not support the gospel; the gospel supports them. The gospel will live whether they do or do not pay their five or fifty or five hundred dollars to uphold it. The gospel will live whether they attack, neglect or cherish it; but without the gospel, the good tidings, there is for them no life neither in this world, neither in the world to come. Our work is not to support the gospel, but to spread the gospel and drive it in.

The gospel is no pauper, but a king. We are not to dole out to it a fitful pittance, but march under its banners, conquering and to conquer.

I would have the whole matter of church rates taken out of mercantile, and put upon missionary ground. Here is a christian community; it has built a costly church. If that costly church is open only to those who can afford to buy a pew in it, it would much better have been a pine shanty or even a canvass tent. If the mission of a church is to be subordinate to its architecture, then architecture is a device of the adversary. Let a community build a church, and then throw its doors wide open to everybody—yes, to every body, native and foreign, black and white, beggar, brigand, pickpocket—the worse they are the more they ought to be in church—and then architecture may become the handmaiden of the Lord. Make your church beautiful, if so, you may better express your love to God, your appreciation of, and gratitude for, the beauty which he has lavished; make it attractive, if so, you may better lure outcasts into the fold, but let not ostentation, or rivalry, or ambition reign where only devotion should dwell; for so you shall have no cherubim, with outstretched wings, hovering over the mercy-seat, but only a golden calf.—Gail Hamilton.—*Earnest Christian.*

For the World's Crisis.

SEARCH THE SCRIPTURES.

How important is this precept of the sacred word to those who would become wise unto salvation! How expressive its meaning, and yet how little is it heeded! These words were uttered by our blessed Savior on that memorable Sabbath when the impotent man was healed at the pool of Bethesda. To vindicate his conduct against the cavils of the Jews, our Lord shows, from the testimony of the Father, the Holy Scriptures, John the Baptist, and his own mighty works, that he came from God to be the light and salvation of a world lying in wickedness; but, misled by their rites and traditions, confiding more in the letter than in the spirit of their own law, the veil was before their eyes,—they comprehended not that light. It was in view of this obscurity, this spiritual darkness, that the blessed Jesus said, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—John 5: 39.

Although this injunction was spoken in reference to the Old Testament scriptures, especially the law and the prophets, in their knowledge of which the Scribes and Pharisees vaunted much, yet in all ages of the church, from that day to the present, these words have touched the heart of the believer with a peculiar force; and in these last portentous days are they most significant. Within the last twenty years, by diligently searching the Scriptures, many important innovations have been made on old and traditional ground, supplanting much error by the introduction of gospel truth.

Thus enlightened, many have turned their feet into the testimonies of the Lord, walking in the path of the just, which shineth more and more unto the perfect day. Within a recent period many of the prophetic scriptures have been made the subject of careful research that had long rested in mystical obscurity.

From such investigations much valuable light has been disseminated, theological errors detected, and many, who once took for doctrines the commandments of men, have made their disavowal, and now search the Scriptures, unbiassed, for themselves; saying, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 40: 5, 6.

What errors, contentions and disaffections in church fellowship have arisen from a misunderstanding of the Scriptures! from a neglect of them, what darkness has covered the earth, and gross darkness the people!

"Ye do err, not knowing the Scriptures." Matt. 22: 29. Thus said Jesus to the Sadducees in reply to their question on the resurrection; and thus might he have said to most religious denominations since that day. Many persons of exalted piety have been led to reflect, when near the close of life, that they had not more diligently studied the Bible and given less attention to transitory things. But at that solemn and important hour, misspent time and misimproved opportunities are not to be recalled.

"Go, mortal, search that sacred page,
Seek there a hope that will not die,—
A hope that shall survive all age,
Surpassing all below the sky.

Go, draw from thence that priceless faith
In Him who lived and died to save,
Which shall light up the face of death,
And cast a halo o'er the grave."

E. Stoneham, Me. W. A. Manning.

THE SAVIOR'S ADVENT.

According to the popular belief, the final advent of the Savior is a far-distant event,—a mysterious and undefined something which is to transpire at some remote point in the revolutions of ages, long after the progress of Christian knowledge, the developments of science, and the march of intellect, have made the world universally pious, just and happy. On the platform and in the pulpit, we hear men talking rapturously and hopefully of some golden, blessed age, which is to be ushered in under the operation of existing instrumentalities. By the preaching of the gospel, the work of christian education, and the progress of reform, they expect the world to be converted, Antichrist destroyed, Satan cast out, and all the relations, occupations and pursuits of men purified, ennobled and regulated with justice. This is the hope which poets sing about, and orators preach about, as the great incentive to missionary effort, and the reward of self-denial, liberality, and prayer in the good work of propagating the gospel. And when once this glorious era has come, and continued through an indefinite period of duration, then, somewhere down among uncounted ages, the idea is, that Christ will appear in the heavens, join these terrestrial glories with glories celestial, and close the scene of grandeur amid songs and triumphs that die from us into the fathomless profound of eternity.

Now, all this may be very poetical, and answer very well to touch off platform speeches. It certainly is very flattering to human pride, and very pleasant for the fancy to dwell upon. But *is it the truth of God?* We are not inquiring now for what is captivating and beautiful, and touching to the natural heart, or even to the christian's imaginings. We want to know what Jehovah saith—what the Spirit of the Lord hath revealed concerning these things. And I am free to confess to you that my study of the Scriptures has taught me to expect a very different course and order of events. My Bible tells me of no millennium which existing processes are to bring about. Neither does it tell me of a millennium which is to *precede* the Savior's second advent. The only millennium I read of in the holy book is that which is to be *introduced* by the glory and power of Christ's coming, and the chief excellence of which is, his personal presence and reign with his saints upon the earth. It is not the reign of art, science, human culture or free governments, for which the Bible teaches me to look; nor yet for the universal triumph of christianity or the church as we now have it: nor yet for the reign of justice, holiness, or any mere abstract principle; but for *the personal reign of Jesus my Lord*, when "all people, nations and languages, shall serve him," and shall "come up unto Jerusalem to worship the King, the Lord of hosts." And that this millennium may come, and this glorious reign be established, the Savior himself must *first come*, as he promised, and as the angels declared in the day that he was taken up into heaven.

The advent of Christ, then, for which I look, and for which I would have all men look, is not a *post*-millennial, but a *pre*-millennial coming; not a coming long hence, after an era of liberty and perfection such as orators and poets have dreamed of, but a coming which is to usher in and begin the promised age of gold, and introduce to the world the fruits of a consummated redemption. *It is Christ's coming that is to make the millennium*, and not the millennium which is to prepare the world for Christ's coming. Upon this point my mind is clear, and my faith too firm to be shaken. There is hardly another subject in the Bible upon which there is such a mass of veried divine testimony as upon this. —*Last Times.*

PEACE OR WAR IN EUROPE.

The angry feeling of France towards England, caused by rejection of the Congress, has not subsided. Journals of all classes of opinion attack England fiercely, day after day. The Liberals vie with the Imperialists in bitterness. The significance of all this is greatly heightened by the fact that the journals publish nothing except by consent of the government. It is therefore the feeling of the Emperor which is expressed by the journals; or, at least, it is his present cue to allow it to appear so. So long as the press remains under the iron rule which at present constrains it, so long will the government be held responsible for its utterances.

The *Siecle* reviews the apologies and explanations of the *Times* in a tone of bitter irony. "The English government, according to the *Times*, always acts in a spirit of the completest abnegation and the purest generosity. It reminds France, also, that it was the intercession of Britain that saved Napoleon I. from the fate of Marshal Ney. But the *Times* says nothing of the treachery on Northumberland. Nor has it a word of Napoleon's long captivity at St. Helena." The *Times* had also spoken of the supply of coal (!) which France draws from England. "We are duly thankful," says the *Siecle*, "for the coal England sends us for a *consideration*. No doubt it is very ungrateful of France to criticise the England that sells her coals at a profit. But really this obligation is not great enough to make us forget the persevering hatred with which the British aristocracy kept up its war upon the French democracy, and thereby caused the errors of the revolution. We cannot forget that it was this aristocracy which compelled France to take refuge under the dictatorship of Napoleon I., and which hindered the cause of liberty from achieving its final victory, not only in France but throughout the world." The *Siecle*, you will remember, is a democratic journal. The *Debats* which represent the Orleanists, and is the best conducted paper in France, or perhaps in Europe, is equally outspoken: "All the apologies and recriminations of the English journals are alike inconclusive and offensive. Who could believe that England, at this day, could accuse France of *ingratitude*. It is to England, forsooth, that France is indebted for its escape from dismemberment in 1815! These haughty words will add a fresh complaint to those which France has already a right to make against England."

The question now is, how will all these bickerings end? Will there be a continental Congress, leaving England out in the cold, to warm herself by her own pride? Can peace continue, amid the causes of conflict which are rising up in every part of Europe? Ask any Frenchman you meet the question, whether there will be war in the spring, and he will answer, "Yes." Ask him with whom, and he will shrug his shoulders and answer, "I don't know." And such is the real position of Europe. Every one believes we shall soon hear the clash of arms; yet so tangled is the skein of European politics, so distrustful are the various powers of each other, and so divergent are their interests, that they do not see how to make combinations either with or against each other. Whether it shall be England, France, or Austria against Russia; or France and Russia against England and Austria; or the German powers against France and England, nobody—not even the rulers themselves—can tell.—*Dr. McClintock.*

For the World's Crisis.

THOUGHTS.

Think, think, think,
Through all the livelong day,
Mayhap through half the night,
And yet each thought is known
To Him who dwells in light.
O vain and sinful man!
Whose days pass swiftly by,
Dost never pause and think
Of that All-seeing eye?

The deeds of sin and shame,
Which meet our eyes and ears,
Have made this lovely earth
A scene of woe and tears;
But if each inmost heart
Was open to our ken
As God's omniscient eye
Beholds the thoughts of men;

How would the pure in heart
Cry out for quick release
From such a gloomy scene,
From such a world as this.
Then, oh! what pitying love
Prevents the chast'ning rod;
Oh! mercy without bound,
Oh! what a gracious God!

Mar.

A PERILOUS CRISIS.

"It cannot be denied that we are in the midst of a perilous crisis, in which it becomes the duty of the government and the people to look to the Lord for guidance and direction." And yet amid all these perils, our leading men at the helm of the ship of State seem to have forgotten the Lord, and are trusting in puny man, "whose breath is in his nostrils." Boasting pride still leads the way in all our popular journals. Men seem unwilling to stoop sufficiently to acknowledge their dependence on God; hence we do not yet see any indications that the dangers will be any less than now.

'Tis true, "a perilous Crisis" is upon us nationally, but more especially in a moral sense. Wickedness and infidelity abound to an alarming extent. Like Noah's flood, it seems to be sweeping all away with its terrible current. None are safe but those who are hid in Christ. He alone can keep us in this "hour of temptation."

Our great men begin to tremble at the dark aspect of things that are hanging over this nation. Their plans all prove failures and their prophecies of good times are seen to be no more reliable than the wild dreams of the insane. They begin to realize that some high power is disposing of events without consulting those who are governed by the principle of the proud, the selfish and the covetous; whose hearts send forth no notes of grateful praise to him from whom all blessings flow.

It is a fearful thing and sad to live in the days of a nation's calamity, when the judgments of the Most High come down upon the land for its iniquity, oppression and wrong, and after such nation has refused to hear the voice of God in the days of its prosperity and to repent and reform of its evil doings. It is a sad and fearful time to live in our days, and in such a crisis in the history of our government and of the kingdoms of the world as we are living in; when after a long season of unexampled peace and prosperity, in which God has called upon all nations to repent and fear him (Rev. 14: 6, 7), and they have refused, and now he has begun or is about to begin his dreadful controversy with the nations, in which they are to be involved in *one universal ruin*, to make way for the everlasting, righteous and peaceable kingdom of God.

The time was in the history of our nation, and of all these nations, when to live was a favor, and it was fortunate to have birth and being in such a day. But it is not now. It will be no pleasure to live to witness the overthrow and ruin of this Republic—nor the last plagues that shall be "poured out without mixture into the cup of his indignation" for all the nations to drink.

All things indicate that the time has come for a radical change in the affairs of this wicked world. The Lord has borne long, and been very merciful; but his goodness has been disregarded, his laws trampled in the dust, his truth spurned; and so much the more as blessings have been multiplied, till forbearance seems to be of no avail. Now the time has come to take the consequences; and truly they are *terrible*. Let all flee to Christ who wish protection.—*Exchange from California.*

For the World's Crisis.

REPORT OF THE MAINE CENTRAL QUAR. CONF. AT CORNVILLE.

Commenced Dec. 24th, 1863, at 6 o'clock P. M. Prayer and social meeting. It was evident that the brethren and sisters had met in the right spirit, and were ready to labor as the Lord might direct. Closed at 9 o'clock P. M. Friday, 25th, half past 9 A. M., social meeting; interest good, time well occupied, we having pledged ourselves to obey the commands of Him who is worthy of all praise. This meeting was continued during the forenoon, the brethren and sisters having taken the preaching into their own hands. The Spirit of the Lord was with us, and we felt that it was blessed to be there.

One o'clock P. M. Watchmen present—L. L. Howard, James Dudley, D. M. Hanscomb, J. Bemis, and Chas. Stratton. Sermon by L. L. Howard, from Jas. 5: 7;—"Be patient therefore, brethren, unto the coming of the Lord." Subject—plan of salvation, which was presented with Bro. Howard's usual force and clearness; and all present appeared to feel a deep interest. At six o'clock P. M., preaching by Eld. Howard, from Heb. 8: 6, 7;—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." It is unnecessary to say that Bro. H. brought out things new and old for our instruction, and was listened to with intense interest.

Saturday, 26th, 9 1-2 A. M. Social and prayer meeting. The house well filled, and the brethren and sisters seemed to feel a deep sense of humiliation. There was a perfect union of sentiment and freedom of spirit, and a realizing sense of the necessity of a full preparation in view of the soon appearing of our Lord. Every one present seemed to have a duty to do, and a determination to do it; the time was fully occupied until half past 12.

One o'clock P. M. Sermon by Bro. Hanscomb, from Rom. 12: 1;—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Subject—holiness of heart. Bro. H. showed to us that his earnestness and zeal in the cause knows no abatement. At six o'clock P. M., Bro. H. instructed and interested us with remarks from 1 Cor. 15: 44, 48;—"There is a natural body, and there is a spiritual body. . . . As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly."

Sunday, 27th, 9 1-2 A. M. A short time was occupied by brethren and sisters in thanking the Lord and expressing their determination to continue faithful to the end. Bro. Stratton has by no means remained a silent spectator during these meetings, but has frequently instructed and encouraged us by timely and appropriate remarks. A brother and sister, who had of late been apparently somewhat entangled in the satanic evils of modern Spiritualism, publicly acknowledged a renewal of their faith in the Lord, and determination to continue faithful unto the end. May the Lord give them grace to withstand the evil temptations with which we are surrounded in these last days.

Half past 10 A. M. Sermon by Bro. Hanscomb, from Matt. 24: 44;—"Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Subject—the final redemption of Israel. The house was filled to its utmost capacity with candid and attentive listeners, and Bro. H. had great liberty and freedom in presenting the word.

Before the commencement of the afternoon services, a few minutes were occupied in giving expression to the question of dividing the Maine Central Quarterly Conference; the subject being now before the Maine Conference. The President being absent, Bro. Howard was requested to serve for the time being,—there being such union of feeling and harmony of sentiment with the brethren present, that no one was found to say, divide; the expression was therefore unanimous in the negative. The Clerk was requested to furnish a report of this conference to the Crisis for publication. Agreed that when we close, we do so to come together again at the call of the Clerk.

One o'clock P. M. Preaching by Eld. Howard, from Jer. 30: 7;—"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." Bro. H. made his subject plain, and clearly showed that we needed something more than rappings, table tippings, or the croakings of the frog spirits, to keep us in the truth in these last days. It was listened to with much candor, and we felt thankful that the word had been recorded for our instruction. The brethren and friends show by their practise that their love of truth and their desire to bear each other's burdens reached down into their pockets, and they appeared to feel that it was more blessed to give than to receive.

Six o'clock P. M. Sermon by Eld. Hanscomb, from Luke 14: 15;—"Blessed is he that shall eat bread in the kingdom of God." Many of us felt that the best of the wine had been kept for the last of the feast.

We closed these meetings and parted with our brethren and friends at Cornville, with gratitude to them for their kindness to us in making us feel that their homes were our homes for the time being. May the Lord reward them, and gather them and us with his jewels. D. W. Griffin, Clerk.

For the World's Crisis.

TRADITION.

Bro. Grant:—Our Savior said to the Jews, "Ye have made void the Law by your traditions." Is it not strange indeed, that men of good minds, with the word of God in their hands, should make void the gospel in the same manner?

On my tour to Pennsylvania, I called at Elmira, on Bro. T. F., a member of the Baptist church in that place, and was received with great kindness (and, by the way, he is not exactly sound, *as a Baptist*). In our conversation, he spoke of a certain lady in the place, who was a subject of deep anxiety to him and some others, for she being deeply concerned for the salvation of her soul had applied to the Rev. Mr. B——, of the Congregational church for baptism. But he would *immerse only on the condition* that she had rather have him do it than any other man. She told him her mind did not incline her to a choice in the administration, so much as in the mode of performance. So he could not immerse her, and she utterly refused to be *sprinkled*.

Her case was made known to two Baptist clergymen of the place. They were *very ready* to baptize her, if she would by the act be baptized into the Baptist church. This she was not inclined to do. So, one of them said, for him to baptize her would look too much like doing Mr. B.'s dirty work for him. How elevated must have been his conception of the authority of our blessed Lord in the commission (Matt. 28: 19–21,) when calling the *obedience of Christ* the "*dirty work* of Mr. B."

O! poor old "tradition," what a blighting curse follows in thy path, not only in the Levitical dispensation but also in the gospel as well.

But to return to the subject. Bro. F., after stating the case, asked me if I had any objection to baptizing her. I said, "No, if she wishes *from the heart* to obey God." He said, "We will go and see her." We went. She received us gladly. We made our business known, and I found her not only intelligent but enlightened, and her heart filled with the love and fear of God. I stated to her that if she desired me to baptize her, I would do it then, (it was a very cold day and the anchor ice was running in the river,) or if she preferred, I would do it in three or four weeks, on my return from Pennsylvania. "No!" she said, "*delays are dangerous.*" "We will be ready," said Bro. F., "in about an hour or so." Her face flushed, she seemed filled with joy, and thanked Bro. F. for his interest in her eternal well-being. He was overcome by this, and they both wept,—and I now weep as I write the facts.

At the time appointed by Bro. F., we called again. Her kind husband (who is not a professor) took her to the river, some ten being present, and she was buried in the likeness of the death of *our holy Redeemer*, and thus took upon her *his name*, being made an heir of *his inheritance* in the covenant of life eternal.

I left for my appointment, and called to see her on my return, some three weeks after, and found her rejoicing in the peace and love of God.

Did I do the "*dirty work*" of Mr. B. in thus working for God? If so, I am glad. Yes, if so, I am glad. Bless the Lord!

C. F. Sweet.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

DAMP BEDS.

A kind word to our Marthas and Marys about damp beds. I have traveled very extensively, and have received the greatest kindness and hospitality everywhere; and the only thing I have to complain of, is damp beds. I have generally been put into the best beds the house afforded. But they were "spare beds," not often used, and it is well known that bedclothes gather dampness by lying a long time unused, and they frequently feel wet as well as cold.

During last winter, after a hard day's work, on a Sunday, I was invited by a good brother to spend the night with him. I did so, and spent a very pleasant evening with his family. When I retired, I was shown into a large, well-finished and well-furnished chamber, with a very nice live geese feather-bed, neat white counterpane covering, but not sufficient clothing. When I got in between those nice, fine sheets, they seemed like ice sheets. I lay and trembled with cold all night without any sleep; and in the morning I felt about sick; and it seems almost a miracle that I did not get my death by it. None but the strongest constitutions could have endured it.

This is only one case out of many, I might relate. Now this family meant to treat me with all the hospitality of friends; yet were thoughtless in relation to the state of the bed.

Let our Marthas and Marys remember, when they receive a guest, that very much of his comfort depends on the state of their bed. A very little pains to warm the sheets, or to put a hot freestone, or brick, or flat-iron, into the bed a few minutes before retiring, will make the bed comfortable. A word to the wise is sufficient. My good sisters will excuse this gentle hint, and profit by it.

B. Spaulding.

PURE AIR.

The air cells in the lungs are covered on one side by minute arteries, spread over them somewhat like the spreading of a trained grape vine on a wall, and terminate in veins which are spread out on the other side of the cell in a similar manner, and, like sap, running from the extremities of the branches of a tree towards its trunk and roots, so these minute veins, all terminating in one, empty into the heart. The whole volume of blood in this manner passes through these small capillary vessels in the lungs once every four or five minutes. The delicate membrane of which the walls of the cell consist, is all that separates the blood in lung capillaries from the air in the lung cells; and a part of the oxygen of the air passes through this membrane into the blood, and the carbonic acid and other impurities pass from the blood through this membrane into the air in the cells to be sent out in the out-going breath. This process is called the *aeration* of the blood. It will be seen that the whole of the blood is thus aerated once every four or five minutes, and requires, for this purpose, a cubic foot of fresh air.

Every breath of air taken into the lungs, supposing the air to be pure, loses one-fourth of its oxygen by passing into the blood, and receives as much carbonic acid in lieu of it, besides much moisture loaded with other impurities. The presence of the newly acquired oxygen in the blood makes it red, and gives life and animation to the whole being. The presence of carbon and the want of oxygen make the blood dark, called venous blood, and induces stupor, coma, and, eventually, death. If a person were confined in a tight room, cut off from all supplies of fresh air, his death would take place as soon as he should have breathed all the air in his room four times over.

If we are confined to an atmosphere which contains noxious gases, smoke or other injurious impurities, the lungs are very loth to expand and admit such air; and if we are long confined to such air the lungs become permanently contracted, weakened, and more or less shriveled up, unless we regularly and forcibly expand them by a well devised system of vocal gymnastics, or breathing exercises.

You cannot help exclaiming what a horrid sin it must be, to shut ourselves up in tight rooms, with, perhaps, lights and air-tight stoves, besides our lungs, to consume the air, shutting out the breath of heaven, the indispensable and profusely bestowed source of all life!—*Herald of Health.*

HOUSEKEEPING HINTS.

Health is impaired, and even life lost sometimes, by using imperfect, unripe, musty, or decaying articles of food. The same money's worth of a smaller amount of good is more nutritious, more healthful, and more invigorating than a much larger amount of what is of an inferior quality. Therefore, get good food, and keep it good until used. Remmeber that fresh meats should be kept in a cool place, but not freezing or in actual contact with ice.

Flour and meal should be kept in a cool, dry place, with a space of an inch or more between the floor and the bottom of the barrel.

Havana sugar is seldom clean, hence not so good as that from Brazil, Porto Rico, and Santa Cruz. Loaf, crushed, and granulated sugars have more sweetness, and go further than brown.

Butter for winter use should be made in mid-autumn.

Cheese soft between fingers is richest and best. Keep it tied in a bag hung in a cool, dry place. Wipe off the mould with a dry cloth.

Rice, large, clean, and fresh-looking is best.

Sago, small and white, called "Pearl," is best.

Apples, oranges and lemons keep longest wrapped close in paper, and kept in a cool, dry place. Thaw frozen apples in cold water. —Bread and cake should be kept in a dry, cool place, in a wooden box, aired in the sun every day or two.

All strong-odored food should be kept by itself, where it cannot scent the house.

Bar-soap should be piled up with spaces between them in a dry cellar, having the air all around it to dry it for months before using; the drier, the less waste.

Cranberries kept covered with water will keep for months in a cellar.

Potatoes spread over a dry floor will not sprout. If they do, cut off the sprouts often. If frozen, thaw them in hot water, and cook at once. By peeling off the skin after they are cooked, the most nutritious and healthful part is saved.

Corned beef should be put in boiling water, and boil steadily for several hours.

Hominy or "samp" should steep in warm water all night, and boil all next day in an earthen jar surrounded with water.

Spices and peppers should be ground fine, and kept in tin cans in a dry place. A good nutmeg "bleeds" at the puncture of a pin. Cayenne pepper is better for all purposes of health than black.

Beans, white, are the cheapest and most nutritious of all articles of food in this country.

The best mealy potatoes sink in strong salt water.

Warm drinks are best at meals; the less of any fluid the better. Any thing cold arrests digestion on the instant.

It is hurtful and is a wicked waste of food to eat without an appetite.

All meats should be cut up as fine as a pea, more especially for children. The same amount of stomach-power expended on such a small amount of food, as to be digested perfectly without its being felt to be a labor, namely, without any appreciable discomfort in any part of the body, gives more nutriment, strength and vigor to the system, than upon a larger amount, which is felt to require an effort, giving nausea, fullness, acidity, wind, etc.

Milk, however fresh, pure and rich, if drank largely at each meal, say a glass or two, is generally hurtful to invalids and sedentary persons, as it tends to cause fever, constipation, or biliousness.

IS TOBACCO POISONOUS?

Some five years since a gentleman in Philadelphia, at the head of one of the most extensive banking houses in this country, literally died of starvation! He was an inveterate smoker, and seldom was without a cigar in his mouth, even during business hours. The habit, contracted in early life, led to the use of a cigar, whether lighted or not, permitting its moistenrd and chewed surface to remain under his tongue. This was pursued for years, and it resulted in impregnating the glands beneath the tongue, which terminated in cancerous ulcerations. At first it was not regarded with any anxiety, but inflammation was an attendant evil, and the immediate cause of death. The roots of the tongue ulcerated, and the throat sympathized with them, until it was almost impossible to swallow or breathe. The only nourishment taken for some months previous to his death was of a liquid character; even that at last could not be received, so swollen and inflamed was the seat of the disorder. Death from starvation and suffocation finally closed the scene, the victim being otherwise in perfect health, except greatly emaciated.—*N. Y. Observer.*

HOW TO SAVE YOUR TEETH.

Mr. Beecher, who is something of a physiologist, as well as a theologist, farmer, editor, author, lecturer, and reformer generally, says: "Our teeth decay. Hence unseemly mouths, bad breath, imperfect mastication. Everybody regrets it. What is the cause? It is the cause? It is want of cleanliness. A clean tooth never decays. The mouth is a warm place—ninety-eight degrees. Particles of meat between the teeth decompose. Gums and teeth must suffer. Cleanliness will preserve the teeth to old age. Use a quill-pick, and rinse the mouth after eating. Brush and Castile soap every morning; the brush with pure water on retiring. Bestow this trifling care upon your precious teeth, you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugars, acids, hot drinks, saleratus, are nothing compared with food decomposing between the teeth. Mercury may loosen the teeth, use may wear them out, but keep them clean and they will never decay. This advice is worth more than thousands of dollars to every boy and girl. Books have been wrtten on this subject. This brief article contains all that is essential.

Influence of Tobacco on the Brain.—Mr. Solly, the eminent writer on the brain, says, in a late clinical lecture on that frightful and formidable malady, softening of the brain: "I would caution you, as students, against excess in the use of tobacco, and I would advise you to disabuse your patients' minds of the idea that it is harmless. I have had a large experience of brain disease, and I am satisfied now that smoking is a most noxious habit. I know of no other cause or agent that tends so much to bring on functional disease, and through this, in the end, to lead to organic diseases of the brain, as excessive use of tobacco."

☞ If a man during fifty years chews every day two inches of solid plug tobacco (and millions do it) it will amount at the end of that time to nine thousand three hundred and sixty-six feet, or a mile and a quarter of tobacco, half an inch thick and two inches broad, and will cost $1.500. The quids would make a huge pile, forming a heap the size of a haystack.

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

STAND FOR TRUTH.

Stand for truth, and stand forever!
Give not up the right—no, never!
Bravely battle if assailed,
Think how Right has oft prevailed.

Stand *alone*, if others cower;
Fail not in the trial hour;
Yet the victory will be
On the side of truth and thee.

O! the brave, the firm, the wise,
Here alone true manhood lies;
Men who *stand* when thunders rattle,
Quitting not till after battle.

Welcome, welcome, hate and scorn,
Ye are of foul envy born;
Rail and rage, O graceless band,
Still the firmer will we stand.

Dearer far *the sense of* RIGHT
Than the smiles of power and might:
Yes, we'll stand for TRUTH forever,
Yielding to the foeman never.

Canada East. MARIA MATHEWS.

For the World's Crisis.

THE NEW HEAVENS AND THE NEW EARTH: KTISIS.

(*A Review of Dr. Hawley. See last Crisis.*)

BY D. T. TAYLOR.

19. "For the earnest expectation of *the creature* (*tees ktiseos*) waiteth for the manifestation of the sons of God.
20. "*For the creature* (*he ktisis*) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;
21. "Because *the creature* (*he ktisis*) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
22. "For we know that the *whole creation* (*pasa he ktisis*) groaneth and travaileth in pain together until now.
23. "And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." (*Received Version of Rom.* 8: 19–23.)

The word *Ktisis* in the above passage has attracted no little attention from the critics and commentators of the whole christian church. Learned men have long and earnestly sought to know the meaning of the Holy Spirit in the apostle. Dr. Hawley appears in his own mind to arrive at a quick conclusion respecting its meaning, but the passage is not so easily disposed of. Professor Stuart, in the Biblical Repository, Vol. 1., p. 363, and in his Commentary on the Epistle to the Romans, enumerates eleven different significations which have been attached to the word. To name is to refute the majority of them. For instance, Origen held it meant "the soul of the planets." Again it is referred to "angels" either good or bad. By others to "Adam and Eve." Such puerilities as these, and others, viz: that it denotes "the souls of believers," and again "their bodies," we need not spend time in answering. Some held it denotes Christians in general: this opinion is upheld by Dr. Barnes, and is partially endorsed by our writer, who adds to it "all intelligent creatures, or all men." This opinion is in reality entitled to but little consideration, for it is admitted the sense of the word in each verse should be uniform, and the apostle in verses 19, 22, 23 carefully distinguishes the *ktisis* from the sons of God for whose manifestation he represents it as waiting, and by the word "also," in verses 21, 23, obviously makes them to be one thing, and the *ktisis* another. This is so plain that the dullest mind can apprehend it. A two-fold subjection to vanity and bondage is taught, as also a two-fold deliverance from the same; first, of the church, second, of the *ktisis* or creation. Neither does it help this conclusion of Barnes by supposing the clause "We who have the first-fruits of the Spirit" to mean not christians in general, but the apostles alone who were endowed with miraculous powers. This idea is far fetched, and the context excludes it. So does Rom. 16: 5, 1 Cor. 16: 15, and James 1: 18. The whole one hundred and twenty disciples at Pentecost, laymen and women, as well as the apostles, were baptized with the Spirit and experienced its first-fruits.

There are in reality but three views ever proposed that are worth considering, viz:

1. That *ktisis* here refers to unconverted men, Jews and Gentiles, as distinct from the church.

2. It means mankind in general, all men; or

3. It denotes the irrational and more particularly the material and terrestrial creation, the earth or globe itself. Dr. Hawley, if I understand him (and he is not clear), appears to refer it to the whole world of intelligences, separately and collectively, good and bad, Christians and all men. The Dr. is far from being an Universalist, yet his premises and conclusions inevitably lead him into that school of reasoners. For if the *creature* means man, separately, severally, and totally, I have read Paul in vain if he does not teach that "*it*" or "*they*" *shall be delivered into the uncorrupt and glorified liberty of the church of the Redeemer.* Such a conclusion may well cause him to pause in his argumentation and carefully review his own ground. His view is in fact "simply absurd." The view of a material creation waiting and groaning with a promise of a removal of the curse involves less absurdity in my humble opinion.

The first opinion, i. e., that the term means unconverted men, involves a contrast between *ktisis* and the persons denoted by "we" and "we ourselves." Now there is no contrast drawn by the apostle. He only states one thing of one party, and then advances to specify the same thing of another party: "And not only *they* (or it), but *we* ourselves," etc. The view is consequently a forced one. Furthermore, to specify the unconverted as subject to frailty, omits to say the same thing of the rest of mankind, who are equally so, and is writing without reason. I dismiss this view as unsound and tending to Universalism. The great body of sound critics are divided between the two remaining opinions. In favor of the former of the two it is argued, from the general usage of the word *ktisis*, from the feelings of mankind generally, and from the supposed internal argument of the apostle, that it refers to the universal yearning for something better by the whole race of men. Lightfoot, Locke, Whitby, Macknight, Stuart and others support this view of the passage.

To help our readers to judge for themselves on the *usus loquendi* of the word in the New Testament, I here present from the Greek Concordance every text in which it is found, the term in English being italicized.

1. Mark 10: 6. But from the beginning of the *creation* God made.
2. Mark 13: 19. From the beginning of the *creation* which God created.
3. Mark 16: 15. And preach the gospel to every *creature*.
4. Rom. 1: 20. From the *creation* of the world are clearly.
5. Rom. 1: 25. And served the *creature* more than the Creator.
6. Rom. 8: 19. Expectation of the *creature* waiteth.
7. Rom. 8: 20. For the *creature* was made subject.
8. Rom. 8: 21. The *creature* itself also shall be delivered.
9. Rom. 8: 22. The whole *creation* groaneth and.
10. Rom. 8: 39. Nor any other *creature* shall be able.
11. 2 Cor. 5: 17. Be in Christ, he is a new *creature*.
12. Gal. 6: 15. But a new *creature*.
13. Col. 1: 15. The first-born of every *creature*.
14. Col. 1: 23. Was preached to every *creature*.
15. Heb. 4: 13. Neither is there any *creature* that is.
16. Heb. 9: 11. That is to say, not of this *building*.
17. 1 Pet. 2: 13. To every *ordinance* of man for the.
18. 2 Pet. 3: 4. From the beginning of the *creation*.
19. Rev. 3: 14. The beginning of the *creation* of God.

I will also add that the verb *ktizo* is once rendered *Creator* in Rom. 1: 25; once rendered *make* in Eph. 2: 15; and eleven times rendered *created*, in the following texts, viz: Mark 13: 19; 1 Cor. 11: 9; Eph. 2: 10; 3: 9, and 4: 24; Col. 1: 16, and 3: 10; 1 Tim. 4: 3; Rev. 4: 11, and 10: 16.

Ktisma is rendered *creature* and *creatures* in each place where it occurs, viz: 1 Tim. 4: 4; James 1: 18; Rev. 5: 13, and 8: 9.

Ktistees is found but once, in 1 Pet. 4: 9, where it is translated *Creator*. These are all the usages of the word and its variations in the Greek Testament.

It is well known that King James' version of the Scriptures is greatly lacking in proper uniformity. Now I appeal to any Greek scholar if *ktisis*, in the nineteen passages where it occurs, can not be more uniformly translated *creation* without doing the least violence to the text? Texts numbered 5, 6, 7, 8, 10, 16, 17, could be fairly thus rendered, indeed should be in the name of common sense. This done, thirteen out of nineteen occurrences of *ktisis* would be rendered *creation*, and the *usus loquendi*, or general usage of the word, be against applying it to the creature man. Indeed, in my opinion there are still other places where it might be rendered creation by every sound law of sacred hermeneutics, but I forbear to allude to them, having developed a sufficient number to answer my purpose. Both the verb and its substantive in the classics refer to *things* as well as *men*; to material *cities* and *lands* as well as to their intelligent *inhabitants*; and the first meaning of *ktisis*, according to Parkhurst, Robinson, Greenfield, and the lexicographers generally, is *creation* or *created things*. (See Lex.) I am not a master of the Greek, but I see no reason why *pasee tee ktisei* in Mark 16: 15 and Col. 1: 23 cannot be as well rendered "in all the creation," or, "in the whole creation." In my opinion Mark and Paul never penned the sentiment attributed to them by our received version. My view of the passages solves an inexplicable mystery which has long hung over them, baffling all the wisdom of the learned, and helping to create infidels. For the gospel, in A. D. 64, had not been preached to every man in the world, although it might be true it had been proclaimed in all the known and habitable globe in a general sense. I invite criticism on the point. Render *ktisis* creation in these two passages, and there remain but four passages out of nineteen where it may be referred to human intelligences.

Various translations aid and confirm these conclusions. Dr. Murdock renders Mark 16: 15, from the Syriac, "in the whole creation," and Col. 1: 23, "in all the creation beneath heaven." Rom. 1: 20 he renders "in the things he created," and verse 25, "the created things." The passage under consideration is uniformly translated creation, save verse 22, which is "all the creatures." Eph. 6: 15 is made "a new creation," and Heb. 9: 11 "these created things"; and he renders the Syriac word "creature" only four times.

Wakefield (one of the best translators), with Murdock, gives the passage I am considering the uniform rendering of *creation*, and refusing to put a lie in Paul's mouth, by making him say the gospel had been preached to every human soul on earth in the short space of thirty years, from A. D. 34 to A. D. 64, he very sensibly gives *pasa tee ktisis*, which is exactly as it occurs in Mark 16: 15, Rom. 8: 22, and Col. 1: 23, one and the same rendering, viz: "in the whole creation.' Sawyer, in his translation, does the same. I could add others, but having exhibited sufficient learned authority to clear my views of the charge of novelty or innovation in forming new translations, it is useless to produce any others. It might be well also to observe here that the verb *ktizo* in Rom. 1: 25 (see and compare verse 23,), Eph. 3: 9; Col. 1: 16 (twice used); Rev. 4: 11; (twice used) and Rev. 10: 16, is in every instance referred not to rational or intelligent persons, but to inanimate and material things. So too with *ktisma*, in the four places where it is found, but two (James 1: 18 and Rev. 5: 13), refers to man; the others refer the word to irrational creatures, creatures in the sea and earth, such as brute beasts, etc.

It is therefore conclusively and overwhelmingly proved that while the term in some instances relates to men, the general usage of *ktisis* denotes not mankind, but the irrational and material created things, the earth, globe, or terrene world itself, and its brute creation and inanimate furniture. And the exact corresponding words in Mark and Colossians used by our opponents to prove that the *pasa tee ktisis* in Rom. 8: 22 means the whole race of mankind are fairly and without violence wrested from them and made to support our own view. And the argument supposed to be derived from the feelings of men is at once disposed of, when it is shown that *ktisis* in the passage I am considering does not refer to mankind at all. Let the truth abide, if every darling theory is swept away.

Some will contend that our evidences compel us to make Paul in the passage teach a redemption and resurrection of all the brute beasts. John Wesley thus argued. But this is by no means the result of my conclusions. It is seen that *ktisis* has its separate special application; first, to the earth, as in Mark 16: 15; Rom. 1: 20; second, to mankind, as in Gal. 6: 15; and third, to the irrational creatures or brutes, as in Rom. 1: 25 compared with verse 23. Consequently, while the earth and all things in it feel the effects of the curse, the result of man's disobedience, and even beasts are represented as groaning (Joel 1: 18) under it, we are not forced to suppose the apostle in verse 21 must necessarily include the beasts as among the *ktisis* or created things that shall, when the sons of God are manifested, be delivered from corruption into the incorruptible glory of the church of Christ. Beasts are not moral agents, and have nowhere any promise of salvation through Christ, but are described as utterly perishing. Ps. 49: 12; Ezek. 34; 25; 2 Pet. 2: 12. If all the beasts and other creatures that have lived on earth were brought into the new earth, they would actually crowd out the saints and leave them no room. The very idea is chimerical. Beasts, birds and fishes may indeed be there, as they were in the first paradise; not resurrected, but newly created.

I would here also notice that the italicized word *they* in verse 23 is not found in the original. Wiclif, Cranmer and Rheims' Bibles supply the pronoun "it." The supplied word should be *it* in the neuter gender, so making the sense correspond with creation *itself* in verse 21, which word is also supplied. The idea of a plurality, as of men or beasts, finds here no warrant. The earth in the aggregate, with its material furniture, is only included in the term.

Our view is further supported by the internal evidence and construction of this remarkable passage. The apostle makes a clear distinction between the *ktisis* and men, or christians. In verses 18, 19, the *ktisis* is one thing, and the "us" or "sons of God" another and different subject. In verse 21 the *ktisis* itself is first named, then the "children of God" referred to, with a most obvious distinction between the two. And in verse 23 the sentence "not only (the *ktisis*) but ourselves also," marks the difference as plainly as that twice one makes two. The fact is, the apostle was simply writing about two grand subjects, viz., the saints, and their inheritance, each now under the curse, and both alike groaning and travailing for the glad era of the two-fold redemption. The words "travaileth in pain together" (*sunodino*) are very striking and significant. The Greek is composed of two words, viz., *sun*, with, and *odino*, to travail in birth. Frequently the *ktisis* is said to groan with the pains and throes of a woman in the pangs of childbirth. Consequently creation's groans are not the presages of death, but of birth. The sense accords well with the predicted epoch of the *palingenesia*, or re-generation, described in Matt. 19: 28, as occurring "when the Son of Man shall sit in the throne of his glory." Creation having had one genesis, one birth, is to have a second genesis and be born anew. This new *ktisis* will form the new heavens and the new earth.

The *mataiotees*, or "vanity" (verse 20), to which the *ktisis* was made subject, is defined by lexicographers and translators as meaning frailty, a vanishing and flitting state, corruptibility; and the apostle himself refers to it as a bondage of corruption. The agency of its subjection, as indicated by the word "him," has been a matter of dispute. Locke supposes it to mean the devil. But the sense evidently refers it to Adam, on whose account or for whose sins the Creator cursed the earth. The received version of Gen. 3: 17 is somewhat awkward. De Sola, Lindenthal and Raphall's version renders it "cursed be the ground because of thee"; that is to say, on account of Adam's sin. This idea is carried out in Isa. 24: 6,—"Therefore (on account of sin) hath the curse devoured the earth," and in Hos. 4: 2–3,—"Therefore (for sin, see verse 2) shall the land mourn," etc.; also Jer. 12: 4,—"How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein?" It was specially the land, ground, or earth, that was cursed and reduced to a state of vanity and servitude on account of sin.

Thus regarded, a very serious difficulty is offered to Prof. Stuart's and Dr. Hawley's reading of *ktisis*; for if he who subjected the *ktisis* be man, the *ktisis* subjected must, it should seem, be something else than man, the inanimate creation at least. But all is not irretrievably and forever lost. "For the creation was subjected to vanity, not by its own choice, but because of him who subjected it, in the HOPE, that also the creation itself would be emancipated from the bondage of corruption, into the liberty of the glory of the sons of God."—*Murdock's Syriac.* There is hope then for our ruined planet, that it shall yet take its place among the sister planets restored, beautified, blest, and adorned by its Maker, a fit abode for the Bridegroom and his Bride. In the light of our view how sublime are the apostle's words. How tame and insignificant the others we have examined compared to it!

This view of Rom. 8: 19–23 was held and supported by Chrysostom, Theodoret, and many others in the early church; Erasmus, Grotius, Luther, and other Reformers; Charnock, Joseph Benson, Owen, John Wesley, Bishop Horne, Andrew Fuller, Koppe, Rosenmuller; and later still by Flatt, Scott, Hodge, Tholuck, Chalmers, Cumming, and a multitude of others. It is but fair to state that many of these eminent divines regarded the passage as teaching the redemption of the beasts and other irrational creatures, a conclusion I have avoided.

But to all this view of the material creation, "*unwillingly* subjected to vanity," "*groaning* and *travailing*" and "*waiting*" in "earnest *expectation*" for deliverance at the resurrection era, Dr. Hawley has but one answer, namely, "which things are simply absurd"! Strange that he or any other learned man should overlook the splendid figure used by the apostle in this sublime passage, and which lies on the face of the words I have italicized. This figure is the prosopopœia, an intense form of personification "by which things are (says Webster) represented as persons, or by which things inanimate are spoken of as animate beings, or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present." (And right here I will inform my Advent brethren that this trope, the prosopopœia, is the key used by Bishop Lowth—than whom no one understood Hebrew poetry better—to unlock the meaning of the parable in Isa. 14: 4–16, and which I use to unlock the meaning of another parable in Luke 16: 19–31.) This figure abounds in the Scriptures as applied to inanimate nature, which is constantly represented by it as sympathizing in the fall and restoration of man. Witness the following, viz:—

"The *earth mourneth* and fadeth away, the world languisheth and fadeth away."—Isa. 24: 4.

"Because of swearing the *land mourneth*." Jer. 23: 10.

"For this shall the *earth mourn* and the heavens above be black.'—Jer. 4: 28; and Jer. 12: 4.

"How do the *beasts groan*."—Joel 1: 18.

"These all wait upon thee"; i. e., birds, fish, beasts, etc. Ps. 104: 27. See and read verses 28–30, where their re-creation is possibly hinted at.

"The little *hills rejoice* on every side: the *pastures shout for joy*, they also sing."—Ps. 65: 12, 13.

"Then shall the *trees* of the wood *sing out* at the presence of the Lord, because he cometh to judge the earth."—1 Chron. 16: 33.

"*Sing, O ye heavens*, for the Lord hath done it: *shout*, ye lower parts of the *earth*; break forth into *singing*, ye *mountains*, O *forest* and *every tree* therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isa. 45: 23. See also 49: 13, and 55: 12.

"Let the *heavens rejoice* and let the *earth be glad*; let the *sea roar*, and the fullness thereof. Let the *field be joyful*, and all that is therein: then shall all the *trees* of the *wood rejoice* before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth."—Ps. 96: 11–13 and 98: 7–9.

The whole of Isaiah's thirty-fifth chapter is also in harmony with this exultant strain. So too Milton represents the earth as "*groaning* and *sighing* in all her entrails" at the fall of man; and again Cowper declares "nature with a dim and sickly eye to *wait* the close of all"; and again, "The *groans of nature* in this nether world, which heaven has heard for ages, have an end." And Robert Hall carries out this trope in his eloquent funeral sermon on the death of Princess Charlotte; when speaking of the loss of a single soul he says, "Were the whole fabric of *nature* to become *animated and vocal*, would it be possible for her to utter a *groan* too deep, or a *cry* too piercing to express the magnitude and extent of such a catastrophe?"

I here present several excellent comments which are strikingly apropos to the subject. Says Chrysostom in his Homily on Romans: "The apostle makes a living person of the creature here, and declares that it groans; not because he heard any groan from earth or heaven, but that he might show the exceeding greatness of the good things to come, and the desire of freedom from the ills which now pervade them." To which Dr. Bonar adds, "The groaning of creation, therefore, is not the synonym for anguish,—for the groaning is to be connected with the travailing and the earnest expectation,—it is the emblem of hope; it is not the precursor of death, but the herald of birth; it is not the plaintive cry of wretchedness, but the full longing of intense desire." And Stephen Charnock asks, "How could the creature—the world or any part of it—be said to be delivered from the bondage of corruption into the glorious liberty of the sons of God, if the whole frame of heaven and earth were to be annihilated? The waiting would have no foundation if the whole frame should be reduced to nothing. What joyful expectation can there be, in any, of a total ruin? * * * As when a prince's nuptials are solemnized, the whole country echoes with joy, so the inanimate creatures, when the time of the marriage of the Lamb is come, shall have a delight and pleasure from that renovation. The apostle sets forth the whole world as a person groaning, and the Scriptures are frequent in such metaphors, as when the creatures are said to wait upon God and to be troubled; the hills are said to leap and the mountains rejoice. The creature is said to groan, as the heavens are said to declare the glory of God, passively, naturally, —not rationally." And referring to Ps. 96: 12–13, he quotes the terse and truthful remark of Daille on the passage, that "it would seem to be an impertinent figure, if the Judge of the world brought nature there described to a total destruction." And surely, how could the Psalmist bid them rejoice, if when the Judge appears the earth is to be annihilated, as Vinet, Howe, Doddridge, Hopkins and Dwight imagined?

I have nearly done. Dr. H. is, I think, answered and refuted,—sufficiently, and overwhelmingly. Knowing how little value he attaches to traditional testimony as embodied in a list of human names and erudite authorities, I have in addition to these presented translations, criticisms, originals, evidence and argument. But I cannot forbear to add that his position arrays against him the almost unanimous voice of primitive Methodism from which his views are a plain departure. For in the faith of our earth's renovation and possession by the just—in a literal sense—for a thousand years or forever, I am fortified and sustained by Fletcher, Taylor, Benson, Toplady, John and Charles Wesley, and Dr. Clarke, names not to be despised by modern Methodists. The "Father of Methodism" had an anxious eye to the doctrines and system of interpretation of his children (Sermon on 2 Cor. 2: 17, and Notes on 2 Tim. 4: 2–5). O that some Elijah would appear and complete the work by "turning the hearts of the children to the fathers"!

From the abundance of "may be's" (not less than ten) used by Dr. Hawley, I have, as already hinted, judged him to be uncertain on the question at issue. It "may be" he has thought before he studied, and wrote before he thought, and will yet see his way clearly to the blessed doctrines of the pre-millennial advent of our Lord and the true inheritance of the saints in light.

Meanwhile we, who like lawyers have fretted over the evidence, will, as they do, shake hands as the case goes to the jury; "And if ever *we* are permitted," writes Bonar, "to walk along a holy Earth, in our robes of white,—singing our songs of praise, and waving the palms of triumph, how shall we wonder that we ever doubted that '*the* MEEK *shall inherit the* EARTH'!"

For the World's Crisis.

HOLINESS OF HEART.—No. 2.

Holiness is God's great rule of right. God's love as is manifest in nature, revealed in his word, and should be imprinted on all our hearts. Holiness is the work of the Spirit of God wrought out in the hearts of christians. It is that purity of heart which makes man blind to the world and enables him to see his God. Such holiness is beautiful in its character, divine in its nature, and highly advantageous in its results.

All men are building. Some are building upon the sandy foundations of hay, wood and stubble. But these are of short duration and must be all swept to destruction. Some are building upon the only foundation laid in Zion. The floodgates of hell shall not remove them. Man is the temple of God in the process of erection.

Christians are God's building. Christ is their foundation. Holiness is the material that cements all together—the inside occupant, and when it enters it drives the devils out. We are the temple of God; and as good servants, we must keep it swept and garnished. O how many defile it. The fumes of tobacco befog, the fire-water burns, and *this* sin, and *that* sin disarms, disfigures and destroys his beauty and noble form, bringing him down to speedy ruin and degradation. But they who let the Spirit of God dwell in them, grow up in Christ their living head into a perfect christian manhood.

Such a character is built upon holiness, strengthened by knowledge, cultivated and improved by the intercourse of society, and benefitted and blessed by daily and divine communion with God. The life of Christ in its beginning, going on and ending, is looked upon by the impartial observer, regarded by the philosopher, and admired by the christian, as an example of spotless purity and a character rich in all the radiant beauty of holiness.

This is the Spirit, the power, the principle of holiness. This is the stream coming down from the fountain of life. We come to this. We drink. Our thirst is quenched. Holiness is the manna of God, the bread from heaven. We partake. We hunger no more. We feast forever.

The gospel opens this fountain of life, and lets down the bread from heaven. O! the grace and goodness of God reaching out after rebellious man. Thanks be to God! he gives us no stinted measure of holiness. The wells of salvation are full and free. 'Tis salvation, universal salvation, authorized by the Creator, presented by the Savior, confirmed by the apostle, carried forward by christians to regenerate mankind.

The Almighty never *drafts*. He forces no man to action. When he created man he gave him reason and conscience, judgment and will. Man had the ability to choose and the power to act. So made that he *must* choose, that he *must* act. The choice he makes, and the acts he performs are right or wrong. They result either in sin and misery, or in holiness and its consequent happiness, just in accordance to the *direction* he takes and the *manner* of his performance.

Life and death are set before every man. Sin is the broad way to death. Holiness is the narrow way to life. We are all traveling *one* of these ways. Let not sin reign in your mortal body. If it does we are taken captive by the devil at his well. Let righteousness reign in our hearts, and life, eternal life is ours.

A. A. LASON.

For the World's Crisis.

THE REST OF THE GRAVE.

How still and peaceful is the grave,
Where life's vain tumult's past;
The appointed house by Heaven's decree,
Receives us all at last.

The wicked there from troubling cease,
There passions rage no more;
And there the weary pilgrim rests
From all the toils he bore.

There servants, master, small and great,
Partake the same repose;
And there in peace the ashes mix
Of those who once were foes.

All, leveled by the hand of death,
Lie sleeping in the tomb,
Till God in judgment calls them forth
To meet their final doom.

Athol Depot Mass. HANNAH.

RESURRECTION OF THE DEAD.

That the dead shall rise again, is the universal belief of christians. As no historic fact was ever more invincibly established than the resurrection of our Divine Redeemer, so no article of our faith is more clear and indisputable than the doctrine of our rising again like him at our appointed time. It is hardly worth while, in this connection, to accumulate proofs and authorities to support what is so generally admitted and believed, and so clearly announced in the holy Scriptures.

Certainly, no one will deny that the raising of the dead lies entirely within the reach of divine power. No one will say that it is a thing impossible to omnipotence. It involves no contradiction. It is prohibited by no foregone law or necessity. It is not rendered impossible by incapacity in the decomposed bodies of the departed for reorganization. God knows each atom, and where it rests. Our substance was not hid from him when we were made in secret. His eye saw it yet being imperfect. All our members were written in his book when yet there was none of them. He has his number for every hair upon each head. Wherever the particles of these dissolving bodies may be scattered or lodged, they lie completely within his knowledge and power. And he who could at the first so attemper the vulgar dust as to constitute a man can also again recover these attempered particles and restore them to their places. If he can bring a new and glorious ear out of the rotting seed, he can also bring a spiritual body out of the corruptible one.

And as the resurrection of the dead is not a thing impossible, so it is not a thing improbable. Faint analogies of it may be traced in the ordinary changes and revolutions beheld in nature around us. Clement, the contemporary and friend of St. Paul, says, "The Lord does continually show us that there shall be a future resurrection. Day and night manifest it. The seed sown in the earth displays it." The day fades and dies. It is buried in sleep, silence and darkness. In the morning it revives, opens its grave of gloom, and rises from "the dead of night." The summer dies, and lies down in its wintry grave. The winds of heaven sigh and weep over it as if they would not be comforted. In the spring, life begins to work again in the buried roots and seeds; the plants and flowers burst out of their dark cerements; and every thing arrays itself in newness and glory. The sower goes forth and casts his seed upon the earth. It falls down dry and naked, and in time dissolves. But the great power of the providence of the Lord raises it again from that dissolution; and from the old seed new germs arise, and bring forth fruit. The caterpillar builds himself a tomb, and then lies down in it and dies. But out of the grave of the ugly worm comes forth the butterfly which sallies forth in the sunshine like a living flower. And so there are many things in nature that are repaired by corrupting, preserved by perishing, and revived by dying. And so we behold man, the lord of these things, dying like them, it is but a fair presumption that he will revive again hereafter as we see them revive.

But God has not left us in the school of nature, nor given us over to settle our persuasions upon mere likelihoods. In the glorious record of his word, he has put the doctrine of the resurrection of the dead beyond dispute. Distinct glimmerings of it may be found all through the Old Testament; and it is predicted in the New in language which no one can misunderstand. Paul says there were many saints before his day who "were tortured, not accepting deliverance, that they might obtain a better resurrection." He says that the Jews allowed "that there shall be a resurrection of the dead, both of the just and unjust." The heroic Maccabees hoped for it. The sisters of Lazarus consoled themselves by thinking of it as they lingered at their only brother's grave. Christ explicitly pointed to a coming period, when "they that are in the graves shall hear the voice of the Son of man, and come forth." The great apostle to the Gentiles argued it as a thing demonstrated by the resurrection of the crucified Savior. It was the great consolation of the noble army of the martyrs. And in every age of christianity it has been cherished as the glad hope by which the believer triumphs over the gloom of corporeal dissolution.

God has also added a seal to this doctrine which cannot be counterfeited. He has actually restored deceased persons to life again. When Elijah prayed for the resuscitation of the dead child of the widow of Sarepta, God heard him, "and the soul of the child came into him again, and he revived." Elisha, in his lifetime, received power to raise the young Shunamite; and the mere touch of his bones caused a dead man to revive and stand upon his feet. When the daughter of Jairus died, Jesus "said unto her, *Talitha cumi*, and her spirit came again, and straightway the damsel arose." When he came "nigh to the gate of a city called Nain, there was a dead man carried out; and he came near and touched the bier, and said, Young man, I say unto thee, Arise; and he that was dead sat up, and began to speak." And not only in the chamber and in the street, from the bed and from the bier, did Christ call the dead to life. His voice was heard with equal effect even in the putrid grave. When Lazarus had been "dead four days," and so long buried that his sisters said, "Lord, by this time he stinketh," Jesus "cried with a loud voice, Lazarus, come forth; and he that was dead" and putrid obeyed and lived again. And the blessed Savior himself, after being "crucified, dead and buried," took to himself the might of his superior nature, and came forth from the sepulchre, and showed himself to hundreds with many notable signs. In these cases the problem has been solved, and the fact demonstrated forever, that there is such a thing as the resurrection of the dead. Though we may not be able to comprehend the processes by which it shall be effected, we may rest assured that it is no idle dream, no cunningly-devised fable, but a sublime and stupendous reality.—*Last Times.*

For the World's Crisis.

THE BOOK.

The Book is often spoken of in the word of God. Sometimes it is commanded to be sealed up. In Rev. 5: 1, we hear of it being in the right hand of Him that sat on the throne. The question arises, what can this book mean? It cannot mean the Book of Revelation, for John was commanded not to seal the sayings of this book. Rev. 22: 10. Neither could it mean the prophecies, for they were commanded to be read by the Jews. Yet John tells us in Rev. 5: 3, that no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon; and he says, "I wept much, because no man was found worthy to open and read the book, neither to look thereon."

We see by reading the above text that it could not be either the Old or the New Testaments, for these were committed to us, and to be read by all; but this book *no man* can open, read, or look thereon.

There is one book which answers to John's description, which no man, neither in heaven nor on earth, nor under the earth, has yet been able to look thereon, or open, or read, as we have any account of; and which, according to the Scriptures, will never be opened, read, or looked upon by mortal man until the last seal is broken, and the judgment sets.

"And I saw the dead, small and great, stand before God, and the books were opened; and another *book* was opened, which is *the book of life*, and the dead were judged out of those things which were written in the books." In this book, which is called *the book of life*, the names of all the redeemed in heaven, in earth or under the earth, are written, which are not known to any man; neither will be known until the last seal is broken open. For the judgment will declare who is on the Lord's side. For the apostle tells us, "Our lives are hid with Christ in God," that when he "appears then we shall appear with him in glory."

The Revelator in speaking of the city (Rev. 21: 26, 27) says, "And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abominations or maketh a lie; but they which are written in the *Lamb's book of life*." "And they whose names were not written in *the book of life*, from the foundation of the world, shall wonder," etc.

This book of life which no man, as we are any where informed, has been able to look upon, or to open, or to read its contents, is the book on account of which John wept to know its contents. And so it has been with all the saints of God; they are anxious to know whether their names are written in the Lamb's book of life.

Dear reader, we may so live as to have the witness that our names are written in the Lamb's book of life. What a blessed assurance to feel approved of God, and that our name is written in the book of life. But we shall never be permitted to look thereon or therein, till it is opened in the presence of the universe. When the last seal is opened, and the last trumpet has sounded, and the gospel day is ended, then we shall be permitted to know the contents of *the book*. If we have not the assurance that our names are written in *the book of life*, remember there are a few golden moments to secure eternal life.

J. E. CLARK.

REPENTANCE.—You might pound a lump of ice with a pestle into a thousand fragments, but bring it in beside your own bright and blazing fire, and soon in that genial glow the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on all their enormity, and still feel no true repentance. But come to Jesus with his words of grace and truth. Let that flinty, frozen spirit bask in the beams of the Sun of Righteousness, then will it melt.

For the World's Crisis.

MOVING FORWARD.

I think the above is expressive of the cause of Bible truth in many places in western New York. I do not mean to be given to overrating results connected with preaching the word, as I fear some are who seek newspaper notoriety. I would rather a future day should declare our works, than to sound a trumpet before me. But that truth is making some progress here is evident from the number of new subscribers for the Crisis that are continually coming in from laborers among us.

A two weeks' meeting has been held lately in Dansville, by Eld. C. B. Turner and myself, with good results. Several have been brought to a knowledge of the truth, and the cause of Christ is moving on with a fresh impetus, such as has not been felt for a long time. When men become disgusted with the pretended christianity of the day, then is the time to show them a "more excellent way."

But the truth is not popular, and while many may be convinced, but few have the courage and will to try to live for the kingdom. As Bro. Turner expressed it, so we see it is, that the few who receive the word are "like the gleaning of grapes when the vintage is done." Yet we rejoice over these gleanings, each soul saved being of more value than a whole world. Probably many more are convinced of the truth at the present day than will ever have the moral courage to come out from the world and live for the kingdom.

Bro. Turner has a clear and forcible way of presenting truth and answering objections. Some questions were asked by a noted Spiritualist, who set forth Spiritualism in a false light by claiming it taught a literal resurrection of the dead. One question was like this:

"If man is wholly unconscious in death, *what hears* the trumpet sound in the resurrection?"

Ans. "The *dead* man."

Question repeated, as though not fully comprehended.

Ans. "'The *dead* shall hear.'"

"But that which is unconscious cannot hear."

Ans. "Lazarus heard."

"But Lazarus was not dead."

Ans. "Jesus said Lazarus *was* dead. Also the winds and waves obeyed his voice. How did they hear?"

How easy it is to stand firm when we are upon a rock. And is not God's word a rock? Then let us stand upon it and press the battle to the gate.

My health has been very poor for a month past, but "The Lord is my strength and my salvation: whom shall I fear?" May the Lord bless his people. F. Burr.

Dansville, N. Y.

HELL—SHEOL—HADES.

Dr. Eadie says, in his Biblical Cyclopædia, on the word "Hell:" "This word is the representation of the Hebrew sheol and hades; another Greek word translated hell, literally means 'the valley of Hinnom,' where the most abominable idolatries were practised; called also 'Tophet,' from *toph* (a drum), because that instrument was used there to drown the cries of victims.* Hinnom or Tophet thus became a fit emblem of hell. The *undoubted* meaning of sheol, is the grave or world of the dead—the region of the Rephaim—the helpless."

When speaking of Ps. 16: 10, and Acts 2; 27, he says: "A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The 16th Ps. refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he has no less confidence that the Father whom he served would raise him from the dead,—the law being satisfied, and his work being concluded. 'My flesh shall also rest in hope,' for

"'Thou wilt not abandon me to sheol,
Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism—the last hemistich echoing the sentiment of the former. The words 'my soul,' mean merely myself. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, 'that he chided his heart or himself—*kradien*.' The latter makes the Olympic victor address *philon etor*—his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German *selb* or *selber*. Nordheimer, in the second volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflective pronouns. It is thus obvious that the argument based upon the idea, that Christ's soul went to sheol, and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is *his entire person*. Now what is meant by sheol? It is the place where corruption is seen, *the region of the dead*. So the apostles understood it. Though Messiah was to die, death's power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition."

"Sheol and hades do not mean that narrow bed in which one corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. One corpse is lowered into its *keber*—all corpses lie in *sheol*."—*Ex.*

For the World's Crisis.

QUERIES.

Bro. Grant:—Will you please publish in the Crisis the following inquiries, etc.:

Will some brother inform us, through the Crisis, who it was that said, in defining God, 'His center is everywhere, and circumference nowhere'?

Will Bro. P. B. Morgan, who quoted in the Crisis a year or two ago from Gibbon, "That power around which the history of Europe arrayed itself for twelve centuries was the Papacy," tell us where, in his history, he found it? He failed to mention where, and I have looked in vain for it. It has an important bearing on the fulfillment of prophecy. The desired information will be equally acceptable from any one else.

I would here express my thanks to those brethren who answered so readily through the Crisis my call for a Chart and Key. Receiving the offer of three by letter direct, I took one of them, and have been using it, I trust, for good. I. K. Lombard.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, February 9, 1864.

Take Notice.—In remitting monies to this office, do not send us any more little bank bills for *fractional parts of a dollar*. They are not passable here, and we are only subjected to the trouble and expense of sending them back. We have several now on hand,—worthless to us,—on the *Veazie Bank, Brandon Bank, etc., etc.* Send us only current bills, postal currency, or stamps.

Postage on Canada Papers.—We have concluded to let our brethren in the British Provinces have the Crisis at the same price as those in the States. In other words, we will pay the postage "to the *line*; hence those taking the paper will pay only $2.00 a year, instead of $2.20, as formerly.

MONTREAL.

We suppose our readers will be anxious to hear from our meetings in Montreal, C. E. Well, we can truly say the Spirit of the Lord is with us, and we are witnessing happy results of our labors. We began our meetings at Bonaventure Hall Tuesday evening, Jan. 26th, and met a goodly number who had become deeply interested in the study of the Bible, as the result of our discussion, when here in November. We have seldom seen people more earnest to know the right way. They truly have "ears to hear." They have broken loose from sectarian fetters, are resolved to buy "the truth" and sell it not." We found a number of hearts joyful in the Lord, who, before the discussion, were in the bondage of sin and error, wandering like blind men with blind leaders. They often said, "We know not how to express our gratitude for the light we have recently received on the word of the Lord.

At the close of our first meeting, some ten or twelve rose for prayers. Others have since done the same, and several have found peace. The clergy are doing all they can to keep people away from our meetings, but many feel they have a right to act for themselves in matters so important as those which relate to their eternal interests. We have never been in a place where the mass of the people were so fully under the control of the priesthood as in this city. When they curse, it falls heavily upon those who happen to receive it. It takes a martyr's courage to stand against it; hence those who do come out on the side of truth under such circumstances are more likely to endure. The heavier the cross, the firmer one stands who bears it. For this reason those who have embraced the blessed hope here are very joyful and firm. The more we sacrifice for Christ, the richer we feel, and the brighter our prospects for a home in the kingdom.

There are a number of noble hearts here who have embraced the truth we hold so dear, and they appear to be willing to make any sacrifice which the Lord may require. We have seldom seen any more active in the vineyard of the Lord, than are some here.

February 1st. Our meetings in this city are still increasing in interest. Some new ones start in the service of the Lord nearly every evening. Notwithstanding the earnest opposition of the Montreal ministers, the truth is making noble conquests. While those who hear are astonished at the doctrine, they are equally surprised that they never saw it before. They marvel at its simplicity and harmony. Hitherto the Bible had been almost a sealed book to their understandings; but now they read and rejoice in the light. The cloud of mystery with which popular teachers and writers have invested it, has departed, and it has truly become a "lamp" to their feet and a "light" unto their path. Those who have embraced the christian's hope are progressing rapidly in divine life. They appear like those who have fully counted the cost, and are willing to serve the Lord at the loss of all things. Their testimonies in our conference meetings are soul-stirring, proceeding as they do from hearts warm with the love of Jesus.

One who is said to be the ablest minister in Montreal, and who holds the view that Napoleon III. is to be the real antichrist, which event he is expecting to transpire soon, is said to have remarked;—"If Napoleon should declare himself the antichrist, it would be no more a sign of the times than to see Miles Grant in Montreal." He looks upon our visit here as a great calamity.

We found several who wished to be baptized, but the waters of the St. Lawrence river are almost inaccessible for baptism at this season of the year, on account of the piles of ice on its banks, and its depth where an entrance might be found. On this account, we saw no way to baptize, unless we could get the use of a Baptistry. On inquiry, we found one had been prepared in Nordheimer's Hall, but it was under the control of the minister who called our visit to the city a sign of the times. But as we thought he would let us have it for the purpose of baptizing some of Jesus' disciples, when not wanted for any other use, we went to the one who has charge of the hall, and found that we could have that if desired. Then all that was wanting was the privilege to use the baptistry. We accordingly sought an interview with the minister, entered his presence, and stated our wishes; when the following conversation took place:—"What is your name, sir?"—"Miles Grant." "I should not dream of letting you have it." We said, "Good morning, sir," and departed, thinking that Jesus Christ had said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We felt a sweet peace of mind as we wound our way back to our resting place in the house of the friends of our Savior, and concluded that we had found an answer to Peter's inquiry in Acts 10: 47, "Can any man forbid water, that these should not be baptized?"

The following scripture has been a source of co[illegible]:—"Blessed are ye, when men shall [illegible] you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for so persecuted they the prophets which were before you." It is blessed to suffer with Jesus. His "yoke is easy," and his "burden is light."

Dear reader, let us take more pains to please him in all things; for we have no other friend half so valuable. It should be a pleasure to suffer for his sake. Like Paul, we should glory in the cross. The shame that comes from the enemies of our Redeemer is unworthy of notice, and should never hinder us from doing our duty. No murmur should escape our lips, when called to suffer reproach for the truth's sake. Our crosses are light compared with those of the martyrs. But, whatever be the opposition, let us press bravely on till the prize is gained.

Brethren, remember Montreal in your prayers. We hope to have more good news from this city to tell you. It is a stronghold of error and superstion, but light and truth are advancing and producing heavenly results.

RELIGIOUS AMUSEMENT.

It is truly alarming to see how the professed church of Christ is rushing into scenes of amusement. This is positive proof that their joy in the Holy Spirit has departed; for no one seeks pleasure in worldly festivities till they have grieved the Spirit of the Lord, so that it cannot dwell in them as temples. Instead of taking the Bible for their guide, they appear to be governed by the popular sentiment of the world. Those who take such a course must of necessity become only stumbling blocks in the way of others. This results in leading many into infidelity.

The signs are dark and gloomy for the church at the present hour. The downward progress is rapid, and daily increasing. We know of no scripture to show that we may expect any improvement before the coming of Christ. The time is at hand when all who intend to be ready for the Lord, must separate themselves from every unhallowed thing, and keep unspotted from the world.

We clip the following from the Montreal Daily *Witness* of Jan. 30th, 1863. The writer reports himself as "A pedestrian missionary . . . in the Eastern Township" in C. E. He appears to have his eyes open to the true state of things. When speaking of the course pursued by the churches at the present day, in their efforts to raise money, he says:—

"You must conjoin amusement with an appeal to christian principle, you must bring the world into the church, you must come down from the lofty platform of christianity and bring inferior motives to bear upon the public mind, you must substitute a soirce, a pic-nic, a strawberry festival, an oyster supper, or a fancy fair for a 'thus saith the Lord.' Practically, amidst much talk in pulpit, platform and parlor about the onward progress of christianity and the vast influence which it is exerting on the public mind, we are reduced to the humiliating confession that we cannot trust to that christianity in order to carry on the work of Christ. Do not tell me of progress. I do not believe in it. Do not flaunt your lists of church members before my eyes. Show me the effects which their professed faith is producing in practically sustaining the work of God amongst ourselves without this debasing appeal to the lower sensibilities of our nature. If our faith is real it will be operative. If it is not let us realize our true position, acknowledge our defection, act up to our privileges, and discharge our duty. I confess that I never hear of any of these church festivals of whatsoever kind they be, without a feeling of sadness, for me they afford a proof that eighteen hundred years after the death of that dear Savior who died that we might live,—our love to him is so cold, that we cannot even repair a house erected for the honor of his name or defray the incidental expenses of that house, unless we get a feast of strawberries or an oyster supper! Oh, everlasting shame! Is it indeed come to this that, after all the benefits which guilty men have obtained through the blood of Jesus, it must now be said of them that they are lovers of pleasure more than lovers of God! Imagine what would have been thought of such doings in the days of the Apostles, when 'men sold their possessions and goods, and parted them to all men as every man had need.' I have in my possession an advertisement, cut out of a local paper in the Towships, announcing a church festival in the form of an oyster supper, with tableaux vivants, and music. Now, only think of the apostle Paul presiding at an oyster supper, and gazing at a number of folks dressed in fancy garbs, exhibiting themselves in various attitudes before a grinning audience to the sound of fiddles and flutes! I suspect that the apostle Paul would have done to them what he on one occasion did to the apostle Peter: 'withstood him to the face because he was to be blamed.'"

WAR PROSPECTS.

Those who thought that seventy-five thousand men was a large number to put down the rebellion, have had occasion to change their minds during the past two years. And now we find the following order from the President:

"Washington, Jan. 31. It is ordered that a draft for five hundred thousand men, to serve for three years or during the war, be made on the 10th day of March next, for the military service of the United States, crediting and deducting therefrom so many as may have been enlisted or drafted into the service prior to the first day of March, and not heretofore credited.

(Signed) Abraham Lincoln."

This shows that our government does not think that the rebels are subdued. Our nation is still preparing for war—war more terrible than any in the past. The genius of our mechanics is turned to inventing instruments of death. He who can produce a machine to kill men faster than any hitherto in use, is sure of a fortune; and as covetousness is a ruling passion of the age, its gratification is sought through the most available means. Men care but little for the lives of their fellow men, if they can only make money by inventions to kill them. Is this the boasted "*progress*" of these last days? When will it end?—When Jesus comes. Till that glorious event transpires, we can expect only heavier waves of wickedness, deeper seas of iniquity, blacker crimes rapidly multiplied, till the saints, like Lot, will be sorely tried by the works and w[illegible] wicked, scoffing [illegible]. Earth's cup [illegible] full.

Every true philanthropist has reason to rejoice in the fact that the Deliverer will soon come to end the age of sin, and introduce the one of holiness. O Lord, hasten the glad hour. The weary bride is anxiously waiting thy return. Her foes laugh at her longings, and mock at her hopes. Dear Savior, help us to bear all things *patiently* till the happy hour of deliverence arrives.

TO WHOM IT MAY CONCERN.

Bro. C. W. Smith, Oswego, Ill., wishes us to say, that "the Minutes, together with the Constitution of the Illinois Advent Christian Association," are now "printed in pamphlet form," and ready for those who desire copies. Bro. Smith also wishes to say, that "he neglected to take the *address* of the contributors," and wishes that they would send it to him, in order that he may forward the work to them at once.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$395.30
M. Atkins, pd	1.00
Lucy A. Hyde, pd	1.00
R. W. Hill, (pd. $2)	12.00
J. D. Brown, (tracts sold)	2.00
Miles Grant	60.00
S. P. Clark	10.00
Jas. Danforth	1.00
Chas. W. Dudley	2.00
L. H. Davis	2.50
John E. Phelps	3.00

Pledges Paid—S. Gilbert.

TRACTS.

About tracts. Let us see,—there are fifteen hundred dollars yet to raise in eight months, to make up the proposed two thousand dollar Tract Fund. Now we suppose there are six thousand subscribers to the Crisis; this being true, or nearly true, how much would each subscriber have to pay to make up the fifteen hundred dollars? Why, only twenty-five cents apiece. Who is so stingy as to withhold this paltry sum? Twenty-five cents in eight months or two hundred and forty days, about one mill a day. What reader of the paper does not make, yes, waste this, and often a hundred times more, every day? Tea will cost one dollar per month, or twelve dollars per annum, and do us no good at that. One dollar a month for a medical plant from China, and can't pay three cents a month towards purchasing tracts to freely distribute among the people.

Do you say, "I am poor; let the rich give their money"? Let me suggest that one reason why you are poor is because you never give anything for God's cause. Please do believe Luke 6: 38. Let two thousand of the poorest christians that read the Crisis, at once send Miles Grant twenty-five cents on the Tract Fund, doing it for the glory of God; then wait and see if God is not as good as his word. I have said enough for this time. D. T. T.

For the World's Crisis.

"THE LAST DAY TOKENS."

After unavoidable delay, Nos. 1, 2 and 3 of the above work are now ready for subscribers. I have been at considerable expense to place what I consider the truth before the church and the world; and now have obligations to meet. Could I obtain from my friends scattered abroad the small amount of *two or three hundred subscribers*, it would lift a heavy burden from me. To persons anxious to impart light and information to their friends upon the approaching crisis and destiny of the nations, I would most affectionately recommend these expository works.

Most affectionately yours,
S. S. Brewer.

South Glastenbury, Conn.

The Last Day Tokens, No. 1.—This is an argument based upon Amos 3; 7, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." Showing that God invariably has made known his judgments to his prophets: and, by them, to the doomed nations. Fifty positive and incidental instances are brought to view in the above little work. Per dozen, by mail, 87 cents. Single, 9 cents.

Last Day Tokens, No. 2.—This number is an epitome of the events that were to transpire during the absence of our Lord and Master. The moral condition of society at his return—embracing a fulfillment of the declaration he made to his disciples on the Mount of Olives, in answer to the question, "*What shall be the sign of thy coming and the end of the world?*" History of false Christs, earthquakes, famines, and pestilences, arranged in chronological order. Abounding iniquity, immorality of the age, great spiritual dearth, Spiritualism, its immoral and degrading tendencies. A Spiritualist's invocation to Satan—progression—the gospel preached in all the world as a witness—the harvest ripe—the end of all things at hand. Per dozen, by mail, $2.30. Single, 23 cents.

Last Day Tokens, No. 3.—This is a phenomenal compend; containing a history of the signs in the sun, in the moon, and in the stars—meteorological wonders—fearful sights and great signs in the heavens—blood, fire, and pillars of smoke, etc. This work contains a number of excellent engravings, illustrative of these last day tokens, that God, in his infinite mercy, has hung as flaming signals in the heavens to herald the approach of the great day of his wrath. Per dozen, by mail, $2.30. Single, 23 cts.

For the World's Crisis.

TAKE NOTICE.

I have about fifty volumes of books, composing a part of my library, that I desire to sell; books on Daniel, John, on Prophecy, and other subjects. Our ministers, antiquarians, laymen, ought to have them. I will sell at the prices they cost six and ten years ago, when imported English works cost about half they do now. I will send a written catalogue to any one who desires it, and who will return the same to me after selecting, stating how I shall send, by mail or express. Brethren, preserve this, as it may prove advantageous to our preachers who are collecting libraries. Send orders soon. D. T. Taylor.

Castleton, Vt.

For the World's Crisis.

BOOK NOTICE.

[illegible] An Essay. London: Simpkin, Marshall & Co. 1855. Pp. 145, 12mo.

Few persons have done more to blend together theology and the fine arts than John Ruskin, the author of several volumes on "Modern Painters," and of "The Stones of Venice." In the latter work he makes the following statement of the so-called orthodox faith: "The good succeeds to the evil as day succeeds the night, but so also the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man, and his futurity."

And he adds in a note: "The love of God is, however, always shown by the predominance, or greater sum of good, in the end; but never by the annihilation of evil. The modern doubts of eternal punishment are not so much the consequence of benevolence, as of feeble powers of reasoning. Every one admits that God brings finite good out of finite evil. Why not, therefore, infinite good out of infinite evil?"

This challenge of the mental capacity of those who believe that Satan's works will be finally destroyed, called out the author of the above Essay. In thirty-one compact chapters he shows, at least, that he is "nobody's fool." Some use is made of the book in "Debt and Grace," and its facts and reasonings entitle it to the further notice of American readers interested in the question it treats.

I have recently procured a few copies, which I will dispose of at $1.13, the price I paid for my own copy when gold was at par. It will be sent by mail postpaid.

I have tried to learn the name of the author, but for good reasons that seems to be reserved. But when we get the substance of a substantial intellect, who cares for the empty words that tell him from some other child of Adam? C. F. H.

RESPONSE.

"They [the poor family in Illinois, spoken of in Crisis of Jan. 26th] shall have it, and somebody else who has the Lord's money, will send it on to pay for it.—W. B. H."

Yes, Bro. H., "they shall have it." And here is $1.00 of "the Lord's money" to pay for it six months. Let them have the word of *life* which the Crisis sends forth. I am glad somebody is hungering for *the truth* in these days of error, war, strife and blood. God grant they may love it, as I do, and be ready for the appearing and kingdom of our Lord and Savior Jesus Christ. D., D. C.

South Wilbraham, Mass.

Correction.—The names of J. C. Wheeler and Isaac Wight were sent in by Bro. Wellcome to be added to the list of members in his Report of the Maine Ministerial Conference; but as we received and published that report before we got his note, they were added, by mistake, to his Report of ministers present at Round Pond Conference, thus making Bro. W. to say they were present at a Conference which they did not attend.

For the World's Crisis.

BACKSLIDDEN MINISTERS.

A Philadelphia missionary writes the following:—"A few days ago a man staggered into the Mission House, with not a stitch on but an old pair of pants, shoes, vest and hat, with breast all open—no shirt or coat on,—a bleeding face, fresh from a fight, and one of his fingers nearly chawed off by his antagonist's teeth; yet that man was once a minister of the gospel, and when sixteen years old was placarded as the great juvenile preacher, and preached to five thousand persons. He proved his talent to me, by making out a skeleton on the text, 'Let us not, therefore, sleep as do others, but watch and be sober'; which he did well for a mind stupid with liquor. He said he once had three times in the day for private devotion, afterwards two, and then one; finally none,—so he fell. We got him to wash up, dressed his wounds, clothed him as best we could, for we had no means provided but a boy's shirt, an old coat, and an old hat. Then we talked to him, prayed with him, reached down the hope of Peter's case, who was restored again, and made a more earnest preacher than ever of the Master whom he denied, and kept ever faithful. He seemed encouraged, and went up town to his work followed by our anxious prayers."—*Ex.*

There! is n't that sad? But it is not a solitary instance of ministerial backsliding. Perhaps all do not fall as far as that poor man did; but many a man turns aside to serve tables, or because he gets sick of his work.

No man or woman is so exposed to temptation as a preacher of the gospel. He stands "on the walls of Zion," and so is more exposed to the bombardment of the enemy than those who are behind the intrenchments. He is put to warn others, and often needs warning himself. He is to declare the whole counsel of God, and while he thus labors has the double work of telling others what that "counsel" is, and being himself in the "counsel."

God has put his ministers in an awfully solemn and responsible place. "They watch for souls as those that must give account," and yet they are but *men* who, because of their work, need more than ordinary grace. They are closely watched, because the people know that sometimes "grievous wolves" get into the fold and frighten, kill, and scatter the sheep. With all this responsibility, they may stand "and having done all, stand"; and they may fall, and if they do their last state is worse than the first.

A *backslidden minister!* one set as a watchman on Zion's walls; one God has favored as he favors few, having had committed to him the dispensation of the gospel; a man who has warned others many a time of impending doom—gone back!

You may find such a man who is trying to keep up appearances, but has done preaching, "got discouraged," "cross too heavy," "willingness departed," "lost his spirituality—his enjoyments." Felt in the first place that he *must* preach or go to perdition. The "woe" rested on him as it did on Paul. He preached awhile, and then concluded that either God had made a mistake in calling him, or he had taken a feeling or a desire as a call, and been mistaken himself. So he gave it up.

Another tampered with temptation, like Solomon. God have mercy on such! Could not keep his garments unspotted, *so he fell!* Oh! how sad. How it makes the heart ache to think of these unhappy departures of the watchmen from the right paths. What a condemnation rests upon such! God keep me and my preaching brethren from such a condition.

I read of some watchmen who are "dumb." It is because they are thus out of the way. If they have n't got so far as to be openly wicked, they [illegible] are dumb.

A minister [illegible] be careful to keep his conscience void of offence. Condemnation takes all the power away from him and his words, if he tries to speak. Then he is dumb. He opens not his mouth, because he cannot be justified in speaking; or if he goes on pushing himself into the way, preaching what he does not practise, he is worse than a Hottentot. He imposes on people, but not long; they soon find him out. His trumpet does not "give a certain sound." He is a dumb-dog watchman.

Paul in Eph. 3: 2 says, "Beware of dogs," and he doubtless means these dumb ministers; for I read in Isa. 56: 10, "Thy watchmen are all dumb dogs." O! how careful must the watchman be of his influence, of his character, especially to keep himself in the love of God, for then he will be right in other respects.

Thank God! that so many are faithful. I am glad that many trumpets are giving a "certain sound" in this "time of the end." Let all whom God calls to preach go into the work. Come with your "ram's horn," your silver trumpet, or any other that God gives you; but do not come to blow a "bugle." We do not want any war ministers, bugle blowers. Let the world do the bugle blasting, and the dumb watchmen may help, if they will; it is all they are good for.

There are so few who are faithful, I would encourage all who feel it to be duty to "come over and help us," male or female. Let any body who feels the "woe," who "discerns the signs of the times," and is willing to separate himself to this work; and who can be more separate than the "Phebes" who labor in the gospel? They are despised for it more than any man. Let them do what they can. Do not hinder any faithful laborer.

The end is close at hand. We have none too much time. *We need every laborer we can get*, for the harvest is *great*, and the laborers are *few*. Brothers, let us do with our might what our hands find to do. Sisters in the gospel, be faithful, and all together we will get as many as possible ready for the judgment. L. C. McKinstry.

For the World's Crisis

THE LAST DAYS.

If six thousand years were to mark the period of earth's history, or working days of the great week of time before the dawn of the millennial Sabbath of rest, which is allowed by the best authority to have been the belief of the early church for many centuries; and if we are at their very terminating point, as the best of Bible chronologists allow; and are also near the end of all the great prophetic periods, as hundreds of the most thorough Bible students unanimously agree in and assert; and if Paul was correct on the time of the judges being about four hundred and fifty years, instead of about three hundred and fifteen years, according to Usher; bringing us to about the 5,999th year of the world; and if Paul, Peter, James and John all declared they were in the last days, which perfectly harmonizes with Bible chronology, as more than four thousand years had already past, and the apostles were already entered on the last two thousand years; then with all due solemnity I would ask, *How long will it be before the end shall come?*

Tell me, ye clergy, and laity, and wise men of the world, *who do not "take heed to the sure word of prophecy," nor "discern the signs of the times," nor "watch," "look for," nor "love his appearing,"* but who turn aside from these truths, *and willingly are ignorant of the same.* Answer me, if you can correctly, or else "take heed," as commanded, and go to the true source of light and knowledge, that your darkness may be dispelled, that you too may be found watching and in readiness for the coming of the Son of man.

Says Paul, "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, *hath in these last days spoken* unto us by his Son."—Heb. 1: 1, 2. "But now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 26. "And they are written for our admonition, *upon whom the ends of the world are come.*" 1 Cor. 10: 11. "The night is far spent, *the day is at hand.*" Rom. 13: 12. "But exhorting one another; and so much the more *as ye see the day approaching.* . . . For yet a *little while*, and he that shall come will come, *and will not tarry.*" Heb. 10: 25, 37. Thus the apostle's testimony is *clear, emphatic* and decisive. Let us hear from others.

"But Peter, ... lifted up his voice and said, ... *But this is that* which was spoken by the prophet Joel. *And it shall come to pass in the last days*, saith God, I will pour out my Spirit upon all flesh." Acts 2. "Looking for and hastening unto the coming of the day of God. . . . Wherefore, beloved, *seeing that ye look for such things*, be diligent, *that ye may be found of him in peace*, without spot and blameless." 2 Peter 3. Thus Peter expresses himself positively as being in the last days and dispensation; as the next great event would be the coming day of the Lord.

Let us note the testimony of James: "Ye have heaped treasure together *for the last days.* . . . Be patient, therefore, brethren, *unto the coming of the Lord.* . . . Be ye also patient; stablish your hearts; *for the coming of the Lord draweth nigh.*" James 5. This language is also clear, that they had entered upon the last dispensation which would witness the coming of the Lord. John also emphatically declared, "Little children, *it is the last time*; and as ye have heard that antichrist shall come, even now are there many antichrist; *whereby we know that it is the last time.*" 1 John 2: 18. Thus the evangelist confirms the previous testimony of others.

The testimony of St. John the Divine, of "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which *must shortly come to pass; for the time is at hand,*" the time for these things to be revealed, when this great event would soon transpire. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 1, 3, 7. *Behold, I come quickly.*' Rev. 3: 11 "And the Lord God of the holy prophets sent his angel to show unto his servants the prophets *the things which must shortly be done.* And he saith unto me, Seal not the sayings of the prophecy of this book; *for the time is at hand.* And behold, *I come quickly.* . . . He which testifieth these things saith, *Surely I come quickly.*" Rev. 22: 6, 10, 12, 20.

Thus the Revelator also confirms the testimony of all the others, *of the certainty and nearness* of the coming of our Lord, and in language too plain, emphatic, and comprehensive to allow of the possibility of a misunderstanding of the same.

Now, in view of all these things here recorded, and if the apostles all wrote and spake as they were moved by the Holy Ghost, is not the coming of the Lord just at hand? Is not the day near, even at the doors? Shall we believe these truths of God's word, or shall we presumptuously deny them? I, for one, must and do believe them. Reader, do you? S. L. Manley.

Marion, N. Y.

Correspondence.

From Bro. S. W. Woodruff.

Dear Brethren:—Our Savior says in Matt. 24: 44,—"Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh." Many of us have been taught to believe, in the past, that the Son of man came at death. This we now find to be false teaching. The word of the Lord tells us that his first coming is in the past and his second coming is yet in the future. It is for that we wait, and watch, and pray, not knowing the day nor hour.

We see more, daily, the importance of taking heed to the things written, that we may discern the times in which we live, that the day of the Lord come not upon us unawares. I feel like praising the Lord that we are not left in darkness, but may know when "he is nigh, even at the doors." Who is there that can doubt that these are the times which tell us plainly our Lord is at hand? A little while, and he will descend the pathway of heaven, in shining glory. We shall hear his voice; will it say, "Come, ye blessed of my Father?" This will depend upon our faithfulness here. O! may the Lord help us to gird up the loins of our mind, call in every wandering thought, and bring it in captivity to the obedience of Christ, that we be also ready, like men who wait for their Lord, to hail that morning with joy.

Many are saying, "It makes no difference what we believe, if [illegible] are only prepared for death." But God says in his word, that he has chosen us to salvation through sanctification of the Spirit, and belief of the truth. Noah believed God's word, and it led him and his family to prepare for life. Those to whom he preached the words of life did not believe, supposing it not essential, therefore they were prepared for death.

Noah gave good heed to the words of the Lord, and when the flood came the ark was finished, and he was ready, and in the ark he found a shelter, yea, a covert from the storm; and he was saved. But the storm swept his hearers all away. They believed not, therefore knew not, and were destroyed.

Thus will it be in the day when the Son of man is revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel. Few believe that the gospel teaches Christ's coming, and that he is to find a people not mingling in worldly amusements, but prepared and made ready, looking for and loving his appearing. His church will be found watching, praying, and loving the appearing of the Lord of life and glory.

It is *Life* we want, *Life Eternal.* But we have no promise of it, until the Life Giver comes,—not at *Death*, but at the close of gospel day. Then, and not till then, can it be said, "O death, where is thy sting? O grave, where is thy victory?"

Dear reader, "be ye also ready!" Believe God's word, for the day is at hand when the Lord, the righteous Judge, will appear in his glory, to make up his jewels. Go not with the giddy throng down to ruin, I pray you. Be wise; seek the Lord ere it be too late. O think of the joys that await the christian; think of the paradise of God; of "Eden's bowers so lovely;" of the tree of life standing on either side of the river yielding its fruits every month. You can eat of that fruit and never die, drink from the river of life and live forever. We are hastening to the judgment. Prepare! O prepare to meet thy God!

S. W. Woodruff.

From Bro. R. H. Clark.

Bro. Grant:—Although I am alone in the far Northwest, and have none to associate with who believe in the coming of the Lord, yet I am decided for the truth, and rooted and grounded in the doctrine of the gospel. The more I hear it spoken against, the more I am determined to persevere, and the plainer the truth appears to me.

I have been in this place five years, during which time I have not had the pleasure of seeing one of "like precious faith"; and the people generally regard the all-absorbing truths of the kingdom as something *foolish* and *absurd*, yet occasionally we meet with one who is reasonable, and will assent to the truths of the Scriptures. As for ministers, we can seldom get into conversation with them the second time. This latter class seem instinctively to shun us.

Now are there not some preaching brethren who can come this way and give the people a chance to hear? The probability is, some would believe. Nothing would give me greater pleasure than to entertain a faithful servant of the Lord, and to hear the word preached once more. I think an interest could be awakened, and precious souls might be saved, which are of infinitely more value than the golden treasures of California.

If any of the brethren have books or tracts, which they have read and wish to scatter, here is a good place to sow the seed, and I would gladly receive by mail and distribute them.

Yours in hope of immortality through Jesus Christ, R. H. Clark.

Falls St. Croix, Polk Co., Wis.

From Bro. N. T. Willard.

Bro. Grant:—After a sore famine in this city, the Lord has in answer to prayer seen fit to send us a shower of manna. We had almost concluded that we were destined to languish and die, for want of spiritual food, and our hungry souls cried out "Save, Lord, or we perish."

Two or three praying ones got together in Jesus' name, and in faith, believing, asked that our house might be once more filled with the bread of life. Like the Prodigal, we had gone astray, spent all, and were trying to feed upon dry husks. But they miserably failed to satisfy, and in our extremity we resolved to return again to our Father's house. He met us, and upon asking for food, he not only told us that he had a plenty for us, but to *spare*. He filled our souls with fat things and bade us go out and seek for others, and

bring them in, that his house might be filled. We went and told the good news to all whom we thought would come, and the results was, our efforts were rewarded by seeing many poor souls revived and strengthened.

Yes, the Lord is renewing his work in our midst. From two or three, we have increased to a house full, and still they come. Many of the old soldiers are re-enlisting, and quite a number of new recruits have come in, and those, too, whom we least expected. They are now waiting for a mustering officer. One or two whom we had almost given up have come back, and are laboring most manfully in the cause.

O! this does us good. We do not have much preaching, but a great deal of *praying*. Here we believe is the secret of our success. We all *try* to do our duty by taking up our cross and speaking for Jesus, and it is quite remarkable how very *easy* it soon becomes. Yet it should not be strange either, for Jesus told us that his "yoke was easy," but we poor sinners did not believe him.

Sunday does not come often enough, so we meet once or twice a week, and we go away *every time* with our hearts brim full of love to God and man. Quite an *interest* is manifested outside of our little circle, and we believe that many will yet be brought to see the truth as revealed in the Bible.

May God still continue to bless us and add to our numbers such as shall be saved.

N. T. WILLARD.

Rochester, N. Y., Feb. 2d, 1864.

From Bro. L. A. Gilbert.

BRO. GRANT:—Have read your paper with an increasing interest for nearly three years. I welcome it as I do a much-loved and tried friend. Have never known an individual without faults, neither have I ever known a newspaper without the same. I sometimes notice assertions in the Crisis that savor of sectarianism, bigotry, and the like—such as will drive people from the truth rather than attract to it, but, in the main, I consider it an exception among the productions of these last days.

Above all the rest am glad of the position it takes with regard to war and Spiritualism. The former I consider as contrary to the teachings of the New Testament, and consequently we, as christians, cannot engage in it. The latter I consider, with all its accompaniments, truly the *king* of sins among us. It has been my lot to see much of its direful influence on some of my dearest friends. Not in the form of "rappings," "furniture-moving," etc., but through the teaching of popular theology; yes, popular with some of the most learned and refined in the land—Swedenborgianism! I believe it to be not one step removed from Spiritualism, but part and parcel of the same. And is not our most approved literature all tinctured with the same? And is not all *orthodoxy* drifting there? Where, O my Father, I ask, are we who profess to believe in immortality *only* through Christ? Are we stopping over our neighbors' sins, or are we "laying aside every weight and pressing forward toward the mark of the prize? Let us not slumber now on the verge of the world's destruction!

"Whatsoe'er afflictions seize us,
They shall profit, if not please;
But defend, defend us, Jesus,
From *security* and *ease*."

May the Lord God Omnipotent help thee, my brother, in thy responsible station! With bowed head, "cry aloud and spare not," knowing that God will "guide the *meek* in judgment, and the *meek* will he teach his way."

Dryden Springs, N. Y. L. A. GILBERT.

From Bro. H. K. Flagg.

BRO. GRANT:—I wish to say to those where I have promised to come and preach, that I cannot send my appointments to the Crisis at present, for my work is with the lost sheep of Israel. I believe in reformation still, and feel that my work is in the highways and hedges; and, when I go into a new place, I cannot tell how long I shall feel it my duty to stay. I am preaching at Holliston, Mass. Have been here since last Friday evening. We have the Town Hall. The interest increases every meeting. Yesterday we had a large audience, and last evening the hall was filled. A number came forward for prayers, and many more appear to be anxious about their eternal interests. How long the meeting may continue I cannot tell. Those who are willing to take hold in good earnest and labor for the salvation of sinners, and wish for my labors, may address me at this place. This is a new field. Pray for us. Yours in the blessed hope, H. K. FLAGG.

Holliston, Mass., Feb. 8th, 1864.

From Bro. Chas. Stratton.

BRO. GRANT:—My heart has been made sad by the loss of my dear father and mother. In the short space of two months we laid them down side by side in the lonely graveyard, but not without hope of a resurrection to immortallity and eternal life, beyond the power of death and the tomb. They have been worthy members of the christian church in Albian for more than thirty years. Under their christian influence I lived many years, till made to feel that I must leave all if I would follow Christ. Accordingly I left the parental roof, with Bible in hand, to invite sinners to Christ. Since that time, I have had the privilege of visiting my parents occasionally and bowing around the family altar, with my dear father to lead in prayer. But, alas! my heart and former home are made desolate indeed. God grant we may be reunited in the kingdom. CHAS. STRATTON.

Cornville, Feb. 1st, 1864.

From Bro. S. E. Mabey.

BRO GRANT:—I would say that we as a band of brethren here at Amboy are growing stronger in love, and in the unity of the Spirit and bonds of peace. We meet twice a week for prayer and mutual benefit, exhorting one another so much the more as we see the day of God approaching, that we may continue in the faith, rooted and grounded, and not be moved away from the hope of the gospel. If ever the children of the Most High had reason to be strong in faith, giving glory to God, now is the time. And we are that class. While governments and systems of men's devising are trembling and tottering to their fall, we expect a kingdom which cannot be shaken, but will stand forever, and will not be left to another people.

We expect soon to be translated into Paradise restored; to be made immortal like our dear Savior, by that same Spirit that raised him from the dead; expecting to meet with loved ones now sleeping, whom in bitterness of heart and sorrow we laid away, but not without hope. They will soon sing that triumphant song—"O death, where is thy sting? O grave, where is thy victory?" We expect soon to see the King in his beauty and glory riding down the shining pathway of heaven, with a bright retinue of angels to gather his chosen ones from the four quarters of the earth to Mount Zion. They will come with songs of everlasting joy, and sorrow will forever flee away. Dear waiting ones, let us live every moment so that we may not be disappointed in sharing in the glories soon to be revealed.

My faith never was stronger. We highly prize the Crisis. I mean to extend its circulation. You have our prayers.

Yours in hope, S. E. MABEY.

From Bro. J. M. Moulton.

BRO. GRANT:—Though this new settlement is reputed the country over as comprising many that seek after "familiar spirits," yet I cannot but think that there is a leaven working in our midst. When I see the bundle of Crisis papers distributed at our office each week, I find that they are sought after by some of that class of unbelievers. And I would say for the encouragement of the little flock scattered abroad, there is a small church of believers here, waiting for the "redemption of Israel."

Brethren and sisters, we are living in perilous times. Let us hold fast to the "faith once delivered to the saints." The driving storm will soon be over, and we shall be safe in the everlasting kingdom.

Your Bro., hoping to be gathered with God's elect when Christ shall come,

Hammonton, N. J. J. M. MOULTON.

From Eld. L. Boutell.

BRN. GRANT AND HASTINGS:—I was glad to see in the Crisis an intimation that there would be a conference in Boston soon for the believers to come together and consult and confer upon the best method of increasing our effort in every department of christian activity to save our fellow men. I doubt not such a meeting will quicken into more united action in the great cause. This is emphatically the time to work. Let us come together, pray with and for one another, confess and forsake the wrong, and take hold of the right. There are better times in most places, and the Lord is gracious and willing to save. Then let us all come up to the work in earnest. Yours in hope of a meeting,

Groton, Feb. 5th. L. BOUTELL.

Obituaries.

CALVIN T. LIVERMORE.

Died in Virginia, in camp, near Brandy Station, Dec. 24th, 1863, of dropsy and kidney complaint, Sergeant Calvin T. Livermore, of Sebec, son of Joshua and Mary Livermore, aged twenty-five years, one month and thirteen days.

He was a member of Camp T. of the 6th Maine Vols. Such was the strong attachment of the company of which he was a member, that they raised a hundred dollars, and had him embalmed and sent home to his deeply afflicted friends, for which they take the opportunity to express their unfeigned gratitude.

Justice to the memory of our esteemed friend demands some further remarks. Calvin was cradled in piety, early sought and found the pearl of great price, and retained his devotion to God to the end of his short pilgrimage. Amiable in his disposition, and sympathetic in his associations, he won for himself friends in every sphere in which he moved. Hence the kindness of his fellow soldiers in so readily embalming him when dead, the deep and heartfelt sorrow of lover, parents, brothers, sisters, and friends, and the large, attentive, and feeling congregation who attended the funeral to sympathize with relatives and friends, while they were exhorted by the writer to comfort one another with these words, 1 Thess. 4: 13.

THOMAS SMITH.

Herald of Life, please copy.

MARY CRANE.

Died in Hartford, Conn., Jan. 4th, Mrs. Mary Crane, aged seventy-four, after a protracted illness, which she suffered with christian patience and resignation.

To the last her faith in God was firm and unshaken. Sister Crane experienced religion in early life, and has ever maintained the character of a christian. Her life was varied. She was called to endure many and severe trials, through which, though painful and sorrowful, she always triumphed in Christ, looking to the end of all her trials, the consummation of the christian's hope. Much might be said of the love she evinced to the followers of Christ, as many will remember who have shared the hospitalities of her house. The death of a beloved and only daughter a few years since seemed to ripen her for the kingdom of God.

Her remains were interred in Warehouse Point burial ground, to await the morning of the resurrection. "Blessed are the dead who die in the Lord . . . yea, saith the spirit, for they rest from their labors, and their works do follow them.

L. J. R.

WILLIAM A. STANWOOD.

Fell asleep on Tuesday morning, Jan. 26th, 1864, in Salem, Mass., William A., infant son of William H. and Mary E. Stanwood, aged nineteen months, fifteen days.

Bro. and Sr. Stanwood have been deeply afflicted. They have, within a few years, been bereft by the "enemy" of three little ones. Willie had just recovered from a long fever, and his parents were filled with joy and gratitude, when their child was attacked by the membraneous croup, and in a short time expired in great agony.

Our brother and sister sorrow not even as others that have no hope; for they know that their little ones "shall come again from the land of the enemy." Three cords have been broken that bound them to this world; but now, a three-fold cord binds them to the kingdom of heaven. The writer endeavored to comfort their hearts by reading the promises of God's word.

F. H. BURBANK.

LUCRETIA JOHNSON.

Died, Nov. 17th, 1863, aged seventy-two years, six months.

She calmly and peacefully closed her eyes in death after a severe sickness of many days. We called on her a few days before she died, and found that although she was nearing the valley of the shadow of death, yet she feared no evil. Confident was she that He in whom she had believed, was able to bring her from the very dust to sing praises anew to him, when death should be swallowed up in victory, and the rebuke of his people should be wiped away.

May the friends that are left to mourn strive to check the unavailing tear as they remember that it is "well with her," and that he "giveth his beloved sleep." When he shall redeem his people from death, and shall bring again Zion, we hope to meet this beloved mother in Israel, where—

"Death divided friends shall meet,
And meet to part no more."

A. M. HOLLIS.

HELEN E. COLE.

Died at Berlin Falls, N. H., Jan. 10th, 1864, of diphtheria, Helen E. Cole, daughter of Daniel and Polly Green, aged twenty years, three months and fifteen days.

She has left a husband and daughter, with a large circle of friends, to mourn her departure. She was beloved and respected by all who knew her. Her funeral was attended by Eld. Pettingel, of Milan. Text, "Set your affections on things above, and not on things on the earth." F. G.

FREDDY, OTTIWELL, AND ALBA EASTMAN.

Died in Orange, N. H., Jan. 21st, 1864, of diphtheria, Freddy E., son of Enoch C. and Mary N. Eastman, aged two years and eleven days.

Also, Jan. 22d, 1864, of diphtheria, Ottiwell and Alba J., sons of the above, aged respectively six years, four months, eight days, and seven years, seven months, and six days.

Hard indeed is our Bro. and Sr.'s lot while they have so suddenly been called to part with all their loved ones, except one little babe. May God's grace sustain them in this their affliction and bereavement, and they be enabled to shine as lights in the world, that they may shine with those loved ones in the kingdom of God. They desire the prayers of all God's children, that they may bear this affliction with christian fortitude.

S. K. FORD.

EDGAR S. EASTMAN.

Died in Orange, N. H., Jan. 22d, 1864, of diphtheria, Edgar S., only son of Daniel and Hannah A. Eastman, aged five years, three months, and twenty-six days.

Our brother and sister feel that heavy indeed is the blow that has thus fallen upon them. But they are comforted with the hope that soon, yea, very soon their loved one will come again from the land of the enemy, and come to his own border, and that they with him shall inherit the land promised to the faithful. S. K. FORD.

GEO. W. SWIFT.

Fell asleep in Jesus, Nov. 25th, 1863, George W. Swift, son of Henry F. and Sarah B. Swift, of Meredith, N. H., aged twelve years, six months, twenty-one days.

It was no lingering illness which bore the deceased away from earth. He was taken sick Sunday morning, and died Wednesday afternoon, of scarlet fever, canker rash and diphtheria. His father, who is in the army, mother, brothers and sisters, mourn his loss.

Funeral sermon by Bro. Bunday. Text, Heb. 9: 27, 28.

MORDENNA HOLLAND.

Died at Lafayette, Mordenna Holland, aged nine years, nine months, twenty-seven days.

Death has again taken its victim. But we rejoice that our brother and sister have the consoling thought of Jesus and the resurrection soon to come, when they, together with all those that have laid their little ones down to sleep, will be made to rejoice. God sanctify this to the afflicted ones.

ALBERT P. ALLEN.

SALLY KIDDER.

Died in Albion, Me., Jan. 12th, 1864, Sally, wife of Benjamin Kidder, aged seventy-seven years and eleven months.

This excellent woman has been an exemplary christian for over forty years. She died in hope of soon being brought from death in the likeness of Jesus. God comfort the lonely husband and children with the hope of her soon being ransomed from the power of the grave. L. L. HOWARD.

Fell asleep Jan. 17th, in Earlville, Lasalle Co., Ill., the infant child of Isaac and Clarissa Stafford, being sixteen days old.

Discourse by the writer, from the words of King Solomon. Eccl. 12: 1. I. R. TOWLE.

FRANKLIN H. STEVENS.

Died in Orange, N. H., Jan. 20th, 1864, of diphtheria, Franklin H., son of Samuel H. and Belinda W. Stevens, aged fourteen years, one month, and eighteen days. S. K. FORD.

Summary of News.

FOREIGN.

Paris, Jan. 24. Before assuming the reins of government Maximillian will await the return of the Mexican Deputation, who offered him the crown on the 3d of october, with the vote of the Mexican notables and a decision of certain cities specified by the Archduke, who demanded that the vote of the notables should be ratified by a vote of the Mexican principal councils. The mission of the French expedition will be accomplished by the middle of January. The deputation was expected to return to France by the first fortnight in Februrary and will proceed to Miramar to announce to the Archduke his election. The Archduke will not only accept, but immediately assume the sceptre and visit Paris in the quality of the Emperor of Mexico.

A Kiel telegram of the 22d says the Danish outposts were ordered to retire on the approach of the Prussian troops. It is expected that the Danes will defend Dauneiwicke to the last extremity. The Prussian Chamber has adopted a resolution opposing the policy of Prussia in separating herself from the other German States, and threatening every resistance thereto.

The London *Times* of the 21st has a report that Denmark has offered to suspend the obnoxious constitution, and adds, if such an offer has really been made it will for a time avert the imminent danger of a war.

It is stated that the English squadron will be ordered to Heligoland.

BERLIN, Jan. 20. The Prussian and Austrian troops march without delay into Schleswig under Marshal Van Wragel.

STUTGARD, Jan. 20. The Chamber of Deputies to-day resolved to place the army of Wurtemburg on a war footing and place a certain number of troops at the immediate disposal of the confederation.

JAPAN NOT WARLIKE.—The Kanagawa correspondent of the New York *Tribune* says of recent Japanese events already published:

"But of one thing we may be sure, that this ready coming to terms of Satsuma, clearly indicates that Japan will have no war with the Treaty Powers unless forced into it. The Treaty Powers may be compelled to a large forbearance, certainly to employ a careful skill to avoid war, but Japan does not wish to fight. Three centuries of peace have enervated her sword-arm. Or we may assign, perhaps, a more creditable reason, that she alone of all the Oriental nations has had the sagacity to avoid conflict with the Western Powers, knowing its futility."

THE HOLY PLACES.—M. de Saulcy, a Frenchman, is at Jerusalem, exploring the graves of the prophets. He has taken the sarcophagus and the bones it contained from the tomb of St. Kelba Lebona, and declared that he would do the same with the other holy burial places. The Jews took alarm at this, and telegraphed to the Rothschilds and other powerful Israelites in Europe, who obtained an order from the Turkish Grand Vizier forbidding further molestation of the tombs.

DOMESTIC.

Huntsville, Ala., Jan. 31st. I have just arrived here from Chattanooga. Before I left Gen. Palmer just arrived from a reconnoissance to Ringgold and Dalton. The main force of the enemy had undoubtedly left, and Gen. Palmer thinks they marched towards Longstreet for the purpose of invading Kentucky.

Since arriving here I have obtained information which satisfies me that Hardee has reinforced Mobile. An attack was undoubtedly made on Mobile within five days past. Persons here have solicited information to go through our lines to attend relatives wounded at Mobile. Positive information may soon be expected of an attack on that place and its probable fall.

NEWBERN, Feb. 1st,
Via Fortress Monroe, Feb. 2d.

To Major-General Butler:

Early this morning our outposts at Bachelor's Creek were attacked by the enemy, represented to be a force of about 15,000 strong, consisting of Thoke's brigade and Picket's entire division. It being impracticable to make an adequate defence, our force fell back in good order, destroying the camps, abandoning but few stores, with a loss of fifty to one hundred men and one section of light artillery. Our forces are now so arranged that we are confident of a successful resistance.

Almost simultaneously with this attack the enemy advanced on the south side of the Trent, with what force it is difficult to estimate, and were handsomely repulsed. Communication continues with Morehead City, but the enemy are near the road with the evident intention of cutting it. The commander at Beaufort is aware of the situation, and will use every effort to prevent any interruption of the road.

(Signed) J. W. PALMER, Brig. Gen.

Cincinnati, Feb. 3d. Considerable excitement prevails at Paris, Ill., in consequence of an anticipated attack on the returned soldiers by the "Butternuts" in that vicinity. The citizens of Paris have telegraphed to Terre Haute for aid.

Washington, Feb. 3d. The following dispatch was received at the headquarters of the army here to-day:

Nashville, Tenn., Feb. 2d.

Gen. Dodge reports that on the 24th ult. the forces under Col. Phillips drove Roddy to the south side of the Tennessee River and captured all his trains, consisting of over twenty mule teams, two hundred head of cattle, six hundred head of sheep and about one hundred horses and mules, and destroyed a factory and mill, which had largely supplied him.

(Signed) JOHN A. RAWLINS,
Brig. Gen. and Chief of Staff.

New York, Feb. 4th. The *Herald's* Washington dispatch says: "An unusual number of refugees from the South were entering our lines in order to escape conscription. They state that the night after the passage of the act conscripting all persons liable to military duty, ninety refugees were caught by the rebel pickets along the Chickahominy. These men were given a pass for thirty days, with orders to report at the expiration of that time for duty. Fears are entertained in Richmond of an insurrection on the part of this class, and the rebel authorities will not allow more than five hundred conscripts to accumulate at the camp near Richmond, from apprehension of such an attempt. Bands are being organized in many parts of the South for the purpose of resisting the conscription."

Fortress Monroe, Feb. 4th. Eight refugees from the South arrived here this morning via Yorktown.

Three hundred and fifty contrabands with forty mule teams arrived at Norfolk yesterday from rebeldom.

New York, Feb. 6th. The *Times'* letter from Chattanooga says rebel deserters are pouring into our lines by hundreds, and open mutiny is feared by the rebel leaders in consequence of their late conscription law.

New York, Feb. 6th. The *World's* New Orleans letter says: Our forces at Madisonville are being constantly increased, evidently with a view of making it a base of supplies. Rumor says Gen. Banks will soon embark for Texas, betokening advance movements in that quarter. The people of that State are ready in large numbers to join our forces.

New York, Feb. 6th. News from Memphis of the 29th ult., says Corinth was evacuated on Monday last, and every thing of value brought to Memphis. The Memphis and Charleston Railroad will be evacuated from Lagrange to Memphis to-night.

The force that has been holding Corinth and the road between that place and Memphis was concentrated at Memphis, and the entire infantry and artillery have gone under Gen. Hurlburt, upon boats down the river. This expedition is splendidly equipped and in numbers that will make the rebels tremble wherever they may go. The whole Sixteenth Corps is in this expedition, and more too. The troops are now well on their way to their destination which is not as yet to be divulged.

A great cavalry expedition has also been organized under Brig. Gen. W. L. Smith, Chief of Gen. Grant's cavalry, which will soon be heard from. This expedition will make an extensive raid into Alabama, Mississippi and Georgia. Gen. Grierson accompanies the expedition. The force is large and well appointed and it is expected that they will make terrible havoc along the railroads, bridges, etc.

THE TOMB OF EZRA THE SCRIBE.—This is the age of commemorations. While we here in England are preparing to celebrate the three hundredth anniversary of the bard of Avon, the Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honored grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilized world. Contributions for this purpose have been forwarded from Bombay, London and Paris.—*Jewish Chronicle.*

REBEL PLANS.—As an offset, probably, to the gloomy reports brought by refugees from the South respecting the declining fortunes of the rebellion, the Washington correspondent of the Chicago *Times* (Copperhead) says, "intelligent men from the South" declare that the Confederacy will have fully 500,000 effective troops in the field in the spring; that Gen. Johnston will have 150,000 of them to fight Grant, 150,000 more will invade the North, and the rest will defend Richmond, Charleston, etc. The Washington correspondent of the St. Louis *Republican* says Lee and Jeff. Davis recently had a protracted consultation, in which Davis urged an invasion of the North across the Ohio River to Lake Erie, which Lee declared impracticable and advised the recapture of Knoxville, thus compelling Grant to evacuate Chattanooga, when a union of the forces under Longstreet and Johnston would drive the Federals out of Tennessee and Kentucky.—*Journal.*

FROM NEWBERN.—We learn by a private letter from Newbern, that during the late rebel attack on that post, Adjutant Cheever, of the 17th Massachusetts regiment, was mortally wounded, has since died, and his body is in the hands of the enemy. Lieut. Col. Fellows, Dr. Galloupe, Capt. Floyd, Lieuts. Hill, Mann, Comins and Day, of the 17th, are supposed to have been taken prisoners. Out of 120 men and 13 officers who went out to meet the enemy, only 50 or 60 men and five officers have returned. The rest were captured.

The Hilton Head correspondent of the New York *Times* writes that several of the officers there having become impressed with the growing evils of intemperance in the army, have given up the use of ardent spirits.

HARTFORD, CONN., Feb. 5th. The original building of Colt's Pistol Factory was destroyed by fire this morning, with all the machinery and a large amount of other property. The building was five hundred feet long by sixty wide; L, one hundred by sixty. The office, a large three-story building, was also destroyed. The new building in which the Minie rifles are made was saved. Seventeen hundred workmen were employed, half of whom are thrown out of work. Several lives have been lost by the falling in of the roof of one of the buildings. Their names are not yet known. The loss, it is believed, will exceed $1,000,000. Insured for $750,000.

THE MALDEN TRAGEDY.—On Sunday evening, the 7th, Edward W. Green, Postmaster of Malden, was arrested for the murder of young Converse, who was shot in the Bank on the 15th of Dec. last. He makes full confession, and in jail awaits his trial before the Grand Jury of Middlesex county.

Items.

☞ It is more than a hundred years since an heir apparent to the British crown has had a son. The eldest son of George II. died a few years before his father, leaving his son, afterwards George III., surviving. Since that time there has been no such state of things as now exist. The children of George III. were all born while he was on the throne. George IV. had no son either before or after he ascended the throne. William IV. had no children.

☞ There is to be a Queen Eugenia as well as an Empress Eugenia. The new King of Greece, George the First, is to wed Eugenia, a daughter of the Duchess of Leutchenberg. The duchess's eldest daughter is betrothed to Prince Humbert, heir to the crown of Italy. These young women are great-granddaughters of the Empress Josephine.

☞ In Rockingham county, Va., corn has been sold at five dollars, and sometimes at a higher figure. A day laborer commands five dollars per day for his work, if an efficient hand. Flour is worth fifty dollars per barrel, cotton cloth commands five dollars per yard, beef brings fifty cents per pound, sugar is held at four dollars, and coffee at fifteen dollars.

☞ The school books lately published by the Austrian Government are printed on paper made of "corn shucks," or the leaves which protect the ear of maize. This material gives the paper a yellowish color, which medical men hold to be less fatiguing to the eye than our snowy pages.

☞ A mosquito flotilla, which has been preparing for some weeks at New York, is about to sail for New Orleans, where it will be divided into several fleets, to operate in such rivers and lagoons as are impassable to larger vessels.

☞ A meeting of the loyal citizens of Florida was held at Key West on the 28th ult., for the purpose of restoring the State to its original status under the United States Government.

☞ In certain places in Indiana so many young men have enlisted that it is almost impossible to get work done upon the farms. Many large farms are without a single hand to cultivate them.

☞ A railroad track was laid on the ice of the Upper Mississippi during the late cold snap, for the transportation of freight from one shore to the other.

☞ The Springfield armory turned out 23,700 muskets last month. The largest number ever fabricated in a single month. There are 200,000 on hand.

☞ Cotton of the value of $3,000,000 was recently burnt at Columbia, S. C.

☞ Before the war there were about seventy-five papers published on the soil of Mississippi; now there are only nine.

☞ Gen. Foster has prohibited the further distillation of grain within the limits of his department in Tennessee.

☞ The comet discovered by Prof. Watson of Mich., is rapidly approaching the earth, and will soon be visible to the naked eye.

☞ A Vermont exchange says that last week many farmers tapped a few maple trees and made small quantities of syrup and sugar.

☞ Rev. Dr. True writes to Zion's Herald that the Methodist itinerant system is brought to the verge of an abyss into which it will speedily sink.

☞ The Southern Methodist Book Concern in Nashville has been taken by the civil authorities for a government printing office.

☞ There are 700,000 men on the army pay rolls, and about 500,000 in service, with officers for about a million and a half.

☞ A remarkable religious revival is going on at Corning, N. Y.

☞ A pyramid, like the Egyptian pyramids, but smaller, has been discovered in California.

☞ Desertions from Hardee's army in Georgia are reported to average fifty daily.

☞ France consumed $43,225,000 worth of tobacco last year.

☞ The greenbacks and postal currency now in circulation amount to five hundred million.

☞ Corn is said to be higher at the West than it has been before for forty years.

☞ Immense deposits of lead have been discovered near Albuquerque, New Mexico.

☞ Wm. E. Dodge, of New York, has given $10,000 to found a college in Syria.

☞ Australia has a population of two millions.

☞ Ice is three inches thick at Richmond.

☞ Iowa has a population of 702,368.

Notices.

Quarterly Conference, Buchanan, Mich.

The first quarterly meeting of the Advent Christian Conference of Michigan and Indiana will commence Feb. 18th, at 10 o'clock A. M., in the Advent Chapel, and continue over the Sabbath. There will be preaching day and evening, by Elders Mansfield, Himes, Seymour, Babcock, and others. A large gathering is expected. Friends in the vicinity, and from every quarter, are invited to participate in this feast of love. Call upon Elder Mansfield, whose residence is on Day's Avenue, for directions. A. N. SEYMOUR, Sec'ry of Conf.

Conference in Norway, Me.

The Lord willing, we shall hold a conference at North Norway, in the Methodist Chapel, commencing Feb. 18th, (evening), and continue over the following Sunday. A general invitation is extended. Come, brethren and sisters, praying for the blessing of the Lord upon the meeting. Those coming from abroad may call upon Brn. French, Adams, Merrill, Pearce, and Pingree.

JAS. A. LIBBY.

Normal Institute
AND MANUAL LABOR ACADEMY.
REED'S FERRY, N. H.

The next term of this Academy commences Feb. 18th, and continues eleven weeks, under the instruction of H. E. Brown, A. B. For circular, address H. E. BROWN, Reed's Ferry, N. H.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher, E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc.

M. YOUNG, Secretary.

Meeting in Canaan, Me.

There will be a protracted meeting in Canaan, Me. at the Salisbury meeting-house, commencing Friday evening, Feb. 19th. Brethren and sisters from abroad, and all interested, are invited to attend.

L. L. HOWARD,
D. M. HANSCOM.

Tract Notice.

Elder I. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, Feb. 14th and onward for the present.

Alton, N. H., Saturday evening, and Lord's day, Feb. 14th. MILES GRANT.

Dansville, N. Y. .... Feb. 14th
Bristol, N. Y. .... Wednesday evening, Feb. 17th and every evening through the week, and Sunday, Feb. 21st, at 10 1-2 A. M.
Honeoye, 2 o'clock, P. M. .... Feb. 21st
Dansville .... Feb. 28th
F. BURR.

New Britain, Ct. .... Sunday, Feb. 14th
R. H. LADD.

APPOINTMENTS FOR HOLLIS, ME.

I. C. Wellcome .... Sunday, Feb. 21st
W. H. Mitchell .... Sunday, Feb. 28th

Plymouth, Mass. .... Feb. 11th and over Sunday. J. M. MURLIO.

Lawrence, Mass. .... Sunday, Feb. 14th
J. G. SMITH.

Hoosick Falls, N. Y. .... Friday, Feb. 19th and over the Sunday following.
H. F. CARPENTER.

Troy, or Lansingburg, N. Y., (as the brethren may appoint) .... Sunday, Feb. 14th
H. PRATT.

Seneca Falls, N. Y. .... Feb. 14th and through the week.
Warehouse Point, Conn .... Feb. 21st through the week, and Sunday the 28th.
S. S. BREWER.

Griswoldville, Mass .... Feb. 17th to continue evenings and over the following Sabbath.
Vernon, Vt. .... Sunday, Feb. 28th
J. HEMENWAY.

Richmond, Me., (Reed meeting-house), Sunday, Feb. 14th.
Augusta, Me., (in the Hall) .... Sunday, Feb. 21st
N. O. REED.

Lower Gilmanton, N. H. .... Feb. 14th
London Ridge, N. H. .... Feb. 21st
C. S. EMERSON.

South Reading, Mass. .... Sunday, Feb. 14th
Lawrence, Mass. .... Sunday, Feb. 21st
Concord, N. H. .... Sunday, Feb. 28th
JOSEPH W. WHITE.

Vernon, Vt. .... Sunday, Feb 14th
West Brattleboro, Vt. .... Sunday, Feb. 21st
GEORGE CHAMPLIN.

Hampton, N. H., (where Bro. Pike may appoint), Friday evening, Feb. 19th, and the following Saturday and Sunday, A. SIMPSON.

Central .... Sunday, March 6th
Coventry, (Town House) .... evening, March 8th
Summit .... evening, March 10th
North Scituate .... Sunday, March 13th
North Poster .... Sunday, March 20th
Gloucester .... Sunday, March 27th
Blackstone, Mass. .... Sunday, April 3d
If any of these appointments conflict, please write to me. J. K. BELLOWS.

South Wayne, (Jenkins school-house), Friday evening, Feb. 12th.
South Livermore .... Saturday evening, Feb. 13th and over the following Sabbath.
J. T. JORDAN.

Milo or Sebec .... Sunday, Feb. 14th
THOMAS SMITH.

Portsmouth, N. H. .... Sunday, Feb. 14th
Biddeford, Me .... Sunday, Feb. 21st
WM. H. MITCHELL.

Scitico .... Feb. 14th
Boston, (Lowell Street Chapel) Friday evening, Feb. 19th
Portsmouth, N. H. .... Sabbaths, Feb. 21st and 28th
Evenings between not engaged.
Exeter, N. H. .... Tuesday evening, March 1st
Haverhill, Mass. .... Wednesday evening, March 2d
Salem, Mass. .... Thursday evening, March 3d
H. MUNGER.

Alton Corner, N. H. .... Sunday, Feb. 14th
J. COUCH.

Warner Village (Union Hall) .... Sunday, Feb. 14th
East Andover .... Tuesday evening, Feb. 16th
A. MERRY.

East Hartland, Ct .... Sunday, Feb. 14th as Bro. Gains may arrange.
Hope to see the brethren and sisters from adjacent towns at this meeting.
Collinsville, Ct. .... Sunday, Feb. 21st
C. GOODRICH.

Springfield, (at Bro. Morgan's) .... Saturday, Feb. 13th
Agawam .... Sunday, Feb. 14th
I. H. POTTER.

Warehouse Point, Ct. (Adams Hall), Sunday, Feb. 14th
WM. A. FENN.

London Ridge, N. H. .... Sunday, Feb. 14th
Pittsfield, (where Bro. Mooney may appoint), evenings, Feb. 16th and 17th.
North Barnstead .... evening, Feb. 18th
Clark Meeting-house .... Sunday, Feb. 21st
Wolfborough, (where Bro. Walker may appoint), Monday evening, Feb. 22d. T. W. PIPER.

Goshen, Mass. .... Feb. 14th
Plainfield, Mass., (at Bro. J. E. Healy's) Feb. 16th–17th
Plainfield, Mass., (at Bro. David Thayer's) .... Feb. 18th
Plainfield Pond .... Feb. 19th
Savoy, Mass. .... Feb. 21st
Dalton, Mass .... Feb. 22d and through the week as Brn. Warren and Smith may arrange.
North Adams, Mass. .... Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st–2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass .... March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th. GEO. A. STREETER.

APPOINTMENTS FOR BRISTOL, CT.

S. B. Munn .... Sunday, Feb. 14th
Bro. St. John .... Sunday, Feb. 28th

Haverhill, Mass. .... Feb. 14th
A. SIMPSON.

Ossipee, Leighton Corner .... Feb 14th
N. HARRISON.

The Plains, Appanaug .... Feb. 14th
River Point, R. I .... Feb. 21st–2 th
I desire to fill up the week as brethren may arrange.
J. K. BELLOWS.

Exeter, N. H. .... Feb. 21st, and 28th
A. ROSS.

Danielsonville, Ct .... Feb. 14th
J. W. BRITTAN.

Business.

TO CORRESPONDENTS.

E. Bryson—Has been sent regularly.
Chas. Stratton—Are out of that kind now. Will have some in a few days.
C Bond and O. Kimball—Your remittances last Dec. were received and acknowledged in No. 431.
S. D. Daniel—To No. 407.
E. Tibbetts—To No. 483, Jan 1st, 1865.

CASH RECEIPTS TO FEB. 4, 1864.

The present No. of the Crisis is 433.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

S Knight 470, J Newell 460, R Hunt 460, M B Hubbel 470, A M Humphreville 455, E A Prescott 457, Mrs H McAlpine 341, C Willard 461, G Wheeler 419, M L Calder 461, N Wheeler 462, S B Bliss 452, N Blodgett 440, D Grant 442, D Clark 442, Mrs S A Macomber 4?0, M Osman 460, M E Trafton 460, Wm Shattuck 460, Mrs M F Hunt 460, H S Barton 457, A B Cook 455, L Cook 400, J. S. Morgan 432, Edward (Joel) Jones 421, S. C. Smith 404, Mrs A Case 455, Wm Elden 461, M Lancton 461, G Morgan 464, J Luther 461, L Wright 461, S Abbott 461, J H Jordan 461, J Partridge 447, H Greeley [illegible], S M Hasty 461, J Bickford 451, M E Murphy 451, S Tracy 461, C Judson 487, Mrs M Underhood 461, D J Burditt 461, E M Rice 454, Mrs B Stiles 433, G E Smith [illegible], H. Watt 461, J. Shefield 461, Mrs. M. J. Hammond 461, J J Gibberson 461, Mrs J E Wood 447, M A Rockwell 445, Mrs E Burnham 461, G Hall 461, S C Wilcox 403, T J Wetherell 455, G R Coburn 442, J Clothey 461,—$1.00 each.

W Green 483, E Potter 475, C Wilton 491, Mrs A Dunham 486, J C Safford 444, A Y Culver 446, D Austin 473, F Cummings 486, W H Donaldson 48?, T Applegate 486, W McCulloch 476, L M Whitney 462, G W Mingle 486, P Curtis 406, L Wade 438, A P Morril 481, M Young 461, E Young 486, J L Wiggin 487, Z Fairfield 487, Mrs J G Clark 487, C Greene 479, A P Hyde 423, W S Fulton 487, G Godfrey 487, W S Darling 487, E B Nelson 483, B Graves 473, S F Field 487, S Crispin 454, L Storrs 465, M Fiske 435, G B Keach 487, I Young 494, A Cooper 477, M L Lawrence 472, Mrs I B Northrup 487, J F Furber 487,—$2.00 each.

D. Morse 431, H. N. Watts 447, Miss H. P. Vankirk 444, R Gould 445, O B Holt 447, J G Kelly 446, A Watties 444,—50c each.

G. Hooper 75c, 414; J. Ellis $1.20, 442; R. Gibson $3.00, 416; J. S. Potter 70c, 434; D. McFarland $3.00, 442; D W Comstock $1.25, 470; Mrs S Folsom $11.55, 418; E Tibbetts $3.23, 483; J R Savage $4.00, 3?9; J L Rich $3.00, 335; L M Cottrell $3.00, 455; S R Hathorn $3.00, 516.

FOR BOOKS AND TRACTS.

B Wilson $5.00, J A Cleaveland $1.00, M E Trafton 30c, D W Comstock $3.75, S C Wilcox 50c, D T Taylor $1.00, S Crispin 25c, Z Fairfield $1.45.

TO SEND CRISIS TO THE POOR.—Wm. Nichols, $2.00, D. D. Chaffee, $1.00.

BOOKS AND TRACTS SENT.

BY MAIL.

I K Lombard, Hawleyville, Iowa; S W Bartlett, W. Stafford, Ct.; C H Leverton, Surry, Me; S Crispin, Cortica, O.; J A Layton, Liberty Cor., N. J.; N A Hitchcock, Warren, Ill.; J Bickford, Great Falls, N. H; S C Wilcox, Centreville, W. Va.; W. Nichols, Albany, N. Y.; J Morrison, New Glasgow, C. E.; D W Comstock, Keene, N. H.; S. M. Griswold, Alexandria, Va.; J. B. Bell, Augusta, Me.; S. E. Trott, Middleport, Ill.; S W Worthington, N. Bennington, Vt.; H Rotherham, Cascade, Iowa; L. E. Hendrix, Montgomery, Vt.; J. D. Brown, Brockport, N. Y.; G W Rathburn, Cordova, Ill.; E. Town, Reading, Mich.; L. H. Davis, La Claire, Ill; F B Jones, Florence, Mass.; A G Lombard, Rochester, Minn.

LETTERS RECEIVED.

W. L. Seward, A. M. Smith, W H Ball, L Boutell, J Croffut, A W Fisk, G W Stetson, G W Hurd, P Green, H H Cheney, Minerva, S S Wardwell, C W Swett, W H Mitchell, G W Rathbun, I C Wellcome, J Ozanne, S B Roter, M R Hook, S S Brewer, Mary L Pratt, C H Williams, A. Dow, T. M. Preble, Chas Greene, G W Stetson, A. A. Lason, I K Lombard, F. H. Burbank, P. Burr, Mrs C A Knowles, A P Allen, E. M. Rice, A M Hollis, D T Taylor 2, S K Ford, C Stratton, C H Sweet, N L Willard, L L Howard, S B Swift, C S E, J Taylor, L P Hastings.

POST OFFICE ADDRESS.

Elder J. V. Himes—Buchanan, Mich.
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BOOKS AND TRACTS.

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The Spirit, What is it? Or a careful examination [illegible]

The Rich Man and Lazarus. Thief on the Cross; [illegible]

TRACTS

Issued by the Christian Publication Society.

[illegible]

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Smoke of Torment and Unquenchable Fire Explained. [illegible]

The above five Tracts are parts of Death not Life.

Bible Meaning of Forever and Everlasting. [illegible]

Letter of Rev. John Foster on Future Punishment. [illegible]

☞ All orders for any of the above works should be addressed to MILES GRANT, Boston, Mass.

bring them in, that his house might be filled. We went and told the good news to all whom we thought would come, and the results was, our efforts were rewarded by seeing many poor souls revived and strengthened.

Yes, the Lord is renewing his work in our midst. From two or three, we have increased to a house full, and still they come. Many of the old soldiers are re-enlisting, and quite a number of new recruits have come in, and those, too, whom we least expected. They are now waiting for a mustering officer. One or two whom we had almost given up have come back, and are laboring most manfully in the cause.

O! this does us good. We do not have much preaching, but a great deal of *praying*. Here we believe is the secret of our success. We all try to do our duty by taking up our cross and speaking for Jesus, and it is quite remarkable how very *easy* it soon becomes. Yet it should not be strange either, for Jesus told us that his "yoke was easy," but we poor sinners did not believe him.

Sunday does not come often enough, so we meet once or twice a week, and we go away *every time* with our hearts brim full of love to God and man. Quite an *interest* is manifested outside of our little circle, and we believe that many will yet be brought to see the truth as revealed in the Bible.

May God still continue to bless us and add to our numbers such as shall be saved.

N. T. WILLARD.

Rochester, N. Y., Feb. 2d, 1864.

From Bro. L. A. Gilbert.

BRO. GRANT:—Have read your paper with an increasing interest for nearly three years. I welcome it as I do a much-loved and tried friend. Have never known an individual without faults, neither have I ever known a newspaper without the same. I sometimes notice assertions in the Crisis that savor of sectarianism, bigotry, and the like—such as will drive people from the truth rather than attract to it, but, in the main, I consider it an exception among the productions of these last days.

Above all the rest am glad of the position it takes with regard to war and Spiritualism. The former I consider as contrary to the teachings of the New Testament, and consequently we, as christians, cannot engage in it. The latter I consider, with all its accompaniments, truly the *king* of sins among us. It has been my lot to see much of its direful influence on some of my dearest friends. Not in the form of "rappings," "furniture-moving," etc., but through the teaching of popular theology; yes, popular with some of the most learned and refined in the land—Swedenborgianism! I believe it to be not one step removed from Spiritualism, but part and parcel of the same. And is not our most approved literature all tinctured with the same? And is not all *orthodoxy* drifting there? Where, O my Father, I ask, are we who profess to believe in immortality *only* through Christ? Are we stopping over our neighbors' sins, or are we "laying aside every weight and pressing forward toward the mark of the prize? Let us not slumber now on the verge of the world's destruction!

"Whatsoe'er afflictions seize us,
They shall profit, if not please;
But defend, defend us, Jesus,
From *security* and *ease*."

May the Lord God Omnipotent help thee, my brother, in thy responsible station! With bowed head, "cry aloud and spare not," knowing that God will "guide the *meek* in judgment, and the *meek* will he teach his way."

Dryden Springs, N. Y. L. A. GILBERT.

From Bro. H. K. Flagg.

BRO. GRANT:—I wish to say to those where I have promised to come and preach, that I cannot send my appointments to the Crisis at present, for my work is with the lost sheep of Israel. I believe in reformation still, and feel that my work is in the highways and hedges; and, when I go into a new place, I cannot tell how long I shall feel it my duty to stay. I am preaching at Holliston, Mass. Have been here since last Friday evening. We have the Town Hall. The interest increases every meeting. Yesterday we had a large audience, and last evening the hall was filled. A number came forward for prayers, and many more appear to be anxious about their eternal interests. How long the meeting may continue I cannot tell. Those who are willing to take hold in good earnest and labor for the salvation of sinners, and wish for my labors, may address me at this place. This is a new field. Pray for us. Yours in the blessed hope, H. K. FLAGG.

Holliston, Mass., Feb. 8th, 1864.

From Bro. Chas. Stratton.

BRO. GRANT:—My heart has been made sad by the loss of my dear father and mother. In the short space of two months we laid them down side by side in the lonely graveyard, but not without hope of a resurrection to immortallity and eternal life, beyond the power of death and the tomb. They have been worthy members of the christian church in Albian for more than thirty years. Under their christian influence I lived many years, till made to feel that I must leave all if I would follow Christ. Accordingly I left the parental roof, with Bible in hand, to invite sinners to Christ. Since that time, I have had the privilege of visiting my parents occasionally and bowing around the family altar, with my dear father to lead in prayer. But, alas! my heart and former home are made desolate indeed. God grant we may be reunited in the kingdom. CHAS. STRATTON.

Cornville, Feb. 1st, 1864.

From Bro. S. E. Mabay.

BRO GRANT:—I would say that we as a band of brethren here at Amboy are growing stronger in love, and in the unity of the Spirit and bonds of peace. We meet twice a week for prayer and mutual benefit, exhorting one another so much the more as we see the day of God approaching, that we may continue in the faith, rooted and grounded, and not be moved away from the hope of the gospel. If ever the children of the Most High had reason to be strong in faith, giving glory to God, now is the time. And we are that class. While governments and systems of men's devising are trembling and tottering to their fall, we expect a kingdom which cannot be shaken, but will stand forever, and will not be left to another people.

We expect soon to be translated into Paradise restored; to be made immortal like our dear Savior, by that same Spirit that raised him from the dead; expecting to meet with loved ones now sleeping, whom in bitterness of heart and sorrow we laid away, but not without hope. They will soon sing that triumphant song—"O death, where is thy sting? O grave, where is thy victory?" We expect soon to see the King in his beauty and glory riding down the shining pathway of heaven, with a bright retinue of angels to gather his chosen ones from the four quarters of the earth to Mount Zion. They will come with songs of everlasting joy, and sorrow will forever flee away. Dear waiting ones, let us live every moment so that we may not be disappointed in sharing in the glories soon to be revealed.

My faith never was stronger. We highly prize the Crisis. I mean to extend its circulation. You have our prayers.

Yours in hope, S. E. MABEY.

From Bro. J. M. Moulton.

BRO. GRANT:—Though this new settlement is reputed the country over as comprising many that seek after "familiar spirits," yet I cannot but think that there is a leaven working in our midst. When I see the bundle of Crisis papers distributed at our office each week, I find that they are sought after by some of that class of unbelievers. And I would say for the encouragement of the little flock scattered abroad, there is a small church of believers here, waiting for the "redemption of Israel."

Brethren and sisters, we are living in perilous times. Let us hold fast to the "faith once delivered to the saints." The driving storm will soon be over, and we shall be safe in the everlasting kingdom.

Your Bro., hoping to be gathered with God's elect when Christ shall come,

Hammonton, N. J. J. M. MOULTON.

From Eld. L. Boutell.

BRN. GRANT AND HASTINGS:—I was glad to see in the Crisis an intimation that there would be a conference in Boston soon for the believers to come together and consult and confer upon the best method of increasing our effort in every department of christian activity to save our fellow men. I doubt not such a meeting will quicken into more united action in the great cause. This is emphatically the time to work. Let us come together, pray with and for one another, confess and forsake the wrong, and take hold of the right. There are better times in most places, and the Lord is gracious and willing to save. Then let us all come up to the work in earnest. Yours in hope of a meeting,

Groton, Feb. 5th. L. BOUTELL.

Obituaries.

CALVIN T. LIVERMORE.

Died in Virginia, in camp, near Brandy Station, Dec. 24th, 1863, of dropsy and kidney complaint, Sergeant Calvin T. Livermore, of Sebec, son of Joshua and Mary Livermore, aged twenty-five years, one month and thirteen days.

He was a member of Camp T. of the 6th Maine Vols. Such was the strong attachment of the company of which he was a member, that they raised a hundred dollars, and had him embalmed and sent home to his deeply afflicted friends, for which they take the opportunity to express their unfeigned gratitude.

Justice to the memory of our esteemed friend demands some further remarks. Calvin was cradled in piety, early sought and found the pearl of great price, and retained his devotion to God to the end of his short pilgrimage. Amiable in his disposition, and sympathetic in his associations, he won for himself friends in every sphere in which he moved. Hence the kindness of his fellow soldiers in so readily embalming him when dead, the deep and heartfelt sorrow of lover, parents, brothers, sisters, and friends, and the large, attentive, and feeling congregation who attended the funeral to sympathize with relatives and friends, while they were exhorted by the writer to comfort one another with these words, 1 Thess. 4: 13.

THOMAS SMITH.

Herald of Life, please copy.

MARY CRANE.

Died in Hartford, Conn., Jan. 4th, Mrs. Mary Crane, aged seventy-four, after a protracted illness, which she suffered with christian patience and resignation.

To the last her faith in God was firm and unshaken. Sister Crane experienced religion in early life, and has ever maintained the character of a christian. Her life was varied. She was called to endure many and severe trials, through which, though painful and sorrowful, she always triumphed in Christ, looking to the end of all her trials, the consummation of the christian's hope. Much might be said of the love she evinced to the followers of Christ, as many will remember who have shared the hospitalities of her house. The death of a beloved and only daughter a few years since seemed to ripen her for the kingdom of God.

Her remains were interred in Warehouse Point burial ground, to await the morning of the resurrection. "Blessed are the dead who die in the Lord . . . yea, saith the spirit, for they rest from their labors, and their works do follow them.

L. J. R.

WILLIAM A. STANWOOD.

Fell asleep on Tuesday morning, Jan. 26th, 1864, in Salem, Mass., William A., infant son of William H. and Mary E. Stanwood, aged nineteen months, fifteen days.

Bro. and Sr. Stanwood have been deeply afflicted They have, within a few years, been bereft by the "enemy" of three little ones. Willie had just recovered from a long fever, and his parents were filled with joy and gratitude, when their child was attacked by the membraneous croup, and in a short time expired in great agony.

Our brother and sister sorrow not even as others that have no hope; for they know that their little ones "shall come again from the land of the enemy." Three cords have been broken that bound them to this world; but now, a three-fold cord binds them to the kingdom of heaven. The writer endeavored to comfort their hearts by reading the promises of God's word.

F. H. BURBANK.

LUCRETIA JOHNSON.

Died, Nov. 17th, 1863, aged seventy-two years, six months.

She calmly and peacefully closed her eyes in death after a severe sickness of many days. We called on her a few days before she died, and found that although she was nearing the valley of the shadow of death, yet she feared no evil. Confident was she that He in whom she had believed, was able to bring her from the very dust to sing praises anew to him, when death should be swallowed up in victory, and the rebuke of his people should be wiped away.

May the friends that are left to mourn strive to check the unavailing tear as they remember that it is "well with her," and that he "giveth his beloved sleep." When he shall redeem his people from death, and shall bring again Zion, we hope to meet this beloved mother in Israel, where—

"Death divided friends shall meet,
And meet to part no more."

A. M. HOLLIS.

HELEN E. COLE.

Died at Berlin Falls, N. H., Jan. 10th, 1864, of diphtheria, Helen E. Cole, daughter of Daniel and Polly Green, aged twenty years, three months and fifteen days.

She has left a husband and daughter, with a large circle of friends, to mourn her departure. She was beloved and respected by all who knew her. Her funeral was attended by Eld. Pettingel, of Milan. Text, "Set your affections on things above, and not on things on the earth." F. G.

FREDDY, OTTIWELL, AND ALBA EASTMAN.

Died in Orange, N. H., Jan. 21st, 1864, of diphtheria, Freddy E., son of Enoch C. and Mary N. Eastman, aged two years and eleven days.

Also, Jan. 22d, 1864, of diphtheria, Ottiwell, and Alba J., sons of the above, aged respectively six years, four months, eight days, and seven years, seven months, and six days.

Hard indeed is our Bro. and Sr.'s lot while they have so suddenly been called to part with all their loved ones, except one little babe. May God's grace sustain them in this their affliction and bereavement, and they be enabled to shine as lights in the world, that they may shine with those loved ones in the kingdom of God. They desire the prayers of all God's children, that they may bear this affliction with christian fortitude.

S. K. FORD.

EDGAR S. EASTMAN.

Died in Orange, N. H., Jan. 22d, 1864, of diphtheria, Edgar S., only son of Daniel and Hannah A. Eastman, aged five years, three months, and twenty-six days.

Our brother and sister feel that heavy indeed is the blow that has thus fallen upon them. But they are comforted with the hope that soon, yea, very soon their loved one will come again from the land of the enemy, and come to his own border, and that they with him shall inherit the land promised to the faithful. S. K. FORD.

GEO. W. SWIFT.

Fell asleep in Jesus, Nov. 25th, 1863, George W. Swift, son of Henry F. and Sarah B. Swift, of Meredith, N. H., aged twelve years, six months, twenty-one days.

It was no lingering illness which bore the deceased away from earth. He was taken sick Sunday morning, and died Wednesday afternoon, of scarlet fever, canker rash and diphtheria. His father, who is in the army, mother, brothers and sisters, mourn his loss.

Funeral sermon by Bro. Bunday. Text, Heb. 9: 27, 28.

MORDENNA HOLLAND.

Died at Lafayette, Mordenna Holland, aged nine years, nine months, twenty-seven days.

Death has again taken its victim. But we rejoice that our brother and sister have the consoling thought of Jesus and the resurrection soon to come, when they, together with all those that have laid their little ones down to sleep, will be made to rejoice. God sanctify this to the afflicted ones.

ALBERT P. ALLEN.

SALLY KIDDER.

Died in Albion, Me., Jan. 12th, 1864, Sally, wife of Benjamin Kidder, aged seventy-seven years and eleven months.

This excellent woman has been an exemplary christian for over forty years. She died in hope of soon being brought from death in the likeness of Jesus. God comfort the lonely husband and children with the hope of her soon being ransomed from the power of the grave. L. L. HOWARD.

Fell asleep Jan. 17th, in Earlville, Lasalle Co., Ill., the infant child of Isaac and Clarissa Stafford, being sixteen days old.

Discourse by the writer, from the words of King Solomon. Eccl. 12: 1. I. R. TOWLE.

FRANKLIN H. STEVENS.

Died in Orange, N. H., Jan. 20th, 1864, of diphtheria, Franklin H., son of Samuel H. and Belinda W. Stevens, aged fourteen years, one month, and eighteen days. S. K. FORD.

Summary of News.

FOREIGN.

Paris, Jan. 24. Before assuming the reins of government Maximillian will await the return of the Mexican Deputation, who offered him the crown on the 3d of october, with the vote of the Mexican notables and a decision of certain cities specified by the Archduke, who demanded that the vote of the notables should be ratified by a vote of the Mexican principal councils. The mission of the French expedition will be accomplished by the middle of January. The deputation was expected to return to France by the first fortnight in Februrary and will proceed to Miramar to announce to the Archduke his election. The Archduke will not only accept, but immediately assume the sceptre and visit Paris in the quality of the Emperor of Mexico.

A Kiel telegram of the 22d says the Danish outposts were ordered to retire on the approach of the Prussian troops. It is expected that the Danes will defend Dannerwicke to the last extremity. The Prussian Chamber has adopted a resolution opposing the policy of Prussia in separating herself from the other German States, and threatening every resistance thereto.

The London *Times* of the 21st has a report that Denmark has offered to suspend the obnoxious constitution, and adds, if such an offer has really been made it will for a time avert the imminent danger of a war.

It is stated that the English squadron will be ordered to Heligoland.

BERLIN, Jan. 20. The Prussian and Austrian troops march without delay into Schleswig under Marshal Van Wragel.

STUTGARD, Jan. 20. The Chamber of Deputies to-day resolved to place the army of Wurtemburg on a war footing and place a certain number of troops at the immediate disposal of the confederation.

JAPAN NOT WARLIKE.—The Kanagawa correspondent of the New York *Tribune* says of recent Japanese events already published:

"But of one thing we may be sure, that this ready coming to terms of Satsuma, clearly indicates that Japan will have no war with the Treaty Powers unless forced into it. The Treaty Powers may be compelled to a large forbearance, certainly to employ a careful skill to avoid war, but Japan does not wish to fight. Three centuries of peace have enervated her sword-arm. Or we may assign, perhaps, a more creditable reason, that she alone of all the Oriental nations has had the sagacity to avoid conflict with the Western Powers, knowing its futility."

THE HOLY PLACES.—M. de Sauley, a Frenchman, is at Jerusalem, exploring the graves of the prophets. He has taken the sarcophagus and the bones it contained from the tomb of St. Kelba Lebona, and declared that he would do the same with the other holy burial places. The Jews took alarm at this, and telegraphed to the Rothschilds and other powerful Israelites in Europe, who obtained an order from the Turkish Grand Vizier forbidding further molestation of the tombs.

DOMESTIC.

Huntsville, Ala., Jan. 31st. I have just arrived here from Chattanooga. Before I left Gen. Palmer just arrived from a reconnoissance to Ringgold and Dalton. The main force of the enemy had undoubtedly left, and Gen. Palmer thinks they marched towards Longstreet for the purpose of invading Kentucky.

Since arriving here I have obtained information which satisfies me that Hardee has reinforced Mobile. An attack was undoubtedly made on Mobile within five days past. Persons here have solicited information to go through our lines to attend relatives wounded at Mobile. Positive information may soon be expected of an attack on that place and its probable fall.

NEWBERN, Feb. 1st,
Via Fortress Monroe, Feb. 2d.

To Major-General Butler:

Early this morning our outposts at Bachelor's Creek were attacked by the enemy, represented to be a force of about 15,000 strong, consisting of Thoke's brigade and Picket's entire division. It being impracticable to make an adequate defence, our force fell back in good order, destroying the camps, abandoning but few stores, with a loss of fifty to one hundred men and one section of light artillery. Our forces are now so arranged that we are confident of a successful resistance.

Almost simultaneously with this attack the enemy advanced on the south side of the Trent, with what force it is difficult to estimate, and were handsomely repulsed. Communication continues with Morehead City, but the enemy are near the road with the evident intention of cutting it. The commander at Beaufort is aware of the situation, and will use every effort to prevent any interruption of the road.

(Signed) J. W. PALMER, Brig. Gen.

Cincinnati, Feb. 3d. Considerable excitement prevails at Paris, Ill., in consequence of an anticipated attack on the returned soldiers by the "Butternuts" in that vicinity. The citizens of Paris have telegraphed to Terre Haute for aid.

Washington, Feb. 3d. The following dispatch was received at the headquarters of the army here to-day:

Nashville, Tenn., Feb. 2d.

Gen. Dodge reports that on the 28th ult. the forces under Col. Phillips drove Roddy to the south side of the Tennessee River and captured all his trains, consisting of over twenty mule teams, two hundred head of cattle, six hundred head of sheep, and about one hundred horses and mules, and destroyed a factory and mill, which had largely supplied him.

(Signed) JOHN A. RAWLINS,
Brig. Gen. and Chief of Staff.

New York, Feb. 4th. The *Herald's* Washington dispatch says: "An unusual number of refugees from the South were entering our lines in order to escape conscription. They state that the night after the passage of the act conscripting all persons liable to military duty, ninety refugees were caught by the rebel pickets along the Chickahominy. These men were given a pass for thirty days, with orders to report at the expiration of that time for duty. Fears are entertained in Richmond of an insurrection on the part of this class, and the rebel authorities will not allow more than five hundred conscripts to accumulate at the camp near Richmond, from apprehension of such an attempt. Bands are being organized in many parts of the South for the purpose of resisting the conscription."

Fortress Monroe, Feb. 4th. Eight refugees from the South arrived here this morning via Yorktown.

Three hundred and fifty contrabands with forty mule teams arrived at Norfolk yesterday from rebeldom.

New York, Feb. 6th. The *Times'* letter from Chattanooga says rebel deserters are pouring into our lines by hundreds, and open mutiny is feared by the rebel leaders in consequence of their late conscription law.

New York, Feb. 6th. The *World's* New Orleans letter says: Our forces at Madisonville are being constantly increased, evidently with a view of making it a base of supplies. Rumor says Gen. Banks will soon embark for Texas, betokening advance movements in that quarter. The people of that State are ready in large numbers to join our forces.

New York, Feb. 6th. News from Memphis of the 29th ult., says Corinth was evacuated on Monday last, and every thing of value brought to Memphis. The Memphis and Charleston Railroad will be evacuated from Lagrange to Memphis to-night.

The force that has been holding Corinth and the road between that place and Memphis was concentrated at Memphis, and the entire infantry and artillery have gone under Gen. Hurlburt, upon boats down the river. This expedition is splendidly equipped and in numbers that will make the rebels tremble wherever they may go. The whole Sixteenth Corps is in this expedition, and more too. The troops are now well on their way to their destination which is not as yet to be divulged.

A great cavalry expedition has also been organized under Brig. Gen. W. L. Smith, Chief of Gen. Grant's cavalry, which will soon be heard from. This expedition will make an extensive raid into Alabama, Mississippi and Georgia. Gen. Grierson accompanies the expedition. The force is large and well appointed and it is expected that they will make terrible havoc along the railroads, bridges, etc.

THE TOMB OF EZRA THE SCRIBE.—This is the age of commemorations. While we here in England are preparing to celebrate the three hundredth anniversary of the bard of Avon, the Jews in the heart of Asia are bestirring themselves to erect a monument to the memory of the great restorer of their sacred writings. After having rested in his honored grave for nearly 2500 years, the Jews of Bagdad have been roused to erect him a monument on the spot which the most ancient tradition has designated as his grave, and the correctness of which there is no reason to doubt. This spot lies in the desert, near the confluence of the Euphrates and Tigris, and the monument to be established is the only one befitting the memory of a man as much venerated by Christians as Jews. The proposed monument is a college for the study of the writings preserved through his care for the civilized world. Contributions for this purpose have been forwarded from Bombay, London and Paris.—*Jewish Chronicle.*

REBEL PLANS.—As an offset, probably, to the gloomy reports brought by refugees from the South respecting the declining fortunes of the rebellion, the Washington correspondent of the Chicago *Times* (Copperhead) says, "intelligent men from the South" declare that the Confederacy will have fully 500,000 effective troops in the field in the spring; that Gen. Johnston will have 150,000 of them to fight Grant, 150,000 more will invade the North, and the rest will defend Richmond, Charleston, etc. The Washington correspondent of the St. Louis *Republican* says Lee and Jeff. Davis recently had a protracted consultation, in which Davis urged an invasion of the North across the Ohio River to Lake Erie, which Lee declared impracticable and advised the recapture of Knoxville, thus compelling Grant to evacuate Chattanooga, when a union of the forces under Longstreet and Johnston would drive the Federals out of Tennessee and Kentucky.—*Journal.*

FROM NEWBERN.—We learn by a private letter from Newbern, that during the late rebel attack on that post, Adjutant Cheever, of the 17th Massachusetts regiment, was mortally wounded, has since died, and his body is in the hands of the enemy. Lieut. Col. Fellows, Dr. Galloupe, Capt. Floyd, Lieuts. Hill, Mann, Comins and Day, of the 17th, are supposed to have been taken prisoners. Out of 120 men and 13 officers who went out to meet the enemy, only 50 or 60 men and five officers have returned. The rest were captured.

The Hilton Head correspondent of the New York *Times* writes that several of the officers there having become impressed with the growing evils of intemperance in the army, have given up the use of ardent spirits.

HARTFORD, CONN., Feb. 5th. The original building of Colt's Pistol Factory was destroyed by fire this morning, with all the machinery and a large amount of other property. The building was five hundred feet long by sixty wide; L, one hundred by sixty. The office, a large three-story building, was also destroyed. The new building in which the Minie rifles are made was saved. Seventeen hundred workmen were employed, half of whom are thrown out of work. Several lives have been lost by the falling in of the roof of one of the buildings. Their names are not yet known. The loss, it is believed, will exceed $1,000,000. Insured for $750,000.

THE MALDEN TRAGEDY.—On Sunday evening, the 7th, Edward W. Green, Postmaster of Malden, was arrested for the murder of young Converse, who was shot in the Bank on the 15th of Dec. last. He makes full confession, and in jail awaits his trial before the Grand Jury of Middlesex county.

Items.

☞ It is more than a hundred years since an heir apparent to the British crown has had a son. The eldest son of George II. died a few years before his father, leaving his son, afterwards George III., surviving. Since that time there has been no such state of things as now exist. The children of George III. were all born while he was on the throne. George IV. had no son either before or after he ascended the throne. William IV. had no children.

☞ There is to be a Queen Eugenia as well as an Empress Eugenia. The new King of Greece, George the First, is to wed Eugenia, a daughter of the Duchess of Leutchenberg. The duchess's eldest daughter is betrothed to Prince Humbert, heir to the crown of Italy. These young women are great-granddaughters of the Empress Josephine.

☞ In Rockingham county, Va., corn has been sold at five dollars, and sometimes at a higher figure. A day laborer commands five dollars per day for his work, if an efficient hand. Flour is worth fifty dollars per barrel, cotton cloth commands five dollars per yard, beef brings fifty cents per pound, sugar is held at four dollars, and coffee at fifteen dollars.

☞ The school books lately published by the Austrian Government are printed on paper made of "corn shucks," or the leaves which protect the ear of maize. This material gives the paper a yellowish color, which medical men hold to be less fatiguing to the eye than our snowy pages.

☞ A mosquito flotilla, which has been preparing for some weeks at New York, is about to sail for New Orleans, where it will be divided into several fleets, to operate in such rivers and lagoons as are impassable to larger vessels.

☞ A meeting of the loyal citizens of Florida was held at Key West on the 28th ult., for the purpose of restoring the State to its original status under the United States Government.

☞ In certain places in Indiana so many young men have enlisted that it is almost impossible to get work done upon the farms. Many large farms are without a single hand to cultivate them.

☞ A railroad track was laid on the ice of the Upper Mississippi during the late cold snap, for the transportation of freight from one shore to the other.

☞ The Springfield armory turned out 23,700 muskets last month. The largest number ever fabricated in a single month. There are 200,000 on hand.

☞ Cotton of the value of $3,000,000 was recently burnt at Columbia, S. C.

☞ Before the war there were about seventy-five papers published on the soil of Mississippi; now there are only nine.

☞ Gen. Foster has prohibited the further distillation of grain within the limits of his department in Tennessee.

☞ The comet discovered by Prof. Watson of Mich., is rapidly approaching the earth, and will soon be visible to the naked eye.

☞ A Vermont exchange says that last week many farmers tapped a few maple trees and made small quantities of syrup and sugar.

☞ Rev. Dr. True writes to Zion's Herald that the Methodist itinerant system is brought to the verge of an abyss into which it will speedily sink.

☞ The Southern Methodist Book Concern in Nashville has been taken by the civil authorities for a government printing office.

☞ There are 700,000 men on the army pay rolls, and about 500,000 in service, with officers for about a million and a half.

☞ A remarkable religious revival is going on at Corning, N. Y.

☞ A pyramid, like the Egyptian pyramids, but smaller, has been discovered in California.

☞ Desertions from Hardee's army in Georgia are reported to average fifty daily.

☞ France consumed $43,225,000 worth of tobacco last year.

☞ The greenbacks and postal currency now in circulation amount to five hundred million.

☞ Corn is said to be higher at the West than it has been before for forty years.

☞ Immense deposits of lead have been discovered near Albuquerque, New Mexico.

☞ Wm. E. Dodge, of New York, has given $10.000 to found a college in Syria.

☞ Australia has a population of two millions.

☞ Ice is three inches thick at Richmond.

☞ Iowa has a population of 702,368.

Notices.

Quarterly Conference, Buchanan, Mich.

The first quarterly meeting of the Advent Christian Conference of Michigan and Indiana will commence Feb. 18th, at 10 o'clock A. M., in the Advent Chapel, and continue over the Sabbath. There will be preaching day and evening, by Elders Mansfield, Himes, Seymour, Babcock, and others. A large gathering is expected. Friends in the vicinity, and from every quarter, are invited to participate in this feast of love. Call upon Elder Mansfield, whose residence is on Day's Avenue, for directions. A. N. SEYMOUR, Sec'ry of Conf.

Conference in Norway, Me.

The Lord willing, we shall hold a conference at North Norway, in the Methodist Chapel, commencing Feb. 18th, (evening), and continue over the following Sunday. A general invitation is extended. Come, brethren and sisters, praying for the blessing of the Lord upon the meeting. Those coming from abroad may call upon Brn. French, Adams, Merrill, Pearce, and Pingree.

JAS. A. LIBBY.

Normal Institute
AND MANUAL LABOR ACADEMY.
REED'S FERRY, N. H.

The next term of this Academy commences Feb. 18th, and continues eleven weeks, under the instruction of H. E. Brown, A. B. For circular, address H. E. BROWN, Reed's Ferry, N. H.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher. E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc, M. YOUNG, Secretary.

Meeting in Canaan, Me.

There will be a protracted meeting in Canaan, Me. at the Salisbury meeting-house, commencing Friday evening, Feb. 19th. Brethren and sisters from abroad, and all interested, are invited to attend.

L. L. HOWARD,
D. M. HANSCOM.

Tract Notice.

Elder L. C. Wellcome, Yarmouth, Me., has a good supply of tracts and books, hymn books, etc., published by the C. P. Society, and by H. L. Hastings and others. Also, a great variety of other best works on the Advent, and inheritance of the saints.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings.....Sunday, Feb. 14th and onward for the present.

Alton, N. H., Saturday evening, and Lord's day, Feb. 14th. MILES GRANT.

Dansville, N. Y.....Feb. 14th
Bristol, N. Y.....Wednesday evening, Feb. 17th and every evening through the week, and Sunday, Feb. 21st, at 10 1-2 A. M.
Honeoye, 2 o'clock, P. M.....Feb. 21st
Dansville.....Feb. 28th
F. BURR.

New Britain, Ct.....Sunday, Feb. 14th
R. H. LADD.

APPOINTMENTS FOR HOLLIS, ME.

L. C. Wellcome.....Sunday, Feb. 21st
W. H. Mitchell.....Sunday, Feb. 28th

Plymouth, Mass.....Feb. 11th and over Sunday.
J. M. MURLIO.

Lawrence, Mass.....Sunday, Feb. 14th
J. G. SMITH.

Hoosick Falls, N. Y.....Friday, Feb. 19th and over the Sunday following.
H. P. CARPENTER.

Troy, or Lansingburg, N. Y., (as the brethren may appoint).....Sunday, Feb. 14th
H. PRATT.

Seneca Falls, N. Y.....Feb. 14th and through the week.
Warehouse Point, Conn.....Feb. 21st through the week, and Sunday the 28th.
S. S. BREWER.

Griswoldville, Mass.....Feb. 17th to continue evenings and over the following Sabbath.
Vernon, Vt.....Sunday, Feb. 28th
J. HEMENWAY.

Richmond, Me., (Reed meeting-house), Sunday, Feb. 14th.
Augusta, Me., (in the Hall).....Sunday, Feb. 21st
N. G. REED.

Lower Gilmanton, N. H.....Feb. 14th
London Ridge, N. H.....Feb. 21st
C. S. EMERSON.

South Reading, Mass.....Sunday, Feb. 14th
Lawrence, Mass.....Sunday, Feb. 21st
Concord, N. H.....Sunday, Feb. 28th
JOSEPH W. WHITE.

Vernon, Vt.....Sunday, Feb. 14th
West Brattleboro, Vt.....Sunday, Feb. 21st
GEORGE CHAMPLIN.

Hampton, N. H., (where Bro. Pike may appoint), Friday evening, Feb. 19th and the following Saturday and Sunday, A. SIMPSON.

Central.....Sunday, March 6th
Coventry, (Town House).....evening, March 8th
Summit.....evening, March 10th
North Scituate.....Sunday, March 13th
North Foster.....Sunday, March 20th
Glocester.....Sunday, March 27th
Blackstone, Mass.....Sunday, April 3d
If any of these appointments conflict, please write to me. J. K. BELLOWS.

South Wayne, (Jenkins school-house), Friday evening, Feb. 12th.
South Livermore.....Saturday evening, Feb. 13th and over the following Sabbath.
J. T. JORDAN.

Milo or Sebec.....Sunday, Feb. 14th
THOMAS SMITH.

Portsmouth, N. H.....Sunday, Feb. 14th
Biddeford, Me.....Sunday, Feb. 21st
WM. H. MITCHELL.

Scitico.....Feb. 14th
Boston, (Lowell Street Chapel) Friday evening, Feb. 19th
Portsmouth, N. H.....Sabbaths, Feb. 21st and 28th
Evenings between not engaged.
Exeter, N. H.....Tuesday evening, March 1st
Haverhill, Mass.....Wednesday evening, March 2d
Salem, Mass.....Thursday evening, March 3d
H. MUNGER.

Alton Corner, N. H.....Sunday, Feb. 14th
J. COUCH.

Warner Village (Union Hall).....Sunday, Feb. 14th
East Andover.....Tuesday evening, Feb. 16th
A. MUSSEY.

East Hartland, Ct.....Sunday, Feb. 14th as Bro. Gains may arrange.
Hope to see the brethren and sisters from adjacent towns at this meeting.
Collinsville, Ct.....Sunday, Feb. 21st
C. GOODRICH.

Springfield, (at Bro. Morgan's).....Saturday, Feb. 13th
Agawam.....Sunday, Feb. 14th
I. B. POTTER.

Warehouse Point, Ct. (Adams Hall), Sunday, Feb. 14th
WM. A. PENN.

London Ridge, N. H.....Sunday, Feb. 14th
Pittsfield, (where Bro. Mooney may appoint), evenings, Feb. 16th and 17th.
North Barnstead.....evening, Feb. 18th
Clark Meeting-house.....Sunday, Feb. 21st
Wolfborough, (where Bro. Walker may appoint), Monday evening, Feb. 22d.
T. W. PIPER.

Goshen, Mass.....Feb. 14th
Plainfield, Mass., (at Bro. J. E. Healy's) Feb. 16th–17th
Plainfield, Mass., (at Bro. David Thayer's).....Feb. 18th
Plainfield Pond.....Feb. 19th
Savoy, Mass.....Feb. 21st
Dalton, Mass.....Feb. 22d
and through the week as Bro. Warren and Smith may arrange.
North Adams, Mass.....Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st–2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass.....March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th.
GEO. A. STREETER.

APPOINTMENTS FOR BRISTOL, CT.

S. B. Munn.....Sunday, Feb. 14th
Bro. St. John.....Sunday, Feb. 28th

Haverhill, Mass.....Feb. 14th
A. SIMPSON.

Ossipee, Leighton Corner.....Feb 14th
N. HARRISON.

The Plains, Appanaug.....Feb. 14th
River Point, R. I.....Feb. 21st–28th
I desire to fill up the week as brethren may arrange
J. K. BELLOWS.

Exeter, N. H.....Feb. 21st, and 28th
A. ROSS.

Danielsonville, Ct.....Feb. 14th
J. W. BRITTAN.

Business.

TO CORRESPONDENTS.

E. Bryson—Has been sent regularly.
Chas. Stratton—Are out of that kind now. Will have some in a few days.
C. Bond and O. Kimball—Your remittances last Dec. were received and acknowledged in No. 431.
S. D. Daniel—To No. 407.
E. Tibbetts—To No. 483, Jan. 1st, 1865.

CASH RECEIPTS TO FEB. 4. 1864.

The present No. of the Crisis is 43[illegible].

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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FOR BOOKS AND TRACTS.

B Wilson $5.00, J A Cleaveland $1.00, M E Trafton 30c, D W Comstock $1.75, S C Wilcox 50c, D T Taylor $1.00, S Crispin 25c, Z Fairfield $1.45.

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W. L. Seward, A. M. Smith, W H Ball, L Boutell, J Crofut, A W Fisk, G W Stetson, G W Hurd, P Green, H H Cheney, Minerva, S S Wardwell, C W Swett, W H Mitchell, G W Rathbun, I C Wellcome, J Ozanne, S B Roter, M B Hook, S S Brewer, Mary L Pratt, C M Williams, A. . Dow, T. M. Preble, Chas Greene, G W Stetson, A. A. Lason, I K Lombard, F. H. Burbank, F. Burr, Mrs C A Knowles, A P Allen, E. M. Rice, A M Hollis, D T Taylor 2, S K Ford, C Stratton, C H Sweet, N L Willard, L L Howard, S B Swift, C S E, J Taylor, L P Hastings.

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O heart! that ever feels to yearn,
O sorrowing soul! whom death has caused to mourn,
Your loved one, though in its dark borders borne,
Rests sweetly, and will soon return.

The thought that she beholds your grief,
That she is pained with every sorrowing thought,
Or heaving sigh, or lamentable lot,
Destroys instead of gives relief.

But ah! God's word relief bestows
Upon your sorrowing mind and bleeding heart;
For Christ will soon destroy death's cruel smart,
And wake her from her sweet repose.

Immortal, and in God's attire,
Refulgent, and with chords of praise sublime,
Her glorious form in earth's congenial clime
Will rove, and "earth restored" admire.

God's word declares the dead nought know,
And any thought by them can never be,
Who have not life, or do corruption see,
Or who do down to silence go.

Their love, their hatred, are alike
With envy and their memory destroyed,
Not to be given or again restored
Till Christ returns the earth to shake.

Then let the mind with pleasure grasp
The only hope which holy writ imparts;
And praise your God, who soothes all sorrow's smarts,
And breaks death's cruel, icy clasp.

The parent and the child will meet;
The husband with the wife again rejoice;
With brothers, sisters, friends, with one glad voice
Re-echo to their King their praises sweet!

J. C. RICH.

For the World's Crisis.

THE VISIBLE AND THE INVISIBLE.

NUMBER ONE.

"The things that are seen are temporary," (A. Clarke's trans.) "but the things that are not seen are eternal." Paul, 2 Cor. 4 : 18. The visible things of Paul's day of which he was then writing were the figurative or tropical, and have long since passed away; but the *true temporary*, still remain, and constitute the literal "first tabernacle" referred to by the apostle also in Heb. 9 : 8.

The unseen eternal, are yet future; but as surely as the "temporary" that now exist in fact, once, in times past, were not, so certainly will these things that now only exist in the purposes or plans of the Deity, be produced in their time and place. The things that now are, came into existence in their regular order and succession, and very many of the primary were of a long time completed prior to the commencement of others, and thus of the unseen,—part may already exist, possibly incomplete, but, like the "first tabernacle," now existing, shall be carried on to perfection by the formation and superaddition of the remaining portions, which as yet have had no beginning.

After this mode was the creation, the deluge, the call of Abraham, the going down into and the coming up out of Egypt, the giving of the law and the building of the tabernacle in the wilderness, the coming of the Just One, the rejection of Israel, the destruction of their house and chief city, and the calling of the Gentiles. So of all things human and divine, past and present, and so when he that "sat upon the throne" shall "make all things new."

The work of reconstruction, nevertheless, though progressive, is of long time commenced, and ever since the time of reformation, in the days of Christ and the apostles, has been steadily advancing towards completion.

A portion of the future, unseen, eternal things, are already occupied "at the right hand of God where Christ sitteth;" hence the unseen things of 2 Cor. 4 : 18, are the same as those of Col. 3 : 1, "upon which we are to set our affections," the things of 1 Cor. 2 : 9, 10, "that God hath revealed to us by his Spirit," as in reserve for them that love him, the "good things to come by a greater and more perfect tabernacle," for which Christ has now the ministration of the office of the antitypical Aaronic high priest-hood *by the oath of the Deity.*" Not high priest, by a "greater and more perfect tabernacle,"—an incorruptible body—but *by the oath* and after, or through "the power of an endless life," the Spirit of the Deity, that raised him from the dead, and conveyed him away, beyond or above the vail. (See Heb. 7 : 16, 20, 21; 9 : 11; 6 : 19, 20; and Eph. 1 : 19, 20, 21.

These unseen but eternal things constitute "our far more exceeding and eternal weight of glory," of 2 Cor. 4 : 17, the "exceeding riches of his grace in" Eph. 2; 7, the "glory of Christ" that is to come after "his sufferings," (1 Peter 1 : 11), but not until the measure of those sufferings that are left behind are filled up by the Ecclesia which constitutes his body." Col. 1 : 24. Then this grace of God (favor) will be brought unto us by the revelation of Jesus Christ," at the end of this dispensation, "when this gospel of the kingdom has been preached in all the world for a testimony," (1 Peter 1 : 11, 13; Matt. 24 : 14), "that in the dispensation of the fullness of times (completeness) he may gather into one, all things in Christ, both which are in the heavens (*marginal*) and which are on earth, that we should be found unto the praise of his glory, at the redemption of the purchased possession;" on "the appearing of Jesus Christ;" who "loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word," in order "to present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish;" and having thus "made us unto our God kings and priests; we shall with him reign on the earth." Eph. 1 : 10, 14; 1 Peter 1 : 7; Eph. 5 : 25–27; Rev. 5 : 10; 20 : 4.

These things constitute the temporary or first tabernacle in their *typical or figurative* representation, and an exact *counterpart* must constitute the second or true tabernacle "when that which is perfect is come." 1 Cor. 13 : 10. It was by a knowledge of these unseen future things drawn from the visible through the promised Spirit by the word, that Paul and Peter were enabled to give correlative testimony in relation to them without collusion. The evidence of this exists in the different style of narration in the two witnesses. The first, a learned Hebrew, of the Hebrews, schooled at the feet of one of the doctors of the Levitical law, Gamaliel, taking the seen temporary and the unseen eternal for his predicate, proceeds in the figurative and poetic style of the prophets, to rear his superstructure thereupon, after the model of the tabernacle of Moses reproduced on a grander scale in Solomon's temple, and then deduces legitimate conclusions from his premises by contrasting the two by apposition, in 2 Cor. 5 : 1. "For we know (by the Spirit), that our earthly house (the temporary, that Christ called, in John 2 : 16, "my Father's house," of which he said in Matt. 24 : 2, "there shall not be left here one stone upon another, that shall not be thrown down;") of this tabernacle (dwelling) were DISSOLVED (taken down, destroyed, abolished, 2 Cor. 3 : 7–13), we have a building of God, an house NOT MADE WITH HANDS (unseen), eternal, "*in the heavens.*"

It would seem that Paul took it for granted that his Corinthian brethren were not so dull of apprehension as were those "whose minds were blinded," (2 Cor. 3 : 14), and had no need that one "should teach them again what be the first principles of the oracles of God." Heb. 5 : 11, 12. Moreover, he had just gone over the whole "ground-work" of the abrogation of the law and the introduction of the gospel,—the typical end of the "things seen," and the "beginning," (John 1 : 1; 1 John 1 : 1), of the unseen, eternal things, in the preceding chapters, that they might be without excuse for being "unlearned."

But no sooner does he address himself to those "whose minds were blinded," and "dull of hearing," unstable—not settled in the truth, though he maintains the figurative, how very careful he is to explain each point in the type as he proceeds step by step. Beginning with the "house," in Heb. 3, built by Moses under the law, he contrasts it with the house to be built under the gospel, going through the whole, progressively, until in 6 : 12, he brings his blinded Hebrew brethren to the perfected antitypical temple or tabernacle, the "Mount Zion, the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly and church of the first-born, to God, the Judge of all, and to the spirits (*lives*, Clarke) of just men made perfect; and to Jesus, the mediator of the NEW covenant, and to the blood of sprinkling." THESE are the subjects and objects of our faith, represented by the "figurative tabernacle" and its "appointed divine services." "For there was a tabernacle made" (Heb. 9 : 2), "which was a figure for the time then present," (9 : 9), "until the time of reformation." 9 : 10. But Christ being come an high priest of good things, to come by a greater and more perfect tabernacle, *not made with hands*,—that is to say, not of this building"—(i. e., the building spoken of in verse two that WAS *made with hands*, 9 : 11); "for Christ *is not entered into the holy places made with hands, which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us," 9 : 24.

How plain he makes the thing, where in verses one and two, he says the first "tabernacle," "holy place," where the people met God, or "tabernacle of the congregation," was the "world sanctuary;" i. e., the EARTH. In verse six, he says "The daily priests went always into the first tabernacle, accomplishing the divine service," named in verse one.

Now we *are doing that very thing* by faith, throughout all the earth, wherever the name of Christ is named, as further shown, 1 Peter 2 : 5,—"Ye also, as living stones, are built up a spiritual house, an holy priest-hood, *to offer up spiritual sacrifices*, acceptable to God through Jesus Christ."

In Heb. 9 : 3, Paul says *after the second vail* was the holiest of all, and in verse seven, he declares "that the high priest went ALONE into this "Holiest of all," of verse three. In verse twenty-four he shows that this "Holiest of all" represented heaven.

G. W. STETSON.

For the World's Crisis.

NOVEL READING.

CHAPTER I.

Novels, on account of their nature, are not profitable. It is the aim of novel writers to follow their imagination beyond the bounds of common occurrences. They have the same privilege that lawyers take; i. e., telling the "whole truth" *and as much more* as "circumstances" require.

Some tell us it is innocent to write "facts in the form of fiction." But such writers are scarce who confine themselves to facts. "Facts are stubborn things," you know, and when fictionized are bent to the writer's fancy. It is impossible to write what would pass for a "good, thrilling, *interesting* tale," without mixing in falsehood. I tried writing in this strain, a few years ago, but found at the outset I needed to substitute a falsehood where facts appeared too "stubborn." There is danger of searing the conscience in interweaving false statements with true ones. I quitted it, in the name of the Lord.

I have gone through with the whole catalogue of novels, from Chas. Dickens to Timothy Titcomb. Tales said to be "translated from the German," or "from the French," have been read, though I doubt if their authors understood these languages. I pronounced them *vanities* long ago. They never satisfied me. The story was too "great" or too "small." Too much "love" or too little "murder." Some scapegrace left unhung,—some innocent one punished.

I have taken more comfort in reading a chapter in my Bible, to-day, than I ever got out of a novel, even though it were a *Temperance* tale. "Uncle Tom's Cabin" could not send out the spirit of peace, joy, love, hope and goodly faith that a chapter from PAUL has. Old "Legree" made me *mad*, but the Bible teaches and fills me with *peace*. Then I feel comfortable.

NOVELS.—CHAPTER II.

I have often examined our village Library. It contains many valuable books. There are numerous histories that I would be glad to own. Lives of notable men, Pope, Cowper, Dryden; Hemans', Moore's and Doddridge's Poems, are there;—good and bad authors together. Essays on the Sciences, etc., etc., are there. Then comes "Dickens' Complete Works," T. S. Arthur's Stories, and all the fiddle-faddle the imagination could invent. I could not but notice the worn lids and well-thumbed leaves of the novels, and the almost unopened pages of historical works. How does this speak for our citizens? Yet I doubt not they would compare with other people. A deacon ("orthodox") made the selection, and his sons may read them. Duns, donations, sprees, and governmental funds *paid* for them. People can get good instruction from the Library if they make choice of the best books.

CONFESSION OF A NOVEL READER.—CHAP. III.

An habitual novel reader is liable to lose all interest in more substantial reading. For instance. A young lady of my acquaintance quit school not long since, and gave as an excuse her inability to learn. She confesses an impaired memory. She said: "I never have read novels till arithmetic and grammar are dry as the paper they are made of. I cannot fix my mind on them. I imagine them to be fictions, and some old, half-forgotten tale is continually flitting through my brain. Often have I closed my arithmetic, 'asked out,' and gone to my room and re-read some ill-remembered romance. I am spoiled for other reading!" I urged her to read the Bible. Said she, with a laugh, "I *could n't*. I should sleep over any part of it." I offered her the Crisis. Said she, "I could find nothing to interest me there. Give me 'The Flag of our Union,' with its love and murder. I'm sorry my mind is so trained; but it is, and I enjoy it." Do you always enjoy it? "Yes, if the story is real good—full of something awful."

This proves novel reading bad in its effects, unfitting the mind for useful knowledge. Who ever knew a novel reader to be proficient in history or any useful study? How many of them are acquainted with their Bibles? Novel reading interferes with our religion. Novels stimulate the mind so that plain truth is left unloved. Thorough novel readers do not live in a real, but an imagined world. They are constantly dreaming. Foolish little misses try to imitate some favorite heroine, and the failure makes them miserable, peevish, cross and silly.

It is time christians spent their money in a more profitable manner than loading their centre tables with this sickly trash. Better put on "Reasons for my Hope," or "Important Questions." Better read "The Model Church," and so give us a few model christians. "Time is money,"—and money is the Lord's. What right have we to waste either in reading books that hinder or fail to help our growth in grace?

A MINISTERIAL NOVEL READER.—CHAP. IV.

Chancing to take lodgings during a protracted meeting among the Baptists, where a lover of "religious novels" (!) chanced to lodge, and being "book agent," I took occasion to exhibit my "stock." I had "Model Church," "Reasons for my Hope," "Great Controversy," etc., etc. I wondered why the preacher did not read some in my books; but found he was so interested in a story about some girl who turned Baptist and refused to "commune" with "unbaptized" persons, managed to get a Baptist preacher afoul of her family, got them converted and baptized, got married, and then acted the martyr in not going to communion with her husband and his family; but at last got them baptized, after confounding them and their minister in arguments on the subject.

All day long the old man read. He boasted of his extempore preaching; said he often knew not what subject he should take till after seating himself in the pulpit, and then, sometimes, took *no text*, but rushed into a subject. I guess he told the truth, for I never caught a Bible in his hands, except at family worship, and then often he asked "sis" to read it. The aged man preached well, the people thought. His extempore sermons sounded to me like a verbal copy of the American Messenger,—chiefly anecdotes and scraps of poetry. Not much about the King or kingdom.

One day the weary wanderer after "fancy" grew sleepy, and wished me to read for him. Nature overcame at last, and he slept. When he awoke, I commenced reading from "Model Church." The remarks about pride, lust, and worldly-mindedness started him.

"Hold!" said he; "you have changed the subject, I imagine. Who wrote that?"

"Eld. H. L. Hastings, a baptized christian man."

Taking up his novel, he remarked:—

"I don't dispute but that *Mr.* Hastings may be a good man; but if he is acquainted with such preachers as you have read about, he must know them by association; by living near to himself; for we have no such men in Vermont!"

Item. Last Court of Queen's Bench, a Baptist preacher was sentenced to four years in Kingston jail. Crime, *forgery*. Said Eld. lived in Irasburg, Vt.

Let us learn to love truth, and read no more fiction.

M. MATHEWS.

For the World's Crisis.

THE PRAYING CHRISTIAN.

Dear reader, did you ever see or hear of a christian that did not pray? I think I never did, neither do I ever expect to. But I have read in the blessed Bible of a real servant of God who was a praying man, and although his enemies conspired against him, to have him destroyed by the lions, he would not stop praying; and because he disobeyed the king's commandment, he was thrown among the lions; but God had commissioned an angel to take care of the lions, and to keep them from doing any harm to his faithful servant.

I have also read of three faithful servants of the Lord, who were requested by the prophet Daniel to desire mercies of the God of heaven, that he might reveal unto them the king's dream; and I presume that they joined together in a prayer-meeting, and God heard and answered their prayers. But I do not think they made very long prayers, but in a plain, earnest and simple manner, told their heavenly Father what they wanted, and what they really needed, and he heard and answered.

Those three companions of the prophet Daniel had been so faithful in prayer to God, and were so familiar with their heavenly Father, and had such strong confidence in his almighty protection, they feared not the monarch of Babylon, who had reared up an image on the plains of Dura, and commanded all to fall down and worship it; and although the penalty of disobeying the king's decree was death in its most horrid form, they knew that God had power to prevent the flames of the fiery furnace from hurting them.

How is it with us, dear brethren? do we fulfill the following declarations of holy writ? Let us turn to 1 Thess. 5 : 17, 18,—"Pray without ceasing, in every thing give thanks; for this is the will of God in Christ Jesus concerning you." Luke 18 : 1,—"And he spake a parable, saying, men ought always to pray and not to faint;" and then brings to view the importance of earnestly and continually pressing our suit before the Lord. In Luke 21 : 36, we are commanded by our Savior to "watch and pray always, that ye may be counted worthy to escape those things that are coming on the earth, and to stand before the Son of man.

In Psalm 55 : 17, King David says, "Evening, and morning, and at noon, will I pray and cry aloud; and he shall hear my voice."

But we must obey the Master's rule in Mark 11 : 24,—"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And we are also informed that the "Prayer of faith shall save the sick." Go to Father and tell him in a humble manner what you want. Thus you will receive what you need, according to the promise. Dear brethren, how is it about secret prayer? Do we pray in secret? If we are always faithful in secret devotion, we shall always be living christians.

And here I wish to tell the story of two sisters, who entered into a covenant with each other and with God, that they would retire to a grove and pray alone as often as twice or three times a day. As their paths went in different directions, by separating after walking in the same path about ten rods from the house, where they both lived, each could see the other's path. After a few weeks or months, one of the paths began to show signs of fresh grass growing up, and was a strong witness that the sister, who had previously kept the path trodden smooth, was growing cold and backsliding from the Lord. The other sister said to her one day,

"Dear sister, I am afraid you are not in the enjoyment of the good Spirit of the Lord."

Said the other, "How do you know?"

"Ah!" said she, "the grass is growing up in your path to the grove." And the backsliding sister confessed her fault, and in tears told her that the cause of it was her neglect of secret prayer.

We know that the prayer of faith is the key through Christ that opens the great storehouse of blessings and mercies, from whence all our wants are supplied. Therefore God help us to be faithful in prayer till the Master returns.

B. PERHAM.

IT SHALL BE WELL.

"Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked, it shall be ill with him."
—ISA. 3 : 10, 11.

Christian, cheer thee! though affliction's wave
Rolls o'er thee like th' unfathomed sea,
Remember, He whose power doth save,
Whispers, "It shall be well with thee!"

What though thy loved ones pass away,
And all alone thy journey here should be!
Soon thy dark night shall change to endless day,
And then it shall be well with thee.

When fierce temptations do thy path surround,
Look yonder by thy faith, and see
The glories of that dazzling crown!
Thine, when it shall be well with thee.

Be of good cheer, and thou shalt overcome;
For as thy day thy strength shall surely be;
And soon in Canaan's peaceful home
Ever it shall be well with thee.

* * * * * * *

Sinner, when thy Judge appears in splendor,
Where will then thy refuge be?
How canst thou escape his power,
When it shall be ill with thee?

When the great immortal army
Of God's saints shout victory,
And remove to realms of glory,
Then it shall be ill with thee.

O! then, turn, and seek salvation,
Cease thy mirth and revelry,
Hasten! while remains probation,
That it may be well with thee.

For the World's Crisis.

"GIVE MY LOVE TO THE CHURCH."

Such were the words of my dear sister,—Julia A. Scott,—a short time before she died. And, although she probably referred to the church in this place, yet it may not be amiss to notice it in the columns of her much beloved paper. The message was characteristic, for it was in her nature to love, and she said a few days previous to this, in conversation with her parents,—"I love everybody." So young, so pure and devoted, and yet so anxious to live! As a christian, I never met her equal. Such perfect consistency, such undoubting trust, and such patience in suffering, were really wonderful, and exhibited, as nothing else could, the power in religion. Through a long and trying sickness, never did one murmuring word escape her lips.

Possessed of a strong and active mind, a sweet and unselfish disposition, she was indeed the pet of our household, and beloved of a large circle of friends. Especially in the church will her loss be felt. Nothing but sickness could keep her from her accustomed place of worship. The cause of Christ was uppermost in her mind, and "gather them in" were words she often used, as Sabbath after Sabbath she collected her dear little class, that will never forget her anxiety for them after disease had so far prostrated her as to prevent her meeting them. The poor and lonely were never unheeded. She seemed to search out the sorrows of such hearts, and offer balm and consolation. And many a saddened heart will remember her sunny countenance and outstretched arm, and cherish the kind words that ever fell from her lips, no more to gladden save in fond memory. Her presence indeed seemed to bring sunshine to our dwelling; her voice music to our ears and joy to our heart.

But she is gone! No bitter wailings or heart-broken sighs can bring her back. Only in fond remembrance can she be in our midst. And although she clung to life so tenaciously, "hoping," as she said, "to go forth and gaze upon the great world of nature in the bloom of health," yet she was taken. And although the blow falls heavily upon us, though the ingredients of the cup seem so bitter, and the burden seems almost insupportable, we bow and say, "It is well."

Our darling rests. Yes, rests from the toils and troubles of life. No more weary tossings or restless nights fatigue and wear out our loved one. No more delusive hopes of returning health buoy her up for a season, to mock with excruciating and cruel reaction. Well did she sigh for rest; well did her thoughts turn toward that better land; well did she long for the resurrection morning. The grave looked dark and cheerless. It was beyond that darkened tide she looked, beyond the night of death, towards the morning of a blissful eternity she spoke of with joy.

And to that bright morning the weeping ones of earth may gladly look. The disconsolate households may watch for the sunlight on the mountains. The weeping fathers and mothers may hail the era of reunion, and clasp their treasures on the other shore, no more to be parted. The church may look forward to the triumphant day when the great charnel-house shall yield up the precious dust of ages; when death, so cruel and relentless, will no more walk up and down the earth, consigning the loved ones to the grave; when disease shall be banished, and immortality stamped upon everything; a striking and delightful contrast to this darkened and perishing world, where decay and death but meet our view, sorrow and sighing but fill the heart.

I often think of the words she spoke to her weeping mother, as she entered her room, borne down with anguish of heart to witness her child's suffering. She looked and said, "Oh! my mother, 'weeping may endure for a night, but joy cometh in the morning.'" What more of consolation can be offered, being words of inspiration?

SARAH E. SCOTT.

Vernon, Vt., Jan., 1864.

DO YOU ENJOY RELIGION?

I do not ask you if you possess religion, but do you enjoy it? Does it make you happy? The question is not whether being, as you hope, a religious person, you are also happy: but is it your religion which makes you happy? Are you happy, because religious? A person may acknowledge God, and have joy, and yet not "joy in God." Perhaps you will say it helps to make you happy—that is religion and certain other things together make you happy. But this answer is not satisfactory. Religion must more than help to make you happy. If it only helps, it does no more than many other things. They help. In that case religion might be needful to happiness, even as money is reckoned by many to be; but it could not be pronounced to be the one thing needful. Religion ought to make you happy without the aid of anything else. You should enjoy it, though you had nothing else to enjoy. Habakkuk says, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." He regarded religion as able alone to make him happy. And are we not commanded to be happy in religion alone—to "rejoice in the Lord," and that "evermore?" Should we be commanded to be happy in it, if it needed some assistance to make us happy?

Religion is both exactly adapted and entirely adequate to make its subjects happy. It supplies the soul with a portion; and what does the soul want to make it happy but a suitable and sufficient portion? This the religious man has. The Lord is his portion. Is not that a portion to make him happy? Is it not good enough, and large enough? If the world can make one happy, as some suppose, cannot much more the Maker of all the worlds, and the owner of the universe? This portion is infinite, so that it can never be exhausted; and it is eternal, so that it can never fail. And while religion gives us a portion, what a protector, what a provider, what a comforter it affords us! The best of fathers, and the friend that is more constant than a brother! Then, what present good it yields, and what promises it makes of greater good to come! What a prospect it holds out! O what hopes it inspires! The christian has all these to rejoice in—Christ Jesus, the "exceeding great and precious promises," the first-fruits of the Spirit, and the hope of glory. Can any one say what is wanting in religion to make one happy?

Religion has made many happy. Peter, in his first general epistle, within the compass of only three verses, speaks of christians as not only rejoicing, but rejoicing "greatly," yea, "with joy unspeakable and full of glory." He speaks of it not as a duty, or as a privilege, but as a fact. They did so. And what they so rejoiced in was Jesus Christ, and the prospect of the incorruptible inheritance, both which christians have the same warrant to rejoice in now. Now, if religion made these happy, why should it not make others happy? Why should one enjoy it, and another not enjoy it, if both possess it? It was intended to make all its subjects happy—very happy.

I ask then, does it make you happy? Do you enjoy religion? Now, do not evade the question. What is to become of us, if religion does not make us happy? If we do not enjoy it here, how shall we enjoy it hereafter? Barely to possess it hereafter would not satisfy, even if such a thing could be. How can a religion which does not make us happy on earth, make us happy in heaven? The religion of heaven is the same in kind with that of earth. The only difference is in degree. The religion of earth is communicated from heaven. It must be of the same nature with it.

Besides, if our religion does not make us happy, how do we do our duty? We are commanded to rejoice. It is a part of practical christianity to be happy. It is obedience to a precept. It belongs to the character of the doer of the word. Moreover, how are we to have satisfactory evidence that we possess true religion, if we have not joy in it? Suppose we had not love, would we be christians then? No, certainly; for without charity a man is nothing. But why can we not be christians without love? Because it is the fruit of the Spirit. And is not joy also the fruit of the Spirit? If love is the first named of the nine, joy is the second. "The fruit of the Spirit is love, joy, etc." Gal. 5 : 22, 23. And these are not said to be the fruits of the Spirit. It is not the plural form that is used. They are not distinct productions. They are all one cluster—"the fruit of the Spirit." Now, since we have not love, we conclude we have not the Spirit; why should we not conclude the same if we have not joy? I know it may be said that there are many things to interfere with christian joy. But while these may and do diminish it and interrupt it, they do not therefore annihilate it. They were "in heaviness through manifold temptations." Nevertheless they rejoiced "greatly."

You see now why I ask you if you enjoy religion. You perceive that it is no insignificant question. Many profess to have religion, but are conscious that they do not enjoy it. They hope they are religious, but know they are not happy. They trust that God is their portion, but they have no joy in him. Indeed some are astonished that we should speak of religion as a thing to be enjoyed. They regard it rather as a thing to be endured—as a sort of penance, a system of privation. And in so far as it is not suffering, it is toil—a something composed of penance and task. When they betake themselves to anything of a religious nature, they feel that they must. A sort of dire necessity constrains them. Such a religion may prepare a person for hell, but how it is to qualify him for heaven, I see not. And a religion which does not qualify a person for heaven, certainly does not answer the purpose.

Many persons lament that their religion does not make them happy, and they wonder why it is. I suspect it is because they depend no more upon it to make them happy. They look for enjoyment too much to other sources. Perhaps, however, the reason they have so little enjoyment in religion is that they have so little religion to enjoy. Now those who appear to have so little, should seriously inquire if they have any.

But some may say, "Religion sometimes makes us happy." But why only sometimes—why not always? The command is, "Rejoice in the Lord always;" and the same reason exists for being happy in religion at all times, as at any time. If you rejoice in the world, no wonder if your joy is often interrupted; but if God is your God, and he is evermore the same, why should you not rejoice in him evermore? But does not the Lord sometimes call to sorrow? True, but even then he does not call from joy. Joy and sorrow are perfectly compatible. Were they not coincident in the experience of Paul? "As sorrowful, yet always rejoicing," he says. If there exist causes of sorrow which operate, that does not annihilate the causes of joy. They should operate too. If you seem to have nothing else to rejoice in, yet there are your sorrows; rejoice in them; well may you, if they work for you "a far more exceeding and eternal weight of glory." Did not Paul "glory in tribulations also?"

Let not the reader rest satisfied until he enjoys religion. What can one enjoy when the world is receding, if he cannot enjoy God?
—*Nevins.*

DELAYS.

Shun delays; they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when soonest wrought,
Lingering labors come to nought.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.—George W. Baker, John Pitman.

For the World's Crisis.

TO MY DEAR YOUNG FRIENDS.

Do you ever study the habits and manners of animals and birds? If so, you have no doubt, ere this, learned many an instructive lesson therefrom. Now I will tell you of something that came under my own observation.

My little girls brought from a neighbors a turkey—not a "hen," but a large white gobbler—a stately, majestic old fellow. They called him "Dick," and kept him for his feathers, of which they made "plumes." He used to roost nights upon the garden fence, or other places, as high as he could get. The old fellow felt lonesome, no doubt, all alone, a stranger in a strange place. A little while after, they brought a poor little motherless chicken, not much larger than your fist. The little thing went peeping about, and just had strength enough to eat, and no one seemed to care much about it, whether it lived or not; and where it slept nights they gave no heed. It grew, and began to thrive fast, and I noticed that in the day time it would follow "Old Dick" about, and there seemed to be a mutual liking between them.

But soon I observed there was something going on, quite unusual to the old fellow's previous habits. At last we lost sight of him nights altogether; but he made his appearance in the morning betimes, with "chicky" by him, scratching away for its breakfast for dear life. So one evening shortly after, just after sundown, I had occasion to go through a piece of potatoes that grew in my garden. They were very rank and thick. I saw something white down next to the ground. I went up to it and pushed away the vines; and behold you! "quit, quit," here was "Old Dick," and, to my surprise, little chicky poked out his head from under the old fellow's wing, as much as to say, "I'm all right, good night," then went back again to finish his night's rest. I must confess I was completely upset, so contrary to nature, too; if it had been a "hen," I would not have thought it so strange.

But here it was, young friends, a poor friendless, houseless little chick. God found means for its protection. It seems as if the old gobbler could reason: "Poor little friendless orphan, you little know the dangers to which you are exposed. Your blood may soon become food for the remorseless mink, or greedy hawk. I, also, am a captive, in a strange land. You shall not lack a friend; I will henceforth be your protector." Such seemed to be his soliloquy, and *actions* sometimes speak louder than words.

We kept Old Dick and his little charge until late in the fall, then sold him. When he was to be taken away, the question was, What are we to do with chicky? "Don't let them be separated by any means." So it was taken away with him, and we have since learned they were never parted until by death.

We draw a moral, thus, for our young friends, (and some older ones), to be kind to the poor, weak, and friendless outcasts, and condescend to men, or things, of low estate, adapting ourselves to the mind which was in Christ.

Yours, D. KINNEY.

Norwichville, C. W.

LITTLE CHILDREN CAN DO GOOD.

In one of the mining districts, where the people were very rough and savage—for they passed nearly all their lives in very laborious employment down in the mines, and had little to comfort or cheer them—there came a new hand, that is to say, a new workman. This man was above the common sort; he had seen better days; he was a widower, but he had one child, and all the love of his heart was centered in her. How he had watched her when she lay asleep, none but he could tell; and what hope and joy had sprung up in his heart as he looked upon her, none but he and God knew. But when I say that all the love of his heart centered in her, I mean all the love that properly belonged to earth. He had a higher love, for he loved God, and this love of the Creator sanctified the love to the creature.

And the child of the miner used to go with her father very often down into the pit. If you ever climbed a hard, dry rock, and found in a small fissure a little flower blooming, then that was something like this child in the mine. Hard, dry and stony were those about her, but she was the little flower that gave new interest to the place, and seemed to make it better. She was quite a little girl then, not more than seven years old, I should think, so that to laugh merrily, to prattle pleasantly, and to play with such rough toys as the place admitted, were all that she did, except, as was sometimes the case, she went about with a lamp or lantern so cautiously, that if she had been seven times seven years old, she could not have been more careful.

The men at first grumbled at the child's presence, then they laughed at her father, as if because he loved his little daughter he were weak-minded; but after a time they got used to her, and then they began to like her, and when a circumstance occurred which gave them an opportunity of showing it more fully, they were as kind as men could be.

One day, as the child's father was descending the shaft, the rope broke, and he was killed on the spot. The child was then ten years old. She was at home at the time of the accident, and knew nothing of it till she saw several of the men coming towards the house with a heavy burden. The child saw them coming, tripped out lightly, with a smile on her face, for she knew not what they brought her, and asked, "Is father coming?"

And they said, "yes—no—not yet—not exactly;" and then the foremost man, who had undertaken to break the news, lifted up the child, and carried her into the house, saying, "Don't take on now! don't take on! if father's dead and gone, we'll all be fathers to you—don't take on now—don't!"

Dead! yes, she saw it at once, and cried bitterly. She begged to go and look at her father, and they led her out where the grass was growing, where the birds were singing, where the sun was shining, and where the body lay covered with a cloth. Then they stood apart and left the child alone—alone with God and her dead father! She knelt down and prayed. It was not a long, grand prayer. It was only broken words. It was the prayer he had taught her—the Lord's prayer. When she came to that petition, "Thy will be done," she repeated it three times. Then she uttered her other prayer, in which she was accustomed to name her father. She knew she must not pray for him now, but it was the first time that name was to be left out, and oh! how she wept. Then she lifted up the cloth, or was going to do so, when she fainted quite away, and the miners came and carried her into her home, and whispered that she was dead.

But she was not dead. When she recovered, things had been arranged, and the old miner who had broken to her the news, took her to his home, and became as a father to her.

When her father was buried, and her first grief had worn away, she visited the mine again; but she exercised a new and unexpected influence. The men had been accustomed to look at her as a flower on the rock; but they had seen her pray—had seen her grief, and they saw her conquer her grief, and be hopeful in distress, and they knew and felt the reason,—it was religion that had done it. The good seed sown in her heart was bearing fruit, and the wind of adversity had scattered some of the seed, and it fell here and there, and yonder into other hearts, and found good ground to grow in.

And it was not only the presence of the child that made those men think of religion. She was a little missionary to them. When they would let her—and they would let her whenever they could—she would read to them out of her father's Bible, now a psalm, now a parable, now a scene from the gospel history. Her work, simple as it was in its character, was owned and blessed. Those hard, rocky hearts had water of repentance, and faith and love, that would gush forth at the word of God. And now one, and now another of those men, turned their feet from the evil way, and took the path to Zion, God's word being a lamp to their feet.

So passed three or four years; the child, beloved by all, was the child of all, and she went on in her quiet way, doing all she could to be useful,—sewing, knitting, reading, spinning, anything, everything.

One day she was reading the story of Jairus to a woman who had been a mother to her, and when she came to that passage where it says that Jesus said to the dead child, "Little maid, I say unto thee arise!" she looked up at the woman who was busy spinning, and said,

"I think he will say that to me soon!"

The woman shook her head in surprise, and said, "How so, pretty one?"

"I think," she said, "he will say arise, and come up higher!" And then she nestled her head in the garments of the woman, and was silent for a long time.

She was not mistaken. The word had gone forth. The blossom on the rock was withering; she sickened from that day and died. They buried her by her father's side, and called her the little angel.

Selected by M. D. W.

From Sarah Proctor.

BRO. GRANT:—I am glad the children have a paper of their own, and I think it is a very pretty paper; but I like to read the Children's Corner in the Crisis just as well as before. The Young Pilgrim is not large enough to hold it all, and so we can have both. I send you two names for the Try Company. I tried to get more, but they thought they could not give up their tea and coffee.

I want all the brothers and sisters to pray for me, that I may be faithful, and meet them all in the kingdom when Jesus comes.

Yours truly, SARAH PROCTOR.

Worthington, Iowa.

THE GOOD LITTLE GIRL.—A little colored girl, who had learned to read the New Testament, one day ran to her mother to show her how many plums a kind friend had given her.

"She has given you a great many," said her mother; "she was very generous."

"But," said the little girl, "here are not all she gave me. I gave away a part to Mary Jones."

"Why did you give them to her?" inquired her mother.

"Because," said the little girl, "she pushes me off the side-walk, and calls me 'nigger,' and I gave them to her because I am commanded to love my enemies. I thought may be she wouldn't call me 'nigger' any more, if I gave her the plums."

"You did right, my child," replied her mother. "You should always return good for evil."

☞ The answer to Enigma in the Crisis of Jan. [illegible], is what David sung,—"PSALMS."

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

"O LORD, HOW LONG?"

"One human soul
Is more than any parchment scroll,
Or my flag the winds unroll."
—*Whittier.*

How long ere we shall see the light?
Wilt Thou not end this weary fray?
O, let the splendors of Thy day
Dispel the darkness of our night!

We've waited long; our eyes are wet
With bitter, unavailing tears;
And still we wait, 'mid doubts and fears,
To see the end that comes not yet.

O, let this surging tumult cease,
And bring our loved ones back again;
O, let Him quickly come to reign,
Whose title is the Prince of Peace.

Yet still we'll suffer and endure,
Bending unto Thy sovereign will;
We may not fear to trust Thee still,
Knowing Thy promises are sure.

Then let the tide of sorrow come,
Though it o'erwhelm, we will not fear;
Nor murmur, knowing Thou art near,
And in Thy presence we are dumb.

Look down upon us while we pray,
And from the blackness of our night
Help us to walk, with garments white,
Into the sunshine of Thy day.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

THE RESURRECTION OF THE BODY.

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 35-38.

The first point in this analogy was noticed in the Crisis of Jan. 12th, and therefore need not be repeated. But the next point—"that which thou sowest, thou sowest not that body that shall be"—deserves examination; because some infer therefrom that the body that dies will not be raised. But such omit to notice the next point—"God giveth it a body as it hath pleased him, and to every seed his own body";—which clearly refutes the inference which they deduce from the other point.

If we sow wheat, we raise wheat; if we sow barley, we raise barley; and so we reap what we sow, in all cases; only we sometimes obtain different varieties of what we sow. So also, we may say, is the resurrection of the dead. It is sown a natural body, it is raised a spiritual body. But we could not say so, if the body sown shall be raised a spiritual body, and that body was not raised from the material that dies; for that would not be raising what is sown. But Paul says that the body sown shall be raised: "It is sown in corruption, it is raised in incorruption." And he might as well say that we should raise wheat from onion seed, in connection with the statement that God giveth to "*every seed his own body*," as to say that the body sown should be raised from some unearthly substance.

Therefore, as we have no right to infer from one point what will contradict the other, we must understand both so as not to contradict either. To illustrate, take the case of a person very much deformed; that body will not be "that body that shall be"; for "it is sown in dishonor, it is raised in glory," although raised from the material of the one sown. For the analogy,—"Thou sowest not that body that shall be"—would, in this case, and in the case of all, hold good; for it is a new body formed from the substance of the old one. And this would also illustrate the other point,—"God giveth it a body as it hath pleased him, and to every seed his own body." But let us hear what Paul says in illustration of his own analogy. "All flesh is not the same flesh; but there is one kind of flesh of beasts, another of birds, another of fishes. There are also bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—Vers. 39-44.

That Paul here speaks of the character of the resurrection body, of all, both good and bad, cannot be denied; except on the assumption that the pronoun "we" is here implied, and has a limited application to the finally saved. For if any of the persons addressed were to fail of life eternal, then they would be excluded from its application. But when Paul declares that "since by man came death, by man came also the resurrection of the dead," and then explains by saying, "For as in Adam all die, even so in Christ shall all be made alive," the explanation requires that the preposition "in" should have the same meaning as "by." For if it be said that it means in the Christ nature, then it would follow that we should die out of Christ, in the Adamic nature, in order to be thus made alive. But to get rid of this difficulty, up comes this all-sufficient "we." All are christians that die in Adam shall be made alive by Christ. But if the righteous only were meant, why does Paul add—"But every man in his order," and then explain "order" to be successive divisions—Christ the first-fruits, afterwards they that are Christ's at his coming; and then the end, when he shall have delivered up the kingdom," etc.? Why say, "Every man in his own order," if all that were to be raised are to be raised at once, in one order?

That logic that goes on the assumption that the pronoun "we" is implied in every promise of this chapter, and applicable to those to whom the epistle was addressed, and is afterwards limited to only those of them who are finally saved, like "necessity, knows no law." The pronoun is sometimes used in a limited sense, when it will admit of a general application. For instance, Paul says in Rom. 14: 10-12, "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for *we* shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

As the phraise "every knee shall bow," excludes none, but manifestly includes all, so the pronoun "we" can have the same general application. So there can be no escape from that judgment; if there could be, the very persons addressed might have escaped by rejecting the apostle's reproof, by continuing to judge unrighteously. But then, where would be the point to Paul's statement—"We shall all stand at the judgment seat of Christ"? How could all stand there, and each give account of himself to God, if any of them were to fail of a resurrection? when Paul intimates that a non-resurrection blots out all hope of any future life. See 1 Cor. 15: 32. And if all that die are to be "made alive," then the analogy in regard to the resurrection of the dead applies equally to all.

But, says one, if all the dead are raised with spiritual and incorruptible bodies, then they will all be immortal. But stop! A spiritual body is not the only qualification for the life eternal. "To be carnally minded is death; but to be spiritually minded is life and peace." Neither is incorruptibility of the body immortality. If it were, Paul would not have said, "This corruptible *must* put on incorruption, and this mortal *must* put on immortality."

But can this apply to all? It cannot, because this is stated as a qualification of those who shall inherit the kingdom of God. And "Know ye not," said Paul, "that the unrighteous shall not inherit the kingdom of God?" But hear what he says:—"Now this I say, brethren, flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O *hades*, where is thy victory?"—Vers. 50-55.

That what is here said—"we shall all be changed"—applies to the finally saved, is stated in the beginning of this very chapter. Paul begins it by saying, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which ye also received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." He then proceeds to convict some among them of believing in vain, who said, "there is no resurrection of the dead." Yet he addresses them all as "brethren," whether they had believed in vain or not, and reckoned them among the "all" that "shall be made alive." So their final salvation was dependent on their faith, but their resurrection independent of any faith. For if this was not so, Paul could not have said, If the dead rise not, then is not Christ raised; for that would not follow; but this—If the dead rise not, it will be because they have not faith enough to make them rise.

How very logical it is to deny the resurrection of the body, and hold to the natural immortality of the soul, and yet profess to believe in the resurrection of the dead! Dead what? Dead soul? O no. Dead body? O no, the old body cannot be raised! Then why talk about raising the dead, if there is nothing that is dead that can be raised? Or why seek for instruction in such illogical reasoning that sets scripture statements and common sense at defiance?

Did not good old Job say—"After my skin worms destroy this body, yet in my flesh shall I see God." And did not Paul say that the body sown in corruption should be raised an incorruptible spiritual body? Incorruptible, because no more subject to putrefaction; spiritual, because not quickened by blood, but spirit-life. Did not Paul also say "Christ is risen from the dead, and become the first-fruits of them that slept"? Did his flesh see corruption? Did he not himself say, after his resurrection, "A spirit hath not flesh and bones, as ye see me have"? And shall we deny that Jesus Christ *is come* in the flesh; that he left his resurrection body behind, and assumed some other one? If we do not, then we must believe that, as he is the first-fruits, there will be a general resurrection of all that are in the graves; a resurrection of the body as well as of the soul. Let God be true.

WM. HOBBS.

☞ Pity and patience are the two keys which unlock the human heart.

HOPE OF THE RESURRECTION.

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their foreheads, and be covered up with clods in the damp, dark ground. But the hope of the resurrection of the just throws a radiance round the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man, the sepulchre is but the gateway to a better world,—the resting-place for the wasted and wearied body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but *a sleep*, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solecism,—a mode of speech the very phraseology of which brands the atheistic invention with absurdity. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such is death to the christian. Jesus has transmuted it into a refreshing *sleep*, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a *sleep*. Jesus said, "Our friend Lazarus *sleepeth*; but I go that I may awake him out of *sleep*." "The saints which *slept*," is familiar phraseology to the reader of the Scriptures. "David, after he had served his own generation, *fell on sleep*." As the first martyr died, Luke said he "*fell asleep*." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are *asleep*,"—only "*asleep*,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "*sleep in Jesus*."

Yes, christian parent, that child which so suddenly sickened, withered and faded in your arms, and which with so much sadness you yielded to the cold, dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking for the resurrection of the last day, when it shall awake to be yours forever. Weep not, O daughter, as if that sainted mother whom you last saw dressed for the tomb shall never look upon you again with her wonted love and tenderness. She is thy mother still. She is not dead, but sleepeth. She will awake again, and take you to her heart as fondly as ever. Sorrow not as they that have no hope, O stricken one, mourning over a husband's grave. He has only laid him down to rest in soft slumber. God's eye is on that prostrate buried form. And when thy loved one's Savior comes he will shake off his sepulchral covering, and be thy constant friend as in the days gone by.

"Soon shall you meet again,
Meet ne'er to sever;
Soon will peace wreath her chain
Round you forever."

And what a reunion of hearts and exchange of happy gratulations shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake and sing, ye that dwell in the dust"; and they shall obey his call, and rise to praise him forever. Then will the once afflicted saints of every age and clime "stand dressed in robes of everlasting wear." Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompense of the reward" be vindicated forever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, *Death is swallowed up in victory*."

Earth, my brethren, has been the theatre of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief, humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mold and ashes of every christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity,—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of prophets, apostles, and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons,—and lowly and despised poor in Christ who sleep in potters'-fields,—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. Precious innocents, whose names were never heard, and lamented children, that molder in their little tombs, and pious afflicted ones, who spent their days in pain secluded from the gay world,—all, *all* shall then forsake their resting-places and shine as the stars for ever and ever. Then shall all the waiting saints of all lands and ages, mysteriously transferred to the bridal halls of heaven, join in holy fellowship to celebrate with untold joy the sublime epiphany of their redeeming Lord, with all their varied tongues in heavenly concord singing the triumphs of that salvation for which they lived, and hoped, and suffered.

"O, scenes surpassing fable, and yet true!
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?"

Not all the saints, indeed, may rise at the same instant, nor all the living be translated at once; there is progression and order in all the divine works; but still the resurrection is for all that sleep in Christ, and the translation for all whom he shall find awaiting his coming. All shall share in the happy victory. And what adds to the peculiar joy of some is that they will never die at all, but shall "be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them." And what a thought is this, that there perhaps are some listening to me now who shall never know by experience what death is! Those of Christ's people who are living when he comes shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. Not one of them who truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest with the highest, all shall be taken together. For "he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And they shall live and reign with Christ the thousand years. "And so shall we ever be with the Lord." And thenceforward forever shall this song be sung:—

"Behold, the tabernacle of God is with men,
And he will dwell with them,
And they shall be his people,
And God himself shall be with them,
And be their God.
And God shall wipe away all tears from their eyes;
And there shall be no more death,
Neither sorrow nor crying,
Neither shall there be any more pain:
For the former things are passed away."

Verily, "blessed and holy is he that hath part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it? Atheism, with its eternal sleep, may stupefy the soul, and render it somewhat callous to the woes of life. But how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transmigrations and feeble guesses, may excite some dull and low concern for futurity; but how gloomy is the destiny which it sets before man! It is only Christianity, with its resurrection and another life, that can at all rouse man into a proper consciousness of his dignity, or satisfy the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the price of which cannot be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and purposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love towards so great a Benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves unto him! How gladly should we set ourselves to do his gracious commands, and to keep his loving counsels! In him is our strength, our hope, and our joy. He is not ashamed to be our God, and surely we should not be ashamed to be his people, "looking for that blessed hope, even the glorious appearing of the great God, our Savior Jesus Christ." Let us, then, give ourselves to him, body and soul, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that "when he shall appear, we shall be like him, for we shall see him as he is." And especially, let us not forget that "every man that hath this hope in him purifieth himself, even as the Savior is pure." He hath prepared for us a city; but "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only "*the holy*" who shall have part in the first resurrection. "The fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time unto salvation."—*The Last Times.*

For the World's Crisis.

"FAITHFUL OVER A FEW THINGS."

Why do I write this morning? To be *faithful* over the few things intrusted me. The day of reckoning I understand to be indefinitely near. I would do with my might what my hands find to do. When I have done all I am instructed to say I am an unprofitable servant, having only done my duty. To do *duty* is to do what one is *bidden* to do; and not to do this is to be an unfaithful servant. I am but beginning to see duty in its broad scope of—"*Whatsoever ye do*"—am but learning the alphabet of obedience—"*do all* in the name of the Lord Jesus." What! know my Lord's will and do it not?—"beaten with many stripes;" these I have received from my spiritual Father for my profit, that I might be a partaker of his holiness by yielding to him implicit obedience through this fatherly training. How foolish to merit stripes for solaces, frowns for smiles. For example, just lay the Scripture rule for making feasts along side my past life and see what it touches; only three or four points where an attempt has been made at *obedience*. Obedience the exception, disobedience the rule! Is this a faithful servant? I can only cry, *pardon, pardon*, to my coming Lord; I knew not what I did.

The *rule* on this point is, "*When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors.*" My rule has been to call just the above classes; now see the fruit of my toil,—"*Lest they also bid thee again and a recompense be made thee.*" Like the Pharisee who prayed to be seen of men, I get all my recompense in this life, none in reserve for me. Oh! how sad the thought, as I look back upon my toil of thirty years.

Now for the positive part of this rule. What care has our Lord taken to first tell us who we must not invite and then who we must invite, that there need be no mistake. "*But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed, for they cannot recompense thee; but thou shalt be recompensed at the resurrection of the just.*" Happy is he who has an account filed for settlement at that day. Happy is she whose toil, and care, and sweat will bring her a reward in that day.

Beloved, how stands the account with you? I hope more favorably than with me. But, should it not, let us arise together in the strength of the Lord, and be obedient in the future; and not on this point only, but on all points of duty in God's holy book. Let us provoke one another to love and to good works; not forsaking the assembling of ourselves together, *as the manner of some is*; but exhorting one another; and so much the more as we see the day approaching.

We faithfully prepared our Christmas dinner, and felt that our work was accepted of the Lord. Also our New Year's day brought with it a blessing to the few who assembled themselves in the name of the Lord. Sr. Judy walked her four and a half miles to pay her vows in the presence of his people, and she was blest. On the first Sabbath of the year we had an unction from the Holy One. Our cups run over, although few in number. It is the "twos" and "threes" that God looks at now and blesses—"even to him that is poor, and of a contrite spirit, *and trembleth at my word*."

Brethren and sisters, we wish you all a happy New Year only in *obedience* to every precept of God's literal word. May you be kept in the love of God and in the patient waiting for Christ. Amen.

Yours in christian bonds,
E. S. WILLARD.

Hammonton, N. J., January, 1864.

For the World's Crisis.

PRACTICE WHAT YOU PREACH.

Tell me not of garbled sermons—
Elegance of thought and style;
Heard from out your modern pulpits,
Man from error to beguile.
Eloquence may charm the fancy,
Summon an admiring crowd,
Who surround the gifted preacher
With their praises long and loud;
But if God's appointed servants
Would their hearers' conscience reach,
Leading them to paths of wisdom,
They must practice what they preach.

D. F. N.

For the World's Crisis.

THE FIRST AND SECOND TABERNACLE.

NUMBER TWO.

In verse 8, Paul tells them that the signification of the high-priest going alone into the second tabernacle (Heb. 9) was that the way into the holiest of all, heaven, was not yet made manifest (laid open) while (so long) as the *first tabernacle was yet standing*, and in 10: 19, 20, he says, "Having, therefore, brethren, boldness (*margin*, liberty) to enter into the holiest (heaven) by the blood of Jesus, through a new and living way, which he hath consecrated for us through the vail, that is to say, through his flesh," etc. Whence some have concluded that since the rending of the vail from the top to the bottom (Matt. 27: 51) at the crucifixion, the souls of believers in a conscious state as entities pass immediately into heaven at death, the king of terrors and the terror of kings, becomes to them "The voice that Jesus sends / To call them to his arms," or "the gate to endless joy"; and yet they "dread to enter there." So also it becomes the "new and *dying* instead of *living* way," and Jesus himself is no longer the "strait way, the narrow gate," "the door," "the way and the life," but only the *means* by which *death* to them is made the way to life.

Perhaps these notions are the result of not having duly considered what the Scriptures of truth have said upon this subject. Nevertheless my apprehension of what is said leads me to quite a different conclusion; but in consequence of the difference of opinion, it becomes essential, for an agreement, that the subject of the "vail," the "living way," which he has consecrated (set apart) for us, should be a little more closely examined.

The point demanding our attention primarily is the phrase in Heb. 9: 8;—"So long as the *first tabernacle* was yet standing." Now Paul has expressly stated that *that* first, in the building "made with hands" by Moses, was a figure of the true and the temporary; and then he shows that the true temporary is the seen, the world, and the world "that now is" STILL STANDS as the *first true* tabernacle. Consequently "the way into the holiest" is not yet laid open to "the general assembly and church of the first-born."

Again, Christ said that "though heaven and earth should pass away," one jot or tittle of the law should not pass away until all was (should be) fulfilled; and that law says (Lev. 16: 16), speaking of the high-priest and the atonement, "that he shall make an atonement for the holy place (world, sanctuary) because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the *tabernacle of the congregation* THAT REMAINETH AMONG (or with) THEM, *in the midst of their uncleanness; and there shall be no man in the tabernacle of the congregation*, when he goeth in to make an atonement in the holy place, *until he come out*."

NOTE.—Robinson's Calmet says that "the expiatory sacrifice offered by our Savior on Calvary, was the price or ransom, on the efficacy of which the atonement of the race of mankind depended; but to call that sacrifice the atonement, instead of the means of atonement, is an incorrect application of the word." Page 118. Consequently those who believe that the "sacrifice" was "the reconciliation," will have difficulty in understanding Lev. 16: 16, 17, when they read it; but if the reconciliation comes through the ministration of the high-priest, after he enters the holiest, by the blood of the sacrifice, then our application of the passage (Lev. 16: 16, 17) is legitimate to our subject, inasmuch as "the day of atonement" under Christ is not yet ended.

The idea contained in the words—"There shall be no man in the tabernacle of the congregation, etc., until he come out," is in harmony with 1 Cor. 15: 23. "*Christ the first-fruits* (of them that slept), AFTERWARD they that are Christ's at his coming." Even those that shall be alive and remain alive at his coming cannot be permitted to enter the "tabernacle of the congregation" here spoken of, the "eternal house," until "those who are sleeping in Jesus are *raised from the dead*," THEN those "who believe and shall never die" (John 11: 26), will be changed instantly, and conveyed away in clouds to meet the Lord in the air (Query. In the spirit?); and so will they "ever be with the Lord," "that where I am (when I come again) there ye may be also."—1 Thess. 4: 15, 17; John 14: 2. So if there be no resurrection of the dead, there can be no entering into the tabernacle of the congregation; or no "being clothed upon with our house which is from heaven." "No man in," etc.

Once more on this point. Christ said—alluding to the little ante-rooms in Solomon's temple, figurative emblems of those in whom should dwell the "promised spirit"—"In my Father's house are many mansions (dwelling places); if it were not so I would have told you. I go to prepare a place for *you*, and if I go and prepare a place for *you*, I will COME AGAIN and *receive you* unto myself, that where I am (when I come again implied), there ye may be also." Well, he has gone "into heaven itself, now to appear in the presence of God for us;" that by the sprinkling of his blood, that was offered through the eternal Spirit before the mercy-seat, he might prepare us for the heavenly, by taking off the curse placed upon us because of sin, which is death, and also prepare a place for us by removing the curse that was pronounced upon the tabernacle of the congregation in the sentence—"Cursed is the ground for thy sake," etc. Gen. 3: 17.

Now there is but one way of removing the consequences of transgression, and that is through the blood of Jesus; and he has not yet "come out of the holy," not yet "come again" the second time "unto salvation," and by parity of reasoning we know that the "preparation of the place is incomplete"; and consequently he has not yet received them unto himself, for he said he would do so when the place was prepared.

It only remains now to look at the "vail." The vail that was rent in twain was not the true vail but the typical; and just as that was rent from one extremity to the other, and taken away from between the holy and the holiest, so must the true temporary vail be destroyed and taken out of the way, before heaven and earth can be so approximated that the inmates of the one can have actual access and intercourse with the other. It is that true vail that bars us all from the heavenly court where "the trees are all green"; and Christ himself "after the flesh" could only reach that desired haven by tearing that vail of death asunder by a resurrection from the dead, and thus set apart the living way, or way of life, through or by his flesh, when he "counterworked death, and illustrated life and incorruption by the gospel." 2 Tim. 1: 10. (A. Clarke's Trans.) Hence it is said that "he died for (on account of) our sins, but rose again for (or to obtain) our justification" unto life; or rose again that we might have life. Consequently the "entering into life," being at the resurrection, it cannot be at death.

Thus Paul says that "when this corruptible (body) shall have put on incorruption, and this mortal (soul) shall have put on immortality (by a resurrection from the dead, ver. 52), THEN shall be brought to pass the saying that is written, Death is swallowed up in victory." And this he quotes from Isa. 25: 7;—"And he will destroy (*margin*—swallow up) in this mountain the face of the covering cast over all people, and THE VAIL that is spread over all nations. *He will swallow up death in victory*, and the Lord God will wipe away tears from off all faces."

So according to Paul's application and explanation of the BIBLE, the "vail" signified death, and its rending the resurrection, or abolition of death by it; but he shows clearly enough, to my understanding, that he was not referring to going to heaven at death, but an act of living faith of the christian here on earth, when he says, in the succeeding passage (Heb. 10: 22), "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," etc.

If further testimony were needed to show that Paul in 2 Cor. 5: 1, when speaking of the "earthly house," made with hands, did not mean our corruptible bodies, in which "an *immortal soul-man* is groaning," because it must pass through the gate of death, to reach eternal life,—by the way, how will those who believe, and never die, but are changed at Christ's coming, reach that life, if death be the gate, and they never pass through it,—that testimony may be found in his summing up the argument on the "dissolution of the tabernacle" in Heb. 26: 27, in these words: "But now hath he promised, saying, Yet once more, I shake not the earth only, (the first true tabernacle, the visible,) but heaven also. And this word, Yet once more, signifieth the removing of those things that are made, that those which cannot be shaken (the future unseen, the eternal) may remain. Wherefore (in consequence of which) we receiving (we are to receive,) a kingdom that cannot be moved (therefore), let us serve God acceptably, with reverence and godly fear."

Before leaving this subject, we must allow the simple-minded and plain-spoken fisherman, Peter, to turn the focus of his Spirit-lens upon it, when all metaphors will vanish.

G. W. STETSON.

For the World's Crisis.

HOLINESS OF HEART.—No. 3.

Genuine holiness is the water of life. It has for its fountain the Creator of the universe, the Father of all. Its channel of communication is Jesus Christ, the Son of the living and true God; flowing freely from heaven it is the river of life. Jesus came to open our hearts and let this water of life flow in; so that the human heart becomes the reservoir. God the fountain, Christ the channel, and the great heart of humanity the reservoir.

Holiness cleanses, purifies, and enlarges the heart. Holiness is the heart's anchor. Hope is our cable. The word of God is our chart, our compass, our guide through the voyage of life. Looking unto Jesus, our Captain, the compass, as true as the needle to the pole, directs us to the port of glory.

Holiness develops a true and noble character from within, outward, and upward. This forms the great central principle of every worthy character. Holiness assists while it strengthens nature. The heart needs holiness. It must have it. 'Tis the demand of nature and the command of God. The eye may as well see without light as the heart be pure without holiness. Only get the heart right, have it cleansed and purified by genuine holiness—tear yourself loose from a second and habitual nature which you have formed, and by the grace and goodness of God, stand upon your own feet; and then you can see God and worship him in Spirit and in truth.

Holiness is perfectly adapted to the entire nature of man. I mean the original nature which God gave when he made man upright and procured him a good workmanship. That nature he had when he fell—which still adhered to him in "Paradise lost"—was made the monarch of the man by "Paradise regained." Holiness sweetens while it controls the disposition, elevates while it gives direction to the affections, stimulates while it gives scope to the intellect, and soothes while it supports the soul in its severest agonies.

Sin is directly opposed to holiness. Holiness is the result of a ready and implicit obedience to the will of God. Sin is a transgression of the law of God. Sin deceives while it decoys—presents pleasure while it poisons, blasts while it burns; and drags down while it destroys. Paul said, "Let not sin reign in your mortal body." Christ said, "Ye cannot serve God and mammon." God said, "Be ye holy, as I am holy." God is supreme. If our hearts are filled with holiness, we will desire and choose God for our portion. This opposing element of sin will introduce us to the devil, and so blind us that we shall be taken captive by him at his will.

One thought more, and that is self-examination! Am I in the broad way of sin that leads to death, or in the highway of holiness that conducts us into everlasting life? The answer we secretly give to this question really decides our present condition.

A. A. LASON.

For the World's Crisis.

LIGHT BORN OF DARKNESS.

Christian, when that dark veil which naturally covers our hearts is thrown aside, we discover a Father of infinite love who *tries* us here, that we may be fitted for the hallowed enjoyments of himself. In the presence of the great luminary, the stars withdraw themselves, but as night advances, and draws her veil before the sunbeams, they again emerge from their obscurity, and shine with lustre undiminished.

Emblem of the trials of the christian! When these have cast a shade over the vanity of our hearts, and thrown a gloom over the brightness of our earthly views, how plainly then we can perceive our inward depravity—what revelations of *indwelling* sins are made to us, and of a kind, too, whose existence we little suspected! While we were surrounded by every thing calculated to insure our ease and comfort, they were undiscovered, but let the clouds of trial and adversity darken the zenith of our worldly happiness, and coming forth from their obscurity they show their palpable existence. These are the seasons when the world is *compelled* to confess itself nothing but vanity and deceit.

No matter how heavy, how impenetrable the cloud may appear, the *glorious Star of Jacob* pierces the thickening shadows, and shows himself our *unchanging* guide—our *Morning Star*. The more weightily our afflictions press upon our spirits, the more valuable and lovely do we feel religion to be, the more do we find its adaptation to our every want. Then it is she stands out in bold relief, and shows herself clad in robes of *immortality* and eternal life.

Let such considerations as these induce us to take joyfully our appointed share of trial. Let us lose sight of the world, of all things earthly, and seek after an increasing resemblance to our Redeemer, that we may be a lucid gem in his crown forever.

May the Lord be with us, and keep us, and guide us till his appearing, is the prayer of your unworthy sister in Christ,

Warsaw, Ind. S. B. RORKE.

☞ Magnanimous repentance never waits for the spur of [illegible] before it bounds toward the injured one with confessions and reconciliation.

For the World's Crisis.

NOTES BY THE WAY.

Left home Jan. 2nd, for North Springfield, Vt. I drove my horse fifty miles, through an extremely cold day, and arrived there at six o'clock. At six and a half o'clock, meeting commenced. I preached a discourse to a goodly number, for such a tedious, cold evening. There were a number of stirring exhortations after the discourse. The Lord owned the word, and children were fed. Sabbath morning I preached a discourse on the signs of the times. It was a time of interest. The power of God was manifest. It was a time of weeping, and the church of God was stirred to diligence, the foundation of backsliders shaken, and the weight of the argument felt through the whole congregation. In the afternoon the meeting was more interesting, with a good congregation. The discourse was practical, and generally received, with a number of warm exhortations to back it up. In the evening, we gave the third discourse. The brethren were ready to back up the truth. It was a time of deep solemnity. At the close of the meeting a number arose for prayers.

On Monday evening, I preached again. It was a time of interest indeed. At the close of the meeting three or four arose for prayers. One man arose the night before and testified to the goodness of God. Others are feeling deeply. There are tokens of good.

Tuesday it snowed all day. The evening was cold and blustering; meeting not so fully attended, but the interest was good. Subject on the way of life and salvation. Wednesday morning, left for South Woodstock, Vt., and arrived at Bro. Slaten's about eleven o'clock. I was cordially received by him and his sister. I was well cared for. I enjoyed a favored afternoon with him. It is a pilgrim's home indeed for the weary and hungry. I tarried with him all night.

Thursday morning, I left for Bridgewater, Vt., and arrived at Bro. Hubbard's about eleven o'clock. There I was received again with warm hearts. I commenced my labors on Thursday evening with an attentive congregation. The Lord owned the truth, and it took effect. I labored from Thursday until the Wedneday night following. The meetings were interesting. A number of backsliders were reclaimed. We fired bombshells into the enemies' camp, and raised the Spiritualists. They did their utmost to frustrate the meeting, and to stop the work; but God had the helm, and the work went on. The Spiritualists claimed they were personated. My answer was, "I shot at the devil, and if any body got between me and the devil, they had to take the charge. So victory turned on Zion's side. The work was deep and thorough.

Tuesday night, I preached at Bridgewater Ville, where there never was an Advent discourse preached before. I had a crowded hall, and an attentive hearing. My congregation was composed of Congregationalists, Universalists, and Spiritualtsts.

Thursday, left for Pomfret, and found many souls hungry for the word of the Lord. I stopped with them over the Sabbath, and had a crowded house; and, on the whole, an interesting time. I was sent for Sunday to attend a funeral on Monday at Bridgewater. I rode twenty miles, preached a discourse at one o'clock, and here I continued preaching every evening through the week. We realized during this time a wonderful outpouring of the Spirit of God. Many precious souls were reclaimed from a backslidden state, and some sinners were converted. The whole section of country was moved by the power and Spirit of God. I then left the following Monday for home, and arrived Tuesday evening, feeling well worn down. I am now resting at home, sawing wood, and trying to get out some sermons for another tour.

Yours in the bonds of love,

Vernon, Vt. GEO. CHAMPLIN.

For the World's Crisis.

MILROY.

BRO. GRANT:—We have just closed a meeting at this place, with the best results. Some weeks before the meeting began we wrote to our dear Bro. H. A. King, now living in Ohio, but on account of throat disease, he was not able to attend, so all alone and in poor health we determined to begin the attack, yet not alone, either, for the Lord stood with me, and aided by his Spirit, the brethren and sisters also helped much by prayer, exhortation and singing the songs of Zion. The people gave the best of attention, seeming eager to hear the word of God, divested from and unmingled with the Spirit that seems to actuate the clergy of the present day.

While carrying on our meetings there were clergymen in a neighboring town holding alternate meetings, in one of which they called for recruits for the armies of the Union; in the other for the army of the Lord, in the latter they utterly failed, while in the former they had moderate success, declaring that all who fell in so glorious a cause would immediately "rise to glory and to God." Such is the teaching of the last days.

The Spirit of the Lord pressed home the truth to the hearts of the people, and there was a general rejoicing among the saints. On the Sabbath we had the blessed privilege of opening the ice in Walnut Creek, and baptizing one willing soul; and on Monday, another. Our meeting closed by partaking of the broken body and shed blood of our Lord, and giving the right hand of fellowship to brethren and sisters uniting with us—five in number. Thus closed a meeting that will be remembered many days.

The dear friends did not send us away empty to our home, with a "God bless you" only, but after a godly sort provided for our coming wants. The Lord bless them abundantly. Brn. Wm. McCullock and D. S. Clark were the pioneer laborers in this place some three years ago; under whose labors a small church was brought out. The opposition was so fierce and determined it seemed that we should be annihilated, but God had determined otherwise. The "truth is mighty and will prevail." The Lion of Methodism,—Mr. Lucket, of Peoria,—was sent for to meet Bro. Sheldon in debate. The Lord helped our dear brother mightily by his Spirit, and the truth shone forth in resplendent beauty. Prejudice was removed, and the people began to inquire after the "old paths." Since then they have had preaching once a month pretty regularly. The church has strengthened and enlarged, and God been glorified in them.

Oh that the Lord would send us more laborers! There never has been a better time for scattering the seeds of life. The people are continually asking for the bread of life, and [illegible] for the want of it, [illegible] minister to their wants. Pray for us, that we may be as lights in the world, shining forth to the praise of God.

Yours in Christ, G. W. HURD.

Ionia, Warren Co., Ill.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, February 16, 1864.

MEETINGS IN MONTREAL.

Our meetings in Montreal continued to increase in interest till their close. We felt sad to leave them, and the dear friends who have been raised up in that city. When we first went there to hold meetings, we found but three to sympathise with us, and now there are scores. The Lord has wrought a great work in M., and given his truth a signal victory. There are now many who love it ardently, and are willing to make any sacrifice in their power to obtain it and help spread it among others. A large number of tracts have been circulated, which are seized and read with greediness. The people have been so long in the dark prison of error, their joy is great as they come out into the light of the simple truth of the Bible. The opposition, though strong and bitter, does not frighten them from the glorious light of the gospel. They feel they can well afford to bear all the reproaches that blind men can heap upon them for the sake of the light that illumines their pathway to life and glory. Though friends forsake, and their good names are trampled in the dust with contempt from the bigoted, fashionable, learned and proud; yet they count it a small matter compared with the worth of the blessed hope that cheers them on their pilgrimage to the land of promise. They value the friendship of Jesus more than all the honors of this wicked world, and are willing to be companions of those who are despised for his sake. Indeed, we know of no other way to be true disciples of the Lord. He who is not willing to give up his good name for the truth's sake, does not deserve the name of *christian*; for he is very unlike our Savior, who "made himself of *no* reputation" among the honored Pharisees, who *professed* to be the only true children of the Lord; but they were not *doers*.

We have noticed that whenever "pure religion" is revived, and the truth is developed, cold formalists are roused up in opposition to the work. This was very much the case in Montreal. Very bitter things were said both in public and private. The ministers looked with great contempt upon that "*Yankee*" who had come to M. to teach them knowledge. The very idea was to them extremely revolting.

On the last Lord's day we spent in M., the minister in Great St. James St. Church took occasion to call us a semi-infidel, and our preaching semi-infidelity; when one of the congregation, who had attended our meetings, and taken a part, arose and complained to the minister for attacking a man whom he had not heard nor seen; then took his hat and left; several others following his example. This produced quite a sensation. Many have their eyes open to see that the charge of "infidelity" is entirely misplaced, unless a firm belief in the Bible makes one an infidel.

During our meetings, some very intelligent persons became interested in "the faith once delivered to the saints," and now see that immortality is gained by "patient continuance in well-doing," and is not an element in man's nature. The truth has gained a signal victory in M., notwithstanding it met the most *determined opposition*.

During our last visit, the clergy concluded to let us alone, regretting, as we learned, that they did not do so at the first. We saw nothing of our opponent in the discussion, although we gave a public notice that his tract, entitled—"Observations on the immortality of the soul," would be reviewed on Wednesday evening, Feb. 3d; yet he appeared not for its defense. When we were there before, he declared publicly that he should follow us so long as we remained in Montreal, and oppose the doctrine we preached concerning the nature of man.

During our last visit, the Lord gave us peace in all our borders, and our meetings were characterized for good order and the best of attention. We feel assured that the truth has taken a firm root in the hearts of many in M. There is a real *growing* interest. Men of earnestness have taken hold of the work, and the fear of losing a good name will not hinder them from doing their duty.

Our last four meetings were of special interest. On the last Saturday evening, we spoke on the mortality of man, and the Lord gave his truth a great triumph, causing his children to rejoice in his word.

Lord's day, Feb. 7th, was one of deep interest. Our love-feast was a season of heavenly refreshing. At the close of the forenoon meeting, a church was organized, which numbered, when we left, forty-two members. It was cheering to hear their warm-hearted testimonies, praising the Lord for the light which had been shed upon the Bible since the commencement of our meetings. We had a precious communion season in the evening. Several new ones requested prayers. The work is still onward.

One, who has been happily converted during the meetings, when relating his experience, said that, within twelve months, he drank pretty freely with a man, and afterward became offended at him, went home and got his pistol, loaded it with much care, and with a very heavy charge, went back to his antagonist, met him, presented his pistol to his breast and snapped it; but it did not go off. Thus he was saved from killing his fellow man! God has forgiven him, and he is now a bold and happy soldier of the cross.

Some [illegible] are also seeking the Lord. When we left the interest was greater than at any other time. We shall expect to hear more good tidings from there soon. Arrangements were made to have another series of meetings commence June 14th. Bro. J. Porter, pastor of the church in Danville, and other friends from there and other townships, were present to assist in the battle of Montreal. Dear Brn., do not cease praying for that city, and the church therein.

NEW TRACTS.

Bro. S. S. Brewer's new tracts, entitled—"Last Day Tokens," are *excellent* to put in the hands of those who have not examined the signs of the times, which indicate the speedy coming of our Savior.

No. I shows God's faithfulness in warning past generations of approaching judgments before they transpire, as brought to view in the prophetic Scriptures.

No. II contains an astounding array of facts showing that we have really come to "the last days of the present dispensation, as indicated by the *moral* condition of our world. He who thinks our world is growing better, contrary to the teaching of the Bible, should read this tract. We think he would give up his idea of the world's conversion.

No. III contains a large collection of facts relative to the *physical* signs that were to indicate the coming of Christ, as they should be seen in the sun, moon and stars. These tracts should be read by every body. We expect a supply of them in a few days. Let them be scattered far and wide.

Prices:—No 1, single, 9 cts.; postage 2 cts.; per doz. 87 cts. No. 2, single, 23 cts; postage 2 cts.; per doz. $2.50. No. 3, single, 23 cts.; postage 2 cts.; per doz. $2.50.

BIBLES.—We have just received a choice lot of English Bibles. See notice in the book list. We sell them as cheap at retail as they can be bought in New York at wholesale. As gold advances, their cost increases. We have to pay for them in gold, or its equivalent. We have found it necessary to add 15 per cent to former prices, while other booksellers add twice as much. American Bibles are cheaper, but not as good paper, nor usually as well bound. We hope now to be able to fill all orders for choice Bibles.

INQUIRIES AND ANSWERS.

BRO. GRANT:—The third copy of "The World's Crisis" has reached me. With intense interest I have devoured its contents. I, too, believe in the speedy coming of our blessed Lord. I am altogether unacquainted with the body of christians to whom you belong. Hence I wish to propose a few questions for answers through your paper. Please answer, and thus I can learn your whereabouts. I am a Bible man,—discard creeds, sectarianism, etc. I want to know the truth, and the whole truth.

Please answer the following interrogations:

1. What is the avowed name of the body of christians to which you belong?
2. What is your guide book in matters of faith and practice? The Bible, or a human guide book?
3. What is the test of church fellowship?
4. What are the recognized names of church officers among you?
5. Do you immerse, pour or sprinkle, when you observe this command, "Go teach all nations, *baptizing* them," etc.
6. With you, what is the design of this institution?
7. Do you, as christians, observe the literal washing of the saints' feet?
8. Are you Trinitarian, Unitarian, or neither, concerning the God-head?
9. Do you hold that the just will be resurrected one thousand years, ere the unjust?
10. Will the event spoken of in 2 Pet. 3: 10, 13, take place at or before the first or second resurrection? If at the first, what becomes of the living wicked? If at the second, where will the saints then be?
11. Is Christ king now, and has he a present kingdom?

I hope you'll not refuse to answer the foregoing questions. Thus we will get a good idea of your position on Bible matters, which I will agree to thoroughly examine in the light of the truth. I am in the great cause of truth. Souls are being converted to the truth in this country. The truth, the glorious truth, how glorious and how fair. Worth more than diamonds. I want to walk in the truth, rejoice in the truth, and by obedience to the truth enjoy the everlasting kingdom.

Yours for the truth, R. H. BOLTON.

Upper Sandusky, O., Jan. 12th, 1864.

ANSWERS.

We are pleased to have the privilege of answering the foregoing honest inquiries. We see in Bro. Bolton a kindred spirit, and we delight in talking with a real lover of truth. May the Lord guide him in all things.

1st. We are commonly known by the name of "Second Advent Church"; but many acknowledge no name but CHRISTIAN.

2. We acknowledge no guide-book, in creed, but the BIBLE.

3. Our test of church fellow is CHRISTIAN CHARACTER. We will here insert

"OUR COVENANT."

"We, whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a Church of Christ; faithfully maintaining its ordinances, taking the BIBLE as our ONLY rule of faith and practice, church order and discipline; making CHRISTIAN CHARACTER the ONLY TEST of fellowship and communion.

We further agree, with Christian fidelity and meekness, to exercise mutual watchcare, to counsel, admonish, or reprove, as duty may require, and to receive the same from each other as becometh the household of faith."

4. Our officers are *elders* and *deacons*.

5. We invariably *immerse*.

6. We understand baptism to represent the burial and resurrection of Christ; and by it we show that our only hope of a future life, if we die, is in the resurrection of the dead. As the future life, in *this* world, of the one "buried" in baptism depends on his being raised up from under the water; so, if we go into the grave, our life in the world to come depends on our being raised out of it. This depends on the resurrection of *Christ*. As Paul says, "If the dead rise not, then is not Christ raised, . . . then they also which are fallen asleep in Christ are *perished*." But as we believe Christ was raised, we are baptized "in the *likeness* of his death," that we may show our faith in his resurrection, and our hope of being raised from the dead when the Lord descends from heaven "at the last day."

[illegible] we did [illegible] as did Paul, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" In this scripture the apostle clearly shows us that there is no significance to baptism, if the dead rise not.

7. We do not, as a people, "observe the literal washing of the saints, feet."

8. As a body we are not *Trinitarians*; neither are we *Unitarians*. We believe Christ is the *Son of God*, as the Bible teaches; but that he is a distinct person from the Father.

9. We generally believe the righteous will be raised one thousand years before the wicked, as recorded in Rev. 20: 5—"But the rest of the dead lived not again till the thousand years were finished."

10. We understand *some* portion of 2nd Pet. 3: 10–13 will take place at the first resurrection, but most of it at the second; "the day of the Lord" being "a thousand years."

Our people generally believe the living wicked will be cut off by judgments at the coming of Christ; that the christians will be in "the camp of the saints," when the second resurrection takes place; and the rest of the earth passes through its fiery baptism, resulting in the eternal destruction of the wicked. We understand "the Sanctuary," or the land promised to Abraham, Isaac and Jacob, is to "be cleansed" at the beginning of the thousand years. The *Eden* of our world is then restored, and is called "the camp of the saints," where we enjoy the Sabbath of rest with all the redeemed and the Redeemer.

11. We understand Christ is our *High Priest* now, is to be our *King* when he returns to "reign over the house of Jacob," as promised before his birth.

WAR IN EUROPE.

There is now but little doubt that the horrors of war will soon be witnessed on the eastern continent. The war clouds are continually becoming more threatening. Indeed, we have reason to expect the news before the opening of spring, that the armies are in the battle field. Preparations are being made as fast as possible. There is a prospect of a terrible storm of "leaden rain and iron hail." How truly may it be said the nations are "angry." The great day of wrath is at hand. The outburst must be terrible in the extreme. We see no reason to hope for any improvement in the state of the nations, while the present dispensation continues. Let every christian see that he is clothed with "the whole armor of God." We are not safe one moment without it. This is the time when it is *specially* needed. The wicked spirits in aerial regions are very busy to entrap the careless and unarmed.

All our statesmen appear to be satisfied that great revolutions are at hand, and that no human device, or wisdom, can prevent their occurrence. Men stand appalled at the prospect of coming events. Their hearts are growing weak. They stand trembling and perplexed, with increasing symptoms of distress.

The Montreal *Witness*, of Feb. 2nd, says:—

"It will be seen by the telegraphic news that actual war is imminent between Germany and Denmark, and that great uneasiness and something like a panic prevail in Europe. It is understood that, in the event of hostilities, Britain, however reluctantly, will be compelled to support Denmark. The only party satisfied with the turn things are taking, is probably Louis Napoleon, who will foresee in such a war the weakening of his neighbors and the aggrandizement of France. He will also be able to point to his proposal of a Congress as one which should have been adopted."

We may be sure, we think, that Napoleon will turn both war and peace to his advantage. He is the master magician, who wins at every game. His success is *wonderful*, and is still extending.

A COSTLY SEAT.

If the poor wished to hear the popular preaching of these "last days," we think it would be necessary that they should listen at the doors and windows of the house, for they could not afford to buy a seat within. A pew in King's Chapel, Boston, was recently sold for $5,400. Were Jesus in the world now, we fear he would not be able to say of the above-named chapel, and many others in our land, "The poor have the gospel preached to them." The poor feel no welcome to the fashionable places of worship, and it is very doubtful whether our Savior would receive any better treatment in such places, should he come again, than at the first advent from the Pharisees. Human nature is still the same now as then; and, although men are not *called* Pharisees, no doubt the same *character* is still in community.

A large number of the houses for religious worship appear to be built only for the wealthy and fashionable portion of society, and all others are looked upon as intruders. Such places are not designed for the "common people" who heard Jesus "gladly." The ploughman, the mechanic, the colored man, the seamstress, the "factory girl," the servant girl, no matter how much they may love Jesus, find no room for their plebian feet within the walls of our fashionable meeting-houses. Those who control them have probably forgotten that Jesus said: "Inasmuch as ye have done it unto one of the *least* of these my brethren, ye do it unto me." Also what James says:—

"My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man with vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Do not they blaspheme that worthy name by the which ye are called?

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.

But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—James 2: 1–9.

Let us always consider the *poor*, and "condescend to men of low estate." Remember, Jesus has said, "Blessed are the meek, for they shall inherit the earth."

THE SOUL.

We notice that the "Union Bible Dictionary" gives a different definition of the soul from the common notion entertained at the present day. It is as follows:—

"Soul, (Gen. 2: 7.) The Scriptures evidently distinguish between the spirit and soul. 1 Thess. 5: 23. Heb. 4: 12.) The word which we call soul is used to denote mere animal life, the seat of sensation, appetites, passions. Gen. 1: 20. Here the word *life* is the same with that which is elsewhere translated soul."

The truth is stated in the foregoing. The word rendered *soul* (*nephesh*) is first applied to beasts; hence, if it signifies an immortal principle in man, why should it not mean the same when applied to beasts? The fact is, the word is never used in the Bible to represent an "immortal part of man."

It is noticed that preachers do not speak of "the immortal soul" as they did years ago.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$395.30
M. ATKINS, pd	1.00
LUCY A. HYDE, pd	1.00
R. W. HILL, (pd. $2)	12.00
J. D. BROWN, (tracts sold)	2.00
MILES GRANT	60.00
S. P. CLARK	10.00
JAS. DANFORTH	1.00
CHAS. W. DUDLEY	2.00
L. H. DAVIS	2.50
JOHN E. PHELPS	3.00
A. S. BARBER	2.00
S. GILPATRIC	1.00
A FRIEND	1.00
E. TUTTLE	.28
A FRIEND	2.00

TRACTS.

Our plan: do you understand it? It is to solicit money of you, and expend the same in printing tracts and pamphlets to give away. You give the cash,—the C. P. S. gives the tracts. We think this better than to get money by selling them to you. It throws you at once on to the ground of conscience-responsibility in the matter of giving. It is God's cause we seek thus to advance, in the spread of information on all the doctrine. You want the tracts all of you. But if you continue to draw on the society for them, and fail to send in the money, the result will be, the tracts will disappear from our shelves, and there will be no funds wherewith to print others.

We here in Castleton (i. e., one man, C. S. S.,) have, in less than two years, paid into the Fund $125, and have in the same time drawn out only $25 worth of tracts; hence we are not in debt any to the C. P. S., and one hundred dollars have gone to send tracts all over other fields. Meanwhile we have scattered all we could economically here; and have also distributed them north, south, east and west; in the army away down South, and in Vermont and New York. And they have done, and are doing good. Don't be afraid your money will be wasted, squandered, or stolen. The men in our office can be trusted; all donations go for tracts, and but little to paid agents, save for simply manufacturing the tracts and pamphlets. D. T. T.

For the World's Crisis.

BRO. BREWER'S TRACTS.

BRO. GRANT:—By your permission, I shall take great pleasure in recommending The Prophetic Expository Works of our beloved Brother Brewer to all lovers of the prophetic word and instruction upon the sacred page. I know of none better or so well calculated to instruct, or inspire the lover of truth with love for the inspired history of the past, present, and future, as those Last Day Admonitors. They are *multum in parvo*, written in the kindest manner; and possess the intrinsic merit of freedom from dogmatism. Our Bro. is among the oldest of our preachers, a pioneer in the proclamation of the glad tidings, east, west, north, and south. I do hope his christian zeal, and love for the diffusion of what he most conscientiously considers the truth, will be appreciated by all that love those who love to make sacrifice and suffer for the truth. Friends, help him in his declining years. His works are worth more than the cheap price he is anxious to receive for them in this his time of need.

☞ Put $1.10 in a letter directed to Eld. S. S. Brewer, South Glastenbury, Ct.

Newark, N. J. DR. A. DECKER.

For the World's Crisis.

☞ BRO. GEO. TRASK of Fitchburg, Mass., sends us some samples of his four page anti-tobacco and anti-rum Tracts, of various kinds, grave, gay, solemn, and funny. Some have pictures. Send a dollar and get some; then give the one which has a picture of smoking monkeys to that boy you know, who resembles him so much. You can hand the one that says "Good bordi'g, Bister Cubbidgs. . . . Rebarkably fide sduff that of yours. We'll have wud parti'g pidch," to those patrons of the "sduff box" whose devotion to their idol prevents their speaking the English language correctly. The tracts on "Tobacco and the Cross of Christ," "Raising Tobacco," etc., etc., are all worthy of wide circulation in these days, when the devil pays such big prices for men's bodies, that they are willing to throw in what little soul they have for the sake of the trade. Read these tracts and circulate them. When I [illegible] that cigar stinks. I had rather meet a [illegible] than a smoker. [illegible]

For the World's Crisis.

LETTER FROM CASTLETON.

DEAR CRISIS:—The opposition to the doctrines we hold, and to us who hold them, is not at all abated in Castleton. This is only what those that love Christ and his appearing, and the glorious immortality he will bestow upon the good alone, should expect. But it seems hard that the severest trials and opposition should come from the so-called orthodox christians. We, of late, have been passing through an ordeal which is characteristic, but rather peculiar; the effect of which appears to be to encourage rather than to depress us; and the meetings have not been so well attended, or so fervent for some time, as at present.

Several weeks since, a notice appeared in the paper, calling a meeting of the evangelical churches of this county, to be holden in the Cong. church here, Jan. 27th and 28th, for the purpose of forming a Sunday School Union. We were not evangelical, of course, and got no special call. But, fondly dreaming we did possess a "saving faith," we also imagined the word "Union" might be understood in its broadest, unsectarian sense; but, alas! the orthodox meaning was found to be limited, and we did not have so much as in invitation to return and be pardoned,—a favor that "Uncle Abe" has extended to the rebels.

So, three Advent Christian churches, with a membership of some two hundred and fifty souls, and about seventy-five or one hundred of our innocents, were left out in the cold, to ruminate on the perils of daring to stem the popular tide. The punishment operates as did the nailing up of the door of the Baptist church in Boston by the Orthodox Congregational authorities of two hundred years ago, when the first were few and weak, and the latter were strong; i. e., it helps the cause of truth. And we accordingly thank God and take courage. But it is worthy of note that the spirit of tolerance in the one sect is not improved by age, and the other has forgotten how in their early days in Vermont a six-pounder was fired at the water's edge for every willing candidate their pioneer Elders immersed in the waters of blue Champlain.

The first evening, some of our people attended. The first proceeding was to report. Dr. C— had the chair. Then came the reading of the Articles of the Constitution. These provided a name for the society, and a membership therewith for all pastors, teachers, scholars, etc., who believed in the immortality of the soul, the unity of the Trinity, and the eternity of rewards and punishments, etc. The practical use of such a platform for general good is indeed a question. The association might learn some things to their profit of the "Evangelical City Missionary Society of Worcester, Mass.," where Congregationalists, Methodists, Baptists and Episcopalians cordially and unanimously invited the Advent Christian church to unite with them in their good work on a free basis, without sectarian shackles or creeds. This was done, too, with all the heresies that crown us staring them in the face, and when our present pastor was there in charge. So the place and the clergy make all the difference. There, we were "evangelical"; here, "heretical."

Well, by this time it was suggested that a prayer be made, which, in the hurry to read the articles, seems to have been forgotten. Then the articles were discussed. It were well for the peace of the meeting that "the heretics" had not been invited. But the gates were barred, and our people and pastor were either absent or sat with sealed lips. The words *eternal* and *everlasting* were voted to mean the same thing, and made uniform in the articles; of course, orthodoxy intending thereby—eternal *pain*.

A sermon followed—a good one—in which the reader was perhaps not well posted, as we escaped without direct blows. A contribution was taken up to defray expenses. The bag was passed to Bro. Sherman, who, in his quiet way, observed, "I am not orthodox enough to give." The rebuke, coming from the richest and one of the best men in town, was severe, but well merited. The bag was handed to the Secretary, who immediately emptied its contents on the table and commenced counting. His financial operations were interrupted while a prayer was offered, but the benediction was forgotten altogether.

Meanwhile, careful hands prepared a dinner on the next day for the children (God bless them!), in which the pies and cakes some carping heretics (perhaps remembering Matt. 6: 44) had sent in, were gladly accepted and devoured with a relish, and sundry other favors called for in the same direction.

In subsequent meetings, one Rev. Dr. took special pains to impress upon the children that they all had immortal souls, and verily did he prove it, too, out of Dr. Watts and Montgomery.

Thus opens up a new chapter in ecclesiastical intolerance. And the end is not yet. But we survive the shock of neglect and hate, with a rising interest in our meetings, an increasing favor even among unconverted men, who saw and sharply rebuked this last phase of unchristianism; a settled and fixed determination to stand by the truth at all hazards; a Sunday congregation only exceeded in size by one other in town; and an increase of eighteen in our membership since Elder Taylor came among us; and this week two young ladies have set out to serve the Lord. But "the best of all is," as said Wesley, "God is with us." To him be everlasting thanks.

PREACH THE WORD.

Men need the gospel. They are dying for want of it. There never was as much eloquent, learned, and instructive preaching in the land as at the present day. Yet comparatively but little is effected. Sin is daily growing bolder and more aggressive. Vice obtrudes itself at every corner. Vital godliness is rarely to be found. A vast multitude outside of the churches, and inside of the churches, are going down to the regions of dark despair. A form of godliness is made to take the place of a living Christ within the soul, and money given through some of the various organized channels of benevolence, serves as a substitute for the fruits of the Spirit. Thus the conscience is quieted, and the poor, self-deceived, lukewarm professor passes on in a respectable manner down to hell.

If a reformation is effected, it must be through the agency of the preaching of the gospel. This works every necessary outward reform, by touching the springs of action. If the affections are sanctified, the will subdued, and the intellect illuminated by the Holy Ghost, the outward life cannot be essentially wrong. Let a man be so saved that he is ready any moment for heaven, and he can be depended upon for any of the ordinary or extraordinary duties of life. Inward salvation is the great want of the church. The tree of evil is of luxurious growth, and while the preacher is lopping off a branch here and there, others still more unseemly are growing and hardening on the opposite side. The only proper way is to lay the axe at the root of the tree. Salvation from all sin should be insisted upon.

The great, fundamental doctrines of the Bible must be proclaimed in thunder tones. In the days when the pulpit controlled, and in a great measure, formed public opinion, the preacher had an excuse for dwelling upon the popular topics of the day. But now the newspaper is common. It is read much more than the Bible is. The people are much better versed in politics than they are in theology. When they go to the house of God they should be made to feel that they have interests at stake of far more overwhelming importance than the success of armies, or the establishment, or the overthrow of nations. Heaven and hell should be presented as realities, in which every one has a deep and abiding interest. How little are the teachings of the Bible respecting man's future destiny understood and appreciated by the mass of attendants upon our orthodox churches! It is astonishing how readily they drink in error upon this subject, especially when apparently sustained by an array of Scripture texts!

We are not of those who think that religion has nothing to do with a man's conduct in political or commercial life.

Men need to be converted. They must be born of the Spirit, or be damned. There is, there can be, no doubt about this matter. Human nature is corrupt, and must be regenerated. Not a day passes but that human depravity is most fearfully exemplified before us, but still the doctrine is stoutly denied. Many are dying of self-complacency. They admit that they are not quite as good as they ought to be, but deny that they are bad enough to be lost, unless they become new creatures in Christ Jesus. Let us have clearly presented the teachings of the Bible upon this subject.

O, for ministers baptized with the Holy Ghost to preach the word! If they are educated, so much the better; but if they can barely read their text, and know the way to the cross, and how to lead men there, let them go forth weeping, bearing the precious seed, and they shall, doubtless, come again with rejoicing, bringing their sheaves with them.—*Earnest Christian.*

Correspondence.

From Bro. A. N. Seymour.

BRO. GRANT:—Our meeting at Jonesville, Mich., was a good success. Nearly one hundred brethren and sisters were present to enjoy the feast. All seemed to drink into the Spirit of our divine Master, while they confessed to each other their joys and anticipations; and I will assure you, there was a striking contrast exhibited on the occasion between the Spirit, faith, and hope of the saints looking for speedy redemption through Christ, and the Spirit, faith, and hope of that class of the religious world, who, cherishing the heathen dogma of an immortal soul in man, expect as they stop breathing they are going to fly away to glory, into the presence of God, where there is fullness of joy and pleasure forevermore. Oh what a strong delusion. No wonder that so few, comparatively speaking, see so little beauty and glory, and take so little interest in the coming of our Lord Jesus Christ; but until that deleterious error is destroyed out of the minds of men, there can be no permanent interest and joy in heaven's coming King.

But the dear saints gathered from Ohio, Michigan, and Indiana, on this occasion, were truly joyful; and we did sit together in a heavenly place in Christ Jesus. And my Lord if this is only a foretaste of joys to come; hasten, Oh hasten thy footsteps that shall usher in the days, when all thy saints shall meet, in the general assembly and church of the firstborn, to celebrate joys complete in the kingdom of God.

Some ten preaching brethren and sisters were present to preach the word of life. Bro. J. V. Himes' advent among us is hailed with much satisfaction, and things look much more favorable to our prosperity than ever before. God grant that there may be unity of feeling, interest, love, and effort, in carrying forward the glorious proclamation of our soon coming Lord. We cannot help but prosper if we worship God instead of the creature. Then let us worship God more, and the creature less, and we shall be the sons and daughters of the Lord Almighty. Seven put on the Lord in the act of baptism, as the result of the meeting.

Yours in Christ,

Reading, Mich. A. N. SEYMOUR.

From Eld. L. Boutell.

BRO. GRANT:—My late visit to Northfield and Athol, Mass., were interesting to me. It was one of my fields of labor in times that are past; consequently, many changes had taken place. Some of the seed of Abraham had fallen victims to disease and death; others had risen to fill their place; so that, in looking over the field, both sadness and joy were caused to flow in succession.

Saturday evening was my first meeting. There was a good turn out to hear the word. There were the old tried and faithful of many years' service; also many young recruits who had newly enlisted, and are much interested in their new mode of warfare, and could use their weapons of defense to good advantage. We had a good and profitable time, and an increasing interest was the result.

Sunday was a warm day, and those of like precious faith from six towns came together. Some came fifteen miles, others ten, and many seven or eight, adding much interest to the occasion. It brought to mind the "former days" of illumination, and the Spirit of the Lord and of refreshing was in our midst. It was a blessed good day from morning till evening. I discoursed to them on that gospel I thought adapted to comfort, quicken, and strengthen the faithful, and lead others to Christ, the fountain of life. In the evening we also had a full meeting, interesting indeed.

Tuesday evening finished my labors with this people for the present. The interest increased. The young converts seem to have the Spirit of perseverance in the good way to eternal life. The word of God had free course, and some were solicitous to know what is truth. It was my privilege to greet many old toil-worn pilgrims on this tour, whom I had

not seen for a long time, and to find them still in love with Jesus and his coming; having made progression in the divine life, and become more fervent in Spirit; more liberal in principle, loving one another with pure hearts fervently. It was blessed,—yea, thrice blessed. Let the good work of faith and love go on.

I also called at Bro. Sawtell's, in Athol, and preached thrice in the schoolhouse to very interesting congregations. They had to bring in seats to accommodate those that came out to hear. Here I found a good company of believers, and an interesting state of things. As in Northfield, the Lord is adding to their numbers and graces. I wish them all prosperity in the Lord.

Brethren, keep aloof from the world and worldly policy. If the cause will not go without festivals, donation parties, and levees, let it go, and return to fasting and prayer, bringing all the tithes into the storehouse. This is the way to prove God, and the blessing will come. Let us as a church and people try this old patriarchal method, and I have no doubt the waters of life will be made to flow.

Dearly beloved in these places, I commend you and the cause of God, and the Lord Jesus Christ, praying he may send among you faithful, consistent, biblical preachers, full of the Spirit of the Lord, rightly dividing the word of truth, who will live practically unspotted from the world.

I also called upon Bro. James Hemenway, who has located for the present at Athol Depot. His health is better than it has been, and he is ready to attend the Macedonian cry, and calls of the church as the Lord gives him strength to do; and when unable to preach, in a work-man-like manner, he will attend to filling, extracting, and putting up teeth for all who may call. L. Boutell.

Groton, Mass.

From Sr. B. P. French.

Bro. Grant:—I had laid aside my pen intending to let it remain, but receiving a letter from a lady in Massachusetts, soliciting a correspondence, I thought (with your permission) I would answer her letter through the Crisis.

Dear Sister in Christ:—I received your kind letter, and as you request me to answer it, and also express a hope that I shall write for the Crisis, I will endeavor to comply with both requests in one letter. You thank me for my letter in the Crisis. I am very grateful for yours to me. If I have comforted you and enabled you to look over on the other side, you have strengthened and encouraged me. When I wrote my first letter, I hardly expected it would be printed. But my heart was full of gratitude for having received a little light, and I longed to greet God's dear children and express my gratitude. It was printed, and I ventured to write again, praying that God would enable me to write something that would cheer and encourage some poor sorrowing heart. But I did not expect to hear from one so far distant and a stranger.

God bless you! tears sprang to my eyes as I read your letter, and I thanked God that I had found a people so humble, that I, weak, little, ignorant as I was, could work with them.

I have my trials too, bitter ones; but if I can be of use to any of God's dear children, I am content and will rejoice amid them all. You say you are drinking the waters of affliction. Well, my sister, remember if you are Christ's disciple, for every tear you shed, for every wrong you suffer, he gives you a look of tender pity. And for every unjust accusation or reproach that you bear patiently for his sake, he gives you a smile of approbation. I know not all your sorrows, but I know there is a balm for every wound.

You say you are alone; that there is no Advent brother or sister near with whom you can converse, or from whom you can receive strength. Dear sister, you are mistaken. Your Elder Brother, the Lord Jesus, is the greatest, the strongest Adventist there is; and he has said, "Lo, I am with you always, even to the end." His ear is ever open to hear, and his arm is continually stretched out to save. Rejoice that you have such a friend, such an advocate with the Father, even Christ the righteous.

Your letter came to me in a peculiar time. I was standing in the way and looking, trying to learn what God would have me do. That helped to decide my course. I have been until within a few days a member of the Methodist church. I have loved her from a child. But she persists in saying, "My Lord delayeth his coming;" she scornfully rejects a portion of God's truth, and in sorrow but not in anger I have bidden her farewell, and have gone forth without the camp, bearing the reproach, but leaning upon my Beloved.

I expect the hatred of the world, and the maledictions of the church. I expect that friends will forsake and foes deride. I look for persecution, and *more*, I am looking for a time to come, when we shall be called to bow the knee to that modern Baal (Spiritualism), but I pray that He, who is better than a thousand earthly friends, will keep me, and enable me to stand steadfast in the faith once delivered to the saints, and endure patiently to the end.

O! my sister, forget your trials, look upward and rejoice. If we are faithful—

"A few more rolling suns, at most,
Will land us safe on Canaan's coast;
There we will sing redeeming grace,
Safe in our glorious hiding-place."

From your sister, B. P. French.

Norway, Me., Nov. 15th.

From Bro. C. S. Emerson.

Bro. Grant:—I am striving to gird on the armor anew, and give myself more fully to the work of the ministry, and pray men in Christ's stead to be reconciled to God. I have felt for some time that I must not be so much entangled with the affairs of this life, that I may please him that has called me to be a soldier. The Lord is soon coming. How few of us realize it. If ever there was a time when the ministers of the Lord should weep between the porch and the altar, and cry, Spare thy people, O Lord, it is now. The enemy is doing his last work, knowing his time is short; but the Lord is at work, and some are deserting the enemy's ranks and joining the Union army. Praise the Lord.

I was with the church in Portsmouth last Sabbath. The brethren are coming up to the help of the Lord against the mighty. They are at peace among themselves, and sinners are inquiring what shall we do? A young man and his wife came out two weeks ago last Sabbath night. They were at the meeting Wednesday evening, spoke and prayed. The young man said he had taken more comfort for three days, than ever he had taken in all his life in sin. His wife said she had got the evidence that the Lord had pardoned all her sins, and owned her as his child. This sounds like old times. It is encouraging to see young men and women brake away from the ranks of the enemy, come over on the Lord's side, take the truth and the reproach that goes with it; when some of the old hands can hardly hold up their heads for fear of the reproach. Read 1 Peter 4: 14, take courage, face the storm, prove the Lord.

Last Sabbath we went down to the river, because there was much water there, and baptized them, and they went on their way rejoicing.

I found an open door in Exeter for the truth. The cloud is gathering over that place, and there is a sound of rain, thank the Lord. But there are things I wish to say to brethren going to that place; be sure you have the real coin, or you will call it a hard place. The church want food.

Your brother in Christ,
Pittsfield, N. H. C. S. Emerson.

From Sr. S. R. A. Coburn.

Dear Brn. and Srs.:—What a cheering hope we as a body of Second Advent believers have! A glorious hope of soon seeing Jesus, and being made like him, and reigning with him forever in that beautiful Eden home, that haven of eternal rest; nothing to mar our rest, no more to endure the trials and hardships of this life. No more will partings be given, no more with our dear loved ones at death's door, to bid farewell till the trump of God awake them from their dusty beds.

"O glorious hope of heavenly love!
It lifts me up to things above."

How many now are being separated from their loved ones, never more to meet here in this state of existence, by this sad war. How many bleeding hearts there are all over this country, but how cheering to the true child of God that this state of things will not long exist. Soon all this war and commotion will cease. Christ will soon establish peace upon this earth. Praise the Lord for his soon coming. If it were not for *that*, the picture would indeed look dark to many of the followers of the meek and lowly Jesus. But cheer up, christian. "Land is nearing." Soon we will go home.

Often as I meditate upon these things, I am led to ask myself the question, am I a fit subject for that heavenly kingdom? Am I striving each day and hour of my life to live in readiness for the fast coming judgment day? God grant that we may realize how fast it is approaching. It is my prayer that I, with each one that may read these few thoughts, may so live, that when the blessed Life-giver shall appear, we shall appear with him in glory.

"O! how I long to see that day,
When the redeemed shall come
To Zion, clad in white array,
Thrice blissful, happy home.
My longing heart cries out, O come!
Creation groans for thee;
The weary pilgrim sighs, O come,
Bring immortality!"

Lynn, Mass.

From Dr. J. Crofut.

Bro. Grant:—Thanks and praise to "our Father in heaven" for having given you a heart to comfort me,—unworthy me,—in sending to me the Crisis. I could scarcely think that my earnest wish for it would be thus noticed and gratified. I dared not ask for it, although I felt as if I must, as I suppose many poor like me have it gratuitously. Perhaps I shall not be able to do any thing for you, other than pray for you, that you may be a profitable servant of Jesus Christ, and faithfully set forth the truth of his gospel. The spirited communications in the Crisis from brethren and sisters which greet us weekly are very cheering, and I enjoy them very much.

The day of God is near, and every evidence of its nearness, and of a people prepared for it, comforts my heart and enlivens my hope. God grant that I may once more go out and testify of the grace of God, and of his mercy and love in Jesus Christ. I want to persuade sinners to become reconciled to God; to exhort believers to a holy life, to be faithful and persevere in the truth; to believe all things written by inspiration of the Holy Spirt, and to live in the Spirit; to "watch and pray always," and to wait in sure and certain hope of very soon seeing Jesus and of being glorified by him; but O "Father, not my will, but thine be done." Many thanks to you Bro. G. and to those associated with you in publishing the Crisis. May the Comforter, the Holy Spirit, guide you into all truth, and the grace of our Lord Jesus Christ be with you.

Your unworthy brother,
Brooklyn, N. Y. J. Crofut.

From Bro. M. L. Curtis.

Bro Grant:—While writing on business, I will say a few words to the conductors and readers of the Crisis, (by your permission). I am glad that the paper is growing in worth, as well as in its subscription list, for it is, with the books that are published, and my Bible, all the preaching that I have. Let it grow better and better. Let it be circulated wider and wider. Let it be instrumental in opening the eyes of many that are blind, and of comforting the scattered flock of the Lord.

I have just been reading Bro. Brewer's books. They are just the things to scatter all over the field. The field is the world, and the harvest is the end of the world. What we do must be done very soon. Come, brethren, get these books and scatter them to the four winds. Let us all do our part of the great work, that we may have our part of the great reward. M. L. Curtis.

From H. K. Flagg.

Bro. Grant:—We are having an old-fashioned good time in this place, in the service of the Lord. In 1843 and '44, there were those in this place who believed in the immediate coming of the Lord. Since that time there have been but two or three sermons preached by the servants of the Lord, professing to believe in the speedy coming of Christ and his kingdom. I came here last week Friday, in accordance with a promise I had made to Bro. J. N. Sherman last fall. We commenced the meetings the same evening, (last Friday), in the Town Hall, and have continued them over the Sabbath, and every evening since at the same place, excepting one evening, when the hall was occupied for a ball. The subject is a new one to most of the people here; consequently there has been manifested an eagerness to hear, such as I have not witnessed for a long time.

Some twenty backsliders and sinners have already given their hearts and hands to the work of the Lord. The meetings continue over the next Sabbath, when a number are expected to go forward in the ordinance of baptism. The interest seems to be increasing, and the evidences brighten that the Lord will raise up a church of believers in the place, who are willing to be crucified to the world, and to stand in defence of the truth. Bro. Sherman, who is a resident of the place, engaged the Town Hall, which is somewhat expensive, trusting in and looking to God for the result. Others have been found willing to sacrifice for the truth and the salvation of sinners. If there are any readers of the Crisis in any of the villages, or towns in this section, who may wish me to come and labor with them for sinners, in halls, if they can be obtained, if not school or private houses; address me at Holliston, Mass. Do not hesitate because you are poor or have no money. God will take care of his servants, if faithful.

H. K. Flagg.

Holliston, Mass., Feb. 12th, 1864.

Obituaries.

George Neal.

Died in Southington, Ct., Jan., 25th, 1864, George W., eldest son of Bro. Levi C. and Sr. Amanda Neal, aged seventeen years, eight months.

About ten months previous to his death he began to complain of lameness in his back, followed by complete prostration of his limbs, rendering him helpless. He had the use of his hands, but could only be moved with assistance. He rode out almost daily until early in the fall, since when, he was confined to the house till his death.

Some weeks before his death he realized that the only way the Lord could save him, was to take him out of the world in this way. His mouth seemed filled with praise to the Lord that it was as well with him as it was, and he felt that the Lord had done a great work for him, by his Spirit and word, in changing his desires and affections, and placing them on Christ and the promises in his word. The things he formerly enjoyed had lost their charm for him, and so deeply did he feel the change, that the notice of a festival brought into his room was so unwelcome, that he wished it taken out.

The Spirit of the Lord had lit up his understanding to the great truths contained in the Bible, and the hope of a resurrection from the dead, and of being made immortal when his Savior should appear, transcended all earthly joys.

A numerous circle of friends mourn his loss, but especially is it felt by the father, mother, grandmother, sister and brothers; but they sorrow not as those who have no hope, for they believe that Jesus died and rose again, and them that sleep in Jesus God will bring with him. Eld. Ralph Williams spoke words of comfort at the funeral from 1 Thess. 2: 19. O. D. Woodruff.

Sr. Morroson.

Sister Morroson, one of our dear sisters in the Lord, has fallen asleep in Jesus, and rests from her labors, but her works follow. She was taken sick on the 22d of Dec. last, with the inflammation on the lungs, and died the 26th, at two o'clock in the morning. She leaves a husband and three little children to mourn their loss. It was the most beautiful death-bed scene that my eyes ever witnessed. She called her little ones to her bedside, and gave them the parting hand and the farewell kiss without a tear in her eyes, and then consigned them to the will of God, and exhorted them to put their trust in him, and continue in the faith, for they that put their trust in God shall never lack any "good thing." Her face shone as an angel's. The fear of death was taken away. She said she was falling asleep in Jesus; and they that fell asleep in Jesus God would bring with him. She was a strong believer in the doctrine of the immediate personal coming and reign of Christ on the earth, and longed for his appearing.

By her request a sermon was delivered Jan. 3d, from 1 Thess. 4: 14, by Rev. Mr. Curry from New York.

Why should our eyes with sorrow flow,
Or bosom heave the painful sigh;
When Jesus calls, the saint must go,
'T was her eternal gain to die.

She trod the shades of gloomy death,
Could set her seal that God was true;
Finished her course, and kept the faith,
And shut her eyes with heaven in view.

Fearless she entered Jordan's flood,
At peace with God, she closed her eyes;
Her only trust was Jesus' blood,
In sure and certain hope to rise.

H. H. Claney.

Albion Nichols.

Died of Diptheria, in North Searsport, Me., Feb. 5th, 1864, Albion R. Nichols, aged six years, one month, and seventeen days.

Albion was an affectionate child, very active, intelligent, and quick to learn. In his sickness he said to his father, if he should die, that he should come up again when Jesus comes; expressing the faith of his parents, and showing that the instruction given by his fond parents was not all lost. Bro. and Sr. Nichols feel deeply their heavy stroke of affliction, but they are comforted with the assurance that in a little while they shall see their fond one again, where death cannot come. May this affliction be sanctified to them for their everlasting good. J. H.

Rachel Manning.

Died in Goffstown, N. H., Dec. 16th, 1863, Rachel Manning.

My sister fell in love with Jesus in early life; was baptized, and united with the F. W. B. church in South Weare, N. H., and remained with them till she heard the sound of Jesus' coming in '43. She was ready to embrace the doctrine.

She lived a christian till death laid her low. But Jesus is coming to raise the dead; then, if I am faithful, I shall meet that dear sister with all the family of God in the kingdom.

Benjamin P. Manning.

Susannah Shultz.

Died in Earlville, Ill., Jan. 15th, 1863, Sr. Susannah Shultz, aged sixty-four years.

The subject of this notice was baptized by Bro. Caulkins, about six years ago, and lived and died in the faith of the speedy coming of Christ. O what a hope in a dying hour. Thanks be to God who hath begotten us again through the lively hope of the resurrection of Jesus Christ from the dead. Glory be to God, he hath begotten us unto a hope of something that is worth having. This was the hope of our sister.

The sermon on the occasion was preached by the writer, from Job 14, in harmony with other Scripture. M. Mally.

Ansley Dickinson.

Died in Oshkosh, Wis., Jan. 4th, 1864, Ansley D., only child of Jeremiah and Julia Dickinson, aged eleven months.

Another lovely flower has faded,
Bitter tears are o'er it shed;
One more form the grave has shaded,
One more numbered with the dead.

Mary L. Pratt.

Cephar Ransom.

Died in Woodstock, Vt., Jan. 31st, 1864, Cephar Ransom, aged seventy-three years. Another saint has laid down to sleep. F. S. Ransom.

Several of the Continental Journals contain the following paragraph:—"A submarine vessel of colossal dimensions, is now being built at Cronstadt, in the construction of which 2,000 tons of iron and steel will be used. She is to be moved by two large engines, worked by compressed air, is to be armed with a powerful spur, and will carry every accessory for fixing to the hulls of large vessels large cylinders of powder to be fired by electricity. Large glass covered openings will enable the crew to direct the course of the vessel; they will also be able to regulate the depth at which she is to swim, but in general the vessel will be near the surface. The Emperor recently signed a decree appropriating 673,000 francs for the construction of this sea monster."

Summary of News.

FOREIGN.

PER STEAMSHIP CHINA.
Liverpool, Jan. 30th, Queenstown 31st.

Liverpool, Jan. 28. The Danish question continues threatening. England backs her remonstrances with warlike preparations, and it is reported that 20,000 to 30,000 troops are to be placed on a warlike footing.

The Austro-Prussian vanguard is ordered to march from Kiel toward the Eider canal.

The pirate Alabama was at Singapore, Dec. 22, coaling.

Gen. Berg has issued an order that Poland shall in future be governed by martial law.

It is asserted that an alliance has been concluded between Denmark and Sweden.

A Vienna letter of Jan. 23 says: "The acceptance of the crown of Mexico by the Archduke Maximilian is now an irrevocable fact. His Imperial Highness will return to-morrow to Triest to make his final preparations for the journey. A second Mexican deputation is expected in March with the result of the plebiscitum, after which the Emperor elect will leave for Mexico. The Emperor of Austria is said to have given his consent to the daring enterprise of the Archduke, who looks on it as purely a personal matter, placing the Empire under no obligations whatever. The Court of Miramon has entered on negotiations with France and England and indirectly with President Lincoln, the issue of which is favorable to their cause."

The French Chamber of Deputies continued to debate the Address. The opposition members strongly advocated a rupture of diplomatic intercourse with Russia in assertion of the rights of Poland. They also advocated the evacuation of Rome.

The Polish insurrection was reported to be increasing in Lubin.

Spain will send four battalions to St. Domingo in March.

Liverpool, Jan. 30. The Vienna correspondent of the *Times* says that notwithstanding the assurances of the French papers, the Archduke Maximilian has not yet definitely accepted the French crown. If he can get a loan of ten millions pounds sterling he will go to Mexico, but not without. In no case will he go to Paris before March.

Breslau, Jan. 23. A sanguinary conflict between the insurgents under Bossach and the Russians took place on the 18th inst., in the vicinity of Czenstochan. Several wagon-loads with dead and wounded Russian soldiers have been brought into the town of Czenstochan.

DOMESTIC.

[By People's Line, 77 Washington Street.]

Baltimore, Feb. 13th. The *Sun* of this morning gives the following particulars of a raid on the Baltimore and Ohio Railroad:

"The express passenger train which left Camden Street Depot on Thursday night for Wheeling was captured by a company of Confederates, when near Kearneysville Depot, about eight miles west of Harper's Ferry.

It appears a switch had been turned, and the waving of a lighted lamp made by the raiders as the train approached caused the engineer to stop the engine. The train was then surrounded by the raiders, and a number of armed men entered the cars.

The passengers, among whom, of course, there was a great consternation, were more or less mulcted in the shape of ransom. Some produced greenbacks, others watches, while several reluctantly gave diamonds, rings, or breast-pins.

Of the former the amounts ranged from one thousand to thirty thousand dollars. Some of the passengers were certain that the robbers were persons residing in the neighborhood, while another party, a well-known resident of this city, declared that he conversed with one of the mulcted passengers, who stated to him that Major Harry Gilmore, of the Confederate cavalry, was in command of the expedition, and that he knew and conversed with him.

No one was injured, nor was there the least disposition on the part of the raiders to take any prisoners. Several members of the Maryland State Legislature delegates from the western counties, were among the passengers, but on the occasion are represented to have been quite taciturn as to their official positions. Their greenbacks and watches are said to have formed a part of the booty.

It was also stated that several Federal officers and soldiers were on the train, but fared no worse than their fellow-passengers. After the raiders accomplished their purpose, they ran the locomotive and tender off the track, causing some injury to the engine. They then left the train, going through the fields in the direction of Smithfield, a small village in Jefferson county, Va.

Baltimore, Feb. 13th. It is now very strongly expected that the attack on the express train on the Baltimore and Ohio Railroad was made by a gang of robbers and cut-throats from the loyal States, penitentiary birds, and probably deserting Federal soldiers, who had no connection with the rebels.

The robbery of the affrighted passengers was very general. Not one of them escaped losing something. One man is said to have lost over $4000 in greenbacks. The passengers made no resistance, supposing they were surrounded by an overwhelming force of rebels. A good many of them threw their watches, jewels and money away, some of which has since been found.

No insult was offered to the ladies, and no attempt to make any one prisoner; neither was there any effort to burn or destroy the train. The deed was committed almost in sight of quite a strong Federal encampment. All these things look very much as if the offending party was a band of robbers belonging to our own side.

Religious Items.—We see accounts in our religious exchanges of powerful revivals in various places in New England. The *Puritan Recorder* states that at a late inquiry meeting at Rev. Mr. Plumb's church, in Chelsea, about forty persons were present, and several heads of families are indulging hope. At Rev. Dr. Copp's church, in Chelsea, there were sixty inquiries last Sabbath, and the interest is extending. At Townsend, Mass., the Methodists and Congregationalists are holding union meetings, and from fifty to seventy-five persons are inquiring the way of life. At the Hanover Street church (Methodist), Boston, there is a good deal of interest. Twenty-five persons remained for inquiry at a recent evening meeting. The revival at Manchester, N. H., continues. At a recent meeting there, those who felt that they had been pardoned and renewed were asked to arise, when one hundred stood up. Then those who wanted to find Christ were asked to arise, when six hundred stood up. It is said that ten clergymen of the different denominations are laboring harmoniously together in that place.

Items.

New Bedford.—We spent Lord's day, Feb. 14th, with the church in New Bedford. We found a growing interest, and a good prospect of a revival of pure religion. Several have been quickened recently, and are preparing to meet the coming Bridegroom.—Ed.

☞ The noted clergymen of New York are not to be reckoned among the poor of this world, though they may be rich in faith. Bishop Hughes is worth his million; Rev. J. W. Geissenheiner, of the Lutheran church, is worth a quarter of a million; Rev. A. R. Van Nest is reckoned at $200,000, and has a million more in prospect; Rev. Dr. Spring has $100,000, and his young bride three times as much more; Rev. Dr. Adams is worth $100,000; Rev. Dr. Potts $50,000; Bishop Janes about $100,000; Rev. Henry Ward Beecher and Dr. R. S. Storrs, of Brooklyn, are set down at about $30,000 each.—*Springfield Republican.*

☞ The silver product of Nevada territory will this year, it is estimated, amount to $15,000,000, and in two years more, it is thought it will be fully $30,000,000. A writer in the San Francisco *Bulletin*, who has studied the subject on the spot, holds that Nevada is the "richest silver-bearing country in the world. Unlike California, her wealth 'is not where you find in,' but her 'silver runs in veins.'"

☞ Prof. Agassiz, while at Pittsburgh on a lecturing tour, received an autograph letter dated Jan. 4th, 1864, from Louis Napoleon, Emperor of France, inviting his return to the country which gave him birth. The professor, however, will decline the offer.

☞ A delegation of clergymen at Washington, Feb. 17, 1864, who want the Preamble of the United States Constitution amended so as to acknowledge the sovereignty of God, had an interview with the President to-day. He listened to their views, but gave no answer.

☞ A number of deaths have recently taken place at Brattleboro', Vt., from a strange and hitherto unknown disease, which first attacks the victim at the base of the brane and along the spine. Cramp generally immediately succeeds, and frequently the sufferer dies in from twenty-four to forty-eight hours.

☞ Garibaldi has issued a proclamation announcing the formation of a committee to promote the Italian Union, and inviting all Italians to rally around it.

☞ Rev. Mr. Bliss, one of the American missionaries of the American Board in Central Turkey, writes that there will be at least two hundred thousand bales of cotton of this season's growth shipped from Adana and that immediate vicinity.

☞ The comparative strength of the armies now in the field is generally estimated to be, for the Union armies four hundred thousand men, for the rebel armies two hundred and sixty thousand men.

☞ A Paris paper computes the population of the globe at one thousand millions, speaking three thousand and sixty-four languages, and having eleven hundred different forms of religion.

☞ In St. Augustine there is an orange tree which has borne seven thousand oranges in one season; and still is flourishing.

☞ Flour in Richmond is $250 per barrel; sugar $7 a $8 per pound.

☞ A gentleman from Bath, Me., says that ship builders and owners of that city have sold ships enough to Europeans, since the commencement of the war, to amount to 3,000,000 in gold. Of this sum $2,000,000 is still on deposit in Europe.

☞ Halim Pasha, viceroy of Egypt, has made arrangements for the extensive employment of steam cultivators, and will have a great breadth of land next season under cotton.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.
H. L. Hastings..........Sunday, Feb. 21st and onward for the present.

Lynn, Mass..........Feb. 21st
Pittsfield, N. H., evenings of Feb. 25th, 26th, 27th, and Lord's day, 28th. Miles Grant.

Portland, Me..........Sundays, March 6th and 13th
J. S. White.

Clinton, Mass..........Friday evening, Feb. 26th
Worcester..........Sunday, Feb. 28th
Manchester, N. H..........Friday evening, March 4th
Concord, N. H..........Sunday, March 6th
L. Boutell.

Providence, R. I., (at Eld. Peterson's church), North End, Feb. 21st.
Manton, R. I..........Feb. 28th
East Killingly, Ct..........March 6th
Coventry Centre, R. I..........March 13th
B. Robberts.

Richmond, R. I., (Clark's Mills)..........Sunday, Feb. 28th
Rocky Brook, R. I..........March 1st and 2nd
Slocumville, Exeter, R. I..........March 3d
Lafayette, R. I..........March 4th and 5th
River Point, R. I..........Sunday, March 7th
Wm. Shepherd.

Tuftonborough, N. H..........Feb. 21st
Woodstock, N. H..........evening, Feb. 25th
Canaan, Vt., (where Dr. Jones may arrange), Sunday, Feb. 28th.
J. G. Smith.

Bristol...Saturday eve. and Sunday, Feb. 20th and 21st
Alexandria Meeting-house, evening..........Feb. 21st
Alexandria, (Harvey Lock's house), Monday evening, Feb. 22d.
Danbury, (at A. C. Knowlton's), Tuesday evening, Feb. 23d.
John G. Hook.

Elliot, Me., Sabbaths, Feb. 28th and March 6th, and every evening through the week. A. Simpson.

Thorndike, Mass..........Feb. 21st and longer as the brethren may direct.
J. W. Brittan.

Holliston, Mass., at the Town Hall, Sunday, Feb. 21st
Also, meetings through the week following, at Sherburn or West Medway, if a Hall or any convenient place can be obtained. Notice will be given at Holliston, Sabbath 21st.
South Reading, Mass..........Sunday, Feb. 28th
H. K. Flagg.

New Hampton, N. H., (where Bro. Pike may appoint), Friday evening, Feb. 19th, and the following Saturday and Sunday. A. Simpson.

Rochester, N. Y..........Monday evening, Feb. 22d
Brockport, N. Y..........Tuesday evening, Feb. 23d
South Butler, N. Y..........Sunday, Feb. 28th
Mannsville, N. Y..........Sunday, March 13th
Harrisburgh, N. Y..........Tuesday evening, March 15th
West Martinsburgh, N. Y..........Sunday, March 20th
Copenhagen, N. Y..........Friday evening, March 25th and over the following Sunday.
Dear Brn. and Srs., I wish to see you all in the vicinity of these appointments. Let there be a rallying to these meetings. The third quarterly meeting of the Northern New York Christian Association will be held in connection with these meetings, at West Martinsburgh, commencing Friday evening, March 18th. Let there be a general gathering at this meeting.
C. B. Turner.

Honeoye, 2 o'clock, P. M..........Feb. 21st
Dansville..........Feb. 28th
F. Burr.

Appointments for Hollis, Me.
I. C. Wellcome..........Sunday, Feb. 21st
W. H. Mitchell..........Sunday, Feb. 28th

Warehouse Point, Conn..........Feb. 21st through the week, and Sunday the 28th.
S. S. Brewer.

Vernon, Vt..........Sunday, Feb. 28th
J. Hemenway.

Augusta, Me., (in the Hall)..........Sunday, Feb. 21st
N. G. Reed.

Loudon Ridge, N. H..........Feb. 21st
C. S. Emerson.

Collinsville, Ct..........Sunday, Feb. 21st
South Windsor, Ct..........Sunday, Feb. 28th
C. Goodrich.

Lawrence, Mass..........Sunday, Feb. 21st
Concord, N. H..........Sunday, Feb. 28th
Joseph W. White.

West Brattleboro, Vt..........Sunday, Feb. 21st
George Champlin.

Lafayette, R. I..........Feb. 20th and 21st
Central..........Sunday, March 6th
Coventry, (Town House)..........evening, March 8th
Summit..........evening, March 10th
North Scituate..........Sunday, March 13th
North Foster..........Sunday, March 20th
Gloucester..........Sunday, March 27th
Blackstone, Mass..........Sunday, April 3d
If any of these appointments conflict, please write to me. J. K. Bellows.

Biddeford, Me..........Sunday, Feb. 21st
Wm. H. Mitchell.

Portsmouth, N. H..........Sabbaths, Feb. 21st and 28th
Exeter, N. H..........Tuesday evening, March 1st
Haverhill, Mass..........Wednesday evening, March 2d
Salem, Mass..........Thursday evening, March 3d
H. Munger.

Clark Meeting-house..........Sunday, Feb. 21st
Wolfborough, (where Bro. Walker may appoint), Monday evening, Feb. 22d. T. W. Piper.

Savoy, Mass..........Feb. 21st
Dalton, Mass..........Feb. 22d
and through the week as Brn. Warren and Smith may arrange.
North Adams, Mass..........Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st–2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass..........March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th. Geo. A. Streeter.

Appointments for Bristol, Ct.
Bro. St. John..........Sunday, Feb. 28th

River Point, R. I..........Feb. 21st–28th
I desire to fill up the week as brethren may arrange
J. K. Bellows.

Exeter, N. H..........Feb. 21st, and 28th
A. Ross.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. Griffin, Clerk.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher, E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc.

M. Young, Secretary.

Conference.

If the Lord will, there will be a conference in Free Hall, Manchester, N. H., commencing Sunday, Feb. 21st, and continue as long as it is thought best. We cordially invite our friends from abroad, and especially our preaching brethren, to attend this meeting. Elders John Billings, J. T. Curry, and S. W. Bishop will be in attendance to labor in word and doctrine. D. S. Holt, for the Bro.

Maine Western Quar. Conference.

We purpose to hold the next session of our conference in Hollis, near the centre, at the Methodist Chapel. It will commence, the Lord willing, March 10th, evening, and last over the following Sunday. A general invitation is given to ministers and people to come to this meeting, filled with the Spirit to work for the Lord. Those coming may inquire for Brn. Clark, Dennett, and Carle.

Jas. A. Libby.

Notice.

Providence permitting, we will hold the next session of the Winona County Minn. Quarterly Conference with the brethren and sisters at Hesper, Iowa, near the state line, commencing on Saturday, the 12th day of March, at half-past 10 A. M., 1864, and continue over the following Sunday. All who can possibly attend the quarterly conference will please to come. Come on, and join with us, and work for God. Come in the humble spirit of Jesus, praying, "O Lord, revive thy work." Brethren and others coming from Winona, Minn., will come by the way of Lenora.

Eld. Philip Ramer, Clerk.

Normal Institute
AND MANUAL LABOR ACADEMY.
Reed's Ferry, N. H.

The next term of this Academy commences Feb. 18th, and continues eleven weeks, under the instruction of H. E. Brown, A. B. For circular, address H. E. Brown, Reed's Ferry, N. H.

Meeting in Canaan, Me.

There will be a protracted meeting in Canaan, Me., at the Salisbury meeting-house, commencing Friday evening, Feb. 19th. Brethren and sisters from abroad, and all interested, are invited to attend.

L. L. Howard,
D. M. Hanscom.

Conference.

A conference will be held in the east part of Belmont, Me., at the house of Bro. Peter Tower, the third Saturday in February, and the third Saturday in each month thereafter until further notice. Preaching brethren are cordially invited to attend. In behalf of the brethren,

S. Hammons.

Notice.

I shall not be able to meet my engagement at Hollis on the 21st, as it seems duty to attend an urgent call from another place. I. C. Wellcome.

Business.

TO CORRESPONDENTS.

C. B. Turner—S. P. is sent as directed. Sr. J. was credited $2.00.
H. A. King—All right, H. A. K.
N. R. Gould—The $2.00 cr. on book.
R. Cull—You will find it in No. 433.
F. Burr—Will have German Tracts in a few days.
A. P. Moore—G. B. M. due, from 423 to 437, 54c.
L. H. Davis—Cannot find B. W. Clark. At what P. O. has it been going?
Chas. Bunnell—We have not.

H. H. J.—Books sent. 75 cents due. B. holds the same view so far as I know. H. L. H.

— CASH RECEIPTS TO FEB. 7, 1864.

The present No. of the Crisis is 437.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

P T Watson 463, E D Hutchinson 438, Mrs C Tabor 416, W Howard 416, W B Maynard 461, F W Higgins 442, A Messer 499, L M Eccleston 463, J Noka 463, W S Howden 442, E Bolby 461, W F Seward 461, Mrs R Cook 461, Mrs N McKinney 451, E Blood 429, Mrs M J Gray 461, L Conkey 461, J. Danforth 455, S E Trott 462, J Fleming 462, S B Norton 462, L Dudley 446, J Wise 458, A Stivers 458, S R Goodsell 457, E W Turner 462, H Stedman 462, D B Wright 462, H W Chamberlain 443, N L Curtis 338,—$1.00 each.

A Whitcomb 468, Mrs H Austin 487, H W Dann 450, C. H. Copp 485, G. R. Gladding 457, G W Denton 482, L D Bliss 368, W H Ball 469, Mrs J Stulb 487, L L Sanborn 444, J Devitt 483, S Allen 486, G B Moore 423, A P Davis 486, L. H. Davis 468 (See "To Corresp.), M C Curtis 486,—$2.00 each.

S Helmer 446, A Taylor 447, D Taylor 447, L H Durgin 450, O M Cuyler 449, L Surdom 449, S Lum 455, A Bartlett 449, A Tarr 449,—50c each.

S Pray $1.50, 472; A G Lombard 60c, 461; C W Sargent 25c, 437; A L Chamberlain $3.00, 338; B W Clark $3.00, —; J Taylor $1.01, 446.

FOR BOOKS AND TRACTS.

A G Lombard $1.40, E W Turner 20c.

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That bright land of glory, the land of the blest,
Where believers shall triumph in glorious rest;
Where the *ransomed returned* with holiness shine,
And all things *made new*, make all things divine.

The Lord's day of glory, the great jubilee,
When the "mansions" prepared by the Savior we see;
When from heaven descends the new city of peace,
When loud is proclaimed the sweet *year of release!*

But some are not running the heavenly race,
Are leaving unvalued the treasures of grace;
Immortality offered, seek not to obtain,
Thus, Messiah neglected, existence is vain.

Alas! when with Time, Time's comforts are past,
The future, thus chosen, *forever lies waste;*
Earthliness purchased, uncounted the cost;
Selfhood possessed,—thus existence is lost!

The summons is ready for you and for me,
"The King in his beauty" ere long we shall see;
See him with full pleasure, and not with dread pain,
If, through grace all abounding, his life we obtain.

Philadelphia. CHAS. GREENE.

For the World's Crisis.

WINTER EVENINGS AT HOME.

"The light of Home! how bright it beams
When evening shades around us fall;
And from the lattice far it gleams,
To love and rest and comfort call;
When tired with the toils of day,
The strife of glory, gold and fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name
Around the light at Home."

Friends, how do you spend the long winter evenings? In wisdom's ways? in reading, meditating, treasuring up useful knowledge, scientific, historical, scriptural? We may calculate on three hours at least, between the closing of out-door work till early bedtime. How shall we spend these three precious hours? in what way? where shall we go? what shall we do? The bright fire in the fireplace, grate, open stove, gives an air of cheerfulness and comfort to the family sitting-room. Are you fatigued with the labors of the day? Is not this the place of all others to rest weary limbs or brain? Do the cares of business press heavily upon you? Where may you throw them off if not here? where seek sympathy and counsel? Would you find relaxation and improvement at the same time, in familiar conversation? What is more charming or more improving, to mind or heart, than the right kind of home-talk?

"Of all the spots that Heaven has blest,
The dearest place is home;
'Tis there the fond heart loves to rest,
And never loves to roam;
Whilst love plays round the smiling hearth,
'Tis Heaven's own bliss enjoyed on earth."

If you need rest and relaxation, take it, by all means, in the quiet of your own homes; but with most of our readers, especially in the country, these long evenings should be seasons of intellectual, social, and moral activity. We have not been accustomed to put sufficient value upon home as a *school*, or to avail ourselves of half of its privileges. The work of *education*, in both the young and the old (for who is too old to learn?) should now be going on.

The lamp burns brightly on the work-stand near the fire. Mother and the girls are busy with their knitting or sewing. What shall father and the boys do? read to them? What? Have you a choice library? Have you Baxter's Works, Hall's, Taylor's, Bunyan's, Wesley's, Fletcher's, Fullers's, Doddridge's? Among the more recent productions, have you Finney's Revival Sermons? his works on Theology in one volume, octavo? President Mahan's "True Believer?" his "Moral and Intellectual Philosophy?" the Works of Wm. Goodell? the precious volumes of Madame Guyon? Nelson on Infidelity? "The Tongue of Fire?" The soul should be first—"seek first the kingdom of God and his righteousness, and all other things will be added."

How with your periodical reading, your weeklies and monthlies? have you selected the precious from the vile? Beware of the literary serpents. Never, *never* allow them to cross your threshold; never waste your energies on the merely imaginative or fictitious—read none but good books and papers—such as improve the mind and the heart.

The little folks may occupy a little space at their lessons, in geography, history, botany, geology, agriculture; in arithmetic, grammar, the use of the globes; in pleasant, cheerful, edifying conversation. But the Bible, the blessed Bible—let this be the first, midst, last, always. To wind up the family scene, a chapter in the Bible, a song of praise, and a season of prayer.

This is a hint toward what we mean by the "home school" and "home education." Is there any thing repugnant in it? Would not the whole family soon learn to enjoy and profit by such exercises?

Is not home, after all, the pleasantest, happiest, best place on earth? If it is not, where lies the fault? Have you not something to do with the matter? Set yourselves at once, dear friends, about the work of making it so. Be you father or mother, son or daughter, brother or sister, you are responsible, in greater or less degree, for the character and influence of home.

"Summer is gone, the fair young flowers
Have faded in their bloom,
And the music of the fairy bowers
Is hushed 'mid winter's gloom.

Our summer life hath its winter too,
And 'mid its waning bloom
We wait that Spring, whose fadeless hue
E'er glows beyond the tomb."

But however pleasant home may be, one does not wish to remain always there. Our sympathies and wants extend beyond its beautiful and sacred, but narrow circle. Multitudes like to spend their evenings abroad. Where shall we go? Shall we visit the ball-room? the theatre, the opera, the gay party, the fashionable concert, the haunts of dissipation, the frolic and the dance?

"On with the dance. Let joy be unconfined;
No sleep till morn, when youth and pleasure meet
To chase the glowing hours with flying feet."

Who that values time, and considers the worth of the soul, can trifle thus?

"The character of many young men and women is decided for life by the way in which they spend their evenings when growing up to manhood and womanhood. Some young ladies think only of amusement, and contrive from week to week how they may secure a larger variety of pleasures, and bring them in a keener zest. Some young men find the monotony of home life dull and repulsive, and resort to the streets for companions, and to the drinking saloon and the theater for pleasure. The first class generally grow up to lead frivolous lives, and the latter to a career of vice and shame."

But where shall we go? Go to the lyceum, the lecture room, the sanctuary—the house of prayer and praise. Go where you can walk with an unsullied conscience, where you can be benefitted, soul and body, mind and spirit. Go to places where you are not ashamed to take your wife, your sisters, your little ones.

"Speak not of the mirth of the giddy crowd,
In the halls of revelry found,
For their reckless joke and laughter loud,
Compare not with joys so sound.

Oh, give me the pious and happy home,
Where the bond that unites is Love,
Where the will of the Holy One is done,
And His blessing sought from above!"

How many precious hours are squandered by young persons at gay parties, soirees, depots, saloons, beer shops, shoe shops, and other places of public resort, in senseless gabble, idle, frothy chit-chat, or something worse, which time might be profitably employed at home, in reading good books and papers, the study of history, philosophy, geography, or chemistry, or in attending useful lectures, the house of God, or meetings for prayer and praise! "But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh." "Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

"I would not waste my spring of youth
In idle dalliance; I would plant rich seeds,
To blossom in my manhood, and bear fruit
When I am old."

Author of "Home Thrusts."

For the World's Crisis.

GREAT MISTAKES.

There are many great mistakes, but I shall now speak of only a few which are very common. I do it in hope that it may lead to some reforms.

It is a great mistake for sinners to think they do not need pardon from God.

It is a great mistake for a pardoned sinner to think he will be saved without obedience to Christ after conversion.

It is a great mistake for a christian to think himself better than his brethren.

It is a great mistake for the church to think their minister can do their part of the worship of God, and they be blessed.

It is a great mistake for a minister to think the people cannot prosper without him.

It is a great mistake for a church to think they cannot worship God when their minister is absent.

It is a great mistake for a minister to think God cannot work reformation by small means.

It is a great mistake for a church to think they cannot be fed and souls converted by the faithful, humble minister, who is not styled a great preacher.

It is a great mistake to give all the church is able to raise, to foreign ministers, and suffer those among them to preach without support, and earn their own living, and get no time to study.

It is a great mistake for a church to think they must have the best and most able minister, and give no encouragement to new beginners.

It is a great mistake for a minister to think his labors are worth so much more than his flock, that he withholds them when they are not able to pay.

It is a great mistake for a minister to think his children must go through the high schools and colleges on the money earned by the children of his church, who are not able to get as good an education.

It is a great mistake for a minister to think his sermons too precious to be preached to a small congregation.

I have probably said enough on great mistakes for one chapter. If any one thinks I have hit him in any of these remarks, I hope the Lord will aid him in reforming, and I will try to avoid mistakes myself.

I. C. WELLCOME.

For the World's Crisis

THE FRIENDS THAT I LOVED.

Who are they? They are the friends of Jesus. Jesus says, "Ye are my friends if ye do whatsoever I command you." From this we learn that the only way we can possibly be the friends of Jesus is by doing whatever he commands us to do. Doing, then, secures his friendship, love, approving smiles, and the great "recompense of reward" promised at the resurrection of the just. By being loyal to Jesus in all things, we become reconciled to God. Hence, God and Christ love us freely. Our sins are all washed away, and we are made the sons and daughters of the Lord Almighty; consequently heirs of the manifold grace of God. As a seal of our citizenship in the household of God, the Holy Spirit or Comforter is shed upon and abides with each member of the family amidst all the trials and conflicts of this probationary state.

Now these friends follow Jesus through night's darkest hours; when he bears witness to the truth, they imitate his example by doing so. When he bears the reproach of a heartless world and a proud and Pharisaical church, they meekly bow their necks to the yoke, and say, Father, not my will, but thine be done. When he is rendered unpopular and obnoxious in the eyes of a selfish, unsanctified, and sectarian rabble, they sympathize, and say, We will not leave thee nor forsake thee, choosing, as Moses did, rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; "for he had respect unto the recompense of reward."

Such friends Jesus loves, and blessed be his dear name, so do I. They are the elect of the Lord, chosen out from the world to be his special treasure. They are Christ's friends, upon the eternal principles of righteousnes as revealed in God's word. I desire to make such my chosen friends, my especial and affectionate companions. I cannot love and esteem such too highly; they are choice jewels; they love God, Christ, truth, righteousness a thousand times more than popularity, a good name or any thing else that the world calls good or great. Let me live and die, or meet my Lord with such ardent friends of the dear Jesus.

But friends who are so through mercenary motives, I care not to cherish; they are only friends in fair weather. Where self-interest, popularity, pride of opinion, or speech of people are at stake, they coldly turn away and by their actions, which speak louder than words, say, we do not wish to recognize you under such and such circumstances. It will be somewhat mortifying under these peculiar events of Providence to take particular notice of you.

Oh! how many such hangers on there are in these days, professing to love Jesus and take an interest in the proclamation of the soon coming Lord, fondly hoping they are the especial friends of Jesus and will be saved ultimately. What a delusive hope! You cannot serve the world and Christ. You cannot be the friends of Jesus and of the world at the same time. You cannot follow the Spirit of a popular christianity and the Spirit of Jesus too. No, never; therefore let me exhort such to either renounce what little interest you now have, or come out fully and show yourself to be a whole-souled christian inside and out, a real, tried friend of Jesus, one that will not be ashamed of the truth, or of those that are the chosen of the Lord, and are striving with all their energies to be perfect, ever seeking the mind of Christ.

The cause of our soon coming Savior is greatly reproached and hindered by the inconsistent actions of some of its adherents, while they believe one thing, they will, by their actions, preach another exactly the opposite. They say but do not.

While I fully believe my dear Lord is coming very soon to judge the world, should I be doing his will by paying out my means to support those ministers who are saying, "My Lord delayeth his coming," and who seek in all their efforts to render that truth unpopular, and at the same time neglect to support those ministers who are giving meat in due season, and who, I know, have the cause of God at heart, interwoven in all their course of action? While I believe the doctrine of immortal-soulism is doing vastly more to overthrow the Bible and the religion of Jesus in these days than all the Tom. Paines and infidels put together; while I believe the dead are unconscious and go (not to heaven or hell at death, but) to the grave, should I be a friend of Jesus while I went and employed ministers to preach my deceased friends off to heaven at death, not even mentioning the resurrection of the dead; when at the same time there are able and acceptable ministers within call, who are able to preach the truth on such occasions? Let the real friends of Jesus judge. I will never thus betray my Lord and Master by such palpable contradictions in faith and justice. Yours in faith,

A. N. SEYMOUR.

For the World's Crisis.

BASIL.

EXTRACTS FROM THE DISCOURSES OF BASIL, ARCHBISHOP OF CÆSAREA.

Preached about the Fourth Century.

"It is necessary for the perfection of a christian life, that we should imitate Christ; not only such holy actions and dispositions, as lenity, modesty, and patience, which he exemplified in his life, but also his death, as Paul saith, "I am a follower of Christ, I am conformable to his death, if by any means I might attain unto the resurrection of the dead."

How can we be placed in a condition of likeness to his death? By being "*buried with him in baptism.*" What is the form of this burial, and what benefits flow from an imitation of it? First, the course of the former life is stopped. No man can do this, unless he be born again, as the Lord hath said.

Regeneration, as the word itself imports, is the beginning of a new life; therefore, he that begins a new life must put an end to his former life. Such a person resembles a man got to the end of a race, who, before he sets off again, turns about, pauses, and rests a little; so in a change of life it seems necessary that a sort of death should intervene, putting a period to the past, and giving a beginning to the future. How are we to go down with him into the grave? By imitating the *burial* of Christ in baptism; for the bodies of saints are, in a sense, buried in water. For this reason the apostle speaks figuratively of baptism, as a *laying aside the works of the flesh; ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism.*

Two things are proposed in baptism; to put an end to a life of sin, lest it should issue an eternal death; and to animate the soul to a life of future sanctification. The water exhibits an image of death, receiving the body as into a sepulchre; the Spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be *born from above, of water and the Spirit*, as if by the water we were put to death, and by the operation of the Spirit brought to life.

If there be any benefit in the water, it is not from the water, but from the presence of the Spirit; for baptism doth not *save us by putting away the filth of the flesh, but by the answer of a good conscience toward God.—Benedict's History, Baptist. Vol. 1., pp. 68, 69.*

Bethel, Vt. GEO. U. LEWIS.

For the World's Crisis.

A FEW WORDS TO THE MEMBERSHIP OF THE KINGDOM OF GOD.

Being also one of those who are in a strange land, into which we are cast on account of our waywardness from God; being also one of those who are longing for the time of deliverance from under a strange yoke, and for the time of gracious visitation from the countenance of the great God; I find myself moved to express to my fellow bearers and endurers of the same fate some thoughts concerning our present situation.

As the people of the Most High, destined to be the place of his abode and the throne of his glory, we lie in darkness and scattered. Hell has opened its mouth wide and threatens to devour us. The Lord and Savior Jesus Christ, the mighty Benefactor, has in times past had compassion upon us. He took his stand between us and our near eternal ruin, and spoke in godly power: You hell and ye satans, you shall not destroy entirely this my humanity! You shall not annul my primitive plan with my creation! He tendered his mighty hand to help us; we promised on our part to follow him willingly. He made a covenant of delivery with us, in which he pledged himself to deliver us out of our scattering, out of servitude, and out of all misery and all tribulation, upon our promise *to live solely for him, if it needs be to suffer for him* (i. e., for the cause he suffered), and if required, *to die for him.*

Now we, finding ourselves in one and the same unhappy situation, bear the blame ourselves, that we have not yet overcome, but are yet overcome. The Lord is righteous and holy, and also true. On account of our disobedience and stubbornness we have incurred the judgment of God so nearly, that death is right before us. Let us cry to the Lord, who wills not our death, but only our life, that he would let mercy go before justice, and that he would remember his covenant; that he would give us yet room to repent, that we may be obedient to his word and pay to him our vows; that he would not take us away in his fury with those who call not upon his name nor desire any pardon; that he would spare his people; that his covenant of grace might not cease among the children of men; that at least the little ones, who are comparatively innocent, but would also suffer under our burdens, might live to see the refreshing solemnly promised to them. And if the Lord give to us favor in his sight again, and we be permitted to stand upright, that he would direct our steps so that his cause may be advanced; and if we should be overpowered, as was our Lord Jesus, that our death may only confirm his work of grace and justice.

Fellow endurers, only upon this course there is yet hope; and that we might resolve upon taking now the decided stand for the Lord's government, he has entrusted unto us his further designs, what he intends doing for his obedient ones in sight of all the world. When he sends his mighty sword through the land to avenge the great iniquity of its inhabitants, then those in his favor shall not be touched by it. See the records of the rights and doings of the Almighty, Ps: 91; Ezek. 9; Ex. 12; Mal. 3: 4; Zach. 10: 12; Isa. 54: 44; and Revelation throughout.

Beaver, O. FR. KIES.

For the World's Crisis.

"SING TO ME."

(Re-published by request.)

Sing to me, for I am weary,
While my vision dimly scans
Future scenes, whose shadows dreary
Pain my heart and chill my hands.
Let it be a song of pity,
Angel music, soft and low,
And its breath of love so near me,
It may sweep my throbbing brow.

Sing a dirge, for earth bemoaning
Her bright gems grown dim and rare;
Trees of righteousness once blooming
Stretch their branches cold and bare.
There is no redeeming feature
Marks this mercy-deluged age;
Prayers and Bibles sink her deeper,
While she writes her darkest page.

Jesus, save! the hour of trouble
Circles round the "little flock";
Earthly peace is but a bubble,
Broken with the lightest shock.
Sacred bonds are lightly broken,
Perjured priests at every post,
Trust betrayed, no hopeful token
Lingers round this bankrupt host.

Sing to me! the vision brightens,
O'er the wave's a starry shore;
One glad smile that land enlightens,
Where the gathered weep no more.
Far beyond this night of sadness,
Far beyond the day of doom,
Man shall walk in native gladness,
Earth shall smile in Eden bloom.

Charlemont, Mass. VESTA N. CUDWORTH.

For the World's Crisis.

NOVEL THEORY.

BRO. GRANT:—It may not be uninteresting to you, and the readers of the Crisis, to be made acquainted with a novel theory concerning the "spirits of the dead."

While on my journey to this place, I called on a friend to rest awhile, and was invited to tarry for the night and have a meeting; to which I agreed; and although the neighborhood was sparsely settled, we had a goodly number together in the evening,—considering so short a notice,—to whom I spoke the word of life.

After meeting, I entered into conversation with an intelligent looking man, who inquired of me what I thought of the stars; at first, I did not fully comprehend his question, and so gave him no definite answer. He then remarked:

"The Scriptures speak of stars in glory."

"O yes," said I; "Paul says one star differeth from another star in glory," etc.

"Well," said he, "I will tell you what I think of them. I have observed that there appear to be more stars in the heavens than formerly, and think that whenever a saint dies he becomes a star."

Now this may seem too absurd to be believed by anybody, but the absurdity of the conclusion arises from the absurdity of the premises; and while such absurd premises are maintained, though those who hold the premises may differ in their conclusions, their conclusions must be erroneous.

Let men believe that man is a *unit*, and when dead will *remain dead* till the *resurrection*, and they will no longer be troubled with the dreamy notions of conscious entities in death, either in the form of angels, stars, or any thing else. W. H. MITCHELL.

Conway, N. H.

EFFECTS OF ONE GLASS.

On passing through one of the wards of the —— Prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On handing him a tract, he said, "I knew your voice as soon as I heard you, sir; I have heard you before to-day, sir."

After a few words of explanation, I found that we had been at one time members of the same congregation, and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become an inmate of a prison.

"A glass of ale, sir, was my ruin," he replied.

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but was happily led to give up drinking entirely, although I did not sign any pledge, which I now lament. I became a regular attendant at a place of worship, and joined the congregation. I went on very happily for some years, until one evening I was returning from ——, when I met with some friends from Hull. They prevailed upon me to go to the public house to have but 'one glass.' Conscience reproved me, but having entered upon the enchanted ground, I was readily induced to take more liquor, until I became overcome by it. The next morning I was ashamed to show myself, and left —— for Leeds. My old appetite for drink had been rekindled. I became reckless and joined a set of counterfeit coiners. We were discovered, convicted, and now I am to be transported. Oh! that I had never touched that ONE GLASS!"—*Band of Hope Review.*

☞ Instead of thinking that religion is a kind of secret indulgence, to be snatched by stealth from the ordinary affairs of life, make a study of spreading religion over all your daily path, and then you will realize the habit of walking before God *all the day long*—of doing all things to his glory.

THE OLD BLACK BULL.

QUARRELSOME CHURCHES will please read the following story, and profit by the same. Who will do it? S. T. T.

Old John Bulkley, (grandson of the once famous President Chauncey), was a minister of the gospel, and one of the best educated men of his day in the wooden nutmeg State, when the immortal (or ought to be) Jonathan Trumbull was "round," and in his youth.

Mr. Bulkley was the first settled minister in the town of his adoption, Colchester, Ct. It was with him, as afterward with good old Bro. Jonathan, (Governor Trumbull, the bosom friend of General Washington), good to confer on almost any matter, scientific, political, or religious—any subject, in short, wherein common sense and general good to all concerned was the issue. As a philosophical reasoner, casuist, and good counsellor, he was "looked to," and abided by.

It so fell out that a congregation in Mr. Bulkley's vicinity got to loggerheads, and were upon the apex of raising "the evil one" instead of a spire to their church, as they proposed and split upon. The very nearest they could come to a mutual cessation of hostilities was to appoint a committee of three to wait on Mr. Bulkley, state their case, and get him to adjudicate. They waited on the old gentleman, and he listened with great attention to their conflicting grievances.

"It appears to me," said the old gentleman, "that this is a very simple case—a trifling thing to cause you so much vexation."

"So I say," says one of the committee.

"I don't call it a trifling case, Mr. Bulkley, said another.

"No case at all," responded the third.

"It ain't, eh?" fiercely answered the first speaker.

"No, it ain't, sir!" quite as savagely replied the third.

"It is any thing but a trifling case, anyhow," echoed number two, "to expect to raise the minister's salary and that new steeple, too, out of our small congregation."

"There is no danger of raising much out of you, any how, Mr. Johnson," spitefully returned number one.

"Gentlemen, if you please"— beseechingly interposed the sage.

"I have not come here, Mr. Bulkley, to quarrel," said one.

"Who started this?" sarcastically answered Mr. Johnson.

"Not me, any way," number three replied.

"You don't say I did, do you?" says number one.

"Gentlemen—gentlemen!"

"Yes, Mr. Bulkley," says Johnson, "and there's old Winkles, too, and here's Deacon Potter also."

"I am here," stiffly replied the deacon, "and I am sorry the Reverend Mr. Bulkley finds me in such company, sir!"

"Now, gentlemen, brothers, if you please," said Mr. Bulkley, "this is ridiculous"—

"So I say," murmured Mr. Winkles.

"As far as you are concerned, it is ridiculous," said the deacon.

This brought Mr. Winkles up, standing.

"Sir!" he shouted, "sir!"

"But, my dear sirs"— beseechingly said the philosopher.

"Sir!" continued Winkles, "sir! I am too old a man,—too good a christian, Mr. Bulkley to allow a man, a mean despicable toad, like Deacon Potter"—

"Do you call me—me a despicable toad?" menacingly cried the deacon.

"Brethren," said Mr. Bulkley, "if I am to counsel in your difference, I must have no more of this unchristianlike bickering.

"I do not wish to bicker," said Johnson.

"Nor I don't want to, sir," said the deacon, "but when a man calls me a toad, a mean, despicable toad"—

"Well, well, never mind," said Mr. Bulkley; "you are all too much excited now; go home again, and wait patiently; on Sunday evening next I will have prepared and sent to you a written opinion of your case, with a full and free avowal of most wholesome advice for preserving your church from desolation and yourselves from despair." And the committee left to await his issue.

Now it chanced that Mr. Bulkley had a small farm, some distance from the town of Colchester, and found it necessary, the same day he wrote the opinion and advice to the brethren of the disaffected church, to drop a line to his farmer regarding the fixtures of said estate. Having written a long and of course elaborate "essay" to his brethren, he wound up the day's literary exertions with a dispatch to the farmer, and after a reverie to himself, he directs the two documents, and the next moment dispatches them. But, by a misdirection, sends each to its wrong destination.

On Saturday evening a full and anxious synod of the belligerent churchmen took place in their tabernacle, and punctually, as promised, came the dispatch from the Plato of the time and place—Rev. John Bulkley.

All was quiet and respectful attention. The Moderator took up the document and broke the seal open, and—a pause ensued, while dubious amazement seemed to spread over the features of the worthy president of the meeting.

"Well, Bro. Temple, how is it—what does Mr. Bulkley say?" and another pause followed.

"Will the Moderator please proceed?" said another voice.

The Moderator placed the paper on the table, took off his spectacles, wiped the glasses, then his lips—replaced his specs upon his nose, and with a very broad grin said:

"Brethren, this appears to me to be a very singular letter, to say the least of it!"

"Well, read it—read it," responded the wondering hearers.

"I will." The Moderator began:

"You will see to the repair of the fences, that they be built up high and strong, and you will take special care of the old black bull!"

There was a general pause; a silent mystery overspread the community; the Moderator dropped the paper to a "rest," and gazing over the top of his glasses for several minutes, nobody saying a word.

"Repair the fences!" muttered the Moderator, at length.

"Build them strong and high!" echoed Deacon Potter.

"Take special care of the old black bull!" growled half the meeting.

Then another pause ensued, and each man eyed his neighbor in mute mystery.

A tall and venerable man now arose from his seat; clearing his voice with a hem, he spoke:

"Brethren, you seem lost in the brief and eloquent words of your learned adviser. To me nothing could be more appropriate to our case. It is just such a profound and applicable reply to us as we should have hoped and looked for from the learned and good man, John Bulkley. The direction to repair the fences is to take heed in the admission and government of our members; we must guard the church by our Maker's laws, and keep out stray and vicious cattle from the fold! And, above all things, set a trustworthy and vigilant watch over that old black bull, who is the devil, and who has already broken into our enclosures and sought to desolate and lay waste the grounds of our church!"

The effect of this interpretation was electrical. All saw and took the force of Mr. Bulkley's cogent advice, and unanimously resolved to be governed by it; hence the old black bull was put *hors de combat*, and the church preserved in union!

The effect produced on the farmer by the communication intended for the church, history does not record.

☞ That man cannot be upright before God who is unjust in his dealings with men.

Hygiene.

"This is for your health."—Paul.

TALES ABOUT HEALTH.

BY DIO LEWIS, M. D.

ANOTHER WORD ABOUT DRESS.

He who would labor for the physical redemption of woman in America must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every humane physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but while they compress that part of the body which contains the organs of vitality—the heart, lungs, liver, and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has thoughtfully studied the inevitable results of the prevailing style of dress at the waist, will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Give a live woman, a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my institution in Boston are three shops—a rum-shop, a candy-shop, and a corset-shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress-waist should be full and loose; the skirt-bands buttoned about the waist much larger than the body, supported on the shoulders by suspenders, such as gentlemen wear, and attached to the bands at the same points. My own wife adopted many years ago the style I advise, and is greatly delighted with the results. The dress is more artistic and beautiful than the plain waist with the hard, ironlike ligature at the band. After twenty years' study of the subject of health, and the causes of disease, if I were permitted to select from our one hundred and one pysiological blunders that one which I should most desire to see corrected, I should unhesitatingly name this feature of female dress.

VENTILATION.

The evils resulting from breathing, night after night, an atmosphere becoming more and more vitiated as the morning approaches, probably equal, if they do not exceed, those resulting from the intemperate use of spirituous liquors. Indeed, it is questionable whether a craving for stimulants has not been occasionally created by this abominable yet prevalent custom of keeping the windows of a sleeping apartment either entirely closed or opened but a "crack." They should be widely opened every night throughout the year, unless the weather is intensely cold, or the wind unusually violent, or some other valid reason exists for mitigating the draught.

Were this practice universally adopted, a surprising reduction would be quickly manifested in the frequency of morning headache and nausea, dyspepsia, chronic catarrh, croup, diphtheria, influenza, measles, scrofula, consumption, scarlet fever, smallpox, typhus fever, felon, whitlow, erysipelas, and many other disorders, which are more often induced by an infected atmosphere than any other cause.

In recommending a draught I am not advocating a whirlwind or a hurricane, but merely such a current of air as will supply the lungs during each night with from eight to ten thousand installments of pure, fresh, free oxygen, in a quantity fully equal to any possible demand of the human system. Stagnant air cannot supply this want, neither can air that is in motion, if it be not perceptibly so; nothing less than a draught, moderate but decided, and continuing throughout the night, can meet in every respect the requirements of health.

Of the many and remarkable advantages of sleeping in the open air, or what may be regarded as the same thing, I can speak from thirteen years' experience. Commencing the practice rather abruptly in the winter of 1850, and without suffering any serious inconvenience from the initial trial, I became in a few weeks nearly as invulnerable to the assaults of a freezing cold blast as a salamander to fire. From that time to the present I have not once suffered from any pulmonary affection, and, except in very rare instances, have been utterly exempt from any illness that could be traced to a night-draught exposure. In short, a practice which . . . I have rigidly observed for a series of years, as one of the most important of all the means that I have hitherto adopted for indefinitely promoting health, strength, and development.

The following are a few of the many examples that might be cited to show how horrible may be the effects of a vitiated atmosphire:

In the year 1756, during a rebellion in India, one hundred and forty-six persons, chiefly English, Dutch, and Portugese soldiers, were imprisoned by the natives in the Black Hole of Calcutta, which was nothing more or less than an apartment eighteen feet square and about sixteen feet high, and furnished with two grated openings on one side for the admission of light and air. During a confinement of twelve hours, one hundred and twenty-three perished, and the remainder were subsequently attacked with "putrid fever," which proved fatal in most of the cases.

In the year 1797 or '98, during a storm at sea, seventy men, women, and children, were kept for a short time in the hold of a small vessel, the hatches of which had not only been "laid over," but, for better security, "battened down." The death of the entire number was the result.

In December, 1848, also during a storm, one hundred and fifty passengers were inclosed in the same hermetical manner, in the steerage cabin of the steamer "Londonderry," while on its passage from Liverpool to New York. Soon half the number perished from suffocation; and it is very probable that the rest would have speedily met with a similar fate, had it not been for the strength of one man, who succeeded in bursting open the door of the narrow companion-way, although the captain of the steamer had taken especial pains to prevent such an occurrence.

The following are a few examples to illustrate the importance of a thorough system of ventilation, in cases where little if any complaint had been made of inattention to this hygienic measure:

There was once in Glasgow an assemblage of buildings attached to a factory, which were occupied by about five hundred persons—one family to each room. For a long period an immense deal of sickness had pervaded the buildings, which the inmates seemed to regard as a mysterious dispensation of Providence, for they absolutely refused to adopt such sanitary expedients as had been repeatedly advised them. At length the proprietors of the establishment, despairing of ever making the inmates appreciate the importance of occasionally opening windows, resolved to apply a system of ventilation which should be thorough, continual, and utterly beyond the control of those subjected to it. They accordingly connected each room, by means of tubes, with the chimney of the factory furnace, and compelled every occupant, whether willing or unwilling, to be exposed daily and nightly to a draught of air. The result was, that sickness of every kind rapidly diminished, and one disease, typhus fever, which had frequently raged as an epidemic, became so light years "scarcely known to the place."

In 1842, at Norwood School, in England, scrofula made its appearance among a hundred children, and destroyed a great number of them. The disorder having been attributed to an insufficiency and bad quality of food, a scientific investigation was made, and a decision given that the food was most abundant and good—that "defective ventilation and consequent atmospheric impurity" was the cause of the sickness. A thorough system of ventilation was immediately applied, and scrofula rapidly disappeared, nor did it ever recur, though the number of pupils was gradually increased to eleven hundred.

In a hospital at Dublin, 2,944 deaths took place in four years. A better system of ventilation having been resorted to as a means of lessening the mortality, it was found that during the next four years the number of deaths was only 279.

The above facts are merely selected from a long array of a similar character, which tend to show the paramount importance of breathing an uncorrupted atmosphere. It is certainly no exaggeration to say, that were the public as particular as they should be, and easily might be, about the quality of that subtile fluid which enters and departs from an average pair of human lungs about a thousand times an hour, and nearly nine million times in a year, the bills of human mortality would be reduced one-third at least, and the average duration of human life be nearer seventy than forty.—*Herald of Progress.*

DURATION OF LIFE.

With the inheritance of a good constitution, and with a rational mode of life from first to last, undoubtedly the human race would reach the age of one hundred years or upwards, in health and cheerfulness. The natural life of man appears to be four times as long as the period of growth, or in other words, growth occupies one quarter of the natural life. The human race, in general, reach maturity in twenty-five years, taking males and females together—males at the age of twenty-eight, females at twenty-two. Bad constitutions come to maturity sooner than that, and remarkably good ones later. Persons who live to the age of one hundred years and upwards, without attention to the rules of health, were no doubt more than thirty years in growing. The same proportion of life to growth undoubtedly prevails in all animals and vegetables, from the enduring elephant to the transient butterfly, and from a spear of grass to the big trees of California, which are known to have grown thousands of years, but whose ages are unknown. By a great many persons, health is ignorantly and carelessly destroyed. Almost every one commits slow suicide. Life is shortened at the rate of about twenty-five years. Those who die at seventy-five might have lived twenty-five years longer.

In the first place, the constitution depends on that of the parents. In the next place, injury to health begins before birth. Whatever injures the mother, has the same effects on her unborn child, as errors in diet, hard work, deficient exercise, care, anxiety, and ungoverned passions, etc. It is obvious that great prudence on the part of the prospective mother is doubly important.

After birth, the greatest cause of disease and a short life, especially in this country, is wrong eating, which includes three faults; namely, too much food, unwholesome cooking, and an unwholesome way of eating after it is cooked. It is doubtful which of the three faults does most harm.

Only a little too much food, or that which is irrationally eaten, deranges the digestion of the meal, which makes itself known by unpleasant feelings. Overloading the stomach is begun in infancy. Too much food checks the growth of the body, and lays the foundation of nearly all diseases. Partly from this cause a great part of the young men are slender and round shouldered. A rational abstemiousness preserves health, cheerfulness, and life, to a great age. "Eating to live," makes living to eat, as temperance is pleasure. In old age the stomach loses in a great measure its power of digestion, and the food should be lessened accordingly. Ardent spirits, by calling forth all the powers of digestion, wear out the stomach, and unfit it for food. Paregoric, from the opium it contains, when given freely to infants to quiet them, dwarfs the body and mind, and destroys the health.—*Investigator.*

COOKING APPLES.—One of the most notable housewives and best cooks in the State, has a new way of cooking apples—at least it was new to me, and will, no doubt, be new to many others. She pares the apples and quarters them, placing them in a tin plate with the core side up; if dried apples, a little water is added; they are then set in the oven and roasted. When done, they are set on a common plate and sprinkled with sugar, to be eaten with bread and butter and cake. It would require canned fruit of extra flavor to tempt me from the apple dish, if thus prepared. Apples cooked in this way are very nutritious and healthy.—*Rural Amer.*

SMOKING.—All the evils of smoking are functional in character, and no confirmed smoker can ever be said, so long as he indulges in the habit, to be well.

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Blessed Bible, the mirror of heaven so dear,
Perfected by charming reflections appear;
While binding the mind and entrancing the heart,
It doth in its beauty its glory impart.

Precious Bible, God's own—yes, and our own too,
Ever flashing its pages with truths always new;
It unflinching leads to the joys it portrays,
And shows how to live for eternity's days.

Sweet Bible, a *river of life* to us now,
Whence the waters of *grace* in their heavenly flow,
Full of mercy and truth, so happily tend
Towards the land where these waters in *glory shall end.*

That bright land of glory, the land of the blest,
Where believers shall triumph in glorious rest;
Where the *ransomed returned* with holiness shine,
And all things *made new*, make all things divine.

The Lord's day of glory, the great jubilee,
When the "mansions" prepared by the Savior we see;
When from heaven descends the new city of *peace*,
When loud is proclaimed the sweet *year of release!*

But some are not running the heavenly race,
Are leaving unvalued the treasures of grace;
Immortality offered, seek not to obtain,
Thus, Messiah neglected, existence is vain.

Alas! when with Time, Time's comforts are past,
The future, thus chosen, *forever lies waste*;
Earthliness purchased, uncounted the cost;
Selfhood possessed,—thus existence is lost!

The summons is ready for you and for me,
"The King in his beauty" ere long we shall see;
See him with full pleasure, and not with dread pain,
If, through grace all abounding, his life we obtain.

Philadelphia. CHAS. GREENE.

For the World's Crisis.

WINTER EVENINGS AT HOME.

"The light of Home! how bright it beams
When evening shades around us fall;
And from the lattice far it gleams,
To love and rest and comfort call;
When tired with the toils of day,
The strife of glory, gold and fame,
How sweet to seek the quiet way,
Where loving lips will lisp our name
Around the light at Home."

Friends, how do you spend the long winter evenings? In wisdom's ways? in reading, meditating, treasuring up useful knowledge, scientific, historical, scriptural? We may calculate on three hours at least, between the closing of out-door work till early bedtime. How shall we spend these three precious hours? in what way? where shall we go? what shall we do? The bright fire in the fireplace, grate, open stove, gives an air of cheerfulness and comfort to the family sitting-room. Are you fatigued with the labors of the day? Is not this the place of all others to rest weary limbs or brain? Do the cares of business press heavily upon you? Where may you throw them off if not here? where seek sympathy and counsel? Would you find relaxation and improvement at the same time, in familiar conversation? What is more charming or more improving, to mind or heart, than the right kind of home-talk?

"Of all the spots that Heaven has blest,
The dearest place is home;
'Tis there the fond heart loves to rest,
And never loves to roam;
Whilst love plays round the smiling hearth,
'Tis Heaven's own bliss enjoyed on earth."

If you need rest and relaxation, take it, by all means, in the quiet of your own homes; but with most of our readers, especially in the country, these long evenings should be seasons of intellectual, social, and moral activity. We have not been accustomed to put sufficient value upon home as a *school*, or to avail ourselves of half of its privileges. The work of *education*, in both the young and the old (for who is too old to learn?) should now be going on.

The lamp burns brightly on the work-stand near the fire. Mother and the girls are busy with their knitting or sewing. What shall father and the boys do? read to them? What? Have you a choice library? Have you Baxter's Works, Hall's, Taylor's, Bunyan's, Wesley's, Fletcher's, Fullers's, Doddridge's? Among the more recent productions, have you Finney's Revival Sermons? his works on Theology in one volume, octavo? President Mahan's "True Believer?" his "Moral and Intellectual Philosophy?" the Works of Wm. Goodell? the precious volumes of Madame Guyon? Nelson on Infidelity? "The Tongue of Fire?" The soul should be first—"seek first the kingdom of God and his righteousness, and all other things will be added."

How with your periodical reading, your weeklies and monthlies? have you selected the precious from the vile? Beware of the literary serpents. Never, *never* allow them to cross your threshold; never waste your energies on the merely imaginative or fictitious—read none but good books and papers—such as improve the mind and the heart.

The little folks may occupy a little space at their lessons, in geography, history, botany, geology, agriculture; in arithmetic, grammar, the use of the globes; in pleasant, cheerful, edifying conversation. But the Bible, the blessed Bible—let this be the first, midst, last, always. To wind up the family scene, a chapter in the Bible, a song of praise, and a season of prayer.

This is a hint toward what we mean by the "home school" and "home education." Is there any thing repugnant in it? Would not the whole family soon learn to enjoy and profit by such exercises?

Is not home, after all, the pleasantest, happiest, best place on earth? If it is not, where lies the fault? Have you not something to do with the matter? Set yourselves at once, dear friends, about the work of making it so. Be you father or mother, son or daughter, brother or sister, you are responsible, in greater or less degree, for the character and influence of home.

"Summer is gone, the fair young flowers
Have faded in their bloom,
And the music of the fairy bowers
Is hushed 'mid winter's gloom.
Our summer life hath its winter too,
And 'mid its waning bloom
We wait that Spring, whose fadeless hue
E'er glows beyond the tomb."

But however pleasant home may be, one does not wish to remain always there. Our sympathies and wants extend beyond its beautiful and sacred, but narrow circle. Multitudes like to spend their evenings abroad. Where shall we go? Shall we visit the ball-room? the theatre, the opera, the gay party, the fashionable concert, the haunts of dissipation, the frolic and the dance?

"On with the dance. Let joy be unconfined;
No sleep till morn, when youth and pleasure meet
To chase the glowing hours with flying feet."

Who that values time, and considers the worth of the soul, can trifle thus?

The character of many young men and women is decided for life by the way in which they spend their evenings when growing up to manhood and womanhood. Some young ladies think only of amusement, and contrive from week to week how they may secure a larger variety of pleasures, and bring them to a keener zest. Some young men find the monotony of home life dull and repulsive, and resort to the streets for companions, and to the drinking saloon and the theater for pleasure. The first class generally grow up to lead frivolous lives, and the latter to a career of vice and shame."

But where shall we go? Go to the lyceum, the lecture room, the sanctuary—the house of prayer and praise. Go where you can walk with an unsullied conscience, where you can be benefitted, soul and body, mind and spirit. Go to places where you are not ashamed to take your wife, your sisters, your little ones.

"Speak not of the mirth of the giddy crowd,
In the halls of revelry found,
For their reckless joke and laughter loud,
Compare not with joys so sound.
Oh, give me the pious and happy home,
Where the bond that unites is Love,
Where the will of the Holy One is done,
And His blessing sought from above!"

How many precious hours are squandered by young persons at gay parties, soirees, depots, saloons, beer shops, shoe shops, and other places of public resort, in senseless gabble, idle, frothy chit-chat, or something worse, which time might be profitably employed at home, in reading good books and papers, the study of history, philosophy, geography, or chemistry, or in attending useful lectures, the house of God, or meetings for prayer and praise! "But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh." "Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

"I would not waste my spring of youth
In idle dalliance; I would plant rich seeds,
To blossom in my manhood, and bear fruit
When I am old."

Author of "Home Thrusts."

For the World's Crisis.

GREAT MISTAKES.

There are many great mistakes, but I shall now speak of only a few which are very common. I do it in hope that it may lead to some reforms.

It is a great mistake for sinners to think they do not need pardon from God.

It is a great mistake for a pardoned sinner to think he will be saved without obedience to Christ after conversion.

It is a great mistake for a christian to think himself better than his brethren.

It is a great mistake for the church to think their minister can do their part of the worship of God, and they be blessed.

It is a great mistake for a minister to think the people cannot prosper without him.

It is a great mistake for a church to think they cannot worship God when their minister is absent.

It is a great mistake for a minister to think God cannot work reformation by small means.

It is a great mistake for a church to think they cannot be fed and souls converted by the faithful, humble minister, who is not styled a great preacher.

It is a great mistake to give all the church is able to raise, to foreign ministers, and suffer those among them to preach without support, and earn their own living, and get no time to study.

It is a great mistake for a church to think they must have the best and most able minister, and give no encouragement to new beginners.

It is a great mistake for a minister to think his labors are worth so much more than his flock, that he withholds them when they are not able to pay.

It is a great mistake for a minister to think his children must go through the high schools and colleges on the money earned by the children of his church, who are not able to get as good an education.

It is a great mistake for a minister to think his sermons too precious to be preached to a small congregation.

I have probably said enough on great mistakes for one chapter. If any one thinks I have hit him in any of these remarks, I hope the Lord will aid him in reforming, and I will try to avoid mistakes myself.

I. C. WELLCOME.

For the World's Crisis

THE FRIENDS THAT I LOVED.

Who are they? They are the friends of Jesus. Jesus says, "Ye are my friends if ye do whatsoever I command you." From this we learn that the only way we can possibly be the friends of Jesus is by doing whatever he commands us to do. Doing, then, secures his friendship, love, approving smiles, and the great "recompense of reward" promised at the resurrection of the just. By being loyal to Jesus in all things, we become reconciled to God. Hence, God and Christ love us freely. Our sins are all washed away, and we are made the sons and daughters of the Lord Almighty; consequently heirs of the manifold grace of God. As a seal of our citizenship in the household of God, the Holy Spirit or Comforter is shed upon and abides with each member of the family amidst all the trials and conflicts of this probationary state.

Now these friends follow Jesus through night's darkest hours; when he bears witness to the truth, they imitate his example by doing so. When he bears the reproach of a heartless world and a proud and Pharisaical church, they meekly bow their necks to the yoke, and say, Father, not my will, but thine be done. When he is rendered unpopular and obnoxious in the eyes of a selfish, unsanctified, and sectarian rabble, they sympathize, and say, We will not leave thee nor forsake thee, choosing, as Moses did, rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; "for he had respect unto the recompense of reward."

Such friends Jesus loves, and blessed be his dear name, so do I. They are the elect of the Lord, chosen out from the world to be his special treasure. They are Christ's friends, upon the eternal principles of righteousness as revealed in God's word. I desire to make such my chosen friends, my especial and affectionate companions. I cannot love and esteem such too highly; they are choice jewels; they love God, Christ, truth, righteousness a thousand times more than popularity, a good name or any thing else that the world calls good or great. Let me live and die, or meet my Lord with such ardent friends of the dear Jesus.

But friends who are so through mercenary motives, I care not to cherish; they are only friends in fair weather. Where self-interest, popularity, pride of opinion, or speech of people are at stake, they coldly turn away and by their actions, which speak louder than words, say, we do not wish to recognize you under such and such circumstances. It will be somewhat mortifying under these peculiar events of Providence to take particular notice of you.

Oh! how many such hangers on there are in these days, professing to love Jesus and take an interest in the proclamation of the soon coming Lord, fondly hoping they are the especial friends of Jesus and will be saved ultimately. What a delusive hope! You cannot serve the world and Christ. You cannot be the friends of Jesus and of the world at the same time. You cannot follow the Spirit of a popular christianity and the Spirit of Jesus too. No, never; therefore let me exhort such to either renounce what little interest you now have, or come out fully and show yourself to be a whole-souled christian inside and out, a real, tried friend of Jesus, one that will not be ashamed of the truth, or of those that are the chosen of the Lord, and are striving with all their energies to be perfect, ever seeking the mind of Christ.

The cause of our soon coming Savior is greatly reproached and hindered by the inconsistent actions of some of its adherents, while they believe one thing, they will, by their actions, preach another exactly the opposite. They say but do not.

While I fully believe my dear Lord is coming very soon to judge the world, should I be doing his will by paying out my means to support those ministers who are saying, "My Lord delayeth his coming," and who seek in all their efforts to render that truth unpopular, and at the same time neglect to support those ministers who are giving meat in due season, and who, I know, have the cause of God at heart, interwoven in all their course of action? While I believe the doctrine of immortal-soulism is doing vastly more to overthrow the Bible and the religion of Jesus in these days than all the Tom. Paines and infidels put together; while I believe the dead are unconscious and go (not to heaven or hell at death, but) to the grave, should I be a friend of Jesus while I went and employed ministers to preach my deceased friends off to heaven at death, not even mentioning the resurrection of the dead; when at the same time there are able and acceptable ministers within call, who are able to preach the truth on such occasions? Let the real friends of Jesus judge. I will never thus betray my Lord and Master by such palpable contradictions in faith and justice. Yours in faith,

A. N. SEYMOUR.

For the World's Crisis.

BASIL.

EXTRACTS FROM THE DISCOURSES OF BASIL, ARCHBISHOP OF CÆSAREA.

Preached about the Fourth Century.

"It is necessary for the perfection of a christian life, that we should imitate Christ; not only such holy actions and dispositions, as lenity, modesty, and patience, which he exemplified in his life, but also his death, as Paul saith, "I am a follower of Christ, I am conformable to his death, if by any means I might attain unto the resurrection of the dead."

How can we be placed in a condition of likeness to his death? By being "*buried with him in baptism.*" What is the form of this burial, and what benefits flow from an imitation of it? First, the course of the former life is stopped. No man can do this, unless he be born again, as the Lord hath said.

Regeneration, as the word itself imports, is the beginning of a new life; therefore, he that begins a new life must put an end to his former life. Such a person resembles a man got to the end of a race, who, before he sets off again, turns about, pauses, and rests a little; so in a change of life it seems necessary that a sort of death should intervene, putting a period to the past, and giving a beginning to the future. How are we to go down with him into the grave? By imitating the *burial* of Christ in baptism; for the bodies of saints are, in a sense, buried in water. For this reason the apostle speaks figuratively of baptism, as a *laying aside the works of the flesh*; *ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism.*

Two things are proposed in baptism; to put an end to a life of sin, lest it should issue an eternal death; and to animate the soul to a life of future sanctification. The water exhibits an image of death, receiving the body as into a sepulchre; the Spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be *born from above, of water and the Spirit*, as if by the water we were put to death, and by the operation of the Spirit brought to life.

If there be any benefit in the water, it is not from the water, but from the presence of the Spirit; for baptism doth not *save us by putting away the filth of the flesh, but by the answer of a good conscience toward God.—Benedict's History, Baptist. Vol. 1., pp. 68, 69.*

Bethel, Vt. GEO. U. LEWIS.

For the World's Crisis.

A FEW WORDS TO THE MEMBERSHIP OF THE KINGDOM OF GOD.

Being also one of those who are in a strange land, into which we are cast on account of our waywardness from God; being also one of those who are longing for the time of deliverance from under a strange yoke, and for the time of gracious visitation from the countenance of the great God; I find myself moved to express to my fellow bearers and endurers of the same fate some thoughts concerning our present situation.

As the people of the Most High, destined to be the place of his abode and the throne of his glory, we lie in darkness and scattered. Hell has opened its mouth wide and threatens to devour us. The Lord and Savior Jesus Christ, the mighty Benefactor, has in times past had compassion upon us. He took his stand between us and our near eternal ruin, and spoke in godly power: You hell and ye satans, you shall not destroy entirely this my humanity! You shall not annul my primitive plan with my creation! He tendered his mighty hand to help us; we promised on our part to follow him willingly. He made a covenant of delivery with us, in which he pledged himself to deliver us out of our scattering, out of servitude, and out of all misery and all tribulation, upon our promise *to live solely for him, if it needs be to suffer for him* (i. e., for the cause he suffered), and if required, *to die for him.*

Now we, finding ourselves in one and the same unhappy situation, bear the blame ourselves, that we have not yet overcome, but are yet overcome. The Lord is righteous and holy, and also true. On account of our disobedience and stubbornness we have incurred the judgment of God so nearly, that death is right before us. Let us cry to the Lord, who wills not our death, but only our life, that he would let mercy go before justice, and that he would remember his covenant; that he would give us yet room to repent, that we may be obedient to his word and pay to him our vows; that he would not take us away in his fury with those who call not upon his name nor desire any pardon; that he would spare his people; that his covenant of grace might not cease among the children of men; that at least the little ones, who are comparatively innocent, but would also suffer under our burdens, might live to see the refreshing solemnly promised to them. And if the Lord give to us favor in his sight again, and we be permitted to stand upright, that he would direct our steps so that his cause may be advanced; and if we should be overpowered, as was our Lord Jesus, that our death may only confirm his work of grace and justice.

Fellow endurers, only upon this course there is yet hope; and that we might resolve upon taking now the decided stand for the Lord's government, he has entrusted unto us his further designs, what he intends doing for his obedient ones in sight of all the world. When he sends his mighty sword through the land to avenge the great iniquity of its inhabitants, then those in his favor shall not be touched by it. See the records of the rights and doings of the Almighty, Ps: 91; Ezek. 9; Ex. 12; Mal. 3: 4; Zach. 10: 12; Isa. 54: 44; and Revelation throughout.

Beaver, O. FR. KIRS.

For the World's Crisis.

"SING TO ME."

(Re-published by request.)

Sing to me, for I am weary,
While my vision dimly scans
Future scenes, whose shadows dreary
Pain my heart and chill my hands.
Let it be a song of pity,
Angel music, soft and low,
And its breath of love so near me,
It may sweep my throbbing brow.

Sing a dirge, for earth bemoaning
Her bright gems grown dim and rare;
Trees of righteousness once blooming
Stretch their branches cold and bare.
There is no redeeming feature
Marks this mercy-deluged age;
Prayers and Bibles sink her deeper,
While she writes her darkest page.

Jesus, save! the hour of trouble
Circles round the "little flock";
Earthly peace is but a bubble,
Broken with the lightest shock.
Sacred bonds are lightly broken,
Perjured priests at every post,
Trust betrayed, no hopeful token
Lingers round this bankrupt host.

Sing to me! the vision brightens,
O'er the wave's a starry shore;
One glad smile that land enlightens,
Where the gathered weep no more.
Far beyond this night of sadness,
Far beyond the day of doom,
Man shall walk in native gladness,
Earth shall smile in Eden bloom.

Charlemont, Mass. VESTA N. CUDWORTH.

For the World's Crisis.

NOVEL THEORY.

BRO. GRANT:—It may not be uninteresting to you, and the readers of the Crisis, to be made acquainted with a novel theory concerning the "spirits of the dead."

While on my journey to this place, I called on a friend to rest awhile, and was invited to tarry for the night and have a meeting; to which I agreed; and although the neighborhood was sparsely settled, we had a goodly number together in the evening,—considering so short a notice,—to whom I spoke the word of life.

After meeting, I entered into conversation with an intelligent looking man, who inquired of me what I thought of the stars; at first, I did not fully comprehend his question, and so gave him no definite answer. He then remarked:

"The Scriptures speak of stars in glory."

"O yes," said I; "Paul says one star differeth from another star in glory," etc.

"Well," said he, "I will tell you what I think of them. I have observed that there appear to be more stars in the heavens than formerly, and think that whenever a saint dies he becomes a star."

Now this may seem too absurd to be believed by anybody, but the absurdity of the conclusion arises from the absurdity of the premises; and while such absurd premises are maintained, though those who hold the premises may differ in their conclusions, their conclusions must be erroneous.

Let men believe that man is a *unit*, and when dead will *remain dead* till the *resurrection*, and they will no longer be troubled with the dreamy notions of conscious entities in death, either in the form of angels, stars, or any thing else. W. H. MITCHELL.

Conway, N. H.

EFFECTS OF ONE GLASS.

On passing through one of the wards of the —— Prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On handing him a tract, he said, "I knew your voice as soon as I heard you, sir; I have heard you before to-day, sir."

After a few words of explanation, I found that we had been at one time members of the same congregation, and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become an inmate of a prison.

"A glass of ale, sir, was my ruin," he replied.

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but was happily led to give up drinking entirely, although I did not sign any pledge, which I now lament. I became a regular attendant at a place of worship, and joined the congregation. I went on very happily for some years, until one evening I was returning from ——, when I met with some friends from Hull. They prevailed upon me to go to the public house to have but 'one glass.' Conscience reproved me, but having entered upon the enchanted ground, I was readily induced to take more liquor, until I became overcome by it. The next morning I was ashamed to show myself, and left —— for Leeds. My old appetite for drink had been rekindled. I became reckless and joined a set of counterfeit coiners. We were discovered, convicted, and now I am to be transported. Oh! that I had never touched that ONE GLASS!"—*Band of Hope Review.*

☞ Instead of thinking that religion is a kind of secret indulgence, to be snatched by stealth from the ordinary affairs of life, make a study of spreading religion over all your daily path, and then you will realize the habit of walking before God *all the day long*—of doing all things to his glory.

THE OLD BLACK BULL.

QUARRELSOME CHURCHES will please read the following story, and profit by the moral. Who will do it? S. T. S.

Old John Bulkley, (grandson of the once famous President Chauncey), was a minister of the gospel, and one of the best educated men of his day in the wooden nutmeg State, when the immortal (or ought to be) Jonathan Trumbull was "round," and in his youth.

Mr. Bulkley was the first settled minister in the town of his adoption, Colchester, Ct. It was with him, as afterward with good old Bro. Jonathan, (Governor Trumbull, the bosom friend of General Washington), good to confer on almost any matter, scientific, political, or religious—any subject, in short, wherein common sense and general good to all concerned was the issue. As a philosophical reasoner, casuist, and good counsellor, he was "looked to," and abided by.

It so fell out that a congregation in Mr. Bulkley's vicinity got to loggerheads, and were upon the apex of raising "the evil one" instead of a spire to their church, as they proposed and split upon. The very nearest they could come to a mutual cessation of hostilities was to appoint a committee of three to wait on Mr. Bulkley, state their case, and get him to adjudicate. They waited on the old gentleman, and he listened with great attention to their conflicting grievances.

"It appears to me," said the old gentleman, "that this is a very simple case—a trifling thing to cause you so much vexation."

"So I say," says one of the committee.

"I don't call it a trifling case, Mr. Bulkley, said another.

"No case at all," responded the third.

"It ain't, eh?" fiercely answered the first speaker.

"No, it ain't, sir!" quite as savagely replied the third.

"It is any thing but a trifling case, anyhow," echoed number two, "to expect to raise the minister's salary and that new steeple, too, out of our small congregation."

"There is no danger of raising much out of you, any how, Mr. Johnson," spitefully returned number one.

"Gentlemen, if you please"— beseechingly interposed the sage.

"I have not come here, Mr. Bulkley, to quarrel," said one.

"Who started this?" sarcastically answered Mr. Johnson.

"Not me, any way," number three replied.

"You don't say I did, do you?" says number one.

"Gentlemen—gentlemen!"

"Yes, Mr. Bulkley," says Johnson, "and there's old Winkles, too, and here's Deacon Potter also."

"I am here," stiffly replied the deacon, "and I am sorry the Reverend Mr. Bulkley finds me in such company, sir!"

"Now, gentlemen, brothers, if you please," said Mr. Bulkley, "this is ridiculous"—

"So I say," murmured Mr. Winkles.

"As far as you are concerned, it is ridiculous," said the deacon.

This brought Mr. Winkles up, standing.

"Sir!" he shouted, "sir!"

"But, my dear sirs"— beseechingly said the philosopher.

"Sir!" continued Winkles, "sir! I am too old a man,—too good a christian, Mr. Bulkley to allow a man, a mean despicable toad, like Deacon Potter"—

"Do you call me—me a despicable toad?" menacingly cried the deacon.

"Brethren," said Mr. Bulkley, "if I am to counsel in your difference, I must have no more of this unchristianlike bickering.

"I do not wish to bicker," said Johnson.

"Nor I don't want to, sir," said the deacon, "but when a man calls me a toad, a mean, despicable toad"—

"Well, well, never mind," said Mr. Bulkley; "you are all too much excited now; go home again, and wait patiently; on Sunday evening next I will have prepared and sent to you a written opinion of your case, with a full and free avowal of most wholesome advice for preserving your church from desolation and yourselves from despair." And the committee left to await his issue.

Now it chanced that Mr. Bulkley had a small farm, some distance from the town of Colchester, and found it necessary, the same day he wrote the opinion and advice to the brethren of the disaffected church, to drop a line to his farmer regarding the fixtures of said estate. Having written a long and of course elaborate "essay" to his brethren, he wound up the day's literary exertions with a dispatch to the farmer, and after a reverie to himself, he directs the two documents, and the next moment dispatches them. But, by a misdirection, sends each to its wrong destination.

On Saturday evening a full and anxious synod of the belligerent churchmen took place in their tabernacle, and punctually, as promised, came the dispatch from the Plato of the time and place—Rev. John Bulkley.

All was quiet and respectful attention. The Moderator took up the document and broke the seal open, and—a pause ensued, while dubious amazement seemed to spread over the features of the worthy president of the meeting.

"Well, Bro. Temple, how is it—what does Mr. Bulkley say?" and another pause followed.

"Will the Moderator please proceed?" said another voice.

The Moderator placed the paper on the table, took off his spectacles, wiped the glasses, then his lips—replaced his specs upon his nose, and with a very broad grin said:

"Brethren, this appears to me to be a very singular letter, to say the least of it!"

"Well, read it—read it," responded the wondering hearers.

"I will." The Moderator began:

"You will see to the repair of the fences, that they be built up high and strong, and you will take special care of the old black bull!"

There was a general pause; a silent mystery overspread the community; the Moderator dropped the paper to a "rest," and gazing over the top of his glasses for several minutes, nobody saying a word.

"Repair the fences!" muttered the Moderator, at length.

"Build them strong and high!" echoed Deacon Potter.

"Take special care of the old black bull!" growled half the meeting.

Then another pause ensued, and each man eyed his neighbor in mute mystery.

A tall and venerable man now arose from his seat; clearing his voice with a hem, he spoke:

"Brethren, you seem lost in the brief and eloquent words of your learned adviser. To me nothing could be more appropriate to our case. It is just such a profound and applicable reply to us as we should have hoped and looked for from the learned and good man, John Bulkley. The direction to repair the fences is to take heed in the admission and government of our members; we must guard the church by our Maker's laws, and keep out stray and vicious cattle from the fold! And, above all things, set a trustworthy and vigilant watch over that old black bull, who is the devil, and who has already broken into our enclosures and sought to desolate and lay waste the grounds of our church!"

The effect of this interpretation was electrical. All saw and took the force of Mr. Bulkley's cogent advice, and unanimously resolved to be governed by it; hence the old black bull was put *hors de combat*, and the church preserved in union!

The effect produced on the farmer by the communication intended for the church, history does not record.

☞ That man cannot be upright before God who is unjust in his dealings with men.

Hygienic.

"This is the way, walk ye therein."

TALKS ABOUT HEALTH.

BY DIO LEWIS, M. D.

ANOTHER WORD ABOUT DRESS.

He who would labor for the physical redemption of woman in America must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every humane physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but while they compress that part of the body which contains the organs of vitality—the heart, lungs, liver, and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has thoughtfully studied the inevitable results of the prevailing style of dress at the waist, will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Give a live woman, a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my institution in Boston are three shops—a rum-shop, a candy-shop, and a corset-shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress-waist should be full and loose; the skirt-bands buttoned about the waist much larger than the body, supported on the shoulders by suspenders, such as gentlemen wear, and attached to the bands at the same points. My own wife adopted many years ago the style I advise, and is greatly delighted with the results. The dress is more artistic and beautiful than the plain waist with the hard, ironlike ligature at the band. After twenty years' study of the subject of health, and the causes of disease, if I were permitted to select from our one hundred and one pysiological blunders that one which I should most desire to see corrected, I should unhesitatingly name this feature of female dress.

VENTILATION.

The evils resulting from breathing, night after night, an atmosphere becoming more and more vitiated as the morning approaches, probably equal, if they do not exceed, those resulting from the intemperate use of spirituous liquors. Indeed, it is questionable whether a craving for stimulants has not been occasionally created by this abominable yet prevalent custom of keeping the windows of a sleeping apartment either entirely closed or opened but a "crack." They should be widely opened every night throughout the year, unless the weather is intensely cold, or the wind unusually violent, or some other valid reason exists for mitigating the draught.

Were this practice universally adopted, a surprising reduction would be quickly manifested in the frequency of morning headache and nausea, dyspepsia, chronic catarrh, croup, diphtheria, influenza, measles, scrofula, consumption, scarlet fever, smallpox, typhus fever, felon, whitlow, erysipelas, and many other disorders, which are more often induced by an infected atmosphere than any other cause.

In recommending a draught I am not advocating a whirlwind or a hurricane, but merely such a current of air as will supply the lungs during each night with from eight to ten thousand installments of pure, fresh, free oxygen, in a quantity fully equal to any possible demand of the human system. Stagnant air cannot supply this want, neither can air that is in motion, if it be not perceptibly so; nothing less than a draught, moderate but decided, and continuing throughout the night, can meet in every respect the requirements of health.

Of the many and remarkable advantages of sleeping in the open air, or what may be regarded as the same thing, I can speak from thirteen years' experience. Commencing the practice rather abruptly in the winter of 1850, and without suffering any serious inconvenience from the initial trial, I became in a few weeks nearly as invulnerable to the assaults of a freezing cold blast as a salamander to fire. From that time to the present I have not once suffered from any pulmonary affection, and, except in very rare instances, have been utterly exempt from any illness that could be traced to a night-draught exposure. In short, a practice which . . . I have rigidly observed for a series of years, as one of the most important of all the means that I have hitherto adopted for indefinitely promoting health, strength, and development.

The following are a few of the many examples that might be cited to show how horrible may be the effects of a vitiated atmosphire:

In the year 1756, during a rebellion in India, one hundred and forty-six persons, chiefly English, Dutch, and Portugese soldiers, were imprisoned by the natives in the Black Hole of Calcutta, which was nothing more or less than an apartment eighteen feet square and about sixteen feet high, and furnished with two grated openings on one side for the admission of light and air. During a confinement of twelve hours, one hundred and twenty-three perished, and the remainder were subsequently attacked with "putrid fever," which proved fatal in most of the cases.

In the year 1797 or '98, during a storm at sea, seventy men, women, and children, were kept for a short time in the hold of a small vessel, the hatches of which had not only been "laid over," but, for better security, "battened down." The death of the entire number was the result.

In December, 1848, also during a storm, one hundred and fifty passengers were inclosed in the same hermetical manner, in the steerage cabin of the steamer "Londonderry," while on its passage from Liverpool to New York. Soon half the number perished from suffocation; and it is very probable that the rest would have speedily met with a similar fate, had it not been for the strength of one man, who succeeded in bursting open the door of the narrow companion-way, although the captain of the steamer had taken especial pains to prevent such an occurrence.

The following are a few examples to illustrate the importance of a thorough system of ventilation, in cases where little if any complaint had been made of inattention to this hygienic measure:

There was once in Glasgow an assemblage of buildings attached to a factory, which were occupied by about five hundred persons—one family to each room. For a long period an immense deal of sickness had pervaded the buildings, which the inmates seemed to regard as a mysterious dispensation of Providence, for they absolutely refused to adopt such sanitary expedients as had been repeatedly advised them. At length the proprietors of the establishment, despairing of ever making the inmates appreciate the importance of occasionally opening windows, resolved to apply a system of ventilation which should be thorough, continual, and utterly beyond the control of those subjected to it. They accordingly connected each room, by means of tubes, with the chimney of the factory furnace, and compelled every occupant, whether willing or unwilling, to be exposed daily and nightly to a draught of air. The result was that sickness of every kind rapidly diminished, and one disease, typhus fever, which had frequently raged as an epidemic, became for eight years "scarcely known to the place."

In 1842, at Norwood School, in England, scrofula made its appearance among six hundred children, and destroyed a great number of them. The disorder having been attributed to an insufficiency and bad quality of food, a scientific investigation was made, and a decision given that the food was most abundant and good—that "defective ventilation and consequent atmospheric impurity" was the cause of the sickness. A thorough system of ventilation was immediately applied, and scrofula rapidly disappeared, nor did it ever recur, though the number of pupils was gradually increased to eleven hundred.

In a hospital at Dublin, 2,944 deaths took place in four years. A better system of ventilation having been resorted to as a means of lessening the mortality, it was found that during the next four years the number of deaths was only 279.

The above facts are merely selected from a long array of a similar character, which tend to show the paramount importance of breathing an uncorrupted atmosphere. It is certainly no exaggeration to say, that were the public as particular as they should be, and easily might be, about the quality of that subtile fluid which enters and departs from an average pair of human lungs about a thousand times an hour, and nearly nine million times in a year, the bills of human mortality would be reduced one-third at least, and the average duration of human life be nearer seventy than forty.—*Herald of Progress.*

DURATION OF LIFE.

With the inheritance of a good constitution, and with a rational mode of life from first to last, undoubtedly the human race would reach the age of one hundred years or upwards, in health and cheerfulness. The natural life of man appears to be four times as long as the period of growth, or in other words, growth occupies one quarter of the natural life. The human race, in general, reach maturity in twenty-five years, taking males and females together—males at the age of twenty-eight, females at twenty-two. Bad constitutions come to maturity sooner than that, and remarkably good ones later. Persons who live to the age of one hundred years and upwards, without attention to the rules of health, were no doubt more than thirty years in growing. The same proportion of life to growth undoubtedly prevails with all animals and vegetables, from the enduring elephant to the transient butterfly, and from a spear of grass to the big trees of California, which are known to have grown thousands of years, but whose ages are unknown. By a great many persons, health is ignorantly and carelessly destroyed. Almost every one commits slow suicide. Life is shortened at the rate of about twenty-five years. Those who die at seventy-five might have lived twenty-five years longer.

In the first place, the constitution depends on that of the parents. In the next place, injury to health begins before birth. Whatever injures the mother, has the same effects on her unborn child, as errors in diet, hard work, deficient exercise, care, anxiety, grief, ungoverned passions, etc. It is obvious that great prudence on the part of the prospective mother is doubly important.

After birth, the greatest cause of sickness and a short life, especially in this country, is wrong eating, which includes three faults; namely, too much food, unwholesome cooking, and an unwholesome way of eating after it is cooked. It is doubtful which of the three faults does most harm.

Only a little too much food, or that which is irrationally eaten, deranges the digestion of the meal, which makes itself known by unpleasant feelings. Overloading the stomach is begun in infancy. Too much food checks the growth of the body, and lays the foundation of nearly all diseases. Partly from this cause a great part of the young men are slender and round shouldered. A rational abstemiousness preserves health, cheerfulness, and life, to a great age. "Eating to live," makes living to eat, as temperance is pleasure. In old age the stomach loses in a great measure its power of digestion, and the food should be lessened accordingly. Ardent spirits, by calling forth all the powers of digestion, wear out the stomach, and unfit it for food. Paregoric, from the opium it contains, when given freely to infants to quiet them, dwarfs the body and mind, and destroys the health.—*Investigator.*

COOKING APPLES.—One of the most notable housewives and best cooks in the State, has a new way of cooking apples—at least it was new to me, and will, no doubt, be new to many others. She pares the apples and quarters them, placing them in a tin plate with the core side up; if dried apples, a little water is added; they are then set in the oven and roasted. When done, they are slid on a common plate and sprinkled with sugar, to be eaten with bread and butter and cakes. It would require canned fruit of extra flavor to tempt me from the apple dish, if thus prepared. Apples cooked in this way are also very nutritious and healthy.—*Rural Amer.*

SMOKING.—All the evils of smoking are functional in character, and no confirmed smoker can ever be said, so long as he indulges in the habit, to be well.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

OUR FRIEND ABOVE.

Earthly hopes are often blasted,
Earthly joys soon pass away,
Like dewdrops in the sunshine wasted,
At the dawning of the day.

Earthly friends are often faithless,
Oft from us become estranged,
To purest friendship oft prove treach'rous,
Betray the love they once have gained.

Earthly honors, too, are transient,
Earthly pleasures known to-day;
Prospects bright, with hopes so radiant,
Soon forever pass away.

Yet we have an "Elder Brother,"
Constant, loving, ardent friend;
Who when trusted leaves us never,
Tarries with us to the end.

Let us ever, then, be faithful,
E'er abounding in His love,
Ever tearful, ever prayerful,
Trusting in our Friend above.

Barre, N. Y. ELIZA M. RICE.

For the World's Crisis.

JUSTIFICATION BY GRACE.

BRO. GRANT:—While reading a sermon preached in London by Rev. C. H. Spurgeon, of which the above is the title, I became very much interested and affected by it, and request it may be published in your paper, for the instruction and benefit of the readers of the Crisis. T. L. Waugh.

"Being justified freely by his grace, through the redemption that is in Christ Jesus."—ROM. 3: 24.

The hill of comfort is the hill of Calvary; the house of consolation is builded with the wood of the cross; the temple of heavenly cordials is founded upon the riven rock, riven by the spear which pierced its side. No scene in sacred history ever gladdens the soul like the scene on Calvary.

"Is it not strange, the darkest hour
That ever dawned on sinful earth,
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the cross the mourner's eye should turn,
Sooner than where the stars of Bethlehem burn?"

Nowhere does the soul ever find such consolation as on that very spot where misery reigned, where woe triumphed, where agony reached its climax. There grace hath dug a fountain, which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes and the agonies of mankind. Ye have had your seasons of woe, my brethren and my sisters in Christ Jesus; and ye will confess it was not at Olivet that ye ever found comfort, and on the hill of Sinai, nor on Tabor; but Gethsemane, Gabbatha, and Golgotha, have been a means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life; the scourge of Gabbatha hath often scourged away your cares, and the groans of Calvary have put all other groans to flight.

We have, then, a subject which I trust may be the means of comforting God's saints, seeing it takes its rise at the cross, and thence runs on in a rich stream of perennial blessings to all believers. You note we have in our text, first of all, *the redemption of Christ Jesus;* secondly, *the justification of sinners flowing from it;* and then thirdly, *the manner of the giving of this justification,* "freely by his grace."

1. First, then, we have THE REDEMPTION THAT IS IN OR BY CHRIST JESUS. The figure of redemption is very simple, and has been very frequently used in Scripture. When a prisoner has been taken captive, and has been made a slave by some barbarous power, it has been usual, before he could be set free, that a ransom price should be paid down. Now, we being, by the fall of Adam, prone to guiltiness, and, indeed, virtually guilty, we were by the irreproachable judgment of God given up to the vengeance of the law; we were given to the hands of justice; justice claimed us to be his bond-slaves forever, unless we could pay a ransom, whereby our souls could be redeemed. We were, indeed, poor as owlets, we had not wherewith to bless ourselves. We were as our hymn hath worded it, "bankrupt debtors;" an execution was put into our house; all we had was sold; we were left naked, and poor, and miserable, and we could by no means find a ransom; it was just then that Christ stepped in, stood sponsor for us, and, in the room and stead of all believers, did pay the ransom price, that we in that hour be delivered from the curse of the law and the vengeance of God, and go our way, clean, free, justified by his blood.

Let me just endeavor to show you some qualities of the redemption that is in Christ Jesus. You will remember *the multitude* he has redeemed; not me alone, nor you alone, but "a multitude that no man can number," which shall so far exceed the stars of heaven for number, as they exceed all mortal reckoning. Christ hath bought for himself some out of every kingdom, and nation, and tongue, under heaven; he hath redeemed from among men some of every rank, from the highest to the lowest; some of every color—black and white; some of every standing in society, the best and the worst. For some of all sorts hath Jesus Christ given himself a ransom, that they might be redeemed unto himself.

Now, concerning this ransom, we have to observe, that it was *all paid,* and all paid *at once.* When Christ redeemed his people, he did it thoroughly; he did not leave a single debt unpaid, nor yet one farthing for them to settle afterwards. God demanded of Christ the payment for the sins of all his people; Christ stood forward, and to the utmost farthing paid whate'er his people owed. The sacrifice of Calvary was not a part of payment; it was not a partial exoneration, it was a complete and perfect payment, and it obtained a complete and perfect remittal of all the debts of all believers that have lived, do live, or shall live, to the very end of time. On that day when Christ hung on the cross, he did not leave a single farthing for us to pay as a satisfaction to God; he did not leave, from a thread even to a shoe-latchet, that he had not satisfied. The whole of the demands of the law were paid down there and then by Jehovah Jesus, the great high priest of all his people. And blessed be his name, he paid it all at once too. So priceless was the ransom, so princely and munificent was the price demanded for our souls, one might have thought it would have been marvellous if Christ had paid it by instalments; some of it now, and some of it then. Kings' ransoms have sometimes been paid part at once, and part in dues afterwards, to run through years. But not so our Savior; once for all he gave himself a sacrifice; at once he counted down the price, and said, "It is finished," leaving nothing for him to do, nor for us to accomplish. He did not drivel out a part-payment, and then declare that he would come again to die, or that he would again suffer, or that he would again obey; but down upon the nail, to the utmost farthing, the ransom of all his people was paid, and a full receipt given to them, and Christ nailed that receipt to his cross, and said, "it is done, it is done, it is done; I have taken away the handwriting of ordinances, I have nailed it to the cross; who is he that shall condemn my people, or lay any thing to their charge? for I have blotted out like a cloud their transgressions, and like a thick cloud their sins!"

And when Christ paid all this ransom, will you just notice, that *he did it all himself!* He was very particular about that. Simon, the Cyrenian, might bear the cross; but Simon, the Cyrenian, might not be nailed to it. That sacred circle of Calvary was kept for Christ alone. Two thieves were with him there; not righteous men, lest any should have said that the death of those two righteous men helped the Savior. Two thieves hung there with him, that men might see that there was majesty in his misery, and that he could pardon men and show his sovereignty, even when he was dying. There were no righteous men to suffer; no disciples shared his death; Peter was not dragged there to be beheaded, John was not nailed to a cross side by side with him; he was left there alone. He says, "I have trodden the wine-press alone; and of the people there was none with me." The whole of the tremendous debt was put upon his shoulders; the whole weight of the sins of all his people was placed upon him. Once he seemed to stagger: "Nevertheless, not my will, but thine be done." The whole of the punishment of his people was distilled into one cup; no mortal lip might give it so much as a solitary sip. When he put it to his own lips, it was so bitter, he well-nigh spurned it: "Let this cup pass from me." But his love for his people was so strong, that he took the cup in both his hands, and

"At one tremendous draught of love
He drank damnation dry"

for all his people. He drank it all, he endured all, he suffered all; Christ hath suffered all they ought to have suffered, and they must, they shall go free. The work was completely done by himself, without a helper.

And note, again, *it was accepted.* In truth, it was a goodly ransom. What could equal it? A soul "exceeding sorrowful even unto death;" a body torn with torture; a death of the most inhuman kind; and an agony of such a character that tongue cannot speak of it, nor can even man's mind imagine its horror. It was a goodly price. But say, was it accepted? There have been prices paid sometimes, or rather offered, which never were accepted by the party to whom they were offered, and therefore the slave did not go free. But this was accepted. The evidence I will show you. When Christ declared that he would pay the debt for all his people, God sent the officer to arrest him for it; he dragged him to the bar of Pilate, to the bar of Herod, and to the judgment-seat of Caiaphas; the payment was all made, and Christ was put into the grave. He was there, locked up in durance vile, until the acceptance should have been ratified in heaven. He slept there a portion of three days in his tomb. It was declared that the ratification was to be this; the surety was to go his way as soon as his surety-ship engagements had been fulfilled. Now let your minds picture the buried Jesus. He is in the sepulchre. 'Tis true he has paid all the debt, but the receipt is not yet given; he slumbers in that narrow tomb. Fastened in with a seal upon a giant stone, he sleeps still in his grave; not yet has the acceptance been given from God; the angels have not yet come from heaven to say, "The deed is done, God has accepted thy sacrifice." Now is the crisis of this world; it hangs trembling in the balance. Will God accept the ransom or will he not? We shall see. An angel comes from heaven with exceeding brightness; he rolls away the stone; and forth comes the captive, with no manacle upon his hands, with the grave-clothes left behind him; free, never more to suffer, never more to die. Now,

"If Jesus had not paid the debt,
He ne'er had been at freedom set."

If God had not accepted his sacrifice, he would have been in his tomb at this moment; he never would have risen from his grave. But his resurrection was a pledge of God's accepting him. He said, "I have had a claim upon thee to this hour; that claim is paid now; go thy way." And death gave up his royal captive, the stone was rolled into the garden, and the Conqueror came forth, leading captivity captive.

And, moreover, God gave a second proof of acceptance; *for he took his only begotten Son to heaven,* and set him at his right hand, far above all principalities and powers; and therein he meant to say to him, "Sit upon the throne, for thou hast done the mighty deed; all thy works and all thy miseries are accepted as the ransom of men." O my beloved, think what a grand sight it must have been when Christ ascended into glory; what a noble certificate it must have been of his Father's acceptance of him! Do you not think you see the scene on earth? It is very simple. A few disciples are standing upon a hill, and Christ mounts into the air in slow and solemn movement, as if an angel sped his way by gentle degrees, like mist or exhalation from the lake into the skies. Can you imagine what is going on up yonder? Can you for a moment conceive how, when the mighty Conqueror entered the gates of heaven, the angels met him?

"They brought his chariot from on high,
To bear him to his throne;
Clapped their triumphant wings and cried,
'The glorious work is done!'"

Can you think how loud were the plaudits when he entered the gates of heaven? Can you conceive how they pressed on one another, to behold how he came conquering and red from the fight? O, what a spectacle was there that day! No Roman warrior ever had such a triumph; none ever saw such a majestic sight. So far, then, concerning the ransom.

2. And now, by the help of God's Spirit, let me address myself to THE EFFECT OF THE RANSOM; being justified—"justified freely by his grace through the redemption." Now, *what is the meaning of justification?* Divines will puzzle you, if you ask them. I must try the best I can to make justification plain and simple, even to the comprehension of a child. There is not such a thing as justification to be had on earth for mortal men, except in one way. Justification, you know, is a forensic term; it is employed always in a legal sense. A prisoner is brought to the bar of justice to be tried. There is only one way whereby that prisoner can be justified; that is, he must be found not guilty; and if he is found not guilty, then he is justified—that is, he is proved to be a just man. If you find that man guilty, you cannot justify him. He may be pardoned; but not royalty itself can ever wash that man's character. He is as much a real criminal when he is pardoned as before. There is no means among men of justifying a man of an accusation which is laid against him, except by his being proved not guilty. Now, the wonder of wonders is, that we are proved guilty, and yet we are justified; the verdict has been brought in against us, guilty; and yet, notwithstanding, we are justified. Can any earthly tribunal do that? No; it remained for the ransom of Christ to effect that which is an impossibility to any tribunal upon earth. We are all guilty. Read the twenty-third verse, immediately preceding the text—"For all have sinned, and come short of the glory of God." There the verdict of guilty is brought in, and yet we are immediately afterward said to be justified freely by his grace.

Now, allow me to explain *the way whereby God justifies a sinner.* I am about to suppose an impossible case. A prisoner has been tried and condemned to death. He is a guilty man; he cannot be justified, because he is guilty. But now, suppose for a moment that such a thing as this could happen—that some second party could be introduced, who could take all that man's guilt upon himself, who could change places with that man, and by some mysterious process, which, of course, is impossible with men, become that man; or take that man's character upon himself; he, the righteous man, putting the rebel in his place, and making the rebel a righteous man. We cannot do that in our courts. If I were to go before a judge, and he should agree that I should be committed for a year's imprisonment, I could not take his guilt. I might take his punishment but not his guilt. Now, what flesh and blood cannot do, that Jesus Christ by his redemption did.

(*To be Continued.*)

For the World's Crisis.

"THE SLAYING OF THE WITNESSES."

BY I. P. LABAGH.

DEAR BRO. S. HALE:—By your request, I have read the above work you gave me when at your kind home. I consider it an effort to put the above in the future, which in my humble opinion is most certainly in the past. With the kindest of feelings to the writer, and a desire to keep others from embracing what seems to be an error, I shall proceed to give the result of my investigation. In order to bring the subject at once before the reader's mind, I will present the writer's statement on page 5. It reads thus:

"Of one thing, however, we feel assured, *that the prophecy of Rev. 11 is an unfulfilled prophecy,* that it relates principally to the *Jewish people,* the scene being laid in the Holy Land (ver. 1), and the usual distinction between that people and the rest of the world being mentioned in verse 2."

From such an hypothesis, the reader must conclude that the author would make all his argument tend to sustain this position. Consequently the treading under foot of the Holy City forty-two months by the Gentiles, in the second verse, *must be future.* Can this be true? I think not. It is conceded by all creditable expositors that the forty-two months of Rev 13:5 is most certainly prophetic time, as given by Ezek. 4: 6. This fact is apparent to every one, as it covers the complicated state of papacy. Now I contend positively that that time is prophetic time—1260 years. Then, according to the above author, the "forty-two months" of Rev. 11: 2 is an unfulfilled prophecy, and there are yet 1260 years for the Jewish people and the Holy Land to be trodden under foot, according to his own assurance.

SECOND. On page 13, the author argues the 1260 days of verse third to be literal days. This must of necessity be done, in order to support his argument. My objection to this interpretation is this: any one may with equal propriety claim that the 1260 days of Rev. 12: 6 are literal days. But it may be said, facts preclude the possibility of such a rendering. I then inquire, are there any facts in Scripture or history to preclude the possibility of the 1260 days of the eleventh chapter being so many years? I know of none whatever. There is nothing left but to assume that it is an unfulfilled prophecy.

THIRD. On page 5 we have as follows:

"If, as we learn from the prophets, the Jews will be restored to their land in an unconverted state, and will inhabit it some little time before they '*look on him whom they have pierced*'."

That this scripture has had a most positive fulfillment, for one I can never doubt. Please turn and read John 19: 53–58. A part reads thus:—"For *these things were done* that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, *They shall look on him whom they have pierced.*"

FOURTH. On pages six and eight the author claims Moses and Elias to be the two witnesses (p. 6). He says:

"And who of all the ancient servants of God to that people, would be best qualified for this work? There are two of their prophets who are regarded *by that people as the greatest* and holiest men that ever lived, and who naturally exercise a greater influence over them than *any others that have ever lived.* Those are Moses and Elias."

Let us compare the writer's opinion with the inspired testimony of our Lord, in Matt. 11: 11;—"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." Let us hearken and believe the Lord Jesus.

Moses declared, in Deut. 18: 15, that the Lord would raise up unto them a prophet to whom that people should hearken, and all that would not hear that prophet should be destroyed from among that people. Acts 3: 22, 23. And he was the *greatest,* the *wisest,* the *holiest* being the world ever saw; yet they rejected the Son of God. And now please mark his testimony. It is conclusive, and settles the point under discussion forever. From this decision, as it respects any future mercy on the part of God to the Jews after the rejection of his Son, it is settled forever. Matt. 21: 37,—"LAST OF ALL HE SENT UNTO THEM HIS SON, saying, They will reverence my Son. But when the husbandmen saw the Son, they said among themselves, This is the heir, come, let us kill him." That was LAST OF ALL; and there will be none ever sent to that people when God says LAST OF ALL. Let God be true. Amen.

FIFTH. On pages 7, 8, it reads thus:

"At the transfiguration Moses and Elias appeared and talked with him, and spake of his decease which he should accomplish at Jerusalem. These two anointed ones (Moses and Elias), standing before the Lord of the whole earth, were despatched from the *world of spirits to bear testimony that Jesus was the Son of God.* Are they not then witnesses of him in a more exalted and peculiar sense than PROPHETS, and APOSTLES, Waldenses, or TESTAMENTS *possibly can be?* They were emphatically Christ's 'Two Witnesses'."

I have read the record of that event in Matt. 17: 1–10; Mark 9: 1–11; Luke 9: 28–37; and fail to find a particle of testimony recorded in either instance that Moses or Elias witnessed in any sense whatever that "Jesus was the Son of God."

Again. I cannot credit the above assertion, for the Lord Jesus declared—"If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Jesus did rise from the dead, and they did not believe. Is Moses or Elias greater than He who was the "brightness of the Father's glory, and the express image of his person"? Judge ye. Furthermore, if we would let judgment decide, it seems to me that either Peter, James or John would be a more fitting selection of that august assemblage, to witness upon that *vision,* as Jesus declared it to be (See Matt. 17: 9), than either Moses or Elias "*from the world of spirits*"; as Peter declared in his 2d epistle 1: 16–19,—"*We were eye* WITNESSES of his majesty." Which of the *three* shall we select? If the witnesses are *two men,* who shall decide, as there are three present, living witnesses, *not "from the spirit world."*

Lastly. I protest against the above inference (for it is nothing more) upon the positive declaration in the 19th verse, which reads thus:—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed." Let us obey the inspired apostle's declaration, who was an *eye witness,* in preference to the opinions of erring men, however plausible such may be. David declares, in Ps. 138: 2,—"For thou hast magnified *thy word* above all thy name." O! let us try to make harmony of it, not make it bend to support a theory, and that of very doubtful character.

SIXTH. On page ten, the above writer saith:

"To say that the two Testaments have now or ever had 'power to shut up heaven, turn waters into blood, and smite the earth with *plagues* as often as they will,' is to say that *for which there is no authority whatever, no shadow of proof in either sacred or profane history.* If, then, they have not these powers, they are not the two witnesses."

It seems to me it would have served a much better purpose, if the above writer would have borne in mind the very becoming position he laid down on page five of his work, thus:

"It behooves us to speak with great modesty and submit our view for investigation, rather than affirm it positively."

The reader will please notice the above author states that the two Testaments have not and never had power to shut up heaven, turn waters into blood, and smite the earth with plagues. He says there is no authority in sacred or profane history for such an opinion. There may not be in *the sense* he claims, but if he will contend for the literal interpretation, as he does in most instances, then let us apply his rule. The two witnesses, he contends, are Moses and Elias. Ver. 5,—"If any man will hurt them, *fire proceedeth out of their mouth and devoureth their enemies.*" Can that be literal? Or the 17th verse of chap. 9; where it reads, Out of the horses' mouths issued *fire* and *smoke* and *brimstone*"? He certainly will not contend that it is literal in either instance. He refers us to the case of Elijah, 2 Kings 1: 10. Yes, and who is the witness of that fact but the *old Testament,* and what would the testimony of either Moses or Elias amount to without the *old Testament, the first faithful and true witness?*

On page 15 he contends that the two witnesses are literal men, because they *are declared to be prophets.* Yes, and they are declared to be in verse 4 *two olive trees,* and the *two candlesticks "standing before the God of the earth."* Let us confine ourselves to his rule for one moment, and then who shall decide, strictly upon the *literal interpretation,* whether they are *olive trees, candlesticks,* or *prophets.* If then, as it is self-evident this prophecy is not to be understood in a literal manner, is it a violation of the rules of interpretation and common sense to consider the language metaphoric? If they are two olive trees, they are not two candlesticks; if they are two candlesticks, they are not two prophets—in a literal sense. S. S. BREWER.

South Glastenbury, Conn.

(Concluded next week.)

PUBLIC WORSHIP.

Who can expect to be by Jesus blest,
If absent when he comes to meet his guest?
Can those who once have tasted Jesus' grace,
Choose to be absent when he shows his face?
Shall a few drops of rain, or a dirty road,
Prevent their public intercourse with God?

See! Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow!
And shall some visitor, or worldly care,
Detain believers from the house of prayer?

Forbid it, Lord! revive thy people's zeal;
The lukewarm-plague among thy people heal;
Ye heirs of bliss, whom Jesus often meets,
Whene'er his house is opened, fill your seats.

Selected by A. S. Richards.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.
THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

MY EXPERIENCE.

TO THE SAINTS SCATTERED ABROAD, GREETING:—MY BRETHREN: I have once been an observer of the *seventh-day Sabbath!* This was from about the middle of the year 1844, to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the "*first day*" again.

As I wrote and published some upon this subject, and a few of the "tracts" are yet in being, Sabbatarians are making what use they can of them to advance their cause. Wishing to atone in part, or as far as I am able, for the evils I may have done in publishing so far as I did this error; and especially as many have solicited my reasons for the change of my views, and what scriptural grounds I have for my present position; I deem it my duty to publish still more; but *now* on the *right* side of the question.

Where it is deemed good policy, I learn that some are trying to make all the capital out of my old tract on the seventh-day Sabbath they can, and sometimes appear to place about as much confidence in reading it to their hearers, to establish the doctrine of Sabbatarians, as they do in reading from the Bible; and say that I am now a "backslider," and "going to perdition," because of my return to the observance of the "*first day*"!

As I have several letters now on hand, soliciting my views on the Sabbath question, which I have been unable to answer of late, in consequence of sickness in my family, and other cares and labors; I deem it my duty to prepare an article for the paper, and if the *Crisis* will have the goodness to speak for me on this vexing or "*bewitching*" question, I hope it will prove to be a satisfactory answer to my friends; and others, who are interested in this subject, be benefitted by it, in these last days of temptation and trial. *Amen.*

MY CONFESSION.

Here let me now confess, that if there is any one day mentioned in the Scriptures which is *now* more "holy" than another, *made so by the express* or *direct command* of Almighty God, then the "seventh day" is the one. And as I have often said, within the last fifteen years, to those who have questioned me on this subject, that if they would point out one single text to me in the *New* Testament that will show that the seventh day is *now* more "holy" than another, and that it thus proves that christians should observe it as "*holy*" *time,* then *I will observe with them the next seventh day;* and will preach and practice after that, the observance of the "seventh-day Sabbath," as in former years. But not a man of them has yet, neither can they show this. Many, both in public and in private, have been silenced in this way, and have never opened their mouth to me on the seventh-day Sabbath question, after this statement. This statement stands good against me yet, and if any Sabbatarians wish me to observe with them again the seventh day, let them just comply with the above request, and they will find me true to my word. This puts the laboring oar into their hands. Let them use it if they can.

WE SHOULD BE NEW TESTAMENT CHRISTIANS.

For any one to start a subject *founded* upon the Old Testament Scriptures, and then try to make the New Testament *conform* to it, instead of taking their starting point in the *New,* and then see that the Old is made to harmonise with this; that is putting a "yoke" upon their own "necks," and upon the necks of others who are made to believe them, "*which neither our fathers, nor we were able to bear.*" And as the apostle says to the Corinthians:—

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their hearts. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2 Cor. 3: 14–16.

And I will repeat that, at "this day," many "minds are blinded," because "the same veil" remains "untaken away in the reading of the Old Testament"; and it is a great pity that men will not turn their "hearts" to the LORD JESUS; then "the veil shall be taken away," and thus be no longer "upon their hearts." But if men are determined to go it "BLIND," the "*ditch*" must take them up.

DIFFERENCE OF DAYS.

I think it will be safe for us to take our position with the apostle Paul, as found in Rom. 14: 5, 6:—

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

If any one believes otherwise, let him be "fully persuaded in his own mind"; and I, for myself, intend to be fully persuaded, or *assured,* as the margin reads, in my own mind; so, if any one thinks he ought to observe the seventh day for the Sabbath, I do not wish to have contention with him about it; for if he can regard the day "unto the Lord," let him do so; but as for myself, I do not now so regard it. I carried that "yoke" as long as I think I could regard the day "unto the Lord." If others wish to esteem the seventh day above another, let *them* try it until *they* are satisfied, as I have been. I now regard the "first day" "unto the Lord."

REASONS FOR MY GIVING UP THE SEVENTH DAY.

During the whole period of the three years that I observed the seventh day as the Sabbath, no one was ever able, that I met with, to meet my arguments, and no argument adduced by others ever affected by mind in the least degree, until in a correspondence with Eld. Joseph Marsh in the "Voice of Truth," in answer to questions I proposed to him on this subject, he, among other things, proposed to me this question:

"ARE THE GENTILES A TYPICAL PEOPLE?"

This question opened to me a new door of thought; and after full three weeks of careful review of this whole question, I became satisfied that I was wrong; and then I confessed my error. And from that day to this, not a shadow of a doubt has passed my mind in regard to my present position.

THE SABBATH A "SIGN" UNTO THE "CHILDREN OF ISRAEL," AND UNTO THEM ONLY.

I know that Sabbatarians *deny* this, but I shall *prove* it, their denial to the contrary notwithstanding. Proof:—

"Speak thou also unto the *children of Israel,* saying, Verily *my Sabbaths* ye shall keep: for *it* is a *sign* between *me* and *you* throughout *your* generations; that ye may know that I *am* the Lord that doth sanctify you. *Ye* shall keep *the Sabbath* therefore; for *it* is holy unto *you.* Every one that defileth *it* shall *surely* be put to *death:* for whosoever doeth *any work* therein, that soul shall be cut off from among his people. *Six days* may work be done; but in *the seventh is the Sabbath* of rest, holy to the Lord: whosoever doeth *any* work in *the Sabbath day,* he shall *surely* be put to *death.* Wherefore the *children* of *Israel* shall keep *the Sabbath,* to observe *the Sabbath* throughout *their generations for* a perpetual covenant. *It is a sign* between *me* and the *children* of *Israel* for ever: in *six days* the Lord made heaven and earth, and on *the seventh day* he rested, and was refreshed."—Ex. 31: 13–17.

For the sake of brevity, and for emphasis or greater force, the reader will notice that I have taken the liberty to *italicize* a few words in my quotations from the Scriptures. I shall be pardoned in this, I trust. But still more *proof:*—

"Wherefore I caused *them* to go forth out of the land of *Egypt,* and brought *them* into the *wilderness.* And I gave *them* my statutes, and showed *them* my judgments, which *if* a man do, he shall even live in them. Moreover *also* I gave *them my Sabbaths,* to be a *sign* between *me* and *them,* that *they* might know that I *am* the Lord that sanctify them."—Ezek. 29: 10–12.

The passage just quoted from Ezek. 31, proves positively that the Sabbath referred to is "the seventh-day" Sabbath, "the Sabbath of rest," the one called "holy to the Lord:" and yet the LORD JEHOVAH says, "IT is a SIGN" between him and "*the children of Israel.*" How long? "*Throughout their generations.*" And let all God's people say—*Amen.* How long did the generations of the children of Israel continue? See Matt. 1: 1, and 17:—"The book of the generation of Jesus Christ, the Son of David, the son of Abraham. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

Let any one find the generations of the children of Israel to continue any longer than "until John," or until Christ, if they can. Let God be true, though "the seventh-day Sabbath" perish!

OF WHAT IS THE SABBATH A SIGN OR TYPE?

Should the inquiry be raised by the objector, whether I do not believe the seventh-day Sabbath of the Old Testament is a type of the seventh millennium, or thousand years; I answer yes. Then says the objector, How can you make out that the type will cease to be observed until the antitype is reached? I answer, the same as other types ceased to be observed, or kept, before the antitypes were reached: as for example, look at the "high priest" who went "into the holy place" once every year;—

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a *figure* for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them *until the time of reformation.* But Christ being come a *high priest* of good things *to come,* by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, *having obtained* eternal redemption *for us.*"—Heb. 9: 8–12.

This says,—"*Having obtained eternal redemption for us.*" But we have not really obtained this redemption yet; neither can we, until Christ comes "*the second time without sin unto salvation.*"

"For Christ is not entered into the holy places made with hands, which are the *figures* of the true; but into *heaven itself,* now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but *now once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: *so Christ was once offered* to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation."—Heb. 9: 24–28.

Thus, we see, that the Levitical priesthood was a type of the priesthood of Christ; but the Levitical priesthood has been "changed," and, hence, the type has *ceased* to be observed; as we read in Heb. 7: 11, 12;—

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? For the *priesthood being changed,* there is made of necessity a change also of the law."

But let us examine this still more, and see how clearly we can establish the fact, that the priesthood of Christ is the antitype of the Levitical priesthood; and although the type has *ceased* to be observed, yet the antitype is *not yet reached* in its completion:—

"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Heb. 7: 13–16.

Mark this last expression:—Our "priest" is made, "not after the *law of a carnal commandment, but after the power of* AN ENDLESS LIFE." But again:—

"By so much was Jesus made a *surety* of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an *unchangeable priesthood.*"—Heb. 7: 22–24.

Yes, praise God:—"*By so much was Jesus made a* SURETY *of a better testament.*" (Verse 22.)

And so it is with the Sabbath, it was a sign or type of that "rest"—or "keeping of a Sabbath," (margin)—which "remaineth" "to the people of God" (Heb. 4: 9); but as "the body is of Christ" (Col. 2: 16, 17), we cannot trace the "shadow" beyond the "body": but Christ has become our "*surety*" of that "rest," the same as he was made "a surety of a better testament." And as Christ does not fulfill the type of the priesthood until he comes out of the holy of holies, or out of "heaven itself," to give "the people of God" "*an endless life*"; so the type of the Sabbath will not be fulfilled until Christ comes out of "heaven itself" to give "the people of God" that "rest" which "remaineth" for them. And as the apostle says:—

"Now of the things which we have spoken this is the sum: *We* have such an *high priest,* who is set on the *right hand of the throne* of the *Majesty* in the *heavens;* a minister of the sanctuary, and of the *true tabernacle,* which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the *example* and *shadow* of *heavenly things,* as Moses was admonished of God when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the *pattern* showed to thee in the mount. But now hath he obtained a *more excellent ministry,* by how much also he is the *mediator* of a *better covenant,* which was established upon *better promises.*"—Heb. 8: 1–6.

ORIGIN OF THE SABBATH.

If my position be right in regard to the *design* of the Sabbath; that is, that it was a "sign" to "the children of Israel" "throughout their generations"; then the *origin* of the Sabbath has nothing to do with the particular point now under consideration, and we need not multiply words about the question whether it had its origin at the creation, or at the time of the Israelites coming out of Egypt. For be it remembered, that my point is this;—that the seventh-day Sabbath being a sign, or type, it was only to be observed by a people under types and shadows; and the Gentiles not being a typical people, they are not required to keep the typical Sabbath; although it is their duty, as the duty of all christians, to keep a Sabbath, as I have already stated. Before I close I intend fully to prove that the day for us to observe is "the first day of the week."

"MINISTRATION OF DEATH WRITTEN AND ENGRAVEN IN STONES"—"DONE AWAY."

Can there be any *law* without a *penalty?* If, then, the penalty be changed, then is the law abrogated, or "*done away.*" But those who contend for the seventh-day Sabbath, are obliged to take the position, that the moral law *as* contained in the decalogue, or "ten commandments," which was written on tables of stone, is now in full force.

Death was the penalty for violating the law of the Sabbath. As we said—

"Six days may work be done; but in the seventh day is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day, he shall *surely be put to death*."—Ex. 31: 15; and again;—"Six days shall work be done; but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord: whosoever doeth work therein *shall be put to death*. Ye shall kindle *no fire* throughout your habitations upon the Sabbath day."—Ex. 35: 2, 3.

Is this penalty now in force? No one dare say it is. If they do, then let *them go without* "FIRE"! (?) on the Sabbath, or else let *them be put to* "DEATH" on Sunday, the first day of the week! If, then, the *penalty* is "done away," or abrogated; then the *law* is also "done away," or abrogated, which required the *penalty*. But those who contend for observing the Sabbath according to "the letter" of the law, advocate "*death*," even until now. If they ask why? I answer, "*The letter killeth*." Shall we advocate "life"? or "*death*"? Life, certainly, says the advocate for the seventh-day Sabbath. Then be consistent, and yield to the "able ministers of the New Testament," and follow the *spirit*, and not the *letter*; "for the letter *killeth*, but the spirit giveth *life*"; as the apostle says:—"God" "hath made us *able ministers* of the new testament; not of the letter, but of the spirit: for the *letter killeth*, but the *spirit giveth life*. But if the ministration of death, *written and engraven in stones*, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is *done away* was glorious, much more that which remaineth is glorious."—2 Cor. 3: 6-11.

What distraction and "*division*" those are guilty of, who "preach another gospel," as those certainly do who advocate the following of the "letter" as "written and engraven on stones"; instead of advocating the following of the "spirit." "For if that which *is done away* was glorious, much more that which *remaineth is glorious*. Seeing then that we have such hope, we use great plainness of speech" (2 Cor. 3: 11, 12); and say with the apostle:—

"But there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 7, 9.

And why will not men take heed, and follow the "*spirit*" instead of the "*letter*"? For if any one follow the "letter," he will surely "*be* ACCURSED," for the "LETTER KILLETH"!! And the apostle would even denounce "an angel from heaven" with a *curse*, if he should "preach another gospel"! My "great plainness of speech" must be continued so as to say:—"Now I beseech you, brethren, mark them which cause divisions and offences *contrary* to the *doctrine* which ye have learned; and avoid them."—Rom. 16: 17.

Did the apostle ever advocate the "doctrine" of "the seventh-day Sabbath"? Never. Then those who do advocate it, do so "*contrary to the doctrine*" which the apostle preached; and therefore, if man, or "an angel from heaven," "cause divisions" contrary to the apostle's "doctrine," let them "be accursed"! Thus saith the Scriptures.

MIDDLE WALL OF PARTITION BROKEN DOWN!

Are christians, under the gospel dispensation, required to *go back* to the law by which "the commonwealth of Israel" were once to be governed? Or are they to *come forward*; and thus, by reason of Christ, who "*is our peace*," be "made both one"? Or in other words,—was "the middle wall of partition" "broken down" that the Gentiles might *go in* where the Jews *had been!* (?) or were the Jews to *come out* where the Gentiles *were?* May all give audience, and let the apostle Paul once more speak:—

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from *the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is *our peace*, who hath made *both one*, and hath *broken down the middle wall* of partition between us; having *abolished* in his flesh the enmity, even the *law of commandments* contained in ordinances; for to make in himself of twain one new man, so *making peace;* and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and *preached peace* to *you* which were *afar off*, and to *them* that *were* nigh. For through him *we both* have access by *one Spirit* unto the Father. Now therefore ye are no more strangers and foreigners, but *fellow citizens* with the *saints*, and of the household of God; and are built upon the *foundation* of the *apostles* and *prophets, Jesus Christ* himself being the *chief corner* stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are *builded together* for a habitation of God *through the Spirit*."—Eph. 2: 11-22.

Yes! thank the Lord Jesus, "*we are builded together for an habitation of God* THROUGH THE SPIRIT," (verse 22), and not through the "*letter*," or the law. For "the law worketh *wrath*," or "death," but the "*Spirit*" worketh "*peace*," or "*life*." And thus we greatly rejoice, that Christ Jesus hath "*abolished* in his flesh the enmity, *even* the *law* of commandments contained in ordinances; for to make in himself of *twain one new man*, SO MAKING PEACE." (Eph. 2: 15.)

In my next, I propose to treat upon the subject of the "*Moral Law!*"

East Weare, N. H. T. M. PREBLE.

(To be continued.)

For the World's Crisis.

AN AGED PILGRIM.

BRO. GRANT:—I take this opportunity to announce to you, and the readers of the Crisis, that in my travels a few days since, I called on a widowed lady whose *faith* and *acts* show that she is worthy of the above caption; about a century old, and retains her reason well,—is now a devoted disciple of Jesus, and remembers distinctly the "dark day" of May 19th, 1780, and believes that phenomenon was a sign of the final dissolution of all things earthly. She reads many religious books, and wishes she could have the Crisis (after learning that there was such a paper in being), and accordingly I send you her name and P. O. address. Now will some one, who has an abundance of this world's goods, send a dollar or two to the Crisis office, and have the paper sent without delay.

Your Bro. in Christ, A. W. SIBLEY.

[We will send it.—ED.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, February 23, 1864.

NEW SUBSCRIBERS.

We are very much encouraged and cheered by the rapid increase of our subscription list. It is evident that many of our readers are at work with a *will* to obtain new subscribers. We received nearly one hundred last week, and many very encouraging letters, which afford us much comfort, and which we should be pleased to publish, that our friends might share in our consolation; but we forbear, lest some should think they were put in the paper to gratify a love of praise. Allow us to say to those who write such encouraging epistles, that they are to us, in our toilsome labors, like good oil upon machinery,—we "run easier."

THE TRACT FUND.

Dear brethren and sisters, we are thankful to see such an increase of interest in raising the two-thousand-dollar Tract Fund." Come, let us push this matter worthy of its importance. There is a great call for tracts. Shall the hungry poor be supplied? Let us not "sow sparingly." We have reason to thank the Lord for the anxiety that is awakened in the minds of the people to read. Shall they be supplied? We think we hear a most hearty response from north, south, east, and west, saying, "The means shall not be wanting." Come, then, let us fill up the measure at *once*,—fill it *full*. Let us give *liberally*, for the Lord loveth a cheerful giver."

WAR BEGUN IN EUROPE.

War has commenced in Europe, and who can tell the result? It has opened between Denmark and Germany, Russia and Austria are opposed to Denmark, and England feels under obligation to help the Danes. Napoleon is looking on with deep interest, watching each movement, as a cat would a company of rats and mice, that she soon intends to devour.

Affairs are so complicated in European politics, that we may expect the whole Eastern Continent will become involved before the termination of the war; indeed, it may continue till the coming of Jesus. Events are ripening fast. All things are converging to the grand focal point, where earth's future King will commence his everlasting reign. Let us be *ready* for his appearing.

QUESTIONS.

BRO. GRANT:—1. If soul means "the whole being" or "person," what disposition do you make of 1 Thess. 5: 23, where three elements of man are distinctly stated?

2. Is there not a distinction made between soul and body in Matt. 10: 28? How do you reconcile this?

3. When Abraham died, "He gave up the ghost and died, and was gathered unto his people." "Was gathered to his people." Can this be true if the whole man went down to the grave, as he was not buried with his people by natural descent? See Isaac's death, Gen. 35: 29, and Jacob's death, Gen. 49: 32, described about the same as Abraham's. How do we reconcile this in the light of the unconscious state of the dead?

4. In Matt. 4: 4, are not two natures in man taught by implication?

5. How are we to reconcile phrases, "Where *their worm* dieth not, and the fire is not quenched," in Mark 9: 44, etc., with the soul-destruction doctrine?

Please answer. We want light.

Yours for the truth, R. H. BOLTON.

Upper Sandusky, O., Jan. 13th, 1864.

ANSWERS.

1. The word *soul* is used in three senses in the Bible. *Firstly*, to represent the entire man, or any living creature upon the earth, in the air, or sea. The word *nephesh*, rendered soul in the Old Testament, is applied to *beasts* in the first chapter of Genesis, before the creation of man, and used to represent the entire animal. See Gen. 1: 21, 24, where the word translated *creature* is *nephesh*.

The first time the word is applied to man is in Gen. 2: 7, where it is rendered *soul*, and signifies the whole man. This is a common use of the word. We read in 1 Peter 3: 20, "That . . . eight souls were saved by water;" that is, eight persons were saved in Noah's ark. In Rev. 16: 3, we read, "Every living soul died in the sea." Here we find in the last revelation to man, as in the first, that the animals in the sea are called living souls."

Secondly. The term *soul* is used to represent *life*. The word *nephesh* is thus rendered one hundred and twenty times in the Old Testament, and is thus applied to both man and beast. It is first applied to *beasts in this* sense, in Gen. 1: 20, 31. The corresponding Greek word (*psukee*) is rendered *life* forty times out of the one hundred and five where the original word occurs in the New Testament.

Thirdly. The words rendered *soul* are used to represent a state of mind. When thus employed, they are rendered, "*desire*," "*lust*," "*appetite*," &c.

With these facts before us, we proceed to examine the texts proposed in the foregoing questions. The first is in 1 Thess. 5: 23.—"I pray God your whole spirit and soul and body be preserved blameless." It should be remarked that soul and spirit are not used interchangeably, in the Bible to represent the same thing. But what does *soul* mean in this passage? It is not used in its *primary* sense to represent the *whole* man. Then it must be used in the second or third sense.

Wakefield, an able translator, renders it, —"may your spirit and *life* and body be kept entire and blameless." Mace renders it, "May every part of you" be thus kept. We understand the text to teach that not only the physical powers, but the mental and passional; all our *desires*, appetites and feelings, should be consecrated to the Lord.

2. We say yes, in answer to the second inquiry. The "Emphatic Diaglott," a valuable translation, renders the word *life*, which we think gives the true idea. The "soul and body" of the wicked are not destroyed in the *gehenna* fire till after the judgment, which is "in the world to come;" consequently, the *psukee* or *life*, that men cannot kill, is the one given to the saints at the resurrection from the dead, in the world to come.

3. We see no difficulty in the third inquiry. One point is clear,—the one that "DIED in a good old age" was the real *Abraham*, and the one that "was gathered to his people." The expression "gave up the ghost," signifies literally he "expired," or died.

When men die and are laid away in their graves, they are said to be in *sheol*, which signifies the *common* receptacle of all the dead; hence he was gathered to his people who had died before him, and were lying in *sheol*. We do not see it necessary that he should be buried in the same grave, or the same lot, or even the same country, to fulfill that Scripture.

The Septuagint reads, "And Abram failing died in a good old age, an old man and full of days, and was added to his people. And Isaac and Ishmael his sons buried him in the double cave." At his death, he was *added* to the rest of the dead of his people, who were resting in *sheol*, the grave,

4. We do not see it. The passage reads as follows:—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." But suppose "two natures" were implied, or even clearly expressed, that would not prove that each man was composed of *two men*. The *nature* of a man is not a being, any more than is pain, love or joy. When we say a man has a evil nature, we do not mean a man in him, but a *characteristic* of the man. There is nothing said in the Bible about *two natures*," rather than one, or three, or four.

5. In answer to the fifth inquiry, we would say the fact that the fire is "unquenchable," and the worm undying, is very positive proof that whatever is cast into such a fire, must of necessity be *burnt up*, or else not at all affected by the fire. But the Scriptures affirm the wicked shall "BURN UP," and they shall be left, "neither root nor branch;" hence they must become "extinct," as declared in the Bible.

OUR COUNTRY; WHAT IS TO BECOME OF IT?

Under the above heading, we find one of the most sensible articles we have seen on the subject. It is in the *Western Recorder*, of Feb. 13th, 1864, published at Louisville, Ky. We take the following extract from the article. He says:—

"It is a pet notion with many to set this country forward as the true Israel. This ingenious perversion of the Holy Scriptures is for the purpose of flattering our people with the hopes and promises made to Israel. But there is another side to the appropriation. If we are Israel, we must expect Israel's judgments and desolations. And, whether we will or not, God seems to have taken us at our word, and to be be resolved to deal with us accordingly."

He then goes on to speak of the political corruptions of our country, and when referring to our moral basis, says:—

"The religious aspects of the Declaration of Independence are essentially deistic. It was written by a sceptic; it knows nothing of Christ, under whose supreme rule every thing must come in order to be abiding; and it acknowledges no relations to God which Jews, Turks, and infidels may not alike subscribe. The Constitution of the United States, lauded as our sublimest earthly hope, knows absolutely nothing of God, or Christ, or Providence. It is entirely atheistic. The spirit which the pilgrim fathers brought with them was about as intolerant as that from which they fled. The enlargement of our territory, in whose vastness and wealth our orators so much glory, has been effected, in a considerable measure, by the butchery or forcible ejectment of its former proprietors. The deepest principle upon which the whole machinery of our Government is built is a theological falsehood,—a Pelagian heresy. It assumes that the majority of men are pure, intelligent, right-minded, virtuous, and governed by reason and truth; which is contrary to all Scripture, experience, and fact. And the framework of our institutions, in general, is subversive of the divine order, and embraces all the elements of apostasy from God, and ultimate self-destruction.

That man must be blind indeed, or have radically erroneous ways of estimating political and national virtue, not to perceive what corruption and decay have been going on for the last twenty years in every department of our government, executive, judicial, and popular. There is not a single stability of virtue which our politicians, or their adherents, will not sacrifice, the moment they believe they can thereby secure their selfish ends unpunished. The most positive promises, the most unequivocal professions, and all the binding solemnities of an oath, are as nothing upon the consciences of the great mass of our public men. Their highest aims are distinction, power, and plunder. Even the churches, and the so-called Benevolent Societies themselves, are not free from the workings of this unholy spirit; and the activity of many of them has no other spring than that which animates the common demagogue. "We speak that we do know, and testify that we have seen." The whole moral stamina of the nation, public and private, political, commercial, social, and ecclesiastical, is fearfully diseased and weakened.

The ministry and churches are powerless against the incoming tide of evil and defection; whilst too many, who should be serving as watchmen, are sleeping at their stations, eating and drinking with the drunken, or expending their energies in augmenting the ills which require to be expelled. Vain is the help of man in such a state of things as this. Nor have we any promise of a favorable change whilst the present dispensation lasts. On the contrary, inspiration assures us that "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.) For what, then, can we hope but continued decay, judgment, and ruin?

We tremble, therefore, for our country, and are filled with sorrow at the convictions which force themselves upon us and cry for utterance. It is no joy to us to contemplate the end to which this land, in which our fathers lived and died, is inevitably drifting. But we are persuaded, and this we would have all our people ponder well, that it is not in the nature of our government, nor in accordance with the established movements of God's administrations among men, nor agreeable to the true philosophy of Providence, nor conformable to the plainly revealed nature and course of the present pregnant times, for our country to have the outcome from the disturbances, depressions, and moral defections that have seized upon it, which our leaders and misguided divines so fondly predict. God help us! We can hear no other testimony.

Still, we are not comfortless. We have hopes and consolations far higher than any which may seem to lie in the path of mere human progress and development. They are not built upon our country, the excellence of its Constitution, the integrity of its Union, the strength of its resources, the piety of its people, the reform of its adminstrations, or upon any thing that can come out of it. "The governments and kingdoms of this world are but the organized dominion of human apostasy from God;" and nothing fit to be reposed in is to be expected from them. God will overrule them, and so shape their course as not to be without important effects in filling out the great plans of his providence and the ultimate glories of his elect; but they that put their trust in them shall be utterly confounded. Our fondest anticipations all connect with a course of things in the affairs of this world, the very idea of which many would refuse to dwell on, even though compelled to admit its truth. Our hope is in Chaist Jesus, and his speedy coming to set up a kingdom which shall never be destroyed or left, but which shall break in pieces and consume all these kingdoms, and shall stand forever.—Dan. 2: 44."

We have not seen an article more truthful in relation to our country, than the foregoing. The Lord has borne long, but the nation is weighed and found wanting.

THINGS IN EUROPE.

The political and moral aspect of Europe, and indeed of the whole world, is becoming "worse and worse," with no signs of a change for the better. It seems to us that every careful student of prophecy, and observer of the signs of the times, must see that we are very near the end of the age. "A few more rising and setting suns," and the pilgrims' lonely journey ends. Praise the Lord for the bright light now shining on the prophetic page.

An English correspondent of *Zion's Herald*, Jan. 17th, 1864, writes:—

The clouds are lowering everywhere else in Europe. Rapid reference need only be made to mangled Poland, Russian dissensions, Danish complications, and incomplete Italy. The worst, however, is to be apprehended from France, and the agitation which stirs the empire of that wonderful man who holds in hand a well disciplined army of 800,000 men. The sound of discontent in France forebodes foreign wars, and the summons of a Congress was but the artifice of a far-sighted, but not very scrupulous ruler to arouse his subjects to gain time.

This diversion will not long endure, and whilst a heavily taxed people chafe beneath financial embarassments and difficulties connected with Mexico, it is not at all improbable that Napoleon will avail himself of any opportunity that may seem to require him to throw his sword in the scale, hoping thereby to extend his own Mediterranean frontier from Mentone to Genoa.

The most alarming sign of the times, so far as Britain is concerned, has a religious aspect. We refer to the new and attractive forms in which ancient and exploded infidelity is now exhibited in high places. The *Essays and Reviews* ran their brief career of popularity, and are well nigh forgotten. Even the hardihood of Bishop Colenso's more ill-mannered and audacious attacks on Moses and the Prophets have ceased to interest, and his more recent productions have "dropped stillborn from the press." But they have left behind them the trail of the serpent, and helped to make more dangerous the insidious and sentimental skepticism of Dr. Stanley and his abettors.

It is impossible not to feel that we live in 'perilous times' when unbelief scarcely masked stalks forth in our seats of religion and of learning, and boasts that it insinuates its poison into royal palaces. It is also feared that the Colleges of the Independent denomination have been tainted, and that some of their most eminent teachers are promulgating dangerous errors. Professors Davidson and Godwin have already been ejected from their Colleges, but in each case a considerable minority of the committee gave proof of unmistakable sympathy with the deposed men."

No fact is more apparent than that infidelity is rapidly advancing in all civilized countries. Several years since, the New York *Independent* stated that four-fifths of our earnest-minded young men were decidedly sceptical; and since that time, infidelity has advanced more rapidly than ever, till we now find but few, comparatively, who *fully* believe the Bible.

"SPEEDY COMING OF CHRIST."

The above heading is the title of a new book of about three hundred octavo pages, by J. C. Waller, Louisville, Kentucky. Price $1.25, postage paid. We are glad to see this work, which is so well adapted to the wants of the times. It is cheering to know that the Lord is waking up many minds to the great truth that Jesus is soon coming to set up his everlasting kingdom. We are rapidly approaching the great event. All efforts to awaken a sleeping church from her deathly slumbers should be hailed with joy by all the friends of Jesus.

Mr. Waller takes the position that the prophetic periods, which run to the end of the present dispensation, or to the coming of Christ, will terminate within four or five years. He argues that the six thousand years from creation will close between the present and 1868; also the 1335 days of Dan. 12: 12, at the end of which Daniel and all the saints will stand in their lot. The following is an extract from the work:—

"We have now distress of nations, with perplexity; men's hearts begin to fail for fear, and for looking after those things which are coming on the earth. May it not be that coming events are now casting their shadows before? Do not all who carefully observe the stirring restlessness and wild recklessness of the spirit of the age, feel that some mighty crisis is coming on the earth? Up to a few years past all men seemed to think and feel, that the world was approaching its period of millennial rest, by the moral progressive influence displayed in the spirit of reform, and growing good will among men. So firmly seated was this feeling, that men seemed to realize that henceforth all was well; that there would be no more use for war and strife. Henceforth navies were considered as useless, and ships of war were rotting in their harbors. Cannons as weapons of warfare were thrown aside, or were being cast into railroad iron, and turned into all manner of machinery by the workers of art. Guns were considered antiquated, and no longer of use to any but the hunter and the sportsmen. Soldiers were looked upon as fossilated remains of by-gone days of barbarism, no more to be heard of only as things of the past, and a wonder to all coming generations that such things should have existed. The art of war was being forgotten, and the minds were being turned to the pursuits of peace and social order. Peace societies, and associations of reform for the amelioration of the social and moral condition of the race, were the order of the day. And many benevolent minds were vainly looking for a reign of universal happiness and peace on the earth, as the result of the moral progression of the times, in the absence of the Prince of Peace; seeming to forget that the prince of the power of the air, the spirit that now worketh in the children of disobedience, was yet the god of this world. The church was ready to receive the bait cast to her by Satan, her enemy and cunning deceiver, that the world was to be converted from the evil of its way, and reach the goal of universal happiness and peace by the preaching of the gospel, the spread of religious knowledge, and the progress of social reforms; and thus the millennium or time of rest, be established on the earth, by the force of moral influence; and that too in the absence of the sun of millennial glory, and the Prince of Peace. And thus did Satan—the deceiver—delude the church, with hopes of happiness on the earth, no more to be disturbed by strife and discord. But while the deceiver lulled the church into fancied security, and amused the world with dreams of quiet and peace and moral regeneration, as the fruit of progressive reforms, he planted deep in the schemes of men the seeds of every evil device, knowing that with such depth of root, when fully matured, they would yield an abundance of the fruits of moral evil and physical strife. Suddenly these moral reformers and the church have been aroused from their dreams of happiness and peace, to behold the realities of a world in arms; and also to realize their own delusion in their fancied security. All the genius and skill of evil men, with all the powers of the depraved human mind, seem now vitalized and energized to their highest tension in the discovery and construction of instruments of warfare for the destruction of their fellow men. All the skill and ingenuity of the minds of men, aided by the arts and sciences matured in schools of learning, with all the viler passions of the depraved human heart, are pressed into the service of Satan to carry out his nefarious schemes for the destruction of mankind and the ruin of the race. We hear of nothing now scarcely but "rumors of war," the invention and improvement of fire-arms, with iron-clad war vessels, and infernal machines; the movements of armies, schemes of strategy, and reports of battles; the cry of revenge, the call for recruits, and the massing of armies, for the maddened conflict of arms. Brother is now arrayed against brother, with malice and deadly intent; father against his son, and the son against his father, each in the madness of his frenzy seeking the other's destruction. Then comes the cry of the distress of the people, and of nations, the perplexity of councils and cabinets, with the failing of hearts for fear, and for looking after those things which are coming on the earth. What people feel secure while the world is preparing for war, and each nation striving for the mastery? Why such immense preparation for war among the nations, by the increase of armies and navies, if there are no conflicts anticipated?

What mean all these things, if the world is not, though it may not know it, preparing under influences, both visible and invisible, for the last great conflict of arms? There is but one answer, we think, and that is, that Satan is mustering his hosts, and massing his mighty army, for his last struggle for the dominion of the earth. He seems to be aware that his time is short, and his cause requires desperate means. In his last vain attempt to hold his long usurped dominion as the god of this world, and prevent the setting up of the coming kingdom of the Son of man on the earth, he will produce all the distress and ruin in the world possible, as he has already commenced to do.

And there shall be "upon earth distress of nations, with perplexity;" "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

These signs are, we think, now being fulfilled with an increased momentum on the whole earth, and all around us. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." The scriptures inform us how it was in the days of Noah. "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Here we are informed that every conceivable kind of evil, corruption and wickedness, prevailed on the earth in the days of Noah, before the flood; and our Lord said, as it was in the days of Noah before the flood, *so* should also the coming of the Son of man be. And when we see, as we now do, the earth corrupt, and all nations becoming filled with violence, we are reminded that *so shall it be* at the coming of the Son of man. When we see such vast preparations among the nations of earth for war, strife, and carnage, and human hearts burning with revenge, and man thirsting for the blood of his fellow men; we look for distress of nations with perplexity, and the failing of hearts for fear of the things coming on the earth. And we look not in vain; for we have it now around us, and in the midst of us, in demonstrations too saddening to behold; in the lamentations of bereaved parents and children, widows and orphans, the sad havoc of war. . . .

The time we think when Satan shall cease to have dominion over the earth, and to control and direct the evil passions of men, and when he, as the prince of the power of the air, shall cease to work, as he is now doing, in the children of disobedience, is now near at hand. The fruits of his working in the children of disobedience, now so manifest to all, in the corruption, violence, and wickedness of men, shows, that in his desperation, from the knowledge that his time is short, he will, as a roaring lion, seek whom he may devour. He is now plying all his skill, through the powers of his, to us invisible, hosts of evil agencies that hover around our world, and madden the brains, and energize the vile passions of men, to produce all the destruction and carnage possible, in the limited time allotted to him, before he shall be bound and cast out of the earth. For soon the angel with the key of the abyss will come with a great chain in his hand, and lay hold of him and bind him, and cast him out of the earth, and shut him up in the bottomless pit, and set a seal upon it that he shall *deceive the nations no more* for a thousand years. Then will be fulfilled the prophetic annunciation of the heavenly hosts, who at the birth of Christ sang, "Glory to God in the highest, *on earth peace, and good will towards men*." The kingdoms of this world shall then become the kingdoms of our Lord, and of his Christ; and he will have dominion from the river unto the ends of the earth; and all people, nations and languages shall serve him.

What a great, wonderful, and glorious deliverance that will be! when this once fair earth, which for nearly six thousand years has been the theatre upon which wickedness, corruption and violence have rioted, and have wrought destruction and ruin, shall again emerge from its ruins, and the spoiler's work of corruption and violence, as from chaos at first, and again be clothed in its Eden grandeur, beauty, and loveliness. There shall no more be a scene of woe, sufferings, and sorrows; of plagues, pestilence, and corruption; of earthquakes, storms and commotions; but it shall again exhibit the beauty and grandeur of Paradise regained; and every hill and vale be clad in Eden's vernal green, with forests, fruits, and flowers; while each gentle brook, and rippling stream, and leaping cascade, to every murmuring forest breeze, will add its enchanting musical harmonies. Then, the child in sport will feed the lion, and the lamb and the wolf will lie down together; and the kid may feed in the leopard's jungle. And man the while, relieved from Satan's influence, with his evil inclinations restrained, will dwell in peace; and all nations will serve and obey our reigning Lord, the King of kings, and Prince of peace; and every knee shall bow, and every tongue confess that Christ is Lord to the glory of God the Father.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Jan. 1st,	$395.20
M. ATKINS, pd.	1.00
LUCY A. HYDE, pd.	1.00
R. W. HILL, (pd. $2).	12.00
J. D. BROWN, (tracts sold).	2.00
MILES GRANT.	60.00
S. P. CLARK pd.	10.00
JAS. DANFORTH pd.	1.00
CHAS. W. DUDLEY pd.	2.00
L. H. DAVIS pd	2.50
JOHN E. PHELPS pd.	3.00
A. S. BARBER pd.	2.00
S. GILPATRIC pd.	1.00
A FRIEND pd.	1.00
R. TUTTLE pd.	.25
A FRIEND pd.	2.00
MRS. BARTLETT pd.	1.00
T. B. T. pd.	.50
IDA WESTON pd.	.05
D. COGGSWELL pd	1.00
R. JACKMAN pd.	1.00
J. WESTON pd.	1.00
MRS. O. WESTON pd	.25
MISS E. TAYLOR pd.	.25
WM. H. ALLEN pd	1.00
S. BURNHAM pd.	1.00
G. A. BARKER pd	1.00
A. S. SHELDON pd.	1.00
N. F. BERRY pd.	.25
M. G. DUNHAM pd.	1.00
D. MINER pd.	1.00
H. DRAKE pd	.25
E. A. RICH pd	1.00
D. WILSON, pd.	.25
C. D. pd.	.35
J. M. HOWARD pd.	.25
REBECCA, ABBIE, and EUNICE CLARK pd	.75

TRACTS.

Does it benefit any body to print tracts, and thus scatter them everywhere? Go ask the records of the American Tract Society. Go ask H. L. H., who has been a whole tract society himself for a number of years. Go ask the hundreds of souls converted or reclaimed by reading a single tract. Go ask that President of a college brought into the Advent faith by means of a tract. Go ask the thousands (the writer among them) led to see that the good only will have immortality by reading a small pamphlet by Elder Storrs; viz., "Are the wicked immortal?" It is too late in the day to ask, "Will it do any good?" Our society, formed to publish tracts, pamphlets, papers, and books—when we get to them—has a great and glorious mission. That mission is to enlighten mankind on the most beautiful, grand, golden, harmonious system of doctrine ever presented to the world since the times of the apostles. And the christians who have the money must furnish the means, doing it from principle, from the love of God, from the love of truth, and from the love of souls. And I devoutly pray you not to wait till some one of the society, compelled to turn into a long-winded beggar for this good cause, comes to jog your memory, pound away at your acquisitiveness, and pull away at your purse-strings. Alms-giving keeps alive our benevolence. We milk the cows to keep them from drying up,—try the principle as related to your sympathies, your benevolence and your——port-monnie. Do it. D. T. T.

ABOUT TRACTS.

BRO. GRANT:—Seeing a notice in the Crisis of Feb. 9th, '64, by D. T. T., that there are fifteen hundred dollars yet to be raised to make up the proposed two-thousand-dollar Tract Fund; and a statement that if every subscriber would send in twenty-five cents, the desired sum could be raised; I have concluded to send my portion. I also enclose enough for some other one that may be poorer than I am. So this will make the number two less at least. Yours, trying to be good,

Concord, N. H. T. B. T.

From Isaac M. Moulton.

BRO. GRANT:—My heart responds to the appeal put forth by Bro. Taylor in last week's Crisis. I think it a feasible (I trust a timely) suggestion. Brothers and sisters, subscribers to the Crisis, we who are expecting soon to behold the Son of man coming with power and great glory; we who as pilgrims and sojourners profess faith in Jesus, let us rally with our mites, and send on our "twenty-five cents" for the Tract Fund, as little pledges of our affection for our blessed Lord and Master. I feel, for one, that time is short, and that it is high time that we awake out of our sleep. Let us arouse to more activity, and, in the name of Jesus, go to work with more earnestness in the salvation of sinners, by announcing as with trumpet blast that the kingdom of God is nigh, even at the doors.

Finally, brethren, let us as one man see to it that we replenish the Tract Fund, by subscribing our mites, and thereby enable the Christian Publication Society to send forth, on the wings of the wind, pages laden with words of truth and warning to a careless and wicked world. I herewith remit my twenty-five cents, which please apply as designed.

Your Bro., in hope of eternal life,

Hammonton, N. J. I. S. MOULTON.

From Bro. G. A. Barker.

BRO. GRANT:—On opening my welcomed weekly visitor, The World's Crisis, I saw a word from Bro. Taylor, on the Tract Fund. I think he has hit on the right nail, at last, to raise the money wanted. Tracts! tracts! O, could any who live in abundance have been with me last Lord's day, and have seen how eager strangers to our views on the state of the dead and soon coming of the Lord were to get something to read on the great cardinal truth which we hold, they would be willing to lay aside their tea and tobacco until the money was raised for the Tract Fund. O Lord, stir up the church.

I said to my companion, on reading Bro. T. on the Tract question, If the Lord prosper me, I will give them a dollar. I am poor; and when I say poor, I mean poor; and unless the Lord had returned to me good health, and opened a way for me to get work, we must have suffered or begged. So I went a begging, and found Father standing with a cordial for my lungs, and an order for ties by the R. R. Co. People who thought they had no timber to spare have made up their minds to cut it off, and will not let any one but me get them out, until I am crowded with work. Gain is not godliness; yet the Lord knoweth them that trust him. Well, after reading Bro. T.'s thoughts, I went to work the next morning, and at noon I had one dollar and forty cents. I had earned almost double what any day laborer would get for all day, in these parts, in the summer. So the Lord did prosper, and here is the dollar for the Tract Fund. Your Bro. in hope,

Chappaqua. GEO. A. BARKER.

From Bro. D. Coggswell.

BRO. GRANT:—Bro. D. T. Taylor suggests that two thousand of the poorest christians that read the Crisis at once send Miles Grant twenty-five cents each, on the Tract Fund. Now, they can every one do that, even the poorest; and the two thousand, at twenty-five cents each, would amount to five hundred dollars. Now it does seem to me that the two-thousand-dollar Tract Fund ought to be raised *at once*. Brethren and sisters, let every one of us say, we will do something for that Tract Fund, and remember that God is looking on and sees and knows what is in our hearts. Have we a heart to help in this matter? I trust we have, every one of us. I will say, for one, I will help one dollar. Now don't wait until you forget it, but at once enclose the amount that God has in your hands for that purpose, and the amount will be raised at once. May the Lord help us to see that what we do must be done now, for the Lord is coming very soon. D. COGGSWELL.

Dansville, N. Y.

From Bro. J. M. Weston.

BRO. GRANT:—After reading Bro. D. T. T.'s article in regard to raising subscriptions for the Tract Fund, I thought his hints very appropriate, and I also think it a very small amount for each reader of the Crisis to raise, with perhaps few exceptions. As I understand the matter, he has called upon the subscribers of the Crisis, and also the readers. Now, as a subscriber send you enclosed one dollar for the Tract Fund, and also fifty cents, making twenty-five cents each for two readers of the Crisis,—Mrs. Olive Weston and Miss Elizabeth Taylor. Yours for the truth,

Keesville, N. Y. JAMES M. WESTON.

For the World's Crisis.

THE CELESTA CONSCRIPT CASE.

BRO. GRANT:—Please give the following correspondence with the War Department a place in the Crisis, for the encouragement of the meek children of faith scattered abroad, who are troubled (if need be through manifold temptations) about the coming draft; for we feel we can assure them that there is at least one course they can pursue, and be exempted, without cost or violation of their faith, if they have faith enough to pursue it.

Celesta, Sullivan Co., Pa., Dec. 21, '63.

HONORED SIR:—Whereas, it hath pleased Almighty God, the great Disposer of events, to exalt you to be the Chief Magistrate of these United States; a sense of duty impels me to ask your clemency and grant of pardon, for the offence of desertion, towards a servant of Christ, named Giles Russell, who has been living with me now nearly two years. He is of "like precious faith" with myself, and is looking for the speedy, literal coming of our Lord and Savior Jesus Christ, to overturn all earthly governments, and to break in pieces all oppressors, and establish a reign of peace over all the earth. This being our faith, we could as soon think of blaspheming the name of the Just One, and violate the plainest precept of our Lord, by imbruing our hands in the blood of any fellow creature, be he friend or foe, as to betray our faith in taking up carnal weapons to sustain a government which, we believe, must soon cease to exist.

I will now briefly state Bro. Russell's case. He formerly lived and was raised in Cortland Co., N. Y., and became acquainted with me by reading sundry articles I have written for the edification of the Advent church, and published in the "World's Crisis," of Boston, Mass. . . . I have taken the liberty to forward you two copies of the Crisis (of Feb. 17th and May 19th, 1663), in which you will find an article on the first page of each from my pen. I have confidence you have charity enough to read them. You will now naturally ask, If our whole dependence for protection is in God, why do I appeal to you? I answer, we have no reason to expect that God will work a miracle for our deliverance, as he did in destroying the captains with their fifties who were sent to take Elijah, while our rights are guarantied to us in the constitution of laws, of which he has made you the oath-bound Executive. Now let me be fully understood here. I am not asking redress for any grievance or wrong committed, for there has been none.

If I understand the constitution of our government, it guaranties us the blessed privilege of worshiping our God according to the dictates of our conscience; and I feel much assurance that, after maturely considering our case, you will grant us that exemption from the war service which God and justice demand for us; as there are a number of others here who will be liable.

You might again ask, If Cæsar's laws protect us in life and property, is it not right to fight, or at least in some way render physical assistance, or money, to sustain those laws? I answer, no, not in our case. We recognize no such protection. I have been frequently defrauded, and never went to law in my life. I never carried, nor kept in my house, a weapon for self-defense; and if I were robbed of all I possess, I give the world to understand I will employ no human law to recover it; and Bro. Russell, and all who remain, will practise this law of non-resistance to all mankind, until our Deliverer comes. Now, I admit that those who claim such protection, and yet have conscientious scruples, should not refuse to serve the government in its time of peril; and, if they cannot fight conscientiously, they should not deny the commutation money demanded, if they have it; and if not, be willing to lend their service in the construction of places of defense, hospital duty, or any position where they are not compelled to use weapons of death.

I am also aware of the difficulty Congress would labor under in giving a broadcast exemption, on conscientious scruples; no doubt the consciences of many would become exceedingly tender on the life-taking question.

The foregoing we prayerfully submit for your kind consideration, praying also that God will give you wisdom and understanding in your trying position, and preserve you blameless unto the appearing and kingdom of his Son. Very humbly yours,

P. E. ARMSTONG.

To his Excellency, Abraham Lincoln, President of the United States.

BE IT KNOWN TO ALL WHOM IT MAY CONCERN, That the petitioner to Executive clemency, Peter E. Armstrong, has been known to us for the last eleven years; and from the time he first came into our county and broke ground, surveyed, laid out, and recorded a town plot, bearing the significant name of

CELESTA, in what we have esteemed a barren, uncultivated, mountain wilderness; prompted as (he has stated) he believed to be by a Divine presentiment, and resulting in the gathering together of a people of tried and precious faith, and become a place of security against desolating judgments coming on the land, which he believes is now beginning to come to pass; to which we frankly reply, that while we have nothing in sympathy with him pertaining to his views of scripture prophecy, we must admit that he has succeeded in subduing a considerable tract of very stony and unprofitable heavy hemlock land, without an access to market; and truly erected improvements with no apparent object in view, unless it be that which he has stated; and it would also appear, from his general knowledge of things, and his business capacity, that nothing but a stern, unyielding faith in some great ultimate object, would ever have brought him to such a wilderness, from the city of Philadelphia, leaving a profitable business, with social and kindred ties, with ample opportunity to have returned, and kept him toiling here so many years through so many discouragements.

We believe, also, this petitioner is of sound mind, and unites strong fixedness of purpose with strict conscientious integrity; and we have never known in his character, or those associated with him, any thing to conflict with the strict non-resistant principles which they profess. They have never, to our knowledge, had a suit at law, either sueing or being sued, nor asked legal redress for any grievance; but have lived at peace, and merited the good feeling and respect of the whole surrounding country; and while they cherish and carry out such radical principles of non-resistance, and abstain from all legal redress of grievances, we cheerfully recommend them as fit subjects for exemption from all war service.

SIGNED,

JAMES DEEGAN, Associate Judge of Sullivan Co., Pa.
WALTER SPENCER, County Treasurer.
CHAS. C. FINCH, Register and Recorder.
JOHN SIMMONS, Sheriff.
THOS. J. INGHAM,* Dist. Attorney.
B. L. CHEENEY,* Co. Surveyor and P. M. of Laporte, Sullivan Co.
LEWIS BAKER, Assessor of U. S. Government Revenue.
JOHN S. GREEN, J. of P. of Laporte, Sullivan Co.

* I subscribe to the above facts, and recommend Mr. Russell for exemption, if "conscientious scruples" should exempt in any case. THOS. J. INGHAM. B. L. CHEENEY.

WAR DEPARTMENT, *Washington City, Dec. 31st, 1863.*

SIR:—Your communication of the 21st instant, addressed to the President of the United States, asking that Giles Russell might be exempted from the draft, by reason of conscientious scruples, has been referred to the Secretary of War, who directs me to inform you that, as soon as Mr. Russell has reported to the Provost Marshal of your district, (and this Department has been so officially informed,) the case will receive consideration.

Very respectfully, your obedient servant,
ED. MCAULY, Brig. Genl. A. A. G.
To Mr. P. E. Armstrong, Celesta, Sullivan Co., Pa.

(To be continued.)

For the World's Crisis.

THE DISSOLUTION OF THE VISIBLE, AND THE APPEARING OF THE INVISIBLE.

NUMBER THREE.

We now come, in conclusion, to the testimony of Peter upon the subject of the "Seen and unseen things" of Paul in 2 Cor. 4: 18. Whoever will take the trouble to examine the subject thoroughly, will perceive that Peter's two letters are addressed to the same church organization that Paul addressed when he wrote to "the Hebrews;" hence he says in epistle 2, 3: 15, that Paul had written them an epistle, and in that letter, as in all his epistles to other churches, Paul had written upon the same subjects that he (Peter) had been writing to them about in his present epistle; but in Paul's letters to the other churches where he had written of "these things," he had said some things that the unlearned (in the "oracles of God") and unstable (unsettled) in the truth (word of God) did wrest (turned or twisted, spiritualized) as they did also the remaining portions of God's word, to their own destruction.

Now, having found that the two witnesses are testifying of the "same things," let us take KEY OF PETER and unlock Paul's *mysteries of the kingdom of the Deity.*" Beginning with Peter where we left off with Paul, we will briefly as possible synthetize by the one that we analyzed by the other, and if the parts when brought together produce the same structure that we took down, it will constitute a *prima facie* evidence in the case that we have been correct in our explication of Paul's "seen and unseen things." 2 Cor. 4: 18.

Peter, in speaking of the "shaking of the earth," (Heb. 12: 26), uses the following language (2 Peter 3: 5)—"For this they"—the scoffers concerning Christ's coming, of verse 4,—willingly are ignorant of, "that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished." Of the promised "once yet more," he says (3: 7), "But the heavens and the earth, which are now, *by the same word*, (THAT is, Paul's "hath he promised," of Heb. 12: 26,) are kept on store, reserved unto fire against (at or in) the day of judgment and the perdition of ungodly men." Of the dissolving earthly house of this tabernacle (2 Cor. 5: 1), he speaks in this wise, (3: 10),—"But the day of the Lord will come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the WORKS that are therein shall be burned up." Not earth only, but also heaven. Heb. 12: 26 "Seeing then that *all these things shall be* DISSOLVED" (here he uses the very same word that Paul did in 2 Cor. 5: 1), "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, (now he defines what he meant by the words, "all these things"), and the elements shall melt with fervent heat."

Of the *kingdom* fixed and immovable, that the saints are to receive, (Heb. 12: 28), the building of God, the house not made with hands, eternal in the *heavens*, (2 Cor. 5: 1), with which we earnestly desire to be clothed upon (5: 2), that mortality might be *swallowed up*, 1 Cor. 15: 54; Isa. 25: 8, of life, 5: 4, "the things that are not seen" (4: 18), for which we look by faith, Peter uses the following, which would be called pretty plain talk in our day;—"Nevertheless WE (Peter, Paul and the 'strangers and pilgrims'), according to his promise (in Isa. 65: 17–24), look for new heavens and a new earth (that was the hope of Christ's church in the apostolic times), wherein dwelleth righteousness;" or, as Wakefield says, "the righteous." This plain, positive declaration of Peter's elicited the following admission from Dr. Adam Clarke.

"It does appear from these promises, (Isa. 65; 17), and what the apostle says here, and what is said in Rev. 21: 27; 22: 14, 15, that the present earth, though destined to be burned up [Peter does not say so,] will not be *destroyed*, but be *renewed* and *refined*, *purged* from all *moral* and *natural imperfection*, and made the endless abode of blessed spirits." The italics are his own, and I only differ from him in believing that it will be the endless abode of blessed men instead of spirits, the resurrected men of God having spiritual bodies incorruptible, and souls made immortal.

A perfect parallel may be found between Paul and Peter's writings in all their parts, if sought for; but having gone back to the seen and unseen, our starting point, we leave here these two witnesses under the New Testament and see what the prophets have said upon this subject, to whom, Peter says we would do well to "take heed."

First, Isa. 33: 20,—"Look upon Zion, the city of our solemnities; thine eyes shall behold Jerusalem a quiet *habitation, a tabernacle that shall not be taken down*; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." This agrees with Paul in Heb. 12: 22, before quoted. Ps. 15: 1–3,—"Lord, who shall abide in *thy tabernacle*? who shall dwell in thy holy hill? (Zion). He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that doeth these things shall never *be moved*;" corresponds with the righteous of 2 Peter 3: 13, and Heb. 12: 22, 23, 28. So Ps. 24: 3–10—"Who shall ascend," etc. Please turn and read both, Psalms and Isa. 33: 15–17. The last verse reads, "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off."

This corresponds with 2 Peter 1: 16,—"We were eye-witnesses of his majesty" (kingly glory). And 1 Tim. 6: 15,—"Who, in his times, shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." Ps. 27: 4,—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple, for *in the time of trouble* shall he hide me in his pavilion; in the secret of *his tabernacle* shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of shouting (*margin*); I will sing, yea, I will sing praises unto the Lord." Isa. 66: 22,—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Rev. 21: 1,—"And I saw a new heaven and a new earth." "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband, and I heard a great voice out of heaven, saying, Behold, *the tabernacle* of God is *with men*, and he will dwell with them and they shall be his people, and God HIMSELF *shall be with them* and be their God, and he shall wipe away all tears from their eyes. And there shall be no more death." Amen, even so, come Lord Jesus.

Oh, that the salvation of Israel *were come* out of Zion! "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Ps. 14: 7. Brethren, the grace of our Lord Jesus Christ be with you all. Amen. G. W. STETSON.

Olena, Huron Co., Ohio.

Correspondence.

From Bro. Samuel Kail.

BRO. GRANT:—Dear Sir, two years ago this winter, Bro. Clark and Bro. McCullock came and preached in our neighborhood, out of curiosity I went to hear them. Bro. McCullock preached on the fulfillment of Daniel's prophecies, and as I had been a daily reader of the Bible, I saw it was completely done. He showed that we are living in the last days, near the close of the present dispensation, and that the kingdom of God is about to be ushered in. On the night after, the two Advent preachers and two Methodists had a discussion on the immortality of the soul, and I, somewhat filled with prejudice, went to hear them discuss the question, hoping the Methodist might give the Adventists a complete whipping; because I looked on the doctrine of the non-immortality of the soul as a false one; but thanks be to God, my eyes that night began to be opened; and for one year I read and searched the Bible day and night to find if these things were so. When I was done searching the Bible for myself, and the definition of every Bible word, I was as strong an Adventist as ever lived; and received such joy as I never felt before. Never before did I see such a harmony in the Bible. In fact, the Bible appears to me a new book; although for twelve years I had been a daily reader of the Bible, yet never did the light of God's truth look so bright to me as it has since. Yours in faith of the soon coming kingdom, SAMUEL KAIL.

Victoria, Knox Co., Ill.

From Bro. Wm. Sweet.

I arrived here last evening. This is a young, thriving, business town, of about one hundred and fifty inhabitants. I am to commence a series of meetings here this evening. Sunday evening last, I closed my labors at Ottawa. I have preached there some twenty-eight sermons in all. Although at first we had but few hearers, cold and stormy weather some of the time, many cold hearts, and but few to back up the word with fervent prayers and feeling exhortations; yet thanks to the Lord of the great harvest, he has heard prayer, blessed his word in stirring up some old professors to humble themselves before God, covenant anew with him and his saints to live more in future to his glory, and to help to advance the Spirit of reformation. We have seen backsliders weep, and mourn, and confess their sins; and a number of sinners weep in the crowd, leave their seats, press their way to me and others, give me their hand, and pledge their hearts and lives to the Savior, fall on their knees and ask us to pray for them; and God to save a trembling, dying sinner whose hopes still hang on his word; then light on some sweet promise there, some sure support against despair; find peace and pardon through a Savior's cleansing blood, and obedience to the holy word of God through the Spirit, to unfeigned love of the brethren. I have baptized nine happy converts in all. More, I think, will yet go forward.

We organized a church of some twenty-four names. They made choice of a clerk, and two deacons; and Eld. Scott, a good man, for their ruling elder and pastor. I see nothing to hinder them from holding meetings and enjoying the word and ordinances. Monday evening, Jan. 11th, I preached on communion. We administered the ordinance for the first time. All that loved the Savior's second appearing were invited to partake with us. I think nearly all of the Methodist brethren present partook, and some of other churches. We had a good time. Brethren and sisters, pray for us, that the word of the Lord may run, and his name be glorified.

Yours in the "blessed hope,"
WILLIAM SWEET.

Garden City, Blue Earth Co., Minn., Jan. 19th, 1864.

For the World's Crisis.

CHRIST'S TEACHING, AND MAN'S TEACHING.

The gospel of Christ teaches us to repent and forsake our sins, and love God with all our hearts; and above all at the present time his glorious appearing. He does not teach us to kill and slay by thousands, and lay waste and desolate the lands of others. Christ says, Matt. 7: 12,—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is thelaw and the prophets." God teaches us, also, that "Vengeance is mine; I will repay." And what else has he taught us? "Blessed are the meek; for they shall inherit the earth." "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." Matt. 3: 5, 7, 8, 9. The child of God is known. Luke 6: 45,—"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Now if a man speaketh the gospel of Christ, teacheth as Jesus has directed; then we know that he is of Christ; if otherwise, then he is not of Christ.

Can it be possible that a true minister can preach any thing but the gospel of Christ? The fact is, and there is no getting round it, political matters have taken the place of true piety. Thanks be to God, all ministers have not fallen. There are some who stand by the faith once delivered to the saints, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep" ourselves "unspotted from the world." But the religion of this age pronounces its blessings upon the hosts who go forth that they may make a thousand children fatherless; ten thousand wives widows; while they themselves are defiled by every sin which spots and besmears the world. God help us to come out from the world and do those things which are pleasing in his sight. C. H. SMITH.

Kennebunk, Me.

For the World's Crisis.

MY SISTER JANE.

I have a sister Jane here in Canada. She was adopted into father's family about two years ago. She seated herself beside me the other Sunday, while I sat by my little class in Sunday school, and said:

"I have *no learning*, and can help you none in this school by way of *teaching*, but I have health and can earn money. You say you want to get some books and papers for the school. Now if I use the money I earn to help the cause in this way will my service not be acceptable?"

Yes, sister Jane, your *money* is as important as the books and tracts of our ablest writers. They might write and heap up manuscript, six feet high, but unless we have Sr. Janes' and Bro. Johns' working and giving us of their wages to pay the paper-maker and printer, I do not know how our moneyless authors could benefit us. The fact is, *we must serve each other*. We are all members of the same body. Now the body is not all *brains*. The body needs but *one* head. Then the body must have *hands* and *feet*. So we need to work in harmony, keeping active. Each member must perform its own proper office. The head must do the thinking, the feet the walking, the tongue the talking, the hands the working, each remembring the story of the "Discontented Pendulum," which wearied in its swinging and ticking through the whole clock-work depended on its motion.

Now if there are any more sister Janes' in the church, let them feel their importance. If you cannot write books, you can help publish those that are written. If you cannot preach, you can purchase tracts that teach the truth, and can give them to those who are unable to buy. Thus you can serve God, using the health he has given you to glorify the Giver by advancing his cause.

I hope Sr. Jane and all the sisters will be careful how they spend their money. God has given them health—a rare gift in these days—and while they are receiving gold, let them remember to give to God a portion.

Dear sisters, the Lord is coming soon. Work for him in the days that remain. Look about you and find something to do that shall bless others. Do not live for SELF. He who gives but a "cup of cold water" shall not lose his reward. Peace be with you now and evermore. Amen. M. MATHEWS.

Danville, C. E.

HOW TO SAVE YOUR COAL.

Now that coal has reached a price which is almost unprecedented, and that the dealers propose to raise it, if possible, during the present winter, there are thousands of families where the members will thank us heartily for the following directions, which, if followed, will give them a good fire during the whole winter on a quantity of coal so small that it will cause some to marvel greatly.

The directions are as follows:—

"The ashes or cinders are not to be thrown away, but dampened to a kind of mortar, and and again placed on the fire. They burn readily, and by so doing there is the economy of having a hot fire with one-tenth of the fuel, besides not being troubled to convey the ashes to a receptacle. We do not know of a stove that cannot make ashes enough to supply itself, only a few nuggets of coal being used. First make a fire in the usual way, and when it begins to burn freely, place a lump of coal near the stove door or front of the grate; then heap on the wet ashes or cinders, and pack them down, the vent below being unobstructed. The process is simple, and a few trials will satisfy the unbelievers. Dust coal may be used in the same way, and [illegible] of wealth in the refuse of former years. While coal is so scarce and costly, should not economy prompt a trial of this plan?—*Ex.*

Obituaries.

G. H. CHAMPLIN.

Died at Culpepper, Va., Jan. 4th, 1864, George H. Champlin, grandson of Bro. Nathan Champlin, of South Sutton, N. H., aged twenty years.

George lived with his grandfather from the time he was three years old to the time that he enlisted in the service of his country. He was a kind and dutiful son, a faithful and much respected soldier, and his death was much lamented by all who knew him. J. COUCH.

ALMIRA AND LILLIE CUMMINGS.

Died in Poultney, Vt., Jan. 30th, and Feb. 5th, 1864, of diphtheria, Almira Jenette, aged ten years, and Lillie, aged two years and nine months, children of A. H. and Melintha Cummings.

Death would listen to no entreaty till it had torn these two helpless and innocent victims from the fond embrace of parents and covered them in dust, "They shall come again." May parents "purifying their hearts by faith," join them in an eternal day. H. F. C.

BETSEY M. LITTLE.

Died at Colchester, Ill., Nov. 22nd, 1863, Betsey M. Little, wife of Anson Little, aged seventy-one years, nine months, thirteen days.

They were formerly from Connecticut. Our dear mother has gone to be no more in this world. With much sorrow and many tears she was laid in the cold grave to await the trumpet's sound. May God comfort and sustain our aged parent who yet survives. MARY M. BUNNELL.

MARRIED.

In Yarmouth, Me., Feb. 16th, by R. R. York, at the residence of the bride's father, Mr. MADISON W. NORTHEY, formerly of California, to Miss SARAH M. HARVEY, of Yarmouth.

At North Springfield, Vt., Jan. 28th, by Eld. Salmon Cook, JOSEPH LEWIS to MARY POLLARD, both of Springfield, Vt.

Summary of News.

FOREIGN.

Liverpool, Feb. 6th, Queenstown 7th.

An engagement lasting six hours, between the Germans and Danes, took place at Missurde. The Danish outposts were driven in, but the assaults on the place were repulsed.

It is confirmed that the ship Martaban was destroyed by the Alabama. She was formerly the American barque Texan Star.

Great anxiety is felt in England for the meeting of Parliament to learn the policy of the Government on the Danish question.

The *Morning Herald* asserts that the Government will do nothing for Denmark.

The Paris correspondent of the London *Times* thus gives the position of Louis Napoleon on this absorbing question:

"His Majesty feels no deep regret at what has come to pass. England had her own way in Greek affairs, and she must now manage the best way she can with Danish. He considers it a just retribution for refusing to join the general Congress which he proposed. He will content himself with watching the course of affairs, and will act according to circumstances. It is hoped that the English Cabinet will, after all, revert to the idea of a Congress."

GREAT BRITAIN.

In the House of Lords the Earl of Derby reviewed at length the foreign policy of the government, contending that it was injurious and humiliating to England. The rejection of the Congress proposed by Napoleon and his invitation to recognize the Confederates, the fruitless negotiations with Russia respecting Poland, and interference in the Dano-German dispute, were severely referred to, and although he (Derby) did not oppose the address, he severely censured Earl Russell's foreign policy.

Earl Russell, in reply, explained the Dano-German question, and showed that England was quite unfettered in the matter, never having given the slightest promise of assistance to Denmark.

Mr. Gladstone explained that the promise of England to stand by Denmark was given under circumstances different from those which control the present war.

The Queen's speech is said to have caused bitter disappointment in Denmark.

Parliamentary papers relative to Japan estimate the destruction of property at Kagosina at one million sterling and 1500 killed.

Telegrams from India report that the steamer Alabama on the 5th of January was fifty miles south of Rangoon, on the Arracan coast, watching the rice ports, and in a position also threatening to American vessels at Calcutta.

THE WAR IN SCHLESWIG.

Additional details of the attack on Missurde put the Danish loss at from 150 to 200, and the Prussian loss is variously estimated at from 150 to 300 in killed and wounded—some accounts say much more. The Prussian force numbered 9000, and the Danish about 2000. Two stormings were attempted and repulsed, the Danes maintaining a heavy fire against the storming party. According to one account one Prussian regiment was totally destroyed. The Prussians retired to Ekernford.

On the afternoon of the 3d the Austrians attacked Bistorff, one mile south of Schleswig. There was sharp firing until after dark, but the Danes held their own. The Danes lost one field piece and had a few wounded. An attack was expected on the 4th.

An attack on Frederickstadt was also expected on the 4th.

The King of Denmark was at Schleswig, and walked toward the outposts during the fighting at Bistorff.

A Hamburg telegram of the 4th says Prince Frederick Carl is reported wounded in the arm. An attack on the whole line from Missurde to Jagel was expected on the 4th.

The Prussian headquarters were at Kropp.

The war had already caused a suspension of shipping operations between England and the Baltic.

Marshall Wrangle's proclamation to the Schleswigers says the civil Commissioners of Austria and Prussia will assume the adminstration of the Duchy of Schleswig, and not, as was stated, of Schleswig and Holstein.

The attack was continued on the 4th without making much impression on the Danish lines. One grenade fell into the town of Schleswig. The town is barricaded against a *coup de main*.

The King of Denmark had left Schleswig and arrived at Sonderberg.

The loss of the Austrians in storming Jagel is stated at 400, including many officers. A false guide conducted the Prussians against the Austrians, and they fired upon each other.

On the 5th a fall of snow prevented much activity, but there was random firing in the vicinity of Schleswig.

The Danes had altogether about 1000 *horse du combat* at Schleswig, viz: 300 killed and wounded, and 700 ill from the inclement weather. The loss of the Austrians to the latest date was 30 officers and 519 men.

It is asserted that the Danes have sent cruisers out after Prussian vessels.

FRANCE.

The Paris correspondent of the *Times* says that at a ball on the 3d inst., Napoleon said to a group of Marshals and Generals: "It appears they have been exchanging cannon shots in the North. Let them go on, it is no affair of ours. Our policy should be non-intervention." Those whom he addressed seemed to agree with him.

ITALY AND AUSTRIA.

It is reported that Austria is making arrangements on the Mincio. It is also rumored that the Italian Government has protested against fortifications being erected by Austria near Peschiera in contravention of the treaty of 1859.

EMANCIPATION IN RUSSIA.—An English missionary has recently sketched the results of his observations made during a tour of five months in Russia, mainly devoted to studying the progress of serf emancipation. He says that within two years no less than twenty-three millions of intelligent, active peasantry have been raised from the state of chattels to the condition of insuring their own independence and comfort. One million have already bought the land on which they were formerly located, borrowing the money from the government. More than eight thousand new schools have sprung into existence through individual efforts among the peasantry, and they are rapidly on the increase. The general results of this vast change are beyond estimate. Property is everywhere rising in value, municipal institutions are springing up, and a constitutional government must be the ultimate result. The Emperor Nicholas foresaw this and hesitated to enter upon the work of emancipation, but it was no objection in the mind of Alexander. Prince Gortschakoff gives it as his opinion that the development of Russia during the next two years will astonish the world.—*Journal.*

Colenso, Bishop of Natal, has been deposed from his office, and prohibited from ministering in any part of the province of Cape Town, unless he retracts his heresies before the 16th of April.

DOMESTIC.

San Francisco, Feb. 17th. Arrived barque Rogers, Kanagawa, Japan, Jan. 7th. The Tycoon's Palace at Yeddo was burned on Christmas. The next day the custom house was closed, the officials declaring themselves so grieved at the Tycoon's misfortune that they were wholly unable to transact business. It is reported that the fire originated in a gunpowder plot to blow up the palace for the purpose of killing the Tycoon.

Yeddo was again ravaged by fire on New Year's day. Eleven large streets in a wealthy business quarter, besides numerous adjoining back streets and alleys, were destroyed. It is estimated that five thousand houses of the better class were destroyed.

News had reached Kanagawa that on the 31st of October nearly all of Hakodadi was burned by incendiary fires.

New York, Feb. 19th. The *Herald's* Washington dispatch says there will be no change in the command of the Army of the Potomac. It is understood that Meade will retain the position for the next campaign.

There was something of a sensation to-day in the Senate by the statement of Mr. Conness relative to the imperative necessity of sending a fleet of war steamers to the Pacific coast without delay. The authorities have positive information that rebel steamers left Asia for that coast, and it is feared San Francisco will be menaced before the navy can afford the requisite protection.

PEACE RESTORED IN VENEZUELA.—After five years of civil war, the People's party have completely triumphed in Venezuela, and by their moderate and generous treatment of their opponents, as well as by the enlightened policy which they have proclaimed, they offer to the world strong guarantees for the future. Gen. Falcon has been elected Provisional President.

Probably Venezuela will soon join with New Granada and Equador in establishing the "United States of Columbia," on the plan proposed by Gen. Mosquera, well devised to secure peace and prosperity in those extensive and fertile countries.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

General Conference in Boston.

It is decided to commence the General Conference in Boston, at the Lowell Street Chapel, Tuesday evening, April 5th, and continue it through the week, and over the following Lord's day. Further information hereafter.

Notice.

I expect, the Lord willing, to commence a series of meetings at West Medway, Mechanic's Hall, Tuesday evening, Feb. 23d, to continue on successive evenings through the week and the week following, if the interest demands it, except Saturday and Sunday evenings, Feb. 27th and 28th. I have engaged the Hall at an expense of $1.50 per evening, trusting in the Lord to open the hearts of the people both to receive the word of the Lord and help sustain the meetings. I do not know of a single Advent Bro. or Sr. in town, but have been told there were a good number in '43 and '44 Brethren and sisters interested in the salvation of sinners from the highways and hedges, plead with God for us. H. K. FLAGG.

Notice.

All orders for "Spiritualism," "Reasons," and "Great Controversy," will be delayed for a short time, till new editions are printed.

Notice.

The churches in New Hampshire desiring the Quarterly State Conferences held with them, must correspond with Eld. J. Couch, Warner, N. H., relative to it. A. W. SIBLEY. Clerk.

Notice.

Providence permitting, we will hold the next session of the Winona County Minn. Quarterly Conference with the brethren and sisters at Hesper, Iowa, near the state line, commencing on Saturday, the 12th day of March, at half-past 10 A. M., 1864, and continue over the following Sunday. All who can possibly attend the quarterly conference will please to come. Come on, and join with us, and work for God. Come in the humble spirit of Jesus, praying, "O Lord, revive thy work." Brethren and others coming from Winona, Minn., will come by the way of Lenora.

ELD. PHILIP RAMER, Clerk.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Maine Western Quar. Conference.

We purpose to hold the next session of our conference in Hollis, near the centre, at the Methodist Chapel. It will commence, the Lord willing, March 10th, evening, and last over the following Sunday. A general invitation is given to ministers and people to come to this meeting, filled with the Spirit to work for the Lord. Those coming may inquire for Brn. Clark, Dennett, and Carle.

JAS. A. LIBBY.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher. E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc.

M. YOUNG, Secretary.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings..........Sunday, Feb. 28th and onward for the present.

Pittsfield, N. H., evenings of Feb. 25th, 26th, 27th, and Lord's day, 28th. MILES GRANT.

East Stoneham, Me., Friday evening, March 4th, and over the Sabbath. J. T. JORDAN.

East Bowdoinham, Me, with Bro. H. D. Reed, March 3d, and over the following Sunday. R. R. YORK.

Kennebunk Port, Me..........Sunday, March 6th
Dover, N. H., (Back river neighborhood, as Bro. J. M. Hackett may arrange), from March 11th to 13th.
Abington, Ct., from March 19th to the 27th.
A. ROSS.

Lawrence, Mass..........Sunday, March 6th
J. COUCH.

Milford, Me..........March 6th
Medford, Me..........March 13th
Sebec, (Harriman School-house)..........March 20th
THOMAS SMITH.

South Reading, Mass..........Sunday, Feb. 28th
Holliston, Mass., at the Town Hall, Sunday, March 6th
H. K. FLAGG.

Plymouth, N. H., in the Nelson School-house, Sunday March 6th.
D. M. LEAVITT,
WM. H. SHAW.

Agawam..........Sunday, March 6th
P. S. BUTLER.

Darien, Genesee Co., N. Y..........March 4th to 6th
[illegible]..........March 11th to 13th
[illegible]..........March 18th to 20th
[illegible]..........March 25th to 27th
If Bro. Wright so appoints, [illegible]
C. F. SWEET.

South Windsor, Ct..........Sunday, Feb. 28th
Worcester, Mass..........evenings, March 1st and 2nd
Clinton, Mass..........Sunday, March 6th
Boston, (Lowell Street)..........evening, March 8th
Exeter, N. H..........March 9th and 10th
Dover, N. H..........evening, March 11th
Biddeford, Me..........Sunday, March 13th
Portland, Me..........evening, March 14th
Yarmouth, Me..........evenings, March 15th and 16th
Augusta, Me..........evening, March 17th
Corinna, Me..........Sunday, March 20th
Will some Bro. from Corinna meet me at Newport on the arrival of the cars from Augusta, Friday, the 18th?
C. GOODRICH.

Portland, Me..........Sundays, March 6th and 13th
J. S. WHITE.

Clinton, Mass..........Friday evening, Feb. 26th
Worcester..........Sunday, Feb. 28th
L. BOUTELL.

Manton, R. I..........Feb. 28th
East Killingly, Ct..........March 6th
Coventry Centre, R. I..........March 13th
B. ROBBERTS.

Richmond, R. I., (Clark's Mills)..........Sunday, Feb. 28th
Rocky Brook, R. I..........March 1st and 2nd
Slocumville, Exeter, R. I..........March 3d
Lafayette, R. I..........March 4th and 5th
River Point, R. I..........Sunday, March 7th
WM. SHEPHERD.

Woodstock, N. H..........evening, Feb. 25th
Canaan, Vt., (where Dr. Jones may arrange), Sunday, Feb. 28th.
J. O. SMITH.

Elliot, Me., Sabbaths, Feb. 28th and March 6th, and every evening through the week.
A. SIMPSON.

South Butler, N. Y..........Sunday, Feb. 28th
Mannsville, N. Y..........Sunday, March 13th
Harrisburgh, N. Y..........Tuesday evening, March 15th
West Martinsburgh, N. Y..........Sunday, March 20th
Copenhagen, N. Y..........Friday evening, March 25th
and over the following Sunday.

Dear Brn. and Srs., I wish to see you all in the vicinity of these appointments. Let there be a rallying to these meetings. The third quarterly meeting of the Northern New York Christian Association will be held in connection with these meetings, at West Martinsburgh, commencing Friday evening, March 18th. Let there be a general gathering at this meeting.
C. B. TURNER.

Dansville..........Feb. 28th
F. BURR.

APPOINTMENTS FOR HOLLIS, ME.

W. H. Mitchell..........Sunday, Feb. 28th

Vernon, Vt..........Sunday, Feb. 28th
J. HEMENWAY.

Concord, N. H..........Sunday, Feb. 28th
JOSEPH W. WHITE.

Central..........Sunday, March 6th
Coventry, (Town House)..........evening, March 8th
Summit..........evening, March 10th
North Scituate..........Sunday, March 13th
North Foster..........Sunday, March 20th
Gloucester..........Sunday, March 27th
Blackstone, Mass..........Sunday, April 3d
If any of these appointments conflict, please write to me.
J. K. BELLOWS.

Portsmouth, N. H..........Sabbath, Feb. 28th
Exeter, N. H..........Tuesday evening, March 1st
Haverhill, Mass..........Wednesday evening, March 2d
Salem, Mass..........Thursday evening, March 3d
East Boston..........Friday evening, March 4th
Boston, (Lowell Street Chapel)..........Sunday, March 6th
H. MUNGER.

North Adams, Mass..........Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st–2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass..........March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th.
GEO. A. STREETER.

APPOINTMENT FOR BRISTOL, CT.

Bro. St. John..........Sunday, Feb. 28th

River Point, R. I..........Feb. 28th
J. K. BELLOWS.

Exeter, N. H..........Feb. 28th
A. ROSS.

Business.

PLEDGES FOR A $500 S. S. FUND.

We, the undersigned, agree to give the sums affixed to our names, towards raising FIVE HUNDRED DOLLARS, as a SUNDAY SCHOOL FUND, to aid the Christian Publication Society in publishing a SUNDAY SCHOOL PAPER, S. S. Books, Hymn and Question Books, etc., for the use of our children and Sunday Schools; our subscriptions to be paid as soon as the whole amount shall be subscribed.

Pledges and payments to Dec. 21st,	$164.79
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TO CORRESPONDENTS.

G E Smith—Have credited you to No. 437.
S Burnham—Yes. Price $1.50 by mail.
Geo Wright—See No. 429.
W Jones—Will send R. M. and Laz. soon.
G. A. B.—All right.
C F Beardsley—It is not.
D T Taylor—We have not seen a copy of that strange paper.
Mrs M P Dibble—We do not know of any.
L. B.—We will send it one year.
M. G. D.—It is sent.
C F Sweet—Cannot tell till after examination.
J J Cook—His paper is sent to Spencerville, C. W.
Bro. H L Bradley, Bristol, Ct., wishes H. K. Flagg to give his P. O. address.

W. H. Wild—Send the books to H. L. Hastings, care G. W. Young, at Wm. Shipman's, No. 35 Ann St., New York, up stairs. H. L. H.

CASH RECEIPTS TO FEB. 14, 1864.

The present No. of the Crisis is 438.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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CELESTA, in what we have esteemed a barren, uncultivated, mountain wilderness; prompted as (he has stated) he believed to be by a Divine presentiment, and resulting in the gathering together of a people of tried and precious faith, and become a place of security against desolating judgments coming on the land, which he believes is now beginning to come to pass; to which we frankly reply, that while we have nothing in sympathy with him pertaining to his views of scripture prophecy, we must admit that he has succeeded in subduing a considerable tract of very stony and unprofitable heavy hemlock land, without an access to market; and truly erected improvements with no apparent object in view, unless it be that which he has stated; and it would also appear, from his general knowledge of things, and his business capacity, that nothing but a stern, unyielding faith in some great ultimate object, would ever have brought him to such a wilderness, from the city of Philadelphia, leaving a profitable business, with social and kindred ties, with ample opportunity to have returned, and kept him toiling here so many years through so many discouragements.

We believe, also, this petitioner is of sound mind, and unites strong fixedness of purpose with strict conscientious integrity; and we have never known in his character, or those associated with him, any thing to conflict with the strict non-resistant principles which they profess. They have never, to our knowledge, had a suit at law, either sueing or being sued, nor asked legal redress for any grievance; but have lived at peace, and merited the good feeling and respect of the whole surrounding country; and while they cherish and carry out such radical principles of non-resistance, and abstain from all legal redress of grievances, we cheerfully recommend them as fit subjects for exemption from all war service.

SIGNED,

JAMES DEEGAN, Associate Judge of Sullivan Co., Pa.
WALTER SPENCER, County Treasurer.
CHAS. C. FINCH, Register and Recorder.
JOHN SIMMONS, Sheriff.
THOS. J. INGHAM,* Dist. Attorney.
B. L. CHEENEY,* Co. Surveyor and P. M. of Laporte, Sullivan Co.
LEWIS RANER, Assessor of U. S. Government Revenue.
JOHN S. GREEN, J. of P. of Laporte, Sullivan Co.

* I subscribe to the above facts, and recommend Mr. Russell for exemption, if "conscientious scruples" should exempt in any case.
THOS. J. INGHAM.
B. L. CHEENEY.

WAR DEPARTMENT, *Washington City, Dec. 31st, 1863.*

SIR:—Your communication of the 21st instant, addressed to the President of the United States, asking that Giles Russell might be exempted from the draft, by reason of conscientious scruples, has been referred to the Secretary of War, who directs me to inform you that, as soon as Mr. Russell has reported to the Provost Marshal of your district, (and this Department has been so officially informed,) the case will receive consideration.

Very respectfully, your obedient servant,
ED. MCAULY, Brig. Genl. A. A. G.
To Mr. P. E. Armstrong, Celesta, Sullivan Co., Pa.

(*To be continued.*)

For the World's Crisis.

THE DISSOLUTION OF THE VISIBLE, AND THE APPEARING OF THE INVISIBLE.

NUMBER THREE.

We now come, in conclusion, to the testimony of Peter upon the subject of the "Seen and unseen things" of Paul in 2 Cor. 4: 18. Whoever will take the trouble to examine the subject thoroughly, will perceive that Peter's two letters are addressed to the same church organization that Paul addressed when he wrote to "the Hebrews;" hence he says in epistle 2, 3: 15, that Paul had written them an epistle, and in that letter, as in all his epistles to other churches, Paul had written upon the same subjects that he (Peter) had been writing to them about in his second epistle; but in Paul's letters to the other churches where he had written of "these things," he had said some things that the unlearned (in the "oracles of God") and unstable (unsettled) in the truth found difficult to apprehend, and wrested (turned or twisted, spiritualized) as they did also the remaining portions of God's word, to their own destruction.

Now, having found that the two witnesses are testifying of the "same things," let us take KEY OF PETER and unlock Paul's *mysteries of the kingdom of the Deity.*" Beginning with Peter where we left off with Paul, we will briefly as possible synthetize by the one what we analyzed by the other, and if the parts when brought together produce the same structure that we took down, it will constitute a *prima facie* evidence in the case that we have not gone amiss in our explication of Paul's "seen and unseen things." 2 Cor. 4: 18.

Peter, in speaking of the "shaking of the earth," (Heb. 12: 26), uses the following language (2 Peter 3: 5),—"For this they—the scoffers concerning Christ's coming, of verse 4,—willingly are ignorant of, "that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water perished." Of the promised "once yet more," he says (3: 7), "But the heavens and the earth, which are now, *by the same word,* (THAT is, Paul's "hath he promised," of Heb. 12: 26,) are kept on store, reserved unto fire against (at or in) the day of judgment and the perdition of ungodly men." Of the dissolving earthly house of this tabernacle (2 Cor. 5: 1), he speaks in this wise, (3: 10),—"But the day of the Lord will come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the WORKS that are therein shall be burned up." Not earth only, but also heaven. Heb. 12: 26 "Seeing then that *all these things shall be* DISSOLVED" (here he uses the very same word that Paul did in 2 Cor. 5: 1), "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, (now he defines what he meant by the words, "all these things"), and the elements shall melt with fervent heat."

Of the *kingdom* fixed and immovable, that the saints are to receive, (Heb. 12: 28), the building of God, the house not made with hands, eternal in the *heavens,* (2 Cor. 5: 1), with which we earnestly desire to be clothed upon (5: 2), that mortality might be *swallowed up,* 1 Cor. 15: 54; Isa, 25: 8, of life, 5: 4, "the things that are not seen" (4: 18), for which we look by faith, Peter uses the following, which would be called pretty plain talk in our day;—"Nevertheless WE (Peter, Paul and the 'strangers and pilgrims'), according to his promise (in Isa. 65: 17–24), look for new heavens and a new earth (that was the hope of Christ's church in the apostolic times), wherein dwelleth righteousness;" or, as Wakefield says, "the righteous." This plain, positive declaration of Peter's elicited the following admission from Dr. Adam Clarke.

"It does appear from these promises, (Isa. 65; 17), and what the apostle says here, and what is said in Rev. 21: 27; 22: 14, 15, that the present earth, though destined to be burned up [Peter does not say so,] will not be *destroyed,* but be *renewed* and *refined, purged* from all *moral and natural imperfection,* and made the endless abode of blessed spirits." The italics are his own, and I only differ from him in believing that it will be the endless abode of blessed men instead of spirits, the resurrected men of God having spiritual *bodies* incorruptible, and *souls* made immortal.

A perfect parallel may be found between Paul and Peter's writings in all their parts, if sought for; but having gone back to the seen and unseen, our starting point, we leave here these two witnesses under the New Testament and see what the prophets have said upon this subject, to whom, Peter says we would do well to "take heed."

First, Isa. 33: 20,—"Look upon Zion, the city of our solemnities; thine eyes shall behold Jerusalem a quiet *habitation, a tabernacle that shall not be taken down;* not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." This agrees with Paul in Heb. 12: 22, before quoted. Ps. 15: 1–3,—"Lord, who shall abide in *thy tabernacle?* who shalll dwell in thy holy hill? (Zion). He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that doeth these things shall never *be moved;*" corresponds with the righteous of 2 Peter 3: 13, and Heb. 12: 22, 28. So Ps. 24: 3–10—"Who shall ascend," etc. Please turn and read both, Psalms and Isa. 33: 15–17. The last verse reads, "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off."

This corresponds with 2 Peter 1: 16,—"We were eye-witnesses of his majesty" (kingly glory). And 1 Tim. 6: 15,—"Who, in his times, shall show who is the blessed and only Potentate, the King of kings, and Lord of lords." Ps. 27: 4,—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple, for in *the time of trouble* shall he hide me in his pavilion; in the secret of *his tabernacle* shall he hide me; he shall set me upon a rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of shouting (*margin*); I will sing, yea, I will sing praises unto the Lord." Isa. 66: 22,—"For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." Rev. 21: 1,—"And I saw a new heaven and a new earth." "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband, and I heard a great voice out of heaven, saying, Behold, *the tabernacle* of God is *with men,* and he will dwell with them and they shall be his people, and God HIMSELF *shall be with them* and be their God, and he shall wipe away all tears from their eyes. And there shall be no more death." Amen, even so, come Lord Jesus.

Oh, that the salvation of Israel *were come* out of Zion! "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Ps. 14: 7. Brethren, the grace of our Lord Jesus Christ be with you all. Amen. G. W. STETSON.

Olena, Huron Co., Ohio.

Correspondence.

From Bro. Samuel Kail.

BRO. GRANT:—Dear sir, two years ago this winter, Bro. Clark and Bro. McCullock came and preached in our neighborhood, out of curiosity I went to hear them. Bro. McCullock preached on the fulfillment of Daniel's prophecies, and as I had been a daily reader of the Bible, I saw it was completely done. He showed that we are living in the last days, near the close of the present dispensation, and that the kingdom of God is about to be ushered in. On the night after, the two Advent preachers and two Methodists had a discussion on the immortality of the soul, and I, somewhat filled with prejudice, went to hear them discuss the question, hoping the Methodist might give the Adventists a complete whipping; because I looked on the doctrine of the non-immortality of the soul as a false one; but thanks be to God, my eyes that night began to be opened; and for one year I read and searched the Bible day and night to find if these things were so. When I was done searching the Bible for myself, and the definition of every Bible word, I was as strong an Adventist as ever lived; and received such joy as I never felt before. Never before did I see such a harmony in the Bible. In fact, the Bible appears to me a new book; although for twelve years I had been a daily reader of the Bible, yet never did the light of God's truth look so bright to me as it has since. Yours in faith of the soon coming kingdom, SAMUEL KAIL.

Victoria, Knox Co., Ill.

From Bro. Wm. Sweet.

I arrived here last evening. This is a young, thriving, business town, of about one hundred and fifty inhabitants. I am to commence a series of meetings here this evening. Sunday evening last, I closed my labors at Ottawa. I have preached there some twenty-eight sermons in all. Although at first we had but few hearers, cold and stormy weather some of the time, many cold hearts, and but few to back up the word with fervent prayers and feeling exhortations; yet thanks to the Lord of the great harvest, he has heard prayer, blessed his word in stirring up some old professors to humble themselves before God, covenant anew with him and his saints to live more in future to his glory, and to help to advance the Spirit of reformation. We have seen backsliders weep, and mourn, and confess their sins; and a number of sinners weep in the crowd, leave their seats, press their way to me and others, give me their hand, and pledge their hearts and lives to the Savior, fall on their knees and ask us to pray for them; and God to save a trembling, dying sinner whose hopes still hang on his word; then light on some sweet promise there, some sure support against despair; find peace and pardon through a Savior's cleansing blood, and obedience to the holy word of God through the Spirit, to unfeigned love of the brethren. I have baptized nine happy converts in all. More, I think, will yet go forward.

We organized a church of some twenty-four names. They made choice of a clerk, and two deacons; and Eld. Scott, a good man, for their ruling elder and pastor. I see nothing to hinder them from holding meetings and enjoying the word and ordinances. Monday evening, Jan. 11th, I preached on communion. We administered the ordinance for the first time. All that loved the Savior's second appearing were invited to partake with us. I think nearly all of the Methodist brethren present partook, and some of other churches. We had a good time. Brethren and sisters, pray for us, that the word of the Lord may run, and his name be glorified.

Yours in the "blessed hope,"
WILLIAM SWEET.

Garden City, Blue Earth Co., Minn., Jan. 19th, 1864.

For the World's Crisis.

CHRIST'S TEACHING, AND MAN'S TEACHING.

The gospel of Christ teaches us to repent and forsake our sins, and love God with all our hearts; and above all at the present time his glorious appearing. He does not teach us to kill and slay by thousands, and lay waste and desolate the lands of others. Christ says, Matt. 7: 12,—"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." God teaches us, also, that "Vengeance is mine; I will repay." And what else has he taught us? "Blessed are the meek; for they shall inherit the earth." "Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God." Matt. 3: 5, 7, 8, 9. The child of God is known. Luke 6: 45,—"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Now if a man speaketh the gospel of Christ, teacheth as Jesus has directed; then we know that he is of Christ; if otherwise, then he is not of Christ.

Can it be possible that a true minister can preach any thing but the gospel of Christ? The fact is, and there is no getting round it, political matters have taken the place of true piety. Thanks be to God, all ministers have not fallen. There are some who stand by the faith once delivered to the saints, "Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep" ourselves "unspotted from the world." But the religion of this age pronounces its blessings upon the hosts who go forth that they may make a thousand children fatherless; ten thousand wives widows; while they themselves are defiled by every sin which spots and besmears the world. God help us to come out from the world and do those things which are pleasing in his sight. C. H. SMITH.

Kennebunk, Me.

For the World's Crisis.

MY SISTER JANE.

I have a sister Jane here in Canada. She was adopted into father's family about two years ago. She seated herself beside me the other Sunday, while I sat by my little class in Sunday school, and said:

"I have *no learning,* and can help you none in this school by way of *teaching,* but I have health and can earn money. You say you want to get some books and papers for the school. Now if I use the money I earn to help the cause in this way will my service not be acceptable?"

Yes, sister Jane, your *money* is as important as the books and tracts of our ablest writers. They might write and heap up manuscript, six feet high, but unless we have Sr. Janes' and Bro. Johns' working and giving us of their wages to pay the paper-maker and printer, I do not know how our moneyless authors could benefit us. The fact is, *we must serve each other.* We are all members of the same body. Now the body is not all *brains.* The body needs but *one* head. Then the body must have *hands* and *feet.* So we need to work in harmony, keeping active. Each member must perform its own proper office. The head must do the thinking, the feet the walking, the tongue the talking, the hands the working, each remembring the story of the "Discontented Pendulum," which wearied in its swinging and ticking through the whole clock-work depended on its motion.

Now if there are any more sister Janes' in the church, let them feel their importance. If you cannot write books, you can help publish those that are written. If you cannot preach, you can purchase tracts that teach the truth, and can give them to those who are unable to buy. Thus you can serve God, using the health he has given you to glorify the Giver by advancing his cause.

I hope Sr. Jane and all the sisters will be careful how they spend their money. God has given them health—a rare gift in these days—and while they are receiving gold, let them remember to give to God a portion.

Dear sisters, the Lord is coming soon. Work for him in the days that remain. Look about you and find something to do that shall bless others. Do not live for SELF. He who gives but a "cup of cold water" shall not lose his reward. Peace be with you now and evermore. Amen. M. MATHEWS.

Danville, C. E.

HOW TO SAVE YOUR COAL.

Now that coal has reached a price which is almost unprecedented, and that the dealers propose to raise it, if possible, during the present winter, there are thousands of families where the members will thank us heartily for the following directions, which, if followed, will give them a good fire during the whole winter on a quantity of coal so small that it will cause some to marvel greatly. The directions are as follows:—

"The ashes or cinders are not to be thrown away, but dampened to a kind of mortar, and and again placed on the fire. They burn readily, and by so doing there is the economy of having a hot fire with one-tenth of the fuel, besides not being troubled to convey the ashes to a receptacle. We do not know of a stove that cannot make ashes enough to supply itself, only a few nuggets of coal being used. First make a fire in the usual way, and when it begins to burn freely, place a lump of coal near the stove door or front of the grate; then heap on the wet ashes or cinders, and pack them down, the vent below being unobstructed. The process is simple, and a few trials will satisfy the unbelievers. Dust coal may be used in the same way, and we are assured that many cellars have mines of wealth in the refuse of former years. While coal is so scarce and costly, should not economy prompt a trial of this plan?—*Ex.*

Obituaries.

G. H. CHAMPLIN.

Died at Culpepper, Va., Jan. 4th, 1864, George H. Champlin, grandson of Bro. Nathan Champlin, of South Sutton, N. H., aged twenty years.

George lived with his grandfather from the time he was three years old to the time that he enlisted in the service of his country. He was a kind and dutiful son, a faithful and much respected soldier, and his death was much lamented by all who knew him. J. COUCH.

ALMIRA AND LILLIE CUMMINGS.

Died in Poultney, Vt., Jan. 30th, and Feb. 5th, 1864, of diphtheria, Almira Jenette, aged ten years, and Lillie, aged two years and nine months, children of A. H. and Melintha Cummings.

Death would listen to no entreaty till it had torn these two helpless and innocent victims from the fond embrace of parents and covered them in dust, "They shall come again." May parents "purifying their hearts by faith," join them in an eternal day.
H. F. C.

BETSEY M. LITTLE.

Died at Colchester, Ill., Nov. 22nd, 1863, Betsey M. Little, wife of Anson Little, aged seventy-one years, nine months, thirteen days.

They were formerly from Connecticut. Our dear mother has gone to be no more in this world. With much sorrow and many tears she was laid in the cold grave to await the trumpet's sound. May God comfort and sustain our aged parent who yet survives. MARY M. BUNNELL.

MARRIED.

In Yarmouth, Me., Feb. 16th, by R. R. York, at the residence of the bride's father, Mr. MADISON W. NORTHEY, formerly of California, to Miss SARAH M. HARVEY, of Yarmouth.

At North Springfield, Vt., Jan. 28th, by Eld. Salmon Cook, JOSEPH LEWIS to MARY POLLARD, both of Springfield, Vt.

Summary of News.

FOREIGN.

Liverpool, Feb. 6th, Queenstown 7th.

An engagement lasting six hours, between the Germans and Danes, took place at Missurde. The Danish outposts were driven in, but the assaults on the place were repulsed.

It is confirmed that the ship Martaban was destroyed by the Alabama. She was formerly the American barque Texan Star.

Great anxiety is felt in England for the meeting of Parliament to learn the policy of the Government on the Danish question.

The *Morning Herald* asserts that the Government will do nothing for Denmark.

The Paris correspondent of the London *Times* thus gives the position of Louis Napoleon on this absorbing question:

"His Majesty feels no deep regret at what has come to pass. England had her own way in Greek affairs, and she must now manage the best way she can with Danish. He considers it a just retribution for refusing to join the general Congress which he proposed. He will content himself with watching the course of affairs, and will act according to circumstances. It is hoped that the English Cabinet will, after all, revert to the idea of a Congress."

GREAT BRITAIN.

In the House of Lords the Earl of Derby reviewed at length the foreign policy of the government, contending that it was injurious and humiliating to England. The rejection of the Congress proposed by Napoleon and his invitation to recognize the Confederates, the fruitless negotiations with Russia respecting Poland, and interference in the Dano-German dispute, were severely referred to, and although he (Derby) did not oppose the address, he severely censured Earl Russell's foreign policy.

Earl Russell, in reply, explained the Dano-German question, and showed that England was quite unfettered in the matter, never having given the slightest promise of assistance to Denmark.

Mr. Gladstone explained that the promise of England to stand by Denmark was given under circumstances different from those which control the present war.

The Queen's speech is said to have caused bitter disappointment in Denmark.

Parliamentary papers relative to Japan estimate the destruction of property at Kagosina at one million sterling and 1500 killed.

Telegrams from India report that the stramer Alabama on the 5th of January was fifty miles south of Rangoon, on the Arracan coast, watching the rice ports, and in a position also threatening to American vessels at Calcutta.

THE WAR IN SCHLESWIG.

Additional details of the attack on Missurde put the Danish loss at from 150 to 200, and the Prussian loss is variously estimated at from 150 to 300 in killed and wounded—some accounts say much more. The Prussian force numbered 9000, and the Danish about 2000. Two stormings were attempted and repulsed, the Danes maintaining a heavy fire against the storming party. According to one account one Prussian regiment was totally destroyed. The Prussians retired to Ekernford.

On the afternoon of the 3d the Austrians attacked Bistorff, one mile south of Schleswig. There was sharp firing until after dark, but the Danes held their own. The Danes lost one field piece and had a few wounded. An attack was expected on the 4th.

An attack on Frederickstadt was also expected on the 4th.

The King of Denmark was at Schleswig, and walked toward the outposts during the fighting at Bistorff.

A Hamburg telegram of the 4th says Prince Frederick Carl is reported wounded in the arm. An attack on the whole line from Missurde to Jagel was expected on the 4th.

The Prussian headquarters were at Kropp.

The war had already caused a suspension of shipping operations between England and the Baltic.

Marshall Wrangle's proclamation to the Schleswigers says the civil Commissioners of Austria and Prussia will assume the adminstration of the Duchy of Schleswig, and not, as was stated, of Schleswig and Holstein.

The attack was continued on the 4th without making much impression on the Danish lines. One grenade fell into the town of Schleswig. The town is barricaded against a *coup de main.*

The King of Denmark had left Schleswig and arrived at Sonderberg.

The loss of the Austrians in storming Jagel is stated at 400, including many officers. A false guide conducted the Prussians against the Austrians, and they fired upon each other.

On the 5th a fall of snow prevented much activity, but there was random firing in the vicinity of Schleswig.

The Danes had altogether about 1000 *horse du combat* at Schleswig, viz: 300 killed and wounded, and 700 ill from the inclement weather. The loss of the Austrians to the latest date was 30 officers and 519 men.

It is asserted that the Danes have sent cruisers out after Prussian vessels.

FRANCE.

The Paris correspondent of the *Times* says that at a ball on the 3d inst., Napoleon said to a group of Marshals and Generals: "It appears they have been exchanging cannon shots in the North. Let them go on, it is no affair of ours. Our policy should be non-intervention." Those whom he addressed seemed to agree with him.

ITALY AND AUSTRIA.

It is reported that Austria is making arrangements on the Mincio. It is also rumored that the Italian Government has protested against fortifications being erected by Austria near Peschiera in contravention of the treaty of 1859.

EMANCIPATION IN RUSSIA.—An English missionary has recently sketched the results of his observations made during a tour of five months in Russia, mainly devoted to studying the progress of serf emancipation. He says that within two years no less than twenty-three millions of intelligent, active peasantry have been raised from the state of chattels to the condition of insuring their own independence and comfort. One million have already bought the land on which they were formerly located, borrowing the money from the government. More than eight thousand new schools have sprung into existence through individual efforts among the peasantry, and they are rapidly on the increase. The general results of this vast change are beyond estimate. Property is everywhere rising in value, municipal institutions are springing up, and a constitutional government must be the ultimate result. The Emperor Nicholas foresaw this and hesitated to enter upon the work of emancipation, but it was no objection in the mind of Alexander. Prince Gortschakoff gives it as his opinion that the development of Russia during the next two years will astonish the world.—*Journal.*

Colenso, Bishop of Natal, has been deposed from his office, and prohibited from ministering in any part of the province of Cape Town, unless he retracts his heresies before the 16th of April.

DOMESTIC.

San Francisco, Feb. 17th. Arrived barque Rogers, Kanagawa, Japan, Jan. 7th. The Tycoon's Palace at Yeddo was burned on Christmas. The next day the custom house was closed, the officials declaring themselves so grieved at the Tycoon's misfortune that they were wholly unable to transact business. It is reported that the fire originated in a gunpowder plot to blow up the palace for the purpose of killing the Tycoon.

Yeddo was again ravaged by fire on New Year's day. Eleven large streets in a wealthy business quarter, besides numerous adjoining back streets and alleys, were destroyed. It is estimated that five thousand houses of the better class were destroyed.

News had reached Kanagawa that on the 31st of October nearly all of Hakodadi was burned by incendiary fires.

New York. Feb. 19th. The *Herald's* Washington dispatch says there will be no change in the command of the Army of the Potomac. It is understood that Meade will retain the position for the next campaign.

There was something of a sensation to-day in the Senate by the statement of Mr. Conness relative to the imperative necessity of sending a fleet of war steamers to the Pacific coast without delay. The authorities have positive information that rebel steamers left Asia for that coast, and it is feared San Francisco will be menaced before the navy can afford the requisite protection.

PEACE RESTORED IN VENEZUELA.—After five years of civil war, the People's party have completely triumphed in Venezuela, and by their moderate and generous treatment of their opponents, as well as by the enlightened policy which they have proclaimed, they offer to the world strong guarantees for the future. Gen. Falcon has been elected Provisional President.

Probably Venezuela will soon join with New Granada and Equador in establishing the "United States of Columbia," on the plan proposed by Gen. Mosquera, well devised to secure peace and prosperity in those extensive and fertile countries.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest,* and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

General Conference in Boston.

It is decided to commence the General Conference in Boston, at the Lowell Street Chapel, Tuesday evening, April 5th, and continue it through the week, and over the following Lord's day. Further information hereafter.

Notice.

I expect, the Lord willing, to commence a series of meetings at West Medway, Mechanic's Hall, Tuesday evening, Feb. 23d, to continue on successive evenings through the week and the week following, if the interest demands it, except Saturday and Sunday evenings, Feb. 27th and 28th. I have engaged the Hall at an expense of $1.50 per evening, trusting in the Lord to open the hearts of the people both to receive the word of the Lord and help sustain the meetings. I do not know of a single Advent Bro. or Sr. in town, but have been told there were a good number in '43 and '44 Brethren and sisters interested in the salvation of sinners from the highways and hedges, plead with God for us. H. K. FLAGG.

Notice.

All orders for "Spiritualism," "Reasons," and "Great Controversy," will be delayed for a short time, till new editions are printed.

Notice.

The churches in New Hampshire desiring the Quarterly State Conferences held with them, must correspond with Eld. J. Couch, Warner, N. H., relative to it. A. W. SIBLEY. Clerk.

Notice.

Providence permitting, we will hold the next session of the Winona County Minn. Quarterly Conference with the brethren and sisters at Hesper, Iowa, near the state line, commencing on Saturday, the 12th day of March, at half-past 10 A. M., 1864, and continue over the following Sunday. All who can possibly attend the quarterly conference will please to come. Come on, and join with us, and work for God. Come in the humble spirit of Jesus, praying, "O Lord, revive thy work." Brethren and others coming from Winona, Minn., will come by the way of Lenora.
ELD. PHILIP RAMER, Clerk.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Maine Western Quar. Conference.

We purpose to hold the next session of our conference in Hollis, near the centre, at the Methodist Chapel. It will commence, the Lord willing, March 10th, evening, and last over the following Sunday. A general invitation is given to ministers and people to come to this meeting, filled with the Spirit to work for the Lord. Those coming may inquire for Brn. Clark, Dennett, and Carle.
JAS. A. LIBBY.

Maine Eastern Quarterly Conference.

A quarterly conference will be held at Lincolnville Centre, Me., commencing Thursday evening, at 7 o'clock, Feb. 25th, and continue over the Sabbath following. Brethren from abroad will call on Bros. G. McKenny, E. Calderwood, D. Fletcher. E. Blood, S. Wadsworth, E. Young, and M. Young. A general invitation is given to all our brethren, etc.
M. YOUNG, Secretary.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings....................Sunday, Feb. 28th and onward for the present.

Pittsfield, N. H., evenings of Feb. 25th, 26th, 27th, and Lord's day, 28th. MILES GRANT.

East Stoneham, Me., Friday evening, March 4th, and over the Sabbath. J. T. JORDAN.

East Bowdoinham, Me., with Bro. H. D. Reed, March 3d, and over the following Sunday. R. R. YORK.

Kennebunk Port, Me....................Sunday, March 6th
Dover, N. H., (Back river neighborhood, as Bro. J. M. Hackett may arrange), from March 11th to 13th.
Abington, Ct., from March 19th to the 27th.
A. ROSS.

Lawrence, Mass....................Sunday, March 6th
J. COUCH.

Milford, Me....................March 6th
Medford, Me....................March 13th
Sebec, (Harriman School-house)....................March 20th
THOMAS SMITH.

South Reading, Mass....................Sunday, Feb. 28th
Holliston, Mass., at the Town Hall, Sunday, March 6th
H. K. FLAGG.

Plymouth, N. H., in the Nelson School-house, Sunday March 6th.
D. M. LEAVITT,
WM. H. SHAW.

Agawam....................Sunday, March 6th
P. S. BUTLER.

Darien, Genesee Co., N. Y....................March 4th to 6th
Honeoye, Ontario Co., N. Y....................March 11th to 13th
East Springwater, N. Y....................March 18th to 20th
Bushville, Yates Co., N. Y....................March 24th to 27th
If Bro. Wright so appoints, will he meet me at Springwater March 20th, and take me to his place?
C. F. SWEET.

South Windsor, Ct....................Sunday, Feb. 28th
Worcester, Mass....................evenings, March 1st and 2nd
Clinton, Mass....................Sunday, March 6th
Boston, (Lowell Street)....................evening, March 8th
Exeter, N. H....................March 9th and 10th
Dover, N. H....................evening, March 11th
Biddeford, Me....................Sunday, March 13th
Portland, Me....................evening, March 14th
Yarmouth, Me....................evenings, March 15th and 16th
Augusta, Me....................evening, March 17th
Corinna, Me....................Sunday, March 20th
Will some Bro. from Corinna meet me at Newport on the arrival of the cars from Augusta, Friday, the 18th?
C. GOODRICH.

Portland, Me....................Sundays, March 6th and 13th
J. S. WHITE.

Clinton, Mass....................Friday evening, Feb. 26th
Worcester....................Sunday, Feb. 28th
L. BOUTELL.

Manton, R. I....................Feb. 28th
East Killingly, Ct....................March 6th
Coventry Centre, R. I....................March 13th
B. ROBBERTS.

Richmond, R. I., (Clark's Mills)....................Sunday, Feb. 28th
Rocky Brook, R. I....................March 1st and 2nd
Slocumville, Exeter, R. I....................March 3d
Lafayette, R. I....................March 4th and 5th
River Point, R. I....................Sunday, March 7th
WM. SHEPHERD.

Woodstock, N. H....................evening, Feb. 25th
Canaan, Vt., (where Dr. Jones may arrange), Sunday, Feb. 28th. J. O. SMITH.

Elliot, Me., Sabbaths, Feb. 28th and March 6th, and every evening through the week. A. SIMPSON

South Butler, N. Y....................Sunday, Feb. 28th
Mannsville, N. Y....................Sunday, March 13th
Harrisburgh, N. Y....................Tuesday evening, March 15th
West Martinsburgh, N. Y....................Sunday, March 20th
Copenhagen, N. Y....................Friday evening, March 25th and over the following Sunday.
Dear Brn. and Srs., I wish to see you all in the vicinity of these appointments. Let there be a rallying to these meetings. The third quarterly meeting of the Northern New York Christian Association will be held in connection with these meetings, at West Martinsburgh, commencing Friday evening, March 18th. Let there be a general gathering at this meeting.
C. B. TURNER.

Dansville....................Feb. 28th
F. BURR.

APPOINTMENTS FOR HOLLIS, ME.

W. H. Mitchell....................Sunday, Feb. 28th

Vernon, Vt....................Sunday, Feb. 28th
J. HEMENWAY.

Concord, N. H....................Sunday, Feb. 28th
JOSEPH W. WHITE.

Central....................Sunday, March 6th
Coventry, (Town House)....................evening, March 8th
Summit....................evening, March 10th
North Scituate....................Sunday, March 13th
North Foster....................Sunday, March 20th
Gloucester....................Sunday, March 27th
Blackstone, Mass....................Sunday, April 3d
If any of these appointments conflict, please write to me. J. K. BELLOWS.

Portsmouth, N. H....................Sabbath, Feb. 28th
Exeter, N. H....................Tuesday evening, March 1st
Haverhill, Mass....................Wednesday evening, March 2d
Salem, Mass....................Thursday evening, March 3d
East Boston....................Friday evening, March 4th
Boston, (Lowell Street Chapel)....................Sunday, March 6th
H. MUNGER.

North Adams, Mass....................Feb. 28th
Charlemont, Mass., (at Bro. Cudworth's), March 1st–2d
Christian Hill, Mass., (as Bro. Tenny may arrange) March 3d and 4th.
Griswoldville, Mass....................March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th. GEO. A. STREETER.

APPOINTMENT FOR BRISTOL, CT.

Bro. St. John....................Sunday, Feb. 28th

River Point, R. I....................Feb. 28th
J. K. BELLOWS.

Exeter, N. H....................Feb. 28th
A. ROSS.

Business.

PLEDGES FOR A $500 S. S. FUND.

We, the undersigned, agree to give the sums affixed to our names, towards raising FIVE HUNDRED DOLLARS, as a SUNDAY SCHOOL FUND, to aid the Christian Publication Society in publishing a SUNDAY SCHOOL PAPER, S. S. Books, Hymn and Question Books, etc., for the use of our children and Sunday Schools; our subscriptions to be paid as soon as the whole amount shall be subscribed.

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Geo Wright—See No. 429.
W Jones—Will send R. M. and Laz. soon.
G. A. B.—All right.
C F Beardsley—It is not.
D T Taylor—We have not seen a copy of that strange paper.
Mrs M F Dibble—We do not know of any.
L. B.—We will send it one year.
M. G. D.—It is sent.
C F Sweet—Cannot tell till after examination.
J J Cook—His paper is sent to Spencerville, C. W.
Bro. H L Bradley, Bristol, Ct., wishes H. K. Flagg to give his P. O. address.

W. H. Wild—Send the books to H. L. Hastings, care G. W. Young, at Wm. Shipman's, No. 35 Ann St., New York, up stairs. H. L. H.

CASH RECEIPTS TO FEB. 14, 1864.

The present No. of the Crisis is 438.

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MILES GRANT,
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For the World's Crisis.

TO-NIGHT!

I stand, to-night, by my lattice bars,
And outward gaze on the gleaming stars,
As they onward wheel in their restless flight
To deck with glory the brow of night;
I love from the scenes of earth to turn
To the golden lights that gleam and burn.

A sense of grandeur comes o'er me now,
As I gaze on the midnight's flaming brow;
And the cares of earth are nought to me,
As my thoughts go up, unchained and free,
To roam the boundless fields of air,
'Mid scenes all bright beyond compare.

And yet, ofttimes, as I gaze along
The heavenly dome, with its starry throng,
My hand to my throbbing brow I press,
And sink into utter nothingness;
As I think of the mighty power that made
The night, in its glorious robe arrayed.

Can He who filleth immensity,
Have ever a thought or a care for me?
Ah! yes, I KNOW from His written word,
That the faintest cry on earth is heard;
That the secret thoughts of low or high,
Are never hid from his piercing eye.

When the golden light of the stars shall pale,
We know, from a source that *cannot* fail,
That the hand that made and guides the spheres,
From every eye shall wipe *all* tears;
And I pray, as I look on the starry dome,
That the promised time may *quickly* come.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

MY JOURNAL.

Boston—New Bedford—Wickford, R. I.—Portsmouth, N. H.

Tuesday, Nov. 24th. As noticed in my last, I asked for my dismission from the Advent church in Boston, of which I have had the care so many years; with whom I have suffered in all its changes and misfortunes, and rejoiced in all its prosperity and success. This step was taken with deliberation, with a view of duty to the great western field. It was hard indeed to part with so many of my old fellow laborers in the Lord, yet it was manifestly God's will, and his will is always acceptable to his humble children. "Not my will but thine be done." I shall never find a more true and faithful church. They have known all my trials and cares, and my manner of life, and have stood by me in all the changes that have taken place, and sustained me always in the right. I leave this important chapter of my life to be unfolded by Him whose right it is both to judge and reward.

I have spent the most of this week in visiting christian friends, and preparing for the removal of my office effects to the West. A busy and exciting week. I have not met one, as yet, who does not fill my ears with sad words of regret at my proposed removal westward. And yet, under all the circumstances, they say, Go, and God be with you.

Saturday, Nov. 28th. Took the cars for New Bedford, Mass. Put up with Capt. C. F. Howland, who married my oldest sister. Received a hearty greeting from all the family. Called in the evening on my sister Mary, the wife of Dr. B. F. Howland, and had the kindest reception. Found them all in health. Also called on Bro. Walter Handy (a brother of Mrs. Himes), by whom I was joyfully received. These relations are all among the professed people of God, and enjoy the hope of the gospel; and I hope to meet them in the kingdom when Jesus comes.

Sabbath, Nov. 29th. Have preached all day and evening to the Advent church in this place, and have had a good day in unfolding the riches of the covenant of God's grace to his waiting people. The church have enjoyed the labors of Eld. W. Pratt the last year, till his health failed. They now want a pastor. But Bro. H. V. Davis and a few faithful souls keep the meeting up, and will do so, with or without a minister. Bro. Pratt has turned his attention to the study of the healing art, not being able longer to preach.

Monday, Nov. 30th. Returned to Boston to finish up my work. I have had a busy week in visiting and labor.

Saturday, Dec. 5th. Returned again to New Bedford, visited my youngest sister, Elizabeth Crapo. She, with her kind husband, Charles Crapo, were greatly afflicted by sickness. A beautiful and promising son of about fourteen years is down with diphtheria, with little hope of life. So I gave them my sympathy, and prayers for God's blessing. They both hope in God, and look for the better land where sickness and sorrow can never come.

Sabbath, Dec. 6th. Preached all day and evening with the Advent church. We had a good day, and a kind of farewell with the church and my numerous friends here. It is now *forty-three* years since I came to New Bedford to reside. My father took me there in April, 1821, and put me to trade with Wm. Knights, a cabinet maker. The year following I was converted in a revival under the labors of Eld. Simon Clough, in the First Christian church. I commenced to speak in public the same year, and held meetings in school houses in the vicinity, and continued till 1827. Here I was married, and most of my relatives reside here, so that New Bedford has been a sort of home to me for more than forty years.

I left New Bedford in 1827 for Plymouth, Mass., and labored with the Christian church there over one year; removed thence to Fall River, Mass., and remained till 1830, and removed thence to Boston, Mass., in August of that year, where I have been located till now. So that New Bedford has been a kind of home to me for long years. And my greetings and partings have been touching.

A Bro. Brown, from So. Middleboro, called upon me to-day to inquire about the West. We had a long conversation, and I hope he may find it his duty to go west. He can do better there with his means and gifts than in the East, both for himself and the cause of Christ.

At the close of the service this evening took the parting hand, and bade brethren and friends adieu for the present. We shall soon meet in the kingdom.

Monday, Dec. 7th. Took the cars from New Bedford to Providence, R. I. While here I visited my brother, A. S. Himes, who had just buried his wife. His family is broken up. How sad to lose those who have been the light of our dwellings and the dearest companions of life's joys and sorrows! But God sustains my dear brother, and has sanctified this sore affliction to him. Elder Oaley and wife kindly ministered to him in the hour of his affliction. He has the "blessed hope" also to sustain him.

In the afternoon went on to Rocky Brook, R. I. Arrived at six P. M., and put up with Bro. C. F. Dixon. Preached at seven P. M. to a large audience from the town and vicinity. I enjoyed a blessed season in proclaiming the coming kingdom near. At the close I received a most hearty greeting from large numbers of the saints. My heart was much cheered by their words and deeds. The Adventists have a large chapel and good congregation here. It is the only chapel in the village. May God sustain and prosper them in the truth.

Tuesday, Dec. 8th. Came to Wickford, R. I., my native place, five miles from Rocky Brook, and twenty from Providence. I had not been here for thirty years; so I took the day to visit the scenes of my childhood, and the graves of my ancestors. Wickford is the place of my birth. I was born in 1805, in this village located on the shore of the Narragansett Bay, in the town of North Kingston. Here I was brought up to the age of thirteen years. I went to the house where I was born, and the old school-house where I received the first elements of an education, and the old church where I received my first religious impressions under the labors of Priest Burge, and the late Bishop Griswold, of the Protestant Episcopal church. These buildings all remain, though old, and some of them in a dilapidated state. No one can tell with what intense interest I looked upon these old structures, while the incidents and memories of youth crowded upon my mind. I also went out to the old homestead, or farm, where we removed to reside when I was at the age of thirteen years, with my two brothers and four sisters. Thirty years had made a great change. But still the old house remained, and was as natural as life. This I viewed in every part. Then the graveyard of my ancestors. Among the stones that interested me most was that of my grandfather, after whom I was named.

"In memory of
JOSHUA VAUGHN, WHO DIED AUG. 30, 1798,
Aged 47 years and 10 months.
This stone stands here to show the place
Where his dust lies, not what he was;
When saints shall rise, that day will show
The part he acted here below."

Mary Vaughn, his wife, lies by his side, who died in 1833. I hope to meet these, with others who slumber here, "in the resurrection of the just."

I then visited the fields and orchards where I used to labor, and recalled many incidents of early life; drew water from the old well, and drank again out of the "old oaken bucket," and never did water taste so sweet. The beautiful young pippin orchard had so decayed that I hardly recognized it. I myself had turned gray, and gave signs of age; but this beautiful orchard of thirty years ago had suffered in appearance more than I. Some good old trees, from which I used to gather fruit, were gone, and the green sward covered the places where their trunks once stood, with their wide spread branches. Such is the change of thirty years. All here is under the curse, decaying and dying. But how glorious the prospect of that world soon to come, where we shall live,

"'Mid the verdant plains, 'mid angels' cheer,
'Mid the flowers that never of winter wear."

I dined in the old kitchen, with the present occupant of the old homestead, a genial, christian man; after which I left for my meeting in the evening, at Lafayette, about two miles, on the old "ten rod road," towards Wickford. I visited Sr. Taylor, and others in the neighborhood of the church, and preached in the evening to a full house, many of whom were my playmates in childhood, but now blossomed with age. I had much freedom in speaking on the duty and privilege of the church to read and understand the prophetic word; and by this word I showed that the kingdom was nigh at hand. We had a refreshing season, and were warmly greeted by many, after which I bade them adieu, perhaps till the last trump shall sound.

At the close, I walked five miles to the Kingston station, to get the A. M. train, with a view of being in Providence in season to go to New Bedford to attend the funeral of my sister Crapo's son. At 7 A. M., with my sister, Martha Kinyon, and her son, took the cars for New Bedford, and attended the funeral of the boy of whom I spoke before as having the diphtheria. This is a heavy loss to my sister and her husband, also to the school, of which he was the best scholar, and to the Sabbath School, of which he was an interesting member. But he died in the Lord, and will come forth in the first resurrection. We have hope—a glorious hope—of which I spoke on the occasion, in connection with Eld. Coe.

By this sad event I was very unexpectedly placed in the midst of my relatives and friends again, to weep with them, and again take the parting hand, which I had done but a few days before. Soon we shall meet to part—*never*. The Lord hasten the day!

This evening I called upon Capt. Ichabod Hardy, a brother-in-law, who has just returned from the Arctic Ocean, on a whaling voyage. His vessel was crushed in the ice in July last, and he and his twenty-seven men had to take to their boats. One boat was lost, with all on board. The other two survived *fifty-nine days*, in open boats. At length they were carried into St. Johns, N. B., in safety. They were all in good health and good cheer. And the Capt. thinks to go again next spring. There is something enchanting about the Arctic regions.

Thursday, Dec. 10th. Returned to Boston in the A. M., and took the cars for Portsmouth, N. H. in the P. M. Called on Robinson Berry, with whom I made my home, and was very cordially greeted by the family. Preached in the Advent chapel at half-past seven, P. M., to a good audience, on the blessedness of the study of God's word. The sweetness of the promises of the coming kingdom were enjoyed by us all. Praise the Lord. I bade this dear church farewell for the present. There are many precious souls here that I shall no doubt meet in the kingdom.

Friday, Dec. 11th. At an early hour took passage with some brethren over to the Navy Yard in Kittery, Me. There is a goodly company of our brethren at work here for the Government. My object in going over was to call upon Sr. H. Spinney, and friends, old acquaintances, and members for long years of the church in Boston. My visit was a pleasant one. On my return, called upon a number of other families, whom I may not see again in this life; but I shall see Srs. Huntress, Moses, Foster, and many other of these dear and tried saints, in the kingdom when Jesus comes. Bidding all farewell, I took the cars for Boston at noon, and arrived at 4 P. M.

Saturday, Dec. 12th. Finished the last number of Vol. 4 of the "Voice of the Prophets," preparatory to the publication of the "Voice of the West, and Advent Pioneer," at Buchanan, Mich. In the P. M. took the cars for Westboro, Mass., to preach on the Sabbath. Met kind and sympathizing brethren here, who understand my mission and appreciate my motives. It is good to meet such and get a word of good cheer.

Sunday, Dec. 13th. Spoke three times today, and but for weariness should have visited the Reform School in the A. M. Bro. Geo. H. Child, of the Advent church, is the superintendent of the Sabbath School, which he informs me is very interesting. They have some four hundred boys now in the institution. The church here is low, and needs help. But they are firm in faith, and will hold on and keep up the cause. I had a good day with them, and one long to be remembered.

Monday, Dec. 14th. Returned to Boston at noon, and arranged to go South in the afternoon.

JOSHUA V. HIMES.

Boston, Dec. 14th, 1863.

For the World's Crisis.

TELLING JESUS.

"They took up the body and buried it, and went and told Jesus."

"Go and tell Jesus when thy heart is full
Of keen and bitter agony and woe;
When the dear precious form of one beloved
Is parted from thee; in the grave laid low;
Go and tell Jesus,—He will soothe thy grief—
To thy poor suffering spirit bring relief."

Are you bereaved? Have you lost a husband, a wife, a mother, a son, or a daughter,—one dear as your life? "Go and tell Jesus"; he will bind up the broken heart, weep with you as he did with Martha and Mary at the grave of Lazarus.

Are you troubled on every side—tempest-tossed? Tell Jesus all about it; he will say to the raging billows, "Peace, be still," and there will be a great calm.

"When the clouds are gathering o'er thee,
And the path looks dark before thee;
When thy feet are worn and weary,
And thy way seems long and dreary,
Go to Jesus."

Are you tempted to pride, vain glorying, to think more highly of yourself than you ought? Take this serpent of serpents to Jesus, nail it to his cross. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. 42: 8. "Let him that glorieth, glory in the Lord."

Are you bowed down under manifold temptations? Go to Jesus with them; lay them at his feet,—"cast all your care upon him, for he careth for you."

"Look unto Jesus, when thine aching heart
Is with remembrance of its sin opprest:
He careth for thee: weary as thou art,
And heavy laden, he will give thee rest.
Look to thy Savior; he has ransomed thee,
And paid thy debt of sin on Calvary."

Are you joyful in God? Is your soul on *fire* with holy love?

"Go and tell Jesus, when thy heart is glad,
And hope, and joy, and friendship crowd thy way,
Ask for his sanctifying grace o'er all,
That naught may cause thy heart from them to stray;
Go and tell Jesus, making joy more bright,
Shedding o'er all thy path a holy light."

"This going to Jesus, and telling him all that is in our hearts, little things and great things," says President A. Mahan, "is the secret of all holy living; the pre-eminent piety of Paul and the primitive christians. It is explained in one single expression of the sacred writer, 'looking unto Jesus, the author and finisher of our faith.' They were 'determined to know nothing but Jesus Christ and him crucified.' They literally counted all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.' He was their 'wisdom,' their 'righteousness,' their 'sanctification,' and 'redemption.' He was their consolation in affliction. He was their pattern, their leader, and guide. He was their victory in every conflict with 'the world, the flesh, and the devil.' He was their joy, their hope, their inheritance, their shield, and their 'exceeding great reward.' He was their 'bright and morning star,' the magnet of their souls, which held all the powers of their being in a blissful fixedness to one changeless centre.

"Now, christian, if you will believe it, Christ will be to you all that he was to them. 'He is the same yesterday, to-day, and for ever'; and you may share as they did in the infinite fulness of the love and grace of Christ. But if you would enjoy this full redemption, the powers of your being must be brought under the influence of this one principle, 'Looking unto Jesus.'

"Do your sins rise up before you, and fill you with apprehensions of coming retribution? 'Look to Jesus.' Do you desire to be freed from the power of sin, and be presented to God 'without spot, or wrinkle, or any such thing'? 'Look to Jesus.' Are you burdened with care, or do the storms of affliction gather around you? 'Look to Jesus.' Is your temper unsubdued? do your appetites and propensities rebel, and call for unhallowed gratification? 'Look to Jesus.' Do you need wisdom and grace for any exigency whatever? 'Look to Jesus.' Whatever your condition or necessities may be, hear his gracious voice, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls.'

"There is not a want in the sinner, but there is a corresponding fulness in Christ; for 'it pleased the Father that in him should all fulness dwell.' Is the sinner *hungry?* Let him come to Christ, and he shall be made to partake of the bread of life. Is he *thirsty?* Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner *sick?* Let him come to Christ, and he shall have life and vigor infused into his soul. Is he *naked?* Let him come to Christ, and he shall receive a beauteous robe. Is he *blind?* Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he *deaf?* Let him come to Christ, and he shall hear the voice of uncreated harmony, speaking peace to his happy soul. Is the sinner *burdened?* Let him come to Christ, and his burden shall be taken away. Does he *long* for *rest?* Let him come to Christ, and he shall have sweet repose. Yes, no matter what may be the sinner's wants or woes, only let him come to Christ, and he shall be made rich and happy, throughout all time, and throughout all eternity."

"Christ is the way, the truth, the life divine;
Seek thou on earth to take this Christ as thine;
For he that lives in Christ, in Christ shall die,
And dwell with Christ in heaven eternally."

Author of "Home Thrusts."

THE TRUE MILLENNIUM.—A perfect church! What joy! what peace! We only need this, we sometimes think, to make a millennium. But, indeed, it would not make a millennium. It would make an aceldama. For the world would be in arms to put to death the perfect ones as they did Christ. It is only Christ's coming that can make a millennium. And when he shall come with power as well as purity, with reigning sovereignty as well as with wooing love, then shall the church have her Sabbath, and it shall be said, "Hallelujah! the kingdoms of our Lord and of his Christ!"—*C. Spurgeon.*

For the World's Crisis.

HUMAN CREEDS.

We will suppose that now for the first time the gospel is preached in a city. A great turning to God takes place, and hundreds are gathered into Christ's fold. They are of one heart and of one soul. They all *love one another*, and thus give full evidence they are Christ's disciples. These true souls constitute the church of God in that city, without any of that human arrangement called "gathering into the church." Their only creed is the Bible; their only bond of union is the love of God. We think the position apostolic, and a plain one.

These persons all continue in this loving communion and fellowship till there comes in a Baptist, a Methodist, a Presbyterian, etc. What is the work of these different sects? Not to kindle the flame of love higher. Is it not to gather converts into their own church? First, out of kindness to be sure, each sect sets itself to work to show its CREED, or what is the same thing, to prove their peculiar views are right and all the rest are wrong. Each party salutes the young converts' ears in this way, and is careful to keep up an impression that they are not yet in the visible church, but that they ought to join somewhere.

Soon the revival stops. What's the matter? The minds of the converts have been diverted from the unity of love, to contemplate the discordant doctrines or *creeds*, that have been presented for their consideration in order to their uniting with some church. They lose sight of the fact that they all belong to the church of God. Now is the question, Where shall we join? with the Methodists, Baptists, or with what church? At first they think they *cannot be separated*. They have no fear of quarreling because they do not think just alike on doctrine; they feel nothing must separate them from each other. But these different sects keep presenting arguments to prove the necessity of joining their church. So this new-born church of God separate; one goes one way, another that way. Soon their love grows cold. They become proud and stupid, and continue ignorant in the things of God. Instead of growing in grace, they grow in pride and forgetfulness of the truth. Their love is even turned into hatred. They partake of the same spirit with those who first taught them to depart from Christ and his gospel.

Man made creeds, human creeds. Oceans of blood have been shed, and millions of dollars have been spent to sustain them, and millions of souls will be finally lost in consequence of them. It is a noted fact that there are some persons belonging to one of the sects who manifest such hatred to those of another denomination, that they will not speak to them when they meet; all because their *creeds differ*; and they have expressed doubt whether any one not subscribing to their creed will be saved.

Human creeds have blinded the minds of thousands; and this is the result of separating the children of God by such tests. Alas for that creed or religion that must divide what God has joined together!

J. E. CLARK.

For the World's Crisis.

QUERIES FOR TRUTH-SEEKERS.

1st. If we are witnessing the predicted mission of the "Spirits of devils working miracles," are we not living under the *sixth vial?*

2nd. If we are living under the *sixth* vial, inasmuch as men had "the mark of the beast," and "worshiped his IMAGE" under the *first* vial, (Rev. 16: 2) is not the development of the "*Image* of the beast" *in the past?*

3rd. If the "*Image*" of the beast existed as far back as the pouring out of the *first vial*, inasmuch as the two-horned beast was to exist *early* enough to command them to "make this "*Image* to the beast (Rev. 13: 14, 15) is not the rise of the *two-horned beast* also in the *past?*

W. SHELDON.

P. S. If the two-horned beast is to rise in the *future*, and his rise being *before* the formation of the Image to the beast, as the "Image" is located under the *first* vial, must not the first vial be poured out in the future? and also the sixth vial under which we believe we are living? If we wait for the future rise of the two-horned beast, must we not *subsequently* wait for the pouring out of the vials before the Savior comes?

W. S.

For the World's Crisis.

HOLINESS OF HEART.—No. 4.

One of the two of these great principles reigns in and rules every child of Adam. If we have sought salvation we have found peace and entered into life and partaken of the divine nature, which God originally gave to us. If on the other hand we have violated that nature by plunging into sin, sorrow and shame are our companions,—we have hardened our hearts, and unfitted ourselves either for happiness or heaven.

Righteousness and sin are two powerful antagonisms. They have eternally been at war. They are dissimilar in character and design, and seek for nothing in common but occupancy. No one single heart is large enough to contain them both. If Christ be in us the hope of glory, the devil is ruled out.

The strife is sometimes tremendous between these two combatants. "Not I, but sin which dwelleth in me." Again, "When I would do good evil is present with me." The experience of Paul is that of every man. Show us the man who has dared to do right to enter into the higher life, to trample the tempter under his feet; and I will cite you to one whose battles have been as numerous as his victories successful.

Life is a conflict. No man gains the victory till the last battle is fought. Desertion is as difficult and dangerous then as at any time in the warfare. Patriotism is a noble principle, but holiness to God is as much superior as the character of God is to the country he has made. The true soldier reposes confidence in the skill of his commander, and fights most powerfully when the enemy presses the hardest. So when christians are assailed they need to hang hold of the weapon of prayer, and buckle on the whole armor of God.

Holiness is the product of right action. Sin is the result of wrong action. Both depend upon the voluntary choice. Righteousness is all around us. Wickedness is just beneath us. It is easier, cheaper and better to be good than it is to be bad. Goodness is the love of all nature. Vice is opposed to the constitution of man. Ministers tell us how much more natural it is to swear than to pray, to do wrong than to do right. *But what kind of nature do they mean? That which a man makes for himself or which God made for him?* This habitual nature pitched and plastered on to a man is hardly worthy the name of nature, while that God gave has stability, and will endure as long as life.

Holiness is the real vital power that sets the whole machinery of nature to whirling. Holiness is a sort of regulator to man's nature. As the dial measures time, so does holiness measure man, giving us a key to his character. Now if any lady, black or white, rich or poor, high or low, young or old, would be happy, safe and useful, let him just seek holiness, conform to the divine law, choose the right and pursue it, live a life of simplicity and sincere devotion, let gratitude grow up in your heart, let thanksgiving ascend to the Giver of the blessings so bountifully bestowed upon you; and, in a word, live to honor God and praise him forever.

A. A. LARON.

For the World's Crisis.

TRUSTING IN GOD.

Thank the Lord that I have learned the great lesson of trusting in God. Dear brethren and sisters, have you learned it? Methinks I hear you say, "I learned to trust in him when he forgave my sins." Well, I thought I knew what it was to trust in God some fifteen years ago; but I did not know any thing about it till about four years since, when I had a sick husband and two little children, without any thing to eat. Then I learned to ask my heavenly Father for my daily bread. I got it, for he is more willing to give good gifts to his children than earthly parents are to theirs. How often we hear those that are worth their hundreds and thousands say they trust in God. They do not know any thing about it. Their money prevents them. How can we trust in God for our daily bread, when we have got five or ten dollars to buy bread, or how can we ask for our daily bread, when we have got it in the house? It is very easy to say we trust in God, with our hundreds; but it is another thing to trust in him without a cent. Praise the Lord. Yes, praise the Lord, that he has got some that really know what it is to trust in him, and when they ask him for this daily bread, they know they will get it; know not because they are worthy, but because He is faithful that has promised, and they need it.

O how good the Lord is! He has promised never to leave nor forsake those that trust in him. When we have learned to trust in him, how much better we love him, for we know he careth for us. Thank the Lord. I am just simple-hearted enough to believe God means what he says, and trust in him. Yes, I have been a fool in the eyes of the world for Christ's sake. Praise God.

Dear brethren and sisters, I should like to tell you some of God's dealings with me for some time past, if it would strengthen your faith. How the Lord has led me in a way I know not, and I have learned to walk by faith and not by sight. I have asked the Lord for things I really needed, and had them sent to me before night. I believe in asking in secret, and he will reward openly! If I am needing any thing, I have no right to go and get trusted, or borrow of my neighbors; for the word says, "Owe no man any thing." Then what can I do, but go to my heavenly Father? I know he is sick, and he is more willing to give good gifts to his children, than earthly parents are to theirs; so with confidence I go to him.

I truly feel that all I have is the Lord's. Praise the Lord, O my soul. I desire an interest in your prayers that my faith fail not; for without faith it is impossible to please God. May God bless you with living faith, that will take God at his word. Amen.

Your sister in the faith that was one delivered to the saints.

MARY R. HOOK.

POOR RICHARD'S ALMANAC.

Every one speaks of Poor Richard, but few ever read him. Below we give the cream of the whole of his wisdom—that is to say of Franklin's wisdom—though they were selected, not written by him.

Take this remark from Richard—poor and lame, whatever begins in anger ends in shame.

An egg to-day is better than a hen to-morrow.

Law, the cobwebs, catches small flies, while great ones break through before your eyes.

If pride leads the van, poverty brings up the rear.

God heals and the doctors take the fees.

Mary's mouth costs her nothing, for she never opens it but to another's expense.

He that would live at peace and at ease, must not speak all he knows, nor judge all he sees.

He that can travel well afoot, keeps a good horse.

The worst wheel of the cart makes the most noise.

He that falls in love with himself will have no rivals.

Against disease here, the strongest fence is the defensive virtue, abstinence.

Tart words make no friends; a spoonful of honey will catch more flies than a gallon of vinegar.

Keep thy shop, and thy shop will keep thee.

Beware of little expenses—a small leak will sink a ship.

An ounce of wit that is bought, is worth a pound that is taught.

A ploughman on his legs is higher than a gentleman on his knees.

Mad kings and mad bulls are not to be held by treaties and pack thread.

What maintains one vice will bring up two children.

A mob is a monster; head enough, but no brains.

A change of fortune hurts a wise man no more than a change of the moon.

He that has a trade has an office of profit and honor.

A false friend and a shadow attend only while the sun shines.

Plow deep while sluggards sleep, and you will have corn to seel and to keep.

NOT PREPARED.

Seldom have I heard a more affecting incident than that related by a country physician. He was called to see a lady who had been sick but three days. Her husband took him into the next room, and asked what he thought of her case. He said it must terminate fatally. When they come back to her bedside, she saw something in their countenances which led her to say:

"Doctor, what have you been telling my husband? Did you say I could not live?"

The doctor, with great reluctance, felt obliged to say, "Yes." Instantly she threw out her arms towards him, and setting her anxious glazed eye upon him, exclaimed,

"Oh, doctor, you must not let me die. You must keep me a little longer in the world, for I have made no preparation."

He carried the story no farther, except to say that it made an impression on him which he hoped would never be effaced.

I remember a case much like it; that of a bright, attractive young lady, amiable and much esteemed; to all appearance "gay and happy," and without the least inclination to religion. She was healthy and of a good constitution; but sickness came, and ere she was aware the hand of death was upon her. Feeling very strangely, she cried to the lady who sat by her, "Is this death? Oh, I cannot die, I cannot die!" and immediately expired.

I ask myself, Shall I be in this awful condition when my hour comes? Oh, God forbid. And that I may not, let me be prayerful and careful now while death is not quite in sight.—*American Messenger.*

A HEART-RENDING REPROOF.

A short time since, a lady who had been remarkable for her thoughtlessness, requested a professedly pious lady to accompany her that day to visit another lady, who was also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned—probably for fear of offending the gay friend who proposed the visit. As the two neighbors walked towards home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home, but the expectation of hearing something about religion; but she added, "I came to the conclusion that there is nothing in religion, or that my neighbors do not possess it, for if they did, would speak to me about my soul." She said she had been greatly alarmed about herself for several days, but had concluded that afternoon, that if religion is not worth talking about, it was not worth thinking of.

"Never," said that pious neighbor, "shall I forget that look of despair and reproach. I felt that I had murdered a soul by my neglect."—*American Messenger.*

PRUNING MANUSCRIPTS.—The most grievous fault with unpractised writers, particularly with those who write for the papers, is that they do not take time to make their pieces shorter. If, when you have dashed off an article that would fill a column, you will go over it with a pruning knife, and with laborious patience trim it down to the space of one-half, or one-third of a column, you will be much more likely to gain readers, to say nothing of gladdening the heart of the editor.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE HONEST BOY.

A boy went into his uncle's shop, and found his uncle counting out the silver from his money box on the counter. Presently he picked out a quarter and threw it one side. "That's counterfeit," said he. "Somebody passed it off on you; why should not you pass it off on somebody, uncle?" asked George.

"Counterfeiting is a great sin," answered uncle. "When counterfeiters are caught in this country, they are put in prison. In England the law is more severe than with us. There they used to be hung, but now they are transported out of the country to work as felons in some of her colonies. And those who pass counterfeit money, George, if they know it, are as bad as those who make it."

"You took it for good money, said George;" "so have not you as good right to pass it again?"

"If I passed it away before I knew it was bad, I should not of course be to blame," said uncle George, "but knowing it is bad, if I passed it, I should not only break the laws of the country, but the law of God, 'Thou shalt not steal.'"

"There are a great many other things that can be counterfeited besides money; pedlers who make wooden nutmes and sell them for real ones—that is counterfeiting; it is stealing, or breaking the eighth commandment by cunning; and everybody who gets up an imitation of any thing real and valuable, and sells it for the genuine article, is a thief."

"May I have this?" asked George, taking up the quarter and looking at it; "I'll keep it as a pocket-piece."

"Yes," said his uncle, "you may have it."

On his way home, for he was on an errand for his master, he compared it with some real quarters of his master's money, and thought it pretty difficult to tell which was which. That afternoon he showed it to the boys, and Gus Dow declared he'd pass it. There was a small candy shop kept by an old lady at the corner, and the boys tried to persuade him one afternoon to pass it there between daylight and dark, and "treat." "He would do no such thing," he said. But a week or so after that, as he was passing a store, he saw a lantern hanging up, just such a one as his mother wanted. He went in and asked the price. "Twenty-five cents." Then, if ever, he was tempted to pass his counterfeit; nobody would know it; the boy who tended was a "green horn," and he would take it for good.

George was tempted; he forgot, for a moment, "Thou shalt not do evil that good may come." But he was a Sabbath school scholar, and the words of a faithful teacher came in full force to his conscience. The thought that God saw him; that doing it would break God's law, whether he was found out or not, took strong hold of his mind, and he prayed God while he was going out of the shop, to keep him from the temptation.

George went home, dug a hole in the ground, and buried the counterfeit quarter. "You shall never tempt me or anybody else again," said he, covering it up, and stamping the earth with his heel.—*Child's Paper.*

LOVING GOD.

"John, do you love God?" a teacher asked a bright little boy of six years old.

"Oh, yes, missus, I love God a heap."

"What makes you love him?"

"Mammy says he gives me breath every day, and he helped us run off from old massa. He give me good strong legs," looking down at the stout little limbs, appearing at some length beneath the ragged covering which scarcely deserved the name of pantaloons.

"Yes, John, you ought to love God since he has been so kind to you, and has made you a free child. And now he has sent you books and teachers that you may learn about him, you must love him more and more every day."

"Yes, missus, that I will."

"Well, John, how are you going to show your love to God?"

Then the little fellow was puzzled. He put his finger in his mouth, and cast his eyes down to the ground, and stood still to think. At last he raised his head with a very cunning look.

"I bring you flowers and eggs, and I'se going to give you some sweet 'taters when they's grown; but I can't give sich to God, can I?"

"No, my little boy. We have to show our love to him in another way. I will tell you how. By trying to please him in all we do."

"Please him? How?"

"By doing just what he tells us to do, and by not doing what he forbids."

"Oh, well, I'd do that, if I only knowed."

"He says you must never tell a lie. Will you mind that?"

"But I telled a lie to-day. I tore the book; but I was afeared you'd whip, so I telled you no."

"Oh, that was very wicked, John; God was not pleased then."

"I'se sorry, but I didn't know. I'll never do so no more,—never."

"And God says you must not steal. You must never take the least thing that belongs to another."

"Not a red cent?"

"No, nor a nut, nor a paper, nor anything."

"I won't then, never no more."

"And God says you must obey your parents. You must mind them the minute they speak; and never do what they tell you not to."

"Hi! reckon that's hard."

"No matter if it is hard. You must do it to please that good God who has been so kind to you. Will you try?"

"I'll try, right smart."

And John did try, and it was really wonderful to see the change in him. He prayed every day that God would help him to do right; for you know we can do nothing without God's help. And the good Spirit was sent into his heart to teach him the right way. And he was a very happy boy, for God always makes those happy who try to please him and do his will. He says, "I love them that love me, and those that seek me early shall find me."—*The Freedman.*

HIRING CHILDREN.

"I can't get Frank to do a thing without hiring him," said a mother to me one day. "He seems very avaricious for such a boy. There he is now," she said, looking out of the parlor window and smiling, "working away with all his might. I shall have to pay him a dime for that. He is saving up his money for a trip to the city."

There were plenty of dimes and dollars in mother's portemonnie, so the hiring system was no great inconvenience to her, but the influence on the mind of her child was very hurtful. A child who is hired to do whatever he is told, can never be an obedient one. Even a single instance of it resorted to, as some mothers will, in an emergency, will do much to undermine a parent's authority.

A captain once in a storm offered his men extra pay if they would make extra efforts for the ship's safety. It succeeded well, but ever afterward they looked for the same promise before they could be induced to do their duty in a storm. Instead of a cheerful promptness, in doing whatever a parent desires, a paid child goes grudgingly to every task, and quickly learns to strike for higher wages when it can be safely done.

It is very well to have children early taught habits of industry, and they should be early encouraged to earn money for specific uses, but a wise discrimination is needed in such matters, or more harm than good will be the result. First of all, a child should be taught instant obedience to a parent's wish; little hands and hearts should be taught to be ready and cheerful in performing all manner of work that a child may. After that lesson is thoroughly learned, it may be well to enter at times into a distinctly specified agreement with the child, paying him a certain fixed sum, for some particular piece of work, not in the exact line of his every duties. It should be left to his choice whether to accept the proposal or not, but once commenced, a parent should impress on his mind the importance of perseverance until it is completed. These childish lessons we think so little of, have often a lifelong bearing.

"After we were six years old," said a Vermonter, "we all earned our living." I cannot imagine how it was done, but I never knew a more upright, industrious, clock-work family. The daughters were educated at the first young ladies' seminary in the land, and one at least, is now an earnest laborer in a foreign mission field. Good habits formed in childhood are the richest legacy you can leave your children. Without them they are poor even with richest stores of silver and gold. However lowly your lot may be, it is in your power to leave them this priceless inheritance.—*Chronicle.*

SIMPLICITY OF FAITH.—The Savior said that one must become as a little child in order to enter the kingdom of heaven. Here is a beautiful record of childhood's faith.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had not; her mother was dead.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was mother's Friend, and he's mine."

"Jesus Christ is up in the sky. He is away off and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan; "all I know is, he says he will, and that's enough for me."

WHERE IS YOUR BOY?—We saw him last evening, in the company of very bad boys, and they each had a cigar; and now and then, some of them used very profane language. As we looked at your son we wondered if you knew where he was, and with whom he associates. Dear friend, do not be so closely confined to your shop, office, or ledger, as to neglect that boy. He will bring sorrow into your household if you do not bring proper parental restraint to bear upon him—and that very soon. Sabbath and public school teachers can help you, but *you* must do most.—*British Workman.*

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

FOLLOW JESUS.

They cast him out, my blessed Lord,
They mocked him when he wept,
He had not where to lay his head,
On mountains lone he slept.
He wandered weary, faint and cold,
Deep suffering was his lot;
He came to visit those he loved,
But they received him not.
I'll follow Jesus.

The gay of earth refused to hear
The Lord of glory speak;
The church, with boasted piety
And power, though sadly weak,
Cast forth the King they waited for,
And would not own his right.
Ah! since that hour the church has seen
A dark and bitter night.
I'll follow Jesus.

The rulers scorned his acts of love;
The world refused its King,
And would not have the happiness
The Savior came to bring.
There was no place for him to live,
No rest for him till dead,
No home when living, and in death
Nought but a borrowed bed.
I'll follow Jesus.

They cast him out from hall and court,
Proud people and blind priests,
And rather than "the Nazarene,"
A murderer released!
No room for him when gay ones met,
The poor received him best;
The lame and blind, the sad, the sick,
Alone pronounced him blest.
I'll follow Jesus.

So now the world rejects its King,
Earth's nobles claim the throne;
And when the Lord again shall come,
The *poor* will be his own.
Ah! world, he comes his saints to bless,
To reign from shore to shore;
He comes our everlasting King,
To suffer shame no more!
I'll follow Jesus.

M. MATHEWS.

Whitakerville, Vt., Feb., 1864.

For the World's Crisis.

JUSTIFICATION BY GRACE.

BY REV. C. H. SPURGEON, OF LONDON.

(*Concluded.*)

"Being justified freely by his grace, through the redemption that is in Christ Jesus."—ROM. 3: 24.

Here I stand, the sinner. I mention myself as a representative of you all. I am condemned to die. God says, "I will condemn that man; I must, I will—I will punish him." Christ comes in, puts me aside, and stands himself in my stead. When the plea is demanded, Christ says, "Guilty;" takes my guilt to be his own guilt. When the punishment is to be executed, forth comes Christ. "Punish me," he says, "I have put my righteousness on that man, and I have taken that man's sins on me. Father, punish me, and consider that man to have been me. Let him reign in heaven; let me suffer misery. Let me endure his curse, and let him receive my blessing." This marvellous doctrine of the changing of places of Christ with poor sinners, is a doctrine of revelation, for it never could have been conceived by nature. Let me, lest I should have made a mistake, explain myself again. The way whereby God saves a sinner is not, as some say, by passing over the penalty. No; the penalty has been all paid. It is the putting of another person in the rebel's place. The rebel must die; God says he must. Christ says, "I will be substitute for the rebel. The rebel shall take my place; I will take his." God consents to it. No earthly monarch could have power to consent to such a change. But the God of heaven had a right to do as he pleased. In his infinite mercy he consented to the arrangement. "Son of my love," said he, "you must stand in the sinner's place; you must suffer what he ought to have suffered; you must be accounted guilty, just as he was accounted guilty; and then I will look upon the sinner in another light. I will look at him as if he were Christ; I will accept him as if he were my only begotten Son, full of grace and truth. I will give him a crown in heaven, and I will take him to my heart for ever and ever. "Being justified freely by his grace, through the redemption which is in Christ Jesus."

And now, let me further go on to *explain some of the characteristics* of this justification. As soon as a repenting sinner is justified, remember, he is justified for all his sins. Here stands a man all guilty. The moment he believes in Christ, his pardon at once he receives, and his sins are no longer his; they are cast into the depths of the sea. They were laid up on the shoulders of Christ, and they are gone. The man stands a guiltless man in the sight of God, accepted in the Beloved. "What!" say you, "do you mean that literally?" Yes, I do, that is the doctrine of justification by faith. Man ceases to be regarded by divine justice as a guilty being; the moment he believes in Christ his guilt is all taken away. But I am going a step further. The moment the man believes in Christ he ceases to be guilty in God's esteem; but what is more, he becomes righteous, and meritorious; for, in the moment when Christ takes his sins he takes Christ's righteousness; so that, when God looks upon the sinner who but an hour ago was dead in sins, he looks on him with as much love and affection as he ever looked upon his Son. He himself has said it—"As the Father loved me, so have I loved you." He loves us as much as his Father loved him. Can you believe such a doctrine as that? Does it not pass all thought?

3. And now I close up with the third point, upon which I shall be brief, and I hope very earnest: THE MANNER OF GIVING THE JUSTIFICATION. John Bunyan would have it, that there are some whose mouths are set a watering for this great gift of justification. Are there not some here who are saying, "O! if I could be justified! But, sir, can I be justified? I have been a drunkard, a swearer, and every thing that is vile. Can I be justified?" Yes, poor soul, if thou desirest it. "Well, but how is it to be obtained?" says one; "must I be a holy man for many years, and then get?" Listen! "Freely by his grace;" "freely," because there is no price to be paid for it; "by his grace," because it is not of our deservings. "But, O sir, I have been praying, and do not think God will forgive me, unless I do something to deserve it." I tell you, sir, if you bring in any of your deservings, you shall never have it. God gives away his justification freely; and if you bring any thing to pay for it, he will throw it in your face, and will not give his justification to you. He gives it away freely. Old Rowland Hill once went preaching at a fair; he noticed the chapmen selling their wares by auction; so Rowland said, "I am going to hold an auction too, to sell wine and milk, without money and without price. My friends over there," said he, "find a great difficulty to get you up to their price; my difficulty is to bring you down to mine." So it is with men. If I could preach justification to you at a sovereign a piece, who would go out of the place without being justified? If I could preach justification to you by walking a hundred miles, would we not be pilgrims to-morrow morning, every one of us? If I were to preach justification which would consist in whippings and torture, there are very few here who would not whip themselves, and that severely, too. But when it is freely, freely, freely, men turn away. "What; am I to have it for nothing at all, without doing any thing?" Yes, sir, you are to have it for nothing, or else not at all; it is "freely." "Whosoever will, let him come and take of the water of life freely." But if you cleave to your own notions, and say, "No, sir, I mean to do a great many good things, and then I will believe in Christ." Sir, you will be damned if you hold by such delusions. I earnestly warn you. You cannot be saved so. "Well, but are we not to do good works?" Certainly you are, but you are not to trust in them. You must trust in Christ wholly, and then do good works afterward. "But," says one, "I think if I were to do a few good works, it would be a little recommendation when I came." It would not, sir; they would be no recommendation at all. Let a beggar come to your house in white kid gloves, and say he is very badly off, and wants some charity; would the white kid gloves recommend him to your charity? "No," you would say, "you are a miserable impostor; you do not want any thing, and you shall not have any thing either! Out with you!"

The best livery for a beggar is rags, and the best livery for a sinner to go to Christ in, is for him to go just as he is, with nothing but sin about him. "But no," say you, "I must be a little better, and then I think Christ will save me." You cannot get any better, try as long as you please. And besides—to use a paradox—if you were to get better, you would be all the worse; for the worse you are, the better to come to Christ. If you are all unholy, come to Christ; if you feel your sin, and renounce it, come to Christ; though you have been the most debased and abandoned soul, come to Christ; if you feel yourself to have nothing about you to recommend you, come to Christ.

"Venture on him, venture wholly;
Let no other trust intrude."

I do not say this to urge any man to continue in sin. God forbid! If you continue in sin you must not come to Christ; you cannot; your sins will hamper you. You cannot be chained to your galley-oar—the oar of your sins—yet come to Christ, and be a free man. No, sir, it is repentance; it is the immediate leaving off the sin. But mark thee, neither repentance, nor leaving off thy sin, can save thee. It is Christ, Christ, Christ,—Christ only.

But I know you will go away, many of you, and try to build up your own Babel-tower, to go to heaven. Some of you will go one way to work, and some another. One says, "I will go and study the Bible, and believe right doctrine; and I have no doubt I shall be saved. Indeed you will not! You can be no more saved by believing right doctrine than you can by doing right actions. "There," says another, "I like that; I shall go and believe in Christ, and like as I like." Indeed you will not! For if you believe in Christ he will not let you live as your flesh liketh; by his Spirit he will constrain you to mortify its affections and lusts. If he gives you the grace to make you believe, he will give you the grace to live a holy life afterward. If he gives you faith, he gives you good works afterward. You cannot believe in Christ, unless you renounce every fault, and resolve to serve him with full purpose of heart. Methinks at last I hear a sinner say, "Is that the only door? And may I venture through it? Then I will."

Faith is something like this. There is a story told of a captain of a man-of-war, whose son—a young lad—was very fond of running up the rigging of the ship; and one time, running after a monkey, he ran up the mast, till at last he got on the main-truck. Now, the main-truck, you are aware, is like a large round table put on the mast, so that when the boy was on the main-truck there was plenty of room for him; but the difficulty was—to use the best explanation I can—that he could not reach the mast that was under the table; he was not tall enough to get down from this main-truck; he managed to get there, somehow or other, but down he never could get. His father saw that, and looked up in horror; what was he to do? In a few moments his son would fall down, and be dashed to pieces. He was clinging to the main-truck with all his might, but in a little time he would fall down on the deck, and there he would be a mangled corpse. The captain called for a speaking trumpet; he put it to his mouth, and shouted, "Boy, the next time the ship lurches, throw yourself into the sea." It was, in truth, the only way of escape; he might be picked up out of the sea, but he could not be rescued if he fell on the deck. The poor boy looked down on the sea; it was a long way; he could not bear the idea of throwing himself into the roaring current beneath him; he thought it looked dangerous. How could he cast himself down into it? So he clung to the main-truck with all his might, though there was no doubt he must soon let go and perish. The father called for a gun, and pointing it up to him, said, "Boy, the next time the ship lurches, throw yourself into the sea, or I will shoot you!" He knew his father would keep his word; the ship lurched on one side, over went the boy splash into the sea, and out went brawny arms after him; the sailors rescued him, and brought him on deck. Now, we, like the boy, are in a position of extraordinary danger, by nature, which neither you nor I can possibly escape of ourselves. Unfortunately, we have got some good works of our own, like that main-truck, and we cling to them so fondly that we never will give them up. Christ knows that unless we do give them up, we shall be dashed to pieces at last, for that rotten trust must ruin us. He, therefore, says, "Sinner, let go thine own trust, and drop into the sea of my love." We look down, and say, "Can I be saved by trusting in God? 'He looks as if he were angry with me, and I could not trust him." Ah! will not mercy's tender cry persuade you?—"He that believeth shall be saved." Must the weapon of destruction be pointed directly at you? Must you hear the dreadful threat—"He that believeth not shall be damned!" It is with you *now* as with that boy; your position is one of imminent peril in itself, and your slighting the Father's counsel is a matter of more terrible alarm, it makes peril more perilous. You must do it, or else you perish! Let go your hold! That is faith when the poor sinner lets go his hold, drops down, and so is saved; and the very thing which looks as if it would destroy him, is the means of his being saved. O! believe on Christ, poor sinners; believe on Christ. Ye who know your misery and guilt come, cast yourselves upon him; come, and trust my Master, and as he lives, before whom I stand, ye shall never trust him in vain; but ye shall yourselves be forgiven, and go your way rejoicing in Christ Jesus.

For the World's Crisis.

"THE SLAYING OF THE WITNESSES."

BY I. P. LABAGH.

(*Concluded.*)

SEVENTH. Before we proceed further, it is necessary to give our opinion concerning the Two Witnesses. We consider them to be the Old and New Testaments. In this opinion we are sustained by many of the ablest expositors, both dead and living.

1st. John, recording the words of Jesus, (v. 39,) saith, "Search the Scriptures, for . . . they are they which testify of me." Acts 10: 43,—"TO HIM GAVE ALL THE PROPHETS WITNESS."

2nd. Jesus is the speaker, and he refers invariably to the first WITNESS concerning his mission. See John 5: 46, 47; Luke 24: 25–28. The *first Witness* testified of his birth, humiliation, suffering, etc.

3d. And the *second Witness*, the New Testament, testifieth of his miracles, death, resurrection, and second coming; concerning which he saith, "This gospel of the kingdom shall be preached in all the world for a WITNESS unto all nations, and *then shall the end come.*"

Now, dear reader, we have seen the utter impossibility of taking the two olive trees, two candlesticks, two prophets, in a literal sense; and by a small degree of common sense we think this subject can be made simple and plain.

EIGHTH. In what sense did the *old Witness* smite the earth with *plagues?* Turn and read Deut. 28. There is a fearful catalogue. After you have carefully read that, notice the 61st verse:—"Also every sickness and *every plague*, which is not written in the book of the law, them will the Lord bring upon thee, until thou be destroyed." Also 2 Chron. 21; 14; Num. 11: 33. Thus we see how the old witness smote the earth with plagues.

NINTH. In what manner are we to understand that the second Witness would smite the earth with plagues? It is written in Rev. 22: 18,—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Jesus said, "My sheep hear my *voice.*" How? In his word; consequently his word is his mouth, his Witness. The plagues written in his word, that proceeded out of his mouth, will be visited upon all that reject, pervert, or hurt his word (his Witnesses).

TENTH. Some of those *plagues* were inflicted by the Saracenic myriads of horsemen seen in vision by the Revelator in 9th chapter, when the Four Sultanies of Aleppo, Bagdad, Syria and Damascus, were loosed, and under Otheman, who formed the Ottoman Empire. In chapter 9, verse 20th, he speaks of "*these plagues.*"

ELEVENTH. In chapter 15, the Revelator speaks of "*seven last plagues.*" The term *last* is to be understood in the same sense as in Hebel: 2, where he calls the gospel dispensation "*these last days.*" They are the *seven last plagues*, for the reason they are symbolized as being inflicted under the pouring out of *seven vials*—in these last days.

TWELFTH. Under this head, I shall avail myself of the testimony of some of my brethren in the ministry, who have taught that *the three unclean spirits* have gone forth unto the kings of the earth and the whole world; and indeed it seems impossible to doubt this; to me it is a fact; but I will confine myself to their candid admission. If their admission be correct, it most certainly follows that the "*sixth plague*" has been inflicted. See chap. 15: 1. Also chap. 16. This admission also proves that the "beast and his image" were in existence when the "*first vial*" was poured out. See verse 2nd, which reads thus:—"And the *first* went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men, which HAD THE MARK OF THE BEAST, and upon them which WORSHIPED HIS IMAGE."

Upon the above admission every one must see that *six plagues* have been inflicted, and if they will maintain their own premises, the beast and his image were most certainly in existence when the *first vial* was poured out, or that plague could not in any sense have produced the effect above described. This is not the time, neither is it the writer's object, to give an exposition of the seven plagues; should the Lord in mercy spare my life, and afford me strength, time, and means, I may publish a work upon the subject.

Concerning the Witnesses turning the *waters* into blood (the rivers and fountains of waters, the *nations* or kindred and people and tongues, as explained in chap. 17: 15), I will refer those that are interested to my tracts on Rev. 13, pp. 13, 14, and The Slaying of the Witnesses, pp. 10, 11.

THIRTEENTH. The above author on page 26 states as follows:

"Regarding the whole of Rev. 11, as an unfulfilled prophecy), of which we think there is sufficient internal evidence), the Beast there spoken of is also a power (we think) yet to arise, which shall be more wicked and oppressive than any that has ever yet wasted the church of Christ."

To this opinion I have my candid scriptural objections. Dan. 7: 21, 22, most certainly presents the Papacy, the same horn that plucked up three others, making war until the Ancient of Days came. Furthermore, in Matt. 24, the Savior, in speaking of *that same power*, 15th to 23d verses, declares,—"For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This, dear reader, must be true, and that tribulation ended before the darkening of the sun, that the Savior declared should forever put heaven's broad and sacred seal thereon. Read verse 29th.

FOURTEENTH. Concerning the *dead bodies* of the *two* olive trees, two candlesticks, two prophets, two Witnesses, as they are called, emphatically the Old and New Testaments lying in the streets of the great city, etc., see my tract, pp. 14–18.

FIFTEENTH. On page 25, the above author remarks:—

"'And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.' How this applies exactly to the Testaments, we are not informed. We hope, however, they will never become 'dead bodies,' in any possible sense, nor depart out of this world in a cloud."

The above writer would not contend that the fallen star, of Rev. 9: 1, was from the *literal heaven*, nor the flight of the angel in chap. 14: 6, a literal heaven, nor the great red dragon was in the literal heaven, nor the woman of the 12th travailing in the literal heaven. I now inquire, is there any reason to suppose, of necessity, that the above language must be taken in a literal sense? I answer, nay, verily, not a particle, no more than to contend that the two olive trees, or two candlesticks, are to be taken in a literal sense.

Again, the language does not convey the idea that they departed "*out of the world*," but that they "ascended up to heaven in a cloud," which was a matter of fact concerning the Holy Scriptures after the Reign of Terror in France. Please see the tract upon the "Slaying of the Witnesses," pp. 18, 19.

SIXTEENTH. It is said on page 25:

"We hope, however, they never will become 'dead bodies,' in any possible sense."

The Scriptures did become dead bodies in the precise sense of the metaphor, during the *three days and a half* (which the above author, departing from the literal, admits to be years) of the Reign of Terror in France. Those demons incarnate blasphemed God, denied his existence, swore they would exterminate the fisherman's Bible, etc.

SEVENTEENTH. The above event is set forth under the metaphor of a "great earthquake," when one tenth part of the city fell, and there were slain of men (margin—"*names of men*") seven thousand. It is an historical fact that in the great political earthquake termed the "Reign of Terror" in France, from 1793 to 1797, all the honorary titles, names of the nobility, clergy, archbishops, bishops, priests, various orders of the monkhood, and nuns, etc., were abolished,—in the metaphoric language of the Revelator, slain.

EIGHTEENTH. It is stated *one tenth part of the city* fell. France was one of the ten original sub-divisions of the Roman Empire, and one that supported the great city that John speaks of in chap. 17: 18. In that political earthquake it fell from the trammels of Papacy, and wreaked its vengeance and fury upon papacy as described in the tract upon the Slaying of the Witnesses, pp. 19 and 20.

Lastly. I will now present the language of the above writer as found on page 13.

"Why, then, should three and a half years, or 1260 literal days, be deemed too short a period for Moses and Elias to fulfill their important embassy of witness-bearing, and at the close of the present dispensation, to sound the 'midnight cry,' 'Behold the Bridegroom cometh!'?"

To the above idea I now interpose the positive testimony of the Lord Jesus, as recorded in Matt. 24: 14;—"And this GOSPEL OF THE KINGDOM shall be preached in all the world as a WITNESS unto all nations, and then shall the end come." Here is positive testimony that the gospel of the kingdom is THE WITNESS to ALL NATIONS, embracing JEW and Gentile in the term ALL NATIONS. By no possible argument can this definite language of Him who spake as man never spake be evaded. JEWS and Gentiles are embraced in the mission of the gospel of the Son of God, not one left out.

The idea of such a mission as the above writer's is not intimated in a single instance in the testimony of either of Christ's witnesses, the Old and New Testaments. In Mal. 4: 5, it is written: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Jesus declares in Matt. 11: 13, "For all the prophets and the law prophesied until *John;* and if ye will receive it, *this is Elias, which was for to come.* He that hath ears to hear, let him hear." You cannot fail to see the plain fulfillment of that prediction—"The prophets *were until John.*" Their mission hath ended.

In verse 6th, Malachi declares,—"And he (John) shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Luke, speaking of John in the first chapter, from the 13th to the 18th verse, says, "And many of the children of Israel shall he turn to the Lord their God." A literal accomplishment, never to be repeated. To this testifies and agrees the testimony of Paul, a Hebrew of the Hebrews, a *Jew*, Acts 10: 36,—"The word which God sent unto the children of Israel, preaching peace by Jesus Christ; *he is Lord of all.*" "They which are the children of the flesh, these *are not* the children of God, *but the children of promise* are counted for the seed."—Rom. 9: 8. "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise."—Gal. 3: 18. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "For there is *no difference* between the *Jew* and *Greek.*"—Rom. 10: 12.

The disciples inquired of our Lord what should be the sign of his coming "*and the end of the world.*" He gave them all necessary information in the Gospels and the Revelation that God gave to him, and he did not in a single instance give them to understand that the seed of Abraham should inherit any other kingdom than that spoken of in Matt. 25: 31, 32. And it is the one "prepared from the FOUNDATION OF THE WORLD," not a restituted mingling of mortals and immortals. His decision in the forty-sixth verse settles it forever,—only two classes: *tares* and *wheat*, *sheep* and *goats*, *good* and *bad*, *saints* and *sinners*. Those that are ready, and those that know not God and obey not the gospel. Hear the decision of the Lord Jesus: "And these shall go away into everlasting punishment, but the righteous into life eternal." Here is the end. Amen. Thy Bro., S. S. BREWER.

Seneca Falls, N. Y.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.

THE OLD "DEAD SCHOOLMASTER"!
THE LIVING JESUS.

NUMBER TWO.

THE MORAL LAW.

What shall we understand by the term, "moral law"? That "law of God which prescribes the moral and social duties, and prohibits the transgression of them." We shall all agree, then, that the *moral law* is distinct or separate from the *ceremonial* or *ritual* law. Then the question arises, "Is the old moral law, as contained in the Old Testament, now in force, or is it dead? *That* law is "dead," or, in other words, it is "fulfilled"; as I shall presently show. But as it is my only object at this time to speak of the moral law as bearing upon the seventh-day Sabbath; and as the law which enjoins the observance of this day is embraced in the fourth commandment; I will first prove that that law is abrogated, or "dead," as was alluded to in my last; from the fact that the *penalty* is "done away," and of course the *law* must also be "done away" which enforced the penalty, which penalty was "*death*"; for death was the penalty for the violation of the Sabbath surely. (See Ex. 31: 15; 35: 2, 3.)

But, says the objector, is there no law then now in force which relates to the moral and social duties of man with man, and also our duty to God? Certainly, there is THE "MORAL LAW" OF THE NEW TESTAMENT; but that of the Old is "done away," as will more clearly appear as we proceed. In Rom. 3: 20–22, we read:—

"Therefore by the *deeds* of the *law* there shall *no flesh* be *justified* in his sight: for by the law is the knowledge of sin. But *now* the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is *by faith* of Jesus Christ unto *all* and upon *all* them that *believe;* for there is *no difference.*"

What law is this here spoken of by the apostle? Not the *ceremonial* or *ritual*, but the *moral law.* Then let us start fairly, and always bear in mind that "*by the deeds*" or works "*of the law* there shall no" person living be justified in God's sight. We then inquire with the apostle: "Where is boasting then? It is excluded. By what law? of works? Nay; but by the *law of faith.* Therefore we conclude that a man is justified *by faith without* the deeds of the *law.* Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then *make void the law* through faith? *God forbid: yea, we establish the law.*"—Rom. 3: 27–31.

But let us remember, that we do not "establish the law" by keeping the old law of works, "but by the" *new* "law of FAITH." If we observe the old law of works, "faith is made void, and the promise made of none effect." "For the promise, that he should be the *heir* of the *world*, was not to Abraham, or to his seed, *through* the *law*, but through the *righteousness* of *faith.* For *if* they which are of the *law* be *heirs*, *faith* is made *void*, and the *promise* made of none effect: because the *law* worketh *wrath:* for where no law is, there is no transgression. Therefore it is of *faith*, that it might be by *grace;* to the end the promise might be *sure to all the seed;* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."—Rom. 4: 13–16. Thus we see, that the promise made to Abraham that he should be "*the heir of the* WORLD" (Greek, *kosmos*—habitable globe), was not through the works of the law; "but through the righteousness of faith." "Therefore, it is of *faith*, that it might be of *grace;* to the end the *promise might be sure* to all the seed." *Amen.*

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward *not reckoned* of *grace*, but of *debt.* But to him that worketh not, but believeth on him that justifieth the ungodly, *his faith* is counted for righteousness."—Rom. 4: 3–5. "For sin shall not have dominion over you: for *ye* are *not under the law*, but *under grace.* What then? Shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6: 14, 15. "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." "Moreover the law entered, that the offence might abound. But where sin abounded, *grace did much more abound:* that as sin hath reigned unto death, even *so* might *grace reign through righteousness* unto *eternal life* BY JESUS CHRIST OUR LORD."—Rom. 5: 13, 14, 20, 21. "Wherefore, my brethren, ye also *are become dead* to the *law* by the body of Christ; that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the *law*, did work in our members to bring forth fruit unto *death.* But *now we are delivered from the law, that being dead* wherein we were held; that we should serve in *newness* of *spirit*, and not in the *oldness of the letter.*"—Rom. 7: 4–6.

Here we reach a point of much interest. Two things in this last quotation require special attention. And *first*, here we *prove positively* that the *law* here spoken of is not the ceremonial, but the "*moral law*"; for we see by referring to verse 3, of this same chapter, that the *law* referred to is that which speaks of "*adultery*," and this sin is the one mentioned in the "seventh commandment" of the decalogue; and this is what gives us the positive proof that the "*moral law*" is the one referred to. And *second*, we also *prove positively*, that *this* moral law is DEAD, as we find in the 6th verse of the last quotation:—"But *now we are delivered from the law*, THAT BEING DEAD wherein we *were held;* that we should serve in NEWNESS OF SPIRIT, and *not* in the *oldness* of the LETTER"! *Amen and Amen.*

"There is therefore *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For *the law* of the *Spirit* of life in Christ Jesus *hath made me free from the law of sin* and *death.* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness* of the *law* might be *fulfilled in us*, who walk not after the flesh, but after the Spirit."—Rom. 8: 1–4. "What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith*, but as it were by the works of the law: for they stumbled at that stumbling-stone." Rom. 9: 30-32.

Yes, "they stumbled at that stumbling-stone"! Would to God, the *stumbling* had all been confined to the old Jews! But, alas! too many are *still stumbling in the same way*, and for the same cause! They love the old law of works better than the *new* "*law of faith*"! And it appears to me that the language of the apostle to the Hebrews will most strikingly apply to such:—

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath *trodden under foot the Son of God*, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and *hath done despite* unto the *Spirit of grace?*"—Heb. 10: 28, 29.

But alas, alas! how many are still to be justified by the "law of works," instead of the "law of faith," through our Lord Jesus Christ. It is a fearful thing for men to trample "under foot the Son of God"! as *they* verily do, who turn aside from his "law of faith"—the law of the "Spirit"—the law of "GRACE"! to follow the *old law of works!* In the fourth verse I have above quoted from Rom 8, the apostle says: "The righteousness of the law" is "FULFILLED *in us*, who walk *not* after the flesh"—or the law—"but after the SPIRIT." *Amen.*

So much on the subject of the moral law, from Paul's letter to the Romans. Now let us turn to his letter to the Galatians, and see what we can find there. In the first place, I wish to quote again, as applicable to the "law," what I have once already quoted as applicable to the Sabbath:—"But there be some that trouble you, and would *pervert the gospel of Christ.* But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 7–9.

One more passage I will quote from Paul's letter to the Galatians, which I think applicable to our times, in regard to the "*law*," as well as to the apostle's times:—

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is *not justified* by the *works of the law*, but by *the faith of Jesus Christ*, even we have believed in Jesus Christ, that *we* might be *justified by the faith of Christ*, and *not* by the *works* of the *law:* for by the *works* of the *law* shall *no flesh* be *justified.*"—Gal. 2: 14–16.

UNDER THE CURSE!

"For as many as are of the works of the law *are under the curse:* for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that *no man* is *justified* by the *law* in the *sight of God*, it is evident: for, The just shall live by *faith.* And the *law* is *not* of *faith:* but, The man that doeth them shall live in them. *Christ hath redeemed us from the curse of the law*, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the *blessing of Abraham* might come on the Gentiles *through Jesus Christ* that *we* might receive the *promise* of the *Spirit through faith.*"—Gal. 3: 10–14.

How important this testimony of the apostle. And we solemnly warn all those who are trying to "be justified by the deeds of the law," to make their escape as soon as possible, and

GET OUT FROM "UNDER THE CURSE"!

But the apostle continues:—"For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? *It was added because* of transgressions, *till the seed should come* to whom the promise was made; and it was *ordained by angels* in the hand of a mediator."—Then the apostle inquires, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But *before faith came*, we were kept under the law, *shut up unto the faith* which should afterwards be revealed."—Gal. 3: 18, 19, 21–23.

Thus we see that, although *faith is come*, yet many keep themselves "*under the law*—SHUT UP"! And while they are thus "*shut up*" in the old prison-house of the "*law*," yet they still try to teach others who have *come out into the broad daylight of the gospel!* Take heed, ye teachers of the "*law*," for you "ARE UNDER THE CURSE"! (Gal. 3: 10.)

But now let us seriously inquire,

WHAT WAS THE "LAW" FOR?

Let us all give audience, and the apostle Paul shall answer:—"Wherefore the *law* was *our schoolmaster* to bring us *unto Christ*, that *we* might be *justified by faith.* But *after* that *faith is come, we are no longer under a schoolmaster.*"

May the Lord be praised, we have at last reached the *grave* of

THE OLD DEAD "SCHOOLMASTER"!

Now let us take heed, and follow no more the teachings of an *old dead* "SCHOOLMASTER"! For we are "*no longer under a schoolmaster*," but under CHRIST JESUS—the SON OF GOD. For "when the fulness of the time was come, God sent forth his Son, made of a woman, *made under the law*, to *redeem* them that *were under the law*, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 4–6. "Stand fast therefore in the *liberty* wherewith Christ hath made us free, and be not entangled again with the *yoke of bondage.*" For "*Christ* is become of *no effect* unto you, *whosoever* of *you* are justified by the *law; ye are fallen from grace.*"—Gal. 5: 1, 4. Therefore, whoever shall follow that *old dead* "SCHOOLMASTER"—the "*law*"—instead of following Christ; we will say of them as the apostle said of the Galatians:

"YE ARE FALLEN FROM GRACE"!

The Lord forgive me for the error of my *head* which led me to fall "*from grace*," and thus go back and try for three years to be "justified by the deeds of the law" by keeping the seventh-day Sabbath! Let us take heed, and attend to the warning the apostle gave to the Philippians:—

"Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God *in the spirit*, and rejoice in Christ Jesus, and *no confidence in the flesh.*"—Phil. 3: 2, 3.

Why, Paul, "no confidence in the flesh," or in the "law"! "No confidence" whatever, although he had tried it thoroughly, as he continues and says:—

"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the *law*, a *Pharisee;* concerning zeal, persecuting the church; touching the *righteousness* which is in the *law blameless.*"—Verses 4–6.

Now, for a few moments, let us attend to the apostle's rule of working out

"LOSS" AND "GAIN."

"But what things were *gain* to me, those I counted *loss* for Christ. Yea doubtless, and I count *all things* but *loss* for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the *loss of all things*, and do count them but dung, that I may win *Christ.* And be *found in him, not having mine own righteousness*, which is of the *law*, but that which is through the *faith of Christ*, the righteousness which is of God by *faith:* that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; *if by any means* I might attain unto the *resurrection of the dead.*"—Phil. 3: 7–11.

Let us now attend to

THE APOSTLE'S CONCLUSION

of this whole matter; for he says:—"Let us therefore, as many as be *perfect*, be *thus minded:* and if any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the *same rule*, let us mind the *same thing.* Brethren, be followers together of me, and mark them which walk

so as ye have us *for an ensample.*"—Phil. 3: 15–17.

Here I must repeat: "*Let us therefore, as many as be* PERFECT, *be* THUS MINDED"; and "*let us walk by the* SAME RULE, *let us* MIND THE SAME THING"; and let us "*mark them which walk so,*" as we have the apostle "*for an* ENSAMPLE." But did Paul, the great apostle to the Gentiles, ever teach *them* to observe "*the seventh-day Sabbath*"? Never! Did he ever shun to declare to them "*all the counsel of God*"? Never! Did he ever keep back any thing "*that was profitable*" for the people to hear? Never! But he surely did keep back *the seventh-day Sabbath!* Therefore, it was *not* "*profitable*" for *him* to teach it: and as we have him *for an ensample*, we had better "*mind the same thing*, and *walk by the same rule.*" *Amen.* But those who choose to follow the teachings of the OLD DEAD "SCHOOLMASTER," instead of following *Christ* and the *apostles*, will probably teach the seventh-day Sabbath.

WHEN, OR AT WHAT POINT OF THE WORLD'S HISTORY DID THE OLD "SCHOOLMASTER" DIE? To answer this question, I will begin with a few words of the closing part of the Old Testament:—

"Remember ye the *law* of *Moses* my servant, which I commanded unto him in *Horeb for all Israel*, with the statutes and judgments. Behold, *I* will *send you Elijah* the prophet before the coming of the great and dreadful day of the Lord: and *he* shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4: 4–6.

What law is here spoken of? The one the Lord commanded unto Moses in "*Horeb.*" For whom was this law given? "*For all Israel,*" Will *this law* come to an *end* when "Elijah" comes? Let us now pass to the New Testament, and we shall see:—"For *all* the *prophets* and the *law* prophesied *until John.* And if ye will receive it, THIS IS ELIAS, which *was for to come.* He that hath ears to hear, let him hear."—Matt. 11: 13–15. Hence, "if ye will receive it," "Elijah"—(*Hebrew*) or "Elias" (*Greek*) has come; and the law given to Moses "*in Horeb*" then, and there, in the time of "John" "*deceased*"! "For all the prophets and the *law* prophesied *until John.*" Here, then, is the place where the *old* "SCHOOLMASTER" *died.* "He that hath ears to hear, let him ear." But "Elijah," or "Elias," or "John," was only to "prepare" the way of the Lord Jesus; and thus it is said:—

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fulness have all we received, and grace for grace. For the *law* was given by *Moses*, but *grace* and *truth* came by Jesus Christ."—John 1: 15-17.

Hence the apostle says:—

"For *Christ* is the *end* of the *law* for righteousness to *every one* that *believeth.* For *Moses* describeth the righteousness which is of the *law*, that the man which doeth those things shall live by them. But the righteousness which is of *faith* speaketh on this wise, Say not in thine heart, who shall ascend into heaven? that is, to bring Christ down from above: or, who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, *the word of faith*, which we preach; that if thou shalt *confess* with thy mouth the *Lord Jesus*, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. 10: 4–9.

So we see that *Christ* is the *end* of the old *law of works;* but he is also the *beginning* of the *new law of faith.* And so it is written of Christ: "There ariseth another priest, who is made *not after* the *law* of a *carnal commandment*, but after the power of *an endless life.*"—Heb. 7: 15, 16. Praise God! "Not after the *law* of a *carnal commandment*, but after the POWER of an ENDLESS LIFE." *Amen.*

Therefore, after the decease of the old "[sc]hoolmaster," it was necessary to have a new [illegible] commandments; and hence Christ [illegible] us one of

NEW COMMANDMENTS

in the [f]ollowing Scriptures: "A *new commandment* I give unto you, That ye *love one another;* as I have *loved you*, that ye also love one another. By *this* shall *all* men *know* that ye are my disciples, *if ye have love one to another.*" "This is *my commandment*, That ye love one another, as I have loved you. These things I *command* you, that he love one another."—John 13: 34, 35; 15: 12, 17.

In this connection, we have an "example" given us by our Savior of the practical bearing of this "new commandment." It is found in the first part of John 13:

CHRIST WASHING THE DISCIPLES' FEET.

And as some contend that Jesus *commanded* his people to attend to the washing of feet, in connection with the ordinance of the Lord's supper, as a part of the ordinance itself, I am led here to say, this is a mistake! It is not so! There is no *command* or precept about it. The Greek word for *command*, or precept, as used by the Savior in this connection, is *entolee;* meaning, "precept, commandment, law," etc. But the original word, used by Christ in John 13: 15, when he says, "I have given you an *example*," is *hupodigma;* meaning "an example, *proposed for imitation or admonition*," etc. (Greenfield's Lexicon.) And in this case we shall find that the "example" of Christ was for "*admonition*," for the disciples deserved it. The case was this: The disciples had first been engaged in a "*strife*" among themselves, to see "which of them should be accounted the *greatest*," (Luke 22: 24), and the spirit of selfishness and rivalry was in direct violation of the true import of the "*new commandment.*" Hence, "their Lord and Master" just set them an "*example*" of humility and "*love*" towards each other; they must be *servants* to each other, and never strive to see "which of them should be accounted the *greatest.*" Thus we see that "*love* one to another" is the "*fulfilling*" of Christ's *new law* or *comamndments;* as we find in Rom. 13: 8–10:—

"Owe no man anything, but to love one another: for *he* that *loveth* another hath *fulfilled* the *law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and *if there be any other commandment*, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbor as thyself.* Love worketh no ill to his neighbor: therefore *love* is the *fulfilling of the law.*"

It appears that this "*example*" of Christ was enough for the disciples while they lived, for we never find them, after this, washing each other's feet in connection with the Lord's supper. They doubtless remembered this "*example*" of their "Lord and Master" to "love one another," as Christ had loved them; and so there was no more "*strife*" among them at the Lord's table to see "which of them" "*strife*" to see who shall "be accounted the greatest," just to wash *one another's feet* until they "*have love one to another.*" But we need not wash each other's feet, as a part of the ordinance of the Lord's supper, because Christ *commanded* us to do it; for he never did any such thing. But under similar circumstances, we had better follow the "*example*" of "our Lord and Master"; and then, as he says—"If ye know these things, happy are ye if ye do them"; yes; "happy" are we, if we only keep the "*new commandment*" to "*love* one another," for there is no *unhappiness* or *fear in love.*" We shall be "*happy*" if we only follow Christ's "*example;*" for "*perfect love* casteth out *fear.*"

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made *perfect*, that we may have *boldness* in the *day of judgment:* because as he is, so are we in this world. There is *no fear in love;* but perfect love casteth out fear; because *fear* hath *torment.* He that feareth is not made perfect in love."—1 John 4: 16-18.

WHAT IS THE NEW LAW CALLED?

It is called "*The perfect law of liberty*"—"*The royal law*"; as we find in James 1: 25, 2: 8, 12. We are sure that it is the *new law* of Christ that is here called "the perfect law of liberty"; for the apostle says: "The law"—that is, the old law—the old "*schoolmaster*"—"*made nothing perfect*"; but "it was the bringing in" (margin) "of a better hope"; as we learn from Heb. 7: 19: Acts 13: 39;—"For the *law* made *nothing perfect*, but the bringing in of a better hope did; by the which we draw nigh unto God." "And by him all that believe are justified from all things from which ye *could not be justified* by the *law of Moses.*"

I know that there are those who contend for the seventh-day Sabbath, that say this "*royal law*," as in James 2: 8, is the old law of the Decalogue; and thus they try to enforce their theory in regard to the Sabbath. But they thus "*pervert the gospel of Christ.*" For James says;—"If ye *fulfill* the *royal law* according to the *Scripture*, Thou shalt love thy neighbor as thyself, ye do well." What law is this, then, which the apostle says is "according to the Scripture"? It is this: "*Thou shalt love thy neighbor as thyself.*" And where do we find this law? Where did it have its origin? With the old "*schoolmaster*," or with Christ? We will see:—

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, *Thou shalt love thy neighbor as thyself.* On these *two* commandments hang *all* the *law* and the prophets."—Matt. 22: 36–40.

But again, "For this is the *message* (*commandment* margin) that ye heard from the beginning, that we should *love one another.*" "Beloved, let us *love one another:* for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, *because* that God sent his only begotten *Son into the world*, that *we might live* through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God *so* loved us, we ought *also to love one another.*" "I rejoiced greatly that I found of thy children walking in truth, *as* we have received *a commandment* from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we *love one another.* And this is love, that we walk after his commandments. *This is the commandment*, That, as ye have heard from the beginning, ye should *walk in it.*"—1 John 3: 11; 4: 7-11; and 2 John 4: 6.

Who would not choose to follow the LIVING JESUS, rather than the *old dead* "*schoolmaster*"?

East Weare, N. H. T. M. PREBLE.

(Concluded next week.)

For the World's Crisis.

LOVE YOUR WIVES.

"Husbands, love your wives, and be not bitter against them."—COL. 3: 19.

Says the husband, I endeavor so to do, but my wife fails to answer my expectations! she does not always fall in with my views, and submit as I expected her to do. Perhaps not. You might have expected more of her than could reasonably be required of any human, erring mortal. Suppose you do not always see exactly alike, should that cause you bitterness? No, indeed. Agree to disagree. Our wills need crucifying. Remember, it is written, "Love your wives, and be not bitter against them." There may be individuals placed before the mind's eye, as being model submitters, just right, without fault. Remember, we are not expected to be angels, nor earth heaven. You would find on a perfect, thorough acquaintance none are without their imperfections. We need that charity that beareth all things, endureth all things, hopeth all things, is not easily provoked, thinketh no evil, etc. Do not meet your careworn, weary wife with a throbbing, aching head, with a frown upon your brow; it will cause it to throb more violently, and strike a dagger to her heart; whereas a smile and word of good cheer will ease her weariness, and be more profitable to yourself. She needs sympathy in this her time of need. It is right she should have it. It is written likewise, "Ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered."

O! if individuals were to take the word of God as the man of their counsel, and be guided by it, what a heavenly country ours would be. It exhorts rulers to rule in the fear of God, their subjects to be subject to them, masters to rule mildly in the fear of God, forbearing threatening, knowing they have a master in heaven, who will call them to an account; servants to be obedient to them, children to honor their father and mother, and obey them; fathers, probably meaning both parents; not to provoke them to wrath, but to bring them up in the nurture and admonition of the Lord. Husbands to be kind to their wives, wives to submit to them, and all of us to love the Lord with all our hearts, and our neighbors as ourselves. We should really be in the kingdom of God, and the kingdom in us, which is righteousness, peace, and joy in the Holy Ghost.

While we repent and are sorry, we have not at all times taken the word of God as our guide, and squared our lives by it; we are exhorted to forget the things that are behind, and reach forth to the things that are before, to double our diligence to make our calling and election sure. May we do so, lay aside the weights and sins that so easily beset us, be found of the Master without spot, or wrinkle, or any such thing, is the prayer of an unworthy sister, who is striving to be an overcomer. [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, March 1, 1864.

CHURCH LOTTERIES.

It is truly surprising and alarming to witness the extent to which church gambling is carried in these days. The motto seems to be, any way to get the *money*,—"the end justifies the means." People thirty years ago would not have believed it possible that the professed church of Christ could have so far departed from him, as to do as she is now doing. She seems intoxicated with the pleasures, manners and customs of this world. Every year this becomes more and more apparent. The time has come for the true children of the Lord to stand with boldness against all such departures from the way of holiness. It may be crossing, but we *must* do it if we would enjoy the smiles of the Lord.

The following is from the *Detroit Daily Advertiser:*—

"We believe that no small portion of the very lax morality, which prevails upon the subject of lotteries and gift enterprises, is attributable to the fact that articles are often disposed of at fairs or other gatherings for charitable or semi-religious purposes, by some mode partaking strongly of the lottery character. A lottery or a gift concert for the benefit of a benevolent association or a religious society, is infinitely more dangerous than any kind of gaming for purely selfish purposes. When Satan is patronized by blacklegs and courtesans, it is but a small portion of the community who will return his bow. But when he is invited by the pastor and the deacons, or by the ladies of a church, or the managers of a charity, to assist them by his presence at a gathering for some good purpose, people who make his acquaintance at such a place are very apt to think him not so bad a fellow elsewhere. A young man who, at a fair held by the ladies of his society for the benefit of its Sabbath school, pays a dime for the privilege of thrusting his hand into a 'grab-bag,' with the chance of drawing out of it a gold pen worth three dollars, may find the supposed harmlessness of this transaction too plausible an excuse for raffling for a turkey in a saloon. And one who pays two shillings at an orphan's fair, for a piece of cake which may have a gold ring in it, will be very likely to risk a dollar or two in tickets to a gift concert. Having gone thus far, it is but a short distance to the lottery proper; and from that point to the faro table, the distance is still less. The notions of no small number of professing christians upon this subject, are singularly loose and inconsistent. Card playing merely for amusement is looked upon by the majority as an abomination, because cards are often used by gamblers; and dancing, notwithstanding the example set by Miriam and David, is regarded as too much an institution of the devil to be tolerated even at private parties.

What would be thought by persons holding such views, of a proposition to give a ball for the benefit of their pastor, or a card party whose proceeds should be devoted to home missions? We apprehend that an invitation extended to the children of one of our Sabbath schools, to visit Lea's Melodeon in a body; or a polite note from our worthy Mayor to the members of a church, tendering them a free admittance to a 'trial of speed' on the Hamtramck Course between Harry Chappel's chesnut mare Jezebel, and M. E. Crofoot's brown horse, Elder Sniffles, would hardly produce a more profound sensation. And yet, hardly a fair takes place, for such purposes as we have mentioned, in which some kind of lottery scheme does not conspicuously figure!

We commend the careful consideration of the subject of lottery gambling in all its forms, to every one who has at heart the public good, and especially to every professing christian. It is idle to denounce gambling, or the lottery proper, or 'gift concerts,' so long as 'raffles,' 'grab-bags' and 'ring-cakes' are regarded as excellent modes of raising money for charitable and religious purposes. If it be wrong for a man to pay a dollar to a gift concert, in the hope of drawing a $500 piano for his wife, it is none the less so for him to pay a quarter for one of fifty pieces of cake, in the hope that it will be the one which contains some article worth five dollars, at a ladies' fair. We have never supposed that the casting lots for the Savior's raiment by his murderers, would have been rendered any the more a virtuous action, had it been added to the record, that each of those who did so, paid a denarius for his chance, to go to the benefit of a fund, which the Scribes and Pharisees were raising, for the purpose of re-roofing a synagogue."

A GENERAL WAR IN EUROPE.

The most careful observers of the signs of the times have been convinced that, if war should commence in Europe, it would continue to extend till the whole continent would become involved. The war has now begun, and will be watched with much interest by the student of prophecy.

A Paris correspondent of the New York *Commercial*, under date of Dec. 29th, 1863, writes as follows:

"The uneasiness about the prospects of a general war is increasing. At present it seems impossible to avoid a collision in the north of Germany on the affair of Schleswig-Holstein, and in the opinion of all, if war is commenced at that point, the whole of Europe will soon be drawn into the conflict. M. Kossuth has added to the general alarm by issuing from Turin a proclamation establishing in Hungary a national government similar to that of Poland, whose edicts and orders, although anonymously and secretly published, are to be faithfully executed by the whole Hungarian people. This action of the former Governor of Hungary is understood here to be addressed as much to the Italian as to the Hungarian people, and as intended to aid first in the work of Italian unity and then in that of the independence of Hungary.

Thus, if the war commences in the North, the entire revolutionary element throughout Europe will be ready to take advantage of it for a general uprising, and then we will see a struggle for Venice, for Hungary, for Poland, for German unity, for Schleswig-Holstein, and probably for the Rhine. For there are many people who believe that Napoleon has an understanding with Kossuth; and that while Italy and Hungary attack Austria, and Denmark attacks Germany in the North, France will evacuate Rome and march to the conquest of the Rhine.

The Suez canal affair is also growing delicate. The projector of that enterprise, M. de Lesseps, had an interview with the Emperor this week, and His Majesty is said to have assured his visitor that if the Egyptians did not act properly in this matter, he would send the Toulon fleet to Alexandria to enforce a respect of the rights of France. And since in France it is believed that England prompts the Egyptian government in all the measures of obstruction she is offering to the execution of the canal, the gravity of this movement will be [illegible]. People indeed who believe that a war between England and France must inevitably grow out of the canal subject."

All things appear to be moving in harmony with the faith of those who are looking for the speedy coming of Jesus. Let all his children keep on "the whole armor of God that" they "may be able to stand against the wiles of the devil."

MONEY WELL LAID OUT.

A Bro. writes, Send the Crisis to Dea.——. This paper is to be used for "the benefit of about one hundred boarders, and they agree that not a single copy of the paper shall be destroyed, but shall be read and lent."

We are rejoiced to find many making an extra effort to get the truth before their friends, and the people generally. There is evidently a waking up to the importance of the work entrusted to those who see the light. If we put it under a bushel, we shall suffer loss. He "that knoweth to do good, and doeth it not, to him it is sin." Dear Brn., let us renew our diligence. Can we not do more for Him whom we expect to come soon to raise the dead, and end earth's dreary night? Let none get weary "in well doing." The harvest is all ready for laborers. Do not be idle now. Be *bold* for the *right.*

A NEW PAPER.

We have just received the first No. of the "Voice of the West, and Second Advent Pioneer," edited and published by Bro. Himes, at Buchanan, Mich. This is designed to take the place of the "Voice of the Prophets," and to be issued weekly, if supported. It is a paper for the western field, into which Bro. Himes has entered with an earnest zeal to arouse the people to prepare for the coming of the Son of man. We think the paper will be sustained, and accomplish much good.

Price $2.00 a year. Address J. V. Himes, Buchanan, Mich.

GENERAL CONFERENCE.

We hope to see a large gathering at our General Conference in Boston, at the Lowell Street Chapel, commencing Tuesday evening, April 5th, to continue through the week and over the following Lord's day. Particulars next week.

"MORE LIGHT."

It is well known that Mrs. Cora L. V. Hatch is considered one of the most noted trance-speaking mediums in the world, and stands very high in the estimation of Spiritualists. Her lectures have been very extensive for some years, and, no doubt, have persuaded many to embrace Spiritualism. She left her husband, Dr. Hatch, some time since. The following is an account of a scene at a late meeting in Clinton Hall, New York:—

EXCITING SCENE AT A LECTURE.

On Sunday evening week, Mrs. Cora L. V. Scott (late Cora Hatch) lectured at Clinton Hall, New York, taking for her subject the question, "What is Deity and the Origin of the Earth?" The hall was crowded with an intelligent audience, quite a number of clergymen being dispersed among the congregation. The lady lecturer claimed that it was impossible for man, the finite, to comprehend the Deity, the infinite, and undertook to prove her position by logical analysis as deduced from the nature of the earth's organism. She claimed that all things—matter and intelligence, substance and motion—had existed forever, and that something (the earth) could not have been made from nothing.

At the conclusion of the lecture an invitation was extended to the audience by the speaker to ask her any questions growing out of which she had treated. A number of gentlemen, one of whom was an elderly clergyman, accepted this offer, and quite a lively discussion ensued. Among those who embraced this opportunity was a person in the rear of the hall. He desired to ask the gentleman who preceded him how he knew of the existence of intelligence except through the medium of materiality?

A young man at this point of the discussion arose and exclaimed—"Do not allow that man to speak; he is my father, and he has abandoned his wife and family."

The person who was interrupted, continued, however, and the young gentleman was obliged to subside for the time being. The interruption, however, caused great excitement among the audience, and at the close of the meeting, which took place a few moments later, the young gentleman approached the person whom he had interrupted, and addressing himself in part to the audience and to the person so offensive to him, said:

"I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway."

A Voice—"Well, go home, and do not come here to settle your private troubles."

Young Man—"You may think I am doing wrong; but if you knew the facts of the case you would think I was doing right."

Several Voices—"Go on. Let us hear the story. Take the stand," etc.

Young Man—"I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch."

The young man, Mr. McKinley, Jr., appeared to have the crowd with him, and was repeatedly applauded. Mr. McKinley, Sr., skedaddled in the middle of the controversy, while the fair lecturer, who appeared to be much excited, retired to the ante-room with some friends, one or two ladies among the number. The scene was decidedly sensational, and was quite a novel one in its way.—*Advent Herald.*

For the World's Crisis.

A CRITIC CRITICISED.

A preacher lately undertook to show that the original of the word *order-tagmati* (1 Cor. 15: 23) could not be rendered "band, regiment, cohort," and quoted the phrase, "every man in his own order,"—Christ the first fruits, —remarking that Christ was not a cohort. The force of the objection consists in the plural meaning of cohort, Christ being one. But he is called the "first fruits," which is also plural in form as well as meaning. Yet the objection is not well founded; for "every man in his own order" does not include Christ, but every man that is to be made alive in Christ; as the context shows. So "every man in his own order," does not teach that Christ is an "order," or a "cohort" either. He simply heads the order named as the first fruits; for "every man" refers to every dead man, but Christ was already alive and alive forevermore. Amen. WM. ELLIS.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to Feb. 22d,	$19.23
A. LIBBY	1.00
H. HIBBARD	2.00
J. D. BROWN (sold)	1.00
J. FAIRBANKS pd	1.00
L. BUTLER pd	20.00
N. WARNER pd	.50
L. A. WHEELER pd	.25
A FRIEND pd	.25
R. L. CATTELL pd	.25
J. B. LUTHER pd	.25
JAS. DOUGLASS pd	5.00
WM. MCANDREW pd	.40
J. M. ANDREWS pd	.40
M. W. H. pd	.25
S. E. TEMPLE pd	.50
H. KENNEDY pd	.25
R. HASKINS pd	1.00
A. SAMUEL and H. THOMAS pd	.75
A FRIEND pd	1.00
RALPH WHITE pd	1.00
A FRIEND pd	1.00
D. W. SPEAR	1.00
J. B. MOONEY pd	1.00
A FRIEND	1.00
A. M. NEWELL	1.00
WM. D. WATSON	1.00
J. HIGGINS pd	1.00
N. S. SMITH pd	.50
THOS. SMITH pd	.50
D. A. BEAN pd	.25

TRACTS.

More tracts are wanted on various subjects. Who will write them? We need a good standard tract on Baptism; another on the Lord's Supper. One good one on the evils of Tobacco. One on "Will the world be all converted?" And finally, one or more on all our leading doctrines. The people want "Light, light, more light." Let these dying words of Goethe be our motto. O, could you have seen the avidity with which the people seized those eight hundred pages of tracts which I distributed in the meeting at H— last night! Every person who reads this can think of some relative, friend, neighbor, or enemy, to whom it might be profitable to send or hand a bundle of tracts, or some of our excellent pamphlets. Perhaps you live alone,—no Advent church or brethren near you. Perhaps you are waiting for Bro. Grant, Hastings, Taylor, or some other already overworked preacher, to come and sow in your community the good seed of the kingdom. "Can't come." Well, suppose you send for *their brains in print*, and scatter them all about. Try it. They (the brains on paper) will find their way into some homes where the men aforesaid would never meet a welcome.

P. S.—Did the 2000 poor subscribers read my call for an equal number of quarters to be sent M. Grant on the Tract Fund? Don't wait for the rich. I am waiting to see that column of names and donations elongate a little faster and heavier. D. T. T.

From Sr. L. A. Wheeler.

BRO. GRANT:—I saw in the Crisis a call for fifteen hundred dollars for the Tract Fund, to be raised within eight months; and a call on the poor readers of the Crisis to send in their mite to help make up the amount, and so prove the Lord, when he said, "Give, and it shall be given unto you." I respond to the call; for I have proved the Lord many times, and have never regretted it; not often by giving silver or gold, for it has been with me as it was with Peter, when he said, "Silver and gold have I none; but such as I have give I thee." If we really feel ourselves, and all that we have, to be the Lord's, I think we shall not be very often found wasting his goods in much tea, or tobacco, or even to clothe ourselves in black garments every time one of our relatives falls a prey to the enemy. He has told us to keep ourselves "unspotted from the world." And shall we be found guiltless if we take ten, fifteen, or twenty dollars of our Lord's money, and spend it for that which is but a spot of the world? In so doing, we not only waste his goods, but break his commandments. No, rather let us *deny* ourselves, and take up the cross, if it should make us appear a little odd. What if we should lose some of what the world calls honor, will not the love and esteem of our Father in heaven more than recompense us even here, to say nothing of that "eternal weight of glory"?

Remember, they that sow "sparingly, shall reap also sparingly." If we have no money to give, can we not do as much as to urge some poor soul to be reconciled to God? Christ could not stay here to carry the invitation himself to the weary and heavy laden, to come to the marriage supper; but has committed the work into the hands of men and women. We are to be his witnesses; and according as we understand the prophetic chart, our time of bearing witness is almost in the past. May God guide us into all truth, and enable those that feed the flock to give meat in due season.

Hawley, Ms. LAURA A. WHEELER.

For the World's Crisis.

COMING EVENTS.

We are commanded by the inspired writer to stir up each other's pure minds by way of remembrance, and to exhort one another daily, and so much the more as we see the day approaching. The condition of this world presents a war-like appearance. Says the Prophet, "Wake up the mighty men, let the men of war draw near, let the weak say, I am strong." Every thing is being converted into war material. The revolutionary spirit is abroad in the earth. Social law and order are being disturbed; fear is taking hold of men, and they begin to look with wonder at what is coming to pass.

As the days of Noah were so shall also the coming of the Son of man be. They feasted, and sinned on until the rain descended and swept them all away. So it will be. Men will feast, love money, and sin on until the sign of the Son of man appears in heaven. All signs will only tend to harden the men of this world, and cause them to grasp tighter their riches, waxing worse and worse, until they are lost to all concern about their salvation.

The present condition of this world is but the "beginning of sorrows." Our own land presents a fearful scene, and yet the professedly pious are engaged to take human life. War is the order of the day. The war spirit is spreading throughout the earth. The whole of continental Europe seems ready to burst into one general conflagration. Such is the fact. We have long looked for and are still looking for an agitation there such as will leave in the shade all the horrors Europe has ever witnessed. We believe the time is not far off, when all law and order will be disregarded, and blood-shed, disorder and confusion will reign universal over all the earth. We may look for stirring events among all the nations soon.

The battle of the great God is at hand, and the nations are arming for the mighty and deadly conflict. They have shed the blood of saints, and God will give them blood to drink in return. His dreadful judgments are soon to be poured out upon a wicked world. And as we see the day approaching we can lift up our hearts and rejoice, knowing our deliverance is at hand. Soon the wicked and bewildered nations of earth will pass away, and give place to the peaceful and everlasting kingdom of Jesus Christ. The restitution will soon follow the destruction of all earthly governments, and then the redeemed shall shine forth as the sun in the kingdom of their Father. Hail, happy day!

Now is the time to watch and hold ourselves in readiness, for in "such an hour as ye think not the Son of man cometh." Let the war-clouds loom up, and the lightning flash, the thunder roar, and the earth quake; if our trust is in the Lord all is well; for he alone can deliver in that dreadful day.

My brethren, let us not be drawn into the great political whirlpool of the age in which we live. Let us pray for each other, that we may be sound in the faith of the gospel, and so live that we may be welcomed to the Marriage Supper of the Lamb, and to his embrace at his coming. J. E. CLARK.

For the World's Crisis.

STRANGE DOCTRINES.

BRO. GRANT:—The answer to the question proposed by Bro. I. K. Lombard, in reference to the person who, in defining God, said his "centre is every where, and his circumference no where," may be found in Addison's works. It is in a piece selected from the works of Addison, in Murray's English Reader, a book that was in our schools a number of years ago. It is in the third chapter, section 15, and is headed, "Omniscience and Omnipresence of the Deity, the source of consolation to good men." I will make a short extract:—

"If we consider him in his omnipresence, his being passes through, actuates, and supports the whole frame of nature. His creation, in every part of it, is full of him. There is nothing he has made, which is either so distant, so little, or so inconsiderable, that he does not essentially reside in it. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it as that being is to itself. It would be an imperfection in him, were he able to move out of one place into another; or to withdraw himself from any thing that he has created, or from any part of that space which he diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose centre is every where, and his circumference no where."

Who the old philosopher is that Addison refers to I do not know, neither does he tell us. Respectfully yours,

Feb. 20th, '64. JOSEPH SPINNEY.

For the World's Crisis.

A QUESTION.

In Heb. 2: 14, the apostle, speaking of Christ, says "that through death he might *destroy him* that had the power of death, that is *the devil.*" Again in 1 John 3: 8, it is said, "For this purpose the Son of God was manifested, that he might *destroy the works* of the devils." Can any one doubt but that these two texts of Scripture mean that Christ will *destroy the devil* and *his works?* How can this be true, if sinners and the devil are to exist eternally, and continue their works?

J. E. CLARK.

For the World's Crisis.

ANTI-CHRIST.

Much is being said and written about the Anti-Christ of the last days, and all quote freely from the 13th, 17th, and 19th chapters of Revelation to prove that the two-horned beast, the scarlet-colored beast, or eighth head, and the false prophet, are all one and the same power, and is to be the real "antichrist of the last days." The argument thus far I cheerfully concede; but cannot admit that the power represented by these various symbols culminate in, and are to be fulfilled in one single individual as is claimed by some, and for these reasons:

1st. By comparing these symbols with the symbols of the 2nd and 7th chapters of Daniel, I find a harmonious agreement, and in them is to be found all that is embraced in the four divisions of the great metallic image, when it is broken without hands, and all that is included in the fourth wild beast, when the "body thereof is given to the burning flames," which certainly cannot be less than the prophetic earth. But where is the propriety of calling this power anti-christ? Answer—because from the symbols first referred to, it is evidently an apostate Christian power, separate and distinct from the papacy, yet sustaining and carrying it forth to the judgment. And secondly, because it is to stand up against, or in opposition to Christ at his second advent, and is to be by him destroyed.

The very important question now suggested is this,—has any power that will answer this description yet arisen, or are we to look for its rise and development in the future? By a reference to European history, it may be seen that such a power is now on the stage, and has been exercising dominion over the prophetic world for about fifty years, and is about to pass away; viz., "The Allied Powers." By a careful examination of the Holy Alliance compact, entered into in 1815, for the purpose of carrying out and perpetuating the Paris and Vienna treaties, the lamb-like indications of that power may readily be seen, as well as the reasons for assuming so sacred a name; viz., first of all, "they declared it to be their firm *determination to take no other rule for their conduct, than the precepts of the Christian religion.* They assumed the prerogative of being *delegated by providence to govern the nations,*" and finally to receive into the same alliance all other *powers who were willing to profess the same principles which had dictated that act,*" which compact was signed the same year by all the European sovereigns. Hence all the nations of the old world have assumed a UNITY of government under the assumed special providence of God, and have pledged themselves in the sight of high Heaven to govern according to the precepts of the christian religion.

These high declarations caused the historians of that day to refer to that treaty by the appellation of "Christian league," "Holy alliance," etc. This power did restore the papal beast after it was overthrown by the first Napoleon, and caused it "to live again," and by virtue of that restoration the papacy still exists as a sovereignty. It has also ruled the nations of Europe agreeably to those laws enacted at Vienna, and to a great extent the wide world over since that day. But how have they ruled? Not as promised according to the precepts of the christian religion (for this part was a dead letter from the beginning, and was only designed to deceive the dwellers upon the earth, and has well answered its purpose), but by acting and "speaking like a dragon." And now we are told by the high authority of the French Emperor, who has ever assumed to be a part of that compact, "that every nation of Europe has violated its promises." If this testimony is true, it follows that that power is an *apostacy!* and is equally guilty as is their apostate mother whom they carry, and of whose golden cup they have all so deeply drank as to become intoxicated with her sorceries! or, in other words, they are drunk, as the Revelator said they would be!

In this examination thus far, it appears clear to my mind that those Allies answer in every respect to the divine record, and may very justly be called the real "Anti-Christ of the last days." This conclusion is strengthened by the failure of the French emperor to assemble another European Congress to adjust existing and threatening evils, and everything indicates that the last thread in the cord that has hitherto held the now angry nations in check is about to be severed, and the angels to whom it is given to hurl the earth to be let loose. As the coming spring is looked to by careful observers of political events for the loosing the winds of war, which will more fully introduce that time of trouble spoken of by Daniel the prophet, are we not warranted in looking forward to that time for the long promised deliverance of all whose names are written in the book? P. ALLING.

Norwalk, O., Feb. 8th, 1864.

For the World's Crisis.

PIONEERING.—No. 2.

BRO GRANT:—I went to Earlville Jan. 17, to preach a funeral sermon and continue a meeting. This place is on the R. R. west of Dubuque, having about one hundred inhabitants. On arriving, found that a minister had an appointment for that evening; so I went and heard him. At the close made myself known, then told him I had come to hold a meeting, and if he was to continue I would like to join in with him. "We can," said he, "if in doctrine we agreed; but as we do not, we can not. Some men I can work with, and with some I will not." Then I told him if his object was the same as mine, the salvation of sinners, we could join in the work.

On Monday morning I run out my sign, the wooden watch, and concluded to go to work at my trade, as I had my tools with me, and wait the result. He spoke three nights, and the last one over two hours. He found that I could stand it full as well as he, as I could tinker watches and wait. So he closed, giving all the counsel he could, to keep up prayer meetings, etc., etc.

I commenced, and continued to beat the fog and opposition, and work day times to pay my way, some of the time stopping at the hotel, but mostly with a brother who was not able to sustain such a meeting. Truly I can say these hands have administered to my necessities. Continued working thus for two weeks. The weather was quite unfavorable the last week, but I buried six with Christ in baptism, and others will soon follow; and I closed to let the leaven of truth work.

This was entirely a mission work. Hope the good seed that was sown in tears will bring forth fruit to the glory of God. There are a few other places I would like to break up, but I find I am somewhat worn out. Cannot tell what course I shall take. May the Lord open the way and direct to his glory.

PETER S. W. DEYO.

Strawberry Point, Iowa.

For the World's Crisis.

SR. N. M. HENRY IN PENNSYLVANIA.

Sr. Henry has been in this vicinity for several weeks, and as I have been privileged to listen to her at the different places where she went, I thought a few lines from me might be of interest to the readers of the Crisis. She is rarely gifted as a speaker, interesting all classes. She rides no hobbies, but preaches the word. I found it true as she stated in her "Day's Experience," that she could reach a class of hearers that no *man* could. Curiosity draws them at first, then her calm, lady-like deportment, perfect self-possession, her clear reasoning, her eloquence combined with the kind christian manner in which she meets and overcomes prejudice and opposition, endeared her not only to the brethren and sisters, but to strangers in every place where she went. The divisions which have crept into the church here had a depressing effect upon her, but when I saw her among entire strangers and watched her manner of presenting the truths of the Bible, saw the eagerness with which they listened often with streaming eyes, and gathered about her and begged to have her go this way and that, I thought I could understand then, what she has told us in the paper, (when begging for help) that she had "*more* calls than she *could* fill."

At McKane, Erie county, she left word, while passing through the place, that she would return at a given time and lecture. She occupied the school-house the first evening, but before she had got through the introductory, one of the main members of the Methodist Episcopal church arose, and apologized for her not having the church. The apology was accepted in a graceful manner. Her sermon, which was a practical discourse, giving all their portion, was so well received they asked her to stay another evening, which she did, giving a discourse on prophecy and its fulfillment, to a full house of the most attentive listeners. The preacher in charge treated her with true christian courtesy, and was well pleased with both speaker and subject. After speaking one hour and twenty minutes, and closing, the call went from all parts of the house, "Do not stop. Tell us more! Tell us more!" the minister with the rest. She stepped down into the altar, and the applause shook the meeting-house. After quiet was restored, she took the minister's hat and passed through the congregation, taking up several dollars for the sick and wounded soldiers. She did the same thing at Edenboro', and other places. I mention these parts that the brethren and sisters that have not the privilege of hearing her may form some faint idea of her manner of preaching. I subjoin an extract from the *Girard Union:*

"Mrs. Henry, a lady connected with the Sanitary Committee of St. Louis, and agent of the Christian Tract Society, gave several in-

teresting lectures in the Christian church at Fairview last week. On Sunday evening her subject was, 'The present war as foretold in the Scriptures.' Her text was from Jeremiah:

'Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbor lamentation. For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.'

Her discourse was eloquent and impressive, and she treated the subject in a masterly manner. Her congregations listened with attention, and it is regretted that on account of bad roads many lost the opportunity of hearing her. At the close, she passed around among the audience and took up a collection for the benefit of the sick and wounded soldiers, amounting to about seven dollars, which was paid to Mr. T. Ryan for the Fairview Aid Society."

Brethren, it is our "duty to sustain our "women preachers" by our prayers and our *countenance*, as well as by our means. We are living in the "last days," and the prophet declares that in those days "your daughters shall prophecy;" they are our daughters, but his handmaids; and when our gifted women *dare* to meet all the opposition of the sectarian churches, all the prejudice and slander from their own sex, shall we be guilty by word or act of adding to their burden? No, no, we have more than one gifted and eloquent woman preacher in the field. *Let us keep them there; and may God give us more of the same sort.*

Sr. Henry has a delicate constitution, her lungs are already failing her; the "spare bed" has nearly cost her her life. She contemplates taking her "up river trip" to Iowa, Wisconsin and Canada as soon as the river opens. Brethren and sisters, hold up her hands, and take good care of her for our sakes in Pennsylvania, as we hope to hear her again next summer, on her way to Wilbraham. Through her influence I think it more than likely a Pennsyluania tent will be on the ground.

Yours in the blessed hope of eternal life,
WM. G. DAVISON.
Blooming Valley, Crawford Co., Pa., Feb. 16th, 1864.

Correspondence.

From Bro. E. B. Gard.

BRO. GRANT:—Permit me to say a few words through the columns of the Crisis in relation to the condition of things in this community. I have lived here since August '62, and during that period have heard three gospel sermons, preached by Bro. P. S. W. Deyo, of Strawberry Point. I have been a believer in the doctrines advocated by the Crisis, for the past three years, conceiving them to be the same taught by Christ and the apostles. My wife, and her brother, (M. C. Newcomb) and myself, finding (by reading our Bibles) that it was our duty to obey, as well as to believe the gospel, followed the example of our blessed Savior, and went down into the water and were baptized; and now we are endeavoring to walk in newness of life. By the grace of God we hope by taking the sword of the Spirit, (that, by the way, we believe to be the only sword with which christians have any right to fight) we will try to fight manfully the battles of the Lord, looking unto Jesus, the author and finisher of our faith.

I sincerely hope that we may be permitted to hear the gospel of the kingdom preached more than Bro. Deyo was able in three short sermons. We are still hoping that he will return to this place and sow the good seed, rescuing some from the dominions of Satan. If any gospel preacher shall come this way, I would cordially invite him to the hospitalities of our home, so long as he will labor in the vineyard of our Lord; and although he will find us poor and despised by the world and popular theologians, yet we hope to continue rich in faith, and heirs according to the promises.

In conclusion, let me ask the prayers of our beloved brethren everywhere, that we may so live that when Christ who is our life shall appear, we may be like him, and our vile bodies fashioned like unto his glorious body, clothed with immortality and eternal life.

Your brother in search for truth,
Hopkinton, Iowa. E. B. GARD.

From Bro. Wm. Sheldon.

BRO. GRANT:—*Feb. 7th.* I am just recovering from sickness. I was taken down with what my physician pronounced inflammatory fever, about twenty-five miles from home; but was well cared for at the hospitable residence of Dea. Thomas, on Castle Prairie. Four Sundays have passed since my attack, and I am still feeble. Don't know how long before I shall be able to preach again; but hope to be fully restored before time to commence my grove meeting campaign. This overturns my winter arrangements. Love to all the friends of Jesus.

Feb. 19th. My health has been improving. Hope soon to be in my proper place, giving "meat in due season" to the household of faith. Having no appointment last Lord's day, I attended meeting at the Baptist meeting-house in this village; and not having met any of the clergymen of the place, and thinking that they did not know me, I fancied I should be free from either favorable notice or bigoted thrusts. However, the minister came to me and inquired if I was the "Rev. Mr. Sheldon," and took me into the pulpit with him, where I took part in the services. So bigotry does not bind all. How the other ministers of the place feel towards me I cannot tell. I have held no meetings in this village since moving here. Think the door will soon open for it. Love to all the saints.

WM. SHELDON.
Baraboo, Sauk Co, Wis., Feb. 19th, '64.

From Bro. A. W. Fisk.

BRO. GRANT:—I am a young convert, about four months old. I came out, with many others, in a Methodist revival, under the labors of Rev. I. Smith, pastor of Asbury chapel, and being honest and earnest in the matter, I have been all the time searching for the truth as it is in Christ Jesus, which to know aright is life eternal. I have therefore been with Methodists, Baptists and Adventists. The Advent belief being the most consistent to my mind, and the most in harmony with the Bible, I have therefore honestly and sincerely embraced a portion of it, as far as I have investigated. By so doing, I receive opposition and some persecution from the brethren; but, if it is for righteousness sake, I bless God for it. If I know my own heart, I desire to know the truth as it is in God's word, to "prove all things, and hold fast to that which is good."

I listened to a sermon, yesterday, on the intermediate state of the dead, commencing with the text in John 5: 39,—"Search the Scriptures; for in them ye think ye have eternal life." I wish our Methodist brother had read the very next verse: "Ye will not come to me, THAT YE MIGHT HAVE LIFE." But he had not time, I suppose, for I noticed he clipped many texts very short. I would like to have the sermon printed, and send one to you; "for your horrible doctrine," he said, "had awakened in him a sort of holy indignation to preach on the subject, so the converts might not imbibe an error." I felt that he had awakened in me something of the same feeling.

I believe there is a work for me to do here, and I pray that God will arm and equip me for it, that I may proclaim the truth with the boldness of a lion and the meekness of a dove. I desire to be an instrument in his hands of doing some good to those around me. Pray for me, brethren, that I may prove faithful, fight the good fight of faith, and lay hold of eternal life at the last great day!

Yours in haste, A. W. FISK.
Springfield, Mass.

From Bro. E. Burnham.

TO MY FRIENDS:—The work of God is still going on in this vicinity. The influence has spread into the region "round about." I must not leave here at present. God is wonderfully blessing my labors this season. I am up at Schenectady now, preaching to crowds of solemn people in the Baptist house of worship. Sinners are flocking to Christ every day. Amen! Glory to God! I am full of comfort to see it go! EDWIN BURNHAM.
Feb. 20th, 1864.

Obituaries.

PATTY M. CHURCHILL.

My beloved and affectionate companion fell asleep in Jesus on the 10th day of Feb., at 2 o'clock P. M., aged fifty-one years, five months, and twenty-five days.

After sharing with me the rugged toils of twenty-four years, as a pioneer minister in this new country, she having emigrated with her former husband, R. D. Crossett, to Illinois, as early as 1835. Two years after I followed, when I became acquainted with them. Some two years later, she buried her husband, and in 1840 we were joined in the solemn bands of matrimony.

About nine or ten years ago, Eld. Samuel Chapman came to Dekalb Co., Ill., lecturing upon the second coming of our Lord. We attended some of his lectures, and had considerable conversation with him. My wife and I became firmly established in the Advent doctrine, and she remained unshaken in her faith till the last moment of her life.

She has always had poor health; and for the last six months has been the greatest sufferer I ever saw. In her extreme agony she often prayed God to deliver her out of her sufferings by death. She prayed also for supporting faith, and dying grace. She fell asleep in Jesus, firmly believing that she should wake no more nor know anything until Gabriel's trump should summon her, with all the righteous dead, to arise and meet their coming Lord in the air.

Just before her death, being asked by a lady who holds to the immortality of the soul if her faith in the sleep of the dead was now unshaken, she answered, "Yes. It will be like a person who lies down at night, and sleeps soundly until morning, and awakes just as the sun is rising to behold it in its beauty. They are unconscious of every thing going on. Time will not be reckoned with them, and it will seem but a moment that they had slept." CASTLE CHURCHILL.

ELD. BENJAMIN LOCKE.

Another watchman fallen! Fell asleep in Jesus, in East Weare, N. H., Jan. 19th, 1864, of consumption of the lungs, my honored father, Eld. Benjamin Locke, aged sixty-six years, five months, three days.

He embraced religion in 1825, and united with the F. W. Baptist denomination, being immersed by Eld. James Morgan, of Cavendish, Vt. He was ordained a preacher of the gospel in 1835, and labored successfully among them until he heard the news of the immediate coming of Christ, in 1843, which doctrine he embraced with all his heart. And though disappointed as to the time, he continued steadfast in the faith of the personal coming of Christ, and resurrection of the dead, which hope supported him in his last hours, making him joyful in anticipating a glorious resurrection, and an unfading crown when the Chief Shepherd shall appear.

Of father it can truly be said that he loved the ways of *peace*, always striving to have the church *united*. It caused him the keenest pain to see the children of God scattered and divided. His mission seemed to be to find out the isolatad ones, and tell them of the blessed Savior, and urge preparation for his coming. He was a kind and loving husband, an affectionate parent, a peaceful citizen, always seeking to exemplify the religion of Christ, and square his life by the Scriptures of truth.

Long and severe have been his labors; but he never found God to be a hard master, the yoke of Christ being easy and his burden light. His last days were peaceful and happy. He testified to all that God did not forsake him in the hour of affliction, but gave him grace sufficient for his day. He leaves a wife, with whom he had been united almost forty years, and two children. He now sleeps beside the two lovely daughters who died, one ten, and the other two years ago. We sorrow not as those that have no hope, believing that, if faithful a little longer, we shall meet the loved ones together with all the dear saints in our Eden home.

A few words to the pilgrims with whom father was wont to meet. O! remember his counsels of wisdom. Gird on the armor more firmly, and press with more earnestness for the kingdom. Shall his admonitions be in vain? Be watchful that ye do not fall from your steadfastness, and get overcharged with the cares of this life, and so that day overtake you unawares. O! watchmen, be faithful, and care for the little flock, for soon He that is to come will come, and will not tarry. And all whose names are found written in the book of life will be delivered. Brethren and sisters, let us be good, true children, that we may all meet in the everlasting kingdom, is the prayer of your unworthy brother, G. FRANK LOCKE.

ABBY A. STAPLES.

Died at Litte Falls, Gorham, Me., Abby A. Staples, only child of Whitman and Rebecca Staples, aged nine years, three months.

Abby was really a child of promise. Unlike most children of this age, the obedience which she always yielded to her parents, and the love she manifested for those around her, had won for her many friends outside the family circle.

But how suddenly are our brightest earthly hopes blasted. Abby was at the breakfast table well as usual, and in the short space of thirty hours she was asleep in death. Her remains were carried to Casco, where she had lived till a few months previous to her death, to be laid in the silent grave, beside her twin sister, there to wait the sound of the last trump. Then she will awake to life to suffer pain and death no more.

We tried to speak words of comfort to the afflicted ones, from Jeremiah 31: 19. May the blessing of God rest upon the afflicted parents, and they be guided by his Spirit into all truth, and found ready to meet their children when they shall come again from the land of the enemy, to enter upon the joys of paradise restored, is the prayer of the writer. JESSE GAY.

RUFUS C. HANSON.

Died in Wakefield, N. H., Jan. 9th, 1864, of diptheria, Rufus C., son of John and Mary Jane Hanson, aged eighteen years, eight months, and seven days.

The subject of this notice, although often impressed with the importance of seeking the Lord, had neglected the all-important work until brought upon a bed of sickness. He then felt the importance of seeking the Savior for his friend and portion. In his distress, he cried unto the Lord, and, as we humbly trust, he heard him, and gave him peace in believing. From this time there was a great change visible in him. His voice was often heard in prayer and praise to God; and although his sufferings were very severe, yet he could calmly trust in the Lord. He warned his young mates and friends, and exhorted them to get ready to meet him in the world to come. He requested the writer to preach his funeral sermon, which he did from Prov. 8: 17. May the Lord sanctify this bereavement to the afflicted friends and relatives, JOSEPH SPINNEY.

LUCY A. BECKLEY.

Died at Winchester, Conn., January 29th, 1864, Sr. Lucy Ann Beckley, wife of Elisha Beckley, aged thirty-four years.

The subject of this notice for many years has been watching and waiting for the coming Lord. Having for the last few years suffered much from disease, she seemed to fully realize the value of the blessed hope. Long weary months confined to her bed, she suffered all that human nature could endure, but with christian meekness, and without a murmur, so much so that her physician remarked to the writer that he thought her a model of patience. In her last moments she was calm and composed, and no cloud overshadowed the bright glory that clustered around her hope, and passed away one of the bright flowers that shall bloom in the Paradise of God. At her request, sermon by the writer, from John 11: 25.

LEWIS ANDREWS.

VARNUM JILLSON.

Died in Amherst, Mass., Feb., 12th, 1864, Varnum Jillson, aged sixty years.

Bro. Jillson professed the religion of Christ some years ago, and embraced the Advent doctrine, in which faith he died. He was a man of few words, consequently said very little, but lived out his faith. It is due to his memory to say, that he was not known to have an enemy in the world. We saw him the day before his death. He said that all was well, and the prospect beyond the grave looked bright. Bro. J. leaves a wife and a large circle of friends to mourn his loss.

At the request of Bro. J., the writer of this notice endeavored to administer words of consolation upon the occasion. May the blessing of God attend the effort that was made. GEO. A. STREETER.

ABBY GLIDDEN.

Also died at her husband's father's—Bro. John Glidden—of consumption, Feb. 12th, 1864, M. Abby Glidden, wife of Edmund C. Glidden, aged twenty-five years, seven months, and sixteen days.

Abby possessed a noble mind, was a blessing to society, and was a kind, affectionate, dutiful, loving wife and daughter; and her loss is deeply felt by her sorrow-stricken husband, and a large circle of friends.

Thus in five short weeks death has twice entered the beloved family circle of our dear Bro. Glidden. Truly, we can say his house is a house of mourning. May God sustain Bro. G. and family in their deep affliction. Words of comfort were administered on both occasions by the writer. The first from Psa. 17: 15; second from Hosea 6: 1–4.

T. W. PIPER.

SARAH ELIZABETH BAILEY.

Died of dropsy on the brain, Feb. 14th, 1864, Sarah Elizabeth, daughter of Henry and Mira G. Bailey.

Death, that cruel tyrant, has laid his icy hand upon our darling little Lizzie, and borne her away to his dark dominions; but blessed be the name of the Lord, he cannot always keep her. We believe the time is near when she, with all such precious treasures, will come again from the land of the enemy. Precious promise!

It was very hard to part with our darling babe, but we would not have her back in this world of temptation, pain and sorrow. She is safe, for Jesus died that she might live. HENRY BAILEY.

A. B. GLIDDEN.

Died very suddenly, at his brother's residence in Barrington, N. H., Jan. 5th, 1864, Aaron B. Glidden, aged twenty years, eight months, and twenty-seven days.

Thus, while teaching his third school, this exemplary young man, excellent scholar, dutiful son, kind and affectionate brother, beloved by his scholars and all who knew him, was cut down in the flower of youth. His remains were carried to his father's, Bro. John Glidden, of Tuftonborough, and interred on the 8th.

Summary of News.

FOREIGN.

Liverpool, Feb. 9th, Queenstown 10th.

It is fully confirmed that the Danes retreated from Schleswig, evacuated Dannewark, and blew up the works of Missunde. The Germans followed them to Flensburg, whence they also retreated towards Duppel.

There had been several severe engagements and losses on both sides. The Germans secured great booty, a large number of guns and prisoners.

According to some authorities, the Danish possession of Schleswig is probably ended, and the army will retreat to Jutland.

Other authorities assert that a formidable stand will be made at Duppee, where the Danes are supported by a fleet, and may assume a strong position.

Great excitement was caused at Copenhagen under the news of the retreat.

Active naval preparations were making at Copenhagen.

The English journals continue very anti-German in tone. The conservatives hold Lord Russell responsible for the Danish reverses.

Duke Frederick had been proclaimed at various places in Schleswig.

The Prussians occupied Fleusburg. The Austrian losses there were 1100.

It was rumored that an attack was made on the Danes at Duppel, but no particulars are given.

VIENNA, Feb. 9. At the Council of Ministers on the 7th, under the presidency of the Emperor, important resolutions were adopted to the effect that the London protocol can no longer be preserved by Austria as a basis of negotiations between great Powers.

LONDON, Feb. 9. The *Times'* Vienna correspondent says the Austrian government is not satisfied with the course of events taken by Schleswig, and it is understood that Austria will not consent to cross the northern frontier of Schleswig.

HAMBURG, Feb. 9. Official reports state that the Prussians are marching upon Duppel, and are said to have carried the intrenchments before Duppel, and thrown forward their main body to Appevrade to cut off the Danish retreat into Jutland. The roads were blocked up by cannon, which the exhausted horses were unable to drag further. The Danish army is reported to be in a state of complete dissolution.

An engagement occurred on the 6th, near Idsteadt, in which the Austro-Prussian army was victorious.

In an engagement near "Oversee" and in the streets of Flensburg there were many killed and wounded. One Austrian regiment lost seventeen officers and five hundred rank and file.

A Berlin dispatch of the 8th states that 1000 persons were arrested in Warsaw, and it is said the archives of the national government have fallen into the hands of the Russians.

Advices from New Zealand announce the defeat of the natives by Gen. Cameron, after a severe engagement, in which the English lost 41 killed and 91 wounded. Nearly 200 prisoners were taken.

FOUR DAYS LATER.

Liverpool, Feb. 13th, Queenstown, 14th.

The Germans were receiving large reinforcements and making preparations against Alsen.

The Prussians had occupied Altona in spite of the Federal protest.

It is asserted that Italy is arming.

☞ One of the schemes of the day is a grand international alliance of hotels, so that all parts of Europe are to be in hotel correspondence—London, Paris, Vienna, Berlin, Antwerp, etc.

DOMESTIC.

Washington, Feb. 26. The conscription has been postponed until April 1—that is to say, bounties will be paid up to that time.

The Richmond Sentinel of the 25th has the following:

"Charleston, Feb. 25. One hundred and forty-six shots were fired at the city during the last twenty-four hours. The enemy were erecting a battery on Dixon's Island, commanding Schooner Creek."

New York, Feb. 27. The *Times* says the steamer Fulton brought information of a sad reverse to our expedition under Gen. Seymore in Florida.

On the afternoon of the 20th, our troops under Gen. Seymore met the enemy, 15000 strong, fifty-five miles beyond Jacksonville, and eight miles beyond Sanderson. The battle was desperately fought during three hours, and at sunset our forces, overpowered by numbers, retired to Sanderson, taking with them the greater part of the wounded.

Our loss is estimated at from 500 to 1300. Rebel loss not known.

Good News.

The following is one clause of the amended enrollment bill as it passed both houses of Congress last week. It is now awaiting the President's signature:

Members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of such religious denomination, shall, when drafted into the military service, be considered non-combatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of three hundred dollars, to be applied to the benefit of the sick and wounded soldiers; provided, no person shall be entitled to the benefit of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration.

Portland, Me., Feb. 23rd. The steamship Bohemian, Capt. Borland, from Liverpool, Feb. 4th, via Londonderry 5th, for this port, struck on Alden's rock, four miles outside of Cape Elizabeth, about nine o'clock last evening, keeled over, turned her head toward shore, and sunk in about one hour and a half, about two miles from shore, outside of Richard's Island, having stove a hole in her engine compartment.

The whole number of passengers was 218, and that of the crew, it is supposed, 99. It is estimated that there were saved in all the boats 298, leaving 19 to be accounted for. The crew were nearly all saved.

MODERN GREECE.—The new King of Greece begins to appreciate the difficulties of his position. Mobs are frequent, calling for the downfall of the ministry; the sittings of the Assembly are turbulent, and almost ending at every meeting in personal conflicts among the members; the public treasury is empty, and it is contemplated to assist it by appropriating the pension money of the seamen, and the King is not yet in possession of his stables, as the artillery corps refuse to give them up to him.

PROGRESS.—Barnum's Museum, in New York city, has been opened on the Sabbath, for afternoon and evening performances, and the papers tell us "was crowded by men, women and children, including scores of babes in their mother's arms." The pious use of the first day's labor, was for the benefit of a "German Hospital." These are war times, it is said.

☞ That strange, and as yet uncontrollable disease, diptheria, is spreading to an alarming extent through New Hampshire, more especially the northern part of it. Whole families in some instances have been swept away by its ravages.

☞ The partridges in Illinois were nearly all frozen to death during the recent cold weather. Thousands of these birds which had been killed by the cold were gathered by men and boys, and sent to the markets for sale.

☞ The Indiana papers report that the peach crop of that State is entirely destroyed by the late severe cold. The same is true of Ohio and the Western States generally.

☞ The Emperor Napoleon will be fifty-six years of age April 20th, 1864; Eugenie is thirty-eight.

☞ During the January snow storm, one man in Illinois lost a thousand sheep, and another four hundred.

☞ There were four hundred and forty-three cases of small-pox in Nashville on the 31st ult.

Notices.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Important Discussion.

There will be a discussion held in Kast Hall, No. 104 Hanover Street, Boston, to commence March 8th, at 7 P. M., and continue four evenings, between MOSES HULL, *Spiritualist*, and JOSEPH F. CURRY, *Adventist*.

Question—"Has man, in his nature, an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Notice.

The R. I. and East Conn. Conference will hold its next session at Central Village, Coventry Co., R. I., commencing the first Wednesday in April, 2 P. M., and holding over Sunday. Let every church be represented either by letter or delegates. Let the friends of Jesus come praying that good may be done.

An essay may be expected from Eld. Aug. Durfee. SUBJECT, "A consideration of some of the texts claimed to prove the intermediate state."

Sermon by Eld. Eleazer Bellows. SUBJECT, "What is the thousand years spoken of in the 20th of Revelation?" Both are to be subject to the criticism of the conference. A. C. GREENE, Secy.

Wisconsin Quarterly Conference.

Our second quarterly meeting for this conference season, will begin on Friday evening, March 11th, at Big Creek, Wis., ten miles from Reedsburg, on the direct road to Mauston, being within a day's drive from Baraboo. Strangers can inquire for R. Andrews, or W. Scafe. Hope to see Brn. Turner, Barnes, Shears, Basford, Graves and others at the meeting. W. SHELDON.

Notice.

I wish to inform those that have ordered my Tract on the Rich Man and Lazarus, that I am out of them at present, but shall issue a new edition in a few days.

Also the small Tract on the "Two-Horned Beast" is out, and I shall not reprint it. "The Treatise on Rev. XIII., in Two Parts," has entirely superseded it. S. BREWER.

Meetings at Lee, N. H.

I will commence meetings at Lee, N. H., Friday afternoon, March 11th, at 2 o'clock, P. M., and continue over the following Sunday. Bro. Mooney is expected to be with me. I hope the brethren will come in from the region to our help, and see the work of God prosper. L. BOUTELL.

Iowa Conference.

The next quarterly meeting will be held with the Lloyd church, Floyd Co., Iowa, to commence the 11th of March, and continue over Sunday. Hope to have a general turn out, as there is special business relating to the future action of the conference.

PETER W. S. DEYO, Conference Clerk.

Notice.

On Sunday, March 13th, I shall give a historical discourse in our house of worship at Castleton, if it is pleasant. If rainy or stormy, it will be postponed one week. Brethren in C. and surrounding towns are invited to come in. D. T. TAYLOR.

Notice.

BRO. GRANT:—Please drop my appointment at Rushville, Yates Co., N. Y., and say it is recalled (on the account of sickness and death in Bro. Wm. Wright's family) until some future time, not known. C. F. SWEET.

Notice.

Providence permitting, we will hold the next session of the Winona County Minn. Quarterly Conference with the brethren and sisters at Hesper, Iowa, near the state line, commencing on Saturday, the 12th day of March, at half-past 10 A. M., 1864, and continue over the following Sunday. All who can possibly attend the quarterly conference will please to come. Come on, and join with us, and work for God. Come in the humble spirit of Jesus, praying, "O Lord, revive thy work." Brethren and others coming from Winona, Minn., will come by the way of Lenora.

ELD. PHILIP RAMER, Clerk.

Maine Central Quar. Conference.

This conference is expected to be holden at the Town House in Rome, commencing Thursday, March 3d, at 6 o'clock, P. M. Come, brethren, let us come up to the help of the Lord, and encourage and strengthen each other. Watchmen and brethren of other conferences are invited. Provision will be made for all. Call on Eld. L. L. Howard, Bros. Martin, Watson, Fletcher, Bleasdell, and others. Let us meet in the spirit of the truth, prepared to do the commandments of our Master with humility. D. W. GRIFFIN, Clerk.

Maine Western Quar. Conference.

We purpose to hold the next session of our conference in Hollis, near the centre, at the Methodist Chapel. It will commence, the Lord willing, March 10th, evening, and last over the following Sunday. A general invitation is given to ministers and people to come to this meeting, filled with the Spirit to work for the Lord. Those coming may inquire for Brn. Clark, Dennett, and Carle.

JAS. A. LIBBY.

Notice.

The churches in New Hampshire desiring the Quarterly State Conferences held with them, must correspond with Eld. J. Couch, Warner, N. H., relative to it. A. W. SIBLEY. Clerk.

Notice.

All orders for "Spiritualism," "Reasons," and "Great Controversy," will be delayed for a short time, till new editions are printed.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

Hiram Munger....................Sunday, March 6th

Concord, N. H., evenings of March 4th and 5th, and over the following Lord's day.
Dover, Me., evenings of March 10th, 11th, 12th, and over the following Lord's day.
Searsport Village, Me., evenings of March 15th, 16th, 17th, 18th, 19th, and over the following Lord's day.
MILES GRANT.

Exeter, N. H....................March 13th
Portsmouth, N. H....................March 26th and 27th
C. S. EMERSON.

Cheshire Street, Ct....................March 6th
D. A. JONES.

Portsmouth, N. H....................Sunday, March 13th
A. SIMPSON.

East Stoneham, Me., Friday evening, March 4th, and over the Sabbath.
Brunswick, Me., (Yellow school-house), Saturday evening, March 12th, and over the following Sabbath.
J. T. JORDAN.

Dansville, N. Y....................March 6th
Bristol, Quarterly meeting....................March 11th to 13th
Honeoye, 2 o'clock, P. M....................March 13th
Dansville....................March 20th
Eld. J. B. Cook is expected to be with us at the quarterly meeting in Bristol. F. BURR.

New Haven....................March 6th
RALPH WILLIAMS.

Lynn, Mass....................Sunday, March 6th
Lawrence, Mass....................Sunday, March 13th
JOSEPH W. WHITE.

North Adams, Mass....................Sunday, March 27th
Others desiring my labors in that vicinity can drop me a line at North Adams. S. C. HANCOCK.

TOUR IN ILLINOIS.

Chicago, Ill., Sabbath, March 6th, all day.
Aurora....................Tuesday evening, March 8th
Earlville....................Wednesday evening, March 9th
Sandwich....................Thursday evening, March 10th
Wyanet....................Friday evening, March 11th
At Bro. Larkin Scotts, near Denver Station, spend two Sabbaths, March 13th to 20th, and meetings all the week.
At Warsaw Tuesday evening, and over the Sabbath, March 22d to 27th.
Mound Station, Brown Co., Tuesday, March 29th, and over the Sabbath, as Bro. S. C. Raymon shall arrange.
JOSHUA V. HIMES.

Pleasant Valley, Ct....................Sunday, March 13th
S. WOODRUFF.

North Berwick, Me....................Sunday, March 6th
Biddeford....................Sunday, March 20th
A. MUSSEY.

Piermont, N. H., (Piper school-house)....................March 6th
North Benton, N. H., (Meeting-house)....................March 13th
Warren Summit, N. H....................March 20th
Orford Quintown, N. H....................March 27th
L. C. GLAZIER.

Merideth Village, N. H....................Sunday, March 8th
West Ossipee....................Sunday, March 13th
Albany, (Bell school-house)....................evening, March 15th
School-house, (near Bro. T. White's), eve., March 16th
Kezar Falls, Me., Friday and Saturday evenings, March 18th and 19th, and over the Sabbath.
T. W. PIPER.

Castleton, Vt....................Sunday, March 6th
M. BACHELOR.

Rutland, Vt....................Sunday, March 6th
D. T. TAYLOR.

East Bowdoinham, Me., with Bro. H. D. Reed, March 3d, and over the following Sunday. R. R. YORK.

Kennebunk Port, Me....................Sunday, March 6th
Dover, N. H., (Back river neighborhood, as Bro. J. M. Hackett may arrange), from March 11th to 13th.
Abington, Ct., from March 19th to the 27th.
A. ROSS.

Lawrence, Mass....................Sunday, March 6th
Worcester, Mass....................Sunday, March 13th
J. COUCH.

Milford, Me....................March 6th
Medford, Me....................March 13th
Sebec, (Harriman School-house)....................March 20th
THOMAS SMITH.

Holliston, Mass., at the Town Hall, Sunday, March 6th
H. K. FLAGG.

Plymouth, N. H., in the Nelson School-house, Sunday March 6th.
D. M. LEAVITT,
WM. H. SHAW.

Agawam....................Sunday, March 6th
P. S. BUTLER.

Darien, Genesee Co., N. Y....................March 4th to 6th
Honeoye, Ontario Co., N. Y....................March 11th to 13th
East Springwater, N. Y....................March 18th to 20th
Bushville, Yates Co., N. Y....................March 24th to 27th
If Bro. Wright so appoints, will he meet me at Springwater March 20th, and take me to his place?
C. F. SWEET.

Clinton, Mass....................Sunday, March 6th
Boston, (Lowell Street)....................evening, March 8th
Exeter, N. H....................March 9th and 10th
Dover, N. H....................evening, March 11th
Biddeford, Me....................Sunday, March 13th
Portland, Me....................evening, March 14th
Yarmouth, Me....................evenings, March 15th and 16th
Augusta, Me....................evening, March 17th
Corinna, Me....................Sunday, March 20th
Will some Bro. from Corinna meet me at Newport on the arrival of the cars from Augusta, Friday, the 18th?
C. GOODRICH.

Portland, Me....................Sundays, March 6th and 13th
J. S. WHITE.

East Killingly, Ct....................March 6th
Coventry Centre, R. I....................March 13th
B. ROBBERTS.

River Point, R. I....................Sunday, March 7th
WM. SHEPHERD.

Mannsville, N. Y....................Sunday, March 13th
Harrisburgh, N. Y....................Tuesday evening, March 15th
West Martinsburgh, N. Y....................Sunday, March 20th
Copenhagen, N. Y....................Friday evening, March 25th and over the following Sunday.
Dear Brn. and Srs., I wish to see you all in the vicinity of these appointments. Let there be a rallying to these meetings. The third quarterly meeting of the Northern New York Christian Association will be held in connection with these meetings, at West Martinsburgh, commencing Friday evening, March 18th. Let there be a general gathering at this meeting.
C. H. TURNER.

Central....................Sunday, March 6th
Coventry, (Town House)....................evening, March 8th
Summit....................evening, March 10th
North Scituate....................Sunday, March 13th
North Foster....................Sunday, March 20th
Gloucester....................Sunday, March 27th
Blackstone, Mass....................Sunday, April 3d
If any of these appointments conflict, please write to me at once.
J. K. BELLOWS.

East Boston....................Friday evening, March 4th
Boston, (Lowell Street Chapel)....................Sunday, March 6th
H. MUNGER.

Griswoldville, Mass....................March 6th
Northfield Farms, Mass., (at Bro. A. Morgan's), March 8th.
GEO. A. STREETER.

Business.

TO CORRESPONDENTS.

Mrs. Geo. W Pease—You will see it in No. 438.

T. M. Preble—H. S. G will probably find his paper in the post office. It has been sent from No. 436. Money received and credited.

H. F. Wade—Paid to No. 431.

Wm. Johnston—The best way is to send by mail. The papers to R. G., J. W., and J. S., are sent regularly in the Montreal package.

E. S. Benton—Received.

Mrs. S. Gilmore—Please give us your former P. O. address, that we may make the change you request.

P. W. Matts—Don't think of any book that exactly answers your description. Newton on the Prophecies, and Keith's Signs of the Times, may come near it, and are both excellent works.

A. C. Doe—Right; $1.00 to you, pays to No. 456. Mrs. W., to No. 460.

☞ Bro. Rice, Hillsburgh, N. S.—A package of tracts and a box from I. C. W., have been waiting your order a long time. What shall be done with them?

There is also a package here for B. Spaulding.

H. L. H.

CASH RECEIPTS TO FEB. 24, 1864.

The present No. of the Crisis is 439.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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MILES GRANT,
Boston, Mass.

For the World's Crisis.

BORNE WITH EVERY BREEZE ALONG.

Borne with every breeze along,
Comes a wail of ruth and wrong;
Treason's banner flaunteth high,
Freedom bares her breast to die.
Brothers, mingling in the strife,
Fiercely seek each other's life;
Hate and wrong hath won the day,
Peace must yield her gentle sway.

Darkness hovers o'er our path,
Men shall drink the wine of wrath;
Thunders mutter at our door,
Snares beset our path before;
Troubles gather thick behind,
Rushing swifter than the wind.
See! destruction rideth by,
Terror lifts her banner high,
Myriads arming through the world,
Legions to the dust are hurled;
Earth may tremble at the shock,
We are founded on a Rock!

While the fires of passion burn,
Wait we for our Lord's return;
In the signs of earth and sky
We discern his advent nigh.
Soon the heavens will backward roll,
Earth will shake from pole to pole,
Every eye on earth will see
Christ, the Lamb of Calvary—
Judah's Lion! Mighty One!
Brighter than the noon-day sun,
Fairer than the golden dawn,
Passing through the gates of morn.
He will burst the silent grave,
Backward roll the mountain wave,
From the dust his people bring
In the likeness of their King.

Once he left his Father's throne,
Suffered on the earth alone,
Nailed to the accursed tree,
He hath died for thee and me;
Low into the grave he sank,
Deep the cup of sorrow drank,
Then, uprising from the gloom,
Broke the fetters of the tomb.
Promising again to come,
Sought he then his native home.

Age on age hath rolled away,
Now we wait the promised day;
Lord, how long ere we shall see
Our redemption come with thee?
We are waiting in the gloom,
'Mid the shadows of the tomb,
'Mid the evening's gathering shade,
All our hopes on Thee are laid.
Come, let us not wait in vain;
Come on earth to rule and reign;
Come to bind the bruised reed,
Come to bless our every need;
With that hope we now repose,
Wait we Sharon's deathless Rose.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

WHAT IS A JEW?
And to whom do the Promises Belong?

NUMBER THREE.

It is claimed that the Old Testament prophecies contain exceeding great and precious promises to Israel, or the Jews, and to this claim I do not object, providing we take God's definition of an Israelite or Jew; but if I take man's definition of what it takes to constitute Israel, I become involved in a taller and more dense thicket than a common "hedge," with no sword to cut my way through. God says by Ezekiel that "the house of Israel are my people." Again, by Isaiah he uses these words to define the same; "The *vineyard* of the Lord of hosts is the *house of Israel.*"

Now do not these Scriptures, as well as many others which might be adduced on this point, prove that it was GOD'S PEOPLE who bore the name of Israel, that God's church or vineyard was denominated by the same name? This being the case, does it not look reasonable that God should make exceeding great and precious promises to *his people*, his church? I think so. But that every one must sustain a *special* or *particular* character in order to occupy a place in God's church, or vineyard, under the old, as well as under the new covenant, must appear obvious to all Bible readers. Obedience and self-denial were required under both covenants in order to be in God's church. Now if we sustain this *special character* we are in God's church, and consequently may claim the promises made to said church.

Allow me to ask, have Israel according to to the flesh, the Jews, as a nation, sustained the requisite characteristics to be in God's church since Christ declared to them that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof? Matt. 21: 33. The reason Christ gave in the preceding verse for taking the kingdom from them was, that *they*, as God's professed builders, had set at naught that foundation Stone which the Lord God had *laid in Zion!* This was a *precious* Stone, a *tried* Stone, a *sure* foundation, etc. Isa. 28: 16.

It may be asked, *how the kingdom of God could be taken from them when it was not set up?* Is it not obvious that it was the PROMISE of the kingdom he took from them; because they had so long violated their part of the contract; ever bearing in mind that God's promises relative to man's salvation are conditional. Their unbelief and rebellion had been carried to such an extent that there seemed no remedy as a nation; yet if they remain not in *unbelief* they may be grafted in again. The conditions of obtaining the kingdom are the same to the Jew as to the Gentile. God is no respecter of persons. If the *promise* of the kingdom was taken from the Jews as a nation, where do we get another after this?

There seems to be some dispute relative to "what is a Jew" or Israelite, but it seems to be generally admitted that they, whoever they are, shall have the land of Palestine, and never be plucked up or moved out of it. Now what if we take the "circumcised posterity of Abraham" to constitute Israel and fulfill this promise to them, we will have about one hundred and sixty millions Mohammedans planted in Palestine, and never to be plucked up or moved out! It will be recollected that in a former article I gave the historical fact that more of Abraham's blood was coursing through Mohammedan veins than any other nation under heaven. And the fact that circumcision has been practised by this people from time immemorial, goes to substantiate the same. Indeed, so naturalized and decided were this people in the rite of circumcision, that Mahomet said there was no need of legislating upon it.

Another definition of Israel is, those who adhere to the Jews' religion and practise the law of Moses. Alas! where are such a people to be found? Not on this earth, I am sure! From what knowledge I can obtain by personal conversation with modern Jews, they use scarcely any of the beasts specified by Moses; and if historians can be relied upon, they never have since the destruction of Jerusalem. Says Dr. Adam Clarke, "It is worthy of remark, that after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews *throughout the world*, though they continue to hold the anniversary of the Passover, but *without anysacrifice*, notwithstanding their deep-rooted, inveterate antipathy against the Author and grace of the gospel."

Now to whom do the promises belong? Do they belong to Israel after the flesh, that is, to those who have the greatest amount of Abrahamic blood flowing in their natural veins? Then *blessed* be the one hundred and sixty millions of Mohammedans! But if it be the five or six million of those who are noted the world over for their sordid love of gain, and their keeping *some parts* of the Mosaic law when it does not put them to too great inconvenience, then this class will be such as shall have an eternal plantation in Palestine—never moved or plucked up! Then you and I shall have no right to that land if they are *never* to be moved, and that is specially THEIR land.

God did promise Abraham that he should be heir of the world. He then tells us how we can share with Abraham, listen, "If ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise." Then all that will have Christ to reign over them in this world will be *heirs with Abraham*—have what Abraham has. But, says one, the natural descendants of Abraham, or nominal or national Israel, are going to have opportunity to get the faith of Abraham after Christ comes the second time. What is there in the Scriptures presented by those who believe in probation after the advent that looks like true repentance and conversion to God? I think, with Rev. C. Cunningham, that these prophecies mostly "are descriptive of the results of Jehovah's exercise of power in the great gathering day, which will be the overthrow of his enemies, and the eternal salvation of his people, and have no reference whatever to the conversion of souls to Christ."

Some tenaciously maintain that the latter part of Zech. 14 is to be fulfilled after the second advent; but this application of Scripture looks very inconsistent to me. The idea of such is, that nations are left on the earth after Christ comes, who shall go up to Jerusalem to worship. This seems to be the only requisition of said nations, and the penalty for breaking this requirement, is a drouth—not being eternally shut out of God's kingdom, but—"no rain." Now allow me to ask how long it would take those nations living no further from Jerusalem than we, to go up there yearly,—then glance at the thousands and millions of poor heathen frow Patagonia, Australia, and other remote corners of the earth, and tell me how they are to be supported in going to Jerusalem yearly? For be it remembered, these nations are in a *mortal* state, and of course must live and travel like mortals. And if they would *remain* in Jerusalem in order to secure the inestimable prize, what could these vast millions subsist upon?

But this, inconsistent as it appears, does not shock the christian, like the idea of offering beasts for the expiation of human guilt, after Christ the great sacrifice has come and offered himself *once for all.* I say, to maintain that beasts shall be offered for a sin-offering after this, seems like a great insult to the Savior, as though his blood was not sufficient, and the blood of bulls and goats must make up that deficiency! And, if this going up to *Jerusalem for yearly worship is after the second advent*, these *sin-offerings* of beasts *are made*; for the great object of this going up to Jerusalem is to *keep the feast of tabernacles.* According to inspiration, this feast was kept eight days and a SIN-OFFERING made on each day.

The idea that any who are found unprepared at the coming of Christ have time and opportunity to make their peace with God, is, to me, as utterly without foundation in the inspired volume as universal salvation. There is evidently a large class of professors of religion who think to be saved when Christ comes, against whom the door is shut. Christ exhorts such to put forth greater exertion *now*, because "when once the Master of the house hath risen up and shut to the door," their agonizing calls will all be unheeded. Luke 13: 25. Now is not this "Master at the house" the same as the Bridegroom in Matt. 25, who takes those only who are READY AT HIS *coming?* Does not the parable of the virgins, the *shutting of the door when the Bridegroom* (Christ) *comes*, plainly show that no more can be admitted after this event? But more anon.

Sandy Hill, N. Y. B. MATHEWSON.

For the World's Crisis.

PHILOSOPHIES OF FUTURE PUNISHMENT.

Those who advocate the doctrine of eternal conscious existence in misery have a great amount of talk about "philosophy," and that the opponents of their theories discard and neglect the arguments which prove the Bible and their creed. We do not object to philosophy. We prefer to use it as it is, all on the side of this gospel truth that "The wicked shall be as though they had not been." I have read in some old book about "opposition to science falsely so called," and it may be that the philosophies of my dear brethren are some of the "oppositions" spoken of. I do not wish to arrogate all the truth to "our side" unless it belongs there, and if my opponents will fairly answer the arguments here presented, I will allow them the credit of having the truth as far as their darling philosophy goes. If they cannot, then they are bound to admit that the everlasting punishment into which the wicked will go is not *conscious* or *unconscious* misery through all eternity.

The arguments are based on the theory of a Theodicy, or the harmony of God's government. Dr. Edward Beecher wrote his "Conflict of Ages," but there was not much Theodicy about that; then he wrote his "Concord of Ages," but he did not mend the matter much. Then Albert Taylor Bledsoe, now Clerk of the Rebel Secretary of War, tried the work on the Armenian theory, but they all allowed that horrible dogma of Eternal Misery to be true, and so even Bledsoe's Armenianism fails to unravel the mystery of ages and solve the question often asked reasonably, Why, if greater evil than good *must* result from the creation of man, as more will be lost and eternally miserable than saved and happy, did God make man?

Dr. Lyman Beecher, I am told, said in relation to Edward's book, "My son Edward has been trying to get God out of difficulty, but he has not done it." Bledsoe may be more reasonable, but he finally gets into the same pit into which Beecher and his coadjutors fall; so that neither Bledsoe's "Theodicy," nor Edward Beecher's "Conflict" or "Concord" of ages answers the question—Why did God make man, if he knew that the man *could* or *might* sin?

Before answering the question, I will notice three theories that are advanced by my philosophical friends.

1st. That of the Calvinists. They say that some are vessels of wrath fitted for *destruction*; i. e., *conscious existence in misery* (?) In other words, that he made them on purpose to be damned, for he foreknew that man would sin, and as all men having natural immortality cannot die, or cease to exist, he must have intended that such should be lost.

2nd. Others (Bledsoe among them) claim that man was under no obligation to sin, and so is himself responsible for his suffering. But they get into the meshes of the natural immortality theory, and so, as in the other case, there is a difficulty for admitting that men have a natural immortality, and the eternal misery of a greater part of the race. Then the question, Why did God make man? is yet unanswered; for they can introduce sin into the universe, and on the authority of their own natural immortality challenge their Maker to rid his universe of them or their sins, or prevent them with their depraved and hell-consigned natures from sinning against him as much as they please. The simple point is, the immortal sinner has the advantage of God, and it would certainly seem wiser, with this view, for God not to have made man at all than to have thus frustrated himself by making beings whom he could not control; for natural immortality means no less than that he who has it is indestructible, and can do what he pleases with that nature, even though he choose to defy and blaspheme God and hold all his laws in contempt; for if God would stop him he cannot do it, because the man has an indestructible nature.

Ministers and members of the so-called *evangelical* sects warn sinners to repent, for God may stop them in their "mad career" and call them to their account; while at the same time they believe that these same sinners will be sent down to a hell where their career will be *madder* than ever. Prof. Hudson justly remarks that this theory gives a sort of dignity to the wicked as such.

The third theory is urged by only a few. It is occasioned by the dilemma of the other theories. It is taught in some theological schools I wot of. "Brethren," said a theological professor to his class, "man has n't natural immortality; if he had, God would have frustrated himself and have made what he could not destroy. If man exists forever, it is by the will of God."

But even this, the most reasonable of the three positions, is but another horn of the dilemma; for the question occurs, would God make man and *hold him in existence* with the capacity to sin? Would he do as the Roman Inquisitors who, when torturing on the rack, applied restoratives that the victim might be the longer tortured, his life being prolonged? For holding the sinner in existence in eternal torment when he has no natural immortality to keep him there, is on the inquisitorial restorative principle. So if either of the three positions is correct, the often asked question, Why did God make man at all? is pertinent.

There is, after all, a Theodicy, simple and consistent, which unfolds the hidden mystery *of the ages, hidden because the mists of contradictory theological dogmas* have made it so. It is this. God might have made man consistently, if by doing so he could accomplish a greater good than evil, which cannot be seen from even the most plausible (so called) Armenian stand-point. That a greater good than evil *will* be accomplished must be seen, or the *theory* is false, for God cannot work unless these results be accomplished. That evil is an accident of free agency must be seen; i. e., if a man is a free, responsible being, evil is likely to be introduced into the universe. Positive good implies its opposite, positive evil; not as an actual existence, but as *possible*; else sin could never have been introduced into God's moral government. CANT, the metaphysician, speaks of the "receptivity of space," or a place in space capable of receiving the worlds which might be created and put into it. So it is in the moral universe: and a finite, moral being *must be put on probation*, and may introduce sin; for if he cannot do wrong, he cannot do right, and *vice versa.*

Good has been well said to be "evil resisted and reconquered evermore." It is positive obedience to God in opposition to evil. So evil or sin is positive disobedience in opposition to good. So that, while there was no necessity for man's disobedience, he must have the *opportunity* of sinning, or he could not be a moral probationer. The first man sinned, and the sentence of death was pronounced upon him; a Savior was provided to redeem him and his posterity from death, which he did by tasting death for every man, and so delivering all from that death by ransoming them from the power of the grave.

A second death was threatened; and although blood has been shed for the remission of sins, the majority of men will receive the penalty of their transgressions by being consigned to that second death. They take the advantage of their opportunities of sinning and come under condemnation, and it becomes a question of importance as to what that second death is. If it is eternal misery, and a state of eternal sinfulness, as it must be in opposition to the state of eternal sinlessness in the everlasting kingdom, *then* more evil and misery will result from the creation of man than good and happiness, and God's creatures, on the authority of their own freedom and eternal sinful existence, will introduce and keep evil in the universe contrary to God's government and *beyond his control*; and if it makes no difference whether he does it *with* natural immortality, or by being sustained "by the will of God," if he only has the *opportunity* of sinning and defying God.

In the case of natural immortality, he does it on his own authority and cannot be destroyed, and if he has the opportunity because God keeps him in existence he must still be allowed the opportunity, or his misery cannot be eternal.

But if the second death be literal, and God makes *an end of the sinner*, then all the misery of all the lost, which must end, will not even balance the happiness of *one* who shall be eternally saved; and the happiness of *all* the saved will far transcend the whole aggregate of suffering, and God will be triumphant in the administration of his government; sin will be banished from the universe, and no sinners will have the opportunity of wickedly defying him forever.

This is the only true *philosophy.* No other is reasonable. There must be a "conflict of ages," except this position be adopted. Just take this simple position, and the wrangling of theological sachems will be no longer of account; the strife of opinion will cease, and gospel truth will be seen in a clear, beautiful light.

Volumes have been written which are as clear as the effort to reconcile light with darkness would be, because they *would* hold fast to the inconsistent error of eternal sinfulness and misery. Thank God for consistent truth!

L. C. MCKINSTRY.

For the World's Crisis.

ADAM'S TRIAL-PARADISE NOT TO BE RESTORED.

Some people are in blindness respecting the future Paradise of God, which has its origin in the erroneous supposition that it will include all that was connected with Adam's state in the garden of Eden,—thus making it a restoration of that state, with its appendages. But that *trial Paradise* of Adam is never to be restored as the Paradise of immortal saints. Adam's trial Paradise was only the state in which Adam was on *trial* for endless life, and during that term of trial he was commanded to "MULTIPLY and replenish the earth, and *subdue* it."—Gen. 1: 28. This command to "multiply" must have been intended for Adam's *trial state*, and not for his *deathless state*, which he would have reached at the end of his trial, if he had not fallen; otherwise it involves the conclusion that if Adam had not fallen, there would have been a perpetual propagation of the species among immortals, thus flooding numberless worlds with their offspring in process of eternity; and furthermore, that when the saints reach that deathless state, they will thus "*multiply*"! During this term of trial, Adam was not only commanded to "multiply," but also to "SUBDUE" the earth; and to this end God gave him "dominion over" fish, fowl, and beasts, which would have been necessary appendages had that trial state been continued. But man *fell*; now God places him on trial again, firstly, for a rise from guilt, and, secondly, for the same deathless state that he was formerly on trial for: hence, *we* are *now* having *our* trial, though not in a Paradise like Adam's.

After this second trial is offered to man, God renews the command to "multiply" (Gen. 9: 1), and the beasts are still for his benefit, and the earth still to be "subdued," rendered doubly difficult by being "cursed" with "thorns and thistles." During this second trial, God will gather a class to dwell in the future deathless Paradise; not in a restored *trial Paradise*, but a Paradise like the one which Adam would have reached at the end of his trial, if he had not fallen, differing from the former in these particulars:—

1st. In this trial Paradise, the occupants were a "little lower than the angels"; in the other they will be "*equal* to the angels."

2nd. In this trial Paradise its occupants were on *trial* for endless life; but the trial is in the past before reaching the other.

3rd. The occupants of the trial Paradise could, and did *fall* and *die*; but "neither *can they die* any more" in the other.

4th. The occupants of this trial Paradise were commanded to "*multiply*," being pronounced "man and wife" (Gen. 2: 25), thus showing the existence of the *marriage covenant there*; but in the future Paradise *they* will "neither marry nor be given in marriage."

5th. In this trial Paradise was the tree of *death*, and the *tempting Serpent*, which will not be needed in the deathless state.

6th. In this trial Paradise were the "*beasts, made to be taken and destroyed*," placed there for the use of man while on trial, and they were to multiply; but in the deathless state the "*beasts that perish*" will not be needed.

To claim a restoration of Adam's trial Paradise is certainly erroneous. The *territorial* "kingdom prepared from the foundation of the world," free from mortal appendages, will be ours—a deathless Paradise. W. SHELDON.

For the World's Crisis.

HOLINESS OF HEART.—No. 5.

Righteousness must be king, ruling over the entire man, or else be subject to sin and bow in silent submission. Holiness must reign over the faculties of the mind, the affections of the heart and the passions of the soul, forming the grand central power. Holiness thus enthroned gives energy to our actions and decision to our characters. Man is a religious being, and practically speaking, holiness set him in motion. The heart is made for worship. The affections must cling to something. The mind must be developed. The body must be so trained as to secure health and manual dexterity. All man's powers need to be brought into active exercise to secure health and happiness.

Such harmonious, symmetrical and progressive development of man's nature will enable him to accomplish the design of his creation. This is the way to make the most of life, to rise continually higher in the scale of existence—attain a good degree of moral excellence—prepare for the greatest possible usefulness on earth—secure comfort and consolation to his soul in affliction and pave the way to felicity in the outside world. Here in such a character there is the purest thought, holiest aspirations, the greatest moral power, and the highest spiritual attainments. Absolute holiness is confined to the regions of heaven, and belongs only to God.

Essential holiness belongs especially to human beings, and is well fitted for the province of man's life and destiny. Holiness like this prepares man for every possible emergency. Enlisted in the warfare of life; armed for the fray, drilled and disciplined for the charge, entered into the holy war, he only waits the orders of the Captain of his salvation to march to sure and complete victory. Under the school of Christ talents are improved, faculties roused, spiritual improvement attained, growth in grace secured, and a consistent christian character formed.

The great work of holiness is entered into by urgent and life-like prayers, by earnest and persevering efforts; and the good accomplished in every worthy enterprise, is only realized by the energy of its performers. By this law of personal activity, purity is recommended and purity obtained. Holiness that walks and works, lives and breathes, believes and bountifully bestows, is the kind for this life.

Who would not be holy? Who would not possess such peace and enjoy such happiness? Here is such a perfection of nature—such an influence of love—such a ruling of righteousness—such a mastery of moral power—such a control of the passions—such a growth of religious graces—such a foretaste of heaven—such an attainment of virtue—all springing from true holiness; that one would readily suppose that everybody would admire and covet earnestly a character growing out of christian holiness. A. A. LASON.

BISHOP MORRIS AND THE YOUNG PREACHERS.

Bishop Morris writes the following letter to Dr. Eddy, of the Chicago Advocate:

You honor me with a request to suggest some plan that may be of use to young brethren. I am willing, but feel timid for several reasons. 1. I claim no alma mater but "Old Brush College," the only one we claimed or had in the early years of my ministry. 2. I am at a loss in digesting a plan of study for a class of men having so much leisure as have our "preachers on trial." If, situated as to labor and study, as were our cotemporaries and I, it would be an easier task for me to advise them. During my two years' probation I met class over five hundred and thirty times, preached about seven hundred and thirty times, besides hundreds of exhortations, and much pastoral visiting and disciplinary business—to accomplish which I traveled on horseback over seven thousand miles, not on smooth pikes, but over stony ridges and muddy vales, by rough and crooked ways, often difficult to find. Yet I found time for as much study as I was able to endure. My plan of studies was briefly this:—

1. At five, A. M., I read the Bible with a view to a better general knowledge of it; also, to mark particular portions of it to be committed to memory, and suitable passages on which to make sermons, and add them to my reserved list of texts.

2. I wrote a brief of a new subject, or revised and remodeled an old one for a new occasion. These briefs were never laid before me in the pulpit, but were intended to fix the outline of the subject clearly in my mind and filed for future reference.

3. For every four miles I had to ride to my appointment, I allowed myself one hour, and whatever time I had before leaving I spent in reading theology in regular course. When mounted on the horse I took out my pocket Bible and memorized the passages marked for that purpose. This done, I studied the filling up of my brief in all its details, so that on meeting my congregation I was full of the subject, and poured it out fresh and warm from the heart. Though I did not write out my sermons, nor use notes when delivering them, yet I could never preach with confidence without thorough preparation. The daily service between Sabbaths was one sermon and class meeting. This ended, we enjoyed brief christian salutations; but all the talking had to be done between the religious service and the adjournment from the dinner table, as there was no spare time afterward.

4. My literary and scientific studies were reserved for afternoon, so as not to interfere with regular ministerial duties. Immediately after dinner, I resumed my regular task where it was left the previous day. In the warm season my favorite studio was the shady woodland. In cold weather, if a separate room with fire could be had all well; if not, I remained with the family, but went on with my studies as if alone. When night came, unless an evening service prevented, I spent the evening partly in reading to the family, interspersed with remarks for their instruction and my own improvement, and the balance in singing and religious conversation. Next day the same routine was repeated. Having no teacher, I acted the double part of professor and student, that is, I studied my lesson and recited it to myself. So I proceeded not only during my probation, but for many years after. I own, however, to occasional relaxation of mind from severe application, by reciting amusing incidents which came under my observation, in order to counteract a tendency to nervous depression. Thus in the early days of Western Methodism, we learned *a few things pertaining to our ministry*, without the benefit of colleges.

Now the state of the case is changed; laborers are abundant, and many hands make light work. In most of the conferences the circuits are so reduced that young preachers are required to preach comparatively little and to travel less. Of course their charges are not equal as to the amount of labor expected of them, and hence the difficulty of suggesting any plan applicable in all cases. Perhaps the following hints may be of use to some.

The day and night at all seasons of the year contain twenty-four hours, which might be divided thus: In the bedroom half an hour to pray, undress, and turn in; seven hours to repose; half an hour to rise, wash, dress, and pray; in all eight hours. For breakfast, dinner, supper, with family worship morning and evening, allow two hours. For reading current news, say one hour. For general reading, say three hours. For public service, if there be one, including going and returning, two hours.

For visiting, conversation, and prayer with the sick and serious, two hours. Total, eighteen hours, leaving the young man even on preaching day between Sabbath six hours, and on other days eight hours for his regular course of studies. When his appointment requires it, he can add the two hours allowed for visiting to the two for public service, which would give him four hours. Thus it appears that a young man may deduct all Sabbaths and festivals, and yet have three hundred days in a year with at least six hours each for regular study, which is enough.

Allow me a few more hints on special points, and I am done. 1. A hundred pages of poor reading costs as much time as the same amount of good, while the former is an injury and the latter a benefit; therefore, select carefully. 2. Leave all novels to the circles of folly whence they came and where they belong. No sensible man, who appreciates life and its results, will waste his precious time with them. 3. Don't entertain the absurd thought that a man can study only in a room with his library in sight. Take your text book with you, study here, there, yonder, all the time. 4. Do not defer writing your composition till the year is gone, and then come to conference with the silly excuse that you had to write it in haste. A whole year is allowed, and if your composition contains one error in spelling, with a dictionary before you, it is inexcusable. Write one every quarter and file it, then select the best and copy with final revision and correction, and submit it without apology for examination. Very respectfully,

T. A. MORRIS.

EXTRACT FROM ONE OF JOHN B. GOUGH'S SPEECHES.

John Maynard was well known in the Lake district as a God-fearing, honest, intelligent pilot. He was pilot on a steamer from Detroit to Buffalo one summer afternoon. At that time, those steamers seldom carried boats. Smoke was seen ascending from below, and the captain called out, "Simpson, go down and see what the smoke is." Simpson came up with his face pale as ashes, and said, "Captain, the ship is on fire." Then, "Fire! fire! fire! fire on shipboard!" All hands were called up. Buckets of water were dashed upon the fire, but in vain. There were large quantities of rosin and tar on board, and it was useless to attempt to save the ship. The passengers rushed aft and inquired of the pilot, "How far are we from Buffalo?" "Seven miles." "How long before we reach it?" "Three-quarters of an hour at our present rate of steam." "Is there any danger?" "Danger here,—see the smoke bursting out! Go forward, if you would save your lives!" Passengers and crew, men, women, and children crowded the forward part of the ship. John Maynard stood at the helm. The flames burst forth in a sheet of fire; clouds of smoke arose; the captain cried out through his trumpet, "John Maynard!" "Ay, ay, sir!" "Are you at the helm?" "Ay, ay, sir!" "How does she head?" "South-east by east, sir!" "Head her south-east and run her on shore!" Nearer, nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Ay ay, sir!" "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorched from the scalp, one hand disabled, his knee upon the stanchion, and his teeth set, with the other hand upon the wheel, he stood firm as a rock. He breached the ship,—every man, woman, and child was saved, as John Maynard dropped, and his spirit took its flight to his God.

He sacrificed his life to save the lives of others; it is worth a greater effort to save a man from mortal ruin,—to save a child from drunkenness than from fire.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

PHTHISIC.

BRO. GRANT:—By your permission I wish to say a few things more about the herb for the above disease, through the paper, which will save me much writing to single individuals. Last mail I took out fourteen letters, to which I made answer. Two years ago, I first became acquainted with its effect. A Bro., over sixty years old, had been afflicted all his life, who took the herb, and was relieved. The winter before, he sat up night after night, because he could not lie on the bed. He let me have some, as I had a brother-in-law so afflicted that he had to have three pillows and his overcoat under his head to sleep. Last spring I persuaded him to take a course of treatment, and he very soon could sleep with one pillow; but it slightly returned in three months, when it was necessary to take another course. When I asked him if he thought it was worth the trouble, he replied, Yes, for I have seen many a night that I would give ten dollars for a night's rest.

I think it may not cure every body; yet if one half, or two thirds are cured, or relieved for months, it will be worth the trial. I have hesitated for nearly one year to speak, and yet I thought that suffering humanity ought to be helped.

Many of these letters have but one stamp, which would only pay the postage of a single letter, while it may take more, owing to the weight. I should have spoken about this, but it would look like speculating. This is the reason I have not published it before. Some of these letters are from preachers, or their families, of like precious faith. They must have it, even at my expense. I am not a doctor, and have not a license; therefore I cannot make a charge, if I wished to. What may be given as a present will be used in the cause of truth.

I cannot define the medicine so others can get it, but I will give general direction here, and send it with a sample dose for an adult, to those who wish it. It is to be taken before eating, for three mornings, and so on till nine doses are taken; then wait nine days, and if there are still symptoms, take it again as before. After these two courses, I think it may not be necessary to repeat again. The patient can better judge, and vary some in size of doses, according to age, and circumstances. Follow the Hygienic mode of living, as given by Bro. Himes in his Journal in the *Crisis.* PETER S. W. DEYO.

Strawberry Point, Ill.

REASON IN FOOD AND DRINK.

Mixed food is unwholesome if the different kinds disagree with each other. The cook-books are only directions for poisoning people. The reason of mince pies being more hurtful than any other kind, is that the inside is composed of things that oppose each other. Cider, apples, sugar, and raisins, disagree with meat. Sugar disagrees with almost everything. Vinegar on baked beans disagree with each other. Tomatoes and vinegar agree, as do cucumbers and vinegar. The soft watery part in the middle of a cucumber is wholesome, the hard or outside part is what hurts people. Butter and flour mixed and baked together oppose each other.

The substantial and necessary articles of food are bread, potatoes, a little meat if desired, fish, eggs, beans, peas, turnips, beets, carrots, parsnips, cabbage, onions, squashes, etc. All of them agree with each other. Sour fruit is beneficial to those who like it, such as sour apples cooked, tomatoes, strawberries. . . . Fruit disagrees with the substantial articles and it makes a great difference which is eaten first. If fruit is eaten promiscuously with the meal or immediately after it, it makes a disturbance in the stomach and prevents a good digestion. If the fruit is eaten first, it is out of the way, interferes with nothing, and has no bad effect on the meal. Besides when eaten first, it sharpens the appetite. After a person has eaten to moderate satisfaction of plain substantial food, not a bit of anything else whatever should be taken. "Topping off" with other things is one of the greatest faults in eating. It is peculiarly an American vice. Accordingly, the food which is loved most, should be eaten first. If a person is so imprudent as to eat pies, sweet cake, pickles, or baked pudding, they ought to be the first things taken. Things that are unwholesome, do less harm when taken first, on an empty stomach. The same is true of honey and whatever else disagrees with particular persons. Sugar or any sweetened food, if eaten promiscuously with the meal, or immediately after it, is apt to cause a broiling and disturbance, with the sourness of the stomach. Eaten first, it is less hurtful.

Drink of any kind taken while eating, or immediately after the meal, prevents digestion. The liquid that is mixed with food in the stomach has to be carried off before digestion can begin. Drink taken immediately after eating mixes with the food. Thirst also disagrees with digestion, and whatever thirst there is should be quenched before beginning to eat. After the thirst is quenched, no more drink is needed, and if more is taken, it is only to "wash it down," which is a most hurtful practice. Drink taken before beginning to eat does not interfere or mix with the food, and does no harm. In about two hours after eating, a degree of thirst is commonly felt, from the stimulating effect of the food, and then drink can be safely taken. Salted food is unwholesome, because it creates a fever in the stomach and thirst which must be quenched with drink. Nobody can tell any good that is done by eating salt. Whatever does no good, does harm. Salt may be good at times as a medicine, but medicine makes well people sick. Undoubtedly animals would be better off without salt. . . .

The flesh of animals that are fatted by having as much as they will eat, is unwholesome food, because such animals are diseased. Pork is in a worse condition than any other meat, because hogs are commonly kept without exercise or sun, and with insufficient light and air. Adjoining the "back house" is a favorite place for the hog pen. Constant breathing the stench makes the pork unwholesome, and to a consistent person disgusting. If aged people are unhealthy, and would be bad food for cannibals, by the same reasoning the flesh of old animals is unfit to eat.

With health and rational habits of eating, there is no looseness of the bowels. With a good digestion, the juices of the food go into the blood and leave the evacuations solid. With a bad digestion, the juices go off by the bowels with looseness. Wind is entirely owing to bad digestion. In perfect health and rational eating, no person would have any wind. The first worms in a child are created without parentage by an overloaded stomach. Pin worms are started into existence by a continued use of sweet or unfermented cider. . . . Sweet cider produces piles, bloating and other serious complaints of the stomach and bowels. Cider that is prevented from working by the addition of spirit or anything else, should be avoided as poison. . . .

The wholesomest kind of water is rain water, because it is purified by sun, air, light and exercise in the clouds. Next is river and brook water. Well water is not so good, from being confined from sun, air, and light. The water of ponds and lakes is disordered from want of motion. Bad water is made good by boiling, and any water whatever is made better by it. Water needs to be cooked as well as food. Boiling throws out the gas and alters the nature of the water. If cold drink is needed, let it stand and cool. It is much more pleasant to the taste than that which is not boiled. The bad water in the low lands of the Southern States can be made good by boiling, although the inhabitants don't appear to know it. Bad water can be improved by shaking it violently, exposed to the air, or by raising it to a height and letting it fall. The best warm drink is a weak tea made of any pleasant and wholesome herb, for instance, sage, or even hot water alone with a little milk. With plenty of hot drink in hot weather, there is no danger of being "sun struck" or "melted." It is no trouble to live right after a person has found the way and got a little used to it. It is only pleasure in every respect.—*Investigator.*

HEALTHFULNESS OF WALKING.

A writer says: "I remember once being at William and Mary Howitt's, when some one proposed that we should make a little family visit to Epping Forest, distant some four or five miles. As we crossed the threshold of the door, I was expecting the next moment to help the two ladies making our party into the carriage; but I saw no carriage; and when I asked where was the carriage? I got for a reply, 'We are going on foot, of course.' And so we walked all the way there, and rambled all the day long over the beautiful forest, and at night walked back to 'The Elms.' I kept looking at the ladies while we were returning, expecting to see them faint away; and finally, I ventured very quietly to ask one of them, "Are you not very tired?" I got for a reply a merry ringing laugh and a 'To be sure not; I could walk half a dozen miles farther yet!' When I got home I was so fatigued as to be unable to stand without great pain and trouble, and was obliged to acknowledge that the English ladies were my superiors in physical powers of endurance. I saw at once the secret of their glorious health, their buoyancy, and flow of spirits. It was their habits of exercise out of doors."—*Exchange.*

INFLUENCE OF TEMPER ON HEALTH.

Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be fonnd of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. *It is*, therefore, a matter of the highest importance to every one desirous to preserve "a sound mind in a sound body," so that the brittle vessel of life may glide down the stream of time smoothly and securely, instead of being continually tossed about amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.—*Hall's Journal of Health.*

TO PRESERVE HEALTH.

Remember that medicine will never remedy bad habits; and it is utterly futile to think of living in gluttony, intemperance, and every excess, and keeping the body in health by medicines. Indulgence of the appetite, and indiscriminate dosing and drugging, have ruined the health and destroyed the lives of more persons than famine or pestilence. If you will take our advice, you will become regular in your habits, eat and drink only wholesome things, in moderate quantities; retire and rise with regularity; make a free use of water to purify and invigorate the skin, give full expansion to the lungs with pure fresh air; and when sick, an occurrence which will rarely happen, take counsel of the best physician, and follow nature.

ACTION.—Men who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself into the madhouse or the grave. Motion is all nature's law. Action is man's salvation physical and mental, and yet nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing or something only if they feel like it—the very siren that has lured to the death many a successful man.

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For the World's Crisis.

BORNE WITH EVERY BREEZE ALONG.

Borne with every breeze along,
Comes a wail of ruth and wrong;
Treason's banner flaunteth high,
Freedom bares her breast to die.
Brothers, mingling in the strife,
Fiercely seek each other's life;
Hate and wrong hath won the day,
Peace must yield her gentle sway.

Darkness hovers o'er our path,
Men shall drink the wine of wrath;
Thunders mutter at our door,
Snares beset our path before;
Troubles gather thick behind,
Rushing swifter than the wind.
See! destruction rideth by,
Terror lifts her banner high,
Myriads arming through the world,
Legions to the dust are hurled;
Earth may tremble at the shock,
We are founded on a Rock!

While the fires of passion burn,
Wait we for our Lord's return;
In the signs of earth and sky
We discern his advent nigh.
Soon the heavens will backward roll,
Earth will shake from pole to pole,
Every eye on earth will see
Christ, the Lamb of Calvary—
Judah's Lion! Mighty One!
Brighter than the noon-day sun,
Fairer than the golden dawn,
Passing through the gates of morn.
He will burst the silent grave,
Backward roll the mountain wave,
From the dust his people bring
In the likeness of their King.

Once he left his Father's throne,
Suffered on the earth alone,
Nailed to the accursed tree,
He hath died for thee and me;
Low into the grave he sank,
Deep the cup of sorrow drank,
Then, uprising from the gloom,
Broke the fetters of the tomb.
Promising again to come,
Sought he then his native home.

Age on age hath rolled away,
Now we wait the promised day;
Lord, how long ere we shall see
Our redemption come with thee?
We are waiting in the gloom,
'Mid the shadows of the tomb,
'Mid the evening's gathering shade,
All our hopes on Thee are laid.
Come, let us not wait in vain;
Come on earth to rule and reign;
Come to bind the bruised reed,
Come to bless our every need;
With that hope we now repose,
Wait we Sharon's deathless Rose.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

WHAT IS A JEW?
And to whom do the Promises Belong?

NUMBER THREE.

It is claimed that the Old Testament prophecies contain exceeding great and precious promises to Israel, or the Jews, and to this claim I do not object, providing we take God's definition of an Israelite or Jew; but if I take man's definition of what it takes to constitute Israel, I become involved in a taller and more dense thicket than a common "hedge," with no sword to cut my way through. God says by Ezekiel that "the house of Israel are my people." Again, by Isaiah he uses these words to define the same; "The *vineyard* of the Lord of hosts is the *house of Israel*."

Now do not these Scriptures, as well as many others which might be adduced on this point, prove that it was GOD'S PEOPLE who bore the name of Israel, that God's church or vineyard was denominated by the same name? This being the case, does it not look reasonable that God should make exceeding great and precious promises to *his people*, his church? I think so. But that every one must sustain a *special* or *particular* character in order to occupy a place in God's church, or vineyard, under the old, as well as under the new covenant, must appear obvious to all Bible readers. Obedience and self-denial were required under both covenants in order to be in God's church. Now if we sustain this *special character* we are in God's church, and consequently may claim the promises made to said church.

Allow me to ask, have Israel according to to the flesh, the Jews, as a nation, sustained the requisite characteristics to be in God's church since Christ declared to them that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof? Matt. 21: 33. The reason Christ gave in the preceding verse for taking the kingdom from them was, that *they*, as God's professed builders, had set at naught that foundation Stone which the Lord God had *laid in Zion!* This was a *precious* Stone, a *tried* Stone, a *sure* foundation, etc. Isa. 28: 16.

It may be asked, *how the kingdom of God could be taken from them when it was not set up?* Is it not obvious that it was the PROMISE of the kingdom he took from them; because they had so long violated their part of the contract; ever bearing in mind that God's promises relative to man's salvation are conditional. Their unbelief and rebellion had been carried to such an extent that there seemed no remedy as a nation; yet if they remain not in *unbelief* they may be grafted in again. The conditions of obtaining the kingdom are the same to the Jew as to the Gentile. God is no respecter of persons. If the *promise* of the kingdom was taken from the Jews as a nation, where do we get another after this?

There seems to be some dispute relative to "what is a Jew" or Israelite, but it seems to be generally admitted that they, whoever the are, shall have the land of Palestine, and never be plucked up or moved out of it. Now what if we take the "circumcised posterity of Abraham" to constitute Israel and fulfill this promise to them, we will have about one hundred and sixty millions Mohammedans planted in Palestine, and never to be plucked up or moved out! It will be recollected that in a former article I gave the historical fact that more of Abraham's blood was coursing through Mohammedan veins than any other nation under heaven. And the fact that circumcision has been practised by this people from time immemorial, goes to substantiate the same. Indeed, so naturalized and decided were this people in the rite of circumcision, that Mahomet said there was no need of legislating upon it.

Another definition of Israel is, those who adhere to the Jews' religion and practise the law of Moses. Alas! where are such a people to be found? Not on this earth, I am sure! From what knowledge I can obtain by personal conversation with modern Jews, they use scarcely any of the beasts specified by Moses; and if historians can be relied upon, they never have since the destruction of Jerusalem. Says Dr. Adam Clarke, "It is worthy of remark, that after the destruction of Jerusalem, the paschal lamb ceased to be offered by the Jews throughout the world, though they continue to hold the anniversary of the Passover, but without *sacrifice*, notwithstanding their deep-rooted, inveterate antipathy against the Author and grace of the gospel."

Now to whom do the promises belong? Do they belong to Israel after the flesh, that is, to those who have the greatest amount of Abrahamic blood flowing in their natural veins? Then *blessed* be the one hundred and sixty millions of Mohammedans! But if it be the five or six million of those who are noted the world over for their sordid love of gain, and their keeping *some parts* of the Mosaic law when it does not put them to too great inconvenience, then this class will be such as shall have an eternal plantation in Palestine—never moved or plucked up! Then you and I shall have no right to that land if they are *never* to be moved, and that is specially THEIR land.

God did promise Abraham that he should be heir of the world. He then tells us how we can share with Abraham, listen, "If ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise." Then all that will have Christ to reign over them in this world will be *heirs with Abraham*—have what Abraham has. But, says one, the natural descendants of Abraham, or nominal or national Israel, are going to have opportunity to get the faith of Abraham after Christ comes the second time. What is there in the Scriptures presented by those who believe in probation after the advent that looks like true repentance and conversion to God? I think, with Rev. C. Cunningham, that these prophecies mostly "are descriptive of the results of Jehovah's exercise of power in the great gathering day, which will be the overthrow of his enemies, and the eternal salvation of his people, and have no reference whatever to the conversion of souls to Christ."

Some tenaciously maintain that the latter part of Zech. 14 is to be fulfilled after the second advent; but this application of Scripture looks very inconsistent to me. The idea of such is, that nations are left on the earth after Christ comes, who shall go up to Jerusalem to worship. This seems to be the only requisition of said nations, and the penalty for breaking this requirement, is a drouth—not being eternally shut out of God's kingdom, but—"no rain." Now allow me to ask how long it would take those nations living no further from Jerusalem than we, to go up there yearly,—then glance at the thousands and millions of poor heathen frow Patagonia, Australia, and other remote corners of the earth, and tell me how they are to be supported in going to Jerusalem yearly? For be it remembered, these nations are in a *mortal* state, and of course must live and travel like mortals. And if they would *remain* in Jerusalem in order to secure the inestimable prize, what could these vast millions subsist upon?

But this, inconsistent as it appears, does not shock the christian, like the idea of offering beasts for the expiation of human guilt, after Christ the great sacrifice has come and offered himself *once for all*. I say, to maintain that beasts shall be offered for a sin-offering after this, seems like a great insult to the Savior, as though his blood was not sufficient, and the blood of bulls and goats must make up that deficiency! And, if this going up to Jerusalem for yearly worship is after the second advent, these *sin-offerings* of beasts *are made*; for the great object of this going up to Jerusalem is to *keep the feast of tabernacles*. According to inspiration, this feast was kept eight days and a SIN-OFFERING made on each day.

The idea that any who are found unprepared at the coming of Christ have time and opportunity to make their peace with God, is, to me, as utterly without foundation in the inspired volume as universal salvation. There is evidently a large class of professors of religion who think to be saved when Christ comes, against whom the door is shut. Christ exhorts such to put forth greater exertion *now*, because "when once the Master of the house hath risen up and shut to the door," their agonizing calls will all be unheeded. Luke 13: 25. Now is not this "Master at the house" the same as the Bridegroom in Matt. 25, who takes those only who are READY AT HIS *coming?* Does not the parable of the virgins, the *shutting of the door when the Bridegroom* (Christ) *comes*, plainly show that no more can be admitted after this event? But more anon.

Sandy Hill, N. Y. B. MATHEWSON.

For the World's Crisis.

PHILOSOPHIES OF FUTURE PUNISHMENT.

Those who advocate the doctrine of eternal conscious existence in misery have a great amount of talk about "philosophy," and that the opponents of their theories discard and neglect the arguments which prove the Bible and their creed. We do not object to philosophy. We prefer to use it as it is, all on the side of this gospel truth that "The wicked shall be as though they had not been." I have read in some old book about "opposition to science falsely so called," and it may be that the philosophies of my dear brethren are some of the "oppositions" spoken of. I do not wish to arrogate all the truth to "our side" unless it belongs there, and if my opponents will fairly answer the arguments here presented, I will allow them the credit of having the truth as far as their darling philosophy goes. If they cannot, then they are bound to admit that the everlasting punishment into which the wicked will go is not *conscious* or *unconscious* misery through all eternity.

The arguments are based on the theory of a Theodicy, or the harmony of God's government. Dr. Edward Beecher wrote his "Conflict of Ages," but there was not much Theodicy about that; then he wrote his "Concord of Ages," but he did not mend the matter much. Then Albert Taylor Bledsoe, now Clerk of the Rebel Secretary of War, tried the work on the Armenian theory, but they all allowed that horrible dogma of Eternal Misery to be true, and so even Bledsoe's Armenianism fails to unravel the mystery of ages and solve the question often asked reasonably, Why, if greater evil than good *must* result from the creation of man, as more will be lost and eternally miserable than saved and happy, did God make man?

Dr. Lyman Beecher, I am told, said in relation to Edward's book, "My son Edward has been trying to get God out of difficulty, but he has not done it." Bledsoe may be more reasonable, but he finally gets into the same pit into which Beecher and his coadjutors fall; so that neither Bledsoe's "Theodicy," nor Edward Beecher's "Conflict" or "Concord" of ages answers the question—Why did God make man, if he knew that the man could or might sin? Before answering the question, I will notice three theories that are advanced by my philosophical friends.

1st. That of the Calvinists. They say that some are vessels of wrath fitted for *destruction*; i. e., *conscious existence in misery* (?) In other words, that he made them on purpose to be damned, for he foreknew that man would sin, and as all men having natural immortality cannot die, or cease to exist, he must have intended that such should be lost.

2nd. Others (Bledsoe among them) claim that man was under no obligation to sin, and so is himself responsible for his suffering. But they get into the meshes of the natural immortality theory, and so, as in the other case, there is a difficulty for admitting that men have a natural immortality, and the eternal misery of a greater part of the race. Then the question, Why did God make man? is yet unanswered; for they can introduce sin into the universe, and on the authority of their own natural immortality challenge their Maker to rid his universe of them or their sins, or prevent them with their depraved and hell-consigned natures from sinning against him as much as they please. The simple point is, the immortal sinner has the advantage of God, and it would certainly seem wiser, with this view, for God not to have made man at all than to have thus frustrated himself by making beings whom he could not control; for natural immortality means no less than that he who has it is indestructible, and can do what he pleases with that nature, even though he choose to defy and blaspheme God and hold all his laws in contempt; for if God would stop him he cannot do it, because the man has an indestructible nature.

Ministers and members of the so-called *evangelical* sects warn sinners to repent, for God may stop them in their "mad career" and call them to their account; while at the same time they believe that these same sinners will be sent down to a hell where their career will be *madder* than ever. Prof. Hudson justly remarks that this theory gives a sort of dignity to the wicked as such.

The third theory is urged by only a few. It is occasioned by the dilemma of the other theories. It is taught in some theological schools I wot of. "Brethren," said a theological professor to his class, "man hasn't natural immortality; if he had, God would have frustrated himself and have made what he could not destroy. If man exists forever, it is by the will of God."

But even this, the most reasonable of the three positions, is but another horn of the dilemma; for the question occurs, would God make man and *hold him in existence* with the capacity to sin? Would he do as the Roman Inquisitors who, when torturing on the rack, applied restoratives that the victim might be the longer tortured, his life being prolonged? For holding the sinner in existence in eternal torment when he has no natural immortality to keep him there, is on the inquisitorial restorative principle. So if either of the three positions is correct, the often asked question, Why did God make man at all? is pertinent.

There is, after all, a Theodicy, simple and consistent, which unfolds the hidden mystery of the ages, *hidden* because the mists of contradictory theological dogmas have made it so. It is this. God might have made man consistently, if by doing so he could accomplish a greater good than evil, which cannot be seen from even the most plausible (so called) Armenian stand-point. That a greater good than evil *will* be accomplished must be seen, or the *theory* is false, for God cannot work unless these results be accomplished. That evil is an accident of free agency must be seen; i. e., if a man is a free, responsible being, evil is likely to be introduced into the universe. Positive good implies its opposite, positive evil; not as an actual existence, but as *possible*; else sin could never have been introduced into God's moral government. CANT, the metaphysician, speaks of the "receptivity of space," or a place in space capable of receiving the worlds which might be created and put into it. So it is in the moral universe: and a finite, moral being *must be put on probation*, and may introduce sin; for if he cannot do wrong, he cannot do right, and *vice versa*.

Good has been well said to be "evil resisted and reconquered evermore." It is positive obedience to God in opposition to evil. So evil or sin is positive disobedience in opposition to good. So that, while there was no necessity for man's disobedience, he must have the *opportunity* of sinning, or he could not be a moral probationer. The first man sinned, and the sentence of death was pronounced upon him; a Savior was provided to redeem him and his posterity from death, which he did by tasting death for every man, and so delivering all from that death by ransoming them from the power of the grave.

A second death was threatened; and although blood has been shed for the remission of sins, the majority of men will receive the penalty of their transgressions by being consigned to that second death. They take the advantage of their opportunities of sinning and come under condemnation, and it becomes a question of importance as to what that second death is. If it is eternal misery, and a state of eternal sinfulness, as it must be in opposition to the state of eternal sinlessness in the everlasting kingdom, *then* more evil and misery will result from the creation of man than good and happiness, and God's creatures, on the authority of their own freedom and eternal sinful existence, will introduce and keep evil in the universe contrary to God's government and *beyond his control*; and it makes no difference whether he does it *with* natural immortality, or by being sustained "by the will of God," if he only has the *opportunity* of sinning and defying God.

In the case of natural immortality, he does it on his own authority and cannot be destroyed, and if he has the opportunity because God keeps him in existence he must still be allowed the opportunity, or his misery cannot be eternal.

But if the second death be literal, and God makes *an end of the sinner*, then all the misery of all the lost, which must end, will not even balance the happiness of *one* who shall be eternally saved; and the happiness of *all* the saved will far transcend the whole aggregate of suffering, and God will be triumphant in the administration of his government; sin will be banished from the universe, and no sinners will have the opportunity of wickedly defying him forever.

This is the only true philosophy. No other is admissible. There must be a "conflict of ages," unless this position be adopted. Just take this simple position, and the wrangling of theological sectaries will be no longer of account; the strife of opinion will cease, and gospel truth will be seen in a clear, beautiful light.

Volumes have been written which are as clear as the effort to reconcile light with darkness would be, because they *would* hold fast to the inconsistent error of eternal sinfulness and misery. Thank God for consistent truth!

L. C. MCKINSTRY.

For the World's Crisis.

ADAM'S TRIAL-PARADISE NOT TO BE RESTORED.

Some people are in blindness respecting the future Paradise of God, which has its origin in the erroneous supposition that it will include all that was connected with Adam's state in the garden of Eden,—thus making it a restoration of that state, with its appendages. But that *trial Paradise* of Adam is never to be restored as the Paradise of immortal saints. Adam's trial Paradise was only the state in which Adam was on *trial* for endless life, and during that term of trial he was commanded to "MULTIPLY and replenish the earth, and *subdue* it."—Gen. 1: 28. This command to "multiply" must have been intended for Adam's *trial state*, and not for his *deathless state*, which he would have reached at the end of his trial, if he had not fallen; otherwise it involves the conclusion that if Adam had not fallen, there would have been a perpetual propagation of the species among immortals, thus flooding numberless worlds with their offspring in process of eternity; and furthermore, that when the saints reach that deathless state, they will thus "*multiply*"! During this term of trial, Adam was not only commanded to "multiply," but also to "SUBDUE" the earth; and to this end God gave him "dominion over" fish, fowl, and beasts, which would have been necessary appendages had that trial state been continued. But man *fell*; now God places him on trial again, firstly, for a rise from guilt, and, secondly, for the same deathless state that he was formerly on trial for: hence, *we* are *now* having *our* trial, though not in a Paradise like Adam's.

After this second trial is offered to man, God renews the command to "multiply" (Gen. 9: 1), and the beasts are still for his benefit, and the earth still to be "subdued," rendered doubly difficult by being "cursed" with "thorns and thistles." During this second trial, God will gather a class to dwell in the future deathless Paradise; not in a restored *trial Paradise*, but a Paradise like the one which Adam would have reached at the end of his trial, if he had not fallen, differing from the former in these particulars:—

1st. In this trial Paradise, the occupants were a "little lower than the angels"; in the other they will be "*equal* to the angels."

2nd. In this trial Paradise its occupants were on *trial* for endless life; but the trial is in the past before reaching the other.

3rd. The occupants of the trial Paradise could, and did *fall* and *die*; but "neither *can they die* any more" in the other.

4th. The occupants of this trial Paradise were commanded to "*multiply*," being pronounced "man and wife" (Gen. 2: 25), thus showing the existence of the *marriage covenant there*; but in the future Paradise they will "neither marry nor be given in marriage."

5th. In this trial Paradise was the tree of *death*, and the *tempting Serpent*, which will not be needed in the deathless state.

6th. In this trial Paradise were the "*beasts, made to be taken and destroyed*," placed there for the use of man while on trial, and they were to multiply; but in the deathless state the "*beasts that perish*" will not be needed.

To claim a restoration of Adam's trial Paradise is certainly erroneous. The *territorial* "kingdom prepared from the foundation of the world," free from mortal appendages, will be ours—a deathless Paradise. W. SHELDON.

For the World's Crisis.

HOLINESS OF HEART.—No. 5.

Righteousness must be king, ruling over the entire man, or else be subject to sin and bow in silent submission. Holiness must reign over the faculties of the mind, the affections of the heart and the passions of the soul, forming the grand central power. Holiness thus enthroned gives energy to our actions and decision to our characters. Man is a religious being, and practically speaking, holiness set him in motion. The heart is made for worship. The affections must cling to something. The mind must be developed. The body must be so trained as to secure health and manual dexterity. All man's powers need to be brought into active exercise to secure health and happiness.

Such harmonious, symmetrical and progressive development of man's nature will enable him to accomplish the design of his creation. This is the way to make the most of life, to rise continually higher in the scale of existence—attain a good degree of moral excellence—prepare for the greatest possible usefulness on earth—secure comfort and consolation to his soul in affliction and pave the way to felicity in the outside world. Here in such a character there is the purest thought, holiest aspirations, the greatest moral power, and the highest spiritual attainments. Absolute holiness is confined to the regions of heaven, and belongs only to God.

Essential holiness belongs especially to human beings, and is well fitted for the province of man's life and destiny. Holiness like this prepares man for every possible emergency. Enlisted in the warfare of life; armed for the fray, drilled and disciplined for the charge, entered into the holy war, he only waits the orders of the Captain of his salvation to march to sure and complete victory. Under the school of Christ talents are improved, faculties roused, spiritual improvement attained, growth in grace secured, and a consistent christian character formed.

The great work of holiness is entered into by urgent and life-like prayers, by earnest and persevering efforts; and the good accomplished in every worthy enterprise, is only realized by the energy of its performers. By this law of personal activity, purity is recommended and purity obtained. Holiness that walks and works, lives and breathes, believes and bountifully bestows, is the kind for this life.

Who would not be holy? Who would not possess such peace and enjoy such happiness? Here is such a perfection of nature—such an influence of love—such a ruling of righteousness—such a mastery of moral power—such a control of the passions—such a growth of religious graces—such a foretaste of heaven—such an attainment of virtue—all springing from true holiness; that one would really suppose that everybody would admire and covet earnestly a character growing out of christian holiness. A. A. LASON.

BISHOP MORRIS AND THE YOUNG PREACHERS.

Bishop Morris writes the following letter to Dr. Eddy, of the Chicago Advocate:

You honor me with a request to suggest some plan that may be of use to young brethren. I am willing, but feel timid for several reasons. 1. I claim no alma mater but "Old Brush College," the only one we claimed or had in the early years of my ministry. 2. I am at a loss in digesting a plan of study for a class of men having so much leisure as have our "preachers on trial." If, situated as to labor and study, as were our cotemporaries and I, it would be an easier task for me to advise them. During my two years' probation I met class over five hundred and thirty times, preached about seven hundred and thirty times, besides hundreds of exhortations, and much pastoral visiting and disciplinary business—to accomplish which I traveled on horseback over seven thousand miles, not on smooth pikes, but over stony ridges and muddy vales, by rough and crooked ways, often difficult to find. Yet I found time for as much study as I was able to endure. My plan of studies was briefly this:

1. At five, A. M., I read the Bible with a view to a better general knowledge of it; also, to mark particular portions of it to be committed to memory, and suitable passages on which to make sermons, and add them to my reserved list of texts.

2. I wrote a brief of a new subject, or revised and remodeled an old one for a new occasion. These briefs were never laid before me in the pulpit, but were intended to fix the outline of the subject clearly in my mind and filed for future reference.

3. For every four miles I had to ride to my appointment, I allowed myself one hour, and whatever time I had before leaving I spent in reading theology in regular course. When mounted on the horse I took out my pocket Bible and memorized the passages marked for that purpose. This done, I studied the filling up of my brief in all its details, so that on meeting my congregation I was full of the subject, and poured it out fresh and warm from the heart. Though I did not write out my sermons, nor use notes when delivering them, yet I could never preach with confidence without thorough preparation. The daily service between Sabbaths was one sermon and class meeting. This ended, we enjoyed brief christian salutations; but all the talking had to be done between the religious service and the adjournment from the dinner table, as there was no spare time afterward.

4. My literary and scientific studies were reserved for afternoon, so as not to interfere with regular ministerial duties. Immediately after dinner, I resumed my regular task where it was left the previous day. In the warm season my favorite studio was the shady woodland. In cold weather, if a separate room with fire could be had all well; if not, I remained with the family, but went on with my studies as if alone. When night came, unless an evening service prevented, I spent the evening partly in reading to the family, interspersed with remarks for their instruction and my own improvement, and the balance in singing and religious conversation. Next day the same routine was repeated. Having no teacher, I acted the double part of professor and student, that is, I studied my lesson and recited it to myself. So I proceeded not only during my probation, but for many years after. I own, however, to occasional relaxation of mind from severe application, by reciting amusing incidents which came under my observation, in order to counteract a tendency to nervous depression. Thus in the early days of Western Methodism, we learned a few things pertaining to our ministry, without the benefit of colleges.

Now the state of the case is changed; laborers are abundant, and many hands make light work. In most of the conferences the circuits are so reduced that young preachers are required to preach comparatively little and to travel less. Of course their charges are not equal as to the amount of labor expected of them, and hence the difficulty of suggesting any plan applicable in all cases. Perhaps the following hints may be of use to some.

The day and night at all seasons of the year contain twenty-four hours, which might be divided thus: In the bedroom half an hour to pray, undress, and turn in; seven hours to repose; half an hour to rise, wash, dress, and pray; in all eight hours. For breakfast, dinner, supper, with family worship morning and evening, allow two hours. For reading current news, say one hour. For general reading, say three hours. For public service, if there be one, including going and returning, two hours.

For visiting, conversation, and prayer with the sick and serious, two hours. Total, eighteen hours, leaving the young man even on preaching day between Sabbath six hours, and on other days eight hours for his regular course of studies. When his appointment requires it, he can add the two hours allowed for visiting to the two for public service, which would give him four hours. Thus it appears that a young man may deduct all Sabbaths and festivals, and yet have three hundred days in a year with at least six hours each for regular study, which is enough.

Allow me a few more hints on special points, and I am done. 1. A hundred pages of poor reading costs as much time as the same amount of good, while the former is an injury and the latter a benefit; therefore, select carefully. 2. Leave all novels to the circles of folly whence they came and where they belong. No sensible man, who appreciates life and its results, will waste his precious time with them. 3. Don't entertain the absurd thought that a man can study only in a room with his library in sight. Take your text book with you, study here, there, yonder, all the time. 4. Do not defer writing your composition till the year is gone, and then come to conference with the silly excuse that you had to write it in haste. A whole year is allowed, and if your composition contains one error in spelling, with a dictionary before you, it is inexcusable. Write one every quarter and file it, then select the best and copy with final revision and correction, and submit it without apology for examination. Very respectfully,

T. A. MORRIS.

EXTRACT FROM ONE OF JOHN B. GOUGH'S SPEECHES.

John Maynard was well known in the Lake district as a God-fearing, honest, intelligent pilot. He was pilot on a steamer from Detroit to Buffalo one summer afternoon. At that time, those steamers seldom carried boats. Smoke was seen ascending from below, and the captain called out, "Simpson, go down and see what the smoke is." Simpson came up with his face pale as ashes, and said, "Captain, the ship is on fire." Then, "Fire! fire! fire! fire on shipboard!" All hands were called up. Buckets of water were dashed upon the fire, but in vain. There were large quantities of rosin and tar on board, and it was useless to attempt to save the ship. The passengers rushed aft and inquired of the pilot, "How far are we from Buffalo?" "Seven miles." "How long before we reach it?" "Three-quarters of an hour at our present rate of steam." "Is there any danger?" "Danger here,—see the smoke bursting out! Go forward, if you would save your lives." Passengers and crew, men, women, and children crowded the forward part of the ship. John Maynard stood at the helm. The flames burst forth in a sheet of fire; clouds of smoke arose; the captain cried out through his trumpet, "John Maynard!" "Ay, ay, sir!" "Are you at the helm?" "Ay, ay, sir!" "How does she head?" "South-east by east, sir!" "Head her south-east and run her on shore." Nearer, nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Ay, ay, sir!" "Can you hold on five minutes longer, John?" "By God's help I will!" The old man's hair was scorched from the scalp, one hand disabled, his knee upon the stanchion, and his teeth set, with the other hand upon the wheel, he stood firm as a rock. He breached the ship,—every man, woman, and child was saved, as John Maynard dropped, and his spirit took its flight to his God.

He sacrificed his life to save the lives of others; it is worth a greater effort to save a man from mortal ruin,—to save a child from drunkenness than from fire.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

PHTHISIC.

BRO. GRANT:—By your permission I wish to say a few things more about the herb for the above disease, through the paper, which will save me much writing to single individuals. Last mail I took out fourteen letters, to which I made answer. Two years ago, I first became acquainted with its effect. A Bro., over sixty years old, had been afflicted all his life, who took the herb, and was relieved. The winter before, he sat up night after night, because he could not lie on the bed. He let me have some, as I had a brother-in-law so afflicted that he had to have three pillows and his overcoat under his head to sleep. Last spring I persuaded him to take a course of treatment, and he very soon could sleep with one pillow; but it slightly returned in three months, when it was necessary to take another course. When I asked him if he thought it was worth the trouble, he replied, Yes, for I have seen many a night that I would give ten dollars for a night's rest.

I think it may not cure every body; yet if one half, or two thirds are cured, or relieved for months, it will be worth the trial. I have hesitated for nearly one year to speak, and yet I thought that suffering humanity ought to be helped.

Many of these letters have but one stamp, which would only pay the postage of a single letter, while it may take more, owing to the weight. I should have spoken about this, but it would look like speculating. This is the reason I have not published it before. Some of these letters are from preachers, or their families, of like precious faith. They must have it, even at my expense. I am not a doctor, and have not a license; therefore I cannot make a charge, if I wished to. What may be given as a present will be used in the cause of truth.

I cannot define the medicine so others can get it, but I will give general direction here, and send it with a sample dose for an adult, to those who wish it. It is to be taken before eating, for three mornings, and so on till nine doses are taken; then wait nine days, and if there are still symptoms, take it again as before. After these two courses, I think it may not be necessary to repeat again. The patient can better judge, and vary some in size of doses, according to age, and circumstances. Follow the Hygienic mode of living, as given by Bro. Himes in his Journal in the Crisis. PETER S. W. DEYO.

Strawberry Point, Ill.

REASON IN FOOD AND DRINK.

Mixed food is unwholesome if the different kinds disagree with each other. The cookbooks are only directions for poisoning people. The reason of mince pies being more hurtful than any other kind, is that the inside is composed of things that oppose each other. Cider, apples, sugar, and raisins, disagree with meat. Sugar disagrees with almost everything. Vinegar on baked beans disagree with each other. Tomatoes and vinegar agree, as do cucumbers and vinegar. The soft watery part in the middle of a cucumber is wholesome, the hard or outside part is what hurts people. Butter and flour mixed and baked together oppose each other.

The substantial and necessary articles of food are bread, potatoes, a little meat if desired, fish, eggs, beans, peas, turnips, beets, carrots, parsnips, cabbage, onions, squashes, etc. All of them agree with each other. Sour fruit is beneficial to those who like it, such as sour apples cooked, tomatoes, strawberries. . . . Fruit disagrees with the substantial articles and it makes a great difference which is eaten first. If fruit is eaten promiscuously with the meal or immediately after it, it makes a disturbance in the stomach and prevents a good digestion. If the fruit is eaten first, it is out of the way, interferes with nothing, and has no bad effect on the meal. Besides when eaten first, it sharpens the appetite. After a person has eaten to moderate satisfaction of plain substantial food, not a bit of anything else whatever should be taken. "Topping off" with other things is one of the greatest faults in eating. It is peculiarly an American vice. Accordingly, the food which is loved most, should be eaten first. If a person is so imprudent as to eat pies, sweet cake, pickles, or baked pudding, they ought to be the first things taken. Things that are unwholesome, do less harm when taken first, on an empty stomach. The same is true of honey and whatever else disagrees with particular persons. Sugar or any sweetened food, if eaten promiscuously with the meal, or immediately after it, is apt to cause a broiling and disturbance, with the sourness of the stomach. Eaten first, it is less hurtful.

Drink of any kind taken while eating, or immediately after the meal, prevents digestion. The liquid that is mixed with food in the stomach has to be carried off before digestion can begin. Drink taken immediately after eating mixes with the food. Thirst also disagrees with digestion, and whatever thirst there is should be quenched before beginning to eat. After the thirst is quenched, no more drink is needed, and if more is taken, it is only to "wash it down," which is a most hurtful practice. Drink taken before beginning to eat does not interfere or mix with the food, and does do harm. In about two hours after eating, a degree of thirst is commonly felt, from the stimulating effect of the food, and then drink can be safely taken. Salted food is unwholesome, because it creates a fever in the stomach and thirst which must be quenched with drink. Nobody can tell any good that is done by eating salt. Whatever does no good, does harm. Salt may be good at times as a medicine, but medicine makes well people sick. Undoubtedly animals would be better off without salt. . . .

The flesh of animals that are fatted by having as much as they will eat, is unwholesome food, because such animals are diseased. Pork is in a worse condition than any other meat, because hogs are commonly kept without exercise or sun, and with insufficient light and air. Adjoining the "back house" is a favorite place for the hog pen. Constant breathing the stench makes the pork unwholesome, and to a consistent person disgusting. If aged people are unhealthy, and would be bad food for cannibals, by the same reasoning the flesh of old animals is unfit to eat.

With health and rational habits of eating, there is no looseness of the bowels. With a good digestion, the juices of the food go into the blood and leave the evacuations solid. With a bad digestion, the juices go off by the bowels with looseness. Wind is entirely owing to bad digestion. In perfect health and rational eating, no person would have any wind. The first worms in a child are created without parentage by an overloaded stomach. Pin worms are started into existence by a continued use of sweet or unfermented cider. . . . Sweet cider produces piles, bloating and other serious complaints of the stomach and bowels. Cider that is prevented from working by the addition of spirit or anything else, should be avoided as poison. . . .

The wholesomest kind of water is rain water, because it is purified by sun, air, light and exercise in the clouds. Next is river and brook water. Well water is not so good, from being confined from sun, air, and light. The water of ponds and lakes is disordered from want of motion. Bad water is made good by boiling, and any water whatever is made better by it. Water needs to be cooked as well as food. Boiling throws out the gas and alters the nature of the water. If cold drink is needed, let it stand and cool. It is much more pleasant to the taste than that which is not boiled. The bad water in the low lands of the Southern States can be made good by boiling, although the inhabitants don't appear to know it. Bad water can be improved by shaking it violently, exposed to the air, or by raising it to a height and letting it fall. The best warm drink is a weak tea made of any pleasant and wholesome herb, for instance, sage, or even hot water alone with a little milk. With plenty of hot drink in hot weather, there is no danger of being "sun struck" or "melted." It is no trouble to live right after a person has found the way and got a little used to it. It is only pleasure in every respect.—*Investigator.*

HEALTHFULNESS OF WALKING.

A writer says: "I remember once being at William and Mary Howitt's, when some one proposed that we should make a little family visit to Epping Forest, distant some four or five miles. As we crossed the threshold of the door, I was expecting the next moment to help the two ladies making our party into the carriage; but I saw no carriage; and when I asked where was the carriage? I got for a reply, 'We are going on foot, of course.' And so we walked all the way there, and rambled all the day long over the beautiful forest, and at night walked back to 'The Elms.' I kept looking at the ladies while we were returning, expecting to see them faint away; and finally, I ventured very quietly to ask one of them, "Are you not very tired?' I got for a reply a merry ringing laugh and a 'To be sure not; I could walk half a dozen miles farther yet!' When I got home I was so fatigued as to be unable to stand without great pain and trouble, and was obliged to acknowledge that the English ladies were my superiors in physical powers of endurance. I saw at once the secret of their glorious health, their buoyancy, and flow of spirits. It was their habits of exercise out of doors."—*Exchange.*

INFLUENCE OF TEMPER ON HEALTH.

Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions. Men and women have survived all these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be fonnd of a man of violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is, therefore, a matter of the highest importance to every one desirous to preserve "a sound mind in a sound body," so that the brittle vessel of life may glide down the stream of time smoothly and securely, instead of being continually tossed about amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.—*Hall's Journal of Health.*

TO PRESERVE HEALTH.

Remember that medicine will never remedy bad habits; and it is utterly futile to think of living in gluttony, intemperance, and every excess, and keeping the body in health by medicines. Indulgence of the appetite, and indiscriminate dosing and drugging, have ruined the health and destroyed the lives of more persons than famine or pestilence. If you will take our advice, you will become regular in your habits, eat and drink only wholesome things, in moderate quantities; retire and rise with regularity; make a free use of water to purify and invigorate the skin, give full expansion to the lungs with pure fresh air; and when sick, an occurrence which will rarely happen, take counsel of the best physician, and follow nature.

ACTION.—Men who have half a dozen irons in the fire are not the ones to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself into the madhouse or the grave. Motion is all nature's law. Action is man's salvation physical and mental, and yet nine out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing or something only if they feel like it—the very siren that has lured to the death many a successful man.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For the World's Crisis.

A WORD FOR ACHING HEARTS.

Whence, child of hope, so many sighs,
Why dim thine eyes with weeping?
Why should the furrows up thy brow
With stealthy tread be creeping?

What though the clouds are dense above,
Have they no silver lining?
What though the night is dark around,
Will not the dawn be shining?

What though thy days are weary still,
Thy nights oppressed with sorrow?
Mind, sorrow lasteth but a night,
"Joy cometh with the morrow."

What though temptations fierce assail,
To weaken each endeavor?
Remember, neither height nor depth
From him thy love shall sever.

What though the nearest earthly friends
Forsaking, turn to wound thee?
Forget not, God is over all,
His loving arms surround thee.

What though the darkness of the grave
Should fill thy heart with quaking?
A rainbow brightens up its shades
To promise thy awaking.

Or, should the muttering thunders break
In tribulation o'er thee;
Christ through the tempest works the helm,
The port is just before thee.

Behold! the Son of man appears,
With angel crowds descending,
Rise, weary ones, to meet your Lord,
And share his rest unending.

Jamestown, Ia. E. V. C. BENNETT.

For the World's Crisis.

THE SCARLET-COLORED BEAST.

In the Revelations 17: 3, we read as follows; "So he carried me away in the Spirit unto the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." It is not my purpose to go into an investigation of all the points contained in the verse, but simply to ascertain what government is symbolized by the scarlet-colored beast, and when it is upon the stage of action. In doing so, and also in order to make the subject more easy to be understood, it will be necessary for me briefly to refer to some items mentioned in this chapter, concerning the woman seen sitting upon this beast.

The angel informs John in the first verse that he will show him "the *judgment* of the great whore." Let it be particularly noticed that the angel does not propose to show him the condition of this woman while she is in her prosperity, reigning over the kings of the earth, but, rather, her condition while she is receiving her judgments, until her final overthrow. Hence it would appear that the position this woman occupies, as seated upon the scarlet-colored beast, must be the one where her sorrows are coming upon her; and as she does not begin to receive her judgments, as indicated in the prophecy, until after the "1260 days" (years) of her supremacy have ended, it follows that the scarlet-colored beast, as connected with this woman, could not have come upon the stage of action untill after the ending of the above-mentioned period.

Again, we read that this woman, during some portion of her history, "sitteth upon many waters." The question will now arise, During what portion of her history was she sitting upon "many waters?" and I answer first, negatively, that it could not have been while she was sitting upon the scarlet-colored beast; for the *one* beast upon which she was sitting does not symbolize but one nation, while we are assured in the fifteenth verse that the many waters where the whore sitteth, are peoples, and multitudes, and *nations*, and tongues. Her position then as sitting upon "many waters" must have occupied that portion of her history while she was in her prosperity, committing fornication with the kings of the earth; and while, together with the seven heads of the leopard beast, of the thirteenth chapter, they had power over all "kindreds, and tongues, and nations."

This view will appear more plain, by referring to what is said concerning the type; for we all agree that the papal government, symbolized by this woman of the apocalypse, is the antitype, while ancient Babylon is the type. I will make but one quotation. Jer. 51: 13,—"O thou that dwellest upon many *waters*, abundant in treasures, thine end is come, and the measure of thy covetousness." From this text I think it will appear plain, that ancient Babylon is spoken of as sitting upon many waters, while she was in all her glory, grandeur, and power, before she had lost her supremacy; so also I understand that the woman who symbolizes the ecclesiastical power of Rome, is recognized as sitting upon the "many waters" during the 1260 years of her supremacy, while she is connected with the seven heads, and committing fornication with the kings of the earth.

Hence it is evident, if the above view is correct, that the scarlet-colored beast could not have been upon the stage of action,—as represented in the prophecy with the woman seated upon him,—at any time during the 1260 years of papal supremacy; for the woman could not have been seated upon the governments recognized by the seven heads of the leopard beast, each, in succession; and also upon the government symbolized by the scarlet-colored beast, both at one and the same time.

Again, were it not for the unfolding of the mystery by the angel, we should be left in the dark, and could not tell what government is symbolized by the scarlet-colored beast; neither could we tell when it was to come upon the stage of action to accomplish its work. But as he has said, as recorded in the seventh verse, "I will tell thee the mystery of the woman, and of the beast that carrieth her;" I will invite a careful investigation of what he has said concerning the beast.

But before proceeding with this part of my subject, I will call attention to one other point, namely, to what period of time in the history of the wilderness' state was John carried, in Spirit, when the vision or panoramic view, recorded in the seventeenth chapter, was caused to pass before him? In answer, I will refer the reader to the tenth verse, a portion of which reads as follows: "And there are seven kings; five are fallen, and one is, and the other is not yet come." It is evident from this text, that the sixth of the seven governments symbolized by the seven heads is represented by the angel as being upon the stage of action at the period of time when this scenery is caused to pass before him; hence it will only be necessary to show when the government symbolized by the sixth head occupied its place upon the stage of action, in order that we may understand at what period of time in the wilderness John was carried, in Spirit, to witness the scenery brought to view in this chapter.

This nation or government I understand to have been the Spanish, which commenced to occupy the position symbolized by the sixth head under the reign of Charles the First, of a branch of the Hapsburg dynasty, who was elected emperor of the "Holy, Roman, German Empire," under the title of Charles V., in A. D. 1519, and continued to occupy that position for more than two centuries, until the male line of that dynasty became extinct. Hence I understand that John's stand-point in time, while he was in the wilderness, must have been in the sixteenth or seventeenth century, or during both.

Having now ascertained the revelator's stand-point, I will now proceed to an investigation of what the angel says to him concerning the beast which he saw. In the eighth verse, we read as follows: "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." In this text there are four distinct statements concerning the beast which John saw; three of which I shall endeavor to give a careful examination.

First, the beast which he saw "was," or, in other words, was upon the stage of action some time prior to the period of time occupied by the revelator when he was in the wilderness.

Second, "and is not;" in other words the beast is not upon the stage of action at the period of time occupied by John when he is in the wilderness. And

Third, "and shall ascend out of the bottomless pit," that *is*, he shall come again upon the stage of action some time in the future, beyond the period of time above mentioned.

In my investigation, I propose first to notice the second proposition.

"*And is not.*"

Now in order to make my view as plain as I can, I shall ask and answer some questions during the investigation. First, what beast was it that John saw? Let the third verse answer: "And I saw a woman sit upon a scarlet-colored beast." From this text we learn that it was the scarlet-colored beast which he saw; hence it must have been the "scarlet-colored beast" that "is not," or, in other words, is not upon the stage of action during, at least, that portion of the wilderness state occupied by John, when the scenery of the seventeenth chapter is caused to pass before him; which I have shown to have been in the sixteenth and seventeenth centuries. But some will say that inasmuch as the Revelator was carried away in Spirit into the wilderness, and that while there he saw this beast, it is evident that the scarlet-colored beast must have been upon the stage of action at that time. In answer, I will say that the Revelator also says he saw at the same time ten horns upon the beast; but the angel assures him that these "have received no kingdom as yet." Hence it is evident that although John saw the beast, and the ten horns, in vision, while he was in the Spirit, and while his stand-point was in the wilderness, yet the angel in showing him the mystery of them assures him that they were not then upon the stage of action.

Having now shown, as I think, that the form of government symbolized by the scarlet-colored beast could not have been upon the stage of action, during the sixteenth and seventeenth centuries at least, I will now commence an investigation of the first proposition.

"*The beast that thou sawest was.*"

It is evident from this text, that the government or form of government symbolized by the scarlet-colored beast made its first appearance upon the stage of action sometime prior to the period of time occupied by John in the wilderness; or, prior to the sixteenth or seventeenth centuries. Now I think it is reasonable to believe, that the first, as well as the last, appearance upon the stage of action, of the form of government symbolized by this beast, will be brought to view somewhere in this book; from the fact that the symbol is given, and also that its first and last appearance is mentioned in the explanation given by the angel. But unless the symbols given to represent its first and last appearance have the same descriptive mark, and also, unless the leading characteristics of the form of government, symbolized by them are the same, we might be at a loss to know what government is symbolized by its first appearance. Happily, however, it is all made plain. The terms which in our version of the Scriptures are rendered, "scarlet-colored beast," Prof. Murdock, in his translation of the Syriac, renders, "red beast," which terms I shall frequently prefer to use, as they will make my argument more readily understood.

I will now refer the reader to the twelfth chapter of Revelations, at the third verse: "And there appeared another wonder in heaven; and behold a great *red dragon*." In this text we find another beast brought to view, with the same descriptive mark as the one in the seventeenth chapter which we have under consideration, both of which are red beasts. Some, however, may object to the idea of calling the dragon a beast; but if we believe that the great red dragon symbolizes Imperial Pagan Rome, which was the fourth universal monarchy of earth, then we shall be warranted in calling the dragon a beast; for the prophet Daniel so called it. By reading the twelfth chapter we learn that the leading characteristics of the form of government symbolized by the great red dragon (during some portions of its history), were to persecute and destroy the woman who, I understand, symbolizes the professed church, both in its true and apostate condition. He also stood ready to destroy the man-child (Jesus) at his first advent into the world. So also we read concerning the red beast of the seventeenth chapter; that he, together with the ten horns "shall hate the woman (apostate chosen), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." And also that they "shall make war with the Lamb" (Jesus), and his "chosen," when he shall come the second time.

And again, the Revelator when speaking of this same beast, which was to "ascend out of the bottomless pit," as found recorded in the eleventh chapter, says he shall make war against and "overcome" and "kill" the "two witnesses;" which I understand to symbolize the Bible, the Old and New Covenants or Testaments. And if the Bible was overthrown and slain, as a matter of course those who professed to believe in it would share its fate, unless they fled from the war against it. And we might prove that it was so, from the history of those times, had we space to quote from it.

Thus it will be seen that there is an exact resemblance in the appearance and characteristics of the red dragon of the twelfth chapter, and the red beast of the seventeenth chapter, showing, to my mind, that the Infidel or pagan form of government, symbolized by the red dragon, must have been that referred to under the symbol of the red beast, of the seventeenth chapter, during its first appearance upon the stage of action.

Again, I understand that the great red dragon of the twelfth of Revelation symbolizes the same government as the fourth beast of the prophecy of Daniel; and we read concerning this fourth beast, that it is to be upon the stage of action, in some condition, when the burning day shall come; for he is to be "given to the burning flame." If then the two beasts, (the red dragon, and the fourth beast of Daniel) symbolize the same government, then we shall also find the great red dragon, in some condition, upon the stage of action when the burning day shall come. For proof of this, we will refer to the sixteenth of Revelation, where we learn that one of the unclean spirits proceeded out from the mouth of the dragon, which spirits are to gather the nations to battle just prior to the coming of our Savior and the burning day; showing conclusively, that the form of government, symbolized by the red dragon is to exist in some condition for a short time, at least, prior to the coming of the great day of God.

But we learn from another Scripture (Revelation 13: 2), that when the leopard beast assumes its place upon the stage of action, "the dragon gave him his (own) power, and his seat, and great authority." And again, at the seventh and eighth verses, we read, "And power was given him (Papal Rome) over *all kindreds, and tongues, and nations.* And all that dwell upon the earth shall worship him (Papal Rome), whose names are not written in the book of life." From these texts of Scripture, it is evident that when the Papal beast takes its place, the form of government symbolized by the great red dragon, became extinct, or ceased to act; for as we have seen, all nations were brought in subjection to the Papal beast, and all that dwelt upon the earth were compelled to worship him.

Therefore, I think it may be said of the form of government symbolized by the red dragon or red beast, as of no other, that it was upon the stage of action at two separate and distinct periods of time. First, prior to the time when Papal Rome had gained universal sway; and, second, after the overthrow of the papal supremacy. Hence the angel informed John while he had his stand-point (as I have shown) at a period of time during the papal supremacy or wilderness state, as follows: "The beast that thou sawest (the red beast) was (in the past), and is not (at the present), and shall (in the future) ascend out of the bottomless pit."

Again, we read in the twelfth chapter, at the fifteenth verse, that "the serpent (red dragon) cast out of his mouth *waters* (Murdock's Trans.) as a flood after the woman, that he might cause her to be carried away of the flood." Now as the term "waters," when used as a symbol, means "peoples, and multitudes, and nations and tongues," I think it is evident that the "waters" in the above text have reference to those pagan nations that poured into and had their existence upon the Roman territory at and after the overthrow of the Imperial government of Rome; and who, when practicable, were ever at war with the woman (the church), until they were finally conquered by the Franks, under the reign of the Carlovingian dynasty, and brought into submission ("swallowed up") to Papal Rome. Therefore, I understand that these nations are spoken of in the prophecy as a part of pagan Rome, especially, inasmuch as they are represented as proceeding out from the mouth of the dragon, and had also the same principles of government; that is, pagan, or infidel. Hence the form of government symbolized by the red dragon, or red beast, cannot be said to have been "swallowed up," or become extinct, until all these nations were brought into complete subjection to Papal Rome.

The question will now arise, when was their complete subjugation accomplished? Universal history testifies that the last of these pagan nations was compelled by the strong arm of Charlemagne, to submit to the Catholic faith, in A. D. 803–4. The historian says: "The declared object of his (Charlemagne's) invasions, according to his biographer, was the extinction of heathenism, subjugation to the christian faith, or extermination. Baptism was the sign of subjugation and fealty." (*Milman's Latin Christianity. Vol. 2, p. 472.*) Again, wherever Charlemagne led his legions, he baptized the vanquished; and the conquered tribes and nations called themselves christians." (*Abbot's History of the French Revolution, p. 21.*)

Finally, the Saxons, the last of those pagan nations, were brought into subjection, and compelled to adopt the Catholic faith, by the victorious arms of Charlemagne, in A. D. 803–4. See History of France by A. B. Edwards. Also Kohlrausch's History of Germany.

I have now, as I think, given some evidence to show that the form of government symbolized by the "red beast" of the seventeenth chapter during its first existence upon the stage of action, was Infidel or Pagan Rome, including all those pagan tribes who had their existence upon the Roman territory, prior to the time of complete papal dominion; and also that the pagan government was completely subjugated or "swallowed up" by the papal government, as early as A. D. 804. Hence it will appear plain, if the view I have presented is correct, that the form of government symbolized by the scarlet-colored or red beast could not have been in existence during the remainder of the wilderness state, for the angel assures the Revelator, when his stand-point in time was somewhere in the sixteenth or seventeenth century, (as I have shown), that it "is not," or, it had not at that time resumed its place upon the stage of action.

Worcester, Mass. WM. F. COLLIER.

(Concluded next week.)

For the World's Crisis.

THE DAYS OF THE SON OF MAN.

"The kingdom of God" (Luke 17: 20), "the days of the Son of man" (17: 22), "the Son of man in his day" (17: 24) "his times," (1 Tim. 6: 15), "his appearing and his kingdom," (1 Tim. 4: 1), "shall appear the second time" (Feb. 9: 28), "the last time" (1 Peter 1: 5), "the day of the Lord" (1 Thess. 5: 3 and 2 Peter 3: 10), "the day of God" (3: 12), "the dispensation of the fullness of times" (Eph. 1: 10), "appointed a day in the which he will judge the world" (Acts 17: 31). "Ye shall not see me, until the time come when ye shall say, "Blessed is he that cometh in the name of the Lord" (Luke 13: 35), "the times of the restitution of all things" (Acts 3: 21), "everlasting kingdom of our Lord" (2 Peter 1: 11), and "thy kingdom come" of our Lord's prayer, all refer, I apprehend, to one and the same epoch only, with reference to the events transpiring therein it is relatively like one of our days. Some things are done at its beginning, then others succeed in their regular order. Save, perhaps, this difference, that instead of measuring time by hours as now, it may be measured by *events*.

But it is urged by those claiming to be "teachers" among Protestants and Catholics that "the kingdom of God" was "set up" by the gift of the Spirit on the "day of Pentecost," and that the church of Christ on earth constitutes that kingdom, by Christ ruling in the hearts of believers through the Spirit. Now if this be true, it should be known and seen of all men, that they might not be deceived by heresies, schisms and false-teachers blindly leading the blind, and if it be untrue then it should also be known, that those who have been deceived by these "piled up" teachers, "speaking lies in hypocrisy" may be undeceived and found clothed in their "*right* mind" by a knowledge of the truth.

When Christ had done talking to the Pharisees, who had asked him when the kingdom of God should come, he turned from those children of iniquity to his disciples, and said unto *them* (Luke 17: 22), "The days will come, when YE *shall desire to see one of the days of the Son of man, and* YE SHALL NOT SEE IT." "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, *So shall also the Son of man be in his day.*" Who is ever deceived or mistaken concerning the bright, vivid, sudden, forked lightning's flash, as for a moment it lights up the dark and angry vault of heaven, overspread with rolling, surging, tempest-tossed thunder clouds, "black as Erebus and dark as Hades," like the thick canopy of night spread over us? And are we to be told after reading of the "down-treading of the children of the free woman" for eighteen centuries, and have witnessed the "groanings of earth," the carnage and slaughter, the tears and sufferings, the despotisms and oppressions," the "wrongs and outrages with which earth is filled," the "carnival of death" that fills our own land with lamentation and weeping, with curses and blasphemies against God and his Christ,—I say, are we to be told that THIS has been so many hundred years of "the kingdom of God" wherein his "will is done upon the earth as it is now done in heaven"? Do teachers of heavenly and divine truths expect to impose such a "pandemonium on earth" upon lovers of truth, [illegible] and *righteousness*, and seekers after holiness who love the "glorious appearing of the great God and Savior Jesus Christ, and his peaceable kingdom, and the days of the Son of man, in which "the righteous flourish and abundance of grace fill the earth so long as the sun and moon endure," with any hope or expectation of success? If so, may the good Lord deliver us, and may they be confounded and most thoroughly disappointed, is my most devout supplication. (Paul, I think, would have said, imprecation, "anathema maranatha," accursed at the Lord's coming, 1 Cor. 15: 22.)

Christ himself positively affirmed that before the kingdom of God, comprehending "one of the days of the Son of man," should come, himself must suffer many things and be rejected of that race of men, the Jews, and they, the disciples, should not see one of his days when persecutions against his church arose, and they should anxiously long to behold "one of his days."

Now look at it, the disciples were themselves baptized with the Holy Spirit, as none are at this day; preached the kingdom of God from Pentecost until they were killed for their witnessing in its favor. Some of them coming down over thirty years this side of the destruction of Jerusalem, making over half a century that some of them were absolutely living in the days of the Son of man—if it be true that the kingdom was set up at Pentecost—and yet Christ told them they should not see one of his days when they *should desire to.*

Again, he is still rejected of that race of men, and the church are still "filling up the measure of his sufferings that were left behind;" the Gentiles are still "treading down the holy city," and their times are not yet ended; and until they are, the "times of the Messiah" cannot begin, and the Jews are not yet crying, "Blessed is he that cometh in the name of the Lord!" and we in the kingdom! What infatuation! G. W. STETSON.

Olena, Ohio.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.

THE OLD "DEAD" SCHOOLMASTER"! THE LIVING JESUS.

NUMBER THREE.

THE LORD JESUS CHRIST FULFILLED THE LAW.

Strictly speaking, we should say that the Lord Jesus *has* "fulfilled," or *will* "fulfill" the Old Testament law; rather than to say he abrogated it. We will first notice the passage found in Matt. 5: 17, 18:—

"Think not that I am come to *destroy* the law, or the prophets; I am not come to *destroy*, but to *fulfill*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till *all* be *fulfilled*."

Let us take particular notice of our Saviour's language in this passage:—"I am not come to *destroy*, but to *fulfill*. If, then, he *fulfills* any portion of the law, of course he does not *destroy* it. He says in Luke:—"The law and the prophets were *until John*," etc.; and then adds:—"It is easier for heaven and earth to pass, than one tittle of the law to *fail*." Now he does not mean that he will *not fulfill any* of the law or the prophets "till heaven and earth pass"; and thus "*all* be fulfilled" at one time, after the heavens and earth have passed away, for he says, "*I* AM *come* to fulfill." Hence, whatever he *fulfilled* of the law and the prophets, he did "*not destroy*"; neither did it "*fail*." And if he fulfilled a part at his first advent, and then completes the fulfillment at his second advent, *none of it fails*, and none of it is *destroyed*. Now to the word, and to the testimony.

WHAT DID THE LORD JESUS FULFILL AT HIS FIRST ADVENT?

Why, says one, he fulfilled *all* the *ceremonial* law of Moses. Not so fast—hold a moment. Was the "*Passover*" *fulfilled* at the first advent? Certainly it was, says the objector. *Certainly it was not*, says the Scriptures; for we read:—

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat *this passover* with you before I suffer: For I say unto you, I will not any more eat thereof, *until it be* FULFILLED *in the kingdom of God*."—Luke 22: 14–16.

Thus we see that Christ did *not* fulfill the "*passover*," but it is to "*be fulfilled in the kingdom of God*"—at "the marriage supper of the Lamb," (Rev. 19: 9,) when, as Christ says,—"Ye may eat and drink at *my table in* MY KINGDOM." (Luke 22: 30.) Glory to God and the Lamb. *Amen.*

STRIKING POINTS OF ANALOGY BETWEEN THE PASSOVER AND THE SEVENTH-DAY SABBATH.

The following are some of the points which impress the mind of the close observer:—1. Both had their origin in the Old Testament times. *The Passover*: "And this day shall be unto you for a *memorial*; and ye shall keep it a feast to the Lord throughout *your generations*: ye shall keep it a feast by an ordinance *forever*. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, *that soul shall be cut off from Israel.* And in the first day there shall be an *holy* convocation, and in the seventh day there shall be an *holy* convocation to you; *no manner of work* shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought *your armies* out of the land of Egypt: therefore shall ye observe this day in *your generations forever*."—Ex. 12: 14–17. *The Sabbath*: "Speak thou also unto the *children of Israel*, saying, Verily my Sabbath ye shall keep: for it is a *sign* between me and you, throughout *your generations*; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is *holy* unto you: every one that defileth it shall *surely* be *put to death*: for whosoever doeth *any work* therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, *holy* to the Lord. Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death. Wherefore the *children of Israel* shall keep the Sabbath, to observe the Sabbath *throughout their generations* for a *perpetual* covenant. It is a *sign* between me and the *children of Israel forever*: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

From these portions of Scripture we learn that, 2. Both were "*holy*" institutions. 3. Both forbid all manner of "*work*." 4. Both were for a "*memorial*" or "*sign*." 5. Both were to be observed by a particular class of people—"*the children of Israel*." 6. Both were *limited*, not only to a particular class of persons; but also, as in respect to the time for their observance "*throughout your generations*," or "*forever*." 7. In both cases, the penalty for a violation was—"*that soul shall be cut off from Israel*"—or "*he shall surely be put to death*." We also learn from the New Testament Scriptures that, 8. Both were to cease in their observance, after the crucifixion and resurrection of Christ, throughout the gospel dispensation. (Luke 22: 16; Heb. 4: 8.) 9. Both had a *substitute* appointed, viz.: "*the passover*"—"THE LORD'S SUPPER" (1 Cor. 11: 20) and "*the Sabbath*"—"THE LORD'S DAY." (Rev. 1: 10.) And 10. Both were to have their complete fulfillment in "*the kingdom of God*," or in "*the new earth*." Luke 22: 16, 30; Rev. 19: 9; Heb. 4: 6–11; Rev. 20: 4, 6.

"THE LORDS' DAY," THE TRUE CHRISTIAN SABBATH.

About sixty-two years after the resurrection of Christ—or after the christian Sabbath began—the "beloved" John, who was our "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ," while he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ," said,—"*I was in the spirit on* THE LORD'S DAY," etc. Here shines the clear blazing light of the christian Sabbath, according to the gospel of

THE LIVING JESUS:

notwithstanding so many are trying, with a "*veil upon their hearts*," to throw a dark cloud over the whole thing, by saying, that the "Lord's day" here spoken of "is the Sabbath of the fourth commandment," as found in Ex. 20: 8–11. But how many, through ignorance, "pervert the gospel of Christ."

The word here rendered "*Lord's*," is in the Greek *kuriokos*, and it is found elsewhere in the New Testament but *once*; and this is in 1 Cor. 11: 20, where it refers to the "Lord's (*kuriokos*) Supper." The question now arises, Whose "supper" is here referred to? Is it the Lord JEHOVAH'S supper? or is it the Lord JESUS CHRIST'S supper? All must confess that it is the Lord Jesus Christ's supper. Then is the "LORD'S (*kuriokos*) DAY," Rev. 1: 10, the Lord JESUS CHRIST'S day. Thus we have the plain word of God to establish this long disputed truth. Praise God. *Amen.* Here, then, we have the proof that "the passover" had, as its substitute, the "Lord's (*kuriokos*) supper"; and as a substitute for "the Sabbath," the Lord's (*kuriokos*) day," as I have above stated: the *passover* to have its complete fulfillment in "the kingdom of God"; (Luke 22: 16), and just so of the *Sabbath*. (Heb. 4: 3; Rev. 20: 4.)

If, then, as the apostle says, "*Christ is the end of the law*"; and he having fulfilled a great part already, and the last to "be fulfilled in the kingdom of God"; we see that the "law" is not *all* fulfilled at one time; and that not until the heavens and the earth pass away! and hence, some fail entirely in the use they make of Matt. 5: 17–19, in support of the perpetuity of the Sabbath. And to those who apply the 19th verse to such as observe the "first day of the week" for the Sabbath, I would say, take heed and beware, or you, yourselves, may "be called the least in the kingdom of heaven."

What "commandments" are "these" which the Savior speaks of in the 19th verse? Surely they must be "*these*" which he is presenting to his hearers in this discourse. And are they the commandments "of old time"? or are they the "commandments" of which he *himself* is the Author? The following, from this same discourse of our Savior, will prove whether "*these least commandments*" are those of which the disciples had "*heard that it was said by them of* OLD TIME";—or by *the old dead* "schoolmaster";—or whether they were "these" commandments put forth by the LIVING JESUS, in this emphatic language:—"BUT I SAY UNTO YOU," etc. Jesus speaks from "*a mountain*"—hear him:—

"Ye have *heard* that it *was said* by them of *old time*, Thou shalt not commit adultery: *But I say unto you*, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. *It hath been said*, Whosoever shall put away his wife, let him give her a writing of divorcement: *But I say unto you*, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Again, ye have *heard* that it *hath been said* by them of *old time*, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: *But I say unto you*, swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil. Ye have *heard* that it hath been said, An eye for an eye, and a tooth for a tooth: *but I say unto you*, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have *heard* that it hath been *said*, Thou shalt love thy neighbor, and hate thine enemy. *But I say unto you*, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 27–48.

Here is a

NEW CODE OF LAWS,

praise God, worth having—superior to those of the *old dead* "*schoolmaster*"! This also puts to silence all cavil about the "ten commandments," or the decalogue, being superceded by the commandments or laws of Christ: for in this case there are at least *two* of the commandments of the decalogue especially referred to, viz.: the sixth and seventh—"Thou shalt not kill," and "Thou shalt not commit adultery."

If any one is disposed to think that the Lord Jesus Christ's laws, as found in the New Testament, are more lenient than those of the Old, let them take for an example what is said in the above quotation, and especially what is said in regard to the sin of "adultery"; and they will find that

THE NEW TESTAMENT LAWS ARE MORE STRICT THAN THOSE OF THE OLD:

for the LORD Jesus Christ makes a man *guilty of* "*adultery*" who shall even *look* on a woman "*to lust after her*." But says the caviler, Christ let the woman go, who was taken in the very act of adultery, without condemning her. Without condemning her for what? I ask. He did not, to be sure, condemn her to "*be stoned*," as "*Moses in the law commanded*," for the sake of gratifying the woman's "accusers—these old "hypocrites"—who themselves were guilty of the double crime of, *first*, complicity with the woman; and *second*, of "tempting" *Christ*, that "*they might accuse him*"! but he *did* condemn the woman *as a sinner*! and said, "*Go and* SIN NO MORE"!

DID THE LORD JESUS KEEP THE SEVENTH-DAY SABBATH?

He evidently did, as he was "*made under the law*" (Gal. 4: 4), and was "circumcised"; he no doubt observed the Sabbath, as it ought to be observed at that time; although his manner of keeping it, however, was such that the old Pharisees accused him of breaking it, because he did not observe their traditions which they had connected with the observance of that day.

There is no doubt but what the women mentioned in Luke 23: 55, after they had "prepared spices and ointments" for the body of Jesus, returned and "rested the Sabbath day according to the commandment"; yea, the "*fourth commandment*." Good, says the Sabbatarian. And I too say, Good; because I have no doubt but what it is true. But when this matter shall be critically examined, I think all candid minds will acknowledge that this was

THE LAST SEVENTH-DAY SABBATH EVER KEPT ACCORDING TO THE COMMANDMENT,

as I believe the following facts will abundantly prove. The original Greek words for Sabbath, as found in the New Testament, in their singular and plural form, are *Sabbaton*, and *Sabbata*. The number of times these words occur in the N. T. is *sixty-eight*. They are found in different books, as follows: in Matt., *eleven* times; in Mark, *twelve* times; in Luke, *twenty* times; in John, *thirteen* times; in Acts, *ten* times; in 1 Cor., *once*; and in Col., *once*. These words are *transposed* (not translated) into our English version, in all, *fifty-nine* times; and thus called Sabbath, or Sabbath days, etc. But for some cause unknown to me, the translators saw fit to render the word *Sabbaton*, by the word "*week*," in *nine* cases out of the whole number *sixty-eight*! and these *nine* cases are found in the following places: in Matt. 28: 1; Mark 16: 2, 9; Luke 18: 12; 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2. In Matthew it reads,—"In the end of the Sabbath (*Sabbaton*), as it began to dawn toward the first (*day*, is a word supplied by the translators) of the *week* (*Sabbaton*), came Mary," etc. In Mark: "And very early in the morning, the first of the *week* (*Sabbaton*), they came," etc. "Now when Jesus was risen early the first of the *week* (*Sabbaton*), he appeared," etc. In Luke: "I fast twice in the *week* (*Sabbaton*), I give tithes," etc. "Now upon the first of the *week* (*Sabbaton*), very early in the morning," etc. In John: "The first of the *week* (*Sabbaton*), cometh Mary Magdalene early," etc. "Then the same day, at evening, being the first of the *week* (*Sabbaton*), when the doors were shut," etc. In Acts: "And upon the first of the *week* (*Sabbaton*), when the disciples came together to break bread," etc. In 1 Cor.: "Upon the first of the *week* (*Sabbaton*) let every one of you lay by him in store," etc.

Now let us turn back to Matt. 28: 1, and see if we can ascertain the true import of this word "*week*," as it has been thus found in the cases above referred to. It appears that the word *Sabbaton*, as found in this verse, occurs twice, and in both instances it is in the *plural* form; and this being the case, the true rendering of the passage requires us to read it, in substance, like this:—At the end of Sabbaths, in the beginning of the first of Sabbaths, etc. Or as Mark has it:—And very early in the first of Sabbaths, (lit. of one of Sabbaths), etc. But Luke and John appear to have it still stronger:—And in the first of *the* Sabbaths, etc; the definite article *the* being placed before the name *Sabbaton*. Now it is evident that if the translators had just transposed the word *Sabbaton*, in these nine cases

just examined, as they did in the other *fifty-nine* instances already above referred to, then we should have had clear, blazing light shining on this glorious subject; and we should see that, *at the* END *of the seventh-day Sabbaths*—(or at the end of the Lord JEHOVAH'S Sabbaths—which he gave to the "*children of Israel*," to be a "*sign*" unto *them* "throughout their generations") THERE *would be the* BEGINNING *of the* LORD JESUS CHRIST'S SABBATHS. Or, in other words, where one series of Sabbaths *ended*, there another series of Sabbaths *began*. And this change of Sabbaths was marked by the most important events that ever transpired in the history of man. "The veil of the temple was rent in twain"—"the middle wall of partition" between Jews and Gentiles was "broken down," and thus they were "made both one." "Our Savior Jesus Christ" had "abolished death," and had brought LIFE and IMMORTALITY to light through the gospel"—the saints were begotten again unto a lively hope by the RESURRECTION OF JESUS CHRIST FROM THE DEAD"—the LIVING JESUS was VICTOR over "DEATH" and the "GRAVE"—*old things had passed away*, BEHOLD, ALL THINGS HAD BECOME NEW."

On confirmation of this truth, that the seventh-day Sabbath was to cease at the resurrection of our Lord from the dead, is the fact, that out of the whole number of times the Sabbath is mentioned in the New Testament, it is never spoken of by either Christ or any of the apostles as a precept, or command; but it is only spoken of as an *historical* fact. And it is thus worthy of special attention that, whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be found in the five *historical books*; and *never* ONCE *found in the epistles of any of the apostles*. And hence, as I have before stated, so I again repeat, that in no instance is the Sabbath spoken of by either Christ or his apostles as a command or precept. I know that our Savior said that he was "Lord of the Sabbath day"; and this shows that he had the power to *change it* whenever he pleased. It is true, that in the Acts of the apostles we find mention made of the apostle Paul speaking to the Jews in their synagogues on the Sabbath; but never do we find any of the other apostles holding meetings on the seventh-day Sabbath. And there is but *one single instance* where we have an account of any of the apostles holding a meeting on that day, which appears to have been for a season of mutual worship among themselves; and that is the one mentioned in Acts 16: 13, where it is said:—"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

The passage in 17th chapter of Acts 2d verse, where it is said: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them *out* of the Scriptures"; only shows that Paul was in Thessalonia, in a Jewish "synagogue," and his "manner was," when he could get an opportunity, he would "reason with *them* out of the Scriptures; opening and alleging, that Christ must needs have suffered, and risen again from the dead"; and although they were ever so much offended with him, he would "preach unto" *them* "that this Jesus" "is Christ." And the apostle's "manner," in thus going into Jewish synagogues on the Sabbath, was very much like my "manner," when I believed in the seventh-day Sabbath; for I attended a great many more meetings on the "*first day of the week*" than on any other, for the very good reason, that it was much easier to get the people out to meeting on this day than on the day that I then believed was the Sabbath. In Acts 18: 4, it is said: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Where was Paul at this time? At "Corinth." Who was he with? He was with a "*Jew* named Aquila," and "his wife Priscilla." "And because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent makers.) And he reasoned in the synagogue every Sabbath, and *persuaded* the *Jews* and the *Greeks*. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the *Jews* that Jesus was Christ. And when *they opposed themselves*, and *blasphemed*, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: *from henceforth I will go unto the Gentiles*."—Acts 18: 1–6.

The apostle did not find this very pleasant "seventh-day" *worship*, did he? These were not his *brethren* that Paul was with on this occasion, were they? "And when they *opposed themselves*, and BLASPHEMED," Paul left them, saying,—"*From* HENCEFORTH *I will go to the* GENTILES." Do we have any account that the apostle after this had any more meetings on the *seventh-day Sabbath?* Never! This was the last. But we do find him holding meetings with his *brethren* after this; but *their* meetings for *worship* were on the "*first day of the week*," (*Sabbaton*.) Acts. 20: 7.

East Weare, N. H. T. M. PREBLE.

(To be continued.)

P. S. When I sent my second No., I was in hopes I could close my argument on this subject with this No.; but I am unable to do it without making my article too lengthy for one paper. Hope the readers of the Crisis will have patience with me, and I will close with my next. T. M. P.

For the World's Crisis.

COULD N'T FIND IT.

BRO. GRANT:—*Dear Sir*, accept my thanks for the package of tracts you sent me. I have been from home some, talking to the people, and circulating the tracts; and have met with strong opposition. Some ministers have taken up the Bible in my presence to show that the soul is to be re-united to the body at the resurrection; but, as might be expected, they could not find the place,—thus showing the wonderful amount of ignorance, even among ministers, respecting what is written in the Scriptures. They believe it, or think they believe, because "it is in the Bible"; but, when they look for the place, they cannot find it. Yet, still, they believe it, as firmly as if it were in the Bible. I remain yours in truth and love, WM. BOTHWELL.

Dubuque, Iowa.

☞ In the more southern Mormon settlements they are this year cultivating large fields of cotton, having been very successful in growing it. The yield is good, the staple is long, and for whiteness, color and strength of filament, the Utah cotton is pronounced by good judges to be equal to the best upland cotton of the Gulf States.

☞ The Directors of the New York Fourth Avenue Railroad have rescinded their order excluding colored persons from the cars.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 8, 1864.

DISCUSSION.

We have arranged to hold a discussion at Lyceum Hall, Lynn, Mass., with Eld. Moses Hull, of Battle Creek, Mich., commencing Tuesday evening, March 22nd, to continue four evenings.

QUESTION. "Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Aff.—Moses Hull. Neg.—Miles Grant.

Eld. Hull has been known for some years as a leading man among the Seventh-day Adventists. Within a few months he has joined the Spiritualists, and is being made quite prominent among them. He has been lecturing on Spiritualism, in Boston, for some weeks. We shall expect an interesting discussion.

THE TRACT FUND.

We are rejoiced to see the tract fund becoming an object of interest among our readers. This is a very favorable symptom of good. In this simple way a great work may be accomplished, and no one be burdened; indeed we shall all feel the better for what we do for the benefit of our fellow men. Let the refreshing streams come in from all directions, as when the Jews gave money to rebuild the temple. Give us the means to scatter tracts like autumn leaves. The people are *greedy* after them. We have never seen them more anxious to read than now. They are sighing for something not found in popular churches. Shall they have the light? We think we hear a tremendous response, "YES, if it is in our power to help send it." Let the quarters and dollars come in an overwhelming *shower*. Let us "sow beside all waters." Our work will soon be done. Shall it be "well done?" We have reason to thank the Lord that the way is open for us to use our spare money where it can hardly help accomplishing much good. Come, sit down *this evening* and write us a note and send the offering,—"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a *cheerful giver*."

PITTSFIELD. N. H.

Our late meetings in Pittsfield were very interesting. That church is doing well. There are a goodly number of real living christians, who are known and read of all men. The community appear to be as much interested in the great truths of the Bible as at any time in the past, and apparently more so. The people are astonished at "the signs of the times." Many are convicted that we have the truth, but the fear of reproach keeps them in bondage, and is depriving them of a blessed hope, and great peace.

Some of our meetings were seasons of deep heart-searching, and produced some very noble confessions of faults, accompanied with a determined purpose, in the Lord, to live better than ever. They act like those who have counted the cost, and are willing to pay the price.

We had pleasant interviews with Bro. C. S. Emerson, S. S. Mooney, and Bro. Glidden, who preach the word.

On Lord's day, Feb. 28th, it was estimated that the Town Hall was crowded with some six hundred attentive listeners. The people looked thoughtful and solemn. In the evening we had a pleasant communion season. Three requested prayers. We trust the work is onward in that place. Many are fearful that the Lord is coming, who do not feel ready to meet him. The fear of man keepeth them from acting. In the midst of all the strong evidence showing that the coming of Jesus is near, there are many *professed* watchmen in our land, who are crying "peace and safety,"—"good time coming,"—"do not be worried about those who are preaching the end of the world," etc. If it were not so, we should not know we were "in the last days," because this is to be one of the signs, when we are near the end.

THE WAR.

The Union army has met with some reverses lately in Florida, while there seems to be an advance in the neighborhood of Richmond. On the whole, we see no "silver lining" yet to the cloud that hangs over our nation. Our progress is only in the downward road to destruction.

The Boston *Journal* of March 1st, remarks: "It must be admitted that the opening of the spring campaign—if it can be regarded as having opened—is not quite so favorable as had been anticipated, although it presents nothing to dampen our hopes of the future. The reverse in Florida is not only to be deeply regretted for the losses involved, but it is mortifying from the apparent fact that we have still officers in responsible commands who appear to have learned nothing from all their experience in the war."

THE RISING STORM IN EUROPE.

Observing men are now quite well satisfied that a *general* war is about to open in Europe. They see but little hope of peace. All their efforts to control the war elements are about to result in a hopeless failure. They might as well attempt to stay the hurricane by a legislative enactment. The time appears to have arrived for the "winds" to "blow."

This is the time for christians to lift up their heads, for their redemption is at hand. They are occupying a sublime position in this world's history. Praise the Lord for the "blessed hope" that is like an anchor to secure us in the coming storm.

A Paris correspondent of the New York *Commercial Advertiser* says:—

"Here it is believed and hoped that the Danes, like the Poles, will continue the war in the hope that ultimately they may receive help. By continuing the war Prussia may claim an annexation of the Duchies as a compensation, and then France, claiming such an act as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine."

It is certain that, if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war in the spring will become general from one end of Europe to the other."

SPIRITUALIST NATIONAL CONVENTION.

At the late convention of Spiritualists in Boston, it was resolved to hold a "National Convention" during the coming summer, at some central point in the West. A committee was appointed to make the necessary arrangements. They are talking of great events to be accomplished through the agency of spirits and their mediums. We think the time is at hand for strange developments. Let us beware of the snare of the devil, and all his "seducing spirits." Now is the time to keep near the Lord, if we would be safe from the wiles of the adversary.

Every one, who wishes to meet the Son of man at his coming, should beware of the principles taught by the spirits who claim to be the spirits of our deceased friends. All who make such claims may be reckoned as deceiving and lying spirits. They tell the truth at times, to gain the confidence of those they would deceive, as do other liars; but they are not to be trusted for one moment. They are very active at the present time, and as confident of success as they are active. Christian, gird on your armor. Do not sleep now, lest you be caught in Satan's snare.

"RELIGION OF THE DAY."

The following description of the religion of the day is from Bonar. We think the representation is not overdrawn, but short of the sad reality. He says:—

"The religion of the day is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the Devil, day by day, making us long for resurrection-deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a second-rate religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart,—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow was paralyzed."

The foregoing corresponds with Paul's description of "the last days." Let each reader ask himself, am I helping on this lamentable state of things?

NEW TRACT.—"Our Country; what is to become of it?" To be had of W. Z. Harbert, Philadelphia. Price, per copy, 5 cts.; per dozen 50 cts.; per hundred, $3.00. This is a good tract for the times.

NEW SUBSCRIBERS IN FEBRUARY.

The prospect of 4,000 new subscribers in 1864 is brightening. Brethren are taking hold of the work *in earnest*. Never with more energy than now. January brought in 270 names, which was more than any previous month, and February a larger number still—360. Seven-ninths of these, or 280, were obtained by the efforts of friends whose names appear below. 630 in two months. This is certainly a very large and encouraging increase, and gives promise of what, with the help of the Lord, we may expect in the remainder of the year.

"How many more, in each of the ten months to come, will it need to make up the 4,000?" Only 337.

"But we obtained *more* than that, last month." Yes—360.

"Well, we can do that again, if we *try*, and overrun the 4,000."

You can; and *more*, if you WILL. You can, at least, do this—let no month to come fall short of the month past. Keep it up! It is the Lord's work. More volunteers are called for. Won't YOU enlist, and do what you can to push it along. Can't you get a subscriber *to-day?* TRY! Get another to-morrow. Another next week, and so on. Send on the money, and call for your premium. No time to lose. Time is short. Be up and doing. W. H. H.

ONE EACH—A Andrews, E A Bartlett, E Bennett, B Banton, L Boutell, O Bunnell, J C Birdell, U Bucklin, C W Baker, N L Curtis, S B Colton, C Cottle, E B Coon, F Corker, M A Cook, P S W Deyo, S Fenn, L M Goodrich, B. Graves, C Goud, E B Gard, J V Himes, S Hammons, W Henerow, T I Hill, Wm Inguire, D Johnson, H H Janes, I K Lombard, Emma S Leonard, E D Lyon, A Loomis, E Miller, G Morgan, E I McDole, A F Moore, T C Macon, M H Morrison, J Merrill, Harriet Merrill, E L Miner, Lydia Meeker, R W Macomber, S S Nye, M A G Otis, E Phelps, T M Preble, J L Rich, S B Rotes, A H Robbins, N G Rood, W B Rose, S C Roberts, M C Snell, L Scott, G W Turner, L Von Eschen, Jane E Wood, J M Worthing, I C Wellcome, J M Webster, J W Taylor, M B Twiss, C B Turner. TWO EACH—[illegible] [illegible]

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 1st,	$544.88
T. L. Saltonstall pd.	1.00
O. Newell pd.	.50
J. Enderton pd.	.25
F. House pd.	.50
A friend pd.	.25
W. W. Cate pd.	.25
S. Snell pd.	.25
C. Libby pd.	1.10
C. F. Bessenger pd.	2.00
L. Lord pd.	.50
A. M. Locke pd.	1.00
A. Brooky pd.	.50
M. J. J. pd.	.75
Jane J. Austin pd.	.50
S. K. Brigham pd.	.50
Mrs. B. Smith pd.	1.00
J. Lord pd.	.50
O. S. Richards pd.	1.00
C. Rowe pd.	.25
P. W. Higgins pd.	1.00
Wm. Stark pd.	1.00
T. J. Atwater pd.	1.00
Florence Smiley pd.	.25
Lucy A. Hall pd.	.25
Bro. Avery and wife pd.	.50
L and F. R. W. Chapman pd.	.50
Abby W. Staples pd.	1.00
Polly Blake pd.	.25
L. C. Taylor pd.	.25
Mrs. A. McClure pd.	.25
C. S. Brooks pd.	.25
E. F. D. pd.	.25
D. D. Chaffee pd.	1.30
J. Hutchinson pd.	.50
M. G. Day pd.	2.00
H. Young pd.	1.00
Maria Drury pd.	1.40
N. Phillips pd.	1.00
D. Austin pd.	2.00
M. L. W. pd.	.25
A friend pd.	.50
" " pd.	.50

TRACTS.

"As God hath prospered him."—1 Cor. 16: 2.

Such is the gospel rule of giving for all religious purposes. Who lives up to it? Do you? "Weighed in the balances and found wanting," will be the final verdict on one half the professors of christianity. Perhaps you don't understand this rule. Let me explain it. You are worth $500: you give $10 each year to the cause of your divine Master. Very well. Now suppose you in the same year are so prospered of God that you come to be worth $1000. Your substance is now doubled: the rule demands that you double your gift. Hence if you take heed to the inspired apostle you will give $20 instead of $10. And your gifts to the cause of God will increase in the same ratio as your worth increases. Suppose you are worth 50,000, and you give $1000 per annum. Then if you come to be worth $100,000, your gifts to God should be $2000. Else how will your benevolence keep pace with your accumulating wealth?

Again: your income or earnings this year amount to $400. You give of it $20. Next year you earn $800. Then you should give of the same $40,—all things being equal. Now you are enlightened, so figure up your worth, christian brother, and go by the Scripture rule.

Perhaps you will ask, "Thou that preachest a man should *give*, dost *thou* give? Answer. Ten years ago I established a rule of systematic benevolence. I said I would give all the way from $2 to $6 each month for religious and charitable purposes. I have done so according to my ability and prosperity. In the year 1863, my donations of this kind amounted to about *one ninth* of all my income. And I call myself a poor man. These facts you would never have known were it not for setting you an example. Hence I come with an unblushing cheek and an unfaltering voice and ask you, poor christian, well-to-do christian, rich christian, Have you heard the voice from heaven which demands that you "GIVE" "*as God hath* PROSPERED *you*? And *hearing*, will you dare to DISOBEY? D. T. T.

P. S.—Here they come. Five new ones helping me beg for the best cause under the sun. Well done, brethren T., M., B., C., and W. Stand aside, you stingy christian (?), or you'll get buried under a shower of two-thousand quarters.

From Bro. D. D. Chaffee.

BRO. GRANT:—When I first saw Bro. D. T. Taylor's tract assessment on the readers of the Crisis, I said to myself, I will send one dollar, which is twenty-five cents each for my household; but deferring a little, I began to think of my business prospects, which are not as good this season as usual for want of sledding to get in timber, and thought I might need the dollar for other purposes. But I am reminded by the milking principle in his last article, how well it has worked in times past,—one instance in particular.

After hearing a sermon once, I said it was worth a dollar to me, and at once paid it, besides fifty cents for my ride to meeting, and on my way home I picked up a turtle which I sold for just enough to pay the whole. And now I am reminded that not a dollar has come into my purse since I have deferred paying my tract assessment, but rather it has been drying up. So here goes the dollar. Come, brother and sister, file in, file into the tract column. Your Bro, D. D. CHAFFEE.

South Wilbraham, Mass.

P. S.—My wife adds thirty cents.

From Sr. S. E. Teeple.

BRO. GRANT:—You may put my name among the list for the Tract Fund, counting me among the two thousand of the poorest christians who read the Crisis, for I feel none need be so poor but that they can pay twenty-five cents; and so I will pay fifty, half for me, and the other half for some one that loves tea and money better than they do tracts. For my part I have lived ten years without drinking one cup of tea to my knowledge, and seldom drink any thing but water. It was a great sacrifice, and I thank God I was enabled to make it for his glory, and said I would drink no more till the Lord come; and when I see so much as has been written in the Crisis on tobacco and tea, I wonder there can be one left that will use it. I never saw the moment that I was sorry, and could I sacrifice it for others I would gladly do it; but I feel others can if they will. And now let us all send in our mite and heed what Bro. Taylor says in the Crisis of Feb. 9th.

Roxbury, Ct. SUSAN E. TEEPLE.

BRO. F. HOUSE, Dalton, Wis., writes:—"Seeing a call from Bro. Taylor for each of the subscribers to the Crisis to pay twenty-five cents to the Tract Fund, I cheerfully respond with twice the amount, hoping that all others will do likewise, and send in the amount before the first of April; so that these messengers of truth can be scattered over our land, that some may be led to come out on the side of the Lord, and live in the enjoyment of the hope of the soon coming of our Savior."

RESPONSE.

BRO. GRANT:—Our devout Bro. Taylor, whom I never saw, suggests that two thousand of the poorest christians that read the Crisis send you "twenty-five cents" for the Tract Fund. I got my porte monnaie. It contained just twenty-five cents. I cheerfully enclose it, hoping I shall meet at least one in the promised land saved by reading the little heralds. SALLIE SNELL.

No. Bridgewater, Mass.

For the World's Crisis.

PROGRESS REPORTED.

"And still they come"! Men and women, young and more advanced, parents and children, still they come. In addition to all who have been converted, the number of whom I do not know, between thirty and forty were forward for prayers on last Saturday evening. All praise to God! Last evening there was the most perfect "jam" that I think I ever saw in and around a house of worship. When I got to the house I found every avenue obstructed with the swaying, crowding masses. In a loud voice I repeatedly demanded entrance, and commenced pushing and crowding this way and that, to the no small danger of certain modern "inventions" of a *hidden* nature which the women have "sought out," and at last reached the pulpit, where I found Rev. H. G. Day, and Dr. Hikock, President of Union College, waiting for me. I spoke on the angels gathering the saints at the last day.

My labors are abundant, and my health pretty comfortable. Thanks be to God. And thanks to Dr. A. M. Higgins of Palmer, Mass., through whose skill and kindness I found relief. If any of my friends are troubled with nervous diseases, I advise them to give him a call. EDWIN BURNHAM.

Schenectady, N. Y., Feb. 29th, 1864.

For the World's Crisis.

WANTED, A PASTOR,—

A good man, an efficient man, a laborer. One who loves to build up, not tear down: one who will gather, not scatter. One who studies,—a workman, not ashamed. One who loves the Holy Spirit and believes in revivals. One who has no hobby but Christ's speedy coming and kingdom, and a readiness for the same. Church from forty to fifty souls. House of worship holds four hundred. Salary from four hundred to four hundred and fifty dollars per annum. Village one of the largest and pleasantest in Vermont. Is on a railroad. A rare chance to do good, to work, to endure, to suffer, to play the peace-maker, to act the financier and get a burdened and struggling, but true-hearted and sacrificing church out of a debt of $1200, of which under an energetic pastor $600 could be lifted in a single day.

You now know all that is needed at present. Are you the man, my brother? Will you come and preach, pray and work for this people one or two months right off? Brethren Couch, Cole, Fenn, Burbank, Pratt, and others, what do you say? Will you at once open corresponcence with one interested for our good cause in a very important and central place? Address D. T. TAYLOR, Castleton, Vt.

For the World's Crisis.

THE CAUSE IN MONTREAL.

DEAR BROTHER GRANT:—It is with great pleasure I address you. You must not think that on account of my silence I have forgotten you, nor have I forgotten the glorious meetings we had here in Montreal during the time of your preaching. Eternity alone will reveal the amount of good that was done through your instrumentality; and I am happy to inform you that God still continues to bless us as a church; and also that there is a gradual increase both of membership and congregation; and from the impression you have left behind, I feel persuaded had you been enabled to stop with us another week the wall of partition would have been broken down, and many, who now believe the doctrine you preached here, but have not joined us, would have come out with us, and boldly proclaimed the truth. We have on our books forty-seven names of those who have declared for Jesus; and there are others who are seeking the "pearl of great price." The Spirit of the Lord is amongst us, and is making many glad.

Last Sunday, Bro Porter, from Danville, visited us, and preached in the morning and evening on the coming of Christ, and the necessity of being ready to meet the Bridegroom. In the afternoon, at half-past two o'clock, we had prayer and conference meeting; and had you heard the testimonies of the brethren and sisters, you would have rejoiced, and your heart would have danced for joy. There was no delay, but one rose after another to speak of the goodness of God to them, and they also thanked God that he ever directed your footsteps to Montreal.

There was the infidel who had refused to receive the word of God, the skeptic fast following in his footsteps, and many who had made an outward profession of religion, but secretly believed it to be a cunningly devised fable, who bore testimony to the truth; and the burden of their prayers was, that God would bless Bro. Grant for being the instrument in his hand of awakening them out of their sleep, and arousing them to a sense of their danger. They now can rejoice in God as their Father and their friend. They stated in their experience that they had sat under the preaching of ministers in various places, but never felt the power of the truth as they do now. Ministers and people call this "infidelity," and you an "infidel." Is this "infidelity" that converts infidels? that makes men and women who hated God and his word love him and delight in his word? If so, it is the "infidelity" preached by the apostles, and taught by the prophets; and, with the help of God, we mean to know nothing else but this "infidelity," and still to continue in the truth, as revealed in God's word.

Among the many cases that have come under our notice, is one of a man who has lived an avowed infidel for many years, and his boast was that in his discussions with christian professors, he was always the victor. Having heard that an "infidel" was to deliver a lecture in Nordheimer's Hall, he thought he would go and hear it, in order that his views might be strengthened; but to his great surprise, he found this "infidel" the only person that ever expounded the Bible satisfactorily to his mind. He continued to go through the lectures, and the discussion that was held, and became convinced that if there was any truth in the Bible the infidel understood it, whilst those who opposed him proved by their clamor that they were in the wrong. He still continues to attend, and, although he has not declared for some years, says he is convinced that there is a reality in the religion of the Bible, but no consistency in that of the theology of the present day.

My Dear Brother:—I would say in conclusion on this subject, there still continues a growing demand for your tracts, especially the "Rich Man and Lazarus," and "What is Man?" We have not one left, and when we inquire for them, they have lent them to their friends and acquaintances, so the Lord is still continuing his work and making the hearts of his people to rejoice.

Our sisters have commenced a course of visiting each other and praying with each other. They carry tracts with them, and when opportunity presents itself, speak a word for God. Our members are in earnest, and God is blessing their labors. I remain your affectionate brother in the Lord,

WM. JOHNSTON.

N. B. The brethren in Montreal request any Elder passing by Montreal to stop a short time with us. Our cry is like that of the man of Macedonia, "Come over and help us!"

For the World's Crisis.

NOTES BY THE WAY.

Since writing my last in November, I have been engaged in the mill six days in a week, and gone out on the Sabbath; hence have become a seventh-day believer. Working after four months' confinement, it was a privilege to answer some of the calls, and visit the battle fields of former times.

Boston, Lowell St. Found a standing army, armed and equipped. Had a good time. At Portsmouth, found them on good ground, ready to take hold. First Sunday morning thirty-seven good warm rounds were fired after preaching was over, before twelve o'clock. House full day and evening. Monday evening, Bro. Cole stopped on his way home from Elliot, and opened his battery. We had an old-fashioned shout in the camp. Astonished the rebels by surprise, and took a good number of prisoners.

We continued the meeting every evening during the week, interest increasing every day. Quite a number that had skulked into other ranks in the rear to get rid of the fire of the enemy for fear of the speech of people, came up again, loaded and fired publicly, and felt blessed in doing duty in the right position and place. They found God the Captain of our salvation would pay only such as stood up for the truth as they had received it.

Three in private conversation told me they had tried to get rid of the cross, and were in darkness; had no feeling, and were good for nothing any where. Wanted instruction, which was given as follows: God gives a dispensational truth to be preached, and those that receive it must hold up the light, or skulk back into the dark. Such must come out publicly and confess it to be blessed again. Several did it, and they had feeling enough, and a blessing followed which put new life into the meetings. On inquiry, it was found that there were as many such skulkers in the city as there were those who stood out for the truth and helped sustain it. It is so in many other places. Such will long for oil soon. But we saw a disposition in many to return during the meeting.

The second Sabbath was one of deep interest. The house was running over full in the morning, although a man by the name of Hull had scattered handbills stating that he had been a prominent Second Advent preacher for many years, and would tell all about his wonderful experience, in getting into Spiritualism, the next Sabbath in the Temple; but it seems by report that he was disappointed in not seeing more out in the forenoon, and dissolved their meeting for the sake of coming to ours, prepared to take notes. My subject was—"God's Mediums," the prophets, that wrote foretelling future events correctly, the angels being the spirits that communicated or moved their pens, etc. Then took up Spiritualism as the counterfeit which God said should come down in the last days in the form of Antichrist, which had been witnessed in that city, etc. I did not know Hull was in the house, supposing he was holding forth at the Temple.

After preaching I gave an opportunity for exhortation, as usual, when Hull arose and began to speak about his experience in the Advent cause, and told great things about what he was going to say at the Temple in the afternoon. I then mistrusted it was the Hull who was to preach in the Temple, and felt called upon to follow his remark, not knowing certainly that it was him, or anything I was going to say, only to call his remarks a piece of ill-manners, and if he was the Hull advertised, I never saw or heard of him before, and I had been acquainted with all their publications for twenty-two years, and had not seen his name, but believed him a disciple of Ann White's visions. When he cried out, "I never know her." Bro. Young from East Boston spoke and said, it was Ellen White, which I corrected, and he made no reply. Victory began to turn, and the children began to shout. I felt I was speaking for God then, and told the people that he never came any nearer being a Second Adventist than one of Moses' disciples by keeping the seventh day and following Ellen White's visions, and called on the congregation to look at his head and face and they could see at a glance what he was. Some stood up to look, when he dropped his eyes and his brass caved in and the children gave another shout. I then felt from God to answer him in the language of Paul to one of the same stamp, looking him in the eye: "O full of all subtlety and mischief, thou child of the devil," etc., which caused another shout that drowned my voice, and I stopped. I advised all who wanted to hear the man to go to the Temple, for they would not do us any good, and their seats were wanted for others. This ended the forenoon meeting, he leaving with his host muttering, Grant was a gentleman, but I was a clown, so I understood. But I felt so clear in God, I was as willing to be called a clown by him as a gentleman.

P. M. House was completely packed, desk and all. Had a blessed time talking about Moses' prophet, which was Christ. See Acts 3: 22, 23. This subject interested the people very much. They stood up patiently. At four P. M., we retired to the water for baptism, which God recognized by blessing the candidates, and convicting sinners. Sunday evening, at the last meeting, more came, in spite of Hull's advertisement. Some said two hundred went away who could not get a place to stand in the house, while I took up the perils of the last days, one of which was to be the spirit of Jannes and Jambres. 2 Tim. 3: 8. This was the spiritualism of the last days that we were then witnessing in this city; and if Hull was once an Adventist, and had gone into Spiritualism, it only fulfilled 1 Tim. 4, where some in the last days would depart from the faith, giving heed to seducing spirits and doctrines of devils, etc. Thus ended eight days battle at Portsmouth, that gave a victory to the truth. The committee said the cause stood better than it had for ten years. Many see the difference between truth and error.

Next went to Lee. Found some good ones, but have been induced to hitch on to a sectarian load they cannot draw up hill. Doubling teams are of no use unless they can work together.

Next to Exeter. A few stood clear, hoping the coming protracted meeting would prove a blessing; but there are some elements there that will let, or hinder, the work of God until they are taken out of the way.

Next to Haverhill. Found a few holding on. Stopped with Bro. Timothy Cole. He has just been sick. Glad to see he is gaining, for he is needed in the vineyard. He contends for the Spirit of truth to set the word home; had good accommodations; felt like old times with Bro. and Sr. Cole.

Next went to Salem. This is a church that stands on the principles of the gospel, willing to live and let live, and go forward in every good word and work; but they need reviving.

Next to East Boston, another old battle-field, where we have had many a victory by storm. They hold their position, and must make another attack to get another victory.

Sunday, at Lowell St. Found them armed and equipped ready for another attack soon. This church stands on the principles they first started out on. As a band they keep clear of distracting hobbies, and are willing every one should work out what God works in. They like a variety, and few places are as free as this for a raw country preacher. I had a blessed good time with them, which ended a trip of three weeks, the first I have had since last fall.

I go home to attend to my business in the mill, going out on Sabbaths near by, and returning on Mondays. Those wishing my books must direct to me at Chicopee Falls, Mass., as there are none at the Crisis office.

March 7th, 1864. HIRAM MUNGER.

Correspondence.

From J. L. Hopkins, *San Francisco, Cal.*

BRO. GRANT:—I now acknowledge the receipt of your kind letter received some months ago; also you and the brethren's kindness in sending the Crisis to enlighten my darkness and aid me in scattering a little light here in San Francisco, and on this coast. On receipt of some numbers of the Crisis, the first that came to hand, I was astonished on reading an article on the destruction of the wicked or no immortality out of Christ. I certainly thought you folks held great heresy. Well, it has taken me upwards of twelve months to see into this truth, as I begin to call it now. A few weeks ago, I was meditating on 1 Cor. 15: 18,—"Then they also which are fallen asleep in Christ are perished." I then felt to receive your views as the truth of God; hence the necessity for a resurrection. Heretofore, my views have been much with the Episcopal brethren on the subject of the second advent of Christ; now, since I see the immortality question, I feel to go in with you Advent brethren. I have been originally a Methodist; but when I learned the doctrine of the Lord's coming, I had to leave them, and walked right out, and ever since have been endeavoring to spread this truth abroad. For some few weeks past, I have been speaking on Sundays, on the street opposite one of our large hotels. I had to give up the City Hall, so few attended. I am now in the street till the Lord opens some other place. The last two Sundays, I spoke on the life and death question, in connection with the coming of the Lord, and some of my religious friends, thought certainly that I had got into great error. It was bad enough to believe in the second coming of Christ, as some of them think; but to believe in the annihilation of the wicked, was going over into lunacy. I conclude, praying the Lord's blessing to be with you till the coming of Jesus.

Yours in the blessed hope,

J. L. HOPKINS.

Bro. Hopkins is editing and publishing a paper in California, showing "the end of all things is at hand." We send him a lot of tracts to scatter among those seeking light. It is cheering to know that the Lord is raising up faithful men in various parts of the world to give the note of warning to the slumbering virgins. Events are ripening rapidly, and soon we may expect to see the Prince of Peace in all his glory and beauty. May the Lord bless Bro. Hopkins in his efforts to spread the light in California.—ED.

From J. B. Luther.

BRO. GRANT:—In searching after the truth, I was induced to subscribe for the Crisis three months. I have now received its weekly visits for about one year, and I feel to rejoice in the light it has thrown on my pathway, for its truth has made me free indeed. O, what joy it has brought to my poor soul, while traveling through this wilderness world, amid the perils of these last days, to hear of the kingdom of God and the soon coming of our blessed Savior, who brought life and immortality to light through the gospel.

When I gave heed to the precious truths of the Bible, some of my pious friends told me I was gnawing the bone of contention. Bless the Lord, I have always found it meat in due season. While contemplating the reward that is promised to God's dear children, my heart longs to be there, where my joy shall be full, where I can see the dear Redeemer, who has done so much for me, and all the saints that sleep in Jesus.

We are wearing away, and the pleasures of earth are transitory; but, if we are Christ's, then we are Abraham's seed, and heirs, according to the promise, to an inheritance that is incorruptible, undefiled, and that will never fade away. The promise is that the meek shall inherit the earth. O, how comforting the thought. We may fall a prey to the enemy death, yet we shall come again from the land of the enemy and return to our own border. But when shall this glad day be ushered in? When Jesus comes to reign on the throne of his father David, and to gather his elect from out of all nations into the paradise of God.

O what joys are in store for God's dear saints, just think of it: Eden's lovely bowers—the river of life, its waters clear as crystal,—the tree of life, on either side of the river, yielding its fruit every month,—the redeemed

just examined, as they did in the other *fifty-nine* instances already above referred to, then we should have had clear, blazing light shining on this glorious subject; and we should see that, *at the* END *of the seventh-day Sabbaths*—(or at the end of the Lord JEHOVAH'S Sabbaths—which he gave to the "*children of Israel*," to be a "*sign*" unto *them* "throughout their generations") THERE *would be the* BEGINNING *of the* LORD JESUS CHRIST'S SABBATHS. Or, in other words, where one series of Sabbaths *ended*, there another series of Sabbaths *began*. And this change of Sabbaths was marked by the most important events that ever transpired in the history of man. "The veil of the temple was rent in twain"—"the middle wall of partition" between Jews and Gentiles was "broken down," and thus they were "made both one." "Our Savior Jesus Christ" had "abolished death," and had brought LIFE and IMMORTALITY to light through the gospel"—the saints were begotten again unto a lively hope by the RESURRECTION OF JESUS CHRIST FROM THE DEAD"—the LIVING JESUS was VICTOR over "DEATH" and the "GRAVE"—*old things had passed away*, BEHOLD, ALL THINGS HAD BECOME NEW."

On confirmation of this truth, that the seventh-day Sabbath was to cease at the resurrection of our Lord from the dead, is the fact, that out of the whole number of times the Sabbath is mentioned in the New Testament, it is never spoken of by either Christ or any of the apostles as a precept, or command; but it is only spoken of as an *historical fact*. And it is thus worthy of special attention that, whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be found in the five *historical books*; and *never* ONCE *found in the epistles of any of the apostles*. And hence, as I have before stated, so I again repeat, that in no instance is the Sabbath spoken of by either Christ or his apostles as a command or precept. I know that our Savior said that he was "Lord of the Sabbath day"; and this shows that he had the power to *change it* whenever he pleased. It is true, that in the Acts of the apostles we find mention made of the apostle Paul speaking to the Jews in their synagogues on the Sabbath; but never do we find any of the other apostles holding meetings on the seventh-day Sabbath. And there is but *one single instance* where we have an account of any of the apostles holding a meeting on that day, which appears to have been for a season of mutual worship among themselves; and that is the one mentioned in Acts 16: 13, where it is said:—"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

The passage in 17th chapter of Acts 2d verse, where it is said: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them *out* of the Scriptures"; only shows that Paul was in Thessalonia, in a Jewish "synagogue," and his "manner was," when he could get an opportunity, he would "reason with *them* out of the Scriptures; opening and alleging, that Christ must needs have suffered, and risen again from the dead"; and although they were ever so much offended with him, he would "preach unto" *them* "that this Jesus" "is Christ." And the apostle's "manner," in thus going into Jewish synagogues on the Sabbath, was very much like my "manner," when I believed in the seventh-day Sabbath; for I attended a great many more meetings on the "*first day of the week*" than on any other, for the very good reason, that it was much easier to get the people out to meeting on this day than on the day that I then believed was the Sabbath. In Acts 18: 4, it is said: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Where was Paul at this time? At "Corinth." Who was he with? He was with a "*Jew* named Aquila," and "his wife Priscilla." "And because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent makers.) And he reasoned in the synagogue every Sabbath, and *persuaded the Jews* and the *Greeks*. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the *Jews* that Jesus was Christ. And when *they opposed themselves*, and *blasphemed*, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: *from henceforth I will go unto the Gentiles*."—Acts 18: 1–6.

The apostle did not find this very pleasant "seventh-day" *worship*, did he? These were not his *brethren* that Paul was with on this occasion, were they? "And when they *opposed themselves*, and BLASPHEMED," Paul left them, saying,—"*From* HENCEFORTH *I will go to the* GENTILES." Do we have any account that the apostle after this had any more meetings on the *seventh-day Sabbath?* Never! This was the last. But we do find him holding meetings with his *brethren* after this; but *their meetings for worship* were on the "*first day of the week*," (*Sabbaton*.) Acts. 20: 7.

East Weare, N. H. T. M. PREBLE.

(To be continued.)

P. S. When I sent my second No., I was in hopes I could close my argument on this subject with this No.; but I am unable to do it without making my article too lengthy for one paper. Hope the readers of the Crisis will have patience with me, and I will close with my next. T. M. P.

For the World's Crisis.

COULD N'T FIND IT.

BRO. GRANT:—*Dear Sir*, accept my thanks for the package of tracts you sent me. I have been from home some, talking to the people, and circulating the tracts; and have met with strong opposition. Some ministers have taken up the Bible in my presence to show that the soul is to be re-united to the body at the resurrection; but, as might be expected, they could not find the place,—thus showing the wonderful amount of ignorance, even among ministers, respecting what is written in the Scriptures. They believe it, or think they believe, because "it is in the Bible"; but, when they look for the place, they cannot find it. Yet, still, they believe it, as firmly as if it were in the Bible. I remain yours in truth and love, WM. BOTHWELL.

Dubuque, Iowa.

[illegible]

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 8, 1864.

DISCUSSION.

We have arranged to hold a discussion at Lyceum Hall, Lynn, Mass., with Eld. Moses Hull, of Battle Creek, Mich., commencing Tuesday evening, March 22nd, to continue four evenings.

QUESTION. "Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Aff.—Moses Hull. Neg.—Miles Grant.

Eld. Hull has been known for some years as a leading man among the Seventh-day Adventists. Within a few months he has joined the Spiritualists, and is being made quite prominent among them. He has been lecturing on Spiritualism, in Boston, for some weeks. We shall expect an interesting discussion.

THE TRACT FUND.

We are rejoiced to see the tract fund becoming an object of interest among our readers. This is a very favorable symptom of good. In this simple way a great work may be accomplished, and no one be burdened; indeed we shall all feel the better for what we do for the benefit of our fellow men. Let the refreshing streams come in from all directions, as when the Jews gave money to rebuild the temple. Give us the means to scatter tracts like autumn leaves. The people are *greedy* after them. We have never seen them more anxious to read than now. They are sighing for something not found in popular churches. Shall they have the light? We think we hear a tremendous response, "YES, if it is in our power to help send it." Let the quarters and dollars come in an overwhelming *shower*. Let us "sow beside all waters." Our work will soon be done. Shall it be "well done?" We have reason to thank the Lord that the way is open for us to use our spare money where it can hardly help accomplishing much good. Come, sit down *this evening* and write us a note and send the offering,—"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a *cheerful giver*."

PITTSFIELD. N. H.

Our late meetings in Pittsfield were very interesting. That church is doing well. There are a goodly number of real living christians, who are known and read of all men. The community appear to be as much interested in the great truths of the Bible as at any time in the past, and apparently more so. The people are astonished at "the signs of the times." Many are convicted that we have the truth, but the fear of reproach keeps them in bondage, and is depriving them of a blessed hope, and great peace.

Some of our meetings were seasons of deep heart-searching, and produced some very noble confessions of faults, accompanied with a determined purpose, in the Lord, to live better than ever. They act like those who have counted the cost, and are willing to pay the price.

We had pleasant interviews with Bro. C. S. Emerson, S. S. Mooney, and Bro. Glidden, who preach the word.

On Lord's day, Feb. 28th, it was estimated that the Town Hall was crowded with some six hundred attentive listeners. The people looked thoughtful and solemn. In the evening we had a pleasant communion season. Three requested prayers. We trust the work is onward in that place. Many are fearful that the Lord is coming, who do not feel ready to meet him. The fear of man keepeth them from acting. In the midst of all the strong evidence showing that the coming of Jesus is near, there are many *professed* watchmen in our land, who are crying "peace and safety," —"good time coming,"—"do not be worried about those who are preaching the end of the world," etc. If it were not so, we should not know we were "in the last days," because this is to be one of the signs, when we are near the end.

THE WAR.

The Union army has met with some reverses lately in Florida, while there seems to be an advance in the neighborhood of Richmond. On the whole, we see no "silver lining" yet to the cloud that hangs over our nation. Our progress is only in the downward road to destruction.

The Boston *Journal* of March 1st, remarks: "It must be admitted that the opening of the spring campaign—if it can be regarded as having opened—is not quite so favorable as had been anticipated, although it presents nothing to dampen our hopes of the future. The reverse in Florida is not only to be deeply regretted for the losses involved, but it is mortifying from the apparent fact that we have still officers in responsible commands who appear to have learned nothing from all their experience in the war."

THE RISING STORM IN EUROPE.

Observing men are now quite well satisfied that a *general* war is about to open in Europe. They see but little hope of peace. All their efforts to control the war elements are about to result in a hopeless failure. They might as well attempt to stay the hurricane by a legislative enactment. The time appears to have arrived for the "winds" to "blow."

This is the time for christians to lift up their heads, for their redemption is at hand. They are occupying a sublime position in this world's history. Praise the Lord for the blessed hope that is like an anchor to [illegible]

[illegible] continuing the war Prussia [illegible] annexation of the Duchies as a compensation, and then France, claiming [illegible] as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine.

It is certain that, if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war in the spring will become general from one end of Europe to the other."

SPIRITUALIST NATIONAL CONVENTION.

At the late convention of Spiritualists in Boston, it was resolved to hold a "National Convention" during the coming summer, at some central point in the West. A committee was appointed to make the necessary arrangements. They are talking of great events to be accomplished through the agency of spirits and their mediums. We think the time is at hand for strange developments. Let us beware of the snare of the devil, and all his "seducing spirits." Now is the time to keep near the Lord, if we would be safe from the wiles of the adversary.

Every one, who wishes to meet the Son of man at his coming, should beware of the principles taught by the spirits who claim to be the spirits of our deceased friends. All who make such claims may be reckoned as deceiving and lying spirits. They tell the truth at times, to gain the confidence of those they would deceive, as do other liars; but they are not to be trusted for one moment. They are very active at the present time, and as confident of success as they are active. Christian, gird on your armor. Do not sleep now, lest you be caught in Satan's snare.

"RELIGION OF THE DAY."

The following description of the religion of the day is from Bonar. We think the representation is not overdrawn, but short of the sad reality. He says:—

"The religion of the day is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the Devil, day by day, making us long for resurrection-deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a second-rate religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart, —a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religon. It does not tell on others; for it has not yet fully told upon ourselves, It falls short of its mark, for the arm that drew the bow was paralyzed."

The foregoing corresponds with Paul's description of "the last days." Let each reader ask himself, am I helping on this lamentable state of things?

NEW TRACT.—"Our Country; what is to become of it?" To be had of W. Z. Harbert, Philadelphia. Price, per copy, 5 cts.; per dozen 50 cts.; per hundred, $3.00. This is a good tract for the times.

NEW SUBSCRIBERS IN FEBRUARY.

The prospect of 4,000 new subscribers in 1864 is brightening. Brethren are taking hold of the work *in earnest*. Never with more energy than now. January brought in 270 names, which was more than any previous month, and February a larger number still—360. Seven-ninths of these, or 280, were obtained by the efforts of friends whose names appear below. 630 in two months. This is certainly a very large and encouraging increase, and gives promise of what, with the help of the Lord, we may expect in the remainder of the year.

"How many more, in each of the ten months to come, will it need to make up the 4,000?" Only 337.

"But we obtained *more* than that, last month." Yes—360.

"Well, we can do that again, if we *try*, and overrun the 4,000."

You can; and *more*, if you WILL. You can, at least, do this—let no month to come fall short of the month past. Keep it up! It is the Lord's work. More volunteers are called for. Won't YOU enlist, and do what you can to push it along. Can't you get a subscriber *to-day?* TRY! Get another to-morrow. Another next week, and so on. Send on the money, and call for your premium. No time to lose. Time is short. Be up and doing. W. R. H.

ONE EACH—A Andrews, E A Bartlett, E Bennett, B Benton, L Boutell, O Bunnell, J C Burdell, D Bucklin, C W Baker, N L Curtis, S B Colton, C Cottle, E B Coon, F Corker, M A Cook, P S W Deyo, [illegible] L M Goodrich, B. Graves, C Good, E B Gard, J W Hines, S Hammons, W Henerow, T I Hill, [illegible] D Johnson, H H Janes, T K Lombard, Emma S Leonard, E D Lyon, A Loomis, E Miller, G Morgan, [illegible] A F Moore, T C Moore, M H Morrison, [illegible] Harriet Morrill, E L Miner, Lydia Meeker, [illegible]

TWO EACH—[illegible]

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 1st,	$544.88
T. L. Saltonstall pd.	1.00
O. Newell pd.	.50
J. Enderton pd.	.25
F. House pd.	.50
A friend pd.	.25
W. W. Cate pd.	.25
S. Snell pd.	.25
C. Libby pd.	1.10
C. F. Benedict pd.	2.00
L. Lord pd.	.50
A. M. Locke pd.	1.00
A. Brooky pd.	.50
M. J. J. pd.	.75
Jane J. Austin pd.	.50
S. K. Brighton pd.	.50
Mrs. B. Smith pd.	1.00
J. Lord pd.	.50
O. S. Richards pd.	1.00
C. Rowe pd.	.25
P. W. Higgins pd.	1.00
Wm. Stark pd.	1.00
T. J. Atwater pd.	1.00
Florence Smiley pd.	.25
Lucy A. Hall pd.	.50
Bro. Avery and wife pd.	.50
I. and F. R. W. Chapman pd.	.50
Abby W. Staples pd.	1.00
Polly Blake pd.	.25
L. C. Taylor pd.	.25
Mrs. A. McClure pd.	.25
C. S. Brooks pd.	.25
E. F. D. pd.	.25
D. D. Chaffee pd.	1.30
J. Hutchinson pd.	.50
M. G. Day pd.	2.00
H. Young pd.	1.00
Maria Drury pd.	1.40
N. Phillips pd.	1.00
D. Austin pd.	2.00
M. L. W. pd.	.25
A friend pd.	.50
" " pd.	.50

TRACTS.

"As God hath prospered him."—1 Cor. 16: 2.

Such is the gospel rule of giving for all religious purposes. Who lives up to it? Do you? "Weighed in the balances and found wanting," will be the final verdict on one half the professors of christianity. Perhaps you don't understand this rule. Let me explain it. You are worth $500: you give $10 each year to the cause of your divine Master. Very well. Now suppose you in the same year are so prospered of God that you come to be worth $1000. Your substance is now doubled: the rule demands that you double your gift. Hence if you take heed to the inspired apostle you will give $20 instead of $10. And your gifts to the cause of God will increase in the same ratio as your worth increases. Suppose you are worth 50,000, and you give $1000 per annum. Then if you come to be worth $100,000, your gifts to God should be $2000. Else how will your benevolence keep pace with your accumulating wealth?

Again: your income or earnings this year amount to $400. You give of it $20. Next year you earn $800. Then you should give of the same $40,—all things being equal. Now you are enlightened, so figure up your worth, christian brother, and go by the Scripture rule.

Perhaps you will ask, "Thou that preachest a man should *give*, dost *thou* give? Answer. Ten years ago I established a rule of systematic benevolence. I said I would give all the way from $2 to $6 each month for religious and charitable purposes. I have done so according to my ability and prosperity. In the year 1863, my donations of this kind amounted to about *one ninth* of all my income. And I call myself a poor man. These facts you would never have known were it not for setting you an example. Hence I come with an unblushing cheek and an unfaltering voice and ask you, poor christian, well-to-do christian, rich christian, Have you heard the voice from heaven which demands that you "GIVE" "*as God hath* PROSPERED *you*? And *hearing*, will you dare to DISOBEY? D. T. T.

P. S.—Here they come. Five new ones helping me beg for the best cause under the sun. Well done, brethren T., M., B., C., and W. Stand aside, you stingy christian (?), or you'll get buried under a shower of two-thousand quarters.

From Bro. D. D. Chaffee.

BRO. GRANT:—When I first saw Bro. D. T. Taylor's tract assessment on the readers of the Crisis, I said to myself, I will send one dollar, which is twenty-five cents each for my household; but deferring a little, I began to think of my business prospects, which are not as good this season as usual for want of sledding to get in timber, and thought I might need the dollar for other purposes. But I am reminded by the milking principle in his last article, how well it has worked in times past, —one instance in particular.

After hearing a sermon once, I said it was worth a dollar to me, and at once paid it, besides fifty cents for my ride to meeting, and on my way home I picked up a turtle which I sold for just enough to pay the whole. And now I am reminded that not a dollar has come into my purse since I have deferred paying my tract assessment, but rather it has been drying up. So here goes the dollar. Come, brother and sister, file in, file into the tract column. Your Bro, D. D. CHAFFEE.

South Wilbraham, Mass.

P. S.—My wife adds thirty cents.

From Sr. S. E. Teeple.

BRO. GRANT:—You may put my name among the list for the Tract Fund, counting me among the two thousand of the poorest christians who read the Crisis, for I feel none need be so poor but that they can pay twenty-five cents; and so I will pay fifty, half for me, and the other half for some one that loves tea and money better than they do tracts. For my part I have lived ten years without drinking one cup of tea to my knowledge, and seldom drink any thing but water. It was a great sacrifice, and I thank God I was enabled to make it for his glory, and said I would drink no more till the Lord come; and when I see so much as has been written in the Crisis on tobacco and tea, I wonder there can be one left that will use it. I never saw the moment that I was sorry, and could I sacrifice it for others I would gladly do it; but I feel others can if they will. And now let us all send in our mite and heed what Bro. Taylor says in the Crisis of Feb. 9th.

Roxbury, Ct. SUSAN E. TEEPLE.

BRO. F. HOUSE, Dalton, Wis., writes:—Seeing a call from Bro. Taylor for each of the subscribers to the Crisis to pay twenty-five cents to the Tract Fund, I cheerfully respond with twice the amount, hoping that all others will do likewise, and send in the amount before the first of April, so that these [illegible]

Bro. [illegible] devout Bro. Taylor, whom [illegible] suggests that two thousand of the poorest christians that read the Crisis send you "twenty-five cents" for the Tract Fund. I got my porte monnaie. It contained just twenty-five cents. I cheerfully enclose it, hoping I shall meet at least one in the promised land saved by reading the little heralds. SALLIE SNELL.

No. Bridgewater, Mass.

For the World's Crisis.

PROGRESS REPORTED.

"And still they come"! Men and women, young and more advanced, parents and children, still they come. In addition to all who have been converted, the number of whom I do not know, between thirty and forty were forward for prayers on last Saturday evening. All praise to God! Last evening there was the most perfect "jam" that I think I ever saw in and around a house of worship. When I got to the house I found every avenue obstructed with the swaying, crowding masses. In a loud voice I repeatedly demanded entrance, and commenced pushing and crowding this way and that, to the no small danger of certain modern "inventions" of a *hidden* nature which the women have "sought out," and at last reached the pulpit, where I found Rev. H. G. Day, and Dr. Hikock, President of Union College, waiting for me. I spoke on the angels gathering the saints at the last day.

My labors are abundant, and my health pretty comfortable. Thanks be to God. And thanks to Dr. A. M. Higgins of Palmer, Mass., through whose skill and kindness I found relief. If any of my friends are troubled with nervous diseases, I advise them to give him a call. EDWIN BURNHAM.

Schenectady, N. Y., Feb. 29th, 1864.

For the World's Crisis.

WANTED, A PASTOR,—

A good man, an efficient man, a laborer. One who loves to build up, not tear down: one who will gather, not scatter. One who studies,—a workman, not ashamed. One who loves the Holy Spirit and believes in revivals. One who has no hobby but Christ's speedy coming and kingdom, and a readiness for the same. Church from forty to fifty souls. House of worship holds four hundred. Salary from four hundred to four hundred and fifty dollars per annum. Village one of the largest and pleasantest in Vermont. Is on a railroad. A rare chance to do good, to work, to endure, to suffer, to play the peace-maker, to act the financier and get a burdened and struggling, but true-hearted and sacrificing church out of a debt of $1200, of which under an energetic pastor $600 could be lifted in a single day.

You now know all that is needed at present. Are you the man, my brother? Will you come and preach, pray and work for this people one or two months right off? Brethren Couch, Cole, Fenn, Burbank, Pratt, and others, what do you say? Will you at once open correspondence with one interested for our good cause in a very important and central place? Address D. T. TAYLOR, Castleton, Vt.

For the World's Crisis.

THE CAUSE IN MONTREAL.

DEAR BROTHER GRANT:—It is with great pleasure I address you. You must not think that on account of my silence I have forgotten you, nor have I forgotten the glorious meetings we had here in Montreal during the time of your preaching. Eternity alone will reveal the amount of good that was done through your instrumentality; and I am happy to inform you that God still continues to bless us as a church; and also that there is a gradual increase both of membership and congregation; and from the impression you have left behind, I feel persuaded had you been enabled to stop with us another week the wall of partition would have been broken down, and many, who now believe the doctrine you preached here, but have not joined us, would have come out with us, and boldly proclaimed the truth. We have on our books forty-seven names of those who have declared for Jesus; and there are others who are seeking the "pearl of great price." The Spirit of the Lord is amongst us, and is making many glad.

Last Sunday, Bro Porter, from Danville, visited us, and preached in the morning and evening on the coming of Christ, and the necessity of being ready to meet the Bridegroom. In the afternoon, at half-past two o'clock, we had prayer and conference meeting; and had you heard the testimonies of the brethren and sisters, you would have rejoiced, and your heart would have danced for joy. There was no delay, but one rose after another to speak of the goodness of God to them, and they also thanked God that he ever directed your footsteps to Montreal.

There was the infidel who had refused to receive the word of God, the skeptic fast following in his footsteps, and many who had made an outward profession of religion, but secretly believed it to be a cunningly devised fable, who bore testimony to the truth; and the burden of their prayers was, that God would bless Bro. Grant for being the instrument in his hand of awakening them out of their sleep, and arousing them to a sense of their danger. They now can rejoice in God as their Father and their friend. They stated in their experience that they had sat under the preaching of ministers in various places, but never felt the power of the truth as they do now. Ministers and people call this "infidelity," and you an "infidel." Is this "infidelity" that converts infidels? that makes men and women who hated God and his word love him and delight in his word? If so, it is the "infidelity" preached by the apostles, and taught by the prophets; and, with the help of God, we mean to know nothing else but this "infidelity," and still to continue in the truth, as revealed in God's word.

Among the many cases that have come under our notice, is one of a man who has lived an avowed infidel for many years, and his boast was that in his discussions with christian professors, he was always the victor. Having heard that an "infidel" was to deliver a lecture in Nordheimer's Hall, he thought he would go and hear it, in order that his views might be strengthened; but to his great surprise, he found this "infidel" the only person that ever expounded the Bible satisfactorily to his mind. He continued to go through the lectures, and the discussion that was held, and became convinced that if there was any truth in the Bible, the "infidel" understood it, while those who [illegible]

although he [illegible] says he is [illegible] the religion [illegible] in that of the theology of the present day.

My Dear Brother:—I would say in conclusion on this subject, there still continues a growing demand for your tracts, especially the "Rich Man and Lazarus," and "What is Man?" We have not one left, and when we inquire for them, they have lent them to their friends and acquaintances, so the Lord is still continuing his work and making the hearts of his people to rejoice.

Our sisters have commenced a course of visiting each other and praying with each other. They carry tracts with them, and when opportunity presents itself, speak a word for God. Our members are in earnest, and God is blessing their labors. I remain you affectionate brother in the Lord,

WM. JOHNSTON.

N. B. The brethren in Montreal request any Elder passing by Montreal to stop a short time with us. Our cry is like that of the man of Macedonia, "Come over and help us!"

For the World's Crisis.

NOTES BY THE WAY.

Since writing my last in November, I have been engaged in the mill six days in a week, and gone out on the Sabbath; hence have become a seventh-day believer. Working after four months' confinement, it was a privilege to answer some of the calls, and visit the battle fields of former times.

Boston, Lowell St. Found a standing army, armed and equipped. Had a good time. At Portsmouth, found them on good ground, ready to take hold. First Sunday morning thirty-seven good warm rounds were fired after preaching was over, before twelve o'clock. House full day and evening. Monday evening, Bro. Cole stopped on his way home from Elliot, and opened his battery. We had an old-fashioned shout in the camp. Astonished the rebels by surprise, and took a good number of prisoners.

We continued the meeting every evening during the week, interest increasing every day. Quite a number that had skulked into other ranks in the rear to get rid of the fire of the enemy for fear of the speech of people, came up again, loaded and fired publicly, and felt blessed in doing duty in the right position and place. They found God the Captain of our salvation would pay only such as stood up for the truth as they had received it.

Three in private conversation told me they had tried to get rid of the cross, and were in darkness; had no feeling, and were good for nothing any where. Wanted instruction, which was given as follows: God gives a dispensational truth to be preached, and those that receive it must hold up the light, or skulk back into the dark. Such must come out publicly and confess it to be blessed again. Several did it, and they had feeling enough, and a blessing followed which put new life into the meetings. On inquiry, it was found that there were as many such skulkers in the city as there were those who stood out for the truth and helped sustain it. It is so in many other places. Such will long for oil soon. But we saw a disposition in many to return during the meeting.

The second Sabbath was one of deep interest. The house was running over full in the morning, although a man by the name of Hull had scattered handbills stating that he had been a prominent Second Advent preacher for many years, and would tell all about his wonderful experience, in getting into Spiritualism, the next Sabbath in the Temple; but it seems by report that he was disappointed in not seeing more out in the forenoon, and dissolved their meeting for the sake of coming to ours, prepared to take notes. My subject was—"God's Mediums," the prophets, that wrote foretelling future events correctly, the angels being the spirits that communicated or moved their pens, etc. Then took up Spiritualism as the counterfeit which God said should come down in the last days in the form of Antichrist, which had been witnessed in that city, etc. I did not know Hull was in the house, supposing he was holding forth at the Temple.

After preaching I gave an opportunity for exhortation, as usual, when Hull arose and began to speak about his experience in the Advent cause, and told great things about what he was going to say at the Temple in the afternoon. I then mistrusted it was the Hull who was to preach in the Temple, and felt called upon to follow his remark, not knowing certainly that it was him, or anything I was going to say, only to call his remarks a piece of ill-manners, and if he was the Hull advertised, I never saw or heard of him before, and I had been acquainted with all their publications for twenty-two years, and had not seen his name, but believed him a disciple of Ann White's visions. When he cried out, "I never know her." Bro. Young from East Boston spoke and said, it was Ellen White, which I corrected, and he made no reply. Victory began to turn, and the children began to shout. I felt I was speaking for God then, and told the people that he never came any nearer being a Second Adventist than one of Moses' disciples by keeping the seventh day and following Ellen White's visions, and called on the congregation to look at his head and face and they could see at a glance what he was. Some stood up to look, when he dropped his eyes and his brass caved in and the children gave another shout. I then felt from God to answer him in the language of Paul to one of the same stamp, looking him in the eye: "O full of all subtlety and mischief, thou child of the devil," etc., which caused another shout that drowned my voice, and I stopped. I advised all who wanted to hear the man to go to the Temple, for they would not do us any good, and their seats were wanted for others. This ended the forenoon meeting, he leaving with his host muttering, Grant was a gentleman, but I was a clown, so I understood. But I felt so clear in God, I was as willing to be called a clown by him as a gentleman.

P. M. House was completely packed, desk and all. Had a blessed time talking about Moses' prophet, which was Christ. See Acts 3: 22, 23. This subject interested the people very much. They stood up patiently. At four P. M., we retired to the water for baptism, which God recognized by blessing the candidates, and convicting sinners. Sunday evening, at the last meeting, [illegible]

Hull was once an Adventist, and had gone into Spiritualism, it only fulfilled 1 Tim. 4, where some in the last days would depart from the faith, giving heed to seducing spirits and doctrines of devils, etc. Thus ended eight days battle at Portsmouth, that gave a victory to the truth. The committee said the cause stood better than it had for ten years. Many see the difference between truth and error.

Next went to Lee. Found some good ones, but have been induced to hitch on to a sectarian load they cannot draw up hill. Doubling teams are of no use unless they can work together.

Next to Exeter. A few stood close, hoping the coming protracted meeting would prove a blessing; but there are some elements there that will let, or hinder, the work of God until they are taken out of the way.

Next to Haverhill. Found a few, holding on. Stopped with Bro. Timothy Cole. He has just been sick. Glad to see he is gaining, for he is needed in the vineyard. He contends for the Spirit of truth to set the word home; had good accommodations; felt like old times with Bro. and Sr. Cole.

Next went to Salem. This is a church that stands on the principles of the gospel, willing to live and let live, and go forward in every good word and work; but they need reviving.

Next to East Boston, another old battle-field, where we have had many a victory by storm. They hold their position, and must make another attack to get another victory.

Sunday, at Lowell St. Found them armed and equipped ready for another attack soon. This church stands on the principles they first started out on. As a band they keep clear of distracting hobbies, and are willing every one should work out what God works in. They like a variety, and few places are as free as this for a raw country preacher. I had a blessed good time with them, which ended a trip of three weeks, the first I have had since last fall.

I go home to attend to my business in the mill, going out on Sabbaths near by, and returning on Mondays. Those wishing my books must direct to me at Chicopee Falls, Mass., as there are none at the Crisis office.

March 7th, 1864. HIRAM MUNGER.

Correspondence.

From J. L. Hopkins, *San Francisco, Cal.*

BRO. GRANT:—I now acknowledge the receipt of your kind letter received some months ago; also you and the brethren's kindness in sending the Crisis to enlighten my darkness and aid me in scattering a little light here in San Francisco, and on this coast. On receipt of some numbers of the Crisis, the first that came to hand, I was astonished on reading an article on the destruction of the wicked or no immortality out of Christ. I certainly thought you folks held great heresy. Well, it has taken me upwards of twelve months to see into this truth, as I begin to call it now. A few weeks ago, I was meditating on 1 Cor. 15: 18,—"Then they also which are fallen asleep in Christ are perished." I then felt to receive your views as the truth of God; hence the necessity for a resurrection. Heretofore, my views have been much with the Episcopal brethren on the subject of the second advent of Christ; now, since I see the immortality question, I feel to go in with you Advent brethren. I have been originally a Methodist; but when I learned the doctrine of the Lord's coming, I had to leave them, and walked right out, and ever since have been endeavoring to spread this truth abroad. For some few weeks past, I have been speaking on Sundays, on the street opposite one of our large hotels. I had to give up the City Hall, so few attended. I am now in the street till the Lord opens some other place. The last two Sundays, I spoke on the life and death question, in connection with the coming of the Lord, and some of my religious friends, thought certainly that I had got into great error. It was bad enough to believe in the second coming of Christ, as some of them think; but to believe in the annihilation of the wicked, was going over into lunacy. I conclude, praying the Lord's blessing to be with you till the coming of Jesus.

Yours in the blessed hope,
J. L. HOPKINS.

Bro. Hopkins is editing and publishing a paper in California, showing "the end of all things is at hand." We send him a lot of tracts to scatter among those seeking light. It is cheering to know that the Lord is raising up faithful men in various parts of the world to give the note of warning to the slumbering virgins. Events are ripening rapidly, and soon we may expect to see the Prince of Peace in all his glory and beauty. May the Lord bless Bro. Hopkins in his efforts to spread the light in California.—ED.

From J. B. Luther.

BRO. GRANT:—In searching after the truth, I was induced to subscribe for the Crisis three months. I have now received its weekly visits for about one year, and I feel to rejoice in the light it has thrown on my pathway, for its truth has made me free indeed. O, what joy it has brought to my poor soul, while traveling through this wilderness world, amid the perils of these last days, to hear of the kingdom of God and the soon coming of our blessed Savior, who brought life and immortality to light through the gospel.

When I gave heed to the precious truths of the Bible, some of my pious friends told me I was gnawing the bone of contention. Bless the Lord, I have always found it meat in due season. While contemplating the reward that is promised to God's dear children, my heart longs to be there, where my joy shall be full, where I can see the dear Redeemer, who has done so much for me, and all the saints that sleep in Jesus.

We are wearing away, and the pleasures of earth are transitory; but, if we are Christ's, then we are Abraham's seed, and heirs, according to the promise, to an inheritance that is incorruptible, undefiled, and that will never fade away. The promise is that the meek shall inherit the earth. O, how comforting the thought. We may fall a prey to the enemy death, yet we shall come again from the land of the enemy and return to our own border. But when shall this glad day be ushered in? When Jesus comes to reign on the throne of his father David, and to gather his elect from out of all nations into the paradise of God.

O what joys are in store for God's dear saints, [illegible]

just examined, as they did in the other *fifty-nine* instances already above referred to, then we should have had clear, blazing light shining on this glorious subject; and we should see that, *at the* END *of the seventh-day Sabbaths*—(or at the end of the Lord JEHOVAH'S Sabbaths—which he gave to the "*children of Israel*," to be a "*sign*" unto *them* "throughout their generations") THERE *would be the* BEGINNING *of the* LORD JESUS CHRIST'S SABBATHS. Or, in other words, where one series of Sabbaths *ended*, there another series of Sabbaths *began*. And this change of Sabbaths was marked by the most important events that ever transpired in the history of man. "The veil of the temple was rent in twain"—"the middle wall of partition" between Jews and Gentiles was "broken down," and thus they were "made both one." "Our Savior Jesus Christ" had "abolished death," and had brought LIFE and IMMORTALITY to light through the gospel"—the saints were begotten again unto a lively hope by the RESURRECTION OF JESUS CHRIST FROM THE DEAD"—the LIVING JESUS was VICTOR over "DEATH" and the "GRAVE"—*old things had passed away*, BEHOLD, ALL THINGS HAD BECOME NEW."

On confirmation of this truth, that the seventh-day Sabbath was to cease at the resurrection of our Lord from the dead, is the fact, that out of the whole number of times the Sabbath is mentioned in the New Testament, it is never spoken of by either Christ or any of the apostles as a precept, or command; but it is only spoken of as an *historical fact*. And it is thus worthy of special attention that, whenever the seventh-day Sabbath is mentioned in the New Testament, it is always to be found in the five *historical books*, and *never* ONCE *found in the epistles of any of the apostles*. And hence, as I have before stated, so I again repeat, that in no instance is the Sabbath spoken of by either Christ or his apostles as a command or precept. I know that our Savior said that he was "Lord of the Sabbath day"; and this shows that he had the power to *change it* whenever he pleased. It is true, that in the Acts of the apostles we find mention made of the apostle Paul speaking to the Jews in their synagogues on the Sabbath; but never do we find any of the other apostles holding meetings on the seventh-day Sabbath. And there is but *one single instance* where we have an account of any of the apostles holding a meeting on that day, which appears to have been for a season of mutual worship among themselves; and that is the one mentioned in Acts 16: 13, where it is said:—"And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

The passage in 17th chapter of Acts 2d verse, where it is said: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them *out* of the Scriptures"; only shows that Paul was in Thessasalonia, in a Jewish "synagogue," and his "manner was," when he could get an opportunity, he would "reason with *them* out of the Scriptures; opening and alleging, that Christ must needs have suffered, and risen again from the dead"; and although they were ever so much offended with him, he would "preach unto" *them* "that this Jesus" "is Christ." And the apostle's "manner," in thus going into Jewish synagogues on the Sabbath, was very much like my "manner," when I believed in the seventh-day Sabbath; for I attended a great many more meetings on the "*first day of the week*" than on any other, for the very good reason, that it was much easier to get the people out to meeting on this day than on the day that I then believed was the Sabbath. In Acts 18: 4, it is said: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Where was Paul at this time? At "Corinth." Who was he with? He was with a "*Jew* named Aquila," and "his wife Priscilla." "And because he was of the same craft, he abode with them and wrought: (for by their occupation they were tent makers.) And he reasoned in the synagogue every Sabbath, and *persuaded the Jews* and the *Greeks*. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the *Jews* that Jesus was Christ. And when *they opposed themselves*, and *blasphemed*, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: *from henceforth I will go unto the Gentiles*."—Acts 18: 1–6.

The apostle did not find this very pleasant "seventh-day" *worship*, did he? These were not his *brethren* that Paul was with on this occasion, were they? "And when they *opposed themselves*, and BLASPHEMED," Paul left them, saying,—"*From* HENCEFORTH *I will go to the* GENTILES." Do we have any account that the apostle after this had any more meetings on the *seventh-day Sabbath?* Never! This was the last. But we do find him holding meetings with his *brethren* after this; but *their* meetings for *worship* were on the "*first day of the week*," (*Sabbaton*.) Acts. 20: 7.

East Weare, N. H. T. M. PREBLE.

(To be continued.)

P. S. When I sent my second No., I was in hopes I could close my argument on this subject with this No.; but I am unable to do it without making my article too lengthy for one paper. Hope the readers of the Crisis will have patience with me, and I will close with my next. T. M. P.

For the World's Crisis.

COULD N'T FIND IT.

BRO. GRANT:—*Dear Sir*, accept my thanks for the package of tracts you sent me. I have been from home some, talking to the people, and circulating the tracts; and have met with strong opposition. Some ministers have taken up the Bible in my presence to show that the soul is to be re-united to the body at the resurrection; but, as might be expected, they could not find the place,—thus showing the wonderful amount of ignorance, even among ministers, respecting what is written in the Scriptures. They believe it, or think they believe, because "it is in the Bible"; but, when they look for the place, they cannot find it. Yet, still, they believe it, as firmly as if it were in the Bible. I remain yours in truth and love, WM. BOTHWELL.

[illegible], *Iowa*.

In the more southern Mormon settlements they are this year cultivating large fields of cotton, having been very successful in growing it. The yield is good, the staple is long, and, for whiteness, color and strength [illegible] Utah cotton is [illegible] to be equal to the [illegible] of the Gulf States.

The Directors of the New York [illegible] Avenue Railroad have rescinded their order excluding colored persons from the cars.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 8, 1864.

DISCUSSION.

We have arranged to hold a discussion at Lyceum Hall, Lynn, Mass., with Eld. Moses Hall, of Battle Creek, Mich., commencing Tuesday evening, March 22nd, to continue four evenings.

QUESTION. "Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Aff.—Moses Hull. Neg.—Miles Grant.

Eld. Hull has been known for some years as a leading man among the Seventh-day Adventists. Within a few months he has joined the Spiritualists, and is being made quite prominent among them. He has been lecturing on Spiritualism, in Boston, for some weeks. We shall expect an interesting discussion.

THE TRACT FUND.

We are rejoiced to see the tract fund becoming an object of interest among our readers. This is a very favorable symptom of good. In this simple way a great work may be accomplished, and no one be burdened; indeed we shall all feel the better for what we do for the benefit of our fellow men. Let the refreshing streams come in from all directions, as when the Jews gave money to rebuild the temple. Give us the means to scatter tracts like autumn leaves. The people are *greedy* after them. We have never seen them more anxious to read than now. They are sighing for something not found in popular churches. Shall they have the light? We think we hear a tremendous response, "YES, if it is in our power to help send it." Let the quarters and dollars come in an overwhelming *shower*. Let us "sow beside all waters." Our work will soon be done. Shall it be "well done?" We have reason to thank the Lord that the way is open for us to use our spare money where it can hardly help accomplishing much good. Come, sit down *this evening* and write us a note and send the offering,—"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a *cheerful giver*."

PITTSFIELD. N. H.

Our late meetings in Pittsfield were very interesting. That church is doing well. There are a goodly number of real living christians, who are known and read of all men. The community appear to be as much interested in the great truths of the Bible as at any time in the past, and apparently more so. The people are astonished at "the signs of the times." Many are convicted that we have the truth, but the fear of reproach keeps them in bondage, and is depriving them of a blessed hope, and great peace.

Some of our meetings were seasons of deep heart-searching, and produced some very noble confessions of faults, accompanied with a determined purpose, in the Lord, to live better than ever. They act like those who have counted the cost, and are willing to pay the price.

We had pleasant interviews with Bro. C. S. Emerson, S. S. Mooney, and Bro. Glidden, who preach the word.

On Lord's day, Feb. 28th, it was estimated that the Town Hall was crowded with some six hundred attentive listeners. The people looked thoughtful and solemn. In the evening we had a pleasant communion season. Three requested prayers. We trust the work is onward in that place. Many are fearful that the Lord is coming, who do not feel ready to meet him. The fear of man keepeth them from acting. In the midst of all the strong evidence showing that the coming of Jesus is near, there are many *professed* watchmen in our land, who are crying "peace and safety," —"good time coming,"—"do not be worried about those who are preaching the end of the world," etc. If it were not so, we should not know we were "in the last days," because this is to be one of the signs, when we are near the end.

THE WAR.

The Union army has met with some reverses lately in Florida, while there seems to be an advance in the neighborhood of Richmond. On the whole, we see no "silver lining" yet to the cloud that hangs over our nation. Our progress is only in the downward road to destruction.

The Boston *Journal* of March 1st, remarks: "It must be admitted that the opening of the spring campaign—if it can be regarded as having opened—is not quite so favorable as had been anticipated, although it presents nothing to dampen our hopes of the future. The reverse in Florida is not only to be deeply regretted for the losses involved, but it is mortifying from the apparent fact that we have still officers in responsible commands who appear to have learned nothing from all their experience in the war."

THE RISING STORM IN EUROPE.

Observing men are now quite well satisfied that a *general* war is about to open in Europe. They see but little hope of peace. All their efforts to control the war elements are about to result in a hopeless failure. They might as well attempt to stay the hurricane by a legislative enactment. The time appears to have arrived for the "winds" to "blow."

This is the time, for christians to lift up their heads, for their redemption is at hand. They are occupying a sublime position in this world's history. Praise the Lord for the blessed hope! that is like an anchor to sustain us in the coming storm.

A Paris correspondent of the New York Commercial Advertiser says [illegible]

Had it is believed and hoped that the Danes, like the Poles, will continue the war in the hope that ultimately they may receive help. By continuing the war Prussia may claim annexation of the Duchies as a compensation, and then France, claiming such an act as a violation of the treaty of London, may hold up the torn pieces of that treaty as an argument why she too ought to have a compensation for this aggrandizement of Germany on the North, and then will commence the march of the French army to the Rhine.

It is certain that, if the Danes decide to continue the war for the recovery of Schleswig, as they say they do, and if they continue it especially with any degree of success, the war in the spring will become general from one end of Europe to the other."

SPIRITUALIST NATIONAL CONVENTION.

At the late convention of Spiritualists in Boston, it was resolved to hold a "National Convention" during the coming summer, at some central point in the West. A committee was appointed to make the necessary arrangements. They are talking of great events to be accomplished through the agency of spirits and their mediums. We think the time is at hand for strange developments. Let us beware of the snare of the devil, and all his "seducing spirits." Now is the time to keep near the Lord, if we would be safe from the wiles of the adversary.

Every one, who wishes to meet the Son of man at his coming, should beware of the principles taught by the spirits who claim to be the spirits of our deceased friends. All who make such claims may be reckoned as deceiving and lying spirits. They tell the truth at times, to gain the confidence of those they would deceive, as do other liars; but they are not to be trusted for one moment. They are very active at the present time, and as confident of success as they are active. Christian, gird on your armor. Do not sleep now, lest you be caught in Satan's snare.

"RELIGION OF THE DAY."

The following description of the religion of the day is from Bonar. We think the representation is not overdrawn, but short of the sad reality. He says:—

"The religion of the day is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the Devil, day by day, making us long for resurrection-deliverance, for the binding of the Adversary, and for the Lord's arrival. It is a second-rate religion,—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart, —a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times,—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow was paralyzed."

The foregoing corresponds with Paul's description of "the last days." Let each reader ask himself, am I helping on this lamentable state of things?

NEW TRACT.—"Our Country; what is to become of it?" To be had of W. Z. Harbert, Philadelphia. Price, per copy, 5 cts.; per dozen 50 cts.; per hundred, $3.00. This is a good tract for the times.

NEW SUBSCRIBERS IN FEBRUARY.

The prospect of 4,000 new subscribers in 1864 is brightening. Brethren are taking hold of the work *in earnest*. Never with more energy than now. January brought in 270 names, which was more than any previous month, and February a larger number still—360. Seven-ninths of these, or 280, were obtained by the efforts of friends whose names appear below. 630 in two months. This is certainly a very large and encouraging increase, and gives promise of what, with the help of the Lord, we may expect in the remainder of the year.

"How many more, in each of the ten months to come, will it need to make up the 4,000?" Only 337.

"But we obtained *more* than that, last month." Yes—360.

"Well, we can do that again, if we *try*, and overrun the 4,000."

You can; and *more*, if you WILL. You can, at least, do this—let no month to come fall short of the month past. Keep it up! It is the Lord's work. More volunteers are called for. Won't YOU enlist, and do what you can to push it along. Can't you get a subscriber *to-day?* TRY! Get another tomorrow. Another next week, and so on. Send on the money, and call for your premium. No time to lose. Time is short. Be up and doing. W. B. H.

ONE EACH.—A Andrews, E A Bartlett, E Bennett, B Banton, L Boutell, O Bunnell, J C Burdell, U Bucklin, C W Baker, N L Curtis, S B Colton, C Cottle, E B Coon, F Corker, M A Cook, P S W Deyo, S Fenn, L M Goodrich, B. Graves, C Goud, E B Gard, J V Himes, S Hammons, W Henerow, T I Hill, Wm Inguire, D Johnson, H H Janes, I K Lombard, Emma S Leonard, E D Lyon, A Loomis, E Miller, G Morgan, E I McDole, A P Moore, T C Mason, M H Morrison, J Morrill, Harriet Morrill, E L Miner, Lydia Mocker, R W Macomber, S Nye, M A G Otis, E Phelps, T M Preble, J L Rich, S B Rotes, A H Robbins, S G Reed, W B Ross, S C Roberts, M C Snell, L Scott, G W Turner, L Von Enchen, Jane E Wood, J M Worthing, I C Wellcome, J M Webster, S W Taylor, M E Twiss, C B Turner.

TWO EACH.—Frank Barr, C C Brown, S Cook, D K Crocker, E Drew, J Danforth, L H Davis, N A Hitchcock, W J Hale, S T Jordan, H A King, J A Libby, W H Mitchell, C H Pope, R W Pierce, M Perry, L Stowe, J G Smith, J L Spaulding, D Taylor, S W [illegible], N B Hurd.

THREE EACH.—[illegible]

FOUR EACH.—[illegible]

[illegible]

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 1st, $544.88

T. L. Saltonstall pd	1.00
C. Newell pd	.50
J. Enderton pd	.25
F. House pd	.50
A friend pd	.25
W. W. Cate pd	.25
S. Snell pd	.25
C. Libby pd	1.10
C. F. Benesinger pd	2.00
L. Lord pd	.50
A. M. Locke pd	1.00
A. Brooky pd	.25
M. J. J. pd	.75
Jane J. Austin pd	.50
S. K. Brigham pd	.50
Mrs. B. Smith pd	1.00
J. Lord pd	.50
O. S. Richards pd	1.00
C. Rowe pd	.25
P. W. Higgins pd	1.00
Wm. Stark pd	1.00
T. J. Atwater pd	1.00
Florence Smiley pd	.25
Lucy A. Hall pd	.50
Bro. Avery and wife pd	.50
L and F. R. W. Chapman pd	.50
Abby W. Staples pd	1.00
Polly Blake pd	.25
L. C. Taylor pd	.25
Mrs. A. McClure pd	.25
C. S. Brooks pd	.25
E. F. D. pd	.25
D. D. Chaffee pd	1.30
J. Hutchinson pd	.50
M. G. Day pd	2.00
H. Young pd	1.00
Maria Drury pd	1.40
N. Phillips pd	1.00
D. Austin pd	2.00
M. L. W. pd	.25
A friend pd	.50
" " pd	.50

TRACTS.

"As God hath prospered him."—1 Cor. 16: 2.

Such is the gospel rule of giving for all religious purposes. Who lives up to it? Do you? "Weighed in the balances and found wanting," will be the final verdict on one half the professors of christianity. Perhaps you don't understand this rule. Let me explain it. You are worth $500; you give $10 each year to the cause of your divine Master. Very well. Now suppose you in the same year are so prospered of God that you come to be worth $1000. Your substance is now doubled: the rule demands that you double your gift. Hence if you take heed to the inspired apostle you will give $20 instead of $10. And your gifts to the cause of God will increase in the same ratio as your worth increases. Suppose you are worth 50,000, and you give $1000 per annum. Then if you come to be worth $100,000, your gifts to God should be $2000. Else how will your benevolence keep pace with your accumulating wealth?

Again: your income or earnings this year amount to $400. You give of it $20. Next year you earn $800. Then you should give of the same $40,—all things being equal. Now you are enlightened, so figure up your worth, christian brother, and go by the Scripture rule.

Perhaps you will ask, "Thou that preachest a man should *give*, dost *thou* give? Answer. Ten years ago I established a rule of systematic benevolence. I said I would give all the way from $2 to $6 each month for religious and charitable purposes. I have done so according to my ability and prosperity. In the year 1863, my donations of this kind amounted to about *one ninth* of all my income. And I call myself a poor man. These facts you would never have known were it not for setting you an example. Hence I come with an unblushing cheek and an unfaltering voice and ask you, poor christian, well-to-do christian, rich christian, Have you heard the voice from heaven which demands that you "GIVE" "*as God hath* PROSPERED *you*? And *hearing*, will you dare to DISOBEY? D. T. T.

P. S.—Here they come. Five new ones helping me beg for the best cause under the sun. Well done, brethren T., M., B., C., and W. Stand aside, you stingy christian (?), or you'll get buried under a shower of two-thousand quarters.

From Bro. D. D. Chaffee.

BRO. GRANT:—When I first saw Bro. D. T. Taylor's tract assessment on the readers of the Crisis, I said to myself, I will send one dollar, which is twenty-five cents each for my household; but deferring a little, I began to think of my business prospects, which are not as good this season as usual for want of sledding to get in timber, and thought I might need the dollar for other purposes. But I am reminded by the milking principle in his last article, how well it has worked in times past, —one instance in particular.

After hearing a sermon once, I said it was worth a dollar to me, and at once paid it, besides fifty cents for my ride to meeting, and on my way home I picked up a turtle which I sold for just enough to pay the whole. And now I am reminded that not a dollar has come into my purse since I have deferred paying my tract assessment, but rather it has been drying up. So here goes the dollar. Come, brother and sister, file in, file into the tract column. Your Bro, D. D. CHAFFEE.

South Wilbraham, Mass.

P. S.—My wife adds thirty cents.

From Sr. S. E. Teeple.

BRO. GRANT:—You may put my name among the list for the Tract Fund, counting me among the two thousand of the poorest christians who read the Crisis, for I feel none need be so poor but that they can pay twenty-five cents; and so I will pay fifty, half for me, and the other half for some one that loves tea and money better than they do tracts. For my part I have lived ten years without drinking one cup of tea to my knowledge, and seldom drink any thing but water. It was a great sacrifice, and I thank God I was enabled to make it for his glory, and said I would drink no more till the Lord come; and when I see so much as has been written in the Crisis on tobacco and tea, I wonder there can be one left that will use it. I never saw the moment that I was sorry, and could I sacrifice it for others I would gladly do it; but I feel others can if they will. And now let us all send in our mite and heed what Bro. Taylor says in the Crisis of Feb. 9th.

Roxbury, Ct. SUSAN E. TEEPLE.

BRO. F. HOUSE, Dalton, Wis., writes:—"Seeing a call from Bro. Taylor for each of the subscribers to the Crisis to pay twenty-five cents to the Tract Fund, I cheerfully respond with twice the amount, hoping that all others will do likewise, and send in the amount before the first of April, so that these messengers of truth can be scattered over our land, that souls may be led to come out on the side of the Lord and live in the enjoyment of the hope of the soon coming of our Lord. [illegible]

[illegible]

BRO. GRANT:—Our devout Bro. Taylor, whom I never saw, suggests that two thousand of the poorest christians that read the Crisis send you "twenty-five cents" for the Tract Fund. I got my porte monnaie. It contained just twenty-five cents. I cheerfully enclose it, hoping I shall meet at least one in the promised land saved by reading the little heralds. SALLIE SNELL.

No. Bridgewater, Mass.

For the World's Crisis.

PROGRESS REPORTED.

"And still they come"! Men and women, young and more advanced, parents and children, still they come. In addition to all who have been converted, the number of whom I do not know, between thirty and forty were forward for prayers on last Saturday evening. All praise to God! Last evening there was the most perfect "jam" that I think I ever saw in and around a house of worship. When I got to the house I found every avenue obstructed with the swaying, crowding masses. In a loud voice I repeatedly demanded entrance, and commenced pushing and crowding this way and that, to the no small danger of certain modern "inventions" of a *hidden* nature which the women have "sought out," and at last reached the pulpit, where I found Rev. H. G. Day, and Dr. Hikock, President of Union College, waiting for me. I spoke on the angels gathering the saints at the last day.

My labors are abundant, and my health pretty comfortable. Thanks be to God. And thanks to Dr. A. M. Higgins of Palmer, Mass., through whose skill and kindness I found relief. If any of my friends are troubled with nervous diseases, I advise them to give him a call. EDWIN BURNHAM.

Schenectady, N. Y., Feb. 29th, 1864.

For the World's Crisis.

WANTED, A PASTOR,—

A good man, an efficient man, a laborer. One who loves to build up, not tear down; one who will gather, not scatter. One who studies,—a workman, not ashamed. One who loves the Holy Spirit and believes in revivals. One who has no hobby but Christ's speedy coming and kingdom, and a readiness for the same. Church from forty to fifty souls. House of worship holds four hundred. Salary from four hundred to four hundred and fifty dollars per annum. Village one of the largest and pleasantest in Vermont. Is on a railroad. A rare chance to do good, to work, to endure, to suffer, to play the peace-maker, to act the financier and get a burdened and struggling, but true-hearted and sacrificing church out of a debt of $1200, of which under an energetic pastor $600 could be lifted in a single day.

You now know all that is needed at present. Are you the man, my brother? Will you come and preach, pray and work for this people one or two months right off? Brethren Couch, Cole, Fenn, Burbank, Pratt, and others, what do you say? Will you at once open correspondence with one interested for our good cause in a very important and central place? Address D. T. TAYLOR, Castleton, Vt.

For the World's Crisis.

THE CAUSE IN MONTREAL.

DEAR BROTHER GRANT:—It is with great pleasure I address you. You must not think that on account of my silence I have forgotten you, nor have I forgotten the glorious meetings we had here in Montreal during the time of your preaching. Eternity alone will reveal the amount of good that was done through your instrumentality; and I am happy to inform you that God still continues to bless us as a church; and also that there is a gradual increase both of membership and congregation; and from the impression you have left behind, I feel persuaded had you been enabled to stop with us another week the wall of partition would have been broken down, and many, who now believe the doctrine you preached here, but have not joined us, would have come out with us, and boldly proclaimed the truth. We have on our books forty-seven names of those who have declared for Jesus; and there are others who are seeking the "pearl of great price." The Spirit of the Lord is amongst us, and is making many glad.

Last Sunday, Bro Porter, from Danville, visited us, and preached in the morning and evening on the coming of Christ, and the necessity of being ready to meet the Bridegroom. In the afternoon, at half-past two o'clock, we had prayer and conference meeting; and had you heard the testimonies of the brethren and sisters, you would have rejoiced, and your heart would have danced for joy. There was no delay, but one rose after another to speak of the goodness of God to them, and they also thanked God that he ever directed your footsteps to Montreal.

There was the infidel who had refused to receive the word of God, the skeptic fast following in his footsteps, and many who had made an outward profession of religion, but secretly believed it to be a cunningly devised fable, who bore testimony to the truth; and the burden of their prayers was, that God would bless Bro. Grant for being the instrument in his hand of awakening them out of their sleep, and arousing them to a sense of their danger. They now can rejoice in God as their Father and their friend. They stated in their experience that they had sat under the preaching of ministers in various places, but never felt the power of the truth as they do now. Ministers and people call this "infidelity," and you an "infidel." Is this "infidelity" that converts infidels? that makes men and women who hated God and his word love him and delight in his word? If so, it is the "infidelity" preached by the apostles, and taught by the prophets; and, with the help of God, we mean to know nothing else but this "infidelity," and still to continue in the truth, as revealed in God's word.

Among the many cases that have come under our notice, is one of a man who has lived an avowed infidel for many years, and his boast was that in his discussions with christian professors, he was always the victor. Having heard that an "infidel" was to deliver a lecture in Nordheimer's Hall, he thought he would go and hear it, in order that his views might be strengthened; but to his great surprise, he found this "infidel" the only person that ever expounded the Bible satisfactorily to his mind. He continued to go through the lectures, and the discussion that was held, and became convinced that if there was any truth in the Bible, the "infidel" understood it, whilst those who opposed him proved by their claims to [illegible] [illegible]. He still continues to [illegible] although he has not yet [illegible] says he is convinced that there is a reality in the religion of the Bible, but no consistency in that of the theology of the present day.

My Dear Brother:—I would say in conclusion on this subject, there still continues a growing demand for your tracts, especially the "Rich Man and Lazarus," and "What is Man?" We have not one left, and when we inquire for them, they have lent them to their friends and acquaintances, so the Lord is still continuing his work and making the hearts of his people to rejoice.

Our sisters have commenced a course of visiting each other and praying with each other. They carry tracts with them, and when opportunity presents itself, speak a word for God. Our members are in earnest, and God is blessing their labors. I remain your affectionate brother in the Lord,

WM. JOHNSTON.

N. B. The brethren in Montreal request any Elder passing by Montreal to stop a short time with us. Our cry is like that of the man of Macedonia, "Come over and help us!"

For the World's Crisis.

NOTES BY THE WAY.

Since writing my last in November, I have been engaged in the mill six days in a week, and gone out on the Sabbath; hence have become a seventh-day believer. Working after four months' confinement, it was a privilege to answer some of the calls, and visit the battle fields of former times.

Boston, Lowell St. Found a standing army, armed and equipped. Had a good time. At Portsmouth, found them on good ground, ready to take hold. First Sunday morning thirty-seven good warm rounds were fired after preaching was over, before twelve o'clock. House full day and evening. Monday evening, Bro. Cole stopped on his way home from Elliot, and opened his battery. We had an old-fashioned shout in the camp. Astonished the rebels by surprise, and took a good number of prisoners.

We continued the meeting every evening during the week, interest increasing every day. Quite a number that had skulked into other ranks in the rear to get rid of the fire of the enemy for fear of the speech of people, came up again, loaded and fired publicly, and felt blessed in doing duty in the right position and place. They found God the Captain of our salvation would pay only such as stood up for the truth as they had received it.

Three in private conversation told me they had tried to get rid of the cross, and were in darkness; had no feeling, and were good for nothing any where. Wanted instruction, which was given as follows: God gives a dispensational truth to be preached, and those that receive it must hold up the light, or skulk back into the dark. Such must come out publicly and confess it to be blessed again. Several did it, and they had feeling enough, and a blessing followed which put new life into the meetings. On inquiry, it was found that there were as many such skulkers in the city as there were those who stood out for the truth and helped sustain it. It is so in many other places. Such will long for oil soon. But we saw a disposition in many to return during the meeting.

The second Sabbath was one of deep interest. The house was running over full in the morning, although a man by the name of Hull had scattered handbills stating that he had been a prominent Second Advent preacher for many years, and would tell all about his wonderful experience, in getting into Spiritualism, the next Sabbath in the Temple; but it seems by report that he was disappointed in not seeing more out in the forenoon, and dissolved their meeting for the sake of coming to ours, prepared to take notes. My subject was—"God's Mediums," the prophets, that wrote foretelling future events correctly, the angels being the spirits that communicated or moved their pens, etc. Then took up Spiritualism as the counterfeit which God said should come down in the last days in the form of Antichrist, which had been witnessed in that city, etc. I did not know Hull was in the house, supposing he was holding forth at the Temple.

After preaching I gave an opportunity for exhortation, as usual, when Hull arose and began to speak about his experience in the Advent cause, and told great things about what he was going to say at the Temple in the afternoon. I then mistrusted it was the Hull who was to preach in the Temple, and felt called upon to follow his remark, not knowing certainly that it was him, or anything I was going to say, only to call his remarks a piece of ill-manners, and if he was the Hull advertised, I never saw or heard of him before, and I had been acquainted with all their publications for twenty-two years, and had not seen his name, but believed him a disciple of Ann White's visions. When he cried out, "I never knew her." Bro. Young from East Boston spoke and said, it was Ellen White, which I corrected, and he made no reply. Victory began to turn, and the children began to shout. I felt I was speaking for God then, and told the people that he never came any nearer being a Second Adventist than one of Moses' disciples by keeping the seventh day and following Ellen White's visions, and called on the congregation to look at his head and face and they could see at a glance what he was. Some stood up to look, when he dropped his eyes and his brass caved in and the children gave another shout. I then felt from God to answer him in the language of Paul to one of the same stamp, looking him in the eye: "O full of all subtlety and mischief, thou child of the devil," etc., which caused another shout that drowned my voice, and I stopped. I advised all who wanted to hear the man to go to the Temple, for they would not do us any good, and their seats were wanted for others. This ended the forenoon meeting, he leaving with his host muttering, Grant was a gentleman, but I was a clown, so I understood. But I felt so clear in God, I was as willing to be called a clown by him as a gentleman.

P. M. House was completely packed, desk and all. Had a blessed time talking about Moses' prophet, which was Christ. See Acts 3: 22, 23. This subject interested the people very much. They stood up patiently. At four P. M., we retired to the water for baptism, which God recognized by blessing the candidates, and convicting sinners. Sunday evening, at the last meeting, more came, in spite of Hull's advertisement. Some said two hundred went away who could not get a place to stand in the house, while I took up the perils of the last days, one of which was to be the spirit of Jannes and Jambres. 2 Tim. 3: 8. This was the Spiritualism of the last days that [illegible] witnessing in this city; and if [illegible] Hull was once an Adventist, and had gone into Spiritualism, it only fulfilled 1 Tim. 4, where some in the last days would depart from the faith, giving heed to seducing spirits and doctrines of devils, etc. Thus ended eight days battle at Portsmouth, that gave a victory to the truth. The committee said the cause stood better than it had for ten years. Many see the difference between truth and error.

Next went to Lee. Found some good ones, but have been induced to hitch on to a sectarian load they cannot draw up hill. Doubling teams are of no use unless they can work together.

Next to Exeter. A few stood clear, hoping the coming protracted meeting would prove a blessing; but there are some elements there that will let, or hinder, the work of God until they are taken out of the way.

Next to Haverhill. Found a few holding on. Stopped with Bro. Timothy Cole. He has just been sick. Glad to see he is gaining, for he is needed in the vineyard. He contends for the Spirit of truth to set the word home; had good accommodations; felt like old times with Bro. and Sr. Cole.

Next went to Salem. This is a church that stands on the principles of the gospel, willing to live and let live, and go forward in every good word and work; but they need reviving.

Next to East Boston, another old battle-field, where we have had many a victory by storm. They hold their position, and must make another attack to get another victory.

Sunday, at Lowell St. Found them armed and equipped ready for another attack soon. This church stands on the principles they first started out on. As a band they keep clear of distracting hobbies, and are willing every one should work out what God works in. They like a variety, and few places are as free as this for a raw country preacher. I had a blessed good time with them, which ended a trip of three weeks, the first I have had since last fall.

I go home to attend to my business in the mill, going out on Sabbaths near by, and returning on Mondays. Those wishing my books must direct to me at Chicopee Falls, Mass., as there are none at the Crisis office.

March 7th, 1864. HIRAM MUNGER.

Correspondence.

From J. L. Hopkins, *San Francisco, Cal.*

BRO. GRANT:—I now acknowledge the receipt of your kind letter received some months ago; also you and the brethren's kindness in sending the Crisis to enlighten my darkness and aid me in scattering a little light here in San Francisco, and on this coast. On receipt of some numbers of the Crisis, the first that came to hand, I was astonished on reading an article on the destruction of the wicked or no immortality out of Christ. I certainly thought you folks held great heresy. Well, it has taken me upwards of twelve months to see into this truth, as I begin to call it now. A few weeks ago, I was meditating on 1 Cor 15: 18,—"Then they also which are fallen asleep in Christ are perished." I then felt to receive your views as the truth of God; hence the necessity for a resurrection. Heretofore, my views have been much with the Episcopal brethren on the subject of the second advent of Christ; now, since I see the immortality question, I feel to go in with you Advent brethren. I have been originally a Methodist; but when I learned the doctrine of the Lord's coming, I had to leave them, and walked right out, and ever since have been endeavoring to spread this truth abroad. For some few weeks past, I have been speaking on Sundays, on the street opposite one of our large hotels. I had to give up the City Hall, so few attended. I am now in the street till the Lord opens some other place. The last two Sundays, I spoke on the life and death question, in connection with the coming of the Lord, and some of my religious friends, thought certainly that I had got into great error. It was bad enough to believe in the second coming of Christ, as some of them think; but to believe in the annihilation of the wicked, was going over into lunacy. I conclude, praying the Lord's blessing to be with you till the coming of Jesus.

Yours in the blessed hope,

J. L. HOPKINS.

Bro. Hopkins is editing and publishing a paper in California, showing "the end of all things is at hand." We send him a lot of tracts to scatter among those seeking light. It is cheering to know that the Lord is raising up faithful men in various parts of the world to give the note of warning to the slumbering virgins. Events are ripening rapidly, and soon we may expect to see the Prince of Peace in all his glory and beauty. May the Lord bless Bro. Hopkins in his efforts to spread the light in California.—ED.

From J. B. Luther.

BRO. GRANT:—In searching after the truth, I was induced to subscribe for the Crisis three months. I have now received its weekly visits for about one year, and I feel to rejoice in the light it has thrown on my pathway, for its truth has made me free indeed. O, what joy it has brought to my poor soul, while traveling through this wilderness world, amid the perils of these last days, to hear of the kingdom of God and the soon coming of our blessed Savior, who brought life and immortality to light through the gospel.

When I gave heed to the precious truths of the Bible, some of my pious friends told me I was gnawing the bone of contention. Bless the Lord, I have always found it meat in due season. While contemplating the reward that is promised to God's dear children, my heart longs to be there, where my joy shall be full, where I can see the dear Redeemer, who has done so much for me, and all the saints that sleep in Jesus.

We are wearing away, and the pleasures of earth are transitory; but, if we are Christ's, then we are Abraham's seed, and heirs, according to the promise, to an inheritance that is incorruptible, undefiled, and that will never fade away. The promise is that the meek shall inherit the earth. O, how comforting the thought. We may fall a prey to the enemy death, yet we shall come again from the land of the enemy and return to our own border. But when shall this glad day be ushered in? When Jesus comes to reign on the throne of his father David, and to gather his elect from out of all nations into the paradise of God.

O what joys are in store for God's dear saints, just think of it. Eden's lovely bowers [illegible] the river of life, its waters clear as crystal, [illegible] the tree of life, on either side of the river, [illegible] and it yielding its fruit every month; [illegible]

—eat of the fruit of the tree of life, and never die; and drink of the water of the river of life, and live forever!

Seeing we look for such things, let us be diligent, that we may be found of him in peace, without spot and blameless. There is peace in believing, and joy in the Holy Ghost. But how much of the grace of God we need to keep us amid the perils of these last days!

I ask an interest in the prayers of God's people, that I may be kept from the evils that are in the world, and be saved in the kingdom of God when Jesus comes.

Hertford, C. E. J. B. LUTHER.

From Sr. M. Mathews.

BRETHREN AND SISTERS IN THE LORD:—I left Canada Feb. 5th, and rode in Nahum's chariot down through old Vermont among the roughest sort of men, drunken, swearing soldiers! O, thought I, if this is the sort of men it takes to "support the Union," let the Union go.

Now I want to say a word about Whitakerville. The people seem willing to hear the truth. Congregations are large and attentive. There are a very few pilgrims here. But they have been neglected by most of the preaching brethren, and sadly injured by some that have visited them, in the following manner: Appointments have been given in the papers by preachers, the people have come out, and when the time came a disappointment came with it. So people in general have lost confidence in Advent preachers, concluding that he whom the Lord calls to preach is also called to keep his engagements.

If any of God's ministers believe in going out into the "highways and hedges," here is a good place to labor. But they need not come here full of pride and popularity, but in the Spirit of Christ and his "good religion," as Bro. Boutell calls it.

Another thing, they do not want anybody here that contradicts the doctrines Christ and his apostles used to teach,—they are just so particular. They believe "the soul that sinneth *shall die*," and that "there shall be a resurrection both of the *just* and the UNJUST."

Sunday, Feb. 14th, Bro. Frank Streeter, from Northfield, Mass., came and helped on the work. He has not been preaching long, but the church here were satisfied that he had not "missed his calling." I am glad God is still calling out young, strong, healthy, sensible men to publish the good news of the kingdom. Brethren, let them have your sympathies.

My address will be, for a while, Athol, Mass., care of Eld. Geo. A. Streeter.

MARIA MATHEWS.

Whitakerville, Vt., Feb. 15th, 1864.

EXTRACTS FROM LETTERS.

Bro. NEWELL S. TUCK writes from Albion, Me.:—"You will find —— enclosed for the paper another year. I am satisfied that I can do without the money better than without the paper. It is the only paper I know of that advocates the doctrine of Christ and the apostles in its simplicity. I am glad we have such a weekly visitor, for truly it is received with joy, and affords comfort and satisfaction while perusing the letters from our brethren and sisters in the Lord. I hope the Lord will bless us all and guide us by his unerring counsel through this world of sin and temptation, and afterward receive us into the kingdom of God."

Bro. L. VON ESCHEN writes from Eau Claire, Wis.:—"The cause of the Lord is gaining ground in this part of the great field. Quite a number have lately enlisted in the army of the Lord, and the people generally are more awake. The Spirit is doing its work. Believers are strengthened and blessed, and feel more determined to overcome, so as to be ready to receive the crown to be had at the appearing of Christ. Truly, this is a comfort. Your Bro. in Christ."

Bro. J. O. PARKER writes from Bell Centre, Crawford Co., Wis.:—"We are almost alone in our belief, in this place. There are some of almost every belief, and of no belief. We very much need a gospel preacher here, one who will preach the truth. If such a one is to be had, we heartily invite him to come and labor with us."

Bro. I. DAMMAN writes from Lincolnville, Me., March 4th:—"The Lord is at work here. There is much interest to hear on the present state of things. Some six or more have expressed interest in their soul's salvation. God pity the people, is my prayer."

For the World's Crisis.

IS THE TWO-HORNED BEAST PAST OR FUTURE?

If his rise be yet future, the vials are also in the future, all of them; because the pouring out of the first vial caused a grievous sore to fall on those who have the mark of the beast and those who worship his image. So that the two-horned beast must be in existence and must have set up the image previous to the pouring out of the first vial. And if the first vial be not poured out, certainly the sixth is not, and the spirits of devils have not yet gone forth; and the deepest students of prophecy are under a great mistake in an important point; and last, though not least, the Lord is not so near as we hoped, as the pouring out of the vials must occupy considerable time.

Again, if this important prophecy be fulfilled in the past, by what or whom was it fulfilled? Was it the papacy? Was not the papacy the mouth of the first beast who was to continue forty-two months? so it could not fulfill the part of *another beast* until after that time expired. Has the papacy played so conspicuous a part in history as is ascribed to the second beast since the termination of the 1260 days in 1798? I think all will say no. Then if the papacy fulfills the prophecy it is yet future.

But the first and second beasts are contemporary, because the two-horned beast performs his miracles in the sight or presence of the beast. Rev. 13: 14. But, says one, his number is 666, which can apply only to the name Lateinos. Question: Is it not clear that the name of the first beast is meant,—it is called the name of the *beast*, not the name of the *image of the beast*, and the mark *of the beast*, not of the image. But says another, "Daniel speaks of only four beasts, and if the two-horned beast be not Rome, then there is a fifth beast." Yes, Daniel speaks of four universal empires, but John divides the fourth one, and calls some of the divisions beasts. Rev. 17: 9-11, also 11: 7. [illegible]

the same thing, and is supposed to symbolize France. Now if France may be a beast, may not Spain or Great Britain also deserve that appellation?

Has the part of Revelation been fulfilled by the holy alliance of Europe as supposed by some? To this view I would object, that two kingdoms unless united under one ruler could not be a two-horned beast. Again it is the beast and his image, not images, as their several ecclesiastical establishments would be.

After much careful study and earnest seeking for truth, I am come to the following conclusions:

1st. That this prophecy has been for the most part fulfilled in the past.

2nd. That it has not been fulfilled by the papacy.

3rd. That it begun to be fulfilled some time before the 1260 days terminated, and consequently before Rome lost her power over the nations.

4th. That we are under the pouring out of the sixth vial, and that the Lord is near.

These few hints I would modestly present to the readers of the Crisis, asking for them a candid investigation; and may the Lord give us the light we so much need, and enable us more to realize that the word as regards this world is almost fulfilled, and that the great day is almost upon us. O may we all be ready! Yours in hope,

Massena, N. Y. WILLIAM MORPHY.

Obituaries.

RUTH ESTELLE DURKEE.

Died, in Danielsonville, Ct., Feb. 5th, 1864, of diphtheria, Ruth Estille, youngest daughter of Charles and Esther Durkee, aged thirteen years and twenty-one days.

Another leaflet has fallen a victim to that terrible disase diphtheria. A lovely flower nipped in the bud, was doomed to droop and die. Estelle was an affectionate child, of keen susceptibilities, and a mind far riper than her years. She was the idol of the family; the object around which centred the hopes of a doting father, the anxieties of a christian mother, and the admiration of loving sisters. But death loves a shining mark, and Estelle, not unlike other fair flowers, faded neath the blightings of earth. But we trust, when Eden smiles again, she will bloom with more than earthly freshness and beauty, for the sleeping dust will not be forgotten by Him who once said, "Suffer little children to come unto me, for of such is the kingdom of heaven." May this deep affliction be sanctified to this bereaved family; that they may make a family entire in the kingdom of God. Sermon by Bro. Wm. A. Fenn. ANN E. BENNETT.

HERMON SMITH.

Fell asleep in Jesus, at Addison, Jan. 22d, 1864, Hermon Smith, in the tenth year of his age.

From infancy he presented a thoughtful mind in reference to the salvation of mankind, often asking questions about the dear Savior who came to save little children. The Bible was his chief delight. For more than a year he wished that he might be baptized and be all ready when the Lord shall come. The hearts of the parents are sad, yet with the Shunamite woman they can say, "It is well with the child." On the arrival of the Young Pilgrim, he was ready to peruse its pages with eagerness. A few days previous to his death, when thought to be dying, he revived and saw them weeping; "Do not feel bad. If I live it will be right. If I die it will be well with me." The Sabbath School was his delight.

And now, little children, may you all live so that if you fall asleep in Jesus you will come up in the resurrection. G. B. WHITFORD.

ANDREW STANFORD.

Died, near Ottawa, Ills., Mr. Andrew Stanford, aged sixty-three years and two months.

The circumstances of Mr. Stanford's death were truly distressing. He had occasion to ride some distance from home to see about his calves that were in a corn field. Night came, but he did not come home. It was very cold, and snowing. His daughter went for help to search for him, but did not succeed; and they were obliged to spend the night alone in awful suspense. In the morning he was found in the field dead.

Sr. Stanford's confidence is strong in God's promises. Mr. S. was friendly to her faith, and was willing to help in the cause. She needs the prayers of God's people. His funeral was attended by Eld. Zenas Colman, Baptist minister in this city. LUCY M. WARD.

JAMES ALLDRIDGE.

Died, in East Killingly, Ct., Jan. 21st, 1864, James Alldridge, at the residence of his father, Jonathan Alldridge, in the twenty-first year of his age.

Our dear young brother died in hope of a glorious immortality. The writer was blessed with the privilege of being by his bedside at the time of his departure. He very much enjoyed a season of prayer in the evening, often responding "Amen." In answer to the question if the Lord was near him, he said, "This great hope sustains me." At four o'clock in the morning he sweetly fell asleep in Jesus. A dear wife and child are bereft of a kind husband and affectionate father, and other relatives mourn his loss.

A discourse was delivered from Isa. 43: 2.

E. BELLOWS.

ROBERT REDDING.

Died in South Bend, Ind., Feb. 1st, 1864, Robert Redding, aged sixty-eight years.

Bro. R. was a member of the M. E. church for over thirty years, and was a good working member. Some twelve years since he changed his views on the nature of man and the destiny of the wicked. For a time he knew of none who held similar views. But on hearing Bro. and Sr. Mansfield, he recognized the new views he had embraced, and united with the Advent church in Buchanan, Mich., of which he continued an active and worthy member till his decease. He died in the full faith and hope of immortality at the coming of Christ.

J. V. HIMES.

JOHN SPENCER.

Died, Sept. 14th, 1864, at Camp Denison, Ohio, of the seventh regiment R. I. Vols., John Spencer, son of Jonathan Spencer, of Exeter, R. I., aged thirty-eight years, one month, twenty-four days.

John was a young man of good habits, and much esteemed by all who knew him, always possessing a kind and even disposition, which much endeared him to those of his acquaintance. His death is a great bereavement to his aged parents, on whom hung their earthly hopes in their decline of life. In his last sickness he professed to find peace in Jesus. His body was brought home and interred in the family yard on the old homestead. Funeral services were held at Fisherville. Discourse from 2 Tim. 4: 8. E. BELLOWS.

LOUISA HEWITT.

Died in Hartford, Ct., of consumption, Louisa Hewitt, aged eighteen years and six months.

Louisa fell asleep in Jesus. She loved the Savior, and the next sound that will break upon her ear will be the archangel's trump, then mortal will put on immortality. O blessed hope! A. H.

GREAT GUNS.—The pair of great guns which government is having cast—one in New Jersey and the other in Pennsylvania—are to carry shot weighing about one thousand pounds each, which will penetrate the iron armor of vessels as a rifle-ball will go through a sheet of tin. The weight of each will be in the vicinity of 110,000 pounds, and the cost of each about $30,000. They are to be smooth-bores, but the Ordnance Bureau is now having "rifled" on the James plan all the smooth-bore heavy guns on the fortifications around this city.

☞ The New York city journals are out in full chorus on the alarming increase of crime in that city.

Summary of News.

FOREIGN.

SOUTHAMPTON, Feb. 17th. It is confirmed that the Denmark revolutionists have expelled the Danish officials from Tonning.

The Copenhagen journals say the German accounts of the Oversee and Belskaw engagements are untrue. The Danes had only 3000 men. No fighting took place at Flensburg. The Privy Council has resolved to devote the whole strength of the nation to the recovery of Schleswig.

Prussia won't consent to leave Alsen to the Danes. The allies had attacked the Danes at Duppell, and mortars had been placed to shell the Danes. The Prussians occupy Frederichsorb, at Kiel Bay entrance.

BOMBAY, Jan. 29. The pirate Alabama is off the west coast of India. She has burnt the ship Emma, of New York.

High gales are now prevalent on the English coast.

ITALY.

Parliament has resumed its sitting. The armament of the National Guards is being hastened. Large quantities of war material continue to be forwarded to Ancona and Bologne.

LATER.

LIVERPOOL, Feb. 18th, Londonderry 19th.

The steamship Great Eastern was sold by auction to the newly formed Great Eastern Steamship Company, for only 25,000 pounds sterling. The Company had, however, previously purchased bonds of the old company to the extent of 70,000 pounds, which must be added to the above purchase money. Another person claims to have bid 25,000 pounds at auction, and demands the ship.

FRANCE.

It is stated that the arrangements for the departure of the Arch Duke Maximilian for Paris, *en route* to Mexico are complete.

The *Siecle* (the liberal organ) demands the support of France for Denmark, so shamefully abandoned by England.

It is stated that the *Moniteur* is prohibited from publishing Napoleon's anti-English speech at the Suez Canal celebration.

THE SCHLESWIG WAR.

The Prussians continued operations against the entrenchments at Duppel, but a thaw retarded the movements of heavy artilley and delayed the attack. It is stated that Prince Frederick Charles of Prussia will command the attack.

It was asserted at Rendsburg that the Prussian Commander had summoned the Danes to evacuate Duppel and the island of Alsen, and failing compliance the Russian army would immediately occupy Jutland. The Danes were strengthening the defences of Duppel and Alsen.

TWO DAYS LATER.

Liverpool, Feb. 20th, Queenstown 21st.

There was a vague rumor that France intends soon to recognize the Southern Confederacy.

The German forces have entered Jutland.

The Archduke Maximilian will visit the Courts of Brussels, Paris and Windsor before leaving for Mexico.

LONDON, Feb. 20. The Paris correspondent of the *Times* says that Napoleon will not fail any opportunity given him to march French troops to the Rhine.

Twelve Austrian men-of-war are ordered to sea to protect German merchantmen.

French policy appears to be settling in favor of Denmark, and some of the journals utter warnings to Prussia.

The Germans were repulsed on the 18th in a general attack on the whole line of the Danish position.

THE WAR IN DENMARK.

A Copenhagen telegram says the German troops have entered Jutland in considerable force. The Germans attacked the Danish outposts along the whole line on the 18th, but after several hours engagement, were repulsed, but occupied all their former positions.

A Danish iron-clad monitor attempted to destroy the bridge thrown over to Egernsund, but was not successful.

It is asserted that the Danes have withdrawn behind their intrenchments at Duppel.

A Danish frigate in the English Channel has overhauled numerous vessels, including an American barque.

War risks were being paid on belligerent vessels in England.

The Frankfort Diet has resolved that an embargo shall be placed on Danish shipping in all German ports, in consequence of the Danes having laid an embargo on all German shipping.

The Austro-Prussian note to the minor German States declares that they do not recognize the necessity of a Federal reserve being stationed in Holstein. Should such a want arise, the Great Powers would place at the disposal of the Diet a sufficient reserve for execution purposes. It is expected that this note will aggravate the prevailing indignation of the minor States at the high-handed proceedings of Austria and Prussia.

ITALY.

The Paris correspondent of the *Times* says that rumors not unlike those afloat preceding the Italian war are in circulation. Now, as then, it is said, agents are in France buying arms and munitions of war, of all descriptions, for account of the Italian Government, and naval stores are purchased by them with the permission of the French government. It is consequently conjectured that an attack on some port of the Adriatic is contemplated by the Italian Government.

POLAND.

The insurgents attacked the Russian garrison at Konskie and drove the Russians out of the town. The Russians were then attacked by other insurgents and defeated with heavy losses.

LIVERPOOL, Feb. 20. The Paris correspondent of the *Times* asserts that Napoleon will not fail by any opportunity given him to march on the Rhine.

There is little credence in the alleged intention of France to recognize the Confederates.

FOUR DAYS LATER.

Liverpool, Feb. 24th, Queenstown 25th.

The London *Morning Post's* city article says the reports from Paris are still more positive that confidential negotiations are progressing between England and France for the joint recognition of the Confederates, and if England refuses France will act alone.

It is reported that the Mexican financial plans are matured. They include a plan of £20,000,000 sterling.

A Hamburg telegram announces that the Prussians have evacuated Jutland, but a Berlin paper says they retained possession of Rodling, with orders not to advance beyond that point. The Germans are busily engaged in demolishing Dannerwerk at Schleswig.

On the 22d the Prussians attacked the whole Danish lines at Duppel. The Danes were driven but finally reoccupied their former positions. It is asserted that Denmark is about to announce the blockade of all Schleswig-Holstein ports.

The *Times* thinks it probable that the spring will see a revolution in Germany.

DOMESTIC.

DRAFT ORDERED ON THE 10TH INST.—Washington, March 3.—The following was issued to-day:

War Department,
Provost Marshal General's Office,
Washington, March 2, 1864.

Boards of enrollment will commence on the 10th inst., to make the draft in all sub-districts which had not filled their quotas before the 1st inst. All volunteers who may enlist before the draft is actually made, will be deducted from the quotas by the board of enrollment, in accordance with orders to be given in each case by the A. A. Provost Marshal Generals of States. If the quota shall not be filled by the first draft, the board shall make further drafts until the entire quota is obtained.

(Signed) JAS. B. FRY.
Provost Marshal General.

New York, March 4. Official dispatches report that Kilpatrick has failed to enter Richmond. He has cut his way through and joined Butler, with the loss of 150 men.

San Francisco, March 5. At one quarter to nine o'clock this forenoon the severest shock ever experienced was felt of an earthquake.

The Rev. Starr King is to be buried beneath his own pulpit to-morrow.

PORT HUDSON, Feb. 23, via. Cairo, March 2. The election yesterday resulted in the triumph of the Free State ticket, Hon. M. Hahn being elected Governor by about 3000 majority out of a vote of 8000. There is great rejoicing by the Free State party. There were illuminations and firing of cannon last night. Louisiana is a free State.

New York, March 5. A Matamoras letter to the *World* reports that the French have evacuated Puebla, Cordova, Jalapa and Orizaba, for lack of troops to garrison them.

☞ The Clarion (Penn.) papers state that a fatal disease has broken out in that county. The disease is noted by a sudden trembling of the body and arms, which is followed by slight symptoms of fever, and paralysis of an arm and the lower limbs, with severe pains in the back, and finally the vision becomes affected. Physicians are unable to determine its character. It is neither typhoid nor spotted fever.

Items.

☞ A London confectioner has made a cake which weighs 3,000 lbs., stands 7 feet high, and is thirteen feet in circumference. There have been used in its manufacture 550 lbs. of flour, 3,000 eggs, 4 cwt. of currants, 2 cwt. oranges and lemon peel, 300 lbs. butter, 400 lbs of sugar, beside other ingredients.

☞ Slug-worms are stated to have invaded Australia in hosts. A professed eye-witness says he saw them moving by millions, in a compact body, stripping the country, marching about a mile and a half a day, and clearing a breadth of half a mile in their line of march.

☞ In Hampshire county, Mass., the Northampton *Gazette* says, farm hands are hiring out at $40 to $45 per month, for the coming season. Some difference between these sums and the old-fashioned rates of $12 and $14 a month.

☞ Washington, Feb. 18th. We had another bitter cold night last night. The mercury was ten degrees below zero, and several persons were badly frozen.

☞ The swiftest steamboat ever built is said to be the Mary Powel, running between New York and Poughkeepsie. She lately made the run between the two cities at the rate of twenty-five miles an hour, running time.

☞ Raw cotton and castor oil have restored frost bitten limbs when amputation was thought to be necessary to preserve life. The cure is said to be infallible.

☞ Manhattan Square, New York, has been added to Central Park, and the commissioners propose to convert it into a zoological garden of the finest description.

☞ There is an extensive religious interest in Mount Holyoke Seminary, South Hadley. Many conversions have taken place.

☞ Fifteen dollars an hour is the price of the use of a horse and sleigh in Washington.

☞ A new Mormon organization, which repudiates polygamy, has been started at Cincinnati by Joseph Smith, Jr. Thirty thousand acres of land has been bought in Missouri whereon to found a new Mormon city, after the war.

☞ Two hundred and forty thousand persons in London get their living by thieving, beggary and other disgraceful means. One person in six of the whole population dies in some public institution of charity or correction.

☞ Corn is very plenty in the vicinity of Natchez at ten cents per bushel, in the field, where it has been left ungathered in consequence of most of the able-bodied negroes having joined the Union army.

☞ There is a tenement house in New York city having 68 rooms, 8 by 10 feet, containing 70 families, of 124 adults and 138 children, 11 dogs and 43 cats.

☞ Diptheria is making such havoc in Lunenburg, Vermont, that there is not at present a single school in the town in operation.

☞ The steamer Great Eastern has been chartered by Messrs. Glass, Elliott & Co. to lay the Allantic Telegraph Cable in the summer of 1865.

☞ They boast of snow drifts forty feet high out in Wisconsin.

☞ An extensive revival is in progress at Woolwich, Me., in connection with the Methodist church.

☞ Rev. T. Starr King died in San Francisco, Cal., Friday morning, March 4th, of diphtheria.

☞ India contains twenty-one distinct peoples, who speak twenty-one distinct languages.

MARRIED.

In New Bedford, Mass., Feb. 21st, by Eld. J. Couch, Mr. GEORGE JAMES, of New Bedford, to Miss PHEBE A. PARLOW, of Rochester, Mass.

Notices.

CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston; to those of like precious faith, and who wait for the Son of God from heaven, greeting:—

Beloved in the Lord, we give thanks to our heavenly Father, who hath loved us and blessed us with all spiritual blessings, that through his grace we trust we are enabled to continue steadfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers, and that God in his rich mercy yet is pleased, as we trust, to count us as members of his little flock, and to grant us peace and unity among ourselves, and some degree of prosperity as a church of Christ.

We give thanks to God also, that we have been so kept by the power of God, that we have not been moved away from the hope of the gospel, but that we have been enabled to continue in the faith rooted and grounded, holding fast those principles of the doctrine of Christ, repentance from dead works, and faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment; and that in the patience of hope we do yet wait for the coming and kingdom of our Lord, believing that yet a little while, and he that shall come will come and will not tarry, and that now the just shall live by faith.

And as the signs of the times indicate that we are among the predicted perils of the last days, and that we are approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress, we have thought it good to invite our brethren in Christ and the preachers of his word, who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL and CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1864; and to continue with us over the coming First Day of the week:

To unite in worship and thanksgiving to God for his abundant mercies to all men, and us who have learned his will and tasted that he is gracious:

To offer up our prayers, and supplications and intercessions for all men; for kings and all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty; for the peace and prosperity of mankind, and the spreading abroad of the gospel among the nations; for the church of Jesus Christ, that they may all come to the unity of the faith, and may be enriched in every christian grace, and preserved blameless till the appearing of the Lord, being delivered from the devices of evil men and the power of lies, and the delusions of Satan;

For the ministers of the word of God, that they may be preserved from errors of faith which distract and divide the church, and from sins of practice which dishonor the Lord and his truth; that God may mercifully deliver them from ignorance and prejudice, give them great understanding in the mysteries of his word, and great boldness and an open door for the declaring of the same; and also to unite in praying the Lord of the harvest that he may send forth laborers into his harvest, who shall be men of God, men of faith, of zeal; men of patience and love, purity and power; men who fear the Lord and hate covetousness, and that thus he may preserve unto us the faithful ministration of his word to the end:

To listen to the proclamation of the truth of God for the edification of the church, and to the preaching of the glad tidings of the salvation and kingdom of God, and to give heed to the sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn and the day star arise:

To exhort one another, and so much the more as we see the day approaching, thus confirming the souls of the disciples that they may be of good courage, even though they must through much tribulation enter into the kingdom of God:

To invite sinners to Christ, the refuge from approaching wrath; to warn the perishing of their impending danger, and point them to their great deliverer, the Lamb of God, that taketh away the sin of the world:

To encourage each other in the great work of saving men and proclaiming the gospel in the regions beyond, thus sounding out the word of the Lord: and,

To remember the death of Christ in the breaking of bread and the drinking of the cup which he has given us, by which to testify our grateful recollection of his sorrows, and to show forth his death till he shall come.

For these objects we invite our brethren, and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities; trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that the good hand of God may prosper us in our meeting together; that we may gather in harmony, and love, and quietness, that we may be mercifully preserved from all confusion and strife, from vain jangling and bitterness of speech, from all perverse disputations and words that edify not, and from all sectarian narrowness of spirit, and that endeavoring to keep the unity of the Spirit in the bonds of peace, we may honor and glorify our heavenly Father, and make ready for the marriage of the Lamb and the approaching kingdom of our Lord and of his Christ.

On behalf of the church:

H. L. HASTINGS, GEO. T. ADAMS, } Elders.

J. G. HAMBLIN, GEO. T. ADAMS, J. S. NILES, M. H. PIPER, S. HOVEY, J. B. RICH, GEO. E. FOSTER, } Committee.

General Conference of Northern Ohio.

The Lord willing, there will be a General Conference of those who are looking for the speedy coming of Christ, at Norwalk, Ohio, commencing on Friday, March 18th, 1864, and continuing over the following Sunday. Bro. and Sr. Mansfield will be present to minister in the word of truth, and will commence evening meetings on Tuesday, March 15th. All the Brn. and Srs. of northern and middle Ohio are earnestly invited to be present, as business of importance to the cause of truth will come before the meeting. We shall also be happy to meet preachers and brethren from other portions of the country. Come, and come praying for the outpouring of God's Spirit, and the salvation of our fellow men. By order of the church.

P. B. HOYT, Chairman Com. Arrangements.

Brethren coming from abroad will inquire for Dr. Hoyt, who will see them provided for.

Notice.

The R. I. and East Conn. Conference will hold its next session at Central Village, Coventry, R. I., commencing the first Wednesday in April, 2 P. M., and holding over Sunday. Let every church be represented either by letter or delegates. Let the friends of Jesus come praying that good may be done.

An essay may be expected from Eld. Aug. Durfee. SUBJECT, "A consideration of some of the texts claimed to prove the intermediate state."

Sermon by Eld. Eleazer Bellows. SUBJECT, "What is the thousand years spoken of in the 20th of Revelation?" Both are to be subject to the criticism of the conference. A. C. GREENE, Secy.

Notice.

Providence permitting, we will hold the next session of the Winona County Minn. Quarterly Conference with the brethren and sisters at Hesper, Iowa, near the state line, commencing on Saturday, the 12th day of March, at half-past 10 A. M., 1864, and continue over the following Sunday. All who can possibly attend the quarterly conference will please to come. Come on, and join with us, and work for God. Come in the humble spirit of Jesus, praying, "O Lord, revive thy work." Brethren and others coming from Winona, Minn., will come by the way of Lenora.

ELD. PHILIP RAMER, Clerk.

Wisconsin Quarterly Conference.

Our second quarterly meeting for this conference season, will begin on Friday evening, March 11th, at Big Creek, Wis., ten miles from Reedsburg, on the direct road to Mauston, being within a day's drive from Baraboo. Strangers can inquire for R. Andrews, or W. Scafe. Hope to see Brn. Turner, Barnes, Shears, Basford, Graves and others at the meeting. W. SHELDON.

Lost.

Last fall, while returning from the Alton Bay campmeeting, via. the Cocheco and B. and M. R. R., we lost our tent pole, with a bag of pins. It was about fifteen feet in length, painted green, with an iron rod in one end, and a rope attached. Any information in regard to its whereabouts will be thankfully received.

CHARLES W. OSGOOD, Haverhill, Mass.

Meetings at Lee, N. H.

I will commence meetings at Lee, N. H., Friday afternoon, March 11th, at 2 o'clock, P. M., and continue over the following Sunday. Bro. Mooney is expected to be with me. I hope the brethren will come in from the region to our help, and see the work of God prosper. L. BOUTELL.

Iowa Conference.

The next quarterly meeting will be held with the Floyd church, Floyd Co., Iowa, to commence the 11th of March, and continue over Sunday. Hope to have a general turn out, as there is special business relating to the future action of the conference.

PETER W. S. DEYO, Conference Clerk.

Notice.

Bro. R. R. Gaither, Amboy, Lee Co. Ill., wishes to inform the preaching brethren that the church in that place have hired Goldman's Hall for one year, and wishes those who can would call, as opportunity may offer, and "feed the flock of God."

Notice.

On Sunday, March 13th, I shall give a historical discourse in our house of worship at Castleton, if it is pleasant. If rainy or stormy, it will be postponed one week. Brethren in C. and surrounding towns are invited to come in. D. T. TAYLOR.

Notice.

The churches in New Hampshire desiring the Quarterly State Conferences held with them, must correspond with Eld. J. Couch, Warner, N. H., relative to it. A. W. SIBLEY, Clerk.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings .... Sunday, March 13th
and onward for the present.

Dover, Me., evenings of March 10th, 11th, 12th, and over the following Lord's day.
Searsport Village, Me., evenings of March 15th, 16th, 17th, 18th, 19th, and over the following Lord's day.
MILES GRANT.

Scitico, Ct. .... Sunday, March 13th
The rest of March not engaged. H. MUNGER.

Richmond, R. I., (Clark's Hall) .... Sunday, March 13th
J. J. NORTHUP.

Portland, Me .... Sunday, March 13th
South Reading .... Sunday, March 20th
Lynn .... Sunday, March 27th
Plymouth .... April 3d
Carver .... April 10th
J. S. WHITE.

Thorndike, Mass. .... Sunday, March 13th
Springfield, to preach and baptize .... March 20th
Agawam .... March 27th
H. PRATT.

Belmira, (Marsh's Corner) .... Sunday, March 20th
I. DAMMAN.

Exeter, (Chamberlin School-house) Sunday, March 27th
If thought best, will protract the meeting a few days.
I. DAMMAN.
CHAS. GOODRICH.

Portsmouth, N. H. .... Sundays, April 3d and 10th
J. G. SMITH.

Clinton, Mass., (at Sr. Burditt's) evening .... March 17th
Concord, N. H. .... Sunday, March 20th
Bradford, N. H., evenings of March 24th, 25th, 26th, and Sunday, 27th.
L. BOUTELL.

Yarmouth, Me .... March 13th
Bath, (City Hall) .... March 20th
Lynn, Mass. .... Sunday, April 3d
R. R. YORK.

Vernon, Vt. .... Sunday, March 13th
J. HEMENWAY.

Holliston, Mass, at the Town Hall, Sunday, March 13th
Cheshire, Mass. .... Sunday, March 20th
also successive evenings through or part of the week, as thought best.
H. K. FLAGG.

Exeter, N. H. .... March 13th
Portsmouth, N. H. .... March 26th and 27th
C. S. EMERSON.

Portsmouth, N. H. .... Sunday, March 13th
A. SIMPSON.

Brunswick, Me., (Yellow school-house), Saturday evening, March 12th, and over the following Sabbath.
J. T. JORDAN.

Bristol, Quarterly meeting .... March 11th to 13th
Hanover, 2½ o'clock, P. M. .... March 13th
Danville .... March 20th
Eld. J. B. Cook is expected to be with us at the quarterly meeting in Bristol. F. BURNS.

North Benton, N. H., (Meeting-house) .... March 13th
[illegible] .... March 20th
Orford Quintown, N. H. .... March 27th
L. C. [illegible]

Lawrence, Mass. .... Sunday, March 13th
East Boston .... Sunday, March 20th
JOSEPH W. WHITE.

TOUR IN ILLINOIS.

At Bro. Larkin Scotts, near Denver Station, spend two Sabbaths, March 13th to 20th, and meetings all the week.

At Warsaw Tuesday evening, and over the Sabbath, March 22d to 27th.

Mound Station, Brown Co., Tuesday, March 29th, and over the Sabbath, as Bro. S. C. Haymon shall arrange.

JOSHUA V. HIMES.

Pleasant Valley, Ct. .... Sunday, March 13th
S. WOODRUFF.

Biddeford .... Sunday, March 20th
A. MURRAY.

West Ossipee .... Sunday, March 13th
Albany, (Bell school-house) .... evening, March 15th
School-house, (near Bro. T. White's), eve., March 16th
Kezar Falls, Me., Friday and Saturday evenings, March 18th and 19th, and over the Sabbath.
T. W. PIPER.

Dover, N. H., (Back river neighborhood, as Bro. J. M. Hackett may arrange), from March 11th to 13th.
Abington, Ct., from March 19th to the 27th.
A. ROSS.

Worcester, Mass. .... Sunday, March 13th
Lawrence, Mass. .... Sunday, March 20th
J. COUCH.

Medford, Me. .... March 13th
Sebec, (Harriman School-house) .... March 20th
THOMAS SMITH.

Honeoye, Ontario Co., N. Y. .... March 11th to 13th
East Springwater, N. Y. .... March 18th to 20th
Bushville, Yates Co., N. Y. .... March 24th to 27th
If Bro. Wright so appoints, will he meet me at Springwater March 20th, and take me to his place?
C. F. SWEET.

Biddeford, Me .... Sunday, March 13th
Portland, Me. .... evening, March 14th
Yarmouth, Me .... evenings, March 15th and 16th
Augusta, Me .... evening, March 17th
Corinna, Me. .... Sunday, March 20th
Will some Bro. from Corinna meet me at Newport on the arrival of the cars from Augusta, Friday, the 18th?
C. GOODRICH.

Coventry Centre, R. I. .... March 13th
B. ROBBERTS.

Mannsville, N. Y. .... Sunday, March 13th
Harrisburgh, N. Y. .... Tuesday evening, March 15th
West Martinsburgh, N. Y. .... Sunday, March 20th
Copenhagen, N. Y. .... Friday evening, March 25th and over the following Sunday.

Dear Brn. and Srs., I wish to see you all in the vicinity of these appointments. Let there be a rallying to these meetings. The third quarterly meeting of the Northern New York Christian Association will be held in connection with these meetings, at West Martinsburgh, commencing Friday evening, March 18th. Let there be a general gathering at this meeting.

C. B. TURNER.

North Scituate .... Sunday, March 13th
North Foster .... Sunday, March 20th
Gloucester .... Sunday, March 27th
Blackstone, Mass .... Sunday, April 3d
If any of these appointments conflict, please write to me.
J. K. BELLOWS.

North Adams, Mass .... Sunday, March 27th
Others desiring my labors in that vicinity can drop me a line at North Adams. S. C. HANCOCK.

Business.

TO CORRESPONDENTS.

D. Haskins—It was received and credited.

C. W. Osgood—Expect "Spiritualism" out soon.

W. D. Wood—Money received, and tracts sent.

STONINGTON, CT.—A Bro. sends a query for answer in the Crisis, and encloses $1.00, but does not tell what the money is for, nor does he give his name and post-office address. The letter was postmarked "STONINGTON, CT."

H. C. Freeman—Have none on "Profane Swearing." We ought to have, and if some of our brethren would write a good one on that subject, it would accomplish much good.

Mary J. Hodgkins—The dollar last August was received, acknowledged, and credited.

R. O. White—Received.

J. Hutchinson—Right; $2.00 to No. 448.

G. W. Hough—Cannot say when they will be out. Will be some time yet probably.

Jas. Douglass—They were both received.

M. G. D.—It is sent.

CASH RECEIPTS TO MARCH 2, 1864.

The present No. of the Crisis is 440.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—W. D. Wood 442, H Clark 437, O Hubbard 454, W H Card 465, S M Mann 465, H Walker 465, W G Perry 465, J G Engley 465, J E Engley 465, E M Gillson 465, R Jones 465, T C Brack 465, Dea R P Devereux 465, Z H Morse 465, A Loomis 493, A Hook 465, L. T. Cunningham 460, H N White 466, C. Morter 465, Mrs. E. Tripp 466, M A Shaw 457, N S Tuck 463, E A Waldron 470, E F Rowand 465, J Bates 465, H Hadlock 465, J. Dent 474, E. A. Chandler 454, J Gifford 448, P Wolf 448, S E Teeple 465, I M Ware 442, Mrs S A Safford 465, Mrs A O Eaton 465, M A Philbrick 465, C H Hill 455, W P Bartlett 465, D B Davis 465, Mrs. J. H. Hanscom 465, E. Bather 465, J. H. Mooney 468, D. L. Green 471, H A Drew 434, D A Bean 439, J H Langley 486, S N Langley 468, W D Watson 517, J. H. Osgood 442, E S Mudgett 470, J C Engley 351, A R Garrett 459, D Newcomb 465, R Carll 465, J Green 465, W Cate 465, B P True 465.

$2.00 each.—W. H. Pierce 502, R. O. White 468, A. Wright 487, R B Smith 544, C E Woodman 474, P Sweasy 491, A Fogg 491, Z H Morse 491, A. W. Davenport 440, A. Allen 495, A. Miles 424, S. S. Smith 486, A B Warner 491, M Ward 491, S J Roberts 491, F Reynolds 491, J White 475, H. S. Hough 416, Mrs E S Richards, H Gibbs 418, H Kennedy 496, W W Cate 496, E O Allen 457, J S Green 491, A P Marden 491, Mrs R Redding 491, H Young 439, A R Green 484, Mrs. J. B. Willard 471, B C Clark 460, L J Elliott 477, C S Hodgdon 473, Mrs J Freese 501, L Green 482, J E Greenleaf 468, T B Davis 485, E K Stockman 436, N Davis 435, J C Smith 486, L Leach 489, T Gibson 491, W Anderson sen. 491, G Anderson 491.

50c each.—G. V. Peterson 448, A. McClure 453, H A Luther 452, H Gregory 452, Mrs C Taylor 452, J Francis 452, Mrs E A Blithns 452, J T Lane 452, D P Smith 452.

Dr. L C Washburn $4.50, 465; Wm Cook $1.40, 439; H. Bailey $1.50, 451; E. Loomis $4.00, 495; J. Hunt $4.00, 364; O Rawson $3.00, 487; R Meed $4.00, 484; R K Shaw $2.25, 436; E. B. Coon $1.25, 472; N. Raymond $3.00, 442; Wm Hayes 75c, 458; J L Swain $3.00, 462; J R Towle $3.00, 419.

FOR BOOKS AND TRACTS.

W D Wood 35c, W Cook 60c, H Ellis 22c, D G Putnam 10c, D H Fink 50c, H Clark 60c, F Platt 75c, D W Davenport $2.00, J C Hitchcock 55c, C Stratton $11.75, J Douglass $5.00, J. M. Andrews 60c, J. Pinkham 43c, H Gibbs $2.00, L C Ricker 15c, R N Chaffee 50c, G W Lemaster $1.60, O W Denney $5.00, Wm Sweet $2.00, U. Healey $5.00, Wm. Hayes 25c, H A King 80c, N A Berry $3.00, T G Burpee $1.00.

BOOKS AND TRACTS SENT.

BY MAIL.

J J Dewolf, Ketchums Cor., N. Y.; Jas P Cutts, Big Patch, Wis.; E. W. Potter, Smiths Cove, N. S.; W. Hayes, Peru Station, Ill.; N H Berry, Farmington, N. H.; W H Connell, Parkersburg, Ill.; Thos. G. Burpee, Woodstock, N. B.; G W Foster, Wyanet, Ill.; W. W. Cate, Mound Station, Ill.; J. P. Bell, Kennebunkport, Me.; J. C. Hitchcock, Middlesex, N. Y.; Mrs. C. Eno, Clay, N. Y.; J W Lovesee, Plymouth, Kan.; P H Wait, Sandy Hill, N. Y; I L Dwight, Tribes Hill, N Y; Chas Libby, Whitefield, N H; G Converse, Presque Isle, Me; F P Kelly, Brandy Station, Va.; A C Gear, E. Hatley C. E.; C R Taylor, Lincoln, N. H.; A Aldrich, Washington, D. C.; M Drury, Holden, Mass.; D Austin, Suncook, N. H.; Mrs. J. F. Langley, Pittsfield, N. H.; A. Healey, Red Bluff, Cal.

BY EXPRESS.

S W Worthington, No. Bennington, Vt; A C Greene, River Pt., R. I.; E. A. Prescott, No. Vassalboro, Me.; G W Denny, New Haven, Ct.

LETTERS RECEIVED.

N M Henry, D T Taylor, H G Whitman, J V Himes, J E Clark, C F Sweet, N L Willard, E Burnham, T M Preble, J Taylor, J J Austin, L Weaver, Madison, S S Brewer.

☞ Received from "Lovers of Truth, Elyria," $2.00. Bro. Boutell, I have written Bro. Gage. W. PRATT.

English Bibles for Sale.

1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.

2. PEARL, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.

4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $1.50. Postage 28 cts.

5. TESTAMENTS. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address MILES GRANT, *Boston, Mass.*

VALUABLE BOOKS FOR SALE.

KITTO: The Cyclopædia of Biblical Literature. Edited by John Kitto, D. D., F. S. A. Illustrated by numerous maps and engravings. 2 vols., 8vo., 1578 pages, double columns, half calf binding. Price $8.

MURDOCK: The New Testament, translated from the Syriac by James Murdock, D. D. 8vo., 515 pp. Price $3.

Address H. L. HASTINGS, *Boston, Mass.*

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RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry.

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For the World's Crisis.

LINES ON THE DEATH OF [illegible] CRAMER.

By her Teacher, [illegible]

Another lovely flower is gone,
Cut down in early bloom,
Has drooped and faded from our view—
It rests within the tomb.

Her gentle voice is hushed in death,
The voice we loved so well,
But still it cannot be forgot,
'Tis locked in mem'ry's cell.

Yes, those who knew her loved her, for
Her love she gave to all,
And when we think she's passed away,
The burning tears will fall.

Yet parents do not call her back
To this sad world of pain,
For though she now is laid to rest,
You soon shall meet again.

Your hearts by grief are sadly rent,
You mourn your darling one,
But look above and humbly say—
"Thy will, not ours, be done."

For there alone is balm to heal
The bleeding, broken heart,
Ah! when you meet your child again,
You never more will part.

No, never part, for when Christ comes
Your darling you will see,
Derive sweet comfort from the thought,
That short the time will be.

* * * * *

Then meekly 'neath this sorrow bow,
And kiss the chast'ning rod;
Let this affliction draw your souls
Nearer to heaven—to God.

Barnston, C. E.

For the World's Crisis.

WHERE ARE WE DRIFTING?

At any time it is well for us to inquire seriously, Where are we drifting? But in this perilous hour, when there is so little of the genuine that, of seeming necessity, the counterfeit must be allowed to pass current, we have need to be especially on the alert.

I have beheld with much solicitude, during the last six years, our tendency as a people toward church organization, as it is called. In this time we have lost much love of God, and gained much love of church organization. In our younger days as a people our motto was "*Christ*"; for a few years past it has been "*The Truth*"; but it is fast sliding into "*The Church.*" The past change is clearly marked, and the present tendency to a change is no less so. Yet the transition is so gradual, and the idea of such a change is so unwelcome to the natural pride of a people, that few seem aware of it, and less still are burdened with the thoughts of it.

We read in the New Testament of churches in various places, and understand according to the signification of the original that they are simply congregations of believers. We read also of appointing elders in those congregations or churches, but we no where read of organizing those congregations, as it were, into churches. We read also of a Conference held by the apostles and elders; but so far as we can gather from the New Testament, the twelve apostles in all their ministry did not do so much Conference business, by a half, as we have done in either one of the last six years. I am aware that some of our gatherings called Conferences are wholly devoted to prayer, exhortation, and preaching—religious mass meetings—and I would that all were so, for such conferences are what we need; but most of them are devoted prominently to *legislation on the things of God.*

They would be recognized as "The Advent Christian Conference," bounded by State or other limits; hence all churches within these limits not co-operating would be regarded as *outsiders* instead of *brethren*, after a few Conferences, and all preachers who could not co-operate would be treated very much like *dissenters*, while the Conference would insensibly take the Advent Christian cause within its limits into its own hands after a little.

This tendency to organization every where seems to partake too much of vain glory. A mutual co-operation of brethren in large gatherings for prayer, exhortation and preaching,—similar to Conferences, except the Conference business,—would prove to our profit without ostentation; but the organization of Conferences for conference business seems too much like an attempt to force from society the acknowledgment that we are a church among other churches, and entitled to a proper rank with them. Our Master "made himself of no reputation," but this looks too much like a vain strife for a reputation. In keeping with this feeling, some felt tenderly the slight when Dr. Baird, in his "Religions of America," did not enumerate *us* as a people, or a denomination.

The reasons urged for organization are various, but they may be reduced to three; viz., that the body may be more united; that the church may be saved from the intrusion of impostors by keeping them out, and the burden of delinquents by turning them out; and that she may have a better command of the resources and talent of the church. That organization will unite all those who co-operate, it is quite evident. But such an arrangement would not fail to unite the worldly, the proud, the covetous, and all who co-operate. May such a union be called a "christian union"? When a church takes this step, she always leaves some of her better members behind protesting against such a course, while the proud and worldly are pushing the matter on, determined to be "like other churches."

That the talent of the church will be more at the command of the church, I am free to allow; but I must also insist that those who enter the ministry at the call of a Conference are seldom called of God. A Conference generally judges a man by his talents, but God never does. The resources of a church might be more generally called out by a systematic organization of the body, but if God was allowed to call on his servants as he wanted them, there would be less squandered.

As to impostors in the church, there is no organized church but abounds in those who preach for hire, and handle the word of God deceitfully; and as to delinquents, they are seldom turned out unless they are too poor to be of pecuniary benefit, or too devoted to resign the right of believing God's word for themselves.

I ask, then, has organization saved other churches? It has kept up their existence, it is true; but such an existence is generally a burden, and often a reproach to the cause of Christ. When once a church has become fully organized, the protection and prosperity of that church begins to intrude itself upon the pastors as their special, if not their *sole* duty. The prosperity of the church is estimated according to the increase of its members, their character not considered; while [illegible] is protected by turning out those who love God and his word more than they do the church. There is no more [illegible] [illegible] the Church for Christ in our de[illegible] votions, yet every church slides insensibly into this fault soon after she becomes organized.

I know my brethren fondly hope to escape these evils so characteristic of other churches. But where is the room for hope? Has any one church redeemed herself spiritually by organization? Has not the reverse been true rather? Have they not uniformly made this period in their history the point where they commenced to substitute the Church for Christ? Why then hope that we shall be the solitary exception to this universal rule? Do we hope to profit by their misfortunes, and evade the rock on which they split? Trust it not! it is a snare of Satan. We have no more holiness than they had, no more wisdom than they had, with the folly of a hundred such mistakes before them, while our arguments are identically the same as urged by those who have used them plausibly, but failed lamentably.

We once rejoiced in a liberty from all shackles, but I fear that we are now forging them for others. It cannot be wisdom in us to devote ourselves in these days of our barrenness to building up what we in the fear of God in our better day sought to demolish! In the absence of that heavenly wisdom and trust in God which we then had, are we better judges of the necessary aids and probable hindrances of a spiritual people? Did not the truth then appear manifest, that "by one Spirit are ye all baptized into one body," and "are all made to drink into one Spirit"? And was not that the true christian union? But why are we without that union now? Dare we say that we have the "self-same Spirit"? It is manifest that we have not, and therefore are not baptized by it into "one body." Shall we then seek some other union as a substitute? God forbid! We want none other than a christian union.

Then let us each and all get the Spirit of God in our hearts, and we shall find no need of any other bond of union. Let us each as branches unite ourselves to Christ the vine, and we shall find ourselves "drink into one Spirit" and bear similar fruit. We shall then put away this pursuit of the wrong object, and make Christ our all in all. I trust that this day is but just before us, but I look for it to come through persecution, when "organization" will be thrown to the winds. May our God in mercy hasten the day.

Polk City, Iowa. I. K. LOMBARD.

For the World's Crisis.

A SKETCH.

I have recently been reading a brief sketch of the various adventurers who have been sent out to make new discoveries in the Polar seas. Some were induced to go from the mere love of travel and adventure, others from an intense desire to acquire useful knowledge respecting various sciences, while another class were influenced solely by their ambition to gain great honor, and obtain the large bounties offered to those who should acquire information respecting certain lands and passages. All who enlisted in this work knew they were subjecting themselves to great hardships, and imperilling their lives in pursuit of the desired object.

Those adventurers of more modern date were warned by the intense sufferings, and often death, of their predecessors, so that they did not rush blindly upon their fate; but the various motives which were brought to bear upon their minds induced them to risk all hazards for the attainment of the desired object. Often they were reduced to the last extremity for want of food, or almost perished with the severe frosts. Usually these explorers were so hedged in by the ice of those frozen regions, that they were obliged to wait through the long and dreary winter before they could sail to a warmer clime. Sometimes they built themselves houses upon the land, and dwelt in them, with the snow piled up all around them, and the cold so intense as to cover their beds and garments with frost, even when a large fire was burning in their huts. For several months the sun would be hid from their view, and they had no light but that of the snow and stars.

And for what were they thus sacrificing all the comforts of home and companionship of friends? What were they to gain by subjecting themselves to all these miseries? Some wanted to gain important information, that would enrich the mind; others gained for themselves great honor, an enduring fame; while a few won the bounty offered by their sovereign. But all the advantages reaped by those who were fortunate enough to endure the hardships, and escape the dangers, were of brief enjoyment. A few years and all had to be relinquished, and they yield themselves to the power of death. They found no Eden land when exploring far distant shores; but desolate and icy regions, where there was naught to entice them to linger. They found no "Tree of Life," of which if a man eats he shall never die; but a barren soil, where no refreshing fruit could grow. They found no mines of gold and silver, yielding a rich recompense to the toiling miner; but snow, and frost, and icebergs towering high.

In making these explorations, the Arctic adventurer was unaided by a chart, and the magnetic needle, upon which they so much depended for direction, often wavered and failed to turn due north, as is its wont.

From these voyagers we may learn a profitable lesson. The undaunted courage they manifested, the indomitable perseverance with which they sought to gain their object, the patience with which they endured their sufferings, while the reward of their toil was of a mere temporary character, ought to shame us who are seeking a better, even an heavenly country, who expect to gain an everlasting kingdom extending over the entire earth, no longer barren with its perpetual snows and icy bands, or arid sands, but clothed with unfading verdure. Where no chilling winds nor poisonous breath will bear disease and death to earth's inhabitants, but the balmy zephyrs that waft o'er Eden's plains will be fraught with immortal health, and be laden with the sweet perfume of flowers that

"Never a blight shall know."

Fruits, of richness such as ne'er belonged to a sin-cursed earth, will grow in profuse abundance, and every delight, every pleasure that an immortal mind can desire, will be the eternal portion of those who gain the blessed port of Paradise. The Son of God will be there with his ransomed flock, and lead them with a rod of love, and peace shall be his sceptre. Resplendent with a glory exceeding the sun's noon-tide splendor, a glory irradiating gems of every hue, and pearls such as ne'er shone on monarch's brow, will be the palaces of earthly kings, or the combined treasures of every worldly sovereign.

And all this loveliness, all this glory, all this wealth, is to be the portion of every successful voyager. To aid them in gaining this "happy land," an unerring Chart is given to every one who sails on board the "Old Gospel Ship Zion," and all may learn the directions and waymarks, and know when they are nearing the harbor.

And now shall not we who are so near to the "better land" that we can through the Telescope discover the mountain tops, already radiant with the excelling glory, be of good courage, and endure the brief hardships with cheerfulness, knowing we soon shall gain the heavenly world, and immortal life with its attendant joys? M. D. W.

For the World's Crisis.

HOLINESS OF HEART.—No. 6.

This perfection of holiness is not attained in a moment, in a day, nor by the first dedication of one's self to God. When one fully and heartily repents of all his sins he is as readily forgiven and his transgressions are cancelled. When the heart is thus purified it is prepared for holiness; but it is the holiness of the child and not of the full-grown man.

True holiness is a plant of slow growth. But when it is properly nourished it is, like the evergreen, perpetually growing. Such holiness is within the reach of all men who come within the sound of the gospel. It is the grace and gift of God, but it must be accepted by man. To become holy the selfish will must yield to the divine. Obeying God contributes to man's highest enjoyment. Dedicating ourselves to him, consecrating our best power to his service, holiness will be promoted, and the cause of God extended and our enjoyment increased.

Holiness is the law of God, the law of life, the law of divine contentment. Guided by this rule, being diligent and devoted in duty, engaged in human improvement, enlisted in the great and good work of reform, persevering to the end of the christian race, there remains a promise of a far more exceeding and eternal weight of glory in the world to come! Certainly these are inducements of no little importance. These are characteristics of greatness in man which demand a careful consideration.

Man is a creature of probation. Every power he possesses may as readily prove the instrument of his downfall as the source of his happiness. Controlled by the power of reason, directed by judgment and incited by holy motives, man is found on the side of mercy, building up himself in the act to benefit society.

Sin defiles the soul, is polluting in its touch, distressing in its nature, and dreadful in its consequences. Holiness eradicates sin and turns our faculties to better employments, inspires the soul with noble purposes, and gives man the highest aim of life.

How holy must the christian become? Is there a limit beyond which we cannot advance? Is there any point beyond which we cannot go? May we ever expect to be so thoroughly sanctified that *temptation* will not reach us? Is there any indication in the Bible that we shall get to be too good if we continue to walk in Christ as we have received him?

Is sanctification the natural result of the new birth? Does the Bible teach us that sanctification is a *separate* work not confined to but following after genuine conversion? Is it an entire *new* work that christians must perform? Bible holiness we would understand, enjoy and defend. Just such sanctification as this demands, we claim nothing less will meet the demand; and any thing beyond this is not required. A. A. LASON.

Loon Lake, Steuben Co., N. Y.

For the World's Crisis.

HAVE YOU FAITH?

We have arrived at a day and age of the world, when it is needful for a christian to exercise a large degree of faith. Has it not been always needful for a follower of Christ to exercise much faith? Yes, for the apostle tells us that "without faith it is impossible to please God." See Heb. 11: 6. And he further tells us what faith is (Heb. 11: 1), "Now faith is the substance of things hoped for, the evidence of things not seen."

We are living in dark and perilous times, all around us is total darkness to the natural eye. Is it not needful, therefore, that we should have the evidence of things not seen in order to carry us through this darkness? For every day as we are nearing the judgment, we find that every thing looks darker and darker to the world, and men's hearts are failing them for fear and for looking after those things that are coming upon the earth. The reason is, they do not possess this faith or evidence of things not seen.

Dear reader, have you this faith, or are you groping about in the darkness? Examine yourself, and if you find that you have not, come to Christ and obtain it before it is too late. And you that have obtained it, exercise it daily, and try to convince those around you of the things that are speedily to overtake them. C. H. SWEET.

Providence, R. I.

For the World's Crisis.

OFFEND NOT.

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Think what an awful thing it must be, for a man to have a large millstone hung around his neck and to be carried to the sea, and thrown in, never to rise again until God calls him to be judged. It mattered not to him who spake these words, how many dear friends he would have, or how they would mourn, or suffer at his departure. Yet, it was far better that this thing should happen unto him, than that he should offend one of God's little ones. O! how careful ought we to be that we offend not, neither in word nor deed, "for the same is a perfect man." Think of Jesus while on earth, who is our example.

If a brother or sister comes to us, and asks us not to do a certain thing, that we are doing every day (and know it is wrong), because it offends them, how can we do the same thing, and still call ourselves the friends of Jesus? How many of us are doing the same things, and say we cannot resist the temptation. O! it were better for us that these things should happen unto us than that we offend one of these little ones. Think of this, brethren, and when they ask you to fight, tell them—Not for this country, but of God, which is sharper than their two-edged swords. For it were better that you be killed, hung, or handcuffed and cast into prison, than that you should have murder in your heart, or even hurt; for none such can ever enter the kingdom of God.

May God grant us grace to withstand all until Jesus comes. N. DIXON.

East Greenwich, R. I.

For the World's Crisis.

PURITY OF HEART.

Christ says in his sermon on the Mount, "Blessed are the pure in heart; for they shall see God." And he taught the necessity of purity of heart always, both by precept and example. The Spirit commands that we follow in his steps, and even says that those who have the hope of seeing Christ and being made like him, purify themselves even as he is pure. (1 John 3: 3.)

Now if this is true, and who will doubt it? we will have to be a little more anxious about our salvation than we have been, most of us. We will have to work out our salvation in the old-fashioned way, viz., with fear and trembling. Yes, we must love God with all the heart and mind, and then we will love to do his will—all of it—then the God of all grace will give us grace as we need, to serve him acceptably. And if we are required to make our hearts as pure as Christ's heart, we shall have to be free from sin, for "in him was no sin."

"But," says one, "that is impossible." I reply, It is not impossible, for would God ask us to do that which he knew to be impossible?

Many are the passages in the New Testament Scriptures that might be brought forward to prove the necessity of purity, perfect purity of heart, and many of the noble examples might be noticed to show the peace and joy there is in this path, but there is no use in talking to those that love self better than Christ. And to them that love Christ better than self a word is sufficient.

A. L. FORRESTER.

THE BIBLE.

The Bible! oh, the Bible!
How lofty is the name!
To sleep it lulls all trouble,
And eases every pain.

The Bible! oh, the Bible!
The stony heart it thaws!
That book it has no rival,
Such high and holy laws.

The Bible! oh, the Bible!
It suits each sinner's case,
It points him to the Lamb on high,
And to a throne of grace.

The Bible! oh, the Bible!
How soothingly it speaks!
When every earthly comfort fails,
It gives us fresh relief.

Then come, unhappy thirsting souls,
And here your thirst assuage,
And see what beauty it unfolds
On every precious page.

Oh, christian, love your Bible more,
And pray whene'er you read,
'Tis thus you'll find each promise sure
In every time of need.

—*Religious Herald.*

REPORT

Of the First Session of the Michigan and Indiana Advent Christian Conference.

The conference met in the Town Hall in Jonesville, Mich., Jan. 13th, at half past 10 A. M., and was called to order by Eld. Himes, when Eld. D. R. Mansfield, of Buchanan, was chosen Chairman, and Eld. A. N. Seymour, of Reading, Mich., Secretary.

On motion, the Chair appointed A. N. Seymour, A. E. Babcock and J. A. Sober a Business Committee.

The committee reported the following Constitution, which, after a full discussion, by Brn. Mansfield, Seymour, Sober, Greenleaf, Babcock, Draper, Sober, and Sr. Mansfield, was adopted unanimously.

CONSTITUTION.

ART. 1st. This organization shall be called the Michigan and Indiana Advent Christian Conference.

ART. 2d. The object of this conference shall be to promote Scriptural piety, harmony, cooperation and efficiency in publishing the Scriptures of truth, and especially that prophetic Scripture that relates to the soon coming and kingdom of our Lord Jesus Christ.

ART. 3d. This conference shall be composed of preachers, and churches represented, and delegates of all churches who may wish to act with this conference; visiting brethren being made eligible to a sitting by a vote of the conference, each church having power to send two delegates, and churches of forty members or more may send three delegates.

ART. 4th. The officers of this conference shall consist of a President, Vice President, and Secretary, who shall be *ex-officio* members of the Board, and continue in office until others are elected or appointed.

ART. 5th. The order of the conference shall be to meet annually, at such time and place as shall have been previously provided by the conference, hear an opening address, and after organizing and receiving the names of members, shall proceed—

1st. To hear the reports and letters from churches in order, as the President shall call; when it is desired that it be stated definitely their number, how often they have preaching, whether they have a Sunday School, and if so, how large; each church being requested to send a letter stating its condition, etc.

2nd. Examine the character and standing of the ministers.

3d. Hear the report of the Board.

4th. Appoint a Business Committee to devise and present business for the action of the conference, by whom all business shall be arranged previous to going before the conference, after said committee is appointed; the conference taking such action and adopting such ways and means as shall seem most wise for the promotion of divine truth.

5th. Elect by ballot a Board of Directors and such other committees as they shall think necessary,—all meetings of the conference opening and closing by prayer or the benediction.

ART. 6th. This conference shall have no legislative power over churches,—shall be only advisory to them. Each member of the conference shall be entitled to an impartial hearing, but no member shall have authority to speak upon any point more than three times without permission from the President; and all preachers of this conference shall be held amenable to the conference for their moral conduct, and the conference may withdraw fellowship from any they may deem unworthy of the same.

ART. 7th. The conference shall elect by ballot four brethren, who, with the President, Vice President and Secretary, shall compose the Board of Directors, whose duty it shall be to have charge of all funds raised by the conference, ascertain the wants as to preaching, employ evangelists, appoint camp and protracted meetings, etc., of the respective churches of this conference, and as far as possible provide for such wants; call the conference when not otherwise called, and transact such other business as the conference may deem wise; at all times being subject to the direction of the conference, and shall faithfully report whatever they do to the next conference.

ART. 8th. This policy may be revised or amended by vote of two-thirds of all the members present at any regularly appointed con[illegible]

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Conference was opened by prayer from Eld. Sober.

A committee, consisting of Brn. Smith, Walker and Himes was appointed to nominate permanent officers for the conference, who reported for President, Elder D. R. Mansfield, of Buchanan; for Vice-President, Elder E. A. Babcock, of Jonesville; for Secretary, Eld. A. N. Seymour, of Cambria; for Committee—Warren Smith of Cambria; Abraham Logan of Union Mills, Ind., J. A. Sober, Tyrone, and Bro. Richards of Buchanan, all of whom were elected unanimously.

At the close of this session a number of resolutions were read, and laid over to be acted upon at the next session. Adjourned to Thursday, Jan. 14, 10 o'clock A. M.

Conference met, and was opened by a season of prayer and singing, in which Brn. Greenleaf, Hoyt, Babcock, Sober and others took part. It was a precious season, and good to be there. The brethren and sisters present were as follows: Jonesville—Eld. A. E. Babcock, L. Johnson, J. H. Armstrong, J. R. Ellis. Cambria—Eld. A. N. Seymour, M. A. Seymour, Warren Smith. Alganseo—Eli Wakeman, Reuben Draper. Gilead—V. Little, J. Boyd, Tyrone—Eld. J. A. Sober, Whitmore Lake—A. Flawers. Woodbridge—J. Bonney, P. M. Bonney. Buchanan—Eld. D. R. Mansfield, M. S. Mansfield. California, Mich.—Z. Williams. Norwalk, Ohio—Eld. Wm. Greenleaf. North Fairfield, O. R. Seymour, E. Seymour. . . .

PLAN OF ASSOCIATED LABOR.

1. Our work begins with the evangelist. He goes out and proclaims the gospel of the kingdom, gathers souls to Christ, and organizes them into churches. These bodies constitute the ground-work of the cause.

2. Churches, with pastors and evangelists, unite and form themselves into conferences. These act in their associated capacity in plans of labor in the states, or section of states where they are located, to spread the truth, and save souls. This work is already well begun among us.

3. The state, or local conferences, by chosen delegates may form a central, or general conference. This body may take the charge of what is general, and is of importance to the prosperity of the body at large; such as the employment of general evangelists to proclaim the coming kingdom in new fields of labor, where state or local conferences do not, or may not be able to co-operate, and to spread the gospel of the coming kingdom, in conjunction with local conferences. In this way we may act together and bring out all our strength in united and systematic effort.

We are as yet weak and few in this state; and so we are in all the Western States. Our churches and conferences are yet in their infancy in this great field. But with united and vigorous action, we cannot fail to become a strong and efficient people.

We respectfully ask the attention of the brethren of other states to the above suggestions, as to a plan for future united effort. We would respectfully ask each minister, church and conference, carefully and prayerfully to consider this matter, with reference to their individual and associated action, when the time shall come.

In conclusion, we invite each conference to consider this subject at their next session, and appoint five delegates to meet in general conference, some time in the coming autumn, in Buchanan, as may be hereafter appointed; then and there to consider the general state of the cause, and take such action as in their judgment shall best subserve its interests.

Adjourned to 2 o'clock P. M. Conference met, and was opened by singing and prayer, as per adjournment.

Resolution on the new paper was discussed at considerable length, in which there was much interest manifested for its establishment.

* * * * * *

The committee presented the following circular address, which was adopted:

CIRCULAR ADDRESS.

To the Advent Brn. and Srs. in Michigan and Indiana, greeting:

Beloved Brn. and Srs.:— . . . . The great object of this new movement, beloved brethren, is to prepare a people for the coming of the Lord; that at his glorious epiphany there may go up a shout from a multitude of redeemed ones, through all this western world, who shall say: "Lo this is our God; we have waited for him. We will rejoice, and be glad in his salvation."

Now, what we want and pray for is, that every brother and sister and friend of the truth, and a pure and holy christianity, shall come heartily and fully to the rescue. Come praying in the Holy Ghost, come with a disposition to labor and sacrifice, if need be, for the support and advancement of the truth; yea, the crowning truth of revelation. Let us, dear brethren and sisters, put forth a commendable effort to save perishing men, ere the night of eternal death close in upon them and they are lost forever.

While Bro. Himes labors in the West, as he has in the East, with all upon the altar, and with an eye single to the glory of God and the best interests of mankind, we certainly can bid him God speed, and by our prayers, labors and sacrifices—all watered by our tears, and refreshed by the grace of God, help him to greatly multiply the number of earnest, watching, waiting christians, who shall rejoice with us in the grand restitution of all things, by the personal coming of our Lord Jesus Christ.

The times are eventful, and full of interest, especially to the student of prophecy. The judgments of God are falling upon the world, and the statesman, the politician and the watchman are all inquiring, "What do these things mean?" Soon Christ will come, and the destiny of the world will be decided. What we do, must be done quickly. Let us all press the battle of truth against error to the very gate of the enemy; and soon the victory will be ours, and the crown of glory will be given to the faithful. Your brethren in Christ, A. N. SEYMOUR,
Chairman of the Committee.

For the World's Crisis.

"GREAT IS THE LORD, AND GREATLY TO BE PRAISED."

BRO. GRANT:—I was thinking this morning of the infinite wisdom and power of God in making all creatures that inhabit the earth. He made the beasts and birds, and every living creature that hath breath. He spake the word, and trees and plants sprang up in spring-like beauty. He gave to every leaf its shape, and to every shrub its form. He made the great waters, and all that passes through the sea. He stretched out the heavens like a curtain; he laid the foundation of the earth. Look also at man, who was "fearfully and wonderfully made" of the dust of the earth, endowed with such noble powers of mind.

In view of all this, we can say, like the prophet, great and "marvellous are thy works," Lord God Almighty. The universe is full of thy glory; who is like unto thee, O Lord, among the gods; who is like thee glorious in holiness, fearful in praises, doing wonders? Yet notwithstanding all his great power and might, he humbleth himself to be mindful even of me, a poor worm, who has disobeyed [illegible] unbelieving. O, I will now [illegible] before his gracious throne. I will pay my vows that I have made. I will try, by his help, to keep all his holy and righteous law, and to run in the way of his commandments; then he will enlarge my heart. I will hide his word in my heart, that I may not sin against him. I will invite all to start anew with me for the kingdom, and make full consecration of ourselves to God, that we may by works of piety glorify him in our bodies and spirits which are his; for we know that our life is uncertain; we know not when our time is. The Master has said, "Watch."

I have heard, since I commenced this, that Bro. Locke has fallen in death. His venerable form lies in the dust. That voice which cheered and comforted our hearts a few weeks ago, when he broke bread with us, is silent. I remember his appeals to the old and young, admonishing them to be faithful and stand up for Jesus. But we shall hear his voice no more, until the hour cometh when all that are in the graves shall hear the voice of the Son of God, and they that hear shall live.

Yours in hope of eternal life,

E. Concord, N. H. E. HUTCHINS.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.

Ben Frank Mooney,	Willis Gildersleve,
Idelle Clough,	Arminda Johnson.

For the World's Crisis.

TO THE CHILDREN.

Children, would you like to hear
A word about your Savior,
Who though gone is ever near,
Viewing our behavior;
Keeping us from danger, too,
Driving 'way our sorrow,
Through his holy word a view
Giving of the morrow?

Jesus' arms are open yet,
As when he so gracious
Took up in his arms and blessed
The little child Ignatius.
"Writer, will you please explain
How I can come to him,
That throughout his endless reign
I may love and view him?"

Yes, dear children, listen now
Love, believe, obey him,
Read his word, 'twill tell you how
All these debts to pay him.
Jesus loves to hear you pray,
Jesus loves to bless you,
Soon he'll come as comes the day,
And with his glory clothe you.

A. L. FORRESTER.

HELP YOUR MOTHER.

"Georgia, come and make some yeast," said Mrs. Grey to her daughter. It was Saturday morning, and there was a great deal to be done; for Mrs. Grey's family was large, and she kept no servant. Georgia made the yeast, and then left the kitchen and went to her chamber to read in a new novel which her beau had lent her.

"Georgia! Georgia!" called her busy mother several times; but there was no Georgia to be found. She then tried Jane. "Here, Jane, come and see to the fire; my hands are in the dough. I wish you wouldn't all get off out of sight and hearing, when there is so much to do. What is Agnes about?"

"Finishing the book-mark," was the reply.

"Go and tell her to put that right away, and sweep the parlor and set it to rights. Find Georgia, and tell her to do up the chamber-work, and do *you* stay here to help me."

"Yes, mother," was the obedient reply.

The girls all obeyed their mother's orders. They never thought of doing otherwise; but they never thought of doing anything without orders. The whole care of everything rested on their mother quite as much now when she was fifty years of age, feeble and very weary, and the mother of three healthy, full grown daughters, as it did when she was in her prime, with a band of little ones around her. Perhaps the first fault had been her own; perhaps she had not rightly trained her girls; but they were old enough now to amend their mother's mistake. They knew very well how miserable her health was; but they did not seem to realize, as everybody else did, that unless she could be quite relieved from care and labor her life would soon be over. Every day she groaned with weariness, and at night and in the morning her limbs were so stiff she could hardly bend them.

"Mother, why in the world don't you make the girls do more?" asked her husband almost every day of his life; and as often Mrs. Grey replied, "O, they do a great deal! They are always willing to do all I ask them. They are a great help to me." Just like a mother! She can always be wofully imposed upon, if her children are thoughtless and mean enough to do it, and she will never own that she is imposed on. She will shield her children to the last.

The Grey girls were always willing to do what their mother bade; but they were not always ready.

"Come, Jennie, 'tis your turn to build the fire for supper to-night. Run out and do it; 'tis almost six o'clock," Mrs Grey would say.

"Yes, in a minute." In ten, fifteen, or twenty minutes, Mrs. Grey would speak again.

"Yes, mother, I'm just going."

But it would be sometimes nearly dark before there would be any actual move, and the father and brothers would be home from their day's work, hungry, and, of course, cross, when they saw that the supper was behindhand. It is vain to deny Parson Chaplain Quint, that as a general thing, a hungry man is a cross one. All woman-kind can testify to this serious and suggestive fact. Poor Mrs. Grey was so tired of perpetually repeating directions, and of the effort of causing them to be seasonably and properly carried out, that she often and often did the work herself, when she felt hardly able to crawl, rather than to try to get the girls to do it. O, how thoughtless and unfeeling those daughters were! They quietly allowed the mother to do all that she would: but they were rewarded. They loved their mother, and they were not really very cruel or wicked girls. Could they have had one glance a few months forward, how utterly changed would have been their conduct. But not one of us can see a moment before us.

Suddenly the devoted mother was missing from her post in the kitchen. She was to be waiter and drudge no more. She died; but, had she been cared for and cherished as she should have been, she might have been the companion and comforter of her husband and her children for many happy years. When they saw the tired feet at rest, the worn hands folded, the dim eyes closed at last, self-reproach took hold upon them, and they wept. They felt that they might have kept her. They remembered all their lazy, careless ways, and how worn out with care and toil they had allowed their mother to become! [illegible] they had heard her utter came back to them, and they were filled with remorse for all that they had failed to do. The weeks and months [illegible] showed them more and more plainly what they had lost and how guilty they had been. But it was too late to make amends. All they could do was to lay the lesson to heart and try to improve by it. This they all did, and they cherished the memory of their dead mother, so they [illegible] of the Grey girls will but take warning by their punishment, they may perhaps escape a similar one. There are few agonies more hard to bear than to look on a dead face, most near and dear, and feel that our treatment has hastened the parting hour. God save us from all that!—*Springfield Republican.*

RELIANCE ON GOD.

Willie V. was the only son of his parents. When very young his mother began to teach him about God and heaven, and his mind seemed to drink in all the sweet things she told him, just as the flowers receive into their bosoms the drops of dew that give them strength and beauty. Before he was three years old, he would often sit gazing into the sky, and would say:

"Willie's watching for the holy angels, and waiting to hear them sing!"

The lesson that his mother endeavored to impress most deeply upon his young heart, was that of *faith in God*. Faith in him for all things whatsoever, and that for Jesus' sake he would bestow upon him all necessary good.

When he was four years old a terrible shadow settled down upon him, and by the time Willie was seven, their home and everything was taken from them, and they were thrown upon the charity of friends. Soon Willie's clothes and boots began to wear out, but his mother was too poor to purchase new ones. On one occasion he came to her, saying:

"Mother, can't I have some new boots? My toes are all out of these. The snow gets in and I am so cold."

A tear filled the mother's eye, when she answered: "Soon, Willie, I hope to give them to you."

He waited patiently several days, until one morning, as he stood at the window watching the boys play with their sleds, he sobbed:

"Oh! mother, it is *too* hard! Can't I get some boots anywhere?"

"Yes, Willie, you can."

"I *can*," he exclaimed eagerly. "Where? where? Tell me quick."

"Do you not know, my son?" replied his mother. "Think now."

Willie stood for a moment as if in deep thought, then with a smile looked up into his mother's face and said: "Oh, I know. God will give them to me, of course. Why didn't I think of that before? I'll go right off and ask him."

He walked out of the parlor into his mother's room, she quietly following him, and standing concealed from his view, she saw him kneel down, and covering his face with his hands, he prayed:

"Oh, God! father drinks: mother has no money; my feet get cold and wet. I want some boots. Please send me a pair, for Jesus' sake. Amen."

This was all. He often repeated his pitiful petition, and the best of all was, he *expected* an answer to his prayer. "They'll come, mother," he would often say, encouragingly; "they'll come when God gets ready."

Within a week, a lady who dearly loved the little boy, came to take him out walking. He hesitated for a few moments, but soon determined to go, and they started off. At length the lady noticed his stockings peeping out at the toes of his boots, when she exclaimed:

"Why, Willie, look at your feet! They will freeze. Why didn't you put on a better pair?"

"These are all I have ma'am."

"All you have! But why don't you have a new pair?" she inquired.

"I will just as soon as God sends them," he confidently replied.

Tears filled the lady's eyes, and with a quivering lip, she led him into a shoe store near by, saying: "There, child, select any pair you please." The boots were soon selected, and a more happy, thankful boy never lived.

On his return, he walked to the centre of the room where his mother was sitting, and pulling his pants up until you could see his fat knees above the tops, he said:

"Look, mother, God has sent my boots. Mrs. Gray's money bought them, but God heard me ask for them, and I suppose he told Mrs. Gray to buy them."

There he stood with an earnest, solemn light in his eye, as though he were receiving a new baptism of faith from heaven, and then quietly added—

"We must always remember how near God is to us," and kneeling at his mother's feet, he said: "Jesus, I thank you very much for my boots. Please make me a good boy, and take care of mother. Amen."

Willie is now fourteen years of age, and is a consistent member of the church of Christ. In all things he trusts his Savior, and every desire of his heart he carries directly to God, and patiently awaits an answer, and it *always comes.*—*Sunday School Journal.*

AN OBEDIENT BOY.—A boy was tempted by some of his companions to pluck some ripe cherries from a tree his father had forbidden him to touch. "You need not be afraid," said they, "for if your father found it out, he is so kind he would not hurt you." "That is the very reason," replied the boy, "why I should not touch them. It is true my father may not hurt me; yet my disobedience, I know, would hurt my father, and that would be worse to me than any thing else."

Was not this an excellent reason?

The World's Crisis

AND SECOND ADVENT MESSENGER.

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A NEW ILLUSTRATED SUNDAY SCHOOL PAPER,

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

PERILOUS TIMES.

Gloomy and dark are the heavens above us;
Sad are the scenes that greet us below;
Vainly we trust in the dear ones that love us,
Earth has a sorrowful boon to bestow.

Time marches onward, and bold is his tread;
Perils are thick'ning, and dangers abound;
Over the earth a dark mantle is spread,—
O that the knell of confusion might sound!

War lifts his helmet, the signal is given;
Mighty hosts rush to the battle-field now;
"War" is the cry, and it reaches to heaven,
O Prince of Peace! that to Thee all might bow.

Fierce grows the conflict, the snares are all spread,
Bolder the foe as his longitude fails;
Saints of the highest, now lift up your heads,
Christ is your Captain; o'er all he prevails.

"Stand up for Jesus," for Truth, and for Right;
Stand, though it lead where the martyrs have been;
Bolder and braver stand, Jesus your might,
Conquering self, and Satan, and sin.

After the battle the angels will come,
Cleansing the field where the enemy fell,
Earth, renovated, like Eden shall bloom,
Here shall the Lord with his faithful ones dwell.

MARIA MATHEWS.

For the World's Crisis.

THE SCARLET-COLORED BEAST.

(*Concluded.*)

I will now proceed to an investigation of the third proposition:

"*And shall ascend out of the bottomless pit.*"

It is evident from this text that the scarlet-colored or red beast, must have been in the bottomless pit, at the period of time occupied by John when he was in the wilderness (which I have shown to be in the sixteenth or seventeenth century), or else he could not have ascended out of it, when he appeared again upon the stage of action. Now as we read that "power was given him (papal Rome) over all kindreds, and tongues, and nations;" and as I have shown that papal Rome finally "swallowed up" all infidel or pagan forms of government; it is evident that the government, or form of government symbolized by the scarlet-colored beast, must have been chained in that iniquitous papal system of government, during the time it is represented in the prophecy as in the bottomless pit; and it is further evident that this iniquitous system of ecclesiastical government, which is without truthful foundation, must be what is symbolized by the bottomless pit. Hence when we look over the history of Europe, since the seventeenth century, and find a nation standing up in defiance of the papal government, and commencing to execute judgments upon it; I think we may be sure we have found the beast or government that is ascending out of the bottomless pit.

In the eleventh verse the angel informs John concerning the beast as follows: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Question, what beast is it that "was, and is not?" let the eighth verse answer, "The beast that thou sawest was, and is not."

Again, what beast was it that John saw? Let the third verse answer: "And I saw a woman sit upon a scarlet-colored beast." Thus we are assured, when taking the three verses together, that the scarlet-colored beast is the eighth; and as the eighth beast could not have appeared upon the stage of action, in the sense of the prophecy, to carry the woman along to judgment, until after the seven kings, who are represented as committing fornication with her, had "fallen," it is evident that the scarlet-colored beast could not have commenced to ascend out of the bottomless pit until the end of the 1260 days (years) of papal supremacy; for the seven kings (or heads) were to be connected with her during that time. Again, this "scarlet-colored" or "eighth beast," was to ascend out of the bottomless pit; and we read in the eleventh chapter concerning this same beast, that when the "two witnesses" (which were to testify, clothed in sackcloth, during the 1260 years of papal supremacy) "shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

From this text, it is evident that this beast could not have commenced to ascend out of the bottomless pit, until the two witnesses had finished their testimony, clothed in sackcloth; which was fulfilled during the 1260 years of the wilderness state, or of the papal supremacy. And again, it is almost universally admitted, that the "two witnesses" were slain by the French nation, soon after the breaking out of the French revolution; and, if so, it appears to me to be positive proof that infidel France, commencing about the time of the outbreak of the revolution in A. D. 1789, must be the government symbolized by the scarlet-colored beast, which John saw and which was to ascend out of the bottomless pit. And we are assured from all history, that the French nation commenced to execute judgments upon the woman (the apostate church) soon after the breaking out of the revolution (which was about the time of the ending of the 1260 days of papal supremacy), and has continued most of the time, from that date until the present, to sustain and control the woman, sometimes inflicting upon her sore chastisement, ("judgments"), causing her much anguish and sorrow,—I think it further positive evidence that the French nation, commencing about the above-mentioned time, is the one symbolized by the red beast, at its second appearance upon the stage of action, and referred to by the eighth beast, which was to sustain or carry the woman along while she is receiving her judgments, and until her final overthrow.

Again, we read that this eighth beast "is of the seven;" and as I have shown that infidel France is the government symbolized by the scarlet-colored or eighth beast, I shall not need to produce argument to prove that this (infidel) form of government came up in a nation (the French) which was "of the seven", for it is universally admitted that the French nation (then called the Franks), under the reign of the Carlovingian dynasty, was the second of the seven heads.

That the French government did become disconnected from the apostate church, in A. D. 1789, at the breaking out of the French revolution, is evident from the fact, that in that year they abolished all privileged orders, and also freedom of conscience, and liberty of the press was decreed to all the subjects throughout the empire. (See Blair's Chronological Tables, page 683.) And a few months later, the so-called Reign of Terror commenced, all forms of religious worship were exterminated from the empire; showing that they had no more affinity towards the church of Rome, than for the Protestant church; and a few years later, when the Reign of Terror had ended, all religionists were permitted by the government to return to the empire and worship unmolested. And although the Catholic religion was established as the religion of the empire, yet it was shorn of all political authority by the pope; and in no sense was there any union between the French government and the government of Rome, for the purpose of compelling men to adopt the Catholic faith.

The historian says, that the universal principle of Napoleon I. during his reign, was free toleration to all his subjects in matters pertaining to the conscience. And finally, after his overthrow, the very principles of the Holy Alliance, by which France was governed, and permitted to exist as a nation, were averse to all persecution; and although some armed mobs of Catholics, and outlaws, persecuted and even put some Protestants to death; yet it was not allowed by the government, and was soon suppressed.

Hence it will be seen that France has never been a papal government, in the sense that the seven heads were to be, since the breaking out of the Revolution in A. D. 1789. But the pagan and infidel spirit has been the leading characteristic of the people. One or two quotations will show that very soon after the commencement of the revolution, during the Reign of Terror, papacy was overthrown and paganism revived.

"The once sacred ceremonies were derisively parodied. They dressed an ox or an ass in pontificial ornaments, and paraded these abominations through the streets; they drank wine from the chalice, and shut the church. They wrote upon the gate of the place or sepulchre, *someil eternue* (eternal rest.) In a few months the immense material of Catholic worship,—cathedrals, churches, monasteries, presbyteries, towers, belfries, ministers, and ceremonies—had disappeared. The representatives in mission were themselves astonished at the facility with which all this apparel of ancient institutions had vanished. . . . The philosophers of the commune resolved in the middle of November, to accelerate this movement in Paris. . . . They desired to possess themselves of the temples, to offer them a new worship, a kind of renewed *paganism*, whose dogmas were but images, whose adoration was but a ceremonial, and whose divinity supreme, was but reason become in its own person its own God, and adoring itself in its attributes." *Lamartine's History of the Girondists. Vol. 3, page 294.*

Again, the same historian says, page 298, "The commune desired to replace the ceremonies of religion by other spectacles, to which the people flocked as they do to all novel sights. The profanation of sacred places—the parody of mysteries—the eclat of *pagan* rites—were the attractions of these pomps."

From such historical facts as contained in the above quotations, I think it must be evident that France, very soon after the commencement of the revolution in A. D. 1789, was fast changing from a papal to a pagan or infidel nation; and if so, then it is evident that the eighth beast must have commenced to ascend ("ascendeth") out of the bottomless pit, at about the time of the above-mentioned date; if so be (as I have endeavored to show) that the French nation is the eighth beast.

There is one other feature, spoken of in the prophecy as having transpired in connection with the rise of this beast out of the bottomless pit; which if we can show commenced its fulfillment at the breaking out of the revolution, I think will prove beyond a doubt that the French nation is recognized in the prophecy as the eighth beast, as early as at the commencement of that eventful period. The text referred to reads as follows: "And all they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

We are assured in this text, that "all the world" shall wonder when they behold this beast, [illegible] no longer in self-defense, but as the great aggressor and spoiler of Europe. It exhibited a prowess which shook *all the States of Christendom* to the centre. . . . *All Europe* stood in *amazement* and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a *universal* dread for the independence of nations and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the *first outbreak* of the revolution with dislike and apprehension. Now, from the frightful features it had assumed, this feeling was partaken by the *whole world* and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant populations of Sarmatia or Roumelia, consequently, upon the first reverse sustained by France *all the nations* of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated. The friends of freedom and of human amelioration blushed that they had nourished her virgin struggles for liberty by approbation, and despaired of the sacred cause with which they had once associated her name." *Redhead's History of the French Revolutions. Vol. 2; pp. 76 and 113.*

To my mind the above quotation settles the question beyond a doubt, that the form of government symbolized by the scarlet colored beast, (which the angel assures us was the eighth beast) commenced to ascend out of the bottomless pit, at the outbreak of the French Revolution.

Again, we read that this beast "shall ascend," and also "ascendeth," out of the pit, showing that it takes a space of time for the beast to extricate himself from it; therefore the question may be asked, At what point of time may this beast be said to have completely extricated itself from the bottomless pit? and I answer: It appears to my mind, that when this nation had attained a fixed government, it may be said to be completely out of the pit, and I understand it to have attained a fixed government, at the coronation of Napoleon I., A. D. 1804.

From this point of time, the military element was the leading characteristic of the French nation; and, like the form of government symbolized by the great red dragon (Pagan Rome), Napoleon's great aim and object was to bring into submission to his government all other nations or governments, whether civil or ecclesiastical; hence we find him as ready to make war upon the papal government of Rome ("the woman"), to bring it in subjection to him, as upon any civil government of Europe; yet the character and principles of Napoleon, as pertaining to religious matters, found free toleration. The historian says, "It was one of the first principles of Napoleon, that perfect freedom of conscience in religious worship should prevail in every State over which he had any control." And although the Catholic religion was established as the religion of the empire; for, (says the historian) "Napoleon judged that a national faith, as a mere element of social order, was indispensable to a community," yet it was shorn of all its former power over the affairs of the State.

Concerning this point, the historian says: "The Gallican church was anew constituted on the former principle of a spiritual union with Rome, but shorn of its territorial basis, and in all temporal matters, and in the administration of religious affairs, made dependent on the civil government of France. The First Consul, in fact, only allowed the pope such sway as was consistent with his own dominion over the church as an institution of the State, and its absolute freedom from foreign interference and influence." *Redhead's History of the French Revolutions. Vol. 2, p. 161.* Hence it will be seen that the pope was made the vassal of the Emperor Napoleon, and that he was in no way united with the pope in the policy to make war against those who did not hold the faith of the Catholic church. Therefore the Bonaparte dynasty, under the reign of Napoleon I. could not have been the government symbolized by the seventh head; for the seven heads were to be united with the "woman," (apostate church), in the policy of making war against the saints and overcoming them.

Therefore, from all the evidences on this subject, I think the view that I have taken, i. e., that the French nation or government,—commencing about the time of the breaking out of the revolution—during all its changes of rulers until it shall finally go into perdition; is the one symbolized by the scarlet-colored beast, which is also the eighth beast.

Finally, if the view I have presented is in harmony with the prophecy, that is, that the form of government symbolized by the "great red dragon" of the twelfth chapter, was cast into the "bottomless pit" by the strong arm of Charlemagne in A. D. 804; and that this form of government assumed a place again upon the stage of action, in its full capacity, (as symbolized by the red beast of the seventeenth chapter) at the coronation of Napoleon I., in A. D. 1804, then it will be seen that the dragon, or the form of government symbolized by the dragon, was chained in the "bottomless pit" 1000 years.

Again, as there are those who believe that the wounding of one of the seven heads, and the disappearing of the beast into the bottomless pit, symbolize the same thing or event; I will close this article by briefly referring to that subject. I do not understand, as will appear from what I have written upon those subjects, that the bottomless pit condition of the beast (red beast) has any thing whatever to do with the wounded condition of one of the seven heads. But as most of those with whom I am acquainted who hold to the above view take the position that the Bonaparte dynasty, under the reign of Napoleon I., was the seventh head; and that when that dynasty was overthrown in A. D. 1815, the head was "wounded as it were to death," and was also at that time cast into the bottomless pit,—I will suggest concerning that position, that if we refer to the eighth verse of the seventeenth chapter of Revelation, we shall find that the angel assures the Revelator that the beast which is to go into the bottomless pit, is already in the pit, when the sixth head is upon the stage of action.

Hence it cannot be in harmony with the prophecy, to argue that the beast did not go into the bottomless pit, until after the sixth and seventh heads have fallen. This I have said on the supposition that the Bonaparte dynasty, under the reign of Nopoleon I., is the government symbolized by the seventh head, which, as will appear from what I have written, I cannot now possibly believe.

Worcester, Mass. WM. F. COLLIER.

For the World's Crisis.

THE FIRST DOMINION—WHAT IS IT?

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."—Micah 4: 8.

What dominion is here promised to Christ? The prophet calls it the "first dominion"; hence, some infer that reference is made to the dominion that God gave to Adam at creation, while on trial. But stop, "let us reason together"; this cannot be so, unless reference is made to the mere *territorial* dominion, for the "second Adam" is never to take the first Adam's position as a *probationer* for endless life, he having already obtained that; but will at once, at the establishment of his kingdom, stand where Adam would have stood, if he had not fallen, at the end of his trial; and the saints, too, will at once "put on immortality," and be "*equal* to the angels," thus occupying a position which Adam never attained unto, he being a "little *lower* than the angels,"—a position which Adam was on trial for. Thus the kingdom of Christ, instead of being a return of Adam's trial paradise, will contain a King and subjects, who, at its very beginning, will stand upon the platform of immortality, which Adam never reached; and its surroundings will doubtless correspond with this superior state. Is it wise to insist that Adam's trial dominion, which contained *probationers* under command to "*multiply*," the *marriage covenant*, beasts under command to "*multiply*," the tree of *death*, etc., is to be Christ's dominion in the future? No, no! Christ will not be put on trial again, nor will the saints.

Neither will Christ's dominion, like Adam's, include the marriage covenant; there they "neither marry nor are given in marriage." Adam's dominion contained not a single deathless man; Christ's will. Adam's dominion contained only those who were to "multiply"; but not so with Christ's. Adam's trial dominion contained beasts, birds and fishes, for the benefit of probationary man while obeying the command, "Multiply, and replenish the earth, and *subdue* it;" but it does not therefore follow that Christ's dominion will be filled with multiplying and dying beasts—unserviceable to immortals—nor will it help the matter to claim immortality for them, for such a class never were in Adam's dominion, besides if they should be in Christ's they would soon overstock the kingdom with their deathless posterity, as none could die.

Hence, I conclude that only the *territorial* dominion of Adam will come to Christ, minus its mortal appendages, occupying the very position that it would have occupied after the command to "multiply and replenish the earth" should have been complied with, at the end of man's trial; provided he had not fallen before his trial ended. Though there is a chance to infer that man could have eaten of the tree of life at any time, the inference would either cut short the command to "multiply," or allow that man could have multiplied in his immortal state; and if so, why not in his *future* immortal state? Adam was permitted to eat of the tree of life at *some* time, optional with God—not with Adam.

W. SHELDON.

For the World's Crisis.

GOD WILL NOT LIE.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19.

If I did not believe that this declaration were true, in the fulfillment of *all* that God hath spoken, then I might believe that his word might have its fulfillment according to the *fanciful* interpretation of some writers, who are engaged in trying to prove that the *literal* word of the Lord does not mean what it says, and who yet profess to believe the PLAIN WORD.

Some think that the terms Israel and Jews can be applied to Gentiles in their literal fulfillment as well as to God's ancient covenant people Israel. Such logic is about as consistent as to call an Englishman an Irishman or American. If such writers can tell us by what way the ordinances of the sun, moon, and stars can cease to shine and perform their regular course as God hath ordained, then we may trust their wisdom in telling how Israel will cease from being a nation before the Lord forever. Or if they can measure heaven above, and search out the foundations of the earth beneath, then we may believe their interpretation, that God has forever cast off *all* the seed of Israel for all that they have done. —Jer. 31: 35-37; 33: 19-26.

Will some one tell us who are those spoken of in Jer. 31: 8, 9 (if not Israel as God says), and if the immortal saints are to be gathered weeping, etc.; and when gathered, if they will come and sing in the height of Zion, and flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; *and they shall not sorrow any more at all.*" We fully believe that the covenant spoken of in this chapter and others Paul was a faithful witness of. He took heed to what the Lord had said, when he called upon the *nation* to declare in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock (ver. 10). We think Paul's admonition is very necessary for some now, to "not be *wise* in their own *conceits*." Rom. 11: 25.

Here Paul faithfully proclaims the new covenant that will be made with Israel; also in Heb. 8: 8; and although Paul was a minister of the new covenant to be made with Israel, it does not prove that that covenant had then gone into effect, any more than a proclamation of the gospel of the kingdom proves that the kingdom was then set up.

If Israel does not mean Israel, and Jew Jew; and lion, wolf, lamb, kid, sucking child, asp, etc., do not mean what the words express, then we can no more rely on what God says, and Universalists may be as correct as any. Nevertheless, I believe the word of the Lord is *pure*, and he will not lie like man, neither will he alter the things that have gone out of his mouth to suit any who do not choose to believe it.

If Jesus the Messiah were here now, he might justly say to this generation and many who profess to believe in his return,—"O fools and slow of heart to believe all that the prophets have spoken." G. DILLABAUGH.

Seneca Falls, N. Y.

For the World's Crisis.

HASTE THY COMING!

AIR.—"*Down upon the Rappahannock.*"

Haste thy coming, haste thy coming,
For we've long been waiting here,
Long been watching, sighing, mourning,
In thine absence, Savior dear.
But we'll trust thy promise ever,
And we will not sigh in vain,
For we've faith there's nothing surer
Than that thou 'lt return again.

CHORUS.

Haste thy coming, haste thy coming,
Let peaceful scenes again abound,
War and strife then be forgotten,
And the lost again be found.

Haste thy coming, haste thy coming,
End this wicked war and strife,
End this sorrow and this mourning,
Bring our loved ones back to life.
Oh! what scenes of pain and anguish
Meet us as we sojourn here,
Friends are doomed to sigh and languish,
Yes, redemption draweth near.

Barre, N. Y. ELIZA M. RICE.

For the World's Crisis.

WHICH IS RIGHT?

Bro. A. Good morning, Bro. M., you are quite a stranger. It is, indeed, a sad and unexpected occasion that has brought us together, but the sudden death of our good brother was well improved by Eld. G——. I think I never listened to a more eloquent discourse. What is your opinion?

Bro. M. I quite agree with you as to the eloquence and power of the delivery; but I must say that I regretted the apostolic teachings were not substituted for the popular theology, and poetical imaginations of man's devising; such preaching conveys no comfort to my mind.

Bro. A. Well, I do say you are hard to suit, but I guess you are alone in your opinion; for my part, I could almost wish to exchange places with our deceased brother, while Eld. G—— depicted the glories of the heavenly mansions, and the rapturous meeting with sainted friends, I could almost fancy I heard the music of their golden harps. Is not all that scriptural?

Bro. M. I confess the picture was a pleasing one, but I think you will find it difficult to show me a "Thus saith the Lord," to sanction all we heard to-day. I have lately been searching my Bible to see what ground there is for the views we have been taught to cherish concerning the state of the dead previous to the resurrection; I can find nothing conclusive about happiness or punishment until "Christ comes again to reward every man according to his work." I know detached passages are often taken, together with inferences drawn from parables, and these are made prominent, even in contradiction of explicit declarations of God's word, which uniformly points to the resurrection of the body and the coming of Christ—as the time of reward. Paul's desire to "be absent from the body and present with the Lord," is continually quoted, but how seldom are we reminded of his *still more earnest* longing to attain unto the resurrection from the dead.

Bro. A. Why, it seems to me rather arrogant for an humble individual like yourself to profess to understand doctrine better than our ministers and numbers of learned men who have devoted their lives to the study of the Bible, many of whom have died in raptures in view of the glory upon which they were about to enter.

Bro. M. Such impressions may be delusive, being the results of early teaching; an increase of light has shone upon the pages of inspiration in these latter days; those who have not been blessed with the light will not be answerable for its rejection. Death is in the Bible called sleep; our creeds confine the term to our bodies. How far they are right is questionable. When Christ, who is our life shall appear then shall we appear with him in glory." "I shall be satisfied when I awake in thy likeness." Here popular preachers tell us the soul is satisfied as soon as it "shuffles off this mortal coil," the body [illegible] hindrance to spiritual enjoyment, etc.

Bro. A. I will own there is more Scripture on your side than I supposed; but I should be very unwilling to believe so gloomy a doctrine. I have lost several dear children, and it is an unspeakable comfort to think of them as ministering spirits about my path. What a fine poetical idea it was noticed to-day, "That the door of heaven seemed left ajar," in view of the lovely spirits [illegible] our departed friends,—then those thrillingly beautiful lines that were sung,—

"There's a light in the window for thee."

Bro. M. Yes, brother, but we must learn to prefer truth to poetry, and a "Thus saith the Lord" to all man's creeds or traditions. "Comfort one another with these words," says an inspired apostle in 1 Thess. 4; 13–18. Why are these verses so often overlooked by our ministers, even by those who profess to have returned to apostolic teaching? But I rejoice to know light is advancing on this subject. Many, like the Bereans, are searching "to see if these things are so." It is not to be expected that the majority will embrace these views, but may God give us grace to follow truth even through evil report, "to prove all things, and hold fast that which is good."

Bro. A. Farewell, Bro. M., you and I must agree to differ. M. PARRY.

For the World's Crisis.

RIGHTEOUSNESS.

Says one, The Lord will judge the world in righteousness (Ps. 96: 13). What is Righteousness? "All thy *commandments* are righteousness" (Ps. 119: 172). "Blessed is he that doeth righteousness" (Psalms 106: 3). "Righteousness delivereth from death" (Prov. 10: 2). "Righteousness tendeth to life" (Prov. 11: 13). "The law of God is perfect, converting the soul" (Ps. 19: 8.) "My righteousness shall not be abolished" (Isa. 51: 6). From these texts we conclude that God will judge the world by the *ten commandments*,—that keeping them converts the soul and delivers it from death.

But what says Paul? "I am not ashamed of the gospel of Christ, . . . for therein is the *righteousness of God* revealed" (Rom. 1: 16, 17), "even the righteousness of God, which is by faith in Jesus Christ" (Rom. 3: 22), "for if righteousness came by the *law*, then is Christ died in vain" (Gal. 2: 21). "Having begun in the Spirit, shall we be made perfect in the flesh?" (Gal. 3: 2). "No man is justified by the *law* in the sight of God, for the just shall live by faith" (Gal. 3: 11). "To Abraham and his seed was the promise made, that he should inherit the earth. And this I say, that the covenant that was confirmed before of God in Christ, the *law*, which was *four hundred and thirty years after*, cannot disannul, that it should make the promise of none effect" (Gal. 3: 17). "For if the inheritance be of the *law*, it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3: 18, 19). "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21). Let us not, then, go about to "establish our own righteousness, . . for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 3, 4). What saith the righteousness that is of faith? "The *word* is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith that we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 8, 9). "Christ hath redeemed us from the curse of the law" (Gal. 3: 13). "Stand fast, therefore, in the liberty wherewith Christ hath made us free" (Gal. 5: 1). "Be filled with the fruits of righteousness, which are of Jesus Christ, unto the glory and praise of God" (Phil. 1: 11). "And be found of him, not having our own righteousness, which is of the *law*, but that which is through the faith of Jesus Christ, the righteousness which is of God by faith" (Phil. 3: 9). "For according to his mercy he saves us, not by works of righteousness which we have done, but by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5).

"Avoid contentions and strivings about the *law*, for they are unprofitable and vain" (Titus 3: 9). "Mark them which cause divisions and offenses, contrary to the doctrine ye have learned, and avoid them" (Rom. 16: 17). But look into the perfect *law of liberty*, and continue therein, and thou shalt be blessed indeed (James 1: 25). For "whosoever abideth not in the doctrine of Christ, hath not God; but he that abideth in the *doctrine of Christ*, he hath the Father and the Son" (2 John 9). MRS. C. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

"BUT THE DAY OF THE LORD WILL COME."

Men may ridicule the day of the Lord, but the unerring word says it will come. This is a positive declaration which all the fustian of theology cannot change. "God hath appointed a day in which he will judge the world by the same Jesus that ascended up into heaven. The Sodomites of the present day reject him, they treat this momentous subject with contempt, nevertheless it will come, they cannot prevent it.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, [illegible] Jesus Christ, but the summons to judgment all must obey, not only those that are living when Christ comes, but also all that are dead. Just and unjust must hear the sound,—Come to judgment! Those who hate the Judge will cry to rocks and mountains to hide them, but the judgment will set and the books be opened. No rocks and mountains can hide, no lawyer can plead for those who said, "We will not have this man to reign over us." All who are in their graves shall come forth, to be either saved or lost. No middle place, no Papist-purifying residence, no etherial phantom, no funeral sermon which makes the narrow way a broad road, can prevent the judgment of Almighty God. When the trumpet shall sound all will be there to receive according to their works; those who have sown to the flesh shall reap corruption, and those who have sown to the Spirit shall reap life everlasting.

But oh! that day,—that day of the Lord will surely come; dreadful day to the ungodly, but unto those who look for him, who have presented themselves a living sacrifice, it will be a day of rejoicing, and their shout shall fill the heavens. This is our God, and we have waited for him,—I have professed to look for that great day for many years, and the questions, Am I ready now? Am I ready for translation? Am I walking with God like Enoch? urge the prayer for more consecration of all that I have and am, that I and my house may serve the Lord, whilst we have any being, that not only every action and word but also that every thought, may be brought into the obedience of Jesus Christ our Lord. My whole being cries out for the living God. When shall I appear before him? He will come. He has promised to come. He is faithful and will fulfill his word. Even so, come, Lord Jesus, and come quickly! Amen.

Linklaen, N. Y. FREDERIC CORNER.

For the World's Crisis.

"STRONG CONSOLATION,"

"To us who have fled for refuge to the hope set before us in the gospel."

"*Members of his body, of his flesh, and of his bones.*" How can we but grow up into Him our living Head, and be like him, and see him as he is?

"He'll not live in glory, and leave us behind."

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."

"What gracious words are these?
Their sweetness who can tell?
In time, and in eternity,
'Tis with the righteous well."

"Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am there ye may be also. . . . Because I live, ye shall live also. Peace I leave with you, my peace I give unto you: not as the world giveth (to receive as much again) give I unto you. *Let not your heart be troubled*, neither let it be afraid." "Fear not, little flock: for it is your *Father's good pleasure* to give you the kingdom."

"Beloved, if God so loved us, we ought also to love one another. . . . *If we love one another, God dwelleth in us*, and *his love is perfected in us*. This *commandment* have we from him, *That he who loveth God, love his brother also*." "Hereby perceive we the love of God, because he laid down his life for us; and *we ought to lay down our lives* for the brethren. *But whoso hath this world's good*, and seeth his brother have need, and *shutteth up his bowels of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby (in so doing) we know that we are *of the truth*, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and *whatsoever we ask*, we receive of him, because we keep his commandments, and *do those things* that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and *love one another*, as he gave us commandment. And he that keepeth his commandments *dwelleth in him*, and *he in him*. And hereby *we know that he abideth in us, by the Spirit which he hath given us*."

"*If ye abide in me, and my words abide in you*, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so (in so doing) shall ye be my disciples. As the Father hath loved me, so have I loved you: *continue ye in my love*. If ye keep my commandments, *ye shall abide in my love*. . . . These things have I spoken unto you, *that my joy might remain in you*, and that *your joy might be full*. This is my commandment, That ye love one another, *as* I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, *if ye do whatsoever I command you*. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: *but I have called you friends*; for *all things* that I have heard of my Father *I have made known unto you*. Ye have not chosen me, but *I have chosen you*, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that *whatsoever ye shall ask of the Father in my name*, he may give it you. These things I *command* you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: *but because ye are not of the world, but I have chosen you out of the world*, therefore the world hateth you. *Remember* the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, *they will keep yours also*. But all these things will they do unto you *for my name's sake*."

But ye, beloved, building up yourselves on your most holy faith, praying in the *Holy Ghost*, keep *yourselves in the love of God*, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

PERILOUS TIMES.

Gloomy and dark are the heavens above us;
Sad are the scenes that greet us below;
Vainly we trust in the dear ones that love us,
Earth has a sorrowful boon to bestow.

Time marches onward, and bold is his tread;
Perils are thick'ning, and dangers abound;
Over the earth a dark mantle is spread,—
O that the knell of confusion might sound!

War lifts his helmet, the signal is given;
Mighty hosts rush to the battle-field now;
"War" is the cry, and it reaches to heaven;
O Prince of Peace! that to Thee all might bow.

Fierce grows the conflict, the snares are all spread,
Bolder the foe as his longitude fails;
Saints of the highest, now lift up your heads,
Christ is your Captain; o'er all he prevails.

"Stand up for Jesus," for Truth, and for Right;
Stand, though it lead where the martyrs have been;
Bolder and braver stand, Jesus your might,
Conquering self, and Satan, and sin.

After the battle the angels will come,
Cleansing the field where the enemy fell,
Earth, renovated, like Eden shall bloom,
Here shall the Lord with his faithful ones dwell.

MARIA MATHEWS.

For the World's Crisis.

THE SCARLET-COLORED BEAST.

(*Concluded.*)

I will now proceed to an investigation of the third proposition:

"*And shall ascend out of the bottomless pit.*"

It is evident from this text that the scarlet-colored or red beast, must have been in the bottomless pit, at the period of time occupied by John when he was in the wilderness (which I have shown to be in the sixteenth or seventeenth century), or else he could not have ascended out of it, when he appeared again upon the stage of action. Now as we read that "power was given him (papal Rome) over all kindreds, and tongues, and nations;" and as I have shown that papal Rome finally "swallowed up" all infidel or pagan forms of government; it is evident that the government, or form of government symbolized by the scarlet-colored beast, must have been chained in that iniquitous papal system of government, during the time it is represented in the prophecy as in the bottomless pit; and it is further evident that this iniquitous system of ecclesiastical government, which is without truthful foundation, must be what is symbolized by the bottomless pit. Hence when we look over the history of Europe, since the seventeenth century, and find a nation standing up in defiance of the papal government, and commencing to execute judgments upon it; I think we may be sure we have found the beast or government that is ascending out of the bottomless pit.

In the eleventh verse the angel informs John concerning the beast as follows: "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Question, what beast is it that "was, and is not?" let the eighth verse answer, "The beast that thou sawest was, and is not."

Again, what beast was it that John saw? Let the third verse answer: "And I saw a woman sit upon a scarlet-colored beast." Thus we are assured, when taking the three verses together, that the scarlet-colored beast is the eighth; and as the eighth beast could not have appeared upon the stage of action, in the sense of the prophecy, to carry the woman along to judgment, until after the seven kings, who are represented as committing fornication with her, had "fallen," it is evident that the scarlet-colored beast could not have commenced to ascend out of the bottomless pit until the end of the 1260 days (years) of papal supremacy; for the seven kings (or heads) were to be connected with her during that time. Again, this "scarlet-colored" or "eighth beast" was to ascend out of the bottomless pit; and we read in the eleventh chapter concerning this same beast, that when the "two witnesses" (which were to testify, clothed in sackcloth, during the 1260 years of papal supremacy) "shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

From this text, it is evident that this beast could not have commenced to ascend out of the bottomless pit, until the two witnesses had finished their testimony, clothed in sackcloth; which was fulfilled during the 1260 years of the wilderness state, or of the papal supremacy. And again, it is almost universally admitted, that the "two witnesses" were slain by the French nation, soon after the breaking out of the French revolution; and, if so, it appears to me to be positive proof that infidel France, commencing about the time of the outbreak of the revolution in A. D. 1789, must be the government symbolized by the scarlet-colored beast, which John saw and which was to ascend out of the bottomless pit. And we are assured from all history, that the French nation commenced to execute judgments upon the woman (the apostate church) soon after the breaking out of the revolution (which was about the time of the ending of the 1260 days of papal supremacy), and has continued most of the time, from that date until the present, to sustain and control the woman, sometimes inflicting upon her sore chastisement, ("judgments"), causing her much anguish and sorrow,—I think it further positive evidence that the French nation, commencing about the above-mentioned time, is the one symbolized by the red beast, at its second appearance upon the stage of action, and referred to by the eighth beast, which was to sustain or carry the woman along while she is receiving her judgments, and until her final overthrow.

Again, we read that this eighth beast "is of the seven;" and as I have shown that infidel France is the government symbolized by the scarlet-colored or eighth beast, I shall not need to produce argument to prove that this (infidel) form of government came up in a nation (the French) which was "of the seven"; for it is universally admitted that the French nation (then called the Franks), under the reign of the Carlovingian dynasty, was the second of the seven heads.

That the French government did become disconnected from the apostate church, in A. D. 1789, at the breaking out of the French revolution, is evident from the fact, that in that year they abolished all privileged orders, and also freedom of conscience, and liberty of the press was decreed to all the subjects throughout the empire. (See Blair's Chronological Tables, page 683.) And a few months later, the so-called Reign of Terror commenced, all forms of religious worship were exterminated from the empire; showing that they had no more affinity towards the church of Rome, than for the Protestant church; and a few years later, when the Reign of Terror had ended, all religionists were permitted by the government to return to the empire and worship unmolested. And although the Catholic religion was established as the religion of the empire, yet it was shorn of all political authority by the pope; and in no sense was there any union between the French government and the government of Rome, for the purpose of compelling men to adopt the Catholic faith.

The historian says, that the universal principle of Napoleon I. during his reign, was free toleration to all his subjects in matters pertaining to the conscience. And finally, after his overthrow, the very principles of the Holy Alliance, by which France was governed, and permitted to exist as a nation, were averse to all persecution; and although some armed mobs of Catholics, and outlaws, persecuted and even put some Protestants to death; yet it was not allowed by the government, and was soon suppressed.

Hence it will be seen that France has never been a papal government, in the sense that the seven heads were to be, since the breaking out of the Revolution in A. D. 1789. But the pagan and infidel spirit has been the leading characteristic of the people. One or two quotations will show that very soon after the commencement of the revolution, during the Reign of Terror, papacy was overthrown and paganism revived.

"The once sacred ceremonies were derisively parodied. They dressed an ox or an ass in pontificial ornaments, and paraded these abominations through the streets; they drank wine from the chalice, and shut the church. They wrote upon the gate of the place or sepulchre, *someil eternue* (eternal rest.) In a few months the immense material of Catholic worship,—cathedrals, churches, monasteries, presbyteries, towers, belfries, ministers, and ceremonies—had disappeared. The representatives in mission were themselves astonished at the facility with which all this apparel of ancient institutions had vanished. . . . The philosophers of the commune resolved in the middle of November, to accelerate this movement in Paris. . . . They desired to possess themselves of the temples, to offer them a new worship, a kind of renewed *paganism*, whose dogmas were but images, whose adoration was but a ceremonial, and whose divinity supreme, was but reason become in its own person its own God, and adoring itself in its attributes." *Lamartine's History of the Girondists. Vol. 3, page 294.*

Again, the same historian says, page 298, "The commune desired to replace the ceremonies of religion by other spectacles, to which the people flocked as they do to all novel sights. The profanation of sacred places—the parody of mysteries—the eclat of *pagan* rites—were the attractions of these pomps."

From such historical facts as contained in the above quotations, I think it must be evident that France, very soon after the commencement of the revolution in A. D. 1789, was fast changing from a papal to a pagan or infidel nation; and if so, then it is evident that the eighth beast must have commenced to ascend ("ascendeth") out of the bottomless pit, at about the time of the above-mentioned date; if so be (as I have endeavored to show) that the French nation is the eighth beast.

There is one other feature, spoken of in the prophecy as having transpired in connection with the rise of this beast out of the bottomless pit; which if we can show commenced its fulfillment at the breaking out of the revolution, I think will prove beyond a doubt that the French nation is recognized in the prophecy as the eighth beast, as early as at the commencement of that eventful period. The text referred to reads as follows: "And all they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

We are assured in this text, that "all the world shall wonder when they behold" this beast. Therefore I will quote very briefly from history, to show, that all the world did wonder when they saw the events that were passing in the French nation, soon after the commencement of the revolution.

"In 1793 the French Republic stood forth no longer in self-defense, but as the great aggressor and spoiler of Europe. It exhibited a prowess which shook *all the States of Christendom* to the centre. . . . *All Europe* stood in *amazement* and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a *universal* dread for the independence of nations and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the *first outbreak* of the revolution with dislike and apprehension. Now, from the frightful features it had assumed, this feeling was partaken by the *whole world* and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant populations of Sarmatia or Roumelia, consequently, upon the first reverse sustained by France *all the nations* of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated. The friends of freedom and of human amelioration blushed that they had nourished her virgin struggles for liberty by approbation, and despaired of the sacred cause with which they had once associated her name." *Redhead's History of the French Revolutions. Vol. 2: pp. 76 and 113.*

To my mind the above quotation settles the question beyond a doubt, that the form of government symbolized by the scarlet colored beast, (which the angel assures us was the eighth beast) commenced to ascend out of the bottomless pit, at the outbreak of the French Revolution.

Again, we read that this beast "shall ascend," and also "ascendeth," out of the pit, showing that it takes a space of time for the beast to extricate himself from it; therefore the question may be asked, At what point of time may this beast be said to have completely extricated itself from the bottomless pit? and I answer: It appears to my mind, that when this nation had attained a fixed government, it may be said to be completely out of the pit; and I understand it to have attained a fixed government, at the coronation of Napoleon I., A. D. 1804.

From this point of time, the military element was the leading characteristic of the French nation; and, like the form of government symbolized by the great red dragon (Pagan Rome), Napoleon's great aim and object was to bring into submission to his government all other nations or governments, whether civil or ecclesiastical; hence we find him as ready to make war upon the papal government of Rome ("the woman"), to bring it in subjection to him, as upon any civil government of Europe; yet the character and principles of Napoleon, as pertaining to religious matters, found free toleration. The historian says, "It was one of the first principles of Napoleon, that perfect freedom of conscience in religious worship should prevail in every State over which he had any control." And although the Catholic religion was established as the religion of the empire; for, (says the historian) "Napoleon judged that a national faith, as a mere element of social order, was indispensable to a community," yet it was shorn of all its former power over the affairs of the State.

Concerning this point, the historian says: "The Gallican church was anew constituted on the former principle of a spiritual union with Rome, but shorn of its territorial basis, and in all temporal matters, and in the administration of religious affairs, made dependent on the civil government of France. The First Consul, in fact, only allowed the pope such sway as was consistent with his own dominion over the church as an institution of the State, and its absolute freedom from foreign interference and influence." *Redhead's History of the French Revolutions. Vol. 2, p. 161.* Hence it will be seen that the pope was made the vassal of the Emperor Napoleon, and that he was in no way united with the pope in the policy to make war against those who did not hold the faith of the Catholic church. Therefore the Bonaparte dynasty, under the reign of Napoleon I. could not have been the government symbolized by the seventh head; for the seven heads were to be united with the "woman," (apostate church), in the policy of making war against the saints and overcoming them.

Therefore, from all the evidences on this subject, I think the view that I have taken, i. e., that the French nation or government,—commencing about the time of the breaking out of the revolution—during all its changes of rulers until it shall finally go into perdition; is the one symbolized by the scarlet-colored beast, which is also the eighth beast.

Finally, if the view I have presented is in harmony with the prophecy, that is, that the form of government symbolized by the "great red dragon" of the twelfth chapter, was cast into the "bottomless pit" by the strong arm of Charlemagne in A. D. 804; and that this form of government assumed a place again upon the stage of action, in its full capacity, (as symbolized by the red beast of the seventeenth chapter) at the coronation of Napoleon I., in A. D. 1804, then it will be seen that the dragon, or the form of government symbolized by the dragon, was chained in the "bottomless pit" 1000 years.

Again, as there are those who believe that the wounding of one of the seven heads, and the disappearing of the beast into the bottomless pit, symbolize the same thing or event; I will close this article by briefly referring to that subject. I do not understand, as will appear from what I have written upon these subjects, that the bottomless-pit condition of the beast (red beast) has any thing whatever to do with the wounded condition of one of the seven heads. But as most of those with whom I am acquainted who hold to the above view take the position that the Bonaparte dynasty, under the reign of Napoleon I., was the seventh head; and that when that dynasty was overthrown in A. D. 1815, the head was "wounded as it were to death," and was also at that time cast into the bottomless pit,—I will suggest concerning that position, that if we refer to the eighth verse of the seventeenth chapter of Revelation, we shall find that the angel assures the Revelator that the beast which is to go into the bottomless pit, is already in the pit, when the sixth head is upon the stage of action.

Hence it cannot be in harmony with the prophecy, to argue that the beast did not go into the bottomless pit, until after the sixth and seventh heads have fallen. This I have said on the supposition that the Bonaparte dynasty, under the reign of Nopoleon I., is the government symbolized by the seventh head, which, as will appear from what I have written, I cannot now possibly believe.

Worcester, Mass. WM. F. COLLIER.

For the World's Crisis.

THE FIRST DOMINION---WHAT IS IT?

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."—Micah 4: 8.

What dominion is here promised to Christ? The prophet calls it the "first dominion"; hence, some infer that reference is made to the dominion that God gave to Adam at creation, while on trial. But stop, "let us reason together"; this cannot be so, unless reference is made to the mere *territorial* dominion, for the "second Adam" is never to take the first Adam's position as a *probationer* for endless life, he having already obtained that; but will at once, at the establishment of his kingdom, stand where Adam would have stood, if he had not fallen, at the end of his trial; and the saints, too, will at once "put on immortality," and be "*equal* to the angels," thus occupying a position which Adam never attained unto, he being a "little *lower* than the angels,"—a position which Adam was on trial for. Thus the kingdom of Christ, instead of being a return of Adam's trial paradise, will contain a King and subjects, who, at its very beginning, will stand upon the platform of immortality, which Adam never reached; and its surroundings will doubtless correspond with this superior state. Is it wise to insist that Adam's trial dominion, which contained *probationers* under command to "*multiply*," the *marriage covenant*, beasts under command to "*multiply*," the tree of *death*, etc., is to be Christ's dominion in the future? No, no! Christ will not be put on trial again, nor will the saints.

Neither will Christ's dominion, like Adam's, include the marriage covenant; there they "neither marry nor are given in marriage." Adam's dominion contained not a single deathless man; Christ's will. Adam's dominion contained only those who were to "multiply"; but not so with Christ's. Adam's trial dominion contained beasts, birds and fishes, for the benefit of probationary man while obeying the command, "Multiply, and replenish the earth, and *subdue* it;" but it does not therefore follow that Christ's dominion will be filled with multiplying and dying beasts—unserviceable to immortals—nor will it help the matter to claim immortality for them, for such a class never were in Adam's dominion, besides if they should be in Christ's they would soon overstock the kingdom with their deathless posterity, as none could die.

Hence, I conclude that only the *territorial* dominion of Adam will come to Christ, minus its mortal appendages, occupying the very position that it would have occupied after the command to "multiply and replenish the earth" should have been complied with, at the end of man's trial; provided he had not fallen before his trial ended. Though there is a chance to infer that man could have eaten of the tree of life at any time, the inference would either cut short the command to "multiply," or allow that man could have multiplied in his immortal state; and if so, why not in his *future* immortal state? Adam was permitted to eat of the tree of life at *some* time, optional with God—not with Adam.

W. SHELDON.

For the World's Crisis.

GOD WILL NOT LIE.

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19.

If I did not believe that this declaration were true, in the fulfillment of *all* that God hath spoken, then I might believe that his word might have its fulfillment according to the *fanciful* interpretation of some writers, who are engaged in trying to prove that the *literal* word of the Lord does not mean what it says, and who yet profess to believe the PLAIN WORD.

Some think that the terms Israel and Jews can be applied to Gentiles in their literal fulfillment as well as to God's ancient covenant people Israel. Such logic is about as consistent as to call an Englishman an Irishman or American. If such writers can tell us by what way the ordinances of the sun, moon, and stars can cease to shine and perform their regular course as God hath ordained, then we may trust their wisdom in telling how Israel will cease from being a nation before the Lord forever. Or if they can measure heaven above, and search out the foundations of the earth beneath, then we may believe their interpretation, that God has forever cast off *all* the seed of Israel for all that they have done. Jer. 31: 35-37; 33: 19-26.

Will some one tell us who are those spoken of in Jer. 31: 8, 9 (if not Israel as God says), and if the immortal saints are to be gathered *weeping*, etc.; and when gathered, if they will come and sing in the height of Zion, and flow together to the goodness of the Lord, for wheat, and for *wine*, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden; *and they shall not sorrow any more at all.*" We fully believe that the covenant spoken of in this chapter and others Paul was a faithful witness of. He took heed to what the Lord had said, when he called upon the *nation* to declare in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock (ver. 10). We think Paul's admonition is very necessary for some now, to "not be *wise* in their own *conceits*." Rom. 11: 25.

Here Paul faithfully proclaims the new covenant that will be made with Israel; also in Heb. 8: 8; and although Paul was a minister of the new covenant to be made with Israel, it does not prove that that covenant had then gone into effect, any more than a proclamation of the gospel of the kingdom proves that the kingdom was then set up.

If Israel does not mean Israel, and Jew Jew; and lion, wolf, lamb, kid, sucking child, asp, etc., do not mean what the words express, then we can no more rely on what God says, and Universalists may be as correct as any. Nevertheless, I believe the word of the Lord is *pure*, and he will not lie like man, neither will he alter the things that have gone out of his mouth to suit any who do not choose to believe it.

If Jesus the Messiah were here now, he might justly say to this generation and many who profess to believe in his return,—"O fools and slow of heart to believe all that the prophets have spoken." G. DILLABAUGH.

Seneca Falls, N. Y.

For the World's Crisis.

HASTE THY COMING!

AIR.—"*Down upon the Rappahannock.*"

Haste thy coming, haste thy coming,
For we've long been waiting here,
Long been watching, sighing, mourning,
In thine absence, Savior dear.
But we'll trust thy promise ever,
And we will not sigh in vain,
For we've faith there's nothing surer
Than that thou 'lt return again.

CHORUS.

Haste thy coming, haste thy coming,
Let peaceful scenes again abound;
War and strife then be forgotten,
And the lost again be found.

Haste thy coming, haste thy coming,
End this wicked war and strife,
End this sorrow and this mourning,
Bring our loved ones back to life.
Oh! what scenes of pain and anguish
Meet us as we sojourn here;
Friends are doomed to sigh and languish,
Yes, redemption draweth near.

Barre, N. Y. ELIZA M. RICE.

For the World's Crisis.

WHICH IS RIGHT?

Bro. A. Good morning, Bro. M., you are quite a stranger. It is, indeed, a sad and unexpected occasion that has brought us together, but the sudden death of our good brother was well improved by Eld. G——. I think I never listened to a more eloquent discourse. What is your opinion?

Bro. M. I quite agree with you as to the eloquence and power of the delivery; but I must say that I regretted the apostolic teachings were not substituted for the popular theology, and poetical imaginations of man's devising; such preaching conveys no comfort to my mind.

Bro. A. Well, I do say you are hard to suit, but I guess you are alone in your opinion; for my part, I could almost wish to exchange places with our deceased brother, while Eld. G—— depicted the glories of the heavenly mansions, and the rapturous meeting with sainted friends, I could almost fancy I heard the music of their golden harps. Is not all that scriptural?

Bro. M. I confess the picture was a pleasing one, but I think you will find it difficult to show me a "Thus saith the Lord," to sanction all we heard to-day. I have lately been searching my Bible to see what ground there is for the views we have been taught to cherish concerning the state of the dead previous to the resurrection; I can find nothing conclusive about happiness or punishment until "Christ comes again to reward every man according to his work." I know detached passages are often taken, together with inferences drawn from parables, and these are made prominent, even in contradiction of explicit declarations of God's word, which uniformly points to the resurrection of the body and the coming of Christ—as the time of reward. Paul's desire to "be absent from the body and present with the Lord," is continually quoted, but how seldom are we reminded of his *still more earnest* longing to attain unto the resurrection from the dead.

Bro. A. Why, it seems to me rather arrogant for an humble individual like yourself to profess to understand doctrine better than our ministers and numbers of learned men who have devoted their lives to the study of the Bible, many of whom have died in raptures in view of the glory upon which they were about to enter.

Bro. M. Such impressions may be delusive, being the results of early teaching; an increase of light has shone upon the pages of inspiration in these latter days; those who have not been blessed with the light will not be answerable for its rejection. Death is in the Bible called sleep; our creeds confine the term to our bodies. How far they are right is questionable. When Christ, who is our life shall appear then shall we appear with him in glory." "I shall be satisfied when I awake in thy likeness." Here popular preachers tell us the soul is satisfied as soon as it "shuffles off this mortal coil," the body is a "clog or hindrance to spiritual enjoyment," etc.

Bro. A. I will own there is more Scripture on your side than I supposed, but I should be very unwilling to believe so gloomy a doctrine. I have lost several dear children, and it is an unspeakable comfort to think of them, as ministering spirits about my path. What a fine poetical idea it was, noticed today, "That the door of heaven seemed left ajar," in view of the lonely, afflicted wife of our departed friends,—then those thrillingly beautiful lines that were sung,—

"There's a light in the window for thee."

Bro. M. Yes, brother, but we must learn to prefer truth to poetry, and a "Thus saith the Lord" to all man's creeds or traditions. "Comfort one another with these words," says an inspired apostle in 1 Thess. 4; 13-18. Why are these verses so often overlooked by our ministers, even by those who profess to have returned to apostolic teaching? But I rejoice to know light is advancing on this subject. Many, like the Bereans, are searching "to see if these things are so." It is not to be expected that the majority will embrace these views, but may God give us grace to follow truth even through evil report, "to prove all things, and hold fast that which is good."

Bro. A. Farewell, Bro. M., you and I must agree to differ. M. PARRY.

For the World's Crisis.

RIGHTEOUSNESS.

Says one, The Lord will judge the world in righteousness (Ps. 96: 13). What is Righteousness? "All thy *commandments* are righteousness" (Ps. 119: 172). "Blessed is he that doeth righteousness" (Psalms 106: 3). "Righteousness delivereth from death" (Prov. 10: 2). "Righteousness tendeth to life" (Prov. 11: 13). "The law of God is perfect, converting the soul" (Ps. 19: 8.) "My righteousness shall not be abolished" (Isa. 51: 6). From these texts we conclude that God will judge the world by the *ten commandments*,—that keeping them converts the soul and delivers it from death.

But what says Paul? "I am not ashamed of the gospel of Christ, . . . for therein is the *righteousness of God* revealed" (Rom. 1: 16, 17), "even the righteousness of God, which is by faith in Jesus Christ" (Rom. 3: 22), "for if righteousness came by the *law*, then is Christ died in vain" (Gal. 2: 21). "Having begun in the Spirit, shall we be made perfect in the flesh?" (Gal. 3: 2). "No man is justified by the *law* in the sight of God, for the just shall live by faith" (Gal. 3: 11). "To Abraham and his seed was the promise made, that he should inherit the earth. And this I say, that the covenant that was confirmed before of God in Christ, the *law*, which was *four hundred and thirty years after*, cannot disannul, that it should make the promise of none effect" (Gal. 3: 17). "For if the inheritance be of the *law*, it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3: 18, 19). "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3: 21). Let us not, then, go about to "establish our own righteousness, . . for Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 3, 4). What saith the righteousness that is of faith? "The *word* is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith that we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 8, 9). "Christ hath redeemed us from the curse of the law" (Gal. 3: 13). "Stand fast, therefore, in the liberty wherewith Christ hath made us free" (Gal. 5: 1). "Be filled with the fruits of righteousness, which are of Jesus Christ, unto the glory and praise of God" (Phil. 1: 11). "And be found of him, not having our own righteousness, which is of the *law*, but that which is through the faith of Jesus Christ, the righteousness which is of God by faith" (Phil. 3: 9). "For according to his mercy he saves us, not by works of righteousness which we have done, but by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5).

"Avoid contentions and strivings about the *law*, for they are unprofitable and vain" (Titus 3: 9). "Mark them which cause divisions and offenses, contrary to the doctrine ye have learned, and avoid them" (Rom. 16: 17). But look into the perfect *law of liberty*, and continue therein, and thou shalt be blessed indeed (James 1: 25). For "whosoever abideth not in the doctrine of Christ, hath not God; but he that abideth in the *doctrine of Christ*, he hath the Father and the Son" (2 John 9). MRS. C. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

"BUT THE DAY OF THE LORD WILL COME."

Men may ridicule the day of the Lord, but the unerring word says it will come. This is a positive declaration which all the fustian of theology cannot change. "God hath appointed a day in which he will judge the world by the same Jesus that ascended up into heaven. The Sodomites of the present day reject him, they treat this momentous subject with contempt, nevertheless it will come, they cannot prevent it.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."—Zeph. 1: 14-18.

The sure word of the Lord proves that it will be a day of terror to those who love not God and obey not the gospel of our Lord Jesus Christ, but the summons to judgment all must obey, not only those that are living when Christ comes, but also all that are dead. Just and unjust must hear the sound,—Come to judgment! Those who hate the Judge will cry to rocks and mountains to hide them, but the judgment will set and the books be opened. No rocks and mountains can hide, no lawyer can plead for those who said, "We will not have this man to reign over us." All who are in their graves shall come forth, to be either saved or lost. No middle place, no Papist-purifying residence, no ethereal phantom, no funeral sermon which makes the narrow way a broad road, can prevent the judgment of Almighty God. When the trumpet shall sound all will be there to receive according to their works; those who have sown to the flesh shall reap corruption, and those who have sown to the Spirit shall reap life everlasting.

But oh! that day,—that day of the Lord will surely come; dreadful day to the ungodly, but unto those who look for him, who have presented themselves a living sacrifice, it will be a day of rejoicing, and their shout shall fill the heavens. This is our God, and we have waited for him,—I have professed to look for that great [illegible] for many years, and the questions, Am I ready now? Am I ready for translation? Am I walking with God like Enoch? urge the prayer for more consecration of all that I have and am, that I and my house may serve the Lord, whilst we have any being, that not only every action and word but also that every thought, may be brought into the obedience of Jesus Christ our Lord. My whole being cries out for the living God. When shall I appear before him? He will come. He has promised to come. He is faithful and will fulfill his word. Even so, come, Lord Jesus, and come quickly! Amen.

Linklaen, N. Y. FREDERIC CORKER.

For the World's Crisis.

"STRONG CONSOLATION,"

"To us who have fled for refuge to the hope set before us in the gospel."

"*Members of his body, of his flesh, and of his bones.*" How can we but grow up into Him our living Head, and be like him, and see him as he is?

"He'll not live in glory, and leave us behind."

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."

"What gracious words are these?
Their sweetness who can tell?
In time, and in eternity,
'Tis with the righteous well."

"Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am there ye may be also. . . . Because I live, ye shall live also. Peace I leave with you, my peace I give unto you: not as the world giveth (to receive as much again) give I unto you. *Let not your heart be troubled*, neither let it be afraid." "Fear not, little flock: for it is your *Father's good pleasure* to give you the kingdom."

"Beloved, if God so loved us, we ought also to love one another. . . . *If we love one another, God dwelleth in us, and his love is perfected in us. This commandment have we from him, That he who loveth God, love his brother also.*" "Hereby perceive we the love of God, because he laid down his life for us; and *we ought to lay down our lives* for the brethren. *But whoso hath this world's good*, and seeth his brother have need, and *shutteth up his bowels of compassion from him*, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby (in so doing) we know that we are *of the truth*, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, and *whatsoever we ask*, we receive of him, because we keep his commandments, and *do those things* that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and *love one another*, as he gave us commandment. And he that keepeth his commandments *dwelleth in him*, and *he in him*. And hereby *we know that he abideth in us, by the Spirit which he hath given us.*"

"*If ye abide in me, and my words abide in you*, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so (in so doing) shall ye be my disciples. As the Father hath loved me, so have I loved you: *continue ye in my love.* If ye keep my commandments, *ye shall abide in my love.* . . . These things have I spoken unto you, *that my joy might remain in you, and that your joy might be full.* This is my commandment, That ye love one another, *as* I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but *I have called you friends*; for *all things* that I have heard of my Father I have *made known unto you.* Ye have not chosen me, but *I have chosen you*, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father *in my name*, he may give it you. These things I *command you*, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not *of the world*, but I have chosen you out of the *world*, therefore the world hateth you. *Remember* the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, *they will keep yours also.* But all these things will they do unto you for my name's sake [illegible]

But ye, beloved, building up yourselves on your most *holy faith*, praying in the Holy Ghost, keep *yourselves* in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God [illegible] dominion [illegible] Your [illegible] rifice, in Jesus Christ, to God.

[illegible]

☞ Nothing [illegible] and God. [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, March 15, 1864.

DISCUSSION.

We have arranged to hold a discussion at Lyceum Hall, Lynn, Mass., with Eld. Moses Hull, of Battle Creek, Mich., commencing Tuesday evening, March 22nd, to continue four evenings.

QUESTION. "Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Aff.—Moses Hull. *Neg.*—Miles Grant.

Eld. Hull has been known for some years as a leading man among the Seventh-day Adventists. Within a few months he has joined the Spiritualists, and is being made quite prominent among them. He has been lecturing on Spiritualism, in Boston, for some weeks. We shall expect an interesting discussion.

CLOSE OF THE VOLUME.

It will be observed that this is the last number of the Volume. *Now* is the time to renew your subscription. We trust all are ready to say "continue my paper another year, if time lasts." We shall endeavor to make "our paper" still more interesting, as we approach the end of the present dispensation. Please let us hear fom you *immediately*. Do not put off writing, as the burden will only grow heavier. *You* will feel the best to do it at *once*, and have it out of the way, besides making us *glad*. Let every one try to send a *new* subscriber. Let us ALL go to work with renewed zeal to spread the light and truth.

Many are doing *nobly* already, and the more they do for the Lord's cause, the richer they feel. Come, dear Brn. and Srs., let us make a *general rally* to arouse every body to get ready for the coming of Jesus. We feel *assured* that we are right in looking for his *speedy* coming. Our faith was never stronger than *now*. Praise the Lord, we are almost to the land of promise. Let us gird on the armor, and be true to our high calling. "Stand up for Jesus." Do not sleep now. Awake! *awake!*

O Lord, arouse every child of thine to *watch* in this hour of peril, lest the enemy take them in his snares. O bless thy children every where with *courage* to do their *whole duty* in these last moments of time, that they may be ready for "the marriage of the Lamb."

SPIRITUALIST CONVENTION.

The Spiritualists have recently held a large convention in Mercantile Hall, Boston, on Feb. 24th, 25th and 26th. They are gaining ground rapidly. They are very jubilant over their great success. Their ranks are fast filling up with those who hold the first positions in the social and political world,—men and women of intelligence. They have become disgusted with the fashionable, popular religion of the day, and have been driven to a semi-infidelity, thence into Spiritualism; from which but few, we fear, will ever be delivered.

A prominent Spiritualist lecturer, who was once a preacher of the gospel of the kingdom, and the second coming of Christ, remarked to us a short time since, that the conflict is now "between Spiritualists and Adventists." He said the churches could not meet them, because their views were very similar. We replied, that we were well aware of the truth of his statement; and that the great question of the age is, "Did the Lord or the Devil tell the truth, when talking with our first parents?" The Lord said to Adam, "Thou shalt surely die." Now if Adam was immortal, as the spirits say, then of course he could not die, and Satan had the truth. We can see no chance to come to any other conclusion. And it is very evident that the great Deceiver is making his master effort now to convince all men that he told the truth, so as to destroy the confidence men have in the Bible. The Spiritualists admit the Bible does not teach the immortality of the soul, hence "the new revelation," given by the spirits, is necessary to convince men of this doctrine. Every thing rests on this. If the demons cannot succeed in making us believe that man is immortal, they can get ho foundation on which to build. Their whole system falls to the ground at once, when we reject Satan's lie to our first parents.

We have great reason to thank the Lord for the light that shines from his word in these last days, to expose the Satanic "fables" that are being scattered through the world at the present time. Every one who sees the light should hold it up with boldness. It is too late to be half-hearted in this matter. We should step out *boldly* for the truth and right, at the risk of *all things* earthly.

One important feature of the convention at Boston was talk about "ORGANIZATION." They think the time is at hand for active measures for their object. It was advocated that the present existing laws of the country should be abrogated, instead of making more. Mr. Loveland said, "Our first work will be to abrogate laws." They are laying plans to unitize the world into *one* great body, and say the "first thing is to remove *obstructions*." It was remarked that the object of the convention was to provide a "*platform*" for future operations.

A prominent speaker in the convention remarked "*There is no judge outside of you.*" This he made very emphatic.

Moses Hull remarked that since he had become a Spiritualist, he had learned that he was "immortal." He said, "Men are not dead."

It was stated in the convention that "many prominent men at the Capitol, (Washington) are becoming interested in Spiritualism." He said he "went through infidelity to get into Spiritualism." This we found was the experience of most of them.

A noted speaker, H. C. Wright, remarked, "there is no authority in the world outside of my soul. I acknowledge no other." Dr. Gardner said in the course of his remarks, "I do not believe the Bible." He is well known as one of the leading Spiritualists in Boston. He claimed that one of their resolutions, which he and others strongly advocated, struck "at the foundation of all the religions of the day." It appeared to be the general sentiment of the conference, that there is *no standard of right and wrong*. Each should do what is right in his *own* eyes, without regard to God or the Bible.

Mr. Spence said, "I have *no use* for the word God. Mr. Wright says, 'Every one has a God.' I have *none*."

Spiritualism ends in Atheism,—denying Father and Son. It is making rapid progress in all lands. Those who hold to the natural immortality of man will find it hard to resist its onward march. We have great reason to thank the Lord for the bright light that now shines upon his word. Let us walk in it, and let it shine.

THE MAN OF WONDER.

All the world are wondering at Napoleon's movements. He talks one way, and acts the opposite. No one can tell what he will do next, but all are expecting some new developments soon. Things are in motion about him, and kings tremble when he stirs. All things betoken a crash among the nations, in which he will be the prominent actor.

The Boston *Journal* of March 8th says:—

"We have our foreign files to the 24th ult. The purposes of France are the subject of much speculation. There is said to be great quiet around Paris, but intense activity in the remote arsenals and dockyards. The correspondent of the London *Herald* gives currency to the report that there are 400,000 men under arms, who could easily be placed on a war footing, and so perfect are the means of transport, that an army of 150,000 men might be concentrated on any given point almost before the knowledge that they had been set in motion had become general."

MORE PATRIOTISM THAN RELIGION.

In these "last days" patriotism seems to taken the place of christianity, in the hearts of the people. "Our country" *first*, and the service of the Lord when you can't serve the devil any longer. One thing is certain, the "power" of godliness is seldom seen among its professors. The "form" remains, but the vitality has departed. Ceremonies abound, but they are *worldly*. They are only *shadows* of the reality. "From such," says the apostle, "turn away."

These thoughts passed through our mind while reading the account of the reception by the State and city authorities of Mass., of the thirty-second regiment and other troops, when they returned from the war, and arrived in Boston, Sabbath, Jan. 17th. The Boston *Journal* says it was "one of the most signal occasions of spontaneous and heartfelt popular enthusiasm which it has for a long time been our lot to record."

The troops arrived in Boston at half past eleven o'clock, A. M. The *Journal* says:—

"On the moving of the column from the railway station, it is undoubtedly within bounds to say that there were ten thousand people occupying Kneeland, Lincoln, Beach and other contiguous streets, while doors, windows, housetops and every other accessible or available spot from which a view of the soldiers might be obtained, was completely taken up by the expectant throng. Loud cheering arose on all sides from the time when the troops first filed out of the depot building, during and until the end of their route; and it is no more than the truth to assert that along their whole course the greetings took the form of a popular ovation, and that they enjoyed a perfect *marche de triomphe* through the city."

"McCartney's (First Massachusetts) Battery, the members of which are at home on a furlough having re-enlisted, were engaged in firing a salute from the hill near the flag staff, as the battalion was passing from Boylston street to the State House.

In front of the State House there was a very great crowd, composed mainly of the most intelligent, wealthy and honored citizens of Boston. The column halted, and after a brief period of waiting, His Excellency the Governor appeared, accompanied by his military staff, the Adjutant General, Surgeon General, and other officers; also attended by a large number of Senators and Representatives, Mayor Lincoln, Hon. Josiah Quincy, Jr., Hon. Peleg W. Chandler, Rev. Dr. Neale, Peter Sinclair, Esq., Col. F. J. Parker, and many others.

The procession with its accession of guests moved to Faneuil Hall, where they arrived at quarter past 1 o'clock."

IN FANEUIL HALL.

After prayer by Dr. Neale, the Mayor requested "those near the tables to 'fire and fall back.'" (Cheers.)

The Mayor said that without consulting Col. Prescott, he would give the order, "Attend to your rations."

The men fell to with alacrity and demonstrated that they fully understood and appreciated the order. The band played patriotic tunes at intervals until the cessation of the rattling of knives and forks evinced that the clamorous appetites had been appeased."

Next in order was a speech from Gov. Andrew, When speaking of those who had died on the battle-field he said they were "no longer obedient to any earthly voice," but had "already ascended to join the Great Commander." At the close of his speech there was "prolonged applause;" then followed "Hail to the Chief," from the band. At the close of the exercises, nine cheers were given.

From Boston, the troops marched to Charlestown, where they met a most enthusiastic reception. The *Journal* says of it:—

"Following the generous reception of the soldiers in Boston, the Stone Light Guard, Company I, of the 32d regiment, in command of Lieut. Warren, was tendered a formal welcome to their native city. It was an extraordinary demonstration, participated in by the City Government, the local military and fire departments, and the citizens generally. All the public buildings in the city were decorated with flags, and the residences of the Mayor and other distinguished citizens were also ornamented by buntings, flags, etc. All day long the streets were filled with people, and their shouts and cheers of welcome when the company arrived were almost deafening. The escort of the veterans from Faneuil Hall to Charlestown, over the Warren bridge, was the largest ever witnessed in the city. The whole was in command of Mr. Barney Hall, Chief Marshal, and, besides various bands of music, consisted of the Charlestown Artillery Company, Capt. Howard; the City Guards, Lieut. Walter Everett; the Charlestown Cadets, Capt. George Chapin; the Hamilton Guards; the various members of the City Government; the fire Department, Chief Engineer David S. Tucker; a calvacade of citizens, also a large number on foot, the procession concluding with the honored veterans of Company I of the 32d regiment (the Stone Light Guard) in command of Lieut. Lucius F. Warren."

VALUABLE WORKS.

The works of Dr. Wm. A. Alcott, on Tea, Coffee and Tobacco, should be read by *every one*. They are worth many times what they cost. If you have never read them, send to Bro. G. F. Locke, East Weare, N. H., and order them at once. The work on Tea and Coffee, single, is 15cts., postage two cts., and the one on Tobacco is the same; but the *two* will be sent, postage paid, for 30cts.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 7th,	$571.63.
Dr. R. W. Warner pd.	2.00
J. Brackett pd.	1.00
Mary Cooper pd.	.60
S. P. E. pd.	.25
H. McLaughlan pd.	.25
Z. Whitney pd.	10.00
O. S. Knapp pd.	3.00
D. P. Wood pd.	1.00
Adelia Woodin pd.	1.00
Emeline Mulkins pd.	1.00
J. T. Dixon pd.	1.00
Mrs. F. M. Shimper pd.	.25
M. F. Dibble pd.	1.00
E. C. Wheeler pd.	.50
G. F. Locke pd.	.25
E. B. Robinson pd.	.50
A. Holt pd.	.25
M. E. Dow pd.	.25
E. P. Atwater pd.	.50
Wm. L. Carroll pd.	.40
Mary A. Taylor pd.	.25
Mrs. A. Green pd.	.25
B. R. Gifford pd.	1.00
I. A. Bickford pd.	.50
Wm. Kay pd.	1.00
Mrs. G. P. Persons pd.	1.00
H. H. H. pd.	.25
Jane Tibbetts pd.	.50
A friend in Guilford, Ct., pd.	1.00
M. E. Leaf pd.	1.00
Mrs. K. A. Hunt pd.	.25
Rebecca H. Diman pd.	.25
G. Stockwell pd.	.25
S. Dodge pd.	1.00
M. Parsons pd.	.50
J. Naramore pd.	1.00
J. F. Davis pd.	1.00
R. Oliver pd.	1.00
H. M. Oyer pd.	.20
Elizabeth M. Garland pd.	.25
Aldis Perrin pd.	.25
S. Tucker pd.	.25
Lucinda F. Bacon pd.	.25
Mrs. O. Young pd.	1.00
Allen Lewis pd.	.50
L. F. Pray pd.	.50
C. Van Vleck pd.	.43
Wm. L. Wheeler pd.	.50
Nancy Smith pd.	1.00
Sister C. (Rutland) pd.	.50
Friends in Kennebunk, Me., pd.	1.00
L. Andrews pd.	1.00
A Sister pd.	.50
Sarah Blodgett pd.	.25
J. D. Merriam pd.	.75
D. F. Kendall pd.	1.00
Mrs. Emily Marsh pd.	1.00
C. F. Beardsly pd.	1.00
R. Britton pd.	.50
J. Enderton pd.	.25
Mrs. Smith pd.	.25
C. Newell pd.	.25
T. F. Kelly pd.	2.00
Gould Crouse pd.	.50
Gould Crouse, Jr., pd.	1.00
E. Russell pd.	.25
Ann Churchill pd.	.25

THE TRACT FUND.

BRO. GRANT:—Thinking the request of Bro. Taylor a very good one, I cheerfully avail myself of the privilege of complying with it, and send twenty-five cents each for two of the readers of the Crisis. I consider the Tract Cause a good one, and that it should be sustained by every lover of truth. I believe it to be a successful way of spreading light. The truth is what we need now. May it be spread far and wide. For they that gain a thorough knowledge of Bible truth have in possession a richer treasure than earth can give. I have been for some time past in search of truth, and would not part with the little I have gained for any earthly object. I do not value the sacrifice I made for the truth.

I am much interested in reading the Crisis, and cheered by letters from those of like faith. To such I would say, be faithful until our great Deliverer comes. Then how joyful will be the meeting of the scattered flock, to whom it is the Father's good pleasure to give the kingdom. LUCY ANN HALL.

Chester, Vt.

TRACTS.

BRO. GRANT:—Enclosed, please receive $10.00, to be appropriated in aid of the Tract Cause, which will make up the twenty-five cent subscription of those who are too poor or too penurious to pay it for themselves; and may the blessing of the Lord and the saving power of the Holy Spirit attend it and all the efforts of the Society to extend the knowledge of God's truth and salvation to the perishing.

The tokens of the speedy return of our long absent Lord are thickening, and I do rejoice in the prospect that this weary pilgrimage, this long, dark night of sorrow and trial, is about to close and give place to that rest and glory for which we wait.

Praying that God may still bless you and your faithful fellow laborers abundantly, and speedily give you the "crown of glory that fadeth not away," I remain as ever,

Your Bro. in hope, Z. WHITNEY.

Brooklyn, N. Y.

"GIVE, AND IT SHALL BE GIVEN TO YOU."

BRO. GRANT:—I have seen the call for fifteen hundred dollars for the Tract Fund. Jesus says, "Give, and it shall be given unto you." May God help us to do with our might what our hands find to do, doing it for Jesus. Giving will not impoverish us, neither will withholding enrich us. May none who are looking for Jesus, and love his appearing, be found guilty of withholding the Lord's money. Enclosed please find forty cents for the Tract Fund. Yours in love, WM. L. CARROLL.

FOR THE GOOD CAUSE.

BRO. GRANT:—I like Bro. Taylor's twenty-five cent idea much. It is the true way of raising money. More contribute, more are interested, more are blessed, and more money is raised. I enclose $1.00, not so much to pay for some who are not able to do so, as to help make up for the more numerous class who are careless or think it too small a matter for them to attend to. God bless the good cause. WILLIAM STARK.

Penn Yan, N. Y.

For the World's Crisis.

BOOKS—A NEW PROGRAMME.

I have long felt that more must be done to circulate books among the people. Tracts are the light skirmishers; books the heavy armed troops. Tracts pioneer the way; books help complete the work of instructing those whose interest is once awakened in the things of the kingdom of God.

Occupied myself with multiplied cares and labors in connection with the spread of divine truth, I have earnestly pressed this matter upon the attention of the Christian Publication Society, and have held back from this department of labor, in the hope that they would go forward and occupy this field. . . . . They, however, decline to assume the responsibility necessary, and hence I must, as usual, do what no one else will do. . . . . I shall need help in the work, but help will come, and come just at the right time, if I am guided by the Lord.

DIFFICULTIES.

1. The cost of paper and book-binding of course depends largely upon the cost of *cotton* used in the manufacture. A book costing $1 a few years ago would cost $1.50 or $2.00 now. The price of books has advanced in that proportion. Labor has also advanced in price, and hence books must keep up with the times. But if I advance the prices of books, I diminish the sales, and so defeat my own object. To reduce the price of books is, under these circumstances, simply preposterous in a business point of view. It would prove a very bad speculation. Nevertheless, in view of the demands and necessities of the case, I have concluded to do what I can to meet the emergency. And in unfolding my purpose, let me first give you

A GLANCE AT BOOK-MAKING.

"I wish you would get that sermon printed," said a brother to me one day, after listening to my discourse. "Well, how many copies would you take?" "O, I should want *one*," was the answer. And so he was so anxious to see it in print, that he would like to have me spend $50 in money, a month's time, run the risk of losing the investment, take the trouble of selling the books, and he would risk ten or fifteen cents in the enterprise—or the price of a single copy! If when a book is printed *many* are sold, there *may* be a profit; if but few, there *must be a loss*.

But says one, "The Tract Society sells books cheaper than you do, and your whole business is a money-making affair." So says my special friend Dr. Demas, and his brother-in-law Diotrephes, who after trying in vain to make their own religion pay well, and failing for want of stock and capital, are in sore affliction to think that any one else can get along better by minding his own business, than they can by meddling with other men's affairs. "A money-making business," eh? Well, why should it not be? Do business men often do business without making money, or desiring to make it, unless they belong to the prevalent race of immaculate politicians and shoddy contractors, in whom patriotism is said to be paramount? If I am forced to *do* business that no one else dare do for fear of a loss, and if I have gumption enough to do it and live on what other folks would starve upon, pray who is to blame for that? And why should n't I make money? Or is that pleasant occupation to be entirely confined to covetous sinners and worldly church members? If so, who is to care for the poor, help brethren in trouble, buy off preachers when they are conscripted, and their churches will not pay their exemption, and also take care of sick ministers when churches have worked them almost to death, and turned them out like old horses to die, as winter comes on?

But let me explain this matter of publishing a little. The American Tract Society in New York publishes a book called "The Pilgrim's Progress." It would be worth at first, say $300, to write it, and $300 to stereotype it for printing. Then making a thousand books would cost perhaps some $300 more. The retailer who sells the books will also want 30 cts. per copy for his trouble, making $300 more. Now if only 1000 copies are sold, each book must sell for $1.20 to pay these expenses; but the publisher has care, labor, risk of loss, rent, clerk-hire, responsibility, and he must have about 30 cts. for each book for this part of the work. Hence the book must sell at $1.50 to pay expenses. And then if all are not sold, he loses more than he makes. But the book is sold for 40 or 50 cts. How so? Simply by selling a great many. For when the first 1000 is paid for, then there is no more paid for writing or stereotyping the book, but only the expenses of manufacturing and sale. So the future outlay is only 30 or 40 cts. per copy—simply for paper, printing and binding.

Again, Bunyan is dead, so they pay him nothing. Some one who liked the book paid the cost of stereotyping and gave it to the Society. So they have only had the cost of making the books from the beginning, and as they live rent free, and have good salaries, they are able to issue books quite cheaply. But some of their books cost more than this, and are sold higher, and they have now advanced their prices to meet the rise in the prices of materials and labor. Now, without their resources, their donations, buildings, printing presses, binderies, etc., etc., I still feel disposed to issue books about as cheap as they do, provided brethren will help in the matter. And notwithstanding high prices, hard times, and depreciated currency, I propose to enter the field and publish

BOOKS CHEAPER THAN EVER.

Let me then state what my intentions are *not*.

1. I do not wish to issue books as a speculation. I am too busy for this. I have other work to do; but I publish books, as I always have, because the church and world need them, and if I do not do it no one else will.

2. I do not wish to make books cheap by making them shabby, so that men will say of me, as I heard a man say of another some time ago, "The most that I can see that looks as if he believes that the Lord is coming soon, is the way that he binds his books." I propose to use good type, good paper, and have the work well done.

3. I do not propose to get up a business which will take all my time, wear me out, and hinder my preaching to sinners; and hence I shall keep no accounts, and do no business on credit.

4. I do not mean to run in debt for making books, thus having to pay higher prices; nor do I mean to trust out half the books to agents and so charge those who do pay enough to cover the loss on those who do not; having to wait years for my money, dun folks enough to earn it, and finally never get it.

5. I do not intend to get a great lot of paper on hand, costing $500 per ton, print a host of books which nobody wants, and keep them on hand and lose my money, or sell a few and make those who buy them give enough to pay for all that remain unsold. On the contrary, in view of all the facts, I make the following

PROPOSALS.

1 To manufacture books in such quantities as may be needed, at the lowest practicable rates.

2. To give copies freely, as usual, to the poor, and also to the stingy.

3. To sell them at the lowest practicable prices.

4. To ask all who wish for them to send in their orders *at once*, stating how many copies they will *take* and pay for in advance.

5. To send them out at once, when printed, and not have them lying around on hand for months or years.

6. To get through with the job, use what money I can earn by doing it, as the Lord will, and attend to other affairs as may be duty.

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Feb. 15th, 1864.

For the World's Crisis.

QUESTIONS.

1. If the two witnesses are the Old and New Testaments, when did they finish their testimony?

2. If, after they have finished their testimony, the beast kills them, what matter is it?

3. Is the word *prophet* applied to any-thing but *man* in Scripture?

4. When did they cease to have spirit and life in them? (11th ver.)

5. If prophets mean *men* in the 18th ver., why not in the 10th?

6. The beast that kills them is the one that ascendeth out of the bottomless pit, that was, and is not, and yet is; and he did not exist as such until 1804–5. How, then, could he kill them in 1793, or thereabouts?

W. Suffield, Ct. S. D. DANIELS.

☞ Gold may be beaten into leaves so thin that 280,000 would be only an inch thick.

Obituaries.

MISS MARY JANE PARKMAN.

After years of pain and infirmity it pleased God who "giveth his beloved sleep," to grant repose to our Sister, Mary Jane Parkman, who sweetly rested from her labors in Boston, Dec. 23d, 1863, aged thirty-eight years.

She was born in 1825, the daughter of the late John Parkman, Esq., and inherited not only the lesser blessings of wealth and position, but those more noble endowments, superior intelligence, earnest sympathy, and practical common sense, all of which were improved and developed by the most careful culture, both in this country and Europe.

Possessed of strong religious tendencies from childhood, when fourteen years of age the conversation of an elder sister, then recently converted, awakened her to the first stages of a christian life. Her early impressions, however, though marked, were not entirely permanent, and it was not till a few years later that she dated her conversion.

At that time, in company with a friend, she attended a prayer meeting of humble disciples, in an upper room; and being much interested in the study of the Scriptures, she learned from these that eternal life was the gift of God, through Christ; that immortality was brought to light in the gospel; and that without this blessing the sinner must utterly perish. The simplicity of the worship of these disciples, and the hope of gaining and the fear of losing immortal life, combined to fix her mind again on heavenly things, though, from want of a clear understanding of the way of salvation, she struggled on in doubt and darkness for about two years before she attained to an abiding faith in Jesus Christ, and was buried with him by baptism unto death, arising thence to walk with him in newness of life.

Rejecting all denominational names and titles, counting herself as a companion of all them that fear God, acknowledging no creed but the Bible, no name but Christian, and no master but Christ, from this time her heart and hand were with "the Good Shepherd" and his "little flock." The native kindness of her heart, cultured as it had been amid the genial and generous influences of a happy home, gathered to itself new inspiration and devotion from the constraining power of Christ's own love; and having given first her own self unto the Lord, she endeavored thenceforth to serve her generation by the will of God.

Her whole soul entered earnestly and yet wisely into all works of faith and labors of love, while in inward and outward conflicts God trained her heart to exercise "the patience of hope."

Henceforth she lived for others. Now visiting the disconsolate, now providing for the poor, and again lifting up the fallen and the depressed. At one time she opens her rooms and calls in a circle of young ladies, to whom she gives her services as a teacher of those higher branches of study which their limited opportunities had debarred them from pursuing, thus qualifying them for positions which were otherwise unattainable; and again her sympathies flow out to homeless and orphaned children, and her large heart throbs with generous pity for the oppressed and down-trodden bondmen, and she dares by word and deed to show her sympathy with the poor dejected slave, who sits in darkness and in the shadow of death.

Still, though constantly busied in all acts of christian philanthropy, her soul was not at rest. She longed for a deeper fellowship with the heavenly Father, a fuller sympathy with his only begotten Son, a closer and holier walk with God. For this she sought the Lord anew with earnest prayers, and also availed herself of the aid and counsel of such as were more experienced and advanced than herself in the knowledge of the things of God. Thus she was led to devote her whole being more fully and heartily to the Lord, surrendering herself in all things to his will, and seeking to be led more entirely by his Spirit and by his word.

From that period of self-renunciation and more perfect trustfulness, may be dated the happiest and most fruitful years of her religious life. In intimate association with a much loved and congenial christian friend, Miss O—, she established a weekly prayer meeting in the single basement room of an aged colored Sister, "Ma'am White," and there, turning away from those literary and fashionable circles she might have graced so well, while she lived she chose to commune with God and with his little and lowly ones. And she came not among the poor with only the pious words of a tender christian heart, but also with generous deeds of an open christian hand, in the spirit of one who remembered "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." And though she had at this time partially withdrawn from the more public labors connected with great benevolent associations, it was only under an increasing sense of personal responsibility and stewardship; that she with her chosen associate might be more like the blessed Master, who "went about doing good."

For the last four or five years of her life, amid these pleasant scenes of christian labor, a new thought forced itself upon her mind. Previously possessed of most excellent health, strong, courageous, active and self-reliant, a change came over her. She feared and then *knew* that she was smitten with a mortal disease, and doomed to a painful and protracted scene of infirmity and anguish, the only possible relief from which depended upon a critical and dangerous surgical operation. She was conscious that death could not be very far away, and might be very near. But this shadow on her sky seemed only to cause her to seek to work more zealously while her day of toil might last.

About three years ago Miss Parkman became, through providential circumstances, especially interested in the teachings of the Scriptures concerning the Coming and Kingdom of the Lord. Previously the current and indefinite ideas upon these subjects comprised the extent of her information; but when her mind was directed to the true hope of the christian and the reasons upon which it rests, —the Resurrection of the dead, the personal and eternal reign of Christ upon a ransomed earth, and the prophetical, social, political and moral signs and tokens of the probable nearness of that day of deliverance and salvation,—a new joy inspired her soul. The isolated truths of life and immortality as brought to light in the gospel, so long cherished by her, now assumed their glorious place and proportion in the divine arrangement; and streams of light flashed in upon her mind. The Bible seemed like a new book, and to a friend she remarked that she had learned more of the word of God during the few months past, than during seventeen years of hearing from the pulpit and reading the Scriptures.

Among those who listened to the expositions of the living oracles, I remember few persons who seemed to feast upon the sacred words with more delight than she. And when she gathered with us in our little Bible class, her interest was intense. Naturally incredulous, and possessed of great quickness of perception, she at a glance looked through shams and fallacies, and was as ready to detect false inferences, weigh arguments, and propound inquiries, as to listen to suggestions and gracefully yield to sound reasonings and inspired declarations. Her keen yet playful humor, coupled with an earnest love of truth, was quite as much gratified in the exposure of an inconsistency or absurdity in her own cherished opinions, as in those held by others; and comprehending the bearings of a subject at a glance, she would often level at a crude idea some shaft of playful logic, which only truth could withstand.

The gospel of Christ, as apprehended by her, was emphatically "the gospel of *peace*." For many years, in peaceful times, she had felt that christianity and bloodshed were inconsistent with each other. And when the wild clamor of political excitement was merged in the sterner calls of patriotism, heroism, and blood, her views were unchanged by the tide of popular excitement. Carefully re-examining the whole subject, she clearly saw the calling of the church, its dissociation from worldly interests, governments, and strifes, and reached the deliberate conclusion that, whatever the country might claim of *citizens* and patriots, Christ had called *christians* "unto *peace*"; and that, "as pilgrims and strangers on the earth," they should not meddle in its wars and conflicts. Hence, in the face of all opposition, and even to the withdrawal from old and cherished associations, she bore testimony against those "wars and fightings" which are the fruits of the evil passions and ungodly lusts of worldly men.

Her consciousness of the nearness of death led her to think and query much concerning the condition of those who have finished their mortal pilgrimage. With the flimsy and common arguments on various sides of the question she was familiar. But this was not enough. Where such men as Milton and Luther have dissented from the prevalent beliefs, there may be supposed to be weighty reasons for dissent and questions that are not to be disposed of by a paragraph or a sneer. So at times she was perplexed amid the solemn mysteries of the "silent land," and was led to fix her anchor, Hope, more firmly in Jesus who is "the Resurrection and the Life," convinced that whatever of light or shade might be between, when Christ who is our life shall appear to conquer death, then shall his people appear with him in glory.

As the designated day when she was to endure the terrible ordeal which should decide the question of her life or death approached, she gave way to no despondent doubt, but simply labored with fresh zeal. Making dispositions by which, after her death, the larger portion of her fortune should be devoted to charitable and religious uses, she diligently endeavored, as a good steward, yet to work while she had time and opportunity. So, visiting among her poor friends, from whom she tenderly concealed the fact that they might see her face no more, distributing to the necessities of the saints, bestowing gifts with a liberal hand, here money, there food, and on all sides raiment for the needy, and again large Testaments for pilgrims whose eyes were old and dim, she scattered her bounty with a generous hand, and continued her joyful labor to the end.

Her last call was with her dear friend and fellow worker, Miss O—, at my house; and she came to bring her generous contribution, with another from a dear friend of hers, to assist in paying the debts and relieving the embarrassments of one who had for years struggled to the extent of his powers in disseminating the glad tidings of life and immortality through Jesus Christ alone. This business attended to, we read of the Good Shepherd who is with us even in the valley and shadow of death; and then we bowed to supplicate the mercy and support of the Most High, and to commit our cares to Him who careth for us, assured that He whose love had provided for the great concerns of pardon and redemption, would guide in all the lesser matters of health and sickness, life and death, things present and things to come. Afterwards we talked of God's faithfulness to those that consider the poor, of his promise to make all their bed in sickness (Ps. 41: 3), and then we parted in good cheer.

Returning home she expressed herself as perfectly at rest. In that hour of prayer she felt that she had received a marked and especial blessing, and had given up *all* things into the hands of God, and she felt no anxiety for the result. She spent the hours of evening in making her last arrangements, and when told that she had better rest, replied that she must finish up her work, and so she kept on till all was done, even to the last thing.

The following day the surgical operation was successfully performed, and hopes of her recovery were entertained; but the shock was too great for her strength, and one week later I was summoned to her dying bed. All earthly help had failed; yet she was full of peace and joy. All was well. That for which she had longed and prayed was hers:

"A faith that keeps the narrow way,
By truth restrained and led,
And with a pure and heavenly ray
Lights up a dying bed."

Her parting words were like heavenly benedictions, full of comfort, sympathy, and good cheer. To her aged and estimable mother, who, borne down by grief, after a week's illness followed her to the grave, and to each of her friends, she bore most blessed testimony of Jesus and his grace. To one whom she had regarded as earnestly devoted to the work of God, and whose sacrifices and labors she had formerly thought were even *too* great, but who shrank abashed and humbled at her solemn words, she said, "Your course is right. Viewed from this stand-point of a dying bed, it is the right course. I want to say this to you with my dying words. You have done none too much; if you sacrifice every thing, even life itself, for Christ, it is none too much. Tell the brethren so from me."

Then amid tearful and loving farewells and words of christian hope and consolation, and prayers to the Good Shepherd to be with her in the dark valley, and snatches of song from her favorite hymns, and sacred promises and words which never fail, she went down amid the shades to the margin of the sullen shore.

"How does Jesus seem differently to you now from when in health?" said her dear Sister O—. "Ten thousand times nearer and more precious; and it is so *real now*. You know I have had a fear of death, but now all fear is taken away,—nothing but peace and blessedness,—and that *sleeping* does not trouble me now," was her reply. Recovering a little from a transient delirium, she said to her friend, "Am I really dying?" "Yes, you are dying," was the tearful answer; and then in the true spirit of her noble and unselfish life, she said, "How badly you must feel!" These were her last conscious words; and so, after a few more pangs and throes of sorrow, she sweetly sank to rest, proving in her own blessed experience that

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

On Christmas day we saw her laid, like Dorcas, in an upper chamber; and though death's cold pallor was upon her countenance, yet an anointed eye could plainly see beneath it the seal of the living God, who had chosen her as his own. And in lowly abodes, in garrets and cellars, and places of sickness, bereavement, orphanage, and tears, widows lamented her as they did Dorcas of old, and showed the coats and the garments which she bestowed upon them while she was yet with them.

At her funeral Bro. Edmonds, her old friend and pastor of many years, read from the sacred oracles those living words which formed the basis of her faith and hope, and the writer tried to say a few words of comfort to the sorrowing friends who gathered there, and so she was laid to rest in good and steadfast hope of everlasting life. Like Bunyan's Pilgrim, of whom he writes, "They laid him in an upper chamber, whose windows opened toward the sun-rising, and he slept there till break of day, and then he awoke and sang, and the name of the chamber was Peace";—so we have laid her to her rest in the chambers of peace, assured that neither life nor death can separate her from the love of God in Christ Jesus, who hath "died and rose and revived again, that he might be Lord both of the dead and of the living"; and rejoicing to know that "whether we live or die we are the Lord's."

May that God of all grace, whose love shone forth so richly in our beloved friend, help us to profit by her example, and cause her mantle to fall upon many others who shall follow her faith. And if, in the place of prayer, and around the table of our common Lord, and amid all the labors and duties of the christian life, we see her face no more, may it please God to bring us to meet with her at last beyond the shades of the dark valley and the surges of the dark river, amid the glories of the resurrection morning, and the calm yet blissful raptures of the Paradise of God.

H. L. HASTINGS.

33 Pleasant St., Boston, March 12th, 1864.

☞ As many a man loses the sight of a city when he comes near to it, so many a choice soul loses the sight of heaven even when it is nearest to heaven.

Correspondence.

From Bro. John T. Dixon.

Bro Grant:—There is a remnant here in Pawling of what was once a large flourishing church of Adventists. It is not for me perhaps to speak of the causes which led to the unhappy divisions in the past, which well nigh destroyed the church as a united body; I might err in judgment, and possibly arrive at wrong conclusions. But I will say that a little church of believers in speedy redemption, who hail not from Mt. Sinai, but *Zion*; not under a ministration of death, but grace; who believe, like Paul, that "there will be a resurrection of the dead, both of the just and unjust"; meet statedly every Lord's day and evening in an "upper room" of Bro. George Woodin's, a mile or more west of Pawling Depot, on north side of Poughkeepsie turnpike; and Bro. D. P. Woodin, who lives near by, bids me tell preaching brethren that he is not so far backslidden that his house is any less a pilgrim's home than in former days. I speak the same for Bro. George Woodin. *I know both mean what they say.*

I hope preachers passing this way, who are not "hobby riders," will visit this little church and "strengthen the things which remain." Most of them are poor in this world's goods, but I believe some are rich in faith, and aim to so live that they may not "suffer as evil doers," but they are willing to be "made of no reputation" for His sake who, like them, was set at naught by proud Pharisees and all who love the praise of men more than God. For "He made himself of no reputation for us." Brethren, pray for the church at Pawling.

Sister Emeline Mulkins says when she saw Bro. D. T. Taylor's suggestion in Crisis, although comparatively poor, with large family, and making cotton flannel drawers for Army contractors, who pay her the *astonishing* sum of *forty-two cents per dozen pairs*, or a little over *three cents per pair!* she felt that God would bless her in sending you four times twenty-five cents for the fund, with her prayer that many will "go and do likewise."

Sister Adelia Woodin bids me say for her and her husband, Bro. George Woodin, that if any think there is any loss in lodging God's saints, if saints, *they* are not those who think so. They never felt *richer* than *now*. Plenty of meal and flour in the barrel, prophet's chamber and good bed, for pilgrims; latch string to door *not pulled in!* She sends a dollar for the Tract Fund, and says after she has done *all* "she feels like an unprofitable servant." Yours in the faith,

Pawling, N. Y. J. T. Dixon.

From Bro. D. Kinney.

Bro. Grant:—Our welcome weekly visitor is a great consolation to the two or three in this place, and we appreciate it as much as a weekly conference meeting, and it is so in *fact*; for through it we hear our brothers and sisters speak, and tell of their hopes and patient waitings for the blessed Jesus. Yes, poor afflicted ones, some of you deprived of loved ones by the hand of the enemy, and others confined to a sickbed for years, enduring privations, receiving the bread of affliction and waters of adversity, I believe we shall soon see the King in his beauty. Our sympathies are with you. We, too, are poor and despised. The storm will be over by-and-by. Let us be patient.

With the two copies of the Crisis that come to this place we try and circulate and do all the good we can. We lend them to our neighbors that are interested, then mail them to others with the injunction to read, lend, and keep them on the move as long as they hold together. Former influence has rather crowded it out of this place, but from certain signs that in its turn is receiving its round, (which I hope is a deadly one).

We have had some good meetings of late, though few in number. Last Sabbath was a tender season with us. Bro. McClellan preaches for us, and is contributing his mite for the spread of the truth. We have been expecting some of our preaching brethren this winter, but none have come yet.

Yours in Christ, D. Kinney.
Norwichville, C. W.

From Bro. H. E. Twing.

"Lonely and weary, by sorrow opprest,
Onward I hasten, with longings for rest."

Bro. Grant:—Yes, how true. My kind wife, God bless her! has gone to her daily labor, some two miles on foot, to work for her sick husband, who has not seen a well day for fifteen years. Forsaken by a proud-spirited mother and sister, who have no sympathy with me or my faith, yet I love them still. Brethren who used to come to my house every few days, do not come for months, now. *Jesus comes still!* How cheering! how comforting! hear him. "*I will never leave thee* nor forsake thee!" precious promise! Cheer up then, my soul, a few days more of conflict, and then how changed will be the scene. Here our cup of grief runs over. In the world to come how changed, no sorrow, no sin, no pain, no death, no funerals, no tears. O praise God! Who would not be there? But a few more storms, a few more trials, and then I rest. O! for grace to endure patiently, without murmuring or complaining at my lot.

My dear brethren pray, in faith for a poor pilgrim soldier, that he may not be overcome in the perils of these last days.

Springfield, Mass. H. E. Twing.

From S. W. Worthington.

Bro. Grant:—The work of the Lord is going on here. About twenty have come out on the side of the truth, and spoken forth the praise of God. The meeting last evening was a time long to be remembered. Praise the good Lord forever. My heart is full of joy.

Yours in the blessed hope,
S. W. Worthington.
North Bennington, March 6th, 1864.

From Bro. H. B. Seavey.

Bro. Grant:—Permit me to answer the many inquiries of brethren and sisters through the Crisis in respect to my health.

I am still unable to preach, although my health is better than it has been for some time in the past. Am able to work part of the time, yet still am suffering from congestion of the brain.

I have come to the conclusion to follow the advice of Dr. Jackson and others. Here it is. You must avoid thinking as much as possible, give up the idea of preaching, and make your religion consist mainly in, your efforts to glorify God by recovering your health. You can do this meantime by living simply, spending a good deal of your time out of doors, and being regular in all your habits. It seems a hard task for me, yet it may be for the glory of God, and I would do so in preaching or not preaching, working or not working, living or not living. I am the Lord's. He is mine. I am well in sickness, rich in poverty, bless the Lord! Amen.

Be faithful, dear brethren and sisters, Jesus is soon coming. Yours, waiting in hope of life through Christ, H. B. Seavey.
Mt. Vernon, Me.

MARRIED.

In Salisbury, Conn., Mr. Harvey Clark and Miss Mary Helen Dewell, both of Salisbury.
By Eld. A. W. Sibley, Mr. Eli E. Bowman and Miss Lydia Mayhew, both of Manchester, N. H.

Summary of News.

FOREIGN.

Liverpool, Feb. 25. It is stated that England's proposal for a conference in the settlement of the difficulties between Denmark, Austria and Prussia, with the concurrence of France, will be supported by Russia.

The London *Daily News* denounces the idea of a conference, while the unjust invasion and butchery in Schleswig is allowed to go on, and draws the conclusion that the conference will either draw England further along on the downward road, and lend sanction to the misdeeds of Austria and Prussia, or will bring her to a crisis, in which she must once more choose between humiliation and war.

The Dresden *Journal* announces the acceptance by France, of the proposed conference for the settlement of the German and Danish difficulties.

POLAND.

Orders have been issued at Warsaw, that after the 22d of March, all persons of either sex, above the age of fourteen, must, on leaving their houses, be provided with passports, on pain of punishment.

PRUSSIA.

It was rumored at Breslau that 60,000 Prussian troops are to be concentrated on the Polish frontiers.

Rumor says Queen Victoria is about to abdicate and the Prince of Wales to ascend the throne of England as Edward VII.

Copenhagen, Feb. 27. Denmark has expressed a wish to be excused from replying to any proposition for a conference, so long as Schleswig is not evacuated.

Stuttgard. Feb. 27. In to-day's sitting of the Chamber, Baron Von Hugel said, according to the most reliable information, a speedy termination of the war was not to be expected. Denmark was firmly resolved on opposing the most determined resistance to the claims of Austria, Prussia and the Federal Diet.

DOMESTIC.

Washington, March 8. Admiral Lee telegraphed to the Navy Department to-night, from Yorktown, that the expedition sent out to afford relief to any of Col. Dahlgren's command, succeeded in rescuing five of his men near West Point, one of them a body servant of the Colonel, who says the latter was killed in a skirmish. The rebels stripped him of all his clothing and left him lying on the ground naked, and with his ring finger cut off. The rest of his command surrendered themselves prisoners of war after his death.

New York. March 11. The *Times* Washington dispatch says Admiral Paulding's son, who has just been exchanged and arrived here, states that Jeff. Davis issued the barbarous order to place gunpowder under the prisons in which our prisoners are confined, and to blow them up if Gen. Kilpatrick succeeded in forcing his way into the city.

Col. Dahlgren's body servant arrived here to-night. He confirms the previous statements concerning his death and the barbarous treatment of his remains. He owes his escape to the colored people of the country through which he traversed.

Washington. March 14. An official general order issued by the President to-day assigns to Lieut. General Grant the supreme command of the armies of the United States, and Major General Sherman to take command of the forces lately under Grant. Grant is also directed to assume command in the field, and will control the movements of the Army of the Potomac, through Gen. Smith as commander, in place of Gen. Meade.

The Archduke Maximillan. The Paris correspondent of the London *Times* says it is very doubtful whether this personage will ever become Emperor of Mexico, so great have become the difficulties in his way. He thinks that the Archduke is in the hands of the Jesuits, and, if they find they cannot use him to restore the odious clerical government which reduced Mexico to its present degraded state, they will have none of him.

☞ It is reported that the rebels intend hanging all the Union soldiers captured by them from Gen. Foster's command, fifty-one in number, half of whom have never been in the rebel service. The native Union troops have decided to take the matter of retaliation into their own hands.

☞ Immense quantities of provisions and quartermasters' stores are now going forward from St. Louis to Gen. Grant's department. A dozen steamers leave every day carrying government freight.

☞ Three thousand two hundred negro troops have been enlisted in Missouri since the first of November, and as about half are men of family it is estimated that the recruiting officers have lessened the number of slaves legally held in Missouri some twelve thousand.

☞ The Baltimore *American* reports great activity in recruiting colored men in that city and throughout the State.

☞ The general plan for a spring campaign against the Indians of the Northwest has been decided upon and is in course of execution.

☞ Another call will soon be issued for from 200,000 to 300,000 more men.

☞ The Society of Friends in London are about to make efforts to raise funds for the liberation of negroes in America.

☞ Victor Emmanuel declares that he is on the best terms with the Pope, with whom he corresponds regularly.

☞ Two of the Italian conspirators against the life of the Emperor Napoleon have been condemned to transportation for life, and the other two to twenty years imprisonment.

☞ The estimated proceeds of the Brooklyn Sanitary Fair, which closed on Saturday, is $400.000.

☞ Sal-volatile or hartshorn will restore colors taken out by acids. It will not harm the garment.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.
H. L. Hastings .... Sunday, March 20th and onward for the present.

Searsport Village, Me., evenings of March 15th, 16th, 17th, 18th, 19th, and over the following Lord's day.
Miles Grant.

Clark's Hall, Richmond, R. I.
J. J. Northup .... March 20th
P. C. Rodman .... March 27th

Warehouse Point, Ct. .... Sunday, March 20th
Scitico .... Sunday, March 27th
H. Munger.

East Boston .... Sunday, March 20th
Salem, Mass. .... Sunday, March 27th
South Reading, Mass. .... Sunday, April 3d
Joseph W. White.

Biddeford, Me. .... Sunday, March 20th
Elliot, Me. .... Sunday, March 27th
A. Mussey.

Bristol, Conn. .... March 27th
S. B. Munn.

Exeter, R. I., 11 o'clock .... Sunday, March 20th and evening as brethren may arrange.
P. C. Rodman.

Worcester, Mass. .... March 20th
Hartford, Ct. .... March 27th
Danielsonville, Ct. .... April 3d
Hartford .... April 17th
Wm. A. Fenn.

Danielsonville, Ct. .... Sundays, March 20th and 27th
S. S. Brewer.

Westboro, Mass., March 24th to April 7th, and longer if the interest demands it.
F. H. Burbank.

River Point, R. I., Saturday evening, April 2d, and over Lord's day.
Summit, R. I. .... Tuesday evening, April 5th
Rufus W. Prince.

South Reading .... Sunday, March 20th
Lynn .... Sunday, March 27th
Plymouth .... April 3d
Carver .... April 10th
J. S. White.

Springfield, to preach and baptize .... March 20th
Agawam .... March 27th
H. Pratt.

Belmira, (Marsh's Corner) .... Sunday, March 20th
L. Damman.

Corinna .... Sunday, March 20th
Exeter, (Chamberlin Meeting-house) .... March 27th
L. Damman.
Chas. Goodrich.

Portsmouth, N. H. .... Sundays, April 3d and 10th
J. G. Smith.

Concord, N. H. .... Sunday, March 20th
Bradford, N. H., evenings of March 24th, 25th, 26th, and Sunday, 27th.
L. Boutell.

Bath, (City Hall) .... March 20th
Lynn, Mass. .... Sunday, April 3d
R. R. York.

Cheshire, Mass. .... Sunday, March 20th also successive evenings through or part of the week, as thought best.
H. K. Flagg.

Portsmouth, N. H .... March 20th and 27th
C. S. Emerson.

Dansville .... March 20th
Eld. J. B. Cook is expected to be with us at the quarterly meeting in Bristol.
F. Burr.

Warren Summit, N. H .... March 20th
Orford Quintown, N. H. .... March 27th
L. C. Glazier.

Tour in Illinois.
At Warsaw Tuesday evening, and over the Sabbath, March 22d to 27th.
Mound Station, Brown Co., Tuesday, March 29th, and over the Sabbath, as Bro. S. C. Raymon shall arrange.
Joshua V. Himes.

Kezar Falls, Me., Friday and Saturday evenings, March 18th and 19th, and over the Sabbath.
T. W. Piper.

Abington, Ct., from March 19th to the 27th.
A. Ross.

Lawrence, Mass. .... Sunday, March 20th
J. Couch.

Sebec, (Harriman School-house) .... March 20th
Thomas Smith.

East Springwater, N. Y. .... March 18th to 20th
Bushville, Yates Co., N. Y. .... March 24th to 27th
If Bro. Wright so appoints, will he meet me at Springwater March 20th, and take me to his place?
C. F. Sweet.

Corinna, Me .... Sunday, March 20th
Will some Bro. from Corinna meet me at Newport on the arrival of the cars from Augusta, Friday, the 18th?
C. Goodrich.

West Martinsburgh, N. Y .... Sunday, March 20th
Copenhagen, N. Y. .... Friday evening, March 25th and over the following Sunday.
C. B. Turner.

North Foster .... Sunday, March 20th
Gloucester .... Sunday, March 27th
Blackstone, Mass .... Sunday, April 3d
If any of these appointments conflict, please write to me.
J. K. Bellows.

North Adams, Mass .... Sunday, March 27th
Others desiring my labors in that vicinity can drop me a line at North Adams.
S C. Hancock.

Business.

TO CORRESPONDENTS.

L. M. Plummer—Have credited you to No. 468.
C. P. Dow—Wm. G. Libby's Pilgrim is sent regularly.
C. Bunnell—The letter with remittance for J. M. McK., was received.
Lewisville, Ind.—A correspondent sends 53 cents for pamphlets, but does not give his name and post office. Who is it? The envelope was postmarked as above.
H. N. White—Sent regularly.
H. L. Bradley—We can judge when we see it. You may send it, if you please.

LETTERS RECEIVED.

M. L. Durand, F. Burr, E. P. A., S P Shepherd, H E Twing, H Smiley, A. H. Brown, S Sherwin, Wm. Greenleaf, S Hale, M E Pinkham, H B Seavey, M. D. Wellcome, Mrs. N. Colburn, R A Wheeler, E J S Rice, D J Naramore, Mrs. G W Pease, J Elkins, C P Dow, P E Armstrong, H G McCulloch.

POST OFFICE ADDRESS.

L. C. McKinstry—Magog, C. E.
Mary K. Prescott—St. Louis, Mo.
George W. Turner—Ironton, Wis.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. Nonpareil, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
5. Testaments. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address Miles Grant, *Boston, Mass.*

VALUABLE BOOKS FOR SALE.

Murdock: The New Testament, translated from the Syriac by James Murdock, D. D. 8vo., 515 pp. Price $2.
Address H. L. Hastings, *Boston, Mass.*

Price Reduced.

Resurrection of the Wicked. Discussion between M. Grant and J. T. Curry.

The advertised price of this Discussion is 25 cents, postage 2 cents. We have a quantity of them on hand, and will sell them hereafter for 20 cts., postage 2 cts. Send on your orders.

Photographs of Eld. Edwin Burnham. A *few* copies of a large, beautiful and life-like Photograph, which the friends of Bro. Burnham will be glad to obtain. Sent by mail for $1.00. Those wishing them should order at once.

Notices.

General Conference of Northern Ohio.

The Lord willing, there will be a General Conference of those who are looking for the speedy coming of Christ, at Norwalk, Ohio, commencing on Friday, March 18th, 1864, and continuing over the following Sunday. Bro. and Sr. Mansfield will be present to minister in the word of truth, and will commence evening meetings on Tuesday, March 15th. All the Brn. and Srs. of northern and middle Ohio are earnestly invited to be present, as business of importance to the cause of truth will come before the meeting. We shall also be happy to meet preachers and brethren from other portions of the country. Come, and come praying for the outpouring of God's Spirit, and the salvation of our fellow men. By order of the church.

P. B. Hoyt, Chairman Com. Arrangements.

Brethren coming from abroad will inquire for Dr, Hoyt, who will see them provided for.

Notice.

The R. I. and East Conn. Conference will hold its next session at Central Village, Coventry, R. I., commencing the first Wednesday in April, 2 P. M., and holding over Sunday. Let every church be represented either by letter or delegates. Let the friends of Jesus come praying that good may be done.

An essay may be expected from Eld. Aug. Durfee. Subject, "A consideration of some of the texts claimed to prove the intermediate state."

Sermon by Eld. Eleazer Bellows. Subject, "What is the thousand years spoken of in the 20th of Revelation?" Both are to be subject to the criticism of the conference. A. C. Greene, Secy.

Meetings in Chicago.

Meetings are held in Chicago, Ill., every Sabbath, at 10 1-2 and 3 o'clock, at the Hall, No. 17 Ryer Block, Dearborn Street. Entrance between Nos. 77 and 79. Ministering brethren, and others visiting Chicago, are invited to meet with us. Call upon the undersigned, on McGlashen St., between Archer Road and 22d Street.

Samuel L. Walter.

Notice.

I would be glad if Bro. Turner or Bro. Sheldon would send an appointment to this place, and likewise to Garfield School-house. We need help.
Bronson Greaves, Henrietta, Richland, Co., Wisconsin.

Meetings in Bath, Me.

Bro. Wm. H. Mitchell and myself will hold meetings in Bath, commencing Thursday evening, the 17th inst., and continuing over the following Sunday. R. R. York.

Notice.

The churches in New Hampshire desiring the Quarterly State Conferences held with them, must correspond with Eld. J. Couch, Warner, N. H., relative to it. A. W. Sibley, Clerk.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

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For the World's Crisis.

THE CHRISTIAN'S PRAYER.

AIR.—"*The Indian Captive.*"

Let me go, let me go, where so oft I am blest
By communion with Jesus, whom I love the best;
Where no cares e'er distract, where devotion's fires glow,
To meet with the prayerful, vain world, let me go.

Let me go where the saints who, expecting their Lord,
Often meet to examine the prophetic word,
And the "signs of the times," that the truth they may know;
To meet with my brethren, vain world, let me go!

Let me go, let not sinful enticements prevail
In these dark days when men's hearts with fearfulness fail,
When the churches are cold, and their altar-fires low,
To meet with the pilgrims, vain world, let me go.

Let me go, where the spires of fair Salem I see,
To the top of Mount Pisgah, the best spot for me;
When the world's far beneath with its care and its woe,
To the heights of the mountain, vain world, let me go.

Let me go with the saints when the Savior shall come,
To take all his weary lone wanderers home
To the Eden restored, free from sorrow and woe;
To meet my dear Savior, vain world, let me go.

Let me go, where forever in glory I'll dwell,
And the song of the saved in a glad chorus swell;
Where flowers are unfading, where bright waters flow,
To my home eternal, vain world, let me go.

Let me go! did I hear it, the seventh trumpet blow?
Is not this the last hour of the third angel's "wo"?
Yes! the great clock of time strikes its funeral knell,
My Savior is coming! vain world, oh, farewell!

L. C. MCKINSTRY.

For the World's Crisis.

"CHURCH GAMBLING."

In "LAST DAY TOKENS," No. 2, page 34, we have the following article:—

"One of the religious papers tells a story in relation to church gambling, which contains a lesson worthy of repeating. A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and, seeking the young man, found him in his chamber. He commenced his lecture, but before he had concluded, the young man laid his hand upon his arm, and drew his attention to a pile of splendid volumes that stood upon the dressing-table. 'Well,' said the young man, 'These volumes were won by me at a *Fair given in your church; they were my first venture.* But for that LOTTERY, UNDER THE PATRONAGE OF A CHRISTIAN CHURCH, I should have NEVER BECOME A GAMBLER.'—*Advent Watchman.*

The great object is to support modern and useless expenditures in proud and unnecessary improvements, and pay large salaries to ministers. Did they believe the gospel they profess, they would be content to endure privation, and if need be suffer, before they would either consent, or receive money obtained by such means, so apparently at war with the gospel.

O! ye ministers of Jesus, cry aloud, spare not! Lift up your voice like a trumpet against this wickedness, or God will require the blood of souls at your hands.

Question. Is not the above system of *christian* gambling worse than the following? Is it not decidedly more dangerous? This I recently obtained from the *Springfield Republican.*

SOMETHING LIKE GAMBLING.—There was a raffle one night at a fair held by the ladies of the church in ——— for a benevolent purpose. That same night two blacklegs were arrested for gambling in another part of the city. While in the lock-up they naturally set to work to defend themselves as far as possible, and here is their success:—

"Look here, Smith," said one, "I say it is too hard that we poor fellows are caged up here, just for trying to make an honest living with the cards and dice. I don't see, for my part, what right people have to interfere with any man's way of earning his bread, provided he don't steal it from them; and then I should like to know what the difference is between our throwing dice for money, and those 'piscopal' gentry turning a wheel for it; and that's what they did do that same night we were nabbed." "Good, good," said Smith; "if you are sure they did that thing, we will turn the tables upon them, and make them pay us well or we will have them indicted for breaking the laws." "Ah! is that so? then we have them on the hip. That judge will never let his handsome young wife be brought up before the court for law breaking; so let us crack the nut as soon as we can. What's the first step?" "Send for the state's attorney."

Their plan was arranged; the attorney came. The men stated their full determination as soon as they were released from confinement, to file a bill against Mrs. S., her young friend, and all those who aided and abetted in the lottery; for such it was. The lawyer saw in a moment what an advantage they had, but he tried to persuade them (lawyer like) that they could do nothing; they had, however, been too often in the clutches of the law not to know some of its workings; and they maintained their determination. As soon as it was known, a quiver went through the town, the opposing sects rejoiced at the uncomfortable position in which the dignified ladies and gentlemen of the church were placed. The judge was in an agony of annoyance, for he knew the men, and how difficult it would be to turn them from their revenge; but something must be done, and it was done. None knew the bribe which had sealed their lips. Few engaged in that fair will ever forget the fright they received, or be tempted again to engage in a raffle or lottery.

This anecdote gives the legal side of the question. Is there not a higher, more important one still—the moral one? What mother would not pray that her son might be kept from the gambler's terrible fate? What father would not shrink from the image of that son, with haggard look and anxious eye hanging over the fatal cards or billiard ball? Yet where lies the difference between the lotteries of a fancy bazaar, where the fortunate winner gains an article worth $500 for $5, and the youth staking his last eagle on the throw of the dice? It is a difference only of degree. Does the good cause which usually underlies our bazaars consecrate this refined gambling?—*Christian Register.*

Men do not expect "to gather figs of thistles," but it is a progressional phenomenon of the nineteenth century, to find thistles upon that might under proper scriptural culture be called fig-trees. Think you that the popular establishments of the present day, called churches, especially those guilty of such abominable practices, can escape a worse scourge than "small cords"? Gambling in churches is certainly no less criminal than in the saloons of debauchery, dedicated to the votaries and victims of satan's master art, obtaining money, to say the least, by dishonest means. O! what a burning damnation awaits christian deceptions.

Should this meet the eyes of any guilty of such transactions, in christian kindness let me entreat you to prepare to render an account of your conduct to Him who will shortly and will soon judge the quick and the dead at his appearing and his kingdom.

But, reader, here is still [illegible] taken recently from the editorial columns of the *Republican*:—

RELIGION AND AMUSEMENT.—An excellent preacher, now at rest, said before he died, we foresee that we are to have a dancing and card-playing religion, and I tremble for the church." What he foresaw is fast being realized, and if he had included the theatre among the "worldly amusements" to be tolerated by the church, he would not have been far wrong. Indeed outright gambling seems not to be considered wrong in the best circles, provided the proceeds promote some beneficent scheme.

The attempts now made to stem the current so strongly setting towards amusements once considered worldly and harmful, if not decidedly sinful, are few and feeble. They fail perhaps, more from wholesale and indiscriminate denunciations of all amusements than from any perversity in those to whom they are addressed. There is of course moral peril connected with recreations, as there is indeed with the more serious business of life. But it does not follow that all amusement, or all fun and frolic even, are therefore to be avoided. The accepted philosophy of the world, if not of the church, now is that sport is as legitimate as work, recreation as rightful as worship. The old maxim that the christian must not engage in any thing which turns his mind from serious things is discarded, and the common belief is that the man who enjoys a dance, a game of chance, or any other innocent recreation, can be quite as devout at the proper time and place as one who considers every thing vain and sinful that is not positively religious. Thus we see professors of good standing exhorting well in the prayer-meeting and spending the remainder of the evening at the whist table; punctual upon all the "means of grace," and devoting an occasional evening to an exhibition of tableaux, a theatrical performance, or the coarse humor of the negro minstrels; and lately we have seen our most cultivated and pious ladies taking with a sweet grace the dollars of the ungodly for tickets in raffles, the proceeds to be devoted to the comfort or religious instruction of our soldiers—which is only a return of the days not a generation gone, when colleges and churches were built by lotteries, and the holders of the prizes were considered special favorites of heaven in being "privileged" to bless the world and fill their own purses in the same act. This sort of thing, however, may be very easily carried beyond safe limits, and the good women of the fairs may make themselves responsible for a great deal of moral mischief before they know it.

It is difficult to draw any exact line, and to set down this amusement as sinful and that as innocent, but our christian casuists should not find it impossible to state the general principles governing all such matters so plainly that their application to particular cases will be obvious. In games of skill and chance, chess, checkers, backgammon and such like have long been tolerated in the most puritanical circles, while cards were formerly tabooed, for the then sufficient reason that gambling was chiefly done with cards, and there was consequently danger that whoever should play them might fall into that vice. If that objection has disappeared cards are in themselves as innocent as chess or jackstraws. The practical question is, Does card-playing naturally lead to gambling? So of theatricals; religious people formerly opposed them because of the loose morality of plays and players, and the bad associations of the theatre. The prevalence of tableaux exhibitions and parlor theatricals, and the growing tolerance of the theatre proper among our most precise christians show that the real objection is not to the stage, but to the abuses connected with it. It is very evident that the church is now educating its children to be theatre goers, and that in the next generation the theatre is to be more universally patronized than ever before. In principle there is no more objection to the theatre than to the exhibition of tableaux, and there are necessarily no greater moral exposures there than in any other place where all classes meet for instruction or amusement. The same may be said of all amusements not intrinsically wrong.

What specially needs to be considered by those who endeavor to direct christian opinion is this: If the church (by which we mean all who accept christianity) does not think it necessary or possible to check or turn aside the current now setting so strongly towards public amusements, if it has determined to tolerate them, it should take the direction of them and make them safe by excluding all that is impious and indelicate. The stage will slough off its grossness if its best supporters come from the church and insist upon decency and morality in the performances. But if the church will not attempt to reform and control popular amusements, then it must keep away from them altogether and leave them wholly to the publicans and sinners. This is the manifest alternative.

It is written concerning antiquated teachers and devotees of deception, "The prophets prophecy falsely. The priests bear rule by their means. *My people love to have it so.* But what will they do in the end thereof?" Now the teachers teach falsely, *the people love to* and *will have it so,* and the end will soon make manifest what is to be done with all blind leaders of the blind. Light has become darkness to the multitudes, and what God purposed for light to them he has turned to darkness, and it is gross darkness, thick, gloomy and deathly.

S. S. BREWER.

For the World's Crisis.

"IN CHRIST."

Bible believers must all agree that mankind can have hope of eternal life only by being in Christ. He is, to all in him, an ark of refuge and safety. Out of him is death; in him is life.

But the inquiry arises, who are out of him and who are in him? This is an important question, for it concerns our eternal life. No sinner can have hope in Christ while in his sins; and the Bible teaches that whatsoever is not of *faith* is sin. Hence we must certainly conclude that all the unbelieving world to whom the word of faith is come are out of Christ, and that their *unbelief* is what alienates them from him. How then can they be reconciled to God or grafted into Christ? By *faith* certainly. Unbelief cuts off; faith unites. See Rom. 11: 20, 23.

"But that is a mistake," says one; "the word says 'baptized into Christ,' and therefore all are out of Christ until baptized." This seems a plausible argument, and might be admitted if the Bible did not teach the contrary. But we read of "believing into Christ," and certainly faith must come before baptism. The following are some passages where the original word in the Greek is "*eis,*" the same that is translated "into" in the passage "baptized into Christ." I will quote from the Emphatic Diaglott. "But to as many as received him he gave authority to become children of God, to those believing into his name." John 1: 12. "That every one believing into him may have *aionian* life. For God so loved the world that he gave his Son the only begotten, that every one believing into him may not perish but obtain aionian life." John 3: 15, 16. Also read John 6: 40, 47, and where you find "believeth on me" read "believeth into me" and you will have the literal rendering of the original.

A great many more passages might be quoted similar to these, but here are enough. We see by these that we become "in Christ" by faith. Hence, a person must be a brother or sister in Christ before baptism. Faith alone first unites the person to Christ. How then can a person be baptized into Christ if he is already in him? I answer, in the same manner that a person can "grow up into him" according to the directions in Eph. 4: 15. It brings us more deeply into the things of Christ because it is an especial ordinance the obedience to which stamps more deeply upon us that character which we have already obtained by our faith. Let me illustrate. A boat is upon the river. Its occupants have just pushed it *from* the shore and launched out. A voice calls out, "Push into the stream." The voyager understands the call to mean to create more distance between him and the shore which he has already left. He is already in the stream, but the farther he pushes out the more he is cut off from the sources of help the earth might afford him. So we are to "believe into Christ," "be baptized into Christ," and "grow up into him."

By baptism sins are remitted; not literally, but in a figure. Remission of sins will not take place *literally* until the resurrection. Forgiveness takes place as soon as a person believes with the heart on Jesus Christ. These two terms are not the same in import. Forgiveness justifies; remission puts away. The man is *forgiven* but not *remitted*; for to remit the man would be to put him away. God *forgives* the *man* and *remits* his *sins*, and where the Scriptures say, "forgive sins," the ellipsis must be supplied,—"forgive the man from his sins." The sin itself must be remitted, and this cannot be done until the High Priest comes forth and blesses his waiting ones and remits or sends away their sins by the scapegoat in antitype.

Baptism also washes away sins in a figure and saves us in a figure, or in other words shows that the person has a clean conscience and expects salvation by a resurrection from the dead. One word on Gal. 3: 27,—"For as many of you as have been baptized into Christ have put on Christ." By the words "as many of you," the apostle would discriminate between those who had believed in Christ before baptism and those who had not. Although all may have been *baptized*, none were baptized *into him* except those who had first believed into him. Those who had been baptized into him had put him on. How? By being baptized into him? Yes, and also by believing in him, and they were exhorted to put him on by obedience even after baptism. See Eph. 4: 22, 24; and Col. 3: 12, 14. By believing into him we put him on (that is, his character) by faith. By being baptized into him we put him on by baptism. By obedience and continued faithfulness to him we grow up into him by putting off the old man with his deeds, and putting on the new man, which is renewed after the image of him that created him. The apostle says the inner man is renewed day by day.

Seeing these things are true, beloved brethren and sisters, let us live in him, and if we die let us "die in the Lord," and while we sleep we shall "sleep in Jesus," and when we wake we will be "born of the Spirit" out of Christ and his kingdom.

F. BURR.

Dansville, N. Y.

For the World's Crisis.

A BIRTH-DAY MEDITATION.

DEAR PUBLISHER:—I have this day entered the eighty-eighth year of my age, and am nearly past manual labor, therefore, I can think of nothing better at this propitious day to employ myself about, than to sit down and try to write a few thoughts upon the ravages of time and the fruition of eternity for you to lay before your readers, hoping that they may make a solemn and profitable impression upon the minds of those who are careless and thoughtless.

Time, since the world's commencement, has been constantly on the advance, "Conquering and to conquer." No event has retarded its progress and no obstacle has resisted its all-powerful sway. The great, the small, the high and the low, are all subjected to its relentless violence. No sooner does man spring into existence (although the noblest part of creation), than time seizes him in its powerful grasp, and marches him in a hurried pace through the scenes of life, and eventually lands him in the silent tomb.

Let us look at the history of the past. Where are the mighty nations of antiquity, whose inhabitants were as numerous as we can count, and whose power was as vast as we can think? They have fallen. Time has cut them off, and mingled them with the dust of the earth.

All things go to prove to us, that here we have no continuing city. Many with whom we associated in our youthful days, and in whose company we spent many hours of pleasure, have fallen into the cold embrace of death, and are known to us only in memory of the past. And ourselves, although we have active limbs, and are blest with health, and eyes beaming with life and hope, must shortly be borne from the scenes of earth to the obscure tomb. What deep solemnity passes over the mind when we reflect upon what is to follow. That sooner or later we must bid adieu to all beneath the sun. And were it not for the soul-cheering hope of life and immortality beyond the grave, brought to light through the gospel, how dreary would be our pilgrimage.

Although our bodies may moulder back to the dust from whence they came, yet there is hope; for we are assured they shall be raised again at the resurrection and brought before their Judge to give up their account for the deeds done in the body,—"He that has done good to the resurrection of life, and he that has done evil to the resurrection of damnation." Lo! what a scene is here brought forth for our contemplation.

But however alarming this may be to some, yet the christian need not be discouraged, for he is assured of eternal life. He is assured of being set at the right hand of God at that great and memorable day of his coming, and of that happiness which shall never end. "Behold," saith Christ to his disciples, "my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10: 27.

It is this soul-cheering hope of life and immortality beyond the grave, that can give us any real comfort while wandering through the dark and dreary scenes of life, and cast a bright and shining light of glory around the dying pillow, and point us to a better world of enjoyments, where peace and happiness shall ever abound. Dear reader, may we look well to these things, and prepare to meet those events that are soon to follow.

Time, we are taught by divine revelation, shall not always last. Eternity will swallow it up. Lo! are we prepared to meet eternity? Are we prepared to meet our Judge? Are we prepared to meet the Savior? Have we on the wedding garment? Have we our lamps trimmed and burning? If we have not, let us make no delay in preparing to meet the Bridegroom when he shall come. Now under the above considerations would it not be well for us to notice and adhere to the following passage of Scripture? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

In conclusion, let me make a few remarks:—"Behold," saith the Savior, "I come quickly, and my reward is with me to give to every man according as his works shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 12, 13. It matters not with the dead in their graves, whether Christ shall come to-day or to-morrow, or a thousand years hence, for it will be but a day or a night to them before they shall be called forth to meet their Judge. And we who are now living, are but mortals, and our lives are in the hands of God; and we are liable to be cut off at any day or hour. We know not what a day or an hour may bring forth. Therefore, we should strive to make our calling and election sure, as though we knew the day or the hour of his coming. May we all look well to these things in time, lest the door of hope be shut against us.

Fisherville, N. H. J. E[illegible].

For the World's Crisis.

MEMORIAL OF GEORGE W. [illegible].

For ten months an invalid.

Called out from the world in the morning of life,
By disease laid aside, thus freed from earth's strife,
From the tumult of war, from sin's giddy maze,
He learned e'en in suff'ring his Savior to praise.

The things once a pleasure now ceased to allure,
He turned from earth's foibles to joys more secure;
He felt t'would be blessed "to die in the Lord,"
Escape thus life's perils, and wait his reward.

He trusted the promise made those who believe
In Christ the Life-giver—"though dead they shall live";
Their life hid with Jesus, his voice they will hear,
In His likeness rising, immortal appear.

Be comforted, mourners, rejoice while you weep;
Our friends are not perished who in Jesus sleep;
Sure signs are foretelling the dawn of the day,
When tears from all faces shall be wiped away.

Young friends, ye who loved him and watched his decay,
Give heed to his warnings, begin now to pray;
Defer not repentance till seasons of pain,—
God bless and prepare you to meet him again.

Cheshire, Feb., 1864. MRS. M. L. D[illegible].

For the World's Crisis.

REPORT OF THE R. I. AND EASTERN CONN. QUAR. CONFERENCE.

Lafayette, Jan. 7th, 1864. Wednesday, 2.30 P. M. Conference met according to appointment. Officers not being present, the afternoon was spent in social meeting. 6 P. M. Met again for social worship. At 7.45, preaching by Bro. M. R. Phetteplace, from Heb. 4: 3.

Thursday, 9 o'clock A. M. Chairman still absent. Social worship. 2 P. M. Chairman arrived. Clerk being absent, A. C. Greene was chosen Clerk *pro tem.* The minutes of the last conference were read and accepted, with two slight corrections. Bro. P. C. Rodman was nominated Chairman, but declined. Bro. M. R. Phetteplace was chosen to fill his place. A. C. Greene chosen Clerk and Treasurer for the ensuing year. Bro. Bellows being absent, business of choosing Evangelist was dispensed with. A letter was read from V. P. Simmons, late Secretary of this conference, now a soldier in the army of the United States. Letters were read from churches at Clark's Mills, Lafayette, Westerley and Rocky Brook.

Clark's Mills. A few still trusting in the Lord. Preaching averages two Sundays in a month, from different speakers. Brn. P. C. Rodman and J. J. Northup have been holding meetings for the last two weeks. Sinners have been awakened, and backsliders reclaimed.

Lafayette. Numbers about forty, mostly in good standing. Have three prayer meetings weekly, quite interesting generally. Eld. J. Northup preached to them two Sundays in a month until fall. Since that time have been rather destitute. The following brethren have visited us once each: P. C. Rodman, E. Bellows, J. V. Himes. One has been added to the church, formerly a Baptist. Two have been dismissed. J. T. Arnold, Clerk.

Westerly. Have not had any preaching for three months. Interest very low. Two prayer meetings weekly part of the time. Few attended. Some have made up their minds to serve God and live in the kingdom. E. Slocum, Clerk.

Rocky Brook. Interest of late rather brightened. Bro. Bellows was with us some time, and encouraged us some. Bro. P. C. Rodman has preached to us also. Eld. M. E. Cornell is with us, and is giving us a course of lectures on Prophecy. Good attendance. Hope good will be done. Sunday School still interesting, good attendance as ever.—B. F. Carpenter, Clerk.

Letter from E. R. Wood, Nova Scotia. Battling for God's truth. Seen some willing to embrace it. Baptized one; thought others would follow soon.

Ministering brethren not belonging to the conference were invited to take part in our deliberations.

Letter from Bro. E. Bellows, Evangelist, stating that he was sick and could not attend the conference. Spent the first Sunday since last conference at Gloucester, in connection with Bro. Northup. Two Sundays called to attend funerals. One Sunday at East Killingly, Chestnut Hill. Two Sundays laid by on account of sickness and death in the family. Six Sundays with the Rocky Brook church. Two Sundays with the Exeter church. One at the Central. Four evenings at the Summit. One at Lafayette. Received $48.06. Expenses $78.92.

REPORT OF DELEGATES.

A. C. Greene reported the church at River Point. Numbers sixty-nine. Two conference meetings weekly, quite interesting. Two manifested a desire to become christians. Eld. A. Durfee preaches to us once a month. Sunday School not quite so interesting as it had been.

Bro. J. Eldredge reported the church at Gloucester. Since last conference, or at the conference, some five or six had been converted. Since that time no especial interest.

Bro. M. R. Phetteplace reported the church at Foster. Some awake; some cold and indifferent. Bro. Tisdell from Exeter. No special interest. Bro. E. Bellows had preached to them; hoped it would do them good. Bro. Peckham from Central Village, R. I. Not much preaching; not many meetings. United as a body. Not as much interest as there might be.

REPORT OF PREACHING BRETHREN.

Eld. P. C. Rodman: Been at the following places since last conference; Quidnic, Fiskerville. In Danielsonville held meetings with [illegible] sinners converted, backsliders reclaimed. Returned home after an absence of few weeks. From home to Summit, in Coventry, with Bro. J. Northup. Saw sinners converted. From there to Voluntown, Ct. Backsliders reclaimed, sinners converted. Thence to Clark's Mills. Two converted, some reclaimed. Thence to No. Stonington, to attend a funeral, and on to conference.

Bro. Peter Noka. Been laboring most of the time in Providence, at the church on Pond St., where he used to belong, and from which he was expelled for the truths he held. They invited him to preach to them. Thought the Lord had blessed him in so doing. Bro. J. Eldredge. Preached two Sundays in a month at Gloucester; once in Foster; ready to go where the Lord wanted him to go.

Bro. Rufus Pierce. Labors somewhat limited. Been at Charlestown, R. I., with the colored church, to New London, and a place called The Lottery, in Westerly. Stood ready to do the will of the Lord. Bro. M. R. Phetteplace. Been at Mohegan, and The Harmony. Quite an interest at the latter place.

Six o'clock P. M. Met for social meeting. The Lord was with us by his Spirit. Felt it was good to be there. At 7.35 Eld. Durfee spoke on the Order of the Judgment, showing that the judgment was to take place at the coming of Christ on the earth. Subjects to be judged are wicked men and fallen angels.

Friday, 9.45 A. M. Prayer by Bro. Rodman. Report of Bro. Durfee's labors about the same as they had been in the past. Been at Mohegan, River Point, and Foster. Thought there was an increasing interest at Mohegan. Church in Foster needs help.

Criticism of Bro. Durfee's sermon, after which an Essay was read by Bro. M. R. Phetteplace. Subject, What is the New Birth?

2 P. M. Preaching by Bro. Rufus Pierce, showing the importance of trusting in God. At 6.30 P. M., social meeting. 7.35 P. M., preaching by Eld. Wm. Penn, from Isa. 55: 10, 11.

Adjourned to meet at Central Village, Coventry, R. I., the first Wednesday in April, at 2 P. M.

Preaching brethren present:—P. C. Rodman, M. R. Phetteplace, Wm. Penn, A. Durfee, J. Eldredge, R. Pierce, Geo. Smith, Peter Noka.

A. C. GREENE, Sec'y.

THE WOMAN WHO NEVER GOSSIPS.

Oh, no, I never gossip! I have enough to do to take care of my own business, without talking about the affairs of others, Mrs. Smith. Why, there's Mrs. Crocker, she deals in scandal by the wholesale. It does seem to me as though that woman's tongue must be almost worn out; but, no, there's no danger of that. If everybody was like me, there wouldn't be much trouble in the world. Oh, no, I never gossip.

But did you know that Miss Elliot had got a new silk, Mrs. Smith? You didn't? Well, she has. It's a real brocade; I saw it myself; and I do say it's a shame for her to be so extravagant. I mean to give her a piece of my mind, Mrs. Smith. You believe her uncle gave it to her? Well, I don't care if he did. Why it's only two months since her father failed, and now to see her dash out in this style, its a burning shame. I suppose she thinks she's going to catch young lawyer Jones; but I think she'll find herself mistaken. He's got more sense than to be caught by her, if she has got a brocade silk dress.

And there's the upstart dressmaker, Kate Manly, setting her cap for the doctor's son. The impertinence of some people is perfectly astonishing. I don't think she's any better than she ought to be, for my own part. I never did like her, with her mild, soft look, when anybody's about. My word for it, she can look cross enough when there ain't.

Then she says she is only seventeen! Goodness knows she's as old as my Arabella Lucretia; and she's—well, I won't say how old, but she's more than seventeen, and I ain't ashamed to say so either; but I think Dr. May's son will have more discretion than to think of marrying her. Some folks call her handsome. Well, I don't. She ain't half so good looking as my daughter Jane. Then she does up her hair in such fly-away curls! and, if you believe it, Mrs. Smith, she actually had the impudence to tell me she couldn't make her hair as straight as my Maria's. Impertinence! If she'd let curling-papers and curling-irons alone, I'd risk but what her hair would be as straight as anybody's.

But what do you think of the minister's wife, Mrs. Smith? You like her! Well, all I can say is, you've got a very peculiar taste. Why, she's as proud as Lucifer—been married a whole week, and hasn't been to see me yet. You presume she has'nt had time? I don't see what the minister wanted to go out of town to get him a wife for, anyway; and then above all things, to get that girlish-looking thing! Why didn't he take one of his parishioners? There's my Arabella Lucretia would have made him a better wife than he's got now. And she's just about the right age for him. What do you say? that Arabella Lucretia is two years older than the minister? I should think it was a pity if I didn't know my own daughter's age, Mrs. Smith! If some folks would mind their own business, as I do, I'd thank them.

THE ART OF GROWING POOR.

Some professors of religion spend more money for oysters each year than for the missionary cause; others give more for tickets to lectures, concerts, new bonnets, etc., than for the preacher. They are always of the kind who complain the most about the church, the quality of the sermons and the coldness of the membership. Giving nothing or next to nothing for the Lord, they find life an awkward thing to them—seldom paying with promptness their debts or accumulating anything in the way of property. As with individuals so with churches. In refusing to give they bring barrenness and deadness on themselves.

Said one of the most eminent of laymen, making a platform missionary address: "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. And if I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hands on the moss-clad ruins, and gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord!'"—*Scripture Cabinet.*

THE WORK LESSON.—The best lesson a father can give his son is this:—"Work; strengthen your moral and mental faculties, as you would strengthen your muscles by vigorous exercise; learn to conquer circumstances; you are then independent of fortune. The men of athletic minds, who left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high position by the help of leverage; they leaped into chasms, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been attained."

PROPHECY.—In this age of unbelief and changeful events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fail in its accomplishment.—*Lorenzo Dow.*

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

RUM, TOBACCO, AND TEA.

I beg leave to report myself an abstainer from the use of the above named articles. I am satisfied they are making a fearful waste of health, money, and morality. I drank ardent spirits from my childhood till about 1830. I was then twenty-eight years of age, when I joined the Temperance Society, and have kept my pledge. I thank the Lord for that move in the right way. I felt glad that I had overcome an enemy, but soon found I was not a free man. I smoked, chewed, and sometimes snuffed tobacco. The poison so affected me I had to use it very sparingly. Was always sickly, and the doctors could not help me, and never told me I was tobacco-sick; I did not know it myself until I gave up its use for conscience' sake, and to save the cost for the Foreign Mission fund. I immediately recovered my health. Was overjoyed with my deliverance, and ever since have done and said all I can to persuade others from the vile and sinful use of tobacco.

It grieves me to see christians, and especially Advent christians, use tobacco in any way. I am thankful that the brethren and sisters with whom I am united in church fellowship do not use it. There are very few that would pray to the Lord with a chew of tobacco in the mouth, and I think no christian would like to be found by the gathering angels, that will be sent forth to gather the elect, with a pipe, cigar, or tobacco in their mouth, or a glass of rum in their stomachs.

Just a word about tea. As I grew old, my food distressed me, and dyspepsia troubled me, and I grew worse. Bro. Himes' writing on Health in the Crisis, about a year ago, suggested to me that tea might be injuring me. I gave it up, and now find myself wonderfully relieved. I will close by saying that nothing on earth would be inducement enough to lead me back to the old habits. Pray for me, that while I rejoice in a victory over some physical evils, I may not be overcome with a spiritual enemy that goeth about like a roaring lion seeking whom he may devour.

Yours in hope of speedy deliverance,

Hillsburgh, N. S. ISRAEL RICE.

For the World's Crisis.

ICE CURES DIPHTHERIA.

"Break up a small lump of ice in a towel and put the pieces in a bowl. Take a position slightly inclined backwards, either in a chair or on a sofa. Proceed for half an hour with a tea spoon to feed yourself with small lumps of ice, letting them dissolve slowly in the back part of the mouth, or the entrance of the throat. A single such application will often break up a common sore throat, which otherwise would have a course of two or three days. In case of a bad sore throat, use the ice frequently and freely. In case of ulceration or diphtheria, keep a small lump of ice constantly in the mouth." H. E. TWING.

WHAT IS DISEASE?

The following interesting article, explaining the nature of disease, is from the *Western Health Journal*:—

Without claiming any originality for our views upon this subject, we will now proceed to explain what disease is, as we understand it. Disease is a vital action, an action performed by vitality which takes food and forms it into the different tissues of the body, but now acting in a different capacity or having a different end in view, hence we call it a "remedial effort."

Let us illustrate the nature of disease by a scene very familiar to those who live in the rural districts—a beautiful farm in the summer time—the housewife is preparing the frugal meal in the kitchen, some of the girls are aiding, some arranging their flower-beds, some amusing the smaller children, one feeding the young chickens, one milking the cows, one enlivening the scene with rich strains of music from the parlor, the boys are dressing the garden, the farmer in another field is driving his mower, the hired hand ploughing the corn, and all is working beautifully and harmonious for the accomplishment of the desired end. This represents healthy or physiological action. The different individuals employed represent the different organs of the body, the sum of their powers, the vitality of the system, and their harmonious action, health. Now, suppose by carelessness or some accident the gate is left open, and the cows, and hogs and geese, and horses, and sheep enter the yard among the flowers and vegetables, and fruits; the maiden among the flowers sees them, recognizes the presence of something that ought not to be there; shrieking, she springs to her feet, the wife rushes from the kitchen into the yard, the girl who is amusing the children forgets her charge and follows, the milk maid in her alarm overturns the pail of white foam, and seizing a stick rushes indiscriminately after hogs, horses and geese; the boys drop their hoes, and with terrible yells attempt to clear the yard of the intruders, the hired hand drops the line and leaves his horse quietly to graze the corn, while he joins in the general assault, and the farmer comes from his work, puffing like an engine, when by the efforts of this combined force the larger animals are driven out at the open gates, the geese are caught and thrown over the fence, and finally the yard is cleared, the excitement gradually dies away and each individual returns to his proper avocation. You will notice that every one of these actions, however misguided or ill directed, is an effort to accomplish the same end—the expulsion of the offender—though the actions themselves may be very different. We also see that the powers which accomplish the end in view, are powers that were not designed for this purpose, being the same which are required to carry on the regular business of the farm, each having sufficient labor to perform aside from this new and unexpected call for exertion; hence while the act of expulsion is proceeding, the regular farm business can be but imperfectly, if at all, performed. This, though not a perfect illustration, will give a very clear idea what we mean by disease. The animals in the yard are the cause of the disease, *not the disease itself*; the action—the effort to expel them—is the disease. This is an imperfect comparison in this particular; we here represent the cause of the disease to be a living animal, whereas, in diseases common to the human being it is generally dead, inert matter.

We have before stated that the tissues of the body by constant action are rapidly worn out, broken down, or become lifeless, and must be expelled by new and living matter; this useless matter is removed by or through the skin, lungs, etc. Suppose the pores of the skin, by neglect of bathing, a coat of varnish or any other means, become closed so that the matter cannot be thrown off through that channel, what is to be done? The matter is there, it is doing nothing, it can do nothing, it is dead, powerless, but it is in the way and must be got rid of. Every other organ has a duty to perform, a constant duty which requires as great activity as it is fitted or designed for; but it was never intended that the pores of the skin should be closed, (just as in the case above it was not intended that the gate should be left open,) hence no special power or agent was provided to remove this matter in such a contingency, and the only possible way in which it can be removed is by the over exertion of some other organs of the body; and this exertion, this effort, we call disease. Suppose through carelessness, or by any other means, something is taken into the stomach which cannot be used to form bone, muscles, tendons, hair or any of the tissues of the body. Something must be done with this matter. True it is doing nothing, is making no attack upon the domicil of life, but, the stomach is clogged up by its presence, and if it is not removed, cannot perform its functions, hence an effort is made to remove it by the vital powers of the system, and this effort—not the vitality, not the foreign substance—is disease.

Understanding disease in this, its true light, you will be prepared with us to declare it a blessing rather than a curse, and like the boy who wished there was no such thing as lightning because it sometimes injured persons and property, and he could see no good result from it, yet when he understood its real nature and purpose, found it cleansed the atmosphere which would otherwise become unfit for man to live in, and was led to wonder and admire that which only filled his mind with awe and dread. We, when we have penetrated the depth of this subject, so long wrapped in mystery, the solution of which was so long sought afar off among the labyrinths of mysterious providences, will see ourselves in different relations, the scales will have fallen from our eyes, and what before seemed the dark frowns of an unrelenting providence, will be its sweetest smiles. The sweeping house maid is disagreeable to us; if there is but little dirt and the sweeping is carefully performed, the inconvenience is not great; if the dirt has been long accumulating, the dust rises and falls upon the furniture, fills the eyes of all the occupants and becomes a very disagreeable and painful operation, yet the sweeper is a friend, her occupation useful and necessary to our happiness. Disease is but vitality sweeping the house we live in." If the cobwebs have filled all the corners, the dust thickly coated floors and walls, and the thick mould covered the furniture, the commotion will be great and painful, nevertheless the operation is necessary, and though the system may be injured by it, without it, it would become so filthy that it would be untenable.

HEALTH AND DISEASE.

Health, remarks a writer, is the result of the natural performance of all the functions of life. It gives development, beauty, vigor and happiness; and is characterized by strength of body, power and serenity of mind, and a keen enjoyment of all the blessings of life.

Disease, on the other hand, is the result of any disorder of the natural functions. It hinders development, mars beauty, impairs vigor, and destroys happiness. It is characterized by weakness, indolence, pain, misery, or, otherwise, by a stimulated, morbid activity, which speedily brings a wretched life to a premature and painful death.

Health is maintained by a simple, nourishing diet, pure air, exercise, cleanliness, and the regulation of the passions. Men cram themselves with the impure flesh and fat of diseased animals, heating condiments and spices, spirituous drinks, and the poisonous narcotics, as opium, tea, coffee, and tobacco—injuring their digestive powers, and filling their systems with poisonous matter; and to these are added a long list of vegetable and mineral poisons, taken as medicines, not one grain of which can be taken without permanent injury to the human organism; we inhale poisons in filthy streets and unventilated buildings, and these poisons are kept in the system; and the skin—the great purifying organ of the body—is weakened by a neglect of personal cleanliness, which cannot be maintained in healthy action without occasional bathing in soft, tepid water. The poisonous matter thus brought into and kept in the system, weaken its powers, interrupts its functions, and produces a state of disease. Nature makes a violent effort to cast out these evils, and we have pain, inflammations, fevers, and the whole train of acute diseases. The poisons in the system, and the bleedings and poisonings of the doctors, weaken the powers of nature, and we have the less violent, but more protracted agonies of chronic disease. Such violations of the laws of God have filled the world with disease and misery; and the restoration of health, so far as practicable in our false state of society, must be obtained by a knowledge of and obedience to His physiological laws.—*Voice of the West.*

NIGHT SWEATS.—Night sweats are caused by a weakness in the vital forces, being unable to send off impurities through the bowels and kidneys. Hence the skin is called upon to do extra labor. The true remedy consists in strengthening the kidneys, rousing the liver, and keeping the bowels regular. Drink weak sage or sassafras tea before going to bed. Keep the skin very clean. Take plenty of fresh air by walking in it.

SNOW CAKE.—Mix a little corn-meal and pulverized sugar with the dry flour, and then stir in the snow; bake in a hot oven till well browned.

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For the World's Crisis.

THE CHRISTIAN'S PRAYER.

AIR—"*The Indian Captive.*"

Let me go, let me go, where so oft I am blest
By communion with Jesus, whom I love the best;
Where no cares e'er distract, where devotion's fires glow,
To meet with the prayerful, vain world, let me go.

Let me go where the saints who, expecting their Lord,
Often meet to examine the prophetic word,
And the "signs of the times," that the truth they may know;
To meet with my brethren, vain world, let me go.

Let me go, let not sinful enticements prevail
In these dark days when men's hearts with fearfulness fail,
When the churches are cold, and their altar-fires low,
To meet with the pilgrims, vain world, let me go.

Let me go, where the spires of fair Salem I see,
To the top of Mount Pisgah, the best spot for me;
When the world's far beneath with its care and its woe,
To the heights of the mountain, vain world, let me go.

Let me go with the saints when the Savior shall come,
To take all his weary lone wanderers home
To the Eden restored, free from sorrow and woe;
To meet my dear Savior, vain world, let me go.

Let me go, where forever in glory I'll dwell,
And the song of the saved in a glad chorus swell;
Where flowers are unfading, where bright waters flow,
To my home eternal, vain world, let me go.

Let me go! did I hear it, the seventh trumpet blow?
Is not this the last hour of the third angel's "wo"?
Yes! the great clock of time strikes its funeral knell,
My Savior is coming! vain world, oh, farewell!

L. C. McKINSTRY.

For the World's Crisis.

"CHURCH GAMBLING."

In "LAST DAY TOKENS," No. 2, page 34, we have the following article:—

"One of the religious papers tells a story in relation to church gambling, which contains a lesson worthy of repeating. A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and, seeking the young man, found him in his chamber. He commenced his lecture, but before he had concluded, the young man laid his hand upon his arm, and drew his attention to a pile of splendid volumes that stood upon the dressing-table. 'Well,' said the young man, 'These volumes were won by me at a *Fair given in your church; they were my first venture.* But for that LOTTERY, UNDER THE PATRONAGE OF A CHRISTIAN CHURCH, I should have NEVER BECOME A GAMBLER.'—*Advent Watchman.*

The great object is to support modern and useless expenditures in proud and unnecessary improvements, and pay large salaries to ministers. Did they believe the gospel they profess, they would be content to endure privation, and if need be suffer, before they would either consent, or receive money obtained by such means, so apparently at war with the gospel.

O! ye ministers of Jesus, cry aloud, spare not! Lift up your voice like a trumpet against this wickedness, or God will require the blood of souls at your hands.

Question. Is not the above system of *christian* gambling worse than the following? Is it not decidedly more dangerous? This I recently obtained from the *Springfield Republican.*

SOMETHING LIKE GAMBLING.—There was a raffle one night at a fair held by the ladies of the church in —— for a benevolent purpose. That same night two blacklegs were arrested for gambling in another part of the city. While in the lock-up they naturally set to work to defend themselves as far as possible, and here is their success:—

"Look here, Smith," said one, "I say it is too hard that we poor fellows are caged up here, just for trying to make an honest living with the cards and dice. I don't see, for my part, what right people have to interfere with any man's way of earning his bread, provided he don't steal it from them; and then I should like to know what the difference is between our throwing dice for money, and those 'piscopal' gentry turning a wheel for it, and that's what they did do that same night we were nabbed." "Good, good," said Smith; "if you are sure they did that thing, we will turn the tables upon them, and make them pay us well or we will have them indicted for breaking the laws." "Ah! is that so? then we have them on the hip. That judge will never let his handsome young wife be brought up before the court for law breaking; so let us crack the nut as soon as we can. What's the first step?" "Send for the state's attorney."

Their plan was arranged; the attorney came. The men stated their full determination as soon as they were released from confinement, to file a bill against Mrs. S., her young friend, and all those who aided and abetted in the lottery; for such it was. The lawyer saw in a moment what an advantage they had, but he tried to persuade them (lawyer like) that they could do nothing; they had, however, been too often in the clutches of the law not to know some of its workings; and they maintained their determination. As soon as it was known, a quiver went through the town; the opposing sects rejoiced at the uncomfortable position in which the dignified ladies and gentlemen of the church were placed. The judge was in an agony of annoyance, for he knew the men, and how difficult it would be to turn them from their revenge; but something must be done, and it was done. None knew the bribe which had sealed their lips. Few engaged in that fair will ever forget the fright they received, or be tempted again to engage in a raffle or lottery.

This anecdote gives the legal side of the question. Is there not a higher, more important one still—the moral one? What mother would not pray that her son might be kept from the gambler's terrible fate? What father would not shrink from the image of that son, with haggard look and anxious eye hanging over the fatal cards or billiard ball? Yet where lies the difference between the lotteries of a fancy bazaar, where the fortunate winner gains an article worth $500 for $5, and the youth staking his last eagle on the throw of the dice? It is a difference only of degree. Does the good cause which usually underlies our bazaars consecrate this refined gambling?—*Christian Register.*

Men do not expect "to gather figs of thistles," but it is a progressional phenomena of the nineteenth century, to find thistles upon what might under proper scriptural culture be called fig-trees. Think you that the popular establishments of the present day, called *churches*, especially those guilty of such abominable practices, can escape a worse scourg than "small cords"? Gambling in churches is certainly no less criminal than in the saloons of debauchery, dedicated to the votaries and victims of satan's master art, obtaining money, to say the least, by dishonest means. O! what a burning damnation awaits christian deceptions.

Should this meet the eyes of any guilty of such transactions, in christian candor, let me entreat you to prepare to render an account of your conduct to Him who standeth ready and will soon judge the quick and the dead at his appearing and his kingdom.

But, reader, here is still another article, taken recently from the editorial columns of the *Republican*:—

RELIGION AND AMUSEMENT.—An excellent preacher, now at rest, said before he died, "I foresee that we are to have a dancing and card-playing religion, and I tremble for the church." What he foresaw is fast being realized, and if he had included the theatre among the "worldly amusements" to be tolerated by the church, he would not have been far wrong. Indeed outright gambling seems not to be considered wrong in the best circles, provided the proceeds promote some beneficent scheme.

The attempts now made to stem the current so strongly setting towards amusements once considered worldly and harmful, if not decidedly sinful, are few and feeble. They fail perhaps, more from wholesale and indiscriminate denunciations of all amusements than from any perversity in those to whom they are addressed. There is of course moral peril connected with recreations, as there is indeed with the more serious business of life. But it does not follow that all amusement, or all fun and frolic even, are therefore to be avoided. The accepted philosophy of the world, if not of the church, now is that sport is as legitimate as work, recreation as rightful as worship. The old maxim that the christian must not engage in any thing which turns his mind from serious things is discarded, and the common belief is that the man who enjoys a dance, a game of chance, or any other innocent recreation, can be quite as devout at the proper time and place as one who considers every thing vain and sinful that is not positively religious. Thus we see professors of good standing exhorting well in the prayer-meeting and spending the remainder of the evening at the whist table; punctual upon all the "means of grace," and devoting an occasional evening to an exhibition of tableaux, a theatrical performance, or the coarse humor of the negro minstrels; and lately we have seen our most cultivated and pious ladies taking with a sweet grace the dollars of the ungodly for tickets in raffles, the proceeds to be devoted to the comfort or religious instruction of our soldiers—which is only a return of the days not a generation gone, when colleges and churches were built by lotteries, and the holders of the prizes were considered special favorites of heaven in being "privileged" to bless the world and fill their own purses in the same act. This sort of thing, however, may be very easily carried beyond safe limits, and the good women of the fairs may make themselves responsible for a great deal of moral mischief before they know it.

It is difficult to draw any exact line, and to set down this amusement as sinful and that as innocent, but our christian casuists should not find it impossible to state the general principles governing all such matters so plainly that their application to particular cases will be obvious. In games of skill and chance, chess, checkers, backgammon and such like have long been tolerated in the most puritanical circles, while cards were formerly tabooed, for the then sufficient reason that gambling was chiefly done with cards, and there was consequently danger that whoever should play them might fall into that vice. If that objection has disappeared cards are in themselves as innocent as chess or jackstraws. The practical question is, Does card-playing naturally lead to gambling? So of theatricals; religious people formerly opposed them because of the loose morality of plays and players, and the bad associations of the theatre. The prevalence of tableaux exhibitions and parlor theatricals, and the growing tolerance of the theatre proper among our most precise christians show that the real objection is not to the stage, but to the abuses connected with it. It is very evident that the church is now educating its children to be theatre goers, and that in the next generation the theatre is to be more universally patronized than ever before. In principle there is no more objection to the theatre than to the exhibition of tableaux, and there are necessarily no greater moral exposures there than in any other place where all classes meet for instruction or amusement. The same may be said of all amusements not intrinsically wrong.

What specially needs to be considered by those who endeavor to direct christian opinion is this: If the church (by which we mean all who accept christianity) does not think it necessary or possible to check or turn aside the current now setting so strongly towards public amusements, if it has determined to tolerate them, it should take the direction of them and make them safe by excluding all that is impious and indelicate. The stage will slough off its grossness if its best supporters come from the church and insist upon decency and morality in the performances. But if the church will not attempt to reform and control popular amusements, then it must keep away from them altogether and leave them wholly to the publicans and sinners. This is the manifest alternative.

It is written concerning antiquated teachers and devotees of deception, "The prophets prophecy falsely. The priests bear rule by their means. *My people love to have it so.* But what will they do in the end thereof?" Now the teachers teach falsely, *the people love to* and *will have it so*, and the end will soon make manifest what is to be done with all blind leaders of the blind. Light has become darkness to the multitudes, and what God purposed for light to them he has turned to darkness, and it is gross darkness, thick, gloomy and deathly.

S. S. BREWER.

For the World's Crisis.

"IN CHRIST."

Bible believers must all agree that mankind can have hope of eternal life only by being in Christ. He is, to all in him, an ark of refuge and safety. Out of him is death; in him is life.

But the inquiry arises, who are out of him and who are in him? This is an important question, for it concerns our eternal life. No sinner can have hope in Christ while in his sins; and the Bible teaches that whatsoever is not of *faith* is sin. Hence we must certainly conclude that all the unbelieving world to whom the word of faith is come are out of Christ, and that their *unbelief* is what alienates them from him. How then can they be reconciled to God or grafted into Christ? By *faith* certainly. Unbelief cuts off; faith unites. See Rom. 11: 20, 23.

"But that is a mistake," says one; "the word says 'baptized into Christ,' and therefore all are out of Christ until baptized." This seems a plausible argument, and might be admitted if the Bible did not teach the contrary. But we read of "believing into Christ," and certainly faith must come before baptism. The following are some passages where the original word in the Greek is "*eis*," the same that is translated "into" in the passage "baptized into Christ." I will quote from the Emphatic Diaglott. "But to as many as received him he gave authority to become children of God, to those believing into his name." John 1: 12. "That every one believing into him may have *aionian* life. For God so loved the world that he gave his Son the only-begotten, that every one believing into him may not perish but obtain aionian life." John 3: 15, 16. Also read John 6: 40, 47 and where you find "believeth on me" read "believeth into me" and you will have the literal rendering of the original.

A great many more passages might be quoted similar to these but here are enough. We see by these that we become "in Christ" by faith. Hence, a person must be a brother or sister in Christ before baptism. Faith alone first unites the person to Christ. How then can a person be baptized into Christ if he is already in him? I answer, in the same manner that a person can "grow up into him," according to the directions in Eph. 4: 15. It brings us more deeply into the things of Christ because it is an especial ordinance the obedience to which stamps more deeply upon us that character which we have already obtained by our faith. Let me illustrate. A boat is upon the river. Its occupants have just pushed it *from* the shore and launched out. A voice calls out, "Push into the stream." The voyager understands the call to mean to create more distance between him and the shore which he has already left. He is already in the stream, but the farther he pushes out the more he is cut off from the sources of help the earth might afford him. So we are to "believe into Christ," "be baptized into Christ," and "grow up into him."

By baptism sins are remitted; not literally, but in a figure. Remission of sins will not take place *literally* until the resurrection. Forgiveness takes place as soon as a person believes with the heart on Jesus Christ. These two terms are not the same in import. Forgiveness justifies; remission puts away. The man is *forgiven* but not *remitted*; for to remit the man would be to put him away. God *forgives* the *man* and *remits* his *sins*, and where the Scriptures say, "forgive sins," the ellipsis must be supplied,—"forgive the man from his sins." The sin itself must be remitted, and this cannot be done until the High Priest comes forth and blesses his waiting ones and remits or sends away their sins by the scapegoat in antitype.

Baptism also washes away sins in a figure and saves us in a figure, or in other words shows that the person has a clean conscience and expects salvation by a resurrection from the dead. One word on Gal. 3: 27,—"For as many of you as have been baptized into Christ have put on Christ." By the words "as many of you," the apostle would discriminate between those who had believed in Christ before baptism and those who had not. Although all may have been *baptized*, none were baptized *into him* except those who had first believed into him. Those who had been baptized into him had put him on. How? By being baptized into him? Yes, and also by believing in him, and they were exhorted to put him on by obedience even after baptism. See Eph. 4: 22, 24; and Col. 3: 12, 14. By believing into him we put him on (that is, his character) by faith. By being baptized into him we put him on by baptism. By obedience and continued faithfulness to him we grow up into him by putting off the old man with his deeds, and putting on the new man, which is renewed after the image of him that created him. The apostle says the inner man is renewed day by day.

Seeing these things are true, beloved brethren and sisters, let us live in him, and if we die let us "die in the Lord," and while we sleep we shall "sleep in Jesus," and when we wake we will be "born of the Spirit" out of Christ and his kingdom.

F. BURR.

Dansville, N. Y.

For the World's Crisis.

A BIRTH-DAY MEDITATION.

DEAR PUBLISHER.—I have this day entered the eighty-eighth year of my age, and am nearly past manual labor, therefore, I can think of nothing better at this propitious day to employ myself about, than to sit down and try to write a few thoughts upon the ravages of time and the fruition of eternity for you to lay before your readers, hoping that they may make a solemn and profitable impression upon the minds of those who are careless and thoughtless.

Time, since the world's commencement, has been constantly on the advance, "Conquering and to conquer." No event has retarded its progress and no obstacle has resisted its all-powerful sway. The great, the small, the high and the low, are all subjected to its relentless violence. No sooner does man spring into existence (although the noblest part of creation), than time seizes him in its powerful grasp, and marches him in a hurried pace through the scenes of life, and eventually lands him in the silent tomb.

Let us look at the history of the past. Where are the mighty nations of antiquity, whose inhabitants were as numerous as we can count, and whose power was as vast as we can think? They have fallen. Time has cut them off, and mingled them with the dust of the earth.

All things go to prove to us, that here we have no continuing city. Many with whom we associated in our youthful days, and in whose company we spent many hours of pleasure, have fallen into the cold embrace of death, and are known to us only in memory of the past. And ourselves, although we have active limbs, and are blest with health, and eyes beaming with life and hope, must shortly be borne from the scenes of earth to the obscure tomb. What deep solemnity passes over the mind when we reflect upon what is to follow. That sooner or later we must bid adieu to all beneath the sun. And were it not for the soul-cheering hope of life and immortality beyond the grave, brought to light through the gospel, how dreary would be our pilgrimage.

Although our bodies may moulder back to the dust from whence they came, yet there is hope; for we are assured they shall be raised again at the resurrection and brought before their Judge to give up their account for the deeds done in the body,—"He that has done good to the resurrection of life, and he that has done evil to the resurrection of damnation." Lo! what a scene is here brought forth for our contemplation.

But however alarming this may be to some, yet the christian need not be discouraged, for he is assured of eternal life. He is assured of being set at the right hand of God at that great and memorable day of his coming, and of that happiness which shall never end. "Behold," saith Christ to his disciples, "my sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John 10: 27.

It is this soul-cheering hope of life and immortality beyond the grave, that can give us any real comfort while wandering through the dark and dreary scenes of life, and cast a bright and shining light of glory around the dying pillow, and point us to a better world of enjoyments, where peace and happiness shall ever abound. Dear reader, may we look well to these things, and prepare to meet those events that are sure to follow.

Time, we are taught by divine revelation, shall not always last. Eternity will swallow it up. Lo! are we prepared to meet eternity? Are we prepared to meet our Judge? Are we prepared to meet the Savior? Have we on the wedding garment? Have we our lamps trimmed and burning? If we have not, let us make no delay in preparing to meet the Bridegroom when he shall come. Now, under the above considerations would it not be well for us to notice and adhere to the following passage of Scripture? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

In conclusion, let me make a few remarks:—"Behold," saith the Savior, "I come quickly, and my reward is with me to give to every man according as his works shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 12, 13. It matters not with the dead in their graves, whether Christ shall come to-day or to-morrow, or a thousand years hence, for it will be but a day or a night to them before they shall be called forth to meet their Judge. And we who are now living, are but mortals, and our lives are in the hands of God; and we are liable to be cut off at any day or hour. We know not what a day or an hour may bring forth. Therefore, we should strive to make our calling and election sure, as though we knew the day or the hour of his coming. May we all look well to these things in time, lest the door of hope be shut against us.

Fisherville, N. H. J. E[illegible]

For the World's Crisis.

MEMORIAL OF GEORGE W. [illegible]

For ten months an invalid.

Called out from the world in the morning of life,
By disease laid aside, thus freed from earth's strife,
From the tumult of war, from sin's giddy maze,
He learned e'en in suff'ring his Savior to praise.

The things once a pleasure now ceased to allure,
He turned from earth's foibles to joys more secure;
He felt t'would be blessed "to die in the Lord,"
Escape thus life's perils, and wait his reward.

He trusted the promise made those who believe
In Christ the Life-giver—"though dead they shall live";
Their life hid with Jesus, his voice they will hear,
In His likeness rising, immortal appear.

Be comforted, mourners, rejoice while you weep;
Our friends are not perished who in Jesus sleep;
Sure signs are foretelling the dawn of the day,
When tears from all faces shall be wiped away.

Young friends, ye who loved him and watched his decay,
Give heed to his warnings, begin now to pray;
Defer not repentance till seasons of pain,—
God bless and prepare you to meet him again.

Cheshire, Feb., 1864. MRS. M. L. DURAND.

For the World's Crisis.

REPORT OF THE R. I. AND EASTERN CONN. QUAR. CONFERENCE.

Lafayette, Jan. 7th, 1864. Wednesday, 2.30 P. M. Conference met according to appointment. Officers not being present, the afternoon was spent in social meeting. 6 P. M. Met again for social worship. At 7.45, preaching by Bro. M. R. Phetteplace, from Heb. 4: 3.

Thursday, 9 o'clock A. M. Chairman still absent. Social worship. 2 P. M. Chairman arrived. Clerk being absent, A. C. Greene was chosen Clerk *pro tem*. The minutes of the last conference were read and accepted, with two slight corrections. Bro. P. C. Rodman was nominated Chairman, but declined. Bro. M. R. Phetteplace was chosen to fill his place. A. C. Greene chosen Clerk and Treasurer for the ensuing year. Bro. Bellows being absent, business of choosing Evangelist was dispensed with. A letter was read from V. P. Simmons, late Secretary of this conference, now a soldier in the army of the United States. Letters were read from churches at Clark's Mills, Lafayette, Westerley and Rocky Brook.

Clark's Mills. A few still trusting in the Lord. Preaching averages two Sundays in a month, from different speakers. Brn. P. C. Rodman and J. J. Northup have been holding meetings for the last two weeks. Sinners have been awakened, and backsliders reclaimed.

Lafayette. Numbers about forty, mostly in good standing. Have three prayer meetings weekly, quite interesting generally. Eld. J. Northup preached to them two Sundays in a month until fall. Since that time have been rather destitute. The following brethren have visited us once each: B. C. Rodman, E. Bellows, J. V. Himes. One has been added to the church, formerly a Baptist. Two have been dismissed. J. T. Arnold, Clerk.

Westerly. Have not had any preaching for three months. Interest very low. Two prayer meetings weekly part of the time. Few attended. Some have made up their minds to serve God and live in the kingdom. E. Slocum, Clerk.

Rocky Brook. Interest of late rather brightened. Bro. Bellows was with us some time, and encouraged us some. Bro. P. C. Rodman has preached to us also. Eld. M. E. Cornell is with us, and is giving us a course of lectures on Prophecy. Good attendance. Hope good will be done. Sunday School still interesting, good attendance as ever.—B. F. Carpenter, Clerk.

Letter from E. R. Wood, Nova Scotia. Battling for God's truth. Seen some willing to embrace it. Baptized one; thought others would follow soon.

Ministering brethren not belonging to the conference were invited to take part in our deliberations.

Letter from Bro. E. Bellows, Evangelist, stating that he was sick and could not attend the conference. Spent the first Sunday since last conference at Gloucester, in connection with Bro. Northup. Two Sundays called to attend funerals. One Sunday at East Killingly, Chestnut Hill. Two Sundays laid by on account of sickness and death in the family. Six Sundays with the Rocky Brook church. Two Sundays with the Exeter church. One at the Central. Four evenings at the Summit. One at Lafayette. Received $48.06. Expenses $78.92.

REPORT OF DELEGATES.

A. C. Greene reported the church at River Point. Numbers sixty-nine. Two conference meetings weekly, quite interesting. Two manifested a desire to become christians. Eld. A. Durfee preaches to us once a month. Sunday School not quite so interesting as it had been.

Bro. J. Eldredge reported the church at Gloucester. Since last conference, or at the conference, some five or six had been converted. Since that time no especial interest.

Bro. M. R. Phetteplace reported the church at Foster. Some awake; some cold and indifferent. Bro. Tisdell from Exeter. No especial interest. Bro. E. Bellows had preached to them; hoped it would do them good. Bro. Peckham from Central Village, R. I. Not much preaching; not many meetings. United as a body. Not as much interest as there might be.

REPORT OF PREACHING BRETHREN.

Eld. P. C. Rodman. Been at the following places since last conference; Quidnic, Fisherville. In Danielsonville held meetings with [illegible] sinners converted, backsliders reclaimed. Returned home after an absence of five weeks. From home to Summit, in Coventry, with Bro. J. Northup. Saw sinners converted. From there to Voluntown, Ct. Backsliders reclaimed, sinners converted. Thence to Clark's Mills. Two converted, some reclaimed. Thence to No. Stonington, to attend a funeral, and on to conference.

Bro. Peter Noka. Been laboring most of the time in Providence, at the church on Pond St., where he used to belong, and from which he was expelled for the truths he held. They invited him to preach to them. Thought the Lord had blessed him in so doing. Bro. J. Eldredge. Preached two Sundays in a month at Gloucester; once in Foster; ready to go where the Lord wanted him to go.

Bro. Rufus Pierce. Labors somewhat limited. Been at Charlestown, R. I., with the colored church; to New London, and a place called The Lottery, in Westerly. Stood ready to do the will of the Lord. Bro. M. R. Phetteplace. Been at Mohegan, and The Harmony. Quite an interest at the latter place.

Six o'clock P. M. Met for social meeting. The Lord was with us by his Spirit. Felt it was good to be there. At 7.35 Eld. Durfee spoke on the Order of the Judgment, showing that the judgment was to take place at the coming of Christ on the earth. Subjects to be judged are wicked men and fallen angels.

Friday, 9.45 A. M. Prayer by Bro. Rodman. Report of Bro. Durfee's labors about the same as they had been in the past. Been at Mohegan, River Point, and Foster. Thought there was an increasing interest at Mohegan. Church in Foster needs help.

Criticism of Bro. Durfee's sermon, after which an Essay was read by Bro. M. R. Phetteplace. Subject, What is the New Birth?

2 P. M. Preaching by Bro. Rufus Pierce, showing the importance of trusting in God. At 6.30 P. M., social meeting. 7.35 P. M., preaching by Eld. Wm. Fenn, from Isa. 55: 10, 11.

Adjourned to meet at Central Village, Coventry, R. I., the first Wednesday in April, at 2 P. M.

Preaching brethren present:—P. C. Rodman, M. R. Phetteplace, Wm. Fenn, A. Durfee, J. Eldredge, R. Pierce, Geo. Smith, Peter Noka.

A. C. GREENE, Sec'y.

THE WOMAN WHO NEVER GOSSIPS.

Oh, no, I never gossip! I have enough to do to take care of my own business, without talking about the affairs of others, Mrs. Smith.

Why, there's Mrs. Crocker, she deals in scandal by the wholesale. It does seem to me as though that woman's tongue must be almost worn out; but, no, there's no danger of that. If everybody was like me, there wouldn't be much trouble in the world. Oh, no, I never gossip.

But did you know that Miss Elliot had got a new silk, Mrs. Smith? You didn't? Well, she has. It's a real brocade; I saw it myself; and I do say it's a shame for her to be so extravagant. I mean to give her a piece of my mind, Mrs. Smith. You believe her uncle gave it to her? Well, I don't care if he did. Why it's only two months since her father failed, and now to see her dash out in this style, its a burning shame. I suppose she thinks she's going to catch young lawyer Jones; but I think she'll find herself mistaken. He's got more sense than to be caught by her, if she has got a brocade silk dress.

And there's the upstart dressmaker, Kate Manly, setting her cap for the doctor's son. The impertinence of some people is perfectly astonishing. I don't think she's any better than she ought to be, for my own part. I never did like her, with her mild, soft look, when anybody's about. My word for it, she can look cross enough when there ain't.

Then she says she is only seventeen! Goodness knows she's as old as my Arabella Lucretia; and she's—well, I won't say how old, but she's more than seventeen, and I ain't ashamed to say so either; but I think Dr. May's son will have more discretion than to think of marrying her. Some folks call her handsome. Well, I don't. She ain't half so good looking as my daughter Jane. Then she does up her hair in such fly-away curls! and, if you believe it, Mrs. Smith, she actually had the impudence to tell me she couldn't make her hair as straight as my Maria's. Impertinence! If she'd let curling-papers and curling-irons alone, I'd risk but what her hair would be as straight as anybody's.

But what do you think of the minister's wife, Mrs. Smith? You like her! Well, all I can say is, you've got a very peculiar taste. Why, she's as proud as Lucifer—been married a whole week, and hasn't been to see me yet. You presume she has'nt had time? I don't see what the minister wanted to go out of town to get him a wife for, anyway; and then above all things, to get that girlish-looking thing! Why didn't he take one of his parishioners? There's my Arabella Lucretia would have made him a better wife than he's got now. And she's just about the right age for him. What do you say? that Arabella Lucretia is two years older than the minister? I should think it was a pity if I didn't know my own daughter's age, Mrs. Smith! If some folks would mind their own business, as I do, I'd thank them.

THE ART OF GROWING POOR.

Some professors of religion spend more money for oysters each year than for the missionary cause; others give more for tickets to lectures, concerts, new bonnets, etc., than for the preacher. They are always of the kind who complain the most about the church, the quality of the sermons and the coldness of the membership. Giving nothing or next to nothing for the Lord, they find life an awkward thing to them—seldom paying with promptness their debts or accumulating anything in the way of property. As with individuals so with churches. In refusing to give they bring barrenness and deadness on themselves.

Said one of the most eminent of laymen, making a platform missionary address: "I have heard of churches starving out from a saving spirit; but I have never heard of one dying of benevolence. And if I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hands on the moss-clad ruins, and gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord!'"—*Scripture Cabinet.*

THE WORK LESSON.—The best lesson a father can give his son is this:—"Work; strengthen your moral and mental faculties, as you would strengthen your muscles by vigorous exercise; learn to conquer circumstances; you are then independent of fortune. The men of athletic minds, who left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high position by the help of leverage; they leaped into chasms, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been attained."

PROPHECY.—In this age of unbelief and changeful events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fail in its accomplishment.—*Lorenzo Dow.*

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

RUM, TOBACCO, AND TEA.

I beg leave to report myself an abstainer from the use of the above named articles. I am satisfied they are making a fearful waste of health, money, and morality. I drank ardent spirits from my childhood till about 1830. I was then twenty-eight years of age, when I joined the Temperance Society, and have kept my pledge. I thank the Lord for that move in the right way. I felt glad that I had overcome an enemy, but soon found I was not a free man; I smoked, chewed, and sometimes snuffed tobacco. The poison so affected me I had to use it very sparingly. Was always sickly, and the doctors could not help me, and never told me I was tobacco-sick; I did not know it myself until I gave up its use for conscience' sake, and to save the cost for the Foreign Mission fund. I immediately recovered my health. Was overjoyed with my deliverance, and ever since have done and said all I can to persuade others from the vile and sinful use of tobacco.

It grieves me to see christians, and especially Advent christians, use tobacco in any way. I am thankful that the brethren and sisters with whom I am united in church fellowship do not use it. There are very few that would pray to the Lord with a chew of tobacco in the mouth, and I think no christian would like to be found by the gathering angels, that will be sent forth to gather the elect, with a pipe, cigar, or tobacco in their mouth, or a glass of rum in their stomachs.

Just a word about tea. As I grew old, my food distressed me, and dyspepsia troubled me, and I grew worse. Bro. Himes' writing on Health in the Crisis, about a year ago, suggested to me that tea might be injuring me. I gave it up, and now find myself wonderfully relieved. I will close by saying that nothing on earth would be inducement enough to lead me back to the old habits. Pray for me, that while I rejoice in a victory over some physical evils, I may not be overcome with a spiritual enemy that goeth about like a roaring lion seeking whom he may devour.

Yours in hope of speedy deliverance,

Hillsburgh, N. S. ISRAEL RICE.

For the World's Crisis.

ICE CURES DIPHTHERIA.

"Break up a small lump of ice in a towel and put the pieces in a bowl. Take a position slightly inclined backwards, either in a chair or on a sofa. Proceed for half an hour with a tea spoon to feed yourself with small lumps of ice, letting them dissolve slowly in the back part of the mouth, or the entrance of the throat. A single such application will often break up a common sore throat, which otherwise would have a course of two or three days. In case of a bad sore throat, use the ice frequently and freely. In case of ulceration or diphtheria, keep a small lump of ice constantly in the mouth." H. E. TWING.

WHAT IS DISEASE?

The following interesting article, explaining the nature of disease, is from the *Western Health Journal*:—

Without claiming any originality for our views upon this subject, we will now proceed to explain what disease is, as we understand it. Disease is a vital action, an action performed by vitality which takes food and forms it into the different tissues of the body, but now acting in a different capacity or having a different end in view, hence we call it a "remedial effort."

Let us illustrate the nature of disease by a scene very familiar to those who live in the rural districts—a beautiful farm in the summer time—the housewife is preparing the frugal meal in the kitchen, some of the girls are aiding, some arranging their flower-beds, some amusing the smaller children, one feeding the young chickens, one milking the cows, one enlivening the scene with rich strains of music from the parlor, the boys are dressing the garden, the farmer in another field is driving his mower, the hired hand ploughing the corn, and all is working beautifully and harmonious for the accomplishment of the desired end. This represents healthy or physiological action. The different individuals employed represent the different organs of the body, the sum of their powers, the vitality of the system, and their harmonious action, health. Now, suppose by carelessness or some accident the gate is left open, and the cows, and hogs and geese, and horses, and sheep enter the yard among the flowers and vegetables, and fruits; the maiden among the flowers sees them, recognizes the presence of something that ought not to be there; shrieking, she springs to her feet, the wife rushes from the kitchen into the yard, the girl who is amusing the children forgets her charge and follows, the milk maid in her alarm overturns the pail of white foam, and seizing a stick rushes indiscriminately after hogs, horses and geese; the boys drop their hoes, and with terrible yells attempt to clear the yard of the intruders, the hired hand drops the line and leaves his horse quietly to graze the corn, while he joins in the general assault, and the farmer comes from his work, puffing like an engine, when by the efforts of this combined force the larger animals are driven out at the open gates, the geese are caught and thrown over the fence, and finally the yard is cleared, the excitement gradually dies away and each individual returns to his proper avocation. You will notice that every one of these actions, however misguided or ill directed, is an effort to accomplish the same end—the expulsion of the offender—though the actions themselves may be very different. We also see that the powers which accomplish the end in view, are powers that were not designed for this purpose, being the same which are required to carry on the regular business of the farm, each having sufficient labor to perform aside from this new and unexpected call for exertion; hence while the act of expulsion is proceeding, the regular farm business can be but imperfectly, if at all, performed. This, though not a perfect illustration, will give a very clear idea what we mean by disease. The animals in the yard are the cause of the disease, *not the disease itself*; the action—the effort to expel them—is the disease. This is an imperfect comparison in this particular; we here represent the cause of the disease to be a living animal, whereas, in diseases common to the human being it is generally dead, inert matter.

We have before stated that the tissues of the body by constant action are rapidly worn out, broken down, or become lifeless, and must be expelled by new and living matter; this useless matter is removed by or through the skin, lungs, etc. Suppose the pores of the skin, by neglect of bathing, a coat of varnish or any other means, become closed so that the matter cannot be thrown off through that channel, what is to be done? The matter is there, it is doing nothing, it can do nothing, it is dead, powerless, but it is in the way and must be got rid of. Every other organ has a duty to perform, a constant duty which requires as great activity as it is fitted or designed for; but it was never intended that the pores of the skin should be closed, (just as in the case above it was not intended that the gate should be left open,) hence no special power or agent was provided to remove this matter in such a contingency, and the only possible way in which it can be removed is by the over exertion of some other organs of the body; and this exertion, this effort, we call disease. Suppose through carelessness, or by any other means, something is taken into the stomach which cannot be used to form bone, muscles, tendons, hair or any of the tissues of the body. Something must be done with this matter. True it is doing nothing, is making no attack upon the domicil of life, but the stomach is clogged up by its presence, and if it is not removed, cannot perform its functions, hence an effort is made to remove it by the vital powers of the system, and this effort—not the vitality, not the foreign substance—is disease.

Understanding disease in this, its true light, you will be prepared with us to declare it a blessing rather than a curse, and like the boy who wished there was no such thing as lightning because it sometimes injured persons and property, and he could see no good result from it, yet when he understood its real nature and purpose, found it cleansed the atmosphere which would otherwise become unfit for man to live in, and was led to wonder and admire that which only filled his mind with awe and dread. We, when we have penetrated the depth of this subject, so long wrapped in mystery, the solution of which was so long sought afar off among the labyrinths of mysterious providences, will see ourselves in different relations, the scales will have fallen from our eyes, and what before seemed the dark frowns of an unrelenting providence, will be its sweetest smiles. The sweeping house maid is disagreeable to us; if there is but little dirt and the sweeping is carefully performed, the inconvenience is not great; if the dirt has been long accumulating, the dust rises and falls upon the furniture, fills the eyes of all the occupants and becomes a very disagreeable and painful operation, yet the sweeper is a friend, her occupation useful and necessary to our happiness. Disease is but vitality sweeping the "house we we live in." If the cobwebs have filled all the corners, the dust thickly coated floors and walls, and the thick mould covered the furniture, the commotion will be great and painful, nevertheless the operation is necessary, and though the system may be injured by it, without it, it would become so filthy that it would be untenable.

HEALTH AND DISEASE.

Health, remarks a writer, is the result of the natural performance of all the functions of life. It gives development, beauty, vigor and happiness; and is characterized by strength of body, power and serenity of mind, and a keen enjoyment of all the blessings of life.

Disease, on the other hand, is the result of any disorder of the natural functions. It hinders development, mars beauty, impairs vigor, and destroys happiness. It is characterized by weakness, indolence, pain, misery; or, otherwise, by a stimulated, morbid activity, which speedily brings a wretched life to a premature and painful death.

Health is maintained by a simple, nourishing diet, pure air, exercise, cleanliness, and the regulation of the passions. Men cram themselves with the impure flesh and fat of diseased animals, heating condiments and spices, spirituous drinks, and the poisonous narcotics, as opium, tea, coffee, and tobacco—injuring their digestive powers, and filling their systems with poisonous matter; and to these are added a long list of vegetable and mineral poisons, taken as medicines, not one grain of which can be taken without permanent injury to the human organism; we inhale poisons in filthy streets and unventilated buildings, and these poisons are kept in the system; and the skin—the great purifying organ of the body—is weakened by a neglect of personal cleanliness, which cannot be maintained in healthy action without occasional bathing in soft, tepid water. The poisonous matter thus brought into and kept in the system, weaken its powers, interrupts its functions, and produces a state of disease. Nature makes a violent effort to cast out these evils, and we have pain, inflammations, fevers, and the whole train of acute diseases. The poisons in the system, and the bleedings and poisonings of the doctors, weaken the powers of nature, and we have the less violent, but more protracted agonies of chronic disease. Such violations of the laws of God have filled the world with disease and misery; and the restoration of health, so far as practicable in our false state of society, must be obtained by a knowledge of and obedience to His physiological laws.—*Voice of the West.*

NIGHT SWEATS.—Night sweats are caused by a weakness in the vital forces, being unable to send off impurities through the bowels and kidneys. Hence the skin is called upon to do extra labor. The true remedy consists in strengthening the kidneys, rousing the liver, and keeping the bowels regular. Drink weak sage or sassafras tea before going to bed. Keep the skin very clean. Take plenty of fresh air by walking in it.

SNOW CAKE.—Mix a little corn-meal and pulverized sugar with the dry flour, and then stir in the snow; bake in a hot oven till well browned.

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AND SECOND ADVENT MESSENGER.

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For the World's Crisis.

THE CHRISTIAN'S PRAYER.

AIR.—"*The Indian Captive.*"

Let me go, let me go, where so oft I am blest
By communion with Jesus, whom I love the best;
Where no cares e'er distract, where devotion's fires glow,
To meet with the prayerful, vain world, let me go.

Let me go where the saints who, expecting their Lord,
Often meet to examine the prophetic word,
And the "signs of the times," that the truth they may know,
To meet with my brethren, vain world, let me go.

Let me go, let not sinful enticements prevail
In these dark days when men's hearts with fearfulness fail,
When the churches are cold, and their altar-fires low,
To meet with the pilgrims, vain world, let me go.

Let me go, where the spires of fair Salem I see,
To the top of Mount Pisgah, the best spot for me;
When the world's far beneath with its care and its woe,
To the heights of the mountain, vain world, let me go.

Let me go with the saints when the Savior shall come,
To take all his weary lone wanderers home
To the Eden restored, free from sorrow and wo;
To meet my dear Savior, vain world, let me go.

Let me go, where forever in glory I'll dwell,
And the song of the saved in a glad chorus swell;
Where flowers are unfading, where bright waters flow,
To my home eternal, vain world, let me go.

Let me go! did I hear it, the seventh trumpet blow?
Is not this the last hour of the third angel's "wo"?
Yes! the great clock of time strikes its funeral knell,
My Savior is coming! vain world, oh, farewell!

L. C. MCKINSTRY.

For the World's Crisis.

"CHURCH GAMBLING."

In "LAST DAY TOKENS," No. 2, page 34, we have the following article:—

"One of the religious papers tells a story in relation to church gambling, which contains a lesson worthy of repeating. A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and, seeking the young man, found him in his chamber He commenced his lecture, but before he had concluded, the young man laid his hand upon his arm, and drew his attention to a pile of splendid volumes that stood upon the dressing-table 'Well,' said the young man, 'These volumes were won by me at a *Fair given in your church they were my first venture* But for that LOTTERY, UNDER THE PATRONAGE OF A CHRISTIAN CHURCH, I should have NEVER BECOME A GAMBLER'"—*Advent Watchman.*

The great object is to support modern and useless expenditures in proud and unnecessary improvements, and pay large salaries to ministers. Did they believe the gospel they profess, they would be content to endure privation, and if need be suffer, before they would either consent, or receive money obtained by such means, so apparently at war with the gospel

O! ye ministers of Jesus, cry aloud, spare not! Lift up your voice like a trumpet against this wickedness, or God will require the blood of souls at your hands

Question Is not the above system of *christian* gambling worse than the following? Is it not decidedly more dangerous? This I recently obtained from the *Springfield Republican.*

SOMETHING LIKE GAMBLING—There was a raffle one night at a fair held by the ladies of the church in —— for a benevolent purpose That same night two blacklegs were arrested for gambling in another part of the city While in the lock-up they naturally set to work to defend themselves as far as possible and here is their success —

"Look here, Smith," said one, "I say it is too hard that we poor fellows are caged up here, just for trying to make an honest living with the cards and dice I don't see, for my part, what right people have to interfere with any man's way of earning his bread, provided he don't steal it from them and then I should like to know what the difference is between our throwing dice for money, and those Episcopal gentry turning a wheel for it, and that's what they did do that same night we were nabbed." "Good, good, said Smith, "if you are sure they did that thing, we will turn the tables upon them, and make them pay us well or we will have them indicted for breaking the laws." "Ah! is that so? then we have them on the hip. That judge will never let his handsome young wife be brought up before the court for law breaking, so let us crack the nut as soon as we can What's the first step?" "Send for the state's attorney"

Their plan was arranged the attorney came. The men stated their full determination as soon as they were released from confinement, to file a bill against Mrs S her young friend, and all those who aided and abetted in the lottery, for such it was. The lawyer saw in a moment what an advantage they had, but he tried to persuade them (lawyer like) that they could do nothing, they had, however, been too often in the clutches of the law not to know some of its workings; and they maintained their determination As soon as it was known, a quiver went through the town, the opposing sects rejoiced at the uncomfortable position in which the dignified ladies and gentlemen of the church were placed. The judge was in an agony of annoyance, for he knew the men, and how difficult it would be to turn them from their revenge; but something must be done, and it was done. None knew the bribe which had sealed their lips. Few engaged in that fair will ever forget the fright they received or be tempted again to engage in a raffle or lottery

This anecdote gives the legal side of the question. Is there not a higher, more important one still—the moral one? What mother would not pray that her son might be kept from the gambler's terrible fate? What father would not shrink from the image of that son, with haggard look and anxious eye hanging over the fatal cards or billiard ball? Yet where lies the difference between the lotteries of a fancy bazaar, where the fortunate winner gains an article worth $500 for $5, and the youth staking his last eagle on the throw of the dice? It is a difference only of degree. Does the good cause which usually underlies our bazaars consecrate this refined gambling?—*Christian Register.*

Men do not expect "to gather figs of thistles," but it is a progressional phenomena of the nineteenth century, to find thistles upon what might under proper scriptural culture be called fig-trees. Think you that the popular establishments of the present day, called *churches*, especially those guilty of such abominable practices, can escape a worse scourge than "small cords"? Gambling in churches is certainly no less criminal than in the saloons of debauchery, dedicated to the votaries and victims of satan's master-art, obtaining money, to say the least, by dishonest means. O! what a burning damnation awaits christian deceptions.

Should this meet the eyes of any guilty of such transactions, in christian candor, let me entreat you to prepare to render an account of your conduct to Him who standeth ready and will soon judge the quick and the dead at his appearing and his kingdom.

But, reader, here is still another article, taken recently from the editorial columns of the *Republican*:—

RELIGION AND AMUSEMENT.—An excellent preacher, now at rest, said before he died, "I foresee that we are to have a dancing and card-playing religion, and I tremble for the church." What he foresaw is fast being realized, and if he had included the theatre among the "worldly amusements" to be tolerated by the church, he would not have been far wrong. Indeed outright gambling seems not to be considered wrong in the best circles, provided the proceeds promote some beneficent scheme.

The attempts now made to stem the current so strongly setting towards amusements once considered worldly and harmful, if not decidedly sinful, are few and feeble. They fail perhaps, more from wholesale and indiscriminate denunciations of all amusements than from any perversity in those to whom they are addressed. There is of course moral peril connected with recreations, as there is indeed with the more serious business of life. But it does not follow that all amusement, or all fun and frolic even, are therefore to be avoided. The accepted philosophy of the world, if not of the church, now is that sport is as legitimate as work, recreation as rightful as worship. The old maxim that the christian must not engage in any thing which turns his mind from serious things is discarded, and the common belief is that the man who enjoys a dance, a game of chance, or any other innocent recreation, can be quite as devout at the proper time and place as one who considers every thing vain and sinful that is not positively religious Thus we see professors of good standing exhorting well in the prayer-meeting and spending the remainder of the evening at the whist table; punctual upon all the "means of grace," and devoting an occasional evening to an exhibition of tableaux, a theatrical performance, or the coarse humor of the negro minstrels; and lately we have seen our most cultivated and pious ladies taking with a sweet grace the dollars of the ungodly for tickets in raffles, the proceeds to be devoted to the comfort or religious instruction of our soldiers—which is only a return of the days not a generation gone, when colleges and churches were built by lotteries, and the holders of the prizes were considered special favorites of heaven in being "privileged" to bless the world and fill their own purses in the same act This sort of thing, however, may be very easily carried beyond safe limits, and the good women of the fairs may make themselves responsible for a great deal of moral mischief before they know it.

It is difficult to draw any exact line, and to set down this amusement as sinful and that as innocent, but our christian casuists should not find it impossible to state the general principles governing all such matters so plainly that their application to particular cases will be obvious In games of skill and chance, chess, checkers, backgammon and such like have long been tolerated in the most puritanical circles, while cards were formerly tabooed, for the then sufficient reason that gambling was chiefly done with cards, and there was consequently danger that whoever should play them might fall into that vice If that objection has disappeared cards are in themselves as innocent as chess or jackstraws The practical question is, Does card-playing naturally lead to gambling? So of theatricals, religious people formerly opposed them because of the loose morality of plays and players and the bad associations of the theatre The prevalence of tableaux exhibitions and parlor theatricals and the growing tolerance of the theatre proper among our most precise christians show that the real objection is not to the stage, but to the abuses connected with it It is very evident that the church is now educating its children to be theatre goers, and that in the next generation the theatre is to be more universally patronized than ever before In principle there is no more objection to the theatre than to the exhibition of tableaux and there are necessarily no greater moral exposures there than in any other place where all classes meet for instruction or amusement The same may be said of all amusements not intrinsically wrong

What specially needs to be considered by those who endeavor to direct christian opinion is this If the church, by which we mean all who accept christianity, does not think it necessary or possible to check or turn aside the current now setting so strongly towards public amusements, if it has determined to tolerate them, it should take the direction of them and make them safe by excluding all that is impious and indelicate The stage will slough off its grossness if its best supporters come from the church and insist upon decency and morality in the performances But if the church will not attempt to reform and control popular amusements, then it must keep away from them altogether and leave them wholly to the publicans and sinners This is the manifest alternative

It is written concerning antiquated teachers and devotees of deception. The prophets prophecy falsely The priests bear rule by their means *My people love to have it so* But what will they do in the end thereof? Now the teachers teach falsely, *the people love to* and *will have it so*, and the end will soon make manifest what is to be done with all blind leaders of the blind Light has become darkness to the multitudes and what God purposed for light to them he has turned to darkness, and it is gross darkness, thick, gloomy and deathly S S BREWER

For the World's Crisis

"IN CHRIST"

Bible believers must all agree that mankind can have hope of eternal life only by being in Christ He is to all in him, an ark of refuge and safety Out of him is death, in him is life

But the inquiry arises, who are out of him and who are in him? This is an important question, for it concerns our eternal life No sinner can have hope in Christ while in his sins; and the Bible teaches that whatsoever is not of *faith* is sin Hence we must certainly conclude that all the unbelieving world to whom the word of faith is come are out of Christ, and that their *unbelief* is what alienates them from him How then can they be reconciled to God or grafted into Christ? By *faith* certainly. Unbelief cuts off, faith unites See Rom 11: 20, 23

"But that is a mistake," says one, "the word says 'baptized into Christ,' and therefore all are out of Christ until baptized." This seems a plausible argument, and might be admitted if the Bible did not teach the contrary But we read of "believing into Christ," and certainly faith must come before baptism. The following are some passages where the original word in the Greek is "eis," the same that is translated "into" in the passage "baptized into Christ." I will quote from the Emphatic Diaglott "But to as many as received him he gave authority to become children of God, to those believing into his name." John 1: 12 "That every one believing into him may have *aionian* life. For God so loved the world that he gave his Son the only begotten, that every one believing into him may not perish but obtain *aionian* life." John 3: 15, 16. Also read John 6: 40, 47 and where you find "believeth on me" read "believeth into me" and you will have the literal rendering of the original.

A great many more passages might be quoted similar to these but here are enough. We see by these that we become "in Christ" by faith. Hence, a person must be a brother or sister in Christ before baptism. Faith alone first unites the person to Christ. How then can a person be "baptized into Christ" if he is already in him? I answer, in the same manner that a person can "grow up into him" according to the directions in Eph. 4: 15. It brings us more deeply into the things of Christ because it is an especial ordinance the obedience to which stamps more deeply upon us that character which we have already obtained by our faith. Let me illustrate. A boat is upon the river. Its occupants have just pushed it *from* the shore and launched out. A voice calls out, "Push into the stream." The voyager understands the call to mean to create more distance between him and the shore which he has already left. He is already in the stream, but the farther he pushes out the more he is cut off from the sources of help the earth might afford him. So we are to "believe into Christ," "be baptized into Christ, and "grow up into him."

By baptism sins are remitted, not literally, but in a figure Remission of sins will not take place *literally* until the resurrection Forgiveness takes place as soon as a person believes with the heart on Jesus Christ These two terms are not the same in import Forgiveness justifies; remission puts away The man is *forgiven* but not *remitted*, for to remit the man would be to put him away God *forgives* the *man* and *remits* his *sins*, and where the Scriptures say, "forgive sins," the ellipsis must be supplied,—"forgive the man from his sins." The sin itself must be remitted, and this cannot be done until the High Priest comes forth and blesses his waiting ones and remits or sends away their sins by the scapegoat in antitype

Baptism also washes away sins in a figure and saves us in a figure, or in other words shows that the person has a clean conscience and expects salvation by a resurrection from the dead One word on Gal 3: 27,—"For as many of you as have been baptized into Christ have put on Christ." By the words "as many of you," the apostle would discriminate between those who had believed in Christ before baptism and those who had not Although all may have been *baptized*, none were baptized *into him* except those who had first believed into him Those who had been baptized into him had put him on How? By being baptized into him? Yes, and also by believing in him, and they were exhorted to put him on by obedience even after baptism See Eph 4: 22, 24, and Col 3: 12, 14 By believing into him we put him on that is, his character by faith By being baptized into him we put him on by baptism By obedience and continued faithfulness to him we grow up into him by putting off the old man with his deeds, and putting on the new man, which is renewed after the image of him that created him The apostle says the inner man is renewed day by day

Seeing these things are true beloved brethren and sisters, let us live in him, and if we die let us die in the Lord, and while we sleep we shall sleep in Jesus, and when we wake we will be born of the Spirit out of Christ and his kingdom J BURR

Danville, N. Y.

For the World's Crisis

A BIRTH-DAY MEDITATION

DEAR PUBLISHER—I have this day entered the eighty eighth year of my age and am nearly past manual labor therefore, I can think of nothing better at this propitious day to employ myself about, than to sit down and try to write a few thoughts upon the ravages of time and the fruition of eternity for you to lay before your readers, hoping that they may make a solemn and profitable impression upon the minds of those who are careless and thoughtless

Time, since the world's commencement has been constantly on the advance. Conquering and to conquer No event has retarded its progress and no obstacle has resisted its all powerful sway The great, the small, the high and the low, are all subjected to its relentless violence No sooner does man spring into existence although the noblest part of creation, than time seizes him in its powerful grasp, and marches him in a hurried pace through the scenes of life, and eventually lands him in the silent tomb

Let us look at the history of the past Where are the mighty nations of antiquity, whose inhabitants were as numerous as we can count, and whose power was as vast as we can think They have fallen Time has cut them off and mingled them with the dust of the earth

All things go to prove to us that here we have no continuing city Many with whom we associated in our youthful days, and in whose company we spent many hours of pleasure, have fallen into the cold embrace of death and are known to us only in memory of the past And ourselves, although we have active limbs, and are blest with health and eyes beaming with life and hope, must shortly be borne from the scenes of earth to the obscure tomb What deep solemnity passes over the mind when we reflect upon what is to follow That sooner or later we must bid adieu to all beneath the sun And were it not for the soul-cheering hope of life and immortality beyond the grave, brought to light through the gospel how dreary would be our pilgrimage

Although our bodies may moulder back to the dust from whence they came, yet there is hope, for we are assured they shall be raised again at the resurrection and brought before their Judge to give up their account for the deeds done in the body,—"He that has done good to the resurrection of life, and he that has done evil to the resurrection of damnation" Lo! what a scene is here brought forth for our contemplation.

But however alarming this may be to some, yet the christian need not be discouraged, for he is assured of eternal life. He is assured of being set at the right hand of God at that great and memorable day of his coming, and of that happiness which shall never end. "Behold," saith Christ to his disciples, "my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." John 10: 27. It is this soul-cheering hope of life and immortality beyond the grave, that can give us any real comfort while wandering through the dark and dreary scenes of life, and cast a bright and shining light of glory around the dying pillow, and point us to a better world of enjoyments, where peace and happiness shall ever abound. Dear reader, may we look well to these things, and prepare to meet those events that are soon to follow.

Time, we are taught by divine revelation, shall not always last. Eternity will swallow it up. Lo! are we prepared to meet eternity? Are we prepared to meet our Judge? Are we prepared to meet the Savior? Have we on the wedding garment? Have we our lamps trimmed and burning? If we have not, let us make no delay in preparing to meet the Bridegroom when he shall come. Now, under the above considerations would it not be well for us to notice and adhere to the following passage of Scripture? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. 9: 10

In conclusion, let me make a few remarks:—"Behold," saith the Savior, "I come quickly, and my reward is with me to give to every man according as his work shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 12, 13. It matters not with the dead in their graves, whether Christ shall come to-day or to-morrow, or a thousand years hence, for it will be but a day or a night to them before they shall be called forth to meet their Judge. And we who are now living, are but mortals, and our lives are in the hands of God; and we are liable to be cut off at any day or hour. We know not what a day or an hour may bring forth. Therefore, we should strive to make our calling and election sure, as though we knew the day or the hour of his coming. May we all look well to these things in time, lest the door of hope be shut against us.

Fisherville, N. H J. ELKINS.

For the World's Crisis.

MEMORIAL OF GEORGE W. NEAL.

For ten months an invalid.

Called out from the world in the morning of life,
By disease laid aside, thus freed from earth's strife,
From the tumult of war, from sin's giddy maze,
He learned e'en in suff'ring his Savior to praise.

The things once a pleasure now ceased to allure,
He turned from earth's foibles to joys more secure,
He felt t'would be blessed "to die in the Lord,"
Escape thus life's perils, and wait his reward.

He trusted the promise made those who believe,
In Christ the Life-giver—"though dead they shall live,"
Their life hid with Jesus, his voice they will hear,
In His likeness rising, immortal appear.

Be comforted, mourners, rejoice while you weep;
Our friends are not perished who in Jesus sleep,
Sure signs are foretelling the dawn of the day,
When tears from all faces shall be wiped away.

Young friends, ye who loved him and watched his decay
Give heed to his warnings, begin now to pray;
Defer not repentance till seasons of pain,—
God bless and prepare you to meet him again.

Cheshire Feb 1864. MRS M. L. DUNKIN.

For the World's Crisis.

REPORT OF THE R. I. AND EASTERN CONN. QUAR. CONFERENCE.

Lafayette, Jan. 7th, 1864. Wednesday, 2.30 P M Conference met according to appointment Officers not being present, the afternoon was spent in social meeting. 6 P M Met again for social worship. At 7.45, preaching by Bro M R Phetteplace, from Heb 4: 3

Thursday, 9 o'clock A M Chairman still absent Social worship 2 P M Chairman arrived Clerk being absent, A. C. Greene was chosen Clerk *pro tem* The minutes of the last conference were read and accepted, with two slight corrections Bro. P C Rodman was nominated Chairman, but declined Bro M R Phetteplace was chosen to fill his place A C Greene chosen Clerk and Treasurer for the ensuing year Bro. Bellows being absent, business of choosing Evangelist was dispensed with. A letter was read from V P Simmons, late Secretary of this conference now a soldier in the army of the United States Letters were read from churches at Clark's Mills, Lafayette, Westerley and Rocky Brook.

Clark's Mills A few still trusting in the Lord Preaching averages two Sundays in a month, from different speakers. Bro. P. C. Rodman and J. J. Northup have been holding meetings for the last two weeks. Sinners have been awakened, and backsliders reclaimed

Lafayette Numbers about forty, mostly in good standing Have three prayer meetings weekly, quite interesting generally Eld J Northup preached to them two Sundays in a month until fall Since that time have been rather destitute The following brethren have visited us once each B. C. Rodman, E. Bellows, J. V. Himes One has been added to the church, formerly a Baptist. Two have been dismissed J T Arnold, Clerk.

Westerly Have not had any preaching for three months Interest very low Two prayer meetings weekly part of the time Poorly attended. Some have made up their minds to serve God and live in the kingdom E. Slocum, Clerk

Rocky Brook Interest of late rather brightened Bro Bellows was with us some time, and encouraged us some Bro P. C. Rodman has preached to us also. Eld. M. E. Cornell is with us, and is giving us a course of lectures on Prophecy. Good attendance Hope good will be done, Sunday School still interesting, good attendance as ever—B F Carpenter, Clerk

Letter from E. R Wood, Nova Scotia Battling for God's truth Seen some willing to embrace it Baptized one, thought others would follow soon

Ministering brethren not belonging to the conference were invited to take part in our deliberations

Letter from Bro E Bellows, Evangelist, stating that he was sick and could not attend the conference. Spent the first Sunday since last conference at Gloucester, in connection with Bro. Northup. Two Sundays called to attend funerals One Sunday at East Killingly, Chestnut Hill Two Sundays laid by on account of sickness and death in the family Six Sundays with the Rocky Brook church Two Sundays with the Exeter church One at the Central Four evenings at the Summit. One at Lafayette Received $48 06. Expenses $78.92

REPORT OF DELEGATES

A. C Greene reported the church at River Point. Numbers sixty-nine. Two conference meetings weekly, quite interesting. Two manifested a desire to become christians. Eld. A. Durfee preached to us once a month. Sunday School not quite so interesting as it had been.

Bro. J. Eldredge reported the church at Gloucester. Since last conference, or at the conference, some five or six had been converted. Since that time no especial interest.

Bro. M. R. Phetteplace reported the church at Foster. Some awake; some cold and indifferent. Bro. Tisdell from Exeter. No especial interest. Bro. E. Bellows had preached to them; hoped it would do them good. Bro. Peckham from Central Village, R. I. Not much preaching; not many meetings. United as a body. Not as much interest as there might be.

REPORT OF PREACHING BRETHREN.

Eld. P. C. Rodman: Been at the following places since last conference; Quidnic, Fisherville. In Danielsonville held meetings with Brooklyn. Sinners converted, backsliders reclaimed. Returned home after an absence of five weeks. From home to Summit, in Coventry, with Bro. J. Northup. Saw sinners converted. From there to Voluntown, Ct. Backsliders reclaimed, sinners converted. Thence to Clark's Mills. Two converted, some reclaimed. Thence to No. Stonington, to attend a funeral, and on to conference.

Bro. Peter Noka. Been laboring most of the time in Providence, at the church on Pond St., where he used to belong, and from which he was expelled for the truths he held. They invited him to preach to them. Thought the Lord had blessed him in so doing. Bro. J. Eldredge. Preached two Sundays in a month at Gloucester; once in Foster; ready to go where the Lord wanted him to go.

Bro. Rufus Pierce. Labors somewhat limited. Been at Charlestown, R. I., with the colored church; to New London, and a place called The Lottery, in Westerly. Stood ready to do the will of the Lord. Bro M. R. Phetteplace. Been at Mohegan, and The Harmony. Quite an interest at the latter place

Six o'clock P. M. Met for social meeting The Lord was with us by his Spirit. Felt it was good to be there. At 7.35 Eld. Durfee spoke on the Order of the Judgment, showing that the judgment was to take place at the coming of Christ on the earth. Subjects to be judged are wicked men and fallen angels

Friday, 9.45 A. M. Prayer by Bro. Rodman. Report of Bro. Durfee's labors about the same as they had been in the past. Been at Mohegan, River Point, and Foster. Thought there was an increasing interest at Mohegan Church in Foster needs help

Criticism of Bro Durfee's sermon, after which an Essay was read by Bro M R Phetteplace. Subject, What is the New Birth?

2 P M. Preaching by Bro Rufus Pierce, showing the importance of trusting in God At 6 30 P. M., social meeting. 7.35 P M, preaching by Eld Wm Penn, from Isa 55: 10, 11

Adjourned to meet at Central Village, Coventry, R I, the first Wednesday in April, at 2 P M

Preaching brethren present:—P. C. Rodman, M R Phetteplace, Wm Fenn, A Durfee, J Eldredge, R Pierce, Geo Smith, Peter Noka. A C GREENE, Sec'y

THE WOMAN WHO NEVER GOSSIPS.

Oh, no, I never gossip! I have enough to do to take care of my own business, without talking about the affairs of others, Mrs Smith.

Why, there's Mrs Crocker, she deals in scandal by the wholesale. It does seem to me as though that woman's tongue must be almost worn out; but, no, there's no danger of that If everybody was like me, there wouldn't be much trouble in the world Oh, no, I never gossip

But did you know that Miss Elliot had got a new silk, Mrs Smith? You didn't? Well, she has It's a real brocade. I saw it myself, and I do say it's a shame for her to be so extravagant I mean to give her a piece of my mind Mrs Smith You believe her uncle gave it to her? Well I don't care if he did Why it's only two months since her father failed, and now to see her dash out in this style, its a burning shame I suppose she thinks she's going to catch young lawyer Jones but I think she'll find herself mistaken He's got more sense than to be caught by her, if she has got a brocade silk dress

And there's the upstart dressmaker, Kate Manly, setting her cap for the doctor's son The impertinence of some people is perfectly astonishing I don't think she's any better than she ought to be, for my own part I never did like her, with her mild, soft look, when anybody's about. My word for it, she can look cross enough when there ain't.

Then she says she is only seventeen! Good ness knows she's as old as my Arabella Lucretia; and she's—well, I won't say how old, but she's more than seventeen, and I ain't ashamed to say so either, but I think Dr May's son will have more discretion than to think of marrying her Some folks call her handsome. Well, I don't She ain't half so good looking as my daughter Jane Then she does up her hair in such fly away curls! and, if you believe it, Mrs Smith, she actually had the impudence to tell me she couldn't make her hair as straight as my Maria's. Impertinence! If she'd let curling-papers and curling irons alone, I'd risk but what her hair would be as straight as anybody's

But what do you think of the minister's wife, Mrs Smith? You like her? Well, all I can say is you've got a very peculiar taste Why, she's as proud as Lucifer been married a whole week, and hasn't been to see me yet You presume she has not had time? I don't see what the minister wanted to go out of town to get him a wife for, anyway and then above all things, to get that garish looking thing? Why didn't he take one of his parishioners? There's my Arabella Lucretia would have made him a better wife than he's got now. And she's just about the right age for him What do you say? that Arabella Lucretia is two years older than the minister I should think it was a pity if I didn't know my own daughter's age, Mrs Smith! If some folks would mind their own business, as I do I'd thank them

THE ART OF GROWING POOR.

Some professors of religion spend more money for oysters each year than for the missionary cause others give more for tickets to lectures, concerts, new bonnets, etc, than for the preacher They are always of the kind who complain the most about the church, the quality of the sermons and the coldness of the membership. Giving nothing or next to nothing for the Lord, they find life an awkward thing to them—seldom paying with promptness their debts or accumulating anything in the way of property As with individuals so with churches. In refusing to give they bring barrenness and deadness on themselves

Said one of the most eminent of laymen, making a platform missionary address: "I have heard of churches starving out from a saving spirit, but I have never heard of one dying of benevolence And if I could hear of one such, I would make a pilgrimage to it by night, and in that quiet solitude, with the moon shining and the aged elm waving, I would put my hands on the moss-clad ruins, and gazing on the venerable scene, would say, 'Blessed are the dead who die in the Lord!'"—*Scripture Cabinet*

THE WORK LESSON.—The best lesson a father can give his son is this:—"Work, strengthen your moral and mental faculties, as you would strengthen your muscles by vigorous exercise; learn to conquer circumstances, you are then independent of fortune. The men of athletic minds, who left their marks on the years in which they lived, were all trained in a rough school. They did not mount their high position by the help of leverage; they leaped into chasms, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been attained."

PROPHECY.—In this age of unbelief and changeful events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fall in its accomplishment.—*Lorenzo Dow.*

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

RUM, TOBACCO, AND TEA.

I beg leave to report myself an abstainer from the use of the above named articles. I am satisfied they are making a fearful waste of health, money, and morality. I drank ardent spirits from my childhood till about 1830. I was then twenty-eight years of age, when I joined the Temperance Society, and have kept my pledge. I thank the Lord for that move in the right way. I felt glad that I had overcome an enemy, but soon found I was not a free man; I smoked, chewed, and sometimes snuffed tobacco. The poison so affected me I had to use it very sparingly. Was always sickly, and the doctors could not help me, and never told me I was tobacco-sick, I did not know it myself until I gave up its use for conscience' sake, and to save the cost for the Foreign Mission fund. I immediately recovered my health. Was overjoyed with my deliverance, and ever since have done and said all I can to persuade others from the vile and sinful use of tobacco.

It grieves me to see christians, and especially Advent christians, use tobacco in any way. I am thankful that the brethren and sisters with whom I am united in church fellowship do not use it There are very few that would pray to the Lord with a chew of tobacco in the mouth, and I think no christian would like to be found by the gathering angels, that will be sent forth to gather the elect, with a pipe, cigar, or tobacco in their mouth, or a glass of rum in their stomachs

Just a word about tea. As I grew old, my food distressed me, and dyspepsia troubled me, and I grew worse. Bro. Himes' writing on Health in the Crisis, about a year ago, suggested to me that tea might be injuring me I gave it up, and now find myself wonderfully relieved. I will close by saying that nothing on earth would be inducement enough to lead me back to the old habits Pray for me, that while I rejoice in a victory over some physical evils, I may not be overcome with a spiritual enemy that goeth about like a roaring lion seeking whom he may devour.

Yours in hope of speedy deliverance,

Hillsburgh, N S ISRAEL RICE.

For the World's Crisis

ICE CURES DIPHTHERIA.

'Break up a small lump of ice in a towel and put the pieces in a bowl Take a position slightly inclined backwards, either in a chair or on a sofa. Proceed for half an hour with a tea spoon to feed yourself with small lumps of ice, letting them dissolve slowly in the back part of the mouth, or the entrance of the throat A single such application will often break up a common sore throat, which otherwise would have a course of two or three days In case of a bad sore throat, use the ice frequently and freely In case of ulceration or diphtheria, keep a small lump of ice constantly in the mouth" H F TWING

WHAT IS DISEASE?

The following interesting article, explaining the nature of disease, is from the *Western Health Journal* —

Without claiming any originality for our views upon this subject, we will now proceed to explain what disease is, as we understand it Disease is a vital action an action performed by vitality which takes food and forms it into the different tissues of the body, but now acting in a different capacity or having a different end in view, hence we call it a "remedial effort

Let us illustrate the nature of disease by a scene very familiar to those who live in the rural districts—a beautiful farm in the summer time—the housewife is preparing the frugal meal in the kitchen, some of the girls are aiding, some arranging their flower beds, some amusing the smaller children, one feeding the young chickens, one milking the cows, one enlivening the scene with rich strains of music from the parlor, the boys are dressing the garden, the farmer in another field is driving his mower, the hired hand ploughing the corn, and all is working beautifully and harmonious for the accomplishment of the desired end This represents healthy or physiological action The different individuals employed represent the different organs of the body, the sum of their powers the vitality of the system, and their harmonious action, health Now, suppose by carelessness or some accident the gate is left open, and the cows, and hogs and geese, and horses and sheep enter the yard among the flowers and vegetables, and fruits, the maiden among the flowers sees them, recognizes the presence of something that ought not to be there, shrieking, she springs to her feet, the wife rushes from the kitchen into the yard, the girl who is amusing the children forgets her charge and follows, the milk maid in her alarm overturns the pail of white foam, and seizing a stick rushes indiscriminately after hogs, horses and geese, the boys drop their hoes, and with terrible yells attempt to clear the yard of the intruders, the hired hand drops the line and leaves his horse quietly to graze the corn, while he joins in the general assault, and the farmer comes from his work, puffing like an engine, when by the efforts of this combined force the larger animals are driven out at the open gates, the geese are caught and thrown over the fence, and finally the yard is cleared, the excitement gradually dies away and each individual returns to his proper avocation. You will notice that every one of these actions, however misguided or ill directed, is an effort to accomplish the same end—the expulsion of the offender—though the actions themselves may be very different. We also see that the powers which accomplish the end in view, are powers that were not designed for this purpose, being the same which are required to carry on the regular business of the farm, each having sufficient labor to perform aside from this new and unexpected call for exertion; hence while the act of expulsion is proceeding, the regular farm business can be but imperfectly, if at all, performed. This, though not a perfect illustration, will give a very clear idea what we mean by disease The animals in the yard are the cause of the disease, *not the disease itself*; the action—the effort to expel them—is the disease This is an imperfect comparison in this particular, we here represent the cause of the disease to be a living animal, whereas, in diseases common to the human being it is generally dead, inert matter.

We have before stated that the tissues of the body by constant action are rapidly worn out, broken down, or become lifeless, and must be expelled by new and living matter; this useless matter is removed by or through the skin, lungs, etc. Suppose the pores of the skin, by neglect of bathing, a coat of varnish or any other means, become closed so that the matter cannot be thrown off through that channel, what is to be done? The matter is there, it is doing nothing, it can do nothing, it is dead, powerless, but it is in the way and must be got rid of. Every other organ has a duty to perform, a constant duty which requires as great activity as it is fitted or designed for; but it was never intended that the pores of the skin should be closed, (just as in the case above it was not intended that the gate should be left open,) hence no special power or agent was provided to remove this matter in such a contingency, and the only possible way in which it can be removed is by the over exertion of some other organs of the body; and this exertion, this effort, we call disease, Suppose through carelessness, or by any other means, something is taken into the stomach which cannot be used to form bone, muscles, tendons, hair or any of the tissues of the body. Something must be done with this matter. True it is doing nothing, is making no attack upon the domicil of life, but the stomach is clogged up by its presence, and if it is not removed, cannot perform its functions, hence an effort is made to remove it by the vital powers of the system, and this effort—not the vitality, not the foreign substance—is disease.

Understanding disease in this, its true light, you will be prepared with us to declare it a blessing rather than a curse, and like the boy who wished there was no such thing as lightning because it sometimes injured persons and property, and he could see no good result from it, yet when he understood its real nature and purpose, found it cleansed the atmosphere which would otherwise become unfit for man to live in, and was led to wonder and admire that which only filled his mind with awe and dread. We, when we have penetrated the depth of this subject, so long wrapped in mystery, the solution of which was so long sought afar off among the labyrinths of mysterious providences, will see ourselves in different relations, the scales will have fallen from our eyes, and what before seemed the dark frowns of an unrelenting providence, will be its sweetest smiles. The sweeping house maid is disagreeable to us, if there is but little dirt and the sweeping is carefully performed, the inconvenience is not great; if the dirt has been long accumulating, the dust rises and falls upon the furniture, fills the eyes of all the occupants and becomes a very disagreeable and painful operation yet the sweeper is a friend, her occupation useful and necessary to our happiness Disease is but vitality sweeping the "house we live in" If the cobwebs have filled all the corners, the dust thickly coated floors and walls, and the thick mould covered the furniture, the commotion will be great and painful, nevertheless the operation is necessary, and though the system may be injured by it, without it it would become so filthy that it would be untenable

HEALTH AND DISEASE.

Health, remarks a writer, is the result of the natural performance of all the functions of life. It gives development, beauty, vigor and happiness and is characterized by strength of body, power and serenity of mind, and a keen enjoyment of all the blessings of life

Disease, on the other hand, is the result of any disorder of the natural functions It hinders development, mars beauty, impairs vigor, and destroys happiness It is characterized by weakness, indolence, pain, misery or otherwise, by a stimulated, morbid activity which speedily brings a wretched life to a premature and painful death

Health is maintained by a simple, nourishing diet, pure air, exercise, cleanliness, and the regulation of the passions Men cram themselves with the impure flesh and fat of diseased animals, heating condiments and spices, spirituous drinks, and the poisonous narcotics, as opium, tea, coffee, and tobacco—injuring their digestive powers, and filling their systems with poisonous matter, and to these are added a long list of vegetable and mineral poisons, taken as medicines, not one grain of which can be taken without permanent injury to the human organism; we inhale poisons in filthy streets and unventilated buildings, and these poisons are kept in the system; and the skin—the great purifying organ of the body—is weakened by a neglect of personal cleanliness, which cannot be maintained in healthy action without occasional bathing in soft, tepid water. The poisonous matter thus brought into and kept in the system, weaken its powers, interrupts its functions, and produces a state of disease Nature makes a violent effort to cast out these evils and we have pain, inflammations, fevers, and the whole train of acute diseases The poisons in the system, and the bleedings and poisonings of the doctors, weaken the powers of nature, and we have the less violent, but more protracted agonies of chronic disease Such violations of the laws of God have filled the world with disease and misery, and the restoration of health, so far as practicable in our false state of society, must be obtained by a knowledge of and obedience to His physiological laws —*Voice of the West*

NIGHT SWEATS.—Night sweats are caused by a weakness in the vital forces, being unable to send off impurities through the bowels and kidneys Hence the skin is called upon to do extra labor The true remedy consists in strengthening the kidneys, rousing the liver, and keeping the bowels regular Drink weak sage or sassafras tea before going to bed Keep the skin very clean Take plenty of fresh air by walking in it

SNOW CAKE.—Mix a little corn meal and pulverized sugar with the dry flour, and then stir in the snow; bake in a hot oven till well browned.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

I CANNOT GO ALONE.

I cannot go alone, my Lord,
The way is dark and drear;
Cold frowns will meet me everywhere,
And cause my heart to fear.

I cannot go alone, dear Lord,
I hear the war-arms rattle;
I see the multitudinous foe,
And fierce will be the battle.

I cannot walk the desert through,
The way is dark as night,
And angry wolves that linger there,
Would seize me with delight.

O! Thou who bidst me bear my cross,
Forsaking every friend,
Hast said thy presence shall be mine,
E'en to my journey's end.

My weakness, Lord, shall claim thy strength,
Such are thy precious laws,
So shall I labor day by day
To build thy wasted cause.

Be thou my wisdom and support,
My Counsellor, my Friend;
Teach thou my erring feet thy way,
And guide me to the end.

MARIA MATHEWS.

For the World's Crisis.

DAY OF THE CRUCIFIXION.

As there is evidence on record respecting the day our Lord was crucified, all who prefer truth to error will be interested in any presentation of the evidence which may tend to make the truth manifest. But the opinion entertained by many, that he was crucified on a Friday, conflicts sadly with the evidence, and reduces the "three days and three nights," during which he was to remain dead, to a day and a half. This opinion is founded on the presumption that the Sabbath, mentioned as following the day after the crucifixion, was the seventh-day Sabbath. But a right application of the evidence goes to support the following propositions: 1st. That he was crucified on the Passover. 2nd. That the day after the Passover was a yearly Sabbath. 3d. That he was raised from the dead on the first day of the week, commonly called Sunday. 4th. That the day he rose was the third day after his crucifixion, and was, therefore, crucified on Thursday.

1. That he was crucified on the Passover, we have a prediction of Christ himself, as evidence, as recorded by Matthew; who testifies that he said to his disciples, "Ye know that after two days is the Passover, and the Son of man is betrayed to be crucified." Chapter 26: 2. The words in italics are left out in this quotation, because they are not in the Greek, and are left out in the Syriac and other versions. So this mention of the Passover, in the prediction, taken in connection with the fact that the betrayal and crucifixion took place in one single day, can convey but one meaning; and that is, that the betrayal and crucifixion were to take place on the Passover day.

It should be kept in mind that the day with the Jews ended at sunset; in accordance with the fact, that at the creation "the evening and morning were the first day." Gen. 1: 5. Hence when we read, as in Luke 22: 7,—"Then came the day of unleavened bread, when the Passover must be killed," the beginning of that day is indicated. For as their day began at sunset, that would be the hour when it could be said, "then came the day of unleavened bread." And as this was said with reference to the eve of the betrayal, and called by Mark "the first day of unleavened bread," ch. 14: 12, it was the beginning of the fourteenth day. Hence the eve of the betrayal was not the time to sacrifice the Passover; for this was to be done at the close of the day, not at the beginning. For Josephus testifies that the paschal lambs were sacrificed "from the ninth hour till the eleventh."—Wars of the Jews, Book 6, ch. 9, sec. 3. So if that began on the eve of the betrayal, the Passover would not have been eaten until after his betrayal; which is confirmed by what is said in reference to his trial before Pilate on the morning after. John 18: 28,—"Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall lest they should be defiled, but that they might eat the Passover."

That this testimony of John refers to the Passover proper, on the fourteenth day, is evident from the allusion to the requirement of the law,—That those who were defiled could not eat thereof until the fourteenth day of the second month; just one month later than the usual time. Num. 9: 5–11. So what John testifies to, cannot be made to refer to any thing subsequent to the fourteenth day, for every thing pertaining to eating thereof was to cease before the morning of the fifteenth day. Compare Exodus 12: 10; Lev. 23: 5. So as the Jews had not eaten thereof on the morning of the crucifixion, they could not have eaten it the evening before. Hence the fourteenth day must have begun on the eve of the betrayal, and ended when the day of crucifixion closed. So that "Christ, our Passover, was sacrificed for us" when the Jews killed their Passover.

That "the first day of unleavened bread" began with the fourteenth day, is found in the fact that the law says,—"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days there shall be no leaven found in your houses." Exodus 12: 18; Lev. 23: 5–7. As the Jews reckoned two evenings, one when the sun was declining, and one from sunset to dark, (Matt. 14: 15–23), the seven days would begin with the first mentioned; because they were to begin "on," not with, the fourteenth day. So while there were seven days complete, there were eight days included, the fourteenth being the first of the eight. And on the first day of the eight, they were required to cleanse their houses from all leaven, so that none was to be seen for the seven days. Exodus 12: 15. Hence the first day of the eight was the day of Preparation, by being devoted to this cleansing process, and to making ready the Passover. So if the disciples had made this preparation on the eve of the betrayal, Luke might have well said, "They made ready the Passover," ch. 22: 13, although their lamb was not sacrificed until the end of the day of which that evening was but the beginning; but only selected, and prepared for sacrifice. But if the Passover had been eaten that night, the Preparation would have preceded it, so that the crucifixion would have been the day after the Preparation; whereas, all the evangelists agree that he was crucified on "the day of the Preparation." Matt. 27: 62; Mark 15: 42; Luke 23: 54; John 19: 14. The last named refers to the concluding acts of his trial, and reads thus, "And it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews, Behold your King!" But the preparation for the seventh day did not begin so early, and so can only mean what it says.

So there is no evidence that the Passover was killed and eaten on the eve of the betrayal; but, on the contrary, John testifies that the "supper," which the disciples ate on that night, was "before the feast of the Passover." Ch. 13: 1–2. And the word "feast" cannot be made to mean the simple eating of the paschal lamb, for the original of the word—*heortes*—signifies a celebration of the thing specified. And so, as it respects the Passover, it would denote the whole service thereof—including the killing of the lamb, the sprinkling of its blood, and the roasting and eating thereof by the people assembled, as in Exodus 12: 21–27. So if the hour for this service had come, when the disciples ate that last supper with their Lord, John would not have said that it was "before the feast of the Passover."

There is no harmonizing this with Luke 22, unless we take Luke's account as relating to a supper of unleavened bread; and what was said on that occasion, relative to eating the Passover, as referring to eating thereof after it should have been killed at the close of the day, which had begun on that evening. For, if it had been eaten on the eve of the betrayal, John could not have said that the Jews, on the following morning, "went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover." For had it been killed and eaten the night before, they would not have eaten of it afterwards, for there was nothing to be left of it until the morning. Exodus 12: 10.

Hence the evidence is conclusive, that it was not eaten on the eve of the betrayal. For although Christ said on that occasion, "With desire have I desired to eat this Passover with you before I suffer; for I say unto you I will no more eat thereof, until it be fulfilled in the kingdom of God," that is no proof that he did. For he might have thus expressed his desire, and at the same time declared that he would "*no more eat thereof until it be fulfilled in the kingdom of God*," leaving his meaning to be interpreted by the facts in the case. And the facts in the case go to show that he did not eat thereof, inasmuch as, on the morning following, the Jews "went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover."

Again, that he was crucified on the Passover, we find by what Pilate said to the Jews when he sought to release him. He said, "Ye have a custom that I should release unto you one at the Passover, will ye therefore that I release unto the King of the Jews?" John 18: 39. But if it had been eaten the night before, he could not then have released "one at the Passover;" for that would have been after it had wholly ended, as the following will show: Lev. 23: 4–6,—"These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days must ye eat unleavened bread." Now as this limits the feast of the Passover to the close of the evening of the fourteenth day, and the next following, (for the Hebrew is held to mean "between the two evenings," or, as in the Septuagint, *in the midst of the evenings*), it could not extend any further than into the night preceding the morning of the fifteenth day. Hence when Luke says, "The feast of unleavened bread drew nigh, which is called the Passover," (ch. 22: 1), he could only refer to its commencement on the fourteenth day, and not to its continuation into the morning of the fifteenth day. So if the Jews had a custom to have some one released at the Passover, Pilate could only fulfill this custom by releasing some one on the fourteenth day; as any day after would not be "at the Passover." Therefore, the conclusion is inevitable, he was crucified on the Passover.

2. That the day after the Passover was a yearly Sabbath, we find by Exodus 12: 15, 16; Lev. 23: 7. The passage in Exodus reading thus,—"Seven days shall ye eat unleavened bread; even the first day shall ye put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." As these seven days began with the latter part of the fourteenth day, the first complete day of the seven would be the fifteenth day (Exodus 12: 18); and as this was to be kept as a day of rest, it would be a yearly Sabbath. And that it was called a Sabbath, we find by Lev. 23: 11; which speaks of the offering of the sheaf of first fruits "on the morrow after the Sabbath;" and, according to Josephus, this offering was made on the sixteenth day of the first month. See Jewish Antiquities, Book 3, ch. 10, sec. 3. WM. HOBBS.

(Concluded next week.)

For the World's Crisis.

HOLINESS TO THE LORD.—NO. 1.

"Rise to a higher, holier life,
Ye that are called the sons of God,
And girded with the Spirit's sword,
Go nobly to the strife."

Holiness, what is it? It is obeying the truth through the Spirit, keeping the commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22: 37, 38. "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect."—1 John 4: 16, 17. The perfection contended for is christian, not angelic or Adamic—the perfection of our first parents in the garden of Eden ere they plucked the forbidden fruit.

The brightest, highest, and most lovely angel in glory is not absolutely perfect. Absolute perfection appertains only to God. In this sense "there is none good but one, that is God."

Says an eminent writer on the subject of christian perfection:

"The perfect in love are kept every moment by a present, simple faith in the atonement. The atonement is the very soul of perfect love. The perfect in love see more clearly and feel more deeply their constant need of the atonement than any others. They can cry feelingly,

"Every moment, Lord, I need
The merit of thy death."

They are saved from sin only by resting wholly upon the blood of the atonement. They are saved from moment to moment only while they rest upon the merits of Christ, and "live by faith on the Son of God." Faith is the vital bond that unites their souls to the dear Savior."

"The just shall live by faith." What is there objectionable to this definition of christian perfection? It is simply taking God at his word, obeying the truth, submitting meekly to the divine will, living by faith on the Son of God momentarily, presenting the body a living or continual sacrifice to God, rejoicing evermore, praying without ceasing, and in everything giving thanks. Anything unscriptural in all this?

This is just the perfection God requires in the present life, just the perfection we need, must have, to qualify us for usefulness and happiness. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

David, the sweet singer of Israel, understood this way of living by the moment, practised it, published it. Hark! "Mine eyes are ever towards the Lord; for he shall pluck my feet out of the net." Ps. 25: 15. Mark the saying "*ever*," his eyes were *ever* towards the Lord,—all the time, on all occasions. What eye was this? His natural eye? Nay, his spiritual eye, his eye of faith—faith in God's word, faith in his promises; on these his eye of faith was fixed continually. Again he says: "I will bless the Lord at all times; his name shall continually be in my mouth." How could the Psalmist praise God at all times, unless he confided in him at all times? that is, lived by the moment.

Hear him in another testimony: "I have set the Lord always before me; because he is at my right hand, I shall not be moved."—Ps. 16: 8. Here the same sentiment is reiterated—the idea of living by the moment clearly and forcibly expressed. This living by the moment was doubtless the secret of David's holy living, his life, his hope, his joy and rejoicing. So long as he continued to look to the Lord thus, he was not moved, turned aside by the world, the flesh, or the devil. "It is God," says he, "that girdeth me with strength, and maketh my way perfect." "With the pure thou wilt show thyself pure." "Mark the perfect man, and behold the upright, for the end of that man is peace." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Ps. 91: 1. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Mark also the expressions in the 113th Psalm: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." "These also do no iniquity; they walk in his ways."—Ps. 19: 3.

When David, in an unguarded moment, turned his eye from "the author and finisher of his faith," he fell grievously, lost the blessing of perfect love! The loss was terrible! He felt it to be so. What, then, his first prayer? for its restoration? Yes: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . Create in me a clean heart, O God, and renew a right spirit within me."—Ps. 51: 10. Without a full restoration of this inward cleansing, David felt he was not prepared to glorify God in doing good, in "building the walls of Jerusalem." This keeping the eye ever towards the Lord was not only the secret of David's holy living and joyfulness, but the same, we believe, is true of all the Old Testament saints who walked with God continually.

So likewise of the New Testament worthies, the apostles and primitive disciples: this doctrine of living by the moment shines forth with renewed lustre and glory under the new dispensation. Wesley, Fletcher, Clarke, Carvosso, Lady Huntington, Maxwell, Madame Guyon, Taylor, Prof. Upham, Mahan, Finney, and all who are now in the enjoyment of the blessing of full salvation, tell us it is living in the constant fear and love of God, setting the Lord always before them, keeping the eye steadily on Christ, as their only Savior, sun, shield, rock of defence, deliverer, wisdom, righteousness, sanctification, and redemption. Living by faith necessarily involves the idea of receiving by faith, and by the moment, and of receiving each moment the grace necessary for that moment. O blessed life, Satan finds no lodgment. Faith is a shield by which all the fiery darts of the enemy are warded off.

"Then is my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hope of heaven.

No words can tell what sweet relief
There for my every want I find—
What strength for warfare, balm for grief,
What peace of mind."

Living by faith on the Son of God, we live above the world, above sinning. Can we sin while looking intently to Jesus as our Savior, humbly, confidently, perpetually? rejoicing in his love, his great salvation, doing whatsoever he commands us? All is on the altar, time, talents, property, friends, reputation, influence, unbelief, all is given up, all set apart exclusively to God's service. Our wills are God's, and God's will ours.

That freedom from both inward and outward sin, from both the guilt and the defilement of sin, is practicable in this life. The very name, "Jesus," was given to our Redeemer, because he should save his people "from their sins"—not in them. And we are assured, in the most positive language, that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness."

Blessed doctrine,—"Look unto me, all ye ends of the earth, and be ye saved." Is the sinner toiling in the painful slavery of sin? Jesus comes to him as the great emancipator, saying, "Whom the Son maketh free, he shall be free indeed." Again we say, blessed doctrine! Sound it out through all the earth.

"Captive of sin and shame,
O'er earth and ocean hear,
An angel's voice proclaim
The Lord's accepted year,
Let Jacob rise, be Israel free,
It is the year of jubilee."

But how may freedom from sin be obtained? Freely, by grace, through faith. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. "And put no difference between us and them, purifying their hearts by faith." Acts 15: 9. Hence, as both pardon and purity are obtained in the blood of Christ, the fountain opened in the house of David for sin and uncleanness, and as they are offered to all upon the single condition of faith, we are bold in declaring that instantaneous freedom from all sin may now be obtained by an act of faith in Jesus Christ. Yes,

"Jesus, my Lord, thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow,
No Jewish type could cleanse me so."

Thus did King David seek freedom from sin. "Have mercy on me, O God." This was a prayer for pardon. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." This was a prayer for complete and instantaneous purity. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." This is a prayer for complete freedom from sin, to be instantaneously wrought, and for the preservation of the persons thus purified in that holy state, even unto our Lord's coming.

"Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come! I come!"

As soon as the doctrine is announced that freedom from sin may be obtained in the present life, and at the present time, we are met by the fact, that the religious life is a growth, compared in the gospel to the growth of a tree and of a child; and with inference, that if freedom from sin is instantaneous, the religious life cannot be a growth. To this it may be replied, that it may be a growth in grace and in knowledge. Of such a growth we read in many places; but never of a growth toward freedom from sin. The whole tenor of Scripture goes to prove that sin is forgiven and washed away at once, by the blood of Christ, and not by a gradual process, such as a growth.

But then, let it never be forgotten that religious growth is a sure result of freedom from sin. We do not expect children to grow out of their diseases; for disease retards, if it does not entirely destroy growth; but we apply remedies to cure the diseases, and when they are cured, then we expect our children to grow. A tree infested by worms will not grow healthy; nor does the skillful horticulturist wait until it has outgrown the worms, but he removes or destroys them; and then he reasonably expects a healthy growth. And it is God's plan first to free his children from all sin; and then he expects and commands them to grow up in Christ, to the full stature of a perfect man, "strong in the Lord and in the power of his might," "steadfast, unmovable, always abounding in the work of the Lord"—"comprehending with all saints what is the breadth, and length, and height, and to know the love of Christ, which passeth knowledge, being filled with all the fullness of God."

"In perfect love we dwell in God,
And God in us with peace and power;
We walk the way our Savior trod,
In sweet communion every hour."

—*Author of "Home Thrusts."*

For the World's Crisis.

THE PASSOVER A TYPE OF FUTURE DELIVERANCE.

To the proposition announced in the above heading, I doubt not many of those who are waiting for the coming kingdom of God will readily assent, but to others it may appear as a fanciful, or erroneous, or at least an unwarrantable supposition. But to the law and to the testimony, and if we speak according to this word surely you will acknowledge it as light. Please turn with me then to Luke 22: 15, 12. "And he said unto them, with desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God."

The first question which suggests itself from these words of our blessed Lord is, Why did he thus earnestly or as in the margin "heartily" desire to eat that Passover with his disciples before he should suffer? Was it in order to commemorate the deliverance of Israel from their Egyptian bondage? Surely not, for, so far as I remember, we have no account of his ever even mentioning the event during his whole ministry. Was it then because it should be the immediate precursor of his own sufferings and death? This surely could not be it, for instead of its being desirable, he prayed, "O my Father, if it be possible, let this cup pass from me; . . . nevertheless not as I will but as thou wilt." I can then discover no other reason for this desire, than that the Passover was the pledge and token of the fulfillment of that gracious and joyful purpose which only and alone, to my recollection as recorded, ever elicited the distinctive utterance of *his will* during his entire earthly sojourn, namely, as recorded in John 17: 24. "Father, I will, that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."

With thus much of evidence on the point in question as deduced from this expressed desire of our Savior, we proceed, secondly, to inquire, Have we any more positive proof in relation to the typical import of the Passover? In verse sixteenth, as before cited, our Lord declares, I will not any more eat thereof, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD.

Here then we have a positive intimation amounting to a *declaration* from the mouth of our Lord and Savior, that the Passover is not yet fulfilled, but will be in the future coming kingdom of God. And surely this with the consolation of Paul's statement in Heb. 10: 1, that "The law was a shadow of *good things to come*," should satisfy every believer, at least on this point, viz: that the Passover is a type of some event or events yet future, and connected with the kingdom for which we look. That a preliminray or preparatory portion of it, viz: the taking and slaying of the Lamb had its fulfillment in the scenes of Calvary, is of course admitted. But beyond that,—granting it to be typical at all, I would ask, Where have we seen the antitype? Beside the slaying of the lamb, as you will observe by referring to Ex. 12: 7, there was the marking of the door-posts of Israel's dwellings with its blood, that the destroying angel might see and pass over, sparing God's people while he should destroy the first-born of the Egyptians. The hasty feast with unleavened bread, and the sudden deliverance from Egyptian bondage, which, to whatever extent they were intended as a type, are evidently yet to be fulfilled. And that they were so intended I think no Bible believer will question.

It now remains for us then to inquire, "When? or How is the next feature to have its fulfillment, viz: the marking of God's people as a token to the destroyer to spare them? That this transaction will be in immediate connection with the final deliverance of those interested, I think will appear manifest both from the conditions of the institution itself, and from other Scriptures bearing on the same subject, for be it observed that all the acts or parts of the Passover after the taking of the lamb, were restricted to a single evening and night—and as it was immediately connected with the manifestation of God's righteous judgment, so, to be consistent, must be the antitype. And we find from other Scripture that when such manifestation does obtain, the first act is the deliverance of God's chosen people. For it shall be as in the days of Noah and of Lot—the world went on—eating and drinking, etc., as usual until the day that Noah entered into the ark, and until Lot went out of Sodom—and then came quickly the storm of wrath. "Even so shall it be when the Son of man is revealed."

To this fulfillment of the Passover I believe our Lord also refers when he says, "Watch ye therefore and pray always, that ye may be accounted worthy to escape those things that shall come on the earth and to stand before the Son of man." Also when he says (Rev. 3: 10), "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come on all the world," etc. The same is also evidently brought to view in Isa. 26: 20,—"Come my people, enter into thy chambers and shut thy doors about, etc., until the indignation be over past."

But I think we have a still more specific view of its fulfillment and of the class for whose benefit it is intended in Rev. 7: 1–4 and onward, where four angels are seen standing on the four corners of the earth, holding the four winds of the earth to prevent their hurting the earth and sea, etc., until the servants of God, viz: one hundred and forty-four thousand of all the tribes of Israel, are sealed in their foreheads. That this sealing denotes their change to immortality, I think is sufficiently manifest from the immediate connection, for John sees an innumerable multitude out of all nations, etc., stand before the throne and before the Lamb, clothed with white robes and palms in their hands; and the next we see of this company (the 144,000) they stand (chap. 14: 1), on Mount Zion with the Lamb, singing the song which no one else could learn,—and dear reader, shall you and I be there? We may if pure, and faithful a little longer.

Since then such is the typical import of the Passover, and as it is to have its fulfillment in the redemption of the little flock of those who watch and wait for his appearing—and since the time of keeping the Passover was made one of its most specific points, are we not fully warranted in the belief that the time will be as strictly observed for the fulfillmen of what remains, as in what is past? I can say for one, I frankly and firmly believe we are, but at what time it really occurs I do not know. It is evidently near some full moon during the spring months, but which I cannot tell. I suppose that Roman and Rabbin will observe it this year, about the 25th of March. But I believe there is good reason for regarding this as too early—but since "at such an hour as we think not the Son of man cometh," it were not wise for us to say that it is not correct.

But I wish, in conclusion, to add a few words in reference to the year for these things to be accomplished. We are told in Revelation 10, that in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished; and since it is admitted by all or nearly all expositors of recent date that the sixth trumpet, or second woe a number of years since passed and as the word declares at its close, "Behold the third woe *cometh* QUICKLY,"—and as they all thus far have been fulfilled in desolating wars over the Roman empire, and as the war-cry is again sounding among those nations, with a prospect, as writers tell us, of being such in extent as is unknown to history, does it not look as though the year of recompenses for the controversy of Zion and of God's redeemed had come? Every one should be admonished as with a voice from heaven—"Be ye also ready!" The word tells us, "But ye brethren are not in darkness that that day should overtake you as a thief," but in order to do this we must watch, believe, and receive the light that shines from the heavenly lamp, "Hear, O ye my beloved and be ready unto the reward of the kingdom."

I have only been able in this brief sketch to simply touch on the different points brought to view, but trusting that a "word to the wise will be sufficient," I would commend the subject with prayer for the blessing of the Lord to attend it, to the candid consideration of each who may read, and entreat all to examine it thoroughly for themselves, and that you shall find it indeed to be "meat in due season." And may the God of peace sanctify you wholly, and I pray God that your whole Spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Yours in the faith and hope of the coming kingdom, Z. WHITNEY.

For the World's Crisis.

WILL THERE BE BEASTS ON THE NEW EARTH?

To the above inquiry we most emphatically reply, *Yes!* We believe that beasts will be on the new earth just as much as we believe that they were on the earth when it was new. We believe they will be in Eden restored just as much as we believe they were in Eden before the fall. God put them there and said they were very good; and when he restores *all things*, as he says he will, to their Edenic beauty and perfection, we believe that beasts too will be included. We believe this

1. Because if animals were needed on the earth before man sinned, to add to his happiness and comfort (and we do not believe that they were placed there for any other purpose), they will also be needed on the earth when sin has been destroyed.

2. Because we do not think that God made any mistakes in the first creation that will need rectifying in the second.

3. Because several of the inspired writers in describing the glories of the new earth have been very particular to tell us that beasts *shall be there*; and lest we might conclude that beasts were not meant, they have taken pains to specify a number of the different species which shall live there; such as the lion, leopard, bear, wolf, cow, etc.

There are, we are aware, some who hold that the language of the Bible is highly figurative in speaking upon these points. But we cannot conscientiously endorse this view of the subject, inasmuch as it makes too sad havoc with the word of God, and opens too wide a door for errors and false theories to creep in. The very moment we discard the literal reading and meaning of plain declarations, that moment we are without chart or compass. One man's theory is as good as another's, and none are worth any thing, uninspired. Moreover, the penalty of adding to or taking from the "words of the prophecy of this book" is so great, that we dare not give any other meaning than that set forth in the Bible.

But as we are commanded to prove all things and hold fast to that which is good, we beg leave to examine both sides of the question and see if the facts will warrant us in considering beasts as figurative.

If most and all the works of God were "very good" before Adam sinned, is there any reason to suppose that there would have been any change excepting to confer upon him and his immortality, so that he could always enjoy the benefits of those beasts? And is there any reason to believe that after man became immortal that he would cease to need the benefits accruing from those beasts? I think not. If the Almighty was great enough to create and people a world with living creatures, was he not wise enough to provide for them sufficient room and subsistence in case of Adam's not transgressing?

Now let us see how the Bible speaks of the restitution. "Behold, I make all things new." Were not all things new "in the beginning"? Every thing shall be pure and good when all things are made new. Were not all things pure and good before sin entered into the world? As there was no sin nor death before the fall, there shall be no sin nor death after the restitution. As God walked and talked with Adam before the fall, so will he walk and talk with his redeemed ones on the earth restored. We do not expect to see every *stone* or *tree* that Adam had in his garden, when the earth is renewed; neither do we expect to have another term of trial with a tempter to tempt us; for "the former things (will) have passed away"; but we *do* expect that the *curse* will be removed, and the earth will bring forth her fruit without man's toil and sweat. "Behold I create a new heaven and a new earth. . . . . And the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat," etc., etc.—Isa. 65: 17–25.

This is considered by some to be entirely figurative! Let us now see whether it is or not. If the "wolf and the lamb," the "lion" and "the serpent" are figurative, then is also the "new heaven" and the "new earth"! If these are figurative, then is also the *new Jerusalem*, the "*river of life*," and the "*tree of life*." Are these all figurative? If not, then *none* are, for all these are objects which we are told *shall* be on the new earth. Thus we see it will not do to make some of it literal and the rest figurative, for we do not know which would be right or wrong.

But again. Isa. 11: 1–9,—"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This is, we admit, figurative. But is not the figure fully explained by the very words which follow? "And the Spirit of the Lord shall rest upon *him*, . . . and *he* shall not judge after the sight of *his* eyes, nor approve after the hearing of *his* ears: but with righteousness shall *he* judge the poor, and reprove with equity the meek of the earth," etc.

To whom do the pronouns he, him, and his, refer, unless to the son of David—Jesus Christ? But let us read on and see if the rest of the account is thus explained. If it is not, then no explanation is necessary. "The wolf also *shall* dwell with the lamb, and the leopard *shall* lie down with the kid, and the calf and the young lion and the fatling together, and a *little child shall* lead *them*. And the cow and the bear *shall* feed, and their *young ones shall* lie down together, and the lion *shall* eat straw like the ox. And the *sucking child shall play* upon the hole of the asp, and the *weaned child shall* put his hand upon the cockatrice' den. THEY shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Do we discover any explanation of this? Why not? Because it *means* just what it *says*, and *says* just what it *means*. Dare we say these things *shall not* be so, when it is positively declared they *shall* be so?

But admitting for a moment the explanations we have seen given of this scripture to be correct: that the "wolves" and ravenous beasts "represent unredeemed men," and that the devouring lion, the destructive bear and leopard "represent the unholy kingdoms of men": that the calf and the kid, the lamb and the fatling, the "weaned," "sucking," and "little child" "represent the redeemed ones": are we to understand that the "*redeemed*" and *unredeemed* shall "lie down together," eat together, and live together, harmoniously mingling in the glories of that beautiful world? Are we to believe that the "unholy kingdoms of men" and the holy kingdom of God shall or CAN exist peacefully together? No, no. It is impossible! Let us beware lest we wrest the Scriptures to our hurt. Let us take them as they are, whether right or wrong. God is responsible for all that he has uttered through his prophets, and our duty is to believe his word as he gave it.

As regards the way in which beasts get into the kingdom of God, it is quite immaterial to us. God does not see proper to inform us upon that point, because it does not concern us. He can and *will* take care of them without any of our advice or assistance. We have quite enough to do to look after ourselves to see that we get there, without troubling about God's *plan* of furnishing us beasts. Whether he will see fit to raise the whole, a part, or none, is of little consequence to us. But we presume when he "*creates all things new*" they will also be made new. We do not read that they will or will not be resurrected, and from this silence we infer that the beasts of this earth will pass away with the burning elements.

But, says one, You do not pretend to say that if beasts are permitted to live on the new earth they will propagate their species; do you? We do not pretend to say that they *will not*, from the fact that "*their young ones*," the "*young lion*," the "*calf*," "*kid*," and "*lamb*," which are terms applied to the young of their respective species, are spoken of just as much as the beasts which are mature and full grown. We have no reason to conclude that they will not multiply and replenish the earth, just as much as they were commanded to do in the beginning.

The objection which has been urged by

some, that if this were true the beasts being immortal would eventually overrun the whole earth, is of no weight, simply because it was of no weight before Adam fell. Still they were commanded to "be fruitful and multiply," whether Adam sinned or not. Just so with our own species. It should be borne in mind that there will be but a very small portion of the human family saved when compared with the whole; not enough to densely populate a territory as large as the States of New York and Pennsylvania. For by actual arithmetical calculation it has been ascertained that all the inhabitants of the globe since the creation down to the present time *could be placed in the State of New York, giving to each individual one square yard, and still have room to spare!*

How thinly populated, then, would be the earth when so few are to be saved, especially when "there shall be no more sea"! What a vast extent of earth territory will thus be added to our present world; and for what? That the earth may be peopled with living creatures and "be full of the knowledge of the Lord as the waters cover the sea."

Isa. 35: 9,—"No lion shall be there, nor any ravenous beast shall go up thereon; it (the ravenous beast) shall not be found there." This passage has been quoted by some to prove that beasts shall not inhabit the earth restored; but we fail to make the application, inasmuch as this passage refers directly to the "*highway of holiness*," and not to the earth in general. Still it does not say that *no beast* shall be there, but *no ravenous* beast shall be there! All the ravenous propensities of beasts will have been destroyed, for "they shall not hurt nor destroy in all my holy mountain."

Also Ezk. 34: 25,—"And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods." Here again it does not say that beasts shall cease out of the land, but that *evil* beasts shall cease out of the land. What can be plainer? Then there can be no danger of "dwelling in the wilderness" or "sleeping in the woods."

To us, the word of God is very plain upon these points, and all we have to do is to take it as it reads and *believe* it. Let us ever remember that He doeth all things well, even if we do not happen to comprehend all his ways. He has given us enough of his word to enable us to secure our own salvation, and that is enough. Leave the rest with God. N. L. Willard.

Rochester, N. Y.

For the World's Crisis.

CONFERENCE REPORT.

The christian quarterly conference met at Lincolnville Centre, Thursday, February 25th, according to appointment, at seven o'clock, for prayer and social meeting. Met Friday morning at 9 o'clock, A. M., for prayer and conference; preaching at 2 o'clock and evening. Met Saturday morning at 9 o'clock for prayer and conference; preaching at 2 o'clock, and evening. Conference for business met at 1 o'clock, proceeded as follows: First, chose Israel Damman Moderator.

Voted, We receive and accept the decision of the conference held at Augusta, January 1st, 1864, relative to name, and that it be called the Easterly Maine Advent Conference.

Voted, We accept the report of said conference relative to church discipline, as published in the Crisis, January 12th, 1864, the same having been referred by mutual agreement at the Frankfort Conference.

Voted, The next quarterly meeting of this conference be held in June next, place of meeting and day, be left with Bro. I. Damman, and Bro. C. H. Leverton, of Surry.

Voted, The Secretary continue his office one year from time of appointment.

Voted, The Secretary send the report of this to be published in the Crisis.

The following ministerial brethren were in attendance at this conference: Thomas Smith, of Bangor, N. F. Nason, of Palmyra, Israel Damman, of Corinna, N. J. Reed of Bangor, John Morril, of Newburg, Jeremiah Carr, of Albion.

We rejoice to know our conference proved a success. Several persons professed conversion, and others expressed in public their desire for salvation. Brn. Damman and Reed tarried with us during the week following the conference, holding meetings afternoon and evening, giving evidence of our Lord's soon coming to judge the world in righteousness.

Moses Young, *Secretary.*

For the World's Crisis.

J. C. WALLER'S NEW WORK.

I have just had the pleasure of reading Bro. Waller's work on the Second Coming of Christ. It is a most timely work, and will benefit every reader. The price of the work is $1.25, free of postage, a little above the price of a pound of tea or a pound of tobacco (if I may be allowed the comparison), and it will not only do you, but others a thousand times more good, besides helping the brother in proclaiming the last messages to this last generation. For in these days when the earth is girdled, as it were, with the iron of the image, it takes a man with an iron will to come out in the defense of Scriptural truth.

In a letter by the author to me, he states that the work is having a great sale, passing into the second edition within a few weeks. By its great sale it would appear that the people in their present distress are turning their attention to a better deliverance than any earthly government can give, but they are not alone. Nearly every nation is waiting for a deliverer of some sort to come. The Italians are looking for a Garibaldi to redeem them, as expressed by Kossuth: "The Resurrection and Redemption of the nations is at hand;" while the "peoples and tongues" of many lands are looking to Napoleon III., the great iron man of the age, for redemption and deliverance. Yes, the whole creation is groaning to be delivered. And what joys the christian heart is, that the glorious Deliverer, the great Redeemer, is at hand next to come.

The author in his preface states that he "believes the present age near its close; that the world's great crisis is upon us, and that the lines of the great prophetic periods terminating with the end of this, and the beginning of the millennial age, all converge to a point only a *few years in the future*." J. Taylor.

Archbishop Whately told a young preacher, who had bored him with a long sermon, that there were some things in his effort he had never heard before. Much flattered, the young man asked what they were. "I heard the clock strike twice," he replied.

The World's Crisis, and Second Advent Messenger.
Boston, Tuesday, March 22, 1864.

NEW VOLUME.

As this is the first number of a new volume, we hope all will send in the *advance* pay for it as early as possible. We are greatly rejoiced at the efforts which the friends of truth have made to increase the circulation of the Crisis. It shows that they are awake to the stirring events of these last times. We hope every reader will do all he can for the tract fund, and try to get some more new subscribers before another month passes. We never had more reason to work for the good of our fellow men than now; and it is very encouraging to find so many new ones becoming interested in the hope of the gospel. Let us lose no opportunity for getting the light before them.

CONCORD.

The first of March, we visited the church in Concord, N. H. We found some a little faint-hearted, but the Lord sent us a heavenly refreshing which cheered all the hearts of his children, filling them with new courage. We have seldom had a better time in that city. We found several new ones from other churches who had become deeply interested in the evidences of the Lord's coming, and the other great truths of the Bible. Formerly they had looked down with contempt upon what is now more dear to them than all the world beside. They feel like young converts. The Bible is more precious to them than ever before. They wonder how they could have been so blinded to things so plain. But they find many of their former church friends are forsaking them, because of the reproach that goes with the truth. This has always been so, and we must expect no improvement in these last days, when cold formality is abounding to an alarming extent, and pride is gaining ground in a fearful degree. They have found, as do all others, that there is but one way to be free in Christ, and that is to give up *all* for him and his word, and make no compromise with popularity. We must be willing to become of no reputation, if we would be the disciples of Jesus. This, but few will consent to do, because they do not love the truth as much as the reputation that comes from the enemies of the cross.

Whenever we find those who are willing to let their good names go for the truth's sake, as was the case with them in Concord, then we know the Lord will love to lead and bless them. Such will not go long in darkness; and as soon as they step out *fully* for the Lord, the blessing is so great, they care but little what people may say about them. The peace they feel is worth far more than the honors of a wicked world.

We closed our meetings with an interesting communion season, when some seventy gathered around the table. The brethren and sisters feel encouraged in Concord. May the Lord bless them *abundantly*.

WORKS OF THE MAN OF WONDER.

It is interesting to trace the steps of the "wonderful man" who is now at the head of the French Empire. But few are aware of what he has already accomplished, and the skill manifested in its operations. Every development shows more clearly that his movements are all in harmony with a great and well-matured system of operations which is rapidly approaching its completion. The last link in the great chain is about ready to be welded in its place.

Let us take a bird's-eye view of what Napoleon has done, is now doing, and about to do. At the close of the war with Napoleon I., in 1815, the naval and colonial power of France was apparently ruined. During the thirteen years preceding that time, England had seized or destroyed some six hundred French ships of war. Her colonies were reduced to a few fishing ports of but little value. How changed is the present condition of France. By what means has the great change been produced? The work seems like one of magic. In order to create a navy, and regain power, a great work must be done. Now her ports and resources for constructing ships of war and all their fixtures are said to "excel all other naval depots in the world." We believe all this has been done with a *definite* object in view.

One great purpose of Napoleon III., as he himself declares, is to avenge the defeat and imprisonment of Napoleon I., as accomplished mostly by the English nation. It is evident that the most successful means by which such a result could be gained would be by *invasion*,—a sudden movement upon England when she was not expecting it. But in order to bring this about, a thorough *preparation* would be needed. Ships of the strongest character must be built in large numbers, and a good harbor would be needed near England, and yet this must be so done as not to excite the suspicions of England if possible. To accomplish such a work, a man of far-seeing intellect, who would keep all his plans to himself, would be needed. Napoleon III. is just such a man, and it will be seen that he has not been idle, since he has had the reins of France in his hands.

On the north side of France, facing England, is the port of Cherbourg, which naturally is only an open bay, exposed to all northern winds; but this bay was just where a harbor would be needed for the invasion of England. Before this could be used as a harbor, it was necessary to have a wall across the mouth of this open bay, to keep off the winds. Such a wall has been built, nearly three miles in length, more than a mile from the head of the bay, about nine hundred feet wide at the base, rising sixty-six feet from the bed of the sea, and strong enough to bear up the heaviest fortresses upon its top. At each end of the wall is an opening through which the largest ships may pass at all tides. This wall is protected from human assaults by more than six hundred guns.

This bay, or harbor, has a rocky shore, in which immense basins or docks have been hewn with great labor. The first is nine hundred and fifty feet long, seven hundred and sixty-eight feet wide, fifty-five feet deep, and will hold fifteen ships. The second will hold a dozen. The third, completed in 1858, is larger than either of the others, and will hold eighteen or twenty of the largest ships. In addition to these there are twelve building-slips and seven docks, besides arsenals, storehouses, sail-lofts, timber-yards, rope-walks, bakeries, machine-shops, where every piece of iron-work can be made which is necessary for the construction of ships. When speaking of this harbor, one who is well posted in the facts in the case says:—

"It is no vain boast that an army of a hundred thousand men can be embarked any fine morning at Cherbourg, and that the fleet necessary for its transport can be built and armed and equipped and protected to the hour of its departure in this fortified haven."

Besides Cherbourg, France has four other ports equally efficient,—Brest, L'Orient, and Rochefort, on the west, and Toulon on the Mediterranean. There are some eighty building slips, and twenty-five docks connected with these ports, so that France could build at the same time forty ships of the line, forty frigates, while twenty-five more were being repaired.

At the present time she has between twenty and thirty thousand men employed upon naval works. What does all this mean? Has her noted Emperor no *special* object in view? We think events will soon tell.

At the present time, France has a steam navy second to none in Europe. Since 1852, her ships of the line have increased from two to forty, and her frigates from twenty-one to forty-six. In 1859, Napoleon ordered twenty steel-clad frigates and fifty gunboats. Lord Paget said in debate last March, that while England had only sixteen iron-clad frigates, France had thirty-one.

England has more seamen than France; but the French are more efficient as a body. In France, every man, who has any thing to do with sea-faring life, if he does no more than ply the oar on the river, is enrolled in what is called the "marine conscription," and is liable to be called into action at any time. It is said that in every period of nine years all the sailors in France serve in turn in the navy; consequently they are all practical seamen of the first class. They are trained in all the arts of naval seamanship. They never send out green hands to manage a ship. All are drilled in the most thorough manner on board great experimental fleets, in all departments of naval duty. The results of this course have been wonderful, and France now stands ready for action that will astonish her enemies when the hour arrives to strike the startling blow. No pains have been spared to make the French seamen the most effective possible. Napoleon does not intend to move till success is certain, so far as *preparation* can make it so. So much for the home resources.

We will now glance at the conquests and alliances which he has already made. His power is now world-wide, and is being continually strengthened. He has an ambition to be honored and obeyed in all lands,—by every nation on the globe. In order to accomplish this object, he has been extending his colonial power over other countries with great skill. It has been effected very quietly, and in such a way as to excite little or no alarm among the nations of the earth, and now they stand amazed at what he has accomplished.

France first secured Algeria on the coast of Africa, with a sea coast of six hundred miles. She has also prepared a safe harbor on the coast, which in 1850 inclosed two hundred acres; and has since arranged to add some sixteen hundred more.

The next movement of France was to take possession of the island of Otaheite, about midway of the Pacific. It is said to be the best victualing station in the South Pacific.

Passing from this to the Indian Ocean, we come to the island of St. Paul, in the same latitude as Cape Town and Melbourne, and midway between the two. This is the only place of shelter in the long route between them, and is said to have the most secure and secluded harbor, perhaps in the world.

We come next to Cochin China. In 1862 the Emperor of this country was compelled to cede to France the provinces lying at the mouth of the Cambodia and Saigon rivers. The Cambodia is the largest river in Southern Asia, and drains a tract of land containing some five hundred thousand square miles. This position is well chosen, and very important in the great commercial highway. At this place, Napoleon has erected fortifications, dock-yards, and coal-depots.

The next important point to secure was Mexico, which has been successfully accomplished. The next step is into the United States, then home to France, and make special arrangements for the invasion of England, to humble his proud neighbor and avenge the battle of Waterloo.

Such is evidently his plan, and we apprehend that success will attend every step of this man of wonder, till the time arrives for him to go to perdition. All things indicate that Napoleon is soon to make some demonstrations of vast power, which now nearly encompasses the globe. The only link wanting in his great chain, is the American, and that is being forged, and will evidently soon be united to the rest.

It should be remembered that this man of wonder is a *Spiritualist*, and through him the demons are operating to secure the government of our planet; hence the morals and doctrines of Spiritualism will be incorporated into that government. Let us see to it that we do not worship "the beast, neither his image," nor receive "his mark," nor "the number of his name."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 15th,	$626 01
L. Otis pd.	1.00
J. M. Andrews pd.	1.00
Geo. S. Brewster pd.	8.00
L. and E. J. Mills pd.	.75
P. Green pd.	1.00
Four of the poor in Corinna, Me., pd.	1.00
Mrs. C. Twombly 25 cts., and 25 cts. for some other poor Sister, pd.	.50
Almira Morgan pd.	.50
A. Hunt pd.	.25
Sr. Duckee pd.	1.00
A. R. Marshall pd	.25
Wm. Miller pd	3.00
Harriet E. Corlin pd.	1.00
A reader of the Crisis pd.	1.00
D. Bonnell pd.	5.00
H. Castle pd.	.50
D. Castle pd.	.50
Mrs. J. K. Marshall pd	.50
Eliza P. Beach pd	.25
Robert Allen pd.	1.00
A reader pd.	.25
B. P. French pd.	.25
Catherine R. Bancroft pd	.25
M. A. S. pd.	.10
Mrs. H. D. Sawyer pd.	1.50
Harvey Pratt, Wis. pd.	.50
L. W. Spaulding pd.	1.00
A friend pd.	1.00
A reader of the Crisis pd.	1.00
A. Gordon pd.	.25
C. Aldrich pd	.50
B. P. Chase and wife pd.	.50
N. Jenks pd.	3.00
Mrs. O. Stevens pd	.50
H. Miles pd.	.15
B. Stevens pd	.50
A friend to truth pd.	.25
J. W. Piper pd	.50
Mrs. T. R. Clough pd.	2.00
Nancy B. Waldron pd	.40
H. Bailey pd	2.00
M. Morehouse pd.	1.00
L. M. Smith pd.	1.00
Stephen Jones pd.	.25
L. Walker pd	.25
T. Bullard pd	1.00
Wm. Keith pd.	1.00
Wm. M. Howland pd	.75
Mrs. H. M. Butters pd.	.50
A. Barnes pd.	.25
Mrs. C. Barnes pd	.25
Simeon Bliss pd.	.40
Mrs. Mary Hodgdon pd.	1.00
A friend pd	2.00
Lizzie Batchelder pd.	.25
Mrs. E. Collins pd.	1.00
L. H. Hitchcock pd.	.25
Rachel Call pd	.25
E. Sanderson pd.	.25
C. W. Bemis pd.	1.00
M. A. Harris pd.	1.00

TRACTS.

All about giving. God "*giveth* us richly all things to enjoy," and "the righteous sheweth mercy and *giveth*,"—and so "*give*, and it shall be *given* unto you"; hence work, "that ye may have to *give* to him that needeth," for "God loveth a cheerful—not a grudging—*giver*," it being "more blessed to *give* than to receive", for "he that *giveth* to the poor shall not lack," but "he that hath pity upon the poor lendeth to the Lord, and that which he hath *given* will he (the Lord) pay him again." Question: Do you doubt if God will pay all his dues? The "*liberal* deviseth *liberal* things," and "the *liberal* soul shall be made fat" by Him "who *giveth* to all men *liberally*."

The early christians "in their deep poverty *abounded* unto the riches of their *liberality*," and got praise from Paul, who declared they went "beyond their power" in *donations*. What they *gave* was "a matter of bounty and not of covetousness," so that the apostle says, "praying us with much entreaty that we would *receive* the *gift*." Another question: Is n't the praying too much on the other side in these days?

The above extracts are actually found in an old book called the Bible, which christians profess to take as their guide. I copy them thinking that *some* christians might not have seen them before, or that they may have forgotten them.

P. S.—Well done, brethren and sisters. You are responding nobly to my appeals. Keep at it. D. T. T.

FOR THE FUND.

Bro. Grant:—As an appeal has been made to the poorer brethren who love the blessed cause, I thought it meant me; so here is my quarter. I wish I had more to send, but I only asked Father for a quarter, and I have nothing but what he sends me. But none of that is squandered on tea or tobacco. I think he never sends us any thing that he wants us to consume on our lusts; but he has promised to withhold no good thing from us, if we will walk uprightly. And so, brethren and sisters, send along your scrips. Don't be afraid to trust the Lord, who says, "Give, and it shall be given to you." His word never fails, when we do our part.

I know there are none of us so poor but we can give the little asked of us. Sisters, cannot some of us get along with one breadth less in the skirt of that new dress? What matter if it does look a little less like the worldling, or the proud, lofty church member? Remember, God is to have a *peculiar* people when he comes. And do you thing it right to put eleven or twelve yards of cloth into a dress, when nine or ten will do as well? Send in the price of the needless yards, all of you, and I think the Tract Fund will grow a little faster. Perhaps some of us can spare a yard of ribbon from our bonnets. Can't you?

Come, sisters, let us see what we can do in the way of curtailing needless expenses, for the sake of the Lord's cause, remembering that He looks at all our motives and actions; and if we really wish to help in the Tract Fund enterprise, He will open a way. Pray for me, that I may be an overcomer, and at last enter into the kingdom with you. Your sister, hoping to have deliverance when Christ comes to make up his jewels.

Levant, Me. Lizzie Batchelder.

Mr. Grant,—Dear friend:—Being fully persuaded of the profound truths taught in the excellent tracts and publications written and published by you and your fellow laborers, and knowing that you cannot carry on this great and important work without some assistance from those you benefit by your labor, I feel it my duty to send you a little in the charitable distribution of your valuable productions among those who have not the means to purchase them. I therefore forward you the enclosed two dollars, to be appropriated to the gratuitous distribution of tracts, or as you may deem most advantageous to the cause. Please remember the writer at the throne of grace to the Father of mercies, that he may overcome by the blood of the Lamb, and meet you among the redeemed in Christ Jesus. Amen. A Friend.

Dickeyville, Wis.

Bro. Grant:—While reading the Crisis just now, I met with these words, "Come, sit down this evening, and write us a note, and send the offering." Every man according as he purposeth in his heart." One sister writes that she has drank no tea for ten years past, and will give fifty cents. I have drank no tea for twenty-three years past, which is more than twice the number of years, and of course I ought to be able to send twice the amount of money. Enclosed, therefore, you will find one dollar for the Tract Fund, which please accept from A reader of the Crisis.

West Winsted, Ct.

Bro. Grant:—Believing that time is short, I want to do what I can for the truth. Two years ago God for Christ's sake forgave my sins, for which I thank his holy name. I decided to turn from idols and serve him. Not seeing how I could use tobacco to the glory of the Lord, I resolved to give it up, and use what it formerly cost to the advancement of the cause of Christ. So find enclosed $1.00 for the $2000 Tract Fund. Yours in the hope of the soon coming of the Just One.

Chas. T. Beardsley.

Woodstock, N. B.

Bro. Grant:—I have felt for a long time that I wanted to do something for the Tract cause, but thought I would wait until I had more to send. But now I will send one dollar, which is the widow's mite. I have children who read the Crisis, but perhaps never look at the call for funds, and have forgotten that the Lord loveth a cheerful giver; and I know an aged Sister, who reads the Crisis free, and is not able to work; so this will pay for four of us. Mrs. E. Collins.

West Troy, N. Y.

Bro. Grant:—Prompted by our good Bro. Taylor's call for "widow's mites" in behalf of the Tract Fund, and by your own suggestion to write "this evening," I comply at once and send you, as I have been for some time desirous to do, my little offering. Enclosed please find fifty cents, to be appropriated in the manner specified. I feel interested in this cause, and am glad to see it prosper.

West Meriden, Ct. Almira Morgan.

Bro. Grant:—On opening my welcome weekly visitor, The World's Crisis, I saw a word from Bro. Taylor on the Tract Fund. I feel to thank God that I have a heart to help in this cause, and have concluded to send my portion, and enclose enough for some others that may be poorer than I am. Yours trying to be good, R. Oliver.

Reedsburgh, Wis.

Bro. Grant:—Seeing a call in the Crisis for the poor subscribers of the paper to send in their mite for the Tract Fund, I will respond to the call and send my mite, trusting in God that I shall be none the poorer for so doing. Yours in the blessed hope of eternal life, Arthur Hunt.

Woodstock.

Bro. Grant:—I have just been reading in the Crisis the invitation to every subscriber to send twenty-five cents to the Tract Fund. I send you one dollar, 25c for myself, and the rest for those who are poorer than I am. Yours in love of the truth,

Ashland, O. S. Andrews.

OUR VOLUNTEER AGENTS.

Report of their Doings.

The Crisis has reason to rejoice in the number of its friends, and in the zeal and success with which they labor for it. Is there another paper in the world which has a larger, or even so large a list of Volunteer Agents laboring so unremittingly, so unselfishly, and with such praiseworthy motives, to increase its circulation and influence? And *what is it* moves them to this important work? Love for the truth; desire for its wide-spread diffusion; especially the great and glorious truths of the Lord's soon coming and kingdom, and life and immortality only through Christ—the Great Life-giver. This is the motive,—and the preparation of a people to meet him with joy when he comes. Who would not labor in such a cause, and for such a Master? The harvest is ripening, and the laborers few. Hark! He calls for more volunteers. Ho! for volunteers! Who'll enlist?

To stir up others to emulation in this good work, we give below a number of reports of labor from Volunteers already in the field,—as many as we can find room for,—to show to all what *some* ARE *doing*, and what *others* MAY *do*. Read, them, brethren, and go thou and do likewise.

From Bro. A. Loomis, *Champlain, N. Y.*

"I have been out hunting for new subscribers for The World's Crisis—the best religious paper in the world, and have got *one*. Think I shall be able to get more in a few days."

"One." Well, Bro. L. If all of our present subscribers would do that, our subscription list would soon be *doubled*. Why can't they? It seems possible. Over sixty did it last *month*; and why may not every one of the six thousand get at least one subscriber in the *year?* Try, brethren, try!

From Bro Geo. A. Streeter, *Athol, Mass.*

"Enclosed find one dollar for *two* new subscribers. . . . Thank God for the prosperity of the Crisis. May all its managers be endued with the spirit of the Master, that it may still be the medium of light and truth."

Amen, Bro. S.; and may all its friends *double their efforts* to increase its circulation and influence, and thus aid in bringing the light of truth and the joys of salvation to thousands, before He comes.

From M. A. C., *Vermont.*

"I send you a dollar for a new subscriber—a Methodist lady of New Haven. Having read a few copies of the Crisis, she has become interested in the great truths which it holds forth."

We rejoice that our Methodist sister is beginning to see the truth. But there are thousands still in all the churches who, like her, need only to *see* the truth, to believe it and confess it. How many such are within reach of your influence, my brother, my sister? And what will you do to bring the light before them? Converse with them. Lend them the Crisis. Give them tracts. Pray for them. Do as the sister did, who writes as follows from New York, telling how she obtained a subscriber, and the result of it.

"I met him in the street, and asked him if he would read some of our tracts. He said he would, and I sent him some, with a copy of *The World's Crisis.* He had no faith in them at first; but when he read them, and compared them with the Bible, he was convinced; *subscribed for the paper*; embraced and confessed the truth; and is now, as he says, 'a whole Adventist.'"

From Bro. Thos. Smith, *Bangor, Me.*

"I herewith send you *two* more new subscribers for The World's Crisis, with pay for six months in advance. . . . This makes *four* I have sent since January 1st. Hoping the Crisis will have a wide and beneficial circulation, I am very truly and faithfully yours, in hope of future and eternal life."

"Thank you, Bro. Smith. Your efforts for the Crisis are always valuable, and always appreciated. Soon you will rest from your labors, and your reward will follow you.

From Bro. J. Pine, *Ionia, Ill.*

"I have been out among my neighbors to see what I could do in the way of getting subscribers, and I have got *three*, with advance pay for six months, which you will find enclosed."

Done well, Bro. Pine. How many more three's can you get before the year is out? See!

From Bro. D. S. Clark, *Amboy, Ill.*

"I send you this morning *six* new subscribers, for three months each. . . . Send me a few copies of The Young Pilgrim. I want to see if I can get subscribers for that, too."

We have sent them, and may the Lord bless your efforts for the good of both the old and the young.

More next week. W. B. H.

"STRIKE! BUT HEAR ME."

The following article was published in the Rockport *Weekly Advertiser*, of Jan. 9th, 1864. It is from the pen of Rev. J. D. Brown, who resides there, and sometimes preaches in the "Village Hall."—Ed.

STRIKE! BUT HEAR ME.

It is painful to a person who sincerely seeks to benefit his fellow-men, to be misunderstood and maligned; but so generally has this been the portion of those who have been called to the work of teaching *new truths* or calling men back to those *old* but long obscured, that common consent, it is said,—as the proverb of thinkers and reformers,—"When you are the anvil bear patiently; when the hammer, strike hard;" and both the cause that is too weak and the worker that is too sensitive. to bear the heaviest sledge-strokes of men, are worth pitying.

But the most painful opposition, is that which will "strike," but will not "hear," nor suffer others to hear, if it can prevent them. It "has taken away the key of knowledge; it entered not in itself, and them that were entering in it forbade" (marg. Luke 9: 52.) This course is too often taken by those who claim to be disciples of Christ who has himself condemned it. It seeks to injure others by so accusing them as to excite prejudice, that some people may be kept from hearing that which if they hear, they will be convinced is true. This is the clearest way to answer views that are otherwise unanswerable.

"The doctrine preached in the Village Hall is very dangerous." To this import I am told a clergyman of Rockport warned his congregation, on a recent Lord's day; and by this word, he doubtless effectually closed all ears from hearing what is preached in that locality except a few, who have sufficient confidence in their *own* ability to judge what is true, to brave the *dangers* of the place, and hear before they "strike," and so "strike home," if they strike at all; thus doing as they would have others do to them, while they obey that Scripture which saith, "Prove all things, hold fast that which is good." (1 Thess. 5: 21.)

But what dangerous "doctrine" is this, that is preached in Village Hall? What sect worship there? Why, it seems the one "everywhere spoken against," and would to God that those who hear these reports, would act as *honorably* as did the Roman Jews by its predecessors in tribulation, and in the "kingdom and patience of Jesus" when they came to Paul and said, "We desire to hear of thee what thou thinkest, for as concerning this sect we know that everywhere it is spoken against." (Acts 28: 22.) That is the way true *nobility* treats that which is spoken against; then, if report is found *true*, reject the doctrine.

He who preaches there, promised at his ordination that he would preach the "word of truth, the gospel of our salvation;" as at his conversion he promised also to obey it; and he trusts that by the grace of God, he has not yet, and will not soon become like him of whom Pollock wrote:

"Hear what he was:—He swore in the sight of God,
And man, to preach his master, Jesus Christ;
Yet preached himself."

Course of Time, Book 8.

Is it "dangerous" to believe and preach the "word of truth?" "to testify the gospel of the grace of God?"

Is it "dangerous" to preach that "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time. . . . . I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel with shame-facedness and sobriety; not with plaited hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works"? (Tim. 2: 5–10.) That, "all have sinned and come short of the glory of God"? (Rom. 3: 23.) That "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him?" (Rom. 5: 8, 9.)

Is it "dangerous" "to declare at this time his righteousness; that he might be just and the justifier of him that believeth in Jesus?" (Rom. 3: 26.) That "there is none other name under heaven given among men whereby we may be saved?" (Acts 4: 12.)

And is it "dangerous" to preach, that, "Except ye be converted and become like little children, ye shall not enter into the kingdom of heaven?" (Matt. 18: 3.)

Is it "dangerous" to preach, that, by one man sin entered the world, and death by sin?" (Rom. 5: 12.) That, "man is born of a woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down, he fleeth also as a shadow, and continueth not?" (Job 14: 1, 3.) Also, "are not my days few?" . . . . before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; of the shadow of death without any order, and where the light is as darkness?" (Job. 10; 20, 22.) That "man dieth, and wasteth away; yea, man *wasteth away*, (Heb.) and where is he?" "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep?" (Job 14: 10, 12.) That "the dead praise not the Lord, neither any that go down into silence." (Ps. 115: 17.) For "in death there is no remembrance of thee, (God) in the grave who shall give thee thanks?" (Ps. 6: 5.)

Is it "dangerous" that I have "taught the people, and preached through Jesus the resurrection from the dead?" (Acts 4: 2.)

Is it "dangerous" to warn sinners, that, "God will not contend forever, neither will he be always wroth, for the Spirit shall fail before him, and the souls that he has made?" (Is. 42: 16.) That "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be?" (Ps. 37: 10, 20.) That "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power; when he shall come," etc.?" (2 Thess. 1: 7, 10.) That "his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire?" (Matt. 2: 12.)

Is it "dangerous" to declare that now God "commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead?" (Acts 27: 30, 31.) That "he will judge the quick and the dead at his appearing and kingdom?" (2 Tim. 4: 1.)

Is it "dangerous to preach for the encouragement of suffering saints, whose names are cast out as evil, that "all things are yours; . . . . and ye are Christ's; and Christ is God's?" (1 Cor. 3: 21, 23.) That, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.) "For the promise, that he should be the heir of the world, was not to Abraham, or to its seed, through the law, but through the righteousness of faith?" (Rom. 4: 13.) Or, "blessed are the meek; for they shall inherit the earth?" (Matt. 5: 5.) Is it "dangerous" to relate concerning Abraham and his dead children; "these all died in faith, not having received the promises, but having seen them afar off; God having provided some better thing for us, that they without us should not be made perfect?" (Heb. 9: 13, 39, 40.)

Is it "dangerous to tell them in their deep trials, "ye shall be recompensed at the resurrection of the just?" (Luke 14: 14.) That "when Christ, who is our life, shall appear, then shall ye also appear with him in glory?" (Col. 3: 4.) That, "when he shall appear, we shall be like him; for we shall see him as he is?" (1 John 3: 2.) That, "to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels?" (2 Thess. 1: 7.)

Is it "dangerous" to preach to them that "now is our salvation nearer than when we believed. The night is far spent, and the day is at hand?" (Rom. 13: 11, 12.) That "the end of all things is at hand?" (1 Peter 4: 7.) That "he which testifieth these things saith, surely, I come quickly, amen?" (Rev 22: 20.) And is it also "dangerous" to answer the announcement, in the words following, "Even so, come, Lord Jesus?"

Is it "dangerous" to preach, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that yet run not with them, to the same excess of riot; speaking evil of you. Who shall give account unto him that is ready to judge the quick and dead?". 1 Peter 4: 3–5.)

If it is "dangerous" to preach and believe these things, then it is dangerous and heretical to preach the word of God; and we who meet in Village Hall, "Confess unto thee, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God, and toward men." (Acts 24: 14–15.)

But to whom is such doctrine "dangerous?" Certainly not to purse-proud hypocrites, who consider that a man is "profited much, if he gain the whole world," even though he "lose his own soul;" who "suppose that gain is godliness;" and so "devour widows' houses, and for a pretence make long prayers." They will continue to be members of churches, who do not "withdraw themselves from such." They will not swallow such dangerous doctrine, because if they did, "the hope of their gains would be gone."

Certainly not to those simpering, fastidious persons, whose "finer sensibilities" would be shocked, at hearing a sentence not grammatically connected, or classically finished; who have plenty of tears for the afflicted hero or heroine of the last novel, but none for Christ; who would almost faint to hear the word "perdition," that horrid, unfashionable word. They will not adopt the "dangerous" views and give up the "lovely" preaching they are used to hearing; they are safe, they think less of truth, and more of "eloquence," so-called:

"Vain eloquence that wanted sacred truth."

Certainly not those honest seekers after God, who wish to know and do his will: for of them Jesus has said, "If any man will do his will, he shall know of the doctrine." So if they come to "hear" they are safe, for they can "hold fast the good."

But is such doctrine "dangerous" to those who have received it? Does it make them worse men and women? Do they lie,—and cheat,—and steal,—hate and misuse their neighbors? Or will they not compare favorably, in every moral and spiritual respect, with "professors of religion" around them? Who says no?

But some one will say you have not written all you believe.

Certainly I have not, for you will see by my "confession" above that I believe all the Bible, and that is too large to publish in an article in the Brockport *Republic*,* as the few who attempt to study it now will know.

But what do you believe beside?

Much. Come and "hear" and *then* "strike" me if you wish. Seats are free.

Yours respectfully, J. D. Brown.

* The above was written for insertion in the *Republic*; this explains the allusion, while it reveals an unexpected mode in which my creed is too long to publish in the Brockport *Republic*. J. D. B.

some, that if this were true the beasts being immortal would eventually overrun the whole earth, is of no weight, simply because it was of no weight before Adam fell. Still they were commanded to "be fruitful and multiply," whether Adam sinned or not. Just so with our own species. It should be borne in mind that there will be but a very small portion of the human family saved when compared with the whole; not enough to densely populate a territory as large as the States of New York and Pennsylvania. For by actual arithmetical calculation it has been ascertained "that all the inhabitants of the globe since the creation down to the present time *could be placed in the State of New York, giving to each individual one square yard, and still have room to spare!*

How thinly populated, then, would be the earth when so few are to be saved, especially when "there shall be no more sea"! What a vast extent of earth territory will thus be added to our present world; and for what? That the earth may be peopled with living creatures and "be full of the knowledge of the Lord as the waters cover the sea."

Isa. 35: 9,—"No lion shall be there, nor any ravenous beast shall go up thereon; it (the ravenous beast) shall not be found there." This passage has been quoted by some to prove that beasts shall not inhabit the earth restored; but we fail to make the application, inasmuch as this passage refers directly to the "*highway of holiness*," and not to the earth in general. Still it does not say that *no beast* shall be there, but *no ravenous* beast shall be there! All the ravenous propensities of beasts will have been destroyed, for "they shall not hurt nor destroy in all my holy mountain."

Also Ezk. 34: 25,—"And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness and sleep in the woods." Here again it does not say that beasts shall cease out of the land, but that *evil* beasts shall cease out of the land. What can be plainer? Then there can be no danger of "dwelling in the wilderness" or "sleeping in the woods."

To us, the word of God is very plain upon these points, and all we have to do is to take it as it reads and *believe* it. Let us ever remember that He doeth all things well, even if we do not happen to comprehend all his ways. He has given us enough of his word to enable us to secure our own salvation, and that is enough. Leave the rest with God. N. L. WILLARD.

Rochester, N. Y.

For the World's Crisis.

CONFERENCE REPORT.

The christian quarterly conference met at Lincolnville Centre, Thursday, February 25th, according to appointment, at seven o'clock, for prayer and social meeting. Met Friday morning at 9 o'clock, A. M., for prayer and conference; preaching at 2 o'clock and evening. Met Saturday morning at 9 o'clock for prayer and conference; preaching at 2 o'clock, and evening. Conference for business met at 1 o'clock, proceeded as follows: First, chose Israel Damman Moderator.

Voted, We receive and accept the decision of the conference held at Augusta, January 1st, 1864, relative to name, and that it be called the Easterly Maine Advent Conference.

Voted, We accept the report of said conference relative to church discipline, as published in the Crisis, January 12th, 1864, the same having been referred by mutual agreement at the Frankfort Conference.

Voted, The next quarterly meeting of this conference be held in June next, place of meeting and day, be left with Bro. I. Damman, and Bro. C. H. Leverton, of Surry.

Voted, The Secretary continue his office one year from time of appointment.

Voted, The Secretary send the report of this to be published in the Crisis.

The following ministerial brethren were in attendance at this conference: Thomas Smith, of Bangor, N. F. Nason, of Palmyra, Israel Damman, of Corinna, N. J. Reed of Bangor, John Morril, of Newburg, Jeremiah Carr, of Albion.

We rejoice to know our conference proved a success. Several persons professed conversion, and others expressed in public their desire for salvation. Brn. Damman and Reed tarried with us during the week following the conference, holding meetings afternoon and evening, giving evidence of our Lord's soon coming to judge the world in righteousness.

MOSES YOUNG, *Secretary*.

For the World's Crisis.

J. C. WALLER'S NEW WORK.

I have just had the pleasure of reading Bro. Waller's work on the Second Coming of Christ. It is a most timely work, and will benefit every reader. The price of the work is $1.25, free of postage, a little above the price of a pound of tea or a pound of tobacco (if I may be allowed the comparison), and it will not only do you, but others a thousand times more good, besides helping the brother in proclaiming the last messages to this last generation. For in these days when the earth is girdled, as it were, with the iron of the image, it takes a man with an iron will to come out in the defense of Scriptural truth.

In a letter by the author to me, he states that the work is having a great sale, passing into the second edition within a few weeks. By its great sale it would appear that the people in their present distress are turning their attention to a better deliverance than any earthly government can give, but they are not alone. Nearly every nation is waiting for a deliverer of some sort to come. The Italians are looking for a Garibaldi to redeem them, as expressed by Kossuth: "The Resurrection and Redemption of the nations is at hand;" while the "peoples and tongues" of many lands are looking to Napoleon III., the great iron man of the age, for redemption and deliverance. Yes, the whole creation is groaning to be delivered. And what joys the christian heart is, that the glorious Deliverer, the great Redeemer, is at hand next to come.

The author in his preface states that he "believes the present age near its close; that the world's *great crisis* is upon us, and that the lines of the great prophetic periods terminating with the end of this, and the beginning of the millennial age, all converge to a point only a *few years in the future*."

J. TAYLOR.

Archbishop Whately told a young preacher, who had bored him with a long sermon, that there were some things in his effort he had never heard before. Much flattered, the young man asked what they were. "I heard the clock strike twice," he replied.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, March 22, 1864.

NEW VOLUME.

As this is the first number of a new volume, we hope all will send in the *advance* pay for it as early as possible. We are greatly rejoiced at the efforts which the friends of truth have made to increase the circulation of the Crisis. It shows that they are awake to the stirring events of these last times. We hope every reader will do all he can for the tract fund, and try to get some more new subscribers before another month passes. We never had more reason to work for the good of our fellow men than now; and it is very encouraging to find so many new ones becoming interested in the hope of the gospel. Let us lose no opportunity for getting the light before them.

CONCORD.

The first of March, we visited the church in Concord, N. H. We found some a little faint-hearted, but the Lord sent us a heavenly refreshing which cheered all the hearts of his children, filling them with new courage. We have seldom had a better time in that city. We found several new ones from other churches who had become deeply interested in the evidences of the Lord's coming, and the other great truths of the Bible. Formerly they had looked down with contempt upon what is now more dear to them than all the world beside. They feel like young converts. The Bible is more precious to them than ever before. They wonder how they could have been so blinded to things so plain. But they find many of their former church friends are forsaking them, because of the reproach that goes with the truth. This has always been so; and we must expect no improvement in these last days, when cold formality is abounding to an alarming extent, and pride is gaining ground in a fearful degree. They have found, as do all others, that there is but one way to be free in Christ, and that is to give up *all* for him and his word, and make no compromise with populaaity. We must be willing to become of no reputation, if we would be the disciples of Jesus. This, but few will consent to do, because they do not love the truth as much as the reputatiom that comes from the enemies of the cross.

Whenever we find those who are willing to let their good names go for the truth's sake, as was the case with them in Concord, then we know the Lord will love to lead and bless them. Such will not go long in darkness; and as soon as they step out *fully* for the Lord, the blessing is so great, they care but little what people may say about them. The peace they feel is worth far more than the honors of a wicked world.

We closed our meetings with an interesting communion season, when some seventy gathered around the table. The brethren and sisters feel encouraged in Concord. May the Lord bless them *abundantly*.

WORKS OF THE MAN OF WONDER.

It is interesting to trace the steps of the "wonderful man" who is now at the head of the French Empire. But few are aware of what he has already accomplished, and the skill manifested in its operations. Every development shows more clearly that his movements are all in harmony with a great and well-matured system of operations which is rapidly approaching its completion. The last link in the great chain is about ready to be welded in its place.

Let us take a bird's-eye view of what Napoleon has done, is now doing, and about to do. At the close of the war with Napoleon I., in 1815, the naval and colonial power of France was apparently ruined. During the thirteen years preceding that time, England had seized or destroyed some six hundred French ships of war. Her colonies were reduced to a few fishing ports of but little value. How changed is the present condition of France. By what means has the great change been produced? The work seems like one of magic. In order to create a navy, and regain power, a great work must be done. Now her ports and resources for constructing ships of war and all their fixtures are said to "excel all other naval depots in the world." We believe all this has been done with a *definite* object in view.

One great purpose of Napoleon III., as he himself declares, is to avenge the defeat and imprisonment of Napoleon I., as accomplished mostly by the English nation. It is evident that the most successful means by which such a result could be gained would be by *invasion*,—a sudden movement upon England when she was not expecting it. But in order to bring this about, a thorough *preparation* would be needed. Ships of the strongest character must be built in large numbers, and a good harbor would be needed near England, and yet this must be so done as not to excite the suspicions of England if possible. To accomplish such a work, a man of far-seeing intellect, who would keep all his plans to himself, would be needed. Napoleon III. is just such a man, and it will be seen that he has not been idle, since he has had the reins of France in his hands.

On the north side of France, facing England, is the port of Cherbourg, which naturally is only an open bay, exposed to all northern winds; but this bay was just where a harbor would be needed for the invasion of England. Before this could be used as a harbor, it was necessary to have a wall across the mouth of this open bay, to keep off the winds. Such a wall has been built, nearly three miles in length, more than a mile from the head of the bay, about nine hundred feet wide at the base, rising sixty-six feet from the bed of the sea, and strong enough to bear up the heaviest fortresses upon its top. At each end of the wall is an opening through which the largest ships may pass at all tides. This wall is protected from human assaults by more than six hundred guns.

This bay, or harbor, has a rocky shore, in which immense basins or docks have been hewn with great labor. The first is nine hundred and fifty feet long, seven hundred and sixty-eight feet wide, fifty-five feet deep, and will hold fifteen ships. The second will hold a dozen. The third, completed in 1858, is larger than either of the others, and will hold eighteen or twenty of the largest ships. In addition to these there are twelve building-slips and seven docks, besides arsenals, storehouses, sail-lofts, timber-yards, rope-walks, bakeries, machine-shops, where every piece of iron-work can be made which is necessary for the construction of ships. When speaking of this harbor, one who is well posted in the facts in the case says:—

"It is no vain boast that an army of a hundred thousand men can be embarked any fine morning at Cherbourg, and that the fleet necessary for its transport can be built and armed and equipped and protected to the hour of its departure in this fortified haven."

Besides Cherbourg, France has four other ports equally efficient,—Brest, L'Orient, and Rochefort, on the west, and Toulon on the Mediterranean. There are some eighty building slips, and twenty-five docks connected with these ports, so that France could build at the same time forty ships of the line, forty frigates, while twenty-five more were being repaired.

At the present time she has between twenty and thirty thousand men employed upon naval works. What does all this mean? Has her noted Emperor no *special* object in view? We think events will soon tell.

At the present time, France has a steam navy second to none in Europe. Since 1852, her ships of the line have increased from two to forty, and her frigates from twenty-one to forty-six. In 1859, Napoleon ordered twenty steel-clad frigates and fifty gunboats. Lord Paget said in debate last March, that while England had only sixteen iron-clad frigates, France had thirty-one.

England has more seamen than France; but the French are more efficient as a body. In France, every man, who has any thing to do with sea-faring life, if he does no more than ply the oar on the river, is enrolled in what is called the "marine conscription," and is liable to be called into action at any time. It is said that in every period of nine years all the sailors in France serve in turn in the navy; consequently they are all practical seamen of the first class. They are trained in all the arts of naval seamanship. They never send out green hands to manage a ship. All are drilled in the most thorough manner on board great experimental fleets, in all departments of naval duty. The results of this course have been wonderful, and France now stands ready for action that will astonish her enemies when the hour arrives to strike the startling blow. No pains have been spared to make the French seamen the most effective possible. Napoleon does not intend to move till success is certain, so far as *preparation* can make it so. So much for the home resources.

We will now glance at the conquests and alliances which he has already made. His power is now world-wide, and is being continually strengthened. He has an ambition to be honored and obeyed in all lands,—by every nation on the globe. In order to accomplish this object, he has been extending his colonial power over other countries with great skill. It has been effected very quietly, and in such a way as to excite little or no alarm among the nations of the earth; and now they stand amazed at what he has accomplished.

France first secured Algeria on the coast of Africa, with a sea coast of six hundred miles. She has also prepared a safe harbor on the coast, which in 1850 inclosed two hundred acres; and has since arranged to add some sixteen hundred more.

The next movement of France was to take possession of the island of Otaheite, about midway of the Pacific. It is said to be the best victualing station in the South Pacific.

Passing from this to the Indian Ocean, we come to the island of St. Paul, in the same latitude as Cape Town and Melbourne, and midway between the two. This is the only place of shelter in the long route between them, and is said to have the most secure and secluded harbor, perhaps in the world.

We come next to Cochin China. In 1862 the Emperor of this country was compelled to cede to France the provinces lying at the mouth of the Cambodia and Saigon rivers. The Cambodia is the largest river in Southern Asia, and drains a tract of land containing some five hundred thousand square miles. This position is well chosen, and very important in the great commercial highway. At this place, Napoleon has erected fortifications, dock-yards, and coal-depots.

The next important point to secure was Mexico, which has been successfully accomplished. The next step is into the United States, then home to France, and make special arrangements for the invasion of England, to humble his proud neighbor and avenge the battle of Waterloo.

Such is evidently his plan, and we apprehend that success will attend every step of this man of wonder, till the time arrives for him to go to perdition. All things indicate that Napoleon is soon to make some demonstrations of vast power, which now nearly encompasses the globe. The only link wanting in his great chain, is the American, and that is being forged, and will evidently soon be united to the rest.

It should be remembered that this man of wonder is a Spiritualist, and through him the demons are operating to secure the government of our planet; hence the morals and doctrines of Spiritualism will be incorporated into that government. Let us see to it that we do not worship "the beast, neither his image," nor receive "his mark," nor "the number of his name."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 15th,	$626 01
L. Otis pd	1.00
J. M. Andrews pd	1.00
Geo. S. Brewster pd	8.00
L. and E. J. Mills pd	.75
P. Green pd	1.00
Four of the poor in Corinna, Me., pd	1.00
Mrs. C. Twombly 25 cts., and 25 cts. for some other poor Sister, pd	.50
Almira Morgan pd	.50
A. Hunt pd	.25
Sr. Duckee pd	1.00
A. R. Marshall pd	.25
Wm. Miller pd	3.00
Harriet E. Corlin pd	1.00
A reader of the Crisis pd	1.00
D. Bonnell pd	5.00
H. Castle pd	.50
D. Castle pd	.50
Mrs. J. K. Marshall pd	.50
Eliza P. Beach pd	.25
Robert Allen pd	1.00
A reader pd	.25
B. P. French pd	.25
Catherine R. Bancroft pd	.25
M. A. S. pd	.10
Mrs. H. D. Sawyer pd	1.50
Harvey Pratt, Wis. pd	.50
L. W. Spaulding pd	1.00
A friend pd	1.00
A reader of the Crisis pd	1.00
A. Gordon pd	.25
C. Aldrich pd	.50
B. P. Chase and wife pd	.50
N. Jenks pd	3.00
Mrs. O. Stevens pd	.50
H. Miles pd	.15
B. Stevens pd	.50
A friend to truth pd	.25
J. W. Piper pd	.50
Mrs. T. E. Clough pd	2.00
Nancy B. Waldron pd	.40
H. Bailey pd	2.00
M. Morehouse pd	1.00
L. M. Smith pd	1.00
Stephen Jones pd	.25
L. Walker pd	.25
T. Bullard pd	1.00
Wm. Keith pd	1.00
Wm. M. Howland pd	.75
Mrs. H. M. Butters pd	.50
A. Barnes pd	.25
Mrs. C. Barnes pd	.25
Simeon Bliss pd	.40
Mrs. Mary Hodgdon pd	1.00
A friend pd	2.00
Lizzie Batchelder pd	.25
Mrs. E. Collins pd	1.00
L. H. Hitchcock pd	.25
Rachel Call pd	.25
E. Sanderson pd	.25
C. W. Bemis pd	1.00
M. A. Harris pd	1.00

TRACTS.

ALL ABOUT GIVING. God "*giveth* us richly all things to enjoy," and "the righteous sheweth mercy and *giveth*,"—and so "*give*, and it shall be *given* unto you"; hence work, "that ye may have to *give* to him that needeth," for "God loveth a cheerful—not a grudging—*giver*," it being "more blessed to *give* than to receive"; for "he that *giveth* to the poor shall not lack," but "he that hath pity upon the poor lendeth to the Lord, and that which he hath *given* will he (the Lord) pay him again." Question: Do you doubt if God will pay all his dues? The "*liberal* deviseth *liberal* things," and "the *liberal* soul shall be made fat" by Him "who *giveth* to all men *liberally*."

The early christians "in their deep poverty *abounded* unto the riches of their *liberality*," and got praise from Paul, who declared they went "beyond their power" in *donations*. What they *gave* was "a matter of bounty and not of covetousness," so that the apostle says, "praying us with much entreaty that we would *receive* the *gift*." Another question: Is n't the praying too much on the other side in these days?

The above extracts are actually found in an old book called the Bible, which christians profess to take as their guide. I copy them thinking that *some* christians might not have seen them before, or that they may have forgotten them.

P. S.—Well done, brethren and sisters. You are responding nobly to my appeals. Keep at it. D. T. T.

FOR THE FUND.

BRO. GRANT:—As an appeal has been made to the poorer brethren who love the blessed cause, I thought it meant me; so here is my quarter. I wish I had more to send, but I only asked Father for a quarter, and I have nothing but what he sends me. But none of that is squandered on tea or tobacco. I think he never sends us any thing that he wants us to consume on our lusts; but he has promised to withhold no good thing from us, if we will walk uprightly. And so, brethren and sisters, send along your scrips. Don't be afraid to trust the Lord, who says, "Give, and it shall be given to you." His word never fails, when we do our part.

I know there are none of us so poor but we can give the little asked of us. Sisters, cannot some of us get along with one breadth less in the skirt of that new dress? What matter if it does look a little less like the worldling, or the proud, lofty church member? Remember, God is to have a *peculiar* people when he comes. And do you thing it right to put eleven or twelve yards of cloth into a dress, when nine or ten will do as well? Send in the price of the needless yards, all of you, and I think the Tract Fund will grow a little faster. Perhaps some of us can spare a yard of ribbon from our bonnets. Can't YOU?

Come, sisters, let us see what we can do in the way of curtailing needless expenses, for the sake of the Lord's cause, remembering that He looks at all our motives and actions; and if we really wish to help in the Tract Fund enterprise, He will open a way. Pray for me, that I may be an overcomer, and at last enter into the kingdom with you. Your sister, hoping to have deliverance when Christ comes to make up his jewels.

Levant, Me. LIZZIE BATCHELDER.

MR. GRANT,—Dear friend:—Being fully persuaded of the profound truths taught in the excellent tracts and publications written and published by you and your fellow laborers, and knowing that you cannot carry on this great and important work without some assistance from those you benefit by your labor, I feel it my duty to send you a little in the charitable distribution of your valuable productions among those who have not the means to purchase them. I therefore forward you the enclosed two dollars, to be appropriated to the gratuitous distribution of tracts, or as you may deem most advantageous to the cause. Please remember the writer at the throne of grace to the Father of mercies, that he may overcome by the blood of the Lamb, and meet you among the redeemed in Christ Jesus. Amen. A FRIEND.

Dickeyville, Wis.

BRO. GRANT:—While reading the Crisis just now, I met with these words, "Come, sit down this evening and write us a note, and send the offering." Every man according as he purposeth in his heart." One sister writes that she has drank no tea for ten years past, and will give fifty cents. I have drank no tea for twenty-three years past, which is more than twice the number of years, and of course I ought to be able to send twice the amount of money. Enclosed, therefore, you will find one dollar for the Tract Fund, which please accept from A READER OF THE CRISIS.

West Winsted, Ct.

BRO. GRANT:—Believing that time is short, I want to do what I can for the truth. Two years ago God for Christ's sake forgave my sins, for which I thank his holy name. I decided to turn from idols and serve him. Not seeing how I could use tobacco to the glory of the Lord, I resolved to give it up, and use what it formerly cost to the advancement of the cause of Christ. So find enclosed $1.00 for the $2000 Tract Fund. Yours in the hope of the soon coming of the Just One.

CHAS. T. BEARDSLEY.

Woodstock, N. B.

BRO. GRANT:—I have felt for a long time that I wanted to do something for the Tract cause, but thought I would wait until I had more to send. But now I will send one dollar, which is the widow's mite. I have children who read the Crisis, but perhaps never look at the call for funds, and have forgotten that the Lord loveth a cheerful giver; and I know an aged Sister, who reads the Crisis free, and is not able to work; so this will pay for four of us. MRS. E. COLLINS.

West Troy, N. Y.

BRO. GRANT:—Prompted by our good Bro. Taylor's call for "widow's mites" in behalf of the Tract Fund, and by your own suggestion to write "this evening," I comply at once and send you, as I have been for some time desirous to do, my little offering. Enclosed please find fifty cents, to be appropriated in the manner specified. I feel interested in this cause, and am glad to see it prosper.

West Meriden, Ct. ALMIRA MORGAN.

BRO. GRANT:—On opening my welcome weekly visitor, The World's Crisis, I saw a word from Bro. Taylor on the Tract Fund. I feel to thank God that I have a heart to help in this cause, and have concluded to send my portion, and enclose enough for some others that may be poorer than I am. Yours trying to be good, R. OLIVER.

Reedsburgh, Wis.

BRO. GRANT:—Seeing a call in the Crisis for the poor subscribers of the paper to send in their mite for the Tract Fund, I will respond to the call and send my mite, trusting in God that I shall be none the poorer for so doing. Yours in the blessed hope of eternal life, ARTHUR HUNT.

Woodstock.

BRO. GRANT:—I have just been reading in the Crisis the invitation to every subscriber to send twenty-five cents to the Tract Fund. I send you one dollar, 25c for myself, and the rest for those who are poorer than I am. Yours in love of the truth,

Ashland, O. S. ANDREWS.

OUR VOLUNTEER AGENTS.

Report of their Doings.

The Crisis has reason to rejoice in the number of its friends, and in the zeal and success with which they labor for it. Is there another paper in the world which has a larger, or even so large a list of Volunteer Agents laboring so unremittingly, so unselfishly, and with such praiseworthy motives, to increase its circulation and influence? And *what is it* moves them to this important work? Love for the truth; desire for its wide-spread diffusion; especially the great and glorious truths of the Lord's soon coming and kingdom, and life and immortality only through Christ—the Great Life-giver. This is the motive,—and the preparation of a people to meet him with joy when he comes. Who would not labor in such a cause, and for such a Master? The harvest is ripening, and the laborers few. Hark! He calls for more volunteers. Ho! for volunteers! Who'll enlist?

To stir up others to emulation in this good work, we give below a number of reports of labor from Volunteers already in the field,—as many as we can find room for,—to show to all what *some* ARE *doing*, and what *others* MAY *do*. Read, them, brethren, and go thou and do likewise.

FROM BRO. A. LOOMIS, *Champlain, N. Y.*

"I have been out hunting for new subscribers for The World's Crisis—the best religious paper in the world, and have got *one*. Think I shall be able to get more in a few days."

"One." Well, Bro. L. If all of our present subscribers would do that, our subscription list would soon be *doubled*. Why can't they? It seems possible. Over sixty did it last *month*; and why may not every one of the six thousand get at least one subscriber in the *year?* TRY, brethren, TRY!

FROM BRO. GEO. A. STREETER, *Athol, Mass.*

"Enclosed find one dollar for *two* new subscribers. . . . Thank God for the prosperity of the Crisis. May all its managers be endued with the spirit of the Master, that it may still be the medium of light and truth."

Amen, Bro. S.; and may all its friends *double their efforts* to increase its circulation and influence, and thus aid in bringing the light of truth and the joys of salvation to thousands, before He comes.

FROM M. A. C., *Vermont.*

"I send you a dollar for a new subscriber—a Methodist lady of New Haven. Having read a few copies of the Crisis, she has become interested in the great truths which it holds forth."

We rejoice that our Methodist sister is beginning to see the truth. But there are thousands still in all the churches who, like her, need only to *see* the truth, to believe it and confess it. How many such are within reach of YOUR influence, my brother, my sister? And what will YOU do to bring the light before them? Converse with them. Lend them the Crisis. Give them tracts. Pray for them. Do as the sister did, who writes as follows from New York, telling how she obtained a subscriber, and the result of it.

"I met him in the street, and asked him if he would read some of our tracts. He said he would, and I sent him some, with a copy of *The World's Crisis*. He had no faith in them at first; but when he read them, and compared them with the Bible, he was convinced; *subscribed for the paper*; embraced and confessed the truth; and is now, as he says, 'a whole Adventist.'"

FROM BRO. THOS. SMITH, *Bangor, Me.*

"I herewith send you *two* more new subscribers for The World's Crisis, with pay for six months in advance. This makes *four* I have sent since January 1st. Hoping the Crisis will have a wide and beneficial circulation, I am very truly and faithfully yours, in hope of future and eternal life."

"Thank you, Bro. Smith. Your efforts for the Crisis are always valuable, and always appreciated. Soon you will rest from your labors, and your reward will follow you.

FROM BRO. J. PINE, *Ionia, Ill.*

"I have been out among my neighbors to see what I could do in the way of getting subscribers, and I have got *three*, with advance pay for six months, which you will find enclosed."

Done well, Bro. Pine. How many more three's can you get before the year is out? See!

FROM BRO. D. S. CLARK, *Amboy, Ill.*

"I send you this morning *six* new subscribers, for three months each. . . . Send me a few copies of The Young Pilgrim. I want to see if I can get subscribers for that, too."

We have sent them, and may the Lord bless your efforts for the good of both the old and the young.

More next week. W. B. H.

"STRIKE! BUT HEAR ME."

The following article was published in the Rockport *Weekly Advertiser*, of Jan. 9th, 1864. It is from the pen of Rev. J. D. Brown, who resides there, and sometimes preaches in the "Village Hall."—ED.

STRIKE! BUT HEAR ME.

It is painful to a person who sincerely seeks to benefit his fellow-men, to be misunderstood and maligned; but so generally has this been the portion of those who have been called to the work of teaching *new truths* or calling men back to those *old* but long obscured, that common consent, it is said,—as the proverb of thinkers and reformers,—"When you are the anvil bear patiently; when the hammer, strike hard;" and both the cause that is too weak and the worker that is too sensitive, to bear the heaviest sledge-strokes of men, are worth pitying.

But the most painful opposition, is that which will "strike," but will not "hear," nor suffer others to hear, if it can prevent them. It "has taken away the key of knowledge; it entered not in itself, and them that were entering in it forbade" (marg. Luke 9: 52.) This course is too often taken by those who claim to be disciples of Christ who has himself condemned it. It seeks to injure others by so accusing them as to excite prejudice, that some people may be kept from hearing that which if they hear, they will be convinced is true. This is the clearest way to answer views that are otherwise unanswerable.

"The doctrine preached in the Village Hall is very dangerous." To this import I am told a clergyman of Rockport warned his congregation, on a recent Lord's day; and by this word, he doubtless effectually closed all ears from hearing what is preached in that locality except a few, who have sufficient confidence in their *own* ability to judge what is true, to brave the *dangers* of the place, and hear before they "strike," and so "strike home," if they strike at all; thus doing as they would have others do to them, while they obey that Scripture which saith, "Prove all things, hold fast that which is good." (1 Thess. 5: 21.)

But what dangerous "doctrine" is this, that is preached in Village Hall? What sect worship there? Why, it seems the one "everywhere spoken against," and would to God that those who hear these reports, would act as *honorably* as did the Roman Jews by its predecessors in tribulation, and in the "kingdom and patience of Jesus" when they came to Paul and said, "We desire to hear of thee what thou thinkest, for as concerning this sect we know that everywhere it is spoken against." (Acts 28: 22.) That is the way true *nobility* treats that which is spoken against; then, if report is found *true*, reject the doctrine.

He who preaches there, promised at his ordination that he would preach the "word of truth, the gospel of our salvation;" as at his conversion he promised also to obey it; and he trusts that by the grace of God, he has not yet, and will not soon become like him of whom Pollock wrote:

> "Hear what he was:—He swore in the sight of God,
> And man, to preach his master, Jesus Christ;
> Yet preached himself."
>
> *Course of Time, Book 8.*

Is it "dangerous" to believe and preach the "word of truth?" "to testify the gospel of the grace of God?"

Is it "dangerous" to preach that "there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. . . . . I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel with shame-facedness and sobriety; not with plaited hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works"? (Tim. 2: 5–10.) That, "all have sinned and come short of the glory of God"? (Rom. 3: 23.) That "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him?" (Rom. 5: 8, 9.)

Is it "dangerous" "to declare at this time his righteousness; that he might be just and the justifier of him that believeth in Jesus?" (Rom. 3: 26.) That "there is none other name under heaven given among men whereby we may be saved?" (Acts 4: 12.)

And is it "dangerous" to preach, that, "Except ye be converted and become like little children, ye shall not enter into the kingdom of heaven?" (Matt. 18: 3.)

Is it "dangerous" to preach, that, by one man sin entered the world, and death by sin?" (Rom. 5: 12.) That, "man is born of a woman, is of few days, and full of trouble. He cometh forth like a flower and is cut down, he fleeth also as a shadow, and continueth not?" (Job 14: 1, 3.) Also, "are not my days few?" . . . . before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; of the shadow of death without any order, and where the light is as darkness?" (Job. 10: 20, 22.) That "man dieth, and wasteth away; yea, man *wasteth away*, (Heb.) and where is he?" "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep?" (Job 14: 10, 12.) That "the dead praise not the Lord, neither any that go down into silence." (Ps. 115: 17.) For "in death there is no remembrance of thee, (God) in the grave who shall give thee thanks?" (Ps. 6: 5.)

Is it "dangerous" that I have "taught the people, and preached through Jesus the resurrection from the dead?" (Acts 4: 2.)

Is it "dangerous" to warn sinners, that, "God will not contend forever, neither will he be always wroth, for the Spirit shall fail before him, and the souls that he has made?" (Is. 42: 16.) That "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be?" (Ps. 37: 10, 20.) That "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come," etc.?" (2 Thess. 1: 7, 10.) That "his fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire?" (Matt. 2: 12.)

Is it "dangerous" to declare that now God "commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead?" (Acts 27: 30, 31.) That "he will judge the quick and the dead at his appearing and kingdom?" (2 Tim. 4: 1.)

Is it "dangerous to preach for the encouragement of suffering saints, whose names are cast out as evil, that "all things are yours; . . . . and ye are Christ's; and Christ is God's?" (1 Cor. 3: 21, 23.) That, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 29.) "For the promise, that he should be the heir of the world, was not to Abraham, or to its seed, through the law, but through the righteousness of faith?" (Rom. 4: 13.) Or, "blessed are the meek; for they shall inherit the earth?" (Matt. 5: 5.) Is it "dangerous" to relate concerning Abraham and his dead children; "these all died in faith, not having received the promises, but having seen them afar off; God having provided some better thing for us, that they without us should not be made perfect?" (Heb. 9: 13, 39, 40.)

Is it "dangerous to tell them in their deep trials, "ye shall be recompensed at the resurrection of the just?" (Luke 14: 14.) That "when Christ, who is our life, shall appear, then shall ye also appear with him in glory?" (Col. 3: 4.) That, "when he shall appear, we shall be like him; for we shall see him as he is?" (1 John 3: 2.) That, "to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels?" (2 Thess. 1: 7.)

Is it "dangerous" to preach to them that "now is our salvation nearer than when we believed. The night is far spent, and the day is at hand?" (Rom. 13: 11, 12.) That "the end of all things is at hand?" (1 Peter 4: 7.) That "he which testifieth these things saith, surely, I come quickly, amen?" (Rev. 22: 20.) And is it also "dangerous" to answer the announcement, in the words following, "Even so, come, Lord Jesus?"

Is it "dangerous" to preach, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that yet run not with them, to the same excess of riot; speaking evil of you. Who shall give account unto him that is ready to judge the quick and dead?" 1 Peter 4: 3–5.)

If it is "dangerous" to preach and believe these things, then it is dangerous and heretical to preach the word of God; and we who meet in Village Hall, "Confess unto thee, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God, and toward men." (Acts 24: 14–15.)

But to whom is such doctrine "dangerous?" Certainly not to purse-proud hypocrites, who consider that a man is "profited much, if he gain the whole world," even though he "lose his own soul;" who "suppose that gain is godliness;" and so "devour widows' houses, and for a pretence make long prayers." They will continue to be members of churches, who do not "withdraw themselves from such." They will not swallow such dangerous doctrine, because if they did, "the hope of their gains would be gone."

Certainly not to those simpering, fastidious persons, whose "finer sensibilities" would be shocked, at hearing a sentence not grammatically connected, or classically finished; who have plenty of tears for the afflicted hero or heroine of the last novel, but none for Christ; who would almost faint to hear the word "perdition," that horrid, unfashionable word. They will not adopt the "dangerous" views and give up the "lovely" preaching they are used to hearing; they are safe, they think less of truth, and more of "eloquence," so-called:

> "Vain eloquence that wanted sacred truth."

Certainly not those honest seekers after God, who wish to know and do his will: for of them Jesus has said, "If any man will do his will, he shall know of the doctrine." So if they come to "hear" they are safe, for they can "hold fast the good."

But is such doctrine "dangerous" to those who have received it? Does it make them worse men and women? Do they lie,—and cheat,—and, steal,—hate and misuse their neighbors? Or will they not compare favorably, in every moral and spiritual respect, with "professors of religion" around them? Who says no?

But some one will say you have not written all you believe.

Certainly I have not, for you will see by my "confession" above that I believe all the Bible, and that is too large to publish in an article in the Brockport *Republic*,* as the few who attempt to study it now will know.

But what do you believe beside?

Much. Come and "hear" and *then* "strike" me if you wish. Seats are free.

Yours respectfully, J. D. BROWN.

*The above was written for insertion in the *Republic*; this explains the allusion, while it reveals an unexpected cause for which my creed is too long to publish in the Brockport *Republic*. J. D. B.

Correspondence.

From Sr. N. M. Henry.

Dear Readers of the Crisis:—Once more I am at home after an absence of eight weeks. Left Meadville in the midst of a terrible storm, the cold so intense that, although it was the "lightning" train, we froze up, and came to a dead halt four times before reaching Cleveland, too late for the trains South. Went to a hotel, and made myself comfortable until the next day. The President of the Atlantic and Great Western R. R. passed me free to Cleveland, and there they sold me a first class ticket to St. Louis for $9.20,—all on the strength of my certificate sent me by Bro. H. L. Hastings. (By the way, I want some tracts forthwith.) I was from Tuesday until Friday getting home. I was not aware that I had become so warmly attached to my western home and friends, until separated from them. Last night I went to visit one of my poor families, and when the mother saw me, tears filled her eyes, as she took my hand in both hers.

"Thank God, you've got home at last. I have just counted the days, and they seemed so long."

Then she told me how much she had suffered in my absence. A little baby had come among the flock, and she told me her pitiful story of neglect and want, saying,

"I used to say, if Mrs. Henry were only at home, it would n't be so. She'd care for me, for she loves poor folks."

Then the little ones crowded around for their kiss, and the baby was to be admired. They were all in a sad plight for want of being made clean, yet the poor sick mother was not to blame. Promising to come again, I started for another family,—another baby for me to admire.

Both families are English in the first house; their furniture consisted of a stove, table, two or three chairs, and a bed; one pair of blankets, two thin quilts, without sheets or other linen, composed the bedding of a family of seven. What does the father do, did you say? Well, he does what a thousand others do,—*drinks*. Well, perhaps I hear "Aunt Jane" and dear Sr. White, of Pa., say, We would n't let you wash your clothes while here, we were so careful of you. Yes, I know that; but it wont do to tell the poor to "be ye clean" no more than "be ye warm and fed," and not touch the burden with our fingers; so that is one way of demonstrating our faith by our works, and I can preach a sermon *on the wash-board* as well as *in a pulpit*.

Then another neighbor is a very poor widow, dying of consumption. But the widow's God is hers. Calmly she goes down into the dark valley, leaning on the arm of her Beloved. A very kind-hearted woman, loving in her nature. She has three good little girls, and the hearty welcome I received from them on my return really affected me.

In regard to my visit in Penn., I can not go into detail. I formed some happy acquaintances at Blooming Valley. Bro. and Sr. Ongley, and all their kindness to me, will be treasured long. Bro. O. is trying to do good, but he has a hard place. I made the happy acquaintance of Bro. Brown at Edinboro, at the house of Bro. N. White. I found their house, with Bro. Tryon's, and L. D. Allen's, truly pilgrim homes. I was treated with kindness and courtesy, not only by our people, but by others, members of other churches. One of the pleasantest afternoons I spent at Bro. Burton's, pastor of the M. E. Church, at Mc Rane, Erie Co. I occupied his church in the evening, being treated with true christian courtesy and kindness by himself, wife and people. May the Lord reward them, as he surely will.

I look back upon my visit with pleasure, not only at Mc Rane, but in all the places that I visited. I contemplate going to Iowa as soon as the river opens. Would be at the "Winona Conference," holden on the "State Line," only they did not tell what county, and of course I cannot tell where to go. Western people should know better than to write that way. It is *impossible* to tell any location without the county. *Do not forget this.*

Yours as ever, N. M. HENRY.

Bunker Hill, Ill., Feb. 24th, 1864.

From Sr. Naomi Colburn.

BRO GRANT:—The good news we have heard from Montreal is truly cheering. We here in Canada feel a special interest in the Advent movements in that wicked city. My heart leaps for joy while hearing of the prosperity of Zion, and while it is not for me to go out to warn the careless of approaching judgment and of the importance of being ready to meet God in peace, I rejoice to know that there are those who have strength and ability and who feel it a pleasure to leave home and friends to go out and engage in the work of saving souls.

I have endeavored to remember Montreal in my secret devotions. The Lord bless those who have lately started for the kingdom. May "holiness unto the Lord" be the motto of every heart, and the praise of the Almighty dwell on every tongue. May each one be of such as shall be eternally saved, and may their numbers be increased daily. We hope to hear from that city again soon, and that the news will be such as will cheer the hearts of the scattered pilgrims, who peruse the columns of *our* excellent paper, "The World's Crisis," and who earnestly desire God's cause to prosper under the labors of his faithful servants.

Doubtless there are many like myself who are confined to the sick room, and do not have the privilege of meeting with the brethren and sisters in public worship, who feel anxious to hear through our weekly periodical the results of the protracted efforts put forth in these "last days" for the purpose of bringing souls to Christ, that they with us may secure an interest in the kingdom, and receive eternal life when Jesus comes.

I wonder if those dear converts who felt like bearing the cross in Montreal have yet found *free* water. O, how could frail man feel to "forbid water" and thus hinder those dear ones from being "buried in the likeness" of their blessed Redeemer! But the time has come when we may expect to be persecuted, if we "stand up" for the "truth": and I would as soon look for it from a cold, formal church, as from a professed infidel; yes, *sooner*. O! how sad it is to be forced to believe it, but it is even so. O! that we might have enough of the spirit of our Master to enable us to stand as bold soldiers in his cause, and not fear to be heard or known as earnestly contending for the "faith once delivered to the saints," although our lot may be cast in the midst of a persecuting and rebellious people.

Dear brethren and sisters, all as one, let us remember Montreal; and while we pray for those who are persecuted for righteousness' sake, let us not forget those who persecute, for we can but believe that *they* "stand on slippery places," that unless they soon turn from the evil of their ways they must be lost, and that to all eternity; for the day cometh in the which every man's work shall be tried of what sort it is. O! let us all be faithful. Soon persecution and sorrow, privation and disease will be forever banished from the midst of God's people; "for the meek shall inherit the earth, and delight themselves in the ABUNDANCE OF PEACE." But the wicked shall be cut off, and "burned up root and branch," "be as though they had not been," die for eternity, and never see God. O, awful thought! The Lord save us from the doom of the wicked, and give us a home with the saints in the earth renewed, for his name and mercy's sake. Truly yours,

NAOMI COLBURN.

Magog, C. E., Feb. 22d, 1864.

From Bro. J. A. Cleaveland.

BRO. GRANT:—We are having a good reformation at Whitefield, N. H. From forty to fifty have been converted during the fall and winter. Many backsliders reclaimed, others feeling anxious in regard to their salvation. I have baptized twenty-seven, others will go forward soon. Some think they had better wait a while, and there are always enough to encourage them to do so; but the Bible says "Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The church at Whitefield is in good working order, especially the young converts. They have their prayer-meetings every week, in addition to all other meetings. Much good attends them. The Lord is doing much by them. The people have a mind to labor, and the work goes on. Give us your prayers, brethren, that the work may still prosper.

The effort the brethren have put forth in Sabbath school has done much to increase the interest in the meetings. It is not time and money spent in vain. The Young Pilgrim is thankfully received by the children, and read with great interest. We have a good library, and a good number to attend the school. I have been preaching at Whitefield one-half of the time for the last nine months. I am now about to move there. There are good brethren in Troy, trying to live in readiness for the coming King. It is my prayer that the Lord will send some one this way, who will stay up their hands and preach the word of life to them now. Your brother in Christ, looking for the Savior soon to come,

J. A. CLEAVELAND.

Troy, Vt., Feb. 24th.

From Bro. E. T. Welch.

BRO. GRANT:—I take the papers, but am better pleased with the Crisis. It does not confine itself to one idea, neither hobbies a doctrine or a belief to the exclusion of all others. I believe most firmly that those who reject the Savior, the "Life-Giver," will perish forever. If we have been baptized into Christ, we put him on, and become his, thereby related to our father Abraham, and being worthy, share with him. I will be your God is a pledge of life from the dead. Blessed are the dead that die in the Lord. Them that sleep, or die in Jesus, will God bring with or as he brought Jesus.

This to me is a soul-cheering doctrine. I rejoice that I was ever made acquainted with it. I have believed it for about ten or twelve years; have endeavored to avoid making a hobby of it, or of any other doctrines, for in doing so we are almost sure to break up or cause separation of the church of Christ. Any thing rather than divide the body of Christ. Who is Paul? Who is Apollos? Who is Cephas? but ministers by whom we are made believers. I love all the brethren. I hope to meet all in the kingdom who lead lives conformable to Jesus and his Father. They that obey his commandments shall have right to the "tree of life," and walk on streets of gold, through gates of pearl. Those who are clean, escape the pollution of the world, and love Jesus better than all else beside, must be esteemed. Those who love the brethren and sisters unfeignedly will be approved.

Your brother in Christ, E. T. WELCH.

Oceanport, Mon. Co., N. J.

Obituaries.

ISAAC MOODY.

Died in Troy, N. Y., Feb. 9th, 1864, Bro. Isaac Moody, aged fifty-five years, six months.

Bro. Moody became a firm believer in the speedy coming of Christ in '43, and has since maintained the integrity of his faith amid all the changes, trials, and disappointments of the past. His first hearing upon the grand and glorious theme was in Albany. He afterwards went to New York city, where he lived about fifteen years and was well known among the brethren. Afterwards he removed to Troy, where he lived until his death. About one year ago it became apparent that he was wasting away by chronic disease. We missed him from our meetings; nothing but sickness ever kept him away. He was also ever ready to bear testimony to the goodness of God and his faithfulness towards him. It was his daily practice to give thanks to God in prayer and praise on first arising, and seven times a day. Our brother firmly believed he should live till the Lord came. But, alas! death still carries on his work, and we have been obliged to bury our brother out of our sight, but for a little season, believing that the day is not far distant when He whose right it is to reign will come and destroy death and him that hath the power over death.

We endeavored to speak words of comfort and consolation drawn from the word of God to the surviving son and mourning brother, and of instruction and encouragement to the friends and neighbors, who had gathered in to look for the last time in the flesh upon him who had fallen asleep in Jesus. SOLOMON HALE.

LOUISA WADSWORTH.

Died in Hartford, Conn., Feb. 6th, 1864, Sr. Louisa, wife of Bro. James M. Wadsworth, aged forty-two.

She was born in Concord, Mass., from whence she removed to Hartford about twenty-one years since, and united with the Baptist church. About thirteen years since she became a believer in the advent near, with its kindred truths, and cast in her lot with those of like precious faith. She has been a patient sufferer for some years, but notwithstanding has been often found in the prayer and social meetings, when those of good health have thought the inclemency of the weather was a sufficient excuse for their absence.

Her unwavering testimony has been confidence in God, and a love for the appearing of Christ with an expectation that she should be in his kingdom. Although desirous of living to meet her Lord, yet she was resigned to death, and left a dying charge to her companion and friends to meet her in the coming kingdom.

In her death the church has lost a valued member, and her friends a loved one, as testified by the large attendance at her funeral. In accordance with the request of herself and husband, the occasion was improved by the writer to present the distinctive features of our faith. H. H. D.

FRANCIS WM. WRIGHT.

Died of brain fever, in Middlesex, Yates Co., N. Y., Feb. 19th, 1864, Francis Wm. Wright, youngest son of William and Lucinda Wright, aged ten years and ten months.

To the dark chamber of the grave Bro. and Sr. Wright consigned Francis, in certain hope of a glorious resurrection, for

"The body that corrupted fell,
Shall incorrupted rise."

Francis was an affectionate child, and gave great promise, being of an inquiring mind, and apt in his Bible tasks as a Sabbath School scholar. But his work is done. Disease in a brief time hurried him away, during which reason had not the throne, now and then only a ray breaking out and through as the cheering sun's rays from behind some dark and portending storm cloud. God grant that this heavy stroke of the chastening rod may be sanctified to the good of the afflicted. Our heart says,

"Break! sacred morning, through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come in,
Thy lingering wheels, how long they stay!"

J. C. HITCHCOCK.

HENRY C. MOREHOUSE.

Died in Malta, De Kalb Co., Ill., Jan. 23d, 1864, of diphtheria, Henry C. Morehouse, son of Sr. C. Morehouse, aged three years and two months.

Also, Feb. 7th, of the same disease, her daughter Celia, aged five years.

Her husband sleeps on the shore of the Tennessee, where he fell in defense of his country. May the widow's God sustain her, and the blessed hope bid her look forward to a reunion in the land of immortality. Sermon by the writer, from Rev. 21: 4; and 1 Thess. 4; 13.

Our God will wake these up again,
And brighter flowers shall bloom,
Where death, the tyrant, ne'er shall reign,
Beyond the silent tomb.

H. G. MCCULLOCH.

PHILA WHEELER.

Died in DeKalb, De Kalb Co., Ill., Feb. 14th, 1864, of consumption, Phila Wheeler, aged sixty-three, formerly a member of the Baptist church.

On account of her protracted sickness she had but little opportunity to hear preaching on the great truths of this age; but as far as she understood she loved them, and fell asleep in hope of a better resurrection to life and immortality when Jesus comes. She leaves a widowed daughter to mourn her loss. Eld. Hannah, of the Methodist church, preached her funeral sermon.

H. G. MCCULLOCH.

JOHN HOLDER.

Died, in Feltonville, on the morning of Feb. 6th, 1864, Mr. John Holder, of Berlin, Mass., aged sixty-four years and six months.

His death was very sudden, paralysis of the brain. He lived and died a christian, a firm believer in the Advent doctrine. The Crisis was a great comfort to him in the months and years that he was confined to his room.

CAROLINE A. HOLDER.

EDGAR WHARFF.

Died in Richmond, March 8th, 1864, Edgar Wharff, son of J. E. and E. N. Wharff, aged three months, nineteen days.

Another jewel is laid away to await the resurrection morning, when he shall come again to his own border. H. D. REED.

Summary of News.

FOREIGN.

The *Daily News* replies to the sneers of the *Times* at Gen. Banks' General Order regulating negro labor in Louisiana, and applauds the measure as a necessary preparatory step from slavery to entire freedom.

Mr. Shaw Lefevre called attention to the course pursued by Confederate agents in England in fitting out war vessels and enlisting seamen, and moved for the papers on the subject. He denounced their proceedings, and regretted that the Alabama was not detained, and contended that all such vessels should be prohibited from entering British ports, and if they did, British cruisers should seize them.

The Solicitor General explained and defended the course of the Government, and asserted that every effort had honestly been made to carry out the laws and maintain neutrality. He admitted that vessels might be prohibited from entering British ports, and said the Government were considering the subject of how they could remonstrate with the Confederate Government.

The Danish war. No fighting is reported.

The remonstrance of France to Prussia against the advance of the Prussian troops into Jutland is said to be far less forcible than England's, but the tone of the document is considered indicative that Napoleon means whatever he says.

The Swedish Government has granted permission to Swedish officers to take service with the Danes during the war.

Neustadt, in Holstein, is blockaded.

It is asserted that the Prussians have notified England of an intended early attack on Fredericia.

AUSTRIA. The semi-official *Correspondenza* of Vienna, denies the rumored warlike preparation in Venetia, and most positively declares that Austria has not the remotest intention of assuming the offensive. Nevertheless the rumors are repeated via Turin.

The Archduke Maximilian arrived at Paris on the 5th, and it is reported will embark for Mexico on the 25th, all difficulties having been settled.

A Vienna telegram says the mission of the Prussian Minister Manteroffel to Vienna had the desired result, Austria having consented to the continuation of operations in Jutland.

The Federal Diet officially announces that it has received no invitation to the Conference.

INDIA. A telegram from the Persian Gulf announces the successful laying of 450 miles of the new cable to India, and the paying out of the line from Bombay toward Europe was about to commence.

It is reported that the Austrians are marching on Fredericia, Jutland.

WARSAW, March 6. An imperial manifesto, announcing the emancipation of the peasants, was solemnly proclaimed to-day.

PARIS. The three Prussian war ships at Brest have been ordered North.

The Coburg *Gazette* states that Queen Victoria is engaged in writing her own memoirs, and that this accounts for her withdrawal from Court receptions, etc.

DOMESTIC.

EXECUTIVE MANSION,
Washington, March 14th, 1864.

In order to supply the force required to be drafted for the navy, and to provide an adequate reserve force for all contingencies, in addition to the five hundred thousand men called for February 1st, 1864, the call is hereby made and draft ordered for two hundred thousand men for the military service of the army, navy, and Marine corps of the United States. The proportional quotas for the different wards, towns, townships, precincts, or election districts, or counties will be made known through the Provost Marshal General's Bureau, and account will be taken of the credits and deficiencies of former quotas. The 15th day of April, 1864, is designated as the time up to which the numbers required from each ward of a city, town, etc., may be raised by a voluntary enlistment, and drafts will be made in each ward of a city, town, etc., which shall not have filled the quota assigned to it within the time designated for the number required to fill said quotas. The drafts will be commenced as soon after the 15th of April as practicable. The government bounties as now paid continue until April 1st, 1864, at which time the additional bounties cease. On and after that date $100 bounty only will be paid, as provided by the act approved July 22nd, 1864.

(Signed) ABRAHAM LINCOLN.
Official: E. D. TOWNSEND,
Assistant Adjutant General.

The *Herald's* New Orleans letter states that Porter's entire fleet of iron-clads is at the mouth of the Red river. Thirty transports loaded with troops are also there. Admiral Porter has captured a strong rebel fort on the Washita river, with all its guns, including three 32-pounders.

Gen. Banks and staff would take the field on the 10th inst., and the army would commence operations immediately.

New York, March 17th. The *Times'* Washington dispatch says five hundred of our prisoners died in Richmond during February.

The order relieving Gen. Meade and appointing his successor will be issued in a few days.

The *World's* dispatch states that Gen. Burnside will be assigned to the department of the South instead of Gen. Fremont.

Rumor assigns Gen. Hancock to a department, and states that Gen. Grant will assign Gen. Fremont to active duty; also, that Gen. Thomas will soon be relieved from the command of the army of the Cumberland, which will be assigned to Gen. Rosecrans or Gen. Herron.

Nashville, Tenn., March 17th. Gen. Grant formally assumed command of the armies of the United States to-day. The following is his order on the subject:

Headquarters of the United States,
Nashville, Tenn., March 17th, 1864.

General orders No. 12. In pursuance of the following order of the President:

"Executive Mansion, Washington, D. C.,
March 10th, 1864.

Under the authority of the act of Congress to appoint the grade of Lieut. General in the Army, of Feb. 29th, 1894, Lieut. General U. S. Grant, U. S. A., is appointed to command the armies of the United States.

(Signed) A. LINCOLN."

I assume command of the armies of the United States. Headquarters will be in the field, and until further orders will be with the Army of the Potomac. There will be an office headquarters in Washington, D. C., to which all official communications will be sent, except those from the army where the headquarters are at the date of this address. (Signed) U. S. Grant,
Lieutenant-General.

New York, March 18th. The *Times'* Paris correspondence announces the important fact that Minister Dayton has served a written notification upon the French Emperor, that if the rebel cruiser Rappahannock, now at Calais, is allowed to proceed to sea, the French government will be held responsible for all the damage she may do to American commerce. It is also announced that the French government has issued more stringent regulations concerning the cruisers of the belligerents. Among other things specified in these regulations are two, to the effect that no vessel of either of the belligerents can remain in port more than twenty-four hours, unless by stress of weather or for necessary repairs, and that no vessel can return to a French port, after leaving it, in a less time than three months.

Messrs. Arman & Vorus, the builders of the six Confederate vessels at Bordeaux and Nantes, have given their word to the French government that these vessels shall not pass into the hands of the Confederates. One or more of the vessels are ready to launch.

St. Louis, Mo., March 17. Vicksburg dates of 8th state that twenty steamers are at the wharf loading with troops for an expedition, which, it is presumed, will unite with Gen. Banks' command and go up the Red River. Report gives W. J. Smith the command of the expedition.

New York, March 17. The *Herald's* correspondence from the fleet off Mobile has a rumor that Admiral Farragut is to withdraw his fleet, being satisfied that the city cannot be taken by water.

ANOTHER JAPANESE EMBASSY.—The Japan correspondent of the New York *World* says that, some months ago, the Japanese government took occasion to inquire of the United States Minister whether another embassy would be favorably received in America and Europe. They propose this time to come in an unostentatious manner, and to pay their own expenses. They hope to procure a modification of the Japanese treaty.

THE INDIAN WAR. Gen. Pope proposes to accomplish three objects the coming season, viz., the chastisement and subjugation of the bands of savages on both sides of the Missouri river, who continue refractory and hostile; the protection of the overland route to Idaho by the establishment of strong military posts within the Indian country; the security of the Minnesota and Iowa frontier against hostile raids.

Items.

☞ The Sanitary Fairs recently held at Chicago, Boston, Cincinnati, Albany, Brooklyn, Cleaveland and Buffalo have realized $1, 002, 000.

☞ Gen. Rosecrans has notified the civil authorities of Missouri that they must enforce the State laws against gambling.

☞ Eight thousand school houses have been erected in Russia since the emancipation of the serfs took place.

☞ A British soldier has been sentenced to penal servitude for life, for striking a surgeon.

☞ In England they have public readings for the million, admission one penny; the poor flock to them in crowds, and listen with wonderful interest.

☞ Slaves are cheap in Maryland. Three were sold at auction, at Frederick, on the 2d inst., one slave girl eight years old for $1. one woman for $15, and woman and child five years old for $25.

☞ The cotton crop of Nicaragua will be better than has been anticipated, immense tracts being cleared for its cultivation next year. Over $2,000 has been spent in Nicaragua for cotton this season.

☞ Detroit has become an active tobacco market. Seven establishments employ over three hundred workmen.

☞ The Emperor is carrying on great excavations at Compiegne. The laborers have found and sent to Paris a very curious brass bottle, containing 1004 Roman silver coins.

☞ The Pope in his official gazette denies that he is on friendly terms with Victor Emanuel, as reported. He entertains no relations whatever with that disobedient son of the church.

☞ Since the first of February three hundred and thirty-eight non-commissioned officers and privates, and five commissioned officers, have come into our lines at Knoxville as deserters from the rebel army, have taken the oath and been released.

☞ The small pox is spreading itself with fearful rapidity over the country. In Cincinnati it is worse than ever before known. In Cleaveland, Ohio, it is said there are upwards of twelve hundred cases; and in Columbus and other places it is very bad.

Notices.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us. C. W. SMITH, Sec. of Conf.

Notice.

The R. I. and East Conn. Conference will hold its next session at Central Village, Coventry, R. I., commencing the first Wednesday in April, 2 P. M., and holding over Sunday. Let every church be represented either by letter or delegates. Let the friends of Jesus come praying that good may be done.

An essay may be expected from Eld. Aug. Durfee. SUBJECT, "A consideration of some of the texts claimed to prove the intermediate state."

Sermon by Eld. Eleazer Bellows. SUBJECT, "What is the thousand years spoken of in the 20th of Revelation?" Both are to be subject to the criticism of the conference. A. C. GREENE, Secy.

Notice.

The Lord willing, there will be a meeting at Franklin Plantation, Me., commencing Thursday, April 7th, and continuing over the following Lord's day. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brethren Wheeler and Whitman are expected to attend. C. N. BUZZELL.

Meetings in Chicago.

Meetings are held in Chicago, Ill., every Sabbath, at 10 1-2 and 3 o'clock, at the Hall, No. 17 Ryer Block, Dearborn Street. Entrance between Nos. 77 and 79. Ministering brethren, and others visiting Chicago, are invited to meet with us. Call upon the undersigned, on McGlashen St., between Archer Road and 22d Street.

SAMUEL L. WALTER.

Notice.

I would be glad if Bro. Turner or Bro. Sheldon would send an appointment to this place, and likewise to Garfield School-house. We need help.

BRONSON GREAVES, Henrietta, Richland, Co., Wisconsin.

Notice.

Bro. R. R. Gaither, Amboy, Lee Co. Ill., wishes to inform the preaching brethren that the church in that place have hired Goldman's Hall for one year, and wishes those who can would call, as opportunity may offer, and "feed the flock of God."

CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston; to those of like precious faith, and who wait for the Son of God from heaven, greeting:—

Beloved in the Lord, we give thanks to our heavenly Father, who hath loved us and blessed us with all spiritual blessings, that through his grace we trust we are enabled to continue steadfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers, and that God in his rich mercy yet is pleased, as we trust, to count us as members of his little flock, and to grant us peace and unity among ourselves, and some degree of prosperity as a church of Christ.

We give thanks to God also, that we have been so kept by the power of God, that we have not been moved away from the hope of the gospel, but that we have been enabled to continue in the faith rooted and grounded, holding fast those principles of the doctrine of Christ, repentance from dead works, and faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment; and that in the patience of hope we do yet wait for the coming and kingdom of our Lord, believing that yet a little while, and he that shall come will come and will not tarry, and that now the just shall live by faith.

And as the signs of the times indicate that we are among the predicted perils of the last days, and that we are approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ and the preachers of his word, who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the CORNER OF LOWELL AND CAUSEWAY STREETS, BOSTON, on Tuesday evening, April 5th, 1864; and to continue with us over the coming First Day of the week:

To unite in worship and thanksgiving to God for his abundant mercies to all men, and us who have learned his will and tasted that he is gracious:

To offer up our prayers, and supplications and intercessions for all men; for kings and all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty; for the peace and prosperity of mankind, and the spreading abroad of the gospel among the nations; for the church of Jesus Christ, that they may all come to the unity of the faith, and may be enriched in every christian grace, and preserved blameless till the appearing of the Lord, being delivered from the devices of evil men and the power of lies, and the delusions of Satan:

For the ministers of the word of God, that they may be preserved from errors of faith which distract and divide the church, and from sins of practice which dishonor the Lord and his truth; that God may mercifully deliver them from ignorance and prejudice, give them great understanding in the mysteries of his word, and great boldness and an open door for the declaring of the same; and also to unite in praying the Lord of the harvest that he may send forth laborers into his harvest, who shall be men of God, men of faith, of zeal; men of patience and love, purity and power; men who fear the Lord and hate covetousness, and that thus he may preserve unto us the faithful ministration of his word to the end:

To listen to the proclamation of the truth of God for the edification of the church, and to the preaching of the glad tidings of the salvation and kingdom of God, and to give heed to the sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn and the day star arise;

To exhort one another, and so much the more as we see the day approaching, thus confirming the souls of the disciples that they may be of good courage, even though they must through much tribulation enter into the kingdom of God:

To invite sinners to Christ, the refuge from approaching wrath; to warn the perishing of their impending danger, and point them to their great deliverer, the Lamb of God, that taketh away the sin of the world:

To encourage each other in the great work of saving men and proclaiming the gospel in the regions beyond, thus sounding out the word of the Lord: and,

To remember the death of Christ in the breaking of bread and the drinking of the cup which he has given us, by which to testify our grateful recollection of his sorrows, and to show forth his death till he shall come.

For these objects we invite our brethren, and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities; trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that the good hand of God may prosper us in our meeting together; that we may gather in harmony, and love, and quietness, that we may be mercifully preserved from all confusion and strife, from vain jangling and bitterness of speech, from all perverse disputations and words that edify not, and from all sectarian narrowness of spirit, and that endeavoring to keep the unity of the Spirit in the bonds of peace, we may honor and glorify our heavenly Father, and make ready for the marriage of the Lamb and the approaching kingdom of our Lord and of his Christ.

On behalf of the church:

H. L. HASTINGS, GEO. T. ADAMS, } Elders.

J. G. HAMBLIN, GEO. T. ADAMS, J. S. NILES, M. H. PIPER, S. HOVEY, J. L. RICH, GEO. E. FOSTER, } Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings........Sunday, March 27th and onward for the present.

Alton, N. H., Saturday evening, March 26th, and over the following Lord's day.
Castleton, Vt., evenings of March 29th, 30th, 31st, April 1st, 2nd, and over the following Lord's day.
Concord, N. H........April 17th
MILES GRANT.

Newton Upper Falls, (Methodist Church), Sunday, April 3d. H. L. HASTINGS.

Manchester, N. H....evenings of March 25th and 26th, and Sunday, the 27th. S. S. MOONEY.

Haverhill, Mass........Sunday, April 3d
Lynn, Mass........Sundays, April 10th and 17th, and evenings through the week. A. SIMPSON.

Sr. M. Mathews will preach at North Dana, Mass., April 3d, at half-past ten o'clock, A. M.
GEO. A. STREETER.

Copenhagen, N. Y........Friday evening, March 25th and over the following Sunday.
South Butler........Sunday, April 10th
Westbury........Sunday, April 17th
C. B. TURNER.

East Hartland, Ct., (as Bro. Gaines may appoint), Sunday, April 3d.
Pleasant Valley, Ct........Sunday, April 10th
D. WOODRUFF.

Chester Factories........Sunday, March 20th
Granby, (Salmon Brook) Conn., March 2?d, and over the following Sunday. W. J. HALE.

Holden, Me., (Chapel, near Isaac Clewley's), Sunday, March 27th. THOS. SMITH.

Holliston, Mass........Sunday, April 3d and 10th
H. K. FLAGG.

Bradford, N. H., evenings of March 24th, 25th, 26th, and Sunday, 27th.
Lawrence, Mass........Sunday, April 3d
D. BOUTELL.

Goshen........Sunday, March 27th
North Adams........Sunday, April 3d
Vernon, Vt........April 10th and 24th
Athol, Mass........Sunday, April 17th
J. HEMENWAY.

Portland, Me........Sunday, March 27th
A. W. SIBLEY.

School-house on the Hill, between Unionville and Collinsville, Sunday, March 27th.
Wallingford, (North Farms)...Sunday, April 3d.
O. D. WOODRUFF.

Oakdale, (Freedom Hall), Saturday evening, April 2d, and over Sunday, April 3d. J. W. BRITTAN.

Exeter, N. H........Sunday, April 3d
CHAS. S. EMERSON.

Lower Gilmanton (at Advent Chapel) Friday evening, Saturday afternoon and evening, and Sunday, March 27th, 28th, and 29th.
Manchester, N. H........April 3d
Nottingham, (at Demerit's Hall)........April 10th
Brn. and Srs., come together in the name of the Lord to work for the salvation of dying men. Time is short.
☞ NO NAME.

CLARK'S HALL, RICHMOND, R. I.
P. C. Rodman........March 27th
Eld. A. Durfee........Sunday, April 3d

Danielsonville, Ct........Sunday, March 27th
S. B. BREWER.

Westboro, Mass., March 24th to April 7th, and longer if the interest demands it. F. H. BURNHAM.

River Point, R. I., Saturday evening, April 2d, and over Lord's day.
Summit, R. I........Tuesday evening, April 5th
RUFUS W. PRINCE.

Hartford, Ct........March 27th
Danielsonville, Ct........April 3d
Hartford........April 17th
WM. A. FENN.

Concord, N. H........March 27th
Lynn, Mass........Sunday, April 3d
R. R. YORK.

Portsmouth, N. H........March 20th and 27th
C. S. EMERSON.

Orford Quinttown, N. H........March 27th
L. C. GLAZIER.

Bushville, Yates Co., N. Y........March 24th to 27th
C. F. SWEET.

Gloucester........Sunday, March 27th
Blackstone, Mass........Sunday, April 3d
If any of these appointments conflict, please write to me. J. K. BELLOWS.

North Adams, Mass........Sunday, March 27th
Others desiring my labors in that vicinity can drop me a line at North Adams. S. C. HANCOCK.

Elliot, Me........Sunday, March 27th
A. MUSSEY.

Bristol, Conn........March 27th
S. B. MUNN.

Salem, Mass........Sunday, March 27th
South Reading, Mass........Sunday, April 3d
Lawrence, Mass........Sunday, April 10th
JOSEPH W. WHITE.

Scitico........Sunday, March 27th
Warehouse Point, Ct........Sunday, April 3d
Agawam, Mass., (unless stormy)........April 10th
H. MUNGER.

Lynn........Sunday, March 27th
Plymouth........April 3d
Carver........April 10th
J. S. WHITE.

Agawam........March 27th
H. PRATT.

Exeter, (Chamberlin Meeting-house)........March 27th
North Hermon, Me........Sunday, April 3d
West Levant........Sunday, April 10th
I. DAMMAN.
CHAS. GOODRICH.

Portsmouth, N. H........Sundays, April 3d and 10th
J. G. SMITH.

Business.

TO CORRESPONDENTS.

D. G. M.—There was one sent Feb. 23d. One was received March 16th. The other is probably all right.

Wm. Shaw—It came to hand. You will find it in this number.

S. G. Labree—To what P. O. is your paper sent? You do not give it, and we cannot credit the $1.00 without.

S. P. Clark—We do not find Almira Green. At what P. O. is her paper sent?

J. C. Lambert—The present No. is 442. Your last pays to No. 458.

E Bates—You left a dollar in the office in our absence, but did not give your P. O. Please inform us, that we may credit it.

CASH RECEIPTS TO MARCH 15, 1864.

The present No. of the Crisis is 442.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—Geo. M Estey 465, J Morrison 432, D Judkins Jr. 465, Wm. Lucas 465, J C Elliot 465, L Plummer 468, M C Tucker 466, S R Stewart 520, Geo. U Lewis 464, D Chilson 465, P Paton 455, J W Lovell 465, H Phillips 465, Mrs L Fogg 465, A M Locke 472, Mrs E Childs 467, J Robinson 471, O Ormsbee 442, H A Way 442, J M Bryant 444, Mrs J Buck 456, S F Rogers 463, A S Richards 494, A Brooks (what P. O.?) P Johnson 468, W Pullen 473, Mrs E Balch 466, C H Stone 466, E M Sherman 466, J B Fuller 466, J A Clark 466, C B Clark 466, R Gibbs 465, H A Sylvester 466, J Minton 466, Dr E S Robbins 461, Mrs L C Taylor 468, Mrs A S Westcott 481, R Austin 428, A C Geer (what P. O.?) J French 454, M Foye 466, L A Hyde 466, D B Rogers 468, L Whitman 466, W Kelley 466, R A Vanmeter 442, G A Fuller 442, J R Sturtevant 466, J Durgin 466, A B Knight 467, P Blanchard —, J Terrill 442, E C Wheeler 458, J L Wetherell 456, W F Dawes 466, A Holt 467, J Marden 449, T Paton 465, W E Gordon 442, Mrs M Forrester 432, H F Paul 440, O T Clisby 473, M E Derrickson 466, L L Clark 466, C Emerson 466, M A Paige 466, D Wheeler 466, M Blake 466, H Burleigh 466, C E Stevens 466, J Hutchinson 466, Ella Phelps 466, L H Covell 476, S G Labree 444, E Green (what P. O.?) O B Crandall 462, T Mayo 466, J Cable 466, O Dore 466, B Clements 466, J Leighton (premium) B R Gifford 508, E Owen 466, C McFadden 466, W L Coachman 466, L Cady 466, A Chase 466, Mrs L Ricker 466, W Cornell 466, Mrs S Dodge 440, Mrs O A Hartford 469, Thos Adams 421, E O Emmons 468, E Davis 467, C D Chase 467, E C Field 442, G Bailey 465, H Spaulding 466, Mrs E Dyer 466, R A Tibbets 466, H B Granger 466, Mrs A Cornwall 466, L Wilcox 466, Mr Golden 466, B H Russell 466, A Armour 466, Mrs B F Terrill 465, S M Cornell 466, R Taylor 447, G Sawyer 429, S Tucker 468, Mary Torsay 509, S Mayberry 468, C Lovis 466, L F Waters 450, A H Kidder 455, G Sherman 466, J Boots 466, B C Simonds 470, J E Wharff 466, W L Wheeler 454, E Grewen 432, H Briggs 465, A Goodrich 439, A Barrell 457, C Willoughby 467, S L Lieuellen 466, J V Hester 466, A J Mayhew 466, I B Morgan 466, Mrs A Beverage 466, M Crabtree 458, D Randall 466, J G Bauer 466, R B Stewell 466, Edward Bates (what P O.) J I Glover 466, D Rollins 456, R M Hicks 466, H Breakman 466, E Russell 466, O Crouse 468, S J Parson 467.

$2.00 each.—C. S. Libby 512, J Wilkinson 491, B W Fay 491, S. Rogers 491, S. R. Brigham 495, A. Triplett 485, Wm R Mount 485, M Walters 496, E Hays 455, C B. Brick (what P O?), I J Stedman 463, J J Austin 494, Mrs. S A Paine 490, Mrs. G W Pease 520, Geo. Brown 444, H. G. Prescott 468, T Silvy 492, A. Edgcomb 468, Mrs E A Smith 477, T L Saltonstall 504, D Veazey 2d. 494, L Rawson 468, Mrs D B Waterbury 453, P W Higgins 485, C Rowe 459, Wm B Bancroft 496, Mrs M Adams 492, H Richardson 442, L Parsons 492, H Mayell 486, Wm Shaw 468, O S Knapp 442, J Brackett 442, W Stuart 468, W H Ford 481, G W Holt 457, J P Leavitt 468, D D Clark 468, C D Severence 436, A Anthony 494, M Cooper 494, R. M. Cordell 492, J W Parsons 492, J Heinly 492, J Covell 475, Mrs L Moore 493, G P Persons 498, A Bickford 434, M A Taylor 494, E P Atwater 491, D Hodge 492, M E Piper 492, Dr F H Leet 492, M Robbins 441, K A Hunt 493, D Pelch 445, O. P. Allen 442, Mrs. E. Vanalstyne 463, W. B. Lang 494, J. West 390, L. R. Gilman 504, Mrs. O. Young 532, L F Bacon 487, J F Davis 450, H Babcock 511, J C Lambert 458, Mrs S Parsons 499, W Ralph 492, A. P. Young 459, Dr. D N Moore 492, L F Gray 516, S A Spaulding 494, S Blodgett 495, T Richards 508, J Marsh 492, L Bellows 492, Wm G Libby 485, G H Fisher 465, J E Hicks 461, R N Orson 492, A Rogers 492.

$1.00 each.—L. Murch 485, M. Tucker 432. G. Clark 445, H L Covell 371, T Pease 468, L R Elder 364.

50c each.—A Spooler 452, Mrs E Stow 452, J W Taylor 453, M Allen —, J Bryant 417, Mrs. B. Messer 469, E M Sherman 466, Moses (P E?) Smiley 449, C E Burk 466, A Getchell 453, J Barlow 453, R Barlow 453, L C Snow 443, D H Brown 453, R Morrill 453, L C Fletcher 453, A. Gordon 433, A. A. Brooks 453, P Bathrick 453, B Thatcher 453, T Perry 453, M Leonard 452, S R Ansley 448, W. W. Parsons 453, R. Urich 453, E. A. Pratt (what P O?), R Dennis 453, D N Utter 453, L G Temple 454, S J Parsons 453.

H B Chapin $8.00, 461; A Gibson $5.00, 500; Mrs R E Cole $5.00, 492; A. A. Angell 53c, 423; E. S. Diman 67c, 441; N Bonnell $2.36, 458; A Aldrich 70c, 486; E Phelps 60c, 442; J Cilley 60c, 445; J Crowley 78c, 454; E. H. Dawes $1.50, 479; Mrs. S Gilmore $1.75, 461; D McLellen $1.50, 429; Mrs. W. W. Treeman $1.08, 436; Mrs A Davis $1.04, 436; A Perrin 85c, 461; A D Peasley $1.90, 487; Wm G Churchill 75c, 463; A B Swanesburg $6.00, 497.

FOR BOOKS AND TRACTS.

W. H. Connell $5.00, A. C. Greene $5.00, A Aldrich $2.30, Wm Gosling $3.00, Geo A Barker $1.00, J Naramore $2.00, D Kimball $2.00, J L Bright $1.00, C Libby 91c, L A Wait $1.70, J F Bell 30c, Mrs A Eno 60c, Mrs L C Taylor $1.45, J. N. Snyder $1.00, D Austin $1.00, M Drury $1.00, O S Knapp $1.00, E V Diver $1.00, E C Wheeler 50c, C. D. Severence 60c, A. A. Peavey 75c, Wm Kay $1.00, J Crowley 22c, Mrs O A Hartford 60c, Mrs. A. L. Piper 50c, L. R. Gilman $1.00, S. Burnham $1 50, S Dodge $1.00, A Perrin 15c, A D Peasley $1.10, C P Dow $2.00, C Van Vleck 82c, S D Morse 70c, S A Spaulding 50c, Wm G Churchill 25c.

BOOKS AND TRACTS SENT SINCE MARCH 9.

BY MAIL.

E V Diver, Brockport, N. Y.; O S Knapp, Prairie du Sac, Wis.; M. E. Derrickson, Paoli, Wis.; M. G. Day, Concord, N. H.; R. M. Cordill, Greenfield, Minn.; J. Brackett, North Hermon, Me.; A Gordon, Canaan, Vt; L C Fletcher, Stewartstown, N H; J Crowley, Massena, N. Y.; Wm. Kay, Moline, Ill.; M. Allen, W. Salem, Wis.; A E Peavey, Portsmouth, N H; A F Tenny, N. Parma, N Y; W Gosling, Shelbyville, Tenn.; E M Glidden, Melvin Village, N H; N H Berry, Farmington, N. H.; Mrs. O A Hartford, Union, N H; J N Cilley, No. Sutton, N H; E H Dawes, Troy Centre, Me; Mrs. A L Piper, Lake Village, N. H.; F. W. SUTTON, (ready to send,—what P. O.?); L R Gilman, Long Point, Ill.; G A Barker, Chappaqua, N Y; R Urich, E. Otto, N Y; A D Peasley, Weare Centre, N H; S C Perrin, W. Woodstock, Ct.; J. Q. A. Mosely, W Hoosick, N Y; S Burnham, Goodwin's Mills, Me; S Dodge, Newburyport, Ms. C Van Week, Jamestown, N Y; S D Morse, Manchester, N H; L H Davis, La Clair, Ill.; D J Dow, Wells, Me.; J M Hannalls, New Antioch, Ohio; E Marsh, New Richmond, Pa., (two packages); W G Churchill, Deerfield, N H; G Stockwell, Athol, Mass; F W Gower, St. Charles, Ill.; S. A. Spaulding, Proctorsville, Vt; S W Worthington, North Bennington, Vt; E E Wheeler, W. Meriden, Ct; L E Harris, Somerville, Ct; J H F Varney, Rochester, N. H.; C. L. Page, St. Charles, Minn.; L. Mills, Amenia, N. Y.; C. P. Dow, Saxe's Mills, Vt.; J W Wright, Paris, Ill.; I Norton, Jordan, Ill.; Mrs E P. Beach, Bethany, Ct.; D. W. Frye, Albion, N. Y.; S. Ralph, Burgh Hill, O.; J F Bell, Kennebunkport, Me.; W R Barker, New York City; O Ralph, Baraboo, Wis; O Tandy, Mill Village, N. H.; F D Barnes, Worcester, Mass; Mrs T B Northrup, Otter Creek, Iowa; R H Bolton, Upper Sandusky, O.; H F Peet, Brockport, N. Y. J L Hersey, Mackerel Corner, N H; A W Slocum, Coventry Centre, R I; S L Manley, Marion, N Y; H Bailey, Brewster's Station, N. Y.; Joel Smith, Mentor, O.; A. Barnes, Collinsville, Ct; S Bliss, E. Lee, Mass; J Livermore, So. Sebec, Me.; W. Harriman, So. Sebec, Me.; Hannah V Wilson, Lewisville, Ind; J Putnam, W. Dover, Me; E G Norris, Minneapolis, Minn.

BY EXPRESS.

W Jonston, Montreal, C E; J Naramore, Rochester, N Y; Wm Miller, New Britain, Ct; L Boutell, Groton Centre, Mass; Chas Stratton, Cornville, Me; I C Wellcome, Yarmouth, Me; L French, Dexter, Me.

LETTERS RECEIVED.

D T Taylor, M Young, C H Seekins, A R Marshall, S Otis, W Manning, C Case, B Mathewson, M C Ellenwood, J L Hersey, C G Carr, B. C. Bullock, Mary L Pratt, M E Green, B Bradley, F H Burbank, Luther, P Tandy, N S Willard, A Spear, M L Pratt, E R Wood, J E Clarke, H F Carpenter, Mary Lamprey, S G Matheson, Geo A Barker, J M Colton, Ella L Cross, I C Wellcome.

POST OFFICE ADDRESS.

Geo. A. Streeter—North Dana, Mass., after April 1st.
L. C. McKinstry—Magog, C. E.
Mary K. Prescott—St. Louis, Mo.
George W. Turner—Ironton, Wis.

English Bibles for Sale.

1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. PEARL, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.83. Grained roan, $2.50. Postage 28 cts.
5. TESTAMENTS. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address MILES GRANT, *Boston, Mass.*

Price Reduced.

RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry.

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For the World's Crisis.

OUR INHERITANCE.

Where is our faithful Father,
 Who followed God's command,
And wandered here a stranger,
 Seeking a better land?
  Passed away.

Where are his favored children,
 Who the promise did receive,
That the land through which they journeyed,
 To them and theirs he'd give?
  Passed away.

Where those who followed Jesus,
 And loving were the seed,
Heirs according to the promise,
 For in Christ they have believed?
  Passed away.

They have not received the promise,
 In the "faith" they all have died,
Waiting until believers
 With them are glorified.
  Passed away.

Millions, millions slumber,
 Who were faithful till they died;
Thousands more are falling—
 The destroyer's hand's not stayed.
  Passing away.

But a promise is on record,
 That the dead shall wake and live,
Rise to take the promised kingdom,
 And the glorious crown receive.
  Death passed away.

Courage! pilgrim, still press onward,
 Victory now is almost won;
Soon with Abraham, Isaac, Jacob,
 In the kingdom we'll sit down,
  No more to pass away.

L. OTIS.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 1.

The Resurrection,—The law,—The penalty,—The transgression,—The condemnation,—The consequences,—The redemption,—The means,—The release.

"Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living: for all live unto God."—Luke 20: 37, 38.

Resurrection. From the Latin *resurrectus*, *resurgo*; *re* and *surgo*, to rise. A rising again; chiefly the revival—recovery to life from death—of the dead of the human race, or their return from the grave.—*Webster.* "But some may say, How are the dead raised up? and with what body do they come? Thou (simpleton!) that which thou sowest is not quickened (made alive, revived, vivified, reinvigorated,—Webster) *except it* DIE; and thou sowest not that body that shall be, but God giveth it (the *seed* sown) a body as it hath pleased him, and to every seed its own body (in kind or likeness). So also is the resurrection of the dead. There is a natural (*psuchikon soma*—animal) body (in the resurrection), and there is a spiritual body (in the resurrection, as you may see presently), for so it is written, The first Adam was made a living soul; the last Adam was made a quickening (life-giving) Spirit. The first man (Adam) is of the earth, earthy: the second man (Adam, i. e. Christ) is the Lord from heaven." Now then, "As is the earthy, such are they also (where? in the resurrection) that are earthy (when sown), and as is the heavenly, such are they also (where? in the resurrection) that are heavenly (when sown). And as *we* (brethren in Christ Jesus) have borne the image of the earthy, *we shall* ALSO (where? in the resurrection.) bear the image of the heavenly." And why? Because we who have "put off the old (first or flesh) man, Adam, with all his deeds and have put on the new man" (the second Adam, Christ, the Lord from heaven), being renewed in the image of righteousness and true holiness, have had our natures changed by the word of God, the incorruptible seed, and the impregnating Spirit of truth, which liveth and abideth forever, and thus become a "SPIRITUAL SEED" of Christ, and, when sown, must "come up" with a spiritual body, if so be "it hath pleased God to give to EVERY SEED *its own body*"; for "ye are not in the *flesh*, but in the SPIRIT, if so be that the Spirit of God dwell in you."

Consequently, as none but those who are in Christ Jesus by faith are counted for the promised seed, and can inherit everlasting life, and land promised to Abraham in the new earth, all who will not be renewed in Christ must remain in the flesh, animal, natural, earthy or first Adamic nature, and being thus sown a "corruptible seed," they must "come up" with animal or corruptible bodies, if so be "it hath pleased God to give to every seed its own body," and these, having "sown to the flesh, shall of the flesh reap corruption"; but those, having "sown to the Spirit, shall of the Spirit reap life everlasting." For "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "And these shall go away into everlasting punishment; but the righteous into life eternal"; "when the Son of man shall come in his glory, and all the holy angels with him"; when "he shall sit upon the throne of his glory, and before him shall be gathered all nations."

The Shunamite's child (2 Kings 4: 35); the widow's son of Sarepta (1 Kings 17: 22); the ruler's daughter (Matt. 9: 25); the widow's son Luke 7; 15; Lazarus (11: 44); and Dorcas (Acts 9: 37–41), with Moses at the transfiguration, are all samples of a resurrection to a mortal or animal life and corruptible body; for they all died a *second time* of necessity, Christ being the *first* fruits of the Spirit-life, or first raised from the dead to live eternally, though perhaps not all that have been so raised, for we are told that at his crucifixion "*many bodies* of the *saints* who slept arose and came out of the graves AFTER HIS RESURRECTION, and went into the *holy city*, and (they) appeared unto many."—Matt. 27: 52. And the marginal reading of Eph. 4: 8 says when he ascended up on high, he led a *multitude of captives*. It is true that this might refer to those (captives) who "are Christ's at his coming"; but very many ascribe it to those who "came out of the graves after his resurrection."

According to the samples given, then, of "the power of God" in the resurrection, there is a natural body, and there is a spiritual body; but if there can be no resurrection of the animal or soul life, on account of its having *penally* expired for the Adamic or its own transgression, unless there had preceded a "sealing of the Spirit," on what principle shall we undertake to account for the resurrection of the cases above cited, particularly of those children that were not Christ's by a personal exercise of FAITH? What he has done once, he may do again. One thing is certain; when the above cases were raised, the Spirit had not yet been given. Their being raised was no positive proof that they were Christ's, but it was positive proof that the "word of God" had power to raise that subject that had been executed for transgressing his law in Adam to life again, without giving it spirit or everlasting life. Consequently what Christ said in John 5: 28 MAY be true after all: "for the hour is coming, in the which all that are in the graves SHALL hear his voice and shall come forth," though we may not be able to give a *philosophical* reason for its *modus operandi*.

When the Sadducees came to Christ, they thought to perplex him by presenting an anomalous case concerning the resurrection, and got themselves confounded: but then, they denied any resurrection, angel or Spirit. We find in our day almost a parallel in want of faith in those who seem to think that there can be no resurrection of the dead, if so be *they are dead*, and consequently hold that Christ proved the patriarchs to be *alive*. Let us, therefore, logically examine the argument.

The declaration of Christ to Martha (John 11: 26)—"And whosoever liveth and believeth shall never die," will avail nothing in support of believers not dying, for "it is appointed unto all men once to die," and Christ had just said in verse 25, of the same class, "Though they were dead, yet shall they live." Martha had just alluded to the resurrection and the "last day," and so because Christ said to Peter (John 21) concerning John, "If I will that he tarry till I come," therefore said the disciples that John, who was a believer, should "never die," because they understood that John was to "live" until that "last day" when the resurrection will take place at Jesus' coming.

And so Paul (1 Cor. 15: 51, 52), speaking through the same "one Spirit" that was given to Christ "without measure," of that same "last day," "at the last trump," and of "the resurrection," declared that he would make known to the church "a mystery," and that was, just as Christ had told Martha, that all believers that were alive at the last day, or trump, should not "sleep," or die, but be changed from mortal to immortal "in a moment,"—they should "never die." And yet such believers as "are alive and remain unto the coming of the Lord, cannot precede them that are asleep" (1 Thess. 4: 15), but will have the blessed privilege of witnessing the "mighty power of God which he wrought in Christ when he raised him from the dead."

Should an argument be attempted on the distinguishing terms of sleep and death, then let it be remembered that Christ said "plainly," laying aside all metaphor, in John 11: 14, "Lazarus is *dead*." The "change" is also equivalent to dying; in either case the law's claim is not set aside.

The Sadducees denied any resurrection of the dead, and Jesus undertakes to prove one by their own admitted valid witness, Moses. The Jews affirmed (John 8: 53) and Jesus admitted that Abraham and the prophets were dead; consequently He does not, in order to prove a resurrection of the dead, undertake to show that they were then living, for if he proves them to be alive, he by no means proves a resurrection of the dead, and his logic fails him in refuting the heresy of the Sadducees.

If, then, God is not a God of the dead, but of the living, and Abraham, Isaac and Jacob be dead, then there must be a resurrection of Abraham, Isaac, and Jacob, that God may be their God.

Or, in another form, if God is the God of Abraham, Isaac and Jacob, and he is not the God of the dead, but of the living, then there must be a resurrection of Abraham, Isaac, and Jacob, that he may be their God.

Either of these proves a resurrection on the admitted premise of the credibility of the witness in the case, and that the Lord is a God of omniscience and truth. But, reverse the order. God is not a God of the dead, but of the living, and Abraham, Isaac and Jacob are now alive; therefore the Lord is their God,—proves nothing in relation to a resurrection, for there can be no standing up again in life from death, where there has been no dying or falling down into death from life.

But once more; if, as is by some affirmed, the soul of man be the essential man, and being immortal *cannot* die, but is more potential in life, thought and action, separated from the body, than when connected with it, and the body be only a tabernacle or house in which the man lived, then we have the case thus. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob, for he is not a God of the dead but of the living"; Abraham, Isaac and Jacob therefore are not dead, but by a taking down of the old corruptible tabernacle of their earthly house, in which they only dwelt "until their change should come," they are now, by death, *released* from their "clay tenements," and "*raised up*" to God on high, living in heaven, that God may be their God. Nevertheless at the judgment day they must return and live in those same old houses, so long crumbled into dust, when they shall be transformed into spiritual bodies or houses, fashioned "like unto Christ's glorious house or body."

Now that is no fancy sketch nor caricature—unless it be of God's truth—by those who so teach, as every Sunday School and Bible-class scholar, as almost every hearer of the latter day teachers, can testify; and I beseech in all humility a careful perusal and examination of it, to find a doctrine of *any* kind of a resurrection in it; nay, but I do find an essential denial of the resurrection, for according to it the patriarchs *never died*, and Christ says not one word, expressed or implied, about the bodies, the earthly houses of their tabernacle, or the clay tenements of Abraham, Isaac and Jacob, or of their souls, mortal or immortal, or of their spirits, deathless or otherwise; but admitting, by his argument, that these old saints of God, like the woman and the seven brethren who had her to wife, *had died*, he proves that *they shall be resurrected to life again*, that God may be their God.

G. W. STETSON.

For the World's Crisis.

CHRIST WITHIN.

In the sixth chapter of John Jesus gives positive instruction with regard to his indwelling or abode in the hearts of all true believers, at which the unbelieving Jews murmured no more than do modern professors at the present day. In order to sustain physical life and vigor, we must necessarily partake of food; so it should be and is indispensably necessary in order to our spiritual life, that we partake of the bread of God; and that bread is Christ. John 6: 33. When Jesus said to the Jews, "I am that bread of life—the living bread—whoso eateth and drinketh me dwelleth in me and I in him. . . . And except ye eat and drink . . . . ye have no *life* in you," the disciples as well as the Jews, thought it a hard saying. "Who can hear it? And from that time many of them turned back and would walk no more with him." Not unlike professors at the present day who bear the christian name; when the word is made the standard, bringing them to the testimony and example of Jesus and the apostles as their undeviating guide to the kingdom, they turn back, practically saying, This is a hard way—a hard Master.

Jesus, unwilling the disciples should be displeased or misapprehend, explains fully by saying, "It is the Spirit that quickeneth; the flesh profiteth nothing; the *words* that I speak unto you, *they* are spirit, and they are life." Numerous texts to the point conclusively show that when the words, the sayings, and instructions of Jesus are held sacred, and abide in our hearts, that the Spirit is there, and Jesus spiritually controls and abides there also. Col. 3: 16; Tit. 1: 9; James 1: 21; Rev. 3: 10; John 5: 38.

Now we want to be saved in the kingdom when Jesus comes; and are we to defer the preparation till then? By no means; we are to be saved *now*, to-day, or left out then; purified and made holy by obeying the truth. What is truth? "Thy *word* is truth." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "Examine yourselves whether ye be in the faith." Know whether Christ be in you. "Until Christ be formed within you." "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. And if Christ be in you the body is dead." "That Christ may dwell in your hearts by faith, . . . that ye might be filled with all the fulness of God." Eph. 3: 17.

This then is the fulness, Christ within, by the influence of the Holy Ghost emanating from the Father, which is given unto us; the agency by which he communicates his will to man, teaching, reproving, and comforting our hearts all the way through. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." "Exceeding great and precious promise, that by these ye might be partakers of the divine nature."

Then the fruits of the Spirit; how rich and glorious. "If these things be in us and abound, they make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is Christ within; and when this is so we shall bear fruit in abundance, and no law can harm us. There need be no deception nor mistake in the matter, we *may know*; the word is plain. Study it, apply it, and *live it*.

The time has fully come when it will require all our energy and every effort to keep awake till the morning. Indications are strong, evidences bright and clear, never more so than to-day, that we are nearing with rapid strides the closing scenes of this world's history. Never were the signs preceding his second coming spoken of by himself, so visible, and so nearly fulfilled, as to-day. Never were we so near the judgment. Do you believe this, my brother and sister? Say, are you ready should the brightness of his coming glory light up this midnight hour? are you his, consecrated entirely and accepted? Little ones, does a single doubt linger around your anxious heart? go to the closet, rest not a moment till you *know*, and can joyfully say, all ready, waiting. Ye stronger ones, hold on to God and his word, deliverance will come. Cheer up the lonely ones; strengthen and assist the weak ones; faithfully finish your appointed work, and patiently wait for your returning Lord. You that have wandered from the fold, and the poor sinner, too, heed the voices speaking to you in thunder tones to-day. The storm is gathering. The moments linger, and no time to lose. The Savior waits. Hasten, O hasten, seek a shelter; hide yourself in Christ and you will be safe.

Watchman, what of the night? Ah! the rising glory of the coming King already gilds the horizon, and our long dark night of toil and sorrow is soon to end triumphantly in an eternal rest. Rejoice! Lift up your voices and hands in praises to our God, that your weary heads and aching hearts, which so long have wept over the woes of bleeding Zion, are so soon to rest, and be solaced in the sunlight of your happy Eden home. Be joyful in your God. Be filled with the Spirit. Keep Christ within and you will be Christ-like, and then will you *preach* Christ. Christ within, never looked so important, so glorious, and never sounded through my whole being as to-day.

D. N. KIDDER.

Bristol, N. H., February, 1864.

For the World's Crisis.

JOURNAL.—No. 3.

Jan. 19th. Commenced a series of meetings. Spoke on the prayer of the Publican. One backslider came forward and confessed his sins before the people. He wished to leave off his bad habits, and live a better life. His wife was greatly revived to see her husband return to God. I thought with others there was a fair prospect of a good revival in the place; but to our grief we soon learned that the leading sects combined to stay away from our meetings, and influence others to do likewise; and more, some ungodly backsliders managed to take the lead of the young people, and start a series of balls and dances about every other evening. Notwithstanding all these hindrances, I preached twelve sermons in the village, to some good effect, with increasing interest.

Preached two evenings some nine miles south of the village, at the house of Eld. Coles, from Indiana. He was ordained to the work of the gospel ministry by the Christian denomination. The Holy Bible is his guide. He believes we are in the last days, near the end of time; that Jesus will soon come to reign on this earth renewed, and that man's only hope of a future life is through Christ. He and Bro. S. C. Wellcome are intending to form a free church soon, I think with some twelve or fifteen members. I drew them up a form of church covenant. We should have organized before I left on Saturday, but sickness in two families prevented. There is a good and large field for gospel labor in and about Eld. Coles' district. They were once frightened away by the Sioux Indians, but that excitement is all over there. The Indians are all driven off, none left to trouble the inhabitants. While I was in and about Garden City, I preached fourteen sermons, saw the saints revived, and a number of wanderers from God reclaimed.

On Monday, Feb. 1st, left Garden City. Reached Cleveland Village, thirty-two miles distant, in time to circulate an appointment for preaching in the evening. A number were out to hear the word of God. Preached seven sermons in the village. One wanderer returned, and I think some good seed was sown in some hearts, the fruit of which may be seen hereafter. Preached some eighteen sermons in all, in different parts of the town, and left a form of church covenant with Bro. Meaker, to form a small, new church, as the old one had run down. I learned the church at Ottawa, some twelve miles distant, were doing well, but the school-house being occupied for a writing school, I did not preach there on my return.

Monday, 8th, left for Millersburgh, thirty-five miles distant, in Rice Co. Found a western preacher holding a series of evening meetings in the school-house. He had given notice to preach on the immortality of the human soul. He tried to prove it from a few isolated, disconnected, inferential passages. He said in triumph at the end he had proved it. To-morrow evening, he says, I will prove the punishment of the wicked to be endless misery, which will prove the soul immortal. As my only chance to reply was in the afternoon, each day, Eld. Miller took notes of his sermons, and I replied. I requested them to hear both sides; some did, and others would not. I think some good will grow out of that controversy.

Saturday, 13th, in company with Eld. J. V. Himes' son, drove some seventeen miles to this place. Eld. T. W. Miller came on in time for the evening meeting. Lakeville is a hard spot. I preached in the evening to a full house, from James 1: 27, on pure religion.

Sunday, 14th, Eld. Miller preached from Eph. 1: 10, 11. In the afternoon I spoke to a full house, some two miles south of here. Bro. Samuel Johnson, from the State of Connecticut, went with me and introduced me to the people.

I have preached, since I left home the 8th of Dec., some seventy-five sermons, and received some $32 in all.

WM. SWEET, Evangelist.

Lakeville, Minn.

For the World's Crisis.

THE ARK.

When ancient Israel met the foe,
That aimed at them a deadly blow,
Though oft their prospect seemed most dark,
They cross because they have the Ark.

The Ark when borne to Jordan's tide
Caused its deep waters to divide;
They need no boat in which to embark,
They triumphed when they had the Ark.

They march around old Jericho,
Its towering walls are laid full low;
Hear ye that mighty shouting? Hark!
They triumph, for they have the Ark.

Where was the strength by which it wrought,
And to its bearers victory brought?
It was a chest of wood—but, mark!
The law of God was in the Ark.

When men oppose that law of love,
They lack the wisdom from above,
Deluded souls! they're in the dark
Without the truth, without the Ark.

The remnant in these latter days
Will triumph sure,—give God the praise!
They, of the beast, refuse the mark,
They keep God's law—they have the Ark.

Springfield, Mass. MADISON.

For the World's Crisis.

DEATH AND RESURRECTION.—No. 1.

(This was written for the *Harbinger* and refused.)

I perceive that the subject of the NON-resurrection of the wicked is being agitated at present, with some apparent effect; which fact led me once more to review the whole subject. And the result of my investigation is, unless something different is presented to my mind from any arguments or evidences yet seen by me, I must set the sentiment along-side of others of like nature, being only sustained by inferential and assumed to be positive testimony, by a forced interpretation and construction of certain texts. As for instance, Jesus says (John 3: 36), "He that believeth on the Sun hath *everlasting* life. And he that believeth not the Son shall not see (*everlasting*) life." Now to say that this text is positive proof that the wicked will not receive a resurrection to a corporeal and animal life, is to force an unwarrantable and illegitimate construction of the subject under consideration; for the text only looks at that kind of life qualified by the word *everlasting*. Therefore the doctrine in question is no more sustained by this class of texts than as though they were not in the gospel.

But let us consider another text, Isa. 26: 14, "They are dead, they shall not live; they are deceased, they shall not rise. Therefore hast thou visited and destroyed them, and made all their memory to perish." Says the advocate of the doctrine in question, "Is not *that positive?*" We answer yes, it is positive, and very pointed proof that the wicked sons of Adam will be "destroyed" as a punishment for THEIR OWN INDIVIDUAL SINS, when God visits and rewards them "*every man according* to his works."

But, says the affirmant, The text shows that the work is already done, and in the past tense. To the argument I would only say, GOD, THE ETERNAL, with whom *all things are present*, "Calleth those things that are not (yet accomplished) as though they were." "How do you know that rule will apply to the text in question?" I answer, Isa. 24: 21, 23, shows that at the coming of the Lord Jesus, "The host of the high ones," (kings) that have been wickedly oppressive, will then be punished (with *national punishment*, as other nations and kings have been before them) and after being thus punished they are imprisoned "in the pit," (*sheol* or *hades*), "and after MANY DAYS (doubtless reference is had to the thousand years of Christ's reign of judgment over the world) shall they be visited." For what purpose shall they be visited? To execute the gracious purpose of Jehovah, and reward them with an individual reward, for their own individual deeds, independent of their corporate or national acts, or any entailment of their progenitor, Adam. Hence it is very clearly manifest, that Isa. 24: 21, 23, is a key to the proper understanding of Isa. 26; 14. For the visitation of God upon the wicked kings and oppressive rulers, in the former, looks forward to the closing scenes of the judgment of Jesus Christ for the realization of the latter. The conclusion therefore is, that Isa. 26: 14 affords not a particle of proof that the wicked children of Adam will not be raised from the death that was entailed upon them by his one offence. Rom. 5: 18.

But, says the affirmant, I maintain that although Adam's posterity were made subject to corruption, by being excluded from the tree of life, it was not a penal infliction on them. Here I must call the apostle Paul to my aid. Mark, the assumption is, that death, resulting from the circumstance of Adam's progeny being excluded from the tree of life, is not penal. Paul, how is that? "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon *all* men (in whom, margin) as all have sinned." Rom. 5: 21. Verse 18,—"Therefore as by the offence of one (man, Adam) judgment (sentence, Macknight; condemnation, Syriac, sentence, Whiting), came upon all men to condemnation."

The Lord our God saith, (Isa. 1: 18) "Come now and let us reason together." "Shall not the Judge of all the earth do right?" Yes. But is it right to pass the sentence of death upon the guiltless, and those without fault; and not only pass the sentence of "condemnation," but execute the judgment with unrelenting vigor? Is such administration in harmony with "*unperverted reason?*" No. How then, in the name of reason, (unperverted) shall we account for the death of the unoffending infant? For we positively affirm that it has not offended by its own acts, as an independent individual. But it was part of its father Adam at the time he sinned, and no part of Adam was "guiltless or without fault." And the penalty was against his entire self. No part (by the law) was in the least exempted.

Hence we see the propriety of death passing as a penal infliction on all the race of Adam. As Paul has testified, and also the force of Job's remark, who asks, "Who can bring a clean thing out of an unclean? NOT ONE." Therefore as our father Adam was polluted and unclean in whole,—how could his progeny be pure, and not subject to the same condemnation with himself? "Unperverted reason" says it is a thing impossible.

To me it is very evident that the assumption of the affirmant that, the death of "Adam's" children, or "posterity," is not "a penal infliction on them," in consequence of Adam's violation of the law of God, is far-fetched. It may do for some folks; but it is opposed both by the word of God and "*unperverted reason*." Now if the foundation of the doctrine be thus sandy, is it safe to invest capital in the edifice; or if the promises be false, will they bring to a just conclusion? Here, again, "*unperverted reason*" says no. The conclusion then is, that as death does happen to those that *have not* in their own individuality committed acts worthy of death, that all of the posterity of sinful Adam are in consequence of his sin subject to the penal infliction of death, and need to be saved therefrom by the grace and mercy of God through a Redeemer.

C. F. SWEET.

For the World's Crisis.

PRAYER.—No. 1.

The first mention we have in the Bible of prayer is associated with a *miracle*, and in tracing this subject throughout the Scriptures we shall perhaps be surprised to find such a multitude of instances in which miracles were wrought in answer to prayer. Perhaps it may be best to consider these in the commencement, and then pass to other illustrations of the subject.

The account above referred to is found in the 20th chapter of Genesis. Abimelech, king of Gerar, had taken Sarah, Abraham's wife, supposing her to be his sister. For this cause God had smitten Abimelech, and told him that he should surely die unless he restored Sarah to her husband. This the king was very ready to do, and then Abraham prayed for him, and God heard him. When God was pouring out his sore judgments upon the land of Egypt, preparatory to the emancipation of the Jewish bondmen, those judgments were removed at various times in answer to the supplications of Moses, their leader. When he prayed for the frogs to be taken away, they died; when he entreated the Lord that the swarms of flies might be removed, not one remained; and in answer to his entreaties the mighty thunderings were silenced, the hail ceased, and the rain was no longer poured out. And when the locusts came in clouds and covered all the land of Egypt, in answer to prayer a mighty east wind arose, which took them all away, and cast them into the Red Sea.

On another occasion, when the Israelites murmured, the Lord was displeased, and sent a fire into their camp, which consumed those that were in the uttermost part. Then Moses prayed unto the Lord, and the fire was quenched.

After the death of Moses, Joshua succeeded him as a leader, and he also was a man of faith and prevailing prayer. At one time five kings went out against the children of Israel, with all their vast hosts, and encamped before Gibeon, for the purpose of taking the city. Then word was sent to Joshua, who was in camp at Gilgal, entreating him to come with all possible haste to the rescue. He accordingly went immediately, with all the men of war, and God strengthened his heart with the assurance that they should all be delivered into his hand. Their enemies were discomfited on their sudden appearance, and fled from them; but they pursued them, and slew them with a very great slaughter. The Lord also fought for them, by casting down great stones from heaven upon them, thus destroying more than the Israelites with the sword.

In the midst of this carnage, Joshua asked the Lord to stay the course of the sun and the moon, and his request was granted,—"The sun stood still in the midst of heaven, and hasted not to go down for about a whole day." Although the record is given as though Joshua commanded the sun and moon to stand still, yet it is evident that his words were a prayer, for the connection says, "Joshua spake to the Lord," and "the Lord hearkened unto the voice of a man."

At another time, after the Israelites had been for a long time oppressed because of their departure from the law of the Lord, they cried out because of their distress, and God raised up unto them a deliverer, Gideon, the son of Joash. When the angel of the Lord appeared to him, and gave him his commission, he began to reason with the heavenly messenger, and plead the poverty of his father's family, accounting himself as the least of them all. But the Lord assured him that, through the divine power, he would be successful and smite their oppressors as one man.

By and by the Midjanites, the Amalekites, and the children of the east, were gathered together for battle. Then Gideon wished to have a token confirmatory of the word that by his hand Israel would be saved. So he said he would put a fleece of wool on the threshing floor (which was in the open air), and if there was dew on the fleece, and dry on all the earth beside, then he would know that God would save Israel by his hand. In the morning he rose up early, and, taking up the fleece, he wrung therefrom a bowl-full of water. But this did not satisfy him, after all. He was like many others who, when called by God to go preach the gospel, ask some special token of him, promising, if it be granted, they will then believe it their duty to go, but, when the sign is granted, doubts arise, and they ask for yet another evidence; and too many are not content as was Gideon with having their tokens twice given, but they go on multiplying them, until God, displeased with their lack of submission and trust, leaves them without any further manifestations.

Gideon, it may be, reasoned thus: "Perhaps it was cloudy, and therefore there was no dew, and some one may have poured water on the fleece; so I am not quite sure, after all, as I am chosen for this work. I will ask one more sign, and if that is given me, I will go forth unhesitatingly." So he prayed again, "O God, let not thine anger burn against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it be dry only upon the fleece, and upon all the ground let there be dew."

His request was granted, the fleece remained dry, while all the ground was wet with dew. Then Gideon asked no more signs, but took the position assigned him, and in a singular manner the host of the Midianites was overthrown.

M. D. W.

SIGNS OF THE TIMES.

BY CHARLOTTE ELIZABETH.

When from scattered lands afar
Spreads the voice of rumored war,
Nations in tumultuous pride
Heaved like ocean's roaring tide;
When the solar splendors fail,
When the crescent waxeth pale,
And the powers that star-like reign,
Sink dishonored to the plain,
World! do thou the signal dread!
We exalt the drooping head,
We uplift the expectant eye,
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men proclaim their summer near;
When the hearts of rebels fail,
We the coming Savior hail.

Send thy law from Zion forth
Over all the willing earth;
Earth, whose Sabbath glories rise
Crowned with more than Paradise!
Sacred be the opposing veil,
Mortal sight and strength must fail;
Yet the day, the hour is nigh,
We shall see thee eye to eye;
Be our souls in peace possest
While we seek thy promised rest;
And, from every heart and home,
Breathe the prayer—O Jesus, come!
Haste to set thy people free;
Come—creation groans for thee!

—*Selected.*

VOLTAIRE'S LAST WORDS.—Voltaire was fertile and elegant, his observations very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmond once said to him:—

"I think, sir, that a philospher should never write but with the endeavor to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes."

Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind.

"I die forsaken by gods and men," exclaimed he, in those awful moments when truth will force its way.

"I wish," said Tronchin, "that those who had been perverted by his writings had been present at his death. It was a sight too horrid to support."—*Wm. Seward.*

WHO IS OLD?—A wise man will never rust out. As long as he can move and breathe, he will do something for himself, his neighbor, or for posterity. Almost to the last hour of his life, Washington was at work. So were Franklin and Young, Howard and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day laborer in science, art or benevolence; but he only who suffers his energies to waste away and the springs of life to become motionless; on whose hands the hours drag heavily, to whom all things wear the garb of gloom. Is he old? is he active? can he breathe freely and move with agility? There are scores of grayheaded men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale, as at a lion in their path, at a harsh word or a frown.

☞ Nobody likes to be nobody; but everybody is pleased to think himself somebody. And everybody is somebody; but when anybody thinks himself to be somebody, he generally thinks everybody else to be nobody.

The Children's Corner.

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For the World's Crisis.

WILL GOOD CHILDREN LIVE AGAIN?

"Will Lizzie and George Wood live again?" asked little Charlie L., when told that they were dead. This little girl and boy were two sweet children of Bro. Z. T. and Sister L. Wood, of Springfield, Vt., who died of diphtheria last August. Now, children, I want to tell you something about them.

Two years this present winter I visited in Bro. Wood's family. I loved the children very much, because they were so pretty, and also so good. They were very young then. Bro. Wood's family used to breakfast at six o'clock in the morning, which was very dark then. The children would get up and be washed and dressed for breakfast usually; if not, when the family went into the sitting-room to attend prayers, every one of them would come scrambling into the room, with joy sparkling in their eyes, and their faces all beaming with delight to be present at that time. They would all sit very still, for the most part; and when Bro. Wood had finished reading, they would all (four in number) kneel down beside their father and mother, and remain kneeling till prayers were over. Oh, what a lovely sight! Children, do you all kneel beside your parents when they pray at the family altar?

George, Freddie and Lizzie were the youngest. They generally held one prayer meeting every day. They would talk about Jesus, and how he would soon come, and would sing and pray, and then close their meeting. But George and Lizzie are dead. Their last childish prayer is offered,—their last talk about Jesus is over,—their pretty songs are sung, and they lie beneath the cold snows of winter. But I believe, when Jesus comes, they will sing again, never to die any more. Oh! yes, they will come from the cold ground to live again on the new earth.

Little Lizzie will come
 From the enemy's land,
With a crown on her head,
 And a harp in her hand;
In rapturous strains,
 With music so sweet,
Saying, suffer thy children
 To sit at thy feet.
And George, too, will rise
 When the trumpet shall sound;
And the slumbering millions
 Shall come from the ground,
All dazzlingly bright,
 'Mid that sacred throng,
Saying, I, too, will sing
 That rapturous song.

MARY LAMPREY.

From Florence Smiley.

BRO. GRANT:—I do not feel competent to write for your paper, but my heart responds to the hint of my former and much loved pastor, D. T. Taylor, that we should all send our mite for the purpose of distributing tracts among those that know not God. I will send you twenty-five cents, and hope it will be blest of God, and be the means of bringing some poor sinner to the knowledge of the truth as it is in Christ.

I feel that I want to do all I can to advance the glorious doctrine of the coming of Christ. I am but a young disciple, a lamb in the fold. I am but fifteen years of age, and for two years have been trying to follow in the footsteps of my Master. Am beset by many temptations, but I find my Savior is ever ready to help me in the hour of trouble, for we are more than conquerors through Him that has loved us. I think it is high time that we should awake out of sleep, being prepared, with our lamps trimmed and burning, for in such an hour as we think not the Son of man cometh.

Dear children, let us have on the whole armor of God, that we may stand in that day. We should watch and pray, for we know not the day nor the hour when the Son of man cometh. I want to be faithful to the end, when I know I shall receive a crown of glory, which the Lord the righteous Judge shall give me in that day.

FLORENCE SMILEY.

Hammonton, N. J.

KINDNESS TO PARENTS.

Not long since, writes a correspondent, as I took my seat in the cars for a day's ride, I observed, seated opposite me, an elderly lady and a middle-aged gentleman, who I inferred, from some casual remark, had been traveling a day or two. It was a very early hour in the morning, and the lady was apparently sleeping.

We rode in silence for some time, when the lady awoke, and I heard the gentleman address her as mother. His dignified, unobtrusive manner, and the tender, deferential tone of voice, at once drew my attention to them, and having no company, my thoughts were my own,

All the tender care which a mother could bestow on an infant child, was given by that son to his mother. The slightest movement on her part to adjust her furs, or cloak, or over-shoes, or any change of position, called forth his ready hand in assistance, and the inquiries, "Are you comfortable, mother? Do you feel tired? Lay your head on my shoulder, and rest yourself."

At noon the cars stopped for the passengers to obtain refreshments. It was snowing too fast for the mother to go out of the cars, and the son brought her a cup of coffee.

"Is it just right, mother?" he inquired, as she tasted it.

"A little more cream would make it better; it is, however, very good as it is," was her reply.

"Let me get you some more."

"No, my son—it will make you too much trouble; it is very good as it is."

He went out, and soon returned with the cream, and poured a little into the coffee, and then a little more, until it was "just right." He then sat down by her side, and I heard him say, in the same low tone of voice that at first attracted my attention, "I am glad, mother, that I can do anything to make you comfortable, it is such a pleasure to me."

"I thank you, my son," she replied, in the same spirit and tone of voice as that of her son.

Beautiful, thought I, as I quietly watched them, and saw manifested their mutual love and confidence. My mind went back to the time when this son, now in manhood's strength, was a little helpless infant, and I pictured that mother watching over him, caring for him with a solicitude such as mothers only can feel. And through all the years of childhood and youth, up to manhood, the watchful eye was over him, the guiding hand ever ready to lead, and a mother's love ever ready to restrain him from doing wrong. Now it is his turn, when life's meridian with her is past, and the infirmities of age are creeping on, to repay her, in some degree, for all the labor bestowed on him; and faithfully and affectionately did he seem fulfilling his duty. How many grown-up sons there are who seem to feel it beneath them to show any tenderness for their mothers! It is feminine, they say. They will perform acts of kindness, but in a business kind of way, or because it is their duty, little dreaming that they are crushing the maternal spirit by such cold, heartless acts.

Acts of kindness, done in the spirit manifested in the incident above mentioned, have an untold influence. The pathway down to the grave would be cheered, made even joyful, and old age would be exempt from much of the gloom that is often experienced.

The reflex influence is also great. A young man who is habitually tender of his mother, and deferential to her, will make a good citizen, a true friend, and will be faithful in all the walks of life.

☞ He who swears, informs us that his word is not to be credited.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truths; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

A LITTLE LONGER.

A little longer watching,
And our vigils will be o'er,
And our barques, so long storm-driven,
Will be moored on Canaan's shore,
To brave life's storms no more.

A little longer weeping
O'er earth's sad scenes of woe,
Then borne by bright-winged angels,
To that city of light we'll go,
Where tears shall never flow.

A little longer toiling
In weariness and pain,
And then our cares all ended,
The heavenly land we'll gain,
And join the blood-washed train.

A little longer bearing
Our trials and our woes,
Then we'll roam the heavenly pastures,
Where life's pure water flows,
And the weary find repose.

A little longer mourning
For loved ones "who are not,"
Then will come the gathering angels,
And reap from each lone spot
The faithful long forgot.

A little longer praying—
Lord, let thy kingdom come,—
And then we'll hear him saying
To the faithful ones, Come home,
No more to watch, or weep, or roam!

ANNIE R. MARSHALL.

Cape Elizabeth, Me.

For the World's Crisis.

DAY OF THE CRUCIFIXION.

(Concluded.)

So the Sabbath referred to in the passage is the fifteenth day of the first month, or day after the Passover. And as Christ was crucified on the Passover, it would have been the day after this Sabbath; and hence the reason why John, speaking of the closing scenes of the crucifixion, said, "The Jews therefore, because it was the preparation, that the bodies might not remain on the cross on the Sabbath, for that Sabbath was an high day, besought Pilate that their legs might be broken, and that they might be taken away." ch. 12: 31. It was a great or high day, because it was the yearly anniversary of their deliverance from Egyptian bondage; for they left Egypt on the morning after the Passover; (Exodus 12: 22–42,) and hence, on the fifteenth day of the first month, as Josephus testifies.

3. That he rose from the dead on the first day of the week, the combined testimony of the four gospels shows. Matthew's testimony reads thus, "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for he has risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, Jesus met them, saying, All hail! And they came and held him by the feet and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." ch. 28: 1–10.

Mark gives a similar account, but says that Salome came with them; and that they "came very early in the morning, the first day of the week, at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked it was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he said unto them, Be not afraid; ye seek Jesus of Nazareth, which was crucified; he is risen: behold the place where they laid him." ch. 16: 1–6.

The account given by these two writers indicates that his resurrection took place when the women were approaching the sepulchre, For Matthew says nothing to indicate that it was before, but writes as though it took place as they drew nigh to the sepulchre. And Mark writes as though the stone was rolled away while they were inquiring about the necessity of its being done. Moreover, he says in verse 16, "Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalene;" and the Greek word rendered "early," signifies early in the morning. So he was raised early in the morning of the first day of the week and on the evening before, as some might infer. But John says that when Mary Magdalene saw that the stone was rolled away she ran and told him and Peter that his body had been stolen. She probably left her companions and ran to them for help under that impression. And they ran to the sepulchre to see if there was any foundation for the story; and taking a hasty view of the vacant tomb, and the grave-clothes as they were cast aside by the risen Christ, they left again, leaving Mary at the sepulchre weeping; and then Christ appeared to her. Her companions might then discover her return, and take courage and approach the sepulchre; and the angel might then address them all collectively, and tell them that he was risen, while Mary could confirm it, and then all leave together to tell his disciples, and while on the way Christ could appear to them, as Matthew says he did. So any seeming discrepancy in the different accounts, arises not from any real contradiction in the testimony, but because the events were hurried and crowded together, through the intense excitement of the persons with whom the events were involved. So while one writer testifies to what one saw and did, and another to what another saw, both separately and together, the facts are to be understood in harmony, and not arrayed against one another. But there is no chance to question his resurrection on the first day of the week; for in this the writers all agree.

4. That the day he arose was the third day after he was crucified, is proved by the testimony of Luke. For he testifies that on the same day on which he arose from the dead, the two disciples who were going to Emmaus said to the risen Savior, not knowing him, "Art thou a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he that should have redeemed Israel; and besides all this, to-day is the third day since these things were done." ch. 24: 13–21.

He could not, therefore, have been crucified on Friday, for in that case, the day on which he arose would be only the second day "since these things were done." But as it was "the third day since these things were done," he must have been crucified Thursday. And as it was on the Passover, their yearly Sabbath would have begun that night at sunset, when their sixth day of the week began. So that night and Friday would be one day; Friday night and Saturday, two days; Saturday night and Sunday morning, when he arose, would be "the third day since these things were done." For we cannot reckon the day he was crucified, as the first day "since," no more than we could reckon it the day before he died. Neither have we a right to claim any part of the day he was crucified as a day since, for although he died at about three o'clock in the afternoon, his crucifixion was not completed till the close of the day. For, according to Luke, they had only time enough to take him down from the cross, and lay him in the sepulchre close by where he was crucified, before the Sabbath began, which begins at sunset with the Jews. ch. 23: 54. For the phrase, "the Sabbath drew on," in the reference, is, literally, "began to shine," according to the Cottage Bible. The Greek is *sabbaton epephoske*. Therefore, the evidence is clear, that he was crucified on Thursday, and that his crucifixion was not completed until that day ended.

The opinion that he was crucified the day before the seventh day Sabbath, derives a little strength from the fact that his resurrection is said to have been "in the end of the Sabbath as it began to dawn towards the first day day of the week;" from whence the inference comes that it was the same Sabbath *day* which followed the crucifixion. But in the Greek Testament the word Sabbath is the only word used to denote what we call a week. So the inference is not well grounded, because the term is not only used to denote the week itself, as well as the seventh day, but is also applied to certain days which were liable in successive years to fall on every day of the week. Lev. 23: 24, 32, 39. And inference like that does not possess much force, seeing it is against positive evidence to the contrary. For the evidence shows that he was raised from the dead on Sunday, and that it was "the third day since" he was crucified; and that therefore he was crucified on Thursday; and hence the Sabbath which followed could not have been the seventh-day Sabbath, but the yearly Sabbath, or day after the Passover.

Now our Lord himself said, "The Son of man shall be three days and three nights in the heart of the earth," Matt. 12: 40, and as there are but two nights between Friday and Sunday, he could not have been crucified on Friday. For the phrase, "three days and three nights," is a literal word for word rendering of the Greek, and is in reverse order to the Greek term *nuchthemeron—night-day*. Hence if there were only two nights during which he was to have remained dead, our Lord's regard for truth would have led him to have said, "three days" and *two nights*; especially when it was just as easy of utterance. For to reckon the day on which he died, as a day and night thereafter, (which is the reckoning required on the supposition that it was on Friday,) makes a grand muddle with arithmetic; for on that principle of reckoning the days and nights of a week can be doubled. And one might as well reckon the day he rose, as a day and night thereafter, as to reckon the day he died as a day and night after he died. It will be noticed that the days are made to precede the "nights," contrary to the Jewish order of the natural day—*evening-morning*. Hence admitting that he was crucified on Thursday, and that he died "about the ninth hour," and reckoning the remaining part of that day, we have to Sunday morning, "three days," wherein he remained dead; and thence, reckoning back the "three nights" carry us back to that day as the day on which he died for the sin of the world.

WILLIAM HOBBS.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 2.

The law and the penalty,—the transgression and condemnation.

But if the patriarchs and the prophets *be dead*, how can it be said that "all live unto him"? That is the very thing, by the help of God's word, that we shall endeavor to set forth in a true and clear light.

When God had created man and placed him in the Eden state, he gave to him a law by which his actions were to be governed; and to give that precept force he attached thereunto a penalty, in case it should be violated. The rule of action only demanded *obedience*; and, so long as this was rendered, free access to the tree of life "in the midst of the garden" was tolerated. But the added penalty of the law required of the transgressor *a forfeiture of life* for its violation. This forfeiture was incurred by Adam's disobeying the injunction; but no sooner had his disobedience worked a forfeiture, than the attribute of God's justice, under the allegorical representation of a "flaming sword which turned every way," stepped right in between Adam and the "tree of life," lest man, as a sinner, should "put forth his hand and take and eat of the fruit of the tree of life," and, as a consequence, "*live forever*." This God would not permit; man could not *then* have access to *that* tree, in disobedience; neither can man now have free access to the same tree, except he break off his sins by right doing and come back to God in obedience to the law of the Spirit of life in Christ Jesus. Unless we do thus eat of the fruit of the tree of life, you nor I can no more live forever than could Adam; for when God drove Adam forth from the garden, away from the tree, he carried the whole human family out with him, for as yet the race were in Adam's loins, and passed in him from a *just to an unjust state of condemnation*. Wherefore, as Paul says in Rom. 5: 12, as by one man sin entered into the world, and *death* by sin; and so death passed—was transmitted—upon all men, for that all have sinned (18th); therefore—as—by the offence of one, judgment—sentence—came upon all men to condemnation."

Now Abraham, Isaac and Jacob were the posterity of Adam, and, as like begets its like, they partook of his fallen—mortal and corruptible—nature, which was as "prone to do evil as the sparks are to fly upward," and had, like Adam, to pay the penalty,—they died.

Just so long as men remain in obedience to God, they are called "the sons of God"; but no sooner do they yield themselves to transgress his laws, than they cease to be *his* children; but selling themselves by disobedience, they become the servants of sin,—God ceases to be their God, and they are by him denominated the children of evil, and are in bonds to death.

The whole Adamic race being in this condition, and sentence of death having been already passed upon the whole race in Adam, the whole race were forensically or legally esteemed dead to God's law; and there being no power in or of themselves to ransom themselves from death, they should have eternally remained in it had not some scheme been devised, in the counsels of the Deity, to bring them again from the dead, that they might be *his* people and he be *their* God. To accomplish this, life must again somehow be given them without interfering with the administration of justice; for he is as much the God of justice, truth, and goodness, as he is the God of the living and not of the dead.

Hence man's life was no sooner forfeited to the penal demand of a broken law, than the love of compassion in the divine Being moved him at once, in pronouncing the judgment, to put in "a stay of execution or respite; and, during the term of stay, place man upon a probationary state of existence, by which he might attain to another life by some other means than by the works of the flesh, for this had already proved itself 'weak'; for if there had been *a* law given which *could* have given *life*, then righteousness should have been by that law." That appointed means was "the seed of the woman," elsewhere called the seed of Abraham, which, Paul says, was Christ, who was not himself justified by the works of the flesh, but put to death therein and justified by the Spirit. 1 Pet. 3: 18.

Having now found that Adam could and did by his disobedience so far change the state and condition of all his posterity as to take them from a JUST to an *unjust* state, and carry them all out of the garden, and away from the tree of life, and cause them in that state to be cut off from all access to it, and thereby entailed mortality and death upon the entire race, independent of any act of theirs, let us now try, so far as we can, to ascertain *what* Christ has done, *how* he did it, and what he purposes to do; "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 16–18.

We are already informed that God—the Father—is not a God of the dead; but we are also taught that Christ "is Lord of both the dead and living." Rom. 14: 9. Some man may say that while the Father is not the God of any dead, the Son is Lord only of both dead and living saints; well, that may be so, and, in a sense, I believe is so; nevertheless, I believe every soul of Adam's race, dead or alive, are his by purchase, whether saint or sinner; for while "we were yet without strength, in due time Christ died for the ungodly"; and the commendation of God's love to us is found in the fact "that while we were yet sinners, Christ died for us." And God, calling on them that set up images and "pray unto a God that cannot save," says, "Look unto me and be ye saved, all ye ends of the earth." "As I live, saith the Lord, *every* knee *shall bow* to me, and *every* tongue *shall confess* to God." (See Phil. 2: 6–11, quoted from Isa. 45: 23.). These may be all saints' knees and tongues; if so, the Lord be praised that *all* shall be saved at last; but to me this seems doubtful, for I find that even a *brother*, for whom Christ unquestionably paid the purchase of his blood, may be destroyed through another brother's eating meat offered to an idol. But if he died for *all*, Paul says then "were all dead," and if he died for all dead and all alive, then he is Lord both of the dead and living.

We have dwelt longer on this point than we should, were it not that objections will be raised as to Christ's being Lord of sinners as well as saints, dead or alive; and we choose to anticipate them.

G. W. STETSON.

For the World's Crisis.

LINES.

A few more tears lone mourners here will shed
O'er loved ones slumbering with the silent dead,
And then immortal tongues will sing—
"Where is thy victory, grave, and death, thy sting?"

A few more times the little band will meet
To bow together 'neath the "mercy seat;"
Remembrance' book will then declare
Who shall be gathered with the jewels rare.

A few more days the sleeping world we'll warn
Of future wrath and judgments soon to come;
And then when comes destruction's sword,
We'll not be guilty of our brother's blood.

A few more days the ready ones will wait,
And then with joy the coming Savior greet,
Remove with Him to mansions of the blest,
Earth's sorrows end in everlasting rest.

O christian! gird the armor close to thee,
Press onward to thy certain victory;
"Be of good cheer," and thou shalt overcome,
And sit with conquerors on the holy throne.

Worcester L. OTIS.

For the World's Crisis.

REPENTANCE, OR DESTRUCTION.

The above sentence presents an alternative pre-eminently great. It involves the deepest interest of man, giving to each individual the choice of life or *death*. If repentance be neglected, destruction is inevitable.

How readest thou? Luke 13: 3,—"Except ye repent, ye shall all likewise perish." Ezekiel 18: 4,—"The soul that sinneth, it shall die." 1 Thess. 1: 9,—"Who shall be punished with everlasting destruction." Ps. 1: 6,—"The way of the ungodly shall perish." Ps. 2: 8, 9,—"Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Obadiah 16,—"Be as though they had not been."

The above Scriptures, to my mind, teach conclusively that the wicked shall come to an *end* and *that end* is *death*; and not, as was remarked, not long since, in the pulpit of a noted church in this city; "Die a death that shall never die; live in everlasting conscious torments, and suffer *different degrees* of punishment forever and ever, according to the sins committed here." The apostle, speaking of Christ, says (Heb. 2: 14), "that through death he might *destroy him* that had the power of death, that is, *the devil*." Again in 1 John 3: 8,—"For this purpose the Son of God was manifested, that he might *destroy the works of the devil*." Can any one doubt these two texts of Scripture mean that Christ will *destroy* the devil and his works, and the children of the devil? God is a merciful being. He has devised a plan whereby all might be saved, by adhering to the conditions of repentance and faith towards God.

The wicked shall receive their *wages*, they shall be punished, and not be under the necessity of enduring a severe punishing to all ages of eternity. "For the wages of sin is death." Rom. 6: 23. "Christ also suffered for us, leaving us an example." 1 Peter 2: 21. "Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

If, then, to remain in "everlasting conscious torments" is the penalty for sin, instead of *death*, Christ must have failed to accomplish the object he designed; for he *died*, and was not in a state of consciousness; hence, he could not have been in a suffering condition while dead. Neither was Christ left in the power of death forever, but was raised *from* the dead to life again, by the Spirit of God. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living." Rom. 14: 9. Bless the name of the Lord, we have the "sure word of prophecy," foretelling the Savior's life, death, and resurrection, and the blessed words of inspiration by the mouths of the apostles concerning the fulfillment of the life, death, and resurrection of our dear Redeemer.

God's manner of government under the old dispensation was as follows: "When a righteous *man* turneth away from his righteousness and committeth iniquity, and dieth in them, for his iniquity he hath done, shall he die." Again, "When the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Ezekiel 18: 26, 27. Here we see how God anciently dealt with his people. If they turned from wrong to right, and continued in the right, they should not *die*, but *live*. But if they turn from right to wrong, and continue in transgression, they shall surely die. To live and die in transgression, or to live and die in a state of righteousness, seems to have been left optional with the people.

In such a mode of government is not God's mercy clearly exhibited upon the principle of pardon? And is not his justice as clearly exhibited upon the principle of reward? Is not this the method of his government under the new or gospel dispensation? The system of salvation by the gospel has clearly revealed that God will be merciful to and save all that call upon him. "For whosoever calleth upon the name of the Lord shall be saved." Rom. 10: 13. At the same time it reveals that those who continue in sin and rebellion are justly condemned, and that the justice of God can only be satisfied in their suffering the full demerit of their crimes. "Whose damnation is just." Rom. 3: 8.

Repentance is the first principle of sound doctrine, as taught by the Author of eternal salvation, to all them that obey him. It is a duty binding upon all who have sinned and come short of the glory of God. This includes the whole of Adam's posterity. The alternative presented is one of no small moment. It is of such importance to man, that upon it hangs their eternal all. Angels view it with such an interest as to fill heaven with divine acclamations of joy, at the sight of a repenting sinner. Men whose eyes are in a measure opened to view things in their true light, cannot but view it with feelings of the deepest interest. "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 6, 7.

By repentance towards God, the penitent is prepared to exert a salutary influence through life, which would be otherwise if repentance by him had been neglected. It is certain that all persons are exerting their characteristic influence. "One sinner destroyeth much good." The divine injunction remains obligatory upon us, to "take heed unto the doctrine," in order to save ourselves as well as those around us who are brought directly under our influence. 1 Tim. 4: 16.

I praise the name of the Lord, that the common people may "know of the doctrine, whether it be of God." And when I reflect upon the inferential testimony that is often brought up to prove creed-doctrines, I say, give me a "thus saith the Lord." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. Oh! the awful darkness that hangs over the nominal church in these last days; instead of coming out and taking a stand on the safe doctrinal platform of *positive declarations*, which are taught in the inspired oracles of God, they are trusting their safety too much upon a rotten platform of creeds, and inferential testimonies. Oh that there might be a coming out, for soon there will be a sifting time, a shaking time, when all that can be will be shaken.

Who shall be able to stand in that great day? Who will lift up their heads and rejoice when the day of their redemption draweth nigh? They who put their *whole* trust in the living God. Happy are they who shall patiently wait for the coming of the Lord Jesus; and if called to sleep a little while, can exclaim, "Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff, they shall comfort me." Ps. 23: 4. And in prospect sing, "O death, where is thy sting? O grave, where is thy victory?" assured they shall see their Father's face in peace, and be satisfied when they shall awake in his likeness. Praise ye the Lord!

S. P. SHEPHERD.

Portsmouth, N. H.

For the World's Crisis.

HOLINESS TO THE LORD.—NO. 2.

Can you box up lightning—the Amighty's flash? Well, then, box up holiness to the Lord, the doctrine of purity, or perfect love. Box up one, the other as soon.

Put down holiness? put down heaven, angels, glorified spirits—Omnipotence himself.

Friend, it is hard to kick against the pricks, you find it so. Saul of Tarsus did. Raise your puny arm against God's truth, the Bible, "holiness to the Lord" in this life, freedom of body, mind, and soul. Do it, but rest assured God will frowm on your vain attempts. Truth is mighty and will prevail. The ashes of the martyrs produce a plentiful crop.

Man, who art thou, that repliest against God? He that sitteth in the heavens shall laugh at you. The Lord will have you in derision. By-and-bye he will speak unto you in his wrath, and vex you in his sore displeasure. How easily and speedily can God break you with a rod of iron, dash you in pieces like a potter's vessel! Be wise, therefore, O ye that close the lips of your brethren, God's little ones—be instructed, ye who reject the counsel of the Most High. Serve the Lord with fear, and rejoice with trembling. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

"The Lord of hosts is with us, the God of Jacob is our refuge." "Without holiness no man shall see the Lord."

"O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagle's wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus, priests and kings."

"HOLINESS TO THE LORD."

Put it out; keep it out? Can you stop the glorious king of day, stay his goings forth from one end of heaven to the other? or close the mouth of Vesuvius? Then, may be, in some humble measure, you will succeed in crushing out the pure word of life, the higher christian walks, the entire transformation of souls into the blessed image of the Lord Jesus. The work of holiness: God is in it. Touch it by the way of opposition, you touch the apple of his eye! When you lift your puny arm against Bible holiness, you fight against Omnipotence, the King of kings, the Lord of lords. Beware how you touch this work of God, or attempt to steady it. Think of Uzzah, "he put forth his hand to the ark, and took hold of it. . . . And the anger of the Lord was kindled against Uzzah, and God smote him there for his error." 2 Sam. 6: 6.

Stay the onward progress of glory on glory? Presumptuous man! Turn, twist, screw, throw cold water—still the fire will out, kindle afresh, burn hotter and hotter. Do your utmost to keep out or smother this superlative grace, it will burst out increasingly, here, there, all about. Hush the gentle breezes, stop the sun in his course, conceal his glorious effulgence at mid-day—can you? As soon blot out the planetary systems, the starry firmament, quench the glowing fires of heaven, as the burning love of God in the sanctified soul. Close the lips of those enjoying the sweets of this redeeming, sanctifying grace, you do it to your own confusion. All you can say and do in opposition to a holy, consecrated life, will return upon you like the stone of Sysiphus, with shame upon your own head.

It is too late in the day for editors, ministers, bishops, elders, deacons, and class leaders to shut out these glorious beams of heavenly day, to put this gospel light under a bushel. "Holiness to the Lord" is a candle on a candlestick, giving light to all in the house; a city set on a hill which cannot be concealed. Beware, friend, how you fight against God, offend one of these little ones, place a stumbling-block in the way of the least of his disciples. Better a thousand times hang a millstone about your neck, plunge henceforth into the depths of the sea.

"This slumber from thy spirit shake;
Warned by the Spirit's inward call,
Be thou to righteousness awake,
And pray that you may never fall;
Nor give to sin or Satan place,
But walk in all God's righteous ways."

From "Home Thrusts," by D. F. Newton.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

Friday morning.—Prayer by *Elder Grant.*

ELDER GRANT'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:—By consulting my friend on the negative, I learn that he will not consent to the continuance of this discussion beyond the nine sessions already arranged for, therefore I shall be obliged to omit many important arguments which might be used to prove the *probability* of Christ's second advent taking place during or within the nineteenth century.

My friend has made a point of the language found in Rev. 19: 7;—"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is *come*, and his wife hath made herself ready." This is after Babylon is "thrown down and found no more at all." Was this done in the first century? *Then* perhaps the marriage of the Lamb took place then. But the marriage of the Lamb to "the bride the Lamb's wife," the saints of all ages, "arrayed in fine linen clean and white," which "is the righteousness of saints," cannot take place until the Bridegroom comes, and the saints, "the quick and the dead," are gathered unto him, which will be when he comes "the *second* time without sin (a sin-offering) unto (or for the purpose of) salvation." *This event is certainly future.* Rome still exists, but her overthrow is near, as we have shown, and the marriage of the Lamb about to take place.

My friend complains that when I was proving the personal first advent, I turned to the Scriptures, but that in order to prove the second personal advent in the nineteenth century, I have to refer to human history. No inspired history has been written since John wrote, hence if we would see the *fulfillment of prophecy*, we *must* consult human history, which is generally reliable. He says history should be inspired to make it proof. We ask, must history be *inspired* to prove the American Revolution? or the declaration of Independence in 1776? Have we any *inspired history* to prove that *Titus* destroyed Jerusalem about A. D. 70? I am astonished that he should repudiate all uninspired history. He seems to intimate that I am against Christ. No, Mr. Chairman, I do not intend to be. He claims that I am against Luther and Melancthon, against the church, because I have quoted prophecy, and its fulfillment by the apostate church of Rome. He says he shall stand up for his Romish brethren. Well, he may if he chooses, I shall "stand up for Jesus" and his truth, but never for his enemies.

We, shall now call attention to the *signs* of the end foretold in prophecy, for, as certainly as we are right about the Napoleon dynasty, as we have explained it, the marriage of the Lamb, which takes place at its overthrow, must take place within the present century. Napoleon, who is now fifty-five years old, cannot live through the present century, and prophecy indicates him as the wonderful man who is the head of the power that is to carry the woman of Rev. 17th chapter to judgment. We will now turn to Matt. 24: 33, and parallel places in Luke 21. Let us commence with Matt. 24: 29;—

"*Immediately* AFTER the *tribulation* of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: *and then shall all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, *when ye shall see all these things*, know that it (margin, he) is near, even at the doors. Verily I say unto you this generation shall not pass, till all these things be fulfilled." Luke 21: 28;—"And when these things begin to come to pass, then *look up*, and lift up your heads; for your redemption draweth nigh." 31st verse;—"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Now observe, the signs mentioned herald the coming of the Son of man with the clouds of heaven, the sending forth of his angels to *gather* his elect; when they appear redemption is nigh,—"the kingdom of God is nigh at hand." And the signs here predicted occur immediately *after* a certain "tribulation." Now it is important that we locate that tribulation. My friend claims that it was fulfilled at the destruction of Jerusalem. Let us see if that is possible. Could it have been fulfilled there? See Matt. 24: 21, 22;—"For then shall be GREAT TRIBULATION, *such as was not since the beginning of the world to this time, no*, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

This, then, was to be the *great tribulation*, greater than had been before it, greater than should be after it, the greatest of its kind; and it appears from what we have read, it comes upon the elect, or the church of God. Now, how about the tribulation at Jerusalem's destruction? It must come upon either the righteous or the wicked. Upon the righteous it *did not come*, for they all escaped when Cestius Gallus withdrew the forces from Jerusalem for a short time, as if to give them an opportunity of obeying Christ's direction. Luke 21: 20, 21;—"When ye shall see Jerusalem *compassed with armies*, *then* know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." History records that not one believer in Christ perished in that siege. That tribulation did not come upon believers or the elect, then, but on unbelievers. But was it greater than had been before? Nay, more perished at the time of the flood. It is estimated that as many perished then, as the present population of the earth. Was not the distress at the flood greater than at Jerusalem's destruction, when 1,100,000 perished?

Again, we are informed of a *greater* tribulation to come upon the wicked at the end of this dispensation, than either the one at the flood or at Jerusalem's destruction. At the time of the flood they sought to save their lives, and only sank in the water when compelled to do so. So at Jerusalem's destruction, they sought to save their lives, and some did by going over to the Romans. But at the end, the tribulation will be so great, that men in utter despair will call for death, saying "to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the *great day* of his wrath is come, and who shall be able to stand?"—Rev. 6: 16, 17. Some other tribulation must be meant, one *upon the church*, and, although a great tribulation was experienced by the church under pagan Rome during the second and third centuries in which more than three millions perished, yet we find that the tribulation worthy to be called the "Great Tribulation," the *greatest of all*, commenced in the sixth century under the dominancy of the "Harlot" woman, and continued for centuries, until more than *fifty millions* were cruelly slain; so that it might well be said that "except those days should be shortened, there should no flesh be saved." Then "*immediately after*" the signs appear, as we have read to you. Now do not let my opponent get over the little word AFTER in this connection. When he does get over it, take notice how he does it.

Where did the Great Tribulation end? Where the Harlot woman lost the power to put the saints to death. This took place in 1798. What immediately follows? In 1780 the sun was supernaturally darkened. We will give the account of the fulfillment of this sign, as written by impartial witnesses. We quote some extracts:—

"The nineteenth of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, but, being unable to transact business, adjourned."—*President Dwight in Conn. His. Collections.*

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear."—*Life of Edward Lee, of Mass.*

Elam Potter preached from Matt. 24: 29-30, about a week after the dark day, and says, when referring to it:—

"Then, as in our text, the sun was darkened. Such a darkness as was probably never known since the crucifixion of our Lord."

Another historian says, "It was as dark at noon, as it is an hour after sunset in a cloudy day." It is quite dark an hour after sunset in a *clear* day; but in a *cloudy* day, it would be such darkness as was never known before or since the Christian dispensation. Thus we have the first sign accomplished that was to indicate that the second coming of Christ "is near." (Time expired.)

FRIDAY MORNING.

Mr. Chapin's First Speech.

Mr. Moderator, Ladies and Gentlemen:—My friend thinks he has established the fact, that the woman spoken of in the 18th chapter of the book of Revelation, is the Roman Catholic church. Now we have shown that this woman was somehow connected with the *blood of the apostles*. But why does he think that this woman symbolizes the Roman Catholic church? Was there not an *ecclesia* or church polity in the Pagan world? We say the beast represents a civil polity. But my friend quotes history again. I want to ask, What can we know by history? Does he

expect that we will receive all of his history? We shall object to his history. We call attention to the Scriptures. We don't care what historians say. Let us read the Scriptures. Matt 24: 3;—"And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" The first and second verses will inform us. "And Jesus went out, and departed from *the temple*; and *his disciples* came to him for to show him the buildings of the *temple*. And Jesus said *unto them*, See *ye* not all *these things?*" Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Hence you see they were inquiring about Jerusalem's destruction, about something that concerned *them*, not about events that would not take place until the nineteenth century. Therefore Christ said (fourth verse), "Take heed that no man deceive *you*. For many shall come in my name, saying, I am Christ; and shall deceive many." You perceive that all my friend has done was to read Christ's explanation of his own words, and quote a little more *history* concerning a dark day that happened sometime.

He has quoted something about calling for rocks and mountains to fall on them; if the apostles are to be in Judea crawling about the mountains, I want to ask, where shall we go? Jesus uttered no *new* prophecy. The prophecy is to be fulfilled literally. If the earth is to be all burned up, where shall we go? Why talk about the mountains protecting us? He has told you about the tribulation, and says that it was since the destruction of Jerusalem. Does Jesus say so? He pretends to tell the number slain. He says the tribulation at the flood was greater than at Jerusalem's destruction, and there has been a greater one since, and there will be another greater still. Let us see what Jesus says about it; he is good authority.

Mark 13: 13–24:—"And *ye* shall be hated by all men for my name's sake: but he that shall endure unto the end, the same shall be saved. But when *ye shall see* the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand), THEN let them that be in *Judea* flee to the mountains: And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house; and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days. *For* IN THOSE DAYS (let us understand it), shall be affliction, *such as was not* from the beginning of the creation which God created unto this time, *neither shall be*." Now we want to ask our candid hearers who is right? Is Jesus right? He must be right. Then my friend is wrong. There can be no doubt about it. 20th verse;—"And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." 21st verse;—"And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not."

Who is right? It reads, "And *in* THOSE *days*," and "And THEN *in* those days." Is not my friend answered about the word tribulation? Who are the *elect?* Is *Jesus* or the *history right?*

23d verse;—"But take YE heed: behold, I have *foretold* YOU all things." Did he tell any one else? Verses 24–29;—"But *in* THOSE *days*, *after that* tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And *then* shall they see the Son of man coming in the clouds with great power and glory. And *then* shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Now learn a parable of the fig tree: when her branch is yet tender, and putteth forth leaves, *ye* know that summer is near: so *ye* in like manner, *when ye* SHALL *see* these things come to pass, know that it is nigh, even at the doors." Did they see these things? My friend says they did not. Who is right? Is *Jesus right?* We presume he is right. Mark 13: 34–37;—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find *you* sleeping. And what I say unto *you*, I say unto all, watch." We want to know why watch if he was not coming? Would an householder do so? *Where* was Christ when he spake these words? In *Judea*. The prophecy did not go beyond Judea,—it did not go *beyond Judea*. We say prophecy did not go beyond the first century. It does not travel down to the nineteenth century. Here it is *proved* my friend is mistaken.

We have seen that his history is imperfect. He was more confident that he was right in 1843 than he is now. And he was mistaken then. But what did they rely upon then as proof? Upon the same history that he quotes now with so much confidence. Where are the wise? They are to understand. But they did not in 1843. They are not the wise then. Why did Christ order his apostles to watch, unless it was necessary for *them* to be on their guard? The question reads, "Tell us, *when* shall these things be?" Did he not tell them? It must have concerned them therefore.

We have called attention to the Scriptures. We have not referred to human history at all. The question is, "Do the Scriptures teach?" Unless God's words are better than the words of man, there is no use in referring to them. If they are better, then I have the question. I think I have the argument, although my friend has said that, unless we can prove the Scriptures by History, *we cannot believe them*. He thinks we must not believe in inspiration unless we have the history. Here we see something wrong, something that strikes us with *great force*. Let us refer to the Scriptures again. Mark 13: 9–11;—"But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost." Was it not to take place in their lifetime, then? "But he that shall endure unto the end, shall be saved." Unto what end? Unto the end of the age. Nothing can be plainer. Did not all these things come upon that generation? My friend wishes them to go beyond the end.

Daniel's prophecy had reference to the first century. All the prophecies were fulfilled in that century. They were fulfilled in the place where they were proclaimed. Can any thing go beyond the end? (Time expired.)

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, March 29, 1864.

HOW TO DIRECT.

Some of our friends seem to be at a loss to know how to address orders for books and tracts, etc. We have just received the following:—

"Will you please inform me how and to whom I shall direct, in case I wish to send for books and tracts. I am about to send an order, and do not know to whom it should be addressed."

☞ NOTICE.

ALL ORDERS AND MONIES FOR THE WORLD'S CRISIS, OR FOR BOOKS AND TRACTS FOR SALE AT THIS OFFICE, AND ALL MATTERS PERTAINING TO THE BUSINESS OF THE OFFICE, MUST BE ADDRESSED TO THE BUSINESS AGENT,

MILES GRANT, *Crisis Box, Boston.*

OUR PHOTOGRAPHS.

In compliance with many urgent requests, we are now prepared to furnish our friends with an excellent photograph likeness suitable for Albums, taken by Mr. J. A. Whipple, 96 Washington St., Boston. Mr. Whipple stands at the head of the photograph business in this city. We will send the likeness, with our autograph, post paid, for twenty-five cents. Postage three cents.

Direct to MILES GRANT, *Boston, Mass.*

THE CLERGY AND THE WAR.

The change that has taken place in the talk and preaching of the clergy since the war began is remarkable. Previous to the war, they advocated peace principles, and now the opposite. Do principles change? If not, then one of the two positions must be wrong, as they are antagonistic to each other. Which is right? Said Jesus, "Blessed are the *peacemakers*." We find the whole New Testament in harmony with this saying of our Savior. And certainly, if the peace principles are ever needed, they are never more so than in war times like these. We admit it is more crossing at the present period to stand up for peace principles, when the popular voice is for war, but the faithful minister of the gospel has no liberty to bow to the popular voice.

The following, from one of our exchanges, is a very true representation of the present state of things:—

"Before this horrible war burst upon the country, the clergy North and South, of all sects, claimed to be apostles of peace. They preached against war as unnecessary, barbarous, wicked and cruel. Every pulpit in the land has echoed with fervent appeals for doing away with all wars and substituting arbitration or the establishing of a Peace Congress to settle all controversies in accordance with the peaceful and benign principles of christianity. They prayed that swords might be beaten into plowshares and spears into pruning-hooks. They contended that cruel war has ever receded and would continue to recede just in proportion to the advancing progress of civilization and christianity. They taught us to pray for the millennial time, when wars shall be known no more among men; but the moment the flames of war lighted up between sections of our once peaceful, glorious, happy union, they, with scarcely an exception, arrayed themselves on the side of their respective sections, and instantly became the most urgent advocates of war. During these three years of terrible slaughter, the clergy of the South and the North have been among the most intemperate in urging on the work of horror, and to-day he who ventures to advocate, in either section, a return of peace, by an honorable adjustment, is denounced by the clergy as a traitor to his country, an enemy to humanity and christianity.

When we had peace they professed to delight in peace, and to desire the continuance of its blessings; to hate war and its barbarities; but when we have war, and peace principles become necessary and of some practical utility, then they become the most frenzied advocates of war. Between the members of no profession or class in this country is there at this time a greater feeling of uncharitableness, vindictiveness, hatred and passion than between the clergy, north and south. Instead of seeking to quiet the angry passions of men, and trying to calm the storm, and stop the dreadful work of desolation, carnage and death, as from their position and former professions we should have a right to expect them to do, we see them each in their respective sections justifying, or trying to justify themselves and charging all the sin and wrong upon their opponents, urging on the dreadful conflict, goading on the combatants, and with arms outstretched to heaven, imploring a God of mercy and purity to bestow upon the respective armies of their sections, power to hurl destruction and death at the other, and carry distress and woe to the hearthstones of their opponents, members of one common country.

O, for a clergy, north and south, that would be true to principles of the Prince of Peace in the hour when those principles are needed, a clergy that would seek to save rather than destroy, that would endeavor to calm the angry passions of men, and stay the storm of destruction, instead of adding to our calamities by ministering to the evil passions, and fanning the flames of cruel war."

THE HISTORY OF AN IMMORTAL SOUL.

The above is the title of a new tract of thirty pages, published by Bro. S. S. Brewer. It is an excellent work, and should have a wide circulation. Price, single, 8 cts., postage 2 cts.

The following is an extract from the work, taken from a London publication, issued in 1823. It will pay for a careful reading:—

"The belief of an immortal principle in man stands connected, under some modes of explanation, with all nations, at all periods of history, and under every state of society; forming an important part of all systems of theology, except, as Mr. Lawrence states, the Jewish, and he ought to have added the christian. But as he, in common with his opponents, has not done this, but places the christian doctrine of a future life upon the same ground as the Platonic or Egyptian, it will be my peculiar object to demonstrate the fallacy of their assertions; and to prove, in the first place, that the future state of the christian is as inconsistent with, and opposed to, Mr. Lawrence's 'sublime doctrine of all ages,' as his able lectures are to the puny production of Mr. Abernethy; and, in the second, to demonstrate the vital injury which christianity has sustained from the attempt to incorporate its truths with the heathen schemes of futurity. These latter naturally enough originated in the speculative powers of the human mind, when engaged upon the inequality of human conditions and the gloomy contemplation of an extinction of being: as death was seen to terminate our bodily existence, it was a natural step to set about devising the means by which it might be possible that man should survive this event; and as experience demonstrated that our bodies, when dead, were resolved into dust, and incapable, as it appeared, of reanimation, yet, notwithstanding this inevitable inference, the case was fortunately not hopeless; for since the existence of shadows presented the symbol of a form without a body, and yet exhibiting the form of the body from which it sprung; it was not, perhaps, difficult to conceive some finer and more subtile composition, in which might consist that life to which men cling even in death. Thus these immature efforts, aided by the speculations of what was called philosophy, were nurtured by the learned—venerated by the vulgar; and being suited to the quackery of the schools, and the selfish interest of the priests, they became venerable from age, and formidable in authority—from Plato to Aquinas, from Descartes downward even to Abernethy and the 'Christian Advocate;' but history has ever shown us that speculation upon man's future hopes and condition, however venerable from antiquity or imposing from authority, have, when not derived from the christian revelation, been wild, extravagant, and generally immoral—giving a sanction to practices which debase our nature, and sink men to a low degree of ignorance and depravity.

The Indians, the Chaldeans, and the Egyptians—but more generally the latter—are supposed to have originated, not, as will be shown, the immaterial soul as defined in modern times, but that to which this hypothesis is mainly indebted. The Greek historians say, 'that the Egyptians were the first who maintained that the soul of man is immortal; that when the body dies it enters into that of some other animal; and that when it has transmigrated through all terrestrial, marine, and flying animals, it returns to the body of a man again.' The funeral rites of the Egyptians are supposed to have aided their speculation, as they embalmed their dead bodies, which they deposited in subterranean grottos, where they were supposed to live thousands of years. The Persians, according to the oracles of Zoroaster, believed that all souls were produced from one fire, and therefore partook of the nature of the element from which they sprung. The Chinese consider the soul to be air—to be material, but highly rarified.

The Stoics taught the soul to be a hot fiery blast. Other sects of heathen philosophers, a hot complexion. Others, the harmony of the four elements. Democritus contended that the soul was made up of round atoms, incorporated by air and fire. Some believed that the soul was aerial—some that it was earthy. According to some of the eminent men among the Greeks, the soul of the universe was a vapor, or exhalation from the moist elements; so the souls from animals were vapors from their own bodies. Of those among them who considered the soul incorporeal, some asserted that it was a substance and immortal; whilst others believed that it was neither. Thales taught that it was always in motion, and itself the origin of that motion. Pythagoras contended that it was a self-moving monad, or number. Plato that it was a substance conceivable only by the understanding, and moving according to harmony and number. Aristotle 'that it was the first continual motion of a body natural, having in it those instrumental parts wherein was possibility of life.' The Manicheans taught that there is but one universal soul, which is distributed in portions to all bodies. Plato believed in the existence of this universal soul—supposed that all things lived by its influence, but that those only were living creatures that had separate souls: and it was generally held by the Greeks and other heathen nations, that man was composed of *three* parts, his body being derived from the earth—his soul from the moon—his spirit from the sun; and that, after death, each of these returned to its proper origin. Even Pythagoras and Plato, to follow whom Mr Abernethy, as a christian, thinks it a great honor, taught that there were two souls—one a celestial substance, or the rational soul—the other the material soul, being the seat of the passions, and that both these souls were united to the body; whilst Aristotle (another pillar in Mr. Abernethy's creed) taught that there were three souls, all distinct, as to essence and substantiality, yet in one body, viz., a rational, a vegetative, and a sensitive soul—two of which act, before the rational soul is induced into the body; and, after that event has taken place, then those two cease to act at all.

Mr. Stanley, in his Lives of the Ancient Philosophers, places souls in the next rank to demons—but under three classes: first, souls separate from matter, called supercelestial intelligences; secondly, souls inseparable from matter; thirdly, rational souls of a middle kind, immaterial, incorporeal, and consequently immortal, having a self-generate and self-animate existence—proceeding from the paternal mind, seated in the moon, and sent down to the earth, either by the reason of the flagging of its wings, or in obedience to the will of the Father. He believes that the soul of man will clasp God to herself; that the paternal mind soweth symbols in the soul, and the soul being a bright fire, by the power of the Father, remaineth immortal, and is mistress of life.

The pre-existence of souls, and their transmigration, forms the prominent features in these several hypotheses; although, in relation to the latter, some variety of explanation occurs: those who believe in only one species of soul, making it pass indiscriminately into the bodies of plants and animals; others two kinds, and others as many as three species of organized structures. Jamblicus confined his transmigration to those of the same species, contending that every soul had a species of structure exactly suited to its own faculties. Plato arranged souls into three classes, and assigned a separate residence to each, placing the first in the belly, the second in the chest, the third in the head. Some considered that the soul, after its separation, remained without a body. Others gave it a body and sent it to the clouds—to the stars—to some happier region; and some, to the regions in the bowels of the earth. Most (like our modern immaterialists) taught that the body was a prison; and that, while the soul was in it, it was surrounded with darkness, and shut up as in a dungeon; whilst, on the contrary, others held that souls were remarkably anxious to occupy an earthly tenement; and, according to Virgil and others, only a few souls retained possession of Elysium—the rest returning into mortal bodies, after a thousand years; but, before they revisited the upper region, they were compelled to drink of the waters of Lethe; an oblivion of former impressions being deemed necessary to prevent them repining in their new habitation, from an anticipation of the extent to which their fiery energy and celestial origin were to be again shackled and obscured, when incumbered with bodies that were noxious and vile. Sallust observes, that were it not for these transmigrations, the Deity would be under the necessity of creating a soul for every new body; and that, as in time this number would be infinite, they could not be contained within a finite world. The rational souls, he observes, never migrate into the bodies of irrational animals, but follow those irrational bodies without, as demons who possess or attend men; some imagined, indeed, that the soul, at last, after wearing out a number of bodies, would in time wear out itself, and perish forever. Thus, without attempting to characterize the supreme wisdom, or the pre-eminent folly of these speculations, it will be apparent that these learned heathens—these gods of Mr. Abernethy's idolatry—these philosophers, to dissent from whom subjects us to the wrath of the 'Christian Advocate' in this world, and to eternal damnation in the next—ascribe to the soul hardly one quality in common with each other, proving to demonstration that the Book of Nature, however suited for study, has afforded but indifferent instruction, when not associated with, and directed by Divine Revelation; the gross absurdities and contradictions which, without exception, characterize the heathen systems, irrefutably proving the necessity of a divine interference to communicate to us man's future destiny.

This consideration naturally leads us to the inquiry, Why and how has it occurred, when man was favored with divine instruction, that these heathen absurdities should, so far from having given way to the light of revelation, become actually incorporated with its truths, and be even now held, by the great body of professing christians, as necessary to the belief of its doctrines, and essential to a participation in its hopes? This inquiry will, perhaps, be best answered by a reference to the rational and simple grounds upon which Jesus and the apostles promulgated their doctrine of a future life. This fact they were commissioned to proclaim; and, without philosophizing upon the component parts of our frame, they took man as he was—a thinking and a responsible being, who had been called into existence by the power of God, and who would be raised from a state of death by the same power, thus receiving a continuation of existence. This mode of simplifying our conceptions of futurity was too humble for the philosopher—too enlightened for the priest—and too rational for the credulous multitude—the very fact of a crucified man's being the founder of such a system was a stumbling block to many; and the resurrection from the dead was held to be the teaching of a strange God, and laughed at by the philosophers of Athens.

There is also reason to infer from the writings of the apostles, that, even during their lives, the leaven of heathenism had evinced its influence; for there were among the christians to whom they wrote, those who had, by 'philosophy and vain deceit, labored to beguile them with enticing words of man's wisdom, to the worshiping of spirits, and angels, and demons, giving heed to fables, rather than to Godly edifying.'

Speedily after this period a race of men arose, claiming to be the successors of the apostles, who added thousands of professors to the christian faith, but at the lamentable sacrifice of christian principles. The Greek philosophers, who became now the disciples of Jesus, succeeded in effecting the unholy union of the christian doctrine of the resurrection from the dead and a future judgment, with the monstrous heathen absurdity of a self-existent, immaterial, immortal soul; a soul suited to the art and cupidity of the Catholic church, which, (in after ages) in addition to the two popular receptacles for souls, (heaven and hell) provided a third, appointing it for the residence of the soul, after the dissolution of the body, as a temporary place of punishment, where some souls were purged by fire, (hence called purgatory;) a penal prison out of which a soul could not be delivered till after the expiration of a considerable time, or a satisfaction given to the priest for his prayers in its behalf—a tenet purely of heathen origin, and adopted in all its details with most religious punctuality; for, as among the Greeks, it was usual to put a piece of money into the mouths of the dead, for the purpose of paying Charon, the ferryman, to transport their souls over the Styx to the elysian fields, so the Catholics placed a silver coin in the mouths of their dead, to pay St. Peter for opening the gates of heaven to their immortal parts. The heathens taught also that the souls of the deceased wandered about the universe until they arrived at the river Styx, thence to be transferred to the elysian fields; and the Catholics imitated their masters by believing that their souls wandered about the earth until they arrived at purgatory; each expected then to be purified by fire from their sins, as a ghost once tainted was required to be purified by brimstone, without which the bodies through which they were designed to migrate, would be of a more degraded character.

Those leading men in the church, entitled 'The Christian Fathers,' taught doctrines respecting the soul's immortality somewhat differing from each other, and all in an equal degree opposed to christianity. Tertullian's opinion was, that the soul of Jesus at his death descended to those of the patriarchs—that the soul of Adam came from God—that the breath of God was vapor. The church, in the days of Origen, had not determined, whether the soul was eternal, or created for a certain time; whether it was the cause of life, or was merely confined in the body as a punishment for previous transgressions. Origen himself taught, that all souls had existed from all eternity, and were imprisoned in the body as a punishment for their sins."

For the World's Crisis.

SPECIAL NOTICE.

All monies designed for The World's Crisis, or the Tract Fund of the "*Christian Publication Society*," should be sent, *not* to H. L. Hastings, but to MILES GRANT, whose business it is to attend to such matters. My own business is entirely separate from that of the Society, and is done by different hands in a different office in the same building.

I do not keep for sale the miscellaneous tracts, pamphlets, cook books, etc., of A., B., and C., which are sold in the office. My books may be had of Miles Grant, but his books cannot always be had of me. If persons order *my* books of *me*, I *can* obtain a few others of him as a matter of accommodation, but prefer to have the orders go direct to him. Both offices can send books in the same bundle if so ordered at the time.

I sell all my own books and tracts which I write or publish, and also mean to keep on hand Cruden's Concordances, Syriac Testaments, Hebrew and Greek Bibles, Testaments and Concordances, English Bibles, Commentaries, Histories, and such other works as preachers need and cannot well get elsewhere. These I shall keep to accommodate preachers, and sell them at *low prices;* but I only do it for accommodation's sake, and if preachers could get them elsewhere I would not keep them. For the present, however, I shall keep a small stock of such books on hand.

I have opened an office on the second floor of 167 Hanover St., and shall endeavor to have my business done as promptly as possible. I have long thought of going *out* of the book business, but I see no way at present to get out, and so I expect to go into it more deeply than before, making more books and selling them cheaper than ever.

I am nearly out of all my books. Some such as "Reasons," "Controversy," and "Spiritualism," cannot be supplied for some weeks to come. I hope soon to have a full stock. If the friends order liberally, they shall have them as cheap as practicable.

Hoping for the co-operation of brethren in the work, I remain your Bro. in Christ,

H. L. HASTINGS.

P. S.—Any persons wishing to aid *me* in circulating my books and tracts can of course send to me; but monies for the Tract Fund do not properly pass through my hands. When they come I can deliver them, but they should be directed to Miles Grant. Correspondents must be very patient with me. I have *piles* of letters before me which I cannot answer. I read all, and answer what I can, but I cannot agree to answer all of them. It would kill me, I think, to do that and all my other work. Be patient. Write all you please, but do not feel displeased because I am too busy to answer them all. H. L. H.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall b subscribed.

Pledges and payments to March 21st, [illegible]

Laura R. Gilman pd	1.00
J. M. Matts pd	.25
Sarah M. Duren pd	.25
A. Simpson pd	.50
R. Macomber pd	.25
Mrs. J. E. Procter pd	.45
Eliza Woodward pd	.50
L. S. Boutwell pd	.50
P. A. Rounds pd	.25
Mary Boutwell pd	.25
Mary S. Shurtleff pd	.25
L. Shurtleff pd	.25
Ruth H. Hines pd	1.00
C. Hedges pd	.50
Mary Gunn pd	.25
Rose L. Ragg pd	.25
E. B. L. pd	.50
R. C. Jackman pd	1.00
Cyrus Colburn pd	5.00
M. E. Chamberlin pd	.50
B. Baalin pd	.50
L. N. Johnson pd	.50
Mrs. E. S. Hersey pd	1.00
Mrs. J. A. Tyler pd	.25
L. Parmelee pd	.25
Mary J. Jones pd	.25
Louisa Utley pd	.50
S. Cook and others pd	3.10
Wm. Bunce pd	1.00
G. R. Tysser pd	.50
Mrs. B. W. Boothby pd	.50
J. O. Brown pd	.25
P. Bates, Jr. pd	1.00
Friends in China, Me. pd	1.00
A. Seger pd	1.00
Lucy C. Johnson pd	1.00
M. L. Durand pd	.25
A reader of the Crisis pd	.25
Mrs. H. F. Pray pd	.25
O. F. Cain pd	.25
Philip Pfiel pd	3.00
P. A. Bronson pd	.25
Mrs. Seth Pease pd	.25
G. E. Markham pd	.50
N. Orcutt pd	1.00
L. Brockett and wife pd	.50
D. O. Hopkins pd	.50
J. Bean pd	1.00
Mrs. F. Douglass pd	.25
C. Sober pd	.50
Mary Sober pd	.50
Wm. Lassell pd	.25
Maranda E. Orr pd	.50
H. F. Holton pd	1.00
Wm. Colbath, Jr. pd	.25
C. Farrington pd	.25
Friends in Dansville, N. Y. pd	3.50
A. D. W. pd	1.00
S. Marsh pd	.25
Mrs. H. White pd	.50
Lydia A. Leeman pd	.25
S. Ferren pd	.25
J. Wheeler pd	2.00
A Sister pd	1.00
H. P. Fuller pd	1.00
I Wight pd	2.00
D. Smart pd	.20
C. A. Bush pd	.35
W. Vreeland pd	1.00
Mary Scammon pd	.75
E. Cordray pd	.25
Mrs. M. A. Cook pd	1.00
L. Foster pd	1.00
T. Chase pd	.50
Wm. Jackson pd	1.00
Church at South Hope, Me. pd	2.80
Maria C. Taylor pd	.25
M. E. P. pd	.50
C. Little and M. Morse pd	.50
A. M. Humphreville pd	1.00
Mrs. O. Munsey pd	1.00
A Sister pd	.25
"Paoli" pd	.25
A. C. Crawford pd	1.00
Laura M. Stratton pd	1.00
J. N. Kidder pd	1.00
E. C. Gaylord pd	.25
C. H. Sawin and wife pd	.50
Wm. H. Brown pd	1.00
Brn. in Dekalb, Ill. pd	2.00
W. F. Carpenter pd	1.00
Mrs. C. M. Dewolf pd	.25
E. Daggett pd	.25

For the World's Crisis.

TRACTS.

Books, pamphlets, and tracts,—
Scatter them far and wide;
Sell them, give them, and sow them
All ways and waters beside.

East, west, north and south,
Send out the precious seed;
And pray, as you send, that Jehovah
Will bless his truth indeed.

Books on the end of time,
On the day of God so nigh;
Works that will stir the dreamer,
And utter the warning cry:—

"The end! the end! it cometh!
The Judge is before the door!
Get ready to stand before his face
Ere the day of grace is o'er."

Tracts on man's true nature,
Tracts on the sinner's doom;
Tracts on the blest inheritance,
Our own eternal home.

Sow the good seed in faith,
Harrow it in with tears;
God watches each little seed of truth;
Away, then, with all thy fears.

Sow on till the harvest day,
'Tis coming,—the final goal;
Who knows but thy gift, my brother,
Shall save one precious soul!

One soul to sing and shine for aye
Through the long eternity;
To cross immortal palms and cry,
"THOU didst it all for me!"

D. T. T.

THE TRACT FUND.

BRO GRANT:—Seeing a call for the poorest to cast in their mites for the Tract Fund, I thought I was as poor as almost any, my husband having lost the use of his right arm since last July. For three years he has suffered a great deal of pain, and has been barely able to keep his little family together since he lost the use of his arm. We have had to commit two of our children to other hands, and have two at home. The Lord has been kind to us in all our affliction. He has, I believe, supplied all our real wants. I often tell my companion our bread and water are sure. If our temporal blessings have decreased, our spiritual blessings have increased. Blessed be God.

When I read the article from my sister in the Crisis on "Trust," I felt that I, too, in my affliction, had learned to trust the Lord. He has supplied my wants, through my neighbors, and sometimes through strangers in the flesh; but, brothers in Christ, my heart has been cheered by the weekly visit of the Crisis. I have read it and sent it to my neighbors to read, who seem to like to read it. I have tried to get one subscriber. I thought if I was too poor to pay for it myself, it was my duty to try to get others to take it who could pay. I have not got one yet, but I mean to keep trying. I am poor, but I want to do something for my Master.

Long since, I should have sent for some tracts to scatter in this place, but I had no money to pay for them. If you will send me some free, I will read them carefully and then send them to my neighbors. [You shall have them by next mail.—Ed.]

I love the Crisis. It is all the preaching I have, and all the prayer meeting. But I hope to meet all the children when my Savior comes to gather the ransomed home.

The twenty-five cents which the Lord has put into my hands I have been keeping for another purpose, and for two or three weeks I have been asking the Lord to make duty plain. I could n't send it until I could do it cheerfully, for God loveth a cheerful giver; so now I send it, and trust the Lord will bless me in so doing. May all the readers of the Crisis do likewise.

Your Sister, looking for my Savior,
Bethany, Ct. ELIZA P. BEACH.

BRO. GRANT:—Enclosed please find one dollar for the Tract Fund. I am teaching school, and feel as if I wanted to appropriate some of my quarterly earnings to aid our brethren in the spread of the glorious news of Jesus' soon coming. Yours in the hope of soon seeing Jesus. A FRIEND.
Hartford, Ct.

BRO. GRANT:—I enclose five dollars for the "New Tract Fund," praying that God may bless all efforts for the spread of gospel truth in these "perilous times," and prepare his people for Christ's coming and kingdom, which I believe is near, "even at the door."

Yours in the faith, D. BONNELL.
Niles, Mich.

OUR VOLUNTEER AGENTS.

Report of their Doings.

"England expects every man to do his duty," was the rallying cry of Wellington to his troops; and, inspired with national pride and martial enthusiasm, they did it, and conquered.

A nobler warfare engages *us*, and a greater Captain leads. Grander results hang on the issue of the contest,—the happiness of thousands, here and hereafter. The Prince of Darkness is marshalling his forces, as never before; and the conflict is going on. Truth and Error, Right and Wrong, Life and Death, are struggling for the mastery.

The Crisis is in the field, doing its part valiantly in the great work. *A banner of Truth, Righteousness and Glory*, it floats on every breeze, rallying thousands to the ranks, and guiding them on to victory. A brave and well-armed host are fighting under it, and a thousand STANDARD BEARERS lead the front, carrying their colors into the camp of the enemy. The battle rages hot. *More* STANDARD BEARERS *are wanted, a thousand more* in every part of the great field. Who will enlist, do valiant service, and help swell the ranks of the army of the King of kings? To the faithful soldier victory is sure, and the reward certain,—immortal glory and honor, such as the world never dreamed of. "They that be wise shall shine as the sun; and they that turn many to righteousness, as the stars forever and ever."

We continue below reports of volunteers and standard bearers already in the field:—

FROM ELD. S. LAMPSON, *Braintree, Vt.*

"The Crisis is just the paper we need in these times of peril. We are trying to get subscribers for it. Herewith you will find the name of *one*, for whom I enclose $2.00. . . . I will do all I can towards making up your number (4000)."

"I will do *all I can*." A noble resolve, Bro. L. Let every one do that, and what wonderful results will follow. No one knows *how much* he CAN do, till he *tries;* and when he *does* try, and keeps trying, he is surprised to find *how much more* he HAS done than he thought he *could* do. Who else will *do all he can?*

FROM DR. L. C. WASHBURN, *Delhi, Ill.*

"Enclosed you will find $5.00, for which I want you to send *five copies* of the Crisis for six months to the following names—*all new subscribers*. . . . If you send any works to those who get subscribers, I will read and circulate them."

We have sent you, in books and tracts, one-third of the amount enclosed, and shall be happy to send a like amount for the same number again.

FROM BRO. C. D. W. SCOTT, *Ottawa, Ill.*

"Enclosed please find $8.00. I have made up a club of *seven* subscribers for the Crisis six months. . . . . You will please send the premium in tracts. We wish them to circulate in this section of country. The people are beginning to open their eyes to the truth as taught in God's Word."

The tracts are sent,—Crisis too,—and our prayers with them. May both bring forth much fruit, and more subscribers.

FROM ELD. H. K. FLAGG, *Erving, Mass.*

"I send you the names of *nine* new subscribers, as follows. . . . Will forward more soon, for the Crisis and the Young Pilgrim."

Thanks, Bro. F. Shall be glad of "more" of the same sort. The Lord be with you, and bring many into the kingdom through your labors.

FROM BRO. A. S. SHELDON, *Hebron, N. Y.*

"I have been around in my neighborhood with the Crisis, soliciting neighbors and friends to subscribe for it six months, and have obtained a club of *twenty names*, for which you will find enclosed $15.00."

That's the way to do it. Twenty at a time! Two hundred such workers, and our 4000 new subscribers will be made up before the year is half out. *Who shall we hear from next with twenty?*

FROM ELD. T. W. PIPER, *Melvin Village, N. H.*

He sends a new subscriber, and signs himself—"Yours, hoping to get at least *one subscriber a month*."

"One a month! Why, that's easy enough. I can do that," exclaim three hundred voices at once. No doubt of it. And, now, suppose you *try*. One a month is twelve a year. If 300 brethren will get one a month, it will run up our subscription list to over 10,000 before the year closes. Preaching brethren, and lay brethren too, think of that. *Who'll be one of the* 300? W. B. H.

For the World's Crisis.

PROGRESS REPORTED.

DEAR FRIENDS:—Glory to God! He still works with me. I came here from Schenectady four days ago, and commenced labor. Between twenty and thirty have now already come to Christ, and many more are on the way. Amen, Almighty Jesus! I learn from one of the pastors in Schenectady that the work still goes on there. The churches are holding meetings daily in several parts of the town. Before I left Schenectady, I saw one of the most grand and sublime sights I ever did see. I requested all who *will be for Christ* to stand up and sing with me "*Coronation*," and let none others arise,—when seven hundred men and women stood up in one mass. Hush, ye devils! some shall escape ye, if others do not. Hail, victorious Immanuel! lead this heavenly regiment to immortal triumph!

I must soon leave these parts for British America. Shall expect to arrive at the city of St. John to preach in Brussel St. church on the second Sabbath in May. Friends in the Provinces will correspond with me in the city of St. John, in care of S. F. Mathews. I will not again report progress at present, lest I seem to bring myself into too much appearance. Let God work, and let his name alone be spoken. I have written these few short reports for your sakes, because I love you. Greeting. EDWIN BURNHAM.
Cohoes, N. Y., March, 1864.

For the World's Crisis.

AN ENGLISHMAN'S EXPERIENCE.

About three years ago I heard there was going to be a discussion in a school-house about a mile from our residence. The names of the disputants were Eld. C. L. Page, known as a Second Adventist, the other a Methodist preacher, a Mr. Hays. I asked a neighbor what the discussion was on. He told me it was on the Immortality of the Soul. This was the first time in my life that I had ever heard that the soul was disputed to be immortal. I must confess I felt very much opposed to the view of the soul being mortal and liable to be destroyed. I listened with great attention to the discussion. The Methodist spoke first, from the text, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." When he had finished his discourse, I thought he had left the other man no room to dispute it. I had never heard C. L. Page or any other Advent preacher. During the time Mr. Page was discussing, I was about to rise to my feet and speak against his argument right in the midst of his discourse, which would have been very bad behavior. O, how bitter I did feel against him for making null and void that which I had been taught to believe from infancy. But something, as it were, constrained me to keep silent till he was through. And then, after I had heard so many proofs from the Word of the Lord, the testimony of Jesus and holy inspired apostles, it seemed to overcome me. A little after that, I heard Eld. Sweet preach. I had considerable argument with him, after preaching, and was convinced of the truth. He gave me some tracts, which are now precious to me. Since that time, thanks be to God, I have enjoyed the truth of the gospel.

Eld. Page has preached in this neighborhood generally once a month, but we meet with great opposition. About a year ago seven of us formed a church, but, being scattered several miles apart, we have not made much headway. However, I hold all scattered brothers and sisters in Christ ever dear to me. The second coming of Christ, and the very name Second Advent, I love. O, how it cheers my heart to hear one single man or woman confess that they are looking for Christ to come and remove the curse from the earth, and restore paradise to its former beauty, and change these vile bodies of ours and fashion them like unto his own glorious body, and raise all the dead in Christ to blooming immortality!

But, oh! how cold and backward do I find the great mass of human beings, who owe their life and existence to an all-wise Creator. They don't want to see Christ come. When I try to talk with our professing christians here on the soon coming of Christ, they seem to give it very little credence. They think that event very uncertain, and that a great many things must be accomplished first.

This is the first time I ever wrote to an editor, but feeling confident you were one to whom I could open my mind, I thought I would write a little to let you know that you have my prayers and well wishes.

I have been trying hard to get subscribers to the Crisis. Think I shall get some soon; but I am in a rather hard place, as the settlement is thin, with but few professors, and they opposed to our views.

Quincy, Minn. RICHARD BRADLEY.

Correspondence.

From Bro. C. P. Dow.

BRO GRANT:—During the past three months, I have held three series of meetings, which were well attended, and resulted in considerable good to the cause of God, besides filling my regular appointments. The first was held in Bolton, C. E., at the Page schoolhouse. Was well attended and resulted in the conversion of several sinners, the extension of the influence of truth, the stirring up of many to search the Scriptures, some of whom are apparently under conviction for sin. We hope for further good results.

The next series of meetings were held at Peasley's Corner, in Bolton, only four miles from the place of the first meeting, where I was invited by friends of the cause, and although the truth encountered some little opposition from a source that it had not ought to have come, yet it turned to the advantage of the cause upon the whole. God knows how to make "the wrath of man to praise him." Several were benefitted, and one started for the kingdom. The last of the three meetings above referred to was held at Wayville, in Barnston, C. E. By the invitation of our beloved brother and fellow-laborer, Bro. John Chapman, of Magog, I accompanied him to the place, and commenced a meeting on Thursday evening, Feb. 25th, which continued each evening of the week, Saturday and Sabbath, commencing with forty-one hearers and rather a discouraging state of the cause. The interests of the meeting steadily increased, the good Spirit rested down upon us, believers were stirred up and united, backslidings confessed, sinners convicted, and the good work progressed so that on the Sabbath we had a large congregation, a lively, social meeting at 9 o'clock, A. M., in which twenty spoke in ten minutes, forty testimonies were brought in in a short time, and I was urgently requested to return on Wednesday (from Bolton and Magog, where I had to go on Monday and Tuesday, and attend appointments) and resume my labors and continue over another Sabbath.

I invited Eld. S. W. Thurber, who resides at Derby Line, to come and help in the meeting, this neighborhood being one of his old fields of labor. We commenced the meeting on Wednesday evening, March 2nd, alternating in preaching, having three sermons per day, Friday and Saturday.

On Sunday, Eld. Thurber had to go to Hatley to attend his appointments. I preached at Wayville to large and interested audiences, and God blessed his word most manifestly. The result was the thorough waking up of old brethren, their becoming united in heart and labor, although differing on some points of doctrine; the reclaiming of several who were entirely backslidden from God, and the conversion of several sinners. Oh! it was a blessed place, as a good brother said the last day of the meeting, "It is not possible to pay in dollars for the good the meeting has done," adding, that when the meeting commenced, and for a time before, he had concluded that the devil had got entire possession, and thought no more could be done in that place, but had been happily disappointed.

Now many have been thus discouraged, and ceased their earnest efforts in the cause of God, and thus allowed "Satan to get the ad-

vantage." This is one of his devices. Oh! let us have faith in God. My faith has increased by what I have seen of late, and I have fully made up my mind to

"Let worldly care
Henceforth forbear,"

and devote myself entirely to preaching "this gospel of the kingdom" and associated truth, and see whether the Lord will support me. I have been laboring to help myself by working with my hands, and have succeeded in that well enough, but the cause of God has suffered in consequence. I have let out my small farm and shall depend on the "stewards of God's manifold bounties" for the most of my support. I have many calls for labor, more than I can fill.

Let us all engage anew. Let us learn to "approve the things that are excellent," and not judge one another any more in meats and drinks, or minor points of doctrine, making one an offender for a word. As Adventists, we claim the right to "search the Scriptures," for in them we think we have eternal life, but we have no right to make our opinion on *non-essentials*, or points which do not necessarily effect christian character, a test of fellowship. Division has thus been caused to the distraction of the cause of truth and holiness. Let us learn wisdom by the things we have suffered, and do better for time to come, and study the things that make for peace, and things whereby one may edify another.

Our King and Savior is coming soon. Let us be ready to hail the glad day of triumph. Said Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." But what may they know, if the converse be true of us? Let our motto be, "In essential things unity, in doubtful things liberty, in all things charity," and God will bless us more and more.

Brethren, pray for me, that God's word may have free course and be glorified. May grace be with you all. Amen. C. P. Dow.

Stanbridge, C. E.

From Bro. Wm. Greenleaf.

Bro. Grant:—As I feel myself indebted to your kindness for the privilege of reading the Crisis, I must at least thank you, and also contribute my mite, if you will allow a poor pilgrim and stranger a little space in your worthy paper. I am glad there is a general waking up among the brethren east and west, and they have got enough of the grace of God and Spirit of Jesus in their hearts to look on the opinions or faith of others without crying "heresy," before they examine to see whether these things are so or not. I have no clubs to throw at any one. I love all that love the truth and are trying to do God's will, but sectarianism I abominate.

Some pieces written for the Crisis have been bitter, partaking more of the spirit of politics, or of the world, or of the "old Mother," saying,—I am right—than of the Spirit of that blessed Jesus for whom we are all looking. These things should not be. But as I read those articles, I find an antidote, thank God! in some of those precious letters written by brothers and sisters—God bless them! fresh from their closets. They have no sect, no poetry, no enemies, can pray for all, and truly love all that yield obedience to gospel truth just as fast as they can see them.

I do rejoice we have formed a conference in Michigan and Indiana, on the Bible platform —as I believe;—one meeting, at least, where all could call each other brother and sister, even if they did not all see eye to eye. This seemed so Christ-like, to treat all honest believers as christians. Now I have a few words to say to those dear ones in Christ. I am acquainted with but few personally, but some I have known for years and—

"Though sundered far, by faith we meet
Around one common mercy-seat."

Among them I might mention Bro. and Sr. Willard. I see this dear sister complaining that she has not done her duty in inviting the poor, etc.

Time flies, but I do not forget some nineteen years ago, I came west as a Baptist preacher, without money or friends. The gospel of the kingdom had been sounded in my ears before I left New York. After an examination of the Bible I came out and preached the doctrine. Of course I soon became unpopular and an outcast. Now I was *poor* indeed! A dear wife, who had left friends and worldly comforts, four small children, all of us sick more or less. Now what was I to do? Poor, alone—all but God—sick and an outcast. My elder brother in New York had said to me before leaving, "There is a farm I will give you, if you will let this preaching alone." I told him no, put my fingers in my ears, and fled, crying, "Life! eternal life!" But now reduced, shall I go back to the flesh pots of Egypt? Ah! no. Bless God! Bro. and Sr. Willard said, "Come, we have a plenty—a feast—come, thou poor." Opened their doors, and in we went to the FEAST, not of one meal, or one day, but for eight months. Now has Sr. Willard not done her duty to the poor? If not, who has?

Ah! how much real comfort to an old way-worn pilgrim to read letters of those who have been long in the faith and earnestly contending for it.

Well now, beloved, contend and keep humble a little longer. Obey all the commands, and the Lord sanctify you wholly. I feel the storm is raging, the nations are angry. God's wrath will soon come. And shall I meet all the dear ones in the air, saved, redeemed, unworthy as I am? God grant it, for his Son's sake. Your brother striving for the kingdom,

Orland, Ind. Wm. Greenleaf.

From Bro. D. M. Kinter.

Bro. Grant:—I am just in receipt of a package of tracts and two copies of the World's Crisis. The tracts are gratefully received, as the harvest is truly great and laborers few in this section of the country. I am alone as far as public teachers are concerned, and have much opposition to contend against. I am engaged during the week in teaching school for a livelihood, and hence have no opportunity of traveling far, and as a *good tract* is worth as much to the possessor as a *good sermon*, I am happy to have a few to distribute.

Our country has suffered much from the ravages of war, and the few faithful are in quite limited circumstances, as the crops last season were quite short, and every thing is very dear. But as the night is far spent, and what we do we must do quickly, I expect to give every dollar I can, and exert myself (the Lord being my helper), to the best of my abilities, in warning a sleeping church of the coming crisis, and will call on my brethren, who are willing and able, to remember that there is a "little flock" in this portion of the great West that needs their help and their prayers.

I am much pleased with the World's Crisis, and will do all I can to get subscribers.

Any tracts sent to me shall be properly distributed, as there are many who will read them; especially the young, and I trust profitably. I shall be very anxious until I receive the Crisis, as I feel much interested in it.

May God bless the good work in which you are engaged, and hasten the glorious day which will gather us all home to his kingdom, where we shall see eye to eye, and know even as we are known. At some future day I may give you a short sketch of the condition of the church here, which may, perhaps, edify some. God's grace be with us.

Your brother in Christ, D. M. Kinter.

Kirksville, Adair Co., Mo.

From Bro. S. Sherwin.

Dear Brethren and Sisters scattered abroad: —Is it true, that according as we understand the word of truth, we have got almost home? We have seen the signs of the Master's approach. The morning sun is about to rise, the glory is soon to be revealed, and our heavenly home, that we have been looking for these number of years, is to be revealed in a very short time. Are we ready to have our faith tried? Have we got on the whole panoply of heaven? Have we the Spirit of the Master that will enable us to be changed in a moment, and caught up to meet the Lord? What a day it will be for us, when we have cried, "Lord, Lord," if he shall say, "I never knew you." In this critical moment of time, called "quickly," let us see to it that we have our lamps trimmed and burning, and are well provided with oil.

We are living in a day when there is much scoffing, by those from whom we ought to expect better things. But it is as the Master said it would be in the last days; therefore let us be ready to give a reason of our hope to all around us. May our example be such as shall lead our friends and neighbors to seek the same blessed hope that we enjoy, that we may at the coming of Christ receive the welcome plaudit, "Well done!"

Yours in hope of speedy redemption,

Grafton, Vt. Stephen Sherwin.

For the World's Crisis.

MAINE WESTERN QUARTERLY CONFERENCE.

According to appointment this conference commenced in Hollis, Thursday evening, March 10th. The roads were bad, neither sleighing nor wheeling. The only one present from abroad was I. C. Wellcome, who was nearly disabled by much journeying on bad roads. A few came together and listened to the word spoken, with good interest. Friday we enjoyed an excellent season in the Lord in a social meeting, and in the preaching of the word of life. Saturday, Brn. Wm. H. Mitchell and Tarbox were present to participate in the blessings of the Lord, and assist in the ministry of the word. It was a good day in the Lord. Some few from Buxton, and Sunday, a few from Lyman, were with us.

Sunday, Brn. B. S. Emery and Peter Libby were with us, and assisted in the services. The house was filled with attentive hearers, and the word was preached in a forcible manner, to the joy of the disciples, and the conviction and persuasion of sinners. It was a solemn and interesting day. At the close of the afternoon sermon the Lord's table was spread, and the brethren and sisters enjoyed a precious season in observing that ordinance, in the joyous hope of soon meeting at the marriage supper of the Lamb, in the kingdom of God.

In the evening we enjoyed an interesting meeting, many of the brethren and sisters were ready to improve their gifts, and as they had a mind to work, the Lord blessed them. Some confessed their backslidings and resolved to begin anew in the service of the Lord. Others were deeply impressed with their duty to repent of sin and enlist in the Lord's army. We hope the Lord will make this meeting a lasting blessing to that people.

It was a very encouraging feature, that those who attended this conference remained through it instead of starting off Sunday noon for home to save a half day's work. This custom to seek to save "time and money," by traveling home from conference Sunday, which breaks the interest of the meeting at its most important point, is a growing evil, and ought to be abandoned by christians.

As our scribe was not present, and it is of interest to the flock to have all our conferences reported, I consented to report this, and would *some others*, had I known that they were not to be reported.

I. C. Wellcome.

Obituaries.

Caleb H. Arnold.

Died at Gettysburg, from wounds received in that terrible strife, Sergt. Caleb H. Arnold, of Blackstone, Co. K, 15th Regt. Mass. Vols., aged twenty-two years, eleven months.

Obituaries are the every day sermonizing of the world; and yet there are individual circumstances in real life that shed across its pathway a heroic nobility worthy to live, and will exist through all time and eternity, a perpetual memorial of past and present worth.

Nature is not lavish of her prodigies, but an occasional display of her character glimmers through the crude perceptions of social life, for in this untimely sacrifice she enshrined a moral excellence which carried captive the sympathies of society, and which culminated only as the sun of life set upon his pathway. Throughout every phase of character in which I knew him, his deportment was proverbial for its sincerity, and tempered with a majestic spirit of reverence, he shone like a star among the galaxy of men. The world's wide sea was all before him when he launched his dancing barque out upon its unknown waters. E'er the joyousness of young time had half begun, he had a blushing bride wreathed in her innocence cold in the grave, and the shattered wrecks came surging back the storms of relentless woe. It were sacrilege to question the *motive* which led him to the carnival of death; but *I know* no impulsive or blood-drunken spirit, no vindictive restlessness ever usurped the quiet self-possession that ever actuated him. He called it *patriotism*; it were impiety to doubt it; and however reproachful may be the commentary of war, it was through an honorable consciousness that he gave his life for his country. It is but justice to say there are but few whose short earthly career argues such a favorable justification.

But his burden is laid down, and not many mourning ones will survive his memory. He will be *remembered*, but not *emulated*. Life is all sensuality; and though virtue struggles for life, it is against destiny. A few brave companions in arms will miss him at the morning and evening reveille, and the bereaved ones who journey to meet him will need the lapse of silent years to soften the poignant realization of this precious sacrifice as holy memories will plead amid all new and pleasant connections for a place in their hearts. He slumbers among his kindred, embalmed in the flesh, and in the recollections of friends. C. G. Carre.

Eliza S. Randal.

Died in Boston, Mass., March 17th, 1864, of consumption, Eliza S. Randal, aged fifty-six years, ten months, seven days.

Sr. Randal was a resident of Portsmouth, N. H. She experienced religion in early life, and united with the people of God. Her religion was that of the heart, and manifested itself in her every day life, which gave her an influence wherever she was. She embraced the great truths of the Advent doctrine with all her heart, the coming of Christ, the unconscious state of the dead, and the resurrection of all that sleep in their graves, and remained firm until she breathed her last. Her delight was to administer to the necessities of the sick in their affliction, and to keep herself unspotted from the world, and even wore herself out in the good cause, and found the promise sure in the forty-first Psalm, first and third verses. She died without a struggle, leaving two orphan daughters, with a large circle of relatives and friends, to mourn. It can truly be said, "A mother in Israel has fallen."

Her funeral was attended by the writer at the Advent chapel in Portsmouth, N. H., March 20th. A sermon was preached from Rev. 14 : 13, to a large and sympathetic congregation. She rests from her labor, and her works do follow her.

"Peaceful be thy silent slumber."

Chas. S. Emerson.

Benjamin Trask.

On Dec. 4th, 1863, Bro. Benj. Trask, of Salem, Mass., at the age of sixty-three years, fell asleep in Jesus.

For twenty-five years Bro. T. was a Congregationalist. In 1854 he embraced the literal view, that "the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." At that time he identified himself with the company of believers of the same precious truth in Salem.

The testimony of those who knew our brother is, "Bro. T. was a *good* man." A modest, but weighty testimony, concerning one who was willing to bear reproach for the truth's sake, because it was God's word. He loved the cause, not in tongue and word only, but in deed and in truth.

Asleep in Jesus! How comforting to the companion and children, who know that God having "brought again from the dead the Lord Jesus," will bring from their graves those that sleep in Him. How glorious the coming of the Lord to them. To see him coming with the keys of hell and of death, opening the graves and tombs, which have concealed so many precious saints of Jesus. Our brother will "have part in the first resurrection."

Funeral services were conducted by Eld. R. Wendell, who spoke from 1 Cor. 15th chapter.

F. H. Burbank.

MARRIED.

In Hermon, Me., March 13th, by Eld. N. P. Nason, Mr. Michael Taylor to Mrs. Olive Holt, both of Hermon.

Summary of News.

FOREIGN.

Liverpool, March 12th, Queenstown 13th.

The Austrians had made a further advance toward Jutland. The investment of Frederica by the Allies was expected in a few days.

Large hospital preparations had been made at Kolding.

The English journals persist in affirming the formation of a new holy alliance, but it is questioned by Continental papers.

The Archduke Maximilian continues at Paris. It is asserted that a loan cannot be negotiated until he is established in Mexico.

The Archduke Maximilian was received by Napoleon at the Tuileries. It is reported that he would visit London in a few days. It is asserted that the preliminary arrangements have been concluded, and he accepts the throne of Mexico, but will announce the fact at Miramar.

There has been no fighting in Denmark.

Sweden is accelerating the building of her armaments and concentrating her troops.

The leading English journals insist that there is an intimate alliance between Russia, Prussia and Austria, against constitutional liberty, and contend that England cannot stand by and see Europe struggling against despotism.

Russia has proclaimed emancipation of the peasants in Poland.

London, March 10. A severe fight has taken place between the Austrians and Danes near Viola. There were heavy losses on both sides. The Danes were driven back. The Allies were advancing in great force toward Fredericia.

The House of Lords debate on Denmark is regarded as the most hostile demonstration yet made.

The Archduke Maximilian would leave Paris on the 12th or 13th. The Emperor Napoleon has been particularly attentive to him.

It is rumored that Gen. Bazean will soon be withdrawn from Mexico, having accomplished his mission.

London, March 13th. The Archduke Maximilian has arrived here.

The King of Bavaria is dead, and his son, aged 19, has succeeded as king.

Germany. The Duke of Saxe Coburg has visited Napoleon, with the minor States' assent, in order to induce him to recognize the rights of the Schleswig-Holstein Duchies to choose their own government.

The motion before the Federal Diet for the Duke of Augustenberg's recognition is postponed at Austria and Prussia's request.

Five Danish steamers are cruising off Stralsund, where the Prussian flotilla is ice bound.

The enemy had entered Aarhus.

The Danish infantry had embarked off Aarhus for Fredericia and Alsen.

The Swedish troops in Schonen, Sweden, had been ordered to be ready to march.

The bombardment of the Duppel fortifications had commenced.

An important engagement occurred on the 13th at Sundewitt.

It is stated that 600 Jutland peasants had been compelled by the enemy to aid in the erection of the trenches before Fredericia.

The Austrian troops having been molested by the inhabitants of Viele, Gen. Goblens has ordered that all munitions of war and arms in the possession of civilians shall be delivered up to the military authorities within twenty-four hours.

The roads in Jutland are impassable in consequence of heavy rains.

Marshal Wrangle has prohibited the export of horses, cattle and grain from Jutland.

The Prussians had occupied several places near Duppel, and an important engagement had occurred near the same place.

The Archduke Maximilian is visiting Queen Victoria.

A Paris letter of the 8th says: "The Archduke Maximilian and the Archduchess arrived at the Tuileries on the 6th inst., and were received with all honor by the Emperor. They will proceed some day this week to London. After a stay of a few days they return to Vienna, without passing through Paris: thence to Trieste, where they embark on board of an Austrian ship-of-war, escorted by two French vessels, commanded by an Admiral, for Vera Cruz. The new Emperor accepts, it is said, a war debt of 230,000,000."

Vienna, March 11. The *Presse* of to-day says: "A fresh Austrian circular note has been issued, with the object of tranquilizing the foreign powers relative to the advance of the Allies in Jutland. The note declares the readiness of Austria to participate in the conference and to consent to an armistice.

Austria states also that Jutland would be evacuated by the Austrians and Prussians on condition of the evacuation of the Sundewitt and the island of Alsen by the Danes, who are also to cease capturing any German shipping, and to release all shipping they may have already captured."

It is Russia, and not Prussia, as the telegraph stated, that is reported to have set on foot the raising of 150,000 troops, to keep Sweden from going to the aid of Denmark.

The Paris correspondent of the New York *Commercial Advertiser*, speaking of the Archduke Maximilian's setting out for Mexico, says: "But here is a singular detail of the affair, in view of what are supposed to be the sympathies of France in the Danish question. On account of the pressing demands on the Austrian navy in its conflict with that of Denmark, the Emperor Napoleon is going to place one of his vessels of war at the disposition of the Archduke to transport him to the Vera Cruz, so as not to deprive the Austrian navy of any of its force.

From this curious chain of facts, the conclusion is drawn that the Archduke Maximilian and the King of Belgium are at this moment controling the destinies of Europe. Thus in order not to break up the Mexican programme Maximilian begs of his brother Francis Joseph not to do anything which shall compel Napoleon to become an open enemy to Austria, and the surest way to do this is to give a guaranty to France neither to remain in Jutland nor to seek to provoke a war in Italy. Francis Joseph makes the promise, and thus this eternal Mexican question comes back as the big thing which controls all Napoleon's acts, and which secures peace to Europe! The fact is singular enough in itself, and one is lost in conjecture in trying to fathom the mystery which enshrouds this Mexican scheme."

Notices.

Editorial Notices.

The Boston Conference.—We are expecting that the conference to be held in Boston will be one of much interest and profit. But if we would reap any special benefit from it, we must look to the *Lord* for help. For this reason we would propose that those who feel an interest in this important gathering, should observe Friday, April 1st, as a day of fasting and special prayer, that the proposed conference may be the best we ever enjoyed.

Discussion at Lynn.—Our discussion at Lynn, Mass., with Eld. Moses Hull, Spiritualist, formerly Seventh-Day Adventist, was one of great interest. It was remarked by one who has traveled extensively as a lecturer and debater, that the audiences were the largest he ever saw at a discussion where an admittance fee was required.

The discussion is to be continued at the same place, April 12th, 14th and 15th. Thus far we are very much pleased with the results of the discussion. We forbear to make any further reports till its close. Pray the Lord to assist us in the defense of his truth.

The Chapin Discussion.—It will be observed that Bro. Dow has forwarded the remainder of our discussion with Mr. Chapin at Stanbridge, C. E. We think this part will be found the most interesting. The first part of it was published last summer.

CONFERENCE IN BOSTON.

The church of the Lord Jesus Christ worshiping at Lowell Street Chapel, Boston; to those of like precious faith, and who wait for the Son of God from heaven, greeting:—

Beloved in the Lord, we give thanks to our heavenly Father, who hath loved us and blessed us with all spiritual blessings, that through his grace we trust we are enabled to continue steadfastly in the apostles' doctrine, and fellowship, and in the breaking of bread, and in prayers, and that God in his rich mercy yet is pleased, as we trust, to count us as members of his little flock, and to grant us peace and unity among ourselves, and some degree of prosperity as a church of Christ.

We give thanks to God also, that we have been so kept by the power of God, that we have not been moved away from the hope of the gospel, but that we have been enabled to continue in the faith rooted and grounded, holding fast those principles of the doctrine of Christ, repentance from dead works, and faith toward God, the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment; and that in the patience of hope we do yet wait for the coming and kingdom of our Lord, believing that yet a little while, and he that shall come will come and will not tarry, and that now the just shall live by faith.

And as the signs of the times indicate that we are among the predicted perils of the last days, and that we are approaching those scenes of final trouble such as never was, which shall convulse the world with sorrow and distress; we have thought it good to invite our brethren in Christ and the preachers of his word, who are interested in these momentous themes, without distinction of sect or name, to meet us at our place of worship, at the corner of Lowell and Causeway Streets, Boston, on Tuesday evening, April 5th, 1864; and to continue with us over the coming First Day of the week:

To unite in worship and thanksgiving to God for his abundant mercies to all men, and us who have learned his will and tasted that he is gracious.

To offer up our prayers, and supplications and intercessions for all men; for kings and all that are in authority, that we may lead quiet and peaceable lives in all godliness and honesty; for the peace and prosperity of mankind, and the spreading abroad of the gospel among the nations; for the church of Jesus Christ, that they may all come to the unity of the faith, and may be enriched in every christian grace, and preserved blameless till the appearing of the Lord, being delivered from the devices of evil men and the power of lies, and the delusions of Satan:

For the ministers of the word of God, that they may be preserved from errors of faith which distract and divide the church, and from sins of practice which dishonor the Lord and his truth; that God may mercifully deliver them from ignorance and prejudice, give them great understanding in the mysteries of his word, and great boldness and an open door for the declaring of the same; and also to unite in praying the Lord of the harvest that he may send forth laborers into his harvest, who shall be men of God, men of faith, of zeal; men of patience and love, purity and power; men who fear the Lord and hate covetousness, and that thus he may preserve unto us the faithful ministration of his word to the end:

To listen to the proclamation of the truth of God for the edification of the church, and to the preaching of the glad tidings of the salvation and kingdom of God, and to give heed to the sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn and the day star arise:

To exhort one another, and so much the more as we see the day approaching, thus confirming the souls of the disciples that they may be of good courage, even though they must through much tribulation enter into the kingdom of God:

To invite sinners to Christ, the refuge from approaching wrath; to warn the perishing of their impending danger, and point them to their great deliverer, the Lamb of God, that taketh away the sin of the world:

To encourage each other in the great work of saving men and proclaiming the gospel in the regions beyond, thus sounding out the word of the Lord: and,

To remember the death of Christ in the breaking of bread and the drinking of the cup which he has given us, by which to testify our grateful recollection of his sorrows, and to show forth his death till he shall come.

For these objects we invite our brethren, and sisters, and the servants of the Lord, and shall make them welcome to our worship, our homes, and our hospitalities; trusting that we may thus be blessed and comforted together. And we desire the prayers of God's people that the good hand of God may prosper us in our meeting together; that we may gather in harmony, and love, and quietness, that we may be mercifully preserved from all confusion and strife, from vain jangling and bitterness of speech, from all perverse disputations and words that edify not, and from all sectarian narrowness of spirit, and that endeavoring to keep the unity of the Spirit in the bonds of peace, we may honor and glorify our heavenly Father, and make ready for the marriage of the Lamb and the approaching kingdom of our Lord and of his Christ.

On behalf of the church:

H. L. Hastings, Geo. T. Adams, } Elders.

J. G. Hamblin, Geo. T. Adams, J. S. Niles, M. H. Piper, S. Hovey, J. L. Rich, Geo. E. Foster, } Committee.

Notice.

Eld. Edwin Burnham will commence a series of meetings with the Free Evangelical Church of North Attleboro, Mass., on Sunday, April 24th, and continue until May 3d. All in the vicinity who desire to be revived, reclaimed, converted, or who feel ready to unite in a faithful effort to "pull men out of the fire," are earnestly invited to attend. The prayers of all christians are solicited in behalf of the meeting. C. Cunningham.

Protracted Meeting.

Edwin Burnham will commence evening meetings in the Advent house at Castleton, Vt., April 5th, (Tuesday), and hold over two Sundays till the 18th. Brethren and sisters from all the surrounding towns are invited to attend, as this will be the only visit of Bro. Burnham in this country for some time to come. Come one and all.

D. T. Taylor.

Notice.

The Lord willing, there will be a meeting at Franklin Plantation, Me., commencing Thursday, April 7th, and continuing over the following Lord's day. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brethren Wheeler and Whitman are expected to attend. C. N. Bussell.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us. C. W. Smith, Sec. of Conf.

Notice.

The R. I. and East Conn. Conference will hold its next session at Central Village, Coventry, R. I., commencing the first Wednesday in April, 2 P. M., and holding over Sunday. Let every church be represented either by letter or delegates. Let the friends of Jesus come praying that good may be done.

An essay may be expected from Eld. Aug. Durfee. Subject, "A consideration of some of the texts claimed to prove the intermediate state."

Sermon by Eld. Eleaser Bellows. Subject, "What is the thousand years spoken of in the 20th of Revelation?" Both are to be subject to the criticism of the conference. A. C. Greene, Secy.

Conference.

The Lord willing, there will be a conference at Branch Mills, China, Me., commencing Thursday evening, April 14th, and hold over Sunday. A general invitation is given to all our brethren and sisters to come in the name of the Lord. Brethren from a distance will call on W. H. Worthing, Dr. Mitchell, and Clifford S. Worthing.

In behalf of the brethren, John R. Hall.

Meetings in Chicago.

Meetings are held in Chicago, Ill., every Sabbath, at 10 1-2 and 3 o'clock, at the Hall, No. 17 Ryer Block, Dearborn Street. Entrance between Nos. 77 and 79. Ministering brethren, and others visiting Chicago, are invited to meet with us. Call upon the undersigned, on McGlashen St., between Archer Road and 22d Street.

Samuel L. Walter.

Notice.

Bro. R. R. Gaither, Amboy, Lee Co., Ill., wishes to inform the preaching brethren that the church in that place have hired Goldman's Hall for one year, and wishes those who can would call, as opportunity may offer, and "feed the flock of God."

Notice.

Bro. Grant:—I have been instructed by the brethren to inform you that we have organized ourselves into church fellowship here in Montreal; and to request you to make it known through the Crisis, so that if any of the brethren were passing through the city, they might visit us at No. 6 St. Antwaine Street. Geo. Smith, Secretary.

Notice.

Any wishing to receive information from the church in Montreal, C. E., can correspond with Bro. Wm. Johnston, 28 St. Margeurite Street.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

H. F. Carpenter .... Sunday, April 3d

Castleton, Vt., evenings of March 29th, 30th, 31st, April 1st, 2d, and over the following Lord's day.
Concord, N. H. .... April 17th
Miles Grant.

Newton Upper Falls, (Methodist Church), Sunday, April 3d.
H. L. Hastings.

Plymouth, Mass. .... April 3d and 17th
Carver .... April 10th
Hartford, Ct .... April 20th and May 1st
Cheshire Street, Ct .... May 5th
New Britain, Ct .... May 8th
Collinsville, Ct .... May 11th
Southington, Ct .... May 12th
Plainville, Ct .... May 13th
Bristol, Ct .... May 15th
Warehouse Point, Ct .... May 18th
Scitico, Ct .... May 19th
Springfield, Mass .... May 22d
J. S. White.

Augusta, Me .... evening, April 12th
Portland, Me .... evening, April 13th
Biddeford, Me .... evening, April 14th
Kennebunk Port, Me .... Sunday, April 17th
Dover, N. H .... evening, April 18th
Portsmouth, N. H .... evening, April 19th
Salem, Mass .... evening, April 20th
G. Goodrich.

North Hermon, Me .... Sunday, April 10th
Bradford, (where Brn. Hanson and Lassell may appoint), Friday and Saturday evenings, April 15th and 16th, and over the following Sunday.
Atkinson, Me., or Fulton's Corner, Thursday evening, April 21st, and over Sunday.
Milo, Me., (where Brn. Billington and Farris may appoint), evenings, April 27th and 28th.
Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best. Thomas Smith.

Lynn, Mass .... Sunday, April 3d
Yarmouth, Me .... April 10th
R. R. York.

Cheshire Street, Ct .... April 3d
A. Ross.

Springfield, Mass .... April 3d
H. Pratt.

Portsmouth, N. H .... April 17th and 24th
F. H. Burbank.

Warehouse Point, Ct .... Sunday, April 3d
I. B. Potter.

Suffield, Ct., (at Bro. Allen's) .... evening, April 9th
S. D. Daniels.

Lee, N. H .... Sunday, April 10th
B. S. Emery.

Springfield, Mass .... Sunday, April 10th
New York, (at Bro. Curry's meeting, 24th Street), Sunday, April 17th.
Will Bro. Curry meet me at the landing of the boat from Albany, Wednesday morning, April 13th?
A. Mussey.

Appointments for Agawam.

H. Munger .... April 10th
P. Butler .... April 24th
H. Pratt .... May 8th

Haverhill, Mass .... Sunday, April 3d
Lynn, Mass .... Sundays, April 10th and 17th, and evenings through the week.
A. Simpson.

Sr. M. Mathews will preach at North Dana, Mass., April 3d, at half-past ten o'clock, A. M.
Geo. A. Streeter.

South Butler .... Sunday, April 10th
Westbury .... Sunday, April 17th
C. B. Turner.

East Hartland, Ct., (as Bro. Gaines may appoint), Sunday, April 3d.
Pleasant Valley, Ct .... Sunday, April 10th
S. Woodruff.

Holliston, Mass .... Sunday, April 3d and 10th
H. K. Flagg.

Lawrence, Mass .... Sunday, April 3d
L. Boutell.

North Adams .... Sunday, April 3d
Vernon, Vt .... April 10th and 24th
Athol, Mass .... Sunday, April 17th
J. Hemenway.

Wallingford, (North Farms) ... Sunday, April 3d.
O. D. Woodruff.

Oakdale, (Freedom Hall), Saturday evening, April 2d, and over Sunday, April 3d. J. W. Brittan.

Clark's Hall, Richmond, R. I.
Eld. A. Durfee .... Sunday, April 3d

Exeter, N. H .... Sunday, April 3d
Chas. S. Emerson.

Manchester, N. H .... April 3d
Nottingham, (at Demerit's Hall) .... April 10th
Brn. and Srs., come together in the name of the Lord to work for the salvation of dying men. Time is short.
No Name.

River Point, R. I., Saturday evening, April 2d, and over Lord's day.
Summit, R. I .... Tuesday evening, April 5th
Rufus W. Prince.

Danielsonville, Ct .... April 3d
Hartford .... April 17th
Wm. A. Fenn.

Blackstone, Mass .... Sunday, April 3d
J. K. Bellows.

South Reading, Mass .... Sunday, April 3d
Lawrence, Mass .... Sunday, April 10th
Joseph W. White.

Warehouse Point, Ct .... Sunday, April 3d
Agawam, Mass., (unless stormy) .... April 10th
H. Munger.

North Hermon, Me .... Sunday, April 3d
West Levant .... Sunday, April 10th
I. Damman.
Chas. Goodrich.

Portsmouth, N. H .... Sundays, April 3d and 10th
J. G. Smith.

Business.

Information Wanted.

The following persons have sent us monies to be credited on Crisis account, which we are unable to credit because they do not give the post office to which their paper is sent. The information has been asked before, but not given:—Esther Ann Pratt, J. C. Freeman, Miss C. O. Butler, Henry Hilton, James Lord, A. C. Geer, A. Brooks, Wm. E. Soper, Mrs. E. V. Barney, H. H. Hart.

The following send monies, and request their paper changed to another post office, but do not tell us what post office it is to be changed from:—Barzillai Brown, Thomas F. Kelly, Polly King, Thos. Frost, Chas. Pratt, Alsina Spear, J. S. Arnold, E. S. Straight, W. Holloway, O. E. Bishop, Mary Boyd, L. M. Goodyear.

Will Sr. M. A. Shurtleff please give us the post office of Jas. Herrick and Luther Shurtleff, for whom she sends $1.00 each?

A Bro. writes from Woodstock, N. B., enclosing $3.00, but does not sign his name. Who is he?

Another encloses $1.00, and inquires if it is right to assist in making firearms, etc., but does not give his name, post office, nor what the money is for.

Bro. Edward Bates handed in $1.00 in our absence, but did not give his post office. Will he please to give it, that we may credit the money?

TO CORRESPONDENTS.

H F Holton—The $1.00 last spring was acknowledged in No. 392.

E B Gilbert—Paid to No. 442.

Wm Stark—The fault is doubtless in the post-office. It is mailed regularly from this office every Wednesday afternoon.

R Hermon—Same answer as above.

N Raymond—You will find it acknowledged in No. 440.

D G Drake—Paid to No. 442.

J J Batchelder—Received, and paid to No. 442.

C. W. Osgood—"Spiritualism" not out yet. Remittance for "Foye" received, and paper sent.

C P Dow—The "Emphatic Diaglott" will probably be completed this spring.

D. G. M.—We sent one Feb. 23d, one Mar. 8th, and another Mar. 26th.

CASH RECEIPTS TO MARCH 22, 1864.

The present No. of the Crisis is 443.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—F L Smith 442, J Moore 466, C B Ricker 446, Mrs S Varney 446, Mrs P Green 483, C H Sawin 416, Mrs. C. Twombly 468, Mrs. S. Pike 481, J. Sawyer (what P. O.?), F. Eaton 468, Mrs. A P Chapin 464, W. Hurd (what P. O.?), Mrs. J K Marshall 466, W Hirks 466, F. Storer 466, J. Norton 466, J. W. Cronkhite 466, J Bowles 466, H. Crawford 466, A. Miller 466, P Miller 466, T Lane (what P O?), Mrs J Matthews 443, W Mix 489, Mrs W Whittaker 429, J Bendle 494, J F Bell 468, H Pratt 478, N Clark 461, R Allen 468, L C Parks 447, J Allen 494, H E Corbin 462, J Stoddard 454, Mrs M J Kent 468, Mrs E Lowrie 468, O D Pease 455, R Bradley 446, S. Haley 466, E D Hanson 466, S Parker 466, Mrs. H S Young 449, S P Shepherd 464, L M Smith 454, M. Morehouse 468, G Parker 466, J Long 466, J Gibson 466, G H Harrington 466, S Jones 453, E Norton 436, Mrs A Currier 468, L M Doore 466, S Bray 466, S Chamberlain 466, L. Plummer 410, J. Ayer 435, S. L. Garvin 434, E. Whittier 466, J B Eastman 433, Mrs C A Juby 466, Mrs C. A. Andrews 449, A Nims 466, Mrs M Hodgden 481, T R V Bradley 393, M A Belding 458, M Webber 455, C. Barnes 466, L Finn 466, E. D. Stiles 466, R B Stiles 466, W H Day 466, Rev. Mr. Hutchinson 466, A Estes 473, J Herrick (what P. O.?), L Shurtleff (what P. O.?) G D Durgin 466, L M Goodyear 466, R. Harmon 474, C W. Bemis 434, R. Call 468, L. H. Hitchcock 468, M. A. Kimball 486, Mrs K D Crook 450, A A Peavey 468, H S Stiles 466.

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I walk a lonely pilgrim here,
O'er life's uneven way;
My aching heart keeps hoping for
A bright and better day;
A glorious home, a goodly land,
The blessed, heavenly rest;
And well I know that land is near,
The home of all who're blest.

I walk alone, and oft am sad,
And fall the briny tears;
My heart is grieved with trials sore,
And pressed with many cares.
The better land no sorrow knows,—
There hushed is every sigh;
The Savior's hand in kindness wipes
The tear-drop from each eye.

I walk alone, and yet am glad;
The blessed promise's given
To cheer the heart, the lowly one,
Towards that promised heaven.
The humble path my Savior walked,
I scorn it not to tread;
The frowns and scoffs my Savior bore
May fall upon my head.

I stand upon his precious word,
My soul rejoiceth free,
The glorious light the gospel gives
Is light that shines for me.
I'll suffer now, I'll triumph then;
I'll die for Jesus here;
In that bright world I'll live again,
A conqueror's crown to wear.

—*Selected by* WM. L. CARROLL.

For the World's Crisis.

NO PROBATION AFTER THE SECOND ADVENT.

I think it must be apparent to all who "search the Scriptures," that the coming of the Lord in the clouds of heaven is ever represented, both in the Old and New Testaments, as a day of joy, perfect and everlasting triumph to the child of God; but of sorrow, anguish, and utter hopelessness and despair to those who "know not God, and obey not the gospel of our Lord Jesus Christ."—2 Thes. 1: 8. But as the readers of the Crisis believe generally that they shall receive their reward with Paul AT THAT DAY, I forbear multiplying scripture on that point. 2 Tim. 4: 8. And let us ever bear in mind that the Scriptures ever recognize but TWO classes—the righteous and wicked; and to one of these classes each of us belongs, according to Christ,—"He that is not with me is against me; and he that gathereth not with me scattereth abroad"; and these two classes are eternally separated "when the Son of man shall come in his glory, and all the holy angels with him," as is fully apparent from Matt. 25: 32 and 13: 49, as well as many other passages.

I know that an effort has been put forth to make out that "infants" constitute a third class, as being neither righteous or wicked; but inspiration has positively decided them to belong to the righteous,—"Of such is the kingdom of God"; and then 1 Cor. 6: 9 says, "The unrighteous shall not inherit the kingdom of God." And then when some of Christ's disciples began to feel so uplifted they needed converting over, Christ took a little child and set him in their midst as an example, and plainly told them that except they reformed and became like little children, they should not enter the kingdom of God. These scriptures as well as others plainly prove that God recognizes children as belonging to the class called righteous.

But a few scriptures to show that the coming of Christ will be a day of terror and utter despair to those who know not God:—

Isa. 13: 6: 9,—"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall *destroy the sinners thereof out of it.*" Joel 1: "Alas for the day! for the day of the Lord is at hand, and as a *destruction* from the Almighty shall it come." Jer. 6: 10,—"For this is the day of the Lord God of hosts, a day of *vengeance, that he may avenge him of his adversaries.*" Zeph. 1: 14–18,—"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk as blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a *speedy riddance of all them that dwell in the land.*"

This is a small part of what might be taken from the Old Testament, but we will come to the New, where it speaks of the sign of the Son of man appearing in heaven, which causes *all* the tribes of the earth to mourn. Then in Rev. 1: 7,—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and *all kindreds of the earth shall wail* because of him."

Question. Will the Jews be an exception to these ALL? Then in Rev. 6, where we are carried through a chain of prophecy spanning this dispensation, and the heavens depart as a scroll, there is a description of the anguish and despair of *all* classes and conditions of those unprepared, commencing with kings, and going down to slaves. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and *every* bond-man, and *every* free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

Is there any thing here that looks like an opportunity or privilege of embracing Christ? Does not every bond-man and every free-man embrace *all* mortals who are left on the earth? If any were to have opportunity to embrace Christ after the second advent, it would seem the most like God to give it to the poor bondman who has been kept in heathenish darkness, not having been permitted to read the Word; instead of those who have had the *first* and *highest* privilege, and yet obstinately refused to receive Christ when they could see the prophecies fulfilled before their eyes in his person; and when they saw him raise the dead, their hardened hearts determined from that time forth to imbrue their hands in his blood!

But notwithstanding reason and the many plain declarations of Scripture to the contrary, there are those who tenaciously maintain that there will be a "large class" who will have the opportunity to make their peace with God after Christ comes in the clouds of heaven. There seems however to be a variety of opinion as to who shall constitute this favored class. But all who believe in probation after the second advent agree that the JEWS will be thus favored, and most with whom I am acquainted include the heathen. I have heard some argue that all young persons (who have the good fortune to live at the second advent) who had been blinded by their teachers, would then have opportunity to get ready for the kingdom.

Well, now, if JEWS are to receive pardon for their sinful rebellion after Christ comes, permit me again to ask, *Who are Jews?* Are they American Indians, Mohammedans, Anglo-Saxons, or those who nominally profess the name of Jews, keeping some part of the Mosaic law? I have before given the historical argument in favor of Mohammedans and Anglo-Saxons being the fleshly descendants of Abraham, and would now mention that a number of reasons are given by Penn and others that the American Indians descended from the Israelites; but I will only give one quoted by Mr. Robbins, author of "All Religions," etc., relative to Dr. Boudinot.

"Few persons have taken more pains to learn the character and manners of the American Indians than the late venerable Dr. Boudinot of New Jersey. In his valuable and very interesting work, entitled 'A STAR IN THE WEST,' he has given to the world the results of his researches on this subject. *He is fully persuaded* that a part, at least, of the American Indians *are the descendants of the long lost ten tribes of Israel!* A great number of facts are introduced, from the manners of the Indians, from their language, and *especially from their religious rites and opinions*, which, if they do not prove the correctness of his opinion, give it at least a *high degree of probability.*"

Now to which of these classes do the promises belong, if it still be contended that they belong to the flesh? There is quite a difference in the faith of these parties. Mohammedans and Anglo-Saxons believe the Savior has come once,—the nominal Jews do not: but it appears the two former classes possess the greatest amount of Abrahamic blood. I think we shall be obliged to return to the Word of God,—that it *takes an inward work to make a Jew.*—Rom. 2: 28.

Is there opportunity for any, be their name or blood what it may, who are found unreconciled to God at the second advent, to make their peace with him after this time? *How* will Jesus Christ be revealed? In mercy, as when the angels chanted his natal song on Bethlehem's plains? Nay, verily; but "in flaming fire"! Dispensing mercy? Nay, but "taking *vengeance* on them that know not God and obey not the gospel of our Lord Jesus Christ." Have the nominal Jews *obeyed* the gospel of Jesus Christ? Well, what then? Why, they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." At what period will this punishment occur? The next verse will tell: "*When* he shall come to be glorified in his saints, and to be admired in all them that believe."

In Rev. 12th the church is represented as bringing forth a man-child, which was caught up to God and his throne. This man-child was to *rule all nations with a rod of iron.*—Verse 5. As this has never been fulfilled, we would inquire, WHEN will it be? Ps. 2: 8, 9, shows it is when Christ asks and the Father gives him the heathen for his inheritance, and the uttermost parts of the earth for his possession. The Father gives the wicked world to Christ at his (Christ's) request, but at the same time stipulates what shall be done with them. Read the next verse: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The 19th of Rev. brings to view in glowing language the second coming of Christ, the joy of his saints in celebrating the marriage supper, etc., and the 15th verse shows that the same disposition will be made of the nations as in Ps. 2: 9: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall *rule them with a rod of iron:* and he treadeth the wine-press of the fierceness and wrath of Almighty God."

There are many passages which prove that the saints will be with Christ in the execution of the judgment. Rev. 2; 26, 27 proves they will act in full harmony with the command given to the Son in Ps. 2: 9;—"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." Well, Master, how will this power over the nations you give this overcomer be exercised? In dispensing mercy, and offering them salvation? Read the next verse, and that will decide the matter: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Now if ruling with a rod of iron and dashing the nations in shivers is dispensing mercy, I do not understand language. Look at the figure employed—an earthern dish broken in shivers! Question: Are such shivered fragments ever made of great use by the potter?

This agrees with the parable of the Nobleman (Luke 19), who went into a far country to receive for himself a kingdom and return; and at his return reckoned with his servants, and at the same time disposes of his enemies in the following way: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Now who so positively declares they will not have Jesus of Nazareth to reign over them as the nominal Jew?

Some time since a christian minister broached the subject of Christ to a Jewish Rabbi in New York city. The Rabbi with an air of contempt described to him the mean, low birth of *his* Savior; how Joseph and Mary had to run away in the night to go to Egypt to save the life of *his* Savior: and his proud heart manifested itself in his person as he brought his splendid walking cane to the floor and sneeringly inquired of him, "Do you think I shall worship such a being as that?" Facts, from the days of Christ until the present, show it is not for want of knowledge that the nominal Jew rejects Christ, but *pride* and obstinacy. They are determined to have a Savior that will give them great pomp and power in this state. Truly, "*Rebellion* is as the sin of witchcraft."

In the parable of the wheat and tares, the Savior expressly declares "the harvest is the end of the world, and the reapers are the angels." It is THE harvest (definite), not a harvest, as though there might be another. Christ shows in this parable an eternal separation of the two classes (righteous and wicked) at *the harvest;* the one "shines forth as the sun in the kingdom of their Father," the other is cast into a furnace of fire, where there is wailing and gnashing of teeth. In the 47th verse of the same chapter another likeness is presented proving the same thing: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. *So shall it be at the end of the world:* the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

But I hasten to where the disciples asked Christ to tell them what should be the sign of his coming and the end of the world. Christ complies with this request, and gives them a series of events embracing the papal persecution, then the darkening of the sun, moon, falling stars, distress of nations; then further adds it shall be as it was in the days of Noah and in the days of Lot, at his second coming.

Let us inquire, In what particulars will it be as in the days of Noah and Lot? Every thing will not be the same. No. The prominent particulars set forth are, *unbelief in the* EVENT, and the *entire destruction of all who did not believe.* Hence they were going on in pleasure and their worldly schemes, though they had been faithfully warned. Please read the Savior's own words, and see if there looks like any chance after the Son of man is revealed. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and *destroyed them all.* Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: *even thus shall it be in the day when the Son of man is revealed.*" "Even thus"—that is, *just so, in the same manner,* as the Sodomites who did not believe were destroyed the *same day that Lot went out of Sodom. So shall it be* IN THE DAY when the Son of man is revealed! What think you? will there be any opportunity to obtain an interest in Christ after he is revealed in the clouds of heaven?

Bible students well know I have not presented a tithe of what might be quoted on this point, but this must suffice for the present. The more I examine this subject, the more exceedingly do I marvel that any should teach such a doctrine. B. MATHEWSON.

Sandy Hill, N. Y.

For the World's Crisis.

DEATH AND RESURRECTION.—NO. 2.

(This was written for the *Harbinger* and refused.)

Having shown in number one that death as entailed upon our race by our federal head and parent of all, is not penal, and also that as the family of Adam fell under the penalty of law, without reference to their own individual and personal action, and consequently needed the grace of Jehovah to be executed in their behalf to relieve them from a doom, that they as independent individuals had no agency in bringing on themselves,—I shall now proceed to show that the grace of God to the race of Adam's children is as universal as the sentence of death, and will as positively be executed without reference to the individual acts of the children of Adam. First, reason claims that if God executed upon Adam's children the death penalty pronounced upon him while they were in his loins, to maintain the honor of his own name and majesty of his holy law without reference to this personal act, then in his grace he should also without reference to their personal acts, after the majesty of law has been vindicated, and his own honor maintained, set them at liberty, that they may not say his ways are not equal. Reason also says that his grace thus manifested to a sinful race would redound to his glory. But what is reason, if not in harmony with the word of God? Nothing at all. Then do the Scriptures support reason in the foregoing conclusion? Yes, they do when they are not choked and frightened away, until they speak any thing, nothing, and every thing, according to the will, tradition, or caprice of their interpreters.

Paul, the apostle of Jesus, most fully sets forth the subject in Rom. 5, where he saith, "But not as the offence, so also is the FREE GIFT; for if through the offence of "ONE" (man, Adam,) *many be dead,* much more the "GRACE" of God, and the gift (of life) by (his) GRACE, which is by ONE MAN, Jesus Christ, hath abounded unto many." Now would it be handling the word of God faithfully to affirm that the many in the latter clause of the text does not contain or embrace as much as the former? If not, the conclusion is that the *gracious gift of life from the dead entailed by Adam* is just as extensive as the judgment inflicted by Jehovah's sentence, being executed on Adam's children; and thus we see that "*life from the dead*" is a blessing to all the human family; the result of the disinterested benevolence of our Father in heaven, an exhibition of his kindness and mercy to a sinful race; and to pervert his goodness into a vindictive malevolence, may do for *perverted reason,* and those who appear to be willingly misled and deceived, but not for those whose eye is single, and the whole body full of light.

But says the affirmant, "If then it is a truth that the wicked dead are to be made alive for any purpose, it must not be left to inference, because if they live again from the dead it is a penal life." We might with just as much truth say that the life of Adam's children in the present state is a "*penal life,*" as to say that life from the dead is a penal life; for the one is cut off in the end by the death penalty for sin, as really as the other; and if one is penal, why not the other? and then the longer the life of mortal aches, pains, and woes, the greater the penal curse. Upon such hypothesis the venerable patriarch Methuselah was cursed above all men.

If God in his *grace* bestow the blessing of life upon all the posterity of man from the dead, and that without reference to their acts, or agency, as really as death was entailed without their agency, is it not turning the *grace of God* into malevolence to say that because some of the recipients of this grace, having abused the same by continuing in sin and rebellion against his beneficence, and by consequence compelling him as a moral governor of the universe to execute the law of sin and death upon them individually for their own individual and personal transgression, that therefore the gracious gift of *life from the dead* is designed and given by Jehovah's goodness as a "*penal*" curse; for the gracious gift is as distant from the penal curse as life is opposite to death, and to blend them together as a penal curse, is to bring a reproach upon the administration of the just and holy Arbiter of human destiny.

But it is said by some, that Christ Jesus our Lord, cannot raise up the wicked to corporeal mortal life, because he has no such life in himself, being since his own resurrection immortal and spiritual, hence can only give such life. My reason tells me that if Jesus is possessed of "all power in heaven and earth," as he claimed, he can do as he pleases about the matter. "But will such a re-living be participated in by the unholy?" To settle this question, it is necessary to determine what is the penalty or wages of sin? what is its proper penalty? Wrong here again, for the re-living is no part of the penalty, but Jehovah's GRACE, unmerited, unasked, and yet freely bestowed. Hence the "re-living of the unholy," instead of depending in the least on the nature of the penalty for sin, depends entirely and solely upon Jehovah's purpose as given to man in his revelation, together with his power to perform his words or purpose; and if he designs the "reliving" of "the unholy," that they may appear before him in the day of his judgment, he has so revealed, and will so execute in his own time. Hence if no such revelation exists, we have no light on the subject. But if it does exist, let us not resist it, but meekly acquiesce in Jehovah's administration to the glory of his adorable name forever. C. F. SWEET.

For the World's Crisis.

PRAYER.—No. 2.

Years had passed away. Notwithstanding the many miracles and deliverances wrought out for Israel, they were still a rebellious people, an idolatrous nation, forsaking Him who had shown them multiplied wonders and mighty deeds for the worship of idols. Through the faithful admonitions of Samuel the prophet, they were induced to return to the true worship, being assured by him that when they did this God would deliver them out of the hand of the Philistines. So they gathered together to Mizpeh, and offered sacrifices to the Lord. When their enemies heard this, they, with their lords, went up against them. Then the children of Israel were afraid, and entreated Samuel to cry unto God for them, that they might be delivered. Then the prophet offered up a burnt offering, and while the fire was consuming the lamb on the altar, the Philistines drew near to battle; but the prayer of Samuel went up as holy incense with the smoke of the sacrifice before God, and the Lord answered and sent such mighty thunderings as to utterly rout the army of the Philistines, and they were smitten before Israel and so fully subdued as no more to trouble Israel all the days of Samuel.

It was in answer to prayer,—the prayer of one of like passions with us,—that for three years and six months the heavens gave forth no rain. It was in answer to his supplications the rain again descended to refresh the dry and barren soil. It was in answer to Elijah's prayer the widow's son was raised to life. It was in answer to his prayer the fire descended and consumed the sacrifice offered by him to the Most High, although four barrels of water had previously been poured thereon and the wood three successive times, thus drenching it completely and filling the trench also with water. The fire consumed not only the offering, but also the twelve stones on which it was laid, the wood and the water also, thus giving to the four hundred and fifty prophets of Baal, the four hundred prophets of the groves, and all Israel, the proof that the God he worshiped was the only true God who answers prayer.

It would seem as though this miracle would have had a wide-spread and lasting influence; but it was not so, and fire must again descend from heaven to remind idolators that there is a God in Israel.

About fourteen years after the event spoken of, Moab rebelled against Israel, in the days of Ahaziah the son of Ahab. And Ahaziah fell through a lattice that was in his upper room, and was in consequence much injured. Instead of sending to a prophet of the Lord for counsel, he sent messengers to inquire of Baalzebub, the god of Ekron, if he should recover of his disease. While on their way they met Elijah, who rebuked them for their rejection of the Lord, and then told them that the king would surely die. They immediately retraced their steps, and gave the king the message of the prophet. Then the king sent unto Elijah a captain with fifty men to bid the prophet come to him.

Then Elijah prayed if he were a man of God that fire might come down from heaven and consume the captain and his fifty. Immediately fire descended and consumed them. Again another captain of fifty was sent, and again the prophet called for the fire to come down and consume them, and his prayer was immediately answered. The king dispatched a third captain with his fifty, and now, a sufficient demonstration having been given of his divine commission, he is permitted to accompany them to the king.

It was in answer to Elisha's prayer that the vast host of the Syrians who surrounded the city of Dothan were smitten with blindness, and while thus blind he conducted them into the midst of Samaria, and then he asked the Lord to open their eyes, and when they saw, behold they were in Samaria, in the power of their enemies. But the prophet would not suffer the king of Israel to smite them, but commanded a bountiful provision to be made for them, and then kindly sent them to their master. The result was, the bands of Syria came no more into the land of Israel. Elisha also prayed for the restoration of a dead child to life, and was answered.

At one time Hezekiah the king of Judah was sick unto death. Then he cried unto the Lord for restoration, and the Lord heard his prayer and sent the prophet Isaiah to tell him his petition was granted, that he would heal him, and on the third day he should go up to the house of the Lord. Then the king asked a sign, by which he might be assured that he would go up to the temple on the third day, even that the shadow might return ten degrees backward in the dial of Ahaz. Then the prophet cried unto the Lord for the sign, and it was graciously granted for the confirmation of the promise.

We might multiply the instances recorded in the Old Testament record of the wonderful deliverances wrought out for God's people in answer to prayer. We might dwell upon the interesting illustrations recorded in the book of Daniel, of the power of prayer in behalf of the worthies cast into the fiery furnace; of Daniel in the lion's den, and the visit of the angel Gabriel to the prophet, who had been fasting and praying several days for light respecting "the times and seasons."

We have, however, adduced enough to show how man could prevail with God by fervent prayer, even before the "new and living way" had been consecrated, opening a communication within the Holy place; and now we will briefly examine some of those instances recorded under the new dispensation, and we shall find that God has not changed, but still attends to the cry of his church, and enriches them with many exceeding great and precious promises for their encouragement. Jesus had told his disciples that "all things whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them." Again, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Ask and receive, that your joy may be full." These are a few of the precious promises bequeathed to his people. Were there none others, they are alone sufficient to inspire faith in every consecrated heart. M. D. W.

THE HAPPY LAND.

I have heard of a land that is ever bright,
Where friends never change, nor fade from our sight;
To meet my dear Savior who thither will come,
With all the redeemed, my spirit doth long.

CHORUS.

I want to cross over, don't you, where he reigns,
And join the bright angels on Eden's fair plains?
I want to be gathered with all the redeemed,—
'Tis over the river, where the fields are all green.

I have heard that there flowers are ever in bloom,
And always send forth the richest perfume;
I've heard that no sickness or death will be there,
No sin to molest, or fill with despair.

I've heard that the blest on that happy shore
Will never be hungry or thirst any more;
The light of the city which sweetly hath shone,
Proceeds from the Lamb, who sits on the throne.

I've heard there are pleasures unspeakably sweet,
And tones of affection both holy and deep;
I've heard that all tears will be wiped from the eye;
For that happy land my spirit doth sigh.

Then on let us press, for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant and courage ne'er slack,
Let's be true to our King, and never draw back.

Selected by C. B. TURNER.

For the World's Crisis.

GOOD SERMONS.

I like them, certainly I do, real *good* ones. I want the *best.* Those sermons that men *read* after somebody else *writes* them, those that men take out of their own "wits," those that are said off *independent* of Him who said, "I am with you," I do not like *them.*

There is another sort of sermons that I am in love with. None other edify or comfort me. They are not found in "lawyers' paper," nor made in colleges. They are not made up of quotations, or any human heads. They are built on Bible truths. They come from the *heart.* They go *to* the heart. They do good. I will tell you where such sermons may be found. ON YOUR KNEES! That is where Daniel got *his* wisdom.

O, ye "servants and handmaids," on whom the Spirit of God has been poured, abide in the Spirit, be filled with the Spirit, so shall you talk in the Spirit and do good to those who hear.

Ask no DD.'s with you to stay,
But *kneel* alone and read and pray,

if you want to be effectual laborers. Let the BIBLE be your text-book, your commentary, your dictionary, the Holy Ghost your counselor, your guide, and the Lord Jesus Christ the Master whom you serve. "PREACH THE WORD."

Go into the "highways and hedges." The people need you there. Climb the hills and mountains, stop in the valleys, for there are a few sheep hid away in these places. Preach to the CHURCH. Get that right, and then you can have boldness to speak to sinners. Reprove them for cheating, tattling, coveting, and going contrary to the Bible in various directions. Encourage those that are living right to keep moving on. Tell them of victory and ETERNAL LIFE. God bless his servants and bring them where they can sing—

"Safe at home."

MARIA MATHEWS.

Whitakerville, Vt., Feb. 19th, 1864.

For the World's Crisis.

GOOD NEWS FROM MAINE.

BRO. GRANT:—Our hearts have been made glad, recently, by a new manifestation that the hand of the Lord is not shortened, nor his ear heavy. Bro. J. T. Jordan, of Poland, and Bro. French, of Norway, were here on the 30th of February, and held a short series of meetings, in which the power of God seemed clearly evinced. Being persuaded that duty called, they returned on the 4th of March, and held meetings over the following Sabbath; and from this series of meetings three of our neighbors have to date their starting point, in the narrow way, from nature's darkness, into the marvellous light of the Son of God. Others concerned for their safety, are inquiring the way. May they find that new and living way created by the blood of the everlasting covenant, without which, no man cometh unto the Father.

Thus amid the gathering omens of these last days, and the oft-repeated query, "Where is the promise of his coming?" God seems to be plucking some as brands from the burning; and thus, we trust he will continue to do, till the sunset of probation. "The Lord is very pitiful and of tender mercy."

E. Stoneham, Me. W. A. MANNING.

DEATH WARRANT OF CHRIST.

Chance has put into our hands the most imposing and interesting judicial document, to all christians, that has ever been recorded in human annals; that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document from a copy of the translation:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the empire of Tiberius Cæsar and the 25th day of March, the city of Holy Jerusalem; Anna and Caiphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the pretory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people—saying:

1. He is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself King of Israel.
6. He entered into the temple followed by a multitude, bearing palm branches in their hands.

Order the first centurion, Quilius Cornelius, to lead him to the place of execution.

Forbid any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses that signed the death of Jesus are, 1st. Daniel Robani, a Pharisee; 2d. Joannus Horobable; 3d. Raphael Robani; 4th. Capet, a citizen.

Jesus shall go out of the city by the gate Strenous.

The above sentences are engraved on a copper plate; on one side are written these words: "A similar plate is sent to each tribe." It was found in an antiquate vase of white marble, while excavating in the city Aquilla in the kingdom of Naples, in the year 1825, and was discovered by the Commissariat of Arts, attached to the French armies. At the expedition of Naples it was found enclosed in a box of ebony, in the sacristy of the Cuartem. The vase is in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The children requested earnestly that the plate might not be taken away from them. The request was granted as a reward for the army. M. Denon, one of the savans, caused a plate to be made of the model, on which he had engraved the above sentence; at the sale of his collection of curiosities, it was bought by Lord Loward for 5,880f.

Hygiene.

"This is for your health."—Paul.

ROUND SHOULDERS.

In some parts of Switzerland, that land of beautiful scenery, but principally in low damp valleys, shut out from the full influence of sunshine, and a free circulation of the air by high mountains, the inhabitants are seriously afflicted with a swelling of the neck called "*goiter.*" It is sometimes seen in this country, and all will at once recognize the fact that it is a hideous deformity. Now, so common is goiter in these valleys, that little is thought of it, and by some it is considered rather an ornament than otherwise. In our own country, land of freedom, land of progress, land of promise, nearly all the ladies, nearly all the gentlemen, be they rich or poor, in high or low life, have a deformity. And so common is it that, like the Swiss goitered people, they don't think anything about it. Indeed, if we now and then find a person free from it, we are certain he is proud and haughty, rather than natural, so much has our taste been perverted. I speak of "round shoulders," hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils, but have them. It is so among people of nearly all professions and occupations, sexes and ages. Indeed, our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea captains are usually exempt, and so are Indians and those peasant women of Italy and other countries who carry burthens on their heads. School teachers are often exempt, though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position from childhood up, so that, like the pumpkin growing between two rails, we grow into bad forms. The low desks in our school rooms, and the habit of placing our books on them and bending over to study, produces round shoulders. I never knew a school-house with desks high enough, and do not believe there is one in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable so as to be set at any angle of inclination. The desks we use in all our offices, shops, and places of business, are constructed as if man was hardly yet metamorphosed from some lower order of four-footed being to what God made him—upright.

The posititions which we assume in our work tend to produce stooping. Digging potatoes, hoeing corn, and chopping, bring us into stooping posture; and unless we counteract the effects of such postures, we stay there. All sorts of women's work, and especially sewing, produce stooping. Mechanics stoop because their work makes them. Every sort of labor in a bent-over position, unless counteracted in some other way, tends to produce round shoulders.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—(I mean those in which we sit to write and do work, and not our chairs for parlor and sitting room use)—than that they should, as they now do, crowd the shoulders forward and cramp the chest, and these with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed, helps to produce round shoulders. High bolsters and higher pillows on top of them, may make a bed look fine, and be very convenient for those who wish to watch their pretty toes all night; but if we wish to rise in the mornins an inch taller than when we went to bed, and preserve an upright form, we must not seek it by such means. True, the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on the back, lie without a pillow; or if on the side, with one high enough to keep the head in a line with the body.

Weakness of the muscles of the side and back produces stooping. The spinal column is kept in an upright position by groups of muscles which move the spine in any direction. When these muscles act harmoniously, the body is held in its proper position; but when they become weak they fail to support the spinal column, and over it goes.

But enough of causes which may vary for different persons. Let us look at effects:

First, round shoulders and stooping forms detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., and take great pains, often run great risks of life to obtain them. Why not work as hard for fine forms?

But, laying aside all thoughts of good looks, and turning for a moment to our ability to "do and to dare," we find that a truly graceful posture is the only easy one; that where the "bearing" of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more, and do it easier, than the awkward. The boy who sits erect in writing does not become exhausted as he who leans over on the desk. If we were to displace the bearings of our watches, printing-presses, and engines, so as to cause great friction where there should be none, very soon our machinery would wear out; besides, it would require so much power to accomplish results. Although the human body is more accommodating than machinery, yet the same rule is applicable in degree.

Stooping is unhealthful. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings, as thorough breathing.

The cure lies in higher desks in our school-houses, better chairs, smaller pillows on our beds, less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions for counteracting the effects of sedentary habits and of work.

Gymnasiums in all our schools, with competent persons to give instructions and training, will do much; but the drill must be more than a slow, measured walk; it must be vigorous drill, and, besides, it must not allow any training that permits false positions, and must strengthen those muscles, weakness in which produces stooping.

Plato said no republic was complete without its gymnasiums. This is true of all schools; and more, in all cities and towns the gymnastic hall, well ventilated, lighted, and warmed, where the sedentary, the studious, those confined much in-doors, both male and female, can, in appropriate costume, throw off the restraints of a confined life, and take vigorous body training under a master, with music, is full as important as was the gymnasium in the days of Plato.—*Home Journal.*

EFFECTS OF TOBACCO.

The London *Lancet,* in referring to the recent researches of Dr. Richardson with regard to the effects of tobacco upon the health, says:—

"In this inquiry every position has been founded on individual research, and though in some instances the research has rested on the previous labors of other inquirers, the evidence has been confirmed by new observation. Condensed into a few sentences the details of the recent inquiry will be found in the following summary:

1. The effects that result from smoking are due to different agents imbibed by the smoker—viz., carbonic acid, ammonia, nicotine, a volatile empyreumatic substance, and a bitter extract. The more common effects are traceable to the carbonic acid and ammonia; the rarer and more severe to the nicotine, the empyreumatic substance, and the extract.

2. The effects produced are very transitory, the poison finding a ready exit from the body.

3. All the evils of smoking are functional in character; and no confirmed smoker can ever be said, so long as he indulges in the habit, to be well. But it does not follow that he is becoming the subject of organic and fatal disease because he smokes.

4. Smoking produces disturbances in the blood, of the stomach, of the heart, of the organs of sense, of the brain, of the nervous filaments and sympathetic or organic nerves, of the mucous membrane of the mouth, and of the bronchial surface of the lungs."

TREATMENT OF CROUP.

Hall's Journal of Health says: Croup is an inflamation of the inner surface of the windpipe. Inflamation implies heat, and that heat must be subdued, or the patient will inevitably die. If prompt efforts are made to cool the parts in case of an attack of croup, relief will be as prompt as it is surprising and delightful. All know that cold applied to a hot skin cools it, but all do not as well know and understand that hot water applied to an inflamed skin will as certainly cool it off. Hence the application of ice-cold water with linen cloths, or almost boiling water with woolen flannel, is very efficient in the cure of croup. Take two or three pieces of woolen flannel, or two folds, large enough to cover the whole throat and upper part of the chest; put these in a pan of water as hot as the hand can bear, and keep it thus hot by adding water from a boiling tea-kettle at hand; let two or three of the flannels be in hot water all the time, and one on the throat all the time, with a dry flannel covering the wet one, so as to keep the heat in to some extent; the flannels should not be so wet when put on as to dribble the water, for it is important to keep the clothing as dry as possible, and keep up the process until the phlegm is loose, the child is easier, and begins to fall asleep; then gently wrap a day flannel over the wet one which is on, so as to cover it up entirely, and the child is saved. When it wakes up both flannels will be dry.

OVERWORK.

The majority of the fatal diseases arising from overwork are now discovered. Give a human being overwork, and deficient food, and he is the victim of diarrhœa and dysentery. Give him overwork and bad air and bad food, and he is the victim of typhus. Give him overwork and bad air, and he is the victim of consumption. Give him over mental work, with whatever air and whatever food, and he is the victim of brain disease, and of one or another of its sequences; insanity, paralysis, diabetes, premature death in any case; death by suicide not unfrequently. Give him overwork purely physical, with air, with food, and the laboring heart, trying to keep up against its weariness, succumbs; and so the overworked smith, boatman, or woodheaver falls suddenly, not more honored than the prize-fighter of to-day, or the fleet slave and gladiator of a past and more barbarous age.—*Dr. Richardson.*

OVER-EATING.—As soon as you are sensible that you have eaten too much, take a walk, gradually increasing its rapidity until there is a free perspiration, and continue at this gait until every feeling of discomfort about the stomach or lungs has disappeared, then cool off very slowly in a closed room, and eat not an atom until the second meal thereafter, thus omitting one.

FRIED IN FAT.—All articles of food prepared by the action of hot fat, are rendered indigestible in proportion as they are thus acted upon. This fact is so well known, and so thoroughly demonstrated by experiment and scientific investigation, that I do not deem it necessary to argue this point at all—*Ex.*

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THE YOUNG PILGRIM,

A NEW ILLUSTRATED SUNDAY SCHOOL PAPER,

DEVOTED TO

The Interests of our Children and Youth.

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THE LONELY PILGRIM.

(From the Jubilee Harp.)

I walk a lonely pilgrim here,
O'er life's uneven way;
My aching heart keeps hoping for
A bright and better day;
A glorious home, a goodly land,
The blessed, heavenly rest;
And well I know that land is near,
The home of all who're blest.

I walk alone, and oft am sad,
And fall the briny tears;
My heart is grieved with trials sorey
And pressed with many cares.
The better land no sorrow knows,—
There hushed is every sigh;
The Savior's hand in kindness wipes
The tear-drop from each eye.

I walk alone, and yet am glad;
The blessed promise's given,
To cheer the heart, the lowly one,
Towards that promised heaven.
The humble path my Savior walked,
I scorn it not to tread;
The frowns and scoffs my Savior bore
May fall upon my head.

I stand upon his precious word,
My soul rejoiceth free,
The glorious light the gospel gives
Is light that shines for me.
I'll suffer now, I'll triumph then;
I'll die for Jesus here;
In that bright world I'll live again,
A conqueror's crown to wear.

—*Selected by* WM. L. CARROLL.

For the World's Crisis.

NO PROBATION AFTER THE SECOND ADVENT.

I think it must be apparent to all who "search the Scriptures," that the coming of the Lord in the clouds of heaven is ever represented, both in the Old and New Testaments, as a day of joy, perfect and everlasting triumph to the child of God; but of sorrow, anguish, and utter hopelessness and despair to those who "know not God, and obey not the gospel of our Lord Jesus Christ."—2 Thes. 1: 8. But as the readers of the Crisis believe generally that they shall receive their reward with Paul AT THAT DAY, I forbear multiplying scripture on that point. 2 Tim. 4: 8. And let us ever bear in mind that the Scriptures ever recognize but TWO classes—the righteous and wicked; and to one of these classes each of us belongs, according to Christ,—"He that is not with me is against me; and he that gathereth not with me scattereth abroad"; and these two classes are eternally separated "when the Son of man shall come in his glory, and all the holy angels with him," as is fully apparent from Matt. 25: 32 and 13: 49, as well as many other passages.

I know that an effort has been put forth to make out that "infants" constitute a third class, as being neither righteous or wicked; but inspiration has positively decided them to belong to the righteous,—"Of such is the kingdom of God"; and then 1 Cor. 6: 9 says, "The unrighteous shall not inherit the kingdom of God." And then when some of Christ's disciples began to feel so uplifted they needed converting over, Christ took a little child and set him in their midst as an example, and plainly told them that except they reformed and became like little children, they should not enter the kingdom of God. These scriptures as well as others plainly prove that God recognizes children as belonging to the class called righteous.

But a few scriptures to show that the coming of Christ will be a day of terror and utter despair to those who know not God:—

Isa. 13: 6: 9,—"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall *destroy the sinners thereof out of it.*" Joel 1: "Alas for the day! for the day of the Lord is at hand, and as a *destruction* from the Almighty shall it come." Jer. 6: 10,—"For this is the day of the Lord God of hosts, a day of *vengeance, that he may avenge him of his adversaries.*" Zeph. 1: 14–18,—"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk as blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a *speedy riddance of all them that dwell in the land.*"

This is a small part of what might be taken from the Old Testament, but we will come to the New, where it speaks of the sign of the Son of man appearing in heaven, which causes *all* the tribes of the earth to mourn. Then in Rev. 1: 7,—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and *all kindreds of the earth shall wail* because of him."

Question. Will the Jews be an exception to these ALL? Then in Rev. 6, where we are carried through a chain of prophecy spanning this dispensation, and the heavens depart as a scroll, there is a description of the anguish and despair of *all* classes and conditions of those unprepared, commencing with kings, and going down to slaves. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and *every* bond-man, and *every* free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

Is there any thing here that looks like an opportunity or privilege of embracing Christ? Does not *every* bond-man and *every* free-man embrace *all* mortals who are left on the earth? If any were to have opportunity to embrace Christ after the second advent, it would seem the most like God to give it to the poor bond-man who has been kept in heathenish darkness, not having been permitted to read the Word; instead of those who have had the *first* and *highest* privilege, and yet obstinately refused to receive Christ when they could see the prophecies fulfilled before their eyes in his person; and when they saw him raise the dead, their hardened hearts determined from that time forth to imbrue their hands in his blood!

But notwithstanding reason and the many positive declarations of Scripture to the contrary, there are those who tenaciously maintain that there will be a "large class" who will have the opportunity to make their peace with God after Christ comes in the clouds of heaven. There seems however to be a variety of opinion as to who shall constitute this favored class. But all who believe in probation after the second advent agree that the JEWS will be thus favored, and most with whom I am acquainted include the heathen. I have heard some argue that all young persons (who have the good fortune to live at the second advent) who had been blinded by their teachers, would then have opportunity to get ready for the kingdom.

Well, now, if JEWS are to receive pardon for their sinful rebellion after Christ comes, permit me again to ask, *Who are Jews?* Are they American Indians, Mohammedans, Anglo-Saxons, or those who nominally profess the name of Jews, keeping some part of the Mosaic law? I have before given the historical argument in favor of Mohammedans and Anglo-Saxons being the fleshly descendants of Abraham, and would now mention that a number of reasons are given by Penn and others that the American Indians descended from the Israelites; but I will only give one quoted by Mr. Robbins, author of "All Religions," etc., relative to Dr. Boudinot.

"Few persons have taken more pains to learn the character and manners of the American Indians than the late venerable Dr. Boudinot of New Jersey. In his valuable and very interesting work, entitled 'A STAR IN THE WEST,' he has given to the world the results of his researches on this subject. *He is fully persuaded* that a part, at least, of the American Indians *are the descendants of the long lost ten tribes of Israel!* A great number of facts are introduced, from the manners of the Indians, from their language, and *especially from their religious rites and opinions,* which, if they do not prove the correctness of his opinion, give it at least a *high degree of probability.*"

Now to which of these classes do the promises belong, if it still be contended that they belong to the flesh? There is quite a difference in the faith of these parties. Mohammedans and Anglo-Saxons believe the Savior has come once,—the nominal Jews do not: but it appears the two former classes possess the greatest amount of Abrahamic blood. I think we shall be obliged to return to the Word of God,—that it *takes an inward work to make a Jew.*—Rom. 2: 28.

Is there opportunity for any, be their name or blood what it may, who are found unreconciled to God at the second advent, to make their peace with him after this time? *How* will Jesus Christ be revealed? In mercy, as when the angels chanted his natal song on Bethlehem's plains? Nay, verily; but "in flaming fire"! Dispensing mercy? Nay, but "taking *vengeance* on them that know not God and obey not the gospel of our Lord Jesus Christ." Have the nominal Jews *obeyed* the gospel of Jesus Christ? Well, what then? Why, they "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." At what period will this punishment occur? The next verse will tell: "*When* he shall come to be glorified in his saints, and to be admired in all them that believe."

In Rev. 12th the church is represented as bringing forth a man-child, which was caught up to God and his throne. This man-child was to *rule all nations with a rod of iron.*—Verse 5. As this has never been fulfilled, we would inquire, WHEN will it be? Ps. 2: 8, 9, shows it is when Christ asks and the Father gives him the heathen for his inheritance, and the uttermost parts of the earth for his possession. The Father gives the wicked world to Christ at his (Christ's) request, but at the same time stipulates what shall be done with them. Read the next verse: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The 19th of Rev. brings to view in glowing language the second coming of Christ, the joy of his saints in celebrating the marriage supper, etc., and the 15th verse shows that the same disposition will be made of the nations as in Ps. 2: 9: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall *rule them with a rod of iron:* and he treadeth the wine-press of the fierceness and wrath of Almighty God."

There are many passages which prove that the saints will be with Christ in the execution of the judgment. Rev. 2; 26, 27 proves they will act in full harmony with the command given to the Son in Ps. 2: 9;—"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." Well, Master, how will this power over the nations you give this overcomer be exercised? In dispensing mercy, and offering them salvation? Read the next verse, and that will decide the matter: "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

Now if ruling with a rod of iron and dashing the nations in shivers is dispensing mercy, I do not understand language. Look at the figure employed—an earthern dish broken in shivers! Question: Are such shivered fragments ever made of great use by the potter?

This agrees with the parable of the Nobleman (Luke 19), who went into a far country to receive for himself a kingdom and return; and at his return reckoned with his servants, and at the same time disposes of his enemies in the following way: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Now who so positively declares they will not have Jesus of Nazareth to reign over them as the nominal Jew?

Some time since a christian minister broached the subject of Christ to a Jewish Rabbi in New York city. The Rabbi with an air of contempt described to him the mean, low birth of *his* Savior; how Joseph and Mary had to run away in the night to go to Egypt to save the life of *his* Savior: and his proud heart manifested itself in his person as he brought his splendid walking cane to the floor and sneeringly inquired of him, "Do you think I shall worship such a being as that?" Facts, from the days of Christ until the present, show it is not for want of knowledge that the nominal Jew rejects Christ, but *malice* and obstinacy. They are determined to have a Savior that will give them great pomp and power in this state. Truly, "*Rebellion* is as the sin of witchcraft."

In the parable of the wheat and tares, the Savior expressly declares "*the harvest is the end of the world,*" and the reapers are the angels. It is THE harvest, (definite), not a harvest, as though there might be another. Christ shows in this parable an eternal separation of the two classes (righteous and wicked) at *the harvest;* the one "shines forth as the sun in the kingdom of their Father," the other is cast into a furnace of fire, where there is wailing and gnashing of teeth. In the 47th verse of the same chapter another likeness is presented proving the same thing: "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. *So shall it be at the end of the world:* the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

But I hasten to where the disciples asked Christ to tell them what should be the sign of his coming and the end of the world. Christ complies with this request, and gives them a series of events embracing the papal persecution, then the darkening of the sun, moon, falling stars, distress of nations; then further adds it shall be as it was in the days of Noah and in the days of Lot, at his second coming.

Let us inquire, In what particulars will it be as in the days of Noah and Lot? Every thing will not be the same. No. The prominent particulars set forth are, *unbelief in the* EVENT, and the *entire destruction of all who did not believe.* Hence they were going on in pleasure and their worldly schemes, though they had been faithfully warned. Please read the Savior's own words, and see if there looks like any chance after the Son of man is revealed. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and *destroyed them all.* Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: *even thus shall it be in the day when the Son of man is revealed.*" "Even thus"—that is, *just so, in the same manner,* as the Sodomites who did not believe were destroyed the *same day that Lot went out of Sodom. So shall it be* IN THE DAY when the Son of man is revealed! What think you? will there be any opportunity to obtain an interest in Christ after he is revealed in the clouds of heaven?

Bible students well know I have not presented a tithe of what might be quoted on this point, but this must suffice for the present. The more I examine this subject, the more exceedingly do I marvel that any should teach such a doctrine.

B. MATHEWSON.
Sandy Hill, N. Y.

For the World's Crisis.

DEATH AND RESURRECTION.—NO. 2.

(This was written for the *Harbinger* and refused.)

Having shown in number one that death as entailed upon our race by our federal head and parent of all, is not penal, and also that as the family of Adam fell under the penalty of law, without reference to their own individual and personal action, and consequently needed the grace of Jehovah to be executed in their behalf to relieve them from a doom, that they as independent individuals had no agency in bringing on themselves,—I shall now proceed to show that the grace of God to the race of Adam's children is as universal as the sentence of death, and will as positively be executed without reference to the individual acts of the children of Adam. First, reason claims that if God executed upon Adam's children the death penalty pronounced upon him while they were in his loins, to maintain the honor of his own name and majesty of his holy law without reference to this personal act, then in his grace he should also without reference to their personal acts, after the majesty of law has been vindicated, and his own honor maintained, set them at liberty, that they may not say his ways are not equal. Reason also says that his grace thus manifested to a sinful race would redound to his glory. But what is reason, if not in harmony with the word of God? Nothing at all. Then do the Scriptures support reason in the foregoing conclusion? Yes, they do when they are not choked and frightened away, until they speak any thing, nothing, and every thing, according to the will, tradition, or caprice of their interpreters.

Paul, the apostle of Jesus, most fully sets forth the subject in Rom. 5, where he saith, "But not as the offence, so also is the FREE GIFT; for if through the offence of "ONE" (man, Adam,) *many be dead,* much more the "GRACE" of God, and the gift (of life) by (his) GRACE, which is by ONE MAN, Jesus Christ, hath abounded unto many." Now would it be handling the word of God faithfully to affirm that the many in the latter clause of the text does not contain or embrace as much as the former? If not, the conclusion is that the *gracious gift of life from the dead entailed by Adam* is just as extensive as the judgment inflicted by Jehovah's sentence, being executed on Adam's children; and thus we see that "*life from the dead*" is a blessing to all the human family; the result of the disinterested benevolence of our Father in heaven, an exhibition of his kindness and mercy to a sinful race; and to pervert his goodness into a vindictive malevolence, may do for *perverted reason,* and those who appear to be willingly misled and deceived, but not for those whose eye is single, and the whole body full of light.

But says the affirmant, "If then it is a truth that the wicked dead are to be made alive for any purpose, it must not be left to inference, because if they live again from the dead it is a penal life." We might with just as much truth say that the life of Adam's children in the present state is a "*penal life,*" as to say that life from the dead is a penal life; for the one is cut off in the end by the death penalty for sin, as really as the other; and if one is penal, why not the other? and then the longer the life of mortal aches, pains, and woes, the greater the penal curse. Upon such hypothesis the venerable patriarch Methuselah was cursed above all men.

If God in his *grace* bestow the blessing of life upon all the posterity of man from the dead, and that without reference to their acts, or agency, as really as death was entailed without their agency, is it not turning the *grace of God* into malevolence to say that because some of the recipients of this grace, having abused the same by continuing in sin and rebellion against his beneficence, and by consequence compelling him as a moral governor of the universe to execute the law of sin and death upon them *individually* for their own individual and personal transgressions, that therefore the gracious gift of *life from the dead* is designed and given by Jehovah's goodness as a "*penal*" curse; for the gracious gift is as distant from the penal curse as life is opposite to death, and to blend them together as a penal curse, is to bring a reproach upon the administration of the just and holy Arbiter of human destiny.

But it is said by some, that Christ Jesus our Lord, cannot raise up the wicked to corporeal mortal life, because he has no such life in himself, being since his own resurrection immortal and spiritual, hence can only give such life. My reason tells me that if Jesus is possessed of "all power in heaven and earth," as he claimed, he can do as he pleases about the matter. "But will such a re-living be participated in by the unholy?" To settle this question, it is necessary to determine what is the penalty or wages of sin? what is its proper penalty? Wrong here again, for the re-living is no part of the penalty, but Jehovah's GRACE, unmerited, unasked, and yet freely bestowed. Hence the "re-living of the unholy," instead of depending in the least on the nature of the penalty for sin, depends entirely and solely upon Jehovah's purpose as given to man in his revelation, together with his power to perform his words or purpose; and if he designs the "reliving" of "the unholy," that they may appear before him in the day of his judgment, he has so revealed, and will so execute in his own time. Hence if no such revelation exists, we have no light on the subject. But if it does exist, let us not resist it, but meekly acquiesce in Jehovah's administration to the glory of his adorable name forever.

C. F. SWEET.

For the World's Crisis.

PRAYER.—No. 2.

Years had passed away. Notwithstanding the many miracles and deliverances wrought out for Israel, they were still a rebellious people, an idolatrous nation, forsaking Him who had shown them multiplied wonders and mighty deeds for the worship of idols. Through the faithful admonitions of Samuel the prophet, they were induced to return to the true worship, being assured by him that when they did this God would deliver them out of the hand of the Philistines. So they gathered together to Mizpeh, and offered sacrifices to the Lord. When their enemies heard this, they, with their lords, went up against them. Then the children of Israel were afraid, and entreated Samuel to cry unto God for them, that they might be delivered. Then the prophet offered up a burnt offering, and while the fire was consuming the lamb on the altar, the Philistines drew near to battle; but the prayer of Samuel went up as holy incense with the smoke of the sacrifice before God, and the Lord answered and sent such mighty thunderings as to utterly rout the army of the Philistines, and they were smitten before Israel and so fully subdued as no more to trouble Israel all the days of Samuel.

It was in answer to prayer,—the prayer of one of like passions with us,—that for three years and six months the heavens gave forth no rain. It was in answer to his supplications the rain again descended to refresh the dry and barren soil. It was in answer to Elijah's prayer the widow's son was raised to life. It was in answer to his prayer the fire descended and consumed the sacrifice offered by him to the Most High, although four barrels of water had previously been poured thereon and the wood three successive times, thus drenching it completely and filling the trench also with water. The fire consumed not only the offering, but also the twelve stones on which it was laid, the wood and the water also, thus giving to the four hundred and fifty prophets of Baal, the four hundred prophets of the groves, and all Israel, the proof that the God he worshiped was the only true God who answers prayer.

It would seem as though this miracle would have had a wide-spread and lasting influence; but it was not so, and fire must again descend from heaven to remind idolators that there is a God in Israel.

About fourteen years after the event spoken of, Moab rebelled against Israel, in the days of Ahaziah the son of Ahab. And Ahaziah fell through a lattice that was in his upper room, and was in consequence much injured. Instead of sending to a prophet of the Lord for counsel, he sent messengers to inquire of Baalzebub, the god of Ekron, if he should recover of his disease. While on their way they met Elijah, who rebuked them for their rejection of the Lord, and then told them that the king would surely die. They immediately retraced their steps, and gave the king the message of the prophet. Then the king sent unto Elijah a captain with fifty men to bid the prophet come to him.

Then Elijah prayed if he were a man of God that fire might come down from heaven and consume the captain and his fifty. Immediately fire descended and consumed them. Again another captain of fifty was sent, and again the prophet called for the fire to come down and consume them, and his prayer was immediately answered. The king dispatched a third captain with his fifty, and now, a sufficient demonstration having been given of his divine commission, he is permitted to accompany them to the king.

It was in answer to Elisha's prayer that the vast host of the Syrians who surrounded the city of Dothan were smitten with blindness, and while thus blind he conducted them into the midst of Samaria, and then he asked the Lord to open their eyes, and when they saw, behold they were in Samaria, in the power of their enemies. But the prophet would not suffer the king of Israel to smite them, but commanded a bountiful provision to be made for them, and then kindly sent them to their master. The result was, the bands of Syria came no more into the land of Israel. Elisha also prayed for the restoration of a dead child to life, and was answered.

At one time Hezekiah the king of Judah was sick unto death. Then he cried unto the Lord for restoration, and the Lord heard his prayer and sent the prophet Isaiah to tell him his petition was granted, that he would heal him, and on the third day he should go up to the house of the Lord. Then the king asked a sign, by which he might be assured that he would go up to the temple on the third day, even that the shadow might return ten degrees backward in the dial of Ahaz. Then the prophet cried unto the Lord for the sign, and it was graciously granted for the confirmation of the promise.

We might multiply the instances recorded in the Old Testament record of the wonderful deliverances wrought out for God's people in answer to prayer. We might dwell upon the interesting illustrations recorded in the book of Daniel; of the power of prayer in behalf of the worthies cast into the fiery furnace; of Daniel in the lion's den, and the visit of the angel Gabriel to the prophet, who had been fasting and praying several days for light respecting "the times and seasons."

We have, however, adduced enough to show how man could prevail with God by fervent prayer, even before the "new and living way" had been consecrated, opening a communication within the Holy place; and now we will briefly examine some of those instances recorded under the new dispensation, and we shall find that God has not changed, but still attends to the cry of his church, and enriches them with many exceeding great and precious promises for their encouragement. Jesus had told his disciples that "all things whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them." Again, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Ask and receive, that your joy may be full." These are a few of the precious promises bequeathed to his people. Were there none others, they are alone sufficient to inspire faith in every consecrated heart.

M. D. W.

THE HAPPY LAND.

I have heard of a land that is ever bright,
Where friends never change, nor fade from our sight;
To meet my dear Savior who thither will come,
With all the redeemed, my spirit doth long.

CHORUS.

I want to cross over, don't you, where he reigns,
And join the bright angels on Eden's fair plains?
I want to be gathered with all the redeemed,—
'Tis over the river, where the fields are all green.

I have heard that there flowers are ever in bloom,
And always send forth the richest perfume;
I've heard that no sickness or death will be there,
No sin to molest, or fill with despair.

I've heard that the blest on that happy shore
Will never be hungry or thirst any more;
The light of the city which sweetly hath shone,
Proceeds from the Lamb, who sits on the throne.

I've heard there are pleasures unspeakably sweet,
And tones of affection both holy and deep;
I've heard that all tears will be wiped from the eye;
For that happy land my spirit doth sigh.

Then on let us press, for Jesus is near,
And strengthen each other with words of good cheer;
With zeal ever buoyant and courage ne'er slack,
Let's be true to our King, and never draw back.

Selected by C. B. TURNER.

For the World's Crisis.

GOOD SERMONS.

I like them, certainly I do, real *good* ones. I want the *best.* Those sermons that men *read* after somebody else *writes* them, those that men take out of their own "wits," those that are said off *independent* of Him who said, "I am with you," I do not like *them.*

There is another sort of sermons that I am in love with. None other edify or comfort me. They are not found in "lawyers' paper," nor made in colleges. They are not made up of quotations, or any human heads. They are built on Bible truths. They come from the *heart.* They go *to* the heart. They do good. I will tell you where such sermons may be found. ON YOUR KNEES! That is where Daniel got *his* wisdom.

O, ye "servants and handmaids," on whom the Spirit of God has been poured, abide in the Spirit, be filled with the Spirit, so shall you talk in the Spirit and do good to those who hear.

Ask no DD.'s with you to stay,
But *kneel* alone and read and pray,

if you want to be effectual laborers. Let the BIBLE be your text-book, your commentary, your dictionary, the Holy Ghost your counselor, your guide, and the Lord Jesus Christ the Master whom you serve. "PREACH THE WORD."

Go into the "highways and hedges." The people need you there. Climb the hills and mountains, stop in the valleys, for there are a few sheep hid away in these places. Preach to the CHURCH. Get that right, and then you can have boldness to speak to sinners. Reprove them for cheating, tattling, coveting, and going contrary to the Bible in various directions. Encourage those that are living right to keep moving on. Tell them of victory and ETERNAL LIFE. God bless his servants and bring them where they can sing—

"Safe at home."

MARIA MATHEWS.
Whitakerville, Vt., Feb. 19th, 1864.

For the World's Crisis.

GOOD NEWS FROM MAINE.

BRO. GRANT:—Our hearts have been made glad, recently, by a new manifestation that the hand of the Lord is not shortened, nor his ear heavy. Bro. J. T. Jordan, of Poland, and Bro. French, of Norway, were here on the 30th of February, and held a short series of meetings, in which the power of God seemed clearly evinced. Being persuaded that duty called, they returned on the 4th of March, and held meetings over the following Sabbath; and from this series of meetings three of our neighbors have to date their starting point, in the narrow way, from nature's darkness, into the marvellous light of the Son of God. Others concerned for their safety, are inquiring the way. May they find that new and living way created by the blood of the everlasting covenant, without which, no man cometh unto the Father.

Thus amid the gathering omens of these last days, and the oft-repeated query, "Where is the promise of his coming?" God seems to be plucking some as brands from the burning; and thus, we trust he will continue to do, till the sunset of probation. "The Lord is very pitiful and of tender mercy."

E. Stoneham, Me. W. A. MANNING.

DEATH WARRANT OF CHRIST.

Chance has put into our hands the most imposing and interesting judicial document, to all christians, that has ever been recorded in human annals; that is, the identical death warrant of our Lord Jesus Christ. We transcribe the document from a copy of the translation:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the empire of Tiberius Cæsar and the 25th day of March, the city of Holy Jerusalem; Anna and Caiphas being priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the pretory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people—saying:

1. He is a seducer.
2. He is seditious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself King of Israel.
6. He entered into the temple followed by a multitude, bearing palm branches in their hands.

Order the first centurion, Quillus Cornelius, to lead him to the place of execution.

Forbid any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses that signed the death of Jesus are, 1st. Daniel Robani, a Pharisee; 2d. Joannus Horobable; 3d. Rhapdel Robadi; 4th. Capet, a citizen.

Jesus shall go out of the city by the gate "Strenuous."

The above sentences are engraved on a copper plate; on one side are written these words: "A similar plate is sent to each tribe." It was found in an antiquate vase of white marble, while excavating in the city Aquilla in the kingdom of Naples, in the year 1825, and was discovered by the Commissariat of Arts, attached to the French armies. At the expedition of Naples it was found enclosed in a box of ebony, in the sacristy of the Cuartem. The vase is in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The children requested earnestly that the plate might not be taken away from them. The request was granted as a reward for the army. M. Denon, one of the savans, caused a plate to be made of the model, on which he had engraved the above sentence; at the sale of his collection of curiosities, it was bought by Lord Loward for 5,880f.

Hygiene.

"This is for your health."—Paul.

ROUND SHOULDERS.

In some parts of Switzerland, that land of beautiful scenery, but principally in low damp valleys, shut out from the full influence of sunshine, and a free circulation of the air by high mountains, the inhabitants are seriously afflicted with a swelling of the neck called "*goiter.*" It is sometimes seen in this country, and all will at once recognize the fact that it is a hideous deformity. Now, so common is goiter in these valleys, that little is thought of it, and by some it is considered rather an ornament than otherwise. In our own country, land of freedom, land of progress, land of promise, nearly all the ladies, nearly all the gentlemen, be they rich or poor, in high or low life, have a deformity. And so common is it that, like the Swiss goitered people, they don't think anything about it. Indeed, if we now and then find a person free from it, we are certain he is proud and haughty, rather than natural, so much has our taste been perverted. I speak of "round shoulders," hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils, but have them. It is so among people of nearly all professions and occupations, sexes and ages. Indeed, our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea captains are usually exempt, and so are Indians and those peasant women of Italy and other countries who carry burthens on their heads. School teachers are often exempt, though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position from childhood up, so that, like the pumpkin growing between two rails, we grow into bad forms. The low desks in our school rooms, and the habit of placing our books on them and bending over to study, produces round shoulders. I never knew a school-house with desks high enough, and do not believe there is one in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable so as to be set at any angle of inclination. The desks we use in all our offices, shops, and places of business, are constructed as if man was hardly yet metamarphosed from some lower order of four-footed being to what God made him—upright.

The posititions which we assume in our work tend to produce stooping. Digging potatoes, hoeing corn, and chopping, bring us into stooping posture; and unless we counteract the effects of such postures, we stay there. All sorts of women's work, and especially sewing, produce stooping. Mechanics stoop because their work makes them. Every sort of labor in a bent-over position, unless counteracted in some other way, tends to produce round shoulders.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—(I mean those in which we sit to write and do work, and not our chairs for parlor and sitting room use)—than that they should, as they now do, crowd the shoulders forward and cramp the chest, and these with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed, helps to produce round shoulders. High bolsters and higher pillows on top of them, may make a bed look fine, and be very convenient for those who wish to watch their pretty toes all night; but if we wish to rise in the mornins an inch taller than when we went to bed, and preserve an upright form, we must not seek it by such means. True, the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on the back, lie without a pillow; or if on the side, with one high enough to keep the head in a line with the body.

Weakness of the muscles of the side and back produces stooping. The spinal column is kept in an upright position by groups of muscles which move the spine in any direction. When these muscles act harmoniously, the body is held in its proper position; but when they become weak they fail to support the spinal column, and over it goes.

But enough of causes which may vary for different persons. Let us look at effects:

First, round shoulders and stooping forms detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet, hands, fine dress, ornaments, splendid houses, horses, etc., and take great pains, often run great risks of life to obtain them. Why not work as hard for fine forms?

But, laying aside all thoughts of good looks, and turning for a moment to our ability to "do and to dare," we find that a truly graceful posture is the only easy one; that where the "bearing" of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more, and do it easier, than the awkward. The boy who sits erect in writing does not become exhausted as he who leans over on the desk. If we were to displace the bearings of our watches, printing-presses, and engines, so as to cause great friction where there should be none, very soon our machinery would wear out; besides, it would require so much power to accomplish results. Although the human body is more accommodating than machinery, yet the same rule is applicable in degree.

Stooping is unhealthful. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings, as thorough breathing.

The cure lies in higher desks in our schoolhouses, better chairs, smaller pillows on our beds, less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions for counteracting the effects of sedentary habits and of work.

Gymnasiums in all our schools, with competent persons to give instructions and training, will do much; but the drill must be more than a slow, measured walk; it must be vigorous drill, and, besides, it must not allow any training that permits false positions, and must strengthen those muscles, weakness in which produces stooping.

Plato said no republic was complete without its gymnasiums. This is true of all schools; and more, in all cities and towns the gymnastic hall, well ventilated, lighted, and warmed, where the sedentary, the studious, those confined much in-doors, both male and female, can, in appropriate costume, throw off the restraints of a confined life, and take vigorous body training under a master, with music, is full as important as was the gymnasium in the days of Plato.—*Home Journal.*

EFFECTS OF TOBACCO.

The London *Lancet,* in referring to the recent researches of Dr. Richardson with regard to the effects of tobacco upon the health, says:—

"In this inquiry every position has been founded on individual research, and though in some instances the research has rested on the previous labors of other inquirers, the evidence has been confirmed by new observation. Condensed into a few sentences the details of the recent inquiry will be found in the following summary:

1. The effects that result from smoking are due to different agents imbibed by the smoker—viz., carbonic acid, ammonia, nicotine, a volatile empyreumatic substance, and a bitter extract. The more common effects are traceable to the carbonic acid and ammonia; the rarer and more severe to the nicotine, the empyreumatic substance, and the extract.

2. The effects produced are very transitory, the poison finding a ready exit from the body.

3. All the evils of smoking are functional in character; and no confirmed smoker can ever be said, so long as he indulges in the habit, to be well. But it does not follow that he is becoming the subject of organic and fatal disease because he smokes.

4. Smoking produces disturbances in the blood, of the stomach, of the heart, of the organs of sense, of the brain, of the nervous filaments and sympathetic or organic nerves, of the mucous membrane of the mouth, and of the bronchial surface of the lungs."

TREATMENT OF CROUP.

Hall's Journal of Health says: Croup is an inflamation of the inner surface of the windpipe. Inflamation implies heat, and that heat must be subdued, or the patient will inevitably die. If prompt efforts are made to cool the parts in case of an attack of croup, relief will be as prompt as it is surprising and delightful. All know that cold applied to a hot skin cools it, but all do not as well know and understand that hot water applied to an inflamed skin will as certainly cool it off. Hence the application of ice-cold water with linen cloths, or almost boiling water with woolen flannel, is very efficient in the cure of croup. Take two or three pieces of woolen flannel, or two folds, large enough to cover the whole throat and upper part of the chest; put these in a pan of water as hot as the hand can bear, and keep it thus hot by adding water from a boiling tea-kettle at hand; let two or three of the flannels be in hot water all the time, and one on the throat all the time, with a dry flannel covering the wet one, so as to keep the heat in to some extent; the flannels should not be so wet when put on as to dribble the water, for it is important to keep the clothing as dry as possible, and keep up the process until the phlegm is loose, the child is easier, and begins to fall asleep; then gently wrap a day flannel over the wet one which is on, so as to cover it up entirely, and the child is saved. When it wakes up both flannels will be dry.

OVERWORK.

The majority of the fatal diseases arising from overwork are now discovered. Give a human being overwork, and deficient food, and he is the victim of diarrhœa and dysentery. Give him overwork and bad air and bad food, and he is the victim of typhus. Give him overwork and bad air, and he is the victim of consumption. Give him over mental work, with whatever air and whatever food, and he is the victim of brain disease, and of one or another of its sequences; insanity, paralysis, diabetes, premature death in any case; death by suicide not unfrequently. Give him overwork purely physical, with air, with food, and the laboring heart, trying to keep up against its weariness, succumbs; and so the overworked smith, boatman, or woodheaver falls suddenly, not more honored than the prize-fighter of to-day, or the fleet slave and gladiator of a past and more barbarous age.—*Dr. Richardson.*

OVER-EATING.—As soon as you are sensible that you have eaten too much, take a walk, gradually increasing its rapidity until there is a free perspiration, and continue at this gait until every feeling of discomfort about the stomach or lungs has disappeared, then cool off very slowly in a closed room, and eat not an atom until the second meal thereafter, thus omitting one.

FRIED IN FAT.—All articles of food prepared by the action of hot fat, are rendered indigestible in proportion as they are thus acted upon. This fact is so well known, and so thoroughly demonstrated by experiment and scientific investigation, that I do not deem it necessary to argue this point at all.—*Ex.*

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

ALL HAIL!

"Behold He cometh with clouds, and every eye shall see Him, and they also which pierced him, and all kindreds of the earth shall wail because of Him." Even so, Amen.

Hail! thou long expected Savior,
On thy bright celestial throne;
With all the host of holy angels,
Claim the kingdom as thine own.

Tune your harps anew, ye seraphs,
Let your loud hosannas ring;
Now all praise and power and glory
Be to Christ our heavenly King.

Now redemption's work is ended,
Now the jubilee's begun;
Sound it loud through all creation,
Saints and angels, in your song.

Brightness of thy Father's glory,
Thou hast set thy people free;
Thou alone hast brought salvation,
Praise, unceasing praise to thee.

Sinner, now your days are ended,
See, the harvest now is past;
You who mercy's call rejected,
Lo! your doom is sealed at last.

Cambridge. EDWARD BATES.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 3.

The Means,—The Release.

But the query naturally arises, How did the dying, rising, and reviving—living again—of Christ constitute him Lord of both? The term here seems to be used in a proprietary sense, from which comes the idea of his right of disposal, and the power of investiture seems to rest in the fulfilled conditions of dying—rising—and living again. But there was a work of obedience that Christ had to perform as a necessary prerequisite to the dying, in order to make that death available, neither expressed or implied in the text, but amply referred to by the apostle elsewhere. The proprietary investment could not have been an endowment from the Father, for he had pronounced the irreversible sentence by which "man" became a *legal subject of death's empire*, and not being a God of the dead, *he* could not go *beyond the execution of sentence.*

If then the investiture of proprietary Lordship was not by endowment, neither by obedience, whence the imperative necessity of filling full the law of obedience *That never has nor ever will be abrogated, nor the execution of the sentence of death for sin, abnegated by its author; and there never was, or will be a time when justice can legitimately become injustice*, and the law that only demanded obedience of man, was founded in justice and framed upon it, made only for man, it was expressly designed for his rule of action, and adapted to his nature and condition; hence, it was holy, just, and good But man only could and did by its transgression incur its penalty, *man* therefore only could satisfy its demand.

I am not insensible that the cry of heresy may be raised to this declaration, but the objectors themselves come to it when they admit that it was the "*human nature only*" that suffered and died. The infinity of the transgression is made the ground-work of the objection, but to me it is very singular that those who can and do see that the transgression of a "finite creature," being infinite in its effects, if not "*counter-worked*," cannot also see that an implicit obedience to the same divine commandment, also by a finite creature, being in accord with the will of God should not also to a greater extent, if possible, produce an infinite effect. Or, if Adam, as man, being finite, by going contrary to God's law could produce an infinite effect in transgression, then should it not necessarily follow that Christ, the second Adam, as man, by going in harmony with God's law much more produce an infinite effect, and consequently "since *by man* came death, *by man* came also the resurrection of the dead." The disastrous results of the transgression, nor the everlasting benefits of the atonement, do not therefore in either case depend so much upon *the nature* of the *actors*, as upon the *nature* of their *actions*. Consequently all this disturbance in the professedly christian world, as to Christ being the unoriginated and self-existent Deity, is abortive of good to his church, and would be better left alone until the "watchmen see eye to eye." So Clarke on Eph. 4: 8, taken from Ps. 68: 18, in his criticisms on, *lakachta mattanoth baadam*: "thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes to man, he has *received in man*, in and by virtue of his incarnation." See Clarke.

Consequently, had a demon, or an angel, or any other being, even the Father, come and kept that law, without "taking on man's nature, the seed of Abraham," *as Christ did*, it would have availed nothing in man's behalf, it could have conferred no power "to save" on them; because they, being spirit, by the appetites of the flesh are not susceptible of being tempted—tried—in all points as man is, and without triumphing, gaining the victory over all fleshly lusts, there could be no such thing as raising *flesh* above and paramount to the law.

THUS CHRIST did do, and this was Christ's obedience, extending that submission even to death, i. e., gaining the victory even over the strongest natural or fleshly instinct, *the love of* LIFE. I apprehend this is what Paul alludes to in Heb. 5: 7, and constituted his "agony in the garden."

By this obedience, Christ *wrought out for himself a legal fitness to become a* SAVIOR, and he was only able to render such obedience, because of "the Spirit having been given to him not by measure," hence it is of grace and not of debt at last. Now, justice moved by goodness had cut Adam off from the tree of life lest he should eat and live forever, a miserable sinner in a suffering world, and sent him into the dominion of death. The soul life was forfeited and justice claimed its own, the sentence is executed, the penal claim is satisfied, and God is just in executing his laws. The first Adam by his disobedience had *fallen under* the power of a just law, and became the UNJUST; and the second Adam by his obedience, had *raised himself entirely above the power of the same law*, and became the JUST.

Now, if the obedience of Christ was any part of *the redemption*, and not a necessary preparatory work thereunto, *why* should HE DIE? Dr. Adam Clarke says, if my memory be correct, that he, having kept the law, might then have claimed an immunity from death, and theologians scatter the same doctrine broad cast all over the land, and skeptics, scoffers, and infidels repeat and make merry over it. Now I deny the correctness of the doctrine, and yet hold that he "died the JUST, for (on account of) *the unjust*," not that he suffered in the sinner's stead, "paid his debt," for then should the sinner, debtor, have been discharged, but CHRIST *being just in his own personal relations to the law of God through obedience, yet having consented to* "*take on the seed of Abraham*," (Heb. 2: 16, "*Sinful flesh*," Rom. 8: 3,) *he had the sentence of death in himself*, (i. e. *in his flesh*) *from the moment that* "*human nature was taken on*," *for that was the Adamic nature that he took on, upon which the sentence of death had been pronounced in Adam as shown in its mortality*, PROVING *that men do not pass into hades for their personal sins, but as or on account of the* UNJUST, *Adam, in whom* ALL DIED, *not excepting the* SINLESS SAVIOR *of the world.*

This view of the subject harmonizes with Christ's own declaration in Jno. 10: 17, 18. —"I lay down my life, *that I might take it again. No man taketh*—i. e., can take—*it from me*, but I lay it down of myself I have power to lay it down, and I have power to take it again. *This commandment*—LAW—*have I received of my Father.*" This power to lay down his soul life *was in the commandment* (law) of God that passed the sentence on the Adamic nature; and the power to take it again, rested in the same just law that gave Adam a right to the tree of life, in his—or while he was in obedience, and Christ voluntarily consented to come under its power, by taking on *our nature*. Justice killed the condemned, and justice made alive the innocent, and he recognized the principle as a righteous one in God's law.

G. W. STETSON.

For the World's Crisis.

CHRIST,—THE SAINTS,—THE KINGDOM AND DOMINION.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7: 18. Dan. 7: 27, shows where the kingdom is located. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Please note, this kingdom is not located in the sky, as some teach. Daniel "saw in the night visions and, behold, one like the Son of man came with the clouds of heaven. . . . . And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The above texts are sufficient to prove not only the locality, but also the extent or duration of the kingdom of Christ and the saints. But we are not left to these texts alone. Paul tells us in 2 Tim. 2, that "if we be dead with him (Christ) we shall also live with him. If we suffer, we shall also reign with him." The saints have the promise of sitting with Christ in his throne, even as he overcame and is sit down with his Father in his throne. To sit with Christ in his throne implies reigning and power. At the ascension of Christ to the Father's throne, he announced to his disciples that all power was given him in heaven and in earth. Paul says he is to retain that seat at the Father's right hand until his enemies are made his footstool. Christ is now our high priest, whom Paul says is set on the right hand of the throne of the Majesty in the heavens. Heb. 8: 1. 1 Peter 3: 22 reads, —"Who is gone into heaven, and is on the right hand of God." Stephen at his death looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. According to the expressed determination of Jehovah, Christ shall sit at his right hand or in his throne, "until his enemies are made his footstool."

Another important text relative to this subject is found in 1 Cor. 15: 24–28. The subject of this chapter is the resurrection of the dead. "*Then*"—after the resurrection of them that are Christ's at his coming,—"*then* cometh the end." End of what? We think the meaning of the apostle is, that Christ has up to this time occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a holy people to share with him the dominion and the kingdom. The time allotted to that object may be called the day of grace, which now ends. The seventh and last trumpet sounds; the voice of the archangel is heard; the dead in Christ are raised, the living righteous are changed, Christ no longer sits as our high priest at the right hand of power, but as executioner, as the judge of quick and dead; his work in the heavenly place is finished; his Spirit no longer strives with man. Great voices in heaven are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15. When the seventh vial is poured out, a great voice out of the temple of heaven from the throne is heard to say,—"*It is done.*" Rev. 16. The great work of redemption is accomplished; the last servant of Christ is sealed.

Now comes the day of God, and a doomed world is on fire. "For the heavens and earth which are now, by the word of God are reserved unto fire against the day of judgment and perdition of ungodly men." "The last enemy that shall be destroyed is death," and him who hath the power of it, which is the devil. The last enemy that is opposed to Christ's reign will be destroyed. And just beyond the rolling elements of the mighty conflagration, looms up a world of glory, with its millions upon millions of glorified saints. The holy city, New Jerusalem, is seen coming down "from God out of heaven, prepared as a bride adorned for her husband." Christ takes the throne of his father David, the diadem of earth, and all the saints, a great multitude, say, "*Alleluia!* for the Lord God omnipotent reigneth; for the marriage of the Lamb is come, and his wife hath made herself ready." The saints though persecuted here in this wicked world, and despised by those who have a name to live yet are dead, will rise when Jesus comes in his glory; for he will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All things are yours; immortality and eternal life, glory and honor.

O, what an exaltation! from the dust to a seat with Christ in his throne, to live and reign forever and ever. The people of that fair world will all be righteous. There the loved of earth will meet to spend an endless day. How joyous the thought, when this scene of blood, and sorrow, and broken hearts shall pass away, and Eden is restored, when we can forever behold the smiling countenance of our blessed Redeemer. There shall be no battle-fields, no booming cannon, nothing that shall suddenly tear from our embrace those whom we love. There shall be no more death, nor any crying. There we shall greet those martyrs from the Alpine gorges, the holy prophets of old, those who wandered about, having no continuing city or abiding place, but were destitute, afflicted, tormented, of whom the world was not worthy, poor in this world, but rich in faith; these all will share the blessings and honor with Christ in the glorified kingdom of God. This earth, now desolated by wars and bloodshed, and by the warrings of the elements, sickness, and death, at the second advent of our Savior and King will be banished forever. He will make all things new. A new heaven and earth, a new creation,—the old one having passed away.

This is our only hope—the coming of Christ to restore all things spoken by all the holy prophets since the world began. So that after the great change—the passing away of all earthly governments, Christ with his saints will assume the reins of government, and there shall be one kingdom and dominion, which shall never pass away. There shall be one holy, united, and happy people, who will with one voice crown Christ Jesus Lord of all.

J. E. CLARK.

For the World's Crisis.

THE RETURN OF OUR SAVIOR.

Many centuries have elapsed since the Son of God walked this sin-polluted earth, and mortals were permitted to enjoy the heaven-bought privilege of associating and conversing with a pure and sinless being. He has performed his earthly mission and ascended on high, there to intercede with the Father in our behalf. But he has left the sure promise on record that if he went away to prepare a place for his true disciples, he would come again and receive them unto himself, that where he is there they may be also.

When he came to earth on his mission of love and mercy, he was rejected by the masses as an impostor, scoffed at, ridiculed, and in obedience to his Father's will rendered his life a willing and acceptable sacrifice for the redemption of a fallen race. When he makes his second advent to this world, it will be in a far different manner from his first. He will come as King, clothed with majesty and power, to execute justice on all those who have rejected him and his offers of mercy and salvation, and to reward his faithful followers with eternal life and a home in the kingdom.

The fulfillment of prophecy, and the words of Christ which foretell what events should take place in the last days, to the candid observer should be infallible evidence that we are living very near the closing drama of this world's history, and that we may look for the speedy return of the heavenly Bridegroom. We are commanded when we see these things come to pass, to know that the kingdom of God is at hand. Yet how few rightly understand the meaning and application of the Scriptures. Many have departed from the apostolic faith, being misled and guided by the traditional teachings of men instead of abiding by the precepts taught in the Bible, and denounce as fanatical and dangerous the doctrine advocated by that humble and persecuted class who take the Bible for their guide, and boldly proclaim its truths, which teach them to discern the signs of the times, which they believe plainly indicate the coming of Christ.

This is not a popular doctrine, neither was it when Christ and the apostles taught it. But there are a few who are willing to renounce all for Jesus, and to bear patiently the scorn and contumely of the wicked, that they may be enabled to reign with their once persecuted but victorious Lord. I trust that I now address many of this class. May we as christians, professedly believing as we do, stand firm in the strength of God, prove our faith by our works, and thus show to a proud and unbelieving world that we act in accordance with our faith.

It requires much grace and wisdom in such perilous times to enable us to resist the powerful efforts of the enemy to decoy us from the path of rectitude. But Jesus has promised to be with us to the end. May we trust in him, and if temptations beset, and trials assail, let this thought console us that we shall endure them but a short time, for soon the parting heavens will disclose the form of our returning Savior. Then, if faithful, we shall be forever released from the evils connected with a state of mortality, and experience the new and blissful realities of a immortal existence.

"Lord, help us by thy mighty grace
To keep in view the prize,
Till thou dost come to take us home
To that blest paradise."

Dover, N. H. E. F. HACKETT.

For the World's Crisis.

DEUTERONOMY 3: 25.

"I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon."

Pray, let me go over and see that good land,
That lies beyond Jordan's rough, billowy strand;
That goodly blest mountain and Lebanon's there,
And green fertile valleys, with climes ever fair.

Pray, let me go over its rough, swelling tide,
I'm weary of dwelling on Jordan's near side;
Long years I've been toiling by sin sore oppres't,
And striving to enter where weary ones rest.

Pray, let me go over and rest on that shore,
Where night's sable curtain is spread out no more;
There lasting bright glory lights up the blest plains,
And the King in his beauty triumphantly reigns.

Pray, let me go over where life's healing trees
Are waving their branches in heaven's sweet breeze;
The boughs are well laden with fruits rich and rare,
That food with the angel's God's people shall share.

We soon shall go over, list! now the low roar
Of earth's wild commotion, which shakes every shore;
At these thunders of wrath hearts are failing for fear,
The fig tree has budded, the summer is near.

Oldtown, Me.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

FRIDAY MORNING.—ELDER GRANT'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:—I must confess that I am exceedingly surprised to hear my friend say that prophecy does not go beyond the first century; or, to use his language, "*All* the prophecies were fulfilled in that (the first) century." This is a position I did not expect my friend to assume. I did expect him to apply *some* prophecies there that fall elsewhere, but I did not expect him to apply them *all* there. What then can be known about the glorious future, to say nothing concerning the present? for *all* we know of the future is known by prophecy. Are we then without the least glimmering ray of light? In total darkness! This is a worse condition than *I thought* the world was in. A bad condition indeed, unless "ignorance is bliss." This is indeed a fearful position to assume, and a hard one to *maintain*. *If proved*, it overturns all *history* of events since the first century, and destroys all the expositions of prophecy written by able men concerning the events of the last seventeen hundred years.

Again, he says prophecies were always "fulfilled *in the place* where they were proclaimed." I am surprised at such unwarrantable assumptions This is narrowing prophecy down to a point, I had almost said to nothing. He says I am *wrong*. I suppose he really thinks so. I am wrong, or else he is; we cannot both be right, for we are wide apart surely. You are to judge between us. He has proclaimed me wrong often enough, but it happens to be true that *mere assertion* is not proof.

My friend seems anxious to know where we shall go when "the earth is *all* burnt up." We want to know where the Bible says that the earth shall be *all burned up*, in the sense of being destroyed or annihilated? It is to undergo a fiery baptism, but before this the saints are to be "caught up to meet the Lord in the air," the angels are to "gather the elect from the four winds, from the one end of the earth to the other."

My friend has referred to the great tribulation in a way to indicate a desire to throw doubt upon my explanation. Concerning the flight of the saints, Bower says:—

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the *most cruel* persecution any *christian* emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them, and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants, or the soldiery, who guarded the passes."—Bower's History of the Popes, p. 334.

Mark 13: 24 reads: "But *in those days*, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall"; thus locating the signs *after* the tribulation. Matthew has it, *immediately* after, and *in those days*, evidently the 1260 days of Daniel's prophecy, during which the saints were to be given into the hands of the little horn, "until a time, and times, and the dividing of a time," or the forty-two months of the Revelator. This was the time predicted for the dominancy of the little horn power over the saints; but their tribulation was so great that, for the elect's sake, the days of tribulation were shortened, and right here, as chronologically indicated, the first sign appears—the sun was darkened. Stubborn facts confirm this view and demonstrate the correctness of our position. Therefore, his *fling* about our mistake in 1843 will not invalidate our present argument. His statement needs a little correction.

He has said that we relied "upon the *same* HISTORY" for proof, that I have quoted during this discussion. Now it is well known, or ought to be, that the argument of Mr. Miller, for the coming of Christ "*about* the year 1843," was based on the prophetic periods, and not upon an exposition of Rev. 17th chapter, and those periods we have not used in our present argument.

We will now resume our direct argument where we left it in our last speech. We had quoted some testimony to prove that the sun was *darkened* when and where it should have shone, on the 19th day of May, 1780. And for this darkness no natural cause could be assigned. The impression at the time was, that the day of judgment had come, or was about to come. After the day had passed, several ministers of the gospel prepared and delivered sermons upon the subject, explaining this darkness as a sign of the judgment, and a fulfillment of this and other similar scriptures. Let us add another testimony to those already presented. "Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning was as unusually dark as the day."—Gage's History of Rowley, Mass.

But Christ says;—"And the moon shall not give her light." This has been literally fulfilled at the proper time, as the following extracts will show:—

"The night succeeding that day, (May 19th, 1780), was of such *pitchy darkness*, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Extract from Stone's History of Beverley.*

"*Night after the dark day of* 1780. The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, a preacher of the gospel, Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

"In the evening, (of the 19th of May, 1780), though the moon was up and FULL, yet it was darker till twelve o'clock than *ever seen by any*."—*Annals of Salem, Vol. 2, p. 144.*

"And the *stars shall fall* from heaven." Has this sign appeared, adding its testimony? Yes, it has been fully accomplished, as the following testimonies will show:—

Says Henry Dana Ward, of New York, in the *Journal of Commerce*, Nov. 15, 1833:

. . . "At the cry 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and *meteors*. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the *stars fall!*' I replied, 'that is the wonder;' and we felt in our hearts that it was a *sign* of the last days. For truly 'the stars of heaven fell *unto the earth*, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was *literally fulfilled*. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the *stars* of heaven and the *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was *literally fulfilled* in the phenomena of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward it.

And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'it was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet:—'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the *stars fall!*' And he who heard, would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*, they were CAST like the unripe fruit, which at first refuses to leave the branch; and, when, under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

In a sermon, published in the *Herald of Gospel Liberty*, Sept. 15, 1808, on the "signs" mentioned by our Savior, the author says, the "signs in the sun and moon" were fulfilled May 19th, 1780, and remarks of the "signs in the stars," "we may expect them soon."

Said Tho. Burnett, in 1697, "The last sign before the coming of Christ is the falling stars."

We now give further evidence that this sign was fulfilled in 1833. Says a writer in the *Annals of Salem*, vol. 2, p. 139, when speaking of the falling stars:

"They looked like brilliant *stars* descending from the zenith. It was calculated that from 2 o'clock till daylight, there were 207,840 of these bodies which fell."

The whole number of stars that can be seen in a clear night by the naked eye, is about one thousand; hence, according to the calculation, about two hundred and seven times as many stars fell that night as can be seen at any one time.

Says Prof. Olmsted, of Yale college:

"The extent of the shower in 1833 was such as to cover no inconsiderable part of the earth's surface from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. In nearly all places, the meteors began to attract notice by their unusual frequency as early as 11 o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to *emanate* from a *point* in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle

Those who were so fortunate as to witness the exhibition of shooting *stars* on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

Again he says, describing their *manner* of falling, "To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a *point* in the heavens, a few degrees south-east of the zenith, and following the arch of the sky toward the horizon. They commenced their progress at different distances from the radiating point, but their directions were uniformly such, that the lines they described, if produced upward, would all have met in the same part of the heavens Around this *point* was a circular space of several degrees, within which no meteors were observed." (Time expired.)

FRIDAY MORNING.

Mr. Chapin's Second Speech.

Mr. Moderator, Ladies and Gentlemen:—My friend says he is "astonished." Mr. Moderator, *I* am astonished. He complains that I said that prophecy was fulfilled in the country where it was proclaimed. I said that the *vision was seen where the visionist lived.* Let us refer for proof to the Scriptures. Dan. 8: 1, 2;—"In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai." I meant that prophecy must be fulfilled *in the country* where the prophet lived. ALL of *Daniel's prophecy was fulfilled in the locality where it was seen.*

My friend has been pleased to entertain you with an account of falling meteors, or, as he calls them, falling stars, as a sign that Christ will come in the 19th century. Now we want to ask, Who believes that a star could fall to this earth? Who supposes such a thing? Talk about the stars falling! Did not writers call them *meteoric showers?* We think if they should fall they would jostle the earth a little.

He says Christ is coming to gather his elect. Now who are his elect or chosen? The apostles. This brings forward the idea, *none of his elect are here*, then why does he come? There must be a mistake somewhere. Let us be careful and notice where it is. If the tribulation was "*in those days*," as my friend seems to us to admit, then all is right. We read, "Then shall YE *see* the Son of man coming with power and great glory." We want to ask, How could they see him coming unless present? There must be a difficulty here somewhere. Now, let us turn to the Scriptures. Mark 13: 34–37.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

Now suppose we take the ground that he is not coming back to the *same persons*. Would not this scripture contradict it? Christ says, "What I say unto you, I say unto all, Watch." Why watch for him if he was not coming to them in some manner? Why watch, if he was not coming until the nineteenth century? Christ did not teach such a doctrine. Matt. 24: 32–35;—"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, THIS *generation* shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Will his words pass away? Or will they be fulfilled? It seems to me that it requires no *history* to interpret revelation. It is plain enough without. We see that he would come *to the same persons.* We must come to that generation. It reads "this generation," meaning the generation living then. You see the principle, my friends. This scripture cannot be made to mean the nineteenth century. It meant the first century; it was fulfilled then. There seems to be a difficulty here, with my brother's view. He applies this scripture to the nineteenth century, and I apply it to the generation then alive. Who is right? Is Jesus right?

Let him notice that the book of Daniel was sealed. Dan. 12: 4;—"But thou, O Daniel, shut up the words, and *seal* the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Thus we see that Daniel's prophecy was sealed, but the book of Revelation was not sealed. Rev. 22: 10. We read;—"And he saith unto me, *Seal not* the sayings of the prophecy of this book: for *the time is at hand.*" Was not the time at hand? The prophecy of Daniel was in the distance, but Revelation was to be fulfilled immediately. Let him explain how this is, by history or any other way, if he can.

It requires no history to interpret the revelations of St. John the divine. There seems to be a difficulty here with my friend. We wish to know, Is it proper for me to ask you to receive the Bible in preference to history? The Bible and history will not agree. It seems to us there is a clashing here. We should not try to make a clash.

We read, Luke 21: 20–22;—"And when YE shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto, for these be the days of vengeance, that *all things which are written may be fulfilled.*" Then the things that were *written* were fulfilled, not the things that were *not written.* Daniel's prophecy was written. Christ connects this with Daniel's prophecy. He spake of Jerusalem's destruction. Did Jesus understand what he was talking about? Did Christ understand the prophecy as well as my friend? We think he understood it better. He said, Matt. 23: 37;—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not."

My friend wishes to know if this prophecy was located in Jerusalem, in the land of Judea? Let us hear what Jesus says about it? "Verily I say unto you, ALL *these things* shall come upon *this generation.*" Thus you see, Christ himself has set the bounds, but you perceive that he *leaps out*, and says the signs were given since. Is he right, or is Jesus right? Did not he tell the porter to watch in that day? Did he not come back to see the servants? He said, "He that believeth in me shall never die." You will observe, Christ does not say, He that believeth in ALL *history* shall never die. Jesus says that "all *things written* shall be fulfilled," not those things that are not written. The Old Testament was written then. (Time expired.)

For the World's Crisis.

IS IT TRUE?

Is it true, that we are living in the last days, when perilous times shall come?

Is it true, that the end of all things is at hand?

Is it true, that in all ages of this world, when the inhabitants of earth got to be as wicked as they now are, that God destroyed them off the earth?

Is it true, that the great mass of professors of religion believe God and his holy word, that will judge them in the last day?

Is it true, that the greater portion of our Advent brethren believe the King of glory is near, even at the doors, and all engaged in political affairs?

Is it true that they profess to have living faith in God, and his word, and by their works deny him?

Is it true, that the greater part of our Advent brethren are as much engaged in the things of the world as any class of people whatever, adding farms, and being overcharged with surfeiting, and drunkenness, and cares of this life?

Is it true, that some of our Advent ministers, who profess to be giving meat in due season, and are worth their thousands of dollars, will take the poor widow's mite to cast into their own treasury?

A LOVER OF TRUTH.

For the World's Crisis.

PARENTAL RESPONSIBILITY.

A solemn responsibility rests upon us as parents, to feed the inquiring minds of our little ones with proper food. In childhood their minds are tender, and easily impressed, and equally susceptible to good or evil. Then is the time to feed them with that which will quicken their understanding and develop their moral nature. This is the time to sow the seeds of wisdom and truth. Let us, therefore, who have neglected so great a duty and privilege, commence to-day to teach them aright, both by precept and example, and at last reap the good fruits we have sown, and receive the approving smile of heaven.

Brookfield. M. E. B.

☞ Where one thousand are destroyed by the world's frowns, ten thousand are destroyed by its smiles.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truths, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

ALL HAIL!

"Behold He cometh with clouds, and every eye shall see Him, and they also which pierced him, and all kindreds of the earth shall wail because of Him." Even so, Amen.

Hail! thou long expected Savior,
On thy bright celestial throne;
With all the host of holy angels,
Claim the kingdom as thine own.

Tune your harps anew, ye seraphs,
Let your loud hosannas ring;
Now all praise and power and glory
Be to Christ our heavenly King.

Now redemption's work is ended,
Now the jubilee's begun;
Sound it loud through all creation,
Saints and angels, in your song.

Brightness of thy Father's glory,
Thou hast set thy people free;
Thou alone hast brought salvation,
Praise, unceasing praise to thee.

Sinner, now your days are ended,
See, the harvest now is past;
You who mercy's call rejected,
Lo! your doom is sealed at last.

Cambridge. EDWARD BATES.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 3.

The Means,—The Release.

But the query naturally arises, How did the dying, rising, and reviving—living again—of Christ constitute him Lord of both? The term here seems to be used in a proprietary sense, from which comes the idea of his right of disposal, and the power of investiture seems to rest in the fulfilled conditions of dying—rising—and living again. But there was a work of obedience that Christ had to perform as a necessary prerequisite to the dying, in order to make that death available, neither expressed or implied in the text, but amply referred to by the apostle elsewhere. The proprietary investment could not have been an endowment from the Father, for he had pronounced the irreversible sentence by which "man" became a *legal subject of death's empire*, and not being a God of the dead, *he* could not go *beyond the execution of sentence*.

If then the investiture of proprietary Lordship was not by endowment, neither by obedience, whence the imperative necessity of filling full the law of obedience *That never has nor ever will be abrogated, nor the execution of the sentence of death for sin, abnegated by its author; and there never was, or will be a time when justice can legitimately become injustice*, and the law that only demanded obedience of man, was founded in justice and framed upon it, made only for man, it was expressly designed for his rule of action, and adapted to his nature and condition; hence, it was holy, just, and good But man only could and did by its transgression incur its penalty, *man* therefore only could satisfy its demand.

I am not insensible that the cry of heresy may be raised to this declaration, but the objectors themselves come to it when they admit that it was the "*human nature only*" that suffered and died. The infinity of the transgression is made the ground-work of the objection, but to me it is very singular that those who can and do see that the transgression of a "finite creature," being infinite in its effects, if not "*counter-worked*," cannot also see that an implicit obedience to the same divine commandment, also by a finite creature, being in accord with the will of God should not also to a greater extent, if possible, produce an infinite effect. Or, if Adam, as man, being finite, by going contrary to God's law could produce an infinite effect in transgression, then should it not necessarily follow that Christ, the second Adam, as man, by going in harmony with God's law much more produce an infinite effect, and consequently "since *by man* came death, *by man* came also the resurrection of the dead." The disastrous results of the transgression, nor the everlasting benefits of the atonement, do not therefore in either case depend so much upon *the nature* of the *actors*, as upon the *nature* of their *actions*. Consequently all this disturbance in the professedly christian world, as to Christ being the unoriginated and self-existent Deity, is abortive of good to his church, and would be better left alone until the "watchmen see eye to eye." So Clarke on Eph. 4: 8, taken from Ps. 68: 18, in his criticisms on, *lakachta mattanoth baadam:* "thou hast taken gifts in man, in Adam. The gifts which Jesus Christ distributes to man, he has *received in man*, in and by virtue of his incarnation." See Clarke.

Consequently, had a demon, or an angel, or any other being, even the Father, come and kept that law, without "taking on man's nature, the seed of Abraham," *as Christ did*, it would have availed nothing in man's behalf, it could have conferred no power "to save" on them; because they, being spirit, by the appetites of the flesh are not susceptible of being tempted—tried—in all points as man is, and without triumphing, gaining the victory over all fleshly lusts, there could be no such thing as raising *flesh above and paramount to the law*.

Thus Christ did do, and this was Christ's obedience, extending that submission even to death, i. e., yielding the victory even over the strongest natural or fleshly instinct, *the love of* LIFE. I apprehend this is what Paul alludes to in Heb. 5: 7, and constituted his "agony in the garden."

By this obedience, Christ *wrought out for himself a legal fitness to become* a SAVIOR, and he was only able to render such obedience, because of "the Spirit, having been given to him not by measure," hence it is of grace and not of debt at last. Now, justice moved by goodness had cut Adam off from the tree of life lest he should eat and live forever, a miserable sinner in a suffering world, and sent him into the dominion of death. The soul life was forfeited and justice claimed its own, the sentence is executed, the penal claim is satisfied, and God is just in executing the law. The first Adam by his disobedience had *fallen under* the power of a just law, and became the UNJUST; and the second Adam by his obedience, had *raised himself entirely above the power of the same law*, and became *the* JUST.

Now, if the obedience of Christ was any part *of the redemption*, and not a necessary preparatory work thereunto, *why* should HE DIE? Dr. Adam Clarke says, if my memory be correct, that he, having kept the law, might then have claimed an immunity from death, and theologians scatter the same doctrine broad cast all over the land, and skeptics, scoffers, and infidels repeat and make merry over it. Now I deny the correctness of the doctrine, and yet hold that he "died the JUST, for (on account of) the *unjust*," not that he suffered in the sinner's stead, "paid his debt," for then should the sinner, debtor, have been discharged, but CHRIST *being just in his own personal relations to the law of God through obedience, yet having consented to "take on the seed of Abraham*," (Heb. 2: 16, "*Sinful flesh*," Rom. 8: 3,) *he had the sentence of death in himself*, (*i. e. in his flesh*) *from the moment that "human nature was taken on," for that was the Adamic nature that he took on, upon which the sentence of death had been pronounced in Adam as shown in its mortality,* PROVING *that men do not pass into hades for their personal sins, but as or on account of the* UNJUST, *Adam, in whom* ALL DIED, *not excepting the* SINLESS SAVIOR *of the world*.

This view of the subject harmonizes with Christ's own declaration in Jno. 10: 17, 18. —"I lay down my life, *that I might take it again. No man taketh*—i. e., can take—*it from me*, but I lay it down of myself I have power to lay it down, and I have power to take it again. *This commandment*—LAW—*have I received of my Father*." This power to lay down his soul life *was in the commandment* (law) of God that passed the sentence on the Adamic nature; and the power to take it again, rested in the same just law that gave Adam a right to the tree of life, in his —or while he was in obedience, and Christ voluntarily consented to come under its power, by taking on *our nature*. Justice killed the condemned, and justice made alive the innocent, and he recognized the principle as a righteous one in God's law.

G. W. STETSON.

For the World's Crisis.

CHRIST,—THE SAINTS,—THE KINGDOM AND DOMINION.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7: 18. Dan. 7: 27, shows where the kingdom is located. "And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Please note, this kingdom is not located in the sky, as some teach. Daniel "saw in the night visions and, behold, one like the Son of man came with the clouds of heaven. . . . And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The above texts are sufficient to prove not only the locality, but also the extent or duration of the kingdom of Christ and the saints. But we are not left to these texts alone. Paul tells us in 2 Tim. 2, that "if we be dead with him (Christ) we shall also live with him. If we suffer, we shall also reign with him." The saints have the promise of sitting with Christ in his throne, even as he overcame and is sit down with his Father in his throne. To sit with Christ in his throne implies reigning and power. At the ascension of Christ to the Father's throne, he announced to his disciples that all power was given him in heaven and in earth. Paul says he is to retain that seat at the Father's right hand until his enemies are made his footstool. Christ is now our high priest, whom Paul says is set on the right hand of the throne of the Majesty in the heavens. Heb. 8: 1. 1 Peter 3: 22 reads, —"Who is gone into heaven, and is on the right hand of God." Stephen at his death looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. According to the expressed determination of Jehovah, Christ shall sit at his right hand or in his throne, "until his enemies are made his footstool."

Another important text relative to this subject is found in 1 Cor. 15: 24–28. The subject of this chapter is the resurrection of the dead. "*Then*"—after the resurrection of them that are Christ's, at his coming,—"*then* cometh the end." End of what? We think the meaning of the apostle is, that Christ has up to this time occupied his Father's throne, and ordered the affairs of heaven and earth to prepare a holy people to share with him the dominion and the kingdom. The time alloted to that object may be called the day of grace, which now ends. The seventh and last trumpet sounds; the voice of the archangel is heard; the dead in Christ are raised, the living righteous are changed, Christ no longer sits as our high priest at the right hand of power, but as executioner, as the judge of quick and dead; his work in the heavenly place is finished; his Spirit no longer strives with man. Great voices in heaven are heard saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15. When the seventh vial is poured out, a great voice out of the temple of heaven from the throne is heard to say,—"*It is done.*" Rev. 16. The great work of redemption is accomplished; the last servant of Christ is sealed.

Now comes the day of God, and a doomed world is on fire. "For the heavens and earth which are now, by the word of God are reserved unto fire against the day of judgment and perdition of ungodly men." "The last enemy that shall be destroyed is death," and him who hath the power of it, which is the devil. The last enemy that is opposed to Christ's reign will be destroyed. And just beyond the rolling elements of the mighty conflagration, looms up a world of glory, with its millions upon millions of glorified saints. The holy city, New Jerusalem, is seen coming down "from God out of heaven, prepared as a bride adorned for her husband." Christ takes the throne of his father David, the diadem of earth, and all the saints, a great multitude, say, "*Alleluia!* for the Lord God omnipotent reigneth; for the marriage of the Lamb is come, and his wife hath made herself ready." The saints though persecuted here in this wicked world, and despised by those who have a name to live yet are dead, will rise when Jesus comes in his glory; for he will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All things are yours; immortality and eternal life, glory and honor.

O, what an exaltation! from the dust to a seat with Christ in his throne, to live and reign forever and ever. The people of that fair world will all be righteous. There the loved of earth will meet to spend an endless day. How joyous the thought, when this scene of blood, and sorrow, and broken hearts shall pass away, and Eden is restored, when we can forever behold the smiling countenance of our blessed Redeemer. There shall be no battle-fields, no booming cannon, nothing that shall suddenly tear from our embrace those whom we love. There shall be no more death, nor any crying. There we shall greet those martyrs from the Alpine gorges, the holy prophets of old, those who wandered about, having no continuing city or abiding place, but were destitute, afflicted, tormented, of whom the world was not worthy, poor in this world, but rich in faith; these all will share the blessings and honor with Christ in the glorified kingdom of God. This earth, now desolated by wars and bloodshed, and by the warrings of the elements, sickness, and death, at the second advent of our Savior and King will be banished forever. He will make all things new. A new heaven and earth, a new creation,—the old one having passed away.

This is our only hope—the coming of Christ to restore all things spoken by all the holy prophets since the world began. So that after the great change—the passing away of all earthly governments, Christ with his saints will assume the reins of government, and there shall be one kingdom and dominion, which shall never pass away. There shall be one holy, united, and happy people, who will with one voice crown Christ Jesus Lord of all.

J. E. CLARK.

For the World's Crisis.

THE RETURN OF OUR SAVIOR.

Many centuries have elapsed since the Son of God walked this sin-polluted earth, and mortals were permitted to enjoy the heaven-bought privilege of associating and conversing with a pure and sinless being. He has performed his earthly mission and ascended on high, there to intercede with the Father in our behalf. But he has left the sure promise on record that if he went away to prepare a place for his true disciples, he would come again and receive them unto himself, that where he is there they may be also.

When he came to earth on his mission of love and mercy, he was rejected by the masses as an impostor, scoffed at, ridiculed, and in obedience to his Father's will rendered his life a willing and acceptable sacrifice for the redemption of a fallen race. When he makes his second advent to this world, it will be in a far different manner from his first. He will come as King, clothed with majesty and power, to execute justice on all those who have rejected him and his offers of mercy and salvation, and to reward his faithful followers with eternal life and a home in the kingdom.

The fulfillment of prophecy, and the words of Christ which foretell what events should take place in the last days, to the candid observer should be infallible evidence that we are living very near the closing drama of this world's history, and that we may look for the speedy return of the heavenly Bridegroom. We are commanded when we see these things come to pass, to know that the kingdom of God is at hand. Yet how few rightly understand the meaning and application of the Scriptures. Many have departed from the apostolic faith, being misled and guided by the traditional teachings of men instead of abiding by the precepts taught in the Bible, and denounce as fanatical and dangerous the doctrine advocated by that humble and persecuted class who take the Bible for their guide, and boldly proclaim its truths, which teach them to discern the signs of the times, which they believe plainly indicate the coming of Christ.

This is not a popular doctrine, neither was it when Christ and the apostles taught it. But there are a few who are willing to renounce all for Jesus, and to bear patiently the scorn and contempt of the wicked, that they may be enabled to reign with their once persecuted but victorious Lord. I trust that I now address many of this class. May we as christians, professedly believing as we do, stand firm in the strength of God, prove our faith by our works, and thus show to a proud and unbelieving world that we act in accordance with our faith.

It requires much grace and wisdom in such perilous times to enable us to resist the powerful efforts of the enemy to decoy us from the path of rectitude. But Jesus has promised to be with us to the end. May we trust in him, and if temptations beset and trials assail, let this thought console us, that we shall endure them but a short time, for soon the parting heavens will disclose the form of our returning Savior. Then, if faithful, we shall be forever released from the evils connected with a state of mortality, and experience the new and blissful realities of a immortal existence.

"Lord, help us by thy mighty grace
To keep in view the prize,
Till thou dost come to take us home
To that blest paradise."

Dover, N. H. E. F. HACKETT.

For the World's Crisis.

DEUTERONOMY 3: 25.

"I pray thee, let me go over and see the good land that is beyond Jordan, that goodly mountain and Lebanon."

Pray, let me go over and see that good land,
That lies beyond Jordan's rough, billowy strand;
That goodly blest mountain and Lebanon's there,
And green fertile valleys, with climes ever fair.

Pray, let me go over its rough, swelling tide,
I'm weary of dwelling on Jordan's near side;
Long years I've been toiling by sin sore oppress'd,
And striving to enter where weary ones rest.

Pray, let me go over and rest on that shore,
Where night's sable curtain is spread out no more;
There lasting bright glory lights up the blest plains,
And the King in his beauty triumphantly reigns.

Pray, let me go over where life's healing trees
Are waving their branches in heaven's sweet breeze;
The boughs are well laden with fruits rich and rare,
That food with the angel's God's people shall share.

We soon shall go over; list! now the low roar
Of earth's wild commotion, which shakes every shore;
At these thunders of wrath hearts are failing for fear,
The fig tree has budded, the summer is near.

Oldtown, Me.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

FRIDAY MORNING.—ELDER GRANT'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:—I must confess that I am exceedingly surprised to hear my friend say that prophecy does not go beyond the first century; or, to use his language, "*All* the prophecies were fulfilled in that (the first) century." This is a position I did not expect my friend to assume. I did expect him to apply *some* prophecies there that fall elsewhere, but I did not expect him to apply them *all* there. What then can be known about the glorious future, to say nothing concerning the present? for *all* we know of the future is known by prophecy. Are we then without the least glimmering ray of light? In total darkness! This is a worse condition than *I thought* the world was in. A bad condition indeed, unless "ignorance is bliss." This is indeed a fearful position to assume, and a hard one to *maintain*. *If proved*, it overturns all *history* of events since the first century, and destroys all the expositions of prophecy written by able men concerning the events of the last seventeen hundred years.

Again, he says prophecies were always "fulfilled *in the place* where they were proclaimed." I am surprised at such unwarrantable assumptions. This is narrowing prophecy down to a point, I had almost said to nothing. He says I am *wrong*. I suppose he really thinks so. I am wrong, or else he is; we cannot both be right, for we are wide apart surely. You are to judge between us. He has proclaimed me wrong often enough, but it happens to be true that *mere assertion* is not proof.

My friend seems anxious to know where we shall go when "the earth is *all* burnt up." We want to know where the Bible says that the earth shall be *all burned up*, in the sense of being destroyed or annihilated? It is to undergo a fiery baptism, but before this the saints are to be "caught up to meet the Lord in the air," the angels are to "gather the elect from the four winds, from the one end of the earth to the other."

My friend has referred to the great tribulation in a way to indicate a desire to throw doubt upon my explanation. Concerning the flight of the saints, Bower says:—

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the *most cruel* persecution any *christian* emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them, and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants, or the soldiery, who guarded the passes."—Bower's History of the Popes, p. 334.

Mark 13: 24 reads: "But *in those days*, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall"; thus locating the signs *after* the tribulation. Matthew has it, *immediately* after, and *in those days*, evidently the 1260 days of Daniel's prophecy, during which the saints were to be given into the hands of the little horn, "until a time, and times, and the dividing of a time," or the forty-two months of the Revelator. This was the time predicted for the dominancy of the little horn power over the saints; but their tribulation was so great that, for the elect's sake, the days of tribulation were shortened, and right here, as chronologically indicated, the first sign appears—the sun was darkened. Stubborn facts confirm this view and demonstrate the correctness of our position. Therefore, his *fling* about our mistake in 1843 will not invalidate our present argument. His statement needs a little correction.

He has said that we relied "upon the *same* HISTORY" for proof, that I have quoted during this discussion. Now it is well known, or ought to be, that the argument of Mr. Miller, for the coming of Christ "*about* the year 1843," was based on the prophetic periods, and not upon an exposition of Rev. 17th chapter, and those periods we have not used in our present argument.

We will now resume our direct argument where we left it in our last speech. We had quoted some testimony to prove that the sun was *darkened* when and where it should have shone, on the 19th day of May, 1780. And for this darkness no natural cause could be assigned. The impression at the time was, that the day of judgment had come, or was about to come. After the day had passed, several ministers of the gospel prepared and delivered sermons upon the subject, explaining this darkness as a sign of the judgment, and a fulfillment of this and other similar scriptures. Let us add another testimony to those already presented. "Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by 10 o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning was as unusually dark as the day."—Gage's History of Rowley, Mass.

But Christ says;—"And the moon shall not give her light." This has been literally fulfilled at the proper time, as the following extracts will show:—

"The night succeeding that day, (May 19th, 1780), was of such *pitchy darkness*, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Extract from Stone's History of Beverley.*

"*Night after the dark day of* 1780. The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not be more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny, a preacher of the gospel, Exeter, N. H., quoted by Mr. Gage to the Historical Society.*

"In the evening, (of the 19th of May, 1780), though the moon was up and FULL, yet it was darker till twelve o'clock than *ever seen by any*."—*Annals of Salem, Vol. 2, p.* 144.

"And the *stars shall fall* from heaven." Has this sign appeared, adding its testimony? Yes, it has been fully accomplished, as the following testimonies will show:—

Says Henry Dana Ward, of New York, in the *Journal of Commerce*, Nov. 15, 1833:

. . . "At the cry 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and *meteors*. The zenith, the north, and the west, also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See how the *stars fall!*' I replied, 'that is the wonder;' and we felt in our hearts that it was a *sign* of the last days. For truly 'the stars of heaven fell *unto the earth*, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was *literally fulfilled*. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the *stars* of heaven and the *meteors* of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was *literally fulfilled* in the phenomena of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and *fixed* stars forbid the idea of their falling *unto the earth*. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They *cannot* fall unto the earth; but *these* fell toward it.

And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'it was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet:—'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'See how the *stars fall!*' And he who heard, would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him, 'the sun is rising.' The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell towards the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*, they were CAST like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure it does break its hold, it flies swiftly, straight *off*, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

In a sermon, published in the *Herald of Gospel Liberty*, Sept. 15, 1808, on the "signs" mentioned by our Savior, the author says, the "signs in the sun and moon" were fulfilled May 19th, 1780, and remarks of the "signs in the stars," "we may expect them soon."

Said Tho. Burnett, in 1697, "The last sign before the coming of Christ is the falling stars."

We now give further evidence that this sign was fulfilled in 1833. Says a writer in the *Annals of Salem*, vol. 2, p. 139, when speaking of the falling stars:

"They looked like brilliant *stars* descending from the zenith. It was calculated that from 2 o'clock till daylight, there were 207, 840 of these bodies which fell."

The whole number of stars that can be seen in a clear night by the naked eye, is about one thousand; hence, according to the calculation, about two hundred and seven times as many stars fell that night as can be seen at any one time.

Says Prof. Olmsted, of Yale college:

"The extent of the shower in 1833 was such as to cover no inconsiderable part of the earth's surface from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. In nearly all places, the meteors began to attract notice by their unusual frequency as early as 11 o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to *emanate* from a *point* in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

Those who were so fortunate as to witness the exhibition of shooting *stars* on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

Again he says, describing their *manner* of falling, "To form some idea of the phenomenon, the reader may imagine a constant succession of fire balls, resembling sky rockets, radiating in all directions from a *point* in the heavens, a few degrees south-east of the zenith, and following the arch of the sky toward the horizon. They commenced their progress at different distances from the radiating point, but their directions were uniformly such, that the lines they described, if produced upward, would all have met in the same part of the heavens. Around this *point* was a circular space of several degrees, within which no meteors were observed." (Time expired.)

FRIDAY MORNING.

Mr. Chapin's Second Speech.

Mr. Moderator, Ladies and Gentlemen:—My friend says he is "astonished." Mr. Moderator, *I* am astonished. He complains that I said that prophecy was fulfilled in the country where it was proclaimed. I said that the *vision was seen where the visionist lived.* Let us refer for proof to the Scriptures. Dan. 8: 1, 2;—"In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river Ulai." I meant that prophecy must be fulfilled *in the country* where the prophet lived. ALL of *Daniel's prophecy was fulfilled in the locality where it was seen.*

My friend has been pleased to entertain you with an account of falling meteors, or, as he calls them, falling stars, as a sign that Christ will come in the 19th century. Now we want to ask, Who believes that a star could fall to this earth? Who supposes such a thing? Talk about the stars falling! Did not writers call them *meteoric showers?* We think if they should fall they would jostle the earth a little.

He says Christ is coming to gather his elect. Now who are his elect or chosen? The apostles. This brings forward the idea, *none of his elect are here;* then why does he come? There must be a mistake somewhere. Let us be careful and notice where it is. If the tribulation was "*in those days*," as my friend seems to us to admit, then all is right. We read, "Then shall YE *see* the Son of man coming with power and great glory." We want to ask, How could they see him coming unless present? There must be a difficulty here somewhere. Now, let us turn to the Scriptures. Mark 13: 34–37.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch."

Now suppose we take the ground that he is not coming back to the *same persons.* Would not this scripture contradict it? Christ says, "What I say unto YOU, I say unto all, Watch." Why watch for him if he was not coming to them in some manner? Why watch, if he was not coming until the nineteenth century? Christ did not teach such a doctrine. Matt. 24: 32–35;—"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, THIS *generation* shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Will his words pass away? Or will they be fulfilled? It seems to me that it requires no *history* to interpret revelation. It is plain enough without. We see that he would come *to the same persons*. We must come to that generation. It reads "this generation," meaning the generation living then. You see the principle, my friends. This scripture cannot be made to mean the nineteenth century. It meant the first century; it was fulfilled then. There seems to be a difficulty here, with my brother's view. He applies this scripture to the nineteenth century, and I apply it to the generation then alive. Who is right? Is Jesus right?

Let him notice that the book of Daniel was sealed. Dan. 12: 4;—"But thou, O Daniel, shut up the words, and *seal* the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Thus we see that Daniel's prophecy was sealed, but the book of Revelation was not sealed. Rev. 22: 10. We read;—"And he saith unto me, *Seal not* the sayings of the prophecy of this book: for *the time is at hand*." Was not the time at hand? The prophecy of Daniel was in the distance, but Revelation was to be fulfilled immediately. Let him explain how this is, by history or any other way, if he can.

It requires no history to interpret the revelations of St. John the divine. There seems to be a difficulty here with my friend. We wish to know, Is it proper for me to ask you to receive the Bible in preference to history? The Bible and history will not agree. It seems to us there is a clashing here. We should not try to make a clash.

We read, Luke 21: 20–22;—"And when YE shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto, for these be the days of vengeance, that *all things which are written may be fulfilled*." Then the things that were *written* were fulfilled, not the things that were *not written*. Daniel's prophecy was written. Christ connects this with Daniel's prophecy. He spake of Jerusalem's destruction. Did Jesus understand what he was talking about? Did Christ understand the prophecy as well as my friend? We think he understood it better. He said, Matt. 23: 37;—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not."

My friend wishes to know if this prophecy was located in Jerusalem, in the land of Judea? Let us hear what Jesus says about it? "Verily I say unto you, ALL *these things* shall come upon *this generation*." Thus you see, Christ himself has set the bounds, but you perceive that he *leaps out*, and says the signs were given since. Is he right, or is Jesus right? Did not he tell the porter to watch in that day? Did he not come back to see the servants? He said, "He that believeth in me shall never die." You will observe, Christ does not say, He that believeth in ALL *history* shall never die. Jesus says that "all *things written* shall be fulfilled," not those things that are not written. The Old Testament was written then. (Time expired.)

For the World's Crisis.

IS IT TRUE?

Is it true, that we are living in the last days, when perilous times shall come?

Is it true, that the end of all things is at hand?

Is it true, that in all ages of this world, when the inhabitants of earth got to be as wicked as they now are, that God destroyed them off the earth?

Is it true, that the great mass of professors of religion believe God and his holy word, that will judge them in the last day?

Is it true, that the greater portion of our Advent brethren believe the King of glory is near, even at the doors, and all engaged in political affairs?

Is it true that they profess to have living faith in God, and his word, and by their works deny him?

Is it true, that the greater part of our Advent brethren are as much engaged in the things of the world as any class of people whatever, adding farms, and being overcharged with surfeiting, and drunkenness, and cares of this life?

Is it true, that some of our Advent ministers, who profess to be giving meat in due season, and are worth their thousands of dollars, will take the poor widow's mite to cast into their own treasury?

A LOVER OF TRUTH.

For the World's Crisis.

PARENTAL RESPONSIBILITY.

A solemn responsibility rests upon us as parents, to feed the inquiring minds of our little ones with proper food. In childhood their minds are tender, and easily impressed, and equally susceptible to good or evil. Then is the time to feed them with that which will quicken their understanding and develop their moral nature. This is the time to sow the seeds of wisdom and truth. Let us, therefore, who have neglected so great a duty and privilege, commence to-day to teach them aright, both by precept and example, and at last reap the good fruits we have sown, and receive the approving smile of heaven.

Brookfield. M. A. S.

☞ Where one thousand are destroyed by the world's frowns, ten thousand are destroyed by its smiles.

For the World's Crisis.

LETTER TO BRO. C. F. SWEET.

DEAR BROTHER:—The first christians all held the coming of the Lord at the end of six thousand years from the creation. Then, at the advent, they believed the earth would be restored, renovated, made new. Dr. Burnett says that Barnabas, Irenæus, Hippolytus, Lactantius, Cyprian, Jerome, Augustine, Johannes of Damascus, Justin Martyr, Hillary, Anastasius, Gaudentius, Hilarion, Julinius, Isidorus, Cassidorus, and Gregory the Great, all held and taught the six thousand years' duration of the world as it now is. The list includes all who wrote on the subject, though other writers include Clement, Tertullian, Origen, etc.; indeed, according to Burnett, Eliot, Homes, and other students of the Fathers.

The sex-millennial duration of the present earth was an unanimously received opinion of the early church. Then some of them, perhaps I may say the most of them, taught our Lord would come, renovate the world, reign a thousand years, and perhaps forever on earth. Irenæus and Lactantius believed the thousand years would be a mixed state of mortals and immortals, the immortals or resurrected saints reigning as judges, while the mortals still married and generated offspring. How far these views prevailed among the others I have named I am not able to say. After much searching I am unable to find that any others held this view. Still they may. But the view was what brought the doctrine of the thousand years' reign into disrepute, for out of it grew the story that the Chiliasts believed that the resurrected saints would beget children in the kingdom; hence Eusebius, Jerome, Augustine and others revolted at and rejected any millennium at all. In my opinion, if the millenarians had kept their doctrine pure, it would not afterwards have been generally rejected.

Post-millennialists were unknown in the early church. All were Chiliasts, Millenarians, or, as at a later date called, Thoresandarians; or were Anti-millenarians. The millenarians held the world would be made new at the beginning of this thousand years, or during it, and that the thousand years was a reigning and judgment day, bounded by the two resurrections of the good and bad. The precise character of Christ's reign, as held by them, it is difficult to determine, so meagre are their writings concerning it. But I think we can determine their views concerning the condition of the earth at that time. The Anti-millenarians supposed that Christ would come at the end of the six thousand years, and restore the earth; and, as near as I can discover, believed this restored or new earth would be the eternal home of the good. They rejected the millennium, and went so far as to reject the Apocalypse that taught it, but they did not reject the earth made new as the true inheritance.

My statement, that the opponents of the millenarians held the new earth would appear at the end of the thousand years, was a slip of the pen. The term millenarian may, with perfect propriety, be applied to any one who believes that Christ and the church will *reign personally* on earth during the thousand years of Rev. 20th, no matter what the condition of the earth during that period. Those who, like George Bush, Joseph Turner and others, do not believe the thousand years are future at all, but put them in the past, are anti-millenarians. Those who believe the thousand years are future, but that our Lord and his people will only reign spiritually, and not come in person till the end of this period, are millennalists, or post-millennialists, not post-millenarians.

But did the millenarians hold that the "renovation" would occur during the thousand years, or at the end? is the question that seems to concern you. My answer is, I think the primitive christians generally put the renovation during the millennium. Barnabas held that at the end of the six thousand years the Lord would come, "*change* the sun, moon and stars" even, "gloriously rest," "all things being *renewed*." He also appears to call this "the day of *restitution*." Papias and Irenæus said "all animals living on the fruits of the earth shall become *peaceable*" and "*subject* to men," and the earth produce marvelously its fruits, as in Joel 3:18. Justin Martyr said, "Isaiah saith of this thousand years, chap. 65:17, 'Behold, I create *new heavens* and *new earth*,'" etc. He also said that the Jerusalem in which the saints would reign during this thousand years was "Jerusalem that shall be *re-edified*, *adorned*, and *enlarged*, as Ezekiel, Isaiah and others declare." He also applies Luke 20:35, 36 to that age. I should say, in a general sense Irenæus calls it "the *renewed state*," "the *inheritance*." This he calls "the (*ktisis*) creation *restored* to its *original beauty*" and "subject to the righteous." Abraham and his seed, he says, then receive the promised land. Matt. 5:5;—"Blessed are the meek, for they shall *inherit* the *earth*," he says, is fulfilled in the millennium, also Dan. 7:27, etc.

Tertullian seemed to think the Lord would reign with his saints first a thousand years on earth, and then forever in heaven. The reign on earth, he says, will be "in a city of *divine workmanship*, viz., *Jerusalem* brought down from *heaven*." He calls this reign "the *heavenly kingdom*." Lactantius' views of the condition of the earth, I cannot state. Methodius held the creation would "be *renovated*, and not perish," but *when*, I cannot say. He was a millenarian. The Council of Nice expressly declares that the *new earth* will appear in the world to come, and the majority were evidently millenarians. Hippolytus held that, when this millennial kingdom came, "the judgment of the *conflagration* would then be executed on the wicked." Dr. Burnet says that Clement held to the "*renovation*," in the seventh millennium or thousand years. J. W. Brooks says that Origen held to the "*renovation of all things*" at the end of six thousand years, and for this reason Jeremy Taylor and others call him a millenarian. The inference from this would seem to be that to be a millenarian we must believe in the world's renovation at the millennial epoch. Victorinus held, says Eliot, that "the greater part of the earth will be *cleansed* introductorily to the millennium."

And finally Burnet, Grabe, Homes, Eliot, and others who have examined the early writers on this subject, concur in testifying that all primitive orthodox christians believed that when the Lord comes the earth will be renovated, the restitution of all things occur, the creation be restored; and a new heaven and new earth appear. I refer you to Dr. Homes's "Resurrection Revealed," Book 1, chap. 2; Dr. Burnet's "Theory of the Earth," Book 4, [illegible] Books' "Elements of Prophetical Interpretation," chap. 3; Dr. Duffield on the Prophecies, chap. 8; Eliot's "Horae [illegible]" and my "Voice of the Church." The question is a proper one for inquiry and investigation, and I trust we may be able, by so doing and by the blessing of God on our efforts, to arrive at a knowledge of the truth.

Your brother, D. T. TAYLOR.

P. S.—I am convinced that many of us fully understand the nature and character of the coming millennial age, hence it becomes us to be moderate and cautious in the expression of our opinions concerning it. D. T. T.

Castleton, Mar. 14th, 1864.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 5, 1864.

HOW TO DIRECT.

Some of our friends seem to be at a loss to know how to address orders for books and tracts, etc. We have just received the following:—

"Will you please inform me how and to whom I shall direct, in case I wish to send for books and tracts. I am about to send an order, and do not know to whom it should be addressed."

☞ NOTICE.

ALL ORDERS AND MONIES FOR THE WORLD'S CRISIS, OR FOR BOOKS AND TRACTS FOR SALE AT THIS OFFICE, AND ALL MATTERS PERTAINING TO THE BUSINESS OF THE OFFICE, MUST BE ADDRESSED TO THE BUSINESS AGENT,

MILES GRANT, *Crisis Box, Boston.*

VISIT TO MAINE.

Our visit to Maine was both pleasant and profitable. We enjoy the whole-heartedness and frankness of the people in this State. We see less selfishness than in many other localities where we have been. They remind us of those we met in Wisconsin. One feels at home in their society, because they make you welcome from the *heart*. Theirs is a *genuine* hospitality, while much that passes for such in the world is only a *polite* counterfeit. There is no politeness so pleasing as that which flows from a real *christian* heart. It may not be known by any conventional signs, employed by the "fashionable" and proud, who look down with contempt upon a poor saint of the Lord, as they place him under their footstool; but it is that which manifests itself by noble and christian *deeds* of love and kindness. One such home, among the poor, even, is of more value than the richest palace crowded with luxuries, but lacking the *christian* courtesy.

On our way from Boston to Portland, we had a very interesting conversation with the Superintendent of the Conway R. R., N. H. We found in him what we rarely find, a real *love* for conversation on the subject of the religion of Jesus. He appeared to be a *christian* who takes his religion with him in all his business operations. We had a feast together, while talking of the dealings of the Lord. He is a man who is not like many, satisfied with the mere *form* of religion, but knows from blest experience the life and power of godliness. We found him no bigoted sectarian, but one who loves all that love Jesus, and all mankind besides. We soon felt like old friends, and parted expecting to meet in the everlasting kingdom.

We left the cars at Newport, and arrived in Dover, Me., about forty-five minutes past one A. M., after a cold stage-sleigh ride of some twenty-six miles. We were glad when we came in sight of our good home at Bro. Lougee's. Here we found a hearty welcome, and were soon enjoying the luxury of a warm blazing fire. The good cheer we felt in this happy situation paid us well for many miles of our cold ride. At five minutes of two o'clock, we retired and rested sweetly, rising again before five, as is our custom, feeling as nicely as a new man.

We found the people in Dover and vicinity anxious to hear the word of life; and though the traveling was bad, and there were two quarterly meetings in the place, a Baptist and a Methodist, yet we had large audiences, and very profitable meetings. A goodly number were quickened, and began a new life in the cause of Christ. Several experienced tobacco chewers and smokers resolved to quit the bad habit for ever, and cleanse themselves from all filthiness of the flesh and spirit. May the Lord give them strength to endure to the end.

Since we left Dover, we have heard glad tidings from there. The Spirit of the Lord is with them. Their prayer meetings are excellent, and well attended. A new interest is felt in holy things.

Monday, March 14th, we left Dover for Bangor, by stage, thirty-five miles, arriving at about 7 P. M. We were met by Bro. Lemuel Smith, who took us to his hospitable home, where we had a pleasant visit, and a good night's rest.

Tuesday morning, at 6 P. M., we took the stage from Bangor for Searsport, a distance of twenty-eight miles, and arrived at about one and a half o'clock P. M. We found a good home with Bro. Tripp, who during the last year lost a most valuable wife.

Searsport is very pleasantly situated on the Penobscot Bay. Our meetings in this place were deeply interesting. Large audiences came to hear, and gave most excellent attention. The truth found a hearty welcome in many hearts. This is a new field, excepting some meetings held by Bro. Hemenway, some few years since. It now seems white for the harvest. We trust an abiding interest has been awakened in many minds.

Brn. Baker and Reed were present to help in holding up the light of truth. They are true men, and are faithful in the vineyard of the Lord. We left them to continue the meetings. The prospect is very encouraging for a good work. We closed our meetings at Dover and Searsport with very pleasant communion seasons, when some twenty-five or thirty gathered around the table of the Lord.

Since we left Searsport we learn by letter from Bro. W. Nichols that the people are very anxious to have more meetings; the truth has taken deep root in the minds of many. They are astonished at the evidences which show that Jesus is soon coming.

During our meetings some requested prayers and were blessed. Many appeared to be under conviction, and we trust some more will yet yield to the kind invitations of the Spirit. If the people could only realize how near they are to the great day of the Lord, and the value of eternal life in the coming kingdom, we think they would no longer hesitate to start in the service of the Savior.

Monday, March 21st, we left S. for Belfast, seven miles in company with Bro. Tripp. At B. we took the stage for Augusta, a distance of forty miles. This ride we think, taken as a whole, was one of the most tedious we ever had. We were thirteen hours going the forty miles, and arrived in Augusta about 3 o'clock A. M. The stages were very heavily loaded, the traveling poor, and the night cold. We got over the first fifteen miles rather comfortably, excepting being much crowded. It was then evening, when we stopped to change horses, and get warm. There were thirty-five passengers, and most of them were sailors and soldiers, who paid but little respect to those outside of their company. When we went out to take our seat again in the stage, we found it occupied by one of the hardy sons of the briny deep, and every other inside seat taken up. We found the occupant of our seat unwilling to give it up, as he remarked, "You are the toughest man in the whole lot, and it won't hurt *you* to ride outside." This sounded rather "cool," but we remarked, "we will have no unkind words about the matter;" so gathering up our shawl from under his feet, we took our seat with the driver, and looked the cold northwest in the face for about nine hours. The driver spent much time in slapping his hands to keep them warm, and we made the best of our position, feeling assured the night and our journey would come to an end, and that the Lord would protect us from all harm. Some portions of our ride were rather terrific; especially when going down steep hills. We were loaded so heavily that the team could not hold the load; hence the driver was obliged to run his horses down all the worst hills.

But we arrived in safety at last, at the Mansion House, in Augusta, exceeding glad to get sight of a fire. But the *sight* of it was about all we could obtain, for the sturdy ones soon surrounded it, like an impassable barrier. They immediately had their old filthy pipes filled and lighted, and it was not long before we were completely baptized in all the horrors of tobacco smoke from a score of pipes. There was no other room with a fire, and no bed to be obtained, where we could get any rest. The scene brought to our mind the account of the Black Hole at Calcutta. In addition to the tobacco smoke, was the bad air, occasioned by the many in the room, and bad ventilation. We endured it till we thought endurance ceased to be a virtue, and then went into a cold room and staid awhile. We returned, and found most of the company had smoked and drank, cursed and swore, till they had become sleepy, and lain down on the floor, with their bundles for pillows. We then got a chance to the fire, became warm, but almost suffocated with the smoke and bad air. We endured these things the best we could till 5 o'clock, when we started off to find a pilgrim home. This last move was eminently successful. From instruction given by Bro. F. Baker, while at Searsport, we had no difficulty in finding a family of saints named from the first two fruits of the Spirit—"Lovejoy." Our meeting was truly one of "love" and "joy," and will be long remembered by the writer. It was a resting place indeed. We thanked and praised the Lord together, rejoicing in the blessed hope of soon getting into the everlasting kingdom.

After our refreshing bath, and nice breakfast of unleavened bread, mush and apple, we enjoyed pleasant interviews with Bro. I. Wright, and others, who are firm in the faith. There is an encouraging prospect for the church in Augusta.

At 11 o'clock, A. M., we left for our discussion at Lynn, Mass., where we arrived at twenty-five minutes past seven P. M., and found a large audience waiting for our arrival. When engaged in the discussion, we felt fresh as a new man. The Lord stood by in *power* to strengthen us in the defense of his truth.

At forty minutes past nine, we left L. for home, where we arrived at forty-five minutes past ten and retired at fifteen minutes past eleven. Next morning we were up at our usual hour,—half-past four o'clock, feeling well physically, mentally and spiritually. Thus ends our trip to Maine. Thank the Lord for his great goodness, and protecting care that has been our constant fortune.

NOAH'S ARK.

The infidel sometimes disputes the Mosaic account of the flood on the ground that there was not room enough in the ark for all the animals and their food. This objection vanishes before the facts in the case. According to the shortest measurement of the ark, it was four hundred and fifty feet long, seventy-five wide, and forty-five high. It must have been of some forty-two thousand, four hundred and thirteen tons burthen. A first rate man of war is between twenty-two hundred and twenty-three hundred tons; hence the storage of the ark was equal to eighteen such large ships, and might carry twenty thousand men with provisions for six months, besides the weight of eighteen hundred cannon, and all the military stores.

It has been estimated that all the carnivorous animals taken into the ark were equal in bulk and food required to twenty-seven and all the other animals to two hundred and eighty oxen. It is considered that eighteen hundred and twenty-five sheep would be sufficient to sustain the [illegible]; one hundred and ninety-nine thousand and [illegible] hundred cubits of hay the latter; all of which might be contained in two of the stories, and have much room to spare. The third story would be fully sufficient for Noah and his family, the fowls and reptiles, besides all the instruments of husbandry, and seeds for the ground after the flood. These facts show that the ark was abundantly large for the purposes for which it was built.

THE WAR.

The war news for some time has been quite common-place, so far as real progress is concerned. But there is much talk of great movements soon to be developed. From the best information we can gather, we are satisfied that those on both sides are determined to do something decisive this year, if possible. They are making great preparations for very bloody work. The "tug of war" is at hand. The feeling of hatred and revenge is no doubt stronger between the two armies now than at any time in the past. The motto—"We will conquer or die," is becoming more deeply seated in the bosoms of the combatants. This makes the prospective of the war look more dreadful. O that Jesus would come and set up his peaceful kingdom.

THE MEXICAN QUESTION.

The Mexican question continues to increase in importance as the time approaches for the Archduke Maximilian to take possession of the new throne in Mexico. We are well convinced that this is an important item in the programme of Napoleon. The feelings of the Mexicans are far from being in sympathy with the United States, after the treatment she has received from them in time past; hence she will stand ready to sustain Napoleon in obtaining the balance of power in our nation.

A Paris correspondent of the New York *Commercial Advertiser* says:—

"But here is a singular detail of the affair, in view of what are supposed to be the sympathies of France in the Danish question. On account of the pressing demands on the Austrian navy in its conflict with that of Denmark, the Emperor Napoleon is going to place one of his vessels of war at the disposition of the Archduke to transport him to Vera Cruz, so as not to deprive the Austrian navy of any of its force.

From this *ensemble* of facts the conclusion is drawn that the Archduke Maximilian and the King of Belgium are at this moment controlling the destinies of Europe. Thus in order not to break up the Mexican programme Maximilian begs of his brother Francis Joseph not to do anything which shall compel Napoleon to become an open enemy to Austria, and the surest way to do this is to give a guaranty to France neither to remain in Jutland nor to seek to provoke a war in Italy. Francis Joseph makes the promise, and thus the eternal Mexican question comes back as the big thing which dominates and controls all Napoleon's acts, and which secures peace to Europe! The fact is singular enough in itself, and one is lost in conjecture in trying to fathom the mystery which enshrouds the Mexican scheme."

The mysteries of the mysterious man keep multiplying and unfolding to the astonished gaze of the rulers of this world; and we may expect more wonderful things soon.

MESMERISM AND SPIRITUALISM.

It is well known that *men* may mesmerize each other, and that the operator may control his subject physically and intellectually. This is accomplished by means of magnetic currents passing from the mesmerizer to his subject. In Spiritualism the *demons* mesmerize instead of *men*; hence the same laws govern both.

In a lecture given at Lyceum Hall, Boston, Oct. 11th, 1863, by Hon. J. B. Hall, a Spiritualist, he says:—

"I am aware that with many it is a favorite objection to Spiritualism, that it is nothing but Mesmerism. I for one accept the objection as *true*. Spiritualism is but a new development of the laws that govern and control man's spiritual nature, represented by the term Mesmerism, and those who think they have annihilated Spiritualism by denouncing it as only Mesmerism, show lamentable ignorance of either. Mesmerism is now generally recognized by the world as a science, and Spiritualism in due time will be so recognized, for it is simply a broader development or unfoldment of the same laws. . . . The doors of heaven *are opened*, and the tabernacle of God is with men. Old things are passing away, and all things are becoming new. The two worlds are mingling into one, and verily there will be a new heaven and a new earth, when all the sons of earth shall realize that there is no death, and shall recognize the truth that they live in *both worlds*.

SABBATH IN NEW YORK.

No fact is more apparent in society than that "the *form* of godliness" is about all that appears to be left of the popular church worship in our great cities. No effort is spared to make the houses for worship as *attractive* as possible, so as to please the rich and fashionable who assemble there for entertainment. The humble saint would find little, or nothing, there to cheer his heart, or encourage him to live a holy life; unless it be a sight of the terrible degeneracy of these last days.

The Sabbath is fast becoming a holiday, instead of being devoted to the worship of our Creator. A New York correspondent of the Boston *Journal* writes:—

"The churches are generally well attended in the morning. Even the down-town churches have a good congregation. Trinity Church is always crowded at the morning service. Seats in the aisles are all filled. The aristocratic church-men can well afford the ride from their up-town homes to this Cathedral. Their dashing teams and splendid outfits appear to great advantage on a beautiful Sabbath morning. The full choral service is also attractive. No church in New York holds so large, fashionable and wealthy a congregation as old Trinity in the morning; the rest of the day it might as well be shut. Indeed the same may be said of nearly all the fashionable churches in the city. Dr. Spring's, Dr. Adams', the Collegiate, all present a striking contrast in the crowd of the morning and the leanness of the afternoon. We have here about a dozen sensation preachers who can grasp the crowd and get an evening audience. But for "gospel preaching," as it is called, one sermon a day is as much as our people care to digest.

The sermons and litany of the morning being over, the lovers of pleasure appear in their strength. The quiet of the morning gives place to revelry. Funerals that require a military procession and bands of music are kept for Sunday afternoons. Central Park is crowded, and fashionable people, who do not care to ride in the country, drive here in style. It is the harvest of livery men. Everything that can go on four legs is engaged in advance. From ten dollars to fifty dollars is the price of a team for an afternoon's drive. Those who do not own teams and cannot afford to hire them, take the public conveyances. The same cars and boats that bear the worshipers to their churches in the morning, carry the sons of pleasure to their scenes of recreation. Theatres are open of the lower order, concert saloons, gardens, lager beer enclosures, all are crowded. As the day wanes the police force is doubled, and some parts of New York are more dangerous to visit on Sunday nights than on any other night in the week. At twelve at night all is again still. With the early hours of Monday, Mammon awakes as a giant refreshed with wine, seizes the reins, and drives with unslackened speed till the dawn of the next Sabbath compels him to a temporary repose."

"THE NEW GOSPEL."

At the present time there is much talk about the "new gospel." The "new gospel," as it is called, is taught by the spirits and Spiritualists. After a lecture by Mrs. Laura McAlpine Cuppy, at Dodworth's Hall, New York, Sunday evening, Nov. 22d, 1863, the question was asked, "In what does the new gospel consist"?

ANSWER:—"The new gospel as we understand it, . . . is the philosophy of Spiritualism, so-called, and the philosophy of Spiritualism embraces all the virtues, and strikes at the root of all evils, social, political, and religious." "There is one thing we know, viz., that we are by nature divine." "We have always asserted that there is not a single argument that can be brought against Spiritualism that is not competent as an argument against the christianity of the past; not one."

"Q. I understand the word 'gospel' to mean 'good news.'

A. It does; and Spiritualism is good news—the best that ever came to earth."

One thing is certain, this so-called "new gospel" is spreading far more rapidly than any other system ever offered to the world, and we see no evidence that its progress will be stayed till Jesus appears to destroy it "with the brightness of his coming." Every enemy of the cross appears to be moving towards the "new gospel;" and yet it is not "new," for it is the same that Satan preached to our first parents in Eden, about six thousand years ago. He has managed so skillfully as to connect his theology with that which is preached by many popular men at the present time, and thus has laid a snare into which thousands and millons are falling.

Dear reader, if you see the danger, do not fail to help sound the *alarm*. Be faithful to these around you. Thank the Lord for the light you see, and let it *shine*.

BRO. DANIEL WEBSTER writes from Montreal:—Our meetings are interesting, and our number is increasing, Bro. Porter is with us at this time, and also Bro. McKinstry. Pray for us."

NEW SUBSCRIBERS IN MARCH.

RETROSPECT AND PROSPECT.

The number of new subscribers in March is 340,—which is but little short of the number in February, and more than the number required each month to make up the 4,000 at the end of the year.

Our standard-bearers are doing nobly in the work of rallying recruits. The friends of the Crisis will be pleased to know that, as the result of appeals and efforts made, over 3,000 new subscribers have been added to our books in the past fifteen months.

The retrospect is cheering, and the prospect full of hope and promise. In the beginning of 1863, we asked God and the brethren to send us 1,000 new subscribers in the year; and He sent us 2,000. Encouraged, and full of faith that it *could* be done, and that He had more good and greater usefulness in store for us, we called, this year, for 4,000; and now we have, at the close of the first *three months*, almost a quarter of them already, (970,)—a larger number than in the previous *six months*. Brethren have *doubled* their efforts, and hence we see *a doubled result*. If the work goes on at this rate through the months to come, we shall, with a little more effort, have the proposed 4,000, when the year closes.

What say you, brethren? Shall it be done? It rests with *you*. It is YOUR WORK,—and the Lord's. What you *have* done, shows what you *can* do, and what OTHERS MAY do, if they will TRY.

The Crisis is accomplishing great good in all directions. Letters coming in from week to week show it. It is doing the Lord's work,—his last work, before the winding up of all things temporal. Through its means, the ignorant are enlightened, sceptics convinced, sinners converted, backsliders reclaimed, and God's waiting ones cheered and comforted. What you do, then, to extend its circulation and increase its usefulness, *is for the Lord*, and the Lord will reward you for it.

Come, brethren, one and all, from Maine to California,—another grand rally to the work. Let the next three months gladden *another thousand* hearts and homes with the good tidings of this myriad-tongued messenger of the coming King. W. B. H.

Who obtained New Subscribers in March.

ONE EACH—P. Alling, Caroline M. Andrews, G. W. Bailey, W B Bancroft, Abbie E Banning, A H Balsey, Miss C G Baker, N S Bastion, A Baker, C Corpron, H B Chapin, M Crabtree, W S Cheney, I Clewley, D S Clark, R Call, J Chickering, I Dammon, E Davis, L H Davis, Dr. Drummond, J Danforth, H. Deming, J. L. Dwight, A Edgecomb, J B Eastman, I Finn, H K Flagg, E W Foster, J W Goodwin, E M Garland, B Graves, H P Glidden, Wm. Hicks, Wm. E Hathaway, J H Hall, H M Humphreyville, T I Hill, Jas. S Heath, I C Humes, D O Hopkins, A Kidder, W Leef, S Lampson, J C Libby, W A Lovejoy, P W Matts, J H Meader, J S Moulton, Wm. Miller, M L Mills, A Mackey, W McCulloch, E Miner, N F Nason, E Owen, H M Oyer, J T Ongley, C W Osgood, M H Piper, A D Peaseley, C F Page, J U Piper, C W Perry, L Reimer, B Roberts, H D Reed, G Rima, W Sheldon, H B Sevey, Wm. Sweet, C W Smith, Geo. A Streeter, Thos. Smith, Geo. L. Teeple, Mrs. I A Tyler, S Tucker, A L Thurston, A Tripp, J W Taylor, Sarah F. Waldron.

TWO EACH—E. Ayres, B. Brown, C. F. Belsinger, W. Burnham, L. Boutell, F. H. Burbank, J. N. Cilley, S P Clark, D O Drake, O S Emerson, O D Eastman, D Eastman, W Freeman, S K Gibolo, L C Glazier, D M Kidder, A King, J W Lovering, W H Mitchell, Jos. Pinkham, M Parsons, O Ridge, C F Sweet, A W Sibley, I G Wellcome, S W Worthington, S O Westcott.

THREE EACH—H A Arnold, T G Bangor, H M Gilding, Geo. E Hooper, Mary A T Hoskins, I Norton, T W Piper, F A Smith, Joel Smith, J H P Varney.

FOUR EACH—P. W. Hough, —— Gordon, A. A. Lawrence, R B York.

FIVE EACH—Dr. J Naramore, Dr. J M Nathanils, Mary S Sheather.

SEVEN EACH—O B Turner, N E Gould.

[illegible]—Chas. A Williams, (including six in [illegible])

FOURTEEN—Miles Grant.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 29th, $754.71

J. H. Milton pd.	$0.25	Mrs. J. Thompson pd.	.25
Mary Snell pd.	.25	G. Dillabaugh pd.	1.00
P. Keyes pd.	.25	O. Hubbard pd.	.25
Mrs. H. Boshart pd.	.25	A. Raymond pd.	.25
J. Boshart pd.	.25	C. P. Burroughs pd.	.50
Mrs. C. Cook pd.	.25	D. Wilson pd.	.50
Mrs. S. Robbins pd.	1.00	Mrs. E. Hettell pd.	.25
D. Wetherell pd.	.25	Mary Heaton pd.	.25
W. H. Mitchell pd.	1.00	Sr. Peterson pd.	.25
Mary A. Taylor pd.	.25	A dentist pd.	.25
E. Pilcher pd.	.50	M. L. Greenleaf pd.	.25
I. B. Cranshaw pd.	.25	Geo. S. Flint pd.	.40
A lover of the truth pd.	.20	Wm. C. Keve pd.	5.00
Mrs. S. A. Macomber pd.	.25	J. G. Baker pd.	1.00
C. H. pd.	.25	Martha Sumner pd.	.40
E. Dodge pd.	1.00	M. Whitehouse pd.	.25
C. E. Gleason pd.	1.00	Sr. Jones pd.	.25
Abbie H. Smith pd.	.25	Wm. Chamberlain pd.	1.00
Iola Converse pd.	.25	Wm. F. Collier pd.	.25
Lebo pd.	.50	A friend pd.	5.00
A lover of the truth pd.	1.00	H. R. York pd.	1.00
Solomon Hale pd.	1.20	N. Morse pd.	.25
J. W. Burroughs pd.	.43	B. F. Elliott pd.	.25
W. A. Munroe pd.	3.00	O. A. Wilber pd.	.25
S. Sherman pd.	.25	T. I. Hill pd.	.25
S. A. Chaplin pd.	1.00	S. J. Dowe pd.	.25
K. Smith pd.	.25	Mary C. Spear pd.	.25
L. M. Ward pd.	.25	D. G. Farrington pd.	.75
C. Fairservice pd.	1.00	N. Perkins pd.	.25
G. B. Whitford pd.	.25	S. B. Blodgett pd.	.25
Geo. T. Stacey pd.	1.00	N. Adams pd.	.25
J. C. King pd.	1.00	M. Clark pd.	.76
Jas. Calder pd.	.50	J. Gresty pd.	.25
N. Wheeler pd.	.50	M. Derbyshire pd.	.25
I. R. Hopkins pd.	.25	W. J. Hale pd.	.25
I. Kimball pd.	.50	Thos. Kenney pd.	.25
B. S. Colby, wife and mother, pd.	2.00	S. R. Bettis pd.	.25
		S. Nye pd.	.100
C. Bond pd.	.50	A friend pd.	.25
E. L. Burnap pd.	.25	J. A. Philbrick pd.	.25
N. Coburn pd.	.50		

FOR THE FUND.

BRO. GRANT:—I am glad to see the column of the Tract Fund swelling out into very fair proportions. It looks as if the pilgrims meant to keep it alive. I think the publishing of tracts a noble work, and the tracts issued from the C. P. S. just the ones for circulation. We keep a pile of them on our Hall table in Dansville for free distribution, and not a Sunday passes but more or less are taken by brethren or strangers, and they do a silent but effective work. They come very handy also for brethren to carry in the pocket and hand out to friends and acquaintances to read and think upon. I have given away hundreds so. But occasionally we find a person who will not accept them.

Well, as we receive the tracts, so we must keep the fountain supplied with means, so I send you on a small sum for the present, hoping to increase it by another donation shortly. F. BURR.

BRO. GRANT:—I enclose a trifle (25c) for the Tract Fund. It is the greatest desire of my heart to see sinners coming to Christ; and if denying myself will be the means of saving *one* sinner in the kingdom of God, I shall be well repaid. I drink no tea nor coffee, nor wear any unecessary fixings on my apparel; and am trying to live so that my ways will please God, if they do not man. I feel that I am the least of all God's children, and yet, if faithful, there's a crown for me at his appearing. ABBIE H. SMITH.

Hinsdale, N. H.

BRO. GRANT:—Reading a stirring appeal in the Crisis from Bro. Taylor on the Tract Fund, I wish to comply readily with his proposition, for each of the poor to send twenty-five cents. I am one among the poor in this unfriendly world, but I feel that I can spare that amount in such a noble and glorious cause. I have received much light in reading Advent tracts, and my desire is that others may get light.

May we all stand firm at our post. Soon the victory will be ours. Yours in the blessed hope.

BRO. GRANT:—I enclose twenty-five cents for the Tract Fund. I think there are but few who cannot give so small a sum, if so disposed. I hope all that can will respond to the call immediately. "The day of God hasteth greatly," and souls are perishing for the bread of life. MRS. S. A. MACOMBER.

Winchester, Mass.

BRO. GRANT:—I was glad when I saw the new impetus given the tract enterprise by the stirring appeals of Bro. Taylor, and wishing to be one of the *cloud* who shall send a *dove* to somebody's windows, I enclose my mite for that purpose. Yours fraternally in hope of eternal life, M. L. DURAND.

Cheshire, Conn.

For the World's Crisis.

BRO. BREWER'S TRACTS.

Having had the privilege recently of examining Bro. Brewer's tracts denominated "Last Day Tokens," I feel it my duty to say to brethren and sisters, in general I consider it the best work of the kind ever published. It is worthy of a place in every minister's library for reference. The work should have a wide circulation.

Friends will confer a great favor on Bro. Brewer by purchasing his works, and a greater one on themselves by reading and circulating them. A. ROSS.

For the World's Crisis.

TO MY FRIENDS.

As many are inquiring in relation to my health, I would say through the Crisis, the difficulty is in the cardiac region and lower lobe of the left lung. What the trouble is I am not able to decide definitely. That the left lung is affected there is no doubt, perhaps not seriously. The great and serious affection is about the heart. There has been almost a constant pain in that region for a year past. It is increased by over exertion, and at times apparently beyond endurance. If I can keep within certain limits I suffer comparatively little, but if I try to sing or talk above my natural conversation, or walk fast, or any over action, I suffer for days in consequence; hence I am under the necessity of heeding the injunction of the apostle in more than one sense, "Let your moderation be known to all men." I have to add, and in all things; therefore I cannot preach or work in any department without suffering. Sometimes I think I am almost useless, perhaps thirty per cent, of health will express it.

The improvement which is evident for a time past is this; I do not suffer constantly when I keep quiet; I only suffer pain now when I am overdone. Whether I shall ever be able to do any thing again, the Lord only knows. I have listened to some four hundred lectures on the healing art, given by the best professional medical men in New England, and by the blessing of God with the practical use of the knowledge I have obtained, I hope to improve my health. Perhaps I may be able to suggest some remedies to the afflicted that will prove beneficial, if I cannot heal myself.

And here I will say to my friends, as I find the Iodine water is being used extensively—and as to its medicinal properties I have no question in certain diseases, scrofula affection in particular—that if they wish to use it, I will furnish them with pure Iodine water for $3.50 per half dozen bottles. I put it up myself, and know it contains nothing aside from Iodine that will harm an infant.

I must express my gratitude to my numerous friends for their remembrance the past nine months. Their aid has saved me and mine from great suffering. May our Lord abundantly reward them.

New Bedford, Mass. WALTER PRATT.

For the World's Crisis.

NOTICE.

Many of the believers of the speedy coming of Christ, who have worshiped at 68 East Broadway, have become dissatisfied with the proceedings of those who wish to promulgate the doctrine of the non-resurrection, or re-living again of the wicked to be judged in the last day; they having formed themselves into an association, called the "New York and Brooklyn Life and Advent Union," for the express purpose of promulgating a future life for the righteous *only*, thereby denying any life in the future for the wicked. They admit that all those who do not believe in that doctrine *cannot be honest if they* join that association, or give their support to the same.

In consequence of their having assumed the authority in the church to appoint a committee for the purpose of supplying the church with preaching, without consulting the church, and paying over to the Treasurer of this church association all collections weekly, and denying the right of any one to vote in church matters who do not belong to that association, although they may have been foremost in keeping up the Advent cause in New York for twenty years, and their christian character unimpeachable, thereby leaving us no way to use our influence and means for the spread of the truth of the soon coming of Christ to give life by a resurrection from the dead, but to obtain another place to worship in; we have therefore joined with other brethren, who formerly worshiped up town, and have taken the room No. 18, in the Cooper Institute, for our place of worship, and, through the blessing of God, we hope to advance the cause of our Master. We solicit the preaching brethren, when convenient, to visit us. We have no test of fellowship but this: All those that love our Lord in sincerity and in truth, and His appearing.

F. I. COX, M. E. GREEN, A. H. BROWN, } For the church.

New York, March 16th, 1864.

For the World's Crisis.

QUERY.

BRO. GRANT:—Through the kindness of a friend I have been reading your paper. Its principles are highly pleasing in many respects. On some points I feel more fully satisfied than ever before.

Will some one of your contributers please give an exposition of Cor. 13: 50–52, and greatly oblige one who, if there is justice in the Bible, desires to see it?

Respectfully, P. E. W.

For the World's Crisis.

BIBLE SOCIETIES.

BRO. GRANT:—I send you a paper containing a report of the Sullivan Co. Bible Society lately organized here. I suppose this society is a fair sample of others. While I am glad to see the word of God placed in the hands of every one who has the least desire to read it, I am sorry to see the Babylonish influence brought to bear on its readers. Satan himself I see is quite willing to have the Bible spread while he can have it read through a perverted medium. A positive proof of this is seen in the members composing these societies. They are a motley group, combining by profession the sublime with the ridiculous. The highly Reverend is fellow member with the obscene groggery politician, and every vice is concealed or winked at in this fashionable union of purses for Bible spreading in this nineteenth century.

The Bible they advocate commands to separate the precious from the vile, Christ from Belial, etc.; and the builders of the typical Temple could not allow a stone touched by any but those consecrated to the work. But in this great tower, which is to reach above the flood and fire of Jehovah's wrath, the vilest wretch on the face of the earth can have a life interest without approaching the cross, for the paltry sum of ten dollars! He can indulge in all excesses of revelling and wickedness, and yet be a fellow life-member with the pious Reverend for only ten dollars! O! but say they, it is to spread the Bible. Yes, adds Satan, it is only doing a trifling evil that good may come; it is enriching the church off the wicked world, and putting great power in their hands for doing good (says to himself, for office-holders and agents).

How do the buyers understand it? A good investment, says the lover of carnal pleasure, who also purchases a precious Bible with inlaid gold cover and gilt leaves, to decorate his parlor table, but too precious to use by him that desires not the knowledge of God. A good investment—only ten dollars, for the worldly, grasping millionaire, who can afford to take several shares; he can not only afford to have a life-interest, but accomplish other objects, viz: salve over a guilty conscience for past extortions, and get at the same time a good share of holy glory and admiration from Divines of broadcloth piety. A good investment for the poor victim to occasional sprees, who makes an idol of his cups, to think he owns a stone in the great life-preserving tower, that seems to his delirious vision must stand amid the wreck of nature and crash of worlds. A good investment to the guilty conscience of the gambling politician,—a perfect life-insurance for time and eternity, to shake holy hands as a co-operating life member with the great nabobs of Bible Societies, whose pharisaical exterior establishes their holiness.

Now need we ask why Satan should wish to sit as moderator in this professed holy design? He is determined if the letter must be spread the spirit shall be lost. Every one has a Bible, but where is the spirit and power? Every one has a Bible, but who dares proclaim a Bible faith? Every one may have a Bible, but the letter must conform to fashionable religion; and if the reader talks differently he is a doomed man, a fanatical pervert-

er of the text, and only fit for a lunatic asylum. And how few there are that can bear the reproach of popular condemnation.

The Devil cares not if every house in the land is filled with Bibles, and if every soldier in the army carries as many as he can march under, so long as fashionable religion interprets its meaning, and the cross is kept out of sight. The truth is, the Devil has become a great advocate of Bibles, strange as it may seem; a great angel of light, a great expositor to get men around the cross. But, blessed be God, his time is short; it is his last desperate card which he casts with malicious defiance in his endeavors to checkmate Omnipotence. But a mighty unseen hand is about to save his elect, and end the game, to the eternal infamy and destruction of Satan and his willing worshipers.

P. E. Armstrong.

Celesta, Sullivan Co., Pa.

For the World's Crisis.

MISSION TO ITALY.

After much reflection and prayer, I am resolved to follow the counsel of dear brethren and friends, and to give public notice that I am decided to remove to Italy, to preach there the glad tidings of Christ's coming and kingdom. To those who know me only through reading my work, "Thrilling Narrative," I will say a few words respecting my life of twelve years in this country. In Sept., 1851, I landed with my wife in New York, having four dollars in my pocket and faith in God in my heart. Letters from Jesuits in Europe respecting me had come to this country before me, so that I was doomed on my arrival to suffer from the same diabolical influence as in London. I looked three days in vain for employment in New York, and was then under the necessity of going to Haverstraw, N. J., to work at brickmaking. The first day I worked faithfully from sunrise to sunset, but a night of suffering followed. The next morning I tried to labor, but after two hours of effort I could do no more; the workmen helped me to the house, and for several days I was very sick. After my health improved, I received a visit from my fellow workmen, who, seeing how unsuited I was to the business of brickmaking, advised me to go to Canada, and generously gave me means with which to do so. I reached Montreal the first of Oct., a stranger, in a strange city; but the next morning found without difficulty a good situation as bookbinder; and God in his kind providence so smiled upon me, that in three months I was able to rent a shop and employ workmen on my own account. But the great fire in that city, in June 1852, reduced me again to extreme poverty, and thrust me out of employment. I then accepted an offer of work at my business at the Grand Ligne Mission, and the following December commenced laboring as a missionary among the French Canadians in Clinton Co., N. Y. There I labored with all the energy of my nature for the spiritual good of that people, and was supported three years by the Am. B. H. M. S.

The 24th of April, 1854, I laid the corner stone of a French Evangelical Baptist church, in Sciota, in town of Chazy, and was assisted in the solemn ceremony by two Wesleyan M. clergymen, Elds. Foster and Nutting. This church was completed and dedicated, and speaks for itself.

In 1856, I heard for the first time the glorious doctrine of Christ's speedy coming preached at a Tent meeting in Perry's Mills, by Eld. James White, and others of Battle Creek, Mich. Being a regular Baptist minister, and having in my pocket the "Declaration of Faith" of that denomination, published by Lewis Colby, 122 Nassau St., New York, in 1851, I turned to the 14th page, which reads thus:—"Art. 16. *Of the world to come.* That the end of this world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place;" and compared what I read with the doctrine I heard preached. I was rejoiced at the evidence I heard that the time I had looked upon as so distant was near at hand; and after carefully examining the subject, comparing scripture with scripture, I became established in this glorious truth, and resolved not to follow the example of Nicodemus of old, who "came to Jesus by night," but to confess publicly, at whatever sacrifice, the new light I had received. I soon afterward removed to Ohio, where the light I had received on the coming of Christ, and kindred subjects, became clearer and brighter. The Bible was full of new interest to me, and I labored with fresh zeal to interest others in its glorious truths; and with the help of God I am resolved to continue to work and do all in my power to spread abroad the light I have received from his word. I have since spent several years preaching to the French Canadians, receiving but little sympathy and much ingratitude.

The past year I have labored as I was able among my own countrymen in New York city and vicinity, but, with little pecuniary assistance, I have been unable to accomplish what I might otherwise have done. I have had the privilege of preaching the gospel of the kingdom to the highest Italian dignitaries in this vicinity, who have listened to me with much interest, and encouraged me to go to Italy. Still, I feel that there is great responsibility resting upon me in regard to my dear unfortunate Polish nation, and that I must also do all in my power to enlighten them in regard to Scripture truth; and also other European nations to whom I could have access. It is my purpose to establish myself in the valley of Lucerne, near Turin, among the French Waldenses, known so well in the christian world as martyrs, who, for the truth's sake, have enriched that soil with their own blood. Truly such people, who for ages have suffered the most bitter persecution from the "scarlet beast" for their love of the Bible, and who since 1848 only, under the wise reign of his majesty Victor Emanuel, have had the privilege of building churches and worshiping God in peace, are worthy of all the light that now shines from the word of God. Among that people I wish to settle my family (consisting of a wife and four children), and afterward extend my mission, by publications and preaching as the way may be opened, among the Slavonian nations, and use my time for the good of people who would, I believe, accept my labors with gratitude; if not, the church, and myself as an individual, will be free from their blood in the day of judgment.

Now is the time, my dear American brethren, to do something for the enlightenment of the nations that are in comparative darkness as regards gospel light. Dear brethren, please help me to go there, and give me your prayers that God will give me success in bringing many to the knowledge of the truth. According to my arrangements, I shall leave this country, providence permitting, about the middle of April; therefore be so kind as to send your donations before that time to me at Williamsburg, Long Island, N. Y. Every cent I receive shall be acknowledged at once in the papers. I put my case in your hands, and my trust in God, and remain your brother and servant waiting for the kingdom,

Michael Belina Czechowski.

Williamsburg, N. Y., Mar. 24th, 1864.

I acknowledge the receipt of the following for my mission:

C. S. Sherman	$15.00
D. T. Taylor	4.00
M. Grant	5.00
Bro. Stetler	10.00

M. B. Czechowski.

Note. I commend Bro. C. to the sympathies and charities of all our brethren. I have known him for many years. Send him help to go to Europe and preach the coming of Jesus. Do it to the extent of your ability. May God bless him, and all who aid him in his mission.

D. T. Taylor.

[We would endorse Bro. Taylor's statement.—Ed.

Correspondence.

From Dr. J. Naramore.

"God moves in a mysterious way,
His wonders to perform."

"How unsearchable are his judgments, and his ways past finding out."

To the Brethren and Sisters in Christ:—On the night of the 17th of November my life was very miraculously preserved by the interposition of kind providence, from the deadly assault of a midnight assassin, for which I thank the blessed Lord with all my heart, and fervently pray that he may have mercy on the ungodly offender, whoever he is, and bring him to repentance and a saving knowledge of the truth as it is in Jesus. The ball discharged from the revolver in the hands of that unwelcome and untimely visitor, struck me just above the right temple, going under the surface between the skin and skull about two inches, and passing out directly in front of the left temple. Not knowing the extent of my injury, the anxiety of mind I suffered for a short time may be better felt than told.

On that eventful night, I resolved, if God spared my life, to consecrate myself anew to God and to the cause of our Lord Jesus Christ. And I thank God to-day, that I feel an increasing anxiety to carry out those solemn resolutions. I immediately opened my house for prayer and conference meetings, and preaching, when the good Lord permits some of the heralds of the cross to pass this way.

A very few of us meet at my house on every Lord's day in the afternoon, for prayer and exhortation. And the Lord has blessed us by the renewal of our spiritual strength, increasing the interest in our little meetings, and adding to our numbers such as shall be saved in the great day of the Lord.

Dear brethren, pray for us; dear sisters in Christ, pray for us; that we may walk by faith and not by sight; that this little band in Rochester may be true and humble followers of our Lord Jesus Christ; that "brotherly love may continue;" "that the word of the Lord may have free course and be glorified, even as it is with you;" and that we may be "delivered from unreasonable and wicked men; for all men have not faith." And in view of the glorious hope we have within us of eternal life, we may "cleanse ourselves from all filthiness of the flesh and Spirit," that we may thereby present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service; and finally, that "the very God of peace, (may) sanctify us wholly, and pray God that our whole spirit, soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ."

The dear old Crisis increases in interest continually, we look for it every week with as much anxiety as some churches do for their ministers, as it comes laden with so much spiritual food from our heavenly Father's dear children scattered all through this wilderness. It gives us new impetus and helps to cheer us on our pilgrimage journey. I love it, and am trying to circulate. I send you a few names for it, and hope to send more soon. "God speed the right."

Your brother in Christ,

Rochester, N. Y. J. Naramore.

From Bro. Benj. Spaulding.

Bro. Grant:—I have received so many favors from the Publication Society and others, that I am almost afraid to ask for more, yet I want some *tracts*, and *children's papers*, and children's tracts, if any are published. If not, I wish there could be some. I think great good might be done by little children's tracts, such as would cost about one cent each. I have long felt the want of something of the kind, in my visits to families, and have had to go to the American Tract Society for them, and frequently find objectionable ideas in them. I could circulate many thousands every year, as well as children's papers, for my mode of laboring is different from most brethren. I go from house to house, visiting all the time, giving tracts to every family, thus getting access to the minds of the children, as well as others, suiting my exhortations and conversation to the different circumstances of the individuals, singing and praying as I have opportunity. I labor a week in the particular neighborhood where I am to be on the Sabbath, thus awakening a desire to hear.

I do not request or encourage a collection on my behalf, I do not offer to sell tracts. But I need tracts and papers to introduce me into strange families, and among those who are not Advent people. I could circulate a great amount of the back numbers or second hand World's Crisis, or the "Little Pilgrim," and will try to encourage people to take them.

I have thought my work was about done, but still feel able and willing, yea, more than willing, to labor on the cause. My age and infirmity are against me, yet I can yet do a little, if I can be supplied with the desired ammunition to batter down the strongholds of error and sectarianism. Can I be supplied, yea, or nay? It is for you to say. [Yea.—Ed.]

Many thanks, and a heart full of gratitude for past favors. The Lord bless and reward my benefactors an hundred fold in this life, and with eternal life in the world to come. I hear there is a bundle at the Crisis office for me. I will receive them at the office, with any others that may be given.

Chelmsford, Mass. Benj. Spaulding.

From Bro. W. H. Mitchell.

Bro. Grant:—I have recently been among some of the hills of the "Old Granite State," and find even there, in that mountain region, some who have ears to hear and hearts to receive the blessed truth of speedy redemption. Sunday, June 21st, I spoke on the summit of a mountain in the kitchen of an old farmhouse, to a goodly number who listened with attention to the word. A part of Wednesday afternoon I spent with the sick and aged in a retired dwelling on the side of a mountain's slope, conversing upon Jesus' coming, the restitution, resurrection, etc. The words were listened to with deep interest, and the old gentleman who has passed his four-score years, with his companion seemed filled with joy at the prospect presented to their view. Said he, with tears in his eyes, "I do desire to see Jesus come." I asked them if they would like the "Crisis." They said they should. Knowing their circumstances, I told them it should be forthcoming on my own expense.

I do rejoice that we have a paper which goes forth weekly to the homes of the indigent and infirm, and those shut out from the privilege of hearing the gospel preached, as well as to others, bearing the glorious message of the kingdom of God at hand.

Kennebunk, Me. W. H. Mitchell.

From Bro. J. T. Ongley.

Bro. Grant:—Have just returned from the conference at Norwalk, Ohio. Had a good time. Hope the action of the brethren will prove for the glory of God and the salvation of mankind. As a people we have been too scattered in our work.

On my return home, found the friends of the Second Advent cause more determined to work for the Lord than they have been of late, also an interest to hear from outsiders. While the enemy is at work in the form of Spiritualism, etc., we who profess to be looking for the second advent of our blessed Lord to consummate our hope, certainly should be at work in every way, by preaching, prayer, exhortation, money, scattering of tracts, etc. The good Lord help us all to understand our duty and *act*. Your unworthy Bro. in Christ,

John T. Ongley.

Blooming Valley, Pa., March 26th.

From Bro. T. M. Preble.

Bro. Grant:—I am in great affliction. My dear beloved wife has been taken from me. O, cruel death! She died last Tuesday morning, (March 29th) at six o'clock. But my daughter being sick at the time in Concord, she was not able to come and see her mother until last evening. But through the mercy of our Heavenly Father, the corpse has been kept in a perfect state of preservation until this morning (April 4th). And now, this day, at 10 o'clock, A. M., we follow my dearest treasure I had on earth to the grave. Obituary hereafter.

Yours a "lonely pilgrim here!"

T. M. Preble.

East Ware, N. H., April 4th, 1864.

Bro. S. W. Worthington writes from North Bennington, Vt.:—"I wish you to say through the Crisis that there is a small band of brethren here, who would be glad to have all true preachers of the Lord who are passing this way, to stop and preach to us, and also those who do not pass this way, if they feel it duty. We do not want any hobby-horse riders.

I send you this morning two more new subscribers for the Crisis."

CORRECTIONS.

In my article last week, in fifth line from top of first column, for "after," read *before*; and fifth line from bottom, read *not on the evening before*. Wm. Hobbs.

In my article on Phthisic, after stating that it is to be taken three mornings before eating, it should read, *then skip three*, etc. It should be taken in water.

Peter S. W. Deyo.

In No. 26, March 15th, article entitled "In Christ," last line, for "*and* his kingdom," read "*into* his kingdom."

Obituaries.

Fell asleep in Christ, near Edinboro', Erie Co., Pa., January 22d, 1861, Sally, wife of Moses W. Hawkins, and daughter of Bro. J. W. Goodwin, aged twenty-four years, six months, and nine days.

Also, March 22d, 1862, at camp, near Spring Hill, Tenn., of the 24th Regt, Ohio Vols., Willard Goodwin, son of Jacob W. Goodwin, aged twenty-four years.

Also, fell asleep in Christ, in Edinboro', March 8th, 1864, Emily Goodwin, youngest daughter of J. W. Goodwin, of congestion of the lungs, aged fifteen years, eight months, and three days.

Also, in Edinboro', March 14th, 1864, Bro. Jacob Goodwin, of congestion of the lungs, aged fifty-three years, and six months

Thus has a family circle been entered four times in so short a period of time by the enemy death, and four loved ones taken from us; a father and three children are laid in the cold grave to await the sound of the last trumpet, that will awake all that sleep in Jesus to a newness of life.

Bro. Goodwin embraced the doctrine of the second coming of Christ, about twenty years ago. Since that time he has been a firm believer in and advocate of the speedy second advent of Christ, and all its kindred doctrines. In his death, not only his family but the entire community will suffer loss, for a good and faithful man has left us. He was respected by every one that knew him. All his business relations were honorable, and such as to leave behind him not only an endearing name for integrity and honest dealing, but an universal regret that he is gone. But he was suddenly snatched away; only five days from his attack, until he was asleep. But we as a church, and his family need not sorrow without a hope, for he has fallen asleep in Christ, and they that "sleep in Jesus will God bring with him."

The coming of Christ and the resurrection of the dead were his only hope of future life. His heart was frequently made sad by the wickedness and desolations of sin around him; but he now sweetly sleeps where the "wicked cease from troubling and the weary are at rest." Soon we expect his Redeemer to stand on the earth, whom he will see for himself, and not another.

He leaves a wife and three children, and many relatives and friends, to mourn their loss. May the grace of our God be with them, and a knowledge of the gospel of truth be a consolation to them in this sad hour of their sorrow.

Nathaniel White.

Bro. Johnathan C. Forbush.

On Wednesday morning, March 9th, Bro. J. C. Forbush of Salem, Mass., yielded up his breath, and slept in Jesus, aged fifty-one years.

Our brother was sick but eight days, of billious fever, his disease terminating in the sleep of death. He has "served his own generation by the will of God, and fell on sleep." The day previous to his decease, he conversed with me, and testified heartily to the sustaining grace of God in the hour of darkness and death. A wife and daughter are plunged into deep grief at this sudden bereavement, yet they "sorrow not even as others that have no hope."

The church and society have lost a valuable member, and his loss will be felt most deeply by all. He had been looking for the Redeemer many years, and doubtless will "have part in the first resurrection." Funeral services were conducted at our chapel, which was filled with the relatives and friends of our brother. A division of the Sons of Temperance, of which Bro. F. was a member, constituted a portion of the audience. The text for the occasion, was the word of Christ, in the 14th chapter of John 2nd and 3d verses.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

F. H. Burbank.

Herald of Life please copy.

Helen Burch.

Died in Hebron, N. Y., Feb. 7th, 1864, Sister Helen Burch, wife of Bro. Franklin Burch, and daughter of Bro. Erwin and Aurilla A. Woodward, aged twenty-one years.

The deceased was a subject of religious impressions in early childhood. At seven her parents noticed that she quite regularly absented herself for secret prayer, and at eight she was baptized. Since which she has faithfully maintained her christian integrity to the last. A few days' sickness convinced her that the sleep of death was upon her. But with her mind stayed on God she found the gospel of hope sufficient to sustain her in its dark and trying hour, and requested that the resurrection should be the subject of the funeral discourse.

Also, at the same place, March 7th, 1864, her mother, Sister Aurilla A., wife of Bro. Erwin Woodward, aged forty-three years.

For twenty years she has leaned on that Arm that

"Bears the world and all things up."

And in the trying hour which should separate her from an affectionate companion and children, her Savior's presence smoothed her dying pillow, and gave her the hope of a resurrection to eternal life. The funeral services were attended at the Baptist meeting-house, Sermon preached to attentive congregations by the writer.

S. G. Mathewson.

David McFadden.

Bro. David McFadden of Richmond, Me., died at Port Hudson, July 12th, 1863, aged thirty-six years.

Feeling it to be duty, Bro. M. left all the endearments of his beloved home to serve for nine months in the service of the Union. When his term of service had expired, and his dear friends expected his return, the sad news of his death reached them. None but those who have passed through similar troubles can imagine how great such a bereavement is.

Bro. M. left a widow and one little girl, together with an aged father and other relatives to shed the bitter tears of grief over their loss. May the consolations of the gospel cheer their broken hearts, and may they all be prepared to gain that land of rest with Bro. David, when the blessed of the Lord shall receive the crown of life.

R. R. York.

Laura L. Bradbury.

Died in Hollis, Dec. 8th, 1863, Laura Luella Bradbury, only daughter of Price and Hannah Bradbury, aged fourteen years, eight months, and twenty-two days.

Laura possessed many noble traits of character, which endeared her to a large circle of friends, relatives, and schoolmates. She was confined about three months, and in all her suffering murmured not. In conversation with her mother before she died, she said, "Mother, I have never asked God that I might get well, but that his will might be done." She was truly a pattern of patience and meekness. Her parents and only brother are truly bereaved, but they enjoy the hope that she sleeps in Jesus.

But soon the morning's happier light
Its glories shall restore,
Eyelids that now are sealed in death
Shall open to close no more.

A Schoolmate.

Margaret Wheatland.

On Feb. 26th, Margaret, widow of the late Mr. John Wheatland of Salem, Mass., fell asleep in Jesus, aged seventy-five years.

Our sister has gone to the grave; but had hope in her death of eternal life through Jesus Christ our Lord at his appearing and kingdom. She was buried from the African church, where the words of Paul in his epistle to the church at Corinth, were taken as a text. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

"Asleep in Jesus! peaceful rest,
Whose waking is supremely blest."

F. H. Burbank.

Elijah Tenney.

Died in Chili, N. Y., March 17th, of congestion of the lungs, Deacon Elijah Tenney, formerly of Rochester, N. Y., aged seventy-six years.

Deacon Tenney was a good man, meek, patient, gentle, yet steadfast in the faith, and valiant for the truth. His memory is blessed. During my acquaintance with him I ever found him a faithful friend. May God give comfort to those who lament his loss in sorrow and in loneliness, and bring us at last to meet with him beyond the sorrows of time in that kingdom of God for which he so long and so patiently waited.

H. L. H.

Died, at Canaan, N. H., of diphtheria and malignant scarlet fever, John W., the only son of George W. and Sarah A. Randlett, aged two years and ten days.

Died, in Belfast, Jan. 27th, 1864, Elmer Otis, infant son of Luther M. and Sarah N. Smith, aged one year, three months and thirteen days.

Summary of News.

FOREIGN.

France. The *Memorial Diplomatique* says a treaty between Maximilian and Napoleon has been agreed upon, to take effect immediately on the former becoming Emperor of Mexico. The treaty is intended to settle the period of French occupation, and makes arrangements for the liquidation of French claims. The French troops are to be withdrawn gradually when the regimental lists are filled. Six thousand volunteers of the Foreign Legion will remain in Mexico. The debt due to France is to be paid by fourteen annual installments of 26,000,000 francs each.

Berlin, March 16th. It is said that the three Prussian men-of-war which have been at anchor in the harbor of Brest since the commencement of hostilities, have been placed under the command of the Austrian Admiral, in order to operate in concert with the Prussian squadron. The Prussians completed the erection and armament of the batteries at Gammebark oft he Kemmegburd, on Saturday night. The Danes immediately opened fire from their intrenchments at Dappel. The Prussians replied in the course of the following day (Monday).

Vienna, March 16th. The Destenisclesclu *Zietung* of to-day publishes a telegram from Berlin, said to be derived from an authentic source, saying Denmark is disposed to accept an amnesty and conference proposed in the essential points, but she is only disposed to accept part of the conditions attached to the amnesty.

A telegram from Stamenwurd says that there was no Danish blockading squadron in sight, and it was the general opinion that the Danes are unable to effect a continuous blockade of the Prussian ports.

The *Post's* Paris correspondent says it is evidently the intention of the sovereigns of Austria and Prussia to occupy eventually Copenhagen, and there they will probably dictate peace.

Berne, March 16th. The Swiss embassy at Yakohama has officially informed the Federal council that the Japanese government will send fresh embassadors to Europe for the purpose of inducing the powers to modify the treaties.

Copenhagen, March 17th. The Prussian batteries opened fire yesterday morning on the Duppel intrenchments. The enemy fired altogether five hundred shots. We replied occasionally, in all thirty-five times. Our firing seemed successful, as two of the enemy's batteries were silenced for some time. We had two officers killed and one wounded. Sixteen privates were killed and forty-nine wounded.

Hamburg, March 19th. Advices from Stockholm to the 15th state that fresh disturbances had taken place. The police office was attacked, and the windows in the residence of the Chief of Police were smashed. The military were called out to quell the riot and eleven persons were arrested.

The capture of the Island of Femeren by the Prussians is confirmed.

Matters in Europe. We take the following items from the last letter of the Paris correspondent of the New York *Commercial Advertiser*:

"As regards the mission of the Duke of Saxe Coburg Gotha to Paris, we are assured that it failed, and that Napoleon is disposed now more than ever to fold his arms and let the Germans manage their own affairs. This is certainly the desire of the leading men of the French Cabinet, and certain members of the Cabinet, as for example Messrs. Fould and Drouyn de L'Huys are so committed to this doctrine as not to be willing to remain in the Cabinet if a contrary doctrine prevails.

The Mexican Bank, which is to furnish to Maximilian a great part of the funds necessary in the inauguration and maintainance of his government, is to be a grand affair, incorporated under the names of the largest houses of London and Paris, and under conditions similar to those which regulate the Ottoman Bank.

The Germans have not failed to remark that the camp of Chalons is on the road from Paris to the Rhine, very far on the road, even, and that this year the camp is to be commanded by the ablest officer in the French army, Marshal McMahon, with a staff composed of such splendid Generals as Bourbaki, D'Autemarre and Dumont. The official journal has protested that this combination of officers at Chalons is a mere hazard, and that it contains no menace for anybody. But the fact none the less exists, and the Germans do well not to overlook it.

The Prussians had taken Oster, near West Duppel. Their loss was about 100. They captured 300 prisoners.

The Prussians had arrested all the principal officials in that portion of Jutland which they occupied.

Heavy firing had been exchanged at Sonderborg. A sharp naval engagement off Rugan Island between five Danish steamers and two Prussian men-of-war and several gunboats resulted in the withdrawal of the Prussian ships, closely pursued by the Danes. The Prussians, however, reached port safely.

It is asserted that Sweden is hastening her armaments.

FOUR DAYS LATER.

Liverpool March 23d, Queenstown 24th.

Garibaldi is expected to land at Southampton in about a week.

A grand reception will be given him when he arrives here.

The London *Herald* says unless Napoleon and Maximilian recognize the South, the establishment of the Mexican Empire will be a fruitless expenditure of strength by France, and end in humiliation to all concerned.

There has been no additional fighting in Jutland.

Semi official Copenhagen papers say Denmark has not acceded to the armstice, as it cannot entertain the surrender of Duppel, nor consent to the present position of affairs being a basis for suspension of hostilities.

The Pope's health is said to have improved.

The Russian Commission of Emancipation of the Polish peasantry have commenced their labors in Warsaw.

The London *Globe* says the policy of the New Emperor will be strictly neutral and will not recognize the independence of the Southern Confederacy, or maintain diplomatic intercourse until France has done so.

The Pope.—The Rome correspondent of the London *Times*, under date of March 12th, writes:

"Some apprehension, exaggerated of course, has been felt this week for the health of the Pope. On entering St. Peter's on Friday, the 4th, as is the weekly custom of the Pope during Lent, he suffered a little from giddiness, and on returning to the Vatican, say some, he fainted. Certain is it that for three days he had a good deal of fever, and that on Monday night Dr. Viale remained all night with him. At present, however, if answers at the Apostolical Palace can be relied on, he is much better, though erysipelas in one of the legs continues. 'Seventy-three years' are in themselves a malady, and this connected with the menacing symptoms to which His Holiness is more or less subject, gives rise on every slight occasion to apprehension or hope, as the case may be, and always to much speculation on the future. That such an event as the one we are now contemplating would lead to any other results than the choice of a successor I do not imagine, unless the Emperor is bound by any tie of personal affection or honor to the present occupant of St. Peter's chair. A conclave would probably be summoned in nine days after the demise, and the Cardinals, 'full of the Holy Spirit,' would appoint another Pope."

The correspondent adds that it is understood in Rome that Pius IX. has drawn up a letter, in which he directs that a conclave shall be summoned in three days after his death, in order to steal a march on the magnates of the church outside of Italy. He has suggested the names of three cardinals, from whom his successor is to be chosen. The writer says there are not more than fourteen cardinals who would be considered eligible, and that the feeling in Rome is in favor of an old man and a monk—an Italian he must be according to a very old law, to continue the long series of men of that nation who have filled the papal chair for three hundred years; an old man he is desired to be, so as to give a chance to ambition in scarlet; a monk, so as to prevent too progressive a policy. The Jesuits are busy with the determination of naming the next Pope.—*Journal.*

☞ Advices from Richmond say rebel plans have been formed for the reclamation of Tennessee and Kentucky to the rebels. Jeff. Davis believes Richmond impregnable, and the great bulk of the rebel forces will be concentrated at the West, where they intend, by recapturing Chattanooga, to reach the Ohio and again close the Mississippi.

☞ One of the leading doctors in Paris and a real count also, has been making a large fortune by getting the lives of his patients insured and then poisoning them.

☞ An association to provide for the destitute orphans of soldiers has been established in Iowa. It is to be known as the Iowa State Orphan Asylum.

☞ The rebel conscription is being enforced in Eastern Mississippi with even greater severity than ever before.

☞ Before the war in Mississippi there were seventy-five papers; now there are but nine.

☞ The Chicago *Journal* learns that the winter wheat has not been injured in the West by the cold weather.

☞ The Springfield *Union* says that George Thompson intends making this country his home, and that his residence will be in Boston.

☞ Free schools are about being organized in Newbern, Washington, Beaufort and other places, for the education of poor white children.

☞ Crowds of refugees are returning to East Tennessee to repossess their homes under the protection of our army.

☞ New Jersey has authorized the married women to devise their own property by will.

Notices.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us.

C. W. Smith, Sec. of Conf.

Conference.

The Lord willing, there will be a conference at Branch Mills, China, Me., commencing Thursday evening, April 14th, and hold over Sunday. A general invitation is given to all our brethren and sisters to come in the name of the Lord. Brethren from a distance will call on W. H. Worthing, Dr. Mitchell, and Clifford S. Worthing.

In behalf of the brethren, John R. Hall.

Notice.

Eld. Edwin Burnham will commence a series of meetings with the Free Evangelical Church of North Attleboro, Mass., on Sunday, April 24th, and continue until May 3d. All in the vicinity who desire to be revived, reclaimed, converted, or who feel ready to unite in a faithful effort to "pull men out of the fire," are earnestly invited to attend. The prayers of all christians are solicited in behalf of the meeting.

C. Cunningham.

Western Grove Meetings.

As the time is nearing for the commencement of these meetings, Wisconsin friends desiring them in their localities, can correspond with me at Baraboo, Wisconsin. W. [illegible]

Notice.

The Lord willing there will be a meeting at Franklin Plantation, Me., commencing Thursday, April 7th, and continuing over the following Lord's day. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brethren Wheeler and Whitman are expected to attend.

C. N. Buzzell.

Meetings in Chicago.

Meetings are held in Chicago, Ill., every Sabbath, at 10 1-2 and 3 o'clock, at the Hall, No. 17 Ryer Block, Dearborn Street. Entrance between Nos. 77 and 79. Ministering brethren, and others visiting Chicago, are invited to meet with us. Call upon the undersigned, on McGlashen St., between Archer Road and 22d Street.

Samuel L. Walter.

Notice.

A portion of the believers in the speedy coming of Christ, residing in New York, have taken the old hall at the corner of Grand and Elizabeth Streets, where they will be glad to receive calls from the preaching brethren. They can call upon M. E. Green, 236 Sullivan Street.

Notice.

There will be preaching in City Hall, Bath, Me., Sunday, April 17th. Bro. L. L. Howard is requested, and expected to be there.

R. R. York.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

General Conference..........Sunday, April 10th

Concord, N. H..........April 17th
Miles Grant.

Danielsonville, Ct..........Friday evening, April 8th
Worcester, Mass..........Sunday, April 10th
South Ashburnham..........Tuesday evening, April 12th
H. F. Carpenter.

Summit, R. I..........April 17th
Exeter, R. I..........April 20th–21st
Rocky Brook, R. I..........April 24th
Westerly, R. I..........May 1st
Ocean Port, N. J..........May 8th
J. K. Bellows.

Yarmouth, Me..........April 10th
Brunswick Village, (as Bro. Storer may appoint), Sunday, April 24th. R. R. York.

Abington, Conn..........Sunday, April 10th
R. V. Lyon.

Warehouse Point, Ct..........April 17th
I. B. Potter.

Science Hill, Monroe Co., N. Y..........April 10th
and onward for the present. H. H. Brown.

Canaan, N. H., (Birch Corner School-house), Sunday, April 10th.
North Canaan, (Red School-house), Sunday, April 17th
D. Eastman.

Hartford, Ct..........April 17th
Cold Spring, Mass..........April 24th
Where Bro. Cotton may appoint..........May 9th
I hope to see all my old friends out. Probably shall not visit you again for some time, if ever.
Wm. A. Fenn.

Alton Corner..........April 17th
Pittsfield..........Sunday, April 24th
New Durham Ridge (communion)..........May 1st
J. G. Smith.

Forestville, Ct..........Sunday, April 10th
S. Woodruff.

West Ossipee, N. H., (for baptism)..........April 10th
Moultonborough Center..........April 17th
T. W. Piper.

Huntington, Mass., Baptist church, Sunday, April 10th
Conway, Mass., North Shirkshire.. Sunday, April 17th
W. J. Hale.

Appointments for Springfield.

Sr. A. Mussey..........Sunday, April 10th
H. Pratt..........Sunday, 17th

Vernon, Vt..........April 10th and 24th
Athol, Mass..........Sunday, April 17th
Portland, Me..........Sunday, May 1st and 8th
Frankfort Mills..........Sunday, May 15th
J. Hemenway.

North Dana, Mass..........April 10th
Southbridge, Mass., (at the Brick School-house), April 17th.
Class meeting at Bro. Chase's evening of the 16th.
Worcester, Mass..........April 24th
Geo. A. Streeter.

Northfield, Mass..........April 10th
D. J. Weaver.

Concord, N. H..........Sunday, April 10th
Nottingham..........Sunday, April 17th
Manchester, evenings of April 22d, 23d, and Lord's day, 24th. No name.

Collinsville, Ct..........April 8th, 9th and 10th
Plainfield, Ct..........April 11th
New Britain, Ct..........April 12th
Warehouse Point, Ct..........April 14th
Palmer, Mass., (as Bro. Higgins may arrange), April 15th.
Worcester, Mass..........April 17th
Clinton, Mass..........April 18th
South Ashburnham, Mass..........April 19th and 20th
Lunenburg, Mass..........April 21st
Lawrence, Mass..........April 24th
A. Ross.

Carver..........April 10th
Hartford, Ct..........April 20th and May 1st
Cheshire Street, Ct..........May 5th
New Britain, Ct..........May 8th
Collinsville, Ct..........May 11th
Southington, Ct..........May 12th
Plainville, Ct..........May 13th
Bristol, Ct..........May 15th
Plymouth, Mass..........April 17th
Warehouse Point, Ct..........May 18th
Scitico, Ct..........May 19th
Springfield, Mass..........May 22d
J. S. White.

Augusta, Me..........evening, April 12th
Portland, Me..........evening, April 13th
Biddeford, Me..........evening, April 14th
Kennebunk Port, Me..........Sunday, April 17th
Dover, N. H..........evening, April 18th
Portsmouth, N. H..........evening, April 19th
Salem, Mass..........evening, April 20th
G. Goodrich.

Suffield, Ct., (at Bro. Allen's)..........evening, April 9th
S. D. Daniels.

Lee, N. H..........Sunday, April 10th
B. S. Emery.

Springfield, Mass..........Sunday, April 10th
New York, (at Bro. Curry's meeting, 24th Street), Sunday, April 17th.
Will Bro. Curry meet me at the landing of the boat from Albany, Wednesday morning, April 13th?
A. Mussey.

Appointments for Agawam.

H. Munger..........April 10th
P. Butler..........April 24th
H. Pratt..........May 8th

Portsmouth, N. H..........April 17th and 24th
F. H. Burbank.

North Hermon, Me..........Sunday, April 10th
Bradford, (where Brn. Hanson and Lassell may appoint), Friday and Saturday evenings, April 15th and 16th, and over the following Sunday.
Atkinson, Me., or Fulton's Corner, Thursday evening, April 21st, and over Sunday.
Milo, Me., (where Brn. Billington and Farris may appoint), evenings, April 27th and 28th.
Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best. Thomas Smith.

South Butler..........Sunday, April 10th
Westbury..........Sunday, April 17th
C. B. Turner.

Lynn, Mass..........Sundays, April 10th and 17th, and evenings through the week. A. Simpson.

Lawrence, Mass..........Sunday, April 10th
Joseph W. White.

Agawam, Mass., (unless stormy)..........April 10th
H. Munger.

West Lisbon..........Sunday, April 10th
I. Damman,
Chas. Goodrich.

Holliston, Mass..........Sunday, April 10th
H. [illegible]

Business.

Information Wanted.

The monies sent by and for the following brethren, cannot be credited until we are informed to what Post Office their paper is sent. We are receiving about fifty and sixty letters a day, full of business for the Crisis and Pilgrim, and have no time to hunt up names in a list of six or seven thousand. Please be particular, and always give (not the town, but) the Post Office and the State. Levi Parmlee, Wm. Lassell, R. C. Jackman, C. Farrington.

TO CORRESPONDENTS.

D. G. M.—It is forwarded.
S. L. Manley—Have none of that No. left.
T. W. Piper—(Melvin Village, N. H.)—Have credited him in this No.
J. M. Howard—(South Hope, Me.)—Have made it all right. He will get it.
D. Eastman—His Pilgrim is sent regularly.
Polly Blake—(No. Wrentham, Mass.)—The three dollars were each of them received and acknowledged in the Crisis, and pay to No. 379. The present No. is 444.
J. N. Snyder. (Mansfield, O.)—All received.
R. H. Hines—Have German tracts—one kind.
Mrs. S. Pike—Received.
Mrs. L. Canfield, (New York)—Paid to No. 453.

CASH RECEIPTS TO MARCH 29, 1864.

The present No. of the Crisis is 444.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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For the World's Crisis.

COME, DEAR SAVIOR!

The ready ones stand waiting,
And for thy coming pray;
How long must thou now tarry,
Thy chariot wheels delay?

Cho. O soon, my blessed Savior,
Let thy glorious kingdom come!
Come forth in regal splendor,
And reign upon thy throne.

Nations are growing angry,
Preparing for that day;
All things foretell thy coming
In the portents of the sky.

Cho. O, then come, my blessed Savior,
Bid wars and tumults cease;
Let us hail the bright forever
In a land where all is peace.

Lone mourners here are sighing
O'er the victims of the tomb;
O come, and end these sorrows,
Disperse the gathering gloom.

Cho. O, then come, my blessed Savior,
Let the glorious morning dawn;
Come, and break the loved one's fetters,
Bring the resurrection morn.

L. Otis.

For the World's Crisis.

PRAYER.—No. 3.

"The Comforter, which is the Holy Ghost," had been promised. Jesus in his parting address to his disciples bids them tarry at Jerusalem until they were endued with power from on high, or, as it is elsewhere expressed, "wait for the promise of the Father, which ye have heard of me." How were they to wait? Were they to remain inactive? Did they reason thus: "We are promised the Holy Ghost, Our Master said he would send the Comforter, who should remain with us alway. He has bidden us wait at Jerusalem for its reception. We need not do anything. The promise cannot fail. We will therefore simply wait for the mighty baptism of the Spirit"? Nay, verily! Such were not their reasonings. They must wait, but it must be in God's order, and that was one of prayer, united, believing, and effectual prayer. Jesus had told them before his crucifixion that he would pray the Father for the Comforter; and if the Son of God must needs ask, in order to obtain it for them, how much more necessary that his disciples should also pray.

It was while they were all with one accord in one place offering up their petitions to the Father, that the promise was fulfilled, the glorious baptism of the Spirit was given, and the endowment of power bestowed. On another occasion, "when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost."

Cornelius was a man of prayer. He united with his prayers benevolent deeds. It is said of him, he "gave much alms to the people, and prayed to God always," and these are said to have "come up for a memorial before God." Because of these, Peter is sent to instruct him in the doctrine of Christ; and his heart, prepared by acts of devotion, is open at once to receive the new light that dawns upon his mind; and upon him, a converted Gentile, the mighty baptism descends, as upon the believing Jews upon the day of Pentecost.

After this Peter was shut up in prison, and sixteen soldiers placed for a guard over him. The wicked king into whose hands he had fallen hated the christians, and had some of them persecuted and slain. James had a short time before been slain by the sword, and the church trembled for the safety of their beloved teacher. In their trouble they fled for refuge to the throne of grace. "Prayer was made without ceasing by the church of God for him."

Easter was the day appointed by Herod for him to be brought forth to the people, probably for trial and punishment. The night previous many were gathered together praying at the house of Mary the mother of John. Their prayers were about to be answered. Peter was sleeping between two soldiers, each hand chained to theirs, and a guard watched at the door of the prison. Beyond the prison were two wards, probably strongly guarded, and an iron gate which led to the city. How could Peter thus strongly guarded be delivered? The Roman soldiers were strong, they were men of iron nerve, but there was One stronger than they. While the church was praying and Peter sleeping, an angel entered the prison, and smiting Peter on the side, he bids him arise up quickly. His chains immediately fall off from his hands.

Then the angel commanded him to gird himself and bind on his sandals. After doing this he was told to cast his garment, a sort of cloak, about him, and follow him. Peter obeyed, knowing not that it was an actual occurrence, but supposing he saw a vision. They passed the guards and came to the iron gate, which opened of its own accord; so they passed out and went on through one street, then the angel left him.

Peter now realized where he was, and the great deliverance God had wrought out for him by the hand of the angel. After a few moments' reflection, he proceeded to the place where the praying company were assembled, and knocked at the gate. A damsel came to inquire who was there, and when she heard Peter's voice she was so overjoyed she stopped not to open the gate, but ran in and told how Peter was there. They did not believe her at first, but accused her of being mad; but she affirmed that it was so. Then they said it must be his angel, or spirit; they could not think the real bodily Peter was at the gate.

But Peter continued to knock, and when they opened for him, they were astonished. The real Peter was there, and he soon explained the whole matter to them, and dispatched messengers to the rest of the church, then departed for another place.

Paul and Silas, when thrust into the inner prison, and their feet made fast in the stocks, sang praises and prayed; when, lo! suddenly a great earthquake shook the foundations of the prison, opened the doors, and loosed the bands of every prisoner. The jailor, aroused from sleep, and seeing the prison doors open, thought the prisoners had fled, and was about to kill himself, when Paul cried out that they were all there. Then he was convicted, and inquired what he must do to be saved. Great was the result which followed that little prayer-meeting,—a household converted that night, and the way opened for the release of the apostles. O what a power in prayer!

M. D. W.

☞ A writer beautifully remarks that a man's mother is the representative of his Maker. Misfortune and crime set no barriers between her and her son. While his mother lives, a man has one friend on earth who will not desert him when he is needy. Her affection flows from a pure fountain, and ceases only at the ocean of eternity.

☞ It is sin that renders affliction insupportable. Get the burden of your sins removed, and the affliction will be easy.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.*

NUMBER NINE.

GOD'S COVENANT WITH ABRAHAM.

There dwelt of old, in Ur of the Chaldees, one man who turned away from the idols which his countrymen worshiped, and in the integrity of his heart sought alone to adore the only and the true God. While others bowed down to silent images, the work of their own hands, this man sought aid from on high, directing his thoughts to that pure source which had inspired his heart with love and confidence. It was thus he found favor in the sight of heaven, and was soon made the recipient of its blessings. God saw his faithfulness, and determined to make him the founder of a chosen people.

He is directed to leave the place of his nativity, to sojourn in a far distant land. He obeys, and at length the long journey is accomplished; he has reached the land of promise. For the first time he gazes out upon the varied and beautiful scenes of Canaan. Green pastures, watered by living springs, are spread around him in all their oriental richness. The olive and the vine crown with beauty the circling hills, and the graceful date tree waves in vales between. While feasting his eyes upon this vision of beauty, the Lord appeared and said, "Unto thy seed will I give this land." And Abraham consecrated the spot with an altar, and with the sacrifice offered up his heart's devotion as a sweet oblation to Him who had become his chosen director.

Time passed on, but Abram was still a stranger and sojourner in the land; yet amid all his wanderings and the varied incidents of his life he remained ever faithful to his trust, ever consistent in his life. The glitter of princely courts could not dazzle his eye, nor the love of gain allure him from the path of duty.

Again the Lord appeared to him to renew the solemn covenant that was to descend through the ages as a blessing to the world. To him and his posterity was promised all the land of Canaan as an everlasting possession. He was promised a son in his old age, through whom all the nations of the earth should be blessed.

It was then, methinks, that a vision of the future passed before Abraham, as he was now called. He saw his descendants multiply, beheld them go down into Egypt, where they became a great people; saw their oppression, and at last their wonderful exodus from a cruel bondage, their triumphant passage through the Red Sea, their murmurings and wanderings in the desert and wilderness; the reception of the divine law amid the terrors of Sinai; their final entrance into the promised inheritance, their long and bloody wars and final triumph and prosperity. He beheld the greatness of David's reign and the glory of Solomon's court.

But did the vision stop here? was a veil drawn over the declining days of Israel's fading glory, when the heathen triumphed and they who knew not God dwelt in the palaces of Judah's departed princes? If not, methinks beyond this night of clouds he saw a more glorious day appear, when the sun of a purer dynasty shone out upon the world, the harbinger of a brighter era to earth's benighted children. But, ah! did he behold his seed according to the flesh reject this Prince who had come to deliver them? if so, he beheld the Savior of his true seed and heirs according to faith. If he saw this possession pass away at last into the hands of a strange people, this possession that had been promised to him as an everlasting estate, a land in which he had been a sojourner, he looked by faith beyond the tide of time, when he should be called to share with all the true and good, this same land of promise, renovated, and made beautiful by Him who had sworn it should be an inheritance to him and his heirs forever.

Yea, beyond the dark decay of time he looked and saw this heritage bloom anew with more than its pristine beauty; beheld it glow with transcendent loveliness; amid its scenes he beheld the faithful congregated from every clime, dwelling in harmony under the shadow of the Redeemer's love. 'Twas thus he saw fulfilled the divine promise in all its glory and fullness. And he bowed his heart in thankfulness and blessed the Lord in whom he had trusted. His faith had sealed the covenant, and though he possessed not even the pastures his flocks grazed upon, he looked beyond the storms of the ages for the promise to be made sure when He whose right it is shall reign forever more.

Orrin P. Allen.

* Those articles, commenced in the Crisis some time ago, are now resumed, with the hope that good may result from their perusal, and lead some who look upon the Bible as a book too antiquated for this age to turn once more to its pages for instruction. O. P. A.

For the World's Crisis.

TRUST IN GOD.

I have felt for a long time as if there ought to be something said upon this point, and yet how few know what it is to trust in the Lord. We hear people say very often, if we tell how much we need this or that, why do not you trust in the Lord? Now I want to know if any one trusts in the Lord for food and raiment when their house is full of all kinds of provision, a closet full of nice clothes, a purse of money or a good supply of money in the house? Now if that is the way to trust in the Lord I have not learned how.

The Lord wants us to practice what we preach. If we tell a brother or sister to trust in the Lord, why do not we try it first? I do know that the Lord will provide for all his children, and now if we want others to trust in the Lord, let us try and help them. If we see a brother or sister in need, and have the means to help them, let us kindly do so. We know not how much good we can do until we try. The Lord is soon coming, and much good will the things of this world do us if they are not spent in the service of the Lord? Brethren and sisters, the Lord wants us to act as if we believed what we profess. Let us do all we can to help others have confidence in God. I have imagined sometimes that people thought there was no need of anybody's trusting in the Lord but preachers, and it certainly seems as if they really did think so, for if you say any thing to them of your needs, how quick they will tell you that you must trust in the Lord. Well, now, brother, did you trust in the Lord when you bought such a lot of provision and filled your house with enough to last a year? What a wonderful trust you had in God. "I had money to buy with," is the reply. Suppose you had given some of it to that poor preacher, who preached to you a few Sundays ago, and helped bear the burden. He is poor, has to trust in the Lord for all he has, and yet you really think his life is a desirable one. You know nothing about it. He toils hard, goes from place to place and meets with cold-hearted and covetous professors, who really wish they had something to give the preacher, but they have nothing but a God bless you and, We would like to have you come again.

Now I do not believe that the Lord will bless such people as these. God wants whole-hearted christians, those that are not afraid they shall come to want if they should give the poor preacher's family a bushel of potatoes or corn, or a peck of apples, or a little butter, and a few dollars or so to help sister, the preacher's wife, to some of her necessities, so that she would not have to sit up so late at night to work after all the rest of the parishioners had retired to rest. Often does the preacher's wife feel so weary, that life seems of but little worth. Sisters, cannot you just leave off that fancy work, that needless trimming, and give the time that you spend upon it to go over and help her a little, and help her to trust in the Lord? Her family is sick, has been so for a long time. Affliction's wave has rolled o'er them time after time. She has had to struggle hard for life and to keep above water, and yet she trusts in the Lord amidst all, and often tells her companion not to tarry to help her, but to go out on his mission of love for his Master, to warn sinners to flee from the wrath to come.

Now is it not our duty to do all we can to help bear the burden and so fulfill the law of Christ? They that give to the poor lend to the Lord. Just step in and see if there is any thing that you can do for them. Of what avail will all your property be when the Judge of all the earth appears to gather his chosen ones? Many will not secure an entrance into the haven of rest. If the Master says "depart," money cannot buy a seat therein. Now is the time for us all to do good. Money cannot bribe the Almighty. Covetousness can never enter there. Be wise now, do not get worldly. Do not be overcharged with the cares of this life, and that day overtake you as a thief.

There are those that need our help. The poor are here with us. Let us help them to trust in the Lord, and by-and-by we shall repose beneath the shadows of life's fair tree, and be made like Christ.

Minerva.

For the World's Crisis.

FRIENDSHIP.

How sweet to have a friend below, in whom we can confide;
To bless us if we act aright, and if we err to chide;
To whom we can reveal each thought and feeling of our heart,
Who shares with us each earthly joy, and in our grief bears part.

But it is better far than this to have a Friend above,
Whose power is equal to and lasting as his love;
Who gives us every earthly friend, and all we here possess,
And if we do his holy will is always sure to bless.

Then may we speak and act aright, and live so holy here,
That when he calls his children home, we may with them appear.

Never forsake a friend. When enemies gather around, when sickness falls on the heart, when the world is dark and cheerless, is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest only moves them. If you have a friend who loves you, and studies your interest and happiness, be sure to sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They only deny its worth and power who have never loved a friend, or labored to make a friend happy.

D. F. Newton.

For the World's Crisis.

AN APPEAL.

To the Dear Brethren in Christ Scattered Abroad, Greeting:—As the time is short in which we may labor in the vineyard of our Lord for the salvation of perishing men and women, we deem it of the utmost importance to put forth an extra effort for this object; hence we feel it our duty to sustain the publication of the World's Crisis which has been so instrumental in the spread of the truth of the soon coming of Christ, and the establishment of his glorious kingdom. And while we feel to contribute according as God gives us means to the support of the Tract Fund for the spread of the truth of God's word, we nevertheless feel that new obligations seem to devolve upon us who are looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

And for this object, dear brethren, I am constrained to appeal to you to come to our help in the support of our western paper—*the Voice of the West*, published by Bro. Himes in Michigan. I appeal not only to our western brethren, whom we expect will help by their subscriptions and contributions, but we hope our brethren in the east will feel that we are engaged in one common cause in the proclamation of the blessed truths of the Bible which are so dear to us. And, moreover, realizing that every subscriber east as well as west, will help make permanent another means by which some poor soul may be brought to rejoice in the truth, we urgently request our friends who wish the prosperity of the cause in the west to help us in the support of this paper by their subscriptions.

We do not ask, nor wish one of our brethren or sisters east, or even west, to discontinue the Crisis, which is and has been the means in the hands of God of so much good. We have taken the Crisis ever since its first publication and intend to do so till the blessed Savior comes, if we live till that time; and we have also procured many subscribers for it (the best paper ever published, in our opinion); and intend to do so still, if time permit. And now I rejoice that another paper is started, which we trust will be bold in the defense of the truth and be scattered over these vast prairies.

Dear brethren west, let us do our duty; and while we continue to support the paper which comes from the east from week to week, laden with truth to the dear saints, let us make a little more sacrifice for God and truth, and soon we shall reap if we faint not.

I would say, we wish to continue the World's Crisis, because of its many contributors with whom we are familiarly acquainted. We wish to read their stirring epistles. Many of them are our especial friends with whom we had the trial of our faith in times past, and they are endeared to us by such trial. So we cherish their memory; and we trust that the brethren and friends east may have the same regard for the infant cause in the west as we have for the cause east, and assist us in our effort to sustain both these weekly messengers, not only with our means but with our prayers, that God may bless and prosper us as a people, and his name be glorified.

Dear brethren of the Illinois Advent Christian Conference, many of you are aware that at our last conference in Ionia, Warren Co., Ill., there was a subscription paper started to assist Bro. Himes in removing his office and the publication of his paper to the west, which subscription paper was left in my hands until the matter was settled with regard to his coming. It is no longer a matter of uncertainty. He is in our midst with his office, and two numbers of his paper already published. It is reasonable to expect that every one that has subscribed for this object will feel glad to pay their subscription as early as an opportunity presents; and I would further suggest that every one come to our next conference, to be holden at Wyanet, Bureau Co., prepared to honor their subscription with the money; or, if they cannot come themselves, to send it to me at an early date. The amount upon the subscription paper is $100. Shall it not be met by the 25th of May? We trust it will. We hope to see the conference in Iowa, Minnesota, Wisconsin, acting in this matter, to make permanent a paper through which we can give our appointments and have them in season. Your brother in Christ,

Wm. McCulloch.

Lamoile, Bureau Co., Ill., March 13th, 1864.

For the World's Crisis.

FROM ONE WHO HAS KNOWN AFFLICTION.

Bro. Grant:—How often in the language of the poet can we exclaim,—

"Afflictions, though they seem severe,
In mercy oft are sent."

And it is not until the chastening hand of our Heavenly Father is laid upon us, that we are enabled to appreciate the blessings and privileges we may have heretofore enjoyed. For the past two years and a half I have drank deeply of the cup of sorrow. But my Heavenly Father prepared the draught, and should I refuse to drink, even to the dregs, the bitter cup?

My first and greatest affliction was the loss of the companion of my youth. He arose in the morning and went about his daily avocations, looking forward to a long life of health and happiness; but in an unguarded moment he received his death wound from the kick of a favorite horse, and after ten days of intense suffering he closed his eyes in death. Words are inadequate to express the sorrow and anguish of this my first and great bereavement, and my heart was prone to rebel against the dispensation of an all-wise providence; but oft in the silent watches of the night, or when engaged in my domestic duties, the dying words of my husband, "We shall meet again," would come like soothing balm, bidding me look forward with the eye of faith to the resurrection morn, when I trust, if faithful, I shall be permitted to greet him, clothed with immortality to die no more.

But this was only the commencement of my afflictions, and ere I had learned to bow in humble submission, and say, "thy will be done," an only and much loved sister was stricken down with a lingering disease, and for weeks and months she hovered on the brink of the grave; but thanks to my heavenly Father, who has said if we ask of him in faith believing we shall receive, he spared her life; but ere she was able to leave her bed news came of the death of my eldest brother, who fell a victim to consumption. Grief at the loss of her son, and over exertion in the care and anxiety for her daughter, prostrated my dear mother on a bed of sickness, and after eight long weary months of racking pains and cough, her weary spirit found rest and peace in the grave. Peace be to her blessed memory! We would not bring her back to suffer again what she has passed through; but we cannot help sorrowing that in this life we shall no more look on that loved form, no more listen to her words of counsel and instruction, or be cheered by her smiles of love and approbation. Her work is done, and we trust "well done," and we believe in the resurrection morn she will be crowned with life and immortality.

Kindred ties have been broken, and loved forms have been laid in the dust, but my faith and hope in the promises of the gospel cheer me on in my lonely pilgrimage, and in the language of a well known poet I can truly say—

"I thank thee, God, for all of smart
That thou hast sent, for not in vain
Has been the heavy, aching heart,
The sigh of grief, the throb of pain.
The chast'ning hand of One above
Falls heavy, but I'll kiss the rod;
He gives the wound, and I must trust
Its healing to the self same God."

Cambria, Mich. Maranda E. Orr.

For the World's Crisis.

SINGING.

"I will sing with the spirit, and I will sing with the understanding also."—1 Cor. 16: 15.

To sing with the spirit and the understanding is not the fashion of the present day. A preference seems to be given to *tunes*. That church is most popular whose musical entertainment preponderates; while the words are but secondary, often almost as meaningless as if uttered in an "unknown tongue."

It is a question whether the introduction of sacred music into our concerts and worldly assemblies is beneficial or otherwise. "Solemn words upon a thoughtless tongue" too often pain the christian ear, and lead us to lament the deterioration of that reverence once inculcated in the youthful mind towards sacred subjects. Dear young friends, will you not cultivate the habit of making your heart accompany the words of the "sweet songs of Zion," that you may "make melody in your hearts unto the Lord"? Read over *understandingly* the following familiar and comprehensive hymn. Its petitions have been the heartfelt utterance of many a christian. In these last perilous times we need to offer them daily. Here is comfort for the tempted and desponding; encouragement amid all the storms of earth. We all have our favorite hymns, made sacred by association with departed friends, or by seasons of private or social enjoyment. Next to God's word they are food for our souls.

"Beset with snares on every hand,
In life's uncertain path I stand;
Savior divine, diffuse thy light,
To guide my doubtful footsteps right.

Engage this roving, treacherous heart,
Great God, to choose the better part,
To scorn the trifles of a day,
For joys that none can take away.

Then let the wildest storms arise,
Let tempests mingle earth and skies;
No fatal shipwreck shall I fear,
But all my treasures with me bear.

If thou, my Jesus, still art nigh,
Cheerful I live and cheerful die;
Secure when mortal comforts flee,
To find ten thousand worlds in thee."

March 20th, 1864. M. Parry.

For the World's Crisis.

THE WATCHMEN.

Dear Bro:—Are not some of the prophecies now being fulfilled in the slaveholder's rebellion? Is not God now sending down his just judgments upon this guilty nation, as he has declared by the mouth of his prophets he would do?

Ezekiel 33: 2–6,—"Son of man, speak to the children of thy people and say unto them, When I bring a sword upon a land, if the people of the land take a man of their coasts and set him for their watchman. If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Our watchmen—those set apart to preach the everlasting truths of the gospel—have failed to give warning when they saw the sword approaching; but cried peace, peace. They saw the heel of the slaveholder upon his victim; and they said, All is well. The watchman heard the clanking chain and said, What a glorious institution is this! The watchman heard the poor bleeding slave crying mightily night and day for help, but sounded not the trumpet.

The sword has come and taken many from among us, but their blood will be required at the watchman's hand. And why have they thus feared to sound the trumpet? They love the praise of men more than the praise of God; they have more confidence in man than in God. They dare not sound the trumpet for fear they will displease some wealthy member of the church, and their bread and butter will fail.

But, thank the Lord, there are a few faithful watchmen who, when they, "see the sword come upon the land, blow the trumpet," "who cry aloud and spare not;" who shun not to declare the whole truth and trust to Providence for their corn. And those who hear the warning and heed it not, their blood shall be upon their own heads.

"Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife; and shall ye possess the land?" The slaveholder stands to-day as he always has stood—upon his sword, ready to strike down any one who shall lift a finger in opposition to slavery, as a lion is ready to tear in pieces any who should attempt to rob him of his prey.

"Ye work abomination." Who in God's world works abominations if the slaveholder does not? And yet we have many watchmen, north and south, who refuse to sound the trumpet and give the alarm. Verily they shall have their reward. Lewis Cawkins.

Oxford, Ill.

For the World's Crisis.

SHOULD CHILDREN ATTEND MEETING?

A strange question this; but it will come up. The mind cannot cease to reason and to ponder on the opposite directions which religious people take, and the opposite examples also. It is generally admitted, and by some practically believed, that the mind in childhood and youth is most susceptible of impressions, and, by proper attention, the most easily led into the way of the Lord.

But when we see religious parents, who have a deep interest themselves in meetings and in attending them, while their children seldom attend, sometimes never, the question must come up. Why? In some communities we see parents and children, all who are able to go out, at the Sunday meetings listening to the word of life, respectful, attentive, and interested. What can be more encouraging to the minister? What more pleasant sight in his congregation? In other places but few and sometimes no children (if we may except grown ones,) are to be seen in the congregation. The children are left at home to spend their time in idleness, or reading novels, or such other reading as they may choose, perhaps good reading. In many cases they are not at home, but have wandered into the streets or the haunts of play, or of vice. In others, they are left at home, and as soon as their parents are at meeting they leave for such places and amusements as suit them.

At the weekly prayer-meetings some of these parents are found constant and active; their prayers ascend for the salvation of their children; they ask others to pray for them, and feel deeply for the youth. But these children are not in the prayer-meeting, seldom found there, often they are spending the same hours in gaming, in pleasure parties, or in riotous conduct in streets or shops. If they are ever made to go, or persuaded to attend the prayer-meeting, it is too frequently that they only do so to disturb others by improper conduct; because they have not been properly trained at home, nor have felt the solemnity of christian worship by early and constant attendance in company with and care of christian persons.

I should decide that it is of much importance that our children attend preaching and prayer-meetings generally.

Yarmouth, Me. I. C. Wellcome.

For the World's Crisis.

JOURNAL.—No. 4.

Thursday, 18th inst., I commenced a series of meetings at Castle Rock, Dacotah county, Minn.; in all five sermons. Saturday, 20th, we gave notice for all who wished to come together to organize a free church, to be governed alone by the written word of God, to meet at the house of B. R. Fellows (as they had lost their records, and the church visibility). We organized with twelve old members and three young converts. Bro. Cook was chosen Clerk, and Bro. B. R. Fellows Deacon, on trial. On Sunday we had a good communion season. They wished me to tarry longer, but as I had been preaching nearly every evening, and two sermons on Sundays, since the 13th of last December, left for home, which I reached after four days' tedious toil through mud, snow drifts, etc. While at Ottawa Village, that little German boy, some sixteen years old,—who fled from the Indians when his father was killed and his mother wounded, took his little brother, some three years old, on his back and carried him sixty miles,—came forward for prayers, and was greatly excited with the fear of going instantly to a burning hell. He finally became calm, and I think was converted. I baptized him, and he joined the church. Total number of sermons since Dec. 13th, eighty. Donations in all, $33.

I was glad to learn from Eld. M. Grant's account of the meeting at Cabot, Vt., that Eld. S. Wheelock is yet alive and trying to preach the word of God. He was once ranked with the scoffing infidels. May he declare the whole counsel of God. May Bro. Nathan Wheeler preach the pure word of God with power and success. I pray we may all be ready for his glorious coming and kingdom. The general evidences show his coming to be near. My prayer is, Lord, send more honest and faithful laborers into the gospel harvest. May the saints wake up to a sense of their duty to God, the true church and the world; and sustain the ministry and church by their prayers and exhortations.

Yours in hope, Wm. Sweet.

Utica, Minn., Feb. 26th, 1864.

For the World's Crisis.

WEARY OF SIN.

"I am weary of my sin,
Savior, come and take me in,
Take me with thyself to be."

I have been growing more and more weary of sin and sinning for a few years past; ever since I saw myself lost and ruined, and as such cast myself in all my guilt into the outstretched arms of that blessed Redeemer who died to save such, and who would that all men should come unto him and have life. His great salvation has appeared unto me, and to all those that are called according to his purpose, and even the "ends of the earth." I would live free from sin, a pure and spotless life, ever striving to do what I can, by example as well as precept, to keep the standard raised up, through the assistance of divine grace.

None but holy ones shall enter
Through the pure, celestial gate.

Oh! for a deeper work of grace in my own heart; and I greatly desire to see it deepened in the hearts of God's dear children, and much more abounding, for it is much needed. I am young, yet desiring to grow in grace and in the knowledge of the truth as it is in Jesus; and trust I never shall be one of the class, of whom we read, "who are ever learning but never able to come to a knowledge of the truth."

May God grant us grace to live to his glory here, and save us in his coming kingdom, there to serve him more acceptably for ever.

Athol, Mass. M. C. Ellinwood.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Names for the Try Company.

Mary E. Reeve,	Carroll C. Harding,
Marietta M. Harding,	Willie H. Harding,
Alonzo C. Collins,	Abbie Muzzy,
Julius W. Thayer,	Julie Muzzy,
Lydia M. Meeker,	Isadore L. Muzzy,
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Julia C. Thayer,	Florence E. Muzzy,
John D. Halbock,	Ida Muzzy,
Lucy J. Thayer,	Frank H. Muzzy,
Israel P. Thayer,	Calvin I. Muzzy,
Nelson S. Thayer,	Westley W. Reeve,
Ambrose S. Harding,	Frank E. Smith.
Lucy Halleck,	

For the World's Crisis.

LINES.

On the death of Flora Isabell, who died Feb. 11th, 1863, aged nineteen months and seventeen days.

She's gone! our little Flora,
Away from our fond gaze;
Grim death doth now embrace her,
In the cold and silent grave.
Our hearts are filled with sadness,
And grief is on our brow;
Our eyes made red with weeping,
Our home is lonely now.

Sweet child! so mild and lovely,
'Tis hard to give thee up;
Like flesh from bone to sever,
To drink the bitter cup:
But oh! our Heavenly Father
In grief will us sustain,
For Thou didst give and take away,
And blessed be thy Name.

O come, thou blessed Savior,
And wake the sleeping ones,
That they may live forever
On Eden's sunny plains.
Death there shall never enter
To part those friends so dear,
Fond ties no more shall sever,
No more shall fall the tear.

Like pilgrims here we wander,
By earth unloved, unblest,
We taste not of its pleasures,
For this is not our rest.
We're striving for a mansion
In the city that's to come,
Where God shall wipe away all tears,
And bid us rest at home.

There we shall live forever
On Eden's sunny plain,
Beside Life's crystal river
Shall be our blest domain.
We'll tune our harps with angels,
And with the unnumbered throng,
Beneath the shade of Life's fair tree,
We'll sing redemption's song.

Northfield, Minn. Elizabeth J. S. Rice.

For the World's Crisis.

IDA, AND HER BLIND GRANDMA.

"Come, Grandma, let me lead you out to a walk this morning. The sun shines so brightly, and a good many of the flowers are in bloom, and the birds are singing so sweetly, I think you would enjoy a walk in the garden. Come, I will lead you," said Ida, placing her little white dimpled hand within her grandma's, who was totally blind. She had never seen Ida's face, but she would often pass her trembling hand over her little grand-daughter's face, and say,

"Ah! I think she must have a sweet face,—it feels so pretty to me!" And sure enough, she had a sweet face and disposition, too.

Ida led her blind grandma out into the garden to look at the flowers, and smell their rich perfume, and enjoy the balmy air of Spring. The birds were pouring forth sweet strains of music from the branches of the trees. All was truly delightful. As they passed around the garden, Ida, in her ecstasy of joy, would forget that her grandma could not see those beauties that every where met her own gaze. Although she could smell their fragrant odors, and hear the birds sing, and feel the soft air, she could feel no charms in them. She felt that this earth, lovely as it might be to childhood and youth, had lost all its charms to her. Ida would lead her blind companion from flower to flower saying,

"Oh, Grandma! see, this is a tulip; how pretty it is. And those are daffodils. See, see, Grandma, how very pretty they look, and how sweet they smell."

A sigh escaped from the lips of the aged lady. "Does Ida forget that her grandma cannot see those beautiful flowers which you can see? God has seen fit in his wisdom to take away my sight, so that I cannot see those beautiful things that my little Ida can. But I hope one day to see with eyes that will never grow blind, when the Savior comes to take me home."

"Oh," said the little girl quickly, "when the Savior comes for you, I will take hold of your hand and lead you up to him; you are so blind that you will not see him."

Perhaps some little girl will take some one by the hand and lead them to the Savior.

Mast Yard, N. H. Mary Lamprey.

ONE STEP MORE.

Had I better get in and row across? I wonder.

Nobody would ever know anything about it; and there the new boat lies, rocking on the river; and there are the two oars in the bottom. It's only a mile down to the bridge, and I could row down there and back in a little while; and it would be such a splendid sail!

Of course nothing could happen to me, for grandpa said, to mamma the other evening, when we went down to the mill,

"Why, Helen, Harry's a natural-born sailor. He can manage the boat as well as I."

"O dear! I wish he'd never seen that boat!" said mamma. "I expect it will be the death of him yet."

"Well, he didn't inherit his natural taste from you, that's certain," laughed grandpa; "but women are always nervous about the water."

And that's all. It's just mamma's nervousness; and I know nothing would happen to me, getting in there and having a little sail; and it would be so nice, this beautiful afternoon, and the river looks, away up by the bridge, like a ribbon among the oaks and poplars.

Nobody would ever know anything about it, either; for, of course, I should get back safe, and I don't believe there'd be any harm in it.

But, then, there's my promise to mother; there's no getting around that, and it was the last thing she said to me before she left home on Thursday.

She called me to the carriage, and bent over on one side and smoothed my hair, as she always does when she talks to me.

"Now, Harry, boy," she said, "I want you to promise that you won't get inside that boat until your father and I get home again.

"No, mamma, I won't certainly," I answered, though I hated to bad enough—that's a fact.

And I think it's quite too bad that such a big boy as I am can't have his own way in such things.

O dear! dear! the longer I look, the more I want to go. It seems as if I must.

One more step, and I shall be in the boat; but, there—my promise to mamma!

And how shall I feel when she comes and looks in my face, and calls me her darling boy, and puts her arms around my neck, and kisses me over and over again?

She won't ask me whether I've been in the boat, because I have promised her I wouldn't; and I never told my mother a lie in my life.

And won't now.

Mamma came home last night. Such a hugging as I had!

"Has my Harry been a good boy?" she said, "and not done a single thing his mother would have disapproved of?"

"No, I guess not, mamma," I said; but I was thinking about the boat, and didn't speak very positively.

Mamma held me away, and looked in my eyes.

"You guess not? Are you not quite certain, Harry?" she asked.

"Well, mamma, I haven't done anything, but I've thought about it."

She drew her arms around me, and held me close to her.

"Tell me all about it, Harry," she said.

And then I did. I told her about my going to the river Saturday afternoon, and how near I came to getting into the boat and rowing down to the bridge, and what a terrible temptation it was, and how in one step more I should have been; but the memory of my promise to her, and the thought that God saw me, held me back when there was only one step betwixt me and the boat.

And when I had done, I found mamma's tears falling, just like rain-drops, on my hair.

"Oh, my child! I thank God! I thank God!" she said.

And I, too, thanked him then from my heart that I didn't take that one step.—*Church Monthly.*

THE PRECIOUS LITTLE PLANT.

Two little girls, Bridget and Walburga, went to the neighboring town, each carrying on her head a heavy basket of fruit to sell for money enough to buy the family dinner. Bridget murmured and fretted all the way, but Walburga only joked and laughed. At last Bridget got out of all patience, and said vexedly: "How can you go on laughing so? Your basket is as heavy as mine, and you are not one bit stronger. I don't understand it!"

"Oh!" said Walburga, "it is easy enough to understand. I have a certain little plant that I put on the top of my load, and it makes it so light I hardly feel it. Why don't you do so too?"

"Indeed!" said Bridget, "it must be a very precious little plant! I wish I could lighten my load with it. Where does it grow? Tell me. What do you call it?"

"It grows," replied Walburga, "wherever you plant it, and give it a chance to take root, and there's no knowing the relief it gives! It's name is *Patience*."—*Herder.*

The World's Crisis

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

THE COMING ONE.

O! not as once, dear Savior,
Will now thy coming be;
No more the cross and manger
Are destined, Lord, for thee;
No more the poor despised one,
Whom impious Jews deride,
And by a mock tribunal,
Doomed to be crucified.

But on the clouds descending,
A King and Conqueror crowned,
With shining hosts of angels
Attending thee around;—
Behold! thou'lt make thy advent
Upon the earth once more,
Whilst up with joy to meet thee
Thy people gladly soar.

Oh! hasten, dear Redeemer,
Thy people waiting stand,
And watch with eager longing
To hear thy blest command,
That speedily will greet them
And bid them swiftly rise,
To meet their Lord approaching
In triumph from the skies.

Athol, Mass. LUTHERA WEAVER.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(*Continued.*)

FRIDAY MORNING.—ELDER GRANT'S THIRD SPEECH.

Mr. Chairman, Ladies and Gentlemen:—I confess I am surprised at the positions of my friend. He asks, "Is Jesus right? or is my friend right?" We reply, *Jesus* is always right. My friend intimates that I contradict Jesus. I have not meant to do so. Who is it that contradicts Jesus? He says, "*The* STARS SHALL FALL *from heaven*," and tells us *when* they shall fall. Now they *have fallen*, or they *will fall*. We say they *have fallen*, and are able to prove it. My friend says, if we understand him, they *have not* and *will not* fall. He ridicules the idea. Now who is right? my friend, or Jesus? *Who* contradicts Jesus? WHO? Again he says, "All of Daniel's prophecy was fulfilled *in the country* where it was proclaimed," or "where the visionist lived," and it was seen, or revealed. Then all of Daniel's prophecy was fulfilled *in Babylon!* But was it? Can it be proved? We think not. Let our friend try, and so substantiate his novel assumption. But he says we want history to make the Bible inspired. Oh no, the Bible *is* inspired; we believe it to be the product of inspiration; "Holy men of God spake as they were moved by the Holy Spirit." Hence we read its prophecies, and look for the events to fulfill it, and when we find them in history, or observe them ourselves, we say, "THIS IS THAT *spoken by the prophet*." Thus Christ applied prophecy, and so may we, and in this way prophecy becomes a "*light* shining in a dark place," and Peter says we "do well to take heed" unto it. This we intend to do, for we do not admit that it was "ALL *fulfilled in the first century*."

He says, "Then the things that were *written* (the Old Testament) were fulfilled, not the things that were not written;"—as much as to say those not written (the New Testament) were not to be fulfilled. This is in keeping with the declaration that "all prophecy ended or was fulfilled in the first century."

We will now resume our argument on the signs that were to precede the second coming of Christ, and show that event near. We will read from the 24th of Matt., 29th verse; "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, *and the stars shall fall from heaven*, and the powers of the heavens shall be shaken"; or, as Luke has it (Luke 21: 25, 26). "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *And then* shall they *see* the *Son of man* coming in a cloud with power and great glory." Matt. 24: 30, 31;—"And *then* shall appear the sign of the Son of man in heaven: and *then* shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end to the other." These signs have been fulfilled. We now have unparalleled "distress of nations, with perplexity," and every feature of our Lord's prophecy fulfilled, in the connected chain of events here predicted to precede the coming of the Son of man to gather his elect.

With our view of this subject, all is clear; there is no obscurity. Luke 21: 28–31, we read;—"And WHEN *these things* BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand. So likewise ye, *when ye see these things come to pass, know* ye that the kingdom of God is nigh at hand." When these foretold events take place or transpire, we are to know thereby that "the kingdom of God is *nigh at hand*." But these signs were not seen in the first century. I challenge him to show that one of these signs was seen in the first century. Will he undertake it? We shall see. Let him do it if he can.

We remark that what has come to pass was expected by wise and good men before the prophecy was fulfilled. Thus Thomas Burnet, in his Theory of the Earth, published in London in 1697, says after quoting Matt. 24: 29, and speaking of the darkening of the sun and moon: "The *last sign* we shall take notice of is that of the *falling stars*—'And the stars shall fall from heaven,' says our Savior." Burnet then shows that the fixed stars and planets cannot fall, and that the only ones that ever will fall will be the meteoric or *shooting stars*, and adds, "No doubt there will be all sorts of fiery meteors at that time; and amongst others those called *falling stars*, which, though they are not considerable, singly, yet, if they were multiplied in great numbers, falling as the prophet says 'as leaves from the vine, or figs from the fig tree,' they would make an *astonishing sight*. We need not look upon these things as hyperbolical and poetic strains, but as barefaced prophecies, and things that will LITERALLY come to pass. We are not to recede from the literal sense without necessity, or where the nature of the subject will admit of a literal interpretation."

We feel confident that this predicted sign has come to pass; that we belong to the generation who have seen the signs of Matt. 24: 29, and therefore this generation will see the Son of man come, and he will come soon, probably during the nineteenth century. (Time expired.)

FRIDAY MORNING.
Mr. Chapin's Third Speech.

Mr. Moderator, Ladies and Gentlemen:—You perceive my friend SAYS it *will come*. Now I say it *can't* come now, or in the future, for the very good reason that I have proved that it did *come in the first century*. What do his assertions prove, then? Is his loud talk proof? Does he suppose there is any argument in *loud talk?* He quotes history; I quote no history; I quote the Scriptures. I am not obliged to go to history to prove my position. You well know that I have referred to the Bible, and not to history. You see the difference, my friends. All this talk about shooting stars will not prove his position. He may pile up his history about meteoric showers, but this will prove nothing. Who has not seen the stars fall? This is nothing new or strange. Meteoric stones have fallen. What of it? I suppose they have fallen. But what has this to do with the coming of Christ in the nineteenth century? You see he plays with the evidence I brought to show that prophecy was fulfilled where the prophet lived. I did not say so, but in the *country*. We did not say that prophecy was confined to the *place* where the prophet lived, not to the house, but to the country. Why did he play upon that remark? Was it not to use time?

Again he says, "If I will prove that all nations were gathered around Jerusalem to battle"—[Eld. Grant: Mr. Chairman, I have said no such thing to-day; my friend is wrong.] I will refer to the prophet. Zech. 14: 1–3; "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Were not all nations there? They must be there. All nations must stand around about Jerusalem. Is the prophet right? or is my friend right?

He has told us about falling stars, as he calls them. We do not call them so. Who believes the fixed stars will fall to the earth? It is impossible. It is absurd!! We know that stones have fallen; did they not gather the stones at the shower of stars? It is idle to talk about the stars falling *to* the earth. But my friend has told you that he saw the stars fall down into the woods.

[Eld. Grant—Mr. Chairman, I did not say so. My friend misrepresents me. I said I had conversed with a man that said he saw them fall among the trees in a wood.]

(A voice. *Mr. Chairman*, command order. *Mr. Chapin* has not corrected *Mr. Grant* once.

Chair. He has not needed it. *Mr. Chapin did.* The correction was in order.)

I did not intend to misrepresent my brother. I thought he said so. I claim that all of the 24th of Matthew referred to the first century. It was all fulfilled during that century. I think I have proved it, not by history, but by the Scriptures. My friend may not think so, but I do. Christ's words were addressed to those living then, not to those living in the nineteenth century.

My friend told you that I said the New Testament was not written. I did not say so. Will my friend prove where any scripture has been written since the first century? Scripture was completed then. Christ came then. He came to those he commanded to watch, not to those that did not live until ages after.

We will call attention to the Scriptures again. Mark 9: 1–7;—"And he said unto them, Verily I say unto you, that there be some of them that stand here which *shall* not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them; and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him." Did not the kingdom come then, in their lifetime? "When YE see all these things come to pass, then know YE that the kingdom of God is nigh at hand." Who are the YE? The disciples. He says my interpretations clash. I think his clashing..... shall not pass till *all* these things be fulfilled." What did Christ mean by THIS *generation?* Did he not mean the generation then living? He meant those who should "not taste of death till they see the kingdom of God come with power." We do not need history to explain the Scriptures. Suppose somebody should write a letter to me; would I say I cannot understand it unless I read history? No; I could understand a letter without reading history. We find that the prophecy in Matt. 24 referred to the destruction of Jerusalem. It must be that generation. We read of twenty-eight generations. Which one is meant? the one living at the time, or some other? How could the Jews be led captive into all nations unless all nations were there? We want to ask, Where was the scene laid in the book of Revelation? The seven churches in Asia were addressed. Why, if they were all scattered and gone? Prophecy must refer to that time. But my friend thinks it refers to the nineteenth century. So far we differ. It seems we cannot think alike.

My friend has referred to Napoleon, and thinks prophecy in the book of Revelation refers to him. He has quoted history. We think he misapplies history. I want my friend to notice it. I believe Jesus. I have no confidence in history. My friend says, *if* and *if* it is *so* and *so*, it is *probable* he *is*, or *may* be *right, if* and *if*. There are too many *if's* in his theory. We say, let the word of God be true, if it proves every man a liar. (Time expired.)

For the World's Crisis.

THE EFFICACY AND BEAUTY OF OUR FAITH.

When we think of the shortness of time how dreary and alarming is the thought; but no sooner do we look upon God's word as truth with an eye of faith, than the cloud of error vanisheth, and light breaks in upon us, more brilliant and more beautiful than the sun at mid-day. How unspeakably glorious is the thought that God is our friend and benefactor, and that he has promised his obedient children a happy immortality beyond the grave, whereunto we are fast hastening. How consoling is the reflection that we are not always to dwell amid the trials and vicissitudes of this benighted world; but are bound to a higher and more glorious existence beyond the confines of the grave, where the flowing tear shall be wiped from every eye by the soft hand of Jehovah, and unbounded joy will pervade every soul.

These glorious truths are unfolded in our precious faith; surely it views God as infinite in his attributes and perfection—as designing in the infinitude of his goodness the ultimate good of all his submissive children, and as having wisdom and power sufficient for the accomplishments of all his designs. And his designs are as efficacious, beautiful and cheering as the dew of Hermon, and the dew that descended upon the mountains of Zion. Lo, how delightful the contemplation! With what exquisite rapture does the bosom swell when we reflect upon the truth, that sin and misery must have an end.

What but a living faith in the blessed assurance of our holy religion, can give us real enjoyment in the sad changes and disappointments of life, and satisfy the ardent longings of the soul? Genuine faith holds forth to our view heart-cheering prospects, which harmonize with the benevolent and noble sensibilities and feelings of our natures. The faith we profess is not only pleasing to our natures, but it is efficacious, and sure to be realized as the accomplishment of the designs of our Creator. It is calculated to afford that consolation which "the world cannot give or take away." It hath the power to sweeten every joy, and to illuminate the soul with the light of heaven. And at the hour of dissolving nature when the brittle thread which binds us to earth is about to be sundered, and we are called to bid adieu to those we hold near and dear, this faith hath the only power to sustain us by giving the blessed assurance that though we die, we shall live again. Though death may separate us from our friends, it will be but a moment, as it were, and then we shall reunite with them in the society of those beautiful spirits of heaven, to part no more forever. Our faith demands of us a steadfast belief in the speedy coming of our Lord and Savior Jesus Christ to judge the world, for he saith in the word of truth, "Behold, I come quickly; and my reward is with me, to give to every man according as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 12, 13.

It is not enough for us to have a faith unfolding a beautiful theory, but our works should harmonize with it. We should exercise and cherish that faith which works by love and casts a benign and heavenly influence around us wherever we go. We should

"Let our lips and lives express
The holy doctrine we profess."

We should let our "light shine before men, that they seeing our good works, may glorify our Father which is in heaven." It is not enough for us to lead as good lives as those of a different faith, but we should surpass them in doing good, as much as our faith is higher, nobler, and better. By so doing we should show them clearly that our faith is indeed divine. In this wise we might look for such a revival of devotional piety as the world never witnessed. Then of course the car of error and fanaticism would be stayed in its wild career, and thousands be led from the many labyrinths of error and the galling bonds of corruption into the glorious liberty of the children of God.

What a field of thought our faith presents to the world. The mountain air is not more reviving. The dewdrops that nourish vegetation are not more free. It reaches alike to rich and poor, bond and free, learned and unlearned. All can pledge it. We have but to open our hearts, and it will gush in like a cleansing flood, leaving every grief and sorrow behind.

Such is our faith, and such is in reach of all. We have but to stretch forth our hand for the treasure, to open our hearts, and it is ours. Dear reader, may it be yours, and may it exert its influence upon your soul, making you a perfect child of God.

ADMONITION.—Be bold for truth, though all the world despise. Be strong for right, though all the world oppose. Be free in love, though all men are thy foes, and God will bless the sacrifice. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 4.

The Result, and The Redemption.

The Just One, Christ, being now put to death in or by the flesh, that he had "taken on," through or by the sin of the unjust one —Adam,—a representative of mankind, and a figure of Him who was to come,—he had perfected and established a *valid claim* on or against those for whom or on whose account he had paid the price or penalty of transgression stipulated in the law, viz: a forfeiture of the soul life; and all those "dead and living" upon whom the sentence of condemnation rested, and had and should be executed, legitimately belonged to him, and subsequent to execution, if they could only be made to live again, his satisfaction of the penal demand of the law could be made available to his praise and glory, without any infraction of his Father's law; for that only put to death and could not go beyond execution of sentence, for "he that is dead (through, by, or to sin) is freed from sin." Rom. 6: 7. There was wanting only, *a legal power to "rise and live again*," and here we find the accruing benefits of Christ's obedience; "Who rose again for our justification;" for the same attribute of the Deity (justice) that put the sinful flesh to death, condemned on sin's account, steps now boldly in, and when that flesh is freed from further claim of law, by satisfaction full of life in forfeit paid, it brings that flesh to life again for righteous acts performed, in filling full the holy law, that it might live to God, and living thus the spirit life it dies to sin no more; the vanquished power of death's domain is subject to his word, and all who live a life by faith, while dwelling in the flesh, and following Christ in truth and love, are by his Spirit led, like him shall live the eternal life, by rising from the dead; but those who live a life to sin, will find the grave their home, and earth and worms, and death and hell their everlasting bed. Now then, Christ lives. "And ye are Christ's, and Christ is God's," and because none of us liveth to himself, and *no man* dieth to himself, "for whether we live therefore or die, we are the Lord's," being bought with a price, and he being the Savior of all men—from the effects of the Adamic transgression, by bringing them all to life again—especially of them that believe, (because that to them is given eternal life); consequently, "all live unto God" in, by, or through Christ Jesus our Lord, by whom came the resurrection from the dead; "for since by man came death, by man came also the resurrection from the dead," and "as in Adam all die, even so in Christ shall all be made alive."

But like causes produce like effects, other things being equal. Sin put Adam to death, as the effect of his personal transgression; but if Christ's obedience restore us to the grace of God, as Adam was before he sinned, "let us therefore fear lest a promise being left us, any of us should come short of it" by sinning as he did, and thus bring condemnation upon ourselves; for I apprehend that if God giveth to every seed its own body, if we continue in sin we shall stand at his judgment-seat with carnal natures, not having our personal sins washed away through faith by the blood of Jesus; and because they are found upon us, therefore as Adam's personal acts put him to death so will our sins put us to death; and because "there remaineth no more sacrifice for sin," in that "Christ died he died unto sin once, in that he liveth, he liveth unto God, death hath no more dominion over him," there cannot be another resurrection provided for the wilfully impenitent, who would not come to Christ "that they might have everlasting life," and "they die" the second death, as the penalty for rejecting the proffered boon of "the remission of sins" that they might live, and that second death is eternal because "the redemption of the soul is precious, and it ceaseth forever."

God "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished," to whom is *reserved the mist of darkness forever.* Oh, "why *will* ye die?" Turn, sinner, turn, turn unto God, that you may live, and defer not, but "while it is called to-day, if you will hear his voice, harden not your heart." Listen to the voice of mercy. Mercy pleads, love woos, compassion calls, justice is crying, Spare not; the shed blood of a crucified Redeemer who died for *thee*, is interceding in thy behalf; the angels of God are waiting to be made ministering spirits to you; the Spirit and the bride are saying to you, come; earth, heaven and hades are full of inducements for you to come and take of the water of life freely! Come, oh, sinner, come to Christ. Why will you die? Why this fixed purpose in spite of all that God has done that you might live? Still you *will die*, die in the midst of plenty, famish where there is an abundance, with fountains, rivers, seas, oceans of living water above, beneath, and about you, starving to death like the poor prodigal son, or even worse, *will* not eat of the bread of life and drink of the Spirit that you may live forever. G. W. STETSON.

Olena, O.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW, THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

NUMBER FOUR.

THE TWO COVENANTS.

"He taketh away the first, that he may establish the second."

In confirmation of what has been already argued in relation to the old "law" being "done away," and with it the seventh-day Sabbath, I will present the following in regard to the "old" and "new" "covenant," which embrace the plan of salvation of a lost world. But in doing so I shall confine myself mostly to the epistle to the Hebrews, where we have presented to us the most perfect analysis of the two systems of the divine argument by which man may escape death and obtain eternal life. While treating upon the subject of the old and new covenants, the apostle says,—"For the priesthood being changed, there is made of necessity a change also of the law." (7: 12.) But as he labored to convince the Hebrews, or Jews, that their system of worship, or their "ordinances of divine service" (9: 1) were only "imposed on them until the time of reformation" (9: 10); and that now there had been "verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof" (7: 18); and that they were now under "a great high priest, that is passed into the heavens, Jesus, the Son of God" (4: 14), "of whom—as he said—"we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (5: 11.) And it is the same with me now, I "have many things to say" on this glorious subject, but they are "hard to be uttered, seeing" there are so many who "are dull of hearing." Yea, there are many now, as there were then, who love the teachings of the old dead "schoolmaster" far better than that of the LIVING JESUS!

I will now spend a few moments in turning to the Old Testament, in order to prove that the old "covenant" referred to was that which was written on "two tables of stone," and that only. And if this is found to be really true, it will furnish an argument which will overthrow all that can be said in favor of Judaism or the seventh-day Sabbath.

THE TWO TABLES OF STONE.

What did they contain? Let the following answer:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 12, 13."

Where were these tables of stone kept? "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me."—Deut. 10: 4, 5.

This shows that the tables were put into an "ark" made expressly for that purpose. Where was the ark then put?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place."—Ex. 26: 33, 34. "And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt."—2 Chron. 5: 7, 8, 10.

With this agrees the testimony of the apostle Paul:—

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." —Heb. 9: 1–5.

Now let it ever be remembered, that under the "*first covenant*," God's dwelling place for his people—or his "mercy-seat"—was "between the cherubims"; as the following passage will more fully show:—

"And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. 25: 20–22.

And strange as it may appear to us, none but the high priest alone was ever permitted to approach the "mercy-seat," and that only once a year:—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9: 6, 7. Hence we see that God's ancient people had no privilege of approaching the "mercy-seat" for themselves.

But let us here pause a moment, and inquire, *Where are now the "two tables of stone"?* And echo must answer, WHERE! For that once holy place, where those tables were kept, is now destroyed; and the veil which kept all but the high priest from the mercy-seat, has been "rent in twain from the top to the bottom"; and the ark and the two tables of stone have also been destroyed. The priesthood, which made atonement for the people at that altar, has been changed; and as the apostle says, there has been a change also of the law, or of the covenant. If therefore the tables of stone which contained the law, or the covenant, for keeping the seventh-day Sabbath,—the most holy place where the tables and covenant were kept, the mercy-seat above them,—and God's ancient dwelling-place "between the cherubims" all destroyed; and *a new and living way*, which the living Jesus "hath consecrated (or *new made*—margin) for us, through the veil, that is to say, his flesh" (10: 20); I say, if all this change has taken place, WHERE IS THERE NOW ANY LAW OR COVENANT TO BE FOUND FOR KEEPING THE SEVENTH-DAY SABBATH? Let the man who is able point it out if he can!

But, says the objector, "I do not believe the *new covenant* is now in force; neither do I believe it can be until God writes his laws upon the heart, and all shall know him from the least to the greatest; and that, of course, cannot be until Christ comes the second time; and hence the law, or covenant, which contains the law for the Sabbath, will hold good until the end of the world, or until Christ comes. But if it can be shown that the new covenant *is now in force*, then I will give up that you are right." Very well. Now in regard to this objection and admission, we will test the whole matter by the word of truth.

The particular prophecy in relation to this new covenant is found in Jer. 31: 31–34. But as the apostle quotes this in Heb. 8: 10–13, I trust all will be candid enough to take the same view of it as is given in the New Testament; and hence we proceed:—

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The objection to my view, as has just been raised, consists in this:—When this new covenant is in force, the Lord is to put his laws into their minds, and write them in their hearts, and "all shall know the Lord, from the least to the greatest." Now the first question to be settled is this,—To whom, or to what class of persons does this "all" refer? Does it refer to all mankind living at that time? Or does it refer to all of that particular class who believe in or observe this covenant? I will now show that it must refer to a *particular class*, and *not to every body*, as will be seen by the passage just quoted that the covenant is made "*with the house of Israel.*" Now let it be remembered, that the Lord has nowhere even intimated that he will ever make a covenant with the Gentiles, as such, and then bring in the "house of Jacob" under such a covenant as that. But, as we see by the passage under consideration, he has promised to make a covenant "with the house of Israel"; and all candid minds will see that the Gentiles will be brought in under this. This great truth is clearly presented in the eleventh of Romans. The apostle inquires;—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," (or *hardened*—margin), and then adds,—"through their fall salvation is come to the Gentiles." (Rom. 11: 7, 11.) Hence we see that Israel is not grafted in among the Gentiles, but the Gentiles are *grafted in among them*, the natural branches. Therefore Israel proper are the natural branches of "*their own olive tree*," and the Gentiles are grafted in among them. Hence the blindness—or hardness—is happened to Israel, "until the fulness of the Gentiles be come in. And so *all Israel* shall be saved." The apostle then immediately adds,—"For this is my *covenant* unto them, *when* I shall *take away their* sins." (Rom. 11: 25–27.) Now if we can find *when* God shall take away their sins, then we find when his new covenant shall be with them. We have now reached a point where I will propose to my objector above alluded to the following question:—

WHEN WILL THE LORD TAKE AWAY, OR FORGIVE MEN THEIR SINS?

Will it be in this world, while Christ is the "mediator between God and men"? Or will it not be until after Christ comes the second time, to "judge the quick and the dead"? O, says the objector, in this world certainly. Very well. This shows us that if men's sins are forgiven them in this world, (Matt. 12: 31, 32), then the new covenant is for this world; for we are now considering the passage which says,—"This is my *covenant* unto them, *when I shall take away their sins.*" But again, the Greek word here rendered "take away," is *aphaireo*; and it is found elsewhere in the New Testament but *once*, when it is applied to sins; and this will be found in Heb. 10: 4:—"For it is not possible that the blood of bulls and of goats should take away (*aphairo*) sins." So of the passage in Romans;—"This is my covenant unto them, when I shall take away (*aphaireo*) their sins." By this, then, we learn that it was impossible for the blood of bulls and of goats to take away sins under the first covenant, and therefore those who lived under the first covenant must have their sins forgiven by virtue of the "mediator of the New Testament"—or covenant—as we learn by the following passage:—

"And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9: 15.

But a few words here in relation to this word which is translated *testament* in this last quotation. In the Greek, this word is *diatheekee;* and it is found in the New Testament thirty-three times. It is rendered *covenant* twenty, and *testament* thirteen times. Its meaning according to Greenfield's Greek Lexicon, is "any disposition, arrangement, institution, or dispensation," etc. Thus we are to understand this word *diatheekee* in the sense of covenant; and to mean the Lord's institution, or arrangement, to save men, whether it was under the *old* or the *new* dispensation. The first *diatheekee*, or covenant, written upon "tables of stone," is "disannulled" (Heb. 7: 18); but the *diatheekee* or covenant written "in fleshly tables of the heart," is *now* for the benefit and salvation of men.

We have already seen that sins could not be taken away under the first covenant. Let us now examine and see if sins can be taken away, or forgiven, under the "*new covenant*." The apostle explains this by saying:—

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9: 8–14.

But the apostle continues and says:—"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. 10: 1–10.

And again he says:—"Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 15–22.

By these three portions of Scripture we are shown how and when sins are taken away. In the first it is said, "The Holy Ghost this signifying"; that "gifts and sacrifices" under the first covenant "could not make" any one "perfect, pertaining to the conscience." But under the new covenant, Christ being come an high priest of good things to come by his own blood through the eternal Spirit could purge the conscience; so we can serve the living God. Hence we see that our sins can be taken away by the blood of Christ, and not merely carried into the wilderness on the head of a "live goat," as was the case under the first covenant.

In the second it is said, The law, being a shadow of the good things to come, can never with those sacrifices make *the comers thereunto perfect*. For if this could have been done, the worshipers once purged would "have had *no more conscience of sins*. But in those sacrifices there is a *remembrance again made of sins* EVERY YEAR." Because it was not possible for the blood of bulls and of goats to take away sins. But when Jesus Christ came, he said, "Lo, I come to do thy will, O God." And so Jesus, our high priest, took away the first covenant, that he might establish the second covenant. And by this will, or covenant, *we are sanctified*. Praise God through Jesus Christ our Lord. Amen.

In the third it is said, The Holy Ghost also is a witness to us, as it had been said before, *This is the covenant* that the Lord promised unto our fathers; and under it, brethren, we have boldness to enter into the

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

THE COMING ONE.

O! not as once, dear Savior,
Will now thy coming be;
No more the cross and manger
Are destined, Lord, for thee;
No more the poor despised one,
Whom impious Jews deride,
And by a mock tribunal,
Doomed to be crucified.

But on the clouds descending,
A King and Conqueror crowned,
With shining hosts of angels
Attending thee around;—
Behold! thou'lt make thy advent
Upon the earth once more,
Whilst up with joy to meet thee
Thy people gladly soar.

Oh! hasten, dear Redeemer,
Thy people waiting stand,
And watch with eager longing
To hear thy blest command,
That speedily will greet them
And bid them swiftly rise,
To meet their Lord approaching
In triumph from the skies.

Athol, Mass. LUTHERA WEAVER.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. F. DOW.

(*Continued.*)

FRIDAY MORNING.—ELDER GRANT'S THIRD SPEECH.

Mr. Chairman, Ladies and Gentlemen:—I confess I am surprised at the positions of my friend. He asks, "Is Jesus right? or is my friend right?" We reply, *Jesus* is always right. My friend intimates that I contradict Jesus. I have not meant to do so. Who is it that contradicts Jesus? He says, "*The* STARS SHALL FALL *from heaven*," and tells us *when* they shall fall. Now they *have fallen*, or they *will fall*. We say they *have fallen*, and are able to prove it. My friend says, if we understand him, they *have not* and *will not* fall. He ridicules the idea. Now who is right? my friend, or Jesus? *Who* contradicts Jesus? WHO? Again he says, "All of Daniel's prophecy was fulfilled *in the country* where it was proclaimed," or "where the visionist lived," and it was seen, or revealed. Then all of Daniel's prophecy was fulfilled *in Babylon!* But was it? Can it be proved? We think not. Let our friend try, and so substantiate his novel assumption. But he says we want history to make the Bible inspired. Oh no, the Bible is inspired; we believe it to be the product of inspiration; "Holy men of God spake as they were moved by the Holy Spirit." Hence we read its prophecies, and look for the events to fulfill it, and when we find them in history, or observe them ourselves, we say, "THIS IS THAT *spoken by the prophet*." Thus Christ applied prophecy, and so may we, and in this way prophecy becomes a "*light* shining in a dark place," and Peter says we "do well to take heed" unto it. This we intend to do, for we do not admit that it was "ALL *fulfilled in the first century*."

He says, "Then the things that were *written* (the Old Testament) were fulfilled, not the things that were not written;"—as much as to say those not written (the New Testament) were not to be fulfilled. This is in keeping with the declaration that "all prophecy ended or was fulfilled in the first century."

We will now resume our argument on the signs that were to precede the second coming of Christ, and show that event near. We will read from the 24th of Matt., 29th verse; "Immediately *after* the tribulation of those days shall the sun be darkened, and the moon shall not give her light, *and the stars shall fall from heaven*, and the powers of the heavens shall be shaken"; or, as Luke has it (Luke 21: 25, 26), "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *And then* shall they *see* the *Son of man* coming in a cloud with power and great glory." Matt. 24: 30, 31;—"And *then* shall appear the sign of the Son of man in heaven: and *then* shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end to the other." These signs have been fulfilled. We now have unparalleled "distress of nations, with perplexity," and every feature of our Lord's prophecy fulfilled, in the connected chain of events here predicted to precede the coming of the Son of man to gather his elect.

With our view of this subject, all is clear; there is no obscurity. Luke 21: 28–31, we read;—"And WHEN *these things* BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand. *So likewise ye, when ye see these things come to pass, know* ye that the kingdom of God is nigh at hand." When these foretold events take place or transpire, we are to know thereby that "the kingdom of God is *nigh at hand*." But these signs were not seen in the first century. I challenge him to show that one of these signs was seen in the first century. Will he undertake it? We shall see. Let him do it if he can.

We remark that what has come to pass was expected by wise and good men before the prophecy was fulfilled. Thus Thomas Burnet, in his Theory of the Earth, published in London in 1697, says after quoting Matt. 24: 29, and speaking of the darkening of the sun and moon: "The *last sign* we shall take notice of is that of the *falling stars*—'And the stars shall fall from heaven,' says our Savior." Burnet then shows that the fixed stars and planets cannot fall, and that the only ones that ever will fall will be the meteoric or *shooting stars*, and adds, "No doubt there will be all sorts of fiery meteors at that time; and amongst others those called *falling stars*, which, though they are not considerable, singly, yet, if they were multiplied in great numbers, falling as the prophet says 'as leaves from the vine, or figs from the fig tree,' they would make an *astonishing sight*. We need not look upon these things as hyperbolical and poetic strains, but as barefaced propheccies, and things that will LITERALLY come to pass. We are not to recede from the literal sense without necessity, or where the nature of the subject will admit of a literal interpretation."

We feel confident that this predicted sign has come to pass; that we belong to the generation who have seen the signs of Matt. 24: 29, and therefore this generation will see the Son of man come, and he will come soon, probably during the nineteenth century. (Time expired.)

FRIDAY MORNING.

Mr. Chapin's Third Speech.

Mr. Moderator, Ladies and Gentlemen:—You perceive my friend SAYS it *will come*. Now I say it *can't* come now, or in the future, for the very good reason that I have proved that it did come in *the first century*. What do his assertions prove, then? Is his loud talk proof? Does he suppose there is any argument in *loud talk?* He quotes history; I quote no history; I quote the Scriptures. I am not obliged to go to history to prove my position. You well know that I have referred to the Bible, and not to history. You see the difference, my friends. All this talk about shooting stars will not prove his position. He may pile up his history about meteoric showers, but this will prove nothing. Who has not seen the stars fall? This is nothing new or strange. Meteoric stones have fallen. What of it? I suppose they have fallen. But what has this to do with the coming of Christ in the nineteenth century? You see he plays with the evidence I brought to show that prophecy was fulfilled where the prophet lived. I did not say so, but in the *country*. We did not say that prophecy was confined to the *place* where the prophet lived, not to the house, but to the country. Why did he play upon that remark? Was it not to use time?

Again he says, "If I will prove that all nations were gathered around Jerusalem to battle"—[Eld. Grant: Mr. Chairman, I have said no such thing to-day; my friend is wrong.] I will refer to the prophet. Zech. 14: 1–3; "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather *all nations* against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Were not all nations there? They must be there. All nations must stand around about Jerusalem. Is the prophet right? or is my friend right?

He has told us about falling stars, as he calls them. We do not call them so. Who believes the fixed stars will fall to the earth? It is impossible. It is absurd!! We know that stones have fallen; did they not gather the stones at the shower of stars? It is idle to talk about the stars falling *to* the earth. But my friend has told you that he saw the stars fall down into the woods.

[Eld. Grant—Mr. Chairman, I did not say so. My friend misrepresents me. I said I had conversed with a man that said he saw them fall among the trees in a wood.]

(A voice. *Mr. Chairman*, command order. *Mr. Chapin* has not corrected *Mr. Grant* once.

Chair. He has not needed it. *Mr. Chapin did.* The correction was in order.)

I did not intend to misrepresent my brother. I thought he said so. I claim that all of the 24th of Matthew referred to the first century. It was all fulfilled during that century. I think I have proved it, not by history, but by the Scriptures. My friend may not think so, but I do. Christ's words were addressed to those living then, not to those living in the nineteenth century.

My friend told you that I said the New Testament was not written. I did not say so. Will my friend prove where any scripture has been written since the first century? Scripture was completed then. Christ came then. He came to those he commanded to watch, not to those that did not live until ages after.

We will call attention to the Scriptures again. Mark 9: 1–7;—"And he said unto them, Verily I say unto you, that there be some of them that stand here which *shall* not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them; and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one *for* Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him." Did not the kingdom come then, in their lifetime? "When YE see all these things come to pass, then know YE that the kingdom of God is nigh at hand." Who are the YE? The disciples. He says my interpretations clash. I think his clash. "This generation shall not pass till *all* these things be fulfilled." What did Christ mean by THIS *generation?* Did he not mean the generation then living? He meant those who should "not taste of death till they see the kingdom of God come with power." We do not need history to explain the Scriptures. Suppose somebody should write a letter to me; would I say I cannot understand it unless I read history? No; I could understand a letter without reading history. We find that the prophecy in Matt. 24 referred to the destruction of Jerusalem. It must be that generation. We read of twenty-eight generations. Which one is meant? the one living at the time, or some other? How could the Jews be led captive into all nations unless all nations were there? We want to ask, Where was the scene laid in the book of Revelation? The seven churches in Asia were addressed. Why, if they were all scattered and gone? Prophecy must refer to that time. But my friend thinks it refers to the nineteenth century. So far we differ. It seems we cannot think alike.

My friend has referred to Napoleon, and thinks prophecy in the book of Revelation refers to him. He has quoted history. We think he misapplies history. I want my friend to notice it. I believe Jesus. I have no confidence in history. My friend says, *if* and *if* it is *so* and *so*, it is *probable* he is, or *may* be *right*, *if* and *if*. There are too many *if's* in his theory. We say, let the word of God be true, if it proves every man a liar. (Time expired.)

For the World's Crisis.

THE EFFICACY AND BEAUTY OF OUR FAITH.

When we think of the shortness of time how dreary and alarming is the thought; but no sooner do we look upon God's word as truth with an eye of faith, than the cloud of error vanisheth, and light breaks in upon us, more brilliant and more beautiful than the sun at mid-day. How unspeakably glorious is the thought that God is our friend and benefactor, and that he has promised his obedient children a happy immortality beyond the grave, whereunto we are fast hastening. How consoling is the reflection that we are not always to dwell amid the trials and vicissitudes of this benighted world; but are bound to a higher and more glorious existence beyond the confines of the grave, where the flowing tear shall be wiped from every eye by the soft hand of Jehovah, and unbounded joy will pervade every soul.

These glorious truths are unfolded in our precious faith; surely it views God as infinite in his attributes and perfection—as designing in the infinitude of his goodness the ultimate good of all his submissive children, and as having wisdom and power sufficient for the accomplishments of all his designs. And his designs are as efficacious, beautiful and cheering as the dew of Hermon, and the dew that descended upon the mountains of Zion. Lo, how delightful the contemplation! With what exquisite rapture does the bosom swell when we reflect upon the truth, that sin and misery must have an end.

What but a living faith in the blessed assurance of our holy religion, can give us real enjoyment in the sad changes and disappointments of life, and satisfy the ardent longings of the soul? Genuine faith holds forth to our view heart-cheering prospects, which harmonize with the benevolent and noble sensibilities and feelings of our natures. The faith we profess is not only pleasing to our natures, but it is efficacious, and sure to be realized as the accomplishment of the designs of our Creator. It is calculated to afford that consolation which "the world cannot give or take away." It hath the power to sweeten every joy, and to illuminate the soul with the light of heaven. And at the hour of dissolving nature when the brittle thread which binds us to earth is about to be sundered, and we are called to bid adieu to those we hold near and dear, this faith hath the only power to sustain us by giving the blessed assurance that though we die, we shall live again. Though death may separate us from our friends, it will be but a moment, as it were, and then we shall reunite with them in the society of those beautiful spirits of heaven, to part no more forever. Our faith demands of us a steadfast belief in the speedy coming of our Lord and Savior Jesus Christ to judge the world, for he saith in the word of truth, "Behold, I come quickly; and my reward is with me, to give to every man according as his works shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Rev. 22: 12, 13.

It is not enough for us to have a faith unfolding a beautiful theory, but our works should harmonize with it. We should exercise and cherish that faith which works by love and casts a benign and heavenly influence around us wherever we go. We should

"Let our lips and lives express
The holy doctrine we profess."

We should let our "light shine before men, that they seeing our good works, may glorify our Father which is in heaven." It is not enough for us to lead as good lives as those of a different faith, but we should surpass them in doing good, as much as our faith is higher, nobler, and better. By so doing we should show them clearly that our faith is indeed divine. In this wise we might look for such a revival of devotional piety as the world never witnessed. Then of course the car of error and fanaticism would be stayed in its wild career, and thousands be led from the many labyrinths of error, and the galling bonds of corruption into the glorious liberty of the children of God.

What a field of thought our faith presents to the world. The mountain air is not more reviving. The dewdrops that nourish vegetation are not more free. It reaches alike to rich and poor, bond and free, learned and unlearned. All can partake it. We have but to open our hearts, and it will gush in like a cleansing flood, leaving every grief and sorrow behind.

Such is our faith, and such is in reach of all. We have but to stretch forth our hand for the treasure, to open our hearts, and it is ours. Dear reader, may it be yours, and may it exert its influence upon your soul, making you a perfect child of God.

ADMONITION.—Be bold for truth, though all the world despise. Be strong for right, though all the world oppose. Be free in love, though all men are thy foes, and God will bless the sacrifice. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

"ALL LIVE UNTO GOD."—No. 4.

The Result, and The Redemption.

The Just One, Christ, being now put to death in or by the flesh, that he had "taken on," through or by the sin of the unjust one—Adam,—a representative of mankind, and a figure of Him who was to come,—he had perfected and established a *valid claim* on or against those for whom or on whose account he had paid the price or penalty of transgression stipulated in the law, viz: a forfeiture of the soul life; and all those "dead and living" upon whom the sentence of condemnation rested, and had and should be executed, legitimately belonged to him, and subsequent to execution, if they could only be made to live again, his satisfaction of the penal demand of the law could be made available to his praise and glory, without any infraction of his Father's law; for that only put to death and could not go beyond execution of sentence, for "he that is dead (through, by, or to sin) is freed from sin." Rom. 6: 7. There was wanting only, *a legal power to "rise and live again*," and here we find the accruing benefits of Christ's obedience; "Who rose again for our justification;" for the same attribute of the Deity (justice) that put the sinful flesh to death, condemned on sin's account, steps now boldly in, and when that flesh is freed from further claim of law, by satisfaction full of life in forfeit paid, it brings that flesh to life again for righteous acts performed, in filling full the holy law, that it might live to God, and living thus the spirit life it dies to sin no more, the vanquished power of death's domain is subject to his word, and all who live a life by faith, while dwelling in the flesh, and following Christ in truth and love, are by his Spirit led, like him shall live the eternal life, by rising from the dead; but those who live a life to sin, will find the grave their home, and earth and worms, and death and hell their everlasting bed. Now then, Christ lives. "And ye are Christ's, and Christ is God's," and because none of us liveth to himself, and *no man* dieth to himself, "for whether we live therefore or die, we are the Lord's," being bought with a price, and he being the Savior of all men—from the effects of the Adamic transgression, by bringing them all to life again—especially of them that believe, (because that to them is given eternal life); consequently, "all live unto God" in, by, or through Christ Jesus our Lord, by whom came the resurrection from the dead, "for since by man came death, by man came also the resurrection from the dead," and "as in Adam all die, even so in Christ shall all be made alive."

But like causes produce like effects, other things being equal. Sin put Adam to death, as the effect of his personal transgression; but if Christ's obedience restore us to the grace of God, as Adam was before he sinned, "let us therefore fear lest a promise being left us, any of us should come short of it" by sinning as he did, and thus bring condemnation upon ourselves; for I apprehend that if God giveth to every seed its own body, if we continue in sin we shall stand at his judgment-seat with carnal natures, not having our personal sins washed away through faith by the blood of Jesus; and because they are found upon us, therefore as Adam's personal acts put him to death so will our sins put us to death; and because "there remaineth no more sacrifice for sin," in that "Christ died he died unto sin once, in that he liveth, he liveth unto God, death hath no more dominion over him," there cannot be another resurrection provided for the wilfully impenitent, who would not come to Christ "that they might have everlasting life," and "they die" the second death, as the penalty for rejecting the proffered boon of "the remission of sins" that they might live, and that second death is eternal because "the redemption of the soul is precious, and it ceaseth forever."

God "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished," to whom is *reserved the mist of darkness forever*. Oh, "why *will* ye die?" Turn, sinner, turn, turn unto God, that you may live, and defer not, but "while it is called to-day, if you will hear his voice, harden not your heart." Listen to the voice of mercy. Mercy pleads, love woos, compassion calls, Justice is crying, Spare not; the shed blood of a crucified Redeemer who died for *thee*, is interceding in thy behalf; the angels of God are waiting to be made ministering spirits to you; the Spirit and the bride are saying to you, come; earth, heavens and lands are full of inducements for you to come and take of the water of life freely! Come, oh, sinner, come to Christ. Why will you die? Why this fixed purpose in spite of all that God has done that you might live? Still you *will die*, die in the midst of plenty, famish where there is an abundance, with fountains, rivers, seas, oceans of living water above, beneath, and about you, starving to death like the poor prodigal son, or even worse, *will* not eat of the bread of life and drink of the Spirit that you may live forever. G. W. STETSON.

Olena, O.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW, THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

NUMBER FOUR.

THE TWO COVENANTS.

"He taketh away the first, that he may establish the second."

In confirmation of what has been already argued in relation to the old "law" being "done away," and with it the seventh-day Sabbath, I will present the following in regard to the "old" and "new" "covenant," which embrace the plan of salvation of a lost world. But in doing so I shall confine myself mostly to the epistle to the Hebrews, where we have presented to us the most perfect analysis of the two systems of the divine argument by which man may escape death and obtain eternal life. While treating upon the subject of the old and new covenants, the apostle says,—"For the priesthood being changed, there is made of necessity a change also of the law." (7: 12.) But as he labored to convince the Hebrews, or Jews, that their system of worship, or their "ordinances of divine service" (9: 1) were only "imposed on them until the time of reformation" (9: 10); and that now there had been "verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof" (7: 18); and that they were now under "a great high priest, that is passed into the heavens, Jesus, the Son of God" (4: 14), "of whom—as he said—"we have many things to say, and hard to be uttered, seeing ye are dull of hearing" (5: 11.) And it is the same with me now, I "have many things to say" on this glorious subject, but they are "hard to be uttered, seeing" there are so many who "are dull of hearing." Yea, there are many now, as there were then, who love the teachings of the old dead "schoolmaster" far better than that of the LIVING JESUS!

I will now spend a few moments in turning to the Old Testament, in order to prove that the old "covenant" referred to was that which was written on "two tables of stone," and that only. And if this is found to be really true, it will furnish an argument which will overthrow all that can be said in favor of Judaism or the seventh-day Sabbath.

THE TWO TABLES OF STONE.

What did they contain? Let the following answer:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 12, 13.

Where were these tables of stone kept? "And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made, and there they be, as the Lord commanded me."—Deut. 10: 4, 5.

This shows that the tables were put into an "ark" made expressly for that purpose. Where was the ark then put?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place."—Ex. 26: 33, 34. "And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt."—2 Chron. 5: 7, 8, 10.

With this agrees the testimony of the apostle Paul:—

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil the tabernacle, which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."—Heb. 9: 1–5.

Now let it ever be remembered, that under the "*first covenant*," God's dwelling place for his people—or his "mercy-seat"—was "between the cherubims"; as the following passage will more fully show:—

"And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Ex. 25: 20–22.

And strange as it may appear to us, none but the high priest alone was ever permitted to approach the "mercy-seat," and that only once a year:—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest once alone every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9: 6, 7. Hence we see that God's ancient people had no privilege of approaching the "mercy-seat" for themselves.

But let us here pause a moment, and inquire, *Where are now the "two tables of stone"?* And echo must answer, WHERE! For that once holy place, where those tables were kept, is now destroyed; and the veil which kept all but the high priest from the mercy-seat, has been "rent in twain from the top to the bottom"; and the ark and the two tables of stone have also been destroyed. The priesthood, which made atonement for the people at that altar, has been changed; and as the apostle says, there has been a change also of the law, or of the covenant. If therefore the tables of stone which contained the law, or the covenant, for keeping the seventh-day Sabbath,—the most holy place where the tables and covenant were kept, the mercy-seat above them,—and God's ancient dwelling-place "between the cherubims" all destroyed; and *a new and living way*, which the living Jesus "hath consecrated (or *new made*—margin) for us, through the veil, that is to say, his flesh" (10: 20). I say, if all this change has taken place, WHERE IS THERE NOW ANY LAW OR COVENANT TO BE FOUND FOR KEEPING THE SEVENTH-DAY SABBATH? Let the man who is able point it out if he can!

But, says the objector, "I do not believe the *new covenant* is now in force; neither do I believe it can be until God writes his laws upon the heart, and all shall know him from the least to the greatest; and that, of course, cannot be until Christ comes the second time; and hence the law, or covenant, which contains the law for the Sabbath, will hold good until the end of the world, or until Christ comes. But if it can be shown that the new covenant is *now in force*, then I will give up that you are right." Very well. Now in regard to this objection and admission, we will test the whole matter by the word of truth.

The particular prophecy in relation to this new covenant is found in Jer. 31: 31–34. But as the apostle quotes this in Heb. 8: 10–13, I trust all will be candid enough to take the same view of it as is given in the New Testament, and hence we proceed:—

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The objection to my view, as has just been raised, consists in this:—When this new covenant is in force, the Lord is to put his laws into their minds, and write them in their hearts, and "all shall know the Lord, from the least to the greatest." Now the first question to be settled is this,—To whom, or to what class of persons does this "all" refer? Does it refer to all mankind living at that time? Or does it refer to all of that particular class who believe in or observe this covenant? I will now show that it must refer to a *particular class*, and *not to every body*, as will be seen by the passage just quoted that the covenant is made "*with the house of Israel*." Now let it be remembered, that the Lord has nowhere even intimated that he will ever make a covenant with the Gentiles, as such, and then bring in the "house of Jacob" under such a covenant as that. But, as we see by the passage under consideration, he has promised to make a covenant "with the house of Israel"; and all candid minds will see that the Gentiles will be brought in under this. This great truth is clearly presented in the eleventh of Romans. The apostle inquires;—"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," (or *hardened*—margin), and then adds,—"through their fall salvation is come to the Gentiles." (Rom. 11: 7, 11.) Hence we see that Israel is not grafted in among the Gentiles, but the Gentiles are *grafted in among them*, the natural branches. Therefore Israel proper are the natural branches of "*their own olive tree*," and the Gentiles are grafted in among them. Hence the blindness—or hardness—is happened to Israel, "until the fulness of the Gentiles be come in. And so *all Israel* shall be saved." The apostle then immediately adds,—"For this is my *covenant* unto them, *when* I shall *take away their* sins." (Rom. 11: 25–27.) Now if we can find *when* God shall take away their sins, then we find when his new covenant shall be with them. We have now reached a point where I will propose to my objector above alluded to the following question:—

WHEN WILL THE LORD TAKE AWAY, OR FORGIVE MEN THEIR SINS?

Will it be in this world, while Christ is the "mediator between God and men"? Or will it not be until after Christ comes the second time, to "judge the quick and the dead"? O, says the objector, in this world certainly. Very well. This shows us that if men's sins are forgiven them in this world, (Matt. 12: 31, 32), then the new covenant is for this world; for we are now considering the passage which says,—"This is my *covenant* unto them, *when I shall take away their sins*." But again, the Greek word here rendered "take away," is *aphaireo;* and it is found elsewhere in the New Testament but *once*, when it is applied to sins; and this will be found in Heb. 10: 4;—"For it is not possible that the blood of bulls and of goats should take away (*aphairo*) sins." So of the passage in Romans;—"This is my covenant unto them, when I shall take away (*aphaireo*) their sins." By this, then, we learn that it was impossible for the blood of bulls and of goats to take away sins under the first covenant, and therefore those who lived under the first covenant must have their sins forgiven by virtue of the "mediator of the New Testament"—or covenant—as we learn by the following passage:—

"And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9: 15.

But a few words here in relation to this word which is translated *testament* in this last quotation. In the Greek, this word is *diatheekee;* and it is found in the New Testament thirty-three times. It is rendered *covenant* twenty, and *testament* thirteen times. Its meaning according to Greenfield's Greek Lexicon, is "any disposition, arrangement, institution, or dispensation," etc. Thus we are to understand this word *diatheekee* in the sense of covenant; and to mean the Lord's institution, or arrangement, to save men, whether it was under the *old* or the *new* dispensation. The first *diatheekee*, or covenant, written upon "tables of stone," is "disannulled" (Heb. 7: 18); but the *diatheekee* or covenant written "in fleshly tables of the heart," is *now* for the benefit and salvation of men.

We have already seen that sins could not be taken away under the first covenant. Let us now examine and see if sins can be taken away, or forgiven, under the "*new covenant*." The apostle explains this by saying:—

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9: 8–14.

But the apostle continues and says:—"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. 10: 1–10.

And again he says:—"Whereof the Holy Ghost also is a witness to us: for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he has consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 15–22.

By these three portions of Scripture we are shown how and when sins are taken away. In the first it is said, "The Holy Ghost this signifying"; that "gifts and sacrifices" under the first covenant "could not make" any one "perfect, pertaining to the conscience." But under the new covenant, Christ being come an high priest of good things to come by his own blood through the eternal Spirit could purge the conscience; so we can serve the living God. Hence we see that our sins can be taken away by the blood of Christ, and not merely carried into the wilderness on the head of a "live goat," as was the case under the first covenant.

In the second it is said, The law, being a shadow of the good things to come, can never with those sacrifices make *the comers thereunto perfect*. For if this could have been done, the worshipers once purged would "have had *no more conscience of sins*. But in those sacrifices there is a *remembrance again made of sins* EVERY YEAR." Because it was not possible for the blood of bulls and of goats to take away sins. But when Jesus Christ came, he said, "Lo, I come to do thy will, O God." And so Jesus, our high priest, took away the first covenant, that he might establish the second covenant. And by this will, or covenant, *we are sanctified*. Praise God, through Jesus Christ our Lord. Amen.

In the third it is said, The Holy Ghost also is a witness to us, as it had been said before, *This is the covenant* that the Lord promised unto our fathers; and under it, brethren, we have boldness to enter into the

holiest by the blood of Jesus, by a NEW and *living way*; which has been "consecrated for us." Then "let us draw near with a true heart," "having our hearts sprinkled from an evil conscience."

But again we inquire, who are the "all" referred to, who are to know the Lord? Let Isaiah the prophet answer:—

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord." "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. 54: 1, 3, 9, 10, 13, 17.

This says "thy seed" (Israel's seed) shall inherit the Gentiles, and *all thy children* shall be taught of the Lord. Now what says Mr. Objector? Does the "all" mean *all mankind*? or does it mean "*all thy children*"? It must mean all thy children, I think. But I have still more to present to prove that the "new covenant" is now in force. And in doing so I will continue to contrast the condition of the church, or people of God, under the

TWO DIFFERENT COVENANTS.

1. We inquire, *Where* were the two covenants written? The *first* was written on "*two tables of stone*." The *second* is written "*in fleshly tables of the heart*." (2 Cor. 3: 3)

2. We inquire, *How* were these two covenants written? The *first* "with the finger of God." (Ex. 31: 18.) The *second* "with the Spirit of the living God." (2 Cor. 3: 3.) A few passages will now be presented to prove that

THE WORK OF THE SPIRIT IS NOW IN THE HEART.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another." "Now he which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Rom. 2: 14, 15; 2 Cor. 1: 21, 22; 4: 6; Gal. 4: 6.

3. Under the *first* covenant, did "*all*" have the privilege of *knowing the Lord* for themselves? That is, did *all* have the privilege of approaching God for themselves?

COULD EACH FOR HIMSELF COME TO THE "MERCY-SEAT"? Let the following answer:—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 9: 6, 7.

The only person who was permitted to approach the "mercy-seat," was the high priest alone once a year. And hence no one knew whether he was accepted of God, only as the high priest performed the service for him. And this was done in the following very odd way, viz:—

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev. 16: 20–22.

And thus it appears that all those who lived under the *old covenant*, never knew whether they were accepted of God *only as they learned it* from the high priest. And so it was, as the thing strikes one at this late day, that *a live goat was their Savior*. And so it rather strikes me that those who are determined to hold on to the old *law*, or the *old covenant*, have for their teacher—instead of the LIVING JESUS—an "*old dead* SCHOOLMASTER," and for a Savior, *a live goat*. O that the Spirit of the living God might write upon the hearts of every seventh-day Sabbath keeper this important truth, that the same system of religious ordinances, or ceremonies, which required a live goat to take away man's sins into the wilderness on his *head*, was also the same system of service which required the observance of the seventh-day Sabbath. And the entire system was established upon that old covenant which was written upon tables of stone, as will appear to any student of the Bible who will carefully examine the books of Exodus and Leviticus, as compared with the epistle to the Hebrews.

It may be seen at a glance, by noticing the few portions of Scripture which follow, that the whole system was to *cease* with their generations,—seventh-day Sabbath and all; as they were only given to the children of Israel, "throughout their generations." I will now give a few instances, and my readers can satisfy themselves by examining them.

THE PASSOVER. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever."—Ex. 12: 14.

BURNT OFFERING. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord, where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."—Ex. 29: 42–45.

SEVENTH WEEK SABBATH. "And he shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."—Lev. 23: 21.

DAY OF ATONEMENT. "Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath."—Lev. 23: 31, 32.

SEVENTH-DAY SABBATH. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex. 31: 12–18.

East Weare, N. H. T. M. PREBLE.

(*To be continued.*)

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 12, 1864.

☞ NOTICE.

ALL ORDERS AND MONIES FOR THE WORLD'S CRISIS, OR FOR BOOKS AND TRACTS FOR SALE AT THIS OFFICE, AND ALL MATTERS PERTAINING TO THE BUSINESS OF THE OFFICE, MUST BE ADDRESSED TO THE BUSINESS AGENT,

MILES GRANT, *Crisis Box, Boston.*

THE BOSTON CONFERENCE.

We have only time to say this week, that it has been a *success*. The meeting was large and heavenly, and much good has been accomplished in the name of the Lord. Particulars next week.

MEETINGS AT CASTLETON.

Our meetings at Castleton, Vt., were very interesting. Our dear Bro. Mathewson, ever faithful in the Lord, had been preparing the way several evenings, and had persuaded some to reform before we arrived. We found several under conviction, and the people waking up to the importance of being prepared to meet the Lord. We enjoyed many happy greetings from the lovers of Jesus.

During the past two years, Satan succeeded in seducing some away from the path of life, who have again deserted from the arch deceiver, and are once more rejoicing in the service of the King of kings. Several were converted, and a dozen or more requested prayers that they might be true christians. The work is onward, and we shall expect to hear of much additional good resulting from the earnest efforts of Bro. Burnham. The truth is making some noble advances in C. and vicinity, through the faithful labors of Bro. D. T. Taylor. He is about removing from Castleton to Rouse's Point, N. Y., to take care of his aged mother, and to labor as an evangelist. His health is better than when he went to C. We are sorry that he cannot remain longer with them. He has a large place in the hearts of the friends of Jesus.

We met a hearty welcome at the happy home of Bro. C. S. Sherman. While there, death made a most *earnest* effort to take Bro. Sherman's oldest son; but in answer to much prayer he began to recover before we left. We never saw death deprived of a victim so fully in his grasp as in this case; but the affliction has produced happy results. It was evident to all that the Lord was glorified in many ways; thus Satan is often foiled in his purposes to destroy. Instead of being called to bury his son in the silent tomb, Bro. S. had the pleasure of seeing a lovely daughter buried by baptism in the *likeness* of death. The scene was an affecting one, and caused many to weep. To the Lord be all the glory.

Our meeting closed with a heavenly communion season. We left many weeping, but longing for the day when Jesus shall come and wipe away all tears.

WRITE PLAINLY.

We would again urge our contributors to write very *plainly*. Use no *pale* ink. Let it be as black, blue, or red, as possible. Write very *coarsely*. If some of our correspondents knew what a disagreeable time our compositors have had in straining their eyes to make out their fine writing, we think they would never attempt again to crowd the greatest amount of matter into the smallest possible space.

Another word: be sure and write all proper names very plainly.

OUR PHOTOGRAPHS.

In compliance with many urgent requests, we are now prepared to furnish our friends with an excellent photograph likeness, suitable for Albums, taken by Mr. J. A. Whipple, 96 Washington St., Boston. Mr. Whipple stands at the head of the photograph business in this city. We will send the likeness, with our autograph, for twenty-five cents, postage three cents.

Direct to MILES GRANT, *Boston, Mass.*

QUESTION BOOK.—The Christian Publication Society has decided to publish a Question Book for Sunday Schools. It will soon be in the hands of the printer. We think it will be what is needed. The work has been prepared by Bro. H. F. Carpenter, and approved by the Editorial Committee appointed to decide in such matters.

"THE MILLENNIUM; OR AGE TO COME."—The above is the title of a new pamphlet of 24 pp., by Eld. P. B. Morgan, pastor of the Episcopalian Church in Chelsea, Mass. Price 10 cents single, postage paid. Per dozen $5 cts., postpaid. For sale at this office, or by Eld. Morgan, Chelsea, Mass.

THE DOCTRINE OF THE NICOLAITANS.

"BRO. GRANT:—Will you please inform me through the Crisis what was the doctrine of the Nicolaitans?" S. TUCKER.

There is some uncertainty as to what were the peculiar doctrines of the Nicolaitans. They are referred to in Revelation as follows: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."—Rev. 2: 6, 15. They were a heretical sect, of the second century, supposed to have received their name from Nicolas of Antioch, one of the seven deacons mentioned in Acts 6: 5. Irenæus was the first christian writer who mentions them, and says they held that fornication, and the eating of meats offered to idols was not sinful.

St. Epiphanius says that Nicolas had a beautiful wife, whom he left for the purpose of living in a state of celibacy; but afterwards returned to her, and justified his conduct by certain licentious principles, which became the basis on which was founded the sect of the Nicolaitans.

It is said they allowed a community of wives, and endeavored to mingle christianity and idolatry together, in order to escape the persecution which came from the enemies of the cross.

They held that pleasure and the gratification of the appetites constituted the true end and happiness of man, and that he should not be restricted in his choice of the means to satisfy his desires. Eusebius says they continued but a short time; while others think their doctrines were adopted by the Cainites.

DAVID'S THRONE.

"Will Bro. Grant give an exposition of Luke 1: 32, 33?

1. Is the throne spoken of the literal throne of David, that was overturned, which is to be restored?

2. Is the house of Jacob, referred to, the Jews? Please inform your readers in the Crisis, and oblige,

Yours for the truth, M. L. PRATT.

The passage reads as follows:—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

He who has the throne of a kingdom has the regal *power* of that kingdom; but we do not understand that the succeeding king must necessarily sit upon the same *identical seat* as his predecessor, in order to be the king of the country. The same is true of Christ, in relation to David's throne and kingdom. Whenever Christ becomes the ruler over the territory of which David was king, then he may be said to sit on "the throne of his father David."

2. We think "the house of Jacob" refers to the *Jews*. We do not find the term Jacob ever applied to the Gentiles.

MEANING OF LEAVEN.

"Does the word leaven, used in the Bible, always mean the same thing?"

F. BATES, JUN.

The word leaven is never taken to represent any thing good, when used in a symbolical sense. Its literal sense all understand, i. e., for raising bread. But it should be remembered that the process of raising is one of *souring* by fermentation, or corruption. When the Savior would represent a corrupting, infectious doctrine, introduced into a church, he illustrated the fact by comparing it to leaven. Hence he says, "Beware of the leaven of the Pharisees and of the Sadducees." The disciples did not understand him at first, which caused him to explain himself. After which it is said, "Then understood they how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Sadducees."—Matt. 16: 6.

Just as leaven corrupts and sours the meal in which it is placed, so do false doctrines corrupt and sour those who embrace them. For this reason, leaven is never used figuratively in the Bible to represent any thing good. Its property to spread, or extend its influence, is taken in one case, Matt. 13: 33, to represent the *extent* of the kingdom, but not its *character*, as we understand the passage.

DELIVERED TO SATAN.

BRO. GRANT:—You will oblige a searcher after truth very much by answering the following questions, drawn from 1 Cor. 5: 3–5.

1. If man has no immortal spirit that exists independent of the body, (flesh), what does the spirit mean in 1 Cor. 5: 5?

2d. What does the apostle mean by *his* spirit, in 1 Cor. 5: 4?

3d. How could they (when they are gathered together) deliver such a one unto Satan, since he had already delivered himself up to Satan? Yours in search of truth,

A. C. DOE.

The text reads as follows:—"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

I. The meaning of this passage appears to be rather obscure as rendered in our version. It should be observed that the *salvation* is not till the "day of the Lord Jesus;" consequently it is not at death; therefore, we see no proof in this passage, when taken as it now stands, that man has an immortal spirit. "In the day of the Lord Jesus," when he comes to raise the dead, then the "flesh" is to come forth from the grave, and enter the kingdom of God. At that time the *whole man* is saved. If it read, "that the spirit may be saved" at death, the passage might be made to favor the popular view; but as it is, we find no difficulty in harmonizing this passage with all the plain ones in the Bible.

According to the Scriptures, it is very evident that the man is not saved when his physical organism is destroyed, because that is what constitutes him a man. We find no promise of salvation till the second coming of Christ. This passage should not be so changed from its true meaning as to make it contradict all the plain Scriptures on the subject. Other translations throw light on this text, and exhibit its harmony with what is clear and positive.

Wakefield renders it as follows:—"Deliver such an one unto Satan for the *punishment* of the flesh." This is in keeping with the idea that the Lord *chastises* his children; or suffers them to be sorely tried by the Tempter, that the dross may be removed; that the person may have a right *spirit*, or disposition, so as to be ready to be "saved in the day of the Lord Jesus."

Mace' translation reads:—"Deliver such an one unto Satan to suffer *corporal punishment*." The same idea is in Wakefield.

Paul refers to a similar case in 1 Tim. 1: 20, where he says, when speaking of "Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." It will be seen that this was for *correction*.

In the Syriac, the passage in 1 Cor. 5: 5, reads, "That in spirit he may have life." Before his chastisement, or "punishment," his spirit, or disposition, was unsubdued, rendering him unfit for salvation "in the day of the Lord Jesus." But the correction has subdued his carnal mind, and he now manifests the amiable spirit of Jesus, who will accept him when he comes in glory. Like David, he can say:—"It is good for me that I have been afflicted that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word."

II. WHAT DOES THE APOSTLE MEAN BY HIS SPIRIT IN VERSE 4?

We understand him to mean that he is present with them in his *feelings*, or *mentally*.

The Syriac reads:—

"And I, while distant from you in body, but present with you in spirit, have already, as if present, judged him who perpetrateth this deed; that ye all assemble together, in the name of our Lord Jesus Mesiah, and I with you in spirit, together with the energy of our Lord Jesus Mesiah."

III. The delivery of the man to Satan for correction, chastisement, or punishment, must be in a sense differing from any thing he had done voluntarily. We have no clear light to give on this point as to the *manner* of doing it.

THE RIGHT SPIRIT.

We admire the spirit of the following. It accompanies one of the sweetest articles in this number of the "Crisis":—

"BRO. GRANT:—I send you a few lines which I have written for the Crisis. If I understand myself, it is my sentiment. If you can, and think best, you may remodel and punctuate it, after which you may print it, if you have no better pieces to put in its place; if you have, reject it. Please do what you think will be for the best, and I will cheerfully submit to your better judgment."

Now, dear reader, do you not admire the spirit and sentiment of the foregoing? How pleasant it is to serve such noble souls. It sounds just like the language of a real christian. Labor for such is only pleasure. Come, let us all arm ourselves with the mind that was in Christ, and bear one another's burdens.

PROGRESS OF SPIRITUALISM.

As often as it is remarked by those who know not the facts, that "Spiritualism is dying out," additional evidence comes in to show that its progress is more rapid than ever. Its great work now is in spreading its "*principles*," preparatory for the coming political, moral, social, financial, and religious revolution, which the spirits and their followers assure us is just at hand. Their "eternal *principles*," as they term them, are gaining popularity very rapidly. When the most noted men in the world embrace an opinion or system, then, of course, we may expect that it will become popular to receive the same and be associated with them. When the Empress of France, or other distinguished ladies, adopt a mode of dress, all the fashionable world are expected to follow, if they can. The same is true, to a certain extent, of *opinions*. Already the Emperor and Empress of France have become Spiritualists, as well as many other distinguished personages in Europe. On this side the Atlantic, the Spiritualists now number in their ranks many of the most noted statesmen, lawyers, doctors, and professional men, besides a large number of clergymen. It is said that about half of our Congressmen are Spiritualists. A lecturer in Iowa, John Mayhew, in his "Notes by the way," March 4th, '64, says:—

"I have been invited by two members of the Legislature to speak twice next Sunday in the Hall of Representatives, and have consented to do so. When the request was made for the use of the hall, there were eighty members present. A few spoke in opposition, but when the vote was taken—to the honor of Iowa be it recorded, sixty votes were cast in favor, and twenty only against. Iowa by the voice of its representatives is a FREE STATE—Free not only from the physical thraldom, but of mental bondage as well. All honor to the State of Iowa."

IT SETS THEM TO THINKING.

There is a power in truth to awaken serious thought, which seldom accompanies fables. Truth covets the most searching criticism. Like pure gold in the crucible, it comes out unharmed after the trial, while error forms but a shapeless mass of dross.

A Sister writes:—"My husband is a professed infidel, but he is deeply interested in your paper, and often leaves his own papers unopened till he has mastered the contents of the Crisis. Sometimes he falls into a brown study over its arguments. He is evidently thinking deeply on "the life and death question," and some kindred subjects."

THE NEW HYMN BOOK.—In answer to the inquiry of Bro. C. Goodrich and others, relative to the time when the new hymn book will be ready, we would say, it is thought it will not be issued before campmeeting.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 29th, $808.84

Mary Nason pd	$0.50	Wm. M. Darrow and wife pd	1.00
Martha Tuttle pd	1.00	Phebe Bullen pd	.50
Sophia Bolles pd	.50	W. O. Ruggles pd	1.00
H. J. Baldwin pd	.50	Bro. Leonard pd	1.00
N. Chase pd	1.00	Elizabeth Gardner pd	1.00
Mrs. B. D. Neal pd	.75	S. J. Moore pd	1.00
Wm. Allen pd	.50	Hannah L. Hastings pd	.25
C. Morehouse pd	.25	Wm. Talbot pd	.25
H. A. pd	.25	A. A. Adams pd	.50
A. Stales pd	.25	B. C. A. Pingree pd	.50
J. C. Allen pd	2.00	R. Hatch pd	.25
L. Jackman pd	.25	F. E. Pratt pd	1.00
Mrs. L. Jackman pd	.25	E. A. Talbot pd	.25
Miss S. Jackman pd	.25	Lizzie Trefethen pd	1.00
M. M. Goddell pd	.50	Mary J. Humphrey pd	.25
Wm. Dunn pd	1.00	Dr. A. G. W. Smith pd	1.00
H. T. Miller pd	1.00	T. A. Cheney pd	.25
S. Collins pd	.25	Eliza Stow pd	1.00
A. H. Robbins pd	.25	M. Thaxter pd	.50
S. J. Gaylord pd	.25	S. A. Munn pd	1.00
Two readers of the Crisis pd	.50	Cash pd	1.67
M. B. Richardson pd	.25	Jas. A. Libby pd	1.00
N. M. Pierce pd	2.00	Lizzie H. Libby pd	1.00
Mrs. C. Staples pd	1.00	Mrs. S. L. Searle pd	.25
H. E. A. pd	.25	Sarah T. Woodward pd	.50
Mrs. T. B. Northrup pd	1.00	M. R. Miles pd	2.00
Mrs. B. C. Dennett pd	.50	Mary Gage pd	.25
Betsey Mayberry pd	.50	L. D. Allen pd	1.00
Harriet Jordan pd	.25	Maria Chase pd	1.00
A. C. Haley pd	1.00	Wm. J. Leavett pd	.50
D. Kinsman pd	.25	S. A. Coburn pd	.50
A tract stockholder pd	.25	M. A. Hardy pd	.25
W. H. Pierce pd	.25	A. D. Smith pd	1.00
Mrs. M. F. Vickery pd	.50	A. Buckelew pd	1.00
L. H. Shaw pd	.25	H. Coburn pd	.50
Jane E. Pinney pd	.25	I. Francis pd	.50
J. Richardson pd	1.00	J. S. Beman pd	.15
Moses Smith pd	1.00	M. Alderman pd	1.00
Wm. Johnson pd	1.00	M. Cross pd	1.50
Jason Mann pd	.50		

FOR THE FUND.

BRO. GRANT:—Enclosed I send you one dollar for the Tract Fund, as I conceive it a very laudable undertaking. I trust by the prayer of faith and the labor of love they may be made to reach many that will not come out to hear our elders expound the word of life, thus saving many souls from death.

Satan does not trouble any of the churches in Philadelphia, as I am aware of, for I believe he is perfectly satisfied with them; but our little flock he will not let alone; and why? Are we a more deadly enemy to him? or are we disseminating more of God's holy truth than they, that he wishes us scattered and divided again? The church in Philadelphia need the prayer of faith in their behalf. Any elder is welcome among us if he comes to us holding up Jesus and the resurrection, and who will labor among us for souls to be prepared for the coming and kingdom of Jesus, but not hobbies, for we have been rode almost to death by them already; such an one could be fairly remunerated in his traveling expenses, and perhaps a little more. I trust some of the brethren will give us a call, as many of them I see are about going to take the field this coming season. May the Lord give them seals to their ministry and souls for their hire until Jesus comes.

Philadelphia. JACOB G. BAKER.

SR. N. B. NORTHRUP, Otter Creek, Iowa, writes:—"I have read Bro. Taylor's appeal for the Tract Fund, and in response thereto send you one dollar. I feel the better able to do this, because husband has left the use of tobacco, and we have both agreed to do without tea and coffee. I have besides put on the American costume, and so expect to be able to work more, and save more, and so have more means to do with."

BRO. GRANT:—Please find enclosed twenty-five cents (a mite, truly), for the distribution of tracts, those silent messengers of truth. May they be scattered broadcast through the land. What is done must be done quickly. The Lord is surely coming, and I would say with the beloved disciple, Amen, even so, come, Lord Jesus! Your Sister in Christ,

M. L. GREENLEAF.

For the World's Crisis.

RATHER HAVE THE WHOLE LOAF.

BRO. GRANT:—We have been taking the Crisis in company with Bro. M—; but, though half a loaf is much better than no bread, we have made up our minds that *a whole loaf* will be still better. We think so much of the Crisis here that we ALL want to read it *as soon as it reaches town*.

God bless the Editor, Editorial Committee, Publishing Committee, Printers, Uncle Pilgrim, and all hands connected with it. Be of good cheer; the time for rewards is near at hand. Yours in hope, B. F. F.

Norway, Me.

For the World's Crisis.

A CONVERT TO THE TRUTH.

A brother here, who was once a prominent preacher among the United Brethren, has lately become convinced of the truth, and has commenced preaching the gospel of the kingdom, and the glorious and soon coming of the Lord, as revealed in God's holy word. He says he feels now like a babe in Christ, and wants instruction, that he may be able in the future to rightly divide the word, and give to each a portion in due season. He wishes the Crisis. His address is J. R. Preston, Floyd, Iowa. C. P. BURROUGHS.

[We will send it.—ED.]

For the World's Crisis.

TO THE "CRISIS."

DEAR CRISIS:—Having been acquainted with thee for some years, and believing that thy daily walk has been good and acceptable, thy conversation interesting and godly, I have become very much attached to thee, for verily thou appearest to be a peculiar friend to all those that search the Scriptures diligently. I love thee for the truth that thou carriest with thee. Yes, I love thee for the truth's sake. I do not wish to flatter, knowing that when we have done all we can we are unprofitable servants, because we have done only our reasonable duty. Yet it is right to speak often to one another, to speak words of encouragement that the feeble be not disheartened, nor the weary turned from the narrow way.

We are in perilous times. Many are departing from the faith, giving heed to seducing spirits and doctrine of devils. Numerous are the snares through which we must pass, numerous the enticements to allure. Great are the bounties presented, flattering the prospect held up to our view; so that if it were possible even the very elect would be deceived.

Beloved Crisis, may the Lord bless thee, and thy directors with wisdom from on high, to give timely warning to all the "meek," the "merciful," the "pure in heart," the "peace makers," and those which hunger and thirst after "righteousness," also those that are reviled and persecuted for righteousness' sake, that they be not discouraged, but continue faithful unto the end; showing that when Christ, who is our life shall appear, all those that have the Spirit of Christ shall appear with him in glory. Point out the path for the holy; stir up the pure mind by way of remembrance; warn the wicked of their danger, the impenitent of the certain destruction that awaits them; keep the punishment of the disobedient and the reward of the faithful always before our eyes, that we may not be forgetful of the destiny that awaits us. O! point out to us most plainly in the word of God the glorious crisis to which the pure in heart are approaching, and the heart-rending and death-dooming *crisis* that shall soon burst upon the astonished eyes of the contentious and those that obey not the truth.

Welcome Crisis, we esteem those our best friends who point out our errors and assist us in reforming. We will show our love for thee by our works in assisting thee to obtain an honest living in the sight of all men. Come, thou reprover and comforter, we hail thee with joy, praying that thy weekly visits may continue until the new heaven and the new earth doth appear.

Yours in the faith, H. A. ARNOLD.

Newburgh.

For the World's Crisis.

REPORT OF THE IOWA CHRISTIAN QUARTERLY CONFERENCE.

Called to order by the President Mar. 12th, 1864. Ministers present—P. W. Hough, L. G. Hiscox, C. Churchill, P. S. W. Deyo, W. Berreman, and S. Ensign. But one church reported and sent in their mite for missionary purposes.

Resolved, That preachers who belong to this conference are requested to report (those who have hitherto neglected to) to the Clerk, before next annual conference, or they may be dropped from the minutes.

I tried at this conference to get released from the duties of traveling evangelist. I hope that this will notify the brethren, so they may be prepared at the annual conference to get some other one, either in the State or out of it, to spend their time at that work. It was agreed that the next quarterly meeting should be down this way, and perhaps will be at Manchester, about the first of June. Particulars hereafter. There being no other special business, we adjourned.

CASTLE CHURCHILL, *Pres.*
PETER S. W. DEYO, *Clerk.*

For the World's Crisis.

A NEW ADVENT PAPER.

Feeling it to be the will of God, there will be published in a few weeks, at Celesta, Sullivan Co., Pa., a new Advent paper, called the *Day Star of Zion and Banner of Life*, to be sent free to any one who feels enough interested in its issue to pay the postage. This paper is not designed for a further party division in the Advent body, but rather a repairer of the breaches, a restoring medium of unity for the weary, divided pilgrims of faith. Its columns will be free to all *humble inquirers after truth*, without regard to their preconceived opinion of Scripture teaching. Any one desirous of taking such a paper, may address, "Day Star," Eaglesmere P. O., Pa.

P. E. ARMSTRONG, Ed.

Celesta, Sullivan Co., Pa., March 28th, 1864.

For the World's Crisis.

THE SIGNS OF THESE DAYS.

Matthew 24: 12 reads,—"Iniquity shall abound." 1 Tim. 6: 10,—"The love of money is the root of all evil." 2 Tim. 3: 1–5,—"In the last days perilous times shall come. Men shall be covetous, . . . unholy, . . fierce, traitors, . . . lovers of pleasures," etc., Jeremiah 23: 29–33.

It would appear from the following that the above Scriptures are being fulfilled to the very letter at the present time. Says the Portland *Transcript* of Jan. 23d, 1864, in a leading article on Bible Dishonesty:—

"One of the dark features of the present war, is the immense amount of dishonesty . . . permeating every department of the public service, thieves in the treasury, thieves shaking hands with rebels (traitors) in the Custom House, every where, men defrauding the government, a general grab game, and he who gets the most the best fellow. If by mistake a fraudulent contractor is clapped into jail, a three thousand dollar bribe brings a Senator to his aid, and he is soon at large again. This is a dark picture, and in contemplating it one is forced to ask, is public virtue dead? Is there no honesty."

Dr. Wayland on the times, said, "Where iniquity abounds, the love of many is apt to wax cold, and the Spirit to depart. Such evils threaten us. Prodigious sins are at work in our nation. No one can tell what course it is best things should take." "Human wisdom is vanity. It is powerless at the problem of this crisis." Says the Boston *Traveller* of Oct. 6th, 1863.

Lord Clarence Paget, (of England,) says "An agonized world waits to hear what this *crisis* portends." Says the New York *Herald* of Jan. 16th, 1864, "M. Thiers (of France) thinks that the present policy of France may entail upon Europe a general war; which shall last beyond the time of the present generation." And the Portland *Advertiser* of Jan. 25th, 1864, on news from Europe, from London *Times*, says of the German war, "It must before long sweep in its ever widening vortex every power of the European continent." Says the *Herald* of Jan. 30th, 1864: "The Mexican question has assumed a new phase in France, . . . and given Napoleon the opportunity to enter into the coming contest, in Europe, with the forces at his command untrammelled, as expressed through their representatives, that he may be ready for the *great struggle* which it is now almost impossible for Europe to escape. All the powers of Europe are assuming a most formidable aspect, when all Europe shall be convulsed with a general war."

Says the New York *Herald* of Feb. 6th, 1864, on news from Europe, "The new French loan of twelve millions met with an extraordinary success. The applications within a few days amounted to one hundred and sixty millions, or eight times the amount required." So it appears the treasures of gold and silver are at his command.

Now what do we find in our country? Said Rev. J. E. Ranbin, before the united Congregational churches at Lowell, on twelfth page of his discourse, "This war is a judgment of God for our *atheism* and *infidelity*. We have legalized it, and set to it the seal of state." Fourteenth page. "This system of oppression which has caused our war, atheism has culminated." Says O. A. Bronson, "We are drifting away from christianity," and he expects that when we shall have parted with its doctrines we shall abandon its morality, especially in what relates to the sanctity of marriage. Hence the following in the Washington *Star*, D. C., of Nov. 30th, in an article on the morals of Washington,—"A resolution was introduced, stating that houses of prostitution and gambling cannot be successfully prohibited. The joint committee suggest amendments to license and regulate such houses." One member stated that "prostitution was horribly on the increase." Another member arose and said, "The members of Congress are the best customers of such places." Says another paper, "War sadly demoralizes."

And we should think so by the following advice in a piece called, "The War Cry," in *Zion's Herald* of Dec. 23d,—"Arise! gird on your armor strong! Grasp sword and bayonet. March onward in Jehovah's strength. Your souls on victory set. Fight till your country's soil shall drink the last fell traitor's gore." Now for the effect. See Boston *Journal* of July 9th. Carleton, on the battle of Gettysburg, says:

"It rained shot and shell, knocking over the marble slabs in the cemetery, disemboweling horses, tearing up the graves. The air was full of wild, hideous noises. The low buzz of round shot, whizzing of the elongated rifle bolts, screaming and screeching, the sharp stunning explosion of shells overhead and all around; the earth shook with the tremendous concussions of two hundred pieces of artillery, the enemy came with cheers and yells, like Indians sounding a war-whoop; they rushed upon our guns, we blew them from the muzzles, and filled the air with legs, heads, and arms. Still they came with demoniac screams. The rebels rushed up to the rifle pits, men nerved themselves for desperate efforts. It was the fury of tigers. Foes became impaled on each other's bayonets, and fell to the ground together."

This was Thursday's fight. He then gives Friday's:—

"The lines mingled there were a confused mass of men. Swords were swinging in the air. There were pistol shots, musket shots, bursting shells, tornadoes of grape and canister; there were cuts, thrusts, explosions, flashes, clouds of smoke, yells, curses, groans, hurrahs, an infernal uproar, men falling, heads blown off, arms and legs blown into the air,—a horrid, indescribable scene of confusion, carnage, death, . . . horrible to behold." Speaking of another part of the battle he says, "It begins, the *infernal* din and uproar, three hundred guns firing with the utmost rapidity. You see the attacking forces, solid shot flow through them,—shells make great gaps, men toss their arms wildly and fall headlong. Still on, up to the muzzles of the guns,—they are blown away, mangled, torn, piled in heaps,—they melt away, you cannot burn a straw in a candle flame with greater rapidity, the ground is thick with dead, they lie thick as fallen leaves of autumn."

O! hail, happy day! which ends all the gory scenes of earth, when the blood-stained garments will be changed to robes of righteousness. This tottering, reeling earth dies hard, but prophecy declares such shall be its last hours of life. When the Prince of peace comes, the will of God will be done on earth as it is done in heaven. Oh! who would not pray, "Thy kingdom come?"

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

STOP!

Stop what? Several things. Let us enumerate some of them: SPEAKING EVIL OF YOUR NEIGHBORS. "But some of my neighbors are bad." Well, suppose they are, will your venom make them any better? How do you suppose it makes them feel to hear of your hard sayings? Does it not kindle their wrath, causing them to retort in terms fully as harsh as your own? And what *good* can be accomplished in this way? Just none at all. It is evil, and "only evil continually." The result is wrath; and "the wrath of man worketh not the righteousness of God."—James 1: 20.

Would you have others say hard things of you? No. Then heed the admonition of the Savior: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

JESTING. "And why should I stop that?" For several reasons. 1. It does you no good, and the time thus wasted ought to be spent to the glory of God. 2. Jests sometimes make enemies. 3. It is wrong. See Ephesians 5: 3, 4. The christian is expected to be watchful and prayerful; ever striving to let his light so shine before men that they may see his good works, and glorify his Father who is in heaven. Hence, there is no time for him to spend in jesting. Better stop.

FOOLISH TALKING. "And what is foolish talking?" That which does no one any good, but is "void of understanding or sound judgment," as the word is defined. Do you indulge? Well, I intend to be pointed, if you *do* wince. It is astonishing that *sensible* persons, or those that *profess* to be such, should stoop so low as to become "void of understanding or sound judgment," for the sake of engaging in ridiculous nonsense; yet such is the fact, and "foolish talking" is to be heard on every hand. *Self* seems to be uppermost in the minds of the merry and gay. All wish to excel in producing mirth; and the sharpest witticism makes the sharpest man. Hence professors and non-professors engage alike, and thus reproach is brought upon the cause of Christ. Stop it, and stop it *now*, for it is wrong. See Eph. 5: 3, 4.

DOING WRONG. "What is wrong?" That which is contrary to the will of God. This may be violated in many instances thoughtlessly; but still it is sin; "for sin is the transgression of the law." 1 John 3: 4. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5: 15, 16.

Sinner, stop doing wrong. "The wages of sin is death." Rom. 6: 23. "Why will ye die?" Pause and think! O, turn to Christ and live. G. W. GREEN.

Memphis, Ind.

For the World's Crisis.

PHTHISIC.

To the many who have written for that herb, I would say that I have sent all I have away, and as yet cannot find any more. I may have to wait till I can gather it. In the mean time, I will keep a strict account, and those who have sent me money shall be served first; so they need not fear of losing it.

PETER S. W. DEYO.

☞ When the shadows of death were gathering around Sir Walter Scott, he said to the watcher, "Bring me the book." "What book?" asked Lockhart, his son-in-law.—"There is but *one book*," said the dying man.

holiest by the blood of Jesus, by a NEW and *living way*; which has been "consecrated for us." Then "let us draw near with a true heart," "having our hearts sprinkled from an evil conscience."

But again we inquire, who are the "all" referred to, who are to know the Lord? Let Isaiah the prophet answer:—

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord." "For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord."—Isa. 54: 1, 3, 9, 10, 13, 17.

This says "thy seed" (Israel's seed) shall inherit the Gentiles, and *all thy children* shall be taught of the Lord. Now what says Mr. Objector? Does the "all" mean *all mankind*? or does it mean "*all thy children*"? It must mean all thy children, I think. But I have still more to present to prove that the "new covenant" is now in force. And in doing so I will continue to contrast the condition of the church, or people of God, under the

TWO DIFFERENT COVENANTS.

1. We inquire, *Where* were the two covenants written? The *first* was written on "*two tables of stone*." The *second* is written "*in fleshly tables of the heart*." (2 Cor. 3: 3.) 2. We inquire, *How* were these two covenants written? The *first* "with the finger of God." (Ex. 31: 18.) The *second* "with the Spirit of the living God." (2 Cor. 3: 3.) A few passages will now be presented to prove that

THE WORK OF THE SPIRIT IS NOW IN THE HEART.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another." "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Rom. 2: 14, 15; 2 Cor. 1: 21, 22; 4: 6; Gal. 4: 6.

3. Under the *first* covenant, did "*all*" have the privilege of *knowing the Lord* for themselves? That is, did *all* have the privilege of approaching God *for* themselves?

COULD EACH FOR HIMSELF COME TO THE "MERCY-SEAT"? Let the following answer:—

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."—Heb. 3: 6, 7.

The only person who was permitted to approach the "mercy-seat," was the high priest alone once a year. And hence no one knew whether he was accepted of God, only as the high priest performed the service for him. And this was done in the following very odd way, viz:—

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev. 16: 20–22. And thus it appears that all those who lived under the *old covenant*, never knew whether they were accepted of God *only as they learned* it from the high priest. And so it was, as the thing strikes one at this late day, that *a live goat was their Savior.* And so it rather strikes me that those who are determined to hold on to the old *law*, or the *old covenant*, have for their teacher—instead of the LIVING JESUS—an "*old dead* SCHOOLMASTER," and for a Savior, *a live goat*. O that the Spirit of the living God might write upon the hearts of every seventh-day Sabbath keeper this important truth, that the same system of religious ordinances, or ceremonies, which required a live goat to take away man's sins into the wilderness on his *head*, was also the same system of service which required the observance of the seventh-day Sabbath. And the entire system was established upon that old covenant which was written upon tables of stone, as will appear to any student of the Bible who will carefully examine the books of Exodus and Leviticus, as compared with the epistle to the Hebrews.

It may be seen at a glance, by noticing the few portions of Scripture which follow, that the whole system was to cease with their generations,—seventh-day Sabbath and all; as they were only given to the children of Israel, "throughout their generations." I will now give a few instances, and my readers can satisfy themselves by examining them.

THE PASSOVER. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance forever."—Ex. 12: 14.

BURNT OFFERING. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord; where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God."—Ex. 29: 42–45.

SEVENTH WEEK SABBATH. "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations."—Lev. 23: 21.

DAY OF ATONEMENT. "Ye shall do no manner of work: it shall be a statute forever throughout your generations in all your dwellings. It shall be unto you a [illegible] [illegible]

[illegible] the month [illegible] from one [illegible] unto another, shall all flesh come to worship before me, saith the Lord.[illegible] Sabbath [illegible]"—Isa. 66: 23.

SEVENTH-DAY SABBATH. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Ex. 31: 12–18.

East Weare, N. H. T. M. PREBLE.

(*To be continued.*)

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 12, 1864.

☞ NOTICE.

ALL ORDERS AND MONIES FOR THE WORLD'S CRISIS, OR FOR BOOKS AND TRACTS FOR SALE AT THIS OFFICE, AND ALL MATTERS PERTAINING TO THE BUSINESS OF THE OFFICE, MUST BE ADDRESSED TO THE BUSINESS AGENT,

MILES GRANT, *Crisis Box, Boston.*

THE BOSTON CONFERENCE.

We have only time to say this week, that it has been a *success*. The meeting was large and heavenly, and much good has been accomplished in the name of the Lord. Particulars next week.

MEETINGS AT CASTLETON.

Our meetings at Castleton, Vt., were very interesting. Our dear Bro. Mathewson, ever faithful in the Lord, had been preparing the way several evenings, and had persuaded some to reform before we arrived. We found several under conviction, and the people waking up to the importance of being prepared to meet the Lord. We enjoyed many happy greetings from the lovers of Jesus.

During the past two years, Satan succeeded in seducing some away from the path of life, who have again deserted from the arch deceiver, and are once more rejoicing in the service of the King of kings. Several were converted, and a dozen or more requested prayers that they might be true christians. The work is onward, and we shall expect to hear of much additional good resulting from the earnest efforts of Bro. Burnham. The truth is making some noble advances in C. and vicinity, through the faithful labors of Bro. D. T. Taylor. He is about removing from Castleton to Rouse's Point, N. Y., to take care of his aged mother, and to labor as an evangelist. His health is better than when he went to C. We are sorry that he cannot remain longer with them. He has a large place in the hearts of the friends of Jesus.

We met a hearty welcome at the happy home of Bro. C. S. Sherman. While there, death made a most *earnest* effort to take Bro. Sherman's oldest son; but in answer to much prayer he began to recover before we left. We never saw death deprived of a victim so fully in his grasp as in this case; but the affliction has produced happy results. It was evident to all that the Lord was glorified in many ways; thus Satan is often foiled in his purposes to destroy. Instead of being called to bury his son in the silent tomb, Brb. S. had the pleasure of seeing a lovely daughter buried by baptism in the *likeness* of death. The scene was an affecting one, and caused many to weep. To the Lord be all the glory.

Our meeting closed with a heavenly communion season. We left many weeping, but longing for the day when Jesus shall come and wipe away all tears.

WRITE PLAINLY.

We would again urge our contributors to write very *plainly*. Use no *pale* ink. Let it be as black, blue, or red, as possible. Write very *coarsely*. If some of our correspondents knew what a disagreeable time our compositors have had in straining their eyes to make out their fine writing, we think they would never attempt again to crowd the greatest amount of matter into the smallest possible space.

Another word: be sure and write all proper names very plainly.

OUR PHOTOGRAPHS.

In compliance with many urgent requests, we are now prepared to furnish our friends with an excellent photograph likeness, suitable for Albums, taken by Mr. J. A. Whipple, 96 Washington St., Boston. Mr. Whipple stands at the head of the photograph business in this city. We will send the likeness, with our autograph, for twenty-five cents, postage three cents.

Direct to MILES GRANT, *Boston, Mass.*

QUESTION BOOK.—The Christian Publication Society has decided to publish a Question Book for Sunday Schools. It will soon be in the hands of the printer. We think it will be what is needed. The work has been prepared by Bro. H. F. Carpenter, and approved by the Editorial Committee appointed to decide in such matters.

"THE MILLENNIUM; or Aids to Goats." [illegible] This is the title of a new pamphlet of [illegible] pp., by Mr. F. H. [illegible], pastor of the Episcopalian Church in Chelsea, Mass. Price 10 cents [illegible] postage paid. For sale at this office [illegible]

THE DOCTRINE OF THE NICOLAITANS.

"BRO. GRANT:—Will you please [illegible] through the Crisis what was the doctrine of the Nicolaitans?" S. TUCKER.

There is some uncertainty as to what were the peculiar doctrines of the Nicolaitans. They are referred to in Revelation as follows: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."—Rev. 2: 6, 15. They were a heretical sect, of the second century, supposed to have received their name from Nicolas of Antioch, one of the seven deacons mentioned in Acts 6: 5. Irenæus was the first christian writer who mentions them, and says they held that fornication, and the eating of meats offered to idols was not sinful.

St. Epiphanius says that Nicolas had a beautiful wife, whom he left for the purpose of living in a state of celibacy; but afterwards returned to her, and justified his conduct by certain licentious principles, which became the basis on which was founded the sect of the Nicolaitans.

It is said they allowed a community of wives, and endeavored to mingle christianity and idolatry together, in order to escape the persecution which came from the enemies of the cross.

They held that pleasure and the gratification of the appetites constituted the true end and happiness of man, and that he should not be restricted in his choice of the means to satisfy his desires. Eusebius says they continued but a short time; while others think their doctrines were adopted by the Cainites.

DAVID'S THRONE.

"Will Bro. Grant give an exposition of Luke 1: 32, 33?

1. Is the throne spoken of the literal throne of David, that was overturned, which is to be restored?

2. Is the house of Jacob, referred to, the Jews? Please inform your readers in the Crisis, and oblige,

Yours for the truth, M. L. PRATT.

The passage reads as follows:—"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

He who has the throne of a kingdom has the regal *power* of that kingdom; but we do not understand that the succeeding king must necessarily sit upon the same *identical seat* as his predecessor, in order to be the king of the country. The same is true of Christ, in relation to David's throne and kingdom. Whenever Christ becomes the ruler over the territory of which David was king, then he may be said to sit on "the throne of his father David."

2. We think "the house of Jacob" refers to the *Jews*. We do not find the term Jacob ever applied to the Gentiles.

MEANING OF LEAVEN.

"Does the word leaven, used in the Bible, always mean the same thing?"

F. BATES, JUN.

The word leaven is never taken to represent any thing good, when used in a symbolical sense. Its literal sense all understand, i. e., for raising bread. But it should be remembered that the process of raising is one of *souring* by fermentation, or corruption. When the Savior would represent a corrupting, infectious doctrine, introduced into a church, he illustrated the fact by comparing it to leaven. Hence he says, "Beware of the leaven of the Pharisees and of the Sadducees." The disciples did not understand him at first, which caused him to explain himself. After which it is said, "Then understood they how that he bade them not beware of the leaven of bread, but of the *doctrine* of the Pharisees and of the Saducees."—Matt. 16: 6.

Just as leaven corrupts and sours the meal in which it is placed, so do false doctrines corrupt and sour those who embrace them. For this reason, leaven is never used figuratively in the Bible to represent any thing good. Its property to spread, or extend its influence, is taken in one case, Matt. 13: 33, to represent the *extent* of the kingdom, but not its *character*, as we understand the passage.

DELIVERED TO SATAN.

BRO. GRANT:—You will oblige a searcher after truth very much by answering the following questions, drawn from 1 Cor. 5: 3–5.

1. If man has no immortal spirit that exists independent of the body, (flesh), what does the spirit mean in 1 Cor. 5: 5?

2d. What does the apostle mean by *his* spirit, in 1 Cor. 5: 4?

3d. How could they (when they are gathered together) deliver such a one unto Satan, since he had already delivered himself up to Satan? Yours in search of truth,

A. C. DOE.

The text reads as follows;—"For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

I. The meaning of this passage appears to be rather obscure as rendered in our version. It should be observed that the salvation is not till the "day of the Lord Jesus;" consequently it is not at death; therefore, we see no proof in this passage, when taken as it now stands, that man has an immortal spirit. "In the day of the Lord Jesus," when he comes to raise the dead, then the "flesh" is to come forth from the grave, and enter the kingdom of God. At that time the whole man is saved. If it is said, that the spirit may be [illegible] [illegible] [illegible] [illegible] with all the plain texts in the Bible.

According to the Scriptures, [illegible] evident that [illegible] is saved [illegible] physical organism [illegible] destroyed, [illegible] what constitutes him a man. We find no promise of salvation till the second coming of Christ. This passage should not be so changed from its true meaning as to make it contradict all the plain Scriptures on the subject. Other translations throw light on this text, and exhibit its harmony with what is clear and positive.

Wakefield renders it as follows:—"Deliver such an one unto Satan for the *punishment* of the flesh." This is in keeping with the idea that the Lord *chastises* his children; or suffers them to be sorely tried by the Tempter, that the dross may be removed; that the person may have a right *spirit*, or disposition, so as to be ready to be "saved in the day of the Lord Jesus."

Mace' translation reads:—"Deliver such an one unto Satan to suffer *corporal punishment*." The same idea is in Wakefield.

Paul refers to a similar case in 1 Tim. 1: 20, where he says, when speaking of "Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." It will be seen that this was for *correction*.

In the Syriac, the passage in 1 Cor. 5: 5, reads, "That in spirit he may have life." Before his chastisement, or "punishment," his spirit, or disposition, was unsubdued, rendering him unfit for salvation "in the day of the Lord Jesus." But the correction has subdued his carnal mind, and he now manifests the amiable spirit of Jesus, who will accept him when he comes in glory. Like David, he can say:—"It is good for me that I have been afflicted that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word."

II. WHAT DOES THE APOSTLE MEAN BY HIS SPIRIT IN VERSE 4?

We understand him to mean that he is present with them in his *feelings*, or *mentally*.

The Syriac reads:—

"And I, while distant from you in body, but present with you in spirit, have already, as if present, judged him who perpetrateth this deed; that ye all assemble together, in the name of our Lord Jesus Mesiah, and I with you in spirit, together with the energy of our Lord Jesus Mesiah."

III. The delivery of the man to Satan for correction, chastisement, or punishment, must be in a sense differing from any thing he had done voluntarily. We have no clear light to give on this point as to the *manner* of doing it.

THE RIGHT SPIRIT.

We admire the spirit of the following. It accompanies one of the sweetest articles in this number of the "Crisis":—

"BRO. GRANT:—I send you a few lines which I have written for the Crisis. If I understand myself, it is my sentiment. If you can, and think best, you may remodel and punctuate it, after which you may print it, if you have no better pieces to put in its place; if you have, reject it. Please do what you think will be for the best, and I will cheerfully submit to your better judgment."

Now, dear reader, do you not admire the spirit and sentiment of the foregoing? How pleasant it is to serve such noble souls. It sounds just like the language of a real christian. Labor for such is only pleasure. Come, let us all arm ourselves with the mind that was in Christ, and bear one another's burdens.

PROGRESS OF SPIRITUALISM.

As often as it is remarked by those who know not the facts, that "Spiritualism is dying out," additional evidence comes in to show that its progress is more rapid than ever. Its great work now is in spreading its "*principles*," preparatory for the coming political, moral, social, financial, and religious revolution, which the spirits and their followers assure us is just at hand. Their "eternal *principles*," as they term them, are gaining popularity very rapidly. When the most noted men in the world embrace an opinion or system, then, of course, we may expect that it will become popular to receive the same and be associated with them. When the Empress of France, or other distinguished ladies, adopt a mode of dress, all the fashionable world are expected to follow, if they can. The same is true, to a certain extent, of *opinions*. Already the Emperor and Empress of France have become Spiritualists, as well as many other distinguished personages in Europe. On this side the Atlantic, the Spiritualists now number in their ranks many of the most noted statesmen, lawyers, doctors, and professional men, besides a large number of clergymen. It is said that about half of our Congressmen are Spiritualists. A lecturer in Iowa, John Mayhew, in his "Notes by the way," March 4th, '64, says:—

"I have been invited by two members of the Legislature to speak twice next Sunday in the Hall of Representatives, and have consented to do so. When the request was made for the use of the hall, there were eighty members present. A few spoke in opposition, but when the vote was taken—to the honor of Iowa be it recorded, sixty votes were cast in favor, and twenty only against. Iowa by the voice of its representatives is a FREE STATE—Free not only from the physical thraldom, but of mental bondage as well. All honor to the State of Iowa."

IT SETS THEM TO THINKING.

There is a power in truth to awaken serious thought, which seldom accompanies fables. Truth covets the most searching criticism. Like pure gold in the crucible, it comes out unharmed after the trial, while error forms but a shapeless mass of dross.

A Sister writes:—"My husband is a professed infidel, but he is deeply interested in your paper, and often leaves his own papers unopened till he has mastered the contents of the Crisis. Sometimes he falls into a brown study over its arguments. He is evidently thinking deeply on 'the life and death question,' and some kindred subjects."

THE NEW HYMN BOOK.—In answer to the [illegible] of Bro. C. [illegible] and others, relative to the time when the new hymn book will be ready, we would say, it is thought it will not be issued before [illegible]

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 29th, $[illegible]

Mary Nason pd	$0.50	Wm. M. Durrow and wife pd	1.00
Martha Tuttle pd	1.00	Phebe Ballen pd	.50
Sophia Bolles pd	.50	W. G. Ruggles pd	1.00
H. J. Baldwin pd	1.00	Bro. Leonard pd	1.00
N. Chase pd	1.00	Elizabeth Gardner pd	1.00
Mrs. B. D. Neal pd	.75	S. J. Moore pd	1.00
Wm. Allen pd	.50	Hannah L. Hastings pd	.25
C. Morehouse pd	.25	Wm. Talbot pd	.25
H. A. pd	.25	A. A. Adams pd	.50
A. Snider pd	.25	B. C. A. Pingree pd	.50
J. C. Allen pd	2.00	R. Hatch pd	.25
L. Jackman pd	1.00	F. R. Pratt pd	1.00
Mrs. L. Jackman pd	.25	E. A. Talbot pd	.25
Miss S. Jackman pd	.25	Lizzie Trefethen pd	1.00
M. M. Goddell pd	.25	Mary J. Humphrey pd	.25
Wm. Dunn pd	.50	Dr. A. G. W. Smith pd	1.00
H. T. Miller pd	1.00	T. A. Cheney pd	.25
S. Collins pd	.50	Ellen Stow pd	.50
A. H. Robbins pd	.25	M. Thaxter pd	1.00
S. J. Gaylord pd	.25	S. A. Mann pd	.50
Two readers of the Crisis pd	.50	Cash pd	1.67
M. B. Richardson pd	.25	Jas. A. Libby pd	1.00
N. M. Pierce pd	2.00	Lizzie H. Libby pd	1.00
Mrs. C. Staples pd	1.00	Mrs. S. L. Searle pd	.25
H. E. A. pd	.25	Sarah T. Woodward pd	.50
Mrs. T. B. Northrup pd	1.00	M. R. Miles pd	2.00
Mrs. B. C. Dennett pd	.50	Mary Gage pd	.25
Betsey Mayberry pd	.25	L. D. Allen pd	1.00
Harriet Jordan pd	.25	Maria Chase pd	.50
A. C. Haley pd	1.00	Wm. J. Leavett pd	.50
D. Kinsman pd	.25	S. A. Coburn pd	.25
A tract stockholder pd	.25	M. A. Hardy pd	.25
W. H. Pierce pd	.25	A. D. Smith pd	1.00
Mrs. M. F. Vickery pd	.50	A. Bucklew pd	1.00
L. H. Shaw pd	.25	H. Coburn pd	.50
Jane R. Pinney pd	.25	I. Francis pd	.50
J. Richardson pd	1.00	J. S. Beman pd	.15
Moses Smith pd	1.00	M. Alderman pd	1.00
Wm. Johnson pd	1.00	M. Cross pd	1.50
Jason Mann pd	.50		

FOR THE FUND.

BRO. GRANT:—Enclosed I send you one dollar for the Tract Fund, as I conceive it a very laudable undertaking. I trust by the prayer of faith and the labor of love they may be made to reach many that will not come out to hear our elders expound the word of life, thus saving many souls from death.

Satan does not trouble any of the churches in Philadelphia, as I am aware of, for I believe he is perfectly satisfied with them; but our little flock he will not let alone; and why? Are we a more deadly enemy to him? or are we disseminating more of God's holy truth than they, that he wishes us scattered and divided again? The church in Philadelphia need the prayer of faith in their behalf. Any elder is welcome among us if he comes to us holding up Jesus and the resurrection, and who will labor among us for souls to be prepared for the coming and kingdom of Jesus, but not hobbies, for we have been rode almost to death by them already; such an one could be fairly remunerated in his traveling expenses, and perhaps a little more. I trust some of the brethren will give us a call, as many of them I see are about going to take the field this coming season. May the Lord give them seals to their ministry and souls for their hire until Jesus comes.

Philadelphia. JACOB G. BAKER.

SR. N. B. NORTHRUP, Otter Creek, Iowa, writes:—"I have read Bro. Taylor's appeal for the Tract Fund, and in response thereto send you one dollar. I feel the better able to do this, because husband has left the use of tobacco, and we have both agreed to do without tea and coffee. I have besides put on the American costume, and so expect to be able to work more, and save more, and so have more means to do with."

BRO. GRANT:—Please find enclosed twenty-five cents (a mite, truly), for the distribution of tracts, those silent messengers of truth. May they be scattered broadcast through the land. What is done must be done quickly. The Lord is surely coming, and I would say with the beloved disciple, Amen, even so, come, Lord Jesus! Your Sister in Christ,

M. L. GREENLEAF.

For the World's Crisis.

RATHER HAVE THE WHOLE LOAF.

BRO. GRANT:—We have been taking the Crisis in company with Bro. M—; but, though half a loaf is much better than no bread, we have made up our minds that *a whole loaf* will be still better. We think so much of the Crisis here that we ALL want to read it *as soon as it reaches town.*

God bless the Editor, Editorial Committee, Publishing Committee, Printers, Uncle Pilgrim, and all hands connected with it. Be of good cheer; the time for rewards is near at hand. Yours in hope, B. F. F.

Norway, Me.

For the World's Crisis.

A CONVERT TO THE TRUTH.

A brother here, who was once a prominent preacher among the United Brethren, has lately become convinced of the truth, and has commenced preaching the gospel of the kingdom, and the glorious and soon coming of the Lord, as revealed in God's holy word. He says he feels now like a babe in Christ, and wants instruction, that he may be able in the future to rightly divide the word, and give to each a portion in due season. He wishes the Crisis. His address is J. R. Preston, Floyd, Iowa. C. P. BURROUGHS.

[We will send it.—ED.]

For the World's Crisis.

TO THE "CRISIS."

DEAR CRISIS:—Having been acquainted with thee for some years, and believing that thy daily walk has been good and acceptable, thy conversation interesting and godly, I have become very much attached to thee, for verily thou appearest to be a peculiar friend to all those that search the Scriptures diligently. I love thee for the truth that thou carriest with thee. Yes, I love thee for the truth's sake. I do not wish to flatter, knowing that when we have done all we can we are unprofitable servants, because we have done only our reasonable duty. Yet it is right to speak often to one another, to speak words of encouragement that the feeble be not disheartened, nor the weary turned from the narrow way.

We are in perilous times. Many are departing from the faith, giving heed to seducing spirits and doctrines of devils. Numerous are the snares through which we must pass, numerous the enticements to allure. Great are the bounties presented, flattering the prospect held up to our view; so that if it were possible even the very elect would be deceived.

Beloved Crisis, may the Lord bless thee, and thy directors with wisdom from on high, to give timely warning to all the "meek," the "merciful," the "pure in heart," the "peace makers," and those which hunger and thirst after "righteousness," also those that are reviled and [illegible] that they [illegible] faithful [illegible] Christ, who is our life shall appear, all those that have the Spirit of Christ shall appear with him in glory. Point out the path for the holy; stir up the pure mind by way of remembrance; warn the wicked of their danger, the impenitent of the certain destruction that awaits them; keep the punishment of the disobedient and the reward of the faithful always before our eyes, that we may not be forgetful of the destiny that awaits us. O! point out to us most plainly in the word of God the glorious crisis to which the pure in heart are approaching, and the heart-rending and death-dooming *crisis* that shall soon burst upon the astonished eyes of the contentious and those that obey not the truth.

Welcome Crisis, we esteem those our best friends who point out our errors and assist us in reforming. We will show our love for thee by our works in assisting thee to obtain an honest living in the sight of all men. Come, thou reprover and comforter, we hail thee with joy, praying that thy weekly visits may continue until the new heaven and the new earth doth appear.

Yours in the faith, H. A. ARNOLD.

Newburgh.

For the World's Crisis.

REPORT OF THE IOWA CHRISTIAN QUARTERLY CONFERENCE.

Called to order by the President Mar. 12th, 1864. Ministers present—P. W. Hough, L. G. Hiscox, C. Churchill, P. S. W. Deyo, W. Berreman, and S. Ensign. But one church reported and sent in their mite for missionary purposes.

Resolved, That preachers who belong to this conference are requested to report (those who have hitherto neglected to) to the Clerk, before next annual conference, or they may be dropped from the minutes.

I tried at this conference to get released from the duties of traveling evangelist. I hope that this will notify the brethren, so they may be prepared at the annual conference to get some other one, either in the State or out of it, to spend their time at that work. It was agreed that the next quarterly meeting should be down this way, and perhaps will be at Manchester, about the first of June. Particulars hereafter. There being no other special business, we adjourned.

CASTLE CHURCHILL, *Pres.*
PETER S. W. DEYO, *Clerk.*

For the World's Crisis.

A NEW ADVENT PAPER.

Feeling it to be the will of God, there will be published in a few weeks, at Celesta, Sullivan Co., Pa., a new Advent paper, called the *Day Star of Zion and Banner of Life*, to be sent free to any one who feels enough interested in its issue to pay the postage. This paper is not designed for a further party division in the Advent body, but rather a repairer of the breaches, a restoring medium of unity for the weary, divided pilgrims of faith. Its columns will be free to all *humble inquirers after truth*, without regard to their preconceived opinion of Scripture teaching. Any one desirous of taking such a paper, may address, "Day Star," Eaglesmere P. O., Pa.

P. E. ARMSTRONG, Ed.

Celesta, Sullivan Co., Pa., March 28th, 1864.

For the World's Crisis.

THE SIGNS OF THESE DAYS.

Matthew 24: 12 reads,—"Iniquity shall abound." 1 Tim. 6: 10,—"The love of money is the root of all evil." 2 Tim. 3: 1–5,—"In the last days perilous times shall come. Men shall be covetous, . . . unholy, . . . fierce, traitors, . . . lovers of pleasures," etc., Jeremiah 23: 29–33.

It would appear from the following that the above Scriptures are being fulfilled to the very letter at the present time. Says the Portland *Transcript* of Jan. 23d, 1864, in a leading article on Bible Dishonesty:—

"One of the dark features of the present war, is the immense amount of dishonesty . . . permeating every department of the public service, thieves in the treasury, thieves shaking hands with rebels (traitors) in the Custom House, every where, men defrauding the government, a general grab game, and he who gets the most the best fellow. If by mistake a fraudulent contractor is clapped into jail, a three thousand dollar bribe brings a Senator to his aid, and he is soon at large again. This is a dark picture, and in contemplating it one is forced to ask, is public virtue dead? Is there no honesty."

Dr. Wayland on the times, said, "Where iniquity abounds, the love of many is apt to wax cold, and the Spirit to depart. Such evils threaten us. Prodigious sins are at work in our nation. No one can tell what course it is best things should take." "Human wisdom is vanity. It is powerless at the problem of this crisis." Says the Boston *Traveller* of Oct. 6th, 1863.

Lord Clarence Paget, (of England,) says "An agonized world waits to hear what this *crisis* portends." Says the New York *Herald* of Jan. 16th, 1864, "M. Thiers (of France) thinks that the present policy of France may entail upon Europe a general war; which shall last beyond the time of the present generation." And the Portland *Advertiser* of Jan. 25th, 1864, on news from Europe, from London *Times*, says, of the German war, "It must before long sweep in its ever widening vortex every power of the European continent." Says the *Herald* of Jan. 30th, 1864: "The Mexican question has assumed a new phase in France, . . . and given Napoleon the opportunity to enter into the coming contest, in Europe, with the forces at his command untrammelled, as expressed through their representatives, that he may be ready for the *great struggle* which it is now almost impossible for Europe to escape. All the powers of Europe are assuming a most formidable aspect, when all Europe shall be convulsed with a general war."

Says the New York *Herald* of Feb. 6th, 1864, on news from Europe, "The new French loan of twelve millions met with an extraordinary success. The applications within a few days amounted to one hundred and sixty millions, or eight times the amount required." So it appears the treasures of gold and silver are at his command.

Now what do we find in our country? Said Rev. J. E. Rankin, before the united Congregational churches at Lowell, on twelfth page of his discourse, "This war is a judgment of God for our atheism and infidelity. We have legalized it, and set to it the seal of [illegible]." Fourteenth page. "This system of oppression which has caused our war, atheism has culminated." Says O. A. Brownson, "We are drifting away from christianity," and he expects that when we shall have parted with its doctrines we shall abandon its morality, especially in what relates to the sanctity of marriage. Hence the following in the Washington *Star*, D. C., of Nov. 30th, in an article on the morals of Washington,—"A resolution was introduced, stating that houses of prostitution and gambling cannot be successfully prohibited. The joint committee suggest amendments to license and regulate such houses." One member stated that "prostitution was horribly on the increase." Another member arose and said, "The members of Congress are the best customers of such places." Says another paper, "War sadly demoralizes."

And we should think so by the following advice in a piece called, "The War Cry," in *Zion's Herald* of Dec. 23d,—"Arise! gird on your armor strong! Grasp sword and bayonet. March onward in Jehovah's strength. Your souls on victory set. Fight till your country's soil shall drink the last fell traitor's gore." Now for the effect. See Boston *Journal* of July 9th. Carleton, on the battle of Gettysburg, says:

"It rained shot and shell, knocking over the marble slabs in the cemetery, disemboweling horses, tearing up the graves. The air was full of wild, hideous noises. The low buzz of round shot, whizzing of the elongated rifle bolts, screaming and screeching, the sharp stunning explosion of shells overhead and all around; the earth shook with the tremendous concussions of two hundred pieces of artillery, the enemy came with cheers and yells, like Indians sounding a war-whoop; they rushed upon our guns, we blew them from the muzzles, and filled the air with legs, heads, and arms. Still they came with demoniac screams. The rebels rushed up to the rifle pits, men nerved themselves for desperate efforts. It was the fury of tigers. Foes became impaled on each other's bayonets, and fell to the ground together."

This was Thursday's fight. He then gives Friday's:—

"The lines mingled there were a confused mass of men. Swords were swinging in the air. There were pistol shots, musket shots, bursting shells, tornadoes of grape and canister; there were cuts, thrusts, explosions, flashes, clouds of smoke, yells, curses, groans, hurrahs, an infernal uproar, men falling, heads blown off, arms and legs blown into the air,—a horrid, indescribable scene of confusion, carnage, death, . . . horrible to behold." Speaking of another part of the battle he says, "It begins, the *infernal* din and uproar, three hundred guns firing with the utmost rapidity. You see the attacking forces, solid shot flow through them,—shells make great gaps, men toss their arms wildly and fall headlong. Still on, up to the muzzles of the guns,—they are blown away, mangled, torn, piled in heaps,—they melt away, you cannot burn a straw in a candle flame with greater rapidity, the ground is thick with dead, they lie thick as fallen leaves of autumn."

O! hail, happy day! which ends all the gory scenes of earth, when the blood-stained garments will be changed to robes of righteousness. This tottering, reeling earth dies hard, but prophecy declares such shall be its last hours of life. When the Prince of peace comes, the will of God will be done on earth as it is done in heaven. Oh! who would not pray, "Thy kingdom come?"

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

STOP!

Stop what? Several things. Let us enumerate some of them: SPEAKING EVIL OF YOUR NEIGHBORS. "But some of my neighbors are bad." Well, suppose they are, will your venom make them any better? How do you suppose it makes them feel to hear of your hard sayings? Does it not kindle their wrath, causing them to retort in terms fully as harsh as your own? And what *good* can be accomplished in this way? Just none at all. It is evil, and "only evil continually." The result is wrath; and "the wrath of man worketh not the righteousness of God."—James 1: 20.

Would you have others say hard things of you? No. Then heed the admonition of the Savior: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

JESTING. "And why should I stop that?" For several reasons. 1. It does you no good, and the time thus wasted ought to be spent to the glory of God. 2. Jests sometimes make enemies. 3. It is wrong. See Ephesians 5: 3, 4. The christian is expected to be watchful and prayerful; ever striving to let his light so shine before men that they may see his good works, and glorify his Father who is in heaven. Hence, there is no time for him to spend in jesting. Better stop.

FOOLISH TALKING. "And what is foolish talking?" That which does no one any good, but is "void of understanding or sound judgment," as the word is defined. Do you indulge? Well, I intend to be pointed, if you *do* wince. It is astonishing that *sensible* persons, or those that *profess* to be such, should stoop so low as to become "void of understanding or sound judgment," for the sake of engaging in ridiculous nonsense; yet such is the fact, and "foolish talking" is to be heard on every hand. *Self* seems to be uppermost in the minds of the merry and gay. All wish to excel in producing mirth; and the sharpest witticism makes the sharpest man. Hence professors and non-professors engage alike, and thus reproach is brought upon the cause of Christ. Stop it, and stop it *now*, for it is wrong. See Eph. 5: 3, 4.

DOING WRONG. "What is wrong?" That which is contrary to the will of God. This may be violated in many instances thoughtlessly; but still it is sin; "for sin is the transgression of the law." 1 John 3: 4. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Eph. 5: 15, 16.

Sinner, stop doing wrong. "The wages of sin is death." Rom. 6: 23. "Why will ye die?" Pause and think! O, turn to Christ and live. G. W. GREEN.

Memphis, Ind.

For the World's Crisis.

PHTHISIC.

To the many who have written for that herb, I would say that I have sent all I have away, and as yet cannot find any more. I may have to wait till I can gather it. In the mean time, I will keep a strict account, and those who have sent me money shall be served first; so they need not fear of losing it.

PETER S. W. DEYO.

☞ When the shadows of death were gathering around Sir Walter Scott, he said to the watcher, "Bring me the book." "What book?" asked Lockhart, his son-in-law.—"There is but one book," said the dying man.

Correspondence.

From Bro. E. R. Wood.

Bro. Grant:—I have been laboring in Nova Scotia since last March, in different sections; and though opposition has been very strong against the plain, simple teachings of God's word, I have been encouraged many times while seeing many who were bound down by tradition break away from the "traditions of the fathers," and are now rejoicing in the "blessed hope" of the soon coming of Christ. The ministers of the more popular churches were very docile, until some of their members began to see the truth, and come out and acknowledge it; when they began—at least some of them—to preach against it.

I went one evening to hear one preach. He ridiculed the idea of the wicked being burned up. He said he read of a river of life that would be there, and he thought that if the wicked were to become ashes, the water of life would mix with their ashes, and it would make lye; and wished to know who wanted to live in a heaven like that, and walk about in lye! After he got through, I thought it duty to ask for the privilege of saying a few words, and was denied. I then asked him if he would meet me in open debate, to which he at length consented, on certain conditions. The meeting was then dismissed, without stating the time, place, or questions. So I wrote him, stating the place of meeting, if agreeable, viz: the Baptist meeting-house, in which he preached every fortnight, giving him at the same time four questions, stating that I would discuss either, or all, as he saw fit; that it would take two or three evenings to discuss them. He agreed to take two, viz: the consciousness of the Spirit, and the punishment of the wicked.

We met, according to appointment, on the 30th of Oct., with a good gathering, for the news had spread far and near, including five or six ministers. The discussion commenced at two o'clock P. M., and lasted three hours, when he refused to meet me any longer. I appealed to them for more time, which was not granted, after which they dismissed the meeting, and cried "Victory!" Wonderful! to run, and then shout "Victory"!

My opponent has since given one lecture, to finish out his side of the story, and this evening gives another. He finds, no doubt, that it is easier to argue the question alone, than to have an opponent, and a weak one at that, for such I consider myself to be. However, they are doing more for the cause of truth than they can do against it, for one of their members, by hearing the lecture, was convinced that he was wrong, and now sees that man is but *mortal.*

I made a tour up the country, was gone a few weeks, and with Bro. Ingham held a few meetings on Phinney's mountain, and had a good time. Were not there long before I heard that a Baptist minister intended giving a lecture against the "no-soul doctrine," as he called it; and I went to hear, it being about seven miles from where I was laboring. There was a complete jam to see this new doctrine overthrown. The speaker took his stand with two of your tracts in his hand, viz: "The Soul: what is it?" and "Spirit: what is it?" He misrepresented them to the people, and I knew it. He then asked two questions, and wished to know if there were any present who could answer them. I waited patiently until he got through, and then asked the privilege of saying a few words. He called for my name; I told him, and was denied.

I then arose and told the congregation that the speaker had misrepresented some things in the tracts, which was rather too much for the Reverend gentleman to bear. He challenged me at once to come forward and prove my statement, at the same time saying that I had not got a dunce to deal with. I told him that I could prove it if he would give me a chance, and at the same time stepped up to the desk by the side of the speaker. He then took up the books and with an angry air threw them upon the desk again, telling me to show where he had misrepresented them. I took up one of them, to show to the people the statements he had made, but was interrupted with, "Stop! stop! not a word! there are the books, read them!" I again commenced, when he again interrupted me with, "Stop! stop! there are the books, read them!" I asked him if he would sit down and give me a chance to prove my statements, and he answered, "No! I stand on my own platform, and will stand there"!

When I saw that it was impossible for me to state anything in that direction, I asked him if he would allow me to answer the questions he asked, and he denied me the privilege. I asked him if he would meet me and discuss the question, to which he answered, "No!" I asked, Why? He said, "There were enough to believe any new thing, even though it were not truth," and closed.

We read of scoffers in the last days, and when we find them among the preachers, what can we expect of the people?

I returned to Phinney mountain, and with Bro. Ingham labored some time. Amid all the opposition, the Lord blesses his truth. The saints were refreshed, backsliders reclaimed, sinners converted to God's truth, and others have given up former views and are now rejoicing in the blessed hope and soon coming of Christ. I baptized two in the Bay of Fundy, and left them in the hands of the Lord. May he bless them, and keep them from the evils that are in the world, is the prayer of your unworthy Bro.,

Hillsburgh, N. S. Edwin R. Wood.

From Sr. M. A. Cook.

Bro. Grant:—The "Young Pilgrim" has been received here at the poor-house, and those that can read like it much. It and the Crisis are just the food I like them to have, and I will just say, we are not troubled much with preachers, although I have often invited those of different denominations to come and preach to the poor, that the door was open if any one thought it their duty to preach or teach the gospel. But they all stand aloof, and I suppose it is more on account of my belief than any thing else.

Dear brother, I was a Methodist eighteen years, but I always doubted many subjects, until God awakened my slumbering conscience and I was determined to search for truth as for hidden treasures. Thus I came to my Heavenly Father, asked him to lead me in the way of everlasting life and give me a hungering and thirsting after his word. My prayer was answered.

At this time I had never heard an Advent sermon and did not know what they believed. The first thing that was made plain to me, was that Christ would sit upon the throne of David when he comes the second time; I became established on this good foundation. Then the promise made to Abraham and his seed, and one truth after another shone forth to my mind. I did not know that there was another person on this earth that believed or understood it as I did. I then felt for the first time that I was a stranger and pilgrim on the earth, but thanks be to the God of truth, I soon found that I was not alone on my journey, for I have since found many of like faith. But when I came to understand the gospel, I found that I could not be a Methodist. So I came straight out and told them so, and gave them my reasons for changing my mind. I now feel free, and hope ever to remain so.

May these imperfectly written lines cheer you in your labor for the ingathering of the household of faith. Yours in truth,

Verona. Mrs. M. A. Cook.

From Bro. J. C. Bennett.

Bro. Grant:—About one year ago I embraced the Advent doctrine, under the preaching of H. G. McCullock; and by the influences of God's Spirit I was made willing to embrace the present truth, that the same literal Jesus who led his disciples out to the mount of Olives, and ascended up to heaven, should in like manner return to redeem his people. Jesus has purchased our redemption, and it is drawing near.

Since embracing these truths I have been endeavoring to square my life by the Bible. I have taken it as the man of my counsel, and have given up all sectarian creeds and traditions of the fathers, lest I should make the commandments of God of none effect. Feeling so blest by these truths, I am anxious to help to spread them.

I have given up the evil practice of using tobacco, after using it for thirty years. I mean to make a better use of my Lord's money. I hope every smoking brother and sister will do likewise. May God help us all to do every duty.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee."

Yours, in hope of deliverance,
John C. Bennett.

From Bro. P. Alling.

Bro. Grant:—The results of our late meeting were highly favorable. The kind and forcible manner of presenting the truth by Bro. and Sr. Mansfield seemed, in a great measure, to disarm opposition and to commend the great and precious doctrines of the speedy coming of Christ, the literal resurrection of the dead, etc., to all who heard them, and at the same time calling out large and attentive audiences. The truth seemed to take effect in the hearts of not a few, and I trust will prove the power of God to their salvation. Already some fruits are visible.

The next day after the meeting closed the indications were so favorable that Bro. and Sr. Mansfield conceived it to be duty to change some of their more western appointments, and return next week to continue their labors as long as the interest of the cause may seem to require. I hope all who have access to the throne of grace, will remember the cause in this place, and unite their prayers with ours, that the truth may triumph gloriously, and many precious souls be converted to Christ.

Norwalk, O., March 24th. P. Alling.

From Sr. C. A. Rush.

Bro. Grant:—I have been a reader of the Crisis for the last two years, and think, as many others do, that it is the best paper I have ever read. It is doing me good. I thank God to-day that I ever became a reader of it. I am sorry to say there are but few here who read it,—but few who are interested in the glorious truths it teaches.

I wish you would use your influence to scatter some of your eastern preachers out west. We need some more energetic, earnest, true men to preach through the west. I think much good might be done. Your Sister,

Barry, Ill. C. A. Rush.

From Bro. H. Morrill.

Bro. Grant:—Our number here in Kingston is small. We have a meeting-house, built by one brother mostly, which takes all he gets to pay for it. Our church is poor; so of course we do not have preaching but seldom, as we are not able to give ministers what they ought to have; but we keep up our meetings, and have three services on the Sabbath, one on Wednesday evening, and a church conference once a month. So you see we are trying to keep the light burning, and let the people of the place know we believe Jesus is soon coming. Yours looking for Jesus,

Kingston, N. H. H. Morrill.

From Edwin L. Aunger.

Bro. Grant:—I believe the World's Crisis is the best religious paper in the world. I beg to say I have got hold of a few copies, which, having read, I sent to my friends in England. They say they should like to get a copy every week, for it is the best paper they have ever seen. I beg to send a dollar for a single copy for six months. Shall send them to England weekly. Think I shall be able to get some new subscribers from there.

Westfield, Mass. E. L. Aunger.

Bro. N. B. Bennett, Sandy Hook, Conn., writes:—"I joined the M. E. Church three years ago, and since that time I have searched the Scriptures for the doctrine that I heard preached from time to time, and found it not. But the doctrine of the Adventists I find on every page."

Bro. D. S. Clark, Amboy, Ill., writes:—"I have found, in my travels, a brother who has been a preacher with the Christian Church some forty years, and holds the same faith with us. He wishes the Crisis, and would, no doubt, do good with it among his people. Please send to the address of"———, etc.

For the World's Crisis.

ERRATA.

Bro. Grant:—In Death and Resurrection, number two, you make me contradict myself, by leaving out the words in the first or second line, "The fallacy of the assumption." It can be remedied in part by reading the words in the third line from the top, "is *not* penal" is penal, *leaving out* the word *not*, as it contradicts the whole tenor of the article. Then again, in the twentieth and twenty-first lines from the top, where it reads, "this personal act," it should read their personal acts.

Again on the thirty-second line from the top, for "frightened," read frittered. Again in forty-eighth line from the top, where it reads, "from the dead," read from the death. Again on the second column, fourth line from the top, where it reads, "as distant from," read as distinct from. C. F. Sweet.

Obituaries.

Willie Hefner.

Died, in Butte, Cal., Feb. 15th, 1864, Willie, second son of Philip and Kate Hefner, aged seven years, six months and nineteen days.

Willie's mind showed signs of early maturity. His sensitive nature and aptness to learn, together with a gentle, affectionate disposition, made him the idol of doting parents, and a favorite with all who knew him. But cruel disease fastened its hold upon him, and medical skill was of no avail. He was sensible to the last. Through his illness he manifested a patient, uncomplaining spirit, not often witnessed in the grown; not a murmuring word escaped his lips. And often, when he saw his mother in tears, he would try to comfort her with the assurance "that he would soon get well." But he is sleeping now. Though it is natural to mourn for the dead, we cannot mourn as those who have no hope. For our Savior said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." May the God of all grace sanctify the affliction to the bereaved parents, and prepare them to meet the beloved when they shall come from the enemy's land.

"We can but yearn, through length of days,
For something lost we fancied ours;
We'll miss thee, darling, when the spring
Has touched the world to flowers;
O, rare pale lips! O, clouded eyes!
O, sweet blue eyes grown dim!
Ah, well! this little lock of hair
Is all that's left of him!
Is all of him that we can keep
For loving kisses, and the thought
Of him and death may teach us more
Than all our life hath taught!

And of death! we question not;
Who asks of heaven 'Why does it rain?'
Angel, we bless thee, for thy kiss
Hath hushed the lips of pain!
No 'Wherefore,' or 'To what good end,'
Shall out of doubt and anguish creep
Into our thoughts. We bow our heads;
'He giveth his beloved sleep.'"

E. B. Wilson.

Adah Tobing.

Died in Livermore, Feb. 10th, 1864, Adah, wife of Joseph Tobing, aged seventy-one years.

The subject of this notice became interested in the christian religion in 1816, and united with the Baptist church. In her last sickness, she was much interested in the doctrine of the resurrection, and requested her companion to read to her the Scriptures relating to the literal resurrection of the dead, and the future condition of the righteous. The writer endeavored to comfort the mourners from a text of Scripture found in John 11: 25.

I hail the glad morning, when Jesus shall reign,
No more of our loved ones by death will be slain;
He'll awake all his people who sleep in the tomb,
And make them immortal forever to bloom.

E. M. Haggett.

Frances Adeline Burditt.

On Monday, March 28th, at the age of thirteen years and ten months, Frances A., daughter of James and Mary Burditt of Southboro, Mass., fell asleep.

Four of Bro. and Sr. Burditt's children have been seized by that cruel enemy, death. But they sorrow not even as others that have no hope. They believe that God brought again from the dead our Lord Jesus, and now, having the assurance that our Redeemer liveth, they know their little ones shall live also, for God will bring them with him at the appearing of Jesus Christ. Funeral attended by the writer on Wednesday March 30th.

"Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

F. H. Burbank.

Ervin Cates.

Fell asleep at Berlin, N. H., Jan. 31st, 1863, Ervin, youngest son of Andrew and Fanny Cates, aged five years, and four months.

Thus with the ending of the past year death for the fourth time has visited Sr. Cates, and taken away a husband and three sons; but she mourns not as those that have no hope. Words of comfort by the writer, from John 11: 23.

Farewell, dearest brother, and calm be thy rest
In the stillness of that dreamless sleep;
No grief can disturb thee, no danger molest,
In that chamber so silent and deep.

C. N. Buzzell.

Fanny Aims.

Died in Hartford, Feb. 6th, 1864, of lung fever, Sr. Fanny Aims, aged ninety years, seven months, and eighteen days.

The christian religion has been a comfort to her for many years. Often has she said she could trust all in the hands of the Savior, in whom she rests in hope of a resurrection to immortal life. Sermon by the writer, from John 5: 28.

E. M. Haggett.

Lucretia Osborn.

Died in East Windsor, near W. H. Point, Ct., March 22d, 1864, Lucretia Osborn, aged ninety-four years, two months, and thirteen days.

She was formerly a Baptist, but early embraced the Advent doctrine. She was a woman of strong mind and remarkable health. She took a violent cold, and fever setting in, she soon rested from all her labors. Funeral services by W. H. Bancroft.

S. P. Babcock.

Herbert H. Hall.

Died in Biddeford, Me., March 24th, 1864, Herbert H., son of John and —— Hall, aged six months and six days.

A lovely flower "just nipped as it began to blossom in the parents' view." It *will bloom* to fade no more.

Sermon by the writer, from 2 Kings 4: 26,—"Is it well with the child?" A. W. Sibley.

Philip Wilson.

Died in Utica, Winona Co., Minn., on the 14th day of last February, Bro. Philip Wilson.

He died happy in the Lord, with a strong hope of a blessed immortality, and an endless life, at the second appearing of our great Life Giver. He left a wife and three children to mourn his loss.

Eld. Wm. Sweet.

Summary of News.

FOREIGN.

Liverpool March 26th, Queenstown 27th.

The London journals contain nothing important.

The Russians were barricading the principal railroad stations. It is reported that great coolness is existing between Russia and France, the former having acquired the conviction that France is plotting mischief in European Turkey.

It is said that Queen Victoria, in the exercise of the royal prerogative of war or peace making, has firmly assured both Lord Palmerston and Earl Derby that no events shall force her to declare war against her own children and other kin in Germany. Hence it is said all the English Parliamentary debates avoid a declaration in favor of war for Denmark.

DOMESTIC.

Our Conference in Boston.—The following notice of our first meeting is from the Boston Daily *Herald*, April 6th, 1864:—

"*Conference of the Adventists.* A general conference of those who believe in the personal and speedy coming of Christ, the resurrection of the dead, the immortality of the righteous alone, and the utter destruction of the wicked, was inaugurated at the Lowell Street chapel, corner of Lowell and Causeway Streets, last evening. The audience was of moderate magnitude, and the hearers were very earnest in their attention to the remarks of Elder Edwin Burnham, who preached the initiatory sermon from Daniel 12: 3,—'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.' It is proposed to continue the meetings day and evening during the remainder of the week, and to discuss fully the various theories peculiar to the creed. All preachers are expected to be present during the session."

☞ New York, March 22d. A letter from Japan in the *Tribune*, reports the burning of 300 houses and 250 warehouses in the city of Oasaca, with a loss of from 500 to 1,000 persons. The fire lasted three days.

Lunar Phenomenon.—On Thursday evening an interesting and curious lunar phenomenon was witnessed by a number of people in Inverness. The moon made her appearance in the midst of a brilliant halo, bearing on her disc a dark shadow in form somewhat like a cross, and accompanied by two exact reflections of herself, one on each side, the three being in a line.—*Inverness Courier, Scotland.*

Reported Calling out of the Militia.—A Washington dispatch to a New York paper says that the Government intends to call out all the organized militia of the States for sixty days, to occupy certain fortified points, and the militia of the District of Columbia will be called to occupy the forts around Washington, so that the veterans can be put into the field.—*Boston Journal.*

Items.

☞ A Cincinnati millionaire recently declared a decided preference for country boys for clerks. He said that there were plenty of young men in fine cloth calling for situations, but they did not suit him. He preferred a very different kind of stock, coming from the country in rough clothes, for something could be made out of them.

☞ From present indications there is little doubt that the maple sugar crop of 1864 will vastly exceed that made in previous years. In all probability the crop of maple sugar at the North for the present year will reach 25,000,000 pounds, worth at the low estimate of fifteen cents per pound, $3,750,000.

☞ Liebig, the illustrious chemist, says on the subject of the oidium in vines and the potato disease, that the cause is not in the atmosphere, as many people supposed, but in want of vigor and an exhaustion of the soil, which defect may be remedied by the use of bone powder and ashes.

☞ The King of Bavaria, the news of whose death is announced by the China, was fifty-four years of age. He ascended the throne, in 1848, with the title of Maximilian Joseph, and was a brother of Otho, the late King of Greece. In early life he married a princess of Prussia.

☞ Letters from Europe report that all kinds of titles of nobility are to be conferred by Maximilian on the secessionists who, in large numbers, attend him from Paris to Mexico. Dr. Gwin is to be a duke.

☞ A price current in Richmond papers, with other information, shows that in the Richmond market flour is selling at $150 a barrel; apples at $80 a barrel; butter $5 a pound; beef $1 a pound, etc.

☞ The number of rebels killed at Gettysburg is found to have been not less than seven thousand. Farmers in that vicinity, plowing their fields, are turning up many corpses in places away from the recognized burial spots.

☞ A Confederate dollar is worth, at the present time, just exactly five cents, which makes the pay of a private in the rebel armies fifty-five cents a month.

☞ There are now forty thousand sick in the military hospitals throughout the country; seven thousand are in the hospitals in the department of Washington.

☞ The number of people who visited the Metropolitan Fair at New York on Tuesday was 13,487, and $43,000 were taken at the door for tickets alone.

☞ In England the coffins from over-crowded burial grounds are dug up, dried, and ground, and used as an ingredient in the adulteration of coffee.

☞ Owen Lovejoy, the member of Congress from the Fifth Illinois district, died in Brooklyn at half-past eleven o'clock Friday night.

☞ The shipmasters of Ellsworth, Me., have agreed not to carry any intoxicating liquor into that town as freight.

☞ The New York railroads have caused the death of 208 persons, and injured 139 others the last year.

☞ It is stated that the President has sent for Gen. Fremont to give him an important command.

☞ Nearly two feet of snow fell at Fortress Monroe last week.

☞ Only five slaves are left in Polk county, Missouri.

MARRIED.

In North Dana, Mass., April 9th, 1864, by Eld. George A. Streeter, Eld. D. J. Weaver, of North Dana, to Sr. Maria Mathews, formerly of Danville, C. E.

In Strawberry Point, Iowa, March 24th, 1864, by Eld. Peter S. W. Deyo, Mr. Hosea Luck and Deidamia D. Lake, both of Strawberry Point.

Notices.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau county, Ill., commencing Tuesday evening, May 17th, and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting.

In behalf of the conference,
N. W. Spencer, President.
C. W. Smith, Secretary.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street. S. C. Hancock.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday. S. C. Hancock.

Notice.

The Lord willing, I will endeavor to be at the conference to be held at Wyanet, Bureau Co., Ill., May 17th, at the beginning, if possible. Will the brethren at Nevada, Story Co., Ia., make the arrangements for their contemplated grove meeting, to which I have been invited, so that I can go from the conference to the meeting.

N. M. Henry, Bunker Hill, Ill.

P. S. The Bro. from New Britain, Conn., who sent me the greenbacks, by Bro. Herron, has my sincere thanks. They were *just what I needed* to pay my fare to Iowa. The Lord reward him for his generosity. N. M. Henry.

Notice.

Eld. Edwin Burnham will commence a series of meetings with the Free Evangelical Church of North Attleboro, Mass., on Sunday, April 24th, and continue until May 3d. All in the vicinity who desire to be revived, reclaimed, converted, or who feel ready to unite in a faithful effort to "pull men out of the fire," are earnestly invited to attend. The prayers of all christians are solicited in behalf of the meeting. C. Cunningham.

Wanted.

An 1855 chart, with explanation book. If any one has the above to spare, please send me word, and the terms, as a Bro. who needs it, does not know where to get one. Address Eld. Peter S. W. Deyo, Strawberry Point, Iowa.

Western Grove Meetings.

As the time is nearing for the commencement of these meetings, Wisconsin friends desiring them in their localities, can correspond with me at Baraboo, Wisconsin. W. Sheldon.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us. C. W. Smith, Sec. of Conf.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. Sheldon.

Notice.

Bro. G. F. Locke, East Weare, N. H., who has the excellent works on tea, coffee, and tobacco, by Dr. Alcott, all of which were advertised to be sold by him, post paid, for 30 cts., wishes to say that the postage is more than he at first supposed; so that he will be obliged to ask 34 cts. for the set. Every one should read these works.—Ed.

Notice.

There will be preaching in City Hall, Bath, Me., Sunday, April 17th. Bro. L. L. Howard is requested, and expected to be there. R. R. York.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

☞ As it is impracticable for Bro. Goodrich to preach in Salem, Mass., the 20th inst., the appointment is changed to the 21st.

Appointments for Lowell Street Chapel.

J. Couch .... Sunday, April 17th
Miles Grant .... Sunday, April 24th

Concord, N. H. .... April 17th
Miles Grant.

Rutland, Vt. .... Sundays, April 17th and 24th
H. F. Carpenter.

New Britain, Ct. .... Friday evening, April 15th
F. H. Berick.

Hoosick Falls, N. Y. .... April 16th and 17th
Jos. D. Brown.

Agawam, Mass .... Sunday, April 24th
P. S. Butler.

Huntington, Mass., Baptist church, Sunday April 24th
Agawam, Mass. .... Sunday, May 1st and through the week, if desirable. W. J. Hale.

Burnt Hill, Scituate, R. I., (house of N. Graves), evening, April 16th.
East Killingly, Ct. .... April 24th
D. Robberts.

Agawam .... Sabbath, April 17th
We hope there will be a general turn out. I am at liberty after the 17th. H. Munger.

Salem, Mass. .... Sunday, April 17th
Joseph W. White.

East Otis, Mass. .... Sunday, May 15th
Cold Spring, Mass .... Sunday, May 29th
Geo. I. Teeple.

Hartland, Densmore Hill, Vt. .... Sunday, April 24th
J. Couch.

Haverhill, Mass. .... Sunday, April 17th
Lynn, Mass. .... Sunday, April 24th
East Boston .... Sunday, May 15th
A. W. Sibley.

Summit, R. I .... April 17th
Exeter, R. I. .... April 20th–21st
Rocky Brook, R. I. .... April 24th
Westerly, R. I. .... May 1st
Ocean Port, N. J. .... May 8th
J. K. Bellows.

Brunswick Village, (as Bro. Storer may appoint), Sunday, April 24th. R. R. York.

Warehouse Point, Ct .... April 17th
I. B. Potter.

North Canaan, (Red School-house), Sunday, April 17th
D. Eastman.

Hartford, Ct. .... April 17th
Cold Spring, Mass. .... April 24th
Where Bro. Cotton may appoint .... May 1st
I hope to see all my old friends out. Probably shall not visit you again for some time, if ever.
Wm. A. Fenn.

Alton Corner .... April 17th
Pittsfield .... Sunday, April 24th
New Durham Ridge (communion) .... May 1st
J. G. Smith.

Moultonborough Center .... April 17th
T. W. Piper.

Conway, Mass., North Shirkshire .... Sunday, April 17th
W. J. Hale.

Appointment for Springfield.

H. Pratt .... Sunday, 17th

Athol, Mass. .... Sunday, April 17th
Portland, Me. .... Sunday, May 1st and 8th
Frankfort Mills .... Sunday, May 15th
J. Hemenway.

Southbridge, Mass., (at the Brick School-house), April 17th.
Class meeting at Bro. Chase's evening of the 16th.
Worcester, Mass .... April 24th
Geo. A. Streeter.

Nottingham .... Sunday, April 17th
Manchester, evenings of April 22d, 23d, and Lord's day, 24th. S. S. Mooney.

Palmer, Mass., (as Bro. Higgins may arrange), April 15th.
Worcester, Mass .... April 17th
Clinton, Mass. .... April 18th
South Ashburnham, Mass. .... April 19th and 20th
Lunenburg, Mass. .... April 21st
Lawrence, Mass. .... April 24th
A. Ross.

Hartford, Ct. .... April 20th and May 1st
Cheshire Street, Ct. .... May 5th
New Britain, Ct. .... May 8th
Collinsville, Ct. .... May 11th
Southington, Ct. .... May 12th
Plainville, Ct. .... May 13th
Bristol, Ct. .... May 15th
Plymouth, Mass. .... April 17th
Warehouse Point, Ct. .... May 18th
Scitico, Ct. .... May 19th
Springfield, Mass. .... May 22d
J. S. White.

Kennebunk Port, Me. .... Sunday, April 17th
Dover, N. H. .... evening, April 18th
Portsmouth, N. H. .... evening, April 19th
Salem, Mass. .... evening, April 21st
G. Goodrich.

New York, (at Bro. Curry's meeting, 24th Street), Sunday, April 17th.
Will Bro. Curry meet me at the landing of the boat from Albany, Wednesday morning, April 13th?
A. Mussey.

Appointments for Agawam.

P. Butler .... April 24th
H. Pratt .... May 8th

Portsmouth, N. H. .... April 17th and 24th
F. H. Burbank.

Bradford, (where Brn. Hanson and Lassell may appoint), Friday and Saturday evenings, April 15th and 16th, and over the following Sunday.
Atkinson, Me., or Fulton's Corner, Thursday evening, April 21st, and over Sunday.
Milo, Me., (where Brn. Billington and Farris may appoint), evenings, April 27th and 28th.
Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best. Thomas Smith.

Westbury .... Sunday, April 17th
C. B. Turner.

Lynn, Mass. .... Sunday, April 17th and evenings through the week. A. Stetson.

Business.

Information Wanted.

The following brethren wish their paper changed, but do not give the Post Office from which it is to be changed. Will they please inform us, that we may comply with their request, and credit the monies?

S. P. Sprague, J. M. Read, A. Spear, B. Brown, G. E. Bishop, W. Holloway, Chas. Pratt, Thos. Frost, P. King.

TO CORRESPONDENTS.

D. F. Newton—The book was received. Please accept our thanks.

O. W. Alley—We have none at present, but intend to issue one in a few weeks.

CASH RECEIPTS.

The present No. of the Crisis is 445.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—Mrs. S Sawyer 457, W. C. Ruggles 458, W. Howard 468, J. Richardson 468, G. H. Calkins 482, M E Wood 444, I B Cranshaw 468, M. W. Martin 468, J. Lyle 468, T H Knowles 442, T Wiley 469, J Amable 406, J. E. Milton 468, H Boshart 469, J Brown Jr. 468, E S Collins 475, I C Humes 476, P Lucas 469, S Lucas 469, J Will 472, S H Quimby 469, L Ross 469, H Lyman 468, D Loucks 455, L. D. Carman 469, C J Brown 469, A Cummings 469, D J Prince 469, D. B. Salter 442, H Tower 456, T. Woodard 462, S. Hayward 469, R. Hait 469, J Robinson 469, L Hanson 469, S O Westcott 445, N Potter 469, O Chickering 469, B Abbott 469, J Sweet 451, W. T. Harding 462, A. Clark —, D. Libby 431, G. Dillabaugh 463, J. Burditt 468, J. C. Chickering 468, C. Colony 455, J. A. Varney 467, W. Hayes Jr. 468, J. M. Jenness 442, M. Sumner 467, J. Sleeper 469, G. Wentworth 469, D Hayes 469, M Evans 470, W Tunmore 470, N. N. Keach 470, J S Evans 470, W. Colwell 469, J M Mitchell 469, O. Colwell 469, A A Eddy 470, J. Gildersleeve 432, W Janes 464, S Battey 469, E Brundrage 469, H M Craig 469, W Frost (what P. O.?), A Spear (what P. O.?), S P Goodsell 467, D Comstock 466, B P Ravel 437, A Brooks 446, W Johnson 468, M McCulloch 439, N L Proctor 473, S Henry 416, W O Hough 451, J Hall 468, J B Paine 468, D. Tripp 468, A D Beck 449, L M Ward 469, E L Aunger 469, J Tate 469, R C Lord 469, E Day 469, A Fenn 391, I Kinney 468, A Ladd 430, J C King 456, F. Derbyshire 459, A Turner 469, W P Bidwell 469, S. P. Goodrich 469, G. Giles 469, A Flanders 469, W Bragdon 468, S S Newgent 470, H T Miller 536, S. Goodsell 468, J E Sheldon 394, H M Bolles 460, W. Conn 459, H J Baldwin 459, C M Reynolds 416, E Bolles 469, S Kinney 469, H Couch 469, H Sloan 469, E Tucker 469, B Hoover 469, R S Foster 469, F Cates 469, W H Ross 469, J H Clifford 469, H F Meacham 469, A. Andrews 469, S A Coburn 469, N. Chase 469, V D Moody 469, M A Jaques 477, R Whitney 469, J H Spinney 469, J. Sweat 469, C. A. Wiggin 469, I H Lewis 467, N. W. Spencer 468, S D Daniels 433, A H Robbins 464, J Barton 469, R. Morgan 469, C Thurlow 469, W. Beals 469, E W Grant 469, T. L Munroe 469, D Tigley 456, H D Goodenough 451, B. Barrett 468, C. Wakefield 468, B. Dyer 469, A A Hill 469, S. Robbins 420, J D Williams 469, C Darrow 450, A Pinney 469, J Young 438, G W Whiting 468, L T Marsh 468, J Haley 468, C Haley 461, E. Pray 421, J. Ladd 468, B P Chase 468, H. Williams 469, D. Hayes 469, C. Dixon 468, R F Berry 438, E H Dennett 470, H A Heath 470, J B Adams 470, M S Bernard 470, S T Wellington 470, J C Smith 470, O Howse 470, J T Bullen 470, J Turpie 470, W Moore 442, G L Rice 463, M E Green 473, S D Holmes 480, A Owen 469, A Mathews 469, J A Blake 458, M. Gage 478, R. Price 491, J W Sharick 452, R. Woodward 468, C Stiles 468, O Butman 470, S Steere 470, S L Searle 245, S Underwood 433, P Howard 494, J Fuller 464, L Ford 390, S P Carr 423, M Alderman 466, E B Belden 470, F E Phelps 470, J B Treat 470, I O Kelly 570, T Dildine 470.

$2.00 each.—J Shannon 474, B C Dennett 468, F Barnes 468, P Tucker 494, M Perley 468, U Finn 468, L Robbins 449, S Farnham 495, J N Hughes 495, E Dodge 436, J Hutchins 468, H Hall 474, S Anson 459, J Gierlow 485, H Clark 484, J Taylor 494, R L Smyth 442, D Wilson 442, A A Reynolds 468, W Draper 483, S Harper 468, N G Nelson 494, J Converse 494, R Jones 495, S Wright 435, H Smith 530, C Bartlett 394, J F Pickering 447, J Brooks Jr 468, W L Parsons 487, S French 490, E Kettel 495, D Young 478, C H Colby 449, A Herrick 442, J Davis 494, A V G Smith 469, S Horr 488, W McLeod 468, H Marshall 483, Mrs E Tripp, on old acct, J F Gilkey 468, W Wilcutt Jr 455, C Holeman 493, O H Holliday 468, G Butt 495, A Pico 495, E D Walker 495, J W Burroughs 494, S Nye 466, T E Wilson 468, A H Smith 420, J Gresty 421, S A Haggett 439, W. L. Carrol 497, M. J. Jones, what P. O.? L Scott 501, E J Cook 468, W Dunn 507, T Williams 354, M C Kershaw 520, C Morehouse 475, L S Breckenridge 468, B D Neal 501, L L Tuttle 472, J More 486, A Gorham 495, P H Denison 495, F S Eggleston 495, S Chapel 495, W Payne 493, J C Munson 444, A Marsh 491, M D Richardson 494, J Megguier 494, P A Mason 471, G E Colson 435, H H Gilbert 495, J Morrison 495, L Carsley 495, L Youngs 475, J M Aldrich 469, W E Deeper 494, B R McL Gilmore 534, A C Haley 447, H Burleigh 496, J D Shaw 471, J Mann 493, S Gerrish 468, G Hall 459, A A Adams 499, L Mead 474, E Tomkins 468, G M Southmayd 432, P P Willoughby 495, W N Fiss 446, M Cross 487, J Graham 459, A G W Smith 572, F Patterson 489, A S Meacham 461, J T Kidder 507, J Wiswell 501, N Fenton 436, R Boston 442, A McCurdy 439, W Heath 495, G Welch 495.

50 cts. each—J B Talbot 436, W R Macy 456, P Jones 456, D Wilkins 456, J Robinson 456, M Snell 459, E. Boshart 446, A E Bennett 455, N Fowle 455, H M Putnam 455, A Foss 456, P A Dudley 456, J N Snyder 470, M W Hunt 452, J O Hammon 458, J L Dwight 456, M S Hall 456, T M Bessett 455, B V Ransom 455, N Bishop 458, A Stockbridge 452, W Kidney 450, J G Kelley 459, B Colby 458, L M Willard 441, R Doud 459, B J Kelliner 452, W S Hayes 456, C S Shaw 456, R Staples 469, L Stockbridge 456, J B Johnson 456, T Williams 456, J Wemple 442, E D Kinney 456, E W James 456, J James 456, M C Hardcastle 456, A Martindale 457, J Thomas 457, Z F Howell 457, S P Hubbard 457, E Button 456, J B Randall 456, A C Bradley 455.

R. W Sherman $3.20, 442; J. Berry $3.00, 458, A. Tripp $3.00, 421; J. Thompson 45c, 353; S. Valentine $3.00, 486, C Pratt $3.00, (what P. O.?); C A Boise 50c 440; E T Harding 20c, 445; P Hefner $6.00, 498; W Hayden 90c, 452; C. Fairservice $4.00, 482; L. Pierce $4.00, 472; H. Bailey 90c (one copy), 468; D. A. Shaw $2.50, 466; G. F. Schmidt $1.08, 444; H. Towle $3.00, 490; S. W. Ames $3.00. 468; C F Slater $1.50, 479; S. Harlow $1.50, 482; R Edwards $1.50, 455; F Ferandes $1.88 (old acct.), do. $1.12, 453; W H Simmons $1.25, 449; W F Higgins $3.00, 520; C O Delano $3.00, 594; F. S Ainsworth $1.96, 466; N. Millen $3.00, 486; A W Tomlinson $6.00, 447.

FOR BOOKS AND TRACTS.

M E Wood $1.00, N M Pierce 25c, S B Colton $2.50, E Pilcher 50c, E V Diver $1.17, S Gilmore $1.00, N S Bastion 35c, J M Howard $1.65, W R Parsons 50c, P S W Deyo 40c, E Miner 60c, E. B. Wilson $1.50, W. B. Perkins 22c, J W Burroughs $1.57, S Nye 50c, J S Morgan 35c, J C Wheeler $3.08, M Nason 50c, A Andrews $1.00, E B McIntire 75c, "W. S." $10, J. W. Lovesee $3.00, P Nissley 60c, G E Lee 17c, A W Fisk 72c, S D Daniels 10c, A H Robbins 25c, J Harris 60c, C F Slater 22c, R E Thayer $1.60, W H Pierce 75c, Box 427 Brunswick 50c, J. French $1.00, N M Parsons $2.25, A. E. Clark $1.53, J Turpie $1.00, C. R. Danks $1.25, W H Simmons 50c, C. N. Wood 50c, F. S. Ainsworth $1.04, Mary Gage 72c, M R Miles $1.00, M Cross $1.50.

BOOKS AND TRACTS SENT.

By Mail.

J W Lovesee, S Kail, M J Jones, S Bolles, M Nason, E B McIntire, E M Glidden, E P Beach, J Harris, A H Robbins, G E Lee, C F Slater, T B Northrup, R M Thayer, A W Fisk, C P Burroughs, P S W Deyo, P Chisley, S Collins, P W Sutton, W H Pierce, Box 427, Brunswick, G Christie, J H Lord, W H Simmons, C R Danks, J Turpie, A E Clark, L E Saulpaugh, G Harvey, F S Ainsworth, M Cross, A M Gage, M R Miles.

By Express.—"W. S."

LETTERS RECEIVED.

P S W Deyo, E S Willard, C F Sweet, B Banton, C N Buzzell, S Kail, S D Daniels, H G Whitman, L Boutell, D G M, E Sanderson, W N Fisk, T C Corliss, J Thompson, L Saulpaugh, E Braley, J W Taylor, H A Arnold, I C Wellcome, M A Hardy, E S Willard, J Elkins, J B Preston, J T Jordan, S E Bates, H Pratt, E M Clark, T J Hill, H M Humphreville, S K Gibson, M D Wellcome.

POST OFFICE ADDRESS.

Eld. A. W. Sibley—Crisis Box, Boston, Mass., until May 2nd.

Eld. H. K. Flagg—For the ensuing year, Holliston, Mass.

Wm. Johnston—28 St. Marguirite Street, Montreal, C. E.

R. C. Jackman, Lincoln, Grafton Co., N. H.

Removal.—S. S. Brewer's Post Office address is now Ashburnham Depot, Mass.

Mission to Italy.

I acknowledge with much gratitude the following receipts the past week:—

A friend $10.00, Emillia Ayers $5.00, Mrs E P Robinson $2.00, John C Hobbs $2.00, P. W. Higgins $2.00, Mrs L J P Fogg $2.00, A Ross, Exeter, N. H., $1.00, A Sister $1.00, Mrs Wood $1.00, I C Wellcome $1.00, Nath'l Chase $1.00, S. J. H. $1.00, Persis Whitcomb $1.00, Caroline H Whitcomb $1.00, S M Mann, M. D., $1.00, Miss C. C. Crossman $1.00, D. A. Jones $1.00, A friend 50c, Andrew Simpson 50c, John Richardson 50c, Chas C Dow 50c, Green 50c, P S Butler 50c, Sister R. 50c, Levi Allen 50c, Mrs. J. E. Marsh 50c, Hattie A Hayes 50c, Mariah L Ruggles 50c, M D Richardson 50c, Mrs Stratton 50c, Mrs. Lizzie Trefethen 50c, Mrs. T J Sawtell 50c, James A Libby 50c, Mary Christenson 50c, Mrs Richardson 50c, Phebe A Gifford 50c, Anna B Pinkham 25c, N G Potter 25c, Benj Young 25c, Chas Newel 25c, H. Trecarten 25c, O. Green 25c, Mrs. Fuller 25c, Sarah A Coburn 25c, M L O Gaten (8 years old) 5c, M Hardy 20c, L T Benton 15c, Mrs Bartlett 10c.

I would here say to my dear friends that the steamboat, in which I expect to sail from New York to London, will not leave New York till the last week in April; therefore if any of the Lord's stewards wish to contribute to this glorious cause, please send to me immediately to Williamsburg, Long Island, New York.

M. B. Czechowski.

Acknowledgment.—Bro. Himes acknowledges the receipt of $10, on account, from Joel S. Richards, which makes all honorable and just on his part; with thanks.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.

2. Pearl, flat, full references. Morocco, $2.60. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

3. Nonpareil, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.

4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.50. Grained roan, $2.50. Postage 23 cts.

5. Testaments, Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address Miles Grant, Boston, Mass.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to Miles Grant, Boston, Mass.

H. L. HASTINGS' PUBLICATIONS.

[illegible]

The Signs of the Times; or, A Glance at Christendom [illegible]

The Voice of the Church on the Coming and Kingdom of the Redeemer [illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. [illegible]

Thessalonica; or The Model Church. [illegible]

The Great Controversy between God and Man. [illegible]

Reasons for my Hope, and the Tokens of its Speedy [illegible]

Thessalonica and Reasons for my Hope. [illegible]

Looking Forward, or the Prospects of the Church; [illegible]

Future Punishment, as revealed in the Scriptures, [illegible]

Pauline Theology; or, The Scripture Doctrine of Future Punishment [illegible]

The Old Paths; or, the Primitive Doctrine of a Future Life. [illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection [illegible]

MILES GRANT'S WORKS.

Resurrection of the Wicked. Discussion with Jos. T. Curry. [illegible]

Eternal Suffering. Discussion with Dr. J. Litch. [illegible]

Spiritualism. Discussion with J. S. Loveland, [illegible]

State of the Dead. Discussion with W. W. Clayton. [illegible]

Miles Grant's Tracts. [illegible]

What is Man? A Bible view of his creation; The meaning of Soul, Spirit, Death, and Hell. [illegible]

The Soul, What is it? Or a careful examination of all the uses of the word [illegible]

The Spirit, What is it? Or a careful examination of all the uses of the words [illegible]

The Rich Man and Lazarus. Thief on the Cross; [illegible]

TRACTS

Issued by the Christian Publication Society.

[illegible]

The Church not in Darkness; [illegible]

The Three Worlds; [illegible]

The Last Days. [illegible]

Plain Truths; or, Scripture and Tradition united. [illegible]

Will all Men be Saved? [illegible]

A Voice of Warning from the Four Winds. [illegible]

The New Heavens and New Earth. [illegible]

Ancient Landmarks. [illegible]

The Duty of Christians in the present crisis. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life. [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]

Human Destiny. A Critique on Universalism. [illegible]

The Doctrine of Endless Misery [illegible]

Eternal Death in the literal sense is Eternal Punishment. [illegible]

The Rich Man and Lazarus. [illegible]

The Rights of Wrong; or, is Evil Eternal? [illegible]

Reviewers Reviewed. [illegible]

S. S. BREWER'S TRACTS.

The Kingdom of God and the Signs of the Times. [illegible]

The Days we Live in. [illegible]

The Seven Seals. An Exposition of the Sixth Chapter of Revelation. [illegible]

The Slaying of the Witnesses. [illegible]

The Great Image [illegible]

The Two-Horned Beast. [illegible]

The Rich Man and Lazarus. [illegible]

History of Immortal-Soul Mythology. [illegible]

The Rich Man and Lazarus. [illegible]

Last-Day Tokens [illegible]

The History of an Immortal Soul Mythology. [illegible]

For the World's Crisis.

NEBO.—DEUT. 34.

Moses obeyed the Lord's command,
To view from Pisgah's top the land
That lay beyond the Jordan's flood;
Attended by no earthly one,
He stood where beams of glory shone,
Alone with God the meek man stood!

Can Death impart the magic power,
That disembodied souls may soar
And view the scenes of earth and heaven?
Why, then, is Moses called to gaze,
Before he dies, upon the place
To all the tribes of Israel given?

Moses must look before he dies,
For knowledge, wisdom or device
Are not perceived in death's domain:
The dead repose in sea and earth,
Till the last day shall bring them forth
To stand in consciousness again.

There Moses learned the chief design
Of Israel's rest in Palestine;
It typified the world to come,—
The earth to paradise restored,
On which the ransomed of the Lord
Shall find an everlasting home.

Let faithful watchmen now unite,
And shout as from the mountain's height—
"O weary Zion, joy to thee!
Thy Joshua comes, to lead thee o'er
Far, far beyond dread Jordan's shore,
To rest in immortality."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

DEATH AND RESURRECTION.—NO. 3.

(This was written for the *Harbinger* and refused.)

Says our affirmant, shall not the judge of all the earth do right? If it is right to judge men twice, and kill them twice, it is hard to see it. We remark it would be hard indeed to see the justice of executing the same law on the same person or persons, for the same offence, twice; but if the offence be committed by the same individual twice, he having first been found guilty of crime, as an accomplice with others, who having (some one of them), as the testimony fully showed, committed murder, the whole gang being accessory, now, I ask, is it not justice to execute upon the accomplice as really as the one who actually performs the murder, although he be but an accessory to the crime; and if so, when he is dead and the law fully executed, if some one who had the power condescends in *kindness to raise him to life* again, would not the act be a worthy one, a *gracious and kind* one? And now suppose this grace of life, bestowed by such a friend, in such a case, were forfeited by this person going, not in a gang with others, not as an accomplice; but with his own individual hands, and putting to death his fellow. Is it hard to see that he is worthy of death the second time, inflicted according to the same law? No, but quite the reverse, as it appears to me.

But it may be objected, that man is not in his resurrection life, and hence the illustration is not a parallel; but man being informed by surrounding facts, and also resurrection, of his having lost his present life, as an accomplice with Adam's sin, and also being informed that God in his grace has "*abolished* death," over the race, sees the relation he sustains to divine government, and a future life. He also sees that his sins, personally committed against God in this life cannot be a forfeiture of this life; for that was forfeited by his being an accessory to the sin of Adam. Hence he sees, if any life is by his own sins forfeited, it must be the resurrection life. Perhaps "some man will say," yes, the resurrection life is the life forfeited by the personal sins of Adam's race; and so the "wicked and ungodly" never receive it. Well, if a man can lose that life which he never had, and that God never designed he should have, it is hard to see it. But if it be admitted that the resurrection life is the one forfeited and lost by the unpardoned sins of Adam's sons and daughters, then the magnanimous grace and wisdom of God will be seen in his righteous administration, both in abolishing the death entailed on the race, and also in executing the "second death," on all the unholy and rebellious.

I will now give some positive proof from Revelations for the re-living of all men, good and bad. Rom. 5: 18,—"Therefore as by the offence of one, judgment came upon all men to condemnation. Even so (*in the same universal manner*) by the righteousness of One the free gift came upon *all men* unto JUSTIFICATION OF LIFE." Very well, says the objector, they may all be justified to life from the death entailed by Adam, and yet never obtain the life justified. In that case, will God be more slack in executing the law pertaining to his grace, than that pertaining to his wrath? As he does now visit death on the holy, and also on the unoffending infant. Will he not be equally prompt in the manifestation of his grace in the world to come, by the execution of the law of justification?

Hear Paul again, nineteenth verse,—"For as by one man's disobedience many were made sinners, (how could they be made sinners, and their death as a consequence not be *penal* for that first offence?), so by the obedience of one shall many be made righteous." How many? Just as many as were made sinners by that first man's offence. What then, says the objector, hinders universal salvation? Nothing hinders the universal salvation of Adam's race from the death penalty that he entailed. Hence we say universal righteousness, universal salvation; that is, if there had been no sin committed by Adam's race after his transgression, Christ's redemption would be not only universal, but also eternal. But as it is, he is the Savior of all men (*from the condemnation by Adam*), and especially of them that believe," for the believer having sinned he stands exposed to the "second death;" but he believes, repents, and is baptized into Christ *for the remission* of sins, and so being pardoned, the death to which he was exposed by his own individual sin is not executed, and hence, his is justly called an especial salvation.

The Syriac version of Rom. 5: 18 reads. —"Therefore as on account of one, condemnation was to all men, so on account of the righteousness of one, will the victory unto life be to all men." Not only are they justified to life, but Paul says they will get the victory of life. If so, nothing but the "second death" can remove them from life again.

Paul further says on this subject, 1 Cor. 15: 22,—"For as in Adam all die, EVEN so in Christ shall all be made alive." McKnight renders this passage,—"Therefore as by Adam all die, so also by Christ shall all be made alive." Ye who ask for one positive text for the re-living of all men, is not that positive and to the point? But listen again to the Syriac version, twenty-second verse,—"For as it was by Adam that all men die, so also by the Messiah they all live." Paul then is not against himself, but what he says in writing to the Romans he corroborates in writing to the Corinthians. Prof. Whiting gives in the margin the word by instead of "in."

So we regard the re-living of all men a truth to be proclaimed, not as a doubtful, uncertain thing. But a tithe of the testimony on the point has not yet been considered, and cannot be without extending these numbers to a considerable length. C. F. SWEET.

For the World's Crisis.

HELL.

"MEDITATIONS FOR SATURDAY."

From a Catholic Prayer Book.

"Consider that hell has no end. There all kinds of sufferings are found, and for all eternity. Hundreds of years, yea, thousands of years will pass away in these torments, and yet hell will be always as just beginning. Hundreds of thousands, hundreds of millions of years and of centuries will pass, and hell will still be at its commencement.

If at this hour an angel should carry the tidings to one of the damned that God had consented to free him from hell,—when? Hear! when so many millions of centuries had passed away as there are drops of water in the ocean, leaves on the trees, sands in the sea and in the earth. You shudder at this, but still 'tis true. Such tidings would give greater joy to that soul, than you would feel if you were told that that you had become the king of a mighty kingdom. Yes, certainly! for that poor damned sinner would say, It is true that many centuries must first pass away, but at length a day will come in which my sufferings will end.

Alas! all these centuries will pass away, but hell will ever be beginning anew. All these centuries may be multiplied by the sands, and raindrops, and leaves, but hell is still beginning anew.

My christian friend, think well of this, and consider that hell is waiting for you if you sin. Even now its horrid flames are burning beneath your feet, and oh! while you are reading these words, how many souls are falling into it."

My God! what wonder is it that infidelity is running rampant the world over? What wonder is it that the name of the Almighty is blasphemed by nine-tenths of Christendom! What wonder is it that the Bible is considered by the majority as an inexplicable mystery, and by many as "no better than a last year's almanac?" What wonder is it that religion is so hated by the masses of civilized nations? What wonder is it that Tom Paine wrote his famous works against the divine origin of the word of God, or that Voltaire scouted the idea of (such) a God? Verily, will not these two men rise up in judgment against those who endorse and promulgate such a *hellish* doctrine as the above? Paine and Voltaire were, in one sense of the word, right. There never was such a Bible, nor such a God!

The above doctrine is the "doctrine of devils" in the broadest sense of the word. Its origin is devilish, and its results are devilish. His satanic majesty never got up a deeper plot or a baser deception, from the time he made his first trial upon Eve down to the present moment, than when he made nineteen-twentieths of the human family, civilized and uncivilized, enlightened and barbarous, believe that they had an "immortal soul," and that God Almighty was such a tyrant as to forever broil in the flames of hell those of his unfortunate creatures who failed to get into paradise!

He failed to prove to our first parents that they should not die as he had told them, consequently he set about devising a plan whereby he could make them think that he was right after all. Therefore he told them that only their *bodies* should die, but the "immortal soul" that God breathed into them, *that* should never die.

He further told them or their descendants, that God was such an unfeeling monster, if they did not do all he commanded them, he would cast them into liquid fire, to be tormented as long as he had an existence, which would be to all eternity! And what was the result? Why, that man's heart was filled with hatred towards such a being as the Almighty was represented. He departed from the true and living God, and worshiped any thing and every thing in preference to such a being, and finally even denied that there was a God. Fearful judgments fell upon man to undeceive him, but without effect.

That old serpent "the devil" so thoroughly "deceived the nations," that it finally repented the Lord God that he had made man, and he resolved to destroy him from off the face of the earth. There were but *eight souls* who had not been deceived by him, and who escaped the waters of that terrible flood! But as the earth was once more peopled, Satan saw how well his plan had worked upon those before the deluge, and he determined to try it again on those after the deluge. He has done so, and the results have been almost precisely the same.

He has the proud satisfaction of knowing that the world at large believe that he told the truth in the garden, and that God told a lie; and to make assurance doubly sure, he tells men that they can now hold *converse* with the spirits of the dead, with good or bad. O, how he shakes his sides with devilish glee as he hears the name of God blasphemed, his word a mock and derision, and his few children despised and persecuted. He gloats over the brilliant idea and unparalleled success of his plan in bringing the professed churches of God to that point where they can go hand in hand with his avowed servants to those gambling assemblies which he cunningly denominates "CHRISTIAN *Sanitary Fairs*," "*Church Festivals*," etc. He relishes with keenest zest the readiness with which all classes conclude that he is "not half as black as he is painted;" while his satellites clap their hands for very joy as they see a professed minister of the gospel ascend the rostrum to bring into disrepute before a gaping, laughing multitude a divine ordinance of God.

Yes, having deceived the churches, the arch fiend is now making the most strenuous efforts to "deceive if it were possible the *very elect*!" Almost all Christendom is actively engaged in spreading his original proclamation, "Thou shalt NOT surely die!" and he thinks by a little strategy he will be able to convince the remainder. And will he succeed? Just as sure as he exists he will do it, unless we do as we are commanded. And what is that? Why, "put on the whole armor of God . . . having (our) loins girt about with *truth*, and having on the *breastplate of righteousness*, and (our) feet shod with the preparation of the *gospel of peace*, and above all, taking the shield of *faith*, whereby we shall be able to quench all the fiery darts of the wicked (one), and take the helmet of *salvation* and the *sword* of the Spirit, which is the WORD OF GOD. *Praying always*, with all prayer and supplication in the Spirit."

By this means, and this means only, will we be able to stand. Let us watch and pray, lest at any time we fall. N. L. WILLARD.

Rochester, N. Y.

For the World's Crisis.

PRAYER.—No. 4.

"Ye ask and receive not, because ye ask amiss."—James 4: 3.

The Savior said at one time, "This people draweth nigh unto me with their lips, but their heart is far from me."

The language of the Savior and of the apostle is applicable to the great mass of religionists. Many there be who ask and receive not. Let us consider for a moment the examples which come under our own observation.

Think of the prayers offered in our weekly meetings. How many blessings are asked of God which, if bestowed, would overwhelm the petitioner with amazement. Why? Because they have been asking the Lord to do for them what they have not the slightest expectation of receiving. They asked to be baptized with the Holy Ghost. What if their prayer was heard, and in answer thereto the glorious outpouring of the Spirit was experienced, with its accompanying results? Would they not be surprised? They ask for an entire purification of the heart, to be made holy, sanctified throughout, soul, body and spirit Supposing the cleansing blood was applied, and they made entirely free from the carnal mind, completely saved; would not the appearance of such a change astonish them? They had asked, it is true, for perfect purity, but they were not expecting an answer now, nor indeed at any specific time in the future. There was indeed no real earnest longing of the soul for this purity; they prayed only as a matter of form; certain set forms of speech have become stereotyped, and every one adopts them, the mass without being impressed with them at all; they are not the fervent utterances of their own soul, and, although they have expressed them hundreds of times, they wonder not that they are unanswered; they have never asked with a fervent expectation of receiving the things for which they pray. If they had been in earnest, if they really felt the need of what they ask God to bestow, if they were resolved on obtaining the specific blessing prayed for, and of being now heard and answered, they would have been long since rejoicing in the *actual possession*, and witnessed thereof to others.

God has pledged himself to bestow whatever the suppliant desires when he prays, if he will but exercise *appropriating* faith, for this is the kind implied in the language—"*Believe that ye receive*," and ye "shall have." Supposing those who pray in the social meetings were united in thus believing when they prayed; what think you would be the result? Would they go away as cold and barren as they came? I tell you nay! The result would be such as that referred to previously; "And when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Such prayers bring present blessings.

Do we realize as we ought what the word of God says in regard to unbelieving prayers? "Without *faith* it is impossible to please God." Think of that,—"*impossible*"! No matter how well arranged the sentences, how eloquent the pleadings, or how much in harmony with the divine will are the things asked; if faith does not bear the petition up to the throne, it will never be heard in heaven. Better not pray at all than draw nigh with the lips while the heart is far from being in the petition. We may pray morning, noon and night with the most undeviating faithfulness, but if we believe not when we pray, we are just as destitute of the grace of God as one who has no form of prayer; "for he that cometh to God *must believe*," and "without faith it is impossible to please" him.

One who habituates himself to daily prayer, will probably be more of a moralist than one who lives in its neglect; but we fear such are in greater danger, from the fact that they feel more safe; they flatter themselves with the delusive hope of being saved because of the regard they have for the outward forms of religious service, while as yet they know not the joys which flow from a present acceptance and salvation. The suppliant who in the exercise of a present faith approaches God, really enjoys communion with him; he is conscious of access within the veil. The language of the beloved disciple is that of his own heart,—"This is the confidence we have in him, that if we ask anything according to his will he heareth us; and if he hear us, we *know that we have the petitions desired of him*." They are as conscious of receiving answers from heaven as they are of their own existence. But, alas! how many can recall scarcely a time when they received a direct response to a specific request, while others can only remember here and there a special manifestation to their souls.

While we have been reflecting on the "exceeding great and precious promises" given us in the Word,—promises adapted to our every condition and necessity,—and contemplate the illustrations so often presented of the power of prayer, we feel deeply our own lack of faith; it seems as though we had hardly begun to know the blessedness of prayer, the privilege of prayer, the efficacy of prayer; and it is to stir up our own heart to a more lively faith and deeper experience, as well as to direct other minds in the same channel, that we have written upon this subject.

M. D. W.

For the World's Crisis.

BEARING THE CROSS.

Much is said about bearing the cross. Some seem to think *speaking in meeting* is the cross they must bear; and when this is done think little more about the cross. Speaking in meeting we apprehend is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must be *crucified*. Crucifixion is a hard death; but few are willing to die such a death. There is no other way of entering the kingdom of God. We must be "crucified unto the world, and the world unto us. "If any man love the world, the love of the Father is not in him." 1 John 2: 14.

A believing view of the Lord Jesus Christ will aid us greatly to become crucified to this world; who became poor, was despised of men, a man of sorrows and acquainted with grief, endured reproach, resisted temptation, though he suffered being tempted; when he was reviled, resisted not again, murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin; scourged, spit upon, his hands and feet pierced with nails, his soul in agony,—all this he bore, and no lisp of impatience escaped him. Would you be crucified unto the world? then go and learn of him. Contemplate his poverty, life, sufferings, resignation, patience, his loving and forgiving spirit, till the whole mind is humbled within you. Then we can realize this portion of holy writ,—"If so be we suffer with him, that we may be also glorified together." Rom. 8: 17.

If we would bear our cross, and be crucified unto the world, REMEMBER every trial of our life, spiritual, personal, direct or indirect, is by the appointment and permission of God, who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and to fit us for the everlasting kingdom of his dear Son. It is one grand feature of bearing the cross, to bear all the trials of life without a complaint.

All things work together for good to them that love God. Happy the soul who is constantly looking to God for grace to bear every cross. "My grace is sufficient for thee," saith the Redeemer. We should praise God for every trial and cross we bear. "My brethren, count it all joy when ye fall into divers temptations," James 1: 2. Most persons count it all sorrow when they fall into divers temptation. We need pruning to become fruitful. Be patient in all things. That is bearing the cross. Then when Christ appears the cross-bearer shall wear the CROWN.

J. E. CLARK.

Selected for the Crisis.

THE MEN FOR THE TIMES.

Give us the men of steel,
And the arm of fearless might,
And the strength of will that is ready still
To battle for the right.

Give us the eye to weep
That honest tear of feeling,
That shuts not down, for the world's dread frown,
The genuine heart revealing.

Give us the mind to feel
The sufferings of another,
And fearless power, in the dying hour,
To help a suffering brother.

Give us the clear, cool brain,
That is never asleep or dozing,
But, sparkling ever with bold endeavor,
Wakes the world from its prosing.

Ah! give us the nerve of steel,
And the hand of fearless might,
And the heart that can love and feel,
And the head that is always right.

For the foeman is now abroad,
And the earth is filled with crimes,
Let it be our prayer to God—
Oh! give us the men for the times.

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER ONE.

They say the Lord has sent them to preach his gospel, while they are filled to the brim and covered up with the world. They say he has called them to preach peace and good will to man. Instead of that, war, war, is the alpha and omega of their discourses. They profess to take the Bible for their guide, and while that declares that Christ sent his disciples forth without scrip or purse, these must have both. While the Bible declares that he that preaches the gospel shall live of the gospel, they dare not trust in all the gospel they possess for *one week's living*. Instead of going forth and preaching the gospel, and trusting in that gospel to open the hearts of the people to supply their wants, they must agree on a price beforehand, and after preaching per agreement, have not *gospel enough to make the people honest*, but are often cheated out of their *pay*. Some sue the church, and thus obtain their wages. Do they live of the *gospel*, or of the *law*?

The Bible says pure and undefiled religion is to visit the fatherless and the widow, and to keep himself unspotted from the *world*. The ministers of our day, and the people who follow them, do neither of these. The *world*, the *flesh*, and the *devil are in their very church*, hanging in tassels from their pulpits, while the poor and suffering are scattered around them on every hand: And they have divided the world into parts; each one gaining all he can for his party, and stirring up prejudice and envy against others.

The Bible plainly declares that "the fear of God is the beginning of wisdom," while the priests say the fear of the *devil* is the beginning of wisdom. The Bible says again, the love of God leadeth men to repentance, while the clergy say the fear of torment and fire and brimstone should frighten them to repentance. In short, nearly all their doings prove them to be a company of blind guides, sponging their living out of laboring people by blinding their minds and keeping them from the light of truth. Their preaching is popular, a sort of lullaby, in which their flock delight. They see no danger. All is peace. The notes of warning as sounded by God's true watchmen are quickly denounced by their shepherd, and the slight ripple soon subsides, and they glide on in fancied security till too late! too late! J. L. HERSEY.

For the World's Crisis.

ACKNOWLEDGMENT.

It will be remembered that some time in December last, I made a statement in the Crisis, of my illness caused by an injury of the spine four years ago, and that I felt it duty to ask the prayers of the Lord's children that he might heal me. I wish now to acknowledge, with much gratitude, the receipt of many letters from different brethren, sympathizing with me, and advising such treatment as they thought important; each of which I had before tried, excepting the one from Bro. D. T. Taylor, which I intended to try as soon as practicable if the Lord did not answer prayer any other way.

Second. I wish to acknowledge that on the evening of Dec. 22d, I was paralyzed while in our prayer-meeting, so that I could not get up for about two hours, after which I was led home by Bro. York. The numbness wore off in three days, leaving me with natural feelings, such as I had not enjoyed for four years. I immediately responded to a call abroad to preach, and have since traveled ten weeks, over eight hundred miles, preaching and working constantly, have not had a paralytic shock, nor any numbness in my system, or soreness in my spine, yet the shocks had occurred once a week for several months, and the numbness in my limbs continued.

I am not yet strong, am easily fatigued, and when I labor hard am weary in the back. I have often spoken of this matter with much trembling, lest I be taken down again. Perhaps I am too unbelieving; yet I do believe the Lord has answered the prayers of those who have been praying for me, and laid his helping hand upon me. I praise and adore him for it. I feel something more than grateful. I glory in his holy name. I am satisfied he has done a mighty work in my mortal system. It must be him. Glory to the God of Abraham, Elijah, and Daniel.

If I fall under this difficulty again, or if I do not recover my full strength, I must believe the Lord has done what has been done for me. I could only ask recovery to work in his vineyard. I had no other ambition that I know of. I mean that all my strength shall go to spread his truth and glory. May he aid me by his grace so to do, and finally give me an abundant entrance into his coming kingdom. I. C. WELLCOME.

March 17th, 1864.

For the World's Crisis.

COMMUNION WITH GOD.

From the Adamic age to the present time, God has held communion with his devoted people. During the patriarchal and prophetic ages, that communion was mainly oral, and either mediately or immediately personal and audible. But "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Now to hold communion with God under the christian dispensation, implies a mutual intercourse with him through faith in Jesus, the Mediator of the new covenant; the Holy Spirit, by prayer, being the medium and manner of communication. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, ... according to the will of God." Rom. 8: 26, 17. Hence, if we would commune with God we must approach him in that faith which is the fruit of the Spirit; enabling us to "believe that he is, and that he is a Rewarder of them that diligently seek him." Heb. 11: 6. Like the branch in the vine, with this exalted assurance, we are prepared for both the condition and the promise, that, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. Thus the word of a changeless God is the reliance of faith, for all the sacred promises that are yea and amen in Christ.

But it is the will of God that we should ask in order to receive—seek, that we may find; knock, that it may be opened unto us; so, through all the way, the ultimate good of the creature is made subject to a condition; no Scripture promise, extending to immortality, is made absolute. "If any man will do his will, he shall know of the doctrine"—the true principle, by which we hold communion with God. It is thus the true disciple may ask what he will, and it shall be done unto him; for he abides in God and God's words abide in him—there is no restriction—he may ask *what he will*. Again, negatively, "if a man abide *not* in me, he is cast forth as a branch, and men gather them and cast them into the fire."

Now there are a vast number of nominal christians in the world; but of them all, how few abide in Christ! How few are living victorious over the world, in constant communion with God! How few attain to the standard of the apostles! They point to the altar, but who presents his body a living sacrifice, holy, acceptable unto God? "How is the gold became dim! how is the most fine gold changed!" Is not the virtual negation of these living principles, the rock on which the church has split? May we not here find a solution to the question, Why have not the prayers of God's professed church received a more ready and plenary response?

My brethren, let us who wait the return of a soon coming Lord, feel the evidence that we abide in his love, and when we pray, "Thy kingdom come," that we hold communion with God in Spirit and in truth.

E. Stoneham, Me. W. A. MANNING.

For the World's Crisis.

FLESH AND BLOOD.

1 Cor. 15: 50;—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Gal. 5: 18;—"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

This text is usually perverted in quoting, and made to mean that flesh and blood cannot enter the kingdom of God; that these bodies are raised immaterial, in order to be undying and undecaying, as flesh and blood are; and hence this other quotation in unison with the above. 1 Cor. 15: 44;—"It is sown a natural body; it is raised a spiritual body"; and hence the body is made like the spirit. Unspeakable, unexplained, and miraculous this!

Now I understand that the earth will be restored, and that those persons who follow the dictation of the Spirit of God, in doing all that he has commanded, exercising faith in his Son, the medium of restoration, will be heirs of God and joint heirs with Jesus Christ. Rom. 8: 17. There is no salvation by the law, nor by the acts of the flesh; but "by grace are ye saved, through faith, and that not of yourselves: it is the gift of God."—Eph. 2: 8. Hence there is no claim by blood relation, but by believing in Jesus Christ; and that in this age is the whole duty of man.

Hindsburg, Vt. H. L. SALSBURY.

For the World's Crisis.

A SHORT SERMON.

"HEAR the word of the Lord, ye that tremble at his word."—Isa. 66: 5.

"Ye shall be holy, for I the Lord your God am holy."—Lev. 19: 2. "Sanctify yourselves therefore, and be ye holy."—Lev. 20: 7. "Remember and do all my commandments, and be holy unto your God."—Num. 15: 40. "God has not called us unto uncleanness, but unto holiness."—1 Thess. 4: 7. (Now don't forget!) "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1: 15. "Follow . . . holiness, without which no man shall see the Lord."—Heb. 12: 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Pet. 3: 11. "Blessed be the God and Father of our Lord Jesus Christ, who . . . hath chosen us in him, . . . that we should be holy and without blame before him in love."—Eph. 1: 3, 4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy (not stimulated with tobacco, nor unnatural food or drink; if so, will they be holy?), acceptable unto God, which is your reasonable service."—Rom. 12: 1.

"BE YE DOERS of the word, and not hearers only, deceiving your own selves."—James 1: 22.

Amen. SILAS P. WHITNEY.

☞ Be not affronted at a jest. If one throw salt at thee, thou wilt receive no harm unless thou hast sore places.

BEAUTIFUL WOMEN.

Beauty of person, like genius, is a dangerous, though brilliant gift. It may adorn or deform. It may contribute fresh charms to womanhood, or it may disfigure the lovely page with the mar-plots of vanity and pride.

That hand is handsomest that does the gracious deeds of charity and christian duty. Those lips are sweetest which utter the words of truth, hope, and affection. That face is loveliest which smiles on virtue.

Who cares whether Florence Nightingale has personal charms or not? She is one of the most lovely of earth's daughters—for she is beautiful in her acts of benevolence and love. "Handsome is that handsome *does*," expresses in simple phrase a beautiful thought.

The choicest charms that nature lavishes on her masterpiece,

"Are but the transient pageants of an hour;
And earthly pride is like the passing flower,
That springs to fall, and blossom but to die."

But the flowers of pure thought and feeling have an immortal freshness. These bloom only in the beautiful gardens of refined minds and christianized hearts.

We know and admire some of these beautiful women. They do not all have graceful forms or handsome faces, but they are surpassingly lovely nevertheless. The homes that cherish them are blessed. Society is enriched by them. They ennoble womanhood. They are ministering angels by the bedside of pain. They are Charity's almoners to the suffering ones of earth.

Dear ladies, be beautiful in your works. We shall be happy to record your charms for the admiration and love of the good and true. And God's angel amanuensis will enroll your names for immortal honor in that book, the pages of which are eternal.—*Ex.*

LOUIS HARMS.

Louis Harms is a plain Lutheran clergyman. In 1848 he was installed in the parish of Hermansburg, on the Luneburger Heath in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people, and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor and his earnest and faithful labors, the parish soon began to assume a new aspect. The christian life began to quicken, and in a short time the reformation became thorough, to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are *now* no beggars, no rough street loungers, no drunkards, no ragged straggling children, and no paupers. In every house in the village there is family prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet sacred melodies, which joyfully express its christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

Hygiene.

"This is for your health."—Paul.

HOOPING COUGH AND SMALL POX.

Four things, or at most five, will make hooping cough not only safe, but short. First, keep the extremities constantly warm. Fail not, night nor day. Secondly, see that the patient breathes pure fresh air night and day. Bad air will overpower *good* lungs; how much more, lungs oppressed with the poisonous virus which is the exciting cause of hooping-cough. Thirdly, reduce whatever fever in the chest or trunk, by frequent manipulation, or exposure to the air if necessary, (of course, of that chest or trunk.) Resort to water can scarcely ever be needed. Fourthly, make a thorough business of magnetising the whole region of the lungs, (including chest and upper portion of back and sides,) either by hands laid on, or by passes, or by both. This magnetism will strengthen and heal the lungs, and soothe and stop the cough. Not only can you prevent *hooping*, but even coughing. You who do not believe it, try it and see. And do not fear to let your *babes* have the disease. I had rather a babe should have it, than any older person; for your healing, curing hands will cover a babe almost over, so that you can do anything you have a mind to with it. With your hands you can keep its extremities warm, reduce any fever, as well magnetise it by simply *clasping* it; in addition to which, you can cover it sufficiently for protection, and then carry it to the door or window to take the air.

And fifthly, in the case of a grown person, the cure may be greatly aided by friction of the whole surface, to excite the skin to vigorous action, thus relieving the lungs of exertion, and likewise of inflammation or fever.

Small pox is nothing but a fever tending to produce an eruption; treat it like a fever, and never mind the eruption; take care of the fever, and you will take care of the eruption: quench the fever, and there will be no eruption. First, last, and all the time, cool the patient off and keep him cool, and that is all you have to do. Air him *all* the time, and bathe him as often as the fever rises, if it is every half hour. For he may be so hot, and get hot so often, that you will need to stand him in a tub, and perfectly drench him with cold water, a dozen times a day. Pour and drench him as often as he gets hot. But do not chill him; stop when he is cool, and put him back to bed. But while you never chill him, still let his covering be little or nothing—even let him be perfectly nude. Cool, but never cold, must be your rule. And if you begin soon enough with him in this way, he will never be pitted, nor show a single trace of the disease. Small pox taken in season, and treated appropriately, is absolutely harmless as pancakes. It only needs more and severer treatment than other fevers, in proportion as it is higher and hotter.—JOS. TREAT.—*Ex.*

CHECKING PERSPIRATION.

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure in stillness to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window or door, or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break out through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at the fruit-stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer, but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout, strong man was working in a garden in May; feeling a little tired about noon, he sat down in the shade of the house and fell asleep; he waked up chilly; inflammation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and, pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest a while, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had *pneumonia* (inflammation of the lungs,) and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber, and laid down on the bed to rest herself. This operation was repeated several times a day. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

A young lady rose from her bed on a November night, and leaned her arm on the cold window-sill to listen to a serenade. Next morning she had *pneumonia*, and suffered the horrors of asthma for the remainder of a long life.

Multitudes of women lose health and life every year in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing, at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first. Billiousness and constipation also cause catarrhs.—*Hall's Journal of Health.*

ADVANTAGES OF CRYING.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which nature allays anguish; that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of two hours, by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud bohoo, and they will feel a hundred per cent. better afterwards.

In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful, and nothing can be more natural than the crying of children when anything occurs to give them either physical or mental pain.

Probably most persons have felt the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief, on the part of children as well as of older persons, and regard the eyes and the mouth as the safety-valves through which nature discharges her surplus steam.—*Ex.*

THE TIME FOR SLEEP AND STUDY.

By all means, sleep enough, and give all in your care sleep enough, by requiring them to go to bed at some regular hour, and to get up at the moment of spontaneous waking in the morning. Never waken up any one, especially children, from a sound sleep, unless there is urgent necessity; it is cruel to do so. To prove this, we have only to notice how fretful and unhappy a child is when waked up before the nap is out. If the brain is nourishing during sleep, it must have most vigor in the morning; hence the morning is the best time for study—for then the brain has most strength, most activity, and must work more clearly. It is "the midnight lamp" which floods the world with sickly sentimentalities, with false morals, with rickety theology, and with all those harum-scarum dreams of human elevation which abnegate Bible teachings.—*Hall's Journal of Health.*

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For the World's Crisis.

NEBO.—DEUT. 34.

Moses obeyed the Lord's command,
To view from Pisgah's top the land
That lay beyond the Jordan's flood;
Attended by no earthly one,
He stood where beams of glory shone,
Alone with God the meek man stood!

Can Death impart the magic power,
That disembodied souls may soar
And view the scenes of earth and heaven?
Why, then, is Moses called to gaze,
Before he dies, upon the place
To all the tribes of Israel given?

Moses must look before he dies,
For knowledge, wisdom or device
Are not perceived in death's domain:
The dead repose in sea and earth,
Till the last day shall bring them forth
To stand in consciousness again.

There Moses learned the chief design
Of Israel's rest in Palestine;
It typified the world to come,—
The earth to paradise restored,
On which the ransomed of the Lord
Shall find an everlasting home.

Let faithful watchmen now unite,
And shout as from the mountain's height—
"O weary Zion, joy to thee!
Thy Joshua comes, to lead thee o'er
Far, far beyond dread Jordan's shore,
To rest in immortality."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

DEATH AND RESURRECTION.—NO. 3.

(This was written for the *Harbinger* and refused.)

Says our affirmant, shall not the judge of all the earth do right? If it is right to judge men twice, and kill them twice, it is hard to see it. We remark it would be hard indeed to see the justice of executing the same law on the same person or persons, for the same offence, twice; but if the offence be committed by the same individual twice, he having first been found guilty of crime, as an accomplice with others, who having (some one of them), as the testimony fully showed, committed murder, the whole gang being accessory, now, I ask, is it not justice to execute upon the accomplice as really as the one who actually performs the murder, although he be but an accessory to the crime; and if so, when he is dead and the law fully executed, if some one who had the power condescends in *kindness to raise him to life* again, would not the act be a worthy one, a *gracious and kind* one? And now suppose this grace of life, bestowed by such a friend, in such a case, were forfeited by this person going, not in a gang with others, not as an accomplice; but with his own individual hands, and putting to death his fellow. Is it hard to see that he is worthy of death the second time, inflicted according to the same law? No, but quite the reverse, as it appears to me.

But it may be objected, that man is not in his resurrection life, and hence the illustration is not a parallel; but man being informed by surrounding facts, and also resurrection, of his having lost his present life, as an accomplice with Adam's sin, and also being informed that God in his grace has "*abolished* death," over the race, sees the relation he sustains to divine government, and a future life. He also sees that his sins, personally committed against God in this life cannot be a forfeiture of this life; for that was forfeited by his being an accessory to the sin of Adam. Hence he sees, if any life is by his own sins forfeited, it must be the resurrection life. Perhaps "some man will say," yes, the resurrection life is the life forfeited by the personal sins of Adam's race; and so the "wicked and ungodly" never receive it. Well, if a man can lose that life which he never had, and that God never designed he should have, it is hard to see it. But if it be admitted that the resurrection life is the one forfeited and lost by the unpardoned sins of Adam's sons and daughters, then the magnanimous grace and wisdom of God will be seen in his righteous administration, both in abolishing the death entailed on the race, and also in executing the "second death," on all the unholy and rebellious.

I will now give some positive proof from Revelations for the re-living of all men, good and bad. Rom. 5: 18,—"Therefore as by the offence of one, judgment came upon all men to condemnation. Even so (*in the same universal manner*) by the righteousness of One the free gift came upon *all* men unto JUSTIFICATION OF LIFE." Very well, says the objector, they may all be justified to life from the death entailed by Adam, and yet never obtain the life justified. In that case, will God be more slack in executing the law pertaining to his grace, than that pertaining to his wrath? As he does now visit death on the holy, and also on the unoffending infant. Will he not be equally prompt in the manifestation of his grace in the world to come, by the execution of the law of justification?

Hear Paul again, nineteenth verse,—"For as by one man's disobedience many were made sinners, (how could they be made sinners, and their death as a consequence not be *penal* for that first offence?), so by the obedience of one shall many be made righteous." How many? Just as many as were made sinners by that first man's offence. What then, says the objector, hinders universal salvation? Nothing hinders the universal salvation of Adam's race from the death penalty that he entailed. Hence we say universal righteousness, universal salvation; that is, if there had been no sin committed by Adam's race after his transgression, Christ's redemption would be not only universal, but also eternal. But as it is, he is the Savior of all men (*from the condemnation by Adam*), and especially of them that believe," for the believer having sinned he stands exposed to the "second death;" but he believes, repents, and is baptized into Christ *for the remission* of sins, and so being pardoned, the death to which he was exposed by his own individual sin is not executed, and hence, his is justly called an especial salvation.

The Syriac version of Rom. 5: 18 reads. —"Therefore as on account of one, condemnation was to all men, so on account of the righteousness of one, will the victory unto life be to all men." Not only are they justified to life, but Paul says they will get the victory of life. If so, nothing but the "second death" can remove them from life again.

Paul further says on this subject, 1 Cor. 15: 22,—"For as in Adam all die, EVEN so in Christ shall all be made alive." McKnight renders this passage,—"Therefore as by Adam all die, so also by Christ shall all be made alive." Ye who ask for one positive text for the re-living of all men, is not that positive and to the point? But listen again to the Syriac version, twenty-second verse,—"For as it was by Adam that all men die, so also by the Messiah they all live." Paul then is not against himself, but what he says in writing to the Romans he corroborates in writing to the Corinthians. Prof. Whiting gives in the margin the word *by* instead of "in."

So we regard the re-living of all men a truth to be proclaimed, not as a doubtful, uncertain thing. But a tithe of the testimony on the point has not yet been considered, and cannot be without extending these numbers to a considerable length. C. F. SWEET.

For the World's Crisis.

HELL.

"MEDITATIONS FOR SATURDAY."

From a Catholic Prayer Book.

"Consider that hell has no end. There all kinds of sufferings are found, and for all eternity. Hundreds of years, yea, thousands of years will pass away in these torments, and yet hell will be always as just beginning. Hundreds of thousands, hundreds of millions of years and of centuries will pass, and hell will still be at its commencement.

If at this hour an angel should carry the tidings to one of the damned that God had consented to free him from hell,—when? Hear! when so many millions of centuries had passed away as there are drops of water in the ocean, leaves on the trees, sands in the sea and in the earth. You shudder at this, but still 'tis true. Such tidings would give greater joy to that soul, than you would feel if you were told that that you had become the king of a mighty kingdom. Yes, certainly! for that poor damned sinner would say, It is true that many centuries must first pass away, but at length a day will come in which my sufferings will end.

Alas! all these centuries will pass away, but hell will ever be beginning anew. All these centuries may be multiplied by the sands, and raindrops, and leaves, but hell is still beginning anew.

My christian friend, think well of this, and consider that hell is waiting for you if you sin. Even now its horrid flames are burning beneath your feet, and oh! while you are reading these words, how many souls are falling into it."

My God! what wonder is it that infidelity is running rampant the world over? What wonder is it that the name of the Almighty is blasphemed by nine-tenths of Christendom! What wonder is it that the Bible is considered by the majority as an inexplicable mystery, and by many as "no better than a last year's almanac?" What wonder is it that religion is so hated by the masses of civilized nations? What wonder is it that Tom Paine wrote his famous works against the divine origin of the word of God, or that Voltaire scouted the idea of (such) a God? Verily, will not these two men rise up in judgment against those who endorse and promulgate such a *hellish* doctrine as the above? Paine and Voltaire were, in one sense of the word, right. There never was such a Bible, nor such a God!

The above doctrine is the "doctrine of devils" in the broadest sense of the word. Its origin is devilish, and its results are devilish. His satanic majesty never got up a deeper plot or a baser deception, from the time he made his first trial upon Eve down to the present moment, than when he made nineteen-twentieths of the human family, civilized and uncivilized, enlightened and barbarous, believe that they had an "immortal soul," and that God Almighty was such a tyrant as to forever broil in the flames of hell those of his unfortunate creatures who failed to get into paradise!

He failed to prove to our first parents that they should not die as he had told them, consequently he set about devising a plan whereby he could make them think that he was right after all. Therefore he told them that only their *bodies* should die, but the "immortal soul" that God breathed into them, *that* should never die.

He further told them or their descendants, that God was such an unfeeling monster, if they did not do all he commanded them, he would cast them into liquid fire, to be tormented as long as he had an existence, which would be to all eternity! And what was the result? Why, that man's heart was filled with hatred towards such a being as the Almighty was represented. He departed from the true and living God, and worshiped any thing and every thing in preference to such a being, and finally even denied that there was a God. Fearful judgments fell upon man to undeceive him, but without effect.

That old serpent "the devil" so thoroughly "deceived the nations," that it finally repented the Lord God that he had made man, and he resolved to destroy him from off the face of the earth. There were but *eight souls* who had not been deceived by him, and who escaped the waters of that terrible flood! But as the earth was once more peopled, Satan saw how well his plan had worked upon those before the deluge, and he determined to try it again on those after the deluge. He has done so, and the results have been almost precisely the same.

He has the proud satisfaction of knowing that the world at large believe that he told the truth in the garden, and that God told a lie; and to make assurance doubly sure, he tells men that they can now hold *converse* with the spirits of the dead, with good or bad. O, how he shakes his sides with devilish glee as he hears the name of God blasphemed, his word a mock and derision, and his few children despised and persecuted. He gloats over the brilliant idea and unparalleled success of his plan in bringing the professed churches of God to that point where they can go hand in hand with his avowed servants to those gambling assemblies which he cunningly denominates "CHRISTIAN *Sanitary Fairs*," "*Church Festivals*," etc. He relishes with keenest zest the readiness with which all classes conclude that he is "not half as black as he is painted;" while his satellites clap their hands for very joy as they see a professed minister of the gospel ascend the rostrum to bring into disrepute before a gaping, laughing multitude a divine ordinance of God.

Yes, having deceived the churches, the arch fiend is now making the most strenuous efforts to "deceive if it were possible the very *elect!*" Almost all Christendom is actively engaged in spreading his original proclamation, "Thou shalt NOT surely die!" and he thinks by a little strategy he will be able to convince the remainder. And will he succeed? Just as sure as he exists he will do it, unless we do as we are commanded. And what is that? Why, "put on the whole armor of God . . . having (our) loins girt about with *truth*, and having on the *breastplate of righteousness*, and (our) feet shod with the preparation of the *gospel of peace*, and above all, taking the shield of *faith*, whereby we shall be able to quench all the fiery darts of the wicked (one), and take the helmet of *salvation* and the sword of the Spirit, which is the WORD OF GOD. *Praying always*, with all prayer and supplication in the Spirit."

By this means, and this means only, will we be able to stand. Let us watch and pray lest at any time we fall. N. L. WILLARD.

Rochester, N. Y.

For the World's Crisis.

PRAYER.—No. 4.

"Ye ask and receive not, because ye ask amiss."—JAMES 4: 3.

The Savior said at one time, "This people draweth nigh unto me with their lips, but their heart is far from me."

The language of the Savior and of the apostle is applicable to the great mass of religionists. Many there be who ask and receive not. Let us consider for a moment the examples which come under our own observation.

Think of the prayers offered in our weekly meetings. How many blessings are asked of God which, if bestowed, would overwhelm the petitioner with amazement. Why? Because they have been asking the Lord to do for them what they have not the slightest expectation of receiving. They asked to be baptized with the Holy Ghost. What if their prayer was heard, and in answer thereto the glorious outpouring of the Spirit was experienced, with its accompanying results? Would they not be surprised? They ask for an entire purification of the heart, to be made holy, sanctified throughout, soul, body and spirit. Supposing the cleansing blood was applied, and they made entirely free from the carnal mind, completely saved; would not the appearance of such a change astonish them? They had asked, it is true, for perfect purity, but they were not expecting an answer now, nor indeed at any specific time in the future. There was indeed no real earnest longing of the soul for this purity; they prayed only as a matter of form; certain set forms of speech have become stereotyped, and every one adopts them, the mass without being impressed with them at all; they are not the fervent utterances of their own soul, and, although they have expressed them hundreds of times, they wonder not that they are unanswered; they have never asked with a fervent expectation of receiving the things for which they pray. If they had been in earnest, if they really felt the need of what they ask God to bestow, if they were resolved on obtaining the specific blessing prayed for, and of being now heard and answered, they would have been long since rejoicing in the *actual possession*, and witnessed thereof to others.

God has pledged himself to bestow whatever the suppliant desires when he prays, if he will but exercise *appropriating* faith, for this is the kind implied in the language—"*Believe that ye receive*," and ye "shall have." Supposing those who pray in the social meetings were united in thus believing when they prayed; what think you would be the result? Would they go away as cold and barren as they came? I tell you nay! The result would be such as that referred to previously; "And when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Such prayers bring present blessings.

Do we realize as we ought what the word of God says in regard to unbelieving prayers? "Without *faith* it is impossible to please God." Think of that,—"*impossible*"! No matter how well arranged the sentences, how eloquent the pleadings, or how much in harmony with the divine will are the things asked; if faith does not bear the petition up to the throne, it will never be heard in heaven. Better not pray at all than draw nigh with the lips while the heart is far from being in the petition. We may pray morning, noon and night with the most undeviating faithfulness, but if we believe not when we pray, we are just as destitute of the grace of God as one who has no form of prayer; "for he that cometh to God *must believe*," and "without faith it is impossible to please" him.

One who habituates himself to daily prayer, will probably be more of a moralist than one who lives in its neglect; but we fear such are in greater danger, from the fact that they feel more safe; they flatter themselves with the delusive hope of being saved because of the regard they have for the outward forms of religious service, while as yet they know not the joys which flow from a present acceptance and salvation. The suppliant who in the exercise of a present faith approaches God, really enjoys communion with him; he is conscious of access within the veil. The language of the beloved disciple is that of his own heart,—"This is the confidence we have in him, that if we ask anything according to his will he heareth us; and if he hear us, we *know that we have the petitions desired of him*." They are as conscious of receiving answers from heaven as they are of their own existence. But, alas! how many can recall scarcely a time when they received a direct response to a specific request, while others can only remember here and there a special manifestation to their souls.

While we have been reflecting on the "exceeding great and precious promises" given us in the Word,—promises adapted to our every condition and necessity,—and contemplate the illustrations so often presented of the power of prayer, we feel deeply our own lack of faith; it seems as though we had hardly begun to know the blessedness of prayer, the privilege of prayer, the efficacy of prayer; and it is to stir up our own heart to a more lively faith and deeper experience, as well as to direct other minds in the same channel, that we have written upon this subject.

M. D. W.

For the World's Crisis.

BEARING THE CROSS.

Much is said about bearing the cross. Some seem to think *speaking in meeting* is the cross they must bear; and when this is done think little more about the cross. Speaking in meeting we apprehend is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must be *crucified*. Crucifixion is a hard death; but few are willing to die such a death. There is no other way of entering the kingdom of God. We must be "crucified unto the world, and the world unto us. "If any man love the world, the love of the Father is not in him." 1 John 2: 14.

A believing view of the Lord Jesus Christ will aid us greatly to become crucified to this world; who became poor, was despised of men, a man of sorrows and acquainted with grief, endured reproach, resisted temptation, though he suffered being tempted; when he was reviled, resisted not again, murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin; scourged, spit upon, his hands and feet pierced with nails, his soul in agony,—all this he bore, and no lisp of impatience escaped him. Would you be crucified unto the world? then go and learn of him. Contemplate his poverty, life, sufferings, resignation, patience, his loving and forgiving spirit, till the whole mind is humbled within you. Then we can realize this portion of holy writ,—"If so be we suffer with him, that we may be also glorified together." Rom. 8: 17.

If we would bear our cross, and be crucified unto the world, REMEMBER every trial of our life, spiritual, personal, direct or indirect, is by the appointment and permission of God, who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and to fit us for the everlasting kingdom of his dear Son. It is one grand feature of bearing the cross, to bear all the trials of life without a complaint.

All things work together for good to them that love God. Happy the soul who is constantly looking to God for grace to bear every cross. "My grace is sufficient for thee," saith the Redeemer. We should praise God for every trial and cross we bear. "My brethren, count it all joy when ye fall into divers temptations," James 1: 2. Most persons count it all sorrow when they fall into divers temptation. We need pruning to become fruitful. Be patient in all things. That is bearing the cross. Then when Christ appears the cross-bearer shall wear the CROWN.

J. E. CLARK.

Selected for the Crisis.

THE MEN FOR THE TIMES.

Give us the men of steel,
And the arm of fearless might,
And the strength of will that is ready still
To battle for the right.

Give us the eye to weep
That honest tear of feeling,
That shuts not down, for the world's dread frown,
The genuine heart revealing.

Give us the mind to feel
The sufferings of another,
And fearless power, in the dying hour,
To help a suffering brother.

Give us the clear, cool brain,
That is never asleep or dozing,
But, sparkling ever with bold endeavor,
Wakes the world from its prosing.

Ah! give us the nerve of steel,
And the hand of fearless might,
And the heart that can love and feel,
And the head that is always right.

For the foeman is now abroad,
And the earth is filled with crimes,
Let it be our prayer to God—
Oh! give us the men for the times.

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER ONE.

They say the Lord has sent them to preach his gospel, while they are filled to the brim and covered up with the world. They say he has called them to preach peace and good will to man. Instead of that, war, war, is the alpha and omega of their discourses. They profess to take the Bible for their guide, and while that declares that Christ sent his disciples forth without scrip or purse, these must have both. While the Bible declares that he that preaches the gospel shall live of the gospel, they dare not trust in all the gospel they possess for *one week's living*. Instead of going forth and preaching the gospel, and trusting in that gospel to open the hearts of the people to supply their wants, they must agree on a price beforehand, and after preaching per agreement, have not *gospel enough to make the people honest*, but are often cheated out of their *pay*. Some sue the church, and thus obtain their wages. Do they live of the *gospel*, or of the *law*?

The Bible says pure and undefiled religion is to visit the fatherless and the widow, and to keep himself unspotted from the *world*. The ministers of our day, and the people who follow them, do neither of these. The *world*, the *flesh*, and the *devil are in their very church*, hanging in tassels from their pulpits, while the poor and suffering are scattered around them on every hand. And they have divided the world into parts; each one gaining all he can for his party, and stirring up prejudice and envy against others.

The Bible plainly declares that "the fear of God is the beginning of wisdom," while the priests say the fear of the *devil* is the beginning of wisdom. The Bible says again, the love of God leadeth men to repentance, while the clergy say the fear of torment and fire and brimstone should frighten them to repentance. In short, nearly all their doings prove them to be a company of blind guides, sponging their living out of laboring people by blinding their minds and keeping them from the light of truth. Their preaching is popular, a sort of lullaby, in which their flock delight. They see no danger. All is peace. The notes of warning as sounded by God's true watchmen are quickly denounced by their shepherd, and the slight ripple soon subsides, and they glide on in fancied security till too late! too late! J. L. HERSEY.

For the World's Crisis.

ACKNOWLEDGMENT.

It will be remembered that some time in December last, I made a statement in the Crisis, of my illness caused by an injury of the spine four years ago, and that I felt it duty to ask the prayers of the Lord's children that he might heal me. I wish now to acknowledge, with much gratitude, the receipt of many letters from different brethren, sympathising with me, and advising such treatment as they thought important; each of which I had before tried, excepting the one from Bro. D. T. Taylor, which I intended to try as soon as practicable if the Lord did not answer prayer any other way.

Second. I wish to acknowledge that on the evening of Dec. 22d, I was paralyzed while in our prayer-meeting, so that I could not get up for about two hours, after which I was led home by Bro. York. The numbness wore off in three days, leaving me with natural feelings, such as I had not enjoyed for four years. I immediately responded to a call abroad to preach, and have since traveled ten weeks, over eight hundred miles, preaching and working constantly, have not had a paralytic shock, nor any numbness in my system, or soreness in my spine, yet the shocks had occurred once a week for several months, and the numbness in my limbs continued.

I am not yet strong, am easily fatigued, and when I labor hard am weary in the back. I have often spoken of this matter with much trembling, lest I be taken down again. Perhaps I am too unbelieving; yet I do believe the Lord has answered the prayers of those who have been praying for me, and laid his helping hand upon me. I praise and adore him for it. I feel something more than grateful. I glory in his holy name. I am satisfied he has done a mighty work in my mortal system. It must be him. Glory to the God of Abraham, Elijah and Daniel.

If I fall under this difficulty again, or if I do not recover my full strength, I must believe the Lord has done what has been done for me. I could only ask recovery to work in his vineyard. I had no other ambition that I know of. I mean that all my strength shall go to spread his truth and glory. May he aid me by his grace so to do, and finally give me an abundant entrance into his coming kingdom. I. C. WELLCOME.

March 17th, 1864.

For the World's Crisis.

COMMUNION WITH GOD.

From the Adamic age to the present time, God has held communion with his devoted people. During the patriarchal and prophetic ages, that communion was mainly oral, and either mediately or immediately personal and audible. But "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Now to hold communion with God under the christian dispensation, implies a mutual intercourse with him through faith in Jesus, the Mediator of the new covenant; the Holy Spirit, by prayer, being the medium and manner of communication. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, ... according to the will of God." Rom. 8: 26, 17. Hence, if we would commune with God we must approach him in that faith which is the fruit of the Spirit; enabling us to "believe that he is, and that he is a Rewarder of them that diligently seek him." Heb. 11: 6. Like the branch in the vine, with this exalted assurance, we are prepared for both the condition and the promise, that, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. Thus the word of a changeless God is the reliance of faith, for all the sacred promises that are yea and amen in Christ.

But it is the will of God that we should ask in order to receive—seek, that we may find; knock, that it may be opened unto us; so, through all the way, the ultimate good of the creature is made subject to a condition; no Scripture promise, extending to immortality, is made absolute. "If any man will do his will, he shall know of the doctrine"—the true principle, by which we hold communion with God. It is thus the true disciple may ask what he will, and it shall be done unto him; for he abides in God and God's words abide in him—there is no restriction—he may ask *what he will*. Again, negatively, "if a man abide *not* in me, he is cast forth as a branch, and men gather them and cast them into the fire."

Now there are a vast number of nominal christians in the world; but of them all, how few abide in Christ! How few are living victorious over the world, in constant communion with God! How few attain to the standard of the apostles! They point to the altar, but who presents his body a living sacrifice, holy, acceptable unto God? "How is the gold became dim! how is the most fine gold changed!" Is not the virtual negation of these living principles, the rock on which the church has split? May we not here find a solution to the question, Why have not the prayers of God's professed church received a more ready and plenary response?

My brethren, let us who wait the return of a soon coming Lord, feel the evidence that we abide in his love, and when we pray, "Thy kingdom come," that we hold communion with God in Spirit and in truth.

E. Stoneham, Me. W. A. MANNING.

For the World's Crisis.

FLESH AND BLOOD.

1 Cor. 15: 50;—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Gal. 5: 18;—"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

This text is usually perverted in quoting, and made to mean that flesh and blood cannot enter the kingdom of God; that these bodies are raised immaterial, in order to be undying and undecaying, as flesh and blood are; and hence this other quotation in unison with the above. 1 Cor. 15: 44;—"It is sown a natural body; it is raised a spiritual body"; and hence the body is made like the spirit. Unspeakable, unexplained, and miraculous this!

Now I understand that the earth will be restored, and that those persons who follow the dictation of the Spirit of God, in doing all that he has commanded, exercising faith in his Son, the medium of restoration, will be heirs of God and joint heirs with Jesus Christ. Rom. 8: 17. There is no salvation by the law, nor by the acts of the flesh; but "by grace are ye saved, through faith, and that not of yourselves: it is the gift of God."—Eph. 2: 8. Hence there is no claim by blood relation, but by believing in Jesus Christ; and that in this age is the whole duty of man.

Hindsburg, Vt. H. L. SALSBURY.

For the World's Crisis.

A SHORT SERMON.

"HEAR the word of the Lord, ye that tremble at his word."—Isa. 66: 5.

"Ye shall be holy, for I the Lord your God am holy."—Lev. 19: 2. "Sanctify yourselves therefore, and be ye holy."—Lev. 20: 7. "Remember and do all my commandments, and be holy unto your God."—Num. 15: 40. "God has not called us unto uncleanness, but unto holiness."—1 Thess. 4: 7. (Now don't forget!) "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1: 15. "Follow . . . holiness, without which no man shall see the Lord."—Heb. 12: 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Pet. 3: 11. "Blessed be the God and Father of our Lord Jesus Christ, who . . . hath chosen us in him, . . . that we should be holy and without blame before him in love."—Eph. 1: 3, 4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy (not stimulated with tobacco, nor unnatural food or drink; if so, will they be holy?), acceptable unto God, which is your reasonable service."—Rom. 12: 1.

"BE YE DOERS of the word, and not hearers only, deceiving your own selves."—James 1: 22.

AMEN. SILAS P. WHITNEY.

☞ Be not affronted at a jest. If one throw salt at thee, thou wilt receive no harm unless thou hast sore places.

BEAUTIFUL WOMEN.

Beauty of person, like genius, is a dangerous, though brilliant gift. It may adorn or deform. It may contribute fresh charms to womanhood, or it may disfigure the lovely page with the mar-plots of vanity and pride.

That hand is handsomest that does the gracious deeds of charity and christian duty. Those lips are sweetest which utter the words of truth, hope, and affection. That face is loveliest which smiles on virtue.

Who cares whether Florence Nightingale has personal charms or not? She is one of the most lovely of earth's daughters—for she is beautiful in her acts of benevolence and love. "Handsome is that handsome *does*," expresses in simple phrase a beautiful thought.

The choicest charms that nature lavishes on her masterpiece,

"Are but the transient pageants of an hour;
And earthly pride is like the passing flower,
That springs to fall, and blossom but to die."

But the flowers of pure thought and feeling have an immortal freshness. These bloom only in the beautiful gardens of refined minds and christianized hearts.

We know and admire some of these beautiful women. They do not all have graceful forms or handsome faces, but they are surpassingly lovely nevertheless. The homes that cherish them are blessed. Society is enriched by them. They ennoble womanhood. They are ministering angels by the bedside of pain. They are Charity's almoners to the suffering ones of earth.

Dear ladies, be beautiful in your works. We shall be happy to record your charms for the admiration and love of the good and true. And God's angel amanuensis will enroll your names for immortal honor in that book, the pages of which are eternal.—*Ex.*

LOUIS HARMS.

Louis Harms is a plain Lutheran clergyman. In 1848 he was installed in the parish of Hermansburg, on the Luneburger Heath in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people, and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor and his earnest and faithful labors, the parish soon began to assume a new aspect. The christian life began to quicken, and in a short time the reformation became thorough, to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are *now* no beggars, no rough street loungers, no drunkards, no ragged straggling children, and no paupers. In every house in the village there is family prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet sacred melodies, which joyfully express its christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

Hygiene.

"This is for your health."—Paul.

HOOPING COUGH AND SMALL POX.

Four things, or at most five, will make hooping cough not only safe, but short. First, keep the extremities constantly warm. Fail not, night nor day. Secondly, see that the patient breathes pure fresh air night and day. Bad air will overpower *good* lungs; how much more, lungs oppressed with the poisonous virus which is the exciting cause of hooping-cough. Thirdly, reduce whatever fever in the chest or trunk, by frequent manipulation, or exposure to the air if necessary, (of course, of that chest or trunk.) Resort to water can scarcely ever be needed. Fourthly, make a thorough business of magnetising the whole region of the lungs, (including chest and upper portion of back and sides,) either by hands laid on, or by passes, or by both. This magnetism will strengthen and heal the lungs, and soothe and stop the cough. Not only can you prevent *hooping*, but even coughing. You who do not believe it, try it and see. And do not fear to let your *babes* have the disease. I had rather a babe should have it, than any older person; for your healing, curing hands will cover a babe almost over, so that you can do anything you have a mind to with it. With your hands you can keep its extremities warm, reduce any fever, as well magnetise it by simply *clasping* it; in addition to which, you can cover it sufficiently for protection, and then carry it to the door or window to take the air.

And fifthly, in the case of a grown person, the cure may be greatly aided by friction of the whole surface, to excite the skin to vigorous action, thus relieving the lungs of exertion, and likewise of inflammation or fever.

Small pox is nothing but a fever tending to produce an eruption; treat it like a fever, and never mind the eruption; take care of the fever, and you will take care of the eruption: quench the fever, and there will be no eruption. First, last, and all the time, cool the patient off and keep him cool, and that is all you have to do. Air him *all* the time, and bathe him as often as the fever rises, if it is every half hour. For he may be so hot, and get hot so often, that you will need to stand him in a tub, and perfectly drench him with cold water, a dozen times a day. Pour and drench him as often as he gets hot. But do not chill him; stop when he is cool, and put him back to bed. But while you never chill him, still let his covering be little or nothing—even let him be perfectly nude. Cool, but never cold, must be your rule. And if you begin soon enough with him in this way, he will never be pitted, nor show a single trace of the disease. Small pox taken in season, and treated appropriately, is absolutely harmless as pancakes. It only needs more and severer treatment than other fevers, in proportion as it is higher and hotter.—JOS. TREAT.—*Ex.*

CHECKING PERSPIRATION.

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure in stillness to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window or door, or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break out through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at the fruit-stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer, but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout, strong man was working in a garden in May; feeling a little tired about noon, he sat down, in the shade of the house and fell asleep; he waked up chilly; inflammation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and, pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest a while, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had *pneumonia* (inflammation of the lungs,) and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber, and laid down on the bed to rest herself. This operation was repeated several times a day. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

A young lady rose from her bed on a November night, and leaned her arm on the cold window-sill to listen to a serenade. Next morning she had *pneumonia*, and suffered the horrors of asthma for the remainder of a long life.

Multitudes of women lose health and life every year in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing, at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first. Billiousness and constipation also cause catarrhs.—*Hall's Journal of Health.*

ADVANTAGES OF CRYING.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which nature allays anguish; that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of two hours, by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud boohoo, and they will feel a hundred per cent. better afterwards.

In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful, and nothing can be more natural than the crying of children when anything occurs to give them either physical or mental pain.

Probably most persons have felt the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief, on the part of children as well as of older persons, and regard the eyes and the mouth as the safety-valves through which nature discharges her surplus steam.—*Ex.*

THE TIME FOR SLEEP AND STUDY.

By all means, sleep enough, and give all in your care sleep enough, by requiring them to go to bed at some regular hour, and to get up at the moment of spontaneous waking in the morning. Never waken up any one, especially children, from a sound sleep, unless there is urgent necessity; it is cruel to do so. To prove this, we have only to notice how fretful and unhappy a child is when waked up before the nap is out. If the brain is nourished during sleep, it must have most vigor in the morning; hence the morning is the best time for study—for then the brain has most strength, most activity, and must work more clearly. It is "the midnight lamp" which floods the world with sickly sentimentalities, with false morals, with rickety theology, and with all those harum-scarum dreams of human elevation which abnegate Bible teachings.—*Hall's Journal of Health.*

The World's Crisis

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For the World's Crisis.

NEBO.—DEUT. 34.

Moses obeyed the Lord's command,
To view from Pisgah's top the land
That lay beyond the Jordan's flood;
Attended by no earthly one,
He stood where beams of glory shone,
Alone with God the meek man stood!

Can Death impart the magic power,
That disembodied souls may soar
And view the scenes of earth and heaven?
Why, then, is Moses called to gaze,
Before he dies, upon the place
To all the tribes of Israel given?

Moses must look before he dies,
For knowledge, wisdom or device
Are not perceived in death's domain:
The dead repose in sea and earth,
Till the last day shall bring them forth
To stand in consciousness again.

There Moses learned the chief design
Of Israel's rest in Palestine;
It typified the world to come,—
The earth to paradise restored,
On which the ransomed of the Lord
Shall find an everlasting home.

Let faithful watchmen now unite,
And shout as from the mountain's height—
"O weary Zion, joy to thee!
Thy Joshua comes, to lead thee o'er
Far, far beyond dread Jordan's shore,
To rest in immortality."

Newark, N. J. JOHN LYLE.

For the World's Crisis.

DEATH AND RESURRECTION.—NO. 3.

(This was written for the *Harbinger* and refused.)

Says our affirmant, shall not the judge of all the earth do right? If it is right to judge men twice, and kill them twice, it is hard to see it. We remark it would be hard indeed to see the justice of executing the same law on the same person or persons, for the same offence, twice; but if the offence be committed by the same individual twice, he having first been found guilty of crime, as an accomplice with others, who having (some one of them), as the testimony fully showed, committed murder, the whole gang being accessory, now, I ask, is it not justice to execute upon the accomplice as really as the one who actually performs the murder, although he be but an accessory to the crime; and if so, when he is dead and the law fully executed, if some one who had the power condescends in *kindness to raise him to life* again, would not the act be a worthy one, a *gracious and kind* one? And now suppose this grace of life, bestowed by such a friend, in such a case, were forfeited by this person going, not in a gang with others, not as an accomplice; but with his own individual hands, and putting to death his fellow. Is it hard to see that he is worthy of death the second time, inflicted according to the same law? No, but quite the reverse, as it appears to me.

But it may be objected, that man is not in his resurrection life, and hence the illustration is not a parallel; but man being informed by surrounding facts, and also resurrection, of his having lost his present life, as an accomplice with Adam's sin, and also being informed that God in his grace has "*abolished* death," over the race, sees the relation he sustains to divine government, and a future life. He also sees that his sins, personally committed against God in this life cannot be a forfeiture of this life; for that was forfeited by his being an accessory to the sin of Adam. Hence he sees, if any life is by his own sins forfeited, it must be the resurrection life. Perhaps "some man will say," yes, the resurrection life is the life forfeited by the personal sins of Adam's race; and so the "wicked and ungodly" never receive it. Well, if a man can lose that life which he never had, and that God never designed he should have, it is hard to see it. But if it be admitted that the resurrection life is the one forfeited and lost by the unpardoned sins of Adam's sons and daughters, then the magnanimous grace and wisdom of God will be seen in his righteous administration, both in abolishing the death entailed on the race, and also in executing the "second death," on all the unholy and rebellions.

I will now give some positive proof from Revelations for the re-living of all men, good and bad. Rom. 5: 18,—"Therefore as by the offence of one, judgment came upon all men to condemnation. Even so (*in the same universal manner*) by the righteousness of One the free gift came upon *all men* unto JUSTIFICATION OF LIFE." Very well, says the objector, they may all be justified to life from the death entailed by Adam, and yet never obtain the life justified. In that case, will God be more slack in executing the law pertaining to his grace, than that pertaining to his wrath? As he does now visit death on the holy, and also on the unoffending infant. Will he not be equally prompt in the manifestation of his grace in the world to come, by the execution of the law of justification?

Hear Paul again, nineteenth verse,—"For as by one man's disobedience many were made sinners, (how could they be made sinners, and their death as a consequence not be *penal* for that first offence?), so by the obedience of one shall many be made righteous." How many? Just as many as were made sinners by that first man's offence. What then, says the objector, hinders universal salvation? Nothing hinders the universal salvation of Adam's race from the death penalty that he entailed. Hence we say universal righteousness, universal salvation; that is, if there had been no sin committed by Adam's race after his transgression, Christ's redemption would be not only universal, but also eternal. But as it is, he is the Savior of all men (*from the condemnation by Adam*), and especially of them that believe," for the believer having sinned he stands exposed to the "second death;" but he believes, repents, and is baptized into Christ *for the remission* of sins, and so being pardoned, the death to which he was exposed by his own individual sin is not executed, and hence, his is justly called an especial salvation.

The Syriac version of Rom. 5: 18 reads. "Therefore as on account of one, condemnation was to all men, so on account of the righteousness of one, will the victory unto life be to all men." Not only are they justified to life, but Paul says they will get the victory of life. If so, nothing but the "second death" can remove them from life again. Paul further says on this subject, 1 Cor. 15: 22,—"For as in Adam all die, EVEN so in Christ shall all be made alive." McKnight renders this passage,—"Therefore as by Adam all die, so also by Christ shall all be made alive." Ye who ask for one positive text for the re-living of all men, is not that positive and to the point? But listen again to the Syriac version, twenty-second verse,—"For as it was by Adam that all men die, so also by the Messiah they all live." Paul then is not against himself, but what he says in writing to the Romans he corroborates in writing to the Corinthians. Prof. Whiting gives in the margin the word by instead of "in."

So we regard the re-living of all men a truth to be proclaimed, not as a doubtful, uncertain thing. But a tithe of the testimony on the point has not yet been considered, and cannot be without extending these numbers to a considerable length. C. F. SWEET.

For the World's Crisis.

HELL.

"MEDITATIONS FOR SATURDAY."

From a Catholic Prayer Book.

"Consider that hell has no end. There all kinds of sufferings are found, and for all eternity. Hundreds of years, yea, thousands of years will pass away in these torments, and yet hell will be always as just beginning. Hundreds of thousands, hundreds of millions of years and of centuries will pass, and hell will still be at its commencement.

If at this hour an angel should carry the tidings to one of the damned that God had consented to free him from hell,—when? Hear! when so many millions of centuries had passed away as there are drops of water in the ocean, leaves on the trees, sands in the sea and in the earth. You shudder at this, but still 'tis true. Such tidings would give greater joy to that soul, than you would feel if you were told that that you had become the king of a mighty kingdom. Yes, certainly! for that poor damned sinner would say, It is true that many centuries must first pass away, but at length a day will come in which my sufferings will end.

Alas! all these centuries will pass away, but hell will ever be beginning anew. All these centuries may be multiplied by the sands, and raindrops, and leaves, but hell is still beginning anew.

My christian friend, think well of this, and consider that hell is waiting for you if you sin. Even now its horrid flames are burning beneath your feet, and oh! while you are reading these words, how many souls are falling into it."

My God! what wonder is it that infidelity is running rampant the world over? What wonder is it that the name of the Almighty is blasphemed by nine-tenths of Christendom! What wonder is it that the Bible is considered by the majority as an inexplicable mystery, and by many as "no better than a last year's almanac?" What wonder is it that religion is so hated by the masses of civilized nations? What wonder is it that Tom Paine wrote his famous works against the divine origin of the word of God, or that Voltaire scouted the idea of (such) a God? Verily, will not these two men rise up in judgment against those who endorse and promulgate such a *hellish* doctrine as the above? Paine and Voltaire were, in one sense of the word, right. There never was such a Bible, nor such a God!

The above doctrine is the "doctrine of devils" in the broadest sense of the word. Its origin is devilish, and its results are devilish. His satanic majesty never got up a deeper plot or a baser deception, from the time he made his first trial upon Eve down to the present moment, than when he made nineteen-twentieths of the human family, civilized and uncivilized, enlightened and barbarous, believe that they had an "immortal soul," and that God Almighty was such a tyrant as to forever broil in the flames of hell those of his unfortunate creatures who failed to get into paradise!

He failed to prove to our first parents that they should not die as he had told them, consequently he set about devising a plan whereby he could make them think that he was right after all. Therefore he told them that only their *bodies* should die, but the "immortal soul" that God breathed into them, *that* should never die.

He further told them or their descendants, that God was such an unfeeling monster, if they did not do all he commanded them, he would cast them into liquid fire, to be tormented as long as he had an existence, which would be to all eternity! And what was the result? Why, that man's heart was filled with hatred towards such a being as the Almighty was represented. He departed from the true and living God, and worshiped any thing and every thing in preference to such a being, and finally even denied that there was a God. Fearful judgments fell upon man to undeceive him, but without effect.

That old serpent "the devil" so thoroughly "deceived the nations," that it finally repented the Lord God that he had made man, and he resolved to destroy him from off the face of the earth. There were but *eight souls* who had not been deceived by him, and who escaped the waters of that terrible flood! But as the earth was once more peopled, Satan saw how well his plan had worked upon those before the deluge, and he determined to try it again on those after the deluge. He has done so, and the results have been almost precisely the same.

He has the proud satisfaction of knowing that the world at large believe that he told the truth in the garden, and that God told a lie; and to make assurance doubly sure, he tells men that they can now hold *converse* with the spirits of the dead, with good or bad. O, how he shakes his sides with devilish glee as he hears the name of God blasphemed, his word a mock and derision, and his few children despised and persecuted. He gloats over the brilliant idea and unparalleled success of his plan in bringing the professed churches of God to that point where they can go hand in hand with his avowed servants to those gambling assemblies which he cunningly denominates "CHRISTIAN *Sanitary Fairs*," "*Church Festivals*," etc. He relishes with keenest zest the readiness with which all classes conclude that he is "not half as black as he is painted;" while his satellites clap their hands for very joy as they see a professed minister of the gospel ascend the rostrum to bring into disrepute before a gaping, laughing multitude a divine ordinance of God.

Yes, having deceived the churches, the arch fiend is now making the most strenuous efforts to "deceive if it were possible the *very elect!*" Almost all Christendom is actively engaged in spreading his original proclamation, "Thou shalt NOT surely die!" and he thinks by a little strategy he will be able to convince the remainder. And will he succeed? Just as sure as he exists he will do it, unless we do as we are commanded. And what is that? Why, "put on the whole armor of God . . . having (our) loins girt about with *truth*, and having on the *breastplate of righteousness*, and (our) feet shod with the preparation of the *gospel of peace*, and above all, taking the shield of *faith*, whereby we shall be able to quench all the fiery darts of the wicked (one), and take the helmet of *salvation* and the sword of the Spirit, which is the WORD OF GOD. *Praying always*, with all prayer and supplication in the Spirit."

By this means, and this means only, will we be able to stand. Let us watch and pray, lest at any time we fall. N. L. WILLARD.

Rochester, N. Y.

For the World's Crisis.

PRAYER.—No. 4.

"Ye ask and receive not, because ye ask amiss."—James 4: 3.

The Savior said at one time, "This people draweth nigh unto me with their lips, but their heart is far from me."

The language of the Savior and of the apostle is applicable to the great mass of religionists. Many there be who ask and receive not. Let us consider for a moment the examples which come under our own observation.

Think of the prayers offered in our weekly meetings. How many blessings are asked of God which, if bestowed, would overwhelm the petitioner with amazement. Why? Because they have been asking the Lord to do for them what they have not the slightest expectation of receiving. They asked to be baptized with the Holy Ghost. What if their prayer was heard, and in answer thereto the glorious outpouring of the Spirit was experienced, with its accompanying results? Would they not be surprised? They ask for an entire purification of the heart, to be made holy, sanctified throughout, soul, body and spirit. Supposing the cleansing blood was applied, and they made entirely free from the carnal mind, completely saved; would not the appearance of such a change astonish them? They had asked, it is true, for perfect purity, but they were not expecting an answer now, nor indeed at any specific time in the future. There was indeed no real earnest longing of the soul for this purity; they prayed only as a matter of form; certain set forms of speech have become stereotyped, and every one adopts them, the mass without being impressed with them at all; they are not the fervent utterances of their own soul, and, although they have expressed them hundreds of times, they wonder not that they are unanswered; they have never asked with a fervent expectation of receiving the things for which they pray. If they had been in earnest, if they really felt the need of what they ask God to bestow, if they were resolved on obtaining the specific blessing prayed for, and of being now heard and answered, they would have been long since rejoicing in the *actual possession*, and witnessed thereof to others.

God has pledged himself to bestow whatever the suppliant desires when he prays, if he will but exercise *appropriating* faith, for this is the kind implied in the language—"*Believe that ye receive*," and ye "shall have." Supposing those who pray in the social meetings were united in thus believing when they prayed; what think you would be the result? Would they go away as cold and barren as they came? I tell you nay! The result would be such as that referred to previously; "And when they had prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost." Such prayers bring present blessings.

Do we realize as we ought what the word of God says in regard to unbelieving prayers? "Without *faith* it is impossible to please God." Think of that,—"*impossible*"! No matter how well arranged the sentences, how eloquent the pleadings, or how much in harmony with the divine will are the things asked; if faith does not bear the petition up to the throne, it will never be heard in heaven. Better not pray at all than draw nigh with the lips while the heart is far from being in the petition. We may pray morning, noon and night with the most undeviating faithfulness, but if we believe not when we pray, we are just as destitute of the grace of God as one who has no form of prayer; "for he that cometh to God *must believe*," and "without faith it is impossible to please" him.

One who habituates himself to daily prayer, will probably be more of a moralist than one who lives in its neglect; but we fear such are in greater danger, from the fact that they feel more safe; they flatter themselves with the delusive hope of being saved because of the regard they have for the outward forms of religious service, while as yet they know not the joys which flow from a present acceptance and salvation. The suppliant who in the exercise of a present faith approaches God, really enjoys communion with him; he is conscious of access within the veil. The language of the beloved disciple is that of his own heart,—"This is the confidence we have in him, that if we ask anything according to his will he heareth us; and if he hear us, we *know that we have the petitions desired of him.*" They are as conscious of receiving answers from heaven as they are of their own existence. But, alas! how many can recall scarcely a time when they received a direct response to a specific request, while others can only remember here and there a special manifestation to their souls.

While we have been reflecting on the "exceeding great and precious promises" given us in the Word,—promises adapted to our every condition and necessity,—and contemplate the illustrations so often presented of the power of prayer, we feel deeply our own lack of faith; it seems as though we had hardly begun to know the blessedness of prayer, the privilege of prayer, the efficacy of prayer; and it is to stir up our own heart to a more lively faith and deeper experience, as well as to direct other minds in the same channel, that we have written upon this subject.

M. D. W.

For the World's Crisis.

BEARING THE CROSS.

Much is said about bearing the cross. Some seem to think *speaking in meeting* is the cross they must bear; and when this is done think little more about the cross. Speaking in meeting we apprehend is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must be *crucified*. Crucifixion is a hard death; but few are willing to die such a death. There is no other way of entering the kingdom of God. We must be "crucified unto the world, and the world unto us. "If any man love the world, the love of the Father is not in him." 1 John 2: 14.

A believing view of the Lord Jesus Christ will aid us greatly to become crucified to this world; who became poor, was despised of men, a man of sorrows and acquainted with grief, endured reproach, resisted temptation, though he suffered being tempted; when he was reviled, resisted not again, murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin; scourged, spit upon, his hands and feet pierced with nails, his soul in agony,—all this he bore, and no lisp of impatience escaped him. Would you be crucified unto the world? then go and learn of him. Contemplate his poverty, life, sufferings, resignation, patience, his loving and forgiving spirit, till the whole mind is humbled within you. Then we can realize this portion of holy writ,—"If so be we suffer with him, that we may be also glorified together." Rom. 8: 17.

If we would bear our cross, and be crucified unto the world, REMEMBER every trial of our life, spiritual, personal, direct or indirect, is by the appointment and permission of God, who willeth not the death of the sinner, but who is seeking by all these trials to crucify us unto the world, and to fit us for the everlasting kingdom of his dear Son. It is one grand feature of bearing the cross, to bear all the trials of life without a complaint.

All things work together for good to them that love God. Happy the soul who is constantly looking to God for grace to bear every cross. "My grace is sufficient for thee," saith the Redeemer. We should praise God for every trial and cross we bear. "My brethren, count it all joy when ye fall into divers temptations;" James 1: 2. Most persons count it all sorrow when they fall into divers temptation. We need pruning to become fruitful. Be patient in all things. That is bearing the cross. Then when Christ appears the cross-bearer shall wear the CROWN.

J. E. CLARK.

Selected for the Crisis.

THE MEN FOR THE TIMES.

Give us the men of steel,
And the arm of fearless might,
And the strength of will that is ready still
To battle for the right.

Give us the eye to weep
That honest tear of feeling,
That shuts not down, for the world's dread frown,
The genuine heart revealing.

Give us the mind to feel
The sufferings of another,
And fearless power, in the dying hour,
To help a suffering brother.

Give us the clear, cool brain,
That is never asleep or dozing,
But, sparkling ever with bold endeavor,
Wakes the world from its prosing.

Ah! give us the nerve of steel,
And the hand of fearless might,
And the heart that can love and feel,
And the head that is always right.

For the foeman is now abroad,
And the earth is filled with crimes,
Let it be our prayer to God—
Oh! give us the men for the times.

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER ONE.

They say the Lord has sent them to preach his gospel, while they are filled to the brim and covered up with the world. They say he has called them to preach peace and good will to man. Instead of that, war, war, is the alpha and omega of their discourses. They profess to take the Bible for their guide, and while that declares that Christ sent his disciples forth without scrip or purse, these must have both. While the Bible declares that he that preaches the gospel shall live of the gospel, they dare not trust in all the gospel they possess for *one week's living*. Instead of going forth and preaching the gospel, and trusting in that gospel to open the hearts of the people to supply their wants, they must agree on a price beforehand, and after preaching per agreement, have not *gospel enough to make the people honest*, but are often cheated out of their *pay*. Some sue the church, and thus obtain their wages. Do they live of the *gospel*, or of the *law?*

The Bible says pure and undefiled religion is to visit the fatherless and the widow, and to keep himself unspotted from the *world*. The ministers of our day, and the people who follow them, do neither of these. The *world*, the *flesh*, and the *devil are in their very church*, hanging in tassels from their pulpits, while the poor and suffering are scattered around them on every hand. And they have divided the world into parts; each one gaining all he can for his party, and stirring up prejudice and envy against others.

The Bible plainly declares that "the fear of God is the beginning of wisdom," while the priests say the fear of the *devil* is the beginning of wisdom. The Bible says again, the love of God leadeth men to repentance, while the clergy say the fear of torment and fire and brimstone should frighten them to repentance. In short, nearly all their doings prove them to be a company of blind guides, sponging their living out of laboring people by blinding their minds and keeping them from the light of truth. Their preaching is popular, a sort of lullaby, in which their flock delight. They see no danger. All is peace. The notes of warning as sounded by God's true watchmen are quickly denounced by their shepherd, and the slight ripple soon subsides, and they glide on in fancied security till too late! too late! J. L. HERSEY.

For the World's Crisis.

ACKNOWLEDGMENT.

It will be remembered that some time in December last, I made a statement in the Crisis, of my illness caused by an injury of the spine four years ago, and that I felt it duty to ask the prayers of the Lord's children that he might heal me. I wish now to acknowledge, with much gratitude, the receipt of many letters from different brethren, sympathising with me, and advising such treatment as they thought important; each of which I had before tried, excepting the one from Bro. D. T. Taylor, which I intended to try as soon as practicable if the Lord did not answer prayer any other way.

Second. I wish to acknowledge that on the evening of Dec. 22d, I was paralyzed while in our prayer-meeting, so that I could not get up for about two hours, after which I was led home by Bro. York. The numbness wore off in three days, leaving me with natural feelings, such as I had not enjoyed for four years. I immediately responded to a call abroad to preach, and have since traveled ten weeks, over eight hundred miles, preaching and working constantly, have not had a paralytic shock, nor any numbness in my system, or soreness in my spine, yet the shocks had occurred once a week for several months, and the numbness in my limbs continued.

I am not yet strong, am easily fatigued, and when I labor hard am weary in the back. I have often spoken of this matter with much trembling, lest I be taken down again. Perhaps I am too unbelieving; yet I do believe the Lord has answered the prayers of those who have been praying for me, and laid his helping hand upon me. I praise and adore him for it. I feel something more than grateful. I glory in his holy name. I am satisfied he has done a mighty work in my mortal system. It must be him. Glory to the God of Abraham, Elijah, and Daniel.

If I fall under this difficulty again, or if I do not recover my full strength, I must believe the Lord has done what has been done for me. I could only ask recovery to work in his vineyard. I had no other ambition that I know of. I mean that all my strength shall go to spread his truth and glory. May he aid me by his grace so to do, and finally give me an abundant entrance into his coming kingdom. I. C. WELLCOME.

March 17th, 1864.

For the World's Crisis.

COMMUNION WITH GOD.

From the Adamic age to the present time, God has held communion with his devoted people. During the patriarchal and prophetic ages, that communion was mainly oral, and either mediately or immediately personal and audible. But "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Now to hold communion with God under the christian dispensation, implies a mutual intercourse with him through faith in Jesus, the Mediator of the new covenant; the Holy Spirit, by prayer, being the medium and manner of communication. "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us, ... according to the will of God." Rom. 8: 26, 17. Hence, if we would commune with God we must approach him in that faith which is the fruit of the Spirit; enabling us to "believe that he is, and that he is a Rewarder of them that diligently seek him." Heb. 11: 6. Like the branch in the vine, with this exalted assurance, we are prepared for both the condition and the promise, that, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7. Thus the word of a changeless God is the reliance of faith, for all the sacred promises that are yea and amen in Christ.

But it is the will of God that we should ask in order to receive—seek, that we may find; knock, that it may be opened unto us; so, through all the way, the ultimate good of the creature is made subject to a condition; no Scripture promise, extending to immortality, is made absolute. "If any man will do his will, he shall know of the doctrine"—the true principle, by which we hold communion with God. It is thus the true disciple may ask what he will, and it shall be done unto him; for he abides in God and God's words abide in him—there is no restriction—he may ask *what he will*. Again, negatively, "if a man abide *not* in me, he is cast forth as a branch, and men gather them and cast them into the fire."

Now there are a vast number of nominal christians in the world; but of them all, how few abide in Christ! How few are living victorious over the world, in constant communion with God! How few attain to the standard of the apostles! They point to the altar, but who presents his body a living sacrifice, holy, acceptable unto God? "How is the gold become dim! how is the most fine gold changed!" Is not the virtual negation of these living principles, the rock on which the church has split? May we not here find a solution to the question, Why have not the prayers of God's professed church received a more ready and plenary response?

My brethren, let us who wait the return of a soon coming Lord, feel the evidence that we abide in his love, and when we pray, "Thy kingdom come," that we hold communion with God in Spirit and in truth.

E. Stoneham, Me. W. A. MANNING.

For the World's Crisis.

FLESH AND BLOOD.

1 Cor. 15: 50;—"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Gal. 5: 18;—"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

This text is usually perverted in quoting, and made to mean that flesh and blood cannot enter the kingdom of God; that these bodies are raised immaterial, in order to be undying and undecaying, as flesh and blood are; and hence this other quotation in unison with the above. 1 Cor. 15: 44;—"It is sown a natural body; it is raised a spiritual body"; and hence the body is made like the spirit. Unspeakable, unexplained, and miraculous this!

Now I understand that the earth will be restored, and that those persons who follow the dictation of the Spirit of God, in doing all that he has commanded, exercising faith in his Son, the medium of restoration, will be heirs of God and joint heirs with Jesus Christ. Rom. 8: 17. There is no salvation by the law, nor by the acts of the flesh; but "by grace are ye saved, through faith, and that not of yourselves: it is the gift of God."—Eph. 2: 8. Hence there is no claim by blood relation, but by believing in Jesus Christ; and that in this age is the whole duty of man.

Hindsburg, Vt. H. L. SALSBURY.

For the World's Crisis.

A SHORT SERMON.

"HEAR the word of the Lord, ye that tremble at his word."—Isa. 66: 5.

"Ye shall be holy, for I the Lord your God am holy."—Lev. 19: 2. "Sanctify yourselves therefore, and be ye holy."—Lev. 20: 7. "Remember and do all my commandments, and be holy unto your God."—Num. 15: 40. "God has not called us unto uncleanness, but unto holiness."—1 Thess. 4: 7. (Now don't forget!) "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1: 15. "Follow . . . holiness, without which no man shall see the Lord."—Heb. 12: 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Pet. 3: 11. "Blessed be the God and Father of our Lord Jesus Christ, who . . . hath chosen us in him, . . . that we should be holy and without blame before him in love."—Eph. 1: 3, 4. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy (not stimulated with tobacco, nor unnatural food or drink; if so, will they be holy?), acceptable unto God, which is your reasonable service."—Rom. 12: 1.

"BE YE DOERS of the word, and not hearers only, deceiving your own selves."—James 1: 22.

AMEN. SILAS P. WHITNEY.

☞ Be not affronted at a jest. If one throw salt at thee, thou wilt receive no harm unless thou hast sore places.

BEAUTIFUL WOMEN.

Beauty of person, like genius, is a dangerous, though brilliant gift. It may adorn or deform. It may contribute fresh charms to womanhood, or it may disfigure the lovely page with the mar-plots of vanity and pride.

That hand is handsomest that does the gracious deeds of charity and christian duty. Those lips are sweetest which utter the words of truth, hope, and affection. That face is loveliest which smiles on virtue.

Who cares whether Florence Nightingale has personal charms or not? She is one of the most lovely of earth's daughters—for she is beautiful in her acts of benevolence and love. "Handsome is that handsome *does*," expresses in simple phrase a beautiful thought.

The choicest charms that nature lavishes on her masterpiece,

"Are but the transient pageants of an hour;
And earthly pride is like the passing flower,
That springs to fall, and blossom but to die."

But the flowers of pure thought and feeling have an immortal freshness. These bloom only in the beautiful gardens of refined minds and christianized hearts.

We know and admire some of these beautiful women. They do not all have graceful forms or handsome faces, but they are surpassingly lovely nevertheless. The homes that cherish them are blessed. Society is enriched by them. They ennoble womanhood. They are ministering angels by the bedside of pain. They are Charity's almoners to the suffering ones of earth.

Dear ladies, be beautiful in your works. We shall be happy to record your charms for the admiration and love of the good and true. And God's angel amanuensis will enroll your names for immortal honor in that book, the pages of which are eternal.—*Ex.*

LOUIS HARMS.

Louis Harms is a plain Lutheran clergyman. In 1848 he was installed in the parish of Hermansburg, on the Luneburger Heath in the kingdom of Hanover. He is a man, according to the reports, of simple, direct nature, full of faith and the Holy Ghost. His parish, in which his father had been pastor before him, is made up of simple country people, and among them, as in most other parts of Germany, a dead orthodoxy had for the most part held sway. Under the new pastor and his earnest and faithful labors, the parish soon began to assume a new aspect. The christian life began to quicken, and in a short time the reformation became thorough, to a degree unknown, perhaps, in any other similar population in the world. In Hermansburg there are *now* no beggars, no rough street loungers, no drunkards, no ragged straggling children, and no paupers. In every house in the village there is family prayer, morning and evening; no one is absent from church except in case of sickness; the services in the week are as well attended as those of the Sabbath; the workmen have prayers in the fields, and throughout the parish the songs heard are not the common country ditties, but sweet sacred melodies, which joyfully express its christian life. During the year there are eleven thousand communicants, which must embrace nearly the whole of the adult population. The people live in great harmony, and are good farmers and good laborers. All this has come of the blessing of God inspiring and giving fruit to the labors of a single man.

Hygiene.

"This is for your health."—Paul.

HOOPING COUGH AND SMALL POX.

Four things, or at most five, will make hooping cough not only safe, but short. First, keep the extremities constantly warm. Fail not, night nor day. Secondly, see that the patient breathes pure fresh air night and day. Bad air will overpower *good* lungs; how much more, lungs oppressed with the poisonous virus which is the exciting cause of hooping-cough. Thirdly, reduce whatever fever in the chest or trunk, by frequent manipulation, or exposure to the air if necessary, (of course, of that chest or trunk.) Resort to water can scarcely ever be needed. Fourthly, make a thorough business of magnetising the whole region of the lungs, (including chest and upper portion of back and sides,) either by hands laid on, or by passes, or by both. This magnetism will strengthen and heal the lungs, and soothe and stop the cough. Not only can you prevent *hooping*, but even coughing. You who do not believe it, try it and see. And do not fear to let your *babes* have the disease. I had rather a babe should have it, than any older person; for your healing, curing hands will cover a babe almost over, so that you can do anything you have a mind to with it. With your hands you can keep its extremities warm, reduce any fever, as well magnetise it by simply *clasping* it; in addition to which, you can cover it sufficiently for protection, and then carry it to the door or window to take the air.

And fifthly, in the case of a grown person, the cure may be greatly aided by friction of the whole surface, to excite the skin to vigorous action, thus relieving the lungs of exertion, and likewise of inflammation or fever.

Small pox is nothing but a fever tending to produce an eruption; treat it like a fever, and never mind the eruption; take care of the fever, and you will take care of the eruption: quench the fever, and there will be no eruption. First, last, and all the time, cool the patient off and keep him cool, and that is all you have to do. Air him *all* the time, and bathe him as often as the fever rises, if it is every half hour. For he may be so hot, and get hot so often, that you will need to stand him in a tub, and perfectly drench him with cold water, a dozen times a day. Pour and drench him as often as he gets hot. But do not chill him; stop when he is cool, and put him back to bed. But while you never chill him, still let his covering be little or nothing—even let him be perfectly nude. Cool, but never cold, must be your rule. And if you begin soon enough with him in this way, he will never be pitted, nor show a single trace of the disease. Small pox taken in season, and treated appropriately, is absolutely harmless as pancakes. It only needs more and severer treatment than other fevers, in proportion as it is higher and hotter.—JOS. TREAT.—*Ex.*

CHECKING PERSPIRATION.

If while perspiring, or while something warmer than usual, from exercise or a heated room, there is a sudden exposure in stillness to a still, cold air, or to a raw, damp atmosphere, or to a draft, whether at an open window or door, or street-corner, an inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matters, which were making their way out of the system, are compelled to seek an exit through some other channel, and break out through some weaker part, not the natural one, and harm to that part is the result. The idea is presented by saying that the cold has settled in that part. To illustrate:

A lady was about getting into a small boat to cross the Delaware; but wishing first to get an orange at the fruit-stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer, but there was a little wind on the water, and the clothing soon felt cold to her; the next morning she had a severe cold, which settled on her lungs, and within the year she died of consumption.

A stout, strong man was working in a garden in May; feeling a little tired about noon, he sat down in the shade of the house and fell asleep; he waked up chilly; inflammation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest, there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship-owner, while on the deck of one of his vessels, thought he would "lend a hand" in some emergency; and, pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest awhile, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints that he had to be carried home and put to bed, which he did not leave until the end of two years, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired toward sundown of a summer's day. She concluded she would rest herself by taking a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had *pneumonia* (inflammation of the lungs,) and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm, and there was a draft of air through it. When the work was done, warm and weary, she went to her chamber, and laid down on the bed to rest herself. This operation was repeated several times a day. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the more prominent symptoms of confirmed consumption; such as quick pulse, night and morning cough, night-sweats, debility, short breath, and falling away.

A young lady rose from her bed on a November night, and leaned her arm on the cold window-sill to listen to a serenade. Next morning she had *pneumonia*, and suffered the horrors of asthma for the remainder of a long life.

Multitudes of women lose health and life every year in one of two ways; by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, and perhaps changing the dress for a more common one, as soon as they enter the house after a walk or a shopping. The rule should be invariable to go at once to a warm room and keep on all the clothing, at least for five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first. Billiousness and constipation also cause catarrhs.—*Hall's Journal of Health.*

ADVANTAGES OF CRYING.

A French physician is out in a long dissertation on the advantages of groaning and crying in general, and especially during surgical operations. He contends that groaning and crying are the two grand operations by which nature allays anguish; that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He tells of a man who reduced his pulse from one hundred and twenty-six to sixty in the course of two hours, by giving full vent to his emotions. If people are at all unhappy about anything, let them go into their rooms and comfort themselves with a loud bohoo, and they will feel a hundred per cent. better afterwards.

In accordance with the above, the crying of children should not be too greatly discouraged. If it is systematically repressed, the result may be St. Vitus's dance, epileptic fits, or some other disease of the nervous system. What is natural is nearly always useful, and nothing can be more natural than the crying of children when anything occurs to give them either physical or mental pain.

Probably most persons have felt the effect of tears in relieving great sorrow. It is even curious how the feelings are allayed by their free indulgence in groans and sighs. Then let parents and friends show more indulgence to noisy bursts of grief, on the part of children as well as of older persons, and regard the eyes and the mouth as the safety-valves through which nature discharges her surplus steam.—*Ex.*

THE TIME FOR SLEEP AND STUDY.

By all means, sleep enough, and give all in your care sleep enough, by requiring them to go to bed at some regular hour, and to get up at the moment of spontaneous waking in the morning. Never waken up any one, especially children, from a sound sleep, unless there is urgent necessity; it is cruel to do so. To prove this, we have only to notice how fretful and unhappy a child is when waked up before the nap is out. If the brain is nourished during sleep, it must have most vigor in the morning; hence the morning is the best time for study—for then the brain has most strength, most activity, and must work more clearly. It is "the midnight lamp" which floods the world with sickly sentimentalities, with false morals, with rickety theology, and with all those harum-scarum dreams of human elevation which abnegate Bible teachings.—*Hall's Journal of Health.*

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

THE BIBLE.

Lamp of our feet, whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace!
Brook by the traveler's way!

Pillar of fire, through watches dark,
Or radiant cloud by day;
When waves would whelm our tossing bark,
Our anchor and our stay.

Pole star on life's tempestuous deep,
Beacon, when doubts surround;
Compass, by which our course we keep,
Our deep-sea lead to sound.

Riches in poverty—our aid
In every needful hour;
Unshaken rock, the pilgrim's shade,
The soldier's fortress tower.

Our shield and buckler in the fight,
Victory's triumphant palm;
Comfort in grief, in weakness might;
In sickness Gilead's balm.

Childhood's preceptor, manhood's trust,
Infirmity's ally;
Our hope—when we go down to dust—
Of immortality.

Word of the ever living God!
Will of his glorious Son!
Without thee how could earth be trod,
Or Heaven itself be won?

Pittsfield, N. H. RIS.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(*Continued.*)

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S FIRST SPEECH.

Mr. Chairman, Ladies and Gentlemen:—It was said by my friend on the negative, that Christ could not "*come now* or in the *future*, for the very good reason that" he has "proved that" he "did come in the first century." Yes, he came the first time at the commencement of that century. But did he come the second time, after being absent, in that century? Did he come so as to fulfill all the prophecies concerning his second advent in that century? Nay. My friend claims he did, or that he has proved it. Where is the proof? We have neither seen nor heard it. Nor do we expect to. It cannot be produced. My friend would have presented such proof if it had been possible. We will not blame him too severely; he has done the best he could. He refers to a remark of his and says, "We did not say that prophecy was confined to the *place* where the prophet lived, not to the house, but to the *country*." It is sufficient for us to ask, Was Daniel's prophecy fulfilled on the banks of Ulai, in Babylon? Did Michael stand up there? And were all the great events foretold in Daniel's prophecy fulfilled *there?*

But reference is made to Zech. 14: 1, 2. We are not able to see why this quotation was made in this place, and see no argument in it to which to reply. I therefore pass it by. Again he says, "Who believes the *fixed* stars will fall to the earth? It is impossible. It is absurd!" So we think. And more, we have not advocated such a theory. Why then imply that we have? Is it fair and manly, not to say christian-like, to do so? He says, "We know that stones have fallen. Did they not gather the stones at the shower of stars?" Then my friend admits that there has been a "*shower of stars.*" Why not admit that this phenomenon fulfilled the Savior's words, "And the stars shall fall from heaven"? Why not? We do not think it "idle to talk about the stars falling." Jesus said they would fall "*after the tribulation,*" after the darkening of the sun and moon, and *just before* "the coming of the Son of man," and *thus* the sign has been fulfilled.

We think we have demonstrated our position. Yet my friend claims "that all of the 24th of Matthew was fulfilled during the first century." How was it fulfilled there? Can my friend show that one of the signs mentioned in that chapter was fulfilled in that century? He has not done it, and we do not expect he will. We think he would if he could, however. Again he inquires, "How could the Jews be led captive into all nations, unless all nations were there?" meaning, we suppose, around Jerusalem. But we ask, Was it necessary that "*all* nations should be *around* or *at Jerusalem*, in order that the Jews be *led captive into* all nations"? We see no point in this remark. We answer, No.

Again, he claims that "the scene laid in the book of Revelation" was confined to the locality of the seven churches. We answer, No. We do not admit it. Such a position cannot be sustained. When he attempts to sustain it, we will reply. He thinks that I "misapply" prophecy also, but let him *prove* that I do. Will he try? Again, he says I have "*ifs*" in my argument. Well, it would be modest for him to have some in his. A bare assumption without an "if" or an argument to support it, would be improved by either. In the expression, "Let the *word of God* be true, if it proves every man a liar," we most heartily concur. We agree with him *in this*.

We will now resume our positive argument, and call attention to the "word of God," which we deem true in its utterances in relation to the signs of "the great and terrible day of the Lord." See Joel 2: 28;—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And *I will shew* wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the Lord come." Has the latter day wonder of blood, fire, and pillars of smoke appeared in the heavens? This is a proper question for us to answer. We think this sign has been fulfilled in the modern heavenly phenomena vulgarly called "northern lights."

The earliest account we have of these lights is 1716. According to Noah Webster, they were first witnessed in America in the year 1719. They are of very recent origin. We will give an account of their remarkable appearance in London, Sept. 3d, 1839, as published in the *Christian Advocate and Journal* of Sept. 13th, 1839:—

NORTHERN LIGHT.—"The first indication of this singular phenomena was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens; and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a MOST ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly rose with intense brightness. There were to be seen mingled with it *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Waterloo road, and likewise those belonging to the west of England station—in fact every fire engine in London—were horsed, and galloped after the supposed scene of destruction, with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway before the error was discovered."

In the above we have some of the WONDERS in the heavens—*fire* and *pillars of smoke*. In the "Modern Phenomena of the Heavens" we have another testimony corroborative of the fulfillment of the last day *wonders in the heavens*:—"Jan. 25, 1837. The very heavens for a short time seemed to be on fire, when the snow upon the ground much resembled *blood and fire*; which was so alarming in appearance as to cause the solemn inquiry, with some who were out at the time, if the day of judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of 'waves of fire rolling down the mountain.'"

We will quote another prophecy. Nahum 2: 3, 4;—"The shield of his mighty is made red, the valiant men are in scarlet: the chariots shall be with flaming torches *in the day of his* preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Railroad cars fulfill most literally this prediction of the prophet. Nothing in the past answers so well. Let one read this prophecy, and then travel by rail as I have done, night and day, and he will be impressed with the exact fulfillment. Railways are of recent origin. A few years ago and they were unknown. Now like a vast net-work of iron they cover many countries. And truly they "run like the lightnings." What other chariots have done so? In England they have run one hundred and eight miles in two minutes less than an hour. And as they "justle one against another in the broad ways," as they do when in motion playing with their couplings, how exact a fulfillment! In the night "they . . . *seem* like torches." This prophecy was to have its fulfillment "in the day of his preparation." We believe we are in that day. The foretold signs proclaim the fact, and it is our duty to know that He is near.

Another sign of the end is foretold in Joel 3: 9;—"Proclaim this among the Gentiles: *Prepare war*, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks (margin—scythes) into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause the mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the *day of the Lord* is near in the valley of decision."

This prophecy declares the warlike condition of the world when "the day of the Lord is near." In Isa. 2: 3, 4, and Micah 4: 2, 3, is found a prophecy concerning the last days that seems at first sight to contradict what Joel declares concerning the implements of husbandry being made into weapons of war. But Isaiah and Micah only predict that the "people shall go and say" so, and thus they have said until recently. But what do we see? Why, the world one vast camp, and the terrible munitions of war calling into requisition the energies of the whole civilized world. Preparations are being made everywhere. In Massachusetts they are actually doing the very thing foretold by the prophet; "beating up ploughshares into swords," old Swedish iron ploughshares. In Springfield, Mass., they manufacture one gun a minute. (Time expired.)

FRIDAY AFTERNOON.

Mr. Chapin's First Speech.

Mr. Moderator, Ladies and Gentlemen:—My friend has been pleased to notice what I said about the prophets living in the country to which his prophecy referred. Was not David at Jerusalem once? I think he was at Jerusalem. Was not Daniel at Jerusalem once at least? Was not Daniel's prophecy fulfilled there? Daniel's prophecy was fulfilled in the first century. So we conclude. We will call attention to the Scriptures. Luke 21: 20–28;—"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! For there shall be great distress in the land, and wrath upon *this people*. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: and the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Did *they* not see the Son of man coming then? Will my brother presume to contradict Christ? We read, "*Then* shall they see the Son of man coming with power and *great glory*." Doubtless he came thus in the first century. In Mark 13: 24, we read, "But in *those days*, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall *they* see the Son of man coming in the clouds with great power and glory. And then shall he send his angels and gather his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven."

Who were Christ's elect? Were not the apostles? His elect were gathered "in *those* days, after that tribulation." What does the conjunction "and" mean in the forty-third verse? Let it be noticed through this connection. Does it not connect the gathering of the elect and the coming of the Son of man with those days? We think this is plain. Hence we find a strange misapplication of the Scriptures. We have presented the connection between the Old and New Testament, and have shown how the prophecy was fulfilled in the first century, but still my friend asks for proof. He has been pleased to refer to Joel's prophecy, Joel 2: 28–31;—"And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and also upon the servants and upon the handmaids, in those days, will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned to darkness, and the moon into blood, before the great and terrible day of the Lord come."

What did Peter say about this prophecy? Let us see how he applies it? Acts 2: 16–22;—"But *this is that* which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

Then Joel's prophecy was fulfilled *in the first century*, and not in the nineteenth century. When did Peter live? in the nineteenth century, or in the first century? Peter says of the day of Pentecost, when referring to Joel's prophecy, "THIS *is that* which was spoken by the prophet Joel"; but my friend contradicts him, and says it is *now*. Who will you believe? Which knew best, God's prophet, or my friend? He has told us of strange sights being seen. Seeing strange sights is quite common with some people. I have seen sights. I have seen the snow red, and the clouds red: They are often red. Others have seen these things. Some say they have seen angels in the form of men. Many have seen sights besides my friend, but did not think them signs of the end. The facts my friend has produced I admit. But he misapplies them. If my friend is correct, Peter is wrong. If we come to this conclusion, we may as well throw away the whole Bible. Those who spoke were correct. They testified what they had seen. There were swords and tongues of fire seen on the day of Pentecost. What if there should be a dark day? What if there should be an eclipse of the sun? We are not to understand them to be the fulfillment of prophecy. If we apply prophecy thus, there may something transpire to upset all our calculations.

My friend has referred to mystical Babylon. I showed that this Babylon was connected with the blood of the apostles. Let us read. Rev. 18: 24;—"In her was found the *blood* of the *prophets*, and of saints, and all that were slain upon the earth." Babylon was affected by the blood of the apostles. They must have been there then. It is said, "God hath avenged you on her." This must have been in the first century. This Babylon was pagan, not christian. The apostles' blood was spilled by the pagans. Paul expresses it in Acts 17: 22;—"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your *devotions*. They were a worshiping people then." The prophecy did not refer to the city, the buildings, but to the *people*. This was done by the pagan church; it was in Ecclesia. My friend seems to think a church cannot be a pagan church. He is mistaken. He thinks the Jewish church was in the wilderness. Christ said, "The *time is at hand*." How could he come to the seven churches in Asia after they ceased to exist? There can be nothing beyond the end of the age. The "last days" meant the first century, not the nineteenth century. He cannot put it beyond the end. The Jewish age ended in the first century. No history puts it beyond the end of the Jewish age. Jesus said to the Jews, "Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord." Read the questions in the first part of Matthew 24th, and see what they mean. I have not read the opinions of men. I have not given you history. We conclude that we have proved our position by the Scriptures. (Time expired.)

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.

THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

NUMBER FOUR.—(*Continued.*)

If any one is disposed to examine this particular question still further, he can look at Ex. 27: 20, 21; 30: 8, 10; 40: 15; Lev. 10: 8, 9.

The Lord Jesus Christ not permitted to enter the holy places made with hands. Although Christ was a high priest fitted to pass into "heaven itself," yet he was not permitted to enter the holy places in the temple; for he was not "after the order of Aaron," but was of the "tribe of Judah; of which tribe Moses spake nothing concerning the priesthood." But although Christ could not enter "within the veil" of the temple, to view the "mercy-seat" there; yet when he expired upon the cross, by the power of God the Father "the veil of the temple was rent in twain from the top to the bottom"; and thus was demolished the whole system under the first covenant; and a "new and living way" was then opened up, whereby all might "know the Lord from the least to the greatest"; as the following passages will prove, taken from the three important witnesses, Jesus, Paul, and John:—

FIRST. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 11: 27–30; 28: 18–20.

SECOND. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Rom. 8: 9, 14, 15, 16; Heb. 4: 14–16; 10: 19–22; 12: 18, 19, 22–24.

I hope not to be tedious to my readers by my lengthy quotations. But fearing the real point under consideration may be overlooked, I will again say, remember that I am proving that all can know the Lord for themselves now, under the *new covenant*; and not simply through an earthly priest, as it was under the first covenant; and the only way to get rid of sins, to have them carried into the wilderness on the head of a live goat. No! Praise the Lord, now, under the new covenant, all can know for themselves whether they are the children of God or not. Hear, then, the third witness, JOHN:—

"And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 John 3: 19–24; 4: 13.

But my objector continues and says, "There is another point which has not been taken up yet, which is mentioned in the new covenant, and I don't believe it can be reconciled with your view of the subject. It is this:—*And their sins and their iniquities will I remember no more*; and this cannot take place in this world surely." We will let the word of the Lord settle this objection also:—"But in those sacrifices there is a remembrance again made of sins every year." This shows us that under the first covenant it was impossible for the blood of bulls and goats to take away sins; therefore, there was a remembrance made of them again every year. (Heb. 10: 3, 4.) But, praise God, it is not so now under the new covenant, as the following Scripture will prove: "For by one offering he hath perfected forever them that are sanctified." "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."—Heb. 10: 14, 17, 18.

But my closing argument in favor of the "new covenant" now being in force, is this:—*Christ is now mediator of the new covenant*, as is clearly demonstrated by the following Scripture:—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. 8: 6; 9: 15; 12: 24.

The words of truth just quoted, prove beyond all cavil that we are now living under the new covenant. The Greek word here rendered mediator is *mesitees*, and its meaning, according to Donnegan's Greek Lexicon, is "one who is in the middle; one who intervenes, mediates, or arranges affairs between parties." Now by turning to the book of Exodus, we shall find that there was a difference between God and the children of Israel, growing out of the affairs of the golden calf, while Moses was in charge of the first covenant; and the Lord said unto Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them." But Moses as a mediator stepped in between God and the people, and made this memorable plea in their behalf:—

"And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever." See Ex. 32.

The Lord heard this petition of Moses, so far as not to destroy *all* of the people; but still he was displeased with them; "and there fell of the people that day about three thousand men." And again Moses intercedes:—"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

Hence we see that where this covenant is "written in tables of stone," and then *shut away* from the people, Moses, as mediator, goes to the Lord on their behalf. But under the new covenant, which is "written in fleshly tables of the heart," "*all*" can approach unto God, through the LIVING JESUS, as their mediator.

Now let my objector speak, and say whether I have proved that we are now living under the "new covenant" or not. If I have, let him own up. But if he still believes I have not, then let him meet me fairly, and show a better argument if he can.

But to bring this argument to a close, which relates to a change of covenant,—of priesthood,—yea, of all things, at the time of Christ's first advent, including the time of his ministry, his death, and his resurrection; I will present a few texts to show that Christ was *lawgiver, prophet, chief corner-stone*, etc. It was therefore his right to make this change, with the aid of his Father. But first I will present one text to prove that *all things are become new*; and also, it will fix the point of time when this change took place:—"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. 5: 15–17. Mark this,—Jesus died and rose again, wherefore, from henceforth know we no man after the flesh; therefore from this point "old things are passed away," "behold *all things are become new*."

A few texts now to prove that our LIVING JESUS was and is a being of great authority and power; and also a prophet, the greatest of all prophets, and chief corner-stone, etc. On this point I will introduce three witnesses, Jesus, Peter and Paul. First witness, Jesus, at the commencement of his ministry:—"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."—Matt. 7: 24, 26, 29. Jesus *after* his resurrection:—"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."—Matt. 28: 18.

Second witness, Peter:—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This was the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 3: 22, 23; 4: 8, 12.

Third witness, Paul:—"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." "By so much was Jesus made a surety of a better testament. And they truly were many priests because they were not suffered to continue by reason of death: but this man, because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."—Eph. 2: 14–20; Heb. 1: 1–4; 7: 22–28.

Who can doubt for one moment, after thoroughly studying the truths contained in the foregoing portions of Scripture from the New Testament, that there was an entire change in the system of divine worship at the first advent of our Savior, or, as has been shown above, that "old things are passed away; behold, *all things are become new*"; even *a new Sabbath, or Lord's day*.

(Concluded next week.)

For the World's Crisis.

THE TWO THRONES.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3: 21.

We wish to notice the position our Lord Jesus Christ sustains during the present age. The above text shows our Lord and Savior occupies the throne of his Father, and that before taking possession of this throne he overcame, which imports that it was after his suffering and death that he was exalted to this heavenly place at the right hand of God. For Jesus says after his resurrection, as he was about to go away into heaven, "All power is given unto me, in heaven and in earth." And the Great Head of the church commissioned at that time all his true ministers, saying, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world."

The present exalted position of our Lord was a matter of promise, as we find in Ps. 110: 1,—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." The apostle Peter took the same view of the present exalted position of Jesus on the day of Pentecost, when the holy Spirit had been so copiously shed on the disciples. He adds:

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

In this language of Peter, you observe that the Spirit of God marks plainly the two thrones—"God has made that same Jesus whom ye have crucified, both Lord and Christ." Christ signifies *anointed*, and refers to his kingship on David's throne; as all the kings of Israel were anointed to that office. So was David, by Samuel, as God directed. Christ is now invested with power and authority to make his enemies his footstool,—the anointed at the right hand of his Father in the heavens. He is mediator between God and man, and high priest over the house of God.

The apostle Paul in Hebrews, speaking on this subject, says, "But this man (Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Seeing we have such "an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." God hath raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church." Eph. 1: 21, 21. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Thus, from what testimony we have found from the inspired witnesses, we come to the conclusion that the place and position of our Lord during the present dispensation is at the right hand of God, clothed with all power and authority, both in heaven and in earth. All who come to the Father must come in his dear name; "for there is no other name given under heaven whereby we can be saved." Christ died. He is risen again. He is now at the right hand of God; who also maketh intercessions for us during the present dispensation, and when the great work of saving men is over, then he will leave his Father's throne to take his own, of which we will now speak.

"God shall give unto him (Christ) the throne of his Father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." That there is to be such a throne hereafter, occupied by Jesus Christ, we shall endeavor to produce divine testimony in proof. Isaiah speaks of a child being born, that the "government shall be upon his shoulders," his name shall be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." Isa. 9: 6, 7. This shows the Prince of Peace is to have the throne of David, and upon his kingdom to re-establish it and to support it. This settles the point, as to what throne is Christ's own. It is that which David occupied, and which was overturned, as recorded in Ezk. 21st chapter, and which the Lord God said should remain subverted till "He came whose right it is, and I will give it him."

Accordingly, prior to the child being born, Gabriel was sent to Mary with the following announcement (Luke 1: 32) concerning Jesus,—"He shall be great and shall be called the Son of the highest; and the Lord God shall give unto him the throne of the Father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Jesus is the rightful heir to David's throne, which is his own throne from the moment he was born into the world. When this child Jesus was born according to Ps. 2d, the kings of the earth set themselves, and the rulers took counsel together against the Lord, and against his Anointed"—his Christ, etc. This relates to the treatment the Anointed would meet with at his first advent and during the period that he would accupy his Father's throne,—i. e., during the present age. His enemies may rage and mock, and oppose the will of God, but the time will come when he will have them in derision; "Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

His throne will be from the holy hill of Zion. And the heathen will be broken with a rod of iron, and dashed to pieces like a potter's vessel. This takes place when Christ comes to take his own throne, the throne of his Father David. "Daniel saw into the night visions, and behold one like the Son of man came with the clouds of heaven and came to the Ancient of Days; and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."

Christ will deliver up the throne that he now occupies to the Father, when the time arrives for him to take possession of his own throne, on Zion's hill, in Jerusalem. His reign will be eternal. Of his kingdom there will be no end. His kingdom will be under the whole heaven, "from the river to the ends of the earth." O! the greatness and glory of his kingdom who can tell? But, dear reader, remember that if you overcome you have the promise of sharing it with Christ, and of sitting with him in his throne.

J. E. CLARK.

☞ The great secret is, to learn to bear with each other's failings; not to be blind to them—that is either an impossibility or a folly. We must see and feel them. If we do neither, they are not evils to us, and there is obviously no need of forbearance.

☞ One good reason, modestly propounded, hath in it naturally more power and efficacy to convince him that is in a mistake, or to confound him with shame that is guilty of a [illegible]

For the World's Crisis.

"LORD'S TABLE."

Many have told us it is right to give every one an opportunity (by way of invitation) to come to the "Lord's table," because it is the Lord's table. And this is the very reason why we object to the members of every creed at that table. If our own table, then we would have a right to invite whomsoever we pleased. And much more so, certainly, our Lord has a right to invite and permit whomsoever he will to his own. And, if I mistake not, our Lord has given us terms to comply with, in connection with his invitation, that show a proper qualification for admittance to his table.

What was his commission to his ambassadors? "Go ye, therefore, and teach (*margin*—make disciples, or christians) all nations, baptizing them," "teaching them (the believing, baptized disciples) to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28: 19, 20. The last clause is worthy of notice. The promise of his being with us is conditional—that we observe the "all things" he has commanded.

We next call attention to Peter's answer to those who believed in that day: "When they heard (believed), ... they were pricked in their heart, and said, . . . Men and brethren, what shall we do? Peter said unto them, Repent (as much as to say, turn right round from following the world unto God, letting the Spirit of God dwell in your hearts, bringing forth fruits unto righteousness), and be baptized (take notice) *every one* of you in the name of Jesus Christ for the remission of sins." But I could lay no stress on *baptism* whatever apart from this true *repentance*; while this "repentance" and "baptism" are qualifications for receiving "the gift of the Holy Ghost." "Which is the earnest of our redemption."—Eph. 1: 14; 4: 30. "Then they that gladly received the word were baptized; and the same day . . . were added unto them (the church) . . . And they continued steadfastly in the apostles' doctrine," etc.

The above teaches what it takes to make us christians. And when complied with, we are prepared and have a right to sit at the Lord's table, which is one of the "all things" he has commanded. In fact, what constitutes or makes it *his table*, is adhering to his own regulations and appointments for the same.

To christen a child is not obeying the "ordinance" of "baptism," although by very many it is thus termed.

In conclusion,—"For the fruit of the Spirit is in all goodness (whatsoever constitutes goodness must accord with God's word;) and righteousness (obedience to the "ordinance" of God is the fulfilling of righteousness, Matt. 3: 15.), and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness," etc.—Eph. 5: 9–11. Every thing that will not stand the test of God's Bible must be of darkness. There are only two sowers, —Truth and Error; Light and Darkness. Please read Matt. 13. M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER TWO.

What is there that the church of this nation is not guilty of? Ministers profess to be sent of God to preach his gospel, while they go for money, and preach to please the people. The people go to meeting professing to worship and please their Maker, and there get others to *preach, pray*, and *sing*, to please their own ears, making it a day of amusement, that day they call holy Sabbath. They profess to be brothers and sisters, and say they are the followers of that meek and lowly Jesus, and yet sell their brethren at auction to him who can keep life in the body at the lowest sum, and huddle the aged, the sick and infirm into the same room with the wicked and profane. In short, every sin that disgraces the calendar of crime out of the church is committed in that body, deny who dare.

The clergy and church—by it I mean societies taken together—as they now exist, are a blighting curse to the nation; a pen, in which many honest ones are confined; and could their enclosures be removed, thousands of such could act, and their light would shine, who now are like lamps hid in heaps of rubbish. And the popular clergy like to keep such ones as much in obscurity as possible.

Man has degenerated from the *truth*. He is like a patient with a mortified wound; and the ministers generally are plastering up the dead flesh, and trying to bring it to life, instead of removing it, and probing the wound to the bottom. They work for hire, and the longer they are in performing the cure, the more pay they get. Should they perform a cure at once, or direct the patient to Christ, the great Physician, their trade would end and payment stop; hence they deceive the people all their lives, and pretend to be performing the cure, when at the same time they do not believe anything but death cures. They call Christ a Savior, at the same time they are plastering over the wounds of sin with their quackeries, and telling people to be patient *till death* relieves them.

Miserable quacks! Physicians of no value! When will the people awaken from their deep sleep, caused by the administration of opiates, and see their awful danger, and the only remedy and physician, who is ever ready to administer. J. L. HERSEY.

Tuftonboro, Mass.

For the World's Crisis.

UNION.

"Mark them who cause divisions . . . and avoid them," etc.—Rom. 16: 17.

We wish it distinctly understood, that the Iowa Christian Conference has no other creed but the Bible, and no test of fellowship but *christian character*. Among us we have had ministers from the *Herald* Adventists, Disciples, Old Christian order, Seventh-Day Keepers, and Age-To-Come, and with all these we have had no trouble in consequence; although each have held more or less of their former views. We know faith will not unite, but love will cement. But while I fellowship these, I question our duty to fellowship those whose God, and only God that ever called them to preach, was combativeness, and who are in their element only when opposing or debating with some one. Such a disposition, even with a truth, will sow discord and confusion wherever it goes. May the Lord give us wisdom to do right.

Strawberry Point. PETER S. W. DEYO.

☞ A flush of hope renders toil and trial beautiful, as the sunbeam gives a sparkle to the winter's frost.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 19, 1864.

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THE BOSTON CONFERENCE.

We have promised our readers some particulars concerning our late conference in Boston. We fulfill our pledge with much pleasure, as it ever affords satisfaction to speak of good things. Those who have been privileged to attend the different conferences in Boston, and elsewhere, think this last one was the *best* we have had.

It commenced Tuesday evening, Apr. 5th, when we listened to a solid, practical sermon from Bro. Edwin Burnham. It was timely and well calculated to lead men to work in the vineyard of the Lord. We trust it will result in producing good fruit. A large audience was present, and the prospect looked encouraging.

Wednesday, Apr. 6th. We met for prayer and conference at 10 A. M., and had a good meeting. It was encouraging to hear the testimonies of the faithful ones who are looking for the coming of the Son of man. There were more present from other towns than usual at the beginning of such meetings. Several requested prayers.

Among other interesting testimonies, was one from Bro. M. B. Czechowski, a native of Poland, who is about to go to Italy to spread the glad news that Jesus is soon coming. His heart appears to be in the work. He expects to have an opportunity to lay the subject before Victor Emanuel, and other distinguished persons. Pray for him, and aid him if you can. In the afternoon and evening, we had good practical preaching from Brn. H. F. Carpenter and A. Ross.

Thursday, 7th. This being a fast day in our State, our conference was very seasonable for many who could not well leave their business at other times. The audience in the afternoon was said to be the largest ever in our Chapel since it has been occupied by our people. Our morning conference meeting was *excellent*. The Spirit of the Lord was with us to comfort, reprove and arouse. All seemed to enjoy the meeting. It was evident that many were receiving benefit from it. Preaching in the afternoon by the writer, and in the evening by Bro. J. Couch, Warner, N. H. His was an interesting discourse on the state of the nations, showing that we are near the time when we shall enter the everlasting kingdom.

Friday, 8th. This was another good day in the Lord. The interest increased, and many hearts were made to rejoice in the blessed hope. Quite a number from other churches were very much interested in the meetings, and thought they were never in such good ones before. One, who had been a member of a church for some eight or nine years, remarked that what she had formerly heard preached made her feel as she would to go hungry to an empty cupboard; or like sitting down to a table loaded with beautiful dishes, but no food; but now, since she had heard of this hope, it was like sitting down to a table well spread with good food. Now she was having a feast, and could not express the joy she had received in connection with the reception of the light and truth. During the conference, many expressed themselves in a similar manner.

Preaching in the afternoon and evening, by Brn. L. Boutell and H. Munger. The Spirit of the Lord was present to move the hearts of the people, and to cheer both speaker and hearer.

Saturday, 9th. We had another good conference meeting. The principle of love was richly exemplified by those who took a part in the exercises, thus making it a very heavenly place in the Lord. Those who came in from other churches as spectators, soon felt like being participators in the same joyous hope. Sectarian prejudices soon vanished, and all felt a oneness in Christ. It was often remarked by our brethren and sisters, "This seems like old times." It brought vividly to mind some of the hallowed scenes we enjoyed twenty-two years ago.

Preaching in the afternoon by Bro. A. Simpson, Concord, N. H., and in the evening by Bro. I. C. Wellcome, Yarmouth, Me. We were not able to be present, and hence can give no report.

Lord's day, 10th. This was the great day of the feast. It was the general remark that it was the *best* day ever spent in conference. Our love feast, at 9 1-2 o'clock, was indeed a feast of love. We think we can truly say, we never enjoyed a better one. One brother, who had attended many in his pilgrim journey, said this was the best of all. There were over *one hundred and seventy testimonies* in *fifty-five minutes*; and they were soul-stirring ones too. Each one seemed as valuable as a good sermon. At its close several requested prayers, that they might enjoy the same sweet peace. Those who came in for the first time to our meetings, who were members of other churches, were astonished at the real, true, christian liberty, enjoyed by those who took a part in the meeting. They had never enjoyed any thing so free and rich before. We have not attended another meeting so good in Boston, during our sojourn here. All seemed to be of one heart and mind. During the entire conference all was harmonious and pleasant, so far as any jarring notes were concerned. All appeared disposed to do those things that make for peace.

Among the many interesting witnesses, was Bro. Sabine Knight, from Charlottstown, Prince Edward's Island. He is from London, Eng., where he saw the light on the speedy coming of our Savior, and embraced it in love, for which he met with bitter opposition from the church; but having found the truth, he was resolved to hold it fast at the risk of losing all things earthly. Thinking he might be more useful, he left England, and has been laboring on P. E's Island, where at first, he was well received, but is now treated with much bitterness, and threatened with imprisonment. He felt anxious to attend our conference, but had no expectation of finding what he did,—a large number ready to sympathize with him. It was a rich feast to his soul. He went on his way rejoicing, having received new strength to go forward in the path of duty.

It is very evident that the Lord is stirring up many to look into the evidences of his speedy coming. Bro. Knight remarked that he found some in all places where he had been who are expecting that Jesus will come soon, though but few had heard a word preached on the subject. The Spirit of the Lord appears to be moving the hearts of those who love the truth, and they feel a deep, abiding impression that the second advent of Christ is at hand. While this feeling is increasing in the hearts of the true followers of our Savior, the worldly professor, and his associates in the world, appear to be more blind than ever. Like the Antediluvians, they heed not the warning voice of any one, and are madly rushing to ruin. It needs true courage to face the storm in these last hours of peril. May the Lord give it to Brn. Knight and Czechowski, in their important fields of labor. Pray for them, brethren.

The preaching during the day was by the writer in the morning, Bro. Couch in the afternoon, and Bro. Hastings in the evening. We had an interesting Sabbath School at noon, and an excellent prayer and conference meeting at half past one o'clock; at the close of which a dozen or more came forward for prayers, and were blest. It was a scene of deep interest. The Spirit of the Lord rested upon us with power. Hard hearts melted, and the saints rejoiced.

At the close of the day, over two hundred assembled to commemorate the death and sufferings of our dear Savior.

The day will be remembered with much delight by the christians who were privileged to enjoy the blessings at the Lowell St. Chapel. Many will go a long time in the strength there received. May the Lord enable each to endure to the end, and be ready for the coming of the Son of man. We would urge those who attended the conference to let their light shine before their neighbors, and in their families. Now is the time to be in *earnest*.

OUR DISCUSSION WITH MOSES HULL.

Our discussion at Lynn, Mass., with Eld. Moses Hull commenced Mar. 22nd, and continued four evenings, when we adjourned to Apr. 12th, and continued four evenings more. This discussion was one of more than ordinary interest. The question read as follows:—

"Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?"

Eld. Hull has been a noted defender of the seventh-day Sabbath, and also of the entire mortality of man, the destruction of the wicked, and the second personal coming of Christ as an event now very near at hand. After having some fifty discussions, in which he defended the above points, he has recently renounced them all, and united with the Spiritualists, and is as zealous to pull down his former views, as he was then to establish them. He is considered a great champion for the side of Spiritualism, and is probably doing more, at present, than any other one, by way of lecturing, to establish the doctrines of the system he is defending. He is a fluent speaker, and a very skillful man in debate. He who attacks him must expect no boy's play; but an earnest conflict with one who claims that the spirits stand by him to give assistance. His wit is not wanting, and he has a large vein of sarcasm, from which he knows how to draw to good advantage. He does not seem disposed to misrepresent the views of an opponent, but rather to treat them with *contempt*. His large combativeness and destructiveness cause him to take delight in efforts to *crush* the arguments of his opponent. He loves debate, and enters into the work fearless of consequences.

Our discussion passed off very pleasantly, so far as personal *feelings* were concerned. No unkind words were spoken. The only unpleasant part to us was in listening to attempts to overturn the harmony of the Scriptures, and the marriage laws. After introducing scripture to prove his points, he would then endeavor to show that the Bible is a very erroneous book. We remarked to him that he was much like a man who has an important case in court, and, after summoning his witnesses, and introducing his testimony, turns about and impeaches their evidence.

The following are some of his

ASSERTIONS.

Men are not naturally inclined to evil. We get spiritual bodies when we put these off. Ugliness is always outside of nature. We can see without a physical organism. Thought is not the result of an active brain. Man is never unconscious. A man may think with his head cut off. We can leave our bodies and come back again. Man cannot cease to exist and live again. The identity is not in the body, but mind. The whole man leaves at death. Man must have all the elements of God in him. Every man has a part of God in him. There is no supreme authority above Moses Hull. The last day will never be. An old man does not lose his mind. Equally as good evidence of the devilship of Jesus as of spirits. Christ passed out of the form. Persons can see thought, pain, love, etc. Can't put finger on a prophecy that has not failed. Persons some time in the other world and not know it. Every doctrine of the spirits is in harmony with the Bible. As pure morality is taught by the spirits as by the Bible. One of the Holy Ghosts spoke through him. There is more virtue in Spiritualism than any other system. Spiritualism is on a par with christianity. Adultery is sanctioned by every church in christendom. Spirits gather bodies from surrounding objects. Angels come without bodies. The Bible sanctions drunkenness. Spiritualism is christianity, and christianity is Spiritualism. The Bible says David never sinned. I will prove as clearly the Lord came in A. D. 1843, as any one can that he will ever come. The spirit is a part of God. All there is of good in christianity is in Spiritualism. There were none but false and drunken prophets. The idiot has as perfect a mind as the statesman, etc. etc.

The following are some of his

ADMISSIONS.

Thought cannot manifest itself only through an organism. Spirits have bodies just as tangible as mine. The same particles may be organized over again. I can thrust my hand through a spirit, as it is not perceptible to materiality. Moses, personally and [illegible] the mount. I can make a person see any object in my mind. Sight is organized as much as a spirit. They shake hands, but not with material hands. No man can talk without an organism. The mind cannot manifest itself through an imperfect organism.

As "the mind cannot manifest itself through an *imperfect* organism," as in the case of the idiot, and the man who has passed to a state of second childhood, we inquired how it could manifest itself when the *entire* organism was in ruins, and torn into a thousand fragments?

After admitting that one might thrust the hand through spirits, and not feel them, because they are immaterial; we asked him to explain his statement, that persons *do* shake hands with the spirits of their friends? In answer to this, he *assumed* that the spirits take on, or create bodies, from the surrounding objects, and thus make themselves tangible. We concluded if they had power to *create* and destroy their own bodies at pleasure, they might create and destroy all things as well, and thus take the creative and destructive power away from our heavenly Father, and create again what he might choose to destroy, and destroy what he might wish to preserve.

He most positively denied the resurrection of the *dead* as taught in the Bible, but admitted that "the same particles may be organized over again."

He admitted that a mesmerizer could make a person under his control *see* any object on which he might place his mind, and the one in the mesmerized state would describe it as a *reality* to him. This he claimed to have done repeatedly. We then showed him that the more advanced Spiritualists, as A. E. Newton and A. J. Davis, admit that spirits do the same thing.

In the *Banner of Light* for April 9th, 1864, we find some questions proposed to a spirit, and the answers returned. They are as follows:—

Q.—Is the flower as tangible to the disembodied in spirit-life as it is to us?

A.—Flowers in the spirit-land take the form of beautiful thoughts. Are they tangible? yea, and far more tangible, far more real than the fleeting flowers of earth-life.

Qr—Are there not real spirit-flowers, such as we are accustomed to seeing here?

A.—No, there are not. Pardon us, if we have ruthlessly swept away the pleasant allusion, but some one must do this, sooner or later. Your own senses, mayhap, will do this.

Q.—Why are they brought to us from the spirit-land, if they are not real flowers?

A.—Because while you, as a spirit, are existing in the sensuous world, you weigh and measure all life through your physical senses, and can weigh and measure them in no other way. It is on this account that your spirit-friends find it necessary to meet you with symbols that can be comprehended by your physical senses. . . . They do not present them to deceive you, but your spirit-friends know perfectly well that you are living in that nature. Now, you have not passed beyond it, therefore all things that are presented to you from the spirit-world, must take the form of something that you are familiar with in this sensuous world.

Q.—Will it not be with our spirit-friends as with flowers, when we get to the spirit-world—that we shall not know them?

A.—You will recognize them, not by form and feature, surely, but by love, by that internal, all-powerful and God-given attraction that binds souls together.

Qr.—I cannot see how we shall know them hereafter.

A.—Is love dependent upon form and feature?

Qr. It is, if we realize our spirit-friends are continually near us; for we can think of them only as they looked to us when here.

A.—True, you have not, nor has any one in the flesh, any clear idea of spirit-forms and scenes. It is vain for us to present Spiritual ideas to mortality, unless those ideas be clothed with forms that you can comprehend."

In the foregoing, we have an explanation of the means by which mediums are made to see "flowers," friends, and other objects, which exist only in the *mind* of the controlling spirit. This corresponds with Mr. Hull's position, and with the view we have taken of the subject. As in mesmerism, the operator causes his mental pictures to become real objects to the one under his control; so the spirit [demon] forms in his mind an image of a flower, bird, or person, when the medium under his control sees these as real, life-like objects; and proceeds to describe them. Those who do not understand the philosophy and deception, are made to believe that the *spirit* of the deceased friend is actually present before the medium, or else she could not give such an accurate description of the individual.

On this point says Mr. A. E. Newton, formerly Editor of the *Spiritual Age*, published in Boston:—

"1st. It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the *identity* of spirits are little to be relied on.

2d. When two persons are closely in sympathetic or magnetic rapport with each other, the images that are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject. In the once common phenomenon of mesmerism, the operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of *any* person with whom they are familiar, and it may appear as a reality to the impressible medium."

On the same point, Andrew Jackson Davis, Editor of the *Herald of Progress*, published in New York, says:—

"It is known that a wise and strong-minded person in the spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth"

"All intelligent spirits are great artists. *They can psychologize a medium to see them*, and to describe them, in the style which would produce the deepest impression on the receiver. The will-power, and the knowledge of the intimate connections between mind yet in the body and mind disembodied, are familiar to most spirits. They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation."

These [illegible] that dili[illegible] sent to the medium's mind any person, or other object, by simply forming an *image* of them in their thoughts; hence the fact is consistent, as admitted by Eld. Hull, that he can put his hand through the spirit-form presented before him, as well as see other objects through it; for what he sees is *only a mental* picture, or shadow, formed in the mind of the demon, who is endeavoring to persuade his medium and others, that the real person is actually present; and, consequently, not *dead*, as the Bible affirms, and dependent on the resurrection of the dead for a future life.

[We purpose to give a further report next week.]

BOOK NOTICE.

HOME THRUSTS.—This is a new work of over four hundred pages of valuable reading. It is composed of the best articles of D. F. Newton's seventeen years' editorial labors, while editing the GOLDEN RULE, a valuable monthly, formerly published in New York. Price $1.50, postage 20 cents. For sale at the Crisis office. Bro. Newton is one of the living christians who stands up for Jesus and holiness of heart.

SEA AND THE WAVES ROARING.

All who are associated with the movements of the great deep, have noticed the fact that the heavings and tossings of the ocean waves are becoming more and more terrible in these last days. This is in harmony with what the Savior said, when giving the signs of his second coming.

The following is from the *Newburyport Herald*.—

"THE ATLANTIC IN COMMOTION.—The long continuance of the easterly winds has set old ocean in tremendous excitement. Furiously are the waves beating upon the rocks and sands of our coast, and multitudes are visiting the shore to view the sublime spectacle. On Monday many thousands of men, women, and children in this county were in cars and carriages heading toward Plum Island, Cape Ann, Swampscott, and Nahant, to see and hear the sea in its fury. At Plum Island the waves have tossed the sands in their rage, making fearful inroads upon the land. Some of the high bluffs have been cut in for rods.

A FAIR OFFER.

We clip the following from the Seneca Falls *Courier* of March 31st, 1864. We think the liberal offer is sufficient to warrant an examination of the subject, but if it is not, we will add as much more, making the premium $140.

PROPOSITION.

"Buy the truth."—Prov. 23: 23.

I propose to give a premium of Fifty Dollars to any person who will produce one passage of Scripture from the Holy Bible that says:

1st. That any man, or all men, possess in this life undying, or never-ending, or immortal, or indestructible, or deathless, or imperishable souls, or spirits.

2nd. That *christians* go up to heaven or into a spirit land, or spirit world, or spheres, or an upper and better kingdom *at death*.

3d. That *christians* obtain either a part or the whole of their promised "reward," or recompense, when *they die*.

4th. That *christians obtain at death* the "victory over death," or their "spiritual bodies," or the "kingdom of God," or new Jerusalem, or the "many mansions," or the city of the living God, or the "purchased possession," or the "incorruptible inheritance," or the new earth, or eternal life, or "eternal redemption," or salvation, or deliverance, or immortality, or incorruptibility, or the "crown of glory that fadeth not away," or appear with Christ in glory, or are equal with Christ or the angels.

Respectfully submitted to the candid.

Resolved, That the second coming of Christ to bestow the promised "reward," constitutes the christian's only hope.

A. N. SEYMOUR,
of Reading, Mich.

NOTE.—I will add to the above premium twenty dollars more. Let the Scripture be produced if it can. If not, you may learn by searching, *the true source of infidelity*.

G. DILLABAUGH,
Seneca Falls, N. Y.

ERRATA.—In No. 4 of T. M. Preble's article on the Sabbath, some twelve lines from the commencement, for "divine argument," read divine *arrangement*. In No. 3, for "kuriokos" read *kuriakos*.

For the World's Crisis.

"THE RAVENS."

Bro. Walter Pratt, of New Bedford, Mass., worn out with "preaching the gospel in the regions beyond," is unable to labor, and desires to move away from the sea coast, where he can have country air, new milk, a *very little* work, and a *good deal of rest*, and a chance for himself and his wife to save what there is left of them from untimely graves. He has a grown up daughter and a little son. He isn't a beggar, because God is rich and always takes care of him; but if anybody knows a good quiet "brook Cherith," where the "ravens" fly low, or a place in "Zarephath" for a worn out preacher to mend his health, while God keeps his meal and oil from wasting, please write to Bro. Pratt about it at once. Direct to New Bedford, Mass.

April 18th, 1864. H. L. HASTINGS.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to March 29th, $862.34

Sydney Allen pd	1.00	Bro. Ferdinand pd	3.00
I. C. Humes pd	2.00	A friend pd	2.00
Church in Montreal pd	12.00	E. P. K. pd	1.00
H. A. Emerson pd.	.25	W. A. Smythe pd	5.00
P. Whitcomb pd.	.50	B. K. Clark pd	.50
L. S. Wood pd	.25	Sr. Knowlton pd	.50
E. Demerett pd.	.25	R. T. D. pd	1.00
J. Howe pd	.25	A. A. Gilbert pd	1.00
Levi Allen pd	1.00	S. Harding pd	1.00
W. Chase pd	.50	Mrs. L. T. Cunningham pd	1.00
A friend pd.	.75	S. A. pd	.25
E. C. Dwinnell pd	.50	S. J. Finley pd	.50
I. C. Humes pd	.25	Mrs. J. E. Marsh pd	1.00
Jesse Hall pd	.43	Bro. Dow and family pd	2.25
Mary Jones pd	.25	A Sister pd	1.00
H. N. Chaffee pd	.75	Eliza S. Gibson pd	.25
S. C. Sweeney pd	.25	E. Oakes pd	.25
R. R. Bullen pd	.50	B. P. Albee pd	.25
Wm. Baker pd	2.00	P. Price pd	.25
C. Vanderbeck pd	.50	S. Barton pd	.25
M. K. Prescott pd	3.00	A. Starks pd	.25
A friend pd	1.00	A. T. Barton pd	.35
R. T. Church pd	.50	A. Richardson pd	.25
C. Tucker pd	.25	T. D. Johnson pd	.50
E. Braley pd	.50	S. W. Bartlett pd	.25
C. S. Jones pd	.25	H. Deyo pd	.50
J. Pay and wife pd	2.00	Dr. J. B. Walker pd	10.00
L. Page pd	.25	A friend pd	1.00
O. S. Kunnels pd	2.00	M. S. Terry pd	.25
A. Waterman pd	.50	W. M. Corliss pd	1.00
Jas. Thorp pd	1.00	J. Crosby pd	.50
A. Perry pd	1.45	John Thorp pd	1.00
D. N. Kidder pd	3.00		
W. Haskell pd	.50		

Amount Paid.—N. W. Wait, $100.00.

FOR THE FUND.

BRO. MILES GRANT:—Please credit on the Tract Fund the following donations, received by me from February 1st to April 14th, 1864, ... which please find enclosed:—

I dislike the publication of *names* in the Crisis, as it seems to let the left hand know what the right hand is about almost too much, but yet I see no other way to acknowledge the monies.

I here take occasion to repeat that all monies for the Tract Fund, the Crisis, or the miscellaneous books sold in the office, should be directed to Miles Grant, Boston, Mass. He and his clerks are hired by the society to do all that business. I am not employed by the society at all, except to attend to the issue of the Child's paper, and I have *no connection* with the business of the *Crisis*, or its office. I have more work of my own than I can do, and do it in my own separate office, 167 Hanover Street, Boston. I only sell my own publications, books and tracts, English Bibles, and a few choice books for Bible students. Please do not burden me with the business of the Christian Publication Society, as I have nothing to do in the office of the society. I still issue, sell, and give away books, tracts, etc., Persons who wish to aid in this work can of course send to me if they choose, but the Tract Fund and society's business should go to Bro. Grant and his clerks, who will attend to it. H. L. HASTINGS.

Boston, April 14th, 1864.

For the World's Crisis.

PRAY FOR THE "CRISIS."

I am pressed in spirit to cry out this morning in the words of Azariah the son of Obed, when the spirit of God came upon him:—"Hear ye me Asa, and all Judah, and Benjamin, *The Lord is with you while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*" 2 Chron. 15: 12.

But have I, who "am but dust and ashes," taken upon me to speak to my brethren of the Crisis! May they pardon "for the Lord's sake," and may he give the word, and find way for it as it shall please him. If I understand it, the Crisis is a common interest, like the noble mill that prepares the breadstuffs for the family. We, each one, send our little grist, and in due time it is brought back to our doors all nicely dressed for family use. Are we not often agreeably surprised to see how much better the flour looks in its neat little sack than the wheat did when it left us in its coarse mill sack? What a wonderful metamorphoser this is in Boston!

Do we *pray* enough for it? Is it a practical example of the religion of Jesus in its every member? Are the letters received in prayer? Are they read in prayer, distributed in prayer? Do the compositors pray? Does the proof-reader pray? Is he patient when he finds mistakes? Are they patient when he has the painful duty to point out inevitable mistakes? Is the paper struck off in prayer, mailed in prayer,—and I may ask here—*read in prayer?* "Let all your matters be done in love." Is this the case there? Away off here we look upon that as head quarters in every thing. We imagine we could go and spend a week there and familiarize ourselves with its every department of labor, and yet see nothing but a practical demonstration of the truths that go out from it weekly.

Do we expect too much? Will any thing short of this insure *permanency* to the enterprise in God's name? *For this let us pray.*

Hammonton, N. J. E. S. WILLARD.

For the World's Crisis.

GREAT SPIRITUAL DEARTH.

It is a lamentable fact, which no candid person can deny, that the churches, not only in this land but also in others, are suffering severely in consequence of the great dearth almost universally complained of. Surely this generation has never seen religion at so low an ebb as at the present; and yet the church seem to be unwilling to awake out of sleep and search into the cause of this affliction; for an affliction every one that loves Zion must view it.

When we think how few are led to a saving knowledge of the truth and the almost unparalleled hardness of sinners, we must exclaim, Has God forgotten to be gracious? Is the door of mercy closed? Truly the fault must be with professors of religion, and not with God; for behold the spirit of the world, how it prevails in the church. Where is the true follower of Christ who is not made to sigh on account of this great declension of religion? Look and behold that man in the political crowd, who takes an active part in the proceedings, and we hear the world exclaim, "O, he is a christian!" perhaps a class-leader, or exhorter. Who is that lady that dresses in the most ridiculous fashion, for the purpose of having the world admire her? O, she is a follower and imitator of the humble Jesus! O shame! where is thy blush?

That the churches have fallen is a well known fact; nearly all classes acknowledge this to be the case, and it is equally true that their fall is in consequence of disobedience. They have been warned of the great day which is near at hand, when Christ shall appear to redeem that which he has purchased. But they have pointed the finger of scorn at the faithful servant of God; they have rejected the light, and said, "my Lord delayeth his coming." More than this, they have not loved the glorious appearing of Christ. They have not lived humble, neither have they kept the commandments of God and the faith of Jesus; but on the other hand they have conformed to the world. The nominal christian has often been known to send his children to the ball-room, and to other places of amusement, where they soon find the road that leads to destruction. Surely iniquity abounds, and the love of many is waxing cold; but thanks be to God who giveth us the victory. He that is prepared for the reception of our Savior, the same shall be saved.

May those who stand upon the walls of Zion and faithfully sound the alarm, be sustained, and finally rewarded in the kingdom of God. C. H. WILLIAMS.

North Bay, N. Y.

For the World's Crisis.

GOOD AND BAD DEEDS.

The doctrine of reward and punishment is plainly the doctrine of Revelation: That while (at Jesus coming) the righteous will gain eternal life, the unrighteous are doomed to receive the wages of sin, which is *eternal death*. With this view the Bible harmonizes.

2 Cor. 5: 10,—"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." If any question can be raised on this text, it is whether it includes both classes, the righteous and the wicked. It must turn on the true meaning of the little term "*we* must all appear." It would seem as though the last part of the verse plainly defines the term "we," whether they be good or bad. In the scriptural recognition of good deeds, none are counted good but the fruit of faith, all others, the fruit of unbelief, are counted bad deeds.

The disciples of Jesus have complied with the conditions of salvation, sweetly yielding themselves and their all to be Christ's forever. Their sins, or bad deeds, have been forgiven, and washed away in the blood of the Redeemer; now they are his, and consequently can "have boldness in the day of judgment." They have believed God, and it has been accounted to them for righteousness. They love Jesus and love to obey him. They keep his commandments, because they love so to do. So necessarily they have good *deeds*, as natural as for a good fountain to send forth good *water*.

Thus, when the time comes for men to be *rewarded*, the day of judgment "appointed," when we must all appear before him, to receive for deeds done in the body, whether they be good or bad, "Then will the King say to them on the right hand, "Come, ye blessed of my Father," inherit glory, dominion, and a kingdom, with immortality, eternal life.

And who is it that receive this boon? They that have done good *deeds*. Hear Jesus, our great teacher, define the good deeds. "I was an hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked, and ye clothed me. Sick, and ye visited me. I was in prison, and ye came unto me." This class, for patient well doing, will go through the gates into the city and eat of the tree of life in the midst of the paradise of God. But the other class, not christians, whose deeds have been bad and not good, have no fruit of faith. Their Master hungry, they know it, but do not feed him. Thirsty, and they give him no drink. Sick, they do not administer to his wants. What do they receive for *deeds* done in the body? Hear! "Depart, ye cursed, into everlasting fire prepared for the devil and his angels."

This seems to define the text and makes the subject plain. The conclusion of the matter is, that neither class can get their reward till Jesus comes, "when he will *reward* every man according to his works." So let us continue seeking for glory and honor by well doing, that we may shun the doom of the wicked and receive the blessings of the faithful. L. BOUTELL.

Groton, Mass.

For the World's Crisis.

"PREACH THE WORD."

How important that the servants of God heed this admonition of the apostle, now that the time has come when men "will not endure sound doctrine, but after their own lusts . . . heap to themselves teachers having itching ears," and have turned away their ears from the truth unto fables.

This is no time to elaborate fine theories or amuse with swelling words, which sway the congregation of listeners as the wind sways the trees of the forest, and producing about the same effect. For as the forest resumes its former position after the wind is past, so the audience, pleased for the time with the efforts of the orator, go their several ways, the farmer to his farm, the merchant to his merchandise, to dig and delve and ply the arts of trade, and instead of laying up durable riches in righteousness, to heap up "treasure for the last days."

When the Lord is in earnest with his people,—when the sun is waning,—when the dark clouds of God's wrath hang over the heads of a guilty world, when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth;" now every watchman should "preach the word." Preach it in its purity, preach it "with the Holy Ghost sent down from heaven."

Each should present the motives for faith and repentance which the Master used when he began the promulgation of the gospel: "Repent, for the kingdom of heaven is at hand." (Matt. 4: 17.) If relatively so over eighteen centuries ago, now specially nigh. Now "persuade men," holding up to view the great salvation "ready to be revealed," (not at death, but) "in the last time," "The grace that is to be brought at the revelation of Jesus Christ."

Preach Christ in the manger, in Gethsemane, betrayed, derided, crucified, buried, risen, ascended to the right hand of the Father; and fearless of the scorn and derision of the apostate church, preach Christ soon to come, to consummate the hope of his people, to "separate them as a shepherd divideth his sheep from the goats," and to receive his "unto himself, that where he is there they may be also."

Oh! brethren, "Preach the word." "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that

your labor is not in vain in the Lord." "The word of God is quick and powerful, and sharper than any two-edged sword." Let us be faithful, that when the conflict is over we may hear the Lord say,—

"Well and faithfully done,
Enter into my joy, and sit down on my throne."

Troy, Vt. N. Orcutt.

A REQUEST.

Bro. Naham Orcutt writes:—"I have been much pleased thus far with Bro. Preble's articles on the Sabbath question. Can we not have them in tract form? I would like to scatter some in this vicinity. I would engage to take fifty copies or more."

Correspondence.

From Bro. J. R. Preston.

Bro. Grant:—Permit me to say to the readers of the Crisis, and to all of "like precious faith," that I am one with the sect "that every where is spoken against." For the past three years I have been a member of the church of the United Brethren in Christ, and also a minister, sustaining (during that time) the relation of a pastor, and, like Paul, exercised myself (so far as the preaching of the gospel was concerned) to have a conscience void of offence toward God and man. Yet I had not learned the truth that the Bible reveals so plainly, that "if the dead rise not, then they also that are fallen asleep in Christ are perished." And, that Christ "shall judge the quick and the dead at his *appearing* and *kingdom*," and, that the "*dead know not anything*," and, that the wicked shall be "*burned up*," *root and branch*; and "be as though they *had not been*:" which truths I have recently learned.

Many (supposed) reasons are given by my friends for the change that has taken place in my mind, some say one thing and some another. And since they seem so curious to know my reason for so doing, I will offer an explanation.

While visiting two other brethren in holding a protracted meeting (at Floyd, Iowa), I fell in company with the Christian brethren at that place who attended the meeting. These brethren I had heard greatly misrepresented, so much so that I looked upon them as very bad people. Consequently I watched them closely during the meetings, which caused me to see that they were not as I had heard them represented as being, but quite the contrary.

Well, it so happened that the Christian Quarterly meeting came off immediately after our meeting had closed, and having leisure for a day or two I concluded to stay and hear their preachers "make a fool of the word of God," as I had frequently heard (and always supposed) they did. Having never (at that time) heard one of the Advent christians preach, I expected to have my "holy indignation" aroused very greatly. But how greatly was I disappointed! On Friday evening Eld. P. W. Hough addressed the congregation, who were very attentive to hear the words of "truth and soberness" that fell from his lips, the earnestness of which arrested my attention most particularly. After service a friend asked, "How did you like the discourse?" "Very well," said I; "I have not an objection to offer." I heard him again on Saturday morning with equal favor. Saturday evening, Eld. P. S. W. Deyo preached, after which the question was asked, "Which do you like best?" To which I answered, "I cannot tell, for I have no objection to either."

This hearing for myself removed the prejudice which kept me back from an investigation of the principles they advocate; and I immediately commenced "searching the Scriptures daily to see whether these things were so." And to my great surprise, the fanciful, dream-like theory vanished; which caused me greatly to rejoice, for to me now the Bible is a *new book*.

And now let me add, how any candid man can read and compare with the word of God such works as Ghostology, (by Eld. W. Sheldon), the Key of Truth, the Intermediate State, the Destiny of the Wicked, and Anti-Eternal Torment, and the host of other works published by the Christian Tract Society, comparing Scripture as used by the authors of these works, and yet not see the truth, the harmony, and the glory of the plan of salvation, as thus revealed in the word of God, is greatly surprising to me. Yet not so surprising as the fact that men occupying prominent positions in their respective church organizations, and, who profess to desire to know the whole truth, will refuse to investigate these truths for themselves when the means are placed within their reach.

For myself I wonder that I did not see these things before, from simply reading the Word. Oh reader! (if still averse to truth), remember that God holds you responsible for all the light that he has placed before you, "if you know these things, happy are ye if ye do them," and beware lest the time come when it shall be said, "Ye knew your duty, but ye did it not!"

I expect at the earliest opportunity to identify myself with the Christian brethren, and take part in the ministry, "preaching the faith which I once destroyed." Pray for me, ye faithful ones, that I may meet you in the coming kingdom of the Prince of peace.

Jared R. Preston.

Floyd, Floyd Co., Iowa, Apr. 4th, 1864.

From H. M. Humphreville.

Bro. Grant, and all the dear children scattered abroad, greeting:—My heart is full of thankfulness this morning. Thank the good Lord for sparing my unprofitable life, thank his dear children for the interest manifested in my sickness, the many fervent prayers and kind words of encouragment and letters,—how oft they served to cheer my heart. Praise the Lord that my lot was ever cast among this people. We read, "They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was kept." Methinks I would like to read that book. St. James says, "The prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins they shall be forgiven him." Although I was not raised up immediately, I received a clear witness that my sins were all forgiven, and I do believe that I live to praise God to-day in answer to the prayers of God's dear children; and I would say to them, be faithful in the discharge of that duty, namely, visiting the sick. If you are full of unbelief you need not tell them, they will know it without; but go to your closets and get your hearts warm with the love of God, and then you cannot only benefit others but be benefitted yourselves; and if you do not receive a direct answer to your prayers, remember that it is safe to trust in the Lord and know his time and way is the best; and may it be said to you, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

After being confined to the house and bed most of the time for four years, I am now so as to sit up all day and walk in the yard a little when it is pleasant weather. Pray for me, that I may be enabled to live answerable to blessings received.

H. M. Humphreville.

Northfield, Conn., March, 1864.

From Bro. H. E. Twing.

Bro. Grant:—With feelings I cannot express, I wish to say that widow in New Hampshire, I received your kind offering. I accept it as coming from the hand of God. O what a kind Father we have to whom we may tell our wants. His ear is always open to hear the cries of his children. My dear sister, God has blessed you. He will repay you with compound interest, all that you give to the sick, poor, and afflicted. I trust and hope we may meet face to face in the soon coming kingdom. How I should like to tell Jesus in his kingdom that widow helped a poor, sick, fatherless one. My father loved Jesus. He commended mother and me, his only child, into God's kind care; he went to his daily work, and was brought home dead! God has heard his prayers, and has been a kind father to me. If we have come...

To the kind unknown friend in Rhode Island, I would say, I received your kind token of love. I thank God, and you from my heart. My wife exchanged the money for cotton cloth, to make her garments she has long gone without. As we look at them we think God sent them to us, and praise his name.

Bro. R. E. Ladd and wife—how kind they have been to us. How good the Lord is to us. "Jesus says, "Inasmuch as ye do it to the least of these my disciples, ye have done it to me."

I would say to my friends that I have moved from Springfield, my old home, to Feeding Hills, Mass., some six miles from Springfield. Mary goes to Springfield to work every day that she can leave me alone. I intend to have Advent meetings at our home soon. This is a new field.

"How sweet the christian's hope to me,
While here I'm called to roam;
It points me to a better land
That I may call my home."

H. E. Twing.

Obituaries.

Jonathan Royce.

Died in Wales, Mass., March 13th, 1864, Jonathan G. Royce, aged fifty years.

He suffered much from pleurisy, which with the lung fever finally brought him to a premature death. He was a peace maker in precept and in practice. He thought it very strange that professed christians could urge on war, and even ministers, professedly the ambassadors of the Prince of peace, could clap their hands and hurrah when some inconsiderate youth in a moment of excitement would rush forward to enlist, while the pale cheek and tearful eye told too truly that it was the breaking of a mother's heart. He was not a professor, but often said to his wife, "If Mr. Pratt had a church here, I would join it." Having suffered much, he knew how to sympathize with the afflicted. He took much pleasure in alleviating the sufferings of others. Few men had so few enemies.

He sent for me a few days after he was taken sick, and though in much pain he was able to converse some. I asked him if he loved Jesus, to which he replied in the affirmative. I then asked if he could repose all in Christ? He said yes, there was nothing but Christ for him in this world; he had no desire to live but for his family. He talked about death calmly, which caused me to pray with Horatio Bonar—

"Calm me, O God, and keep me calm."

At length he says, "Will you preach my funeral sermon if I die?" I said, I hope you will get well, we can hardly spare you. Then fixing his eyes intensely upon me, he says, "*Will you do it?*" I could but say yes. Then says he, "I do not want these war ministers to preach my funeral sermon." *Fighting christians!* No wonder it sounded strange to a peacemaker. He then says, "Farewell, wife." O, thought I, what crushing words for a beloved husband to utter to one that could scarcely be persuaded to leave him for almost four weeks of suffering; and yet there was something soothing in the tone with which it was uttered, "*Farewell, wife—farewell, children.*" O God! hear thou in heaven this heartfelt benediction for them in Jesus' name, is my prayer. Let them fare well here and in the kingdom to come.

The funeral was attended in the Baptist church, and in much weakness I was enabled to fulfill my promise in discoursing on the state of the dead and the resurrection; and many a tearful eye told the sad story that their dear friend and kind neighbor was dead.

H. Pratt.

John T. Roberts.

Died in Wakefield, N. H., of that fell destroyer consumption, Jan. 7th, 1864, Bro. John F. Roberts, only son of Lewis and Betsy Roberts, aged twenty-five years, six months, and seventeen days.

The subject of this notice was born in Wakefield, and there lived until his death. Was under my supervision with others for several terms as a pupil. I did not think when teaching him the rudiments of knowledge that I should be called upon to record his death. Mysterious are God's providences, and "his ways past finding out." Our brother experienced a change of heart about six years previous to his death, was immersed, and joined the F. W. Baptist church in Wakefield.

Although when taken sick he did not enjoy a hope in Christ, yet some months previous to his death he obtained a bright hope of immortality beyond this vale of tears, through the atoning blood of the Savior, and remarked to his friends when standing around his bedside, "Don't weep for me, for the Lord is with me." Bro. and Sr. Roberts looked upon their son as being one to smooth their passage to the tomb in being their stay and support in declining years, but death seized and claimed him as his own, and now their fond hope and cherished son lies a victim beneath the folds of death's icy arms, quietly sleeping, and calmly waiting to hear Him "who spake as never man spake," say, "Come forth, ye sleeping saints, to immortality and everlasting blessedness in Eden restored to die no more.

Our brother leaves a kind companion, an infant daughter, father, mother, and two sisters, besides other relatives and friends, to mourn his departure. Funeral services were conducted by Eld. J. Spinney, assisted by the writer, in which a sermon was preached from Acts 2: 21.

May God's divine grace be imparted to this mourning circle, and this dispensation be sanctified to their good.

"Our weeping days will soon be o'er,
And we our Savior see,
When death will cease forevermore,
And saints immortal be."

A. W. Sibley.

Harvey Goodel.

Died in Brimfield, Mass., Aug. 10th, 1863, Harvey Goodel, aged fifty-five.

Bro. Goodel was an earnest christian, the better loved where the better known. Since 1843 he has been looking and hastening unto the coming of the Lord. He sleeps in peace. His wife and some of his scattered children await with hope the coming King.

H. Pratt.

Carrie S. Fenton.

Carrie, the only child of Seth and Mary Fenton, of New Britain, Conn., died March 25th, 1864, of diphtheria, aged six years and eleven months.

By this afflictive stroke the parents suffer an inconceivable loss. They have not only been bereaved of a beautiful daughter, whom they loved with all the earnestness of fond parents, but one who from remarkable intelligence, especially concerning the gospel, which she delighted at this early age to study, and the exhibition of love to the Savior, endeared herself to all who knew her, and is now mourned by the numerous circle by whom she was sincerely beloved. We have often wondered at her apprehension of the things of the Redeemer. The mental development was great. She seemed an angel, being destined for a brief moment to bless those whom she was sent to instruct by her young and pure love to Christ, and her simple and humble faith. No better evidence is needed than her love of reading the Bible, and intelligent inquiries concerning its import. During the last winter she often spoke of the love of Jesus, death, and the sleep till the resurrection. "If I die, mother," she said, "I shall go to sleep—shall sleep in Jesus; it will be as if I was going to sleep, will it not, mother?"

The frost of death began to chill that fair and lovely flower. The hopes of earth vanished. The smile of a heavenly sphere lighted the countenance of the infant saint. In two weeks after the attack and after the greatest patience, the spirit composed itself for rest.

Said she, "'He that cometh to me I will in no wise cast out.' Sing me to sleep, mother; sing me to sleep,"—and slept.

These lines she loved to sing:—

Peacefully lay her down to rest,
Place the turf kindly on her breast;
Sweet is the slumber beneath the sod,
While the pure soul is resting with God.
Quietly sleep, beloved one,
Rest from thy toil—thy labor is done;
Rest till the trump from the opening skies
Bid thee from dust to glory rise.
Peacefully sleep,
Peacefully sleep,
Sleep till the morning,
Peacefully sleep.

W. S. O.

Anna Angier.

Mrs. Anna Angier departed this life, after a brief illness, at the residence of her daughter, Mrs. Smith, of Dublin, N. H., Nov. 12th, 1863, aged ninety-seven years and seven months.

She was the last remaining member of the family of Gen. John Nixon, of Framingham, Mass., and could remember distinctly many incidents of the Revolutionary war, during the whole of which her father (Gen. Nixon) served with honorable distinction. She experienced religion at the advanced age of eighty-three, whilst residing with the writer, and lived a most exemplary christian life ever afterward.

In her last years, which were made peaceful by the kindness of her children, she retained her mental faculties in a remarkable degree, and by the benevolence and amiability which characterized her whole life, endeared herself to all with whom she became acquainted. It could truly be said of her, that she was a peace-maker. She turned none empty away from her door. Well do I remember when a child, the many times she sent me to carry things to the poor, and with what pleasure I would stand by her whilst she was taking the things out of a large brick oven waiting for my bundle to carry to a poor old lady. Truly "It is more blessed to give than to receive."

D. A. Bean.

Massachusetts, Vermont, and New York exchanges, please copy.

Bennie R. and James M. Waterman.

In Piermont, N. H., Jan. 30th, of membraneous croup, Bennie R., son of Wilber S. and Rosetta E. Waterman, aged fourteen months and sixteen days.

Little Bennie was a lovely child, but this bright "bud of promise" was not to bloom in our cold and cheerless world.

Also, Feb. 16th, of diphtheria, James M., only remaining child of Wilber S. and Rosetta E. Waterman, aged nine years, eleven months and three days.

James was an interesting and promising child, and we deeply mourn his loss. While in the bloom of health disease fastened its hand upon his brow, and after about two weeks of patient suffering he fell asleep.

"Parents, 'tis hard to yield your only one—
Your dearest treasure to an early grave!
But oh! your Father gave his only Son—
His best beloved—a guilty world to save.
Then yield your treasure back to Him who gave,
Nor murmur that he calls him thus so soon,
But look with faith beyond that early grave,
And view your loved one in that heavenly home."

Effie L. Cross.

Cora Turner.

Died in Hebron, Jan. 23d, 1864, of scarlet fever, Cora, only child of Winfield S. and Isabella Turner, aged three years and three months.

Thus have our young brother and sister been called to yield a lovely child to the king of terrors. Cora was a remarkable and interesting child; very affectionate in her disposition, she became endeared to all who knew her; and deeply is her loss felt by both the parents and grandparents with whom she was living. But they sorrow not as others without hope, having the promise she shall come again from the enemy's land. Yes, we shall behold little Cora redeemed from the grave to bloom in a heavenly clime, where she shall shine as the angels, to die no more. Sermon by the writer from Luke 20: 35, 36.

Sleep' little Cora, sweetly sleep
Deep in the lap of earth;
Thy little form is laid away
Till Christ shall call it forth.
Then from thy dreamless sleep shalt thou
Be waked to live again,
And in the paradise of God
With Christ forever reign.

J. T. Jordan.

Levi T. Knox.

Died in Bethlehem, Conn., March 28th, Levi T. Knox, of the late firm of Knox & Judson, aged thirty years.

He died in the triumphs of faith.

Summary of News.

FOREIGN.

London, March 30th, Queenstown 31st.

Copenhagen, March 28. At three o'clock this morning the enemy attempted to surprise our position at Dybool. He penetrated between two of our trenches, but was repulsed to his former position. The engagement lasted five hours. The conflict extended along the whole line. An iron-clad took an effective part in the contest. It is announced from North Schleswig that the Prussians in Jutland are moving southward.

Sonderburg, March 28—10 A. M. This morning at 3 o'clock an attack was made on Bastion 6 and the whole Dybool lines. The Prussians were twice repulsed. At last the Prussian soldiery refused to obey the order of their officers to advance. The iron-clad Ralfkrake fired on the Prussian right from Wenmangbrard. The engagement lasted seven hours. The cannonading was continuous. The Danes had 100 killed. Twenty-two Prussians were captured. Only four Danish regiments were engaged.

Two engagements favorable to the insurgents had occurred in Poland.

France is said to have declared it unadvisable to maintain the treaty of London as a basis of negotiations on the Danish question, and that she considers universal suffrage the only means of arriving at a solution.

German accounts say the Danes attacked the Prussian intrenchments, and after a hand to hand fight were driven back and the Prussians occupied their previous position.

The London *Times* thinks the conference will meet with reasonable hope of success, the basis being Danish integrity.

Liverpool April 2d, Queenstown 3d.

The political news is unimportant.

London. A telegram announcing the arrival of Garibaldi at Southampton is momentarily expected.

Although the Pope has been able to go through all the laborious solemnities of the Passion Week, his health is represented to be in a most critical state, and doubts of his recovery become daily more confirmed.

An adjourned meeting of the Atlantic Telegraph Company took place on the 21st ult. The contract with Glass, Elliott & Co. to manufacture and lay the cable agreed upon, was explained, and a resolution unanimously adopted, approving of the contract. The chairman predicted that within eighteen months the great work would be in successful operation.

HUNGARY.

It is stated that the military organization of Hungary by the revolutionary party was progressing on a basis of the former regimental list of the National Guards.

Southampton, April 2—evening. A telegram announcing the arrival of the Ripon, with Garibaldi on board, off Hurst Castle, is momentarily expected. On its receipt signal guns will be fired, the town flag will be hoisted, and peals rung from the different church bells. The Mayor and corporation will receive the General and present the address. The General and his friends will then proceed in an open carriage to the residence of the Mayor. The Mayor of Bristol and gentlemen from Newcastle, Glasgow and other towns have arrived as deputations to invite the General to visit those towns.

THE MEXICAN QUESTION.

Several of the French journals predict that the difficulty relative to the departure of Maximilian for Mexico will shortly be arranged.

The *Oesterrische Zeitung* of Vienna says that the negotiations between Maximilian and the Emperor of Austria were brought to a favorable issue on the 31st ult., and the Archduke's formal acceptance of the Mexican crown may be expected very shortly.

It is stated that Napoleon has sent Gen. Frossara to Vienna to smooth down the difficulties between Maximilian and the Emperor of Austria.

THE DANISH WAR.

The Prussians on the night of the 29th ult. succeeded in opening the first parallel before Duppel, without molestation from the Danes.

A part of the correspondence relative to Denmark has been published by the British Government, and brings matters down to the present time. It appears from this correspondence that the proposal for a conference has been accepted by all parties, and will probably lead to a settlement of the disputes, unless warlike passions are too much excited by events taking place before Duppel.

The *Daily News* says: "The correspondence sufficiently shows that no preparations whatever have been made for a conference, and it the Emperor Napoleon has only half the sagacity for which he gets credit, he will be able easily to transform it into the congress which he proposed last November, with the additional gratification of seeing it convened by the very statesmen who defeated it before."

The London *Times* gives partial credit to the report of an extensive attempt at revolt among the Hungarian troops in Denmark. The Austrian army broke up from before Fredericia in an unaccountable manner, and disaffection among the troops may be the cause. The *Times* treats the report of a wholesale execution as untrue.

Liverpool April 2d, Queenstown 4th.

Advices from Rome confirm the apprehensions felt for the Pope's life, which is not, however despaired of.

Prince Napoleon, it was reported, will go to Sweden.

The Paris *Pays* speaks of a serious conflict said to have taken place in Jutland between an Austrian and a Prussian regiment.

Garibaldi arrived at Southampton on the 3d and was enthusiastically received.

DOMESTIC.

Cairo, Ill., April 12. Federal cavalry, 4000 strong, occupied Eagle Pass, after a slight resistance from the rebels. Eagle Pass is 400 miles above Brownsville, and has been a great rebel highway for running cotton and other articles into Mexico. It was determined our troops should permanently occupy the place.

The French were marching on Matamoras. A fight had taken place in which the French were victorious. Three French frigates were off the bar preparing to cross. Cortanas had issued a proclamation ordering all the troops to concentrate on the Rio Grande below Matamoras to resist the occupation of that place by the French.

Corpus Christi had been reoccupied by our forces and they had captured 800 prisoners. The old residents had nearly all left the place previous to its reoccupation. Eight hundred California cavalry had arrived overland and joined the Union forces.

Refugees from rebel conscription were flocking into our lines by hundreds daily. Immense quantities of cotton had been secured by our troops.

Philadelphia, April 12. The *Enquirer* has a dispatch dated Nashville, Tenn., April 11, which says it is certain at last that East Tennessee has been abandoned by the rebel troops, and that they have destroyed all the bridges in their hasty retreat.

Seven of Longstreet's Generals have been court-martialed in consequence of the failure of the campaign in East Tennessee.

Johnston's army is receiving heavy reinforcements. Part of Beauregard's army and new troops have arrived at Dalton. Polk's army is on the way to Dalton. The bulk of Johnston's army is at Tunnel Hill.

Cairo, Ill., April 13th. The rebel General Buford sent a flag of truce at seven A. M. to-day, demanding the surrender of Fort Halleck, at Columbus, Ky. Also stating that the white soldiers would be treated as prisoners of war, but no protection would be promised for colored troops found in arms. Five hours were given for the removal of the women and children. The steamer Crawford arrived here at one P. M. crowded with the latter. As she was leaving Columbus two steamers arrived from below with three thousand veterans en route for home on a furlough, and a battery, which were landed, and which would doubtless materally change the calculations of the rebels.

The steamer Olive Branch, from New Orleans 6th, has arrived. She reports that fighting had been going on at Fort Pillow all day yesterday, up to the time she passed there, (3 P. M.) when there was a cessation of hostilities. Negotiations were pending and a flag of truce was visible. After passing the fighting was renewed and the Federal flag was seen to come down, but it was believed to have been shot away, as there seemed to be efforts to raise it again. Gen. Buford's demand was for the unconditional surrender of Fort Pillow, and stated that if the fort surrendered the negroes would be returned to their masters, but if forced to take the place no quarter would be shown them.

Col. Lawrence, of the 34th New Jersey Regiment, commanding the post, replied that his government placed him there to defend the fort and surrender was out of the question.

Cairo, Ill., April 14th. On Tuesday morning Forrest attacked Fort Pillow. Soon after the attack Forrest sent a flag of truce demanding the surrender of the fort and garrison—in the meanwhile so disposing his forces as to take the advantage of our forces. Major Booth, who commanded, refused the flag of truce and the fighting recommenced.

Afterward a second flag came in which was also repulsed. Both flags gave the rebels the advantage of gaining new positions. The battle was kept up until eight P. M., when Major Booth was killed and Major Bradford took command. The rebels now made such a furious attack that our men were compelled to surrender. Immediately upon the surrender a scene ensued which baffles all description.

Up to that time comparatively few of our men had been killed, but instantly on taking possession of the fort the fiends commenced an indiscriminate butchery of the whites and blacks, including those of both colors who had been previously wounded.

The black soldiers becoming demoralized rushed to the rear, the white officers having thrown down their arms. Both white and black were bayoneted, shot or sabered. Even dead bodies were horribly mutilated, and children and several negro women were murdered in cold blood.

Soldiers unable to speak from wounds were shot dead and their bodies thrown into the river. The dead and wounded negroes were piled in heaps and burned; and several citizens who had joined our forces for protection were killed and wounded.

Six guns were captured by the rebels and carried off. A large amount of stores was destroyed or carried off.

The intention of the rebels seemed to be to move on toward Memphis and capture the place.

Cairo, Ill., April 15. Three other negroes were buried alive by the rebels at Fort Pillow, making five in all. All were wounded but one. He was forced to help dig pits and was then thrown in and covered with the rest. Chalmers said to a Federal officer on the Platte Valley that it was their intention to show no mercy to Southerners serving in the Union army and negroes, but the genuine Yankees would be treated as prisoners of war.

According to dispatches in the Chicago Tribune, the Fort Pillow captured by the rebels is located at Columbus, Ky.

The Louisville Journal says it has authentic information that the rebels are making preparations for an invasion of Kentucky on a gigantic scale.

St. John, N. B., April 15. The great storm of sleet and wind which commenced on Saturday completely flattened out the telegraph line between here and Cape Race. Not a half a mile was left standing.

☞ Small-pox prevails at New Orleans and the lower Mississippi, to an alarming extent.

Newspaper Laws.

1. Any person who takes a paper from the post-office—whether directed to his name or to another—or whether he has subscribed or not, is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it be taken from the office or not. There can be no legal discontinuance until the payment is made.

3. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, if he takes it out of the post-office. The law proceeds on the ground that a man must pay for what he uses.

4. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facia* evidence of intentional fraud.

Items.

☞ Recent accounts received from Rome represent the health of the Pope as precarious, but private letters report that his recovery is considered impossible. Cardinal Wiseman has been sent for to the Vatican, and great uneasiness is said to prevail among the clergy in Rome in reference to important changes that will take place in the event of the Pope's death. Report assigns to the Emperor of the French the conviction that it will be impossible to retain the temporal power of the Papacy after the decease of Pius IX.

☞ The excitement over the Metropolitan fair in New York is as great as ever. The receipts for Monday, notwithstanding the inclement weather, were $42,917, making the total thus far $605,822. The sword vote Monday evening was 2,962 for McClellan, and 2,335 for Grant, with a scattering vote of 35, thus giving McClellan a majority of 627.

☞ A very extensive revival of religion is now in progress at Saco and Biddeford, Me. Rev. Mr. Earle is preaching to crowded audiences in the largest halls, and three hundred or more have recently expressed hope.

☞ The oldest newspaper in the world is published in Pekin. It is printed on a large sheet of silk, and, it is said, has made a weekly appearance for upwards of a thousand years.

From accurate statistics it is stated that in the New and Old World there are 8,250 lodges of Free Masons, with five thousand active members. The number of non-active and those who have withdrawn is nearly three million.

☞ At a great mass-meeting held in London on Good Friday, resolutions declaring that it was the duty of the British government to intervene on behalf of Poland were adopted. Upwards of 5,000 persons were present.

MARRIED.

At Portsmouth, N. H., April 13th, by Eld. Joseph W. White, Mr. Henry G. Thompson, of Portsmouth, to Miss Emma Stevens, daughter of Eld. Charles Stevens, of Exeter, N. H.

Notices.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau county, Ill., commencing Tuesday evening, May 17th, and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting.

In behalf of the conference,
N. W. Spencer, President.
C. W. Smith, Secretary.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us.

C. W. Smith, Sec. of Conf.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street.

S. C. Hancock.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday.

S. C. Hancock.

Notice *to all who are interested*.—By the advice of some friends, and my own inclination, I intend to revise, improve, and publish in tract form, the articles on the subject of the Sabbath, the Law, etc., recently published in the Crisis, if I can find sufficient encouragement. To those who may think favorably of the object, and will do what they can to give the work circulation, I would say, please write and let me know about how many copies you can dispose of. I also desire all persons interested, whether they be friends or opponents, if they can point out any errors, or suggest any improvements in what they have seen in the Crisis, to be free and propose them.

T. M. Preble.

East Weare, N. H.

Notice.

I have been detained from going to Iowa by sickness. Shall start, the Lord willing, on the 16th. Brethren will please communicate their wishes to me at Cascade, Iowa, Dubuque Co., at the present, as I go there first. After that where the Lord shall direct.

N. M. Henry.

Notice.

Eld. Edwin Burnham will commence a series of meetings with the Free Evangelical Church of North Attleboro, Mass., on Sunday, April 24th, and continue until May 3d. All in the vicinity who desire to be revived, reclaimed, converted, or who feel ready to unite in a faithful effort to "pull men out of the fire," are earnestly invited to attend. The prayers of all christians are solicited in behalf of the meeting.

C. Cunningham.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. Sheldon.

Notice.

Bro. G. F. Locke, East Weare, N. H., who has the excellent works on tea, coffee, and tobacco, by Dr. Alcott, all of which were advertised to be sold by him, post paid, for 30 cts., wishes to say that the postage is more than he at first supposed; so that he will be obliged to ask 34 cts. for the set. Every one should read these works.—Ed.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

Miles Grant....................Sunday, April 24th

Plymouth, Mass....................Sunday, April 24th
H. L. Hastings.

Rutland, Vt....................Sunday, April 24th
H. F. Carpenter.

Portsmouth, N. H....................Sabbaths, May 8th and 15th
T. M. Preble.

Concord, N. H....................April 24th
A. Simpson.

Newstead, Erie Co., N. Y., Sunday, April 24th and May 22d.
Kendall....................May 8th
Darien....................May 15th
C. F. Sweet.

Thorndike, Mass., (where the Brn. may appoint), Sabbath, April 24th, and through the week, as may be desired.
B. Spaulding.

Danielsonville, Ct....................Sunday, April 24th
D. A. Jones.

Abington, Ct....................Sunday, April 24th
E. Bellows.

Portsmouth, N. H....................April 24th
Elliot, Me....................May 1st
Worcester, Mass....................May 15th
F. H. Burbank.

Brunswick Village, (as Bro. Storer may appoint), Sunday, April 24th.
Yarmouth, Me., (Institute Hall)....................May 1st
Richmond, (Reed meeting-house)....................May 8th
R. R. York.

Collinsville, Ct....................Sunday, April 24th
Wrightville, Ct....................Sunday, May 1st
Northfield, Ct....................Sunday, May 8th
South Windsor, Ct....................Sunday, May 15th
South Manchester....................evening of the 15th
as Bro. H. P. Hart may arrange.
C. Goodrich.

Ore Hill, Warren, N. H....................May 8th
West Plymouth, (Brick school-house)....................May 15th
No Name.

South Reading, Mass....................Sunday, April 24th
Holliston, Mass., (in the Town Hall), Sunday, May 1st
Will try and preach in Dover, Mass., some evening or evenings during the following week.
Please address me at Holliston, Mass.
H. K. Flagg.

Bro. Davis', Sandy Brook, near Hitchcockville, Conn., Sunday, April 24th.
Wrightville, Ct....................Sunday, May 8th
Lewis Andrews.

Meredith Village, N. H....................April 24th
Moultonborough, (Richardson School-house), May 1st
West Ossipee, (for baptism)....................May 8th
T. W. Piper.

Pittsfield....................Sunday, April 24th
New Durham Ridge (communion)....................May 1st
Tuftonborough, N. H....................Sunday, May 8th
West Alton, N. H. (funeral)....................Sunday, May 15th
Nottingham, N. H....................Sunday, May 22d
J. G. Smith.

Salem, Mass....................Sunday, April 24th
Concord, N. H....................Sunday, May 8th
Bradford, N. H....................Sunday, May 15th
Joseph W. White.

Windsor, Ct....................Sunday, May 1st
S. P. Babcock.

Lower Gilmanton, N. H., (Advent Chapel), evening, April 30th. Sunday, May 1st, Love feast 9 o'clock, A. M. Communion in the evening. Those wishing to be baptized will have an opportunity. Come, dear Brn. and Srs., and help in the good work of the Lord now going forward in the above place.
John G. Hook.

Agawam, Mass....................Sunday, April 24th
P. S. Butler.

Huntington, Mass., Baptist church, Sunday April 24th
Agawam, Mass....................Sunday, May 1st
and through the week, if desirable.
W. J. Hale.

East Killingly, Ct....................April 24th
B. Robberts.

East Otis, Mass....................Sunday, May 15th
Cold Spring, Mass....................Sunday, May 29th
Geo. L. Teeple.

Hartland, Densmore Hill, Vt....................Sunday, April 24th
J. Couch.

Lynn, Mass....................Sunday, April 24th
East Boston....................Sunday, May 1st
A. W. Sibley.

Rocky Brook, R. I....................April 24th
Westerly, R. I....................May 1st
Ocean Port, N. J....................May 8th
J. K. Bellows.

Cold Spring, Mass....................April 24th
Where Bro. Cotton may appoint....................May 1st
Wm. A. Fenn.

Portland, Me....................Sunday, May 1st and 8th
Frankfort Mills....................Sunday, May 15th
J. Hemenway.

Worcester, Mass....................April 24th
Geo. A. Streeter.

Manchester, evenings of April 22d, 23d, and Lord's day, 24th.
S. S. Mooney.

Lawrence, Mass....................April 24th
A. Ross.

Hartford, Ct....................April 24th and May 1st
Cheshire Street, Ct....................May 5th
New Brtain, Ct....................May 8th
Collinsville, Ct....................May 11th
Southington, Ct....................May 12th
Plainville, Ct....................May 13th
Bristol, Ct....................May 15th
Plymouth, Ct....................April 17th
Warehouse Point, Ct....................May 18th
Scitico, Ct....................May 19th
Springfield, Mass., (State street)....................May 22d
J. S. White.

Appointments for Agawam.

P. Butler....................April 24th
H. Pratt....................May 8th

Atkinson, Me., or Fulton's Corner, Thursday evening, April 21st, and over Sunday.
Milo, Me., (where Brn. Billington and Farris may appoint), evenings, April 27th and 28th.
Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best.
Thomas Smith.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.

2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

3. Nonpareil, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.

4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.

5. Testaments. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address Miles Grant, *Boston, Mass.*

Valuable Books for Sale.

Lardner's Works, 10 volumes 8vo. Two copies of this, the ablest and most elaborate defense of Christianity ever published. It is an English book, and is scarce. It is worth at least $20 per set. These will be sold for less than they can be imported, viz., $16 per copy.

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D W Knight—Have none of Chadwick's. Can send you the Union Bible Dictionary by mail for $1.15.

A. Bickford—Have credited you the $2.00; pays to No. 488.

I Fine—D T Holley is credited $1.00.

C E Robinson—The money was received, and credited on books.

A Webster—Have put the whole on Tract Fund. Crisis paid to No. 488.

John Turpie (Delphi, Carrol Co., Ind.)—We are out of "Soul" and "Rich Man." Will send soon.

C N Wood (Fort Edward, N. Y.)—Out of the books you order. Will send when we obtain a new supply.

B Perham—H B's Pilgrim is sent regularly.

Mrs E Remick—Your paper is sent regularly to Westboro.

C P Dow—We have sent some to Saxe's Mills, Highgate, Vt.

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The present No. of the Crisis is 446.

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J. Hall $1.57, A. Freeman Jr 75c, A. Ames $2.00, J. Wilbur 8c, N Richards 25c, R Way 50c, C W Low 64c, L. D. Cowdery 50c, P. W. Matts $1.10, G. W. Chisman $1.00, L. Marsh $1.00, N. White $2.30, J. Harris 25c, G Stockwell 32c, S L Manley 30c, D C Terry $3.50, W A Eggleston $1.00, H H Warn 25c, L. L. Wood $1.00, A Thompson $1.50.

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By Express.—M Richardson.

LETTERS RECEIVED.

M. Mathews Weaver, D. Cogswell, H. E. Twing, O. P. Allen, A. H. Brown, J. Blain, L. J Davenport, C. W. Low, W. Hobbs, C. F. Sweet, C. A. Knowles, J. A. Libby.

POST OFFICE ADDRESS.

Wm. Shepherd—Shamrock Mills, R. I.

M. W. Corliss—Presque Isle, Me.

Eld. A. W. Sibley—Crisis Box, Boston, Mass., until May 2nd.

Removal.—S. S. Brewer's Post Office address is now Ashburnham Depot, Mass.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian mission the past week, as follows:—

A friend, $20.00; Daniel A. Jones, M. D. $10.00; Joseph Fairbanks, $5.00, from a Sister, through Bro. L. Otis, $5.00; Betsey Newton, $5.00; Thos. E. Wood, $5.00; N. W. Wait, $3.00; a Bro. in Christ, $2.00; C. Green, M. D., $2.00; Mr. Martin, $1.00; Geo. Phelps $1.00; Miss A. M. Allen, $1.00, E. P. Burditt, $1.00; P. Folsom, $1.00; Mr. Whitney $1.00; Sr. Swift 50 cts.

I am sorry to inform my friends that I have just received information that the steamboat in which I expected to take passage for Europe the 28th of the present month, was disabled on her return trip, and needs repairs, for which reason I shall not leave New York till the 12th of May. Until that time my P. O. address will be Williamsburg, Long Island, N. Y.

M. B. Czechowski.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to

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4. **A Treatise on Revelation XIII, in Two Parts.** [illegible]

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6. **The Last Day Tokens. No. 1.** This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," [illegible]

7. **Last Day Tokens. No. 2** is an answer to the question, "What shall be the Sign of thy coming, and the end of the World?" [illegible]

8. **Last Day Tokens. No. 3.** This is a phenomenal compend, [illegible]

9. **The Great Image** soon to be dashed to pieces. [illegible]

10. **The History of an Immortal Soul.** Mythology and Theology, [illegible]

11. **Rich Man and Lazarus.** New edition, [illegible]

For the World's Crisis.

THE CLOSE OF TIME.

The sands of Time are sinking,
Its glass will soon be run;
O! may we not cease praying—
Thy will, O God! be done!
* * * *
Oh! joyful, happy meeting,
When time shall have an end,
When we shall cease our weeping,
And friend shall meet with friend.

A righteous crown immortal
Shall be the saints' reward;
It's promised to the faithful
Who keep His sacred word.

Shall we be virgins sleeping,
The oil of grace delay,
Till we shall see Him coming?
O God! forbid, I pray.

A free and full salvation
Is offered unto all;
They shall not taste his supper,
Who do refuse the call.

The pure in heart shall see Him
Who made the universe;
The earth shall they inherit,
When He removes the curse.

May we be humble christians,
The path of virtue tread,
And live in sweet submission
To Christ, our living Head.

Our God will give us wisdom
To guide us to the last,
And in his glorious kingdom
We'll share a rich repast.

We'll sing the song of Moses,
And of the righteous Lamb;
That song that never closes—
All glory to His Name!

Dover, N. H. M. A. Y. H.

For the World's Crisis.

THE NEW COVENANT.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sins I will remember no more."—Jer. 31: 31-34.

In order to examine the subject of this prophecy, in relation to the time of its fulfillment, certain inquiries demand our attention.

1. What age is referred to in the saying, "Behold the days come, saith the Lord, when I will make a new covenant"?
2. What people are meant by the house of Israel, and the house of Judah?
3. What length of time will it require to write his law in their inward parts?
4. Will all know him from the least to the greatest of them whom this covenant is written in their hearts?

I. The age referred to is indicated as then near; for said Paul, "In that he saith, A new covenant, he maketh the first old"; and the inference therefrom he states in these words: "Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 13. But when did he say, "I will make a new covenant"? Why, several hundred years before the Christian era. So if he made the first covenant old then, and the ages from then to the time when the gospel of our Lord and Savior Jesus Christ began to be preached, and it became still older by a third more. Old enough, in fact, for it to vanish away when Christ said of the sacramental cup, on the night before he suffered, "This cup is the New Testament in my blood, which is shed for you."—Luke 22: 20. The cup here being put for that which it contained, and that which it contained being made typical of his blood. And this cup is called the New Testament in his blood; but this could not justly be called so, unless the new covenant was to come into operation by the shedding of his own blood. For "Testament" and "covenant" are synonymous terms, and is a peculiarity of the English version, and not of the Greek, which employs but one term—*diatheka*. So if that new covenant did not go into operation then, we have not yet come under the New Testament dispensation; and if so, we are under the curse of the law, which says, "Cursed is every one that continueth not in all things written in the book of the law to do them." For if the new covenant is not now in force, then the Old Testament is, which requires the sacrifice of different kinds of animals to atone for sins. So our neglect to offer the sacrifices required would bring us under the curse of the law if that old covenant were now in force; which would now be in force if it were not already superceded by the new covenant.

The evidence, however, that the Old Testament is not now in force ought to be considered sufficient to convince even a Jew, much more a Gentile. For the very fact that while the Jews were the most zealous of the observances of the law, they were dispersed abroad and ever since prevented from offering their sacrifices, shows a breach of that covenant on the part of God himself, which is allowable only on the supposition that he thus manifested his abrogation of that covenant for their previous transgressions thereof. And this taking place so soon after the termination of the sixty-nine weeks of Dan. 9, which were to reach unto Messiah the Prince, is a clear proof that Jesus of Nazareth was the promised Messiah. For as he was to appear at that time, and no one but he did appear then (who have had any right to be considered otherwise than impostors), he alone has the right to the Messianic claim.

And of the Messiah it was written, that "when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." And on the fulfillment of this prediction Paul, in Heb. 10: 8-10, shows that it was when he came publicly into the world, as our great high priest, when the sacrifices of the law were no longer required; when God had prepared him a body of his own to offer instead. For then, and not till then, could he say, "Sacrifice and offering thou wouldest not"; for God required those sacrifices until then. And that this is the conclusion of the apostle Paul is clear from his statement thereof; which is as follows:—"Above, when he saith, Sacrifice and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he might establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

By the word "first," Paul signifies the old covenant; and by "the second," he denotes the new covenant; as the connection shows. Hence the fulfillment of this prophecy was when Christ could truly say, Sacrifice and offering thou wouldest not, [illegible] could not be until he came publicly into the world; for before this those sacrifices were demanded. Hence when he said, "A body hast thou prepared me," was when he said, "Lo, I come to do thy will, O God"; which "will" Paul shows us was the offering of the body of Jesus Christ once for all. And at that time also he gives us to understand that he took away the first that he might establish the second or new covenant. And the cessation of the sacrifices soon after the crucifixion of Jesus of Nazareth, by the destruction of Jerusalem, and the carrying away of that people captive into all nations, is a manifest proof that he alone was their Messianic king. For had he not been, their rejection of him would have entitled them to the divine favor, instead of resulting in their being broken up as a nation. And as their sacrifices were to be abrogated by their own Messiah, and as they have been abrogated in fact for the last eighteen hundred years, they have no reason whatever to expect any other Messiah to come.

Their old covenant, which was written upon two tables of stone, is no where to be found. Their sacrifices, which they were commanded to offer for any transgression thereof, cannot now be offered. So it is to all intents and purposes abrogated; for had God designed its continuance any longer, he would not have suffered the two tables of stone, on which that covenant was written, to have been lost. So the finger of God is seen in the removal thereof as plain as in the original writing thereof by the finger of God. But prior to the abrogation of that covenant, Messiah was to appear, in fulfillment of the prophecy saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." And as the Lord Jesus was the only one who did appear at the time indicated, he alone is the only true Messiah. So it is absolute folly for a Jew to reject him, and to cleave to the old covenant, the original of which is lost, when if they but believe in him they will be entitled to all the blessings of the new. "I will make an everlasting covenant with you, even the sure mercies of David."

This last passage is quoted by Paul in Acts 13: 34, and applied to the resurrection of the Lord Jesus; which goes to prove that the new or everlasting covenant was made and came into force then, by the death and resurrection of the Lord. And the whole scope of his argument, in his epistle to the Hebrews, is designed to prove the same. Some of his statements therein are so plain in that direction that they cannot be made to mean anything else. For instance, in speaking of the first covenant, and the new, he says that when he said, Lo, I come to do thy will, O God, he took away the first that he might establish the second; and then shows that his will, that he came to do, was to offer his body once for all. But if he took away the first then, the second would have to come into immediate force, as otherwise they would have been left without any law whatever.

Hence there is no other conclusion to which we can come except this; viz: that the old covenant or Testament was abrogated, and the new covenant was introduced by the death and resurrection of Jesus Christ. Hence Paul could truly say of himself and his brethren in the ministry, God hath made us able ministers of the new *covenant*—(Greek, *diatheka*—covenant or Testament), not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

No person who holds that the new covenant is not yet come into force, can say what Paul here says; for if it is all future, no one can be an able minister thereof, except of the letter, for to be an able minister of its spirit, is to make it operative in the present time, and thus prove that it is not wholly a thing in the future. Hence the age designated by the prophecy can be none other than the past, present, and future days of the New Testament dispensation.

II. What people are meant by the house of Israel, and the house of Judah? The house of Israel in its natural meaning would include all of the descendants of Jacob, and so include the house of Judah. But since there was a division of that house, and the ten tribes were known by that name, it became necessary to mention the house of Judah, so that none of the descendants of Jacob could be excluded from that covenant.

But Paul says truly that "they are not all Israel who are of Israel." Jacob obtained the name Israel because he had power to prevail with God; hence the true Israel are only those of his descendants who possess like characteristics, evil doers being reckoned as children of the wicked one, and not of the true Israel. Such must cease to do evil, and learn to do well, before they can be reckoned as the children of Israel. And this they cannot do unless they believe on the Lord Jesus Christ; for to reject him is the height of impiety, and involves a rejection of God who sent him to be the Savior of the world.

Under the Old Testament dispensation, Gentiles might become proselytes of the law, and become incorporated into the Jewish nation, and so become Israelites. So under the new covenant Gentiles can be grafted into the same stock, like as a wild olive is grafted into the good olive tree, and so by partaking of the root and fatness of the good olive tree become identified as belonging to the same tree. This is all perfectly natural, for God hath made of one blood all nations of men, so that a good man of one nation has the same nature as a good man of another nation. And all believers are acknowledged by Christ himself as brethren; and he being a real Israelite, of the tribe of Judah, his brethren become Israelites by partaking of his peculiar nature. So the house of Israel and the house of Judah includes not only the original and spiritual descendants of Jacob, but those also who, under both Testaments, become grafted into that great family of God.

But were it not so, Paul could not have said, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." For if they were not also the seed of Jacob or Israel, they could not be the seed of Abraham; but if the seed of one, then of both; and so Israelites by a spiritual life transplanted through Christ. But the term Israel cannot apply to the Gentiles as the natural stock, but only as branches grafted into the stock. So the house of Israel would refer to the original stock, and would include its several branches. Hence when he saith "I will make a new covenant with the house of Israel," etc., it refers to [illegible] Accordingly, this covenant [illegible] written perfectly in the hearts of some, so such objection can be raised in his case.

But then the objection assumes to anticipate the time when this law shall be written, as though it was to be completed at once; whereas it includes a long duration of time, as will be seen under the next inquiry.

WM. HOBBS.

(To be concluded.)

For the World's Crisis.

TALK TO ME.

Oh! talk to me, ye friends of Jesus,
Tell me if He will soon appear
In triple glory, to redeem us
From sin and death and every fear.
And tell me of His voice awaking
Dear ones slumbering in the tomb,
Of the bright day that when breaking
Shall scatter all their night of gloom.

Talk to me of beautiful Eden,
Where none e'er sicken and die,
And love's dear tie cannot be riven,
And life's clear stream is never dry.
And tell me of the Holy City,
The sweet home of the pure and blest,
Who through a Savior's love and pity
Share in unending joy and rest.

Talk to me of its peaceful bowers,
And golden walks 'neath life's fair trees,
Shining fields and beauteous flowers,
Its healthful clime and perfumed breeze.
And tell me of the joyful singing,
And of the angel harpings there;
The alleluias sweetly rising
From all the praiseful crowd so fair.

And talk to me of crowns unfading,
And of the palms that victors wear,
And the robes of glory all pervading,
That gilds the robes the righteous wear.
And tell me of that blest to-morrow,
When we eternal things shall view,
And I will bid farewell to sorrow,
That did with grief my soul imbue.

Bristol, Ct. JANE J. AUSTIN.

For the World's Crisis.

CHEER UP!

God's promises are sure. None need trust in vain; for that which he hath promised he will also perform. Courage, then, and press forward in the christian race. We may have our dark seasons, it is true, but what is the cause? Unbelief! Just as certainly as we doubt God's promises we fall into trouble. Have faith, then, "For the Lord God is a sun and a shield; the Lord will give grace and glory; *no good thing will he withhold from them that walk uprightly.*" Ps. 84: 11. What more could we ask than is contained in this promise? Reason would answer, Nothing. Why, then, should we ever allow ourselves to despond?

Do we have trouble? We have an Advocate, who can be touched with the feeling of our infirmities, to intercede for us. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

Are we in perilous times? It is a sign that we are in the last days. Are evil men and seducers waxing worse and worse, deceiving and being deceived? It is another "sign of the times." Do we see distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth? Jesus says, "When these things begin to come to pass . . . . lift up your heads; FOR YOUR REDEMPTION DRAWETH NIGH." Shall we not cheer up?

G. W. GREEN.

Memphis, Ind.

For the World's Crisis.

THE PRIDE OF FASHION.

"If self must be denied,
And sin no more caressed,
They rather choose the way that's wide,
And strive to think it best."

The fashions—follow the fashions? Why not? No matter how expensive, foolish, absurd, despotic, ridiculous, ruinous to body, mind or soul, take the popular course—follow the fashion, in the church and out of it. No matter whether the bonnet is trimmed with white, black, blue, red, or scarlet, turned up or turned down, on the back side of the head or on the front side, stuck on the forehead or on the back of the neck, all right—it looks beautiful!

"Time was when women bonnets wore
Projecting half a yard before;
When beauty was thus hidden deep,
'Twas something e'en to get a peep;
But now, O woman's fickle mind!
They wear their bonnets all behind;
While men their features hide with hair,
The ladies go with faces bare,
And fancy all admire who stare!
So this will pass in history's page
As lovely women's barefaced age!"

No matter whether the dress be long or short, hooped or not hooped, Bloomer or not Bloomer, up to the knee or trailing in the mud and dirt, so be it is in the fashion. Is it fashionable to wear tight shoes, pinching the feet and toes? wear them—corns or no corns, all the same. Is it fashionable to wear jewelry? wear it—on the breast, the arms, the fingers, in the ears, rings from one to four on each finger—ear-rings, large and showy—necklaces, two or three in number, with hearts and crosses dependent from the same—bracelets, casing the arms half way to the elbow—a minute watch affixed to the waist, and moored to the neck with a golden cable—a world of little knick-knacks, called "charms."

All right, on with them, cost or no cost, Bible or no Bible—it's the fashion. If a dress or shawl cost fifty, a hundred, or two hundred dollars, instead of five or ten, on with them; no matter. If bob-tailed coats are the cut of the day, wear bob-tailed coats—if long, long. If stocks to choke the neck, and high collars become popular, buckle them on, tight as a drum-head, breath or no breath, bronchitis or no bronchitis, all the same. . . .

Is it fashionable to write, puff, and read novels, go to the theatre, the dance, and play the fiddle? follow the wake. "On with the dance, let joy be unconfined." It is the fashion.

If it is fashionable to pay five, ten, twenty, or a hundred dollars for a ticket to hear Jenny Lind sing in a theatre or a church, to fill Barnum's pockets, hurrah for Jenny Lind, hurrah! On they go, ministers and people—it's the fashion, it's popular!

Is it fashionable to make holiday feasts, New Year's calls, load the tables and side-boards with wines, cordials, rich dainties, poisonous confectionary, eat, drink, gormandize, play the glutton, the drunkard, and starve the poor? Go ahead, it's the fashion—no matter, all right! "Like priest, like people." Is it fashionable to hold fancy fairs, tea-parties, soirees, oyster suppers, pic-nics, [illegible] come. Sometimes, also, sinners, men of the world, have balls, dancing parties, etc., for the benefit of the poor, the widows, and the orphans, on the same principle—it's the fashion. Money we want—money we will have.

"Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient thing imaginable, for fashion's sake. She pinches our feet with tight shoes, or chokes us with a tight handkerchief, or squeezes the breath out of our body by tight lacing.

"She makes people sit up at nights when they ought to be in bed, and keeps them in bed in the morning when they ought to be up doing.

"She makes it vulgar to wait on ourselves, and genteel to live idle, and useless.

"She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

"She invades our pleasure and interrupts our business.

"She compels people to dress gayly, whether upon their property or that of others; whether agreeable to the word of God or the dictates of pride.

"She ruins health and produces sickness, destroys life and occasions death.

"She makes foolish parents, invalids of children, and servants of all.

"She is a tormentor of conscience, despoiler of morality, an enemy of religion, and no one can be her companion and enjoy either.

"She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious."

Dr. Edward Dixon, in "The Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornment is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men, than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low-necked dresses are in the ascendant, sore throat and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affections became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so intimately are dress and disease connected, that an eminent skillful doctor says, that all he needs to determine of what a majority of the fashionable women are dying, is to have an inventory of their wardrobe handed to him.

If there is any one fashion more cruel and absurd than another, it is that of making little girls' dresses and skirts to be worn off from the shoulder. One cannot meet a child whose mother is more fashionable than wise, without feeling distressed for the efforts of the little one to use its arms, and constant shrugging of the shoulders, to give one or the other a little liberty.

This fashion undoubtedly does much to cause the almost universal deformity of shoulders observable in women.

And is there no other evil attendant on this loose mode of dressing, save ill health and personal deformity? Take from a lovely girl modesty, virtuous purity, a sense of female delicacy, and what remains?

"Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

DO NOT FORGET.

This age is one of forgetfulness. Forgetting that there is an allwise Being who rules all things, that his plans are all laid from Eden lost to Eden restored,—and men cannot even make one hair white or black, with all their strivings. Nations may strive to change the plans of God, as did Satan on the Mount, when he wished Jesus to fall down and worship him; but he could not avail any thing; so the next thing was, to try and drown him; but he was more mighty in power, and he could say to the sea, Be calm, and it obeyed. Thus we may learn that his power is limited, and cannot triumph at last; and as he is the leader of the nations, they cannot prevail. Therefore the nations and their leader are doomed.

Brethren and sisters, do not forget that God has chosen you for a better purpose. To separate yourselves from the nations of the world. Forget not that Jesus bought us with a price, suffered and bled on Calvary, and his own precious blood paid the debt. Forget not the example set for us, and the commandments given; to leave father, mother, wives, and children, houses and lands, for his sake and the gospel's, if need be, but not without reward. Forget not that time is short. Your work will soon be done, and what is done must be done quickly. Neither forget the armor that we are to wear, and also the spirit with which we are to use it. It will do as much now as it did in the apostle's day. It will do the finishing work of the gospel, and that is all that God wants of it. God wants sinners saved.

"O!" says one, "I cannot do any thing." Ah! brother, you have forgotten again. What? Forgotten God's promises,—"My grace is sufficient." Do not stop when God calls, but leave your farms, and shops, your houses, and all that is earthly, and run, sound the alarm; tell men of the danger before them in love and in tears. Put them in remembrance of these things. Arouse them from their slumber. Be not ashamed. Cry aloud and spare not. Tell them the judgment is just upon them,—what is done must be done quickly; that they shall not be forgetful of these things; that they may make preparations for the judgment.

Neither forget the prayer that Jesus offered for you. "Neither pray I for these alone, (speaking of his disciples), but for them also which shall believe on me through their word." So we have the help of one that is able; and he commands us to be watchful, and to strengthen the things that remain, that are ready to die. Let us not be forgetful of these things. Waiting for life,

JOHN C. WHEELER.

Mechanic Falls, Me.

☞ The trials of life are the tests which ascertain how much gold there is in us.

THE COMING HAIL-STORM.

BY [illegible] TAYLOR.

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"—God to Job, 38: 22, 23.

Great hail-stones are sometimes sent by the Almighty as plagues and judgments on evil men and countries. God seems to reserve this heavenly artillery therewith to pour his wrath upon the wicked in the day when he goes forth in battle to fight against them. How terrible are his weapons of war! How awful is our God! Witness the following:

Among the plagues sent upon Egypt, was "a very grievous hail, such as hath not been on Egypt since the foundation thereof until now." This hail smote the herbs, break every tree of the field, destroyed crops, men, and beasts. "There was none like it in all the land of Egypt, since it became a nation." Exodus 9.

In the days of Joshua, God fought against the Amorites with "great hail-stones from heaven," so that "they were more which died with hail-stones than they whom the children of Israel slew with the sword." Joshua 10. These stones as well as those sent on Egypt must have been of immense size to have destroyed trees and men.

When Israel rebelled, Jehovah "smote them with blasting, mildew, and hail." Hag. 2: 17.

Hail is mentioned as one of the plagues under the first trumpet. Rev. 8: 7. This trumpet describes the Gothic invasion of the Roman Empire, A. D. 395–410, under Alaric and others. Nicephorus Calistus says that after the taking of Rome by Alaric in 410, hail-stones fell in many places of eight pounds weight. The prophecy was both figuratively and literally fulfilled.

In A. D. 824, there fell near Autun, in Burgundy, among the hail, pieces of ice sixteen feet long, seven feet wide, and two feet thick! This statement fully attested by the old writers, makes highly probable the account given by Hayne in his History of India, who says when speaking of the masses of hail-stones that have fallen in the Mysore country, that in the latter part of Tippoo Sultan's reign it is recorded and highly authenticated that a piece fell near Seringapatam of the size of an elephant!—*Vide Appleton's Ency., Art.. Hail.*

In 1680, Vallade assures us in his description of the Orkney Islands, that in the month of June that year, there fell pieces of ice during a storm a foot thick.

In 1693, Morton observed at Northampton, England, blades of ice which fell in a storm that were two inches long and one inch thick.

In 1720, hail fell at Crems, in France, some of the stones of which weighed six pounds.

In 1722, in the famous storm that occurred in Picardy, a province of France, in August, the least stones that fell accompanied with thunder and lightning, weighed a pound, and the largest eight pounds.

The following year hail-stones fell at Leicester, in England, five inches long.

In 1738, there fell hail in Thuringia, in Germany, as large as geese eggs, and in 1740, hail-stones fell in Rome the size of common hen's eggs.

The great hail-storm that passed over France on Sunday, July 13th, 1788, was most terrific. Two parallel lines of storm, each nine miles wide, and separated by a middle line of furious rain swept fearfully from the south-west to the north-east, over a tract of country extending five hundred and six hundred miles. It took place at nine o'clock in the morning, and without any eclipse was accompanied by a dreadful darkness. The fury of the tempest was terrifying. Wind, rain, hail, and thunder seemed to contend in impetuosity, to lay waste and destroy. The rich face of summer in one hour appeared as if converted to an universal winter, vines, fruit trees, corn, the forests were beaten in ruins. The ground was covered with heaps of solid ice. One district of sixty square leagues had not a single ear of corn, or fruit of any kind left. Of the sixty-six parishes in the district of Pontoise, forty-three were entirely desolated, and the rest nearly destroyed. In all, one thousand parishes were ravaged, and $5,000,000 worth of property destroyed. This judgment fell in France just previous to her blasphemious and awful atheistical revolution, when she defied God, slew his witnesses, and instituted universal massacres, making a hell on earth.

In 1798, in a paper read before the Royal Society, the Abbe of Maury testified that hail-stones fell in Germany from half an inch in diameter to the weight of eight pounds.

In 1801, Sir Robert Wilson describes a hail-storm that continued at intervals two days and nights at Marmorice Bay, Asia Minor, when the stones were as large as walnuts, and covered the ground two feet deep in February.

In 1831, Dr. Malcomsom describes another storm which occurred in India, when the stones ploughed up a gravel walk like musket balls, and passed through glass windows, making round holes without cracking them.

Matteucci, describing the storm of July 24th, 1832, at Tussi, certifies positively to the hail-stones having fallen of the weight of one and a half pounds, and states that it appears certain that one was found which weighed fourteen pounds, and that another forced its way through the roof of a house.

A little after midnight of March 28th, 1834, in a hail-storm which continued only ten minutes in Jackson, La., great numbers of the cattle were killed by the hail, and much damage done to the houses and woods. Darwin makes mention of many wild deer being killed, in a hail-storm at night in Buenos Ayres, one man finding and bringing in thirteen carcasses, and another seven. Ostriches, and other birds were also destroyed.

In 1856, on the 29th of August, hail-stones fell in Champlain, N. Y., some as large as Brazil-nuts, others sharp and jagged of the size of a large watch.

In Rev. 16: 21, the final plague of the seventh vial is, "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." Wesley makes this talent sixty pounds. Gauntlett one hundred pounds. The Egyptian talent was eighty-six pounds and nine ounces. The Jewish talent of silver was one hundred and thirteen pounds, ten ounces. A talent at Antioch weighed three hundred and ninety pounds. See Isa. 28: 2-17; Isa. 30: 35; Ezk. 13: 11-13; Ezk. 38: 22; and Rev. 11: 19. All this may be figurative, but should it prove literal, as the stones of A. D. 824, and that in the reign of Tippoo Sultan, 179?, shows it may be, then how awful! And if it should be universal as the prophecy would seem to indicate, then how grand, how fearful, how destructive will be this great judgment on a guilty world! Dr. Cumming and very many others think the seventh angel commenced to pour out his vial of wrath in 1848. If so, then the great last hail-storm is just at hand. Reader, will you find a shelter in Christ then? "The hail will sweep away your refuge of lies" in that solemn hour, and there is safety nowhere else but in the everlasting arms of the Son of God.

Castleton, Vt., February, 1864.

—Advent Herald.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating drinks as a Beverage.

For the World's Crisis.

LETTER FROM ATHOL, MASS.

DEAR TRY COMPANY:—Being in this pretty place, Athol, Mass., and seeing a number of pretty children in the Sabbath School, all readers of the Young Pilgrim, I asked them to meet at Eld. Geo. L. Streeter's, and read, sing and pray. We had a few good meetings; and, as the little girls earn considerable [illegible] them to send some to the Children's S. S. Fund, which they cheerfully subscribed, as follows:—

Eva Ellenwood	$0.25
Martha Sawtelle	.25
Waldo Hagar	.10
Frank Stratton	.10
Emma Streeter	.10
Sarah Streeter	.5
George Streeter	.5
Maria Mathews	.10

Little George Streeter says, "Tell them I want to be a good boy. I am five years old. I want to be good so I can live with Jesus when he comes."

Little Sarah, Georgie's sister, says, "I had five cents given me to buy candy with, and I wanted Aunt Maria to send it to the S. S. Fund. I am three years old."

Well, children, be good. By and by I hope to have time to write you some more about Canada. Keep on writing. I love to read your little letters. How glad I would be to see you all. If you are good, and I am, we shall meet in our happy Eden home by and by, where we shall see Jesus and be happy forever. Let us be faithful. Pray often. Study your Bibles. May God bless you. Amen.

March 31st, 1864. SISTER MARIA.

For the World's Crisis.

CHILD'S PRAYER CORRECTED.

Now I lay me down to sleep,
I pray, O Lord, my soul to keep;
Preserve my life till I awake,
And evermore, for Jesus' sake.

WILLIAM HOBBS.

LITTLE WILLIE'S SELF-DENIAL.

"Oh, mamma," exclaimed Willie, as he ran eagerly into the room on his return from school, "we are to have a vacation all next week, and may I go with Dennis on Monday when he goes to get those vegetables papa has bought of Mr. Morton?"

"If it is a pleasant day, I know of nothing to prevent your going; that is, if Dennis is willing to take charge of you."

"Oh, I know he will, mamma, and I won't trouble him in the least. Only think, it is six miles there; what a splendid long ride I shall have."

The next day, as Willie walked to church with his parents, he often thought of the pleasure in store for the morrow; but in the Sabbath-school he was very much interested in the remarks of a stranger who addressed the school.

When he reached home, he said: "Mamma, that minister talked to us to-day about self-denial, and said the more we denied ourselves for the good of others the happier we should feel. Now is that really true?"

"It is, Willie. The Bible says: 'It is more blessed to give than to receive,' and we are told to 'deny ourselves, take up our cross, and follow Christ.'"

"Then I fear I am a very selfish little boy, for I don't like to deny myself at all. I ate all those oranges myself the other day, although I knew that Johnny Maloney would have been very glad of one, for he has just got over the fever, and I remember now how good they tasted when I was getting well after I was sick last fall."

"I am glad, Willie, to find you have been thinking of this matter. If you wish to prove the truth of the minister's words, do some self-denying act the first opportunity you have, and see if you feel happier for it."

The next morning dawned bright and cloudless, and Willie was in high spirits all the forenoon. He scarcely knew how to employ his time until the happy hour arrived for him to take his ride. He got tired of staying in the sitting-room, and so he thought he would pay a visit to Mrs. Maloney, who was washing in the kitchen.

"Oh, Masther Willie," she cried, "how nice ye'er looking this morning, and what a fine color ye have in yer cheeks. Here's poor Johnny as pale as this sheet I'm washing ever since the faver left him. The docthor says he ought to take a ride now and then, and go out in the country a bit; but the like of me, that has to wash for a living, can't do that at all."

A sudden thought startled Willie, and scarcely stopping to make any answer, he rushed out into the yard. Back and forth he paced with slow step, and a very anxious, perplexed look upon his face. All at once he came to a dead halt, and planting his foot firmly upon the bricks, he exclaimed, "I'll do it," and then ran into the house.

"Mamma," he said, "Johnny Maloney is down stairs, and he looks so pale and thin, I think the ride into the country this afternoon will do him more good than it will me; and as there is room for only one, I am going to let him go in my stead if you are willing."

"Most certainly I am, Willie," and clasping the little fellow to her heart, she gave him a kiss of approval. He flew to tell Mrs. Maloney of his decision, and resolutely stood by while Johnny was lifted up on the high seat beside Dennis. He watched them ride out of sight with a face on which smiles and tears were striving which should have possession, but the smiles gained the victory, and he went cheerfully on an errand for his mamma, which she had kindly postponed on account of the ride.

After Willie's mamma had put him to bed that night, she sat down beside him, and putting her hand fondly upon his little curly head, she said: "You have made me very happy, dear Willie, to-day, by so soon putting in practice the resolution you made yesterday. It was a great act of self-denial for you to give up the ride you anticipated so much pleasure in taking; and how is it? do you feel happier or not for staying at home to let Johnny go?"

"Happier than if I had taken the best ride in the world, mamma. And you say it made you happy, too, and I know Mrs. Maloney and Johnny were happy; and so only think how much happiness it caused. I am sure I don't mean to be selfish again as long as I live."—*American Messenger.*

REAL COURAGE.

Boys and girls, as well as men and women, are sometimes apt to mistake prudence for cowardice, and yet no two qualities can be more different.

"Pooh!" said a rough boy once to his more gentle cousin, "I do believe, John, you are afraid to go near that horse, just because he isn't tied!"

"There is no need of my going near him, Stephen," was the reply; "and there is danger of his kicking any one who teases him uselessly."

"Ha! ha!" shouted Stephen, "you're a bravey, now, ain't you? The idea of being afraid of a horse!" and, with a taunting look at John, the foolish boy walked up to the grazing animal, and poked him with a stick.

The horse gave an uneasy start, but continued pulling at the grass.

"See here!" exclaimed Stephen, growing bolder, "if you'll promise not to faint, John, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for, as he stealthily approached the horse in the rear, the animal bounded away after performing a flourish with his hoofs that laid his tormentor senseless in the dust.

John tried hard to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from a pool near by, dashed it in the boy's white face, but all in vain—there were no signs of life. The nearest house was their own home, a quarter of a mile distant. John felt that not a moment must be lost. He approached the now quiet horse, and leaping upon his back, rode swiftly, without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed the horse had managed to knock a little common sense into him.

"And what a dunce I must have been, John," he added, "to fancy you were afraid of that horse."

FOUR PAIRS OF HANDS.

"Grandmother," said a little girl, "I wish I had four pairs of hands to help you with." "Oh, thought the old lady, "how happy I am in having a grandchild so ready and willing to comfort my old age. Four pairs of hands! According to that, I am afraid I shall hardly find enough to keep *one pair* busy."

In the afternoon grandmother went into the woods to cut herbs. "You will spread supper," she said to the little girl; "put on the brown loaf and a mug of milk and the cold mutton, and make a cup of tea." And the nice old lady put on her Shaker bonnet and took her way to the woods, wishing the four pairs of hands could go with her.

Sunset filled the earth with golden light when grandfather from the brick yard and grandmother from the forest turned their tired feet toward the cottage. Each thought of supper, and what a good sauce hunger was to give it a relish. Grandmother also pleased herself on the way fancying her little girl trotting about the old kitchen, and making its grey walls cheerful with her nimble fingers and glad songs.

The old lady came into the porch. There sat grandfather, tired and alone, leaning on the top of his staff. No supper, no tea-kettle singing, no little grandchild to welcome her. "Where is Elsie? Has she fallen into the well?" asked grandmother, her kind old heart going pit-a-pat. She looked out of the east window. "Elsie, Elsie," called grandmother, "why did you not get supper, as I bid you, child?"

"Oh, because—," drawled Elsie.

"For my part, I had rather have what one pair of hands will *do*, than what four pairs can *promise*," said the old lady.

Ah, selfish people are always generous with just that which they don't happen to have.—*Child's Paper.*

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighborhood, by the name of Jim Dick. Myself and a number of my playfellows were one evening collected together at our sports, and began tormenting the poor black by calling him, "Negro," "Blackamoor," and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us.

We soon after made an appointment to go a skating in the neighborhood; and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. "Oh, yes, John, you may have them and welcome," was his answer.

When I went to return them I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me blackamoor again," and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.—*Southey.*

☞ Mind what you run after. Never be content with a bubble that will burst, or a fire-work that will end in smoke. Get that which you can keep—which is worth keeping.

The World's Crisis

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For the World's Crisis.

THE CLOSE OF TIME.

The sands of Time are sinking,
Its glass will soon be run;
O! may we not cease praying—
Thy will, O God! be done!
* * * * *
Oh! joyful, happy meeting,
When time shall have an end,
When we shall cease our weeping,
And friend shall meet with friend.

A righteous crown immortal
Shall be the saints' reward;
It's promised to the faithful
Who keep His sacred word.

Shall we be virgins sleeping,
The oil of grace delay,
Till we shall see Him coming?
O God! forbid, I pray.

A free and full salvation
Is offered unto all;
They shall not taste his supper,
Who do refuse the call.

The pure in heart shall see Him
Who made the universe;
The earth shall they inherit,
When He removes the curse.

May we be humble christians,
The path of virtue tread,
And live in sweet submission
To Christ, our living Head.

Our God will give us wisdom
To guide us to the last,
And in his glorious kingdom
We'll share a rich repast.

We'll sing the song of Moses,
And of the righteous Lamb;
That song that never closes—
All glory to His Name!

Dover, N. H. M. A. T. H.

For the World's Crisis.

THE NEW COVENANT.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sins will I remember no more."—Jer. 31: 31-34.

In order to examine the subject of this prophecy, in relation to the time of its fulfillment, certain inquiries demand our attention.

1. What age is referred to in the saying, "Behold the days come, saith the Lord, when I will make a new covenant"?

2. What people are meant by the house of Israel, and the house of Judah?

3. What length of time will it require to write his law in their inward parts?

4. Will all know him from the least to the greatest of them when this covenant is written in their hearts?

I. The age referred to is indicated as then near; for said Paul, "In that he saith, A new covenant, he maketh the first old"; and the inference therefrom he states in these words: "Now that which decayeth and waxeth old is ready to vanish away."—Heb. 8: 13. But when did he say, "I will make a new covenant"? Why, several hundred years before the Christian era. So if he made the first covenant old then, add the years from then to the time when the gospel of our Lord and Savior Jesus Christ began to be preached, and it becomes still older by a third more. Old enough, in fact, for it to vanish away when Christ said of the sacramental cup, on the night before he suffered, "This cup is the New Testament in my blood, which is shed for you."—Luke 22: 20. The cup here being put for that which it contained, and that which it contained being made typical of his blood. And this cup is called the New Testament in his blood; but this could not justly be called so, unless the new covenant was to come into operation by the shedding of his own blood. For "Testament" and "covenant" are synonymous terms, and is a peculiarity of the English version, and not of the Greek, which employs but one term—*diatheka*. So if that new covenant did not go into operation then, we have not yet come under the New Testament dispensation; and if so, we are under the curse of the law, which says, "Cursed is every one that continueth not in all things written in the book of the law to do them." For if the new covenant is not now in force, then the Old Testament is, which requires the sacrifice of different kinds of animals to atone for sins. So our neglect to offer the sacrifices required would bring us under the curse of the law if that old covenant were now in force; which would now be in force if it were not already superceded by the new covenant.

The evidence, however, that the Old Testament is not now in force ought to be considered sufficient to convince even a Jew, much more a Gentile. For the very fact that while the Jews were the most zealous of the observances of the law, they were dispersed abroad and ever since prevented from offering their sacrifices, shows a breach of that covenant on the part of God himself, which is allowable only on the supposition that he thus manifested his abrogation of that covenant for their previous transgressions thereof. And this taking place so soon after the termination of the sixty-nine weeks of Dan. 9, which were to reach unto Messiah the Prince, is a clear proof that Jesus of Nazareth was the promised Messiah. For as he was to appear at that time, and no one but he did appear then (who have had any right to be considered otherwise than impostors), he alone has the right to the Messianic claim.

And of the Messiah it was written, that "when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." And on the fulfillment of this prediction Paul, in Heb. 10: 8-10, shows that it was when he came publicly into the world, as our great high priest, when the sacrifices of the law were no longer required; when God had prepared him a body of his own to offer instead. For then, and not till then, could he say, "Sacrifice and offering thou wouldest not"; for God required those sacrifices until then. And that this is the conclusion of the apostle Paul is clear from his statement thereof; which is as follows:—"Above, when he saith, Sacrifice and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God, he taketh away the first that he might establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

By the word "first," Paul here signifies the old covenant; and by "the second," he denotes the new covenant; as the connection shows. Hence the fulfillment of this prophecy was when Christ could truly say, *Sacrifice and offering thou wouldest not*; which could not be until he came publicly into the world; for before this those sacrifices were demanded. Hence when he said, "A body hast thou prepared me," was when he said, "Lo, I come to do thy will, O God"; which "will" Paul shows us was the offering of the body of Jesus Christ once for all. And at that time also he gives us to understand that he took away the first that he might establish the second or new covenant. And the cessation of the sacrifices soon after the crucifixion of Jesus of Nazareth, by the destruction of Jerusalem, and the carrying away of that people captive into all nations, is a manifest proof that he alone was their Messianic king. For had he not been, their rejection of him would have entitled them to the divine favor, instead of resulting in their being broken up as a nation. And as their sacrifices were to be abrogated by their own Messiah, and as they have been abrogated in fact for the last eighteen hundred years, they have no reason whatever to expect any other Messiah to come.

Their old covenant, which was written upon two tables of stone, is no where to be found. Their sacrifices, which they were commanded to offer for any transgression thereof, cannot now be offered. So it is to all intents and purposes abrogated; for had God designed its continuance any longer, he would not have suffered the two tables of stone, on which that covenant was written, to have been lost. So the finger of God is seen in the removal thereof as plain as in the original writing thereof by the finger of God. But prior to the abrogation of that covenant, Messiah was to appear, in fulfillment of the prophecy saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." And as the Lord Jesus was the only one who did appear at the time indicated, he alone is the only true Messiah. So it is absolute folly for a Jew to reject him, and to cleave to the old covenant, the original of which is lost, when if they but believe in him they will be entitled to all the blessings of the new. "I will make an everlasting covenant with you, even the sure mercies of David."

This last passage is quoted by Paul in Acts 13: 34, and applied to the resurrection of the Lord Jesus; which goes to prove that the new or everlasting covenant was made and came into force then, by the death and resurrection of Christ. And the whole scope of his argument, in his epistle to the Hebrews, is designed to prove the same. Some of his statements therein are so plain in that direction that they cannot be made to mean anything else. For instance, in speaking of the first covenant, and the new, he says that when he said, Lo, I come to do thy will, O God, he took away the first that he might establish the second; and then shows that his will, that he came to do, was to offer his body once for all. But if he took away the first then, the second would have to come into immediate force, as otherwise they would have been left without any law whatever.

Hence there is no other conclusion to which we can come except this; viz: that the old covenant or Testament was abrogated, and the new covenant was introduced by the death and resurrection of Jesus Christ. Hence Paul could truly say of himself and his brethren in the ministry, God hath made us able ministers of the new *covenant*—(Greek, *diatheka*—covenant or Testament), not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

No person who holds that the new covenant is not yet come into force, can say what Paul here says; for if it is all future, no one can be an able minister thereof, except of the letter, for, to be an able minister of its spirit, is to make it operative in the present time, and thus prove that it is not wholly a thing in the future. Hence the age designated by the prophecy can be none other than the past, present, and future days of the New Testament dispensation.

II. What people are meant by the house of Israel, and the house of Judah? The house of Israel in its natural meaning would include all of the descendants of Jacob, and so include the house of Judah. But since there was a division of that house, and the ten tribes were known by that name, it became necessary to mention the house of Judah, so that none of the house of Israel could be said to be excluded from that covenant.

But Paul says truly that "they are not all Israel who are of Israel." Jacob obtained the name Israel because he had power to prevail with God; hence the true Israel are only those of his descendants who possess like characteristics, evil doers being reckoned as children of the wicked one, and not of the true Israel. Such must cease to do evil, and learn to do well, before they can be reckoned as the children of Israel. And this they cannot do unless they believe on the Lord Jesus Christ; for to reject him is the height of impiety, and involves a rejection of God who sent him to be the Savior of the world.

Under the Old Testament dispensation, Gentiles might become proselytes of the law, and become incorporated into the Jewish nation, and so become Israelites. So under the new covenant Gentiles can be grafted into the same stock, like as a wild olive is grafted into the good olive tree, and so by partaking of the root and fatness of the good olive tree become identified as belonging to the same tree. This is all perfectly natural, for God hath made of one blood all nations of men, so that a good man of one nation has the same nature as a good man of another nation. And all believers are acknowledged by Christ himself as brethren; and he being a real Israelite, of the tribe of Judah, his brethren become Israelites by partaking of his peculiar nature. So the house of Israel and the house of Judah includes not only the original and spiritual descendants of Jacob, but those also who, under both Testaments, become grafted into that great family of God.

If this were not so, Paul could not have said, "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." For if they were not also the seed of Jacob or Israel, they could not be the seed of Abraham; but if the seed of one, then of both; and so Israelites by a spiritual life transmitted through Christ. But the term Israel cannot apply to the Gentiles as the natural stock, but only as branches grafted into the tree. So the house of Israel would refer to the original stock, and would include its several branches. Hence when he said, "I will make a new covenant with the house of Israel," etc., it refers to the natural descendants of Jacob.

Accordingly, this covenant was made with that house in the person of its representative head, Jesus Christ. And however much it may be objected to in regard to the law being written perfectly in the hearts of some, no such objection can be raised in his case.

But then the objection assumes to anticipate the time when this law shall be written, as though it was to be completed at once; whereas it includes a long duration of time, as will be seen under the next inquiry.

Wm. Hobbs.

(*To be concluded.*)

For the World's Crisis.

TALK TO ME.

Oh! talk to me, ye friends of Jesus,
Tell me if He will soon appear
In triple glory, to redeem us
From sin and death and every fear.
And tell me of his voice awaking
Dear ones slumbering in the tomb,
Of the bright day that when breaking
Shall scatter all their night of gloom.

Talk to me of beautiful Eden,
Where none e'er sicken and die,
And love's dear ties cannot be riven,
And life's clear stream is never dry.
And tell me of the Holy City,
The sweet home of the pure and blest,
Who through a Savior's love and pity
Share in unending joy and rest.

Talk to me of its peaceful bowers,
And golden walks 'neath life's fair trees,
Shining fields and beauteous flowers,
Its healthful clime and perfumed breeze.
And tell me of the joyful singing,
And of the angel harpings there;
The alleluias sweetly rising
From all the praiseful crowd so fair.

And talk to me of crowns unfading,
And of the palms that victors bear,
And of the glory all pervading,
That gilds the robes the righteous wear.
And tell me of that blest to-morrow,
When we eternal things shall view,
And I will half forget the sorrow
That did with grief my soul imbue.

Bristol, Ct. Jane J. Austin.

For the World's Crisis.

CHEER UP!

God's promises are sure. None need trust in vain; for that which he hath promised he will also perform. Courage, then, and press forward in the christian race. We may have our dark seasons, it is true, but what is the cause? Unbelief! Just as certainly as we doubt God's promises we fall into trouble. Have faith, then, "For the Lord God is a sun and a shield; the Lord will give grace and glory; *no good thing will he withhold from them that walk uprightly*." Ps. 84: 11. What more could we ask than is contained in this promise? Reason would answer, Nothing. Why, then, should we ever allow ourselves to despond?

Do we have trouble? We have an Advocate, who can be touched with the feeling of our infirmities, to intercede for us. "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

Are we in perilous times? It is a sign that we are in the last days. Are evil men and seducers waxing worse and worse, deceiving and being deceived? It is another "sign of the times." Do we see distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth? Jesus says, "When these things begin to come to pass . . . . lift up your heads; FOR YOUR REDEMPTION DRAWETH NIGH." Shall we not cheer up? G. W. Green.

Memphis, Ind.

For the World's Crisis.

THE PRIDE OF FASHION.

"If self must be denied,
And sin no more caressed,
They rather choose the way that's wide,
And strive to think it best."

The fashions—follow the fashions? Why not? No matter how expensive, foolish, absurd, despotic, ridiculous, ruinous to body, mind or soul, take the popular course—follow the fashion, in the church and out of it. No matter whether the bonnet is trimmed with white, black, blue, red, or scarlet, turned up or turned down, on the back side of the head or on the front side, stuck on the forehead or or the back of the neck, all right—it looks beautiful!

"Time was when women bonnets wore
Projecting half a yard before;
When beauty was thus hidden deep,
'T was something e'en to get a peep:
But now, O woman's fickle mind!
They wear their bonnets all behind;
While men their features hide with hair,
The ladies go with faces bare,
And fancy all admire who stare!
So this will pass in history's page
As lovely women's barefaced age!"

No matter whether the dress be long or short, hooped or not hooped, Bloomer or not Bloomer, up to the knee or trailing in the mud and dirt, so be it is in the fashion. Is it fashionable to wear tight shoes, pinching the feet and toes? wear them—corns or no corns, all the same. Is it fashionable to wear jewelry? wear it—on the breast, the arms, the fingers, in the ears, rings from one to four on each finger—ear-rings, large and showy—necklaces, two or three in number, with hearts and crosses dependent from the same—bracelets, casing the arms half way to the elbow—a minute watch affixed to the waist, and moored to the neck with a golden cable—a world of little knick-knacks, called "charms."

All right, on with them, cost or no cost, Bible or no Bible—it's the fashion. If a dress or shawl cost fifty, a hundred, or two hundred dollars, instead of five or ten, on with it, bankruptcy or no bankruptcy—it's the fashion—we'll go it, sink or swim.

If high-crowned hats are in vogue, wear them—if low, low. If short brims, wear short brims—if long, long. If bob-tailed coats are the cut of the day, wear bob-tailed coats—if long, long. If stocks to choke the neck, and high collars become popular, buckle them on, tight as a drum-head, breath or no breath, bronchitis or no bronchitis, all the same. . . .

Is it fashionable to write, puff, and read novels, go to the theatre, the dance, and play the fiddle? follow the wake. "On with the dance, let joy be unconfined." It is the fashion.

If it is fashionable to pay five, ten, twenty, or a hundred dollars for a ticket to hear Jenny Lind sing in a theatre or a church, to fill Barnum's pockets, hurrah for Jenny Lind, hurrah! On they go, ministers and people—it's the fashion, it's popular!

Is it fashionable to make holiday feasts, New Year's calls, load the tables and sideboards with wines, cordials, rich dainties, poisonous confectionery, eat, drink, gormandize, play the glutton, the drunkard, and starve the poor? Go ahead, it's the fashion—no matter, all right! "Like priest, like people." Is it fashionable to hold fancy fairs, tea-parties, soirees, oyster suppers, pic-nics, etc., to raise money to sustain the pastor, pay off church debts, cushion the pulpit, etc., have a jolly time of it, eat and drink to the full, return home before the morning dawns—no matter, let us do evil that good may come. Sometimes, also, sinners, men of the world, have balls, dancing parties, etc., for the benefit of the poor, the widows, and the orphans, on the same principle—it's the fashion. Money we want—money we will have.

"Fashion rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient thing imaginable, for fashion's sake. She pinches our feet with tight shoes, or chokes us with a tight handcherchief, or squeezes the breath out of our body by tight lacing.

"She makes people sit up at nights when they ought to be in bed, and keeps them in bed in the morning when they ought to be up doing.

"She makes it vulgar to wait on ourselves, and genteel to live idle, and useless.

"She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

"She invades our pleasure and interrupts our business.

"She compels people to dress gayly, whether upon their property or that of others; whether agreeable to the word of God or the dictates of pride.

"She ruins health and produces sickness, destroys life and occasions death.

"She makes foolish parents, invalids of children, and servants of all.

"She is a tormentor of conscience, despoiler of morality, an enemy of religion, and no one can be her companion and enjoy either.

"She is a despot of the highest grade, full of intrigue and cunning; and yet husbands, wives, fathers, mothers, sons, daughters, and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious."

Dr. Edward Dixon, in "The Natural History of Crime," asks, "Is it saying more than can be substantiated, that our national taste for low and unintellectual adornment is the cause of half the dishonest failures, half the divorces, elopements, and crimes of a more secret and revolting character, that occur in our cities?"

There is no truth more firmly established among medical men, than that disease follows fashion as much as bonnets do. When thin slippers prevail, consumption is the prevailing epidemic with females in every fashionable community in the country. When the low-necked dresses are in the ascendant, sore throat and quinsy are the raging maladies. When "bustles" and "bishops" made their appearance, spinal affections became "the ton." The reign of corsets is denoted by collapsed lungs, dyspepsia, and a general derangement of the digestive organs. Indeed, so intimately are dress and disease connected, that an eminent skillful doctor says, that all he needs to determine of what a majority of the fashionable women are dying, is to have an inventory of their wardrobe handed to him.

If there is any one fashion more cruel and absurd than another, it is that of making little girls' dresses and skirts to be worn off from the shoulder. One cannot meet a child whose mother is more fashionable than wise, without feeling distressed for the efforts of the little one to use its arms, and constant shrugging of the shoulders, to give one or the other a little liberty.

This fashion undoubtedly does much to cause the almost universal deformity of shoulders observable in women.

And is there no other evil attendant on this loose mode of dressing, save ill health and personal deformity? Take from a lovely girl modesty, virtuous purity, a sense of female delicacy, and what remains?

"Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

DO NOT FORGET.

This age is one of forgetfulness. Forgetting that there is an allwise Being who rules all things, that his plans are all laid from Eden lost to Eden restored,—and men cannot even make one hair white or black, with all their strivings. Nations may strive to change the plans of God, as did Satan on the Mount, when he wished Jesus to fall down and worship him; but he could not avail any thing; so the next thing was, to try and drown him; but he was more mighty in power, and he could say to the sea, Be calm, and it obeyed. Thus we may learn that his power is limited, and cannot triumph at last; and as he is the leader of the nations, they cannot prevail. Therefore the nations and their leader are doomed.

Brethren and sisters, do not forget that God has chosen you for a better purpose. To separate yourselves from the nations of the world. Forget not that Jesus bought us with a price, suffered and bled on Calvary, and his own precious blood paid the debt. Forget not the example set for us, and the commandments given; to leave father, mother, wives, and children, houses and lands, for his sake and the gospel's, if need be, but not without reward. Forget not that time is short. Your work will soon be done, and what is done must be done quickly. Neither forget the armor that we are to wear, and also the spirit with which we are to use it. It will do as much now as it did in the apostle's day. It will do the finishing work of the gospel, and that is all that God wants of it. God wants sinners saved.

"O!" says one, "I cannot do any thing." Ah! brother, you have forgotten again. What? Forgotten God's promises,—"My grace is sufficient." Do not stop when God calls, but leave your farms, and shops, your houses, and all that is earthly, and run, sound the alarm; tell men of the danger before them in love and in tears. Put them in remembrance of these things. Arouse them from their slumber. Be not ashamed. Cry aloud and spare not. Tell them the judgment is just upon them,—what is done must be done quickly; that they shall not be forgetful of these things; that they may make preparations for the judgment.

Neither forget the prayer that Jesus offered for you. "Neither pray I for these alone, (speaking of his disciples), but for them also which shall believe on me through their word." So we have the help of one that is able; and he commands us to be watchful, and to strengthen the things that remain, that are ready to die. Let us not be forgetful of these things. Waiting for life,

John C. Wheeler.

Mechanic Falls, Me.

☞ The trials of life are the tests which ascertain how much gold there is in us.

THE COMING HAIL-STORM.

BY H. E. TAYLOR.

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"—God to Job, 38: 22, 23.

Great hail-stones are sometimes sent by the Almighty as plagues and judgments on evil men and countries. God seems to reserve this heavenly artillery therewith to pour his wrath upon the wicked in the day when he goes forth in battle to fight against them. How terrible are his weapons of war! How awful is our God! Witness the following:

Among the plagues sent upon Egypt, was "a very grievous hail, such as hath not been on Egypt since the foundation thereof until now." This hail smote the herbs, break every tree of the field, destroyed crops, men, and beasts. "There was none like it in all the land of Egypt, since it became a nation." Exodus 9.

In the days of Joshua, God fought against the Amorites with "great hail-stones from heaven," so that "they were more which died with hail-stones than they whom the children of Israel slew with the sword." Joshua 10. These stones as well as those sent on Egypt must have been of immense size to have destroyed trees and men.

When Israel rebelled, Jehovah "smote them with blasting, mildew, and hail." Hag. 2: 17.

Hail is mentioned as one of the plagues under the first trumpet. Rev. 8: 7. This trumpet describes the Gothic invasion of the Roman Empire, A. D. 395-410, under Alaric and others. Nicephorus Calistus says that after the taking of Rome by Alaric in 410, hail-stones fell in many places of eight pounds weight. The prophecy was both figuratively and literally fulfilled.

In A. D. 824, there fell near Autun, in Burgundy, among the hail, pieces of ice sixteen feet long, seven feet wide, and two feet thick! This statement fully attested by the old writers, makes highly probable the account given by Hayne in his History of India, who says when speaking of the masses of hail-stones that have fallen in the Mysore country, that in the latter part of Tippoo Sultan's reign it is recorded and highly authenticated that a piece fell near Seringapatam of the size of an elephant!—*Vide Appleton's Ency., Art.. Hail.*

In 1680, Vallade assures us in his description of the Orkney Islands, that in the month of June that year, there fell pieces of ice during a storm a foot thick.

In 1693, Morton observed at Northampton, England, blades of ice which fell in a storm that were two inches long and one inch thick.

In 1720, hail fell at Crems, in France, some of the stones of which weighed six pounds.

In 1722, in the famous storm that occurred in Picardy, a province of France, in August, the least stones that fell accompanied with thunder and lightning, weighed a pound, and the largest eight pounds.

The following year hail-stones fell at Leicester, in England, five inches long.

In 1738, there fell hail in Thuringia, in Germany, as large as geese eggs, and in 1740, hail-stones fell in Rome the size of common hen's eggs.

The great hail-storm that passed over France on Sunday, July 13th, 1788, was most terrific. Two parallel lines of storm, each nine miles wide, and separated by a middle line of furious rain swept fearfully from the south-west to the north-east, over a tract of country extending five hundred and six hundred miles. It took place at nine o'clock in the morning, and without any eclipse was accompanied by a dreadful darkness. The fury of the tempest was terrifying. Wind, rain, hail, and thunder seemed to contend in impetuosity, to lay waste and destroy. The rich face of summer in one hour appeared as if converted to an universal winter, vines, fruit trees, corn, the forests were beaten in ruins. The ground was covered with heaps of solid ice. One district of sixty square leagues had not a single ear of corn, or fruit of any kind left. Of the sixty-six parishes in the district of Pontoise, forty-three were entirely desolated, and the rest nearly destroyed. In all, one thousand parishes were ravaged, and $5,000,000 worth of property destroyed. This judgment fell in France just previous to her blasphemious and awful atheistical revolution, when she defied God, slew his witnesses, and instituted universal massacres, making a hell on earth.

In 1798, in a paper read before the Royal Society, the Abbe of Maury testified that hail-stones fell in Germany from half an inch in diameter to the weight of eight pounds.

In 1801, Sir Robert Wilson describes a hail-storm that continued at intervals two days and nights at Marmorice Bay, Asia Minor, when the stones were as large as walnuts, and covered the ground two feet deep in February.

In 1831, Dr. Malcomsom describes another storm which occurred in India, when the stones ploughed up a gravel walk like musket balls, and passed through glass windows, making round holes without cracking them.

Matteucci, describing the storm of July 24th, 1832, at Tussi, certifies positively to the hail-stones having fallen of the weight of one and a half pounds, and states that it appears certain that one was found which weighed fourteen pounds, and that another forced its way through the roof of a house.

A little after midnight of March 28th, 1834, in a hail-storm which continued only ten minutes in Jackson, La., great numbers of the cattle were killed by the hail, and much damage done to the houses and woods. Darwin makes mention of many wild deer being killed, in a hail-storm at night in Buenos Ayres, one man finding and bringing in thirteen carcasses, and another seven. Ostriches, and other birds were also destroyed.

In 1856, on the 29th of August, hail-stones fell in Champlain, N. Y., some as large as Brazil-nuts, others sharp and jagged of the size of a large watch.

In Rev. 16: 21, the final plague of the seventh vial is, "And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great." Wesley makes this talent sixty pounds. Gauntlett one hundred pounds. The Egyptian talent was eighty-six pounds and nine ounces. The Jewish talent of silver was one hundred and thirteen pounds, ten ounces. A talent at Antioch weighed three hundred and ninety pounds. See Isa. 28: 2-17; Isa. 30: 35; Ezk. 13: 11-13; Ezk. 38: 22; and Rev. 11: 19. All this may be figurative, but should it prove literal, as the stones of A. D. 824, and that in the reign of Tippoo Sultan, 1790, shows it may be, then how awful! And if it should be universal as the prophecy would seem to indicate, then how grand, how [illegible]ful, how destructive will be this great judgment on a guilty world! Dr. Cumming and very many others think the seventh angel commenc[illegible] to pour out his vial of wrath in 1848. If [illegible] then the great last hail-storm is just at hand. Reader, will you find a shelter in Christ then? "The hail will sweep away your refuge of lies" in that solemn hour, and there [illegible] safety nowhere else but in the everlasting arms of the Son of God.

Castleton, Vt., February, 1864.

—*Advent Herald.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

LETTER FROM ATHOL, MASS.

Dear Try Company,—Being in this pretty place, Athol, Mass., and seeing a number of pretty children in the Sabbath School, all readers of the Young Pilgrim, I asked them to meet at Eld. Geo. [illegible] Streeter's, and read, sing and pray. We had a few good meetings; and, as the little girls earn considerable [illegible] to send some to the Children's S. S. Fund, which they cheerfully subscribed, as follows:—

Eva Ellenwood	$0.25
Martha Sawtelle	.25
Waldo Hagar	.10
Frank Stratton	.10
Emma Streeter	.10
Sarah Streeter	.5
George Streeter	.5
Maria Mathews	.10

Little George Streeter says, "Tell them I want to be a good boy. I am five years old. I want to be good so I can live with Jesus when he comes."

Little Sarah, Georgie's sister, says, "I had five cents given me to buy candy with, and I wanted Aunt Maria to send it to the S. S. Fund. I am three years old."

Well, children, be good. By and by I hope to have time to write you some more about Canada. Keep on writing. I love to read your little letters. How glad I would be to see you all. If you are good, and I am, we shall meet in our happy Eden home by and by, where we shall see Jesus and be happy forever. Let us be faithful. Pray often. Study your Bibles. May God bless you. Amen.

March 31st, 1864. Sister Maria.

For the World's Crisis.

CHILD'S PRAYER CORRECTED.

Now I lay me down to sleep,
I pray, O Lord, my soul to keep;
Preserve my life till I awake,
And evermore, for Jesus' sake.

William Hobbs.

LITTLE WILLIE'S SELF-DENIAL.

"Oh, mamma," exclaimed Willie, as he ran eagerly into the room on his return from school, "we are to have a vacation all next week, and may I go with Dennis on Monday when he goes to get those vegetables papa has bought of Mr. Morton?"

"If it is a pleasant day, I know of nothing to prevent your going; that is, if Dennis is willing to take charge of you."

"Oh, I know he will, mamma, and I won't trouble him in the least. Only think, it is six miles there; what a splendid long ride I shall have."

The next day, as Willie walked to church with his parents, he often thought of the pleasure in store for the morrow; but in the Sabbath-school he was very much interested in the remarks of a stranger who addressed the school.

When he reached home, he said: "Mamma, that minister talked to us to-day about self-denial, and said the more we denied ourselves for the good of others the happier we should feel. Now is that really true?"

"It is, Willie. The Bible says: 'It is more blessed to give than to receive,' and we are told to 'deny ourselves, take up our cross, and follow Christ.'"

"Then I fear I am a very selfish little boy, for I don't like to deny myself at all. I ate all those oranges myself the other day, although I knew that Johnny Maloney would have been very glad of one, for he has just got over the fever, and I remember now how good they tasted when I was getting well after I was sick last fall."

"I am glad, Willie, to find you have been thinking of this matter. If you wish to prove the truth of the minister's words, do some self-denying act the first opportunity you have, and see if you feel happier for it."

The next morning dawned bright and cloudless, and Willie was in high spirits all the forenoon. He scarcely knew how to employ his time until the happy hour arrived for him to take his ride. He got tired of staying in the sitting-room, and so he thought he would pay a visit to Mrs. Maloney, who was washing in the kitchen.

"Oh, Masther Willie," she cried, "how nice ye'er looking this morning, and what a fine color ye have in yer cheeks. Here's poor Johnny as pale as this sheet I'm washing ever since the faver left him. The docthor says he ought to take a ride now and then, and go out in the country a bit; but the like of me, that has to wash for a living, can't do that at all."

A sudden thought startled Willie, and scarcely stopping to make any answer, he rushed out into the yard. Back and forth he paced with slow step, and a very anxious, perplexed look upon his face. All at once he came to a dead halt, and planting his foot firmly upon the bricks, he exclaimed, "I'll do it," and then ran into the house.

"Mamma," he said, "Johnny Maloney is down stairs, and he looks so pale and thin, I think the ride into the country this afternoon will do him more good than it will me; and as there is room for only one, I am going to let him go in my stead if you are willing."

"Most certainly I am, Willie," and clasping the little fellow to her heart, she gave him a kiss of approval. He flew to tell Mrs. Maloney of his decision, and resolutely stood by while Johnny was lifted up on the high seat beside Dennis. He watched them ride out of sight with a face on which smiles and tears were striving which should have possession, but the smiles gained the victory, and he went cheerfully on an errand for his mamma, which she had kindly postponed on account of the ride.

After Willie's mamma had put him to bed that night, she sat down beside him, and putting her hand fondly upon his little curly head, she said: "You have made me very happy, dear Willie, to-day, by so soon putting in practice the resolution you made yesterday. It was a great act of self-denial for you to give up the ride you anticipated so much pleasure in taking; and how is it? do you feel happier or not for staying at home to let Johnny go?"

"Happier than if I had taken the best ride in the world, mamma. And you say it made you happy, too, and I know Mrs. Maloney and Johnny were happy; and so only think how much happiness it caused. I am sure I don't mean to be selfish again as long as I live."—*American Messenger.*

REAL COURAGE.

Boys and girls, as well as men and women, are sometimes apt to mistake prudence for cowardice, and yet no two qualities can be more different.

"Pooh!" said a rough boy once to his more gentle cousin, "I do believe, John, you are afraid to go near that horse, just because he isn't tied!"

"There is no need of my going near him, Stephen," was the reply; "and there is danger of his kicking any one who teases him uselessly."

"Ha! ha!" shouted Stephen, "you're a bravey, now, ain't you? The idea of being afraid of a horse!" and, with a taunting look at John, the foolish boy walked up to the grazing animal, and poked him with a stick.

The horse gave an uneasy start, but continued pulling at the grass.

"See here!" exclaimed Stephen, growing bolder, "if you'll promise not to faint, John, I'll present you with a lock of his tail in a minute."

John didn't faint, but Stephen did; for, as he stealthily approached the horse in the rear, the animal bounded away after performing a flourish with his hoofs that laid his tormentor senseless in the dust.

John tried hard to restore Stephen to consciousness. He loosened his clothing, rubbed his hands and feet, and bringing water in his cap from a pool near by, dashed it on the boy's white face, but all in vain—there were no signs of life. The nearest house was their own home, a quarter of a mile distant. John felt that not a moment must be lost. He approached the now quiet horse, and leaping upon his back, rode swiftly, without saddle or bridle, to his uncle's house for help.

When, after a long illness, Stephen recovered, he was a wiser boy, and told his cousin that he really believed the horse had managed to knock a little common sense into him.

"And what a dunce I must have been, John," he added, "to fancy you were afraid of that horse."

FOUR PAIRS OF HANDS.

"Grandmother," said a little girl, "I wish I had four pairs of hands to help you with." "Oh, thought the old lady, "how happy I am in having a grandchild so ready and willing to comfort my old age. Four pairs of hands! According to that, I am afraid I shall hardly find enough to keep *one pair* busy."

In the afternoon grandmother went into the woods to cut herbs. "You will spread supper," she said to the little girl; "put on the brown loaf and a mug of milk and the cold mutton, and make a cup of tea." And the nice old lady put on her Shaker bonnet and took her way to the woods, wishing the four pairs of hands could go with her.

Sunset filled the earth with golden light, when grandfather from the brick yard and grandmother from the forest turned their tired feet toward the cottage. Each thought of supper, and what a good sauce hunger was to give it a relish. Grandmother also pleased herself on the way fancying her little girl trotting about the old kitchen, and making its grey walls cheerful with her nimble fingers and glad songs.

The old lady came into the porch, There sat grandfather, tired and alone, leaning on the top of his staff. No supper, no tea-kettle singing, no little grandchild to welcome her. "Where is Elsie? Has she fallen into the well?" asked grandmother, her kind old heart going pit-a-pat. She looked out of the east window. "Elsie, Elsie," called grandmother, "why did you not get supper, as I bid ye, child?"

"Oh, because—," drawled Elsie.

"For my part, I had rather have what one pair of hands will *do*, than what four pairs can *promise*," said the old lady.

Ah, selfish people are always generous with just that which they don't happen to have.—*Child's Paper.*

NOBLE REVENGE.

When I was a small boy, there was a black boy in the neighborhood, by the name of Jim Dick. Myself and a number of my playfellows were one evening collected together at our sports, and began tormenting the poor black by calling him, "Negro," "Blackamoor," and other degrading epithets; the poor fellow appeared excessively grieved at our conduct, and soon left us.

We soon after made an appointment to go a skating in the neighborhood; and on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. "Oh, yes, John, you may have them and welcome," was his answer.

When I went to return them I found Jim sitting by the fire in the kitchen, reading the Bible. I told him I had returned his skates, and was under great obligations to him for his kindness. He looked at me as he took the skates, and with tears in his eyes, said to me, "John, don't never call me blackamoor again," and immediately left the room. The words pierced my heart, and I burst into tears, and from that time resolved not to abuse a poor black in future.—*Southey.*

☞ Mind what you run after. Never be content with a bubble that will burst, or a fire-work that will end in smoke. Get that which you can keep—which is worth keeping.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

LINES.

O Jesus, Master, lead me on,
Just as thou hast begun;
Safe has my journey hither been,
O Lord, my Shield, my Sun.

I know my gentle Shepherd's voice
Who leads me day by day,
And when dark clouds o'erspread my path,
He says, "*This is the way!*"

I'LL FOLLOW JESUS, close I'll cling
To Christ, my dearest Friend;
I'll praise him now, and hope to sing
His praises to the end.

Let foes deride, let friends forsake,
Let hate and envy come,
I'll suffer gladly for the sake
Of Him who calls me home.

I'll stand for Right, and stand for God,
If grace to me is given;
My heart shall hate the things of earth,
And love the things of heaven.

I need not go alone through earth,
Since Jesus is my Guide,
I'll follow him, and rest at last
On Jordan's other side.

MARIA MATHEWS WEAVER.

North Dana, Mass.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(*Continued.*)

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:—The assertion was made by my opponent, that all of Daniel's prophecy was fulfilled in the first century. But was Daniel's prophecy of the division of the fourth universal empire, or imperial Rome, fulfilled in the first century? Was the prophecy concerning the "little horn," or Papacy, fulfilled in that century? The bare mention of these prophecies is sufficient to refute a theory so absurd. He inquires, "Was not Daniel at Jerusalem once at least?" *I don't know* that he was.

He has referred to Luke 21: 20–28, without repeating that quotation (for the want of time) which he claims was fulfilled in the first century. We remark, in it we find the declaration, "*And Jerusalem shall be trodden down of the Gentiles* (How long?) UNTIL *the times of the Gentiles be fulfilled.*" Was this all done in the first century? Let my friend prove that the signs foretold in this prophecy were fulfilled in that century. Let him prove his assertions by presenting the evidence on which they rest, if any can be produced. If he can not, we must conclude that something is wrong,—his application must be at fault.

He has referred to Peter's quotation of Joel's prophecy. See Acts 2: 12–18, where it is said concerning those who witnessed the outpouring of the Spirit on the day of Pentecost, "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." "But Peter . . . said, . . . These are not drunken, as ye suppose,—but *this is that* which was spoken by the prophet Joel: and it shall come to pass in the last days that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." So much of the prophecy applied to that time, and was fulfilled in the outpouring of the Spirit. But the part that we quoted and applied to the present generation was not fulfilled there. Let him show to the contrary if he can. He seems to me to speak lightly of "wonders" I have referred to as fulfilling this prophecy, and says "many have seen *sights* besides my friend." But the "sights" or phenomena I have brought forward exactly fulfill the prediction, coming to pass at the right time, and fulfilled in the exact manner. These events are particular, not general, not commonplace events.

He refers again to mystical Babylon. Let him show that the city of Rome was cast down in the first century, and has been "found no more at all" since. We think it will require an effort on his part to do this. Or if the Pagan church is meant, as he claimed in his last speech, we ask the same question,—Was it destroyed in the first century? To apply the 18th chapter of Revelation to pagan Rome is a strange application. This is strange talk! He wishes to know how Christ can "come to the seven churches in Asia after they ceased to exist?" We answer, a resurrection would bring them all up,—"them which sleep in Jesus will God bring with him,"—"the dead in Christ shall rise," and "be caught up to meet the Lord in the air, and so shall we ever be with the Lord." We will now renew our argument.

My friend quotes the language, "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."—Matt. 24: 31. Query. Did the Roman armies gather his (Christ's) elect? If the legions of pagan Rome were Christ's angels, where were the demons?

We will call attention to another sign (Rev. 16: 12–15);—"And the sixth angel poured out his vial upon the river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils* working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." If we have come to "the last days," then the time has arrived for this sign to appear. Already we find such men as Alexander, Emperor of Russia; Napoleon, Emperor of France; and other distinguished men and women in Europe, besides the millions in this country, who are consulting the spirits. It should be observed that these spirits of demons are to "*go forth unto the kings* of the earth," which is evidence that they do not rise up, or begin their work, among the kings, but in another locality. This corresponds with the facts. The spirits began their work in this country, and went "forth" from here to "the kings of the earth." Napoleon and the Emperor are very intimate with Mr. Hume, the noted medium from the United States. He has also visited many of the most distinguished persons in Europe, and been cordially received.

These spirits are to work "miracles." It is a well known fact that for some years the papers have heralded accounts of the "miracles" performed by the spirits. Thus we find this scripture has begun to be fulfilled. But this is not to be accomplished till we arrive near the time of the second coming of Christ, as may be seen by the following verse:—"Behold I come as a thief." When? At the time these spirits are doing their work. Upon whom does he thus come? On those not watching, and who are following these spirits, who teach that Christ will never come personally.

Again, if we are in "the last days," as the foregoing and other signs show, there must be a certain *moral* condition of the world. Paul says:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

When we look around the world, we find just such a state of things. Fairs, festivals, levees, picnics, and other scenes of amusement are crowded, while prayer meetings are very thinly attended. The time has come when men are "lovers of pleasures more than lovers of God."

If it should be objected that men have ever been "proud," "covetous," and "lovers of pleasures,"—very true; but "in the last days" there will be such an *increase* of these evils among professors of religion, that the fact will become one of notice. If we have not yet arrived at the *commencement* of this sign, how will men appear when they are proud and covetous enough to fulfill it? We leave our friend to answer. We think the case so clear, that none need be mistaken in the signs which show that our Savior will soon appear the second time to gather the faithful, and set up his kingdom. We can see *no* evidence that these signs belong to the first century. The opposite was true of that church. (Time expired.)

FRIDAY AFTERNOON.

Mr. Chapin's Second Speech.

Mr. Moderator, Ladies and Gentlemen:—You perceive that he continues to read the Scriptures that I have read, but gives us no new light upon them. We will turn to the Scriptures. Heb. 1: 1, 2;—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Now can my friend show one instance where the last days apply beyond the end of the world or age?

In Heb. 9: 26 we read, "But now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself." What does Paul mean here by the *end of the world?* In the end of the *Jewish age?* Dan. 7: 13; "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This was fulfilled at the time of the first advent. Was not this the time when Christ received his kingdom? When he went forth to preach he said, "Repent, for the kingdom of heaven is at hand." He declared that "*all power*" was given him "in heaven and in earth." Daniel prophesied six hundred years before Christ. When John appeared he cried, "Repent, for the kingdom of heaven is at hand." Christ said, "If I, by the finger of God, cast out devils, no doubt the kingdom of God is come nigh unto you."

My friend has referred to Rev. 18, to what I said about the Romish church. Why talk about a *Romish* church; Paul founded the Romish church. He says the church sits upon seven hills!

He wants you to understand that there is a symbol of war in the United States of America. What if there is? Wars have always been. This war proves nothing. He knows that "*aion*" means age. I can understand the Scriptures, if I cannot tell all history. The signs should all precede the end, and the disciples said, (1.) "Tell us when shall these *things be?*" (2.) "What shall be the sign of thy coming; (3) and of the end of the world?" Read Matt. 23, and see what he is talking about. Notice, he says judgments should come; "Judgment must begin at the house of God." Matt. 23: 35;—"Upon you may come *all* the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon *this generation.*" It must come upon *that* generation. It could not travel down to the nineteenth century. We see that Revelation was not a sealed book. "Seal not the sayings of the prophecy of this book, *for the time is at hand.*"—Rev. 22: 10. Daniel's prophecy was sealed. "But thou, O Daniel, shut up the words, and seal the book, even to the *time* of the *end.*" Daniel's prophecy was sealed. Was there any difference? Let him answer. The end of the age was in that generation. The signs should all precede this end.

My friend must admit that revelation was not a sealed book, yet he claims that a part of it cannot be fulfilled until the nineteenth century. My friend thinks that Christ will come to the seven churches of Asia Minor. But they are dead, and we read that "the dead know not anything." There is no use to call upon a man to watch, long after he is dead. The language of Christ is, "Be ye therefore also ready, for in such an hour as ye think not, the Son of man cometh." How can all these things be? It strikes me that he is not right. We have read the Scriptures, chapter and verse, but this is no proof,—it means nothing when *we read* it. No; John's prophecy cannot be fulfilled for eighteen hundred years.

But we read, "I come *quickly.*" Can this mean in the nineteenth century? But all this is no proof of our position! If I could only get *history* enough, I could prove it.

He tells us about the "spirits," or demons as he calls them, and thinks they prove his doctrine. We think differently, and suppose we have as good a right to our opinion as he has to his. Paul says the last days were *then.* My friend says nay,—but in the nineteenth century. We have his word for it, that is all. I don't ask you to take my word as proof; take the Scriptures. My friend has occupied his time in quoting Beecher, Lincoln, and others; he has told us many things about the Spiritualists, and also concerning "perilous times." I want to know how this applies to Mystery Babylon? Can not the Catholic church be a Christian church? Do they not believe on Christ? If they do not, then my friend does not believe on him. Why does he persecute his Romish brethren? We have showed that Mystery Babylon has nothing to do with the Roman Catholic church. It refers to the Pagan church, not to the church Paul planted. Why not locate the Roman church here? (Time expired.)

For the World's Crisis.

THE TOWER OF THE FLOCK.

What is its meaning? Is it a place, or a person? I answer, a place, and that only. I will just quote the verse in Micah 4: 8,—"And thou, O tower of the flock, the stronghold of the daughter Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." All will say, I think that the tower of the flock and the stronghold of the daughter of Zion mean the same. Well, then, I will show, that both mean a place. 2 Samuel 5: 7, 8,—"Nevertheless David took the stronghold of Zion, the same is the city of David." Eighth verse,—"So David dwelt in the fort and called it the city of David. In the first place it is called tower and stronghold; the tower is the stronghold. Samuel says, as I quoted, that David took the strong-hold, the same is the city of David.

Again, 1 Chronicles 11: 5, 7,—"Nevertheless David took the castle of Zion, which is the city of David." "And David dwelt in the castle; therefore they called it the city of David." Now who can fail to see that tower, stronghold, fort and castle, all mean one and the same place, and all mean nothing but the city of David, which he took from the Jebusites. So small a city as this, in the city of Jerusalem with a wall around it, made it look like a tower, a fort, and castle; hence the city was called by these different names. It is a mistake to call this tower, fort, and castle Christ's, and mean him by the name.

Who is this daughter of Zion? Matt. 21: 5,—"Tell ye the daughter of Zion, behold thy king cometh unto thee, meek, and sitting on an ass, and a colt, the foal of an ass." All know that the daughter of Zion here means the Jews. So the term always means them, when a people is spoken of. If any doubt this, take a large concordance and look at the phrase, Daughter of Zion. Now we can see who has the first dominion; the Daughter of Zion, or the Jews.

The kingdom shall come to the daughter of Jerusalem. Who is this? Zech. 9: 9,—"Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem. Behold thy king cometh unto thee. He is just and having salvation, lowly, and riding upon an ass." The first dominion and the kingdom comes to the daughter of Zion, and to the daughter of Jerusalem, which means one and the same, as all see by this passage I quote from Zechariah.

Now let us sum the whole up by the plain word of God. The tower of the flock is the city of David; the dominion and kingdom come to the daughter of Jerusalem, the Jews, as I have plainly shown, and this city of David is the city of the great King, Jesus. For he shall reign in Mount Zion in Jerusalem, just where David had his throne. [illegible] as says James in the fifteenth of Acts, verse 16, "I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof; and I will set it up."

This tabernacle of David, or city of David, or tower of David, or castle, or fort, must be built again, so that Christ may have the same place for his throne as his Father David had. He is to be the King of the Jews, the first dominion comes to them—daughter of Zion. And I, a Gentile, think I am grafted into the old olive tree, and stand by faith waiting to share with them the same inheritance.

Bristol, Ct. H. L. BRADLEY.

THE WICKED IN THE PURPOSE OF GOD.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—JOHN 3: 36.

. . . . God's word is not yea, and nay, but yea and amen. The sentence, "he that believeth not the Son shall not see life," alone, and without qualification, proves this, that the moment an individual rejected the teaching of the Son of God, the *sense* of *seeing* life became extinct, yea more, was instantly and literally destroyed in the wrath of God, which would continue to abide upon him. . . . . Do facts justify such an inference from, or interpretation of the sentence? Certainly not! for the Son of God came not to destroy men's lives, but to preach the gospel, that those believing might have (not mortal life, for that they already possessed, but) everlasting life at the resurrection of the just ones from the dead. We are therefore compelled to look for some qualification of the sentence, which is readily found. Being preceded by the copulative conjunction "and," which unites it to the preceding sentence, both in grammar and in sense, (and thus prevents any person making the Lord talk nonsense by quoting it in a manner to prove an unsound theory;) the whole sentence reads, "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." But what life shall he *not see?* The rules of grammar and sense reply, "*everlasting life.*" There is not any thing in the text to warrant the conclusion, that unbelievers will not see a *future* mortal life at the resurrection, *more* than the inference that they should cease to see *present* mortal life. The text proves nothing in reference to a *present* or *future limited life*, but clearly defines the recipients of *everlasting* life. The wrath of God abideth on rejectors of the gospel in prospect, and when the great day of his wrath is come to *execute* judgment, he will punish unbelievers with *everlasting* destruction from his presence and the glory of his power. This is the time of their effective "condemnation," and which the righteous do not "come into," because he will give reward to his servants and prophets, and them that fear his name, small and great.—Rev. 11: 18. * * * * "The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Prov. 21: 16. What more does this text prove than that "the man that wandereth out of the way of understanding is already "dead in trespasses and in sins," and shall *remain* there? Or as Paul says, "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26. Where is the proof that the quotation from Proverbs has any reference to men physically dead? The natural life of man is dependent on the air we breathe, and connection with the first Adam; and as God formed Adam from the dust of the ground, and willed him into an existence terminating in death, may he not with equal propriety will the rejectors of his truth into a second terminable life, to punish them for their *own* iniquity? Ezekiel and Paul evidently so believed and taught. *Proof*—Ezek. 18: 20; 2 Cor. 5: 10. When the Lord's purpose is accomplished with the workers of iniquity, they will remain punished with *everlasting destruction*, the antithesis of *everlasting life.*

There is a verse in Heb. 11, often quoted to prove that God has no other *finale* for the wicked, than the appointment "once" of man to die for the disobedience of Adam. But as the Scriptures teach . . . that mankind are to die for their *own iniquity*, we are warranted in looking for another appointment of "judgment," so the Christ once appeared to put away sin by the sacrifice of himself, which does not, however, prevent his second appearing—not for a sacrifice, but to execute judgment without mercy upon the despisers of his goodness. The appointment of "men once to die" was, "by one offence (margin) judgment came upon all men to condemnation, even so by the righteousness of one, (or one righteousness,) the free gift came upon all men unto justification of life." Rom. 5: 18. "Moreover the law entered that the offence might abound," in other words, that "every one might give an account of himself to God." Rom. 14: 12. Again, the knowledge of Christ to the obedient is a savor of life unto life, and to the disobedient is a savor of death unto death. 2 Cor. 2: 16. Accordingly it is appointed unto men once to die for one disobedience, "*but* AFTER THIS *the judgment*," on their own account.

"Vengeance belongeth unto me, and I will recompense, saith the Lord." A singular vengeance indeed, in which infants and idiots, in very many instances, are equally subjects with the ungodly and the sinner. . . .

When Paul the apostle was arraigned before the Jewish Sanhedrim in Jerusalem he cried out, "For the hope and resurrection of the dead I am called in question." Being afterward transferred to Cesarea to appear before Felix the Governor, who was informed against Paul by a certain orator named Tertullus as being a pestilent fellow, a mover of sedition among the Jews, a ringleader of the sect of the Nazarenes, who also had gone about to profane the temple, Paul's answer was, "that they cannot prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets; and have hope toward God *which they themselves also allow, that there shall be a resurrection of the dead,* BOTH OF THE JUST AND UNJUST." Acts 24: 14, 15. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." But why should he tremble? Because God "commandeth now all men every where to repent," and men will no more escape the effect of their own disobedience, than Adam did from his. Therefore says Paul, "knowing the terror of the Lord we persuade men," that by obedience they might "flee from the wrath to come."

Daniel the prophet confirms Paul, chapter 12: 12, "And at that time shall Michael stand up . . . and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Or according to Bro. Hacking's translation of the text, "And multitudes of sleepers in the dust of the ground shall awake, these (the just) to the life of the age, and those (the unjust*) to the contempt of the age." Either translation in simplicity teaches us that as the righteous are awakened to receive the reward of well-doing, the wicked also are awakened to receive the reward of iniquity.

Jesus, the Son of God, confirms the testimony of both Daniel and Paul, so that the wicked are left without excuse. John 5: 28, 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, ('for the trumpet shall sound, and the dead shall be raised,') and shall come forth, they that have done good to the resurrection of life, and that have done evil to the resurrection of damnation." To me this testimony alone is conclusive in reference to dead ones having "done good," and having "done evil." The text can have no reference whatever to a restoration of the children of Israel, and bringing them out of their political graves to their own land, from the fact that they are not restored for any good they have done, but because they are beloved for the father's sake, and because the Lord will not change his purpose that he hath declared in reference to them. *Proof*—Rom. 11: 28, 29; Ezek. 36: 21–24. These testimonies ought to be conclusive, and put this matter at rest forever among lovers of the truth. But to consider it further; "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust* unto *the day of judgment to be punished.*" 2 Peter 2: 9. This overwhelming testimony is beyond all cavil. The Lord hath amply arranged to fulfil his word, "to execute judgment against all, and to convict ALL the IMPIOUS of all their WORKS of impiety which they impiously did, and of all the HARSH words which impious sinners spoke against him." Jude 15. (*Diaglott.*) It is a fearful thing to strongly advocate a theory that contravenes "YAHVEH'S" purpose. It is literally and actually although it may be unknowingly serpentizing. Then, teachers, beware that you deceive not the wicked, and that you build upon a good foundation, lest you suffer loss when "that great and terrible day of the Lord come," Joel 2: 31, "to punish the world for their *evil, and the* WICKED *for their iniquity.*" Isa. 13: 11.

—*Gospel Banner.*

* "The just" and "the unjust" are words that I have supplied as being more *comprehensive of the truth* than the words in parenthesis, page 9 of the *Banner.*

NANGLE ON NAPOLEON III.

The following article has been furnished us by Rev. M. Baxter. We had not before met with the name of its author. Mr. B. speaks of him as "the well-known editor of the *Achill Missionary Herald*, the Rev. Edward Nangle, of the Church of England, Rector of Shreen, Ballisodare, Ireland, who has, ever since 1858, strenuously advocated, in his journal, the view of Faber and Frere, as to Louis Napoleon being the revived, sword-slain, seventh head of the beast, or Roman Empire, and that he will 'make war with the saints, and overcome them' for three and a half years, and, with the aid of the Romish hierarchy, carry on a murderous and exterminating persecution against christians throughout the world, until his destruction at the descent of Christ at the battle of 'the great day of God Almighty.'" The article is very much the same in substance with that given in our April issue for 1863.—ED.

Rev. 13. The beast in this chapter is the same as the fourth, which is described in Daniel's vision (Dan. 7: 4–6), and united in itself the fierceness and cruelty of the other three. The "dragon" who gave his power, and seat, and great authority to the beast, is Satan. St. John saw one of his heads wounded to death, but his deadly wound was healed, and the beast revived to the possession of even greater power and authority than he had before, so that all the world wondered after him; and regarding his resuscitation as the work of God, while, in fact, it was the work of Satan, they virtually worshiped the devil, while they did homage to the beast, saying, "Who is like unto the beast? Who is able to make war with him?" We are not informed in this place which of the seven heads of the beast should receive the deadly wound, and be again revived; but we are expressly told elsewhere that this symbolical death and resuscitation should be accomplished in the seventh head. Thus, we read chap. 17: 11, —"The beast *that was and is not*, even he is the eighth, and is of the seven, and goeth into perdition." In the words which we have italicized, there is a manifest reference to verse eight, where the beast first slain and then revived is described as "the beast that was and is not, and yet is." "He was," but receiving the deadly wound, he "is not;" and his deadly wound being healed, he "yet is." This is manifestly the seventh head, or the Roman secular power in its seventh or last form, because it is written, [illegible] The seventh head is, in a certain sense, an eighth, but he is still of the seven, because he is, in fact, the seventh head revived, and that this is the last form of the Roman secular power, is manifest, because it is written, that in his seventh revived head, he goeth into perdition. . . .

The seventh head, when it appeared, should continue for a short time, until it received a deadly wound with the sword (chap. 17: 10; 13: 3); but this deadly wound should be healed, and the seventh revived head should become the wonder of the world, and the greatest military power of the age (chap. 13: 3). The beast under his seventh and last head, should make way with the saints and overcome them. His usurped dominion should greatly extend for a time (chap. 13: 7), but this extension of his power and apparent victory should only be the precursor of his final and irretrievable downfall (chap. 13: 10). . . . This sixth head continued to exist until the year 1806, when Francis of Germany resigned the title. . . . The sixth head of the beast then ceased to exist. The dignity thus vacated was seized by Napoleon First, who added Rome and the States of the Church to his already ample dominions. The dynasty, therefore, which he founded was the seventh head of the beast, but it was to continue only for a short space, and therefore, in eleven years from its commencement, it received a deadly wound in the battle of Waterloo, its founder died a solitary prisoner on the ocean rock of St. Helena, and the Napoleon dynasty seemed to have perished with him. But God had purposed otherwise. In a manner as marvelous as it was unlooked for, the world has seen the healing of its deadly wound and the resuscitation of the Napoleon dynasty, in the person of the reigning Emperor. Thus the present French emperorship is, in a certain sense, the "eighth head of the beast," but at the same time he is "of the seven," being in fact the seventh head revived (chap. 17: 11).

This interpretation appears to us thoroughly satisfactory, while we discover insuperable objections to every other attempt to explain this wondrous prophecy. Nor can we imagine how such a concurrence of circumstances as those we have mentioned, so exactly agreeing with the terms of the prophecy, could be merely fortuitous. Time, however, will test the correctness of this view, which we have adopted after much investigation of the subject. If we are right, the Napoleon dynasty, true to the instinct of cruel hatred of God's people, which characterizes the beast through the whole term of its existence, will, at no distant period, take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of this chapter, a temporary victory will be obtained over God's people, until God vindicates his own truth in the final destruction of its enemies in the battle of "the great day," which is described (chap. 19), in which "the beast" and the "false prophet," or the secular and ecclesiastical power of Rome, are finally destroyed.

Some have concluded, and not, perhaps, without reason, that the verses in Rev. 13: 12–18, will yet receive a more perfect accomplishment than any which the world has ever yet witnessed. It is plain that this second beast is here represented as maintaining his power by doing great wonders, whether they be the result of human imposture, or wrought by diabolical agency. This the Romish priesthood has done in all ages, enumerating miracles among the marks of the true church. It is also plain that this second beast co-operates with the first beast, using its influence in support of its tyranny. The past and present history of the Romish church exhibits such an alliance between priestcraft and despotism, between the Romish priesthood and the secular power in its last form.

Rev. 17. There have been divers interpretations of this vision. The beast on which the woman rode, symbolized the secular power of the Roman Empire, which is described (chap. 13) as rising out of the sea or abyss, but it shall go into perdition under its seventh head, to be more fully described in the sequel, as "the beast that was, and is not, and yet is." The assumption of this final form of the beast and his destruction, should be so unlooked for, that it should excite the wonder of all, save God's elect.

Special wisdom from on high is needed to understand this vision. The seven heads of the beast represent the seven hills on which Rome is built; they also represent the seven kings as forms of government to which the Roman Empire shall be subjected.—*Prophetic Times.*

For the World's Crisis.

GO AND TELL JESUS.

"They went and told Jesus."

Thus did the apostles when they were with the Master here on the earth. They esteemed it a privilege to go and tell Jesus. And I am glad that here in this late hour we can make all our wants known to him. Do affliction's waves roll over thee? Have loved ones been torn from thy embrace? Go and tell Jesus. Do cares press on thee? Art thou perplexed and tried? Go and tell Jesus all about it, and thou shalt have strength given thee. Do foes press hard upon thee, and is thy name cast out as evil for the Son of man's sake? Go and tell Jesus. Do worldly professors turn a cold shoulder to thee, and set thee one side? Go and tell Jesus.

Do they speak evil of thee? Do they take up a reproach against thee? Are they talking behind thy back, and trying to injure thee and thy influence in the world? Go and tell Jesus all about it. Has the tongue of the slanderer been used against thee? Go and tell Jesus. Do not try to clear up thy character, but go and tell Jesus, and leave it in his hands; he will bring it out all right; only [illegible] away thy goods? Go and tell Jesus. Lay the case before him, and leave the matter in his care. He will make it right. Although he knows thy need of him, yet he will be inquired of.

Brethren and sisters, trust in Him, and commit all your ways unto him, for he careth for you. Finally, in every thing by prayer and supplications make all your wants known unto him; and whatsoever you do, whether you eat or drink, do all to the glory of God. And may the grace of our Lord be with you, and you be kept by the power of his word firm unto the end. In much tribulation,

No. Dana, Mass. GEO. A. STREETER.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.

THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

NUMBER FOUR.—(*Concluded.*)

This brings me once more to speak on the subject of the "*first day of the week*" as the Sabbath. In the closing part of my last number I referred to the fact that neither of the apostles ever attended another seventh-day meeting after the one mentioned in Acts 18: 4. And I will now add, that this is the last time the word Sabbath is found in our version of the New Testament, except in Col. 2: 16. And no Sabbatarian will admit for one moment that that refers to the seventh-day Sabbath. Hence, it is proved that when Paul said, "*From* HENCEFORTH *I will go unto the Gentiles*, (Acts 18: 4–6), he did do it; and after *that* there is an *entire silence* in the New Testament in regard to the seventh-day Sabbath as a day of worship. After this, the disciples held their meetings on the "first day of the week," as the following will prove:—

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."—Acts 20: 7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 2. "I was in the spirit on the Lord's day."—Rev. 1: 10.

What was the practice of the early christians in regard to the Sabbath? The following unanswerable testimony is here presented in proof that the first day of the week was observed by the early christians as the Sabbath, or Lord's day:—

"Ignatius, Bishop of Antioch, A. D. 101, who died only about half a dozen years after the death of the apostle John, speaks of the Lord's day familiarly and without explanations, as if every body understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. 'Let us (christians) no more sabbatize,' he says, (that is, keep the seventh day, as the Jews did), 'but let us keep the LORD'S DAY.' 'Let every one that loves Christ keep holy the LORD'S DAY, the queen of days, the resurrection day, the highest of all days.'"

"Theophilus, Bishop of Antioch, about A. D. 162, says, 'Both custom and reason challenge from us that we should honor the LORD'S DAY, seeing on that day it was that our Lord Jesus completed his resurrection from the dead.'"

"Irenæus, Bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says, 'On the LORD'S DAY every one of us christians keep the Sabbath, meditating on the law, and rejoicing in the works of God.'"

"Tertullian, who died A. D. 245, says, 'The LORD'S DAY is the holy day of the Christian church. We have nothing to do with the Sabbath (that is, the Jewish Sabbath.) The LORD'S DAY is the christian's solemnity.'"

"Barnabas, who, if not a companion of the apostles, lived in the apostolic age, says, 'We (christians) keep the eighth day'—that is, the first day of the week—'as a joyful holy day, on which day also Jesus arose from the dead.'"

"Athanasius, who died A. D. 326, says, 'The Lord transferred the Sabbath to the LORD'S DAY.'"

"Ambrose, Bishop of Milan, who died A. D. 397, says, 'The LORD'S DAY is sacred, or consecrated, by the resurrection of Christ.'"

"Augustine, who died A. D. 430, says, 'The LORD'S DAY was by the resurrection declared to christians; and from that very time it began to be celebrated as the christian festival.'"

The persecutors of these christians were accustomed to put to them this question:—"'*Dominicum servasti?*'—'Hast thou kept the LORD'S DAY?' If they had, they were marked as christians. This was the badge of their christianity. And if they said they had, and would not recant, they must be put to death. And when they continued steadfast, what was their answer? '*Christianus sum; intermittere non possum,*'—'I am a christian; I cannot omit it. It is a badge of my religion, and the man who assumes it must of course keep the LORD'S DAY, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion.'"

Eusebius, "one of the most learned and eloquent men of the christian church," and called the "Father of Eccl. History," and who died about A. D. 339, in his "Commentary on the Psalms," in commenting on the ninety-second Psalm, says:—"The Word (Christ) by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the saving LORD'S DAY; the first (day) of the light, in which the Savior of the world, after all his labors among men, obtained the victory over death." "On this day, which is the first of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths,—even all nations redeemed by him throughout the world,—and do those things, according to the spiritual law, which were decreed for the priests to do on the Sabbath; for we make spiritual offerings and sacrifices, which are called sacrifices of praise and rejoicing."

"Theodoret, another Eccl. Historian, who died about A. D. 460, speaking of the Ebionites, a party of Judaizing christians, says, 'They keep the Sabbath according to the Jewish law, and sanctify the LORD'S DAY in like manner as we do.' Haeret. Fab. 2. 1. 'This,' says Prof. Stewart, 'gives a good historical view of the state of things in the early [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

LINES.

O Jesus, Master, lead me on,
Just as thou hast begun;
Safe has my journey hither been,
O Lord, my Shield, my Sun.

I know my gentle Shepherd's voice
Who leads me day by day,
And when dark clouds o'erspread my path,
He says, "*This is the way!*"

I'LL FOLLOW JESUS, close I'll cling
To Christ, my dearest Friend;
I'll praise him now, and hope to sing
His praises to the end.

Let foes deride, let friends forsake,
Let hate and envy come,
I'll suffer gladly for the sake
Of Him who calls me home.

I'll stand for Right, and stand for God,
If grace to me is given;
My heart shall hate the things of earth,
And love the things of heaven.

I need not go alone through earth,
Since Jesus is my Guide,
I'll follow him, and rest at last
On Jordan's other side.

MARIA MATHEWS WEAVER.
North Dana, Mass.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S SECOND SPEECH.

Mr. Chairman, Ladies and Gentlemen:—The assertion was made by my opponent, that all of Daniel's prophecy was fulfilled in the first century. But was Daniel's prophecy of the division of the fourth universal empire, or imperial Rome, fulfilled in the first century? Was the prophecy concerning the "little horn," or Papacy, fulfilled in that century? The bare mention of these prophecies is sufficient to refute a theory so absurd. He inquires, "Was not Daniel at Jerusalem once at least?" *I don't know* that he was.

He has referred to Luke 21 : 20–28, without repeating that quotation (for the want of time) which he claims was fulfilled in the first century. We remark, in it we find the declaration, "*And Jerusalem shall be trodden down of the Gentiles* (How long?) UNTIL *the times of the Gentiles be fulfilled.*" Was this all done in the first century? Let my friend prove that the signs foretold in this prophecy were fulfilled in that century. Let him prove his assertions by presenting the evidence on which they rest, if any can be produced. If he can not, we must conclude that something is wrong,—his application must be at fault.

He has referred to Peter's quotation of Joel's prophecy. See Acts 2 : 12–18, where it is said concerning those who witnessed the outpouring of the Spirit on the day of Pentecost, "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." "But Peter . . . said, . . . These are not drunken, as ye suppose,—but *this is that* which was spoken by the prophet Joel: and it shall come to pass in the last days that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." So much of the prophecy applied to that time, and was fulfilled in the outpouring of the Spirit. But the part that we quoted and applied to the present generation was not fulfilled there. Let him show to the contrary if he can. He seems to me to speak lightly of "wonders" I have referred to as fulfilling this prophecy, and says "many have seen *sights* besides my friend." But the "sights" or phenomena I have brought forward exactly fulfill the prediction, coming to pass at the right time, and fulfilled in the exact manner. These events are particular, not general, not commonplace events.

He refers again to mystical Babylon. Let him show that the city of Rome was cast down in the first century, and has been "found no more at all" since. We think it will require an effort on his part to do this. Or if the Pagan church is meant, as he claimed in his last speech, we ask the same question,—Was it destroyed in the first century? To apply the 18th chapter of Revelation to pagan Rome is a strange application. This is strange talk! He wishes to know how Christ can "come to the seven churches in Asia after they ceased to exist?" We answer, a resurrection would bring them all up,—"them which sleep in Jesus will God bring with him,"—"the dead in Christ shall rise," and "be caught up to meet the Lord in the air, and so shall we ever be with the Lord." We will now resume our argument.

My friend quotes the language, "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."—Matt. 24 : 31. Query. Did the Roman armies gather his (Christ's) elect? If the legions of pagan Rome were Christ's angels, where were the demons?

We will call attention to another sign (Rev. 16 : 12–15);—"And the sixth angel poured out his vial upon the river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils* working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." If we have come to "the last days," then the time has arrived for this sign to appear. Already we find such men as Alexander, Emperor of Russia; Napoleon, Emperor of France; and other distinguished men and women in Europe, besides the millions in this country, who are consulting the spirits. It should be observed that these spirits of demons are to "*go forth unto the kings* of the earth," which is evidence that they do not rise up, or begin their work, among the kings, but in another locality. This corresponds with the facts. The spirits began their work in this country, and went "forth" from here to "the kings of the earth." Napoleon and the Emperor are very intimate with Mr. Hume, the noted medium from the United States. He has also visited many of the most distinguished persons in Europe, and been cordially received.

These spirits are to work "miracles." It is a well known fact that for some years the papers have heralded accounts of the "miracles" performed by the spirits. Thus we find this scripture has begun to be fulfilled. But this is not to be accomplished till we arrive near the time of the second coming of Christ, as may be seen by the following verse:—"Behold I come as a thief." When? At the time these spirits are doing their work. Upon whom does he thus come? On those not watching, and who are following these spirits, who teach that Christ will never come personally.

Again, if we are in "the last days," as the foregoing and other signs show, there must be a certain *moral* condition of the world. Paul says:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

When we look around the world, we find just such a state of things. Fairs, festivals, levees, picnics, and other scenes of amusement are crowded, while prayer meetings are very thinly attended. The time has come when men are "lovers of pleasures more than lovers of God."

If it should be objected that men have ever been "proud," "covetous," and "lovers of pleasures,"—very true; but "in the last days" there will be such an *increase* of these evils among professors of religion, that the fact will become one of notice. If we have not yet arrived at the *commencement* of this sign, how will men appear when they are proud and covetous enough to fulfill it? We leave our friend to answer. We think the case so clear, that none need be mistaken in the signs which show that our Savior will soon appear the second time to gather the faithful, and set up his kingdom. We can see *no* evidence that these signs belong to the first century. The opposite was true of that church. (Time expired.)

FRIDAY AFTERNOON.

Mr. Chapin's Second Speech.

Mr. Moderator, Ladies and Gentlemen:—You perceive that he continues to read the Scriptures that I have read, but gives us no new light upon them. We will turn to the Scriptures. Heb. 1 : 1, 2;—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Now can my friend show one instance where the last days apply beyond the end of the world or age?

In Heb. 9 : 26 we read, "But now once *in the end of the world* hath he appeared to put away sin by the sacrifice of himself." What does Paul mean here by the *end of the world*? In the end of the *Jewish age*? Dan. 7 : 13; "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that *all* people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This was fulfilled at the time of the first advent. Was not this the time when Christ received his kingdom? When he went forth to preach he said, "Repent, for the kingdom of heaven is at hand." He declared that "*all power*" was given him "in heaven and in earth." Daniel prophesied six hundred years before Christ. When John appeared, he cried, "Repent, for the kingdom of heaven is at hand." Christ said, "If I, by the finger of God, cast out devils, no doubt the kingdom of God is come nigh unto you."

My friend has referred to Rev. 18, to what I said about the Romish church. Why talk about a *Romish* church; Paul founded the Romish church. He says the church sits upon seven hills!

He wants you to understand that there is a symbol of war in the United States of America. What if there is? Wars have always been. This war proves nothing. He knows that "*aion*" means age. I can understand the Scriptures, if I cannot tell all history. The signs should *all* precede the end. The disciples said, (1.) "Tell us WHEN shall these *things* be?" (2.) "What shall be the sign of thy coming; (3) and of the end of the world?" Read Matt. 23, and see what he is talking about. Notice, he says judgments should come; "Judgment must begin at the house of God." Matt. 23 : 35;—"Upon you may come *all* the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon *this generation*." It must come upon *that* generation. It could not travel down to the nineteenth century. We see that Revelation was not a sealed book. "Seal not the sayings of the prophecy of this book, *for the time is at hand*."—Rev. 22 : 10. Daniel's prophecy was sealed. "But thou, O Daniel, shut up the words, and seal the book, even to the *time* of the *end*." Daniel's prophecy was sealed. Was there any difference? Let him answer. The end of the age was in that generation. The signs should all precede this end.

My friend must admit that revelation was not a sealed book, yet he claims that a part of it cannot be fulfilled until the nineteenth century. My friend thinks that Christ will come to the seven churches of Asia Minor. But they are dead, and we read that "the dead know not anything." There is no use to call upon a man to watch, long after he is dead. The language of Christ is, "Be ye therefore also ready, for in such an hour as ye think not, the Son of man cometh." How can all these things be? It strikes me that he is not right. We have read the Scriptures, chapter and verse, but this is no proof,—it means nothing when *we read* it. No; John's prophecy cannot be fulfilled for eighteen hundred years.

But we read, "I come *quickly*." Can this mean in the nineteenth century? But all this is no proof of our position! If I could only get *history* enough, I could prove it.

He tells us about the "spirits," or demons as he calls them, and thinks they prove his doctrine. We think differently, and suppose we have as good a right to our opinion as he has to his. Paul says the last days were *then*. My friend says nay,—but in the nineteenth century. We have his word for it, that is all. I don't ask you to take my word as proof; take the Scriptures. My friend has occupied his time in quoting Beecher, Lincoln, and others; he has told us many things about the Spiritualists, and also concerning "perilous times." I want to know how this applies to Mystery Babylon? Can not the Catholic church be a Christian church? Do they not believe on Christ? If they do not, then my friend does not believe on him. Why does he persecute his Romish brethren? We have showed that Mystery Babylon has nothing to do with the Roman Catholic church. It refers to the Pagan church, not to the church Paul planted. Why not locate the Roman church here? (Time expired.)

For the World's Crisis.

THE TOWER OF THE FLOCK.

What is its meaning? Is it a place, or a person? I answer, a place, and that only. I will just quote the verse in Micah 4 : 8,—"And thou, O tower of the flock, the stronghold of the daughter Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." All will say, I think that the tower of the flock and the stronghold of the daughter of Zion mean the same. Well, then, I will show, that both mean a place. 2 Samuel 5 : 7, 8,—"Nevertheless David took the stronghold of Zion, the same is the city of David." Eighth verse,—"So David dwelt in the fort and called it the city of David. In the first place it is called tower and stronghold; the tower is the stronghold. Samuel says, as I quoted, that David took the strong-hold, the same is the city of David.

Again, 1 Chronicles 11 : 5, 7,—"Nevertheless David took the castle of Zion, which is the city of David." "And David dwelt in the castle; therefore they called it the city of David." Now who can fail to see that tower, stronghold, fort and castle, all mean one and the same place, and all mean nothing but the city of David, which he took from the Jebusites. So small a city as this, in the city of Jerusalem with a wall around it, made it look like a tower, a fort, and castle; hence the city was called by these different names. It is a mistake to call this tower, fort, and castle Christ's, and mean him by the name.

Who is this daughter of Zion? Matt. 21 : 5,—"Tell ye the daughter of Zion, behold thy king cometh unto thee, meek, and sitting on an ass, and a colt, the foal of an ass." All know that the daughter of Zion here means the Jews. So the term always means them, when a people is spoken of. If any doubt this, take a large concordance and look at the phrase, Daughter of Zion. Now we can see who has the first dominion; the Daughter of Zion, or the Jews.

The kingdom shall come to the daughter of Jerusalem. Who is this? Zech. 9 : 9,—"Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem. Behold thy king cometh unto thee. He is just and having salvation, lowly, and riding upon an ass." The first dominion and the kingdom comes to the daughter of Zion, and to the daughter of Jerusalem, which means one and the same, as all see by this passage I quote from Zechariah.

Now let us sum the whole up by the plain word of God. The tower of the flock is the city of David; the dominion and kingdom come to the daughter of Jerusalem, the Jews, as I have plainly shown, and this city of David is the city of the great King, Jesus. For he shall reign in Mount Zion in Jerusalem, just where David had his throne. So of course this must be built up, as says James in the fifteenth of Acts, verse 16,—"I will return and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof; and I will set it up."

This tabernacle of David, or city of David, or tower of David, or castle, or fort, must be built again, so that Christ may have the same place for his throne as his Father David had. He is to be the King of the Jews, the first dominion comes to them—daughter of Zion. And I, a Gentile, think I am grafted into the old olive tree, and stand by faith waiting to share with them the same inheritance.

Bristol, Ct. H. L. BRADLEY.

THE WICKED IN THE PURPOSE OF GOD.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—JOHN 3 : 36.

. . . . God's word is not yea, and nay, but yea and amen. The sentence, "he that believeth not the Son shall not see life," alone, and without qualification, proves this, that the moment an individual rejected the teaching of the Son of God, the *sense of seeing* life became extinct, yea more, was instantly and literally destroyed in the wrath of God, which would continue to abide upon him. . . . . Do facts justify such an inference from, or interpretation of the sentence? Certainly not! for the Son of God came not to destroy men's lives, but to preach the gospel, that those believing might have (not mortal life, for that they already possessed, but) everlasting life at the resurrection of the just ones from the dead. We are therefore compelled to look for some qualification of the sentence, which is readily found. Being preceded by the copulative conjunction "and," which unites it to the preceding sentence, both in grammar and in sense, (and thus prevents any person making the Lord talk nonsense by quoting it in a manner to prove an unsound theory;) the whole sentence reads, "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." But what life shall he *not see*? The rules of grammar and sense reply, "*everlasting life*." There is not any thing in the text to warrant the conclusion, that unbelievers will not see a *future* mortal life at the resurrection, *more* than the inference that they should cease to see *present* mortal life. The text proves nothing in reference to a *present* or *future limited life*, but clearly defines the recipients of *everlasting* life. The wrath of God abideth on rejectors of the gospel in prospect, and when the great day of his wrath is come to *execute* judgment, he will punish unbelievers with *everlasting* destruction from his presence and the glory of his power. This is the time of their effective "condemnation," and which the righteous do not "come into," because he will give reward to his servants and prophets, and them that fear his name, small and great.—Rev. 11 : 18. * * * * "The man that wandereth out of the way of understanding shall remain in the congregation of the dead. Prov. 21 : 16. What more does this text prove than that "the man that wandereth out of the way of understanding is already "dead in trespasses and in sins," and shall *remain* there? Or as Paul says, "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10 : 26. Where is the proof that the quotation from Proverbs has any reference to men physically dead? The natural life of man is dependent on the air we breathe, and connection with the first Adam; and as God formed Adam from the dust of the ground, and willed him into an existence terminating in death, may he not with equal propriety will the rejectors of his truth into a second terminable life, to punish them for their *own* iniquity? Ezekiel and Paul evidently so believed and taught. *Proof*—Ezek. 18 : 20; 2 Cor. 5 : 10. When the Lord's purpose is accomplished with the workers of iniquity, they will remain punished with *everlasting destruction*, the antithesis of *everlasting life*.

There is a verse in Heb. 11, often quoted to prove that God has no other *finale* for the wicked, than the appointment "once" of man to die for the disobedience of Adam. But as the Scriptures teach . . . that mankind are to die for their *own iniquity*, we are warranted in looking for another appointment of "judgment," so the Christ once appeared to put away sin by the sacrifice of himself, which does not, however, prevent his second appearing—not for a sacrifice, but to execute judgment without mercy upon the despisers of his goodness. The appointment of "men once to die" was, "by one offence (margin) judgment came upon all men to condemnation, even so by the righteousness of one, (or one righteousness,) the free gift came upon all men unto justification of life." Rom. 5 : 18. "Moreover the law entered that the offence might abound," in other words, that "every one might give an account of himself to God." Rom. 14 : 12. Again, the knowledge of Christ to the obedient is a savor of life unto life, and to the disobedient is a savor of death unto death. 2 Cor. 2 : 16. Accordingly it is appointed unto men once to die for one disobedience, "*but* AFTER THIS *the judgment*," on their own account.

"Vengeance belongeth unto me, and I will recompense, saith the Lord." A singular vengeance indeed, in which infants and idiots, in very many instances, are equally subjects with the ungodly and the sinner. . . .

When Paul the apostle was arraigned before the Jewish Sanhedrim in Jerusalem he cried out, "For the hope and resurrection of the dead I am called in question." Being afterward transferred to Cesarea to appear before Felix the Governor, who was informed against Paul by a certain orator named Tertullus as being a pestilent fellow, a mover of sedition among the Jews, a ringleader of the sect of the Nazarenes, who also had gone about to profane the temple, Paul's answer was, "that they cannot prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets; and have hope toward God which *they themselves also allow, that there shall be a resurrection of the dead*, BOTH OF THE JUST AND UNJUST." Acts 24 : 14, 15. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." But why should he tremble? Because God "commandeth now all men every where to repent," and men will no more escape the effect of their own disobedience, than Adam did from his. Therefore says Paul, "knowing the terror of the Lord we persuade men," that by obedience they might "flee from the wrath to come."

Daniel the prophet confirms Paul, chapter 12 : 12, "And at that time shall Michael stand up . . . and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Or according to Bro. Hacking's translation of the text, "And multitudes of sleepers in the dust of the ground shall awake, these (the just) to the life of the age, and those (the unjust*) to the contempt of the age." Either translation in simplicity teaches us that as the righteous are awakened to receive the reward of well-doing, the wicked also are awakened to receive the reward of iniquity.

Jesus, the Son of God, confirms the testimony of both Daniel and Paul, so that the wicked are left without excuse. John 5 : 28, 29. "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, ('for the trumpet shall sound, and the dead shall be raised,') and shall come forth, they that have done good to the resurrection of life, and that have done evil to the resurrection of damnation." To me this testimony alone is conclusive in reference to dead ones having "done good," and having "done evil." The text can have no reference whatever to a restoration of the children of Israel, and bringing them out of their political graves to their own land, from the fact that they are not restored for any good they have done, but because they are beloved for the father's sake, and because the Lord will not change his purpose that he hath declared in reference to them. *Proof*—Rom. 11 : 28, 29; Ezek. 36 : 21–24. These testimonies ought to be conclusive, and put this matter at rest forever among lovers of the truth. But to consider it further; "The Lord knoweth how to deliver the godly out of temptation, and to *reserve the unjust* unto *the day of judgment to be punished*." 2 Peter 2 : 9. This overwhelming testimony is beyond all cavil. The Lord hath amply arranged to fulfil his word, "to execute judgment against all, and to convict ALL the IMPIOUS of all their WORKS of impiety which they impiously did, and of all the HARSH words which impious sinners spoke against him." Jude 15. (*Diaglott.*) It is a fearful thing to strongly advocate a theory that contravenes "YAHVEH's" purpose. It is literally and actually although it may be unknowingly serpentizing. Then, teachers, beware that you deceive not the wicked, and that you build upon a good foundation, lest you suffer loss when "that great and terrible day of the Lord come," Joel 2 : 31, "to punish the world for their *evil*, *and the* WICKED *for their iniquity*." Isa. 13 : 11.

—*Gospel Banner.*

* "The just" and "the unjust" are words that I have supplied as being more *comprehensive of the truth* than the words in parenthesis, page 9 of the *Banner*.

NANGLE ON NAPOLEON III.

The following article has been furnished us by Rev. M. Baxter. We had not before met with the name of its author. Mr. B. speaks of him as "the well-known editor of the *Achill Missionary Herald*, the Rev. Edward Nangle, of the Church of England, Rector of Shreen, Ballisodare, Ireland, who has, ever since 1858, strenuously advocated, in his journal, the view of Faber and Frere, as to Louis Napoleon being the revived, sword-slain, seventh head of the beast, or Roman Empire, and that he will 'make war with the saints, and overcome them' for three and a half years, and, with the aid of the Romish hierarchy, carry on a murderous and exterminating persecution against christians throughout the world, until his destruction at the descent of Christ at the battle of 'the great day of God Almighty.'" The article is very much the same in substance with that given in our April issue for 1863.—ED.

Rev. 13. The beast in this chapter is the same as the fourth, which is described in Daniel's vision (Dan. 7 : 4–6), and united in itself the fierceness and cruelty of the other three. The "dragon" who gave his power, and seat, and great authority to the beast, is Satan. St. John saw one of his heads wounded to death, but his deadly wound was healed, and the beast revived to the possession of even greater power and authority than he had before, so that all the world wondered after him; and regarding his resuscitation as the work of God, while, in fact, it was the work of Satan, they virtually worshiped the devil, while they did homage to the beast, saying, "Who is like unto the beast? Who is able to make war with him?" We are not informed in this place which of the seven heads of the beast should receive the deadly wound, and be again revived; but we are expressly told elsewhere that this symbolical death and resuscitation should be accomplished in the seventh head. Thus, we read chap. 17 : 11,—"The beast *that was and is not*, even he is the eighth, and is of the seven, and goeth into perdition." In the words which we have italicized, there is a manifest reference to verse eight, where the beast first slain and then revived is described as "the beast that was and is not, and yet is." "He was," but receiving the deadly wound, he "is not;" and his deadly wound being healed, he "yet is." This is manifestly the seventh head, or the Roman secular power in its seventh or last form, because it is written, "he is the eighth, and is of the seven, and goeth into perdition." The seventh head is, in a certain sense, an eighth, but he is still of the seven, because he is, in fact, the seventh head revived, and that this is the last form of the Roman secular power, is manifest, because it is written, that in his seventh revived head, he goeth into perdition. . . .

The seventh head, when it appeared, should continue for a short time, until it received a deadly wound with the sword (chap. 17 : 10; 13 : 3); but this deadly wound should be healed, and the seventh revived head should become the wonder of the world, and the greatest military power of the age (chap. 13 : 3). The beast under his seventh and last head, should make way with the saints and overcome them. His usurped dominion should greatly extend for a time (chap. 13 : 7), but this extension of his power and apparent victory should only be the precursor of his final and irretrievable downfall (chap. 13 : 10). . . . This sixth head continued to exist until the year 1806, when Francis of Germany resigned the title. . . . The sixth head of the beast then ceased to exist. The dignity thus vacated was seized by Napoleon First, who added Rome and the States of the Church to his already ample dominions. The dynasty, therefore, which he founded was the seventh head of the beast, but it was to continue only for a short space, and therefore, in eleven years from its commencement, it received a deadly wound in the battle of Waterloo, its founder died a solitary prisoner on the ocean rock of St. Helena, and the Napoleon dynasty seemed to have perished with him. But God had purposed otherwise. In a manner as marvelous as it was unlooked for, the world has seen the healing of its deadly wound and the resuscitation of the Napoleon dynasty, in the person of the reigning Emperor. Thus the present French emperorship is, in a certain sense, the "eighth head of the beast," but at the same time he is "of the seven," being in fact the seventh head revived (chap. 17 : 11).

This interpretation appears to us thoroughly satisfactory, while we discover insuperable objections to every other attempt to explain this wondrous prophecy. Nor can we imagine how such a concurrence of circumstances as those we have mentioned, so exactly agreeing with the terms of the prophecy, could be merely fortuitous. Time, however, will test the correctness of this view, which we have adopted after much investigation of the subject. If we are right, the Napoleon dynasty, true to the instinct of cruel hatred of God's people, which characterizes the beast through the whole term of its existence, will, at no distant period, take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of this chapter, a temporary victory will be obtained over God's people, until God vindicates his own truth in the final destruction of its enemies in the battle of "the great day," which is described (chap. 19), in which "the beast" and the "false prophet," or the secular and ecclesiastical power of Rome, are finally destroyed.

Some have concluded, and not, perhaps, without reason, that the verses in Rev. 13 : 12–18, will yet receive a more perfect accomplishment than any which the world has ever yet witnessed. It is plain that this second beast is here represented as maintaining his power by doing great wonders, whether they be the result of human imposture, or wrought by diabolical agency. This the Romish priesthood has done in all ages, enumerating miracles among the marks of the true church. It is also plain that this second beast co-operates with the first beast, using its influence in support of its tyranny. The past and present history of the Romish church exhibits such an alliance between priestcraft and despotism, between the Romish priesthood and the secular power in its last form.

Rev. 17. There have been divers interpretations of this vision. The beast on which the woman rode, symbolized the secular power of the Roman Empire, which is described (chap. 13) as rising out of the sea or abyss, but it shall go into perdition under its seventh head, to be more fully described in the sequel, as "the beast that was, and is not, and yet is." The assumption of this final form of the beast and his destruction, should be so unlooked for, that it should excite the wonder of all, save God's elect.

Special wisdom from on high is needed to understand this vision. The seven heads of the beast represent the seven hills on which Rome is built; they also represent the seven kings as forms of government to which the Roman Empire shall be subjected.—*Prophetic Times.*

For the World's Crisis.

GO AND TELL JESUS.

"They went and told Jesus."

Thus did the apostles when they were with the Master here on the earth. They esteemed it a privilege to go and tell Jesus. And I am glad that here in this late hour we can make all our wants known to him. Do affliction's waves roll over thee? Have loved ones been torn from thy embrace? Go and tell Jesus. Do cares press on thee? Art thou perplexed and tried? Go and tell Jesus all about it, and thou shalt have strength given thee. Do foes press hard upon thee, and is thy name cast out as evil for the Son of man's sake? Go and tell Jesus. Do worldly professors turn a cold shoulder to thee, and set thee one side? Go and tell Jesus.

Do they speak evil of thee? Do they take up a reproach against thee? Are they talking behind thy back, and trying to injure thee and thy influence in the world? Go and tell Jesus all about it. Has the tongue of the slanderer been used against thee? Go and tell Jesus. Do not try to clear up thy character, but go and tell Jesus, and leave it in his hands; he will bring it out all right; only do thou trust in him, and thou shalt have joy and peace.

Have any sued thee at the law, and taken away thy goods? Go and tell Jesus. Lay the case before him, and leave the matter in his care. He will make it right. Although he knows thy need of him, yet he will be inquired of.

Brethren and sisters, trust in Him, and commit all your ways unto him, for he careth for you. Finally, in every thing by prayer and supplications make all your wants known unto him; and whatsoever you do, whether you eat or drink, do all to the glory of God. And may the grace of our Lord be with you, and you be kept by the power of his word firm unto the end. In much tribulation,

No. Dana, Mass. GEO. A. STREETER.

For the World's Crisis.

THE SEVENTH DAY SABBATH—THE LAW.

THE OLD "DEAD SCHOOLMASTER"! THE LIVING JESUS.

NUMBER FOUR.—*(Concluded.)*

This brings me once more to speak on the subject of the "*first day of the week*" as the Sabbath. In the closing part of my last number I referred to the fact that neither of the apostles ever attended another seventh-day meeting after the one mentioned in Acts 18 : 4. And I will now add, that this is the last time the word Sabbath is found in our version of the New Testament, except in Col. 2 : 16. And no Sabbatarian will admit for one moment that that refers to the seventh-day Sabbath. Hence, it is proved that when Paul said, "*From* HENCEFORTH *I will go unto the Gentiles*, (Acts 18 : 4–6), he did do it; and after *that* there is an *entire silence* in the New Testament in regard to the seventh-day Sabbath as a day of worship. After this, the disciples held their meetings on the "first day of the week," as the following will prove:—

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."—Acts 20 : 7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16 : 2. "I was in the spirit on the Lord's day."—Rev. 1 : 10.

What was the practice of the early christians in regard to the Sabbath? The following unanswerable testimony is here presented in proof that the first day of the week was observed by the early christians as the Sabbath, or Lord's day:—

"Ignatius, Bishop of Antioch, A. D. 101, who died only about half a dozen years after the death of the apostle John, speaks of the Lord's day familiarly and without explanations, as if every body understood it. And he gives this title to the first day of the week exactly after the manner of the apostle himself. 'Let us (christians) no more sabbatize,' he says, (that is, keep the seventh day, as the Jews did), 'but let us keep the LORD'S DAY.' 'Let every one that loves Christ keep holy the LORD'S DAY, the queen of days, the resurrection day, the highest of all days.'"

"Theophilus, Bishop of Antioch, about A. D. 162, says, 'Both custom and reason challenge from us that we should honor the LORD'S DAY, seeing on that day it was that our Lord Jesus completed his resurrection from the dead.'"

"Irenæus, Bishop of Lyons, a disciple of Polycarp, who had been the companion of the apostles, A. D. 167, says, 'On the LORD'S DAY every one of us christians keep the Sabbath, meditating on the law, and rejoicing in the works of God.'"

"Tertullian, who died A. D. 245, says, 'The LORD'S DAY is the holy day of the Christian church. We have nothing to do with the Sabbath (that is, the Jewish Sabbath.) The LORD'S DAY is the christian's solemnity.'"

"Barnabas, who, if not a companion of the apostles, lived in the apostolic age, says, 'We (christians) keep the eighth day'—that is, the first day of the week—'as a joyful holy day, on which day also Jesus arose from the dead.'"

"Athanasius, who died A. D. 326, says, 'The Lord transferred the Sabbath to the LORD'S DAY.'"

"Ambrose, Bishop of Milan, who died A. D. 397, says, 'The LORD'S DAY is sacred, or consecrated, by the resurrection of Christ.'"

"Augustine, who died A. D. 430, says, 'The LORD'S DAY was by the resurrection declared to christians; and from that very time it began to be celebrated as the christian festival.'"

The persecutors of these christians were accustomed to put to them this question:—"'*Dominicum servasti?*'—'Hast thou kept the LORD'S DAY?' If they had, they were marked as christians. This was the badge of their christianity. And if they said they had, and would not recant, they must be put to death. And when they continued steadfast, what was their answer? '*Christianus sum; intermittere non possum*,'—'I am a christian; I cannot omit it. It is a badge of my religion, and the man who assumes it must of course keep the LORD'S DAY, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion.'"

Eusebius, "one of the most learned and eloquent men of the christian church," and called the "Father of Eccl. History," and who died about A. D. 339, in his "Commentary on the Psalms," in commenting on the ninety-second Psalm, says:—"The Word (Christ) by the new covenant, translated and transferred the feast of the Sabbath to the morning light, and gave us the true rest, viz., the saving LORD'S DAY; the first (day) of the light, in which the Savior of the world, after all his labors among men, obtained the victory over death." "On this day, which is the first of light and of the true Sun, we assemble, after an interval of six days, and celebrate holy and spiritual Sabbaths,—even all nations redeemed by him throughout the world,—and do those things, according to the spiritual law, which were decreed for the priests to do on the Sabbath; for we make spiritual offerings and sacrifices, which are called sacrifices of praise and rejoicing."

"Theodoret, another Eccl. Historian, who died about A. D. 460, speaking of the Ebionites, a party of Judaizing christians, says, 'They keep the Sabbath according to the Jewish law, and sanctify the LORD'S DAY in like manner as we do.' Hæret. Fab. 2. 1. 'This,' says Prof. Stewart, 'gives a good historical view of the state of things in the early ages of the church. The zealots for the law wished the Jewish Sabbath to be observed as well as the LORD'S DAY; for about the latter there appears never to have been any question

among any class of christians, so far as I have been able to discover. The early christians, one and all of them, held the first day of the week to be sacred."—*Sabbath Manual, No. 2, pp.* 3–126.

Says Mosheim:—"All christians were unanimous in setting apart the first day of the week on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the christian churches, as appears from the united testimony of the most credible writers."—*Mclaine's Mosheim, Cent.* 1, *part II, chap.* 4, *Sec.* 4.

Enough of such testimony has been presented to prove that TWO SABBATHS were observed in the days of the apostles and early christians. The "party of Judaizing christians" kept the seventh day. Those who followed Christ and the apostles kept the first day. And thus it *has been* and *is now;* those who follow the *Jews*, or the teaching of the old dead "*schoolmaster*," will of course contend for the seventh-day Sabbath. But those who *have* followed, and *still do* follow, the teachings of the LIVING JESUS and the apostles, will observe the *first day Sabbath*.

TWO OBJECTIONS ANSWERED.

The first is founded on Matt. 24: 20;—"But pray ye that your flight be not in the winter, neither on the Sabbath day." The Sabbatarian contends that by this passage the Savior recognized the sacredness of the seventh-day Sabbath, up to this time, surely But we shall see. Two distinct things Jesus told the disciples to pray for. This is plain. All, I presume, understand that Christ had told the disciples that Jerusalem was to be destroyed by the Roman army; and when they—the disciples—should "see Jerusalem compassed with armies," then they must "flee to the mountains." But, in doing so, they were liable to meet with *two obstacles*, and only two. Therefore they must *pray*. Pray for what? *Pray* that your "flight be not in the winter, neither on the SABBATH DAY." If their *flight* should happen in the winter, it would be difficult for the disciples, with their families, to live in *the mountains*. If their *flight* should happen on the *Sabbath day*, they would find it extremely difficult to "*flee*" out of Jerusalem, as the gates would be closed according to Jewish law and custom. (See Ex. 16: 23; Neh. 13: 13–22.) This being the case, Jesus knew well that those who were so tenacious of their traditions of the Sabbath as to lead them to condemn him as a *Sabbath breaker* for restoring the withered hand, so that it was made "whole like as the other," and for making a woman straight whom *Satan* had bound and bent over, or bowed together, so that she could in no wise lift up herself *for eighteen years*, and all this just because Jesus had done these acts of mercy on the Sabbath. I say, Jesus knew well that such hypocrites would be a great hindrance to the disciples if their flight should take place on the Sabbath. Now consider, Christ had told the disciples to leave Jerusalem when they should see it compassed with enemies. Was Christ Lord also of the Sabbath? So he had once said. Why, then, should he direct his disciples to pray that their flight might *not* occur on the Sabbath day? The just inference is this: Christ really being "Lord of the Sabbath," the disciples would have a perfect right to leave Jerusalem at any time when Christ told them to. And, therefore, if the Jews would not let them leave, when Christ had ordered it, it proves that those old hypocrites had so monopolized all the privileges of that day by their *traditions*, that even the disciples could not obey the Lord Jesus without praying to God to prevent them from falling into the hands of such wicked men, who were so outrageously bigoted in regard to the Sabbath, that they would neither let Christ or his followers do that which was *right* on that day. Hence, the Sabbatarian finds nothing here to prove a sacred regard for the seventh-day Sabbath, *but a wicked perversion of all its rights*, by a class of men who were enemies to God, and violent opposers of his people.

The *second* objection is, "THE THIRD ANGEL'S MESSAGE." What is this third angel's message? Why, a late theory has been started, which claims that Rev. 14: 12, has special reference to a particular class of persons who believe in keeping "the commandments of God," as mentioned in this verse; and that these commandments have special reference to the "*seventh-day Sabbath.*" The passage reads:—"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." It will be seen by the passage itself that it refers to the "commandments of God"—all of them—and not to any particular one. How, then, shall we determine what commandments are referred to? Please notice the last clause in the verse, "and the faith of Jesus." This proves that the commandments referred to are those of the New Testament; for there was no "faith of Jesus" before Christ came the first time. Be not alarmed, kind reader, this will be proved by the word of truth, an unerring guide. Hear:—"But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. 3: 23–25.

No one need be surprised to see men, and women too, run into error when they will keep themselves "shut up unto the faith," but never come to it. Why will men be so blinded as to have faith in the visions of women instead of the visions of John? Why follow the teachings of *the old dead "schoolmaster"* instead of following the LIVING JESUS? They thus give countenance to the system for taking away sins on the head of a live goat! I would exhort all such to—"BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD." John 1: 29.

THE CONTRAST. The objector may ask, why there is such a contrast between my present views and those advocated by me when I observed the seventh day? as strong grounds are taken in both instances; and both arguments are drawn from the Bible. The answer is obvious. In my former argument, in favor of the seventh day, I had for my *basis* the *Old Testament*. And as my premises were *false*, my conclusions were *wrong!* But in my present position my *basis* is the *New Testament;* consequently, as my premises are now true, my conclusions are therefore *right*.

In conclusion, I now propose to all Sabbatarians, as I have spoken once more upon the subject of the Sabbath, that if they think my present position is unscriptural, and can be shown to be such, I will just say, without [illegible] or [illegible], that if they desire, and will present a man well qualified to defend their [illegible] the question, I will, by the Lord's permission, meet him at any proper time and place, and we will have this matter tested.

East Weare, N. H. T. M. PREBLE.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, April 26, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

ANOTHER DISCUSSION.

We have arranged to have a discussion in Griswoldville, Me., with a Methodist minister by the name of Jones. It is to commence Tuesday evening, May 10th, and continue four evenings.

QUESTION. "Do the Scriptures teach that the wicked will suffer eternal misery?"

THE TRACT FUND.

We are much rejoiced at the prosperity of the tract fund. We think our Brn. and Srs. who put money into the tract fund are putting it where it will do the greatest amount of good. There is a great call for tracts. The publications relating to the great truths which have made us known to the world are sought for with a continual increasing interest. People are satisfied that some great event is really at hand; and they are anxious to read and hear about it. Let us keep the fountain of truth open, and continually flowing.

Send in the gifts to the Lord, and let the two thousand dollars be made up at once. As the perils increase, let our efforts keep pace with those made by the adversary. Let every one take hold of the good work with renewed energy.

ITS EFFECTS.

We are daily cheered with words of encouragement from our correspondents, which serve to lighten the burdens of labor, while on pilgrimage to the holy land. It has been our prayer and aim that the Crisis should produce an effect upon our readers similar to a prayer meeting. We do not mean one where persons of different opinions meet to dispute their different theories, and thus destroy all devotional feelings, and wound the fine sensibilities of the Lord's amiable children; but a paper that shall make each true child of God feel as he does when he has been to one of those meetings that tends to increase our love for God and our neighbor, and cause us to live better for having met. When we know this object is accomplished, we are comforted.

Bro. H. Crippen, Aurora, Ill., when speaking of the effect of reading "our paper," remarks, "It is a feast to my soul to hear from the Brn. and Srs. from abroad. It is laden with good reading. I feel as though I had attended a prayer meeting."

BRO. E. O. ALLEN, Springfield, Mass., writes:—

"Many of the brethren have already expressed my mind. I believe it is the most enlivening and vigorous, soul-stirring, religious paper the world has got in it."

OUR DISCUSSION WITH MOSES HULL.

In our last week's paper we gave a partial report of our discussion at Lynn, Mass., with Eld. Hull, who has recently departed from the faith he once advocated, and has embraced the doctrines of Spiritualists. He is very zealous in his new calling. We are sorry to see him making such earnest efforts to establish the doctrines of demons, and overthrow the truth of the Bible. During the debate, he made a bold attack upon the doctrine of the *literal* resurrection of the *dead*, as taught in the Scriptures; but the result was like that of a boy who should attempt to batter down the rock Gibralter with a pop-gun. The truth never looked brighter, firmer, and more precious to us, than during his effort to break the Scriptures.

Another point in his positive argument was based on the fact that men *desire* immortality, and therefore must exist eternally. To this we replied, if his position was correct, that all will have what they desire; then it would follow that men who desire wealth and honor in this world, will be sure to have it, which no one would attempt to prove. On the contrary, instead of the *desire* being a proof of present immortality, it is a positive evidence that we have not got it. Desire consists in an ungratified feeling. If a man desires immortality, wealth, or honor, when they are obtained, the desire ceases, because the object is gained which he longed for. According to Eld. Hull's theory, the spirit lives in the body just as a man lives in a house; hence the spirit is the one that has the desires, and not the body. Therefore it follows, according to all sound reasoning, and common sense, we think, that the spirit, if it is the "*real man,*" as claimed by our opponent, is *mortal*, because it *desires* to be immortal.

Another prominent argument of Eld. Hull, to prove we are immortal, was based on the statement that we are the "*offspring* of God"; he is immortal, therefore we are immortal. This point was met as follows:—

1. "We are the offspring of God; he is omniscient, therefore we are omniscient."

2. "We are the offspring of God; he is omnipotent, therefore we are omnipotent"; both of which conclusions are untrue; consequently, as his argument proves too much, it proves nothing at all, excepting its own absurdity.

In order to get over this insurmountable difficulty, he *assumed* that man had all the attributes of the Deity in a small degree, but that he would continue to *progress*. This position we also found to be absurd. For there can be no *degrees* in omnipotence, omniscience, or immortality. If one has *all* power, no one can have any more; so if one is immortal, no one can be any more so; if one knows *all* things, no one can have any greater knowledge. We do not know how Eld. Hull will get out of these difficulties. We left them for his consideration.

He next endeavored to prove the truthfulness of his position from the *phenomena* of Spiritualism. We admitted the phenomena, but denied that in a single case was a communication ever received from a disembodied human spirit; and produced statements from the Spirits and Spiritualists, which would account for *all* the phenomena of Spiritualism, when the Bible account of demons is admitted. We found, according to the Scriptures, that man was made "lower than the angels"; hence they existed before the creation of man, and cannot be spirits of dead men. We also found that the angels were on probation, that some sinned, and were then called "evil angels," "unclean spirits," "devils," or more properly demons, "the angels that sinned," etc. These "evil angels" have the "devil," or prince of demons, as their chief, who is also known by various titles. The good angels, who kept "their first estate," are messengers sent by the Lord to his children in the world, and resemble men in their personal form, and have sometimes been called men, and mistaken for them. They have as real, personal, material organisms, as have men; but they are "not *flesh and bones*" like ourselves. The Scriptures do not inform us of what their bodies are composed; we only know they are not "flesh and bones." There are a multitude of materials of which they might be formed, and not be "flesh and bones." We know they are *material* beings, because they ate material bread made by the wife of Lot, and he also washed their material feet with material water. They have power to render themselves invisible to human eyes, when near us, as in the case when one frustrated the journey of Baalam. The good angels never pretend that they are the spirits of men, and once lived on this earth. The "evil angels," or demons, make this claim, in order to convince us that they are human spirits, and thereby lead us to believe the great lie of their noted leader, when he contradicted the Lord, and declared that man should not die, and consequently is immortal. See Gen. 3: 4.

These demons, as may be shown from facts of their own admission, mesmerize and control their mediums just as a mesmerizer does his subject; and when in that state, write, sing, and talk, through them, and claim to be the spirit of some friend or enemy of ours, of whom they form an *image* in their minds, and that image becomes a real *object* before the medium's mind, which she sees and describes as minutely as though that friend were actually present.

Eld. H. endeavored to prove that the *identity* of man cannot be preserved unless the *mind* continues to exist; or in other words, that man's identity does not consist in his physical organism, but in his mental power.

To this argument we replied, that man *varies* as much *mentally* as he does *physically*. We see the boy amusing himself with wooden horses, mud dams, little water wheels, toys, and small picture books. In a few years, we are charmed by the eloquence of the orator, and learn it is the one whom we used to see riding the wooden horse twenty-five years ago. How could we identify him *mentally* better than we could *physically?* He has changed as much in the one respect, as the other. We pass on fifty years more, and we visit an old man, who does not know enough to feed himself, and is as helpless as an infant. But this is the same one who, forty years ago, charmed thousands by his eloquence. How shall I *identify* him in these various conditions? There is certainly as great a change in his mental as his physical powers, and even greater.

To-day we meet a friend, with whom we have a delightful visit; to-morrow we visit the insane retreat, and there see the same one a raving maniac. How do we identify him? Certainly not by *mental* manifestations; for there is no resemblance whatever. We know him by his *physical* organism.

As our opponent claimed that man is a part of God, and that part is the mind, we inquired if a part of God became deranged? and if a part of God prompted men to do all their wicked deeds? [More anon.

MEANING OF DEATH.

An inquirer writes as follows:—

ELD. MILES GRANT:—*Dear Sir,*—Does the word, which in our version of the Bible is rendered 'death' in the original both of Heb. and Greek, mean simply 'separation?' and if so, is there any thing to show that it is the separation of man from God; or whether it may not be the separation of the different parts of the organic frame which would embrace extinction of life or being?

Also, will you please show whether there is, or is not, the same reason for understanding Rev. 20: 14, and Mal. 4: 1, 3, in a symbolical sense, representing an event taking place prior to the judgment, and having no reference to the future state, as Rev. 14: 11?"

ANS. The word *thanatos*, in Greek, rendered *death*, is defined, "death, i. e., the extinction of life, whether naturally, Luke 2: 26, Luke 9: 1; or violently, Matt. 10: 21; 15: 4."—*Greenfield.*

We find *no idea of "separation"* expressed in the definition of the word, in the Greek or Hebrew.

In answer to the second inquiry, we would say, we understand that Mal. 4: 1, 3, and Rev. 20: 14, are to be fulfilled at the same time, after the saints are gathered to meet the Lord, which is beyond the time of harvest, when the tares are to be burned up. The passage in Rev. 14: 11, we understand to be symbolical, and referring to a period *before* the harvest begins; for the saints will need "patience" while these events symbolized are transpiring; but it does not seem rational that christians should have special need of "patience" after their translation, when they are entirely delivered from all the wicked.

AMERICAN AGRICULTURIST.

The above named paper is valuable for *all* who have *any* thing to do with the cultivation of the ground. It is published and edited by Orange Judd, 41 Park-Row, New York city. Price for one copy one year, $1.00, 6 copies, $5.00, ten or more copies one year, 80 cents each. It is issued monthly, and each number contains 32 quarto pp., illustrated by many engravings. If you want a good Agricultural paper, send and get it. *One hundred thousand* copies are issued this month. It deserves a wide circulation.

SPIRIT TEACHINGS.

The following are questions answered by a spirit, as reported in the *Banner of Light*, April 23d, 1864:—

QUESTIONS AND ANSWERS.

Spirit.—If the audience have questions to propound, they are requested to do so without delay.

Question.—A correspondent sends us the following: Has God given man any laws outside of nature whereby he may govern his faith or practice?

Answer.—We know of no laws outside of nature, either pertaining to the mental or to the material. To us nature embraces all life, whether in the past, present or future. . . .

Q.—Philosophically speaking, there is then no difference?

A.—No, there is no difference. You have been told that the principle of immortality—call it the soul, spirit, or whatsoever you may choose to—is always the same; that the Bushman, the Hottentot, and the Anglo-Saxon in soul-principle are the same. This is true; as all intelligence has sprung from and revolves around the great central sun of Deity, so all must be alike; coming from Deity there can be no difference."

From the foregoing, we learn that all men are *alike*, because they are all a part of Deity; that there is no law to govern man but the law of *nature*, hence the Bible loses all its authority before such teachers. As strange as these doctrines may seem to some of our readers, we wish to say that they are spreading *very rapidly*, and being embraced by many of the most intelligent men and women in the world. We believe the worst is yet to come. Let us inquire "for the old paths," and walk therein.

ANCIENT AND MODERN.

The following contrast between the ancient and modern practice is quite striking. It is drawn by Elias Smith in his "Age of Enquiry."

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8: 36–39.

"And as they went on their old way, they came to a certain . . . meeting house, and the parent said to the Parson, see, here is water in the basin, what doth hinder me to have my children christened? And he said, if thou art propounded, and ownest the covenant, thou mayest. And the parent answered, (by a bow) I do. And he commanded the child to be brought, and they both came to the deacon's seat, both the Parson and the parent, with the child in his arms, and when he had sprinkled the child, they both went away from the basin, and the spirit of Anti-christ caught away the Parson up into the sacred desk, and the parent went on his way with the child in his arms crying."

For the World's Crisis.

"THE SIGNS OF THE TIMES."

This book still makes its way along, and makes its mark where it goes. It is full of solid, *stubborn facts*, of which the religious world have no idea. Yesterday I received the following letter from a Presbyterian Doctor of Divinity, the author of "Fables of Infidelity," to whom I recently sent a copy of "Signs:—

"CHICAGO, MARCH 14TH, 1864.

MR. H. L. HASTINGS:—*Dear Sir*—I have just concluded the perusal of your book. It is awful. I know no more fitting word. Can it be true? Alas! much of it certainly is, and the rest may be. Again, I say it is awful. Have we been dreaming, and are we now to be wakened by the thunders of God's judgments? I wish the concluding chapter, '*Looking Forward*,' could be printed as a tract, and sent by mail to every minister in the United States and Great Britain. After reading it, I read three articles in the *Evangelical Repository* for March, in which similar views are ably advocated. The Editor, Rev. Joseph Cooper, D. D., seems to hold nearly your views. I have long been convinced that this earth regenerated is the promised abode of glorified saints. The Lord grant that the day of the restitution of all things may be as near as you intimate, and that we may be found ready and watching when our Lord comes. But in the matter of times and seasons, I feel no assurance. . . .

Thanks for the quickening I have received from the three volumes, "The Controversy," "Signs," and "Voice of the Church." Keep speaking the truth in *love*, and Christ's sheep will hear his voice. May the Lord be with your spirit. Affectionately yours,

R. PATTERSON."

"Looking Forward" was long ago published in tract form. I will send copies to any minister *free*, at the request of any one. Or will send ten copies to as many ministers, post paid, on receipt of $1.00.

For price of "*Signs of the Times*," see my book list and "*new programme*." If the friends will take hold of the matter, they can have "Signs" at fifty cents in cloth, twenty-five cents in paper, and *free* for the *poor* or for *preachers*. Let us hear from you at once. Direct orders, pledges, and monies to H. L. HASTINGS, *Boston, Mass.*

HOW PAUL LOOKED.—St. Chrysostom terms him a little above three cubits, or four and a half feet high. But Neciforus has given us the most circumstantial account of Paul's person. St. Paul was of small statue, stooping, and rather inclined to crookedness, pale faced, of an elderly look, and bald on the head. Eyes lively, keen and cheerful, shaded in part by his eyebrows, which hung a little over. His nose rather long and not ungracefully bent. His beard pretty thick, with hair of a sufficient length, and like his locks interspersed with gray.—*Ex.*

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to April 19th, $940.92

A. Webster pd	5.00
M. A. Lovering pd	1.00
Donald Taylor pd	1.00
A. M. Cole pd	.50
Mrs. L. Bills pd	.25
B. Jennings pd	.50
H. L. Wetherell pd	.25
W. H. Berryman pd	.25
Nancy Peak pd	.25
Edwin Phelps pd	2.00
E. Melcher pd	.20
J. M. Sanborn pd	.25
W. W. Smith pd	.25
A Sister pd	.25
Mrs. J. C. Foote pd	.50
C. S. R. pd	1.22
A Brother pd	.50
Miss Sophronia More pd	.50
A subscriber pd	2.25
A lover of the truth pd	.25
Mrs. I. W. Montague pd	3.00
S. P. C. and A. B. pd	.50
R. S. pd	.25
J. Kimball pd	1.00
A friend pd	.10
L. Longfellow pd	.75
O. L. Fletcher pd	1.00
H. Phillips pd	1.00
Wm. Bassford pd	.50
A friend pd	.50
A. B. Howard pd	1.00
L. J. Blossom pd	1.00
Mrs. A. P. Thompson pd	.25
Jason Kendall pd	100.00
Sarah M. Davis pd	.25
Mrs. S. Bowers pd	.25
E. B. Stearns pd	.25
R. Stearns pd	.25
D. Wheaton pd	.15
Abbie Barrett pd	.25
J. C. Goodrich pd	.25
S. Case pd	.50
C. Case pd	.50
E. H. Case pd	.50
Mrs. A. Case pd	.50
A Sister pd	.25
I. K. Lombard pd	1.00
E. B. Coon pd	1.00
C. F. Roberts pd	.25
W. H Nottage pd	.50
C. E. Burk pd	.50
W. J. Wilcox pd	.50
B. Noble pd	.50
W. G. Ruggles	2.00

For the World's Crisis.

OUR DUTY.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."—1 COR. 9: 14.

Here is the field all white for the harvest, and the laborers are few. Souls are perishing in every direction for want of knowledge. The day of the Lord is at hand, and the people, many of them, are not warned. And a great number who have caught the sound in the distance of the midnight cry, are calling loudly for more light; are anxious to learn the truth, and are praying for watchmen to come who can answer truthfully the question, "What of the night?"

Brethren and sisters, you mourn over this state of things, no doubt, but what can *you* do? you wish the whole world could hear the truth, but *you* cannot preach. Perhaps not; neither can I. But is there nothing we *can* do? We pray that the Lord will send forth more laborers into the vineyard. Very good so far, but is that all our duty? Certainly not. We should sustain what few there are in the field. There are teachers enough in these last days, if they were of the right kind. But there are more than ten out of twelve who teach (like the spies who went to examine the land of Canaan) that we cannot possess the land which God has promised to give us; and the people are fast turning back into Egypt. There are only a *few* Calebs and Joshuas who will stand up boldly for God's word,—who cling to his promises, and declare that we are well able to possess the goodly land.

Thank God, there are a few whom he hath called and placed as watchmen upon the walls; who are able and willing to blow the trumpet in Zion, and sound the alarm through the land, and who can give a portion of meat in due season to every hungry soul. But, alas! their hands are tied, their feet are fettered by the neglect of the church. They are obliged to labor with their hands for the support of their families, when they should be laboring for the salvation of souls. Some, who are filled with the Holy Ghost and faith, earnest laborers, whose hearts are burning with love for God and his truth, and who would be glad to spend all their time in spreading the gospel of his kingdom, are compelled to labor hard the most of the time on little farms (and those not their own,) to provide for their loved ones. Others are obliged to dabble in medicine. Men pay more for medicine to lengthen out this mortal life, than they do to be taught the way to a life that never ends.

So poor preachers, in order to reach their pockets, have to descend from their high calling, and prepare cordials and pain-curers to patch up broken constitutions, when they would much rather carry the bread of life and water of salvation to starving, perishing sinners, and leave the business of making medicine to others who cannot preach. But no. Preaching the gospel does not provide for their households, and they must do something that will, or deny the faith and be worse than infidels. Some real Gideons, called by God to lead Israel on to victory, are wearing out their strength and vigor, and exhausting their patience in the schoolroom. They do good there, no doubt; but there are others who could teach the sciences who cannot teach the way of life. Others, called to preach, are practicing the heeling and soleing art for the feet of their fellow men, while poor sinners are *unhealed* of the awful malady of sin. One, who is a Sampson in the hosts of Israel, is confined in a mill from Monday till Saturday.

Now, *is this right?* I ask in all candor, is it right? When there are so few who will go out to warn a sleeping world of a judgment to come, and to proclaim to the bride the joyful news of the coming of the Bridegroom—is it right for those few to be left to battle with poverty and want, while down deep in their hearts they feel that wo is theirs if they preach not the gospel?

O! ye men of wealth, will you hug your treasures, and let the people perish for lack of knowledge? Will you hoard up silver and gold to become cankered, and garments to become moth-eaten, while the vineyard is suffering for the want of laborers? Will you pile up greenbacks, and worry and fret day and night for fear the government will turn bankrupt, and you shall lose them? I tell you the fire of the last day will burn them up if you do not lose them before.

O! how you will wish in that day you had spent them in doing good. There is no bank that is safe but Zion's bank. The only safe place to lay up treasure is in heaven. Make to yourselves friends with the mammon of unrighteousness; use greenbacks to help scatter the glorious light of the gospel of the kingdom; spend them in doing good, and in that way lay up a treasure in heaven. [illegible] a mansion in the city which hath foundations, whose [illegible] is God; that when the governments, and banks, and houses of earth shall fail, you may be received into everlasting habitations. "Where your treasure is, there will your heart be also."

Do not think I am selfish in this appeal. I am not a preacher, and never expect to be; but I respect and appreciate the noble band of faithful laborers who have devoted time and talent, wealth, health and reputation to the cause of Christ—who have labored so long and so earnestly, by preaching and writing, to tear away the cobwebs of tradition, and the vail of superstition from God's truth. And I believe that "they that preach the gospel should live of the gospel." "Do ye not know that they which minister about holy things, live of the things of the temple?"

There are some mighty champions for the cause of truth, who have devoted all the energies of their great minds to searching into the deep things of God. They have written books and tracts to scatter like autumn leaves over the world, that those who sit in darkness may see the light. Shall they bear the burden alone? If they do, I fear to them alone will come the joyful greeting,—"Well done, good and faithful servants, enter into the joy of your Lord." If the preachers make all the sacrifice, they will receive all the reward.

Come, let us rouse ourselves and look around us. Time is short! the judgment is hastening! What we do must be done quickly. Soon we shall be called to give an account of our stewardship. O may we be able to render up our account with joy and not with grief! M. O. FRENCH.

For the World's Crisis.

WILBRAHAM.

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29: 5.

To all those who are indulging the happy thought—"*I will go to Wilbraham this year, if the Lord will.*" That beautiful mountain! That consecrated spot! "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."—Ps. 102: 4. Whether the Lord has set his name there I know not, but one thing I know, he seems to overshadow it as a "MERCY-SEAT." Glory be to his name! Amen. He has made it a mercy-seat to my soul, and he has made it a mercy-seat to my children. How can I but speak his praise? David says, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation."—Ps. 40: 10. Neither would *I* hide thy righteousness, nor conceal thy loving kindness (lest some misapprehend me), but declare thy faithfulness and thy salvation.

There is one that will understand me, if none other. 'Tis that mother who has wept between the porch and the altar over children seduced by the perils of these last days; who has felt, at times, that even her covenant-keeping God was not *able to deliver them* from the fowler's snare into which they were taken with both feet,—that mother who has drunk the wormwood and the gall when she bade her sons farewell to go to the field of blood, and then received them again, by faith, as she wrestled, Jacob-like, at the midnight hour when all others slept,—that mother who, like Abraham, has hoped against hope, year after year, then suddenly, as it were, in two short years had these all given to her in the Lord. Can she hold her peace? Is there one to chide her? The very stones will cry out, she feels, if she declare not *such* loving-kindness, *such* salvation. Thus do I feel. I am constrained to cry out, "Come, all ye that fear God, and I will tell you what he hath done for my soul."

Wilbraham was the spot where two of three dear sons submitted to God. Have I not cause to love it? Parents, take your children, if you can. Take them with prayer and with fasting. I had fasted eighteen hours (for the Lord's sake I tell this; he will not let me keep it back), when I first set my foot upon that sacred encampment, and the first thing I did was to fall upon my knees and cry to God for his blessing upon me while there; and *this was the time* he gave me my second son. This was in '62. In '63 we went back carrying our "lamb" with us—our third son! and there he put on Christ, with eight others near his own age. Glory to God!

It was hard to break the ice to take the first of these sons with us; but my God gave me the assurance, if we would do it, the money thus spent would fill our pillows with down the rest of our days with that son; and *it has* thus far, and I can trust for all that's to come. Amen.

After what I have told you, I may well encourage you all to go to Wilbraham. But let me adjure you to go *praying*. Begin *now* to pray about it, and *continue* to pray about it until the time comes; and as you begin to prepare, pray the more fervently; pray all the way there, and do not cease to pray after you arrive there. Find you a secret place when there, visit it, and you will be blest, and be made a blessing. Be not deceived with the vain thought, I am at Wilbraham, and shall be blest as a matter of course. As well imagine you will float up stream. *Wilbraham is a fearful place to backslide!* It is like going into a large city. The mind is all the time diverted with something new. Home habits are broken up. The flesh becomes weary of good things, and cries out, "O that I had the wings of a dove, then would I fly away and be at rest." The only antidote for all this is work, *work*, WORK. From the beginning of the meeting to the end of the meeting, work all the time for poor sinners, and you will not lose your journey. God will surely give you souls for your hire; and in watering you will be watered. Hold up *Christ* wherever you go. Know nothing but *Christ and him crucified* throughout the whole meeting. Let Christ be raised so high, even like the brazen serpent, that all in that vast encampment may look and live.

Beloved brethren, one and all, let me exhort you to exalt *Christ* at that meeting as he never was exalted there before. *Preach* Christ, *pray* Christ, *live* Christ; and there will be a shout in that camp for Christ that never was heard there before. Wilbraham is the place, emphatically, to labor for souls. *There* we find them, and *there* the Lord is pleased to be gracious unto them. Shall we let the golden hour slip in some trifling affair of our own, or petty difference? This is like children contending over marbles while their brothers are drowning. To the winds with our trifles, and we to the rescue!

Let us have a pentecostal season at Wilbraham in '64. Let us all begin *now* to pray for it. Not only those, who expect to go, but those who do not; and let us keep praying for it until we can *believe for it*, then it is ours. Your unworthy Sister,

E. S. WILLARD.

Hammonton, Atlantic Co., N. J., Apr. 8th.

P. S.—Our eldest son is speaking for himself over the signature "N. L.," Rochester, N. Y.

Again let me say, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Ps. 103: 2–5. "Pray for us." E. S. W.

For the World's Crisis.

HELP THE NEEDY.

"I was eyes to the blind and feet was I to the lame"—JOB 29: 15.

This text may be lived out by those who have the same interest at heart and have the ability. We present the case of our unfortunate Brother Randal Curtise, formerly of Worcester, Mass., now in Maine. He lost his leg last June, by having the cars run over it, in the town of Worcester. He had it amputated above the knee. His doctor's bill and other expenses were heavy. The death of his mother and sister occurred at his home a little before his misfortune, leaving him poor. His leg is not quite healed, but he hopes that he will be able soon to go to work, but cannot tell. He can get an artificial leg. We think our brethren will feel it duty to release Bro. Curtise from this heavy burden. We present this to you, that you may consider his case, and take hold of this benevolent work, and furnish him with the money. The leg will cost one hundred dollars. Who will help our afflicted brother, who, by some assistance, will be able to support himself and family?

Bro. Curtise needs no recommendation where he is known. A contribution should be taken up immediately. We start this on our own responsibility, believing it will be for the glory of God, and thankfully received. Money can be sent to Elder M. Grant, Boston, Bro. W. F. Higgins, No. 6 Home Street, Worcester. All money received will be credited in the Crisis. N. F. NASON, *Newport.*

ISRAEL DAMMAN, *Corinna, Me.*

For the World's Crisis.

ORTHODOXY, OR SPIRITUALISM. WHICH?

I copy the following from an obituary notice in the *Winsted Herald* of March 11th, 1864:

"Born unto spirit life, from Collinsville, Ct., March 2nd, Frank E., only son of Stephen and Harriet Burbank, aged sixteen years, and five months. . . . . Silently and peacefully he left us, saying but a short time before his departure, 'I am going home.' Although we mourn his loss, we have the assurance that, though absent in body, he is present in spirit."

This was inserted in the list of "deaths," but I see no notice of any death in it. I think it ought to come under the head of "Births," and then if the same notice were given of every one who dies, perhaps people might be persuaded to believe that Revelation is fulfilled where it says, "And there shall be no more death." This would be some like the modern philosophy of immortality, which claims that although a man may butt his head against a beam, yet there is neither head, nor beam, nor pain, in *reality*, but all is imagination.

But, seriously, I regard this as only a sign of the last days, in which men, having a form of godliness, attempt to steal the march on the blessed Savior by claiming no death, and hence no need of a life-giving one. Can orthodoxy repudiate the doctrine of the above extract? All of it is in harmony with the daily sayings of professedly orthodox teachers. And yet it is undoubtedly spiritualistic.

But I do not like that word "Spiritualism" as applied to such barefaced denial of God's word. Satan has stolen it from the vocabulary of heaven and applied it to his vile teachings. The word is not opposed to *material* in a Bible sense, but to *carnal*. And yet there is nothing more *carnal* in all the world in its results than this same Spiritualism. The greatest sensuality and grossness are found in its train, all glossed over by the term "spiritual." The Bible calls it "the mystery of iniquity," and truly so. But its "mystery" is unfolded to every one who believes the Bible which says, "The dead know not any thing." To such the gospel is not hid, neither are the workings of Satan a wonder.

The above extract shows which way the world is drifting in religious matters and opinions. The Lord help us to walk in the light of God's word. F. BURR.

Dansville, N. Y.

For the World's Crisis.

REPORT OF MAINE CENTRAL QUARTERLY CONFERENCE.

This conference was convened at the Town House in Rome, commencing Mar. 3d, at 7 o'clock, P. M. Prayer and social meeting. The traveling being quite bad, but few were in attendance; but those few met in the spirit of the truth, and the time was well occupied.

March 4th, 10 o'clock A. M. The time until noon was occupied by the brethren and sisters. The principal subject under consideration was our faith in God and the fulfillment of all his promises. At 1 o'clock P. M., sermon by Elder Seavey, from Gal. 6: 2;—"Bear one another's burdens, and so fulfill the law of Christ." Bro. S. always seems to have a timely admonition to the flock, and it is to be regretted that his health is such as to compel him to suspend his public labors, and especially at this time, when there is such a cry for help, and comparatively so few to enter the field.

7 o'clock P. M. Sermon by Bro. Wheeler, from 1 Tim. 4: 12;—"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Bro. W. labored with a zeal worthy of his subject, and although the house was crowded, the congregation listened with deep interest, and we felt that it was a profitable season.

Mar. 5th, 9 1-2 o'clock A. M. Prayer and social meeting. The Spirit of the Lord was with the brethren and sisters to own and to bless, and all appeared to be thankful for the continuance of God's blessings to his children. One o'clock P. M. Sermon by Bro. Stratton, from Rom. 8: 14;—"For as many as are led by the Spirit of God, they are the sons of

God." Bro. S. enjoyed much freedom in presenting his subject, and the congregation were deeply interested and much instructed. May the Lord continue to direct and bless his labors. 7 o'clock P. M. Sermon by Bro. Hanscomb, from Rom. 12; 1;—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Subject, the necessity of a full consecration to the Lord. At the close of the sermon we were still further interested with remarks from Bro. Howard upon the same subject.

Mar. 6th, 9 o'clock A. M. A short time was occupied by business. Watchmen present at this conference:—H. B. Seavey, L. L. Howard, D. M. Hanscomb, Sam'l Bragg, E. D. Haggett, Chas. Stratton, I. Wight, and J. Wheeler. Agreed that we hold our next conference with the brethren at South Livermore. The Clerk was requested to report this conference for publication in the Crisis.

Half past nine A. M. Prayer and social meeting. Notice was given last evening that we might expect a sermon from some of the watchmen at half past ten o'clock this forenoon, but the Lord directed otherwise, and the brethren and sisters continued their exhortations and testimonies until half past twelve P. M., and all present were encouraged, strengthened, and instructed; all felt that it was good to be there. Thank the Lord! May he ever keep us humble and ready to do his commandments.

One o'clock P. M. Sermon by Bro. Sam'l Bragg, from 2 Pet. 3: 4;—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Subject, the soon coming of our Life-giver. Bro. B. clearly presented his subject, and we felt that it was meat in due season. O! how it cheers the hearts of the pilgrims to have the evidences presented of the soon return of Him whom they love; and we feel thankful that there are those qualified to present reasons why we may expect our Lord and Master; and may we so live that we shall be found watching, having our names recorded in his book of life.

Although it rained the last two days of these meetings, the house was full of earnest listeners, many of whom could not get seats. I would say for the encouragement of brethren abroad, this conference, like that at Cornville, was characterized by that perfect union of spirit, and sympathy of feeling, which is characteristic of the love of God. The brethren exhibit a realizing sense of the rapidly approaching close of probation, the time when it shall be said, "Let him that is filthy be filthy still"; that we are living in the "day of the preparation of the Lord"; that a full consecration to God is necessary, "which is our reasonable service." There seems to be an increasing willingness to "bear one another's burdens, and so fulfill the law of Christ," in "honor preferring one another."

We closed these meetings Sunday afternoon, to meet again at South Livermore, the second week in June next, the Lord willing. The brethren of this conference desire the prayers of the watchmen and brethren generally, that we may be good, kept humble, meek, unspotted from the world, and fully prepared to meet each other in the kingdom of God.

D. W. Griffin, *Clerk.*

Starks, Apr. 11th, 1864.

Correspondence.

From Sr. L. Barnes.

Bro. Grant:—I am a stranger to you, but permit me to convey a part of my mind and thoughts. I have been a member of the Methodist church for thirty years, and Mr. Barnes some longer than that. Three years ago this winter, Mr. Barnes heard Bro. Peter Deyo preach on the destruction of the wicked and the sleep of the dead, and he fell in love with the doctrine. I never heard the Advent doctrine until two years ago last fall, when Bro. Wm. Sheldon preached here. He preached so plainly, and proved his doctrine so clearly, as the good book says, "way-faring men, though fools," need "not err therein."

I thought that I had read the Bible before; but when I came to hear the word of God expounded so differently than I ever had before, it set me to thinking. I commenced it for myself, and when I found that I could not sustain my position in the church and have the Bible for my guide, I thought it time to back off from the track. I did so and joined the Advent church, at the time Bro. Sheldon was here. I have had many cold shoulders turned towards me since I left, but if it is for righteousness' sake, amen to it.

I wish we could have more preaching here. We have had none of our faith since the conference last fall, when Bro. Himes was here.

Strawberry Point, Iowa. L. Barnes.

From Bro. Donald Taylor.

Bro. Grant:—In a late number of the Crisis, I noticed some very touching remarks from Bro. D. T. Taylor, to the readers of the World's Crisis, in behalf of the Tract Fund. I am one who has been benefited, and have received much instruction, both from the Crisis and tracts.

The tracts you gave me in December, I have scattered to good advantage. It was my aim to send them to the most intelligent. A great many have been led to read and search, and some have seen the consistency of the truths we hold. I have had a good deal of talk with various characters, ministers, Elders, deacons, drunkards, and professors of religion, and with as many different results. I was told to-day by one of the deacons, that he could notice a difference in his minister's prayers and preachings lately, that is, since you had that controversy and gave him those tracts. On asking, what was the difference?. He does not use the term "immortal soul!" The deacon and I are very much of the same opinion.

I am, dear brother, yours in Christ,

Donald Taylor.

From H. McClary.

Bro. Grant:—I can witness to all you have written concerning your meetings in Montreal. My prayer is, God speed you on in your good work of faith and labor of love. There was the circumstance of the young man, who gave up his tobacco. I saw him just before I left. He stood firm to his promise. During my stay in Montreal, I visited different cathedrals. I will give a short sketch of the conversation that took place between myself and the steward of the M. E. Cathedral. He informed me the pulpit cost two thousand dollars, the singing machine twelve thousand dollars, the total amount of the whole building was fifty-six thousand dollars. While looking over the costly house of worship, I thought of good old Wesley's words to his church, "As you increase in riches and numbers, you will decrease in piety." I attended a soldiers' class meeting in the vestry. When I entered, the class leader, the city missionary, was at prayer. I knelt down at a vacant seat, with the soldiers. The stench of the tobacco was very disgusting. The experiences given, of all but one, was about their leanness, O my leanness. One had got a labor on him. He was like the Bereans,—more noble than those of Thessalonica. He was searching the Scriptures daily to see if these things are so. He had been visiting the poor, and holding meetings with them. He wished to know of the class leader, why there was so much division among the churches and people. He said he was sorry to see it.

Brethren, let us lift up our heads and look up because we know that our redemption draweth nigh. Yes! we see the sword coming. Let us warn the people that the blood of their souls may not be required at our hands.

Home Missionary.

East Hatley, C. E.

From Bro. H. Pratt.

Bro. Grant:—The good work of the Lord is going on gloriously in Springfield. Bro. Morgan's house is well filled with worshipers and inquirers for the way of life. The good Lord opened the river which had been frozen up by sin and Satan, and four willing souls were planted, in obedience to Christ's command, in the likeness of his death, a few weeks since; and now some eight or ten more are waiting for the coming Sabbath to figure forth their faith in the resurrection of the dead, and the resurrection of Jesus Christ from the dead, and so answer a good conscience toward God. Even so, amen.

H. Pratt.

Springfield, Mass., April 18th, 1864.

From Bro. L. L. Howard.

Bro. Grant:—I wish to say to the brethren and sisters in answer to the numerous requests for meetings, that I cannot go at present. My companion has been prostrate now nearly four weeks with rheumatic fever. She has been quite helpless during that time, and still remains so. I solicit the prayers of brethren and sisters, that the Lord will restore her to health speedily. These last days are truly days of trial and affliction, but still I am glad I am living in so sublime a day, where I can witness the signs of Jesus' coming. I will respond to the call of brethren and sisters as soon as I am at liberty.

L. L. Howard.

Rome, Me., April 15th, 1864.

From Sr. A. Mussey.

I have arrived in safety in New York, where I shall remain and labor for the upbuilding of the cause of God, and the salvation of sinners, till I feel the Lord bids me go. Any wishing my labors while in this region, or in my way back to Boston, may write me while here, Direct to A. Mussey, 201 Twenty-Second Street, rear house, between Seventh and Eighth Avenue. (Care of J. T. Howland.)

April 18th, 1864. A. Mussey.

The Test.—"When you see a dog following two men," says Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So at times will you and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

MARRIED.

In Bangor, Me., by Eld. Thomas Smith, Mr. Adam Elliott and Mrs. Rachel S. Griffin, both of Holden, Me.

Obituaries.

Amos Smith.

Fell asleep in Christ, in Holden, April 15th, 1864, Bro. Amos Smith, aged seventy-six years.

Bro. Smith has not been able to go out of his room for about six months. His disease was consumption. He has been a believer in the soon coming of Christ since 1843. The sleep of the saints, the final destruction of the wicked, the resurrection of the dead, both of the just and the unjust; the restitution of all things, spoken by the mouth of all the holy prophets since the world began, and that we should, according to the word of the Lord, obtain immortality and eternal life at the coming of Christ; were truths which he held firm unto the end.

John Richardson.

Sarah Youngs.

Died in Danielsonville, Ct., April 9th, 1864, of inflammatory fever, Sr. Sarah A. Youngs, wife of Bro. Horace Youngs, aged twenty-one years.

Two years ago, together with her companion, she first professed faith in the Lord Jesus Christ as her Savior, and was baptized into his death. Her last work was a work of love for the afflicted. After a few days of extreme suffering, she died. An affectionate husband, a mother, and many friends, mourn deeply her early fall. May such illustrations of human frailty impress all, and beget in us the prayer of David, "Lead me to the rock that is higher than I." There may the afflicted seek hope and comfort in this trying hour.

H. F. C.

George P. Osborn.

Died at Lower Gilmanton, N. H., March 16th, 1864, Geo. P. Osborn, son of the late Samuel C. and Julia Ann Osborn, aged twelve years, ten months, and ten days.

George was a good boy. He sleeps beside his sainted father, who fell asleep in Jesus a few months since. We trust they will rise together in the morning of the resurrection to die no more.

John G. Hook.

Herbert Burnside.

Died in Glocester, of dysentery and cholera infantum, Sept. 2d, 1863, Herbert Burnside, son of Emily and Calvary Mitchell, aged one year, nine months and six days.

This little bud, so loved and fair,
Will in the kingdom have a share;
Although we see him here no more,
Yet he will live for evermore.

A. A. Randall.

Albion Hyde.

Died in Saco, Me., April 13th, Albion Ross, son of Ariel P. and Abbie Hyde, aged one year and one month.

Bro. and Sr. Hyde sorrow over the death of their little one, but not as those that have no hope. Jesus will bring their lovely babe again from the land of the enemy. We endeavored to comfort them with this hope.

C. Goodrich.

☞ A grievous famine prevails throughout a large part of Hungary. The harvest is a failure, and the valley of the Theiss, noted for its abundant production, has become a desert. Thousands of the inhabitants, sick and footworn, are wandering about in search of food.

Summary of News.

DOMESTIC.

San Francisco, April 18th. The steamer Orizaba, from Panama, brings letters from Acapulco to the 8th inst. The occupation of Colima by two thousand French is confirmed. Proposals have been made to old Juan Alvarez to acknowledge the empire. He declined to listen to them and said that the French were the enemies of his country and he would resist them to the last extremity.

It is believed that the French will find the mountaineers of Guerrero among the most uncomfortable enemies in Mexico. Latest advices from Oajaca state that Gen. Diaz held the city with six thousand Mexicans. He was confident of his ability to defend the State against the present French force. In an emergency he could safely retreat to Cheropas or Guerrero. The natives of these States are, all hostile to the French.

Chicago, April 19th. The *Journal's* letter from Grand Ecore, of the 10th inst., says:

Our cavalry had been driving the enemy for two days, but on the afternoon of the 8th sent back word for infantry supports. Gen. Ransom, in command of the 3d and 4th divisions of the 13th corps, was ordered to send forward a brigade and he did so. At noon he followed with the 4th division.

After advancing about five miles from where the 3d division of his command and the 19th corps were encamped, the rebels made a stand, and our line, consisting of only 2,400 infantry, formed in a belt of woods with an open field in front, and the enemy in the woods on either side. Gen. Stone, of Ball's Bluff fame, Chief of Gen. Banks' staff, was on the field and took direction of movements.

Gen. Ransom was in favor of advancing only in force, but his wish was disregarded. After a skirmish across the field for about an hour, the enemy advanced on us in overwhelming number, estimated at ten thousand. Gen. Ransom got all the available troops to the front and opened on them. The enemy lost heavily, but advanced steadily. Soon all of the cavalry gave way and the army fell back. The panic of the cavalry so demoralized the army that the retreat became a rout.

The General did all in his power to rally the men, but finding it impossible without reinforcements, made every effort to save the artillery. While endeavoring to get the Chicago Mercantile Battery off safely, Gen. Ransom was wounded in the leg. Capt. C. E. Dickey, his Adjutant, was instantly killed.

Our loss was large, probably two thousand. The Mercantile Battery lost all its guns. Capt. White is a prisoner. Lieutenants Throop and McBride are killed.

While the 4th division was falling back in disorder, the 3d division, numbering 1800 men, came up and was immediately routed. Finally the 19th army corps with 7,000 men came up and formed in line. They checked the enemy and held them at bay until we got off all our trains except that of the cavalry.

The whole army is falling back here where it must wait to reorganize before proceeding further towards Shreveport.

New York, April 19th. Late Richmond papers contain the following dispatch:

"To Gen S. Cooper—The following report was received at Baton Rouge on the 3d inst., from the Surgeon General of Banks' army:

We met the enemy near Shreveport. The Union force was repulsed with great loss. How many can you accommodate in the hospital at Baton Rogue?

The steamer Essex, or Benton, has been destroyed by torpedoes in Red river, and a transport was captured by the Confederates. Farragut is reported to be preparing to attack Mobile, six monitors coming to him. The garrison of New Orleans and Baton Rouge were very much reduced for the purpose of increasing Banks' forces.

(Signed) D. H. Maury,
Major-General Commanding.

Cairo, Ill., April 20. The greater portion of Hickman, Ky., has been burned by the guerrillas. The officers of the steamer Anderson saw about 400 guerrillas in Henderson, Ky., on the 18th, and passed without landing.

Chicago, Ill., April 20. The *Evening Journal* publishes extracts from private letters from the members of the Chicago Mercantile Battery, dated April 12th, to the effect that on the day after the recent disaster to the 15th army corps, Gen. A. J. Smith with the 19th army corps engaged the rebels and defeated them, capturing 2000 prisoners and 20 cannon.

Cairo, Ill., April 21st. Advices from Grand Ecore, Red river, up to the morning of the 15th, have been received. The battle of the 8th was fought at Sabine Cross Roads. The rebels were commanded by Generals Magruder, Holmes, and Taylor, all under Kirby Smith. The enemy's loss on the 8th is placed at fifteen hundred. On the 9th another fight took place at Pleasant Hill, where, as previously stated, the rebels were most gloriously whipped and routed by our forces under Gen. Smith, Gen. Banks, Commanding-in-Chief. The rebel loss was heavy—two to our one. Among their killed were Gens. Mouton and Parsons.

After the first day's fight, Gen. Banks being short of rations, sent word to the Admiral to return with the fleet, which had advanced to within eighty miles of Shreveport, and was preparing to blow up the steamer at New Falls City, which the rebels had sunk in the channel. On the reception of Gen. Banks' dispatch the fleet turned back, and on the way down was attacked by large numbers of the enemy on both sides of the river, who attempted to capture the transports. A fight ensued between the gunboats and rebels, in which the latter were splendidly repulsed with five hundred or six hundred killed and a large number wounded, while none on the gunboats were injured. Gen. Greene, commanding the rebels, had his head blown off by a shell.

Philadelphia, April 21. The *Inquirer* says that rebel deserters state that Lee's force on the Rapidan is 60,000 strong. Longstreet was at Charlotteville marching toward Staunton for the purpose of advancing down the Shenandoah Valley. Lee's army had received seven days' rations for a forward movement.

Washington, April 22nd, 1864. A German refugee, who left Richmond on Monday last, states that every available man in Virginia has been forced into the army by conscription, even including theatrical performers. This week the reserve militia of every district is to meet and elect officers, to be ready to act as minute men.

Official reports from Plymouth, N. C., state that the rebel ram floated down the river in the night and passed the batteries at Plymouth, and was first discovered immediately under the bows of the Miami, floating with the current.

Commander Flusser who was regarded as one of the best officers in the service, went forward, sighted and fired bow gun with shell which struck the ram, rebounded and killed him, one piece cutting his heart out.

The ram then went at the Southfield, and she was sunk in five minutes. The ram is 120 feet long drawing eight feet of water, has two independent propellers and can make about four knots. She has two guns, only twenty-pounders.

New York, April 22. The *Times'* Washington dispatch says it is understood that the recent development of the intentions of the rebels renders an early movement of the army of the Potomac highly probable.

The recent order of Gen. Grant, banishing sutlers from the army, rids it of 2800 supernumeraries.

The war department has ordered an addition of 15,000 beds to the present hospitals in Washington. All the patients that can bear moving will be sent North at once.

Report gains credence that Lee has sent part of his army into the Shenandoah Valley with the view of compelling Gen. Grant to divide his army by sending a force in pursuit.

The Governors of Pennsylvania, Ohio, Indiana, Illinois, Iowa and Wisconsin are here, and are urging the President to call for 200,000 six months' men for special service. Four of the above States propose to furnish one half of that number. The President has expressed himself favorable to the proposition.

The *Times'* dispatch says information received here confirms the suspicions of a wide-spread conspiracy in the Northwestern States, to inaugurate armed resistance to the government. Crawford county, Ohio, the headquarters of a gang of butternuts, has been placed under martial law, and other counties in that State will probably be put in the same position. Ohio, Southern Indiana and Southern Illinois, contain the principal portion of the incipient rebels, whose leaders only await a disaster to the National arms to give the signal of revolt.

The hospitals of the army are being cleared of their inmates.

The *Herald's* dispatch says Major General Crittenden has been assigned to an important command and ordered to report to General Burnside.

Serious apprehensions are entertained of difficulty with the Sioux Indians during the coming season. Reliable information has been forwarded to the War Department to the effect that there are 1400 lodges of warriors within seventy miles of Fort Union and 600 lodges on Powder creek, emptying into the Yellow Stone. They have been joined by the Assiniboines, Crows and Western Sioux, and are preparing to attack Fort Union and to destroy the steamers on the Upper Missouri. General Pope, it is understood, has ordered a strong force into the Indians' country, and a bloody Indian campaign is anticipated.

Baltimore, April 23. The following highly important intelligence was received from Fortress Monroe this morning:

On Sunday last the rebels assaulted our works at Plymouth, N. C., and were twice repulsed.

On Monday forenoon, at one o'clock, the gunboat Bombshell ran up the Roanoke river to look out for the iron-clad ram reported coming down. Soon after passing our works the Bombshell was fired into by a rebel battery and sunk.

About three o'clock the rebel ram came down, ran past our batteries, and then ran into the gunboat Smithfield and sunk her.

The gunboat Miami, a very strong vessel, lay close to the ram, and Capt. Flusser cleared her decks for action and fired a nine inch shell, which rebounded from her side, exploded, and killed Capt. Flusser. The Miami was then immediately run down the river out of danger.

The rebel ram, so far as heard from, has not fired a shot and now has possession of the river below Plymouth. Our garrison at Plymouth is cut off from all communication. The post, however, is well garrisoned and has plenty of provisions, ammunition and arms. Gen. Butler is confident that it will withstand any further assault the rebels can make.

Army of the Potomac, April 24. The Richmond *Sentinel* of the 22d inst. says the following dispatch has been received by Gen. Bragg:

"Plymouth, N. C., April 20.

To Gen. Braxton Bragg:

I have stormed and carried the place, capturing one Brigadier, 1600 prisoners, stores and 25 pieces of artillery. (Signed) R. F. Hoke,
Brigadier General."

"A telegram was also received by the President from Col. John Taylor Hood, dated Rocky Mount, 21st inst., giving further particulars of the capture of Plymouth with naval co-operation. He says about 2500 prisoners were taken, including 300 or 400 negroes, 30 pieces artillery, 100,000 pounds of meat, 1000 barrels flour, and a full garrison outfit. Our loss was about 300 in all. Col. Nierce was among the killed.

Two gunboats were sunk, another disabled, and a small steamer captured."

Items.

☞ In France, a strict inquiry into the removal of Voltaire's remains has been ordered, and the Emperor has given instructions that the heart shall be enclosed in a silver vase, and deposited either in the great hall of the Imperial Library, or at the Institution of France. Probably nothing else will be found, as the priests and legitimists will keep their own secrets, and as fifty years have elapsed since the time when the body was said to be stolen away.

☞ The aggregate sum received from all the Fairs yet held on behalf of the Sanitary Commission exceeds a million of dollars. They foot up as follows: Chicago, $80,000; Boston, $140,000; Cincinnati, $245,000; Albany, $32,000; Brooklyn, $400,000; Cleaveland, $60,000; Buffalo, $40,000; Poughkeepsie, $17,158; total, $1,019,158. The Metropolitan Fair ought to, and no doubt will, exceed them all combined.—*Tribune.*

☞ Slugs are said to have invaded Australia in hosts. A professed eye-witness says he saw them moving, in millions, in a compact body, stripping the country, marching about a mile and a half a day, and clearing a breadth of half a mile in their march. Shepherds hope the birds will destroy them.

☞ A proposal was recently made by a lady of Turin to present Garibaldi with a gold ring on his saint's day. This was to be done in the church before a congregation of ladies, when the Host was elevated. But Garibaldi, on hearing of the singular and rather sacrilegious ovation, declined it.

☞ In London, recently, a girl aged nineteen was so frightened by a friend who played the ghost on her that she died in a few weeks. The fright caused the girl to bleed freely at the nose; she also lost her appetite and mind, and finally died of obscure disease of the brain and hysteria.

☞ The Sultan has appointed two Christian members of the Grand Council, and others have been promoted to high official positions. This liberal tendency on his part is a mark of progress in Turkey.

New York, April 24. The Sanitary Fair closed last evening, having realized the sum of $1,011,000.

Notices.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau county, Ill., commencing Tuesday evening, May 17th, and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. Spencer, President.
C. W. Smith, Secretary.

Notice.

Despise not the day of small things. A ragged school will commence in Coaticook, the first Sunday in May, 1864. There are three Sabbath schools in this city, but there are many poor children in and about Coaticook whose parents are so poor they cannot even send them to a day school. The object of this school is to lead children of all classes from the city of destruction, to the celestial city. We believe, according to the signs of the times, the judgment is near. We believe it is time to lift up our heads and look up, knowing that our redemption draweth near; also that there are greater trials yet to come upon the true people of God; also that we receive immortality at the resurrection. We believe in a full trust in God; a thorough work of God; a holiness that does not by silence give countenance to religious festivals, secret societies, conformity to the world, selling the right to worship God in sanctuaries dedicated to his service; nor that God has required one man to punish another for sin. Children will be provided with suitable clothes and books. Donations will be thankfully received from any one. A correct account will be kept; and a report will be given at the end of the year. Thus we believe and thus we shall teach by example and precept. Two matrons are needed. Any one wishing to volunteer, apply to Harley McClary, Compton, C. E.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

Questions.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 13th, 1864, and continue three days. A meeting will be held over Sunday. Come one and all that can.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

Chas. P. Dow.

[Bro. C. P. Dow is one of the true men. None need be afraid to give him a call.—Ed.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us.

C. W. Smith, Sec. of Conf.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street.

S. C. Hancock.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday.

S. C. Hancock.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. Sheldon.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

Miles Grant....................Sunday, May 1st

Lee, N. H.......Saturday evening, May 7th and Sunday, the 8th. H. L. Hastings.

Elder Himes is to visit the East on special business, and will preach as follows —
Boston....................Sunday, May 1st
New York City....................Sunday, May 8th
Philadelphia....................Sunday, May 15th
State Advent Conference at Wyanet, Ill.........May 25th and through the week.

New Britain, Ct....................Sunday, May 1st
F. H. Berick.

Hoosick, N. Y....................Sunday, May 1st
Sandy Hill, N. Y..........Sundays, May 15th, 22d, 29th
H. F. Carpenter.

Holliston, Mass., (in the Town Hall), Sunday, May 1st
Dover, Mass., Tuesday evening, May 3d, and perhaps Wednesday and Thursday evenings, if desired.
Will brethren in Dover drop me a line at Holliston, informing me where to call? H. K. Flagg.

Lawrenceville, C. E., (where Bro. E. Lawrence may appoint), Sunday, May 8th. Pere H. Lawrence.

Haverhill, Mass....................Sunday, May 8th
A. W. Sibley.

Springfield, Mass., (Goodrich' Hall, Main St.), May 1st
Hiram Munger.

Holden, Me., (Chapel near Bro. Israel Clewley's), Sunday, May 8th.
Surry, Me., School-house, North Bend, Sunday, May 15th
Thomas Smith.

Rocky Brook, R. I....................Sunday, May 1st
Wm. Shepherd.

Prospect, Ct., (at Bro. Wm. Mix's)......Sunday, May 1st
Wallingford, (North Farms)..........Sunday, May 8th
O. D. Woodruff.

Wallingford, (North Farms)..........Sunday, May 1st
Seth Woodruff.

New Hampton, N. H....................Sunday, May 1st
A. Simpson.

Sandy Brook, near Hitchcockville, Ct., (at Bro. Davis') Sunday, May 15th. Lewis Andrews.

Appointments for Springfield, No. 5 Oak St.
P. Butler....................May 1st and 8th
H. Pratt....................May 15th

East Canaan, N. H....................Sunday, May 1st
North Sutton (where Bro. I. Andrews may appoint), May 8th. F. S. Ranson.

Montreal, C. E., evening, May 7th, and Sunday, the 8th
East Farnham, at 2 o'clock P. M..........May 13th
Bolton, C. E., (Sargent School-house), quarterly meeting, May 14th and 15th.
Lake School-house....................May 17th
Peasley Corner....................May 18th
Ward's Corner, in Magog....................May 19th
Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. Chas. P. Dow.

Hartford, Ct..........April 24th and May 1st
Cheshire Street, Ct....................May 5th
New Britain, Ct....................May 8th
Collinsville, Ct....................May 11th
Southington, Ct....................May 12th
Plainville, Ct....................May 13th
Bristol, Ct....................May 15th
Warehouse Point, Ct....................May 18th
Seitico, Ct....................May 19th
Springfield, Mass., (Goodrich's Block)..........May 22d
J. S. White.

Appointment for Agawam.
H. Pratt....................May 8th

Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best. Thomas Smith.

Elliot, Me....................May 1st
Worcester, Mass....................May 15th
F. H. Burbank.

Kendall....................May 8th
Darien....................May 15th
C. F. Sweet.

Yarmouth, Me., (Institute Hall)..........May 1st
Richmond, (Reed meeting-house)..........May 8th
R. R. York.

Wrightville, Ct....................Sunday, May 1st
Northfield, Ct....................Sunday, May 8th
South Windsor, Ct....................Sunday, May 15th
South Manchester..........evening of the 15th as Bro. H. P. Hart may arrange. C. Goodrich.

Ore Hill, Warren, N. H....................May 8th
West Plymouth, (Brick school-house)..........May 15th
J. M. Sanborn.

Wrightville, Ct....................Sunday, May 8th
Lewis Andrews.

Moultonborough, (Richardson School-house), May 1st
West Ossipee, (for baptism)....................May 8th
T. W. Piper.

New Durham Ridge (communion)..........May 1st
Tuftonborough, N. H..........Sunday, May 8th
West Alton, N. H. (funeral)..........Sunday, May 15th
Nottingham, N. H..........Sunday, May 22d
J. O. Smith.

Concord, N. H....................Sunday, May 8th
Bradford, (New Town Hall), N. H., Sunday, May 15th
Joseph W. White.

South Windsor, Ct....................Sunday, May 1st
S. P. Babcock.

Agawam, Mass....................Sunday, May 1st and through the week, if desirable. W. J. Hale.

East Otis, Mass....................Sunday, May 15th
Cold Spring, Mass....................Sunday, May 29th
Geo. L. Teeple.

East Boston....................Sunday, May 1st
A. W. Sibley.

Westerly, R. I....................May 1st
Ocean Port, N. J....................May 8th
J. K. Bellows.

Where Bro. Cotton may appoint..........May 1st
Wm. A. Penn.

Portland, Me..........Sundays, May 1st and 8th
Frankfort Mills..........Sunday, May 15th
J. Hemenway.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

J. M. Reed, Barzillai Brown, Garry B. Bishop, Sarah P. Sprague, Weeden Holloway, Thomas Frost, Polly King, Mrs. Henry White, Wm. Greenleaf, H. C. Anderson, Otis King.

The following persons send money for the Crisis, but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

Mrs. M. J. Jones, Wm. Hurd, John Sawyer, R. C. Jackman, C. Farrington, Stephen C. Wilcox, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler, J. C. Freeman, Esther Ann Pratt, Aaron Bagsley, John Brown, T. Lane.

Mary Boyd wants her paper stopped. Where does she live?

TO CORRESPONDENTS.

R. C. Jackman—You have paid to No. 468. If you will please give your P. Office when you send money, you will save us the trouble of hunting through our books for the name, and the delay of crediting it.
C. B. Turner—P. Keyes is credited the $1.50.
D. G. M.—It is forwarded.
S. Farnham—Acknowledged in No. 445.
J. Jeffrey—You are credited to No. 495.
D. A. Shaw—To No. 492.
John Gillies—To No. 463.
Maria Knowlton—Sr. Hunter's paper is mailed regularly.
W. G. Ruggles—We make it right by crediting you the other $2.00 this week.

CASH RECEIPTS.

The present No. of the Crisis is 447.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—Wm. Jordan 468, A. McFadden 449, J. Crosby 487, A G Case 454, M Cates 471, R Stevens 471, T Tewksbury 468, J Chandler 416, I F Potter 43?, L Curtis 447, I Richards 471, A Worth 467, A S Catlin 464, E Wetherell 468, Mrs L Bills 468, W Colbath 470, F L Storrs 465, E Melcher 468, S Calef 455, E Barnes 468, H C Smith 471, L A. Osborn 471, J. Brown 471, L. H. Chase 471, J W Merrill 471, J B Huckings 471, W Prothero 468, P Chaille 471, Mrs L Kelley 471, I W Montague 482, S Wells 455, Mrs H Speare 471, Mrs R Keithline 471, J Evans 460, Mrs L Neice 464, Mr Justice 470, W Keith 468, H M Ferrin 471, J R Whipple 471, J Perkins 471, J Butler 471, Miss I Curtis 471, Mrs J Coverly 471, H. Runnells 471, L. Munson 471, J. S. Gavitt 471, Mrs O S Flint 480, Mrs H Wilson 468, C H Barrett 468, A. Kingsbury 468, J. Kimball 468, Mrs. J C Foote 462, L. K. Gaines 494, J. Banning 432, B Herrick 471, A E Colton 468, J. Perkins 478, M F Dibble 478, R Osburn 471, R B Northrop 471, M. J. Quick 471, N W Willey 471, T. S. Mitchem 471, J Kelly 471, C O Lord 471, D Mitchell 471, J Baker 471, M Flanders 471, Mrs S Bowers 471, L. C. Rice 468, I Tuttle 461, E W Brown 471, F M Naracong 471, P Webster 471, J Allen 471, Mrs A Barrett 472, A Clark 471, G F Clough 468, J L Tinkcom 468, D Hutchinson 413, N J Pribble 468, J Whipple 471, G Green 472, J Pulver 459, A Williams 444, J Reynolds 444, Mrs M H Lyman 473, M Mensink 471, H D Meenk 471.

$2.00 each.—J P Davis 471, W Bassford 462, N Shumway 494, G Glover 441, G S Wise 459, A Saltmarsh 476, U Baker 475, S Perkins 446, P Axe 494, Mrs L Morrill 486, J Brown (what P. O.?), A M Cole 478, I Tripp 460, J O Merrill 497, A. M. Bancroft 497, A. D. Searles 497, G Pease 497, J Fifield 482, C C West 495, B Kent 462, J F Pickering 499, J C Hastion 494, J N Howes 495, J P Saunders 468, L Moore 449, Mrs. J Hulce 497, W H Moody 497, A Pierce 495, J Allard 497, Mrs N J Kingsbury 445, C H Randall 475, J N Hines 489, S Woodcock 484, S. Rollins 470, J Webber 468, L D Lord 572, J F Wood 497, J. W. Stratton 497, L. J. Blossom 510, F D Gilles 497, M G Page 499, A B Howard 481, N N Thompson 484, I F Chase 490, E Skillings 468, H M Ring 445, E. B. Stearns 481, W Burrows 468, O. Gould 496, A O Thomas 438, Mrs J Wentworth 501, H Young 497.

50c each.—F M Bolt 458, Mrs J Ray 458, L M Goodridge 456, L A Cook 439, J P Goodwin 458, E K Mastin 458, H W Norville 459, J L Locke 458, Runnells 458, Mrs A H Curtis 458, A L Kingsley 456, S. Barrett 448, I A Thayer 458, D. A. Kinyon 458, M Linehan 458, D. Hurry 458, A H Bolton 446.

H. Hitchcock $1.03, 474; L. Roundsville $1.50, 458; F Berry $3.00, 491; R Varnam $1.50, 510; Mrs M Hodgkins $1.50, 453; J H F Varney 93c, 428; J. W. Rogers $3.00, 507; S. M. Clarke $3.00, 513; D. J. Smith $5,00, 497, C Wilson $3.00, 477, E Hill $3.00, 476; C Pratt $5.00, 448; J. M. Sanborn $1.50, 361, Mrs. M. Wilson $3.00, 489; J D Chester $2.50, 457; C F Roberts $2.25, 448.

FOR BOOKS AND TRACTS.

J N Snyder $1.00, S D Beegle 50c, H Hitchcock $1.00, L Roundsville 95c, F M Bolt 15c, R C Jackman $2.00, P Axe 20c, T Wheeler 25c, J Pinkham 70c, H C Smith $1.00, A M Bancroft $1.00, E Phelps $1.00, C C West 22c, J S Peregrine 30c, L Longfellow $1.00, C H Leverton $1.50, Mrs. N. J. Kingsbury 25c, M E Cornell 25c, J N Hines 30c, E. A. McClellan $4.00, J. M. Rannells $1.18, C Haynes 20c, C D Trott 25c, J Nichols 50c, Mrs M Wilson $5.00, F. Baker 25c, C. F. Roberts 30c, L C Johnson 10c.

BOOKS AND TRACTS SENT.

By Mail.

S D Beegle, F Cilley, H Hitchcock, A Bell, L Roundsville, A G Case, O H Emery, T Wheeler, R C Jackman, J Parkman, J Pinkham, W H Berryman, E Phelps, D C Tourtellot, J S Peregrine, C C West, H C Smith, D A Kinyon, S G Coon, C H Leverton, L Longfellow, I A Thayer, M Linehan, N J Kingsbury, M F Dibble.

By Express.

Wm Johnston, A M Bancroft, J G Hook, B Spaulding

N. B.—Several orders are now on hand unfilled—waiting for a new supply of some books ordered.

LETTERS RECEIVED.

W A Manning, P W Hough, W H Berryman, J Freeman, S M H, L L Howard, A Mussey, N M Henry, M B Streeter, B Perham, H Pratt, M A Wilbur, M Cawkins, L B Waugh, L C McKinstry, D G M, A Ross, P S W Deyo, J K Bellows, M Baxter, D L Clark, H F Carpenter, D Wheeler, R Noble, H McClary, J Porter, S M Davis, B F Truex, Jas Barnes.

POST OFFICE ADDRESS.

Pere H. Lawrence—From the 1st of May, until further notice, Lawrenceville, C. E.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian mission the past week, as follows:—

Friends of Missions, 41. L. and L. F., $20, John Ostrander, $8.77; A friend, $7; I. R. Gates, $4; Sr. A. M. Locke, $2, John Pettinger, $2, Andrew Jackson, John Lyle, Mrs. Josiah Blaisdel, Martin Cheney, A friend of missions, C. R. Wiggin, Joseph S. White, $1.00 each.

My P. O. address will be Williamsburg, L. I., N. Y., Box 138, till May 12th. M. B. Czechowski.

☞ Received from an "aged friend," Melrose, $5.00. May the Lord sustain our aged friend. W. Pratt.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.

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4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.

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Address Miles Grant, *Boston, Mass.*

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Englishman's Greek Concordance, sheep (used a little), $4.00.
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Removal.—I have moved to *Ashburnham Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. The Days in which we Live. 2. The Slaying of the Witnesses. 3. The Kingdom of God and Signs of the Times. 4. Exposition of Revelation Sixth. 5. Treatise on Revelation XIII. in Two Parts,—A History of the Leopard and Two-Horned Beast. 6. The History of an Immortal Soul. 7. A third and new edition of The Rich Man and Lazarus, with additional pages and cover. The Last Day Tokens, Nos. 1, 2 and 3.

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S. S. Brewer, *Ashburnham Depot, Mass.*

Dear friend, get them, read them, and circulate them. They will do you and all that read them good.

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One copy of each of the above works sent by mail for $1.30.
☞ Be sure to write your name, Post Office, County, and State in a plain manner.

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The Doctrine of Endless Misery an occasion of Scepticism. From Sir James Stephen, with notes. [illegible], postage [illegible]. $2.00 per 100.

Eternal Death in the literal sense is Eternal Punishment. [illegible], postage [illegible]. $2.00 per 100.

The Rich Man and Lazarus. With remarks on Josephus. [illegible], postage [illegible]. $2.00 per 100.

The Rights of Wrong; or, is Evil Eternal? With Reply to Mr. Manuel. [illegible], postage [illegible]. $2.00 per 100.

Reviewers Reviewed. New edition with replies to articles in the Quarterlies, [illegible], April and [illegible], and April and October, 1860. (Price [illegible], postage [illegible].)

God." Bro. S. enjoyed much freedom in presenting his subject, and the congregation were deeply interested and much instructed. May the Lord continue to direct and bless his labors. 7 o'clock P. M. Sermon by Bro. Hanscomb, from Rom. 12: 1;—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Subject, the necessity of a full consecration to the Lord. At the close of the sermon we were still further interested with remarks from Bro. Howard upon the same subject.

Mar. 6th, 9 o'clock A. M. A short time was occupied by business. Watchmen present at this conference:—H. B. Seavey, L. L. Howard, D. M. Hanscomb, Sam'l Bragg, E. D. Haggett, Chas. Stratton, I. Wight, and J. Wheeler. Agreed that we hold our next conference with the brethren at South Livermore. The Clerk was requested to report this conference for publication in the Crisis.

Half past nine A. M. Prayer and social meeting. Notice was given last evening that we might expect a sermon from some of the watchmen at half past ten o'clock this forenoon, but the Lord directed otherwise, and the brethren and sisters continued their exhortations and testimonies until half past twelve P. M., and all present were encouraged, strengthened, and instructed; all felt that it was good to be there. Thank the Lord! May he ever keep us humble and ready to do his commandments.

One o'clock P. M. Sermon by Bro. Sam'l Bragg, from 2 Pet. 3: 4;—"Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Subject, the soon coming of our Life-giver. Bro. B. clearly presented his subject, and we felt that it was meat in due season. O! how it cheers the hearts of the pilgrims to have the evidences presented of the soon return of Him whom they love; and we feel thankful that there are those qualified to present reasons why we may expect our Lord and Master; and may we so live that we shall be found watching, having our names recorded in his book of life.

Although it rained the last two days of these meetings, the house was full of earnest listeners, many of whom could not get seats. I would say for the encouragement of brethren abroad, this conference, like that at Cornville, was characterized by that perfect union of spirit, and sympathy of feeling, which is characteristic of the love of God. The brethren exhibit a realizing sense of the rapidly approaching close of probation, the time when it shall be said, "Let him that is filthy be filthy still"; that we are living in the "day of the preparation of the Lord"; that a full consecration to God is necessary, "which is our reasonable service." There seems to be an increasing willingness to "bear one another's burdens, and so fulfill the law of Christ," in "honor preferring one another."

We closed these meetings Sunday afternoon, to meet again at South Livermore, the second week in June next, the Lord willing. The brethren of this conference desire the prayers of the watchmen and brethren generally, that we may be good, kept humble, meek, unspotted from the world, and fully prepared to meet each other in the kingdom of God.

D. W. GRIFFIN, *Clerk*.

Starks, Apr. 11th, 1864.

Correspondence.

From Sr. L. Barnes.

BRO. GRANT:—I am a stranger to you, but permit me to convey a part of my mind and thoughts. I have been a member of the Methodist church for thirty years, and Mr. Barnes some longer than that. Three years ago this winter, Mr. Barnes heard Bro. Peter Deyo preach on the destruction of the wicked and the sleep of the dead, and he fell in love with the doctrine. I never heard the Advent doctrine until two years ago last fall, when Bro. Wm. Sheldon preached here. He preached so plainly, and proved his doctrine so clearly, as the good book says, "way-faring men, though fools," need "not err therein."

I thought that I had read the Bible before; but when I came to hear the word of God expounded so differently than I ever had before, it set me to thinking. I commenced it for myself, and when I found that I could not sustain my position in the church and have the Bible for my guide, I thought it time to back off from the track. I did so and joined the Advent church, at the time Bro. Sheldon was here. I have had many cold shoulders turned towards me since I left, but if it is for righteousness' sake, amen to it.

I wish we could have more preaching here. We have had none of our faith since the conference last fall, when Bro. Himes was here.

Strawberry Point, Iowa. L. BARNES.

From Bro. Donald Taylor.

BRO. GRANT:—In a late number of the Crisis, I noticed some very touching remarks from Bro. D. T. Taylor, to the readers of the World's Crisis, in behalf of the Tract Fund. I am one who has been benefited, and have received much instruction, both from the Crisis and tracts.

The tracts you gave me in December, I have scattered to good advantage. It was my aim to send them to the most intelligent. A great many have been led to read and search, and some have seen the consistency of the truths we hold. I have had a good deal of talk with various characters, ministers, Elders, deacons, drunkards, and professors of religion, and with as many different results. I was told to-day by one of the deacons, that he could notice a difference in his minister's prayers and preachings lately, that is, since you had that controversy and gave him those tracts. On asking, what was the difference?. He does not use the term "immortal soul!" The deacon and I are very much of the same opinion.

I am, dear brother, yours in Christ,

DONALD TAYLOR.

From H. McClary.

BRO. GRANT:—I can witness to all you have written concerning your meetings in Montreal. My prayer is, God speed you on in your good work of faith and labor of love. There was the circumstance of the young man, who gave up his tobacco. I saw him just before I left. He stood firm to his promise. During my stay in Montreal, I visited different cathedrals. I will give a short sketch of the conversation that took place between myself and the steward of the M. E. Cathedral. He informed me the pulpit cost two thousand dollars, the singing machine twelve thousand dollars, the total amount of the whole building was fifty-six thousand dollars. While looking over the costly house of worship, I thought of good old Wesley's words to his church, "As you increase in riches and numbers, you will decrease in piety." I attended a soldiers' class meeting in the vestry. When I entered, the class leader, the city missionary, was at prayer. I knelt down at a vacant seat, with the soldiers. The stench of the tobacco was very disgusting. The experiences given, of all but one, was about their leanness, O my leanness. One had got a labor on him. He was like the Bereans,—more noble than those of Thessalonica. He was searching the Scriptures daily to see if these things are so. He had been visiting the poor, and holding meetings with them. He wished to know of the class leader, why there was so much division among the churches and people. He said he was sorry to see it.

Brethren, let us lift up our heads and look up because we know that our redemption draweth nigh. Yes! we see the sword coming. Let us warn the people that the blood of their souls may not be required at our hands. HOME MISSIONARY.

East Hatley, C. E.

From Bro. H. Pratt.

BRO. GRANT:—The good work of the Lord is going on gloriously in Springfield. Bro. Morgan's house is well filled with worshipers and inquirers for the way of life. The good Lord opened the river which had been frozen up by sin and Satan, and four willing souls were planted, in obedience to Christ's command, in the likeness of his death, a few weeks since; and now some eight or ten more are waiting for the coming Sabbath to figure forth their faith in the resurrection of the dead, and the resurrection of Jesus Christ from the dead, and so answer a good conscience toward God. Even so, amen.

H. PRATT.

Springfield, Mass., April 18th, 1864.

From Bro. L. L. Howard.

BRO. GRANT:—I wish to say to the brethren and sisters in answer to the numerous requests for meetings, that I cannot go at present. My companion has been prostrate now nearly four weeks with rheumatic fever. She has been quite helpless during that time, and still remains so. I solicit the prayers of brethren and sisters, that the Lord will restore her to health speedily. These last days are truly days of trial and affliction, but still I am glad I am living in so sublime a day, where I can witness the signs of Jesus' coming. I will respond to the call of brethren and sisters as soon as I am at liberty.

L. L. HOWARD.

Rome, Me., April 15th, 1864.

From Sr. A. Mussey.

I have arrived in safety in New York, where I shall remain and labor for the upbuilding of the cause of God, and the salvation of sinners, till I feel the Lord bids me go. Any wishing my labors while in this region, or in my way back to Boston, may write me while here, Direct to A. Mussey, 201 Twenty-Second Street, rear house, between Seventh and Eighth Avenue. (Care of J. T. Howland.)

April 18th, 1864. A. MUSSEY.

THE TEST.—"When you see a dog following two men," says Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master. So at times will you and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world, but stay till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

MARRIED.

In Bangor, Me., by Eld. Thomas Smith, Mr. ADAM ELLIOTT and Mrs. RACHEL S. GRIFFIN, both of Holden, Me.

Obituaries.

AMOS SMITH.

Fell asleep in Christ, in Holden, April 15th, 1864, Bro. Amos Smith, aged seventy-six years.

Bro. Smith has not been able to go out of his room for about six months. His disease was consumption. He has been a believer in the soon coming of Christ since 1843. The sleep of the saints, the final destruction of the wicked, the resurrection of the dead, both of the just and the unjust; the restitution of all things, spoken by the mouth of all the holy prophets since the world began, and that we should, according to the word of the Lord, obtain immortality and eternal life at the coming of Christ; were truths which he held firm unto the end. JOHN RICHARDSON.

SARAH YOUNGS.

Died in Danielsonville, Ct., April 9th, 1864, of inflammatory fever, Sr. Sarah A. Youngs, wife of Bro. Horace Youngs, aged twenty-one years.

Two years ago, together with her companion, she first professed faith in the Lord Jesus Christ as her Savior, and was baptized into his death. Her last work was a work of love for the afflicted. After a few days of extreme suffering, she died. An affectionate husband, a mother, and many friends, mourn deeply her early fall. May such illustrations of human frailty impress all, and beget in us the prayer of David, "Lead me to the rock that is higher than I." There may the afflicted seek hope and comfort in this trying hour.

H. F. C.

GEORGE P. OSBORN.

Died at Lower Gilmanton, N. H., March 16th, 1864, Geo. P. Osborn, son of the late Samuel C. and Julia Ann Osborn, aged twelve years, ten months, and ten days.

George was a good boy. He sleeps beside his sainted father, who fell asleep in Jesus a few months since. We trust they will rise together in the morning of the resurrection to die no more.

JOHN G. HOOK.

HERBERT BURNSIDE.

Died in Glocester, of dysentery and cholera infantum, Sept. 2d, 1863, Herbert Burnside, son of Emily and Calvary Mitchell, aged one year, nine months and six days.

This little bud, so loved and fair,
Will in the kingdom have a share;
Although we see him here no more,
Yet he will live for evermore.

A. A. RANDALL.

ALBION HYDE.

Died in Saco, Me., April 13th, Albion Ross, son of Ariel P. and Abbie Hyde, aged one year and one month.

Bro. and Sr. Hyde sorrow over the death of their little one, but not as those that have no hope. Jesus will bring their lovely babe again from the land of the enemy. We endeavored to comfort them with this hope. C. GOODRICH.

☞ A grievous famine prevails throughout a large part of Hungary. The harvest is a failure, and the valley of the Theiss, noted for its abundant production, has become a desert. Thousands of the inhabitants, sick and footworn, are wandering about in search of food.

Summary of News.

DOMESTIC.

San Francisco, April 18th. The steamer Orizaba, from Panama, brings letters from Acapulco to the 8th inst. The occupation of Colima by two thousand French is confirmed. Proposals have been made to old Juan Alvarez to acknowledge the empire. He declined to listen to them and said that the French were the enemies of his country and he would resist them to the last extremity.

It is believed that the French will find the mountaineers of Guerrero among the most uncomfortable enemies in Mexico. Latest advices from Oajaca state that Gen. Dias held the city with six thousand Mexicans. He was confident of his ability to defend the State against the present French force. In an emergency he could safely retreat to Cheropas or Guerrero. The natives of these States are, all hostile to the French.

Chicago, April 19th. The *Journal's* letter from Grand Ecore, of the 10th inst., says:

Our cavalry had been driving the enemy for two days, but on the afternoon of the 8th sent back word for infantry supports. Gen. Ransom, in command of the 3d and 4th divisions of the 13th corps, was ordered to send forward a brigade and he did so. At noon he followed with the 4th division.

After advancing about five miles from where the 3d division of his command and the 19th corps were encamped, the rebels made a stand, and our line, consisting of only 2,400 infantry, formed in a belt of woods with an open field in front, and the enemy in the woods on either side. Gen. Stone, of Ball's Bluff fame, Chief of Gen. Banks' staff, was on the field and took direction of movements.

Gen. Ransom was in favor of advancing only in force, but his wish was disregarded. After a skirmish across the field for about an hour, the enemy advanced on us in overwhelming number, estimated at ten thousand. Gen. Ransom got all the available troops to the front and opened on them. The enemy lost heavily, but advanced steadily. Soon all of the cavalry gave way and the army fell back. The panic of the cavalry so demoralized the army that the retreat became a rout.

The General did all in his power to rally the men, but finding it impossible without reinforcements, made every effort to save the artillery. While endeavoring to get the Chicago Mercantile Battery off safely, Gen. Ransom was wounded in the leg. Capt. C. E. Dickey, his Adjutant, was instantly killed.

Our loss was large, probably two thousand. The Mercantile Battery lost all its guns. Capt. White is a prisoner. Lieutenants Throop and McBride are killed.

While the 4th division was falling back in disorder, the 3d division, numbering 1800 men, came up and was immediately routed. Finally the 19th army corps with 7,000 men came up and formed in line. They checked the enemy and held them at bay until we got off all our trains except that of the cavalry.

The whole army is falling back here where it must wait to reorganize before proceeding further towards Shreveport.

New York, April 19th. Late Richmond papers contain the following dispatch:

"To Gen S. Cooper—The following report was received at Baton Rouge on the 3d inst., from the Surgeon General of Banks' army:

We met the enemy near Shreveport. The Union force was repulsed with great loss. How many can you accommodate in the hospital at Baton Rogue?

The steamer Essex, or Benton, has been destroyed by torpedoes in Red river, and a transport was captured by the Confederates. Farragut is reported to be preparing to attack Mobile, six monitors coming to him. The garrison of New Orleans and Baton Rouge were very much reduced for the purpose of increasing Banks' forces.

(Signed) D. H. MAURY,
Major-General Commanding.

Cairo, Ill., April 20. The greater portion of Hickman, Ky., has been burned by the guerrillas. The officers of the steamer Anderson saw about 400 guerrillas in Henderson, Ky., on the 18th, and passed without landing.

Chicago, Ill., April 20. The *Evening Journal* publishes extracts from private letters from the members of the Chicago Mercantile Battery, dated April 12th, to the effect that on the day after the recent disaster to the 15th army corps, Gen. A. J. Smith with the 19th army corps engaged the rebels and defeated them, capturing 2000 prisoners and 20 cannon.

Cairo, Ill., April 21st. Advices from Grand Ecore, Red river, up to the morning of the 15th, have been received. The battle of the 8th was fought at Sabine Cross Roads. The rebels were commanded by Generals Magruder, Holmes, and Taylor, all under Kirby Smith. The enemy's loss on the 8th is placed at fifteen hundred. On the 9th another fight took place at Pleasant Hill, where, as previously stated, the rebels were most gloriously whipped and routed by our forces under Gen. Smith, Gen. Banks, Commanding-in-Chief. The rebel loss was heavy—two to our one. Among their killed were Gens. Mouton and Parsons.

After the first day's fight, Gen. Banks being short of rations, sent word to the Admiral to return with the fleet, which had advanced to within eighty miles of Shreveport, and was preparing to blow up the steamer at New Falls City, which the rebels had sunk in the channel. On the reception of Gen. Banks' dispatch the fleet turned back, and on the way down was attacked by large numbers of the enemy on both sides of the river, who attempted to capture the transports. A fight ensued between the gunboats and rebels, in which the latter were splendidly repulsed with five hundred or six hundred killed and a large number wounded, while none on the gunboats were injured. Gen. Greene, commanding the rebels, had his head blown off by a shell.

Philadelphia, April 21. The *Inquirer* says that rebel deserters state that Lee's force on the Rapidan is 60,000 strong. Longstreet was at Charlotteville marching toward Staunton for the purpose of advancing down the Shenandoah Valley. Lee's army had received seven days' rations for a forward movement.

Washington, April 22nd, 1864. A German refugee, who left Richmond on Monday last, states that every available man in Virginia has been forced into the army by conscription, even including theatrical performers. This week the reserve militia of every district is to meet and elect officers, to be ready to act as minute men.

Official reports from Plymouth, N. C., state that the rebel ram floated down the river in the night and passed the batteries at Plymouth, and was first discovered immediately under the bows of the Miami, floating with the current.

Commander Flusser who was regarded as one of the best officers in the service, went forward, sighted and fired bow gun with shell which struck the ram, rebounded and killed him, one piece cutting his heart out.

The ram then went at the Southfield, and she was sunk in five minutes. The ram is 120 feet long drawing eight feet of water, has two independent propellers and can make about four knots. She has two guns, only twenty-pounders.

New York, April 22. The *Times'* Washington dispatch says it is understood that the recent development of the intentions of the rebels renders an early movement of the army of the Potomac highly probable.

The recent order of Gen. Grant, banishing sutlers from the army, rids it of 2800 supernumeraries.

The war department has ordered an addition of 15,000 beds to the present hospitals in Washington. All the patients that can bear moving will be sent North at once.

Report gains credence that Lee has sent part of his army into the Shenandoah Valley with the view of compelling Gen. Grant to divide his army by sending a force in pursuit.

The Governors of Pennsylvania, Ohio, Indiana, Illinois, Iowa and Wisconsin are here, and are urging the President to call for 200,000 six months' men for special service. Four of the above States propose to furnish one half of that number. The President has expressed himself favorable to the proposition.

The *Times'* dispatch says information received here confirms the suspicions of a wide-spread conspiracy in the Northwestern States, to inaugurate armed resistance to the government. Crawford county, Ohio, the headquarters of a gang of butternuts, has been placed under martial law, and other counties in that State will probably be put in the same position. Ohio, Southern Indiana and Southern Illinois, contain the principal portion of the incipient rebels, whose leaders only await a disaster to the National arms to give the signal of revolt.

The hospitals of the army are being cleared of their inmates.

The *Herald's* dispatch says Major General Crittenden has been assigned to an important command and ordered to report to General Burnside.

Serious apprehensions are entertained of difficulty with the Sioux Indians during the coming season. Reliable information has been forwarded to the War Department to the effect that there are 1400 lodges of warriors within seventy miles of Fort Union and 600 lodges on Powder creek, emptying into the Yellow Stone. They have been joined by the Assiniboines, Crows and Western Sioux, and are preparing to attack Fort Union and to destroy the steamers on the Upper Missouri. General Pope, it is understood, has ordered a strong force into the Indians' country, and a bloody Indian campaign is anticipated.

Baltimore, April 23. The following highly important intelligence was received from Fortress Monroe this morning:

On Sunday last the rebels assaulted our works at Plymouth, N. C., and were twice repulsed.

On Monday forenoon, at one o'clock, the gunboat Bombshell ran up the Roanoke river to look out for the iron-clad ram reported coming down. Soon after passing our works the Bombshell was fired into by a rebel battery and sunk.

About three o'clock the rebel ram came down, ran past our batteries, and then ran into the gunboat Smithfield and sunk her.

The gunboat Miami, a very strong vessel, lay close to the ram, and Capt. Flusser cleared her decks for action and fired a nine inch shell, which rebounded from her side, exploded, and killed Capt. Flusser. The Miami was then immediately run down the river out of danger.

The rebel ram, so far as heard from, has not fired a shot and now has possession of the river below Plymouth. Our garrison at Plymouth is cut off from all communication. The post, however, is well garrisoned and has plenty of provisions, ammunition and arms. Gen. Butler is confident that it will withstand any further assault the rebels can make.

ARMY OF THE POTOMAC, April 24. The Richmond *Sentinel* of the 22d inst. says the following dispatch has been received by Gen. Bragg:

"PLYMOUTH, N. C., April 20.

To Gen. Braxton Bragg:

I have stormed and carried the place, capturing one Brigadier, 1600 prisoners, stores and 25 pieces of artillery. (Signed) R. F. HOKE,
Brigadier General."

"A telegram was also received by the President from Col. John Taylor Hood, dated Rocky Mount, 21st inst., giving further particulars of the capture of Plymouth with naval co-operation. He says about 2500 prisoners were taken, including 300 or 400 negroes, 30 pieces artillery, 100,000 pounds of meat, 1000 barrels flour, and a full garrison outfit. Our loss was about 300 in all. Col. Nierce was among the killed.

Two gunboats were sunk, another disabled, and a small steamer captured."

Items.

☞ In France, a strict inquiry into the removal of Voltaire's remains has been ordered, and the Emperor has given instructions that the heart shall be enclosed in a silver vase, and deposited either in the great hall of the Imperial Library, or at the Institution of France. Probably nothing else will be found, as the priests and legitimists will keep their own secrets, and as fifty years have elapsed since the time when the body was said to be stolen away.

☞ The aggregate sum received from all the Fairs yet held on behalf of the Sanitary Commission exceeds a million of dollars. They foot up as follows: Chicago, $80,000; Boston, $140,000; Cincinnati, $245,000; Albany, $32,000; Brooklyn, $400,000; Cleaveland, $60,000; Buffalo, $40,000; Poughkeepsie, $17,158; total, $1,019,158. The Metropolitan Fair ought to, and no doubt will, exceed them all combined.—*Tribune.*

☞ Slugs are said to have invaded Australia in hosts. A professed eye-witness says he saw them moving, in millions, in a compact body, stripping the country, marching about a mile and a half a day, and clearing a breadth of half a mile in their march. Shepherds hope the birds will destroy them.

☞ A proposal was recently made by a lady of Turin to present Garibaldi with a gold ring on his saint's day. This was to be done in the church before a congregation of ladies, when the Host was elevated. But Garibaldi, on hearing of the singular and rather sacrilegious ovation, declined it.

☞ In London, recently, a girl aged nineteen was so frightened by a friend who played the ghost on her that she died in a few weeks. The fright caused the girl to bleed freely at the nose; she also lost her appetite and mind, and finally died of obscure disease of the brain and hysteria.

☞ The Sultan has appointed two Christian members of the Grand Council, and others have been promoted to high official positions. This liberal tendency on his part is a mark of progress in Turkey.

New York, April 24. The Sanitary Fair closed last evening, having realized the sum of $1,011,000.

Notices.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau county, Ill., commencing Tuesday evening, May 17th, and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Notice.

Despise not the day of small things. A ragged school will commence in Coaticook, the first Sunday in May, 1864. There are three Sabbath schools in this city, but there are many poor children in and about Coaticook whose parents are so poor they cannot even send them to a day school. The object of this school is to lead children of all classes from the city of destruction, to the celestial city. We believe, according to the signs of the times, the judgment is near. We believe it is time to lift up our heads and look up, knowing that our redemption draweth near; also that there are greater trials yet to come upon the true people of God; also that we receive immortality at the resurrection. We believe in a full trust in God; a thorough work of God; a holiness that does not by silence give countenance to religious festivals, secret societies, conformity to the world, selling the right to worship God in sanctuaries dedicated to his service; nor that God has required one man to punish another for sin. Children will be provided with suitable clothes and books. Donations will be thankfully received from any one. A correct account will be kept; and a report will be given at the end of the year. Thus we believe and thus we shall teach by example and precept. Two matrons are needed. Any one wishing to volunteer, apply to Harley McClary, Compton, C. E.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 13th, 1864, and continue three days. A meeting will be held over Sunday. Come one and all that can.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter immediately, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the true men. None need be afraid to give him a call.—ED.

Illinois Advent Christian Conference.

The Lord willing, this conference will hold its next annual session at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, at 2 o'clock P. M. Wyanet is on the Burlington and Quincy R. R. Those coming from the north on the Central R. R. will change for the Burlington at Mendota. Those coming from the south will take the Rock Island R. R. at Lasalle, and stop at Pond Creek, where they will find a team in readiness to convey them to the meeting. As this is our annual meeting, all of our ministering brethren are requested to be present, or report by letter. Brn. and Srs., remember this yearly gathering, and make a special effort to attend. Make the meeting a subject of prayer, and come with a determination to work, and then the Lord will meet with and bless us. C. W. SMITH, Sec. of Conf.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street. S. C. HANCOCK.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday. S. C. HANCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

Miles Grant .... Sunday, May 1st

Lee, N. H. .... Saturday evening, May 7th and Sunday, the 8th. H. L. HASTINGS.

Elder Himes is to visit the East on special business, and will preach as follows:—
Boston .... Sunday, May 1st
New York City .... Sunday, May 8th
Philadelphia .... Sunday, May 15th
State Advent Conference at Wyanet, Ill. .... May 25th and through the week.

New Britain, Ct .... Sunday, May 1st
F. H. BERICK.

Hoosick, N. Y. .... Sunday, May 1st
Sandy Hill, N. Y. .... Sundays, May 15th, 22d, 29th
H. F. CARPENTER.

Holliston, Mass., (in the Town Hall), Sunday, May 1st
Dover, Mass., Tuesday evening, May 3d, and perhaps Wednesday and Thursday evenings, if desired.
Will brethren in Dover drop me a line at Holliston, informing me where to call? H. K. FLAGG.

Lawrenceville, C. E., (where Bro. E. Lawrence may appoint), Sunday, May 8th. PERE H. LAWRENCE.

Haverhill, Mass .... Sunday, May 8th
A. W. SIBLEY.

Springfield, Mass., (Goodrich' Hall, Main St.), May 1st
HIRAM MUNGER.

Holden, Me., (Chapel near Bro. Israel Clewley's), Sunday, May 8th.
Surry, Me., School-house, North Bend, Sunday, May 15th
THOMAS SMITH.

Rocky Brook, R. I .... Sunday, May 1st
WM. SHEPHERD.

Prospect, Ct., (at Bro. Wm. Mix's) .... Sunday, May 1st
Wallingford, (North Farms) .... Sunday, May 8th
O. D. WOODRUFF.

Wallingford, (North Farms) .... Sunday, May 1st
SETH WOODRUFF.

New Hampton, N. H .... Sunday, May 1st
A. SIMPSON.

Sandy Brook, near Hitchcockville, Ct., (at Bro. Davis') Sunday, May 15th. LEWIS ANDREWS.

APPOINTMENTS FOR SPRINGFIELD, No. 5 OAK ST.
P. Butler .... May 1st and 8th
H. Pratt .... May 15th

East Canaan, N. H. .... Sunday, May 1st
North Sutton (where Bro. I. Andrews may appoint), May 8th. F. S. RANSOM.

Montreal, C. E., evening, May 7th, and Sunday, the 8th
East Farnham, at 2 o'clock P. M. .... May 13th
Bolton, C. E., (Sargent School-house), quarterly meeting, May 14th and 15th.
Lake School-house .... May 17th
Peasley Corner .... May 18th
Ward's Corner, in Magog .... May 19th
Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. CHAS. P. DOW.

Hartford, Ct .... April 24th and May 1st
Cheshire Street, Ct .... May 5th
New Brtain, Ct .... May 8th
Collinsville, Ct .... May 11th
Southington, Ct .... May 12th
Plainville, Ct .... May 13th
Bristol, Ct .... May 15th
Warehouse Point, Ct .... May 18th
Scitico, Ct .... May 19th
Springfield, Mass., (Goodrich's Block) .... May 22d
J. S. WHITE.

APPOINTMENT FOR AGAWAM.
H. Pratt .... May 8th

Medford, Me., (where Bro. John Lindsey may appoint), May 1st.
Meeting on Saturday evening, April 30th, if Bro. Lindsey thinks best. THOMAS SMITH.

Elliot, Me. .... May 1st
Worcester, Mass .... May 15th
F. H. BURBANK.

Kendall .... May 8th
Darien .... May 15th
C. F. SWEET.

Yarmouth, Me., (Institute Hall) .... May 1st
Richmond, (Reed meeting-house) .... May 8th
R. R. YORK.

Wrightville, Ct. .... Sunday, May 1st
Northfield, Ct. .... Sunday, May 8th
South Windsor, Ct. .... Sunday, May 15th
South Manchester .... evening of the 15th as Bro. H. P. Hart may arrange. C. GOODRICH.

Ore Hill, Warren, N. H. .... May 8th
West Plymouth, (Brick school-house) .... May 15th
J. M. SANBORN.

Wrightville, Ct. .... Sunday, May 8th
LEWIS ANDREWS.

Moultonborough, (Richardson School-house), May 1st
West Ossipee, (for baptism) .... May 8th
T. W. PIPER.

New Durham Ridge (communion) .... May 1st
Tuftonborough, N. H. .... Sunday, May 8th
West Alton, N. H. (funeral) .... Sunday, May 15th
Nottingham, N. H. .... Sunday, May 22d
J. O. SMITH.

Concord, N. H. .... Sunday, May 8th
Bradford, (New Town Hall), N. H., Sunday, May 15th
JOSEPH W. WHITE.

South Windsor, Ct. .... Sunday, May 1st
S. P. BABCOCK.

Agawam, Mass. .... Sunday, May 1st and through the week, if desirable. W. J. HALE.

East Otis, Mass. .... Sunday, May 15th
Cold Spring, Mass. .... Sunday, May 29th
GEO. L. TEEPLE.

East Boston .... Sunday, May 1st
A. W. SIBLEY.

Westerly, R. I. .... May 1st
Ocean Port, N. J. .... May 8th
J. K. BELLOWS.

Where Bro. Cotton may appoint .... May 1st
WM. A. PENN.

Portland, Me. .... Sundays, May 1st and 8th
Frankfort Mills .... Sunday, May 15th
J. HEMENWAY.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

J. M. Reed, Barzillai Brown, Garry E. Bishop, Sarah P. Sprague, Weeden Holloway, Thomas Frost, Polly King, Mrs. Henry White, Wm. Greenleaf, H. C. Anderson, Otis King.

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Mrs. M. J. Jones, Wm. Hurd, John Sawyer, R. C. Jackman, C. Farrington, Stephen C. Wilcox, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilterd, Miss C. D. Butler, J. C. Freeman, Esther Ann Pratt, Aaron Bagsley, John Brown, T. Lane.

MARY BOYD wants her paper stopped. Where does she live?

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J. Jeffrey—You are credited to No. 495.
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John Gilles—To No. 463.
Maria Knowlton—Sr. Hunter's paper is mailed regularly.
W. G. Ruggles—We make it right by crediting you the other $2.00 this week.

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The present No. of the Crisis is 447.

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N. B.—Several orders are now on hand unfilled—waiting for a new supply of some books ordered.

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POST OFFICE ADDRESS.

Pere H. Lawrence—From the 1st of May, until further notice, Lawrenceville C. E.
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Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian mission the past week, as follows:—

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My P. O. address will be Williamsburg, L. I., N. Y., Box 138, till May 12th. M. B. CZECHOWSKI.

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MY CROSS.

It is not heavy, agonizing woe,
 Bearing me down with hopeless, crushing weight;
No ray of comfort in the gathering gloom,
 A heart bereaved, a household desolate.

It is not sickness, with her withering hand,
 Keeping me low upon a bed of pain;
Longing each morning for the weary night,
 At night for weary day to come again.

It is not poverty, with chilling blast,
 The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
 With no safe shelter from the winter's storm.

It is not slander, with her evil tongue,
 'Tis no "presumptuous sin" against my God;
Not reputation lost, or friends betrayed,
 That such is not my cross, I thank my God.

Mine is a daily cross of petty cares,
 Of little duties pressing on my heart;
Of little struggles hard to reconcile,
 Of inward struggles overcome in part.

My feet are weary in these daily rounds,
 My heart is weary of its daily care,
My sinful nature often doth rebel,—
 I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
 It is not heavy, but 'tis everywhere;
By day and night each hour my cross I bear,
 I dare not lay it down—Thou keep'st it there.

I dare not lay it down, I only ask,
 That, taking up my daily cross, I may
Follow my Master humbly, step by step,
 Through clouds and darkness unto perfect day.

—*Selected by* L. J. Beach.

For the World's Crisis.

THE NEW COVENANT.

(*Concluded.*)

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they broke, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

And they shall teach no more every man his neighbor, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and their sins will I remember no more."—Jer. 31: 31-34.

III. What length of time will it require to write his law in their inward parts? As the law thus written denotes the new covenant, and the pronoun "their" refers to the house of Israel and the house of Judah, and as house is used figuratively to denote family, and as this family is divided into different members, as "least and greatest," it clearly refers to successive generations; and as a consequence, it would require time to write this law in their inward parts. And as house of Israel and house of Judah are divisions peculiar to this age, and are to be done away with in the age to come, the writing of this covenant in their inward parts is confined to this age, so that by the time the new age is introduced it will have been indelibly written in their hearts, never to be effaced. And as Jesus Christ is the representative head of the two houses of Israel, and is also the Mediator of the new covenant, which came into active force by the shedding of his own blood, it began to be thus written then.

Thus the beginning of the time required to write this law in their inward parts is indicated. But since this cannot be written in the hearts of all, from "the least to the greatest" of them, while none of them have yet begun to exist, it will require the whole period of human generation to write it in their hearts. And as the terms "house of Israel" and "house of Judah" are terms applicable to this age alone, it cannot be extended beyond this age; and hence the length of the time required to write this law in their inward parts is confined to the gospel dispensation, which ends with the resurrection of the whole (not half) house of Israel.

IV. Will all know him from the least to the greatest of them when this covenant is written in their hearts? As this covenant is the law of God written in their hearts, it becomes necessary to find a brief summary of that law. And we find one endorsed as such by Christ himself in Mark 12: 29-31, quoted from Deut. 6: 4; which, varying the translation so as to agree with that of the best critics, reads thus: Hear, Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets; and is therefore a complete summary of the spirit of the new covenant.

Love is the fulfilling of the law. But to love God as here indicated involves a more perfect knowledge of him than we are likely to attain at present. If any think they have already attained, they should be reminded that others have not, neither are they likely to until the resurrection from the dead.—For the fact that the carnal nature is not eradicated until the resurrection, as a general thing, shows that a perfect state may not be expected until then. For, as Paul says, now we see in part, and know in part, but when that which is perfect is come, then we shall see as we are seen, and know as we are known.

Christians disagree about the nature of Deity, yet all agree that there is but one God, with very few exceptions. Some worship him as one and indivisible. Others hold to a trinity in unity. That the latter are in error is manifest from the statement—"The Lord our God, the Lord is one: and thou shalt love him," etc. For we read, "The law of God is perfect, converting the soul"; whereas, it would be imperfect if God was triune, in that it contains no statement to that effect, but to the contrary—Jehovah is one.

It is claimed that the Hebrew word for God—*Elohim*—is plural, and therefore may denote trinity, which, in connection with the statement, The Lord is one, would constitute an agreement in favor of a trinity. If that were so, it would be very necessary to assert a unity, for a trinity without unity would be deplorable indeed. But the inference is not just, because the Hebrew has a plurality of excellence, when no other plurality is meant. If this were not so, the translation of the term in the singular would have been unjustifiable. But its translation in the singular, which has been invariably adhered to by all translators, is a good proof that it does not signify plurality of persons. And the fact that such differences about God, whether he is one or several, have been the occasion of bitter controversies and persecutions, shows that the present state is imperfect. Nevertheless, all nominal christians profess to believe in one supreme Being, showing that that part of the law of God is written in their hearts, although imperfectly comprehended by them. But when that which is perfect is come, that which is imperfect will be done away.

A covenant implies conditions between parties. God agrees to write his law in their hearts. But on what condition? On condition of continuance in the faith—"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." And said Christ, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Here the only true God is spoken of apart from Jesus whom he sent. But to know him as the only true God, either involves eternal life, or leads to it; and as this eternal life is given conditionally on faith in Christ, so this knowledge is obtained conditionally. But the conditions continue during this life—"He that endureth unto the end, the same shall be saved"; so that the covenant will not be perfected until the age to come. For if he that endureth unto the end shall be saved, the inference is fair that they will all be saved, who endure, when the end does come. Hence the resurrection *from* the dead will perfect that new covenant and bring the saved into the complete knowledge of the ever blessed God; so that none will have occasion to say, Know thou Jehovah, for they shall all know me from the least of them unto the greatest of them, saith the Lord. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and shall place you in your own land, then shall ye know that I have spoken it, and performed, saith the Lord." Amen, even so let it be.

Wm. Hobbs.

For the World's Crisis.

DISPENSATIONAL TRUTHS.

Bro. Grant:—Being permitted almost and yet refused the privilege to present in a church here a subject entitled "The Dispensational Truths of God's Word, due in every age," I therefore made out the following for their pastor, and send you a copy, viz:

Brother ——:—Think not that I should be offended for being refused a place to present some of the most solemn truths of God's word; nay, "Let nothing be done through strife or vain glorying." "If we have not the Spirit of Christ, we are none of his." But when I see those who profess to be the Lord's people, who profess to be followers of Christ, yet who turn away from these so oft repeated truths, these most solemn and weighty admonitions and warnings, so frequently uttered by the prophets and holy men of old, and by the Lord Jesus Christ; and also by his disciples and apostles who spake as they were moved by the Holy Ghost,—then these declarations of Christ recur with weight to my mind, "For whosoever shall be ashamed of me *and of my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels."

When I consider that there are over two hundred passages of Scripture in the New Testament, as well as very many in the Old, which directly or indirectly refer to or are connected with the second coming of our Lord Jesus Christ, and the establishment of his everlasting kingdom upon the earth; and the way and manner of his coming, the signs and tokens of his coming, the chronology of the Bible, the prophetic periods, and all the great and leading events so plainly set forth and given, together with the promised aid of the Comforter, or "Spirit of truth" to guide us into all truth, and to show us things to come,—and the very many warnings and admonitions for us to take heed in regard to this event, to watch and be found watching,—to see or seeing to these things, to look, or looking for such things, to know, or knowing, in regard to these great events in connection with Christ's coming; and thereby in so doing we shall be kept from *the snares of these last days*,—"from the hour of temptation which shall come upon all the world to try them that dwell upon the earth," (Rev. 3: 10);—and yet when I see the alarming position taken by the popular churches and clergy of the present day, and their increasing opposition to these solemn declarations of God's word, and their continued unbelief of the same, and their manifest unwillingness to receive or proclaim them as did the Lord Jesus Christ, and his apostles, and prophets, to warn an ungodly world as a faithful watchman should, (see Ezek. 33: 2-6); "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand,"—and when, instead of arousing the church to "watch" and take heed to these things, and faithfully warning an ungodly world of its hastening doom, there is manifested this apparent apathy, this worldly conformity of the church, and an increasing tendency to the pursuits, fashions, and pleasures of this life,—then truly we can but be astonished at the unparalleled inconsistency of many professors of the religion of Christ; and the more so, as in this we see a *striking fulfillment of the inspired word, of what should be in the last days*. And yet we do not wonder, as this is but an evidence, a token, of the certainty of the fulfillment of prophecy, and of our close proximity to *the trying day*, and verifying the apostle's assertion, viz: "*This know, also*, that in the last days perilous times shall come." "For men shall be . . . . lovers of pleasure, more than lovers of God." "Having a form of godliness, but denying the power thereof." When we fear they now despise prophecyings instead *of doing well by taking heed to the more sure word of prophecy*, until the day dawn, and instead, in view of that coming day, of being holy in all manner of conversation and godliness, (2 Peter 3: 11), that there is a retaining of *vain conversation*, and instead of *looking for and hasting* unto the coming of the day of God, there appears to be an expectation of a long time of *peace and safety*, instead of viewing the matter as Peter declares, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." "Wherefore, beloved, seeing *that ye look for such things*, (are they now looking for such things?) be diligent, that ye may be found of him in peace, (not engaged in carnal warfare, or encouraging that or any other wickedness in any manner; not in levity, or jesting, or joking; not in worldly festivals, public suppers, exhibitions, concerts or worldly amusements, but) *without spot and blameless*."

There seems to be a form of godliness, but without the power, developed in many of the churches of the present day; when, to-day they are preaching up war, to-morrow praying for peace and for war, and the next day engaged in some enterprise to entertain the world and obtain thereby mammon, honors, or worldly favors. There seems to be a wonderful development of that very position represented by the Revelator, in connection with Christ's coming, viz: "I know thy works, that thou hast a name that thou livest, and art dead." "*If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*" "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3.

In view of these solemn truths and declarations, and the position of those who are saying, "My Lord delayeth his coming," who are now "smiting their fellow-servants, and eating and drinking with the drunken," (Matt. 24; Luke 21), I am forcibly reminded of this solemn declaration of our Savior, "Many will say unto me in that day, Lord, Lord," etc. "And then I will profess unto them, I never knew you." When I see the position of those who are saying, "Where is the promise of his coming," it but confirms my faith and strengthens the evidence that we are truly in *the last days* when, as now verified, "*they willingly are ignorant of*" these things. 2 Peter 3: 4, 5.

Now, in view of the coming of Christ and the first resurrection, if Paul said, "Comfort one another with these words," (1 Thess. 4), and, "*These things speak, and exhort, and rebuke with all authority*," (Titus 2: 13-15), and, I charge you by the Lord that this epistle be read unto all the holy brethren," (2 Thess. 5,) as in this chapter Paul says, "For yourselves know perfectly that the day of the Lord cometh as a thief in the night." And still further, in view of what he says, if Paul's brethren now prefer to be in darkness, or believe they are to be in darkness in regard to the day of the Lord, then they view the matter very different from Paul, who says, "*But ye, brethren, are not in darkness*, that that day should overtake you as a thief." "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. "*Therefore let us not sleep as do others*; but let us watch and be sober." 1 Thess. 5.

Now, brother, in kindness and charity let me add, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5: 8, 9. Brother, let not this apply to your church, nor any other church, any further than it must, and will apply, *and no further*. And instead, "if any root of bitterness springing within us"—"If ye love one another, God dwelleth in us, and his love is perfected in us." 1 John 4: 12. And, as in his third epistle he says, "I have no greater joy, *than to hear that my children walk in truth*."

Sincerely, S. L. Manley.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TEN.

The Sacrifice of Abraham.

A cloudless morn with its delicious freshness has dawned upon the plains and hillsides of Palestine. The newly risen sun looks down upon a scene of patriarchal simplicity, that our eyes, perchance, have never gazed upon. Here beneath the shadow of graceful palms nestle the white tents of Abraham, surrounded with an air of quiet beauty. Yonder on the hillsides, going forth to their daily pasturage, may be seen long lines of herds and flocks, bespeaking the abundant wealth of the patriarch. It is a quiet scene, secluded and far from the busy haunts of city life, amid the thinly peopled plains, that are some day to swarm with the descendants of this same wealthy wanderer.

There is a busy scene of preparation this morning in the chief tent, for a long journey. The youthful Isaac is to accompany his father on the mysterious mission. But neither the boy nor his loving, trusting mother little dream of the awful rites that await him on the distant mountain. All are ready for the journey, but still the youth lingers at the door of the tent entwined in his mother's arms, who prays that no evil may fall upon him; she imprints a last kiss upon his sunny brow and he joins his father.

The buoyant heart of Isaac rejoices in the new scenes that constantly burst upon his gaze. Life is new to him, and now with all the fulsome joyousness of boyhood he drinks in its first fresh experiences. Sweet to his ear is the morning hymn of the birds. Fresh with dew bloom the flowers in his pathway. And like the lullaby of his mother, murmur the rills over their pebbly beds.

Thus the morning passes, and noon, which has drank up the dew, and at length from over the distant line of hills linger the last rays of the setting sun. The hasty tent is pitched, the party partake of refreshments and at last seek repose for the night. The boy Isaac pillows his head upon his father's bosom to dream over the day's romance; while Abraham, his father, prays for strength to meet the trying scene that awaits him. He prays with agonizing earnestness, while all a fond father's tenderness wells up in his bosom, yet doubts not the justice of his God in directing him to offer up his son, his only son Isaac, the light and joy of his declining years. Unshaken in his trust, unmoved in his faith, he doubts not, murmurs not, but bows his heart in humble submission to the mandate of heaven.

Another day dawns and passes with its scenes to cheer the heart of Isaac, and yet another, the third since they left their tented home in the shady groves of far off Beersheba. They are nearing their journey's end. Already in the distance appears the mount of sacrifice where the patriarch is to seal his faith in the blood of his only son.

Bidding his servants abide there, he places the wood on the shoulder of Isaac, and taking the fire and sacrificial knife himself, the father and son slowly ascend the slopes of Moriah. The father with heavy heart, and Isaac with less of wonted joyousness, for he beholds not the accustomed lamb that till then has been led to the altar. He exclaims:

"My father, behold the fire and the wood, but where is the lamb for the burnt offering?"

Oh! how these earnest tones of childish inquiry sink into the father's heart. All the fond paternal emotions of his nature strive for expression, but he subdues them and answers,

"My son, God will provide himself a lamb."

At length they reach the sacred spot. A rude altar of stone is reared, the wood is laid upon it, and now, methinks, almost unnerved by the suppressed agony of grief he kneels upon the earth and offers up his heart's last appeal to heaven. He stands once more beside the altar, and tremblingly lays hold of Isaac, the victim gives one soul-searching gaze of inquiry, and reading for the first time his fate in his father's solemn, determined look, bows his head like a willow upon his bosom.

He is bound upon the altar, and the blade glitters in the sunbeams over the heaving bosom of Isaac. Oh! ye who have known a father's love picture, if ye can, the agony of that moment. Ye who have faith and have trusted, say, was it strong enough for such a trial as this? There is a rush of pinions and a voice above stays the uplifted hand.

It is enough; the sublime faith of the patriarch has been tested. God has been honored, and Isaac, the heir of Heaven's promises, yet lives. A victim from the thicket serves instead of Isaac for the sacrifice, and Moriah is consecrated as the altar place where in after ages the tribes of Israel shall sacrifice in the glorious temple of Jehovah.

Orrin P. Allen.

Selected for the Crisis.

OUR REST.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

My feet are worn and weary with the march
 Over rough roads and up the steep hill-side:
Oh, city of our God, I fain would see
 Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,
 Day after day, for perishable meat:
Oh, city of our God, I fain would rest,
 I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
 Oft rent by briars and thorns that crowd my way,
Would fain be made, O Lord my righteousness,
 Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
 Impiety and scorn upon the earth:
Oh, city of our God, within thy walls
 All, all are clothed upon with the new birth.

My heart is weary of its own deep sin—
 Sinning, repenting, sinning still alway:
When shall my soul thy glorious presence feel,
 And find its guilt, dear Savior, washed away?

Patience, poor soul: the Savior's feet were worn,
 The Savior's heart and hands were weary too;
His garments stained, and travel-worn and old,
 His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod,
 Toil on, and wait in patience for thy rest:
O city of our God, we soon shall see
 Thy glorious walls, home of the loved and blest.

For the World's Crisis.

ENCOURAGEMENT TO THE DESPONDING.

Weary and faint one, art thou disheartened at these midnight tossings on life's tumultuous sea? Be patient; the haven is nearing; every bound over these dark waves is bringing us nearer the *long looked for* shore. Soon shall thy Lord appear. Listen to his gracious assurance, "I will not leave you comfortless. I will come to you."

How well qualified is the Man of sorrows to be our Comforter! how well fitted to dry our tears, who shed so many himself. How sweet those promises to his disciples, "Your sorrow shall be turned into joy." "I will see you again, and your heart shall rejoice. We can think of them as coming from a brother born for adversity; the "Friend that sticketh closer than a brother!" one who with holy sympathy said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

We have tried the world; it has deceived us. Has our God ever done so? Then let us leave all false props and refuges, and lean on his omnipotent arm. "He fainteth not, neither is weary." He will receive us just as we are, with our erring, treacherous, truant heart, forgotten vows and broken resolutions. Though we have wounded a loving Savior's heart by these repeated declensions, he will not give us up. Hear his encouraging words, "Him that cometh to me, I will in no wise cast out."

Then be not weary, but gird on thine armor for fresh conquests, and be gaining daily some new victory over sin. Be patient under provocation; slow to wrath, resigned in trial. Let the world take knowledge of us that are bearing Christ's Spirit and sharing his cross. Let us not barter our life in the "world to come" for some perishable nothings of earth. What would we not sacrifice if we were at last included in that gracious benediction, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world?" Let us awake to our high destiny, live up to our transcendent privileges, and look forward with joyous emotion to that morn when He who is our life shall appear, that we may appear with him in glory.

All the joys of the resurrection morn we cannot tell; but it will be a blessed jubilee day of creation, when the summons shall sound forth, "Awake and sing, ye that dwell in dust." The sleeping ashes of saints start at the tone of the archangel's trumpet; and the dishonored dust rises a glorified body like its risen Lord's. Then shall begin a joyful inscription, "Unto Him that loved us and washed us from our sins in his own blood." "Salvation to our God, which sitteth upon the throne, and unto the Lamb."

Would we be among that number, we must keep that which is committed to our trust, and follow after righteousness, godliness, faith, love, patience, meekness; remembering who it is that Jesus says shall sit with him upon his throne,—"Him that overcometh."

Biddeford, Me. Julia A. Libby.

For the World's Crisis.

PRAYER.—No. 5.

We have drawn from sacred history our illustrations of the power of prayer. Volumes might be filled with evidences of its efficacy derived from living witnesses. Compared with the great mass of those who pray, they are few who are "mighty in prayer" who hold converse with God; but viewed as a whole, there is a great multitude who know that they have the petitions they desire of him.

Many who read these articles will recall *remarkable* answers to prayer—those answers that are not included in the specific blessings offered for our acceptance in the Bible, but yet are included in the general assurances given of a Father's love, care and protection of his children. Many a poor pilgrim has been clothed and fed in a way that evinced a direct interposition of God in answer to prayer; many a deliverance from peril or recovery of health can be traced to an importunate pleading with the Most High, which could not be denied. But these instances might be more abundant,—they ought to be the experience of every child of God.

"Good prayers," says an English divine, "never come weeping home. I am sure I shall receive either what I ask, or what I ought to ask." Says Chalmers, "Make me sensible of real answers to actual requests, as evidences of an intercourse between myself on earth and my Savior in heaven."

The language of an old writer is not out of place here:—"Never more wonder that men pray so seldom, for they are very few that feel the *relish*, and are enticed with the *deliciousness*, refreshed with the *comforts*, and acquainted with the *secrets* of a holy prayer."

Those only who habituate themselves to *closet* prayer, experience the effects above described. Those who *love* to retire alone, and pour out their hearts to Him who seeth in secret, are fed with the "hidden manna," and openly rewarded with an *unction* and *power* in the performance of public duties, that carries the conviction home to the hearts of others that such walk with God; that they have fellowship with Christ, and are full of faith and the Holy Ghost.

I care not how eloquent may be the prayer of one who seldom or never retires alone to kneel before God in supplication; there is a lack of vitality, of living faith, of divine unction clearly perceptible to the spiritually minded. Their life is unmarked by breathings after purity, and progress in holiness; you cannot perceive any advancement in christian attainment: just as they appear now, they appeared years ago. They have, perhaps, a strictly moral character, a stereotyped deportment, always consistent; but they can not tell of any new victories gained, of any additional grace bestowed, of new lessons learned in the school of Christ; there is no increase of spirituality, of divine unction.

When they pray in the social meeting, you do not feel your own faith quickened, and borne upward to the throne in unison with theirs. When they speak, you may admit the talents, but feel a conviction of *dryness*, your soul is not *watered* with the grace communicated through them.

How different your feelings in respect to others. As soon as they open their lips in prayer, you are conscious of a union of spirit with Christ, of a faith that apprehends a present Christ, that draws the mind heavenward, and draws supplies from the storehouse of grace. The language employed may be exceeding simple, but it is expressive of submission, and implies trust in the promises. Such prayers do not tickle the ear and please by their eloquence, while no deep impression is made on the heart; but you feel revived, quickened, drawn nearer God, refreshed in spirit by the soul-breathings, Spirit-inspired supplications of the christian who communes with Christ in his closet.

Secret prayer is especially required of the disciple of Jesus. For social prayer we have *examples*, but for closet devotions we have the *precept*, "When thou prayest, enter into thy closet, and shut thy doors about thee, and pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Retired from the world, in the solitude and quiet of the closet, how freely the soul may pour out its fervent desires into the ear of its Father, God. No disturbing influences from without distract the mind thus alone with God. If the utterances are broken, and void of eloquence, our Father is not displeased, if there be a fervent desire for the blessings asked.

Here the burdened heart can cast its load on Jesus, here the tempted soul can find grace to help; here the weeping, broken-hearted penitent may with tears and sighs and groans unbosom all his sorrows; here the one whose soul is panting for the fullness of love, and deep impress of a Savior's image, may plead with boldness the blood of cleansing and the precious promises. Here the weak may find strength, the ignorant obtain wisdom, the beclouded mind be illuminated.

O! the blessedness of secret prayer—closet devotion; not the *mental withdrawment*, for which some plead, instead of the actual personal retirement enjoined by Christ, but the being alone with God, and with the lips offering prayer and praise to Him who has promised to bless us openly.

M. D. W.

REASONS FOR ATTENDING THE HOUSE OF GOD.

I do so unless prevented by illness or circumstances:

1. Because God has blessed the Sabbath day, and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect my minister to be there, and should be surprised if he were to stay at home for the weather.

3. Because my absence for slight reasons will lead him to think that there is some personal objection to him, when, perhaps, he is devoting all his energy to the salvation of his charge.

4. Because my non-attendance is calculated to paralyze his exertions, and lead him to suppose that his visits and sermons are useless.

5. Because, by staying away, I may lose the sermon that would have done me great good, and shall lose the prayers which invariably bring God's blessing on the true heart.

6. Because, whatever station I hold in the church, my example must influence others; for if I stay away, why not they?

7. Because, among the crowd of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

8. Because, though my excuses satisfy myself, they still must undergo God's scrutiny, and I must be well-grounded to bear that.

9. Because there is a special promise, where only two or three meet together in God's name, he is in the midst of them.

10. Because absence from the house of God, for reasons which would not keep me from going to my place of business on week-days, must be discouraging to all true friends of the church, particularly its minister, and dishonoring to God.

11. Because an avoidable absence from worship is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

12. Because I know not how many more Sabbaths God may still vouchsafe me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

Potatoes—How heavy to Seed.—*Eds. Prairie Farmer*:—In reply to some inquiry of late about the quantity of potatoes to plant in a hill, I would say that I have experimented and tested the matter well, and have come to the conclusion that one good sized potato is the best to plant in a hill to get the largest and best sized ones. Plant about three-and-a-half feet apart each way, so as to tend with plow both ways. F. T. T.

Have you cleaned your Cellar?—If there is any spot about the farm premises that needs a thorough overhauling and cleaning it is the cellar. It is now a good time to do this, if you have not attended to it already. Do not leave a decayed apple or vegetable about it—give it a thorough airing. Remember that the health as well as comfort of the family depends greatly upon this sanitary regulation.

☞ A punctual man can always find leisure; a negligent one never.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

UNLEAVENED ROLLS.

By request I insert the following receipt for making unleavened bread:—

You can use any kind of flour or meal you please. Mix thin enough for griddle cakes, with cold water or sweet milk. Have your baker ready (French roll, or egg-frier), by heating quite hot on the top of the stove. Pour in your dough, and let it stand from five to ten minutes, according to the amount of heat; then place in the oven, and bake from fifteen to twenty minutes. It is the lightest and best bread, also the most wholesome. N. M. P.

[We eat no other.—Ed.

DESTRUCTIVENESS OF GLUTTONY.

But where alcohol kills one man, gluttony in this country kills ten. Our people are a nation of gluttons. The kinds of food we eat, in connection with the qualities eaten and the frequency of the times of eating, so demoralize us intellectually and spiritually, that it is no great stretch of the truth to say of us that we have no well-settled and fixed character as a nation, and that as individuals the great majority lack well-considered and clearly fixed principles and the love for these which human nature is created to entertain and to exhibit.

Let us see what eating too frequenty has to do with one's higher nature. The stomach is a muscular organ, and can get tired as surely as an arm or a leg. One rises in the morning, eats breakfast at six, goes to his business, which involves him in thought or in work, and with the wear and tear of his life upon him, involving expenditures of nervous energy in various directions, the food which, were he to live purely from the point of animal quiescence, would digest in four hours, cannot be made into chyme and all pass out of the stomach in less than six. By the time then that the stomach is emptied of food his dinner bell rings, and he proceeds to fill up his stomach afresh. The after part of the day he works as hard, perhaps even harder than the fore part. Of course it takes quite as long for the stomach to dissolve and empty itself of his dinner as it did of his breakfast. It, therefore, is only relieved at six o'clock, when his supper bell rings. He eats it, and not unlikely has to work after it. But suppose he does not, his stomach is not emptied till about midnight. Here, then, is an organ which is compelled, from the person's birth clear up into mature life, to be taxed and tasked eighteen hours out of each twenty-four. I leave it for you to decide whether there is a probability or likelihood of its becoming tired. If you think there is none, imagine how you would feel if you were to take the other structures of your body and serve them in the same way. How long do you suppose you could live and maintain good health and work incessantly, with no relaxation for eighteen hours out of each twenty four-hours? There are a great many persons that do it;—and my reply is,—there are quite as many persons who die from it as there are who do it.

Two Meals a Day.—The points of importance are—

I. That by the eating of only two meals a day, the stomach gets ample opportunity to rest and so recovers tone.

II. That the organs of assimilation, or what may be called the blood-making organs, have so much time to secrete the food that they can do it slowly and therefore perfectly.

III. That the proper time for doing it is accorded to them, which is during the night. A man who eats his last meal at three o'clock in the afternoon has the first digestive processes complete by nine o'clock, and then the assimilative or blood-making organs commence their work. If he goes to bed and to sleep, the organs of accretion, by which new supplies are furnished to the system, carry on their labor in his unconscious state so silently and yet so perfectly and successfully that what he needs in the way of nutrition is furnished to him.

IV. That, under such a condition of things the stomach goes to sleep when the brain goes to sleep, and the person thus rests throughout the entire organism. I do not believe there is one man in ten thousand who would not break up entirely his dreams, if he were to adopt the two meals a day system and eat proper food. His sleep would be a state of pure unconsciousness, and when awakened from it at the proper time, he would be so essentially refreshed as to feel that all the changes which nature needed to carry on in his system had been wrought out for him, meanwhile he knew nothing about it.

Many of the diseases which afflict those who eat three meals a day and which arise from over-eating, from indigestion and from imperfect assimilation of food would vanish, and the persons now suffering from them would know them no more.

V. A greatly superior condition of the nervous system would ensue; and every man and woman who lived mainly by thinking would receive such an increase of brain power as to be joyfully surprised at it.

VI. Greatly superior opportunities for accomplishing intellectual labors would follow, by reason of the fact, that whereas now under the three meal system a man can only go to his office or his study and get his brain fairly aglow, his mind taking entire possession of it, and getting ready to develop thought in the highest order, before the dinner bell comes and the charm is broken up; he would, under the two meals a day system, be able to begin his work in the morning, and increase his appliance thereto, till at last complete absorption of his conscious nature would be had, and from that time onward for four or five or six hours, he would be able to think continuously; and there is no thinker who does not understand how necessary continuity is to profoundness of thought.

Lastly, other things being equal and the general habits of life correct, a great benefit to be derived from eating two meals a day is in increase of spiritual perception. Are you aware what a wonderful gift the power of spiritual discernment is? I rank it higher than any other faculty which man possesses; yet it is one upon which men and women generally put the lowest estimate and prize it the least. I cannot account for their doing so only on the hypothesis that they know but little of its uses and immense value. To be largely gifted with it by constitutional organization and natural endowment, and yet to have such habits of life as to keep one in such relations to it as practically to make it of no service to him, is horrible to me. My nature longs for communion with the source of all truth, agonizes at times to pass behind the veil; makes the most earnest appeals to be admitted to see what the common eye never can behold.

Under my former habits of life, when I was a meat-eater, tobacco-chewer, tea and coffee-drinker, indulged in beer, cider and other stimulating beverages, though never to the loss of my self-respect, I was of the "earth, earthy." I felt as if I was tied down to perishable things by gross connections. I had gleams of light and love from the upper world. I was not satisfied with my then present state, nor was I at all complacent to myself in view of my intellectual attainments or my possibilities of increase of knowledge. I was uneasy, had my times of unhappiness, felt as if I was placed in a world of which I knew little. But when I came to see on the one hand what a great clog a man's physical nature may be to his spirit, and on the other hand what a great aid it may be, what a wonderful medium it may become for the transmission of spiritual knowledge to his inner consciousness, from the Source of such knowledge, how it may be made to serve the high and holy purpose of bringing home to him wisdom, knowledge, love and power from God himself, I determined that henceforward my body should be sanctified, and that I would use it, and no longer abuse it.

I commend it to all of you, and to all to whom this statement may come, this point as of immense importance:—Do you desire to become more thoroughly spiritualized, to have more intimate relations to truth, to have her make her way into you, take possession of you, train you, guide you, develop you, and give you her own blessed attributes and elements of character, so that you shall be her living impersonation? sanctify your bodies, break up your wretched, miserable, foolish, depraving habits, and rise out of the low level now occupied, into one where the light from above shall shine upon your faces, and you shall see visions of glory ineffable!—*Laws of Life.*

TAKE CARE OF YOUR STOMACH.

This is one of your first duties. On its performance largely depends the performance of all others. The stomach is the seat of life, the source of health. Its connection with heart and brain is most intimate, and most controlling. It ought, therefore, to be well used. If kindly treated, it will be one of your best friends; if abused, one of your worst enemies. It has a quick sense of imposition and injury; is as full of revenge as a savage, and punishes without pity or remorse. Woe be to the culprit on whom its vengeance falls. Its instruments of vengeance are a fearful host of horrible diseases, acute and chronic. The most common are headache, dyspepsia and bronchitis. This is a trio at the very thought of which any person may tremble. Whoever would escape them must not do violence to his stomach; he must be strictly temperate in all his eating:

1. If you would avoid the headache, the dyspepsia, or the bronchitis, take care of your stomach.

2. If you desire a sound body, take care of your stomach.

3. If you wish an active, vigorous intellect, take care of your stomach.

4. If you covet strong, musical, vocal powers, take care of your stomach.

5. If you want to be a successful preacher, and to preach on till superannuated by age, take care of your stomach.

But how are you to do it? By the persistent observance of three very simple rules:

1. Never eat when you are not hungry—never. No matter how tempting the dishes, nor how urgent the entreaties of those who prepare them. Better disoblige foolish friends a little than incur the wrath of your own stomach.

2. Eat only such food as by experience you find agrees with you—such as your stomach comfortably digests. Never mind what doctors say on this subject; let your stomach be its own judge. God intended it should be such. It is a safer guide than all the doctors in Christendom. Never, never disregard it.

PORK AS FOOD.

Whatever may be thought of other flesh meats, no doubt can be entertained of the deleterious properties of swine's flesh. It is the source of nine-tenths of the scrofula in the world. Not a hog is butchered in the great pork markets, whose liver is not ulcerated; and if this important gland of the body be thus diseased, what must be the state of the entire tissues? God forbade the Jews to eat the hog; and it is stated that among them scrofula is not known. Our attention has been called to this subject by the statement recently made in the public prints, that a whole family were poisoned in New York the other day by eating raw ham, and one of the number died. A microscopical examination of the ham showed that it was diseased, and filled with a kind of insect known as "trichimos," although to the eye it appeared perfectly healthy.

Exercise.—Exercise is healthful, because the more we exercise the faster we breathe. If we breathe faster, we take that much more air into the lungs; but it is the air we breathe which purifies the blood, and the more air we take in, the more perfectly is that process performed; the purer the blood is, as everybody knows, the better the health must be. Hence, when a person's lungs are impaired, he does not take in air enough for the wants of the system; that being the case, the air he does breathe should be the purest possible, which is out-door air. Hence, the more a consumptive stays in the house, the more certain and more speedy is his death.—*Hall's Journal of Health.*

The care of Teeth.—It is often asked at how early age ought the teeth to be cleansed? We answer, as soon as they are exposed to the action of external influences, which is as soon as they make their appearance. If parents would pay attention to the simple practice of frequent and thorough cleansing of their children's teeth, and would accustom them to the habit of cleansing them for themselves as soon as they are old enough, much unnecessary suffering would be prevented, and their bills with the dentist would be much smaller.—*Voice of the West.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

THE ETERNAL SPRING.

BY VESTA N. CUDWORTH.

The blushing flowers of spring,
That star our path to-day,
(Types of a bright, eternal spring),
To-morrow pass away;
Though blighted, dead and gone,
A gem unseen by man
Is hid, and from its prison lone
Will burst to life again.

A few short months at most,
The bird repeats her song,
Then spreads her snowy wing to fly
Where summer lingers long;
But will she e'er forget
The bowers she's loved so well?
No! o'er the dear remembered spot
Her song again shall swell.

The dearest, brightest, best,
Are labelled for the tomb,
The grave's the only place of rest
This side the land of bloom;
But will the grave give back
The ones we've loved so dear?
Yes! Eden will restore the love
And sweetness perished here.

The golden links of love
Will glow, undimmed by time,
And Sharon's rose and starry worlds
Will ever bloom and shine.
The dearest, brightest, best,
Will meet no more to sever,
And beauty with perfection rest
In that long, bright forever.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S THIRD SPEECH.

Mr. Chairman, Ladies and Gentlemen:—We are asked, "Why not locate the Roman church *here?*" We answer, because the angel locates it on the "seven hills." My friend has referred to Joel's prophecy concerning the "*last days.*" The gospel dispensation, being the last period of merciful opportunity to man, and when viewed in the light of an opinion long entertained by the church; viz., that the six days of creation were designed to typify the length of man's probation on this planet, each day of the six representing a thousand years, as Peter more than intimates, when he says, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3: 8), would make it proper to designate the *last two days* of the great week of time, "the *last days.*" But we are living in the *last* of the "last days."

Concerning the claim that Dan. 7: 13, 14, was fulfilled during the first century, or, to use his own language, "This was fulfilled at the time of the first advent"; we would inquire, Did "the saints of the Most High take the kingdom, and possess the kingdom forever, even for ever and ever"? Was "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven" *then* "given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom"? and have "all dominions" served and obeyed him ("one like the Son of man") since that time? (Dan. 7: 18, 27.) There can be but one reasonable answer. Yet it must be so if his position is correct. But it is claimed "John preached the kingdom at hand." Yes. And it was at hand in the sense of approaching, and this is the sense of the original word (*engizo*); it was the *next* kingdom of universal empire to come. Daniel was informed that four universal monarchies of Gentile extraction should arise, and be followed by a fifth, which was to be the kingdom of God, set upon earth, to be introduced by the personal, visible coming of the Son of man; and this kingdom was to be given to the saints, every vestige of Gentile government being destroyed to make room for this fifth kingdom.

"Lo, I am with you alway, even unto the end of the world," or age, is explained by my friend to mean—to the end of the Jewish age. But has not Christ been with his people since by the agency of his Spirit? Why not understand it to mean the Christian age? He says he "wants you to understand that there is a symbol of war in the United States." Yes, more than a "*symbol of war*"; war, bloody, cruel war *itself*. But that fact *alone* is not to be regarded as a sign of the end near; but when war there and elsewhere, together with the vast and utterly *unparalleled preparations for war* now being made are understood in the light of prophecy (Rev. 11: 18; Joel 3: 9; Jer. 25), this becomes a significant sign of the end near. Other points might be noticed if we had the time, but we must proceed to sum up our argument as based upon the signs referred to. I have already referred to the opinion that God designed this world to continue just six thousand years in its present condition, as a scene of trial to man; and shall here set up the claim that the best chronology of the world's duration shows that it will attain to that age during the present century. We can only refer to this item of evidence in our favor in a very brief manner.

But we must pass to our summing up. In Luke 21: 28, 31, we read—"And *when these things begin to come to pass, then look up,* and lift up your heads; for your *redemption draweth nigh.*" "So likewise ye, *when ye see these things* come to pass, know ye that the *kingdom of God is nigh* at hand." The kingdom of God is *only near* when the signs are seen. Did "the *times of the Gentiles*" END in the first century? It is not until they *end* that the *Son of man* will come. My friend has said that prophecy was all fulfilled in the first century.

1. We have shown that *none* of "these things" (the signs) were seen at or before the destruction of Jerusalem; and my friend has entirely failed even to attempt to show that they did by presenting definite facts to establish his position, as this audience well know; therefore, in the absence of facts to the contrary, and as a consequence resulting from our premises, we claim that the kingdom was not near then.

2. The signs of the approaching king and kingdom were not until "*after* the tribulation" predicted. If that tribulation was accomplished at the destruction of Jerusalem, A. D. 70, then the *signs* were "*after*" that event and date; but they did not occur "immediately after" Jerusalem's destruction, hence the "*tribulation*" did not occur there, as we think we have clearly established; nor did it *end* till near the *close of the last century*; therefore the event foretold—*the coming of the kingdom, redemption*—could not come before, or earlier. This must appear plain, we think, to every one who will candidly consider these points.

3. The *generation that sees the signs* is the one to witness the *event* preceded and foretold by them. We have shown that the present generation *has seen* them. My friend has not been able to show to the contrary, but says "the *facts* we admit." And well he might, for *facts* are stubborn things. Hence we conclude that we have the best of reasons to expect the Savior to come and set up his kingdom in this nineteenth century. Because we cannot reasonably expect this generation to live beyond.

4. In Dan. 2: 44, we read, "And in the day of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In this passage we learn that God's kingdom is not set up until the other four are ended, the fourth in its divided state, as symbolized by the ten toes of the image; and when it comes, these will be destroyed. Now the four universal empires are in the past; the ten divisions of the fourth still exist; the time is evidently near; and all things, so far as the prophecy concerning the four kingdoms is concerned, are in a prepared condition for the fifth kingdom to come. Hence the time has fully come for the signs to appear. We look to see if they have come, and lo! they are here. We see them all around us, minutely fulfilled in a most literal manner, as we have proved.

5. In our exposition of the 17th chapter of Revelation, we have identified the power represented by the last head of the Beast, the one that is to carry the harlot woman to the judgment. That power or kingdom now exists with Louis Napoleon at its head, and is doing the very things foretold in the prophecy. And as Napoleon III. is manifestly "the man of destiny," the one that is to accomplish the work, and carry the papal Harlot to her judgment, and as he cannot be expected to live beyond the present century, being fifty-five years old, therefore we expect the overthrow of this harlot woman and the coming of Christ to take place within the present century.

6. The kingdom of God cannot come until the fourth goes down, and until Babylon goes down like a mill-stone cast into the sea. Rev. 18: 21;—"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, *Thus with violence* shall that *great city Babylon be thrown down*, and *shall be found* NO MORE AT ALL." This did not take place at the destruction of Jerusalem, nor during the first century. Nor has this event taken place since that time. Babylon, or Rome, the city on the seven hills, the only one on our planet thus located, exists to-day. Hence neither Christ nor his kingdom have come yet; but from this chain of prophecy are manifestly near. This I have shown in proof of my position.

7. I have shown that the marriage of the Lamb cannot come till the whole church is gathered by the angels. But they are not gathered thus until Rome goes down. She has not gone yet, therefore the marriage of the Lamb is yet future, as we have clearly seen. How absurd to attempt to locate this event at the destruction of Jerusalem, where the church was *scattered* instead of being gathered, not by holy angels of God, but by the warlike hordes of pagan Rome. There was no Bridegroom there. If the marriage of the Lamb took place there, the Bride did not know it. When this event takes place, the mighty triumph of the church will take place, and swelling voices like the mighty thunderings and the deep-toned rush of many waters, shall proclaim the contest ended, Jesus on the throne, the saints gathered to him, "the Bride with the Bridegroom forever to remain." Nothing like this took place in the first century. But signs show it near, and to be expected in the nineteenth century. Demons are doing their fearful work, and would if possible "deceive the very elect." Nothing can be clearer than that *the Scriptures teach*, that the *coming of Christ is* FUTURE, PERSONAL, and *may be expected in the nineteenth century*. (Time expired.)

FRIDAY AFTERNOON.

Mr. Chapin's Third and Last Speech.

Mr. Moderator, Ladies and Gentlemen:—I rise to address you for the last time during this discussion. These will be my closing remarks. My friend on the affirmative of the question will have the closing speech, and sum up what he has said. What I have to say further I must say in this speech, and leave you to judge whether I have sustained my position by the Scriptures or not. My friend was pleased to tell you that the phrase, "Lo, I am with you alway, even unto the end of the world," could not mean those that were then alive, but meant those that should live in the nineteenth century. Let us read the Scripture. Matt. 28: 19, 20;—"Go *ye* therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching *them* to observe all things whatsoever *I have commanded* YOU: and, lo, *I am with* YOU alway, even unto the end of the world." Who did Christ mean? To whom was he speaking? Does prophecy go backward? If I was to say to this audience "Lo, *I am with you* ALWAYS," would you think I meant some other people? Could you think so? I shall not give my opponent the opportunity of twisting the Scriptures so.

He has spoken of what Christ said, "That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation" (Matt. 23: 35, 36). These things must come upon the Jews. This referred to the first century, not to the nineteenth century. That people should say, "Blessed is he that cometh in the name of the Lord." Was not this fulfilled in that time? Let us see. Mark 11: 1-10;—"And when they were nigh to Bethpage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: hosannah in the highest." Did not the kingdom come then? Did not Christ come there? It must be so. We see this point is proved. We see ourselves fastened. Luke 12: 32;—"Fear not, little flock; for it is your Father's good pleasure to give *you* the kingdom." What is this little flock? Believers. How could they see the kingdom unless they were there to receive it? Where did they receive it in this world? It must have been there, in that time. Here we see it *fastened* again. The accomplishment of events establishes it.

My friend has said somewhat about the time. What can we know about the time? It will come "as a thief." I know that the prophetic day is as a thousand years. Peter says, 2 Pet. 3;—"But, beloved, be not ignorant of this *one thing*, that *one day* is with the Lord as a thousand years, and a thousand years as one day." What can we know about time, then? We should not *be ignorant of this fact*. I allow it. Then what can we know by the days of prophecy, if sometimes a day is as a thousand years, and sometimes a thousand years is as one day? I would ask the gentleman what he can know by them? Christ says, "*The kingdom of God is come nigh unto you.*" This settles it. It drives through the whole of it. We pass the point. When Christ says, "*all these* things *shall* come upon *this generation*," there can be no discordant matters. Christ manifested his power. Doubtless there was a manifestation of the kingdom. The sick were healed, the deaf and blind were cured, devils were cast out, and the dead were raised. If the kingdom did not come then, we can not depend upon any thing. I have called attention to these scriptures over and over again. I have not referred to history at all. My friend has depended upon history.

We have proved that the kingdom came in the first century. Prophecy was all fulfilled there. Could the kingdom be preached before it came? Was there not a power there when the prison was opened? Christ "taught as one having authority, and not as the scribes." He could not be with them unless they were there. All the blood spilled upon the earth was to come upon them. I want to know if it was not a great day of judgment? If he comes to them, they must stay where they are. You perceive he could not *come to them* if he *brought them with him*. We leave this point with you. You can examine the subject. I am not disposed to tell you that you must believe as I do. But I want you to notice the bearing of the scriptures. I think my friend is mistaken. I think so. "Behold, *I come quickly*." Did not this mean those who lived then? that he would come to them? And what does the word "quickly" mean? Does it stretch over eighteen hundred years? Does it travel down to the nineteenth century? We have no right to so explain the word "quickly." It will never answer. It makes sad work with the Bible. In the prophetic scriptures, all through the New Testament, it is declared, "I come as a thief."

My friends here are looking for the second coming of Christ. They are expecting him to come soon. They think he will come in the nineteenth century. I do not think so. They have often been mistaken in the past—I think they are mistaken now. Why not believe the Scriptures? History is not reliable; it is not always correct. I hope my friend will consider the scriptures I have brought forward. He must be mistaken, or I am mistaken. We cannot both be right. The Bible is right, whether my friend is or not. (Time expired.)

Concluded next week.

For the World's Crisis.

THOUGHTS

Suggested by the death of little Bertie, only child of D. S. and L. A. Merrill, of East Boston.

Lone and dark is the tomb where your loved one is sleeping,
With the signet of Death on his cold, pallid brow;
You have laid him to rest amid sorrow and mourning,
And the home he once gladdened is desolate now.

His dear voice is hushed and his busy hands folded,
Death holds him a captive in darkness and gloom;
But oh, leave him in hope, for the promise is given—
"Thy children again to their borders shall come."

Again in your arms you will ere long enfold him,
The same cherished form you have laid in the tomb;
The same, but no trace of disease on his features,
All radiant in beauty and health's rosy bloom.

In that glorious kingdom to which we are hasting,
No shadow shall fall on an infantile brow;
No parent shall carry a child to his burial,
No blight nor disease shall those favored ones know.

How gladly we'll welcome the morn of redemption,
When the promised Life-Giver our dear ones shall bring;
Our hearts thrill with joy as we think of the greeting,
When they from the dust shall in loveliness spring.

East Boston, Mass. S. M. H.

For the World's Crisis.

"AVOID THEM."

Yes, reject that heretic. Listen to an affectionate apostle, ever watching with constant prayer and tearful anxiety the interests of the church of God, when he says, "A man that is an heretic after the first and second admonition reject."—Titus 3: 10. Do you wait to know *why* you should reject him? He is an unchristian man. Would Paul warn us against a real christian? He is an injurious man. Would Paul alarm us where there is no danger? Perhaps you are waiting to know who is a heretic. May we not know? Has the apostle required us to reject a man whom we may never recognize? Let us get his portrait as reflected in the mirror of truth.

An heretic is not every one who holds an error, even though he may chance to mention it to his neighbor. A heretic is an errorist, but every man in error is not an heretic. A heretic is a promoter of heresy, hence if we can ascertain what heresy is, we shall soon recognize the heretic. The Greek term *airesis*, rendered heresy, is derived from the verb *aireo*, and means primarily a *choice*. As those who choose similar ideas and principles usually associate themselves together, *airesis* comes to signify in a secondary sense a sect, a school, etc. (See Liddell and Scott.) It is always used in harmony with this idea in the Scriptures. It occurs nine times in the New Testament. Five times it is rendered "sect." "Sect (heresy) of the Sadducees." Acts 5: 17. "Certain of the sect (heresy) of the Pharisees.—Acts 15: 5. After the strictest sect of our religion, I lived a Pharisee."—Acts 26: 5. "As concerning this sect (heresy) we know that every where it is spoken against." Acts 28: 22.

The accusers of Paul before Felix brought the following charge against him: "We have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world and a ring-leader of the sect (heresy) of the Nazarenes." Acts 34: 5. They blamed him not so much that he believed as they thought an error, but because he made division and raised up a party wherever he went. For this reason, doubtless, they charged him with heresy (Acts 25: 14), although they themselves were really the sect-makers, inasmuch as they obliged christians to leave the synagogue and go by themselves. Paul states that there were heresies among the church in Corinth, not because they held wrong views of Scripture merely, but because there were divisions, parties, separate companies among them. 1 Cor. 11: 18, 19. In Galations 5: 20, the apostle places heresies in connection with seditions, and we well know that sects are the results of separations. Peter clearly sets forth heresies as the work of "false teachers" whose "pernicious ways" "many shall follow." 1 Peter 2: 1. Have not false teachers ever been the promoters of sects and parties among christians? Now, since heresy so clearly signifies sect, what can a heretic be but a promoter of sectarianism, partyism, etc.? Who then are the party-makers, the sect-makers? They are the heretics whom we reject. So Paul affectionately pleads with us saying, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16: 17.

Who then ought to plead guilty of this sin and be speechless when wise churches avoid them? First of all, let the creed-maker come penitently forward. A creed may be harmless if intended merely to set forth a summary of one's faith for the removal of ignorance and prejudice, but this is not the purpose to which they have been and are likely to be devoted. They have served rather as so many bars and gates through which the sheep must pass, if they would find the fold. For such a purpose they should readily admit all the "sheep," that there might be but "one fold;" but alas for human creeds! They admit many a goat to the fold, while they leave many a sheep to shiver in the cold till the outside members are compelled to seek other shelter, and behold a new fold, another "little flock," and presently another creed-gate. So sects multiply through creed-making.

The creed-maker may inquire, "Are there not truths essential to salvation?" Certainly there are; but do you think you have got them all in your articles of faith? Have you embodied Abraham's creed in your own? It is written, "Abraham believed God, and it was imputed unto him for righteousness." His creed was a divine instrument. It embraced all the words of God. Does yours? *His* will admit the whole flock, for all the sheep hear his (the shepherd's) voice. Will yours? Your creed looks to the man that with fiery zeal maintains the "unity of the trinity," or that accepts baptism as a door to the church, or that admires while he does not obey, the church discipline as delivered by Wesley; or that believes most firmly this, that, or the other fundamental and dispensational truth; but to whom does God look? "To this man will I look, even to him that is poor and of a contrite spirit and *trembleth at my word*." Isa. 66: 2. Do you dare claim that your creed will admit all to whom God looks? Then by your creed you divide the flock of Christ, and stand before the world a heretic, and having given you a first and second admonition, we shall reject you.

Secondly, let the *rejector of truth* come and plead guilty. Truth comes not to condemn, but to enlighten; not to divide and scatter the flock, but to edify. Though thus coming in love, and upon an errand of mercy, it has ever met resistance and been an outcast. Christ came as a teacher sent from God. He came unto his own, his own received him not. His disciples they cast out of the synagogue, and hence arose "the sect of the Nazarenes." Who were the heretics? Who were responsible for the division? Not certainly Christ, who taught in meekness the truth, and never counseled a separation from the church; but Pharisees, hypocrites, and lawyers, who resisted the truth. Luther arose amid the darkness of Rome, with "his face as it were the sun," pouring forth a flood of light. He was cast out and his followers. A new sect arose, but who was responsible? Not Luther, but the Pope.

Wesley arose a polished shaft in the hand of God. A great reformation followed and another sect. Did Wesley seek to divide? Did he counsel separation from the mother church? Who then were heretics, but those who cast him out?

Then came the proclamation of the soon coming King. Did the heralds of Jesus' advent at hand seek to become a separate people, a sect? Would they not gladly have remained in their respective churches? Did they counsel division? Why then are they now a distinct people? They have been driven forth by such as resist the truth. Behold then in one who will not candidly investigate, who will not "prove all things," and "hold fast that which is good," who will "shut up the kingdom of heaven against men," and neither go in himself nor suffer them that are entering to go in; behold in such an one a heretic and reject him.

We now come to a third class of heretics. Those who tear, rend, and divide the flock of Christ, by driving into their midst, wedge-like, some erroneous or doubtful doctrines. They are one-idea men. They dote upon some new idea that they have chanced to get, till it assumes immense proportions. Whether it be a seed from the enemy's tare basket, or a kernel of corn from heaven, their mind is not sufficiently well balanced to decide, even if they should pause for so important a work. Impatient to be recognized as the discoverer and reflector of some *new light*, (?) off they start, and soon make their appearance in the midst of some devoted, peaceful, happy church. Not a prayer have they offered that they may discern the spiritual condition of the church so as to give to each "meat in due season." One brother is in trial, another severely tempted; brotherly kindness needs strengthening in some; and faith confirmed in others; some are bowed by affliction's weight, while others are on the point of being allured by earthly joys: not a thought of all this has the hobbyist. His heart is not large enough to contain any thing but his *one idea*. To him there is no gospel outside of it. To him there is no honesty of heart that does not embrace it. He proclaims it with zeal of course. The church fearful lest they should resist some truth, listen patiently, although unedified. They investigate, they pray for divine help, they prove it, but in the sincerity of their hearts they—most of them—brand it "error." Still it is pressed upon them, and pressed again, till they remonstrate, and then what a pitious wail against priestcraft and church tyranny. The sympathy of a few are enlisted and there is division. Who is responsible? Not the church, who so patiently sifted a pile of dust, hoping to find a grain of gold, but who remonstrated against being choked with the dust they had sifted! No! but the man who insisted that they should live upon it. When will men learn that gospel liberty is not liberty to choke a church to death with their own thoughts, without any resistance? Not till the church generally "mark them which cause divisions, . . . and avoid them."

I might mention as a fourth class those who worship men, rather than Christ. Such were some in Corinth. Paul was more to some than Christ, while Cephas and Apollos were more to others, and from this fact sprang three parties; and had not Paul corrected them, three sects would have arisen. He who sets up a man as an ensign to the people, rather than Christ, is a sect-maker, a heretic. "Mark them . . . and avoid them.

But the most heretical thing of all is an ungodly life in a nominal christian. One has somewhere said that "the greatest heresy is a wicked life." Paul styles a wicked man in a church a "root of bitterness," from which the church may expect "trouble." Heb. 12: 15. Comp. Deut. 29: 18. Heresy lieth not so much in the *head* as in the *heart*. A man may have truth, but if he makes his knowledge a test of christian fellowship, he divides christians and becomes a heretic, even with his truth. A man may hold an *error*, yet, if he does not "strive," but simply gives to every man a reason of the hope that is in him with meekness and fear, he will not divide christians,—and hence will not be a heretic, though in error. St. Augustine, I believe, once said, "I may be in error, but I will not be a heretic." Paul classes heresy among the works of the flesh. The Spirit yields no such fruit. Heresy, then, is chargeable to an impure heart, an ungodly life. Let churches, then, mark the movements of wicked men. Though they may have a name with the church, though their money may be offered to sustain worship, though their position be high, *mark* them. If you listen to them, they will divide you, or lead you all from Christ. "Avoid them." "A man that is an heretic, after the first and second admonition reject."

H. F. C.

For the World's Crisis.

THE CHURCH IN MONTREAL.

I have twice surveyed the field where Eld. Grant fought one of his stormiest battles, and gained some of his most successful victories. I spent eight days each time, being sent for by the brethren to attend the opening of their new place of worship in Craig St., which they have hired for $120 a year.

This army of the Lord is not demoralized, but in unity of spirit, bent on making new conquests and gaining new territory. I have found men of principle, who all their lives long have been sceptical, having lost all confidence in a time-serving ministry, a nominal christianity, and the popular theology of the day; who on their knees with uplifted hands to heaven now thank the Lord that Eld. Grant ever came to Montreal, whose name and memory will never be forgotten by this people. Others say they have found a new Bible, rejoicing much in the harmony of revelation. I have not for the last fifteen years seen a more happy, loving people, nor a people among whom I have felt more freedom, or liberty of speech, in addressing an audience upon the cardinal doctrines of revelation.

We continued our meetings every evening, and the congregations and interest increased up to the last, when, according to the request of the brethren, we closed with the Lord's Supper, when we understandingly commemorated the death of Christ, not the son of Mary only, but the Son of God.

We hail nothing short of a divine atonement. We cast no rubbish upon the positive testimony of Scripture. Divine blood was shed. See Acts 20: 28. It is called the blood of God. Again, "As Jonah was three days and three nights in the whale's belly, *so* shall the Son of man be three days and three nights in the heart of the earth." Also on the Isle of Patmos—"*He* that liveth" and will "live forevermore" "*was dead*."—Rev. 1: 18. And at the Lord's Supper we hail with veneration a divine sacrifice instead of a *human* atonement, which is unavoidable, if *only* (as some tell us) the human nature died. But without mental reservation, we can say with Paul, "Christ died" and "Christ rose again." "And the God of peace that brought alive from the dead our Lord Jesus, that great Shepherd of the sheep."—Heb. 13: 20. And again, Peter charges it home upon the Jews that they killed the Prince of Life.

God required *all* that constituted the Christ for an atonement; and just such, and nothing less than such, was nailed to the cross, and poured out his soul unto death. Here is a sacrifice worthy of Christ to offer, and of the Father to accept. Here is firm footing. Here is solid rock. My faith builds here, and all is fable or an idle fancy beside. "Let no man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ."

And I think I hear a voice, coming from some dark corner on the other side of the Atlantic, saying, "If your doctrine be true, then the universe must have been without a God for three days and three nights." Hush! Bro., "you do greatly err, not knowing the Scriptures, neither the power of God." It was not God the Father that died, but the Son of God. You must again read and reread every letter of the sacred page, and then ask how many times it is repeated, that He (Christ) was raised by the power of God? or is it anywhere said that he raised himself?

On the morning of the day that I left the city, I was sent for by a joyful Sister to tell me of a much beloved husband, who on the previous evening had sat down with her for the first time in his life at the Lord's table; and with a heart full to overflowing, and eyes streaming with gratitude to God,—"O!" said she, "this is what I once never expected to see." She had been a Methodist for years, and had tried her skill to bring him in also; but he, being a man of an intelligent, independent turn of mind, and of good morals, chose rather to think for himself, and seeing the moral laxity of professors, together with the inconsistency of the religious creeds of the day, and being unable to reconcile the doctrine of eternal torment in misery with the revealed character of God, settled down in scepticism until Eld. Grant entered Montreal, and the awful story was circulated, and the clergy warned their flocks against an "*Infidel*" who was going to discuss with a gospel minister.

Curiosity prompted this gentlemen, with many others, to turn out and hear for themselves what this "infidel" had to say for himself. But with astonishment many honest minds among the hundreds that crowded Nordheimer's and Boneventure Halls, night after night, soon came to the conclusion that whatever christianity there was between them, "the infidel had it."

The appeal made to reason and common sense, from the stand-point of Revelation, was so strong, and the urgent necessity of breaking off every sin, turning to the Lord, and an immediate preparation for the mighty future opening upon our planet,—the above gentleman, with many another awakened conscience, followed up, determined to see the end of these meetings. And upon his return home one evening that his wife was not out, he told her that Mr. Grant had called upon all that were desirous of being prayed for to stand up. "And did any rise?" she inquired. "Yes," said she, "*and your humble servant among them*." This to her was overwhelming. Suffice it to say he is now a living christian, a man of principle, and enjoying a high degree of God's favor, with a commendable zeal for the spread of Bible christianity. They are both united to the Lord and to his church.

Another case somewhat remarkable was that of an intelligent female, who with her pious husband had for years been a member of a Congregational church in England, but had dissolved all connection with it, for the reason, to use her own words, "The church had become a hot-bed of strife and contention," and on her knees before the Lord she had vowed never to join another. Being a conscientious woman, the inconsistencies of ministers and church members with high professions had so operated upon her mind, that she had well nigh lost all confidence in everything bearing the name of religion, having lost the Spirit. In this state of mind she and her husband entered Nordheimer's Hall; and strange to say, she was arrested by the influence of Bro. Grant's first prayer, which passed over her whole frame like a shock of electricity. She followed up meeting after meeting, until she found more than she had lost, and became acquainted with sound doctrine and New Testament christianity, practical and experimental. Herself and husband are living ornaments of a living church, waiting for immortality and eternal life, not at the hour of death, but at the revelation of the Son of man.

One case more, and I shall close this lengthy article. A pious brother, who was in respectable standing at the St. James street chapel, and well qualified to meet his portion in the financial demands of Methodism, became convinced of the soundness of the doctrine that "a dead man is a dead man," or that a man could not be dead and alive at one and the same time, and that "all the wicked will God destroy," or "burn up root and branch," and "be as though they had not been." He resolved upon a middle course between light and darkness, truth and error, and so remain in his church and class.

But on the first Sunday of this honest experiment, the minister, addressing himself to the children of a parent who had just been laid in the grave, told them that "their pious mother was looking down from heaven upon them, and was pleased, or displeased, according as their actions were good or bad." This master in Israel had surely never read that "the dead know not anything," and that in the grave there is neither wisdom nor device. Could it be that he had never read the benediction which Jesus pronounced upon the twelve—"Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, *and have not seen them*, and to hear the things which ye hear, *and have not heard them*"? But the eyes and ears of a dead woman in Montreal, now-a-days, can do more than all the eyes and ears of prophets and righteous men, or all others in olden time put together, light has been so increased. However, this dose of doxy was a little too strong for this *weak* brother, and so to the minister and class-leader he quietly "gave a reason of the hope that was in him," and respectfully withdrew, and joined himself to a people "of like precious faith."

There are not perhaps upon this continent fifty or fifty-one members of the church who have more understandingly embraced "the faith once delivered to the saints" than have these in Montreal. The rubbish of modern theology had to be swept from the foundation, and a "thus saith the Lord" had to be given, before they moved, and every inch of ground over which they passed was disputed; "the sword of the Lord and of" our modern "Gideon" were withdrawn, and the hostile armies of the aliens had to be vanquished; and at the peril of name and reputation, and even of personal safety, Bro. Miles Grant planted the standard of truth in the city of Montreal, which the foiled enemy sorely feels at this hour.

And I would here remark that many among the hundreds of men and women, who have heard the truth upon these occasions, now hold at a discount the immortality of the soul, and the doctrine of eternal torment in misery, but who will never confess it, lest they should be put out of the synagogue. J. PORTER.

Danville, Apr. 18th, 1864.

For the World's Crisis.

"FOLLOW THOU ME."

This is a commandment our Savior has enjoined upon us to observe. If we do not observe it, we know what the result will be. But before we can observe it, we must know what he means. We cannot literally follow the person of Christ as could the Apostles of old, for he has ascended to where he tells us we cannot come. Then how are we to take up our cross and follow Christ? I answer thus: we are to follow in his footsteps, walk as he walked when here upon earth, do as he did. When we do all this we are following our Savior. Let each of us examine ourselves, and see if we are following that Jesus which we expect so soon to see coming in the clouds of heaven.

Sinners, will you not come, take up your cross, and follow that Jesus that has laid down his life for you? You will find the way much safer than the one you are now traveling. C. H. SWEET.

☞ When Algernon Sidney was told that he might save his life by telling a falsehood—by denying his hand-writing—he said, "When God has brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the World's Crisis.

THE ETERNAL SPRING.

BY VESTA N. CUDWORTH.

The blushing flowers of spring,
 That star our path to-day,
(Types of a bright, eternal spring),
 To-morrow pass away;
Though blighted, dead and gone,
 A gem unseen by man
Is hid, and from its prison lone
 Will burst to life again.

A few short months at most,
 The bird repeats her song,
Then spreads her snowy wing to fly
 Where summer lingers long;
But will she e'er forget
 The bowers she's loved so well?
No! o'er the dear remembered spot
 Her song again shall swell.

The dearest, brightest, best,
 Are labelled for the tomb;
The grave's the only place of rest
 This side the land of bloom;
But will the grave give back
 The ones we've loved so dear?
Yes! Eden will restore the love
 And sweetness perished here.

The golden links of love
 Will glow, undimmed by time,
And Sharon's rose and starry worlds
 Will ever bloom and shine.
The dearest, brightest, best,
 Will meet no more to sever,
And beauty with perfection rest
 In that long, bright forever.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

(Continued.)

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S THIRD SPEECH.

Mr. Chairman, Ladies and Gentlemen:—We are asked, "Why not locate the Roman church *here*?" We answer, because the angel locates it on the "seven hills." My friend has referred to Joel's prophecy concerning the "*last days*." The gospel dispensation, being the last period of merciful opportunity to man, and when viewed in the light of an opinion long entertained by the church; viz., that the six days of creation were designed to typify the length of man's probation on this planet, each day of the six representing a thousand years, as Peter more than intimates, when he says, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3: 8), would make it proper to designate the *last two days* of the great week of time, "the *last days*." But we are living in the *last* of the "last days."

Concerning the claim that Dan. 7: 13, 14, was fulfilled during the first century, or, to use his own language, "This was fulfilled at the time of the first advent"; we would inquire, Did "the saints of the Most High take the kingdom, and possess the kingdom forever, even for ever and ever"? Was "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven" *then* "given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom"? and have "all dominions" served and obeyed him ("one like the Son of man") since that time? (Dan. 7: 18, 27.) There can be but one reasonable answer. Yet it must be so if his position is correct. But it is claimed "John preached the kingdom at hand." Yes. And it was at hand in the sense of approaching, and this is the sense of the original word (*engizo*); it was the *next* kingdom of universal empire to come. Daniel was informed that four universal monarchies of Gentile extraction should arise, and be followed by a fifth, which was to be the kingdom of God, set upon earth, to be introduced by the personal, visible coming of the Son of man; and this kingdom was to be given to the saints, every vestige of Gentile government being destroyed to make room for this fifth kingdom.

"Lo, I am with you alway, even unto the end of the world," or age, is explained by my friend to mean—to the end of the Jewish age. But has not Christ been with his people since by the agency of his Spirit? Why not understand it to mean the Christian age? He says he "wants you to understand that there is a symbol of war in the United States." Yes, more than a "*symbol* of war"; war, bloody, cruel war *itself*. But that fact *alone* is not to be regarded as a sign of the end near; but when war there and elsewhere, together with the vast and utterly *unparalleled preparations for war* now being made are understood in the light of prophecy (Rev. 11: 18; Joel 3: 9; Jer. 25), this becomes a significant sign of the end near. Other points might be noticed if we had the time, but we must proceed to sum up our argument as based upon the signs referred to. I have already referred to the opinion that God designed this world to continue just six thousand years in its present condition, as a scene of trial to man; and shall here set up the claim that the best chronology of the world's duration shows that it will attain to that age during the present century. We can only refer to this item of evidence in our favor in a very brief manner.

But we must pass to our summing up. In Luke 21: 28, 31, we read—"And when these things begin to come to pass, then look up, and lift up your heads; for your *redemption draweth nigh*." "So likewise ye, *when ye see these things* come to pass, know ye that the *kingdom of God is nigh* at hand." The kingdom of God is *only near* when the signs are seen. Did "the *times of the Gentiles*" END in the first century? It is not until they *end* that the *Son of man* will come. My friend has said that prophecy was all fulfilled in the first century.

1. We have shown that *none* of "these things" (the signs) were seen at or before the destruction of Jerusalem; and my friend has entirely failed even to attempt to show that they did by presenting definite facts to establish his position, as this audience well know; therefore, in the absence of *facts* to the contrary, and as a consequence resulting from our premises, we claim that the kingdom was not near then.

2. The signs of the approaching king and kingdom were not until "*after* the tribulation" predicted. If that tribulation was accomplished at the destruction of Jerusalem, A. D. 70, then the *signs* were "*after*" that event and date; but they did not occur "immediately after" Jerusalem's destruction, hence the "*tribulation*" did not occur there, as we think we have clearly established; nor did it *end* till near the *close of the last century*; therefore the event foretold—*the coming of the kingdom, redemption*—could not come before, or earlier. This must appear plain, we think, to every one who will candidly consider these points.

3. The *generation that sees the signs* is the one to witness the *event* preceded and foretold by them. We have shown that the present generation *has seen* them. My friend has not been able to show to the contrary, but says "the *facts* we admit." And well he might, for *facts* are stubborn things. Hence we conclude that we have the best of reasons to expect the Savior to come and set up his kingdom in this nineteenth century. Because we cannot reasonably expect this generation to live beyond.

4. In Dan. 2: 44, we read, "And in the day of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In this passage we learn that God's kingdom is not set up until the other four are ended, the fourth in its divided state, as symbolized by the ten toes of the image; and when it comes, these will be destroyed. Now the four universal empires are in the past; the ten divisions of the fourth still exist; the time is evidently near; and all things, so far as the prophecy concerning the four kingdoms is concerned, are in a prepared condition for the fifth kingdom to come. Hence the time has fully come for the signs to appear. We look to see if they have come, and lo! they are here. We see them all around us, minutely fulfilled in a most literal manner, as we have proved.

5. In our exposition of the 17th chapter of Revelation, we have identified the power represented by the last head of the Beast, the one that is to carry the harlot woman to the judgment. That power or kingdom now exists with Louis Napoleon at its head, and is doing the very things foretold in the prophecy. And as Napoleon III. is manifestly "the man of destiny," the one that is to accomplish the work, and carry the papal Harlot to her judgment, and as he cannot be expected to live beyond the present century, being fifty-five years old, therefore we expect the overthrow of this harlot woman and the coming of Christ to take place within the present century.

6. The kingdom of God cannot come until the fourth goes down, and until Babylon goes down like a mill-stone cast into the sea. Rev. 18: 21;—"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, *Thus with violence* shall that *great city Babylon be thrown down*, and *shall be found* NO MORE AT ALL." This did not take place at the destruction of Jerusalem, nor during the first century. Nor has this event taken place since that time. Babylon, or Rome, the city on the seven hills, the only one on our planet thus located, exists to-day. Hence neither Christ nor his kingdom have come yet; but from this chain of prophecy are manifestly near. This I have shown in proof of my position.

7. I have shown that the marriage of the Lamb cannot come till the whole church is gathered by the angels. But they are not gathered thus until Rome goes down. She has not gone yet, therefore the marriage of the Lamb is yet future, as we have clearly seen. How absurd to attempt to locate this event at the destruction of Jerusalem, where the church was *scattered* instead of being gathered, not by holy angels of God, but by the warlike hordes of pagan Rome. There was no Bridegroom there. If the marriage of the Lamb took place there, the Bride did not know it. When this event takes place, the mighty triumph of the church will take place, and swelling voices like the mighty thunderings and the deep-toned rush of many waters, shall proclaim the contest ended, Jesus on the throne, the saints gathered to him, "the Bride with the Bridegroom forever to remain." Nothing like this took place in the first century. But signs show it near, and to be expected in the nineteenth century. Demons are doing their fearful work, and would if possible "deceive the very elect." Nothing can be clearer than that *the Scriptures teach*, that the *coming of Christ is* FUTURE, PERSONAL, and *may be expected in the nineteenth century*. (Time expired.)

FRIDAY AFTERNOON.

Mr. Chapin's Third and Last Speech.

Mr. Moderator, Ladies and Gentlemen:—I rise to address you for the last time during this discussion. These will be my closing remarks. My friend on the affirmative of the question will have the closing speech, and sum up what he has said. What I have to say further I must say in this speech, and leave you to judge whether I have sustained my position by the Scriptures or not. My friend was pleased to tell you that the phrase, "Lo, I am with you alway, even unto the end of the world," could not mean those that were then alive, but meant those that should live in the nineteenth century. Let us read the Scripture. Matt. 28: 19, 20;—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching *them* to observe all things whatsoever *I have commanded* YOU: and, lo, *I am with* YOU alway, even unto the end of the world." Who did Christ mean? To whom was he speaking? Does prophecy go backward? If I was to say to this audience "Lo, *I am with you* ALWAYS," would you think I meant some other people? Could you think so? I shall not give my opponent the opportunity of twisting the Scriptures so.

He has spoken of what Christ said, "That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation" (Matt. 23: 35, 36). These things must come upon the Jews. This referred to the first century, not to the nineteenth century. That people should say, "Blessed is he that cometh in the name of the Lord." Was not this fulfilled in that time? Let us see. Mark 11: 1-10;—"And when they were nigh to Bethpage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loosed him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches of the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: hosannah in the highest." Did not the kingdom come then? Did not Christ come there? It must be so. We see this point is proved. We see ourselves fastened. Luke 12: 32;—"Fear not, little flock; for it is your Father's good pleasure to give *you* the kingdom." What is this little flock? Believers. How could they see the kingdom unless they were there to receive it? Where did they receive it in this world? It must have been there, in that time. Here we see it *fastened* again. The accomplishment of events establishes it.

My friend has said somewhat about the time. What can we know about the time? It will come "as a thief." I know that the prophetic day is as a thousand years. Peter says, 2 Pet. 3;—"But, beloved, be not ignorant of this *one thing*, that *one day* is with the Lord as a thousand years, and a thousand years as one day." What can we know about time, then? We should not *be ignorant of this fact*. I allow it. Then what can we know by the days of prophecy, if sometimes a day is as a thousand years, and sometimes a thousand years is as one day? I would ask the gentleman what he can know by them? Christ says, "*The kingdom of God is come nigh unto you*." This settles it. It drives through the whole of it. We pass the point. When Christ says, "*all these* things *shall* come upon *this generation*," there can be no discordant matters. Christ manifested his power. Doubtless there was a manifestation of the kingdom. The sick were healed, the deaf and blind were cured, devils were cast out, and the dead were raised. If the kingdom did not come then, we can not depend upon any thing. I have called attention to these scriptures over and over again. I have not referred to history at all. My friend has depended upon history.

We have proved that the kingdom came in the first century. Prophecy was all fulfilled there. Could the kingdom be preached before it came? Was there not a power there when the prison was opened? Christ "taught as one having authority, and not as the scribes." He could not be with them unless they were there. All the blood spilled upon the earth was to come upon them. I want to know if it was not a great day of judgment? If he comes to them, they must stay where they are. You perceive he could not *come to them* if he *brought them with him*. We leave this point with you. You can examine the subject. I am not disposed to tell you that you must believe as I do. But I want you to notice the bearing of the scriptures. I think my friend is mistaken. I think so. "Behold, *I come quickly*." Did not this mean those who lived then? that he would come to them? And what does the word "quickly" mean? Does it stretch over eighteen hundred years? Does it travel down to the nineteenth century? We have no right to so explain the word "quickly." It will never answer. It makes sad work with the Bible. In the prophetic scriptures, all through the New Testament, it is declared, "I come as a thief."

My friends here are looking for the second coming of Christ. They are expecting him to come soon. They think he will come in the nineteenth century. I do not think so. They have often been mistaken in the past—I think they are mistaken now. Why not believe the Scriptures? History is not reliable; it is not always correct. I hope my friend will consider the scriptures I have brought forward. He must be mistaken, or I am mistaken. We cannot both be right. The Bible is right, whether my friend is or not. (Time expired.)

Concluded next week.

For the World's Crisis.

THOUGHTS

Suggested by the death of little Bertie, only child of D. S. and L. A. Merrill, of East Boston.

Lone and dark is the tomb where your loved one is sleeping,
With the signet of Death on his bold, pallid brow;
You have laid him to rest amid sorrow and mourning,
And the home he once gladdened is desolate now.

His dear voice is hushed and his busy hands folded,
Death holds him a captive in darkness and gloom;
But oh, leave him in hope, for the promise is given—
"Thy children again to their borders shall come."

Again in your arms you will ere long enfold him,
The same cherished form you have laid in the tomb;
The same, but no trace of disease on his features,
All radiant in beauty and health's rosy bloom.

In that glorious kingdom to which we are hasting,
No shadow shall fall on an infantile brow;
No parent shall carry a child to his burial,
No blight nor disease shall those favored ones know.

How gladly we'll welcome the morn of redemption,
When the promised Life-Giver our dear ones shall bring;
Our hearts thrill with joy as we think of the greeting,
When they from the dust shall in loveliness spring.

East Boston, Mass. S. M. H.

For the World's Crisis.

"AVOID THEM."

Yes, reject that heretic. Listen to an affectionate apostle, ever watching with constant prayer and tearful anxiety the interests of the church of God, when he says, "A man that is an heretic after the first and second admonition reject."—Titus 3: 10. Do you wait to know *why* you should reject him? He is an unchristian man. Would Paul warn us against a real christian? He is an injurious man. Would Paul alarm us where there is no danger? Perhaps you are waiting to know who is a heretic. May we not know? Has the apostle required us to reject a man whom we may never recognize? Let us get his portrait as reflected in the mirror of truth.

An heretic is not every one who holds an error, even though he may chance to mention it to his neighbor. A heretic is an errorist, but every man in error is not an heretic. A heretic is a promoter of heresy, hence if we can ascertain what heresy is, we shall soon recognize the heretic. The Greek term *airesis*, rendered heresy, is derived from the verb *aireo*, and means primarily a *choice*. As those who choose similar ideas and principles usually associate themselves together, *airesis* comes to signify in a secondary sense a sect, a school, etc. (See Liddell and Scott.) It is always used in harmony with this idea in the Scriptures. It occurs nine times in the New Testament. Five times it is rendered "sect." "Sect (heresy) of the Sadducees." Acts 5: 17. "Certain of the sect (heresy) of the Pharisees.—Acts 15: 5. After the strictest sect of our religion, I lived a Pharisee." Acts 26: 5. "As concerning this sect (heresy) we know that every where it is spoken against." Acts 28: 22.

The accusers of Paul before Felix brought the following charge against him: "We have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world and a ring-leader of the sect (heresy) of the Nazarenes." Acts 34: 5. They blamed him not so much that he believed as they thought an error, but because he made division and raised up a party wherever he went. For this reason, doubtless, they charged him with heresy (Acts 25: 14), although they themselves were really the sect-makers, inasmuch as they obliged christians to leave the synagogue and go by themselves. Paul states that there were heresies among the church in Corinth, not because they held wrong views of Scripture merely, but because there were divisions, parties, separate companies among them. 1 Cor. 11: 18, 19. In Galatians 5: 20, the apostle places heresies in connection with seditions, and we well know that sects are the results of separations. Peter clearly sets forth heresies as the work of "false teachers" whose "pernicious ways" "many shall follow." 1 Peter 2: 1. Have not false teachers ever been the promoters of sects and parties among christians? Now, since heresy so clearly signifies sect, what can a heretic be but a promoter of sectarianism, partyism, etc.? Who then are the party-makers, the sect-makers? They are the heretics whom we reject. So Paul affectionately pleads with us saying, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16: 17.

Who then ought to plead guilty of this sin and be speechless when wise churches avoid them? First of all, let the creed-maker come penitently forward. A creed may be harmless if intended merely to set forth a summary of one's faith for the removal of ignorance and prejudice, but this is not the purpose to which they have been and are likely to be devoted. They have served rather as so many bars and gates through which the sheep must pass, if they would find the fold. For such a purpose they should readily admit all the "sheep," that there might be but "one fold;" but alas for human creeds! They admit many a goat to the fold, while they leave many a sheep to shiver in the cold till the outside members are compelled to seek other shelter, and behold a new fold, another "little flock," and presently another creed-gate. So sects multiply through creed-making.

The creed-maker may inquire, "Are there not truths essential to salvation?" Certainly there are; but do you think you have got them all in your articles of faith? Have you embodied Abraham's creed in your own? It is written, "Abraham believed God, and it was imputed unto him for righteousness." His creed was a divine instrument. It embraced all the words of God. Does yours? *His* will admit the whole flock, for all the sheep hear his (the shepherd's) voice. Will yours? Your creed looks to the man that with fiery zeal maintains the "unity of the trinity," or that accepts baptism as a door to the church, or that admires while he does not obey, the church discipline as delivered by Wesley; or that believes most firmly this, that, or the other fundamental and dispensational truth; but to whom does God look? "To this man will I look, even to him that is poor and of a contrite spirit and *trembleth at my word*." Isa. 66: 2. Do you dare claim that your creed will admit all to whom God looks? Then by your creed you divide the flock of Christ, and stand before the world a heretic, and having given you a first and second admonition, we shall reject you.

Secondly, let the *rejector of truth* come and plead guilty. Truth comes not to condemn, but to enlighten; not to divide and scatter the flock, but to edify. Though thus coming in love, and upon an errand of mercy, it has ever met resistance and been an outcast. Christ came as a teacher sent from God. He came unto his own, his own received him not. His disciples they cast out of the synagogue, and hence arose "the sect of the Nazarenes." Who were the heretics? Who were responsible for the division? Not certainly Christ, who taught in meekness the truth, and never counseled a separation from the church; but Pharisees, hypocrites, and lawyers, who resisted the truth. Luther arose amid the darkness of Rome, with "his face as it were the sun," pouring forth a flood of light. He was cast out and his followers. A new sect arose, but who was responsible? Not Luther, but the Pope.

Wesley arose a polished shaft in the hand of God. A great reformation followed and another sect. Did Wesley seek to divide? Did he counsel separation from the mother church? Who then were heretics, but those who cast him out?

Then came the proclamation of the soon coming King. Did the heralds of Jesus' advent at hand seek to become a separate people, a sect? Would they not gladly have remained in their respective churches? Did they counsel division? Why then are they now a distinct people? They have been driven forth by such as resist the truth. Behold then in one who will not candidly investigate, who will not "prove all things," and "hold fast that which is good," who will "shut up the kingdom of heaven against men," and neither go in himself nor suffer them that are entering to go in; behold in such an one a heretic and reject him.

We now come to a third class of heretics. Those who tear, rend, and divide the flock of Christ, by driving into their midst, wedge-like, some erroneous or doubtful doctrines. They are one-idea men. They dote upon some new idea that they have chanced to get, till it assumes immense proportions. Whether it be a seed from the enemy's tare basket, or a kernel of corn from heaven, their mind is not sufficiently well balanced to decide, even if they should pause for so important a work. Impatient to be recognized as the discoverer and reflector of some *new light*, (?) off they start, and soon make their appearance in the midst of some devoted, peaceful, happy church. Not a prayer have they offered that they may discern the spiritual condition of the church so as to give to each "meat in due season." One brother is in trial, another severely tempted; brotherly kindness needs strengthening in some; and faith confirmed in others; some are bowed by affliction's weight, while others are on the point of being allured by earthly joys; not a thought of all this has the hobbyist. His heart is not large enough to contain any thing but his *one idea*. To him there is no gospel outside of it. To him there is no honesty of heart that does not embrace it. He proclaims it with zeal of course. The church fearful lest they should resist some truth, listen patiently, although unedified. They investigate, they pray for divine help, they prove it, but in the sincerity of their hearts they—most of them—brand it "error." Still it is pressed upon them, and pressed again, till they remonstrate, and then what a pitious wail against priestcraft and church tyranny. The sympathy of a few are enlisted and there is division. Who is responsible? Not the church, who so patiently sifted a pile of dust, hoping to find a grain of gold, but who remonstrated against being choked with the dust they had sifted! No! but the man who insisted that they should live upon it. When will men learn that gospel liberty is not liberty to choke a church to death with their own thoughts, without any resistance? Not till the church generally "mark them which cause divisions, . . . and avoid them."

I might mention as a fourth class those who worship men, rather than Christ. Such were some in Corinth. Paul was more to some than Christ, while Cephas and Apollos were more to others, and from this fact sprang three parties; and had not Paul corrected them, three sects would have arisen. He who sets up a man as an ensign to the people, rather than Christ, is a sect-maker, a heretic. "Mark them . . . and avoid them.

But the most heretical thing of all is an ungodly life in a nominal christian. One has somewhere said that "the greatest heresy is a wicked life." Paul styles a wicked man in a church a "root of bitterness," from which the church may expect "trouble." Heb. 12: 15. Comp. Deut. 29: 18. Heresy lieth not so much in the *head* as in the *heart*. A man may have truth, but if he makes his knowledge a test of christian fellowship, he divides christians and becomes a heretic, even with his truth. A man may hold an *error*, yet, if he does not "strive," but simply gives to every man a reason of the hope that is in him with meekness and fear, he will not divide christians,—and hence will not be a heretic, though in error. St. Augustine, I believe, once said, "I may be in error, but I will not be a heretic." Paul classes heresy among the works of the flesh. The Spirit yields no such fruit. Heresy, then, is chargeable to an impure heart, an ungodly life. Let churches, then, mark the movements of wicked men. Though they may have a name with the church, though their money may be offered to sustain worship, though their position be high, *mark* them. If you listen to them, they will divide you, or lead you all from Christ. "Avoid them." "A man that is an heretic, after the first and second admonition reject."

H. F. C.

For the World's Crisis.

THE CHURCH IN MONTREAL.

I have twice surveyed the field where Eld. Grant fought one of his stormiest battles, and gained some of his most successful victories. I spent eight days each time, being sent for by the brethren to attend the opening of their new place of worship in Craig St., which they have hired for $120 a year.

This army of the Lord is not demoralized, but in unity of spirit, bent on making new conquests and gaining new territory. I have found men of principle, who all their lives long have been sceptical, having lost all confidence in a time-serving ministry, a nominal christianity, and the popular theology of the day; who on their knees with uplifted hands to heaven now thank the Lord that Eld. Grant ever came to Montreal, whose name and memory will never be forgotten by this people. Others say they have found a new Bible, rejoicing much in the harmony of revelation. I have not for the last fifteen years seen a more happy, loving people, nor a people among whom I have felt more freedom, or liberty of speech, in addressing an audience upon the cardinal doctrines of revelation.

We continued our meetings every evening, and the congregations and interest increased up to the last, when, according to the request of the brethren, we closed with the Lord's Supper, when we understandingly commemorated the death of Christ, not the son of Mary only, but the Son of God.

We hail nothing short of a divine atonement. We cast no rubbish upon the positive testimony of Scripture. Divine blood was shed. See Acts 20: 28. It is called the blood of God. Again, "As Jonah was three days and three nights in the whale's belly, *so* shall the Son of man be three days and three nights in the heart of the earth." Also on the Isle of Patmos—"*He* that liveth" and will "live forevermore" "*was dead*."—Rev. 1: 18. And at the Lord's Supper we hail with veneration a divine sacrifice instead of a *human* atonement, which is unavoidable, if *only* (as some tell us) the human nature died. But without mental reservation, we can say with Paul, "Christ died" and "Christ rose again." "And the God of peace that brought alive from the dead our Lord Jesus, that great Shepherd of the sheep."—Heb. 13: 20. And again, Peter charges it home upon the Jews that they killed the Prince of Life.

God required *all* that constituted the Christ for an atonement; and just such, and nothing less than such, was nailed to the cross, and poured out his soul unto death. Here is a sacrifice worthy of Christ to offer, and of the Father to accept. Here is firm footing. Here is solid rock. My faith builds here, and all is fable or an idle fancy beside. "Let no man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ."

And I think I hear a voice, coming from some dark corner on the other side of the Atlantic, saying, "If your doctrine be true, then the universe must have been without a God for three days and three nights." Hush! Bro., "you do greatly err, not knowing the Scriptures, neither the power of God." It was not God the Father that died, but the Son of God. You must again read and revere every letter of the sacred page, and then ask how many times it is repeated, that He (Christ) was raised by the power of God? or is it anywhere said that he raised himself?

On the morning of the day that I left the city, I was sent for by a joyful Sister to tell me of a much beloved husband, who on the previous evening had sat down with her for the first time in his life at the Lord's table; and with a heart full to overflowing, and eyes streaming with gratitude to God,—"O!" said she, "this is what I once never expected to see." She had been a Methodist for years, and had tried her skill to bring him in also; but he, being a man of an intelligent, independent turn of mind, and of good morals, chose rather to think for himself, and seeing the moral laxity of professors, together with the inconsistency of the religious creeds of the day, and being unable to reconcile the doctrine of eternal torment in misery with the revealed character of God, settled down in scepticism until Eld. Grant entered Montreal, and the awful story was circulated, and the clergy warned their flocks against an "*Infidel*" who was going to discuss with a gospel minister.

Curiosity prompted this gentlemen, with many others, to turn out and hear for themselves what this "infidel" had to say for himself. But with astonishment many honest minds among the hundreds that crowded Nordheimer's and Boneventure Halls, night after night, soon came to the conclusion that whatever christianity there was between them, "the infidel had it."

The appeal made to reason and common sense, from the stand-point of Revelation, was so strong, and the urgent necessity of breaking off every sin, turning to the Lord, and an immediate preparation for the mighty future opening upon our planet,—the above gentleman, with many another awakened conscience, followed up, determined to see the end of these meetings. And upon his return home one evening that his wife was not out, he told her that Mr. Grant had called upon all that were desirous of being prayed for to stand up. "And did any rise?" she inquired. "Yes," said she, "*and your humble servant among them*." This to her was overwhelming. Suffice it to say he is now a living christian, a man of principle, and enjoying a high degree of God's favor, with a commendable zeal for the spread of Bible christianity. They are both united to the Lord and to his church.

Another case somewhat remarkable was that of an intelligent female, who with her pious husband had for years been a member of a Congregational church in England, but had dissolved all connection with it, for the reason, to use her own words, "The church had become a hot-bed of strife and contention," and on her knees before the Lord she had vowed never to join another. Being a conscientious woman, the inconsistencies of ministers and church members with high professions had so operated upon her mind, that she had well nigh lost all confidence in everything bearing the name of religion, having lost the Spirit. In this state of mind she and her husband entered Nordheimer's Hall; and strange to say, she was arrested by the influence of Bro. Grant's first prayer, which passed over her whole frame like a shock of electricity. She followed up meeting after meeting, until she found more than she had lost, and became acquainted with sound doctrine and New Testament christianity, practical and experimental. Herself and husband are living ornaments of a living church, waiting for immortality and eternal life, not at the hour of death, but at the revelation of the Son of man.

One case more, and I shall close this lengthy article. A pious brother, who was in respectable standing at the St. James street chapel, and well qualified to meet his portion in the financial demands of Methodism, became convinced of the soundness of the doctrine that "a dead man is a dead man," or that a man could not be dead and alive at one and the same time, and that "all the wicked will God destroy," or "burn up root and branch," and "be as though they had not been." He resolved upon a middle course between light and darkness, truth and error, and so remain in his church and class.

But on the first Sunday of this honest experiment, the minister, addressing himself to the children of a parent who had just been laid in the grave, told them that "their pious mother was looking down from heaven upon them, and was pleased, or displeased, according as their actions were good or bad." This master in Israel had surely never read that "the dead know not anything," and that in the grave there is neither wisdom nor device. Could it be that he had never read the benediction which Jesus pronounced upon the twelve—"Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see the things which ye see, *and have not seen them*, and to hear the things which ye hear, *and have not heard them*"? But the eyes and ears of a dead woman in Montreal, now-a-days, can do more than all the eyes and ears of prophets and righteous men, or all others in olden time put together, light has been so increased. However, this dose of doxy was a little too strong for this *weak* brother, and so to the minister and class-leader he quietly "gave a reason of the hope that was in him," and respectfully withdrew, and joined himself to a people "of like precious faith."

There are not perhaps upon this continent fifty or fifty-one members of the church who have more understandingly embraced "the faith once delivered to the saints" than have these in Montreal. The rubbish of modern theology had to be swept from the foundation, and a "thus saith the Lord" had to be given, before they moved, and every inch of ground over which they passed was disputed; "the sword of the Lord and of" our modern "Gideon" were withdrawn, and the hostile armies of the aliens had to be vanquished; and at the peril of name and reputation, and even of personal safety, Bro. Miles Grant planted the standard of truth in the city of Montreal, which the foiled enemy sorely feels at this hour.

And I would here remark that many among the hundreds of men and women, who have heard the truth upon these occasions, now hold at a discount the immortality of the soul, and the doctrine of eternal torment in misery, but who will never confess it, lest they should be put out of the synagogue. J. PORTER.

Danville, Apr. 18th, 1864.

For the World's Crisis.

"FOLLOW THOU ME."

This is a commandment our Savior has enjoined upon us to observe. If we do not observe it, we know what the result will be. But before we can observe it, we must know what he means. We cannot literally follow the person of Christ as could the Apostles of old, for he has ascended to where he tells us we cannot come. Then how are we to take up our cross and follow Christ? I answer thus: we are to follow in his footsteps, walk as he walked when here upon earth, do as he did. When we do all this we are following our Savior. Let each of us examine ourselves, and see if we are following that Jesus which we expect so soon to see coming in the clouds of heaven.

Sinners, will you [illegible] take up your cross, and follow that [illegible] that has laid down his life for you? You will [illegible] the way much safer than the one you are now traveling. C. H. SWEET.

☞ When Algernon Sidney was told that he might save his life by telling a falsehood—by denying his hand-writing—he said, "When God has brought me into a dilemma in which I must assert a lie or lose my life, he gives me a clear indication of my duty, which is to prefer death to falsehood."

For the World's Crisis.

THE GOOD SAMARITAN.

The church, in its wilderness journey from the days of the first Advent to the "perilous times" of the second Advent, may be aptly compared to the man of Jerusalem traveling to Jericho, who fell among robbers; who, having stripped and wounded him, went away leaving him half dead. As the condition of the traveler when he set out on his journey finely clad and equipped, full of hope and vigor, compares with his stripped and wounded condition when left by the robbers; so does the primitive church at Jerusalem, filled with the Holy Ghost, compare with her shorn, half-dead condition of the present day. Who will act the part of the Good Samaritan to her now?

We see in the parable what she is to expect from those to whom she might naturally look for relief—her guides; they each pass by "on the other side." To whom, then, is she to look to pour in the oil and the wine, to bind up her wounds, conduct her to the inn, take care of her at his own charges, and hire others to do what he can not do himself? Here is a work to be done, a work of cost, a work of detention, a work of self-denial, without human sympathy or reward. Who is ready for the sacrifice? Who?

We are fully aware to lift a voice here and expect to be heard, is like sending up a cry amid the roar of Niagara. But *God can hear*, and he bids us speak trusting in him to command listening ears.

What is the work to be accomplished? Even to restore that which has been ruthlessly taken away. What is this?

CHRISTIAN UNION.

Her beautiful "over all"—"LOVE," is taken away, and how forlorn is her condition without it! even like that of the unfortunate traveler, wounded, fallen, stripped, half-dead. How is she to be raised up? By the restoration of this her "bond of perfection." How is this to be done?

BY LOVE.

The love that "many waters can not quench," the love of Christ; the love that recognizes our Lord in every one who bears His image; the love that holds every thing subordinate to this image; the love that will not sunder this bond any more than it will sunder the bond from Christ himself; the love that remembers His words—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"; the love that will "endure all things for the elect's sake, that they may also obtain the salvation that is in Christ Jesus with eternal glory"; the love that will not "judge thy brother," nor "set at naught thy brother"; the love that is content that "every one of us shall give account of himself to God"; the love that walks charitably, and will not destroy thy brother with thy meat, for whom Christ died; the love that heeds these words—"The kingdom of God is not meat and drink; but *righteousness, and peace, and joy in the Holy Ghost*"; the love that remembers—"He that in these things serveth Christ, is acceptable to God and approved of men"; the love that follows after the things that make for *peace*, and the things wherewith one may *edify* another; the love that obeys these words—"For meat destroy not the work of God"; the love that says, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak"; the love that will have its faith to itself before God, rather than make that faith a stumbling-block or an occasion to fall in his brother's way; in short, *the love that never fails*, that bears the infirmities of the weak; that does not please itself, but pleases his neighbor for his good to edification, even as Christ pleased not himself; *that bears all things, believes all things, hopes all things, endures all things.*

Are we prepared for this Samaritan work? Shall we not have to learn a few lessons upon the house-top, in prayer, ere we are fitted to usher in this new dispensation of LOVE?—to fulfill the new commandment—"*That ye love one another; as I have loved you, that ye also love one another*"? How many, Peter-like, will cry out even to the above, "'Not so, Lord'—they do not believe the truth, therefore we can not fellowship them, even if they do bear thine image!"

With all humility and self-abasement, as in the same condemnation, without a reflection upon the motives of any, suffer us here to premise, that we have as a people set up, unwittingly, *a blind adoration for truth* in the place of Christ himself, and gone throughout the length and breadth of the land crying to all, indiscriminately, Bow the knee, under pain of death, without regard to the image of Christ in his saints, thus making something else superior to Christ himself for salvation! We stand appalled at the thought, and cry out, Father, forgive, we knew not what we did! But have we not done it? Are we not verily guilty concerning our brother? Have we not set up a standard, and cut off on this side according to it, and cut off on that side according to it, until we have been left to imbibe the very same denunciatory, sectarian spirit which forced us from the churches in which we were cradled?—and we are now, in our turn, suffering from each other the very blows we dealt, in our blind zeal, upon others. Not that we would love truth less, but Christ more. We would make every thing bow to Christ in his saints. We would hold every thing subordinate to

CHRISTIAN LOVE.

Until we come to this point we are scattering abroad instead of gathering with or in Christ. We are tearing open the wounds—yea, we are wounding *Him* in the house of his friends. We are not pouring in the oil and wine to restore His fallen spouse. O! thou true, good Samaritan, our eyes are upto thee in this our distress. Come, thou, to our rescue! Imbue every child of thine with thy Spirit, and the work is done,—that we revile not, threaten not, but commit the keeping of our souls to him in well-doing; that we lift up the fallen Cornelius, and bid him stand upon his feet saying, I also am a man; that we perceive that God is no respecter of persons, but all who fear God and work righteousness are accepted with him; that we call no man common or unclean; that *each saint* become a good Samaritan; that the Martha spirit be banished, and the Mary spirit imitated; that the children of Issachar, who have "understanding of the times, and know what Israel ought to do, come forward; and the children of Zebulon not of double heart"; that, as the thousands of Israel came with one heart to bring the kingdom of Saul to David according to the word of the Lord, so, in accordance to the same word, in the great antitype, may the thousands of saints now come forward with one heart to bring the kingdoms of this world to

"David's greater Son."

May this one idea, like the rod of Moses, swallow up every other, until the grand chorus shall ascend from every loyal heart—

> "Bring forth the royal diadem,
> And crown him Lord of all."

E. S. WILLARD.

Hammonton, N. J., March, 1864.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 3, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

ANOTHER DISCUSSION.

We have arranged to have a discussion in Griswoldville, Me., with a Methodist minister by the name of Jones. It is to commence Tuesday evening, May 10th, and continue four evenings.

QUESTION. "Do the Scriptures teach that the wicked will suffer eternal misery?"

MEETINGS IN BOSTON.

We spent the last two Lord's days with the church in Lowell street, Boston, and find it in a healthy condition, with an interesting Sabbath School. Their meetings are well attended by an intelligent audience. Three requested prayers, and others are inquiring for the way of life. The truth is gaining ground in the city; but error is advancing much more rapidly. These are days when *fables* are taking the place of the word of the Lord. The great body of the people seem to care but little about what is taught in the Scriptures. It is astonishing to see the rapid progress towards infidelity, which is seen among those who hold the first positions in society.

A clergyman from one of the churches called on us a few days since to obtain some facts on the subject of Spiritualism. He wished to preach against it, as he found his friends were becoming poisoned by its false and seducing teachings. He was surprised to see what progress that system was making. We apprehend that greater surprise awaits him. But few have but even a *faint* idea of the work Satan is accomplishing through Spiritualism. It still looks "like a lamb" to them, while it is doing the work of the "dragon." We are glad to see some waking up to a sense of their danger. Let such sound the alarm to all around. This is the hour of peril,—emphatically so. Christian soldier, do not think of sleeping now. "*Watch, and pray, that ye enter not into temptation.*"

☞ To those interested in our next series of meetings in Montreal, C. E., we would say the time of their commencement is changed from June 14th to June 9th.

OUR DISCUSSION WITH ELD. HULL.

We hear of very encouraging results from our late discussion in Lynn, with Eld. Moses Hull. Truth seeks the light, while error succeeds best in darkness.

During the debate, our opponent took a bold position against the marriage laws; claiming that adultery is sanctioned by all the churches in the land, because they will not allow a man, who finds a woman whom he may chance to love more than his present wife, to leave her at pleasure, and unite with his new love, with the privilege of leaving the latter whenever he finds another that suits him better. This is called the "Divine law of marriage," as taught by the spirits. The present laws of marriage seem to be quite obnoxious to many of the Spiritualists. They are seeking to have them abolished. They are out-spoken on the subject. When they take the reins of government, we may expect a very radical change in the social, political, moral and religious aspects of society. A prominent Spiritualist lecturer stated in our hearing that the spirits and Spiritualists purpose to take steps at once to revolutionize all the present systems of the world, and bring all into harmony.

Eld. Hull claimed that the *man* leaves at the death of the physical organism; and that this man is the spirit which returns to make the communications. His Bible argument was about the same as most bring forward to sustain the immortality of the soul. He did as well as any one could do, perhaps, on that side; but the waves of error only spent their strength in vain, when they dashed against the truth of the "Rock of Ages." The Bible, and the christian's hope, never looked better, or more valuable, than when passing through the criticisms designed for their overthrow. The test only served to show the strength of our foundation. It stands ever sure.

We laid the following points before our opponent, but he was pleased to pass them unnoticed:—His spirit-man is either transmitted, created, or pre-existent; either view, we endeavored to show, would involve him in very serious difficulties.

1. If the spirit-man is transmitted from father to son, then it is *divisible;* and if divisible, it is *destructible;* hence not immortal, as he assumes.

2. If it is *created* at birth, then the Lord must be at work night and day manufacturing spirits, not excepting illegitimates.

3. If *preexistent,* then there must be a vast reservoir of spirits waiting to be imprisoned in tenements of clay. Why should the Lord put them in such *corrupt* prisons?

In further consideration of Eld. Hull's theory of the spirit-man, we remarked, that the spirit is either the *man,* or it is *not.* If it is the *conscious entity,* then it is the MAN; because man is a conscious being; and there are not *two* conscious entities in the *same* individual.

The spirit is either the *whole* man, or a *part* of him. It is not claimed to be the *whole* of him; then it must be either a part of him, or *no* part of him. If *no* part, then it is something foreign to him, and the discussion also. If it is a *part* of him, then it is not a *man* by *itself*, and therefore should *never* be called *man*, more than an arm, eye, or foot. We do not find the spirit ever denominated *man;* therefore, we conclude it is not the man, consequently not a *conscious entity* by *itself*.

Again, if the spirit is a *part* of man, then it *commences* with him, and stops when he does, and therefore is not a man by *itself*. If man is mortal, then every *part* of him is mortal also; hence it follows, that if the spirit is a part of man, it must be *mortal;* for what is true of the *whole* is of ALL its parts. Job 4: 17;—"Shall MORTAL MAN be more just than God?" Then the *Scriptures* teach that the *entire man is mortal.*

Now let *one* plain passage be brought to show that a *part* of man is *immortal*, then Job 4: 17 is not true. We asked our opponent which position he would take, that the spirit is a *part* of man, or *no* part of him? We got no answer.

If the spirit is a PART of man, then it was made when he was. But *man* was made of *dust*—the *entire* man—no intimation to the contrary. Gen. 2: 7;—"The Lord God formed *man* of the dust of the ground." Deut. 4: 32;—"God created *man* upon the earth." "The *first man* is of the earth, earthy."—1 Cor. 15: 47. Nothing *added* to him but "the breath of life," hence nothing *else* to take away. He is called *man before* he receives the breath of life, and *after* it is taken away; therefore the breath of life does not constitute him a *man*. And as he is a man *complete* in all his *parts, before* he receives "the breath of life," it follows that it is not a *component* part of him.

Again, if the spirit is the *man*, it is either mortal or immortal. If a *part* of man, it is mortal, because man is mortal. If immortal, it is not a *part* of man; hence man has no such spirit, as intimated in the question. Man's hand is a *part* of him; his eye, brain, heart, blood, etc., are *parts* of him and mortal, because parts of a *mortal* being. The hand severed is not a *man*, so of EVERY part—spirit and all.

We find no proof that any thing leaves man at death but "the breath of life" in his *nostrils*. This breath is all the *spirit* we find added to the natural man after his creation, and all that is taken away at death. "Cease ye from *man* whose *breath* is in his nostrils." Isa. 2: 22. Job says, "The *spirit* of God is in my *nostrils*."—Job 27: 3. David says, "Thou hidest thy face, they are troubled; thou takest away their *breath* (spirit), they die, and return to their dust."—Ps. 104: 29. Again, when speaking of man, he says, "His *breath* (spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. In Eccl. 12: 7, we read, "Then shall the dust return to the earth as it was, and the spirit (breath) return unto God who gave it." In these examples from Job, David and Solomon, the words "spirit" and "breath" are from the same Hebrew word, *ruach*. These scriptures show that there is *one* spirit in a man's nostrils, called "the breath of life, which leaves him at death. As it was given him by his Creator after he was made, it is proper to say it returns to him when he takes "away their breath."

It is very evident that the Scriptures plainly teach there is a spirit in man's *nostrils* which leaves him at death; now do they teach any where that there is yet another spirit which leaves at the same time, which is the real man? We fail to find *any* proof of such a doctrine in the Bible, philosophy, facts, or common sense.

"A NATION MAKER."

The world are still wondering at the movements of Napoleon. He is pretty sure to keep on the top wave, and secure the chief advantage to be gained from every great movement among the nations. In a late communication to one of our exchanges, published in New York, the correspondent calls him the "Nation Maker," and says, "After fixing Maximilian in Mexico, he designs recognizing the Southern Confederacy. Keep a sharp look-out over the bows for the war-ships of Napoleon."

NAPOLEON'S STATUE.

The city of Rouen has recently had a very nice equestrian statue of Napoleon erected, by a distinguished French sculptor. When completed, the committee were invited to visit it. While it was being exhibited, "the great horse and rider fell to the floor, broken into a thousand pieces." Some think it is ominous of what is coming, when the governments of earth will be dashed to pieces.

THE CONFEDERATE STEAMER ALABAMA.

The following questions and answers, concerning the noted steamer Alabama, that has made so much trouble on the seas, were published in the *Banner of Light*, a leading Spiritualist paper, dated April 9th, 1864. The questions are put to a spirit speaking through a medium in Boston:—

"SPIRIT.—The audience are now at liberty to propound whatever questions they may desire to have answered. If the audience have no questions to offer, we will resign our control to one who is desirous of answering a series of questions that have been spiritually, that is to say, silently, propounded by the public for many months.

QUES. 1.—Is the Confederate steamer called the Alabama under the control of any disembodied spirit?

ANS.—Yes.

Q. 2.—Is there any possibility of our approaching this individual, or these individuals, with any hope of success?

A.—No.

Q. 3.—It has been said that one Gibbs, of former piratical notoriety, is Commander-in-Chief of the Alabama. Is it so?

A.—Yes.

Q. 4.—Will that Confederate steamer fall into the hands of the Federal authorities?

A.—If the earthly powers of light are favorable, the answer will be no. But if our human telescopes fail us, then the answer will be yes.

Q. 5.—Is the human Commander-in-Chief of the Alabama, Semmes, a medium?

A.—Yes.

Q. 6.—What are his powers?

A.—Clairvoyant, seeing and speaking.

Q. 7.—Has that steamer ever been driven into close quarters by the Federal authorities?

A.—Yes.

Q. 8.—Is she free, or now confined?

A.—She is free."

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"—MATT. 16: 3.

Many are watching "the signs of the times" with great interest; and while they watch they see tokens that a great event is coming, which cannot be long delayed. There is another—a large class—that is as blind as were the Antediluvians, or ancient Sodomites. They see no danger, and fear none. They have turned aside to fables, and appear to be satisfied. They treat all admonitions with contempt, and those who would kindly warn them are looked upon as a set of deluded fanatics, unworthy of notice.

The Editor of "The Last Vials," published in England, says:—

"The public press foresees nothing until it has happened, and yet it sets up to be the leader of the blind, and the illuminator of the age. The preparations of Russia against Turkey have, at last, forced themselves upon the notice even of the public press. Till now, with incredible blindness, the public journals have invariably maintained that Russia was preparing for a war with the Western Powers. They have discovered at length that her chief preparations have been in the South, where no attack on the part of the Western Powers could have been apprehended. They have discovered that she has a design upon Turkey—a design of aggression, not of defence; as the 'Vials' suggested some months ago, specially and equally so, before the Crimean war. The Turkish government has sent in a formal protest, complaining that Russian armies are assembling on the frontiers of Bessarabia, and in the Caucasus, whilst Russian fleets are gathering on the Black Sea. In fact, Turkey is enclosed by Russian forces all along her northern, north eastern, and north western frontier—closed in by a semicircle of hostile troops, and threatened with invasion at the earliest opportunity. We may expect soon to hear that the Eastern question has been revived more decidedly than ever, and in a much more formidable shape.

That France is preparing for war is admitted on every side. But it is not suspected that an alliance between France and Russia on the Eastern question is to be the result of all these preparations. In spite of all our truly christian endeavors to get up a war between France and Russia, we believe that those two powers will unite against all Europe, and especially against ourselves. Their interests in the East are too nearly allied to admit of any final result except a political alliance. Each wishes for a part of the Turkish Empire, and each knows that each would be powerless without the other. An alliance between France and Russia against Turkey seems, therefore, absolutely certain, and that alliance will be equally against all the allies of Turkey, far and near. Italy will join with all her forces, and will repay us as we deserve, for our generous sympathy—the sympathy of empty words and selfish deeds. We have lost the sympathy of Italy for ever by our selfish indifference, and thrown her into the arms of France as an ally in every work of good or evil.

When Russia, France, and Italy have combined against the East, then we shall see the opening of a new epoch of the world. The Mahometan Empire broken up at last—the Holy Land set free—the gates of Jerusalem thrown back that the chosen people may enter in. We shall see the results of the Crimean war, and of our most iniquitous policy. We shall see that we have protected the infidel empire of Turkey only that its ruin should recoil upon ourselves. We have supported the Mahometan empire, as it were, upon our shoulders just to the very instant when France is ready with her iron fleet—when France is ready to encounter us at sea with every prospect of success. And just at that moment down falls the Mahometan empire, and we, should we attempt to prop it up, shall be exposed to an immediate attack from a fully-prepared enemy! There never yet was a time when an Eastern war would have been one half so perilous to England as it would be now, because the French iron fleet is now fully completed. Yet it is just at this time that an Eastern war will be forced upon us by the Turkish question, and we shall be compelled to send our forces abroad when we need all of them at home. Such is the genuine result of the Crimean war—that war has only put off the evil day to make it doubly evil when once it has begun. This is a memorable comment upon the text—'Thine own wickedness shall reprove thee'—yet no man regards it!

It is to be observed that, within the last few days, even the *Morning Post*, the Prime Minister's own paper, has given a long leading article on the subject of the immense preparations which are now being made by Russia. It describes these preparations as on the largest scale, and concludes by this significant remark—'Russia knows perfectly that no aggression will be made upon herself. She must, therefore, be preparing for an aggression on her own part, against some foreign power.' Such an admission in a ministerial paper is as decisive as it is unusual, and may be looked upon as a positive evidence of some great Russian scheme not yet fully matured. But, as the scene of preparation is chiefly in the south of Russia, and on the borders of Turkey, we must conclude with certainty that nothing is intended but the invasion of Turkey—both in Europe and on the side of the Caucasus; an invasion on a vast scale, aiming both at the possession of Constantinople and of Asiatic Turkey. Into this scheme we believe that France will enter sooner or later, and probably at once. By proposing a Congress the Emperor Napoleon has most artfully exhibited himself as the friend of peace, and the enemy of all violent measures. The Congress having failed, he has gained his point most thoroughly; for by proposing a Congress he has represented himself as a lover of peace, and the Congress being set aside by other powers, he is justified in resorting to violent measures. This is what he intended when he proposed a Congress which he knew well to be impossible. He will now join with Russia, and plead, in justification, that he was willing to have arranged everything peaceably; but that the powers of Europe, by refusing a Congress, had driven him into war. To suppose that he was serious in the suggestion of a Congress, is to show little knowledge of his character. But it will be very convenient for him to say hereafter—'See what mischief you have done by objecting to my proposition; you may thank yourselves for all the confusion and embarassment in which you are involved.' For his own part, we believe that he will now join with Russia in the East, and the revolution in the West. We also believe that in refusing to accept the Congress, our Government has been playing the Emperor's game, and giving him the advantage at which he aimed, and which he expected.

Among 'the signs of the times' we must not forget the earthquake. Earthquakes, we know, are repeatedly foretold in the Book of Revelation as one of the heaviest judgments of the day of the Lord. But it may be said that earthquakes are common at all times; not, however, in every place, and in every degree of violence. The late earthquake which shook this country was so very remarkable that it may justly be regarded as a 'sign of the times.' We have had many shocks before, but none so violent as the last. No other shock was accompanied by so terrific a sound; no other went so near to the violence of the tropical earthquakes; and certainly, no other has excited such surprise and terror. It was quite exceptional; it was quite distinct in its character; it, therefore, may be regarded as a 'sign.' As the *Times* remarked—'The fabled rock of Britain has been shaken: the ocean throne has been heaved up.' One degree more of violence would have laid the city of Hereford in ruins. For our own part, we cannot but regard it as a 'sign' and a warning. The rock has been shaken; the ocean throne has been heaved up! Is not this physical convulsion a forerunner of a political convulsion? Will not the rock be shaken, and the throne heaved up—politically as well as physically? And may it not only be a sign in its kind, but also in its *degree?*—a sign of a political earthquake which will bring us to the very verge of destruction, and then leaves us tottering on the brink. The physical earthquake has been the greatest that we have experienced in these islands. This fact raises it to the position of a 'sign;' it showed us our impotence and our helplessness, but it did not destroy. So it may be, very soon, in that political earthquake which seems ready to shake the ground under our feet; it may be sufficient to show us our impotence and our helplessness amidst all our boasting, yet not so violent as to destroy.

That some great political earthquake will soon be felt, we can no longer doubt. After the Italian campaign of 1859, the Emperor made it known that should he ever find himself threatened with an European coalition, he would throw himself on the Revolution, and would proclaim an European Republic. That Republic would have France for its head, and the whole naval and military power of France as its weapon of offence, or rather as its vanguard. We have heard this stated by a person who received the information from Marshal D'Hilliers, one of the Emperor's favorite officers. That crisis has arrived. England, Austria, and Prussia, by rejecting the Congress, have disclosed their intention of virtually forming a coalition against France. France has taken the alarm, and we may be assured that in due time the Revolutionary threat will be carried out. The new French pamphlets already announce the project of a revolution. If the Emperor is allowed to carry out his designs—well and good. He will take the Rhine, Belgium, and so forth. But if his designs should be opposed, as we must expect, he at once throws himself upon the Revolution, and proclaims an European Republic. You may take your choice between Scylla and Charybdis. Allow him to get Belgium and the Rhine—including, of course, Antwerp—and the rest of the European powers will be reduced to insignificance. We ourselves especially shall become cyphers in European influence when the French shall be in possession of Belgium, the Rhine, Antwerp, and the Scheldt. But as such a thing can never be quietly permitted, we shall form the anticipated coalition. We shall avoid Scylla, and then fall into Charybdis. The Emperor of France is the head of what he calls a Republic; he was chosen by popular suffrage, not enthroned by divine right. France is a Republic, with an Emperor, elected by the people, at its head. The same Republic will be proclaimed throughout all Europe, Russia only excepted. The people everywhere will be called upon to rise—to dethrone their right-divine sovereigns, and to substitute sovereigns elected by popular suffrage. The whole naval and military power of France, and all the genius of its Emperor, will be at their service; and the "peoples" of Europe, with such an ally at their side, will either subvert all established institutions, or throw them into remediless confusion! That will be an earthquake unequalled in the world! 'Such as never was since men were upon the earth: so mighty an earthquake, and so great.' (Rev. 16.) Take your choice between that earthquake and submission. Submit to the dictation of Napoleon the Third, let him push the boundaries of France as far as the First Napoleon did, or else prepare for the great earthquake. There seems, now, no alternative; the oracles of Paris have spoken, and the French army and navy, without any rivals in the world, are ready to carry out the announcement. Choose which we may, an earthquake appears inevitable.

And as a retribution from heaven, such a judgment is most signally deserved. When Napoleon the First threatened Europe, the selfish and unprincipled monarchs roused up the 'peoples' to action by promising them liberty when the common enemy should be subdued. Bravely the people fought—without shrinking they gave their life's blood in the cause of their sovereigns. When the war was ended those sovereigns broke their word, and brought back their subjects to bondage. Perjury and treachery prevailed, and triumphed over Europe for fifty years. The tyranny of the petty sovereigns was worse than the tyranny of Napoleon. Now comes the retribution. Napoleon the Third will wake up against monarchs that very popular fury which those monarchs evoked against Napoleon the First! He will evoke it, strengthened by the indignation and perjuries of fifty years, and sustained by all the power and genius of France. What an earthquake will then shake the globe! And the earthquake will be as real and as dangerous if we avoid a coalition, and permit the Emperor to undermine us at his will. The only difference between the two cases will be a difference of time. By storm, or by regular approaches, the Emperor is determined to gain the citadel of empire.

As for ourselves, we believe more firmly than ever that the invasion of England is the prime object of the Third Napoleon—it is the first and foremost subject of his life, of his thoughts, and of his actions. The revenge of St. Helena is the central sun round which his solitary dreams revolve. It is that which keeps him in his course. Take away that attraction, and all his schemes fly loose into endless confusion. He has long ago, by the Crimean war, produced a perpetual enmity between England and Russia. He has raised up Italy to immense power as a check upon Austria. Prussia is always subservient to the policy of Russia. Our only allies, in case of our being attacked, are thus either alienated or neutralized. Were we to be invaded to-morrow, Austria dare not stir, for she is kept in check by Italy and Hungary. Russia *would* not stir, for she remembers our rancorous fury in the Crimean war. Prussia would do nothing without the permission of Russia. America would turn directly against us, for our selfish policy has exasperated both parties, both the Federals and the Confederates; and the Northern States would take the opportunity of getting possession of Canada. The large French force, which has been accumulated in Mexico, has a most suspicious appearance. In case of a war with England that force is ready at once to join with the Northern States in an attack upon Canada, or else to rush down suddenly upon our West Indian Islands, which are scarcely protected at all; and it is quite possible that the secret object of the Mexican expedition was not the conquest of Mexico, but the forming of a centre of operations against British America, and our West Indian colonies."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to April 27th,	$1077.29
Mrs. M. Gove pd.	.25
B. F. Millard pd.	.25
Mrs. A. Phelps pd.	.25
A friend pd.	.50
A sister pd.	.12
A. B. Fabrick pd.	1.00
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M. Bishop pd.	.25
A. H. Doolittle pd.	1.00
A friend in O. pd.	.75
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Annie Smith pd.	.26

New Subscribers in April.

The number of new subscribers in April is 290, of which 165 were by the efforts of our Volunteer Agents. Although not so large a number as in the previous months, it is still encouragingly large, and nearly twice as many as were received in the same month last year.

Don't relax your efforts, brethren, because the summer months are coming. Work while the day lasts; the night is coming soon, when you can work no longer. Go forth, then, bearing the precious seed, and when the harvest comes, you will return bringing your sheaves with you.

W. B. H.

ONE EACH.—H A Arnold, M Alderman, R Andrews, I M Aldrich, S Bassford, C N Bussell, C P Burroughs, Martha E Boynton, Wm. Baker, A Brooks, W. Burnham, B Bethell, C H Colby, M J Clarke, A S Calkins, W F Carpenter, D U Churchill, M A Cook, Mrs I Davis, S B Davis, I Damman, C R Danks, J Elkins, J A Frenen, J Gay, S B Gowell, L C Glazier, W J Hale, J V Himes, A C Haley, C Haley, H L Hastings, A Johnson, W Johnston, F Kies, J A Libby, I B Luther, D Libby, E Leonard, J S Morgan, J T Ongley, E Orton, M A G Otis, Lydia Pierce, W Prothero, H W Pierce, J Pinkham, M Ruggles, J Richardson, B Roberts, R Smith, J Stubbs, S Snell, L H Shaw, A W Sibley, B P Stevens, A S Sheldon, N Shumway, Rosella M. Thayer, C B Turner, E F Treat, J Thorpe, E Tallman, J B Trefethen, J C Wheeler, T Woodward, R J Whitehead, J B Walker, N J Winchell, B Whitney, R W Wilson.

TWO EACH.—L Allen, H Bailey, S S Brewer, R F Berry, M F Dibble, J H Harding, Wm. Lassell, W A Munroe, D S Morse, W H Pierce, J Porter, H Sparks, J W Taylor, J H F Varney, G Wightman, G B Whitford.

THREE EACH.—Mrs. M R Burroughs, S G Coon, D V Corey, D J Dow, C P Dow, E M Glidden, C Goodrich, P W Hough, S Kail, L Lord, H Munger, A McCurdy, D Skinner, J Whitman.

FOUR EACH—H K Flagg, L Robbins.

FIVE—J. G. Hook.

SEVEN—Chas. Stratton.

FOURTEEN—M. Grant.

For the World's Crisis.

OUR SINGING BOOKS.

It seems that the new singing books prepared by the Christian Publication Society will not be published so soon as was expected. I am therefore advised to get out a new edition of the Christian Lyre, to meet the present demand. In so doing, the rise in paper and stock being about fifty per cent since the last edition was published, the price of the book must be advanced in order to meet expenses.

Hereafter the "Christian Lyre" will be retailed at 75 cts. per copy. In gilt, $1.00 per copy. Wholesale to the trade, or agents to sell again, 25 per cent discount.

JOSHUA V. HIMES.

For the World's Crisis.

THE DISCUSSION AT LYNN.

The discussion recently holden at Lynn, Mass., between Elds. Grant and Hull, was one of interest to both sides of the house; especially to every inquiring mind and searcher after truth. It was interesting from the fact that there was before a large and attentive audience a conflict between Christ and anti-Christ, truth and error, light and darkness, Christology and demonology. Such a conflict as this could not fail to interest all the lovers of truth and right, and perhaps it was less interesting to those who set darkness for light, error for truth,—those whose visions have grown dim and perceptions dull as it regards what is truth and what is not.

We do not know as Mr. Hull made any proselytes to his faith during this debate, but on the other hand some saw the truth that a man cannot think with his head cut off. We were not able to be there only the last four evenings. We regret we could not have been there during the entire debate, and witnessed the affair from the commencement, but circumstances ordered it otherwise.

At times during the last four evenings the battle waxed hot,—the demons doing their best, no doubt, with their "man Moses;" but when the great gun, viz: the truth, was brought to bear, and facts presented in the masterly manner in which they were by our brother in the negative of the debate, commanding the attention of the unprejudiced and intelligent portion of the audience, the enemy was obliged to hide behind some relics of heathen mythology which had been buried in the dust of ages long ago, which served as he thought, as a place of defence. The fort in which the enemy was concealed was badly shattered, and we think it will take him some time to make it as good as it was before.

This debate has resulted in good, checking the onward march of Spiritualism in this place to some extent. Some have abandoned it altogether, after testing its virtues for eight years, having decided that its tendencies are to immorality, adultry, and every evil work. God grant that others may see its falsity and abandon the course which thousands of its devotees are pursuing and be led to rejoice in the truth as it is in Christ. More anon about Lynn.

A. W. SIBLEY.

April 28th, 1864.

Correspondence.

From Bro. T. C. Corliss.

BRO. GRANT:—I have had the consolation of Christ's Spirit for more than thirty years. I love the Crisis. I also respect the feelings of christians, some of whom have not received light on the sleep of the dead, and other truths that are advocated by me. I esteem the forbearing spirit manifested by the conductors of the paper; but I am sorry to say that I have not seen as much of that spirit manifested by the correspondence of the paper. Probably some have met with bitter opposition by professing christians of other different denominations.

In the northern part of Wisconsin, where I have been for the last six months, there has been a gracious revival of religion. I have heard the fervent prayers and resolves to continue faithful to the end of the race. This work has been mostly among the Methodists. I believe the grace and Spirit of God is with them. I have felt the living witness myself when among them, and I pray God to help them, and send by whom he will. I find among this people the fruits of christian character. Wherever I find a person or people that sustain that character, I regard them as belonging to our Father's family.

Dear brethren, who write for the Crisis, do not write any thing that will "offend" those who believe in the truth, but differ somewhat from us. I believe in being patient to all men. We are admonished not to hurt the "oil and the wine." Rev. 6: 6. When I reflect that the end of all things is so nigh, I pray God to help me to order my conversation aright, for the Psalmist says such as order their conversation aright will be shown the salvation of God. Ps. 50: 23.

It rejoices my heart, dear brethren, to hear of the ingathering of so many souls to Christ before the Master of the house shall rise up and shut the door. Soon he that is filthy will be filthy still; and he that is holy, will be holy still. "Behold I come quickly."

Yours in hope of eternal life,

TIMOTHY C. CORLISS.

Pleasant Valley, St. Croix, Wis.

From Sr. E. Belcher.

BRO. GRANT:—I do love this blessed tract cause, and I feel more than ever persuaded that it is of the Lord, and shall do all I can, with the limited means in my hands, to have the work go on. I spend no money for tea, coffee, tobacco, snuff, nor any vain and foolish ornaments, in which to deck my corruptible person. I wish to be found having my garments pure, and walking as do the children of light.

I have long felt the necessity of earnestly seeking for a deeper work of grace in my heart. I feel that I must have it to fit me for these perilous times. I want to have that perfect love which casteth out fear; for while we are troubled with fear, which hath torment, it is an evidence that we have not perfect love. I want to have that holy confidence which can say under all circumstances, He doeth all things well; which can feel amid the swelling tempest, or the surging billows of earth's last commotion, that the very hairs of my head are all numbered. O how I long to be entirely freed from unbelief. How I long to be able to cast all my care on him who careth for me. I know that his promises are sure; yet, still, I often find my poor, foolish heart asking what shall I do in this or that time of need; or how shall I endure this or that trial; just as though I had not a Father in heaven, who is very pitiful, and of tender mercy, who is a sun and shield, and gives grace and glory, and withholds no good thing from those that walk uprightly. I want that preparation of heart that can constantly cry, Come, Lord Jesus, and come quickly.

Dear christian friends, let us not be satisfied with any thing short of this. Pray for your unworthy sister, that she may both feed and be fed on the words of life.

Armaton, Wis. EMMA PILCHER.

From Bro. R. H. Nye.

BRO. GRANT:—Dear sir, I saw a January number of your World's Crisis, and was very much interested in some articles which it contained. Reason and common sense seem to be the basis of your doctrine; which I believe to be the doctrine of our blessed Savior. The doctrine you advocate is not popular with the people of Canaan, as a community; although there are some that believe in it. The day is not far distant when there may be more.

One year ago I did not think favorably of it; in fact, I did not think of it at all—would not allow myself to do so. I suppose that Mr. Grant has learned by this time, that the *sleep* of the *dead*, and the destruction of the wicked, is a very *terrible* doctrine, even for some of our good christians. Not but a few moments ago, a man—a minister, I should have said—spoke to me as follows: "How could you sing yesterday, after hearing such a sermon as that?" Well, *that* sermon was what our good people called an Advent one,—one of the worst kind. It made some mad and some tremble, and some it pleased. How different folks look at things. R. H. NYE.

Canaan, Me.

From Bro. J. Freeman.

BRO. GRANT:—Feeling a desire to let you and the readers of your good paper know what we are and have been doing for our Master's cause, I enclose this note. We have a church composed of nearly forty members. We trust all are looking for the speedy return of our Lord. Blessed with good prayer-meetings, an interesting Sabbath school, of thirty members, we feel to rejoice, though for a long time we have been without regular preaching. In answer to prayer the Lord has directed one of his servants to care for us. Bro. P. W. Hough preached for us Sunday, April 10th, and will continue every two weeks for one year. May the Lord bless and crown his labors with success, is the prayer of the church.

Yours in hope of eternal life,

Cascade, Iowa. JOHN FREEMAN.

From Bro. C. P. Dow.

BRO. GRANT:—The cause of truth is onward in the region where I labor. I am doing what I can for the Crisis. It is a powerful instrumentality for good. It bears its weekly messages of truth to many homes, and joy to many hearts. May God prosper it more and more. Let our trust be in Jehovah-jireh—the Lord will provide. Powerful enemies we have, but the God of truth is more mighty than they. Labor, pray, hope. May we be holy, and thus clothed with power. Amen. C. P. DOW.

Stanbridge, C. E.

From Bro. Boutell.

BRO. GRANT:—I am still detained at home on account of the sickness of my wife; but I hope soon, by the goodness of the Lord, to attend to my appointments and answer the *calls* of the brethren. My *trust* is in the Lord. Pray for us. Thine as ever, in affliction,

L. BOUTELL.

Groton, Mass., April 25th, 1864.

TO CORRESPONDENTS.—Please notice the following rules:

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this office, give your post-office, State, and county. If your post-office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another post-office, first state the name of the person, the post-office, county, and State, where it is sent, then the person, post-office, county, and State, where you wish it sent.

☞ A Quaker once hearing a person tell how much he felt for another, dryly asked him: "Friend, hast thou felt in thy pocket for him?"

BIOGRAPHICAL SKETCH OF HELEN MARR PREBLE.

Fell asleep in Jesus, in East Weare, N. H., March 29th, 1864, my beloved wife, Helen M. Preble, aged fifty-two years, lacking five days, after a long and distressing illness of dropsy and heart disease.

Her maiden name was Eaton. The place of her birth, and where she lived until we were married, was within about one mile of the place where she died. But while we lived together, we resided, traveled, and labored in several of the States of this Union. The *Advent cause* has had her strength and influence, without any faltering, *for more than twenty-three years of the best part of her life.*

In early life, at the age of eighteen, she gave her heart to her Savior, as the following extracts from her "diary" will show, which she commenced in 1831.

"Weare, Jan. 1, 1831. The happiest New Year's day that I ever experienced. When I compare the present state of my mind with what it was but one year ago to-day, I am struck with wonder and surprise at the change. Then, my whole aim was to secure to myself that happiness which arose from worldly pursuits..... But through the goodness and mercy of God I hope and trust my soul has, in a measure, been a partaker of that happiness which is of endless duration. And it is for this that I feel to rejoice with joy unspeakable and full of glory."

Under date of April 3d, of the same year, she writes:—"This day completes my nineteenth year. .... One year ago yesterday, God was pleased to call my attention to the subject of religion; and I have great reason to look back with pleasure on that day as one of the most important of my unprofitable life."

The following extracts from her "diary" will give the reader some idea of the state of her mind and purposes of her heart before and after our marriage. Under date of Jan. 23d, 1837, she writes:—

"I know that my Redeemer lives, and because he lives I shall live also. I know there is nothing that will compare with the love of God in the soul. Yes, I would say, 'Remove all my earthly relations from me—only let me feel that my Redeemer is mine, and I am his, and I will ask no more.'"

Under date of Dec. 3d of this same year, and following our marriage, which was on the 14th of November previous, she writes:—

"Felt an unusual exercise in prayer while engaged in family devotion this morning. Repaired to the house of God, where Jesus was pleased to fill my soul with love for poor sinners."

Again, Dec. 6:—"Enjoyed much in reading God's holy word. Think I find it a lamp to my feet, and a light to my path."

Again, Dec. 31, Sabbath:—"Attended meeting, and enjoyed the season much. My husband spoke from the words, '*Time is short.*' He felt the power of the words, it being the last day of the year. But what added more to the solemnity of the occasion, was the death of an aged gentleman within a few rods of the meeting-house. He died during service, and some were called from the meeting to lay him out. Truly, death is in our land, and I know not how soon the mandate will be sealed upon me. God grant that I may be in readiness; that I may have my work done, and well done in the Lord."

At the commencement of a new year she writes:—"Jan. 1st, 1838. The commencement of a new year finds me a resident of Parsonsfield, Me., where I expect to remain a short time. I know not how long."

In this same month, Jan. 16th, she writes:—"Feel this morning that the cause of God has a claim upon me, and it does not become me to be idle when sinners are perishing for the want of information."

Again on the 24th:—"This evening I am alone, as my husband has gone some distance to attend meeting. My prayer is that God would stand by him, and grant him the influence of his Holy Spirit in speaking."

Again, the next day, 25th:—"Enjoyed this day unusually well; but more especially this evening in the prayer meeting did I feel that my peace was made with God; and it is more than my meat and drink to do the will of my Heavenly Father."

The next day, 26th:—"This evening visited at Bro. H——'s. Felt rather unpleasant on account of some misunderstanding with some of the brethren as to a remark made by my husband last evening in the prayer meeting. Think my husband correct in his remark, and hope it will serve to arouse those who have been living at ease in Zion."

On the 27th she writes:—"Attended a church meeting, and united with the church. Felt my heart gladdened at the prospect of union in the church. This evening we have been favored with the call of *eight* young persons, three of whom were pious, the other five anxious. They were all willing to bow but one, and she was sorry that she did not. We had a weeping, solemn time; and one name, I trust, will be registered in heaven."

Again, on the 28th, in referring to the prayer meeting, she writes:—"Christians were well engaged, and sinners wept; and some felt to acknowledge they were wrong in their application as to the remark made last Thursday evening."

Under date of Feb. 11th (Sabbath), she writes:—"Enjoyed much in secret prayer, especially while praying for my husband."

Again the next day, (12th):—"Felt quite disconcerted at the thought of parting with my dear companion to attend the quarterly meeting. After praying a long time, felt willing to give him up."

Again, on the 19th:—"Feel rather lonely to-day, as my husband has been called away to attend a funeral. Yet I know this is but the commencement of his leaving me, and I awfully fear lest I shall be unwilling to give my consent at all times for his departure. It is not my intention now ever to hinder him when duty calls." (And let me add here, she never did when she was well, so it was consistent for me to go.)

Under date of April 1st (Sabbath), she writes:—"Attended meeting as usual. In the evening, felt desirous of being excused from attending meeting, but could find no reasonable excuse; I went to the meeting, and felt to praise God that I did so."

The last words found in her "diary" are the following:—"O that my heart may be in entire subjection to the will of God." And thus she tried to live.

Twenty-six years ago last November, we were united in marriage; and during this period of more than a quarter of a century which we were permitted to live together, I do not remember of hearing her complain of her lot as a christian, or in any other way as regards the hardships incident to her lot as a minister's wife. If my brethren in the ministry, or others, called on us at a time when we did not have all we could wish to place upon our table for their comfort, my dear wife would always make the best of it, without one word of complaint; always cheerful, and ready to entertain the Lord's servants, as many can bear me witness. Faithfully, and without murmuring, did she stand by me in all my labors and trials as a minister of the gospel of our divine Savior.

Although in 1841, when I first embraced the faith of the immediate coming of Christ, she for a short time thought me deluded, and seemed to feel that our earthly prospects were blighted, yet, even then, she did but gently oppose me. But when she saw the truth herself, with her whole heart she embraced it. In 1842 we were united in the thing, and sold about all of our earthly substance; broke up house-keeping, and spent the time in traveling, and laboring for the salvation of sinners, until the fall of 1844; at which time we expected to see our Savior. But when the time passed, we were left without a home in this world of disappointment, poverty, and distress. But never from that day to the day of her death, did I ever hear my beloved wife utter *one word of regret* for the course we had taken, or for the *sacrifice we had made.* But on the other hand, she often expressed herself "*happy,*" to think we had "*given all for Christ,*" and in a very short time we should "*possess the kingdom,*" as our eternal reward.

But oh my heart! O cruel, cruel death! "*But you'll be destroyed.*" And, as it now appears to me, if all the troubles and afflictions of my whole previous life were crowded together into one, it would not compare with this affliction I now suffer in the loss of this one object of my affections, which I loved next to my Savior. But I must not murmur; for my loss is *her gain*, as she was ready and *waiting to go.*

INCIDENTS OF HER LIFE.

The following incidents will give the reader some idea of her great help to me, and to the cause of Christ.

In the winter of 1843, while laboring a few weeks in the western part of Massachusetts, I gave a course of lectures in the village of Warwick. In an evening meeting I met with great opposition from a man who tried to turn every thing into ridicule. And so bold and determined was he, that I was obliged to stop speaking—fell upon my knees and prayed. As I rose from praying, my faithful wife struck the hymn—

"O turn ye, O turn ye, for why will ye die?"

and such was the *divine power* which attended that singing (wife and I sung alone,) when we closed the hymn the man left his seat, came and took me by the hand, confessed his fault, asked for prayers in his behalf, fell upon his knees with us, begged for mercy, and was converted on the spot. This gave new impulse to the work of God, and a large number were converted before we left the place.

A few weeks later—about the middle of February—we had to leave Nashua, our place of residence then, and go to the State of Maine, to attend appointments which I had made for seven different towns in the county of Franklin. My first appointment was at New Sharon, to commence on Sunday, the 19th. The hardest snow storm for the winter commenced on Wednesday, the 15th. But notwithstanding this, my ever faithful wife said, "*Let us go, husband, I think I can stand it.*" And so on Thursday morning, (16th) at six o'clock, we left Nashua, with one only child, a daughter, then about five years old. But such was the unusual severity of the storm, the cars could only reach Dover at quite a late hour that evening.

Friday, 17th. The roads were so badly drifted, the cars could not run; and a team of four horses was fitted out, and a few passengers accompanied us to Portland, where we arrived about ten o'clock in the evening. And so bad was the travelling, that a train of cars which left Boston on Wednesday, P. M., did not reach Portland until a few minutes after we did.

On Saturday morning, (18th,) at seven o'clock, the stage was to leave Portland for Wilton, *sixty-five miles distant!* And notwithstanding the fatigues of the two days previous, the severe cold morning, and the badness of the traveling; yet my persevering and courageous wife said, "*I think we can go, husband; let us try it!*" And so we did. But at *seven* o'clock that evening, we were some *twelve miles from Wilton;* and the roads so dangerous to travel, that the driver said he dare not go any further with his double team. But said if we were disposed to follow him, as he must go with the mail, he would furnish us with a single team,—he would take another, the baggage, and a lady passenger; and we might follow him if we could. And thus, that terrible night, with my wife and child covered with buffalo robes, we drove to Wilton, where we arrived about midnight. When we reached the place, the driver found the lady with him was motionless, and speechless, but not quite lifeless, as she revived from her senseless state in about half an hour after coming into a warm room at the hotel where we stopped.

Sabbath morning, 19th. Was now some fifteen miles from my appointment in New Sharon. And as the roads were still so bad, and the weather so very cold, I said to my dear wife, "Will you not remain here at the hotel, and let me go to my appointment? And as soon as the travelling will admit I will return for you." She replied, "No, husband, I had rather go with you." I then said, "Shall I not stop here with you, and give up the idea of reaching my appointment?" "I think not," said she, "as it will disarrange all your other appointments." Hence I hired a team of the landlord,—left our baggage in his care,—and we reached the place of my appointment at eleven o'clock that forenoon. And none of us were injured by the journey. *The Lord was with us.* And for seven successive weeks we attended to our work; myself being able to give, on an average, two discourses each day, for the entire seven weeks. And it is now a matter of great comfort to me, that I not only expect to see a great number of precious souls saved in the kingdom of God, as the result of those labors; but with them, and "the saints of the Most High," *my beloved, deceased wife.*

One more incident I will relate, to show her strong *faith in God,* that he would sustain us as a family in times of want and affliction. Some few years since, while I was laid by from preaching some time in consequence of ill health, we became rather needy; when I said to her I thought I should try and borrow a little money. But she put me off by saying:

"*I would not to-day, husband; we can get along a few days longer.*"

And thus she put me off, at three or four different times, for more than a week, when I would speak about borrowing money. But at last I said to her, early one morning, "Wife, I must have five dollars to-day; and after breakfast I am going out and try to borrow it." But she replied: "Wait till the mail comes in, husband." I said, "That is reasonable, wife." And so I waited. When the mail came in that day, it brought us a letter, and in it a five dollar bill from our kind friends in H——, who had heard of my sickness. Thank the Lord for such *faith, prudence,* and *economy,* as always characterized my devoted wife during the whole time we lived together. Hence, I have lost a great *treasure;* and in this life I am not expecting it will be made up to me. But,

"O, that bright world to come!"

When shall we be there?

Although much more might be said in favor of the deceased, yet she had her faults. The greatest of which I had to complain, was her too great devotion to her domestic affairs. She was a little too much of a "Martha"—"careful and troubled about many things." She was particular to a fault. Her "needle," "thread," and "thimble;" the "dust," "flies," and "spiders," made my valuable wife a great deal of trouble and labor. Hence it confined her within doors too much for her health, and no doubt shortened her days. This I say that others may profit thereby, while they can.

LAST FEW MONTHS OF HER LIFE.

The nature of her disease was such that her physical sufferings were very great, and especially for the last few weeks and days of her life. As the water accumulated in the lungs, and around the heart, it was with the greatest difficulty that those organs could perform their labor. And as our family physician, of Concord, said to me since her death, if it had not been for the special care which she received, she would not have lived a month after we moved from Concord in October last. It was the only thing which kept her alive for months.

Night and day was I with her, not leaving her to attend a Sabbath meeting for more than six months. For the last few weeks she could not lie down at all; and for nearly two months was about as helpless as a babe. For the last ten or twelve days she was confined to her chairs, as she had five different ones, of different size and form, so as to change her position as much as possible. A part of the time she had to be changed from one chair to another every hour, sometimes much less! But notwithstanding all this, not a word of complaint did she utter; but a calm and heavenly resignation was manifest in all things.

For nearly a week previous to her death, our daughter, Mrs. George, was with us; and one morning, soon after we left the breakfast table, and before we engaged in family devotion, wife spoke and said: "I wish to talk with you all freely; for I feel that I must soon leave you; and I hope you will not mourn and weep for me, for I feel I am ready, and I am willing to go." But while addressing herself to our daughter, telling her that it was her wish that she should have some particular articles of her clothing, the child was so overcome with grief, she cried out, "Don't, mother!" and thus the conversation ceased upon this subject. On Saturday afternoon, Mrs. George returned home, hoping to return to us the first of the week.

On Monday morning, at an early hour, it was evident that my dear companion must soon leave us, and a messenger was dispatched to Concord for our children, fearing that death might deprive them of their mother before they could reach us. But oh, the distress of my heart, when the messenger returned, and brought no one with him but our son-in-law, Mr. George, as daughter Jennie, by over exertion, was taken violently sick on Sabbath morning and could not come.

At first I was afraid to have my son go into the house, for fear his mother would be entirely overcome at the thought of never seeing her daughter again. But as son Hermon entered the room, she took him by the hand, and in a few moments calmly said, "Where is Jennie?" When told that she was sick, and could not come, she, without a tear, or but little apparent emotion, meekly, and in a heavenly, submissive tone of voice, replied, "*Well!*" and that was all she then said. A short time after this, she reached out her arms, clasped me to her bosom, and then kissed me several times. Then looking towards Mr. George, she said, "I want to kiss Hermon!" After this she kissed her mother, and a sister of hers who was present.

Some little time after this, she very mildly and affectionately said, "I should like to see Jennie!" When I asked her if she had any special word for Jennie, or any other absent friends, she tenderly replied, "*Not now.*" The peculiar manner in which these words were uttered, conveyed to mind what she had said to us before, "MY WORK IS DONE!"

To the last, she appeared to be conscious, although for a short time was unable to articulate so as to be understood. But often during the last day and night of her life, she would exclaim, "*How good the Lord is!*" The following are among the last words I heard from her lips. While she saw my great anxiety for her life, and my willingness to lift her from one chair to another, if possible to relieve her pain, she would say, "*How can you do it, husband! Have some one to help you.*"

About the last time I ever moistened those dear lips and mouth with a pleasant liquid we had for her, she looked up, and with a smile of gratitude said, "*What a favor!*" Soon after this she said, "*Do not hold me; let me go!*" When I saw she must soon go and leave me, I involuntarily exclaimed, "FAREWELL, WIFE, TILL THE MORNING OF THE RESURRECTION!" And so at last she sweetly and calmly fell asleep, without a motion of her head, hand, or foot. A slight gasp, and all was over for this mortal life.

It was about six o'clock in the morning when my dear wife died; and when we came round the domestic altar for family devotion, Mother Eaton (mother of the deceased), who is in her eighty-fifth year, and resides with me, said, "Thomas, cannot you sing a verse or two this morning?" I said, "I don't know but I can, mother; I have been thinking about it." She replied, "I think you can." And so I struck a familiar piece, a great favorite of my deceased companion; and when we came to the words,

"Then shall I raise a morning song,
With all the vast, angelic throng,"

I saw so clearly with an eye of faith my precious wife, clothed in white, in her immortal beauty, singing, and shining like the sun, with the redeemed host, made like the angels to *die no more!* that I now have such a longing desire for that day to come, as I never had before. Oh,

"How long shall death, the tyrant, reign,
And triumph o'er the just?"

"Come, Lord Jesus." O, "come quickly." "*Awake and sing, ye that dwell in dust.*" "*And so shall we ever be with the Lord.*" May the reader and the writer be there.

"Husbands, love your wives, and be *not bitter against them.*"

"Wives, submit yourselves unto your own husbands, *as it is fit in the Lord.*"

"Children, obey your parents *in the Lord;* for this is right." *Amen.* T. M. PREBLE.

East Weare, N. H., April 9th, 1864.

ERRATA.—In my closing argument on the Sabbath question, as found in the Crisis of Apr. 26th, p. 22, first col., five lines from the top,—for "*Sabbath Manual, No. 2, pp. 8–126,*" read 111–126.

About mid-way of same column, where it is said, "Christ had told the disciples to leave Jerusalem when they should see it compassed with enemies," for "enemies," read *armies.* T. M. PREBLE.

Obituaries.

HENRY GLINES.

Died in the Hospital at Richmond, Va., Feb. 27th, 1864, Henry, the oldest son of Mark and Harriet Glines, aged nineteen years and three months.

The subject of this notice was taken prisoner in the bloody charge on Fort Waggoner, on James Island. During most of the time between his capture and death, he suffered the most severe treatment, in starvation and exposure, until his emaciated form sank away in death, to await the summons to judgment.

He leaves an affectionate father and mother, sister and brothers, to sigh over the sufferings and death of their dear son and brother. Among the letters he has written during his absence, they gather evidence of repentance of sin and trust in God. The following letter shows plainly his state of mind:—

"ON MY COUCH, Feb. 23d, 1864,
Hospital No. 22, Ward 2d.

Dearly Beloved Parents, Brothers and Sister:—I am led to believe, by the feelings of my body, that life is not long to be a blessing to me, and I feel it my duty, while the little strength in my being lasts, to let you know the condition of my mind. I feel that many times since I took upon myself the name of Jesus, that I have grieved his holy name; but now I feel that God in his mercy has forgiven all my wanderings, and owns me as his child. Although the thought of dying and being laid in the cold and silent grave so far from the loved ones at home is sad, but oh! how blessed to know that when the trump of God sounds, we shall be raised to praise our Savior on the New Earth. Blest promise in this hour to me. O prepare to meet me there, to praise God through endless time. Good bye, good bye. HENRY."

WM. A. FENN.

ELIZABETH S. BASTON.

Died in East Boston, Mass. April 24th, 1864, Sister Elizabeth S. Baston, wife of Joseph C. Baston, aged fifty years.

For many years Sister Baston has been a lover of Jesus and his coming. The "blessed hope" has sustained her in her long and painful illness. She found it all heart could wish, and the Savior a friend who sticketh closer than a brother. She is now safe from the coming storm, and deep temptations of "the Prince of the power of the air." She is sleeping quietly in Jesus, awaiting his coming to raise the dead, and give them the kingdom. May the whole family there unite to part no more forever.

Funeral was attended by the writer.

MILES GRANT.

ANNA ATKINS.

On Stillwell Prairie, April 13th, 1864, of dropsy, Sister Anna Atkins, aged eighty-two years, nine months, and thirteen days.

For the last thirty-six years of her life she was an acceptable member of the Baptist church, and highly esteemed as a mother in Israel.

THOMAS ATKINS.

Thomas Atkins, her husband, departed this life Nov. 9th, 1863, aged eighty-five years and five months.

The funeral services for both were attended by the writer at the same time, in the Baptist church at Kingsbury. Remarks were made from 1 Cor. 15: 26,—"The last enemy that shall be destroyed is death." ELD. B. MCDONALD.

IRA HUNTER.

Died in Springfield, Vernon Co., Wis., March 24th, 1864, Ira T. Hunter, aged fifty-two years.

He trusted the promise made to those that believe
In Christ, the Life-giver,—though dead they shall live;
Their life hid with Jesus, his voice they will hear,
In his likeness rising, immortal appear.

PETER S. W. DEYO.

Summary of News.

FOREIGN.

Liverpool, April 13th. Queenstown 14th.

Maximilian probably sails for Mexico on the 14th.

The Conference had not yet assembled.

The Garibaldi enthusiasm had not abated. He visited Lord Palmerston for an hour, also Stansfield, who was implicated in the recent conspiracy.

The London *Herald* says Clarendon's mission to Paris is to restore amicable relations and dispel Napoleon's irritation against England.

The Prussians continued a vigorous bombardment of Duppel. It was reported that the Danish fire was weak. Several batteries had been silenced.

A Flensburg dispatch says the Danes are preparing to evacuate the intrenchments. The Prussians in Jutland had advanced further northward. They drove the Danes out of Horsens after a short engagement.

Garibaldi arrived in London on the 11th inst., and had a splendid reception. The crowd exceeded anything ever witnessed.

The leading statesmen and men of all parties are to meet Garibaldi at an entertainment at the Duke of Sutherland's.

The Danish representatives to the Conference had arrived in London.

There was renewed activity among the Polish insurgents.

The Archduke Maximilian received the Mexican Delegation on the 10th inst. In a speech he said that, as the people of Mexico by an overwhelming majority had confirmed the resolution of the notables, and as France guarantees the Independence of Mexico and the Emperor of Austria consents, he solemnly declared his acceptance of the proposed crown, and pledged himself to govern constitutionally and for the benefit of the people of Mexico.

He claimed the union and the good will of the people and expressed his gratitude to the Emperor of the French, who had brought about a solution of the Mexican question.

The Archduke was confined to his bed by a slight fever on the 11th inst. He goes to Mexico via Rome.

The Emperor of Austria permits the formation of a corps of 600 volunteers and 300 soldiers for Mexico.

THREE DAYS LATER.

The siege of Duppel was steadily progressing. The Conference holds its first meeting in London on the 20th inst. The German Diet sends a Representative.

Garibaldi had a magnificent reception at the Crystal Palace yesterday. A flag of Italy was presented bearing the words "Rome and Venice." Also a sword. The latter from Italians of London.

It is rumored that negotiations are going on for the sale of the steamship Great Eastern to the French Government.

MEXICAN AFFAIRS.

The Emperor and Empress of Mexico quitted Miramar on the 14th amidst enthusiastic cheers and salutes from the batteries. They were expected at Rome on the 19th, and would set out for Mexico on the day following.

The family agreement between the Emperor of Austria and Maximilian is to be communicated to the Austrian Reichsrath. Maximilian's renunciation for himself and heirs for the right of succession to the Austrian crown is said to be unconditional, and not dependent on the stability of the Mexican Government.

THE DANISH WAR.

The siege of Duppel steadily progresses. The Prussians had connected their intrenchments with a new parallel and without loss. Cannonading goes on day and night.

The Danes announce the blockade of Dantzic and Pillau from the 19th.

Danish ships are reported to be making captures at the mouth of the Elbe.

FIVE DAYS LATER.

The Prussians assaulted and captured Duppel on the 18th. They took 83 cannon and from 2000 to 3000 prisoners. The Prussian loss is stated to be two generals, sixty officers and six hundred privates. The Danes are said to have lost between eighty and one hundred officers and four hundred are reported *hors du combat.* The victory was received with great rejoicing in Berlin.

It is reported that the Prussians have occupied Alsen, and that the occupation of the whole of Jutland is resolved upon.

The Conference would meet at London on the 20th. It is reaffirmed that England and France have fully agreed, and that a pacific result is probable.

The Emperor and Empress of Mexico left Rome on the 20th for Civita Vecchia to embark for Mexico. They had an audience of the Pope on the 19th, and His Holiness returned the visit. They attended mass at the Vatican before leaving.

The Persian Gulf telegraph has been laid, and throughout 900 miles works magnificently.

DOMESTIC.

Washington, April 25th. On Saturday, Governors Lewis, of Wisconsin, Yates, of Illinois, Stone, of Iowa, Morton, of Indiana, Brough of Ohio, and Blair, of Michigan, tendered the President 100,000 troops to serve one hundred days, to be clothed, armed and equipped, by the United States Government, the men to be raised within the limits of the several North-western States named. The proposition was accepted by the President, and the Secretary of War was subsequently instructed to receive these troops. Four or five of the above named Governors issued their proclamations in this city and sent them forward on Saturday. The first proposition made to the government by the North-western Governors was that the President issue his proclamation for 100,000 six months men, but owing to difficulties that could not be immediately overcome, they agreed to make the proposition mentioned. It is believed by the gentlemen who have tendered this new auxiliary force that they will be able to raise it in twenty-five days. This new army will garrison all the posts and forts on the frontier and in the rear of active operations, thus enabling the veterans now doing post and garrison duty to join our armies in the field.

New York, April 29th. The *Times'* Washington dispatch says: Up to 11 P. M. to-day nothing of much importance has transpired at the front. The indications are that a collision cannot long be delayed.

The Signal Corps, which has been stationed here all winter, left a day or two ago for the army.

It is thought that Lee will endeavor to bring on a fight without leaving his intrenchments.

A letter received here to-day from Admiral Porter pronounces Gen. Banks' expedition a complete failure. Besides over thirty pieces of artillery, a large quantity of small arms, several hundred wagons and a first-class gunboat (the Eastport), near four thousand prisoners have been lost; also, in addition, the paymaster's safe, containing a million dollars in greenbacks, was captured by the rebels.

Notices.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Meetings at South Natic.

The Lord willing, I expect to hold a series of meetings at South Natic, Mass., in the School House Hall, commencing Sunday, May 15th, and continuing every evening through the week. Meetings on Sunday as follows: 10 A. M., 1–30 P. M., and 7–30 in the evening. Meetings through the week will commence at 7–30 P. M. Will the brethren and sisters in Dover, Natic, and wherever they may be scattered in that section, come with lamps trimmed and burning, ready to labor for the salvation of sinners, praying in the Holy Ghost that God will raise up a church of faithful believers in that place.

H. K. FLAGG.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Notice.

I will attend the funeral of George W. Jones, May 15th, 1864, at the Advent Chapel in West Alton, N. H., at 10 A. M. Bro. J. G. Smith will be present to take a part in the exercises.

N. GLIDDEN.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Illinois Conference.

There has been a strange fatality attending the time of its announcement. May 17th and May 25th have been given. I wish to make a *final correction.* It will be ☞ May 25th, and over the Sabbath. Come one, and come all.

JOSHUA V. HIMES.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 13th, 1864, and continue three days. A meeting will be held over Sunday. Come one and all that can.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street. S. C. HANCOCK.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday. S. C. HANCOCK.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately,* at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the *true men.* None need be afraid to give him a call.—ED.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

Miles Grant .... Sunday, May 8th
J. Couch .... Sunday, May 15th

Searsport, Me., May 15th, and every evening during the following week, and Lord's day, 22d. MILES GRANT.

Lee, N. H. .... Saturday evening, May 7th and Sunday, the 8th.
Lawrence, Mass., Friday evening, May 13th. Perhaps also Saturday and Sunday, if there are no other arrangements. H. L. HASTINGS.

New York City, Room No. 18 Cooper Institute, all day, Sunday, May 8th.
Philadelphia .... Sunday, May 15th
State Advent Conference at Wyanet, Ill. .... May 25th and through the week. J. V. HIMES.

Worcester, Mass. .... May 8th
Athol, Mass .... May 15th
Ashburnham Depot, Mass .... May 22d
Lunenburg, Mass., (at Bro. Burredge's) .... May 29th
Vernon, Vt. .... June 5th and 19th
Brattleboro, Vt., (where Bro. Miller may appoint), June 12th. S. S. BREWER.

Biddeford, Me .... May 8th
Worcester, Mass. .... May 15th
F. H. BURBANK.

East Boston .... Sunday, May 15th
A. W. SIBLEY.

APPOINTMENTS FOR VERNON, VT.

L. Boutell .... Sunday, May 22d
S. S. Brewer .... Sundays, June 15th and 19th

East Stoneham, Me., Saturday evening, May 14th, and over the following Sabbath.
North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore .... June 5th
J. T. JORDAN.

Blooming Valley, Crawford Co., Pa. .... May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Holliston, Mass. .... May 8th
A number are expected to go forward in baptism.
South Natic, Mass., (in the School-house Hall), Sunday, May 15th. Also evenings through the week.
Holliston .... Sunday, May 22d
H. K. FLAGG.

North Dana, Mass .... May 8th
Northfield, (at Bro. A. Gay's) .... May 11th
Griswoldville, Mass .... May 12th
Charlemont, Mass., (at Bro. Calvin Hick's) .... May 13th
Savoy, Mass .... May 15th
Dalton, Mass .... May 17th and 18th
Plainfield, Mass., (Bro. J. Healy's) .... May 19th
Plainfield, Mass., (D. Thayer's) .... May 20th
Goshen, Mass .... May 22d
Amherst, Mass .... May 23d
GEO. A. STREETER.

Hartford, Ct. .... Sunday, May 8th
Springfield, Mass., (Goodrich's Hall), Sundays, May 22d and 29th.
H. MUNGER.

Danbury, N. H. .... May 8th
Boston, Mass .... May 15th
Worcester, Mass .... May 22d
Grafton Centre, N. H. .... May 29th
J. COUCH.

Northwood Narrows, N. H., Saturday evening, May 7th and Sunday, the 8th. JOHN G. HOOK.

Mantua Station, Portage Co., Ohio .... Sunday, May 15th half past 10 o'clock, A. M. Hope to see a general gathering of the friends of truth in that region.
Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Portsmouth, N. H. .... Sundays, May 8th and 15th
T. M. PREBLE.

Pleasant Valley, Ct. .... May 8th
B. HITCHCOCK.

Sandy Hill, N. Y. .... Sundays, May 15th, 22d, 29th
H. F. CARPENTER.

Lawrenceville, C. E., (where Bro. E. Lawrence may appoint), Sunday, May 8th. PETER H. LAWRENCE.

Haverhill, Mass .... Sunday, May 8th
A. W. SIBLEY.

Holden, Me., (Chapel near Bro. Israel Clewley's), Sunday, May 8th.
Surry, Me., School-house, North Bend, Sunday, May 15th
THOMAS SMITH.

Wallingford, (North Farms) .... Sunday, May 8th
O. D. WOODRUFF.

New Britain, Ct. .... May 8th
Collinsville, Ct. .... May 11th
Southington, Ct. .... May 12th
Plainville, Ct. .... May 13th
Bristol, Ct. .... May 15th
Warehouse Point, Ct. .... May 18th
Scitico, Ct. .... May 19th
Springfield, Mass., (Goodrich's Block) .... May 22d
J. S. WHITE.

APPOINTMENT FOR AGAWAM.

H. Pratt .... May 8th

Wrightville, Ct. .... Sunday, May 8th
LEWIS ANDREWS.

West Ossipee, (for baptism) .... May 8th
T. W. PIPER.

Tuftonborough, N. H. .... Sunday, May 8th
West Alton, N. H. (funeral) .... Sunday, May 15th
Nottingham, N. H. .... Sunday, May 22d
J. G. SMITH.

Concord, N. H. .... Sunday, May 8th
Bradford, (New Town Hall), N. H., Sunday, May 15th
JOSEPH W. WHITE.

East Otis, Mass .... Sunday, May 15th
Cold Spring, Mass .... Sunday, May 29th
GEO. L. TEEPLE.

Ocean Port, N. J. .... May 8th
J. K. BELLOWS.

Portland, Me .... Sunday, May 8th
Frankfort Mills .... Sunday, May 15th
J. HEMENWAY.

Kendall .... May 8th
Darien .... May 15th
C. F. SWEET.

Richmond, (Reed meeting-house) .... May 8th
R. R. YORK.

Northfield, Ct. .... Sunday, May 8th
South Windsor, Ct. .... Sunday, May 15th
South Manchester .... evening of the 15th as Bro. H. P. Hart may arrange. C. GOODRICH.

Ore Hill, Warren, N. H .... May 8th
West Plymouth, (Brick school-house) .... May 15th
J. M. SANBORN.

Sandy Brook, near Hitchcockville, Ct., (at Bro. Davis') Sunday, May 15th. LEWIS ANDREWS.

APPOINTMENTS FOR SPRINGFIELD, No. 5 OAK ST.

P. Butler .... May 8th
H. Pratt .... May 15th

North Sutton (where Bro. I. Andrews may appoint), May 8th. F. S. RANSOM.

Montreal, C. E., evening, May 7th, and Sunday, the 8th
East Farnham, at 2 o'clock P. M. .... May 13th
Bolton, C. E., (Sargent School-house), quarterly meeting, May 14th and 15th.
Lake School-house .... May 17th
Peasley Corner .... May 18th
Ward's Corner, in Magog .... May 19th
Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. CHAS. P. DOW.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

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Business.

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The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

John Sawyer, C. Farrington, T Lane, Stephen C Wilcox, Mrs. D. Killpatrick, Mrs. E. V. Bersey, A. Payson, J Snow, H H Hart, Wm. E Soper, Henry Hillard, Miss C. D. Butler, J. C. Freeman, Esther Ann Pratt, Aaron Bagsley, John Brown.

MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.? SOMEBODY wants his paper changed from OTIS, MASS., to COLD SPRING, MASS. Will he please give us his NAME?

TO CORRESPONDENTS.

R. R. York—You will see the acknowledgment in the No. for April 5th.

A. D. Haddock—The Millennial Harbinger, Seneca Falls, N. Y.

Ella Phelps—Credited to No. 497.

J. H. F. Varney—Can't say when. Some months yet.

John G. Maner—We will send you "Signs" soon as a new edition is printed.

G. W. Matts—Are out of Great Controversy.

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C. F. Goodwin—Your letter with remittance was received.

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BY EXPRESS.—W. Johnston.

☞ N. B.—SEVERAL ORDERS ARE NOW WAITING, UNFILLED, as the editions of quite a number of our books are entirely exhausted. We hope in a few weeks to have a new supply. This will account for our receipts of money for books and tracts, and no notice of books sent out.

LETTERS RECEIVED.

A Hawks, A W Sibley, P E Armstrong, L Beeraft, C H Sweet, A Stearns, P W Covey, Jane J Austin, T L Waugh, J L Hersey, W. Greenleaf, J Elkins, A A Lawrence, T M Preble.

POST OFFICE ADDRESS.

Luthera B. Weaver—North Dana, Mass.

H. G. Thompson—Co. A. 24th Reg. V. R. C. 7th St. Barracks, Washington, D. C.

D. T. Taylor—Rouses Point, Clinton Co., N. Y.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

H. L. H. and wife, \$40.00; A. Adams, \$10.00; I. Field, \$10.00; I. C. Howe \$10.00; I. L. Little, \$3.00; Mrs. Green, \$5.00; Central Hall Church, East Boston, \$3.00; Jas. Freeman Clark, \$2.00; George W. Briggs, \$1.00; L. T. Cunningham, \$1.00; W. Laskey, \$1.00; J. S. Potter, \$1.00; A friend of Mission, Mrs. Pinkham, East Boston, \$1.00; A lady, through Bro. N. N. Whitney, \$1.00.

In returning thanks to my dear christian friends for the sympathy they have manifested for the Italian Mission, I would say that, unfortunately, we live in such a time that we are obliged to lose nearly one half of our contributions in exchanging federal money for European currency; for this reason, I have only sufficient means to carry my family to England. I trust, dear brethren, you will assist me to reach my destination. I expect to spend two or three weeks in London, Providence permitting, and all contributions in future which may be sent to Elders J. LITCH, MILES GRANT, or H. L. HASTINGS, Boston, Mass., or to Elder J. V. HIMES, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. CZECHOWSKI.

All orders for any of the following works must be addressed to

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EXPOSITORY WORKS ON PROPHECY. BY S. S. BREWER.

1. **The Days in which we Live.** This is a concise history of the Four Great Monarchies—Babylon, Medo-Persia, Grecia, Rome Pagan, Rome Papal, in their proper condition, as viewed by the Light of Revelation. [illegible]
2. **An Exposition of the Seven Seals.** History and facts applied in a manner plain and easy to be understood. [illegible]
3. **The Slaying of the Witnesses.** Showing that the "Second Woe" ended with the Reign of Terror in France. [illegible]
4. **A Treatise on Revelation XIII, in Two Parts.** [illegible]
5. **The Kingdom of God and Signs of the Times.** [illegible]
6. **The Last Day Tokens. No. 1.** This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." [illegible]
7. **Last Day Tokens. No. 2** is an answer to the question, "What shall be the Sign of thy coming, and the end of the World?" [illegible]
8. **Last Day Tokens. No. 3.** This is a phenomenal compend, containing a history of the Signs in the Sun, in the Moon, and in the Stars. [illegible]
9. **The Great Image soon to be dashed to pieces.** Price 4 cts., postage 2 cts.
10. **The History of an Immortal Soul.** Mythology and Theology vs. Bible. [illegible]
11. **Rich Man and Lazarus.** New edition, revised, and enlarged. Price 6 cts. [illegible]

One copy of each of the above works sent by mail for \$1.00. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life, by C F. Hudson. [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]

Human Destiny. A Critique on Universalism. [illegible]

The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death in the literal sense [illegible]

The Rich Man and Lazarus. [illegible]

The Rights of Wrong; or, Is Evil Eternal? [illegible]

Reviewers Reviewed. New edition with replies to articles in the [illegible]

BIOGRAPHICAL SKETCH OF HELEN MARR PREBLE.

Fell asleep in Jesus, in East Weare, N. H., March 29th, 1864, my beloved wife, Helen M. Preble, aged fifty-two years, lacking five days, after a long and distressing illness of dropsy and heart disease.

Her maiden name was Eaton. The place of her birth, and where she lived until we were married, was within about one mile of the place where she died. But while we lived together, we resided, traveled, and labored in several of the States of this Union. *The Advent cause* has had her strength and influence, without any faltering, *for more than twenty-three years of the best part of her life.*

In early life, at the age of eighteen, she gave her heart to her Savior, as the following extracts from her "diary" will show, which she commenced in 1831.

"Weare, Jan. 1, 1831. The happiest New Year's day that I ever experienced. When I compare the present state of my mind with what it was but one year ago to-day, I am struck with wonder and surprise at the change. Then, my whole aim was to secure to myself that happiness which arose from worldly pursuits. . . . . But through the goodness and mercy of God I hope and trust my soul has, in a measure, been a partaker of that happiness which is of endless duration. And it is for this that I feel to rejoice with joy unspeakable and full of glory."

Under date of April 3d, of the same year, she writes:—"This day completes my nineteenth year. . . . One year ago yesterday, God was pleased to call my attention to the subject of religion; and I have great reason to look back with pleasure on that day as one of the most important of my unprofitable life."

The following extracts from her "diary" will give the reader some idea of the state of her mind and purposes of her heart before and after our marriage. Under date of Jan. 23d, 1837, she writes:—

"I know that my Redeemer lives, and because he lives I shall live also. I know there is nothing that will compare with the love of God in the soul. Yes, I would say, 'Remove all my earthly relations from me—only let me feel that my Redeemer is mine, and I am his, and I will ask no more.'"

Under date of Dec. 3d of this same year, and following our marriage, which was on the 14th of November previous, she writes:—

"Felt an unusual exercise in prayer while engaged in family devotion this morning. Repaired to the house of God, where Jesus was pleased to fill my soul with love for poor sinners."

Again, Dec. 6:—"Enjoyed much in reading God's holy word. Think I find it a lamp to my feet, and a light to my path."

Again, Dec. 31, Sabbath:—"Attended meeting, and enjoyed the season much. My husband spoke from the words, '*Time is short.*' He felt the power of the words, it being the last day of the year. But what added more to the solemnity of the occasion, was the death of an aged gentleman within a few rods of the meeting-house. He died during service, and some were called from the meeting to lay him out. Truly, death is in our land, and I know not how soon the mandate will be sealed upon me. God grant that I may be in readiness; that I may have my work done, and well done in the Lord."

At the commencement of a new year she writes:—"Jan. 1st, 1838. The commencement of a new year finds me a resident of Parsonsfield, Me., where I expect to remain a short time. I know not how long."

In this same month, Jan. 16th, she writes:—"Feel this morning that the cause of God has a claim upon me, and it does not become me to be idle when sinners are perishing for the want of information."

Again on the 24th:—"This evening I am alone, as my husband has gone some distance to attend meeting. My prayer is that God would stand by him, and grant him the influence of his Holy Spirit in speaking."

Again, the next day, 25th:—"Enjoyed this day unusually well; but more especially this evening in the prayer meeting did I feel that my peace was made with God; and it is more than my meat and drink to do the will of my Heavenly Father."

The next day, 26th:—"This evening visited at Bro. H——'s. Felt rather unpleasant on account of some misunderstanding with some of the brethren as to a remark made by my husband last evening in the prayer meeting. Think my husband correct in his remark, and hope it will serve to arouse those who have been living at ease in Zion."

On the 27th she writes:—"Attended a church meeting, and united with the church. Felt my heart gladdened at the prospect of union in the church. This evening we have been favored with the call of *eight* young persons, three of whom were pious, the other five anxious. They were all willing to bow but one, and she was sorry that she did not. We had a weeping, solemn time; and one name, I trust, will be registered in heaven."

Again, on the 28th, in referring to the prayer meeting, she writes:—"Christians were well engaged, and sinners wept; and some felt to acknowledge they were wrong in their application as to the remark made last Thursday evening."

Under date of Feb. 11th (Sabbath), she writes:—"Enjoyed much in secret prayer, especially while praying for my husband."

Again the next day, (12th):—"Felt quite disconcerted at the thought of parting with my dear companion to attend the quarterly meeting. After praying a long time, felt willing to give him up."

Again, on the 19th:—"Feel rather lonely to-day, as my husband has been called away to attend a funeral. Yet I know this is but the commencement of his leaving me, and I awfully fear lest I shall be unwilling to give my consent at all times for his departure. It is not my intention now ever to hinder him when duty calls." (And let me add here, she never did when she was well, so it was consistent for me to go.)

Under date of April 1st (Sabbath), she writes:—"Attended meeting as usual. In the evening, felt desirous of being excused from attending meeting, but could find no reasonable excuse; I went to the meeting, and felt to praise God that I did so."

The last words found in her "diary" are the following:—"O that my heart may be in entire subjection to the will of God." And thus she tried to live.

Twenty-six years ago last November, we were united in marriage; and during this period of more than a quarter of a century which we were permitted to live together, I do not remember of hearing her complain of her lot as a christian, or in any other way as regards the hardships incident to her lot as a minister's wife. If my brethren in the ministry, or others, called on us at a time when we did not have all we could wish to place upon our table for their comfort, my dear wife would always make the best of it, without one word of complaint; always cheerful, and ready to entertain the Lord's servants, as many can bear me witness. Faithfully, and without murmuring, did she stand by me in all my labors and trials as a minister of the gospel of our divine Savior.

Although in 1841, when I first embraced the faith of the immediate coming of Christ, she for a short time thought me deluded, and seemed to feel that our earthly prospects were blighted, yet, even then, she did but gently oppose me. But when she saw the truth herself, with her whole heart she embraced it. In 1842 we were united in the thing, and sold about all of our earthly substance; broke up house-keeping, and spent the time in traveling, and laboring for the salvation of sinners, until the fall of 1844; at which time we expected to see our Savior. But when the time passed, we were left without a home in this world of disappointment, poverty, and distress. But never from that day to the day of her death, did I ever hear my beloved wife utter *one word of regret* for the course we had taken, or for the *sacrifice we had made.* But on the other hand, she often expressed herself "*happy*," to think we had "given all for Christ," and in a very short time we should "*possess the kingdom*," as our eternal reward.

But oh my loss! O cruel, cruel death! "*But you'll be destroyed.*" And, as it now appears to me, if all the troubles and afflictions of my whole previous life were crowded together into one, it would not compare with this affliction I now suffer in the loss of this one object of my affections, which I loved next to my Savior. But I must not murmur; for my loss is *her gain*, as she was ready and *waiting to go.*

INCIDENTS OF HER LIFE.

The following incidents will give the reader some idea of her great help to me, and to the cause of Christ.

In the winter of 1843, while laboring a few weeks in the western part of Massachusetts, I gave a course of lectures in the village of Warwick. In an evening meeting I met with great opposition from a man who tried to turn every thing into ridicule. And so bold and determined was he, that I was obliged to stop speaking—fell upon my knees and prayed. As I rose from praying, my faithful wife struck the hymn—

"O turn ye, O turn ye, for why will ye die?"

and such was the *divine power* which attended that singing (wife and I sung alone,) when we closed the hymn the man left his seat, came and took me by the hand, confessed his fault, asked for prayers in his behalf, fell upon his knees with us, begged for mercy, and was converted on the spot. This gave new impulse to the work of God, and a large number were converted before we left the place.

A few weeks later—about the middle of February—we had to leave Nashua, our place of residence then, and go to the State of Maine, to attend appointments which I had made for seven different towns in the county of Franklin. My first appointment was at New Sharon, to commence on Sunday, the 19th. The hardest snow storm for the winter commenced on Wednesday, the 15th. But notwithstanding this, my ever faithful wife said, "*Let us go, husband, I think I can stand it.*" And so on Thursday morning, (16th) at six o'clock, we left Nashua, with one only child, a daughter, then about five years old. But such was the unusual severity of the storm, the cars could only reach Dover at quite a late hour that evening.

Friday, 17th. The roads were so badly drifted, the cars could not run; and a team of four horses was fitted out, and a few passengers accompanied us to Portland, where we arrived about ten o'clock in the evening. And so bad was the travelling, that a train of cars which left Boston on Wednesday, P. M., did not reach Portland until a few minutes after we did.

On Saturday morning, (18th,) at seven o'clock, the stage was to leave Portland for Wilton, *sixty-five miles distant!* And notwithstanding the fatigues of the two days previous, the severe cold morning, and the badness of the traveling; yet my persevering and courageous wife said, "*I think we can go, husband; let us try it!*" And so we did. But at *seven* o'clock that evening, we were some *twelve miles from Wilton*; and the roads so dangerous to travel, that the driver said he dare not go any further with his double team. But said if we were disposed to follow him, as he must go with the mail, he would furnish us with a single team,—he would take another, the baggage, and a lady passenger; and we might follow him if we could. And thus, that terrible night, with my wife and child covered with buffalo robes, we drove to Wilton, where we arrived about midnight. When we reached the place, the driver found the lady with him was motionless, and speechless, but not quite lifeless, as she revived from her senseless state in about half an hour after coming into a warm room at the hotel where we stopped.

Sabbath morning, 19th. Was now some fifteen miles from my appointment in New Sharon. And as the roads were still so bad, and the weather so very cold, I said to my dear wife, "Will you not remain here at the hotel, and let me go to my appointment? And as soon as the travelling will admit I will return for you." She replied, "No, husband, I had rather go with you." I then said, "Shall I not stop here with you, and give up the idea of reaching my appointment?" "I think not," said she, "as it will disarrange all your other appointments." Hence I hired a team of the landlord,—left our baggage in his care,—and we reached the place of my appointment at eleven o'clock that forenoon. And none of us were injured by the journey. *The Lord was with us.* And for seven successive weeks we attended to our work; myself being able to give, on an average, two discourses each day, for the entire seven weeks. And it is now a matter of great comfort to me, that I not only expect to see a great number of precious souls saved in the kingdom of God, as the result of those labors; but with them, and "the saints of the Most High," *my beloved, deceased wife.*

One more incident I will relate, to show her strong *faith in God*, that he would sustain us as a family in times of want and affliction. Some few years since, while I was laid by from preaching some time in consequence of ill health, we became rather needy; when I said to her I thought I should try and borrow a little money. But she put me off by saying:

"*I would not to-day, husband; we can get along a few days longer.*"

And thus she put me off, at three or four different times, for more than a week, when I would speak about borrowing money. But at last I said to her, early one morning, "Wife, I must have five dollars to-day; and after breakfast I am going out and try to borrow it." But she replied: "Wait till the mail comes in, husband." I said, "That is reasonable, wife." And so I waited. When the mail came in that day, it brought us a letter, and in it a five dollar bill from our kind friends in H——, who had heard of my sickness. Thank the Lord for such *faith, prudence,* and *economy,* as always characterized my devoted wife during the whole time we lived together. Hence, I have lost a great *treasure*; and in this life I am not expecting it will be made up to me. But,

"O, that bright world to come!"

When shall we be there?

Although much more might be said in favor of the deceased, yet she had her faults. The greatest of which I had to complain, was her too great devotion to her domestic affairs. She was a little too much of a "Martha"—"careful and troubled about many things." She was particular to a fault. Her "needle," "thread," and "thimble;" the "dust," "flies," and "spiders," made my valuable wife a great deal of trouble and labor. Hence it confined her within doors too much for her health, and no doubt shortened her days. This I say that others may profit thereby, while they can.

LAST FEW MONTHS OF HER LIFE.

The nature of her disease was such that her physical sufferings were very great, and especially for the last few weeks and days of her life. As the water accumulated in the lungs, and around the heart, it was with the greatest difficulty that those organs could perform their labor. And as our family physician, of Concord, said to me since her death, if it had not been for the special care which she received, she would not have lived a month after we moved from Concord in October last. It was the only thing which kept her alive for months.

Night and day was I with her, not leaving her to attend a Sabbath meeting for more than six months. For the last few weeks she could not lie down at all; and for nearly two months was about as helpless as a babe. For the last ten or twelve days she was confined to her chairs, as she had five different ones, of different size and form, so as to change her position as much as possible. A part of the time she had to be changed from one chair to another every hour, sometimes much less! But notwithstanding all this, not a word of complaint did she utter; but a calm and heavenly resignation was manifest in all things.

For nearly a week previous to her death, our daughter, Mrs. George, was with us; and one morning, soon after we left the breakfast table, and before we engaged in family devotion, wife spoke and said: "I wish to talk with you all freely; for I feel that I must soon leave you; and I hope you will not mourn and weep for me, for I feel I am ready, and I am willing to go." But while addressing herself to our daughter, telling her that it was her wish that she should have some particular articles of her clothing; the child was so overcome with grief, she cried out, "Don't, mother!" and thus the conversation ceased upon this subject. On Saturday afternoon, Mrs. George returned home, hoping to return to us the first of the week.

On Monday morning, at an early hour, it was evident that my dear companion must soon leave us, and a messenger was dispatched to Concord for our children, fearing that death might deprive them of their mother before they could reach us. But oh, the distress of my heart, when the messenger returned, and brought no one with him but our son-in-law, Mr. George, as daughter Jennie, by over exertion, was taken violently sick on Sabbath morning and could not come.

At first I was afraid to have my son go into the house, for fear his mother would be entirely overcome at the thought of never seeing her daughter again. But as son Hermon entered the room, she took him by the hand, and in a few moments calmly said, "Where is Jennie?" When told that she was sick, and could not come, she, without a tear, or but little apparent emotion, meekly, and in a heavenly, submissive tone of voice, replied, "*Well!*" and that was all she then said. A short time after this, she reached out her arms, clasped me to her bosom, and then kissed me several times. Then looking towards Mr. George, she said, "I want to kiss Hermon!" After this she kissed her mother, and a sister of hers who was present.

Some little time after this, she very mildly and affectionately said, "I should like to see Jennie!" When I asked her if she had any special word for Jennie, or any other absent friends, she tenderly replied, "*Not now.*" The peculiar manner in which these words were uttered, conveyed to mind what she had said to us before, "MY WORK IS DONE!"

To the last, she appeared to be conscious, although for a short time was unable to articulate so as to be understood. But often during the last day and night of her life, she would exclaim, "*How good the Lord is!*" The following are among the last words I heard from her lips. While she saw my great anxiety for her life, and my willingness to lift her from one chair to another, if possible to relieve her pain, she would say, "*How can you do it, husband! Have some one to help you.*"

About the last time I ever moistened those dear lips and mouth with a pleasant liquid we had for her, she looked up, and with a smile of gratitude said, "What a favor!" Soon after this she said, "*Do not hold me; let me go!*" When I saw she must soon go and leave me, I involuntarily exclaimed, "FAREWELL, WIFE, TILL THE MORNING OF THE RESURRECTION!" And so at last she sweetly and calmly fell asleep, without a motion of her head, hand, or foot. A slight gasp, and all was over for this mortal life.

It was about six o'clock in the morning when my dear wife died; and when we came round the domestic altar for family devotion, Mother Eaton (mother of the deceased), who is in her eighty-fifth year, and resides with me, said, "Thomas, cannot you sing a verse or two this morning?" I said, "I don't know but I can, mother; I have been thinking about it." She replied, "I think you can." And so I struck a familiar piece, a great favorite of my deceased companion; and when we came to the words,

'Then shall I raise a morning song,
With all the vast, angelic throng,"

I saw so clearly with an eye of faith my precious wife, clothed in white, in her immortal beauty, singing, and shining like the sun, with the redeemed host, made like the angels to *die no more!* that I now have such a longing desire for that day to come, as I never had before. Oh,

"How long shall death, the tyrant, reign,
And triumph o'er the just?"

"Come, Lord Jesus." O, "come quickly." "*Awake and sing, ye that dwell in dust.*" "*And so shall we ever be with the Lord.*" May the reader and the writer be there.

"Husbands, love your wives, and be *not bitter against them.*"

"Wives, submit yourselves unto your own husbands, *as it is fit in the Lord.*"

"Children, obey your parents *in the Lord*; for this is right." *Amen.* T. M. PREBLE.

East Weare, N. H., April 9th, 1864.

ERRATA.—In my closing argument on the Sabbath question, as found in the Crisis of Apr. 26th, p. 22, first col., five lines from the top,—for "*Sabbath Manual, No. 2, pp. 8–126,*" read 111–126.

About mid-way of same column, where it is said, "Christ had told the disciples to leave Jerusalem when they should see it compassed with enemies," for "enemies," read *armies.* T. M. PREBLE.

Obituaries.

HENRY GLINES.

Died in the Hospital at Richmond, Va., Feb. 27th, 1864, Henry, the oldest son of Mark and Harriet Glines, aged nineteen years and three months.

The subject of this notice was taken prisoner in the bloody charge on Fort Waggoner, on James Island. During most of the time between his capture and death, he suffered the most severe treatment, in starvation and exposure, until his emaciated form sank away in death, to await the summons to judgment.

He leaves an affectionate father and mother, sister and brothers, to sigh over the sufferings and death of their dear son and brother. Among the letters he has written during his absence, they gather evidence of repentance of sin and trust in God. The following letter shows plainly his state of mind:—

"ON MY COUCH, Feb. 23d, 1864,
Hospital No. 22, Ward 2d.

Dearly Beloved Parents, Brothers and Sister:—I am led to believe, by the feelings of my body, that life is not long to be a blessing to me, and I feel it my duty, while the little strength in my being lasts, to let you know the condition of my mind. I feel that many times since I took upon myself the name of Jesus, that I have grieved his holy name; but now I feel that God in his mercy has forgiven all my wanderings, and owns me as his child. Although the thought of dying and being laid in the cold and silent grave so far from the loved ones at home is sad, but oh! how blessed to know that when the trump of God sounds, we shall be raised to praise our Savior on the New Earth. Blest promise in this hour to me. O prepare to meet me there, to praise God through endless time. Good bye, good bye. HENRY."

WM. A. FENN.

ELIZABETH S. BASTON.

Died in East Boston, Mass., April 24th, 1864, Sister Elizabeth S. Baston, wife of Joseph C. Baston, aged fifty years.

For many years Sister Baston has been a lover of Jesus and his coming. The "blessed hope" has sustained her in her long and painful illness. She found it all heart could wish, and the Savior a friend who sticketh closer than a brother. She is now safe from the coming storm, and deep temptations of "the Prince of the power of the air." She is sleeping quietly in Jesus, awaiting his coming to raise the dead, and give them the kingdom. May the whole family there unite to part no more forever.

Funeral was attended by the writer.

MILES GRANT.

ANNA ATKINS.

On Stillwell Prairie, April 13th, 1864, of dropsy, Sister Anna Atkins, aged eighty-two years, nine months, and thirteen days.

For the last thirty-six years of her life she was an acceptable member of the Baptist church, and highly esteemed as a mother in Israel.

THOMAS ATKINS.

Thomas Atkins, her husband, departed this life Nov. 9th, 1863, aged eighty-five years and five months.

The funeral services for both were attended by the writer at the same time, in the Baptist church at Kingsbury. Remarks were made from 1 Cor. 15: 26,—"The last enemy that shall be destroyed is death." ELD. B. McDONALD.

IRA HUNTER.

Died in Springfield, Vernon Co., Wis., March 24th, 1864, Ira T. Hunter, aged fifty-two years.

He trusted the promise made to those that believe
In Christ, the Life-giver,—though dead they shall live;
Their life hid with Jesus, his voice they will hear,
In his likeness rising, immortal appear.

PETER S. W. DEYO.

Summary of News.

FOREIGN.

Liverpool, April 13th. Queenstown 14th.

Maximilian probably sails for Mexico on the 14th.

The Conference had not yet assembled.

The Garibaldi enthusiasm had not abated. He visited Lord Palmerston for an hour, also Stansfield, who was implicated in the recent conspiracy.

The London *Herald* says Clarendon's mission to Paris is to restore amicable relations and dispel Napoleon's irritation against England.

The Prussians continued a vigorous bombardment of Duppel. It was reported that the Danish fire was weak. Several batteries had been silenced.

A Flensburg dispatch says the Danes are preparing to evacuate the intrenchments. The Prussians in Jutland had advanced further northward. They drove the Danes out of Horsens after a short engagement.

Garibaldi arrived in London on the 11th inst., and had a splendid reception. The crowd exceeded anything ever witnessed.

The leading statesmen and men of all parties are to meet Garibaldi at an entertainment at the Duke of Sutherland's.

The Danish representatives to the Conference had arrived in London.

There was renewed activity among the Polish insurgents.

The Archduke Maximilian received the Mexican Delegation on the 10th inst. In a speech he said that, as the people of Mexico by an overwhelming majority had confirmed the resolution of the notables, and as France guarantees the Independence of Mexico and the Emperor of Austria consents, he solemnly declared his acceptance of the proposed crown, and pledged himself to govern constitutionally and for the benefit of the people of Mexico.

He claimed the union and the good will of the people and expressed his gratitude to the Emperor of the French, who had brought about a solution of the Mexican question.

The Archduke was confined to his bed by a slight fever on the 11th inst. He goes to Mexico via Rome.

The Emperor of Austria permits the formation of a corps of 600 volunteers and 300 soldiers for Mexico.

THREE DAYS LATER.

The siege of Duppel was steadily progressing. The Conference holds its first meeting in London on the 20th inst. The German Diet sends a Representative.

Garibaldi had a magnificent reception at the Crystal Palace yesterday. A flag of Italy was presented bearing the words "Rome and Venice." Also a sword. The latter from Italians of London.

It is rumored that negotiations are going on for the sale of the steamship Great Eastern to the French Government.

MEXICAN AFFAIRS.

The Emperor and Empress of Mexico quitted Miramar on the 14th amidst enthusiastic cheers and salutes from the batteries. They were expected at Rome on the 19th, and would set out for Mexico on the day following.

The family agreement between the Emperor of Austria and Maximilian is to be communicated to the Austrian Reichsrath. Maximilian's renunciation for himself and heirs for the right of succession to the Austrian crown is said to be unconditional, and not dependent on the stability of the Mexican Government.

THE DANISH WAR.

The siege of Duppel steadily progresses. The Prussians had connected their intrenchments with a new parallel and without loss. Cannonading goes on day and night.

The Danes announce the blockade of Dantzic and Pillau from the 19th.

Danish ships are reported to be making captures at the mouth of the Elbe.

FIVE DAYS LATER.

The Prussians assaulted and captured Duppel on the 18th. They took 83 cannon and from 2000 to 3000 prisoners. The Prussian loss is stated to be two generals, sixty officers and six hundred privates. The Danes are said to have lost between eighty and one hundred officers and four hundred are reported *hors du combat*. The victory was received with great rejoicing in Berlin.

It is reported that the Prussians have occupied Alsen, and that the occupation of the whole of Jutland is resolved upon.

The Conference would meet at London on the 20th. It is reaffirmed that England and France have fully agreed, and that a pacific result is probable.

The Emperor and Empress of Mexico left Rome on the 20th for Civita Vecchia to embark for Mexico. They had an audience of the Pope on the 19th, and His Holiness returned the visit. They attended mass at the Vatican before leaving.

The Persian Gulf telegraph has been laid, and throughout 900 miles works magnificently.

DOMESTIC.

Washington, April 25th. On Saturday, Governors Lewis, of Wisconsin, Yates, of Illinois, Stone, of Iowa, Morton, of Indiana, Brough of Ohio, and Blair, of Michigan, tendered the President 100,000 troops to serve one hundred days, to be clothed, armed and equipped, by the United States Government, the men to be raised within the limits of the several North-western States named. The proposition was accepted by the President, and the Secretary of War was subsequently instructed to receive these troops. Four or five of the above named Governors issued their proclamations in this city and sent them forward on Saturday. The first proposition made to the government by the North-western Governors was that the President issue his proclamation for 100,000 six months men, but owing to difficulties that could not be immediately overcome, they agreed to make the proposition mentioned. It is believed by the gentlemen who have tendered this new auxiliary force that they will be able to raise it in twenty-five days. This new army will garrison all the posts and forts on the frontier and in the rear of active operations, thus enabling the veterans now doing post and garrison duty to join our armies in the field.

New York, April 29th. The *Times'* Washington dispatch says: Up to 11 P. M. to-day nothing of much importance has transpired at the front. The indications are that a collision cannot long be delayed.

The Signal Corps, which has been stationed here all winter, left a day or two ago for the army.

It is thought that Lee will endeavor to bring on a fight without leaving his intrenchments.

A letter received here to-day from Admiral Porter pronounces Gen. Banks' expedition a complete failure. Besides over thirty pieces of artillery, a large quantity of small arms, several hundred wagons and a first-class gunboat (the Eastport), near four thousand prisoners have been lost; also, in addition, the paymaster's safe, containing a million dollars in greenbacks, was captured by the rebels.

Notices.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Meetings at South Natic.

The Lord willing, I expect to hold a series of meetings at South Natic, Mass., in the School House Hall, commencing Sunday, May 15th, and continuing every evening through the week. Meetings on Sunday as follows: 10 A. M., 1–30 P. M., and 7–30 in the evening. Meetings through the week will commence at 7–30 P. M. Will the brethren and sisters in Dover, Natic, and wherever they may be scattered in that section, come with lamps trimmed and burning, ready to labor for the salvation of sinners, praying in the Holy Ghost that God will raise up a church of faithful believers in that place. H. K. FLAGG.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Notice.

I will attend the funeral of George W. Jones, May 15th, 1864, at the Advent Chapel in West Alton, N. H., at 10 A. M. Bro. J. G. Smith will be present to take a part in the exercises.

N. GLIDDEN.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Illinois Conference.

There has been a strange fatality attending the time of its announcement. May 17th and May 25th have been given. I wish to make a *final correction.* It will be ☞ May 25th, and over the Sabbath. Come one, and come all.

JOSHUA V. HIMES.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 13th, 1864, and continue three days. A meeting will be held over Sunday. Come one and all that can.

Notice.

The Lord willing, a conference of Free Sabbath Adventists, organized under the name of "The Church of the First Born," will be held at Portland, Me., commencing Thursday, May 5th, and continuing over the Sabbath and first day. All lovers of truth, whether they see exactly with us or not, are cheerfully invited to attend. Strangers coming into the city will inquire for H. A. Weston, 432 Congress Street. S. C. HANCOCK.

P. S. The Lord willing, I will preach in Westerly, R. I., at the Quarry meeting-house, Sunday, April 24th, also at Central Hall, East Boston, Thursday evening, April 28th, and over the following Sunday. S. C. HANCOCK.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the *true men.* None need be afraid to give him a call.—ED.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

Miles Grant .... Sunday, May 8th
J. Couch .... Sunday, May 15th

Searsport, Me., May 15th, and every evening during the following week, and Lord's day, 22d.
MILES GRANT.

Lee, N. H. .... Saturday evening, May 7th and Sunday, the 8th.
Lawrence, Mass., Friday evening, May 13th. Perhaps also Saturday and Sunday, if there are no other arrangements. H. L. HASTINGS.

New York City, Room No. 18 Cooper Institute, all day, Sunday, May 8th.
Philadelphia .... Sunday, May 15th
State Advent Conference at Wyanet, Ill. .... May 25th and through the week. J. V. HIMES.

Worcester, Mass. .... May 8th
Athol, Mass .... May 15th
Ashburnham Depot, Mass .... May 22d
Lunenburg, Mass., (at Bro. Burredge's) .... May 29th
Vernon, Vt. .... June 5th and 19th
Brattleboro, Vt., (where Bro. Miller may appoint), June 12th. S. S. BREWER.

Biddeford, Me .... May 8th
Worcester, Mass .... May 15th
F. H. BURBANK.

East Boston .... Sunday, May 15th
A. W. SIBLEY.

APPOINTMENTS FOR VERNON, VT.

L. Boutell .... Sunday, May 22d
S. S. Brewer .... Sundays, June 15th and 19th

East Stoneham, Me., Saturday evening, May 14th, and over the following Sabbath.
North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore .... June 5th
J. T. JORDAN.

Blooming Valley, Crawford Co., Pa. .... May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Holliston, Mass. .... May 8th
A number are expected to go forward in baptism.
South Natic, Mass., (in the School-house Hall), Sunday, May 15th. Also evenings through the week.
Holliston .... Sunday, May 22d
H. K. FLAGG.

North Dana, Mass .... May 8th
Northfield, (at Bro. A. Gay's) .... May 11th
Griswoldville, Mass .... May 12th
Charlemont, Mass., (at Bro. Calvin Hick's) .... May 13th
Savoy, Mass .... May 15th
Dalton, Mass .... May 17th and 18th
Plainfield, Mass., (Bro. J. Healy's) .... May 19th
Plainfield, Mass., (D. Thayer's) .... May 20th
Goshen, Mass .... May 22d
Amherst, Mass .... May 23d
GEO. A. STREETER.

Hartford, Ct. .... Sunday, May 8th
Springfield, Mass., (Goodrich's Hall), Sundays, May 22d and 29th. H. MUNGER.

Danbury, N. H. .... May 8th
Boston, Mass .... May 15th
Worcester, Mass .... May 22d
Grafton Centre, N. H. .... May 29th
J. COUCH.

Northwood Narrows, N. H., Saturday evening, May 7th and Sunday, the 8th. JOHN G. HOOK.

Mantua Station, Portage Co., Ohio .... Sunday, May 15th, half past 10 o'clock, A. M. Hope to see a general gathering of the friends of truth in that region.
Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Portsmouth, N. H. .... Sundays, May 8th and 15th
T. M. PREBLE.

Pleasant Valley, Ct. .... May 8th
B. HITCHCOCK.

Sandy Hill, N. Y. .... Sundays, May 15th, 22d, 29th
H. P. CARPENTER.

Lawrenceville, C. E., (where Bro. E. Lawrence may appoint), Sunday, May 8th. PEER H. LAWRENCE.

Haverhill, Mass .... Sunday, May 8th
A. W. SIBLEY.

Holden, Me., (Chapel near Bro. Israel Clewley's), Sunday, May 8th.
Surry, Me., School-house, North Bend, Sunday, May 15th
THOMAS SMITH.

Wallingford, (North Farms) .... Sunday, May 8th
O. D. WOODRUFF.

New Britain, Ct. .... May 8th
Collinsville, Ct. .... May 11th
Southington, Ct. .... May 12th
Plainville, Ct. .... May 13th
Bristol, Ct. .... May 15th
Warehouse Point, Ct. .... May 18th
Scitico, Ct. .... May 19th
Springfield, Mass., (Goodrich's Block) .... May 22d
J. S. WHITE.

APPOINTMENT FOR AGAWAM.

H. Pratt .... May 8th

Wrightville, Ct. .... Sunday, May 8th
LEWIS ANDREWS.

West Ossipee, (for baptism) .... May 8th
T. W. PIPER.

Tuftonborough, N. H. .... Sunday, May 8th
West Alton, N. H. (funeral) .... Sunday, May 15th
Nottingham, N. H. .... Sunday, May 22d
J. G. SMITH.

Concord, N. H. .... Sunday, May 8th
Bradford, (New Town Hall), N. H., Sunday, May 15th
JOSEPH W. WHITE.

East Otis, Mass .... Sunday, May 15th
Cold Spring, Mass .... Sunday, May 29th
GEO. L. TEEPLE.

Ocean Port, N. J. .... May 8th
J. K. BELLOWS.

Portland, Me .... Sunday, May 8th
Frankfort Mills .... Sunday, May 15th
J. HEMENWAY.

Kendall .... May 8th
Darien .... May 15th
C. F. SWEET.

Richmond, (Reed meeting-house) .... May 8th
R. R. YORK.

Northfield, Ct. .... Sunday, May 8th
South Windsor, Ct. .... Sunday, May 15th
South Manchester .... evening of the 15th
as Bro. H. P. Hart may arrange. C. GOODRICH.

Ore Hill, Warren, N. H .... May 8th
West Plymouth, (Brick school-house) .... May 15th
J. M. SANBORN.

Sandy Brook, near Hitchcockville, Ct., (at Bro. Davis') Sunday, May 15th. LEWIS ANDREWS.

APPOINTMENTS FOR SPRINGFIELD, No. 5 OAK ST.

P. Butler .... May 8th
H. Pratt .... May 15th

North Sutton (where Bro. I. Andrews may appoint), May 8th. F. S. RANSOM.

Montreal, C. E., evening, May 7th, and Sunday, the 8th
East Farnham, at 2 o'clock P. M. .... May 13th
Bolton, C. E., (Sargent School-house), quarterly meeting, May 14th and 15th.
Lake School-house .... May 17th
Peasley Corner .... May 18th
Ward's Corner, in Magog .... May 19th
Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. CHAS. P. DOW.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

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The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

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MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.? SOMEBODY wants his paper changed from OTIS, MASS., to COLD SPRING, MASS. Will he please give us his NAME?

TO CORRESPONDENTS.

R. R. York—You will see the acknowledgment in the No. for April 5th.
A. D. Haddock—The Millennial Harbinger, Seneca Falls, N. Y.
Ella Phelps—Credited to No. 497.
J. H. F. Varney—Can't say when. Some months yet.
John G. Maner—We will send you "Signs" soon as a new edition is printed.
G. W. Mattis—Are out of Great Controversy.
Caroline G. Baker—We have credited you the $2.00 that you sent last fall.
C. F. Goodwin—Your letter with remittance was received.

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The present No. of the Crisis is 448.

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BOOKS AND TRACTS SENT.

BY MAIL.

N. J. Pribble, W M Caul, C D Trott, C F Roberts, J Nichols, J. M. Rannells, J. R. Kelley, A. D. Haddock, G E Hooper, P W Matts, I K Lombard, O KING (ready to send—what P. O. and State?), H W Dann, W A Eggleston, J Anderson, J R Preston, J. D. Brown, W H Barker, R W Wilson, O Saunders, S Dodge.

BY EXPRESS.—W. Johnston.

☞ N. B.—SEVERAL ORDERS ARE NOW WAITING, UNFILLED, as the editions of quite a number of our books are entirely exhausted. We hope in a few weeks to have a new supply. This will account for our receipts of money for books and tracts, and no notice of books sent out.

LETTERS RECEIVED.

A Hawks, A W Sibley, P E Armstrong, L Beeraft, C H Sweet, A Stearns, P W Covey, Jane J Austin, T L Waugh, J L Hersey, W. Greenleaf, J Elkins, A A Lawrence, T M Preble.

POST OFFICE ADDRESS.

Luthera B. Weaver—North Dana, Mass.
H. G. Thompson—Co. A. 24th Reg. V. R. C. 7th St. Barracks, Washington, D. C.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

H. L. H. and wife, $40.00; A. Adams, $10.00; I. Field, $10.00; I. C. Howe $10.00; I. L. Little, $5.00; Mrs. Green, $5.00; Central Hall Church, East Boston, $3.00; Jas. Freeman Clark, $2.00; George W. Briggs, $1.00; L. T. Cunningham, $1.00; W. Laskey, $1.00; J. S. Potter, $1.00. A friend of Mission, Mrs. Pinkham, East Boston, $1.00; A lady, through Bro. N. N. Whitney, $1.00.

In returning thanks to my dear christian friends for the sympathy they have manifested for the Italian Mission, I would say that, unfortunately, we live in such a time that we are obliged to lose nearly one half of our contributions in exchanging federal money for European currency; for this reason, I have only sufficient means to carry my family to England. I trust, dear brethren, you will assist me to reach my destination. I expect to spend two or three weeks in London, Providence permitting, and all contributions in future which may be sent to Elders J. LITCH, MILES GRANT, or H. L. HASTINGS, Boston, Mass., or to Elder J. V. HIMES, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. CZECHOWSKI.

All orders for any of the following works must be addressed to

MILES GRANT, *Boston, Mass.*

EXPOSITORY WORKS ON PROPHECY. BY S. S. BREWER.

1. The Days in which we Live. This is a concise history of the Four Great Monarchies—Babylon, Medo-Persia, Grecia, Rome Pagan, Rome Papal—in its present condition, as viewed by the light of Revelation. [illegible]
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6. The Last Day Tokens. No. 1. This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." [illegible]
7. Last Day Tokens. No. 2 is an answer to the question, "What shall be the Sign of thy coming, and the end of the World?" [illegible]
8. Last Day Tokens. No. 3. This is a phenomenal compend, containing a history of the Signs in the Sun, in the Moon, and in the Stars. [illegible]
9. The Great Image soon to be dashed to pieces. Price 4 cts., postage 2 cts.
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11. Rich Man and Lazarus. New edition, revised, and enlarged. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life, by C F. Hudson. [illegible]
Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]
Human Destiny. A Critique on Universalism. [illegible]
The Doctrine of Endless Misery an occasion of Scepticism. [illegible]
Eternal Death in the literal sense [illegible]
The Rich Man and Lazarus. [illegible]
The Rights of Wrong [illegible]
Reviewers Reviewed. [illegible]

For the World's Crisis.

LINES.

"Watch ye, stand fast in the faith."—1 Cor. 16: 13.

Though sore temptations thicken round,
And all seems dark and drear,
Oh! do not faint thee by the way,
The Morning Star draws near.

'Tis surely glimm'ring even now,
And soon 't will brightly shine
Upon this world of sin and wo
With splendor most divine.

Its brightness (like a sea of fire)
Will purify the earth,
'Twill cleanse it from all wickedness,
And give new Eden birth.

Oh! have the faith that looks beyond
This vale of fear and pain,
To that blest time when Christ, our Lord,
Will come to earth again.

Ah! that will be a joyful day,
When saints together meet
Around His throne, all freed from care,
To worship at His feet.

"Stand fast"! dear brother, keep the faith;
Dear sister, falter not,
Until we reach fair Canaan's land,
And Eden is our lot.

Then we may rest forevermore;
As ages glide along,
We'll roam beneath those verdant bowers,
And sing redemption's song.

Dayville, Killingly, Ct. M. A. Wilbur.

For the World's Crisis.

DID PAUL HOPE FOR THE RESURRECTION OF THE UNJUST?

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have *hope* toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24: 14, 15.

It is not my purpose at this time to enter upon a full examination of this text, but simply to call attention to one point, viz: did Paul hope for the resurrection of the unjust? I answer, he did. In the twenty-third chapter and sixth verse, he says, "I am a Pharisee, the son of a Pharisee; of the *hope* and *resurrection* of the *dead* I am called in question." And in the twenty-sixth chapter and fifth to seventh verses, he says that all the Jews knew "that after the most straightest sect of our religion, I lived a Pharisee." And now I stand and am judged for the *hope* of the promise made of God unto the fathers, unto which promise, the twelve tribes instantly serving God day and night, *hoped* to come; for which *hope's* sake, King Agrippa, I am accused of the Jews." "Why should it be thought a thing incredible with you that God should raise the dead." From these two passages compared with the text, we learn that Paul's hope had reference to the resurrection of the dead, not only of the just, but also of the unjust.

But it is contended that the "promise made of God unto the fathers," had reference to blessings only, and not to curses, or threatenings. Let us see. In the first chapter of Luke, commencing at the sixty-seventh verse we read, "And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

This is, undoubtedly, a prophecy of events yet future, and the promise of being "saved from our enemies, and from the hand of all that hate us," and of being delivered out of the hand of our enemies," etc., denotes the final overthrow of all the wicked at the day of judgment. See the promise to Abram, (Gen. 12: 3), "And I will bless them that bless thee, and curse them that curse thee;" also 22: 17, "And thy seed (Christ's) shall possess the gate of his enemies." Thus we see that the *promise* made of God unto the fathers includes his threatenings to their enemies, as well as blessings to themselves. This is clearly seen in the *gospel*; for that same *good news*, which proclaims salvation to the *believer* also proclaims damnation to the unbeliever. And this same apostle to the Gentiles declares, (Rom. 2: 16), that "God shall judge the secrets of men by Jesus Christ, according to my *gospel*." Now although no part of the gospel may be received by the impenitent sinner, as *good news*, yet it is good news to some; and if not to them, it must be to the believer. If, then, whatever it proclaims is to the believer good news, then it must constitute the believer's *hope*, whether it consist of promises or threatenings.

"Shall not the Judge of all the earth do right?" If he has decided that all the finally impenitent shall be condemned and punished, is it not right? Dare any man charge God with doing wrong? If, then, it is right for God to punish the wicked; may we not, as christians, *hope* for the right to prevail? We answer yes.

Again, when our Lord taught his disciples to pray "Thy kingdom come, thy will be done on earth as it is in heaven:" and when John upon the Isle of Patmos prayed so earnestly, "Come, Lord Jesus and come quickly;" this prayer involved all the predicted events which are to transpire as the result of his coming. To pray for the coming of the Lord, therefore, is to pray for the resurrection of the dead, for the coming of the judgment of the great day; that the judgment may set, that the books may be open, that ten thousand times ten thousand may stand before Him; that the dead, small, and great, may stand before God; that he may reward every man according to their works; that he will reward the righteous with everlasting life, and punish the wicked with everlasting destruction; it is to pray that all these things may be dissolved, that the heavens may be on fire, the elements melt with fervent heat, the earth also, and the works therein be burned up. It is to pray that probationary time may close, and that mercy be no longer offered to the guilty sinner. In short, it is to pray for every thing which God in his infinite wisdom has purposed to bring to pass.

Now if we pray for all these things, it follows that we desire to have them come to pass; and we cannot desire the fulfilment of God's plans and purposes without *hoping* for it. Hence we conclude that all the promises and threatenings of God, relating to man's *future destiny*, are embraced in the christian's *hope*.

The plain, simple language of Paul in the text, declares it to be his *hope*, and allowed by the Jews, "that there shall be a resurrection of the dead, both of the just and the unjust." But some are ready to say, why disturb the poor creatures? let them rest. I reply, the justice of God demands their resurrection and future punishment. There is such a thing as men allowing their sympathies to overrule their better judgment, and that kind of sympathy has ruined many a child, and would, if carried to its fullest extent, arraign Almighty God, before its judgment bar, and condemn Him, because he punishes the wicked at all.

We say, then, if it is right to pray for the destruction of all God's enemies, as David prayed, when he said, "Let the wickedness of the wicked come to an end, but establish thou the just;" or, as when he prayed, "Consume them in thy wrath, consume them, let the wicked be no more;"—we say, if it is right to pray thus, then it is right to desire it; and if it is right to desire it, it is right to *hope* for it.

In this connection let me call attention to a few passages. First in Luke 18: 1–8, we read, "And he spake to them a parable to this end, that men ought always to pray and not to faint; saying, there was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

What is the burden of this prayer? to be avenged of their adversaries. This term avenge is defined by Webster as follows:—"To take satisfaction for an injury, by punishing the injuring party." He further says,—"It may be right to avenge injuries, but never to indulge revenge, which is a spirit of malicious resentment." And defines revenge thus:—"To inflict pain deliberately and maliciously, contrary to the laws of justice and humanity, in return for injuries received; often in old writers, and in the Bible, it means to avenge, i. e., to make just return for crime or injury." It is in this sense, undoubtedly, the prayer is offered by the elect. Let it be observed, that our Lord did not condemn the elect for praying thus, but rather commended them, and promised them that their prayers should be answered, and that speedily.

Again, in Rev. 6: 10, the souls under the altar are represented as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Also in chapter 8: 20, we read, "Rejoice, ye heavens, and ye holy apostles and prophets, for God hath *avenged* you on her" (mystical Babylon); "and a mighty angel took up a great millstone, and cast it into the midst of the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Once more, 19: 1–3, John says, "And I heard a voice of much people in heaven saying, Alleluia, salvation and honor, and glory and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath *avenged* the blood of his servants at her hand; and again they said, Alleluia. And her smoke rose up forever and ever."

From these passages we learn that the *vindication of God's justice*, in the final overthrow of all his enemies is a subject of prayer, and an object of desire and hope, and will finally be a cause of great rejoicing by the church triumphant. Not a tear of sympathy will be shed over their destruction. No weeping there, but great rejoicing, and an acknowledgment by the whole redeemed family, that God's judgments are true and righteous.

Do you say that the justice of God is vindicated in this life? I deny it. To be brief, I will illustrate this point by the riots which occurred in the city of New York last July. Was the justice of God vindicated, when that poor, innocent woman, with her child in her arms was shot dead in the street, while the leading rioters were allowed to escape from punishment? When they seized that innocent negro, whose only crime was that his face happened to be black, and thrust him headlong into a filthy sewer, and shut the lid upon him, left him to perish, while they were permitted to go unpunished; was that the vindication of God's justice? Or when they robbed and burned the Colored Orphan Asylum, turning out of doors so many helpless children, while they escaped from deserved punishment; was that the vindication of God's justice? What man in his right senses can believe it?

If, then, the justice of God is not vindicated in this life, it must be in a future life. Hence we argue the absolute necessity of a resurrection of the dead, both of the just and the unjust. The promises and threatenings of God can never be fulfilled without it. Is not God a God of justice as well as of mercy? Then, when mercy shall have exhausted all the means within its reach for the salvation of the sinner, will it not step aside and allow justice to have its sway in their destruction? We answer, yes. He who says, "Come unto me, all ye ends of the earth, and be ye saved," also says, "Vengeance belongeth unto me, I will recompense, saith the Lord." Again, "He will by no means spare the guilty."

We come to the conclusion, therefore, that God's threatenings of vengeance to the finally impenitent, are so many promises to the righteous that justice and right shall at the last prevail and triumph over the wrong, when God himself shall have a clean universe.

Anson H. Brown.

Rahway, N. J., April 11th, 1864.

ORIGINAL IDENTITY.

Professor C., of one of our flourishing New England Colleges, was an able man, but unfortunately had a hobby, which he rode in season and out of season, much to the annoyance of the students. His was an exceedingly fine spun metaphysical theory, to the effect that the original identity of a substance is never lost by any transmutation or change which may take place in respect to the substance itself.

One lecture evening, after the worthy Professor had expatiated at some length on his favorite topic, an irreverent student asked leave to propose a question; when the following colloquy ensued:

Student. You see this knife which I hold in my hand?

Prof. Certainly.

Student. If I should lose the blade, and have a new one put in its place, would it be the same knife afterwards?

Prof. Most assuredly.

Student. Then, if I should subsequently lose the handle, and get it replaced, would it still be the same knife?

Prof. Certainly.

Student. Then, if some one should find the original blade and handle, and put them together, what knife would that be?

The answer of the Professor is not reported.

For the World's Crisis.

WASTING PEARLS.

"Neither cast ye your pearls before swine."—Matt.

A pearl is counted a precious thing. The gospel is compared to a "pearl of great price." It is proper to offer this gospel to every human creature, yea, to urge it upon them as time and circumstances permit. But there are cases where determined opposition is so evident that it not only seems useless, but in many instances decidedly injurious. For a time the gospel was forbidden to be preached in Asia. Why? Probably the apostle could do much more good elsewhere.

There may be foolish questions started in this day, to which it is not only idle but wicked to reply. When we find men propagating false doctrine under the guise and sanctity of Scripture doctrine, where it is so palpably false as to be in the fair face and eyes of plain Scripture, is it not casting pearls before swine, in the sense of the text, to condescend to argue the question with such?

It is evidently not literal swine of which God speaks, but such as purposely pervert Scripture. It is evident that men who are not willing to give all Scripture its due weight, but quibble and exalt one Scripture, and pervert another at the expense of others, for the sake of establishing some favorite dogma or foolish and wicked doctrine; that they are the class called by the Lord "dogs" and "swine."

Our book declares that "the wages of sin is death; but the gift of God is eternal life." Then eternal life in misery, or restoration of the wicked after death, cannot be true.

Our book declares (Acts 24: 15), "There shall be a resurrection of the dead, both of the just and the unjust." Who then can believe that there will be no resurrection of the wicked? Miner Cawkins.

Middle Creek, Chase Co., Kan.

For the World's Crisis.

THOUGHTS

On reading the "Tributes" to Shakspeare, on the three hundredth anniversary of his birth.

No slighter am I of that mighty mind
That bore the palm in *painting* human kind;
Yet doth my judgment greater honor place
On those whose toiling brains *improved* their race:
No fancies here; *their* glorious words are *true*,
Their leader Christ, their "calling" good to do.
On yon bright shores I hear the happy say,
"These men helped us to walk the heavenly way."

Augustus Stearns.

For the World's Crisis.

PRAYER.—No. 6.

We have urged the importance, the duty, of secret prayer. No one can be successful in the christian warfare; no one can be an efficient laborer for Christ, without frequent retirement for prayer. In reading the lives of devoted, successful christians, we find that they prayed much in their closets.

But while this kind of praying is essential, other prayer must not be omitted. Family prayer is important. An altar should be built in every dwelling, on which the morning and evening sacrifice should be offered to the Most High.

Alas! how many families there are where the heads thereof profess to love Christ, yet do daily live in the neglect of family prayer. Not unfrequently have we been the nightly guest, where the husband and wife professed to be looking for the speedy coming of Christ, but no altar was there erected, from whence holy incense ascended morning and evening to God. No reading of the sacred Word—no gathering of the family group—no uplifted hands and hearts in prayer, unless a minister was present to officiate.

What says the Lord by the prophet Jeremiah? "Pour out thy fury upon the heathen that know thee not, *and upon the families that call not on thy name*."—Jer. 10: 25. They were to share the same curse as the heathen who had no knowledge of the Lord. This is too serious a fault to be lightly regarded. How reasonable that the family should in the morning, before scattering abroad, gather around the hearthstone, unitedly reading some portion of Scripture, and then bow down before God, while praise is offered for the care and blessings of another night and morning, and grace to keep from sin; the influences of the Holy Spirit and divine protection are implored for the day. And when the family unite again in the evening, after the labors of the day are ended, how proper that again the sacrifice of thanksgiving and supplication should be presented upon the altar. Doth not the angel of the Lord encamp around about such a household as this? How any professed christians can arise from their bed, and, after partaking of Heaven's bounty, go forth to their labor without first offering praise and supplication, is more than we can understand; or how they can enjoy the blessings of life through the day, and retire at night without any acknowledgement of them, is also mysterious.

Some, we know, content themselves with a few *mental* expressions, saying, "God can understand my thoughts just as well, if they are not vocally expressed." But this is a very questionable if not lazy form of praying. Christ might thus have reasoned, and so rested after his weary toil, instead of spending all night in prayer. David need not have arisen from his couch to pray. Daniel might, by thus mentally praying, have escaped the wrath of his enemies, and the lion's den.

Let us heed the injunction of inspiration, by offering the sacrifice of praise to God continually, that is, the fruit of our *lips*, giving thanks to his name. Heb. 13: 15. Instead of the first fruits of the land, and calves of the stall, we should offer the praises of our lips, "for with such sacrifices God is well pleased."

Social prayer, although not expressly commanded, is made clearly apparent by example. Previous to the descent of the Pentecostal baptism, the disciples assembled for united prayer, and the sisters were not excluded from a participation in the exercises; for it says, "These all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren."—Acts 1: 14. On another occasion, "when they prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost." On the occasion of Peter's imprisonment, "*many were gathered together praying*," and it was no doubt in answer to their united supplications that he was delivered.

On a certain occasion, Paul and Silas went out of the city of Phillippi to a place by the river's side, where prayer was wont to be made, and there they spoke the word of God to the women which resorted thither. In the 14th chap. of 1 Cor., where the apostle is speaking of the order of social meetings, he refers to prayer in a way that indicates it to have been one of the exercises of devotion. He gives directions how they ought to speak, pray, and sing, so that others might be edified.

There are those who excuse themselves from public prayer on the plea that private prayer alone is enjoined by the Savior. To this we reply in the language of an inspired apostle: "I will that men pray *everywhere*, lifting up holy hands without wrath or doubting." "*Everywhere*" must include the social meeting. The apostle spoke by divine authority. He imposed it as an obligation that prayer should be offered everywhere, and "for all men"; for kings, and all in authority; but not for them only, but supplications and intercessions must be made for all mankind.

Some argue that we are not justified in praying for sinners, and that we are required to pray for all men simply with reference to our own good, that "*we* may lead a quiet and peaceable life in all godliness and honesty." We think this is a mistake. The apostle first of all enjoins prayer to be offered for all men. He then specifies kings and those in authority, that we should pray for those who have the control of government, in order that christians may be permitted to lead quiet and peaceable lives.

It is right to pray for the ungodly. We are required to pray for our enemies, who despitefully use us and persecute us. Christ set us the example. He prayed on the cross for his murderers. Stephen when dying prayed for his. How many ungodly children have been converted through the power of a parent's prayers. Many an ungodly youth has been arrested and brought to Christ in answer to prayer. M. D. W.

EUROPE IN 1864.

A. D., one thousand eight hundred and sixty-four will not come to December, the wisest fear, without the beginning, at least, of remarkable changes. The year looms as though it were bringing history along with it—a history of revolutions, and of new social and dynastic conditions, in that continent which is the civilized centre of the world. Are all the signs understood by the public? We think there is need of a wise look-out at the present; there is a cyclone brewing in Europe. There are the elements of an immense conflagration among the nations of Europe, and, what is more serious, the fire is lighted already. At a moment it may break from the narrow bounds within which it burns at present, and may fly in wreaths of blood-red flame across the plains of the Continent. No one can predict when it will thus involve other questions beside that of the Duchies, and where in such a case it might stop. We hope the best from the proposed conference; as hunters in a burning prairie trust to see the conflagration stay where they have cleared away the grass and beaten down the first sparks of fire. But it would be absolutely idle to shut their eyes to the flames alight on one side, and the dry stubble and timber, already parched by its approach, on the other. Europe is the lighted prairie; the war-fire, long feared and expected, has been guiltily kindled in Denmark. It was to be put out in a month by the foolish incendiaries, but it flames and crackles still. Thoughtfully gazing over Europe, statesmen, we repeat, foretell an anxious time this year. The minds of nations, heated incensed, exasperated by delay, are everywhere looking with hope to the signs which fill some of their rulers with dismay. We stand by the threshold of a new era; and twenty great questions, sufficient each of them for a continental war, knock imperiously at the door.

In the complications of the Continent resides its peril; for no simple or single diplomatic remedy can touch the malady of its multiform unrest. Take two powers from the map, and you have exhausted the number of those who can be said to have one end in view, and only one, though of an opposite character. Denmark is animated by self-preservation; she wants to remain Denmark, and will fight so long as she is threatened with being any thing less. The German Diet wants to dismember Denmark, to glorify the Federation, and to add the Duchies to its available force. But then we come to a group of powers whose policy is to themselves a labyrinth, and to peace a despair. Austria and Prussia are in arms in Denmark, to keep the minor States out of it; yet if they disappoint the minor States, there may be a German civil war. They are in Denmark to maintain treaties; yet if they do any thing conceivable except come out again, they have broken treaties. Denmark has just declared she will hear of no "persodal union" scheme; and if her integrity be attacked, the Eastern powers are, *ipso facto*, at war with the West; yet her "integrity" and the sworn demands of Germany, and the acts of Prussia are incompatible. Why is Prussia in Denmark, then? For territory? Treaties forbid it. For the Diet? Her ally has contradicted it. For Oldenburg? But there is an Augustenburg. Look where we will, these are perplexities. There is no visible way out of this great thicket of affairs, except by the road of such a war as would shake Europe for a year, and settle her for half a century. Observe but the outskirts of this Dano-Germanic quarrel. See how Poland awakes to it, rising with a new and deathless energy of hate against her tyrant. Look how Hungary, Venetia, and Rome gaze towards the seat of war, restless with hope and speculation till it shall spread. Even the Danubian provinces are all alive with the whisper of war; and quiet Galicia has to be kept down with armies and the "state of siege." These things are not the signs of peace; they are the flushes and quick pulses of a fever which must have its way in Europe, or, more fatally, be driven in upon the vitals of humanity—a fever of the old, old character, where nations in passionate effort to be freer, fight for life with the ancient oligarchic poisons in their systems, and get rid of them by blood-letting on a dreadful and generous scale.

Yet the prayer of all who know what a Continental war is must be, "Give peace in our time." The doubt arises, indeed, whether we should not rather supplicate Heaven to "*restore* it." Peace seems as good as gone, or going; the mad deed of Prussia, which may cost far more to that kingdom than to King William—has struck the flint and steel together. Austria, tremulously desirous for peace rather than war, and for a little war rather than a large one, has foolishly followed Prussia with a shiver of dread: and there is war in Europe. The mischief was done when the first sword was drawn; for if Denmark is to be made to do justice to the Duchies with the sword's point upon her heart, why not try the same plan for Poland upon Russia—for Posen upon Prussia—for Galicia, Hungary, and Venetia upon Austria? So say the angry nationalities; and, in obedience to their logic, an army of 130,000 men, with one of the finest parks of field artillery in the world, is said to be massing on this side of the Mincio; on the other side, even a larger, but less confident, force, is being drawn up along the river; the Quadrilateral is silently filling, and the rumor of Holy Alliance gains upon Europe. This last looks too natural to be hastily rejected; nothing is more natural or more suicidal for the dynasties who have planned it than that Prussia should have Austria for an ally, on condition of defending her non-German provinces; and Russia for an ally, if she will help to put down Poland; Prussia to do as she likes in Denmark, Russia in Warsaw, and Austria in Venice. Should it be so, England will not make her old mistake again. The great constitutional nation will not spend strength in patching up thrones with subsidies, and beggaring England to benefit a Hapsburg or a Hohenzollern. On their heads will fall the tremendous consequences who invoke a war now between the spirits of the peoples and the spirit of the sceptres—between the commons and the courts. Bloody, desperate, and convulsive would be the struggle; but it would be final, and its issue not doubtful for a day.—*London paper.*

THE CROOKED STICK.

"Christ has a service for all his members," said James Therrall, an old carpenter in a village on Salisbury Plain, to a young christian who complained that she was unworthy to work for the Lord. "Let not one of the members say, 'The Head has no need of me.' I used to think as you do long ago, but he taught me otherwise by a crooked stick.

One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent, that I spoke sharply to him, saying: 'You have a bad bargain there, lad. That crooked stick will be of no use to any one.'

'It's all timber,' replied my son—not the least vexed by my reproof. 'I paid the same price for it as the rest. Depend upon it, no tree grows for nothing. Wait a bit; don't fret, father; let us keep a look out; there's a place somewhere for it.'

A little time after this, I had a cottage to build, a queer bit of a house it was, and pretty enough when it was finished. There was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown expressly for the purpose. Then, said I, there's a place for the crooked stick after all! Then there's a place for poor James Therrall. Dear Lord, show him the place into which he may fit in building thy heavenly temple. That very day I learned that what God gives me, he gives me for his glory, and poor and unlettered as I was, there was a work for me. There is a work for *you*. God has something for *you* to do, and nobody else can do it."

This village carpenter had neither the knowledge of the schoolmen, nor had he taken a degree at college, yet was he a teacher of divine truths, and he was wise in the wisdom of the children of light. Thus the warped tree had preached to him a sermon on true humility, and made him from that day an humble steward of the things of the kingdom. —*Family Treasury.*

NOT SO.

We have of late had excellent thoughts upon the "*wills*" and "*shalls*" of God's word. And equally suggestive to our mind, in contrast, are the "*not so's*" of man. When Peter saw in vision the net containing the strange variety of animals to a Jew, and was bidden to arise and eat, he promptly replied, "*Not so*, Lord." God's command, and his views of what was right, did not harmonize. And thus it has ever been in the church. Let any christian glance backward over his experience, and he will be startled with the "*not so's*." God kindly overruled. On a grand scale has this veto of the divine will been seen; in the progress of the civil war. Jehovah arose as from slumber, to deliver a proscribed, injured race. At almost every step of his providence has the "not so, Lord," met the world awakening progress of *his* plans.

How many mourners, who have, or will yet thank God for his timely chastisement, bitterly said, while the rod was falling, "not so, Lord." And what a bright, peaceful summit of christian experience is that, when the "not so," rises no more from the loyal spirit—but its habitual, affectionate response to every dispensation of providence is, "Not my will but thine be done."—*Congregationalist.*

Louis Napoleon. A writer in the *Christian Watchman* thus sketches the personal appearance of Louis Napoleon:

"The personal appearance of Napoleon III. would puzzle the most accurate observer of physiognomy. The face of the man with the iron mask is not more devoid of expression than is this. One may study it for hours without deriving the slightest satisfaction as to the Emperor's mental characteristics. Those fishy, rayless eyes, the parchment-like cheeks, the stiff, pointed moustache, all suggest a sort of artificial face prepared for the occasion, while the real man, like the priestess of Apollo, lies hidden, and delivers short, oracular responses behind it. He is short in stature, though his body is full the average size. Hence he appears to greater advantage in a sitting posture. Of late years he has grown somewhat corpulent, like the first Napoleon and the other members of his family. His habits at the present day are said to be simple and regular, perhaps necessarily so, if the stories told of his early excesses be true. His appearance on horseback does great credit to his horsemanship, which is generally allowed to be the most skillful in Europe. He is very fond of horses, and has that thorough understanding of their nature which establishes a certain sympathy between that animal and his rider.

Mothers Slaves to their Children.—A silly mother thinks she can make more than women out of her daughters. She toils in the kitchen, and they simper and drawl nonsense in the parlor. She rises with the sun to get their breakfast, while they read the last novel in bed. She toils over the washtub, while they drum on the piano. The earnings of the farm are squandered to put clothes on their backs, and to put them through a fashionable school. They are reared in idleness, and become accomplished babies, utterly ignorant of all that womanly knowledge so creditable to the sex, unfit for anything but to dress finely, talk nonsense, and marry simpletons like themselves. It's of no use, mother, your silly dream will never be realized.

Remedy against Moths.—One ounce of gum camphor and one ounce of powdered red pepper are macerated in eight ounces of strong alcohol for several days, then strained. With this tincture the furs or cloths are sprinkled over and then rolled up in sheets. Instead of the pepper, bitter apples may be used. This remedy is used in Russia under the name of the Chinese tincture for moths.

Grafting Grape Vines.—Grafting grape vines must either be done early, before the sap starts, just as soon as the frost will admit removing the earth, or late in June, when the principal flow of sap is over. It should be done precisely as tree grafting is performed covering both stock and scion with earth, leaving the bud about an inch below the surface of the soil.—*Exchange.*

The Children's Corner.

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For the World's Crisis.

LETTER TO THE YOUNG SOLDIERS OF THE CROSS.

Dear Young Friends, and Followers of the Lord:—I have long wished to write to you, and tell you what a blessed Savior I have found. Although I am young, and far away back in the woods of the west, I have found a Savior, and have had the visits of his grace. It has not been over three months since I set out (determined to find a city that is out of sight), and oh! what a glorious journey it is. I would not exchange what little grace I have received from God's all bountiful hand for worlds like this. Oh! dear reader, are you prepared? Is all upon the altar? Are you ready to meet your God? Have you improved your talent? Have you cleared the skirts of your garments, and are you ready to meet the Master? If not, seek for an entrance in at the "strait gate"; forsake all, and fly to Jesus' arms, while he may be found. Soon the door will be shut and you will be lost. Dear young friends, work while the day lasts, for soon the night will come when no man can work. Meet me in the kingdom, where we shall part no more. I ask an interest in your prayers, that I may hold out faithful.

Your Sr. in hope of a crown when Jesus comes, Filena M. Andrews.

Tuncan Co., Wis.

"STOP HER! STOP HER!

It was a terrible gale, through which the good steamer plowed her path out on the broad Atlantic. The heavy clouds coursed like gray woolens the face of the sky, the great waves rushed and thundered at the vessel, and clutched and struck at her with her fierce hanns, and dashed over her decks the salt spray of their wrath, and rocked her to and fro—the stately steamer, as she struggled onward with the winds and waves leagued together for her death. The dinner was over, a few of the bravest of the passengers—determined to face all danger for the sake of witnessing that sublime spectacle, a storm at sea—were plunging and stumbling their way up the stairs to the deck, when one of these suddenly stood still, every nerve filled with the awful terror of the words which had smote his ear from the lips of the chief officer—that cry which is the most fearful—the most significant of danger and death of any words which can be uttered on board of a ship—

"Stop her! Stop her!" The command rang like a clarion above the hoarse fury of the wind—above the awful tumult of the waves. The captain caught the sound, and the next moment, swift and sudden as lightning, he had rushed past his appalled passengers, his white face only betraying the dread at his heart.

Was an iceberg sailing down upon them—a vast white mountain ready to grind, and crush, and bury the doomed vessel under her cold feet? Had the fair steamer, which had set her face so proudly towards the west, sprung a sudden leak, and must the anxious freight of hearts she carries, go down at last under those hungry waves; and must the eyes that watched and waited for the beloved at home, grow dim with weeping for those who come not?

"Stop her! Stop her!" The swift thoughts—the terrible fears gave new courage to the passenger who was groping his way to the deck, and almost as soon as the captain mounted it, the former was at his side. Their eyes swept the wide, heaving ocean, and on the right they beheld six men struggling and battling for life with those mad waves—six men suddenly swept overboard! In a moment a boat was lowered. It did not seem possible that she could live a moment in that awful sea; but there were plenty of brave hearts on board to risk their lives for the lives of their brothers, and in a moment, manned by stalwart hearts, she put off. Then came the long hope, and fear, and waiting on board of the steamer—the straining of eyes through the storm for the sight of the little boat struggling her way towards the drowning men. At last she was seen returning. The passengers gathered in a breathless crowd to watch her, and count the number of her rescued. There were four in the boat—there had been six overboard!

One old man, his hair snowed white with the winter of his years, pressed forward—his son was among the missing? The old man's face was as white as his son's was, whether it lay unconscious in the boat, or had gone down in the triumphing waves. The old father leaned over and searched the faces in the boat. They were four, but the one for which he sought was not there.

"My boy is lost!" cried the old man, in a voice that made the heart of every passenger stand still, so full was it of human loss and anguish. All alone, now, the old man must make his way to the new, strange country, whither he and his son were going together—whither the brave heart and the strong arm had lured the old and feeble one, in the hope of building up a new fortune; and this was all the tidings he had now to send to the loving mother, who sat waiting and full of tremulous tenderness at home—this was all to the fair, young sister, who had sent out her last farewell on a sob—"Our boy is lost"

Dear children, whose young eyes may be dimmed for pity of the broken-hearted old man, this story is not all of my fancy. I had its principal facts from the lips of the passenger who witnessed that father's anguish over his boy that was, and is not. And I have written it for you here, with this still May afternoon leaning towards the night, with the soft, furrowed clouds folding away the fair of the spring sky.

"Stop her! Stop her!" Never, on board some steamer plowing her path through the storm, may you hear that cry; but oh, on another sea, where have gone down many and princely freights, there will assail you terrible storms of wind and wave!

"Stop her! Stop her!" In the gales of passion, and the storms of life, may your soul learn the meaning and the majesty of that call!

"Stop her! Stop her!" If the breakers are ahead—if the rocks lie before—if the path on which you are going is anywise the path of sin, the way of death!

Be vigilant, be prompt on the broad Atlantic of your life, for there "the winds may arise, the rains beat," and where loss and ruin lie before the path of your fair and stately ship. "Stop her! Stop her!"—*Virginia F. Townsend, in Arthur's Magazine.*

THE LITTLE OUTCAST.

"Mayn't I stay, ma'am? I'll do anything you give me; cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly looking woman, who still seemed to doubt the reality of his good intentions.

The cottage stood by itself, on a bleak moor, or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering sound into the narrow doorway, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened with the angry redness of the poor boy's benumbed hands. The woman was evidently loth to grant the boy's request; and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years. But her woman's heart could not resist the sorrow in those large, but by no means handsome, gray eyes.

"Come in, at any rate, till the good man comes home. There, sit down by the fire: you look perishing with cold;" and she drew a rude chair up to the warmest corner; then suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "good man" presented himself, wearied with labor. A look of intelligence between his wife and himself; he, too, scanned the boy's face with an expression not evincing satisfaction; but nevertheless made him come to the table, and then enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good people, after due consideration, concluded that so long as he was docile, and worked so heartily, they would retain him.

One day, in the middle of the winter, a peddler, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there, splitting wood, I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler evasively.

"And where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard his sentence—'Ten months.' He's a hard one; you'd do well to look carefully after him."

O! there was something so horrible in the word "jail." The poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in, and assured him that she knew the dark part of his history.

Ashamed, distressed, the child hung down his head; his cheeks seemed bursting with the hot blood; his lips quivered, and anguish was painted as vividly upon his forehead as if the words were branded into the flesh.

"Well," he muttered, his whole frame relaxing, as if a burden of guilt or joy had suddenly rolled off, "I may as well go to ruin at onc't: there's no use in my trying to do better: everybody hates and despises me; nobody cares about me: I may as well go to ruin at onc't."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother—where?"

O!" exclaimed the boy, with a burst of grief that was terrible to behold, "O! I hain't no mother! O! I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing more vehement, and the tears gushing out from his strange-looking eyes, "I wouldn't ha' been bound out, and kicked, and cuffed, and laid on to with whips. I wouldn't ha' been saucy, and got knocked down, and run away, and then stole because I got hungry. O! I hain't got no mother; I hain't got no mother; I haven't had no mother since I was a baby."

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up, and be off—the jail-bird?

No, no; she had been a mother, and though all her children slept under the cold sod in the church-yard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head; to tell him to look up, and from henceforth find in her a mother. Yes, she even put her arms about the neck of that forsaken, deserted child; she poured from her mother's heart, sweet, womanly words, words of counsel and tenderness.

O how sweet was her sleep that night; how soft her pillow! She had linked a poor suffering heart to hers, by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little, sinning, but striving mortal.

Did the boy leave her?

Never! He is with her still, a vigorous, manly, promising youth. The unfavorable cast of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead; his good foster-mother aged and sickly; but she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust.

Signs.—When a boy is willing to take strong drink, it is a *sign* he will be a drunkard.

When a boy smokes or chews tobacco, it is a *sign* that he will soon be guilty of other filthy habits.

The World's Crisis

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For the World's Crisis.

LINES.

"*Watch ye, stand fast in the faith.*"—1 Cor. 16: 13.

Though sore temptations thicken round,
And all seems dark and drear,
Oh! do not faint thee by the way,
The Morning Star draws near.

'Tis surely glimm'ring even now,
And soon 't will brightly shine
Upon this world of sin and wo
With splendor most divine.

Its brightness (like a sea of fire)
Will purify the earth,
'T will cleanse it from all wickedness,
And give new Eden birth.

Oh! have the faith that looks beyond
This vale of fear and pain,
To that blest time when Christ, our Lord,
Will come to earth again.

Ah! that will be a joyful day,
When saints together meet
Around His throne, all freed from care,
To worship at His feet.

"Stand fast"! dear brother, keep the faith;
Dear sister, falter not,
Until we reach fair Canaan's land,
And Eden is our lot.

Then we may rest forevermore;
As ages glide along,
We'll roam beneath those verdant bowers,
And sing redemption's song.

Dayville, Killingly, Ct. M. A. Wilbur.

For the World's Crisis.

DID PAUL HOPE FOR THE RESURRECTION OF THE UNJUST?

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have *hope* toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24: 14, 15.

It is not my purpose at this time to enter upon a full examination of this text, but simply to call attention to one point, viz: did Paul hope for the resurrection of the unjust? I answer, he did. In the twenty-third chapter and sixth verse, he says, "I am a Pharisee, the son of a Pharisee; of the *hope* and *resurrection* of the *dead* I am called in question." And in the twenty-sixth chapter and fifth to seventh verses, he says that all the Jews knew "that after the most straightest sect of our religion, I lived a Pharisee." And now I stand and am judged for the *hope* of the promise made of God unto the fathers, unto which promise, the twelve tribes instantly serving God day and night, *hoped* to come; for which *hope's* sake, King Agrippa, I am accused of the Jews." "Why should it be thought a thing incredible with you that God should raise the dead." From these two passages compared with the text, we learn that Paul's hope had reference to the resurrection of the dead, not only of the just, but also of the unjust.

But it is contended that the "promise made of God unto the fathers," had reference to blessings only, and not to curses, or threatenings. Let us see. In the first chapter of Luke, commencing at the sixty-seventh verse we read, "And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

This is, undoubtedly, a prophecy of events yet future, and the promise of being "saved from our enemies, and from the hand of all that hate us," and of being delivered out of the hand of our enemies," etc., denotes the final overthrow of all the wicked at the day of judgment. See the promise to Abram, (Gen. 12: 3), "And I will bless them that bless thee, and curse them that curse thee;" also 22: 17, "And thy seed (Christ's) shall possess the gate of his enemies." Thus we see that the *promise* made of God unto the fathers includes his threatenings to their enemies, as well as blessings to themselves. This is clearly seen in the *gospel*; for that same *good news*, which proclaims salvation to the *believer* also proclaims damnation to the unbeliever. And this same apostle to the Gentiles declares, (Rom. 2: 16), that "God shall judge the secrets of men by Jesus Christ, according to my *gospel*." Now although no part of the gospel may be received by the impenitent sinner, as *good news*, yet it is good news to some; and if not to them, it must be to the believer. If, then, whatever it proclaims is to the believer good news, then it must constitute the believer's *hope*, whether it consist of promises or threatenings.

"Shall not the Judge of all the earth do right?" If he has decided that all the finally impenitent shall be condemned and punished, is it not right? Dare any man charge God with doing wrong? If, then, it is right for God to punish the wicked; may we not, as christians, *hope* for the right to prevail? We answer yes.

Again, when our Lord taught his disciples to pray "Thy kingdom come, thy will be done on earth as it is in heaven:" and when John upon the Isle of Patmos prayed so earnestly, "Come, Lord Jesus and come quickly;" this prayer involved all the predicted events which are to transpire as the result of his coming. To pray for the coming of the Lord, therefore, is to pray for the resurrection of the dead, for the coming of the judgment of the great day; that the judgment may set, that the books may be open, that ten thousand times ten thousand may stand before Him; that the dead, small, and great, may stand before God; that he may reward every man according to their works; that he will reward the righteous with everlasting life, and punish the wicked with everlasting destruction; it is to pray that all these things may be dissolved, that the heavens may be on fire, the elements melt with fervent heat, the earth also, and the works therein be burned up. It is to pray that probationary time may close, and that mercy be no longer offered to the guilty sinner. In short, it is to pray for every thing which God in his infinite wisdom has purposed to bring to pass.

Now if we pray for all these things, it follows that we desire to have them come to pass; and we cannot desire the fulfillment of God's plans and purposes without *hoping* for it. Hence we conclude that all the promises and threatenings of God, relating to man's *future* destiny, are embraced in the christian's *hope*.

The plain, simple language of Paul in the text, declares it to be his *hope*, and allowed by the Jews, "that there shall be a resurrection of the dead, both of the just and the unjust." But some are ready to say, why disturb the poor creatures? let them rest. I reply the justice of God demands their resurrection and future punishment. There is such a thing as men allowing their sympathies to overrule their better judgment, and that kind of sympathy has ruined many a child, and would, if carried to its fullest extent, arraign Almighty God before its judgment bar, and condemn Him, because he punishes the wicked at all.

We say, then, if it is right to pray for the destruction of all God's enemies, as David prayed, when he said, "Let the wickedness of the wicked come to an end, but establish thou the just;" or, as when he prayed, "Consume them in thy wrath, consume them, let the wicked be no more;"—we say, if it is right to pray thus, then it is right to desire it; and if it is right to desire it, it is right to *hope* for it.

In this connection let me call attention to a few passages. First in Luke 18: 1–8, we read, "And he spake to them a parable to this end, that men ought always to pray and not to faint; saying, there was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

What is the burden of this prayer? to be avenged of their adversaries. This term avenge is defined by Webster as follows:—"To take satisfaction for an injury, by punishing the injuring party." He further says,—"It may be right to avenge injuries, but never to indulge revenge, which is a spirit of malicious resentment." And defines revenge thus:—"To inflict pain deliberately and maliciously, contrary to the laws of justice and humanity, in return for injuries received; often in old writers, and in the Bible, it means to avenge, i. e., to make just return for crime or injury." It is in this sense, undoubtedly, the prayer is offered by the elect. Let it be observed, that our Lord did not condemn the elect for praying thus, but rather commended them, and promised them that their prayers should be answered, and that speedily.

Again, in Rev. 6: 10, the souls under the altar are represented as crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Also in chapter 8: 20, we read, "Rejoice, ye heavens, and ye holy apostles and prophets, for God hath *avenged* you on her" (mystical Babylon); "and a mighty angel took up a great millstone, and cast it into the midst of the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Once more, 19: 1–3, John says, "And I heard a voice of much people in heaven saying, Alleluia, salvation and honor, and glory and power, unto the Lord our God, for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath *avenged* the blood of his servants at her hand; and again they said, Alleluia. And her smoke rose up forever and ever."

From these passages we learn that the *vindication of God's justice*, in the final overthrow of all his enemies is a subject of prayer, and an object of desire and hope, and will finally be a cause of great rejoicing by the church triumphant. Not a tear of sympathy will be shed over their destruction. No weeping there, but great rejoicing, and an acknowledgment by the whole redeemed family, that God's judgments are true and righteous.

Do you say that the justice of God is vindicated in this life? I deny it. To be brief, I will illustrate this point by the riots which occurred in the city of New York last July. Was the justice of God vindicated, when that poor, innocent woman, with her child in her arms was shot dead in the street, while the leading rioters were allowed to escape from punishment? When they seized that innocent negro, whose only crime was that his face happened to be black, and thrust him headlong into a filthy sewer, and shut the lid upon him, left him to perish, while they were permitted to go unpunished; was that the vindication of God's justice? Or when they robbed and burned the Colored Orphan Asylum, turning out of doors so many helpless children, while they escaped from deserved punishment; was that the vindication of God's justice? What man in his right senses can believe it?

If, then, the justice of God is not vindicated in this life, it must be in a future life. Hence we argue the absolute necessity of a resurrection of the dead, both of the just and the unjust. The promises and threatenings of God can never be fulfilled without it. Is not God a God of justice as well as of mercy? Then, when mercy shall have exhausted all the means within its reach for the salvation of the sinner, will it not step aside and allow justice to have its sway in their destruction? We answer, yes. He who says, "Come unto me, all ye ends of the earth, and be ye saved," also says, "Vengeance belongeth unto me, I will recompense, saith the Lord." Again, "He will by no means spare the guilty."

We come to the conclusion, therefore, that God's threatenings of vengeance to the finally impenitent, are so many promises to the righteous that justice and right shall at the last prevail and triumph over the wrong, when God himself shall have a clean universe.

Anson H. Brown.

Rahway, N. J., April 11th, 1864.

ORIGINAL IDENTITY.

Professor C., of one of our flourishing New England Colleges, was an able man, but unfortunately had a hobby, which he rode in season and out of season, much to the annoyance of the students. His was an exceedingly fine spun metaphysical theory, to the effect that the original identity of a substance is never lost by any transmutation or change which may take place in respect to the substance itself.

One lecture evening, after the worthy Professor had expatiated at some length on his favorite topic, an irreverent student asked leave to propose a question; when the following colloquy ensued:

Student. You see this knife which I hold in my hand?

Prof. Certainly.

Student. If I should lose the blade, and have a new one put in its place, would it be the same knife afterwards?

Prof. Most assuredly.

Student. Then, if I should subsequently lose the handle, and get it replaced, would it still be the same knife?

Prof. Certainly.

Student. Then, if some one should find the original blade and handle, and put them together, what knife would that be?

The answer of the Professor is not reported.

For the World's Crisis.

WASTING PEARLS.

"Neither cast ye your pearls before swine."—Matt.

A pearl is counted a precious thing. The gospel is compared to a "pearl of great price." It is proper to offer this gospel to every human creature, yea, to urge it upon them as time and circumstances permit. But there are cases where determined opposition is so evident that it not only seems useless, but in many instances decidedly injurious. For a time the gospel was forbidden to be preached in Asia. Why? Probably the apostle could do much more good elsewhere.

There may be foolish questions started in this day, to which it is not only idle but wicked to reply. When we find men propagating false doctrine under the guise and sanctity of Scripture doctrine, where it is so palpably false as to be in the fair face and eyes of plain Scripture, is it not casting pearls before swine, in the sense of the text, to condescend to argue the question with such?

It is evidently not literal swine of which God speaks, but such as purposely pervert Scripture. It is evident that men who are not willing to give all Scripture its due weight, but quibble and exalt one Scripture, and pervert another at the expense of others, for the sake of establishing some favorite dogma or foolish and wicked doctrine; that they are the class called by the Lord "dogs" and "swine."

Our book declares that "the wages of sin is death; but the gift of God is eternal life." Then eternal life in misery, or restoration of the wicked after death, cannot be true.

Our book declares (Acts 24: 15), "There shall be a resurrection of the dead, both of the just and the unjust." Who then can believe that there will be no resurrection of the wicked? Miner Cawkins.

Middle Creek, Chase Co., Kan.

For the World's Crisis.

THOUGHTS

On reading the "Tributes" to Shakspeare, on the three hundredth anniversary of his birth.

No slighter am I of that mighty mind
That bore the palm in *painting* human kind;
Yet doth my judgment greater honor place
On those whose toiling brains *improved* their race
No fancies here; *their* glorious words are *true*,
Their leader Christ, their "calling" good to do.
On yon bright shores I hear the happy say,
"These men helped us to walk the heavenly way."

Augustus Stearns.

For the World's Crisis.

PRAYER.—No. 6.

We have urged the importance, the duty, of secret prayer. No one can be successful in the christian warfare; no one can be an efficient laborer for Christ, without frequent retirement for prayer. In reading the lives of devoted, successful christians, we find that they prayed much in their closets.

But while this kind of praying is essential, other prayer must not be omitted. Family prayer is important. An altar should be built in every dwelling, on which the morning and evening sacrifice should be offered to the Most High.

Alas! how many families there are where the heads thereof profess to love Christ, yet do daily live in the neglect of family prayer. Not unfrequently have we been the nightly guest, where the husband and wife professed to be looking for the speedy coming of Christ, but no altar was there erected, from whence holy incense ascended morning and evening to God. No reading of the sacred Word—no gathering of the family group—no uplifted hands and hearts in prayer, unless a minister was present to officiate.

What says the Lord by the prophet Jeremiah? "Pour out thy fury upon the heathen that know thee not, *and upon the families that call not on thy name*."—Jer. 10: 25. They were to share the same curse as the heathen who had no knowledge of the Lord. This is too serious a fault to be lightly regarded. How reasonable that the family should in the morning, before scattering abroad, gather around the hearthstone, unitedly reading some portion of Scripture, and then bow down before God, while praise is offered for the care and blessings of another night and morning, and grace to keep from sin; the influences of the Holy Spirit and divine protection are implored for the day. And when the family unite again in the evening, after the labors of the day are ended, how proper that again the sacrifice of thanksgiving and supplication should be presented upon the altar. Doth not the angel of the Lord encamp around about such a household as this? How any professed christians can arise from their bed, and, after partaking of Heaven's bounty, go forth to their labor without first offering praise and supplication, is more than we can understand; or how they can enjoy the blessings of life through the day, and retire at night without any acknowledgement of them, is also mysterious.

Some, we know, content themselves with a few *mental* expressions, saying, "God can understand my thoughts just as well, if they are not vocally expressed." But this is a very questionable if not lazy form of praying. Christ might thus have reasoned, and so rested after his weary toil, instead of spending all night in prayer. David need not have arisen from his couch to pray. Daniel might, by thus mentally praying, have escaped the wrath of his enemies, and the lion's den.

Let us heed the injunction of inspiration, by offering the sacrifice of praise to God continually, that is, the fruit of our *lips*, giving thanks to his name. Heb. 13: 15. Instead of the first fruits of the land, and calves of the stall, we should offer the praises of our lips, "for with such sacrifices God is well pleased."

Social prayer, although not expressly commanded, is made clearly apparent by example. Previous to the descent of the Pentecostal baptism, the disciples assembled for united prayer, and the sisters were not excluded from a participation in the exercises; for it says, "These all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren."—Acts 1: 14. On another occasion, "when they prayed, the place was shaken where they were assembled, and they were all filled with the Holy Ghost." On the occasion of Peter's imprisonment, "*many were gathered together praying*," and it was no doubt in answer to their united supplications that he was delivered.

On a certain occasion, Paul and Silas went out of the city of Phillippi to a place by the river's side, where prayer was wont to be made, and there they spoke the word of God to the women which resorted thither. In the 14th chap. of 1 Cor., where the apostle is speaking of the order of social meetings, he refers to prayer in a way that indicates it to have been one of the exercises of devotion. He gives directions how they ought to speak, pray, and sing, so that others might be edified.

There are those who excuse themselves from public prayer on the plea that private prayer alone is enjoined by the Savior. To this we reply in the language of an inspired apostle: "I will that men pray *everywhere*, lifting up holy hands without wrath or doubting." "*Everywhere*" must include the social meeting. The apostle spoke by divine authority. He imposed it as an obligation that prayer should be offered everywhere, and "for all men"; for kings, and all in authority; but not for them only, but supplications and intercessions must be made for all mankind.

Some argue that we are not justified in praying for sinners, and that we are required to pray for all men simply with reference to our own good, that "*we* may lead a quiet and peaceable life in all godliness and honesty." We think this is a mistake. The apostle first of all enjoins prayer to be offered for all men. He then specifies kings and those in authority, that we should pray for those who have the control of government, in order that christians may be permitted to lead quiet and peaceable lives.

It is right to pray for the ungodly. We are required to pray for our enemies, who despitefully use us and persecute us. Christ set us the example. He prayed on the cross for his murderers. Stephen when dying prayed for his. How many ungodly children have been converted through the power of a parent's prayers. Many an ungodly youth has been arrested and brought to Christ in answer to prayer. M. D. W.

EUROPE IN 1864.

A. D., one thousand eight hundred and sixty-four will not come to December, the wisest fear, without the beginning, at least, of remarkable changes. The year looms as though it were bringing history along with it—a history of revolutions, and of new social and dynastic conditions, in that continent which is the civilized centre of the world. Are all the signs understood by the public? We think there is need of a wise look-out at the present; there is a cyclone brewing in Europe. There are the elements of an immense conflagration among the nations of Europe, and, what is more serious, the fire is lighted already. At a moment it may break from the narrow bounds within which it burns at present, and may fly in wreaths of blood-red flame across the plains of the Continent. No one can predict when it will thus involve other questions beside that of the Duchies, and where in such a case it might stop. We hope the best from the proposed conference; as hunters in a burning prairie trust to see the conflagration stay where they have cleared away the grass and beaten down the first sparks of fire. But it would be absolutely idle to shut their eyes to the flames alight on one side, and the dry stubble and timber, already parched by its approach, on the other. Europe is the lighted prairie; the war-fire, long feared and expected, has been guiltily kindled in Denmark. It was to be put out in a month by the foolish incendiaries, but it flames and crackles still. Thoughtfully gazing over Europe, statesmen, we repeat, foretell an anxious time this year. The minds of nations, heated incensed, exasperated by delay, are everywhere looking with hope to the signs which fill some of their rulers with dismay. We stand by the threshold of a new era; and twenty great questions, sufficient each of them for a continental war, knock imperiously at the door.

In the complications of the Continent resides its peril; for no simple or single diplomatic remedy can touch the malady of its multiform unrest. Take two powers from the map, and you have exhausted the number of those who can be said to have one end in view, and only one, though of an opposite character. Denmark is animated by self-preservation; she wants to remain Denmark, and will fight so long as she is threatened with being any thing less. The German Diet wants to dismember Denmark, to glorify the Federation, and to add the Duchies to its available force. But then we come to a group of powers whose policy is to themselves a labyrinth, and to peace a despair. Austria and Prussia are in arms in Denmark, to keep the minor States out of it; yet if they disappoint the minor States, there may be a German civil war. They are in Denmark to maintain treaties; yet if they do any thing conceivable except come out again, they have broken treaties. Denmark has just declared she will hear of no "persodal union" scheme; and if her integrity be attacked, the Eastern powers are, *ipso facto*, at war with the West; yet her "integrity" and the sworn demands of Germany, and the acts of Prussia are incompatible. Why is Prussia in Denmark, then? For territory? Treaties forbid it. For the Diet? Her ally has contradicted it. For Oldenburg? But there is an Augustenburg. Look where we will, these are perplexities. There is no visible way out of this great thicket of affairs, except by the road of such a war as would shake Europe for a year, and settle her for half a century. Observe but the outskirts of this Dano-Germanic quarrel. See how Poland awakes to it, rising with a new and deathless energy of hate against her tyrant. Look how Hungary, Venetia, and Rome gaze towards the seat of war, restless with hope and speculation till it shall spread. Even the Danubian provinces are all alive with the whisper of war; and quiet Galicia has to be kept down with armies and the "state of siege." These things are not the signs of peace; they are the flushes and quick pulses of a fever which must have its way in Europe, or, more fatally, be driven in upon the vitals of humanity—a fever of the old, old character, where nations in passionate effort to be freer, fight for life with the ancient oligarchic poisons in their systems, and get rid of them by blood-letting on a dreadful and generous scale.

Yet the prayer of all who know what a Continental war is must be, "Give peace in our time." The doubt arises, indeed, whether we should not rather supplicate Heaven to "*restore* it." Peace seems as good as gone, or going; the mad deed of Prussia, which may cost far more to that kingdom than to King William—has struck the flint and steel together. Austria, tremulously desirous for peace rather than war, and for a little war rather than a large one, has foolishly followed Prussia with a shiver of dread; and there is war in Europe. The mischief was done when the first sword was drawn; for if Denmark is to be made to do justice to the Duchies with the sword's point upon her heart, why not try the same plan for Poland upon Russia—for Posen upon Prussia—for Galicia, Hungary, and Venetia upon Austria? So say the angry nationalities; and, in obedience to their logic, an army of 130,000 men, with one of the finest parks of field artillery in the world, is said to be massing on this side of the Mincio; on the other side, even a larger, but less confident, force, is being drawn up along the river; the Quadrilateral is silently filling, and the rumor of Holy Alliance gains upon Europe. This last looks too natural to be hastily rejected; nothing is more natural or more suicidal for the dynasties who have planned it than that Prussia should have Austria for an ally, on condition of defending her non-German provinces; and Russia for an ally, if she will help to put down Poland; Prussia to do as she likes in Denmark, Russia in Warsaw, and Austria in Venice. Should it be so, England will not make her old mistake again. The great constitutional nation will not spend strength in patching up thrones with subsidies, and beggaring England to benefit a Hapsburg or a Hohenzollern. On their heads will fall the tremendous consequences who invoke a war now between the spirits of the peoples and the spirit of the sceptres—between the commons and the courts. Bloody, desperate, and convulsive would be the struggle; but it would be final, and its issue not doubtful for a day.—*London paper.*

THE CROOKED STICK.

"Christ has a service for all his members," said James Therrall, an old carpenter in a village on Salisbury Plain, to a young christian who complained that she was unworthy to work for the Lord. "Let not one of the members say, 'The Head has no need of me.' I used to think as you do long ago, but he taught me otherwise by a crooked stick.

One day my son went to a sale of timber, and in the lot was a stick (or piece) so twisted and bent, that I spoke sharply to him, saying: 'You have a bad bargain there, lad. That crooked stick will be of no use to any one.'

'It's all timber,' replied my son—not the least vexed by my reproof. 'I paid the same price for it as the rest. Depend upon it, no tree grows for nothing. Wait a bit; don't fret, father; let us keep a look out; there's a place somewhere for it.'

A little time after this, I had a cottage to build, a queer bit of a house it was, and pretty enough when it was finished. There was a corner to turn in it, and not a stick in the yard would fit. I thought of the crooked one and fetched it. Many a hard day's work would have failed to prepare a joist like it. It seemed as if the tree had grown expressly for the purpose. Then, said I, there's a place for the crooked stick after all! Then there's a place for poor James Therrall. Dear Lord, show him the place into which he may fit in building thy heavenly temple. That very day I learned that what God gives me, he gives me for his glory, and poor and unlettered as I was, there was a work for me. There is a work for *you*. God has something for *you* to do, and nobody else can do it."

This village carpenter had neither the knowledge of the schoolmen, nor had he taken a degree at college, yet was he a teacher of divine truths, and he was wise in the wisdom of the children of light. Thus the warped tree had preached to him a sermon on true humility, and made him from that day an humble steward of the things of the kingdom.—*Family Treasury.*

NOT SO.

We have of late had excellent thoughts upon the "*wills*" and "*shalls*" of God's word. And equally suggestive to our mind, in contrast, are the "*not so's*" of man. When Peter saw in vision the net containing the strange variety of animals to a Jew, and was bidden to arise and eat, he promptly replied, "*Not so*, Lord." God's command, and his views of what was right, did not harmonize. And thus it has ever been in the church. Let any christian glance backward over his experience, and he will be startled with the "*not so's*." God kindly overruled. On a grand scale has this veto of the divine will been seen; in the progress of the civil war. Jehovah arose as from slumber, to deliver a proscribed, injured race. At almost every step of his providence has the "not so, Lord," met the world awakening progress of *his* plans.

How many mourners, who have, or will yet thank God for his timely chastisement, bitterly said, while the rod was falling, "not so, Lord." And what a bright, peaceful summit of christian experience is that, when the "not so," rises no more from the loyal spirit—but its habitual, affectionate response to every dispensation of providence is, "Not my will but thine be done.'"—*Congregationalist.*

Louis Napoleon. A writer in the *Christian Watchman* thus sketches the personal appearance of Louis Napoleon:

"The personal appearance of Napoleon III. would puzzle the most accurate observer of physiognomy. The face of the man with the iron mask is not more devoid of expression than is this. One may study it for hours without deriving the slightest satisfaction as to the Emperor's mental characteristics. Those fishy, rayless eyes, the parchment-like cheeks, the stiff, pointed moustache, all suggest a sort of artificial face prepared for the occasion, while the real man, like the priestess of Apollo, lies hidden, and delivers short, oracular responses behind it. He is short in stature, though his body is full the average size. Hence he appears to greater advantage in a sitting posture. Of late years he has grown somewhat corpulent, like the first Napoleon and the other members of his family. His habits at the present day are said to be simple and regular, perhaps necessarily so, if the stories told of his early excesses be true. His appearance on horseback does great credit to his horsemanship, which is generally allowed to be the most skillful in Europe. He is very fond of horses, and has that thorough understanding of their nature which establishes a certain sympathy between that animal and his rider.

Mothers Slaves to their Children.—A silly mother thinks she can make more than women out of her daughters. She toils in the kitchen, and they simper and drawl nonsense in the parlor. She rises with the sun to get their breakfast, while they read the last novel in bed. She toils over the washtub, while they drum on the piano. The earnings of the farm are squandered to put clothes on their backs, and to put them through a fashionable school. They are reared in idleness, and become accomplished babies, utterly ignorant of all that womanly knowledge so creditable to the sex, unfit for anything but to dress finely, talk nonsense, and marry simpletons like themselves. It's of no use, mother, your silly dream will never be realized.

Remedy against Moths.—One ounce of gum camphor and one ounce of powdered red pepper are macerated in eight ounces of strong alcohol for several days, then strained. With this tincture the furs or cloths are sprinkled over and then rolled up in sheets. Instead of the pepper, bitter apples may be used. This remedy is used in Russia under the name of the Chinese tincture for moths.

Grafting Grape Vines.—Grafting grape vines must either be done early, before the sap starts, just as soon as the frost will admit removing the earth, or late in June, when the principal flow of sap is over. It should be done precisely as tree grafting is performed covering both stock and scion with earth, leaving the bud about an inch below the surface of the soil.—*Exchange.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Names for the Try Company.

Moses L. Thompson, Eldridge D. Crouse, Heriot M. Simpson, Arminda Johnson.

For the World's Crisis.

LETTER TO THE YOUNG SOLDIERS OF THE CROSS.

Dear Young Friends, and Followers of the Lord:—I have long wished to write to you, and tell you what a blessed Savior I have found. Although I am young, and far away back in the woods of the west, I have found a Savior, and have had the visits of his grace. It has not been over three months since I set out (determined to find a city that is out of sight), and oh! what a glorious journey it is. I would not exchange what little grace I have received from God's all bountiful hand for worlds like this. Oh! dear reader, are you prepared? Is all upon the altar? Are you ready to meet your God? Have you improved your talent? Have you cleared the skirts of your garments, and are you ready to meet the Master? If not, seek for an entrance in at the "strait gate"; forsake all, and fly to Jesus' arms, while he may be found. Soon the door will be shut and you will be lost. Dear young friends, work while the day lasts, for soon the night will come when no man can work. Meet me in the kingdom, where we shall part no more. I ask an interest in your prayers, that I may hold out faithful.

Your Sr. in hope of a crown when Jesus comes, Filena M. Andrews.

Tuncan Co., Wis.

"STOP HER! STOP HER!"

It was a terrible gale, through which the good steamer plowed her path out on the broad Atlantic. The heavy clouds coursed like gray woolens the face of the sky, the great waves rushed and thundered at the vessel, and clutched and struck at her with her fierce hanns, and dashed over her decks the salt spray of their wrath, and rocked her to and fro—the stately steamer, as she struggled onward with the winds and waves leagued together for her death. The dinner was over, a few of the bravest of the passengers—determined to face all danger for the sake of witnessing that sublime spectacle, a storm at sea—were plunging and stumbling their way up the stairs to the deck, when one of these suddenly stood still, every nerve filled with the awful terror of the words which had smote his ear from the lips of the chief officer—that cry which is the most fearful—the most significant of danger and death of any words which can be uttered on board of a ship—

"Stop her! Stop her!" The command rang like a clarion above the hoarse fury of the wind—above the awful tumult of the waves. The captain caught the sound, and the next moment, swift and sudden as lightning, he had rushed past his appalled passengers, his white face only betraying the dread at his heart.

Was an iceberg sailing down upon them—a vast white mountain ready to grind, and crush, and bury the doomed vessel under her cold feet? Had the fair steamer, which had set her face so proudly towards the west, sprung a sudden leak, and must the anxious freight of hearts she carries, go down at last under those hungry waves; and must the eyes that watched and waited for the beloved at home, grow dim with weeping for those who come not?

"Stop her! Stop her!" The swift thoughts—the terrible fears gave new courage to the passenger who was groping his way to the deck, and almost as soon as the captain mounted it, the former was at his side. Their eyes swept the wide, heaving ocean, and on the right they beheld six men struggling and battling for life with those mad waves—six men suddenly swept overboard! In a moment a boat was lowered. It did not seem possible that she could live a moment in that awful sea; but there were plenty of brave hearts on board to risk their lives for the lives of their brothers, and in a moment, manned by stalwart hearts, she put off. Then came the long hope, and fear, and waiting on board of the steamer—the straining of eyes through the storm for the sight of the little boat struggling her way towards the drowning men. At last she was seen returning. The passengers gathered in a breathless crowd to watch her, and count the number of her rescued. There were four in the boat—there had been six overboard!

One old man, his hair snowed white with the winter of his years, pressed forward—*his* son was among the missing? The old man's face was as white as his son's was, whether it lay unconscious in the boat, or had gone down in the triumphing waves. The old father leaned over and searched the faces in the boat. They were four, but the one for which he sought was not there.

"My boy is lost!" cried the old man, in a voice that made the heart of every passenger stand still, so full was it of human loss and anguish. All alone, now, the old man must make his way to the new, strange country, whither he and his son were going together—whither the brave heart and the strong arm had lured the old and feeble one, in the hope of building up a new fortune; and this was all the tidings he had now to send to the loving mother, who sat waiting and full of tremulous tenderness at home—this was all to the fair, young sister, who had sent out her last farewell on a sob—"Our boy is lost"

Dear children, whose young eyes may be dimmed for pity of the broken-hearted old man, this story is not all of my fancy. I had its principal facts from the lips of the passenger who witnessed that father's anguish over his boy that was, and is not. And I have written it for you here, with this still May afternoon leaning towards the night, with the soft, furrowed clouds folding away the fair of the spring sky.

"Stop her! Stop her!" Never, on board some steamer plowing her path through the storm, may you hear that cry; but oh, on another sea, where have gone down many and princely freights, there will assail you terrible storms of wind and wave!

"Stop her! Stop her!" In the gales of passion, and the storms of life, may your soul learn the meaning and the majesty of that call!

"Stop her! Stop her!" If the breakers are ahead—if the rocks lie before—if the path on which you are going is anywise the path of sin, the way of death!

Be vigilant, be prompt on the broad Atlantic of your life, for there "the winds may arise, the rains beat," and where loss and ruin lie before the path of your fair and stately ship. "Stop her! Stop her!"—*Virginia F. Townsend, in Arthur's Magazine.*

THE LITTLE OUTCAST.

"Mayn't I stay, ma'am? I'll do anything you give me; cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly looking woman, who still seemed to doubt the reality of his good intentions.

The cottage stood by itself, on a bleak moor, or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering sound into the narrow doorway, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened with the angry redness of the poor boy's benumbed hands. The woman was evidently loth to grant the boy's request; and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years. But her woman's heart could not resist the sorrow in those large, but by no means handsome, gray eyes.

"Come in, at any rate, till the good man comes home. There, sit down by the fire: you look perishing with cold;" and she drew a rude chair up to the warmest corner; then suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "good man" presented himself, wearied with labor. A look of intelligence between his wife and himself; he, too, scanned the boy's face with an expression not evincing satisfaction; but nevertheless made him come to the table, and then enjoyed the zest with which he dispatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good people, after due consideration, concluded that so long as he was docile, and worked so heartily, they would retain him.

One day, in the middle of the winter, a peddler, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there, splitting wood, I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler, evasively.

"And where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard his sentence—'Ten months.' He's a hard one; you'd do well to look carefully after him."

O! there was something so horrible in the word "jail." The poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in, and assured him that she knew the dark part of his history.

Ashamed, distressed, the child hung down his head; his cheeks seemed bursting with the hot blood; his lips quivered, and anguish was painted as vividly upon his forehead as the words were branded into the flesh.

"Well," he muttered, his whole frame relaxing, as if a burden of guilt or joy had suddenly rolled off, "I may as well go to ruin at onc't: there's no use in my trying to do better: everybody hates and despises me; nobody cares about me: I may as well go to ruin at onc't."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother—where?"

O!" exclaimed the boy, with a burst of grief that was terrible to behold, "O! I hain't no mother! O! I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing more vehement, and the tears gushing out from his strange-looking eyes, "I wouldn't ha' been bound out, and kicked, and cuffed, and laid on to with whips. I wouldn't ha' been saucy, and got knocked down, and run away, and then stole because I got hungry. O! I hain't got no mother; I hain't got no mother; I haven't had no mother since I was a baby."

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up, and be off—the jail-bird?

No, no; she had been a mother, and though all her children slept under the cold sod in the church-yard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly on his head; to tell him to look up, and from henceforth find in her a mother. Yes, she even put her arms about the neck of that forsaken, deserted child; she poured from her mother's heart, sweet, womanly words, words of counsel and tenderness.

O how sweet was her sleep that night; how soft her pillow! She had linked a poor suffering heart to hers, by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little, sinning, but striving mortal.

Did the boy leave her?

Never! He is with her still, a vigorous, manly, promising youth. The unfavorable cast of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead; his good foster-mother aged and sickly; but she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust.

Signs.—When a boy is willing to take strong drink, it is a *sign* he will be a drunkard.

When a boy smokes or chews tobacco, it is a *sign* that he will soon be guilty of other filthy habits.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

DEDICATORY.

S. R. W.

Sister, Jesus hears thy groans,
Listens to thy midnight moans,
Marks the bitter tears you shed,
Languishing upon thy bed.

Jesus sends his Spirit forth,
Comforting his saints on earth;
And the Spirit brings to view
Glorious things reserved for you.

Far beyond the bounds of time
Faith discerns a healthful clime,
Where the weary pilgrims go
To escape this world of woe.

There the eye no more shall weep,
Nor our friends in death e'er sleep;
There shall be no care or pain,
For the Lord of Life shall reign.

They shall come from sea and shore,
Parted friends, to part no more;
Songs of triumph they shall sing
In the presence of their King.

Over there, my sister dear,
You shall with the saved appear,
No more suffer hours of pain,
Never shed a tear again.

Courage, sister, we'll be there,
And a crown of glory wear;
See! the city is in view,
There is lasting rest for you.

MARIA MATHEWS WEAVER.

North Dana, Mass.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S FOURTH AND LAST SPEECH.

Mr. Chairman, Ladies and Gentlemen:—This discussion will soon be closed; this is the last speech. You have listened with attention and manifest interest to what has been said. I cannot do more than give a brief notice to a few points made by my friend in his last speech; and, indeed, that is hardly necessary, as no new points were presented. Of the promise, "Lo, I am with you always, even unto the end of the world," also the passage that speaks of the "righteous blood being required of that generation," nothing new need to be said; we therefore refer you to what we have already said on those texts, as no new ideas have been advanced. My friend still contends that Christ came the second time in the first century; that *all prophecy was fulfilled there*, and God's kingdom set up. How it is possible for any person to think so, I cannot conceive. I think I have fully and fairly replied to all that has been presented by my friend having the *least appearance* of argument in favor of his position; while I am compelled to think that he has failed to meet and overthrow my arguments and positions. He has assumed positions which he has not been able to maintain. He has assumed that the signs of Matt. 24, Mark 13, and Luke 21, were fulfilled before Jerusalem's destruction, and that Christ came and his kingdom was set up there and then. But what evidence has he offered? Has he showed how and when each sign was fulfilled? Nothing of the kind, though repeatedly asked to do so. Why? Because he could not; this must have been the only reason.

If Christ came in the first century, *none* of the church knew it; no inspired writer recorded the fact. If the signs were fulfilled, no record was made of their fulfillment; and whoever claims they *did appear*, builds upon mere assumption, not on *facts*. We have built on *facts*.

We come now to recapitulate our argument, and give you a brief synopsis of positions taken and proofs offered, to sustain the *affirmative* of the question, "*Do the Scriptures teach the future personal coming of Christ?*"

Our last speech was a summary of argument sustaining the affirmative of the last part of the question discussed, relative to the probability of his second advent taking "place in the nineteenth century." After appropriate remarks showing the *importance* of the subject, and claiming that *all the Scriptures* were upon one side of our question, all harmonious in their teaching, I then laid down and sustained the following proposition:—

1. "All the prophecies relating to the first Advent were literally fulfilled." This I proved, and my friend admitted in his first speech; and yet he says in the same speech, "Prophecy is *never literal*," or literally fulfilled. Hence I concluded,

2. That all the prophecies relating to the second Advent will be as literally fulfilled as were those relating to the first. We then inquired, What is declared in the Scriptures concerning the second advent? and read Heb. 9:28;—"So Christ was once offered to bear the sins of many; and unto them that *look for him shall he appear* the SECOND TIME, without sin, *unto* salvation." Here a *second coming* of Christ is declared. A *second* implies a *first*. The first was literal, as facts attest; the *second advent* will be as *literal*. And as there can be no coming between the first and second, so no spiritual coming of Christ has taken place.

I next showed by many arguments that he did not come at the destruction of Jerusalem. This point was fully argued, and all the scriptures considered and explained that are usually quoted to give support to such a position. We cannot repeat our arguments here, but will now present a synopsis of our positive proof on the affirmative of the first part of the question. And to commence I showed,

1. HE *is to come* LITERALLY. Proof, Acts 1:11;—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This SAME *Jesus* which is *taken up* from you into heaven, shall so *come in* LIKE MANNER as ye have seen him go into heaven." No language could be plainer. This has not taken place in the past; if so, where are the witnesses? He will come as literally as he went away. Other texts were quoted.

2. HE *shall come* "*in flaming fire.*" 2 Thess. 1:7, 8;—"And to you who are troubled, rest with us, *when the Lord Jesus* SHALL *be revealed from heaven*, with his mighty *angels*, *in flaming fire*." This scripture has not been literally fulfilled in the past, therefore it will be in the future. Hence it sustains our position.

3. HE *shall come with ten thousand of* HIS SAINTS. Jude, 14th v.;—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the* LORD *cometh* with *ten thousand of* HIS SAINTS." No event in the past or present fulfills this scripture, hence it sustains the affirmative.

4. HE *shall* "*come with the clouds of heaven.*" Rev. 1:7;—"*Behold* HE *cometh with clouds.*" Matt. 24:30;—"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they* shall SEE the *Son of man coming* IN THE CLOUDS OF HEAVEN *with power and great glory*." Titus came *from Rome* on the *ground*. But Jesus will "come with the clouds of heaven."

5. HE *shall come with all* the holy *angels*. Matt. 25:31;—"*When* the Son of man shall come in his glory, and *all the holy angels* with him." Were *all* the *holy angels* in the *Roman army?* *Absurd!* MOST *absurd!!*

6. HE shall come *with* the great GOD. Titus 2:13;—"Looking for that *blessed* hope, and the glorious appearing of the *great God* AND our Savior *Jesus Christ*." Did "*the great God*" come with Titus? Was the slaughter at Jerusalem the BLESSED HOPE of the apostle?

7. The *kingdom of God* shall THEN *come*. Luke 21:31;—"So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God* is nigh at hand." Other texts prove this point. This event is *future*.

8. His *appearing* will be UNIVERSAL. Rev. 1:7;—"Behold, HE cometh with clouds; and EVERY EYE *shall* SEE *him*, and they also which pierced him; and ALL KINDREDS of the earth shall wail because of him." Matt. 25:31, 32;—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered ALL NATIONS; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Did *every eye* SEE *him* at the destruction of Jerusalem? Did *any eye see him then?* Were all nations gathered there?

9. HE shall come *upon the wicked* UNAWARES. 1 Thess. 5:2;—"For yourselves know perfectly that *the day of the Lord* so cometh AS A THIEF *in the night; for when they shall say peace and safety*, then sudden destruction cometh." Matt. 24:38, 39;—"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, *and knew not until* the flood came and took them all away: so *shall also the coming of the Son of man be*." But the wicked Jews knew that the Romans were coming. They were not crying peace and safety, but divided and in awful alarm. *Christ did not come then* and there.

10. HE shall come "with the voice of the archangel, and the trump of God." 1 Thess. 4:16;—"For the *Lord* HIMSELF (not TITUS, not his SPIRIT) shall *descend from heaven* with a shout (with commandment), with *the voice of the archangel, and with the trump of God*." The clarion of *war* was NOT the trump of God, for *that will awaken the dead to life*.

11. The DEAD *shall be raised at his coming*. 1 Thess. 4:16;—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and THE DEAD in Christ *shall rise* first." 1 Cor. 15:52;—"The trumpet shall sound, and *the dead shall be raised*." No resurrection of the dead took place at the destruction of Jerusalem, but a large number were slain.

12. The saints shall all be gathered to Christ. 2 Thess. 2:1;—"Now we beseech you, brethren, by the *coming of our Lord Jesus Christ*, and by *our gathering together unto him*." *This* will take place *at his coming*. Again. Mark 13:26, 27;—"And then shall they *see* the *Son of man coming* in the clouds with great power and glory. And *then* shall he send his angels, and *shall* GATHER TOGETHER *his elect* from the four winds, from the uttermost part of earth to the uttermost part of heaven." The saints were not gathered to Titus, but scattered. This gathering is plainly a *future event*.

13th. *The bodies of the saints shall then be changed*, and be made like unto Christ. Phil. 3:20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our *vile body*, that it may be fashioned like unto his glorious *body*." 1 John 3:2. "*We* KNOW that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Cor. 15:51, 52. "Behold, I shew you a mystery; we shall not all sleep, but we shall *all be changed*, in a moment, in the twinkling of an eye, *at the last trump*; for the trumpet shall sound, and the dead *shall be raised incorruptible*, and we shall be changed." No such thing happened at Jerusalem's destruction. This *resurrection* and *change* will *literally* occur, in the *future*, AT *the personal coming of the Lord Jesus Christ*.

14th. The SAINTS shall *appear* with CHRIST in GLORY. Col. 3:4. "WHEN *Christ*, who is our life, shall *appear*, THEN shall *ye also appear with him in* GLORY." Did *apostles* or *saints* appear with *Titus in his glory?* Nay. They fled to the mountains for safety. When this takes place, ALL will know it. No need then to say, "Lo here, or Lo there." Lo Christ has come here spiritually, or Lo he came there, at Jerusalem's destruction, as some are now saying.

15th. The *saints shall* ADMIRE the *Lord when he appears*. 2 Thess. 1:10. "When he shall come to be glorified in his saints, and *to be* ADMIRED *in all them that believe*." What believer ADMIRED Titus? They ran from him. *No event* that took place *then* will *fulfill* or FILL FULL this prediction or picture, which remains to be accomplished.

16th. It will be *a day of consolation* to ALL *believers*. 1 Peter 4:13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that *when* his glory shall be *revealed*, ye may be *glad* also with EXCEEDING JOY." 2 Peter 1:13. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the GRACE that is to be brought unto you *at the revelation of Jesus Christ*." 1 Thess. 4:18. "Wherefore *comfort* one another with these words." No *comfort* in the thought of Jerusalem's destruction. It made many homeless wanderers. But Christ comes to save and bless.

17th. The saints shall be caught up to meet the Lord in the air. 1 Thess. 4:17. "Then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord in the air*, and so shall we ever be with the Lord." How foolish to claim the fulfillment of such predictions at the destruction of Jerusalem?

18th. They shall receive a crown of righteousness and glory. 2 Tim. 4:8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at *that day; and not to me only, but unto all them also that love his appearing*." 2 Peter 5:4. "And *when the chief Shepherd shall appear*, ye shall receive *a crown of glory* that fadeth not away." Did Paul receive a *crown of righteousness* at the advent of Titus? He died several years before that event. But he is sure to receive one at the day of Christ's appearing. Paul's crown is *yet* in reserve for him.

19th. The kingdom shall be inherited by the saints then, and not before. Matt. 25:31–34. "WHEN *the Son of man shall come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the king say unto them on his right hand, COME, ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." Were all nations gathered at the destruction of Jerusalem? Did the saints then inherit the promised kingdom, when scattered to be persecuted? How are these and similar questions to be answered? I should answer them in the negative, but my friend *must* answer them affirmatively. Why have the sacrament of the Lord's Supper if Christ came in the first century? 1 Cor. 11:26. "For as *often* as ye eat *this bread*, and drink *this cup*, ye do shew *the Lord's death* TILL HE COME." If my friend is correct, this ordinance should not have been observed since Jerusalem's destruction. Yet I presume Universalists observe this sacrament. I presume my friend does so. But why should he? It is not proper for him, *if he is correct* in the position he has maintained in this discussion.

On examination, we find no point can be clearer than that Christ is yet to come personally, visibly, in great glory, attended by his angels, to gather his elect, and ransom his own from the power of death, bring up from hades' dark, dark gloom his own, clothe all his saints with shining robes of immortality, and give them the kingdom under the whole heaven. "Blessed hope!" What a solace for our sorrows, what a balm for our wounds, what a cordial for our fears! And who shall take this hope from us? Shall aught move us away from this, the hope of the gospel? This hope the apostles and early christians cherished. 1 Thess. 1:9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from dumb idols to serve the living and true God and TO WAIT FOR HIS SON FROM HEAVEN, whom he *raised from the dead*, even *Jesus*, which delivered us from the wrath to come." *How long* were they taught to WAIT? Acts 3:21. "Whom the *heaven* must receive UNTIL *the times of* RESTITUTION of *all things*, which God hath SPOKEN by the mouth of all his holy prophets since the world began." Then, HOW WILL HE COME? Acts 1:11. "*Which also said*, ye men of Gallilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is *taken up* from you into heaven, *shall* so COME *in like manner as ye have seen him go into heaven*."

What chance is there for mistake here? The Scriptures of truth shed abundant and clear light upon this subject, shewing Christ's second coming to be personal, and future, while not one *iota* of proof that he *has thus come* can be found. I think the unprejudiced and candid of my audience are convinced of this. Therefore in conclusion we say, that the affirmative of the question, "Do the Scriptures teach the *future*, *personal*, coming of Christ," is as clearly sustained, as that Christ is our Savior. And also that part of our question relating to the nearness of that advent is abundantly sustained, only a small part of the evidence of which I have had time to present. The proof on the affirmative is not exhausted.

I am grateful for the respectful and candid attention that has been given by the audiences that have listened to this discussion, which is now ended, with the hope that you may be led to "know the truth; and that the truth may make you free," and you and I at last be brought to the everlasting kingdom. (Time ex.)

For the World's Crisis.

THE TWILIGHT HOUR.

Oh, give me the twilight hour to weep
For friends who are distant afar,
When through the deep blue sky doth peep
The rays of the evening star.

Oh, give me the twilight hour to love,
When earth gently sinks to repose;
'Tis then the thoughts turn to things above,
And the heart with pure love o'erflows.

Oh, give me the twilight hour for prayer,
'Tis then solemn thoughts arise,
And angels are listening in the still air
To waft the words to the skies.

Yes, give me the twilight hour for prayer,
When the moon looks forth from on high,
And the solemn silence of the air
Tells me that I must die.

D. F. NEWTON.

For the World's Crisis.

THE TWO ABRAHAMIC COVENANTS.

For a few years past much has been said about the Abrahamic covenant. Some assume or take for granted that the two main *promises*, or *covenants*, as they are often called, made to Abraham in Gen. 12:3, 7, are in reality but one, or that both combined imply the *true gospel*: in other words, that the promise of Canaan to Abraham's natural seed, in ver. 7, implies an essential part of the gospel "preached to Abraham," just as much as that in ver. 3, the substance of which is, "In thee shall all the families of the earth be blessed." This I shall call the first promise to Abraham. The second, ver. 7 (and first for land), reads—"Unto thy seed will I give this land"—Canaan. These promises are repeated several times, and differently worded, but the substance is contained in these two sentences. See Gen. 13:14; 15:18; 17:4, 5, 8–19; 21:12, 22:18.

The christian world have generally been agreed that the first of these promises contained, or implied, the gospel of salvation, or life through Christ, as Gal. 3:8 refers to it; while the second only implied temporal blessings to Abraham and his natural seed,—such as the land of Canaan,—prosperity, and a numerous fleshly seed. As to spiritual good, Rom. 3:2 says the "chief" one was, that "unto them were committed the oracles of God." But we see that their having the *means* of obtaining life did not give it to *all* of them; while Rom. 4:16 tells a promise to Abraham, which is "sure to *all* the seed," and this is a distinct one, and contained in Gen. 12:3, as I will show by and by. Some make the second promise as much an essential part of the gospel of life as the first. To be plain, I will repeat. It is said—The promise to Abraham, of Canaan, and a literal, everlasting kingdom on that territory, makes up a part of the gospel, and is as essential to be believed, to obtain life, as to believe in "Christ and him crucified"; and we must be immersed in such belief, or not have eternal life.

The first of these promises to Abraham would be obscure, and some like the one in Eden, that "the seed of the woman should bruise the serpent's head," were it not made plain in the New Testament. Paul, in Gal. 3:16, shows the two promises—"He saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ." But surely the promise of Canaan was to "many," and so was another promise. But what were the blessings implied in these two promises, are the main points to settle. I have briefly stated them, but will enlarge on the first. In this *eternal life*—"justification unto life"—*righteousness*, and *cleansing from sin*, are included. See all these blessings clearly set forth in Rom. 5:16–21. These blessings come by "Jesus Christ our Lord," the "one seed." By this "Abraham became *heir* of the *world*," and "father of us all," Jew and Gentile. Rom. 4:13–16. By the second promise he only became heir of Canaan, and father of a numerous natural seed.

The "kingdom under the whole heaven," which believers are to possess, is shown to be endless, by various texts; but the terms "forever" and "everlasting," though applied to the possession of Canaan by the Jews, do not settle it to be endless, as these terms are used two hundred and forty times in a limited sense, as I have proved in my tract on *forever* and *everlasting*. These terms are applied to Aaron's priesthood, and to circumcision, etc., yet they have ended. See my tract.

I will suppose a case, to make my ideas plain, if possible, to prepossessed minds.—See a guilty man in prison, condemned to death; what would he want and ask for first, in a petition to his king? Would it be a good farm? No, but for *life*, to have his *character* restored, if possible. Of course, if life is given, he will have some place to live; and if poor, and the king promises him a farm, and tells where it shall be, this is a new and secondary promise. This was our state, and God in mercy devised a plan by Christ's death to restore our character, and so give us life eternal. This is the reason why Paul generally used *justification* and *righteousness* as synonymous with eternal life. This was the gospel preached to Abraham in this first covenant, Gal. 3:8;—"The Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." This fully proves the two promises and their two distinct meanings.

We should be thankful that God has added to the promises of life and righteousness that of a *good farm*, but it is one "under the whole heaven," and not alone the little garden spot of Canaan. The Jews who become "Christ's by *faith*," may have this garden as their part of the "new earth"; and Jerusalem may be the seat of government; but this is another question from that *of life eternal*, and different from the promise that "the meek shall inherit the earth." We should remember, too, that the "middle wall" is "broken down," and that ALL believers "make one new man." Eph. 2:13, to the end.

An eminent writer on these covenants says: "One was national; the other does not regard any nation more than another. One was typical; the other antitypical. One could only secure the enjoyment of Canaan; the other secures the heavenly inheritance; one was temporal; the other eternal. One could not bestow justification, or eternal life; this the other was specially instituted to do." (See Encyclopedia of Religious Knowledge. Article, *Covenant*. A work all ministers should have as a reference book, to see most doctrines settled by comparing Bible with Bible.) See Heb. 8:6–13.

I often hear Acts 7:5 quoted to prove that Abraham did not possess Canaan, and therefore he must hereafter. Such should notice that Gen. 12:7, and 15:18, give it *only* to his seed. The different wording of the promise is made plain by the idea, that he got the *title* but not the *possession*, as is common in land affairs. As he is "heir of the *world*," he will have all he needs of Canaan when resurrected.

I will refer to a few more passages, so that those who wish to investigate can save time in so doing. Gal. 3:29;—"If ye be Christ's, then are ye Abraham's seed, and *heirs* according to *promise*." Heirs of *what*, and by what promise? The Bible says, "an heir" of *life*, and by the first promise made to Abraham, through Christ the "one seed." (See 2 Tim. 1:1.) "according to the promise of *life*, which is in Christ Jesus" (1 John 2:25; Jas. 1, 12; Titus 3:7); "That being justified by his grace, we should be made *heirs* according to the hope of *life*"—not "the hope" of land (1 Pet. 3:7), "being *heirs* together of the grace of *life*." Believers are said to *inherit* life. Gal. 3:18 compared with verse 21; [illegible] 19:29; Mark 10:17. Again, the *hope* of the *Jews* was a resurrection, which is the same as a hope of *life*. Acts 26:6–8; 24:15–20; 23:6. This must suffice as a tithe of such texts.

Many believe the Jews are yet to possess Canaan for a thousand years after Christ comes, some in the flesh, and some resurrected; but such a belief, right or wrong, alters not the point I am arguing, which is, that Christ by his blood "*bought*" and "*redeemed*" *believers*, and not land. See 1 Cor. 7:23; 1 Pet. 1:8. The earth is to be redeemed, or restored, but God's *power* is only needed for this, as it has not sinned; but the blood of Jesus was needed to redeem us from death and sin; and it seems strange to me that the great and "precious promises" of God's word should be mostly applied to Canaan, a mere speck of inanimate earth, when *one life*, in God's view, is worth more than many worlds. His *word* could make them, but the blood of his beloved Son could alone save sinful man from blank oblivion.

If but two sons had been born of Abraham, and he and they had possessed no land or kingdom, and Christ had been born of Jacob, the true gospel would have been just what it now is—good news of "eternal life," and a happy one somewhere. If the Bible had revealed that *Jupiter*, thirteen hundred times larger than the earth, or, *heaven*, as most believe, was to be our final home, the "glad tidings" would still be—"Christ became the author of *eternal salvation* unto all them that obey him." Heb. 5:9; Acts 13:32 and 38; 39.

As to a *faith* to fit us for baptism, I will only ask—Where in God's book do we find any other faith required than the one confessed by the eunuch—"I *believe* that Jesus Christ is the Son of God"? Acts 8:27.

But the second step taken to establish this theory is, in coming to the New Testament and trying to prove, or rather assuming, that the terms "*kingdom*," "*kingdom of God*" and "*of heaven*," always have one meaning; thus confounding the different senses in which these terms are used, something as the covenants made with Abraham are confounded. But this part I must leave for another article.

Buffalo, N. Y. JACOB BLAIN.

For the World's Crisis.

THE LAST CALL.

BRO. GRANT:—Through your valuable paper I would like to say a few words to its numerous readers. While reading a political paper, my eye rested on a paragraph headed, "The Last call;" in which the men are urged to engage in this terrible war.

Brethren, the Savior is giving *us* the last call. O let us heed it. His warning, his entreating, his threatening, has sounded in our ears, and now he is making his "last call." Brethren, will you heed it? My heart responds, I will. Brothers and sisters, who are in the christian warfare, do you sometimes feel as though you should faint by the way? If so let the promises of God cheer you. Remember he says, "I will never leave thee nor forsake thee." Does your hope seem long deferred? God has spoken, and it shall be realized. Does it seem as though your trials were greater than you could bear? You "have not yet resisted unto blood striving against sin." Do you sometimes think the price too great? You have eternal happiness and life to lose or gain. Weak one, be of good cheer, for He that is for you is greater "than he that is in the world."

Sinner, there is a God to whom you must give an account. There is a judgment, at which you must appear. There is eternal life and eternal death, one of which you must choose. There are the pleasures of the saved, and the anguish of the lost, and it is for you to take which you will. Dear sinner, choose wisely; choose quickly; for it is "the last call."

Backsliders, you who sounded the alarm to a wicked world, and proclaimed this glorious truth, "Behold the bridegroom cometh." Where are you to-day? Why have you laid down your watch? Why are your harps hung upon the willow? Why have you turned from your first love? O awake to righteousness, that you may shine in the kingdom. Think how this glorious truth once thrilled you with the joys that were unspeakable. Think of the sweet communion you once shared with God's waiting ones. Think of the privations you have suffered, cheerfully suffered for eternal life, and then ask yourself if all this has been in vain? Backslider, what has caused your love to grow cold? Was it the pleasures of this world? They are fleeting. Was it its honors? They are as a bauble. Was it the deceitfulness of riches? What if wealth you have accumulated in a lifetime may be swept away in a moment, and you be thrown upon God's bounty, and be compelled to pray to him for daily bread. Will it then, think you, be more pleasant to think you have forsaken him, and scorned his offers of mercy? Look about you, backslider, I beseech you, and if it be one or all of these things, pray God to remove them. Have you concluded that you were then following cunningly devised fables? Sinners heard you declare your faith in those days, when you sang God's praise, and now they are looking to you. What will you tell them? that you were right? if so, why do you not still serve God, and prepare yourself, and help others to be as pillars in the temple of the living God? Many of you, I have heard with streaming eyes, and heart overflowing, tell of your faith and love in God, and your hope in his speedy coming, when I was a small child; and when I grew old enough to partake of those joys, and learn to prize that faith, there has been sorrow mixed with my joy; sorrow that so many have given up their hope. O backslider, will you be like the foolish virgin? If not, now is the time to trim your lamps and see that they are brightly burning.

Dear ones, my heart pleads with God for you. O, when the terrible wrath of God is poured out on the wicked, I want you sheltered beneath the wings of God's love. After the wail of the lost is borne away on the air, and peace is given from heaven, I want you to be one who shall sing amid the bowers of Eden. I wish to partake with you of the tree of life. I desire to drink with you of the water of life. With you I wish to roam over the plains of paradise, and gather the sweet flowers that will bloom on those immortal shores. That God may bring us into his fold in peace, is the prayer of your sister in Christ.

Mannsville, N. Y. D. L. CLARK.

LOOK ON THE BRIGHT SIDE.

Make the most of thy position,
Grasp the brightest and the best;
This, the present, is thy mission,
This thy work, thy life, thy zest.

Promptly banish all displeasure,
Try and realize thy gain;
See thy soul expand, and measure,
If thou canst, its highest plane.

And remember God is near thee,
Is thy everlasting friend,
With eternal life to cheer thee,
In progression without end.

—*J. M. Blanchard.*

For the World's Crisis.

"THOSE THAT SEEK ME EARLY, SHALL FIND ME."

It is the desire of every intelligent parent, that his children become early instructed in useful knowledge; no pains, no expense are allowed to prevent the accomplishment of this object. And if the child become a proficient in the sciences, or even any branch of them, he is often regarded as a prodigy; the pride, the boast, the idol of the family. Inspired with ambition, and inflated with pride, he feels impatient for the day, when he shall become wise—a prominent member of community. And, had we no promise from the oracles of God, extending beyond the limits of threescore years and ten, such might be the hight of mortal ambition; but how insignificant is all secular wisdom, compared with that which cometh from above, being "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

How important that the young be early taught to discern between temporal wisdom and that which is able to make them wise unto salvation. Many, varied and loud, are the calls of God to the young; it is his essential wisdom, his inspired word, that says to them, "Those that seek me *early*, shall find me." Prov. 8:17. This wisdom is to be sought after. "Seek, and ye shall find."—Luke 11:9. "Seek the Lord while he may be found; call ye upon him while he is near."

Let the young be admonished by these and similar Scriptures, that God has pledged his own glorious perfections through Christ, for the salvation of every soul that earnestly and truly seeks him. But, my young friends, if, like Felix to Paul, you continue to say, "Go thy way for this time," there will come a day when God's Spirit shall take its final flight; when the door of mercy shall be forever closed, and your portion appointed with hypocrites and unbelievers. In view of the abounding wickedness of these last degenerate days, how should our solicitude be awakened for the safety of the children and youth, growing up under almost every influence, militant to the pure religion of Jesus.

How are their moral capacities for ultimate good neglected! How is the responsibility affecting their relation to all within their influence, set aside, while the intellect alone is made the subject of persevering culture.

Now we are not to believe in an overwhelming and general outburst of divine power for the salvation of the young, at this late and evil hour of probation's day, for such a belief is not warranted by Scripture; but the servant of God is not to relax his efforts to restrain and reclaim, for this is the labor of love to which he is called—herein is the hope of Israel, that the parent teach his child by every inducement, to seek early the way of wisdom, the path of peace; to secure a hiding-place from the gathering storm, a rest in the glorious kingdom of God.

Parents, you are individually responsible, and the question is, Will you admonish and persuade your children to build upon the foundation of God, which standeth sure? Then those, to whom you are related by the most endearing ties, may gladly sing:—

"Compared with Christ, in all beside
No comeliness I see;
The one thing needful, dearest Lord,
Is to be one with thee."

E. Stoneham, Me. W. A. MANNING.

HOW GRACE CHANGES A MAN.

All changes, truly, are not from bad to good, or good to better. They may be from good to bad, or from bad to worse. Moisture dims the polished blade, and turns its bright steel into dull, red rust; fire changes the sparkling diamond into black coal and gray ashes; disease makes loveliness loathsome, and death converts the living form into a mass of foul corruption. But the peculiarity of grace is this, that like heaven it changes whatever is applied to it into its own nature. For as leaven turns meal into leaven, so divine grace imparts a gracious character to the heart; and this is what I call its assimilating element. Yet let there be no mistake. While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power or passion, but works by giving to those who already have a holy bent; by impressing on them a heavenly character. For example, grace did not make David a poet, or Paul an orator, or John a man of warm affections, or Peter a man of strong impulses and ardent zeal. They were born such.

The grace of God changes no more the natural features of the mind than it does those of the body—as the negro said, it gave him a white heart, but it left him still, to use the language of another, the image of God carved in ebony. Be the meal into which that woman hides the leaven meal of wheat, or meal of barley, it will come from her hands, from the process of leavening, from her fiery oven, cakes of the same grain. For it is not the substance but the character of the meal that is changed. Even so with the effect of grace. It did not give even John his warm affections; but it fixed them on his beloved Master—sanctifying his love. It did not give Dorcas a woman's heart, her tender sympathy with suffering; but it associated charity with piety, and made her a holy philanthropist. It did not give Paul his genius, his resistless logic, and noble oratory, but it consecrated them to the cause of Christ—touching his lips as with a live coal from the altar, it made him such a master of holy eloquence that he swayed the multitude at his will, humbled the pride of kings, and compelled his very judges to tremble. It did not give David a poet's fire and a poet's lyre; but it strung his heart with chords from heaven, and tuned all its strings to the service of religion and the high praises of God. So grace ever works! It assimilates a man to the character of God. It does not change the mental, but stamps it with the divine image; and so assimilates all who have received Christ to the nature of Christ. Unless we have the same mind, more or less developed in us that was in him, the Bible declares that we are none of his.—*Dr. Thomas Guthrie.*

For the World's Crisis.

REMARKABLE CASE.

All who have had an opportunity of reading the life of the pious Wm. Bramwell, will doubtless recollect the circumstance of the blind boy being healed. The correspondent of a Methodist paper recently travelling in England writes thus:—

"We have since accepted an invitation to visit Harrowgate, where we had the pleasure of spending an hour with Thomas Greensmith, Esq., of whom, in Mr. Sigston's memoir of Bramwell, the following account is given: 'William Greensmith, son of Thomas Greensmith, Watnale, near Nottingham, when about nine years of age, was severely afflicted with scrofulous humors in his eyes, so that he was unable to bear the light even with bandages. Mr. Bramwell was then in the Nottingham circuit, and went in his regular turn to preach at Mr. Greensmith's house. On one of these occasions he remained all night, and previous to his departure the next morning, when his horse was brought to the door, he asked where the boy with sore eyes was. Mrs. Greensmith replied that he was in a dark room. He was called out and stood near Mr. B., who put his hand on the boy's head, and looked upward as in the act of prayer. He then went out, leaving the child, who, as if conscious of some change, pulled off the bandages, looked through the window and asked if Mr. Bramwell was gone. On perceiving that his eyes were healed, all the family were astonished.'

Mr. Wm. Greensmith, whose eyes were thus miraculously restored in answer to the prayer of faith, is now about seventy years of age, and to look upon him one might say, 'His eye is not dim, nor his natural force abated.' I asked him if he could remember the occurrence of Mr. Bramwell's placing his hand upon his head when in the act of supplication. 'O yes! as distinctly as though it were the business of yesterday,' said he."—*Com. by A. Ross.*

☞ If you would rise in the world, you must not stop to kick at every cur who barks at you as you pass along.

E. H. GORDON

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

DEDICATORY.

S. R. W.

Sister, Jesus hears thy groans,
Listens to thy midnight moans,
Marks the bitter tears you shed,
Languishing upon thy bed.

Jesus sends his Spirit forth,
Comforting his saints on earth;
And the Spirit brings to view
Glorious things reserved for you.

Far beyond the bounds of time
Faith discerns a healthful clime,
Where the weary pilgrims go
To escape this world of woe.

There the eye no more shall weep,
Nor our friends in death e'er sleep;
There shall be no care or pain,
For the Lord of Life shall reign.

They shall come from sea and shore,
Parted friends, to part no more;
Songs of triumph they shall sing
In the presence of their King.

Over there, my sister dear,
You shall with the saved appear,
No more suffer hours of pain,
Never shed a tear again.

Courage, sister, we'll be there,
And a crown of glory wear;
See! the city is in view,
There is lasting rest for you.

MARIA MATHEWS WEAVER.

North Dana, Mass.

REPORT OF THE DISCUSSION

Held at Stanbridge, C. E., Feb. 10th to Feb. 13th, 1863, between ELDER MILES GRANT, Editor of the *World's Crisis*, and REV. DENNIS CHAPIN, Universalist Missionary of the District of Bedford, C. E.

WRITTEN BY C. P. DOW.

Friday afternoon. Prayer by Elder C. P. Dow.

ELDER GRANT'S FOURTH AND LAST SPEECH.

Mr. Chairman, Ladies and Gentlemen:—This discussion will soon be closed; this is the last speech. You have listened with attention and manifest interest to what has been said. I cannot do more than give a brief notice to a few points made by my friend in his last speech; and, indeed, that is hardly necessary, as no new points were presented. Of the promise, "Lo, I am with you always, even unto the end of the world," also the passage that speaks of the "righteous blood being required of that generation," nothing new need to be said; we therefore refer you to what we have already said on those texts, as no new ideas have been advanced. My friend still contends that Christ came the second time in the first century; that *all prophecy was fulfilled there*, and God's kingdom set up. How it is possible for any person to think so, I cannot conceive. I think I have fully and fairly replied to all that has been presented by my friend having the *least appearance* of argument in favor of his position; while I am compelled to think that he has failed to meet and overthrow my arguments and positions. He has assumed positions which he has not been able to maintain. He has assumed that the signs of Matt. 24, Mark 13, and Luke 21, were fulfilled before Jerusalem's destruction, and that Christ came and his kingdom was set up there and then. But what evidence has he offered? Has he showed how and when each sign was fulfilled? Nothing of the kind, though repeatedly asked to do so. Why? Because he could not; this must have been the only reason.

If Christ came in the first century, *none* of the church knew it; no inspired writer recorded the fact. If the signs were fulfilled, no record was made of their fulfillment; and whoever claims they *did appear*, builds upon mere assumption, not on *facts*. We have built on *facts*.

We come now to recapitulate our argument, and give you a brief synopsis of positions taken and proofs offered, to sustain the *affirmative* of the question, "*Do the Scriptures teach the future personal coming of Christ?*"

Our last speech was a summary of argument sustaining the affirmative of the last part of the question discussed, relative to the probability of his second advent taking "place in the nineteenth century." After appropriate remarks showing the *importance* of the subject, and claiming that *all the Scriptures* were upon one side of our question, all harmonious in their teaching, I then laid down and sustained the following proposition:—

1. "All the prophecies relating to the first Advent were literally fulfilled." This I proved, and my friend admitted in his first speech; and yet he says in the same speech, "Prophecy is *never literal*," or literally fulfilled. Hence I concluded,

2. That all the prophecies relating to the second Advent will be as literally fulfilled as were those relating to the first. We then inquired, What is declared in the Scriptures concerning the second advent? and read Heb. 9: 28;—"So Christ was once offered to bear the sins of many; and unto them that *look* for him *shall he appear* the SECOND TIME, without sin, *unto salvation*." Here a *second coming* of Christ is declared. A *second* implies a *first*. The first was literal, as facts attest; the *second advent* will be as *literal*. And as there can be no coming between the first and second, so no spiritual coming of Christ has taken place.

I next showed by many arguments that he did not come at the destruction of Jerusalem. This point was fully argued, and all the scriptures considered and explained that are usually quoted to give support to such a position. We cannot repeat our arguments here, but will now present a synopsis of our positive proof on the affirmative of the first part of the question. And to commence I showed,

1. HE *is to come* LITERALLY. Proof, Acts 1: 11;—"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This SAME *Jesus* which is *taken up* from you into heaven, shall so *come* in LIKE MANNER as ye have seen him go into heaven." No language could be plainer. This has not taken place in the past; if so, where are the witnesses? He will come as literally as he went away. Other texts were quoted.

2. HE *shall come "in flaming fire."* 2 Thess. 1: 7, 8;—"And to you who are troubled, rest with us, *when the Lord Jesus* SHALL *be revealed from heaven*, with his mighty *angels*, *in flaming fire*." This scripture has not been literally fulfilled in the past, therefore it will be in the future. Hence it sustains our position.

3. HE *shall come with ten thousand of* HIS SAINTS. Jude, 14th v.;—"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, *the* LORD *cometh* with *ten thousand of* HIS SAINTS." No event in the past or present fulfills this scripture, hence it sustains the affirmative.

4. HE *shall "come with the clouds of heaven."* Rev. 1: 7;—"*Behold* HE *cometh with clouds*." Matt. 24: 30;—"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they* shall SEE the *Son of man coming* IN THE CLOUDS OF HEAVEN *with power and great glory*." Titus came *from Rome* on the *ground*. But Jesus will "come with the clouds of heaven."

5. HE *shall come with all* the holy *angels*. Matt. 25: 31;—"*When* the Son of man shall come in his glory, and *all the holy angels* with him." Were *all the holy angels* in the *Roman army? Absurd!* MOST *absurd!!*

6. HE shall come *with* the great GOD. Titus 2: 13;—"Looking for that *blessed* hope, and the glorious appearing of the *great God* AND our Savior *Jesus Christ*." Did "the *great God*" come with Titus? Was the slaughter at Jerusalem the BLESSED HOPE of the apostle?

7. The *kingdom of God* shall THEN *come*. Luke 21: 31;—"So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God* is nigh at hand." Other texts prove this point. This event is *future*.

8. His *appearing* will be UNIVERSAL. Rev. 1: 7;—"Behold, HE cometh with clouds; and EVERY EYE *shall* SEE *him*, and they also which pierced him; and ALL KINDREDS of the earth shall wail because of him." Matt. 25: 31, 32;—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered ALL NATIONS; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Did *every eye* SEE *him* at the destruction of Jerusalem? Did *any eye see him then?* Were all nations gathered there?

9. HE shall come *upon the wicked* UNAWARES. 1 Thess. 5: 2;—"For yourselves know perfectly that *the day of the Lord* so cometh AS A THIEF *in the night*; *for when they shall say peace and safety*, then sudden destruction cometh." Matt. 24: 38, 39;—"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, *and knew not until* the flood came and took them all away: so *shall also the coming of the Son of man be*." But the wicked Jews knew that the Romans were coming. They were not crying peace and safety, but divided and in awful alarm. *Christ did not come then* and there.

10. HE shall come "with the voice of the archangel, and the trump of God." 1 Thess. 4: 16;—"For the *Lord* HIMSELF (not TITUS, not his SPIRIT) shall *descend from heaven* with a shout (with commandment), with *the voice of the archangel, and with the trump of God*." The clarion of *war* was NOT the trump of God, *for that will awaken the dead to life*.

11. The DEAD *shall be raised at his coming*. 1 Thess. 4: 16;—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and THE DEAD in Christ *shall rise first*." 1 Cor. 15: 52;—"The trumpet shall sound, and *the dead shall be raised*." No resurrection of the dead took place at the destruction of Jerusalem, but a large number were slain.

12. The saints shall all be gathered to Christ. 2 Thess. 2: 1;—"Now we beseech you, brethren, by the *coming of our Lord Jesus Christ*, and by *our gathering together unto him*." *This* will take place *at his coming*. Again. Mark 13: 26, 27;—"And then shall they *see* the *Son of man coming* in the clouds with great power and glory. And *then* shall he send his angels, and *shall* GATHER TOGETHER *his elect* from the four winds, from the uttermost part of earth to the uttermost part of heaven." The saints were not gathered to Titus, but scattered. This gathering is plainly a *future event*.

13th. *The bodies of the saints shall then be changed*, and be made like unto Christ. Phil. 3: 20, 21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our *vile body*, that it may be fashioned like unto his glorious *body*." 1 John 3: 2. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 Cor. 15: 51, 52. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*; for the trumpet shall sound, and the dead *shall be raised incorruptible*, and we shall be changed." No such thing happened at Jerusalem's destruction. This *resurrection* and *change* will *literally* occur, in the *future*, AT *the personal coming of the Lord Jesus Christ*.

14th. The SAINTS shall *appear* with CHRIST in GLORY. Col. 3: 4. "WHEN *Christ*, who is our life, shall *appear*, THEN shall *ye also appear with him in* GLORY." Did *apostles* or *saints* appear with *Titus in his glory?* Nay. They fled to the mountains for safety. When this takes place, ALL will know it. No need then to say, "Lo here, or, Lo there." Lo Christ has come here spiritually, or Lo he came there, at Jerusalem's destruction, as some are now saying.

15th. The *saints shall* ADMIRE the *Lord when he appears*. 2 Thess. 1: 10. "When he shall come to be glorified in his saints, and *to be* ADMIRED *in all them that believe*." What believer ADMIRED Titus? They ran from him. *No event* that took place *then* will *fulfill* or FILL FULL this prediction or picture, which remains to be accomplished.

16th. It will be *a day of consolation* to ALL *believers*. 1 Peter 4: 13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that *when* his glory shall be *revealed*, ye may be *glad* also with EXCEEDING JOY." 2 Peter 1: 13. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the GRACE that is to be brought unto you *at the revelation of Jesus Christ*." 1 Thess. 4: 18. "Wherefore *comfort* one another with these words." No *comfort* in the thought of Jerusalem's destruction. It made many homeless wanderers. But Christ comes to save and bless.

17th. The saints shall be caught up to meet the Lord in the air. 1 Thess. 4: 17. "Then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord in the air*; and so shall we ever be with the Lord." How foolish to claim the fulfillment of such predictions at the destruction of Jerusalem?

18th. They shall receive a crown of righteousness and glory. 2 Tim. 4: 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at *that day*; *and not to me only, but unto all them also that love his appearing*." 2 Peter 5: 4. "And *when the chief Shepherd shall appear*, ye shall receive *a crown of glory* that fadeth not away." Did Paul receive a *crown of righteousness* at the advent of Titus? He died several years before that event. But he is sure to receive one at the day of Christ's appearing. Paul's crown is *yet* in reserve for him.

19th. The kingdom shall be inherited by the saints then, and not before. Matt. 25: 31–34. "WHEN *the Son of man shall come* in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. *Then* shall the king say unto them on his right hand, COME, ye blessed of my Father, INHERIT the KINGDOM prepared for you from the foundation of the world." Were all nations gathered at the destruction of Jerusalem? Did the saints then inherit the promised kingdom, when scattered to be persecuted? How are these and similar questions to be answered? I should answer them in the negative, but my friend *must* answer them affirmatively. Why have the sacrament of the Lord's Supper if Christ came in the first century? 1 Cor. 11: 26. "For as *often* as ye eat *this bread*, and drink *this cup*, ye do shew *the Lord's death* TILL HE COME." If my friend is correct, this ordinance should not have been observed since Jerusalem's destruction. Yet I presume Universalists observe this sacrament. I presume my friend does so. But why should he? It is not proper for him, *if he is correct* in the position he has maintained in this discussion.

On examination, we find no point can be clearer than that Christ is yet to come personally, visibly, in great glory, attended by his angels, to gather his elect, and ransom his own from the power of death, bring up from hades' dark, dark gloom his own, clothe all his saints with shining robes of immortality, and give them the kingdom under the whole heaven. "Blessed hope!" What a solace for our sorrows, what a balm for our wounds, what a cordial for our fears! And who shall take this hope from us? Shall aught move us away from this, the hope of the gospel? This hope the apostles and early christians cherished. 1 Thess. 1: 9, 10. "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from dumb idols to serve the living and true God and TO WAIT FOR HIS SON FROM HEAVEN, whom he *raised from the dead*, even *Jesus*, which delivered us from the wrath to come." *How long* were they taught to WAIT? Acts 3: 21. "Whom the *heaven* must receive UNTIL *the times of* RESTITUTION of *all things*, which God hath SPOKEN by the mouth of all his holy prophets since the world began." Then, HOW WILL HE COME? Acts 1: 11. "*Which also said*, ye men of Gallilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is *taken up* from you into heaven, *shall* so COME *in like manner as ye have seen him go into heaven*."

What chance is there for mistake here? The Scriptures of truth shed abundant and clear light upon this subject, shewing Christ's second coming to be personal, and future, while not one iota of proof that he *has thus* come can be found. I think the unprejudiced and candid of my audience are convinced of this. Therefore in conclusion we say, that the affirmative of the question, "Do the Scriptures teach the *future*, *personal*, coming of Christ," is as clearly sustained, as that Christ is our Savior. And also that part of our question relating to the nearness of that advent is abundantly sustained, only a small part of the evidence of which I have had time to present. The proof on the affirmative is not exhausted.

I am grateful for the respectful and candid attention that has been given by the audiences that have listened to this discussion, which is now ended, with the hope that you may be led to "know the truth; and that the truth may make you free," and you and I at last be brought to the everlasting kingdom. (Time ex.)

For the World's Crisis.

THE TWILIGHT HOUR.

Oh, give me the twilight hour to weep
  For friends who are distant afar,
When through the deep blue sky doth peep
  The rays of the evening star.

Oh, give me the twilight hour to love,
  When earth gently sinks to repose;
'Tis then the thoughts turn to things above,
  And the heart with pure love o'erflows.

Oh, give me the twilight hour for prayer,
  'Tis then solemn thoughts arise,
And angels are listening in the still air
  To waft the words to the skies.

Yes, give me the twilight hour for prayer,
  When the moon looks forth from on high,
And the solemn silence of the air
  Tells me that I must die.

D. P. NEWTON.

For the World's Crisis.

THE TWO ABRAHAMIC COVENANTS.

For a few years past much has been said about the Abrahamic covenant. Some assume or take for granted that the two main *promises*, or *covenants*, as they are often called, made to Abraham in Gen. 12: 3, 7, are in reality but one, or that both combined imply the *true gospel*: in other words, that the promise of Canaan to Abraham's natural seed, in ver. 7, implies an essential part of the gospel "preached to Abraham," just as much as that in ver. 3, the substance of which is, "In thee shall all the families of the earth be blessed." This I shall call the first promise to Abraham. The second, ver. 7 (and first for land), reads—"Unto thy seed will I give this land" —Canaan. These promises are repeated several times, and differently worded, but the substance is contained in these two sentences. See Gen. 13: 14; 15: 18; 17: 5, 8–19; 21: 12; 22: 18.

The christian world have generally been agreed that the first of these promises contained, or implied, the gospel of salvation, or life through Christ, as Gal. 3: 8 refers to it; while the second only implied temporal blessings to Abraham and his natural seed,—such as the land of Canaan,—prosperity, and a numerous fleshly seed. As to spiritual good, Rom. 3: 2 says the "chief" one was, that "unto them were committed the oracles of God." But we see that their having the *means* of obtaining life did not give it to *all* of them; while Rom. 4: 16 tells a promise to Abraham, which is "sure to *all* the seed," and this is a distinct one, and contained in Gen. 12: 3, as I will show by and by. Some make the second promise as much an essential part of the gospel of life as the first. To be plain, I will repeat. It is said—The promise to Abraham, of Canaan, and a literal, everlasting kingdom on that territory, makes up a part of the gospel, and is as essential to be believed, to obtain life, as to believe in "Christ and him crucified"; and we must be immersed in such belief, or not have eternal life.

The first of these promises to Abraham would be obscure, and some like the one in Eden, that "the seed of the woman should bruise the serpent's head," were it not made plain in the New Testament. Paul, in Gal. 3: 16, shows the two promises—"He saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ." But surely the promise of Canaan was to "many," and so was another promise. But what were the blessings implied in these two promises, are the main points to settle. I have briefly stated them, but will enlarge on the first. In this *eternal life*—"justification unto life"—*righteousness*, and *cleansing from sin*, are included. See all these blessings clearly set forth in Rom. 5: 16–21. These blessings come by "Jesus Christ our Lord," the "one seed." By this "Abraham became *heir* of the *world*," and "father of us all," Jew and Gentile. Rom. 4: 13–16. By the second promise he only became heir of Canaan, and father of a numerous natural seed.

The "kingdom under the whole heaven," which believers are to possess, is shown to be endless, by various texts; but the terms "forever" and "everlasting," though applied to the possession of Canaan by the Jews, do not settle it to be endless, as these terms are used two hundred and forty times in a limited sense, as I have proved in my tract on *forever* and *everlasting*. These terms are applied to Aaron's priesthood, and to circumcision, etc., yet they have ended. See my tract.

I will suppose a case, to make my ideas plain, if possible, to prepossessed minds.—See a guilty man in prison, condemned to death; what would he want and ask for first, in a petition to his king? Would it be a good farm? No, but for *life*, to have his *character* restored, if possible. Of course, if life is given, he will have some place to live; and if poor, and the king promises him a farm, and tells where it shall be, this is a new and secondary promise. This was our state, and God in mercy devised a plan by Christ's death to restore our character, and so give us life eternal. This is the reason why Paul generally used *justification* and *righteousness* as synonymous with eternal life. This was the gospel preached to Abraham in this first covenant, Gal. 3: 8;—"The Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." This fully proves the two promises and their two distinct meanings.

We should be thankful that God has added to the promises of life and righteousness that of a *good farm*, but it is one "under the whole heaven," and not alone the little garden spot of Canaan. The Jews who become "Christ's by *faith*," may have this garden as their part of the "new earth"; and Jerusalem may be the seat of government; but this is another question from that of *life eternal*, and different from the promise that "the meek shall inherit the earth." We should remember, too, that the "middle wall" is "broken down," and that ALL believers "make one new man." Eph. 2: 13, to the end.

An eminent writer on these covenants says: "One was national; the other does not regard any nation more than another. One was typical; the other antitypical. One could only secure the enjoyment of Canaan; the other secures the heavenly inheritance; one was temporal; the other eternal. One could not bestow justification, or eternal life; this the other was specially instituted to do." (See Encyclopedia of Religious Knowledge. Article, *Covenant*. A work all ministers should have as a reference book, to see most doctrines settled by comparing Bible with Bible.) See Heb. 8: 6–13.

I often hear Acts 7: 5 quoted to prove that Abraham did not possess Canaan, and therefore he must hereafter. Such should notice that Gen. 12: 7, and 15: 18, give it *only* to his seed. The different wording of the promise is made plain by the idea, that he got the *title* but not the *possession*, as is common in land affairs. As he is "heir of the *world*," he will have all he needs of Canaan when resurrected.

I will refer to a few more passages, so that those who wish to investigate can save time in so doing. Gal. 3: 29;—"If ye be Christ's, then are ye Abraham's seed, and *heirs* according to *promise*." Heirs of *what*, and by what promise? The Bible says, "an heir" of *life*, and by the first promise made to Abraham, through Christ the "one seed," (See 2 Tim. 1: 1,) "according to the promise of *life*, which is in Christ Jesus" (1 John 2: 25; Jas. 1, 12; Titus 3: 7); "That being justified by his grace, we should be made *heirs* according to the hope of *life*"—not "the hope" of land (1 Pet. 3: 7), "being *heirs* together of the grace of *life*." Believers are said to *inherit* life. Gal. 3: 18 compared with verse 21; [illegible] 19: 29; Mark 10: 17. Again, the *hope* of the *fathers* was a resurrection, which is the same as a hope of life. Acts 26: 6–8; 24: 15–20; 23: 6. This must suffice as a tithe of such texts.

Many believe the Jews are yet to possess Canaan for a thousand years after Christ comes, some in the flesh, and some resurrected; but such a belief, right or wrong, alters not the point I am arguing, which is, that Christ by his blood "*bought*" and "*redeemed*" *believers*, and not land. See 1 Cor. 7: 23; 1 Pet. 1: 8. The earth is to be redeemed, or restored, but God's *power* is only needed for this, as it has not sinned; but the blood of Jesus was needed to redeem us from death and sin; and it seems strange to me that the great and "precious promises" of God's word should be mostly applied to Canaan, a mere speck of inanimate earth, when *one life*, in God's view, is worth more than many worlds. His *word* could make them, but the blood of his beloved Son could alone save sinful man from blank oblivion.

If but two sons had been born of Abraham, and he and they had possessed no land or kingdom, and Christ had been born of Jacob, the true gospel would have been just what it now is—good news of "eternal life," and a happy one somewhere. If the Bible had revealed that *Jupiter*, thirteen hundred times larger than the earth, or, *heaven*, as most believe, was to be our final home, the "glad tidings" would still be—"Christ became the author of *eternal salvation* unto all them that obey him." Heb. 5: 9; Acts 13: 32 and 38: 39.

As to a *faith* to fit us for baptism, I will only ask—Where in God's book do we find any other faith required than the one confessed by the eunuch—"I *believe* that Jesus Christ is the Son of God"? Acts 8: 27.

But the second step taken to establish this theory is, in coming to the New Testament and trying to prove, or rather assuming, that the terms "*kingdom*," "*kingdom of God*" and "*of heaven*," always have one meaning; thus confounding the different senses in which these terms are used, something as the covenants made with Abraham are confounded. But this part I must leave for another article.

Buffalo, N. Y. JACOB BLAIN.

For the World's Crisis.

THE LAST CALL.

BRO. GRANT:—Through your valuable paper I would like to say a few words to its numerous readers. While reading a political paper, my eye rested on a paragraph headed, "The Last call;" in which the men are urged to engage in this terrible war.

Brethren, the Savior is giving us the last call. O let us heed it. His warning, his entreating, his threatening, has sounded in our ears, and now he is making his "last call." Brethren, will you heed it? My heart responds, I will. Brothers and sisters, who are in the christian warfare, do you sometimes feel as though you should faint by the way? If so let the promises of God cheer you. Remember he says, "I will never leave thee nor forsake thee." Does your hope seem long deferred? God has spoken, and it shall be realized. Does it seem as though your trials were greater than you could bear? You "have not yet resisted unto blood striving against sin." Do you sometimes think the price too great? You have eternal happiness and life to lose or gain. Weak one, be of good cheer, for He that is for you is greater "than he that is in the world."

Sinner, there is a God to whom you must give an account. There is a judgment, at which you must appear. There is eternal life and eternal death, one of which you must choose. There are the pleasures of the saved, and the anguish of the lost, and it is for you to take which you will. Dear sinner, choose wisely; choose quickly; for it is "the last call."

Backsliders, you who sounded the alarm to a wicked world, and proclaimed this glorious truth, "Behold the bridegroom cometh." Where are you to-day? Why have you laid down your watch? Why are your harps hung upon the willow? Why have you turned from your first love? O awake to righteousness, that you may shine in the kingdom. Think how this glorious truth once thrilled you with the joys that were unspeakable. Think of the sweet communion you once shared with God's waiting ones. Think of the privations you have suffered, cheerfully suffered for eternal life, and then ask yourself if all this has been in vain? Backslider, what has caused your love to grow cold? Was it the pleasures of this world? They are fleeting. Was it its honors? They are as a bauble. Was it the deceitfulness of riches? What if wealth you have accumulated in a lifetime may be swept away in a moment, and you be thrown upon God's bounty, and be compelled to pray to him for daily bread. Will it then, think you, be more pleasant to think you have forsaken him, and scorned his offers of mercy? Look about you, backslider, I beseech you, and if it be one or all of these things, pray God to remove them. Have you concluded that you were then following cunningly devised fables? Sinners heard you declare your faith in those days, when you sang God's praise, and now they are looking to you. What will you tell them? that you were right? if so, why do you not still serve God, and prepare yourself, and help others to be as pillars in the temple of the living God? Many of you, I have heard with streaming eyes, and heart overflowing, tell of your faith and love in God, and your hope in his speedy coming, when I was a small child; and when I grew old enough to partake of those joys, and learn to prize that faith, there has been sorrow mixed with my joy; sorrow that so many have given up their hope. O backslider, will you be like the foolish virgin? If not, now is the time to trim your lamps and see that they are brightly burning.

Dear ones, my heart pleads with God for you. O, when the terrible wrath of God is poured out on the wicked, I want you sheltered beneath the wings of God's love. After the wail of the lost is borne away on the air, and peace is given from heaven, I want you to be one who shall sing amid the bowers of Eden. I wish to partake with you of the tree of life. I desire to drink with you of the water of life. With you I wish to roam over the plains of paradise, and gather the sweet flowers that will bloom on those immortal shores. That God may bring us into his fold in peace, is the prayer of your sister in Christ.

Mannsville, N. Y. D. L. CLARK.

LOOK ON THE BRIGHT SIDE.

Make the most of thy position,
  Grasp the brightest and the best;
This, the present, is thy mission,
  This thy work, thy life, thy zest.

Promptly banish all displeasure,
  Try and realize thy gain;
See thy soul expand, and measure,
  If thou canst, its highest plane.

And remember God is near thee,
  Is thy everlasting friend,
With eternal life to cheer thee,
  In progression without end.

—*J. M. Blanchard.*

For the World's Crisis.

"THOSE THAT SEEK ME EARLY, SHALL FIND ME."

It is the desire of every intelligent parent, that his children become early instructed in useful knowledge; no pains, no expense are allowed to prevent the accomplishment of this object. And if the child become a proficient in the sciences, or even any branch of them, he is often regarded as a prodigy; the pride, the boast, the idol of the family. Inspired with ambition, and inflated with pride, he feels impatient for the day, when he shall become wise—a prominent member of community. And, had we no promise from the oracles of God, extending beyond the limits of threescore years and ten, such might be the hight of mortal ambition; but how insignificant is all secular wisdom, compared with that which cometh from above, being "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

How important that the young be early taught to discern between temporal wisdom and that which is able to make them wise unto salvation. Many, varied and loud, are the calls of God to the young; it is his essential wisdom, his inspired word, that says to them, "Those that seek me *early*, shall find me." Prov. 8: 17. This wisdom is to be sought after. "Seek, and ye shall find."—Luke 11: 9. "Seek the Lord while he may be found; call ye upon him while he is near."

Let the young be admonished by these and similar Scriptures, that God has pledged his own glorious perfections through Christ, for the salvation of every soul that earnestly and truly seeks him. But, my young friends, if, like Felix to Paul, you continue to say, "Go thy way for this time," there will come a day when God's Spirit shall take its final flight; when the door of mercy shall be forever closed, and your portion appointed with hypocrites and unbelievers. In view of the abounding wickedness of these last degenerate days, how should our solicitude be awakened for the safety of the children and youth, growing up under almost every influence, militant to the pure religion of Jesus.

How are their moral capacities for ultimate good neglected! How is the responsibility affecting their relation to all within their influence, set aside, while the intellect alone is made the subject of persevering culture.

Now we are not to believe in an overwhelming and general outburst of divine power for the salvation of the young, at this late and evil hour of probation's day, for such a belief is not warranted by Scripture; but the servant of God is not to relax his efforts to restrain and reclaim, for this is the labor of love to which he is called—herein is the hope of Israel, that the parent teach his child by every inducement, to seek early the way of wisdom, the path of peace; to secure a hiding-place from the gathering storm, a rest in the glorious kingdom of God.

Parents, you are individually responsible, and the question is, Will you admonish and persuade your children to build upon the foundation of God, which standeth sure? Then those, to whom you are related by the most endearing ties, may gladly sing:—

"Compared with Christ, in all beside
  No comeliness I see;
The one thing needful, dearest Lord,
  Is to be one with thee."

E. Stoneham, Me. W. A. MANNING.

HOW GRACE CHANGES A MAN.

All changes, truly, are not from bad to good, or good to better. They may be from good to bad, or from bad to worse. Moisture dims the polished blade, and turns its bright steel into dull, red rust; fire changes the sparkling diamond into black coal and gray ashes; disease makes loveliness loathsome, and death converts the living form into a mass of foul corruption. But the peculiarity of grace is this, that like heaven it changes whatever is applied to it into its own nature. For as leaven turns meal into leaven, so divine grace imparts a gracious character to the heart; and this is what I call its assimilating element. Yet let there be no mistake. While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power or passion, but works by giving to those who already have a holy bent; by impressing on them a heavenly character. For example, grace did not make David a poet, or Paul an orator, or John a man of warm affections, or Peter a man of strong impulses and ardent zeal. They were born such.

The grace of God changes no more the natural features of the mind than it does those of the body—as the negro said, it gave him a white heart, but it left him still, to use the language of another, the image of God carved in ebony. Be the meal into which that woman hides the leaven meal of wheat, or meal of barley, it will come from her hands, from the process of leavening, from her fiery oven, cakes of the same grain. For it is not the substance but the character of the meal that is changed. Even so with the effect of grace. It did not give even John his warm affections; but it fixed them on his beloved Master—sanctifying his love. It did not give Dorcas a woman's heart, her tender sympathy with suffering; but it associated charity with piety, and made her a holy philanthropist. It did not give Paul his genius, his resistless logic, and noble oratory, but it consecrated them to the cause of Christ—touching his lips as with a live coal from the altar, it made him such a master of holy eloquence that he swayed the multitude at his will, humbled the pride of kings, and compelled his very judges to tremble. It did not give David a poet's fire and a poet's lyre; but it strung his heart with chords from heaven, and tuned all its strings to the service of religion and the high praises of God. So grace ever works! It assimilates a man to the character of God. It does not change the mental, but stamps it with the divine image; and so assimilates all who have received Christ to the nature of Christ. Unless we have the same mind, more or less developed in us that was in him, the Bible declares that we are none of his.—*Dr. Thomas Guthrie.*

For the World's Crisis.

REMARKABLE CASE.

All who have had an opportunity of reading the life of the pious Wm. Bramwell, will doubtless recollect the circumstance of the blind boy being healed. The correspondent of a Methodist paper recently traveling in England writes thus:—

"We have since accepted an invitation to visit Harrowgate, where we had the pleasure of spending an hour with Thomas Greensmith, Esq., of whom, in Mr. Sigston's memoir of Bramwell, the following account is given: 'William Greensmith, son of Thomas Greensmith, Watnale, near Nottingham, when about nine years of age, was severely afflicted with scrofulous humors in his eyes, so that he was unable to bear the light even with bandages. Mr. Bramwell was then in the Nottingham circuit, and went in his regular turn to preach at Mr. Greensmith's house. On one of these occasions he remained all night, and previous to his departure the next morning, when his horse was brought to the door, he asked where the boy with sore eyes was. Mrs. Greensmith replied that he was in a dark room. He was called out and stood near Mr. B., who put his hand on the boy's head, and looked upward as in the act of prayer. He then went out, leaving the child, who, as if conscious of some change, pulled off the bandages, looked through the window and asked if Mr. Bramwell was gone. On perceiving that his eyes were healed, all the family were astonished.'

Mr. Wm. Greensmith, whose eyes were thus miraculously restored in answer to the prayer of faith, is now about seventy years of age, and to look upon him one might say, 'His eye is not dim, nor his natural force abated.' I asked him if he could remember the occurrence of Mr. Bramwell's placing his hand upon his head when in the act of supplication. 'O yes! as distinctly as though it were the business of yesterday,' said he."—*Com. by A. Ross.*

☞ If you would rise in the world, you must not stop to kick at every cur who barks at you as you pass along.

For the World's Crisis.

A MISTAKE.

It is a mistake to suppose that Isaiah 2: 4, and Micah 4: 3, are ever to have a literal fulfillment in having "swords" beaten into "ploughshares," and "spears into pruning-hooks," etc. A careful examination will show clearly that these portions of prophecy are at this very time having their literal fulfillment. Will the reader once more carefully examine Isa. 2: 3–5, and Micah 4: 2–5, with the context?

That what may be called "the last days," in a general sense, commenced with the gospel dispensation, I believe to be true. But the "last days" mentioned in Isa. 2, and Micah 4, must be the *very latest of the last*, as Isaiah tells us what the Lord will do with the wicked in those days, and Micah tells us what he will do with the righteous at the same time. Isaiah says, "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day."—Isa. 2: 17.

If any one will carefully compare the verses 19–21 of this chapter with Rev. 6: 14–17, he will find that the events spoken of refer to "the great day of his wrath." By examining Micah 4: 6–8, we find that "in that day" the Lord "will gather her that is driven out," etc., and he will "reign over them in Mount Zion from henceforth, even for ever." And it is said, "Even the first dominion" shall come again, and "the kingdom shall come to the daughter of Jerusalem."

Now for a critical examination of Isa. 2: 3–5, and Micah 4: 2–5, and we shall find that what is there recorded is merely a prophecy to show us what "many people" shall *say* in the last days.

We all know that for the last fifty years, and especially for the last twenty-five years, the popular ministry have been crying "peace and safety," declaring that the time was just at hand when "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." But while one class of people have been *saying* these things, another class have been *doing* exactly the reverse of this, as the Lord said they would, as recorded by the prophet Joel:—

"Proclaim this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord."—3: 9–11.

If any one doubts the position I have taken in regard to Isa. 2: 3–5, and Micah 4: 2–5, being what many people shall merely *say* in the last days, he can determine it by noticing that, after it is said, "Many people shall go and say, Come ye," etc., the first and second person plural are used throughout the entire paragraph, as "ye," "us," "we," and "our"; and all connected with the copulative conjunction, which shows that reference is had to conversation which takes place with the parties present.

I know we find in Micah 4, and the closing part of the fourth verse, it is said, "For the mouth of the Lord of hosts hath spoken it"; but when we notice the fifth verse, we find it reads, "For all people will walk every one in the name of his god, and *we* will walk in the name of the Lord *our* God for ever and ever." And thus, by the continued use of the plural pronouns "we" and "our," in this verse, it proves that it is nothing more than a continuation of what "many nations shall come and say." Therefore they say what is false, when they say the mouth of the Lord of hosts hath spoken as having any other fulfillment than in the sayings of the people. For the Lord only said it as revealing to the prophet what the many nations would say in the last days.

Let us now consider a few examples where the Lord has spoken to us in the same way as in these instances we have just considered. "Every one that doeth evil is good in the sight of the Lord; and he delighteth in them"! Mal. 2: 17.

O, horrid blasphemy! says one. Well, hold a moment, and I will give you a little more. "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts." "The proud (are) happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered"! Mal. 3: 14, 15.

O, this is too bad! says one. And so I say. But when critically examined, we shall find the Lord said these things, just in the same way that he said what is recorded in Isa. 2: 3–5, and Micah 4: 2–5. For in Mal. 2: 17, it is said:—"Ye have wearied the Lord with your words. Yet *ye say*, Wherein have we wearied him? When *ye say*, Every one that doeth evil is good in the sight of the Lord," etc. And in the third chapter, and verses fourteen and fifteen, it is said, "*Ye have said*, It is vain to serve God," etc. Take heed what ye hear!

Peter speaks of a certain class that would "wrest" or pervert the "Scriptures unto their own destruction." And the very next thing which he says is:—"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen."—2 Pet. 3: 17, 18.

O, ye saints of the Most High, we are in the "last days," surely, and if we "hold the beginning of our confidence steadfast unto the end," we shall soon be made partakers of Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body." Then, as the prophet Daniel says, "Thy people shall be delivered, every one that shall be found written in the book."

Let us remember that those only are to be delivered whose names shall be *found* written in the book." Not those who may have had their names written therein at some time previous will be sure of salvation; for we read of certain ones who will *not overcome*; and of such it is written, "I will *blot out* his name out of the book of life." And it could not be blotted out if it had never been there.

Let us constantly bear in mind that we are passing through the perils of the last days; and a very striking characteristic of the devil's children is, they will "wax worse and worse, deceiving and being deceived." But on the other hand, a beautiful characteristic of the children of God is, their path is "as the shining light, that shineth more and more unto the perfect day." How safe such a path to walk in, in these times of general darkness. How shall we know that we are in the light, in this illuminated path? "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 17. By thy Spirit, O Lord, lead us. Amen. T. M. Preble.

East Weare, N. H.

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Those who send us communications, and do not let us know their names, must not expect to see their articles in the paper. Please remember this. Let us not be ashamed of our own names.

THE TRY COMPANY.

We are glad to see the names coming in for the PLEDGE of the Try Company. That is right. Form good habits when young, and you will live longer, be more useful and happy. Let us have a large addition of names to the pledge. Come, dear youth, do not hesitate. Join the noble army of those who are resolved not to be conquered by tea, coffee, or a tobacco-box. Save the money and buy some good books, or use it to send some tracts to the poor. What do you say? We imagine we hear many voices speaking, and with a hearty good will say, "We will do it, and here are our names. We will not be ashamed to do right." Welcome, welcome to our cheerful company. We hail your coming with joy. Be firm now, and let none laugh you out of well-doing. May the Lord help you to be good, and be ready for his coming.

THE WAR.

No bright spot yet appears in the terrible war clouds that hang over our nation; but on the contrary, they are assuming a denser blackness; not only in America, but all over the world. Men are becoming discouraged. Those who have cried "peace and safety," stand appalled at the signs of the times. Their prophecies have all failed. The popular lecturers before the various literary societies in our cities and villages, who have spoken of the golden age about to be ushered in, stand aghast at the world's prospective. While they have *proposed*, the Lord has disposed of things quite differently from what their beautiful essays promised. The best that can be said of them is, we think, that they are "blind leaders of the blind."

We may well cry in earnest, "Come, Lord Jesus,"—"come quickly." Till he appears, we can look for no better times than the present. Let us trust in him, and wait patiently for his coming. Praise the Lord, we are almost home.

"VOICE OF THE WEST."

We are pleased with the "*Voice of the West*, edited and published by Bro. J. V. Himes, at Buchanan, Mich. It is a healthy paper;—we mean a paper that is exerting a healthy influence. Bro. Himes is in earnest about his Master's work, trying to awaken men and women to prepare for the coming kingdom. He is enjoying good health, and loves to spend his strength in spreading the glad tidings that Jesus is coming soon to rouse the dead, and end the christian's long night of weeping.

SEWING MACHINES.

As there is a great variety of sewing machines in the market, and almost every manufacturer is claiming that his invention is the best, it becomes quite a perplexing question to settle, which is really *the best* among the many, all things considered. After considerable inquiry and some experience, we do not hesitate to give our preference for Wheeler and Wilson's.

EXTRAVAGANCE.

The extravagance of the people at the North, at the present time, is without a parallel. One would think, judging from their lavish expenditures for costly merchandise, that our country was in the highest possible degree of prosperity, with a large surplus in her treasury. Pride and fashion were never so conspicuous since America was settled, as at the present hour, and they are still increasing. So it was in Sodom, when Lot left it.

When speaking of the extravagance in one of our cities, a writer says:—

"A man builds a marble stable on the rear of his lot, at a cost of eighty thousand dollars, and fits up a private theatre over it. Another pays eight thousand dollars for a pair of horses to drive on the road for his pleasure; and many give from fifteen hundred to three thousand dollars for the same object. Another provides a dinner for a dozen friends —rejecting the old superstition of the unlucky thirteenth—and this simple dinner costs one thousand dollars.

A children's party is given, in an up-town house, where every child is clad entirely in dresses imported from Paris. An American citizen purchases a house for over one hundred thousand dollars, and tears it down, to rebuild upon its site one yet more costly."

"What shall be the end of these things?" The progress is great; but to what result? Is it towards eternal life, or eternal death? Salvation, or destruction? The answer is easily given. The time has come, when all who wish to be saved must come out from the world, and be separate. "Ye adulterers and adulteresses, know ye not the friendship of the world is at enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God."—James 4: 4. Let us be wise, heed the instruction, and keep "pure in heart."

WAR PREACHING.

A Methodist minister writes us as follows:

"I can't endure war preaching, war singing, war praying, any longer." He also says, —"As I understand it, the Second Advent church requires christian character only as a test of membership. For a long time past I have seriously thought of changing my church relation; but have been prevented from doing so from the fact that I could not subscribe to *all* the dogmas of any church. But if I am correct above, that the only requisite is a sound christian character for admission to the Advent church, then my mind is settled at once; there shall be my home."

We find many who are becoming tired of "war preaching," "singing" and "praying." Even the unconverted are disgusted with it. They say they hear enough about war during the week, without listening to it from the pulpit on the Sabbath.

We never heard of a war sermon that produced any good effects; but have known of much evil caused by such preaching. We hope our Bro. in the M. E. church will have courage to stand up boldly for the right and leave the consequences with the Lord. Now is the time for living christians to speak out boldly against the sins of the age, not seeking to save a good name among the enemies of the Lord.

We would say in addition to the foregoing, that this Bro. is a firm believer, as he expresses it, in "the blessed coming of Jesus." His eyes are open to the "signs of the times." May he be willing to follow the Lord in all things, and meet the saints at the marriage of the Lamb.

MATT. 25: 26.

BRO. GRANT:—Will you please give an exposition of Matt. 25: 46? Does the original teach temporary or eternal punishment?

Yours in hope of eternal life,

GEO. E. COLSON.

In answer to the foregoing, we would say, the word rendered "eternal," *aionion*, denoting the duration of the future life of the righteous, is the same one in the original that is rendered "everlasting" in the same verse, and used to represent the duration of the punishment of the wicked. If the latter is limited, we think the promised life must be also.

This verse does not specify what the punishment shall be, but gives us its *duration*. It is *eternal*. Other scriptures tell us positively that the punishment is *death*.

As the punishment is *death*, the question arises, when does it begin? Certainly not till life is extinct. Then how long will it continue? As long as they remain dead. Suppose a man is condemned to be deprived of life for one month; how long would his punishment last? Every one would answer, for one month. Suppose he remains dead twelve months, how long would his punishment be? One year long. If he should remain dead ten times as long, then his punishment would continue ten years. Suppose after he dies "the second death," he should remain dead *eternally*, what would be the duration of his punishment? We leave the candid to answer.

SCHEMES OF NAPOLEON.

The world is now pretty well convinced that Napoleon is playing no boy's game with the governments of this world. His are not movements made in a careless manner, but with a definite object in view; and all things seem to be favoring its accomplishment. It is no less than an effort to get the control of the political and ecclesiastical power of this planet. We think he is Satan's chief instrument to accomplish such a result. It is well known that he is a consulter of familiar spirits. Every thing antichristian appears to be drifting under his influence. He already stands on a dizzy height, and when he falls it is to be into perdition.

The following from the Vienna *Presse* is an interesting item of news:—

"The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the democratic ideas of Northern America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian I.

By the erection of this throne Napoleon III. has rendered an immense service to the church, and this service is so highly appreciated by the court of Rome that important concessions have been made therefor to the French Government.

In view of the advantages that the court of Rome anticipates from Mexico, it has appeared necessary to have itself represented there by a personality, decided and energetic. The Pope has therefore chosen (in accordance with the advice of Antonelli) as Nuncio to Mexico, the Minister of War of Rome—Monsignor de Morode—who on this occasion will be made a Cardinal. As Morode was not on good terms with the French, it is thought, too, that his distant appointment will be satisfactory to the court of the Tuileries.

But a greater concession made to France will be the speedy elevatian at the approaching consistory of the Abbe Lucien Bonaparte, long a resident of Rome and the *camerıere* of the Pope, to the rank of Cardinal.

The Prince Lucian would then be eligible to the Papacy, and if on the death of Pius IX. can thus await the end of his days in peace. If a Bonaparte mounts the Pontifical throne, the Papacy and its temporal possessions are safe. We must say we are now witnessing very extraordinary things. An Austrian Archduke ascends the throne erected by a French Emperor, and the Emperor of Mexico becomes, by the force of circumstances, the mediator between the Tuileries and the Vatican."

PROGRESS OF THE AGE.

The following account of affairs in Springfield, Mass., shows some signs of the *progress* of this age. Notwithstanding the *rapid* increase of crime, in all forms, there are some teachers so blind as to tell the people that the world is actually growing better. If it were so, the Bible would not be true, for that declares it will grow "worse and worse:"—

"Springfield is no worse than other cities of its size, but the growth here of intemperance, and the licentiousness and debauchery always attending it, is absolutely appalling. Only a year or two ago it was a very rare thing to see a drunken man in our streets. Now you may meet staggering men at any time of the day, and the shocking sight of a drunken woman is not uncommon. Three or four years ago the drinking saloons sought concealment, and their customers went for their drams slyly and by stealth. Now the business is as open and bold as any honest traffic, and men do not consider it a disgrace to be found drinking at a bar. Indeed, so far gone are we in demoralization on this subject, that young men of fair standing in the community think it rather reputable than otherwise to boast that they were 'on a drunk' upon such a night and incapable of business the next day, and the young man who declines a drink is considered singular and puritanical. To increase the temptations to this excess, there are drinking clubs, in which young men, who would not be seen in a dram shop take their first lessons in convivial intoxication, and are put on an easy and quick road to street drunkenness and the gutter. Already the terrible evils attending this vice are beginning to show themselves. No woman can go unattended into the streets in the evening without exposure to insults from half drunken men and boys, and almost every night the howlings of drunken men on Main street make one think the inmates of some mad house have been turned loose upon us. But these outward signs of the great evil are nothing to the misery which it causes daily in hundreds of our households, and if things go on from bad to worse a few years longer, there will be a path of social and moral desolation through this community as marked and frightful as that left by a tornado. The bereavement and loss caused by our share in the war will be too small for notice compared with the more fearful ruin wrought among us by intemperance. This is no rhetorical exaggeration—would that it were—but every man with his eyes open can see that free drinking is rapidly bringing us to a condition full of the most terrible public and private calamities."

ANOTHER STORM GATHERING.

The people are becoming more and more weary of all restraint. They wish to do just as they please; and if they cannot, they are ready to head a revolutionary party. And when party feeling is as strong as at the present time, with a continued increase from year to year, what can we expect but "perilous times?" Every thing seems to be preparing for a general break up in chaotic confusion.

Says the *Times* New York correspondent:—

"Nothing but a success on the part of Grant will preserve the peace of the North; and in this city of New York there are elements of disorder and discontent, smoldering under a very thin cover of seeming tranquility, which may at any time burst forth into a devasting conflagration. The next outbreak in this city will not be a riot but an insurrection—not a mob of thieves and rowdies, but an organized multitude, under definite leadership, for a definite object."

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER THREE.

"From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?"

This, reader, is the language of James, acknowledged throughout Christendom to have been a disciple of Him who was called the Prince of Peace. For eighteen hundred years it has been used by those who profess to be treading in the pathway clearly defined by Christ when here on earth. And the clergy of our day will quote it o'er, and yet at the same time are among the first in the whole Union to support wars and fightings. All through the length and breadth of our land temples are scattered in which ministers profess to preach a gospel of *forgiveness* to millions of beings who profess to believe in that gospel, and at the same time they are robbing their own children, binding millions of their own countrymen in slavery, and butchering their own neighbors by hundreds to wrest the soil from them, as did the white man when he came to this country and was hospitably fed by the red men of the wilderness.

Nothing can be more disgustingly ridiculous than the high profession of this nation compared with its practices. *I do not wonder there are infidels among us*, but am surprised there are not more. Nothing can be more destructive to human life than the teachings of the clergy of our day. Witness. They say God commanded men to *multiply* and replenish the earth, and in the very same discourse they tell us that after man had multiplied in obedience to that command, *Christ snatches* the children out of his Father's hand away from the evil to come. Is it at all surprising that many scoff at christianity, and laugh at the *Bible*, when they behold the profession and practice of modern christians—"the popular clergy of our day"—who pretend to preach the *gospel of peace*, invoke an infernal being in the name of *Christ* to prosper their armies, and enable them to mow down their fellow men on the field of battle? and the members of the churches are the first to feed with delight on published accounts of slaughtered thousands; and while they profess to *pray for all men*, they give thanks to a deity of carnage for their success in human slaughter. The same guns that were fired in lamentation at the death of one who was lauded as a patriot and christian, now boom forth their joy at the murder of thousands.

How strange and incongruous is this! It is no wonder that the *heathen* are dumb-founded at the teachings of the missionaries sent among them. How strange! *Christians professing to believe that transgressors who die in their sins are doomed to wail eternally in hell, can cast their votes to send forth armies to sweep those transgressors into hell in winrows*; and all to obtain land to which they have no right, or the fancied honor of a nation that has waded for nearly ninety years through the blood of murdered Indians.

It is said by some, jubilees are held in *hell*. If so, what howls of fiendish delight must ring around the red-hot walls of that *fabulous, foaming pit!* What bonfires must be kindled up among the fresh arrivals of souls sent down by thousands in *Christian America!* What joy must irradiate the countenances of the infernals as they are told how the President, by the power vested in him by wise rulers of this Christian nation, has called for 50,000, then 75,000, and so on, to go forth and reap a harvest of souls to be cast into eternal burnings! But I forbear, lest our *purgatory* become too hot even for the lovers of flames.

Let every man examine himself, and see how far he is concerned in this business, remembering that all who support this government of *murder*, man-stealing, robbery, oppression and injustice, are participators in her crime.

Query. If one Bible will save five hundred heathen from endless misery, how many Bibles must the nation need to save it from purgatory? Will some of the "popular clergy" inform us, and how long it will take to christianize it in the progression it is now making?

J. L. HERSEY.

Tuftonboro, Mass.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 3d, $1005.77

Henry Hart pd.	2.00
L. Irish pd.	.50
E. B. Russell pd.	.20
J. H. Downing pd.	.50
J. H. F. Varney pd.	.50
A. W. Sibley pd.	.50
P. C. R. pd.	.50
Miss C. Prince pd.	1.00
S. H. Rice pd.	.25
Mary Sears pd.	.25
Jas. M. Weston pd.	2.00
Mrs. W. B. Johnson pd.	.25
A friend pd.	1.00
Ella A. Durgin pd.	.20
John Field pd.	1.00
Ira Grinnell pd.	1.00
J. Anderson pd.	2.00
Mrs. R. H. Agan pd.	2.00
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Mrs. F. P. Smith pd.	.25
E. Waters pd.	.25
Sr. S. Manning pd.	1.00
I. Andrew pd.	2.00
J. T. Howland	2.00

For the World's Crisis.

SOCIAL HYMNS—Original and Selected.

BY H. L. HASTINGS.

Price 10 cents single, $1.00 per dozen, $6.00 per hundred. Containing 64 pages, and 83 choice hymns; paper covers; just the thing needed for social meetings, campmeetings, protracted meetings, family worship, and also in the church. It is cheap. It is portable. A preacher can carry Hymn books enough to supply a whole congregation, and if he loses some of them, it costs but little to replace them. They will sell rapidly, no doubt; will interfere with no other book, and will supply the lack of others till a better one can be obtained. The poetry and sentiment are solemn and devotional, and some choice hymns are now published for the first time. The publisher has long felt the need of such a book, while holding meetings about the country, and this will, it is hoped, answer the present purpose. Sent by mail, postpaid, on receipt of the price. Copies for examination sent to preachers FREE. Address orders to the publisher, H. L. Hastings, Boston, Mass.

May 3d, 1864.

For the World's Crisis.

SUNDAY SCHOOLS.

Now is the time to get new subscribers for the "Young Pilgrim." Many of the Sunday Schools which suspend during the cold winter months will now re-organize, and other schools which have gone through the winter will receive new recruits as the warm season comes on. Thousands who do not now take the Young Pilgrim may be induced to do so by a little effort. It has prospered finely,—far beyond our expectations. It is now to be published *twice* each month. This will please all the little ones who now read it, and will be a greater inducement to others to subscribe for it.

The new "S. S. Question Book" is soon to appear. This will add a new interest to our schools. We know not how excellent it will be, but expect it will be a valuable book, as it has been got up by Bro. H. F. Carpenter, who has an interest in the little folks, and knows what they need, and what the Bible furnishes for them. Five thousand copies of this book should be sold and used in our schools. Let us sow the good seed of the kingdom.

I. C. WELLCOME.

For the World's Crisis.

"THE DAY STAR."

We would say to our many inquiring brethren and sisters, that we hope to get the first number of our paper out in May, or early in June. It will be issued monthly for the first quarter, after that, if the Lord opens the way, we may publish it semi-monthly, or weekly. We purpose, at present, to publish two thousand copies of the first number. It will contain our views on the ending of the great prophetic periods, our present relations towards the governments of earth, with our letter of our alien resolution to the State Legislature of Pennsylvania, and their action thereon;—getting rid of the mark of the beast, and his protection, by deeding the wilderness of Celesta, and improvements, to Almighty God; also what we understand by the sealing of the first fruits, with numerous letters from the scattered pilgrims; together with our salutatory, and circumstances under which we are placed.

We will publish all scriptural objections that may arise in the minds of our brethren against our views, and our course of action; and if we cannot remove the stumbling blocks, in a spirit of meekness, and demonstrate our course by the approval of God, we will honestly admit we are self-deceived. Our faith is not simply theoretical, but acted out; and must speedily be demonstrated to be either right or wrong. We have no party spirit to build up. We believe the time has come when God calls upon his people to prove him, (see Mal. 3: 11), and we mean to do it. Any lovers of our Lord's appearing, who desire a paper issued on the auspices of an active faith, without price, will be considered subscribers, by paying the postage, which is but three cents per quarter, if prepaid.

P. E. ARMSTRONG, ED.

Celesta, Sullivan Co., Pa., April 26th, 1864.

SPEAK OFTEN ONE TO ANOTHER.

It is recorded as a prophetic history, "They that feared the Lord spake often one to another." This declaration discloses both the duty of christians, and their true temper when in the high exercise of godliness. But this, like many other religious duties, is often neglected by the professed disciples of Jesus. Still when duly discharged it is a source of very high enjoyment. By neglecting to converse with one another, christians of the same church often become alienated in their mutual feelings, jealous of each other, and disposed to feel that they are undervalued by their brethren and sisters; cold and inactive in Christ's service, and disheartened in their efforts to grow in grace and save souls. One of the greatest evils, except immorality, in a church, is that members do not know each other as christians. As men of the world and members of civil society, and in relation to secular business, they may be well acquainted, while they are almost entire strangers as christians. Hence they do not enter into each other's sorrows and joys, and are consequently of most destitute of those endearing sympathies that should bind together closely the members of Christ's family.

If the members of a church would be faithful to visit each other for christian conversation and improvement, they would soon perceive their mutual benefit to be very great. Their love to each other would abound, their christian graces thrive; if they had become backslidden, they would be revived; if they had neglected to warn sinners, they would awake to a faithful discharge of this duty; the clouds of darkness would disappear, and the sunshine of joy, and hope, and spiritual courage, break forth upon their souls; and their growth in grace, their spiritual enjoyment and usefulness would be vastly increased.

Rochester Observer.

Correspondence.

From Bro. J. Anderson.

BRO. GRANT:—It was but a few weeks ago that I was made acquainted by your old friend, Geo. Sprague, formerly of Vermont, but now of this city, with the fact that there was such a person as you, such a paper as the Crisis, or such a society as the Christian Publication Society. And although this may not be very complimentary to my character for literary research, yet such is the fact. When, however, you reflect that like the hinder wheel of a wagon, which always follows in the track of the forewheel, so the minds of ministers are imbued with the theology of their denomination, and they follow in the theological track of their order, and even the papers and periodicals which they receive scarcely deign to notice such a heterodox society as yours. I say when you consider this, you will make some allowance for my benightedness.

Now it has occurred through some means or other, that I have read Whately's Future State, all of Hudson's works, and Dobney on Future Punishment, and have abopted the opinions contained therein; and besides, for twenty years, have been a firm believer in "That blessed hope" of "the glorious appearing of the great God, our Savior Jesus Christ;" and although not a materialist, yet I may claim some affinity with you.

For years, the ministers of this city have met every Monday morning for the discussion of some doctrinal or theological subject. The one we have been discussing for about six weeks is "the immortality of the human soul." All argued on the affirmative except another brother with myself, and both of us argued from the genesis of man, from the absence in the sacred Scriptures of any expressions which, even by implication, predicate the immortality of men as a race; from the fact that immortal life is only offered and secured to the sinner through Christ; and lastly, from the terms, death, second death, perish, lost, destruction, etc., applied to the final destiny of the unbeliever, that therefore his doom can only be annihilation,—I can with all candor say, that although the numbers are with our opponents, yet the argument is with us.

Your brother, J. ANDERSON.

Detroit, Mich.

From Bro. L. C. McKinstry.

BRO. GRANT:—The people are stirred up about your coming here, and the doctrines we hold. The brethren do not keep their light hid under a bushel, but "let it so shine that others see their good works. Tracts are being distributed continually, and special efforts are made to send some such as "Soul," "Spirit," "What is Man?" "Immortality through Christ alone," "Ghostology," etc., to the ministers and other prominent men, and they of course find it necessary to thunder out their maledictions from the pulpits, though they seldom attempt an answering argument.

Sometimes attempts are made at ridicule, which is used in defense of a poor cause for want of something better. For instance, not long since a meeting was held in one of the churches here in behalf of the Sunday School of that church. One of the Sunday School teachers owns a magic lantern, which is sometimes brought out for the purpose of exhibiting Bible scenes and *others*, what *some* of "others" are you will know, when I tell you that on the evening I speak of, the audience was treated to a group of persons, one which was intended to represent Bro. Grant, when suddenly there was a change, and the heads of beasts were substituted for the *human* heads. Some excitement was caused when one of the members of the church, called a very good man, arose and told the children that if they would keep quiet he would tell them what the picture meant. He said, "That is the picture of a very bad man, who came to Montreal and taught the people that men were no more than beasts." Some of their better members were disgusted by the operation.

So you see we receive encouraging notices, but we are not at all discouraged. Our meetings are held every Lord's day in the hall at 28 Craig Street, and there is a disposition on the part of some to hear and treasure up the truth. Bro. Dow is expected to be with us May 8th, and onward for a few evenings, and June 9th, you are expected, and we hope to keep the truth before the people.

I do not need to ask you to pray for us, for I know you do. L. C. MCKINSTRY.

Montreal, C. W.

From J. A. Pooler.

BRO. GRANT:—My first acquaintance with you was some six or seven years ago, when in the "Town Hall," Rutland, Vt., you planted the standard of *truth*. It was then and there my heart first received, in all its beauty and glory, the "gospel of the kingdom." Since then the Advent faith has been my chief joy;" though circumstances have seemed to conspire against me, and drive me away from all my kindred and brethren of "like precious faith," and keep me in exile all these long years; still my trust has been in my heavenly Father. He has been faithful to his promises, and has never left me nor forsaken me. Though alone, with no Advent brethren, no pure gospel preached, no vital pity manifesting itself, still, I try to "keep the faith," and "watch" for the Master. The Crisis is a great comfort to me in all the trials of my pilgrimage. It is like the clusters of Eschol, fragrant and beautiful with the glories of the promised land.

May God bless you in the noble work in which you are engaged. The light must shine. I send you a notice of a "big gun" our opposers have recently been forging. Dr. C., D. D., is one of the strongest men in the Methodist denomination. It rejoices me to see that though we are *few* in numbers, they consider us *formidable*. Hence they "are waking up the mighty men," and preparing for the conflict. Let it come. God's eternal word will stand, though heavens fall. Whatever may come, dear brother, trust in God. In all probability I shall never see you in the flesh, or grasp your hand, or hear your voice; but I hope to meet you very soon, with all that look, and sigh, and pray for the speedy coming of our Savior and our eternal King.

Your brother in Christ,

Vinton Station, O. JOHN A. POOLER.

From Bro. G. D. Hardegg.

BRO. GRANT:—Having in mind to visit America, sooner or later, in order to concert with the believers of prophecy there, I think it fit to seek formally for intelligence by writing, that I may come without delay to business in personal meeting.

The Adventists seem to be of the opinion, as those seen by the Crisis of 1st and 8th of March, that the two witnesses, Rev. 11, are the Old and New Testaments. In the German Temple we have the following idea of the progression of the events:

The secret of God, Rev. 10., must be accomplished in our days. This will be performed by the efforts of the believers, principally of the two witnesses, who are men according to the text. Their place of action is Jerusalem. These being slain, or killed by the beast will be gathered at Armageddon in Palestine, and destroyed by the personal appearing of the Lord Jesus. Upon this follows the first resurrection, the millennium and fulfillment of the prophecy of Ezekiel respecting the temple, the capital, and the holy land.

This contemplation we propose to the Adventists, as a basis of intelligence with the German temple. For the information of the readers of the Crisis I add, that the German temple has existed since 1861, as an organized congregation, with a leading committee, a bishop, elders, and evangelists; the whole about three thousand souls. Their organ is called the *German Watch-tower*. Our "confession of faith" I sent about three months ago. Yours in Christ, G. D. HARDEGG.

Kirschenhardthof, in Wurttemberg, Germany, April 4th, 1864.

From Bro. A. G. Shockey.

BRO. GRANT:—According to my order, the Crisis has, for about three weeks, quit coming to me. A man cannot always know the inconvenience of being without an article, until he has lost it. This is the very condition I am in with respect to the Crisis. As I am without it, I now feel the need of it. It is all the preacher I have. The many valuable articles it contains are not lost for a trifle. As I said in my previous letter, its correspondents are strangers to me. I should like it better, if it were otherwise. But I like it anyhow. Now if you are willing to trust me for the two dollars during the year, let the Crisis come. I want it. I trust I can spare the money before the year closes. Yours in hope of immortality at the coming of the Lord Jesus, ALBERT G. SHOCKEY.

Waveland, Ind.

[We send it gladly.—ED.]

BRO. W. NICHOLS, North Searsport, Me., writes:—

"I wish you to bring a small pocket Bible for Mr. L——, who has been a Spiritualist medium, but last Saturday evening, at a lyceum on the question, "*Man is immortal*," told them he had been a Spiritualist medium, and had believed it, and thought the Bible taught it, but on examining the Bible had utterly failed to find any proof of it; but on the other hand, he had found abundance of proof that man was *mortal*, and that there was no life after this present life, except through the resurrection of the dead. He told them that, as he was a sinner, they might tell him that he could not understand the Bible; but he must differ with them; that he read that Jesus said he came not to call the righteous, but sinners to repentance; and he was satisfied that sinner as he was, it was made for him to understand.

He told them that whatever he might say, on that question, was the sentiment of his heart. He then made a very able defense on the negative. Mr. L. is a young man, twenty-five to thirty years of age, one of our best school teachers, of more than common ability, and with practice would make a very effective and fine speaker. I hope and pray he will yet get converted.

BRO. GEO. WIGHTMAN, Plainfield, Ill., writes:—

"I have heard a few lectures by Bro. Smith, of Oswego, who spoke in our neighborhood a few times two years ago. I am a member of the Baptist church here, am of course opposed in my views. Our minister last summer told me he had rather take the views of the Infidel, than mine. In speaking on the destruction of the sinner this spring, after laboring in our district in a revival some two weeks, where some twenty professed conversion, I laboring with him as best I could, in my poor way, he was constrained to apologize, and say that he had been examining that view, and would say that, I holding that view, had as much reason, and as many incentives to labor for the spread of the gospel as others had. I do wish that those that have lately believed here might be instructed in the whole truth; but the truth is unpopular, and few seek after it. I will try and do my duty, so that the skirts of my garments may be clear of the blood of the lost at the coming of my Savior."

BRO. C. D. WOODRUFF, Southington, Ct., writes:—

"There is considerable interest in Wallingford. Yesterday I was there, and some eight or ten arose for prayers, and one man, who has formerly been a member of the Baptist church, arose among the number. He gave in a testimony that was good. One young man arose and expressed a desire to lead a different life, and meet us in the kingdom with all the redeemed. Others expressed similar desires, and the work is going on."

SR. C. E. HAZEN, Lord's Bridge, Conn., writes:—

"I accidentally met with a copy of your paper a few days since,—The World's Crisis, —and being somewhat interested in it, I propose subscribing for three months. The second advent of Christ is a matter that I have never seriously considered. I am a member of the Congregational church, do not think it wisdom to be carried about by every wind of doctrine; yet I am "open to conviction," and willing to receive the truth. I believe in the millennium, but am not fully persuaded that a *personal* reign of Christ is to be at that time."

BRO. J. ANDERSON, Detroit, Mich., writes: "Truth, in this world, has had ever a hard battle to fight; but she will be victorious at last. Strange though it be, yet it is true, that the ministers of religion have generally been foremost in opposing any truth which seemed to conflict with what they call orthodoxy. They judge of any doctrine outside of their theological circle, not by how it accords with the *Bible*, but how it accords with their *creed*. On the subject of the future destiny of man,

the ministers of this State, generally, are under a theological cloud, and how dense this is, you can easily imagine. Yet there is a glimmering of light in some directions; and I myself can 'see through a glass darkly.' How much reason have we to cry as did the Psalmist, 'O send out thy light and thy truth.' I mean to disseminate your tracts among our ministers generally.

With prayer for much success in your labors, and with fraternal greetings, I am your brother," etc.

Obituaries.

DAVID TENNEY.

Died in South Reading, Mass., of heart disease, March 7th, 1864, Bro. David Tenney, aged eighty years, three months and thirteen days.

Bro. Tenney was born in York, Me., where he lived until twenty-one years of age, when he came to South Reading, where he lived until his death. At the age of twenty he gave his heart to the Lord, and united himself with the Christian Baptists, with whom he remained as a bright and useful member until 1843, when he united with the Advent Church of South Reading. In the fall of 1842, at the Salem campmeeting, he embraced the truth of Christ's speedy coming, and came out a firm and decided advocate of the gospel of Christ's kingdom, embracing the literal resurrection of the dead, the promises of God made to Abraham and his seed, the immortality of the saints at the first resurrection, and the final destruction of all God's enemies in the second death.

In 1812, he joined himself with a class of soldiers known as "minute men." He immediately procured all the necessary equipments, including every thing, even to blankets, and such medicines as he or his friends might need, in case they were called into service. These were all rolled up together and placed at the head of his bed, ready at the first note of alarm to appear in his uniform, armed and equipped for the defense of his country. This was characteristic of the man in his christian life. Without a moment's warning, he is suddenly prostrated with a fatal disease. Friends gathered around, but he asked none to pray that life might be spared him, or that the terrors of death might be banished; but without hesitation, exclaims, "This is my last sickness." "My peace is made with God." "The sleep of death will soon bring sweet peace to my soul." During his sickness, of only one week, he would often exclaim to those coming to see him, "I'm almost home."

For the last twenty years of his life, at least, he has been a strong advocate of peace. Always zealous in the service of Christ, punctual at meeting, fervent and instant in prayer, always exhorting the children of God to live a pure, holy, and devoted life; and when told that he was dying, and was asked if he had any word to leave, his reply was, —"No, except to my children," (who stood around him,) and then says;—"As my last words, if my example is worthy of imitation, remember it when I am gone." Thus dies one, who not only professed, but lived in the service of God sixty years, fifty-nine of which were spent in South Reading. He leaves a companion, children, and many friends, who, together with the church of South Reading, deeply feel and mourn his loss. There was preaching at the funeral service from the words of Christ in John 14: 1–3, embracing the sleep and resurrection of the dead, together with the coming of Christ to gather his saints unto his kingdom.

H. K. FLAGG.

EMMA I. JENNESS.

Died at Alton, N. H., March 28th, 1864, at the residence of her brother-in-law, Allen Varney, Emma I. Jenness, wife of Wm. Jenness, of Rochester, N. H., aged thirty-one years.

Thus another home is darkened. A husband, a father, brothers, and an only sister, and other friends, feel truly a cloud is over them. She who ever brought sunshine with her presence, has gone out from them to return no more. She was baptized eight years since by Eld. J. Spinney, since which time she has been in sympathy with the truth. Through all her sickness and suffering she earnestly wished to live for the sake of dear ones around her, but never once expressed a fear for the future. She was a home-loving, peace-making, good and virtuous woman. one of the choice ones of earth, possessing a warmth of affection rarely equalled.

Not far in the future the life-giving cry will be made, "Come forth." Then will mountains and islands, hills and vales, all the beautiful and bright spots of earth, with its dens and caves, and darkest recesses, and the sea too, give up their dead, and our loved and lost be restored.

"Not in stillness and sadness again shall we meet,
Not marble and wan is the face we shall greet,
But her dark eyes will beam with the brightness of old,
And her countenance shine with pleasures untold.
No more wasting of form, no more sinking away;
How these dark hours will fade in the joys of that day."

We carried Emma to the home of her childhood, and left her among the green hills she loved so well. The friends of early days met and assisted us, freely offering their sympathy and tears. We also thank the friends at Alton, who, although the deceased was a stranger among them, kindly offered aid and sympathy in hours of affliction.

Funeral sermon by Eld. Joseph Spinney. Text, Heb. 6: 19.

WM. W. GREEN.

Fell asleep in Green Garden, Will Co., Ill., March 3d, 1864, after a short but severe illness, Bro. Wm. Wallace Green, aged twenty-five years.

Bro. Wallace was one of those rare ones, whom to know is to love. He leaves an affectionate companion and two little ones to mourn his loss. The love and affection which bound the dear family together, of which Wallace was the staff, is rarely to be met with in these days, in the which the apostle says, "men shall be without natural affection." The love and care which he manifested for his parents, even after he had a family of his own to care for, won for him the esteem of those who knew him.

When the glorious truth of "no life out of Christ" was proclaimed in his hearing, his investigating mind quickly perceived its beauty, and its importance, in its bearing upon the present and future condition of the human family, and with joy he received the glad tidings of the kingdom of God, in which we hope soon to greet him again. The Crisis was chosen as his religious paper, and he was a firm believer of the truths it advocates. The evidences which he has left, that he was accepted of God, are not limited to the last hours of suffering through which he passed; but, like a golden chain, span the whole period of his christian experience. May the Father of the fatherless, and the widow's Judge, comfort this deeply afflicted family. Words of comfort were administered to the mourning ones by Elder N. Johnson, from Rom. 8: 18.

C. W. SMITH.

SOPHIA P. STRONG.

Also, March 31st, 1864, Sophia P., wife of James M. Strong, aged thirty-seven years.

She embraced Christ in early years, and went as far as baptism, and shrunk at the cross, and lived rather in a backslidden state until the death of the little boy, when there was a sudden change in all her ways, and she met death with composure; bade us all good-by, separately, and fell asleep in Jesus until the resurrection morn; when, if faithful, I hope to meet them beyond the reach of sickness, sorrow, pain, or death.

Funeral services of both by Bro. Jonathan Ashley, of the Christian order. First text from Job 19: 21; second from 2 Kings 20: 1.

JAMES M. STRONG.

WM. WILSON.

Died in Albany, N. Y., April 26th, Bro. William C. Wilson, aged forty-four years.

Bro. Wilson embraced the doctrine of the speedy coming of the Savior more than twenty years ago, and has shared the joys, sorrows and disappointments of those looking for his return. He was attacked about a year ago with a lingering disease, of which he died. He leaves a devoted and faithful wife and children to mourn his loss. May the God of the widow and fatherless protect and comfort them. The church here deeply feel his loss, as there is no one to fill his place. The thought seems too painful to endure that we no more, in this life, shall join with him in songs of praise, or listen to his earnest exhortations and instructions concerning the kingdom of God. A few hours before his death, being sensible that his end was near, he sent for a few of his friends to give some directions about his affairs. He seemed joyful, and confident of his acceptance in Christ, and more like one ready to start on a short journey than one just to close his eyes on all earthly things. He was confident that, in a very little while, he would awake in the likeness of his Savior; and we long for the time when the groaning creation shall be delivered into the glorious liberty of the sons of God, and instead of sorrow and pain have songs and everlasting joy.

WM. NICHOLS.

FREEMAN O. RING.

Death has visited the house of Bro. Henry M. and Sr. Sarah Ring, of Yarmouth, Me., and torn from their fond embrace their dear son, Freeman O. Ring, who after a few days of extreme illness, fell asleep, April 16th, aged fourteen years, three months.

Freeman was ever a kind and obedient son, and during his sickness gave good evidence that he loved Jesus, and knew by experience the joys of the "great salvation." His end was peaceful, and the deeply afflicted parents are comforted by the blessed hope that "soon he will awake to greet them in their "own Eden home." May the Lord sustain the bereaved ones, and help us all to be ready for the "Evergreen shore." R. R. YORK.

CHAS. S. LIBBY.

Died in Newark, Vt., Charles S. Libby, aged forty years.

Bro. Libby had been a believer in the speedy coming of Christ for a number of years; although, like too many others, he had not publicly confessed with his mouth what he believed in his heart. He had just bought a farm in Newark, where he lived only one week. He was brought to Tuftonborough, N. H., where he sleeps by the side of his first wife. He leaves a wife and children to mourn. May God bless them. By his request, the writer endeavored to comfort the friends from Rev. 14: 13.

T. W. PIPER.

EDWIN MILLER.

Died at North Buffalo, N. Y., Feb. 23d, of congestion of the lungs, Edwin, only son of Joseph and Lois Miller, aged five months and twenty-four days.

Words of comfort were given to the bereaved parents and friends by Bro. C. W. Low, from Jer. 31: 15–17. We hope the loss sustained by the parents may be the means of bringing them nearer than ever to God and his blessed word for comfort, and they at last be permitted to meet their little one in the morning of the resurrection.

J. T. ONGLEY.

CHARLOTTE HERN.

Died in Freedom, N. H., Nov. 17th, 1863, Charlotte Hern, aged thirty-one years.

Our dear sister fell asleep in Jesus with a firm hope of soon being raised with God's dear saints, to die no more. She leaves a husband who deeply mourns the loss of an affectionate wife; also a large circle of relatives and acquaintances mourn the loss of one they loved; but with the blest assurance that she will be raised immortal at the appearing of our Lord and Savior Jesus Christ. L. J. L.

ANDREW J. STRONG.

Died in Hartford, Vt., Dec. 11th, 1853, of membraneous croup, after a painful illness of two days, Andrew James, only son of James M. and Sophia P. Strong, aged six years, five months and nine days.

Andrew was a good boy, and beloved by all who knew him; of a mild disposition, quick to learn and was far before many of riper years; but the enemy death has him in his iron grasp, and will hold him till the archangel's trump shall call the sleeping saints to arise, when he will bloom in immortal vigor in the kingdom of God.

Summary of News.

FOREIGN.

Liverpool April 23d, Queenstown 24th.

Garibaldi quitted London the 22d, and proceeded to the residence of the Dowager Duchess Sutherland near Maidenhead, where he would remain in retirement for a few days, embarking for Caprera on the 26th inst. He breakfasted with a party of Americans at the United States Consul's on the 2d, and expressed himself warmly in favor of the United States in their struggle with slave power. He said he would go there at once and tender his services if they were needed, but he was glad to learn that they were not.

The Danish news is confined to additional details of the fall of Duppel. Nothing new had transpired. There has been no movement of importance since the King of Prussia visited the troops engaged at Duppel. Other continental news unimportant.

A letter from Rome mentions that all the jewels and the gold crown of the statue of the Virgin, in the church of Santo Rocco, at Rome, have been stolen.

THREE DAYS LATER.

The Alabama put into Cape Town for coal supplies March 20. Semmes destroyed during his Indian sea cruise seven ships. He reckons the damage to the Federals at five millions.

DENMARK. All is quiet.

Garibaldi arrived at Plymouth on the 26th ult.

MAXIMILIAN AND THE AUSTRIAN THRONE.—It is stated that, after much negotiation, the resolve of the Emperor of Austria to exclude the Archduke Maximilian from the imperial succession has been modified to the effect that if at any time within six years the Emperor of Mexico shall determine to abdicate, and to return to his own country, it shall then be lawful to entertain the question of his reinstatement as an Austrian Archduke. This is much short of the Archduke's desires, but he has consented to accept it as the best provision attainable under the circumstances. In the meanwhile he gives up his share of the family heritage, alleged to be of the valve of $10,000,000, but retains his Archducal appendage of $60,000 per annum. He is to be allowed to recruit a legion of 6000 men from the Austrian army, with a reserved right of resuming, at the end of six years, their present rank in Austria. The Archduke—now the Mexican Emperor—is thirty-two years of age, and his wife twenty-four.

MARRIED.

In Bowdoinham, Me., May 8th, by R. R. York, Mr. JAMES R. HOPKINS, of Litchfield, to Miss ELMIRA F. SMALL, of Bowdoinham.

In Livermore, Me., by Eld. D. M. Hanscomb, Mr. CHANDLER DENNENO, of Livermore, to Miss MARY R. CHICKERING, of Hartford.

In Richmond, Me., by H. D. Reed, Mr. CHARLES H. TROTT, of Richmond, and Miss SUSAN V. CRAWFORD, of Gardiner, Me.

DOMESTIC.

BLOODY TIMES.—The late news from the seat of war tells us of very earnest and terrible fighting. Many thousands have been slain and wounded. The conflict between the North and the South is becoming more awful than ever. We may well pray earnestly to the Lord, "Let *thy* kingdom come."

Washington, May 2nd. The Richmond papers of the 20th ult. contain the following:—

Wilmington, N. C., April 29th. A fire occurred last night on the west side of the river, which consumed the offices of the Wilmington and Manchester Railroad, thirty-four freight cars of the Georgia Central Road and every building south of the depot, including the Confederate cotton press, Berry's marine railway and all the cotton stored west of the ferry, about 6,000 bales.

SECOND DISPATCH.—At the fire this morning about 4,400 bales of cotton, twenty-five freight cars, the railroad, the rosin and oil works, cotton press, Berry's ship-yard, etc., were burned; loss estimated at $5,000,000. The Confederate government lose $1,000,000. The balance falls on individuals. There was an insurance of about one million.

The *Examiner* of the 29th has the following:—

We have again rumors of an impending battle on the Georgia and Tennessee lines. The opinion in that part of the Confederacy appears to be that the enemy is to make a grand effort of the campaign in this quarter; but while there is much stronger evidence that the effort is to be made in the direction of Richmond, it must be recollected that this theory, by no means excludes the probability that so important issue is to be tried in Northern Georgia. The enemy has an army there which is formidable in numbers and discipline. It possesses one great advantage, however, which the enemy has not in Virginia—the impregnable fortifications of Chattanooga upon which to fall back in case of disaster. The state of preparation of the Federal army in front of Gen. Johnston, the removal of a great body of troops from Knoxville and Cleveland to Chattanooga, and the facility with which reinforcements can be thrown from Tennessee and Kentucky, warn us that we need not be surprised at any time to hear that an earnest attempt is being made to break our lines at Dalton, and that a grand battle is going on.

Washington, May 3rd. The Richmond *Enquirer* of the 30th says a company has been organized with a capital of ten millions of dollars, of which $1,500,000 have been paid. It declines disclosing the object of the enterprise, but says the company aspires to grand results. It will have a fleet at least, and there is now every prospect of success.

Fortress Monroe, May 3rd. Passengers from North Carolina report that Washington, N. C., was laid in ashes by straggling soldiers and marines at the time of its evacuation. All the stores that could not be carried off were destroyed. The city was mainly owned by Union people. Loss several millions.

The pitiful screams of men, women, and children for protection from the rebel bayonets as the steamers left the docks were heart-rending. The indignation against Gen. Butler is very bitter in North Carolina, and a delegation of the leading men was to visit Washington to ask his removal.

The rebel rams have decided to make an attack on our gunboats without waiting assistance from their army.

New York, May 9. The *Tribune's* Washington dispatch says twelve trains of wounded are on the way from the front. The hospitals are ready for their reception.

A report from rebel sources says Lee has been wounded. He is in full retreat, and Gen. Grant is in hot pursuit.

Thursday the army sustained successfully a fierce attack from the bulk of Lee's army.

Friday we attacked and drove them some distance, took all their severely wounded and won an indecisive victory.

On Saturday there was no fighting and Lee is believed to be retiring.

The first man killed in the campaign was Chas. Wilson, Co. I, 18th Mass. Regt. Col. Joseph Hayes, of the same regiment, was wounded slightly.

The *Times'* Washington dispatch says the latest news received from the army is up to 7 o'clock yesterday evening, at which General Grant fully maintained his position.

Lee's first onset was made upon our left, but failing, he then fell upon the centre, and finally upon our right, where the hardest contest took place. Here the rebels charged upon our lines twice, but were repulsed each time with some loss.

Gen. Seymour's division of Hancock's corps was badly cut up. Generals Wadsworth and Bartlett were badly wounded, the former having been knocked off his horse by a spent minie ball.

The rebels were reported retreating yesterday morning. The number of wounded is reported at 10,000, the killed at 2000. The loss of the enemy exceeds this. They left the dead and disabled on the field in our hands.

The ambulance corps with its admirable organization is working up to its full capacity, carrying the wounded to Rappahannock Station. Sixteen trains of cars, dispatched from Alexandria to-day will receive them. Several car loads of ice were also sent down for the comfort of the wounded. The Sanitary and Christian commissions are in the field with a full force, and with plentiful supplies and everything necessary for the wounded. The Government has hospital accommodations here for 30,000.

On Friday the attack was renewed by Longstreet on the right while the rebel troops under A. P. Hill were handled in like manner against the left of Gen. Grant's army, composed of Hancock's corps.

The contre was also engaged in repelling these assaults of the enemy. The fight continued with hardly any intermission for two days, but yesterday morning Lee, having failed completely in his object, withdrew from the engagement, leaving our Army of the Potomac in possession of the ground and of a large number of wounded and killed rebels.

The result is regarded at the War Department as a decided success of Gen. Grant, which, if followed up, will give him a complete victory.

Gen. Grant's loss in the two great battles is estimated by the Medical Directors at 8000. The loss of the rebels is supposed to be greater.

New York, May 9. The World's Washington dispatch says: —The city has been in great excitement to-day over the battles in Virginia. The papers have issued innumerable "Extras," but furnish no details of either Thursday's or Friday's battles, but are mainly confirmatory of all the intelligence hitherto received from the front, to the effect that Friday's battle was a decided success for Gen. Grant. and that Lee during Friday night fell back toward Spottsylvania Court House.

The demand made here for supplies demonstrates that our army must be about to advance again.

Saturday was mainly devoted to taking care of the wounded and burying the dead.

Advices believed to be trustworthy, represent that Gen. Butler had cut off all the railroad communication south of Richmond.

Our wounded thus far are estimated at 12,000, and there are several thousand wounded rebels in our hands.

Washington, May 9. Information has been received to-night that the rebel ram in Albermarle Sound has been attacked and sunk by the United States steamer Sassacus.

There is no foundation for the report that the rebels are evacuating Richmond, or that Petersburg is evacuated.

Louisville, May 9. An officer from the front reports that Gen. Thomas occupied Dalton yesterday.

Items.

☞ The tomb of Voltaire was recently examined and found to be empty, and no one knows where lie the remains of the Prophet of the French Revolution.

☞ The Russians have been celebrating the fiftieth anniversary of the entrance of the Russian army into Paris, and the Parisians are greatly incensed.

☞ Gambling houses are so abundent in Hartford, Ct., that the papers are full of remonstrances against their longer continuance.

☞ It is reported that forty-five students of Williams College have made a public profession of religion.

☞ A very magnificent mansion is about to be built in Paris by Baron Rothschild. It will cost nearly four millions of francs.

☞ Henry Clay's widow died recently, aged eighty-three.

☞ Brigham Young hast just taken a new wife—his sixty-first.

☞ There are eighteen Protestant newspapers published in Paris.

☞ Russia gets $20,000,000 of gold a year from the Ural Mountains.

☞ There are estimated to be about seven millions of Jews in the world.

☞ There are 5,000,000 Spiritualists in the States.

Notices.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. HIRAM MUNGER.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stetson. It is expected that Eld. G. F. Sweet will be present to help preach the word. C. B. TURNER.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Illinois Conference.

There has been a strange fatality attending the time of its announcement. May 17th and May 25th have been given. I wish to make a *final correction*. It will be ☞ May 25th, and over the Sabbath. Come one, and come all.

JOSHUA V. HIMES.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscions existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a peronal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 13th, 1864, and contiuue three days. A meeting will be held over Sunday. Come one and all that can.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Meetings at South Natic.

The Lord willing, I expect to hold a series of meetings at South Natic, Mass., in the School House Hall, commencing Sunday, May 15th, and continuing every evening through the week. Meetings on Sunday as follows: 10 A. M., 1–30 P. M., and 7–30 in the evening. Meetings through the week will commence at 7–30 P. M. Will the brethren and sisters in Dover, Natic, and wherever they may be scattered in that section, come with lamps trimmed and burning, ready to labor for the salvation of sinners, praying in the Holy Ghost that God will raise up a church of faithful believers in that place. H. K. FLAGG.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Three Days Meeting.

We will begin a three days meeting at the "Ikey school-house," in Greenfield, Sauk Co., Wis., on the 20th of May, 1864. Hope Brn. Turner, Bassford, Shears and Barnes will be present to preach the word. W. SHELDON.

P. S.—Bro. Cook of Dubuque is hereby informed that a combination of causes has conspired to defer my visit to that city indefinitely. Bro. Graves of Henrietta, the same. (Bro. T. will soon visit H.) To Bro. and Sr. R., of Sparta, the same. W. S.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, PHILIP RAMER.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the *true men*. None need be afraid to give him a call.—ED.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Notice.

I will attend the funeral of George W. Jones May 15th, 1864, at the Advent Chapel in West Alton, N. H., at 10 A. M. Bro. J. G. Smith will be present to take a part in the exercises.

N. GIDDINGS.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Price Reduced.

RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry.

The advertised price of this Discussion is 25 cents, postage 2 cents. We have a quantity of them on hand, and will sell them hereafter for 20 cts., postage 2 cts. Send on your orders.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

J. Couch.......Sunday, May 15th

Kennebunkport, Me.......Saturday evening, May 14th and over the following Lord's day.
Concord, N. H.......May 22d
Worcester, Mass.......May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians.......June 5th
Montreal, C. E., June 9th to 19th inclusive.
MILES GRANT.

Lower Gilmanton, N. H., Saturday evening and Sunday, May 14th and 15th.
Danbury, N. H., Saturday evening, May 21st, at A. C. Knowlton's, and Sunday, May 22d, in the Town Hall.
JOHN G. HOOK.

West Deerfield, N. H.......Sunday, May 15th
East Canaan, N. H.......Sunday, May 29th
A. SIMPSON.

River Point, R. I.......Sunday, May 15th
WM. FENN.

West Martinsburgh.......Sunday, May 15th
Harrisburgh.......Tuesday evening, May 17th
Copenhagen.......Sunday, May 22d
Barnes' Corners.......Tuesday evening, May 24th
Wilcox' Corners.......Friday evening, May 27th
C. B. TURNER.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
Goshen, Mass.......Sunday, June 5th
C. GOODRICH.

New Hartford, (Garret school-house), Sunday, May 15th
Prospect, (at Bro. Mix').......Sunday, May 29th
S. WOODRUFF.

Bath, Me., (City Hall), with Bro. Jas. A. Libbey, May 15th.
Yarmouth, Me.......May 22d
Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th. R. R. YORK.

Bradford, Me., (School-house near Mr. Strauts, or where the brethren may think best), Thursday eve, May 12th
Surry, Me., School-house, North Bend, Sunday, May 15th
East Atkinson, Me., (Turner's Corner), Sunday, May 22d.
Medford, Me., (Cold Brook School-house), Sunday, May 29th. THOMAS SMITH.

APPOINTMENTS FOR SPRINGFIELD, No. 5 OAK ST.

H. Pratt.......May 15th
B. Spaulding.......Sunday, May 22d
P. S. Butler.......Sunday, May 29th

APPOINTMENTS FOR AGAWAM, MASS.

P. S. Butler.......Sunday, May 22d
H. Pratt.......Sunday, June 5th

Goshen.......Sunday, May 29th
H. PRATT.

Farmington, N. H., at Bro. Horn's school-house, Saturday evening, May 14th; and at Jones' school-house Sunday, May 15th.
Epping Corner, (where Bro. J. R. Colbath may appoint), Saturday evening, May 21st, and Sunday, 22d.
New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. JOSEPH PINKHAM.

Lawrence, Mass., Friday evening, May 13th. Also Saturday the 14th, and Sunday the 15th.
H. L. HASTINGS.

Philadelphia.......Sunday, May 15th
State Advent Conference at Wyanet, Ill.......May 25th and through the week. J. V. HIMES.

South Natic, Mass., (in the School-house Hall), Sunday, May 15th. Also evenings through the week.
Holliston.......Sunday, May 22d
H. K. FLAGG.

Savoy, Mass.......May 15th
Dalton, Mass.......May 17th and 18th
Plainfield, Mass., (Bro. J. Healy's).......May 19th
Plainfield, Mass., (D. Thayer's).......May 20th
Goshen, Mass.......May 22d
Amherst, Mass.......May 23d
GEO. A. STREETER.

APPOINTMENTS FOR VERNON, VT.

L. Boutell.......Sunday, May 22d
S. S. Brewer.......Sundays, June 15th and 19th

East Stoneham, Me., Saturday evening, May 14th, and over the following Sabbath.
North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore.......June 5th
J. T. JORDAN.

Blooming Valley, Crawford Co., Pa.......May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Worcester, Mass.......May 15th
F. H. BURBANK.

East Boston.......Sunday, May 15th
A. W. SIBLEY.

Athol, Mass.......May 15th
Ashburnham Depot, Mass.......May 22d
Lunenburg, Mass., (at Bro. Burredge's).......May 29th
Vernon, Vt.......June 5th and 19th
Brattleboro, Vt., (Centerville school-house)......June 12th
S. S. BREWER.

Springfield, Mass., (Goodrich's Hall) Sundays, May 15th and 29th. H. MUNGER.

Boston, Mass.......May 15th
Worcester, Mass.......May 22d
Grafton Centre, N. H.......May 29th
J. COUCH.

South Windsor, Ct.......Sunday, May 15th
South Manchester.......evening of the 15th as Bro. H. P. Hart may arrange. C. GOODRICH.

Darien.......May 15th
C. F. SWEET.

Frankfort Mills.......Sunday, May 15th
J. HEMENWAY.

Bradford, (New Town Hall), N. H., Sunday, May 15th
JOSEPH W. WHITE.

East Otis, Mass.......Sunday, May 15th
Cold Spring, Mass.......Sunday, May 29th
GEO. L. TEEPLE.

West Alton, N. H. (funeral).......Sunday, May 15th
Nottingham, N. H.......Sunday, May 22d
J. G. SMITH.

Bristol, Ct.......May 15th
Warehouse Point, Ct.......May 18th
Scitico, Ct.......May 19th
Springfield, Mass., (Goodrich's Block).......May 22d
J. S. WHITE.

Mantua Station, Portage Co., Ohio.......Sunday, May 15th half past 10 o'clock, A. M. Hope to see a general gathering of the friends of truth in that region.
Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Portsmouth, N. H.......Sunday, May 15th
T. M. PREBLE.

Sandy Hill, N. Y.......Sundays, May 15th, 22d, 29th
H. F. CARPENTER.

West Plymouth, (Brick school-house).......May 15th
J. M. SANBORN.

Sandy Brook, near Hitchcockville, Ct., (at Bro. Davis') Sunday, May 15th. LEWIS ANDREWS.

Bolton, C. E., (Sargent School-house), quarterly meeting, May 14th and 15th.
Lake School-house.......May 17th
Pearly Corner.......May 18th
Ward's Corner, in Magog.......May 19th
Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and longer if desired. CHAS. P. DOW.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

J. M. Reed, Weeden Holloway, Sarah P. Sprague, Thomas Frost, Polly King, Mrs. Henry White, Wm. Greenleaf, H C Anderson, Otis King, Wm. Hurd. C. R. Edmunds, J. W. Barnell, J. Sampson.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

John Sawyer, C. Farrington, T Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E Soper, Henry Hillard, Miss C. D. Butler, J. C. Freeman, Esther Ann Pratt, Aaron Bagaley, John Brown.

MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.? SOMEBODY wants his paper changed from OTIS, Mass., to COLD SPRING, Mass. Will he please give us his NAME?

TO CORRESPONDENTS.

Thos. Caswell—Will find the $1.00 acknowledged in No. 444.

Wm. Baker—The money was received, and you were credited to No. 487.

J R Worthing—We have credited D Parmeter $2.00, to No. 468.

Edson Orton—We do not find the name of Mrs B Orton, No. Greenwich, N. Y., on our books. Should it not be Renel N Orton?

J D Williams—The money was received.

Mrs A K Warren—The money was credited to you.

R. C. Railsback—We have credited the amount you sent.

Eld S A Chaplin—Received. See No. 445.

CASH RECEIPTS.

The present No. of the Crisis is 449.

The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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I K Lombard 2, Ella, D L Clark, M H Inman, Geo A Streeter, M Mathews Weaver, A M Bement, D Wheeler, L C McKinstry, J C Rice, R Noble, E. B. B. G. R. S., J. S. White, B. Spaulding, S. Hale, M. S. Horne, E. L. Marsh, J. G. Hook, C. W. Sargent, H L Bradley, D F Newton.

POST OFFICE ADDRESS.

Walter Pratt—Boston, Mass.

B Spaulding—Springfield, Mass., for a few weeks. Brethren wishing my labors will please address me there.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

A friend of Missions, L. B., $10 00; Sarah S Pierce, $5.00, L. Foster, $3.00; J. H Lamson, $1.50; Gabriel Knight, $1.00, Mrs Isaac Bell, $1.00; C Greene, M. D., $1.00; M Bradley, 50c; G W Higgins 50c.

☞ All contributions in future which may be sent to Elders J. LITCH, MILES GRANT, or H. L. HASTINGS, Boston, Mass., or to Elder J. V. HIMES, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. CZECHOWSKI.

FOR BRO. RANDALL CURTICE.—Geo. W. Smith, $1; Eld S. A. C., $1; A brother, $5, Daniel L. Smith $1; A. Pease, $1, George Keneston, 50 cts; H. Derbon 50 cts; Hannah Leighton, 50 cts; I. Damman, 50 cts; N. F. Nason, 50 cts.

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Now Jesus standeth pleading,
Why wilt thou thus delay?
How fast the hours are speeding,
Soon closed will be thy day!

Soon ended thy probation,
Soon Christ will cease to pray;
Oh! haste to seek salvation,
Call on the Lord to-day.

Eternal life is for thee;
Why calmly lay it down,
So coolly choose death's winding sheet
To an immortal crown?

On, onward hastes the judgment;
Oh! sinner, don't delay;
Fly quickly to the Savior;
Oh! kneel this hour and pray.

ELLA.

For the World's Crisis.

HOLINESS TO THE LORD.

YOU PROFESS IT; DO YOU LIVE IT?

"Teach me to walk as thou didst walk
When a weary pilgrim here."

You profess holiness, do you live holiness? Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? Do they bear a *living* witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it also in your dietetic habits, your dress, your furniture, your outgoes and incomes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping? in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you every where bear testimony against novel readings and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy, and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of angels, of the just made perfect, the world's eagle eye also, and its gainsayings. It is one thing to *profess* sanctification, and quite another thing to *live* sanctification; our walk must accord with our profession. God expects it, demands it, angels, the world, justly. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God-like, Christ-like. "Every man that hath this hope in him, purifieth himself even as he is pure." What saith God to Abraham? "Walk before me, and be thou perfect." Christ, on the mount commanded the disciples to be perfect. Paul to the Corinthians says: "Be perfect, be of one mind, live in peace." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Peter, also, says, 1: 15; "As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Abstain from all appearance of evil, and the very God of peace sanctify you wholly." Friends of this high and holy calling, is this Bible holiness your holiness? Are you walking thus circumspectly, keeping a conscience void of offense toward God and man always? Can you testify to these facts, modestly, meekly, humbly, God-fearingly? Bless the Lord, praise him for it.

Your light shall break forth as the morning, the Lord will keep you as the apple of the eye, guide you continually, satisfy your soul in drouth, make fat your bones, and you shall be like a watered garden, and "like a spring of water, whose waters fail not."

Nothing so mars the peace of Jerusalem, hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," as the inconsistent walk of those professing to enjoy it. Christ is wounded, deeply wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." Zach. 13: 6.

"Let us therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an ensample; for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"'Tis not a cause of small import
A holy life demands,
But what might fill an angel's heart,
And fill the Savior's hands."

The Bible teaches us that true religion is love to God and love to man, and that there can be no true love to God where there is not love to man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's breast;
But every one, whoever he may be,
On whom the image of a man's impress'd."

We do not expect more from those professing entire purity of motive, a holy, sanctified life, than from those making no pretensions to this superlative grace. We look for consistency in the every-day walk and conversation—a spirit of meek, modest, lamb-like humility—a benevolence, disinterested, exalted, Christ-like—that looks not merely on its own things, but also on the things of others; a cheerful, smiling, complacent, yielding to the rights of others, where duty calls. We expect a meek, modest retiring self-renunciation, gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent, loud in our professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or tinkling cymbal!" How grievously disappointed are we when we see in those making high pretensions to a sanctified heart, the very reverse of what they profess, in their spirit, conversation and general deportment! Nothing so surely and speedily brings this blessed doctrine into disrepute as the inconsistencies of those professing to enjoy it. When the disciples put the question to Christ, "Who is greatest in the kingdom of heaven?" what the reply? Jesus called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

D. F. NEWTON.

For the World's Crisis.

A FEW QUESTIONS FOR ADVENT PEOPLE TO SOLVE.

1. Is it right to work so hard through the week, that when the prayer meeting comes, or a preacher, you heave a sigh and say, I am so tired, I cannot go to meeting? Do you not help pull down the prayer meeting, grow barren, and become a stumbling-block to others?

2. Is it right to say, my horse is so lame that I cannot use it, so must stay away from meeting, when you can use it to work on the team, or go to ride and visit every day from Monday morn until Saturday eve?

3. Is it right to have your affections set on things of this world, and cannot find time to pray in your family, or at prayer meetings have not any thing to say, but sit and sleep (unless some one should touch your favorite hobby)?

4. Is it right to be laying plans for the future in such a manner that you give a lie to your profession, and thus cause younger ones in the faith to stumble by your making such crooked paths? Do you not think it would be better to make straight paths for your feet, and thus help the weak ones, and be an honor to the cause yourself?

5. Is it right for people professing to be pilgrims and strangers on this earth (and are bold to declare it), to walk and talk in such a manner that citizens of this world would not once think that you are a foreigner and stranger, and that this world is not your home?

6. Are we not commanded to be pilgrims here, as Abraham, Isaac and Jacob were? Are we not urged to set our affections on things above, and not on things on the earth?

7. Are we not required to mortify our members which are upon the earth?

8. Should we not put off concerning the former conversation, the old man, which is corrupt, and put on the new man, which after God is created in righteousness and true holiness?

9. If we live after the flesh, shall we not die? But if we live after the Spirit, shall we not live?

10. If we are led by the Spirit, are we not the sons of God?

I have asked these few questions relative to the character of professors as I view them from the stand-point of christianity, hoping that all will raise the inquiry, Is it I? Thy Bro., striving to follow the principles and doctrine of Christ. GEO. A. STREETER.

No. Dana, April, 1864.

For the World's Crisis.

PRAYER.---No. 7.

"Ye ask, and receive not, because ye ask amiss."

This is the great secret of unavailing prayer. Multitudes offer words of prayer without ever realizing a definite answer. They ask amiss. To ask aright, is to receive. Never was a prayer lost, never a petition unheeded, when offered in strict accordance with the divine rules. We are not left in ignorance of these. God has not only caused to be recorded some of the hindrances to prevailing prayer, but he has also taught us how to pray successfully. "If I regard iniquity in my heart, the Lord will not hear me," says David. He does not say if I *commit* iniquity, but if I regard it, if I love, if I cherish sin in the heart, though it may have no outward expression, the Lord will not hear me pray. Thus we see while the outward character may appear correct to the view of men, there may be an inward iniquity, seen only by that eye which looketh on the heart, understood only by Him who knoweth our thoughts afar off, which effectually cuts off from that soul the divine consolations derived through the medium of prayer.

The high priest could not enter within the vail, into the Holy of Holies, until first purified by the water and blood; then robed in priestly garments, prepared by divine direction, and having upon his forehead a fillet bearing the inscription—"Holiness to the Lord." The consecration, purification, new raiment, and sacred badge, were all essential qualifications for the holy office for such near approaches unto God as were permitted to the high priest. If these purifications were essential for him who officiated in the earthly tabernacle, how much more need of those being first consecrated, cleansed, clothed with the robes of righteousness, and impressed with the insignia of holiness, who are to have access to God by that "new and living way" which hath been opened by the blood of Jesus within the vail, even into heaven itself. "Ye are a royal priesthood, to offer up spiritual sacrifices," says the apostle Peter.

The body of the Jewish priest was first washed with water, then he was sprinkled with blood. The apostle Paul refers to this when he says, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here the essential prerequisites of access to God are briefly yet definitely stated.

First. A "true heart." The false heart cannot enter within the vail. It must be an honest, upright, sincere heart before God.

Second. "In full assurance of faith." Not a faltering faith, not merely assured faith, but in *full* assurance, an entire, complete assurance of faith, unmixed with doubt. "Without faith it is impossible to please God." "He that cometh to God must believe." There must be an implicit trust in Christ as our sacrifice for sin and Mediator with the Father. We must believe fully the record, given of his ability, power, and readiness to receive, justify, sanctify, and preserve unblameable those who come unto God by him.

Faith is the condition on which all the promises are made available. *"Believe that ye receive, and ye shall have."*

Third. "Our hearts sprinkled from an evil conscience." Under the Jewish economy, the blood of slain beasts "could not make him that did the service perfect, as pertaining to the conscience"; it appertained only "to the purifying of the flesh"; but "the blood of Christ, who through the eternal Spirit offered himself without spot to God," is able to "purge the *conscience* from dead works to serve the living God."

There are those who teach that conscience, even in the heart of the unrenewed man, is a safe guide; if that is obeyed, all will be right. It may be, if an enlightened, educated conscience has always been heeded, the individual would have been led in the way of righteousness; but few there be who are thus illuminated and educated by divine truth; and where can one be found who has never sinned against his conscience? The god of this world blinds the minds of those who believe not, lest the light of the glorious gospel should shine into their hearts; hence their conscience is darkened in its perceptions, and many in consequence judge falsely, putting darkness for light, and light for darkness; bitter for sweet, and sweet for bitter; calling those things harmless which God condemns, and good they call evil. The apostle therefore presents as an essential prerequisite of access to God by the new and living way, that the heart be sprinkled from an *evil conscience.*

Fourth. Our "bodies washed with pure water." We have teachers who assert that *first* our bodies should be washed, and then the heart will be purified from its sins, making baptism above all. But not such is the order of the inspired word. The baptism is to follow, not precede, the inward work of purification. First the blood, then the water. First the inward renewing, and then the outward cleansing. First be crucified with Christ, then buried with him by baptism.

"Praying in the Holy Ghost." "We know not what to pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered"; he "maketh intercession for the saints according to the will of God." The necessity of help from the Spirit is here explicitly taught. Without its aid to our infirmities, without its intercessions combined with those of our Advocate before the throne, we cannot offer effectual prayer. Let us then seek to be filled with the Holy Ghost. M. D. W.

For the World's Crisis.

RESURRECTION OF RIGHTEOUS AND WICKED.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—JOHN 5: 28, 29.

Now mark—all that are in the graves are to hear His voice. Read the twenty-fifth verse of the same chapter and see that all that hear shall live. Now do you not see that the "all" in the twenty-eighth and twenty-ninth verses refer to both classes—good and bad? Let God's word be true if we do find ourselves mistaken. If all are to hear his voice, and all are to live that do hear, and the "all" that hear are *both the righteous and the wicked*, then that settles the question forever, and it ought not to be raised again.

Jesus says his word is true, and I believe it. If the above is to be disputed, then pray tell me how we are to learn any thing by reading the Bible? Let us be careful not to add to or take from the word of the Lord. It is forever settled in my mind, that what Jesus has spoken must and will come to pass. The all important question with us ought to be, are we living unspotted from the world?

Brethren, let us be careful that no "root of bitterness" springs up among us and thereby we be defiled, but let us try and build one another up, and not be found pulling each other down. The Master would have us united in love. O for that charity that suffereth long and is kind! Let us be found with the Spirit of Christ; without it we are none of his. D. COGSWELL.

Dansville, N. Y.

For the World's Crisis.

PIONEERING.—No. 3.

March 3rd. Went to a neighborhood some twelve miles from home, where I have been called many times for the past two years. Preached five sermons, received fifty cents. Did not remain longer, as the small pox was near, and it was much against the meeting, but the time was not lost. I got one subscriber for the Crisis and Pilgrim. On Sunday a man arose and asked a few questions, which served to bring out a few more truths. Some of the important ones were, "If God was not going to anninilate the earth, why would he a part of his noblest works, i. e., man?" I showed him the difference between annihilation and destruction, and then asked him what he would do with them? He said they would live in suffering, as long as the saints. He wanted to know what the soul was. I told him, then asked what he thought it was. "Why, it is a part of the Deity himself." Then I answered that God would torment a part of himself. He concluded not to ask any more questions then. I offered a premium of five hundred dollars if any one would find immortal soul, deathless soul, never-dying soul, or deathless spirit, in the Bible. He requested me to write them down, so I did, but I have learned since he concluded he was too fast. But this gave a blessed victory to the truth.

March 7th. Started for the quarterly meeting at Floyd. It was raining, and roads bad. Preached the first night on the way. Arrived late at Bro. Hough's, and went the rest of the way with him. We got within ten miles of his appointment, found a stream very high, turned round and backed in till the water was over the hind wheels, so that we found it not safe till it went down a little. We went back to the first house. Although this man was a professor of religion, and had us pray for him, we had to pay our bill for lodging, but we lost not the opportunity to preach to the family. The result was, the word got out, and a man came and wanted us to preach on our return. Bro. Hough did so, and baptized him and his wife, and one or two others will obey soon. So much water is of some use some time.

March 11th. Arrived at Floyd in time for meeting. Had a pleasant session, and some good was done. So we wait patiently for the fruit and reward. The brethren did not forget my wants in temporal things, and this was not the first time. They are prospering.

March 15th. Took passage with Bro. Ensign for New Hartford, to hold a meeting near there in Grunda county, intending only to stay two or three days, and then take the cars for my appointment at Earlville; but the second night three candidates came forward for baptism, and it was duty to remain. Preached seven sermons, baptized six; nine united with the church; three or four are to be baptized soon.

March 21st. After I preached I rode some six miles, rested and slept two hours, arose at three o'clock, rode seven miles before sunrise, and took Nahum's chariots. Arrived home before sun down, much fatigued. The brethren here felt the worth of my labors. May God bless them.

March 25th. Bro. Hough went to Hopkinton and preached. Gave out word for me the next night. Sunday morning Bro. Gard and I went up to the Presbyterian church. Put my chart under my coat, and while they were singing the last hymn went to the preacher and asked the privilege to announce my lecture on the prophecies. He inquired who I was, and then replied that he was utterly opposed to the whole *concern*, and said I should not disturb his hearers. I asked him if I could go out on the ground and there tell them. He said yes. So I thanked him kindly for this privilege. We went to the door, and as they came out we spread the chart, and I said that the fifth universal monarchy would be the kingdom of God, and that I would lecture on that, etc., etc., at Warner's Hall. By this I gained a good congregation.

Monday, 28th. Came to Manchester to meet Bro. Hough. His buggy broke down, and so did not arrive. He arrived at Edd's Grove to his next appointment, but finding him quite exhausted, I preached again in his place. Here he has four to baptize. Our winter's work is about done.

PETER S. W. DEYO.

For the World's Crisis.

NOTES BY THE WAY.

Left Portsmouth, April 6th, to attend the conference at Boston. Met with a goodly number of the faithful in Christ who had gathered from the east, west, north, and south, to worship God. After dinner repaired to the Lowell Street chapel, and found a glorious gathering ready to wait upon the Lord. The preaching was good, the prayer and conference meetings spiritual; and we could truly say, Lord, it is good for us to be here.

Saturday, 9th, duty called me to Springfield, to fulfill an appointment there, and reluctantly I parted with the dear brethren and sisters, feeling with the poet to say,

"Thy smiles are so divinely sweet,
We are loth to leave the place."

A few hours' ride brought me to Springfield. I soon made my way to the house of a brother, and was cordially greeted by him and his pleasant family. Here I found a son and two daughters had given their hearts to the Lord since I was there in November, and it was pleasant to gather around the family altar and hear parents and children call upon the name of the Lord. Praise the Lord for gathering in the children.

Sunday morning, April 10th. Although stormy, we made our way to Bro. Morgan's, the place of our meeting. A goodly number gathered together. The Lord was there to bless his children, and also to aid me in preaching the word. In the evening it rained hard outside, and a heavenly shower fell in the house. Melting mercy came. Saints were made to rejoice and the sinner's heart was touched. One backslider was reclaimed from his wanderings, and seven arose for prayers who never knew their God. Not one was left behind in that meeting, but perfect victory was gained. To God be all the glory. On my return to Springfield I expect to find those seven young men and women happy in the Lord, for I pledged my word I would pray for them, and God has promised to hear and answer the prayers of faith, and the work will and must be done.

Tuesday evening attended a Methodist prayer meeting, where a good brother presided as class-leader. A humble gathering, and God was there by his uniting spirit. Saints were quickened, love and harmony prevailed, and one arose for prayers.

Wednesday morning, April 13th. In company with Bro. and Sr. Otis left Springfield for Albany. The journey would have been very pleasant indeed had I not found that sickness was coming upon my weary frame, but I tried to look to Father for strength to endure to the end of my journey, and remembering my promise to pray for my youthful friends and the seekers after Christ, I found work enough to do, and finally found myself in the city of Albany for the first time. A few moments' walk brought us to the house of Bro. Allen, where we were kindly received. Bro. and Sr. Otis leave for home, and I am left a sick stranger in a strange land; but my Lord had promised he would never leave me. I felt him near, friends were kind, and at midnight I found relief. Gave thanks to God and fell asleep.

Thursday evening, at seven o'clock, was able to leave the friends in Albany, thanking them for their kindness. Took the steamer St. Johns, bound for New York city, one hundred and fifty miles down the Hudson River. Bro. Allen gave me an introduction to a New York brother on the boat, whom I was happy to meet. The scenery must have been delightful in the daytime, but it being night, little could be seen. About sunrise I find myself walking on great Broadway, in the city of New York. But few were out at so early an hour and I had an opportunity to view the stately buildings, the largest I had ever seen. As I passed Barnum's Museum, I saw the paintings of the great man and woman, and also the dwarfs. Nature says, I should like to go in there and see the big and little folks; but grace says no; and, methinks grace will gain the ascendency. As I passed the Astor House, I thought riches did not save people from dying; but there is a land where people will never die. I will make for *that* country. We pass on to the Eighth Avenue cars. I step in, bid my kind conductor good bye, thanking him for his kindness, and in a short time I find the dwelling of Bro. and Sr. Howland, where I am to remain until my Lord shall bid me go. Bro. Howland had gone to the boat to meet me, but getting in earlier than usual, he missed me. I find Bro. Curry in good spirits, all ready to labor for the salvation of sinners. I am pleased with the city, what little I have seen. My health is improving, and one Sunday's labors tell me I can work in this city as well as in any other; and there is a plenty of work to do. Lord, help me. ABIGAIL MUSSEY.

FACTS WORTH REMEMBERING.

HOW TO CHOOSE A COW.

There is always some risk in buying a cow, of whose previous character and history we know nothing, for there are no infallible signs of excellence. A rough, scrawny, coarse, ill-shapen cow is often a noble milker. Yet there are a few points generally agreed upon by experienced farmers, which it is well to consider before purchasing. A small boned head and light horns are better than large. Long legs make too wide a gap betwixt udder and milk pail, and long-legged cows are seldom quiet feeders, but wander about too much. A slender rather than a thick neck, a straight back, wide ribs and broad brisket, are to be sought for. The body of the cow should be large in proportion to head, neck and legs, though not excessively large; and the hind quarters if large out of proportion, indicate good milking qualities. Medium sized cows, all things considered, prove the best milkers for the amount of feed they consume. The color of the hair has probably nothing to do with the milking qualities, and good looks should be regarded but little in purchasing dairy animals. As to the color of the skin, a bright yellow, approaching that of gold coins, creamy color within the ears—this and good rich milk are very apt to go together; and withal a soft, flexible hide, loose over the ribs and rump, is also to be sought. The udder should be large, soft, and full of veins, which ramify over it, with full-sized milk veins stretching forward along the belly, and the teats be large and not crowded together. Test the cow's disposition and inquire about it. Irritable and nervous cows are unpleasant to handle, and almost always scanty milkers. Something can be ascertained from the looks and motions. Large, mild eyes, easy, quiet motions when driven, and gentleness when handled, indicate good nature. What the butchers term "good handling" is an important quality in a milch cow, for it indicates not only good milking properties, but easy fattening, when service in the dairy is over.—*Am. Agriculturist.*

HINTS TO FARMERS.

Tomatoes make excellent preserves.

Toads are the best protection of cabbage against lice.

Plants, when drooping, are revived by a few grains of camphor.

Pears are generally improved by grafting on the mountain ash.

Sulphur is valuable in preserving grapes from insects.

Lard never spoils in hot weather, if it is cooked in frying it out.

In feeding with corn, sixty pounds ground goes as far as one hundred pounds in the kernel.

Corn meal should never be ground very fine. It injures the richness of it.

Turnips of small size have double the nutritious matter that large ones have.

Rutabaga is the only root that increases in nutritious qualities as it increases in size.

Sweet olive oil is a certain cure for the bite of a rattlesnake. Apply it internally and externally.

Rats and other vermin are kept away from grain by a sprinkling of garlic when packing the sheaves.

Money if skillfully expended in drying land by draining and otherwise, will be returned with simple interest.

To cure scratches on a horse, wash the legs with soap suds and then with beef brine. Two applications will cure in the worst cases.

Timber cut in the spring and exposed to the weather with the bark on, decays much sooner than if cut in the fall.

Experiments show apples to be equal to potatoes to improve cows, and decidedly preferable for feeding cattle.

ABOUT WHITEWASHING.

The time for cleaning and fixing up has come, and one of the most important items is whitewashing. We often wonder that people do not do more at this. How much neater and more cheerful a whole place looks, if a few hours are spent in whitening the fences, the out-houses, the cellars. It changes the whole appearance of the homestead. Whitewashing a cellar with lime not only makes it lighter and neater, but more healthful also. For *cellars*, a simple mixture of fresh slacked lime is best. For *house rooms*, the common "Paris White," to be bought cheaply, is very good. We take for each 2 lbs. of whiting an ounce of the best white or transparent glue, cover it with cold water over night, and in the morning simmer it carefully without scorching until dissolved. The Paris White is then put in *hot* water, and the dissolved glue stirred in, with hot water enough to fit it for applying to the walls and ceilings. This makes a very fine white, so firm that it will not rub off at all. When common fresh-slacked lime is used, some recommend adding to each two and a half gallons (a pailfull), two table-spoonsfull of salt and half a pint of boiled linseed oil, stirred in well while the mixture is hot. This is recommended for out-door and in-door work.

For an *out-door whitewash* we have used the following with much satisfaction: Take a tub, put in a peck of lime and plenty of water to slack it. When hot with slacking, stir in thoroughly about half a pound of tallow or other grease, and mix it in well. Then add hot water enough for use. The compound will withstand rain for years.

SURFACE MANURING.

Mr. Bright, of Philadelphia, in a letter to the *Gardener's Monthly*, puts forth the following: "Manure chiefly upon the surface. Do not waste your manures by mixing them deeply with the soil. Plant shallow. Keep roots of all trees, plants and vines, as near the surface as possible. There are weighty reasons for the position assumed in the last sentence, which I have not space now to enumerate. I say again plant shallow. Let your soil be deep and dry, but plant near the surface. To farmers I would say, manure the surface as much as possible. Top-dress your grass, after mowing in July or August, under a burning sun; top-dress in the fall, before and during the autumn rains; manure the surface while snow is on the ground, while the March winds blow, and while the April rains fall. Manure your grass, instead of your corn and wheat, broadcast, at any time when you have manure and leisure, and I will guarantee that you will be abundantly satisfied with the result.

To fruit-growers I would say, do not fill your soil with manure before you plant trees, grape vines, etc. Plant in good natural soil, and manure from the surface, spring and fall, liberally and properly, and I will guarantee you success far greater than if you plant in holes and trenches filled with manure, as the custom is. Surface manuring and mulching are the true doctrines. I am sure of it."—*Prairie Farmer.*

HOW TO OUTWIT THE MOTH.

Be careful that there are no moths in the furs when put away, and it will be impossible for them to get in if the necessary care is taken. Most of our insects are hardy, caring little for wind and weather, and will never "die of aromatic pain." We once packed some small skins in the centre of a cask of tobacco leaves and stems, but the miller went there, deposited her eggs and the furs were ruined. This shows that they are not at all delicate and care nothing for tobacco. Expensive cedar closets are frequently constructed with the idea that the rather pleasant odor of the cedar is sufficiently disagreeable to the moth to keep her away from articles of clothing deposited there. This is a mistake. The strongest instinct prompts the miller to seek the means of perpetuating its kind, and no trifling impediment will prevent it. But the preservation of furs, or articles of clothing is perfectly simple, cheap and easy. Shake them well and tie them up in a cotton or linen bag, so that the miller cannot possibly enter, and the articles will not be injured, though the bag is hung in a wood-house or garret. This is cheaper than to build cedar closets, and better than to fill the bed clothes and garments with the sickening odor of camphor, tobacco, or any other drug.—*Germantown Telegraph.*

SCALDED CREAM.

Strain the milk into tin pans, (those holding eight or ten quarts are the most convenient), and let it stand ten or twelve hours. Then carefully place it on the stove, or, to prevent the milk from burning, in a pot of boiling water, until it is scalding hot, but not made to boil. Carefully carry it back to the dairy or milk room, and let it stand ten or twelve hours longer, skim it, and you will have cream equal to any in Cornwall. This process is generally used in Devonshire, in dairies of six or eight cows, and the cream finds a ready market in London at the same price as butter.—*Amer. Agriculturist.*

WHITE VARNISH.—Take one ounce of pure Venice turpentine; mix well with two ounces of pure spirits of turpentine; warm in a large bottle. In another bottle put four ounces of best fir balsam (it must be pure,) with two ounces of 95 per cent alcohol; shake each bottle well frequently for six hours or more, then mix both preparations in the large bottle. The whole should stand several days before using, in a warm place.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

FRESH AIR.—Without it we perish.

Everything that hath life and breath requires a pure, fresh, healthful atmosphere. The animal and vegetable creation—the beasts of the field, the fowls of the air, the fishes of the sea, the insect tribes, plants and flowers, trees and shrubbery—all would wither, fade and die without this invigorating, purifying element.

Above all, man needs it; God saw this from the beginning, and filled the universe with it. It is free and abundant as the ocean of waters. And still we ignorantly and sinfully deprive ourselves of this precious gift of heaven! Look at that minister in the sacred desk—his stupid, drowsy hearers on their seats. Do they know they are committing suicide?

Impure air, especially in our crowded houses, is killing to soul and body!

A want of pure, fresh air, is the cause of more sleeping in church than any other thing. Every breath expired from the lungs is loaded with carbonic acid gas, which, when inhaled into the lungs, has a stupefying effect upon the system, and tends to make one drowsy. No air should ever be breathed twice. It is very injurious to health, to say nothing of the filthiness of the act.

Pure air is as necessary to health of body and mind as food is, and yet how few of our public places of resort are supplied with it! Our churches, school-houses, steamboats, cars and omnibuses, are all so many places of suffocation and sources of disease. Everywhere we inhale poison and death. We are compelled to breathe the same air over again and again, and every moment it contains more poison, more carbonic gas, and less of the vital or life principle—oxygen and electricity.

Think of the deleteriousness of breathing over and over again the breaths of hundreds of persons, many of whom have diseased lungs and maladies of various kinds, and cast out from the lungs at every breath, and from the skin in insensible perspiration, disease engendering emanations!

Says an eminent writer of the medical faculty:—"Satan, among other things, robs us of the very air we breathe, to lure us to the pit. Our hearing the word of life, maturing, digesting and profiting depends greatly on a healthy system—a pure, sweet, invigorating air.

Respiration is the last act of digestion. This act oxydizes and decarbonizes the blood. The want of fresh and pure air is among the prominent causes of mortality. It is a fact that half of the race die before the age of twenty-one. The church, school-room and dormitory are changed into abodes of death. Fresh air is shut out, and foul air, the fell minister of death, kept in. When will due attention be paid to the subject of thorough ventilation in constructing buildings?

"There is reason to believe that more cases of dangerous and fatal disease are gradually engendered annually by the habit of sleeping in small unventilated rooms, than have occurred from a cholera atmosphere during any year since it made its appearance in this country. Very many persons sleep in eight-by-ten rooms. There are multitudes in the city of New York who sleep with closed doors and windows, in rooms which do not contain a thousand cubic feet of space, and that thousand feet is to last all night, at least eight hours, except such scanty supplies as may be obtained of any fresh air that may insinuate itself through little crevices by door or window, not an eighth of an inch in thickness.

"But when it is known that, in many cases, a man and wife and infant sleep habitually in thousand-feet rooms, it is no marvel that multitudes perish prematurely in cities; no wonder that infant children will away like flowers without water, and that five thousand of them are to die in the city of New York alone during the hundred days which shall include the fifteenth of July, eighteen hundred and sixty! Another fact is suggestive, that among the fifty thousand persons who sleep nightly in the lodging-houses of London, expressly arranged on the improved principles of space and ventilation, it has been proven that not one single case of fever has been engendered in two years! Let every intelligent reader improve the teachings of this article without an hour's delay.

"Are you fond of coughs, colds, dyspepsia and rheums,
Of headaches, of fevers, and chills?
Of bitters, hot drops, and fumes?
And bleeding, and blisters, and pills?
Then shut yourselves up like a monk in his cave,
Till nature grows weary and sad,
And imagine yourself on the brink of the grave,
Where nothing is cheerful and glad."

D. F. NEWTON.

EXERCISE.—Walking is the best possible exercise. Habituate yourself to walk very far. The Europeans value themselves on having subdued the horse to the use of man, but I doubt whether we have not lost more than we have gained by the use of this animal. No one thing has occasioned so much degeneracy of the human body. An Indian goes on foot nearly as far in a day, for a long journey, as a white man does on his horse, and he will tire the best horse. A little walk of half an hour in the morning, when you first rise, is advisable. It shakes off sleep, and produces other good effects in the animal economy.

TEMPERANCE—WHAT IS IT?

We rejoice to know that, here and there, the leaders in the Temperance Reformation are coming to adopt the "Platform" on which we have stood for more than a dozen years, and that the more reflecting portion of them are gradually approaching the physiological basis—the only basis on which the cause can ever be prosecuted to a successful termination. Under the caption at the head of this article the editor of the Fulton (N. Y) *Patriot and Gazette* remarks:—

There are a great many indefinite notions about temperance. Some suppose it to mean entire abstinence from intoxicating spirit; some think a moderate use of such spirit to be temperance; one man, at least,—Dr. Trall,—thinks that any beverage except pure water is inadmissible. We shall not attempt to give a complete definition of temperance, but will remark that any labor in this cause which aims at less than perfect purity of the physical system will be, if not in vain, at least inadequate to the necessity of the case.

We hear of temperance hotels, where spirituous beverage cannot be obtained. And their landlords, it is said, smirk wonderfully of their virtue. Within a few months it has been our fortune to stop at one of these institutions. There was no whiskey, no rum, no brandy, no beer. There was an imposing temperance motto over the office. And yet in the same office there was thousand of dollars' worth of cigars,—made of a plant that is largely compounded of one of the most insidious and deadly poisons that afflicts, debauches, enervates and defiles our race. And on the table of this same hotel there were various preparations of unclean beast, the best specimens of which are always diseased. The *hog* stood forth in power! Tobacco and hog, but no whiskey! Better have had the trio, for the last might in some measure have neutralized the others.

The use of tobacco is the worst intemperance that prevails to-day; and it is the worse, because it is tolerated as rather a virtue when alcohol is omitted. And yet tobacco is doing more to deteriorate our people, to cover the land with want, and to degrade men by paralyzing the intellectual faculties, than spiritous liquors have ever done. There is scarcely a limit to its use. The fumes of the cigar, the pipe and the infernal meerschaum, pervade the atmosphere, not only in the bar-room, the hotel sitting-room, the saloon, the smoking car,—that paragon of a nuisance,—but one cannot walk the street without being assailed by the villainous odor; and one can hardly step without soiling his boots in tobacco spittle. Two thirds of the breaths exhaled are so saturated with tobacco as to be more disgusting than carrion; and there is scarcely a person whose breath is thus poisoned that has thought or courtesy enough to keep his exhalations from the lungs of his neighbor. But there is no utility in expatiating on this evil. It "smells to heaven" of vileness and slow but relentless death.

Then there is pork. In condemning it we know we assail the prejudices of many, and offend the ignorance of others. But the best teachers on the subject of health utterly condemn its use. It is gross and corrupting. There are marks of disease in all swine, and in those most highly fattened disease is most conspicuous. We have been surprised and enlightened by the fact that many farmers who annually take to market large quantities of pork, use but little in their families, convinced by experience that it is not *wholesome for them.* Doubtless there is too much flesh-food used by our people; but the ox and the sheep are not naturally unclean creatures, as the hog is. The hog, like the buzzard, is a natural scavenger. Let him fill his office, and in the end be converted into oil light and lubrication, and his grosser material into soap grease.

Banish tobacco, pork and filth, and then, if there be occasion, fight whiskey; but, in our opinion, when the others are thoroughly disposed of, whiskey will be in poor demand, and will not be so formidable a monster as it is now.

We will indicate the difficulties in the way of temperance by a recent incident. We asked a vehement temperance man why he did not abandon the filthy practice of chewing tobacco. His reply was that it was natural for every man to use *some* sort of stimulant. We presume he did not realize, in that remark, that he unsaid more than he ever said for temperance.

FEEDING INFANTS.

Professor Rolleston, of Oxford, has been proving by a series of experiments, that the usual custom of feeding infants with starchy food, such as arrow-root, sago, tapioca, and corn-starch, is very pernicious, and that the infantine stomach is unable to digest the compounds made from these substances. He contends that the only real nutriment is the milk, sugar, eggs, etc., which are used in combination with the starchy preparations. Consequently, in the effort to digest the unnessary portions of the food, the stomach becomes weakened and digestion seriously impaired, while the body is weakened. These conclusions of a scientific man are worth heeding. There are sickly and weak infants enough crying for light, more light concerning the best methods for the development of their physical natures. The fearful mortalities in our cities surely is a finger pointing directly to ignorance and mismanagement somewhere, which it is the duty of science and philanthropy to heed.—*Herald of Progress.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TO L. A.—A MEMORIAL.

Standing amid life's rugged ways,
Far down the vista of the years
I look on scenes of other days,
And see thee through a mist of tears.

And yet, beyond the tears that fall
Unbidden, as I think of thee,
Our friendship was unclouded all,
And calmer than a summer sea.

Though years have passed since last we met—
Thou sought a home afar from me—
Yet memory never can forget
The happy hours I've passed with thee.

Thy heart was strong, thy years were few—
Ah! little did I think thine eyes
Would never more behold the blue
That's painted on thy native skies.

Ah! little was I thinking when
Thou bid'st our wave-washed shores adieu,
I ne'er should hear thy voice again
Until the earth shall bloom anew.

Thinking upon thee, cold and dead,
My eyes are blind with tears of pain;
The very clouds above my head
Deep-bordered with a fringe of rain;

The wild winds that go mourning by,
The dirge that riseth from the sea,
The lonely sea-bird's wailing cry,
Are sad, as if they mourned for thee.

We soon shall stand amid the Spring—
Ah, me! the brightness and the bloom;
O, tell me, what hast thou to bring
Hearts that have one more silent room?

O! may thy hours pass swiftly by,
And bring to earth that glorious day,
When shall be heard no bitter cry,
And all her tears be wiped away.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

IMMANUEL.

That the above name is applicable to our Savior is evident from the general testimony of the Scriptures. Paul writes that the ministry of reconciliation consists in this: "To wit, that God was in Christ reconciling the world unto himself." 2 Cor. 5: 12. Therefore, as "God was in Christ," the name, Immanuel, is not only applicable, but requires to be applied to him to denote the divine manifestation in him. Accordingly, this name is applied to him in Matthew's gospel (chap. 1: 23,) when speaking of his being conceived and born of the virgin Mary. But this testimony of Matthew is objected to, because he testifies that the prophecy of Isaiah (chap. 7: 14) was literally fulfilled in the birth of Christ Jesus. This is objected to by those who think they have a more correct understanding of this prophecy than the one who penned the account in Matthew; because they infer that it was to have been fulfilled in the days of Ahaz, several hundred years before the birth of Christ. And yet they do not pretend that it was literally fulfilled even then, for they have no record of any such conception. To be sure Isaiah's wife conceived about that time, but then that proves that she was a married woman, instead of a virgin. And she had a son, and called his name, not Immanuel, but Mahershalal-hash-bar. Their inference is drawn so forcibly that its reaction draws them into a difficulty from which they cannot extricate themselves.

They infer that the prophecy was a sign to Ahaz, and that it could not have been a sign to him unless he had lived until it was fulfilled. But they overlook the fact that the sign was of a complex character, and included the [illegible] of the two kings who were warring against Ahaz, so that if the one part was fulfilled, it would be a standing sign that the other would be. It seems that Rezin, king of Syria, and Pekah, king of Israel, had taken counsel together against Ahaz, saying, "Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst thereof, even the son of Tabeal," verse 6. To inform Ahaz that the design should never come to pass, Isaiah said, "Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established." Verses 7–9.

In proof of the prediction here made we read thus: "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the heighth above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land which thou abhorrest shall be forsaken by both her kings." Verses 14–16.

Not only is the birth of the virgin's child here predicted, but also the death of those two kings. And as their death took place very soon afterwards, it would be a standing proof to Ahaz that the other part of the sign would likewise be fulfilled in as literal a manner. So it would have been not only a sign to Ahaz, but to the house of David in future time, until it was wholly fulfilled in the birth of Jesus by the virgin Mary, and from thence forward forever. For the sign was given as a pledge that the design of those two kings to rob the tribe of Judah of their kingly rights should not come to pass.

But the birth of a child by some young, married woman, or an old one, in the days of Ahaz, would be no proof that the design of those two kings might not be carried into effect by their successors. It would be no proof, because it would be difficult to decide where, or of what female, he was to be born, and afterwards, whether any child born in his day would be said to have been *born* of a virgin. Besides, the expression—"Butter and honey shall he eat," indicates a state of peace when such articles would be abundant, which state of peace would be condusive of a sooner developement of the child's power to refuse the evil, and choose the good. But what evidence have we that any such child was born, under such circumstances, in the days of Ahaz? It cannot be in this statement—"Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken by both her kings;" for that might have been fulfilled long before the child was born.

But, it must be conceded, the passage admits of a little chance for an inference, by which a great logical blunder may be committed, by those who are fond of grand and lofty tumbling. While on the other hand, there are two ways by which the inference may be met; first, because in prophecy things that are not, are sometimes spoken of as though they were—"unto us a child is born"—so the child might have been spoken of as though he were—"before the child shall know;" and that is, before the time required ordinarily for the child to know this, the land should be forsaken of both her kings. And then again, the term "child" might have been put for children in general; that is, before children who were born at the time the prophecy was uttered, should know to refuse the evil, and choose the good, those two kings were to become extinct. But there is something more said by Isaiah in continuation. He said to Ahaz:—

"The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that the is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; . . . . and it shall come to pass that in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter; for butter and honey shall every one eat that is left in the land."

The wars between Judah and Israel, by which that land was devastated, were brought to an end by the subjugation of both peoples by the king of Assyria. And thus the house of Ahaz became tributary, finally, to the king of Assyria, and became incorporated into that kingdom; which was finally conquered by the Medo-Persian kingdom, and that by the Grecian, and that by the Roman. So that upon the house of Ahaz and his people, there came days such as had not come, "from the day Ephraim departed frou Judah."

So as it was to be in that day, or days, when the child was to "eat butter and honey," and as that day did not come till long after the death of Ahaz, we have no right to assume that the child called Immanuel was born until after the days of Ahaz. And so there is no evidence to show that Matthew was incorrect in declaring that the prophecy of Isaiah was fulfilled in the birth of Jesus, the son of Mary and Son of God.

WILLIAM HOBBS.

For the World's Crisis.

"WALK IN LOVE."

Some professing christians seem to forget this text; perhaps they have never learned it, and they "walk" in *hatred*, or *coldness*, or *indifference*, just as much as though it was not in the Bible. But it is there. It is short, containing only three words, and in them have the whole gospel of Jesus. For, says John, "He that *loveth* is born of God." It is a peculiar sort of love, and the directions about it are very simple and plain, to wit: "Walk in" it, or "walk *together* in" it;—for that is the force of the text. How can two "walk together except they be agreed?" Not by any means, and the agreement is "love"; and "walking" in it is keeping in it together, each and all being principally influenced by it.

There is the love of the world, but it is unlike *christian* love, for "if any man love the *world*, the love of the Father is not in him." Neither is it in him if he loves *like* the world. The world loves on the principle of the preferences of taste or refinement. Its loves are selfish and fickle, so that they depend for their development and support on fortunate natural circumstances, and if those circumstances are wanting, the *love* is wanting; and as they are likely to change, the love is likely to go with them. So that the poet truthfully said—

"The friends that in our sunshine live,
When winter comes are flown."

The love spoken of as *christian* love is dependent on circumstances, but not natural ones. The simple circumstance is conversion to God, and even then it may change; but when in the heart, its nature and effects are quite different. Its field is a large one, and in this short article I cannot go over it all. I simply wish to call the attention of the readers of the Crisis to a few negative facts with reference to it.

It is not like the love of the world, or natural love, regulated by natural tastes. That love is captious. This love avoids captiousness. It has *no notions*, no caste, no exclusiveness, except it be confined to God's people, and even then in but one of its characteristics. It has two, the *reciprocal*, and the *diffusive*. In the former it has some semblance to that of the world, but in the latter is peculiar to itself; so that being confined to no narrow bounds, it expresses itself in the language of the poet Wesley:—

"Oh! that the world would taste and see
The riches of his grace;
The arms of love that compass me
Would all mankind embrace."

So that narrow-minded bigots and creedists cannot well have it. It is a great leveler, knowing no limited boundary, but including all in unbelief, that he might have mercy upon all. God has no respect of persons, and *loves* all his saints alike. But some of those who profess to be in his "arms of love" have a different idea; they love themselves quite as well as they do any one; they are anxious to have every thing done to please themselves; and in the church, instead of being humble and loving, they are selfish and dictatorial. They are fastidious. The diffusive character of christian love, in fact the very feature that makes it "christian," they have forgotten. They are not satisfied with this preaching, or that; they want something *smart*. They are not willing to be simple in faith and good works, really enjoying religion; so they put themselves in the place of critics, and dictate how this preaching shall be done, and how that. One thinks in a certain way, and another the opposite way; and they forget that Father's plan is to give each his portion in due season, and he will send by whom he will, and so arranges the work of the gospel as that each one may give some crumbs of the bread of life to the other.

When christians walk in love, the great object of all is to make each brother and sister amount to as much in the service of God as possible. There is no exclusiveness, but the great motto is—Let us not judge one another any more, but in honor preferring one another, that we may be helpers to each other's joy.

I have sometimes in my pilgrim journey been more tried and afflicted by my brethren than by the world, on that very account; and I have from the fulness of their hearts received from many a mighty comfort.

When christians "walk in love," the church prospers. Some seem to think that prosperity is the certain result of having a smart preacher, and everything else in a smart way; when the truth is, there is the greatest prosperity with the humble, unpretending ones, whether they are "smart" or not; for God will give the sweet peace, the holy communion, to those who

"In expectation sweet,
. . . wait, and sing, and pray";

who are bound together in the "bundle of love," and who care more to be meek and holy in all their intercourse with each other. They may be anxious that all should hear the truth, and, Bible in hand, urge it upon their consideration; but they will not get out of the "little humble way," and like the popular churches in their desire strive to get numbers at the expense of humility.

In all these perilous times, there is need of the loving spirit of the early christians, whose popularity was to hold meetings in the caves of the earth, and who were glad to hear the comforting truth from whomsoever the message came.

Those who are looking for the Lord have special reason to be loving and sympathetic toward the household of faith, because as the trials increase and the dangers accumulate, they will need more and more the encouragement of the brethren and the sustaining grace of God. The time is coming, brethren; it is with us now; but it is yet to be more true than now, when nothing but the love of God and the brethren will be of value. All else is and in a more marked manner yet will still be worthless.

L. C. MCKINSTRY.

Montreal, C. E.

For the World's Crisis.

COMING OF CHRIST.

"Amen, even so, come, Lord Jesus."

Well may the coming of Christ be longed for by his people. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. For their sake he will come and gather his people unto himself, that where he is there we may be also.

O glorious Bridegroom! thy departure was not upon divorce. Thou didst not leave us with a purpose to return no more. We have his promise, "I will come again." Fellow christian, what should we do if Christ were not to return? What a condition are we in! O think of it! In the midst of wolves, in a generation of vipers, sinning, suffering, groaning, dying. What a death-struck world is this! What a paradise lost! What an unfathomable grave-yard do we daily inhabit!

And think you Christ will leave his groaning ones here in this state forever? O no! that would be like our dealings with Christ, but not like his with us. He that came to suffer will come to triumph. He has purchased, and he will possess.

Herein is seen the patience of the saints. They have forsaken the world and present things for the name and sake of Christ. They are hated for his sake. They prefer him to all. And will he not come and reward them? He will come and he will not tarry.

What a day will that be when we shall be loosed from prison, when we are delivered, when we are saved! He will not come to be spit upon, or to be buffeted by a godless world. He will come King of kings, and Lord of lords.

O careless world! then shall ye see the glory of Him whom ye have pierced, and whom ye have despised; of whom you have said, We will not have this man for our ruler. Then shall your hearts yearn to be acknowledged friends of the glorious King, whose dominion shall be from the river to the ends of the earth. He will not come to Jerusalem on an ass, but in the clouds, on the wings of the morning; attended not with hosannahs of dying men, but with loud acclamations of glorious melody from the hearts and tongues of immortal hosts and redeemed ones. Then shall ye witness the truth—"Blessed are all they that wait for him." Then shall commence the morning of *inconceivable wonders*, the mighty hour that staggers partial faith. Now, now is come the hour for the fulfillment of his word: "*All* that asleep shall awake"! Then shall these scattered bones and dust become a man. Then shall I open mine eyes to behold the wonders of eternity. Then shall I see as I am seen, and know as I am known; yea, I shall know the certainty of everlasting truth.

Now then will I triumph in the eternal God, in all his promises, and continually pray, Come, Lord Jesus, and come quickly; and receive from the Spirit the joyful sound—Amen, even so, come, Lord Jesus.

Your brother in sorrow, D. WHEELER.

East Cambridge, Mass.

For the World's Crisis.

LINES IN AN ALBUM.

What shall I ask for thee, my friend?
Days free from care and full of bliss?
Nay, for till time's last storm shall end,
This world grants not a boon like this.

What shall I ask? for wealth and gold,
For pomp and glory sought and gained?
Nay, for these things seem vain when told
To hearts bowed down and spirits pained.

What shall I ask? for thornless flowers,
Scattered along thine earthly way?
Nay, till you reach bright Eden's bowers,
Shall you escape the desert's sway.

I ask for thee a steadfast heart,
A soul untroubled and secure,
A faith unshrinking zeal to impart,
A spirit noble to endure.

I ask for thee a steady aim,
A mind by fear nor favor swayed,
Devoid of earthly pride and shame,
In peace on God's own mercy stayed.

I ask for thee a Savior's love,
Coming to cheer each gloomy hour,
Which, even when heaven and earth shall move,
Shall hold thee safely by its power.

I ask for thee, when toils are o'er,
A rest eternal, sacred, sure,
A home, when time shall be no more,
Where friendship ever shall endure.

H. L. H.

PREACHING FOR THE MASSES.

BY REV. GEORGE SHEPARD, D. D.

Is there any way to make our preaching more effectual on the masses—make it strike and do good beyond the customary limit or range of its efficacy? It is alleged, from a highly authoritative source, in a recent book on the christian ministry, that the preachers of this day are at fault—keeping too much to a refined and intellectual type of discourse—having too constantly in mind an elite or elect class of hearers. I do not undertake to pronounce on the statements of this book, any further than to say, that they deserve the serious consideration of the ministry.

I suggest here, that there are three cardinal qualities which, as it seems to me, would give our preaching a far greater effectiveness in the old, beaten field, and which especially would carry it over into new fields, and make it more signally a power there. Preaching viewed, first, as promulging, or declaring; secondly, as self-evidencing; thirdly, as dispensing. If we examine carefully the earliest preachers of the church—the apostles especially—we shall find unquestionably that they were remarkable, were characterized, by these three qualities or features: promulging, self-evidencing, and dispensing—these the cardinal qualities of their preaching.

Let us now turn to these as elements of power in setting forth to men—*new classes of men*—the gospel message. We first view preaching as proclaiming, promulging, declaring, and consider the condition of power so far as lying in this quality. The first christian preachers were prominently promulgers. The very name preacher (*kerux*) indicated this. The preacher, a herald—preaching then, a species of heralding; a trumpet-tone and service; a concrete embodiment and setting forth of knowledge and doctrine; a seizing and greatening certain primary and essential facts, giving them an unqualified and unmistakable outstand and prominence—somehow making them obtrusive and adhesive to the men in hearing. So did Paul, the great apostle, and the greatest of preachers. Evidently two master ideas successively had possession and ruled in him; first, was the old, fomenting, Jewish idea; then, this regenerated, and baptized into the christian idea—the seat, ever after, of infinitely purer and intenser ardors; not now the bondage of law, under the pharisaic interpretation, but the largeness, freeness, and opulence of faith, as the justifying principle or condition. We may be surprised at Paul's confined range, as indicated in that announcement he so emphatically makes—"For I am determined not to know any thing among you save Jesus Christ and him crucified." But we are not to conclude that this species of limitation, recognized by the apostle, operated to cramp or enfeeble his action—rather the opposite. For we find all down the past that the great achievers by speech and deed have been more commonly of a like limitation—a very few things on their part to say or do, but those few overwhelmingly put.

There is one quality which preaching thus viewed as announcing, promulging, secures, namely: That it is ever clearly positive in its character. Of necessity, it must be strongly positive—a projecting into bold relief of the great essentials in fact and doctrine. This must be done, in order that the minds that are to receive them, may, in some tolerable proportion to the whole, *succeed in receiving* them, really take them in, apprehend them, and not mistake concerning them. It is remarkable how difficult it is to secure a clear lodgment, in the minds of the people, of the most simple, rudimental truths, in morals, government, or religion. Take repentance, for instance. How many hear repentance preached through life, and at the end but imperfectly know what it is; so that, if their salvation turned upon their having the right intellectual idea, they would not be saved.

Take, also, the war matters now so sadly in progress. How utterly perverse are the views and judgments of multitudes at home and abroad; and this, for the want of the one central, cardinal idea—that it is a *rebellion* we are contending with. *Our* foes and *their* friends are REBELS. How exceedingly difficult to gain admission for this idea—even this, which, if admitted, sets all else in the judgments right. How all but impossible has it been to gain a place for it amongst those of our fatherland. True, it is the passions that cloud and hinder, and this same holds everywhere on all vital subjects, especially religion. Hence, the propriety and necessity that the preaching deal in very clear statements; not thin, or fine, or equivocal; not the truth split into hairs; but endued with substance, and built into the concrete; and continue thus to do; and, if possible, succeed in getting a few leading right ideas at once clearly into the head, and profoundly in the heart.

It follows, almost without an inference, that the kind of preaching we are considering—preaching with the obtrusive and implanting intent—not only does not ask for the refinements of rhetoric, the mere esthetics, but instinctively dismisses them. The very aim and tone of this kind, necessitate plainness. And then the great precursor in this line has struck for us the key. He has given us the pattern, who, in carrying through his resolve—"*not* to know any thing among the people save Jesus Christ and him crucified"—fell, as he tells us, upon the simplicities of language, abjured the high wrought, the artistic, or what he calls, as given in our tongue, "the excellencies of speech." He appears before us as one evidently burdened, and greatly hesitating, on account of the disadvantageous, the homely, the enfeebling, lying in his case. And yet, when he came to the work, he did it manfully; he did it mightily, inasmuch as his preaching was not with the "enticing words of man's wisdom," but with the opposite in style, and *therefore* with demonstration and power.

It is worthy of note how often the men with the defects have the most signally wrought and swept on to the large results. As in the case of this apostle, whom we hear groaning in his conscious meanness, at the same time the world and heaven were ringing with the fame of his deeds. While sinking himself out of sight, principalities and powers, the most hostile and audacious, were giving way before him. And it was done in his case "by the foolishness of preaching;" and also in the case of most who have come after him in any like efficiency—it was "by the foolishness of preaching." Who has not found himself springing to the rescue of this phrase of Paul's using, ready to show that it does not mean foolish preaching? For one, I have been somewhat shaken on that point; and, from later observations, am about ready to confess that it does, sometimes at least, mean foolish preaching. One thing is certain, that to us of the rules and the forms, it is foolish preaching. There is no linking of a process; or backing of an argument; or felicity of figure or phrase. Only this: the great things of God are boldly given; done with a rough depicting, a vehement downrightness, a persistent affirming. The people are told that it is so, just as it is here written in the book. "The eternal all with you is at stake. See the rage and swelter of the devouring fire. Behold the Lamb of God. Now is the time. Escape for your life." And the rugged and steaming words take hold; and men in crowds that never heard before, hear now; and the weakness and the foolishness strangely become to them a power of redemption—this, when it is about certain that the far abler man, by the more authentic modes, and by a speech replete with all the selectest qualities, never would have reached them.—*Independent.*

For the World's Crisis.

"WHO SHALL STAND?"—Mal. 3: 2.

Often have we all thought of that searching question, and no doubt received benefit every time we considered its import, as well as its chronology—"*when* HE APPEARETH. The answer is plain; all we need to do is to *examine* ourselves, and *prove* whether we are RIGHT *now*, i. e., always right, in the present tense. Paul, Peter, and John, of the apostles, agree with Malachi (3: 16) as to the character of those who will stand before HIM in judgment. Malachi declares it is those "who feared the Lord," and John tells us in verse four of his first epistle, that he writes "these things" that our "joy may be full." On reading "these things," we find "If we *walk* in the light . . . . we have fellowship, ... and the blood of JESUS . . . cleanseth us from sin." And again, "hereby WE KNOW that we love him, if we keep his commandments;" and whoso keepeth HIS word, in him verily is the love of God perfected; hereby—we KNOW that we are in him." So when we speak of abiding in Christ, the vine, we *know* how to prove ourselves there. In fact, all of John's epistle tends to show us how firmly we can rest assured of eternal life. If we are *truly abiding* in the vine, shall we have any fears of being cast off at the left hand when he appeareth?

Here let me say, I know of nothing so comforting to a weak, doubting soul, as this first epistle of the beloved disciple. Peter's testimony is that if we "do *these things*, we shall *never* fall," while Paul declares, "There is therefore no condemnation to them which are in Christ Jesus," agreeing fully with John's statement, "there is no fear in love; perfect love casteth out all fear." Being thus blessed, we have confidence when HE shall appear, and shall "not be ashamed before him at his coming."—John 2: 28.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord." There is a "know so" to this faith, wholly unlike that of a class of Infidels in Lowell, who have been considering this question, "Who and what is God?" One of the rules of the discussion being that no participant should quote or be influenced by any authority whatever except his *own* mind. Every one expressed his views freely, yet no conclusion could be reached. Thank God, we can all be established in the faith once delivered to the saints, (i. e., delivered only ONCE,—as that was sufficient. If it could be shown that it was delivered TWICE, then a doubt might be raised as to *which* of the two would be the ONE FAITH we were to follow.) Now, having this full assurance of faith, our joy will be complete, and although God's judgments may fall with telling effect upon the wicked, yet like Habakkuk will we rejoice in the Lord, and joy in the God of our salvation.

Brethren, heed Paul's exhortation; "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as YE KNOW that your labor is not in vain in the Lord."

Yours, believing the judgment to be very near at hand, C. W. SARGENT.

East Concord, N. H.

N. B. As the season is nearing when camp, grove, and tent meetings can be held, I would endorse Sr. Willard's article on "Wilbraham" (in Crisis of April 26th), as being applicable to many, if not all, such meetings. Begin to prepare for them now. Let business be so arranged as to have ample time to go, and go prepared to benefit others who may be in need of your help. Do not go like a cold-hearted and worldly professor, who, on being asked by a sinner to pray for him, (on a certain occasion, when he felt the need of a Savior,) was obliged to pray for himself first before he could pray for the poor sinner.

C. W. S.

For the World's Crisis.

PRAYER.—No. 8.

Dear reader, in conclusion suffer a word of exhortation. We have cited your attention to a few of the many illustrations abounding in the Scriptures of the power of prayer—prayer offered by those of like passions with us—by those who were encompassed with infirmity, and far from perfect in all their acts. We have done this for your encouragement. God is just as willing to hear and answer your prayers as he was theirs.

And if under the less effulgent light of the old dispensation, with far less helps to faith than are now afforded, with a more limited knowledge of the power and love of God than is now made known, the saints were enabled so fully to prevail in prayer, how much more ought christians now to daily exult in the assurance of answers from heaven.

The Lamb of God, that taketh away the sin of the world, had not then been slain; the High Priest, who ever liveth to make intercession for those who come unto God by him, and is able to save to the uttermost all who thus come, had not then ascended on high as our Advocate; the vast treasury of grace, sufficient for every want, adapted to every emergency, was not then opened; the exceeding great and precious promises, by which we are made partakers of the divine nature, were not then given; the Comforter had not then come; the Holy Ghost had not then been poured forth in its fulness for the consolation, guide, instructor, illuminator, reprover, sanctifier, intercessor, witness and pledge of future life and glory to the church. All these rich gifts pertain to the New Covenant.

Then God had not manifested himself fully as a God of *love*. He revealed himself in flame, in the lightning's flash, the thunder's roar, the earthquake, the destroying hail, the blasting mildew, the dreadful plague. He sent forth prophets, not laden with messages of mercy so much as messages of woe. They came with denunciations for sin, and predictions of coming wrath.

But to us God hath spoken by his Son. He comes not as a messenger of woe, but as an angel of love. No lightning's flash, no thunder's peal, mark the opening of the New Era, as at Sinai. The music of the heavenly throng greets the ear, while angel voices announce the glad news of a Savior's birth. God now reveals his love and good will to suffering humanity through the life and teachings of his beloved Son. He shows them the path of immortality—the way of holiness. He invites them to the Father's arms. He receiveth sinners and eateth with them. He searcheth for the lost sheep. He wins the prodigal back. He heals the sick. He opens blind eyes, unstops deaf ears, and causeth the lame man to leap as an hart, and the tongue of the dumb to sing. How he sympathizes with the suffering, weeps with the bereaved, succors the destitute! Consider his gentle, loving, merciful character, and then remember HE is the one who says, "He that cometh unto me, I will in no wise cast out." He is the one who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He is the one who says, "I will pray the Father for you." He is the one who has assured us that "whatsoever ye ask of the Father in my name, I will do it for you." He is the one who says, "Ask, and receive, that your joy may be full." He is the one who ever liveth to make intercession for you, when you come to the Father in his name. Can you come to him? Can you not believe his blessed promises? Can you not rely on his blood for pardon and purity; on his name for acceptance with God; on his intercessions for success in prayer? Can you not cast all your burdens on this kind Friend?

He was a perfect representation of the Eternal Mind. All the love, all the pity, all the tenderness exhibited by him, first had their embodiment in the Father. He came not to reconcile God to the world, but the world to God. He came to convince us of a Father's love to his sinful children. God so loved the world as to give his only begotten Son to die for its salvation. If he freely gave Heaven's richest boon, how much more will he with him freely give us all things! He gave the greatest; will he withhold the less?

By the character of Christ, the promises of Christ, the intercession of Christ, we have every encouragement to pray in faith, nothing doubting. Let us not only know, but also *believe* the love the Father hath to us, and believing commit ourselves unreservedly to him for protection from evil, asking confidingly for every needed grace, walking with him in sweet fellowship. He would have us exhibit to the world the fair robes with which he clothes us, the precious ornaments with which he adorns us, the luxuries with which he feeds us, the abundant joys he bestows upon us, that others may thereby be won to his home and heart.

May the Lord stir us up to pray more believingly—more fervently—more effectually, that we may be made more joyful in his house of prayer. May the cold, unfeeling, formal, stereotyped prayer be exchanged for the simple, earnest, heartfelt, trusting supplication, mixed with praise, which honors God, and brings strength, and power, and purity, and love, y[illegible] every heavenly grace in abundant fulness to our own souls.

To aid in this work, take your pens, my brother and sister, and sketch some incident from your own experience of the efficacy of prayer. We need experience. We have much theory, let us have a weekly portion of simple heart experience for the nourishment of our spiritual nature.

M. D. W.

For the World's Crisis.

RELIGION.—WHAT IS IT?

Most that profess it seem to mistake its true nature. Some suppose it to be a certain kind or amount of feeling, and they do not claim to have religion if destitute of the same. If this varies they lay it often to temptation or to some trial, and do not have any more religion until they get this again; and it is often a cause of great trial and discouragement to them because their enjoyment is so limited; and the greater part of their time is taken up in hoping for better days, but this they do not look for unless there should be a revival, as they term it. On such occasions they seem to wake up a little; but their enjoyment is limited to the revival excitement, and dies away with it. They are always in hot water or cold, and their conduct is much like that of the world, more or less, according to circumstances. Sometimes hearing a good sermon will produce this feeling; this they call enjoying religion a little. It seems to be quite a mystery why they have so little good feeling. Shall I solve the mystery?

What is religion? It is purely obedience to God, and nothing else; and the enjoyment of religion is just in proportion to our obedience. All the feelings that we may have that we call religion are only of human kind, unless they spring from obedience. Good conduct will produce good feelings. If we have but little enjoyment it is because we are disobedient. If we want permanent enjoyment we must be continually obedient.

O that all who are looking for the coming of Christ would show that they are sanctified through the truth by continual obedience to God!

H. L. BRADLEY.

Bristol, Ct.

For the World's Crisis.

DIVINITY OF CHRIST.

We read in John, first chapter, "In the beginning was the word, (the word of God,) and the word was with God (for he spoke it) and the word was God. All things were made by him, and without him was not any thing made that was made." How was this? He spake, and it was done. God spoke the word, and the divine influence, or Holy Spirit, obeying the command caused Christ to be created. Matt. 1: 18; Luke 1: 35; John 1: 14.

We see by this that the second Adam, or Christ, was created in something such a manner as the first Adam. The first Adam was created in innocence. So was the second. But the first was tempted before the Holy Spirit had come upon him, and the second, even Christ, after. See Luke 3: 22; 4: 2; Matt. 1: 16; 4: 1; Mark 1: 10–13.

In this we see the works of God contrasted in a beautiful manner, and we stop and ponder for a moment with enraptured delight. It was Christ who was tempted in every point like as we are, but without sinning. He bore the cross and endured the shame for you and me. He ascended to the right hand of the Father, and is there making intercessions for us. He soon will come as King of kings and Lord of Lords. Are you prepared to meet him? May God prepare us to meet him in peace, and hear his welcome voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

HERBERT H. BROWN.

Rochester, N. Y.

☞ *Whosoever* and *whatsoever* are two precious words often used in the mouth of Christ. "Whosoever will, let him take the water of life freely." (Rev. 22: 17.) "Whatsoever ye shall ask in my name, that will I do." (John 14: 13.) "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation *free*; "whatsoever" makes it *full*.

☞ Begin your web, and God will supply you with thread.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

TO L. A.—A MEMORIAL.

Standing amid life's rugged ways,
Far down the vista of the years
I look on scenes of other days,
And see thee through a mist of tears.

And yet, beyond the tears that fall
Unbidden, as I think of thee,
Our friendship was unclouded all,
And calmer than a summer sea.

Though years have passed since last we met—
Thou sought a home afar from me—
Yet memory never can forget
The happy hours I've passed with thee.

Thy heart was strong, thy years were few—
Ah! little did I think thine eyes
Would never more behold the blue
That's painted on thy native skies.

Ah! little was I thinking when
Thou bid'st our wave-washed shores adieu,
I ne'er should hear thy voice again
Until the earth shall bloom anew.

Thinking upon thee, cold and dead,
My eyes are blind with tears of pain;
The very clouds above my head
Deep-bordered with a fringe of rain;

The wild winds that go mourning by,
The dirge that riseth from the sea,
The lonely sea-bird's wailing cry,
Are sad, as if they mourned for thee.

We soon shall stand amid the Spring—
Ah, me! the brightness and the bloom;
O, tell me, what hast thou to bring
Hearts that have one more silent room?

O! may thy hours pass swiftly by,
And bring to earth that glorious day,
When shall be heard no bitter cry,
And all her tears be wiped away.

MRS. CHAS. A. KNOWLES.

Peace Dale, R. I.

For the World's Crisis.

IMMANUEL.

That the above name is applicable to our Savior is evident from the general testimony of the Scriptures. Paul writes that the ministry of reconciliation consists in this: "To wit, that God was in Christ reconciling the world unto himself." 2 Cor. 5: 12. Therefore, as "God was in Christ," the name, Immanuel, is not only applicable, but requires to be applied to him to denote the divine manifestation in him. Accordingly, this name is applied to him in Matthew's gospel (chap. 1: 23,) when speaking of his being conceived and born of the virgin Mary. But this testimony of Matthew is objected to, because he testifies that the prophecy of Isaiah (chap. 7: 14) was literally fulfilled in the birth of Christ Jesus. This is objected to by those who think they have a more correct understanding of this prophecy than the one who penned the account in Matthew; because they infer that it was to have been fulfilled in the days of Ahaz, several hundred years before the birth of Christ. And yet they do not pretend that it was literally fulfilled even then, for they have no record of any such conception. To be sure Isaiah's wife conceived about that time, but then that proves that she was a married woman, instead of a virgin. And she had a son, and called his name, not Immanuel, but Mahershalal-hash-bar. Their inference is drawn so forcibly that its reaction draws them into a difficulty from which they cannot extricate themselves.

They infer that the prophecy was a sign to Ahaz, and that it could not have been a sign to him unless he had lived until it was fulfilled. But they overlook the fact that the sign was of a complex character, and included the [illegible] of the two kings who were warring against Ahaz, so that if the one part was fulfilled, it would be a standing sign that the other would be. It seems that Rezin, king of Syria, and Pekah, king of Israel, had taken counsel together against Ahaz, saying, "Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst thereof, even the son of Tabeal," verse 6. To inform Ahaz that the design should never come to pass, Isaiah said, "Thus saith the Lord God, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within three score and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe surely ye shall not be established." Verses 7–9.

In proof of the prediction here made we read thus: "Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the heighth above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land which thou abhorrest shall be forsaken by both her kings." Verses 14–16.

Not only is the birth of the virgin's child here predicted, but also the death of those two kings. And, as their death took place very soon afterwards, it would be a standing proof to Ahaz that the other part of the sign would likewise be fulfilled in as literal a manner. So it would have been not only a sign to Ahaz, but to the house of David in future time, until it was wholly fulfilled in the birth of Jesus by the virgin Mary, and from thence forward forever. For the sign was given as a pledge that the design of those two kings to rob the tribe of Judah of their kingly rights should not come to pass.

But the birth of a child by some young, married woman, or an old one, in the days of Ahaz, would be no proof that the design of those two kings might not be carried into effect by their successors. It would be no proof, because it would be difficult to decide where, or of what female, he was to be born, and afterwards, whether any child born in his day would be said to have been *born* of a virgin. Besides, the expression—"Butter and honey shall he eat," indicates a state of peace when such articles would be abundant, which state of peace would be condusive of a sooner developement of the child's power to refuse the evil, and choose the good. But what evidence have we that any such child was born, under such circumstances, in the days of Ahaz? It cannot be in this statement—"Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken by both her kings;" for that might have been fulfilled long before the child was born.

But, it must be conceded, the passage admits of a little chance for an inference, by which a great logical blunder may be committed, by those who are fond of grand and lofty tumbling. While on the other hand, there are two ways by which the inference may be met; first, because in prophecy things that are not, are sometimes spoken of as though they were—"unto us a child is born"—so the child might have been spoken of as though he were—"before the child shall know;" and that is, before the time required ordinarily for the child to know this, the land should be forsaken of both her kings. And then again, the term "child" might have been put for children in general; that is, before children who were born at the time the prophecy was uttered, should know to refuse the evil, and choose the good, those two kings were to become extinct. But there is something more said by Isaiah in continuation. He said to Ahaz:—

"The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that the is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria; . . . . and it shall come to pass that in that day, that a man shall nourish a young cow and two sheep; and it shall come to pass, for the abundance of milk that they shall give, that he shall eat butter; for butter and honey shall every one eat that is left in the land."

The wars between Judah and Israel, by which that land was devastated, were brought to an end by the subjugation of both peoples by the king of Assyria. And thus the house of Ahaz became tributary, finally, to the king of Assyria, and became incorporated into that kingdom; which was finally conquered by the Medo-Persian kingdom, and that by the Grecian, and that by the Roman. So that upon the house of Ahaz and his people, there came days such as had not come, "from the day Ephraim departed frou Judah."

So as it was to be in that day, or days, when the child was to "eat butter and honey," and as that day did not come till long after the death of Ahaz, we have no right to assume that the child called Immanuel was born until after the days of Ahaz. And so there is no evidence to show that Matthew was incorrect in declaring that the prophecy of Isaiah was fulfilled in the birth of Jesus, the son of Mary and Son of God.

WILLIAM HOBBS.

For the World's Crisis.

"WALK IN LOVE."

Some professing christians seem to forget this text; perhaps they have never learned it, and they "walk" in *hatred*, or *coldness*, or *indifference*, just as much as though it was not in the Bible. But it is there. It is short, containing only three words, and in them have the whole gospel of Jesus. For, says John, "He that *loveth* is born of God." It is a peculiar sort of love, and the directions about it are very simple and plain, to wit: "Walk in" it, or "walk *together* in" it;—for that is the force of the text. How can two "walk together except they be agreed?" Not by any means, and the agreement is "love"; and "walking" in it is keeping in it together, each and all being principally influenced by it.

There is the love of the world, but it is unlike *christian* love, for "if any man love the *world*, the love of the Father is not in him." Neither is it in him if he loves *like* the world. The world loves on the principle of the preferences of taste or refinement. Its loves are selfish and fickle, so that they depend for their development and support on fortunate natural circumstances, and if those circumstances are wanting, the *love* is wanting; and as they are likely to change, the love is likely to go with them. So that the poet truthfully said—

"The friends that in our sunshine live,
When winter comes are flown."

The love spoken of as *christian* love is dependent on circumstances, but not natural ones. The simple circumstance is conversion to God, and even then it may change; but when in the heart, its nature and effects are quite different. Its field is a large one, and in this short article I cannot go over it all. I simply wish to call the attention of the readers of the Crisis to a few negative facts with reference to it.

It is not like the love of the world, or natural love, regulated by natural tastes. That love is captious. This love avoids captiousness. It has no notions, no caste, no [illegible], except it be confined to God's people, and even then in but one of its characteristics. It has two, the *reciprocal*, and the *diffusive*. In the former it has some semblance to that of the world, but in the latter is peculiar to itself; so that being confined to no narrow bounds, it expresses itself in the language of the poet Wesley:—

"Oh! that the world would taste and see
The riches of his grace;
The arms of love that compass me
Would all mankind embrace."

So that narrow-minded bigots and creedists cannot well have it. It is a great leveler, knowing no limited boundary, but including all in unbelief, that he might have mercy upon all. God has no respect of persons, and *loves* all his saints alike. But some of those who profess to be in his "arms of love" have a different idea; they love themselves quite as well as they do any one; they are anxious to have every thing done to please themselves; and in the church, instead of being humble and loving, they are selfish and dictatorial. They are fastidious. The diffusive character of christian love, in fact the very feature that makes it "christian," they have forgotten. They are not satisfied with this preaching, or that; they want something *smart*. They are not willing to be simple in faith and good works, really enjoying religion; so they put themselves in the place of critics, and dictate how this preaching shall be done, and how that. One thinks in a certain way, and another the opposite way; and they forget that Father's plan is to give each his portion in due season, and he will send by whom he will, and so arranges the work of the gospel as that each one may give some crumbs of the bread of life to the other.

When christians walk in love, the great object of all is to make each brother and sister amount to as much in the service of God as possible. There is no exclusiveness, but the great motto is—Let us not judge one another any more, but in honor preferring one another, that we may be helpers to each other's joy.

I have sometimes in my pilgrim journey been more tried and afflicted by my brethren than by the world, on that very account; and I have from the fulness of their hearts received from many a mighty comfort.

When christians "walk in love," the church prospers. Some seem to think that prosperity is the certain result of having a smart preacher, and everything else in a smart way; when the truth is, there is the greatest prosperity with the humble, unpretending ones, whether they are "smart" or not; for God will give the sweet peace, the holy communion, to those who

"In expectation sweet,
. . . wait, and sing, and pray";

who are bound together in the "bundle of love," and who care more to be meek and holy in all their intercourse with each other. They may be anxious that all should hear the truth, and, Bible in hand, urge it upon their consideration; but they will not get out of the "little humble way," and like the popular churches in their desire strive to get numbers at the expense of humility.

In all these perilous times, there is need of the loving spirit of the early christians, whose popularity was to hold meetings in the caves of the earth, and who were glad to hear the comforting truth from whomsoever the message came.

Those who are looking for the Lord have special reason to be loving and sympathetic toward the household of faith, because as the trials increase and the dangers accumulate, they will need more and more the encouragement of the brethren and the sustaining grace of God. The time is coming, brethren; it is with us now; but it is yet to be more true than now, when nothing but the love of God and the brethren will be of value. All else is and in a more marked manner yet will still be worthless.

L. C. MCKINSTRY.

Montreal, C. E.

For the World's Crisis.

COMING OF CHRIST.

"Amen, even so, come, Lord Jesus."

Well may the coming of Christ be longed for by his people. For their sake he came into the world, suffered, died, rose, ascended; and for their sake it is that he will return. For their sake he will come and gather his people unto himself, that where he is there we may be also.

O glorious Bridegroom! thy departure was not upon divorce. Thou didst not leave us with a purpose to return no more. We have his promise, "I will come again." Fellow christian, what should we do if Christ were not to return? What a condition are we in! O think of it! In the midst of wolves, in a generation of vipers, sinning, suffering, groaning, dying. What a death-struck world is this! What a paradise lost! What an unfathomable grave-yard do we daily inhabit!

And think you Christ will leave his groaning ones here in this state forever? O no! that would be like our dealings with Christ, but not like his with us. He that came to suffer will come to triumph. He has purchased, and he will possess.

Herein is seen the patience of the saints. They have forsaken the world and present things for the name and sake of Christ. They are hated for his sake. They prefer him to all. And will he not come and reward them? He will come and he will not tarry.

What a day will that be when we shall be loosed from prison, when we are delivered, when we are saved! He will not come to be spit upon, or to be buffeted by a godless world. He will come King of kings, and Lord of lords.

O careless world! then shall ye see the glory of Him whom ye have pierced, and whom ye have despised; of whom you have said, We will not have this man for our ruler. Then shall your hearts yearn to be acknowledged friends of the glorious King, whose dominion shall be from the river to the ends of the earth. He will not come to Jerusalem on an ass, but in the clouds, on the wings of the morning; attended not with hosannahs of dying men, but with loud acclamations of glorious melody from the hearts and tongues of immortal hosts and redeemed ones. Then shall ye witness the truth—"Blessed are all they that wait for him." Then shall commence the morning of *inconceivable wonders*, the mighty hour that staggers partial faith. Now, now is come the hour for the fulfillment of his word: "*All* that sleep shall awake"! Then shall these scattered bones and dust become a man. Then shall I open mine eyes to behold the wonders of eternity. Then shall I see as I am seen, and know as I am known; yea, I shall know the certainty of everlasting truth.

Now then will I triumph in the eternal God, in all his promises, and continually pray, Come, Lord Jesus, and come quickly; and receive from the Spirit the joyful sound—Amen, even so, come, Lord Jesus.

Your brother in sorrow, D. WHEELER.

East Cambridge, Mass.

For the World's Crisis.

LINES IN AN ALBUM.

What shall I ask for thee, my friend?
Days free from care and full of bliss?
Nay, for till time's last storm shall end,
This world grants not a boon like this.

What shall I ask? for wealth and gold,
For pomp and glory sought and gained?
Nay, for these things seem vain when told
To hearts bowed down and spirits pained.

What shall I ask? for thornless flowers,
Scattered along thine earthly way?
Nay, till you reach bright Eden's bowers,
Shall you escape the desert's sway.

I ask for thee a steadfast heart,
A soul untroubled and secure,
A faith unshrinking zeal to impart,
A spirit noble to endure.

I ask for thee a steady aim,
A mind by fear nor favor swayed,
Devoid of earthly pride and shame,
In peace on God's own mercy stayed.

I ask for thee a Savior's love,
Coming to cheer each gloomy hour,
Which, even when heaven and earth shall move,
Shall hold thee safely by its power.

I ask for thee, when toils are o'er,
A rest eternal, sacred, sure,
A home, when time shall be no more,
Where friendship ever shall endure.

H. L. H.

PREACHING FOR THE MASSES.

BY REV. GEORGE SHEPARD, D. D.

Is there any way to make our preaching more effectual on the masses—make it strike and do good beyond the customary limit or range of its efficacy? It is alleged, from a highly authoritative source, in a recent book on the christian ministry, that the preachers of this day are at fault—keeping too much to a refined and intellectual type of discourse—having too constantly in mind an elite or elect class of hearers. I do not undertake to pronounce on the statements of this book, any further than to say, that they deserve the serious consideration of the ministry.

I suggest here, that there are three cardinal qualities which, as it seems to me, would give our preaching a far greater effectiveness in the old, beaten field, and which especially would carry it over into new fields, and make it more signally a power there. Preaching viewed, first, as promulging, or declaring; secondly, as self-evidencing; thirdly, as dispensing. If we examine carefully the earliest preachers of the church—the apostles especially—we shall find unquestionably that they were remarkable, were characterized, by these three qualities or features: promulging, self-evidencing, and dispensing—these the cardinal qualities of their preaching.

Let us now turn to these as elements of power in setting forth to men—*new classes of men*—the gospel message. We first view preaching as proclaiming, promulging, declaring, and consider the condition of power so far as lying in this quality. The first christian preachers were prominently promulgers. The very name preacher (*kerux*) indicated this. The preacher, a herald—preaching then, a species of heralding; a trumpet-tone and service; a concrete embodiment and setting forth of knowledge and doctrine; a seizing and greatening certain primary and essential facts, giving them an unqualified and unmistakable outstand and prominence—somehow making them obtrusive and adhesive to the men in hearing. So did Paul, the great apostle, and the greatest of preachers. Evidently two master ideas successively had possession and ruled in him; first, was the old, fomenting, Jewish idea; then, this regenerated, and baptized into the christian idea—the seat, ever after, of infinitely purer and intenser ardors; not now the bondage of law, under the pharisaic interpretation, but the largeness, freeness, and opulence of faith, as the justifying principle or condition. We may be surprised at Paul's confined range, as indicated in that announcement he so emphatically makes—"For I am determined not to know any thing among you save Jesus Christ and him crucified." But we are not to conclude that this species of limitation, recognized by the apostle, operated to cramp or enfeeble his action—rather the opposite. For we find all down the past that the great achievers by speech and deed have been more commonly of a like limitation—a very few things on their part to say or do, but those few overwhelmingly put.

There is one quality which preaching thus viewed as announcing, promulging, secures, namely: That it is ever clearly positive in its character. Of necessity, it must be strongly positive—a projecting into bold relief of the great essentials in fact and doctrine. This must be done, in order that the minds that [illegible] them, really take them in, apprehend them, and not mistake concerning them. It is remarkable how difficult it is to secure a clear lodgment, in the minds of the people, of the most simple, rudimental truths, in morals, government, or religion. Take repentance, for instance. How many hear repentance preached through life, and at the end but imperfectly know what it is; so that, if their salvation turned upon their having the right intellectual idea, they would not be saved.

Take, also, the war matters now so sadly in progress. How utterly perverse are the views and judgments of multitudes at home and abroad; and this, for the want of the one central, cardinal idea—that it is a *rebellion* we are contending with. *Our* foes and *their* friends are REBELS. How exceedingly difficult to gain admission for this idea—even this, which, if admitted, sets all else in the judgments right. How all but impossible has it been to gain a place for it amongst those of our fatherland. True, it is the passions that cloud and hinder, and this same holds everywhere on all vital subjects, especially religion. Hence, the propriety and necessity that the preaching deal in very clear statements; not thin, or fine, or equivocal; not the truth split into hairs; but endued with substance, and built into the concrete; and continue thus to do; and, if possible, succeed in getting a few leading right ideas at once clearly into the head, and profoundly in the heart.

It follows, almost without an inference, that the kind of preaching we are considering—preaching with the obtrusive and implanting intent—not only does not ask for the refinements of rhetoric, the mere esthetics, but instinctively dismisses them. The very aim and tone of this kind, necessitate plainness. And then the great precursor in this line has struck for us the key. He has given us the pattern, who, in carrying through his resolve—"*not* to know any thing among the people save Jesus Christ and him crucified"—fell, as he tells us, upon the simplicities of language, abjured the high wrought, the artistic, or what he calls, as given in our tongue, "the excellencies of speech." He appears before us as one evidently burdened, and greatly hesitating, on account of the disadvantageous, the homely, the enfeebling, lying in his case. And yet, when he came to the work, he did it manfully; he did it mightily, inasmuch as his preaching was not with the "enticing words of man's wisdom," but with the opposite in style, and *therefore* with demonstration and power.

It is worthy of note how often the men with the defects have the most signally wrought and swept on to the large results. As in the case of this apostle, whom we hear groaning in his conscious meanness, at the same time the world and heaven were ringing with the fame of his deeds. While sinking himself out of sight, principalities and powers, the most hostile and audacious, were giving way before him. And it was done in his case "by the foolishness of preaching;" and also in the case of most who have come after him in any like efficiency—it was "by the foolishness of preaching." Who has not found himself springing to the rescue of this phrase of Paul's using, ready to show that it does not mean foolish preaching? For one, I have been somewhat shaken on that point; and, from later observations, am about ready to confess that it does, sometimes at least, mean foolish preaching. One thing is certain, that to us of the rules and the forms, it is foolish preaching. There is no linking of a process; or backing of an argument; or felicity of figure or phrase. Only this: the great things of God are boldly given; done with a rough depicting, a vehement downrightness, a persistent affirming. The people are told that it is so, just as it is here written in the book. "The eternal all with you is at stake. See the rage and swelter of the devouring fire. Behold the Lamb of God. Now is the time. Escape for your life." And the rugged and steaming words take hold; and men in crowds that never heard before, hear now; and the weakness and the foolishness strangely become to them a power of redemption—this, when it is about certain that the far abler man, by the more authentic modes, and by a speech replete with all the selectest qualities, never would have reached them.—*Independent.*

For the World's Crisis.

"WHO SHALL STAND?"—Mal. 3: 2.

Often have we all thought of that searching question, and no doubt received benefit every time we considered its import, as well as its chronology—"*when* HE APPEARETH. The answer is plain; all we need to do is to *examine* ourselves, and *prove* whether we are RIGHT *now*, i. e., always right, in the present tense. Paul, Peter, and John, of the apostles, agree with Malachi (3: 16) as to the character of those who will stand before HIM in judgment. Malachi declares it is those "who feared the Lord," and John tells us in verse four of his first epistle, that he writes "these things" that our "joy may be full." On reading "these things," we find "If we *walk* in the light . . . . we have fellowship, ... and the blood of JESUS . . . cleanseth us from sin." And again, "hereby WE KNOW that we love him, if we keep his commandments;" and whoso keepeth HIS word, in him verily is the love of God perfected; hereby—we KNOW that we are in him." So when we speak of abiding in Christ, the vine, we *know* how to prove ourselves there. In fact, all of John's epistle tends to show us how firmly we can rest assured of eternal life. If we are *truly abiding* in the vine, shall we have any fears of being cast off at the left hand when he appeareth?

Here let me say, I know of nothing so comforting to a weak, doubting soul, as this first epistle of the beloved disciple. Peter's testimony is that if we "do *these things*, we shall never fall," while Paul declares, "There is therefore no condemnation to them which are in Christ Jesus," agreeing fully with John's statement, "there is no fear in love; perfect love casteth out all fear." Being thus blessed, we have confidence when HE shall appear, and shall "not be ashamed before him at his coming."—John 2: 28.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord." There is a "know so" to this faith, wholly unlike that of a class of Infidels in Lowell, who have been considering this question, "Who and what is God?" One of the rules of the discussion being that no participant should quote or be influenced by any authority whatever except his *own* mind. Every one expressed his views freely, yet no conclusion could be reached. Thank God, we can all be established in the faith once delivered to the saints, (i. e., delivered only ONCE,—as that was sufficient. If it could be shown that it was delivered TWICE, then a doubt might be raised as to *which* of the two would be the ONE FAITH we were to follow.) Now, having this full assurance of faith, our joy will be complete, and although God's judgments may fall with telling effect upon the wicked, yet like Habakkuk will we rejoice in the Lord, and joy in the God of our salvation.

Brethren, heed Paul's exhortation; "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as YE KNOW that your labor is not in vain in the Lord."

Yours, believing the judgment to be very near at hand, C. W. SARGENT.

East Concord, N. H.

N. B. As the season is nearing when camp, grove, and tent meetings can be held, I would endorse Sr. Willard's article on "Wilbraham" (in Crisis of April 26th), as being applicable to many, if not all, such meetings. Begin to prepare for them now. Let business be so arranged as to have ample time to go, and go prepared to benefit others who may be in need of your help. Do not go like a cold-hearted and worldly professor, who, on being asked by a sinner to pray for him, (on a certain occasion, when he felt the need of a Savior,) was obliged to pray for himself first before he could pray for the poor sinner.

C. W. S.

For the World's Crisis.

PRAYER.—No. 8.

Dear reader, in conclusion suffer a word of exhortation. We have cited your attention to a few of the many illustrations abounding in the Scriptures of the power of prayer—prayer offered by those of like passions with us—by those who were encompassed with infirmity, and far from perfect in all their acts. We have done this for your encouragement. God is just as willing to hear and answer your prayers as he was theirs.

And if under the less effulgent light of the old dispensation, with far less helps to faith than are now afforded, with a more limited knowledge of the power and love of God than is now made known, the saints were enabled so fully to prevail in prayer, how much more ought christians now to daily exult in the assurance of answers from heaven.

The Lamb of God, that taketh away the sin of the world, had not then been slain; the High Priest, who ever liveth to make intercession for those who come unto God by him, and is able to save to the uttermost all who thus come, had not then ascended on high as our Advocate; the vast treasury of grace, sufficient for every want, adapted to every emergency, was not then opened; the exceeding great and precious promises, by which we are made partakers of the divine nature, were not then given; the Comforter had not then come; the Holy Ghost had not then been poured forth in its fulness for the consolation, guide, instructor, illuminator, reprover, sanctifier, intercessor, witness and pledge of future life and glory to the church. All these rich gifts pertain to the New Covenant.

Then God had not manifested himself fully as a God of *love*. He revealed himself in flame, in the lightning's flash, the thunder's roar, the earthquake, the destroying hail, the blasting mildew, the dreadful plague. He sent forth prophets, not laden with messages of mercy so much as messages of woe. They came with denunciations for sin, and predictions of coming wrath.

But to us God hath spoken by his Son. He comes not as a messenger of woe, but as an angel of love. No lightning's flash, no thunder's peal, mark the opening of the New Era, as at Sinai. The music of the heavenly throng greets the ear, while angel voices announce the glad news of a Savior's birth. God now reveals his love and good will to suffering humanity through the life and teachings of his beloved Son. He shows them the path of immortality—the way of holiness. He invites them to the Father's arms. He receiveth sinners and eateth with them. He searcheth for the lost sheep. He wins the prodigal back. He heals the sick. He opens blind eyes, unstops deaf ears, and causeth the lame man to leap as an hart, and the tongue of the dumb to sing. How he sympathizes with the suffering, weeps with the bereaved, succors the destitute! Consider his gentle, loving, merciful character, and then remember HE is the one who says, "He that cometh unto me, I will in no wise cast out." He is the one who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He is the one who says, "I will pray the Father for you." He is the one who has assured us that "whatsoever ye ask of the Father in my name, I will do it for you." He is the one who says, "Ask, and receive, that your joy may be full." He is the one who ever liveth to make intercession for you, when you come to the Father in his name. Can you come to him? Can you not believe his blessed promises? Can you not rely on his blood for pardon and purity; on his name for acceptance with God; on his intercessions for success in prayer? Can you not cast all your burdens on this kind Friend?

He was a perfect representation of the Eternal Mind. All the love, all the pity, all the tenderness exhibited by him, first had their embodiment in the Father. He came not to reconcile God to the world, but the world to God. He came to convince us of a Father's love to his sinful children. God so loved the world as to give his only begotten Son to die for its salvation. If he freely gave Heaven's richest boon, how much more will he with him freely give us all things! He gave the greatest; will he withhold the less?

By the character of Christ, the promises of Christ, the intercession of Christ, we have every encouragement to pray in faith, nothing doubting. Let us not only know, but also *believe* the love the Father hath to us, and believing commit ourselves unreservedly to him for protection from evil, asking confidingly for every needed grace, walking with him in sweet fellowship. He would have us exhibit to the world the fair robes with which he clothes us, the precious ornaments with which he adorns us, the luxuries with which he feeds us, the abundant joys he bestows upon us, that others may thereby be won to his home and heart.

May the Lord stir us up to pray more believingly—more fervently—more effectually, that we may be made more joyful in his house of prayer. May the cold, unfeeling, formal, stereotyped prayer be exchanged for the simple, earnest, heartfelt, trusting supplication, mixed with praise, which honors God, and brings strength, and power, and purity, and love, yea every heavenly grace in abundant fulness to our own souls.

To aid in this work, take your pens, my brother and sister, and sketch some incident from your own experience of the efficacy of prayer. We need experience. We have much theory, let us have a weekly portion of simple heart experience for the nourishment of our spiritual nature.

M. D. W.

For the World's Crisis.

RELIGION.—WHAT IS IT?

Most that profess it seem to mistake its true nature. Some suppose it to be a certain kind or amount of feeling, and they do not claim to have religion if destitute of the same. If this varies they lay it often to temptation or to some trial, and do not have any more religion until they get this again; and it is often a cause of great trial and discouragement to them because their enjoyment is so limited; and the greater part of their time is taken up in hoping for better days, but this they do not look for unless there should be a revival, as they term it. On such occasions they seem to wake up a little; but their enjoyment is limited to the revival excitement, and dies away with it. They are always in hot water or cold, and their conduct is much like that of the world, more or less, according to circumstances. Sometimes hearing a good sermon will produce this feeling; this they call enjoying religion a little. It seems to be quite a mystery why they have so little good feeling. Shall I solve the mystery?

What is religion? It is purely obedience to God, and nothing else; and the enjoyment of religion is just in proportion to our obedience. All the feelings that we may have that we call religion are only of human kind, unless they spring from obedience. Good conduct will produce good feelings. If we have but little enjoyment it is because we are disobedient. If we want permanent enjoyment we must be continually obedient.

O that all who are looking for the coming of Christ would show that they are sanctified through the truth by continual obedience to God!

H. L. BRADLEY.

Bristol, Ct.

For the World's Crisis.

DIVINITY OF CHRIST.

We read in John, first chapter, "In the beginning was the word, (the word of God,) and the word was with God (for he spoke it) and the word was God. All things were made by him, and without him was not any thing made that was made." How was this? He spake, and it was done. God spoke the word, and the divine influence, or Holy Spirit, obeying the command caused Christ to be created. Matt. 1: 18; Luke 1: 35; John 1: 14.

We see by this that the second Adam, or Christ, was created in something such a manner as the first Adam. The first Adam was created in innocence. So was the second. But the first was tempted before the Holy Spirit had come upon him, and the second, even Christ, after. See Luke 3: 22; 4: 2; Matt. 1: 16; 4: 1; Mark 1: 10–13.

In this we see the works of God contrasted in a beautiful manner, and we stop and ponder for a moment with enraptured delight. It was Christ who was tempted in every point like as we are, but without sinning. He bore the cross and endured the shame for you and me. He ascended to the right hand of the Father, and is there making intercessions for us. He soon will come as King of kings and Lord of Lords. Are you prepared to meet him? May God prepare us to meet him in peace, and hear his welcome voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

HERBERT H. BROWN.

Rochester, N. Y.

☞ *Whosoever* and *whatsoever* are two precious words often used in the mouth of Christ. "Whosoever will, let him take the water of life freely." (Rev. 22: 17.) "Whatsoever ye shall ask in my name, that will I do." (John 14: 13.) "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation *free*; "whatsoever" makes it *full*.

☞ Begin your web, and God will supply you with thread.

For the World's Crisis.

REPORT OF THE NORTHERN OHIO CONFERENCE.

At a meeting of the church of Christ, held in Norwalk, O., Jan. 24th, 1864, Bro. P. Alling was called to the chair, and Bro. S. Boss appointed Secretary.

The object of the meeting was stated to be to take into consideration the propriety of holding a general conference of all the churches of all Northern Ohio, and to enter into some arrangement for unity in action for the furtherance of the cause of Christ, and the spread of divine truth. On motion of Bro. S. F. Rogers, it was resolved that a conference be held at Norwalk, and the Chair appointed the following brethren a committee of arrangement: P. B. Hoyt, S. F. Rogers, S Boss, R. Seymoure and D. C. Jefferson. After singing and prayer the meeting adjourned. The committee having taken the subject into consideration, called the conference to be held from the 15th to the 20th of March inclusive, and invited Bro. and Sr. Mansfield to be present and minister in word and doctrine.

By the blessing of Divine Providence, the conference commenced Tuesday evening Mar. 15th, 1864, and on Saturday P. M., Mar. 19th, a meeting was called for the transaction of business. Bro. D. R. Mansfield was appointed Chairman, and P. B. Hoyt Secretary, when the committee of arrangements presented the following resolution:—

Resolved, That we recommend to this meeting the propriety of organizing ourselves into a conference for unity of action in the cause of truth and of God. Whereupon the following Constitution was recommended and unanimously adopted:—

CONSTITUTION.

Art. 1st. This organization shall be called the Northern Ohio Advent Christian Conference.

Art. 2nd. The object of this conference shall be to promote Scriptural piety, harmony, co-operation and efficiency in publishing the Scriptures of truth, and especially that prophetic Scripture that relates to the soon coming and kingdom of our Lord Jesus Christ.

Art. 3rd. This conference shall be composed of preachers, and churches represented, and delegates of all churches who may wish to act with this conference; visiting brethren being made eligible to a sitting by a vote of the conference, each church having power to send two delegates, and churches of forty members or more may send three delegates.

Art. 4th. The officers of this conference shall consist of a President, Vice President, and Secretary, who shall be elected by ballot, and likewise be *ex-officio* members of the Board, and continue in office until others are elected or appointed.

Art. 5th. The order of the conference shall be to meet annually, at such time and place as shall have been previously provided by the conference, hear an opening address, and after organizing and receiving the names of members, shall proceed—

1st. To hear the reports and letters from churches in order, as the President shall call; when it is desired that it be stated definitely their number, how often they have preaching, whether they have a Sunday School, and, if so, how large; each church being requested to send a letter stating its condition, etc.

2nd. Examine the character and standing of the ministers.

3rd. Hear the report of the Board.

4th. Appoint a Business Committee to devise and present business for the action of the conference, by whom all business shall be arranged previous to going before the conference, after said committee is appointed; the conference taking such action and adopting such ways and means as shall seem most wise for the promotion of divine truth.

5th. Elect by ballot a Board of Directors and such other committees as they shall think necessary,—all meetings of the conference opening and closing by prayer or the benediction.

Art. 6th. This conference shall have no legislative power over churches,—shall be only advisory to them. Each member of the conference shall be entitled to an impartial hearing, but no member shall have authority to speak upon any point more than three times without permission from the President; and all preachers of this conference shall be held amenable to the conference for their moral conduct, and the conference may withdraw fellowship from any they may deem unworthy of the same.

Art. 7th. The conference shall elect by ballot four brethren, who, with the President, Vice President and Secretary, shall compose the Board of Directors, whose duty it shall be to have charge of all funds raised by the conference, ascertain the wants as to preaching, employ evangelists, appoint camp and protracted meetings, etc., of the respective churches of this conference, and as far as possible provide for such wants; call the conference when not otherwise called, and transact such other business as the conference may deem wise; at all times being subject to the direction of the conference, and shall faithfully report whatever they do to the next conference.

Art. 8th. This polity may be revised or amended by vote of two-thirds of all the members present at any regularly appointed conference, except this article 8th.

Whereupon the following brethren were elected officers for the ensuing year:—J. B. Knapp, Pres.; R. Seymour, Vice Pres.; P. B. Hoyt, Sec.; S. F. Rogers, Treas. Board of Directors:—P. Alling, S. Boss, C. Tuttle, Eld. J. T. Ongley.

The following resolutions were then unanimously adopted:—

Resolved, That we cordially invite the co-operation of all the brethren and churches of Northern and Middle Ohio, in the work of saving our fellow men, and in spreading the glorious news of the soon coming of our Lord Jesus Christ, and the establishment of his everlasting kingdom.

Resolved, That inasmuch as our kind and beneficent heavenly Father has in much mercy given the hearing ear of the people to the dispensation of his truth by Bro. and Sister Mansfield, and believing it to be the indication of Divine Providence, we therefore most cordially invite Bro. and Sr. Mansfield to come and labor with us in word and doctrine, and under the blessing of God will render them the needful support.

Resolved, That a copy of the proceedings of this conference be forwarded to the "Voice of the West" for publication.

Adjourned to the call of the conference committee.

J. D. KNAPP, Pres.
P. B. HOYT, Sec.

ALL EQUAL HERE.—It is related of the Duke of Wellington, that once when he remained to take the sacrament at his parish church, a very poor old man had gone up the opposite aisle, and reaching the communion table, knelt down close by the side of the duke. Some one—a pew owner probably—came and touched the poor man on the shoulder, and whispered to him to move further away, or to rise and wait until the duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and in a reverential undertone, but most distinctly, said,—"Do not move; we are all equal here."

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, May 17, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,
MILES GRANT, *Crisis Box, Boston.*

RESULTS OF THE LYNN DISCUSSION.

We are pleased to learn that the discussion at Lynn, with Eld. Moses Hull, has resulted in much good; and that some twenty Spiritualists have concluded to follow the seducing spirits no further; and that some have decided to be christians, and become disciples of the blessed Savior. It is *very* seldom that a Spiritualist can be persuaded to turn away from the infatuating, bewitching delusion of Spiritualism, after he has once yielded to it. It is truly, as the apostle expresses it, a "strong delusion." Those under its influence are in perils like the man in the current just above the Niagara, when he has ventured in his boat beyond his power to return to the shore; he must have help or soon plunge over the cataract.

The only help for those who have yielded to the "seducing spirits" is to renounce them entirely, embrace the Bible and its Author, consenting to let Christ be their teacher and guide.

SIMPLICITY OF THE BIBLE.

"The Bible was written for the people—the mass; and if God had not intended the word of faith to be understood in a common-sense way, he would have prefaced the Bible with a dictionary, and have explained the nature of believing; but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men."—*Ladies Repository.*

The foregoing commends itself to all the candid. Would that all might look thus upon the Bible. Much confusion and many fables would be removed from the minds of the people. The spiritual interpretations throw the whole Bible into a mass of jargon, that only serves to make the study of the Scriptures distasteful and unprofitable. In this way the enemy of all righteousness keeps the mass of the people in darkness.

How clearly developed is the sign of the last days, mentioned by Paul,—"They will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

WASTING GOODS.

The present generation, especially in our country, is becoming *extravagant* to an alarming degree. Bankruptcy must inevitably follow. Instead of being more economical, in consequence of the *immense* expense of the war, the people are wasting more money on costly merchandise and pleasure parties than ever before witnessed. The highest priced goods find a greater number of purchasers than at any other period in the history of our nation. Truly, these are strange times. Candid people may well say, "to what are we coming?"

The following is from the Philadelphia *Saturday Evening Post*:—

AN EARNEST WORD OF WARNING.

"There is an impression abroad among the people, which we have already commented upon, that as greenbacks are so plenty, and every one is feeling so prosperous, it is perfectly right and proper for every one to spend as freely as he likes. There is no sort of conscientious feeling in regard to the duty of economy. The expenditures for luxuries are unexampled even in the history of our wasteful people. Every one, except those dependent on regular salaries, is extravagant to the last degree. The jewelers and the dealers in expensive goods assure us that there never was such a demand for the most costly wares.

Diamonds, pearls, watches and ornaments, bronzes and carpets, silks and satins, expensive furniture and paintings, wines and costly dinner-ware, are continually sold, and are ornamenting our wealthy houses. Then, in the classes of more moderate means, similar habits on a smaller scale everywhere prevail. The wives and daughters of shopkeepers and upper mechanics, of teachers and preachers, of country lawyers and doctors still buy their silks, and carpets, and pianos, as if they were as well off as they ever were.

The nation does not seem to recognize that it is in war, or that its habits of economy have anything to do with its ability to pay the public debt. Some one else seems to be spending for the war, while we spend for foreign luxuries. 'Money is plenty, and why should not we have the benefit of it!' 'The Government may be in debt, and we have plenty of means.' Such is the universal thought on this matter, if not the expression of it, and it is full time that the press and the pulpit should expose its fallacy, and teach some of the first principles of political economy."

A CRASH COMING.

Speculation seems to have run wild. Honesty is far in the back ground, and finds but little standing room among business men at the present time. They have lost confidence in each other, and each is watching an opportunity to fleece his neighbor. Such a state of things must inevitably result in a terrible financial "crash." We see no possible way to avoid it. Let us see that our trust is in the Lord, and not in man.

The following from a New York correspondent of the Boston *Journal*, gives a glimpse of things in that great city:—

CRAZY SPECULATIONS IN NEW YORK.

"Not since the war broke out, have shrewd men been so much at their wits' end as now. Speculation is rampant, and men are fairly mad with the gambling mania. But there are unfledged speculators who have yet to learn how treacherous and uncertain the sea is on which they have launched their all. Men of capital are standing aloof from the madness of the hour. They confidentially predict a crash that will be more sweeping than anything New York has known this century. A gentleman of large means called upon one of our largest and most successful brokers this week, told him he had $100,000 to invest, and said to him, 'what would you advise me to do?' 'Go and ask that man,' said the broker, 'he knows as much about it as I do.' Such is the general feeling among shrewd and experienced capitalists. The speculations in real estate the past year have been astonishing. Prices have reached a figure that it is impossible for them to maintain. A broker in this city, 1836, hired a house on Fifth Avenue, and took a lease at $3,000; and that was considered a high price for it. In January last he underlet the house at the rate of $5000 a year, semi-annually in advance. He is now travelling in Europe on the gain. A house that was sold last November for $30,000, was sold in February for $50,000, and the owner if grumbling over the loss of $10,000 on the sale, as he has since found a man who would have given him $60,000 for it. Men have been sold out of house and home by asking what they supposed to be an exorbitant price for their property, and finding themselves suddenly taken up. One man offered a house that cost him $16,000 for $15,000. His offer was immediately taken. When the papers were drawn they were made out to a third party, to whom the second party had sold it at an advance of $10,000.

An ex-mayor of the city, who lived in an elegant residence, in sumptuous style, was visited one day by two ladies, who asked permission to look at his house, stating that the house next door was for sale, but the occupants would not allow them to view it. His Honor courteously informed them that the houses in that block were exactly alike, and they might examine his house as fully as they pleased. On leaving, one of the ladies said to him, 'I suppose you would not sell your house?' 'Oh, yes,' said His Honor, 'I would sell anything but my wife and children.' That afternoon he received a note from a leading real estate house, asking him if he would sell his house, and at what price. He offered it at $30,000. The offer was taken at once. The papers were passed and the money paid that night. The next day it was sold for $40,500. Two or three things in this transaction made His Honor a little unquiet. He had to abandon his luxurious and comfortable home instantly. He was literally turned into the street. Somebody made $10,500 out of him. Getting a fashionable residence at any price was out of the question. Nothing remained for him but the overcrowded Fifth Avenue Hotel. He is now with his family in the attic story waiting for something to turn up.

Such a state of things cannot abide. Our shrewdest financiers are looking out for a crash. Our leading merchants confess that they do not know how to buy or sell. Many of them are curtailing their business, for like experienced mariners, they read a storm in the sky, where, to an unpracticed eye, nothing but fair weather is seen. But the inexperienced men of small capital and professional men, are rushing into the opening vortex, whose pathway is strewn with gold."

"A REVOLUTIONARY MOVEMENT."

The above is the heading of a long and able article by William Howitt, published in the *Herald of Progress*. Dec. 19th, 1863. The article relates more particularly to Spiritualism in France. When speaking in general terms of its progress, he quotes as follows from the "Plain guide to Spiritualism," by Uriah Clark:—

"There are now in the United States, Mr. Clark tells us, 500 public mediums who receive visitors; more than 50,000 more private ones; 500 books and pamphlets have been published on the subject, and many of them immensely circulated. There are 500 public speakers and lecturers on it, and more than 1,000 occasional ones. There are nearly 2,000 places for public circles, conferences, or lectures, and in many places flourishing Sunday-schools. The believers—the decisive believers—number about 2,000,000, while the nominal ones are nearly 5,000,000. In the eastern continent the number may be reckoned at 1,000,000. The whole number now on the globe, supposed to recognize the fact of spiritual intercourse, cannot fall short of 20,000,000. The whole population of the globe is 1,000,000,000, only 50,000,000 of whom are professing christians, and not more than 5,000,000 regarded as genuine; according to orthodoxy thus leaving 995,000,000 of immortal souls with no certain hope of salvation." But Mr. Clark goes on:

"These startling statistics must be met. They reveal the mighty work which some new dispensation is called on to accomplish, and the matchless mission which Spiritualism has already accomplished within the brief space of fifteen years. This gospel has become an immense fact with its million of witnesses. It is not a creed or theory based alone on the traditions and evidences of the past, like the dominant theologies of Christendom, but based on visible and accredited phenomena now manifest everywhere in our midst. From the mines of modern El Dorado to the bleak coasts of Greenland; from the rock of old Plymouth to the shores of Oregon; from the ice wrapped peaks of Lapland to the jungles of the Orient Indies; from the exile realms of Siberia to the southern promontory of the Ethiopian continent; wherever progress has carried the intelligence of civilization—there these spiritual phenomena, which have become household realities in our midst, have broken the lethargy of Materialism, and opened visions of the super-mundane universe. And these phenomena, without any collusion on the part of those who are used as mediums, are concurring in demonstrating the agency of some power and intelligence other than that belonging to the sphere of material causation, and referable only to spiritual beings capable of manifesting themselves to man on the normal plane of earth. It is behind the time to contend that these manifestations are not a reality. Neither magic or art, magnetism or electricity, psychology or theology can account for them. Thousands of intelligent witnesses have investigated, and their testimony is before the world, with an array of strength never equalled in behalf of any other system of science, philosophy, or religion. Neither astronomy, geology, nor phrenology, for more than a quarter of a century, had as many advocates as Spiritualism has now, after only fifteen years since its lowly advent; and it may be doubted whether christianity, in a century from the birth of Christ, numbered as many as the Spiritualists of to-day."

Mr. Howitt then says:—

"But Mr. Clark does not state the case of Spiritualism in its fullness; he does not display its gigantic bulk as it is. So far from Spiritualism numbering twenty millions of votaries only, it numbers the majority of the population of the globe. All the Eastern nations are, and have been Spiritualists, from time immemorial. The Syrian, the Indian, the Persian, and Chinese swarming populations, are Spiritualists to a man. Buddhists and Brahminists, followers of Mahomet or Laotse—all are Spiritualists. They are not twenty millions, but hundreds of millions; they are the great majority of the population of the globe, be they of whatever creed they may."

It is a well known fact "that heathen nations," to whom Mr. Howitt has just referred, are worshipers of demons, or in other words, consulters of "familiar spirits," as mentioned in the Bible. These "seducing spirits" gained their confidence several centuries before the first advent of Christ; and by means of the immortality of the soul, have prepared the way to lead some away "from the faith" "once delivered to the saints." We are now witnessing the last great effort of Satan to get entire control over the people on our planet.

Mr. Howitt further remarks:—

"France, quick, shrewd, and observant, has to a great extent become Spiritualist. Its catholic portion, its great majority, is Spiritualist by its predominant faith. That church, all over France, has its miracles continually recurring. But amongst its acute literary and scientific men, numbers have broken the trammels of infidelity prevailing in that class, and avowed themselves Spiritualists. Numbers of these have boldly come forward, and justified their faith by their works. France has its 'Society of Spiritualists.' France sees at the head of both society and State, its Imperial Family bearing open testimony to the reality of Spiritualism. France has a numerous body of distinguished men, who have written able and learned works on the subject, and it has several journals in its advocacy in Paris, those especially edited by Messrs. Pierart and Kardec. The names of Count Szapary, Baron de Guldenstubbe, Mirville, Cahagnet, Buret, Auguez, Caudemberg, Reynaud, Berruyer, Meray, Matthieu, Delaage, Goupil, Lacordaire, Louisy, Du Potet, Lausanne, Alexis, etc., etc., are to us familiar by their works on this great topic. . . .

But, in spite of all opposition, Spiritualism in France, as all over the Continent, has stridden on calm, majestic, and invincible. In Germany, and Holland, and Belgium, it has produced a large number of works of the most philosophic character, to which I hope, ere long, to draw attention. In Switzerland it has awakened great numbers, and produced a distinct literature there. It has found able supporters in such men as Dr. Roessinger, the Ragazzis, Bort, Bret, Mistral, Amman, etc. In Italy, and especially at Palermo, in Sicily, the attempts of the priests to put it down have occasioned great commotion. In Spain itself it has gone to such a length that the Church has made a bonfire of its books. In Spain, as into every remotest corner of Europe, the creeping pestilence of Materialism had found its way; but it is a striking demonstration of God's good providence, that wherever that soul-destroying poison had traveled, God has sent the spiritual remedy after it, even into Spain, where bigotry and infidelity divide the clergy between them.

Many towns at present have societies composed chiefly of the members of the bench, the bar, the magistracy, and the functionaries. . . . Spiritual societies now abound in Spain, Russia, Austria and Poland.

But the most remarkable fact is the dimution of mere physical phenomena, in consequence of more spiritual communications. The spirits themselves say that the period of curiosity has passed there; the people are now in the second period, that of philosophy, and that ere long the third will commence—the application of Spiritualism to the reform of humanity. . . . It is evident that, one day, the spiritual idea will be the universal faith."

THINGS IN WASHINGTON.

The following from the Washington *Star*, (D. C.) is a report of a discourse by Rev. Mr. Baxter, an Episcopal minister. We are pleased to learn that he has had a hearing at the Capitol, and in the church, (Dr. Gurley's) where the President generally attends:—

"THE PROPHECIES AND SIGNS OF THE TIMES.—A discourse on this subject ws given in Dr. Gurley's church Sunday evening, by Rev. Mr. Baxter. The speaker stated that more than a hundred able expositors had shown in their works that the prophetical periods pointed to the present time, as the epoch of the three and a half years great tribulation, and the battle of Amageddon, and coming of Christ, and commencement of the millennium. The dates of 6,000 years from the creation of Adam, and 2,500 years of the Jubilee of Jubilees, and 2,300 years (Dan. 8: 14), and 1,335 years (Dan. 12: 12), and 1,260 years of the church's oppression by Antichrist (Rev. 12: 6), were understood to terminate about 1866–73, and therefore the millennium of 1,000 years (Rev. 20) was expected to commence soon after that era. But first of all there must be the three and a half years great resurrection and time of trouble, 'such as never was from the beginning of the world; no, nor ever shall be; and except those days were shortened no flesh should be saved,' not a single person left surviving, (Dan. 12: 1; Matt. 24: 21; Rev. 16: 18.) The world was rapidly hastening to this appalling crisis. All the signs of the times were admonitory of this. The gospel was being widely preached for a witness, (Matt. 24: 14.) The Jews were beginning to go back to Palestine, (Ezek. 38; Rev. 16: 12,) owing to the drying up of the Euphrates or exhaustion of the Turkish Empire, and the unclean, frog-like spirits of infidelity—revolution and superstition—were gathering all nations to the war of Amageddon, under the sixth vial.

It was, however, expected that seven years before the millennium, a seven years' covenant would be made between the last great Antichrist and the Jews, in order to restore numbers of them to Palestine, where they would rebuild their temple and offer their sacrifices, and in the final seven years, Antichrist would go up with a large army to Jerusalem, and slay those of the Jews who would not worship him or his image, and commence his massacre of christians throughout the whole world, during the final three and a half years, (Dan. 12: 25; 11: 7; Rev. 11: 2, 3; 13: 5), until at last he perishes at Amageddon, at Christ's descent. It was predicted forty years ago by the Revs. Mr. Faber, Gauntlett, Irving, etc., that there would arise a French Emperor, a representative of the Napoleon dynasty—the last head of the Roman Empire (Rev. 12: 3) to act the part of this personal Antichrist, somewhere about or soon after 1865; and many students of prophecy believe that the French Emperor is to be revealed in that character. It is observable that his name contains 666 in three languages, Latin, Greek, and Hebrew, which has probably never been the case with any other man, (Rev. 13: 18).

The speaker concluded by exhorting the unconverted, in view of the impending judgments of God, to repent of their sins and lead a new life, and fervently pray for salvation to the Lord Jesus Christ, who has died on the cross for our transgressions, and who offers forgiveness to all that seek for it."

For the World's Crisis.

THE ALABASTER BOX.

Yes, my sister, pour on the ointment. Let men chide, even good men; pour on the ointment till the whole house is filled with the sweet odor. Pour on the ointment. No head so worthy as that of Jesus, to receive your treasure. Pour on the ointment. Let men call it a waste, even good men; yea, even his own "disciples" also; pour on the ointment, and then drop at his feet and bathe them with your tears, and wipe them with the hairs of your head. Pour on the ointment; leave none in the box to be wasted upon a less worthy head. Pour on the ointment, my sister, pour on the ointment. Glory to God!

Keep right on about the work Jesus has called you to do, and leave it to him to answer for you. He hears these chidings, and he will speak for you in due time *if you turn not aside from your work.* Pour all your treasures upon his head, or lay them at his feet, and look to him alone for commendation; for from him alone will you receive it. As long as we can hear his voice amid the murmurings and general out-cry against us, saying, *Let her alone; why trouble ye the woman? she hath done us a good office;* let us breast the storm. More is He that is for us than all they that can be against us.

As long as we can hear an inspired apostle say, *Help those women who labored with me in* the gospel, let us go on and labor in the gospel or anywhere else that Jesus bids us labor with mouth, or pen, or both, or neither, just as he calls us to do, and thus break our alabaster boxes of *very precious ointment* and pour them on his head. Pour on the ointment, my sisters, pour on the ointment.

Pray for me, the most unworthy one that ever broke a box of ointment on my Savior's head, that I may still pour on the ointment.

Your sister in the tribulation incident to the way.
E. S. WILLARD.
Hammonton, N. J.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 10th, $1117.62	
T. E. Greene pd.	.25
A friend pd.	.25
Maria Johnson pd.	.60
Friends in Honeoye, N. Y. pd.	3.25
Geo. W. Smith pd.	.50
D. Bump pd.	.25
M. A. F. pd.	.10
Mrs. E. A. Duncan pd.	.25
J. Myers pd.	1.35
Mary Bunnell pd.	.25
A widow and daughter pd.	.50
H. B. Eaton pd.	1.00
A. Palmer pd.	1.00
N. Thompson pd.	.25
Flora S. Davis pd.	.35
New Bedford pd.	5.00
Geo. S. Runnels pd.	1.00

THE TRACT FUND.

BRO. GRANT:—Believing the tract cause to be an excellent way to send the great truths abroad in our land, that sinners may be converted and saved from eternal destruction, enclosed please find five dollars more for the benefit of the C. P. S.; and my prayer and desire is that some poor sinner may be awakened by this means to see his danger and flee to the ark of safety. We are many members, but all of one body, if we be in Christ. The eye cannot say, I have no need of the ear; neither the ear of the eye; neither can the hands say, I have no need of the feet; neither the foot of the hands; but all are members of one body working harmoniously together for the good of each and all. Then we are not all eyes, or all ears; neither are we all prophets, preachers, or exhorters, or teachers. I possess none of these last gifts, but I can labor with my hands, the Lord giving me strength; then I can give of my earnings as the Lord prospereth me to the great cause of his truth. Your brother, expecting eternal life when the Nobleman returns,

Piqua. WM. C. KEVE.

BRO. GRANT:—As I see by the list of the money received that one half of the proposed amount is already paid in, I purpose to send in my mite to add in raising the remaining thousand also; and I have no doubt if we one and all as stewards over our Lord's money honor all of his drafts made upon us by the the influence of his Spirit, for even a very small portion of what he has entrusted to our care, and *at once*, it will not be long before the required sum will be paid in, and God's faithful stewards whom he has put over the matter may have their hearts gladdened and their arms upheld, while they are nobly fighting the battles of the Lord; and may it in no small degree be to the discomfiture of the hosts of sin and error who are arrayed against the Lord's truth. May God richly give you of his Spirit.

What shall I say of the Crisis? I have not the language to express my gratitude to our Father that he has put into the mind of his servants to give to his children so rich a weekly feast of good things, and to his otherwise famishing people throughout the land. To his name be all the glory. I have resolved to do all I can as the Lord prospers me.

Your unworthy brother in Christ,
Keeseville, N. Y. JAMES M. WESTON.

ELD. GRANT:—Seeing a call in my weekly visitor, the Crisis, for the readers of the Crisis to pay twenty-five cents for the Tract Fund, I willingly respond. Although poor in this world's goods, yet I have saved fifty cents for this purpose; twenty-five cents by not going to hear the Baker family sing, and twenty-five cents by not going to a church gambling party, held for the purpose of procuring an organ for the Baptist church in this place. I hope it may be the means of saving at least one soul from death. I also wish to renew my subscription for the Crisis. I cannot get along without it. HIRAM DEYO.

BRO. GRANT:—I feel it to be a privilege to be enrolled in such a company of self-sacrificing christians and in such a work; and although the result of their work may not be known here, it will be hereafter.

Providence, R. I. W. A. MUNROE.

For the World's Crisis.

A FEW WORDS.

On the 15th of February I wrote my "new programme" or proposals for issuing Books, cheaper than ever before. A month after it appeared in the World's Crisis, March 15th, 1864. I had waited long for others to undertake the work of issuing books, and had waited too long, as it will cost me, through the delay, two hundred and fifty dollars more in *cash* to *make* the books I wish to make, besides probably as *much more* in government *taxes*, all of which I should have saved if I had not conferred with flesh and blood, but had gone on as usual doing the work that needed to be done. However, in that "New Programme" I offered books at rates low beyond all precedent.

The result of these offers was to bring in the space of about two months orders from *about six or eight persons* for about *fifty dollars' worth of books.* And this measures the interest felt among the people on the subject of circulating sound, healthy literature on the coming and kingdom of the Lord.

A few days ago I mentioned in the Crisis that if persons would take hold of the matter they could have books like "Signs of the Times"—of the size now selling in bookstores for $1.25, or more,—at 50 cts., and in paper covers at 25 cts. I had offered them at these rates to those who would take $10 worth at a time by express. So, straightway, A. B., and C. begin to send me in their 50 cts., or 25 cts., and expect me to send them single copies of dollar books, post paid, at half price. Shall I do it? Probably I shall.

I have just bought about nine hundred dollars' worth of paper, which I hope to pay for by and by. I expect to print it up in books and circulate them; and if folks that believe the Lord is coming so soon will not buy them and distribute them, I shall proceed to scatter them myself.

As the readers of the Crisis care so little about the enterprise, I shall not waste time to give terms or titles at present, and I shall not consider the terms offered as good, to any who have not accepted the offers already.

The prices of bookbinding are nearly twice as high as they were eight months ago; but books are called for, and must be issued to meet the demand. I am in for the work again, and trust that I have learned, in the hundreds of dollars lost by this delay, not to wait for societies or brethren to do the work that needs to be done in this judgment age.

As I contemplate leaving Boston soon, I should be glad to hear from any brethren who may know of a comfortable location where myself and family can find a habitation away from the noise and tumult of city life, and recruit our health. H. L. HASTINGS.

Boston, Mass., May 9th, 1864.

For the World's Crisis.

PRAYER.

"The effectual, fervent prayer of the righteous man availeth much."

BRO. GRANT:—I send you a few lines for the Crisis, at the earnest request of one of God's little ones, Sr. Ann H. Doolittle, residing at or near North Haven. She has been restored from deafness, which long prevented her from enjoying the full benefit of social gatherings in hearing the testimony of others. She feels it is in answer to prayer that she now realizes this special deliverance, and that it is both her privilege and duty to publish it, as good tidings, for the benefit and in the way of encouraging the prayer and spirit of faith among the brotherhood. I think she made her case known at the Plainville camp-meeting. (Some may remember about it.) She feels so grateful, would love to have all the little flock rejoice with her, and give God the glory. Likewise her voice has come again, so she can sing.

She is truly a pilgrim, declaring the things which show plainly she seeks a country by sin undefiled, the spirit of which has become her chief joy. Also she put a dollar into my hand, wishing to contribute a little for the support and furtherance of the Tract Fund, for she feels her heart is interested in every good word and work; and though she feels it is but a mite, it may help a little to speak a word in season to some poor souls now perishing for lack of the "true bread."

Your Sister in Christ, E. B. B.
Hartford, Ct.

For the World's Crisis.

THE POPULAR CLERGY OF OUR DAY.

NUMBER FOUR.

Politics are of such a nature that if the professed followers of Christ do not meddle with them they will not become polluted. Any one who will take a retrospective glance at the past can but see the havoc and desolation they have caused in the religious world. By their influence brother has been arrayed against brother, and the house divided against itself. They have engendered bitter envyings and strife, and degraded the christian character. The dabbling of the self-styled shepherds of the flock has almost destroyed their influence for good, while it has opened the floodgates of evil of which this nation is reaping its full measure. While the church professes to believe that human governments are ordained of God, she is striving by sinful means to place them in the hands of the intemperate, the licentious, the oppressor, and the infidel. "What concord hath Christ with Belial? or he that believeth with an infidel?"

There is neither precept nor example in the New Testament to justify such a course. When the laws were unjust, oppressive and corrupt, subjecting the early christians to persecutions and even death itself, they did not seek to overthrow the rulers by meeting in political councils and being harangued as at this day by the minister for the purpose of exciting their passions, and grasping the musket and rushing to the battle-field; but when the Spirit of God called them, they went out boldly and proclaimed the great principles of peace and good will to man, regardless of the sufferings that might follow.

But how changed the scene! Now, ministers turn politicians, and the aid of the ballot box is sought, and the power of legislative bodies courted to aid the cause they advocate. Those who have taken this course to suppress sin have mistaken the nature and object of the gospel—are indirectly charging it with incompetency, and are seeking aid from the very power which the gospel is designed to overthrow. Hence there is and must of necessity be a mighty reformation in the churches of our day.

The church can never attain that influence it once had. Men are suspicious of the clergy. They preach one thing and practice another. Many of them have a questionable character for morality, and members of the church are cognizant of the facts; yet they are allowed to preach, and to be looked up to as patterns of piety. Hence many of the people who were accustomed to go regularly to church stay at home, and spend the day in rambling in the fields, fishing, gaming, and in other amusements. O! may the people of America, especially the clergy, see their danger, and fly for refuge to Him whom they profess to worship. As they are now situated, their house rests upon the sand. They live as the world does. Popular, read fine flowery sermons, get every body who dies in the church off to heaven; destroy the force of a literal resurrection, and all passes off nicely.

The popular clergy of our day desire not to see the light; hence they are joined to their idols, and will perish as blind guides, as watchmen who are set upon the walls and fail to decry the coming danger. And why? Because they will not watch; and God's mercy cannot always last. A guilty world, a sinful church, must be destroyed.

The true watchmen are sounding the alarm. They see the sword coming, and they proclaim it to a sinful world. Their skirts will be clear. This world is listening to its last warnings. Soon all will be over, and Christ will leave his mediatorial seat. O! ye hireling, purse-proud priests, awake! look around you. Mercy lingers. Fly! oh, fly! and all will be well, here and hereafter. J. L. HERSEY.

A CORRECTION.—There is an error in my argument on the Sabbath question, which I wish to correct. It is found in the Crisis of March 1st, page 94, near the close, where it is said that the phrase, "Thou shalt love thy neighbor as thyself," originated with Christ. This is not so, as the same is found in Lev. 19: 18. T. M. PREBLE.

Correspondence.

From Bro. J. G. Hook.

BRO. GRANT:—I thought it good to drop a few lines for the Crisis, that through it may speak to its thousands of readers; and I trust it will have tens of thousands, ere long, to welcome its weekly visits. I esteem it next to the precious Bible, and believe it to be far the best paper published.

I was about to say, to the dear people of God, be not discouraged; in due time you will reap, if you faint not. Warn the wicked of his way; tell him it leads to death. Say to him God delighteth not in his death, but rather that he would turn from his way and live. Plead with them, brethren and sisters, as doth the Almighty, and say, "Turn ye, turn ye, from your evil way, for why will ye die?" We must be in earnest, and live near God ourselves; be separate from sin and the fashion of this world. Let the sinner and dead professor see that we who are looking for Christ's coming kingdom cannot be proud, vain, and fashionable, like those of the world, but have come out and are separate, having our conversation in heaven, or on heavenly things; and like those referred to by the apostle in Heb. eleventh chapter, confessing that we are pilgrims and strangers on the earth. Let all understand that we are in earnest about the heavenly country, where the people of God, of all ages and countries, will evermore dwell. I long for a home in that happy, pure, and peaceful clime.

Yes, pilgrims, we must live and act unlike the children of this world. So we may like the ancients declare plainly that we seek a better country, and that God will not be ashamed to be called our God. God must be ashamed to be called the God or Father of the mass of professors of religion in our day. They are so proud, and vain, so worldly minded, lovers of pleasure, of earthly governments, war, gold, farms, and merchandise; gay company, popular doctrines, though without foundation in the Holy Writ, mere inventions of men, and doctrines, of devils, that are now flooding the whole land; while many who style themselves the children of God have left God and the Bible, and gone unlawfully after familiar spirits. See Leviticus 19: 31; and 20: 6, 7, 27; also Deut. 18: 9–12.

Turn to your Bibles and read the above quotations. You will see that God prohibited his people from consulting those who had familiar spirits, and the penalty was death to all that disobeyed this command. 1 Chron. 10: 13, 14; 1 Sam. 28: 3. If, then, under the law, God was ashamed to own such as his people that followed other gods, spirits, or commands, and were destitute of his Spirit, and obeyed not his voice, but punished with death the transgressor,—will not those who are now doing the same be worthy of sorer punishment? Says the apostle, "The things that were done aforetime are ensamples to us, on whom the ends of the world are come." Then warn all to walk in the truth, to be led by the Spirit, not spirits, but the Spirit of the living God, who raised up Jesus from the dead; for God's Spirit and word agree, and we must have both in order to be sanctified wholly.

God's Word and Spirit are to us in this time of danger and peril like the chart and compass to the weather-beaten mariner. Hold fast that thou hast. Never give up the Bible and Holy Spirit for spirits of men or devils, or for their revelations.

Brethren in the ministry, preach the word. Be plain in your speech. Be *understood*, on this subject, but speak the truth in love, yea, with the Holy Ghost sent down from heaven. Be not bitter and denunciatory, but mild, gentle to all. Let men and women see that you are not at war with them, but with error and sin; that you are warring against principalities and the powers of darkness, and spiritual wickedness; and though they may be in the dark, and hold views contrary to the Bible, and are tenacious for them, as you are for the truth, do not abuse them, but have your hearts full of love to God and man, and show them the difference between the children of God and the world. "Love worketh no ill to his neighbor." As we wanted time to examine certain doctrines before we could endorse them, so be merciful to others, and manifest that charity that suffers long and is kind. Never rail at any one, and in all things "whatsoever ye would that men should do to you, do even so to them." "But let all things be done in love, and be at peace among yourselves," is the language of the Word of God.

Let your words be seasoned with the Spirit. Let them be *pure and chosen*, realizing we must give an account for every vain or idle word in the day of judgment, and that solemn day is very near. Preach Christ in the pulput and out of the pulpit. Be the same in character in every place. Let us ever have Jesus in view, and follow, not dishonor, him or his gospel.

Dear pilgrims, stand fast in the gospel.

Be no more entangled with folly and pride,
But hearken to Jesus, and keep near his side.

JOHN G. HOOK.

From Bro. B. Spaulding.

BRO. GRANT:—May grace, mercy, and peace, be multiplied to you and your coworkers, and all who love Jesus Christ and his glorious appearing. I have been on the Mount, not Mount Zion, nor Pisgah, but Mount Wilbraham, where the tribes of the Lord go up to worship and keep the Feast of the Tabernacles. My whole soul was filled with animation and joy, by calling to mind what the saints had enjoyed there in their holy convocations in years past. Although I have never been at any of the meetings at this place, yet have heard by the way of the World's Crisis of the blessed seasons, of the praying and laboring spirit, of the brotherly love and kindness, of the christian sympathy and affection, where there was no jargon, no strife, no divisions nor contentions, no hardness or evil speaking, but peace, love, and heavenly zeal through all their actions ran. I remembered the letter of Sr. Willard about preparing for Wilbraham camp-meeting, and, with Bro. Butter by my side, I knelt down in that consecrated desk and poured out my soul in prayer to God, that he would bless his people in that consecrated spot on the return of the yearly meeting; and to me it was much like Moses on Pisgah's top. By faith I viewed the promised land, and with all my heart could pray, Let thy kingdom come. Even so, Lord Jesus, come quickly, and fill the earth with thy glory. Amen.

Here let me acknowledge the bundle of tracts sent from your office, probably from the Christian Publication Society, although I am not informed. And also a bundle of second-hand World's Crisis marked "J. C. Day."

Many thanks to the donors. They have shown their love and interest for the cause, and have filled my heart with gratitude, and my hands with something which will introduce me into every family as a religious man, as a servant of God, and a servant of the church, and will with the Lord's blessing open the eyes of the understanding to behold wondrous things in God's book, and thus lead them to prepare for the glorious kingdom.

If any desire to go and do likewise, they may send by express to Springfield, Mass., where I shall probably get them, as I propose to be in that region for the present, and Springfield will be my post-office address for a few weeks to come. I find plenty of work to do, and I love to do it.

One word to brethren who are in the vicinity of Springfield. If you wish me to come and labor with you in my way, send a letter to Springfield, and with the Lord's help I will come.

Let me say to brethren generally, strive for union, brotherly love, and harmony. Shun strife, division, contention, debate, and the spirit of hardness. Then will God bless you, and you will look forth "clear as the sun, fair as the moon, and terrible (to your enemies) as an army with banners."

Yours, B. SPAULDING.

From Bro. P. S. W. Deyo.

BRO. GRANT:—I send you a letter that I received since our last quarterly meeting, as a part of the fruit of that meeting, and tracts we there gave away; also some verses composed and sung on the occasion of Bro. Preston's reception into the church, thinking they will be of some interest to the lovers of truth.

PETER S. W. DEYO.

Strawberry Point, Iowa.

FLOYD, IOWA, March 28th, 1864.

Eld. Peter S. W. Deyo:—Dear Bro:—Permit me, if you please, to address you a few lines. Myself and family are enjoying good health and a degree of prosperity. We now reside in Floyd, which change in local position was the cause of some suspicion on the part of the United Brethren; and when they found that I was investigating "the life and death question," they affectionately warned me to beware of infidelity, etc., which, of course, *I did*. But, in spite of my *vigilance*, the Scriptures overcame preconceived notions, and I yielded to convictions of truth, and immediately commenced preaching the faith which I had endeavored to destroy. This, of course, caused a separation from them, the form of which I will give you.

Lord's day, April 17th, I preached at Rock Creek, at 3 o'clock, P. M. When about half done preaching, Eld. M., of the U. B., came in with two witnesses; who, on hearing me affirm that "the soul that sinneth *it* shall die," Ezek. 18: 20, and that the soul was something which God made, or *formed*—Gen. 2: 7,—"The Lord God formed man out of the dust of the ground,"—then *man is dust*; "and breathed into his nostrils the breath of life, and man (*dust*) became a living soul";—arose and accused me of preaching heterodoxy, and said the church would not be responsible for my preaching any longer; stating that they had a discipline to go by, and those who would not go by the *discipline* should not exercise the functions of the ministry. To which I answered that, if I must be circumscribed by another man's notions in preaching Bible truth, I wished it distinctly understood that I was an *independent*, and should, as I had done, preach my sentiments openly and above board, despite the efforts of any; that the Bible was my discipline, and I intended to follow it. "Well, then," said the Elder, "we don't want the people to receive Bro. Preston as one of the U. B. preachers; and we wish all who want to be United Brethren to make it known by rising." Seven rose. He said, "In two weeks from to-day I will preach to you." N. B. The appointment was not his, but one of my own. "Well," said I, "I claim to be a gospel minister, called of God, as was Aaron; but if the people here do not want to hear me preach, I will yield the appointment to one whom you will hear."

This brought things to a point. They found that they were about to lose my services, which caused considerable excitement; so much, that one man started around the house to find out whether there were any objections to my preaching there, and ascertaining that there were none, he arose and requested me to return and preach as before, with the understanding that I should preach what I believed to be truth; saying that any thing that was in the Bible they were willing to receive, so the matter ended.

Since, I find that they are disposed to fight me everywhere. Well, let them do it. With the Bible on my side, I fear not. Sunday evening I tried to preach at this place (Floyd), where I had a house full to hear me. I told them plainly that my mind was changed, by force of logic and Scriptures, from the doctrine which I had formerly preached; and that henceforth I should make the Bible my standard author on theology, and should present its truths as there laid down. This remark caused some peculiar expressions to show themselves in the countenances of the audience. The U. B. were very angry with me. The Christians were joyful, but dared not express their joy, save in loud murmurs of applause and deep amens, which came from full hearts. After meeting closed there were some short words said by the U. B., which were appropriately answered by Bro. Alonzo Raymond.

I suppose I am now driven out of the church with which I have been connected. Yet my name is *Christian* still, and ever more shall be, by the grace of God. If you are curious to know how all this came to be, I answer, by the help of the Bible, "Ghostology," and "The Advent at hand." I now expect to devote myself to the work as zealously as I opposed it. Pray for us. Yours in the gospel of the Prince of Peace,

J. R. PRESTON.

Floyd, Floyd Co., Iowa.

From Bro. and Sr. Mathewson.

BRO. GRANT:—Ten days since we bade adieu to the *loved* and *loving* of Sandy Hill, N. Y., where we have resided nearly five years; and in about two hours, by the aid of the iron horse, landed in this place, where we expect to reside for the present. We have already enjoyed some ten meetings with them, in which we have realized, to some extent, that "heart had met its kindred,"—the great motive being the advancement of the Redeemer's kingdom. Thus we already feel quite at home with this dear people, and now we earnestly crave the prayers of the *faithful* and *tried ones*, with whom we have been associated in the blessed cause of our soon coming King for more than twenty years, that we may be instrumental in saving souls in this place and vicinity; that some immortal gems may be given us in Castleton with which to bedeck our crowns in the day of the Lord Jesus.

S. G. & B. MATHEWSON.

Castleton, Vt., May 16th, 1864.

BRO. E. ORTON writes from North Bennington, Vt.:—"The Lord has been doing a work here that all his enemies cannot overthrow. A little flock has risen up, and the battle has raged hot. Some have gone back into the world, but still the work goes on, and new ones come up. I praise the Lord, and give him the glory for what he has done."

From Bro. J. A. Cleveland.

BRO. GRANT:—The Crisis is doing much good in Whitefield, as well as in other places. We are all glad to get it weekly. It comes full of good food for hungry souls. I hope the Lord will bless you and give you heavenly wisdom, that you may so conduct the paper until the Lord comes that it will prove a blessing to all that read it. We are doing what we can for it here.

The Lord is with us in Whitefield. I baptized four the first day of May. There are others that will go forward soon. The interest in our meetings is good. The young people hold three weekly prayer-meetings as usual. Our social meetings are well attended. The brethren are well engaged. Dear brethren, pray for us, that the good work may go on in Whitefield.

Your brother in Christ, J. A. CLEVELAND.

P. S. I wish Bro. D. T. Taylor would give us through the Crisis, the number of inhabitants the New Jerusalem may contain, it being twelve thousand furlongs square. Also the number of inhabitants from the creation, as near as it can be given. Infidelity says this earth cannot be the saints' rest because there is not room enough. J. A. C.

ERRATUM.—In article, "The signs of these days," published in Crisis of April 12th, it is made to read, "*Bible* dishonesty." It should read, "*Public* dishonesty." JOHN TAYLOR.

Obituaries.

ABIGAIL SMITH.

Fell asleep in Jesus, in West Gardiner, Me., Tuesday, March 22d, 1864, Abigail J. Smith, wife of Sherburne S. Smith, aged forty-nine years, four months, and four days.

Sister S. has left a large family to mourn their bereavement, consisting of six sons and six daughters, all living, to whom her faithfulness and devotion were manifest to the end of life; calling them around her bed, receiving and giving the last kiss, and then urging them to meet her in the kingdom of God. With tearful eyes and sorrowing hearts they knelt around her, and poured out their souls unto God, that the dying request of their mother might be answered. She then said she gained the evidence that the prayers of her family would be answered, and she should meet them, an unbroken family, in the Kingdom. Then saying her tears were all ended, she exclaimed, "Glory to God! peace on earth, and good will to men." From thence she struggled till death laid her low to wait the return of the great Life-giver to raise her to immortality at the resurrection of the just, which she believed to be near. Truly it may be said of her, "She hath done what she could."

She requested that the text in Jer. 14: 14, should be made use of on the occasion of her funeral, which was done by the writer, before a large and attentive congregation, in the Freewill Baptist meeting-house in the place where she had lived.

ISAAC WIGHT.

Advent Herald, please copy.

JOSIAH S. BROWN.

After a long and peaceful life, Bro. J. S. Brown rested from his labors, in the ninetieth year of his age.

His hope was in the resurrection of the dead to immortality, brought to light in the gospel by the resurrection of our Lord Jesus Christ from the dead. Bro. Brown was one of the oldest citizens in this parish, and one of the first that received the preaching of the Advent doctrine under the labors of Bro. Albion Ross. He firmly held to the same, and was not ashamed to bear witness to the light that shone on his mind from the sacred word. He went down to death like a "shock of corn fully ripe," to wait for the Son of God from heaven, who will call forth the sleepers from their resting places, when those that dwell in dust shall awake and sing, O death, where is thy sting? O grave, where is thy victory?

The church in Simonds feel this loss, but sorrow not as others that have no hope. He leaves a large circle of friends and relatives. May the consolations of the christian's hope be their joy. The writer spoke some words to the relatives and friends from Rev. 14: 13. M. W. CORLISS.

JAS. H. AUSTIN.

Fell asleep in Jesus, March, 1864, in Winsted, Ct., James H., youngest son of S. W. and Julia Austin, aged twenty years and six months.

His disease was dropsy in the chest, with an affection of the heart. For years he had been subject to frequent severe attacks of the inflammatory rheumatism, and always was a great sufferer at those times.

His last sickness dates from the 17th of Feb., when he felt that he should not again recover. A short time before he died he remarked to his father that he believed it would be well with him, as he felt that God had forgiven him,—that he should not sleep but a little time, for he believed Jesus was soon coming, and then he would awake to die no more,—and asked his parents to meet him in the kingdom.

It may be he has been taken from the evil to come.

"After life's fitful fever he sleeps well."

May the comforting grace which the Beloved only can impart, gently bless the hearts stricken with grief, and the full assurance of a patient hope ever uphold them through the future days of their waiting pilgrimage.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

M. A. G.

JAMES PERRY.

Died in Bowdoinham, Me., April 30th, of consumption, Bro. James Perry, aged sixty-one years, ten months.

I called to see him a week previous to his death, and he requested me to say to the friends, if I attended his funeral, that he did not expect his reward until the Lord comes. H. D. REED.

Summary of News.

FOREIGN.

From Liverpool 28th ult.

The *Times* asserts that the English and French Admirals at Tunis would act in concert. The insurrection is said to have assumed serious proportions. Additional Italian frigates had been ordered to the scene.

Affairs in Denmark are unchanged.

Garibaldi embarked on the Duke of Sutherland's yacht Undine at Fowry, at 9 o'clock on the 27th, but at noon on the same day the yacht put into San Marino from stress of weather.

There had been no fighting in Denmark. The Prussians were increasing their batteries on the channel which divides Alsen from the main land, and it was supposed the Danes would have to retire from Alsen, unless an armistice was speedily proclaimed.

The Vienna *Gazette* says the Cabinets of Vienna and Berlin have declined the proposal made at the Conference for an armistice with a continuance of the blockade of the German ports.

Liverpool May 4th, Queenstown 5th.

The Daily *News* learns that the Great Eastern has been purchased for the French Government at about a quarter of a million sterling. She will nevertheless carry out the engagement to lay the Atlantic cable.

Tunis advices represent the insurrection as becoming general.

It is asserted that the French troops are masters of the revolutionary movement in Algeria.

☞ The following, says an English paper, is an extract of a letter just received from Melbourne: Professor Newmaker, on a three years' scientific visit from Bavaria, tells us that in 1865 a comet shall come so close as to endanger this our earth; and should it not attach itself (as one globule of quicksilver to another), nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train.

DOMESTIC.

Monday, May 9th. We have now been out six days and have been fighting continuously. We have succeeded in penetrating some fifteen miles into the rebel territory, and have fifty miles further to go to get to Richmond. We have eaten and used up a very large proportion of the supplies which we took with us. If the rebels give us as much trouble on the rest of the route as they have thus far our chances for success are slim indeed.

Our losses have been terrible. I hardly dare to give my own opinion as to the number, but I think I am within bounds when I give the estimates of those who are supposed to know as follows:

Killed, 3000. Wounded, 18,000. Missing, 6,000. Total, 27,000.—*Cor. Journal.*

Baltimore, May 10th. The flag of truce boat New York, arrived at Annapolis to-day, with three hundred prisoners who were exchanged on the James river at Aiken's Landing. They report that there was great excitement at Richmond when they left.

Army of the Potomac, May 10th. Maj. Gen. John Sedgwick, commanding the 6th corps, was killed yesterday morning while standing with Col. McMahon and Major Wither of his staff, inside of an outer line of works, two miles from Spottsylvania Court House.

He was killed by a sharpshooter; the bullet entered his head about an inch below the left eye and passed out just back of the right ear. He died instantly. His death has cast a gloom over the entire army. No General in the service was more respected and beloved.

Brig. Gen. W. H. Morris, commanding 1st brigade, 2d division, 6th corps, was wounded yesterday, but not dangerously, by a minie shot through the thigh. The bodies of Gens. Sedgwick and Hayes are being taken to Washington to-day.

There was but very little fighting to-day, except skirmishing, until very late, and I have not learned the result.

Our losses in general officers during the five days fighting are in killed, Maj. Gen. Sedgwick, Brig. Gen. Jas. S. Wardsworth, and Brig. Gen. Alex. Hayes. Wounded, Brig. Gens. G. W. Getty, W. H. Morris, H. Baxter, and Robinson. Prisoners, Gens. Shaler and Seymour.

Baltimore, May 10th. The Norfolk *New Regime* says Gen. Butler had a brisk encounter with Gen. Beauregard on Saturday, near Petersburg, and yesterday (Sunday) attacked him (Beauregard) with a considerable force and drove him.

Gen. Butler (it adds) has the key to Richmond in his hands. Rebel prisoners report Lee wounded on Friday, Pickett killed. Two small gunboats were blown up on the James river by torpedoes.

Washington, May 11th, 1864.

To Major-General Dix:

Dispatches from the Army of the Potomac have just reached here, bringing dates to 5 o'clock P. M. of yesterday. Both armies at that time held their positions at Spottsylvania Court House, without any material change. The enemy had been driven to their breast works. The 6th corps under Gen. Wright, had carried the first line of the enemy's rifle-pits. There had been heavy skirmishing during the day. Our wounded had reached Fredericksburg, and during the night some were brought to Washington.

The Surgeon-General reports that the ample supplies of nurses, surgeons and medical stores have gone forward. There has been nothing heard from Gen. Butler or Sherman since my last dispatch of yesterday. (Signed) E. M. STANTON, Secretary of War.

Washington, May 11th. A distinguished officer arrived here about 10 o'clock to-night who was present during the terrible conflict of yesterday afternoon and last evening, and who left Gen. Grant in the saddle as late as 10 A. M. to-day. He sums up the bloody work of yesterday thus:

The fight opened all along the line. Longstreet's corps, under Hill, held the rebel right, resting about two miles northeast of Spottsylvania Court House, and Gen. Grant pitted Gen. Burnside's corps against it. At a given moment, later in the afternoon, Gen. Burnside precipitated his entire command, except the colored troops, upon the rebel right, driving and completely crushing it, and capturing three rebel brigades and four pieces of cannon. The fight continued with a ferocity never before witnessed until 9 P. M., when it closed upon the bloodiest field produced in this war.

The losses on both sides are stated to be very large.

New York, May 11th. The Secretary of the rebel navy has official information that the pirate Florida sunk the Federal gunboat Huntsville and another vessel in the West Indies.

Beauregard with seven thousand men made a surprise attack upon Gen. Butler about ten miles from Richmond. So sudden and unexpected was the encounter that Gen. Butler narrowly escaped capture. Indeed, his own orderly was captured fifty yards in front of him. The command being in readiness it quickly passed from the defensive to the offensive position, and the enemy were most signally defeated.

Authentic accounts from Chattanooga represent the force with which Gen. Sherman has advanced into Georgia as much superior to that of Johnston, who confronts him, and who is estimated to have about 30,000 men. The railroads are able to supply the whole army of the department and accumulate about thirty-seven per cent. of each day's transportation, so that Gen. Sherman will be well provided for in this respect.

Richmond papers announce a terrible panic existing in the rebel capital and the surrounding country, caused by the battles fought with Grant, and Gen. Butler's advance up James river. No provisions had been brought into Richmond for three days.

The colored troops who compose the extreme right of the army are said to behave steadily and to be ready for the fray.

New York, May 12. The *Herald* has the following official dispatch from Secretary Stanton:

WASHINGTON, May 11, 11 30, P. M.

To Maj. Gen. Dix, New York:

Dispatches from Gen. Grant, dated 8 o'clock this morning, have just reached this Department. He says:

"We have now ended the sixth day of very heavy fighting. The result to this time is much in our favor.

Our losses have been heavy, as well as those of the enemy. I think the loss of the enemy must be greater.

We have taken over 5000 prisoners in battle, whilst he has taken from us but few except stragglers.

I propose to fight it out on this line if it takes all summer."

The Government is sparing no pains to support him. (Signed) EDWIN M. STANTON, Secretary of War.

The *Times'* dispatch says our loss in Monday's fight was over 2000 killed and wounded. It was fought only by Gen. Hancock, who in his effort to capture Spottsylvania Court House, accomplished the crossing of the river Po under cover of a tremendous artillery fire, and established himself on the south bank.

Tuesday morning Gen. Sheridan's cannon were heard away to the southward.

Gen. Grant presents no signs of uneasiness. Lee's men give unmistakable signs of despondency. They no longer cheer when they fight, but charge or retreat in dogged silence. Lee's losses begin to tell on him. He flinches from direct assault.

In an order to his (Lee's) army, Monday, found on a prisoner, he notified them that his communication with Richmond is broken, and no rations can be drawn from there. He advises efforts to capture supplies from Grant.

Gen. Grant up to yesterday had taken about 6000 prisoners. A regiment was taken, the greater part of which was only exchanged a few weeks since.

The *World's* Washington dispatch says it is rumored that 4000 of our wounded were captured and paroled by Stuart. It is also rumored that Gillmore's and Smith's corps have been withdrawn from the peninsula to reinforce Gen. Grant.

A *Tribune's* correspondent with the army states that it is supposed that Lee has dispatched his best corps to Richmond and that we are only opposed by the remaining two.

Washington, May 12. Reinforcements are being sent to the front. Twelve thousand left here this morning.

New York, May 13.

The *Herald* has the following from the Army of the Potomac:

Headquarters 5th Army Corps, in the Field, May 12, 7 A. M.

Maj. Gen. Hancock made a brilliant capture at 4 o'clock this morning.

An entire rebel division, including Maj. Gen. Ned Johnson commanding, Brig. Gen. Stuart and Brig. Gen. Robert Johnson, commanding brigades, between two or three thousand prisoners and two batteries of six pieces each fell into our hands.

Taking advantage of the storm and darkness last evening, Gen. Hancock managed to change the position of his troops unobserved by the enemy, and while the darkness and fog still prevailed, pounced on them this morning like a wolf on the fold.

He took his captives completely by surprise, and having sent his prisoners securely to the rear, turned their own guns on the enemy in the vicinity. As I write, these and other batteries are sending shells among the enemy at a rapid and destructive rate. The skirmishers are also pretty heavily engaged, and there is every indication of another battle.

The news of Hancock's capture has inspirited our forces with renewed enthusiasm. As the news first spread, the woods where our infantry columns lie rang with deafening and prolonged shouts of rejoicing.

Washington, May 14. 10,000 rebel prisoners reached Belle Plain yesterday, and will arrive here to-day; 5000 more are on the way. The rebel dead remain unburied, and together with their wounded, which have fallen into our hands, they number 35,000. The rebel army is retreating in the direction of Gordonsville. Their wagon trains which we have captured contain no provisions. Lee commenced his retreat at 8 o'clock Thursday evening; his rear guard at daylight.

Lee's retreat is fully confirmed. Prisoners state positively that his army was entirely worn out and fearfully reduced by tremendous losses.

Pittsburg, Pa., May 13. The Chattanooga correspondent of the Chicago Journal says Johnston has evacuated Dalton. He had not more than 30,000 men, and would scarcely seem able to make a stand this side of Atlanta. Our forces were very strong and closing in upon him on all sides.

The entire loss in the Red River campaign in men was 4300 in killed, wounded and missing. There is no truth in the report of a battle at Cane River. Gen. Banks' army had been reinforced and was 4000 stronger than when he first advanced.

Gen. Banks was hit with a piece of shell in the battle of Morets Bluffs, on the 23d ult. He was improving.

Washington, May 13. Gen. Butler has removed the obstructions from James River, and our monitors and iron clads are moving toward Richmond. A chart showing the location of the torpedoes was found on the man who was shot while attempting to explode torpedoes a few nights since, and Gen. Butler has used it to excellent purpose.

Washington, May 14. Dispatches from Gen. Grant dated yesterday evening at 6 o'clock have reached this Department.

The advance of Gen. Hancock yesterday developed the fact that the enemy had fallen back four miles. Col. Carroll was severely wounded.

A dispatch has just been received from Gen. Sherman, dated near Resaca, May 14. It is stated that by the flank movement on Resaca, Johnston has been forced to evacuate Dalton, and our forces were in his rear and flank. The weather was fine and the troops were in good order. All is working well and as fast as possible.

Cincinnati, May 14. News has been received here that Gen. Scofield's army moved from Bull's Gap on the 2d, and that after four hours fighting on the 4th, the rebels retreated, the Union troops pursuing them into North Carolina.

The news that Gen. Thomas has taken Dalton is confirmed. Our forces have captured 5000 prisoners and ten or twelve pieces of artillery. The rebels have retreated in some disorder to Resaca and Rome—our troops in hot pursuit.

Careful investigation fixes the total losses of the Army of the Potomac in killed, wounded and missing, including prisoners captured by the rebels and stragglers up to the commencement of the battle of Thursday, at about 20,000.

Washington, May 16. Parties who left the Army of the Potomac this afternoon report that Lee was occupying a strongly intrenched position between the Po and Ny rivers, or rather creeks. Some of the redoubts are said to have been thrown up a year ago, and the position possesses many natural advantages for defense. It is believed in the army that Lee has been considerably reinforced. The rebels seem determined to fight it out. There is yet to be hard work and a great sacrifice of life.

New York, May 16. The Herald's special Washington dispatch says reinforcements have been sent forward to Gen. Grant's army. The loss in killed and wounded has almost been made good by the reinforcements which have already reached the army. Troops have been pouring through this city from the West and elsewhere during the past week. It is believed the number will not amount to less than 20,000 fresh men.

The Alexandria correspondent of the St. Louis Republican makes the following statement:

"Before the battle of Pleasant Hill Gen. Dick Taylor sent in by a flag of truce a letter to Gen. Banks, in which he told him that if negro troops were used against the Confederate army he would raise the black flag and show no quarter. It may be owing to this fact that no negro troops were engaged, they having been sent to the rear (or rather to the front) to guard the baggage train on its way back to Grand Encore."

GEN. GRANT'S RESOURCES AND SPIRIT. The New York *Commercial Advertiser* says:—

"Whatever may be his plan of future operations is a matter of mere conjecture. The public may rest assured, however, that he has a very large force to carry it out; much larger than is generally supposed. Suffice it to say that there is now with him, after deducting the losses, a larger army than fought at Antietam, Fredericksburg, or Chancellorville. This does not include Butler's column. Just prior to moving he wrote, as we are informed by one who perused it, a letter to the President, thanking Mr. Lincoln for having furnished him with all the men and munitions he asked. He nobly added, 'Upon me devolves the entire responsibility for the success or failure of the coming campaign.'"

MARRIED.

At West Springfield, Mass., May 10th, by Eld. Rufus Wendell, THOS. R. WEAVER and ELLA MORSE, daughter of Randolph E. Ladd.

By Eld. C. L. Page, May 8th, 1864, Mr. JOHN M. SISLER to Mrs. ANN PATTERSON, both of Utica, Winona Co., Minn.

At Blooming Valley, Pa., May 3d, by Eld. J. T. Ongley, WM. E. ONGLEY to ESTHER DAVISON, both of Blooming Valley, Crawford Co., Pa.

Also, on the 8th inst, by the same, Bro. JAMES H. ONGLEY to Sr. MARIA H. PRATT, both of Randolph, Crawford Co., Pa.

Notices.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. HIRAM MUNGER.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stevens. It is expected that Eld. C. F. Sweet will be present to help preach the word. C. B. TURNER.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. SEYMOUR.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to atttend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. DAMMAN.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, PHILIP RAMER.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the *true men*. None need be afraid to give him a call.—ED.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, book-binding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Notice.

Those wishing the ministerial labors of Bro. Lewis Robinson, Jun., will please address him at Holyoke, Mass.

English Bibles for Sale.

1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.

2. PEARL, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.

4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.

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Kitto's Cyclopedia of Biblical Literature, half calf; 2 vols., *new*, $7.00

Rollin's History, two vols., sheep, $3.00.

Gibbon's Rome, edited by Guizot, with life of Gibbon, and Watson's Reply to Gibbon, two vols. sheep, (only *one copy*), $4.00.

Campbell's Four Gospels, translation and notes, 2 vols. cloth, $4.00.

Livy's History of Rome, translated by Baker, two vols., cloth, *new*, $2.50.

Horne's Introduction to the Scriptures, sheep, one vol., $4.25. Ditto, two vols. half cloth, $3.75.

Paley's Complete Works, 1 vol. sheep, new, $2.00.

Bower's History of the Popes, 3 vols., sheep, nearly new. $5.00.

The above prices do not include postage—will be sent by EXPRESS.

The following will be sent *post-paid* for the prices annexed:—

Butterworth's Concordance, sheep, $1.50.
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Eclipse of Faith, (a good work for sceptics), $1.25.
Defence of "Eclipse," $1.00.
Illustrations of Popery, $1.00.
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Sawyer's New Testament, 75 cts.
Paley's Evidences. Notes by Whately, 80 cts.
Notes by Nairne, 90 cts.
Gaussen on Inspiration, $1.00.
Gaussen on the Canon of the Scriptures, $1.25.
Dowling's History of Romanism, $2.00.

Address all orders for the above to E. P. WOODWARD, 167 *Hanover Street, Boston, Mass.*

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
H. L. Hastings.......................Sunday, May 22d

Concord, N. H.......................May 22d
Worcester, Mass.......................May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians.......................June 5th
Melbourne, C. E.........Wednesday evening, June 8th
Montreal, C. E., June 9th to 19th inclusive.
MILES GRANT.

Hartford, Ct.......................May 22d
Springfield, Mass.......................May 29th
At liberty in June. H. MUNGER.

Clinton, Mass.......................Sunday, May 22d
J. W. BRITTAN.

Wallingford, Ct., (North Farms).......Sunday, May 22d
O. D. WOODRUFF.

APPOINTMENTS FOR SCITICO, CT.
Sr. S. J. Higgins.......................Sunday, May 22d
R. Williams.......................Sunday, June 5th
I. B. Potter.......................Sunday, June 12th

Chicago, Ill.......................Sunday, May 21st
Wyanet Conference.......................May 25th
JACOB BLAIN.

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. RICHARDSON.

Northwood Narrows, N. H.............Sunday, May 29th
N. GLIDDEN.

Exeter, N. H.......................Sunday, May 29th
Lee, N. H.......................Sunday, June 5th
C. S. EMERSON.

Haverhill, Mass.......................Sunday, May 22d
A. W. SIBLEY.

Waterloo, N. H.......................Sunday, May 22d
A. SIMPSON.

Dalton, Mass., (where Bro. Warren may appoint), Sunday, May 22d.
North Adams, Mass.......................Sunday, May 29th
E. McCULLOCK.

Agawam, Mass.......................Sunday, May 29th
Warehouse Point, Ct., (Chapel).......Sunday, June 5th
S. D. DANIELS.

Warehouse Point, Ct.......................Sunday, May 22d
WM. A. FENN.

Westerly, R. I.......................Sunday, May 22d
Lafayette, R. I.......................Sunday, May 29th
Warwick Plains.......................Sunday, June 5th
Glocester, R. I.......................Sunday, June 12th
J. K. BELLOWS.

Nottingham, N. H.......................Sunday, May 22d
West Ossipee, N. H.......................Sunday, May 29th
J. G. SMITH.

Merideth Village, N. H.......................May 22d
Melvin Village, (for baptism).......................May 29th
Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. PIPER.

APPOINTMENT FOR BRISTOL, CT.
H. K. Flagg.......................May 29th
George L. Teeple.......................June 12th

Danbury, N. H., Saturday evening, May 21st, at A. C. Knowlton's, and Sunday, May 22d, in the Town Hall.
JOHN G. HOOK.

East Canaan, N. H.......................Sunday, May 29th
A. SIMPSON.

Copenhagen.......................Sunday, May 22d
Barnes' Corners.......................Tuesday evening, May 24th
Wilcox' Corners.......................Friday evening, May 27th
C. B. TURNER.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
Goshen, Mass.......................Sunday, June 5th
C. GOODRICH.

Prospect, (at Bro. Mix').......................Sunday, May 29th
S. WOODRUFF.

Yarmouth, Me.......................May 22d
Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th. R. R. YORK.

East Atkinson, Me., (Turner's Corner), Sunday, May 22d.
Medford, Me., (Cold Brook School-house), Sunday, May 29th.
Lincolnville, Me.......................Sunday, June 5th
THOMAS SMITH.

APPOINTMENTS FOR SPRINGFIELD, No. 5 OAK ST.
B. Spaulding.......................Sunday, May 22d
P. S. Butler.......................Sunday, May 29th

APPOINTMENTS FOR AGAWAM, MASS.
P. S. Butler.......................Sunday, May 22d
H. Pratt.......................Sunday, June 5th

Goshen.......................Sunday, May 29th
H. PRATT.

Epping Corner, (where Bro. J. R. Colbath may appoint), Saturday evening, May 21st, and Sunday, 22d.
New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. JOSEPH PINKHAM.

State Advent Conference at Wyanet, Ill.......May 25th and through the week. J. V. HIMES.

Holliston.......................Sunday, May 22d
H. K. FLAGG.

Goshen, Mass.......................May 22d
Amherst, Mass.......................May 23d
GEO. A. STREETER.

APPOINTMENTS FOR VERNON, VT.
L. Boutell.......................Sunday, May 22d
S. S. Brewer.......................Sundays, June 15th and 19th

North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore.......................June 5th
J. T. JORDAN.

Blooming Valley, Crawford Co., Pa.......................May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Ashburnham Depot, Mass.......................May 22d
Lunenburg, Mass., (at Bro. Burredge's).......May 29th
Vernon, Vt.......................June 5th and 19th
Brattleboro, Vt., (Centerville school-house)....June 12th
S. S. BREWER.

Worcester, Mass.......................May 22d
Grafton Centre, N. H.......................May 29th
J. COUCH.

Cold Spring, Mass.......................Sunday, May 29th
GEO. L. TEEPLE.

Springfield, Mass., (Goodrich's Block).........May 22d
Lynn, Mass.......................Sunday, May 29th
J. S. WHITE.

Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Sandy Hill, N. Y.......................Sundays, May 22d and 29th
H. F. CARPENTER.

Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. CHAS. P. DOW.

Expository Works on Prophecy.

REMOVAL.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works: 1. THE DAYS IN WHICH WE LIVE. 2. THE SLAYING OF THE WITNESSES. 3. THE KINGDOM OF GOD AND SIGNS OF THE TIMES. 4. EXPOSITION OF REVELATION SIXTH. 5. TREATISE ON REVELATION XIII. IN TWO PARTS,—A HISTORY OF THE LEOPARD AND TWO-HORNED BEAST. 6. THE HISTORY OF AN IMMORTAL SOUL. 7. A third and new edition of THE RICH MAN AND LAZARUS, with additional pages and cover. THE LAST DAY TOKENS, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write NAME, POST OFFICE, COUNTY and STATE, in a plain manner. ☜

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Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, C. R. Edmonds, J. W. Barnell, J. Sampson, Reuben Wethby, Rachel Oliver, John W. Bliss.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. R. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler, J. C. Freeman, MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.?

TO CORRESPONDENTS.

L. C. McKinstry—We propose to go the other way.
D. G. M.—It is sent.
Mrs. C. R. Danks—If you will give us his address, we will send him some tracts and papers.
Jane Morrell—Do not find the credit of $5.00.
E. Hemenway—The money was paid in, and the paper sent regularly.
G. W. Green—$1.50 on acct. received.
J. Sarle—Do not think there will be. None have yet been written.
S. L. Walter—Tell us which they are, and we will send them.
J. W.—They were received.
S. A. Chaplin—The money for A. Wood was received and credited.
Frank Nelson—We have none of the books you ordered; hope to have them soon.
S. C. Wilcox—We have mailed you the Bible *according to directions*, to CENTREVILLE, W. VA. We have credited you the money sent in August last.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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BY EXPRESS.—J Blain.

LETTERS RECEIVED.

M H Morrison, S A Isbell, V N Cudworth, R H Nye, M. Mathews Weaver, N M Wells, A L Forrester, L. A. Wheeler, C H Leverton, A Ross, J R Preston, H A Arnold, D. G. M., Alson.

POST OFFICE ADDRESS.

L. C. McKinstry—Montreal, C. E.
S. S. Brazee—Cold Spring, Mass.
P. W. Hough—After May 20th, Cascade, Dubuque Co., Iowa.
S. G. Mathewson—Castleton, Vt.
Walter Pratt—Boston, Mass.
B. Spaulding—Springfield, Mass., for a few weeks. Brethren wishing my labors will please address me there.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

9th and Sp. Garden St. Church, Philadelphia, $11.85; Bro. R. and wife, $10.00; Bro. Stetler, A friend of Missions, Cash, Lawrence, Mass., I. C. M. Gredy, each $5.00; Agricul. Hall, Ad. Church, Phila., $2.20; George, Newburyport, L. Robins, each $2; Abigail H. Stokes, Eld. Carpenter, John M. Orrock, A Bro., through Eld. Himes, F. H. Pilley, I. B. Estabrook, A Sister at East Boston, each $1.00; a friend of the cause in Nevado, Ohio, $1.00.

☞ All contributions in future which may be sent to Elders J. LITCH, MILES GRANT, or H. L. HASTINGS, Boston, Mass., or to Elder J. V. HIMES, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. CZECHOWSKI.

BOOKS AND TRACTS.

All publications sent by mail must be prepaid. The postage on Tracts is 2 cents for each FOUR OUNCES, or fractional part of four ounces; on Books, 4 cents for each FOUR OUNCES or fractional part of the same. For example, the postage on any one tract on this list is two cents; but three or four tracts may be sent in the same parcel at the same price. A Book weighing 4 ounces costs 4 cents postage, one weighing 5 ounces would cost 8 cents, or just as much as if it weighed 8 ounces.

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6. **The Last Day Tokens. No. 1.** This is an argument based upon Amos 3: 7,—"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." [illegible] Per dozen, by mail, 87 cts. Single, by mail, 10 cts.

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The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death in the literal sense is Eternal Punishment. [illegible]

The Rich Man and Lazarus. With remarks on [illegible]

The Rights of Wrong; or, is Evil Eternal? [illegible]

Reviewers Reviewed. [illegible]

Many thanks to the donors. They have shown their love and interest for the cause, and have filled my heart with gratitude, and my hands with something which will introduce me into every family as a religious man, as a servant of God, and a servant of the church, and will with the Lord's blessing open the eyes of the understanding to behold wondrous things in God's book, and thus lead them to prepare for the glorious kingdom.

If any desire to go and do likewise, they may send by express to Springfield, Mass., where I shall probably get them, as I propose to be in that region for the present, and Springfield will be my post-office address for a few weeks to come. I find plenty of work to do, and I love to do it.

One word to brethren who are in the vicinity of Springfield. If you wish me to come and labor with you in my way, send a letter to Springfield, and with the Lord's help I will come.

Let me say to brethren generally, strive for union, brotherly love, and harmony. Shun strife, division, contention, debate, and the spirit of hardness. Then will God bless you, and you will look forth "clear as the sun, fair as the moon, and terrible (to your enemies) as an army with banners."

Yours, E. Spaulding.

From Bro. P. S. W. Deyo.

Bro. Grant:—I send you a letter that I received since our last quarterly meeting, as a part of the fruit of that meeting, and tracts we there gave away; also some verses composed and sung on the occasion of Bro. Preston's reception into the church, thinking they will be of some interest to the lovers of truth.

Peter S. W. Deyo.

Strawberry Point, Iowa.

Floyd, Iowa, March 28th, 1864.

Eld. Peter S. W. Deyo:—Dear Bro:—Permit me, if you please, to address you a few lines. Myself and family are enjoying good health and a degree of prosperity. We now reside in Floyd, which change in local position was the cause of some suspicion on the part of the United Brethren; and when they found that I was investigating "the life and death question," they affectionately warned me to beware of infidelity, etc., which, of course, *I did*. But, in spite of my *vigilance*, the Scriptures overcame preconceived notions, and I yielded to convictions of truth, and immediately commenced preaching the faith which I had endeavored to destroy. This, of course, caused a separation from them, the form of which I will give you.

Lord's day, April 17th, I preached at Rock Creek, at 3 o'clock, P. M. When about half done preaching, Eld. M., of the U. B., came in with two witnesses; who, on hearing me affirm that "the soul that sinneth *it* shall die," Ezek. 18: 20, and that the soul was something which God made, or *formed*—Gen. 2: 7,—"The Lord God formed man out of the dust of the ground,"—then *man is dust*; "and breathed into his nostrils the breath of life, and *man* (*dust*) became a living soul";—arose and accused me of preaching heterodoxy, and said the church would not be responsible for my preaching any longer; stating that they had a discipline to go by, and those who would not go by the *discipline* should not exercise the functions of the ministry. To which I answered that, if I must be circumscribed by another man's notions in preaching Bible truth, I wished it distinctly understood that I was an *independent*, and should, as I had done, preach my sentiments openly and above board, despite the efforts of any; that the Bible was my discipline, and I intended to follow it. "Well, then," said the Elder, "we don't want the people to receive Bro. Preston as one of the U. B. preachers; and we wish all who want to be United Brethren to make it known by rising." Seven rose. He said, "In two weeks from to-day I will preach to you." N. B. The appointment was not his, but one of my own. "Well," said I, "I claim to be a gospel minister, called of God, as was Aaron; but if the people here do not want to hear me preach, I will yield the appointment to one whom you will hear."

This brought things to a point. They found that they were about to lose my services, which caused considerable excitement; so much, that one man started around the house to find out whether there were any objections to my preaching there, and ascertaining that there were none, he arose and requested me to return and preach as before, with the understanding that I should preach what I believed to be truth; saying that any thing that was in the Bible they were willing to receive, so the matter ended.

Since, I find that they are disposed to fight me everywhere. Well, let them do it. With the Bible on my side, I fear not. Sunday evening I tried to preach at this place (Floyd), where I had a house full to hear me. I told them plainly that my mind was changed, by force of logic and Scriptures, from the doctrine which I had formerly preached; and that henceforth I should make the Bible my standard author on theology, and should present its truths as there laid down. This remark caused some peculiar expressions to show themselves in the countenances of the audience. The U. B. were very angry with me. The Christians were joyful, but dared not express their joy, save in loud murmurs of applause and deep amens, which came from full hearts. After meeting closed there were some short words said by the U. B., which were appropriately answered by Bro. Alonzo Raymond.

I suppose I am now driven out of the church with which I have been connected. Yet my name is *Christian* still, and ever more shall be, by the grace of God. If you are curious to know how all this came to be, I answer, by the help of the Bible, "Ghostology," and "The Advent at hand." I now expect to devote myself to the work as zealously as I opposed it. Pray for us. Yours in the gospel of the Prince of Peace,

J. R. Preston.

Floyd, Floyd Co., Iowa.

From Bro. and Sr. Mathewson.

Bro. Grant:—Ten days since we bade adieu to the *loved* and *loving* of Sandy Hill, N. Y., where we have resided nearly five years; and in about two hours, by the aid of the iron horse, landed in this place, where we expect to reside for the present. We have already enjoyed some ten meetings with them, in which we have realized, to some extent, that "heart had met its kindred,"—the great motive being the advancement of the Redeemer's kingdom. Thus we already feel quite at home with this dear people, and now we earnestly crave the prayers of the *faithful* and *tried ones*, with whom we have been associated in the blessed cause of our soon coming King for more than twenty years, that we may be instrumental in saving souls in this place and vicinity; that some immortal gems may be given us in Castleton with which to bedeck our crowns in the day of the Lord Jesus.

S. G. & B. Mathewson.

Castleton, Vt., May 16th, 1864.

Bro. E. Orton writes from North Bennington, Vt.:—"The Lord has been doing a work here that all his enemies cannot overthrow. A little flock has risen up, and the battle has raged hot. Some have gone back into the world, but still the work goes on, and new ones come up. I praise the Lord, and give him the glory for what he has done."

From Bro. J. A. Cleveland.

Bro. Grant:—The Crisis is doing much good in Whitefield, as well as in other places. We are all glad to get it weekly. It comes full of good food for hungry souls. I hope the Lord will bless you and give you heavenly wisdom, that you may so conduct the paper until the Lord comes that it will prove a blessing to all that read it. We are doing what we can for it here.

The Lord is with us in Whitefield. I baptized four the first day of May. There are others that will go forward soon. The interest in our meetings is good. The young people hold three weekly prayer-meetings as usual. Our social meetings are well attended. The brethren are well engaged. Dear brethren, pray for us, that the good work may go on in Whitefield.

Your brother in Christ, J. A. Cleveland.

P. S. I wish Bro. D. T. Taylor would give us through the Crisis, the number of inhabitants the New Jerusalem may contain, it being twelve thousand furlongs square. Also the number of inhabitants from the creation, as near as it can be given. Infidelity says this earth cannot be the saints' rest because there is not room enough. J. A. C.

Erratum.—In article, "The signs of these days," published in Crisis of April 12th, it is made to read, "*Bible* dishonesty." It should read, "*Public* dishonesty." John Taylor.

Obituaries.

Abigail Smith.

Fell asleep in Jesus, in West Gardiner, Me., Tuesday, March 22d, 1864, Abigail J. Smith, wife of Sherburne S. Smith, aged forty-nine years, four months, and four days.

Sister S. has left a large family to mourn their bereavement, consisting of six sons and six daughters, all living, to whom her faithfulness and devotion were manifest to the end of life; calling them around her bed, receiving and giving the last kiss, and then urging them to meet her in the kingdom of God. With tearful eyes and sorrowing hearts they knelt around her, and poured out their souls unto God, that the dying request of their mother might be answered. She then said she gained the evidence that the prayers of her family would be answered, and she should meet them, an unbroken family, in the Kingdom. Then saying her tears were all ended, she exclaimed, "Glory to God! peace on earth, and good will to men." From thence she struggled till death laid her low to wait the return of the great Life-giver to raise her to immortality at the resurrection of the just, which she believed to be near. Truly it may be said of her, "She hath done what she could."

She requested that the text in Jer. 14: 14, should be made use of on the occasion of her funeral, which was done by the writer, before a large and attentive congregation, in the Freewill Baptist meeting-house in the place where she had lived.

Isaac Wight.

Advent Herald, please copy.

Josiah S. Brown.

After a long and peaceful life, Bro. J. S. Brown rested from his labors, in the ninetieth year of his age.

His hope was in the resurrection of the dead to immortality, brought to light in the gospel by the resurrection of our Lord Jesus Christ from the dead. Bro. Brown was one of the oldest citizens in this parish, and one of the first that received the preaching of the Advent doctrine under the labors of Bro. Albion Ross. He firmly held to the same, and was not ashamed to bear witness to the light that shone on his mind from the sacred word. He went down to death like a "shock of corn fully ripe," to wait for the Son of God from heaven, who will call forth the sleepers from their resting places, when those that dwell in dust shall awake and sing, O death, where is thy sting? O grave, where is thy victory?

The church in Simonds feel this loss, but sorrow not as others that have no hope. He leaves a large circle of friends and relatives. May the consolations of the christian's hope be their joy. The writer spoke some words to the relatives and friends from Rev. 14: 13. M. W. Corliss.

Jas. H. Austin.

Fell asleep in Jesus, March, 1864, in Winsted, Ct., James H., youngest son of S. W. and Julia Austin, aged twenty years and six months.

His disease was dropsy in the chest, with an affection of the heart. For years he had been subject to frequent severe attacks of the inflammatory rheumatism, and always was a great sufferer at those times.

His last sickness dates from the 17th of Feb., when he felt that he should not again recover. A short time before he died he remarked to his father that he believed it would be well with him, as he felt that God had forgiven him,—that he should not sleep but a little time, for he believed Jesus was soon coming, and then he would awake to die no more,—and asked his parents to meet him in the kingdom.

It may be he has been taken from the evil to come.

"After life's fitful fever he sleeps well."

May the comforting grace which the Beloved only can impart, gently bless the hearts stricken with grief, and the full assurance of a patient hope ever uphold them through the future days of their waiting pilgrimage.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

M. A. G.

James Perry.

Died in Bowdoinham, Me., April 30th, of consumption, Bro. James Perry, aged sixty-one years, ten months.

I called to see him a week previous to his death, and he requested me to say to the friends, if I attended his funeral, that he did not expect his reward until the Lord comes. H. D. Reed.

Summary of News.

FOREIGN.

From Liverpool 28th ult.

The *Times* asserts that the English and French Admirals at Tunis would act in concert. The insurrection is said to have assumed serious proportions. Additional Italian frigates had been ordered to the scene.

Affairs in Denmark are unchanged.

Garibaldi embarked on the Duke of Sutherland's yacht Undine at Fowry, at 9 o'clock on the 27th, but at noon on the same day the yacht put into San Marino from stress of weather.

There had been no fighting in Denmark. The Prussians were increasing their batteries on the channel which divides Alsen from the main land, and it was supposed the Danes would have to retire from Alsen, unless an armistice was speedily proclaimed.

The Vienna *Gazette* says the Cabinets of Vienna and Berlin have declined the proposal made at the Conference for an armstice with a continuance of the blockade of the German ports.

Liverpool May 4th, Queenstown 5th.

The Daily *News* learns that the Great Eastern has been purchased for the French Government at about a quarter of a million sterling. She will nevertheless carry out the engagement to lay the Atlantic cable.

Tunis advices represent the insurrection as becoming general.

It is asserted that the French troops are masters of the revolutionary movement in Algeria.

☞ The following, says an English paper, is an extract of a letter just received from Melbourne: Professor Newmaker, on a three years' scientific visit from Bavaria, tells us that in 1865 a comet shall come so close as to endanger this our earth; and should it not attach itself (as one globule of quicksilver to another), nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train.

DOMESTIC.

Monday, May 9th. We have now been out six days and have been fighting continuously. We have succeeded in penetrating some fifteen miles into the rebel territory, and have fifty miles further to go to get to Richmond. We have eaten and used up a very large proportion of the supplies which we took with us. If the rebels give us as much trouble on the rest of the route as they have thus far our chances for success are slim indeed.

Our losses have been terrible. I hardly dare to give my own opinion as to the number, but I think I am within bounds when I give the estimates of those who are supposed to know as follows:

Killed, 3000. Wounded, 18,000. Missing, 6,000. Total, 27,000.—*Cor. Journal.*

Baltimore, May 10th. The flag of truce boat New York, arrived at Annapolis to-day, with three hundred prisoners who were exchanged on the James river at Aiken's Landing. They report that there was great excitement at Richmond when they left.

Army of the Potomac, May 10th. Maj. Gen. John Sedgwick, commanding the 6th corps, was killed yesterday morning while standing with Col. McMahon and Major Wither of his staff, inside of an outer line of works, two miles from Spottsylvania Court House.

He was killed by a sharpshooter; the bullet entered his head about an inch below the left eye and passed out just back of the right ear. He died instantly. His death has cast a gloom over the entire army. No General in the service was more respected and beloved.

Brig. Gen. W. H. Morris, commanding 1st brigade, 2d division, 6th corps, was wounded yesterday, but not dangerously, by a minie shot through the thigh. The bodies of Gens. Sedgwick and Hayes are being taken to Washington to-day.

There was but very little fighting to-day, except skirmishing, until very late, and I have not learned the result.

Our losses in general officers during the five days fighting are in killed, Maj. Gen. Sedgwick, Brig. Gen. Jas. S. Wardsworth, and Brig. Gen. Alex. Hayes. Wounded, Brig. Gens. G. W. Getty, W. H. Morris, H. Baxter, and Robinson. Prisoners, Gens. Shaler and Seymour.

Baltimore, May 10th. The Norfolk *New Regime* says Gen. Butler had a brisk encounter with Gen. Beauregard on Saturday, near Petersburg, and yesterday (Sunday) attacked him (Beauregard) with a considerable force and drove him.

Gen. Butler (it adds) has the key to Richmond in his hands. Rebel prisoners report Lee wounded on Friday, Pickett killed. Two small gunboats were blown up on the James river by torpedoes.

Washington, May 11th, 1864.

To Major-General Dix:

Dispatches from the Army of the Potomac have just reached here, bringing dates to 5 o'clock P. M. of yesterday. Both armies at that time held their positions at Spottsylvania Court House, without any material change. The enemy had been driven to their breast works. The 6th corps under Gen. Wright, had carried the first line of the enemy's rifle-pits. There had been heavy skirmishing during the day. Our wounded had reached Fredericksburg, and during the night some were brought to Washington.

The Surgeon-General reports that the ample supplies of nurses, surgeons and medical stores have gone forward. There has been nothing heard from Gen. Butler or Sherman since my last dispatch of yesterday. (Signed) E. M. Stanton, Secretary of War.

Washington, May 11th. A distinguished officer arrived here about 10 o'clock to-night who was present during the terrible conflict of yesterday afternoon and last evening, and who left Gen. Grant in the saddle as late as 10 A. M. to-day. He sums up the bloody work of yesterday thus:

The fight opened all along the line. Longstreet's corps, under Hill, held the rebel right, resting about two miles northeast of Spottsylvania Court House, and Gen. Grant pitted Gen. Burnside's corps against it. At a given moment, later in the afternoon, Gen. Burnside precipitated his entire command, except the colored troops, upon the rebel right, driving and completely crushing it, and capturing three rebel brigades and four pieces of cannon. The fight continued with a ferocity never before witnessed until 9 P. M., when it closed upon the bloodiest field produced in this war.

The losses on both sides are stated to be very large.

New York, May 11th. The Secretary of the rebel navy has official information that the pirate Florida sunk the Federal gunboat Huntsville and another vessel in the West Indies.

Beauregard with seven thousand men made a surprise attack upon Gen. Butler about ten miles from Richmond. So sudden and unexpected was the encounter that Gen. Butler narrowly escaped capture. Indeed, his own orderly was captured fifty yards in front of him. The command being in readiness it quickly passed from the defensive to the offensive position, and the enemy were most signally defeated.

Authentic accounts from Chattanooga represent the force with which Gen. Sherman has advanced into Georgia as much superior to that of Johnston, who confronts him, and who is estimated to have about 30,000 men. The railroads are able to supply the whole army of the department and accumulate about thirty-seven per cent. of each day's transportation, so that Gen. Sherman will be well provided for in this respect.

Richmond papers announce a terrible panic existing in the rebel capital and the surrounding country, caused by the battles fought with Grant, and Gen. Butler's advance up James river. No provisions had been brought into Richmond for three days.

The colored troops who compose the extreme right of the army are said to behave steadily and to be ready for the fray.

New York, May 12. The *Herald* has the following official dispatch from Secretary Stanton:

Washington, May 11, 11 30, P. M.

To Maj. Gen. Dix, New York:

Dispatches from Gen. Grant, dated 8 o'clock this morning, have just reached this Department. He says:

"We have now ended the sixth day of very heavy fighting. The result to this time is much in our favor.

Our losses have been heavy, as well as those of the enemy. I think the loss of the enemy must be greater.

We have taken over 5000 prisoners in battle, whilst he has taken from us but few except stragglers.

I propose to fight it out on this line if it takes all summer."

The Government is sparing no pains to support him. (Signed) Edwin M. Stanton, Secretary of War.

The *Times*' dispatch says our loss in Monday's fight was over 2000 killed and wounded. It was fought only by Gen. Hancock, who in his effort to capture Spottsylvania Court House, accomplished the crossing of the river Po under cover of a tremendous artillery fire, and established himself on the south bank.

Tuesday morning Gen. Sheridan's cannon were heard away to the southward.

Gen. Grant presents no signs of uneasiness. Lee's men give unmistakable signs of despondency. They no longer cheer when they fight, but charge or retreat in dogged silence. Lee's losses begin to tell on him. He flinches from direct assault.

In an order to his (Lee's) army, Monday, found on a prisoner, he notified them that his communication with Richmond is broken, and no rations can be drawn from there. He advises efforts to capture supplies from Grant.

Gen. Grant up to yesterday had taken about 6000 prisoners. A regiment was taken, the greater part of which was only exchanged a few weeks since.

The *World's* Washington dispatch says it is rumored that 4000 of our wounded were captured and paroled by Stuart. It is also rumored that Gillmore's and Smith's corps have been withdrawn from the peninsula to reinforce Gen. Grant.

A *Tribune's* correspondent with the army states that it is supposed that Lee has dispatched his best corps to Richmond and that we are only opposed by the remaining two.

Washington, May 12. Reinforcements are being sent to the front. Twelve thousand left here this morning.

New York, May 13.

The *Herald* has the following from the Army of the Potomac:

Headquarters 5th Army Corps, in the Field, May 12, 7 A. M.

Maj. Gen. Hancock made a brilliant capture at 4 o'clock this morning.

An entire rebel division, including Maj. Gen. Ned Johnson commanding, Brig. Gen. Stuart and Brig. Gen. Robert Johnson, commanding brigades, between two or three thousand prisoners and two batteries of six pieces each fell into our hands.

Taking advantage of the storm and darkness last evening, Gen. Hancock managed to change the position of his troops unobserved by the enemy, and while the darkness and fog still prevailed, pounced on them this morning like a wolf on the fold.

He took his captives completely by surprise, and having sent his prisoners securely to the rear, turned their own guns on the enemy in the vicinity. As I write, these and other batteries are sending shells among the enemy at a rapid and destructive rate. The skirmishers are also pretty heavily engaged, and there is every indication of another battle.

The news of Hancock's capture has inspirited our forces with renewed enthusiasm. As the news first spread, the woods where our infantry columns lie rang with deafening and prolonged shouts of rejoicing.

Washington, May 14. 10,000 rebel prisoners reached Belle Plain yesterday, and will arrive here to-day; 5000 more are on the way. The rebel dead remain unburied, and together with their wounded, which have fallen into our hands, they number 35,000. The rebel army is retreating in the direction of Gordonsville. Their wagon trains which we have captured contain no provisions. Lee commenced his retreat at 8 o'clock Thursday evening; his rear guard at daylight.

Lee's retreat is fully confirmed. Prisoners state positively that his army was entirely worn out and fearfully reduced by tremendous losses.

Pittsburg, Pa., May 13. The Chattanooga correspondent of the Chicago Journal says Johnston has evacuated Dalton. He had not more than 30,000 men, and would scarcely seem able to make a stand this side of Atlanta. Our forces were very strong and closing in upon him on all sides.

The entire loss in the Red River campaign in men was 4300 in killed, wounded and missing. There is no truth in the report of a battle at Cane River. Gen. Banks' army had been reinforced and was 4000 stronger than when he first advanced.

Gen. Banks was hit with a piece of shell in the battle of Morets Bluffs, on the 23d ult. He was improving.

Washington, May 13. Gen. Butler has removed the obstructions from James River, and our monitors and iron clads are moving toward Richmond. A chart showing the location of the torpedoes was found on the man who was shot while attempting to explode torpedoes a few nights since, and Gen. Butler has used it to excellent purpose.

Washington, May 14. Dispatches from Gen. Grant dated yesterday evening at 6 o'clock have reached this Department.

The advance of Gen. Hancock yesterday developed the fact that the enemy had fallen back four miles. Col. Carroll was severely wounded.

A dispatch has just been received from Gen. Sherman, dated near Resaca, May 14. It is stated that by the flank movement on Resaca, Johnston has been forced to evacuate Dalton, and our forces were in his rear and flank. The weather was fine and the troops were in good order. All is working well and as fast as possible.

Cincinnati, May 14. News has been received here that Gen. Scofield's army moved from Bull's Gap on the 2d, and that after four hours fighting on the 4th, the rebels retreated, the Union troops pursuing them into North Carolina.

The news that Gen. Thomas has taken Dalton is confirmed. Our forces have captured 5000 prisoners and ten or twelve pieces of artillery. The rebels have retreated in some disorder to Resaca and Rome—our troops in hot pursuit.

Careful investigation fixes the total losses of the Army of the Potomac in killed, wounded and missing, including prisoners captured by the rebels and stragglers up to the commencement of the battle of Thursday, at about 20,000.

Washington, May 16. Parties who left the Army of the Potomac this afternoon report that Lee was occupying a strongly intrenched position between the Po and Ny rivers, or rather creeks. Some of the redoubts are said to have been thrown up a year ago, and the position possesses many natural advantages for defense. It is believed in the army that Lee has been considerably reinforced. The rebels seem determined to fight it out. There is yet to be hard work and a great sacrifice of life.

New York, May 16. The Herald's special Washington dispatch says reinforcements have been sent forward to Gen. Grant's army. The loss in killed and wounded has almost been made good by the reinforcements which have already reached the army. Troops have been pouring through this city from the West and elsewhere during the past week. It is believed the number will not amount to less than 20,000 fresh men.

The Alexandria correspondent of the St. Louis Republican makes the following statement:

"Before the battle of Pleasant Hill Gen. Dick Taylor sent in by a flag of truce a letter to Gen. Banks, in which he told him that if negro troops were used against the Confederate army he would raise the black flag and show no quarter. It may be owing to this fact that no negro troops were engaged, they having been sent to the rear (or rather to the front) to guard the baggage train on its way back to Grand Encore."

Gen. Grant's Resources and Spirit. The New York *Commercial Advertiser* says:—

"Whatever may be his plan of future operations is a matter of mere conjecture. The public may rest assured, however, that he has a very large force to carry it out; much larger than is generally supposed. Suffice it to say that there is now with him, after deducting the losses, a larger army than fought at Antietam, Fredericksburg, or Chancellorville. This does not include Butler's column. Just prior to moving he wrote, as we are informed by one who perused it, a letter to the President, thanking Mr. Lincoln for having furnished him with all the men and munitions he asked. He nobly added, 'Upon me devolves the entire responsibility for the success or failure of the coming campaign.'"

MARRIED.

At West Springfield, Mass., May 10th, by Eld. Rufus Wendell, Thos. R. Weaver and Ella Morse, daughter of Randolph E. Ladd.

By Eld. C. L. Page, May 8th, 1864, Mr. John M. Sisler to Mrs. Ann Patterson, both of Utica, Winona Co., Minn.

At Blooming Valley, Pa., May 3d, by Eld. J. T. Ongley, Wm. E. Ongley to Esther Davison, both of Blooming Valley, Crawford Co., Pa.

Also, on the 8th inst, by the same, Bro. James H. Ongley to Sr. Maria H. Pratt, both of Randolph, Crawford Co., Pa.

Notices.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. Hiram Munger.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stevens. It is expected that Eld. C. F. Sweet will be present to help preach the word. C. B. Turner.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. Seymour.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to attend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. Damman.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, Philip Ramer.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. Spencer, President.
C. W. Smith, Secretary.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

Questions.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. Griffin.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

Peter S. W. Deyo.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. Carpenter, Poultney, Vt.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

Chas. P. Dow.

[Bro. C. P. Dow is one of the *true men*. None need be afraid to give him a call.—Ed.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. Hitchcock.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. Sheldon.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. Hastings, Boston, Mass.

Notice.

Those wishing the ministerial labors of Bro. Lewis Robinson, Jun., will please address him at Holyoke, Mass.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. Nonpareil, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
5. Testaments. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address Miles Grant, *Boston, Mass.*

VALUABLE BOOKS

AT LOW RATES.

Mosheim's Ecclesiastical History, 3 vols., cloth. Notes by Jas. Murdock. *Good copy.* (Wholesale $5.00), $4.50. Ditto, two vols. sheep, notes by McLaine, $3.00.
Kitto's Cyclopedia of Biblical Literature, half calf; 2 vols., *new*, $7.00
Rollin's History, two vols., sheep, $3.00.
Gibbon's Rome, edited by Guizot, with life of Gibbon, and Watson's Reply to Gibbon, two vols. sheep, (only *one copy*), $4.00.
Campbell's Four Gospels, translation and notes, 2 vols. cloth, $4.00.
Livy's History of Rome, translated by Baker, two vols., cloth, *new*, $2.50.
Horne's Introduction to the Scriptures, sheep, one vol., $4.25. Ditto, two vols. half cloth, $3.75.
Paley's Complete Works, 1 vol. sheep, new, $2.00.
Bower's History of the Popes, 3 vols., sheep, nearly new. $5.00.

The above prices do not include postage—will be sent by express.

The following will be sent *post-paid* for the prices annexed:—

Butterworth's Concordance, sheep, $1.50.
Coles' Pocket Concordance, sheep, $1.00.
Synonymes of the Greek New Testament, cloth, (an excellent work), 75 cts.
Eclipse of Faith, (a good work for sceptics), $1.25.
Defence of "Eclipse," $1.00.
Illustrations of Popery, $1.00.
Apocryphal New Testament, 90 cts.
Sawyer's New Testament, 75 cts.
Paley's Evidences. Notes by Whately, 80 cts.
" " Notes by Nairne, 90 cts.
Gaussen on Inspiration, $1.00.
Gaussen on the Canon of the Scriptures, $1.25.
Dowling's History of Romanism, $2.00.

Address all orders for the above to E. P. Woodward, 167 *Hanover Street, Boston, Mass.*

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.
H. L. Hastings.......Sunday, May 22d

Concord, N. H.......May 22d
Worcester, Mass.......May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians.......June 5th
Melbourne, C. E.......Wednesday evening, June 8th
Montreal, C. E., June 9th to 12th inclusive.
Miles Grant.

Hartford, Ct.......May 22d
Springfield, Mass.......May 29th
At liberty in June. H. Munger.

Clinton, Mass.......Sunday, May 22d
J. W. Brittan.

Wallingford, Ct., (North Farms).......Sunday, May 22d
O. D. Woodruff.

Appointments for Scitico, Ct.
Sr. S. J. Higgins.......Sunday, May 22d
R. Williams.......Sunday, June 5th
I. B. Potter.......Sunday, June 12th

Chicago, Ill.......Sunday, May 21st
Wyanet Conference.......May 25th
Jacob Blain.

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. Richardson.

Northwood Narrows, N. H.......Sunday, May 29th
N. Glidden.

Exeter, N. H.......Sunday, May 29th
Lee, N. H.......Sunday, June 5th
C. S. Emerson.

Haverhill, Mass.......Sunday, May 22d
A. W. Sibley.

Waterloo, N. H.......Sunday, May 22d
A. Simpson.

Dalton, Mass., (where Bro. Warren may appoint), Sunday, May 22d.
North Adams, Mass.......Sunday, May 29th
E. McCulloch.

Agawam, Mass.......Sunday, May 29th
Warehouse Point, Ct., (Chapel).......Sunday, June 5th
S. D. Daniels.

Warehouse Point, Ct.......Sunday, May 22d
Wm. A. Fenn.

Westerly, R. I.......Sunday, May 22d
Lafayette, R. I.......Sunday, May 29th
Warwick Plains.......Sunday, June 5th
Glocester, R. I.......Sunday, June 12th
J. K. Bellows.

Nottingham, N. H.......Sunday, May 22d
West Ossipee, N. H.......Sunday, May 29th
J. G. Smith.

Merideth Village, N. H.......May 22d
Melvin Village, (for baptism).......May 29th
Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. Piper.

Appointment for Bristol, Ct.
H. K. Flagg.......May 29th
George L. Teeple.......June 12th

Danbury, N. H., Saturday evening, May 21st, at A. C. Knowlton's, and Sunday, May 22d, in the Town Hall.
John G. Hook.

East Canaan, N. H.......Sunday, May 29th
A. Simpson.

Copenhagen.......Sunday, May 22d
Barnes' Corners.......Tuesday evening, May 24th
Wilcox' Corners.......Friday evening, May 27th
C. B. Turner.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
Goshen, Mass.......Sunday, June 5th
C. Goodrich.

Prospect, (at Bro. Mix')......Sunday, May 29th
S. Woodruff.

Yarmouth, Me.......May 22d
Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th. R. R. York.

East Atkinson, Me., (Turner's Corner), Sunday, May 22d.
Medford, Me., (Cold Brook School-house), Sunday, May 29th.
Lincolnville, Me.......Sunday, June 5th
Thomas Smith.

Appointments for Springfield, No. 5 Oak St.
B. Spaulding.......Sunday, May 22d
P. S. Butler.......Sunday, May 29th

Appointments for Agawam, Mass.
P. S. Butler.......Sunday, May 22d
H. Pratt.......Sunday, June 5th

Goshen.......Sunday, May 29th
H. Pratt.

Epping Corner, (where Bro. J. R. Colbath may appoint), Saturday evening, May 21st, and Sunday, 22d.
New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. Joseph Pinkham.

State Advent Conference at Wyanet, Ill.......May 25th and through the week. J. V. Himes.

Holliston.......Sunday, May 22d
H. K. Flagg.

Goshen, Mass.......May 22d
Amherst, Mass.......May 23d
Geo. A. Streeter.

Appointments for Vernon, Vt.
L. Boutell.......Sunday, May 22d
S. S. Brewer.......Sundays, June 15th and 19th

North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore.......June 5th
J. T. Jordan.

Blooming Valley, Crawford Co., Pa.......May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
Jos. D. Brown.

Ashburnham Depot, Mass.......May 22d
Lunenburg, Mass., (at Bro. Burredge's).......May 29th
Vernon, Vt.......June 5th and 19th
Brattleboro, Vt., (Centerville school-house)..June 12th
S. S. Brewer.

Worcester, Mass.......May 22d
Grafton Centre, N. H.......May 29th
J. Couch.

Cold Spring, Mass.......Sunday, May 29th
Geo. L. Teeple.

Springfield, Mass., (Goodrich's Block).......May 22d
Lynn, Mass.......Sunday, May 29th
J. S. White.

Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. Ongley.

Sandy Hill, N. Y.......Sundays, May 22d and 29th
H. F. Carpenter.

Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. Chas. P. Dow.

Expository Works on Prophecy.

Removal.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. The Days in which we live. 2. The Slaying of the Witnesses. 3. The Kingdom of God and Signs of the Times. 4. Exposition of Revelation Sixth. 5. Treatise on Revelation XIII. in Two Parts,—A History of the Leopard and Two-Horned Beast. 6. The History of an Immortal Soul. 7. A third and new edition of The Rich Man and Lazarus, with additional pages and cover. The Last Day Tokens, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write Name, Post Office, County and State, in a plain manner.

S. S. Brewer, *Ashburnham Depot, Mass.*

Dear friend, get them, and circulate them. They will do you and all that read them good.

Valuable Books for Sale.

Lardner's Works, 10 volumes 8vo. Two copies of this, the ablest and most elaborate defense of Christianity ever published. It is an English book, and is scarce. It is worth at least $20 per set. These will be sold for less than they can be imported, viz., $16 per copy.

Roy's Hebrew Dictionary, in which every Hebrew word in the Bible is found, and its pronunciation given in English letters, with numerous references to places where it occurs, etc. etc. Price $6,—for $4.50.

Englishman's Hebrew Concordance, bound in cloth. One copy left. Price $23.

Lowth on the Prophets: A Commentary on all the prophets in the Old Testament. 1 Vol. 4to. Price $2.50.

Griesbach's Greek Testament, with all his various readings, and the authorities for them, in 2 vols., 8vo. $2.50. Post paid, $3.00.

English Reference Bibles, a good selection. $1.00 to $4.50.

The above are to be sent by express at the purchaser's expense.

Address H. L. Hastings, *Boston, Mass.*

Business.

☞ **Information Wanted.**

The following persons wish their paper changed, but do not give us the *Post Office* and *State* from which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, C. R. Edmonds, J. W. Barnell, J. Sampson, Reuben Wethby, Rachel Oliver, John W. Bliss.

The following persons send money for the Crisis, but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hillard, Miss C. D. Butler, J. C. Freeman, Mary Boyd wants her paper stopped. Where does she live? Also, Margaret C. Riley, what P. O.?

TO CORRESPONDENTS.

L. C. McKinstry—We propose to go the other way.
D. G. M.—It is sent.
Mrs. C. R. Danks—If you will give us his address, we will send him some tracts and papers.
Jane Morrell—Do not find the credit of $5.00.
E. Hemenway—The money was paid in, and the paper sent regularly.
G. W. Green—$1.50 on acct. received.
J. Sarle—Do not think there will be. None have yet been written.
S. L. Walter—Tell us which they are, and we will send them.
J. W.—They were received.
S. A. Chaplin—The money for A. Wood was received and credited.
Frank Nelson—We have none of the books you ordered; hope to have them soon.
S. C. Wilcox—We have mailed you the Bible *according to directions*, to Centreville, W. Va. We have credited you the money sent in August last.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J Wilson 444, J H Edmonds 468, S Waters 385, S J Buswell 448, J M Snook 472, A Bagley 360, J Johnson 469, P Benson 468, M Capwell 461, H Wheeler 473, Mrs J Burgess 500, R S Webber 474, J Staples 474, Mrs. E. A. Duncan 410, J. Buckingham 487, E M Glidden 474, C D W Scott 2 *copies* 482, M. Curtis 474, J M Hackett 475, J E Green 474, R OLIVER—what P. O? E P Streeter 476, S. Woodruff 464, B Bennis 472, J Smith 476, S O Parker 469, A Doolittle 476, M J Hodgkins 480, S B Saxton 475, Mrs. E. Hambleton 476, G. Bridge 476, A O Reed 476, E. Nichols 476, J. Clifford 442, C B Keach 472, R J Whitehead 476, G T Whitney 475, M A Barker 474, A Churchill 470, D F Emery 468, C Stevens 476, E W Brown 502, S Torrey 497.

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Mrs. S. Myers 40c, 426; S. R. Eddy $1.20, 461; D O Hopkins $1.50, 2 *copies*, 512; C. Cady $3.00, 468; S C Wilcox $1.22, 460.

For Books and Tracts.

L. Roundsville 60c, E Orton $1.50, D Chilson 60c, E A. Prescott $3.00, M. A. Fowler 25c, C. Phillips $1.51, H Bailey $2.50, L D Lord $5.05, G. M. Estey 25c, J W Taylor 10c, N. Glidden 85c, J. N. Snyder $1.00, G. F. Locke $1.10, J. M. Durnam $2.22, G. Stockwell $1.10, S. L. Manley 55c, A. L. Forrester $1.00, C. D. W. Scott $1.00, S C Wilcox $2.78.

BOOKS AND TRACTS SENT.

By Mail.

D. Chilson, Eunice Orton, L. Roundsville, Z Boody, H Bailey, M A Fowler, C. Phillips, C D W Scott, G M Estey, J W Taylor, S R Eddy, D F Smith, N Glidden, J. M. Durnam, G. W. Allen, G F Locke, G Stockwell, S. Prentiss, W. Smith, S. L. Manley, A L Forrester, G Hollett.

By Express.—J Blain.

LETTERS RECEIVED.

M H Morrison, S A Isbell, V N Cudworth, R H Nye, M. Mathews Weaver, N M Wells, A L Forrester, L. A. Wheeler, C H Leverton, A Ross, J R Preston, H A Arnold, D. G. M., Alson.

POST OFFICE ADDRESS.

L. C. McKinstry—Montreal, C. E.
S. S. Brazee—Cold Spring, Mass.
P. W. Hough—After May 20th, Cascade, Dubuque Co., Iowa.
S. G. Mathewson—Castleton, Vt.
Walter Pratt—Boston, Mass.
B. Spaulding—Springfield, Mass., for a few weeks. Brethren wishing my labors will please address me there.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

9th and Sp. Garden St. Church, Philadelphia, $11.85; Bro. R. and wife, $10.00; Bro. Stetler, A friend of Missions, Cash, Lawrence, Mass., I. C. M. Gredy, each $5.00; Agricul. Hall, Ad. Church, Phila., $2.23; George, Newburyport. L. Robins, each $2; Abigail H. Stokes, Eld. Carpenter, John M. Orrock, A Bro., through Eld. Himes, F. H. Pilley, I. B. Estabrook, A Sister at East Boston, each $1.00; a friend of the cause in Nevado, Ohio, $1.00.

☞ All contributions in future which may be sent to Elders J. Litch, Miles Grant, or H. L. Hastings, Boston, Mass., or to Elder J. V. Himes, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. Czechowski.

BOOKS AND TRACTS.

All publications sent by mail must be prepaid. The postage on Tracts is 2 cents for each four ounces, or fractional part of four ounces; on Books, 4 cents for each four ounces or fractional part of the same. For example, the postage on any one tract on this list is two cents; but three or four tracts may be sent in the same parcel at the same price. A Book weighing 4 ounces costs 4 cents postage, one weighing 5 ounces would cost 8 cents, or just as much as if it weighed 8 ounces.

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Many thanks to the donors. They have shown their love and interest for the cause, and have filled my heart with gratitude, and my hands with something which will introduce me into every family as a religious man, as a servant of God, and a servant of the church, and will with the Lord's blessing open the eyes of the understanding to behold wondrous things in God's book, and thus lead them to prepare for the glorious kingdom.

If any desire to go and do likewise, they may send by express to Springfield, Mass., where I shall probably get them, as I propose to be in that region for the present, and Springfield will be my post-office address for a few weeks to come. I find plenty of work to do, and I love to do it.

One word to brethren who are in the vicinity of Springfield. If you wish me to come and labor with you in my way, send a letter to Springfield, and with the Lord's help I will come.

Let me say to brethren generally, strive for union, brotherly love, and harmony. Shun strife, division, contention, debate, and the spirit of hardness. Then will God bless you, and you will look forth "clear as the sun, fair as the moon, and terrible (to your enemies) as an army with banners."

Yours, B. Spaulding.

From Bro. P. S. W. Deyo.

Bro. Grant:—I send you a letter that I received since our last quarterly meeting, as a part of the fruit of that meeting, and tracts we there gave away; also some verses composed and sung on the occasion of Bro. Preston's reception into the church, thinking they will be of some interest to the lovers of truth.

Peter S. W. Deyo.

Strawberry Point, Iowa.

Floyd, Iowa, March 28th, 1864.

Eld. Peter S. W. Deyo:—Dear Bro:—Permit me, if you please, to address you a few lines. Myself and family are enjoying good health and a degree of prosperity. We now reside in Floyd, which change in local position was the cause of some suspicion on the part of the United Brethren; and when they found that I was investigating "the life and death question," they affectionately warned me to beware of infidelity, etc., which, of course, *I did*. But, in spite of my *vigilance*, the Scriptures overcame preconceived notions, and I yielded to convictions of truth, and immediately commenced preaching the faith which I had endeavored to destroy. This, of course, caused a separation from them, the form of which I will give you.

Lord's day, April 17th, I preached at Rock Creek, at 3 o'clock, P. M. When about half done preaching, Eld. M., of the U. B., came in with two witnesses; who, on hearing me affirm that "the soul that sinneth *it* shall die," Ezek. 18: 20, and that the soul was something which God made, or *formed*—Gen. 2: 7,—"The Lord God formed man out of the dust of the ground,"—then *man is dust*; "and breathed into his nostrils the breath of life, and *man* (*dust*) became a living soul";—arose and accused me of preaching heterodoxy, and said the church would not be responsible for my preaching any longer; stating that they had a discipline to go by, and those who would not go by the *discipline* should not exercise the functions of the ministry. To which I answered that, if I must be circumscribed by another man's notions in preaching Bible truth, I wished it distinctly understood that I was an *independent*, and should, as I had done, preach my sentiments openly and above board, despite the efforts of any; that the Bible was my discipline, and I intended to follow it. "Well, then," said the Elder, "we don't want the people to receive Bro. Preston as one of the U. B. preachers; and we wish all who want to be United Brethren to make it known by rising." Seven rose. He said, "In two weeks from to-day I will preach to you." N. B. The appointment was not his, but one of my own. "Well," said I, "I claim to be a gospel minister, called of God, as was Aaron; but if the people here do not want to hear me preach, I will yield the appointment to one whom you will hear."

This brought things to a point. They found that they were about to lose my services, which caused considerable excitement; so much, that one man started around the house to find out whether there were any objections to my preaching there, and ascertaining that there were none, he arose and requested me to return and preach as before, with the understanding that I should preach what I believed to be truth; saying that any thing that was in the Bible they were willing to receive, so the matter ended.

Since, I find that they are disposed to fight me everywhere. Well, let them do it. With the Bible on my side, I fear not. Sunday evening I tried to preach at this place (Floyd), where I had a house full to hear me. I told them plainly that my mind was changed, by force of logic and Scriptures, from the doctrine which I had formerly preached; and that henceforth I should make the Bible my standard author on theology, and should present its truths as there laid down. This remark caused some peculiar expressions to show themselves in the countenances of the audience. The U. B. were very angry with me. The Christians were joyful, but dared not express their joy, save in loud murmurs of applause and deep amens, which came from full hearts. After meeting closed there were some short words said by the U. B., which were appropriately answered by Bro. Alonzo Raymond.

I suppose I am now driven out of the church with which I have been connected. Yet my name is *Christian* still, and ever more shall be, by the grace of God. If you are curious to know how all this came to be, I answer, by the help of the Bible, "Ghostology," and "The Advent at hand." I now expect to devote myself to the work as zealously as I opposed it. Pray for us. Yours in the gospel of the Prince of Peace,

J. R. Preston.

Floyd, Floyd Co., Iowa.

From Bro. and Sr. Mathewson.

Bro. Grant:—Ten days since we bade adieu to the *loved* and *loving* of Sandy Hill, N. Y., where we have resided nearly five years; and in about two hours, by the aid of the iron horse, landed in this place, where we expect to reside for the present. We have already enjoyed some ten meetings with them, in which we have realized, to some extent, that "heart had met its kindred,"—the great motive being the advancement of the Redeemer's kingdom. Thus we already feel quite at home with this dear people, and now we earnestly crave the prayers of the *faithful* and *tried ones*, with whom we have been associated in the blessed cause of our soon coming King for more than twenty years, that we may be instrumental in saving souls in this place and vicinity; that some immortal gems may be given us in Castleton with which to bedeck our crowns in the day of the Lord Jesus.

S. G. & B. Mathewson.

Castleton, Vt., May 16th, 1864.

Bro. E. Orton writes from North Bennington, Vt.:—"The Lord has been doing a work here that all his enemies cannot overthrow. A little flock has risen up, and the battle has raged hot. Some have gone back into the world, but still the work goes on, and new ones come up. I praise the Lord, and give him the glory for what he has done."

From Bro. J. A. Cleveland.

Bro. Grant:—The Crisis is doing much good in Whitefield, as well as in other places. We are all glad to get it weekly. It comes full of good food for hungry souls. I hope the Lord will bless you and give you heavenly wisdom, that you may so conduct the paper until the Lord comes that it will prove a blessing to all that read it. We are doing what we can for it here.

The Lord is with us in Whitefield. I baptized four the first day of May. There are others that will go forward soon. The interest in our meetings is good. The young people hold three weekly prayer-meetings as usual. Our social meetings are well attended. The brethren are well engaged. Dear brethren, pray for us, that the good work may go on in Whitefield.

Your brother in Christ, J. A. Cleveland.

P. S. I wish Bro. D. T. Taylor would give us through the Crisis, the number of inhabitants the New Jerusalem may contain, it being twelve thousand furlongs square. Also the number of inhabitants from the creation, as near as it can be given. Infidelity says this earth cannot be the saints' rest because there is not room enough. J. A. C.

Erratum.—In article, "The signs of these days," published in Crisis of April 12th, it is made to read, "*Bible* dishonesty." It should read, "*Public* dishonesty." John Taylor.

Obituaries.

Abigail Smith.

Fell asleep in Jesus, in West Gardiner, Me., Tuesday, March 22d, 1864, Abigail J. Smith, wife of Sherburne S. Smith, aged forty-nine years, four months, and four days.

Sister S. has left a large family to mourn their bereavement, consisting of six sons and six daughters, all living, to whom her faithfulness and devotion were manifest to the end of life; calling them around her bed, receiving and giving the last kiss, and then urging them to meet her in the kingdom of God. With tearful eyes and sorrowing hearts they knelt around her, and poured out their souls unto God, that the dying request of their mother might be answered. She then said she gained the evidence that the prayers of her family would be answered, and she should meet them, an unbroken family, in the Kingdom. Then saying her tears were all ended, she exclaimed, "Glory to God! peace on earth, and good will to men." From thence she struggled till death laid her low to wait the return of the great Life-giver to raise her to immortality at the resurrection of the just, which she believed to be near. Truly it may be said of her, "She hath done what she could."

She requested that the text in Jer. 14: 14, should be made use of on the occasion of her funeral, which was done by the writer, before a large and attentive congregation, in the Freewill Baptist meeting-house in the place where she had lived.

Isaac Wight.

Advent Herald, please copy.

Josiah S. Brown.

After a long and peaceful life, Bro. J. S. Brown rested from his labors, in the ninetieth year of his age.

His hope was in the resurrection of the dead to immortality, brought to light in the gospel by the resurrection of our Lord Jesus Christ from the dead. Bro. Brown was one of the oldest citizens in this parish, and one of the first that received the preaching of the Advent doctrine under the labors of Bro. Albion Ross. He firmly held to the same, and was not ashamed to bear witness to the light that shone on his mind from the sacred word. He went down to death like a "shock of corn fully ripe," to wait for the Son of God from heaven, who will call forth the sleepers from their resting places, when those that dwell in dust shall awake and sing, O death, where is thy sting? O grave, where is thy victory?

The church in Simonds feel this loss, but sorrow not as others that have no hope. He leaves a large circle of friends and relatives. May the consolations of the christian's hope be their joy. The writer spoke some words to the relatives and friends from Rev. 14: 13. M. W. Corliss.

Jas. H. Austin.

Fell asleep in Jesus, March, 1864, in Winsted, Ct., James H., youngest son of S. W. and Julia Austin, aged twenty years and six months.

His disease was dropsy in the chest, with an affection of the heart. For years he had been subject to frequent severe attacks of the inflammatory rheumatism, and always was a great sufferer at those times.

His last sickness dates from the 17th of Feb., when he felt that he should not again recover. A short time before he died he remarked to his father that he believed it would be well with him, as he felt that God had forgiven him,—that he should not sleep but a little time, for he believed Jesus was soon coming, and then he would awake to die no more,—and asked his parents to meet him in the kingdom.

It may be he has been taken from the evil to come.

"After life's fitful fever he sleeps well."

May the comforting grace which the Beloved only can impart, gently bless the hearts stricken with grief, and the full assurance of a patient hope ever uphold them through the future days of their waiting pilgrimage.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

M. A. G.

James Perry.

Died in Bowdoinham, Me., April 30th, of consumption, Bro. James Perry, aged sixty-one years, ten months.

I called to see him a week previous to his death, and he requested me to say to the friends, if I attended his funeral, that he did not expect his reward until the Lord comes. H. D. Reed.

Summary of News.

FOREIGN.

From Liverpool 28th ult.

The *Times* asserts that the English and French Admirals at Tunis would act in concert. The insurrection is said to have assumed serious proportions. Additional Italian frigates had been ordered to the scene.

Affairs in Denmark are unchanged.

Garibaldi embarked on the Duke of Sutherland's yacht Undine at Fowry, at 9 o'clock on the 27th, but at noon on the same day the yacht put into San Marino from stress of weather.

There had been no fighting in Denmark. The Prussians were increasing their batteries on the channel which divides Alsen from the main land, and it was supposed the Danes would have to retire from Alsen, unless an armistice was speedily proclaimed.

The Vienna *Gazette* says the Cabinets of Vienna and Berlin have declined the proposal made at the Conference for an armstice with a continuance of the blockade of the German ports.

Liverpool May 4th, Queenstown 5th.

The Daily *News* learns that the Great Eastern has been purchased for the French Government at about a quarter of a million sterling. She will nevertheless carry out the engagement to lay the Atlantic cable.

Tunis advices represent the insurrection as becoming general.

It is asserted that the French troops are masters of the revolutionary movement in Algeria.

☞ The following, says an English paper, is an extract of a letter just received from Melbourne: Professor Newmaker, on a three years' scientific visit from Bavaria, tells us that in 1865 a comet shall come so close as to endanger this our earth; and should it not attach itself (as one globule of quicksilver to another), nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train.

DOMESTIC.

Monday, May 9th. We have now been out six days and have been fighting continuously. We have succeeded in penetrating some fifteen miles into the rebel territory, and have fifty miles further to go to get to Richmond. We have eaten and used up a very large proportion of the supplies which we took with us. If the rebels give us as much trouble on the rest of the route as they have thus far our chances for success are slim indeed.

Our losses have been terrible. I hardly dare to give my own opinion as to the number, but I think I am within bounds when I give the estimates of those who are supposed to know as follows:

Killed, 3000. Wounded, 18,000. Missing, 6,000. Total, 27,000.—*Cor. Journal.*

Baltimore, May 10th. The flag of truce boat New York, arrived at Annapolis to-day, with three hundred prisoners who were exchanged on the James river at Aiken's Landing. They report that there was great excitement at Richmond when they left.

Army of the Potomac, May 10th. Maj. Gen. John Sedgwick, commanding the 6th corps, was killed yesterday morning while standing with Col. McMahon and Major Wither of his staff, inside of an outer line of works, two miles from Spottsylvania Court House.

He was killed by a sharpshooter; the bullet entered his head about an inch below the left eye and passed out just back of the right ear. He died instantly. His death has cast a gloom over the entire army. No General in the service was more respected and beloved.

Brig. Gen. W. H. Morris, commanding 1st brigade, 2d division, 6th corps, was wounded yesterday, but not dangerously, by a minie shot through the thigh. The bodies of Gens. Sedgwick and Hayes are being taken to Washington to-day.

There was but very little fighting to-day, except skirmishing, until very late, and I have not learned the result.

Our losses in general officers during the five days fighting are in killed, Maj. Gen. Sedgwick, Brig. Gen. Jas. S. Wardsworth, and Brig. Gen. Alex. Hayes. Wounded, Brig. Gens. G. W. Getty, W. H. Morris, H. Baxter, and Robinson. Prisoners, Gens. Shaler and Seymour.

Baltimore, May 10th. The Norfolk *New Regime* says Gen. Butler had a brisk encounter with Gen. Beauregard on Saturday, near Petersburg, and yesterday (Sunday) attacked him (Beauregard) with a considerable force and drove him.

Gen. Butler (it adds) has the key to Richmond in his hands. Rebel prisoners report Lee wounded on Friday, Pickett killed. Two small gunboats were blown up on the James river by torpedoes.

Washington, May 11th, 1864.

To Major-General Dix:

Dispatches from the Army of the Potomac have just reached here, bringing dates to 5 o'clock P. M. of yesterday. Both armies at that time held their positions at Spottsylvania Court House, without any material change. The enemy had been driven to their breast works. The 6th corps under Gen. Wright, had carried the first line of the enemy's rifle-pits. There had been heavy skirmishing during the day. Our wounded had reached Fredericksburg, and during the night some were brought to Washington.

The Surgeon-General reports that the ample supplies of nurses, surgeons and medical stores have gone forward. There has been nothing heard from Gen. Butler or Sherman since my last dispatch of yesterday. (Signed) E. M. Stanton, Secretary of War.

Washington, May 11th. A distinguished officer arrived here about 10 o'clock to-night who was present during the terrible conflict of yesterday afternoon and last evening, and who left Gen. Grant in the saddle as late as 10 A. M. to-day. He sums up the bloody work of yesterday thus:

The fight opened all along the line. Longstreet's corps, under Hill, held the rebel right, resting about two miles northeast of Spottsylvania Court House, and Gen. Grant pitted Gen. Burnside's corps against it. At a given moment, later in the afternoon, Gen. Burnside precipitated his entire command, except the colored troops, upon the rebel right, driving and completely crushing it, and capturing three rebel brigades and four pieces of cannon. The fight continued with a ferocity never before witnessed until 9 P. M., when it closed upon the bloodiest field produced in this war.

The losses on both sides are stated to be very large.

New York, May 11th. The Secretary of the rebel navy has official information that the pirate Florida sunk the Federal gunboat Huntsville and another vessel in the West Indies.

Beauregard with seven thousand men made a surprise attack upon Gen. Butler about ten miles from Richmond. So sudden and unexpected was the encounter that Gen. Butler narrowly escaped capture. Indeed, his own orderly was captured fifty yards in front of him. The command being in readiness it quickly passed from the defensive to the offensive position, and the enemy were most signally defeated.

Authentic accounts from Chattanooga represent the force with which Gen. Sherman has advanced into Georgia as much superior to that of Johnston, who confronts him, and who is estimated to have about 30,000 men. The railroads are able to supply the whole army of the department and accumulate about thirty-seven per cent. of each day's transportation, so that Gen. Sherman will be well provided for in this respect.

Richmond papers announce a terrible panic existing in the rebel capital and the surrounding country, caused by the battles fought with Grant, and Gen. Butler's advance up James river. No provisions had been brought into Richmond for three days.

The colored troops who compose the extreme right of the army are said to behave steadily and to be ready for the fray.

New York, May 12. The *Herald* has the following official dispatch from Secretary Stanton:

Washington, May 11, 11 30, P. M.

To Maj. Gen. Dix, New York:

Dispatches from Gen. Grant, dated 8 o'clock this morning, have just reached this Department. He says:

"We have now ended the sixth day of very heavy fighting. The result to this time is much in our favor.

Our losses have been heavy, as well as those of the enemy. I think the loss of the enemy must be greater.

We have taken over 5000 prisoners in battle, whilst he has taken from us but few except stragglers.

I propose to fight it out on this line if it takes all summer."

The Government is sparing no pains to support him. (Signed) Edwin M. Stanton, Secretary of War.

The *Times'* dispatch says our loss in Monday's fight was over 2000 killed and wounded. It was fought only by Gen. Hancock, who in his effort to capture Spottsylvania Court House, accomplished the crossing of the river Po under cover of a tremendous artillery fire, and established himself on the south bank.

Tuesday morning Gen. Sheridan's cannon were heard away to the southward.

Gen. Grant presents no signs of uneasiness. Lee's men give unmistakable signs of despondency. They no longer cheer when they fight, but charge or retreat in dogged silence. Lee's losses begin to tell on him. He flinches from direct assault.

In an order to his (Lee's) army, Monday, found on a prisoner, he notified them that his communication with Richmond is broken, and no rations can be drawn from there. He advises efforts to capture supplies from Grant.

Gen. Grant up to yesterday had taken about 6000 prisoners. A regiment was taken, the greater part of which was only exchanged a few weeks since.

The *World's* Washington dispatch says it is rumored that 4000 of our wounded were captured and paroled by Stuart. It is also rumored that Gillmore's and Smith's corps have been withdrawn from the peninsula to reinforce Gen. Grant.

A *Tribune's* correspondent with the army states that it is supposed that Lee has dispatched his best corps to Richmond and that we are only opposed by the remaining two.

Washington, May 12. Reinforcements are being sent to the front. Twelve thousand left here this morning.

New York, May 13.

The *Herald* has the following from the Army of the Potomac:

Headquarters 5th Army Corps, in the Field, May 12, 7 A. M.

Maj. Gen. Hancock made a brilliant capture at 4 o'clock this morning.

An entire rebel division, including Maj. Gen. Ned Johnson commanding, Brig. Gen. Stuart and Brig. Gen. Robert Johnson, commanding brigades, between two or three thousand prisoners and two batteries of six pieces each fell into our hands.

Taking advantage of the storm and darkness last evening, Gen. Hancock managed to change the position of his troops unobserved by the enemy, and while the darkness and fog still prevailed, pounced on them this morning like a wolf on the fold.

He took his captives completely by surprise, and having sent his prisoners securely to the rear, turned their own guns on the enemy in the vicinity. As I write, these and other batteries are sending shells among the enemy at a rapid and destructive rate. The skirmishers are also pretty heavily engaged, and there is every indication of another battle.

The news of Hancock's capture has inspirited our forces with renewed enthusiasm. As the news first spread, the woods where our infantry columns lie rang with deafening and prolonged shouts of rejoicing.

Washington, May 14. 10,000 rebel prisoners reached Belle Plain yesterday, and will arrive here to-day; 5000 more are on the way. The rebel dead remain unburied, and together with their wounded, which have fallen into our hands, they number 35,000. The rebel army is retreating in the direction of Gordonsville. Their wagon trains which we have captured contain no provisions. Lee commenced his retreat at 8 o'clock Thursday evening; his rear guard at daylight.

Lee's retreat is fully confirmed. Prisoners state positively that his army was entirely worn out and fearfully reduced by tremendous losses.

Pittsburg, Pa., May 13. The Chattanooga correspondent of the Chicago Journal says Johnston has evacuated Dalton. He had not more than 30,000 men, and would scarcely seem able to make a stand this side of Atlanta. Our forces were very strong and closing in upon him on all sides.

The entire loss in the Red River campaign in men was 4300 in killed, wounded and missing. There is no truth in the report of a battle at Cane River. Gen. Banks' army had been reinforced and was 4000 stronger than when he first advanced.

Gen. Banks was hit with a piece of shell in the battle of Morets Bluffs, on the 23d ult. He was improving.

Washington, May 13. Gen. Butler has removed the obstructions from James River, and our monitors and iron clads are moving toward Richmond. A chart showing the location of the torpedoes was found on the man who was shot while attempting to explode torpedoes a few nights since, and Gen. Butler has used it to excellent purpose.

Washington, May 14. Dispatches from Gen. Grant dated yesterday evening at 6 o'clock have reached this Department.

The advance of Gen. Hancock yesterday developed the fact that the enemy had fallen back four miles. Col. Carroll was severely wounded.

A dispatch has just been received from Gen. Sherman, dated near Resaca, May 14. It is stated that by the flank movement on Resaca, Johnston has been forced to evacuate Dalton, and our forces were in his rear and flank. The weather was fine and the troops were in good order. All is working well and as fast as possible.

Cincinnati, May 14. News has been received here that Gen. Scofield's army moved from Bull's Gap on the 2d, and that after four hours fighting on the 4th, the rebels retreated, the Union troops pursuing them into North Carolina.

The news that Gen. Thomas has taken Dalton is confirmed. Our forces have captured 5000 prisoners and ten or twelve pieces of artillery. The rebels have retreated in some disorder to Resaca and Rome—our troops in hot pursuit.

Careful investigation fixes the total losses of the Army of the Potomac in killed, wounded and missing, including prisoners captured by the rebels and stragglers up to the commencement of the battle of Thursday, at about 20,000.

Washington, May 16. Parties who left the Army of the Potomac this afternoon report that Lee was occupying a strongly intrenched position between the Po and Ny rivers, or rather creeks. Some of the redoubts are said to have been thrown up a year ago, and the position possesses many natural advantages for defense. It is believed in the army that Lee has been considerably reinforced. The rebels seem determined to fight it out. There is yet to be hard work and a great sacrifice of life.

New York, May 16. The Herald's special Washington dispatch says reinforcements have been sent forward to Gen. Grant's army. The loss in killed and wounded has almost been made good by the reinforcements which have already reached the army. Troops have been pouring through this city from the West and elsewhere during the past week. It is believed the number will not amount to less than 20,000 fresh men.

The Alexandria correspondent of the St. Louis Republican makes the following statement:

"Before the battle of Pleasant Hill Gen. Dick Taylor sent in by a flag of truce a letter to Gen. Banks, in which he told him that if negro troops were used against the Confederate army he would raise the black flag and show no quarter. It may be owing to this fact that no negro troops were engaged, they having been sent to the rear (or rather to the front) to guard the baggage train on its way back to Grand Encore."

Gen. Grant's Resources and Spirit. The New York *Commercial Advertiser* says:—

"Whatever may be his plan of future operations is a matter of mere conjecture. The public may rest assured, however, that he has a very large force to carry it out; much larger than is generally supposed. Suffice it to say that there is now with him, after deducting the losses, a larger army than fought at Antietam, Fredericksburg, or Chancellorville. This does not include Butler's column. Just prior to moving he wrote, as we are informed by one who perused it, a letter to the President, thanking Mr. Lincoln for having furnished him with all the men and munitions he asked. He nobly added, 'Upon me devolves the entire responsibility for the success or failure of the coming campaign.'"

MARRIED.

At West Springfield, Mass., May 10th, by Eld. Rufus Wendell, Thos. R. Weaver and Ella Morse, daughter of Randolph E. Ladd.

By Eld. C. L. Page, May 8th, 1864, Mr. John M. Sisler to Mrs. Ann Patterson, both of Utica, Winona Co., Minn.

At Blooming Valley, Pa., May 3d, by Eld. J. T. Ongley, Wm. E. Ongley to Esther Davison, both of Blooming Valley, Crawford Co., Pa.

Also, on the 8th inst, by the same, Bro. James H. Ongley to Sr. Maria H. Pratt, both of Randolph, Crawford Co., Pa.

Notices.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. Hiram Munger.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stevens. It is expected that Eld. C. F. Sweet will be present to help preach the word. C. B. Turner.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. Seymour.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to attend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. Damman.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, Philip Ramer.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. Spencer, President.
C. W. Smith, Secretary.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

Questions.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. Griffin.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

Peter S. W. Deyo.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. Carpenter, Poultney, Vt.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

Chas. P. Dow.

[Bro. C. P. Dow is one of the *true men*. None need be afraid to give him a call.—Ed.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. Hitchcock.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. Sheldon.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. Hastings, Boston, Mass.

Notice.

Those wishing the ministerial labors of Bro. Lewis Robinson, Jun., will please address him at Holyoke, Mass.

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
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Rollin's History, two vols., sheep, $3.00.
Gibbon's Rome, edited by Guizot, with life of Gibbon, and Watson's Reply to Gibbon, two vols. sheep, (only *one* copy), $4.00.
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Livy's History of Rome, translated by Baker, two vols., cloth, new, $2.50.
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Gaussen on Inspiration, $1.00.
Gaussen on the Canon of the Scriptures, $1.25.
Dowling's History of Romanism, $2.00.

Address all orders for the above to E. P. Woodward, 167 Hanover Street, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.
H. L. Hastings........Sunday, May 22d

Concord, N. H.........May 22d
Worcester, Mass.........May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians.........June 5th
Melbourne, C. E.........Wednesday evening, June 8th
Montreal, C. E., June 9th to 12th inclusive.
Miles Grant.

Hartford, Ct.........May 22d
Springfield, Mass.........May 29th
At liberty in June. H. Munger.

Clinton, Mass.........Sunday, May 22d
J. W. Brittan.

Wallingford, Ct., (North Farms).........Sunday, May 22d
O. D. Woodruff.

Appointments for Scitico, Ct.
Sr. S. J. Higgins.........Sunday, May 22d
R. Williams.........Sunday, June 5th
I. B. Potter.........Sunday, June 12th

Chicago, Ill.........Sunday, May 21st
Wyanet Conference.........May 25th
Jacob Blain.

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. Richardson.

Northwood Narrows, N. H.........Sunday, May 29th
N. Glidden.

Exeter, N. H.........Sunday, May 29th
Lee, N. H.........Sunday, June 5th
C. S. Emerson.

Haverhill, Mass.........Sunday, May 22d
A. W. Sibley.

Waterloo, N. H.........Sunday, May 22d
A. Simpson.

Dalton, Mass., (where Bro. Warren may appoint), Sunday, May 22d.
North Adams, Mass.........Sunday, May 29th
E. McCulloch.

Agawam, Mass.........Sunday, May 29th
Warehouse Point, Ct., (Chapel).........Sunday, June 5th
S. D. Daniels.

Warehouse Point, Ct.........Sunday, May 22d
Wm. A. Fenn.

Westerly, R. I.........Sunday, May 22d
Lafayette, R. I.........Sunday, May 29th
Warwick Plains.........Sunday, June 5th
Glocester, R. I.........Sunday, June 12th
J. K. Bellows.

Nottingham, N. H.........Sunday, May 22d
West Ossipee, N. H.........Sunday, May 29th
J. G. Smith.

Merideth Village, N. H.........May 22d
Melvin Village, (for baptism).........May 29th
Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. Piper.

Appointment for Bristol, Ct.
H. K. Flagg.........May 29th
George L. Teeple.........June 12th

Danbury, N. H., Saturday evening, May 21st, at A. C. Knowlton's, and Sunday, May 22d, in the Town Hall.
John G. Hook.

East Canaan, N. H.........Sunday, May 29th
A. Simpson.

Copenhagen.........Sunday, May 22d
Barnes' Corners.........Tuesday evening, May 24th
Wilcox' Corners.........Friday evening, May 27th
C. B. Turner.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
Goshen, Mass.........Sunday, June 5th
C. Goodrich.

Prospect, (at Bro. Mix').........Sunday, May 29th
S. Woodruff.

Yarmouth, Me.........May 22d
Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th. R. R. York.

East Atkinson, Me., (Turner's Corner), Sunday, May 22d.
Medford, Me., (Cold Brook School-house), Sunday, May 29th.
Lincolnville, Me.........Sunday, June 5th
Thomas Smith.

Appointments for Springfield, No. 5 Oak St.
B. Spaulding.........Sunday, May 22d
P. S. Butler.........Sunday, May 29th

Appointments for Agawam, Mass.
P. S. Butler.........Sunday, May 22d
H. Pratt.........Sunday, June 5th

Goshen.........Sunday, May 29th
H. Pratt.

Epping Corner, (where Bro. J. R. Colbath may appoint), Saturday evening, May 21st, and Sunday, 22d.
New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. Joseph Pinkham.

State Advent Conference at Wyanet, Ill.........May 25th and through the week. J. V. Himes.

Holliston.........Sunday, May 22d
H. K. Flagg.

Goshen, Mass.........May 22d
Amherst, Mass.........May 23d
Geo. A. Streeter.

Appointments for Vernon, Vt.
L. Boutell.........Sunday, May 22d
S. S. Brewer.........Sundays, June 15th and 19th

North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore.........June 5th
J. T. Jordan.

Blooming Valley, Crawford Co., Pa.........May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
Jos. D. Brown.

Ashburnham Depot, Mass.........May 22d
Lunenburg, Mass., (at Bro. Burredge's).........May 29th
Vernon, Vt.........June 5th and 19th
Brattleboro, Vt., (Centerville school-house).........June 12th
S. S. Brewer.

Worcester, Mass.........May 22d
Grafton Centre, N. H.........May 29th
J. Couch.

Cold Spring, Mass.........Sunday, May 29th
Geo. L. Teeple.

Springfield, Mass., (Goodrich's Block).........May 22d
Lynn, Mass.........Sunday, May 29th
J. S. White.

Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. Ongley.

Sandy Hill, N. Y.........Sundays, May 22d and 29th
H. F. Carpenter.

Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. Chas. P. Dow.

Expository Works on Prophecy.

Removal.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. The Days in which we Live. 2. The Slaying of the Witnesses. 3. The Kingdom of God and Signs of the Times. 4. Exposition of Revelation Sixth. 5. Treatise on Revelation XIII. in Two Parts,—A History of the Leopard and Two-Horned Beast. 6. The History of an Immortal Soul. 7. A third and new edition of The Rich Man and Lazarus, with additional pages and cover. The Last Day Tokens, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write Name, Post Office, County and State, in a plain manner.

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Business.

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The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

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The following persons send money for the Crisis, but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler, J. C. Freeman, Mary Boyd wants her paper stopped. Where does she live? Also, Margaret C. Riley, what P. O.?

TO CORRESPONDENTS.

L. C. McKinstry—We propose to go the other way.
D. G. M.—It is sent.
Mrs. C. R. Danks—If you will give us his address, we will send him some tracts and papers.
Jane Morrell—Do not find the credit of $5.00.
E. Hemenway—The money was paid in, and the paper sent regularly.
G. W. Green—$1.50 on acct. received.
J. Sarle—Do not think there will be. None have yet been written.
S. L. Walter—Tell us which they are, and we will send them.
J. W.—They were received.
S. A. Choplin—The money for A. Wood was received and credited.
Frank Nelson—We have none of the books you ordered; hope to have them soon.
S. C. Wilcox—We have mailed you the Bible *according to directions*, to Centreville, W. Va. We have credited you the money sent in August last.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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By Express.—J Blain.

LETTERS RECEIVED.

M H Morrison, S A Isbell, V N Cudworth, R H Nye, M. Mathews Weaver, N M Wells, A L Forrester, L. A. Wheeler, C H Leverton, A Ross, J R Preston, H A Arnold, D. G. M., Alson.

POST OFFICE ADDRESS.

L. C. McKinstry—Montreal, C. E.
S. S. Brasee—Cold Spring, Mass.
P. W. Hough—After May 20th, Cascade, Dubuque Co., Iowa.
S. G. Mathewson—Castleton, Vt.
Walter Pratt—Boston, Mass.
B. Spaulding—Springfield, Mass., for a few weeks. Brethren wishing my labors will please address me there.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

9th and Sp. Garden St. Church, Philadelphia, $11.85; Bro. R. and wife, $10.00; Bro. Stetler, A friend of Missions, Cash, Lawrence, Mass., I. C. M. Gredy, each $5.00; Agricul. Hall, Ad. Church, Phila., $2.20; George, Newburyport. L. Robins, each $2; Abigail H. Stokes, Eld. Carpenter, John M. Orrock, A Bro., through Eld. Himes, F. H. Pilley, I. B. Estabrook, A Sister at East Boston, each $1.00; a friend of the cause in Nevado, Ohio, $1.00.

☞ All contributions in future which may be sent to Elders J. Litch, Miles Grant, or H. L. Hastings, Boston, Mass., or to Elder J. V. Himes, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. Czechowski.

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3. The Slaying of the Witnesses. Showing that [illegible]
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The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death in the literal sense, is Eternal Punishment. [illegible]

The Rich Man and Lazarus. With remarks on Josephus. [illegible]

The Rights of Wrong; or, Is Evil Eternal? [illegible]

Reviewers Reviewed. [illegible]

Many thanks to the donors. They have shown their love and interest for the cause, and have filled my heart with gratitude, and my hands with something which will introduce me into every family as a religious man, as a servant of God, and a servant of the church, and will with the Lord's blessing open the eyes of the understanding to behold wondrous things in God's book, and thus lead them to prepare for the glorious kingdom.

If any desire to go and do likewise, they may send by express to Springfield, Mass., where I shall probably get them, as I propose to be in that region for the present, and Springfield will be my post-office address for a few weeks to come. I find plenty of work to do, and I love to do it.

One word to brethren who are in the vicinity of Springfield. If you wish me to come and labor with you in my way, send a letter to Springfield, and with the Lord's help I will come.

Let me say to brethren generally, strive for union, brotherly love, and harmony. Shun strife, division, contention, debate, and the spirit of hardness. Then will God bless you, and you will look forth "clear as the sun, fair as the moon, and terrible (to your enemies) as an army with banners."

Yours, B. SPAULDING.

From Bro. P. S. W. Deyo.

BRO. GRANT:—I send you a letter that I received since our last quarterly meeting, as a part of the fruit of that meeting, and tracts we there gave away; also some verses composed and sung on the occasion of Bro. Preston's reception into the church, thinking they will be of some interest to the lovers of truth.

PETER S. W. DEYO.

Strawberry Point, Iowa.

FLOYD, IOWA, March 28th, 1864.

Eld. Peter S. W. Deyo:—Dear Bro:—Permit me, if you please, to address you a few lines. Myself and family are enjoying good health and a degree of prosperity. We now reside in Floyd, which change in local position was the cause of some suspicion on the part of the United Brethren; and when they found that I was investigating "the life and death question," they affectionately warned me to beware of infidelity, etc., which, of course, *I did*. But, in spite of my *vigilance*, the Scriptures overcame preconceived notions, and I yielded to convictions of truth, and immediately commenced preaching the faith which I had endeavored to destroy. This, of course, caused a separation from them, the form of which I will give you.

Lord's day, April 17th, I preached at Rock Creek, at 3 o'clock, P. M. When about half done preaching, Eld. M., of the U. B., came in with two witnesses; who, on hearing me affirm that "the soul that sinneth *it* shall die," Ezek. 18: 20, and that the soul was something which God made, or *formed*—Gen. 2: 7,—"The Lord God formed man out of the dust of the ground,"—then *man is dust*; "and breathed into his nostrils the breath of life, and *man* (*dust*) became a living soul";—arose and accused me of preaching heterodoxy, and said the church would not be responsible for my preaching any longer; stating that they had a discipline to go by, and those who would not go by the *discipline* should not exercise the functions of the ministry. To which I answered that, if I must be circumscribed by another man's notions in preaching Bible truth, I wished it distinctly understood that I was an *independent*, and should, as I had done, preach my sentiments openly and above board, despite the efforts of any; that the Bible was my discipline, and I intended to follow it. "Well, then," said the Elder, "we don't want the people to receive Bro. Preston as one of the U. B. preachers; and we wish all who want to be United Brethren to make it known by rising." Seven rose. He said, "In two weeks from to-day I will preach to you." N. B. The appointment was not his, but one of my own. "Well," said I, "I claim to be a gospel minister, called of God, as was Aaron; but if the people here do not want to hear me preach, I will yield the appointment to one whom you will hear."

This brought things to a point. They found that they were about to lose my services, which caused considerable excitement; so much, that one man started around the house to find out whether there were any objections to my preaching there, and ascertaining that there were none, he arose and requested me to return and preach as before, with the understanding that I should preach what I believed to be truth; saying that any thing that was in the Bible they were willing to receive, so the matter ended.

Since, I find that they are disposed to fight me everywhere. Well, let them do it. With the Bible on my side, I fear not. Sunday evening I tried to preach at this place (Floyd), where I had a house full to hear me. I told them plainly that my mind was changed, by force of logic and Scriptures, from the doctrine which I had formerly preached; and that henceforth I should make the Bible my standard author on theology, and should present its truths as there laid down. This remark caused some peculiar expressions to show themselves in the countenances of the audience. The U. B. were very angry with me. The Christians were joyful, but dared not express their joy, save in loud murmurs of applause and deep amens, which came from full hearts. After meeting closed there were some short words said by the U. B., which were appropriately answered by Bro. Alonzo Raymond.

I suppose I am now driven out of the church with which I have been connected. Yet my name is *Christian* still, and ever more shall be, by the grace of God. If you are curious to know how all this came to be, I answer, by the help of the Bible, "Ghostology," and "The Advent at hand." I now expect to devote myself to the work as zealously as I opposed it. Pray for us. Yours in the gospel of the Prince of Peace,

J. R. PRESTON.

Floyd, Floyd Co., Iowa.

From Bro. and Sr. Mathewson.

BRO. GRANT:—Ten days since we bade adieu to the *loved* and *loving* of Sandy Hill, N. Y., where we have resided nearly five years; and in about two hours, by the aid of the iron horse, landed in this place, where we expect to reside for the present. We have already enjoyed some ten meetings with them, in which we have realized, to some extent, that "heart had met its kindred,"—the great motive being the advancement of the Redeemer's kingdom. Thus we already feel quite at home with this dear people, and now we earnestly crave the prayers of the *faithful* and *tried ones*, with whom we have been associated in the blessed cause of our soon coming King for more than twenty years, that we may be instrumental in saving souls in this place and vicinity; that some immortal gems may be given us in Castleton with which to bedeck our crowns in the day of the Lord Jesus.

S. G. & B. MATHEWSON.

Castleton, Vt., May 16th, 1864.

BRO. E. ORTON writes from North Bennington, Vt.:—"The Lord has been doing a work here that all his enemies cannot overthrow. A little flock has risen up, and the battle has raged hot. Some have gone back into the world, but still the work goes on, and new ones come up. I praise the Lord, and give him the glory for what he has done."

From Bro. J. A. Cleveland.

BRO. GRANT:—The Crisis is doing much good in Whitefield, as well as in other places. We are all glad to get it weekly. It comes full of good food for hungry souls. I hope the Lord will bless you and give you heavenly wisdom, that you may so conduct the paper until the Lord comes that it will prove a blessing to all that read it. We are doing what we can for it here.

The Lord is with us in Whitefield. I baptized four the first day of May. There are others that will go forward soon. The interest in our meetings is good. The young people hold three weekly prayer-meetings as usual. Our social meetings are well attended. The brethren are well engaged. Dear brethren, pray for us, that the good work may go on in Whitefield.

Your brother in Christ, J. A. CLEVELAND.

P. S. I wish Bro. D. T. Taylor would give us through the Crisis, the number of inhabitants the New Jerusalem may contain, it being twelve thousand furlongs square. Also the number of inhabitants from the creation, as near as it can be given. Infidelity says this earth cannot be the saints' rest because there is not room enough. J. A. C.

ERRATUM.—In article, "The signs of these days," published in Crisis of April 12th, it is made to read, "*Bible* dishonesty." It should read, "*Public* dishonesty." JOHN TAYLOR.

Obituaries.

ABIGAIL SMITH.

Fell asleep in Jesus, in West Gardiner, Me., Tuesday, March 22d, 1864, Abigail J. Smith, wife of Sherburne S. Smith, aged forty-nine years, four months, and four days.

Sister S. has left a large family to mourn their bereavement, consisting of six sons and six daughters, all living, to whom her faithfulness and devotion were manifest to the end of life; calling them around her bed, receiving and giving the last kiss, and then urging them to meet her in the kingdom of God. With tearful eyes and sorrowing hearts they knelt around her, and poured out their souls unto God, that the dying request of their mother might be answered. She then said she gained the evidence that the prayers of her family would be answered, and she should meet them, an unbroken family, in the Kingdom. Then saying her tears were all ended, she exclaimed, "Glory to God! peace on earth, and good will to men." From thence she struggled till death laid her low to wait the return of the great Life-giver to raise her to immortality at the resurrection of the just, which she believed to be near. Truly it may be said of her, "She hath done what she could."

She requested that the text in Jer. 14: 14, should be made use of on the occasion of her funeral, which was done by the writer, before a large and attentive congregation, in the Freewill Baptist meeting-house in the place where she had lived.

ISAAC WIGHT.

Advent Herald, please copy.

JOSIAH S. BROWN.

After a long and peaceful life, Bro. J. S. Brown rested from his labors, in the ninetieth year of his age.

His hope was in the resurrection of the dead to immortality, brought to light in the gospel by the resurrection of our Lord Jesus Christ from the dead. Bro. Brown was one of the oldest citizens in this parish, and one of the first that received the preaching of the Advent doctrine under the labors of Bro. Albion Ross. He firmly held to the same, and was not ashamed to bear witness to the light that shone on his mind from the sacred word. He went down to death like a "shock of corn fully ripe," to wait for the Son of God from heaven, who will call forth the sleepers from their resting places, when those that dwell in dust shall awake and sing, O death, where is thy sting? O grave, where is thy victory?

The church in Simonds feel this loss, but sorrow not as others that have no hope. He leaves a large circle of friends and relatives. May the consolations of the christian's hope be their joy. The writer spoke some words to the relatives and friends from Rev. 14: 13. M. W. CORLISS.

JAS. H. AUSTIN.

Fell asleep in Jesus, March, 1864, in Winsted, Ct., James H., youngest son of S. W. and Julia Austin, aged twenty years and six months.

His disease was dropsy in the chest, with an affection of the heart. For years he had been subject to frequent severe attacks of the inflammatory rheumatism, and always was a great sufferer at those times.

His last sickness dates from the 17th of Feb., when he felt that he should not again recover. A short time before he died he remarked to his father that he believed it would be well with him, as he felt that God had forgiven him,—that he should not sleep but a little time, for he believed Jesus was soon coming, and then he would awake to die no more,—and asked his parents to meet him in the kingdom.

It may be he has been taken from the evil to come.

"After life's fitful fever he sleeps well."

May the comforting grace which the Beloved only can impart, gently bless the hearts stricken with grief, and the full assurance of a patient hope ever uphold them through the future days of their waiting pilgrimage.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

M. A. G.

JAMES PERRY.

Died in Bowdoinham, Me., April 30th, of consumption, Bro. James Perry, aged sixty-one years, ten months.

I called to see him a week previous to his death, and he requested me to say to the friends, if I attended his funeral, that he did not expect his reward until the Lord comes. H. D. REED.

Summary of News.

FOREIGN.

From Liverpool 28th ult.

The *Times* asserts that the English and French Admirals at Tunis would act in concert. The insurrection is said to have assumed serious proportions. Additional Italian frigates had been ordered to the scene.

Affairs in Denmark are unchanged.

Garibaldi embarked on the Duke of Sutherland's yacht Undine at Fowry, at 9 o'clock on the 27th, but at noon on the same day the yacht put into San Marino from stress of weather.

There had been no fighting in Denmark. The Prussians were increasing their batteries on the channel which divides Alsen from the main land, and it was supposed the Danes would have to retire from Alsen, unless an armistice was speedily proclaimed.

The Vienna *Gazette* says the Cabinets of Vienna and Berlin have declined the proposal made at the Conference for an armstice with a continuance of the blockade of the German ports.

Liverpool May 4th, Queenstown 5th.

The Daily *News* learns that the Great Eastern has been purchased for the French Government at about a quarter of a million sterling. She will nevertheless carry out the engagement to lay the Atlantic cable.

Tunis advices represent the insurrection as becoming general.

It is asserted that the French troops are masters of the revolutionary movement in Algeria.

☞ The following, says an English paper, is an extract of a letter just received from Melbourne: Professor Newmaker, on a three years' scientific visit from Bavaria, tells us that in 1865 a comet shall come so close as to endanger this our earth; and should it not attach itself (as one globule of quicksilver to another), nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train.

DOMESTIC.

Monday, May 9th. We have now been out six days and have been fighting continuously. We have succeeded in penetrating some fifteen miles into the rebel territory, and have fifty miles further to go to get to Richmond. We have eaten and used up a very large proportion of the supplies which we took with us. If the rebels give us as much trouble on the rest of the route as they have thus far our chances for success are slim indeed.

Our losses have been terrible. I hardly dare to give my own opinion as to the number, but I think I am within bounds when I give the estimates of those who are supposed to know as follows:

Killed, 3000. Wounded, 18,000. Missing, 6,000. Total, 27,000.—*Cor. Journal.*

Baltimore, May 10th. The flag of truce boat New York, arrived at Annapolis to-day, with three hundred prisoners who were exchanged on the James river at Aiken's Landing. They report that there was great excitement at Richmond when they left.

Army of the Potomac, May 10th. Maj. Gen. John Sedgwick, commanding the 6th corps, was killed yesterday morning while standing with Col. McMahon and Major Wither of his staff, inside of an outer line of works, two miles from Spottsylvania Court House.

He was killed by a sharpshooter; the bullet entered his head about an inch below the left eye and passed out just back of the right ear. He died instantly. His death has cast a gloom over the entire army. No General in the service was more respected and beloved.

Brig. Gen. W. H. Morris, commanding 1st brigade, 2d division, 6th corps, was wounded yesterday, but not dangerously, by a minie shot through the thigh. The bodies of Gens. Sedgwick and Hayes are being taken to Washington to-day.

There was but very little fighting to-day, except skirmishing, until very late, and I have not learned the result.

Our losses in general officers during the five days fighting are in killed, Maj. Gen. Sedgwick, Brig. Gen. Jas. S. Wardsworth, and Brig. Gen. Alex. Hayes. Wounded, Brig. Gens. G. W. Getty, W. H. Morris, H. Baxter, and Robinson. Prisoners, Gens. Shaler and Seymour.

Baltimore, May 10th. The Norfolk *New Regime* says Gen. Butler had a brisk encounter with Gen. Beauregard on Saturday, near Petersburg, and yesterday (Sunday) attacked him (Beauregard) with a considerable force and drove him.

Gen. Butler (it adds) has the key to Richmond in his hands. Rebel prisoners report Lee wounded on Friday, Pickett killed. Two small gunboats were blown up on the James river by torpedoes.

Washington, May 11th, 1864.

To Major-General Dix:

Dispatches from the Army of the Potomac have just reached here, bringing dates to 5 o'clock P. M. of yesterday. Both armies at that time held their positions at Spottsylvania Court House, without any material change. The enemy had been driven to their breast works. The 6th corps under Gen. Wright, had carried the first line of the enemy's rifle-pits. There had been heavy skirmishing during the day. Our wounded had reached Fredericksburg, and during the night some were brought to Washington.

The Surgeon-General reports that the ample supplies of nurses, surgeons and medical stores have gone forward. There has been nothing heard from Gen. Butler or Sherman since my last dispatch of yesterday. (Signed) E. M. STANTON, Secretary of War.

Washington, May 11th. A distinguished officer arrived here about 10 o'clock to-night who was present during the terrible conflict of yesterday afternoon and last evening, and who left Gen. Grant in the saddle as late as 10 A. M. to-day. He sums up the bloody work of yesterday thus:

The fight opened all along the line. Longstreet's corps, under Hill, held the rebel right, resting about two miles northeast of Spottsylvania Court House, and Gen. Grant pitted Gen. Burnside's corps against it. At a given moment, later in the afternoon, Gen. Burnside precipitated his entire command, except the colored troops, upon the rebel right, driving and completely crushing it, and capturing three rebel brigades and four pieces of cannon. The fight continued with a ferocity never before witnessed until 9 P. M., when it closed upon the bloodiest field produced in this war.

The losses on both sides are stated to be very large.

New York, May 11th. The Secretary of the rebel navy has official information that the pirate Florida sunk the Federal gunboat Huntsville and another vessel in the West Indies.

Beauregard with seven thousand men made a surprise attack upon Gen. Butler about ten miles from Richmond. So sudden and unexpected was the encounter that Gen. Butler narrowly escaped capture. Indeed, his own orderly was captured fifty yards in front of him. The command being in readiness it quickly passed from the defensive to the offensive position, and the enemy were most signally defeated.

Authentic accounts from Chattanooga represent the force with which Gen. Sherman has advanced into Georgia as much superior to that of Johnston, who confronts him, and who is estimated to have about 30,000 men. The railroads are able to supply the whole army of the department and accumulate about thirty-seven per cent. of each day's transportation, so that Gen. Sherman will be well provided for in this respect.

Richmond papers announce a terrible panic existing in the rebel capital and the surrounding country, caused by the battles fought with Grant, and Gen. Butler's advance up James river. No provisions had been brought into Richmond for three days.

The colored troops who compose the extreme right of the army are said to behave steadily and to be ready for the fray.

New York, May 12. The *Herald* has the following official dispatch from Secretary Stanton:

WASHINGTON, May 11, 11 30, P. M.

To Maj. Gen. Dix, New York:

Dispatches from Gen. Grant, dated 8 o'clock this morning, have just reached this Department. He says:

"We have now ended the sixth day of very heavy fighting. The result to this time is much in our favor.

Our losses have been heavy, as well as those of the enemy. I think the loss of the enemy must be greater.

We have taken over 5000 prisoners in battle, whilst he has taken from us but few except stragglers.

I propose to fight it out on this line if it takes all summer."

The Government is sparing no pains to support him. (Signed) EDWIN M. STANTON, Secretary of War.

The *Times'* dispatch says our loss in Monday's fight was over 2000 killed and wounded. It was fought only by Gen. Hancock, who in his effort to capture Spottsylvania Court House, accomplished the crossing of the river Po under cover of a tremendous artillery fire, and established himself on the south bank.

Tuesday morning Gen. Sheridan's cannon were heard away to the southward.

Gen. Grant presents no signs of uneasiness. Lee's men give unmistakable signs of despondency. They no longer cheer when they fight, but charge or retreat in dogged silence. Lee's losses begin to tell on him. He flinches from direct assault.

In an order to his (Lee's) army, Monday, found on a prisoner, he notified them that his communication with Richmond is broken, and no rations can be drawn from there. He advises efforts to capture supplies from Grant.

Gen. Grant up to yesterday had taken about 6000 prisoners. A regiment was taken, the greater part of which was only exchanged a few weeks since.

The *World's* Washington dispatch says it is rumored that 4000 of our wounded were captured and paroled by Stuart. It is also rumored that Gillmore's and Smith's corps have been withdrawn from the peninsula to reinforce Gen. Grant.

A *Tribune's* correspondent with the army states that it is supposed that Lee has dispatched his best corps to Richmond and that we are only opposed by the remaining two.

Washington, May 12. Reinforcements are being sent to the front. Twelve thousand left here this morning.

New York, May 13.

The *Herald* has the following from the Army of the Potomac:

Headquarters 5th Army Corps, in the Field, May 12, 7 A. M.

Maj. Gen. Hancock made a brilliant capture at 4 o'clock this morning.

An entire rebel division, including Maj. Gen. Ned Johnson commanding, Brig. Gen. Stuart and Brig. Gen. Robert Johnson, commanding brigades, between two or three thousand prisoners and two batteries of six pieces each fell into our hands.

Taking advantage of the storm and darkness last evening, Gen. Hancock managed to change the position of his troops unobserved by the enemy, and while the darkness and fog still prevailed, pounced on them this morning like a wolf on the fold.

He took his captives completely by surprise, and having sent his prisoners securely to the rear, turned their own guns on the enemy in the vicinity. As I write, these and other batteries are sending shells among the enemy at a rapid and destructive rate. The skirmishers are also pretty heavily engaged, and there is every indication of another battle.

The news of Hancock's capture has inspirited our forces with renewed enthusiasm. As the news first spread, the woods where our infantry columns lie rang with deafening and prolonged shouts of rejoicing.

Washington, May 14. 10,000 rebel prisoners reached Belle Plain yesterday, and will arrive here to-day; 5000 more are on the way. The rebel dead remain unburied, and together with their wounded, which have fallen into our hands, they number 35,000. The rebel army is retreating in the direction of Gordonsville. Their wagon trains which we have captured contain no provisions. Lee commenced his retreat at 8 o'clock Thursday evening; his rear guard at daylight.

Lee's retreat is fully confirmed. Prisoners state positively that his army was entirely worn out and fearfully reduced by tremendous losses.

Pittsburg, Pa., May 13. The Chattanooga correspondent of the Chicago Journal says Johnston has evacuated Dalton. He had not more than 30,000 men, and would scarcely seem able to make a stand this side of Atlanta. Our forces were very strong and closing in upon him on all sides.

The entire loss in the Red River campaign in men was 4300 in killed, wounded and missing. There is no truth in the report of a battle at Cane River. Gen. Banks' army had been reinforced and was 4000 stronger than when he first advanced.

Gen. Banks was hit with a piece of shell in the battle of Morets Bluffs, on the 23d ult. He was improving.

Washington, May 13. Gen. Butler has removed the obstructions from James River, and our monitors and iron clads are moving toward Richmond. A chart showing the location of the torpedoes was found on the man who was shot while attempting to explode torpedoes a few nights since, and Gen. Butler has used it to excellent purpose.

Washington, May 14. Dispatches from Gen. Grant dated yesterday evening at 6 o'clock have reached this Department.

The advance of Gen. Hancock yesterday developed the fact that the enemy had fallen back four miles. Col. Carroll was severely wounded.

A dispatch has just been received from Gen. Sherman, dated near Resaca, May 14. It is stated that by the flank movement on Resaca, Johnston has been forced to evacuate Dalton, and our forces were in his rear and flank. The weather was fine and the troops were in good order. All is working well and as fast as possible.

Cincinnati, May 14. News has been received here that Gen. Scofield's army moved from Bull's Gap on the 2d, and that after four hours fighting on the 4th, the rebels retreated, the Union troops pursuing them into North Carolina.

The news that Gen. Thomas has taken Dalton is confirmed. Our forces have captured 5000 prisoners and ten or twelve pieces of artillery. The rebels have retreated in some disorder to Resaca and Rome—our troops in hot pursuit.

Careful investigation fixes the total losses of the Army of the Potomac in killed, wounded and missing, including prisoners captured by the rebels and stragglers up to the commencement of the battle of Thursday, at about 20,000.

Washington, May 16. Parties who left the Army of the Potomac this afternoon report that Lee was occupying a strongly intrenched position between the Po and Ny rivers, or rather creeks. Some of the redoubts are said to have been thrown up a year ago, and the position possesses many natural advantages for defense. It is believed in the army that Lee has been considerably reinforced. The rebels seem determined to fight it out. There is yet to be hard work and a great sacrifice of life.

New York, May 16. The Herald's special Washington dispatch says reinforcements have been sent forward to Gen. Grant's army. The loss in killed and wounded has almost been made good by the reinforcements which have already reached the army. Troops have been pouring through this city from the West and elsewhere during the past week. It is believed the number will not amount to less than 20,000 fresh men.

The Alexandria correspondent of the St. Louis Republican makes the following statement:

"Before the battle of Pleasant Hill Gen. Dick Taylor sent in by a flag of truce a letter to Gen. Banks, in which he told him that if negro troops were used against the Confederate army he would raise the black flag and show no quarter. It may be owing to this fact that no negro troops were engaged, they having been sent to the rear (or rather to the front) to guard the baggage train on its way back to Grand Encore."

GEN. GRANT'S RESOURCES AND SPIRIT. The New York *Commercial Advertiser* says:—

"Whatever may be his plan of future operations is a matter of mere conjecture. The public may rest assured, however, that he has a very large force to carry it out; much larger than is generally supposed. Suffice it to say that there is now with him, after deducting the losses, a larger army than fought at Antietam, Fredericksburg, or Chancellorville. This does not include Butler's column. Just prior to moving he wrote, as we are informed by one who perused it, a letter to the President, thanking Mr. Lincoln for having furnished him with all the men and munitions he asked. He nobly added, 'Upon me devolves the entire responsibility for the success or failure of the coming campaign.'"

MARRIED.

At West Springfield, Mass., May 10th, by Eld. Rufus Wendell, THOS. R. WEAVER and ELLA MORSE, daughter of Randolph E. Ladd.

By Eld. C. L. Page, May 8th, 1864, Mr. JOHN M. SISLER to Mrs. ANN PATTERSON, both of Utica, Winona Co., Minn.

At Blooming Valley, Pa., May 3d, by Eld. J. T. Ongley, WM. E. ONGLEY to ESTHER DAVISON, both of Blooming Valley, Crawford Co., Pa.

Also, on the 8th inst, by the same, Bro. JAMES H. ONGLEY to Sr. MARIA H. PRATT, both of Randolph, Crawford Co., Pa.

Notices.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. HIRAM MUNGER.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stevens. It is expected that Eld. C. F. Sweet will be present to help preach the word. C. B. TURNER.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. SEYMOUR.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to atttend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. DAMMAN.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, PHILIP RAMER.

Conference Notice.

The annual meeting of the Illinois Advent Christian Conference will be held at Wyanet, Bureau Co., Ill., commencing Wednesday, May 25th, 2 o'clock P. M., and holding over Sunday. Elder J. V. Himes and several other preaching brethren will be present to preach the word.

Dear brethren and sisters, come to this feast in the name of our soon coming King. Let us make one grand rally in this glorious cause. We hope all will make a special effort to attend; and come with hearts richly imbued with the spirit of faith and love, to labor in the cause of our blessed Redeemer. What we do to save our fellow-men must be done very soon. Dear brethren in Christ, let us consecrate ourselves anew for this great work.

The meeting will be held in the Mission Tent. Wyanet is on the Chicago, Burlington and Quincy Railroad. Those coming on the Rock Island Railroad will stop at Pond Creek, where a team will be ready to convey friends to the encampment. Those coming on the Illinois Central Railroad from the north will change cars at Mendota, taking the Burlington for Wyanet. Those coming from the south on the Central, will change at La Salle, taking the Rock Island Road for Pond Creek.

We sincerely hope and expect that all our ministering brethren of this conference will be present in person, or report by letter at this meeting. We trust every church will send delegates. This will be a favorable time for any who wish to unite with the conference. Again we say, come one, come all; as we hope for great good as the result of this meeting. In behalf of the conference,

N. W. SPENCER, President.
C. W. SMITH, Secretary.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Tour West.

To meet the wishes of friends in the West, I now intend to visit that region this summer, to preach in as many places as I can conveniently reach in the time allowed for my visit, which will be near two months. I shall go from St. Albans, Vt., by rail to Chicago, Ill. Those wishing me to visit them will correspond with me by letter *immediately*, at Saxe's Mills, Highgate, Vt. All I shall expect to realize, by way of remuneration, will be to have my traveling expenses met. Those desiring my labor will write. Appointments hereafter.

CHAS. P. DOW.

[Bro. C. P. Dow is one of the *true men*. None need be afraid to give him a call.—ED.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, book-binding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Notice.

Those wishing the ministerial labors of Bro. Lewis Robinson, Jun., will please address him at Holyoke, Mass.

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3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
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Address all orders for the above to E. P. WOODWARD, 167 *Hanover Street, Boston, Mass.*

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
H. L. Hastings............Sunday, May 22d

Concord, N. H..............May 22d
Worcester, Mass............May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians..........June 5th
Melbourne, C. E.........Wednesday evening, June 8th
Montreal, C. E., June 9th to 19th inclusive.
MILES GRANT.

Hartford, Ct..............May 22d
Springfield, Mass..........May 29th
At liberty in June. H. MUNGER.

Clinton, Mass............Sunday, May 22d
J. W. BRITTAN.

Wallingford, Ct., (North Farms)......Sunday, May 22d
O. D. WOODRUFF.

APPOINTMENTS FOR SCITICO, CT.
Sr. S. J. Higgins..........Sunday, May 22d
R. Williams...............Sunday, June 5th
I. B. Potter..............Sunday, June 12th

Chicago, Ill...............Sunday, May 21st
Wyanet Conference..........May 25th
JACOB BLAIN.

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. RICHARDSON.

Northwood Narrows, N. H.........Sunday, May 29th
N. GLIDDEN.

Exeter, N. H..............Sunday, May 29th
Lee, N. H.................Sunday, June 5th
C. S. EMERSON.

Haverhill, Mass............Sunday, May 22d
A. W. SIBLEY.

Waterloo, N. H.............Sunday, May 22d
A. SIMPSON.

Dalton, Mass., (where Bro. Warren may appoint), Sunday, May 22d.
North Adams, Mass..........Sunday, May 29th
E. McCULLOCK.

Agawam, Mass...............Sunday, May 29th
Warehouse Point, Ct., (Chapel)......Sunday, June 5th
S. D. DANIELS.

Warehouse Point, Ct..........Sunday, May 22d
WM. A. FENN.

Westerly, R. I.............Sunday, May 22d
Lafayette, R. I............Sunday, May 29th
Warwick Plains.............Sunday, June 5th
Glocester, R. I............Sunday, June 12th
J. K. BELLOWS.

Nottingham, N. H...........Sunday, May 22d
West Ossipee, N. H.........Sunday, May 29th
J. G. SMITH.

Merideth Village, N. H.........May 22d
Melvin Village, (for baptism).........May 29th
Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. PIPER.

APPOINTMENT FOR BRISTOL, CT.
H. K. Flagg................May 29th
George L. Teeple...........June 12th

Danbury, N. H., Saturday evening, May 21st, at A. C. Knowlton's, and Sunday, May 22d, in the Town Hall.
JOHN G. HOOK.

East Canaan, N. H..........Sunday, May 29th
A. SIMPSON.

Copenhagen.................Sunday, May 22d
Barnes' Corners............Tuesday evening, May 24th
Wilcox' Corners............Friday evening, May 27th
C. B. TURNER.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
Goshen, Mass...............Sunday, June 5th
C. GOODRICH.

Prospect, (at Bro. Mix')........Sunday, May 29th
S. WOODRUFF.

Yarmouth, Me...............May 22d
Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th. R. R. YORK.

East Atkinson, Me., (Turner's Corner), Sunday, May 22d.
Medford, Me., (Cold Brook School-house), Sunday, May 29th.
Lincolnville, Me...........Sunday, June 5th
THOMAS SMITH.

APPOINTMENTS FOR SPRINGFIELD, NO. 5 OAK ST.
B. Spaulding...............Sunday, May 22d
P. S. Butler...............Sunday, May 29th

APPOINTMENTS FOR AGAWAM, MASS.
P. S. Butler...............Sunday, May 22d
H. Pratt...................Sunday, June 5th

Goshen.....................Sunday, May 29th
H. PRATT.

Epping Corner, (where Bro. J. R. Colbath may appoint), Saturday evening, May 21st, and Sunday, 22d.
New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. JOSEPH PINKHAM.

State Advent Conference at Wyanet, Ill......May 25th and through the week. J. V. HIMES.

Holliston..................Sunday, May 22d
H. K. FLAGG.

Goshen, Mass...............May 22d
Amherst, Mass..............May 23d
GEO. A. STREETER.

APPOINTMENTS FOR VERNON, VT.
L. Boutell.................Sunday, May 22d
S. S. Brewer...............Sundays, June 15th and 19th

North Norway, Saturday evening, May 21st, and over the Sabbath.
Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore..................June 5th
J. T. JORDAN.

Blooming Valley, Crawford Co., Pa.........May 22d
Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Ashburnham Depot, Mass.........May 22d
Lunenburg, Mass., (at Bro. Burredge's).......May 29th
Vernon, Vt.................June 5th and 19th
Brattleboro, Vt., (Centerville school-house)...June 12th
S. S. BREWER.

Worcester, Mass............May 22d
Grafton Centre, N. H.......May 29th
J. COUCH.

Cold Spring, Mass..........Sunday, May 29th
GEO. L. TEEPLE.

Springfield, Mass., (Goodrich's Block).......May 22d
Lynn, Mass.................Sunday, May 29th
J. S. WHITE.

Edinboro, Erie Co., Pa., Sunday, May 22d, at half-past ten A. M.
Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Sandy Hill, N. Y...........Sundays, May 22d and 29th
H. F. CARPENTER.

Barnston, C. E., Wayville, 3 P. M., May 21st, Sunday, 22d, and baptize if desired. CHAS. P. DOW.

Expository Works on Prophecy.

REMOVAL.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. THE DAYS IN WHICH WE LIVE. 2. THE SLAYING OF THE WITNESSES. 3. THE KINGDOM OF GOD AND SIGNS OF THE TIMES. 4. EXPOSITION OF REVELATION SIXTH. 5. TREATISE ON REVELATION XIII. in TWO PARTS,—A HISTORY OF THE LEOPARD AND TWO-HORNED BEAST. 6. THE HISTORY OF AN IMMORTAL SOUL. 7. A third and new edition of THE RICH MAN AND LAZARUS, with additional pages and cover. THE LAST DAY TOKENS, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write NAME, POST OFFICE, COUNTY and STATE, in a plain manner. ☜

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The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hillard, Miss C. D. Butler, J. C. Freeman.

MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.?

TO CORRESPONDENTS.

L. C. McKinstry—We propose to go the other way.
D. G. M.—It is sent.
Mrs. C. R. Danks—If you will give us his address, we will send him some tracts and papers.
Jane Morrell—Do not find the credit of $5.00.
E. Hemenway—The money was paid in, and the paper sent regularly.
G. W. Green—$2.50 on acct. received.
J. Sarle—Do not think there will be. None have yet been written.
S. L. Walter—Tell us which they are, and we will send them.
J. W.—They were received.
S. A. Chaplin—The money for A. Wood was received and credited.
Frank Nelson—We have none of the books you ordered; hope to have them soon.
S. C. Wilcox—We have mailed you the Bible *according to directions*, to CENTREVILLE, W. VA. We have credited you the money sent in August last.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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BY EXPRESS.—J Blain.

LETTERS RECEIVED.

M H Morrison, S A Isbell, V N Cudworth, R H Nye, M. Mathews Weaver, N M Wells, A L Forrester, L. A. Wheeler, C H Leverton, A Ross, J R Preston, H A Arnold, D. G. M., Alson.

POST OFFICE ADDRESS.

L. C. McKinstry—Montreal, C. E.
S. S. Brazee—Cold Spring, Mass.
P. W. Hough—After May 20th, Cascade, Dubuque Co., Iowa.
S. G. Mathewson—Castleton, Vt.
Walter Pratt—Boston, Mass.
B. Spaulding—Springfield, Mass., for a few weeks. Brethren wishing my labors will please address me there.

Mission to Italy.

I acknowledge with much gratitude contributions from dear christian friends for the Italian Mission the past week, as follows:—

9th and Sp. Garden St. Church, Philadelphia, $11.85; Bro. R. and wife, $10.00; Bro. Stetler, A friend of Missions, Cash, Lawrence, Mass., I. C. M. Gredy, each $5.00; Agricul. Hall, Ad. Church, Phila., $2.23; George, Newburyport, L. Robins, each $2; Abigail H. Stokes, Eld. Carpenter, John M. Orrock, A Bro., through Eld. Himes, F. H. Pilley, I. B. Estabrook, A Sister at East Boston, each $1.00; a friend of the cause in Nevada, Ohio, $1.00.

☞ All contributions in future which may be sent to Elders J. LITCH, MILES GRANT, or H. L. HASTINGS, Boston, Mass., or to Elder J. V. HIMES, Buchanan, Mich., will be forwarded to me, and acknowledged. Your Bro. in Christ, waiting for the kingdom,

M. B. CZECHOWSKI.

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Reviewers Reviewed. New edition with replies to articles in the [illegible]

PRAYER.

"THY will be done," our lips are trained to saying;
My will be done, our urgent hearts implore;
But while we look for gifts to crown such praying,
God's *No* has crushed us—we will pray no more.

We're slow to learn that we have asked insanely;
Misread the text; and so reversed the spell
Of benediction meant for all—not mainly
That *I* and *mine* may in the sunshine dwell.

That we must loose the idols we are holding,
Ere we can rightly lift our hands in prayer,
Though life go with them;—and our arms, unfolding
That dear embrace, drop nerveless with despair.

When, swooning downward prone before God's altar,
Our eyes close blindly, and we think all's done,
An arm uplifts us; and our steps that falter
Are guided forth—and lo! a day begun.

With morning brightness all the East is burning,
Although but now we deemed the daylight dead;
And up the ragged steeps our way discerning,
We ask for guidance, and for daily bread.

Not bread alone, but all good gifts bestowing,
God's angel sends us strengthened on our way;
With sacramental wine life's cup o'erflowing,
And palms kept clean from idols, let us pray.
—*New Jerusalem Mess.* CELIA M. BURR.

For the World's Crisis.

THE VILLAGE IN THE MOUNTAINS.

NUMBER ONE.

Having accidentally met with a part of an old tract (commencing with the third and ending with the eighteenth page), which contained some items that interested me very much, I thought I would pen them for the Crisis, for the benefit of its readers, as illustrating the effect of *unmixed* Bible teaching.

A Parisan merchant, traveling through a mountainous part of France in 1821, on his way to Lyons, in a district wearing a most forbidding aspect, met with an aged, pious lady, who invited him to her dwelling, to whom he replied,

"I shall comply most cheerfully with your request, for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell forever on Mount Zion."

After reaching the widow's dwelling, where all her arrangements bespoke industry, frugality, and piety, she accosted him with,

"Sir, may I ask what you are called?" To which the merchant replied, in an evasive way, by giving her his name.

She then said, "Sir, I shall not forget; but this is not what I meant; I wished to know whether you are Protestant or Catholic, a pastor or a priest?"

"Madam, I have not the honor to be either; I am a merchant; I desire to be a christian, and to have no other title but a disciple of Christ," he replied.

"That is exactly as we are here, sir," exclaimed the good widow, and added, "but as you are so frank, are you, sir, Catholic or Protestant?"

"Catholic," replied the merchant.

The widow looked confused, and observed, that it was "rare for the Catholics to talk as her visitor had done."

"I am a Catholic," resumed the merchant, "but not a member of the *Roman* Catholic church. I love all that love our Lord Jesus Christ in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the Good Shepherd and Bishop of souls."

"Oh! what a favor the Lord has granted us to meet with a christian like ourselves," said the deeply affected widow, as she looked around her; "we desire to live in charity with all mankind; but, to be frank also, sir, we do not go to mass, nor to confession, for we do not learn from our Testament, which is indeed almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our sins; and we believe we can serve God acceptably in a cave, or in a chamber, or on a mountain."

"I confess, madam, in my turn," said the merchant, "that I am exceedingly astonished to find such persons on such a spot; pray, how many may there be of your sentiments?"

"Here, sir, and scattered over the mountains, there are from three to four hundred. We meet on Sabbath evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* (religious enthusiasts) and fools; but I can bear this, and I hope a great deal more, for Him who has suffered so much for us."

While this conversation was passing, the rooms were filled by those nearest, who could leave their work, by the information and request of the widow lady, the heroine of the story. At this juncture, the merchant desired to see the Testament alluded to above, when a book was presented, bearing unmistakable marks of frequent and long continued use, (and this not in vain, as the account will fully justify us in saying,) the title page gone, the sacred pages worn to shreds by hands inured to toil, who sought eagerly for the truth, for, heeding the prophet's caution, "Cease ye from man," they had turned to the word of the Lord.

Mark the condition of the hardy mountaineers, under the fostering care of holy mother church, who kept the Bible from her faithful and all others, in order the more easily to establish her traditions. Their destitution is seen in the fact, that as the merchant was examining the copy of the Testament presented, the edition of which he could not discover, a female of respectable appearance approached him and said, "Sir, for several years I have sought every where a New Testament, and I have offered any price for one in all the neighboring villages, but in vain. Could you, sir, possibly procure me a copy? I will gladly pay you *any sum* you demand."

"Madam, I will not only procure you *one*," replied the merchant with earnestness, "but in forty-eight hours I will send you half a dozen."

"Is it possible!" exclaimed the astonished villagers. "May we, sir, believe the good news? May we rely on your promise? It appears too great—too good—we will pay for them now, if you please."

"You may depend upon receiving them," said the merchant, "if God prolongs my life. But I entreat you to do me the favor to receive them as a proof of my christian regard, and an expression of my gratitude for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ."

After the above intercourse, the conversation is said to have turned upon the *value* of the sacred volume, and the sinfulness of those who withhold it from perishing sinners. And we may well suppose that these persecuted christians were well prepared to estimate the value of the Bible; it being their only teacher, affording them ample consolation, and ground of hope with regard to the future. It also appears, that the simple reading of the New Testament by these unlettered, untraditionated, simple-hearted christians, evidently belonging to a class with reference to whom Christ once said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemeth good in thy sight;" had awakened in them a spirit of inquiry, as in the instance of those brought to view under the opening of the "fifth seal," who inquired, "How long, O Lord, dost thou not judge, and avenge our blood?" for after some time, the hostess inquired,

"Pray, sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an *impression* that God is commencing *a great work in the earth*, and that *wonderful events are coming to pass.*"

And although the specific character of their "impressions" with regard to the nature of coming events may not be learned by the above inquiry, yet it will fully appear in the sequel. And the portions of the widow's correspondence with the merchant, which will afford matter for the next number of this communication, will prove, I trust, deeply interesting to the readers of the World's Crisis, as affording evidence of the extension of knowledge concerning the near approach of the end.

When Edward Irving was interesting the masses of London by his burning, powerful eloquence, exciting in them the expectation and hope of the speedy return of Christ, God was using his word—without the auxiliary of human eloquence, to awaken a like interest in his own people in France.

In reply to their earnest inquiry, the merchant said, "Great events have taken place, and news is arriving every day from all parts of the world, of the progress of the gospel,—and the *fulfillment of the Holy Scriptures*,"—telling them of the labors of missionaries, and the establishment of schools, in a manner suited to their imperfect knowledge of the religious world. And when he had concluded, they all joined in the prayer: "Thy kingdom come, thy will be done on earth, as it is done in heaven."

And "the termination of this extraordinary meeting," says the narrative, "was most affecting; tears of gratitude, pleasure, and regret, streamed from the eyes of the mountaineers, as the merchant parted with them and went on his way."

Calling upon the mayor of the next town, "he inquired, as with the curiosity of a traveler, the name of the hamlet he had passed on the mountains, and the nature of the employments, and the character of its inhabitants." "The men," said the mayor, "work in the mines, drive the teams, and labor in the fields; and the women and children weave. They are a very curious people, *outres illumines*, (new lights,) but the most honest work people in the country—probity itself. We have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of a farthing; and the kindest creatures in the world; they will take the clothes off their backs to give to any one in distress; indeed, there is no wretchedness *among them*, for, though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass or confession; in fact *they are not* christians, though the most worthy people in the world—and so droll; imagine those poor people, after working all the week, instead of enjoying the Sunday, and going to a fete or a ball to amuse themselves, meeting in each others' houses, and sometimes in the mountains, to read some book, and pray, and sing hymns. They are very clever work people, but they pass their Sundays and holidays stupidly enough."

The same testimony, in substance, was given by several others, showing the influence their own book of theology, the much-worn and highly prized New Testament, had upon their lives. Next I will give some extracts showing what they learned from their Testament.

CHAS. P. DOW.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. QUAR. CONFERENCE.

Conference met according to appointment. M. R. Phetteplace in the chair. After singing a hymn, prayer was offered by Eld. E. Bellows. The minutes of the last conference were read and accepted, with corrections made by the Clerk, after which adjourned the business until Thursday, 9 A. M. The remainder of the afternoon was spent in social worship.

7 P. M. Met again for social worship. At 8 P. M., preaching by J. K. Bellows, from Luke 18:1. Thursday, 9 A. M. Met for business. Prayer by J. K. Bellows. Invitation was given to those not belonging to this conference to take part with us in our deliberations. Report of the Treasurer was read and accepted. Delegates were called upon to report from the following churches.

Church at River Point. A. C. Greene, delegate. Interest rather low at present time. Few trying to do the will of the Lord. Sunday School rather more interesting than it has been in the past. Our conference meetings about the same as usual; two a week. The following ministers have preached to us since last conference: Eld. E. Bellows, J. K. Bellows, A. Durfee, and Bro. Rufus Pierce. Eld. A. Durfee has resigned his office as pastor of the church.

Exeter church. No delegate.

Lafayette church. No delegate. Bro. Ambrose Taylor reported unofficially. Believed none added, none left. Thought interest had increased since last conference. Some revived of late. Sunday School on the increase.

Foster church. No delegate. M. R. Phetteplace reported unofficially. Rather dull, but good congregations. Preaching by A. Durfee, Henry Hopkins, M. R. Phetteplace. Eld. J. K. Bellows had been there some; had been stirred up; hoped good would be done. No additions, none dropped, some ought to be. Committee been appointed to see some of them. No Sunday School.

Danielsonville church. Bro. Howard, delegate. Some striving to live near the Lord. Some rather discouraged, in a worldly point of view, several of the brethren having left the place. Preaching by Brn. Fenn, Jones, Brewer, and Brittain. Sunday School still sustained.

Central church, Chestnut Hill, Abington, No delegates.

Gloucester church. Bro. Evans, delegate. Church on rising ground. Thought the church had been misrepresented in the past.

Clark's Mills, Westerly church, no delegates.

Rocky Brook Church reported by letter.

"Rocky Brook, R. I., April 5th, '64.

REPORT. Church of Adventists worshiping at Rocky Brook, R. I., to the Rhode Island Conference met at Central, Rhode Island.

Brethren at the Conference: As stated in our last report, M. E. Cornell, a seventh-day Advent preacher, from Battle Creek, Mich., was with us holding meetings. This preacher continued with us during the month of January, occupying the Chapel three times Sun days, and nearly every evening during the week. A great interest was manifested to hear him, and people came from all points round about here. His labors resulted in convincing some of what they considered to be duty, viz: to keep the seventh day. The speaker made this his theme, the Law and Sabbath, devoting most of his lectures to it. Some of the church have gone to keeping the seventh day. They hold meetings on seventh-day afternoons and Wednesday evenings. Bro. Cornell left us Thursday, Feb. 4th.

Bro. H. L. Hastings preached to us the following Sunday, and two evenings after. We then renewed our conference and prayer meetings, which had been suspended while Bro. Cornell was here. The Lord blessed us in these meetings. Several confessed Jesus for the first time. They were young, mostly Sunday school scholars, but the Lord loves children.

Bro. Wm. Shepherd preached to us two evenings the first of March. Bro. E. Bellows preached to us Sunday, March 6th, and baptized seven souls, who are still continuing on their way rejoicing. We have had no preaching since then, but have kept up our conference meetings. The good Lord has been with us. Our Sunday school has been quite interesting, although we lack some faithful teachers. Brethren, pray for us.

CHARLES F. DIXON, Clerk."

Reports of preaching brethren. Eld. E. Bellows. Labored for the last three months. Been most of the time at Rocky Brook and Exeter. Quite an interest at the latter place. Sinners converted, backsliders reclaimed, three been baptized. The brethren had started a subscription paper to build a meeting house. Quite an interest at Rocky Brook. Power of God manifested, two requested prayers. Hard place to labor. Seven of the Sunday scholars been baptized. Been at the Central and Chestnut Hill churches. Had a good time. Few there serving the Lord.

Clerk left to attend funeral. J. P. Babcock Clerk *pro tem*.

Bro. M. R. Phetteplace' report. Labored in Harmony Village. Had very good time. Chance to do good there. Sister Steer had organized a Sunday School. Been at Chepachet with the Baptist church. Good congregation. Two ministers came out in strong opposition against him. One of the preachers had left his church. Great chance to do good there.

Bro. D. O. Hopkins. Labored in West Foster. Had very interesting time. Interest increasing. Many desire to become christians. They are about to organize a Sunday School.

Bro. Edwin Wood. Had labored in Hillsburgh, N. S. Interest increasing in every place. Labored in Fenn Mountain. Interest good. Baptized two.

Bro. J. K. Bellows. Labored in several places. Some were cold, some warm. Some converted, some baptized. Had a hard time with the powers of darkness at Warwick Plains. Thought that Adventists amalgamated too much with the world. It destroyed their influence.

Bro. R. Pierce. Had labored at home about Westerly. Good interest. One converted. Made arrangements to hold meetings at the meeting-house on the hill.

Eld. A. Durfee. Still trying to preach the gospel of the kingdom. Satisfied it was a glorious work. Labors about the same as they had been in the past. Been at Clark's Mills. Thought some of preaching at Mohegan most of the time. Thought the truth was gaining ground at that place.

Eld. Peter Noka. Labors limited since last conference. Been at the Pond St. Church in Providence (Freewill Baptist); some came in from other churches. Truth had got in among them. Been at Gloucester. Had good time. Coldness had got in among them. Some pulling apart. Tried to show them the consequences of so doing.

Bro. Benjamin Roberts. Tried to preach. Felt the approbation of his Master in so doing. Been laboring in Providence at the Charles St. church. Some had seen the truth. Been at Natick. Had good time. Also at the Plains in Warwick. Thought interest increasing. Been at Manton. Great opposition. Some still holding on. Some good souls at Allendale and Chestnut Hill. At Scituate, Burnt Hill, found good field. Determined to do more than he had done.

Bro. E. Bellows thought something ought to be done about sending an Evangelist into the field. Thought our best preachers had left the State, and the churches must have preaching.

Bro. M. Phetteplace offered the following resolutions, which were passed.

Resolved, That a committee of three be appointed by this conference to correspond with the churches destitute of preaching, to ascertain how much they would do towards sustaining an Evangelist. That said committee be empowered to complete the arrangements of the conference in supplying such churches as are willing to co-operate with them, as far as practicable, either with an itinerant preacher, or an evangelist, or both. Committee to do said business—Eld. D. O. Hopkins, E. Bellows, and M. R. Phetteplace.

Brn. S. Howard and E. Card were appointed to act with the Chairman as a preaching committee for this conference. Adjourned to meet Friday, at 9 A. M., for business.

1 1-2 o'clock. Met for social worship. At 3 o'clock, sermon for criticism by E. Bellows on the Thousand Years. At 7 o'clock met again for social worship. Had a good time. 8 o'clock, preaching by Bro. D. O Hopkins, from 1 Cor. 3:15.

Friday, 9 A. M. Prayer by Bro. P. Noka. Report of committee to supply destitute churches with preaching. Reported eight destitute churches. Report accepted. Bro. J. K. Bellows was chosen evangelist.

Criticism of Bro. E. Bellows' sermon on the "thousand years," by Brn. A. Durfee, M. R. Phetteplace, and J. K. Bellows. Moved that the rules of this conference be suspended in regard to length of time for speaking.

Bro. Peter Noka thought Bro. E. Bellows ought to be helped, as he paid out about $30 more than he received during his office as Evangelist. A collection was taken up for this purpose, amounting to ten dollars and fifty-eight cents; after which an Essay was read by Eld. A. Durfee, on the Intermediate State.

3 P. M. Preaching by Bro. A. Durfee, from Num. 14:7.

7 P. M. Met again for social worship. At 8.30, preaching by Bro. Noka, from 1 Tim. 1:15, after which we met around the table to commemorate the sufferings of our Savior. Solemn and interesting season.

Adjourned to meet at River Point the first Wednesday in July, at 2 P. M. Preaching brethren present:—J. K. Bellows, E. Bellows, P. Noka, A. Durfee, D. O. Hopkins, E. R. Wood, R. Pierce, B. Roberts, and M. R. Phetteplace.

Subject for Criticism, at the next conference—Sermon by A. Durfee: Did Christ exist previous to his birth of the Virgin Mary? Essay by Bro. Alva Bellows: Is there a personal devil? A. C. GREENE, Sec'y.

For the World's Crisis.

WOMEN AND FAMILY DEVOTION.

"Come to the place of prayer!
Mothers and children come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are."

Is there to be witnessed this side of heaven, a more lovely sight, than that of a christian mother, in the absence of father and husband, gathering her children together, and engaging with them in family worship? There are christian wives, not a few, whose husbands are yet in the gall of bitterness and in the bonds of iniquity—do these wives acknowledge God in the domestic circle?

Wives and mothers, is your family altar kept burning brightly morning and evening? Very many christian women are sighing from day to day because no family altar exists beneath their roof. Yet how few have the courage to assemble their households, and in presence of an irreligious companion, offer themselves the morning and evening incense. Still, one thus situated should consider prayerfully whether such is not her duty—whether it is not the daily cross Jesus asks her to bear for him.

A friend discovered, with pain, on her second marriage, that no prayer was offered in her new home. Her husband, though a professor of religion, refused to establish family worship. She then resolved, with his consent, to perform the duty herself.

"When God commands, we must take up
Our cross without delay;
Our lives—a thousand lives were ours
Can ne'er his love repay."
—*D. F. Newton.*

For the World's Crisis.

FAITH.

It is a very important part of religion to take God at his word. We are to have a childlike faith. Children are naturally credulous; that is, they believe what their parents tell them. Just so should the children of God do. They should believe what he has promised he will perform. "Ask, and ye shall receive," Christ says. What a most precious promise is this! "He is more willing to give good gifts to them that ask him, than earthly parents are to give good gifts unto their children." But we must be careful not to ask amiss, else we shall not be heard; our asking then will be of no use. If we will come to God earnestly desiring pardon, and in humility and simplicity, he will grant our requests.

I have sometimes thought it a good sign to doubt God's willingness to forgive, but "without faith it is impossible to please God." If Christ had not died for even the chief of sinners, I should despair of ever being saved, but when I think how he came to this world, and was "a man of sorrows and acquainted with grief," how his "soul was exceeding sorrowful, even unto death," and how he was in an "agony of soul," and "sweat, great drops of blood falling down to the ground," I cannot help weeping. God forbid that his precious blood should be shed in vain. I will trust myself in his hands, and go to him as to a father, or a dear friend, who is willing at all times to bestow his grace upon us.

We are saved by grace, through faith, but it is the gift of God. May he help us to be faithful. T. L. WAUGH.

The following *burlesque*, taken from the *Christian Examiner*, is said to have been written by Walter Scott, one of Alexander Campbell's coadjutors. We reproduce it here, and commend it to the attention of those to whom it is addressed.—*Millennial Harbinger.*

THE THIRD EPISTLE OF PETER,

TO THE PREACHERS AND RULERS OF CONGREGATIONS.

CHAP. I.—THE STYLE AND MANNER OF LIVING.

Now ye who are called and chosen to go forth to all nations and among people, in time present and in time to come, to preach the word, see that ye take unto yourselves marks, yea, many outward marks, whereby ye shall be known of men.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may ye show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments, woven throughout," but let them be robes of richest silk, and robes of fine linen, of curious device and of costly workmanship; and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the wines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things.

Let the *houses* in which you preach be called *churches*, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands; and the next that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and georgeous, how much more so should be the houses that are dedicated to Him "that is meek and lowly of spirit."

CHAP. II.—THE CHOOSING OF MINISTERS.

When ye go out to choose holy ones to be of your brethren, and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or mammon.

But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, ye shall make them wise in the things of your wisdom; yea, exceedingly cunning in many *mysteries*, even the *mysteries* which you *teach*.

Then shall they be fitted for the "laying on of hands;" and when the Bishop hath done his office, then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren, "without money and without price," though his soul be bowed to the will of the father, and though he work all righteousness, and "speak as with the tongue of an angel,"—if he be not made a divine by your rulers and by the hands of a Bishop, then he is not a divine, nor shall he preach.

He that is chosen of *you* shall give *you* honor, and shall be honored of men and honored of *women;* and verily he *expects* his reward.

CHAP. III.—THE PERFORMANCE OF PREACHING.

When ye go to the church to preach, go not by the retired way, where go those that would shun the crowd, but go in the highway, where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall ye be glorified.

And when ye go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend, and when to stand erect; when to lift your right hand and when your left, and let your motions be graceful, even in your *attitudes* and in your *gestures* let your *grace* be. Thus shall ye be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain-top.

Then shall ye charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you; and the men shall incline unto you, and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend the people; rebuke ye not their sins; but when ye rebuke sin, rebuke it at a *distance;* and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on the one side, and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the great deep, into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them into foreign slavery, to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious; so shall ye not offend him, lest, peradventure, he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! ye shall bind the judgments of men (and more especially of women,) as with a band of iron; and ye shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold ye shall lead them captive to your reverend wills.

CHAP. IV.—THE CLERGY'S REWARD.

"In all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass, in their purses; without scrip for their journey, or shoes, or staves;" but go ye forth in the good things of this world.

And when ye shall hear of a church that is vacant and hath no one to preach therein, then be that a *call* unto you, and be ye mindful of the call, and take ye charge of the flock thereof, and of the fleece thereof, even of the golden fleece.

And when ye shall have fleeced your flock and shall know of another call, and if the flock be greater, or, rather, if the fleece be greater, then greater be also unto you the call. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received, let them freely give," and let not men have your words "without money, nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also gifts, and be ye mindful to refuse none, saying, "Lo! I have enough,"—but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil, in raiment and in fine linen.

And the more that the people give you, the more will they honor you, for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be as blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and ye shall be lifted up in *your own* sight, and exalted in the eyes of the multitude; and "lucre" shall be no longer "filthy" in your sight. And verily ye have your reward.

In doing these things ye shall never fail, and may abundance of gold, and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and land, be multiplied unto you; both now and forever. Amen!

EARRINGS.

The custom of wearing earrings is said to have originated on this wise:—

"Originally, among the Hebrews, Arabs and other nations, the ears of the slaves were bored to signify the obligation of the servant to hearken to the commands of his master. Rings were afterwards invented to denote the perpetuity of his bonds, as the slave who had his ears bored was a servant forever. Thus earrings were a badge of slavery. In modern times they mean no more, perhaps, than that the person's progenitors were slaves, or perchance, that the persons themselves are the slaves of vanity and fashion."—*Selected.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.
Emma A. Gilbert, Gerritt S. Gilbert, Frederic Thomas.

For the World's Crisis.

THE GOOD DOG TOWSER.

A LESSON FOR THE LITTLE FOLKS.

Young friends, what do you think Towser does? When his master has a loaf of bread, or a pie, or a plate of dinner, to send to poor old Mrs. Green, Towser carries it. He never says, "Not now, mistress, or by and by, or it is too hot, or too cold, or I don't want to," as some children object when told to do an errand; but he goes, as pleased as can be. Nor does he ever touch a thing he carries, as a greedy little boy once ate up some nice jelly his mother sent by him to a sick woman.

A dog once followed Towser as he was carrying a piece of meat in his basket, smelling round, and trying to put his nose into the basket. Towser gave a big growl to frighten him off, but the dog would not go. I suppose he was very hungry. At length Towser set his basket down, turned round, and gave his troublesome companion a sound shaking, then took up his basket and trotted on. The hungry dog did not dare follow then.

When Towser reaches Mrs. Green's door, how do you think he lets her know he is there? He scratches? No. He puts his basket down, and sets up a great "bow-wow;" and Mrs. Green opens the door, and she says, "How now, Towser, you have brought me something good to eat; good dog!" Towser wags his tail as much as to say he has. She takes and empties the basket, and hands it back to him, and away he bounds; and the good old lady walks back to her little kitchen, saying in heart, "God sent the ravens to feed Elijah, and he sends Towser to feed me. He never sees the righteous forsaken, or his seed begging bread. Praise God."

Again, not long since we were passing a store about mid-day, and the owner came out with Towser at his heels and a pail in his hand. He told Towser to take the pail and carry it to the house, a few rods across the way. The dog did not whine over the command, nor curl his tail and refuse to go; no, not he. He obeyed at once, took the pail in his mouth, and away he went to the house. We watched him to see how well he fulfilled his master's orders. The door was closed, so he sat down on the piazza and waited a welcome. Five minutes passed, and no one opened the door; yet the dog was patient and faithful. Five minutes more passed, and just as he was about to leave, he was seen from the window and admitted with his charge. Faithful dog, thought I, never to refuse obedience or wait for the second bidding.

Then I thought of little Willie S——, who said to his mother, in my presence, "No, I can't do it; let Ned go, he is not doing any thing."

Think of this, little readers. Willie was less obedient than Towser; for he went cheerfully, wagging his bushy tail, and lifting his head as if to say, "I obey." Learn a good lesson from the dog, and never let it be said of you, "Towser is more obedient than Willie."

"Be kind to your mother; for when thou wast young,
Who loved thee so fondly as she?
Who caught the first accents that fell from thy tongue,
And joined in thy innocent glee."

D. F. NEWTON.

For the World's Crisis.

HE RESTS.

WILBER E. MARSH.

Sleep on, my darling lost one, sleep,
Thy mother's left alone to weep;
How deep the grief within my breast,
But, blessed thought, thou art at rest.
Oh! yes, thou'lt slumber 'neath the ground
Until the last great trump shall sound.

I saw thy form grow cold in death,
And listened to thy quick drawn breath;
At first I hoped, but hope soon fled,
They softly whispered—he is dead!
Yes, thou art dead, my noble boy,
Gone, gone thou art, my constant joy.

Thy little room, where stands thy bed,
Which oft thy boyish feet have trod,
Is still; the echoing of the door,
And thy glad footsteps on the floor,
Are hushed; and still and cold thou art,
And ceased the throbbings of thy heart.

It filled my tender heart with woe;
Thou wert my last, I loved thee so!
Child after child I've given up,
Yet still I drink of sorrow's cup;
The sod lies heaped upon thy breast,
The soft winds sigh thou art at rest.

The sun was sinking in the west,
They laid thee down to sweetly rest;
And now, my child, in deepest gloom
I weep in silence o'er thy tomb;
But sleep, my darling lost one, sleep,
Although I'm left alone to weep.

New Richmond, Pa. EMILY L. MARSH.

"I AM MY FATHER'S."

"Will you not be my little girl?" I said one day to little Nannie Wheeler; "you do not know how much I love you, and how happy I will try to make you, if you will only be my little Nannie."

She looked up earnestly in my face with her bright black eyes, and said:

"*I'm father's.*"

"Well, Nannie, I will give you such nice things if you will be my little girl; I will give you a beautiful new dress, and a hood, and such a cunning little muff to keep Jack Frost from finding your fingers, and a little shawl, and new shoes. Now do be my little girl!"

She looked up again in the same touching manner, and said:

"I'm father's."

"O now, Nannie!" I continued more earnestly; "when poor aunt Carrie has no little girl, and father has Augusta and pet Nellie, besides Willie and Tooly. O! I will buy you a new doll, very large, with eyes 'most as bright as yours, lots of candies, and a little rocking-horse; and you shall have so many toys that I will give you a drawer on purpose to keep them in, all for yourself; and such picture-books! Dear Nannie, now do be aunt Carrie's little girl."

She again said in her quiet, simple way: "I'm father's."

Dear little girl! how few would have withstood temptation so strongly set forth! She is only three years old, and yet she could not, for any inducement held out, give up her love for her father.

Little children, we all have one Father, even "our Father who art in heaven." The world, with all its allurements, is held out to tempt us from his love; do we turn from it, and with childlike faith and love, answer, "I am Father's?"

Living friends gather around us, and would fain lead us to forget that there is One whom we must love above all others; do we turn from them and say with little Nannie, "I am my Father's?"

Comforts and luxuries are brought to us to tempt us on every side; do we take up the cross humbly, and walk in the footsteps of Him who "had not where to lay his head, and answer, "I am my Father's?"

Let us all take a lesson from little Nannie, in her unswerving love for her father. Nothing can tempt her from his side; she follows him about like a little lamb, and she nestles in his arms, and lays her precious head on his bosom. May the good Shepherd watch over her, and keep her, and when at the last great day we shall all stand before the awful tribunal of the judgment-seat, may I hear that dear voice, as unswerving in its trust in a heavenly parent as now of the earthly, answer: "I am my Father's."—*Ex.*

FAITH.

The subject of Ellen T——'s Sunday-school lesson was *faith*. "Can you tell me," asked her teacher, "what faith is?"

"No, ma'am" said Ellen; "I have looked in the lesson, and in the Bible, and in the dictionary, and I can't understand it."

"I will illustrate it," said the teacher; "A little girl was taking a sail with her father and his two servants, when a storm overtook them with lightning and thunder. The child was in the arms of one of the men in the end of the boat away from her father. Startled at the seeming danger, she stretched her little hands toward him and cried out, 'Me 'fraid, papa; me 'fraid!' 'Come to me!' said the father; and the servant placed her at his feet, where she nestled down while he attended to the management of his boat. Presently with the happiest, most satisfied smile, she looked up to her father's face and lisped, 'Now me safe, papa; now me safe!' That little girl's confidence in her father was *faith*; she believed he was strong enough and loving enough to shield her from the storm. All the thunder and lightning could not terrify her while she sat at her father's feet. That is just as we should feel toward God. Do you understand now, Ellen, what faith is?"

"I think I do," said Ellen; "we must believe that God is strong enough and loves us well enough to save us."

"It is that," said the teacher, "and something more. The child not only called out to her father when she was afraid, but *she went to him* when he bade her, and felt safe and happy. We, dear Ellen, in greater danger than she, must go to our heavenly Father,—to be saved from sin, and shielded from harm, and be made happy in our blessed confidence.

"And do you know that to understand what faith means, places you under obligations to practice it toward God in believing and casting yourself upon him—in loving and obeying him?"

Did Ellen T—— know that when her Sunday school teacher explained this truth to her understanding—when she saw the duty of believing and loving God, it was to her soul the voice of that unseen Father saying, "Come to me?"—*Child at Home.*

FAITH ILLUSTRATED.

Could any mature christian give a more correct idea of justification by faith than is contained in the following reply of a little child?

In "Kind Words for Children," Newcome says: I remember talking with a very little girl, to whom I put the question, "Are you a sinner?"—to which she promptly replied,

"No, sir."

"But," said I, "have you never done anything that was wrong?"

"O, yes," she replied, "a great many times."

"How then," I asked, "can you say that you are not a sinner?"

"It is *tooken away*," she replied.

"Who has taken it away?" I inquired again.

She replied, "I have trusted in Christ."

This was from a very little girl, not five years old. Yet, in all the conversations I have had with grown people, I never heard a more intelligent, practical idea of faith in Christ.

A KISS FOR A BLOW.—A visitor once went into a school in the city of Boston, where he saw a boy and girl on one seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed the rage that was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye.

"Stop, my dear," said he; "you had better kiss your brother than strike him!"

The look and the word reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was subdued. He could have stood against the blow, but he could not withstand a sister's kiss.—*Ex.*

The World's Crisis

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PRAYER.

"Thy will be done," our lips are trained to saying;
My will be done, our urgent hearts implore;
But while we look for gifts to crown such praying,
God's *No* has crushed us—we will pray no more.

We're slow to learn that we have asked insanely;
Misread the text; and so reversed the spell
Of benediction meant for all—not mainly
That *I* and *mine* may in the sunshine dwell.

That we must loose the idols we are holding,
Ere we can rightly lift our hands in prayer,
Though life go with them;—and our arms, unfolding
That dear embrace, drop nerveless with despair.

When, swooning downward prone before God's altar,
Our eyes close blindly, and we think all's done,
An arm uplifts us; and our steps that falter
Are guided forth—and lo! a day begun.

With morning brightness all the East is burning,
Although but now we deemed the daylight dead;
And up the ragged steeps our way discerning,
We ask for guidance, and for daily bread.

Not bread alone, but all good gifts bestowing,
God's angel sends us strengthened on our way;
With sacramental wine life's cup o'erflowing,
And palms kept clean from idols, let us pray.

—*New Jerusalem Mess.* CELIA M. BURR.

For the World's Crisis.

THE VILLAGE IN THE MOUNTAINS.

NUMBER ONE.

Having accidentally met with a part of an old tract (commencing with the third and ending with the eighteenth page), which contained some items that interested me very much, I thought I would pen them for the Crisis, for the benefit of its readers, as illustrating the effect of *unmixed* Bible teaching.

A Parisan merchant, traveling through a mountainous part of France in 1821, on his way to Lyons, in a district wearing a most forbidding aspect, met with an aged, pious lady, who invited him to her dwelling, to whom he replied,

"I shall comply most cheerfully with your request, for though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell forever on Mount Zion."

After reaching the widow's dwelling, where all her arrangements bespoke industry, frugality, and piety, she accosted him with,

"Sir, may I ask what you are called?" To which the merchant replied, in an evasive way, by giving her his name.

She then said, "Sir, I shall not forget; but this is not what I meant; I wished to know whether you are Protestant or Catholic, a pastor or a priest?"

"Madam, I have not the honor to be either; I am a merchant; I desire to be a christian, and to have no other title but a disciple of Christ," he replied.

"That is exactly as we are here, sir," exclaimed the good widow, and added, "but as you are so frank, are you, sir, Catholic or Protestant?"

"Catholic," replied the merchant.

The widow looked confused, and observed, that it was "rare for the Catholics to talk as her visitor had done."

"I am a Catholic," resumed the merchant, "but not a member of the *Roman* Catholic church. I love all that love our Lord Jesus Christ in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the Good Shepherd and Bishop of souls."

"Oh! what a favor the Lord has granted us to meet with a christian like ourselves," said the deeply affected widow, as she looked around her; "we desire to live in charity with all mankind; but, to be frank also, sir, we do not go to mass, nor to confession, for we do not learn from our Testament, which is indeed almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our sins; and we believe we can serve God acceptably in a cave, or in a chamber, or on a mountain."

"I confess, madam, in my turn," said the merchant, "that I am exceedingly astonished to find such persons on such a spot; pray, how many may there be of your sentiments?"

"Here, sir, and scattered over the mountains, there are from three to four hundred. We meet on Sabbath evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines* (religious enthusiasts) and fools; but I can bear this, and I hope a great deal more, for Him who has suffered so much for us."

While this conversation was passing, the rooms were filled by those nearest, who could leave their work, by the information and request of the widow lady, the heroine of the story. At this juncture, the merchant desired to see the Testament alluded to above, when a book was presented, bearing unmistakable marks of frequent and long continued use, (and this not in vain, as the account will fully justify us in saying,) the title page gone, the sacred pages worn to shreds by hands inured to toil, who sought eagerly for the truth, for, heeding the prophet's caution, "Cease ye from man," they had turned to the word of the Lord.

Mark the condition of the hardy mountaineers, under the fostering care of holy mother church, who kept the Bible from her faithful and all others, in order the more easily to establish her traditions. Their destitution is seen in the fact, that as the merchant was examining the copy of the Testament presented, the edition of which he could not discover, a female of respectable appearance approached him and said, "Sir, for several years I have sought every where a New Testament, and I have offered any price for one in all the neighboring villages, but in vain. Could you, sir, possibly procure me a copy? I will gladly pay you *any sum* you demand."

"Madam, I will not only procure you *one*," replied the merchant with earnestness, "but in forty-eight hours I will send you half a dozen."

"Is it possible!" exclaimed the astonished villagers. "May we, sir, believe the good news? May we rely on your promise? It appears too great—too good—we will pay for them now, if you please."

"You may depend upon receiving them," said the merchant, "if God prolongs my life. But I entreat you to do me the favor to receive them as a proof of my christian regard, and an expression of my gratitude for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ."

After the above intercourse, the conversation is said to have turned upon the *value* of the sacred volume, and the sinfulness of those who withhold it from perishing sinners. And we may well suppose that these persecuted christians were well prepared to estimate the value of the Bible; it being their only teacher, affording them simple consolation, and ground of hope with regard to the future. It also appears, that the simple reading of the New Testament by these unlettered, untraditionated, simple-hearted christians, evidently belonging to a class with reference to whom Christ once said, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemeth good in thy sight;" had awakened in them a spirit of inquiry, as in the instance of those brought to view under the opening of the "fifth seal," who inquired, "How long, O Lord, dost thou not judge, and avenge our blood?" for after some time, the hostess inquired,

"Pray, sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an *impression* that God is commencing *a great work in the earth*, and that *wonderful events are coming to pass.*"

And although the specific character of their "impressions" with regard to the nature of coming events may not be learned by the above inquiry, yet it will fully appear in the sequel. And the portions of the widow's correspondence with the merchant, which will afford matter for the next number of this communication, will prove, I trust, deeply interesting to the readers of the World's Crisis, as affording evidence of the extension of knowledge concerning the near approach of the end.

When Edward Irving was interesting the masses of London by his burning, powerful eloquence, exciting in them the expectation and hope of the speedy return of Christ, God was using his word—without the auxiliary of human eloquence, to awaken a like interest in his own people in France.

In reply to their earnest inquiry, the merchant said, "Great events have taken place, and news is arriving every day from all parts of the world, of the progress of the gospel,—and the *fulfillment of the Holy Scriptures*,"—telling them of the labors of missionaries, and the establishment of schools, in a manner suited to their imperfect knowledge of the religious world. And when he had concluded, they all joined in the prayer: "Thy kingdom come, thy will be done on earth, as it is done in heaven."

And "the termination of this extraordinary meeting," says the narrative, "was most affecting; tears of gratitude, pleasure, and regret, streamed from the eyes of the mountaineers, as the merchant parted with them and went on his way."

Calling upon the mayor of the next town, "he inquired, as with the curiosity of a traveler, the name of the hamlet he had passed on the mountains, and the nature of the employments, and the character of its inhabitants." "The men," said the mayor, "work in the mines, drive the teams, and labor in the fields; and the women and children weave. They are a very curious people, *outres illumines*, (new lights,) but the most honest work people in the country—probity itself. We have no occasion to weigh our silk, either when we give it out or take it in, for we are sure not to lose the value of a farthing; and the kindest creatures in the world; they will take the clothes off their backs to give to any one in distress; indeed, there is no wretchedness *among them*, for, though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass or confession; in fact *they are not* christians, though the most worthy people in the world—and so droll; imagine those poor people, after working all the week, instead of enjoying the Sunday, and going to a fete or a ball to amuse themselves, meeting in each others' houses, and sometimes in the mountains, to read some book, and pray, and sing hymns. They are very clever work people, but they pass their Sundays and holidays stupidly enough."

The same testimony, in substance, was given by several others, showing the influence their own book of theology, the much-worn and highly prized New Testament, had upon their lives. Next I will give some extracts showing what they learned from their Testament.

CHAS. P. DOW.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. QUAR. CONFERENCE.

Conference met according to appointment. M. R. Phetteplace in the chair. After singing a hymn, prayer was offered by Eld. E. Bellows. The minutes of the last conference were read and accepted, with corrections made by the Clerk, after which adjourned the business until Thursday, 9 A. M. The remainder of the afternoon was spent in social worship.

7 P. M. Met again for social worship. At 8 P. M., preaching by J. K. Bellows, from Luke 18: 1. Thursday, 9 A. M. Met for business. Prayer by J. K. Bellows. Invitation was given to those not belonging to this conference to take part with us in our deliberations. Report of the Treasurer was read and accepted. Delegates were called upon to report from the following churches.

Church at River Point. A. C. Greene, delegate. Interest rather low at present time. Few trying to do the will of the Lord. Sunday School rather more interesting than it has been in the past. Our conference meetings about the same as usual; two a week. The following ministers have preached to us since last conference: Eld. E. Bellows, J. K. Bellows, A. Durfee, and Bro. Rufus Pierce. Eld. A. Durfee has resigned his office as pastor of the church.

Exeter church. No delegate.

Lafayette church. No delegate. Bro. Ambrose Taylor reported unofficially. Believed none added, none left. Thought interest had increased since last conference. Some revived of late. Sunday School on the increase.

Foster church. No delegate. M. R. Phetteplace reported unofficially. Rather dull, but good congregations. Preaching by A. Durfee, Henry Hopkins, M. R. Phetteplace. Eld. J. K. Bellows had been there some; had been stirred up; hoped good would be done. No additions, none dropped, some ought to be. Committee been appointed to see some of them. No Sunday School.

Danielsonville church. Bro. Howard, delegate. Some striving to live near the Lord. Some rather discouraged, in a worldly point of view, several of the brethren having left the place. Preaching by Brn. Fenn, Jones, Brewer, and Brittain. Sunday School still sustained.

Central church, Chestnut Hill, Abington, No delegates.

Gloucester church. Bro. Evans, delegate. Church on rising ground. Thought the church had been misrepresented in the past.

Clark's Mills, Westerly church, no delegates.

Rocky Brook Church reported by letter.

"Rocky Brook, R. I., April 5th, '64.

REPORT. Church of Adventists worshiping at Rocky Brook, R. I., to the Rhode Island Conference met at Central, Rhode Island.

Brethren at the Conference: As stated in our last report, M. E. Cornell, a seventh-day Advent preacher, from Battle Creek, Mich., was with us holding meetings. This preacher continued with us during the month of January, occupying the Chapel three times Sundays, and nearly every evening during the week. A great interest was manifested to hear him, and people came from all points round about here. His labors resulted in convincing some of what they considered to be duty, viz: to keep the seventh day. The speaker made this his theme, the Law and Sabbath, devoting most of his lectures to it. Some of the church have gone to keeping the seventh day. They hold meetings on seventh-day afternoons and Wednesday evenings. Bro. Cornell left us Thursday, Feb. 4th.

Bro. H. L. Hastings preached to us the following Sunday, and two evenings after. We then renewed our conference and prayer meetings, which had been suspended while Bro. Cornell was here. The Lord blessed us in these meetings. Several confessed Jesus for the first time. They were young, mostly Sunday school scholars, but the Lord loves children.

Bro. Wm. Shepherd preached to us two evenings the first of March. Bro. E. Bellows preached to us Sunday, March 6th, and baptized seven souls, who are still continuing on their way rejoicing. We have had no preaching since then, but have kept up our conference meetings. The good Lord has been with us. Our Sunday school has been quite interesting, although we lack some faithful teachers. Brethren, pray for us.

CHARLES F. DIXON, Clerk."

Reports of preaching brethren. Eld. E. Bellows. Labored for the last three months. Been most of the time at Rocky Brook and Exeter. Quite an interest at the latter place. Sinners converted, backsliders reclaimed, three been baptized. The brethren had started a subscription paper to build a meeting house. Quite an interest at Rocky Brook. Power of God manifested, two requested prayers. Hard place to labor. Seven of the Sunday scholars been baptized. Been at the Central and Chestnut Hill churches. Had a good time. Few there serving the Lord.

Clerk left to attend funeral. J. P. Babcock Clerk *pro tem.*

Bro. M. R. Phetteplace' report. Labored in Harmony Village. Had very good time. Chance to do good there. Sister Steer had organized a Sunday School. Been at Chepachet with the Baptist church. Good congregation. Two ministers came out in strong opposition against him. One of the preachers had left his church. Great chance to do good there.

Bro. D. O. Hopkins. Labored in West Foster. Had very interesting time. Interest increasing. Many desire to become christians. They are about to organize a Sunday School.

Bro. Edwin Wood. Had labored in Hillsburgh, N. S. Interest increasing in every place. Labored in Fenn Mountain. Interest good. Baptized two.

Bro. J. K. Bellows. Labored in several places. Some were cold, some warm. Some converted, some baptized. Had a hard time with the powers of darkness at Warwick Plains. Thought that Adventists amalgamated too much with the world. It destroyed their influence.

Bro. R. Pierce. Had labored at home about Westerly. Good interest. One converted. Made arrangements to hold meetings at the meeting-house on the hill.

Eld. A. Durfee. Still trying to preach the gospel of the kingdom. Satisfied it was a glorious work. Labors about the same as they had been in the past. Been at Clark's Mills. Thought some of preaching at Mohegan most of the time. Thought the truth was gaining ground at that place.

Eld. Peter Noka. Labors limited since last conference. Been at the Pond St. Church in Providence (Freewill Baptist); some came in from other churches. Truth had got in among them. Been at Gloucester. Had good time. Coldness had got in among them. Some pulling apart. Tried to show them the consequences of so doing.

Bro. Benjamin Roberts. Tried to preach. Felt the approbation of his Master in so doing. Been laboring in Providence at the Charles St. church. Some had seen the truth. Been at Natick. Had good time. Also at the Plains in Warwick. Thought interest increasing. Been at Manton. Great opposition. Some still holding on. Some good souls at Allendale and Chestnut Hill. At Scituate, Burnt Hill, found good field. Determined to do more than he had done.

Bro. E. Bellows thought something ought to be done about sending an Evangelist into the field. Thought our best preachers had left the State, and the churches must have preaching.

Bro. M. Phetteplace offered the following resolutions, which were passed.

Resolved, That a committee of three be appointed by this conference to correspond with the churches destitute of preaching, to ascertain how much they would do towards sustaining an Evangelist. That said committee be empowered to complete the arrangements of the conference in supplying such churches as are willing to co-operate with them, as far as practicable, either with an itinerant preacher, or an evangelist, or both. Committee to do said business—Eld. D. O. Hopkins, E. Bellows, and M. R. Phetteplace.

Brn. S. Howard and E. Card were appointed to act with the Chairman as a preaching committee for this conference. Adjourned to meet Friday, at 9 A. M., for business.

1 1-2 o'clock. Met for social worship. At 3 o'clock, sermon for criticism by E. Bellows on the Thousand Years. At 7 o'clock met again for social worship. Had a good time. 8 o'clock, preaching by Bro. D. O Hopkins, from 1 Cor. 3: 15.

Friday, 9 A. M. Prayer by Bro. P. Noka. Report of committee to supply destitute churches with preaching. Reported eight destitute churches. Report accepted. Bro. J. K. Bellows was chosen evangelist.

Criticism of Bro. E. Bellows' sermon on the "thousand years," by Brn. A. Durfee, M. R. Phetteplace, and J. K. Bellows. Moved that the rules of this conference be suspended in regard to length of time for speaking.

Bro. Peter Noka thought Bro. E. Bellows ought to be helped, as he paid out about $30 more than he received during his office as Evangelist. A collection was taken up for this purpose, amounting to ten dollars and fifty-eight cents; after which an Essay was read by Eld. A. Durfee, on the Intermediate State.

3 P. M. Preaching by Bro. A. Durfee, from Num. 14: 7.

7 P. M. Met again for social worship. At 8.30, preaching by Bro. Noka, from 1 Tim. 1: 15, after which we met around the table to commemorate the sufferings of our Savior. Solemn and interesting season.

Adjourned to meet at River Point the first Wednesday in July, at 2 P. M. Preaching brethren present:—J. K. Bellows, E. Bellows, P. Noka, A. Durfee, D. O. Hopkins, E. R. Wood, R. Pierce, B. Roberts, and M. R. Phetteplace.

Subject for Criticism, at the next conference—Sermon by A. Durfee: Did Christ exist previous to his birth of the Virgin Mary? Essay by Bro. Alva Bellows: Is there a personal devil?

A. C. GREENE, Sec'y.

For the World's Crisis.

WOMEN AND FAMILY DEVOTION.

"Come to the place of prayer!
Mothers and children come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are."

Is there to be witnessed this side of heaven, a more lovely sight, than that of a christian mother, in the absence of father and husband, gathering her children together, and engaging with them in family worship? There are christian wives, not a few, whose husbands are yet in the gall of bitterness and in the bonds of iniquity—do these wives acknowledge God in the domestic circle?

Wives and mothers, is your family altar kept burning brightly morning and evening? Very many christian women are sighing from day to day because no family altar exists beneath their roof. Yet how few have the courage to assemble their households, and in presence of an irreligious companion, offer themselves the morning and evening incense. Still, one thus situated should consider prayerfully whether such is not her duty—whether it is not the daily cross Jesus asks her to bear for him.

A friend discovered, with pain, on her second marriage, that no prayer was offered in her new home. Her husband, though a professor of religion, refused to establish family worship. She then resolved, with his consent, to perform the duty herself.

"When God commands, we must take up
Our cross without delay;
Our lives—a thousand lives were ours
Can ne'er his love repay."

—*D. F. Newton.*

For the World's Crisis.

FAITH.

It is a very important part of religion to take God at his word. We are to have a childlike faith. Children are naturally credulous; that is, they believe what their parents tell them. Just so should the children of God do. They should believe what he has promised he will perform. "Ask, and ye shall receive," Christ says. What a most precious promise is this! "He is more willing to give good gifts to them that ask him, than earthly parents are to give good gifts unto their children." But we must be careful not to ask amiss, else we shall not be heard; our asking then will be of no use. If we will come to God earnestly desiring pardon, and in humility and simplicity, he will grant our requests.

I have sometimes thought it a good sign to doubt God's willingness to forgive, but "without faith it is impossible to please God." If Christ had not died for even the chief of sinners, I should despair of ever being saved, but when I think how he came to this world, and was "a man of sorrows and acquainted with grief," how his "soul was exceeding sorrowful, even unto death," and how he was in an "agony of soul," and "sweat, great drops of blood falling down to the ground," I cannot help weeping. God forbid that his precious blood should be shed in vain. I will trust myself in his hands, and go to him as to a father, or a dear friend, who is willing at all times to bestow his grace upon us.

We are saved by grace, through faith, but it is the gift of God. May he help us to be faithful.

T. L. WAUGH.

The following *burlesque*, taken from the *Christian Examiner*, is said to have been written by Walter Scott, one of Alexander Campbell's coadjutors. We reproduce it here, and commend it to the attention of those to whom it is addressed.—*Millennial Harbinger.*

THE THIRD EPISTLE OF PETER,

TO THE PREACHERS AND RULERS OF CONGREGATIONS.

CHAP. I.—THE STYLE AND MANNER OF LIVING.

Now ye who are called and chosen to go forth to all nations and among people, in time present and in time to come, to preach the word, see that ye take unto yourselves marks, yea, many outward marks, whereby ye shall be known of men.

Be ye not called as men are called; but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may ye show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments, woven throughout," but let them be robes of richest silk, and robes of fine linen, of curious device and of costly workmanship; and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the wines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things.

Let the *houses* in which you preach be called *churches*, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay by thousands; and the next that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and georgeous, how much more so should be the houses that are dedicated to Him "that is meek and lowly of spirit."

CHAP. II.—THE CHOOSING OF MINISTERS.

When ye go out to choose holy ones to be of your brethren, and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not yet whether they incline to God or mammon.

But ye are wise, and ye shall know the inclining of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, ye shall make them wise in the things of your wisdom; yea, exceedingly cunning in many *mysteries*, even the *mysteries* which you *teach*.

Then shall they be fitted for the "laying on of hands;" and when the Bishop hath done his office, then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren, "without money and without price," though his soul be bowed to the will of the father, and though he work all righteousness, and "speak as with the tongue of an angel,"—if he be not made a divine by your rulers and by the hands of a Bishop, then he is not a divine, nor shall he preach.

He that is chosen of *you* shall give *you* honor, and shall be honored of men and honored of *women*; and verily he *expects* his reward.

CHAP. III.—THE PERFORMANCE OF PREACHING.

When ye go to the church to preach, go not by the retired way, where go those that would shun the crowd, but go in the highway, where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall ye be glorified.

And when ye go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend, and when to stand erect; when to lift your right hand and when your left, and let your motions be graceful, even in your *attitudes* and in your *gestures* let your *grace* be. Thus shall ye be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain-top.

Then shall ye charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you; and the men shall incline unto you, and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend the people; rebuke ye not their sins; but when ye rebuke sin, rebuke it at a *distance*; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and christians against christians, rebuke them not; but be some of you on the one side, and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the great deep, into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them into foreign slavery, to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious; so shall ye not offend him, lest, peradventure, he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! ye shall bind the judgments of men (and more especially of women,) as with a band of iron; and ye shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold ye shall lead them captive to your reverend wills.

CHAP. IV.—THE CLERGY'S REWARD.

"In all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass, in their purses; without scrip for their journey, or shoes, or staves;" but go ye forth in the good things of this world.

And when ye shall hear of a church that is vacant and hath no one to preach therein, then be that a *call* unto you, and be ye mindful of the call, and take ye charge of the flock thereof, and of the fleece thereof, even of the golden fleece.

And when ye shall have fleeced your flock and shall know of another call, and if the flock be greater, or, rather, if the fleece be greater, then greater be also unto you the call. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received, let them freely give," and let not men have your words "without money, nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also gifts, and be ye mindful to refuse none, saying, "Lo! I have enough,"—but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil, in raiment and in fine linen.

And the more that the people give you, the more will they honor you, for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be as blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and ye shall be lifted up in your own sight, and exalted in the eyes of the multitude; and "lucre" shall be no longer "filthy" in your sight. And verily ye have your reward.

In doing these things ye shall never fail, and may abundance of gold, and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and land, be multiplied unto you, both now and forever. Amen!

EARRINGS.

The custom of wearing earrings is said to have originated on this wise:—

"Originally, among the Hebrews, Arabs and other nations, the ears of the slaves were bored to signify the obligation of the servant to hearken to the commands of his master. Rings were afterwards invented to denote the perpetuity of his bonds, as the slave who had his ears bored was a servant forever. Thus earrings were a badge of slavery. In modern times they mean no more, perhaps, than that the person's progenitors were slaves, or perchance, that the persons themselves are the slaves of vanity and fashion."—*Selected.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY,
Emma A. Gilbert, Gerritt S. Gilbert, Frederic Thomas.

For the World's Crisis.

THE GOOD DOG TOWSER.

A LESSON FOR THE LITTLE FOLKS.

Young friends, what do you think Towser does? When his master has a loaf of bread, or a pie, or a plate of dinner, to send to poor old Mrs. Green, Towser carries it. He never says, "Not now, mistress, or by and by, or it is too hot, or too cold, or I don't want to," as some children object when told to do an errand; but he goes, as pleased as can be. Nor does he ever touch a thing he carries, as a greedy little boy once ate up some nice jelly his mother sent by him to a sick woman.

A dog once followed Towser as he was carrying a piece of meat in his basket, smelling round, and trying to put his nose into the basket. Towser gave a big growl to frighten him off, but the dog would not go. I suppose he was very hungry. At length Towser set his basket down, turned round, and gave his troublesome companion a sound shaking, then took up his basket and trotted on. The hungry dog did not dare follow then.

When Towser reaches Mrs. Green's door, how do you think he lets her know he is there? He scratches? No. He puts his basket down, and sets up a great "bow-wow;" and Mrs. Green opens the door, and she says, "How now, Towser, you have brought me something good to eat; good dog!" Towser wags his tail as much as to say he has. She takes and empties the basket, and hands it back to him, and away he bounds; and the good old lady walks back to her little kitchen, saying in heart, "God sent the ravens to feed Elijah, and he sends Towser to feed me. He never sees the righteous forsaken, or his seed begging bread. Praise God."

Again, not long since we were passing a store about mid-day, and the owner came out with Towser at his heels and a pail in his hand. He told Towser to take the pail and carry it to the house, a few rods across the way. The dog did not whine over the command, nor curl his tail and refuse to go; no, not he. He obeyed at once, took the pail in his mouth, and away he went to the house. We watched him to see how well he fulfilled his master's orders. The door was closed, so he sat down on the piazza and waited a welcome. Five minutes passed, and no one opened the door; yet the dog was patient and faithful. Five minutes more passed, and just as he was about to leave, he was seen from the window and admitted with his charge. Faithful dog, thought I, never to refuse obedience or wait for the second bidding.

Then I thought of little Willie S——, who said to his mother, in my presence, "No, I can't do it; let Ned go, he is not doing any thing."

Think of this, little readers. Willie was less obedient than Towser; for he went cheerfully, wagging his bushy tail, and lifting his head as if to say, "I obey." Learn a good lesson from the dog, and never let it be said of you, "Towser is more obedient than Willie."

"Be kind to your mother; for when thou wast young,
Who loved thee so fondly as she?
Who caught the first accents that fell from thy tongue,
And joined in thy innocent glee."

D. F. NEWTON.

For the World's Crisis.

HE RESTS.

WILBER E. MARSH.

Sleep on, my darling lost one, sleep,
Thy mother's left alone to weep;
How deep the grief within my breast,
But, blessed thought, thou art at rest.
Oh! yes, thou'lt slumber 'neath the ground
Until the last great trump shall sound.

I saw thy form grow cold in death,
And listened to thy quick drawn breath;
At first I hoped, but hope soon fled,
They softly whispered—he is dead!
Yes, thou art dead, my noble boy,
Gone, gone thou art, my constant joy.

Thy little room, where stands thy bed,
Which oft thy boyish feet have trod,
Is still; the echoing of the door,
And thy glad footsteps on the floor,
Are hushed; and still and cold thou art,
And ceased the throbbings of thy heart.

It filled my tender heart with woe;
Thou wert my last, I loved thee so!
Child after child I've given up,
Yet still I drink of sorrow's cup;
The sod lies heaped upon thy breast,
The soft winds sigh thou art at rest.

The sun was sinking in the west,
They laid thee down to sweetly rest;
And now, my child, in deepest gloom
I weep in silence o'er thy tomb;
But sleep, my darling lost one, sleep,
Although I'm left alone to weep.

New Richmond, Pa. EMILY L. MARSH.

"I AM MY FATHER'S.

"Will you not be my little girl?" I said one day to little Nannie Wheeler; "you do not know how much I love you, and how happy I will try to make you, if you will only be my little Nannie."

She looked up earnestly in my face with her bright black eyes, and said:

"*I'm father's.*"

"Well, Nannie, I will give you such nice things if you will be my little girl; I will give you a beautiful new dress, and a hood, and such a cunning little muff to keep Jack Frost from finding your fingers, and a little shawl, and new shoes. Now do be my little girl!"

She looked up again in the same touching manner, and said:

"I'm father's."

"O now, Nannie!" I continued more earnestly; "when poor aunt Carrie has no little girl, and father has Augusta and pet Nellie, besides Willie and Tooly. O! I will buy you a new doll, very large, with eyes 'most as bright as yours, lots of candies, and a little rocking-horse; and you shall have so many toys that I will give you a drawer on purpose to keep them in, all for yourself; and such picture-books! Dear Nannie, now do be aunt Carrie's little girl."

She again said in her quiet, simple way: "I'm father's."

Dear little girl! how few would have withstood temptation so strongly set forth! She is only three years old, and yet she could not, for any inducement held out, give up her love for her father.

Little children, we all have one Father, even "our Father who art in heaven." The world, with all its allurements, is held out to tempt us from his love; do we turn from it, and with childlike faith and love, answer, "I am Father's?"

Living friends gather around us, and would fain lead us to forget that there is One whom we must love above all others; do we turn from them and say with little Nannie, "I am my Father's?"

Comforts and luxuries are brought to us to tempt us on every side; do we take up the cross humbly, and walk in the footsteps of Him who "had not where to lay his head, and answer, "I am my Father's?"

Let us all take a lesson from little Nannie, in her unswerving love for her father. Nothing can tempt her from his side; she follows him about like a little lamb, and she nestles in his arms, and lays her precious head on his bosom. May the good Shepherd watch over her, and keep her, and when at the last great day we shall all stand before the awful tribunal of the judgment-seat, may I hear that dear voice, as unswerving in its trust in a heavenly parent as now of the earthly, answer: "I am my Father's."—*Ex.*

FAITH.

The subject of Ellen T——'s Sunday-school lesson was *faith*. "Can you tell me," asked her teacher, "what faith is?"

"No, ma'am" said Ellen; "I have looked in the lesson, and in the Bible, and in the dictionary, and I can't understand it."

"I will illustrate it," said the teacher; "A little girl was taking a sail with her father and his two servants, when a storm overtook them with lightning and thunder. The child was in the arms of one of the men in the end of the boat away from her father. Startled at the seeming danger, she stretched her little hands toward him and cried out, 'Me 'fraid, papa; me 'fraid!' 'Come to me!' said the father; and the servant placed her at his feet, where she nestled down while he attended to the management of his boat. Presently with the happiest, most satisfied smile, she looked up to her father's face and lisped, 'Now me safe, papa; now me safe!' That little girl's confidence in her father was *faith*; she believed he was strong enough and loving enough to shield her from the storm. All the thunder and lightning could not terrify her while she sat at her father's feet. That is just as we should feel toward God. Do you understand now, Ellen, what faith is?"

"I think I do," said Ellen; "we must believe that God is strong enough and loves us well enough to save us."

"It is that," said the teacher, "and something more. The child not only called out to her father when she was afraid, but *she went to him* when he bade her, and felt safe and happy. We, dear Ellen, in greater danger than she, must go to our heavenly Father,—to be saved from sin, and shielded from harm, and be made happy in our blessed confidence.

"And do you know that to understand what faith means, places you under obligations to practice it toward God in believing and casting yourself upon him—in loving and obeying him?"

Did Ellen T—— know that when her Sunday school teacher explained this truth to her understanding—when she saw the duty of believing and loving God, it was to her soul the voice of that unseen Father saying, "Come to me?"—*Child at Home.*

FAITH ILLUSTRATED.

Could any mature christian give a more correct idea of justification by faith than is contained in the following reply of a little child?

In "Kind Words for Children," Neweome says: I remember talking with a very little girl, to whom I put the question, "Are you a sinner?"—to which she promptly replied,

"No, sir."

"But," said I, "have you never done anything that was wrong?"

"O, yes," she replied, "a great many times."

"How then," I asked, "can you say that you are not a sinner?"

"It is *tooken away*," she replied.

"Who has taken it away?" I inquired again.

She replied, "I have trusted in Christ."

This was from a very little girl, not five years old. Yet, in all the conversations I have had with grown people, I never heard a more intelligent, practical idea of faith in Christ.

A KISS FOR A BLOW.—A visitor once went into a school in the city of Boston, where he saw a boy and girl on one seat, who were brother and sister. In a moment of thoughtless passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed the rage that was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye.

"Stop, my dear," said he; "you had better kiss your brother than strike him!"

The look and the word reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was subdued. He could have stood against the blow, but he could not withstand a sister's kiss.—*Ex.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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MR. WARREN

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OVER IN EDEN.

Over in Eden the bowers are green,
Fadeless the roses blossoming there;
Over the river rich beauties are seen,
Music is ringing so sweet in the air.

Pilgrim, look over, look up and rejoice,
Let the wild hurricane roar;
Soon shall we hear our dear Savior's voice,—
Courage! we're nearing the shore.

There we shall rest from the toils of this life,
There meet our loved ones again;
There be beyond earth's commotion and strife,
Free from all sorrow and pain.

Jesus is coming! the tidings I hear,
Sweeter than music to me;
Pilgrims, rejoice, your redemption draws near,
Soon over in Eden we'll be.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

WHO ARE THE TRUE CHURCH OF CHRIST?

Is there any means by which this question can be decided? and if so, what are the means by which safe conclusions can be reached without being biassed by sectarian prejudices? I answer, the testimony of Jesus must in this, as well as all other matters, be our unerring guide. It is not the church that claims to be the oldest and whose only claim to the espousal of the Redeemer is her age, that Christ will acknowledge as his chosen, but that church which has proved true to her trust and loyal to the Savior. Jesus himself hath portrayed her character and defined her attitude; and it is by such means that we may be able to recognize the church as the chaste virgin in whose garments eventually will be found neither spot nor wrinkle nor any such thing.

In considering this subject, let us confine our thoughts to these two points:

I. The character of the true church as portrayed in the New Testament.

II. The attitude of the church. And

1. In the exhibition of her moral miniature we find a number of very significant terms used, such as,—holiness, sanctification, regeneration, renewing, etc., etc. The true church, then, is made up of the holy, sanctified, regenerated, renewed ones of the earth, and as such they are always addressed in the New Testament. Take a few examples as specimens of many that might be cited.

"Unto the church of God which is at Corinth to them tha[illegible]e in Christ Jesus, called to be saints" (or holy ones, as the term saint signifies).—1 Cor. 1: 2. "Wherefore holy brethren, partakers of the heavenly calling, consider the High Priest of our profession, Christ Jesus." Heb. 3: 1. "Jude, a servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father and preserved in Jesus Christ and called." Jude 1: 2. "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord." Titus 3: 5.

Beloved brethren and sisters looking for the Lord, do you feel when such a miniature of the character of God's true church drawn by the hand of inspiration is held up before you, that it is like face answering to face? Are you conscious of a relationship of a divine character, based on the principle of a heaven-begotten faith, existing between you and the holy Son of God? Do you feel assured that the work of sanctification by the power of the eternal Spirit is progressing in your heart? Do you feel that you have been regenerated and renewed by the Holy Ghost, and does the Spirit of God witness with your Spirit that you are his?

These things are not only privileges of the children of God, but absolute necessities, for "without holiness no man can see the Lord." Without the putting on of the new man, who is created in righteousness and true holiness, all our exterior righteousness will prove but filthy rags. How important that we search ourselves upon these points. Many, I fear, will deceive themselves and lose the prize at last.

It is not enough for one to understand some of the cardinal doctrines of the Advent faith, or of any other system of belief, to constitute them members of the body of Christ; but there must be a work done for us and in us; the handwriting of ordinances, which was against us and contrary to us, must be blotted out, and in us there must be renewed the image of God.

Having in brief portrayed the moral likeness of the church of Christ, we pass, secondly, to consider her attitude. We have a description of this drawn by our Savior in a parable thus: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord when he shall come from the wedding, that when he cometh and knocketh they may open unto him immediately. Blessed is that servant whom his Lord when he cometh shall find watching." The attitude, then, of a servant occupying a position at the door with a burning lamp and girded loins, whose Master is absent and is to return from a wedding, is here brought to view by the Savior to represent the attitude of his church during his absence. Yes, it is to be that of waiting for the Lord from heaven. In this attitude he left his church, like the faithful sentinel at the door, and commanded her there to stand until he should return and receive her to himself.

The apostles understood this perfectly, and on this hope planted churches throughout the various provinces of the Roman Empire, all of which are addressed as waiting ones. Hence in Paul's first epistle to the Corinthians he says, 1: 7,—"So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." And in his letter to the Philippians (3: 20, 21),—"For our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." And again in 1 Thess. 1: 9, 10,—"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

What a contrast between the church whose attitude is described in the above language and that which boasts of age, and pillows her harlot head on the bosom of civil power, declaring in her wantonness—"I sit a queen and am no widow, and shall see no sorrow." She who courts the counsels of the potentates of earth rather than to abide in the covenant of her God. The true church of Christ has been clad in habiliments of mourning and celebrating a fast all the while that her Lord has been absent. Jesus said to his disciples, "The days will come that the Bridegroom shall be taken away, and then shall ye fast (mourn) in those days." But the apostate church has been glorifying herself and living deliciously. While to the announcement—"Behold I come quickly, and my reward is with me," the true church responds, "Even so, come, Lord Jesus"; the apostate church only amuses herself by studying and planning schemes for worldly aggrandizement.

But so sure as this difference exists between the apostate and true church now, so sure the one is the child of perdition and the other the heir of glory. While the one maintaining a gorgeous visibility and glittering with worldly splendor shall at length like a great mill-stone be cast into the sea, and no more be found at all; the other, dwelling in nooks and corners of the earth (like gems concealed by rubbish), shall arise and shine, for her light will then have come, and the glory of the Lord will rise upon her.

O my soul! of whose household art thou? Dost thou belong to the family of the "beast and his image"? or art thou watched by the eye of Almighty God as a chosen one of his? May this be my lot, and the portion of all who love Jesus. Amen. A. ROSS.

For the World's Crisis.

GOD IS NOT PARTIAL.

Must God be called partial because his Spirit is manifested in some of his children more than others? Is it not the privilege of every child of God to receive a full flow of his infinite goodness and divine love? Does he not give the invitation to all, and say, Come, ye that are athirst, and partake of the water of life freely? It is a fountain that runs freely for all that will partake of its flowing streams. If some of his children drink deep from the fountain, untill a well of water springs up in their soul, must God be called partial? I answer nay.

We are all his children, the great mother earth our mother. God has endowed us with reason and faculties that Wisdom only could create. Truly we are fearfully and wonderfully made. The great law is given to man, and a plan of redemption provided should man break the law. Mark the infinite goodness of God. He sees man is inclined to evil, and in his mercy provides an escape; portraying to man through his word the evil of sin and the reward of the overcomer of sin, he is left to his own free choice to obey God or disregard the offer that he through his goodness hath made. God never changeth. His plan was from the beginning. But when he sees his children striving to overcome the world, praying with a pure heart, with a deep desire to serve him, he sends the Holy Comforter to strengthen and lead them to the truth. Hence we see that God is not partial, but the obedient children reap the good things of God. He seeth in secret, and rewards openly. No man hath conceived of the things that God will give to those that love him. It is not in long prayers or eloquent exhortations, if evil be in the heart. Christ says, "If a man love me and hate his brother," he is none of his, for if we offend one of his we offend him. If we defraud a brother, we defraud Christ. If we condemn one of his we condemn Christ. Then how watchful ought we to be in all manner of conversation. With what measure we mete shall it be measured to us again; and with what judgment we judge shall we be judged. Then let us be true to the laws of our own being, true to the great principle of right, true to the covenant we have made to God when we were buried to the world and arose again in a newness of life, a life in Christ, where we receive the witness that we are begotten of God to become joint heirs with Christ to receive the inheritance promised all the faithful and true children.

The question is asked, why do not I receive that Spirit you talk of? God must be partial. Go ask God the question. I can only tell what is required of us before we can receive that comforter or witness. The disciples of Jesus were humble men. Christ chose them from the world. His truth and precepts could not be received into the world without contention, strife, and persecution, but they left all and followed Jesus; persecuted, despised by the world, but they received the divine unction promised them by Christ as a comfortor.

The Spirit calls after us when we are afar off, sometimes striving for our good; if we heed its voice we become partakers of the inheritance; but if not he will not always strive with men, but leave us to ourselves to grope our way in darkness; but if we receive that gift and run well for a season and then draw back, that gift is withdrawn, and we are left without hope unto the resurrection of life.

Let us examine our hearts and see if the impurities of self-conceit, overbearance and covetousness do not cloud the heart, and shut out the impartial flow of his divine power, and not deny that power that will be manifested in every true child of God, but let us be humble, loving one another, as we see the day approaching; be just in all our dealings, then love will flow in our hearts, charity ennoble our beings, until we are ingrafted in the image and likeness of Christ, to reign on the purified earth as happy recipients of his glorious kingdom. M. A. WOOD.

Lawrence, Mass.

For the World's Crisis.

MORAL CORRUPTION.

Moral corruption signifies a depraved state of being resulting from following the corrupt desires of the flesh. And were it not that man is depraved by nature the desires of the flesh would not be sinful. By "nature," we understand that inherited nature derived by birth, and not the original nature of Adam as it came pure from the hand of Him who created him. This derived nature Paul calls "the old man," which he says is "corrupt according to the deceitful lusts." Eph. 4: 22. Hence, in reference to this natural depravity, he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8. Please remember that whatsoever a man soweth that shall he also reap; if he sows moral corruption, by allowing the unlawful fleshly desires to rule, then he must reap moral corruption; else he would not reap what he sowed.

Physical corruption pertains to matter, as it now exists, independent of whether a "man sows to his flesh," or sows to the Spirit. And we might as well say if a man sows tobacco seed, he shall reap skunk cabbage, as that physical corruption results from a man sowing to his flesh, in the sense referred to by Paul.

Hence we conclude that if a man sow to his flesh, he will sow moral corruption, and consequently reap the same, and so increase therein. And if he does not cease from his corrupt ways will utterly perish in his own corruption; as "the wages of sin (for moral corruption) is death."

Now Peter speaks of some that "walk after the flesh in the lust of uncleanness," and declares that they "shall utterly perish in their own corruption." 2 Peter 2: 12. And this cannot mean physical corruption, for that is something pertaining to matter in general, and not to individuals, so as to be called "their own corruption." And persons who are morally corrupt might escape physical corruption, so as not to perish therein, by consuming themselves by fire, or even committing suicide in any way, so as to die before the process of corruption had so worked on their physical organization as to produce death.

But moral corruption pertains to individuals, and "their own corruption" is that which they reap by sowing to the flesh; and hence, in whatever way they shall perish, they will utterly perish in their own corruption. Therefore we may repeat the words of Paul, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, (which ends in death); but he that soweth to the Spirit shall of the Spirit reap life everlasting." WM. HOBBS.

For the World's Crisis.

FORGIVING ONE ANOTHER.

We often read and hear remarks upon forgiving one another, but seldom hear of confession being expected of the transgressor, as the prophets, Christ, and the apostles have allowed it to be. The great Teacher taught his disciples to look for forgiveness as they forgave others.

On what terms are we taught to expect forgiveness? Forgiveness is promised on the terms of repentance and confession. But some one will bring up the following,—"In that while we were yet sinners, Christ died for us." And again, "If any man have a quarrel against any, even as Christ forgave you, so also do ye." Rom. 5: 8; Col. 3: 13. But be it remembered that the apostle's letters are written to believers; therefore he expected they understood to forgive on the same Bible terms as they were forgiven. And as Christ hath said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." There is a drawing from God, a learning of the Father, and a coming to Christ. John 6. And the test of our having come to Christ is submission to his holy will in all things; and confession is one of said things.

Our Master has taught us to pray for "our debts" to be forgiven, "as we forgive our debtors." On what terms has Christ promised to forgive the sinner's debts? Just as we have said before; on the conditions of repentance and confession. This rule is given for the church to abide by. And what a beautiful, healthful doctrine for the church! each party fulfilling their own part in an humble and Christ-like manner, and all to the glory of God the Father. Yes, and when the offender has confessed, his conscience is cleared, his God is satisfied, yea, and the offended and grieved one is filled with more love than ever to the humble penitent, and thereby their hearts are more and more knit together in love by that Spirit which makes us ready to confess and ready to forgive.

We now call the reader's attention to a few passages on this important subject. "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my heart."—Ps. 32: 5. "He that covereth his sins shall not prosper (in spiritual things); but whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13. "And were all baptized of him in the river of Jordan, confessing their sins."—Mark 1: 5. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 9, 10. The passages just quoted are unquestionable proof that forgiveness is on conditional terms. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

We next call attention to the rule and command given as to dealing with an offending brother. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (the whole when they come together): but if he neglect to hear the church, let him be unto thee as as heathen man and a publican. . . . Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matt. 18: 15, 17, 21, 22. "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."—Luke 17: 3, 4.

We think the above is very plain. And should the transgressor remain obstinate and hardened, and the offended one has the Spirit of God, all he can do is to pray for him or her, treating them in kindness at the same time; not going against the law our God has given—"with such an one no, not to eat."—1 Cor. 5: 11. We cannot hold communion with God and communion with those who despise the laws of Jesus.

As far as Providence marks out our path, it is the christian's privilege to walk thereby, in the spirit of humility, watchfulness and prayer. M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

WHO WAS IT?

Of whom it was said, "Thou madest *him* a little lower than the angels." Heb. 2: 7; Ps. 8: 5. Our question is an important one if we consider that its definite, positive, and unequivocal answer must of necessity determine the application of the prophet, Micah 4: 8, as to what is meant by the "first dominion." Should it appear as spoken of the "first Adam," who was of the earth, simply an animal or fleshly man, then "the first dominion" is spoken of in an ORDINAL sense; but if spoken of CHRIST, then it is used *cardinally*, i. e., as being pre-eminent, superior to, etc., answering to Paul's Jerusalem which *now is*, ... in bondage with her children." Gal. 4: 25; which "shall be *trodden down* of the Gentiles," (Luke 21: 24,); and Jerusalem which is *above*, 4: 26, i. e., uppermost, superior, having gotten the advantage of her adversary, who has heretofore led her a captive and had her foot upon the neck of the "free woman's" children, but now the time has come when "the tables are turned," and she that was first in order herself becomes subjugated, the children of the "free woman" having gained the ascension and the victory over their "persecutor," rising "above" the oppressor, obtain the "first" or superior "dominion," and the former oppressor becomes the "foot-stool" of the once oppressed.

But as the first Adam "was the figure of HIM who was to come" (Rom. 5: 14) so the Jerusalem "that now is," is the figure of that which is to be "above," "free;" *which is our mother*." Gal. 4: 24, 25. Hence, says the apostle, "unto the angels hath He (the Father) *not put in subjection* the world to *come*, whereof we speak." If my memory be correct the phrase here is, "*oi koumene*," the *habitable globe*. After declaring that he is speaking of "the world to come," and not of "the heavens and the earth which now are," or "the earthly house of this tabernacle," he proceeds to quote the Psalmist (8: 4–8), "What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands. Thou hast put all things in subjection under his feet. For in that HE put all in subjection under *him*, HE left nothing that is not put under *him*."

Now comes Paul's exposition of the same." "But *now*, we see *not yet* all things put under *him*, but we (do) see JESUS, *who was made a little lower than the angels for the suffering of death*, crowned with glory and honor; that *he* by the grace of God should taste death for every man, for it became *him*, for whom are all things, and by whom are all things, in bringing many sons unto glory, *to make the Captain of their salvation perfect through sufferings*." Thus we find the language applied by the "one Spirit" through the apostle of the Gentiles to JESUS, the anointed of God, and "in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords."

"Now if any man build upon this foundation . . . . hay, wood, stubble; . . . if any man's *work* shall be *burned*, he shall suffer *loss*." May the Lord help us all to build thereon, "gold, silver, precious (and *living*) stones," that our *work* may "abide" the fiery ordeal.

Olena, Ohio. G. W. STETSON.

AWAKE!

Awake! O chosen and faithful,
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the wedding,
The Bridegroom is on his way,
And quickly cometh the marriage,—
Awaken! and watch and pray.

—*Selected.*

THE WINES OF SCRIPTURE, AND THEIR USE AT THE PASSOVER, Etc.

No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use; all of which kinds of beverage are expressed in our English version by the single term "wine," or by that term in connection with some other term expressive of quality. [These terms are, *Yayin*, a generic term, comprehending wine of all kinds. *Tirosh*, also a generic term, denoting the fruit of the vine in the cluster, the press, and the vat, either in the solid form of grapes, or of grape-juice expressed, (i. e.) new wine. *Ausis*, the fresh juice of the grape, and even of other fruit. *Sobhe*, inspissated wine, corresponding to the Latin *sapa*, or the Greek *sireaum* and *hepsena*. *Hamar*, unmingled wine, wine red, thick, turbid. *Mesech*, mixed wine; whether with water or with drugs. *Shemarin*, lees of wine, and sometimes preserves or jellies. *Eshisha*, cooked wine, or grape cake. *Shechar*, sweet drink, from the palm of other trees, but not from the vine.]

The term wine, therefore, as used in our English Bible, is to be regarded as a generic term; comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely, some seldom and sparingly; and some to be utterly and at all times avoided.

By a mere comparison of the passages in which the term wine occurs, this will be rendered probable.

For it were difficult to believe that the wine by which Noah was dishonored; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause; wine of which he who is deceived thereby, is not wise; wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by libertines, was THE VERY WINE which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifice; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.

There is a wine of some sort spoken of very frequently in the Bible, with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings.

That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so now, that in place of silence, history, both sacred and profane, hath spoken; and spoken not of their identity, but known and marked dissimilarity.

The fruit of the vine, in the state it exists in the vat, the vineyard, and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosh*, *yayin*, *ausis*, *khemer*, etc., in the Greek translation of these terms by the seventy, it is called *oinon*, in the Latin translation *vinum*, and in the English, *wine*. And it is further apparent that the fruit of the vine, in the same state, is called by the same name by profane writers; hence we meet in Aristotle with *oinon*, wine of the vat; in Livy, with *vinum*, wine of the field; and in Cato as well as Isaiah, with *vinum pendens*, wine of the cluster; and here, also, when we do so meet with these terms, though the presumption of course will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms *yayin*, *oinos*, and *vinum*, are generic terms, and embrace in their comprehensive meaning the fruit of the vine or pure blood of the grape, in all of the states in which it exists.

But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendant wine of Cato; for it is the wine of the cluster of Isaiah. This wine must be good wine, for it is wine approved of God; and there was, as we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be not the less worthy of commendation on that account, because we believe it still to be what it then was (in the sense in which we use the terms,) *unintoxicating wine*.

We have shown that different kinds of wine existed, and were known to exist from remote antiquity, some of which are salubrious, sober wines, and some deleterious and intoxicating.

Since these things are so, since different kinds of wine exist, and are known to have existed from remote antiquity—to ascertain which of these, whether salubrious or sober, or insalubrious and intoxicating wine was used by our Lord in the sacramental supper, it will be of use first to ascertain which of these kinds of wine was used at the paschal supper.

And here it is obvious to mark that the fruit of the vine in none of its forms constituted any part of the original institution, as will appear from the thirteenth chapter of Exodus. On the contrary, on the fourteenth of Nisan, a lamb without blemish, was by each family to be eaten, with bitter herbs; eaten standing with their loins girded, their shoes on their feet, their staves in their hands, and eaten in haste.

In whatever form the fruit of the vine was subsequently used, it was probably introduced after the settlement in Canaan—when the guests, in place of standing (as appears from John 12: 23,) reclined on their left arm on couches placed round the table—a posture which according to the writers in the Talmud, was an emblem of that rest and freedom which God had granted to his people.

But at whatever time wine was introduced at the paschal supper, it might be presumed, in the absence of evidence to the contrary, that the kind selected would be in keeping with the nature of the ordinance. And this it should seem could not well be intoxicating wine, since this would but ill accord with a solemnity in which bitter herbs were to be eaten, and from which leaven was to be excluded. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee in all thy quarters."

Gesenius declares that the Hebrew word which the English translators have rendered leaven, applies to wine as well as bread.

"The word *chomets*," says Mr. Herschell, a converted Jew, "has a wider signification than that which is generally attached to 'leaven,' by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

The Rev. C. F. Frey says, "that during the Passover Jews dare not drink any liquor made from grain, nor any that has passed through the process of fermentation."

The testimony of Mr. Frey is corroborated by another Hebrew writer who declares "that their drink during the time of the feast is either pure water or raisin wine prepared by themselves, but no kind of leaven must be mixed therein."

And M. M. Noah, Esq., says in a recent publication: "unfermented liquor or wine free from alcohol was alone used in those times, as it is used at the present day at the Passover."

But not to insist on this. Whatever the kind of wine made use of at the paschal supper, it was always, if the writers in the Talmud or even the christian fathers are to be credited, diluted with water.

But if the wine made use of in the paschal supper was diluted with water, then probably the wine made use of at the supper of our Lord, was also diluted.

For we are told that, having on the night before his passion retired to an inner chamber at Jerusalem and celebrated for the last time the paschal supper, he took bread and the cup, and having blessed and broke the one, and poured out the other, he gave both to his disciples in token of his love and as memorials of his death; which solemnity was thereafter to be repeated, that by its repetition his death might be showed forth until his second coming.

As our Lord in this latter ordinance, for aught that appears, made use of the elements previously prepared for the former ordinance, it may fairly be concluded, that water was mingled in the wine contained in the cup made use of in the former, as it was mingled in the wine contained in the cup made use of in the latter.

And thus the fathers of the church believed, and the early councils authoritatively ordered. But if the wine made use of in these offices of religion was not *intoxicating, why was it diluted with water?* Does not its dilution prove that it was intoxicating wine? Certainly not. Other qualities apart from its contained alcohol may have rendered dilution necessary. The unintoxicating wines of antiquity were often thick and even ropy, and therefore required to be diluted to fit them for convenient and sometimes for healthful and pleasurable use.

Since then the intoxicating wines of antiquity required dilution, and since the wines made use of in the offices of religion were actually diluted, the fact of their dilution increases rather than diminishes the presumption that the wines so made use of were unintoxicating wines.

On the whole, since the bread of the Passover must be unleavened, that is, unfermented; since the use, nay, even the possession of leaven was prohibited during this festival; since many of the modern Jews, who may be supposed to understand the usages of their fathers better than we do, refuse even now the use of fermented wine in the cup of blessing which they bless—to say the least, it is not improbable that unfermented wine as well as unfermented bread was made use of at the paschal supper, and if at the paschal supper then probably at the supper of our Lord.

Nor let it be forgotten, that however much may of late have been said by the disciples about fermented, that is, intoxicating wine, the Master has said nothing of the use of wine of any kind in that solemnity. Nor is the term wine ever employed by the sacred writers in connection with the sacramental supper. It was the "CUP" that Jesus Christ gave to his disciples; and *neither fermented nor unfermented wine*, but the "FRUIT OF THE VINE" are the terms by which the contents of that cup are, by him that poured it out, designated. And surely the pure blood of the grape, as it is expressed from the cluster, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the grape will be after continued fermentation shall have converted a nutritious and healthful into an intoxicating and deleterious beverage. And if it be so, then surely it may be used on sacramental occasions without scruple and without offence.

As to the dilution of the paschal and sacramental wine with water, the usage may be said to have been peculiarly pertinent and proper, if the wine itself was unfermented wine, because such wine often, if not usually, required dilution.

If these things are so—if the wine used in primitive times and on sacred occasions, and whether fermented or unfermented, was diluted with water—then how inconclusive the argument drawn from such usage, in favor of the use, as a common beverage, of fermented wine, and without dilution!—*Dr. Nott's Temperance Lectures.*

For the World's Crisis.

SCRIPTURE, AND ITS MEANING.

Rev. 13: 11;—"And I beheld another beast (p[illegible]ical power) *coming up out of the earth* (coming up in a new country, not from among the people); and he had *two horns* (the two executives—Church and State) like a *lamb* (one the State, professing to extend liberty; the other the Church, professing to be the ambassadors of the Lamb of God); and he spake as a dragon" (in enacting laws of vengeance).

12th verse;—"And he exerciseth all the power of the *first beast* (Roman power) before him, and causeth the earth and them which dwell therein to *worship* (see ver. 4) the first beast, whose deadly wound was healed."

13th v.;—"And he doeth great wonders (in the arts and sciences), so that he maketh *fire* (electricity) to come down from heaven on the earth *in the sight of men*" (beheld by men with wonder).

14th v.;—"And he *deceiveth* them that dwell on the earth (causing them to believe in the prosperity and future glory of this world, thus constituting himself the false prophet: see 19th chap., 20th ver.) by those *miracles* which he had *power* to do in the *sight* of the *beast* (wonders performed, looked upon by other people as miraculous), saying to them that dwell on the earth, that they should make an *image* (form of government) to the beast, which had the wound by a sword, and did live."

15th v.;—"And he had power to give life (to put in operation) unto the image of the beast, that the image of the beast should both speak (make laws), and cause that as many as would not worship the image of the beast should be *killed*" (making *death* the penalty for treason).

16th v.;—"And he causeth all, both small and great, rich and poor, free and bond, to receive a *mark* in their *right hand*, or in their *forehead*" (to take the *oath* to support the government, either by subscribing to it or receiving it verbally).

17th v.;—"And that no man *might buy or sell* (might have the benefit of the *law*, to legalize their business), save he that had the mark, or the name (professional church name of the government) of the beast, or the *number* of his name" (those taking the name being numbered).

18th v.;—"Here is wisdom. Let him that hath understanding count the *number* of the beast (divisions, or church names): for it is the number of a man); and his number is six hundred threescore and six" (the number of professed churches, trusting in physical power, being married again to the laws, and becoming daughters of the mother of harlots).

W. N. FISK.

For the World's Crisis.

DO YOU KNOW JESUS? OR, THE DYING CHRISTIAN.

It was near the close of a beautiful day that we were called in to see old father Patterson fall asleep in Christ. Father Patterson had lived to an extreme old age, so much so that he had lost his reason, in a measure; and as he drew near life's closing scene, it seemed wholly to forsake him. His children were sent for, and gathered around his dying couch; but he knew them not. In vain they besought him to call them by name, and to tell them that he recognized them. But the answer was, "I know you not." At last the companion of his bosom, the wife of his youth, tottered up to his bed, and bending over him, her hot tears falling upon his cold cheek, whispered,

"Don't you know me, your Mary?" There was the same answer as to the children:

"I don't know you."

While the aged wife and mother stood by the side of her dying husband, she thought she would ask him if he knew his Lord and Master. So she bent over him once again and whispered,

"Do you know Jesus?" The eye that was fast losing its light seemed to brighten, and a heavenly smile played about his lips as he repeated,

"Jesus! Jesus! Yes, I know that dear friend. He it is on whom my hopes of heaven depend."

Those were his last words. Thus passed away a good man from the earth. But, thank God, he will come up in the last day, at the resurrection of the dead. R. H. NYE.

Canaan, Me.

☞ No man will fully find out what he is by a mere survey of himself. He must explore if he would know himself.

MR. WARREN

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

OVER IN EDEN.

Over in Eden the bowers are green,
 Fadeless the roses blossoming there;
Over the river rich beauties are seen,
 Music is ringing so sweet in the air.

Pilgrim, look over, look up and rejoice,
 Let the wild hurricane roar;
Soon shall we hear our dear Savior's voice,—
 Courage! we're nearing the shore.

There we shall rest from the toils of this life,
 There meet our loved ones again;
There be beyond earth's commotion and strife,
 Free from all sorrow and pain.

Jesus is coming! the tidings I hear,
 Sweeter than music to me;
Pilgrims, rejoice, your redemption draws near,
 Soon over in Eden we'll be.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

WHO ARE THE TRUE CHURCH OF CHRIST?

Is there any means by which this question can be decided? and if so, what are the means by which safe conclusions can be reached without being biassed by sectarian prejudices? I answer, the testimony of Jesus must in this, as well as all other matters, be our unerring guide. It is not the church that claims to be the oldest and whose only claim to the espousal of the Redeemer is her age, that Christ will acknowledge as his chosen, but that church which has proved true to her trust and loyal to the Savior. Jesus himself hath portrayed her character and defined her attitude; and it is by such means that we may be able to recognize the church as the chaste virgin in whose garments eventually will be found neither spot nor wrinkle nor any such thing.

In considering this subject, let us confine our thoughts to these two points:

I. The character of the true church as portrayed in the New Testament.

II. The attitude of the church. And

1. In the exhibition of her moral miniature we find a number of very significant terms used, such as,—holiness, sanctification, regeneration, renewing, etc., etc. The true church, then, is made up of the holy, sanctified, regenerated, renewed ones of the earth, and as such they are always addressed in the New Testament. Take a few examples as specimens of many that might be cited.

"Unto the church of God which is at Corinth to them that are in Christ Jesus, called to be saints" (or holy ones, as the term saint signifies).—1 Cor. 1: 2. "Wherefore holy brethren, partakers of the heavenly calling, consider the High Priest of our profession, Christ Jesus." Heb. 3: 1. "Jude, a servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father and preserved in Jesus Christ and called." Jude 1: 2. "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord." Titus 3: 5.

Beloved brethren and sisters looking for the Lord, do you feel when such a miniature of the character of God's true church drawn by the hand of inspiration is held up before you, that it is like face answering to face? Are you conscious of a relationship of a divine character, based on the principle of a heaven-begotten faith, existing between you and the holy Son of God? Do you feel assured that the work of sanctification by the power of the eternal Spirit is progressing in your heart? Do you feel that you have been regenerated and renewed by the Holy Ghost, and does the Spirit of God witness with your Spirit that you are his?

These things are not only privileges of the children of God, but absolute necessities, for "without holiness no man can see the Lord." Without the putting on of the new man, who is created in righteousness and true holiness, all our exterior righteousness will prove but filthy rags. How important that we search ourselves upon these points. Many, I fear, will deceive themselves and lose the prize at last.

It is not enough for one to understand some of the cardinal doctrines of the Advent faith, or of any other system of belief, to constitute them members of the body of Christ; but there must be a work done for us and in us; the handwriting of ordinances, which was against us and contrary to us, must be blotted out, and in us there must be renewed the image of God.

Having in brief portrayed the moral likeness of the church of Christ, we pass, secondly, to consider her attitude. We have a description of this drawn by our Savior in a parable thus: "Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their lord when he shall come from the wedding, that when he cometh and knocketh they may open unto him immediately. Blessed is that servant whom his Lord when he cometh shall find watching." The attitude, then, of a servant occupying a position at the door with a burning lamp and girded loins, whose Master is absent and is to return from a wedding, is here brought to view by the Savior to represent the attitude of his church during his absence. Yes, it is to be that of waiting for the Lord from heaven. In this attitude he left his church, like the faithful sentinel at the door, and commanded her there to stand until he should return and receive her to himself.

The apostles understood this perfectly, and on this hope planted churches throughout the various provinces of the Roman Empire, all of which are addressed as waiting ones. Hence in Paul's first epistle to the Corinthians he says, 1: 7,—"So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." And in his letter to the Philippians (3: 20, 21),—"For our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." And again in 1 Thess. 1: 9, 10,—"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

What a contrast between the church whose attitude is described in the above language and that which boasts of age, and pillows her harlot head on the bosom of civil power, declaring in her wantonness—"I sit a queen and am no widow, and shall see no sorrow." She who courts the counsels of the potentates of earth rather than to abide in the covenant of her God. The true church of Christ has been clad in habiliments of mourning and celebrating a fast all the while that her Lord has been absent. Jesus said to his disciples, "The days will come that the Bridegroom shall be taken away, and then shall ye fast (mourn) in those days." But the apostate church has been glorifying herself and living deliciously. While to the announcement—"Behold I come quickly, and my reward is with me," the true church responds, "Even so, come, Lord Jesus"; the apostate church only amuses herself by studying and planning schemes for worldly aggrandizement.

But so sure as this difference exists between the apostate and true church now, so sure the one is the child of perdition and the other the heir of glory. While the one maintaining a gorgeous visibility and glittering with worldly splendor shall at length like a great mill-stone be cast into the sea, and no more be found at all; the other, dwelling in nooks and corners of the earth (like gems concealed by rubbish), shall arise and shine, for her light will then have come, and the glory of the Lord will rise upon her.

O my soul! of whose household art thou? Dost thou belong to the family of the "beast and his image"? or art thou watched by the eye of Almighty God as a chosen one of his? May this be my lot, and the portion of all who love Jesus. Amen. A. ROSS.

For the World's Crisis.

GOD IS NOT PARTIAL.

Must God be called partial because his Spirit is manifested in some of his children more than others? Is it not the privilege of every child of God to receive a full flow of his infinite goodness and divine love? Does he not give the invitation to all, and say, Come, ye that are athirst, and partake of the water of life freely? It is a fountain that runs freely for all that will partake of its flowing streams. If some of his children drink deep from the fountain, untill a well of water springs up in their soul, must God be called partial? I answer nay.

We are all his children, the great mother earth our mother. God has endowed us with reason and faculties that Wisdom only could create. Truly we are fearfully and wonderfully made. The great law is given to man, and a plan of redemption provided should man break the law. Mark the infinite goodness of God. He sees man is inclined to evil, and in his mercy provides an escape; portraying to man through his word the evil of sin and the reward of the overcomer of sin, he is left to his own free choice to obey God or disregard the offer that he through his goodness hath made. God never changeth. His plan was from the beginning. But when he sees his children striving to overcome the world, praying with a pure heart, with a deep desire to serve him, he sends the Holy Comforter to strengthen and lead them to the truth. Hence we see that God is not partial, but the obedient children reap the good things of God. He seeth in secret, and rewards openly. No man hath conceived of the things that God will give to those that love him. It is not in long prayers or eloquent exhortations, if evil be in the heart. Christ says, "If a man love me and hate his brother," he is none of his, for if we offend one of his we offend him. If we defraud a brother, we defraud Christ. If we condemn one of his we condemn Christ. Then how watchful ought we to be in all manner of conversation. With what measure we mete shall it be measured to us again; and with what judgment we judge shall we be judged. Then let us be true to the laws of our own being, true to the great principle of right, true to the covenant we have made to God when we were buried to the world and arose again in a newness of life, a life in Christ, where we receive the witness that we are begotten of God to become joint heirs with Christ to receive the inheritance promised all the faithful and true children.

The question is asked, why do not I receive that Spirit you talk of? God must be partial. Go ask God the question. I can only tell what is required of us before we can receive that comforter or witness. The disciples of Jesus were humble men. Christ chose them from the world. His truth and precepts could not be received into the world without contention, strife, and persecution, but they left all and followed Jesus; persecuted, despised by the world, but they received the divine unction promised them by Christ as a comfortor.

The Spirit calls after us when we are afar off, sometimes striving for our good; if we heed its voice we become partakers of the inheritance; but if not he will not always strive with men, but leave us to ourselves to grope our way in darkness; but if we receive that gift and run well for a season and then draw back, that gift is withdrawn, and we are left without hope unto the resurrection of life.

Let us examine our hearts and see if the impurities of self-conceit, overbearance and covetousness do not cloud the heart, and shut out the impartial flow of his divine power, and not deny that power that will be manifested in every true child of God, but let us be humble, loving one another, as we see the day approaching; be just in all our dealings, then love will flow in our hearts, charity ennoble our beings, until we are ingrafted in the image and likeness of Christ, to reign on the purified earth as happy recipients of his glorious kingdom. M. A. WOOD.

Lawrence, Mass.

For the World's Crisis.

MORAL CORRUPTION.

Moral corruption signifies a depraved state of being resulting from following the corrupt desires of the flesh. And were it not that man is depraved by nature the desires of the flesh would not be sinful. By "nature," we understand that inherited nature derived by birth, and not the original nature of Adam as it came pure from the hand of Him who created him. This derived nature Paul calls "the old man," which he says is "corrupt according to the deceitful lusts." Eph. 4: 22. Hence, in reference to this natural depravity, he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 7, 8. Please remember that whatsoever a man soweth that shall he also reap; if he sows moral corruption, by allowing the unlawful fleshly desires to rule, then he must reap moral corruption; else he would not reap what he sowed.

Physical corruption pertains to matter, as it now exists, independent of whether a "man sows to his flesh," or sows to the Spirit. And we might as well say if a man sows tobacco seed, he shall reap skunk cabbage, as that physical corruption results from a man sowing to his flesh, in the sense referred to by Paul.

Hence we conclude that if a man sow to his flesh, he will sow moral corruption, and consequently reap the same, and so increase therein. And if he does not cease from his corrupt ways will utterly perish in his own corruption; as "the wages of sin (for moral corruption) is death."

Now Peter speaks of some that "walk after the flesh in the lust of uncleanness," and declares that they "shall utterly perish in their own corruption." 2 Peter 2: 12. And this cannot mean physical corruption, for that is something pertaining to matter in general, and not to individuals, so as to be called "their own corruption." And persons who are morally corrupt might escape physical corruption, so as not to perish therein, by consuming themselves by fire, or even committing suicide in any way, so as to die before the process of corruption had so worked on their physical organization as to produce death.

But moral corruption pertains to individuals, and "their own corruption" is that which they reap by sowing to the flesh; and hence, in whatever way they shall perish, they will utterly perish in their own corruption. Therefore we may repeat the words of Paul, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, (which ends in death); but he that soweth to the Spirit shall of the Spirit reap life everlasting." WM. HOBBS.

For the World's Crisis.

FORGIVING ONE ANOTHER.

We often read and hear remarks upon forgiving one another, but seldom hear of confession being expected of the transgressor, as the prophets, Christ, and the apostles have allowed it to be. The great Teacher taught his disciples to look for forgiveness as they forgave others.

On what terms are we taught to expect forgiveness? Forgiveness is promised on the terms of repentance and confession. But some one will bring up the following,—"In that while we were yet sinners, Christ died for us." And again, "If any man have a quarrel against any, even as Christ forgave you, so also do ye." Rom. 5: 8; Col. 3: 13. But be it remembered that the apostle's letters are written to believers; therefore he expected they understood to forgive on the same Bible terms as they were forgiven. And as Christ hath said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." There is a drawing from God, a learning of the Father, and a coming to Christ. John 6. And the test of our having come to Christ is submission to his holy will in all things; and confession is one of said things.

Our Master has taught us to pray for "our debts" to be forgiven, "as we forgive our debtors." On what terms has Christ promised to forgive the sinner's debts? Just as we have said before; on the conditions of repentance and confession. This rule is given for the church to abide by. And what a beautiful, healthful doctrine for the church! each party fulfilling their own part in an humble and Christ-like manner, and all to the glory of God the Father. Yes, and when the offender has confessed, his conscience is cleared, his God is satisfied, yea, and the offended and grieved one is filled with more love than ever to the humble penitent, and thereby their hearts are more and more knit together in love by that Spirit which makes us ready to confess and ready to forgive.

We now call the reader's attention to a few passages on this important subject. "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my heart."—Ps. 32: 5. "He that covereth his sins shall not prosper (in spiritual things); but whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13. "And were all baptized of him in the river of Jordan, confessing their sins."—Mark 1: 5. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 9, 10. The passages just quoted are unquestionable proof that forgiveness is on conditional terms. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1: 9.

We next call attention to the rule and command given as to dealing with an offending brother. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church (the whole when they come together): but if he neglect to hear the church, let him be unto thee as as heathen man and a publican. . . . Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matt. 18: 15, 17, 21, 22. "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him."—Luke 17: 3, 4.

We think the above is very plain. And should the transgressor remain obstinate and hardened, and the offended one has the Spirit of God, all he can do is to pray for him or her, treating them in kindness at the same time; not going against the law our God has given—"with such an one no, not to eat."—1 Cor. 5: 11. We cannot hold communion with God and communion with those who despise the laws of Jesus.

As far as Providence marks out our path, it is the christian's privilege to walk thereby, in the spirit of humility, watchfulness and prayer. M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

WHO WAS IT?

Of whom it was said, "Thou madest *him* a little lower than the angels." Heb. 2: 7; Ps. 8: 5. Our question is an important one if we consider that its definite, positive, and unequivocal answer must of necessity determine the application of the prophet, Micah 4: 8, as to what is meant by the "first dominion." Should it appear as spoken of the "first Adam," who was of the earth, simply an animal or fleshly man, then "the first dominion" is spoken of in an ORDINAL sense; but if spoken of CHRIST, then it is used *cardinally*, i. e., as being pre-eminent, superior to, etc., answering to Paul's Jerusalem which *now is*, ... in bondage with her children." Gal. 4: 25; which "shall be *trodden down* of the Gentiles," (Luke 21: 24,); and Jerusalem which is *above*, 4: 26, i. e., uppermost, superior, having gotten the advantage of her adversary, who has heretofore led her a captive and had her foot upon the neck of the "free woman's" children, but now the time has come when "the tables are turned," and she that was first in order herself becomes subjugated, the children of the "free woman" having gained the ascension and the victory over their "persecutor," rising "above" the oppressor, obtain the "first" or superior "dominion," and the former oppressor becomes the "foot-stool" of the once oppressed.

But as the first Adam "was the figure of HIM who was to come" (Rom. 5: 14) so the Jerusalem "that now is," is the figure of that which is to be "above," "free;" *which is our mother.*" Gal. 4: 24, 25. Hence, says the apostle, "unto the angels hath He (the Father) *not put in subjection* the world to *come*, whereof we speak." If my memory be correct the phrase here is, "*oi koumene*," the *habitable globe*. After declaring that he is speaking of "the world to come," and not of "the heavens and the earth which now are," or "the earthly house of this tabernacle," he proceeds to quote the Psalmist (8: 4–8), "What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands. Thou hast put all things in subjection under his feet. For in that HE put all in subjection under *him*, HE left nothing that is not put under *him*."

Now comes Paul's exposition of the same." "But *now*, we see *not yet* all things put under *him*, but we (do) see JESUS, *who was made a little lower than the angels for the suffering of death*, crowned with glory and honor; that *he* by the grace of God should taste death for every man, for it became *him*, for whom are all things, and by whom are all things, in bringing many sons unto glory, *to make the Captain of their salvation perfect through sufferings.*" Thus we find the language applied by the "one Spirit" through the apostle of the Gentiles to JESUS, the anointed of God, and "in his times he shall show who is the blessed and only potentate, the King of kings, and Lord of lords."

"Now if any man build upon this foundation . . . . hay, wood, stubble; . . . if any man's *work* shall be *burned*, he shall suffer *loss*." May the Lord help us all to build thereon, "gold, silver, precious (and *living*) stones," that our *work* may "abide" the fiery ordeal.

Olena, Ohio. G. W. STETSON.

AWAKE!

Awake! O chosen and faithful,
 And see that your lamps burn bright;
For thick fall the evening shadows,
 Then follows the deep, dark night.
The train hath set forth for the wedding,
 The Bridegroom is on his way,
And quickly cometh the marriage,—
 Awaken! and watch and pray.

—*Selected.*

THE WINES OF SCRIPTURE, AND THEIR USE AT THE PASSOVER, Etc.

No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use; all of which kinds of beverage are expressed in our English version by the single term "wine," or by that term in connection with some other term expressive of quality. [These terms are, *Yayin*, a generic term, comprehending wine of all kinds. *Tirosh*, also a generic term, denoting the fruit of the vine in the cluster, the press, and the vat, either in the solid form of grapes, or of grape-juice expressed, (i. e.) new wine. *Ausis*, the fresh juice of the grape, and even of other fruit. *Sobhe*, inspissated wine, corresponding to the Latin *sapa*, or the Greek *sireaum* and *hepsena*. *Hamar*, unmingled wine, wine red, thick, turbid. *Mesech*, mixed wine; whether with water or with drugs. *Shemarin*, lees of wine, and sometimes preserves or jellies. *Eshisha*, cooked wine, or grape cake. *Shechar*, sweet drink, from the palm of other trees, but not from the vine.]

The term wine, therefore, as used in our English Bible, is to be regarded as a generic term; comprehending different kinds of beverage, and of very different qualities; some of which kinds were good, some bad; some to be used frequently and freely, some seldom and sparingly; and some to be utterly and at all times avoided.

By a mere comparison of the passages in which the term wine occurs, this will be rendered probable.

For it were difficult to believe that the wine by which Noah was dishonored; by which Lot was defiled; the wine which caused prophets to err in judgment, and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause; wine of which he who is deceived thereby, is not wise; wine which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by libertines, was THE VERY WINE which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifice; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God.

There is a wine of some sort spoken of very frequently in the Bible, with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings.

That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so now, that in place of silence, history, both sacred and profane, hath spoken; and spoken not of their identity, but known and marked dissimilarity.

The fruit of the vine, in the state it exists in the vat, the vineyard, and the cluster, is called in the original by the sacred writers of the Old Testament, *tirosh*, *yayin*, *ausis*, *hhemer*, etc., in the Greek translation of these terms by the seventy, it is called *oinon*, in the Latin translation *vinum*, and in the English, *wine*. And it is further apparent that the fruit of the vine, in the same state, is called by the same name by profane writers; hence we meet in Aristotle with *oinon*, wine of the vat; in Livy, with *vinum*, wine of the field; and in Cato as well as Isaiah, with *vinum pendens*, wine of the cluster; and here, also, when we do so meet with these terms, though the presumption of course will be that they refer to the fruit of the vine in some state, it can only be determined in which by considering the attendant circumstances; and for the obvious reason, that the terms *yayin*, *oinos*, and *vinum*, are generic terms, and embrace in their comprehensive meaning the fruit of the vine or pure blood of the grape, in all of the states in which it exists.

But whatever question may be raised about the quality of other kinds of wine, there can be no question about this pendant wine of Cato; for it is the wine of the cluster of Isaiah. This wine must be good wine, for it is wine approved of God; and there was, as we have seen, a time when it was approved of man also; and however it may now be spoken against, we believe it still to be not the less worthy of commendation on that account, because we believe it still to be what it then was (in the sense in which we use the terms,) *unintoxicating wine*.

We have shown that different kinds of wine existed, and were known to exist from remote antiquity, some of which are salubrious, sober wines, and some deleterious and intoxicating.

Since these things are so, since different kinds of wine exist, and are known to have existed from remote antiquity—to ascertain which of these, whether salubrious or sober, or insalubrious and intoxicating wine was used by our Lord in the sacramental supper, it will be of use first to ascertain which of these kinds of wine was used at the paschal supper.

And here it is obvious to mark that the fruit of the vine in none of its forms constituted any part of the original institution, as will appear from the thirteenth chapter of Exodus. On the contrary, on the fourteenth of Nisan, a lamb without blemish, was by each family to be eaten, with bitter herbs; eaten standing with their loins girded, their shoes on their feet, their staves in their hands, and eaten in haste.

In whatever form the fruit of the vine was subsequently used, it was probably introduced after the settlement in Canaan—when the guests, in place of standing (as appears from John 12: 23,) reclined on their left arm on couches placed round the table—a posture which according to the writers in the Talmud, was an emblem of that rest and freedom which God had granted to his people.

But at whatever time wine was introduced at the paschal supper, it might be presumed, in the absence of evidence to the contrary, that the kind selected would be in keeping with the nature of the ordinance. And this it should seem could not well be intoxicating wine, since this would but ill accord with a solemnity in which bitter herbs were to be eaten, and from which leaven was to be excluded. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee in all thy quarters."

Gesenius declares that the Hebrew word which the English translators have rendered leaven, applies to wine as well as bread.

"The word *chomets*," says Mr. Herschell, a converted Jew, "has a wider signification than that which is generally attached to 'leaven,' by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors."

The Rev. C. F. Frey says, "that during the Passover Jews dare not drink any liquor made from grain, nor any that has passed through the process of fermentation."

The testimony of Mr. Frey is corroborated by another Hebrew writer who declares "that their drink during the time of the feast is either pure water or raisin wine prepared by themselves, but no kind of leaven must be mixed therein."

And M. M. Noah, Esq., says in a recent publication: "unfermented liquor or wine free from alcohol was alone used in those times, as it is used at the present day at the Passover."

But not to insist on this. Whatever the kind of wine made use of at the paschal supper, it was always, if the writers in the Talmud or even the christian fathers are to be credited, diluted with water.

But if the wine made use of in the paschal supper was diluted with water, then probably the wine made use of at the supper of our Lord, was also diluted.

For we are told that, having on the night before his passion retired to an inner chamber at Jerusalem and celebrated for the last time the paschal supper, he took bread and the cup, and having blessed and broke the one, and poured out the other, he gave both to his disciples in token of his love and as memorials of his death; which solemnity was thereafter to be repeated, that by its repetition his death might be showed forth until his second coming.

As our Lord in this latter ordinance, for aught that appears, made use of the elements previously prepared for the former ordinance, it may fairly be concluded, that water was mingled in the wine contained in the cup made use of in the former, as it was mingled in the wine contained in the cup made use of in the latter.

And thus the fathers of the church believed, and the early councils authoritatively ordered. But if the wine made use of in these offices of religion was not *intoxicating, why was it diluted with water?* Does not its dilution prove that it was intoxicating wine? Certainly not. Other qualities apart from its contained alcohol may have rendered dilution necessary. The unintoxicating wines of antiquity were often thick and even ropy, and therefore required to be diluted to fit them for convenient and sometimes for healthful and pleasurable use.

Since then the intoxicating wines of antiquity required dilution, and since the wines made use of in the offices of religion were actually diluted, the fact of their dilution increases rather than diminishes the presumption that the wines so made use of were unintoxicating wines.

On the whole, since the bread of the Passover must be unleavened, that is, unfermented; since the use, nay, even the possession of leaven was prohibited during this festival; since many of the modern Jews, who may be supposed to understand the usages of their fathers better than we do, refuse even now the use of fermented wine in the cup of blessing which they bless—to say the least, it is not improbable that unfermented wine as well as unfermented bread was made use of at the paschal supper, and if at the paschal supper then probably at the supper of our Lord.

Nor let it be forgotten, that however much may of late have been said by the disciples about fermented, that is, intoxicating wine, the Master has said nothing of the use of wine of any kind in that solemnity. Nor is the term wine ever employed by the sacred writers in connection with the sacramental supper. It was the "CUP" that Jesus Christ gave to his disciples; and *neither fermented nor unfermented wine*, but the "FRUIT OF THE VINE" are the terms by which the contents of that cup are, by him that poured it out, designated. And surely the pure blood of the grape, as it is expressed from the cluster, is quite as intelligible and striking an emblem of the blood of Christ, and quite as truly the fruit of the vine, as that same blood of the grape will be after continued fermentation shall have converted a nutritious and healthful into an intoxicating and deleterious beverage. And if it be so, then surely it may be used on sacramental occasions without scruple and without offence.

As to the dilution of the paschal and sacramental wine with water, the usage may be said to have been peculiarly pertinent and proper, if the wine itself was unfermented wine, because such wine often, if not usually, required dilution.

If these things are so—if the wine used in primitive times and on sacred occasions, and whether fermented or unfermented, was diluted with water—then how inconclusive the argument drawn from such usage, in favor of the use, as a common beverage, of fermented wine, and without dilution!—*Dr. Nott's Temperance Lectures.*

For the World's Crisis.

SCRIPTURE, AND ITS MEANING.

Rev. 13: 11;—"And I beheld another beast (physical power) *coming up out of the earth* (coming up in a new country, not from among the people); and he had *two horns* (the two executives—Church and State) like a *lamb* (one the State, professing to extend liberty; the other the Church, professing to be the ambassadors of the Lamb of God); and he spake as a dragon" (in enacting laws of vengeance).

12th verse;—"And he exerciseth all the power of the *first beast* (Roman power) before him, and causeth the earth and them which dwell therein to *worship* (see ver. 4) the first beast, whose deadly wound was healed."

13th v.;—"And he doeth great wonders (in the arts and sciences), so that he maketh *fire* (electricity) to come down from heaven on the earth *in the sight of men*" (beheld by men with wonder).

14th v.;—"And he *deceiveth* them that dwell on the earth (causing them to believe in the prosperity and future glory of this world, thus constituting himself the false prophet: see 19th chap., 20th ver.) by those *miracles* which he had *power* to do in the *sight* of the *beast* (wonders performed, looked upon by other people as miraculous), saying to them that dwell on the earth, that they should make an *image* (form of government) to the beast, which had the wound by a sword, and did live."

15th v.;—"And he had power to give life (to put in operation) unto the image of the beast, that the image of the beast should both speak (make laws), and cause that as many as would not worship the image of the beast should be *killed*" (making *death* the penalty for treason).

16th v.;—"And he causeth all, both small and great, rich and poor, free and bond, to receive a *mark* in their *right hand*, or in their *forehead*" (to take the *oath* to support the government, either by subscribing to it or receiving it verbally).

17th v.;—"And that no man *might buy or sell* (might have the benefit of the *law*, to legalize their business), save he that had the mark, or the name (professional church name of the government) of the beast, or the *number* of his name" (those taking the name being numbered).

18th v.;—"Here is wisdom. Let him that hath understanding count the *number* of the beast (divisions, or church names): for it is the number of a man); and his number is six hundred threescore and six" (the number of professed churches, trusting in physical power, being married again to the laws, and becoming daughters of the mother of harlots).

W. N. FISK.

For the World's Crisis.

DO YOU KNOW JESUS? OR, THE DYING CHRISTIAN.

It was near the close of a beautiful day that we were called in to see old father Patterson fall asleep in Christ. Father Patterson had lived to an extreme old age, so much so that he had lost his reason, in a measure; and as he drew near life's closing scene, it seemed wholly to forsake him. His children were sent for, and gathered around his dying couch; but he knew them not. In vain they besought him to call them by name, and to tell them that he recognized them. But the answer was, "I know you not." At last the companion of his bosom, the wife of his youth, tottered up to his bed, and bending over him, her hot tears falling upon his cold cheek, whispered,

"Don't you know me, your Mary?" There was the same answer as to the children:

"I don't know you."

While the aged wife and mother stood by the side of her dying husband, she thought she would ask him if he knew his Lord and Master. So she bent over him once again and whispered,

"Do you know Jesus?" The eye that was fast losing its light seemed to brighten, and a heavenly smile played about his lips as he repeated,

"Jesus! Jesus! Yes, I know that dear friend. He it is on whom my hopes of heaven depend."

Those were his last words. Thus passed away a good man from the earth. But, thank God, he will come up in the last day, at the resurrection of the dead. R. H. NYE.

Canaan, Me.

☞ No man will fully find out what he is by a mere survey of himself. He must explore if he would know himself.

For the World's Crisis.

FIRE! FIRE! FIRE!

The *fire!* Have you it, reader? Is your soul full of it? the fire of the gospel, the fire of Paul,—pentecostal? the tongue of fire? the fire that burns, kindles to a flame, blazes out and out, sets the whole world on fire? What can you do without it? how can you live and breathe without this celestial fire, the fire of holy love? How can you pray without it; write without it; preach without it; sing or give thanks; exhort with all long-suffering and doctrine? Is fire wanting? the fire of God, God's fire, heavenly fire, the fire that inspired the holy prophets and apostles, the fire that kindled the soul of Isaiah to a flame when he saw the vision of God in the temple, and the seraphim crying, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory?" Isa. 6: 3.

When Isaiah saw this glory, the holiness of God, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then one of the seraphim flew to him with a live coal in his hand from the altar, and laid it upon his mouth, and when this live coal touched his lips, his iniquity was taken away, and his sin purged; and now his soul was on fire, the fire of holy love. And when the call was made, "Whom shall I send? and who will go for us?" Isaiah was ready, full of fire to do God's will. "Here am I," says he, "send me." Was Isaiah prepared to fight, face the enemy, till he received this fire from God's altar? Were the apostles and the early christians prepared to glorify God in the world's salvation, till they had received the pentecostal fire? When Peter received this tongue of fire three thousand were converted to God under one sermon! It was this fire that inspired Luther's soul, Melancthon's, Wesley's, Bunyan's, Baxter's, Payson's, J. B. Taylor's. Reader, have you the fire of God's love in your soul, the fire that strikes terror in the hearts of the king's enemies, that rejoices the souls of the righteous? Can you pray? Can you talk, preach, or write for God, save your soul is on *fire*; save God rules in you, over you; inditing every *thought* to his own glory; save this fire of love is in your inmost soul, burning hotter and hotter, shining brighter and brighter, even unto the perfect day? O for this fire! Lord, send it. O that a live coal might touch the lips of each minister and each disciple of the Lord Jesus in America in this important crisis!

John the Baptist said: "One mightier than I cometh, the lachet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Spirit and with fire." Three years after this promise was made, our risen Lord said to his disciples, "Tarry ye in the city of Jerusalem till ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And when the day of Pentecost was fully come, the promise was fulfilled in the baptism of the Spirit—the baptism of fire—and on the head of each disciple appeared cloven tongues of fire, indicating that "Christianity was to be a Tongue of Fire." It has been well observed that "the symbol is a *tongue*, the only instrument of the grandest war ever waged—a tongue—man's speech to his fellow-man—a message in human words to human faculties, from the understanding to the understanding, from the heart to the heart. A tongue of fire—man's voice, God's truth—man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power."

The disciples on Pentecost were filled with the Holy Ghost—a blessing promised to the whole church, "even to as many as the Lord our God shall call." "Be not drunk with wine, wherein is excess, but be filled with the Spirit."

"Thus strong in our Redeemer's strength,
Sin, death, and hell we trample down,
Fight the good fight, and win, at length,
Through mercy an immortal crown."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

SEVEN REASONS WHY I DESIRE THE KINGDOM OF CHRIST TO COME.

I desire the kingdom of Christ to come soon,

1. Because earthly governments often rise in iniquity, flourish by fraud, stealth, robbery, and war, and fall to rise no more. The kingdom of Christ will be established in righteousness; mercy and truth shall meet together, righteousness and peace shall kiss each other within it, and *it shall remain* FOREVER.

2. Because here we must needs submit to unjust laws, but more frequently to the unjust administration of law. The law of Christ's kingdom will be established in righteousness, administered in justice, and will be the *law of peace*. Not to punish the disobedient, for all will be obedient. Not to restrain the vicious, for purity and holiness will be possessed by each subject of that kingdom. Its law will never be violated, for the outbreathings of every heart shall bless it.

3. Because the most vicious of men are often called to sit upon earthly thrones and exercise authority; and if perchance a good man is called to a kingdom, he soon dies, and a worse one is called to reign in his stead. Christ will be the sovereign of his own kingdom, who is the Prince of peace, the king of glory, "who only hath immortality." All other kings have been mortal; he only hath immortality. His throne will never be vacant; he will reign upon it forever.

4. Because here the rich often grind the faces of the poor, and exact dishonest gain from them. In Christ's kingdom all will share alike in its wealth and glory. The saint shall be heir of "all things." The kingdom and dominion, and the greatness of the kingdom under the whole heaven," shall be his everlasting portion.

5. Because temporal kingdoms are established upon the sin-blighted territory of the present earth. Brambles and thorns, quagmires and miasma, mortality and grim death himself are written on it with the very finger of God's curse. The kingdom of Christ will be established in the new earth, blooming in unsullied beauty. The stain of sin's curse will be wiped off from it. Evergreen herbage will adorn its extended plains and blooming vales. The tabernacle of God will crown the holy hill of Zion, and immortality permeate every atom of it. Earth is a wilderness. Paradise will be home.

6. Because death has snatched my loved ones and laid them in his narrow charnel house. In Christ's kingdom I shall receive them again, restored in immortal beauty and vigor. I shall then clasp them again in my arms and press upon them the tender caress of love. I long to be there.

7. Because I am now away from my Savior. By *faith alone* I see him who is now invisible. Then I shall see the "King in his beauty." I shall behold the star-gemmed brow of the King of glory. I shall gaze on the sun-lighted beauty that beams from his countenance. I shall sit on his throne. I shall measure the inexhaustible depths of his love. I shall sit with him at the nuptial table of immortal union and undecaying love. Shall I be there? Help me, O Spirit of Jesus. Help, or I perish!

M. R. Phetteplace.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 24, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

DISCUSSION AT GOODWIN'S MILLS.

Question:—"Do the Scriptures teach that the wicked will suffer eternal conscious misery?"

Our late discussion at Goodwin's Mills, Me. (not Griswoldville, as advertised in the Crisis), was one of deep interest, and resulted, we trust, in much good. Our opponent, Bro. Wm. Jones, is a Methodist preacher,—an Englishman,—who has been in America about a year. He knew nothing of our views till recently, and hence was not posted in the arguments and scriptures on which they are based. Considering the circumstances, he did as well as could be expected.

Our discussion was held in the Methodist meeting-house, and continued four evenings. Though the weather was rather unfavorable, the house was crowded to overflowing, every evening, with a very crowded audience, that observed excellent order. Some came twelve miles every night. A new interest has been awakened in the study of the Scriptures, and the truth has taken strong hold of many honest hearts. We expect happy results from this discussion.

The arguments adduced by our opponent were those commonly presented by those who hold the doctrine that the wicked will be eternally miserable. We do not recollect any new arguments, with one exception, hence we do not need to present them again to our readers, who are familiar with them. When he was endeavoring to prove the immortality of the soul, and the consequent eternal misery of the wicked, he presented as proof, that it is said of the destruction of the infants by Herod, as recorded in Matt. 2: 17, 18, that there was "a voice heard, lamentation, and weeping, and great mourning, *Rachel* weeping for her children, and would not be comforted, because they are not"; consequently Rachel must be alive. This was a *new* argument to us. We replied that we were not aware before that Rachel, Jacob's wife, had any children two years old about the time of the birth of our Savior.

We found some warm friends at Goodwin's Mills, who are ardent lovers of the truth, and willing to stand up for its defense. We think the discussion will increase the number.

On Saturday, May 14th, Bro. Samuel Lord, who came from Kennebunk to attend the debate, took us to his pleasant home, where we had a hearty welcome. In the evening, we had a good meeting at Kennebunk Port. We found another good home at Bro. Wm. H. Mitchell's, one of the Lord's faithful servants in his vineyard, who is trying to persuade men to prepare for the coming judgment.

On the Lord's day, 15th, we had interesting meetings. Two requested prayers, and others felt deeply. There is an abiding impression on the minds of the people that *some* great event is at hand. This feeling follows them by night and by day. Would that they would heed it, and prepare to meet the coming of the Son of man. They tremble at the signs of the times, and yet have not courage to act in harmony with their better judgment. What a perilous hour is this in which we are living! If it were not for the "blessed hope," all would be "dark and dreary"; but with such a hope as ours, we may well lift up our heads, knowing that redemption is at hand. Earth's long, tedious night is nearly spent. The bright morning of glory will soon dawn, and the saints be gathered home.

THE WAR.

The war news has been bloody for some days. There has been much hard fighting on the Potomac, and in other sections of the field of strife. The scales of victory seem to preponderate rather in favor of the Union army; but the enemy is still strong, and seems as determined as ever to continue the war. Many thousands have been slain in battle during the last two or three weeks, besides the many thousands more who have been wounded and taken prisoners. Ours is a land of mourning. Widows and orphans are being made by the ten thousand, while others have loved ones groaning among the wounded on the battle-field, with no one to care for them, and speak a kind word, as they lie exposed to the storm, the chilly night air, without shelter or food, and in the hands of a cruel enemy. We may well say, in the language of Jesus, "Blessed are the peacemakers; for they shall be called the children of God."

We may expect soon to hear of more terrible war scenes, not only in our land, but in Europe. Events there are indicating a *general* war of the nations. All efforts to stay the rising storm seem to be unavailing. It advances as surely as the tide of the ocean, or the tempest in the heavens. The hour of the deadly conflict is at hand. The *Lord* has a controversy with the nations. They are angry, and determined to work wickedness. They are fast filling up their cup of iniquity, in imitation of the Antediluvians and Sodomites. We have reason to be thankful that the days of sin and sorrow are approaching an end; but till the glad hour arrives, we can only look for darker scenes of wickedness, more bloody deeds, cruelty and carnage, more general and appalling.

"We'll face the storm,
It can't be long."

A QUESTION OR TWO.

As I am just beginning in your matters, having never had intercourse with any of your belief, and not having read "The World's Crisis" but four weeks, I ask the privilege of receiving civil answers to the following inquiries:—

1. How do you interpret 2 Cor. 5: 1–8, so as to make it consistent with the idea that there is no *soul* separate from the body? "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be *absent from the body*, and to be *present with the Lord*." Ver. 6–8. I would like to see your remarks on the whole passage.

2. What are your views of Phil. 1: 23? "For I am in a strait betwixt two, having a desire *to depart, and to be with Christ*, which is far better."

3. How do you interpret Luke 23: 42, 43? "And he said unto Jesus, Lord, remember me *when thou comest into thy kingdom*. And Jesus said unto him, Verily I say unto thee, *To-day shalt thou be with me* in paradise."

An Inquirer.

[The above inquiries are from a Congregational minister. Although these questions have been answered several times in the columns of the Crisis, we cheerfully speak again.

I.

It should be observed that there is not a word about the *soul* in the chapter, hence it proves nothing concerning it, *pro* or *con*. We will quote the first eight verses of the fifth chapter including the last of the fourth:—

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

The apostle is comparing "temporal" and "eternal" things. In the first verse of the fifth chapter he contrasts the existing tabernacle, or tent arrangement, of this world, with the one to come. As the present system of things is to be dissolved, he shows us what to look for next; that is, the new Jerusalem, which John saw in vision, and of which he speaks as follows:—

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21: 1–3.

When the "new Jerusalem" comes down, then we shall have the "building of God, a house not made with hands." This will be the "eternal" city. The present system is only a temporary "tabernacle" or tent arrangement, to continue but a brief period, when compared with the one to come.

The Prophet says:—"It is he that .... stretcheth out the heavens as a *curtain*, and spreadeth them out as a TENT to dwell in." Isa. 40: 22.

Wakefield renders 2 Cor. 5: 1–2 as follows:—"For we know that if this *tent*, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal in the heavens. For, indeed, in this *tent* we sigh with an earnest desire of clothing ourselves with that heavenly habitation."

It will be noticed there is but *one* tabernacle" or "house," for all the church; hence, we think these words have no reference to man's physical constitution in this life; but to the difference between his present and future home. One is but a temporary *sojourn* for a little season, as in a "*tent*," the "heavens" being the "*curtain*," or covering; while the coming "house," or "tabernacle," will be "eternal."

The Savior said:—"In my Father's *house* are many mansions; if it were not so I would have told you."—John 14: 2. Paul seems anxious to reach the heavenly state, and is groaning for it to come. He then compares the shelter to be afforded by that "tabernacle" to being "clothed."

Another point of great interest in the Apostle's mind, connected with the coming of the heavenly "tabernacle," consisted in the change from mortality to immortality. While in this "tabernacle," or "tent," arrangement, "we groan" to be delivered and come in possession of the heavenly one.

As Jesus has gone away from this tabernacle, we cannot see him again till he returns. He represents himself as the *head* of the church, while its different members constitute his "*body*." As Paul uses figures when speaking of the *clothing*, so we understand him to use the term "body," in this connection, in a figurative sense. We will now let him explain himself: "So *we*, being many, are *one body* in Christ, and every one members one of another."—Rom. 12: 5. "And he is the head of the *body*, the *church*."—Col. 1: 18. As Christ is now personally "absent from the body," or "church, while we remain here "in the body," or church, we are also "absent from the Lord." Paul, like other christians, felt willing to be *translated* from the "body" to the *Head* of the church. He felt *ready*.

We see no proof in this scripture to favor the popular idea of the soul. A passage that makes no mention of the term, cannot afford reliable evidence.

II.

We now turn to Phil. 1: 23,—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Far better than what? Better than to live here and be whipped, "beaten with rods," and "stoned;" or to die and sleep in the grave till the coming of Christ. To either of these he preferred to be translated like Enoch and Elijah. Many have the same feeling to-day. There is not a word about the soul in the whole chapter; therefore it proves nothing on the subject.

There is another view of this passage which demands attention. The word *analus*, rendered "depart," in ver. 23, occurs in but one other passage, which is in Luke 12: 36; where it is rendered *return*. "And ye yourselves like unto men that wait for their lord when he will *return* from the wedding." This same word *analus* is used in twenty-two manuscripts of the Septuagint, including the Oxford, to translate the Hebrew word *shoov*, in Joshua, 22: 8, which always means *return*. We think this is the meaning of Paul, —"Having a desire for the *returning* and being with Christ." This idea is in keeping with the feeling commonly expressed in his epistles. In his letter to the Corinthian church he speaks very plainly, and shows that his only hope of future life was based upon the resurrection of the dead, at the coming of Christ.

III.

We come next to the thief on the cross, Luke 23: 42, 43. Observe, the thief says, "Remember me when thou *comest* into thy kingdom." It may be shown most clearly from the Scriptures, that the Savior has not yet come into his kingdom; but the signs of the times show that the event is near. The Savior replies, "Verily I say unto thee to-day shalt thou be with me in paradise."

We inquire first, where is paradise? In Rev. 2: 7, we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This passage settles the point that when we find the locality "of the tree of life" we shall have found paradise. When we turn to Revelation, the whole matter is made plain. In the twenty-first and twenty-second chapters, John is shown "a new heaven and a new earth" and the "new Jerusalem" upon it as the Capitol of the coming kingdom. When describing it, he says in Rev. 22: 2, "In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bear twelve manner of fruits, and yielded her fruits every month." We now see that paradise is in the "new earth," where the Savior's kingdom is to be located; because "the tree of life . . . is in the midst of the *paradise* of God;" but "the tree of life" is in the new earth, therefore paradise is in the same place.

The question now arises, did the Savior go to the new earth on the day of his crucifixion? Certainly not, for that is still a future event, to take place after his second advent. The *grave* could not be paradise. The tree of life does not grow there. Neither can the paradise mentioned be in heaven where the Savior now is; for he said after he was raised from the dead, three days subsequent to the time when he made the declaration to the thief, "Touch *me* not, for *I am not yet ascended to my Father*."—John 20: 17. Then it follows that if the thief went to heaven on the day of his crucifixion, he did not find the Savior there; hence was not with him. The word "*me*" in Luke 23: 43, and in John 20: 17, must represent the same personal identity. We now find the subject involved in difficulties on every side. 1. Paradise is not yet restored, and will not be till Jesus comes again. 2. "The tree of life" is not in the grave, hence that was not the place meant. 3. The thief did not go to heaven with the Savior on the day of crucifixion, because three days later he said he had not yet ascended to his Father.

How shall we dispose of these insurmountable difficulties? If we simply put the comma the other side of "to-day," all will be plain, and harmonious with the whole Bible.

There are no commas in the original, and were not used at all till about the sixteenth century. Our Bibles are now punctuated differently, by different printers. Let us notice the power of the comma to change the meaning of a passage. Take for example, Heb. 10: 12. "But this man, after he had offered one sacrifice for sins for ever sat down on the right hand of God." In some Bibles the comma is after *sins*; in others after "*ever*." If it be placed after *sins*, then the passage proves that Christ is *set down for ever*, and consequently will never come back again. But if the comma be placed after the word *ever*, then it proves the *sacrifice* for sins was the final one; that is, he will never die again for sins; which is the obvious meaning of the text.

Take another example, in Matt. 19: 28. "Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Some Bibles have a comma after *me*; in others, after *regeneration*. If placed after the latter word, then it teaches that Christ was *regenerated*. By regeneration is understood conversion. It would be a strange doctrine to teach that our Savior was converted. If the comma is placed after *me*, then all is clear; and this scripture teaches that the apostles who followed Christ, in this life, when the time comes to make all things new, in the regeneration, then they will sit on the "twelve thrones, judging the twelve tribes of Israel."

Now, we say again, if the comma in Luke 23: 43, be placed the other side of "to-day," the passage will be in harmony with the whole Bible.

It may be said, "to-day" will be superfluous, if it should read, "Verily I *say* unto thee to-day;" but we find many similar examples in the Bible. We will notice a few: "I command thee *this day* to love the Lord thy God."—Deut. 30: 16. "I denounce unto you *this day*, that ye shall surely perish."—Deut. 30: 18. "I testify against you *this day*, that ye shall surely perish."—Deut. 8: 9. Moses does not mean to say they shall surely *perish* that day, but he *testifies* against them that day.

The word *seemeron*, rendered "to-day" in Luke 23: 43, occurs two hundred fifty-nine times in the Septuagint Scriptures of the Old Testament, including the Greek of the New Testament. It is used adjectively twenty-four times, without a verb to qualify, fourteen times, leaving two hundred twenty-one times to be used as a qualifying adverb. Of these two hundred twenty-one, it *precedes* the verb it qualifies fifty-one times. In these fifty-one examples, the comma should be placed *before* the word "to-day," as the text is now punctuated in Luke 23: 43.

In the remaining one hundred seventy examples, the word *seemeron follows* the verb it qualifies, as would be the case if the comma should be placed after the word "to-day;" when it would read, "Verily, I *say* unto thee to-day;" not, "to-day shalt thou be with me in paradise." Hence, the use of the word gives *one hundred and seventy* witness against fifty-one, in favor of putting the comma the other side of "to-day" in Luke 23: 43.

A very old Syriac version, written, as was supposed, about the 5th century, reads as follows:—"Verily I say to thee to-day, that with me thou shalt be in the Eden's garden."

POLITICAL SPIRITUALISM; OR, THE VEIL REMOVED.

For some seven years, we have been satisfied that we should see in these last days, just before the coming of Christ, what is now beginning to be developed; namely, an effort on the part of Satan and his demons to get control of the political powers of this world, and through them confirm his own doctrines; first and foremost of which, is that of the natural immortality of man by means of which he sustains hero-worship, prayers to saints, purgatory, Mohammedanism, Swedenborgianism, Mormonism, Shakerism, Spiritualism, and every other false system of religion; and at the same time overthrows the doctrine of the resurrection of the dead, the second personal coming of Christ, and all other great truths of the Bible. His plans thus far, have been executed with consummate skill, but none more so than the last phase of his wonderful delusions—Spiritualism.

At first, we found the Spiritualists unwilling to admit that they should ever carry their religion into *political* matters; but the time has come when the incipient steps are already taken.

We clipped the following from the Boston Evening *Journal* of May 20th:—

"One of the queer things at the Spiritual convention in New York was a series of resolutions sent in by a concourse of departed spirits, denouncing the present constitution and government of the United States, and calling a convention of progressionists on the 5th of September to nominate for the Presidency."

THE MORMON CREED.

It may be interesting to our readers to see some of the points in the Mormon creed. It will be observed that the second article corresponds with Spiritualism, making God consist only in certain qualities common to man.

Of course, those who believe in an "*immaterial*" and impersonal God, can see nothing else but *qualities* to worship; hence their God consists only of QUALITIES. With Paul, we would say, "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."—Acts 24: 14.

The following, from one of our exchanges, contains a few points of doctrine in the Mormon creed:—

"1. The Mormon creed teaches the doctrine of the Trinity. 'That Christ was the God, the Father of all things.' Mormon Bible, Book of Mosiah, par. 5.

'Behold! I am Jesus Christ. I am the Father and the Son.' Book of Esther, ch. i, par. 3.

'Is the Son of God the very eternal Father? ..... Yea, he is the *very Eternal Father*.' Book of Alma, ch. viii, par. 7.

2. They believe in an *immaterial* God. 'It is truth, light, and love, that we worship and adore; these are the same in all worlds, and as these constitute God, *he* is the same in all worlds; wherever you find a fulness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power and majesty;—therefore if you worship these adorable *qualities* you worship God.' Mormon Seer, pp. 24, 25."

For the World's Crisis.

CAN YOU TELL?

If the common idea of the immortality of the soul be correct, and that the souls of the righteous go directly to heaven at their death, why did Hezekiah, king of Israel, being a righteous man, turn his face to the wall and weep, when he was told by the prophet of God that he should die and not live? If the righteous king was going directly to heaven to dwell with God and angels, why did he not rejoice, rather than weep? Can you tell?

J. E. Clark.

☞ Censure no man; detract no man; praise no man before his face; traduce no man behind his back. Boast not thyself abroad, nor flatter thyself at home; if any thing cross thee, accuse thyself; if any one extol thee, humble thyself. Honor those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason, and let thy reason be corrected by religion.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 17th, $1132.67	
A. Lord pd	.50
S. Lord pd	.50
A friend pd	.50
" pd	.15
" pd	.25
" pd	.50
C. D. Hibbard pd	.25
C. Haines pd	.25
J. Cable pd	.25
H. Patterson pd	.25
A poor widow pd	.5
M. Owen pd	.10
Lydia Burgess pd	1.00
Three readers of the Crisis pd	.75
M. S. Smith pd	1.00
J. Stager pd	.25
J. C. Freeman pd	.25
Oscar B. Pease pd	.50
J. L. Small pd	.55
Thera Holden pd	1.00
Peter Johnson pd	1.00
Eliza A. Tuttle pd	.10
R. W. Neale pd	1.00
L. Grinnell pd	1.00
Jas. Page and wife pd	.50
M. C. pd	.50
P. Loud pd	.25
Mrs. E. Tager pd	.25
Widow's mite pd	.50

THE YOUNG PILGRIM.

The next volume of The Young Pilgrim commences with July, and will be published *twice a month* at the following rates:—

For a single copy, 30 cents a year; and at the same rate for any number of copies under TEN.

Ten copies, and any number over ten, when sent to one address, 25 cents a year for each copy.

The postage on every ten copies or less to one address, will be 24 cents a year, which must be paid quarterly or yearly in advance at the office where the paper is *received*.

Canada subscribers will receive the paper at the same rates as above (25 cents a year for each copy), when taken in packages of ten or more to one address. Single copies, 50 cents a year; we paying the American postage.

Sunday Schools and churches who take the paper in clubs of ten or more, having them *all sent to one name*, will get them at *half the expense*. Fifty copies, for instance, addressed to each subscriber, will cost $27.00, of which $12.00 is for postage; but, if all are addressed to one name, the postage will be only $1.20, and the whole cost but $13.70. In the one case, each subscriber pays 54 cents a year for paper and postage; and, in the other, only 28 cents.

Now is the time to form clubs, and get new subscribers for the next volume. Our subscription list already numbers *six thousand*. Shall it not be twelve thousand before another year closes? *It can be*; and it *will* be, if brethren will LABOR for it. Thousands ought to be *given away*, and scattered like autumn leaves among the children and youth outside of our own ranks. Who will pay for five, ten, twenty, fifty, or more, of each number, for that purpose?

Let us hear from you, brethren, before the new volume begins. Address all orders and remittances to *The Young Pilgrim, Boston, Mass.*

W. B. H.

For the World's Crisis.

MISSIONARY LABOR.

Some time ago, a report of my labor was sent to the Crisis, but did not reach its destination; hence I now pen a brief account of my missionary work during the last seven months. In October, I commenced meetings in Burlington, Me. This is a comparatively new place of labor for Adventists; yet there is a little company of believers here "looking for that blessed hope," and who are "ready always to give an answer to every man that asketh" them a reason of this hope. Here we had some excellent meetings. The people listened with interest to the plain, simple truths of the gospel. Often we could see the penitential tear fall, and some evinced a "godly sorrow" which "worketh repentance to salvation not to be repented of." It was cheering to see as the fruit of our labor some turning "from the power of Satan unto God."

During our stay we held meetings in different parts of the town. One Sabbath we dedicated a new school-house. Besides our meetings in B., we also had some profitable meetings in Lincoln, an adjoining town. By request of a Universalist friend, we occupied a house one Sabbath in the village. The elements seemed to conspire against us, but still we had a number out to hear us. The congregation was composed mostly of Spiritualists. We endeavored to present substantial truth to them, in place of the *ignis fatuus* they are so eagerly following. A Bro. having obtained the use of the Congregational church in Lee Village for a Sabbath meeting, we occupied it, and had a good attendance. The deacon was much interested, and wished for a continuance of the meetings; but it being objectionable to some of the members, we had not the privilege of preaching to them again. However we held a few meetings in another part of the town. In the town of Lowell we also had some profitable meetings. This place was formerly much prejudiced against our views, but now most of the inhabitants are favorable to us. We also visited Township No. 3, joining Burlington on the east.

Leaving this vicinity, we came to Passadumkeag in November, and held a few meetings; but stormy weather prevented us from having so good attendance as we desired. Here, too, we found some lovers of truth. We went from P. to Surry, and held meetings in different parts of the town. We also visited Orland and Blue Hill, in which place we had previously held some interesting meetings. After this, we held a few meetings in Surry Village, and one meeting in W. Ellsworth; a few evenings we preached in Orland, and after attending the Eastern Conference and Ministerial Conference, returned to labor through January in this same vicinity. Feb. 4th we went to Passadumkeag, and spent a week laboring for the instruction and salvation of men. The Orthodox deacon was interested in the meetings, and aided us in bearing expenses. Some felt their need of salvation, but did not start for the kingdom then. We trust, however, that the seed sown will bring a harvest of souls hereafter.

This tour completed, we turned in another direction, and visited Millbridge, Cherryfield, and Harrington. In the former place we supplied the pulpit of the Baptist minister, at his request, a few Sabbaths. In the meantime we had meetings in Cherryfield, Harrington, and different parts of Millbridge. It was our purpose to spread the truth in these places as much as possible; and the eagerness of the people to get our tracts and pamphlets, manifested a desire in them for truth, and gave us renewed courage to work for the Lord.

May the Lord bless his truth in all this region, to the salvation of men, is our prayer. While laboring in M., we were taken sick with sore throat, and we think diphtheria, which deprived us of the privilege of going to some other places where we had appointments; and we were obliged to stop preaching for nearly three weeks. We recovered slowly, and recently have held meetings in Surry, Orland, and Blue Hill. We purpose to go soon to Burlington and vicinity to labor as the Lord may direct. May we have the prayers of the church in our behalf, that our labor may not be "in vain in the Lord."

C. H. Leverton.

Surry, Me., May 11th, 1864.

Correspondence.

From Bro. J. Bickford.

Bro. Grant:—I would like to say to the brethren and sisters scattered abroad, who have been tried, tempted, and scattered, that there seems to be more of that oneness manifested in years gone by. The love of God in the death of Christ for our salvation is what we feel at this late hour, and may God grant us and all his church grace to serve him with fear and wait patiently for the promise of the fathers, when the inheritance shall be given to the seed, even Christ, who shall reign over the house of David forever, and of his kingdom there shall be no end.

Oh! the depth of the fullness there is in the plan of redemption; that God has called all nations, both near and afar off, to be heirs through Christ with the seed of Israel to the joys of the world to come. And if God so loved us while we were in sin, ought we not to love him for his goodness which delivers mortal man from that state of sin and bondage to which the world was subject?

But how can we love him whom we have not seen, if we have not love one for another? It is evident that God dwells in love, and will not dwell with any sect or class unless united to the high interest and upbuilding of each other in his love. If this had always been the aim of the strong, the weak would not have sickened and died, but would have been made strong also. Come, let all who are interested in this salvation, so full and free, and would do their neighbors good, love them and tell them of Jesus and his power to save; tell them of his groans, and of that fountain filled with blood, where the scarlet can be made like the wool, white as snow. My soul cries out in the langurge of my Master, Come, all ye that thirst, to the fountain, and drink freely. Drink till hatred is conquered by love. Drink till passion, and lust, and pride shall be subdued by peace, and joy, and righteousness in Christ our Savior.

Let all who have obeyed stand firm, and those who have not, rally to the standard; make no delay; the time is at hand when he that is righteous will be righteous still, and he that is unrighteous will be unrighteous still. We should not slight the warnings of so many true-hearted children that appear in the gospel light of our glorious messenger, the Crisis; and may God nerve its managers with holy zeal even to the end; for such men who are willing to sacrifice honor and worldly applause, will be rewarded at the resurrection of the just; which may God grant, for his Son's sake.

Brethren, pray for us, though few in number, that we may outride the storm of affliction, and at last meet all the sanctified through Christ our Lord.

J. Bickford.

Great Falls, N. H.

From Sr. M. A. Hardy.

Dear Brethren and Sisters:—I esteem it a matter of great gratitude to God, that he affords means in his providence to sustain such a paper as our beloved Crisis, for its object is to establish and enforce Bible truth, calculated to feed the household meat in due season. I make an effort to lend it wherever I think it will have a reading, hoping the truths so faithfully heralded may prove a savor of life to some precious ones, who are in want of just such instruction and light as our weekly sheet affords. The last day perils seem fast approaching, darkness prevails to a great extent on all the prophecies concerning the future, while the few wise are understanding and searching the blessed word, and feel it "like fire shut up in their bones," and are proclaiming publicly, and privately, that "the hour of his judgment has come," and "we must worship him, who made the earth and sea, and the fountains of water." And also on the great question of man's destiny—how few are willing to examine the subject, but cherish erroneous opinions. Would that they could see how the heavenly epistle harmonizes in taking the ground that "life and immortality are brought to light in the gospel." How such a view illuminates all the plan of salvation. Praise God for such a complete system to save all that believe.

The more I investigate the more blessed it seems. How sweet to rely on the promises contained in such a gospel, to rejoice in hope of a deliverance from all the evils of this present world. What a sweet satisfaction arises from reflecting on God's stupendous mercy, to bestow upon us condemned sinners such hopes and privileges so soon, to be realized. Truly the influence of these contemplations makes our whole being thrill with delight and holy admiration. O! may we be getting ready for the marriage feast. May our conversation be such as becometh the gospel of Christ.—May God help us to possess a "meek and quiet spirit," seeking the "honor that cometh from God only." May we belong to the company that shall adore the Lamb on Zion's heights, our robes made pure from his bleeding side, so that when redemption's song shall go up—"Not unto us, not unto us," but He that has washed us in his own blood shall be the glory of our salvation. May we all be there to join the everlasting praise, is the prayer of your sister,

Groveland, Mass. Mary A. Hardy.

From Sr. C. R. Danks.

Bro. Grant:—I have great reason to thank the Lord for his mercies unto me and mine. My second son enlisted in the United States service three months ago. He is now in Tennessee in the hospital. He has been in the habit of using tobacco for three or four years. I talked and read to him considerable before he left home, on the evils of its use, and he resolved to break off.

After he had been gone from home three or

four weeks, he writes, "Mother, you cannot think how I have hankered after tobacco; but I asked the Lord to take away those feelings, and I have not wanted any tobacco since." In another letter he writes, "I ought not to have enlisted, but it cannot be helped now, and what comes may be for the best. I have given myself to God, and if I cannot serve him here, I believe he will open the way for me to get out." He says, "Mother, I want you should send my Bible to me and some numbers of the World's Crisis, also some good tracts."

I thank the Lord for his goodness. Ye faithful ones, pray for that dear son, that he may be kept from the wiles of satan.

Your unworthy sister, C. R. DANKS.
Fond du Lac, Wis.

From Sr. E. V. C. Bennett.

MR. EDITOR:—*Dear Sir*—I have a proposition to make the numerous readers of our good paper, "The World's Crisis." It is that each one present six months' or a year's subscription for it, to his best friend, or most bitter enemy, or to both. We are commanded to do good to all, and how shall we more effectually benefit either friend or foe than by inducing them to read the news of the coming kingdom? "Ah!" says one, "my case is an exceptional one. I have been most deeply wronged by one who is already a reader of the Crisis, but who has made very poor use of its counsels, and utterly failed to practise its precepts; for has he not entered my heart, as it were, and robbed me of the last ewe lamb of affection?" For such an one pray, my friend, that his eyes may be opened to see the error of his ways.

I have been waiting to make the above proposition, until I could send therewith a dollar or two with which to commence upon my list of friends and foes; but I will send, instead, a promise to invest in this manner the first dollar I may have at my disposal.

Jamestown, Ia. E. V. C. BENNETT.

From Bro. S. L. Manley.

BRO. GRANT:—Our Savior says of the wise and faithful servant giving meat in due season, "Blessed is that servant whom his Lord when he cometh *shall find so doing.*" I would that all those who are looking for the soon coming Messiah would make a practical application of this; that is, send on occasionally their *mites* for a supply of tracts, and distribute to their friends and neighbors around them. Brother, Sister, will you do so?

Please find enclosed another —— for tracts, as I am nearly out of those you sent last. Once I was a distributor of the American and Boston Society tracts, until about three years since, through the instrumentality of Bro. Shepherd of Newark, N. J., the Lord opened my eyes to see the truth as it is; for which I bless his holy name. Yours in Christ,

Marion, N. Y. S. L. MANLEY.

From Sr. L. Bliss.

BRO. GRANT:—I want to say to you that I am still striving for the kingdom. I believe the coming of the Lord draweth nigh, and I shall be glad when he comes and ends these scenes of sorrow. My son, Merritt Bliss, died in the army, May 4th, aged twenty-six. He was a kind boy to me, and loved the Lord. Leaves a wife. Sr. Maria M. Weaver wrote the following lines to comfort us, which please publish:

Cheer thee, pilgrim, day will break,
And thy sleeping loved ones wake;
Soon the heavenly hosts will come,
Bringing all the pilgrims home.
Death itself shall surely die,
Friends no more in dust shall lie,
Life eternal shall be given,
When the Lord returns from heaven.

Yours in hope, LUCINA BLISS.
North Dana, Mass.

Obituaries.

ANSON GREGORY.

Fell asleep in Jesus, Feb. 21st, our dear brother, Anson Gregory, aged sixty-three.

This brother embraced Jesus Christ about five years ago, under the labors of Bro. Guy W. Rathbun, of Cordova, Ill. He had formerly been disgusted with all claiming to be christians, because professing christians, by their *actions*, gave the lie so palpably to their *professions*. He, at that time, leaned toward Universalism, believing that God, in his infinite love to mankind, would finally save all, and cleanse all from the least and last remains of sin. But when he came to hear the great truths of the Bible, and began to see that *here* and *now* is the place and time of developing a character, either for eternal life, or for the second death, became alarmed for his own salvation, and began to cry aloud for mercy. When he came to Jesus in humble supplications, and found that he was willing to receive him in peace, his joy hardly knew bounds.

But the doctrine of Christ's soon coming to reign on David's throne in person, and our dependence on him for immortality and life, was his great joy; and upon this subject his mind was constantly fixed. Upon every proper occasion he would draw the attention of those around to these great truths.

We trust he sweetly sleeps "the sleep from which none ever wake to weep"; and rests, his life securely hid with Christ in God. He leaves the partner of his youth, with nine children, and a numerous company of relatives and friends, to mourn his loss. The writer endeavored to administer consolation from Ps. 17: 15. A very large audience listened with attention.

May we all be prepared, so that when death with cold and icy hand shall lay hold upon us, we may have the assurance that we are the Lord's, and that Jesus will say to us at his coming, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." GEO. W. HURD.

CAPT. BENJAMIN RANSOM.

Died of lung fever, at his residence in Carver, Mass., April 27th, 1864, aged sixty-five years.

He professed faith in the Savior in early life, and continued a member of the Congregational church for several years. He occupied prominent official positions in the town, and was its representative in the State Legislature, and was widely known and respected as a citizen.

In 1840 he became interested in the tidings of the Savior's near approach, and from that time gave his heart and hand to the cause of Christ and his truth. His house became a pilgrim's home, and a Bethel for weary souls. For long years, a little flock have gathered there to worship, and to wait for the Son of God from heaven. Bro. Ransom strove to lead them in the heavenly way, and was beloved by the flock, and by others who did not embrace with him the hope of the speedy advent of the Lord, and life and immortality as brought to light in the gospel.

His death was quite sudden, but he was ready. He leaned his dying head on Jesus' breast, and breathed his life out sweetly there. He was strong in the faith in which he so long had lived. Almost his last words were, "*Continue the meetings, and remember the Communion.*" Important words! I would that many would give heed to them. The little flock in Carver will feel a loss which will not be easily made good. But the Lord is still their Shepherd and their hope. May God give comfort to the afflicted partner of his life and faith, and help his children to know the God of their father.

The funeral exercises were conducted by the writer, assisted by the Congregational minister of the place; and the faith and hope of the resurrection were presented to a large and solemn assembly. H. L. HASTINGS.

RICHARD WHITEHOUSE.

Died in Bolton, C. E., April 29th, 1864, Bro. Richard R. Whitehouse, after an illness of about four months of rheumatic fever, which ended in dropsy, aged fifty four-years.

Bro. Whitehouse formerly lived in Alton, N. H., from whence he removed to Canada, where he remained until his death. He was Baptist in faith, until a few years ago he embraced the Advent doctrine, and united with the Advent church in Bolton, C. E. I visited him several times during his sickness. Although he was nearing the shadow of death, he feared no evil. Confident was he that He in whom he had believed was able to bring him from the dust to sing praises anew to Him, when death should be swallowed up in victory. He was a noble and devout man, and one to be loved and respected; an indulgent husband, kind father, charitable neighbor, and a faithful and devoted christian. Asleep in Jesus! How comforting to the companion and children, who know that God having brought again from the dead the Lord Jesus, will bring from the graves those that sleep in him. A discourse was delivered by the writer, from Acts 26: 8.

"Though in the dust I lay my head,
Yet, gracious God, thou wilt not leave
My soul forever with the dead,
Nor lose thy children in the grave.
O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

JOHN CHAPMAN.

ARVILLA LOCKE.

Died in Buxton, Me, May 6th, 1864, Arvilla Locke, daughter of James and Mary Locke, aged seventeen years.

We sorrow over the death of our loved one, but not as those that have no hope. We feel and believe that Christ will bring our loved ones again from the land of the enemy.

Dear father, why do you mourn for her who has been laid in the silent grave? Mother and brothers, look ye with me forward to the time, believing it is near, when Christ will set up his everlasting kingdom on earth; then, with faithful Abraham, will we enter into the joy of the Lord, there to dwell with him who suffered and died, that we through his death and suffering might have eternal life in that blessed and holy land, where sickness, pain and sorrow will never come.

"When shall the saints forever rest
With all the ransomed and the blest?
When will their journeyings all be o'er?
When will they meet to part no more?
When shall their toils and trials cease?
When shall they rest and be at peace?
When Jesus comes."

S. L LOCKE.

NANCY HASTINGS.

Fell asleep in Jesus, Jan. 18th, 1864, Sr. Nancy Hastings, wife of Jonas Hastings, of Bristol, N. H., aged seventy-seven years, five months and five days.

For years, the deceased together with her husband, and some of their children, have loved and longed for the appearing of our Lord and Savior Jesus Christ, who would change these vile bodies, hoping and believing thereby to escape death, the dreaded foe; but alas! after severe suffering from erysipelas for more than a year, she reluctantly yielded, a conquered prisoner, to the tyrant's power, from whose cruel grasp Jesus will triumphantly deliver her at his second coming. This blissful hope cheers the heart of the aged and bereaved husband, and gives to the devoted children left to mourn an assurance that their loss will be only for a little while.

Soon will the wife and mother dear,
Eternal life through Christ receive;
With him and his forever then,
In Paradise on earth shall live.

D. V. R.

WM. WELCH.

Died in Van Buren, Onondaga Co., N. Y., May 11th, Bro. Wm. Welch, of congestion of the brain.

The subject of this notice united with the Christian church in 1837, of which he continued a faithful member until 1843, when his hope was brightened by the sound of Jesus' coming, and he felt it duty to take on this subject a decided stand. In consequence of opposition he with his beloved companion left the church, and since that time have been indeed strangers and pilgrims, seeking for a better country. His illness was very distressing, but ultimately fell gently asleep in Jesus, waiting the morning of the resurrection. He was an example of patience. We say with all our hearts,

"Peaceful be thy silent slumber."

He leaves a beloved companion, with numerous other friends, to mourn their loss. Sr. Welch desires the prayers of the church, that she may endure her affliction with patience, and so live as to be one of that happy number saved when Jesus comes. PHEBE WILLIAMS.

Harbinger, please copy.

MELLIE M. GREEN.

Died in Lynn, Mass., May 13th, 1864, Mellie Maria, only daughter of James E. and Martha E. Green, aged three years and six months.

Nellie was a lovely plant of earth, but was plucked by the ruthless hand of death in early life. Although painful indeed were the circumstances which caused her death, (her clothes having caught fire, and she burned so badly before they could be extinguished, she died in a few hours,) yet she rests, and will come again from the "land of the enemy." May this sad dispensation be sanctified to the good of the bereaved.

We endeavored to speak words of comfort to the afflicted from the following text:—2 Tim. 1: 10,—"Who hath abolished death, and hath brought life and immortality to light through the gospel."

A. W. SIBLEY.

EMELINE GILKEY.

Fell asleep in Jesus, after an illness of five weeks, of quick consumption, our beloved sister, Emeline Gilkey, wife of Bro. John F. Gilkey, aged forty-four years, four months, and ten days.

Sister Gilkey became interested in the Advent doctrine in 1844, and continued firm in the faith till the close of her life. Her dying words were, "Prepare to meet thy God." She leaves a husband and seven children to mourn her loss, and also numerous friends.

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes."

N. G. REED.

JEFFERSON SANBORN.

Died in Moultonborough, N. H., April 5th, Jefferson Sanborn, aged fifty-six years and twenty-six days.

Our dear brother has for many years been a firm believer in the great and glorious truths of the coming and kingdom of Christ, which hope cheered him to the last. Like many others he had to regret his unfaithfulness in bearing public testimony to the truth, but he heartily confessed it to God, and to all, and was truly blessed.

He leaves a dear wife and children to mourn their loss; but they sorrow not as those which have no hope. Funeral attended by the writer.

T. W. PIPER.

LUCY AND BETSEY WETHERELL.

Died in Melbourne, C. E., May 13th, 1861, of consumption, Lucy Wetherell, aged forty-four years.

Also in the same place, and of the same disease, May 9th, 1864, Betsey J. Wetherell, aged sixty years.

Thus within the space of three short years have both my dear sisters been torn from me by the enemy death. But I am comforted in knowing that they sleep in Jesus, and we have the promise that them which sleep in Jesus will God bring with him. I am looking forward with earnest longings for the coming of that just One, when I expect to see my dear sisters, with all the redeemed ones, robed in immortal beauty, and with them help swell the song of Moses and the Lamb. O Lord, hasten the glad day! LOT WETHERELL.

Summary of News.

FOREIGN.

Liverpool May 7th, Queenstown 8th

It is announced that Garibaldi would decline the subscriptions to purchase him an estate. The money is said to be returned.

The Conference is generally regarded as hopeless, and stood adjourned to May 9.

The *Times* and *Daily News* both argue that the conference is unlikely to accomplish anything and may as well be abandoned, as Denmark refuses the armistice on condition that she raises the blockade.

The *Star* asserts that the majority of the Cabinet are in favor of a war policy, but that the attempt to enforce that policy will split the Cabinet.

There had been a strong concentration of Russian troops on the Danube.

☞ Karl Blind, the friend of Garibaldi, writes: "Garibaldi told me himself that Napoleon's influence decided the English Government to take this step," i. e., to induce him to leave the country. To one of my friends Garibaldi said: "I am driven out of England by Louis Napoleon."

DOMESTIC.

New York, May 17th. The *World's* Washington dispatch says a person who left Richmond on the 8th states that the streets of that city were full of people speculating on Lee's retreat, but they seemed confident that the fortifications of the city would be successfully defended. The garrison amounted to five thousand, but could be increased in a few hours to double that number. All men and boys between twelve and sixty had been incorporated in the militia. The planters north of Richmond had come into the city and their negroes put to work on the fortifications. Bragg was in command. Soldiers were coming from all parts of rebeldom, principally from North and South Carolina. Beauregard was then in command, organizing a reserve army to support Lee.

New York, May 17th. Richmond papers of the 12th are received. The city was greatly excited and the House Guard were all out. An official dispatch from Lee, dated Spottsylvania Court House, May 11th, says: "Our assaults on that day were repulsed, except in front of Gen. Dale's brigade. A four-gun battery was taken, but recovered it again. Brig. Gen. Hays and R. H. Walker were wounded."

The Richmond *Dispatch* says all the damage to the railroads by raiders has been repaired, and Lee's communication is intact. It also says Butler's movements on the south side of the James have been abandoned.

In the accounts they give of the fighting with Gen. Sheridan, which are short, they claim all the victory.

During today, Gen. Sherman encountered a strong body of the enemy near Resaca and engaged him.

Resaca is ours. It was occupied by Sherman today, capturing one thousand prisoners and ten guns.

Gen. Sherman is in hot pursuit of the enemy.

Johnston is said to be retreating towards Atlanta.

An Atlanta dispatch of the 10th to the rebel papers has the following relative to Johnston's plan: "The affair at Resaca was a plan of Gen. Johnston's to catch the enemy. Snead Gap was left open, troops sent to the rear of it and every thing prepared to meet him in front. It is not yet known whether the enemy is bagged."

Philadelphia, May 17th. The *Inquirer* of this city has the following special dispatch:

"Nashville, May 16th, There was sharp fighting yesterday and to-day. Resaca (Ga.) was captured this afternoon, with ten guns, twelve hundred prisoners, and six rebel trains going south with supplies.

Johnston is in full retreat, with Sherman rapidly pursuing him.

The *World's* correspondent, writing from near Chester, Va., 14th inst., says our infantry are gradually forcing the earthworks of Fort Darling. Last evening Gen. Terry carried the first line of works on the left, which commanded the Petersburg railroad approaches. The attack was made in front by Terry, while Gen. Hawley, guided by a negro through intricate pathways, outflanked them. The loss in the attack in front was large in officers and men. After skirmishing half a mile, the second line was carried by assault. The right wing has not advanced much, and it now looks as if our left wing would be swung around, thus completely surrounding the fort. An immediate attack on the main work is anticipated.

It has been ascertained that Beauregard slipped by on Tuesday last, and is now probably with Lee.

The *World's* Chester Junction dispatch of the 14th inst., states that Gen. Beauregard's troops, or a portion of them, and those of Gen. Hoke's command from North Carolina, have certainly passed us and are now in Richmond or beyond with Lee. On Tuesday last his forces slipped by, the very day that we were inside our intrenchments resting.

The night we supposed we had a heavy force in front of us we had but a small force sent down from Hoke to keep us within our line and prevent us from striking Hoke's rear or cutting him off altogether. It was a cute trick. Beauregard passed up with the last of his forces the following day, barely escaping our advance column. The enemy, it is thought, have few troops in Petersburg, the most of them having gone to Richmond or Lee.

Among the casualties in the late fight were Maj. Randlett, of 3d N. H., wounded; Capt. Ely, do., killed; Lieut. Clough, 24th Mass., killed; Maj. T. B. Brooks, aid-de-camp on Gen. Gillmore's staff, wounded.

Washington, May 18th—11.15 A. M.

To Major-General Dix, New York:

We have no reports of operations since my last dispatch.

The last information from Gen. Grant was that the roads had greatly improved. Large reinforcements had reached him, and he designed to move against the enemy without delay.

It is the design of the government to keep up the national forces until the rebellion is overthrown, and in order to provide against any inopportune reduction when the service of the hundred days' men goes out, a draft to fill up their places and all other reductions will be ordered to take place on the 1st of July, by which time the new enrollments will be completed. No order is yet issued.

(Signed) EDWIN M. STANTON, Secretary of War.

HEADQUARTERS ARMY OF THE POTOMAC,
Near Spottsylvania Court House, Va.,
Tuesday morning, May 17th, 1864.

All rumors of the retreat of Lee's army toward Richmond are unfounded in fact. The enemy still holds his line northwest of Spottsylvania Court House, and is in apparent readiness to accept battle whenever Grant feels disposed to renew the attack. The recent heavy rains, which have rendered the roads unfit for the passage of artillery, have precluded the possibility of aggressive movements by Grant for the last two days.

New York, May 18th. The *World's* Washington dispatch, dated midnight, states that Gen. Grant's reinforcements have made his army at least 20,000 stronger.

The indications are that he will avoid another battle at Spottsylvania by a flank movement, and move toward Richmond.

Lee is massing his right, evidently anticipating such a design. Lee, it is declared, is even depriving other points of rebeldom of troops to check Grant, and will contest every inch of ground.

The *Herald's* headquarters correspondent, writing May 13th, considers the following very close upon a correct summary of the Army of the Potomac losses:

Killed, 3,300; wounded, 20,500; missing, 3,900—total, 27,700. This does not include Burnside's loss, which will probably swell the number to 35,000.

Cincinnati, May 18. A special dispatch to the Commercial, dated at Gauley Bridge yesterday, says:

"A courier arrived this morning direct from Gen. Crook. He has fought three battles near Newbern with the forces under Gen. Morgan, Sam Jones, and A. Jenkins, gaining a complete victory over the enemy. The enemy lost 600 in killed and wounded and 300 prisoners. Gen. A. J. Jenkins fell into our hands mortally wounded.

A large railroad bridge over New river at Newbern, with several miles of track, was completely destroyed.

Chicago, May 18. Advices from Little Rock up to the 16th inst., report that Price was retreating in the direction of Camden. The rebels admit a loss of 2000 men in the fight with Steele on Sabine river. Among their killed are Generals Scurry and Randall, and Gen. Wall of Texas was badly wounded.

Fredericksburg, Va., May 18. Gen. Meade has just issued an order, stating that he is well satisfied with the position of affairs.

We will be ready to open fire when deemed advisable. When the weather permits we may prepare ourselves for one of the deadliest and most decisive struggles of the war.

New York, May 19. The Times has the following: "The struggle has this moment begun with skirmishing on our extreme right. We fully expect a great, a bloody, and we hope a decisive battle to-day."

The Mexican Minister of Finance at Metamoras was making arrangements for the support of the Mexican Government.

Gen. Maga is reported to have defeated 2000 French troops at Abuquerque.

The French are reported to be organizing an expedition at San Louis for the invasion of the frontier.

New York, May 21. The *Tribune's* Washington dispatch says Lee occupies Spottsylvania Court House, and his camp is a perfect fortress, being fortified all around.

Gen. Grant has made an almost entire circuit of the enemy's position, chiefly with the hope of forcing Lee out of his works, so that his army can be reached on a fair field. The roads are still in a terrible condition for a movement of artillery or even infantry. On this account the reinforcements which have been getting up have been greatly delayed. The army was never in better spirits or finer condition.

The author of the bogus proclamation has been discovered and arrested. It was Joseph Howard, Jr., city editor of the Brooklyn *Daily Eagle*. He formerly occupied a similar position here on the *Times* and *Tribune*. His motive is believed to have been to affect the stock market, and thus benefit himself pecuniarily. He has been sent to Fort Lafayette.

☞ The "Wilderness," in which the first battle of the present campaign was fought, embraces fifteen miles of timber land, thickly studded with undergrowth, making it at some points utterly impassable. During the battles our men were often unable to see any object twenty-five feet distant from them. It is from twelve to fifteen miles from Fredericksburg.

☞ Switzerland, already so rich in beautiful scenery, has had a new feature added to its wonders of nature. Near St. Maurice, in the Canton de Vaud, a grand crystal cavern has been discovered, at which one arrives by a boat on a subterranean lake. The cavern lies 400 metres, or 1300 feet below the surface of the earth, and is said to be beautiful beyond description.

☞ New York City has a church for every three thousand inhabitants; a groggery for every one hundred.

MARRIED.

In Gloucester, R. I., May 2d, 1864, by Eld. M. R. Phetteplace, Mr. JOSEPH A. KINGSBURY, to Miss MARY M. YOUNG, both of Killingly, Conn.

Notices.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport. I will publish the team arrangement more definitely hereafter. Come praying and expecting a blessing.

JOS. D. BROWN.

Grove Meeting in Iowa.

A grove meeting (of brethren and sisters who love the truth, and are looking for the Lord), will be held on the farm of Bro. Samuel Eagleberger, in Milford Township, nine miles north west of Nevada, Story Co., Iowa, on June 3d, 4th, and 5th. A number of preachers are expected to be present. We give an affectionate invitation to all the brethren and sisters of the precious faith in this section, and will take care of all who come. Any information that may be desired as to the route from Nevada or other points, will be cheerfully given.

In behalf of the Brn., T. W. SMITH.

Notice.

I am requested to say, for the brethren in Springfield, that they have hired a hall in Goodrich's block, a little south of the Depot, where they will hold meetings every Sabbath. This is for a free Second Advent meeting, where the whole church have a chance to work out what God works in, whether it is speaking, praying, crying or shouting. They intend to contend for the liberty of the gospel as well as the letter.

The first meeting, May 1st, was a blessed one. God set his seal of approbation to it by giving us all a blessing. Some ten good warm exhortations after preaching in the forenoon, and eight in the afternoon. Others praised the Lord aloud. It seemed like an Advent meeting in '43. The singing went off on a high key, without a fiddle to hinder it. After meeting, the brethren stopped and chose three of their number to act as servants of the rest, not officers over them:—Brn. Thos. R. Weaver, Levi Allen, and Ethan Allen. They request me to say to the preachers, who may pass through Springfield, to correspond with Bro. Thos. R. Weaver. I feel that this is a providential door opened for those who wish to go where there is freedom of spirit. HIRAM MUNGER.

Notice.

The annual meeting of the Northern N. Y. Christian Association will be held at Wilcox' Corners, twelve miles northeast of Mannsville, Jefferson Co., to commence Friday evening, May 27th, and hold over the following Sunday. Come, Brn. and Srs., one and all, let us rally to this meeting. Let us make this the most interesting meeting ever enjoyed in this region of country. Those coming by R. R. will stop at Mannsville, and conveyance will be in readiness to carry them to the meeting. Inquire for Milton R. Miles, or Benoni Stevens. It is expected that Eld. C. F. Sweet will be present to help preach the word. C. B. TURNER.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. SEYMOUR.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to atttend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. DAMMAN.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, PHILIP RAMER.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.) June 28th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Notice.

Those wishing the ministerial labors of Bro. Lewis Robinson, Jun., will please address him at Holyoke, Mass.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.

H. L. Hastings..........Sunday, May 29th

Worcester, Mass..........May 29th
Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians..........June 5th
Melbourne, C. E..........Wednesday evening, June 8th
Montreal, C. E., June 9th to 19th inclusive.
MILES GRANT.

☞ On account of sickness, Bro. A. Ross is obliged to withdraw all of his appointments.

Sandy Hill, N. Y..........Sunday, May 29th
Rutland, Vt..........Sundays, June 5th and 12th
H. F. CARPENTER.

Poultney, Vt..........Sundays, May 29th and June 5th
GEO. CHAMPLIN.

Manchester..........Sunday, May 29th
T. M. PREBLE.

Nottingham, N. H..........Sunday, May 29th
Exeter..........Sunday, June 5th
S. S. MOONEY.

Lynn, Mass..........Sunday, June 5th
S. W. BISHOP.

Pittsfield, N. H..........May 29th
Chichester, (New Dover school-house)..........June 5th
New Durham Ridge..........June 12th
Z. FORD.

Alton Corner, N. H..........Sunday, June 5th
Dover, N. H..........Sunday, June 12th
Portsmouth, N. H..........Sunday, June 19th
Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass..........Sunday, July 3d
A. SIMPSON.

Dover, Me..........Sunday, June 5th
Portland, Me..........Sunday, June 12th
Athol, Mass..........Sundays, June 19th and 26th
Vernon, Vt..........Sunday, July 3d
J. HEMENWAY.

Concord, N. H..........Sunday, June 12th
O. R. FASSETT.

Hoosick, N. Y..........Friday evening, May 27th and over Sunday, the 29th.
New Bedford, Mass..........June 19th and 26th
Will attend Tremont campmeeting.
M. BATCHELOR.

Cumberland, (Merrill School-house), Sunday, May 29th
I. C. WELLCOME.

Richmond Corner, (Meeting-house), with Bro. H. D. Reed, May 29th.
Yarmouth..........Sunday, June 5th
R. R. YORK.

Greenwood, Me., (Bennet school-house)..........May 29th
Woodstock, (Perking's school-house)..........May 31st
Franklin Plantation, Thursday and Friday evenings, June 2d and 3d.
Dixfield Centre, Saturday evening, June 4th, and over Sunday. JOHN C. WHEELER.

East Boston, Tuesday evening, May 24th, and every evening through the week, and over the following Lord's day. A. W. SIBLEY.

CLARK'S HALL, RICHMOND, R. I.

Eld. Augustus Durfee..........Sunday, May 29th
Wm. Shepherd..........Sunday, June 5th

Charlestown, R. I., Stone meeting-house, Sunday, June 5th, at 11 A. M., and in the evening.
R. W. PEIRCE.

Scitico..........Sunday, June 19th
H. LADD.

New Haven, Ct..........Sunday, May 29th
Scitico, Ct..........Sunday, June 5th
New Britain, Ct..........Sunday, June 12th
R. WILLIAMS.

Hartford, Ct..........Sunday, May 29th
New Britain, Ct..........Thursday, June 2d and Sunday, June 5th.
Cheshire Street, Ct..........Thursday, June 9th and Sunday, June 12th.
Bristol, Ct..........Thursday, June 16th and Sunday, the 19th.
Pleasant Valley, Ct..........Saturday, June 25th and Sunday, the 26th.
In other places in the neighborhood as the doors may be opened. B. SPAULDING.

Bristol, Ct..........Sunday, May 29th
Also Monday and Tuesday evenings, May 30th and 31st
Shall be at liberty to preach the remainder of the week, and over the following Sabbath, June 6th, as the way opens. Please inform me by letter at Bristol, Ct, by Monday, May 30th.
Dalton, Mass., (at Bro. Smith's), Monday eve, June 7th
Holliston, Mass..........Sunday, June 12th
when a number more are expected to go forward in baptism.
South Natick..........Sunday, June 19th
and every evening through the week to Saturday, June 25th, as the brethren may arrange. H. K. FLAGG.

Springfield, Mass..........May 29th
At liberty in June. H. MUNGER.

APPOINTMENTS FOR SCITICO, CT.

R. Williams..........Sunday, June 5th
I. B. Potter..........Sunday, June 12th

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. RICHARDSON.

Northwood Narrows, N. H..........Sunday, May 29th
N. GLIDDEN.

Exeter, N. H..........Sunday, May 29th
Lee, N. H..........Sunday, June 5th
C. S. EMERSON.

North Adams, Mass..........Sunday, May 29th
R. MCCULLOCH.

Agawam, Mass..........Sunday, May [illegible]
Warehouse Point, Ct., (Chapel)..........Sunday, June 5th
S. D. DANIELS.

Lafayette, R. I..........Sunday, May 29th
Warwick Plains..........Sunday, June 5th
Glocester, R. I..........Sunday, June 12th
J. K. BELLOWS.

West Ossipee, N. H..........Sunday, May 29th
J. G. SMITH.

Melvin Village, (for baptism)..........May 29th
Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. PIPER.

APPOINTMENT FOR BRISTOL, CT.

H. K. Flagg..........May 29th
George L. Teeple..........June 12th

East Canaan, N. H..........Sunday, May 29th
A. SIMPSON.

Wilcox' Corners..........Friday evening, May 27th
C. B. TURNER.

East Hartland, Ct., May 25th, and evenings through the week, and over Sunday, the 29th.
My appointment at Goshen, Mass., for June 5th, is withdrawn. C. GOODRICH.

Prospect, (at Bro. Mix')..........Sunday, May 29th
S. WOODRUFF.

Medford, Me., (Cold Brook School-house), Sunday, May 29th.
Lincolnville, Me..........Sunday, June 5th
THOMAS SMITH.

APPOINTMENT FOR SPRINGFIELD, NO. 5 OAK ST.

P. S. Butler..........Sunday, May 29th

APPOINTMENT FOR AGAWAM, MASS.

H. Pratt..........Sunday, June 5th

Goshen..........Sunday, May 29th
H. PRATT.

New Durham Corner, Saturday evening, May 28th, and Sunday, 29th. JOSEPH PINKHAM.

APPOINTMENT FOR VERNON, VT.

S. S. Brewer..........Sundays, June 15th and 19th

Brighton Hill, Hebron, Saturday evening, May 28th, and over the Sabbath.
Livermore..........June 5th
J. T. JORDAN.

Edinboro, Erie Co., Pa., May 29th, and onward as the Lord may direct. Brn., pray for us.
JOS. D. BROWN.

Lunenburg, Mass., (at Bro. Burredge's)..........May 29th
Vernon, Vt..........June 5th and 19th
Brattleboro, Vt., (Centerville school-house)..June 12th
S. S. BREWER.

Grafton Centre, N. H..........May 29th
J. COUCH.

Cold Spring, Mass..........Sunday, May 29th
GEO. L. TEEPLE.

Lynn, Mass..........Sunday, May 29th
Hartford, Ct..........June 5th and 12th
Springfield, Mass., (Goodrich's Block)..........June 19th
J. S. WHITE.

Little Cooley, Crawford Co., May 29th, at half-past ten A. M.
At the Kellogg School-house 3 o'clock P. M.
J. T. ONGLEY.

Business.

PLEDGES FOR A $500 S. S. FUND.

We, the undersigned, agree to give the sums affixed to our names, towards raising FIVE HUNDRED DOLLARS, as a SUNDAY SCHOOL FUND, to aid the Christian Publication Society in publishing a SUNDAY SCHOOL PAPER, S. S. Books, Hymn and Question Books, etc., for the use of our children and Sunday Schools; our subscriptions to be paid as soon as the whole amount shall be subscribed.

Pledges and payments to Dec. 21st,	$464.79
Geo. L. Teeple	.75
New Bedford	2.00
The old man in the mountains	.25
Oscar R. Pease	.20

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, J. W. Barnell, J. Sampson, Reuben Wethby, Rachel Oliver, John W. Bliss, Emma Green, Eliza A. Tuttle, E. McKeen, Jr.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hiltard, Miss C. D. Butler.

MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.?

TO CORRESPONDENTS.

Bro J M Matts—The Society have made no arrangements for publishing the work to which you refer.
Mrs E S Willard—Nothing else from V. B. since the 50c.
N M Wells—Due from No. 428.
W Sheldon—Free.
T W Piper—A. Worth was credited in No. 447.
Edward Dunscomb—Will send you the tracts ordered as soon as we obtain a full supply.
Job Card—Pays to No. 503.

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The present No. of the Crisis is 451. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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BY EXPRESS.—N Orcutt.

LETTERS RECEIVED.

M Batchelor, J Bickford, G W Stetson, J Dickinson, M Patton, W H Blaisdell, A G Holland, J Taylor, J C Hall, C H Leverton, J T Dixon, I K Lombard

POST OFFICE ADDRESS.

Thos. W. Smith—Nevada, Story Co., Iowa.
L. C. McKinstry—Montreal, C. E.
S. S. Brazee—Cold Spring, Mass.

☞ I have received from brethren and friends in Biddeford, $20.00; from brethren in Kennebunk, $2.50.
Worcester, Mass. R. CURTIS.

☞ Received from "A true friend," $2.00; friends at Hoosick Falls, N. Y., by H. L. H., $20.00. W. PRATT.

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REMOVAL.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

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For the World's Crisis.

"I AM BUT A LONELY PILGRIM."

TUNE—"*Nellie Gray.*"

I am but a lonely pilgrim; this world is not my home,
Its honors and its wealth I would not share;
But there is a happy home in the world that is to come,
The place the Savior will prepare.

CHORUS.

We'll watch, and we'll pray, and we'll look for the day
When our trials and our sorrows will be o'er;
For Christ the Lord will come to take his dear ones home,
To reign with him in glory evermore.

Let the wicked persecute me, and the world display its hate,
And afflictions deep flow in on every side,
I'll look to Him who suffered, and who for me has bled,
And in his cheering promises abide.

His promise now assures us that if we will o'ercome,
An eternal crown of glory he'll bestow,
And with him in his kingdom and on his throne sit down,
Where peace and never ending glories flow.

We do not look for death as the gate to endless joy,
That ushers in to us redemption's day;
The grave is dark and drear, no device nor work is there,
And knowledge's power and wisdom's passed away.

In the resurrection morn, when Christ the Lord has come,
And the archangel's trumpet loud shall sound;
To meet him in the skies the dead in Christ arise,
Our crown and reward will then be found.

To meet him in the air and in his glory share,
Is our hope, our chief and fond desire;
While they who jeer and scoff, and the awful day put off,
Will perish wholly in its raging fire.

Come, Lord Jesus, come, and take thy rightful throne,
And forever in thy glory reign;
Come, bring us sweet release, bid angry strife to cease,
And grant to us the Eden home again.

T. W. SMITH.

For the World's Crisis.

THE VILLAGE IN THE MOUNTAINS.

NUMBER TWO.

Continuing the account of the hardy mountaineers, commenced in last week's paper, who, as the merchant learned from their enemies, the Catholics, after the labors of the day, so great was their zeal, would "flock from the different hamlets, and meet in the mountains, in *cold and bad weather*, at eight or nine o'clock at night, to avoid the interruption of their enemies, and to sing and pray." Would not such persons feel like pilgrims and strangers here, and be willing and anxious to learn the truths of God's word?

On reaching Lyons, the merchant forwarded the promised Testaments, and some tracts, together with one copy of the Bible entire, to his mountain friends, which were received by them in due time, and caused them great joy. In a letter written by the widow to the merchant acknowledging his gift, we find the following:

"As we believe and are assured that the Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the divine Savior will be himself your recompense, and that he will give to you, as well as to all of us, the grace *to understand* and to seek a part in his *second coming;* for this ought to be our *only and constant desire* in the times of darkness and tribulation in which we live." Again she says, "It is impossible to describe the satisfaction that my heart experienced on the arrival of the kind communications which you have been pleased to send me. I cannot find words to express the happiness I have derived from perusing the entire copy of the Old and New Testament. The Old and New Testaments, properly understood, are but one Testament; such is the connection of the sacred books—for the New Testament is the key to the Old, and the Old the same to the New. In innumerable passages of the Old Testament, the birth, death, and glory of our divine Redeemer are announced, in terms more or less distinct. In reading the prophecies of Jeremiah and Isaiah, we perceive that those prophets spoke of our Savior almost as though they had lived with him on the earth. *His second coming* is also foretold in many passages, especially in the prophecies of Ezekiel and *Daniel.*" In concluding this letter the widow says: "As our brethren and sisters in Jesus Christ, who, by an effect of his grace altogether free and unmerited, *look for his second coming to salvation,*" etc., she presents their christian salutation.

Thus these untraditioned *disciples* of Jesus, (for they had only learned of him), had not only learned to live aright, and rest their hope of future salvation upon his death, but to expect the accomplishment of that great salvation at his return—his *second* coming, which they *longed for, and expected soon.* The interesting letters of the widow produced an effect upon the Parisan merchant and his Protestant friends, causing them to send a large supply of Testaments and tracts, etc.

In another letter written by the widow, she says, "Believe me, my dear brother in Christ, that I never shall forget you in my prayers, however feeble they may be; for I can never forget the day when, urged by christian friendship, you entered my house, and imparted that truly spiritual nourishment which serves for time and eternity, and *we discoursed together upon the second coming of our divine Redeemer.*"

Much more of interest is found in the tract, from which the above selections have been made, concerning these humble, persecuted christians, which we do not deem it best to copy for a short newspaper article. Their circumstances and faith, on reading an account of it called to mind a work I read some years since, entitled "The Exiles of Zillerthal," a community of Bible christians, believers in the near approach of Christ, taught this truth by the reading of the Scriptures alone, who were banished from their homes and country, there being some four hundred of them.

We called to mind, also, the Molokaners of Russia, (or milk-eaters, as they are called, from their temperate habits of diet). An account was given of them in 1848, by the Rev. Mr. Roth, a missionary, whose station, "Helenendorf, may well be described as situated on the utmost verge of Christendom." After having visited them he gave the following account:

"The Milk-eaters separated themselves from the Greek communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek church. In short, they took conscientious exceptions against every part of the public worship of that church, excepting the sermon, which, however, (more especially in the country parishes), is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since (1839 or '40), to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia.

"This punitive measure was no doubt meant for their hurt, but God turned it for good, as, like Israel of old, 'the more they were oppressed, the more they multiplied and grew.' The Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages, containing many thousand families. The form of their faith is simply *the Scriptures of the Old and New Testaments;* their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a Psalm; then follows an extempore prayer by one of the elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wurtemburg Scripture readers. The children of both sexes are, generally speaking, instructed by their own parents, although where a person fitted for the task can be found in a village, a regular school is maintained. But however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory.

"In respect of morals, they are so exemplary, that few denominations of German christians may bear comparison with them. When, for example, a dispute arises between two Molokaners (which is said to be a very rare occurrence), they feel bound in conscience to so literal fulfillment of the apostolic admonition, "Let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no fermented liquors, (although the use of such is not forbidden among them), and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine. Such is the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend."

Mr. Roth continues: "You may imagine my surprise when he (one of the Molokaners, a fellow traveler), addressed me as follows:

"'I should feel greatly obliged if you will give me your opinion, whether we Molokaners *are right in thinking that the coming of the Lord Jesus cannot now be far distant.*'"

And Mr. Roth further learned that they had read the work of Albert Bengel on the Apocalypse.

These are significant facts, showing that the "gospel of the kingdom (is being) preached in all the world for a witness to all nations," that the end is near; and while scoffers grow bold and ask, "Where is the promise of his coming?" believers are to be found among all nations. Oh, let us be ready to hail the glad day!

CHAS. P. DOW.

North Stanbridge, C. E.

IS THE PAPAL DYNASTY PAUL'S MAN OF SIN?

This is a question of great importance in reference to a future Anti-Christ. That the succession of Popes has not in the past, and does not now answer to the description of Anti-Christ as given by Paul in 2 Thess. 2, is evident:

1st. Because the throne of the Papal government has never been situate "in the temple of God," which we understand to be used by the apostle to signify the place of David's throne—Jerusalem, or "the glorious Holy Mount," in which place he is to come to his end by the standing up of Michael, the great Prince. See Dan. 11: 41–45, and 12: 1. Jerusalem being the seat of the Anti-Christian government, he will concentrate all his forces there, and through his instrumentality all nations will be gathered to Jerusalem. See Zech. 14: 2. Rome has always been the seat of the Papal government, and known for its idolatrous worship, and cannot in any wise be called the "temple of God." God has not said concerning it, as of Jerusalem, it shall be the place of "my rest forever, for I have desired to dwell there." That Jerusalem will yet become the seat of the Anti-Christian government under its new organization, we doubt not. But it is argued that the Papal government is Anti-Christ inasmuch as it assumes to be the church of Christ, and through such pretensions he sits in the temple of God. We fail to see the force of the argument; for we understand the apostle not to say, he shall indeed sit there, and show "himself that he is God."

Again, it is argued that the Anti-Christ stood in the temple of God at the time of Jerusalem's overthrow, when Titus with the Roman army destroyed the city. But this occurred centuries before the Papal government had any existence; and we fail to see that Pagan Rome stood in the temple of God, any more than the Grecians, Medo-Persians, or Chaldeans; for the Jews were tributary to all these powers. But we need not stop to argue this point, for as the man of sin, as described by the apostle, was yet to come, any occurrence that took place previous to that date will not answer to that description.

2nd. He is to exalt "himself above all that is called God, or that is worshiped." We fail to see that the Papal government has ever thus exalted itself. He only claims to be the successor of the apostles, of whom he says St. Peter was chief. He acknowledges Jesus Christ to be his superior, and claims to be his representative on earth, as our Governor General is the representative of Queen Victoria. He does not exalt himself above all that is called God; he professes to be a mediator through whom the repenting sinner approaches or holds communion with God.

But it is argued that the Pope is the Anti-Christ, or man of sin, inasmuch as he professes to have power to convert bread and wine into the body and blood of Christ, etc. But if the working of miracles alone will constitute him the man of sin, then there is a plurality of them; for the priests profess the same power; and Paul does not speak of him in the plural, but in the singular number; "and he is to exalt himself above all that is called God, or that is worshiped.' But the Roman church teaches that God can not be approached only through a mediator, and thus the sinner is taught to pray to the Virgin Mary, and to the apostles and saints, to intercede with God for them. Thus they profess to have a very high opinion of God, seeing he cannot be sought unto only through some infallible being.

That the man of sin, or Anti-Christ, will come out of Rome, we doubt not. But when he is to come to the full, he will exalt himself above every God, and even deny the existence of any other God besides him. And he will sit in the temple of God and show himself that he is God. That the mystery of iniquity is already at work, we are fully persuaded; and he that now letteth, will let, until he be taken out of the way. Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' He will be destroyed in the Holy Mount of God—see Dan. 11: 45, and 12: 1; to which place the Lord will descend. See Zech. 14: 4. And he will go forth and fight against those nations of the earth that will gather round Jerusalem to the battle, at the call of the Anti-Christ, to make war against Christ and his army of the saints. And the beast, or Anti-Christ, together with the false prophet, will be taken and cast alive into the lake of fire, and the remnant of those nations will be slain with the sword of him that sits on the horse. See Zech. 14: 2; compare with Rev. 19: 19–21. His coming will be after the working of Satan with all power, and signs, and lying wonders. Satan will give him his power and his seat and great authority. See Rev. 13: 2. The dragon being cast down to the earth, he will work through the Anti-Christ, and will invest him with all his Satanic power; so that he will do great signs and wonders, insomuch that he will deceive all whose names are not written in the book of life, so that they will believe that he is the Christ, and he will be worshiped as God, sitting in the temple of God. And because they have not the love of truth which is and will be proclaimed by the faithful servants of God, but have pleasure in unrighteousness, God will send them a strong delusion that they may believe a lie, that they all may be damned; which lie consists in Anti-Christ saying that he is the true and only God.—*Advent Herald.*

For the World's Crisis.

"GOD IS LOVE."—1 John 4: 16.

The first question that arises in the mind of man, when an assertion like the above is made, is in regard to its truth; and, if true, in what way should it affect us?

That love is the distinguishing attribute of the great Jehovah, is proved by all his dealings with the race of man, from the time of Eden down to the present day. Although man had fallen from his blest estate by transgressing the commands of God; although he had sinned with a high hand and an uplifted arm, thereby bringing upon himself the sentence of eternal death; yet God in his love and mercy would not suffer him to die without hope, and from his blest abode on high the well beloved Son of God took upon him the likeness of man, and was despised and buffeted by those high in authority; scorned and trampled upon by the professed servants of the Most High; and finally died the painful death of the cross, that the way of salvation might be open, and the rays of hope pierce through the darkness that enshrouded the children of Adam.

Here is love, before which all earthly affection shrinks into nothingness—love immeasurable, such as divinity alone can feel.

Let us consider in what way the mercy of God should affect us. Should we turn a deaf ear to the calls of mercy, and seek to drown all high and holy aspirations amid the pleasures and dissipations of earth? Or should we with grateful hearts bow low before the throne of grace, and, asking pardon for our past transgressions, strive as far as in us lieth to pay "the debt of love we owe" by a life of obedience to God? That the latter is our imperative duty, reason and gratitude reply. Let us but do that duty, and we shall feel and know for ourselves that "God is love"; peace like a river will flow into the soul, removing all stains of guilt; happiness unutterable be our portion during our sojourn upon earth, and when standing upon the threshold of eternity, we can bid our friends farewell with cheerful hearts, feeling that we shall meet them all again, where—

"Sickness and sorrow, pain and death,
Are felt and feared no more."

And when the last loud trump shall wake the sleeping dead, when the heavens shall roll together, and the elements shall melt with fervent heat, we shall rise from the slumbers of the grave clothed in the garb of immortality, to bask in the sunshine of God's love while endless ages roll. God grant that we may be there.

S. R. A. COBURN.

Lynn, Mass.

For the World's Crisis.

TO MY UNCONVERTED FRIENDS.

While I see so many of all ages hastening unprepared to the grave, I cannot forbear calling upon you to stop for a moment, and consider what affecting motives urge you to make your peace with God. Your christian friends earnestly desire your salvation. They see your danger. They know that unless your heart is renewed by the Holy Spirit, your soul must be lost. They plead with you. They weep and pray for you night and day; they long to rejoice over you as a new-born heir of heaven. The angels of God desire your salvation. Yes, their golden harps are tuned to raise a louder song of joy over every one who will repent. Will you not be the first to cause the arches of heaven to re-echo, that another wanderer has returned? Shall angels long for your salvation, and you be unconcerned about it yourself?

Christ himself desires your salvation. For this he became "a man of sorrows and acquainted with grief." For this he endured the agony of the garden and the cross. He calls you, by his word, by his providence, and by his Spirit. He declares that he is not willing that any should perish, but that all should come to repentance. And shall he call in vain? is it nothing to you that he shed his precious blood, and bore the wrath of Jehovah for perishing sinners? Oh! heart of adamant, that will not melt in view of such condescension, suffering, and love! Oh! vile ingratitude, that can behold, unmoved, the Son of God in tears, offering himself for man's redemption! Consider also the glories of the New Jerusalem when Jesus comes to make all things new. There is the throne of God and of the Lamb. There the pure river of the water of life forever flows. There saints and angels will offer their unceasing praises. There all will unite in shouting "Alleluia, Alleluia, for the Lord God omnipotent reigneth."

Death is also rapidly approaching. Whoever you are, you may be assured that death is nigh to you, to him you must yield, willing or unwilling; and eternal destruction must be your doom, unless you hasten to Christ, the only refuge from the impending storm. The day of judgment is at hand. Soon the loud trump of the archangel will awake the sleeping dead, and you among them will come forth to the resurrection of life, or the resurrection of damnation. Then the Savior, whom you have loved or despised, will appear in the clouds of heaven, to give to every one according as his work shall be. Before him you must stand with assembled millions, while he bids you depart, or welcomes you to a seat at his right hand.

Other motives might be urged, but if these will not awaken you to a sense of your danger, others would be unavailing. Now you have a day of grace. Now the saints are praying for you; the angels of God wait to rejoice over you; the Lord Jesus Christ, by his word and by his Spirit is entreating you to come. Oh! my dear friends, as you value your eternal well-being, I beseech you awake from this slumber! Arise and go to Jesus! Go to him as a humble beggar; go penitent and believing. None such were ever sent empty away. Come, then, to Jesus. Come now. Come just as you are. I beseech you, in Christ's stead, prepare to meet your God.

Woburn, Mass. W. L. CARROLL.

For the World's Crisis.

THE PAST.

I am sitting to-night by the window,
All alone in my cheerless room,
The evening shadows are falling,
Fast gathers the deep'ning gloom;
But my thoughts on airy pinions
Are wandering back afar,
To the time when God me first called
To enlist in the holy war.

I picture the gladness I felt
When God my sins did forgive,
And fancy I still hear him say,
If faithful, soon with me thou'lt live.
As these thoughts I revolve in my mind,
Of my soul this question I ask—
Am I as earnest and willing as then
To perform my heavenly task?

As I carefully examine myself,
I see that most surely I'm not,
There is much I have left undone,
And much, I fear, have forgot;
But most humbly I now do pray
God to set me aright once more,
And help me from hence to love,
And his holy name to adore.

Providence, R. I. C. H. SWEET.

For the World's Crisis.

EMANCIPATED.

"Woman, thou art loosed from thine infirmity." *Jesus.*

Daughter of Abraham, wouldst thou be loosed from thy *spiritual* infirmity which has bowed thee together, lo, these many years, so that thou couldst in no wise lift up thyself? Come, then, at Jesus' call, and feel by faith his gracious hands laid upon thee, and hear by faith his gracious words—"Woman, thou art loosed from thine infirmity"; and immediately lift up thyself and glorify God. Be not dismayed that the ruler of the synagogue heeds not thy wonderful deliverance, but rather answers with indignation that Jesus should thus honor thee. Still praise him, and let him answer for thee: "*Thou hypocrite, . . . ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond?*"

In the name of my Master I ask the rulers of the synagogues of these last days if the daughters of Abraham, whom Satan hath bound, lo, nearly six thousand years, ought not to be loosed from their infirmities so that they can stand out and glorify God? Where is the son of Abraham who will step forward and say, Let her be still bowed together; let her in no wise lift up herself? Will he not rather, in imitation of his Elder Brother, call her to him, and lay his hands upon her, and bid her in His name arise and glorify God?

What has man to fear in woman's normal state? Does he fear his own dignity as she is elevated to hers? As well begrudge her the air she breathes, lest he have not enough! Yea, can man have his true dignity as long as woman is deprived of hers at his hand? When woman, "being deceived," fell, did man, "not deceived," maintain his integrity? Did they fall together, and can man rise without her? As well the king of birds to rise with one wing broken. They must rise together.

"*He that loveth his wife loveth himself.*" What is it to *love* her? Is it not to take pleasure in her development as he does in his own, and to assist her in it just so far as her capabilities will allow? Are not her capabilities the same in kind as his own? Can his aspirations be met in the common duties of this life? then can hers be met in that which fails for him? To confine her to this measure is first to bow her together so that she can in no wise lift up herself. For this injustice, at the hand of man, do we see the abnormal developments in her character all about us. She is like the unfortunate plant which, by a careless foot or dead weight, has been crushed and turned out of its way, but still grows on, though bereft of its native beauty.

Were it only our pains in our bowed-down condition, I would have held my tongue, although their ill effects can not be estimated upon the race; for "woman is the mother of man"; and as in nature the stream can not rise higher than the fountain, so here she taints all her seed. But there is another and a higher consideration, that prompts the petition that we be delivered from this Haman-spirit, viz: "*The King's damage*"; and as the King himself has held out to us the golden sceptre, we come in hope. Our tears, our prayers, our fastings, our feasts, have prevailed, "through the Beloved," to give us audience at the King's table, and we do feel that this spirit of oppression will be doomed, at his hand, to "the gallows fifty cubits high"; then will the King's wrath be pacified; then will this Mordecai stand before the King, and her true relation be discovered. Then what a shout will there be in the "household"! such a shout as never went up before since "the morning stars sang together, and all the sons of God shouted for joy" at creation's birth,—nor ever will be again until Redemption's song shall burst upon a renovated world.

Until then, my sisters, weep on, pray on, fast on; be still "obedient." Look well to the ways of your household; eat not the bread of idleness; train up your children in the nurture and admonition of the Lord; and if, in addition to all this, God is pleased, according to his promise in these last days, to pour out his Spirit upon you, and you must prophesy (which is to speak unto men to edification, to exhortation, and to comfort), *go forward*, walking erect for God, "and the God of peace shall bruise Satan under your feet shortly."

Be ready, in these times of departure from "the book of the law," with a "Thus saith the Lord," as "Huldah the prophetess, the wife of Shallum," to answer all who may "ask for the old paths," and the good way, that they may walk therein and find rest to their souls. Be ready with a word of comfort to the young Josiahs of tender heart and humble mien, and to the obedient Esthers and Ruths. Be ready to speak with God's words to the wicked, and to say, "Turn ye, turn ye from your evil ways, for why will ye die?" In short, "be ready for every good work." "Speak evil of no man." "Be no brawlers, but gentle, showing all meekness unto all men." "Avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Your Sister, whom Satan hath bound, lo, these eighteen years, but to whom Jesus has said, "Woman, thou art loosed from thine infirmity," and who would now glorify God. Amen. Pray for me.

E. S. WILLARD.

Hammonton, N. J.

MAKING FUN OF PEOPLE.

Once when traveling on a stage coach, says a writer in a contemporary, I met with a young lady who seemed to be upon the constant lookout for something laughable. Every old barn was made the subject of a passing joke, while the cows and sheep looked demurely at us, little dreaming that folks could be merry at their expense.

All this was perhaps harmless enough. Animals were not sensitive in that respect. They are not likely to have their feelings injured because people make fun of them; but when we come to human beings, that is quite another thing.

So it seemed to me; for, after awhile, an aged woman came running across the fields, lifting up her hand to the coachman, and in a shrill voice begging him to stop. The good-natured coachman drew up his horses, and the old lady, coming to the fence by the roadside, squeezed herself through between two posts which were very near together.

The young lady in the stage coach made some ludicrous remark, and the passengers laughed. It seemed very excusable; for, in getting through the fence, the poor woman made sad work with her old black bonnet; and now, taking a seat beside a well-dressed lady, really looked as if she had been blown there by a whirlwind.

This was a new piece of fun, and the girl made the most of it. She caricatured the old lady upon a card; pretended to take a pattern of her bonnet; and in various ways sought to raise a laugh at her.

At length the poor woman turned a pale face towards her, and said,—

"My dear girl, you are now young, and healthy, and happy. I have been so too, but that time is past. I am now old and forlorn. The coach is taking me to the death-bed of my only child. And then, my dear, I shall be a poor old woman, all alone in the world, where merry girls will think me a very amusing object. They will laugh at my old fashioned clothes and sad appearence, forgetting that the old woman has loved and suffered, and will live forever."

The coach now stopped before a poor looking house, and the old lady feebly descended the steps.

"How is she?" was the first trembling inquiry of the mother.

"Just alive," said the man who was leading her into the house.

The driver mounted his box, and we were upon the road again. Our merry young friend had placed the card in her pocket. She was leaning her head upon her hand; and you may be sure that I was not sorry to see a tear upon her fair young cheek. It was a good lesson, and one which we greatly hoped would do her good.

EVERY HOUSE HAS ITS CROSS.

A widow lady was almost in despair from the variety of hindrances, vexations, and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbor of hers was half so crossed as herself; judging, as she did, from outward appearances. But it pleased God to teach her a lesson, through the instrumentality of a dream, which was the wholesomest medicine of which she could have partaken.

One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, on the next it was of less size, and on others, though they were very few, it was but a small one. Among all the crosses, however, none appeared to her so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she had understood; and she remembered Christ's saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." She fell down upon her knees at once, and prayed God to pardon her for her complaining, murmuring, repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness, and content with his orderings. And she implored him also to endow her with his strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "'I can do all things through Christ which strengtheneth me,' for his 'yoke is easy, and his burden is light!'"

REMEDY FOR A SQUEAKING NUISANCE.—A correspondent of the *Scientific American* has discovered a remedy for squeaking boots, which will prove of essential value to all who are annoyed from this cause. The writer says: "I had frequently tried saturating the soles with common oils, but though this mitigated the evil, it did not cure it. It occurred to me that boiled linseed oil might do better. I accordingly applied it to the soles, keeping them quite hot during the process, to enable them to absorb the more. I did not know but that the hot oil might be ruinous to the boots; but though I could not afford to throw away such an article, I was determined to sacrifice the boots rather than to be so sadly troubled with their noise. I saturated them accordingly with as much oil as they would absorb, and am happy to say that my experiment appears to have succeeded. I have worn them now for a number of weeks, and they have been as quiet as the best behaved boots ever made. I can march up the broad aisle of a church without disturbing one serious listener, or enter any other meeting as noiselessly as a lady in velvet slippers, and, as far as I can see, the boots are none the worse for the application."

☞ If you form harsh judgments, form them of yourself, not of others; and, in general, begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

☞ Better to go to bed supperless than to rise in debt.

Hygiene.

"This is for your health."—*Paul.*

WHY CHILDREN DIE.

The reason why children die is, because they are not taken care of. From the day of their birth they are stuffed with food, choked with physic, suffocated in hot rooms, steamed in bed-clothes. So much for in-doors. When permitted to breathe pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all on the parts of the body which most need protection; with bare legs, bare arms, bare necks, girted middles, and an inverted umbrella to catch the air and chill the other parts of the body. A strong stout man goes out in a cold day with gloves and overcoat, woolen stockings, and thick, double-soled boots, with cork between, and rubbers over. The same day a child three years old, an infant, flesh, and blood, and bone, and constitution, goes out with shoes thin as paper, cotton socks, legs uncovered to the knees, neck bare; an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they are never expected to practice; to accustom them to exposure, which a dozen years later would be considered downright foolery. To rear children thus for the slaughter-pen, and then lay it to the Lord, is too bad. We don't think the Almighty has any hand in it. And to draw comfort from the presumption that he has any agency in the death of the child, is a presumption and profanation.—*Hall's Journal of Health.*

GREEN FRUIT.

A very unnecessary and foolish practice is observed by market-gardeners and farmers in bringing green fruit and berries to market in advance of the season. Gooseberries and currants as hard as bullets and without any more taste or flavor are retailed at prices far beyond their real value. Fruits in the unripe state are worthless for all culinary and sanitary purposes; they are full of a crude and viscid juice, which is acrid and unpleasant to the last degree, and in a majority of cases is absolutely injurious to persons of weak stomachs. It is only a waste of sugar, time, fuel and money, to use them, and it would be just as sensible to dig up green potatoes of the size of hickory nuts and boil them, or pick peaches when they are just formed, as to eat these currants, grapes and other fruits that are thrown into market to the great damage of the fruit crop and the absolute injury of health and purse. If every one would desist from buying such rubbish the gardeners would cease to send them in, and when the proper time arrived we should have twice as much fruit of a delicious flavor, which would benefit mankind instead of hurting them.—*Scientific American.*

FIFTEEN WAYS TO GET SICK.

1st. Eating too fast, and swallowing the food imperfectly masticated.

2d. Taking too much fluid during meals.

3d. Drinking poisonous whiskey and other intoxicating liquors.

4th. Keeping late hours at night and sleeping too long in the morning.

5th. Wearing the clothing so tight as to impede circulation.

6th. Wearing thin shoes.

7th. Neglecting to take sufficient exercise to keep the hands and feet warm.

8th. Neglecting to wash the body sufficiently to keep the pores of the skin open.

9th. Exchanging the warm clothing worn in warm rooms during the day, for the light costume and exposures incident to evening parties.

10th. Starving the stomach to gratify a vain and foolish passion for dress.

11th. Keeping up a constant excitement by fretting the mind with borrowed troubles.

12th. Employing cheap doctors and swallowing quack nostrums for every imaginary ill.

13th. Neglecting to evacuate the bowels every morning, and the bladder as often as the calls of nature demand.

14th. Taking the meals at irregular intervals.

15th. Reading the trashy and exciting literature of the day, attending theaters, going crazy on politics, etc., etc.—*Exchange.*

ITEMS.

Whitewash.—White fences and outbuildings indicate the thrifty farmer and a tidy household. Put half a bushel of unslacked lime in a clean, tight barrel, pour over it boiling water until it is covered five inches, stir briskly until the lime is thoroughly slacked, then add more water until it is as thin as desired, next add two pounds of sulphate of zinc and one of common salt; then apply with a common whitewash brush, giving a good coat in April and October, or at least once a year.

Butter kept fresh.—Take it as it comes from the churn, and wash the butter-milk thoroughly out of it, then dry the surface of the butter with a clean cloth, break into small pieces, and pack it solid into a crock. The air must be entirely expelled. Set the crock in a kettle half-filled with water, then place the kettle over the fire until the water boils. While boiling remove from the fire, and let the crock remain in the water until cold.

Boiling Potatoes.—It is said that in Ireland they always nick off a piece of the skin, put them in a pot of cold water, which is gradually heated, but never allowed to boil; cold water should be added as soon as the water begins to boil; when done, pour all the water off, cover the vessel with a cloth, and in a few minutes they are cool enough for use.

Over-eating.—As soon as you are sensible that you have eaten too much, take a walk, gradually increasing its rapidity until there is a free perspiration, and continue at this gait until every feeling of discomfort about the stomach or lungs has disappeared, then cool off very slowly in a closed room, and eat not an atom until the second meal thereafter, thus omitting one.

Flies Destroyed.—A pint of sweet milk, a quarter of a pound of sugar, two ounces of ground pepper, simmer together for ten minutes, and place it about in shallow dishes. If this is true, there is no necessity for using poisonous articles about a house.

Red Ants.—Wash your shelves down clean, and while damp rub fine salt on them quite thick, and let it remain on for a time, and they will disappear.

Sick headache is almost always attended with cold feet, and the failure of a daily action of the bowels; and there is no permanent cure without the rectification of these.

The small white sago, called the pearl sago, is the best. The large brown kind has an earthy taste. This article and tapioca, ground rice, etc., should be kept covered.

To select nutmegs, pick them with a pin. If they are good, the oil will instantly spread around the puncture.

To thaw frozen potatoes, put them in hot water. Frozen apples in cold water, but use them at once.

Exercise improves the health, because every step a man takes tends to impart motion to the bowels; if they have not motion enough, there is constipation, which brings on very many fatal diseases; hence exercise, especially that of walking, wards off innumerable diseases.

A single ounce more of food than we need for proper nutrition, taxes the vital powers and weakens the system.

Buy the best articles for family use; for, although they cost more, good articles spend best.

Sugar from Havana is always dirty, that from Brazil is clean, as also from Porto Rico and Santa Cruz. Refined sugars, whether loaf, crushed, or granulated, are the cheapest in the end.

Butter made in September and October is the best for winter use.

Flour and meal of all kinds should be kept in a cool dry place.

The best rice is large, and has a clear fresh look. Old rice sometimes has little black insects inside the kernels.

Erysipelas is said to be cured by applying to the part affected a paste made of raw cranberries beaten.

Kettles are cleansed of onion and other odors, by dissolving a teaspoonful of pearlash or saleratus in water, and washing them.

Hair removed by fevers and other sickness, is made to grow by washing the scalp with a strong decoction of sage leaves once or twice a day.

Stings and bites are often instantaneously cured by washing them in hartshorn and turpentine.

A bit of glue dissolved in skim-milk and water, will restore old crape. Half a cranberry bound on a corn will soon kill it.

When from any cause the bowels cease to act at the usual time, do not eat an atom more until they do act, at least for thirty-six hours; the first meal after a fast should be very light, of bread and butter.

Paste may be made with flour in the usual way, but rather thicker, with a proportion of brown sugar, and a small quantity of corrosive sublimate. A drop or two of the essential oil of lavender, peppermint, anise, or bergamot, is a complete security against molding. Paste made in this manner, if kept in a close covered pot, may be preserved in a state fit for use at any time.

Liquid glue is made by dissolving a pound of common glue with heat in a pound of strong vinegar, and one quarter of a pound of alcohol; this is whitened by adding sulphate of lead.

Moths are kept from carpets by sprinkling salt and pepper, mixed in equal quantities, about and under the edges.

Picture-frames and glasses are preserved from flies by painting them with a brush dipped in a mixture made by boiling three or four onions in a pint of water.

Bed-bugs are kept away by washing the crevices with strong salt water, put on with a brush.

An ink-stand was turned over on a white table-cloth, a servant threw over it a mixture of salt and pepper plentifully, and all traces of it disappeared.

Ants are kept out of drawers and other places by spirits of camphor.

Potatoes contain nearly all their nutriment (the starch) very near the surface; the heart has but little; hence, let the peeling be the thinnest possible.

Lac stick dissolved in alcohol is the best varnish for tree or vine wounds, and to prevent bleeding from trimming or pruning.

COLD FEET.

There is no more fruitful source of pulmonary disease than *cold feet.* Cold feet cannot possibly occur if the circulation is properly kept up. A sense of coldness in them is an indication that they are not sufficiently protected by clothing. Our *bodies* are often overburdened with over-coats and wrapping shawls, while our limbs are but imperfectly covered. Now, there is nothing more dangerous than allowing the feet to become damp and cold. Health requires that they always be warm and dry. Recall some of your past experience, and you will soon discover that two-thirds of the colds you have suffered from were produced by getting cold and wet feet.

The Indians understood this fully. In their wigwams they always lie down with their feet towards the fire. When they are traveling in cold weather, and are compelled to camp in the open air, they dig a hole in the earth, in the centre of which they build a fire, and then lie down in a circle, each one hanging his legs into the hole. In this custom they have the simple guidance of experience. Abernethy's rules for the preservation of health were all embraced in the following maxim: "*Keep the feet warm, the head cool, and the bowels open.* For years cold feet and a feeling of chilliness in the limbs have almost invariably been followed by bronchial irritation. Within a few hours, in fact, of such exposure, we find the nose stuffed, and begin to hawk and clear the throat.

FRESH AIR IN THE CHURCHES.

Commonly in the churches after the morning services are over, every door and window is shut, and the careful sexton keeps them shut till night. The consequence is the air is dead and putrid, and every body is drowsy. If the weather is cold, and fires are needed, some of the upper sash ought to be so fixed as to permit ventilation to go on, especially if the house is very close. But in all weather, the instant the congregation leaves the house the windows should be raised, and a complete ventilation accomplished. This is important to devotion and to health. If sextons will not heed this obvious suggestion of common sense, then the official or private members of the church ought to remind them of it.—*Voice of the West.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE REPROVING VOICE.

Maddened by earth's wrong and evil,
"Lord!" I cried in sudden ire—
"From thy right hand, clothed with thunder,
Shake the bolted fire!

"Love is lost, and faith is dying;
With the brute the man is sold,
And the drooping blood of labor
Hardens into gold.

"Here the dying wail of famine,
There the battle's groan of pain;
And in silence smooth-faced mammon
Reaping men like grain.

"'Where is God, that we should fear him?'
Thus the earth-born Titans say;
'God, if thou art living, hear us!'
Thus the weak ones pray."

"Thou, the patient Heaven upbraiding,"
Spake a solemn voice within;
"Weary of our Lord's forbearance,
Art thou free from sin?

"Fearless brow to him uplifting,
Canst thou for his thunders call,
Knowing that to guilt's attraction
Evermore they fall?

"Couldst thou boast, O child of weakness,
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?

"He alone whose hand is bounding
Human power and human will,
Looking through each soul's surrounding,
Knows its good or ill.

"For thyself, while wrong and sorrow
Make to thee their strong appeal,
Coward wert thou not to utter
What the heart must feel.

"Earnest words must needs be spoken,
When the warm heart bleeds or burns
With the scorch of wrong or pity
For the wronged, by turns.

"But by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

—*Selected by S. M. H.*

For the World's Crisis.

"BEHOLD I COME AS A THIEF."—REV. 16: 15.

In reading the context, commencing at the twelfth verse, we are brought to consider the pouring out of the sixth vial, and the commencement of the pouring out of the seventh, by reading to the eighteenth verse. The Armageddon here spoken of means Valley of Jehoshaphat, which is located near Jerusalem in the Holy Land, where all nations will be gathered to war against the Lamb. The book of Revelations is considered by many to be difficult to understand, mysterious, and beyond the comprehension of mortals; but the symbols and figures contained in this book are found to be in common use among the Jews, and are illustrative of the subject under consideration.

Take for example the seven stars and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks, which John saw, represented the seven churches. The eleventh verse reads—"I am Alpha and Omega." Alpha means the first, and Omega the last. There is throughout the book of Revelation a marked resemblance between the figure used and the subject.

Some suppose the vials of the sixteenth chapter are to be fulfilled after the Lord comes. I think there is good reason for believing that six of them have already been poured out. Fifteenth ver.: "Behold I come as a thief." If he comes after the sixth vial has been poured out, how can it be said he comes before the first vial is poured out? The nations are gathered to the battle of the great day of God by the three agencies here brought to view. When the work of the three unclean spirits is accomplished, then—"Behold I come as a thief," etc. Now is the time to watch, and keep the garments of Christ's righteousness on, that our nakedness do not appear.

At the close of the pouring out of the sixth vial, the nations are gathered to a place called in the Hebrew tongue Armageddon. Next in order comes the pouring out of the seventh vial, which brings us to the judgment of the great day.

One main feature of the sixth vial is the drying up of the river Euphrates, that the way of the kings of the east might be prepared. The drying up of this river is supposed by some to be the downfall of the Ottoman Empire, this empire being situated upon the banks of that river. I have had my doubts for a number of years as regards this interpretation.

There must be a resemblance between Babylon of old and the mystical Babylon of Rev., also between the ancient Euphrates and the Euphrates of mystical Babylon. History informs us that Babylon was oppressive towards the people of God. Mystical Babylon oppressed, persecuted and put to death millions upon millions of the church of God. Babylon tyrannized over the people of God and the nations of the earth, and was remarkable for that. So we find the same characteristic in mystical Babylon. Another feature in Babylon was pride, aggrandizement, great riches. So has it been with mystical Babylon; rich in all manner of precious things, gold, silver, pearls, and great estates, commanding the whole world. There is a perfect resemblance between Babylon and mystical Babylon.

There must be a resemblance between the river Euphrates and the mystical Euphrates of Revelation. How was it with ancient Euphrates? Babylon owed her strength and power to that river, which ran directly through the city. Cyrus with his vast army could never (to human calculation) have taken Babylon had not the river above the city been turned from its natural course, thereby leaving its bed so that the army could be marched under the wall, where the waters were wont to flow. By this means Cyrus easily subjugated that proud and wicked city. As long as the river Euphrates ran with its swelling waters through their city, the Babylonians felt safe; but as soon as its waters were turned and the river dried up, then there was trouble. The drying up of Euphrates was equivalent to taking Babylon; or, in other words, by the drying up of the river, the way of the kings of the east was prepared. The kings of the east in this case were Medea and Persia.

The question now is, what resemblance is there between the river Euphrates and the mystical Euphrates of Rev.? The powers that supported the Papal dynasty, and upon which she leaned, were the kings, the nations of Europe. As long as these kings, or the nations, supported this power, it could not be hurt, or destroyed. This great anti-christian power, in the height of her pride and glory, says, "I sit a queen, and shall see no sorrow. All nations contribute to my support. I have supreme power." Its head, the Pope, could place his foot upon the neck of kings, and he had dominion over all the earth. All nations, kindred and people were at his mercy. This was characteristic of ancient Babylon. No end to its pride, power, and riches; yet as soon as the Euphrates was dried up, then its power was gone—like Sampson shorn of his locks.

So exactly with mystical Babylon. As soon as that which contributed to its support is withdrawn, which as we have said above we believe to be the kings of the earth, which constitute the mystical river of mystical Babylon; as soon as these kings one after another withdraw their support from the Papal power, how soon she wanes, struggles, and is dying.

These kings of the east (Rev. 16: 12) we believe to be the ten kings spoken of in Rev. 17: 16. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will." In the book of Revelation *peoples* and *nations* are called waters. Rev. 17: 15. So these peoples and nations, which once contributed to the support of mystical Babylon, have withdrawn that support, whereby the mystical river is closed up. The next to be looked for is the work of the kings of the east.

These ten kingdoms (for we believe them to be ten in number) which had not in John the Revelator's day received any kingdom, but receive power as kings one hour with the beast,—"in the days of these kings shall the God of heaven set up a kingdom." There are just ten kingdoms in Italy. In 1815, when the holy alliance was formed, those powers divided Italy into just ten kingdoms, or dukedoms. These are to give their power and strength unto the beast until the words of God shall be fulfilled. They have given and do give their strength unto the beast (Napoleon). Whatever Napoleon says, Victor Emanuel says and does. But there is a spirit in Italy to-day which, if those twelve thousand French soldiers were withdrawn, would very soon fulfill Rev. 17, and forever level Rome with the dust.

Soon we believe the hour will come when these kings of the east will do their work, and the final destruction of Babylon, as recorded in Rev. 18, will be fulfilled, and she shall rise no more at all. In her was found the blood of prophets and of saints, and of all that were slain upon the earth.

The drying up of the river Euphrates has been a gradual work. One kingdom after another withdrew its support, thereby leaving the power weaker and weaker. In the days of Martin Luther the Pope made an effort to recover and to sustain the waning power of the papacy; but the warning voice of Luther broke the spell, and the hour for the downfall of this wicked power had come, when it should no more put to death the saints of God, nor tyrannize over the nations of the earth.

Under the pouring out of the sixth vial, there was to be a work accomplished the world never saw. The three unclean spirits were to gather the nations of the earth to the battle of the great day of God. The three agencies have gone forth, and we see the nations marshalling to the mighty conflict; and while they are fighting, one for this and another for that, lo and behold, Christ comes to Mount Zion, with ten thousands of his saints, to execute judgment. The seventh trumpet sounds. The nations are angry (not converted). The nations will doubtless turn their attention towards Zion, to fight against the Lamb; but the Lamb shall overcome them, for he is Lord of lords and King of kings. Christ will triumph, and his kingdom fill the whole earth.

The Revelator saw the beast and the kings of the earth gathered to war against the Lamb. Probably this great gathering will transpire in the valley of Jehoshaphat. At this stage the seventh trumpet sounds. The saints take part with Christ. The Lamb is victorious. All the wicked are overcome, and cast into perdition.

We are living now in a momentous and important period of this world's history. Christ is soon to come, and when he comes it will be as a thief, unexpected; therefore, "be ye also ready." I know of no reason for expecting any better times this side of the coming of Christ. The war spirit is to spread from nation to nation, which is the spirit of the age. Says the prophet, "Wake up the mighty men, let all the men of war draw near." But let all the saints be found on the Lord's side.

J. E. CLARK.

For the World's Crisis.

ETERNAL LIFE.

Eternal life is the crowning theme of the gospel.—I John 5: 11.

1. Man by law is dead, and it would be vain to talk to a man sentenced to death about land being left to him by his father unless you could give him life. So it is vain to talk to a sinner about preparing for heaven, unless you can show him how he can live again. All would be dark. Death is the end of man, unless he can live again after he dies by law. 1 Cor. 15: 32.

2. The gospel of John begins with this glorious theme. John 1: 4,—"In him is life, and this life is the light of men." Yes, the darkness is past, and the true light now shineth. Read all John's gospel and the three epistles, and you will see life, eternal life is his blessed theme. Life for lost men. God so loved the world in its death and misery, as to give his only begotten Son, that whosoever believeth in him should have everlasting life.

4. This life is in his Son. He died for us. The Father raised him up from the dead,—thus accepted him as our sin-offering. Then as we derived our natural life from the first Adam we must derive our eternal life from the second. God sent his Son that we should live through him. 1 John 4: 9.

4. This life is secured to us by a living faith in Christ, that produceth abundance to the gospel. Mark 16: 16. It matters not how great, how many, how enormous the sin, the blood of Christ cleanseth from all sin,—whosoever believeth. We may all come, for there is all fullness in the Son.

5. The last day will decide the great question whether our faith is genuine or not. All will hear the voice of the Son of man and come forth. They will hear the voice which shows there will be life. They will come forth conscious. See Rom. 2: 15, 16,—"Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The true believer will come forth like his Lord; raised in incorruption. The wicked will come forth like their head, mortal, and as such must die as the first Adam did. He died for his sin, and we die in consequence; but now the sinner will die the second death for his rejection of Christ, the only medium of eternal life. Thus God says, "Why will ye die?" Ezk. 33: 11. Here is a death man can escape if he will.

May God enable us all to make sure of life eternal in Christ at last. The great day is upon us. The time for securing this life is closing up fast. All things are saying the great day is near. It hasteth greatly. Let us all take heed to the sure word of prophecy, and be sure that we do not take fulfilled prophecy and place it in the future yet to be fulfilled, and help to make a snare for the unwary. We are traveling on dangerous ground. Let us all take heed.

M. BATCHELOR.

Rutland, Vt.

For the World's Crisis.

THE ONE OFFENCE.—No. 1.

"By the one offence judgment came upon all men."—Rom. 5: 18.

The sentence of condemnation fell not upon man only; the ground, or earth, was also cursed "for man's sake;" or, as De Sola's, Lindenthal's, and Raphall's version give it, better, I think, "cursed be the ground because of thee."

Man was made "dust of the ground," and now this living dust had sinned, and by the penalty of the law was, according to its judgment given, to return "to his dust;" and, as if his MOTHER, *earth*, was in sympathy with him, groaning for deliverance from death, the source from whence man came is embraced in the curse, on account of his sin, as being a portion of himself; hence Paul in Romans 8: 22 tropically represents the "whole creation" as groaning and travailing "in pain," anxious to "be delivered from the bondage of corruption," for we that are in this tabernacle,—being constituent parts of the same building upon which the curse has fallen, and of the same "cursed" material—do groan, being burdened—with the curse pronounced upon the "whole creation," or ground, out of which we have our formation, and from which—cursed corruption—we would have deliverance, "that mortality might be swallowed up of life."

Death, on account of sin, is in the ground from whence we came and whither we return. It is in the food we eat, the water we drink, the air we breathe, the fire we warm by, the cold we suffer from, the healing medicine we take; in the sunlight that invigorates, and the darkness that appalls; in the tempestuous storm and in the calm, alike we find death, on sin's account, by the curse that has fallen upon the whole creation," groaning "in pain." Oh! who would not hope for the time when there shall be "*no more curse?*"

No sooner had man, by eating of the tree of the knowledge of good and evil, become like the *Elohim*, than he was sent forth from the garden to till the ground from whence he was taken, and having been driven thence, the attribute of God's justice under the allegorical representation of a "cherubin and a flaming sword," was placed between man and the tree of life, "lest," said Jehovah of the *Elohim*, "he put forth his hand and take also of the tree of life, and eat and live *forever*."

So long as man had remained in obedience he had free access to that tree, but it seems from the word "also," that he never had eaten of it, for the declaration of God is, that if he ate of it, as he had eaten of the tree of the knowledge of good and evil, the result would be that he would live forever; and we are certain that he had partaken of the forbidden fruit but once, because it is called by Paul in Rom. 5, the "one offence." This, God's goodness, compassion and justice would not permit; he could create man knowing that he might transgress, and be just, for he knew that if man became evil by his own act of disobedience, he could redeem him from that evil; but *to give him continued access to the source of immortality after he had become evil, by which grant of right evil would be eternally perfected by man living forever in evil, he could not do, and be consistent with his own attributes; for this would make him not the author of evil, but of its eternal perpetuation*, and thereby contradict his word, which says that he will make an *end of evil, it shall not rise up the second time.*

Had man been permitted to eat of that tree subsequent to his fall, what a scene would this earth have presented for all time. I have listened to and read some graphic descriptions of imaginary hells gotten up for effect, but nothing human has ever begun to paint the living horrors that would have been witnessed on this planet, and never will, had sinful man only been permitted to *taste* of immortal life *in disobedience*. We see the dearest loved ones sicken and languish; painful, acute, agonizing suffering is added to disease; day after day, night after night, wear away, till days and nights pass into weeks, and weeks roll into months, and months are making years, and still the stricken ones are moaning, wasting, suffering in anguish, until bond after bond is sundered, tie after tie is loosed, hope after hope is extinguished; the sympathizing heart is beginning to desire that the suffering one may be released from all the ills of life, and be at peace; willing at last to part company, that the loved one may be at rest, for—

"There is rest for the weary;"

the silver cord is loosed, the golden bowl is broken, the pitcher also at the fountain and the wheel broken at the cistern, the throbbing heart lies still, and the weary are at rest,—and the living thank a merciful God that men do not seek death, and are "not able to find it." We all come to it at last, and it is well it is so, for if it were otherwise, worn out nature and exhausted humanity overburdened with grief, sinking in despair, would only find relief in lunacy, and the world would be converted into one vast "mad-house," filled with raging maniacs.

G. W. STETSON.

THE RESURRECTION OF THE DEAD, AND FROM THE DEAD.

It may have been noticed, in reading our Common Version, that the New Testament writers, in alluding to the doctrine of the resurrection, call it sometimes the resurrection of the dead, and sometimes the resurrection from the dead; but it seems to have escaped notice that this distinction of language is founded on a corresponding distinction in the original, and is of real significance. To point out this distinction, to estimate its value, and to show its connection with the commonly received doctrine of the resurrection, is the object of this article.

Whenever allusion is made in Scripture to the resurrection of all men, without any reference to character, it is called simply the resurrection, or, the resurrection of the dead. Thus when Paul preached at Athens, the Epicurean and Stoic philosophers said, "He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection," (Acts 17: 18. See also verse 32; and 23: 6, 8; and Heb. 6: 2.) The Greek word here translated resurrection is *anastasis*.

But whenever the resurrection of Christ and of his saints is expressly referred to, an additional word, a preposition, is employed. It is not simply *anastasis*, or *anastasis nekron*, but, *anastasis ex ton nekron*, and in one case, Phil. 3: 11, *exanastasis ton nekron*; and in all cases, excepting the last, is rendered, very properly, the resurrection from the dead. In this case the translators seem to have overlooked the force of the preposition in composition. The same particle is employed also in quite a number of passages in connection with the verb; as when it is said, 1 Cor. 15: 20, "But now is Christ risen from the dead," etc. The *ex* evidently denotes, not merely the future separation of the righteous and the wicked, which, as we suppose all evangelical christians believe, will begin at the second coming of Christ and the resurrection; but it denotes also that the resurrection of Christ, and of his followers, differs *in kind* from that of the wicked.

This expression, "resurrection from the dead," has a deep moral significance, exactly corresponding with a passage in Gal. 6: 7, 8, "For whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." The resurrection of the wicked is a resurrection of the dead in the moral sense of that word—the dead in trespasses and sins; a resurrection in corruption and of corruption; of which the only fit emblem on earth can be found in the putridity of the charnel-house. It is an eternal triumph of the loathsomeness of death, as well as of its agony.

But the resurrection of the righteous is a resurrection from among the dead; and the completion of that moral separation from the ungodly which was begun in regeneration; the seal of the divine approbation by which God marks them as his own and reserves them for himself—as the resurrection of the wicked is the seal of their reprobation. The former is a resurrection of life, the latter of damnation. In either case there is something in the composition and condition of the resurrection-body which marks the destination of its owner to the world of purity and glory, or to the world of shame and despair.

That the distinction pointed out is no mere fancy, may be learned from the answer of Christ to the Sadducees, Luke 20: 35, "But they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry," etc. No one will allege that the resurrection, of itself, is something which must be "obtained." Multitudes who have never so much as heard of it will share in it. The resurrection from the dead is, then, something more than the resurrection of the dead. But the words of Paul, in a passage already quoted, exhibit most forcibly the necessity of this distinction: "If by any means I might attain unto the resurrection of the dead;" *exanastasin ton nekron*, which should have been rendered—"*from* the dead." Paul's anxiety was, not in regard simply to the resurrection, which he knew would be universal, but in regard to his own condition in it, whether he should be raised in corruption or in incorruption, with a body like unto Christ's glorious body. He says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may know him, and the *power* of his resurrection," etc. His fear was lest God should gather his soul with the wicked; his desire, that he might be found at the right hand of the Judge, in the congregation of the righteous.—*Boston Review.*

For the World's Crisis.

LINES.

Our Deliverer will come
Very soon;
Near two thousand years ago
He left his friends below,
With a promise to return
Bye and bye.

Long and drear the time hath been,
Blessed Lord!
Hast thou not the "place prepared,"
Which, according to thy word,
When thou comest thou wilt give
To thy friends?

Lord, we know thy word is sure—
Thou wilt come.
But we yearn thy face to see,
And with thee, dear Lord, to be,
Who from death hath made us free
By thy blood.

We'll expect thee every day,
Till the dawn;
And though we should sleep in death,
With the "telescope of faith"
We now look beyond and see
Jesus come.

J. C. HALL.

For the World's Crisis.

BIGOTRY.

BRO. GRANT:—If I apprehend the term at the head of this article, it represents its possessor to be blindly zealous of his own particular sentiments to the rejection of others as vitally important and as really true. Sincerity is not truth; neither does a false zeal elevate the affections of its possessor, but on the contrary, it circumscribes his fellowship, and induces in his mind the spirit of egotism, self-righteousness, and self-importance, causing him to denounce as vile those principles, and even men, that are equally good when compared with his own principles he values so dear.

Bigotry blinds the mind of its possessor to the fact that "the gospel" is a system of Jehovah's grace, adapted to the human family as they are in their natural condition, ignorant, weak, and alienated from the life of godliness through the blindness of their understanding, and the sentiment once adopted has a tendency to harden the heart of its possessor against very evident and simple truths contained in "the gospel." It induces in the heart of its possessor sectarianism and selfishness, with all that train of evils that follow as a natural consequence. It tends to exclude from our fellowship those who are equally worthy to be esteemed, as the children of God, and not unfrequently is it the case that those thus condemned and disfellowshiped are persons of high-toned piety, and deep reverence for God and his word, and give a better and clearer evidence of their acceptance with him, and of the attainment of christian grace, and also religious usefulness among their fellow-men in turning them from nature to grace, and from Satan unto God, than do those that disfellowship and denounce them; and all, forsooth, because they have not as yet been able to pronounce their *Shibboleths*.

May God save us from such egotism and bigotry, for its legitimate fruit is sectarianism of the most bitter and uncharitable species conceivable, and is well calculated to cultivate the fruit of the flesh to perfect maturity. Bigotry is apposed to apostolical teaching. For instance, when the apostle Peter was convinced of his former sectarianism and Jewish prejudices, and that in *every nation* they that *fear God* and work righteousness are *accepted of him*, he confessed the fact, and gave up his hitherto limited position, and ever afterwards continued to teach, "*that in every nation*, HE THAT FEARETH GOD AND WORKETH RIGHTEOUSNESS IS ACCEPTED OF HIM."

Now suppose that I am a poor Gentile sinner, in the darkness of my nature, and ailienated from the life of God through the blindness of my understanding, as it regards the glorious scheme of human redemption by the gospel of our Lord and Savior Jesus Christ; but my attention is attracted and directed by some man (or by reading in the New Testament), to the ever glorious truth, that "God so loved the world that he gave his only begotten Son" to die to redeem me from death, and that this his Son hath said, that if I a sinner against God would accept him as my Savior and Redeemer, as a sacrifice provided by an infinite Father's love, for my redemption from sin and evil, and also that I should be baptized in the likeness of his death, being buried with him in the figure of death, that thereby I might manifest my love for and faith in him as my Savior and Redeemer. Suppose the above to be the very extent of my knowledge of "the gospel," would it be doing right to go forward in the obedience of the gospel in the holy ordinance of baptism? Consider! I knew Jesus had commanded me to do it, and also I knew the God of heaven was very good and gracious in the provisions he had made in Jesus for my redemption. And now, if I did know that Jesus as the Son of God had commanded me to do it, and I refused its performance, would it not be full and positive proof that *I had not in my heart the fear of God, neither the spirit of obedience to his authority?* But if I did, upon such knowledge, comply with the requirement, and from my heart obey my Lord's command, would it not be the clearest proof that *the fear of God* had prompted me thus dutifully to follow the leading of the Spirit (of obedience) induced in my heart by the hearing of faith? If, then, the act was prompted by the fear of God, and performed in the spirit of obedience to his authority, and thus characterized by a correct motive, was it not acceptable to God? and if not, what act could be acceptable to him? and if the act would be acceptable to him under the circumstances above named, being a dutiful and righteous act, then the actor is one individual of Peter's "all nations," that feareth God and worketh righteousness—and being "ACCEPTED OF GOD in the act, the baptism is *valid*, in the *sight of the* JEHOVAH of hosts; and all the talk of misguided men will never induce him to invalidate it.

Let us, therefore, my brethren, be steadfast, always abounding in the work of the Lord; for in due time we shall reap if we faint not. Let us not be terrified, neither deceived by artful men. Crafty and impious interpretations of the Word have always perplexed the people of God, hindered the progress of truth, and caused schism and final division; for the tendency is to lead to exclusiveness, self-righteousness and bigotry. None of these are the fruits of the Spirit, which are love, joy, long-suffering, gentleness, goodness, meekness, temperance, patience, faith, which give their possessor a perfect victory over himself and all those evils with which, as a christian warrior, he has to contend; and like his Master he goes forward in His service, declaring the truth as he is able to apprehend it. If men do not receive as truth all that he sees to be so, he does not unchristianize and doom them all, but quietly postpones the judgment unto the *day appointed*, according to the example of *Jesus*, (John 12: 47)), and the admonition of his servant Paul. 1 Cor. 4: 5.

But not so with the bigot. He is very wise in his own eyes, and very self-confident, ready to frown upon and condemn all and every person and thing that in the least degree seems to oppose his sway, making no allowance for surrounding circumstances.

Let us listen to the text, Matt. 28: 19, 20,—"Go ye therefore and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you." There it is clearly taught that men would need to be instructed after baptism, and if so, would they understand all "the gospel" before baptism, or would they, being taught, comprehend the gospel plan perfectly before baptism, and then afterwards have to be taught something not comprehended in "the gospel," in order to perfect their christian character by observing all things *commanded* by our Savior? If a correct and perfect knowledge of "the gospel" is a necessary prerequisite to a valid baptism, then a certain writer in favor of such hypothesis is yet to be made partaker of the blessings of a valid baptism; for his writings clearly show the imperfection of his knowledge of the manifest workings of the scheme of human redemption.

If it be admitted that the Spirit of God is induced in the heart by the hearing of faith as Paul says (Gal. 3: 2),—then it follows that when the sinner has heard enough of God's word to induce conviction, he should obey, and *in the* FEAR OF GOD. This baptism is as acceptable to God as it possibly could be; for it was the fruit of the "one Spirit" (of God) that induced the obedience required in "the gospel;" and will God deny the fruit of *his own Spirit?* I hope no one will be so blinded as to presume to say that God will reject any man's obedience that has been induced by the "one Spirit," simply because the person had not *perfect* knowledge of all it is the privilege of the advanced christian to know, who, having embraced the faith, adds to his "faith, virtue, knowledge," and every christian grace.

I am heartily sick of men's prating about who is, and is not a christian, simply because they have not been taught this or that man's peculiar views of the gospel *before baptism*, and will close by saying, let us not judge one another any more. "But he that thinketh he standeth, let him take heed lest he fall." And what I say unto one, I say UNTO ALL, WATCH, YEA, WATCH AND PRAY.

C. F. SWEET.

For the World's Crisis.

THE NEW COVENANT.

"God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1: 1.

We are to understand that Paul here wishes to impress the idea upon our minds that we *now* are to take heed to the sayings of Christ. In times past God spake unto the fathers by the prophets, but *now* God the Father says, "This is my beloved Son, *hear ye him*."

"Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, sacrifices, and offering, and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the *first*; that he may establish the *second*. For by one offering he hath perfected forever them that are sanctified. This is the covenant that I will make with them after these days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them." Heb. 10. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—Rom. 4: 13.

Is Abraham to receive the promise by keeping the ten commandments? I answer nay. I know it was necessary for Abraham to obey God, for unless he had God never would have made him a promise; but the ten commandments were not given at that time; and had they been the promise could not have been attained unto in this way, for we read that, the promise was not through the law, but through the righteousness of faith. "The Lord said unto Abraham, Look northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." But why did God make Abraham this promise? because he BELIEVED, and not because he had kept the commandments. And he believed in the Lord; and he counted it to him for righteousness. Gen. 15: 6. Then he will receive the promise by believing, and not by the law; for by the righteousness of faith was the promise given.

We that are living under the new covenant could never have been made partakers of this promise with faithful Abraham, had it been given to him through the law, or old covenant. But God foresaw a better covenant, and therefore he made the promise to Abraham through the same principle that was to govern the new covenant, that we with Abraham might be partakers of the same promise. We come to the new covenant and the leading principle is *faith*; and we read that without faith it is impossible to please God; "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He commanded ancient Israel to keep his laws, his statutes, and his commandments, but now he says, "This is my beloved Son; hear ye him." "Believe on the Lord Jesus Christ, and thou shalt be saved."

"For he hath obtained a more excellent ministry, by how much also he is the mediator of a *better* covenant, which was established upon better promises. For if the *first covenant* had been faultless, then should no place have been sought for the *second*. For finding fault with them, he saith, behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: 6–13.

Christ is the end of the law of righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above;) or, who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness." Rom. 10: 8–10. "And after those days, saith the Lord, I will put my law into their *hearts*, and in their minds will I write them." "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law? (which was given four hundred and thirty years after and was added because of transgression, till the seed should come to whom the promise was made.)" "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus. . . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 19–29. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

These are the words of Paul, one who has said, "I have not shunned to declare unto you all the counsel of God." One that was ready always to declare the whole truth, although by so doing he called down upon himself the anathemas of a wicked and perverse nation. He loved the new covenant. He saw the efficacy of the blood that sealed it. He saw in the great atonement made by Christ, a way opened to the promised inheritance. He saw that by faith in Jesus we should be made partakers with faithful Abraham of that blessed inheritance. May we love the new covenant, apply its blood to our hearts, which will cleanse us from all sin, and make us rightful heirs to the promised inheritance.

Peacedale, R. I. A. M. HOLLIS.

☞ Obedience to conscience is what makes the growing christian; and it must be instant, full, and hearty. Regard or disregard of this heavenly monitor decides all our daily peace. God intends what we think, what we do, and what we see, shall be chastened by the power of conscience, and a conviction as to whether a thing is right or wrong, must receive the most delicate and fair consideration, else it is utterly in vain to expect that strength of moral character which gives peace, blesses the world, and honors God. Only is that person reliable, or happy, or useful, who regards the first convictions of duty. This is the helm that guides to all true character. This is the inner that makes the true and outer life.

SELF-PRAISE.—I will not much commend others to themselves, I will not at all commend myself to others. So to praise any to their faces is a kind of flattery; but to praise myself to any is the height of folly. He that boasts his own praises, speaks ill of himself, and much derogates from his true deserts.—*Warwick.*

For the World's Crisis.

KINDNESS.

One fundamental principle of Christ's religion is *kindness.* In all his intercourse with mankind, whether his professed friends or bitterest enemies, he ever manifested a kind spirit. He taught his followers to be kind. The spirit of Christ is gentle, wooing. It persuades by love, but never *drives* with fear. Man, in his depravity, is unkind, quarrelsome, tyrannical. But when the peaceful gospel of Jesus Christ rules men's rebellious hearts, every tumult ceases, and the rough and uncouth becomes smooth and beautiful. Love and true kindness are inseparable. The gospel is a message of love. "All who have the spirit of Christ *will love* as brethren, and be *kind* to each other. And when we begin to push and to speak harshly we are out of gospel order.

Brethren, BE KIND. What if that brother *does n't* believe exactly as you do? don't scowl and scold and treat him like a barbarian. Has n't he a *right* to think for himself? He allows it in you. "But he's in an error." Well, *be kind.* Let him see that those who have the truth can be gentle—Christ-like. LOVE HIM. Follow him with a brother's prayers. You say he is *honest,*—seek to restore him. Ah! I see; you forgot to go and tell Jesus about your brother. Go *now* and ask the Lord to send forth his LIGHT and TRUTH. "But it's an *outrageous* error!" Ah? So much more need of earnest prayer. Go quickly for *help* and save a soul from darkness and death. Don't undertake to do the work *yourself,* for "self" is the wrong one to do God's work.

Yes, it is best to be kind. Supposing you *have* heard curious things about your brother or sister. Don't believe *all* you hear. Remember there are "two sides to a story," and one side always spoils the other. Now be cautious. It did n't lose anything by coming so far, you may depend. It's been through mouths enough. And, friend, if any body has spoken evil of you, bear it patiently. O, be kind. "Let the hurricane roar." It *sometime* will be o'er. Then there will be a great calm. "But they told falsehoods about me; they judged me wrongfully, they slandered me, among strangers too." Let such an one TRUST IN GOD, for he will *certainly* "bring forth thy righteousness as the light, and thy judgment as the noon-day." Blessed, blessed promise! Let it settle in your heart. The Lord knows you are but dust; knows how nature calls for vengeance on your foes; but let your cry be—

"Calm me, O God, and keep me calm."

It is far better to suffer wrong than to do wrong. A reckoning day will come, and they that persecute you for righteousness' sake shall be terrified and put to shame. Bless the Lord, he hears when men speak evil of you, and also hears the complaint you make to him.

Brother, sister, watch your words. Speak evil of no man. The Bible forbids it. Endure cold treatment and abuse even from false brethren, but 'mid it all BE KIND. There is a Friend that will never fail. And in his habitation is the christian's home. To those mansions I invite you. There he that maketh or believeth a lie shall not dwell. There no cruel slanderer shall separate chief friends.

"There is a land where time shall flow no longer,
Fair land of rest, where partings never come;
Where friends remain, and love grows ever stronger;
O heavenly land! happy, eternal home!"

M. MATHEWS WEAVER.

North Dana, Mass., May, 1864.

For the World's Crisis.

PLAIN BIBLE PROOFS.

No Bible millennium preceding "the great *tribulation,*" "the day of the Lord," and the second coming of Christ, who comes at the "times of restitution of all things," (Acts 3: 19–23), not a thousand years after.—Matt. 13: 24–52, and twenty-fourth chapter; Mark 13; Luke 12: 31–56; 17: 24–37; 19: 12–27; 21: 7–36, describe all the great and leading events in their order, down to the time of the great tribulation and signs immediately preceding the coming and kingdom of Christ; but no mention is made of any millennial day first.

Read Isa. 30; 8–11, 14, 15, with 1 Thess. 5: 2–6; which speaks of their prophesying smooth things, and saying "peace and safety; when sudden destruction cometh upon them." Read Jer. 25: 15–33, and 51st chap., with Rev. 18: 1–24, where mention is made of the wine-cup of God's wrath, which all nations for their wickedness have had to drink; of terrible judgments upon all nations for all their abominations, and like a millstone cast into the sea, to be thrown down, and found no more at all;—but no intimation is given of an intervening millennial period. Read Dan. 2: 28–45, and seventh chapter, with Rev. 11: 14–18; which, instead of teaching that these kingdoms growing better, and finally merging into the millennial day, describe them "as broken to pieces together," and blown away like the chaff of the summer threshing-floors, to make room for "the everlasting kingdom."

Read Ps. 2: 1–9, with Rev. 17: 12–14; also Ezk. 39: 11–22, with Rev. 19: 17–21; which describe similar events, with the infatuated and unparalleled opposition of earthly powers to Christ's reign and rule, and of their terrible overthrow at his coming to establish the everlasting kingdom. Immediately after this terrible overthrow of the Armageddon hosts, in connection we have described, then in the next chapter of Revelation the binding of Satan a thousand years,—"then the thrones of judgment," "the first resurrection, and the living and reigning with Christ a thousand years, which from chronology and the description given truly seems to be the only millennial period given; when the saints shall be priests of God, and of Christ, and shall reign with him a thousand years. And at the end of the thousand years, Satan is loosed a little season, who goes out to deceive the nations, who encompasses the camp of the saints, and fire comes down from God out of heaven and devours them; when he is cast into the lake of fire and brimstone. Then is seen the great white throne; and the last resurrection and final judgment take place, when all whose names are not found in the book of life are cast into the lake of fire, which is the second death. Then the new heaven and new earth appear in view, and the new Jerusalem is seen coming down from God out of heaven, "prepared as a bride adorned for her husband." Is not this glorious description of the new Jerusalem something more than a figure? When it is further declared, "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it."

Brethren and sisters, in view of these things let us be holy in all manner of conversation, make sure work that our names are written in the Lamb's book of life, that our faith fail not, but press towards the mark for the prize; "looking for and hasting unto the coming of the day of God," "looking for that blessed hope, and the glorious appearing;" and heed the admonition, "These things speak and exhort and rebuke with all authority."

S. L. MANLEY.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 31, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

PROGRESS OF THE WAR.

Nothing of special interest has transpired in the army for the last few days. It is admitted that the late battles on the Potomac have been the most severe since the commencement of the war. The rebels are very much in earnest, and as unyielding as when the war first began. They seem determined to conquer or die. With them every thing available is employed to aid the army. It is very evident that there must yet be more very terrible fighting before the war closes. The nation is fast rushing toward inevitable ruin. A general bankruptcy and repudiation of debts stares us in the face.

Soon we may expect to see the North rent into various political factions, each trying, by all possible means, to secure the success of his party in the next Presidential election. We may look for the adoption of all measures, excepting christian, to accomplish the object proposed. Truly, "evil men and seducers" are waxing "worse and worse" with a rapid speed. Men are not only "deceiving," but "being deceived."

STATE OF THINGS IN EUROPE.

There is no improvement in the political matters in Europe. They are preparing for war as fast as possible. The Congress called to settle the difficulties between Prussia, Austria and Denmark, only tended to widen the breach, and make a settlement more doubtful than ever. Buonaparte looks on with much calmness, while the other nations are weakening themselves in various ways. Napoleon is yet "master of the ceremonies." He is sure to win in every game. His schemes are deep laid, and most wonderfully executed. He always moves about right, to accomplish his object. He keeps on "the rising tide," and the highest wave, while other powers are sinking all around. He steps firmly, and with great power. The nations of earth tremble before him, and dare not cross his pathway. He knows his strength, and is preparing to put it into active operations.

We may expect to hear more tales of bloody scenes before twelve months pass. The war spirit is pervading all nations and societies. How unlike the cry of "peace and safety" that has sounded out from popular pulpits for some fifteen years past, are the signs and facts in these days; yet the lullaby song is still oft repeated, and many flatter themselves that the "conversion of the world" is really about to transpire. We think it would not have been a greater delusion, had Noah preached the same doctrine just before the flood. It is a sad sight to see the blind leading the blind. May their eyes be opened before it is too late to escape the impending destruction.

When speaking of "European affairs," the Boston *Journal* of May 23d says:—

"The gravity of the situation in Europe can hardly escape attention, even in the midst of our own absorbing crisis. The failure of the conference, now generally conceded, adds another to the bungling measures of England, by which she has succeeded in complicating the Danish question and adding to the burdens laid upon unhappy Denmark.

In the meantime Prussia, flushed with insolence at its success in the war, meditates new aggressions, and will at least be satisfied with nothing short of the complete appropriation of Schleswig and Holstein. So aggravated have the English people become at her conduct, that the extension of the French boundaries to the Rhine would probably be hailed, rather than otherwise, as a fit punishment. If this feeling becomes general, we may be sure that Louis Napoleon is not the man to miss such an opportunity, even if he has not, as many suppose, deliberately maneuvered to bring it about. On the whole, therefore, the position of Europe is troubled, and threatens to become still more so."

INQUIRIES ABOUT THE KINGDOM.

BRO. GRANT:—Will you please to give your ideas upon the kingdom of God as referred to in Luke 11: 20, Rom. 14: 17, and 1 Cor. 4: 20? Are these and other similar passages of the same meaning as Luke 18: 17, Mark 14: 25, and many others which evidently refer to the blessed kingdom for which we are striving? Yours in hope of a home, with you and all of the dear ones, in the kingdom.

M. G. DAY.

Cornish Flat, N. H.

There are some passages in the Bible where the fruits, or nature of the coming kingdom, are called the kingdom; but these cannot appear till after the kingdom is established. The tree must be planted before its fruits are seen; so of the kingdom. We cannot have a kingdom without a king; yet the same word is sometimes rendered king, and sometimes kingdom; in other words, they are used interchangeably. For instance, Daniel is informed, when beholding the beasts seen in vision,—"These great beasts, which are four, are four kings, which shall arise out of the earth."—Dan. 7: 17. In the 23d verse of the same chapter, the interpreter says, "The fourth beast shall be the fourth kingdom upon the earth." Then it follows, as the four beasts represent four kings, the fourth is one of them. But the fourth beast represents "the fourth kingdom"; hence the other three beasts represent the first three kingdoms. Here we learn that the *king* and the *kingdom* are used interchangeably, as the one presupposes the other. This fact, we think, will help us to understand the passages mentioned in the inquiries of Bro. Day.

They read as follows:—"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—Luke 11: 20. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18: 17. "For the kingdom of God is not in word, but in power."—1 Cor. 4: 20. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14: 17. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—Mark 14: 25.

When it is said, as in Rom. 14: 17, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," we do not understand that these christian virtues constitute the kingdom, but are the *characteristics* of those who possess the kingdom. These traits of character will be exhibited by all who gain that happy land.

The word *basileia,* rendered "kingdom" in Luke 11: 20, may be rendered so as to represent the *King* instead of the kingdom. For instance, in the *Emphatic Diaglott,* it is rendered,—"But if by a finger of God I cast out the demons, then God's ROYAL MAJESTY has unexpectedly come to you."

SPIRITS IN PRISON.

MR. GRANT:—Dear Sir,—Having read your little tract on the "Soul," I have become much interested in it. It has given me much light. Will you please answer the following questions through the Crisis, and oblige a seeker after the truth?

In 1 Peter 3: 19, we read thus:—"By which, also, he went and preached unto the spirits in prison." Please explain also 1 Pet. 4: 6.

If the spirit in man is not an intelligent principle, that actuates him, how will you dispose of these passages?

Respectfully yours, J. F. H.

The context of the first passage reads as follows:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Pet. 3: 18–20.

It will be observed that the pronoun *which* stands for the word *Spirit* by which Christ was "quickened," or raised from the dead. We believe all admit that this is the Holy Spirit. It should also be noticed that the preaching by the aid of the Spirit was done "in the days of Noah," while "the ark was a preparing." Peter says, "God saved . . . . Noah the eighth person, a *preacher* of righteousness." Noah needed the Spirit of God to assist him in preaching in those days, as we do now. We understand that the same Spirit that was employed in raising Christ from the dead, helped Noah to preach while building the ark.

According to Griesbach, one of the ablest translators, the word rendered "spirits," in the 19th verse, is properly put in the *singular* number,—*pneumati,*—when the passage would read,—"By which Spirit he went and preached to those in prison."

This makes the whole passage, with its context, all plain, and harmonious with the Bible.

It would be a strange theory to advocate, that Christ preached to the Antediluvians during the three days that he was in Joseph's new tomb; and equally strange, if he could at that time preach to any one, that he should preach to those whom his Father had destroyed by the flood for their wickedness. They certainly would be the last class of persons to whom the Lord would offer salvation, even admitting, contrary to the Bible, that they were *alive* when the Savior was crucified.

We now notice 1 Pet. 4: 6.—"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Wakefield renders this passage as follows:—"For this indeed was the effect of the preaching of the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God."

This rendering gives, we think, the simple idea in the text: Some were lead, by the preaching of the gospel, to live holy lives; others continued in wickedness, and will receive "the wages of sin," which is the "second death."

MORALS AT WASHINGTON.

It is a lamentable fact that the morals of those sent to Washington to make our laws and guide the affairs of the nation are, many of them, a set of drinking, gambling, licentious men; having no other qualification for their office but corrupted talent. It it no wonder, we think, that a nation governed by such men should be dashing in pieces before a war tempest. We can hope for nothing better till there is a national reform; but we see no signs of that; but on the contrary, higher waves of wickedness are continually heaving in sight. "The God of our fathers" has been almost set aside in the governmental affairs of our nation for many years. He has borne long with us, but the "wine cup" of his fury is now being poured out, and his enemies are beginning to taste its bitterness. The dregs are yet reserved to end the awful scene. The demons are busy in leading on the workers of iniquity, and preparing for the final scene in the terrible drama.

We copy the following from the *Christian Era:*

"Is it not exceedingly lamentable, and should it not cause the blush of shame to mantle the cheek of every true hearted, loyal American, to think what scenes of Sabbath breaking, gambling, drunkenness and licentiousness are enacted by men who are sent to the Nation's Capitol as the conservators of her interests and honor. If there is one spot in our land that needs reformation, it is where the great men do congregate every winter, the greatness of many of them, however, seeming to consist in the unholy rivalry of seeing which shall outstrip his competitors in running into every kind of debauchery and filth. We know there are exceptions, and that there are men both in the Senate and House of Representatives, who really love their country, and are men of principle and honor, and who go to Washington with the hope and prayer that they may do something for their country's weal. We honor such men, and they should be honored by all; and God will honor them, and we rejoice that *they* are the sprinkling of salt in these bodies which will preserve them from moral putrifaction, for were it not so, we see nothing to keep them from sinking into one great mass of offensive, rotten corruption.

Do not recent developments prove to the satisfaction of every thinking man, that the time has come when moral character should be more considered in our choice of men who are to fill posts of honor and trust?

Is it not high time to elect men who will look after the interests of the nation, rather than those who will make their official position a stepping-stone to the gratification of avaricious desires, or libidinous indulgence, or profligacy in high life in some of the Satanic shapes it so often assumes in Washington? It is even said that the dissipation and rioting this winter exceeds anything that has ever gone before. If so, when such trials and emergencies are upon us as a people, should not the Lord's children appoint a day of special fasting and prayer for the men at Washington?"

For the World's Crisis.

LYNN, MASS.

BRO. GRANT:—In a former article published in the Crisis, we promised to say something more about the progress of truth in this place; but circumstances over which we had no control have prevented until the present, and now we will endeavor to fulfill our engagement.

Lynn has been a place where the truth has been preached, the standard of the cross reared, the banner of the good news of our coming King unfurled, for many years; and many of those who have been zealous advocates of the cause, like good old war-veterans, are still believing that victory ere long will perch upon their banners, and that eternal deliverance will be theirs in the land for which they have fought. Although hard have been the scenes of conflict through which they have passed, and in which some have fallen or been taken captive by the enemy, still new recruits are being added to their numbers, which fact encourages them to endure as seeing Him who is invisible, knowing the conflict will soon be over.

The cause of truth has recently received a new impetus in this place. We were permitted to spend Lord's day, April 24th, with this people for the first time, and during our ministrations this day we felt that God's special blessing was with us, and that it rested on the audience assembled. At the close of the evening service, we gave an invitation to those who wished for the prayers of christians to make it manifest by rising up, when one young man arose. This convinced us that God was at work, and we appointed a meeting the next evening, in which five more rose for prayers. We continued our meetings every evening during the week, the interest increasing all the time, which resulted in the conversion of sinners and the reclamation of backsliders. Some who the week previous were in the ranks of Satan came over on the Lord's side, and are now rejoicing in the blessed hope of eternal life through Christ; and others, who had lost their hope and were low in their minds, resolved to make another effort to go to the kingdom, and accordingly were blessed in so doing.

May 1st. We had an engagement with the church in East Boston, and thought we should be under the necessity of leaving Lynn to fill that appointment; but after laying the matter before the Lord in prayer, we thought we would try and get some one to supply the desk at Boston for us. So we started for Boston with this idea, and on arriving, to our surprise we met Bro. J. V. Himes, an old veteran in the cause, from the "far West." This was a happy meeting indeed, for after laying the matter before Bro. H., he concluded to supply the desk all day for us. Back we went to Lynn, feeling that the Lord had truly answered prayer.

Lord's day, May 1st, was a good day to the church in Lynn. After the morning service, in which we endeavored to show that immersion was the only scriptural mode of baptism, we repaired to the water, and buried four happy souls in the typical grave, two of whom were my own townsmen. Converts shouted, saints rejoiced, and sinners were made to feel their need of Christ, in witnessing this solemn christian ordinance.

During the ten days we spent in Lynn about a dozen were converted and reclaimed, and we learn that the good work is still progressing. God's great name have all the glory.

Your Bro. in Christ, A. W. SIBLEY.

For the World's Crisis.

THE "ALL-HEALING SPRING."

This is the name of a fountain that gushes from a rock in the hillside and supplies water for the celebrated "Water Cure," named "Our Home on the Hillside," located at Dansville, N. Y. On Sunday, Feb. 14th, a few believers repaired to the "Cure" for the purpose of immersing into Christ Bro. Rogers, of Grand Rapids, Mich., who was an invalid at the cure. The "plunge bath" was filled with water from the "all-healing spring," and there we planted him in the likeness of Christ and raised him again to walk in newness of life. There in the figure of baptism he washed away his sins, calling on the name of the Lord.

For once I think that spring was rightly named. Gushing from the rock, it was a fit emblem of that great fountain of life cleft in the rock Christ Jesus. Bro. Rogers was not baptized in the running stream, or lake, or ocean, but he went near to the fountain cleft in the rock, and was immersed in its liquid waves. 'Twas more like Calvary than Jordan. But whether at Calvary's base or Jordan's waves, may the Lord give him at last the realization of his faith.

F. BURR.

Dansville, N. Y.

☞ The human race is divided into two classes—those who go-a-head and do something, and those who sit still and inquire, "Why wasn't it done the other way?"

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 24th, $1146.62	
Mrs. C. Taber pd	.50
Mrs. Lucy Sayles pd	3.00
A friend pd	15.00
E. H. Gordon pd	.50
Sr. Reed pd	.25
Geo. L. Teeple pd	1.00
E. C. Gage pd	.25
R. Boardman pd	.50
S. Bassford pd	1.00
Sr. P. W. Bassford pd	.50
Sr. L. Welch pd	.50
Sr. M. A. Lester pd	.25
A. Lester pd	.25
E. Lester pd	.25
R. Clark pd	.20
P. Welch pd	.15
M. Parr pd	.13
A friend pd	.25
C. Nash pd	.25
E. L. pd	.25
J. O. Parker and wife pd	.50
J. Blain pd in tracts	5.00
F. A. Gard pd	.25
Mrs. L. Payson pd	.25
Susan A. Isbell pd	.25
S. F. pd	1.00
L. Nichols pd	1.00
E. A. Marsh pd	.50
Mrs. J. Nason pd	.25

THE TRACT FUND.

BRO. GRANT:—Enclosed you will find — for me and my wife. We have received great benefit from tracts and pamphlets. Almost our entire conversion to the truth, as it is revealed in the word of God, was by getting tracts, and Pauline Theology. As we received so freely, we ought to give just as freely; for God loveth a "cheerful giver." We are glad to see the Tract Fund filling up so fast, and may our heavenly Father bless each and every one engaged in this work, is the prayer of your unworthy brother and sister,

JAMES & CHARLOTTE PAGE.

Teller's Corners, Crawford Co., N. Y.

BRO. GRANT:—I have been much interested in the writings of Bro. Taylor, and others, in regard to the Tract cause. It is one of the best of causes; one that demands our sympathy and hearty co-operation. The Lord has been very good to me, therefore I wish to do something for him; and believing that I can spend money in no way to so good advantage as in the distribution of tracts, I enclose fifteen dollars for the Tract Fund.

Vernon, Vt. A FRIEND.

For the World's Crisis.

A NEW BOOK, And a Valuable One.

For many years I have been preparing a work with the following title, viz: "A Catalogue of American Works on Prophecy." The ground covered in my collection of titles embraces all books, pamphlets, bound or unbound, and all valuable tracts and tractates on the question of The Signs of the Times, The End of the World, The Lord's Second Coming, The Restoration of Israel, The Millennium, The Kingdom of God, The First Resurrection, together with all kindred and collateral subjects relating to or bearing on the same. American reprints of English works are also included, and each edition of the various works is noted, date and page being given. Accompanying each title, brief expository and critical notes are intended to be given and all important works on either side of the question involved in discussion specially noted, while the time indicated by the several writers for the consummation is in each and all instances stated.

The design of this volume will be to exhibit the extent and variety of prophetical reading, writing and publishing in this country; to call attention to the best works extant on the subject of prophecy, and also to serve as an advertising medium for all authors of every description who may have issued, or shall issue, works of this class. No other work of the kind has ever been published, save Brooks' Prophetical Dictionary, put forth in London about thirty years ago; a general work, now out of print, and not at all complete in its style, and list of American authors. My volume will give full titles, style of binding, date, number of pages, various editions, criticisms, etc., etc. The following may serve as a specimen and also present a guide for others.

IRVING. REV. EDWARD, of England. For the Oracles of God, four orations. For judgment to come, an argument in nine parts, 427 pp., 8vo., New York, 1825.

In the celebrated minister's usual gorgeous style of eloquence; contains millenarian sentiments, and is dedicated to Chalmers.

Having for six or eight years ransacked almost every editor's room, public or private library of any great extent, and bookseller's list, in New England, for titles, corresponding in all directions with scores of persons, and run up my list to about seven hundred; I now call on all writers, and persons of this class, to aid me in completing this volume for publication. No Bibleotheca, or catalogue extant, has been of any service to me in this work, hence my labors have been abundant. But I cannot travel any more to search and prosecute inquiry. Nor is there any need to do so. Let every prophetical journal in the land give this notice one or two insertions, and all persons, who have written and published on prophecy, send either the works themselves to me by mail, or send me full titles, etc., with brief notice of contents, for use and advertisement. Thus every person's work will be advertised in thousands of copies of the catalogue, and scattered in all directions. For this the author, or his friends, can well afford the trouble, or even the gift of the book, as it will pay. I shall complete the list for publication by July 4th; all sent after that will be too late for insertion in the first edition. I do this work for the glory of God, and the honor of his cause, not expecting to realize any thing from its publication.

The volume will be afforded at the lowest possible cost to all. Will ministers, authors, editors, and all others aid me in the task? More especially do I want titles of all works published within the past five years, particularly those of a local character, not widely circulated, or known hitherto. Be careful to give full title, style, whether 8vo, 4to, 16mo, etc., pages, date of each edition, the number of editions, where printed, and state the main features of the book, whether millenarian or no, and the author's dates for the end. Send the book if you can afford it, as this is better still for you and me.

All papers giving this one insertion, and calling attention to the same editorially, and mailing me a copy prepaid, will confer a favor on the cause at large, and receive a copy of the book when issued, gratis. Will the *Advent Herald,* the *Herald of Life, Advent Harbinger, Voice of the West, Israelite Indeed, Prophetic Times, Millennial Banner,* and every other paper interested, please copy, or give notice?

DANIEL T. TAYLOR.

Rouses Point, Clinton Co., N. Y., May, 1864.

For the World's Crisis.

HOW TO SWEETEN LIFE.

O! how glorious to make every thing pleasant, to throw sunshine upon every cloud, sweeten life by smiles. Kind words and sunshine make joy to spring in your path and love to glow on every face. Instead of showing angry feelings to the boy who sweeps dirt upon you, say to him with a smile, "My little fellow, be careful," and pass on. Depend upon it, the boy will not trouble you again. To the man who puts his double fist in your face, say, "My dear sir, have more respect for yourself," and it will change his mind in a moment. Do you ever meet with a person down to the heel? Squeeze his hand, and point him to an acre of sunshine, resting on the far hills. Has poverty brought your friend the blues? Open your heart and your purse. A large heart and dollars from your purse will sweep the cloud from his face.

Sweeten life, I repeat. There are sorrows and pains and disappointments enough, in all conscience, without your adding to the amount. There is a loud call for smiles, love, kindness, sweet words and cheerful looks. If you have nothing else, these you can bestow, and add a large amount to the stock of human comfort and human happiness.

Kennebunk, Me. C. M. SWETT.

For the World's Crisis.

EXCITEMENT ABOUT THE END.

We have read the statement, and heard it made repeatedly, that the *excitement* about the Lord's immediate coming, among those who are looking for him in the past and present, has been and is uncalled for; and certain bad effects are declared to have followed, such as leaving crops unharvested for a time, giving away money and other property, spending too much time in attending religious meetings, etc., etc.

Now, really, these are grave charges, and perhaps they can be sustained against some, yet we incline to the opinion that they do not lie equally against all. *Over* or *undue excitement* is certainly to be deplored, and, as far as possible, avoided; but what shall be said concerning the masses who have not been duly excited upon the subject of the Lord's coming, or other wholesome religious subjects? Any ground for complaint here? We fear that those looking for their Lord are not *sufficiently excited* upon or by this great truth —"The Lord at hand," the resurrection near. Great excitement has prevailed upon this subject; the influence of "this gospel of the kingdom" has been world wide, and the study of prophecy and its manifest fulfillment has afforded ample occasion for excitement on this very important subject.

That such an excitement was foretold in prophecy is abundantly plain. Hence, it turns to us as an *evidence* of the end near. "This gospel of the kingdom shall be preached in all the world *for a witness unto all nations;* and then shall the end come." Matt. 24: 14. Other Scriptures might be quoted.

The evidence of the deep and wide-spread interest that has been and is being felt upon this subject, and of such a character as to compel the admission of the *fact,* even on the part of those averse to having it so, has been met by the following statement: "Just such excitements have often prevailed, and passed away as this will after a short time," and thus they seek to assure themselves of "peace and safety" when sudden destruction is near. This, however, is as a statement entirely false. No such excitement as has prevailed during the lifetime of the present generation, based on such considerations and arguments, has been known during the past eighteen hundred years. An extensive excitement there was in the tenth century which was great and disastrous in its effects, but it was not a parallel to this, as its origin was entirely different. It was the result of what might be called a "*temporal millennium theory,*" a sentiment we oppose as Adventists. In proof of my statement I here subjoin Mosheim's account of it, that will fully justify my statement with reference to its origin and character. Let the candid read carefully, and see if it is or can be considered a parallel to our own times.

See Mosheim's Chruch His., Vol. 1, chap. 3, Sec. 3, p. 248.

"That the whole christian world was covered at this time with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost *every ray of truth* from the eyes of the multitude, furnished *the priests and monks* with many opportunities of propagating absurd and ridiculous opinions, *which contributed not a little to confirm their credit.* Among *these opinions,* which so frequently dishonored the Latin church, and produced from time to time such *violent agitations,* none occasioned such a *general panic,* or such dreadful impressions of terror or dismay, as a *notion* that now prevailed of the immediate approach of *the day of judgment.* This notion, which *took its rise* from a remarkable passage of St. John (Rev. 20: 1–4), and had been entertained by *some Doctors* in the preceding century, was advocated by *many* at this time; and spreading itself with an *amazing rapidity* through the *European provinces,* it threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold that, *after a thousand years from the birth of Christ,* Satan was to be let loose from his prison; that Antichrist was to come, and the conflagration and destruction of the world were to follow these great and terrible events.

Hence prodigious numbers of people abandoned all their civil connections, and their parental relations, and giving over to the churches or monasteries all their lands, treasures and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves, by a solemn and voluntary oath, to the service of the churches, convents and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable, and propitious eye, on account of their having made themselves the slaves of his ministers.

When an eclipse of the sun or moon occurred and happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to deep caverns, and hid themselves among the craggy rocks and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe by rich donations conferred upon the sacerdotal and monastic orders, who were regarded as the immediate vicegerents of heaven. In many places temples, palaces and noble edifices, both public and private, were suffered to decay, and were even deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things approached. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion.

This *general delusion* was, indeed, *opposed and combatted by the discerning few,* who endeavored to dispel these groundless terrors, and to efface the notion from which they arose in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehension of the superstitious multitudes be entirely removed before the conclusion of this the tenth century. Then, when they saw that the dreaded period had passed without the arrival of any great calamity, they began to understand that St. John *had not really foretold* what they so much feared."

Is it *fair* to quote this as a parallel to the Scriptural and wholesome *excitement* that now is felt by the *few* on the Lord's coming?

Stanbridge, C. E. CHAS. P. DOW.

For the World's Crisis.

PIONEERING.—No. 4.

April 7th. Started for Floyd, designing to stop and preach where Bro. Hough and myself stayed all night on the other trip on the account of high water. Left the cars at Jessup, and stayed with Bro. Billings, but finding no passage across the prairies through mud and rain, took the next train for Cedar Falls. It was still raining, and few teams in town, and the stage was crowded. I turned my course towards New Hartford, and stayed at the pilgrim home of Bro. E. Dunham. I was strongly urged to remain over Sunday, but felt like pushing on. This Bro. took me on a piece to Bro. Brayton's, and he carried me some five miles further, when I started on foot, having yet some forty-five miles to travel. Stopped at a school-house and wrote on a black-board—"Five dollars' reward for a text in the Bible that reads, Immortal soul," etc., etc., thinking as I could not stop to preach, that this on the next day might call some one's attention to searching.

Traveled on some six miles, and found a preacher of the old Christian order. Thought him quite cool, but learned afterwards he had heard that I was a Copperhead and would refuse to take greenbacks. Strange that because a person cannot take life, and believes that Jesus was right when he said, "Blessed are the peacemakers," such prejudice will run into superstition and bigotry not easily thrown off.

As to my position, I am a pilgrim and a stranger, having no sympathy with the rebellion, and no desire to participate in war or politics, or gambling festivals, etc., etc. Is not this coming out from the world as we ought to? But there is a change from what it was four years ago. Men are sick of that kind of preaching. Now we can pray in peace as God directed, that we may lead a peaceable and quiet life, and not a fighting one.

I arrived that night at Bro. Culver's, on the Shell Rock, and in the morning he took me to Spring Lake, among the old christians, in time for meeting. Here I met with Elder Skilling, their preacher, and he would have me preach in his place. I was well pleased with my new acquaintance and the liberty I enjoyed; having my training under this school of theology, it seemed much like home. I like the *true ones* for the principles of the organization, i. e., christian character, being their only test of fellowship and membership. One brother kindly took me on my journey till I obtained a chance to ride through to Floyd, some thirty miles, in time to give notice for meeting and preach that evening.

April 11th. I had the pleasure of burying with Christ in baptism Bro. J. R. Preston and wife from the United Brethren. When men get the key note, i. e., that man is mortal, and when dead he is dead all over, they see that a little water sprinkled on the forehead will not figure forth the resurrection in any sense whatever; they realize, too, that obedience is better than sacrifice; thus they walk down, die, and are buried, and the end will be everlasting life.

I preached three times, received five into the church, made arrangements for the discussion the fourteenth of June. Started home some ninety miles on horse-back, which is a new and hard way for me to travel, but arrived at home in time to preach on Sunday, since which I have preached every two weeks, and the balance of the time have labored near here or at home, attending to my work, as I have put in wheat and oats that I may not want in winter time.

I heard a lady from England lecture the other night, in which she told a dream she had some fifteen years ago, while employed as a home missionary. She said she saw kingdoms in a great commotion, and the people rushing together, brother against brother; the pulpits reeled like drunken men for want of truth; the people fled from them, and the strife went on till nearly all the world was engaged in it. Then she saw a man in the clouds of heaven who took out his sword and said he could make war, and he could make peace. Then the people tried to get away from him, and hide, but they could not. She said the strife commenced in America first. Then a voice said to her, "Arise, and go to the land shadowing with wings." She awoke, determined to come on to this country, and did so soon, and thought no more of her dream till the firing on Sumter.

I heard another lecturer say that when the people would observe the laws of health and physical development, and improve the human family, then Christ would come in the flesh. And in conversation with this Dr. Andrews, he told me that Eld. M. Hull, after a debate with one of their men on Spiritualism, went to Battle Creek and told his brethren that he was so influenced in that discussion, that if they would pray for him that the spell might go off, and if God would forgive him for it, he would never debate with another Spiritualist. "But," says the Dr., "he could not get rid of it, and is now doing a great work for us."

Thus we see that it was not the force of argument or of truth, but that he was mesmerized. If men of ability and knowledge can be so bewildered, who know the truth that the dead know not anything, I wonder not that men of the popular faith are drawn into the vortex of ruin. Will not others depart from the faith being duped by the Devil? How can men expect to escape when they grant and teach the foundation of Spiritualism, that men are alive when dead, and know more when dead than when alive?

The antidote must be *preached,* that "the dead know not anything." Ministers must be sustained, papers and tracts also must be spread. Bro., will you help? If not, God

For the World's Crisis.

KINDNESS.

One fundamental principle of Christ's religion is *kindness*. In all his intercourse with mankind, whether his professed friends or bitterest enemies, he ever manifested a kind spirit. He taught his followers to be kind. The spirit of Christ is gentle, wooing. It persuades by love, but never *drives* with fear. Man, in his depravity, is unkind, quarrelsome, tyrannical. But when the peaceful gospel of Jesus Christ rules men's rebellious hearts, every tumult ceases, and the rough and uncouth becomes smooth and beautiful. Love and true kindness are inseparable. The gospel is a message of love. All who have the spirit of Christ *will love* as brethren, and *be kind* to each other. And when we begin to push and to speak harshly we are out of gospel order.

Brethren, BE KIND. What if that brother *does n't* believe exactly as you do? don't scowl and scold and treat him like a barbarian. Has n't he a *right* to think for himself? He allows it in you. "But he's in an error." Well, *be kind*. Let him see that those who have the truth can be gentle—Christ-like. LOVE HIM. Follow him with a brother's prayers. You say he is *honest*,—seek to restore him. Ah! I see; you forgot to go and tell Jesus about your brother. Go *now* and ask the Lord to send forth his LIGHT and TRUTH. "But it's an *outrageous* error!" Ah? So much more need of earnest prayer. Go quickly for *help* and save a soul from darkness and death. Don't undertake to do the work *yourself*, for "self" is the wrong one to do God's work.

Yes, it is best to be kind. Supposing you *have* heard curious things about your brother or sister. Don't believe *all* you hear. Remember there are "two sides to a story," and one side always spoils the other. Now be cautious. It did n't lose anything by coming so far, you may depend. It's been through mouths enough. And, friend, if any body has spoken evil of you, bear it patiently. O, be kind. "Let the hurricane roar." It *sometime* will be o'er. Then there will be a great calm. "But they told falsehoods about me; they judged me wrongfully, they slandered me, among strangers too." Let such an one TRUST IN GOD, for he will *certainly* "bring forth thy righteousness as the light, and thy judgment as the noon-day." Blessed, blessed promise! Let it settle in your heart. The Lord knows you are but dust; knows how nature calls for vengeance on your foes; but let your cry be—

"Calm me, O God, and keep me calm."

It is far better to suffer wrong than to do wrong. A reckoning day will come, and they that persecute you for righteousness' sake shall be terrified and put to shame. Bless the Lord, he hears when men speak evil of you, and also hears the complaint you make to him.

Brother, sister, watch your words. Speak evil of no man. The Bible forbids it. Endure cold treatment and abuse even from false brethren, but 'mid it all BE KIND. There is a Friend that will never fail. And in his habitation is the christian's home. To those mansions I invite you. There he that maketh or believeth a lie shall not dwell. There no cruel slanderer shall separate chief friends.

"There is a land where time shall flow no longer,
Fair land of rest, where partings never come;
Where friends remain, and love grows ever stronger;
O heavenly land! happy, eternal home!"

M. MATHEWS WEAVER.

North Dana, Mass., May, 1864.

For the World's Crisis.

PLAIN BIBLE PROOFS.

No Bible millennium preceding "the great *tribulation*," "the day of the Lord," and the second coming of Christ, who comes at the "times of restitution of all things," (Acts 3: 19–23), not a thousand years after.—Matt. 13: 24–52, and twenty-fourth chapter; Mark 13; Luke 12: 31–56; 17: 24–37; 19: 12–27; 21: 7–36, describe all the great and leading events in their order, down to the time of the great tribulation and signs immediately preceding the coming and kingdom of Christ; but no mention is made of any millennial day first.

Read Isa. 30: 8–11, 14, 15, with 1 Thess. 5: 2–6; which speaks of their prophesying smooth things, and saying "peace and safety; when sudden destruction cometh upon them." Read Jer. 25: 15–33, and 51st chap., with Rev. 18: 1–24, where mention is made of the wine-cup of God's wrath, which all nations for their wickedness have had to drink; of terrible judgments upon all nations for all their abominations, and like a millstone cast into the sea, to be thrown down, and found no more at all;—but no intimation is given of an intervening millennial period. Read Dan. 2: 28–45, and seventh chapter, with Rev. 11: 14–18; which, instead of teaching that these kingdoms growing better, and finally merging into the millennial day, describe them "as broken to pieces together," and blown away like the chaff of the summer threshing-floors, to make room for "the everlasting kingdom."

Read Ps. 2: 1–9, with Rev. 17: 12–14; also Ezk. 39: 11–22, with Rev. 19: 17–21; which describe similar events, with the infatuated and unparalleled opposition of earthly powers to Christ's reign and rule, and of their terrible overthrow at his coming to establish the everlasting kingdom. Immediately after this terrible overthrow of the Armageddon hosts, in connection we have described, then in the next chapter of Revelation the binding of Satan a thousand years,—"then the thrones of judgment," "the first resurrection, and the living and reigning with Christ a thousand years, which from chronology and the description given truly seems to be the only millennial period given; when the saints shall be priests of God, and of Christ, and shall reign with him a thousand years. And at the end of the thousand years, Satan is loosed a little season, who goes out to deceive the nations; who encompasses the camp of the saints, and fire comes down from God out of heaven and devours them; when he is cast into the lake of fire and brimstone. Then is seen the great white throne; and the last resurrection and final judgment take place, when all whose names are not found in the book of life are cast into the lake of fire, which is the second death. Then the new heaven and new earth appear in view, and the new Jerusalem is seen coming down from God out of heaven, "prepared as a bride adorned for her husband." Is not this glorious description of the new Jerusalem something more than a figure? When it is further declared, "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." "And they shall bring the glory and honor of the nations into it."

Brethren and sisters, in view of these things let us be holy in all manner of conversation, make sure work that our names are written in the Lamb's book of life, that our faith fail not, but press towards the mark for the prize; "looking for and hasting unto the coming of the day of God," "looking for that blessed hope, and the glorious appearing;" and heed the admonition, "These things speak and exhort and rebuke with all authority."

S. L. MANLEY.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, May 31, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

PROGRESS OF THE WAR.

Nothing of special interest has transpired in the army for the last few days. It is admitted that the late battles on the Potomac have been the most severe since the commencement of the war. The rebels are very much in earnest, and as unyielding as when the war first began. They seem determined to conquer or die. With them every thing available is employed to aid the army. It is very evident that there must yet be more very terrible fighting before the war closes. The nation is fast rushing toward inevitable ruin. A general bankruptcy and repudiation of debts stares us in the face.

Soon we may expect to see the North rent into various political factions, each trying, by all possible means, to secure the success of his party in the next Presidential election. We may look for the adoption of all measures, excepting christian, to accomplish the object proposed. Truly, "evil men and seducers" are waxing "worse and worse" with a rapid speed. Men are not only "deceiving," but "being deceived."

STATE OF THINGS IN EUROPE.

There is no improvement in the political matters in Europe. They are preparing for war as fast as possible. The Congress called to settle the difficulties between Prussia, Austria and Denmark, only tended to widen the breach, and make a settlement more doubtful than ever. Buonaparte looks on with much calmness, while the other nations are weakening themselves in various ways. Napoleon is yet "master of the ceremonies." He is sure to win in every game. His schemes are deep laid, and most wonderfully executed. He always moves about right, to accomplish his object. He keeps on "the rising tide," and the highest wave, while other powers are sinking all around. He steps firmly, and with great power. The nations of earth tremble before him, and dare not cross his pathway. He knows his strength, and is preparing to put it into active operations.

We may expect to hear more tales of bloody scenes before twelve months pass. The war spirit is pervading all nations and societies. How unlike the cry of "peace and safety" that has sounded out from popular pulpits for some fifteen years past, are the signs and facts in these days; yet the lullaby song is still oft repeated, and many flatter themselves that the "conversion of the world" is really about to transpire. We think it would not have been a greater delusion, had Noah preached the same doctrine just before the flood. It is a sad sight to see the blind leading the blind. May their eyes be opened before it is too late to escape the impending destruction.

When speaking of "European affairs," the Boston *Journal* of May 23d says:—

"The gravity of the situation in Europe can hardly escape attention, even in the midst of our own absorbing crisis. The failure of the conference, now generally conceded, adds another to the bungling measures of England, by which she has succeeded in complicating the Danish question and adding to the burdens laid upon unhappy Denmark.

In the meantime Prussia, flushed with insolence at its success in the war, meditates new aggressions, and will at least be satisfied with nothing short of the complete appropriation of Schleswig and Holstein. So aggravated have the English people become at her conduct, that the extension of the French boundaries to the Rhine would probably be hailed, rather than otherwise, as a fit punishment. If this feeling becomes general, we may be sure that Louis Napoleon is not the man to miss such an opportunity, even if he has not, as many suppose, deliberately maneuvered to bring it about. On the whole, therefore, the position of Europe is troubled, and threatens to become still more so."

INQUIRIES ABOUT THE KINGDOM.

BRO. GRANT:—Will you please to give your ideas upon the kingdom of God as referred to in Luke 11: 20, Rom. 14: 17, and 1 Cor. 4: 20? Are these and other similar passages of the same meaning as Luke 18: 17, Mark 14: 25, and many others which evidently refer to the blessed kingdom for which we are striving? Yours in hope of a home, with you and all of the dear ones, in the kingdom.

M. G. DAY.

Cornish Flat, N. H.

There are some passages in the Bible where the fruits, or nature of the coming kingdom, are called the kingdom; but these cannot appear till after the kingdom is established. The tree must be planted before its fruits are seen; so of the kingdom. We cannot have a kingdom without a king; yet the same word is sometimes rendered king, and sometimes kingdom; in other words, they are used interchangeably. For instance, Daniel is informed, when beholding the beasts seen in vision,—"These great beasts, which are four, are four kings, which shall arise out of the earth."—Dan. 7: 17. In the 23d verse of the same chapter, the interpreter says, "The fourth beast shall be the fourth kingdom upon the earth." Then it follows, as the four beasts represent four kings, the fourth is one of them. But the fourth beast represents "the fourth kingdom"; hence the other three beasts represent the first three kingdoms. Here we learn that the *king* and the *kingdom* are used interchangeably, as the one presupposes the other. This fact, we think, will help us to understand the passages mentioned in the inquiries of Bro. Day.

They read as follows:—"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."—Luke 11: 20. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18: 17. "For the kingdom of God is not in word, but in power."—1 Cor. 4: 20. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14: 17. "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."—Mark 14: 25.

When it is said, as in Rom. 14: 17, that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost," we do not understand that these christian virtues constitute the kingdom, but are the *characteristics* of those who possess the kingdom. These traits of character will be exhibited by all who gain that happy land.

The word *basileia*, rendered "kingdom" in Luke 11: 20, may be rendered so as to represent the *King* instead of the kingdom. For instance, in the *Emphatic Diaglott*, it is rendered,—"But if by a finger of God I cast out the demons, then God's ROYAL MAJESTY has unexpectedly come to you."

SPIRITS IN PRISON.

MR. GRANT:—Dear Sir,—Having read your little tract on the "Soul," I have become much interested in it. It has given me much light. Will you please answer the following questions through the Crisis, and oblige a seeker after the truth?

In 1 Peter 3: 19, we read thus:—"By which, also, he went and preached unto the spirits in prison." Please explain also 1 Pet. 4: 6.

If the spirit in man is not an intelligent principle, that actuates him, how will you dispose of these passages?

Respectfully yours, J. F. H.

The context of the first passage reads as follows:—

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Pet. 3: 18–20.

It will be observed that the pronoun *which* stands for the word *Spirit* by which Christ was "quickened," or raised from the dead. We believe all admit that this is the Holy Spirit. It should also be noticed that the preaching by the aid of the Spirit was done "in the days of Noah," while "the ark was a preparing." Peter says, "God saved .... Noah the eighth person, a *preacher* of righteousness." Noah needed the Spirit of God to assist him in preaching in those days, as we do now. We understand that the same Spirit that was employed in raising Christ from the dead, helped Noah to preach while building the ark.

According to Griesbach, one of the ablest translators, the word rendered "spirits," in the 19th verse, is properly put in the *singular* number,—*pneumati*,—when the passage would read,—"By which Spirit he went and preached to those in prison."

This makes the whole passage, with its context, all plain, and harmonious with the Bible.

It would be a strange theory to advocate, that Christ preached to the Antediluvians during the three days that he was in Joseph's new tomb; and equally strange, if he could at that time preach to any one, that he should preach to those whom his Father had destroyed by the flood for their wickedness. They certainly would be the last class of persons to whom the Lord would offer salvation, even admitting, contrary to the Bible, that they were *alive* when the Savior was crucified.

We now notice 1 Pet. 4: 6.—"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Wakefield renders this passage as follows:—"For this indeed was the effect of the preaching of the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God."

This rendering gives, we think, the simple idea in the text: Some were lead, by the preaching of the gospel, to live holy lives; others continued in wickedness, and will receive "the wages of sin," which is the "second death."

MORALS AT WASHINGTON.

It is a lamentable fact that the morals of those sent to Washington to make our laws and guide the affairs of the nation are, many of them, a set of drinking, gambling, licentious men; having no other qualification for their office but corrupted talent. It it no wonder, we think, that a nation governed by such men should be dashing in pieces before a war tempest. We can hope for nothing better till there is a national reform; but we see no signs of that; but on the contrary, higher waves of wickedness are continually heaving in sight. "The God of our fathers" has been almost set aside in the governmental affairs of our nation for many years. He has borne long with us, but the "wine cup" of his fury is now being poured out, and his enemies are beginning to taste its bitterness. The dregs are yet reserved to end the awful scene. The demons are busy in leading on the workers of iniquity, and preparing for the final scene in the terrible drama.

We copy the following from the *Christian Era*:—

"Is it not exceedingly lamentable, and should it not cause the blush of shame to mantle the cheek of every true hearted, loyal American, to think what scenes of Sabbath breaking, gambling, drunkenness and licentiousness are enacted by men who are sent to the Nation's Capitol as the conservators of her interests and honor. If there is one spot in our land that needs reformation, it is where the great men do congregate every winter, the greatness of many of them, however, seeming to consist in the unholy rivalry of seeing which shall outstrip his competitors in running into every kind of debauchery and filth. We know there are exceptions, and that there are men both in the Senate and House of Representatives, who really love their country, and are men of principle and honor, and who go to Washington with the hope and prayer that they may do something for their country's weal. We honor such men, and they should be honored by all; and God will honor them, and we rejoice that *they* are the sprinkling of salt in these bodies which will preserve them from moral putrifaction, for were it not so, we see nothing to keep them from sinking into one great mass of offensive, rotten corruption.

Do not recent developments prove to the satisfaction of every thinking man, that the time has come when moral character should be more considered in our choice of men who are to fill posts of honor and trust?

Is it not high time to elect men who will look after the interests of the nation, rather than those who will make their official position a stepping-stone to the gratification of avaricious desires, or libidinous indulgence, or profligacy in high life in some of the Satanic shapes it so often assumes in Washington? It is even said that the dissipation and rioting this winter exceeds anything that has ever gone before. If so, when such trials and emergencies are upon us as a people, should not the Lord's children appoint a day of special fasting and prayer for the men at Washington?"

For the World's Crisis.

LYNN, MASS.

BRO. GRANT:—In a former article published in the Crisis, we promised to say something more about the progress of truth in this place; but circumstances over which we had no control have prevented until the present, and now we will endeavor to fulfill our engagement.

Lynn has been a place where the truth has been preached, the standard of the cross reared, the banner of the good news of our coming King unfurled, for many years; and many of those who have been zealous advocates of the cause, like good old war-veterans, are still believing that victory ere long will perch upon their banners, and that eternal deliverance will be theirs in the land for which they have fought. Although hard have been the scenes of conflict through which they have passed, and in which some have fallen or been taken captive by the enemy, still new recruits are being added to their numbers, which fact encourages them to endure as seeing Him who is invisible, knowing the conflict will soon be over.

The cause of truth has recently received a new impetus in this place. We were permitted to spend Lord's day, April 24th, with this people for the first time, and during our ministrations this day we felt that God's special blessing was with us, and that it rested on the audience assembled. At the close of the evening service, we gave an invitation to those who wished for the prayers of christians to make it manifest by rising up, when one young man arose. This convinced us that God was at work, and we appointed a meeting the next evening, in which five more rose for prayers. We continued our meetings every evening during the week, the interest increasing all the time, which resulted in the conversion of sinners and the reclamation of backsliders. Some who the week previous were in the ranks of Satan came over on the Lord's side, and are now rejoicing in the blessed hope of eternal life through Christ; and others, who had lost their hope and were low in their minds, resolved to make another effort to go to the kingdom, and accordingly were blessed in so doing.

May 1st. We had an engagement with the church in East Boston, and thought we should be under the necessity of leaving Lynn to fill that appointment; but after laying the matter before the Lord in prayer, we thought we would try and get some one to supply the desk at Boston for us. So we started for Boston with this idea, and on arriving, to our surprise we met Bro. J. V. Himes, an old veteran in the cause, from the "far West." This was a happy meeting indeed, for after laying the matter before Bro. H., he concluded to supply the desk all day for us. Back we went to Lynn, feeling that the Lord had truly answered prayer.

Lord's day, May 1st, was a good day to the church in Lynn. After the morning service, in which we endeavored to show that immersion was the only scriptural mode of baptism, we repaired to the water, and buried four happy souls in the typical grave, two of whom were my own townsmen. Converts shouted, saints rejoiced, and sinners were made to feel their need of Christ, in witnessing this solemn christian ordinance.

During the ten days we spent in Lynn about a dozen were converted and reclaimed, and we learn that the good work is still progressing. God's great name have all the glory.

Your Bro. in Christ, A. W. SIBLEY.

For the World's Crisis.

THE "ALL-HEALING SPRING."

This is the name of a fountain that gushes from a rock in the hillside and supplies water for the celebrated "Water Cure," named "Our Home on the Hillside," located at Dansville, N. Y. On Sunday, Feb. 14th, a few believers repaired to the "Cure" for the purpose of immersing into Christ Bro. Rogers, of Grand Rapids, Mich., who was an invalid at the cure. The "plunge bath" was filled with water from the "all-healing spring," and there we planted him in the likeness of Christ and raised him again to walk in newness of life. There in the figure of baptism he washed away his sins, calling on the name of the Lord.

For once I think that spring was rightly named. Gushing from the rock, it was a fit emblem of that great fountain of life cleft in the rock Christ Jesus. Bro. Rogers was not baptized in the running stream, or lake, or ocean, but he went near to the fountain cleft in the rock, and was immersed in its liquid waves. 'Twas more like Calvary than Jordan. But whether at Calvary's base or Jordan's waves, may the Lord give him at last the realization of his faith. F. BURR.

Dansville, N. Y.

☞ The human race is divided into two classes—those who go-a-head and do something, and those who sit still and inquire, "Why was n't it done the other way?"

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 24th, $1146.62	
Mrs. C. Taber pd	.50
Mrs. Lucy Sayles pd	8.00
A friend pd	15.00
E. H. Gordon pd	.50
Sr. Reed pd	.25
Geo. L. Teeple pd	1.00
E. C. Gage pd	.25
R. Boardman pd	.50
S. Bassford pd	1.00
Sr. P. W. Bassford pd	.50
Sr. L. Welch pd	.50
Sr. M. A. Lester pd	.25
A. Lester pd	.25
E. Lester pd	.25
R. Clark pd	.25
P. Welch pd	.20
M. Parr pd	.15
A friend pd	.12
C. Nash pd	.25
E. L. pd	.25
J. O. Parker and wife pd	.50
J. Blain pd in tracts	5.00
F. A. Gard pd	.25
Mrs. L. Payson pd	.25
Susan A. Isbell pd	.25
S. F. pd	1.00
L. Nichols pd	1.00
E. A. Marsh pd	.50
Mrs. J. Nason pd	.25

THE TRACT FUND.

BRO. GRANT:—Enclosed you will find — for me and my wife. We have received great benefit from tracts and pamphlets. Almost our entire conversion to the truth, as it is revealed in the word of God, was by getting tracts, and Pauline Theology. As we received so freely, we ought to give just as freely; for God loveth a "cheerful giver." We are glad to see the Tract Fund filling up so fast, and may our heavenly Father bless each and every one engaged in this work, is the prayer of your unworthy brother and sister,

JAMES & CHARLOTTE PAGE.

Teller's Corners, Crawford Co., N. Y.

BRO. GRANT:—I have been much interested in the writings of Bro. Taylor, and others, in regard to the Tract cause. It is one of the best of causes; one that demands our sympathy and hearty co-operation. The Lord has been very good to me, therefore I wish to do something for him; and believing that I can spend money in no way to so good advantage as in the distribution of tracts, I enclose fifteen dollars for the Tract Fund.

Vernon, Vt. A FRIEND.

For the World's Crisis.

A NEW BOOK, And a Valuable One.

For many years I have been preparing a work with the following title, viz: "A Catalogue of American Works on Prophecy." The ground covered in my collection of titles embraces all books, pamphlets, bound or unbound, and all valuable tracts and tractates on the question of The Signs of the Times, The End of the World, The Lord's Second Coming, The Restoration of Israel, The Millennium, The Kingdom of God, The First Resurrection, together with all kindred and collateral subjects relating to or bearing on the same. American reprints of English works are also included, and each edition of the various works is noted, date and page being given. Accompanying each title, brief expository and critical notes are intended to be given and all important works on either side of the question involved in discussion specially noted, while the time indicated by the several writers for the consummation is in each and all instances stated.

The design of this volume will be to exhibit the extent and variety of prophetical reading, writing and publishing in this country; to call attention to the best works extant on the subject of prophecy, and also to serve as an advertising medium for all authors of every description who may have issued, or shall issue, works of this class. No other work of the kind has ever been published, save Brooks' Prophetical Dictionary, put forth in London about thirty years ago; a general work, now out of print, and not at all complete in its style, and list of American authors. My volume will give full titles, style of binding, date, number of pages, various editions, criticisms, etc., etc. The following may serve as a specimen and also present a guide for others.

IRVING. REV. EDWARD, of England. For the Oracles of God, four orations. For judgment to come, an argument in nine parts, 427 pp., 8vo., New York, 1825.

In the celebrated minister's usual gorgeous style of eloquence; contains millenarian sentiments, and is dedicated to Chalmers.

Having for six or eight years ransacked almost every editor's room, public or private library of any great extent, and bookseller's list, in New England, for titles, corresponding in all directions with scores of persons, and run up my list to about seven hundred; I now call on all writers, and persons of this class, to aid me in completing this volume for publication. No Bibleotheca, or catalogue extant, has been of any service to me in this work, hence my labors have been abundant. But I cannot travel any more to search and prosecute inquiry. Nor is there any need to do so. Let every prophetical journal in the land give this notice one or two insertions, and all persons, who have written and published on prophecy, send either the works themselves to me by mail, or send me full titles, etc., with brief notice of contents, for use and advertisement. Thus every person's work will be advertised in thousands of copies of the catalogue, and scattered in all directions. For this the author, or his friends, can well afford the trouble, or even the gift of the book, as it will pay. I shall complete the list for publication by July 4th; all sent after that will be too late for insertion in the first edition. I do this work for the glory of God, and the honor of his cause, not expecting to realize any thing from its publication.

The volume will be afforded at the lowest possible cost to all. Will ministers, authors, editors, and all others aid me in the task? More especially do I want titles of all works published within the past five years, particularly those of a local character, not widely circulated, or known hitherto. Be careful to give full title, style, whether 8vo, 4to, 16mo, etc., pages, date of each edition, the number of editions, where printed, and state the main features of the book, whether millenarian or no, and the author's dates for the end. Send the book if you can afford it, as this is better still for you and me.

All papers giving this one insertion, and calling attention to the same editorially, and mailing me a copy prepaid, will confer a favor on the cause at large, and receive a copy of the book when issued, gratis. Will the *Advent Herald*, the *Herald of Life*, *Advent Harbinger*, *Voice of the West*, *Israelite Indeed*, *Prophetic Times*, *Millennial Banner*, and every other paper interested, please copy, and give notice?

DANIEL T. TAYLOR.

Rouses Point, Clinton Co., N. Y., May, 1864.

For the World's Crisis.

HOW TO SWEETEN LIFE.

O! how glorious to make every thing pleasant, to throw sunshine upon every cloud, sweeten life by smiles. Kind words and sunshine make joy to spring in your path and love to glow on every face. Instead of showing angry feelings to the boy who sweeps dirt upon you, say to him with a smile, "My little fellow, be careful," and pass on. Depend upon it, the boy will not trouble you again. To the man who puts his double fist in your face, say, "My dear sir, have more respect for yourself," and it will change his mind in a moment. Do you ever meet with a person down to the heel? Squeeze his hand, and point him to an acre of sunshine, resting on the far hills. Has poverty brought your friend the blues? Open your heart and your purse. A large heart and dollars from your purse will sweep the cloud from his face.

Sweeten life, I repeat. There are sorrows and pains and disappintments enough, in all conscience, without your adding to the amount. There is a loud call for smiles, love, kindness, sweet words and cheerful looks. If you have nothing else, these you can bestow, and add a large amount to the stock of human comfort and human happiness.

Kennebunk, Me. C. M. SWETT.

For the World's Crisis.

EXCITEMENT ABOUT THE END.

We have read the statement, and heard it made repeatedly, that the *excitement* about the Lord's immediate coming, among those who are looking for him in the past and present, has been and is uncalled for; and certain bad effects are declared to have followed, such as leaving crops unharvested for a time, giving away money and other property, spending too much time in attending religious meetings, etc., etc.

Now, really, these are grave charges, and perhaps they can be sustained against some, yet we incline to the opinion that they do not lie equally against all. *Over* or *undue excitement* is certainly to be deplored, and, as far as possible, avoided; but what shall be said concerning the masses who have not been duly excited upon the subject of the Lord's coming, or other wholesome religious subjects? Any ground for complaint here? We fear that those looking for their Lord are not *sufficiently excited* upon or by this great truth—"The Lord at hand," the resurrection near. Great excitement has prevailed upon this subject; the influence of "this gospel of the kingdom" has been world wide, and the study of prophecy and its manifest fulfillment has afforded ample occasion for excitement on this very important subject.

That such an excitement was foretold in prophecy is abundantly plain. Hence, it turns to us as an *evidence* of the end near. "This gospel of the kingdom shall be preached in all the world *for a witness unto all nations*; and then shall the end come." Matt. 24: 14. Other Scriptures might be quoted.

The evidence of the deep and wide-spread interest that has been and is being felt upon this subject, and of such a character as to compel the admission of the *fact*, even on the part of those averse to having it so, has been met by the following statement: "Just such excitements have often prevailed, and passed away as this will after a short time," and thus they seek to assure themselves of "peace and safety" when sudden destruction is near. This, however, is as a statement entirely false. No such excitement as has prevailed during the lifetime of the present generation, based on such considerations and arguments, has been known during the past eighteen hundred years. An extensive excitement there was in the tenth century which was great and disastrous in its effects, but it was not a parallel to this, as its origin was entirely different. It was the result of what might be called a "*temporal millennium theory*," a sentiment we oppose as Adventists. In proof of my statement I here subjoin Mosheim's account of it, that will fully justify my statement with reference to its origin and character. Let the candid read carefully, and see if it is or can be considered a parallel to our own times.

See Mosheim's Chruch His., Vol. 1, chap. 3, Sec. 3, p. 248.

"That the whole christian world was covered at this time with a thick and gloomy veil of superstition, is evident from a prodigious number of testimonies and examples, which it is needless to mention. This horrible cloud, which hid almost *every ray of truth* from the eyes of the multitude, furnished *the priests and monks* with many opportunities of propagating absurd and ridiculous opinions, *which contributed not a little to confirm their credit*. Among *these opinions*, which so frequently dishonored the Latin church, and produced from time to time such *violent agitations*, none occasioned such a *general panic*, or such dreadful impressions of terror or dismay, as a *notion* that now prevailed of the immediate approach of *the day of judgment*. This notion, which *took its rise* from a remarkable passage of St. John (Rev. 20: 1–4), and had been entertained by *some Doctors* in the preceding century, was advocated by *many* at this time; and spreading itself with an *amazing rapidity* through the *European provinces*, it threw them into the deepest consternation and anguish; for they imagined that St. John had clearly foretold that, *after a thousand years from the birth of Christ*, Satan was to be let loose from his prison; that Antichrist was to come, and the conflagration and destruction of the world were to follow these great and terrible events.

Hence prodigious numbers of people abandoned all their civil connections, and their parental relations, and giving over to the churches or monasteries all their lands, treasures and worldly effects, repaired with the utmost precipitation to Palestine, where they imagined that Christ would descend from heaven to judge the world. Others devoted themselves, by a solemn and voluntary oath, to the service of the churches, convents and priesthood, whose slaves they became in the most rigorous sense of that word, performing daily their heavy tasks; and all this from a notion that the supreme Judge would diminish the severity of their sentence, and look upon them with a more favorable and propitious eye, on account of their having made themselves the slaves of his ministers.

When an eclipse of the sun or moon occurred and happened to be visible, the cities were deserted, and their miserable inhabitants fled for refuge to deep caverns, and hid themselves among the craggy rocks and under the bending summits of steep mountains. The opulent attempted to bribe the Deity, and the saintly tribe by rich donations conferred upon the sacerdotal and monastic orders, who were regarded as the immediate vicegerents of heaven. In many places temples, palaces and noble edifices, both public and private, were suffered to decay, and were even deliberately pulled down, from a notion that they were no longer of any use, since the final dissolution of all things approached. In a word, no language is sufficient to express the confusion and despair that tormented the minds of miserable mortals upon this occasion.

This *general delusion* was, indeed, *opposed and combatted by the discerning few*, who endeavored to dispel these groundless terrors, and to efface the notion from which they arose in the minds of the people. But their attempts were ineffectual; nor could the dreadful apprehension of the superstitious multitudes be entirely removed before the conclusion of this the tenth century. Then, when they saw that the dreaded period had passed without the arrival of any great calamity, they began to understand that St. John *had not really foretold* what they so much feared."

Is it *fair* to quote this as a parallel to the Scriptural and wholesome *excitement* that now is felt by the *few* on the Lord's coming?

Stanbridge, C. E. CHAS. P. DOW.

For the World's Crisis.

PIONEERING.—No. 4.

April 7th. Started for Floyd, designing to stop and preach where Bro. Hough and myself stayed all night on the other trip on the account of high water. Left the cars at Jessup, and stayed with Bro. Billings, but finding no passage across the prairies through mud and rain, took the next train for Cedar Falls. It was still raining, and few teams in town, and the stage was crowded. I turned my course towards New Hartford, and stayed at the pilgrim home of Bro. E. Dunham. I was strongly urged to remain over Sunday, but felt like pushing on. This Bro. took me on a piece to Bro. Brayton's, and he carried me some five miles further, when I started on foot, having yet some forty-five miles to travel. Stopped at a school-house and wrote on a black-board—"Five dollars' reward for a text in the Bible that reads, Immortal soul," etc., etc., thinking as I could not stop to preach, that this on the next day might call some one's attention to searching.

Traveled on some six miles, and found a preacher of the old Christian order. Thought him quite cool, but learned afterwards he had heard that I was a Copperhead and would refuse to take greenbacks. Strange that because a person cannot take life, and believes that Jesus was right when he said, "Blessed are the peacemakers," such prejudice will run into superstition and bigotry not easily thrown off.

As to my position, I am a pilgrim and a stranger, having no sympathy with the rebellion, and no desire to participate in war or politics, or gambling festivals, etc., etc. Is not this coming out from the world as we ought to? But there is a change from what it was four years ago. Men are sick of that kind of preaching. Now we can pray in peace as God directed, that we may lead a peaceable and quiet life, and not a fighting one.

I arrived that night at Bro. Culver's, on the Shell Rock, and in the morning he took me to Spring Lake, among the old christians, in time for meeting. Here I met with Elder Skilling, their preacher, and he would have me preach in his place. I was well pleased with my new acquaintance and the liberty I enjoyed; having my training under this school of theology, it seemed much like home. I like the *true ones* for the principles of the organization, i. e., christian character, being their only test of fellowship and membership. One brother kindly took me on my journey till I obtained a chance to ride through to Floyd, some thirty miles, in time to give notice for meeting and preach that evening.

April 11th. I had the pleasure of burying with Christ in baptism Bro. J. R. Preston and wife from the United Brethren. When men get the key note, i. e., that man is mortal, and when dead he is dead all over, they see that a little water sprinkled on the forehead will not figure forth the resurrection in any sense whatever; they realize, too, that obedience is better than sacrifice; thus they walk down, die, and are buried, and the end will be everlasting life.

I preached three times, received five into the church, made arrangements for the discussion the fourteenth of June. Started home some ninety miles on horse-back, which is a new and hard way for me to travel, but arrived at home in time to preach on Sunday, since which I have preached every two weeks, and the balance of the time have labored near here or at home, attending to my work, as I have put in wheat and oats that I may not want in winter time.

I heard a lady from England lecture the other night, in which she told a dream she had some fifteen years ago, while employed as a home missionary. She said she saw kingdoms in a great commotion, and the people rushing together, brother against brother; the pulpits reeled like drunken men for want of truth; the people fled from them, and the strife went on till nearly all the world was engaged in it. Then she saw a man in the clouds of heaven who took out his sword and said he could make war, and he could make peace. Then the people tried to get away from him, and hide, but they could not. She said the strife commenced in America first. Then a voice said to her, "Arise, and go to the land shadowing with wings." She awoke, determined to come on to this country, and did so soon, and thought no more of her dream till the firing on Sumter.

I heard another lecturer say that when the people would observe the laws of health and physical development, and improve the human family, then Christ would come in the flesh. And in conversation with this Dr. Andrews, he told me that Eld. M. Hull, after a debate with one of their men on Spiritualism, went to Battle Creek and told his brethren that he was so influenced in that discussion, that if they would pray for him that the spell might go off, and if God would forgive him for it, he would never debate with another Spiritualist. "But," says the Dr., "he could not get rid of it, and is now doing a great work for us."

Thus we see that it was not the force of argument or of truth, but that he was mesmerized. If men of ability and knowledge can be so bewildered, who know the truth that the dead know not anything, I wonder not that men of the popular faith are drawn into the vortex of ruin. Will not others depart from the faith being duped by the Devil? How can men expect to escape when they grant and teach the foundation of Spiritualism, that men are alive when dead, and know more when dead than when alive?

The antidote must be *preached*, that "the dead know not anything." Ministers must be sustained, papers and tracts also must be spread. Bro., will you help? If not, God

will call on you in the judgment about it. Shall efficient laborers quit the field for want of means, and you spend God's money for fashion and fun? May God help us to storm Satan's camp. PETER S. W. DEYO.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—May grace, mercy and peace be multiplied to you and the readers of the Crisis, and to all who love God and the blessed Jesus Christ, their Lord and ours. I thank my God for the privilege of seeing and reading the World's Crisis, so full of instruction on that subject, which of all others is so interesting to my heart. It does me good to see and read the names of old tried friends, and to learn they are still in the faith, and in the good work of the Lord. I am glad we have a paper free from contention, strife and bitterness, and yet open to all. Go on, Bro. Grant, in the course you have pursued; be bold, independent, tender, yet faithfully proclaiming the truths of God's word. God has blessed you in your efforts, he will still bless you, and the pleasure and truth of God will prosper in your hand.

I have been in and around Springfield, Chicopee, Wilbraham and Palmer, for four weeks. Have had much to encourage and much that was trying in divisions, contention, and strife about words and ideas. These produce hardness and coldness towards each other, so that brethren do not love each other, do not love to meet together. O! when will our Advent brethren renounce this spirit of contention, and love as brethren? Think and let others think; speak and let others speak; act and let others act, and yet love fellowship and hold on to and meet with, pray and worship with them.

The Lord hasten the day, is my prayer, and I will do what I can in my feeble way to bring it about. I am determined to lay aside and discourage others from riding all hobbies; and to speak the truth in love with a kind spirit to all, let their views be what they may. I do not expect everybody will see just alike until we are changed into the image of Jesus at his coming. While we remain in this imperfect state, it becomes us to bear and forbear, to overlook and forgive, and be bearers of each other's burdens, and help each other's joys, thus fulfilling the law of Christ.

Yours, B. SPAULDING.

Springfield, Mass.

From Bro. H. Franklin.

BRETHREN AND SISTERS:—Do you love the Lord? Many will say, Yes, I love the Lord. Do you keep his commandments? For Christ says if we love him we shall keep his commands; and what are they? He says the first and *great* commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And the second is, "Thou shalt love thy neighbor as thyself."

Are *we* doing *all* this? Some say, I love the Advent brethren, but I do not think much of the Methodists, for they do so and so. Is it right that we should condemn them and all other denominations, because they do not see as we do? We may offend some of Christ's lambs. All do not see alike, yet they may be good and love God, and in due time he will bring them into his truth and save them in his kingdom.

O! brethren, let us have charity, remembering it is those who love God and keep his commandments, that will have a right to the tree of life. Let us examine ourselves and see if the Lord approves of all we do and say, and square our lives by his word, preparing for his coming and kingdom, which, I believe, is not far distant; when the same Jesus that ascended from the Mount of Olives, will come again in like manner, and take his weary children home to rest in that blessed land of promise. Yours in hope of redemption,

H. FRANKLIN.

From Bro. R. H. Nye.

BRO. GRANT:—I have received four numbers of the World's Crisis, and I can say truthfully that I never read four numbers of any other paper with so much real pleasure; and I think I might add profit. Every line of the Crisis is healthy in tone, and sound in the doctrines of the Bible. Every week I read with renewed interest the articles written by its able correspondents. The Crisis was first recommended to me by Bro. Randall Curtis, in January last. Bro. Curtis ought to have my name credited to him. I am at a loss to know why he ever sent me an Advent paper; as he visited me last fall, and must have known that I was very much opposed to the *peculiar* doctrine, called Adventism. The good Lord, whom he worships, must have told him there was hope in my case.

I see that there is one other source from whence I received great light on the writings of the good book, viz., a large bundle of tracts which Bro. Curtis disposed of at my wife's father's. I would say that he appears to be a very good and upright man; and I hope as his case is known to the readers of the Crisis, that all who can will aid him in procuring an artificial leg. R. H. NYE.

From Sr. F. A. Gard.

BRO. GRANT:—Enclosed please find twenty-five cents for the tract fund, and allow me to say through the Crisis to my beloved brethren and sisters scattered abroad, that I too am striving to gain that kingdom that is to be under the whole heaven.

I believe much is being done by the Crisis and those noble tracts to bring men to a knowledge of the truth, and should therefore be sustained by all who feel an interest in the salvation of their fellow-men. I hope that when the Master comes, he will find us all with our lamps trimmed and burning, prepared to meet him with joy and gladness. I long for that time to come, when earth shall again bloom in Eden beauty, and when sickness, sorrow, pain and death shall have flown away. May the Lord bless every effort that is made to scatter the good seed of the kingdom. F. A. GARD.

Earlville, Ia.

From Bro. G. F. Godfrey.

BRO. GRANT:—I wish to say a few words through the Crisis to the friends of truth, living in the west; those of them in particular, who really desire to have the cause strengthened, the Scripture explained, practical and vital christianity increased. Brethren, are we doing our whole duty? If we really believe that time is so short, is it not important that we try in all things to walk honestly as in the day, freely giving time, talent, money, any, and all things we possess, that the greatest amount of good may be done in the *least possible time?* We cannot estimate the power of influence. Life is made up of little things, every moment having its duties and responsibilities; but we all may add *something* to the storehouse of the Lord. Then let us cheerfully support our ministry, also sustain our publishing institutions, by scattering their publications with such energy and unity of purpose, that the mystified traditions of heathen mythology shall wilt away before the plain teaching of the word. To this purpose may we concentrate our united efforts, and the Lord will abundantly reward both in this life and the world to come.

Yours in hope, G. F. GODFREY.

Exeter, Wis.

From Sr. M. M. Weaver.

BRN. AND SRS.:—Peace be with you all. Amen. God is good. His care is over all them that put their trust in him. He, like a father, pitieth his children. O! how glad I am that my Savior can be touched with the feelings of our infirmities, and that he is still the pitying Christ he was when he dwelt among men. Here at Bro. Streeter's pilgrim home I find a poor weary child,—one who has not walked a step for nine years; and how glad would her friends be if JESUS should come this way and say, "Rise, stand upon thy feet!"

Sr. S. B. Weaver wishes me to say to the friends of Jesus who have written her, that she is to be addressed at North Dana, Mass. Pray for her. Sr. W. wishes to inform her friends that their letters have been received, but she is too sick to answer them. Sisters in Christ, *keep writing*. Your letters cheer the suffering ones. Better spend your time thus than at "fancy work."

M. M. WEAVER.

North Dana, Mass., April.

From Bro. S. D. Daniels.

BRO. GRANT:—I have been pretty sick with the measles, and I am not well yet; am very weak yet, which accounts for my not being in the field in the past, but am trying to start again. I want the prayers of all praying men and women, that I may be able for the work assigned me, and do it with patience and godly fear, leaving the result with the Lord. O God, help me.

Your brother in Christ, praying for help, and expecting it at the hands of God,

S. D. DANIELS.

From Bro. M. B. Czechowski.

BRO. GRANT:—I take this last opportunity to write you a line. In a few hours, we expect to be on the sea, but God is the God of the sea, as well as the land, and he will bless us on our way, we believe, as he blessed Paul when he sent him to Rome. Oh! dear brother, pray for us.

Your brother, M. B. CZECHOWSKI.

Williamsburgh, May 14th, 1864.

Obituaries.

CHARLES COVELL.

Died at Wilton Junction, May 9th, of scarlet fever, Charles, only son of Bro. and Sr. H. L. Covell, aged six years.

Little Charley, thou art sleeping
In thy cold and silent bed,
Holy angels now are keeping
Sacred records of the dead.

Peaceful be thy silent slumber,
Taken from the earth's rude strife;
We thy name henceforth may number
In that blessed book of life.

We have parted—not forever;
Soon thy sacred dust shall rise;
Then we'll meet where none can sever,
Join the ransomed in the skies.

S. K. GIBSON.

ROBERT I. CURTIS.

Died in the hospital, at New Orleans, Feb. 6th, 1864, Robert I. Curtis, of Richmond, Me., aged thirty-two years.

Robert enlisted in the service of the country, and bade farewell to the "dear ones at home." Not being able to bear the hardships of the army, he was discharged from service, and expected soon to be at home again; but death had marked him for his victim, and far from the dearest objects of his love he sleeps, to awake when Jesus' voice shall penetrate the grave and bid the sleepers rise. A dear companion, one beloved child, and other grief-stricken ones, mourn his loss. May God's grace support them in this trying hour. R. R. YORK.

EUGENE C. TAYLOR.

Died in Lafayette, April 24th, of diphtheria, Eugene C., son of Thomas C. and Elizabeth Taylor, aged ten years and four months.

His father and little brother sleep by his side. He leaves a mother to mourn his loss. May the Lord sustain her in her deep afflictions.

Services were attended by Bro. Edwin Wood.

A. G. HOLLAND.

MARY W. CARPENTER.

Died in Providence, R. I., May 9th, 1864, Mary W. Carpenter, aged sixteen years, one month, and twenty-one days.

The subject of this notice experienced religion soon after she was taken sick. She desired very much to be baptized, but never became sufficiently strong to go to the water. She has left a brother, about fourteen years of age, who very much feels his loss. The funeral was attended by Eld. B. F. Sumerbell, who delivered a very consoling discourse. C. H. SWEET.

POPULATION OF ROME.—By a recent statistical account, there are included 48,000 cardinals, prelates, priests, abbes, monks, and persons receiving greater or less income from the church; 10,000 women of religious orders; 1000 beggars, who pay for a first class patent, empowering them to exercise their professions upon the steps of St. Peter's; 6000 beggars who pay for a second class patent, admitting them to practice at the doors of the other churches, before the theatres, in the streets, and other public places; 2000 women who live by serving as models to painters and sculptors, or by begging when that resource fails; 4000 soldiers of all nationalities; 30,000 servants; 20,000 Jewish "pariahs;" 50,000 Romans, called citizens, but having no part in administering the government, and most of them in a condition bordering closely on misery.

JEWS.—Jacob Saffi, a Jerusalem Rabbi, is in Australia, collecting funds for erecting Jewish buildings on Mount Zion. The Rabbi speaks English, and converses fluently in Hebrew, German, Spanish, Italian, and Arabic. There are now nearly 8000 Jews at Jerusalem. An opinion prevails amongst them that Scripture warrants a belief that the Holy City is to be re-established on Mount Zion.

RECEIPTS.—A hot shovel held over varnished furniture will take out white spots.

A bit of glue dissolved in skim milk and water will restore old crape.

Ribbons of any kind should be washed in cold soap-suds and rinsed.

If your flat-irons are rough, rub them well with fine salt, and it will make them smooth.

Oat straw is the best for filling beds, and should be changed once a year.

If you are buying a carpet for durability, choose small figures.

A bit of soap rubbed on the hinges of doors will prevent their creaking.

Scotch snuff put in the holes where crickets come out will destroy them.

Half a cranberry bound on a corn will soon kill it.

Summary of News.

FOREIGN.

Liverpool May 14th, Queenstown 15th.

THE DANO-GERMAN WAR.

The Conference met again in London on the 12th. The *Daily News* says the Conference approached the question of the political future of the Duchies. The discussion which took place, however, did scarcely more than to make evident the immense divergencies of views of the several powers, and the difficulties which would attend the arrangement of acceptable terms of peace.

After sitting thirty-one hours, the Conference adjourned to May 18.

It was rumored at Paris that Austria and Prussia, in the Conference, declared that under the events of the war they considered themselves released from the treaty of 1852. Russia and England maintain that treaty.

Three Austrian war vessels had arrived at Cherbourg.

It is estimated that there are now lying blockaded in the Baltic ports of Germany no less than eight hundred vessels; and the whole grain traffic of the north of Germany has been thrown into complete disorder. A fall of 70 per cent in the price of grain has taken place in consequence of this condition of things.

Liverpool May 18th, Queenstown 19th.

The Conference held a three hours session on the 17th inst. All the members were present. The *Daily News* says they can hardly be said to have advanced a single step and the prospect of an agreement is as distant as ever. No common basis of discussion has yet been agreed upon. The Germans repudiate altogether the treaty engagements. The Conference adjourned to May 26, when more than half the time fixed for a truce will have expired.

Fears for the fatal termination of the Pope's malady have greatly increased.

It is asserted on good authority that Prince Frederick Charles of Prussia has been appointed commander-in-chief of the Dutch.

DOMESTIC.

North Anna River, May 25th. The army of Gen. Grant is gradually working its way toward the South Anna River.

There was a good deal of sharp skirmishing last night between the Second and Ninth Corps and the enemy. Cannonading had been kept up all day between the rebel rear-guard and our advance—evidencing that Lee intended to contest every point of our forward movement, but Gen. Grant moved too rapidly and determinedly to allow obstructions materially to hinder his advance.

We have possession of the Virginia Central Railroad west of Saxton's Junction.

The rebels burned the bridge below the North Anna last night.

We took one thousand prisoners yesterday. Everything looks hopeful.

Fortress Monroe, May 25. The steamer George Washington, from Bermuda Landing, reports that yesterday afternoon at 2 o'clock, Fitzhugh Lee with 2000 cavalry attacked our garrison at Wilson's Landing, and came near overpowering our forces, though they fought valiantly with the aid of one gunboat. At 4 o'clock reinforcements arrived from Fort Powhattan, and the fight continued with great severity until 7 o'clock, when the enemy were repulsed in great disorder, leaving 200 or 300 wounded on the field. Our loss was 40 wounded.

New York, May 27. The *Times'* dispatch says the rebels have been discovered in a strong position covering Saxton's Junction, with their right resting on Little Swamp and the left on Little River, a rapid and rugged stream. Thus situated they can make a strong resistance to Gen. Grant's advance, though there is no reason why the position cannot be flanked.

The *World's* dispatch says Lee's army is between the stream called Little River and South Anna. Yesterday morning there was every indication that the enemy intended to give battle, but our reconnoissances gave evidence that Lee was retreating to the south bank of the South Anna river; but whether to make a stand there or fall back to the defenses of Richmond was unknown.

Our extreme front was at Taylorsville Station, less than twenty miles from Richmond.

The *Herald's* correspondent says the struggle for Taylor's Bridge, over the North Anna, was severe and contested on the rebel side with much spirit. Law's and Longstreet's corps were posted in strong earthworks, and appeared to think that they could hold them, but Gen. Birney's division advanced against them. The rebels opened a terrible fire; still our troops advanced, and at the point of the bayonet carried the redoubt, bayoneting the rebels in the intrenchments and taking many prisoners. Gen. Hancock congratulated Gen. Birney and his men for their bravery.

The rebels retreated across the river on Taylor's Bridge, and an assault on the bridge was immediately made by the 4th Maine regiment. A sharp skirmish ensued and the bridge was carried.

At 11 P. M. the rebels returned to recover the bridge, but in twenty minutes were driven back. At midnight they came again in stronger force and drove our men away, but the 7th N. Y. heavy artillery came up and the rebels were soon forced to retire.

At 7 o'clock next morning Gen. Birney crossed his division, and soon after the whole of Gen. Hancock's corps was on the other of the North Anna, one part within 400 yards of the rebel intrenchments.

The *Herald's* correspondent says our losses on the 23d and 24th do not exceed 500 in killed, wounded and missing, while that of the rebels amount to that in killed and wounded, and we have about 1000 prisoners.

The *World's* dispatch, dated 25th, says the entire army is on the south bank of the North Anna.

LATER.

There is considerable picket firing on our centre, but no batteries have opened yet. The Fifth and Sixth corps are advancing, and will soon determine if there is to be a fight.

New York, May 28th. The *Tribune's* headquarters dispatch, dated May 25th, 11 A. M., says at the time Gen. Birney's division carried the rifle pits and North Anna bridge, our right wing, under Gen. Warren, advanced, cutting the Virginia Central Railroad and establishing himself in position at Noel's Station. The rebel line forms two sides of a triangle, its apex being opposite Oxford, where Gen. Burnside crossed on the night of the 24th.

From the apex of the rebel line its right wing extends northeasterly, crossing the Fredericksburg Railroad, and covering the Junction. Its left wing extends northwesterly, cutting the Central Railroad, and facing north-west.

Gen. Hancock confronts the enemy's right wing on our left, and his line extends parallel with that of the enemy across the railroad.

Gen. Burnside's line is in a position opposite the apex of the enemy's works, and faces southward. The enemy's works front Gen. Hancock and can only be carried with great loss.

The *Tribune's* dispatch dated near Hanover Junction, 25th, 9 A. M., says Gen. Hancock, on crossing the North Anna, was in position before night along the Bull Marsh Creek, half a mile beyond the river.

Preparations for an assault upon the enemy's works were made, but a tremendous thunder storm prevented its execution.

Gen. Warren holds a position along the Gordonsville Railroad.

Several lines of the enemy's works, abandoned by them, are in our possession. They are very strong in front of us, however.

Gen. Grant's headquarters are beyond the North Anna, near Jericho Mills.

Gen. Sheridan and his cavalry have been heard from. He destroyed a large amount of property and rendered useless some distance of the Danville Railroad. The enemy's cavalry were unable to offer any opposition.

WASHINGTON, May 30—0.30 A. M.

To Maj. Gen. Dix:

No official dispatches from the Army of the Potomac have been received since my telegram of Saturday evening.

A telegram from Gen. Sherman, dated near Dallas, yesterday 29th, 7.30 A. M., reports that on Saturday an engagement took place between the enemy and McPherson's corps, in which the rebels were driven back with a loss to them of 2500 killed and wounded left in our hands and about 300 prisoners, Gen. McPherson's loss being not over 300 in all.

(Signed) E. M. STANTON.
Secretary of War.

The *Herald's* correspondent says the wounded rebel officers say their losses in the late battles reach 30,000; also that the rebel army did not expect such persistent fighting by our army, and attribute the change to Gen. Grant. They are much dissatisfied with it.

New York, May 30. The *Tribune* learns from Washington that the disagreements existing between the French and their allies in Mexico are daily increasing. The Mexican forces were constantly augmenting, and are all ready for action. The French and their allies instead of gaining any advantages lately, had been routed in the States of Tobasco, Chiapas, Campeachy, Oaxaca, Jalisto, and Tamaulipas. Their communications are interrupted, and the patriotic Mexicans are far from submitting to the French.

NEWS FROM REBELDOM. All the actors in the Richmond theatres have been impressed into the rebel army and the theatres closed.

A special correspondent of the Richmond *Enquirer* is very much dissatisfied with the conduct of Gen. Grant, and says that any other General but him would have retreated and acknowledged himself whipped.

A company of two hundred and fifty criminals has been raised in the Richmond jails and sent into the field.

The rebel wounded in Richmond, and at the adjoining hospitals are in want of almost everything that necessity could mention.

The *Southern Churchman* says if Lee and Johnston meet with disaster the Confederates may reach the conclusion that longer strife on their part is vain. Even a drawn battle, it says, would be disadvantageous to the rebels, for the resources of the United States would prove too much for them in the end.

☞ Another "crisis" is apprehended in Canada and another ministerial change, the tenth within two years. The public securities of Canada, which five years ago were sixteen per cent, premium, today are only worth ninety, and things in the province are in a bad way generally.

MARRIED.

In Castleton, Vt., May 25th, by Eld. S. G. Mathewson, Mr. ALLEN PROCTOR, of Fairhaven, Vt., to Miss CHARLOTTE E. WOOD, of Castleton.

In Richmond, by H. D. Reed, Bro. ORIN SHEPARD and Sr. MINERVA CURTIS, both of Richmond.

Notices.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport. I will publish the team arrangement more definitely hereafter. Come praying and expecting a blessing.

JOS. D. BROWN.

Grove Meeting in Iowa.

A grove meting (of brethren and sisters who love the truth, and are looking for the Lord), will be held on the farm of Bro. Samuel Eagleberger, in Milford Township, nine miles north west of Nevada, Story Co., Iowa, on June 3d, 4th, and 5th. A number of preachers are expected to be present. We give an affectionate invitation to all the brethren and sisters of the precious faith in this section, and will take care of all who come. Any information that may be desired as to the route from Nevada or other points, will be cheerfully given.

In behalf of the Brn., T. W. SMITH.

Maine Quar. Conference.

The Maine Central Quarterly Conference will be holden at South Livermore, commencing Thursday, June 9th, at half past three o'clock P. M., and hold over the following Sabbath. Brethren will please call on Brn. D. M. Hanscomb, Silas Timberlake, C. Dennen, A. Soper, Z. Campbell, or Chas. Boothby. Teams will meet those coming on the cars at North Leeds. Watchmen, and brethren of other conferences, are invited to attend.

Come, brethren and sisters, let us endeavor to meet with our brethren at South Livermore in the spirit of the Lord, that he may own and bless us, and we be enabled by his grace to encourage and strengthen each other on our pilgrimage.

D. W. GRIFFIN.

Iowa Christian Conference.

The third quarterly meeting of the Iowa Christian Conference will be held at Manchester, Delaware Co., Iowa, to commence June 3d, and continue over Lord's day. Strangers may inquire for Bro. Cooley, near the depot.

Will the brethren and friends send on requests for grove and two days' meetings, as I wish to make timely arrangements, for I still contemplate making a tour through Illinois to Michigan.

PETER S. W. DEYO.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come all, with praying hearts, expecting to do good and get good.

N. A. HITCHCOCK.

Wisconsin Grove Meeting, and Quarterly Conference.

Our next quarterly meeting will be held in connection with a grove meeting, on Castle Prairie, Sauk Co., Wis., near the residence of Brn. Thomas and Pierce, to begin June 3rd, and hold over Lord's day. Several ministers will be present.

W. SHELDON.

Meeting in Reading, Mich.

To the friends of Jesus living in Cambria, Reading, Allen, Algansee, Camden, and Woodbridge, Hillsdale Co., Mich., would say that there will be, Lord willing, a meeting held at Reading village, the first Sunday in June, at 10 1-2 A. M. This meeting will be held either in the school-house or the Free Will Baptist church. We hope to see all at this meeting full of faith, hope, and zeal, which is according to knowledge, ready to work for God and the salvation of perishing souls. Come one, come all! A. N. SEYMOUR.

Conference.

The Eastern Maine Conference will be convened at Exeter, at the Chamberlain meeting-house, so-called, to commence June 9th, at 5 P. M., and continue over the following Lord's day. Our preaching brethren are ardently desired to attend, and all others who possibly can from other portions of the country, and preach to us the word of God in sincerity and humility. God has blest us in that place of late with redeeming grace. To him be all the glory.

In behalf of the conference, I. DAMMAN.

Notice.

The Lord willing, our next quarterly meeting will be held in the city of Winona, in the county of Winona, Minn., to begin June 8th, and continue over the next first day of the week. Elder J. V. Himes will be there to preach the word. The brethren and sisters in the several sister churches are invited to attend, as ample provision will be made to accommodate the brethren from a distance. The Lord grant us a good time. In behalf of the brethren, PHILIP RAMER.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & CO., Yarmouth, Me.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

QUESTIONS.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, book-binding, &c., &c. Address, H. L. HASTINGS, Boston, Mass.

Grove Meeting.

C. F. Sweet and F. Burr will hold a grove meeting on the farm of Lyman Morris, in the town of Springwater, Livingston Co., N. Y., to commence June 24th, at 8 o'clock, P. M., and continue over Sunday, the 27th. All the brethren and sisters in the surrounding country are invited to attend. Come in the love and fear of the Lord, and let us all be blessed together. All may expect to find a home and entertainment during the meeting.

C. F. SWEET.

Meeting in Kingston.

Notice is hereby given that we shall hold an annual meeting as usual, on the 3d and 4th of July next. Who of God's servants will come and help us? Particulars hereafter.

FRANKLIN GALE, Clerk.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
Eld. J. Couch....................Sunday, June 5th

Southampton, Long Island, N. Y., at the yearly meeting of the Shinnecock Indians..........June 5th
Melbourne, C. E.............Wednesday evening, June 8th
Montreal, C. E., June 9th to 19th inclusive.
Danville, C. E, Tuesday evening, June 21st, every evening during the week, and over the following Lord's day. MILES GRANT.

Lynn, Mass..........Sunday, June 12th
Will attend to the ordinance of baptism.
Worcester, Mass..........Sunday, June 19th
A. W. SIBLEY.

New Hartford, Ct., (Garret school-house), Sunday, June 5th.
Wrightville, Ct..........Sunday, June 12th
S. WOODRUFF.

Pine Swamp, Ct..........Sunday, June 12th
Wrightville, Ct..........Sunday, June 19th
C. GOODRICH.

Holliston, Mass..........Sunday, June 5th
Plymouth, Mass..........Sunday, June 12th
G. A. COLE.

Northwood Narrows, N. Y., Saturday evening, June 11th and Sunday, the 12th.
Dover, (Backriver school-house)..........Sunday, June 19th
J. PINKHAM.

Bristol, Ct..........Sunday, June 5th
Bantom Falls, (where Bro. Tyrrel may appoint), Sunday, June 12th.
New York, (24th street), Sundays, June 12th and 26th
A. MUSSEY.

Wrightville, Conn..........Tuesday evening, June 7th
Morris, (where Bro. Canfield may appoint), Wednesday evening, June 8th.
Roxbury, (at Bro. Teeple's) Thursday evening, June 9th
Plymouth Hollow..........Friday evening, June 10th
Bristol..........Sunday, June 12th
Bakerville..........Tuesday evening, June 14th
GEORGE L. TEEPLE.

APPOINTMENTS FOR SPRINGFIELD, (Goodrich's Hall.)
Dr. Higgins..........Sunday, June 12th
J. S. White..........Sunday, June 19th

Warehouse Point, Ct..........June 12th
☞ NO NAME.

Kennebunk Port, Me..........Sundays, June 5th and 12th
JOSEPH W. WHITE.

Pittsfield..........Sunday, June 5th
J. W. BRITTON.

Amherst, Mass., (East Street, at Sr. Hulbard's), Sunday, June 5th.
Prescott, Mass., (at Brick meeting-house), Sunday, June 12th.
Erving, Mass..........June 14th
Whitakerville, Vt..........June 16th and 17th
West Brattleboro, Vt., (as Brn. Herdell and Gage may arrange)..........June 19th
GEO. A. STREETER.

Wallingford, (North Farms)..........Sunday, June 12th
O. D. WOODRUFF.

Manchester, N. H..........Sunday, June 5th
T. M. PREBLE.

Bath, Me., (Music Hall)..........Sunday, June 12th
I. C. WELLCOME.

Yarmouth, Me., (Institute Hall)..........Sunday, June 12th
HIRAM MITCHELL.

Plymouth Hollow, Ct., Saturday evening, and Sabbath following, June 4th and 5th.
Dalton, Mass., (at Bro. Smith's), Monday eve, June 7th
Holliston, Mass..........Sunday, June 12th
when a number more are expected to go forward in baptism.
South Natick..........Sunday, June 19th
and every evening through the week to Saturday, June 25th, as the brethren may arrange. H. K. FLAGG.

Bradford, N. H., (Town Hall), Saturday evening, June 4th, and Sunday, the 5th. Love feast Sunday morning, 9 o'clock.
Lower Gilmanton, Saturday evening, and Sunday, June 11th and 12th. JOHN G. HOOK.

Rutland, Vt..........Sundays, June 5th and 12th
H. F. CARPENTER.

Poultney, Vt..........Sunday, June 5th
GEO. CHAMPLIN.

Exeter..........Sunday, June 5th
S. S. MOONEY.

Lynn, Mass..........Sunday, June 5th
S. W. BISHOP.

Chichester, (New Dover school-house)..........June 5th
New Durham Ridge..........June 12th
Z. FORD.

Alton Corner, N. H..........Sunday, June 5th
Dover, N. H..........Sunday, June 12th
Portsmouth, N. H..........Sunday, June 19th
Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass..........Sunday, July 3d
A. SIMPSON.

Dover, Me..........Sunday, June 5th
Portland, Me..........Sunday, June 12th
Athol, Mass..........Sundays, June 19th and 26th
Vernon, Vt..........Sunday, July 3d
J. HEMENWAY.

APPOINTMENTS FOR SCITICO, CT.
R. Williams..........Sunday, June 5th
I. B. Potter..........Sunday, June 12th

New Salem, (Daniel Robie's school-house), June 5th, at 5 o'clock P. M. C. RICHARDSON.

Lee, N. H..........Sunday, June 5th
C. S. EMERSON.

Hartford, Ct..........June 5th and 12th
Springfield, Mass., (Goodrich's Block)..........June 19th
Lynn, Mass..........June 26th
J. S. WHITE.

Brattleboro, Vt., (Centerville school-house)..........June 12th
Vernon, Vt..........June 5th and 19th
S. S. BREWER.

Livermore..........June 5th
J. T. JORDAN.

APPOINTMENT FOR VERNON, VT.
S. S. Brewer..........Sundays, June 15th and 19th

APPOINTMENT FOR AGAWAM, MASS.
H. Pratt..........Sunday, June 5th

Lincolnville, Me..........Sunday, June 5th
THOMAS SMITH.

Warehouse Point, Ct., (Chapel)..........Sunday, June 5th
S. D. DANIELS.

Warwick Plains..........Sunday, June 5th
Glocester, R. I..........Sunday, June 12th
J. K. BELLOWS.

Ossipee, (Leighton's Corner) for baptism, (if desired), June 5th. T. W. PIPER.

APPOINTMENT FOR BRISTOL, CT.
George L. Teeple..........June 12th

Concord, N. H..........Sunday, June 12th
O. R. FASSETT.

New Bedford, Mass..........June 19th and 26th
Will attend Tremont campmeeting.
M. BATCHELOR.

Yarmouth..........Sunday, June 5th
R. R. YORK.

Scitico, Ct..........Sunday, June 5th
New Britain, Ct..........Sunday, June 12th
R. WILLIAMS.

Dixfield Centre, Saturday evening, June 4th, and over Sunday. JOHN C. WHEELER.

CLARK'S HALL, RICHMOND, R. I.
Wm. Shepherd..........Sunday, June 5th

Charlestown, R. I., Stone meeting-house, Sunday, June 5th, at 11 A. M., and in the evening.
R. W. PEIRCE.

Cheshire Street, Ct..........Thursday, June 9th
and Sunday, June 12th.
Bristol, Ct..........Thursday, June 16th
and Sunday, the 19th.
Pleasant Valley, Ct..........Saturday, June 25th
and Sunday, the 26th.
In other places in the neighborhood as the doors may be opened. B. SPAULDING.

Business.

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The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler.

MARY BOYD wants her paper stopped. Where does she live? Also, MARGARET C. RILEY, what P. O.?

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I. H. Branham—Have no colored charts.

H. Austin—The money for Mrs. Forsyth was received and credited on book, as we notified you before.

L. A. Durgin—Last year's credit on book was to No. 429 (not 449.) Hence, last remittance pays to No. 481.

F. J. Lewis—The discussion is not published.

J. Nichols—The $2 were received, and acknowledged in No. 449.

C. R. Danks—J. Jewson credited in No. 451.

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The present No. of the Crisis is 452. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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For the World's Crisis.

"WATCHMAN, WHAT OF THE NIGHT?"

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. 21: 11, 12.

Watchman, tell us what thou seest
Peering through the shades of night;
At what mean these shouts of battle?
Whence this strange, portentous light?
Hoarsely cannon bay to cannon,
Shrieks and groans affright the sky,
Quivers earth with tread of millions
Doomed by brother's arm to die.

Answering—*The morning cometh,*
Clad in vestments red with blood;
Fearfully the light revealeth
Where night's baleful horrors stood.
Still the smoking sacrifices
Rise in blasphemy to God,
And fell war—a conflagration
Spreads wherever man has trod.

And also the night is coming,
Fraught with dreadful, dark dismay,
Hear you not the rush of angels
Through the terror-stricken day?
Feel you not the breath of demons,
Hot and baleful as they roam?
Trembling mortal, haste! inquire!
Come! return! avoid the doom!

Portland, May 16th, '64. W. P. STEWART.

For the World's Crisis.

HAILSTONES.—Rev. 16: 21.

BRO. GRANT:—I have been designing for some time past to write an article on the hailstones of Rev. 16: 21, endeavoring to show from past instances the probability that they will be meteoric stones, such as have fallen frequently in our day, and in former times. The late article of Bro. Taylor called up the matter afresh, and I concluded to write.

Smith, in his "Illustrated Astronomy," gives the following questions and answers on meteoric stones:—

Q. What is an ærolite?

A. It is a stone falling from the air.

Q. Have stones ever been known to fall from the air?

A. They have, and in great numbers.

He then gives some of the most remarkable falls of stones in the following table, showing description, place and time of each fall:—

Shower of stones at Rome, under Tullus Hostilius.
Shower of stones at Rome, Consuls, C. Mart. and Torquetas.
Large stone, near the river Negos, Thrace, second year of the 78th Olympiad.
Three large stones in Thrace, year before J. C., 452.
About 1200 stones: one of 120 lbs., another of 60 lbs., near Padua, Italy, in 1510.
A stone of 59 lbs., on Mount Vasier Provence, Nov. 27th, 1627.
A stone of 72 lbs., near Lorissa, Macedonia, Jan., 1706.
Two large stones, weighing 20 lbs., Liponas in Bresse, Sept., 1753.
Extensive shower of stones, environs of Agen, July 24th, 1790.
Large stone of 260 lbs., Ensishiem, Upper Rhine, Nov. 7th, 1492.
Two stones, 200 and 300 lbs., near Verona, in 1762.
Shower of stones, Benares, East Indies, Dec. 19th, 1798.
Shower of stones at Plann, near Tabor, Bohemia, July 3d, 1753.
A large stone of 56 lbs., Wold Cottage, Yorkshire, Dec. 13th, 1795.

In the table he mentions other falls of stones, but they are of less importance than those which I have given. He also mentions a "shower of mercury," a "shower of sulphur" on several occasions, a "shower of fire," a "shower of iron," a "mass of iron 70 cubic feet," a "mass of iron fourteen quintals," a "stony mass," etc., while there are many other important falls of *stones* which he has not given. Humboldt, in his Cosmos, states that the Chinese records mention "sixteen falls of ærolites for the epoch from the middle of the seventh century before Christ, up to 333 years after Christ." Vol. 4, p. 206. Without attempting to enumerate instances, he alludes in the course of his remarks to six falls of meteoric stones in the present century, namely, 1803, 1807, 1821, 1822, 1843, and 1847. Dr. Dick mentions one as taking place in 1810, and another in 1814. And our papers in the last few years record several instances occurring in our country. One happened in Boylston, N. Y., on June 14th, 1859, attended with a most terrific noise, breaking glass in its vicinity, and tearing up the ground for rods. Another happened in New Concord, Ohio, in May, 1860, when several stones fell, the heaviest weighing 56 lbs. I have learned of others in the few years past, but have not the accounts before me.

Humboldt thinks that "two-thirds of the meteoric stones lie at the bottom of the sea, and escape our observation." He thus describes the usual phenomena:—

"Meteoric stones are in some instances thrown from dark clouds, suddenly formed in a clear sky, and fall with a noise resembling thunder. Whole districts have thus occasionally been covered with thousands of fragmentary masses, of uniform character, but unequal magnitude, that have been hurled from one of these moving clouds. In less frequent cases, as in that which occurred on the 16th of Sept., 1843, near Mukhausen, a large ærolite fell with a thundering crash while the sky was clear and cloudless."—Vol. 1, p. 114.

He says "the largest meteoric masses as yet known are those of Otumpa in Chaco, and Bahia in Brazil, described by Rubi de Celis as being from seven to seven and a half feet. The meteoric stone of Ægos Petamos, celebrated in antiquity, and even mentioned in the chronicle of the Parian marbles, which fell about the year in which Socrates was born, has been described as of the size of two millstones. The huge ærolite which in the beginning of the tenth century fell into the river at Narni, projected between three and four feet above the surface of the water."—Vol. 1, p. 117.

The greatest number which he speaks of as falling at any one time, is three thousand; and the largest number exceeding a hundred pounds, in any one shower, so far as noticed by him, is ten.

Dr. Dick, after describing several instances of stones falling, attended by a fearful noise resembling the roar of artillery or the discharge of musketry, adds: "Several hundreds of instances similar to the above might be produced of large masses of stone having fallen from the upper regions upon the earth. These stones, although they have not the smallest analogy with any of the mineral substances already known either of a volcanic or any other nature, have a very peculiar and striking analogy with each other. They have been found at places very remote from each other, and at very distant periods. The mineralogists who have examined them agree that they have no resemblances to mineral substances, properly so called, nor have they been described by mineralogical authors. They have, in short, a peculiar aspect and peculiar character which belong to no native rocks or stones with which we are acquainted. They appear to have fallen from various points of the heavens, at all periods, in all seasons of the year, at all hours both of the day and night, in all countries of the world, on mountains, and in places most remote from any volcano."—*Celestial Scenery*, Sec. 5.

These showers of stones have killed individuals in their fall frequently; as, a monk at Crema, Sept., 1511, and another monk at Milan, in 1650; two Swedish sailors, on their ship, in 1674; and a considerable portion of the army of the Ammonites while engaged in a battle with Israel; Josh. 10: 11.

Some suppose because the word "hailstones" is used in the account of the last fall as we find it in the Bible, that we must therefore regard it as frozen rain. But the account speaks of them expressly as "great stones," and Dr. Parkhurst says that the original indicates our ordinary stones. But it would be very natural for us to speak of a shower of stones from heaven as hailstones, whatever might be their substance. So the term hailstones in Rev. is used, I judge, not so much to designate the substance, as the idea that they shall fall from heaven in a shower.

Hence I conclude that, since these showers have been real and frequent, since they have fallen to the number of thousands in a shower, varying in weight from ounces to tons; and since God has on one occasion sent a a shower of them to destroy his enemies, calling them "hailstones," we may more reasonably look for a shower of real stones—meteoric stones—rather than frozen rain.

Another consideration in support of this view is, that the "mighty thunderings," and the "great noise," with which the heavens shall "pass away," invariably attend this phenomena; whereas, the freezing of rain, especially to the extent of filling the air with stones of more than an hundred weight each, could hardly consist with the earth burning "*as an oven*," and the elements melting "*with fervent heat*," at the same time. May we have Christ for our refuge amid the terrors of that dread day, is my prayer.

Polk City, Iowa. I. K. LOMBARD.

For the World's Crisis.

STIFF NECKS AND STRAIT JACKETS.

The Lord passes them by unblessed! How can he do otherwise? How can he bless them? How can salvation come where sectarian walls remain, like pillars of brass, immovable? where the different evangelical sects stand aloof from each other, refuse to unite in saving souls? This absence of God's Spirit is remarkable in the visitations of God's special mercy. Wherever God's people have laid aside all party spirit, all sectarian biases, and united honestly and heartily in promoting a general revival, there God has met them, poured out his Spirit overflowingly! Consequently nearly every soul, in some villages, has bowed humbly to the Prince of Peace!

While in other places, where the brazen walls of sectarianism remain adamantinely, there the Spirit has been measurably withheld.

"Is it for sect or creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?"

How clearly and forcibly has God manifested his displeasure at these divisions and subdivisions, this selfishness of the sect! Thousands on thousands of souls perish annually, go down to the pit, that might be saved everlastingly, were it not for this wicked abomination. And who is responsible for these souls lost, forever lost? Whose skirts are stained with blood? Whose? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

"Let party names no more
The christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head."

Reader, are you in this strait jacket? with a stiff neck? Is it pleasant, well pleasing to your heavenly Father to remain thus in a nutshell religion? a pent up, conservative, sectarian atmosphere?

John Wesley, the celebrated founder of Methodism, in his preface to Notes on the New Testament, uses the following prayer, which deserves the serious and candid consideration of every admirer of that distinguished man, and servant of God.

"Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his Spirit, and to transcribe his life in our own."

Such was the language of that great and good man at an age or time of life when his thoughts had matured and ripened into fixed principles; and when experience had taught him the evil of "party names," and divisions among the humble, loving disciples of Christ.

We have no love or veneration for any name applied to the disciples of Christ, but that which expresses our relationship to him; and our oneness with the Father, and with his Son Jesus Christ. Much depends upon a name. A mere name is often of more importance than many are aware. We have long believed, and experience has confirmed us in the opinion, that the christian world is more divided in name than in feeling and principle. In feeling, true and devoted christians cannot be divided. Their feelings are one and the same.

The great matter with all of us should be, to cultivate a spirit of true christian fellowship with all who love our Lord Jesus Christ in sincerity. There is a religion—alas, how common—which never rises above sectarian prejudices. But there is also, blessed be God, a religion which rises above all merely human distinction, and finds fellowship with kindred spirits without regard to denominational distinctions. Examples of this character we have seen. Holy hearts are drawn together naturally, by heavenly attraction. Oh, it is pleasant to mingle in the society of such—the very atmosphere seems melted into love, and we all seem to breathe the element which sustains the spiritual life of angels. True and entire holiness, and this alone, will produce such union.

Prof. H. Cowles, alluding to this happy, joyful State of things, reasons thus:—

"It would not be easy to estimate adequately the value of this union in promoting love among brethren, making prayer acceptable to God, in preparing christian hearts for the indwelling of the Spirit, and in removing from christianity an indefinite amount of scandal. It reminds us of the prayer of our Savior 'that they all may be one;' and of the great end to be gained by this union, viz., 'that the world may believe that thou hast sent me.' The tendency and the power of this union to enforce conviction as to Christ's divine mission, and thus to promote a saving faith in him, have been shown to be very great. Only let this union become complete—then shall we see the way of the Lord prepared for salvation to our world."

Here we stand on common ground, and nothing but the spirit of this blessed book, the Bible, will finally eradicate forever this sectarian spirit, this monster with many heads.

"Away then with this evil, ye who love
The holy principles of God's blessed word,
And to the truthful pattern there inscribed
Study to bear resemblance. Use no more
Your 'shibboleths,' and rods, or measuring lines,
But make alone the perfect *law of love*
The testing point, standard of fellowship;
So shall ye flourish like the 'bay trees' green,
And freshly watered, and the word of life
Like rivers flow unfettered, while the Lord
Shall be well pleased, and smile approvingly."

The absorbing question should be always (not the building of sects,) how can we most honor God in doing good to all? What shall we do to save sinners, redeem a world of rebels lost! deliver them from the wrath to come?

"Behold how good and how pleasant it is for brethren to dwell together in unity."

"How beautiful is christian love!
How sweet the fellowship we prove
Of kindred hearts—in Jesus one,
O, this is heaven on earth begun!
This glorious Christian Union!"

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

THAT CARPET.

"What carpet?" Why, the one the good Sister *did n't* buy. "Why did n't she buy it?" Oh! she made a sacrifice for the cause of God. Say, Sisters, would you have done so? Carpets are a convenience; they save a great amount of hard work, and this Sister, as she spends her time as much as possible for the cause of Christ, needs *all* the *labor-saving fixings*. But she could do without the new carpet, if God's cause required it. The old one was worn thread-bare, holes in it, perhaps, and the new one was needed, if a carpet was ever needed; but it was n't bought. The Sister said, without intending to represent that she had made any great sacrifice,—

"Husband promised me the carpet, but he found a use for the money for the glory of God, and it went that way"; and she added her sanction to the act by saying, "All do not know how much *he* sacrifices." I learned more of him after that, when I found him preaching at his own expense and giving away money, or that which was worth money, and to do so wearing ordinary clothes.

"What, was this Sister a preacher's wife, Bro. M.?" Yes, and I suppose preachers' wives have natural tastes for comforts and good appearances as much as others; but many of them have caught the spirit of self-sacrifice like this Sister; and some of them must sacrifice any way, for they do not get support enough unless "husband" works with his hands, and then the preaching is like the "lean kine," small and weak.

But I commenced this to say a word about sacrifices in ordinary things. There is a difference in people about that. Some of the good brethren and sisters can make the old carpet or none at all do; the old dress can be fixed over a little, and the old bonnet is made to answer even when there are means at hand to buy another, and the means are used for good. If there are not means, of course the "ripping, pieceing and pulling" *must* be done; but in either case it is done cheerfully for the glory of God. Oh! how much of this spirit there is in some hearts. The last great day will reveal more than these days can how much such patiently suffer privations, laying themselves and their *all* on the altar, making "a covenant by sacrifice."

But there are others who seem to forget, or who never have learned, what is meant by it. They can have their extra dresses if they want them, and their new bonnets every time the fashions change, and—now don't start, Sisters; I'll say it in the fear of God,—as though God had not made their ears long enough, or of the proper color, or put fancy work enough about their necks, they *put on the jewelry*, contrary to God's word, and so hang out the sign that there is pride in the heart and a love of the world, and it is done, too, when God's cause needs the extra time spent and the cost of these extra and ornamental things.

Such do not realize that some of God's ministers and their wives are pinched by poverty and shiver in the cold wintry blasts, and money is needed to keep them free to work, with fresh energies and courage, and so enable them to give "each his portion in due season." Nor is this all. There are many ways of doing good that the self-sacrificing find, and they are blessed; and at the same time "lay up their treasures in heaven."

Now, brethren and sisters, I want you to pray over this matter, and see if you are not taking some ease and comfort at the expense of God's cause, and if you find you have not done as much as you should, go and do, and do not simply *what you can and not feel it*, but make some sacrifices. Brethren, give up your tobacco and other indulgences. Sisters, give up your extra dresses and jewelry, and if God's cause requires it, even "that carpet" you want so much, and bring your tithes into God's storehouse, and get a blessing that there will not be room enough to receive it.

L. C. MCKINSTRY.

For the World's Crisis.

THE INCREASE OF KNOWLEDGE.

The prophecy declared by Daniel through inspiration two thousand four hundred years ago, of the increase of knowledge, was to be fulfilled in the "time of the end," when wickedness was coming to the full. This prophecy was to be a sign of the times, and connected with the near coming of Christ, which we are commanded to discern (Matt. 16: 3); thus proving it to be a christian's duty still to watch the signs of the times. It is not every epoch or crisis that is preceded by signs, only those of paramount importance to man; such as the first and also the second advent of Christ.

That the above prophecy has a direct reference to this time, no candid mind can dispute; for it is fully proved, beyond the possibility of a doubt, that we have entered into the time of the end. It occupies a prominent place not only in prophecy but as a present truth, acting as a shining light to the weary pilgrim as he journeys on to the perfect day.

This period of time is marked out by God for the comfort of his church, that they might lift up their heads and rejoice in view of redemption near.

The vast increase of knowledge within the past forty-two years has completely revolutionized all the arts and sciences, and knowledge of all kinds. Instance the printing press. Instead of the old Franklin press, we have the revolving cylinder, whereby books, papers, and tracts can be made by the million. Then there is the Telegraph, where the lightnings of heaven are used to transmit intelligence from one part of the world to another, almost destroying both time and distance. Dr. Cumming states that he heard a person make the critical remark that these words are literally translated—"Knowledge shall be darted"—like lightning. It would exactly describe the phenomenon of the electric wire.

A late writer in the *Advocate and Witness* suggests that "an interesting thought connected with this subject is, that the Hebrew word translated in this prophecy 'increased,' may be rendered 'shooting forth as the lightning.' In view of this, some have supposed that the Telegraph was really intended. Whether it is so or not, it is sufficiently *wonderful* to claim a *place in prophecy*." But is it not true to the very letter that knowledge is darted like the lightning, when the messages from Queen Victoria to James Buchanan, etc., were passed from continent to continent in a few seconds of time? Is it possible, I ask, to have a better fulfillment of the prophecy of Daniel?

A Sandwich Island paper has the following on this passage—"Many shall run to and fro":—"The time would appear to have arrived when this portion of the prophet Daniel's vision was to be fulfilled." The *American Messenger* for March, 1860, has the following, in an article headed, "The Electric Telegraph." "A recent English author, in commenting on the passage, 'Many shall run to and fro,' says, that there are two Hebrew verbs, which differ from each other only in a letter; if one verb is used, the translation will be as we have it; if the other, then it means—'Knowledge shall be flashed like the lightning flame.' If this be the correct translation, it would be a striking prediction fulfilled in the present age."

In these days our air is almost netted over with wires. In the small isle of Great Britain alone, there were in use four years ago *fifty thousand miles of telegraph wires*, over six times the diameter of the globe. And what is this compared with the number in this country? The *Morse* line alone has over thirty-seven thousand miles of telegraph line.

As an illustration of what may be conveyed to the mind by the expression, "run to and fro," let us bear in mind the modern inventions in steam and rail cars, which rails almost net the earth, as if to keep it from falling to pieces. The prophet Nahum has declared that, "in the day of his preparation," "The chariots shall seem like torches, they shall run like the lightning."—Nahum 2. Place by the side of this our advertisements for the "Lightning Trains," and we can hardly fail to be impressed with the thought that this is very like that spoken by the prophet. In a poem by Dr. J. Holmes, published in the *Maine Farmer*, entitled "The Locomotive," he says—

"Knowledge flies like lightning";

And—

"Locomotives preach."

It was time that brought us out as a people; and I think that time, or growing in the knowledge and grace of Jesus Christ, ought to distinguish us until we realize our hope—the redemption of the body, and the possession of our eternal crown of glory. Although the world thinks it an awful thing for this dispensation to close, the christian is commanded to "lift up (his) head, and rejoice," in view of redemption near. And it is passing strange that there are some who would sooner cling to the aches, pains, and dying groans, the bitter partings, and all the ills that flesh is heir to, than exchange this world for another and happier, better world, when a better genesis shall come, making Paradise more glorious than before, knowing no death, but where all is one eternal sunshine of health and life, with unalloyed happiness for eternity. It is strange that people object to hear of the end of this generation, when they know that the vast population of the globe is numbered with the dead in a generation of time; when but a few years place us in the cold, icy hand of death. Every family has lost some dear one in this our scattering time.

But the gathering time is coming, when the shout will be, "Lo, this is our God; we have waited for him." "O death! where is thy sting? O grave! where is thy victory?"

New Sharon, Me. JOHN TAYLOR.

MR. MILLER AND THE METHODIST MINISTERS.

A Sister, eighty-four years old, requests the insertion of this.

In September, 1844, Mr. Miller was passing down the Muskingum river to Marietta, to take a boat from thence to Philadelphia. On going on board the boat for Marietta, he found between forty and fifty Methodist ministers, who were on their way to that city, to attend the M. E. Conference. Mr. M. noticed some sly glances from one to another, which seemed to say, "We will have some sport with the old gentlemen." He however took no notice of them, but went to a retired part of the deck, and commenced reading. Soon a dandy-looking minister walked past him several times, and finally asked him if his name was Miller? Mr. M. replied in the affirmative, and kept on reading. He then asked him if he was the Miller who had prophesied the end of the world? Mr. M. said he did not prophesy, but supposed that he was the one to whom he referred. The minister then said, that he did not believe we could know when the world was to end. Mr. M. thought he had a right to his unbelief, and made no reply. The minister then said, he did not believe God had revealed the time. Mr. M. replied, that he could prove by the Bible that God had revealed it, and if he was an honest man, he would make him acknowledge it, by asking him a few questions in reference to the Bible, if he would answer them. The man retired, procured his Bible, and returned with about twenty other ministers, who gathered around him. An elderly one, who looked like an honest man, took his seat in front on the capstan. All were attention. Mr. M. told the man to read the first three verses of Dan. 12th. This he did aloud. He was then asked by Mr. M., if the resurrection was brought to view in those verses? The man looked at them for awhile, and said he did not know that it was. Mr. M. then asked him if he would tell what they did mean?—He said he did not choose to do so. "O! very well," said Mr. M., "we have nothing more to say together; for I did not agree to convince you, if you would not answer a few questions."

The elderly minister then asked him why he would not answer? "Because I do not choose to do so." "Why?" said the old gentleman, "I should have no objection to answering that question." "Well, father," said Mr. M., "I perceive you are an honest man. I will, if you please, ask you a few questions." The old gentleman said he would answer them if he could. Mr. M. then asked him to read the 6th verse—"How long shall it be to the end of these wonders?"—and asked him what wonders were referred to? The dandy minister then spoke—"Don't answer that question; he will make a Millerite of you." The elderly minister said he was not afraid of the Bible, let it make what it would of him; and replied, that the "wonders" referred to must mean the resurrection, etc. "Well," said Mr. M., "is the reply of the one clothed in linen, who sware 'that it should be for a time, times, and an half,' given in answer to the question, how long will it be to the resurrection?" Here the dandy minister again spoke—"Don't answer that question; for if you do, he will make a Millerite of you." The other, however, gave him to understand, that he was afraid of no result to which an honest investigation of the Scriptures might lead, and that he should answer any questions he chose. The admission of the dandy minister, that honest answers could not be given to a few simple questions on a portion of Scripture, without making men "Millerites," excited the interest of all to the highest point. The elderly minister replied, that he thought it must be given in answer to that question. On hearing the answer, the dandy minister shrunk back, closed his mouth, and interfered no more. Mr. M. then asked who it was that gave this answer? The other readily replied, that he was undoubtedly the Lord Jesus Christ. "Well, then," said Mr. M., "If the Lord Jesus Christ, in answer to the question, how long it should be to the resurrection, has sworn with an oath, that it shall be for a time, times, and an half, is not the time revealed?" "But," said the other, "you can't tell what that time, times, and an half mean?" "I did not agree," said Mr. M., "to do that; our understanding of it is another thing. But has not God there revealed the time, and sworn to it with an oath?" "Yes," said the other, "he has." "Well, then," said Mr. M., "I have proved all I agreed to."

"Why," said the minister, "I never saw this in this light before, can you tell what is meant by time, times, and an half?"

Mr. M. I will try. Read if you please the 6th verse of Rev. 12.

Min. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

Mr. M. Now read the 14th verse.

Min. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time."

Min. Yes.

Mr. M. Then must not the time given in answer to the question be the same as the 1260 days?

The minister acknowledged it must be; and Mr. M. pointed him to the various places where the same period is presented under different forms,—forty-two months, 1260 days, time, times, and half a time—and showed him how 30 days to a month, and 12 months to a year, would make 3 1-2 years equal to 1260 days. He then asked him if we might not know that God had revealed the time to the resurrection in days? He said yes; but asked if we could know how to reckon them? M. M. then pointed him to Dan. 7: 25, the time of the continuance of the saints in the hands of the Little Horn, a period of the same length, and asked him if that could denote simply 1260 literal days; for, said he, you know that they persecuted the saints more than so many literal days. This he admitted; but asked, if they were not literal days, what they were? Mr M. then showed him that the language was symbolical; that if it had been given in literal time, it would have had a bad effect on past generations, as they would have seen the judgment could not come in their day, and they might not have lived in continual readiness for it as they should do. He then referred him to Num. 14: 34 and Ezek. 4: 6, where God has appointed a day for a year, showed him how the 70 weeks were fulfilled in 490 years, as many years as there were days in 70 weeks, and showed there were just 1260 years from the time the decree of Justinian went into effect A. D. 538, to 1798 when the Papacy was subverted by Napoleon. The minister acknowledged the pertinency of those references, and confessed that the time sworn to by Christ, must denote 1260 years.

Mr. M. then showed how the 2300 days and the four great kingdoms etc., bring us down to the end, and how they must terminate about this time; confessed that the expected time had gone by, but showed how an error in chronology would account for its passing by. He spoke about an hour during which the strictest attention was given by those who stood around, many confessed they never thought that "Millerism" was anything like that.

On arriving at Marietta, Mr. M. was detained a part of the next day in the boat, and the inhabitants came down with a request that he would stop and lecture, offering him the Methodist house. But he was obliged to hasten on, and could not comply with their invitation.

For the World's Crisis.

THE TOILET.

Let the Bible be thy looking-glass; the meekness and humility of Jesus thy attire; the wisdom of the Lord the crown of thy head and the light of his countenance the joy of thine own. A word fitly spoken the health of thy lips; the righteousness of faith thy robe; the salvation of the gospel thy shield of defense; truth thy beautiful girdle; the precepts of the Lord the sandals of thy feet. Now let the graces of the Spirit be thine ornaments; love and peace the gems to sparkle amid thy hair; long-suffering and gentleness, goodness and temperance, the chain about thy neck; the pearl of great price the diadem upon thy breast; the Savior's last command the bracelet on thy arm; and charity, which is the bond of perfectness, its clasp yet stay. Snatch up that golden key, and wear it closely pressed unto thy heart. It is prayer, the key to unlock the day, the key to lock out the night.

Now art thou clad in thy beautiful garments. Go forth, and verily thou shalt have praise in the gates of the King's heavenly palace.

HANNAH G. WHITMAN.

Athol, Mass.

GARDENING.

EASY METHOD OF PROPAGATING PLANTS FROM CUTTINGS.—The following communication from one of our most successful cultivators, will be valued not only from the simplicity of its directions, but for their source also: "In the January *American Agriculturist* I observe a correspondent from Paris, C. W., making inquiry in relation to a work on Propagation of Plants. As a few simple directions may be acceptable to others of your readers, amateurs as well as professional florists, I will briefly give one of the simplest plans we pursue. We use what we here term 'pans'—that is, the saucer used to hold water below flower-pots—but common kitchen saucers or plates will do equally well. These are filled with sand (any kind that is most convenient), and the cuttings inserted just thickly enough to touch each other, then watered until the sand *becomes in a state of mud*. This is the only condition of success: that the sand be kept in this half-fluid state until the cuttings are rooted, which will be in from ten to twenty days, according to the condition of the cuttings, and the *temperature* of the greenhouse or parlor in which they are placed. The best temperature is from 70° to 75°, but it may range from 50° to 80°. If placed in the greenhouse, the saucers should stand on a stage or shelf fully exposed to the sun; if in the parlor, then in the lightest and sunniest spot, and never be shaded, for so long as the sand is kept in a state of mud, the most tender cutting will not wilt. But once allowed to dry, the whole operation will be retarded, if not entirely defeated. When rooted, the cuttings should be potted off at once into good soil, in the smallest sized pots, and kept well watered until they begin to grow.

I may further state that the best cuttings to use are what we term 'young wood'—that is, the young shoot in the succulent state, before it attains its woody or hard character. In this way roses, geraniums, fuchsias, carnations, verbenas, heliotropes, etc., in fact almost any cutting will root, if treated as above, without a loss of more than five per cent. Your most inexperienced readers can perform the operation of making a cutting and inserting it in the sand, just as well as I can. They may cut it where they please, at a joint, or otherwise, in length from two to four inches, and if the foregoing directions are strictly attended to, success is certain. There is but little mystery about any garden operation; a few simple laws understood, and the whole thing becomes easy. But a host of charlatans have endeavored to envelop the most simple operations in a maze of words filling quarto volumes, which would have been better understood if compressed into one page of the *Agriculturist*. The above is not our manner of propagating on a large scale, but it is the most simple and safe for those who have not the facilities of a regular propagating house."

—*Amer. Agriculturist.*

GIVING UP SMOKING.—A workman, writing to the editor of the British Workman, states:—"Since I gave up smoking I have put into a box the amount that I formerly spent every week in tobacco. At the end of the year, on opening the box, I have counted out a sum of money sufficient to provide myself with periodicals and newspapers for the year, which sum I called "solid smoke." A friend one day called and asked me, "Have you found the philosopher's stone?" "No," I replied, "I don't turn the smoke into gold, but prevent the gold from turning into smoke."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.

Malinda Nichols,	L. N. H. Gray,
Eliza Nichols,	Margaret Gadwa,
Priscilla Nichols,	M. I. Lawson,
Martha I. Andross,	Julia A. Lawson,
Rhoda A. Andross,	Lester L. Scott,
David Pattin,	L. E. Andrews,
S. I. Winegar,	E. M. Andrews,
A. M Smith,	Henry Moll,
E. C. Smith,	Emanuel Moll,
Katie Phelps,	Troy Raney,
Lucy Phelps,	Hiram Lewis,
M. E. McAhron,	M. L. Coty,
L. A. McAhron,	Sylvia O. Raney,
P. A. Winegar,	Victoria M. Lewis,
I. L. Bacon,	Susan Scott,
R. L. Bacon,	Eliza Gadwa,
E. A. Bacon,	Preelon Bacon,
Martha Schenk,	Eugene Winegar.
Geo. W. Lewis,	

A TIGER STORY.

Lucy and Fanny were two little girls who lived with their papa and mamma in London. When Lucy was six and Fanny five years old, their uncle George came home from India. This was a great joy to them; he was so kind, and had so much to tell them about far-away places, and strange people, and animals, and things, such as they had never seen. They never wearied of hearing his stories, and he did not seem to weary either of them.

One day, after dinner, they both climbed on his knees; and Lucy said,—

"O, uncle, do tell us a tiger story! We have seen a living tiger in the Zoological Gardens; and what a fierce-looking animal it was! We were afraid to go near the bars of its iron house. Uncle, did you ever see them in India?"

"Yes, indeed, I have, both alive and dead; and very fierce they were."

"Do tell us about them then, uncle. Do not the tigers sometimes run away with little children?"

"Yes, if they are very hungry, and can get near them without being seen. I will tell you a story about a tiger and a baby, which happened to some friends of my own."

"O, that will be so nice!"

"Well, this gentleman and lady had one sweet little baby, and they had to take a very long journey with the child through a wild part of India. There were no houses there, and they had to sleep in a tent. That is a kind of house make of cloth, by driving high sticks firmly into the ground, and then drawing curtains all over them. It is very comfortable and cool in a warm country, where there is no rain; but then there are no doors or windows to shut, as we do at night, to make all safe. One night they had to sleep in a very wild place, near a thick wood. The lady said, 'O, I feel so afraid to-night; I cannot tell you how frightened I am. I know there are many tigers and wild animals in the wood; and what if they should come upon us?' Her husband replied, 'My dear, we will make the servants light a fire, and keep watch, and you need have no fear; and we will put our trust in God.' So the lady kissed her baby, and put the child into the cradle; and then she and her husband knelt down together, and prayed to God to keep them from every danger; and they repeated that pretty verse, 'I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety.'

In the middle of the night the lady started up with a loud cry, 'O, my baby! my baby! I dreamed just now that a great tiger had crept below the curtains, and run away with my child!' And when she looked into the cradle the baby was not there! O, you may think how dreadful was their distress! They ran out of the tent, and there in the moonlight they saw a great animal moving towards the wood, with something white in his mouth. They wakened all the servants, and got loaded guns, and all went after it into the woods. They went as fast, and yet as quietly as they could; and very soon they came to a place where they saw through the trees that the tiger had lain down, and was playing with the baby, just as pussy does with a mouse before she kills it. The baby was not crying, and did not seem hurt. The poor father and mother could only pray to the Lord for help; and when one of the men took up his gun, the lady cried, 'O, you will kill my child!' But the man raised the gun and fired at once, and God made him do it well. The tiger gave a loud howl, and jumped up, and then fell down again, shot quite dead. Then they all rushed forward, and there was the dear baby quite safe, and smiling, as if it were not at all afraid."

"O, uncle, what a delightful story! And did the baby really live?"

"Yes; the poor lady was very ill afterwards, but the baby not at all. I have seen the child often since then."

"O, have you really seen a baby that has been in a tiger's mouth?"

"Yes, I have, and you too."

"We, uncle! When have we seen it?"

"You may see him just now."

The children looked all round the room, and then back to uncle George, and something in his eyes made Lucy exclaim, "Uncle, could it have been yourself?

"Just myself."

"Is it true you were once in a tiger's mouth?" But you do not remember about it?"

"Certainly not; but my father and mother have often told me the story. You may be sure that often, when they looked at their child afterwards, they gave thanks to God. It was He who made the mother dream, and awake just at the right minute, and made the tiger hold the baby by the clothes, so as not to inflict any hurt, and the man fire so as to shoot the tiger, and not the child. But now good night, my dear girls, and before you go to bed pray to God to keep you safe, as my friends did that night in the tent."

"But, uncle, we do not live in tents; our nursery door shuts quite close, and there are no tigers going about here. The man in the gardens told us that his was quite safe locked up."

"Yes, my love, but there are many kinds of danger in this world, and we need God to take care of us here quite as much as in India. Good night, and learn by heart my mother's favorite verse, 'I will both lay me down in peace, and sleep: for thou, Lord, makest me to dwell in safety.'"

"JOHN DUPPS."

It was Charley Edwards' birth-day, and his mother, to please him, gave him the liberty to invite a number of playmates to spend the afternoon with him. Children never forget engagements of this kind, and all the little fellows were early at the house. For a while they played about the garden—first at one thing, then, when tired of it, at another. Then some one proposed going into the house, to play blind man's buff, and so the large dining-room was cleared for the fun.

There was one boy, John Dupps, at this party of whom I wish particularly to tell you. He was not a very bad boy—no worse than most boys—and yet he was not a good boy, always good, as you will see.

The privilege of going where they pleased was given to the children, provided they disturbed nothing. It is oftentimes a very hard matter, for boys especially, to keep "hands off." John Dupps, while the play was going on, became tired of it, and went into the parlor, adjoining the room they were in. How many beautiful things were there! What pretty books, and shells and ornaments! What beautiful birds! far more beautiful than he had ever before seen! How many nice little things! "Surely Mrs. Edwards can scarcely know what a quantity she has. And the books, so full of pictures! That is a beauty with the crimson back on it—Stories for Little Folks. I would like a book like that. I wonder if she would miss the little bit of a one?" So John Dupps was thinking. "I should love to have it. There ain't anybody about there to see me"—and John slipped the book into his pocket. Quickly he returned to the dining-room. "Here is John," said one of the boys; and immediately John's face turned as crimson as the book in his pocket.

"Johnny, you blush like a girl," said Mrs. Edwards.

"I am so hot," replied John. That was an untruth.

"If you are," said the boy next him, "why don't you keep your hands out of your pocket?"

Something kept saying to John, "They all know you are a thief—your face looks like a thief's, John Dupps. Take that book out of your pocket. What a shame, John Dupps, to steal from so kind a lady." Poor boy, he was now so uncomfortable that he took his cap and left the house. It would have been far better if he had returned at once to the parlor and replaced the stolen book. But he soon reached his home, and going to his room as quietly as he could, he sat down and drew from his pocket the cause of his trouble. "Perhaps," thought he, "they won't miss it, and I'll keep it locked in my little box; and no one shall know it is there. I'll look at the pictures a while. Poetry in it, too."

"It is a sin to steal a pin,
As much as if a greater thing."

Instantly he let the book drop. The first words in the stolen treasure were words of conviction. "I won't keep it there. I can't have such about me. The good man placed those lines just there for me." O, how well he thought so!

"What are you doing here?" cried Charley Edwards, rushing unheralded into the room.

John Dupps' mortification was complete. There could be no disguising facts now. There lay the stolen book on the floor, and its owner before him.

"Will you forgive me, Charley?"

"Certainly. What for, John—for leaving so soon?"

"No, no. For taking your book!"

"This one?" asked Charley, lifing it from the floor.

"Yes."

"But you didn't mean to keep it, John?"

"Yes, but I did, though, and that's what makes me so sorry."

"Ma prizes this book more than any other. It was sister Jane's book, and she is dead, John. Ma would have felt sorely the loss of it."

"Ain't I a bad boy, Charley?"

"Not if you won't do so again. And come, I'll take the book and put it myself in the parlor, and no one shall know of it—not even ma; and I'll never, never speak of it again."

And generous Charley kept his word. The book was placed on the table where it had long been kept by the hand of affection. The boys returned together to their sports—Charley to enjoy himself, but John to think over what he will never forget, that

"It is a sin to steal a pin,
As much as if a greater thing."

☞ Learn one thing at a time; learn that thing well; learn its connection, as far as possible, with other things; and believe that to know everything of something, is better than to know something of everything.

The World's Crisis

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For the World's Crisis.

"WATCHMAN, WHAT OF THE NIGHT?"

"The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. 21: 11, 12.

Watchman, tell us what thou seest
Peering through the shades of night;
What mean these shouts of battle?
Whence this strange, portentous light?
Hoarsely cannon bay to cannon,
Shrieks and groans affright the sky,
Quivers earth with tread of millions
Doomed by brother's arm to die.

Answering—*The morning cometh,*
Clad in vestments red with blood;
Fearfully the light revealeth
Where night's baleful horrors stood.
Still the smoking sacrifices
Rise in blasphemy to God,
And fell war—a conflagration
Spreads wherever man has trod.

And also the night is coming,
Fraught with dreadful, dark dismay,
Hear you not the rush of angels
Through the terror-stricken day?
Feel you not the breath of demons,
Hot and baleful as they roam?
Trembling mortal, haste! inquire!
Come! return! avoid the doom!

Portland, May 16th, '64. W. F. Stewart.

For the World's Crisis.

HAILSTONES.—Rev. 16: 21.

Bro. Grant:—I have been designing for some time past to write an article on the hailstones of Rev. 16: 21, endeavoring to show from past instances the probability that they will be meteoric stones, such as have fallen frequently in our day, and in former times. The late article of Bro. Taylor called up the matter afresh, and I concluded to write.

Smith, in his "Illustrated Astronomy," gives the following questions and answers on meteoric stones:—

Q. What is an ærolite?

A. It is a stone falling from the air.

Q. Have stones ever been known to fall from the air?

A. They have, and in great numbers.

He then gives some of the most remarkable falls of stones in the following table, showing description, place and time of each fall:—

Shower of stones at Rome, under Tullus Hostilius.
Shower of stones at Rome, Consuls, C. Mart. and Torquatus.
Large stone, near the river Negos, Thrace, second year of the 78th Olympiad.
Three large stones in Thrace, year before J. C., 452.
About 1200 stones: one of 120 lbs., another of 60 lbs., near Padua, Italy, in 1510.
A stone of 59 lbs., on Mount Vasier Provence, Nov. 27th, 1627.
A stone of 72 lbs., near Lorissa, Macedonia, Jan., 1706.
Two large stones, weighing 20 lbs., Liponas in Bresse, Sept., 1753.
Extensive shower of stones, environs of Agen, July 24th, 1790.
Large stone of 260 lbs., Ensisheim, Upper Rhine, Nov. 7th, 1492.
Two stones, 200 and 300 lbs., near Verona, in 1762.
Shower of stones, Benares, East Indies, Dec. 19th, 1798.
Shower of stones at Plann, near Tabor, Bohemia, July 3d, 1753.
A large stone of 56 lbs., Wold Cottage, Yorkshire, Dec. 13th, 1795.

In the table he mentions other falls of stones, but they are of less importance than those which I have given. He also mentions a "shower of mercury," a "shower of sulphur" on several occasions, a "shower of fire," a "shower of iron," a "mass of iron 70 cubic feet," a "mass of iron fourteen quintals," a "stony mass," etc., while there are many other important falls of *stones* which he has not given. Humboldt, in his Cosmos, states that the Chinese records mention "sixteen falls of ærolites for the epoch from the middle of the seventh century before Christ, up to 333 years after Christ." Vol. 4, p. 206. Without attempting to enumerate instances, he alludes in the course of his remarks to six falls of meteoric stones in the present century, namely, 1803, 1807, 1821, 1822, 1843, and 1847. Dr. Dick mentions one as taking place in 1810, and another in 1814. And our papers in the last few years record several instances occurring in our country. One happened in Boylston, N. Y., on June 14th, 1859, attended with a most terrific noise, breaking glass in its vicinity, and tearing up the ground for rods. Another happened in New Concord, Ohio, in May, 1860, when several stones fell, the heaviest weighing 56 lbs. I have learned of others in the few years past, but have not the accounts before me.

Humboldt thinks that "two-thirds of the meteoric stones lie at the bottom of the sea, and escape our observation." He thus describes the usual phenomena:—

"Meteoric stones are in some instances thrown from dark clouds, suddenly formed in a clear sky, and fall with a noise resembling thunder. Whole districts have thus occasionally been covered with thousands of fragmentary masses, of uniform character, but unequal magnitude, that have been hurled from one of these moving clouds. In less frequent cases, as in that which occurred on the 16th of Sept., 1843, near Muklhausen, a large ærolite fell with a thundering crash while the sky was clear and cloudless."—Vol. 1, p. 114.

He says "the largest meteoric masses as yet known are those of Otumpa in Chaco, and Bahia in Brazil, described by Rubi de Celis as being from seven to seven and a half feet. The meteoric stone of Ægos Petamos, celebrated in antiquity, and even mentioned in the chronicle of the Parian marbles, which fell about the year in which Socrates was born, has been described as of the size of two millstones. The huge ærolite which in the beginning of the tenth century fell into the river at Narni, projected between three and four feet above the surface of the water."—Vol. 1, p. 117.

The greatest number which he speaks of as falling at any one time, is three thousand; and the largest number exceeding a hundred pounds, in any one shower, so far as noticed by him, is ten.

Dr. Dick, after describing several instances of stones falling, attended by a fearful noise resembling the roar of artillery or the discharge of musketry, adds: "Several hundreds of instances similar to the above might be produced of large masses of stone having fallen from the upper regions upon the earth. These stones, although they have not the smallest analogy with any of the mineral substances already known either of a volcanic or any other nature, have a very peculiar and striking analogy with each other. They have been found at places very remote from each other, and at very distant periods. The mineralogists who have examined them agree that they have no resemblances to mineral substances, properly so called, nor have they been described by mineralogical authors. They have, in short, a peculiar aspect and peculiar character which belong to no native rocks or stones with which we are acquainted. They appear to have fallen from various points of the heavens, at all periods, in all seasons of the year, at all hours both of the day and night, in all countries of the world, on mountains, and in places most remote from any volcano."—*Celestial Scenery, Sec. 5.*

These showers of stones have killed individuals in their fall frequently; as, a monk at Crema, Sept., 1511, and another monk at Milan, in 1650; two Swedish sailors, on their ship, in 1674; and a considerable portion of the army of the Ammonites while engaged in a battle with Israel; Josh. 10: 11.

Some suppose because the word "hailstones" is used in the account of the last fall as we find it in the Bible, that we must therefore regard it as frozen rain. But the account speaks of them expressly as "great stones," and Dr. Parkhurst says that the original indicates our ordinary stones. But it would be very natural for us to speak of a shower of stones from heaven as hailstones, whatever might be their substance. So the term hailstones in Rev. is used, I judge, not so much to designate the substance, as the idea that they shall fall from heaven in a shower.

Hence I conclude that, since these showers have been real and frequent, since they have fallen to the number of thousands in a shower, varying in weight from ounces to tons; and since God has on one occasion sent a shower of them to destroy his enemies, calling them "hailstones," we may more reasonably look for a shower of real stones—meteoric stones—rather than frozen rain.

Another consideration in support of this view is, that the "mighty thunderings," and the "great noise," with which the heavens shall "pass away," invariably attend this phenomena; whereas, the freezing of rain, especially to the extent of filling the air with stones of more than an hundred weight each, could hardly consist with the earth burning "*as an oven*," and the elements melting "*with fervent heat*," at the same time. May we have Christ for our refuge amid the terrors of that dread day, is my prayer.

Polk City, Iowa. I. K. Lombard.

For the World's Crisis.

STIFF NECKS AND STRAIT JACKETS.

The Lord passes them by unblessed! How can he do otherwise? How can he bless them? How can salvation come where sectarian walls remain, like pillars of brass, immovable? where the different evangelical sects stand aloof from each other, refuse to unite in saving souls? This absence of God's Spirit is remarkable in the visitations of God's special mercy. Wherever God's people have laid aside all party spirit, all sectarian biases, and united honestly and heartily in promoting a general revival, there God has met them, poured out his Spirit overflowingly! Consequently nearly every soul, in some villages, has bowed humbly to the Prince of Peace!

While in other places, where the brazen walls of sectarianism remain adamantinely, there the Spirit has been measurably withheld.

"Is it for sect or creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?"

How clearly and forcibly has God manifested his displeasure at these divisions and subdivisions, this selfishness of the sect! Thousands on thousands of souls perish annually, go down to the pit, that might be saved everlastingly, were it not for this wicked abomination. And who is responsible for these souls lost, forever lost? Whose skirts are stained with blood? Whose? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you."

"Let party names no more
The christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their head."

Reader, are you in this strait jacket? with a stiff neck? Is it pleasant, well pleasing to your heavenly Father to remain thus in a nutshell religion? a pent up, conservative, sectarian atmosphere?

John Wesley, the celebrated founder of Methodism, in his preface to Notes on the New Testament, uses the following prayer, which deserves the serious and candid consideration of every admirer of that distinguished man, and servant of God.

"Would to God that all the party names and unscriptural phrases and forms which have divided the christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, imbibe his Spirit, and to transcribe his life in our own."

Such was the language of that great and good man at an age or time of life when his thoughts had matured and ripened into fixed principles; and when experience had taught him the evil of "party names," and divisions among the humble, loving disciples of Christ.

We have no love or veneration for any name applied to the disciples of Christ, but that which expresses our relationship to him; and our oneness with the Father, and with his Son Jesus Christ. Much depends upon a name. A mere name is often of more importance than many are aware. We have long believed, and experience has confirmed us in the opinion, that the christian world is more divided in name than in feeling and principle. In feeling, true and devoted christians cannot be divided. Their feelings are one and the same.

The great matter with all of us should be, to cultivate a spirit of true christian fellowship with all who love our Lord Jesus Christ in sincerity. There is a religion—alas, how common—which never rises above sectarian prejudices. But there is also, blessed be God, a religion which rises above all merely human distinction, and finds fellowship with kindred spirits without regard to denominational distinctions. Examples of this character we have seen. Holy hearts are drawn together naturally, by heavenly attraction. Oh, it is pleasant to mingle in the society of such—the very atmosphere seems melted into love, and we all seem to breathe the element which sustains the spiritual life of angels. True and entire holiness, and this alone, will produce such union.

Prof. H. Cowles, alluding to this happy, joyful state of things, reasons thus:—

"It would not be easy to estimate adequately the value of this union in promoting love among brethren, making prayer acceptable to God, in preparing christian hearts for the indwelling of the Spirit, and in removing from christianity an indefinite amount of scandal. It reminds us of the prayer of our Savior 'that they all may be one;' and of the great end to be gained by this union, viz., 'that the world may believe that thou hast sent me.' The tendency and the power of this union to enforce conviction as to Christ's divine mission, and thus to promote a saving faith in him, have been shown to be very great. Only let this union become complete—then shall we see the way of the Lord prepared for salvation to our world."

Here we stand on common ground, and nothing but the spirit of this blessed book, the Bible, will finally eradicate forever this sectarian spirit, this monster with many heads.

"Away then with this evil, ye who love
The holy principles of God's blessed word,
And to the truthful pattern there inscribed
Study to bear resemblance. Use no more
Your 'shibboleths,' and rods, or measuring lines,
But make alone the perfect *law* of *love*
The testing point, standard of fellowship;
So shall ye flourish like the 'bay trees' green,
And freshly watered, and the word of life
Like rivers flow unfettered, while the Lord
Shall be well pleased, and smile approvingly."

The absorbing question should be always (not the building of sects,) how can we most honor God in doing good to all? What shall we do to save sinners, redeem a world of rebels lost! deliver them from the wrath to come?

"Behold how good and how pleasant it is for brethren to dwell together in unity."

"How beautiful is christian love!
How sweet the fellowship we prove
Of kindred hearts—in Jesus one,
O, this is heaven on earth begun!
This glorious Christian Union!"

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

THAT CARPET.

"What carpet?" Why, the one the good Sister *did n't* buy. "Why did n't she buy it?" Oh! she made a sacrifice for the cause of God. Say, Sisters, would you have done so? Carpets are a convenience; they save a great amount of hard work, and this Sister, as she spends her time as much as possible for the cause of Christ, needs *all* the *labor-saving fixings*. But she could do without the new carpet, if God's cause required it. The old one was worn thread-bare, holes in it, perhaps, and the new one was needed, if a carpet was ever needed; but it was n't bought. The Sister said, without intending to represent that she had made any great sacrifice,—

"Husband promised me the carpet, but he found a use for the money for the glory of God, and it went that way"; and she added her sanction to the act by saying, "All do not know how much *he* sacrifices." I learned more of him after that, when I found him preaching at his own expense and giving away money, or that which was worth money, and to do so wearing ordinary clothes.

"What, was this Sister a preacher's wife, Bro. M.?" Yes, and I suppose preachers' wives have natural tastes for comforts and good appearances as much as others; but many of them have caught the spirit of self-sacrifice like this Sister; and some of them must sacrifice any way, for they do not get support enough unless "husband" works with his hands, and then the preaching is like the "lean kine," small and weak.

But I commenced this to say a word about sacrifices in ordinary things. There is a difference in people about that. Some of the good brethren and sisters can make the old carpet or none at all do; the old dress can be fixed over a little, and the old bonnet is made to answer even when there are means at hand to buy another, and the means are used for good. If there are not means, of course the "ripping, pieceing and pulling" *must* be done; but in either case it is done cheerfully for the glory of God. Oh! how much of this spirit there is in some hearts. The last great day will reveal more than these days can how much such patiently suffer privations, laying themselves and their *all* on the altar, making "a covenant by sacrifice."

But there are others who seem to forget, or who never have learned, what is meant by it. They can have their extra dresses if they want them, and their new bonnets every time the fashions change, and—now don't start, Sisters; I'll say it in the fear of God,—as though God had not made their ears long enough, or of the proper color, or put fancy work enough about their necks, they *put on the jewelry*, contrary to God's word, and so hang out the sign that there is pride in the heart and a love of the world, and it is done, too, when God's cause needs the extra time spent and the cost of these extra and ornamental things.

Such do not realize that some of God's ministers and their wives are pinched by poverty and shiver in the cold wintry blasts, and money is needed to keep them free to work, with fresh energies and courage, and so enable them to give "each his portion in due season." Nor is this all. There are many ways of doing good that the self-sacrificing find, and they are blessed; and at the same time "lay up their treasures in heaven."

Now, brethren and sisters, I want you to pray over this matter, and see if you are not taking some ease and comfort at the expense of God's cause, and if you find you have not done as much as you should, go and do, and do not simply *what you can and not feel it*, but make some sacrifices. Brethren, give up your tobacco and other indulgences. Sisters, give up your extra dresses and jewelry, and if God's cause requires it, even "that carpet" you want so much, and bring your tithes into God's storehouse, and get a blessing that there will not be room enough to receive it.

L. C. McKinstry.

For the World's Crisis.

THE INCREASE OF KNOWLEDGE.

The prophecy declared by Daniel through inspiration two thousand four hundred years ago, of the increase of knowledge, was to be fulfilled in the "time of the end," when wickedness was coming to the full. This prophecy was to be a sign of the times, and connected with the near coming of Christ, which we are commanded to discern (Matt. 16: 3); thus proving it to be a christian's duty still to watch the signs of the times. It is not every epoch or crisis that is preceded by signs, only those of paramount importance to man; such as the first and also the second advent of Christ.

That the above prophecy has a direct reference to this time, no candid mind can dispute; for it is fully proved, beyond the possibility of a doubt, that we have entered into the time of the end. It occupies a prominent place not only in prophecy but as a present truth, acting as a shining light to the weary pilgrim as he journeys on to the perfect day.

This period of time is marked out by God for the comfort of his church, that they might lift up their heads and rejoice in view of redemption near.

The vast increase of knowledge within the past forty-two years has completely revolutionized all the arts and sciences, and knowledge of all kinds. Instance the printing press. Instead of the old Franklin press, we have the revolving cylinder, whereby books, papers, and tracts can be made by the million. Then there is the Telegraph, where the lightnings of heaven are used to transmit intelligence from one part of the world to another, almost destroying both time and distance. Dr. Cumming states that he heard a person make the critical remark that these words are literally translated—"Knowledge shall be darted"—like lightning. It would exactly describe the phenomenon of the electric wire.

A late writer in the *Advocate and Witness* suggests that "an interesting thought connected with this subject is, that the Hebrew word translated in this prophecy 'increased,' may be rendered 'shooting forth as the lightning.' In view of this, some have supposed that the Telegraph was really intended. Whether it is so or not, it is sufficiently *wonderful* to claim a *place in prophecy*." But is it not true to the very letter that knowledge is darted like the lightning, when the messages from Queen Victoria to James Buchanan, etc., were passed from continent to continent in a few seconds of time? Is it possible, I ask, to have a better fulfillment of the prophecy of Daniel?

A Sandwich Island paper has the following on this passage—"Many shall run to and fro":—"The time would appear to have arrived when this portion of the prophet Daniel's vision was to be fulfilled." The *American Messenger* for March, 1860, has the following, in an article headed, "The Electric Telegraph." "A recent English author, in commenting on the passage, 'Many shall run to and fro,' says, that there are two Hebrew verbs, which differ from each other only in a letter; if one verb is used, the translation will be as we have it; if the other, then it means—'Knowledge shall be flashed like the lightning flame.' If this be the correct translation, it would be a striking prediction fulfilled in the present age."

In these days our air is almost netted over with wires. In the small isle of Great Britain alone, there were in use four years ago *fifty thousand miles of telegraph wires*, over six times the diameter of the globe. And what is this compared with the number in this country? The *Morse* line alone has over thirty-seven thousand miles of telegraph line.

As an illustration of what may be conveyed to the mind by the expression, "run to and fro," let us bear in mind the modern inventions in steam and rail cars, which rails almost net the earth, as if to keep it from falling to pieces. The prophet Nahum has declared that, "in the day of his preparation," "The chariots shall seem like torches, they shall run like the lightning."—Nahum 2. Place by the side of this our advertisements for the "Lightning Trains," and we can hardly fail to be impressed with the thought that this is very like that spoken by the prophet. In a poem by Dr. J. Holmes, published in the *Maine Farmer*, entitled "The Locomotive," he says—

"Knowledge flies like lightning";

And—

"Locomotives preach."

It was time that brought us out as a people; and I think that time, or growing in the knowledge and grace of Jesus Christ, ought to distinguish us until we realize our hope—the redemption of the body, and the possession of our eternal crown of glory. Although the world thinks it an awful thing for this dispensation to close, the christian is commanded to "lift up (his) head, and rejoice," in view of redemption near. And it is passing strange that there are some who would sooner cling to the aches, pains, and dying groans, the bitter partings, and all the ills that flesh is heir to, than exchange this world for another and happier, better world, when a better genesis shall come, making Paradise more glorious than before, knowing no death, but where all is one eternal sunshine of health and life, with unalloyed happiness for eternity. It is strange that people object to hear of the end of this generation, when they know that the vast population of the globe is numbered with the dead in a generation of time; when but a few years place us in the cold, icy hand of death. Every family has lost some dear one in this our scattering time.

But the gathering time is coming, when the shout will be, "Lo, this is our God; we have waited for him." "O death! where is thy sting? O grave! where is thy victory?"

New Sharon, Me. John Taylor.

MR. MILLER AND THE METHODIST MINISTERS.

A Sister, eighty-four years old, requests the insertion of this.

In September, 1844, Mr. Miller was passing down the Muskingum river to Marietta, to take a boat from thence to Philadelphia. On going on board the boat for Marietta, he found between forty and fifty Methodist ministers, who were on their way to that city, to attend the M. E. Conference. Mr. M. noticed some sly glances from one to another, which seemed to say, "We will have some sport with the old gentlemen." He however took no notice of them, but went to a retired part of the deck, and commenced reading. Soon a dandy-looking minister walked past him several times, and finally asked him if his name was Miller? Mr. M. replied in the affirmative, and kept on reading. He then asked him if he was the Miller who had prophesied the end of the world? Mr. M. said he did not prophesy, but supposed that he was the one to whom he referred. The minister then said, that he did not believe we could know when the world was to end. Mr. M. thought he had a right to his unbelief, and made no reply. The minister then said, he did not believe God had revealed the time. Mr. M. replied, that he could prove by the Bible that God had revealed it, and if he was an honest man, he would make him acknowledge it, by asking him a few questions in reference to the Bible, if he would answer them. The man retired, procured his Bible, and returned with about twenty other ministers, who gathered around him. An elderly one, who looked like an honest man, took his seat in front on the capstan. All were attention. Mr. M. told the man to read the first three verses of Dan. 12th. This he did aloud. He was then asked by Mr. M., if the resurrection was brought to view in those verses? The man looked at them for awhile, and said he did not know that it was. Mr. M. then asked him if he would tell what they did mean?—He said he did not choose to do so. "O! very well," said Mr. M., "we have nothing more to say together; for I did not agree to convince you, if you would not answer a few questions."

The elderly minister then asked him why he would not answer? "Because I do not choose to do so." "Why?" said the old gentleman, "I should have no objection to answering that question." "Well, father," said Mr. M., "I perceive you are an honest man. I will, if you please, ask you a few questions." The old gentleman said he would answer them if he could. Mr. M. then asked him to read the 6th verse—"How long shall it be to the end of these wonders?"—and asked him what wonders were referred to? The dandy minister then spoke—"Don't answer that question; he will make a Millerite of you." The elderly minister said he was not afraid of the Bible, let it make what it would of him; and replied, that the "wonders" referred to must mean the resurrection, etc. "Well," said Mr. M., "is the reply of the one clothed in linen, who sware that it should be for a time, times, and an half,' given in answer to the question, how long will it be to the resurrection?" Here the dandy minister again spoke—"Don't answer that question; for if you do, he will make a Millerite of you." The other, however, gave him to understand, that he was afraid of no result to which an honest investigation of the Scriptures might lead, and that he should answer any questions he chose. The admission of the dandy minister, that honest answers could not be given to a few simple questions on a portion of Scripture, without making men "Millerites," excited the interest of all to the highest point. The elderly minister replied, that he thought it must be given in answer to that question. On hearing the answer, the dandy minister shrunk back, closed his mouth, and interfered no more. Mr. M. then asked who it was that gave this answer? The other readily replied, that he was undoubtedly the Lord Jesus Christ. "Well, then," said Mr. M., "if the Lord Jesus Christ, in answer to the question, how long it should be to the resurrection, has sworn with an oath, that it shall be for a time, times, and an half, is not the time revealed?" "But," said the other, "you can't tell what that time, times, and an half mean?" "I did not agree," said Mr. M., "to do that; our understanding of it is another thing. But has not God there revealed the time, and sworn to it with an oath?" "Yes," said the other, "he has." "Well, then," said Mr. M., "I have proved all I agreed to."

"Why," said the minister, "I never saw this in this light before, can you tell what is meant by time, times, and an half?"

Mr. M. I will try. Read if you please the 6th verse of Rev. 12.

Min. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

Mr. M. Now read the 14th verse.

Min. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time."

Min. Yes.

Mr. M. Then must not the time given in answer to the question be the same as the 1260 days?

The minister acknowledged it must be; and Mr. M. pointed him to the various places where the same period is presented under different forms,—forty-two months, 1260 days, time, times, and half a time—and showed him how 30 days to a month, and 12 months to a year, would make 3 1-2 years equal to 1260 days. He then asked him if we might not know that God had revealed the time to the resurrection in days? He said yes; but asked if we could know how to reckon them? M. M. then pointed him to Dan. 7: 25, the time of the continuance of the saints in the hands of the Little Horn, a period of the same length, and asked him if that could denote simply 1260 literal days; for, said he, you know that they persecuted the saints more than so many literal days. This he admitted; but asked, if they were not literal days, what they were? Mr M. then showed him that the language was symbolical; that if it had been given in literal time, it would have had a bad effect on past generations, as they would have seen the judgment could not come in their day, and they might not have lived in continual readiness for it as they should do. He then referred him to Num. 14: 34 and Ezek. 4: 6, where God has appointed a day for a year, showed him how the 70 weeks were fulfilled in 490 years, as many years as there were days in 70 weeks, and showed there were just 1260 years from the time the decree of Justinian went into effect A. D. 538, to 1798 when the Papacy was subverted by Napoleon. The minister acknowledged the pertinency of those references, and confessed that the time sworn to by Christ, must denote 1260 years.

Mr. M. then showed how the 2300 days and the four great kingdoms etc., bring us down to the end, and how they must terminate about this time; confessed that the expected time had gone by, but showed how an error in chronology would account for its passing by. He spoke about an hour during which the strictest attention was given by those who stood around, many confessed they never thought that "Millerism" was anything like that.

On arriving at Marietta, Mr. M. was detained a part of the next day in the boat, and the inhabitants came down with a request that he would stop and lecture, offering him the Methodist house. But he was obliged to hasten on, and could not comply with their invitation.

For the World's Crisis.

THE TOILET.

Let the Bible be thy looking-glass; the meekness and humility of Jesus thy attire; the wisdom of the Lord the crown of thy head and the light of his countenance the joy of thine own. A word fitly spoken the health of thy lips; the righteousness of faith thy robe; the salvation of the gospel thy shield of defense; truth thy beautiful girdle; the precepts of the Lord the sandals of thy feet. Now let the graces of the Spirit be thine ornaments; love and peace the gems to sparkle amid thy hair; long-suffering and gentleness, goodness and temperance, the chain about thy neck; the pearl of great price the diadem upon thy breast; the Savior's last command the bracelet on thy arm; and charity, which is the bond of perfectness, its clasp yet stay. Snatch up that golden key, and wear it closely pressed unto thy heart. It is prayer, the key to unlock the day, the key to lock out the night.

Now art thou clad in thy beautiful garments. Go forth, and verily thou shalt have praise in the gates of the King's heavenly palace.

Hannah G. Whitman.

Athol, Mass.

GARDENING.

Easy Method of Propagating Plants from Cuttings.—The following communication from one of our most successful cultivators, will be valued not only from the simplicity of its directions, but for their source also: "In the January *American Agriculturist* I observe a correspondent from Paris, C. W., making inquiry in relation to a work on Propagation of Plants. As a few simple directions may be acceptable to others of your readers, amateurs as well as professional florists, I will briefly give one of the simplest plans we pursue. We use what we here term 'pans'—that is, the saucer used to hold water below flower-pots—but common kitchen saucers or plates will do equally well. These are filled with sand (any kind that is most convenient), and the cuttings inserted just thickly enough to touch each other, then watered until the sand *becomes in a state of mud.* This is the only condition of success: that the sand be kept in this half-fluid state until the cuttings are rooted, which will be in from ten to twenty days, according to the condition of the cuttings, and the *temperature* of the greenhouse or parlor in which they are placed. The best temperature is from 70° to 75°, but it may range from 50° to 80°. If placed in the greenhouse, the saucers should stand on a stage or shelf fully exposed to the sun; if in the parlor, then in the lightest and sunniest spot, and never be shaded, for so long as the sand is kept in a state of mud, the most tender cutting will not wilt. But once allowed to dry, the whole operation will be retarded, if not entirely defeated. When rooted, the cuttings should be potted off at once into good soil, in the smallest sized pots, and kept well watered until they begin to grow.

"I may further state that the best cuttings to use are what we term 'young wood'—that is, the young shoot in the succulent state, before it attains its woody or hard character. In this way roses, geraniums, fuchsias, carnations, verbenas, heliotropes, etc., in fact almost any cutting will root, if treated as above, without a loss of more than five per cent. Your most inexperienced readers can perform the operation of making a cutting and inserting it in the sand, just as well as I can. They may cut it where they please, at a joint, or otherwise, in length from two to four inches, and if the foregoing directions are strictly attended to, success is certain. There is but little mystery about any garden operation; a few simple laws understood, and the whole thing becomes easy. But a host of charlatans have endeavored to envelop the most simple operations in a maze of words filling quarto volumes, which would have been better understood if compressed into one page of the *Agriculturist*. The above is not our manner of propagating on a large scale, but it is the most simple and safe for those who have not the facilities of a regular propagating house."

—*Amer. Agriculturist.*

Giving up Smoking.—A workman, writing to the editor of the British Workman, states:—"Since I gave up smoking I have put into a box the amount that I formerly spent every week in tobacco. At the end of the year, on opening the box, I have counted out a sum of money sufficient to provide myself with periodicals and newspapers for the year, which sum I called "solid smoke." A friend one day called and asked me, "Have you found the philosopher's stone?" "No," I replied, "I don't turn the smoke into gold, but prevent the gold from turning into smoke."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

Names for the Try Company.

Malinda Nichols,	L. N. H. Gray,
Eliza Nichols,	Margaret Gadwa,
Priscilla Nichols,	M. L. Lawson,
Martha I. Andross,	Julia A. Lawson,
Rhoda A. Andross,	Lester L. Scott,
David Pattin,	L. E. Andrews,
S. I. Winegar,	E. M. Andrews,
A. M. Smith,	Henry Moll,
E. C. Smith,	Emanuel Moll,
Katie Phelps,	Troy Raney
Lucy Phelps,	Hiram Lewis,
M. E. McAhron,	M. L. Coty,
L. A. McAhron,	Sylvia O. Raney,
P. A. Winegar,	Victoria M. Lewis,
I. L. Bacon,	Susan Scott,
R. L. Bacon,	Eliza Gadwa,
E. A. Bacon,	Preelon Bacon,
Martha Schenk,	Eugene Winegar.
Geo. W. Lewis,	

A TIGER STORY.

Lucy and Fanny were two little girls who lived with their papa and mamma in London. When Lucy was six and Fanny five years old, their uncle George came home from India. This was a great joy to them; he was so kind, and had so much to tell them about faraway places, and strange people, and animals, and things, such as they had never seen. They never wearied of hearing his stories, and he did not seem to weary either of them.

One day, after dinner, they both climbed on his knees; and Lucy said,—

"O, uncle, do tell us a tiger story! We have seen a living tiger in the Zoological Gardens; and what a fierce-looking animal it was! We were afraid to go near the bars of its iron house. Uncle, did you ever see them in India?"

"Yes, indeed, I have, both alive and dead; and very fierce they were."

"Do tell us about them then, uncle. Do not the tigers sometimes run away with little children?"

"Yes, if they are very hungry, and can get near them without being seen. I will tell you a story about a tiger and a baby, which happened to some friends of my own."

"O, that will be so nice!"

"Well, this gentleman and lady had one sweet little baby, and they had to take a very long journey with the child through a wild part of India. There were no houses there, and they had to sleep in a tent. That is a kind of house make of cloth, by driving high sticks firmly into the ground, and then drawing curtains all over them. It is very comfortable and cool in a warm country, where there is no rain; but then there are no doors or windows to shut, as we do at night, to make all safe. One night they had to sleep in a very wild place, near a thick wood. The lady said, 'O, I feel so afraid to-night; I cannot tell you how frightened I am. I know there are many tigers and wild animals in the wood; and what if they should come upon us?' Her husband replied, 'My dear, we will make the servants light a fire, and keep watch, and you need have no fear; and we will put our trust in God.' So the lady kissed her baby, and put the child into the cradle; and then she and her husband knelt down together, and prayed to God to keep them from every danger; and they repeated that pretty verse, 'I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety.'

In the middle of the night the lady started up with a loud cry, 'O, my baby! my baby! I dreamed just now that a great tiger had crept below the curtains, and run away with my child!' And when she looked into the cradle the baby was not there! O, you may think how dreadful was their distress! They ran out of the tent, and there in the moonlight they saw a great animal moving towards the wood, with something white in his mouth. They wakened all the servants, and got loaded guns, and all went after it into the woods. They went as fast, and yet as quietly as they could; and very soon they came to a place where they saw through the trees that the tiger had lain down, and was playing with the baby, just as pussy does with a mouse before she kills it. The baby was not crying, and did not seem hurt. The poor father and mother could only pray to the Lord for help; and when one of the men took up his gun, the lady cried, 'O, you will kill my child!' But the man raised the gun and fired at once, and God made him do it well. The tiger gave a loud howl, and jumped up, and then fell down again, shot quite dead. Then they all rushed forward, and there was the dear baby quite safe, and smiling, as if it were not at all afraid."

"O, uncle, what a delightful story! And did the baby really live?"

"Yes; the poor lady was very ill afterwards, but the baby not at all. I have seen the child often since then."

"O, have you really seen a baby that has been in a tiger's mouth?"

"Yes, I have, and you too."

"We, uncle! When have we seen it?"

"You may see him just now."

The children looked all round the room, and then back to uncle George, and something in his eyes made Lucy exclaim, "Uncle, could it have been yourself?

"Just myself."

"Is it true you were once in a tiger's mouth?" But you do not remember about it?"

"Certainly not; but my father and mother have often told me the story. You may be sure that often, when they looked at their child afterwards, they gave thanks to God. It was He who made the mother dream, and awake just at the right minute, and made the tiger hold the baby by the clothes, so as not to inflict any hurt, and the man fire so as to shoot the tiger, and not the child. But now good night, my dear girls, and before you go to bed pray to God to keep you safe, as my friends did that night in the tent."

"But, uncle, we do not live in tents; our nursery door shuts quite close, and there are no tigers going about here. The man in the gardens told us that his was quite safe locked up."

"Yes, my love, but there are many kinds of danger in this world, and we need God to take care of us here quite as much as in India. Good night, and learn by heart my mother's favorite verse, 'I will both lay me down in peace, and sleep: for thou, Lord, makest me to dwell in safety.'"

"JOHN DUPPS."

It was Charley Edwards' birth-day, and his mother, to please him, gave him the liberty to invite a number of playmates to spend the afternoon with him. Children never forget engagements of this kind, and all the little fellows were early at the house. For a while they played about the garden—first at one thing, then, when tired of it, at another. Then some one proposed going into the house, to play blind man's buff, and so the large dining-room was cleared for the fun.

There was one boy, John Dupps, at this party of whom I wish particularly to tell you. He was not a very bad boy—no worse than most boys—and yet he was not a good boy, always good, as you will see.

The privilege of going where they pleased was given to the children, provided they disturbed nothing. It is oftentimes a very hard matter, for boys especially, to keep "hands off." John Dupps, while the play was going on, became tired of it, and went into the parlor, adjoining the room they were in. How many beautiful things were there! What pretty books, and shells and ornaments! What beautiful birds! far more beautiful than he had ever before seen! How many nice little things! "Surely Mrs. Edwards can scarcely know what a quantity she has. And the books, so full of pictures! That is a beauty with the crimson back on it—Stories for Little Folks. I would like a book like that. I wonder if she would miss the little bit of a one?" So John Dupps was thinking. "I should love to have it. There ain't anybody about there to see me"—and John slipped the book into his pocket. Quickly he returned to the dining-room. "Here is John," said one of the boys; and immediately John's face turned as crimson as the book in his pocket.

"Johnny, you blush like a girl," said Mrs. Edwards.

"I am so hot," replied John. That was an untruth.

"If you are," said the boy next him, "why don't you keep your hands out of your pocket?"

Something kept saying to John, "They all know you are a thief—your face looks like a thief's, John Dupps. Take that book out of your pocket. What a shame, John Dupps, to steal from so kind a lady." Poor boy, he was now so uncomfortable that he took his cap and left the house. It would have been far better if he had returned at once to the parlor and replaced the stolen book. But he soon reached his home, and going to his room as quietly as he could, he sat down and drew from his pocket the cause of his trouble. "Perhaps," thought he, "they won't miss it, and I'll keep it locked in my little box; and no one shall know it is there. I'll look at the pictures a while. Poetry in it, too."

"It is a sin to steal a pin,
As much as if a greater thing."

Instantly he let the book drop. The first words in the stolen treasure were words of conviction. "I won't keep it there. I can't have such about me. The good man placed those lines just there for me." O, how well he thought so!

"What are you doing here?" cried Charley Edwards, rushing unheralded into the room.

John Dupps' mortification was complete. There could be no disguising facts now. There lay the stolen book on the floor, and its owner before him.

"Will you forgive me, Charley?"

"Certainly. What for, John—for leaving so soon?"

"No, no. For taking your book!"

"This one?" asked Charley, lifing it from the floor.

"Yes."

"But you didn't mean to keep it, John?"

"Yes, but I did, though, and that's what makes me so sorry."

"Ma prizes this book more than any other. It was sister Jane's book, and she is dead, John. Ma would have felt sorely the loss of it."

"Ain't I a bad boy, Charley?"

"Not if you won't do so again. And come, I'll take the book and put it myself in the parlor, and no one shall know of it—not even ma; and I'll never, never speak of it again."

And generous Charley kept his word. The book was placed on the table where it had long been kept by the hand of affection. The boys returned together to their sports—Charley to enjoy himself, but John to think over what he will never forget, that

"It is a sin to steal a pin,
As much as if a greater thing."

☞ Learn one thing at a time; learn that thing well; learn its connection, as far as possible, with other things; and believe that to know everything of something, is better than to know something of everything.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

SPRING-TIME.

The Spring-time, delightful, bright morn of the year,
How happy, how lovely its beauties appear,
Attracting the mind, yes, and charming the heart,
With new hope its sweetness and freshness impart.

The Spring-time, delightful, we truly may say,
For blessing, it points to a happier day,
And blessing, it leads to the blessings foreseen,
And joys the glad moments that so intervene.

The Spring-time, delightful, blest emblem art thou
Of the Spring-time of Grace, when in its rich flow
Of mercies and blisses it sweetly doth tend
To that day of Glory that never shall end.

That bright day of glory, what will it display?
More splendor indeed than mortals portray;
When the fullness celestial ever shall shine,
And superlative glow with the lustre divine.

That bright day of glory, who will it enjoy?
Only those who their hours and powers employ
In *living for glory*, by living to Him
Who once died to save, and now lives to redeem.

And, my reader, are you? Or is it the case
No beauties you see in the fullness of grace;
That holy enjoyments you never obtain,
But living to die, are yet living in vain?

If so, when with time earth's joys shall be past,
The pleasures then gone will be ever the last;
For having no taste for religion, you'll find
That death mends not the heart, nor alters the mind.

Now wont you go with us, the Savior to meet,
Give your service to him, in him be complete?
"The times" now are closing, no room for delay;
Hasting fast is the dreadful—the rapturous day!

Phila., May, 1864. C. GREEN.

For the World's Crisis.

THE PILGRIM'S PROGRESS

AMID THE PERILS OF THE LAST DAYS.

We can but expect that amid the perils of the last days, trials will thicken and foes abound. Here, especially, we may expect that the snares of Satan will be laid for us, and his wiles exerted to seduce us. If we "escape the pollutions of this world" in these times, it can be only by obeying the word of God, and trusting him for grace to help in every time of need. If we overcome at last, it will be no matter of *accident*, but only by the most diligent and untiring pursuit of our object, amidst stern difficulties and inveterate foes.

We need, therefore, to buckle on the whole armor of God, and prepare to encounter all the wiles of the devil. We need to know our own weakness, and our only source of strength. We need to have our loins girt about with truth, familiar with our enemies' stratagems, our Leader's tactics, our Constitution, and our Chart. We need to know who our Captain is, and that we can succeed only by implicit obedience to his commands. We should be ever watchful against the insidious attempts of the enemy to *bribe us*, for he will sometimes appear as an angel of light.

We should not forget that we are not of this world, but are strangers and pilgrims here, and that he who is not for us is against us. We should not forget that as strangers in this world, we are only passing through it as pilgrims; and hence, a little of its goods will do, an abundance will burden our progress. As a stranger here, and a pilgrim traveling through this world, we may not entangle ourselves with the affairs of this life, but should labor only to get as many to join us in our pilgrimage as possible. Though we shall need food and raiment, we are to seek *first* the kingdom to which we are traveling and obey its laws, and *all these things* shall be *added*. We are to be careful, therefore, for nothing, but by prayer and supplication, commit all things unto our Guide, for he careth for us.

While passing through this world as pilgrims, we shall often be invited to tarry on the way. They will wonder that we should be ever traveling, and will plead with us to consider how much better we should enjoy a rest. Here we are in great danger of being overcome. If we can be invincible to our enemies on this point we shall be pretty sure to overcome all other obstacles to our progress. On this point they have a variety of specious "devices," seemingly framed to seduce us, if it is in any wise possible.

They will first try us, perhaps, by appealing to our natural love of ease and rest from toil, and if we are in any wise tired of the way, their pleadings will have a peculiar charm, and we shall hardly escape falling a victim to their seductions. If they fail on this point they will be likely to appeal to our generosity, as they in their blindness will regard it. They will remind us that we are allowed by them to travel through their land with various privileges, and that now their country and her laws being threatened, perhaps seriously, by a cruel and rapacious foe, we ought in gratitude to lend our assistance. Seemingly just, this snare has been a fruitful source of doubt and uncertainty to inexperienced pilgrims, for they wish to be just by all means. If not successful here, they will appeal to our timidity, telling us that if the enemy succeeds, we, as being in the country, shall suffer with it, in the loss of our goods, our liberty, and perhaps our lives.

Some have been frightened by this effort to intimidate, but if they escape the two former snares there is but a little danger from this one. If they fail in this, they will then threaten to deal with us as enemies of their country, deserving the respect of none, but the contempt of all. They will even threaten personal violence, and will carry it out, to the discouragement of some. But in such cases, only the timid grow weak and retire, while the strong grow stronger, and the spectators are often drawn to them in sympathy, increasing their numbers, and encouraging their hearts.

If we encounter any of these difficulties, so specious in their appearance, and therefore so liable to ensnare us, we should ever appeal to our Chart and Constitution, telling them "*it is written*," so and so, according to the demand of the circumstances, for this was the policy of our Leader, who has once passed successfully through the same difficulties. Besides, he has commanded us expressly to search our Chart and Constitution, and assured us that we shall at last be judged by that.

So when they would have us stop with them, tarrying by the way, we should answer: "It is written, 'Come out from the world and be separate.'" When they plead that we should not be singular in religion, tell them: It is written of those who have traveled before us on this way, that they "were strangers and pilgrims on the earth," "a spectacle and gazing stock to the world." If they tell us it is just as well to enjoy the comforts and blessings of life as we go along, tell them It is written, "If any man love the world the love of the Father is not in him;" that we are to deny ourselves daily and take up our cross and follow our Leader. If they invite our attention to the honors of the world in store for those who seek them, admonish that it is written, "How can ye believe which receive honor one from another?"

If they think you ought to labor to maintain the stability of earthly governments, by voting for judicious legislators and sovereigns, tell them it is written, "*The Most High rules* in the kingdom of men," and does not especially need my co-operation. If they say he works only by means, tell them it is written he "gives it to *whomsoever* HE *will*." If they tell us we should not charge God with choosing those bad men who sometimes reign in a kingdom, answer, it is written he sets up over it even "*the basest of men*." If you are told that you ought to take an interest in your own government, tell them it is written, "My kingdom is not of this world." If they say the enemy is threatening us, come with us and fight them, answer, "He that taketh the sword shall perish with the sword," and that the weapons of our warfare are not carnal.

If they say, "Then you would suffer the enemy to come and take your goods without resistance, would you?" tell them "Father is at the helm." If they persist, But you do not think he would work a miracle to save you, do you? Tell them it is written, "I will never leave nor forsake you," "be careful for nothing but in every thing by prayer and supplication let your requests be made known to God, and the peace of God shall keep your hearts."

If they still protest that his children are often deprived of their goods, tell them, yes; and if need be we also can take joyfully the spoiling of our goods, knowing that we have in heaven a better, and an enduring substance. If they ask, How then will you get your daily bread, as you are a stranger here, and surrounded by enemies? Tell them we have a rich Father in heaven, who has promised us *that* if we ask him. But, he may add, what if those enemies should set upon you and abuse you, what protection would you have? Tell them, "all things shall work together for good with those who love the Lord." You would not suffer them to kill you, would you? "He that seeketh to save his life shall lose it." But you would not be so foolish as to throw your life away to an assassin? "He that will lose his life for my sake and the gospel, shall save it unto life everlasting."

Well, you are a foolish man. I *desire* to "be a fool for Christ's sake." The whole community is down upon you. So Christ "was despised and rejected of men." But the *more respectable* part of community are *disgusted* with your religion. The wisdom of this world is foolishness with God. None but the lower classes of society have any favor with your doctrine. It was "the common people," too, that "heard Christ gladly," and James says, "God hath chosen the poor of this world." But I have heard several preachers say they thought most of you were crazy. Well, they thought so of Christ, and Paul too. I think such a people as you are ought to be mobbed out of town. We look for such treatment. Paul says, "they that will live godly in Christ Jesus shall suffer persecution." I believe a man would be justified in the sight of God, if he should rid society of such a nuisance as you are. It may be so, for Christ tells us, "the time will come when he that killeth you will think he doeth God service.

The above conflict but faintly suggests the difficulties which a pilgrim has to encounter in these days of degeneracy. Indeed, in any age, the "old man" must be "crucified" in order for Christ to dwell in the heart, which implies a most trying death. We do well to remember this, lest we think "strange concerning the fiery trial which is to try" us, "as though some strange thing had happened to us." Our love for the world and its charms must be killed out, which will result in making us strangers and pilgrims here.

The opposition we have from the world is calculated to wean our affections from it, and place them on the world to come, as a relief from the sad picture of vanity, pride, and strife. The Lord says, "As many as I love I rebuke and chasten." And Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." No sacrifice should be regarded as too great, in view of the glory awaiting us. We may

"Welcome sorrow, grief and pain,"

since our race here is short, and the glory shall be "far exceeding and eternal." Our Master was a man of sorrow and acquainted with grief, and we should esteem it a privilege, to have in some degree the fellowship of his sufferings for us.

May our short pilgrimage here be one of meekness, humility, patience and love, and the love of Christ reign in us. Amen.

I. K. LOMBARD.

Polk City, Iowa, May 23d, 1864.

For the World's Crisis.

THE COMING OF CHRIST.

BRO. GRANT:—I have thought while perusing the first chapter of Acts, and especially the second, tenth and eleventh verses, what a theme for contemplation to the christian, what a thrill of joy pervades his whole being while he looks forward and anticipates the day when Jesus shall return again to earth in the same manner he went up into heaven, not invisible to mortal eyes, but visible, so that every eye shall see him (Rev. 1: 7), not only his friends, but his enemies. What abundant testimony is found in the sacred Scriptures that. He who is seated at the right hand of the Majesty on high, now interceding for sinners, shall leave that high abode and come again, not in lowly form as once he came, but as a conqueror and a judge. Who shall be able to stand? Those only who have pure hearts and clean hands.

God in his infinite wisdom and goodness has given us erring mortals these written oracles to be a lamp to our feet and a light to our path. Dark indeed would be our way without them. A chart is our blessed Bible to guide the way-worn traveler o'er life's tempestuous ocean,—yet how many reject its holy precepts, admonitions and warnings, and had rather lean to their own understandings and blind reasonings, than listen to the teachings of God's holy word, or in the light of the infinite God to see light in his light.

"Thus men go wrong with an ingenious skill;
Bend the straight rule to their own crooked will;
And with a clear and shining lamp supplied
First put it out, then take it for a guide;
Halting on crutches of unequal size,
One leg by truth supported, one by lies;
They sidle to the goal with awkward pace,
Secure of nothing, but to lose the race."

O for the faith Abraham was inspired with to believe God and take him at his word!

A. M. S. BEMENT.

For the World's Crisis.

GAIUS AND DIOTREPHES.

A man by the name of "John"—simply, plainly, "John"—without any surname, as I have ever heard, lived about eighteen hundred years ago. He was a remarkable man, being particularly characterized as "*that disciple whom Jesus loved*." He was, what all affectionate, christian dispositions are, humble, and could not tolerate egotism, vain-glorying, officiousness, or anything like self-aggrandizement. He was commissioned, by the Nobleman (Jesus), whose special friend he was, to go and preach the gospel; and he was an earnest, faithful preacher. He used the influence of *love* to induce men to repent, and keep the church in a prosperous condition. He sometimes found things wrong in the church, and, if he did, he kindly, candidly, and earnestly pointed out the difficulty, and explained the nature of the offence.

I have before me one of his letters. It is characterized by its brevity, simplicity, and the loving, candid spirit which it breathes. It was written to Bro. Gaius, a man who had "the truth in his heart," and lived it; and, as Bro. John made some statements in his letter with reference to the character of Bro. Gaius, and of another man who it seems belonged to the same church with Gaius, Diotrephes by name; and as there are some *strong contrasts* in their characters,—I felt like saying a word about them, as the study of the subject has been interesting, instructive and profitable to me.

Gaius was a man John loved; and, from the description given of him, there was reason to love such a man. He was a *consistent christian*. He had "the truth in his heart," and as a natural effect he "walked" in it. He was one of John's spiritual children, and was thoroughly instructed in the "truth." He had the "light," and he did not let it "go out" or burn so dimly that it could scarcely be seen; but it was so light that he could see how to walk and not "walk in darkness," but have the light of life.

Bro. Gaius was not a preacher, so he did not travel about from one place to another, sometimes getting nothing for preaching, so that like Paul he was obliged to hire a house and make tents to get his subsistence. Neither was he a stingy, uncharitable brother, but, when the preachers came around there to fill their appointments, he "helped them," as John says, "after a godly sort," i. e., just as a man ought to who professed to love God (margin—worthy of God). He did not simply pray for them and say "God bless you," and satisfy himself that he had done his duty. A man like him *would* pray for the preacher, he *would* welcome him to his pilgrim's home after he had come a long journey on foot, or on the "Castor and Pollox" line of sailing vessels, and make the preacher feel at home at once, and he would be cheered so that when he preached he would feel like a new man, and could preach with some life.

Some christians seem to think in *these* days, and perhaps we shall find one by and by who thought so *then*, that a man must preach well any way, whether he is made welcome at his appointment and has their prayers, or not. It may be that the poor pilgrim is having a hard time; perhaps he feels that his efforts are small, and of not much account; and, but for Father's promise to be with him and give him a place in the kingdom with Abraham, and Isaac, and Jacob, and all the redeemed ones, he would be *so burdened with discouragement*, in view of his weakness, that he would give up. But he is expected to cheer the pilgrims by his cheerful, hopeful words, and give each a portion in due season, when it is as much as he can do, he is so coldly received, to do *anything at all*.

Bro. Gaius knew this, and he was faithful to the preaching brethren. They had taken nothing of the Gentiles, and were *needy*, but they did not leave the place where Bro. Gaius lived without *having all their wants supplied*; and even *strangers* were not forgotten. All this, his having the truth in his heart and living it, living it so fully that his money was given freely to help the cause along, and supply the evangelist preachers with means to "bring them forward on their journey," was of so decided a character that, when the preaching brethren met Bro. John, they told him of it, and they "bore witness before the church" too, because their hearts were so much cheered that, like the man whom Jesus healed, they felt like telling every one they met.

John says that such preachers as had been thus received should be, "that we might be fellow-helpers to the truth." So Gaius had by his faithful efforts been of real service to the cause of truth. But it was all natural to him; he "had the truth in his heart," and, like our brethren now who love the "present truth" that "the Lord is coming," and the sweet, consoling truth that we have "immortality through Christ alone," and shall come up at the resurrection blooming with immortal youth, to die no more, he (Gaius) wanted the people to hear, and he knew they could not hear without preachers, and that they could not preach except they be sent. So he did just what every christian should do, as much as lieth in him, and helped along the cause wonderfully.

He is a good model for us, brethren and sisters, and we should do what we can in these "last days" to send the truth everywhere. There is Bro. Dow, going West. Give him a call to your place, brethren; he will do you good, and be glad to find the followers of Gaius who love and live "the truth" there. And there are many others who are trying to preach; whoever they are, if God calls them he has a work for them. So let us cheer them on. They will feed some one with the bread of life, and take new courage to go on and be able to preach a great deal better than they can if we do not help them.

But I promised to say something about Diotrephes. I do not know exactly who he was, but he might have been the "angel of the church," secretary, or something of that sort; at any rate, when Bro. John wrote to the church, this man, Diotrephes, would not receive him. Perhaps the man had no authority but his own for so doing; but one thing is certain, he loved the *pre-eminence* among them. "Pre (before)-eminence"—height; he loved to be before and above his brethren in every thing.

It was not so with Gaius, although he did much for the cause, while Diotrephes *hindered it all he could*. He wanted to have every thing done just according to *his mind*. He was self-conceited, and thought that none of the brethren could *plan* or *decide* as well who should come there to preach as he could. He was a proud professor, and so could not have anything done unless it was of a character to suit *him*. He would not receive John, the humble servant of God, when he wrote perhaps to make arrangements for an appointment there; but he went "prating about with malicious words"; and I suppose there was nothing too bad for him to say. He doubtless defamed their character all he could.

Perhaps if Bro. Apollos had written about coming there he would have liked the idea, because Apollos was "an eloquent man and mighty in the Scriptures," and it would have given the church the name of having a smart preacher, if he had not preached any "life and death" or said the Lord would give no reward till Jesus comes. But perhaps Diotrephes *would* consent to have the Scriptures explained if it did not suit the people outside, provided *he* could get Apollos or some other brother to present his favorite *hobby*-doctrine. Whatever he did want, he was certainly opposed to what did not just suit him, and turned those out of the church who were in favor of letting the preaching brethren whom God had called to the work come and present their messages.

What a sad, *sad* state of heart the man had! John only employs two verses to tell the whole story about him. He did not go into the particulars, to be sure, and tell what Diotrephes said. There was no necessity for that; he was "prating about with malicious words," and that tells the story.

John received his commission directly from Jesus. It was verbal and audible, so that there was not the opportunity for deception that there is when the way of duty is made known simply by an impression, and was surer and better authority than man's written credentials. But it did not satisfy this man; the authority of Jesus' commission was not enough for him, and I am afraid there are too many such to-day. I suppose that Diotrephes was in favor of levees, tea-parties, etc., to raise money to support his favorite hobby, and doubtless he was willing to subscribe money liberally to build a temple of worship similar to that built for Diana. No matter if that was for heathenish purposes, it was built in fashionable style, and one like it might induce the idol-worshipers to come to the church Diotrephes had built; then they would hear Apollos or some other "eloquent" preacher, and be induced to come often, if for nothing more than to hear something smart, because Diotrephes knew that then, as now, there were those who did not "care much what a man preached if he was only *smart*"; and as there were likely to be some smart young men, students under the teaching of Prof. Gamaliel, or Tyrannus, or Doctors, or something of the sort, who would attend the meetings, it would "give respectability to the church."

So this man must conclude that his plans were better than those of the other brethren, who were willing that God should send by whom he would, because they wanted the church to keep humble and unpopular, and that could not be allowed. So he just takes the whole management of things into his own hands, or tried to, rejected the apostles, and slandered them so as to prejudice the brethren against them, and got the church into such a state that but for Gaius and a few others, who perhaps held their meetings in a hall or cave, somewhere apart from the old place of meeting, the whole church would have been ruined. Such was the state of things, at any rate, that it became necessary for John to go there and "remember" the "deeds" of this proud professor, and go so soon that he thought it not best to write his instructions with "ink and pen," but to see Gaius "face to face," and speak (margin) "mouth to mouth," that is, counsel with that judicious brother as to what should be done to build up the church and get Diotrephes converted, or do something in a christian way to prevent his injuring the cause any more.

Brethren, let us take Gaius as our model, and be careful that we do not imitate Diotrephes.

L. C. MCKINSTRY.

MY MOTHER'S GRAVE.

I love to stay where my mother sleeps,
And gaze on each star as it twinkling peeps
Through the bending willow which lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there,
Afar from the scenes of my daily care,
And breathe to my Savior my evening prayer
O'er my mother's grave.

I well remember how oft she led
And knelt me by her, as with God she plead
That I might be his when the turf was spread
O'er my mother's grave.

I love to think how 'neath the ground
She slumbers in death as a captive bound;
But she'll slumber no more when the trump shall sound
O'er my mother's grave.

—*Selected.*

For the World's Crisis.

MOURNING APPAREL.

On this subject we have freely expressed our views. Again we ask the question: Why purchase mourning apparel? Why wear it? Why follow this fashion? Is it wise, consistent, christian? Is it any real expression of grief for the loss of our friends, any mark of respect? Does it impart any consolation to the bosom of sorrow? or convey any religious intruction to the mind or heart? does it cause mourning and humility for sin, or submission to God?

On the contrary, are there not many and positive evils attendant?—a few of which let us here consider:

1. Is it not an unnecessary and extravagant expenditure?

2. Does not the custom lead the poor to ape the rich? Is is not a temptation to pride, dishonesty, and hypocrisy? Has it not robbed the widow and the fatherless and the creditor of their just dues?

3. It also diverts attention from the voice of the Almighty in his chastening and instructive providences.

4. It would be better to use the value of it in the cause of benevolence.

5. It occupies the mind and hands trivially in that solemn period which is peculiarly favorable for reflection, meditation, and prayer.

6. The custom of wearing mourning apparel is heathenish; there is no just, reasonable, or scriptural authority for it. Weep for the loss of a dear friend, a parent, a wife, a brother, a sister, one dear to us as our life? Certainly, we may. Nature itself demands our tears—they are sent in mercy by Him who wept at the grave of Lazarus. The "Man of sorrows," himself, taught us to weep. It is a privilege, a feast, to give vent to the tenderest feelings of the heart. Tears are commendable at such a time. But do not, friends, we beseech you, follow an absurd custom, a relic of heathenism, that confers no benefit on the dead, affords no consolation to the living, or any good whatever.

The loss of near and dear friends often proves a blessing, is sanctified to our spiritual good, when rightly improved: seasons of mourning, therefore, should be employed in humiliation, confession, restitution, self-examination, and prayer—in serious and godly conversation, touching our mortality, our future state, death, judgment, eternity; and nothing calculated to divert our time or attention from these solemn and momentous subjects, should be suffered for a moment.

"The house of mourning is better than the house of feasting."

Dr. Butler, of Trinity Church, in a recent discourse, spoke strongly against the wearing of mourning apparel, announcing his "decided objection to the practice." "You will permit me," he said, "with all respect to the sentiments of others, to utter my very long and matured convictions upon it. Its evils seem to me manifold. It looks like a uniform of organized rebellion against the providence of God. It sheds gloom over the streets, through the churches, and in the house. It creates an impression in the world of absence of comfort and consolation. It helps to perpetuate sorrow, when the christian duty is to cultivate peace and joy."

Another christian minister remarks:

1. Such a custom never originated with christianity; nor was it sanctioned or enjoined by it, and is, therefore, not obligatory on christians.

2. It is more like the self-imposed penance of Catholics and Pagans than the beautiful, plain, and unostentatious adorning, required under the gospel.

3. Its tendency is to bewilder the mind and unfit the person for contemplation and reflection—things always necessary, so that the bereavement may produce the "peaceable fruits of righteousness."

4. It is too expensive for the poor; and the means thus employed by the rich could be far better used in bringing gospel truth before the living to fit them for a dying hour.

The custom of changing the entire apparel of a numerous family on the death of a relative, produces not unfrequently great privation and pecuniary embarassment. Often has the little all, left by the industry and frugality of the deceased parent to support the widow and children, been sadly diminished, or altogether swept away, by being devoted to the purchase of unnecessary garments of mourning apparel, which, under a more healthy public opinion, might have been dispensed with, and the children supplied with other and far more necessary articles of comfort. We would not treat this question lightly or harshly; the custom is dictated by the most delicate impulses and sympathies of our better nature; still it is a custom which could well be dispensed with altogether. In summer mourning dresses are the most uncomfortable of any that are worn. And what use do they serve? To remind us that we are afflicted and bereaved? We need no outward memorial of that melancholy fact, nor do we desire to be pointed out to an unsympathizing world as one that asks public attention to the circumstance. Shall a suit of sable be worn because it is grateful to our own individual feelings—because it affords us solace and comfort in our bereavement? We can derive no consolation from such a source, or from any such outward signs of grief.

5. The custom is inconvenient. It throws the bustle and responsibility of making purchases and making garments upon a family at the moment when, on every account, they most imperatively require seclusion and retirement; when, worn out with watching, care, anxiety and grief, they need quiet and repose. To us there is a shocking unseemliness, we had almost said sacrilege, in turning the house of death into a shop for the dressmaker! Who that has ever witnessed what usually passes upon such occasions—who that has seen the afflicted dragged forth to be dressed for the pageant, harrassed by inquiries about gowns and bonnets, or heard, intermingled with sighs, sobs, and tears of anguish, paltry discussions about the adjustment of a cap or a ribbon—who has seen all this without seeing and feeling that it was unbecoming and ill-timed beyond all power of words to express. Who will be among the first to throw off this vassalage to the decree of an oppressive custom—this servility to diseased public opinion? Many have done so already—who will imitate their laudable example?

There is nothing in the color of black which is in reality any more mournful, only for its associations, from habit, than in any other color. The fop, in his suit of black, does not look half so solemn as do some others in blue or drab. In China the color of mourning is white; in Turkey, blue or violet; in Egypt, yellow; in Ethiopia, brown. Each people, says a writer, profess to have their reasons for the particular color of their mourning apparel. White is supposed to denote purity; yellow, that death is the end of human existence here, as the leaves when they fall and the flowers when they fade turn yellow; brown denotes the earth to which the dead return; blue expresses the happiness which it is hoped that the departed enjoy; and purple or violet, sorrow on one side and hope on the other, that color being a mixture of black and blue. In a dress devoid of ostentatious vanity, the dead can be as much respected in one color as another.

"But think ye, how quiet their lot,
Who sleep the calm sleep of the blest;
The lashes of sorrow, the fetters of care,
Temptation and trials disturb them not there,
So sweetly in Jesus they rest."

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

"JUDGMENT CAME UPON ALL MEN."

But man was not then permitted to partake of immortal life, and we may thank the Lord for it, neither can he now partake, without first coming back to God in the knowledge of righteousness and true holiness, and rendering strict obedience to "the law of the Spirit of life in Christ Jesus." Paul tells us in Rom. 1: 20, that "*the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made*," and we believe it.

Theologians, predicating their faith more upon platonic philosophy than upon the *revealed* will of God, tell us that his penalty for sin to the finally impenitent, is "eternal torment in misery;" but how does this declaration compare with Paul's statement, or with God's dealings with man at the outset? The one is diametrically opposed to the other; for while the one says man shall live forever, the other says "he shall die." The one says the penalty is eternal life in misery, while the other says it is *death*, (Rom. 6: 23), and in his infinite wisdom and goodness as well as justice not only drove man away from the tree of life, but *cut him off from all access to it*, while he remained in *disobedience*, lest he should live forever, and appointed death that he *might not eternally be a miserable sinner here on earth, but be able to die out of his misery*.

But it will be said that this visible manifestation was only in relation to the body, and the "eternal suffering" is of the soul, which is invisible. Well, Paul says the invisible is clearly seen and understood by the visible. So God can kill the soul for sin as he does the body, philosophy to the contrary, notwithstanding.

While Adam continued in obedience he was truly righteous, consequently he was JUST; but so soon as he had transgressed the divine command, he ceased to be the "Son of God," for in the act of transgression he sold himself to work unrighteousness, and becoming the servant of sin, he is styled the "child of evil," or "THE UNJUST." When he was driven forth from the garden, away from the tree of life, under the sentence of death, he carried the whole human family out with him; for as yet the *entire race* were IN HIM, and with him *passed from a just to a condemned, unjust state*. Wherefore, as Paul says, (Rom. 5: 12), "by one man sin entered into the world, and death by sin; and so (in the same way) death passed (was transmitted) upon all men, for that all have sinned" (in Adam), and if not, how can the reign of death over those who had not sinned, there being *no law* from Adam to Moses, or the *death of infants* which have not sinned, *be accounted for?* 5: 18. "Therefore by the one offence (*margin*, judgment came) sentence was pronounced upon all men to (the extent of) condemnation," consequently DEATH *is in our natures* and reigns in and over us, and must and will until it is abolished by Christ, when 'there shall be no more death.

Now in this case that which is true of the body is true of the soul. Sin was the cause of the death of the body, and sin is also the cause of the death of the soul; and as the body has no more animal life in it when the sentence written is executed, and it is dead, so neither can the soul have any "spiritual life" in it when the sentence written shall be executed against it. As animal life, "which is in the blood," (Lev. 17: 11) is the cause of all action, consciousness and reflection, even of existence, so "spiritual life," which was in the soul, is the cause of all its action toward God, consciousness of self-unrighteousness, and repentance, even its *existence* is entirely dependent upon the continuance of that life in it. For as the body without the breath is dead, so the soul without holiness shall die. Notwithstanding "the life of the flesh is in the blood;" it is there contingently, and if food, drink and air be cut off, or either of them, the life therein will *go out*, and through corruption and decay, in a little while the body ceases to be; and thus if the soul refrains from partaking of that "true bread that came down from heaven," drinking of that spiritual fountain that is in God, and breathing that pure atmosphere that is in his word, all its divine life will also go out, and under the influence of the celestial fires, the presence of the ineffable glory, it, too, will decay and waste away, until finally *it "shall be as though it had not been."*

But as the body in Adam's case lived nine hundred and thirty years after sentence was pronounced, suffering from the thorns and thistles that the sin-cursed flesh brought forth, before sentence was finally executed, seventy years less than a day with God, so may the soul live on in the day of the Lord, longer or shorter according to the harvest it shall reap from the corrupt seed sown, before the divine sentence written,—"the soul that sinneth, IT SHALL DIE,"—shall be finally executed in the SECOND DEATH.

What is here presented is based upon the hypothesis of platonic philosophy and speculative theological dogmas, that the soul is an entity, and may consciously exist and act independent of the body.

G. W. STETSON.

Olena, O.

For the World's Crisis.

FAULT-FINDING.

One of the great evils of the present day is fault-finding; the result of unsanctified hearts, regardless of God's ministers, and contrary to the Scriptures which teach us to confess our faults one to another, and pray one for another, that we may be healed. What! find fault with your Lord, your best friend, who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" How long will ye persist in this folly and sin? till Jesus comes himself to reprove? I hope not—hope there will be many more found guiltless of this, and every other sin, than there were in Elijah's day when he said, "Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." And God answered him, "I have reserved to myself seven thousand men, who have not bowed the knee to Baal."

What class will they be? Methinks, not those who when asked how they liked a good gospel sermon, replied like the following: "I do not think he looked decent, with such a long beard—looked like a rowdy up in the pulpit. He told a good many truths, but there, it does not sound like the good old-fashioned preaching I used to hear, I wish I could hear such now-a-days." I think very likely you might, if you would *live* as you used to, when you first started to serve the Lord, when you had your all and yourself too, on the altar of God and would follow Jesus as calmly and as wholly, and eye God's glory and pray just as earnestly for God to give you just what you need out of his word through his servants, as you did them. Come, try it, and see if it does not sound more as it used to. Say, reader, will you? Not look at the things which are seen, which are temporal, but at the things which are not seen, which are eternal.

Says another,—"He was so lengthy, I got all tired out, and out of patience with him." Yes, but you lacked long patience, and a *deep, heart-felt* interest in the cause of Christ. Do you not get tired of work sometimes? Yes, very often, and still keep working on and on, as long as you can, simply because it brings the cash into your pocket, or gratifies self some way,—and you in God's house finding fault with God's servants because you are a little tired of sitting still so long a few hours in a week, or perhaps a month, hearing from out the Scriptures of truth those things explained which are essential for you to heed and practice in order to secure eternal salvation in the kingdom of God. Now do not

find fault again with a lengthy sermon, if it be spoken in love and in the spirit of meekness, will you?

Says another, "I do not like him, he is too light and trifling; makes the people laugh too much." Well, really, I do not know that Jesus or his apostles used lightness or vanity in their preaching, or writing, or conversation, so by God's grace we will not, will we? Another tells too many stories. Well, let the Lord lead him and you keep praying for him, and if he does not do right you remember the "effectual, fervent prayer of the righteous availeth much." Another is too sober and sedate. Is not sociable, thinks too much of himself and too little of others. We are exhorted to be sober-minded and watch unto prayer. Perhaps he sees you are too worldly minded, and do not want to have your conversation in heaven, and he may be communing with God or praying silently for you, that you may be in the place where you will delight to talk about the things of God. I would much rather be alone and talk with the Lord than be with the vain, who delight not in my Lord, unless I can persuade them to cease from sin and serve the living and true God or benefit them in some way.

Still another is not a good grammarian, or elocutionist. Christ says, "Follow me." If one is called of God to preach and does not know his *letters*, much more grammar, or a dictionary, I'll bid him God's speed, and I know God is just as able to teach him as he was the poor fishermen. If he has a pure heart, and a conscience void of offence toward God and man, the Lord will take care of him, and he will do somebody good wherever he goes.

Another is so slow and dull. Well, Moses was slow of speech and of a slow tongue, yet the Lord was with and taught him. Another is too quick and fiery, talks too loud, perhaps shouts a little. In Ezra's time, the people shouted aloud for joy, and the noise was heard afar off; yet they sinned not. Isaiah cried aloud and spared not, lifted up his voice like a trumpet.

Another is so odd—makes so many rough speeches. No rougher than Jesus, when he called his own disciples a faithless and perverse generation, and said to Peter after he believed and confessed Christ, and Christ had blessed him, "Get thee behind me, Satan, thou art an offence unto me." Another talks too strong. "I do not believe every thing I hear now-a-days." Believe the Bible, wont you? which frequently exhorts us to be strong, and to "be strong in the Lord," and to "keep the commandments, that we may be strong," and "to be strong in the grace which is in Christ Jesus."

Thus it goes on. Finally, there can seldom a preacher come into the place, be he ever so Christ-like and humble (I would there were more such), and speaks the truth in love, but somebody stands ready to catch them if possible in their words, or find fault.

I am writing to *professors* of the religion of Jesus Christ. How much more pleasing to God, beneficial to your own soul and those who preach, it would be, if, instead of this, you would stay up the servant's hands by prayer and supplication to God in his behalf. Say, will you begin now and break off this sin and pray for a deeper work of grace in your own heart? Then you will be ready to pray for those who have forsaken all and gone out to make ready a people prepared for the Lord. L. A. DURGIN.

Wadley's Falls, N. H.

For the World's Crisis.

DOES THE ONE GOD EXIST IN THREE PERSONS?

By the term "person" here, must be meant that which is a distinct being, mind, spirit, or intelligence; or that which is not a distinct being, mind, spirit, or intelligence. There can be no other position.

Now if God exists in three persons, yet by a person is meant that which is a distinct being, then there are three beings in God. And if each of those beings are God and self-existent, then there are three self-existent Gods; and if each one is infinite and eternal, then it must follow that there are three infinite eternal Gods.

But if it be said that each of these persons are not infinite, then it follows that they are finite. How many finite beings will it take to make one infinite Being? Will three do it? No! a universe of finite beings would not make an infinite Being. If this is true, then there is no infinite God.

But should it be said that by the term "person" is not meant that which is a distinct being, spirit, mind, or intelligence, then it must mean that which is not a distinct being, spirit, mind, or intelligence. And if the Father is a person, the Son a person, the Holy Spirit a person, and yet the term person means that which is not a distinct being, then the Father is not a being, the Son is not a being, the Holy Spirit is not a being.

And if neither of these are distinct beings, it follows that they are either three non-entities, or three component parts of God. If non-entities, there is no God. But if three component parts, then neither Father, Son, or Holy Spirit, alone is God.

But if it be admitted that God is an infinite, eternal and intelligent person, being, or spirit, *without parts*, then there cannot be more intelligent persons or beings equal to the infinite, eternal and self-existent One. If not equal, they must be inferior, or superior; either of these ideas are fatal to the doctrine of the Trinity.

But it is said they are three immaterial persons, and therefore incomprehensible. If immaterial, then they are opposite to material. Material is something; its opposite is nothing. Then we have three great eternal nothings.

But, thank His Name, it is not Reason alone that stands opposed to a trinity of co-equal persons in God. The Scriptures also bear their testimony against it, and in opposition to it show God is ONE. Exodus 20: 3;—"Thou shalt have no other gods before me." Deut. 6: 4;—"Hear, O Israel; the Lord our God is one Lord." Mal. 2: 10;—"Have we not all one Father? hath not one God created us?" Zech. 14: 9;—"One Lord, and his name one." Gal. 3: 20;—"God is one." He does not say God is three. 1 Cor. 8: 4;—"There is none other God but *one*." 1 Cor. 8: 6;—"But to us there is but one God, the Father." DANBURY.

☞ It is not high crimes, such as robbery and murder, which destroy the peace of society, but the village gossip, family jealousies, bickerings between neighbors, and meddling, are the worms that eat into all social happiness.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 7, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

☞ The No. on the first page of the Crisis for May 31st should have been No. 11 instead of No. 12, though the right No. will be found on the *third* page.

SIGN YOUR NAME.

We frequently receive good articles from those who do not sign their names; hence their communications do not appear. We have one before us now, which closes as follows:—"I have not the courage to sign my name." We would say to such, they must excuse us for not having "courage" to publish their articles. We would like to ask such persons, if they conceal their names when they go to visit their friends for the first time? We think *good* people should never be ashamed of their names. If you would have your articles read with interest, *sign your name*.

TOPHET.

BRO. GRANT:—Is there not some paraphrase, or other readings of Isa. 30: 33, which will make the passage comprehensive? I know there have been published in the Crisis paragraphs explaining it; yet *I* have not noticed them. Another explanation might not prove unprofitable. Yours in Christ,

C. G. CARRE.

The word rendered *tophet* signifies, according to Dr. Clarke, Calmet, and others, "A valley near to Jerusalem, to the south-east, called also the valley of Hinnom or Gehenna; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire; that is, by burning them in the fire to Moloch."

Tophet is thought to be from the Hebrew word *toph*, a drum, because they used to drown the cries of those sacrificed by means of drums. At a later period, it was kept as a place where garbage from the streets, bodies of animals, and also of men, refused a burial, were cast to be *burnt up*; but never to be *preserved*. When the Savior would illustrate the future punishment of the wicked, he referred the Jews to this place where they *burnt* up their filth. It is often called *Gehenna*, or hell.

Boothroyd renders the passage, "For Tophet is ordained of old; yea, by the king the same is prepared; he hath made it deep; he hath made it large; a fiery pyre, and abundance of wood; the breath of Jehovah, like a stream of sulphur, shall kindle it." Lowth's rendering is very nearly the same.

The idea conveyed in the foregoing rendering is, the heathen and the Jewish kings have used the place for burning up filth, and also have sacrificed human beings there to their gods; so, the Lord will finally burn up the wicked in the same manner, and perhaps in the same place; and just as literally as the filth was ever consumed.

The Septuagint version reads:—"For thou shalt be required before the time; has it been prepared for thee also to reign? nay, God has prepared for thee a deep trench, wood piled, fire and much wood; the wrath of the Lord shall be as a trench kindled with sulphur."

INQUIRY ABOUT LUKE 9: 27.

BRO. GRANT:—Will you please explain the twenty-seventh verse of the ninth chapter of Luke? I feel that we shall soon see the kingdom, and shall we all be ready to enter? I know I love Jesus, and I wish all might have that same love. Now I can say all of our Lord's prayer. I thank God for it. The Bible always was dark to me until within a year; for I could not make the way I heard it taught harmonize with the reading. Now I read for myself. Pray that I may continue in the right path, and meet the loved ones sleeping, with those remaining, in our new and brighter home, where sin and sorrow shall be no more. A. BROOKS.

The text reads as follows:—"But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."

The context is as follows:—

"For whomsoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.—Luke 9: 26–35.

When referring to this scene, Peter says:—

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."—2 Pet. 1: 16–19.

The words *basileian tou theou*, may signify the King, or the kingdom. Hence, the Emphatic Diaglott renders the passage,—"God's ROYAL MAJESTY." By which is meant—the ROYAL SON OF GOD will appear in *majesty* to some of the disciples before they die. Accordingly, "about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray." While there, Matthew says, he "was transfigured before them, and his face did shine as the sun, and his raiment was white as the light."—Matt. 17: 2. In this "*vision*," we understand the Savior appeared in "MAJESTY," as he will look when he is established in his coming kingdom. His face and raiment will then look as he appeared to his disciples on the mount. This was a strong evidence to the apostles who witnessed the sublime scene, but, as Peter says, "We have *also* a more sure word of *prophecy*" to prove that Jesus will come again, and set up an everlasting kingdom. At the transfiguration, we understand that he presented a miniature representation of it, showing how he will appear when he comes the second time. If his kingdom had been set up on the mount of transfiguration, it must be there now; for when it is established, it is to "stand for ever." We think no one would contend for such a position.

GOOD RESOLUTIONS.

Many know the value of good resolutions; and not a few have felt the sorrow arising from breaking them. We think many superior men owe their success in the world to good resolutions adopted in early life, and strengthened by daily prayer for help to carry them into effect. The following ones, from Jonathan Edwards, one of the most noted men of his times, will be read with interest by those who are striving to be good. We hope some of our readers may receive great benefit by reading them. Brethren and sisters, I move to adopt them. We hope many will say, "*Aye*."

RESOLUTIONS OF JONATHAN EDWARDS.

Resolved, That I will do whatsoever I think to be most to the glory of God and my own good, profit, and pleasure, in the whole of my duration, without any consideration of the time, whether now or never so many myriads of ages hence.

Resolved, To do whatever I think to be my duty, and most for the good of mankind in general.

Resolved, Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

Resolved, Never to do any thing which I should be afraid to do if it were the last hour of my life.

Resolved, To be endeavoring to find out fit objects for charity and liberality.

Resolved, Never to speak evil of any one so that it shall tend to his dishonor, more or less, upon no account, except for some real good.

Resolved, To maintain the strictest temperance in eating and drinking.

Resolved, To study the Scriptures so steadily, constantly, and frequently, as that I may find and plainly perceive myself to grow in the knowledge of the same.

Resolved, Never to count that a prayer, nor to let that pass as a prayer, nor that as petition of a prayer, which is so made that I cannot hope that God will answer it; nor that as a confession which I cannot hope God will accept.

Resolved, Never to say any thing at all against anybody, but when it is perfectly agreeable to the highest degree of christian honor, and of love to mankind; agreeable to the lowest humility and sense of my own faults and failings; and agreeable to the Golden Rule. Often, when I have said anything against any one, to bring it to, and try it strictly by, the test of this resolution.

Resolved, To inquire every night, as I am going to bed, wherein I have been negligent; what sin I have committed; and wherein I have denied myself. Also, at the end of every week, month, and year.

Resolved, To inquire every night before I go to bed, whether I have acted in the best way I possibly could, with respect to eating and drinking.

Resolved, To endeavor, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even, patient, moderate, forgiving, and sincere temper: and to do, at all times, what such a temper would lead me to, and to examine, strictly, at the end of every week, whether I have so done.

On the supposition that there never was to be but one individual in the world, at any one time, who was properly a complete christian, in all respects, of a right stamp, having christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part and under whatever character viewed—Resolved, To act just as I would do if I strove with all my might to be that one, who should live in my time."

WHAT IT COSTS.

It is a matter of serious consideration, when we inquire what it costs to dress a lady (?) in these times of national bankruptcy. In the days of our aged mothers, women were considered as helpers in assisting an honest, prudent man to get an honorable living in the world; although it was sometimes said of a woman of poor *economy*, "She throws away more with a tea spoon, than her husband can shovel in"; but economy, prudence, and self-denial, are now the exceptions. The *extravagance* and *self-indulgence*, we think, were hardly surpassed in Sodom, the year before its destruction. And what is still worse, all this expensive living is going on while our nation is in one of the most terrible wars the world ever witnessed. Already the public debt is so large that there is no probability, even if time were to continue, that it would ever be paid. And what is true of the nation, is equally so of a large number of individuals. One prominent cause is the unparalleled extravagance of their wives and daughters.

If this evil was only confined to the mass of worldly people, it would be quite a relief in the case; but when we see prominent church members indulging in the same foolish extravagance, the picture is a sad one to behold. The chief *help* that many women afford at the present day, whether in or out of the church, is help in spending money. Each seems to be on a strife with her neighbor, to see who shall obtain the most costly and fashionable wearing apparel.

The following, clipped from one of our exchanges, will give the reader some idea of a lady (?) in these perilous times:—

WHAT IT COSTS TO DRESS A LADY.

Modern civilization and refinement is developing among us, from the female chrysalis, a brilliant creature, who bears about the same relation to woman that a meteor does to the sun. This peculiar and radiant specimen of feminine human nature is the "lady" *par excellence*. One occasionally shoots across our pathway in going up and down Broadway. We notice her stepping from a carriage or daintily crossing the sidewalk, and wonder how anything so exquisite and perfect in its way was ever put together, or how, being completed, it remains so mysteriously charming and unapproachable, so wondrous and admirable a creation of beauty and art, as to scarcely betray a suspicion of a human origin. We gaze with admiration, mingled with awe, on the fair and delicately moulded figure, on the stately and immaculate folds of silk and lace in which it is enveloped, on the swimming motion which passes and parts the air without apparently touching the earth, and on the marvelous whiteness of the jeweled fingers which disdainfully hold the rich robe from any fear of passing contact.

The idea of wearing so peerless a creature next to one's heart as wife, sister, or mother, is simply an absurdity. She is quite too bright, if not too good, for human nature's daily food. Kisses would discompose her, tears commit unheard of ravages, even smiles must not be indulged in too often, and laughter never. This superb stoicism is a chief point of difference between a lady and a woman. A woman is emotional; she is sympathetic; she is quickly excited to laughter or to tears; she will even neglect her personal adornment, and forego her own wishes and inclinations, where her feelings are very much interested. But the modern "lady" never by any accident forgets herself. Under any circumstances, her own individuality is the first object of her attention and the last of her thoughts, and the result is a dazzling female phenomenon, which we are content to worship at a distance and have no wish to appropriate.

Such an idea, in fact, would be little less than insanity in anything short of a millionaire. A lady, at present prices, is a luxury too great for an ordinary man to contemplate; the figures attached plainly to her making-up and adornments would frighten any man who did not possess a printing-press of his own that could turn out an unlimited number of greenbacks.

Take the lady, for instance, who sweeps the pavement as she passes to the marble steps of a dry-goods palace. Her dress is a rich mauve *moire antique*, at eight dollars per yard, and it is trimmed with lace leaves, edged with tiny drop buttons, which we happen to know can be purchased only at six dollars per pair. Twelve pairs, including the epaulets and trimming for the body, would be required at the very least, involving a cost of seventy-five dollars for the trimming alone. Add fifteen yards of *moire*, at eight dollars, and you reach nearly two hundred dollars, without the making, which, together, with linings and smaller items, will be thirty dollars more. Her magnificent cloak is of black velvet, enriched with a profusion of jet guipure lace, and was imported at a cost of five hundred dollars. Her hat is Parisian also, and with its sweeping plume, which is the envy of half her female friends, was considered cheap at fifty dollars.

Were it worth while to come down to smaller details, we could enumerate her collar of real point, which cost fifteen dollars; her lace-covered parasol, which cost twenty-five; her lace-edged mouchoir, a bargain at forty; and her dainty walking-boots, which, it is complained, do not pay the price of exchange, at seven dollars per pair. Even then we leave out the jewelled watch, the daintily fitting gloves, once one dollar, now two dollars per pair, and two boxes of which scarcely suffice for a season. Taking the more prominent articles of costume, however, which can be seen at a glance, we have the following result:

Dress, including trimming and making,	$225 00
Cloak, " " " "	500 00
Hat, " " " "	50 00
Parasol, " " " "	25 00
Collar, " " " "	15 00
Handkerchief,	40 00
Veil,	25 00
Watch, including chain and charms,	225 00
Walking boots,	7 00
Gloves,	2 00
	$1,114 00

Pursuing the subject still further, we find the following aggregate cost of an outfit actually purchased in New York recently, which we give without adding to or detracting from a single figure.

Undergarments,	$925 00
Morning wrappers,	50 00
White waists,	175 00
Shoes,	60 00
Bonnets,	160 00
Dry goods,	1,450 00
Lace evening dress,	150 00
Dressmaker's bill,	150 00
Head-dresses,	75 00
	$3,195 00

KINGDOM OF HEAVEN.

BRO. GRANT:—Please state in the Crisis *when is the kingdom of heaven set up?* By request. S. L. MANLEY.

"The kingdom of heaven," and "the kingdom of God," mean the same thing. Matthew calls it "the kingdom of God," and Luke "the kingdom of heaven." Matthew says, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you."—Matt. 6: 33. In Luke we read, "Seek ye the kingdom of God, and all these things shall be added unto you."—Lk. 12: 31.

In answer to the above inquiry, we would say the kingdom of God cannot be set up before the signs are seen which show it to be near. In Luke 21: 31, we read, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." The "things" referred to by the Savior, which, when seen, would indicate that the kingdom of God is near, were to transpire just before his second coming; but these same signs were to indicate that the kingdom of God is near; therefore the kingdom cannot be set up before Christ comes.

The "things" spoken of as signs of the coming King, and consequent kingdom, are mentioned in Luke 21: 24–31, as follows:—"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

It is very evident, from "the signs of the times," that "the kingdom of heaven" is now very near, and will be "set up" when Christ comes, and not before. We think Satan is making his last grand effort to sustain his kingdom, but will soon be conquered by the King of kings.

AN IMPROVEMENT.

We have been using, of late, a new patent Kerosene oil burner. The following description will give the reader some idea of it:—

"The tube in this burner, being made in two parts and pressed together by a spring, adapts itself to any thickness of wick. It remains cooler while burning, and does not increase the heat of the chimney, consequently less chimnies are broken. It is arranged for a permanent and movable wick, so that every drop of oil may be consumed from the lamp, although the movable wick be but one inch in length. It makes no odor when it is extinguished, the movable tube closing over the flame."

We find the burner gives a brighter light for the amount of oil consumed, than any one we have ever used.

AN EXCELLENT OIL.

A new and valuable oil for machinery is being introduced among mechanics, called PARAFFINE OIL. If we can place any confidence in the testimony of those who use it, it is the best article for oiling machinery that has been introduced into market. As many of our readers are engaged in manufactuing business, more or less, we say this much for their consideration. The agent for Boston is Amasa Mason, 28 and 30 Canal Street.

THE YOUNG PILGRIM.

The next volume of The Young Pilgrim commences with July, and will be published *twice a month* at the following rates:—

For a single copy, 30 cents a year; and at the same rate for any number of copies under TEN.

Ten copies, and any number over ten, when sent to one address, 25 cents a year for each copy.

The postage on every ten copies or less to one address, will be 24 cents a year, which must be paid quarterly or yearly in advance at the office where the paper is *received*.

Sunday Schools and churches who take the paper in clubs of ten or more, having them *all sent to one name*, will get them at *half the expense*. Fifty copies, for instance, addressed to each subscriber, will cost $27.00, of which $12.00 is for postage; but if all are addressed to one name, the postage will be only $1.20, and the whole cost but $13.70. In the one case, each subscriber pays 54 cents a year for paper and postage; and, in the other, only 28 cents.

Now is the time to form clubs, and get new subscribers for the next volume. Our subscription list already numbers *six thousand*. Shall it not be twelve thousand before another year closes? *It can be*; and it *will* be if brethren will LABOR for it. Thousands ought to be *given away*, and scattered like autumn leaves among the children and youth outside of our own ranks. Who will pay for five, ten, twenty, fifty, or more, of each number, for that purpose?

Let us hear from you, brethren, before the new volume begins. Address all orders and remittances to *The Young Pilgrim, Boston. Mass.* W. B. H.

POSTAGE ON THE PILGRIM.

By an oversight of the law-makers, the postage on a small semi-monthly S. S. paper, of 24 numbers a year, is greater than on a large weekly paper like the Crisis, of 52 numbers a year. On the one it is 20 cents, on the other 24. On the Pilgrim, then, the expense for postage will be almost as much as for the paper. There appears to be no remedy until the law is altered.

In the mean time, subscribers in towns or Sunday Schools may save postage by clubbing together, and having the papers all sent to one address, as the postage is no more on ten papers than it is on one; no more on twenty than it is on eleven; and so on.

Every single subscriber pays 54 cents a year, for the paper and postage; every club subscriber, in clubs of ten or more, but 28 cents,—*a saving of half*. Smaller clubs may also save from 12 to 21 cents postage on each paper by having them all addressed to one name.

DIRECTIONS TO CLUB-MAKERS.

For clubs of ten or more.—Collect from each subscriber 28 cents, and send us 25; the balance will pay the postage. Or, if you choose, collect 30 cents from each, pay the postage, and keep the remainder for your trouble.

For smaller clubs.—If a club of eight or nine, collect 33 cents; six or seven, 34 cents; four or five, 36 cents; three, 38 cents; two, 42 cents. Send 30 cents to us for each subscriber, and with the balance pay the postage.

Attend to this AT ONCE, brethren, if you would save postage. The 1st of July will soon be here, and then your postage for the quarter or year to come will be called for. W. B. H.

TO CANADA SUBSCRIBERS.

The attention of *The Young Pilgrim* subscribers in the Canadas and British Provinces is invited to the following terms, as revised and slightly altered from those announced in the last number.

Canada subscribers will receive the paper at the following rates (the American postage—24 cents—prepaid here):—

Single copy,—50 cents a year.

Two copies, to one address,—80 cents; and 30 cents for every additional copy under ten.

Ten copies, to one address,—$2.50; and 25 cents for every additional copy.

Subscribers in Canada are *especially interested* to save expense of postage by the formation of *clubs*. W. B. H.

For the World's Crisis.

DO NOT DO IT!

If you are satisfied that the use of tea, coffee, tobacco, or any other narcotic is wrong, and yet have strong temptations to continue their use, *do not do it*, because you will come under condemnation as really as though you were convicted of any other sin.

If you are *not* convinced, and are tempted to neglect every thing that refers to the subject, and to consider it of no importance, do not do it, as after all there may be a principle involved that will affect your health and religious enjoyment. It may involve some such truth taught by the Savior in the expression, "If thine eye offend thee," etc., and may require the use of money that ought, instead of being spent to gratify self, to be used to the glory of God, which is *not* your object in using these things.

If you are satisfied that duty requires you to do some particular work, although it may be contrary to your previous personal feelings, and, after you have become thus satisfied as to the duty, you are tempted to bring *self* into the question, again, *do not do it*; for if in the path of duty you find that, *self is out of the question*, KEEP IT OUT; and do not backslide or try to believe you are right when you are "on the wrong track," but manfully serve God, self or no self.

If your duty requires you to preach the gospel, and you sometimes sit down at some brother's comfortable fireside, and are tempted to compare his lot with your pilgrim lot, and to give up your work, *do not do it*, but remember the reward comes by and by, and take your pilgrim's staff and go forward proclaiming the angel's message, that "the hour of His judgment is come," and the Lord will bless you.

If you hear a sermon or read an article that hits you, and you are tempted to give the whole dose to some one whose sins you see better than your own, and think their malady requires the medicine more than yours, *do not do it*, but take it all to yourself, and if it is like a sharp sword and cuts the conscience to the quick, *let it do it*, and be made better by it. It is better to be closely examined and searched now, when you can get right, than at the judgment when it will be too late.

L. C. MCKINSTRY.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to May 31st, $1185.60	
E. P. Cummings pd.	.50
Eliza Shaw pd.	.50
J. Mitchell pd.	.50
P. W. Andrews pd.	.50
J. P. Bristol pd.	.50
Mrs. A. B. Eddy pd.	.25

PLEDGES PAID.—Sidney Hall, $25.00.

For the World's Crisis.

MANY THANKS

To those numerous friends who have tendered me invitations to visit them or reside with them. For nearly eight years past my family has resided in the city,—in Rochester, N. Y., in Providence, R. I., and in Boston. We have never chosen city life, because we were never so situated as to make it pleasant. If a man has a large income which he wishes to spend or squander on himself, the city will afford him an opportunity, and money can command luxuries of almost any kind. If he is not so situated, the city must be a place of many privations and sacrifices. Hence, in the city persons must live on poorer food and less of it, must have less room, poorer air, and fewer comforts than in country homes. I have endured city life in the hope of doing some good, but have ever coveted the quiet of the country. Still my labors in the direction of publishing have drawn me towards the city and kept me from enjoying the fullest liberty in this respect. And as I see no way to disengage myself from these labors, I must still keep *near* the city to prosecute my work.

For about eight months past we have occupied a house, into which, with the exception of my study and two sleeping rooms, the sun never shone; and while paying $275 per year for rent, have been dying for want of air and sunshine. My mother, wife and child have been sick with the most distressing cough, and my wife, burdened with the care of a sick mother and large family, a Sunday School, young people's meeting, and other labors in connection with the family and the church, has been hurrying towards the grave. Some fifty successive days of easterly winds, damp and deathly, have almost finished up the work, and we concluded to fly for our lives, while there was a chance to save them. We could not locate near the sea-coast, on account of the climate. We could not go far away, because I must attend to book-making in Boston. We could not hire out to some backslidden church to do their work for them, because I must be free to travel and preach "where there is the most devil and the least money." And so, after looking the matter over, we have packed up our baggage and removed to Lawrence, Mass., about twenty-five miles from Boston, on the Boston and Maine R. R. And here we are in a cottage with a garden around it, about a mile from the centre of the city, which contains some seventeen thousand inhabitants. The climate is healthy, and the air soft and balmy to-day, and my poor wife has less of cough than she had before we moved. And, as I sit wearied and unstrung among the half-regulated book-cases, and listen for the slam and rumble and rattle that has thundered in my ears for the few past years, the stillness seems almost oppressive, and I appreciate the feeling of my little boy not three years old, who says "he wants some *noise*,"—a want which he is making energetic efforts to satisfy.

Ah, well, with riding two or three hours per day on the cars, and working some in the office, and amid the hubbub of Boston, I hope to get used to it, so that I can feel naturally under the shade of the apple trees, and rest on the green-sward, as in my boy days gone by.

I find a little flock of pilgrims here, some weak, faint, sick, sad and discouraged. I hope we may do them good, for they seem to love the work of God. There are multitudes here that are out of Christ and need a Savior. Pray for us, that our coming here may lead to their salvation. O that we may be blest, and be a blessing to many, is my prayer.

The numerous friends, scattered from Canada to Connecticut, and from Maine to Ohio, will please receive, with my thanks for their letters, these explanations instead of personal answers which I have not now time to write. To Bro. H., I can only give thanks for his offer of "house and land," "pasture for cows, and cows enough to pasture"; and if it was not too far off, I would warrant him that the cow should we well used, and the milk too, if he would drive her this way. To all I would say, your kind greetings have been to me a fresh assurance of the truth of my Savior's promise of "an hundred-fold now in this present time."

I pine for freedom in labor. If God will, I hope to have some liberty from the constant press of *business* that has crowded me down for the past ten years. But I cannot let the work of publishing *stop*, while it is so needful and so useful as it is. I am therefore hard at the work. And notwithstanding high prices, I am now making some six or eight thousand books, which will consume more than two tons of paper, and furnish more than two millions, seven hundred and thirty-six thousand (2,736,000) pages of reading matter, devoted to the presentation of, the gospel of Christ, the hope of the church, and the duty of christians in this world.

I have other plans which are being brought to maturity. Prof. Hudson is now working for me on a book which will probably cost a thousand dollars, and which I think will be the best aid to the critical study of the New Testament that has ever been produced in this country—a critical Greek and English Concordance of the New Testament. Months must elapse before this can be done. Meanwhile pray for us, that God may help and guide and bless us with his peace.

My "Bible Students' Libraries," in *five* volumes, will probably be ready this month. Those who wish a collected, elegant and uniform edition of my books and tracts can obtain them at cheap rates.

My business and office will remain as before at 167 Hanover St., Boston, where all my letters should be addressed. Grace be with you all. I remain your Bro. in Christ,

May 5th, 1864. H. L. HASTINGS.

For the World's Crisis.

LETTER FROM ANDOVER, N. H.

DEAR FRIENDS:—I am here temporarily in Andover, N. H., far away from home and among the mountains of this Old Granite State,—staying here for a while among kind friends for my health. Now I am sitting on a little hill that is situated among the mountains. As far as the eye can reach there is nothing but mountains and valleys to be seen, and fields clothed in green. Birds are singing their sweetest songs. The sun pours down its brightest rays, and nature seems to say, There is a God, and God is good. The trees tell of a gentle breeze afloat. The sound of many waters is heard as they rush down the stony pathway of the mountain, and a little brook runs by me.

I need not tell you that this is a pleasant place. But when, in my imagination, I compare this scenery with that of the New Earth, and the kingdom, where sin and the curse never will be, how much more glorious and beautiful they appear! And when I think of that blissful state I can say, Come, Lord Jesus, purify this earth, and subdue sin and death, and take thy waiting church home. O! when we think of the New Earth, and of seeing our Savior, and being made like him, and dwelling where he is, the beauty of this earth fades away.

One thing I have not mentioned: a silent grave-yard is on my left, telling of some departed ones, and reminding me of the hope of the resurrection. I can say, I do long for the Redeemer to come and awake the silent dead—to appear in the clouds of heaven and come to reign as a King forever, and to hear him say, Come, my faithful servant, into joys everlasting; and to take him by the hand and say, This is my King and Savior, I have waited for thee.

O! is not this thought and prospect enough to strengthen the christian's heart—to fill us with joy, and help us to be faithful to the end? Let us prove faithful, for soon our Savior will come, and will say unto us, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Now I can sing—

"What sweet comfort was mine,
When the favor divine
I first found in the blood of the Lamb;
When at first I believed,
What a joy I received,
What a heaven in Jesus' dear name!"

ELIZA M. FASSETT.

Correspondence.

From Bro. J. C. Rice.

BRO. GRANT:—We have been having very interesting times here of late, a condensed synopsis of which might be interesting to the readers of our paper.

Some of the Bible truths which we advocate and cherish are evidently sores in the eyes of our orthodox (?) friends, as they have been woefully scathed by them. A "reverend" (?) friend of the Methodist church finished delivering a course of lectures upon the destiny of the wicked, immortality of the soul, etc., and at the close very kindly offered to discuss those questions two weeks from that evening with any three, which was accepted by our society, although he was solicited to take one, very strongly, but refused, and arrangements were made accordingly. At the time appointed we had the pleasure of seeing the nice, commodious house, which he previously occupied, well filled with the intelligent of our community, and a fine representation of the clerical portion of this and adjoining districts, the greater part of whom, we understand, were especially invited.

As Mr. Taylor's friends required it, Bro. John Moore opened the discussion, followed by Mr. T., Bro. Wilber Parker, Mr. T. Bro. E. R. Wood, and Mr. T.; each having the floor fifteen minutes in turn, taking two rounds, thus occupying the attention of nearly eight hundred attentive listeners upwards of three hours, including time occupied by the chairman in explaining terms by Webster; which resulted in the glory of God and the advancement of his truth, although, I am sorry to say, Mr. T's. friends seemed highly displeased with the result; and, in order to amend the matter, invited the worthy chairman to reconsider the discussion and give his opinion upon it, to which he acceded, two weeks after, to a smaller audience, Mr. T. being among the missed. I would like to give a full report of Mr. Godfree's effort but it would be a trespass upon your time, and room in our paper, therefore content myself with some extracts.

In the review, he would not quote any of the Bible made use of on that evening. Mr. Taylor's best argument was in his exposition of Malachi 4; 1, which was, "that prophecy referred to the destruction of Jerusalem; the *women* and *children* being the *root* and *branch* which were burned up!" He was "surprised to hear so little, in fact, scarce any thing said about man's accountability." When our brethren made reference to it several times, quite as often as was reasonably possible, as well as Mr. T., occasionally. In giving his opinion he said, "I was surprised to learn, according to Mr. Moore's statements, the Bible said nothing of immortal soul, therefore some two days after the disussion, when the heat of the mind had subsided, I looked carefully over the arguments." "We all know that God put a *living* principle within man." "The immortal soul is the thinking, intelligent part of man." "If man has no immortality annihilation is true." "God is a Spirit, and that Spirit is imparted to man." I may be asked, How do you know? where do you find that? I answer, *not in the Bible*. Reason teaches it." "The natural action of the mind shows we have something within that is immortal," etc. "It is necessary for the soul and body to be united to make an active man." "When the life ceases, the soul is as

strong as ever." "God breathed his character in man."

"One proof of immortality is man's power of perception." (Defines the term.) "The faculty of perceiving or understanding things quickly." "You present Euclid's works to some persons, and they will understand nothing of its circles, angles, parallelograms, etc., while others will; thus some enjoy that power to a greater degree than others." "Another proof is memory." "The power of recollecting things and circumstances." (Here relates a personal incident in Yarmouth by way of elucidation.) "And will is another evidence of man's immortality." "The power one has over another." "Have seen the strong and powerful, in a foam of rage, threaten vengeance, and apparently uncontrolable, yield to the kind touch and mild entreaty of the weak." Then opened upon annihilationists, showing by remarks and quotations from a work which he held, the impossibility of matter becoming annihilated, which was as remarkably strange as Mr. T's. remarks in discussion, which were levelled upon annihilationists, notwithstanding each brother positively asserted that they did not believe in annihilation, or that matter could be annihilated, but by the fiat of the great God Jehovah.

Thus the matter rests, and some are yet dissatisfied. A gentleman said to me the day following the review, "The ideas which you advance stand in a better position by fifty per cent, since the church minster's (Episcopal) review than previously;" although up to the evening of discussion he had been an opposer. He also said that "while going home from the review, a gentleman (one of the bitterest opposers) stated that he 'went with the expectation of hearing something that would settle the matter, but was disappointed, and that it was in a much worse state than before.'"

So, Bro. Grant, we can "report progress" of God's truth, and the public mind never in a better position to receive it than now. The enemy's stronghold has been stormed, and God's truth triumphs! Blessed be his holy name! Another theme of rejoicing is, redemption is near! O! how my weary soul leaps, when I think that the trials of this dreary life are almost o'er. The prospects are so bright that we can bless God and take courage. We are expecting you over here soon to cheer us. Brethren and sisters, let us be good, so that Master will say, "Well done." Yours in hope, Joseph C. Rice.

Hillsburgh, N. S., April 13th.

From Bro. C. P. Dow.

Bro. Grant:—I feel a pleasure in communicating a few lines for the Crisis to inform its readers of the prosperity of the cause of our dear Redeemer. I write this from Barnston, C. E., where I met very large and attentive congregations yesterday and Saturday, as per appointment, and had a blessed time preaching "the word of life," which comforted many. Some cheering, earnest testimonies were given. Two were buried in baptism in the likeness of Christ's death, in joyful hope of sharing in the glories of the resurrection morn.

The good effects and results of our meetings in this place last winter, as reported in the Crisis, are quite manifest in the interest among believers and unbelievers, the crowd that attended, the place of meeting, a large schoolhouse being filled to its utmost capacity, and quite a large congregation; the larger part of the men were outside the house, yet gave good attention to the word spoken. Sinners are under deep conviction, and we hope that others will yet embrace the truth.

Bro. Sylvanus Griffin, who "labors in (the) word and doctrine" of God, resides in this vicinity, is doing well for the cause, and is highly esteemed. Bro. J. Chapman labors here a part of his time, and is "esteemed highly for his work's sake;" and others we might name are "co-workers with God," are his "husbandry." May God bless them all. Oh! brethren, be faithful; our King is coming soon. Let us be ready.

My visit to Montreal was a very pleasant one, although the weather was rainy, and so unfavorable for our meetings; yet I formed some pleasant acquaintances with the devoted church there, who have been so fully reported in the Crisis. I thought when there, if those who ignorantly if not maliciously say of the "life and death doctrine" that it always produces *death*, could visit Montreal and see what has been done there in connection with its faithful preaching and the attending blessing of God, they would be ashamed of their ignorant statements. There are those in these days of apostasy, that "speak evil of the things they understand not." "Oh that they were wise."

I expect to preach at Wayville, in Barnston, this evening, and hope for further good results. Chas. P. Dow.

Barnston, May 23d, 1864.

From Bro. H. B. Sevey.

Bro. Grant:—We have been deeply afflicted. Our eldest boy, aged sixteen years, a victim to that distressing disease, diphtheria, fell asleep the eighth of April. But we do not sorrow as those that have no hope; for we believe Jesus died and rose again, and will bring our boy from the land of the enemy. He met with a change of heart in his last hours; was calm and peaceful, disposed of his treasures, and made arrangements for his funeral, requesting that prayer only should be made. Our hearts say, "Thy will, oh God, be done!" It is hard to part with our loved ones. Yet we are living so near the end, we can say with John, "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from labor, and their works do follow them." Jesus alone hath the keys of the grave. He will bring them forth, to do them no injustice. Bless his name.

My health is improving. Hope to be able to go into the field of the Lord to work soon. Pray for me. Yours waiting for Jesus,

H. B. Sevey.

From Sr. L. Beeraft.

Bro. Grant:—Praised be the Lord for his wonderful works to the children of men! I can and do rejoice that God has a people who are not afraid to stand right up for the truth. The platform of salvation as wrought by God cannot be swept away by the refuges of lies! The lions may roar, but who would be afraid of the lion while in the Keeper's hands? I thank my God that I am worthy to be hated of the world. Let the consideration, my brother, my sister, that the day of the Lord draweth nigh, [illegible]. Is not the Lord at hand to avenge all his

abused servants? Be faithful, therefore, unto the coming of the Lord. Behold, the husbandman waiteth, etc. "Be ye, therefore, patient, and establish your hearts, for the coming of the Lord draweth nigh."

O! that every one that professes the name of Christ, would cherish his spirit. "Learn of me," he saith, "for I am meek and lowly in heart." Trial and tribulations deep will ever await the true follower of Christ. Yea, surely, while in the enemy's land. Wait a little longer, and He who is to come will come and will not tarry.

> "He comes, he comes, the judge severe,
> The seventh trumpet speaks him near;
> His lightnings flash, his thunders roll!
> How welcome to the faithful soul."

Yes, welcome! reclaims the waiting, afflicted followers of Christ. They will hail him as their triumphant Lord. The morning of that glorious day will very soon dawn upon us. Methinks, I can almost hear the rumbling of his chariot wheels.

Praise him! praise him! O! the eternal mansions of joy! The sweet immortal morning of never-ending day. The kingdom of God, the smile of his countenance. Then we shall be immortal and bloom forever in the paradise of God.

I believe in the speedy coming of Christ, the literal resurrection of the dead, immortality through Christ alone, and the everlasting destruction of the wicked. Lois Beeraft.

Chatham, Pa.

From Bro. W. H. Nottage.

Bro. Grant:—I rejoice that the scales have fallen from my eyes. I thank God that I ever heard an Advent sermon. I have ever been a reader of the Bible, but could not understand it in the light that it is generally taught, therefore I paid but little attention to it. Four years ago Eld. Hemenway came to our place and held some meetings. I made up my mind to go and hear him. He made the truth so plain it seemed that no one need misunderstand it; at any rate I was led to believe the Bible I now love. I love its doctrines, and my blessed Savior, because he first loved me, and gave his life to redeem me from sin and death. I feel it my duty to give my mite for the truth. May it be scattered far and wide, and many be led to see the great truths there contained in the word of God, believe them and practice them, and prepare for that great day that is to try our works whether they be good or bad.

Wm. H. Nottage.

Washington, D. C., Co. F., 19th Me. Vols.

From Bro. R. Noble.

Bro. Grant:—The Bible preached in the order where I was reared was so dark, I could not understand it, mixed with so much fear and woe. How could I love my dear Lord, when I thought him looking down upon me with a frown? But love—what a comprehensive little word! to love my dear Savior, for he first loved me; why should I not love him? Through the blessing of God I have read your papers, and conversed with a dear brother here; and, thank my heavenly Father, my eyes have been opened. I now see him in a different light, and love him. I want love to take the place of darkness throughout our country. May God bless my dear brother's every effort to spread wisdom and love throughout the land. Remember us at the throne of grace, with those dear ones at home.

Robert Noble.

Washington, D. C., Co. F., 19th Me. Vols.

From Bro. C. E. Burk.

Bro. Grant:—I was formerly a Free-will Baptist, believing what I could not see any light in, no pure light, but all was dark. I could read the Bible, but did not believe it meant as it read. How blind I was! But thank our heavenly Master, some four years ago he opened my eyes through the preaching of Eld. Damman; and I thank God that he ever sent the light to me. I feel that I want to help my fellow men out of darkness into the holy light and truth; therefore I send my mite.

My dear companion is now very sick. I sincerely request my dear brothers' prayers for her recovery to health, if it seemeth good to our heavenly Master. C. E. Burk.

Washington, D. C., Co. F., 19th Me. Vols.

From Sr. L. B. George.

Bro. Grant:—I have read your paper with the deepest interest. It is a welcome guest to my home. My copy is the only one taken in this town. I love to read it. There are no Advent people here, that I am aware of. I am a member of the Reformed Methodist church, which I united with about eight years ago. During that time there have been many sad changes. The religion of Christ is precious to me. About ten years since I went to an Advent meeting in Thompson. I am anxious to know more about this people. I am fully persuaded that the judgment is fast hastening when all must give an account of the deeds done in the body.

I am trying to get subscribers for the Crisis.

Webster, Mass. Lucinda B. George.

From Bro. J. T. Ongley.

Bro. Grant:—Those friends that I ordered the Crisis for a few days ago, told me yesterday that it was the best paper they ever saw. Also, a short time ago, a brother that has just left the Baptist church, having taken the Crisis for a short time, said he would not be without the Crisis for ten dollars a year.

Your brother in hope, J. T. Ongley.

For the World's Crisis.

"PUT ME IN REMEMBRANCE."—Isa. 43: 26.

As the loving and condescending parent says to the child, Remind me, lest I forget, so do these words come to us from our Father in heaven. How full of the paternal heart! Put me in remembrance of my promise.

My Bro., my Sr., are you desponding? Do you think Father has forgotten his word on which he caused you to hope? Go right to him. Remind him of it. Then believe with all thine heart, wait patiently for him, and just at the *right time* the work will be done for you.

How glad my heart has been this morning, through my tears, that we are a suffering band; if we were not, we should fall through all eternity in this likeness to our King. "*If so be that we suffer with him*, that we may be also glorified together." In view of his sufferings for us, I was just thinking, with overwhelming joy, of his exaltation to the diadem of earth. How his co-heirs will joy in this his "joy that was set before him"! How perfectly their hearts will be his! How they will with one voice of heavenly harmony, "Unto him that loved us, and washed us from our sins in his own blood. Worthy is the Lamb that was slain." Not a rebel heart in the whole domain. O glory! Who does not long to be there?

Then let us *now ask for the kingdom*. Now put our Father in remembrance to give us the kingdom, as he has said it is his good pleasure to do. *Now* is the time to make our united petition for it. The kingdoms of earth

"Are reeling, falling."

Usurpers are being dashed one against another. Prince Messiah's time is at hand; and here let me congratulate you, my beloved comrades, that you are not among the last to bring back the rightful heir to David's throne. Long since have you bowed your hearts, like Judah of old, and your petition has gone up to him—"Return thou," and all thy retiane,—but have we put up our petition with the same unanimity and ardor of soul *for the kingdom?* A word to the wise is sufficient. Your Sister, praying, Give us the kingdom. Amen. E. S. Willard.

Hammonton, N. J.

P. S.—An heir of the "kingdom that cannot be moved" going over on the side of the usurpers to fight for their continuance in power, just at the time when God is about to displace them forever and give Him the kingdom! Just think of it! Would the Medo-Persians have received the kingdom from Babylon had they done this? Would the Romans have taken the kingdom had they done this? And shall the saints of the Most High take the kingdom and possess the kingdom forever, even for ever and ever, if they do so, if they are disloyal to their Prince?—"the Prince of the kings of the earth"? E. S. W.

MARRIED.

At Charlestown, June 5th, by Eld. Walter Pratt, at the residence of the bride's father, Mr. George O. Burgess and Miss Sarah C. Adams, both of Charlestown, Mass.

At Hartford, Ct., May 11th, 1864, by Eld. S. P. Babcock, Eld. Oliver Loomis, of South Windsor, Ct., to Mrs. Mary H. Squirrel, of Hartford, Ct.

Summary of News.

FOREIGN.

The Dano-German Question. The Conference would assemble on the day the China left.

The Liverpool *Morning Post* says the representatives will announce officially the opinions of their Governments on the proposed arrangements for the subdivision of Schleswig, the northern portion being amalgamated with Denmark and the southern with Holstein.

The *Post* thinks there are great improbabilities of either Denmark or Germany assenting. Austria and Prussia are said to be in complete accord, and it was asserted in one of their organs that they contemplated a resolution for the complete separation of the Duchies from Denmark.

Advices from Jutland recount very arbitrary proceedings by the Prussians since the conclusion of the armistice.

The official Berlin journal denies any violation of the armistice by the allies having taken place.

The Paris papers assert that England, Russia and Sweden intend to propose a stipulation that Kiel shall not become a Federal port, nor Rendsburg a Federal fortress.

The *Patrie* states that at a council of Ministers at Copenhagen it was resolved not to consent to a division of Schleswig, the Danish Plenipotentiary should rather quit the conference.

The German papers say that Prussia and Austria intend exerting their utmost influence in favor of Augustenburg for the throne of the Duchies.

Continental papers assert that a basis of arrangements will be adopted to consist of a union of Holstein and the six southern communes of Schleswig to Germany, and the incorporation of the rest of Schleswig permanently with Denmark.

The *Times* fears that the belligerents will not assent to a peaceful division on reasonable principles and of territory claimed by both. The Germans believe that they may do what they please without fear of exciting more than England's indignation. Denmark, on the other hand is in no hurry to end the war, having little more to lose and hoping much from the chapter of accidents. To bring these rival obstinacies into an agreement is the task of the neutral members of the conference, and it is not likely to be accomplished in today's sitting.

The *Europe* says information relative to the conference, the accuracy of which we can guaranty, have now to choose between a war threatening to overstep the limits of the Duchies and the adoption of a system giving satisfaction to the Danes and Germans alike. This system would be the constitution of Holstein and the German portion of Schleswig in a single State, the people to decide by universal suffrage upon the interior government they would prefer. The remainder of Schleswig would be united to the Danish monarchy.

It is asserted that a more warlike tone prevails at Copenhagen, at that the Government has resolved to recall its plenipotentiaries if the German Powers do not modify their demand.

The Duke of Malakoff is dead.

A squadron of six men-of-war had left France for Tunis.

DOMESTIC.

New York, June 3d. The *Herald's* special dispatch says of the close of the cavalry fight on Saturday:

"In the heat of the action Custer's brigade of Michiganders were ordered up. This command, armed with seven sharp-shooters, marched up, dismounted, and Davies opened a gap in his line for them. A furious assault commenced just in time, as the rebels were reinforced. But nothing could withstand the terrible column now poured into the rebels. Back they went for a mile and a half with fearful loss. Three of our brigades had whipped their whole corps. Loads and loads of their wounded were carried off."

The *Times'* special dispatch of May 31st says the rebel papers admit a loss of one thousand. The loss in the 6th South Carolina regiment alone was 164.

At midnight last night the rebels attempted to surprise Hancock with a heavy force, but were repulsed with a heavy loss, leaving four hundred or five hundred prisoners. Hancock was in the rifle pits taken from them in the evening, and after this repulse it was determined to advance on the whole line of Hancock's front. This movement is now going on. The enemy is making some resistance, but there are no indications of a general engagement.

New York, June 3d. The *Herald's* correspondent with the 5th corps says of the battle on Monday, at 6 P. M., the enemy assaulted our line. It was a general and sudden attack. They advanced in two lines of battle, and a heavy skirmish line. Simultaneously with the opening of a volley of musketry came solid shot and shell from a score or more of cannon. Our men stood firm and unshaken. The rebel fire was wild and the missiles flew over our battle line. Our men coolly waited to return the fire. It was a most murderous volley our troops delivered, staggering the assaulting column and driving it back. Four companies opened in response to the enemy's cannon.

Assault after assault was made by the desperate foe, but each time our forces hurled him back bleeding and discomfited.

The contest ceased with our driving the enemy and occupying the battle ground. Our losses are estimated at two hundred killed, wounded and missing.

The enemy's loss is probably not less than fifteen hundred. We took two hundred prisoners, among them ten commissioned officers. It is said that among their dead is a General and two Colonels. Prisoners say the whole of Ewell's corps were engaged under Early, Ewell commanding the whole army, Lee being sick in Richmond.

New York, June 4th. The *Herald's* correspondent with the James River fleet says a deserter from the rebel ram Richmond, states that Fort Darling mounts fifty guns, and is considered impregnable to gunboats. Three rebel iron-clads are now lying below the Fort, preparing to attack our fleet, aided by several fire-ships and a number of infernal machines.

The fire-ships are to be drifted down to our vessels in flames, closely following will be a host of torpedoes to explode on striking our gunboats and in the excitement the rebel iron-clads are to make an attack. The rams are plated eight inches on three feet solid oak, and each has a beak several feet long with a powerful submarine battery attached.

The *Times'* headquarters dispatch, dated May 31st, closes thus:

There is hardly a doubt that the position now held by the rebels in our front is but an advanced line, which they will hold as long as possible for the purpose of gaining time to perfect the defences on the Chickahominy. On that line [illegible] expected we shall deliver battle.

I need not say that in the relative position of the opposing forces, this is the only field fight we are likely to have outside of Richmond, and that its result must decide whether the rebel capital can be carried by a *coup de main*, or whether it is destined to become the object of a summer's seige.

The Recent Battles near Richmond.—It is estimated, unofficially, that the capture made by the Federal army during the advance of Monday to Bethsada Church numbered four thousand, and it is thought at the War department that our loss does not exceed one thousand.

The battle for the possession of Hanover Court House, on Saturday last, appears to have been one of the most terrific cavalry fights during the war; for, according to the Washington *National Republican*, the rebels "were driven from their position, leaving one thousand men, killed and wounded, upon the field. Our loss was about three hundred killed and wounded, of which number fifty were officers! This last fact shows that our officers were in the thickest of the conflict."

Severe Hail Storm.—The Hartford *Courant* says that a very heavy storm of hail fell north and east of that city on Wednesday afternoon, doing much damage to the growing crops of grass, rye, strawberries and tobacco. Drifts of hail were seen as high as the hub of a carriage wheel in some spots—the storm having lasted for two hours. One hailstone seven inches in circumference was picked up! The damage will be severely felt by farmers and others.

Emigration from Ireland.—The Leinster (Ireland) *Express* of May 18th, speaking of the emigration movement to America, says there is not the least doubt that the emigration panic is spreading through all parts of the country. From the district of that journal the flight seems increasing. Two thousand eight hundred and eighty-four persons left the small port of Sligo in five weeks for the United States.

Items.

☞ It is anticipated that the mortality in Washington hospitals will be very great, as a large proportion of the cases are of men so severely wounded that they were left at Fredericksburg until they could be moved on litters. Twenty-eight dead were lying in one hospital to-day.

☞ The Richmond Examiner says the cost of all articles of necessity, has increased to an alarming extent during the last few days. Rice is $2.50 per pound; butter $14 to $20, and eggs $10 per dozen.

☞ A grandson of Gen. Harrison is a colonel in the Union army, and is serving under Gen. Hooker. His name is Benjamin. It was Benjamin Harrison, his great grandfather, who signed the Declaration.

☞ A Washington correspondent says the official records of the military authorities show that upward of one hundred and fifty female recruits have been discovered and made to resume the garments of their sex.

☞ The hospitals at Washington are being cleared of the slightly wounded, who will be sent North. The capacity of the hospitals has been and is being increased fifty per cent. The number of wounded from the recent battle-fields in Virginia sent there is over 30,000.

☞ General Longstreet has so far recovered from the wound he received in the battle of the Wilderness that he expects to take the field in about three weeks, says the Richmond Whig.

☞ The Pope is sick again, and his death may be expected at any moment. As there is a Bonaparte among the Cardinals, Emperor Napoleon may be able to extend his connection in Italy. The election of a new Pope is spoken of as possible without waiting for the old one's death.

☞ Garibaldi is going back to England in the autumn, by which time it is supposed the policy of France and England will be settled without reference to the opinions or position of the sturdy republican.

☞ Russia has conquered the Circassians, and that people are leaving their country, and are now seeking refuge in Turkey, where they receive assistance from the Sultan and other good Mussulmen.

☞ The London *Herald* affirms that Lord Palmerston desires to withdraw from public life on account of the state of his health.

☞ Lord Russell has become so unpopular that he was actually hissed at the annual dinner of the Royal Literary Fund.

☞ Gen. Grant was born in Clermont county, Ohio, April 28, 1822, and is, consequently, forty-two years old.

☞ The harvest prospects in Great Britain are unusually promising.

Notices.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport. I will publish the team arrangement more definitely hereafter. Come praying and expecting a blessing.

Jos. D. Brown.

Notice.

Arrangements have been made for a Discussion between Elder Smith, of the Episcopal Methodist Church, and Elder Deyo of the Christian Church.

Questions.

Resolved, That the conscious existence of the soul of man, immediately after the death of the body, is a Bible doctrine. Aff., Eld. Smith.

Resolved, That the punishment of the wicked will result in the extinction of their conscious existence. Aff., Eld. Deyo.

Resolved, That Jesus Christ will come to reign as a personal King on the earth, and all his saints with him, for ever and ever. Aff., Eld. Deyo.

The debate will commence at 9 o'clock, June 14th, 1864, at Floyd, Floyd Co., Iowa, and continue three days. A meeting will be held over Sunday. The brethren in Floyd will gladly entertain all who may desire to attend. Come one and all that can.

Tent Meeting.

A tent meeting will be held in North Adams, Mass., commencing June 30th, and holding over the 4th of July, on land owned by Bro. Morton, at the head of Eagle street, on the north side of the village. A general attendance is desired from the surrounding towns. Come, brethren, and work together for the salvation of our fellow men. A general invitation is extended to the preaching brethren. Board and horse keeping furnished on reasonable terms.

A J. McCullock,
Isaac Blanchard,
Emerson Blanchrd, } Committee.

Barn Meeting.

The Lord willing, there will be a barn meeting in Mount Pleasant, the east part of Stetson, Me., commencing June 21st, at 5 o'clock P. M., and continue over the following Sunday, or longer if required. Brethren and sisters are invited to attend. Come with hearts full of faith, praying for the blessing of God upon the meeting and the community. Preachers of the word are especially invited. Come one, come all. S. Hammons.

Grove Meeting.

C. F. Sweet and F. Burr will hold a grove meeting on the farm of Lyman Morris, in the town of Springwater, Livingston Co., N. Y., to commence June 24th, at 8 o'clock, P. M., and continue over Sunday, the 27th. All the brethren and sisters in the surrounding country are invited to attend. Come in the love and fear of the Lord, and let us all be blessed together. All may expect to find a home and entertainment during the meeting.

C. F. Sweet.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. Carpenter, Poultney, Vt.

Grove Meeting.

There will be a Grove meeting at Monticello, Green county, Wis., commencing June 10th, and hold over the following Lord's day. Eld. Wm. Sheldon will be present to assist in preaching the word. It is hoped there will be a general attendance from the surrounding country. Come praying, and expecting to be good and get good.

N. A. Hitchcock.

Maine Western Quar. Conference.

We purpose to hold our next session at Brighton Hill, in Hebron, commencing June 17th, at 10 o'clock, A. M. Those coming on the cars will leave the Grand Trunk Road at Mechanic Falls, and take the Buckfield Branch train, stopping at Besse's Crossing. Inquire for Alvin Turner, Levi Stevens, W. Allen, or D. Fuller. They will either care for those that come, or direct to others who stand ready to help. Brethren, this is comparatively a new place for Advent preaching, and we desire that you should make sacrifices to attend. The ministers of our conference must be there, and those beyond its circle are cordially invited.

Jas. A. Libby.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. Welcome & Co., Yarmouth, Me.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, book-binding, &c., &c. Address Hal. Hastings, Boston, Mass.

Meeting in Kingston.

Notice is hereby given that we shall hold an annual meeting as usual, on the 3d and 4th of July next. Who of God's servants will come and help us? Particulars hereafter.

Franklin Gale, Clerk.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Appointment for Lowell Street Chapel.

Eld. J. Couch........Sunday, June 12th

☞ Cannot attend Tent meeting in North Adams, June 30th. Miles Grant.

Lawrence, Mass., Lyceum Hall, and perhaps on the Common at 5 1-2 P. M., Sunday, June 12th.
H. L. Hastings.

Montreal, C. E., June 9th to 19th inclusive.
Danville, C. E, Tuesday evening, June 21st, every evening during the week, and over the following Lord's day. Miles Grant.

South Butler, N. Y........Sunday, June 12th
Westbury, N. Y........Sunday, June 19th
C. B. Turner.

West Martinsburgh, N. Y........Sunday June 19th
Harrisburgh, Bickford S. H........Tuesday eve, June 21st
Copenhagen, N. Y........Thursday evening, June 23d
Barn Corners, N. Y........Sunday, June 26th
Benoni Stevens,
M. P. Miles.

Athol, Mass........Sunday, June 12th
H. Munger.

Rocky Grove, West Foster, R. I........June 12th
Gloucester, R. I., (if fair)........June 19th
D. O. Hopkins.

Springfield, Mass., No. 5 Oak Street, Sunday, June 12th
South Windsor, Ct........Sunday, June 19th
S. P. Babcock.

North Granby, Ct., (School-house)........June 26th
Will the brethren in Hartland come down and help?
Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass........July 24th
Cold Spring, Mass........July 31st
S. D. Daniels.

Bradford, N. H., (Pond meeting-house) Sunday, June 12th
Manchester, N. H........Sunday, June 19th
T. M. Preble.

Agawam........Sunday, June 19th
P. S. Butler.

Springfield, Mass., (No. 5 Oak Street) Sunday, June 19th
H. Pratt.

Portsmouth, N. H........June 26th
C. S. Emerson.

West Alton, N. H........Sunday, June 12th
Great Falls, N. H........Sunday, June 19th
New Durham Ridge, N. H........Sunday, June 26th
J. G. Smith.

Dixville Notch, N. H., at 10 A. M........July 4th
Wm. B. Morgan.

Appointments for Goshen, Mass.

P. S. Butler........Sunday, June 12th
H. Pratt........Sunday, June 26th

East Boston........Sunday, June 19th
G. A. Cole.

Lynn, Mass........Sunday, June 12th
Will attend to the ordinance of baptism.
Worcester, Mass........Sunday, June 19th
A. W. Sibley.

Wrightville, Ct........Sunday, June 12th
S. Woodruff.

Pine Swamp, Ct........Sunday, June 12th
Wrightville, Ct........Sunday, June 19th
C. Goodrich.

Plymouth, Mass........Sunday, June 12th
G. A. Cole.

Northwood Narrows, N. Y., Saturday evening, June 11th and Sunday, the 12th.
Dover, (Backriver school-house)........Sunday, June 19th
J. Pinkham.

Bantom Falls, (where Bro. Tyrrel may appoint), Sunday, June 12th.
New York, (24th street), Sundays, June 12th and 26th
A. Mussey.

Bristol........Sunday, June 12th
Bakerville........Tuesday evening, June 14th
George L. Teeple.

Appointments for Springfield, (Goodrich's Hall.)

Dr. Higgins........Sunday, June 12th
J. S. White........Sunday, June 19th

Warehouse Point, Ct........June 12th
S. B. Munn.

Kennebunk Port, Me........Sunday, June 12th
Joseph W. White.

Prescott, Mass., (at Brick meeting-house), Sunday, June 12th.
Erving, Mass........June 14th
Whitakerville, Vt........June 16th and 17th
West Brattleboro, Vt., (as Brn. Herdell and Gage may arrange)........June 19th
Geo. A. Streeter.

Wallingford, (North Farms)........Sunday, June 12th
O. D. Woodruff.

Bath, Me., (Music Hall)........Sunday, June 12th
I. C. Wellcome.

Yarmouth, Me., (Institute Hall)........Sunday, June 12th
Hiram Mitchell.

Holliston, Mass........Sunday, June 12th
when a number more are expected to go forward in baptism.
South Natick........Sunday, June 19th
and every evening through the week to Saturday, June 25th, as the brethren may arrange. H. K. Flagg.

Lower Gilmanton, Saturday evening, and Sunday, June 11th and 12th. John G. Hook.

Rutland, Vt........Sunday, June 12th
Rutland, Vt........Sunday, June 19th
Tremont Camp from June 26th to July 5th.
Rutland, Vt., July 10th, and onward for the present.
H. F. Carpenter.

New Durham Ridge........June 12th
Z. Ford.

Dover, N. H........Sunday, June 12th
Portsmouth, N. H........Sunday, June 19th
Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass........Sunday, July 3d
A. Simpson.

Starks, Me........Sunday, June 12th
Athol, Mass........Sundays, June 19th and 26th
Vernon, Vt........Sunday, July 3d
J. Hemenway.

Appointment for Scitico, Ct.

I. B. Potter........Sunday, June 12th

Hartford, Ct........June 12th
Springfield, Mass., (Goodrich's Block)........June 19th
Lynn, Mass........June 26th
J. S. White.

Brattleboro, Vt., (Centerville school-house)........June 12th
S. S. Brewer.

Appointment for Vernon, Vt.

S. S. Brewer........Sunday, June 19th

Gloucester, R. I........Sunday, June 12th
J. K. Bellows.

Appointment for Bristol, Ct.

George L. Teeple........June 12th

Concord, N. H........Sunday, June 12th
O. R. Fassett.

Bellows Falls, Mass........Sunday, June 19th and 26th
Will attend Tremont campmeeting.
M. Batchelor.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, J. W. Barnell, J. Sampson, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, E. McKeen, Jr., Joseph Dudley.

The following persons send money for the Crisis, but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hiltard, Miss C. D. Butler.

TO CORRESPONDENTS.

M. F. Howard—Think it was received and forwarded to him.

B. F. Carpenter—Paid to No. 435. $1.38 to the close of the volume.

CASH RECEIPTS.

The present No. of the Crisis is 453. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—E J. Mills 464, J. Ackerman 458, M A Hardy 494, B Damon 443, A Shaw 470, A C Knowlton 450, R. Austin 477, E. Preble 499, H. Burbank 477, R James 477, A McClure 479, J Hayes 477, J A Neal 478, G W Carr 459, N. S. Kiniston 477, E Welton 468, L J Neally 477, O T Gove 477, C C Parsons 477, J Hoffman 477, C. Peckham 477, J. A. Nichols 477, M. Kent 477, C Bartlett 477, Mrs. Tottenham 477, E Middaugh 477, J Bust 477, W. Burnham 438, O. H. Burnham 477, J B Miller 470, J. H. Thompson 438, P. Blackman 479, G. Witham 477, W Glidden 477, T Inman 477, A S Catlin 490, N Cole 446, J A Howard 401.

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50c each.—D O Hopkins 464, S. Follansbee 464, H J Leighton 464, O Davis 464.

E. Wolcott $3.12, 468; R. Austin (on old account) 82c, 449; N. S. Adams 35c, 453; C. Tanner $1.66, 494; T Inman (on old account) $2.12, 449; J W Taylor 55c, 467.

For Books and Tracts.

G Stockwell $1.20, A C Greene $4.18, E Braley 55c, J L Dwight $1.00, H Robinson 50c, C Hubbard 20c, C H Leverton 60c, J. Taylor 50c, J. W. Taylor 20c, W P Durfee $3.50.

BOOKS AND TRACTS SENT.

By Mail.

A. C. Greene, G. Stockwell, B. Pilcher, E. Braley, B Bethel, H Robinson, C Sweet, J L Dwight, C H Leverton, W P Durfee, J W Taylor, C P Cumley.

LETTERS RECEIVED.

B. Mathewson, S. A. Coburn, O. P. Allen, S. A. Colburn, Geo. A. Streeter, Anon.

POST OFFICE ADDRESS.

Eld. Geo. W. Turner—Cassel's Prairie, Sauk Co., Wis.
I. B. Potter—Windsor Locks, Ct
Thos. W. Smith—Nevada, Story Co., Iowa.
L. C. McKinstry—Montreal, C. E.
S. S. Brazee—Cold Spring, Mass.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.
Elder J. V. Himes—Buchanan, Mich.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Expository Works on Prophecy.

Removal.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. The Days in which we live. 2. The Slaying of the Witnesses. 3. The Kingdom of God and Signs of the Times. 4. Exposition of Revelation Sixth. 5. Treatise on Revelation XIII. in Two Parts,—A History of the Leopard and Two-Horned Beast. 6. The History of an Immortal Soul. 7. A third and new edition of The Rich Man and Lazarus, with additional pages and cover. The Last Day Tokens, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write Name, Post Office, County and State, in a plain manner. ☜

S. S. Brewer, *Ashburnham Depot, Mass.*

Dear friend, get them, and circulate them. They will do you and all that read them good.

VALUABLE BOOKS AT LOW RATES.

Mosheim's Ecclesiastical History, 3 vols., cloth. Notes by Jas. Murdock. *Good copy.* (Wholesale $5.00), $4.50.
Kitto's Cyclopedia of Biblical Literature, half calf; 2 vols., *new*, $7.00
Paley's Complete Works, 1 vol. sheep, new, $2.00.
Bower's History of the Popes, 3 vols., sheep, 1637 pp., nearly new, $4.50.
De Cormenin's History of the Popes, 2 vols. in one, sheep, 910 pp., (*good copy*), written by a *Catholic*, $1 75.
Englishman's Greek Concordance, sheep, *new*, $4.50.

The above prices do not include postage—will be sent by express.

The following will be sent *post-paid* for the prices annexed:—

Butterworth's Concordance, sheep, $1.50.
Coles' Pocket Concordance, sheep, $1.00.
Synonymes of the Greek New Testament, cloth, (an excellent work), 75 cts.
Eclipse of Faith, (a *good* work for sceptics), $1.25.
Defence of "Eclipse," $1 00.
Illustrations of Popery, $1.00.
Apocryphal New Testament, 90 cts.
Sawyer's New Testament, 75 cts.
Paley's Evidences. Notes by Whately, 80 cts.
" " Notes by Nairne, 90 cts.
Gaussen on Inspiration, $1 00.
Gaussen on the Canon of the Scriptures, $1.25.
Dowling's History of Romanism, $2.00.

Address all orders for the above to E. P. Woodward, 167 *Hanover Street, Boston, Mass.*

English Bibles for Sale.

1. Diamond, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. Nonpareil, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. Minion, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
5. Testaments. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

Address Miles Grant, *Boston, Mass.*

Valuable Books for Sale.

Lardner's Works, 10 volumes 8vo. Two copies of this, the ablest and most elaborate defense of Christianity ever published. It is an English book, and is scarce. It is worth at least $20 per set. These will be sold for less than they can be imported, viz., $16 per copy.

Roy's Hebrew Dictionary, in which every Hebrew word in the Bible is found, and its pronunciation given in English letters, with numerous references to places where it occurs, etc. etc. Price $6,—for $4.50.

English Reference Bibles, a good selection. $1.00 to $4.50.

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Address H. L. Hastings, *Boston, Mass.*

Price Reduced.

Resurrection of the Wicked. Discussion between M. Grant and J. T. Curry.

The advertised price of this Discussion is 25 cents, postage 2 cents. We have a quantity of them on hand, and will sell them hereafter for 20 cts., postage 2 cts. Send on your orders.

Social Hymns,

Original and selected, by H. L. H. 10 cts. single, $1.00 per dozen, $8.00 per one hundred, postpaid.

Address H. L. Hastings, Boston, Mass.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

BOOKS AND TRACTS.

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For the World's Crisis.

"AS THY DAY THY STRENGTH SHALL BE."

When oppress'd with many a care,
Fainting 'neath the load I bear,
Lord, to thee for aid I cry,
Be thou, Father, ever nigh.
Let thy promise comfort me—
"As thy day thy strength shall be."

When like Christ I strive to be,
And the world assailing me,
Seeks to lead my feet astray
From the strait and narrow way,
Lord, my guide, my refuge be—
"As my day may my strength be."

When loved friends do me forsake,
And deride me for thy sake,
Striving my good name to stain,
Causing hours of grief and pain,
Keep my heart from anger free,—
"As my day let my strength be."

When my health and strength shall fail,
And I fear to tread death's vale,
Let thy love illume my way,
Be my rod, my staff, my stay;
Verify thy word to me—
"As thy day thy strength shall be."

ANNIE R. MARSHALL.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER ELEVEN.

The Story of Joseph.

In the vale of Hebron, near the place where Abraham and Isaac had sojoured before him, quietly dwelt Jacob the patriarch. There, after so many weary years of care, he doubtless hoped to spend his declining days in the midst of his children and children's children. His sons cared for his numerous flocks, and Jacob sat in the door of his tent, musing over the past, or dwelling in rapture over the glowing promises of the future.

But, alas! this scene of domestic peace was not long destined to remain. Joseph, the son of Jacob's old age, had received more testimonials of his father's favor than any of his brethren. This partiality of their father for Joseph had created an envious spirit in their hearts, an envy that poisoned all their former felicity, and led them to hate the very presence of their young brother.

It chanced on a certain occasion when Joseph was sent to learn of the welfare of his brethren, they conspired against his life when they saw him afar off. He approached them with confidence and kindly greeting, but instead of a fond welcome, he was met with sternness. But his life was spared by the influence of one more humane than the others, who fain would deliver him out of their hands. That he might the more surely effect his deliverance he had Joseph cast into a pit, that he might release him when the others were absent.

Strange to Joseph seemed the perfidy of his brethren. His innocent heart knew nought of the envy that had rooted out the natural affections of those who sought to destroy him. But in the absence of him who would have saved Joseph, a band of merchantmen trading to Egypt passed that way, to whom Joseph was sold as a slave. No entreaty of his could soften the harsh decision of his brethren, and he bowed his heart in submission to his cruel fate. He was divested of his coat of many colors, that it might be carried back to his father as a proof of his death by some wild beast. There was mourning in the tent of Jacob when his perfidious sons brought him the coat of Joseph stained with blood; he mourned him as slain while on his errand to his brethren.

With sadness of heart did Joseph follow his masters in their journey to the far off land of Egypt. Sadly did he ponder over the scenes he should no more behold. Sadly did he feel his young brother's absence, and the loss of a fond father's favors. He who had roamed so wild and free in boyish sportiveness in the green vales of Hebron, was now a slave going to a strange lannd. After slowly traversing the desert they came at last in sight of the great cities that arose on the banks of the lordly Nile.

As Joseph entered the mighty capital of Egypt and gazed on the palaces of Pharoah, and the colossal monuments of art that arose on every hand, he little dreamed that ere long he should rule in the name of the king over all these scenes of splendor, and be the savior of those who so late had sought his death. But he must commence his life here as a slave in the house of Potiphar, and advance to honor by strict integrity and a high moral purpose. In the home of his bondage, surrounded by heathen worship, he forgot not the lessons received in his boyhood to rely on Providence, to trust and wait till heaven's smiles should enlighten the darkness of the adverse hour. He was imprisoned through the intrigues of his master's wife, but his innocence was vindicated at last.

From the dungeon he was called to interpret the visions of Pharoah. At court he was received with great favor, for the breath of heaven had filled his heart with wisdom. From the position of a servant and a prisoner he was raised at once to that of ruler over all the land of Egypt. Through the seven years of plenty that succeeded his elevation, he stored up the plenteous harvests to prepare for the coming years of want.

Famine began at length to invade the land of Egypt as well as the tented homes of Jacob, where plenty had so long smiled upon them. At the bidding of their father, ten sons of Jacob went down to Egypt to buy corn for their households. They little thought as they stood before the ruler of Egypt that he was the brother they had so cruelly sold into bondage, many years before. But Joseph recognized them, and to try them, he charged them as being spics, and retained one of their number till they should bring their younger brother with them. Much troubled in spirit they returned to their father with the tale of their adventures.

It was with much reluctance that Jacob gave his consent for Benjamin to visit the court of the stern stranger. But want prevailed, and once more the sons of Jacob went down to Egypt with goodly gifts to gain the favor of the ruler.

When Joseph saw his brethren and Benjamin, whom he loved and remembered as his dear playmate when he last left the tents of his father, he could restrain his emotions no longer, but retired to weep. Then he entertained them with a feast, after which he sent them away laden with corn for their families. But this time he caused his silver cup to be placed in Benjamin's sack of corn, and when they were a little way off commanded them to return and render an account of their conduct. This greatly terrified them, especially when the cup was found with Benjamin. Judah pleaded the cause of his brother and offered to remain in his stead as a servant.

But it was enough, the noble heart of Joseph could bear no more, his emotions were more than he could restrain, and he wept aloud and said, "I am Joseph; doth my father yet live?" His brethren were overwhelmed, they could not answer him; all their guilt, their perfidy, their cruelty rushed upon them; the scene of their brother's sorrow, his pleading eyes when they sold him into slavery, all, all came up before them in its strange viridness and dark reality. No wonder they were confounded before him. Again he said, "I am Joseph, your brother, whom you sold into Egypt."

He then told them it was of God that he should be sold into bondage, that they might live, and their posterity be preserved. Thus for their evil intent were they requited with good.

At Joseph's request they returned to Jacob with the glad tidings of his great fame, to bring their father and all his household to Egypt. Jacob could scarcely believe the report of his sons at first; he had so long mourned his beloved son as dead; but when he saw all the preparations made for his removal, he said, "It is enough, Joseph, my son, is yet alive, I will go and see him before I die."

Then Jacob and all that were with him left the place of his long sojourn to go into Egypt. Tender and touching was the meeting of father and son after so many years of painful separation. The sorrow of the first was forgotten in the gladness of the reunion.

Goshen, the fairest portion of Egypt, was assigned to the children of Jacob for their dwelling place, where they lived and prospered under the shadow of their brother's favor.

Fiction furnishes not a more simple and touching story than that of Joseph. It is stranger than romance because true, its precepts are beautiful, its lessons elevating. It tells of the rancor of envy, and how it was requited with the noble return of a brother's favor, when adversity had lowered over the one and fortune favored the other.

Such is the simple story of Joseph, the favored son of Jacob, the slave of Potiphar, and the exalted ruler of Egypt. Gentle as a son, patient as a slave, and noble as a ruler, his is a beautiful history to read and ponder, and a fit example to emulate.

ORRIN P. ALLEN.

For the World's Crisis.

JOURNAL LEAVES.—No. 1.

Tuesday, April 22nd, 1864. This eve the faithful few who are looking and waiting for the Coming One assembled as usual at their accustomed place of worship, to offer united prayer and praise to Jehovah; to receive and impart words of cheer; to get strength to pursue the onward march of life; to exchange christian salutations, and once more to assure each other of our continued sympathy while pursuing the thorn-set way that leads to glory. There we sat, a weary band, having but just left the scenes of care and toil; some from the field, where now (as of old) by the sweat of the brow the fruits of earth are produced; some from the work-shop, where we are oft constrained to say, as was said of Lot, Our souls are vexed with the filthy conversation of the wicked; others from homes of care where amid the varied duties devolving upon us we have to strive hard not to be overcharged with the cares of life. For a brief period we have left all these to go up and together worship our God.

We were favored this eve with the presence of one of the under shepherds of the flock,—one who has learned to feed the flock instead of distracting and dividing,—Eld. A. W. Sibley,—whose first coming among us was not very long ago, but by his ability and zeal in expounding the Scriptures and urging his hearers to holiness of heart and life, has already won our confidence, and we feel warranted to class him among those whom we are to know in the Lord and esteem them very highly in love for their works' sake,—was with us, and after appropriate devotional exercises, said he would talk to us on the war, giving at the commencement as his opinion that the rebels would finally be exterminated. We were taken somewhat by surprise, for though war is a universal theme in these days, it is unusual for one whose business it is to proclaim the speedy advent of Him who is coming himself to take vengeance on his enemies, and destroy all those who finally reject him,—who has said, "My kingdom is not of this world, if it were my servants would fight";—it was strange to hear such a one proclaim the war to be his theme; but when he read his text—"Thou, therefore, endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2: 3), then we knew what war he meant; even the "Holy war," the great struggle between right and wrong, sin and holiness, which is constantly being carried on in our world,—a struggle more grand in its workings, more glorious in its achievements, more momentous in its results, than all others combined.

He treated his subject in a novel and interesting manner, applying the terms of modern warfare to the old yet ever new spiritual conflict; giving points of comparison also of contrast between the warfare waged with carnal weapons and that with the gospel armor.

He observed that the great rebellion commenced in Eden's happy bowers; the great rebel-in-chief is the Devil; he instigated our first parents to rebel against the righteous government of God, and all their posterity partook of a rebellious nature. But this great rebel was not to be suffered to lead on his host unmolested; one still more mighty, who was in every respect loyal to the government of Jehovah, was to gather a host who should fight for the right, and maintain a continual warfare against Satan and all his emissaries. In due time Jesus came, proclaiming to all who would enlist under the banner of the cross, leaving all connection with the rebellious party, and taking the oath of allegiance to the Prince of Peace, a final, glorious and eternal triumph. Many have chosen the loyal Captain for their leader, and for many centuries the battle has been progressing. So antagonistic are these parties that the conflict between them is fierce; ofttimes there is a mighty battle, and then there are constant skirmishes going on; both of the Generals-in-chief are very active in urging their armies on to action; both have much skill, and neither seem ever to have entertained the idea that they should easily give up the struggle; both parties have had many victories, also many defeats. Those composing the army of Christ seem to be more confident of success than those under Satan; and well they may feel thus, for their leader has given them demonstrable proof of his power and ability to lead them on to sure and eternal victory; so that every one who really becomes a soldier of Christ becomes possessed of courage to fight and endure, which those on the other side cannot have to the same degree, as *their* leader has never given them such proofs of *his* greatness.

There is great necessity for Christ's soldiers being able to endure hardness; the character of their warfare imperatively demands it. The nature of their armor was spoken of, where it was obtained, and of what it consists; also what kind of a life the christian warrior must live. Said the speaker, We are out recruiting for the army of the Lord. We feel that we have had orders from the Head of the War Department so to do. He spoke of the great inducements offered by the Lord himself to all who would enlist in his army—a hundred fold in this world, and in that to come life everlasting. And there are no conscripts in this army; all are volunteers. It is a blessed thought that none are rejected on account of physical disability; *all* who have a mind so to do may come and receive the reward and share the victory, if they will comply with the conditions. The time when victory will be declared is near; the contest is almost over; soon the banner of peace will be unfurled and wave in triumph over earth, where so long the scenes of conflict have been witnessed. All who have a part in the grand struggle and share in the glorious triumph must enlist soon or forever lose their chance. Come, leave the ranks of those who are being led on by Satan to destruction, and join those of the great Conqueror who is soon coming to reign.

At the close of the discourse several followed up the train of thought which the speaker had introduced, declaring their joy that they ever had opportunity to enlist in so good a cause, and their determination to continue faithful, loyal subjects to their Captain, Jesus. One spoke of this being a war from which there was no discharge; we must continue for life, or lose all part in the victory which will crown its close. Another, taking up this idea, rejoiced that we had a Captain who was willing to retain such unprofitable soldiers as we often proved ourselves to be; to keep us in the service, and to bear with us in all our short-comings, gently and surely leading us on by words of encouragement, and when through weakness we falter, and are almost ready to fall, putting underneath and around us his everlasting arms of love and strength to hold us up and bear us onward.

One, in allusion to the furloughs which soldiers sometimes obtain, said that the Christian soldier had no furloughs given him; sometimes he takes them of his own accord, but he does this at an exceeding risk, for should the time come for the final victory to be declared and the full reward given, while he is attending to something beside his calling and profession, what hope could he have for a share? and though the Lord does receive those again who, having left the ranks for awhile, with deep penitence and full purpose of heart do return, it is much safer for ourselves and more honorable to the Master to be always found at our post.

A Bro. Avery, who has of late found his way to our town, our meetings and our hearts, told an interesting bit of his own experience in regard to war. He was a professed follower of Jesus, believing that it was wrong for such to use carnal weapons; but being somewhat off his guard, in a moment of temptation he joined the ranks of those who at present are fighting in defense of the Federal government. But soon his heart was filled with bitter sorrow for the step he had taken, and his earnest desire was that he might be kept from being instrumental in taking the life of his fellow man. On arriving at the scene of conflict, he was selected to be one of twelve to go out on a little skirmish with the enemy. His feelings could be imagined better than he could describe them. His prayer was heard, and his desire granted. Almost immediately a ball from the enemy entered his body, and the cry went around, "Avery has fallen!" The surgeon came and said to him, "If you have any thing to say, say it quick, for you have but a brief time to live." Said he, "I have nothing to say, only that I die with the sweet consciousness that my hands have not been imbrued in the blood of my fellow men." But his work as a *Christian* soldier was not done. He recovered from his wound, and to-day stands with his armor on, waiting to fight at the bidding of his Master, Jesus.

May this be the position of all who have or would engage in the "Holy war." May they go to the great Armory and become fully equipped for the fiercest battle, and go forth strong in the Lord and in the power of his might, that when the roll of those whom the mighty Conqueror shall own as his valiant soldiers in the day of final accounts shall be called, their names shall be among those who shall experience the glad change from toil to reward, from ceaseless conflict to everlasting rest;—those who, when the white-winged dove of peace shall extend those wings over a world all free from discord and conflict, shall repose securely beneath their shadow.

Haverhill, Mass. S. A. COBURN.

For the World's Crisis.

THEOLOGY *vs.* THE BIBLE.

BRO. GRANT:—A few days since, I heard a minister of the gospel, while discoursing to an intelligent audience, say that death should not be looked upon as an enemy, but as a friend,—that death comes to the saint as a friend. Now I do not know how to reconcile such preaching with the inspired word. St. Paul says in the fifteenth chapter of 2nd Cor., twenty-sixth verse, "The last *enemy* that shall be destroyed is *death*;" but the preacher says death is a friend. Which is right, Paul or the preacher?

He also said, speaking in reference to the death of a young person of our town, and who was a member of the church, that he (the young man) was not *dead*, but had just begun to live. Here I was in trouble again, for Paul says in this same fifteenth chap., third verse, that Christ *died* for our sins, and that he rose again the third day; and in the twenty-second verse says, "For as in Adam *all die*, even so in Christ shall *all* be made *alive*." Twenty-third verse, "But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming."

I fail to see how the saints can be said to be made *alive* at Christ's coming, if they are now in the presence of God and angels, and are enjoying all the bliss and favor promised in the blessed Bible. Yours in hope of eternal *life* through Christ's *death*,

Cabot, Vt. T. E. WILSON.

☞ Never be above your calling, nor be afraid to appear dressed in accordance with the business you are performing.

For the World's Crisis.

QUOTATIONS FROM THE POETS.

THE BIBLE.

Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And, on its dark and troubled billows, still
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye!
—*Pollok.*

Time's treasure! and the wisdom of the wise.
—*Young.*

Be thou my star in reason's night,
Be thou my rock in danger's fright,
Be thou my guide 'mid passion's way,
My moon by night—my sun by day.
—*Milman.*

Thou art mine,
Mine, to tell me whence I came;
Mine, to teach me what I am;
Mine, to chide me when I rove;
Mine, to show a Savior's love;
Mine to tell of joys above,
And the rebel sinner's doom:
Oh! thou precious book divine,
Priceless treasure! thou art mine!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I've found thee true,
My counsellor and guide.
—*Morris.*

Let all the heathen writers join
To form one perfect book;
Great God, if once compared with thine,
How mean their writings look!
Not the most perfect rules they give,
Could show one sin forgiven,
Nor lead a step beyond the grave;
But thine conducts to heaven.

That lamp
Which God threw from his palace down to earth,
To guide his wandering children home.
—*Pollok.*

This holy book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last. —*Pollok.*

This Book unfolds Jehovah's mind,
This Voice salutes in accents kind,
This Sun renews and warms the soul,
This Sword both wounds and makes us whole,
This Letter shows our sins forgiven,
This Guide conducts us safe to heaven,
This Charter has been sealed with blood,
This Volume is the Word of God.

Read the Bible: it will point you
To bright scenes of bliss on high,
Where there's rest for all the weary,
And our loved ones never die.

Holy Bible! thou wilt cheer me,
When I lay me down to die.

Whence, but from heaven, could men unskilled in arts
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.
—*Dryden.*

If on the book itself we cast our view,
Concurrent heathens prove the story true;
The doctrines, miracles, which must convince,
For heaven in them appeals to human sense;
And though they prove not, they confirm the cause,
When what is taught agrees with Nature's laws.
—*Dryden.*

Then for the style, majestic and divine,
It speaks no less than God in every line:
Commanding words! whose force is still the same
As the first fiat that produced our frame.
—*Dryden.*

Childhood's preceptor, manhood's trust,
Infinity's ally;
Our hope—when we go down to dust—
Of immortality.

Word of the ever living God!
Will of his glorious Son!
Without thee how could earth be trod,
Or Heaven itself be won?

We won't give up the Bible,
God's blessed book of truth,
The blessed staff of hoary age,
The guide of early youth.
—*Com. by J. H. Lord.*

For the World's Crisis.

GOD'S CARE.

"Casting all your care upon him, for he careth for you."—1 PETER 5: 7.

Happy, indeed, is that man or woman who has learned to obey the above command; for who that has lived sufficient years to understand this portion of inspiration has not been weighed down with care, heavy, oppressive care? The rich experience it; the poor are pressed with it, as they anxiously inquire what they shall eat, and wherewithal be clothed. The learned and the unlearned, the noble and ignoble, the religious and irreligious, all classes and conditions of mortals are subject to this unwelcome intruder upon human happiness, who will often so far trespass upon the demand of "nature's sweet restorer" as to bar her from the couch until "meek-eyed morn" glances from the Orient.

But is there no way to dispossess ourselves of this unwelcome guest? Yes, our beneficent Creator has provided "a balm for every wound." He suffers earth no "sorrow that heaven cannot heal." Some try to dilute their care-stricken hearts with human sympathy. This may afford a momentary relief, but still the load remains. The fact is, no fellow being, be their motive never so magnanimous can, if they would, take this load upon them, and indeed what friend has not enough of his own and a surplus even, without receiving an additional burden from us? Then why not come and obey our heavenly Father at once and cast our care on him? He is abundantly able to bear it, be it ever so huge and heavy, without the least inconvenience.

Says the reverential, trembling soul, I would not limit his power, I know he is able, but will he? Will the Maker and Governor of this mighty universe concern himself about so trivial a thing as my anxiety of mind? *I so weak, so unworthy?*

Suffer me to ask a question. Does an all-wise and beneficent Creator think less of your mental anxiety than of the hairs of your head, or of the little sparrow whose value is only half a farthing? And he assures us these things are noticeable with him. Matt. 10: 30.

Again, does God invite the worthy and powerful only to cast their care upon him? If so, you and I might never dare to obey this command.

But for whom does the good Shepherd take the most pains? For the strong and robust, or the weak and puny? Which will he be most likely to take in his arms and carry in his bosom? Says one, my care has nearly prostrated my physical system, and reason says I must cast it off. Dear soul, what better disposition can you make of it than to lay it upon Him who so kindly offers to take it?

The reason God assigns for our casting our care upon him is inexpressibly touching. Hear it, "HE CARES FOR YOU!" Blessed thought! How it melts my very being to think Infinite Majesty cares for you, for me—the very weakest that look to him.

Young convert, do you think Jesus cares for you? Come, then, on your knees and tell him all your heart's cares and sorrows. Yes, tell him all, and implore him to take and dispose of your load to his glory. Do not be afraid to trust him. He knows how to take care of it. Should you acquaint earthly friends they might report to your injury; but this Friend never betrays confidence. No. In his infinite bosom all is safe. Those who have never appropriated this privilege can not realize what a peaceful comfort is imparted by its experience.

Your sister trying to learn of God,

B. MATHEWSON.

Castleton, Vt., May, 1864.

For the World's Crisis.

REFLECTION.

As we look back on our past lives, we regret many a bargain we have made and many a step we have taken. Here we went too fast, and there too slow. One day we lost by our folly, and the next by our pride and extravagance. But there is one thing we are never sorry for. Let us live as long as we may, we never mourn over a correct and virtuous life. When pillowed for the night, we have no reproaches of conscience for a good deed or a kind suggestion. When the world has no attractions for us; when its prospects and its glories are fading from our gaze, and the visions of an eternal state are bursting upon us, it is then we love to think of an honest and upright life.

Who, with the hour of death in view, would ever perform a wicked act? Who, with the second coming of Christ in view, would commit a wicked act? One hour of serious reflection will unfit us for any vicious society or unholy career.

How strange it is that, amid the dying and the dead, the immediate coming of Christ, mankind will so far forget themselves and their Creator, as to serve a career of folly and crime, when the next breath of disease may sweep them to destruction. C. M. SWETT.

CORRECTING CHILDREN.

Not long ago an editor in the northern part of the State of New York told his son, about eleven years old, that he would whip him in the course of a few hours, and locked him in an upper room until he had leisure to do so. When the boy heard the father coming, he became so alarmed that he jumped out of the window and broke his neck.

About a year ago a mother punished her little daughter, of eight years, by shutting her up in a dark closet; the child became so frightened that convulsions were induced, which resulted in death. In another case of a similar character, the result was still more calamitous, for the child became epileptic, and so remained for a long life afterward.

The object of parental correction should be the ultimate good of the child; and to make it effective,

1. The character of the punishment should be according to the disposition and temperament of the child.

2. The punishment should be in proportion to the nature of the offence.

3. The punishment should be inflicted with the utmost self-possession; for if done in a towering passion it takes the character of revenge; the child sees it and resists it with defiance, stubbornness, or with a feeling of being the injured or oppressed party.

4. Punishment should never be threatened, for one of two results, both unfortunate, are certain: the promise will not be kept and the child loses confidence in parental assertions; or the child's mind, dwelling upon what is expected, suffers a lengthened torture, imagination always aggravating the severity of the chastisement, and the child gradually learns to startle at every event which is at all likely to usher in the correction, and the foundation is laid for that fearfulness of the future which is the bane of all human happiness; and in some cases the severity of the expected suffering looms up so largely under the influence of a distempered imagination, that, as in the case of the editor's child, suicide is considered the lesser evil. It is nothing less than a savage barbarity for any parent to hold the mind of a child in a state of terrorism for a single hour, let alone for days and weeks.

5. Never correct a child by scolding, admonition, or castigation in the presence of any other person whatever. It is an attack on its self-esteem which provokes resistance and passion. Let grown persons recollect how ill they bear even deserved reproof in the presence of others.

6. Never punish a child twice for any offence; it is a great injustice, a relic of barbarism, and always either discourages or hardens. Make each settlement final in itself, and don't be forever harping on what is past.

7. Punishment should not be inflicted in any case without placing clearly before the child's mind the nature of the aggravation, and that the sole design of the chastisement or reproof is his present and future welfare.

8. In all cases where punishment is decided upon, it should be prompt, or deferred, according to the degree of aggravation or palpable wrong. It is almost always better to defer; but in such cases threaten nothing, say nothing, do nothing which indicates in the slightest degree that any thing is to come; and when the time does come, do not alarm the child with any show of preparation, but gradually and affectionately bring up the whole matter; place it in its true, just, and clear light, and act accordingly; and always, as much as possible, appeal to the child's conscience, to its sense of right, to its magnanimity, to its benevolence toward men, and its gratitude toward God.—*Hall's Journal of Health.*

FRUIT GARDEN.

Blackberries and Raspberries.—Tie up the new growth to stakes or the trellis. Keep down superfluous shoots, saving only the strongest.

Currants.—By rubbing out straggling shoots much pruning may be avoided. Give the bushes frequent hoeing, and an occasional watering with slops or liquid manure will improve the size of the fruit. It often pays better to market the green fruit than to wait until it is ripe.

Gooseberries.—Give the same treatment as currants. If mildew appears, try Mr. Hite's remedy: a quart of good ashes in a pailful of water as hot as the hand can bear, the mixture thrown with a syringe so as to wet both sides of the foliage.

Grapes.—The new growth, whether of young or old vines, cuttings or layers, is to be kept carefully tied up. Young vines should not be allowed to overbear; one or two bunches to the shoot will be enough. Look out for rose bugs and caterpillars, and hand-pick them.

Pears.—Shorten branches tending to make too much wood. Rub out superfluous shoots. Thin the fruit, especially the large varieties. If slugs appear, sprinkle air slacked lime upon them from a bag fastened to a pole. Dwarfs set this spring will be injured if they are allowed to bear.

Strawberries.—If it is wished to multiply a variety, let the runners go, but remove them from beds planted for fruiting. Keep clear of weeds. If the winter's mulch is not left on, it will be well to cover the beds with something to keep the fruit clean. Straw run through a cutting machine answers a good purpose, but tan or saw dust may be used. If fruit is sent to market, have the boxes of the same quality at top and bottom. It is well to assort the fruit and make two qualities.—*Amer. Agriculturist.*

DISINFECTING AGENTS.—Now that warm weather is approaching, our citizens should thoroughly cleanse their premises, rendering them as pure and healthy as possible. There are a number of disinfecting agents which will be found efficacious in removing offensive smells from damp, mouldy cellars, yards, pools of stagnant water, decaying vegetable matter, etc. Either of the following will answer the purpose, while they cost but a trifle.

1. One pint of the liquor of chloride of zinc, in one pailful of water, and one pound of chloride of lime in another pailful of water. This is perhaps the most effective of anything that can be used, and when thrown upon decayed vegetable matter of any description, will destroy all offensive odors.

2. Three or four pounds of sulphate of iron (copperas) dissolved in a pailful of water will, in many cases, be sufficient to remove all offensive odors.

3. Chloride of lime is better to scatter about damp places, in yards, in damp cellars, and upon heaps of filth.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

SCROFULA.

It is supposed by some that scrofula is peculiar to the swine, and as proof of this, it is said that the *liver* of these animals is sometimes diseased. If a diseased *liver* is evidence of scrofula, then it is in the ox and cow more than two to one. I have asked a large number of butchers the question, "Do you not find more than two livers of beef cattle diseased, where you find one of the swine?" and they have answered, without an exception, in the affirmative. If, then, a diseased or ulcerated *liver* proves the existence of scrofula, those who drink milk from the cow which has an ulcerated liver, drink scrofula.

Dr. Warren, in his great medical work, gives some of the greatest medical authority, which he admits is correct, that scrofula does not exist in the brute creation, but that it is confined to the family of man. They decide that scrofula is syphilis filtered through the blood of many generations. J. S. WHITE.

HEALTH SUGGESTIONS.

BY DR. J. H. HANAFORD.

Health is that condition of the human system in which all its powers act in perfect harmony, tending to the production of the same result, as they did before "sin entered the world, and death by sin." This is the normal state of man. In such a condition, as man came from the hands of the Creator, breathing, the use of the muscles, eating, drinking, digestion, sleeping, the circulation of the blood, etc., are not only not unpleasant, but decidedly pleasant. Dyspepsia, gout, and drunkenness have no possible connection with "eating and drinking to the glory of God." Rheumatisms and fevers never result from keeping the "body under" as St. Paul would do.

Disease, therefore, is the *absence* of health and not a positive condition, just as weakness is the *absence* of strength, fatigue the absence of rest, or as hunger results from an insufficient supply of food.

If we would be happy physically, escaping sickness, pain, weakness and the untold miseries of the sick-room, as far as mortals may, inheriting tendencies to disease always aggravated by sin, we have simply to obey God's laws on which health and vigor depend, as carefully as we would regard his moral laws, when we would be holy and happy. If effects follow in the direct line of causation, we may as confidently expect a degree of health and vigor, resulting from an entire obedience to the laws of our physical being, as we hope for pardon when, in the exercise of penitence and faith, we seek it through the intercessions of the Redeemer. Obedience to all of God's laws is always safe, while disobedience is always unsafe, involving the idea of a penalty.

If these views are correct, many prevalent customs strangely conflict with the dictates of common sense. For example, those who frequent the sick room, or are exposed to contagious diseases, far oftener than otherwise pursue a course directly calculated to increase danger. Among these customs are taking ardent spirits, or resorting to the use of tobacco, in some form, as preventives. Now, if the use of either of these articles promotes health, increasing strength and vigor, there is some propriety in their use. But it is geneally admitted that both tend directly to debilitate, to destroy health and invite disease, since the intemperate, in the use of these articles, enjoy less health and vigor, other things being equal, than those who are free from these habits. Experience and observation teach important lessons in these respects. If drunkards, smokers, etc., live longer than others, if they enjoy better health than others, such habits are to be encouraged; and if otherwise, their results must prove unfavorable. It is folly, a folly based on unusual ignorance, to suppose that the fumes of tobacco can ever purify the air of the sick room, rendering infection less probable. If persons fear the infectious particles of matter, supposed to float in the air of the sick-room, it would be far safer for themselves, and promotive of the comfort and health of the patient, to allow such particles to escape by a change of air, a ventilation of the room. Such diseases are contracted far oftener from causes existing in the human system, from the condition of those exposed to infectious diseases, than from the causes usually so much dreaded, though, of course, there are outward causes of disease. Of one hundred persons equally exposed, only a small part ordinarily contract disease, simply because the system is not in a favorable condition to receive it, or has sufficient power and health to resist such encroachments. It is impossible to account for such exemption, only on the supposition that the recuperative powers of the body, in some cases, are sufficient to throw off the results of such exposure, before the seeds of disease, thus deposited by exposure, so to speak, are able to take root. while, with the less fortunate, disease follows its natural course.

But one of the most erroneous ideas in this connection, results from mistaking the real indications of health. This mistake has led to the expression, "Death loves a shining mark." By some it is supposed that the most healthy are the special victims and are swept away by contagious diseases, while the puny and delicate escape. This idea is based on the supposition that fleshy and ruddy persons are necessarily healthy. A more erroneous conclusion can scarcely be received. Many such persons are the over-fed, whose systems, so to speak, are vast receptacles of humors and impurities in general, which, like a magazine of powder, only needs a wandering spark to ignite the whole mass. In such, the organs of digestion are often so debilitated that they very imperfectly perform their duties, while such an unusual supply of blood, loaded with impurities, affords the most favorable conditions for inflammatory action, resulting very naturally in fevers, and particularly inflammatory fevers. Without enlarging on this point, however, it is sufficient to say that unusual fatness is as much an indication of disease as is leanness; both being an unnatural condition. The former indicates over nourishment, an over distension of the organs of the body, as an enlarged and sluggish liver doing but a part of its labor, and the latter, a defective nourishment. The one may have less apparent power, and the other more disusing tendencies.

But how shall health be promoted and disease avoided? This question cannot be answered fully in a brief article like this. It may be well to remember, however, that the removal of a disease may be effected, in some degree at least, by the removal of its cause.

If dyspepsia results from excessive eating, from the use of rich, highly spiced and over stimulating food, taken at irregular hours, particularly at bed time, the adoption of the opposite course will always favor the removal of the disease. If the use of ardent spirits produces delirium tremens, temperance will always prevent such a terrible form of disease. If filthiness of the skin produces and aggravates skin diseases, a daily wash of the whole body, cleanliness of the clothing, frequent changes and airing—no article should be worn at night that has been worn during the day—will tend to remove such forms of disease. If indolence debilitates, exercise will invigorate. If breathing impure air at night in close and unventilated sleeping rooms, fearfully engenders lung diseases, tending toward the production of that scourge of civilized society, pulmonary consumption, a free use of the pure air of heaven will aid in preventing or removing such diseases. If "colds" arise from the use of too much or too little clothing—the former enfeebling and the latter exposing one—the use of just enough clothing to promote comfort will favorably affect the health.

To understand what will promote health and prevent disease requires knowledge, and time in which to obtain it; yet such time would be far more profitably spent than many suppose. A knowledge of God's laws is always safe.—*Christian Era.*

THE STOMACH'S APPEAL.

The two objects of eating as to men and women are to give vigor to the body and to keep it warm; hence all food contains two principles in greater or less proportions, according to its quality—to wit, nutrition and warmth. We need nourishment all the year round, hence we must all the year round eat food which contains nourishment, that is, the flesh-forming principle; but in warm weather the food which contains the most mere fuel, should be to a certain extent curtailed, otherwise we will create too much heat within us, and that is fever, whose victims are counted by millions every year, this excess of heat, this fever, being generated by eating food which contains more warmth, more fuel, called carbon by chemists, than the season of the year requires.

To a certain extent nature regulates the demand and supply by diminishing the appetite as the warm weather approaches; but many misinterpret her endeavors, and because they find, as spring comes on, their appetites are not as vigorous as they were a few weeks earlier, begin to take alarm, think they are going to get sick, unless they can get up the appetite of kind winter; hence they begin to take Dutch gin, under the name of Schiedam schnapps; plantation bitters, or cheap whiskey, with just enough colombo root or any other bitter to give it "a trace" of bitter and rob it of the name of "rot gut;" or dirty beer, or ale, or porter, all these things tending to cheat nature into a call for more food than she requires, to impose on the stomach more labor than it can perform, hence laying the ground for summer fevers and dyspepsias, which bring death to thousands every year who might have lived to a good old age had they simply let themselves alone, and like any other dogs, or donkeys, or wild beasts, had simply given the stomach rest, and waited for an appetite. The general lessons for the spring are, eat less of carbonaceous food, such as meats, fats, oils, sirups, etc., and more of cooling articles, such as green salads, vegetables, berries, fruits, and whatever has a natural tartness or acidity, there being little or no carbon or heat in them; but they contain as much nutriment as the system requires.—*Hall's Journal of Health.*

CORN BREAD.

A bushel of corn contains as much nutriment as a bushel of wheat, and is five or six times less costly. But it is almost always spoiled in the Eastern States by being ground too fine. The most ignorant "contraband" in the South West can make a most delicious bread in a few minutes out of corn meal, pure water, and a little salt, baked on a hot hearthstone, or a heated hoe; this is the celebrated "hoe-cake" of the olden time. Very few persons in the East can make any kind of corn-bread without putting in soda, saleratus, or cream of tartar enough to physic an elephant; the necessity for these ingredients arises from the useless fineness of the meal, which makes it bake heavily. Chemical research has demonstrated that the most healthful and nutritious and strengthening particles of ground corn or wheat are found attached to the outer covering, which forms the "bran," and which, by some perversity, is segregated from both flour and meal. The same principle applies to the Irish potato, for there is more nutriment in the quarter of an inch attached to the skin than in the whole remainder. There is more of the element which forms our bones in the refuse bran of corn or wheat than in all the other parts together.—*Dr. Hall.*

REMEDY FOR SMALL POX.—Dr. Frederick W. Morris, resident physician of the Halifax Visiting Dispensary, Nova Scotia, has written a letter to the *American Medical Times*, in which he states that the "Sarracenia Purpurea," or Indian Cup, a native plant of Nova Scotia, is the remedy for small pox in all its forms in twelve hours after the patient has taken the medicine. That "however alarming and numerous the eruptions, or confluent and frightful they may be, the peculiar action of the medicine is such that very seldom a scar is left to tell the story of the disease." If either vaccine or variolous is washed with the infusion of the sarracenia, they are deprived of their contagious properties. So mild is the medicine to the taste, that it may be largely mixed with tea and coffee, and given to connoisseurs in these beverages to drink, without their being aware of the admixture. The medicine has been successfully tried in the hospitals of Nova Scotia, and its use will be continued.

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AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

"FOLLOW THOU ME."

My Lord and Master! gladly I follow thee
In the narrow path thou hast marked out for me,
Only in the way let me thy presence see.

I'll follow thee up the toilsome mountain steep,
In the vale of thorns, where noisome reptiles creep,
Or in the waters, where surging billows sweep.

I'll follow thee, though my steps are marked with pain;
If thou but whisper, my duty is made plain;
When worldly losses meeting, I'll count them gain.

I'll follow thee, should the cross be most severe,
Faith gives assurance *that day* makes all things clear;
Every trial will the crown of life endear.

I'll follow thee to the dark and silent tomb,
Even there the Savior dissipates the gloom,
With hope of life and Eden's endless bloom.

M. C. ALLEN.

For the World's Crisis.

THE TWO WITNESSES.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."—Rev. 11: 3.

It is my purpose in this article to give as briefly as possible my view of the "two witnesses,"—what they are, in what nation the act of slaying them was accomplished, the date for the commencement and ending of the three days and a half period, during which time they had no life; and also to show from history the fulfillment of the events spoken in the prophecy, as having transpired in connection with that event and during that period.

Firstly, I wish to inquire who is meant by the pronoun "my" in the expression, "my two witnesses." I answer, I think it evidently refers to the person with whom this revelation originated, namely, God the Father. For proof, I will quote the first clause of Rev. 1: 1;—"The revelation of Jesus Christ, which God gave unto him." The question will now arise, who or what are God's two witnesses?

God saw from the beginning that it would be necessary for him to convey some witness to the children of men that he is the true God; inasmuch as he foresaw that men would in process of time invent to themselves gods to worship, instead of worshiping him the only true God. Hence we find him saying through his prophet, concerning those who worshiped strange gods (Isa. 41: 21–23),—"Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we mry know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together."

It will be seen from this quotation that God recognizes this principle: if those heathen gods, or those who worshiped them, could proclaim beforehand things that were to come to pass, it would be a witness that they were true gods. On this same principle he conveys or bears witness to the children of men that he is the true God. Hear him (Isa. 42: 8, 9),—"I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: *before they spring forth I tell you of them.*" From this last quotation I think it will appear that God wishes the children of men to accept as a witness that he is the only true God, the declarations he has made concerning past and future events; because they all come to pass in harmony with what he has said in his *word*. Hence the word of God (the Bible) must be God's special witness to the children of men that he is the only true God. And inasmuch as his word is divided into two departments, the typical and the antitypical, the Old and New Testaments, or covenants, I understand that it is termed "two witnesses," instead of one. We also learn that the word of God is all-powerful. He has only to speak, and whatever he desires is accomplished, as found recorded in Ps. 33: 9;—"He spake, and it was done; he commanded, and it stood fast."

Concerning the "two witnesses," we also find it recorded that they were endowed with miraculous power to "smite the earth with all plagues"; which I think is positive proof that the word of God and the "two witnesses" are one and the same. It is said of these "two witnesses"—"And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies."—5th verse. I will make one quotation to prove that the word of God does accomplish what is recorded of the "two witnesses" in the above text. God, is speaking against the false prophets of the first dispensation, who spake against his word, as presented by the true prophets, says (Jer. 5: 13, 14),—"Thus shall it be done unto them. Wherefore, thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my *words* in thy mouth *fire*, and this people wood, and it shall devour them. Again, "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."—6th verse. In fulfillment of this verse, we learn that God told his ancient or typical people, through Moses, that if they were obedient to the *word*, he would send them rain in its seasons; but if they were disobedient, he would shut up the heavens that it rain not. Deut. 11. And in process of time we find it was accomplished, as in the case of Elijah, when he told Ahab, by the word of the Lord, that it should not rain for a certain period; and it did not. See 1 Kings 17. And again, when Pharaoh would not let the Hebrews go, as God had commanded, God found it necessary to smite the Egyptians with plagues, to induce Pharaoh to let the people go; and among those plagues it is recorded their waters were turned to blood. Hence we learn that the word of God has power to turn water into blood, as it is recorded of the "two witnesses" they had power to do. One quotation on this point must suffice. Ex. 7: 16, 17;—"And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. Thus saith the Lord, in this thou shalt know that I am the Lord: behold, I will smite with the rod that is in my hand upon the waters which are in the river, and they shall be turned to blood."

Thus we find that all the power recorded as pertaining to the "two witnesses," was accomplished during the typical dispensation by the *word* of God; hence I think the Old Testament scriptures, or the word of God therein contained, must be one of God's witnesses; and if so, the word of God contained in the New Testament scriptures must constitute another of his witnesses, thus making the two. For we find in the sixteenth chap. of Rev., a symbolic record of the same class of plagues being visited upon the wicked nations of this dispensation who belie the word of God, and worship the beast and his image; and I think we shall agree that all those plagues were visited upon them in fulfillment of the *word* of God; thus proving the word of God and the two witnesses to be one and the same, having equal power.

I might enlarge much in presenting proof that the word of God (the Bible) is his two witnesses; but as I wish to try and make this article comparatively short, I will only make one quotation more from the words of our Savior found recorded in John 5: 37–39, which I think should settle the question beyond all doubt. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." In this verse we have the declaration of our Savior to the Jews that, although they had neither heard his Father's voice, nor seen him, yet the Father had borne witness to them of him (Jesus). The question will then arise, In what way did the Father bear witness of him? Let the thirty-eighth verse answer: "And ye have not his *word* abiding in you; for whom he hath sent, him ye believe not." From the language used in this verse, it is evident that if the Jews had had the word of God abiding in them, they would have known that Jesus was the Messiah. Hence we have the proof in the above two verses that the word of God is his witness to the children of men of his dealings with them.

But the Savior thought the subject might still remain somewhat dark in their minds; therefore he spoke still more plainly (39th verse),—"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify (bear witness) of me." This quotation is a plain statement of our Savior to the Jews, that God had borne witness to them of his Son through his word, the Scriptures. Therefore I think it evident that God bears witness of all things connected with his dealings with the children of men through his word; and if so, then his "two witnesses" must be his word (the Bible), the Old and New Testaments, or covenants.

I will now continue the subject by quoting the seventh verse,—"And when they (the two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." As I have shown, in a former article, that the beast that ascendeth out of the bottomless pit, which was to slay the two witnesses, refers to the same nation as the one symbolized by the scarlet colored (which is also the eighth) beast of the seventeenth of Rev.; namely, the French nation, commencing about the time of the breaking out of the great revolution in A. D. 1789; it will not be necessary for me in this article to present proof that the French nation was the one that ascended out of the bottomless pit, but simply to affirm it. The point in the above text which will next claim my attention is, to show the date when the "two witnesses" were slain (trodden under foot) by the French nation. In order to do it intelligibly, it will be necessary for me to refer briefly to the history of the condition of France at and prior to the breaking out of the revolution. But before proceeding in that direction, inasmuch as it is the generally received opinion that the date when the "two witnesses" were slain was in A. D. 1793, at the denial of the existence of the Supreme Being by a decree of the French nation; I wish to touch briefly upon that point.

The act of denying the existence of the Supreme Being, by the issuing of the decree to that effect by the French, could not have been what is meant by the slaying of the "two witnesses," for the following reasons:

First. God cannot himself be his own *two* witnesses.

Again. If the denial of the existence of God by the French was what is meant by the slaying of the two witnesses, then the reversal of that decree, declaring that the French nation do believe in the existence of God, would be the revival of the two witnesses to life. And universal history agrees in saying that the first decree (denying the existence of God) was issued in Nov., A. D. 1793, and the following year, 1794, the first decree was revoked, and another decree issued by the government, declaring that the French nation do believe in the existence of the Supreme Being. Hence it will be seen that there were only seven months during which the French nation, according to their decrees, did not believe in the existence of God. But the "two witnesses" were to be without life for "three days and an half" (three and an half years).

Again. If the two witnesses represent the word of God, the Bible, (and I sincerely believe that they do), I cannot think that the date of the denial of the existence of the Supreme Being, in A. D. 1793, can be recognized as the date for the commencement of the three days and an half period, for another important reason. Universal history assures us that in A. D. 1794, in the autumn of the year; the Jacobin party was overthrown, and the Reign of Terror ended; and it was during the reign of the Jacobin party that all those events spoken of in the prophecy as having transpired during the three days and an half period were accomplished. And again, within ten days after the fall of Robespierre (in the autumn of the year 1794), which marked the end of the Reign of Terror, and also the overthrow of the Jacobin party, ten thousand persons were liberated from the prisons, who had been confined there at the instance of the Jacobin party; and within a short time the laws were relaxed against the emigrants and priests, who returned in great numbers to France, and an edict was issued permitting them to exercise religious worship; all of which events go to prove that the three days and an half must have ended as early as the autumn of A. D. 1794; and if so, then we cannot date their commencement in the autumn of A. D. 1793 (at the issuing of the decree denying the existence of God); for it will be seen that it would leave but one year for the two witnesses to remain dead.

Having said thus much upon this point, I will now refer to the history of the condition of France for some time prior to and at the commencement of the revolution. For several centuries before the commencement of the revolution, it is probable there was a larger proportion of the French people in more abject suffering and misery on account of the oppression of the minority, than of any other nation since its existence as such. The minority consisted of about one twentieth of the population, who were the aristocracy of the nation; members of the government, the Dukes or landed proprietors, and the bishops and priests of the Catholic church; all which officials were professedly Roman Catholics. Nineteen-twentieths of the population consisted of the poor of all classes of workmen, women and children, who were both Catholic and Protestant, until we come down into the last century before the breaking out of the Revolution, when the Protestants were nearly all driven away, or destroyed.

France, in the seventeenth century, contained between two and three million Protestants. These were persecuted with the utmost rigor, to cause them to renounce their faith. Millions during a few centuries perished by fire, the gallows, and the wheel. The brutal soldiery, free from all restraints, committed every conceivable excess. They scourged little children in the presence of their parents, that the shrieks of agony of the child might induce the parents to abjure their faith. They violated the modesty of women and girls, and mangled their bodies with the lash. They tortured, mutilated, and disfigured. Michelet, a French writer, when comparing the times of this persecution with the revolutionary Reign of Terror, says: "What are the twelve thousand men guillotined, of the one, to the millions of men butchered, hung, broken on the wheel—to that pyramid of burning stakes—to those masses of burnt flesh, which the other piled up to heaven?"

On the other hand, the poor Catholic was a mere slave to the lords of the land, and of the most degraded type. All the trades and professions were put up for sale. Even the humble callings of making wigs, of weighing coal, of selling pork, were esteemed privileges, and were sold at a high price. There was hardly any thing a man could do which he was not compelled to buy the privilege of doing. An army of two hundred thousand tax-gatherers devoured everything. To extort substance from the starving people, the most cruel expedients were adopted. All the energies of galleys, gibbets, dungeons and racks were called into requisition. When the corn was all absorbed, the cattle were taken. The ground, exhausted for want of manure, became sterile. Men, women and children yoked themselves to the plough. Deserts extended, the population died off, and beautiful France was becoming but a place of graves. The people paid taxes and feudal service to the nobles, tithes to the clergy, and imposts to the king.

The tax-gatherers would be sent one year to a district to collect one million of francs, perhaps the next year it would be two millions; so that the people never knew how much would be taken. No language (says the historian) can describe the dismay in the humble homes of the peasants when these cormorants, armed with despotic power, darkened their doors. The seed-corn was taken, the cow was driven off, the pig was taken from the pen. Mothers pleaded with tears that food might be left for their children; but the sheriff, inured to scenes of misery, had a heart of rock; and fearful was the vengeance he could wreak upon any one who displeased him. So excessive was the burden of taxation, that it has been estimated, says the historian, that if a peasant with his wife and children cultivated forty acres of land, the proceeds of which at sixteen dollars per acre amounted to six hundred and forty dollars, the king, the duke and the church took six hundred of this, leaving but forty dollars for the support of the laborers.

I might continue to present evidence that this same intolerable bondage spread through all the minutiæ of social life, but space will not admit. Suffice it to say that it was impossible, under the existing state of things, but that the masses of the people should be in the lowest state of ignorance and indigence. I should add, however, that France was dotted with massive stone prisons, dungeons, and vaults, into which any one was thrust who might displease any of the courtiers in any matter. They were incarcerated without any ceremony, never again to behold the light of the sun. Millions were thus entombed in the few centuries prior to the Revolution, and their shrieks of despair (says the historian), smothered by the walls of stone and doors of iron, reached only the ear of God.

Eloquently, in view of the sufferings of those times, Michelet represents the people as exclaiming, "Holy, holy Revolution, how slowly dost thou come! I, who have waited for thee a thousand years in the furrows of the middle ages, what! must I wait still longer? Oh, how slowly time passes! Oh, how have I counted the hours! Wilt thou never arrive?"

One quotation more, and I will not prolong on this point. "In the year 1785, Thomas Jefferson wrote from Paris to Mrs. Trist, of Philadelphia, as follows: 'Of twenty millions of people supposed to be in France, I am of opinion that there are nineteen millions more wretched, more accursed in every circumstance of human existence, than the most conspicuously wretched individual of the whole United States.'"—*Abbott's History of the Revolution, p. 52.*

WM. F. COLLIER.

(To be continued.)

For the World's Crisis.

OUR SAVIOR.

The history of our Savior, his death and sufferings, is of deep interest to me, more so than any other part of holy writ. I have often thought if I could have stood by and viewed with the apostles his mysterious and glorious ascension into heaven, I should have been completely happy. Methinks when our Savior was in the garden of Gethsemane, praying that if it were possible the hour might pass from him, he was then drinking to the dregs the cup of bitterness; but when he ascended and sat on the right hand of God, his joy was full.

Our Savior being born in a stable, and cradled in a manger, did not make him the less good and glorious. The humbleness of his birth adds a new charm rather than otherwise, for the wise men came and worshiped him, being guided by the star in the east, till it came and stood over where the young child lay.

How mysterious, how wonderful, is every incident connected with the history of our Savior, from his birth to his ascension. Angels came and ministered unto him after he was tempted. An angel appeared unto him from heaven, and strengthened him in the garden of Gethsemane, when his sweat became as great drops of blood falling to the ground, being in an agony; yet the spirit remained submissive and obedient in all this great trial; for he says, "Not my will, but Thine be done!"

S. W. WATKINS.

Shippensburgh, Pa.

For the World's Crisis.

THE COMING OF CHRIST.

Spring has again returned and all nature seems enlivened and vivified by its warm and genial breath. And just now we are reminded of the parable of the fig-tree; and although that tree is not a native of our climate, yet we see other trees putting forth their tender leaves, plainly teaching us that summer is near.

But the bursting bud, the expanding leaf, the opening flower, no more indicate to us that summer is near, than do the signs of the times, that our precious Christ will soon come to redeem his children from death, and to ransom them from the power of the grave. And when we trace the prophecies down to the end of time, as revealed in the Scriptures, and see how many of them have been and how few remain to be fulfilled, it does appear to us that the sign of the Son of man is nearly due, and that soon all the tribes of the earth will mourn when they see the Son of man coming in the clouds of heaven with power and great glory. When, as incredible as it may seem to some minds, all that are in the graves shall hear his voice and come forth. When, as saith the Revelator, every eye shall see him, and they also which pierced him; and although his enemies may wish on awakening that the grave might hide them from the penetrating gaze of Him that sitteth on the throne, yet arise they must, and come to judgment; for, saith the inspired apostle, "We shall all stand before the judgment-seat of Christ." "For it is written, As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God, so then every one of us shall give an account of himself to God."

But, oh! how few believe the word written by inspiration's truthful pen, and how many are striving to climb up some other way, rather than come to the knowledge of the truth. We behold a class who are vainly dreaming of a future life of progression and happiness independent of God's way of salvation through Jesus, which, alas! they will never find,"

"Not even in heaven's morning light."

And we see many others so deeply engaged in the world and its vain pursuits, that they heed not the warnings of God's faithful servants, and are listlessly indifferent to the wooings of that gentle Spirit that is ever saying, Come, and regardless of the entreaties of mercy, stand aloof from the loving Savior, seeing no form, nor comeliness, nor beauty in him, that they should desire him, and consequently will be unprepared to meet him when he comes.

Oh! it is sad, and indeed, that any should perish when the way to life is so accessible, that whosoever will come may come and partake of its waters freely. "Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

Bristol, Ct. JANE J. AUSTIN.

For the World's Crisis.

MY SAVIOR IS PRECIOUS.

My Savior is precious when tempests arise;
He hears and he saves when the mariner cries;
He steadies my bark when the high billows roll,
And every rude wind does my Savior control.

My Savior is precious when trials are near;
He soothes by his words, that dispel every fear;
He brings forth my righteousness plain as the light,
And foes cannot harm me, though dark be the night.

My Savior is precious, though rough be the way;
His hand leads me on, and he still is my stay;
He guideth my feet in the way they should go,
And makes me the paths of his wisdom to know.

My Savior is precious; when friends me forsake,
He ever my cause in his own hands will take;
He will not desert me, my dear blessed Friend,
But always be with me, e'en unto the end.

My Savior is precious; the home of his love
Has placed my affections on mansions above;
O Jesus, Redeemer, I trust in thy word,
And hope to be with thee forever, my Lord.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

"THIS CUP."

"O, my Father, if it be possible, let this cup pass from me."—MATT. 26: 39.

BRO. GRANT:—I think there is a great misunderstanding as to *what* Jesus prayed might pass from him. The common view once made me almost an infidel. If Jesus came to die for sinners, and when he came near the time for his death he shrank from it, it seemed to me that he was less noble minded than many who had lived before him, and many who have lived since. And if the popular view be correct, how shall we reconcile—"I have a baptism to be baptized with, and how am I straitened until it be accomplished?"—Luke 12: 50. I think that Heb. 5: 7 explains what he prayed for:—"Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." We have no account of his ever praying thus except in the garden.

When I was studying at Andover, after much prayer I think I understood what Christ prayed for. When the sins of the world were laid upon him, the weight was so great that he sweat, as it were, great drops of blood. Luke 22: 44. Such was his agony, that he feared he should die in the garden, and never have the privilege of going to the cross. If that had been the case, then the Savior would not have been adequate to his work, and no one who had died in the faith could ever have been raised, nor any one after him. The devil would have had the world, and the whole plan of salvation been frustrated. Having such a view before him, no wonder the blessed Jesus was in an agony; no wonder he prayed earnestly. He prayed to be saved *from death in the garden*, that he might cheerfully go to the cross. He prayed earnestly, and *he was heard in that he prayed.* "And there appeared an angel unto him, from heaven, strengthening him."—Luke 22: 43.

I cannot express how much more I loved Jesus when I saw this. He *longed* to die on the cross for me. I mentioned my new light to a brother student in the seminary, and he informed me that this was the view Professor Finney took of the prayer. I believe this is right; and when one gets this view clearly, he will see a loveliness in Jesus he never saw before, and which he cannot see by the popular view. Yours hoping soon to see that Savior, and by him be made immortal.

Briggsville, Wis. J. W.

For the World's Crisis.

"THE SOUL THAT SINNETH, IT SHALL DIE."—Ezk. 18: 4.

We thus see what may be the final destiny of a soul, taking even *their* view of its nature, for though we should grant the nature of its essence as claimed by some, still it remains to be shown that it has *life in itself;* for if it *be* an essence at all, it must be something, and if any thing, it is a creation. If a created thing, it was and is and always will be *dependent upon its Creator for life*, and if its life be taken away it will be a dead thing, and of no use to itself or any one else. Should it be said that it is *nothing* and never had a creation, then it follows that it is either derived from the Deity and may be re-absorbed and lost in Deity, else it is life itself, and if life, must be a portion either of created life, or of that "eternal life which was with God from the beginning." If so, then it has only been individualized, and the same power that produced, may also lose its individuality, by being returned to its primary state or condition.

One of three things must necessarily be true: The soul is either a derivation, creation or propagation. We have already shown, if derived, how it may, like a drop of water, be returned to the fountain, lose itself in the source from whence it came; and if created, how it may be destroyed; and if it be propagated from parent to child by the laws of procreation, as clearly taught in the word of the Lord, then it is *born of the flesh*, and is mortal and may die. For Christ said, "That which is born of the flesh is flesh,"—is mortal, corruptible, perishable. Hence the necessity of a renewal, that the soul,—either material or immaterial, makes no difference,—may be *impregnated* with the nature of the immortal life.

The fallacy of the argument advanced by those who have adopted and hold the platonic idea of the soul's nature, may be found in the oft repeated statement that mind and spirit are inseparable, and that the former is always a necessary accompaniment of the latter. If this were true, then should we invariably find mind wherever we find *life;* for there can be no life where there is no spirit, and the manifestation of mind should always be in proportion to the power and degree of life. But so far is this from being correct, the reverse is frequently met with.

Others fall a step short of this and take the position that spirit beings can only possess and manifest mind; they only can think and reason. But this like the former is accompanied with a dilemma, for how then shall the animal being think and reason unless animals be double-souled, the one rational and the other animal, the one situated in the cerebrum and the other in the cerebellum, the front and hinder or larger and lesser portions of the brain,—and to this extremity have many of the advocates of this system been driven, as has been proven by myself when in debate with them upon this subject.

But the difficulty stops not here; for prove the powers of thought and reason for the rational soul, on the ground of its spiritual and immaterial nature, and you unavoidably prove the same thing for the animal soul; consequently if the rational soul be immortal by virtue of its nature, so then must the animal soul be also; otherwise the soul of man cannot be immortal on the predicate of its nature; for Paul declares on the credibility of the Spirit that the Adamic man is an animal creation.

But, once more, and we leave, for the present, this part of our subject. It is further claimed on the same hypothesis of the inherent power of thought in spirit, and the inability of matter to think, that when man had been "formed dust of the ground," then God breathed a spirit-man into the dust-man, in order to make the latter act and think. If by this spirit, a portion of the Deity was meant, then all argument and research on this question were useless; for God cannot be divided, and if himself be in us originating all our thoughts, coining all our words, and instigating all our actions, then man's moral agency and accountability is an idle dream, and his fall and redemption a fable and a fiction; for in such case, what Pope said would be true, perhaps, beyond his intended application of

—"WHATEVER IS, IS RIGHT."

But if by this a CREATED *spirit* is meant, as I apprehend, then may there be a fallacy. That inanimate matter can think, I do not believe. That a living, organized material man cannot think, I do not know. That by putting into such a material *inanimate* man, a *created* spirit, life, thought and action would result, remains *to be proved*, for I have no better, nay, not so good, evidence that such a spirit inherently possesses such power, than I have that a created, inanimate material man does, and there is no positive testimony that either the one or the other has it.

Aside from the will of the Creater, one creation is no better than another, and no created thing, material or immaterial, has in and of itself the power of thought, or locomotion, for these powers inhere in God alone.

Olena, O. G. W. STETSON.

For the World's Crisis.

PROPHECIES OF DANIEL AND JOHN.

MR. GRANT:—*Dear Sir:*—After having studied the prophecies of Daniel and the Book of Revelation, for a number of years, and carefully examined the history of the times to which those books refer, I feel disposed to make known to the public the result of my investigations. And, because your paper has already acquired an extensive circulation among such Bible students as believe that there is truth in these books which deserve a candid investigation, I will, if you please, make it the medium of communication with the public. On some points I shall not differ from the received opinions of the majority of Bible students, on others I find myself in the minority, while in a few instances I stand, so far as I have been able to learn, alone. I ask therefore, the candid attention of your readers to the views which may be stated, and the arguments adduced to confirm the positions taken.

For the sake of giving unity to the subject, we will begin by considering

NEBUCHADNEZZAR'S DREAM.

We believe that God ordered the events which brought this dream into notoriety at the time for the sake, not only of calling the attention of the people of that age to the subject matter of the dream, but also of casting a charm about the subject to arrest the attention of men in all ages. This is the dream. Dan. 2: 31–35:—

"Thou, O king, sawest, and behold a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, in breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them, and the stone that smote the image became a great mountain and filled the earth."

In this dream we have an epitome of the history of the world; especially of those kingdoms which by their locality and importance come in contact with the people of God. The Babylonian kingdom, of which Nebuchadnezzar was king, we are expressly told was the head of gold. This kingdom was founded by Nimrod and endured until it was overthrown by Cyrus the Great, B. C. 538, after having endured nearly seventeen hundred years.

The next great empire that arose was the Medo-Persian. This empire owed its power to the genius and greatness of Cyrus, who succeeded in uniting the arms of the Medes and Persians, and with these combined forces was successful in overthrowing the kingdom of Lydia of Egypt and of Babylon. This empire was overthrown by Alexander B. C. 331, having lasted two hundred and seven years after the conquest of Babylon. In the image it is fitly represented as the breast and arms of silver,—the two arms representing the two kingdoms which were united in one dominion.

After this there arose the Greco-Macedonian kingdom under Alexander the Great. Having been successful in uniting the forces of the Grecian States with those of Macedonia, he was able to overthrow the Persian forces in pitched battle at Arbela, Oct. 2nd, B. C. 331, and thereby establish the third universal monarchy, fitly represented in the image as the belly and thighs of brass. After the death of this great commander his kingdom became divided into four dynasties, but for the sake of unity, or because only two of these were brought in contact with the people of God, the continuation of this kingdom is represented by the legs of iron.

Ptolemy Lagus, one of the Generals of Alexander, founded the kingdom of Egypt, which being a continuation in part of the power of Alexander would be fitly represented by one of the iron legs of the image. Seleucus Nicator, another of Alexander's Generals, founded the kingdom of Syria, which is fitly represented by the other leg of iron.

After this the Roman empire arose in its greatness and power, and overthrew these two kingdoms and incorporated them into its own body, which constitutes the feet of the image. In order to get a distinct view of the image and the kingdoms represented by it, let us suppose ourselves to be situated at the east of Babylon, looking towards Palestine.

Now let us consider the nations as they arise, which more particularly affect the people of God. As we stand facing the west we behold the terrible countenance of the head of gold. This overthrew Jerusalem, destroyed the temple of Solomon, and carried the children of Israel away into captivity. While we still gaze upon the image, the breast and arms arise above the horizon,—the children of Israel now return from their long captivity, the temple is rebuilt and the walls of Jerusalem restored. Still the image rises and his belly and thighs of brass appear. A mighty army passes through Palestine, but its passage is peaceful, and the people of God for the time seem to be the gainers by the change of rulers; but as we still look the iron legs come into view, one standing in the direction of Egypt the other over Syria. By turns these iron kingdoms conquer and bruise the people of God. As the arms of the Romans advance from the west and gradually overcome Egypt and Syria, causing but very little change in the condition of the chosen people, no special change is described as taking place in the material of the image, except that in the feet clay is mingled with the iron, which fitly represents the policy of the Romans in incorporating conquered cities and states into their own policy and extending to them the right of citizenship on certain conditions.

A stone, at this stage of the world's progress, is cut out without hands, which smites the image upon his feet and destroys it; it becomes a great mountain and fills the whole earth. This stone is the kingdom of Christ. He came while the feet of the image were tramping down the people of God. He was "cut out without hands;" that is, he was of miraculous conception. He was the stone which the builders rejected. His kingdom is destined to be an everlasting kingdom, and of its dominion there shall be no end.

Pawtucket, R. I. S. D. CHURCH.

[*To be continued.*]

For the World's Crisis.

IMPRESSIONS.

Never substitute them for the word of God, however clear and powerful they may seem; unless they are in accordance with that unseen guide, reject them at once. Follow not "a will-o-the-wisp;" remember, it dazzles but to deceive, and will betray you from the narrow path into the enemy's dominions. "Trust in the Lord and do good." Be diligent, that thou mayest be found of him without spot and blameless at his appearing, which hasteth greatly. God's holy word is the lamp to your feet, and a light to your path. By that you are required to "prove all things,"—to try the spirits whether they are of God; for many false prophets are gone out into the world with signs and wonders to deceive if possible the very elect.

Never was there so much danger as now in trusting to impressions aside from the authority of God's word, and this because it is the hour of trial and temptation. When the king came into view the guests, he found there a man which had not on a wedding garment. Then his lamp must have gone out, and he trusted in his impressions how to robe himself for the occasion. Let us then keep on all the armor girded closely about us, and our feet shod with the preparation of the gospel of peace. Look straight before thee, ponder well the path of thy feet; turn not to the right or the left, for the way is very narrow, and we need every moment to have our lamps trimmed and burning, shining brightly upon the path we tread, which if we are faithful will lead us into the everlasting kingdom.

Let us look well to our ways that we be not deceived. Satan would gladly draw our minds from Jesus by some false notion of his. He is very subtle. Let us be ever on our watch for him, that we may never have cause to regret that we have listened to any of his suggestions. Let us watch and pray, that we may never be turned aside from the path of virtue and truth by any of his false impressions.

LUTHERA WEAVER.

Athol, Mass.

For the World's Crisis.

THE TIME HASTETH.

"And the word of the Lord came unto me, saying, Son of man, What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision."

Bless the Lord! May the glorious morn soon burst upon our longing eyes! Such scripture is a great source of comfort to all the waiting saints. God's word will be fulfilled. Let scoffers say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning." Is it so? No. Are not the days at hand, and the effect of every vision? Can a candid christian look over the world at the present day and say, Our Lord delayeth his promise? God forbid. The long-suffering of God is salvation to us.

Does a man go to purge his floor without his fan? Or does he start on a long journey without first making ready? And will our Savior come before the harvest is ripe? No. Like a true husbandman he is waiting the latter rains to ripen the fields. And they are fast falling. Yes, the hoarse thunder of war shakes the earth, and the purple rain drops from many a wound. The cries of creation have entered into the ears of the God of Sabaoth.

Do all things remain as they were from the beginning? Did men's hearts always fail them for fear of the things that are coming on the earth? Did wars and rumors of wars always encircle the globe? Were people always as proud and blasphemous as now? Always as fierce and blood-thirsty? Did people ever preach Christ and slay men as now? or were they ever as void of natural affection? Did ever lying, swearing, swindling, robbing, and murder exist as now? Not since the flood. As it was in the days of Noe, so shall it be in the days of the Son of man. Has the sun refused its light? has the moon been turned to blood? have the stars fallen from heaven, even as a fig-tree casteth her untimely figs? or has God's word failed at any time? No, never. Is not the fig-tree putting forth its leaves? and is not summer drawing nigh? Is not the day at hand, and the effect of every vision? God says, "The heavens and earth shall pass away, but my word shall not pass away." Does every vision include them all? Yes; and the effect of every vision is at hand. God says so.

Furthermore, Jesus says, "When ye see all these things come to pass, know ye that I am near, even at the door." Christ is soon coming, and the proverb that "every vision faileth" will cease. People will soon cry that God is true and every man has lied, and how foolish I have been. O, that I were prepared. O, that I had made ready; but, alas! I am undone. I am weighed in a balance and found wanting. I did not believe the day was at hand, and with the scoffers I cried, Where are the signs of his coming? O, ye favored ones, "be ye faithful unto death, and I will give you a crown of life," saith the Lord. Yea, and ye shall shine as the stars in heaven, and "I will put a new song in your mouths." And "I will be your God, and ye shall be my people."

"And I saw a great white throne, and Him that sat thereon, from whose face the heavens and the earth fled away."—Rev. 20: 11. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending from God out of heaven."—Rev. 21: 10. "And I, John, saw these things and heard them."—Rev. 22: 8. "And he saith unto me, seal not the sayings of this book; for the time is at hand. And behold I come quickly, and my reward is with me, to give every man according as his works shall be."—Rev. 22: 12.

Reader, what reward do thy works merit? Wilt thou continue faithful in well-doing, seeking for glory, honor, and eternal life? or wilt thou lay up much goods, and say to thy soul, take thine ease, I have much goods laid up for many years?

O sinner, the earth is the Lord's and the fulness thereof, and of his treasure thou hast gathered, and of his blessings thou hast shared. Give him that little that he asks,—thy love,—that is all thou hast to give. But he has given his only Son, the "chiefest among ten thousand, and the one altogether lovely," for thee. O, come to him who loves thee and will never forsake thee. O, come to him who is strong and mighty to save. He is a friend to the poor and needy; he is a friend to right and wrong; his blood is sufficient to make them white as wool. O come while he tarries; "for the days are at hand, and the effect of every vision." Soon Jesus will ride down the skies with his twenty thousand chariots, and the sound of those wheels will fill your heart with terror; and the trump of God will call you to your final account.

Then come to Jesus, the mighty Counsellor; have him undertake your case in season, that you may be acquitted before the judgment of the last day, meet your God in peace, and receive that inheritance that is undefiled and fadeth not away.

BENSON BANTON.

Farley, Iowa.

For the World's Crisis.

PRAY WITHOUT CEASING.

This is the command of our blessed Lord to all those who love his appearing. We believe the time is near at hand when our Savior will come and establish his holy kingdom. Now is the time when God's saints should watch and pray. These are dark and gloomy times. This world is groaning beneath its load of sin and wickedness, and "men are lovers of pleasure more than lovers of God," laying up for themselves treasures upon earth, that will soon vanish away. Therefore, brethren and sisters, let us watch and pray, having on the whole armor of faith, and be prepared to stand against the wiles of the enemy, and fight manfully the battles of the Lord. Our lamps should be trimmed and burning, and we ready to meet our Lord when he comes to reward every one according to the deeds done in the body; to the righteous eternal life, and destruction to all that obey not God. Sinner, escape that doom. Accept offered mercy, and flee from the wrath of God. Come, while mercy's hour lasts, before the day of probation is over.

L. A. THORNTON.

THE POPULAR CREED.

Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
If a man is down, give him a thrust—
Trample the beggar into the dust!
Presumptuous poverty's quite appalling—
Knock him over! kick him for falling!
If a man is up, oh, lift him higher!
Your soul's for sale, and he's a buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 14, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

VISIT TO THE INDIANS.

For several years, it has been our privilege to be at the "yearly meeting" of the Shinnecock Indians, at Southampton, on Long Island. The meeting is invariably held on the first Lord's day in June. When the weather has been pleasant, we have met in a grove, composed of small oak trees, with sails spread around to break the force of the wind. When the weather was too wet or cold to be out in the grove, we have met at the house of Bro. David Bunn; but last year they built a convenient meeting-house, in which we are well accommodated.

We always enjoy our visit among them. Their love and hospitality are unfeigned. They are not so silly as to adopt the corrupt fashions of the day, and pretend to be what they are not. One feels at home among them, because he receives a hearty welcome; which is not expressed so much in idle words, as by kind deeds.

They have borne the foot of the oppressive white man with much patience. Notwithstanding they were the original owners of the soil, they have been treated as usurpers and rebels by those who have robbed them. Our nation, like the English, seems to act on the principle that what they can get from the natives is clear gain. The day is at hand when the Lord "will be a swift witness" against all such. The hour of retribution is evidently not far in the future. Then the oppressor's scales will be changed, and *might* will no longer make right.

These Indians lead a quiet and peaceable life, supporting themselves by fishing, and what they can raise from their land, which they cultivate much more than formerly. The soil is not rich, but with good care affords them a comfortable support.

At these annual meetings there is a general gathering of their friends and scattered members of their families, as on our New England Thanksgiving days. Besides these, there is usually a large collection of the white people, who come in from ten or twelve miles around. Many, who gather at these annual meetings, have preaching at no other time during the year. We hear of good fruits resulting from the word preached; and trust this last visit has not been in vain. They are a class of people endowed with good common sense; hence it is pleasant to present to them the foundations of our blessed hope. They can comprehend the word of the Lord much quicker than some learned theologians, who are filled with sectarianism. The Savior chose several of his disciples from among the fishermen. The rich and honorable of this world cared but little about the One born in Bethlehem, who is soon coming to be our King. So it is at the present time. He has some friends, we trust, among these Indians, who will hail his appearing with joy; while their oppressors will weep and wail. If the downtrodden will be *patient* a little longer, their Deliverer will wipe off all their reproach. The saints can hope for no relief till that glad hour arrives. It seems long in coming, but "the appointed hour makes haste." We think the friends of Jesus among the Indians, and the Africans in bondage, will know how to appreciate their deliverance, when the Prince of Peace comes to take them to his marriage. Dear reader, let us endeavor to be present at that time, to witness their joys, and participate in their glory.

A word about our meeting. As the hour approached for service, the Shinnecock Bay began to be whitened by sails bearing along upon its bosom those who came to the "June meeting" from various localities; loaded teams were seen approaching in different directions, and soon a lively scene was all around. Some came to worship the God of their fathers; others to see and be seen; others out of mere curiosity; and a few to sell food and drink. One would hardly know, judging from the general appearance, whether it was a religious or social festival. The two elements are commingled together. After a short interval, those who came for worship might be seen quietly seated in their respective chapels; or, when pleasant, in the grove.

There are two small churches, one known as the orthodox, the other as the one looking for the speedy coming of Christ. We need not say to which we preached. The latter have a very neat little chapel, that was full of attentive listeners, who seemed anxious to know the truth. There is evidently a growing interest in the minds of the white population in the vicinity to hear upon the evidences of our hope. Several of them take much pains to be present at these meetings. We are hoping some of the seed sown will spring up and bear fruit to the glory of God.

Among the natives are some noble specimens of humanity, that do honor to the tribe by their upright walk. Many of them are engaged in the whale fisheries, and fill honorable stations among the officers of the ships. Their houses are all framed, their tables well spread with good food, and things about have a thriving look of prosperity. They are directing their attention more and more to farming, and thus becoming more independent of their oppressors. We rejoice in their success.

We are ever delighted with the excellent family government, and good behavior of their children. Our thoughts at once run back to years bygone, when children obeyed their parents and had respect to age; but how changed now is the state of things in popular society! The little children rule the parents, and rush into all kinds of wickedness at an early age, and crowd their way to perdition. We know of no place where children have less temptations to go astray than in the well-regulated families of the tribe.

Our visit this time, like the other seven we have enjoyed, has been very pleasant. In the evening, we assembled around the table of the Lord, and had a heavenly season. None were in the room but those who loved the Savior; and among them was an aged Sister, some ninety-five years of age. She remarked that *Jesus* was her best friend, and she wished to be true to him. All the others spoke of their determination to endure to the end. We really felt a heavenly communion with each other and the Spirit of God. Thus closed our interview; and we parted with a bright hope of meeting again ere long in our blessed Eden home.

Monday morning, June 6th, we were taken to Sag Harbor, fourteen miles, where we went on board the sloop Harriet, Capt. Tryon, and had a delightful sail over Long Island Sound, to New London, thirty miles; thence by cars to Boston, just in season to start for our meetings in Canada.

We are hoping that our wanderings are nearly done, when we shall be privileged to meet all the saints around the throne. Pray for us, that we may never shrink from any known duty, and that we may be favored with the wisdom that comes from above, and be filled with perfect love to Him from whom proceeds every good gift.

VAIN VISION.

Political speculators have wild views of coming events, and say strange things concerning them; and the people believe them, because they wish to have it so. Some act as though they believed eloquent men were less likely to be mistaken than others. They take their opinions as greedily as the heathen received the oracles from the demons, and they are nearly as reliable, perhaps.

In a speech of Wendell Phillips, when speaking of our country in its present broken state, he says, "Out of that is to come a union as indestructible as the granite that holds up the continent." The Lord compares the strength of the last forms of government to "iron mixed with miry clay,"—poor and brittle. Either Mr. Phillips is wrong, or the Lord's prophet has made a mistake.

NEWS FROM THE ARMY.

"On to Richmond" is the motto of the army of the Potomac; but the progress is slow. Heavy obstacles stand in the way. The enemy is strongly fortified, and determined to contest every foot of ground. The rebels are much more in earnest than the Union army; hence accomplish more with less men and means. They are rapidly approaching a point of desperation, when there must be some change for better or worse. We can hardly hope for any thing better, so long as men are wicked as they are at present. They have cast off the fear of God, and rejected his word, and they are beginning to reap some of the temporal results.

THE COMING OF CHRIST.

Events are thickening all around which go to prove that the second coming of Christ is at hand. The church has waited long for the glad hour to arrive, but her weary night of watching is evidently near its close. The great week of labor is about ended, and the millennial Sabbath of rest will soon begin.

As we approach the close of the present dispensation, a deep impression is upon many minds that some great event is at hand; while the student of prophecy is not at loss to know what it is. But many have resisted the evidence so long, they do not like to admit it now; hence, like the Antediluvians, they rush on to the last moment, with no preparation. What reckless madness characterizes this generation. And we see no indications of improvement. Every faithful note of warning only hardens men, and increases their scoffing boldness. Yet they must be warned, so that they may be without excuse in the day of judgment. If the mass of popular ministers will not sound the alarm, we may expect the secular press to lend its columns to give the note of warning, as in the following instance:—

DR. CUMMING ON PROPHECY.

Lately, in the Music Hall, Newcastle, the Rev. Dr. Cumming, of London, delivered a lecture on "Prophecy, and the Signs of its Approaching Fulfillment." After stating that he was no prophet, but only an interpreter of prophecies that had been written, the Rev. Doctor proceeded to examine the prophecies that he considered, spoke of the period when the Millennium would commence. We shall merely indicate the argument, urged with reason, taste, and moderation by the speaker. He would first notice a remarkable prediction in the prophecy of Daniel: "And many shall run to and fro, and knowledge shall be increased." This prediction had been remarkably fulfilled in our own day. No one would doubt that the dominant characteristic of the age was locomotion. If he were correct in his interpretations, we were approaching the Saturday evening of the world's long and weary week, after which there would not be the annihilation of the globe; for he believed its hills were everlasting. What did he believe would be done to it? He believed all sin would be eliminated from it; the Savior's consecrating footstep would touch it, and His priestly hand wave over it. He believed that, literally, its wilderness and solitary places should be glad, and its "deserts rejoice and blossom as the rose." Why should the world be destroyed? Would it not be tantamount to saying that the devil had got into it, and that God was beaten in trying to drive him out, and, therefore, that it was handed over to him as his own freehold? On the contrary, he believed that the devil was to be cast out. Headaches and, still worse, heartaches would cease, and death itself be destroyed. He could take them to places in his native Highlands so beautiful that he could live there forever if sin was absent.

The Rev. lecturer then proceeded to point out the dates of prophecy. The 1,260 days mentioned by Daniel were shown to be not literally days, but years. They commenced from the time when the great western apostasy—the power referred to by Daniel—sprang into full manhood. This he took to be the year 532, when the Emperor Justinian passed an edict, investing the reigning Pope, John II., with universal dominion over the Church of Christ. Supposing he was correct in the date, it brought us down to the year 1792. In that year (1792) the great code of Napoleon was given—closing the era in which the code of Justinian had been in force. The great orifice of the Continental volcano was opened, and every papal kingdom in Europe was made to suffer the effects of the revolutionary wave. Then the Papacy began to wane and waste. Daniel then adds 30 and then 45 years, saying that the man who arrives at the expiring of the latter period shall be greatly blessed. Adding 30 to 1792 brought you to 1822 and adding 45 to that brought you down to 1867. If these dates and calculations were correct, this economy would expire in 1867.

War being the precursor of the Millennial period, he asked if there was a nation in Europe that did not heave with the throes of anticipated convulsions? What was Sir. William Armstrong doing with his artillery? and there were our ironsides, cannon to carry two cwt., and shells of the most destructive nature. Every man felt that the next war to come would be European in its area, and tremendous in its havoc; and, if it were not that war predicted, it would be the most tremendous struggle that the world ever passed through. He believed that the last desperate engagement would take place near Jerusalem, and that France and Russia and Great Britain would be the combatants. But whatever might be in the future, the spot where every man should be found—the holiest spot in the universe was the post of duty.—*Carleton Sentinel, N. B.*

It is well known that for some years Dr. Cumming has been proclaiming the speedy coming of Christ. His works have awakened much interest on the subject, and led many to the conviction of the truth that the end is at hand. Others treat the whole thing with contempt, and shun those who believe; while at the same time they are leaders in the popular church movements of these last days. Would that their eyes might be opened.

A CRY FOR HELP.

FROM SR. N. M. HENRY.

Bro. Grant:—Will you read this accompanying letter, and answer it through the Crisis? It seems like the bleating of a poor stray lamb, alone and lonely, tried and tempted by Satan; in darkness, and not knowing whither to turn. Your answer may give light to some other poor soul in doubt and darkness; some other poor lamb caught in the "hedge." As it is a letter asking for "light" and "advice," and knowing your ability to enlighten and comfort such, I submit it to you for an answer, such as her poor hungry soul craves. Yours in Christ,

Bunker Hill, Ill. N. M. HENRY.

TYRO, MO., April 3d, 1864.

Mrs. N. M. Henry:—Dear Lady, since it is your chief pleasure to minister to the necessities of the poor, it occurred to me that *you* might have *compassion upon me*, who also am *poor*, yet not so much in want of the things of *this* world, as of those *spiritual blessings*, without which we are none of "His." It is nearly three years since I united with the church, since which time I have gone by the *name of Christian*, but I am *all unworthy*. I am not conscious that I ever possessed any evidence of my acceptance with God, and I am feeling anxious for my soul's salvation. I long to feel that "joy unspeakable" of which I have so often heard others speak, to KNOW *that I* AM HIS; to feel in my own bosom the witness of the Spirit, which shall enable me to cry, "Abba, Father." I know not why it is that I do not enjoy religion.

For more than three years I have *desired* to do God's will, and I verily thought when I went forward in baptism, and afterward united with God's children, that I was doing that which was required, and in return should receive the baptism of the Spirit, according to his promise, but great was my disappointment, and Satan took occasion to fill my heart with bitter thoughts, and was of much assistance to me in believing my God unjust and untrue; more especially as I had heard the doctrine of *fore-ordination*.

I am at the present time much annoyed by very many passages of Scripture, which would appear to throw all responsibility upon my *Maker*; and at times am strongly tempted to place my Bible far out of sight; for, instead of its affording comfort, it seems rather to plunge me still further into the dark. But all nature proclaims, and something within asserts, that *God* is GOOD; hence, within a few weeks, I have resolved to take the New Testament, and study it more faithfully than before, and to make a minute of such passages as I could not conceive to be in harmony with God's character, as he proclaims himself to be. Accordingly, I will quote a few of the *many* passages which tempt me to believe that I can do nothing but fold my hands and *wait* for divine assistance, and that if God shall *call*, I can *come*; otherwise I *must perish*: "No man can come to me, except the Father *draw him*." "No man can come unto me, except it were *given him* of my Father."—John 6: 44, 65. "The promise is unto . . . as *many* as the *Lord our God shall call*." "The LORD added to the church daily such as should be saved."—Acts 2: 39, 47. Romans 8: 28, 29, 30, is all dark to me. Also Rom. 9: 11, speaks of the election, and the 15th verse says, "I will have mercy on whom I will have mercy." What means it? The 16th, 18th, and 22nd verses, would also appear to show that *certain ones* are favored of God; and in Rom. 11: 29 we read, "The GIFTS and calling of God are *without repentance*."

Oh, what means all this? I cannot comprehend these things? I do believe that God is good; surely there is no injustice with *him*. I would that the scales might be removed from my eyes, that I might see *clearly*, and be enabled to worship God in Spirit and in truth. *Oh! will you pray for me*, and, if consistent with your *many duties*, write to me? I am hundreds of miles from home and friends. There is no preaching in this place, and I fear no christians. I am residing with a gentleman who was formerly a Congregationalist, but is now backslidden. I see the Crisis occasionally, and would that I might write well enough so that my letter might be in its pages; but my advantages have been few, and I cannot express *the half* I feel. Please write to me, and tell me where to find *Jesus*. Methinks I can hear you say, "in prayer"; but I have no freedom there. It is as though I talked to the wind. Oh, write to me, and be as *pointed* as you please. Tell me where I am wrong, and teach me how to do right, and may God bless you in your labors everywhere. Address Miss E. S. B., (care of postmaster), Tyro, Jefferson Co., Missouri.

To MISS E. S. B. We see one very encouraging feature in your case,—your anxiety to know the *right way*. If you will promise the Lord to follow the light as fast as he gives it to you, and to do whatever he makes plain to be duty, and *keep* the promise, you will soon "*know*" that you are *his*. All doubts will flee away, and you will have "joy unspeakable." The reason why you have not had the *clear* witness of your acceptance, is because you have not given up *all* into the hands of the Lord. How could he be true to himself and fully approbate one who did not aim to do *all* to his glory? If he should give "*perfect peace*" to one who would not consecrate all to him, and observe all his requirements, so far as known, then he would be satisfying that individual in an evil way, and hence become a partaker, or an abettor in the wrong. This we cannot ask him to do. The way he has pointed out for us is *just right*, and no variation from it can be profitable to any one.

The first thing, then, for you to settle is, are you *now* ready to obey the Lord? I imagine I hear an affirmative answer. Then, if you *knew* what the Lord wished you to do, are you ready to obey, beginning at *the present moment*? Can you answer unreservedly, "I am"? If so, the whole difficulty is overcome. Hark! hear the testimony of the Spirit of the Lord, speaking through his servant:—"Know ye not, that to whom ye *yield* yourselves servants to obey, his servants ye are to whom ye obey?" This looks plain and consistent. If we yielded to obey sin, we are its servants. If we *yield* to obey the Lord, we are "his servants." This scripture tells the whole story in few words. We can become the Lord's children upon no other principle, after we have committed sin. As soon as we *yield* to obey him, he pardons all our past sins.

Once more we inquire, are you *now* ready to obey the Savior, as far as he shall make duty plain? If so, you will know what it is to "*enjoy* religion." One great reason why there are so few happy christians is because they are not *doing* any thing for the *Lord*. They are serving *self* more than him. Instead of doing what they do for *his* glory, they are seeking the honor of the world. All such, of course, must have leanness and darkness for their portion here, and expect no reward hereafter. But when we do *all* to the glory of God, our peace is like a river, continually growing wider and deeper.

When all is given up into the hands of the Savior, we do not need to take anxious thought about our joy, peace, or witness of acceptance, for he will see to that, if we only obey. Try in *every thing* to please the Lord, and you have nothing to fear. All will be well.

We now pass to notice some of your doctrinal difficulties. You are tempted to think you are not one of the *elect*. Well, we think that is one of Satan's devices to keep you from *doing* any thing.

We will give our views of the doctrine of election in a few words. We understand it is an elect CHARACTER, and not an elect *number*, that the Lord has decided to save. We understand this point was settled from the beginning of the world. On a certain occasion, Peter was somewhat troubled about the doctrine of election, and after he was set right, he says,—"Of a truth I perceive that God is no respecter of persons; but in *every nation* he that feareth him and worketh righteousness, is accepted with him."—Acts 10: 34, 35. We do not see how the "truth" could be more clearly expressed on this point.

It is true, none would come to the Lord "except the Father draw him;" but we read, "The manifestation of the Spirit is given to *every* man to *profit* withal."—1 Cor. 12: 7. The Syriac reads, "And to *each* man there is given a manifestation of the Spirit, that it may aid him." So it appears that ample provision is made for all, and the fault is ours if we do not obtain eternal life. "*Whosoever will*," may come. The Savior said of some, "Ye will not come to me, that ye might have life." Here we see where the fault lies. It is all in *ourselves*. In the Scriptures we read, "Give diligence to make your calling and election sure."—2 Pet. 1: 10. How could *we* make it *sure*, provided the *Lord* had already made an unalterable arrangement? In the latter case, man would only be a mere machine, and hence have no moral character.

It is true the Lord has mercy on some, and on some he has not. Who are they upon whom he has mercy? Jesus says, "Blessed are the merciful; for they shall obtain mercy."—Matt. 5: 7. Again, "He that covereth his sins shall not prosper; but whoso *confesseth* and forsaketh them shall have mercy." Then it follows that those who are hardened are the ones who will not confess and forsake their sins.

In Rom. 11: 29, where we read, "The gifts and calling of God are without repentance," we understand the repentance referred to is on the part of God, and not man. The promises he had made should be fulfilled; he would not turn from them. There is no change on his part; but we nowhere find in his word that he will save sinners unless *they* repent.

Truly "God is good." Keep on believing this great fact; and when any doctrine is presented which plainly contradicts it, you may know it is not in the Bible, but only some human invention.

You will "find Jesus" as soon as you are ready to obey and follow him. May you be guided into all truth, and saved in the coming kingdom.

NEW SUBSCRIBERS IN MAY.

Whole number received, 211. Obtained by the efforts of friends, 148. We give below the names of those who obtained them:—

ONE EACH.—By H. Austin, B. Browne, Z. Boody, P. S Butler, A Bailey, N H Berry, S Carry, M L Clark, F Corker, A L Cole, J Chapman, H F Carpenter, E B Coon, Julia A Dodge, I Damman, C P Dow, H B Flanders, J Field, O H Fletcher, H K Flagg, Mrs. W Groatt, L Gunnell, L K Gibson, C Green, E M Haggett, D O Hopkins, C D Hibbard, S W Howden, O S Knapp, J H Langley, E S Levi, W Leaf, A Libby, L D Lord, Mrs. S M Mann, Sarah Mix, W Mitchell, P Mitson, Mrs. D Miner, N F Nason, W Nichols, O Perry, M E Prescott, E Phelps, H D Reed, C Richardson, A Roberts, L Reimer, Emeline Remick, B Roberts, A Smith, G A Streeter, O Stocking, P A Smith, B Stearns, A Simpson, G W Sprague, H C Smith, C S Sherman, A H Steele, F C Terry, Esther Tuttle, S Woodruff, S L Walter.

TWO EACH.—By M J Ashbra, J K Bellows, A B Babcock, H M Blackman, J G Hook, A A Leson, S S Manley, J D Merriam, T M Preble, A Riggs, J T Sawtelle, A W Sibley, Thos. Smith, E S Willard, H B York.

THREE EACH.—By J. F. Boyd, J. D. Dunn, G G Godfrey.

FOUR EACH.—L Roundsville, C W Scott, W Smith.

SEVEN.—L. K. Lombard.

EIGHT EACH.—By M. Grant, I Rice.

NINE.—W. Ingham.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 6th, $1183.45	
J. Orston pd	.50
J. Pierce pd	.25
F. L. Hurlbert pd	.25
A. Gordon pd	.25
J. G. Putnam pd	1.00
Sarah E. and Mary L. Rundlett pd	.50
Wm. H. H. Jones pd	.50
M. S. Howe pd	.25
R. Smith pd	.25
Mrs. Mary Needham pd	.50
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Friends at Lincolnville, Me. pd	.50
Mrs. G. W. Pease pd	2.00
L. Tuttle pd	.25
D. K. Fletcher pd	1.00
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Amos Clark pd	.50
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Allen Roberts pd	.25
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FOR SALE AT THIS OFFICE

THE CHRISTIAN LYRE.—We have received a new supply of this work, and are again prepared to fill orders. Owing to the increased cost of paper and book making, the price is raised to 75 cents; postage 12 cents. 25 per cent discount by the dozen.

LOUIS NAPOLEON, THE DESTINED MONARCH OF THE WORLD AND PERSONAL ANTICHRIST. By Rev. M. Baxter. We have on hand from the publishers, Martien & Co., Phila., a quantity of this interesting work. Price 75 cents; postage 12 cents.

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"THE SIGNS OF THE TIMES."

REDUCED PRICES.

For sometime past I have been out of this book. I am now issuing the fourth edition, with some improvements. I expect to have two thousand copies in the binder's hands this week. I shall then fill all orders yet received, and be able to give to preachers and others as may be needful. The price for single copies, postpaid, in cloth, will be $1.00, in paper, 50 cents.

I will send three copies in paper covers, postpaid, to any *three preachers* who may be named, for $1.00. This will be sending Signs of the Times, paper covers, postpaid, for 33 cents each. And I will furnish it at that rate to every minister in the country. And if that is not cheap enough, I will give one hundred copies *free* to poor preachers, or others who will read and circulate them, and perhaps by the time these are gone there may be a way to furnish more to those that need them.

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By mail, one book, cloth, $1.00, paper 50 cents; five books, cloth $4.50, paper $2.00. By express, five books, cloth $3.75, paper $1.75; twenty books, cloth $12.00, paper $6.00; fifty books, cloth $28, paper $14; one hundred books, cloth $52, paper $26.

Now who will order these cheap books, and sell, lend, and give them away? I make them as cheap as possible, and hope that they will circulate and do some good.

Address orders to H. L. HASTINGS, Boston, Mass.

June 13th, 1864.

For the World's Crisis.

THE TIME.

AN ERROR CORRECTED.

BRO. GRANT:—Bro. M. O. French has called my attention to the fact that *Zion's Herald*, Boston, in March last, stated that I had come to the conclusion that Christ would not make his appearance until some time between 1872 and 1875.

He says he can hardly credit this, and desires a statement of the facts in the Crisis. They are these.

1. I have no change of opinion on the time.
2. I hold that the 1260 years of the Papal power began A. D. 533, and ended in 1793. That the 1335 days of Daniel 12: 12 began at the same time, A. D. 533, and will terminate in 1868, when Daniel is to stand in his lot.

Glorious prospect for speedy deliverance! Let us all watch, and be ready. It is blessed to wait. Truly yours, J. V. HIMES.

For the World's Crisis.

LIGHT WANTED.

ELD. GRANT:—*Dear Sir*,—Excuse the liberty I take of troubling you with the following lines. My only apology is the desire of knowing "truth." I have been reading the Crisis for some months past (kindly lent me by Bro. Crosbie, one of your subscribers). I am an old Methodist of more than forty years standing. Circumstances brought me to this country in '59. I brought my certificate of membership over, which on delivering to Rev. Mr. Millard, pastor of 30th St. M. E. church, constituted me a member of that church. Subsequently I had to remove lower in the city, so I had to seek another church. I prayed the Lord to guide me where I would find most good, and where I would glorify him most. After having gone to some of the M. E. churches in my neighborhood, I could not say, "This people shall be my people." I thought the Methodism of N. Y. is not the Methodism of Guernsey. The ministry thereof is neither so spiritual, so experimental, or so practical as at home; and as to deadness to the world and spirituality of mind among the members, I thought I saw little of that (I say these things with sorrow).

I was told of a little church in West 24th St. I went to hear. I saw a plainer people there; I heard plain truths delivered with power. I felt the Holy Spirit's influences there as I had not felt them in the M. E. churches; so I thought this was the place the Lord had led me to. I joined that little church about two and a half years since. I feel at home there. God is with us, and we love as brethren. But although we love alike, we don't all think (exactly) alike. As to the terms of salvation; viz: repentance towards God and faith in our Lord Jesus Christ, holiness of heart and life, etc.; this is all as I have been in the habit of hearing for fifty years and more.

I hear things, however, that I can neither adopt or reject. (The Lord knows my heart; it is a desire for truth that leads me to write this.) I hear that the wicked shall be destroyed (annihilated). I also hear that all the dead are (and shall be) unconscious till the resurrection; in other words, the spirits (or souls) of the righteous do not go to heaven at death, nor those of the wicked to hell (at death). These things are new to me. Passages of Scripture, such as the following, rush into my mind. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried; and in hell he lifted up his eyes, being in torments," etc.; and that contained from the 27th to the 31st inclusive respecting his five brethren.

"Verily I say unto thee, to-day shalt thou be with me in paradise."* "The smoke of their torment ascendeth up for ever and ever." "Their worm dieth not, and the fire is not quenched." "They rest not day or night," etc., etc.

I hear Paul on the other hand saying, "To me, to live is Christ; to die is gain"; "having a desire to depart and be with Christ, which is far better"; "absent from the body, and present with the Lord."

I say, these and other scriptures keep me from seeing eye to eye with my dear brethren. I may say, however, that I love them none the less for their creed. I dare not believe or say they are wrong. I cannot say with the poet—

"Mortals cry, 'A man is dead;'
Angels sing, 'A child is born.'"

"Our friend is gone before
To that celestial shore," etc.

If the doctrines of my dear Advent friends are right, then those of my dear Methodist friends at home, in Guernsey, are wrong, or *vice versa*. I know full well that there are deeply pious souls amongst those I left behind, as well as here in Mr. Curry's church.

I have said nothing about man having an immortal soul, which he brought with him into the world. How many times have I joined with others in singing,—

"A never-dying soul to save,
And fit it for the sky."

I could not adopt that language now with confidence, hearing arguments tending to show (or to prove) that man only becomes immortal by a living (saving) faith in Christ; however, this is implied in the beginning of this letter; viz., the destruction of the wicked; so this need not be noticed.

Dear Sir,—I want light on these subjects. I am, as it were, between two opinions. I candidly say that I know not which party is right. I have been praying for light on these subjects for months past, and still pray. Is it too much to ask that you would be so kind as to notice this request of mine? It might do good to a host of others, as well as to him who subscribes himself your well wisher and obedient servant, JOHN OZANNE.

225, *9th Avenue, N. Y.*

* We will send you our tract on the Rich Man and Lazarus, and Thief on the Cross.—ED.

Correspondence.

From Bro. P. Tandy.

BRO. GRANT:—I like the Crisis very much; hope the Lord will grant its continuance to the close of this dispensation; and may the humble, faithful servants of Jesus continue to give the "little flock" *meat in due season*. While I am deprived of the precious privilege of hearing Advent preachers herald the gospel of the kingdom but seldom, I am happy to receive the weekly visits of the World's Crisis. May the Lord still continue to bless its contributors with wisdom, grace, understanding, *and with the Holy Ghost*. May we be wise as serpents and harmless as doves, even in this wicked and perverse age. I have neglected writing for many months past, feeling that others could do more good than I might; that may be true; but they have not and *they cannot do my duty!* If I have only one talent, it is my duty to improve upon it, and gain another one if I can. Every saint of God has at least one talent; and it will be required of us according to that we have. O! then let us be faithful in the vineyard of the Lord.

Let me say to the dear saints scattered abroad, that we are strangers and pilgrims on the earth, having no continuing city or abiding home here. Let us be earnestly seeking one to come, which has a permanent foundation, whose maker and builder is God. Here, every thing is perishing and dying around us. Disease and death are on every hand! O! may we be wise and seek and obtain durable riches and righteousness that will never, *no never, fade away!* May God help his dear saints everywhere to come out from the world, and be separate, and touch not the unclean thing; (that is, the spirit and practice of the world.) And as we are living in the last day perils, it is all important that we give all diligence to make our calling and election sure in the Lord.

I do solemnly and heartily believe that the fulfillment of prophecy, and the signs of the times indicate that we are *very near the closing scene!* How it behooves us then to have our every lamp trimmed and burning, ready to meet our thrice blessed Lord! May God help us all to be ready!

Now, my dear brethren and sisters, let me talk to you a little more about the coming of the Lord. Jesus has given us the signs of his coming, and of the end of the world. But first, he says, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom; and there shall be famine, and pestilences, and earthquakes, in divers places. These are the beginnings of sorrows." Then the Savior goes on to tell how the saints should be afflicted, and killed; and how they should be hated of all nations for Christ's sake. "And many shall be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." So the Savior still goes on foretelling what shall happen, prior to his second coming. Then he says: "*Immediately after the tribulation* of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. And there shall be distress of nations upon the earth, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for, (or because) the powers of heaven shall be shaken. Then shall they see the Son of man coming in the cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

And Jesus being anxious that they should understand his meaning; spake a parable to them; "Behold," said he, "the fig-tree, and all the trees. When they now shoot forth, ye see that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, *know*, (not guess at it, KNOW) ye that the kingdom of God is nigh at hand! *Verily, I say unto you, this generation shall not pass away till all be fulfilled.* Heaven and earth shall pass away; but my words shall not pass away."

Now I, for one, do solemnly believe that all (or nearly all) the Savior's predictions respecting his second advent are fulfilled. All I am waiting for is, the powers of heaven to be shaken; and then shall appear the sign of the Son of man in heaven! Am I ready? are you ready, my brother? are you ready, my sister, for the solemn and thrice glorious event? May God help us to give all diligence to make our calling and election sure.

Yours in gospel bonds, P. TANDY.

Mill Village, N. H.

From M. A. Y. Hackett.

BRO. GRANT:—It has been some time since I have thought to address you through the Crisis, that not only you but all the readers of this valuable paper might know where I am in belief concerning the history of this world, as I am situated so as to make it difficult to be abroad much to give a verbal testimony to the world, I know of no other way so satisfactory to my feelings as to ask for an admittance of a few thoughts to your paper. I am prompted thus to do under a sense of duty I owe to my heavenly Father and the wide world, believing this to be a day of decision to all—either to build upon the sure rock of divine truth which never can be shaken, or take the sandy foundation, and thus experience that fall from which none can rise. I am believing that the great wheel of time will soon have made its last revolution, and then the die will be cast, and no time for individual action. The voice of the archangel will be heard which shall awake the slumbering millions, who shall come forth from their dusty beds to death, or everlasting life. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." May I be there, is the prayer of my heart.

Now while writing, my mind reverts to the scene which was brought to my vision in a dream; of that voice which spoke to me from the illuminated clouds above my head, and a view of those loved ones whom I have seen laid away, coming out of their resting-places, and talking with Moses and Elias face to face, without a veil between. O! how joyful was this scene with all its connections, and what lasting effect has it had upon my mind. I hope when I shall experience the reality of that scene to have in possession all that tranquility and fullness of joy which then was mine.

God's controversy with the nations of the earth must soon close, and the next great event to take place will be the coming of our Lord, and the resurrection of his saints to receive their reward with all those upon the earth who are found ready, watching for his appearing. I feel that I must more earnestly engage in his cause and faithfully perform the duties of the christian, that I may obtain that crown of everlasting life.

Dover, N. H. M. A. Y. HACKETT.

From Bro. Geo. L. Hart.

BRO. GRANT:—Have I then believed in vain, that there is after all only a restitution of a part of the things spoken of by the holy prophets, the animal creation cut off on account of generation? Come, let us reason together. May we not upon the same hypothesis exclude the vegetable creation? For it is from the same source that the earth is to-day covered with verdure. Undying in its nature in the world to come, one tree alone would crowd the saints out of the earth to eternity. Come, let us return to that fifth day of the creation, so satisfying to a holy God that he pronounced it very good. Has any one ever read of his repenting that he made them? No. How careful was he to provide an ark to save some, at least! Can he not from the new earthdust create without generative organs as well as with?

He, the mighty God, through the prophets, has declared, to my satisfaction, that he will make all things new. And when in Eden, I shall gather with God's dear children 'neath the foliage of an undying vegetation, I trust I shall hear the feathered songsters warble their notes of praise to the blessed Redeemer. It seems plain to me that the apostle teaches that all that was not subjected willingly Christ will redeem from a condition of death.

In the fifth chapter of Revelation we read of every creature in heaven, in the sea, and all that are therein saying, "Blessing and glory and power be unto Him." Will men live under the earth? No. Will they live in the sea? No. It seems to me I have sufficient evidence in the word that all flesh shall see the salvation of God, and behold it together.

Yours, waiting for eternal salvation,

GEO. L. HART.

From Bro. J. W. Burnham.

BRO. GRANT:—I have read the Crisis with much pleasure and profit. I believe in the return of the Nobleman, and rejoice that I have the privilege of hearing through the Crisis from the tempted and tried ones who are endeavoring to walk in the unity of the Spirit and the bonds of peace, looking unto Jesus the author and finisher of their faith, who will soon come and receive his weary ones to himself. I live in a place where human creeds and the doctrines of men are taught. Men, women and children have been called upon to rally around the standards of fallible men. A few have not responded to the call. These are enjoying the light of that perfect law of liberty—the word of God. They have been strengthened and encouraged by the labors of Bro. C. F. Sweet, who has contrasted the plain declarations of the word of God with the traditions of men as taught from "the sacred desk" in so clear and forcible a manner that light, the pure light of gospel truth, is shedding its genial rays, for which we thank God and take courage.

Newstead, N. Y. J. W. BURNHAM.

From Bro. S. D. Daniels.

BRO. GRANT:—Not long since I was away on business, and on the Sabbath attended a good meeting. The Spirit of God was there, and the preacher, (Bro. Woodruff) seemed to possess a good share of the Spirit of God. The Lord helped him. But there was another meeting near by, called the come-outers. In the evening, I had a curiosity to attend. After being there a while I made up my mind that they were not of us. Such a meeting I never attended before. They claimed to be now in the New Jerusalem walking the golden streets, and were beyond the reach of the devil, and had power to cast out devils, and did it by striking the subject on the head and shoulders, etc., and had got beyond the word and were led entirely by the Spirit. They had no need of the word and are not looking for Christ as they once were, but did not explain how or when they expected him. O how people are led away in these last days of peril and apostasy!

The devil is making a grand rally of his forces, mustering all he can. I suppose he has an army in the United States of about two millions which belong to the spiritualistic theory. God save his people from falling into error, and help us to fight valiantly for the right, is the prayer of your unworthy brother.

W. Suffield, Ct. S. D. DANIELS.

From Bro. C. P. Dow.

BRO. GRANT:—I wish to say through this medium to the many friends west that have written to me concerning visiting them during my western tour, that I will so arrange as to meet their wishes as far as practicable. I expect to leave home about the 23d of June, and shall be at Champlain, N. Y., over Sabbath, the 26th; hence, those addressing me near the time of my leaving might direct to that place, and as I may direct through the Crisis.

Last Sabbath was my last day in Stanbridge for the present." It was a communion season. The congregations were large, and the interest good. May God keep those I leave behind, and bless those I may visit; bless me, and make me a blessing.

Stanbridge, C. E. C. P. DOW.

BRO. E. D. LYON writes from Ottawa, Ill.:—"I have taken the Crisis nearly a year, and can truly say it is the best paper I ever saw. I have been greatly strengthened and encouraged in perusing its pages. I feel like trying to do what I can, that others may know and believe the truth.

I sent some of my papers and some tracts to a friend who had heard but very little of the doctrine of the Second Advent. He was very much pleased with them, and says the Bible is a book which he now can understand, and wishes me to send in his name as a subscriber for the Crisis."

P. GREEN writes from Berlin Falls, N. H.:—"I prize the Crisis as of all papers the best. It is truly food to the hungry soul to read the stirring letters, and the accounts of revivals in different places, for we have little preaching from brethren in this place. I do hope and pray that some of the preachers of the truth may be sent this way, filled with the Spirit and power of Elijah's God, for we very much need a revival amongst us here in Berlin."

BRO. H. W. DANN writes from West Troy, N. Y.:—"We had a sermon last Sabbath, (29th ult), on 'The word grew and multiplied'; and you will no doubt think it strange when I say that it furnished the theme of a war sermon. I expect before long we shall hear war even from the beautiful words of Jesus—'Blessed are the peace makers.' My soul cries, 'O Lord! how long?'"

Obituaries.

PAULINA SLATER.

Died in Granby, June 3d, of consumption, Paulina, wife of Bro. Horatio Slater, aged fifty-four years.

Her sufferings, although long protracted and severe, were endured with christian patience and resignation. She had often expressed a desire to live until Jesus came, yet meekly submitted to God's will, calmly arranged the affairs of her house and those of her funeral as far as she had any choice, bade adieu to friends and relations, exhorting them to be faithful and meet her in the coming kingdom, and peacefully fell asleep in Jesus, leaving a full and perfect evidence of the sustaining hope of the gospel, and of having part in the first resurrection. At her request the resurrection was the subject of the funeral discourse, presented by Bro. A. M. Higgins on the Sabbath following her death, from the words of Jesus in John 11: 25. May the Lord comfort, strengthen and sustain her now lonely and feeble companion, and all the friends that mourn.

"Sweet be thy rest till Christ bid thee arise,
To greet him in triumph descending the skies."

Then again we hope to meet thee,
When the griefs of earth are fled,
And in paradise to greet thee,
Where no farewell tears are shed.
Oh death, thou cruel enemy,
Thou last to be destroyed,
Soon to thy work an end shall be,
Through Jesus Christ the Lord.

LAURA K. NEWELL.

ASENATH HAMMOND.

Died in Vineland, Wis., May 22d, of consumption, Widow Asenath Hammond, aged fifty-two years.

After a long season of protracted suffering, this dear mother and sister now rests from her labors; her last tear is shed, her last groan uttered. She loved the doctrines of the Bible, and was a believer in life only through Christ. She leaves two sons and two daughters with their companions, a large circle of sisters, an aged mother and other relatives, to mourn the loss of one dearly beloved and highly prized. She sleeps peacefully, awaiting the glorious morning of the resurrection, when death shall be banished, and the voice of Jesus will bid her arise.

There no weary midnight watching,
There no parting tear is shed;
There no sighs of bitter anguish
For the loved ones cold and dead.
No sad burial procession
Moves along that golden street,
And our grief will turn to gladness
When our loved ones there we meet.

MARY L. PRATT.

CHARLES W. AND ADDISON MERRIL SMITH.

Died of typhoid pneumonia, in hospital at Washington, Charles W. Smith, of Conn. R. 2d Reg. Vt. Vols., April 15th, 1864, aged nineteen years.

Also, a brother of the above, Addison Merril Smith, died April 26th, 1863, at Bolton, C. E., aged three years, eleven months, and eighteen days.

Thus kind parents have been made sad, yet they "sorrow not even as others who have no hope." Their youngest they hope to meet upon the verdant fields of Eden, and the elder, who died in the army, they have reason to hope repented and died trusting in a mighty Savior. The funeral of the first named was attended by the writer. Text, John 11: 35,—"Jesus wept." This is the "night of weeping," but lo! the morning of joy cometh speedily. Let us be ready to hail the mighty triumph. C. P. DOW.

DEA. RICHARD BOYNTON.

Died in Jefferson, Me., Feb. 13th, 1863, with small pox, Dea. Richard Boynton, aged sixty-four years.

Our dear brother has for many years been a deacon in the Baptist church in Jefferson, but for the eight years past a firm believer in the great and glorious truths of the coming and kingdom of Christ, which hope cheered him to the last, and he was ready to bear public testimony to the truth he loved. He called for Bro. Wyman and made arrangements for his funeral, which was attended by the writer May 29th. He leaves a dear wife and children to mourn their loss, but they sorrow not as those which have no hope.

S. K. PARTRIDGE.

Summary of News.

DOMESTIC.

New York, June 7. Secretary Chase is understood to have closed the negotiation of a loan of fifty millions with the New York banks. He is to draw the money as needed, and in return give the banks six per cent. certificates of deposit to be used at the clearing house. Secretary Chase waits ten days if required by any banks, or, in other words, the certificates can be paid in on account of the loan. This, will, it is said, prevent stringency in the money market. There is a strong pressure to induce him to accept some foreign bids, so as to place at his command sufficient gold to break the speculative movement for a rise.

The blockade of the Mississippi at Greenville, Miss., is confirmed. The steamer Henry Ames, Mississippi, Olive Branch, and others were lying above Greenville waiting the result of the engagement, which had been going on for two days between the batteries and gunboats. But little if any impression had been made on the batteries.

Guerrillas were again committing outrages in Louisiana. One man was murdered in cold blood.

June 7. The headquarters of the 7th corps were yesterday shelled vigorously for half an hour. Only eight men were killed and wounded.

About 4 P. M. the rebels made another desperate charge on the works and were again repulsed.

White House, June 8. Gen. Sheridan has gone on another very important raid, which, if successful, will be one of the most beneficial as it is one of the most hazardous expeditions of the war.

Fourteen hundred and forty-six prisoners have arrived in Richmond from Lee's army.

June 11. News from the front this evening is of the most cheerful character. Two officers have just arrived bringing the joyful news of the capture of Fort Darling. An order conveying this intelligence was read to the army last evening, and the cheers of our soldiers were heard for miles around.

New York, June 9th. The *Times'* dispatch, dating Monday, says the direction and disposition of our lines have been materially changed since Friday's fight at many places, and especially in front of the 6th and 8th corps. Our line is well fortified, but at other points we are subject to a galling enfilading fire, against which it is almost impossible to fortify.

Detailed accounts by correspondents with Gen. Grant's army show that our forces are busily engaged in digging, intrenching, skirmishing and sharp shooting. Both armies evidently hold positions of great strength, which will probably be overcome by some strategic move not yet publicly developed.

New York, June 10th. The *Times* gives an account of Gen. Averill's operations in his expedition to distract the attention of Morgan and other rebel commanders from an expedition against Gen. Crook, and says Averill was highly successful.

He kept Morgan with five thousand men near Wytheville until Gen. Crook completed his work, and then moved to join Crook. On the way he encountered Morgan, and though outnumbered two to one he found it necessary to make a stand. For eight hours Averill withstood assault after assault, holding his ground until dark. Averill then moved off, Morgan not deeming it advisable to follow, and eventually fell in with Crook after having several skirmishes and meeting a force of fifteen hundred under Jenkins, whom he flanked. At this time his command was entirely out of ammunition. Averill was badly wounded in the forehead, but retained his command.

WAR DEPARTMENT,
Washington, June 10th, 7 A. M.

To Major-General Dix:

Owing to the break in the telegraph line no dispatches were received yesterday from the Army of the Potomac. Dispatches have arrived this morning with dates to 9 o'clock last night. There was no firing on Wednesday except by pickets. Arrangement has been effected by which the killed and wounded are gathered in. There were no movements yesterday.

A deserter who came into our lines reports that Gen. Hunter's victory near Staunton was much more complete than the Richmond papers reported. He says Hunter took twenty cannon, many prisoners, and a large quantity of stores. The defeated force was recently a part of Breckenridge's command. Gen. Hunter's report has not yet been received.

E. M. STANTON, Secretary of War.

Washington, June 10. Military men regard the aspect of affairs at the front as very encouraging, and well calculated to inspire hopes of success.

The Republican of this evening says: "On the 10th day of June, 1863, the situation before Vicksburg was not half so promising for the evacuation of that place on the 4th of July following as is the situation to-day before Richmond."

The Medical Department have had nearly all the wounded who had been congregated at White House removed to hospitals here or at Alexandria.

The deaths have greatly diminished within a day or two, and a very large portion of the men will soon be convalescent.

Delegations and individuals from the Baltimore Convention have thronged the Executive mansion to-day, congratulating the President on his nomination. Mr. Lincoln has been in excellent spirits, and has been reminded of many pleasant anecdotes.

New York, June 11. The *Tribune's* headquarters correspondent, writing June 8, says our left wing now extends across the railroad on the eastern bank of the Chickahominy. An advance in that direction was made yesterday morning by Griffin's and Cutler's divisions of the 8th Corps, and Summer's Bridge was taken after a short encounter. The 18th Massachusetts regiment advanced to the river, driving the enemy's pickets and occupying the bridge. Two North Carolina regiments were on the opposite side of the river, and a rebel brigade was at Meadow station. Our position is impregnable against any assault.

The *Times'* dispatch, dated Staunton, June 6th, says: We met the rebels in force fifteen miles north of here and whipped them thoroughly. The rebels were commanded by Jones and Imboden. The former was killed. We pursued them to-day with little resistance, captured six guns, hundreds of prisoners and many hundred dollars worth of stores.

The *Tribune's* correspondent off Wilmington says the gunboat Victoria drove the blockade runner Georgiana McCew ashore on the 2d inst., and captured the captain, twenty-nine of the crew and three passengers, including a bearer of important dispatches from London to Richmond. The McCew was constructed for a war vessel and was partially destroyed by fire by our men, who were finally driven off by rebel batteries.

ANDREW JOHNSON.—Andrew Johnson, the Union candidate for Vice President, rose, like Mr. Lincoln, from the people, and even if possible, from a humbler origin. He was born in Raleigh, N. C., Dec. 29th, 1808. When only ten years of age, he was apprenticed to a tailor, and worked at his trade until he was seventeen years of age. He never attended school, but by diligent study by himself, acquired the rudiments of education. The statement has been made, we know not with how much truth, that he was indebted to his wife for the only instruction he received in his first effort at learning. Having moved to Greenville, East Tennessee, he was chosen mayor in 1830. He afterwards served in the Legislature, and in 1843 he was elected to Congress and remained in that body until 1853. He was then Governor of Tennessee four years, and in 1857 was chosen United States Senator.

During the whole of this period he was a Democrat of the genuine Jackson stamp, devoted in heart and soul to that Union which had enabled him to rise from poverty, ignorance and obscurity to station and commanding influence. When, therefore, the rebellion broke out, he never wavered for a moment, but, with great personal sacrifices, threw himself into the cause of loyalty. He was appointed by Mr. Lincoln, Military Governor of Tennessee, and his vigilant and effective services in that capacity have been of immense value to the country. Though himself a slaveholder, Mr. Johnson soon saw in slavery the cause and cement of the rebellion, and promptly took ground for its overthrow. In this respect, as well as on all the other vital questions of the day, he stands side by side with Mr. Lincoln, and if chosen to the Vice Presidency, as there is no rational doubt that he will be, he will become a powerful auxiliary to the former in completing the great work of national restoration.—*Journal.*

FROM THE REBEL PAPERS.—The Richmond *Examiner* calculates that the loss of men in the opposing armies during the past month of May amounted to 70,000, and cyphers up the Confederate share of the loss of nineteen thousand. The rebels have lost nineteen Generals in Virginia alone, in the pending Virginia campaign.

The rebel Congress has passed a bill providing for the impressment of food, if necessary, for the supply of the army.

The subscription price of the *Examiner* is fifty dollars per annum, and twenty dollars per hundred is charged to dealers.

☞ The New York *Times* says that Secretary Chase on his recent visit to that city, favorably entertained certain offers for a loan from England, Holland and Germany, and returned to Washington with the purpose of accepting them.

☞ It is proposed to send the army hospitals the entire graduating class of the medical college at Burlington, Vt.

THE ENGLISH CHASING THE PIRATE FLORIDA.—There is something very significant in the following intelligence, provided it can be relied on as true. It is stated that information has been received by the brigantine Prince Alfred, which left Barbadoes on the 9th ult., that the English war steamer greyhound had been dispatched the day previous in search of the rebel steamer Florida. She had received sealed dispatches, which were not to be opened until the Florida was under the range of their guns.—*Journal.*

Items.

☞ The contract for dead horses in the Federal army has just been let for £12,000. The horses' shoes are first pulled off, which are worth about 4s., the hoofs fetch 8s., the tail 2s; the tallow is not worth much; the hide is worth something; the shinbones are sold to be converted into caneheads, knife-handles, etc.

☞ In New Zealand, when a person becomes an habitual drunkard, the fact is published in the papers by the magistrate before whom the case may be proven, and all persons are warned against selling the drunkard liquor under the penalty of $20 fine and three months imprisonment.

☞ A lady of Gorham, Me, aged three score and ten years, went into the field with her hoe, the 18th ult., covering 1100 hills of corn, drove up hew cows, milked them before sunset, and retired to rest in good season.

☞ Mr. Giddings, whose death occurred so suddenly on the 27th of May, was in his 69th year. He was as prominent for years as any Northern man in the slavery contest of the last quarter of a century, but the latter part of his life was passed in comparative obscurity.

☞ It is reported from Paris that the Emperor has undertaken to predict the triumph of the Northern arms in the United States, and that he was now ready to declare himself our firm friend.

☞ Late news from Greece gives a very unfavorable account of political matters there. The young King can only count on two vessels of his fleet as being manned by loyal crews.

☞ Letters from St. Petersburg announce that the Grand Duke Michael has gone to Anauna in order to facilitate another great emigration of Circassians, exceeding 100,000 persons of that nationality.

☞ The steamer Berkshire was burned on the Hudson river last evening, while en route from this city to Hudson. The vessel is a total loss. Forty lives are reported lost.

☞ There are now four hundred and fifty-six paymasters in the army, including forty recently appointed. Their aggregate annual salaries amount to about $1,000,000.

☞ The President has sent a message to Congress recommending the repeal of the $300 exemption clause, which prevents the army from being kept up to its maximum strength.

Notices.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod R. R., thirty-five miles from Boston, and eighteen from New Bedford. It will commence with preaching in the grove Sunday, June 26th, and continue till July 5th. We hope to greet the many we have greeted there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year. Brn. Grant, Hastings, and M. Batchelor are among those engaged to preach the word. Will Bro. Munger attend? Other preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints and save men "from the wrath to come." I propose Friday, June 24th, as a day of fasting and prayer for divine blessing upon the meeting to this end. "Our help is in the name of the Lord." H. F. CARPENTER.

P. S. Board will be provided on the ground on terms as reasonable as the times will admit; also accommodations for those who wish to board themselves. Lodgings can be secured in private dwellings by *coming early*. Every one should come prepared with bedding for camp life. Those who can should bring tents. Fare from Boston and New Bedford reduced to half price. Come!

In behalf of Committee. H. F. C.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport.

Teams will meet the cars at *noon*, at Albion, on Friday and Saturday, the 1st and 2nd inst., and the morning train from the east, Sunday. So any persons coming from the west will come on an early train, and wait in Albion about two hours. If brethren will write me as above, it will cost them only three or four cents, and may save some expense to the brethren who furnish teams. Come praying and expecting a blessing.

JOS. D. BROWN.

Notice.

The R. I. and East Conn. Conference will hold its next session at River Point, commencing the first Wednesday in July, at 2 o'clock P. M., and hold over Lord's day.

A sermon may be expected for criticism from Eld. A. Durfee. Subject,—Did Christ exist previous to his birth of the Virgin Mary?

Essay by Bro. Alva Bellows:—Is there a personal devil?

Brethren and sisters are invited to attend. Come praying that God will bless our labors.

A. C. GREENE, Secretary.

Notice.

The Advent Society formerly worshiping at Goodrich's Block finding their Hall was not convenient to accommodate the congregation, have hired a larger and more central one of the Sons of Temperance, Barn's Block, corner of Main and Vernon Streets, opposite Baptist church, and will hold meetings there every Lord's day. Our numbers and the interest of the meeting are increasing. May the good Lord still continue to bless us, is my humble prayer. THOS. R. WEAVER.

Tent Meeting.

A tent meeting will be held in North Adams, Mass., commencing June 30th, and holding over the 4th of July, on land owned by Bro. Morton, at the head of Eagle street, on the north side of the village. A general attendance is desired from the surrounding towns. Come, brethren, and work together for the salvation of our fellow men. A general invitation is extended to the preaching brethren. Board and horse keeping furnished on reasonable terms.

A. J. MCCULLOCK,
ISAAC BLANCHARD, } Committee.
EMERSON BLANCHERD,

Barn Meeting.

The Lord willing, there will be a barn meeting in Mount Pleasant, the east part of Stetson, Me., commencing June 21st, at 5 o'clock P. M., and continue over the following Sunday, or longer if required. Brethren and sisters are invited to attend. Come with hearts full of faith, praying for the blessing of God upon the meeting and the community. Preachers of the word are especially invited. Come one, come all. S. HAMMONS.

Grove Meeting.

C. F. Sweet and F. Burr will hold a grove meeting on the farm of Lyman Morris, in the town of Springwater, Livingston Co., N. Y., to commence June 24th, at 8 o'clock, P. M., and continue over Sunday, the 27th. All the brethren and sisters in the surrounding country are invited to attend. Come in the love and fear of the Lord, and let us all be blessed together. All may expect to find a home and entertainment during the meeting.

C. F. SWEET.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that are good and that seek good.

H. F. CARPENTER, Poultney, Vt.

Maine Western Quar. Conference.

We purpose to hold our next session at Brighton Hill, in Hebron, commencing June 17th, at 10 o'clock, A. M. Those coming on the cars will leave the Grand Trunk Road at Mechanic Falls, and take the Buckfield Branch train, stopping at Bence's Crossing. Inquire for Alvin Turner, Levi Stevens, W. Allen, or D. Fuller. They will either care for those that come, or direct to others who stand ready to help. Brethren, this is comparatively a new place for Advent preaching, and we desire that you should make sacrifices to attend. The ministers of our conference must be there, and those beyond its circle are cordially invited.

JAS. A. LIBBY.

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Meeting in Kingston.

Notice is hereby given that we shall hold an annual meeting as usual, on the 3d and 4th of July next. Who of God's servants will come and help us? Particulars hereafter.

FRANKLIN GALE, Clerk.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
H. L. Hastings .... Sunday, July 19th

Danville, C. E., Tuesday evening, June 21st, every evening during the week, and over the following Lord's day. MILES GRANT.

Champlain, N. Y. .... Sunday, June 26th
D. T. TAYLOR.

Danbury, N. H. .... Sunday, June 19th
Grafton Centre, N. H. .... Sunday, June 26th
J. COUCH.

APPOINTMENTS FOR SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.
Bro. J. S. White .... June 19th
Benj. Buler .... July 26th
S. S. Brewer .... July 24th and 31st

Ashburnham Depot, Mass. .... Sunday, June 26th
Lunenburg, Mass .... Sunday, July 3d
Agawam .... Tuesday evening, July 26th
S. S. BREWER.

River Point .... Sunday, June 19th
WM. FENN.

Scitico, Ct .... Sunday, June 19th
R. E. LADD.

Foster, R. I .... June 19th
Chestnut Hill, Ct .... June 26th
Burnt Hill, Scituate, R. I .... June 30th
River Point, R. I. .... July 3d
Central, R. I. .... July 17th
J. K. BELLOWS.

ELD. C. P. DOW'S WESTERN TOUR.
Champlain, N. Y., (as Bro. Geo. Converse or H. Loomis may appoint) .... Sunday, June 26th
North Lawrence, at 4 o'clock P. M. .... June 27th

Hartland, Vt., Densmore Hill) .... Sunday, June 19th
Sutton, N. H., (at Bro. Israel Andrew's) .... June 26th
Cornish, N. H., (at the Hemp yard) .... Sunday, July 3d
JOSEPH KIMBALL.

East Otis, Mass .... Sunday, June 26th
West Granville, (at Bro. Tyler's) .... June 27th
Warehouse Point, Conn .... Tuesday eve., June 28th
Danielsonville, Conn .... Sundays, July 3d and 10th
South Windsor, Conn. .... Tuesday evening, July 12th
Bristol, Conn .... Wednesday evening, July 13th
Bakerville .... Thursday evening, July 14th
GEO. L. TEEPLE.

Wallingford, (North Farms) .... Sunday, June 26th
O. D. WOODRUFF.

Meredith Village, N. H. .... June 19th
Manchester, N. H. .... June 20th
Exeter, N. H. .... June 26th
A. ROSS.

Springfield, Mass., (No. 5 Oak Street) .... June 26th
S. P. BABCOCK.

Hartland, (Densmore Hill,) Vt. .... Sunday, June 26th
WM. SUTHERLAND.

Melvin Village .... June 26th
Meredith Village .... July 3d
Moultonborough .... July 10th
T. W. PIPER.

Epping Corner, N. H .... Sunday, June 26th
Epsom (Mountain school-house) .... Sunday, July 3d
J. PINKHAM.

Richmond, R. I., (Clark's Hall) .... Sunday, June 19th
WM. SHEPHERD.

Lynn, Mass .... June 19th
A. M. HIGGINS.

Epping, N. H. .... Sunday, June 19th
GEO. W. BROWN.

Holliston, Mass .... Sunday, June 26th
More to be baptized. Come all who can.
H. K. FLAGG.

Westbury, N. Y. .... Sunday, June 19th
C. B. TURNER.

West Martinsburgh, N. Y. .... Sunday June 19th
Harrisburgh, Bickford S. H .... Tuesday eve, June 21st
Copenhagen, N. Y. .... Thursday evening, June 23d
Barn Corners, N. Y. .... Sunday, June 26th
BENONI STEVENS,
M. P. MILES.

Gloucester, R. I., (if fair) .... June 19th
D. O. HOPKINS.

South Windsor, Ct. .... Sunday, June 19th
S. P. BABCOCK.

North Granby, Ct., (School-house) .... June 26th
Will the brethren in Hartland come down and help?
Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass. .... July 24th
Cold Spring, Mass. .... July 31st
S. D. DANIELS.

Manchester, N. H. .... Sunday, June 19th
T. M. PREBLE.

Agawam .... Sunday, June 19th
P. S. BUTLER.

Springfield, Mass., (No. 5 Oak Street) Sunday, June 19th
H. PRATT.

Portsmouth, N. H .... June 26th
C. S. EMERSON.

Great Falls, N. H .... Sunday, June 19th
New Durham Ridge, N. H .... Sunday, June 26th
J. G. SMITH.

Dixville Notch, N. H., at 10 A. M .... July 4th
WM. B. MORGAN.

APPOINTMENT FOR GOSHEN, MASS.
H. Pratt .... Sunday, June 26th

East Boston .... Sunday, June 19th
G. A. COLE.

Will attend to the ordinance of baptism.
Worcester, Mass .... Sunday, June 19th
A. W. SIBLEY.

Wrightville, Ct. .... Sunday, June 19th
C. GOODRICH.

Dover, (Backriver school-house) .... Sunday, June 19th
J. PINKHAM.

New York, (24th street) .... Sunday, June 26th
A. MUSSEY.

APPOINTMENT FOR SPRINGFIELD, (Goodrich's Hall)
J. S. White .... Sunday, June 19th

West Brattleboro, Vt., (as Brn. Herdell and Gage may arrange) .... June 19th
GEO. A. STREETER.

Rutland, Vt. .... Sunday, June 19th
Tremont Camp from June 26th to July 5th.
Rutland, Vt., July 10th, and onward for the present.
H. F. CARPENTER.

South Natick .... Sunday, June 19th
and every evening through the week to Saturday, June 25th, as the brethren may arrange. H. K. FLAGG.

Portsmouth, N. H. .... Sunday, June 19th
Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass .... Sunday, July 3d
A. SIMPSON.

Athol, Mass .... Sundays, June 19th and 26th
Vernon, Vt. .... Sunday, July 3d
J. HEMENWAY.

Springfield, Mass., (Goodrich's Block) .... June 19th
Lynn, Mass .... June 26th
Plymouth, Mass .... July 10th
East Boston .... July 30th
J. S. WHITE.

APPOINTMENT FOR VERNON, VT.
S. S. Brewer .... Sunday, June 19th

New Bedford, Mass .... June 19th and 26th
Will attend Tremont campmeeting.
M. BATCHELOR.

Business.

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And Jesus being anxious that they should understand his meaning; spake a parable to them; "Behold," said he, "the fig-tree, and all the trees. When they now shoot forth, ye see that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, *know*, (not guess at it, KNOW) ye that the kingdom of God is nigh at hand! *Verily, I say unto you, this generation shall not pass away till all be fulfilled.* Heaven and earth shall pass away; but my words shall not pass away."

Now I, for one, do solemnly believe that all (or nearly all) the Savior's predictions respecting his second advent are fulfilled. All I am waiting for is, the powers of heaven to be shaken; and then shall appear the sign of the Son of man in heaven! Am I ready? are you ready, my brother? are you ready, my sister, for the solemn and thrice glorious event? May God help us to give all diligence to make our calling and election sure.

Yours in gospel bonds, P. TANDY.
Mill Village, N. H.

From M. A. Y. Hackett.

BRO. GRANT:—It has been some time since I have thought to address you through the Crisis, that not only you but all the readers of this valuable paper might know where I am in belief concerning the history of this world, as I am situated so as to make it difficult to be abroad much to give a verbal testimony to the world, I know of no other way so satisfactory to my feelings as to ask for an admittance of a few thoughts to your paper. I am prompted thus to do under a sense of duty I owe to my heavenly Father and the wide world, believing this to be a day of decision to all—either to build upon the sure rock of divine truth which never can be shaken, or take the sandy foundation, and thus experience that fall from which none can rise. I am believing that the great wheel of time will soon have made its last revolution, and then the die will be cast, and no time for individual action. The voice of the archangel will be heard which shall awake the slumbering millions, who shall come forth from their dusty beds to death, or everlasting life. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." May I be there, is the prayer of my heart.

Now while writing, my mind reverts to the scene which was brought to my vision in a dream; of that voice which spoke to me from the illuminated clouds above my head, and a view of those loved ones whom I have seen laid away, coming out of their resting-places, and talking with Moses and Elias face to face, without a veil between. O! how joyful was this scene with all its connections, and what lasting effect has it had upon my mind. I hope when I shall experience the reality of that scene to have in possession all that tranquility and fullness of joy which then was mine.

God's controversy with the nations of the earth must soon close, and the next great event to take place will be the coming of our Lord, and the resurrection of his saints to receive their reward with all those upon the earth who are found ready, watching for his appearing. I feel that I must more earnestly engage in his cause and faithfully perform the duties of the christian, that I may obtain that crown of everlasting life.

Dover, N. H. M. A. Y. HACKETT.

From Bro. Geo. L. Hart.

BRO. GRANT:—Have I then believed in vain, that there is after all only a restitution of a part of the things spoken of by the holy prophets, the animal creation cut off on account of generation? Come, let us reason together. May we not upon the same hypothesis exclude the vegetable creation? For it is from the same source that the earth is to-day covered with verdure. Undying in its nature in the world to come, one tree alone would crowd the saints out of the earth to eternity. Come, let us return to that fifth day of the creation, so satisfying to a holy God that he pronounced it very good. Has any one ever read of his repenting that he made them? No. How careful was he to provide an ark to save some, at least! Can he not from the new earthdust create without generative organs as well as with?

He, the mighty God, through the prophets, has declared, to my satisfaction, that he will make all things new. And when in Eden, I shall gather with God's dear children 'neath the foliage of an undying vegetation, I trust I shall hear the feathered songsters warble their notes of praise to the blessed Redeemer. It seems plain to me that the apostle teaches that all that was not subjected willingly Christ will redeem from a condition of death.

In the fifth chapter of Revelation we read of every creature in heaven, in the sea, and all that are therein saying, "Blessing and glory and power be unto Him." Will men live under the earth? No. Will they live in the sea? No. It seems to me I have sufficient evidence in the word that all flesh shall see the salvation of God, and behold it together.

Yours, waiting for eternal salvation,
GEO. L. HART.

From Bro. J. W. Burnham.

BRO. GRANT:—I have read the Crisis with much pleasure and profit. I believe in the return of the Nobleman, and rejoice that I have the privilege of hearing through the Crisis from the tempted and tried ones who are endeavoring to walk in the unity of the Spirit and the bonds of peace, looking unto Jesus the author and finisher of their faith, who will soon come and receive his weary ones to himself. I live in a place where human creeds and the doctrines of men are taught. Men, women and children have been called upon to rally around the standards of fallible men. A few have not responded to the call. These are enjoying the light of that perfect law of liberty—the word of God. They have been strengthened and encouraged by the labors of Bro. C. F. Sweet, who has contrasted the plain declarations of the word of God with the traditions of men as taught from "the sacred desk" in so clear and forcible a manner that light, the pure light of gospel truth, is shedding its genial rays, for which we thank God and take courage.

Newstead, N. Y. J. W. BURNHAM.

From Bro. S. D. Daniels.

BRO. GRANT:—Not long since I was away on business, and on the Sabbath attended a good meeting. The Spirit of God was there, and the preacher, (Bro. Woodruff) seemed to possess a good share of the Spirit of God. The Lord helped him. But there was another meeting near by, called the come-outers. In the evening I had a curiosity to attend. After being there a while I made up my mind that they were not of us. Such a meeting I never attended before. They claimed to be now in the New Jerusalem walking the golden streets, and were beyond the reach of the devil, and had power to cast out devils, and did it by striking the subject on the head and shoulders, etc., and had got beyond the word and were led entirely by the Spirit. They had no need of the word and are not looking for Christ as they once were, but did not explain how or when they expected him. O how people are led away in these last days of peril and apostasy!

The devil is making a grand rally of his forces, mustering all he can. I suppose he has an army in the United States of about two millions which belong to the spiritualistic theory. God save his people from falling into error, and help us to fight valiantly for the right, is the prayer of your unworthy brother.

W. Suffield, Ct. S. D. DANIELS.

From Bro. C. P. Dow.

BRO. GRANT:—I wish to say through this medium to the many friends west that have written to me concerning visiting them during my western tour, that I will so arrange as to meet their wishes as far as practicable. I expect to leave home about the 23d of June, and shall be at Champlain, N. Y., over Sabbath, the 26th; hence, those addressing me near the time of my leaving might direct to that place, and as I may direct through the Crisis.

Last Sabbath was my last day in Stanbridge for the present. It was a communion season. The congregations were large, and the interest good. May God keep those I leave behind, and bless those I may visit; bless me, and make me a blessing.

Stanbridge, C. E. C. P. DOW.

BRO. E. D. LYON writes from Ottawa, Ill.:—"I have taken the Crisis nearly a year, and can truly say it is the best paper I ever saw. I have been greatly strengthened and encouraged in perusing its pages. I feel like trying to do what I can, that others may know and believe the truth.

I sent some of my papers and some tracts to a friend who had heard but very little of the doctrine of the Second Advent. He was very much pleased with them, and says the Bible is a book which he now can understand, and wishes me to send in his name as a subscriber for the Crisis."

P. GREEN writes from Berlin Falls, N. H.:—"I prize the Crisis as of all papers the best. It is truly food to the hungry soul to read the stirring letters, and the accounts of revivals in different places, for we have little preaching from brethren in this place. I do hope and pray that some of the preachers of the truth may be sent this way, filled with the Spirit and power of Elijah's God, for we very much need a revival amongst us here in Berlin."

BRO. H. W. DANN writes from West Troy, N. Y.:—"We had a sermon last Sabbath, (29th ult), on 'The word grew and multiplied'; and you will no doubt think it strange when I say that it furnished the theme of a war sermon. I expect before long we shall hear war even from the beautiful words of Jesus—'Blessed are the peace makers.' My soul cries, 'O Lord! how long?'"

Obituaries.

PAULINA SLATER.

Died in Granby, June 3d, of consumption, Paulina, wife of Bro. Horatio Slater, aged fifty-four years.

Her sufferings, although long protracted and severe, were endured with christian patience and resignation. She had often expressed a desire to live until Jesus came, yet meekly submitted to God's will, calmly arranged the affairs of her house and those of her funeral as far as she had any choice, bade adieu to friends and relations, exhorting them to be faithful and meet her in the coming kingdom, and peacefully fell asleep in Jesus, leaving a full and perfect evidence of the sustaining hope of the gospel, and of having part in the first resurrection. At her request the resurrection was the subject of the funeral discourse, presented by Bro. A. M. Higgins on the Sabbath following her death, from the words of Jesus in John 11: 25. May the Lord comfort, strengthen and sustain her now lonely and feeble companion, and all the friends that mourn.

"Sweet be thy rest till Christ bid thee arise,
To greet him in triumph descending the skies."

Then again we hope to meet thee,
When the griefs of earth are fled,
And in paradise to greet thee,
Where no farewell tears are shed.
Oh death, thou cruel enemy,
Thou last to be destroyed,
Soon to thy work an end shall be,
Through Jesus Christ the Lord.

LAURA K. NEWELL.

ASENATH HAMMOND.

Died in Vineland, Wis., May 22d, of consumption, Widow Asenath Hammond, aged fifty-two years.

After a long season of protracted suffering, this dear mother and sister now rests from her labors; her last tear is shed, her last groan uttered. She loved the doctrines of the Bible, and was a believer in life only through Christ. She leaves two sons and two daughters with their companions, a large circle of sisters, an aged mother and other relatives, to mourn the loss of one dearly beloved and highly prized. She sleeps peacefully, awaiting the glorious morning of the resurrection, when death shall be banished, and the voice of Jesus will bid her arise.

There no weary midnight watching,
There no parting tear is shed;
There no sighs of bitter anguish
For the loved ones cold and dead.
No sad burial procession
Moves along that golden street,
And our grief will turn to gladness
When our loved ones there we meet.

MARY L. PRATT.

CHARLES W. AND ADDISON MERRIL SMITH.

Died of typhoid pneumonia, in hospital at Washington, Charles W. Smith, of Conn. R. 2d Reg. Vt. Vols., April 15th, 1864, aged nineteen years.

Also, a brother of the above, Addison Merril Smith, died April 26th, 1863, at Bolton, C. E., aged three years, eleven months, and eighteen days.

Thus kind parents have been made sad, yet they "sorrow not even as others who have no hope." Their youngest they hope to meet upon the verdant fields of Eden, and the elder, who died in the army, they have reason to hope repented and died trusting in a mighty Savior. The funeral of the first named was attended by the writer. Text, John 11: 35,—"Jesus wept." This is the "night of weeping," but lo! the morning of joy cometh speedily. Let us be ready to hail the mighty triumph.

C. P. DOW.

DEA. RICHARD BOYNTON.

Died in Jefferson, Me., Feb. 13th, 1863, with small pox, Dea. Richard Boynton, aged sixty-four years.

Our dear brother has for many years been a deacon in the Baptist church in Jefferson, but for the eight years past a firm believer in the great and glorious truths of the coming and kingdom of Christ, which hope cheered him to the last, and he was ready to bear public testimony to the truth he loved. He called for Bro. Wyman and made arrangements for his funeral, which was attended by the writer May 29th. He leaves a dear wife and children to mourn their loss, but they sorrow not as those which have no hope.

S. K. PARTRIDGE.

Summary of News.

DOMESTIC.

New York, June 7. Secretary Chase is understood to have closed the negotiation of a loan of fifty millions with the New York banks. He is to draw the money as needed, and in return give the banks six per cent. certificates of deposit to be used at the clearing house. Secretary Chase waits ten days if required by any banks, or, in in other words, the certificates can be paid in on account of the loan. This, will, it is said, prevent stringency in the money market. There is a strong pressure to induce him to accept some foreign bids, so as to place at his command sufficient gold to break the speculative movement for a rise.

The blockade of the Mississippi at Greenville, Miss., is confirmed. The steamer Henry Ames, Mississippi, Olive Branch, and others were lying above Greenville waiting the result of the engagement, which had been going on for two days between the batteries and gunboats. But little if any impression had been made on the batteries.

Guerrillas were again committing outrages in Louisiana. One man was murdered in cold blood.

June 7. The headquarters of the 7th corps were yesterday shelled vigorously for half an hour. Only eight men were killed and wounded.

About 4 P. M. the rebels made another desperate charge on the works and were again repulsed.

White House, June 8. Gen. Sheridan has gone on another very important raid, which, if successful, will be one of the most beneficial as it is one of the most hazardous expeditions of the war.

Fourteen hundred and forty-six prisoners have arrived in Richmond from Lee's army.

June 11. News from the front this evening is of the most cheerful character. Two officers have just arrived bringing the joyful news of the capture of Fort Darling. An order conveying this intelligence was read to the army last evening, and the cheers of our soldiers were heard for miles around.

New York, June 9th. The *Times'* dispatch, dating Monday, says the direction and disposition of our lines have been materially changed since Friday's fight at many places, and especially in front of the 6th and 8th corps. Our line is well fortified, but at other points we are subject to a galling enfilading fire, against which it is almost impossible to fortify.

Detailed accounts by correspondents with Gen. Grant's army show that our forces are busily engaged in digging, intrenching, skirmishing and sharp shooting. Both armies evidently hold positions of great strength, which will probably be overcome by some strategic move not yet publicly developed.

New York, June 10th. The *Times* gives an account of Gen. Averill's operations in his expedition to distract the attention of Morgan and other rebel commanders from an expedition against Gen. Crook, and says Averill was highly successful.

He kept Morgan with five thousand men near Wytheville until Gen. Crook completed his work, and then moved to join Crook. On the way he encountered Morgan, and though outnumbered two to one he found it necessary to make a stand. For eight hours Averill withstood assault after assault, holding his ground until dark. Averill then moved off, Morgan not deeming it advisable to follow, and eventually fell in with Crook after having several skirmishes and meeting a force of fifteen hundred under Jenkins, whom he flanked. At this time his command was entirely out of ammunition. Averill was badly wounded in the forehead, but retained his command.

WAR DEPARTMENT,
Washington, June 10th, 7 A. M.

To Major-General Dix:

Owing to the break in the telegraph line no dispatches were received yesterday from the Army of the Potomac. Dispatches have arrived this morning with dates to 9 o'clock last night. There was no firing on Wednesday except by pickets. Arrangement has been effected by which the killed and wounded are gathered in. There were no movements yesterday.

A deserter who came into our lines reports that Gen. Hunter's victory near Staunton was much more complete than the Richmond papers reported. He says Hunter took twenty cannon, many prisoners, and a large quantity of stores. The defeated force was recently a part of Breckenridge's command. Gen. Hunter's report has not yet been received.

E. M. STANTON, Secretary of War.

Washington, June 10. Military men regard the aspect of affairs at the front as very encouraging, and well calculated to inspire hopes of success.

The Republican of this evening says: "On the 10th day of June, 1863, the situation before Vicksburg was not half so promising for the evacuation of that place on the 4th of July following as is the situation to-day before Richmond."

The Medical Department have had nearly all the wounded who had been congregated at White House removed to hospitals here or at Alexandria.

The deaths have greatly diminished within a day or two, and a very large portion of the men will soon be convalescent.

Delegations and individuals from the Baltimore Convention have thronged the Executive mansion to-day, congratulating the President on his nomination. Mr. Lincoln has been in excellent spirits, and has been reminded of many pleasant anecdotes.

New York, June 11. The *Tribune's* headquarters correspondent, writing June 8, says our left wing now extends across the railroad on the eastern bank of the Chickahominy. An advance in that direction was made yesterday morning by Griffin's and Cutler's divisions of the 8th Corps, and Summer's Bridge was taken after a short encounter. The 18th Massachusetts regiment advanced to the river, driving the enemy's pickets and occupying the bridge. Two North Carolina regiments were on the opposite side of the river, and a rebel brigade was at Meadow station. Our position is impregnable against any assault.

The *Times'* dispatch, dated Staunton, June 6th, says: We met the rebels in force fifteen miles north of here and whipped them thoroughly. The rebels were commanded by Jones and Imboden. The former was killed. We pursued them to-day with little resistance, captured six guns, hundreds of prisoners and many hundred dollars worth of stores.

The *Tribune's* correspondent off Wilmington says the gunboat Victoria drove the blockade runner Georgiana McCew ashore on the 2d inst., and captured the captain, twenty-nine of the crew and three passengers, including a bearer of important dispatches from London to Richmond. The McCew was constructed for a war vessel and was partially destroyed by fire by our men, who were finally driven off by rebel batteries.

ANDREW JOHNSON.—Andrew Johnson, the Union candidate for Vice President, rose, like Mr. Lincoln, from the people, and even if possible, from a humbler origin. He was born in Raleigh, N. C., Dec. 29th, 1808. When only ten years of age, he was apprenticed to a tailor, and worked at his trade until he was seventeen years of age. He never attended school, but by diligent study by himself, acquired the rudiments of education. The statement has been made, we know not with how much truth, that he was indebted to his wife for the only instruction he received in his first effort at learning. Having moved to Greenville, East Tennessee, he was chosen mayor in 1830. He afterwards served in the Legislature, and in 1843 he was elected to Congress and remained in that body until 1853. He was then Governor of Tennessee four years, and in 1857 was chosen United States Senator.

During the whole of this period he was a Democrat of the genuine Jackson stamp, devoted in heart and soul to that Union which had enabled him to rise from poverty, ignorance and obscurity to station and commanding influence. When, therefore, the rebellion broke out, he never wavered for a moment, but, with great personal sacrifices, threw himself into the cause of loyalty. He was appointed by Mr. Lincoln, Military Governor of Tennessee, and his vigilant and effective services in that capacity have been of immense value to the country. Though himself a slaveholder, Mr. Johnson soon saw in slavery the cause and cement of the rebellion, and promptly took ground for its overthrow. In this respect, as well as on all the other vital questions of the day, he stands side by side with Mr. Lincoln, and if chosen to the Vice Presidency, as there is no rational doubt that he will be, he will become a powerful auxiliary to the former in completing the great work of national restoration.—*Journal.*

FROM THE REBEL PAPERS.—The Richmond *Examiner* calculates that the loss of men in the opposing armies during the past month of May amounted to 70,000, and cyphers up the Confederate share of the loss of nineteen thousand. The rebels have lost nineteen Generals in Virginia alone, in the pending Virginia campaign.

The rebel Congress has passed a bill providing for the impressment of food, if necessary, for the supply of the army.

The subscription price of the *Examiner* is fifty dollars per annum, and twenty dollars per hundred is charged to dealers.

☞ The New York *Times* says that Secretary Chase on his recent visit to that city, favorably entertained certain offers for a loan from England, Holland and Germany, and returned to Washington with the purpose of accepting them.

☞ It is proposed to send the army hospitals the entire graduating class of the medical college at Burlington, Vt.

THE ENGLISH CHASING THE PIRATE FLORIDA.—There is something very significant in the following intelligence, provided it can be relied on as true. It is stated that information has been received by the brigantine Prince Alfred, which left Barbadoes on the 9th ult., that the English war steamer greyhound had been dispatched the day previous in search of the rebel steamer Florida. She had received sealed dispatches, which were not to be opened until the Florida was under the range of their guns.—*Journal.*

Items.

☞ The contract for dead horses in the Federal army has just been let for £12,000. The horses' shoes are first pulled off, which are worth about 4s., the hoofs fetch 8s., the tail 2s; the tallow is not worth much; the hide is worth something; the shinbones are sold to be converted into cane-heads, knife-handles, etc.

☞ In New Zealand, when a person becomes an habitual drunkard, the fact is published in the papers by the magistrate before whom the case may be proven, and all persons are warned against selling the drunkard liquor under the penalty of $20 fine and three months imprisonment.

☞ A lady of Gorham, Me, aged three score and ten years, went into the field with her hoe, the 18th ult., covering 1100 hills of corn, drove up her cows, milked them before sunset, and retired to rest in good season.

☞ Mr. Giddings, whose death occurred so suddenly on the 27th of May, was in his 69th year. He was as prominent for years as any Northern man in the slavery contest of the last quarter of a century, but the latter part of his life was passed in comparative obscurity.

☞ It is reported from Paris that the Emperor has undertaken to predict the triumph of the Northern arms in the United States, and that he was now ready to declare himself our firm friend.

☞ Late news from Greece gives a very unfavorable account of political matters there. The young King can only count on two vessels of his fleet as being manned by loyal crews.

☞ Letters from St. Petersburg announce that the Grand Duke Michael has gone to Anauna in order to facilitate another great emigration of Circassians, exceeding 100,000 persons of that nationality.

☞ The steamer Berkshire was burned on the Hudson river last evening, while en route from this city to Hudson. The vessel is a total loss. Forty lives are reported lost.

☞ There are now four hundred and fifty-six paymasters in the army, including forty recently appointed. Their aggregate annual salaries amount to about $1,000,000.

☞ The President has sent a message to Congress recommending the repeal of the $300 exemption clause, which prevents the army from being kept up to its maximum strength.

Notices.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod R. R., thirty-five miles from Boston, and eighteen from New Bedford. It will commence with preaching in the grove Sunday, June 26th, and continue till July 5th. We hope to greet the many we have greeted there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year. Brn. Grant, Hastings, and M. Batchelor are among those engaged to preach the word. Will Bro. Munger attend? Other preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints and save men "from the wrath to come." I propose Friday, June 24th, as a day of fasting and prayer for divine blessing upon the meeting to this end. "Our help is in the name of the Lord." H. F. CARPENTER.

P. S. Board will be provided on the ground on terms as reasonable as the times will admit; also accommodations for those who wish to board themselves. Lodgings can be secured in private dwellings by *coming early*. Every one should come prepared with bedding for camp life. Those who can should bring tents. Fare from Boston and New Bedford reduced to half price. Come!

In behalf of Committee. H. F. C.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport.

Teams will meet the cars at *noon*, at Albion, on Friday and Saturday, the 1st and 2nd inst., and the morning train from the east, Sunday. So any persons coming from the west will come on an early train, and wait in Albion about two hours. If brethren will write me as above, it will cost them only three or four cents, and may save some expense to the brethren who furnish teams. Come praying and expecting a blessing.

JOS. D. BROWN.

Notice.

The R. I. and East Conn. Conference will hold its next session at River Point, commencing the first Wednesday in July, at 2 o'clock P. M., and hold over Lord's day.

A sermon may be expected for criticism from Eld. A. Durfee. Subject,—Did Christ exist previous to his birth of the Virgin Mary?

Essay by Bro. Alva Bellows:—Is there a personal devil?

Brethren and sisters are invited to attend. Come praying that God will bless our labors.

A. C. GREENE, Secretary.

Notice.

The Advent Society formerly worshiping at Goodrich's Block finding their Hall was not convenient to accommodate the congregation, have hired a larger and more central one of the Sons of Temperance, Barn's Block, corner of Main and Vernon Streets, opposite Baptist church, and will hold meetings there every Lord's day. Our numbers and the interest of the meeting are increasing. May the good Lord still continue to bless us, is my humble prayer. THOS. R. WEAVER.

Tent Meeting.

A tent meeting will be held in North Adams, Mass., commencing June 30th, and holding over the 4th of July, on land owned by Bro. Morton, at the head of Eagle street, on the north side of the village. A general attendance is desired from the surrounding towns. Come, brethren, and work together for the salvation of our fellow men. A general invitation is extended to the preaching brethren. Board and horse keeping furnished on reasonable terms.

A. J. MCCULLOCK,
ISAAC BLANCHARD,
EMERSON BLANCHARD, } Committee.

Barn Meeting.

The Lord willing, there will be a barn meeting in Mount Pleasant, the east part of Stetson, Me., commencing June 21st, at 5 o'clock P. M., and continue over the following Sunday, or longer if required. Brethren and sisters are invited to attend. Come with hearts full of faith, praying for the blessing of God upon the meeting and the community. Preachers of the word are especially invited. Come one, come all. S. HAMMONS.

Grove Meeting.

C. F. Sweet and F. Burr will hold a grove meeting on the farm of Lyman Morris, in the town of Springwater, Livingston Co., N. Y., to commence June 24th, at 8 o'clock, P. M., and continue over Sunday, the 27th. All the brethren and sisters in the surrounding country are invited to attend. Come in the love and fear of the Lord, and let us all be blessed together. All may expect to find a home and entertainment during the meeting.

C. F. SWEET.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that are good and that seek good.

H. F. CARPENTER, Poultney, Vt.

Maine Western Quar. Conference.

We purpose to hold our next session at Brighton Hill, in Hebron, commencing June 17th, at 10 o'clock, A. M. Those coming on the cars will leave the Grand Trunk Road at Mechanic Falls, and take the Buckfield Branch train, stopping at Bence's Crossing. Inquire for Alvin Turner, Levi Stevens, W. Allen, or D. Fuller. They will either care for those that come, or direct to others who stand ready to help. Brethren, this is comparatively a new place for Advent preaching, and we desire that you should make sacrifices to attend. The ministers of our conference must be there, and those beyond its circle are cordially invited.

JAS. A. LIBBY.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Meeting in Kingston.

Notice is hereby given that we shall hold an annual meeting as usual, on the 3d and 4th of July next. Who of God's servants will come and help us? Particulars hereafter.

FRANKLIN GALE, Clerk.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
H. L. Hastings .... Sunday, July 19th

Danville, C. E., Tuesday evening, June 21st, every evening during the week, and over the following Lord's day. MILES GRANT.

Champlain, N. Y. .... Sunday, June 26th
D. T. TAYLOR.

Danbury, N. H. .... Sunday, June 19th
Grafton Centre, N. H. .... Sunday, June 26th
J. COUCH.

APPOINTMENTS FOR SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.
Bro. J. S. White .... June 19th
Benj. Buler .... July 26th
S. S. Brewer .... July 24th and 31st

Ashburnham Depot, Mass. .... Sunday, June 26th
Lunenburg, Mass .... Sunday, July 3d
Agawam .... Tuesday evening, July 26th
S. S. BREWER.

River Point .... Sunday, June 19th
WM. FENN.

Scitico, Ct. .... Sunday, June 19th
R. E. LADD.

Foster, R. I. .... June 19th
Chestnut Hill, Ct .... June 26th
Burnt Hill, Scituate, R. I. .... June 30th
River Point, R. I. .... July 3d
Central, R. I. .... July 17th
J. K. BELLOWS.

ELD. C. P. DOW'S WESTERN TOUR.
Champlain, N. Y., (as Bro. Geo. Converse or H. Loomis may appoint) .... Sunday, June 26th
North Lawrence, at 4 o'clock P. M. .... June 27th

Hartland, Vt., Densmore Hill) .... Sunday, June 19th
Sutton, N. H., (at Bro. Israel Andrew's) .... June 26th
Cornish, N. H., (at the Hemp yard) .... Sunday, July 3d
JOSEPH KIMBALL.

East Otis, Mass .... Sunday, June 26th
West Granville, (at Bro. Tyler's) .... June 27th
Warehouse Point, Conn .... Tuesday eve., June 28th
Danielsonville, Conn .... Sundays, July 3d and 10th
South Windsor, Conn .... Tuesday evening, July 12th
Bristol, Conn .... Wednesday evening, July 13th
Bakerville .... Thursday evening, July 14th
GEO. L. TEEPLE.

Wallingford, (North Farms) .... Sunday, June 26th
O. D. WOODRUFF.

Meredith Village, N. H. .... June 19th
Manchester, N. H. .... June 20th
Exeter, N. H. .... June 26th
A. ROSS.

Springfield, Mass., (No. 5 Oak Street) .... June 26th
S. P. BABCOCK.

Hartland, (Densmore Hill,) Vt. .... Sunday, June 26th
WM. SUTHERLAND.

Melvin Village .... June 26th
Meredith Village .... July 3d
Moultonborough .... July 10th
T. W. PIPER.

Epping Corner, N. H. .... Sunday, June 26th
Epsom (Mountain school-house) .... Sunday, July 3d
J. PINKHAM.

Richmond, R. I., (Clark's Hall) .... Sunday, June 19th
WM. SHEPHERD.

Lynn, Mass .... June 19th
A. M. HIGGINS.

Epping, N. H. .... Sunday, June 19th
GEO. W. BROWN.

Holliston, Mass .... Sunday, June 26th
More to be baptized. Come all who can.
H. K. FLAGG.

Westbury, N. Y. .... Sunday, June 19th
C. B. TURNER.

West Martinsburgh, N. Y. .... Sunday June 19th
Harrisburgh, Bickford S. H. .... Tuesday eve, June 21st
Copenhagen, N. Y. .... Thursday evening, June 23d
Barn Corners, N. Y. .... Sunday, June 26th
BENONI STEVENS,
M. P. MILES.

Gloucester, R. I., (if fair) .... June 19th
D. O. HOPKINS.

South Windsor, Ct. .... Sunday, June 19th
S. P. BABCOCK.

North Granby, Ct., (School-house) .... June 26th
Will the brethren in Hartland come down and help?
Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass .... July 24th
Cold Spring, Mass .... July 31st
S. D. DANIELS.

Manchester, N. H. .... Sunday, June 19th
T. M. PREBLE.

Agawam .... Sunday, June 19th
P. S. BUTLER.

Springfield, Mass., (No. 5 Oak Street) Sunday, June 19th
H. PRATT.

Portsmouth, N. H. .... June 26th
C. S. EMERSON.

Great Falls, N. H. .... Sunday, June 19th
New Durham Ridge, N. H. .... Sunday, June 26th
J. G. SMITH.

Dixville Notch, N. H., at 10 A. M. .... July 4th
WM. B. MORGAN.

APPOINTMENT FOR GOSHEN, MASS.
H. Pratt .... Sunday, June 26th

East Boston .... Sunday, June 19th
G. A. COLE.

Will attend to the ordinance of baptism.
Worcester, Mass .... Sunday, June 19th
A. W. SIBLEY.

Wrightville, Ct. .... Sunday, June 19th
C. GOODRICH.

Dover, (Backriver school-house) .... Sunday, June 19th
J. PINKHAM.

New York, (24th street) .... Sunday, June 26th
A. MUSSEY.

APPOINTMENT FOR SPRINGFIELD, (Goodrich's Hall.)
J. S. White .... Sunday, June 19th

West Brattleboro, Vt., (as Brn. Herdell and Gage may arrange) .... June 19th
GEO. A. STREETER.

Rutland, Vt. .... Sunday, June 19th
Tremont Camp from June 26th to July 5th.
Rutland, Vt., July 10th, and onward for the present.
H. F. CARPENTER.

South Natick .... Sunday, June 19th
and every evening through the week to Saturday, June 25th, as the brethren may arrange. H. K. FLAGG.

Portsmouth, N. H. .... Sunday, June 19th
Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass .... Sunday, July 3d
A. SIMPSON.

Athol, Mass .... Sundays, June 19th and 26th
Vernon, Vt. .... Sunday, July 3d
J. HEMENWAY.

Springfield, Mass., (Goodrich's Block) .... June 19th
Lynn, Mass .... June 26th
Plymouth, Mass .... July 10th
East Boston .... July 30th
J. S. WHITE.

APPOINTMENT FOR VERNON, VT.
S. S. Brewer .... Sunday, June 19th
New Bedford, Mass .... June 19th and 26th
Will attend Tremont campmeeting.
M. BATCHELOR.

Business.

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For the World's Crisis.

TEN YEARS AGO.

Ten years have passed away
Since my dear little boy was from me torn,
And in death's icy clasp
To the dark sepulchre I saw him borne.

O! I then had hoped ere this
My Savior would have come to earth again,—
Opened that little grave,
And freed the darling form from death's cold chain.

My hope has been deferred,
And often I've grown weary of delay;
But for these words, "I'll come,"
I should, ere this, have fainted by the way.

My hope is brighter now,
For signs are thickening fast on every hand;
Faith says, "A little while,
And all the blest shall gain the promised land."

I know the promise stands
Firm as the throne of Him from whom it came;
Those who in Jesus sleep,
God will bring with him when he comes again.

Until that welcome morn
My babe must slumber in the cold, cold ground;
And all the saints of God
Wait the glad voice that breaks their sleep profound.

Oh, grant me patience, Lord,
To wait,—for that blest day will shortly come,—
And overcoming grace,
That I may sit with thee upon thy throne.

Bright city of my King!
Thy pearly gates I shortly hope to see;
And with the ransomed host
Be clad in robes of immortality.

Then will the mournful scene
I passed ten years ago be known no more;
But in my arms I'll clasp
My long lost boy, to part—oh, nevermore!

Farmington, N. H. M. S. H.

For the World's Crisis.

THAT ARTICLE.

How good,—how excellent it was! I have for several years been much interested in reading the writings of D. F. Newton; but one of the best things I have read from his pen is the article in the last Crisis on "STIFF NECKS AND STRAIT JACKETS." For years I have believed this to be the right principle, and I know what it is to be disfellowshiped, and have the cold shoulder turned towards me; and not that only, but to have false motives imputed because I not only *believed* such sentiments, but *acted* upon them. O! how many times have I exclaimed, "Would that sectarian walls were overthrown, and christians of every name united in the great work of soul-saving!"

I cannot believe that any of the organized churches constitute *the* church of Christ, but that those who are *in Christ*, whether belonging to them or not belonging, are the *true church*, established on the foundation—Christ, and ought not to be separated by any sectarian spirit from co-operating one with the other in the great essential work of winning souls to—what? The Methodist church? The Baptist churce? The Congregationalist? The Advent church? Nay, verily! but to the *universal fold*, where the "Good Shepherd" presides.

I do not believe for a moment that the "field" is limited to any of these sectarian inclosures, but is the "world" at large. Those who limit their reading to the books and periodicals published by *their* denomination, of necessity have a very circumscribed vision; they see none of God's workings beyond their own narrow limits; the reports borne on every breeze, of the outpouring of the Spirit in this and that place,—the thousands converted in other lands, through the faithful labors of those "who follow not us," are all unknown; therefore it is not so much a matter of surprise if such are found regarding their sect as the one especially chosen of God, and that there is but little accomplished beyond its limits. There may possibly be a *few* who, not being privileged with the opportunities afforded them for acquiring light and knowledge on the word of God, are accepted of him, and will be saved! That is the way the bigoted sectarian feels. The faults of other church members are viewed through a microscope; every church is corrupt but theirs; when their members are guilty of worldliness, covetousness, deceit, it is winked at, covered up, palliated, apologized for. If they hear of a revival in any other church—that backsliders are restored, sinners converted, they rejoice not, because "it does not build up *our* church"!

How is it with those who belong to and identify all their interests with the *Church Universal?* who greet as a brother and sister *every one* who is striving to do the will of God? They are as ready to extenuate faults in one as another; to co-operate with one as another in the work of God; to rejoice over the salvation of souls in one place as another. The brother and sister, though differing on some points of doctrine, are members of Christ's church, and as such are loved. The wanderer is restored to the great fold, and we rejoice. The sinner is accepted as a member of the household of God; we belong to the one great family, and we unite with the angels above in the song of triumph.

I honestly confess that I do not love an Adventist any better than any other *ist*, nor Adventism any better than any other *ism*, in itself considered; but I love all who do the will of my Father in heaven, whether they can tell all about the Abrahamic covenant, the restitution and kingdom, or not; and they are my brethren and sisters. I love, too, all sinners, *Pharisees* excepted,—may God forgive me if I do wrong in not loving them!

I admit I am just good for nothing to build up a sect,—ever was, ever shall be. I used to feel just as I now do and acted the same as I now do, in respect to this matter, when a member of the M. E. Church; and one of its members told me one day I was "*not sectarian enough to be a Methodist*"! Why? I never tried to convert a soul to Methodism in my life. I used to run in to the F. W. B. meetings and unite with them just as though I belonged to their church.

At one time God was pouring out his Spirit upon all the evangelical churches in the city. There were special services in them all. The Methodists were having a thronged house, and by scores were pressing forward to the altar for prayer. At the F. W. B. house there was a good interest, and many were seeking the Lord, but there was not apparently so much interest as at the former church. For a time I attended the M. E. church, but had but little freedom of labor. I felt a deep interest for the progress of the work at the F. W. B. meetings. I went there, and oh! what freedom God gave me in the work. His Spirit rested upon me, and operated through me, enabling me to lead souls to Christ.

In compliance with the earnest solicitation of some of my Methodist friends, I would go with them occasionally, but my heart—my work, was elsewhere. They did not understand it, but the Lord and I did. At the Methodist house there were many qualified to instruct and help souls in finding Christ. At the other place there were few to labor personally with the sinner, and to point out to them the simple way of faith. Hence my Father led me to go there, and impart that light which he had given me.

So you see, as I before remarked, I am good for nothing to build up a sect. I have not sectarianism enough to do it, and it may be true, as I have been sometimes told, "You are neither one thing nor another." Well, this I know, I love God with all my heart. I love those who are his, with a pure heart, fervently. I love to work for Jesus wherever I find an open door, and my poor heart rejoices wherever I see one enlisting on the Lord's side. Glory to God, I know something about that "religion which rises above all merely human distinction, and finds fellowship with kindred spirits *without regard to denominational distinctions.*"

The principal objection brought against me by my Advent friends for thus laboring with other churches is this:—"They are opposed to us and our faith, and by uniting with them in their meetings your influence sustains them in their opposition, and injures us." Now while I admit there are those among them who oppose *some* of the *views* held by Adventists, I do not find any *christians* among them who are opposed to the *coming of the Lord.* None of those with whom I labor in christian fellowship love me the less because of my faith in the speedy return of our Lord. Of course there are those in all churches, Advent ones not excepted, who do not love the appearing of Jesus, because they do not love *Him.* While I do not greet such in christian love and union, I will strive as I have opportunity to win them to Christ, that they may love him, and then they will, as a matter of course, love his coming.

May the words of Jesus to his disciples, when they entreated him to forbid the man from casting out devils in his name, because he *followed not with them*, be engraven on all our hearts: "*Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*"

Yarmouth, Me. MARY D. WELLCOME.

For the World's Crisis.

OUR HOME IN GLORY.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 1-3.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Cor. 2: 9.

Beloved, how such promises as these should stimulate us to diligence and activity in the service of the Lord! The children of darkness are making every exertion, using every means to secure the mansions which to-day are, and tomorrow are not; and how ought we to act who expect soon to possess the everlasting mansions in glory, there to greet our Father, King Jesus, the archangels, the angels, the martyrs, and all who have died in faith! Is not such a home worth striving for, yea, worth dying to obtain? "Every man that hath this hope in him, purifieth himself even as he (Christ) is pure."—1 John 3: 3. Let us be found daily in our closets, fervently praying for the guidance of the Spirit of God, and let us continually examine ourselves to see whether we have "the fruit of the Spirit," namely, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23. "As many as are led by the spirit of God, they are the sons of God."—Rom. 8: 14.

Fellow pilgrims, let us see to it that our lives show to all around us that here we have no continuing city, but seek one to come, whose builder and maker is God. And when this transitory world shall have passed away, and the King of glory appears, may it be ours to receive the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A. L. FORRESTER.

Tyrone, N. Y.

For the World's Crisis.

"SMOKING PREACHERS."

Their record ought to be written, if not "*on high*," on earth, for certainly they are deserving of some note in these days of "Temperance and Moral Reform Societies," as being capable of withstanding a great amount of light and argument, scriptural and that deducible from other premises.

The ministers of the word of God should be "ensamples unto the flock of God," and the flock should follow their example, unless they be smoking, snuffing, (shall I say tea-drinking?) or grog-drinking parsons; when all would doubt the utility, if not the christianity, of following their example. Would not this expensive and filthy habit on the part of ministers as well as laymen come under the scriptural designation of "works of the flesh," or lusts of the flesh? Let me relate an incident.

An eminent minister of my acquaintance, now deceased, who was until within a few years a "smoking preacher," although not a preacher of smoke, said that he was walking the streets of Rochester, N. Y., the place of his residence, with a lighted cigar in his mouth, as the better class of loafers and smokers would do, when an avowed infidel of his acquaintance met him, and instantly burst into a fit of laughter. The preacher wishing to know what pleased him so, was answered with:

"Oh! I was thinking how you would look going up to meet the Lord amid wreaths of tobacco smoke, with that cigar in your mouth."

The minister felt the force of this unexpected yet hard hit from his infidel neighbor, and resolved from that time to amend, which he did.

But as I do not intend to bestow more attention upon the class whose fame I write to immortalize, than they deserve, I will proceed to say what may be and has been justly said about the class now under notice. It has been said that they are,

1. Rather *brilliant* preachers. Such preachers are justly noted. Spurgeon, Newman Hall and others belong to this class; they are *brilliant* preachers. But perhaps the smoking preachers under notice do not quite rank with these men. Spark and fire are often seen about them, even many times a day. They have much to do with caloric; indeed it is one of the indispensables with them. We did not say the fire of genius or wit. If any one wishing to oppose the smoking preachers should dare to suggest that the *brilliancy* was not in their sermons, let him take notice, I did not say that, did I? But to proceed.

2. They are *warm* preachers. This is considered as an *excellence* in a preacher. We love such. And really, how can it be otherwise with the class I describe? Who can have fire in close contiguity many times a day and not feel it? Therefore it must be so with these preachers. If it should be asserted that the fire in this case is nearer the head than the heart, I should not incline to dispute it. Or even if some might be bold enough to say that the fire was nearer the nose than the brains, I would not think it best to controvert that point, but would admit it.

3. They are *fragrant* preachers, if not "a sweet smelling savor," there is a "savor" about them, it may be sweet smelling to some, but not to all. They have so much to do with an odorific narcotic that it cannot well be otherwise, so they do not deserve praise. If any should claim that the fragrance did not so much appertain to their sermons or to themselves, to their good, exemplary lives, as to their clothing, they will not be disputed, and are not alone in that opinion. And perhaps we need not to say, that this "savor" of theirs not only identifies the person, but also his study, books, manuscripts, and, indeed, whatever he handles or comes in contact with, so that disguise is impossible. He cannot waste his sweetness or fragrance, unless he renounces companionship with his kind, and literally wastes his "sweetness on the desert air." It is poor, because it is unsuccessful, policy with him, to be a hypocrite in this matter, his fragrance will reveal him. Further, it must be allowed—

4. That they are *skillful* preachers. Give them a trial. Make an onset on their darling habit; and although neither Scripture, good sense or good breeding will defend them, yet they will manifest *skill* in an effort to make "the worse appear the better reason." Arguments may be drawn from health, neatness, economy and Scripture, against them, and they will assert "divine right" to *do wrong*, and almost make you think that they are satisfied with their own arguments. At any rate, they will make the most of their scanty means of defense.

5. They are somewhat *considerate* preachers, for whatever smoky things may occupy their brains, and be carried by them into the pulpit and proclaimed by them therefrom, you will never see them smoke there. Tobacco may leave its traces even in pulpits, and proof may be abundant in the form of certain dark and uncomely spots on the floor, that the demon has been there in company with some preacher, but you will look in vain for a pipe. These *considerate* preachers know better than to leave their pipes in the "sacred desk." Does it not almost seem that they know that this kind of puffing ought not to be done there?

6. I have seen it asserted that "right or wrong," smoking preachers were becoming rather scarce. Well, really they ought to be. Perhaps they have been more abundant, but we fear there are too many of them now. Would not any cleanly, well dressed and otherwise respectable "clergyman," feel insulted if you should offer him a pipe, and ask him if he smoked, and answer NO, with an emphasis that might well startle you?

Seriously, my brethren, is it not time to abstain from this filthy and expensive habit? Reflect, if you use "the weed," I *can* give it up, I *ought* to give it up, and I *will* give it up, and do it *now.* Who among the smoking "clergy" will ponder the path they tread and "reform and believe the glad tidings, the reign of heaven appeareth?" This is the time for right action, now, earnest and always. Your brother, but *not a smoker*,

Stanbridge, C. E. CHAS. P. DOW.

For the World's Crisis.

THE TWO TABERNACLES:

OR,

THE TYPE AND THE ANTITYPE.

Once we read that *God did tabernacle among men.* At an early period there was a sore famine throughout the land, and the sons of Israel were obliged to go down from Canaan to Egypt to buy food for those at home and themselves. Now when they had gone down the second time after much fear and trembling on account of the usage they had received from the Governor of the land, they learned that the Governor was their brother Joseph, whom they had sold into bondage some years before. Then did Joseph send for his father and all to remove into the land of Egypt, and we read that there were threescore and six souls that came into Egypt. But in a few years Joseph died and was buried, and the king also, and on his throne arose a strange king who subjected the Israelites to bondage. The Israelites increased in numbers, and as time rolled on, God having heard their cries, took them out of the the land with a strong arm. It was then that God was their commander and king. It was he who led them safely through deserts and lonely wilds, and when danger was near it was God who saved them from the fierce foe. It was God who upset the magnificent chariot with its angry rider amid the roaring billows of the Red sea. Then it was that God did show how strong his power was, and how weak the strength of an earthly foe. We read that God manifested himself by the cloud by day, and fire by night, as he led the Israelites onward. But finally he halts, and the command goes forth to rest for a while. The tents are pitched, and each one reclines beneath his own tent. But where is the palace for Jehovah the king? We see none. But, hark! the command is given to his servant Moses to order the people to build him the sacred structure called "the tabernacle." The materials are brought, the workmen proceed, and soon the structure is completed, and the palace is ready for habitation.

Will you go with me, dear reader, and view for a moment the heavenly scene? Lo, the cloud radiant with glory descends and overspreads the house and fills the "sacred palace" full of the glory of God. And now the "King of kings" takes his earthly throne between the cherubims above the "ark," beyond the veil in the "holy of holies." From thence his laws go forth and he rules the people with kingly authority. His glory and pomp far excel the kings of earth. His palace is costly, overlaid with gold, and the furniture, how rich! There also are the royal guard and others who execute offices belonging to royal dignity, who furnish banquets, etc.; and again we notice those who entertain the king with music, vocal and instrumental; and there is the vicar also, who comes into the king's presence as he desires. This is the *tabernacle of the living God.*

But this was only a *tabernacle* among sinful, dying men. It did not represent but a unit of that glory which shall be revealed to man when the angels of God shall proclaim, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Rev. 21: 3. When the saints shall all be immortal, and the curse removed, and all shall be pure, then shall be seen the glory of God, which shall far outshine the dazzling sun. Then no more shall the dark night overcloud our weeping eyes, for "there shall be no night," neither sorrow or sighing; no more shall the grave claim his victims, for then shall come to pass the saying, "O grave, where is thy victory? O, death, where is thy sting?"

"Pilgrim, lift up thy head, soon the kingdom will come,
And the saints then in glory appear;
In their fair Eden home, with their king ever roam,
And his hand wipe away every tear."

Would you enjoy eternal life with Jesus at last? Be faithful and watch. Would you see the tabernacle not made with hands and share its glories forever? Then keep a close watch over yourself, and be sure and have the wedding garment on when the Master comes. The end is at hand. Are you ready to meet the Lord in peace and hear him say,—"Come, ye blessed of my Father"?

Rochester, N. Y. H. H. BROWN.

For the World's Crisis.

CHRIST A PRESENT HELP.

When gathering clouds around I view,
And days are dark and friends are few,
On Him I lean, who not in vain
Experienced every human pain.
He sees my griefs, allays my fears,
And counts and treasures up my tears.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
Or do the things I would not do,—
Still He who felt temptation's power,
Shall guard me in that dangerous hour.

When vexing thoughts within me rise,
And sore dismayed my spirit dies;
Yet He who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When mourning o'er some stone I bend,
Which covers all that was a friend,
And from her voice, her hand, her smile,
Divides me for a little while,—
Thou, Savior, mark'st the tears I shed,
For thou didst weep o'er Lazarus dead.

And oh! when I have safely pass'd
Through every conflict but the last,
Still, still unchanging watch beside
My painful bed, for thou hast died;
Then point to realms of endless day,
And wipe the latest tear away.

—*Selected by H. G. Whitman.*

For the World's Crisis.

CHRISTIAN UNION.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—JOHN 17: 21.

Before Jesus ascended to heaven, he offered up one fervent petition to his Father in behalf of his humble followers, and his petition was, "That they all may be one;" as if he had said, Father, I have left the glories of heaven; I had descended upon the sin-polluted earth, and have planted the tree of love. Let the plant be watered with the dew of heaven; and let it flourish and bring forth fruit abundantly in the vineyard of the Lord. He designed that all hatred, wrath, malice, contention and every evil work should be done away; all the works of darkness put off. Love is to succeed. Instead of being arrayed in parties, like men of the world, we should be perfectly joined together in love.

The union between the members of Christ's church is not to be measured by the standard of earthly associations. That holy, divine union, that oneness which obtained between God and his Son, was to characterize the disciples of Christ. Was there ever a jarring feeling between them? There was a harmony of feeling, and unbroken fellowship between them.

This is the standard of church fellowship. This divine union is the model for union among the members of Christ. As Jesus and his Father were one, so are all the followers of Christ to be one.

Beloved, when I think of the fervent prayer of the great Captain of our salvation, that believers in him might be one in the same manner as he and his Father are one; when I meditate on this divine standard of fellowship and communion, I am led to fear that the church is not at present in that state of perfect love to Christ and all his followers that the prayer of the blessed Savior implies. Is it not high time to rally around the banner of the cross with such a spirit of entire consecration as shall dispel every unhallowed affection, and create a bond of union that will be perpetuated in the kingdom of God? Come! daughter of Zion; come, ye virgins that are honored with the privilege of giving the bridegroom a welcome to his kingdom and glory; come one and all, and if we have any differences, let us abandon them at the foot of the cross; let us lay aside every weight, and be prepared for the kingdom when the last trump shall sound. Let us in love unfeigned move together in the work of the Lord, and be crowned together in the kingdom of our Lord.

Clinton, Me. ETTA HAMLIN.

For the World's Crisis.

FAMILY OBLIGATIONS.

"All Scripture is given by inspiration of God and is profitable."—2 Tim. 3: 16.

The gospel of Jesus Christ and the apostles worketh salvation, a share in this life, but the "eternal weight" in the life which is to come, where life will be more abundant, John 10: 10. We love life, the little we have here all mixed up with sorrow and death as it is, yet we cling to it. We see and know that all creation groans, waiting for deliverance which cannot come until God's appointed time. But very few seem to know that the pure gospel of Jesus written and engraven upon the heart is able to remove in a measure and in the present tense the bitterness and woe of a fallen state. Let us for a few moments apply the gospel rule, and see how good it will make even fallen creatures.

The greater part of us have formed marriage relations. Let us turn our thoughts in that direction, and consider what God requires of us as husbands and wives, parents and children. We want a zeal that is according to knowledge in domestic life as well as in every other relation. We must not trust to our feelings alone without the word of God, although the child of God is doubtless guided by the Spirit into the narrow way many times while ignorant of that which is written. The words of Jesus Christ and the apostles will judge us in the last day, or rather those that reject Jesus and believe not. See John 12: 48. The child of God must judge himself by their words as he passes along, and if his heart condemns him not then has he confidence towards God; but if his own heart condemns him, God is greater. 1 John 3: 20, 21.

Peter tells husbands to dwell with them (wives) according to knowledge. 1 Peter 3: 7. Then it seems they need a knowledge of the matter. Let us turn to Eph. 5, commencing at the twenty-second verse and onward. Here we find the sequel to be that husband and wife are a representation of Christ and the church, and ought to feel this relation one to the other, only one is imperfect and temporary, while the other is perfect and eternal. Now viewing this matter from this stand-point, it is quite easy for the full grown christian to understand how he should feel and consequently treat his companion. But babes in Christ may need an explanation.

The Bible tells us that man was first formed, and that a part of the man was taken and a woman made from it. Gen. 2. Consequently she was bone of his bone, and flesh of his flesh. A pretty close relation that. Just so in regard to the church. Christ did not take on him the nature of angels, but the seed of Abraham. Hence we find him saying we are members of his body, of his flesh, and of his bones. Eph. 5: 30. Christ the head of the church, even so is the husband the head of the wife. Christ left his Father to win to himself a bride. So is the husband required to leave father and mother and join himself to his wife, and they two shall be one flesh; not the whole husband's family, or the whole wife's family, but they two. Then do not expect too much. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself without spot or wrinkle, or any such thing. Even so should the husband love his wife as his own body; and will not that love have a sanctifying influence upon the wife? Let the wife see that you are as willing to suffer yourself as you are that she should either mentally or physically. Try it, ye husbands, that want good wives, remembering he that toucheth God's elect toucheth the apple of his eye. Zech. 2: 8. This is God's rule.

Well, sisters, what is our duty as wives? Does not Christ require of his bride love, confidence, reverence and obedience? Yea, verily, and of the wife, too, in all things as it is fit in the Lord. Col. 3: 18. God's law must be obeyed, and if the ungodly husband interferes with God's commands, obey God rather and leave the consequences to be settled at the judgment, ever remembering that the effectual, fervent prayer of the righteous availeth much; Jam. 5; and while we are all weakness that all things are possible with God, even of stones to raise up seed unto Abraham. Christ says to his bride, "Come out from among them, and be separate, saith the Lord." 2 Cor. 6: 17. We also learn that the wife should be discreet, chaste, and a keeper at home. Tit. 2: 5. By this we do not understand that the wife should never be absent from home, for if so she could not obey the exhortation not to forsake the assembling of the saints, but that home should be a place of attraction to her, and that she should endeavor to render it so to every member of her family by her own good character and presence.

A few words more to parents and children, and I leave the subject for the consideration of those that want salvation. "Fathers, provoke not your children to wrath," but "bring them up in the nurture and admonition of the Lord." If we do not want to provoke our children to wrath, we must not get angry ourselves; for if we cannot govern ourselves, we certainly are not fit to govern them. Let us look well to our own hearts, and be patient and firm, endeavoring to instruct rather than harden the tender minds of our children.

The instruction to children is, "Honor thy father and mother." Many are the reasons why children should regard parents with respect. Their age, their experience, their love are all worthy of reverence, and the thought that their gray hairs must be soon hid from our view in the cold grave should be enough to call forth our kindest feelings towards them. But after we have done the best that we can, we shall often find it necessary to forgive as we hope to be forgiven, and to confess faults, and the more stubborn we are about it the more pain the great Vine-dresser will have to inflict. For if we are branches that bear fruit, the Master will purge us that we may bear more fruit. John 15: 2. For we have got to be drilled to the great principle of love towards God and man, if we ever become heirs to Christ's kingdom and joint heirs with Jesus Christ. LAURA ANN WHEELER.

Hawley, Mass.

For the World's Crisis.

LOVE OF GOD.

If we would have the love of God dwelling in us, and union with the Savior, and enjoy day by day that peace that "passeth understanding," we must be crucified to the world. "If we love the world, the love of the Father is not in us." We learn in the word of God this great and important truth. May it govern all of our actions and words. We must make it a momentary work. O! that we may have strength to go forward in the path of duty; come life or death, praise or reproach, supported or deserted, may we keep in the footsteps of the meek and lowly Jesus, love him better than all the world. We should live as strangers and pilgrims, be willing to encounter the disapprobation of the gay and the fashionable, and even the hatred of our dearest friends.

Let us enter the straight and narrow path in good earnest. Although we find this narrow way extremely uncongenial to the growth of pride, it will only make us more humble, like our great Teacher, who says we must become like little children before we can enter the kingdom. In this evil day may we be kept in the fear and love of our heavenly Father. N. M. WELLS.

For the World's Crisis.

THE BIBLE.

The Bible, for more than a thousand years, has gone hand in hand with civilization, science, and law. It has never been behind the age—nay, it has always gone before it, like the pillar of fire before Israel in the wilderness. Its great principles of order, submission, and freedom, have been the stability of States. Its very presence among them has been a saving ark, a refuge, and a rest. How far even beyond the present time gleams the light of that wondrous book, which describes and promises true freedom and fraternity, that divine and universal brotherhood, of which the nations only dream? In a word, the Christian Revelation is the true salt of the earth, the vital force of communities and States. It alone regenerates while it preserves—preserves while it regenerates. "There never," says Lord Bacon, "was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible." D. T. T.

ECONOMY IN SOCIAL EXPENSES.

The movement of the ladies in behalf of economy of expenditure is especially important, in view of the fact that in this country the women determine the scale of living. It is one of the peculiarities of American social life. Why, we need not discuss here, but the women have an overruling influence on society. In all classes, it is the wife or daughter who determine the style of the home and the general rate of expenditure. The men are sufficiently extravagant and waste enough, but it is not generally in social expenses. The furniture, the dress and ornament of women and children, the number of servants, the style of living—all those little things which make up a great deal of the expense of the household—are legislated on and settled by the weaker sex. Now it happens that most of the luxuries and extravagances in this direction are of foreign source, and must be imported. When brought here, they do not (the most of them) add anything to the wealth of the country, and they must be paid for, to a considerable extent, in gold.

Our extravagance acts in two ways to injure the National cause. It diminishes the resources of the people for supporting the burdens of the war, and it raises the price of every article which the Government requires, or which the people consume. With gold at 200—as it might soon be, if this foolish waste continued—and every man, woman and child would receive only half a dollar's worth of commodities for every dollar, and so far be unable to help the Government, while the Government would pay double for all it bought, and each year be doubling the debt) and consequent taxation,) which it ought legitimately to incur. Economy, saving in luxuries and indulgences—especially the imported—will at once leave at freedom a large part of the annual savings of the country, to enrich its capital and to be placed in Government funds. The richer the people are, the more certainly will the taxes be met and the better the public credit. The higher the National credit, and the more raised for the war, by loans, the less circulation and the lower the premium on gold. This, of course, is clear to every one. A lessening of imports will also, to a certain degree, bring down the price of gold. All these principles are well known to the community; but the difficulty is to make individuals feel their responsibility. It is so very hard for each person to see that "he is the nation," that is, that the nation is made up of persons, and if each one is economical and invests his private savings in Government securities, the whole people will be paying their debt, and gold will go down.

All rational observers have seen from the beginning that the greatest danger to the North was the financial. It was certain that, ultimately, we must conquer the rebellion, but it might be through National bankruptcy, and that would be a defeat which would spread disaster over this continent difficult to imagine. This has been among the possibilities. At the rate of insane private expenditure, which has been seen during the past two years, we were rapidly hurrying toward this awful abyss. It is, in a moral point of view, remarkable that the innate good sense and the conscience of our community should not have seen earlier the dreadful want of harmony and propriety—even if no higher considerations were present—between a nation bleeding at every pore, wasting its life-blood and its wealth, and individvals reveling in extravagance, display and luxury.

This movement of the women is not a day too early for the national honor and conscience, or for the financial safety of the country. We are sure that nothing but want of proper instruction in certain elementary truths in political economy, has delayed such public action so long. And we know that none will be more persistent in it or more self-sacrificing, than the women of America. In many families, such economy has been commenced for many months and even such necessities as tea and sugar and coffee, have been absent from many tables for a considerable time.

There is, fortunately, no danger of our people over-doing economy. Our scale of living is so high that we can spare a great deal and never feel it. We all believe in good generous diet, and no doubt, one reason of the remarkable "efficiency" of labor in this country is to be found in the good living of all classes. We appreciate, also, the importance of keeping up the grace and comfort of life, for civilization itself depends on such matters. But we all, men and women, are in the habit of wasting our means on a vast number of "extravagances," which we could do quite as well without. And in this fearful struggle, even some things, which are ordinarily necessities, could be dispensed with for the sake of the National success.—*N. Y. Times.*

LARGE *vs.* SMALL POTATOES.—*Eds. Prairie Farmer*:—As the time for planting potatsoe has come, I will give you my experience for the past seven years. I procured a barrel of White Mexicans, and the first year I planted all without reference to size, but ever since, I have invariably planted those that were too small for eating, and always have cut them so that there would not be more than two eyes on each piece, and then plant in drills one piece in a place, (and if planting in hills, two pieces;) and the result has been less small potatoes every year. Last fall I sorted ten bushels, and got one and one fourth bushels of small ones; the balance were all of good size for the table. Now I have come to this conclusion—that it does not matter so much as to the size of the seed, as the amount, for I notice where people put in more seed, they get more small potatoes in proportion.—D. F. KINNY.—*Prairie Farmer.*

CARE OF STOVES AND PIPES.—When stoves are no longer needed, they are quite frequently set aside in an outbuilding, or other out of the way place, with no further thought, until again wanted for use. If neglected, the rest of the summer may injure them more than the whole winter's wear, particularly the parts made of sheet iron. They should be kept as free from dampness as possible, and occasionally cleaned if rust is observed. Our plan has been to apply a coating of linseed oil to the pipes before putting them away. It should be done while the pipes are warm, but should be done thoroughly. It is not particular that it should be linseed oil—this being mentioned as the cheapest—almost any grease will answer.—*Telegraph.*

TAR AND OIL FOR SEED CORN.—An Ohio farmer recommends strongly the preparation of seed corn by mixing it with tar and a little lard. Afterwards add some wood ashes and stir them together. This will make the seed much better to handle. He also uses the same preparation for his peas, beans, melons, pumpkins, etc. The editor of the *Germantown Telegraph* says he has for a number of years greased his Lima beans before planting, and never a single bean has failed in germinating. It is complete protection against wet weather which rots the beans, and frequently makes two or three plantings necessary.—*Prairie Farmer.*

SOAKING SEEDS.—The Chinese seldom sow a crop without having previously soaked their seeds in diluted manure, keeping them there until they begin to sprout. They hold that this not only gives the plants an early and vigorous start, but preserves the seeds from worms or birds. The practical results of Chinese agriculture are too important for us to speak of them with contempt. Would it not be well for us to use some safe steeps for our corn, squashes, melons, etc., as a general rule, and not as an exception?—*Prairie Farmer.*

☞ Keep the grass and weeds down about the trunks of young trees, else the borer moth will lay her eggs there.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

BALLAST.

"What is ballast, father?" said Joseph, as he was reading a book about ships and shipping.

"Ballast, my boy," replied my father, is what they put into a ship when she is empty, in order to weight her, and make her sail steadily. Without ballast, she would be turned over by the high winds or heavy sea."

"And what do they use for ballast, papa?"

"In whatever port the ship may happen to be, the captain tries to get a cargo of goods which may be likely to sell well in the port the ship is going to; and in that case the cargo itself is the ballast; but when the captain can not get a cargo of goods, he is obliged to fill the hold, or bottom part of the ship, with stones, or gravel, or anything else that he can get, that may be heavy enough for the purpose. While you are speaking on this subject, Joseph, my thoughts go another way; and I am ready to say that I hope, as you go your voyage, you will take care to carry ballast, and that of the right kind."

"Carry ballast, father? Why, I am not a ship; nor yet am I going on a voyage, that I know of."

"No; but did you never hear of the 'voyage of life,' Joseph?"

"O, yes, I suppose you mean that this life is like a sea, and men and women are as the ships sailing on it."

"Yes, Joseph, and girls, too. I hope you have got ballast on board."

"Well, father, I can understand how I am like a ship on the sea of life; but what do you mean by my having ballast?"

"Knowledge, my boy. Knowledge is the ballast of the soul. Do you think you can get through the world without knowledge?"

"I suppose not, father, any better than a ship can cross the sea without ballast."

"Just so. But take care that you take the right sort of ballast. Suppose, now, a ship should be laden with nothing heavier than bundles of straw. Do you think it would sail with safety?"

"Well, I suppose that straw being so light, the ship would not be much safer than if it had nothing at all on board. But just tell me what you call a good cargo."

"Well, then, suppose you were to read nothing but story books; suppose you were to store your mind with no other knowledge than what you could gain from such books; would that be a good cargo for your ship?"

"I suppose, father, that would be like the cargo of straw. I should think that a good knowledge of English grammar, arithmetic, geography, and history would be the best sort of cargo to load my ship with."

"A very good cargo, Joseph; but not all that would be wanted."

"Well, then, father, I suppose I may add Greek, Latin, and French; and also Science."

"Very good. But, Joseph, your cargo would be wanting unless you had something that you have not yet mentioned. Where is your voyage on the sea of life to end?"

"In eternity, father."

"Yes, Joseph; we are all journeying to eternity. Now take your Bible, and read the third verse of the seventeenth chapter of John."

Joseph read: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent."

Now, Joseph, you can tell me what knowledge will make your cargo complete. What is it?"

"The knowledge of Jesus Christ, father."

"Yes, my boy; grammar and arithmetic, science and languages, are more or less necessary for your own comfort and usefulness on the voyage of life; but you will not have a successful voyage unless you have as ballast the knowledge of Jesus Christ."

A HANDSOME SOUL.

One day last winter, a little boy from the South who was on a visit to the city, was taking his first lesson in the art of sliding down hill," when he suddenly found his feet in too close contact with a lady's rich silk dress. Surprised, mortified and confused, he sprang from his sled, and cap in hand commenced an apology:

"I beg your pardon, ma'am; I am very sorry."

"Never mind," exclaimed the lady, "there is no harm done, and you feel worse about it than I do."

"But, dear madam," said the boy, as his eyes filled with tears, "your dress is ruined. I thought you would be very angry with me for being careless."

"No, no," replied the lady, "better have a soiled dress than a ruffled temper."

"O, isn't she a beauty?" exclaimed the lad, as the lady passed on.

"Who? that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why she is more than thirty years old, and her face is yellow and wrinkled."

"I don't care if her face is wrinkled, "replied the little hero; "*her soul is handsome, anyhow.*"

A shout of laughter followed, from which the little fellow was obliged to escape. Relating the incident to his mother, he remarked;

"O, mother, that lady did me good. I shall never forget; and when I am tempted to indulge my angry passions, I will think of what she said. 'Better have a soiled dress than a ruffled temper.'"—*Friend of Virtue.*

THERE'S A BOY I CAN TRUST.—We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned. He had already got what would be worth more to him than a fortune.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

FATHER KNOWS.

Onward, children, grow not weary
Of the way you have begun;
Patiently enduring hardness,
Pilgrimage will soon be done.
Forward to the better country,
Where there'll be eternal day,
Fearing not the nights of darkness,—
Our Father knows the way.

Gathering storms in fury beating,
Casting gloom along the way,
Troubles and temptations meeting
On the course from day to day;
Foes on every hand are watching,
And would gladly have us fall;
Falter not! let none give over,—
Our Father knows it all.

He will watch us, he will lead us,
All along life's rugged length;
He will gently fold around us
Arms of everlasting strength.
He will lift us 'bove all danger,
Never let his children fall,
And will save us in his kingdom,
For kind Father knows it all.

Cumberland Centre, Me. ALSON.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

NUMBER ONE.

BY JOHN P. BELT.

When Jesus Christ came into the world to redeem and save men from the curse of sin, his admonition was, "Search the Scriptures." And the apostle Paul said of certain men at Berea, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Any doctrine that is not sustained by the word of God, should, therefore, be abandoned by all who seek to know the truth.

But in order that the Scriptures may be rightly understood, it is highly necessary that we first ascertain what the mind and purpose of God is in every portion of them. Yet a mere intellectual knowledge of the divine purport is in itself nothing. The Spirit of God must make the heart to feel all that the mind comprehends in the sacred pages. It is the whole purpose and glory of the Father, revealed through the Son, and communicated by the Holy Ghost, that should be the standard by which any doctrine is tested. Let this method of investigation be pursued in relation to the creation of man, and compare what inspired men have written on that subject, with the common philosophic view, and it will be found that the confusion which is made to surround it, is not so much in the words of inspiration, as it is in the disputations and opinions of those men who sit in judgment upon them. It is only from "science falsely so-called," that the human mind is led into currents which terminate in error.

The Bible view is ample and always harmonious. From it we learn that in the beginning, when the material universe was created, man alone was made in the image of the Creator. It was said of all the other animate objects "Let them be brought forth after their kind;" and though they were seen to be "very good," yet they were of an inferior order in the divine purpose, being incompetent to exercise a rational supervision over the works of the Creator's hands. Hence another creation was necessary to fill that important station in the divine economy; and the history of that work is briefly yet distinctly given by Moses in the Book of Genesis, "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 26, 27.

But it was not the body alone that was then made; the spirit was also then formed. And in that particular he was made after the likeness of God, inasmuch as he was rational and could comprehend. So "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7. When the breath or spirit was breathed into the body of the man, it endued him with the rational and proper faculties suited for the station he was designed to fill in the divine purpose. It may be that his body was fashioned in the image of his Maker. But that the likeness was in the mind, is not left to a supposition; for it is expressly declared that "there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32: 8. If it is objected that this was said by a man not known to have been inspired to utter the saying; it is sufficient to know that he is corroborated by a prophet of the Lord who said, "The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth the spirit of man within him.*" Zech. 12: 1; also, Num. 16: 22; Eccl. 12: 7; Isa. 57: 16.

The spirit in man, is the sensitive faculties commensurate to his capabilities. But it is not in any sense a part of the divine essence, although a measure of the divine influence. It is true that other animate objects have a measure of that Influence, but not to the same degree. In them it is *instinct*, they do not comprehend and reason like man. "God teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." Job 35: 11. Man thus formed "was made a living soul," not made up with separate parts; to wit, an "immortal soul," and a "mortal body." For the man is *soul*, and the soul is *man*. And when it is said of other objects, "Thou sendest forth thy spirit, they are created; thou takest away their breath, they die," it does not disprove man's superior condition. It only proves that all, both they and man, receive animal life from the same source, and that all have one breath.

In the Scriptures all the attributes of the body are frequently assigned to the soul in common. For instance, the sense of hearing. "Every soul that will not hear that prophet." Acts 3: 33. Touch. "If a soul touch any unclean thing." Lev. 5: 2. Eating. "The soul that eateth of it, shall bear his iniquity." Chap. 7: 18. Again the soul is distinguished from spirit and body. "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Savior." Luke 1: 46, 47. "I pray God your whole spirit and soul and body be preserved blameless." 1 Thess 5: 23; see also Heb. 4: 12. Thus it is that the word which Moses used in Genesis to signify *soul*, is defined by Paul in 1 Cor. 15, to mean *animal*. But that the soul, or spirit of man, are neither of them separate from the body, so as to have a conscious existence independent of it, is nowhere stated in the Scriptures. The doctrine of the "soul's immortality" has only a heathen origin, and cannot be sustained by the Bible.

The term soul is applied in common to every living creature. Yet no writer of any reputation, has inferred that the soul has a conscious existence independent of the body in any species of the brute creation. The human soul, whatever it may be, since the creation of Adam, is not formed by the immediate hand of God, as human bodies multiply, inasmuch as God ended his work of creation, and rested on the seventh day. "Thus the heavens and the earth were finished, and all the hosts of them." Gen. 2: 1. Therefore, as God ended his work and rested on the seventh day, both the soul and the body must be propagated by the laws of generation. And the breath of life was so blended with matter in man at the creation, that the power of producing after his kind was imparted by the efficacious divine influence. With that intent the mother of the human race was formed from a rib taken out of the man's body. "And Adam said, this is bone of my bones, and flesh of my flesh." Gen. 2: 23. And they were commanded to "Multiply and replenish the earth." Consequently the earth has been peopled by a race which descended from them by the natural laws of propagation. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." Gen. 5: 3. Hence Paul said, "As we have borne the image of the earthy."

The Bible view that the soul and body are both propagated by the laws of generation, is confirmed by reason and logical demonstration. If the soul is received by the laws of generation, it is received in sin; for to be generated and conceived, is to receive the soul in conjunction with the body. But if the soul is received from the immediate hand of God, it must be pure, for no impure nor sinful thing can proceed from him. Then if it is pure, how are we conceived in sin? And with what justice can a pure soul be charged with the sin of the body? To create souls thus circumstanced, would argue injustice in the Creator, and make God the author of sin, and unmerciful in his work of creation, inasmuch as he would be delivering pure souls to the prison of the body, without sufficient strength to resist the contaminations of the flesh. Then as sin is communicated and transmitted from the parent to the child, it necessarily follows that the part from which sin originated; to wit, the mind or soul, must be propagated and transmitted. Or else on what principle can sin be imputed to a soul that was never in Adam, the father and representative of the race? But the sin of Adam is imputed to the whole race. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

The parity of reasoning that is urged to prove, from what is said in certain passages of Scripture, that souls are created by the immediate hand of God, as children are conceived and multiplied; will also prove from the same class of Scriptures that the bodies are created by the immediate hand of God as children are conceived and multiplied. Hence it must not be inferred from the Scriptures that indicate a nobler origin of the soul than that of the body, which is implied in its having been breathed from the mouth of God in the beginning, that they any more prove that each soul is created by the immediate hand of Deity, than other Scriptures which might be quoted, prove that each individual body is formed in the mother's womb by the immediate hand of God. Nor can the idea be sustained which is commonly inferred, that the general laws of generation which were ordained in the beginning, do not contribute to their propagation, because at death each return to their different element in conformity with their distinctive origin. There is no substantial reason why the soul should be made an exception to the general laws, since the body of itself was a senseless stock, and destitute of life, until it was animated by the spirit which was infused into it by the mouth of God. It was then so blended with matter, that the blessing of propagating children would result from the power which was communicated to the parent-stock. The offspring from their loins would be the constituted seed. And hence it is, that we read of "Jacob and all his seed with him. All the souls that came with Jacob into Egypt, which came out of his loins." So also it was said of Levi, "He was yet in the loins of his father when Melchisedec met him."

From such passages of Scripture, which might be greatly extended, the conclusion cannot be avoided that the consequences of the sin of Adam were transmitted and imputed to his race by the laws of generation. The doctrine of original sin cannot be defended on any other ground. For "in Adam all die." In the beginning, the condition of Adam was a state of blessedness and communion with God. Yet he was placed in the garden of Eden on trial, with certain permissions, and under one prohibition. He was commanded not to eat of the fruit of the tree of the knowledge of good and evil. But our first parents being tempted and seduced by the subtlety of Satan, sinned in eating of the forbidden fruit, and fell from their original righteousness and state of blessed communion in the presence of God, and became dead in sin and alienated from him, and so were wholly defiled both in soul and body. And then as Adam was the head and representative of the human race, who were at that time still in his loins, his posterity fell with him, and received hurt in the constitution of their bodies, and the moral state of their minds, which was transmitted to them by ordinary generation. The first consequence of this imputation of Adam's sin is, they are "dead in trespasses and sins." The second is bodily death: "Through the offence of one many be dead."

THE CONDITION OF MAN SINCE THE FALL.

The providence of God, as regards the fall of man, is observable in the sin of man, and the condition consequent upon it. The apostle defines sin to be "the transgression of the law." 1 John 3: 4. When Adam transgressed the law, his whole being and condition was changed; and in his changed relation, all the evils which tend to death had their commencement. Before he sinned he only had the knowledge of good. But after he had transgressed the law, God said, "Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Thus was Adam separated from God the very day he ate the forbidden fruit. He lost that union and innate life of God, by which his spiritual life was sustained; and he became "dead in trespasses and sins." He lost the image of God, and all that righteousness wherein he was created. The natural consequence of this was, that all the human family being then in his loins, descended from him in the same condition, and the penalty denounced against him, passed upon all his posterity. But in process of time Adam died bodily, and suffered the penalty of his transgression. And whatever the nature of that death may be, what was inflicted on him has pervaded his descendants, and still oppresses them on account of their mortal condition, which is inherited from the first parent stock. This death is, however, only temporal, and natural to all both good and bad.

The false assumption that the whole human race are individually under sentence of eternal death, in consequence of Adam's fall, is easy to be refuted on the clearest authority of Scripture; for not one single passage can be produced which gives sanction to such a doctrine. The only sentence prenounced against the human family, which holds them in a state of condemnation for Adam's sin, is that denounced against the man when he was sent forth from the garden; "Dust thou art, and unto dust shalt thou return." And I cannot find anywhere in the Bible, even in the case of Adam, that any other than natural, or temporal, death was inflicted upon him. It is true that when he was commanded not to eat the forbidden fruit, God said, "In the day that thou eatest thereof, thou shalt surely die," (margin, dying thou shalt die); yet when he received his sentence, that threatened death is denounced in the following words, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou takan; for dust thou art, and unto dust shalt thou return." Gen. 3: 17, 19. Then as the man and woman went forth under the promise that the seed of the woman should bruise the serpent's head, the Savior of the world was as accessible to them as he was to any of their descendants; for he was the "Lamb slain from the foundation of the world." And then as all die in Adam, "So in Christ shall all be made alive." The *all* must include Adam when they are made alive, as it does in death. Consequently his death was not eternal, but was temporal, as in the case of his posterity.

As the sentence was not executed on Adam the day he sinned, it necessarily follows that in the term *death* is to be comprehended all the evils and diseases both of the mind and body, which in their consequences finally terminate in death, for "death entered by sin." "The motions of sin did work in our members to bring forth fruit unto death." In the controversy among theologians in regard to whether God could in justice impute the sin of our first parents, and the penalty annexed thereto, to their posterity; they assume the very thing which should in the first place be proved; to wit, that the death which was threatened was eternal in duration. Consequently they have been led by that assumption into views which are altogether erroneous. From this point of divergence have originated all the perverted views in regard to the justice and wisdom of God; and the doctrine of predestination, election and the divine decrees. They have assumed wrong premises respecting the purpose of God in the creation. It was his design to people the earth with a race bearing his own image, that would live and enjoy its blessings forever. But that design was frustrated in part, and "death entered in consequence of sin." Therefore, to carry out that design, an immortal race is to be provided, "who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8: 28, 29. Then as Adam had incurred mortality, his posterity inherit from him all the evils and infirmities consequent upon his condition. Therefore, the race which will be raised up to live forever in the image of Christ are to be born from the dead "in the day when he makes up his jewels."

But in this mortal condition, the parent stock incurred different degrees of death. In the first place they were "dead to God." They lost his divine protection, and their mind and conscience was defiled. "They were guilty and hid themselves." In the second place, they "were dead in trespasses and sins;" for "they became alienated from the life of God." This degree of death came upon them, the very day and moment they disobeyed the divine commandment. In the third and last place, they died bodily. This death was a consummation of the sentence, "Dust thou art, and unto dust shalt thou return." This death was a punishment for sin; for bodily death originated in sin. But God denounced the sentence of death against the man that sinned without excepting any part of his physical structure. And as the whole man is "soul, spirit and body," it follows that the whole man is at death deprived of vitality.

The common view that the soul separates from the body and remains in a state of conscious existence, while only the body dies, is inadmissible; for how can that be said to die which never had any life in itself? It is absurd to suppose that the mind or spirit which is the part principally implicated in the offence, should escape death, and the body alone be made to suffer the penalty, when it was not wholly involved in the transgression. The language of every man who was inspired to write the pages of both the Old and the New Testaments, conveys the idea that the whole man is unconscious in death. Thus Jacob said, "I will go down into the grave unto my son." Gen. 37: 35. The good old man of Us, of whom God said, "There is none like him in the earth, a perfect and an upright man,"—his belief was, "Man lieth down and riseth not till the heavens be no more. All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." Job. 14: 12, 14, 15. David, the man after God's own heart, said, "In death there is no remembrance of thee; in the grave who shall give thee thanks? The dead praise not Jehovah." Ps. 6: 5, and 15: 17. If he had believed that only the body died, while the soul was conscious in heaven or some other place, his language would be contradictory and incongruous; inasmuch as it might be where he could praise unceasingly. But Peter said concerning David, "That he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." Acts 2: 29, 34. Isaiah said, "The righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds," (graves). Isa. 57: 1, 2. When Asa slept with his fathers, it was said of him, "They buried him in his own sepulchre which he had made for himself in the city of David, and laid him in the bed (grave) which was filled with sweet odors." 2 Chron. 16: 14. So did God say unto Josiah, "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings 22: 20. If his soul was not also unconscious of sight, would he not have seen the evil? Consequently the whole man must be unconscious in the grave, or such language can have no force.

But that there is no place beyond the grave prepared for any part of the man, till he is raised up again from the dead, is declared by Christ in the most positive language when he said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. This language has no force, if he did not mean to be understood as referring to the whole man which he would receive unto himself when he comes the second time. This was the only hope that the apostles had of ever being visibly with Christ after his ascension into heaven. And in the latter part of the preceding chapter Jesus said unto them, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Then to say that the soul will be consciously in heaven with Christ while the body is dead and unconscious in the grave, is but to contradict what Jesus said. And as it is not my province to judge or condemn, I leave that matter in the hands of Him who "seeth not as man seeth."

The apostle Paul declares that Christ died and was buried, according to the Scriptures, and that he rose again on the third day, according to the Scriptures. He then argues that "if the dead rise not, then is Christ not risen." And from his whole reasoning the conclusion is, that there are but two alotted states to the human family, death and the resurrection from the dead. But he does not even so much as intimate that there is to be a conscious existence to any part of the man during the time that intervenes. It is the whole man that is in death, or his argument is without any weight, and has no force.

The Scriptures are not silent (as some modern writers assert them to be) in regard to the condition of the soul, nor of the spirit of man, when death ensues. But there is positive proof to the contrary which shows that the spirit and soul both suffer in death. "Who knoweth the spirit of man, whether it goeth upward? As the beast dieth, so dieth the man, yea, they all have one breath." Eccl. 3, (read the whole chapter.) It is also said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. Now it must be remembered that the thoughts are in the mind, or spirit, and not in the body independent of it. The soul, whether it denotes the whole physical combination in all its parts, or is synonymous with spirit, is subject to death, both natural and violent. "He spared not their soul from death." Ps. 78: 50. "Shall he deliver his soul from the hand of the grave?" Ps. 89: 48. "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Ezek. 18: 4. The soul of Christ was in the tomb; otherwise there would be no occasion for saying, "It was not left in hades." Then again the souls of all men will be summoned from the graves, and not from some intermediate place of conscious existence, when they are to appear at the judgment-seat of Christ. "For the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."

The death threatened to Adam is shown, by appealing to the Scriptures, to have extended to the soul of man as well as to the body, though not in the sense of annihilation; for it has already been shown that the import of the sentence was a natural and temporal death resulting from their mortal condition, which stain still cleaves to every child of man. The false assumption that the threatened penalty was eternal death is the source from which all the confusion and erroneous views have originated. But let it be fully settled in the mind, that the sin of Adam only doomed his posterity to temporal death, which holds them, both the good and the bad, as under bonds. And that the sins which doom men to the second death, which is to be eternal, are the voluntary transgressions of the divine law, and it will be the end of all confusion. The guilt of Adam's sin which was imputed to his posterity, only involved the evils and infirmities which terminate in temporal or natural death, because they had no personal agency in producing it; nor had they any ability to prevent it. The sins which produce eternal death are not imputed to each individual man, until by intelligent volition of the mind he makes the guilt his own by personally disobeying the law of God. Then to redeem the human family from the sting of death, which was temporal; and bring all again from the graves, that they may receive their reward, Christ "Tasted death for every man."

For the World's Crisis.

THE TWO WITNESSES.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."—Rev. 11: 3.

(*Continued.*)

All this oppression, all this wretchedness and misery were brought to bear upon this whole nation, by those who professed the christianity of the Bible. The king, the nobles, and the priests, who were the governing classes, belonged to the Catholic order. With caution they selected a few passages from the Bible upon submission and obedience, which they allowed to be read to the people; while the majestic principles of fraternity, upon which its whole moral code is reared, were vigilantly excluded from the public mind. The peasant detected with a Bible was deemed as guilty as if caught with the tools of a burglar or the dies of a counterfeiter. Voltaire, who was born about the beginning of the eighteenth century, and who died a few years prior to the outbreak of the Revolution, was the sceptical genius of France during that age.

"If we judge of men (says the historian) by what they have done, then Voltaire was the greatest writer of modern Europe." Again, another historian says:

"The pen of Voltaire aroused the world. It was the pen of Voltaire which overthrew despotism in France, and it was also his pen that banished for so long from human hearts thoughts of God and of future responsibility. The venemous spirit with which he pursued the religion of Christ is fully expressed by his motto, 'CRUSH THE WRETCH!' He assailed with keenest sarcasm and the most piercing invectives the corruptions of the church, unjustly, and most calamitously for the interests of France, represented those corruptions as Christianity itself."

Nearly all the Revolutionary writers represented religion, not merely as a useless superstition, but as one of the worst scourges of the State. Hence they assailed religion furiously, and succeeded in eradicating from men's minds all apprehensions of responsibility to God. They hated christianity and its restraints, and were glad to avail themselves of the corruptions of the church, that they might bring the religion of Christ into contempt. They uttered cries of indignation against those crimes perpetrated against the people under the garb of christianity, which thrilled upon the ear of Europe, and filled the land with infidelity. They urged a most unrelenting warfare against the Bible. Voltaire even assured the people that all the oppression and suffering which they endured from their Catholic masters originated from the doctrines taught in the Bible: hence he had taught the ignorant masses to hate the Bible, and they were ready, when the opportune moment should arrive, to arise in their might and crush the Bible and all who professed to adhere to it out of existence. The historian says:

"It was impossible, however, to conceal the fact that the Bible was the advocate of purity of heart and life. Its teachings created a sense of guilt in the human soul which could not be effaced. Corrupt men were consequently eager to reject the Bible, that they might appease reproachful conscience. Frederick II. of Prussia, an atheist and a despiser of mankind, became the friend and patron of Voltaire in his envenomed assaults upon christianity. Louis XV. of France, anxious to maintain friendly political relations with Prussia, hesitated to persecute Voltaire, the recognized friend of the Prussian king. The courtiers, generally with joy, listened to those teachings of unbelief which relieved them from the restraints of christian morality. Thus christianity had two classes of vigorous assailants. The first were those who knew not how to discriminate between christianity and its corruptions. They considered christianity and the Papal church as one, and endeavored to batter down the hateful structure as a bastile of woe. Another class understood christianity as a system frowning upon all impurity, and pressing ever upon the mind a final judgment. They were restive under its restraints, and labored for its overthrow, that guilt might find repose in unbelief."—*Abbott's History of the Revolution*, p. 49.

From what I have now written upon this point, I think it will appear plain that this social degradation of the mass of the people, together with the hope which they had of extricating themselves from that position by the overthrow of the Bible and all those institutions which professed to be founded upon the teachings of the Bible, as presented by Voltaire and other writers of his school,—was the great incentive to the Revolution. Says the historian, "This united all the industrial classes in France, all who had attained wealth, and all men of intellectual eminence, in the cry for reform." Equality of rights was the great demand, thus forced from the heart of the nation. "*Fraternity* (a gospel of social rights) became the watch-word of the roused and rising masses."

Again, the historian says, "It was the pen of Voltaire which overthrew despotism in France. It was the pen of Voltaire which banished for so long from human hearts thoughts of God and of future resposibility. Thus then sprung up, in the place of the despotism he had overthrown, another despotism a thousand fold more terrible. With consummate genius, and utter destitution of all moral principle, he was the demon of destruction, sweeping the good and the bad alike into indiscriminate ruin. * * * The genius of Voltaire induced France to attempt to establish *liberty without religion*. The terrific result will probably dissuade from any future repetition of that experiment."—*Abbott's History of the Revolution*, p. 223. See also *Lamartine's History of the Girondists*, Vol. 1, p. 150.

I have written the foregoing concerning the condition of France at and prior to the breaking out of the Revolution, for the purpose of bringing out one fact, and to make it plain; namely, that the freedom and liberty sought after by the French nation in the Revolution was not only to overthrow their despotic rulers and establish a republic where they might enjoy liberty, as the freemen of the American republic have enjoyed it, by the recognition of and belief in God and his word; but they desired (and accomplished it for a time) freedom from all religious restraints, liberty to trample under foot the word of God, and to overthrow every institution founded upon the doctrines or teachings of the Bible. Hence from the moment the party had attained the power in France, who adopted the principles and doctrines taught by Voltaire, Rousseau, Diderot, D'Alembert, and others of the same school; from that moment I understand that the Bible — "the two witnesses," was slain. That moment had arrived early in the spring of A. D. 1791, at the death of Mirabeau.

"The funeral of Mirabeau (says the historian) was the funeral of emancipated France. From that moment the Revolution was on the rush to ruin." After the imposing, popular and extensive display at the funeral of Mirabeau, at which it is estimated that four hundred thousand men took a part, his remains were deposited in a tomb at the church of Saint Genevieve, a place dedicated to the god of Reason. Again, the historian says: "It was at this period (July, 1791) that the Assembly ordered the removal of the remains of Voltaire to the Pantheon. *Philosophy* thus avenged itself on the anathemas that had been thundered forth, even against the ashes of the great innovator. The body of Voltaire, on his death in Paris A. D. 1778, had been furtively removed by his nephew at night, and interred in the church of the abbey Sellieres in Champagne; and when the nation sold this abbey, the cities of Troyes and Romilly mutually contended for the honor of possessing the bones of the greatest man of the age. The city of Paris, where he had breathed his last, now claimed its privilege as the capital of France, and addressed a petition to the National Assembly, praying that Voltaire's body might be brought back to Paris and interred in the Pantheon, that cathedral of *philosophy*. The Assembly eagerly hailed the idea of this homage *that traced liberty back to its original source*. The people owe their freedom to him, said Regnault; for by enlightening them he gave them power.

On the 11th of July, the departmental and municipal authorities went in state to the Barriere Charenton, to receive the mortal remains of Voltaire, which were placed on the ancient site of the Bastile, like a *conqueror on his trophies*. His coffin was exposed to public gaze, and a pedestal was formed for it of stones torn from the foundations of this ancient stronghold of tyranny; and thus Voltaire, when dead, triumphed over those stones which had triumphed over and confined him when living. On one of the blocks was the inscription—'*Receive on this spot, where despotism once fettered thee, the honors decreed to thee by thy country.*'"—*Lamartine's History of the Girondists*, vol. 1, p. 147.

I need not go into a full account of the nation's joy, as the immense concourse of people followed the car that bore Voltaire to the Pantheon. The whole population of Paris was present at the fete; and deputations from all the illustrious and dignified bodies of France were also present. Every eye (says the historian) was riveted on the car; for the new school of ideas felt that it was *the proof of their victory* that was passing before them, and that *philosophy* remained mistress of the field of battle." Thus it will be seen that the war to establish the new school of ideas, as taught by Voltaire, was recognized as having accomplished its purpose at this date, namely, spring of A. D. 1791.

It was also at this date that the Jacobin party, who had prior to this date partially assumed the leadership of the people in their efforts to establish liberty without religion, had now become very formidable, and was rapidly becoming the great power of the nation, with an excitable mob ever at its disposal, as its military arm. Thomas Paine, the notorious reviler of christianity, was then in Paris, and one of the most violent of the Jacobin party. Hence it is evident that the "two witnesses" were slain under the influence, or by the direction, of this party, and we must therefore find the three days and an half period during the time that this party sways the destinies of the nation.

I understand that the French nation had adopted the principles taught by Voltaire as early as the spring of A. D. 1791; from the fact that the government in the early part of that summer unanimously decreed the honors of his country to his remains, claiming that the liberty they then enjoyed had emanated from him; which (says the historian) was liberty without religion,—a gospel of social rights. Hence it is evident that at this period the doctrines and principles contained in the Bible, the "two witnesses," were trodden under foot, were dead. I might quote much more as proof of the position I have taken, but I find I am already making a longer article than I intended; therefore I will now proceed to show as briefly as possible the fulfillment of the events spoken of in the prophecy as having transpired during the time the two witnesses were dead.

8th verse;—"And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also their Lord (Murdock's Trans.) was crucified." We read in the seventeenth chap. as follows: "The woman which thou sawest is that great city." This woman symbolizes the apostate church, as it stands connected with Rome; hence from the facts in the case it is evident the street of the great city must mean one of the principal nations that had stood connected with Rome or the Romish church. It also signifies that the two witnesses were trodden under foot by that nation.

Again, "which spiritually is called Sodom and Egypt." Jesus says, John. 6: 63, "The words which I speak unto you, they are spirit, and they are life." Again, Rev. 19: 10;—"For the testimony of Jesus is the Spirit of prophecy." From these texts, I understand that the word of God is the voice of the Spirit. Hence the "two witnesses" must have been slain in a place or nation which the word of God would call Sodom and Egypt. I need hardly add (for we all understand) that places or nations where great wickedness and cruelty is being practised, are ever called in Scripture, Sodom, or Egypt. I will not stop to refer to but one text. In Isaiah, first chapter, the prophet in speaking concerning the wickedness of Judah and Jerusalem, in the tenth verse says: "Hear ye the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah." Thus we learn that the two witnesses were slain in a nation where great wickedness and cruelty was being practised; and I think that no one at all acquainted with the history of the French nation at this period, will doubt that such was its condition, at the time of which we are writing.

Again, "where also their (Murdock's Translation) Lord was crucified." Not only had the Bible, "the two witnesses," been slain, but we are informed in the above text, that their Lord, or the Lord of the two witnesses, was also slain during the time that the witnesses were dead. In other words, that the same nation that had overthrown the Bible, "the two witnesses," in process of time denied the existence of God himself. As I have shown in this article that an edict to that effect was issued by the French nation, in A. D. 1793, and continued in force seven months, when the decree was revoked, I need not write further upon that point in this place. I will simply say, however, that this is positive proof that the two witnesses were slain by the French nation, and also, (by the chronological order of the events) that they were slain at a time prior to the issuing of the decree denying the existence of the Supreme Being.

Ninth verse,—"And they of the people and kindreds and nations and tongues shall see their dead bodies three days and a half (three years and a half), and shall not suffer their dead bodies to be put in graves." We learn from this verse, that the surrounding nations would take cognizance of the events passing in the nation that killed the two witnesses, or France; and would take measures to hinder them from consummating what they intended, namely; to establish a government in their midst, based upon the principles advocated by Voltaire. Liberty and fraternity were the watchwords; a democracy without religion.

On this point, universal history testifies that in the summer of A. D. 1791, combined Europe arrayed itself on the frontiers of France, and would not suffer the pernicious principles advocated by the revolutionists, to pass into the adjoining States. The historian says, "Nearly all the nobles were infidels, disciples of

Voltaire. For years while reveling in wine and debauchery, they had held up religion to contempt. But they now suddenly became very devout, espoused the cause of their boon companions, the bishops, and remonstrated against laying *unholy hands upon the treasury of the Lord. All over Europe*, the two most formidable forces, secular and religious aristocracy, were now combined against the popular reform. It was this principle which led the Protestant English noble, and the papal Austrian bishop to make common cause against the regeneration of France." *Abbott's History of the Revolution.* p. 170.

Hence, says the historian again, "Despotic Europe combined, and with all her accumulated armies fell upon the people of France. A conference of the foreign powers was held on the 20th of May, A. D. 1791; at this conference it was agreed to assemble at once 100,000 men upon the frontiers of France, with the purpose if possible to arrest the progress of the revolution, by intimidation." These armies which were arrayed against France, were augmented from time to time, until, finally, in process of time the military element became predominant in France, when the allied armies were driven from the French frontiers. Thus it will be seen, that as early as the spring or summer of A. D. 1791, nearly all the nations of Europe were combined to hold in check the principles and progress of the revolution. This fact I think also positive proof that the two witnesses must have been slain as early as the above date.

We also learn from the verse under consideration, that "the two witnesses" were dead for "three days and a half." This period I understand to be symbolic time, and to mean three years and a half; as this view is generally admitted, I shall not need to offer evidence as proof. If the view that I have presented, namely, that the two witnesses were slain in the spring of A. D. 1791 is correct; then we must find a change in the spirit of the revolution to have attained in the autumn of A. D. 1794; three and a half years from the spring of A. D. 1791. This universal history testifies to be a fact.

The historian says, "At the death of Robespierre in the autumn of A. D. 1794, the Jacobin rule was overthrown and the reign of terror ended." Immediately after the fall of Robespierre, those stringent laws which had been enacted by the Jacobin party, and which had kept a part of the people of France in continual terror, began to be relaxed; "and the principles of mercy and toleration superseded the hideous dogmas of the Jacobins." "Within ten days, ten thousand persons were liberated from the French prisons." The party or government now in power, steadily retraced the steps which had been taken by the fanatics of the revolution, and within about four months, "the decrees which had been issued against priests and nobles were repealed, and the celebration of *christian worship was permitted in the churches.*" *See Redhead's History of the Revolution. Vol. II. p. 56.*

These historical facts are sufficient and positive proof that the Bible ("the two witnesses") and its teachings had become, at least, somewhat revived at this point of time, namely, in the autumn of A. D. 1794; and from the fact that the decrees against priests were repealed, and permission to exercise religious worship in the churches, was granted at that time; it is evident the three years and a half period must have ended at the same time. Thus has been shown the date for the beginning and ending of the three days and a half period, during which time the two witnesses were dead; namely, that they were slain in the spring of A. D. 1791; and were revived to life in the autumn of A. D. 1794.

WM. F. COLLIER.

[*To be Concluded.*]

For the World's Crisis.

THE CHURCH'S STRENGTH.

It is in the *union* of its members. That in union is strength, is a well established maxim. A numerous membership may be desirable, but the strength of the church is not in that. Preachers in addressing a large assembly, are often favorably affected, but neither is it in that. Hear the Savior: "That if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

Here, then, the church's strength is clearly seen, and any church that has two or three members that meet in the name of Jesus, and are in the *union* of the gospel, is a strong church. Scores of members there may be, but the strength is with these peculiar ones. This is beautifully illustrated in the visits of Jesus to the house of Lazarus and his sisters in Bethany. See Luke 10: 38, and John, chapters eleven and twelve.

1. When Mary sat at Jesus' feet, and heard his word and Jesus declaring to Martha, Mary hath chosen that good part that shall not be taken from her.

2. In the sickness of Lazarus, the sisters sending for Jesus, their friend, he waiting until Lazarus was really dead, and then by his word brought him back from death's domain. (Bless the Lord! for such a friend.) Here then is a strong church, if we have never seen one before.

Now turn to John 17: 21–23, and see what this *union* is,—"That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one as we are one." And also 1 John 1: 3, 7. "And truly our fellowship is with the Father, and with his Son Jesus Christ." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

As evidence of what may be done by *one* living in this *union*, please read this extract from the life of Nicholas Murray, Presbyterian minister:—

"One evening as I was about retiring to rest, I heard a knock at my door, and my German friend was introduced, his countenance full of emotion. On taking his seat, his first words were these:

'My dear pastor, I have come to tell you the Lord is about to revive his work here.' Surprised at his appearance and language, and at the lateness of his visit, I asked him, Why do you think so? He replied as follows:

'About eight o'clock this evening I went up to my hay-mow, to give hay to my cattle, and while there the Spirit of God came upon me, and has kept me there praying till now. I feel that God is about to revive his work, and could not go in to my family till I told you.'

The entire simplicity and earnestness of the good man convinced me that God had vouchsafed to visit his servant. A few days convinced me that the Spirit of prayer was on the increase. And a few weeks after that evening of wrestling prayer with God on the hay-mow, found me in the midst of the first revival of my ministry, and one of the most precious I ever witnessed."

This was about 1830. SAMUEL CURRY.

New York.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 21, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

RATHER COSTLY.

When the Savior came the first time, he was noted for associating with the poor, and for taking special pains to preach to them. When John sent to know if he was the Messiah, among other reasons given in answer to the inquiry, the messenger was instructed to say to John, "The poor have the gospel preached to them." This implies that before the Savior came, the Pharisees paid but little attention to the poor. They did not find a welcome in the popular synagogues. As human nature is the same now as then, we must expect to see the same state of things in these last days. We fear the Savior and his apostles would not receive much better treatment from popular Christendom at the present day than they did eighteen hundred years since.

The following shows what it costs to attend a fashionable house of worship:—"A pew in King's Chapel, Boston, was sold by auction on Monday last, for the enormous price of $5400." We do not see how the poor could buy a seat in such a house, or feel at home among the rich and fashionable who assemble there, even if they could succeed in gaining admittance. We presume it would be thought a great disturbance if one shout aloud the praises of the Lord, as saints once did in the great congregation.

It is very apparent that the life and power of godliness has nearly departed from the nominal churches of these last days. The *form* remains, and that alone. The poor are turned away from the gospel, instead of being invited to come and partake of its joys and blessings. Many are disgusted with the whole system of modern religion, and are swelling the ranks of infidelity. They have lost all confidence in those who *profess* to be the disciples or Jesus, because they live so like the world.

DEPOSITERY OF TRUTH.

We would inquire of the reader, where would you go to find "the deposit of moral truths"? We trust you would say, to the *Bible*. In an address to the Pope by three hundred Catholics of all nations, who were present at Rome a few months since, it is said, "It is she ("the Holy Roman Church") who keeps entire the deposit of moral truths, without which all societies would return to barbarism."

Notwithstanding the foregoing statement, we think the following prophetic language may be very properly applied to the so called "Holy Roman Church,"—"It cast down the truth to the ground; and it practiced, and prospered."—Dan. 8: 12. It is a well known fact that many of the ceremonies and doctrines of the Roman Catholic church were borrowed from the Pagans, and modified so as to make them palatable to the church, and still be acceptable to the Pagans; and by this means secure the influence of all. But her days of boasting are nearly ended, and her night of sorrow is at hand. Her end will be terrible, as described under the symbol of a "woman" in Rev. 17th and 18th chapters. Her former lovers are now her worst enemies, and only wait for an opportunity to "burn her with fire."

THE PROGRESS.

There is a very marked progress in these last days, as all must admit; but it is in the opposite direction from that of early christians. The following from the *Tract Journal* will give an indication of the progression of these times:—

"At the late meeting of one of the Conferences in Massachusetts, an essay was read on 'The duty of christians to make visits among their brethren, and in the surrounding community, for religious purposes.' The reporter adds:—'The novelty of the subject, and the happy manner in which it was treated, secured the attention of the audience, and prepared the way for a lively and protracted discussion.' Nothing more than this is needed to show how far our churches have departed from the primitive type of piety, when christians 'went every where, preaching the word.' Now this is a 'novel subject!' We hope it will not be such long."—*Tract Journal.*

We fear the subject will become more novel, before it is less. The fact is, vital godliness is dying out, and the spirit of the world is coming upon the church with an alarming progress.

WM. MILLER AND MOSES HULL.

When speaking of a four days Spiritualist meeting in Portsmouth, N. H., last March, Uriah Clark says, "On the last evening, a band of thirty or forty friends held a select circle, which was attended with some incidents of peculiar interest. Through Mrs. Albertson, Bro. Hull was very impressively addressed and consecrated anew to the spiritual work by the venerable Wm. Miller, the father of Second Adventism, from which Bro. Hull was converted to Spiritualism."

The spirits are opening an earnest war against those who believe in the personal coming of Christ, and the sleep of the dead. The latter truth silences all their batteries. Let every child of the Lord be firm and immovable. It is death to yield.

AN EDITOR'S PERPLEXITIES.

The following from one of our exchanges, will give the reader a pretty good idea of the peculiar position of an editor. Although the following applies more particularly to an editor of a secular paper, an editor of a religious paper finds it just as impossible to please all. We think he should always aim to please the *Lord*, and leave the results in his hands.

EDITING A PAPER.

"Editing a paper is a very pleasant business. If it contains too much political matter, people won't have it.

If it contains too little, they won't have it.

If the type is small, they can't read it.

If the type is large, it don't contain enough reading matter.

If we publish telegraph reports, folks say they are nothing but lies.

If we omit them, they say we have no enterprise, or suppress them for political effect.

If we have in a few jokes, folks say we are nothing but a rattle-head.

If we omit jokes, they say we are an old fossil.

If we publish original matter, they blame us for not giving selections.

If we publish selections, folks say we are lazy for not writing more, and giving them what they have not read in some other paper.

If we give complimentary notices, we are censured for being partial.

If we do not, all hands say we are a greedy hog.

If we attend church, they say it is only for effect.

If we do not, they denounce us as deceitful and desperately wicked.

If we remain in the office and attend to business, folks say we are too proud to mingle with our fellows.

If we go out, they say we never attend to business.

If we do not pay all bills promptly, folks say we are not to be trusted.

If we do pay promptly, they say we stole the money."

We solicit the prayers of our readers, that we may have special wisdom from the Lord to guide us right, and courage to do that which is well pleasing in his sight, regardless of censure or praise.

A MODERN PENTECOST.

The contrast between modern and ancient christianity is very striking. A pentecost in these days consists in "a most remarkable outburst of popular jollity, in which all sects, denominations and conditions" take a part. The following from the N. Y. *Independent*, is a part of the description of the Sanitary Fair in Brooklyn, N. Y. We think the contrast is very marked between that and the one described in Acts 2nd chapter, which was such a blessed season to the apostles. The *Independent* says:—

"Notwithstanding it is the season of Lent, when pious Catholics and good Episcopalians religiously abstain from all festive gatherings, except on *mi careme*, the City of Churches, during the past week, has been the scene of a most remarkable outburst of popular jollity, in which all sects, denominations and conditions have taken part. It has been a sort of pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedenborgians, Baptists, Quakers, Congregationalists and Moravians forgot all their differences, and, moved by the human instincts of patriotsim and benevolence, poured into one common reservoir their thank-offerings, from the rich gift of the opulent merchants of the Hights to the widows' mites of the alleys and by-ways. No lovelier, soul-satisfying spectacle was ever witnessed on this earth. So far as we can see, there has been no base alloy mingled with this golden display of what is best and beautiful in humanity."

We may well inquire, what next? We may expect a deeper plunge into the spirit and manners of the world. The world and church have made friends as truly as did Pilate and Herod. We see no ground to hope for a better state of things till Jesus comes. It is time to separate from every thing unholy, and keep "unspotted from the world."

SCYTHES AND SPEARS.

According to the prophecy of Joel, "before the great and terrible day of the Lord come," "the mighty men" will be waked up, and "all the men of war," and they will beat "plow-shares into swords, and . . . pruning-hooks (margin, scythes) into spears."

A gentleman visiting Springfield, Mass., says:—

"Wednesday morning, before leaving, I had an opportunity lo visit the great U. S. Armory where I saw 185.000 muskets all ready for service, and had the privilege of viewing the different apartments where these implements of death are made. The business of this establishment has probabably been increased ten to twenty fold since the war began. They now employ eight thousand hands who run the machinery night and day (Sunday excepted) and turn out one thousand muskets every day. While conversing with a friend on the facts of the fulfillment of Joel's prophecy, 'Wake up the mighty men etc., beat your plowshares into swords, and your pruning hooks '(margin, scythes) into spears,' said he, that has had a literal fulfillment here, for they brought in several car loads of old scythes and made them over into bayonets."

DEMONIACAL INSTRUCTION.

In these days of infidelity, the people seem more anxious to know what the demons say, than they are to hear the word of the Lord; and more ready to believe them than him. In a late Spiritualist paper we find some questions put to the spirits, and their answers, as follows:—

Q. "Do you consider Supreme Being and Supreme power synonymous?"

A. "Yes, we do. . . . When you have done with human senses and the things of earth-life, then you will look upon the Supreme Being not as a personality, but as a wondrous principle; . . . will perceive that there is a God-principle dwelling within each human soul, that the Divine could not well dispense with; therefore its immortality."

Q. "What is the definition of the word dead?"

A. "There is no such thing as death."

Q. "Is not every human soul a portion of Deity?"

A. "Most certainly."

Q. "Did every soul in this room formerly exist as an individual human being?"

A. "We believe, in harmony with many ancients, that the soul never had a beginning, as we are assured it never will have an ending. Therefore it must have had a dwelling-place—must have been identified; it must have had a sphere in which to live previous to its entering the human form. We do not believe that the soul takes on its powers of individualization alone through the body; but we believe it has ever been an independent power."

Q. "How long is it before the spirit returns to consciousness after entering the spirit-world?"

A. "Generally, under favorable conditions, in a very few moments; sometimes hours, years—sometimes centuries."

LAST LETTER OF JOHN WESLEY.

The following letter from John Wesley to Mr. Wilberforce, M. P., is said to be the last from his pen. It shows very clearly what he thought of slavery. Would that all his followers were as bold and firm in denouncing the same evil, which is now, no doubt, much worse than in his day. This letter was dated just six days before his death.

FEBRUARY 24th, 1791.

My Dear Sir:—Unless Divine power has raised you up to be as "*Athanasius contra mundum*," I see not how you can go through your glorious enterprise in opposing that execrable villany which is the scandal of religion, of England, and human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? Oh, be not weary in well-doing! Go on in the name of God and in the power of his might, till even *American slavery, the vilest that ever saw the sun*, shall vanish before it. That He who has guided you from your youth up may continue to strengthen you in this and all things is the prayer of,

Dear Sir, your affectionate servant,

JOHN WESLEY.

To Wm. Wilberforce, Esq., M. P.

SPIRIT CONTROL.

Light is being thrown upon the spiritual manifestations, which clearly shows how they are accomplished. For years, we have been satisfied that the only difference between mesmerism and Spiritualism was in the *agents*. In mesmerism they are *men*; in Spiritualism, *demons*. Both parties employ the same means to produce their manifestations.

The following questions to the spirits, and their answers, are to the point. They were published in the *Banner of Light*, Aug. 22nd, 1863.

"Q. How do we understand that spirits control an organism?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain and nerves?

A. Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, then it pervades the entire physical body."

PRAYER FOR THE DEAD.

As strange as it may seem to some, it is a fact that the Roman Catholic church prays for men after they are dead. In the notice of the "death of the Most Rev. Archbishop Hughes, D. D.," as given by *The Catholic*, of Jan. 9th, 1864, the Editor says, "We would ask our readers to offer up a prayer for the repose of his soul." What strange doctrines have arisen from the fable that man does not die! When will men see the snare of Satan, and escape from his fascinating wiles? If all could be made to see that no part of man is alive between death and the resurrection, the Devil's stronghold would be demolished. Let all who see this important truth be firm in its defense, yet kind to all opposers.

WHAT IT COSTS.

Reader, are you helping to increase the amount? Have you not done your part? Come, stop now. Do for the sake of the rising generation. Do not teach them any bad habits by your example. Save the money and give it to the poor. The following speaks for itself:

"The cost of tobacco in the United States is $17,000,000, which is at least three times the amount expended for religious purposes of every description, and fifty times the amount contributed by all denoninations for foreign missions."—*Montreal Witness, Sept.* 1863.

For the World's Crisis.

REV. DENNIS CHAPIN,

Whose speeches have been published in the Crisis, of the Stanbridge Discussion notoriety, lies silent in death, in Berkshire, Vt., where, after a most distressing illness of nine days, he died, at the residence of E. M. Hull, of that ever to be dreaded and loathsome disease, confluent small pox, which he contracted in traveling, he knew not where. Thus he died, away from home and relatives, among strangers, deprived by the nature of his complaint of the cheering visits of his friends. A published account of his death, which I read, says: "He bore his sufferings with patience, and died as the christian dieth." It causes a feeling of sadness to think of circumstances so painful; and this case should be a solemn warning to parents and others to practice Jenner's art and be vaccinated, and have their children secured from death under such circumstances as above detailed. Infant baptism is neither scriptural or reasonable; but the vaccination of young children should be required by law.

C. P. DOW.

For the World's Crisis.

MORE ABOUT LYNN.

The good work of which we spoke on a former occasion is progressing in this place. Fifteen or twenty have been hopefully converted, backsliders reclaimed, and sinners are still feeling their need of Christ. The most of those connected with this church have laid aside their hobbies (if they ever had any), and are determined to be at peace among themselves, contending for the moral qualifications requisite to constitute them heirs to the kingdom of God, and for the salvation of those who are out of Christ. They have established a prayer meeting every Tuesday evening, aside from their regular meetings, called the young folks' meeting, which is well attended, and the results thus far have been excellent. The earnest prayers, warm exhortations, and the powerful appeals to the unconverted, which characterize their meetings, cannot fail to be attended with good results.

According to appointment, we spent Lord's day, June 12th, with this church. After the morning service we repaired to the consecrated spot, where there was much water, and there buried five happy souls in the likeness of Christ's death, who we hope will be in the likeness of his resurrection. A large concourse of people assembled to witness this solemn christian requirement in its practical phase. We were reminded of those who came to John's baptism in the days of our Savior. We felt that the Spirit of God brooded over the waters and the audience assembled, and that it was good to be there. At the close of the service in the afternoon we commemorated the death of our Savior in partaking of the bread and wine—emblems of his body and blood. This was an additional good season to the saints.

The work is still progressing, and others will go forward in baptism soon. Your Bro. in Christ,

A. W. SIBLEY.

Boston, June 17th, 1864.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 14th,	$1202.45
Wm. Harriman pd	1.00
H. Keach pd	2.00
Sarah K. Pierce pd	1.00
J. J. Giberson pd	1.00
Thos. Smith pd	.50
A friend pd	1.25
Mrs. J. Beck pd	.25

PLEDGES PAID.—B. W. Hill, $4.00.

For the World's Crisis.

THE NEW WESTERN TABERNACLE.

A tent is a tabernacle. Then in plain English we are to have a tent for the north-west. The old tent can be reduced in size, and used by brethren in small places with good effect this season, although it is worn and somewhat rotten; but it will not answer at all for the large meetings of my summer campaign.

I have not till lately been able to see how we could afford to get a new tent, at a cost of from four to five hundred dollars this year. The paper and tract fund of $1,000 would be all we could raise in the West. And so I let the matter rest. But I knew if it was God's will to have me go into camp this year, he would provide a tent to shelter me from the burning heat and pitiless storm. So I said all that I had to say about the matter to Him whose I am, and whom I serve. About two weeks since the Lord sent a friend to me, to say that he wished to meet half the expenses of a tent, for my summer tour; a friend to whom I had said nothing, and I did not imagine the object of the interview until we met. From another friend I have the promise of something more; so that about two hundred dollars in addition will perfect this work. I shall be glad to hear from any who would like to own a strip of cloth in the WESTERN TABERNACLE, by which their money will be bringing in a good income for lost men.

The names of the above mentioned donors to this good work are not to be published; and any who send us help for this object can have it published or not, as they please, with or without their names. May the Lord dispose [illegible] of his stewards aright in this matter.

By the help of God we shall blow the trumpet in Zion, and sound the alarm in God's holy mountain, to prepare a people for his coming. We shall live in camp and keep our banner flying till cold weather drives us in-doors.

Buchanan, Mich. J. V. HIMES.

For the World's Crisis.

LOVE, OR LIGHT.

FOR WHICH DO WE SHOW MOST ZEAL?

Light on the things of God is desirable at any time. Yet, in itself, light would not distinguish us from the most devoted emissaries of Satan. Light does not save a man from pride, envy, and malice. Its very tendency, in itself, is rather to promote these things; as Paul says, "Knowledge puffeth up." Nor does the possession of truth commend one's character necessarily, for we may "hold the truth in unrighteousness." We know this to be true in our past history. How many "ministerial rascals," smooth-tongued, and of like precious zeal with us for our peculiar doctrines, have passed current for a while among us, to the shame of some and the grief of more. How many there are among us whose qualification in the things of God goes no further than a knowledge of certain truths peculiar to our faith, with a pugilistic zeal in defense of them. We have a zeal to "understand all mysteries and all knowledge," and yet, with these simply, Paul says we are "nothing." We labor to speak these things "with the tongues of men and of angels," if possible; but these attainments would only make us "as sounding brass or a tinkling cymbal." With these, too, we may bestow all our goods to feed the poor, and yet it will "profit" us "nothing."

But notwithstanding these considerations so evident, with the scriptural admonitions so abundant, we persist in *seeking the truth* as the sum and substance of our religion. We bear with impatience an error in doctrine in our intercourse with others, yet we show less anxiety when we see the same individuals indulging in pride, covetousness and malice. We show skill and experience in meeting the evasions attending doctrinal controversies; but we seem "shorn of our strength"—mere babes—in our efforts in encountering the devices of Satan in spiritual wisdom and the love of God. Thus our zeal is manifestly a zeal for light rather than love; our experience is in the theory, rather than the practice; and our religion is of the head, rather than the heart.

In pursuing light, we have forsaken love. In deference to our hobbies, we have left it in the background. We have pursued our "new lights," till, distracted and divided, we are ready to devour each other.

Still we talk about the Lord's coming as near at hand. Still we complain that other professors of religion will not allow it, nor show any zeal for the event. Still we warn others of the degeneracy of the times, and scan with a scrutinizing glance the deviations of other churches. Still we prominently enforce the idea that the word shall judge us in the last day. And all without betraying a feeling of misgiving but what we are all right.

I tremble at the view of our coldness and worldly-mindedness, and especially that we rest so securely in our sins. And when I consider our past experience and blessings, our uniform pretensions as to a readiness to meet the Lord, and realize withal that the great day of his wrath cannot be ten years ahead, I stand appalled at the strange infatuation which has seized us, both preachers and people. Though I might find some relief in the thought that God is merciful, I have to reflect, too, that he is just.

I hear brethren say, sometimes, they believe all the prophecies are fulfilled, and Christ is liable to come any time. I wonder how any one in view of our degeneracy could bear the thought of Christ's coming to gather his elect in *this* state of things. Where could he find his elect? Would he take the covetous, the proud, and the worldly among us? If so, why not among others too? If not, "who then can be saved?" If he accepts of any others but those who are "dead to the world and alive to God," will he not trample his word under foot? But if such only can be saved, where will he find them?

In '44 there were thousands among us who were dead to the world. In '54 I could witness to many who were dead indeed to its charms. There may be some now, but I do not know where to find them, and I verily fear that there is not a hundred such among us. Should Christ come now, it could but result in the *damnation* of the mass of us. As God is just, his word would condemn us justly in such a case. But as he is merciful, he will give us a fair test as to our devotion to him, by bringing us into a persecution for Christ's sake. If called to endure this test, many love God and his word too well to give them up for fables. If we are brought through such an ordeal first, I believe he would find hundreds ready for translation where he would find one if he came now. The word admonishes us to look for such a persecution. The time will come when we shall cry day and night unto God for deliverance; when it can be said, Here is the patience and faith of the saints. The hour of temptation, that shall come upon all the world to try them, must yet be realized.

I feel it duty to go and warn my brethren of the dangers which threaten us. I cannot be indifferent to these things; if others are, I see the storm coming, and I cannot forbear. I *must* raise a warning voice. I must cry aloud and spare not. The dangers are fearfully threatening. The time is short. The judgment is just at hand. The perils of the last days are upon us, and where are the watchmen? O, my God! where are the watchmen in these last times? I feel that I am but a child, yet I cannot forbear to sound an alarm. God's grace assisting me, I will go on in a tone of warning, amidst surrounding darkness, stupidity, and spiritual death.

I. K. LOMBARD.

Polk City, Iowa, May, 1864.

For the World's Crisis.

SUBJECTION.

"Shall we not much rather be in subjection unto the Father of spirits and live?"—HEB. 12: 9.

(*See last Crisis.*)

Granting, then, that God did so create a spirit-man, how much further was he advanced towards an intelligence than when he had completed the dust-man? Not one whit. For MIND *being innate in deity alone, it must still be imparted, or the power of it, to the created spirit, before it can live, think or act*, and without such impartation, you might as well put a load of icicles under a locomotive boiler to get the steam up, as to put *such* a spirit into a dust-man, expecting it to make an intelligence of him. But why admit the water into the cylinder at all? said Watt, and the steam engine was thenceforth a living monument to his genius.

And so, why create a spirit at all, why not the rather impart life and power of thought or reason, at once, and *direct*, to the *dust-man?* What! make *matter* THINK? Well, if it suit you better, endow it with reason, and yet a created spirit involves the same necessity. But, after all, no more power was requisite in God to say to the dust-man, Adam, arise, and be a living moral intelligence, subject to the laws of your organism, than was requisite when Christ said (Matt. 9: 5) to the palsied, "Arise and walk," or to putrifying Lazarus, "Come forth," and "*he that was* DEAD *came forth*," ALIVE, "*bound hand and foot with grave clothes, and his face bound about with a napkin*;" and Jesus said, "*Loose him, and let him go.*" And where does revelation teach that God ever gave to animal man any thing more than the breath of (the spirit of) life, by which he became *alive*, and being alive, the *fruit of his living organism is intellection, by the will of his Creator, subject to the law of his being.*

A writer in the New York (Baptist) *Recorder* of April 6th, 1854, says of the critical reviewers of Dr. Beecher's "Conflict of Ages," "How singularly sure all these critics are that *God is all the while creating souls*, thousands per minute, each soul for its body, somewhere between conception and birth. How did they find it out? who told them (in the Bible) that the Almighty was thus critically and professionally occupied? Or how did they find out (as numbers seem to be just finding out) that the immaterial principle is not created directly, but propagated by ordinary generation? Clamorous against pre-existence as not proved, where is *their proof* of this on which they stand to be clamorous?"

Some may ask, Where is the Bible proof, and when has it ever been produced, that God created an "entity" and put it into the dust-man? Upon what sure foundation do they stand, who have come to make immortality of that supposed "entity," and its "consciousness in death" one of the "cardinal principles of christianity," and "hurl damnation" against all who venture to think for themselves, come to a different conclusion, and believe that God's "proclamation" will be literally carried out, when he says, "The soul that sinneth IT *shall die?*" Where is the Scribe? Where is the WISE *man?* And where is the Bible proof that *death* is either "*separation* of soul and body," or "*life* in misery," when God in his word makes it *extinction of life?*"

Prov. 20: 27, says "The spirit of man is the candle or lamp of the Lord," and (24: 20,) "The candle (or lamp) of the wicked *shall be put out*." And Job 18: 5, 6; "The light of the wicked shall be put out, and the *spark of his fire shall not shine*; his candle shall be *put out with him*." But it will be said, That m-e-a-n-s yes, yes, Solomon has told what the cause means, IT *is man's* SPIRIT, and may be extinguished; or Job and Solomon are not correct.

G. W. STETSON.

Olena, O.

☞ "If any one speaks ill of thee," said Epictetus, "consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing—"Ay," says he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him—"It is no matter," said he, "I will live so that none shall believe them." This is a sure way to avoid calumny!

For the World's Crisis.

THE GREAT SYMBOLIC CHART OF THE TIMES OF DANIEL AND JOHN.

This is an entirely new chart of the Symbols and times of Daniel and John. It is also the largest and most important that has ever been published on this subject.

We live in the time when knowledge is increasing and the wise understand, when the watchmen are beginning to see eye to eye, on the nearness of the coming kingdom. Any helps to a better understanding of the times and seasons of the prophetic word, will be hailed with joy by the students of prophecy. This chart is designed as a help for all classes. It will not be dogmatical, but give the great facts of prophetic history and chronology, which can be explained and applied according to the convictions of the lecturer as to special views, all agreeing in the general descriptive view.

It will be three feet and one inch wide, and four feet six inches long. The symbols are given in sections.

First. The symbol of the image, with a scale of years reaching from B. C. 681 down into the present century, showing the chronology of the image, (Dan. 2,) and that we are on the eve of the act of the stone smiting the image, and filling the earth. The different periods are given in arches, by clear black lines over the scale, those which carry us to the end, are carried down to about 1867 to 1875.

In the second section the papacy has a prominent place, showing its rise, decay and final fall, with an explanation of the four great monarchies, ending in the kingdom of God (Dan. 7.)

The third section gives the dragon of Rev. 12, and the beast and woman of Rev. 17.

The fourth section continues the symbols of the 8th of Daniel, with the 2,300 days, to the "cleansing of the sanctuary."

The fifth section gives the papal beasts of Rev. 13, or the first and second beasts. The woman in the wilderness (Rev. 12,) 1,260 years. The two witnesses, clothed in sackcloth (Rev. 11). Splendid pictures are given in this section of the leopard beast, the "two-horned" beast, the woman representing the true church, and the Bible covered with sackcloth,—then shut, and killed—then opened in light.

At the close of the 1,260 years, the seven vials are placed, as being poured out from 1863, to the end, when the scene will close by a voice from the throne, saying, "*It is done.*"

The sixth gives a vivid view of the seven seals of (Rev. 6); with the beasts, horses, and all the imagery of that chapter; the best, and really the only view on so large a scale, ever given of this vision of the seals.

The seventh section gives the vision of the seven angels in (Rev. 8 and 9), with the eagle, crying, "Woe, woe, woe," which brings us to the end, when the seventh trump shall sound, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ. The price will be $5.00, discount of $1,00 to agents who sell again. Address J. V. Himes, Buchanan, Mich.

We had the pleasure, a few days ago, of seeing the first rough drawing of the above chart; and we can say, if, when finished, the execution shall be as good as the design, it will be the best chart of the kind ever got up among us.

W. S. B.

Correspondence.

From Bro. A. T. Gorham.

BRO. GRANT:—Perchance a few words from the little band of pilgrims in Castleton, who are watching and waiting for the second advent of our blessed Savior, would be acceptable to the readers of the Crisis; and supposing this to be the case, I take the liberty of engrossing their attention for a few moments. The good cause is not advancing as rapidly as we would desire and pray for, but nevertheless we have been the favored recipients of some drops of grace, which may eventually prove to be as harbingers of a plentiful shower. We meet with considerable opposition from those whose profession should rather lead them to become our friends than our enemies; but if the Lord is for us, who can be against us? "Truth is mighty and will prevail"; and having on the whole armor of God, and taking the blessed Bible as the guiding star of our lonely pilgrimage, we shall be enabled to quench the fiery darts of the wicked, and at last receive a crown whose glory fadeth not away.

Dear Bro. and Sr. Mathewson (late of Sandy Hill, N. Y.), are now with us, and we feel, indeed, to bless the Lord for their presence. Bro. M. preaches the truth boldly, and we trust that the good seed will not altogether fall on barren ground. Our social meetings are very interesting, and the witnesses of Jesus many. Pray for us, dear brothers and sisters, that we may remain steadfast, and be reckoned among the faithful in the day of His appearing. Yours in the gospel hope,

ADRIAN T. GORHAM.

Castleton, Vt., June, 1864.

From Bro. C. Bond.

BRO. GRANT:—As I took up the Crisis of June 7th, my eyes caught the words,—"Theology *vs.* the Bible," as the heading of a short article over the signature of T. E. Wilson. I used to be greatly perplexed with such gross departure from the teachings of God's word by his professed ministers as pointed out by this brother, which led me to search for the cause of the inconsistency of much of the preaching of the present day.

For instance, I have frequently heard the preacher tell the sinner that nothing but the brittle thread of life kept him from a burning hell, and if the thread were cut he would in a moment fall into its fiery embrace, and in the same discourse tell him how great his disappointment must be at the day of judgment, when he shall come to the great tribunal, supposing himself a child of God, having done many wonderful works in his name, to hear the sentence, "Depart, I never knew you." Now it always seemed to me that the sinners that were cut off from life two, three and five thousand years ago, and spent the intervening time between earth and the judgment in the burning abyss, should know better, *if they know any thing*, than to entertain such groundless expectations.

But why is such *stuff* preached to intelligent congregations? Simply because our teachers have departed from the truth, as Paul said they would, and are teaching *fables*; and men will listen to them with itching ears, instead of listening to the word of truth in meekness and faith. This creates a demand for such preaching, and the demand calls for a supply, and hence it is that we have such

Voltaire. For years while reveling in wine and debauchery, they had held up religion to contempt. But they now suddenly became very devout, espoused the cause of their boon companions, the bishops, and remonstrated against laying *unholy hands upon the treasury of the Lord.* *All over Europe*, the two most formidable forces, secular and religious aristocracy, were now combined against the popular reform. It was this principle which led the Protestant English noble, and the papal Austrian bishop to make common cause against the regeneration of France." *Abbott's History of the Revolution.* p. 170.

Hence, says the historian again, "Despotic Europe combined, and with all her accumulated armies fell upon the people of France. A conference of the foreign powers was held on the 20th of May, A. D. 1791; at this conference it was agreed to assemble at once 100,000 men upon the frontiers of France, with the purpose if possible to arrest the progress of the revolution, by intimidation." These armies which were arrayed against France, were augmented from time to time, until, finally, in process of time the military element became predominant in France, when the allied armies were driven from the French frontiers. Thus it will be seen, that as early as the spring or summer of A. D. 1791, nearly all the nations of Europe were combined to hold in check the principles and progress of the revolution. This fact I think also positive proof that the two witnesses must have been slain as early as the above date.

We also learn from the verse under consideration, that "the two witnesses" were dead for "three days and a half." This period I understand to be symbolic time, and to mean three years and a half; as this view is generally admitted, I shall not need to offer evidence as proof. If the view that I have presented, namely, that the two witnesses were slain in the spring of A. D. 1791 is correct; then we must find a change in the spirit of the revolution to have attained in the autumn of A. D. 1794; three and a half years from the spring of A. D. 1791. This universal history testifies to be a fact.

The historian says, "At the death of Robespierre in the autumn of A. D. 1794, the Jacobin rule was overthrown and the reign of terror ended." Immediately after the fall of Robespierre, those stringent laws which had been enacted by the Jacobin party, and which had kept a part of the people of France in continual terror, began to be relaxed; "and the principles of mercy and toleration superseded the hideous dogmas of the Jacobins." "Within ten days, ten thousand persons were liberated from the French prisons." The party or government now in power, steadily retraced the steps which had been taken by the fanatics of the revolution, and within about four months, "the decrees which had been issued against priests and nobles were repealed, and the celebration of *christian worship was permitted in the churches.*" *See Bedhead's History of the Revolution. Vol. II. p. 56.*

These historical facts are sufficient and positive proof that the Bible ("the two witnesses") and its teachings had become, at least, somewhat revived at this point of time, namely, in the autumn of A. D. 1794; and from the fact that the decrees against priests were repealed, and permission to exercise religious worship in the churches, was granted at that time; it is evident the three years and a half period must have ended at the same time. Thus has been shown the date for the beginning and ending of the three days and a half period, during which time the two witnesses were dead; namely, that they were slain in the spring of A. D. 1791; and were revived to life in the autumn of A. D. 1794.

Wm. F. Collier.

[*To be Concluded.*]

For the World's Crisis.

THE CHURCH'S STRENGTH.

It is in the *union* of its members. That in union is strength, is a well established maxim. A numerous membership may be desirable, but the strength of the church is not in that. Preachers in addressing a large assembly, are often favorably affected, but neither is it in that. Hear the Savior: "That if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

Here, then, the church's strength is clearly seen, and any church that has two or three members that meet in the name of Jesus, and are in the *union* of the gospel, is a strong church. Scores of members there may be, but the strength is with these peculiar ones. This is beautifully illustrated in the visits of Jesus to the house of Lazarus and his sisters in Bethany. See Luke 10: 38, and John, chapters eleven and twelve.

1. When Mary sat at Jesus' feet, and heard his word and Jesus declaring to Martha, Mary hath chosen that good part that shall not be taken from her.

2. In the sickness of Lazarus, the sisters sending for Jesus, their friend, he waiting until Lazarus was really dead, and then by his word brought him back from death's domain. (Bless the Lord! for such a friend.) Here then is a strong church, if we have never seen one before.

Now turn to John 17: 21–23, and see what this *union* is,—"That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one as we are one." And also 1 John 1: 3, 7. "And truly our fellowship is with the Father, and with his Son Jesus Christ." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

As evidence of what may be done by *one* living in this *union*, please read this extract from the life of Nicholas Murray, Presbyterian minister:—

"One evening as I was about retiring to rest, I heard a knock at my door, and my German friend was introduced, his countenance full of emotion. On taking his seat, his first words were these:

'My dear pastor, I have come to tell you the Lord is about to revive his work here.'

Surprised at his appearance and language, and at the lateness of his visit, I asked him, Why do you think so? He replied as follows:

'About eight o'clock this evening I went up to my hay-mow, to give hay to my cattle, and while there the Spirit of God came upon me, and has kept me there praying till now. I feel that God is about to revive his work, and could not go in to my family till I told you.'

The entire simplicity and earnestness of the good man convinced me that God had vouchsafed to visit his servant. A few days convinced me that the Spirit of prayer was on the increase. And a few weeks after that evening of wrestling prayer with God on the hay-mow, found me in the midst of the first revival of my ministry, and one of the most precious I ever witnessed."

This was about 1830. Samuel Curry.

New York.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 21, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

RATHER COSTLY.

When the Savior came the first time, he was noted for associating with the poor, and for taking special pains to preach to them. When John sent to know if he was the Messiah, among other reasons given in answer to the inquiry, the messenger was instructed to say to John, "The poor have the gospel preached to them." This implies that before the Savior came, the Pharisees paid but little attention to the poor. They did not find a welcome in the popular synagogues. As human nature is the same now as then, we must expect to see the same state of things in these last days. We fear the Savior and his apostles would not receive much better treatment from popular Christendom at the present day than they did eighteen hundred years since.

The following shows what it costs to attend a fashionable house of worship:—"A pew in King's Chapel, Boston, was sold by auction on Monday last, for the enormous price of $5400." We do not see how the poor could buy a seat in such a house, or feel at home among the rich and fashionable who assemble there, even if they could succeed in gaining admittance. We presume it would be thought a great disturbance if one shout aloud the praises of the Lord, as saints once did in the great congregation.

It is very apparent that the life and power of godliness has nearly departed from the nominal churches of these last days. The *form* remains, and that alone. The poor are turned away from the gospel, instead of being invited to come and partake of its joys and blessings. Many are disgusted with the whole system of modern religion, and are swelling the ranks of infidelity. They have lost all confidence in those who *profess* to be the disciples of Jesus, because they live so like the world.

DEPOSITERY OF TRUTH.

We would inquire of the reader, where would you go to find "the deposit of moral truths"? We trust you would say, to the *Bible.* In an address to the Pope by three hundred Catholics of all nations, who were present at Rome a few months since, it is said, "It is she ("the Holy Roman Church") who keeps entire the deposit of moral truths, without which all societies would return to barbarism."

Notwithstanding the foregoing statement, we think the following prophetic language may be very properly applied to the so called "Holy Roman Church,"—"It cast down the truth to the ground; and it practiced, and prospered."—Dan. 8: 12. It is a well known fact that many of the ceremonies and doctrines of the Roman Catholic church were borrowed from the Pagans, and modified so as to make them palatable to the church, and still be acceptable to the Pagans; and by this means secure the influence of all. But her days of boasting are nearly ended, and her night of sorrow is at hand. Her end will be terrible, as described under the symbol of a "woman" in Rev. 17th and 18th chapters. Her former lovers are now her worst enemies, and only wait for an opportunity to "burn her with fire."

THE PROGRESS.

There is a very marked progress in these last days, as all must admit; but it is in the opposite direction from that of early christians. The following from the *Tract Journal* will give an indication of the progression of these times:—

"At the late meeting of one of the Conferences in Massachusetts, an essay was read on 'The duty of christians to make visits among their brethren, and in the surrounding community, for religious purposes.' The reporter adds:—'The novelty of the subject, and the happy manner in which it was treated, secured the attention of the audience, and prepared the way for a lively and protracted discussion.' Nothing more than this is needed to show how far our churches have departed from the primitive type of piety, when christians 'went every where, preaching the word.' Now this is a 'novel subject!' We hope it will not be such long."—*Tract Journal.*

We fear the subject will become more novel, before it is less. The fact is, vital godliness is dying out, and the spirit of the world is coming upon the church with an alarming progress.

WM. MILLER AND MOSES HULL.

When speaking of a four days Spiritualist meeting in Portsmouth, N. H., last March, Uriah Clark says, "On the last evening, a band of thirty or forty friends held a select circle, which was attended with some incidents of peculiar interest. Through Mrs. Albertson, Bro. Hull was very impressively addressed and consecrated anew to the spiritual work by the venerable Wm. Miller, the father of Second Adventism, from which Bro. Hull was converted to Spiritualism."

The spirits are opening an earnest war against those who believe in the personal coming of Christ, and the sleep of the dead. The latter truth silences all their batteries. Let every child of the Lord be firm and immovable. It is death to yield.

AN EDITOR'S PERPLEXITIES.

The following from one of our exchanges, will give the reader a pretty good idea of the peculiar position of an editor. Although the following applies more particularly to an editor of a secular paper, an editor of a religious paper finds it just as impossible to please all. We think he should always aim to please the *Lord*, and leave the results in his hands.

EDITING A PAPER.

"Editing a paper is a very pleasant business. If it contains too much political matter, people won't have it.

If it contains too little, they won't have it.

If the type is small, they can't read it.

If the type is large, it don't contain enough reading matter.

If we publish telegraph reports, folks say they are nothing but lies.

If we omit them, they say we have no enterprise, or suppress them for political effect.

If we have in a few jokes, folks say we are nothing but a rattle-head.

If we omit jokes, they say we are an old fossil.

If we publish original matter, they blame us for not giving selections.

If we publish selections, folks say we are lazy for not writing more, and giving them what they have not read in some other paper.

If we give complimentary notices, we are censured for being partial.

If we do not, all hands say we are a greedy hog.

If we attend church, they say it is only for effect.

If we do not, they denounce us as deceitful and desperately wicked.

If we remain in the office and attend to business, folks say we are too proud to mingle with our fellows.

If we go out, they say we never attend to business.

If we do not pay all bills promptly, folks say we are not to be trusted.

If we do pay promptly, they say we stole the money."

We solicit the prayers of our readers, that we may have special wisdom from the Lord to guide us right, and courage to do that which is well pleasing in his sight, regardless of censure or praise.

A MODERN PENTECOST.

The contrast between modern and ancient christianity is very striking. A pentecost in these days consists in "a most remarkable outburst of popular jollity, in which all sects, denominations and conditions" take a part. The following from the N. Y. *Independent*, is a part of the description of the Sanitary Fair in Brooklyn, N. Y. We think the contrast is very marked between that and the one described in Acts 2nd chapter, which was such a blessed season to the apostles. The *Independent* says:—

"Notwithstanding it is the season of Lent, when pious Catholics and good Episcopalians religiously abstain from all festive gatherings, except on *mi careme*, the City of Churches, during the past week, has been the scene of a most remarkable outburst of popular jollity, in which all sects, denominations and conditions have taken part. It has been a sort of pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedenborgians, Baptists, Quakers, Congregationalists and Moravians forgot all their differences, and, moved by the human instincts of patriotsim and benevolence, poured into one common reservoir their thank-offerings, from the rich gift of the opulent merchants of the Hights to the widows' mites of the alleys and by-ways. No lovelier, soul-satisfying spectacle was ever witnessed on this earth. So far as we can see, there has been no base alloy mingled with this golden display of what is best and beautiful in humanity."

We may well inquire, what next? We may expect a deeper plunge into the spirit and manners of the world. The world and church have made friends as truly as did Pilate and Herod. We see no ground to hope for a better state of things till Jesus comes. It is time to separate from every thing unholy, and keep "unspotted from the world."

SCYTHES AND SPEARS.

According to the prophecy of Joel, "before the great and terrible day of the Lord come," "the mighty men" will be waked up, and "all the men of war," and they will beat "plow-shares into swords, and . . . pruning-hooks (margin, scythes) into spears."

A gentleman visiting Springfield, Mass., says:—

"Wednesday morning, before leaving, I had an opportunity lo visit the great U. S. Armory where I saw 185.000 musksts all ready for service, and had the privilege of viewing the different apartments where these implements of death are made. The business of this establishment has probababy been increased ten to twenty fold since the war began. They now employ eight thousand hands who run the machinery night and day (Sunday excepted) and turn out one thousand muskets every day. While conversing with a friend on the facts of the fulfillment of Joel's prophecy, 'Wake up the mighty men etc., beat your plowshares into swords, and your pruning hooks '(margin, scythes) into spears,' said he, that has had a literal fulfillment here, for they brought in several car loads of old scythes and made them over into bayonets."

DEMONIACAL INSTRUCTION.

In these days of infidelity, the people seem more anxious to know what the demons say, than they are to hear the word of the Lord; and more ready to believe them than him. In a late Spiritualist paper we find some questions put to the spirits, and their answers, as follows:—

Q. "Do you consider Supreme Being and Supreme power synonymous?"

A. "Yes, we do. . . . When you have done with human senses and the things of earth-life, then you will look upon the Supreme Being not as a personality, but as a wondrous principle; . . . will perceive that there is a God-principle dwelling within each human soul, that the Divine could not well dispense with; therefore its immortality."

Q. "What is the definition of the word dead?"

A. "There is no such thing as death."

Q. "Is not every human soul a portion of Deity?"

A. "Most certainly."

Q. "Did every soul in this room formerly exist as an individual human being?"

A. "We believe, in harmony with many ancients, that the soul never had a beginning, as we are assured it never will have an ending. Therefore it must have had a dwelling-place—must have been identified; it must have had a sphere in which to live previous to its entering the human form. We do not believe that the soul takes on its powers of individualization alone through the body; but we believe it has ever been an independent power."

Q. "How long is it before the spirit returns to consciousness after entering the spirit-world?"

A. "Generally, under favorable conditions, in a very few moments; sometimes hours, years—sometimes centuries."

LAST LETTER OF JOHN WESLEY.

The following letter from John Wesley to Mr. Wilberforce, M. P., is said to be the last from his pen. It shows very clearly what he thought of slavery. Would that all his followers were as bold and firm in denouncing the same evil, which is now, no doubt, much worse than in his day. This letter was dated just six days before his death.

February 24th, 1791.

My Dear Sir:—Unless Divine power has raised you up to be as "*Athanasius contra mundum,*" I see not how you can go through your glorious enterprise in opposing that execrable villany which is the scandal of religion, of England, and human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? Oh, be not weary in well-doing! Go on in the name of God and in the power of his might, till even *American slavery, the vilest that ever saw the sun*, shall vanish before it. That He who has guided you from your youth up may continue to strengthen you in this and all things is the prayer of,

Dear Sir, your affectionate servant,

John Wesley.

To Wm. Wilberforce, Esq., M. P.

SPIRIT CONTROL.

Light is being thrown upon the spiritual manifestations, which clearly shows how they are accomplished. For years, we have been satisfied that the only difference between mesmerism and Spiritualism was in the *agents.* In mesmerism they are *men*; in Spiritualism, *demons.* Both parties employ the same means to produce their manifestations.

The following questions to the spirits, and their answers, are to the point. They were published in the *Banner of Light*, Aug. 22nd, 1863.

"Q. How do we understand that spirits control an organism?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain and nerves?

A. Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, then it pervades the entire physical body."

PRAYER FOR THE DEAD.

As strange as it may seem to some, it is a fact that the Roman Catholic church prays for men after they are dead. In the notice of the "death of the Most Rev. Archbishop Hughes, D. D.," as given by *The Catholic*, of Jan. 9th, 1864, the Editor says, "We would ask our readers to offer up a prayer for the repose of his soul." What strange doctrines have arisen from the fable that man does not die! When will men see the snare of Satan, and escape from his fascinating wiles? If all could be made to see that no part of man is alive between death and the resurrection, the Devil's stronghold would be demolished. Let all who see this important truth be firm in its defense, yet kind to all opposers.

WHAT IT COSTS.

Reader, are you helping to increase the amount? Have you not done your part? Come, stop now. Do for the sake of the rising generation. Do not teach them any bad habits by your example. Save the money and give it to the poor. The following speaks for itself:

"The cost of tobacco in the United States is $17,000,000, which is at least three times the amount expended for religious purposes of every description, and fifty times the amount contributed by all denominations for foreign missions."—*Montreal Witness, Sept. 1863.*

For the World's Crisis.

REV. DENNIS CHAPIN,

Whose speeches have been published in the Crisis, of the Stanbridge Discussion notoriety, lies silent in death, in Berkshire, Vt., where, after a most distressing illness of nine days, he died, at the residence of E. M. Hull, of that ever to be dreaded and loathsome disease, confluent small pox, which he contracted in traveling, he knew not where. Thus he died, away from home and relatives, among strangers, deprived by the nature of his complaint of the cheering visits of his friends. A published account of his death, which I read, says: "He bore his sufferings with patience, and died as the christian dieth." It causes a feeling of sadness to think of circumstances so painful; and this case should be a solemn warning to parents and others to practice Jenner's art and be vaccinated, and have their children secured from death under such circumstances as above detailed. Infant baptism is neither scriptural or reasonable; but the vaccination of young children should be required by law.

C. P. Dow.

For the World's Crisis.

MORE ABOUT LYNN.

The good work of which we spoke on a former occasion is progressing in this place. Fifteen or twenty have been hopefully converted, backsliders reclaimed, and sinners are still feeling their need of Christ. The most of those connected with this church have laid aside their hobbies (if they ever had any), and are determined to be at peace among themselves, contending for the moral qualifications requisite to constitute them heirs to the kingdom of God, and for the salvation of those who are out of Christ. They have established a prayer meeting every Tuesday evening, aside from their regular meetings, called the young folks' meeting, which is well attended, and the results thus far have been excellent. The earnest prayers, warm exhortations, and the powerful appeals to the unconverted, which characterize their meetings, cannot fail to be attended with good results.

According to appointment, we spent Lord's day, June 12th, with this church. After the morning service we repaired to the consecrated spot, where there was much water, and there buried five happy souls in the likeness of Christ's death, who we hope will be in the likeness of his resurrection. A large concourse of people assembled to witness this solemn christian requirement in its practical phase. We were reminded of those who came to John's baptism in the days of our Savior. We felt that the Spirit of God brooded over the waters and the audience assembled, and that it was good to be there. At the close of the service in the afternoon we commemorated the death of our Savior in partaking of the bread and wine—emblems of his body and blood. This was an additional good season to the saints.

The work is still progressing, and others will go forward in baptism soon. Your Bro. in Christ,

A. W. Sibley.

Boston, June 17th, 1864.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 14th, $1202.45	
Wm. Harriman pd.	1.00
H. Keach pd.	2.00
Sarah K. Pierce pd.	1.00
J. J. Giberson pd.	1.00
Thos. Smith pd.	.50
A friend pd.	1.25
Mrs. J. Beck pd.	.25
Pledges Paid.—B. W. Hill, $4.00.	

For the World's Crisis.

THE NEW WESTERN TABERNACLE.

A tent is a tabernacle. Then in plain English we are to have a tent for the north-west. The old tent can be reduced in size, and used by brethren in small places with good effect this season, although it is worn and somewhat rotten; but it will not answer at all for the large meetings of my summer campaign.

I have not till lately been able to see how we could afford to get a new tent, at a cost of from four to five hundred dollars this year. The paper and tract fund of $1,000 would be all we could raise in the West. And so I let the matter rest. But I knew if it was God's will to have me go into camp this year, he would provide a tent to shelter me from the burning heat and pitiless storm. So I said all that I had to say about the matter to Him whose I am, and whom I serve. About two weeks since the Lord sent a friend to me, to say that he wished to meet half the expenses of a tent, for my summer tour; a friend to whom I had said nothing, and I did not imagine the object of the interview until we met. From another friend I have the promise of something more; so that about two hundred dollars in addition will perfect this work. I shall be glad to hear from any who would like to own a strip of cloth in the WESTERN TABERNACLE, by which their money will be bringing in a good income for lost men.

The names of the above mentioned donors to this good work are not to be published; and any who send us help for this object can have it published or not, as they please, with or without their names. May the Lord dispose the hearts of his stewards aright in this matter.

By the help of God we shall blow the trumpet in Zion, and sound the alarm in God's holy mountain, to prepare a people for his coming. We shall live in camp and keep our banner flying till cold weather drives us in-doors.

Buchanan, Mich. J. V. Himes.

For the World's Crisis.

LOVE, OR LIGHT.

FOR WHICH DO WE SHOW MOST ZEAL?

Light on the things of God is desirable at any time. Yet, in itself, light would not distinguish us from the most devoted emissaries of Satan. Light does not save a man from pride, envy, and malice. Its very tendency, in itself, is rather to promote these things; as Paul says, "Knowledge puffeth up." Nor does the possession of truth commend one's character necessarily, for we may "hold the truth in unrighteousness." We know this to be true in our past history. How many "ministerial rascals," smooth-tongued, and of like precious zeal with us for our peculiar doctrines, have passed current for a while among us, to the shame of some and the grief of more. How many there are among us whose qualification in the things of God goes no further than a knowledge of certain truths peculiar to our faith, with a pugilistic zeal in defense of them. We have a zeal to "understand all mysteries and all knowledge," and yet, with these simply, Paul says we are "nothing." We labor to speak these things "with the tongues of men and of angels," if possible; but these attainments would only make us "as sounding brass or a tinkling cymbal." With these, too, we may bestow all our goods to feed the poor, and yet it will "profit" us "nothing."

But notwithstanding these considerations so evident, with the scriptural admonitions so abundant, we persist in *seeking the truth* as the sum and substance of our religion. We bear with impatience an error in doctrine in our intercourse with others, yet we show less anxiety when we see the same individuals indulging in pride, covetousness and malice. We show skill and experience in meeting the evasions attending doctrinal controversies; but we seem "shorn of our strength"—mere babes—in our efforts in encountering the devices of Satan in spiritual wisdom and the love of God. Thus our zeal is manifestly a zeal for light rather than love; our experience is in the theory, rather than the practice; and our religion is of the head, rather than the heart.

In pursuing light, we have forsaken love. In deference to our hobbies, we have left it in the background. We have pursued our "new lights," till, distracted and divided, we are ready to devour each other.

Still we talk about the Lord's coming as near at hand. Still we complain that other professors of religion will not allow it, nor show any zeal for the event. Still we warn others of the degeneracy of the times, and scan with a scrutinizing glance the deviations of other churches. Still we prominently enforce the idea that the word shall judge us in the last day. And all without betraying a feeling of misgiving but what we are all right.

I tremble at the view of our coldness and worldly-mindedness, and especially that we rest so securely in our sins. And when I consider our past experience and blessings, our uniform pretensions as to a readiness to meet the Lord, and realize withal that the great day of his wrath cannot be ten years ahead, I stand appalled at the strange infatuation which has seized us, both preachers and people. Though I might find some relief in the thought that God is merciful, I have to reflect, too, that he is just.

I hear brethren say, sometimes, they believe all the prophecies are fulfilled, and Christ is liable to come any time. I wonder how any one in view of our degeneracy could bear the thought of Christ's coming to gather his elect in *this* state of things. Where could he find his elect? Would he take the covetous, the proud, and the worldly among us? If so, why not among others too? If not, "who then can be saved?" If he accepts of any others but those who are "dead to the world and alive to God," will he not trample his word under foot? But if such only can be saved, where will he find them?

In '44 there were thousands among us who were dead to the world. In '54 I could witness to many who were dead indeed to its charms. There may be some now, but I do not know where to find them, and I verily fear that there is not a hundred such among us. Should Christ come now, it could but result in the *damnation* of the mass of us. As God is just, his word would condemn us justly in such a case. But as he is merciful, he will give us a fair test as to our devotion to him, by bringing us into a persecution for Christ's sake. If called to endure this test, many love God and his word too well to give them up for fables. If we are brought through such an ordeal first, I believe he would find hundreds ready for translation where he would find one if he came now. The word admonishes us to look for such a persecution. The time will come when we shall cry day and night unto God for deliverance; when it can be said, Here is the patience and faith of the saints. The hour of temptation, that shall come upon all the world to try them, must yet be realized.

I feel it duty to go and warn my brethren of the dangers which threaten us. I cannot be indifferent to these things; if others are, I see the storm coming, and I cannot forbear. I *must* raise a warning voice. I must cry aloud and spare not. The dangers are fearfully threatening. The time is short. The judgment is just at hand. The perils of the last days are upon us, and where are the watchmen? O, my God! where are the watchmen in these last times? I feel that I am but a child, yet I cannot forbear to sound an alarm. God's grace assisting me, I will go on in a tone of warning, amidst surrounding darkness, stupidity, and spiritual death.

I. K. Lombard.

Polk City, Iowa, May, 1864.

For the World's Crisis.

SUBJECTION.

"Shall we not much rather be in subjection unto the Father of spirits and live?"—Heb. 12: 9.

(*See last Crisis.*)

Granting, then, that God did so create a spirit-man, how much further was he advanced towards an intelligence than when he had completed the dust-man? Not one whit. For MIND *being innate in deity alone, it must still be imparted, or the power of it, to the created spirit, before it can live, think or act*, and without such impartation, you might as well put a load of icicles under a locomotive boiler to get the steam up, as to put *such* a spirit into a dust-man, expecting it to make an intelligence of him. But why admit the water into the cylinder at all? said Watt, and the steam engine was thenceforth a living monument to his genius.

And so, why create a spirit at all, why not the rather impart life and power of thought or reason, at once, and *direct*, to the *dust-man?* What! make *matter* THINK? Well, if it suit you better, endow it with reason, and yet a created spirit involves the same necessity. But, after all, no more power was requisite in God to say to the dust-man, Adam, arise, and be a living moral intelligence, subject to the laws of your organism, than was requisite when Christ said (Matt. 9: 5) to the palsied, "Arise and walk," or to putrifying Lazarus, "Come forth," and "*he that was* DEAD *came forth,*" ALIVE, "*bound hand and foot with grave clothes, and his face bound about with a napkin;*" and Jesus said, "*Loose him, and let him go.*" And where does revelation teach that God ever gave to animal man any thing more than the breath of (the spirit of) life, by which he became *alive*, and being alive, the *fruit of his living organism is intellection, by the will of his Creator, subject to the law of his being.*

A writer in the New York (Baptist) *Recorder* of April 6th, 1854, says of the critical reviewers of Dr. Beecher's "Conflict of Ages," "How singularly sure all these critics are that *God is all the while creating souls*, thousands per minute, each soul for its body, somewhere between conception and birth. How did they find it out? who told them (in the Bible) that the Almighty was thus critically and professionally occupied? Or how did they find out (as numbers seem to be just finding out) that the immaterial principle is not created directly, but propagated by ordinary generation? Clamorous against pre-existence as not proved, where is *their proof* of this on which they stand to be clamorous?"

Some may ask, Where is the Bible proof, and when has it ever been produced, that God created an "entity" and put it into the dust-man? Upon what sure foundation do they stand, who have come to make immortality of that supposed "entity," and its "consciousness in death" one of the "cardinal principles of christianity," and "hurl damnation" against all who venture to think for themselves, come to a different conclusion, and believe that God's "proclamation" will be literally carried out, when he says, "The soul that sinneth IT *shall die?*" Where is the Scribe? Where is the WISE *man?* And where is the Bible proof that *death* is either "*separation* of soul and body," or "*life* in misery," when God in his word makes it *extinction of life?*"

Prov. 20: 27, says "The spirit of man is the candle or lamp of the Lord," and (24: 20,) "The candle (or lamp) of the wicked *shall be put out.*" And Job 18: 5, 6; "The light of the wicked shall be put out, and the *spark of his fire shall not shine; his candle shall be put out with him.*" But it will be said, That m-e-a-n-s yes, yes, Solomon has told what the cause means, IT *is man's* SPIRIT, and may be extinguished; or Job and Solomon are not correct.

Olena, O. G. W. Stetson.

☞ "If any one speaks ill of thee," said Epictetus, "consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing—"Ay," says he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him—"It is no matter," said he, "I will live so that none shall believe them." This is a sure way to avoid calumny.

For the World's Crisis.

THE GREAT SYMBOLIC CHART OF THE TIMES OF DANIEL AND JOHN.

This is an entirely new chart of the Symbols and times of Daniel and John. It is also the largest and most important that has ever been published on this subject.

We live in the time when knowledge is increasing and the wise understand; when the watchmen are beginning to see eye to eye, on the nearness of the coming kingdom. Any helps to a better understanding of the times and seasons of the prophetic word, will be hailed with joy by the students of prophecy. This chart is designed as a help for all classes. It will not be dogmatical, but give the great facts of prophetic history and chronology, which can be explained and applied according to the convictions of the lecturer as to special views, all agreeing in the general descriptive view.

It will be three feet and one inch wide, and four feet six inches long. The symbols are given in sections.

First. The symbol of the image, with a scale of years reaching from B. C. 681 down into the present century, showing the chronology of the image, (Dan. 2,) and that we are on the eve of the act of the stone smiting the image, and filling the earth. The different periods are given in arches, by clear black lines over the scale, those which carry us to the end, are carried down to about 1867 to 1875.

In the second section the papacy has a prominent place, showing its rise, decay and final fall, with an explanation of the four great monarchies, ending in the kingdom of God. (Dan. 7.)

The third section gives the dragon of Rev. 12, and the beast and woman of Rev. 17.

The fourth section continues the symbols of the 8th of Daniel, with the 2,300 days, to the "cleansing of the sanctuary."

The fifth section gives the papal beasts of Rev. 13, or the first and second beasts. The woman in the wilderness (Rev. 12,) 1,260 years. The two witnesses, clothed in sackcloth (Rev. 11). Splendid pictures are given in this section of the leopard beast, the "two-horned" beast, the woman representing the true church, and the Bible covered with sackcloth,—then shut, and killed—then opened in light.

At the close of the 1,260 years, the seven vials are placed, as being poured out from 1863, to the end, when the scene will close by a voice from the throne, saying, "*It is done.*"

The sixth gives a vivid view of the seven seals of (Rev. 6); with the beasts, horses, and all the imagery of that chapter; the best, and really the only view on so large a scale, ever given of this vision of the seals.

The seventh section gives the vision of the seven angels in (Rev. 8 and 9), with the eagle, crying, "Woe, woe, woe," which brings us to the end, when the seventh trump shall sound, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ. The price will be $5,00, discount of $1,00 to agents who sell again. Address: J. V. Himes, Buchanan, Mich.

We had the pleasure, a few days ago, of seeing the first rough drawing of the above chart; and we can say, if, when finished, the execution shall be as good as the design, it will be the best chart of the kind ever got up among us. W. B. H.

Correspondence.

From Bro. A. T. Gorham.

Bro. Grant:—Perchance a few words from the little band of pilgrims in Castleton, who are watching and waiting for the second advent of our blessed Savior, would be acceptable to the readers of the Crisis; and supposing this to be the case, I take the liberty of engrossing their attention for a few moments. The good cause is not advancing as rapidly as we would desire and pray for, but nevertheless we have been the favored recipients of *some* drops of grace, which may eventually prove to be as harbingers of a plentiful shower. We meet with considerable opposition from those whose profession should rather lead them to become our friends than our enemies; but if the Lord is for us, who can be against us? "*Truth* is mighty and will prevail"; and having on the whole armor of God, and taking the blessed Bible as the guiding-star of our lonely pilgrimage, we shall be enabled to quench the fiery darts of the wicked, and at last receive a crown whose glory fadeth not away.

Dear Bro. and Sr. Mathewson (late of Sandy Hill, N. Y.), are now with us, and we feel, indeed, to bless the Lord for their presence. Bro. M. preaches the truth boldly, and we trust that the good seed will not altogether fall on barren ground. Our social meetings are very interesting, and the witnesses of Jesus many. Pray for us, dear brothers and sisters, that we may remain steadfast, and be reckoned among the faithful in the day of His appearing. Yours in the gospel hope,

Adrian T. Gorham.

Castleton, Vt., June, 1864.

From Bro. C. Bond.

Bro. Grant:—As I took up the Crisis of June 7th, my eyes caught the words,—"Theology *vs.* the Bible," as the heading of a short article over the signature of T. E. Wilson. I used to be greatly perplexed with such gross departure from the teachings of God's word by his professed ministers as pointed out by this brother, which led me to search for the cause of the inconsistency of much of the preaching of the present day.

For instance, I have frequently heard the preacher tell the sinner that nothing but the brittle thread of life kept him from a burning hell, and if the thread were cut he would in a moment fall into its fiery embrace, and in the same discourse tell him how great his disappointment must be at the day of judgment, when he shall come to the great tribunal, supposing himself a child of God, having done many wonderful works in his name, to hear the sentence, "Depart, I never knew you." Now it always seemed to me that the sinners that were cut of from life two, three and five thousand years ago, and spent the intervening time between earth and the judgment in the burning abyss, should know better, *if they know any thing*, than to entertain such groundless expectations.

But why is such *stuff* preached to intelligent congregations? Simply because our teachers have departed from the *truth*, as Paul said they would, and are teaching *fables*; and men will listen to them with itching ears, instead of listening to the word of truth in meekness and faith. This creates a demand for such preaching, and the demand calls for a supply, and hence it is that we have such

Voltaire. For years while reveling in wine and debauchery, they had held up religion to contempt. But they now suddenly became very devout, espoused the cause of their boon companions, the bishops, and remonstrated against laying *unholy hands upon the treasury of the Lord. All over Europe*, the two most formidable forces, secular and religious aristocracy, were now combined against the popular reform. It was this principle which led the Protestant English noble, and the papal Austrian bishop to make common cause against the regeneration of France." *Abbott's History of the Revolution. p.* 170.

Hence, says the historian again, "Despotic Europe combined, and with all her accumulated armies fell upon the people of France. A conference of the foreign powers was held on the 20th of May, A. D. 1791; at this conference it was agreed to assemble at once 100,000 men upon the frontiers of France, with the purpose if possible to arrest the progress of the revolution, by intimidation." These armies which were arrayed against France, were augmented from time to time, until, finally, in process of time the military element became predominant in France, when the allied armies were driven from the French frontiers. Thus it will be seen, that as early as the spring or summer of A. D. 1791, nearly all the nations of Europe were combined to hold in check the principles and progress of the revolution. This fact I think also positive proof that the two witnesses must have been slain as early as the above date.

We also learn from the verse under consideration, that "the two witnesses" were dead for "three days and a half." This period I understand to be symbolic time, and to mean three years and a half; as this view is generally admitted, I shall not need to offer evidence as proof. If the view that I have presented, namely, that the two witnesses were slain in the spring of A. D. 1791 is correct; then we must find a change in the spirit of the revolution to have attained in the autumn of A. D. 1794; three and a half years from the spring of A. D. 1791. This universal history testifies to be a fact.

The historian says, "At the death of Robespierre in the autumn of A. D. 1794, the Jacobin rule was overthrown and the reign of terror ended." Immediately after the fall of Robespierre, those stringent laws which had been enacted by the Jacobin party, and which had kept a part of the people of France in continual terror, began to be relaxed; "and the principles of mercy and toleration superseded the hideous dogmas of the Jacobins." "Within ten days, ten thousand persons were liberated from the French prisons." The party or government now in power, steadily retraced the steps which had been taken by the fanatics of the revolution, and within about four months, "the decrees which had been issued against priests and nobles were repealed, and the celebration of *christian worship was permitted in the churches.*" *See Redhead's History of the Revolution. Vol. II. p.* 56.

These historical facts are sufficient and positive proof that the Bible ("the two witnesses") and its teachings had become, at least, somewhat revived at this point of time, namely, in the autumn of A. D. 1794; and from the fact that the decrees against priests were repealed, and permission to exercise religious worship in the churches, was granted at that time; it is evident the three years and a half period must have ended at the same time. Thus has been shown the date for the beginning and ending of the three days and a half period, during which time the two witnesses were dead; namely, that they were slain in the spring of A. D. 1791; and were revived to life in the autumn of A. D. 1794.

WM. F. COLLIER.

[*To be Concluded.*]

For the World's Crisis.

THE CHURCH'S STRENGTH.

It is in the *union* of its members. That in union is strength, is a well established maxim. A numerous membership may be desirable, but the strength of the church is not in that. Preachers in addressing a large assembly, are often favorably affected, but neither is it in that. Hear the Savior: "That if two of you shall agree as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20.

Here, then, the church's strength is clearly seen, and any church that has two or three members that meet in the name of Jesus, and are in the *union* of the gospel, is a strong church. Scores of members there may be, but the strength is with these peculiar ones. This is beautifully illustrated in the visits of Jesus to the house of Lazarus and his sisters in Bethany. See Luke 10: 38, and John, chapters eleven and twelve.

1. When Mary sat at Jesus' feet, and heard his word and Jesus declaring to Martha, Mary hath chosen that good part that shall not be taken from her.

2. In the sickness of Lazarus, the sisters sending for Jesus, their friend, he waiting until Lazarus was really dead, and then by his word brought him back from death's domain. (Bless the Lord! for such a friend.) Here then is a strong church, if we have never seen one before.

Now turn to John 17: 21–23, and see what this *union* is,—"That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one as we are one." And also 1 John 1: 3, 7. "And truly our fellowship is with the Father, and with his Son Jesus Christ." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

As evidence of what may be done by *one* living in this *union*, please read this extract from the life of Nicholas Murray, Presbyterian minister:—

"One evening as I was about retiring to rest, I heard a knock at my door, and my German friend was introduced, his countenance full of emotion. On taking his seat, his first words were these:

'My dear pastor, I have come to tell you the Lord is about to revive his work here.'

Surprised at his appearance and language, and at the lateness of his visit, I asked him, Why do you think so? He replied as follows:

'About eight o'clock this evening I went up to my hay-mow, to give hay to my cattle, and while there the Spirit of God came upon me, and has kept me there praying till now. I feel that God is about to revive his work, and could not go in to my family till I told you.'

The entire simplicity and earnestness of the good man convinced me that God had vouchsafed to visit his servant. A few days convinced me that the Spirit of prayer was on the increase. And a few weeks after that evening of wrestling prayer with God on the haymow, found me in the midst of the first revival of my ministry, and one of the most precious I ever witnessed."

This was about 1830. SAMUEL CURRY.

New York.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 21, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

RATHER COSTLY.

When the Savior came the first time, he was noted for associating with the poor, and for taking special pains to preach to them. When John sent to know if he was the Messiah, among other reasons given in answer to the inquiry, the messenger was instructed to say to John, "The poor have the gospel preached to them." This implies that before the Savior came, the Pharisees paid but little attention to the poor. They did not find a welcome in the popular synagogues. As human nature is the same now as then, we must expect to see the same state of things in these last days. We fear the Savior and his apostles would not receive much better treatment from popular Christendom at the present day than they did eighteen hundred years since.

The following shows what it costs to attend a fashionable house of worship:—"A pew in King's Chapel, Boston, was sold by auction on Monday last, for the enormous price of $5400." We do not see how the poor could buy a seat in such a house, or feel at home among the rich and fashionable who assemble there, even if they could succeed in gaining admittance. We presume it would be thought a great disturbance if one shout aloud the praises of the Lord, as saints once did in the great congregation.

It is very apparent that the life and power of godliness has nearly departed from the nominal churches of these last days. The *form* remains, and that alone. The poor are turned away from the gospel, instead of being invited to come and partake of its joys and blessings. Many are disgusted with the whole system of modern religion, and are swelling the ranks of infidelity. They have lost all confidence in those who *profess* to be the disciples of Jesus, because they live so like the world.

DEPOSITERY OF TRUTH.

We would inquire of the reader, where would you go to find "the deposit of moral truths"? We trust you would say, to the *Bible.* In an address to the Pope by three hundred Catholics of all nations, who were present at Rome a few months since, it is said, "It is she ("the Holy Roman Church") who keeps entire the deposit of moral truths, without which all societies would return to barbarism."

Notwithstanding the foregoing statement, we think the following prophetic language may be very properly applied to the so called "Holy Roman Church,"—"It cast down the truth to the ground; and it practiced, and prospered."—Dan. 8: 12. It is a well known fact that many of the ceremonies and doctrines of the Roman Catholic church were borrowed from the Pagans, and modified so as to make them palatable to the church, and still be acceptable to the Pagans; and by this means secure the influence of all. But her days of boasting are nearly ended, and her night of sorrow is at hand. Her end will be terrible, as described under the symbol of a "woman" in Rev. 17th and 18th chapters. Her former lovers are now her worst enemies, and only wait for an opportunity to "burn her with fire."

THE PROGRESS.

There is a very marked progress in these last days, as all must admit; but it is in the opposite direction from that of early christians. The following from the *Tract Journal* will give an indication of the progression of these times:—

"At the late meeting of one of the Conferences in Massachusetts, an essay was read on 'The duty of christians to make visits among their brethren, and in the surrounding community, for religious purposes.' The reporter adds:—'The novelty of the subject, and the happy manner in which it was treated, secured the attention of the audience, and prepared the way for a lively and protracted discussion.' Nothing more than this is needed to show how far our churches have departed from the primitive type of piety, when christians 'went every where, preaching the word.' Now this is a 'novel subject!' We hope it will not be such long."—*Tract Journal.*

We fear the subject will become more novel, before it is less. The fact is, vital godliness is dying out, and the spirit of the world is coming upon the church with an alarming progress.

WM. MILLER AND MOSES HULL.

When speaking of a four days Spiritualist meeting in Portsmouth, N. H., last March, Uriah Clark says, "On the last evening, a band of thirty or forty friends held a select circle, which was attended with some incidents of peculiar interest. Through Mrs. Albertson, Bro. Hull was very impressively addressed and consecrated anew to the spiritual work by the venerable Wm. Miller, the father of Second Adventism, from which Bro. Hull was converted to Spiritualism."

The spirits are opening an earnest war against those who believe in the personal coming of Christ, and the sleep of the dead. The latter truth silences all their batteries. Let every child of the Lord be firm and immovable. It is death to yield.

AN EDITOR'S PERPLEXITIES.

The following from one of our exchanges, will give the reader a pretty good idea of the peculiar position of an editor. Although the following applies more particularly to an editor of a secular paper, an editor of a religious paper finds it just as impossible to please all. We think he should always aim to please the *Lord*, and leave the results in his hands.

EDITING A PAPER.

"Editing a paper is a very pleasant business. If it contains too much political matter, people won't have it.

If it contains too little, they won't have it.

If the type is small, they can't read it.

If the type is large, it don't contain enough reading matter.

If we publish telegraph reports, folks say they are nothing but lies.

If we omit them, they say we have no enterprise, or suppress them for political effect.

If we have in a few jokes, folks say we are nothing but a rattle-head.

If we omit jokes, they say we are an old fossil.

If we publish original matter, they blame us for not giving selections.

If we publish selections, folks say we are lazy for not writing more, and giving them what they have not read in some other paper.

If we give complimentary notices, we are censured for being partial.

If we do not, all hands say we are a greedy hog.

If we attend church, they say it is only for effect.

If we do not, they denounce us as deceitful and desperately wicked.

If we remain in the office and attend to business, folks say we are too proud to mingle with our fellows.

If we go out, they say we never attend to business.

If we do not pay all bills promptly, folks say we are not to be trusted.

If we do pay promptly, they say we stole the money."

We solicit the prayers of our readers, that we may have special wisdom from the Lord to guide us right, and courage to do that which is well pleasing in his sight, regardless of censure or praise.

A MODERN PENTECOST.

The contrast between modern and ancient christianity is very striking. A pentecost in these days consists in "a most remarkable outburst of popular jollity, in which all sects, denominations and conditions" take a part. The following from the N. Y. *Independent*, is a part of the description of the Sanitary Fair in Brooklyn, N. Y. We think the contrast is very marked between that and the one described in Acts 2nd chapter, which was such a blessed season to the apostles. The *Independent* says:—

"Notwithstanding it is the season of Lent, when pious Catholics and good Episcopalians religiously abstain from all festive gatherings, except on *mi careme*, the City of Churches, during the past week, has been the scene of a most remarkable outburst of popular jollity, in which all sects, denominations and conditions have taken part. It has been a sort of pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedenborgians, Baptists, Quakers, Congregationalists and Moravians forgot all their differences, and, moved by the human instincts of patriotsim and benevolence, poured into one common reservoir their thank-offerings, from the rich gift of the opulent merchants of the Hights to the widows' mites of the alleys and by-ways. No lovelier, soul-satisfying spectacle was ever witnessed on this earth. So far as we can see, there has been no base alloy mingled with this golden display of what is best and beautiful in humanity."

We may well inquire, what next? We may expect a deeper plunge into the spirit and manners of the world. The world and church have made friends as truly as did Pilate and Herod. We see no ground to hope for a better state of things till Jesus comes. It is time to separate from every thing unholy, and keep "unspotted from the world."

SCYTHES AND SPEARS.

According to the prophecy of Joel, "before the great and terrible day of the Lord come," "the mighty men" will be waked up, and "all the men of war," and they will beat "plow-shares into swords, and . . . pruning-hooks (margin, scythes) into spears."

A gentleman visiting Springfield, Mass., says:—

"Wednesday morning, before leaving, I had an opportunity lo visit the great U. S. Armory where I saw 185.000 muskets all ready for service, and had the privilege of viewing the different apartments where these implements of death are made. The business of this establishment has probabably been increased ten to twenty fold since the war began. They now employ eight thousand hands who run the machinery night and day (Sunday excepted) and turn out one thousand muskets every day. While conversing with a friend on the facts of the fulfillment of Joel's prophecy, 'Wake up the mighty men etc., beat your plowshares into swords, and your pruning hooks '(margin, scythes) into spears,' said he, that has had a literal fulfillment here, for they brought in several car loads of old scythes and made them over into bayonets."

DEMONIACAL INSTRUCTION.

In these days of infidelity, the people seem more anxious to know what the demons say, than they are to hear the word of the Lord; and more ready to believe them than him. In a late Spiritualist paper we find some questions put to the spirits, and their answers, as follows:—

Q. "Do you consider Supreme Being and Supreme power synonymous?"

A. "Yes, we do. . . . When you have done with human senses and the things of earth-life, then you will look upon the Supreme Being not as a personality, but as a wondrous principle; . . . will perceive that there is a God-principle dwelling within each human soul, that the Divine could not well dispense with; therefore its immortality."

Q. "What is the definition of the word dead?"

A. "There is no such thing as death."

Q. "Is not every human soul a portion of Deity?"

A. "Most certainly."

Q. "Did every soul in this room formerly exist as an individual human being?"

A. "We believe, in harmony with many ancients, that the soul never had a beginning, as we are assured it never will have an ending. Therefore it must have had a dwelling-place—must have been identified; it must have had a sphere in which to live previous to its entering the human form. We do not believe that the soul takes on its powers of individualization alone through the body; but we believe it has ever been an independent power."

Q. "How long is it before the spirit returns to consciousness after entering the spirit-world?"

A. "Generally, under favorable conditions, in a very few moments; sometimes hours, years—sometimes centuries."

LAST LETTER OF JOHN WESLEY.

The following letter from John Wesley to Mr. Wilberforce, M. P., is said to be the last from his pen. It shows very clearly what he thought of slavery. Would that all his followers were as bold and firm in denouncing the same evil, which is now, no doubt, much worse than in his day. This letter was dated just six days before his death.

FEBRUARY 24th, 1791.

My Dear Sir:—Unless Divine power has raised you up to be as "*Athanasius contra mundum*," I see not how you can go through your glorious enterprise in opposing that execrable villany which is the scandal of religion, of England, and human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them stronger than God? Oh, be not weary in well-doing! Go on in the name of God and in the power of his might, till even *American slavery, the vilest that ever saw the sun*, shall vanish before it. That He who has guided you from your youth up may continue to strengthen you in this and all things is the prayer of,

Dear Sir, your affectionate servant,

JOHN WESLEY.

To Wm. Wilberforce, Esq., M. P.

SPIRIT CONTROL.

Light is being thrown upon the spiritual manifestations, which clearly shows how they are accomplished. For years, we have been satisfied that the only difference between mesmerism and Spiritualism was in the *agents.* In mesmerism they are *men*; in Spiritualism, *demons.* Both parties employ the same means to produce their manifestations.

The following questions to the spirits, and their answers, are to the point. They were published in the *Banner of Light*, Aug. 22nd, 1863.

"Q. How do we understand that spirits control an organism?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain and nerves?

A. Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, then it pervades the entire physical body."

PRAYER FOR THE DEAD.

As strange as it may seem to some, it is a fact that the Roman Catholic church prays for men after they are dead. In the notice of the "death of the Most Rev. Archbishop Hughes, D. D.," as given by *The Catholic*, of Jan. 9th, 1864, the Editor says, "We would ask our readers to offer up a prayer for the repose of his soul." What strange doctrines have arisen from the fable that man does not die! When will men see the snare of Satan, and escape from his fascinating wiles? If all could be made to see that no part of man is alive between death and the resurrection, the Devil's stronghold would be demolished. Let all who see this important truth be firm in its defense, yet kind to all opposers.

WHAT IT COSTS.

Reader, are you helping to increase the amount? Have you not done your part? Come, stop now. Do for the sake of the rising generation. Do not teach them any bad habits by your example. Save the money and give it to the poor. The following speaks for itself:

"The cost of tobacco in the United States is $17,000,000, which is at least three times the amount expended for religious purposes of every description, and fifty times the amount contributed by all denoninations for foreign missions."—*Montreal Witness, Sept.* 1863.

For the World's Crisis.

REV. DENNIS CHAPIN,

Whose speeches have been published in the Crisis, of the Stanbridge Discussion notoriety, lies silent in death, in Berkshire, Vt., where, after a most distressing illness of nine days, he died, at the residence of E. M. Hull, of that ever to be dreaded and loathsome disease, confluent small pox, which he contracted in traveling, he knew not where. Thus he died, away from home and relatives, among strangers, deprived by the nature of his complaint of the cheering visits of his friends. A published account of his death, which I read, says: "He bore his sufferings with patience, and died as the christian dieth." It causes a feeling of sadness to think of circumstances so painful; and this case should be a solemn warning to parents and others to practice Jenner's art and be vaccinated, and have their children secured from death under such circumstances as above detailed. Infant baptism is neither scriptural or reasonable; but the vaccination of young children should be required by law.

C. P. DOW.

For the World's Crisis.

MORE ABOUT LYNN.

The good work of which we spoke on a former occasion is progressing in this place. Fifteen or twenty have been hopefully converted, backsliders reclaimed, and sinners are still feeling their need of Christ. The most of those connected with this church have laid aside their hobbies (if they ever had any), and are determined to be at peace among themselves, contending for the moral qualifications requisite to constitute them heirs to the kingdom of God, and for the salvation of those who are out of Christ. They have established a prayer meeting every Tuesday evening, aside from their regular meetings, called the young folks' meeting, which is well attended, and the results thus far have been excellent. The earnest prayers, warm exhortations, and the powerful appeals to the unconverted, which characterize their meetings, cannot fail to be attended with good results.

According to appointment, we spent Lord's day, June 12th, with this church. After the morning service we repaired to the consecrated spot, where there was much water, and there buried five happy souls in the likeness of Christ's death, who we hope will be in the likeness of his resurrection. A large concourse of people assembled to witness this solemn christian requirement in its practical phase. We were reminded of those who came to John's baptism in the days of our Savior. We felt that the Spirit of God brooded over the waters and the audience assembled, and that it was good to be there. At the close of the service in the afternoon we commemorated the death of our Savior in partaking of the bread and wine—emblems of his body and blood. This was an additional good season to the saints.

The work is still progressing, and others will go forward in baptism soon. Your Bro. in Christ,

A. W. SIBLEY.

Boston, June 17th, 1864.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 14th,	$1202.45
Wm. Harriman pd.	1.00
H. Keach pd.	2.00
Sarah K. Pierce pd.	1.00
J. J. Giberson pd.	1.00
Thos. Smith pd.	.50
A friend pd.	1.25
Mrs. J. Beck pd.	.25

PLEDGES PAID.—B. W. Hill, $4.00.

For the World's Crisis.

THE NEW WESTERN TABERNACLE.

A tent is a tabernacle. Then in plain English we are to have a tent for the north-west. The old tent can be reduced in size, and used by brethren in small places with good effect this season, although it is worn and somewhat rotten; but it will not answer at all for the large meetings of my summer campaign.

I have not till lately been able to see how we could afford to get a new tent, at a cost of from four to five hundred dollars this year. The paper and tract fund of $1,000 would be all we could raise in the West. And so I let the matter rest. But I knew if it was God's will to have me go into camp this year, he would provide a tent to shelter me from the burning heat and pitiless storm. So I said all that I had to say about the matter to Him whose I am, and whom I serve. About two weeks since the Lord sent a friend to me, to say that he wished to meet half the expenses of a tent, for my summer tour; a friend to whom I had said nothing, and I did not imagine the object of the interview until we met. From another friend I have the promise of something more; so that about two hundred dollars in addition will perfect this work. I shall be glad to hear from any who would like to own a strip of cloth in the WESTERN TABERNACLE, by which their money will be bringing in a good income for lost men.

The names of the above mentioned donors to this good work are not to be published; and any who send us help for this object can have it published or not, as they please, with or without their names. May the Lord dispose the hearts of his stewards aright in this matter.

By the help of God we shall blow the trumpet in Zion, and sound the alarm in God's holy mountain, to prepare a people for his coming. We shall live in camp and keep our banner flying till cold weather drives us in-doors.

Buchanan, Mich. J. V. HIMES.

For the World's Crisis.

LOVE, OR LIGHT.

FOR WHICH DO WE SHOW MOST ZEAL?

Light on the things of God is desirable at any time. Yet, in itself, light would not distinguish us from the most devoted emissaries of Satan. Light does not save a man from pride, envy, and malice. Its very tendency, in itself, is rather to promote these things; as Paul says, "Knowledge puffeth up." Nor does the possession of truth commend one's character necessarily, for we may "hold the truth in unrighteousness." We know this to be true in our past history. How many "ministerial rascals," smooth-tongued, and of like precious zeal with us for our peculiar doctrines, have passed current for a while among us, to the shame of some and the grief of more. How many there are among us whose qualification in the things of God goes no further than a knowledge of certain truths peculiar to our faith, with a pugilistic zeal in defense of them. We have a zeal to "understand all mysteries and all knowledge," and yet, with these simply, Paul says we are "nothing." We labor to speak these things "with the tongues of men and of angels," if possible; but these attainments would only make us "as sounding brass or a tinkling cymbal." With these, too, we may bestow all our goods to feed the poor, and yet it will "profit" us "nothing."

But notwithstanding these considerations so evident, with the scriptural admonitions so abundant, we persist in *seeking the truth* as the sum and substance of our religion. We bear with impatience an error in doctrine in our intercourse with others, yet we show less anxiety when we see the same individuals indulging in pride, covetousness and malice. We show skill and experience in meeting the evasions attending doctrinal controversies; but we seem "shorn of our strength"—mere babes—in our efforts in encountering the devices of Satan in spiritual wisdom and the love of God. Thus our zeal is manifestly a zeal for light rather than love; our experience is in the theory, rather than the practice; and our religion is of the head, rather than the heart.

In pursuing light, we have forsaken love. In deference to our hobbies, we have left it in the background. We have pursued our "new lights," till, distracted and divided, we are ready to devour each other.

Still we talk about the Lord's coming as near at hand. Still we complain that other professors of religion will not allow it, nor show any zeal for the event. Still we warn others of the degeneracy of the times, and scan with a scrutinizing glance the deviations of other churches. Still we prominently enforce the idea that the word shall judge us in the last day. And all without betraying a feeling of misgiving but what we are all right.

I tremble at the view of our coldness and worldly-mindedness, and especially that we rest so securely in our sins. And when I consider our past experience and blessings, our uniform pretensions as to a readiness to meet the Lord, and realize withal that the great day of his wrath cannot be ten years ahead, I stand appalled at the strange infatuation which has seized us, both preachers and people. Though I might find some relief in the thought that God is merciful, I have to reflect, too, that he is just.

I hear brethren say, sometimes, they believe all the prophecies are fulfilled, and Christ is liable to come any time. I wonder how any one in view of our degeneracy could bear the thought of Christ's coming to gather his elect in *this* state of things. Where could he find his elect? Would he take the covetous, the proud, and the worldly among us? If so, why not among others too? If not, "who then can be saved?" If he accepts of any others but those who are "dead to the world and alive to God," will he not trample his word under foot? But if such only can be saved, where will he find them?

In '44 there were thousands among us who were dead to the world. In '54 I could witness to many who were dead indeed to its charms. There may be some now, but I do not know where to find them, and I verily fear that there is not a hundred such among us. Should Christ come now, it could but result in the *damnation* of the mass of us. As God is just, his word would condemn us justly in such a case. But as he is merciful, he will give us a fair test as to our devotion to him, by bringing us into a persecution for Christ's sake. If called to endure this test, many love God and his word too well to give them up for fables. If we are brought through such an ordeal first, I believe he would find hundreds ready for translation where he would find one if he came now. The word admonishes us to look for such a persecution. The time will come when we shall cry day and night unto God for deliverance; when it can be said, Here is the patience and faith of the saints. The hour of temptation, that shall come upon all the world to try them, must yet be realized.

I feel it duty to go and warn my brethren of the dangers which threaten us. I cannot be indifferent to these things; if others are, I see the storm coming, and I cannot forbear. I *must* raise a warning voice. I must cry aloud and spare not. The dangers are fearfully threatening. The time is short. The judgment is just at hand. The perils of the last days are upon us, and where are the watchmen? O, my God! where are the watchmen in these last times? I feel that I am but a child, yet I cannot forbear to sound an alarm. God's grace assisting me, I will go on in a tone of warning, amidst surrounding darkness, stupidity, and spiritual death.

I. K. LOMBARD.

Polk City, Iowa, May, 1864.

For the World's Crisis.

SUBJECTION.

"Shall we not much rather be in subjection unto the Father of spirits and live?"—HEB. 12: 9.

(*See last Crisis.*)

Granting, then, that God did so create a spirit-man, how much further was he advanced towards an intelligence than when he had completed the dust-man? Not one whit. For MIND *being innate in deity alone, it must still be imparted, or the power of it, to the created spirit, before it can live, think or act*, and without such impartation, you might as well put a load of icicles under a locomotive boiler to get the steam up, as to put *such* a spirit into a dust-man, expecting it to make an intelligence of him. But why admit the water into the cylinder at all? said Watt, and the steam engine was thenceforth a living monument to his genius.

And so, why create a spirit at all, why not the rather impart life and power of thought or reason, at once, and *direct*, to the *dust-man?* What! make *matter* THINK? Well, if it suit you better, endow it with reason, and yet a created spirit involves the same necessity. But, after all, no more power was requisite in God to say to the dust-man, Adam, arise, and be a living moral intelligence, subject to the laws of your organism, than was requisite when Christ said (Matt. 9: 5) to the palsied, "Arise and walk," or to putrifying Lazarus, "Come forth," and "*he that was* DEAD *came forth*," ALIVE, "*bound hand and foot with grave clothes, and his face bound about with a napkin*;" and Jesus said, "*Loose him, and let him go.*" And where does revelation teach that God ever gave to animal man any thing more than the breath of (the spirit of) life, by which he became *alive*, and being alive, the *fruit of his living organism is intellection, by the will of his Creator, subject to the law of his being.*

A writer in the New York (Baptist) *Recorder* of April 6th, 1854, says of the critical reviewers of Dr. Beecher's "Conflict of Ages," "How singularly sure all these critics are that *God is all the while creating souls*, thousands per minute, each soul for its body, somewhere between conception and birth. How did they find it out? who told them (in the Bible) that the Almighty was thus critically and professionally occupied? Or how did they find out (as numbers seem to be just finding out) that the immaterial principle is not created directly, but propagated by ordinary generation? Clamorous against pre-existence as not proved, where is *their proof* of this on which they stand to be clamorous?"

Some may ask, Where is the Bible proof, and when has it ever been produced, that God created an "entity" and put it into the dust-man? Upon what sure foundation do they stand, who have come to make immortality of that supposed "entity," and its "consciousness in death" one of the "cardinal principles of christianity," and "hurl damnation" against all who venture to think for themselves, come to a different conclusion, and believe that God's "proclamation" will be literally carried out, when he says, "The soul that sinneth IT *shall die?*" Where *is* the Scribe? Where *is* the WISE *man?* And where is the Bible proof that *death* is either "*separation* of soul and body," or "*life* in misery," when God in his word makes it *extinction of life?*"

Prov. 20: 27, says "The spirit of man is the candle or lamp of the Lord," and (24: 20,) "The candle (or lamp) of the wicked *shall be put out.*" And Job 18: 5, 6; "The light of the wicked shall be put out, and the *spark of his fire shall not shine*; his candle shall be *put out with him.*" But it will be said, That m-e-a-n-s yes, yes, Solomon has told what the cause means, IT *is man's* SPIRIT, and may be extinguished; or Job and Solomon are not correct.

G. W. STETSON.

Olena, O.

☞ "If any one speaks ill of thee," said Epictetus, "consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing—"Ay," says he, "then I must learn to sing better." Plato being told that he had many enemies who spoke ill of him—"It is no matter," said he, "I will live so that none shall believe them." This is a sure way to avoid calumny.

For the World's Crisis.

THE GREAT SYMBOLIC CHART OF THE TIMES OF DANIEL AND JOHN.

This is an entirely new chart of the Symbols and times of Daniel and John. It is also the largest and most important that has ever been published on this subject.

We live in the time when knowledge is increasing and the wise understand; when the watchmen are beginning to see eye to eye, on the nearness of the coming kingdom. Any helps to a better understanding of the times and seasons of the prophetic word, will be hailed with joy by the students of prophecy. This chart is designed as a help for all classes. It will not be dogmatical, but give the great facts of prophetic history and chronology, which can be explained and applied according to the convictions of the lecturer as to special views, all agreeing in the general descriptive view.

It will be three feet and one inch wide, and four feet six inches long. The symbols are given in sections.

First. The symbol of the image, with a scale of years reaching from B. C. 681 down into the present century, showing the chronology of the image, (Dan. 2,) and that we are on the eve of the act of the stone smiting the image, and filling the earth. The different periods are given in arches, by clear black lines over the scale, those which carry us to the end, are carried down to about 1867 to 1875.

In the second section the papacy has a prominent place, showing its rise, decay and final fall, with an explanation of the four great monarchies, ending in the kingdom of God. (Dan. 7.)

The third section gives the dragon of Rev. 12, and the beast and woman of Rev. 17.

The fourth section continues the symbols of the 8th of Daniel, with the 2,300 days, to the "cleansing of the sanctuary."

The fifth section gives the papal beasts of Rev. 13, or the first and second beasts. The woman in the wilderness (Rev. 12,) 1,260 years. The two witnesses, clothed in sackcloth (Rev. 11). Splendid pictures are given in this section of the leopard beast, the "two-horned" beast, the woman representing the true church, and the Bible covered with sackcloth,—then shut, and killed—then opened in light.

At the close of the 1,260 years, the seven vials are placed, as being poured out from 1863, to the end, when the scene will close by a voice from the throne, saying, "*It is done.*"

The sixth gives a vivid view of the seven seals of (Rev. 6); with the beasts, horses, and all the imagery of that chapter; the best, and really the only view on so large a scale, ever given of this vision of the seals.

The seventh section gives the vision of the seven angels in (Rev. 8 and 9), with the eagle, crying, "Woe, woe, woe," which brings us to the end, when the seventh trump shall sound, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ. The price will be $5,00, discount of $1,00 to agents who sell again. Address: J. V. Himes, Buchanan, Mich.

We had the pleasure, a few days ago, of seeing the first rough drawing of the above chart; and we can say, if, when finished, the execution shall be as good as the design, it will be the best chart of the kind ever got up among us. W. B. H.

Correspondence.

From Bro. A. T. Gorham.

BRO. GRANT:—Perchance a few words from the little band of pilgrims in Castleton, who are watching and waiting for the second advent of our blessed Savior, would be acceptable to the readers of the Crisis; and supposing this to be the case, I take the liberty of engrossing their attention for a few moments. The good cause is not advancing as rapidly as we would desire and pray for, but nevertheless we have been the favored recipients of *some* drops of grace, which may eventually prove to be as harbingers of a plentiful shower. We meet with considerable opposition from those whose profession should rather lead them to become our friends than our enemies; but if the Lord is for us, who can be against us? "*Truth* is mighty and will prevail"; and having on the whole armor of God, and taking the blessed Bible as the guiding-star of our lonely pilgrimage, we shall be enabled to quench the fiery darts of the wicked, and at last receive a crown whose glory fadeth not away.

Dear Bro. and Sr. Mathewson (late of Sandy Hill, N. Y.), are now with us, and we feel, indeed, to bless the Lord for their presence. Bro. M. preaches the truth boldly, and we trust that the good seed will not altogether fall on barren ground. Our social meetings are very interesting, and the witnesses of Jesus many. Pray for us, dear brothers and sisters, that we may remain steadfast, and be reckoned among the faithful in the day of His appearing. Yours in the gospel hope,

ADRIAN T. GORHAM.

Castleton, Vt., June, 1864.

From Bro. C. Bond.

BRO. GRANT:—As I took up the Crisis of June 7th, my eyes caught the words,—"Theology *vs.* the Bible," as the heading of a short article over the signature of T. E. Wilson. I used to be greatly perplexed with such gross departure from the teachings of God's word by his professed ministers as pointed out by this brother, which led me to search for the cause of the inconsistency of much of the preaching of the present day.

For instance, I have frequently heard the preacher tell the sinner that nothing but the brittle thread of life kept him from a burning hell, and if the thread were cut he would in a moment fall into its fiery embrace, and in the same discourse tell him how great his disappointment must be at the day of judgment, when he shall come to the great tribunal, supposing himself a child of God, having done many wonderful works in his name, to hear the sentence, "Depart, I never knew you." Now it always seemed to me that the sinners that were cut off from life two, three and five thousand years ago, and spent the intervening time between earth and the judgment in the burning abyss, should know better, *if they know any thing*, than to entertain such groundless expectations.

But why is such *stuff* preached to intelligent congregations? Simply because our teachers have departed from the *truth*, as Paul said they would, and are teaching *fables*; and men will listen to them with itching ears, instead of listening to the word of truth in meekness and faith. This creates a demand for such preaching, and the demand calls for a supply, and hence it is that we have such

teachers heaped together, three, four, five and six in a small town that needs but one at most.

But why do our teachers turn from the truth, so far as to have only a few words of it set at the head of their own flimsy compositions, as a kind of motto or key-note, I cannot tell. A man of very moderate talents may so enrich his discourse from the Lord's treasury, as to instruct and interest men of intelligence and learning. He may thus be "mighty in the Scriptures, and thus only can a preacher of the gospel be mighty.

Says Dr. Rice, in a recent discourse, "It is not too much to assert that in multitudes of instances, the poverty of the pastors discourse with regard to quotations from the word of God, has resulted in the decay of the piety of his people, and prepared the way for divisions and ruinous errors."—"I am persuaded that it is difficult to over estimate the importance of this point."—"Success in our warfare demands a more abundant and skillful use of the "sword of the Spirit."

Those who are accustomed to hear their pastor bring forth, from week to week, things new and old, rich and precious, out of the treasury, will search for themselves.

The same author says, "Unless I greatly err, the preaching of our day, with comparatively few exceptions, stands in strong contrast, in this respect, with that of the preceding generation. I am inclined to believe that one of the sermons of Witherspoon, Edwards, or Davies, contains as large a number of Scripture passages, literally quoted, as one could find in half a dozen sermons of our time."—"Those great men never seemed to feel that they had established any truth, till they had confirmed it by the language of Scripture." "On all subjects, doctrinal and practical, their discourses exhibit this admirable trait."

"This defect in modern discourses, which it is to be feared is not only real but growing, demands the prayerful attention of the ministers of Christ."

I fully endorse the sentiments of the above extracts, and consider the rebuke given by them not uncalled for by the teachers of these "last days." I well remember former days when I received instruction (?) from such teachers, and in my religious experience they were the "dark ages." For instance, one taught me that I was in the kingdom of God. Another, that the kingdom of God was like a little child and the kingdom was in me. And another, that I must obtain it by some *violent* effort. Another, that death would introduce me to its enjoyment and happiness. One would pray that it might come, another, that it might more fully come; another, that it might be extended; another, that it might be built up; and so on. The result was that by listening to such instruction(?) my mind became as beclouded with regard to the kingdom as brought to view in his holy word, as would be my natural eyes to the light of day were they covered with tarred canvas.

In conclusion, brethren, whether lay or clerical, remember Paul's admonition,—"Preach the word!" Yours for the Bible,

Cabot, Vt. C. BOND.

From Bro. Elliot Braley.

DEAR BRETHREN:—We are more and more confirmed in the faith that the Gentile times are fast running out, and what we do must be done quickly. The interest out here is on the increase. Many are becoming anxious about their future welfare, and many want light on the subject of the speedy coming of the Lord. They begin to see "men as trees walking." We are destitute of preachers, with the exception of the old one-armed preacher, who, by the way, is doing all he can to wake up a sleepy church from their last slumber; and as he is traveling and preaching in places where they have never heard but little of anything said on the second coming of Christ, I thought perhaps it would not be amiss to draw on the Tract Fund for a lot of tracts for free distribution, believing that much good has been and is still being done through these little preachers. Will not some one that is a workman come this way and preach to us the way of life more perfectly? Your Bro. in Christ,

Macoupin Co., Ill. ELLIOT BRALEY.

From Bro. J. T. Ongley.

BRO. GRANT:—Last Sunday we organized a little church of eleven members at Mantua Station, Portage Co., Ohio, and have arranged to meet with them once in four weeks, and administer to them the word of life and attend to the ordinances of the Lord's house. We therefore, in behalf of the church there, extend an invitation to others in the neighboring towns to unite with us in the good work of preparing ourselves, and getting others prepared, for the coming of the Lord. Our next appointment will be July 10th, 10 1-2 A. M. Saturday evening previous, in Bro. Lord's neighborhood in Aurora. And Sunday eve. at Freedom, as Bro. Tuttle may appoint. We also preach once in four weeks at Edenboro, Erie Co., Pa. Appointment July 17th, 10 1-2 A. M. JOHN T. ONGLEY.

Edinboro, Erie Co., Pa.

From Bro. R. R. York.

BRO. GRANT:—It is with great reluctance I am compelled to say to numerous friends through the Crisis, that, owing to a constant pressure of labors, cares, and anxiety of mind, I am not able to labor publicly in meetings as for a few years past. I am not really sick, but weary and worn down with overwork. I must rest awhile, if possible. By the blessing of the Lord, I hope to be out and at work again in a few months. If ministers were made of "cast iron," they might possibly not get tired out; but, alas! we are like others, frail and human. Brethren, pray for us.

Your Bro. in hope, R. R. YORK.

Yarmouth, Me., June 20th, 1864.

From Bro. J. W. Taylor.

BRO. GRANT:—We have been holding glorious meetings at this place for a few weeks past. Truth has found its way to the hearts of some, and error begins to hide its head. Last Sabbath, after preaching, we repaired to the water, and four believing souls (the writer being one) put on Christ by baptism, performed by Eld. Jacob Shipman.

Chatham Valley, Pa. J. W. TAYLOR.

From Bro. O. D. Woodruff.

BRO. GRANT:—The interest continues to increase in Southington, Ct., and the presence of the Lord was felt in an especial manner yesterday. Some twenty-three testimonies were given in the morning, and about that number in the P. M. It could be truly said it was good to be there. To God be all the glory. Your Bro., O. D. WOODRUFF.

Summary of News.

FOREIGN.

From Liverpool 8th inst.

The pirate Alabama left Cape of Good Hope March 25th, cruising.

Orders have been issued by the French government to prevent certain vessels leaving, through the representations of the American Minister that they were pirates.

It is reported that the neutral powers in the Conference proposed the dismemberment of Denmark, which was rejected by the Danes.

The *Post* believes the Conference will fail, and warns the Germans that if war is resumed England will assist Denmark.

Advices from Denmark continue very warlike and there are many indications that the war will go on.

Spanish advices indicate an early settlement of the dispute with Peru.

The cession of the Ionian Islands to Greece has been formerly completed.

The *Moniteur* publishes details of French victories in Algeria and indicates that the insurrectionists must soon be forced to disperse.

New Zealand advices report two severe engagements, in one of which the English troops suffered a reverse.

From Liverpool the 10th inst.

THE DANO-GERMAN QUESTION.—The Conference was to meet on the afternoon of the 9th.

The Paris *Constitutionel* learns that Prussia and Austria have consented to a prolongation of the armistice for a fortnight.

It is pointed out that the question of frontier is of momentous importance for the Danes, as the line of Schlei is of first rate strategic importance, while the frontier proposed by the Germans is perfectly indefensible, and would leave the Danes always at the mercy of Germany, hence the line of the Schlei is understood to be Danish ultimatum.

RUSSIA. M. De Bisseleff, the Russian minister at Rome, is recalled. This is regarded as a mark of the Czar's displeasure at the recent proceedings of the Pope relative to Poland.

The duty upon most kinds of goods exported from Russia and Poland for purposes of European commerce has been abolished.

DOMESTIC.

The *Tribune's* correspondent, dating Headquarters, Western Virginia, June 10th, says Gen. Hunter, with the combined forces of Gens. Averill and Crook, moved from Staunton at 5 o'clock this morning. He destroyed over $3,000,000 worth of property at Staunton.

Gen. Stahl was wounded in the shoulder at Piedmont, but kept in command.

The expedition to Waynesboro' destroyed several railroad bridges and tracks. Imboden's forces are completely demoralized. There is no force of consequence in our front. Our prisoners were not paroled; 1,040 arrived safely at Huntsville.

Memphis, June 14th. Considerable bodies of the missing infantry of Gen. Sturgis' expedition are constantly coming in, and our loss will probably not reach more than 1,000 all told. By to-night the casualties will be pretty accurately reported. Some of the officers blame Gen. Sturgis and say his management was bad.

All concur in stating that the men fought with desperation, the negro troops especially; but the ammunition of the troops being exhausted caused a panic.

It is reported that the force Gen. Sturgis encountered was *en route* to join Johnston's army, when they received information of the fitting out of this expedition and turned about to defeat it.

New York, June 14th. The steamer Metropolis, from Alexandria, has arrived with six hundred sick and wounded soldiers, some of whom are very bad cases. They were received from the steamers Daniel Webster and State of Maine, that had just arrived from White House. Seventeen died on board these vessels and eight on the Metropolis, during the passage.

New York, June 15th. The *World's* Washington dispatch says at an informal meeting of the Republican members of Congress, the $300 clause in the enrollment act was considered. Many deemed it injurious, and the impression is that it will not pass in the House.

Within a few days a draft for 200,000 men is expected to be ordered.

Fortress Monroe, June 15th. Two army corps crossed to the south side of James river last night. Other portions of the army are crossing at various points.

New York, June 16th. The *Herald's* Nassau correspondence says immense quantities of arms, ammunition, clothing, beef, pork, and breadstuffs continue to be received there from New York, Philadelphia and Portland, and are sent successfully to the rebels, who laugh at our blockade: Sixty thousand dollars were received there from Frazer & Co., of Charleston, which were given to the British officials who seized the pirate Florida and went through a mock trial when she was receiving her armament. The American Consul has been compelled to close his consulate there, as the secesh sympathizers refuse to let him office room.

The *Herald's* Key West correspondent says a detachment of Union troops marched from Fort Mayers to Fort Meade, ninety miles, and met the guerillas who fled. They captured twenty-two horses and herded over one thousand head of cattle and drove them all into our lines. A considerable quantity of provision and forage was also secured. Seventy-one Union prisoners were released, and seventy women and children, nearly starved, rescued. The expedition was absent fourteen days and marched over two hundred miles. Three small vessels with various cargoes were also captured.

Fortress Monroe, June 16th. Yesterday morning at 4 o'clock the 18th army corps under Gen. Kautz' cavalry, comprising the 5th and 11th Pennsylvania and the District of Columbia regiments, attacked the intrenchments outside of Petersburg, at 11 A. M. yesterday and succeeded in carrying them, and entered the city. They were supported by the advance guard of Smith's forces.

Troops at last accounts were marching, as fast as landed, in the direction of Petersburg.

The crossing of the James river by the army is described as one of the most brilliant scenes of the war.

Endless streams of transports, barges and schooners have been making their way up the James river, to the new base of supplies, all day.

Washington, June 17th. The Petersburg *Express* has a telegram to Gov. Smith from Lynchburg, stating that Gen. Hunter entered Lexington on the 11th. The rebels estimate Hunter's strength at 16,000. His advance was resisted by Gen. McCousland.

The Richmond *Enquirer* of 13th has official intelligence that Gen. Crook, with eight thousand men, was at Amherst Court House, only twelve miles from Lynchburg. He had destroyed the bridge over the Sye river. Lynchburg is defended, as the *Enquirer* says, by a much larger force of militia than had been expected.

The *Herald's* Fortress Monroe correspondent says the capture of Petersburg will place us in possession of all the railroads connecting with Richmond south, except the Lynchburg and Danville road, (that will be attended to by Gens. Hunter and Sheridan,) and will prevent supplies and conscripts reaching Richmond.

The *World's* Washington dispatch says rumors are rife that the rebels are evacuating Richmond. The rebel Congress adjourned hastily without closing the business before them. Not only prisoners but non-combatants have been sent South. There has been a heavy exodus of women and children recently. Some think the place evacuated now, and that Gen. Grant will take it without a struggle.

The railroad south is in Gen. Grant's hands, and Averill's forces are in possession of the Danville road.

The *World's* Washington special dispatch says: "I have just learned that a large number of our wounded were in the wilderness a few days since. Some of the wounded hobbled in on rude crutches, traveling sixty miles, and reported. A force with ambulances was sent out, but found that the rebels had been there and taken off about two hundred, leaving the worst cases. Some of these died on their way in."

The same special dispatch says: "The best military critics say that Lee will be compelled to fight a battle at once or retreat from Richmond. It is not believed here that the defenses on the south side can be carried by a *coup de main*, but with the surrounding roads cut a large army in a large city cannot exist. It is rumored here that Lee will attempt to crush Hunter and then menace Washington, but there is no fear that he will expose himself to Grant in the rear."

Another dispatch to the *World* says: "For some nights past the enemy made attacks to learn our movements, in which their losses were severe. Deserters give doleful accounts of affairs in Richmond.

Washington, June 17. An explosion of fireworks occurred at the arsenal to-day, blowing up the laboratory. The occupants of the building were all females. Upon the explosion a terrible scene was witnessed. In the yard were about 1200 men and 300 women at work, a number of whom were burned while endeavoring to get away. After the fire was extinguished a search for bodies commenced. Eighteen bodies have thus far been taken out of the ruins, burned to a crisp, rendering it impossible to recognize them. Eight females were taken out badly burned and placed in the hospital.

New York, June 18. The *Herald's* correspondent with Gen. Hunter, writing June 12, says: The army is again advancing. A dispatch from Lee, captured, urges Imboden to hold out and he will reinforce him. Gen. Hunter is moving with the view to counteract the movements of the enemy, who are preparing to make a strong defense at Lynchburg.

GUERRILLA OUTRAGES IN MISSOURI.—A correspondent of the St. Louis *Union*, writing from Charlton, Brunswick Co., Mo., June 11th, says:

"Last Wednesday, (June 8th), about thirty men, mounted on excellent horses, armed with two revolvers each, and with bowie knives conspicuously displayed in their belts dashed into Keytesville from the north-east. They were all dressed in citizens' clothes. On their entrance to Keytesville they announced themselves as 'bush-whackers.' Soon afterward their captain ordered the citizens to assemble, as he was about to make them a speech. Before giving this order he and his men amused themselves by riding their horses into the grocery, and, without dismounting, called for whiskey, and drank toasts to Jeff. Davis and the Southern Confederacy.

Thursday morning Peter Fox was taken out of his house and shot. He resided about a mile from Keytesville, was hung up to a tree before the hotel. Jennings, a son-in-law of Fox, was taken out of bed and shot, in spite of the entreaties of his family. Tom Black was taken from his work in a tobacco factory and publicly cowhided. A boy of seventeen was taken from his plough in the field Friday noon, and after being conveyed a short distance was hung to a tree, and threats made that any one that removed his body should be shot. This last hanging took place last evening, and the boy's body still hangs, none daring to remove it. These are facts, and we could give the names of our informants, but they are withheld from prudential reasons. All this has happened within three days, and if rumor is to be believed, over twelve have been executed.

These raiders, or thieves, are gathering together all the horses and negroes they can find, but where they send them to has not been ascertained.

The streets of Brunswick have been crowded all day with an excited multitude, and only the counsels of the sober-minded have kept the citizens from taking up arms to expel these thieves and cut-throats. And to crown all, rumor says that the 'bushwhackers' in reality are about to make a raid on this place. So you can judge what a state of affairs really exists. Last Thursday evening one of the 'avengers' came dashing through the principal street of Brunswick and repeatedly cheered for Jeff. Davis and the Southern Confederacy. This we were witness of."

MEXICO. Maximilian arrived at Vera Cruz on the 28th ult. He stopped on the way at Martinique, liberated and carried with him four prisoners, condemned to hard labor by Forey; also eight more and paid their fare, and distributed 2,000 francs among the remainder.

The Emperor and Empress landed on the 29th, and were received with a salute of 101 guns. The keys of the city were presented to them. They immediately proceeded inland, and at last accounts had reached Sobdad.

Gen. Donai is reported to have won a victory on the 13th ult., capturing 100 men, 150 horses, 4 guns and killed 200. The force of the enemy (Mexicans) was only 300. Gen. Donai's loss was four killed and twenty wounded.

Gen. Megia reports defeating Doblado on the 17th ult., at Matchuate, and took 1117 prisoners, 17 guns, 27 wagons, 200 mules and large quantities of arms and ammunition.

It is also reported that a skirmish took place at Valparaiso, near Zacatecas, in which the Mexicans, of course, lost 120 killed, 300 taken prisoners, 8 guns, 500 small arms and 200 horses.

Ortega was reported at Atemajac with a considerable force. Vidaurri is at Lavedo, Texas.

GOVERNMENT PATRONAGE OF LITERATURE.—Miss Watt, the only surviving child of the greatest British bibliographer, Dr. Watt, has lately died at Glasgow in a workhouse. Last year a petition was presented to Lord Palmerston praying for a grant of £100 a year for the benefit of Miss Watt. The petition was signed by Alfred Tennyson, John Ruskin, Thomas Carlyle, George Grote, Sir Frederick Madden, Holman Hunt, Mrs. Gaskell, and many another names of note. An answer to it was promised in February, but none came till some days after the death of the poor lady had been announced to one of the Premier's secretaries. Then a fellow secretary wrote to ask if Miss Watt could be supported on £50 a year; and if so, that sum might probably be given to her. It was well, perhaps, that the offer came to a corpse—*N. Y. Tribune*.

AMERICAN AFFAIRS IN FRANCE. The Paris correspondent of the New York *Commercial* writes that there is no prospect now of any of the Confederate ships in French ports ever getting to sea as Confederate vessels. The matter has been too thoroughly ventilated to permit of any swindling operation under the plea of ignorance.

The Mexican and Confederate loans are laboring under a considerable depreciation, owing to the progress of Grant's campaign against Richmond, and lies of a most fabulous character are invented to bolster them up.

The formation of the Ladies' Union against the use of foreign goods has scattered terror and confusion among the European manufacturers. The buyers for large houses in the United States have suspended operations.

A HISTORICAL BALE OF COTTON.—When the steamer Lexington was burnt in Long Island Sound, Jan. 13th, 1840, David Crowley, of this city, second mate, was saved on a bale of cotton, upon which he drifted two days and nights, and finally went ashore at Riverhead, L. I. This bale of cotton Mr. Crowley has preserved with religious care until the present time, but the price of the staple to-day has brought out the sacred relic for sale. It is of remarkable quality, and the three hundred pound bale is worth from four to five hundred dollars.—*Providence Journal*.

The Marietta (Ga.) *Rebel* tells the following remarkable story:

"The most remarkable case of gunshot wound we ever heard of is that of a soldier wounded at Resaca, brought to Marietta on Wednesday, and now in the hospital at that place. Two bullets passed through his head, making four holes, at which the brains were oozing out, and, astonishing to tell, he was perfectly conscious, and conversed intelligently concerning his situation, and was anxious to know the doctor's opinion of his case.

DENVER, June 14. There is much excitement in consequence of the Indians murdering and scalping a man, woman and two children, and burning a ranch, twenty miles east of this city. The bodies were exhibited in the streets of this city to-day. Many wild rumors are afloat. The militia are organizing, and soldiers have been sent in pursuit of the Indians. Much stock has been stolen at different points lately. On Saturday night twenty-six mules were stolen within fourteen miles of this city.

RAILROAD CATASTROPHE.—Hartford, June 20.—A terrible accident occurred to-day noon on the Hartford, New Haven and Springfield railroad, caused by two of the passenger cars being thrown off the track a couple of miles this side of Berlin depot. The whole number seriously hurt is said to be thirty-five. Mrs. Eusen, an elderly lady, living in Hartford, was severely injured, and died soon after reaching the depot at that place.

EUROPEAN INTERVENTION. The London correspondent of the New York *Commercial* writes that Louis Napoleon has again sounded the English government on the subject of recognizing the Southern Confederacy, but neither now nor at any future time will the English Cabinet depart in the slightest degree from the policy it has hitherto pursued. Rigid non-intervention will still be its practice.

ARMING CONVICTS.—The Louisville *Journal* states that at Bardstown Morgan's raiders broke open the jail and released the prisoners, twenty-three in number, among whom was one who was indicted for murder. The convicts, after being released, were armed, and the majority of them joined the guerrilla band and left with them.

☞ It has been stated that Dr. Grusselback, of the University of Upsala, lately restored to activity a snake which had been frozen to torpidity for ten years. It is also reported that he proposed to the Swedish Government to experiment on criminals. He proposes to reduce the individual to complete torpor by the gradual application of cold, and to resuscitate him after a year or two.

☞ The Wisconsin papers generally concur in the opinion that the crops in that State are already permanently affected by the absence of rain, and that the yield for the season, in proportion to the extent sown, must be extremely light. The Milwaukee *News* says it is more than five weeks since rain has fallen in that vicinity.

☞ The pauperism of the British cotton manufacturing districts continues to decline steadily.

Items.

☞ Three hundred old men, women and children, refugees from Arkansas, have arrived at St. Louis on steamboats from Cairo, and are in a condition of great destitution. They occupy a warehouse on the levee. Nothing has been done yet for their relief. The whole number of white refugees in that city now is 1500.

☞ The Woonsocket (R. I.) *Patriot* says the prospects of the cotton manufacture are so discouraging that some owners of mills in that village and vicinity contemplate stopping their works soon, unless the price of the raw material recedes. Cotton has been selling this week at $1.28 per pound.

☞ The iron shipbuilding trade is said to be unusually brisk on both sides of the Mersey just now. The builders, in fact have a difficulty in obtaining ground, and some firms are about to migrate to Garston, about four miles above Liverpool.

☞ Refugees who have lately reached Nashville from Georgia, represent the people as having lost all confidence, in view of Gen. Sherman's victorious advance, and abandoned every hope of achieving independence.

☞ The Richmond Sentinel of June 6th, says that an official dispatch received at the Rebel War Department states that Admiral Farragut had arrived off Mobile with a fleet consisting of sixteen large ships.

☞ There is only about six weeks difference in the ages of the candidates nominated for President and Vice President. Mr. Johnson is the oldest; he was born December 29th, 1808, and Mr. Lincoln on the 12th of February following.

☞ Rt. Rev. John McClosky, D. D., of Albany, has received official intelligence from Rome of his appointment to the Arch-episcopate of New York, vacated by the death of Archbishop Hughes.

☞ On the 10th of June the Crystal Palace had been opened ten years. During that period it has been visited by the extraordinary number of more than fifteen million and a quarter.

☞ A mush and milk festival was held a few days since, at Dubuque, Iowa, by a church aid society.

☞ Henry W. Johnson of Canandaigua, N. Y., a colored man, has been admitted to the bar in Rochester.

☞ The total number of prisoners captured by Grant since the commencement of the present campaign (as officially reported) is about 12,000.

The Washington Republican states on authority that proposals are to be made by Secretary Chase for a foreign loan.

☞ The Siamese twins still live in North Carolina. Half the time they stay at Chang's house and half the time at Eng's.

☞ Bishop Colenso has been deposed by the Metropolitan Bishop of Capetown.

☞ It is stated that tanzy steeped in hot water and sprinkled over melon and other vines, will instantly kill or drive off all bugs and worms.

Notices.

Tremont Grove and Campmeeting.

This meeting will be held upon the same ground as last year, one half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod R. R., thirty-five miles from Boston, and eighteen from New Bedford. It will commence with preaching in the grove Sunday, June 26th, and continue till July 5th. We hope to greet the many we have greeted there before, and many more beside. Shall we not see many from Portsmouth, Concord, Lawrence, and from towns round about Boston? Encouraged by the blessings of God upon this meeting in the past, we expect a larger and a better one this year. Brn. Grant, Hastings, and M. Batchelor are among those engaged to preach the word. Will Bro. Munger attend? Other preachers who may come in the name of the Lord will find a cordial welcome. We, however, assume no responsibilities save with such as are engaged. None are desired who come in their own name or in the name of some strange doctrine. The objects of this meeting are to comfort and strengthen the saints and save men "from the wrath to come." I propose Friday, June 24th, as a day of fasting and prayer for divine blessing upon the meeting to this end. "Our help is in the name of the Lord." H. F. CARPENTER.

P. S. Board will be provided on the ground on terms as reasonable as the times will admit; also accommodations for those who wish to board themselves. Lodgings can be secured in private dwellings by *coming early*. Every one should come prepared with bedding for camp life. Those who can should bring tents. Fare from Boston and New Bedford reduced to half price. Come!

In behalf of Committee. H. F. C.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport.

Teams will meet the cars at *noon*, at Albion, on Friday and Saturday, the 1st and 2nd inst., and the morning train from the east, Sunday. So any persons coming from the west will come on an early train, and wait in Albion about two hours. If brethren will write me as above, it will cost them only three or four cents, and may save some expense to the brethren who furnish teams. Come praying and expecting a blessing.

JOS. D. BROWN.

Tent Meeting.

A tent meeting will be held in North Adams, Mass., commencing June 30th, and holding over the 4th of July, on land owned by Bro. Morton, at the head of Eagle street, on the north side of the village. A general attendance is desired from the surrounding towns. Come, brethren, and work together for the salvation of our fellow men. A general invitation is extended to the preaching brethren. Board and horse keeping furnished on reasonable terms.

A J. McCULLOCK, ISAAC BLANCHARD, EMERSON BLANCHARD, } Committee.

Notice.

The R. I. and East Conn. Conference will hold its next session at River Point, commencing the first Wednesday in July, at 2 o'clock P. M., and hold over Lord's day.

A sermon may be expected for criticism from Eld. A. Durfee. Subject,—Did Christ exist previous to his birth of the Virgin Mary?

Essay by Bro. Alva Bellows:—Is there a personal devil?

Brethren and sisters are invited to attend. Come praying that God will bless our labors.

A. C. GREENE, Secretary.

Fourth of July Meeting.

A meeting will be held in Kingston, N. H., on the 3d and 4th of July, (in a grove, if pleasant, if not, in the chapel), commencing Sunday, July 3d, at 10 1-2 o'clock, A. M. Elds. Litch and Osler will be with us. We hope the little church in Kingston will be cheered by the presence of brethren from abroad who are looking for the blessed hope. F. GALE.

Prepare for Camp.

The Fourth Annual Camp and Grove meeting at Tremont, Mass., will commence (D. V.,) June 26th, and continue over July 4th. Full particulars will will be given soon. Will churches that can be represented at that meeting intimate the same to me, as it may assist in obtaining a reduction of fare? Come, all that *are* good and that *seek* good.

H. F. CARPENTER, Poultney, Vt.

Two Days' Meeting.

A two days' meeting will be held in South Livermore, Me., in Silas Timberlake's orchard, commencing Sunday, July 3d, and hold over the 4th. Brn. Libby, Jordan and Stratton are expected to speak to the people. We hope to meet in the name of the Lord, that good may be done. Come, brethren and sisters, let us speak for God.

CHAS. STRATTON.

Meetings in East Newport.

Brethren at East Newport will hold a conference every four weeks, at the White school-house, to commence the first Saturday in July.

In behalf of the Brn., JEREMIAH CARR.

Notice.

The Lord willing, I shall commence a series of meetings in Centreville school-house, Brattleboro, Vt., on Sunday, July 10th, and hold over the 17th. Let there be a general rally in the name of the Great King. S. S. BREWER.

Notice.

The Advent Society formerly worshiping at Goodrich's Block finding that Hall was not convenient to accommodate the congregation, have hired a larger and more central one of the Sons of Temperance, Barn's Block, corner of Main and Vernon Streets, opposite Baptist church, and will hold meetings there every Lord's day. Our numbers and the interest of the meeting are increasing. May the good Lord still continue to bless us, is my humble prayer. THOS. R. WEAVER.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LOWELL STREET CHAPEL.
H. L. Hastings ....Sunday, June 26th

Champlain, N. Y. ....Sunday, June 26th
D. T. TAYLOR.

Aurora, (Portage Co., Ohio, in Bro. Lord's neighborhood)....Saturday evening, July 9th
Mantua Station, O., at 10 1-2 A. M....Sunday, July 10th and once in every four weeks.
Freedom, O, (as Bro. Tuttle may appoint), Sunday evening, July 10th.
Edinboro, Pa., at 10 1-2 A. M....Sunday, July 17th and once in every four weeks. JOHN T. ONGLEY.

South Norfolk, Ct., school-house, funeral sermon for Alonzo J. Hull, (killed at Coal Harbor, Va.), Sunday, June 26th.
Sandisfield....Sunday, July 3d
LEWIS ANDREWS.

Martin's Ferry, (School-house)....Sunday, June 26th
D. EASTMAN.

East Dover, Me....Sunday, June 26th
North Searsport, Me....Sunday, July 3d
THOS. SMITH.

East Stoneham, Me., funeral service, Sunday, June 26th
I. C. WELLCOME.

Lower Gilmanton....Saturday evening, June 25th and Sunday, the 26th.
Love feast at 9 o'clock Sunday morning. Baptism at the close of the meeting in P. M. JOHN G. HOOK.

Brockport, N. Y....Sunday, June 26th
At Barn meeting in West Barre, Orleans Co....July 1st
Come, dear brethren and sisters, let us meet together in the name of the Lord, and expect his blessing.
C. B. TURNER.

Walbridge District, (Sacramental day)....July 3d
Lynn....July 10th and 17th
A. M. HIGGINS.

Round Pond, Me....Sunday, June 26th
Canaan, Me., (Salisbury meeting-house) July 3d and 4th
L. L. HOWARD,
CHAS. STRATTON.

Yarmouth, Me., (Institute Hall)....Sunday, June 26th
Bath, Me., (Music Hall)....Sunday, July 10th
WM. H. MITCHELL.

Clinton, Mass....Sunday, June 26th
Oakdale, Mass., (Freedom Hall)....Sunday, July 3d
J. W. BRITTAN.

East Boston....Sunday, June 26th
Boston, (Lowell Street Chapel)....Sunday, July 3d
A. W. SIBLEY.

New Durham Ridge, N. H....Sunday, June 26th
Ossipee, Leighton's Corner, N. H....Sunday July 3d
Barnstead, N. H., (Clark's meeting-house)....July 10th
Great Falls, N. H....July 17th
Portsmouth, N. H....July 24th
J. G. SMITH.

Plymouth, N. H., (Nelson school-house)....July 10th
WM. H. SHAW.

New Hartford, Ct., (Garret school-house)....June 26th
Barkhampsted, South Hollow, Ct....Sunday, July 3d
S. WOODRUFF.

Goshen....Sunday, July 10th
P. S. BUTLER.

Agawam....Sunday, July 17th
BENJ. BUTLER.

Grafton Centre, N. H....Sunday, June 26th
J. COUCH.

APPOINTMENTS FOR SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.
Benj. Buler....July 26th
S. S. Brewer....July 24th and 31st

Ashburnham Depot, Mass....Sunday, June 26th
Lunenburg, Mass....Sunday, July 3d
Agawam....Tuesday evening, July 26th
S. S. BREWER.

Chestnut Hill, Ct....June 26th
Burnt Hill, Scituate, R. I....June 30th
River Point, R. I....July 3d
Central, R. I....July 17th
J. K. BELLOWS.

ELD. C. P. DOW'S WESTERN TOUR.
Champlain, N. Y., (as Bro. Geo. Converse or H. Loomis may appoint)....Sunday, June 26th
North Lawrence, at 4 o'clock P. M....June 27th

Sutton, N. H., (at Bro. Israel Andrew's)....June 26th
Cornish, N. H., (at the Hemp yard)....Sunday, July 3d
JOSEPH KIMBALL.

East Otis, Mass....Sunday, June 26th
West Granville, (at Bro. Tyler's)....June 27th
Warehouse Point, Conn....Tuesday eve., June 28th
Danielsonville, Conn....Sundays, July 3d and 10th
South Windsor, Conn....Tuesday evening, July 12th
Bristol, Conn....Wednesday evening, July 13th
Bakerville....Thursday evening, July 14th
GEO. L. TEEPLE.

Wallingford, (North Farms)....Sunday, June 26th
Forestville, Conn....Sunday, July 3d
O. D. WOODRUFF.

Exeter, N. H....June 26th
A. ROSS.

Springfield, Mass., (No. 5 Oak Street)....June 26th
S. P. BABCOCK.

Hartland, (Densmore Hill,) Vt....Sunday, June 26th
WM. SUTHERLAND.

Melvin Village....June 26th
Meredith Village....July 3d
Moultonborough....July 10th
T. W. PIPER.

Epping Corner, N. H....Sunday, June 26th
Epsom (Mountain school-house)....Sunday, July 3d
J. PINKHAM.

Lynn, Mass....June 26th
Plymouth, Mass....July 10th
East Boston....July 30th
J. S. WHITE.

Rye, N. H., (at Bro. M. Philbrick's), Sunday, June 26th
Lynn, Mass....Sunday, July 3d
A. SIMPSON.

Athol, Mass....Sundays, June 19th and 26th
Vernon, Vt....Sunday, July 3d
J. HEMENWAY.

Tremont Camp from June 26th to July 5th.
Rutland, Vt., July 10th, and onward for the present.
H. F. CARPENTER.

New York, (24th street)....Sunday, June 26th
A. MUSSEY.

Dixville Notch, N. H., at 10 A. M....July 4th
WM. B. MORGAN.

APPOINTMENT FOR GOSHEN, MASS.
H. Pratt....Sunday, June 26th

Portsmouth, N. H....June 26th
C. S. EMERSON.

North Granby, Ct., (School-house)....June 26th
Will the brethren in Hartland come down and help?
Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass....July 24th
Cold Spring, Mass....July 31st
S. D. DANIELS.

Barn Corners, N. Y....Sunday, June 26th
BENONI STEVENS,
M. P. MILES.

Holliston, Mass....Sunday, June 26th
More to be baptised. Come all who can.
H. K. FLAGG.

New Bedford, Mass....June 19th and 26th
Will attend Tremont campmeeting.
M. BATCHELOR.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office* and *State* FROM which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, J. W. Barnell, I. Sampson, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, Joseph Dudley.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

C. Farrington, T. Lane, Mrs. D. Kilbern, Mrs. E. V. Barney, A. Payson, J. Snow, H. H. Hart, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler, SAMUEL BECHTEL.

TIMOTHY E. CORLISS wants his paper stopped; will he give us his POST OFFICE?

TO CORRESPONDENTS.

UNFILLED ORDERS.—We are still out of "Voice of the Church," "Signs of the Times," "Reasons for my Hope," "Spiritualism," "Great Controversy," "Thessalonica," etc., etc. Orders waiting will be filled just as soon as the new edition is published,—in two or three weeks probably.

M. R. Otis—Received and credited; pays to No. 478.

J. H. F. Varney—The Pilgrim has been sent regularly from this office to Elma J. Hussey, Farmington, N. H.

R. R. York—The $1.00 for S. Graves was received and credited; pays to No. 471. Should have been acknowledged in No. 453, but was overlooked in copying.

CASH RECEIPTS.

The present No. of the Crisis is 454. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—H. Rotherham 480, T. L. Albro 492, M. Kelly 483, S Whiting 487, T Witham 478, H Potter 478, E B Birge 478, A F Williams 478, J Bloss 478, M Weeks 478, S. McClure 461, A. B. Crosby 478, D. Miner (old acct.) 494, D. Miner (new acct.) 478, J. M. Corliss 468, B W Hill 474, D Christie 453, S E Hoyt 478, M Young 468, D Fellows 478, A Shipman 478, T R Weaver 480, H Eastman 478, C How 478, E F Eastman 478, N Calkins 469, I W Moore 475, J Brackett 478, C W Kent 475, M M Ross 497, W Stark 507, J G KELLY 485, F Kail 446, A. Kinerling 478, E Slager 464, H McClintic 478, T E CORLISS (what P. O.?).

$2.00 each.—A Tennant 437, D Mandeville 436, J W Thompson 466, J. E. Lloyd 498, J W Austin 504, D R Miller 504, F G Neal 467, R Chandler 498, L C Farrar 471, C. Harvey 471, D. Eastman 459, C M Starks 560, G R Coburn 494, A Gould 504, C F Horn 468, M Roberts 506, H Choate 481, W H Hills 453, I Nickerson 504.

50c each.—M. Willard 470, U. Hall 465, H. Whipple 402, S B Inable 427, L Y Smith 465, J Brown 467, J M Hamblin 465, L. J. Thomas 465, L. Johnson 465, E W Ayer 465, S J Blaisdell 464, W L Stockwell 465, A White 451, W. F. Jones 468, E Smith 465, M A Gardner 481, M Stevens 465.

J Sullivan 60c, 468; J C Gardner $3 00, 498; N Buck $4.70, 490; W N Fisk 42c, 457; J Taylor 25c, 465; O D Gibson $1.50, 483; B. Boynton $1.65, 455; T. Foote $4.00, 430; C. Chester $4.92, 606; R W Wilson $1.62, 468; F Finn $2.69, 468.

FOR BOOKS AND TRACTS.

S K Pierce $1.00, J Whisler 50c, H Rotherham $1.50, D C Terry $1.40, S W Bartlett $3.52, J Wilson $2.00, J. McCammon $2.78, T. Smith $1 00, M. L. Stocking $5.00, W L Wheeler $2.25, N M Parsons $1.80, G Carpenter $6.25, S G Coon $1.50, J N Snyder $1.00, H F Pray 25c, T W Smith 80c, T Foote $1.00.

BOOKS AND TRACTS SENT.

BY MAIL.

H. Rotherham, J. Whisler, S. K. Pierce, J. McCammon, M Lichtenthaler, T Smith, J Snyder, H F Pray.

N. B.—UNFILLED ORDERS will be attended to *soon as possible*.

LETTERS RECEIVED.

J W Austin, M B Nutter, O D Woodruff, A H Stokes, A T Gorham, L A Smith, J Chapman, I M Moulton, J W Taylor, E S Willard, H A Sinden, E Pilcher, W A Manning, B. Spaulding, O. D. Gibson, F. Curtis, E. P. Hough, C Bond, J Weston, J T Ongley, E S Willard, H F Moore, Dr. I A Thayer, P E Armstrong, Geo. Carpenter, J Elkins, J Ozanne, F Kail, M D Wellcome, D Eastman, H Rollins, E W Ager, I C Wellcome, A Sister, A N Seymour, J Croffut, E Marsh, C Case.

POST OFFICE ADDRESS.

Abraham Fike—Woodland, Yolo Co., California.
Eld. A. W. Sibley—Crisis Box, Boston, Mass.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.
Elder J. V. Himes—Buchanan, Mich.
Walter Pratt—Boston, Mass.
T. M. Preble—East Weare, N. H.
L. C. McKinstry—Montreal, C. E.
Eld. H. F. [illegible]—Rutland, Vt.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

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1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
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3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
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BUTTERWORTH'S CONCORDANCE. Rather less full than Cruden's Condensed, but superior to it in some respects, viz., it gives *definitions* of most of the words, and it gives also a Concordance to the *marginal readings* of the Bible, which are quite as important as the *Text*. Price $1.50, postpaid.

THE PARABLE OF DIVES AND LAZARUS: Does it teach that endless sufferings await the lost? By H. G. Storer. A valuable and interesting little pamphlet, by an eminent Congregational minister of Maine. 15 cents.

PROF. C. F. HUDSON'S WORKS. A complete assortment. 1. Debt and Grace, $1.25. 2. Christ our Life, cloth 60 cts., paper 35 cts. 3. Human Destiny and Tracts, 85 cts. 4. Human Destiny, in cloth, 50 cts., paper 30 cts. 5. Discussion with Cobb, $1.25.

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Expository Works on Prophecy.

REMOVAL.—I have moved to *Ashburnham, Depot, Mass.*, where all letters and orders must be directed. I have now on hand the following works:

1. THE DAYS IN WHICH WE LIVE. 2. THE SLAYING OF THE WITNESSES. 3. THE KINGDOM OF GOD AND SIGNS OF THE TIMES. 4. EXPOSITION OF REVELATION SIXTH. 5. TREATISE ON REVELATION XIII. IN TWO PARTS,—A HISTORY OF THE LEOPARD AND TWO-HORNED BEAST. 6. THE HISTORY OF AN IMMORTAL SOUL. 7. A third and new edition of THE RICH MAN AND LAZARUS, with additional pages and cover. THE LAST DAY TOKENS, Nos. 1, 2 and 3.

Please see notice in another column. All the above works sent by mail for *one dollar and twenty-five cents*. Several are illustrated with good engravings. ☞ Write NAME, POST OFFICE, COUNTY and STATE, in a plain manner. ☜

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The Rich Man and Lazarus. Thief on the Cross; [illegible]

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3. The Slaying of the Witnesses. Showing that [illegible]
4. A Treatise on Revelation XIII, in Two Parts. [illegible]
5. The Kingdom of God and Signs of the Times. [illegible]
6. The Last Day Tokens. No. 1. This is an [illegible]
7. Last Day Tokens. No. 2 is an answer to the [illegible]
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9. The Great Image soon to be dashed to pieces. Price 6 cts., postage 2 cts.
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For the World's Crisis.

"PREPARE TO MEET THY GOD!"

This life is as a vapor thin,
Soon vanishing away!
The brightest and the fairest seem
To bloom but to decay.
Ere the to-morrow's sun is set
We may lie 'neath the sod,
Then let us while we have to-day
Prepare to meet our God.

Should we here ease and pleasure choose,
And from the paths of sin turn not,
What then shall be our soul's excuse
When to the judgment-seat we're brought?
While rocks and mountains flee away,
And Christ rules with an iron rod,
Where shall we hide in that dread day,
Unless prepared to meet our God?

"Give me thine heart" hear Jesus call,
"And then I will your refuge be;
Though storms of fiery vengeance fall,
They all are safe who hide in me."
Then let us haste while pleads to-day
The Spirit of our gracious Lord!
Through him we may be reconciled—
Prepared to meet our God.

L. Otis.

For the World's Crisis.

LETTER FROM MONTREAL.

Bro. Grant:—Your expected presence in this city appears to be dreaded; for denunciations have already gone forth from some of the pulpits, warning the people to keep away from false teachers as you and others. In a valedictory address by a Methodist minister here, he took occasion to denounce, in the most severe and bitter manner, all who differed with him in respect to the doctrine of man's *natural immortality*, as well as all those who preached and taught the doctrine of the second advent of Christ. But it has invariably turned out that these denunciations do their cause more harm than good. It is all very well for Papist priests to make denunciations from their altars, for they can do it effectually; but when Protestant ministers attempt it, they can only make impressions upon the priest-ridden portion of their congregations; the intelligent, independent, and common-sense portion, only wink at such weakness, perceiving that priestcraft and bigotry were at the bottom of it. It is certainly not a very philosophic method of convincing one of error; but almost invariably it is selfishness and spleen which prompt priests (Protestant) to take this course. The scriptural method is quite different from such a course as that. Love to our fellow men will not certainly lead any one to denounce and brand as heretics and infidels those who differ from them in opinion, and especially if that opinion is professed to be formed from the Scriptures. Reason and the Bible are the legitimate weapons to be employed if we wish to correct errors in doctrine. These are all-powerful; but failing there, the dogmatical resort to calling hard names, abuse and denunciation; and wherever these are resorted to, the cause is a weak one, and hence such props to support it.

But there will be differences of opinion on doctrines as well as every thing else. It is not absolutely necessary for all men to think alike; and if my opinion differs from another, I have no right to coerce others to adopt my views, and abuse them because they do not think as I do. And when a person believes he has the truth, and his opinions are well founded, it is nothing more than his duty to convince others, by sound reason and argument, that he has the truth, the whole truth, and nothing but the truth; and to endeavor by these means to gain converts to his views. This is the only proper method of procedure. Mankind are not kept in the faith of any particular church, or converts made, by a resort to coercion and abuse, except a few timid and weak-minded ones. Coercion has been resorted to, and martyrs burned to the stake for their opinions; but those extreme measures have failed to do what they were destined to accomplish; and men have persisted in departing from the *faith* (so called); and it was well they did so; for coercion on the one hand, and departure on the other, were the means of having the *truth* established.

When the christian church departed from the true faith, and remained in darkness for fourteen or fifteen centuries, until Luther and other reformers were raised up to arouse her from error and ignorance, it was not in the power of these reformers to accomplish all the reforms necessary to make her a pure and holy church; but the spirit of reform and the dissemination of truth have been going on ever since. But all the heathen practices and doctrines, which were introduced into the christian church when she departed from the true faith delivered to her by the apostles, have not yet been entirely rooted out. The heathen doctrine of the immortality of the soul still remains in the christian church generally; but men have been raised up to expose the falsity of that doctrine, which is the foundation of all the religious systems in the world; and well they have succeeded so far; but they must expect opposition and persecution. Prayer and perseverance, however, will accomplish much; and though the oft-repeated question is put, "Why was not this false doctrine, as you say, found out before?" it can be easily answered by an appeal to the Bible; it is as old as the word of God. All the prophets and apostles taught it, as well as the early fathers and men in all ages of the church. Why did not the Reformation take place until the fifteenth century? Why was printing not invented before it was? Why were not the steamboat and telegraph discovered until the present century? Are these inventions and improvements to be hooted at because they are modern?

The Methodist minister above alluded to, who was so severe in his denunciations against all those who differed from him in their religious opinions, had just completed his term of three years as pastor of the church in which I had been brought up, and regularly attended almost since infancy. I therefore went to hear his valedictory address, partly because I anticipated he would allude to the heterodox views entertained by me. I was not disappointed, but even exceeded in my anticipations; for he very emphatically denounced as heretics and vile persons all those who doubted man's natural immortality. I was surprised that a christian minister (so called) could so far forget himself as to denounce in such terms those who were sincere in their opinions, and whose opinions (they believe) are based upon the Scriptures. Although I requested a conversation with him on the subject, he refused, and studiously avoided me. His duty, in such case, was plain from the Scriptures, but instead of carrying out the scriptural rule, he in the most bitter and sarcastic language denounced me as a heretic and vile person, trying to disseminate false doctrines. This method was taken to put me down and prejudice me in the eyes of the congregation assembled, knowing that I had no means of defense.

But these denunciations and anathemas will not move any in the least from what they believe to be true. It is more important to have the truth than the favor or frowns of any man or set of men. Some of the best biblical scholars are obliged to admit that this doctrine of the immortality of the soul has no foundation in Scripture, but that of assumption. Shall we take for granted what is assumed, when the Scriptures flatly contradict it? When our first parents fell, death was pronounced upon them, and a flaming cherubim placed to guard the "tree of life," lest they should eat and live forever, and thus become immortal. But Satan said, "Thou shalt not surely die"; and so *modern* theologians say, "O man, thou art immortal; thou shalt not surely die." The devil is quite orthodox on this question, just as orthodox as the most violent opposer of those who believe that when a man dies "his thoughts perish" until the resurrection.

But whom do the *Scriptures* say are immortal? 1 Tim. 1:17;—"The king eternal, immortal, invisible," etc. This is the only place in the whole Bible where this word occurs. Then who has immortality? 1 Tim. 1:16;—"The blessed and only potentate, the King of kings and Lord of lords, who only hath immortality." To whom will God impart immortality? Rom. 2:7;—"To those who, by patient continuance in well doing, seek for glory and honor and immortality," they will be rewarded with "eternal life." Why seek for what orthodoxy says we have already got? The word immortality occurs but five times in all the Bible, and is only applied to the righteous; the wicked are not promised it. We are exhorted to seek for immortality, and it is only obtained at the resurrection. The Scriptures are very clear on this point, but they have been perverted by false teachers. Plato, the heathen philosopher, was the originator of this doctrine (next to Satan). So that this most cherished doctrine was Pagan by birth, and papal by adoption; yet Protestants cherish it still.

Then what are the fruits of the heathen doctrine of the immortality of the soul? These may be seen by examining the different religious systems in the world. Heathenism, Mohammedanism, the transmigration of souls, Spiritualism, Mormonism, Purgatory, praying to saints, and other false theories, depend upon this doctrine for their very existence, and could not live without it. Teach the people correctly with respect to man's nature and destiny, and all these false systems must necessarily fall to the ground. Not one good fruit does this doctrine produce, but only evil, and that continually. The teachings of that good old book, the Bible, will yet be fully vindicated.

We believe that a dead man is a dead man, and that nothing leaves man at death but the breath of life. The Scriptures do not warrant me in believing any thing else, and I will give any one fifty dollars who will produce one such passage from Scripture as "never-dying soul," or "immortal soul." These terms may be found in hymn books, and other works of modern theologians; but I have failed to find them in the Scriptures. Take for example the case of Lazarus, of Bethany, a good and pious man, who died; and, according to the popular theory, he was praising God in heaven, while only his body was in the tomb. How cruel was it of Christ to bring this *man* from the society of angels again into this wicked world! But was Lazarus during those four days praising God in heaven in the company of the holy angels? The orthodoxy of the present day says so; but does the Scriptural account say so? We find that Jesus wept for the grief and misfortune that happened to this family in the loss of their beloved brother and his intimate friend. Would Christ have wept if Lazarus had been in heaven? Was he really in heaven? Let us see. Of course if he was in heaven he would call him down. Did he call Lazarus down from heaven? No, he went to the tomb, and said, "Lazarus, come forth." So then Lazarus was not really in heaven, but in the tomb. How can this be reconciled with the orthodox notion that the soul of the saint immediately goes to glory, and that the body is only the case or house for the soul? Strange that Christ did not address the soul! Strange that the dead body of Lazarus should answer the summons of Christ! Stranger still that Lazarus had no account to give of his four days' sojourn in heaven! Where is orthodoxy now? Where is there one single passage in all the Bible, from Genesis to Revelation, to support the popular theory of a ghost leaving man at death, and soaring away to heaven or hell, as the case may be? Not one. But you will find it in heathen mythology, and no where else.

But let us hear what the Scriptures say about dead folks. To the law and the testimony. "The soul that sinneth it shall die." Ezek. 18:4. Also Gen. 19:20, Ps. 89:48, 33:19. What becomes of your never-dying soul, if the Scriptures say it shall die? "In that very day his thoughts perish."—Ps. 146:4. "The dead know not any thing, neither have they any more a reward; also their love and their hatred and their envy is now perished."—Eccl. 9:5, 6, 10. If the thoughts and affections perish, where is the soul? *What is the soul?* "In death there is no remembrance of thee."—Ps. 6:5.

The pious *poet* said—

"And when my voice is lost in death,
Praise shall employ my nobler powers."

The pious *Psalmist* said—"The dead praise not the Lord."—Ps. 115:17. "Man giveth up the ghost, and where is he?" Would Job have used such language if he believed that at death the souls of believers "immediately pass into glory"? Would he have asked, "If a man die shall he live again?" if he believed that the principal part of a man never died at all? "Even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath (*ruah*—spirit); so that a man hath no pre-eminence above a beast."—Eccl. 3:19. It is the glorious doctrine of a resurrection unto eternal life which gives man the pre-eminence.

Perhaps some of our Rev. D. D.'s, M. A.'s, or B. A.'s, will give us the definition of the original word *nephesh* (soul). Does it signify the spiritual part of man, commonly called soul? Where is the passage to be found that gives it that signification? What is the definition of the original word *ruah* (spirit)? and does it signify an immortal soul which survives the death of the body? If so, where is the passage in the Bible which proves this? To understand this subject, I consider it necessary to get at the meaning of these two original words, and to what they are applied in the Scriptures. If you ask some persons What is the soul? they will tell you it is the spirit; and the spirit is the soul, and *vice versa*. Of course they have been taught so, and they believe what the church believes, and the church believes what they believe, and they both believe alike; and they would be filled with *holy* indignation and *pious* horror if you did not believe as they believe; and thus it goes on, the blind leading the blind.

John Wilson.

Montreal, June 3d, 1864.

WELL SPENT HOURS.

"And what, oh! what is good?"
'Tis first to seek the favor of thy God;
Let thy will blend with his, and honor him
By walking in the way thy Savior trod.

And then it is whate'er
Tendeth to raise thy heart and hopes on high,
Or to make others happier here
On earth to live, and peacefully to die.

Go wipe from sorrow's eye
The burning tear; go aid the poor and lone,
Visit the sick, the stricken mourner cheer,
And oh! of Jesus tell the erring one.

Or it may only be
A cup of water to some wanderer given,
A word, a smile, but 'twill be written—Good!
On the great record of thy life in heaven.

For the World's Crisis.

JESUS IS YOUR FRIEND.

Yes, my unconverted friends, Jesus is your friend, your sincere, loving, true friend. Could you but realize this truth you would no longer put your trust in those friends which may at any time forsake you; but in an everlasting friend—a friend to-day, to-morrow, and to all eternity. Doubt him not; for he has given unmistakable evidences of his power, wisdom and love; in his many miracles, his wise commands and true prophecies, and in his many sacrifices and disinterested efforts to promote man's happiness. The happiness and honor which he has promised to give the faithful, both here and hereafter, is all that the soul can desire.

But you may say that this is "the same old story," and that the lives of many professors of religion do not prove it, and if they are safe, you are." Ah, they are not safe. Take not their lives as a specimen of the religion of Jesus Christ, neither seek their end; for you will gain nothing thereby.

Is Jesus your friend? Do you not, will you not answer, yes? O! why do you refuse his assistance in your perilous journey through life! Why do you withstand his entreaties? he is willing and ready to save you. "Him that cometh unto me, I will in no wise cast out;" and again he says, "Knock, and it shall be opened." By simply obeying him—reciprocating his love, you are saved. And let what will come he will stand by you. When death threatens you he will be near and comfort you.

O come, if you value your soul, come to this friend. Every thing bespeaks the nearness of an awful crisis. Soon will the archangel's trumpet, like heaviest thunder, sound on a death-deserving world. O! careless, indifferent sinner! delay no longer. To-day Jesus is thy friend, to-morrow he may be thy judge. Act NOW.

A. L. Forrester.

For the World's Crisis.

"THEY ARE NOT OF THE WORLD."

The journey of the Israelites from Egypt to Palestine fitly represents the christian's course through this world. They were to "go forward," looking toward the land of promise; were forbidden to settle down in permanent dwellings, or turn to the right or left to form alliances, and imbibe the spirit of the idolatrous people that lived around them. And yet many professing to be followers of Jesus, who may turn to the eleventh of Hebrews and learn that the Lord's elect are but pilgrims and strangers, hastening to Mt. Zion, affect to wonder at the man who is now pursuing the old pilgrim track, avoiding the old political and warlike spirit that prevails all over the land. In the South, the so called ministry of Christ join hand in hand with oppressors, and blindly claim the Divine sanction for their proceedings. In the North, a great multitude of church members, with their pastors in the lead, believe they are justified by the gospel of the Son of God in engaging in political enterprises, and shedding blood in maintaining their government. Their argument is, slavery is a curse to man, and christians may exterminate it by the sword; or, our government is in danger of being overthrown by traitors; and if we keep aloof from politics and war, we are responsible for the ruin that will follow.

The majority of professedly religious journals are full of war and political agitation, as though the Savior had commanded his disciples to go forth and redress the evils in earthly governments with carnal weapons. And when we tell such advocates that the church of the living God must keep clear of such matters, and let the nations rush on to the sure destruction which prophecy has foretold; when the case of Peter is named, who was prohibited from using the sword against a band of the meanest murderers that ever lived; whose oppressed Master taught him that the children of the kingdom must commit their cause to him that judgeth righteously, and not take it into their own hands; we are looked upon as worthy of censure for a want of "patriotism." Just so was Jeremiah esteemed, because he uttered the plain testimony of God. I verily believe that the position of Advent brethren generally in regard to politics and war is by the direction of the Holy Spirit; and in every age of this new covenant dispensation, those who have walked in its clear light have had the same convictions.

I have been much edified in reading the life of John Newton, a minister of the church of England. He was a faithful witness of the grace that plucked him as a brand from the burning, after being seemingly given over to hardness of heart. I came across one of his letters on "Political debate," which goes to prove that the Holy Spirit teaches but one thing to christians in every age of the gospel in reference to politics. We must make a fair allowance for his Calvinistic bias, and his view of man in death, remembering that he lived in the last century. His letter is dated 1793. The following is a copy of a portion of it:—

John Lyle.

Newark, June 1864.

THE REV. D—— W——.

"The kind present of your book, and your kind intention in addressing your sermons to me by name, deserved a more early acknowledgement. I am pleased with every mark of regard from a christian brother, though I *could* have wished not to be held up to public notice; and Mr. J——t, who likewise meant well, has made the business a little more awkward to me, by styling me *Doctor*, an honor which, the newspapers informed me, (for I have no official intelligence), has been conferred upon me by the college of Princetown, in America. However, by the grace of God, I am determined not to assume the title of Doctor, unless I should receive a diploma from a college in the new settlement of Sierra Leone. The dreary coast of Africa was the university to which the Lord was pleased to send me, and I dare not acknowledge a relation to any other.

I need not express my approbation of your sermons in stronger terms than by saying, that I have seldom met with any thing more congenial to my own sentiments and taste. I read them with great satisfaction. Though I have very little time for reading, had your whole volume consisted of such sermons, I should have gone through it much sooner; but your lectures on liberty, though ingenious and well written, were not so interesting to me. It was therefore longer before I could find leisure to finish them; and this has occasioned the delay of my letter, for I thought it would be premature to write till I could say I had read them. I hope I am a friend to liberty, both civil and religious; but I fear you will hardly allow it when I say, I think myself possessed of as much of these blessings at present as I wish for. I can, indeed, form an idea of something more perfect; but I expect no perfection in this state; and, when I consider the Lord's question, 'Shall not my soul be avenged on such a nation as this?' I cannot but wonder that such a nation as this should still be favored with so many privileges, which we still enjoy and still abuse.

Allow me to say, that it excites both my wonder and concern that a minister possessed of the great and important views expressed in your two sermons, should think it worth his while to appear in the line of a political writer, or expects to amend our constitution or situation by proposals of a political reform. When I look around upon the present state of the nation, such an attempt appears to me to be no less vain and unreasonable, than it would be to paint a cabin while the ship is sinking, or a parlor when the house is already on fire. My dear sir, my prayer to God for you is, that he may induce you to employ the talents he has given you in pointing out *sin* as the great cause and source of every existing evil, and to engage those who love and fear him, instead of losing time in political speculation, for which very few of them are tolerably competent, to sigh and cry for our abounding abominations, and to stand in the breach, by prayer, that, if it may be, wrath may yet be averted and our national mercies prolonged. This I think is the true patriotism, the best if not the only way, in which persons in private life can serve their country."

For the World's Crisis.

TELLING JESUS.

"They took up the body and buried it, and went and told Jesus."

"Go and tell Jesus when thy heart is full
Of keen and bitter agony and woe;
When the dear, precious form of one beloved
Is parted from thee, in the grave laid low;
Go and tell Jesus—he will soothe thy grief—
To thy poor suffering spirit bring relief."

Are you bereaved? Have you lost a husband, a wife, a father, a mother, a son, or a daughter, one dear as your life? "Go and tell Jesus." He will bind up the broken heart, weep with you as he did with Martha and Mary at the grave of Lazarus.

Are you troubled on every side, tempest-tossed? Tell Jesus all about it; he will say to the raging billows, "Peace, be still," and there will be a great calm.

"When the clouds are gathering o'er thee,
And the path looks dark before thee;
When thy feet are worn and weary,
And thy way seems long and dreary,
Go to Jesus."

Are you tempted to pride, vainglorying, to think more highly of yourself than you ought? Take this serpent of serpents to Jesus, nail it to his cross. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42:8, "Let him that glorieth, glory in the Lord."

Are you bowed down under manifold temptations? Go to Jesus with them, lay them at his feet—"Cast all your care upon him, for he careth for you."

"Look unto Jesus when thine aching heart
Is with remembrance of its sin opprest:
He careth for thee: weary as thou art,
And heavy laden, he will give thee rest.
Look to thy Savior; he has ransomed thee,
And paid thy debt of sin on Calvary."

Are you joyful in God? Is your soul on *fire* with holy love?

"Go and tell Jesus when thy heart is glad,
And hope, and joy, and friendship crowd thy way,
Ask for his sanctifying grace o'er all,
That naught may cause thy heart from them to stray;
Go and tell Jesus, making joy more bright,
Shedding o'er all thy path a holy light."

"This going to Jesus, and telling him all that is in our hearts, little things and great things," says President A. Mahan, "is the secret of all holy living, the pre-eminent piety of Paul and the primitive christians. It is explained in one single expression of the sacred writer, 'Looking unto Jesus, the author and finisher of our faith.' They were 'determined to know nothing but Jesus Christ and him crucified.' They literally counted all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.' He was their 'wisdom,' their 'righteousness,' their 'sanctification,' and 'redemption.' He was their consolation in affliction. He was their pattern, their leader, and guide. He was their victory in every conflict with the 'world, the flesh, and the devil.' He was their joy, their hope, their inheritance, their shield, and their 'exceeding great reward.' He was their 'bright and morning star,' the magnet of their souls, which held all the powers of their being in a blissful fixedness to one changeless centre.

"Now, christian, if you will believe it, Christ will be to you all that he was to them. 'He is the same yesterday, to-day, and forever;' and you may share as they did in the infinite fullness of the love and grace of Christ. But if you would enjoy this full redemption, the powers of your being must be brought under the influence of this one principle, 'Looking unto Jesus.'

"Do your sins rise up before you, and fill you with apprehensions of coming retribution? 'Look to Jesus.' Do you desire to be freed from the power of sin, and be presented to God 'without spot, or wrinkle, or any such thing?' 'Look to Jesus.' Are you burdened with care, or do the storms of affliction gather around you? 'Look to Jesus.' Is your temper unsubdued, do your appetites and propensities rebel, and call for unhallowed gratification? 'Look to Jesus.' Whatever your condition or necessities may be, hear his gracious voice, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest unto your souls.'"

There is not a want in the sinner, but there is a corresponding fullness in Christ. For "it pleased the Father that in him should all fullness dwell." Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is he thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beauteous robe. Is he blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and he shall hear the voice of uncreated harmony, speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Does he long for rest? Let him come to Christ, and he shall have sweet repose. Yes, no matter what may be the sinner's wants or woes, only let him come to Christ, and he shall be made rich and happy, throughout all time, and throughout all eternity.

D. F. Newton, *Author of Home Thrusts.*

CROWN AND CROSS.

It seemed a crown of cruel thorn,
It seemed a cross of bitter scorn,
I bent my suffering brow to wear,
I raised my feeble arms to bear.

I might have cast away the crown,
But hands I loved had crushed it down,
And pressed its stinging points of pain
Through quivering nerve and bursting vein.

I might have shunned the cross to bear,
But One—the Master—placed it there;
And, falling the appointed task,
No other service I might ask.

As on my weary way I passed,
Ready to faint and fall at last,
The burden under which I bent
Became the staff on which I leant;

And blossoms for the thorns had place,
Upon my head a crowning grace,
That brought me through the burning hours,
The cool and healing touch of flowers.

* * * * * * *

My crown was love maintained through loss,
And truth upheld through scorn my cross.

—*Englishwoman's Journal.*

For the World's Crisis.

FEARFUL SIGHTS.

The Savior says—"Fearful sights and great signs shall there be from heaven." Luke 21:11. The prophet Joel (2:30,) in speaking of these wonders, calls them "blood, and fire, and pillars of smoke." The historian has recorded that a comet like a sword hung over Jerusalem for a year before its destruction. God faithfully warned that city of its final doom. First, having sent his holy prophets and his only and well beloved Son, to warn them to flee the wrath to come, and to lay hold of eternal life. After they had rejected all God's kind invitations, blasphemed against the Holy Spirit, put the Son of God to death, and stoned to death holy men whom God sent to tell them the truth, they were left to their own shame and destruction. Is it any more miraculous that great signs and fearful sights in the heavens should be witnessed just before the great day of judgment? We think not.

The heavens are to present these "sights." The northern lights, as they are called, I believe are a fulfillment of prophecy. But it is said they are no fulfillment of the sign of the end of the world, or age; for they always have been seen. But where, I ask, is the proof? Who can find a particle of ancient history in support of that assertion? It appears from modern historians that in March, 1716, these lights were first seen with great brilliancy and astonishment in England, though never seen before by the oldest inhabitants. Since that time they have often been witnessed. The following article, taken from a London paper, is an illustration of this subject:—

"Between the hours of ten at midnight and three o'clock in the morning, in the heavens was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and northern lights. The first indication of this singular phenomenon was about ten o'clock, when a bright crimson, apparently vapors, arose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by quarter past ten the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There was to be seen mingled with it *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines were horsed, and galloped to the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded a long distance before they discovered the error. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

At two o'clock in the morning the phenomenon presented a most gorgeous scene. The whole of London was illuminated as light as noonday. It was *clear at the time*. At half past two o'clock the scene changed to darkness."

The phenomenon described in this London paper was this side of the Atlantic with less brilliancy, and was described in the New York papers at the time. This occurred in the year 1839.

These lights appeared in this country with great brilliancy from 1840 to 1843, and with less brilliancy ever since. At times they present a most magnificent appearance. Says the prophet Joel, "Blood, and fire, and pillars of smoke." We have it recorded that some three years ago in some localities it rained blood, so that the Cumberland river in the State of Tennessee was red with it, and the papers teemed with the news at the time. People are living who saw this rain of blood. Was it not a fearful sight in the heavens on that doleful day when the sun was darkened, and on the following night when the moon became as blood? Also in the year 1833, when the stars fell from heaven. On seeing these sights and signs, the people exclaimed, The judgment day has come. Others cried for mercy.

These sights were but signs. What must the reality be? You who have your Lord denied, will for rocks and mountains cry in that tremendous day. Amid all these fearful sights and signs of these last days, men still harden their hearts, and go on in sin, heedless of the warning. Like as it was in the days of Noah and of Lot, so it will be when the Son of man is revealed. When He cometh shall he find faith in the earth? Time will soon tell, and decide earth's destiny. The judgment will be set and the books be opened, and also *the book*, which is the "book of life." Let us try and prove faithful, that our names may be found written in the "book of life."

J. E. Clark.

☞ He who troubles himself more than he needs, grieves also more than is necessary, for the same weakness which makes him anticipate his misery makes him enlarge it too.

For the World's Crisis.

A GOOD DISPOSITION.

There is nothing like it. Honors may tarnish, riches may take wings, and beauty become the feast of worms; but a good disposition is a hoard of wealth to the possessor, a crown of glory, a beauty on which angels may gaze forever and never be tired. Feuds, bickerings, envyings, slanderings, and all the furious ills of life hide their ugly heads at the approach of a good disposition. The world would be a paradise if all were in possession of kind hearts, generous feelings, and pleasant dispositions. Ye who would have more influence than kings, more wealth than the Indies boast, labor for this treasure, and you will not labor in vain.

Give me a dwelling amidst the eternal roar of the ocean, or in the bowels of a growling earthquake, but deliver me from the tongue that never tires and the mouth that is never shut! O that God would have mercy on all such as turn every thing upside down by their tongue! One word more. Did Jesus have a good disposition while on earth? Will he have the same when he comes the second time? Then what must we have if we would be like him?

C. M. Swett.

Kennebunk, Me.

ISA. 42:9.

"Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them."

Brothers and sisters, is the above text true? I believe it is. Then we need not be in darkness so that day overtake us as a thief. Nay, verily, for if the former things, such as were foretold, the flood, the destruction of the cities of the plain, the rise and fall of earthly kingdoms, as declared by the prophets, till, according to history, we are now in the fourth and last kingdom that is to be universal; Babylon being in the past, Medo Persia in the past, Grecia in the past, Rome, or the fourth kingdom, all in the past, except some of its last segments, which are liable to pass away any day,—then comes in the eternal or fifth kingdom, set up by the God of heaven, and is to stand forever.

Glory to God in the highest! That is the kingdom for me. And if as the text declares before the new things spring forth he tells us of them, we may be in expectation of whatever is before us. And as the 2300 days, or, as we understand, years were to reach to the end, and sixty-nine weeks of years to the cross, leaving after the cross 1817, and the cross cannot be later than 49,—for the Jews said of Christ, "Thou art not yet fifty,"—so when we make 1817 + 49, this side of the cross, how can time reach beyond the year 1866?

Dear waiting ones, let us be ready, loving each other fervently, and God supremely; thus we may hear it said, "Well done, good and faithful servants."

Ira Fancher.

Sandy Hill, N. Y.

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

TOBACCO CHEWERS, ATTENTION!

Dr. Wilson of Owego, N. Y., proclaims to have found a remedy for tobacco chewing, and it is the following:—Take the leaves of the common red plantain, and chew them three or four days, swallowing the juice, which is harmless, and after that it will be impossible to use tobacco without sickening. Be careful and not use the *green* plantain, but the *red-veined* kind, which is very common.

Now I hope every tobacco chewer will try this remedy, and thus make an effort to cleanse himself from this "filthiness of the flesh." And if this will accomplish the work, I hope it will remove the stumbling block of *tobacco chewing christians* forever away, and we shall not have to preach against the matter in the church any more.

Dansville, N. Y. F. Burr.

ABUSE OF THE STOMACH.

It is one of the myteries of human nature that mankind abuse themselves in some respects worse than they would animals. The careful farmer sees that his stock has every thing needful to health and comfort, that it is under shelter, and has enough, but not too much to eat; and from this prudent provision for his pocket's sake, the farmer goes straightway to his own table and eats greasy fried meats, vegetables sodden in butter, and pastry or pudding as a makeweight to keep the load down; the farmer is only the representative of a class, for persons of all conditions in life are guilty of similar practices. As this performance is solely a matter of individual concern the law has no right to interfere, but we should like to know why a man in such a case is not equally a suicide with him who saps the foundation of life with slow but subtle narcotics—laudanum, opium in other forms, and the immoderate use of tobacco?

Perhaps we erred in drawing an illustration between a man and his beasts, because the latter seldom or never exceed the bounds of the instinct which nature has provided them with; but this trait being removed in the sentient being—man—he gorges himself to repletion, and sooner or later his or her posterity fall victims to the abuse of the stomach. Some digestive organs are strong fortresses. Fifteen-inch shot in the shape of huge, doughy, apple dumplings, Greek fire in the semblance of scalding liquids, followed by deluges of ice water at the same meal, rifle shot and Minie bullets, disguised as pickels and sharp spices, have no apparent effect. "Pshaw," says the robust reader, "my stomach can stand anything. I never was sick in my life." All that is quite probabte; but the strongest fortification in the world cannot resist the slow advance of rifle-pit, sap, mine and parallel, and the engineer knows full well that when he puts spade into the ground the stronghold is virtually his. The comparison holds good with the stomachs of men; although for a time the individuals who compose generations of families may defy disease of the peculiar nature discussed, their posterity will be enfeebled until they are literally swept off the face of the earth entirely, or their blood absorbed into new and healthier organizations. Thus we see races, or rather families, die out; so great names perish. In some cases drink has destroyed the coating of the stomach; in others high living and dissipation generally, kept up through a series of years, are the sap and mine of which we spoke previously.

To paraphrase Patrick Henry, "Is money so dear and ease so sweet as to be purchased at the sacrifice of life and health?" Far better, in a physical sense, the humblest laborer, with his simple fare and regular habits, than the millionaire and his disordered constitution. The latter is of no more use to civilization as regards re-populating the world with healthy human beings than a wooden puppet.

The great social vice of the American people is eating too much and too fast. We are as a race naturally nervous in temperament, and this added to the evils first mentioned results in the long, lean physiognomies characteristic of the nation. When an American business man takes dinner he does so generally with over-eagerness and a sort of gulping choke, as if it were an unpleasant duty which is painful to witness. In all probability his mind is actively engaged in calculating his profits and losses, when he should be wholly at ease and cheerful. Now, every one must know that such practices are wrong—that they are not what nature intended. The organs of the human body, particularly the digestive ones, are delicate in the extreme, and when used rudely nature revolts and disease results. If it is disputed that stomachs are naturally delicate, we may take the case of a hardy outdoor worker; confine him to a sedentary life and require him to overload his stomach as too many men do, and then mark the result. He will as assuredly become dyspeptic as any one else.

The punishment inflicted on such infractions of common sense are severe but justly imposed, and the remedy is as simple as obvious. Of all the ills that flesh is heir to there are none more distressing than those which arise from indigestion. We are not of that class who put faith in nostrums, bitters, purges and the whole nauseous category of the pharmacopœia for the reduction of the disease in question. When the system is already enfeebled we are to sustain it, not debilitate it; and this can only be done by food of the proper kind, taken in the right way at certain times. We are not going to run a raid against doctors or poach over their field; but we do think that patients afflicted with dyspepsia have the means of cure within their own reach. We have no recipes to furnish, as we are not exactly in the medical line of business; But we feel it incumbent to lift up our voices against the universal abuse of the stomach and digestive organs which prevail so extensively. Advice is very cheap, and those who fear the approach of a disordered condition of the parts mentioned, should take measures in time to prevent the real attack. Nature makes feints in every part of the system; she hangs out head aches and stomach aches, pains in the back and limbs, horrible lassitude and inanity generally over the whole system, as warnings that ere long the grand attack which cannot be repulsed will take place. Eat slowly, and even solemnly, if you must, reader, but be cheerful and merry if you can; eat slowly; make your teeth do what nature intended they should, and do not delegate their work to the stomach; it has no teeth and is intended for another purpose than mastication. Live temperately and avoid excitement; eschew quack medicines; eat only the best and simplest food, and if you do not recover wholly you will at least be improved, and certainly will be living in obedience, not only to the laws of nature, but to those of prudence and common sense.—*Scientific American.*

SALT FOR THE THROAT.

In these days, when diseases of the throat are so universally prevalent, and so many cases are fatal, we feel it a duty to say a word in behalf of a simple, and what has been with us a most effectual preventive, if not a positive cure, of sore throat. For many years past, indeed we may say during the whole of a life of over forty years, we have been subject to a sore throat, and more particularly to a dry, hacking cough, which was not only distressing to ourselves, but to our friends and to those with whom we were brought into business contact. Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day, morning, noon and night. We dissolved a large table spoonful of common salt in about half of a tumbler full of cold water. With this we gargled the throat most thoroughly just before meal time. The result has been that during the entire winter we were not only free from the usual coughs and colds to which, as far as our memory extends, we have always been subject; but the dry, hacking cough has entirely disappeared. We attribute it entirely to the salt gargle, and do most cordially recommend it to those of our readers who are subject to diseases of the thoat.

Many persons who have never tried the salt gargle, have the impression that it is unpleasant. Such is not the case. On the contrary it is pleasant, and after a few days use, no person who loves a nice, clean mouth, and a first rate sharpener of the appetite, will abandon it.—*Exchange.*

☞ A distinguished English physician has shown the difference in the average time of recovery from sickness between those who have been in the habit of using alcoholic drinks moderately, and those who were total abstinents. The number who became infected from the same exposure of those who used the alcohol was nearly two to one of the the other, and the time of recovery double.

☞ The London *Mechanic's Magazine* states that a remedy for the poison of strychnine and mushrooms has been discovered, and consists in making a poisoned person eat large quantities of refined sugar, and in desperate cases opening a vein and injecting water in which sugar has been dissolved.

☞ Gluttony kills hundreds where one dies of starvation.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

MY SHEPHERD.

The Lord's my Shepherd, on him I lean,
And I shall never fear;
He leadeth me to pastures green,
To fountains deep and clear.

The Lord's my life, my strength, my shield,
My rock and my high tower;
My God, my all to thee I yield,
Keep me from Satan's power.

Help me to trust, O Lord, in thee,
Be thou my stay, my all;
From every sin, O keep me free,
Oh! guide me lest I fall.

O may I never from thee stray,
Nor leave the heavenly road;
Help me to trust thee day by day,
My Savior and my God.

And when my work on earth is done,
Then, Lord, remember me;
Then take me to my heavenly home,
To live and reign with thee.

Illinois. L. A. Smith.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER TWO.

THE ATONEMENT.

We are led to inquire what remedy has been provided for the human family, that meets the exigencies of man's moral condition at the commencement of his natural life? And this involves "The nature and extent of the atonement, and merits of the vicarious death of Christ."

To say that Jesus Christ undertook a work in which he failed to accomplish the end in view, is not only an impeachment of his wisdom; but is also to deny the purpose of God, and to say that he did not see "the end from the beginning." And if Jesus failed in any point to accomplish the design of his death and sufferings, he cannot be said to have Almighty power given into his hands; nor would it be true that "He hath done all things well." But as there was design in all that was done by Jesus Christ, we do not suppose that when "he tasted death for every man" that he died for those who will be finally lost and destroyed, in the same sense, and with the intent that he died for those who will finally be made immortal. Yet there is a sense in which "Christ died for the ungodly." He died for all in such a sense, "That there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. "For as in Adam all die, even so in Christ shall all be made alive."

Then as the race of Adam are mortal, and thereby subjected to death; none but He who is "the resurrection and the life" can bring them again from the graves. "For since by man came death, by man came also the resurrection from the dead." When he "gave himself a ransom for all," he covenanted to take the race with all the ruin that sin had brought upon them. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Peter 3: 18. He did not pay the penalty of death for fallen man, for if he did, none would have died since. He only suffered death, that those who die may live again. And it was in this view that John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world." That is, he would in the end destroy "the vail that is spread over all nations," when all who have returned to the dust will be made to live again when the time which is appointed comes, that they may appear at the judgment seat of Christ, to answer for the deeds done in the body. Therefore, when Jesus Christ "tasted death for every man," he did not by his perfect obedience make them innocent; for he only "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." They would not have to answer for Adam's sin, when they appear at the judgment, although its consequences still cleave to them in this life. To them, individually, the imputation of his sin was borne away into the wilderness, as it was typically illustrated by the ordinance concerning the scapegoat under the Levitical law. Hence it is, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." And "he is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world." 1 John 2: 1, 2. Therefore, "it is appointed unto man once to die, after this the judgment."

That there is a first or temporal death, and a second, or eternal death, brought to view in the Bible, is positively shown by the word of the Lord, saying, "What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge?" That is, the children are subjected to the consequences of their father's (Adam) sin, which saying is true, so far as the infirmities of the flesh in this life are concerned, inasmuch as men are still mortal and under the power of death. But this condition will not always so remain, for "As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." Why shall there be no more occasion to use it? "Behold, all souls are mine; as the soul of the father, so also the soul of the son; the soul that sinneth, it shall die." Then as all men are liable to and do go down in sorrow to the grave for the sin of another man, there must be another death, which is the wages of their own sins. "For, the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live." Ezek. 18: 2, 3, 4, 20, 23. Then as all inherit temporal death from Adam, which consigns them to the grave, they must come forth again in order that they may die for their own iniquity. "So then every one of us shall give account of himself to God." Rom. 14: 12. The benefit that first resulted to the human race by virtue of the atonement, was the placing of all on probation, that eternal life might be offered to them through the gospel. Christ gave himself a ransom for all, and he is the Savior of all, in such a sense that the provisions of the gospel are sufficient for all. "For until the law sin was in the world; but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. 5: 13, 14.

The prophet foreseeing the time when Jesus Christ would make the new covenant, which would be sealed by the blood of atonement for the redemption of transgressors, that they which are called might receive the promise of eternal life, said, "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." Jer. 31: 29, 30. It was to the end that each individual person is made to answer for his own deeds, that the apostle Paul uses the term "*justification*," when he said, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18. Then it is but a false assumption to say that the term justification is only used in the sense of remission of sins. To make such a use of the word *justify* as that, is about as great an abuse of language and the perversion of the Scriptures, as can possibly be made.

The word justify is a legal term which is the opposite of condemn, and both words are used to state a fact. Thus for instance, a man may be on trial, in court, under charge of murder; when it is made to appear from the evidence that he acted in necessary self-defence, he is said to be justified. But if the evidence shows that he committed a premeditated murder, he is condemned. Now when the court pronounces the justification of the act, it does not make the man innocent, it simply states the fact that he is innocent of the charge. And when the court pronounces him condemned, it does not make him guilty, it only states the fact that he is guilty of the crime. These terms are used in this sense in Deut. 25: 1, and in 1 Kings 8: 31, 32. In the former, the judges are directed to declare the facts; and in the latter, the Lord is requested to do the same thing. But in neither case would the declaration change the character of those concerned. That is the light in which Paul views the condition of the human race. They had received the free gift of justification of life. That is, the fact is stated that they would be made alive again; but the declaration does not change their character.

The term *justification of life*, should never be confounded with *justification by faith*. In the first case, the term does not imply the pardon and remission of sins. That idea would exhibit an absurdity; for it would represent the Almighty as pardoning the sinner in advance of trial; even before the court is in session. And that too, in the face of what Christ himself proclaimed, "The Father judgeth no man, but hath committed all judgment unto the Son." In fact, if the entire race were both condemned and sentenced, an executive pardon could not justify them. It is true that Christ did say to Nicodemus, "He that believeth not is condemned already." But he also said at the same time, "He that believeth is not condemned." In the second case, the term "justification by faith" is the doctrine of the gospel, and not pardon by prerogative power. The question involved, is not about the state of an unbeliever, or the guilty sinner; much less about a condemned or sentenced one. It has reference only to the justified believer, "whose faith is counted to him for righteousness." One who by faith has his sins taken away by the Lamb of God, "For he was manifested to take away our sins." It was to give assurance that the whole race of man would again be raised up, that Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12: 32. It is also in this view that Paul said, "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living. . . . For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," etc. Rom. 13: 8–12.

When Christ made atonement for sin, he suffered and laid down his life by covenant. He died in a general sense for all, that every man might be on probation. But he died in a special sense for his church. Hence it is that the gospel was to be preached to every man, with the assurance that all who believed would be saved from eternal death. "On such the second death hath no power." With this intent the new covenant was made and confirmed, that his covenant people might be "brought to God." For this purpose a new and royal priesthood was instituted, and the gift of the Holy Ghost was bestowed, "that they may obtain the salvation that is in Christ Jesus with eternal glory." 2 Tim. 2: 10. From this text it is intimated that the atonement was the appointed means to open up the way to secure eternal life. The salvation that is in Jesus Christ refers to what takes place in this life or in time; and the eternal glory is what takes place in the eternal state. Although Christ did not really die until some four thousand years after the creation, yet he was "the Lamb of God slain from the foundation of the world."

It was in view of that provision for salvation that Adam went forth from the garden on probation. Hence it was said to his first-born son, (Cain,) "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Gen. 4: 7. It is also in this view that the gospel was preached to men before the flood.

The apostle Peter not only recognizes Noah as a preacher of righteousness before the flood, but he also settles the fact that Christ also preached by the Spirit to them; and was the object of faith, and the appointed Savior of all who obeyed and were obedient to the dictates of that divine influence, long before he came in the flesh to make the atonement. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." 1 Peter 3: 18, 19, 20. Hence it is, that not only in the age before the flood, but also in the succeeding generations since the days of Noah, eternal life has been offered in the gospel through Jesus Christ, the promised seed. And as surely as the obedient believer shall be made alive, in order that he may live forever; so must the disobedient wicked class live again, before the second death takes place on them. For "they that sow to the Spirit, shall of the Spirit reap life everlasting; and they that sow to the flesh, shall of the flesh reap corruption." Then again, there is a class of writers who put great stress upon the word "all." But in every passage of Scripture where it is used, there need be no difficulty as to what it implies; for such expressions are common in all languages, and are limited in their meaning to what the sense requires in the connection where they stand. The same is true in regard to the atonement.

For the World's Crisis.

THE RENEWED HEART.

The subject of a renewed or regenerated heart, is made such by causes either external or internal, or both. If we look for the external cause, we read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." John 3: 16. Again, in the epistle to the Hebrews, we read, "We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10: 10. Here is seen the infinite love of God—the slain Lamb—the almighty sacrifice for the sinner's conversion. If we inquire for the internal cause, we find all our righteousness is as filthy rags; all our tears, trials, martyrdom, yea, death itself, are unavailing penance; "By grace are ye saved." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" Tit. 3: 5. Hence, the atoning blood, the renovating power of the Holy Spirit, working conjointly with all might in the inner man, constitute free grace; the cause internal. But so intimately connected are the two causes, in many instances of conversion, that it seems difficult to attribute the leading impulse exclusively to either.

Whether or not we regard the associations of Gethsemane, together with the more executive and tragical scenes of Calvary, the mighty works, collectively, of his three years' ministration on earth; or, some more sudden demonstration of the Spirit's power, acting directly on the heart, as the incipient cause of this or that conversion, we have to acknowledge the *merits* and *intercessions* of Jesus as the only efficient cause.

Turning from the cause, we find the subject of a renewed heart, to have undergone a grand moral change; once, spiritually naked, he is now clothed, and in his right mind. Once, the slave of every malignant passion, now, all submissive, under the overcoming influence of divine love; receiving every adverse providence, as from his Father's chastening rod. Constrained by the love of God, he has forbearance and forgiveness ever in exercise towards those who offend him. Adverse to every thing which might wound the cause of his blessed Savior, he feels a constant solicitude, lest he displease in thought, word or deed. The recollection of follies past, cover his mind with an inward blush, and cause him to repel every temptation, lest he be defiled with sin. Full of that meekness which entitles him to an inheritance among the saints, he looks upon the children of God with an eye of peculiar respect, sympathizing with them deeply in all their sorrows, since they stand related to that Being whom he supremely loves.

His most delightful meditations are connected with the courts of Zion, and like David, he is glad when they say to him, "Let us go into the house of the Lord," for he prefers to be a doorkeeper there, rather than dwell in the tents of wickedness. He is ill at ease in every place where the honor of God is wanting. The Bible is a source of sweet entertainment for all his solitary hours. With strong faith and holy hope, he often looks across the dark swellings of Jordan, to the promised land, the evergreen fields, the amaranthine flowers, the jasper walls, and the golden streets in the city of God, and rejoices that he shall see them with immortal eyes. W. A. Manning.

E. Stoneham, Me.

For the World's Crisis.

THE TWO WITNESSES.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."—Rev. 11: 3.

(*Concluded.*)

10th verse;—"And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt upon the earth." At the adoption of the new constitution by the nation in A. D. 1791, Paris was in a delirium of joy, and the people held a magnificent festival on the field of Mars, in honor of the liberty which they had gained. The historian says: * * * "In the evening Paris and all France blazed with illuminations, and resounded with the shout of enfranchised millions. Balloons rose, from which copies of the constitution were scattered as snow-flakes upon the multitude. The Elysian Fields, from the Arc de l' Etoile to the Tuileries, were brilliant with garlands and stars and pyramids of flame. Every tree blazed with quivering tongues of fire. Majestic orchestras pealed forth the notes of national triumph, and a multitude which no man could number filled that most magnificent avenue of Europe with plays, dances, shouts, and songs of exultation."—*Abbott's History of the Revolution, p.* 234.

The events recorded in the above quotation transpired in A. D. 1791. It was one of the first outbursts of joy by the people, after having attained their liberty as they supposed, based upon the principles brought to view in the foregoing. A little later in the history of the Revolution, when they had become more hardened in wickedness, the historian says: "Feasts of horrid license were held in the Metropolitan churches, and the Carmagnole was danced around the desecrated altars. Gifts of church furniture, bells for melting into cannon, gold and silver vessels to be fashioned in the mint, poured in from all parts of the country. Holidays consecrated to genius, to labor, to opinions, and other abstractions, were substituted for the feasts and festivals of the church."—*History of France, by A. B. Edwards.* Again, Lamartine says, Vol. III. p. 297:

"In every direction the churches are shut, the confessionals and saints burned, and wadding for cannon is made of the sacred books of the liturgy. All the citizens cry out, 'No more priests—equality and reason.' * * At Nantes large piles, lighted upon the public place, burned the statues, images, and sacred books. Deputations of patriots came at each sitting of the convention to bear as tribute the spoils of the altar. The towns and neighboring villages of Paris run occasionally to bring also to the convention, upon chariots, *relivuaries of gold, mitres, chalices, pyx, patern, and chandeliers of their churches.*

"Banners planted in this heap of spoils, piled up in irregular masses, were inscribed—*Destruction of fanaticism!* The people were avenged by their power to insult what they had so long adored. * * * A fete in honor of Reason was decreed in the cathedral of Paris; *songs and dances* hailed the decree. * * * On the day fixed for the fete to take place, popular societies, fraternal female societies, revolutionary committees, sections, groups of choristers, singers and opera-dancers encircled the throne."

From what I have now written upon this point, I think the reader will see the proof that the French nation did rejoice and send gifts one to another, at and after the inauguration of the new state of things, namely, *Liberty without religion.* This great rejoicing was caused from the fact that they had slain "the two witnesses," and because (as we are told in the verse under consideration, that before they were slain) "these two prophets (two witnesses) tormented them." As I have already shown in this article, when presenting the history of the condition of France at and prior to the breaking out of the Revolution, that there were two classes of individuals which constituted nearly the whole population of France, who were tormented by the teachings of the Bible (the two witnesses), and consequently labored together for its overthrow,—it will not be necessary for me to present proof on that point.

11th verse;—"And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them." From the fact that the events recorded as having transpired in connection with the slaying of the two witnesses, were events wrought out by the nation, it is evident that had not the nation believed in the existence of God at that time (autumn of 1794), the spirit of life from God could not have entered into them (the two witnesses) to have caused their partial restoration. Hence I understand the figure,—"the spirit of life from God entered into them," is used to show that the party who had now obtained the power (at the overthrow of the Jacobins in the autumn of A. D. 1794), believed in the existence of God; and therefore we find them as soon as practicable restoring the authority of the Bible, the word of God, by relaxing the laws against priests, and by permitting the exercise of religious worship.

There was, however, as yet no fixed or staple government in France; therefore whatever was granted in religious matters by the party power was simply a permit, and not a decree which could rudely be enforced by them, should the rebellious mob rise against them. Hence the expression in the verse under consideration—"And they stood upon their feet"—seems to have been fulfilled in the fact that the party now in power no longer trod under foot the Bible, "the two witnesses," but permitted its use, and also the exercise of religious worship; although they (the two witnesses) had not as yet been decreed to an exalted position in the nation: in other words, a national religion had not yet been established.

Again, we learn from the verse under consideration that "great fear fell upon them which saw them"; in other words, great fear fell upon a certain class when they saw "the two witnesses" "stand upon their feet," or, partially restored or revived, by the permission of religious worship. To show the fulfillment of this point, I will refer to the history of those times.

There still remained in France a large and powerful party, consisting of the Jacobins and their followers, who had been deprived of their power, and who still remained deadly hostile to the Bible and to the Christian worship. "They professed to see in the return of the multitude to the christian worship (by the permit of the party in power) the return of the ancient superstitions. They were therefore full of envyings and fears, and uttered loud murmurs, and expressed open dissatisfaction." They used all their efforts to overawe the convention, and bring about another reign of terror, that they might quench again all thoughts of God and his word, and establish the republic without religion: but in this they were defeated, and the party were finally wholly suppressed. In this I see the fulfillment of the expression, "And great fear fell upon them which saw them."

12th verse;—"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." If we still bear in mind that all the events which transpired in connection with the slaying of the two witnesses, and their revival to life again, were national acts, I think it will be easy to understand the verse under consideration. The events recorded in this verse evidently bring us to the event of the nationalizing of the professed christian religion in France. The great voice denotes the commanding authority of the party or person in power, who accomplishes the work of nationalizing a christian worship. Again, as the literal heaven is exalted above the literal earth; so the place referred to in the text by the symbolic word heaven, from which the voice came, and to which "the two witnesses" ascended, must mean an exalted place or position in the government of the nation. The ascending in a cloud evidently refers to the multitude in connection with the regal authority, who aided in the work and ceremony of nationalizing a christian form of worship, together perhaps with the surpassing celerity with which the work was accomplished. The enemies who beheld them evidently refer to the great opposition and malignity manifested by many, and some high in authority, against the nationalizing of a christian form of worship.

I will now make a few historical quotations showing the fulfillment of the verse under consideration. "From early recollections, and the conservative bias of his mind, he (Bonaparte) was favorably inclined towards religion—the ancient Catholic religion of his fathers and his country, its rights and its pastors. Moreover, he judged that a national faith, as a mere element of social order, was indispensable to a community. * * * Upon these and other points the negotiations lingered on for several months, until the patience of the First Consul was exhausted; and sending one day for Spina to attend him at Malmaison, he rebuked him with great severity, and threatened vengeance on the court of Rome if his terms were not complied with. This exercise of direct intimidation produced a powerful effect. Cardinal Consalvi, principal secretary of state, hastened from Rome to appease the anger of Bonaparte; and after another interval of tedious negotiation, conditions of accommodation were finally agreed upon. The Gallican church was anew constituted on the former principle of a spiritual union with Rome, but shorn of its territorial basis, and, in all temporal matters, and in the administration of religious affairs, made dependent on the civil government of France. The First Consul, in fact, only allowed the Pope such sway as was consistent with his own dominion over the church as an institution of the State, and its absolute freedom from foreign interference or influence.

"On the 15th of July, 1801, the treaty consummating this great work of reconstruction and pacification was signed, and an established religion once more conferred on France, after a tempest of violence and impiety which had threatened the Roman Catholic church with utter annihilation. * * This restoration of religion cost the First Consul a greater effort than had yet attended any of his reactionary labors. It was *violently opposed* even in the council of State, and he had to *enforce* it with all the vigor of his reasoning and determination. Among the generals of the army, likewise, *it excited extreme dissatisfaction*; and so unequivocal were the symptoms of opposition in the Tribunate and the Legislative Body, that it was deemed prudent to defer its presentation for a legislative sanction. * * There was nothing Bonaparte had so much at heart as the consummation of the religious peace, and he was intent to celebrate it with *extraordinary pomp.* ('To cause them to ascend in a cloud.') He had yet several difficulties to encounter touching the nomination of the new prelates with the court of Rome, which had deputed Cardinal Caprura as papal legate to Paris; but after many altercations, he succeeded in carrying all his points, and Easter Sunday was finally appointed for the solemn festival of the restoration of religion in France. At this great event all the bodies of state were to attend in the cathedral of Notre Dame, before whose long-forsaken shrine the cardinal, assisted by the sixty archbishops and bishops of the new church, was to perform the ceremonies of divine worship.

"It is a singular proof of the rooted aversion towards religion then prevalent in France, that the generals of the army, through the most turbulent and democratic of their number—Augerean—*openly mutinied* ('and their enemies beheld them') against the order issued for their presence at the celebration; and it was only at the stern and reiterated command of Bonaparte that they consented to obey. On the day assigned, the 18th of April, 1802, the streets from the Tuileries to Notre-Dame were lined with troops and thronged by the applauding multitudes. The First Consul appeared, surrounded by a brilliant staff of officers, and was accompanied by a long train of carriages, bearing the principal functionaries of government and the ladies of the court. He was received at the door of the cathedral by the Archbishop of Paris at the head of his clergy, and conducted to the seat set apart for him. The Senate, the Council of State, the Legislative Body, and the Tribunate, were ranged around and in front of the altar. Mingled with the dazzling uniforms of the military, were the waving plumes and bespangled dresses of the females who clustered around Madame Bonaparte. The pious services were rendered amidst a hushed silence; and whilst many, especially amongst the females, were affected to tears at this renovation of a cherished faith, some of the officers present took pains to manifest indifference and scorn. ('And their enemies beheld them.') Bonaparte preserved throughout the ceremony a grave expression of countenance, and afterwards severely rebuked those who had violated decorum by an irreverent demeanor. * *

"Thus through the determined perseverance of Bonaparte, who had to combat prejudices and difficulties on all sides,—in France itself among both laity and clergy, at Rome with bigoted ecclesiastics,—was the Catholic church re-established in France: which but for him would probably have remained forever annihilated."—*Redhead's History of the Revolution, Vol.* 2, *pp.* 160, 161, 167.

To show that the Bible had now attained to an exalted position (symbolic heaven) in France, the same historian says (p. 186) that at the ceremony of the coronation of Bonaparte, which occurred two years later, "He took the oath prescribed by the constitution, repeating it with his hand resting on a copy of the Evangelists."

From what I have now written upon this point, I think it will appear evident that the verse under consideration had its complete fulfillment at and by the nationalizing of a christian form of worship in France by Bonaparte. We hear his commanding voice demanding that the Bible shall be recognized as the word of God in the highest office of the nation; and that a national christian form of worship shall be adopted. Again, we see all the majesty, glory and dazzling brilliancy the nation could command present at the ceremony of restoring the Bible ("the two witnesses") and christianity to an exalted position in the government of the nation; hence in a figure, they may be said to ascend in a cloud. Again, from the great hatred and animosity manifested against the nationalizing of a christian form of worship by a large part of the officers of state, and even at the ceremony, I think the reader will see the fulfillment of the following text,—"and their enemies beheld them."

As I have now carried my investigation to the end of all that is said concerning "the two witnesses," I will simply remark concerning the 13th verse, that the "great earthquake" spoken of as transpiring at "the same hour," evidently refers to the great commotions caused by the wars of Bonaparte, which shook nearly all Europe to its foundations. Again, as France was one of the ten divisions of the old Roman Empire, and as a nation she had stood connected for centuries with the woman (apostate church), who has her seat at Rome, and who the angel informs us in the 17th chapter "is that great city," I understand the figure of expression "and the tenth part of the city fell" to represent the fall or overthrow of France in A. D. 1815: for, further, it is evident from the language in this verse that this fall of the tenth part of the city was caused by the great earthquake; and France is the nation that fell in consequence of the wars and commotions ("earthquake") in Europe at that time.

I will now close this article by calling the attention of the reader for one moment to the three days and a half period. If the position I have advocated is in harmony with the prophecy (and I have no doubt that it is), namely, that the two witnesses were slain in the spring of A. D. 1791, then it is certain that the 1260 days (years) of papal supremacy must have ended at or prior to that point of time: for the two witnesses were to prophesy clothed in sackcloth during the above mentioned period of time; and when that period of time had ended, or when they had finished their testimony, for 1260 years they were to be slain. If then we add 75 years to the spring of A.D. 1791, to make up the 1335 years, it will reach the spring of A. D. 1866; beyond which time I do not believe the 1335 years can be extended. But the question arises, Did not the 1260 years end prior to the time the two witnesses were slain? In answer, I will quote the text refering to it. Rev. 11: 7;—"And when they shall have finished their testimony (for 1260 days), the beast that ascendeth out of the bottomless pit *shall make war against them.*" It would seem that the first movement that is made by the beast against "the two witnesses," after they have finished their testimony, is to make war against them.

Now the question will arise, When did the war commence against "the two witnesses"? This question I cannot answer satisfactorily to my own mind; but from the facts it sometimes seems that the war must have commenced against "the two witnesses" at the breaking out of the Revolution in A. D. 1789: if so, then the 1335 years would end this year, 1864. To this I will add, that there would be some reason to suppose that the 1335 years might have commenced in A. D. 529, the year we should touch if we run back 1335 years from the present; for the historian says, "The Justinian code was solemnly proclaimed as the universal law of the empire, in A. D. 529."—*Enc. Metropolitana, Vol.* 8, *p.* 410. Again, "That Justinian is a christian emperor appears in the front of his jurisprudence. * * * The christian emperor treats all mankind as his subjects, in their religious as well as their civil capacity. The emperor's creed, as well as his edicts, is the universal law of the empire. * * * His code opens with the Imperial creed on the Trinity, and the Imperial Anathema against Nestorius, Eutyches, Apollinaris. Justinian declares indeed that he holds the doctrine of the church, of the apostles and their successors. He recognizes the authority of the four great councils. *He even acknowledges the supremacy of the Roman Church, and commands all churches to be united with her.* * * * The Justinian code defined as heretics all who do not believe the Catholic faith."—*Millman's Latin Christianity, Vol.* [illegible] *pp.* 485, 513.

The code containing the above was promulgated in every province of the empire, and went into force in A. D. 529. *See Blair's Chronological Tables, p.* 229. Gibbon also says that Justinian caused the code to be several times written upon parchment by his scribes; and then caused it to be read and proclaimed in the public assemblies, in every province of the empire, to be in force as the law of the empire in A. D. 529.

I have offered the above historical facts that others may judge for themselves of their showing the commencement of the supremacy of the apostate church, and also of the 1335 days (years) in A. D. 529. From all the facts concerning the matter which I have presented in this article, it appears perfectly evident to my mind that the 1335 days will end at some point of time between where we now stand, and the spring of A. D. 1866. If this be so, how careful then ought we to walk every moment of the remaining time, so that we may be ready at any hour to hail the return of our blessed Savior with the shout—"This is our God, we have waited for him."

Wm. F. Collier.

Worcester, Mar. 29th, 1864.

For the World's Crisis.

PREACH PLAIN TRUTH.

In these "last days," when those who pretend to be at work on God's building "daub with untempered mortar," and cater to the cry of the people, who love to sin, "Speak to us smooth things," (Isa. 30: 10), it is necessary that some body "*preach plain truth*," and so daub with mortar that will be substantial in the building.

I have listened to the popular preachers of the day, and they have talked about sin, *sin*, SIN, as a sort of abstraction, separated from humanity, not daring to say that it was a reality, a hydra-headed monster, which exerts a powerful influence over men and makes them lie, swear, steal, commit adultery, quarrel with neighbors, grind the faces of the poor, indulge in pride and every form of ungodliness;—because that man sitting in the *five hundred dollar pew* would get mad, and thus show how much he needed just such truth, and leave, and take his three or four hundred dollar salary stipend with him; and then the minister's wife could not have that nice silk dress "she wanted *so much*"; or if he did not leave, he might get up a flurry and have the poor preacher turned off, or not let him come back after the next conference.

I have listened to sermons faultless as to moral philosophy, but blunt, pointless, without edge as to effect, because pointed sharp truth would cut some big man in a *tender* place. I do not mean one should be rough. He who is harsh misses his mark as much as the "*smooth*" preacher. There should be wisdom about handling these edged tools—these "mighty weapons." "A workman who needeth not to be ashamed," who rightly divides "the word of truth," will follow the direction of Jude 22, 23,—"And of *some* have compassion, *making a difference*, and *others* save *with fear, pulling them out of the fire*," all the time "hating even the garments spotted with the flesh."

We labor to save men, to prepare them for the coming judgment; and we should not "mince matters" and be "over nice" and take the edge all off the truth to please any one or "to save our bread and butter." Thank God, we can labor with our hands and "eat our own bread," if they are disposed to withhold aid because we preach *plain truth.*

It was said of Jesus, "Never man spake like this man." "The common people heard him gladly"; and it was all because he "rightly divided" and gave "each his portion in due season." He could weep over sinners, or use the scourge of small cords. It was a hard thing for Scribes and Pharisees to hear him. They were "big men," and his *plain talk* cut close. The "common people" had less worldly policy, or self-esteem, and *less money*, and so were more glad to hear him; and they are more glad to hear us when we imitate Jesus' example; and if they have no money and are glad to hear, we will work and pay ourselves, "that we may not be chargeable to any" of them. And so we will preach, warning every one night and day *with tears*; not being too modest (?) and refined (?) to call sins by their *Bible names*, but in the fear of God denouncing sin and entreating the sinner to "confess and forsake" and "find mercy."

Preach *holiness*—purity of heart. Preach the nearness of the judgment. Preach the whole truth and nothing but the truth. Then shall every man have praise of God.

L. C. McKinstry.

For the World's Crisis.

ELIAS SMITH.

Some two years since, and perhaps longer, Eld. D. T. Taylor furnished some items concerning this man of God, which were published in the Crisis, calling attention to the fact that he published the first religious newspaper, and also that he believed and taught the destruction of the wicked. It is well to carefully note the progress of events, as we approach the solemn end, see how God has prepared the way of his word, and by what varied means he has called a chosen people to occupy a scriptural position and "wait for his Son from heaven," as their only hope.

We regard Elias Smith as one of God's instruments, chosen to aid in spreading the truth most important to the last generation. I have his life published by himself in 1816 before me; from which I will make some extracts for the benefit of the readers of the Crisis. They will prove interesting. Smith was one of the first of a class described in the "Religious Encyclopædia," by our beloved Bro. Himes, who was then a distinguished minister of the Christian connection, thus:

"Christian connection or Christians, sometimes erroneously pronounced *Christ*-ians. This is a religious denomination of recent origin in the United States of America, and among the last that has arisen, which, from its numbers and character, has attained much consideration and influence. Its beginning may be dated about the year 1800; and the circumstances attending its rise and progress are somewhat peculiar. This sect recognizes no individual as its leader or founder. They have no Calvin, or Luther, or Wesley, to whom they refer as an authority for articles of faith and rules of practice. The denomination seems to have sprung up almost simultaneously in different and remote parts of the country without any preliminary interchange of sentiments or concerted plan of action.

Their leading purposes, at first, appear to have been, not so much to establish any peculiar and distinctive doctrines, as to assert, for individuals and churches, more liberty and independence in relation to matters of faith and practice, to shake off the authority of human creeds and the shackles of prescribed modes and forms, to make the Bible their only guide, claiming for every man the right to be his own expositor of it, to judge for himself what are its doctrines and requirements, and in practice to follow more strictly the simplicity of the apostles and primitive christians." Surely such a movement was needed. For one who said, "Smith, you are like the devil, *walking* to and fro upon the earth," he replied, "No, sir, I am one of those mentioned in Dan. 12: 4, that should *run* to and fro, to increase knowledge. The devil and his children *walk*, but the Lord's servants *run*, and by this means the devil and his servants are *always behind*."

On the 383d page, I find the following account of the first religious paper ever published, the *Herald of Gospel Liberty*.

"On the first day of September, 1808, the first number of the *Herald* was published in Portsmouth, N. H., which was, perhaps, the first religious newspaper ever published. Only two hundred and seventy-four subscribers were obtained. In September, 1815, they had increased to fifteen hundred."

On page 347, I find the following: "This year," (1804), "in June, my attention was called to think of the real state of the wicked after the last judgment. Before this time, I had taken for truth," (like too many others), "the old *pagan doctrine* of *eternal misery* for the wicked." In June, 1804, being in Mr. Holme's book-store, in Boston, I asked him if he had any new publications. He handed me "Evan's Sketch." On opening the book, my eyes first fixed on the word "destructionists." I read one page, and concluded people who held the wicked would be destroyed, were in a strange error, as no such thing ever before entered my mind.

I bought the book. Often after that the destruction of the wicked would pass through my mind, though I supposed eternal misery was recorded in the Bible. In April, 1805, I concluded to take my Bible and concordance and find "eternal misery," and not have my mind any longer troubled about destruction. I examined the words, *misery*, *miserable* and *miserably*; and found there was not one place in the Bible, where the word was used to describe the state of man beyond death. Next I looked for the word *torment*, and found that was limited, and that there was no torment mentioned beyond the day of judgment. I then looked at the words *destroy*, *destruction*, *death*, *second death*, *perish*, *consumed*, *perdition*, *burnt up*, *end*, etc. I examined the similitudes used to describe the end of the wicked, such as *chaff*, and *stubble* burnt up; *dry trees* cast into the fire, and *tares* burnt; the fat of lambs consumed, *whirlninds*, a *dream*, and noise.

All these thinks proved to me that at the last *judgment*, the wicked would be punished with everlasting destruction, which would be their end. My mind was settled upon the subject; but concluded to keep my discovery to myself, as the people were almost distracted with having so many new things; such as that God was *one* and not three, and that all rules but the Bible were useless, and that salvation was free for all.

My first preaching and writing disturbed the clergy and the wicked; the next disturbed the Baptists, and I was about certain, if this was known, it would disturb my brethren with whom I was connected. I kept it back as long as duty would suffer me, and was constrained at last to make it known or preach no more. It made some stir, but people bore it as well as could be expected. Soon after preaching it, I wrote and published five sermons upon the subject, which have never been answered to this day. Though the doctrine was then new, yet it has since spread into almost every part of the United States, and in Vermont it has been the means of bringing many from *Universalism* to Christ for life."

Let us be thankful for the light of truth—the "light of life" that shines so clearly from the precious "word of life,"—the Bible, to cheer the way that leads to life eternal; and let us be so faithful that when the Life-giver comes he may save us with the power of an endless life. If christians would study their Bibles more faithfully, they would come to a happy agreement in feeling, faith and practice.

C. P. Dow.

☞ How many are there who check passion with passion, and are very angry in reproving anger. Thus, to lay one evil spirit they raise another, and leave more work to be undone than they found to be done. Such reproof of vice is a vice to be reproved.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, June 28, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

VISIT TO MONTREAL.

Our late visit to the church in the city of Montreal, C. E., has been one of much interest and profit; not only to the members of the church, but to many outside. Our meetings began Thursday evening, June 9th, and closed Sabbath evening, June 19th.

Montreal is quite pleasant at this season of the year. The business part of the city is very substantially built. A large proportion of its buildings are made of stone, and many of them are quite costly. Some of the church edifices are very large and expensive. The Notre Dame cathedral, (Catholic) is much the largest and most costly. It stands in the heart of the city, and makes a very imposing appearance. It is said to seat seven thousand people. The Catholic church has great power in the city. That and the church of England have the controlling influence in the city government and business matters. We have been in no place where the priests bear rule as they do in Montreal. The people have great fear of their anathemas. Their curse has a withering influence upon the one who happens to receive it. This keeps many from being free in Christ, and from embracing the truth.

We see the same spirit as in Rome, when the "mother of harlots" was drinking the blood of martyrs. It is a lamentable fact that this spirit has taken possession of many professed Protestant churches, who are as bitter against the simple truth of the Bible, and its humble believers, as the "mother of .... abominations." This is particularly true in Montreal.

The tongue of slander and reproach falls heavily upon him who dares to break loose from the dogmatic creeds, based on human tradition and speculation, and instead of these takes the plain Bible doctrine in its simple harmony. But as heavy as is the cross, a goodly number have decided to bear it; and in doing so have received great peace and joy. We have heard many say who have been members of churches for years, that they never felt such peace and joy before, as they have since they embraced the "blessed hope," which the popular churches are pleased to call infidelity. Friends have forsaken them, and have become bitter enemies. One case came to our knowledge of two who were special friends, and because one of them came to our meetings and became a believer in what we preach, the other would not speak to him. But this is nothing new. It is a part of the christian's legacy in this world, and must be borne with patience. We are called all sorts of names, but good ones, by those who hate the doctrine we preach; while on the other hand, those who receive it and confess it, can hardly find words to express their gratitude and joy. They feel like men delivered from dungeon-chains and darkness, into the light and liberty of a beautiful home, where they can enjoy all human heart can wish. They are now free in Christ, which is what they have never felt before, although some of them have professed religion for years. This fact astonishes and convicts others, and convinces them there must be something more in it than the scoffer apprehends. On this account new ones are embracing the truth, in spite of all the efforts to hedge up its way.

When talking with a member of one of the popular churches, who has seen the light, and is now rejoicing in it, he remarked that the bitter opposition of his minister was what induced him to come the first time. His minister warned all to keep away from our meetings. This was so like the Roman Catholic church, that he felt unwilling to submit at all, and at once concluded to go and hear for himself. After hearing, he believed, embraced the hope, and received a richer peace and joy than ever before experienced. His experience corresponds with all others who have embraced these truths, for the belief of which we are called "infidels."

We have rarely met a church that was more delighted with the gospel hope, than the one in Montreal. Its members are earnest seekers after the truth. They prize it more highly because they have been in darkness so long. They are now surprised that they did not see it sooner. They stumbled over its simplicity. Now it would be as difficult to persuade them they are wrong in their present belief, as to convince a christian that the religion of Jesus is a humbug. Their testimony is, "we were never *satisfied* before. We used to have doubts, but now we have none. All is clear." Those who have been members of churches for years, feel almost as great a change in their joy and peace as is expressed by the young converts. They now have a Bible reason for their hope. During our meetings several individuals asked us questions, which assisted in bringing the truth before the people. The theological waters are much troubled. No small effort is made to keep them quiet, and put down all investigation; but so many have become interested, the clergy are not able to stay the rising tide of inquiry for truth and light. Thinking men are dissatisfied with the theological jargon so often set before them, instead of the simple teachings of Jesus, and are turning from it with a sad heart, sighing for something that looks consistent and harmonious. They are also disgusted with the lives of a large number who profess religion, and even those who are set up as teachers. They see so little harmony between the Bible pattern for a christian, and the mass of professors, they have almost lost their confidence in every thing connected with nominal christianity. We see here what Paul said should come in the last days: "Men shall be lovers of their own selves, covetous, boasters, proud, ... lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof;" yet but few are willing to follow his advice, and "from such turn away." This last step is a very crossing one, and many are being condemned because they will not take a bold stand for the right, when they see it. All such must pass into a state of condemnation, unless they cease to be ashamed of Jesus' words. All who have given up friends and honors for Jesus and his word, feel most richly rewarded already. The sacrifices we make for the Lord's sake bring a very sweet peace, and abundance of true riches.

During our meetings several new ones have decided to be the followers of Jesus, and others are almost persuaded. The work is onward.

On Lord's day, June 12th, at 4 1-2 o'clock, we assembled upon the banks of the noble river St. Lawrence, for the purpose of baptism. This was a scene of great interest to the intelligent and orderly spectators, who were estimated to be some two thousand. This was said to be the first time that the ordinance of baptism had been received in the waters of the St. Lawrence, in this city. Some had fears that the crowd would disturb us, but all passed off very pleasantly. Eighteen were buried with Christ, and received very rich blessings. It was a scene that will be long remembered by those present, especially by those who there obeyed the Lord. All, so far as we could learn, said they never felt such peace before. Some were out of health, and friends thought it presumptuous for them to go into the water, but all felt better physically, as well as spiritually.

The following from the *Herald of Life*, published in New York, dated Feb. 17th, 1864, may not be out of place in this connection:—

"An Immersionist in a Fix.—Eld. Miles Grant visited Montreal the first of this month (Feb.), and wished to baptize some who believed, and found himself in a dilemma, which he describes as follows:—

We found several who wished to be baptized, but the waters of the St. Lawrence river are almost inaccessible for baptism at this season of the year, on account of the piles of ice on its banks, and its depth where an entrance might be found. On this account we saw no way to baptize unless we could get the use of a baptistry. On inquiry, we found one had been prepared in Nordheimer's Hall, but it was under the control of the minister who called our visit to the city a sign of the times. But as we thought he would let us have it for the purpose of baptizing some of Jesus' disciples, when not wanted for any other use, we went to the one who has charge of the hall, and found that we could have that if desired. Then all that was wanting was the privilege to use the baptistry. We accordingly sought an interview with the minister, entered his presence, and stated our wishes, when the following conversation took place: 'What is your name, sir?' 'Miles Grant.' 'I should not dream of letting you have it.' We said, 'Good morning, sir,' and departed, thinking that Jesus Christ had said, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' We felt a sweet peace of mind as we wound our way back to our resting place in the house of the friends of our Savior, and concluded that we had found an answer to Peter's inquiry in Acts 10: 47, 'Can any man forbid water, that these should not be baptized?'

Br. Grant does not tell us whether he succeeded in immersing these believers anywhere else. It seems the Lord had 'forbid' him using the St. Lawrence river,' and why should the minister at Nordheimer's Hall be any more yielding? Did Br. G. leave Montreal without baptizing the converts? If so, did he feel as 'sweet peace of mind' in having been forbidden the use of the 'St. Lawrence river,' as when the same thing happened at the baptistry? He might have consoled himself by reflecting on Paul's testimony, 'Christ sent me not to baptize, but to preach the gospel.' Eld. G. found this a truth, it seems, on this occasion, and we trust he may be profited by it hereafter."

Our meetings during the week ending June 20th continued to increase in interest. New ones saw the light of truth, and rejoiced when they embraced it; notwithstanding they were called "infidels" for so doing. They felt they could well afford to bear any amount of reproach to secure such sweet peace as they felt. Those who embrace the truth and defend it in Montreal are looked upon with contempt by nearly all the ministers, and most of the church members. They are thought to be unworthy the society of respectable people. This prevents persons from joining us for the sake of being popular, as with other churches at the present day. Those who go with us, do so because they really love Jesus and his word more than reputation, hence they are more likely to endure to the end. The heavier the cross borne, the firmer they stand, and the brighter their evidence of acceptance. On this account, those who have fully committed themselves feel very clear in their minds.

Almost every evening, some would ask us questions on points of doctrine, and thus help to develop the truth; for the more it is criticized and cross-questioned, the brighter it looks. Several prominent members of other churches have become much interested, and begin to see the Bible as it is,—a book of beautiful, simple harmony, adapted to the capacity of the common people. The theological scales are falling from their eyes, and we trust they will be instrumental in bringing others to a knowledge of the truth.

Some of the soldiers are among those interested. One has been converted and baptized. He is now anxious to get out of the army, for he feels satisfied that the military armor is not becoming to a christian soldier. Efforts are being made to buy his freedom. He is an intelligent and earnest disciple of Jesus. He says, as do others, that he has learned more about christianity and the plan of salvation within the last few months than in all the rest of his life. He is delighted with the consistency of the christian doctrine, and feels ready to suffer any amount of persecution for the sake of his blessed hope. He stands as nobly for the defense of Jesus and his word as any soldier could for his country. He can truly say, with many others, "Jesus is my all."

On Lord's day, June 19th, ten more happy souls were buried by baptism in the St. Lawrence. A large crowd assembled, estimated at some three or four thousand.

The following account of the baptism is from the Montreal Daily *Telegraph*:—

"Public Baptism.—It having been announced last week that Elder Miles Grant, recently arrived from Boston, would on Sunday administer the rite of baptism by immersion to a number of converts, a very large number of persons desirous of witnessing the ceremony assembled yesterday afternoon at the place appointed, near the Lower Lachine road, where the race from the City Water Works empties into the river. For more than an hour previous to the time announced for the commencement of the proceedings, the road leading from the city to the picturesque spot selected for the performance of the ceremony was filled with men, women and children, all hastening onward, as if afraid that the interesting services would terminate before they reached their journey's end. The weather was oppressively warm, and the dust plentiful; but the long procession of pedestrians appeared to regard these inconveniences as too insignificant for consideration, and the whole pressed forward with almost as much eagerness as if each expected to find his or her fortune on reaching the point of attraction. As they arrived on the spot, covered with dust and exhibiting the usual marks of over exertion on a hot day, the spectators took up the most eligible positions on the banks of the stream, and awaited the arrival of the appointed hour—half-past four.

The time at length came, and a commotion in the crowd collected below the right bank gave notice that the proceedings were about to begin. Presently the Elder, clad in a loose black coat and long water-proof overalls,* stepped from the shore into the river, and walked out cautiously for some distance, as if to ascertain how far he might venture with safety; and having apparently satisfied himself in this respect, he returned to proceed with the baptisms. The first of the candidates led into the water was a woman, about thirty years of age. She walked out without exhibiting any signs of nervousness, and was duly immersed for 'the remission of her sins,' the baptizer having first pronounced in a loud, clear voice the words, 'I baptize thee,' etc., etc. The immersion was greeted with shouts of laughter and many indelicate expressions among the spectators on the banks, and the conclusion of each succeeding baptism was marked in the same disreputable manner. The rite was administered to about a dozen persons, five of whom were women and girls; and the proceedings having been brought to a close by the singing of a hymn, the crowd, which numbered several thousand persons, left the scene and turned their faces homeward. Such open-air services as that of yesterday afternoon are almost invariably treated with levity by unbelieving spectators, and it may well be questioned whether they tend to promote religion and morality among the people."

* We never wore any water-proof clothes at baptism.—Ed. of *Crisis*.

The scene at the baptism was somewhat exciting. In the crowd were many Irish Catholics, who seemed very strongly disposed to make disturbance, and turn the solemn ordinance into ridicule; and had it not been for the presence of a large number of citizens who were friends of order, we think there would have been serious trouble. When engaged in prayer, and while passing into the water, we were pelted in our face with filthy tobacco quids; and afterwards with stones, when returning from the baptism; but through it all the Lord gave a calm and heavenly peace. This class of persons seemed as determined we should not baptize in the St. Lawrence, as did the ministers last winter that we should not use their baptistries. The abuse received raised us up many friends among the crowd. As we walked through the crowd, in passing from the water, we overheard one saying to one standing near, "Don't strike him." This all tended to strengthen and confirm the disciples of Jesus, and make them bolder in his service.

In the evening we had a large and very attentive audience. We closed the exercises of the day by a heavenly communion season, seated around a table some thirty feet in length.

On Monday evening we had our last meeting, which will be long remembered. The Spirit of God was upon us with power to convict the sinner and comfort the saint. Some requested prayers, one of whom said he had been an infidel for ten years.

During the evening Bro. L. C. McKinstry was ordained for the work of the ministry. It was a very solemn occasion. We think all felt more decided to be wholly the Lord's than ever before. We could truly say it was good to be there. Though we parted with them in tears, we did so in the full hope of soon meeting where all tears will be wiped away.

At 10.15 P. M. we took the cars for our next appointment, at Danville. After riding all night, we found a happy home and a quiet resting place at Bro. J. Porter's.

THE LAKE OF FIRE.

Bro. Grant:—Will you give an exposition of Rev. 14: 11, 19: 20, 20: 10, 2 Cor. 5: 6–8 and 12: 2? J. G. Graham.

For an exposition of Rev. 14: 11, see Crisis of April 26.

Rev. 19: 19–21 reads as follows:—"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

It will be seen by reading the first part of the 19th chap. of Rev., that the saints are taken to the marriage supper of the Lamb before the fulfillment of the 19th, 20th, and 21st verses, which we have just quoted.

If we wish to know the result produced by the fire and brimstone, we have only to look at its effect upon the Sodomites; for we read in Jude and Peter that they "are set forth for an example" "unto those that after should live ungodly." We may learn from the destruction of the Sodomites what effect will be produced upon those who are yet to be cast into a similar fire. That fire and brimstone burnt them up; so all the wicked are to be consumed, as we read in Mal. 4: 1;—"Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." When speaking of the wicked, which the Savior represents by tares, he says: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world." We do not see how language could be plainer or stronger. No one would argue that when the tares are burned, they are still growing in the field. Why, then, should any one be required to believe that the wicked are still alive after they are "*burnt up*" *root and branch?* Such a position seems absurd. But as the Sodomites were burnt up, so will those be who are represented by the beast and false prophet in Rev. 19: 20, when they are cast "into a lake of fire burning with brimstone."

We pass to consider Rev. 20: 10, which reads,—"And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Tyndale's old version reads, where the beast and the false prophet "*were*." The word "*are*" is inserted by the translators, there being no word in the text of the original to correspond with it.

The phrase "for ever and ever" implies the longest duration of that to which it is applied. It may be for a life time, or only a few days, as in the case of Jonah, who says, when speaking of the time he was in the whale's belly, "The earth with her bars was about me for ever." This "for ever" was only three days and nights.

We determine the time signified by the words "for ever" by the context, or the words limiting the phrase. In the case mentioned in Rev. 20: 10, the torment is only during the continuance of day and night. As we understand the Scriptures, day and night close up at the beginning of the new earth. Job says the Lord has "compassed the waters with bounds, until the day and night come to an end." As the torment of the Devil is not represented as continuing *beyond* the present arrangement of day and night; neither is it said it will continue to its *close*; therefore we do not see any proof in this text that he will exist eternally. We find other scriptures which show clearly that the time is coming when there will be no Devil in existence. In Heb. 2: 14, we read that Christ is to "*destroy him* that had the power of death, that is, the Devil." But this is not to be done till after the coming of Christ, but before "the meek . . . inherit the earth."

For an exposition of 2 Cor. 5: 6–8, see Crisis of May 24th.

We now come to 2 Cor. 12: 2. This passage has been frequently noticed in the columns of the Crisis, but we will look at it again. Says Paul, "I will now come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth), such an one caught up to the third heaven."

Instead of "caught up," Wakefield's translation reads, "carried away"; Thompson's,—suddenly conveyed." These renderings give the better idea of the original.

This scripture proves nothing in favor of consciousness between death and the resurrection, as the whole affair took place before the death of Paul. We understand the simple meaning of the passage to be, that when Paul was in the vision, he did not know whether he was carried away *bodily* to see what was presented to him, or only *mentally*. The prophet Ezekiel speaks of being carried *personally*, by a spirit, to see events; at other times he sees them only in a trance state. Paul, like one in a dream, did not know which, while in that condition. This is common, we think, to all who see things in dreams; they cannot tell whether they are actually present with the friends and objects seen, or whether they were presented to them *mentally*.

BURNING OF ROME.

Bro. Grant:—What is your mind about the burning of Rome before the coming of Christ? W. D. Davenport.

Our belief is that it will be burnt before he comes. If we turn to Rev. 18: 8, we read, "She shall be utterly burned with fire." While she is burning, those who have supported her and sympathized with her are represented as mourning over her, while her smoke is ascending. If the Lord had then come, we think they would not be mourning about Rome, but their own sad condition. After the Lord appears, they will be more interested in his movements than in the city of the "seven hills."

By Telegraph.—We regret to learn that Eld. Daniel A. Jones, of Danielsonville, is dead. Funeral June 28th. No particulars.

H. L. H.

HIGH PRICES.

Every thing seems advancing in price except H. L. Hastings' books. These go lower and lower. And why? Because they *must* be *sold*, and the King's business requires *haste*.

"Voice of the Church," by D. T. Taylor. Paper covers, 50 cents single, five copies postpaid for $2.00. Three copies will be sent postpaid to any preachers who may be named, for $1.00, by H. L. Hastings, Boston, Mass.

Three copies of "Signs of the Times," by H. L. Hastings, in paper covers, will be sent to any three preachers, post paid, for $1.00, by H. L. Hastings, Boston, Mass.

Our Tract Column.

THE NEW TRACT FUND.

"Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising Two Thousand Dollars to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 21st,	$1209.45
J. Talbot pd	1.00
Srs. Wells, Andrews, and Rowe pd	.60
Mrs. S. Tyler pd	.25
D. Q. Kent pd	4.00
A friend pd	.25
S. Sherwin pd	.50
E. Woodruff pd	1.50

THE NEW S. S. QUESTION BOOK.

The Scriptural Question Book. "Sanctify them through thy truth: thy Word is Truth." Issued by the Christian Publication Society, Boston. 127 pp. Price, 15 cts.; postage 4 cts. $1.50 per dozen; postage 8 cts. on every three copies.

This little work, sometime since announced, is now out, and ready for delivery. It is a good book, and should be widely circulated. It is designed as a help to a general knowledge of the Scriptures and Scripture doctrine; is free from popular fables, inculcates truth, and guards the young mind from error. Due prominence is given to the faith once delivered to the saints,—the coming and kingdom of Christ, resurrection of the dead, doom of the wicked, inheritance of the saints, etc., etc. Adapted to children from twelve to fifteen, it may, until we have another, be used to advantage by those who are younger or older. Two more, at least, are needed; one for the little ones, and one for more advanced scholars. Shall we have them? In the mean time, let us make the best use of what we have, and pray for more. A great want, so long felt, and so earnestly desired, is now in part supplied. May it find its way into the hands of every family of children and Sunday school in the land.

W. B. H.

For the World's Crisis.

IN AFFLICTION.

Dear Bre. and Srs. in Christ:—It is with a sad heart I take my pen to address you at this time. Death has entered our home and taken from our circle our dear Charlie. He did not come in *angel* form, but as an *enemy*, to mar and torture and destroy one we loved. Yet with the foe came a Friend, clothed with robes of light. He came with balm to heal, with the garment of salvation to enrobe, with costly ornaments to adorn and beautify the "inner man," while death was doing his dreadful work on the outer tabernacle. Thus with the sorrow there is much joy commingled, for out of *death* came *life*.

For Charlie we had often prayed, but never with so much earnestness as for a few weeks previous to his decease. About two weeks since we were enabled to bear his case before God with such faith as to feel assured he would be led to Christ. During the forenoon of the day he was taken sick, while we were employed in the pantry, all at once his case was so laid upon our heart that we bowed there in prayer for his immediate salvation. We were impressed with the thought that he would die, and we must hasten to direct his attention to the work of preparation. We entered his room and said,

"Charlie, you are sick with a very dangerous disease. You know that very many die with the diphtheria. Are you prepared to die?" He wept, and replied,

"No, mother, I am not."

"Well, Charlie, you may soon be too sick to seek the Savior. I advise you at once to give yourself to him, and obtain the pardon of your sins. He has said in his word, 'He that cometh to me I will in no wise cast out,' and the promise is, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' He says to you, 'Son, give me thy heart.' Now, Charlie, give your heart, your sinful heart to Jesus, and he will cleanse it with his blood. Will you do so?"

"Yes, mother, I will.

"And if your life is spared, you will be a christian and serve the Lord, will you?"

"Yes, if I get well I will live a christian."

I then knelt down by his bed, and brought him in the arms of faith to Jesus, who waited to receive him. The burden was taken from my heart, and I fully believed he would be saved. In the afternoon I asked him if he had been praying. He said he had.

Have you given yourself to Christ?

"Yes, mother, I have."

Do you believe he has received you?

"Yes, I believe he has."

He used to kneel by the side of his bed and pray mentally, for he could not speak aloud, except with difficulty, his throat was so dreadfully swollen; until he became so weak he could not kneel. Our prayer went up before the throne, bearing this petition—"O my Father, let us have such a clear assurance, such manifest tokens of his conversion, as shall leave no room for doubt."

How graciously was our request granted! A clearer testimony was never bequeathed to friends by dying saint, than was given by our dear boy during the last two days of his life.

He was always patient, though his sufferings were great; his countenance was never ruffled. But the calmness with which he spoke of dying was truly astonishing. He said he had rather die than live and be wicked. Said he, "I have been a wicked boy, but the Lord has forgiven me, and I am not afraid to die." He asked us to forgive him all his wrong doings.

The morning before his death, he asked me to bring his books and toys to him, that he might give directions how they should be divided among his playmates. He wished me to write his name in each, and tell them to be christians and meet him in the kingdom. He wished me to take his money to the Sabbath School (Methodist), and give it to the missionary cause, and tell the scholars about his death, and ask them to become christians and meet him in the kingdom. (In a subsequent conversation with his father, he requested that some money due him might be given to the Advent mission.) Feeling as though we might not be able to talk composedly to the children, we asked if it would not do for Bro. R. (the pastor) to tell them. He rather reluctantly consented, but added—"I think it would do more good, if you were to do it."

God helping us, we will endeavor to comply with the dear child's request, and may the Spirit make it effective to the salvation of some souls.

He also requested me to write a letter, which he dictated, for the "Young Pilgrim," and sign it with his name. This we shall do, and thus will Charlie, though dead, yet speak to many hearts; and our prayer is that these messages sent forth by dying lips may lead many of the dear children to seek the same Savior he sought, and enjoy the same happiness and blissful hope of eternal life. After this work was finished, he calmly waited his release. We thought him dying near noon, and he kissed us, bidding us good bye. We asked him if he wanted to see his little brother Frankie, to whom he was devotedly attached. He shook his head. He felt afraid to have him near, lest he take the disease and die; but he wanted Frankie to see him after he was put into the coffin. Told us to kiss him for him. After dinner he somewhat revived. He felt disappointed, as he longed to go. His work was not quite done. About six P. M. his countenance changed for death. The blood began to settle under his nails. His father told him he was dying. It was welcome tidings, for he wanted to sleep in Jesus.

To an unconverted young lady who resides in the same house he put the question,

"Will you be a christian?" She replied with much feeling,

"Yes, Charlie, I will try." Turning to her mother he said,

"Will you be a christian?"

She answered in the affirmative. To others he put the same question, but all did not reply. For one of his young friends he seemed to feel more than for any other. Not satisfied with the message to be given with the book selected for him, he repeated it again, and then said,

"Mother, pray for Horace." Then turning to his companion's mother he said, "Pray for Horace." God grant that the earnest desires of his dying friend may speedily be granted, and his dear parents' hearts be made glad by seeing him truly penitent and yielding his heart to Christ; then will he enjoy the society of Charlie forever in that blessed land where sin will never mar their friendship.

Greatly were our hearts comforted by the words spoken to us on the funeral occasion by our dear Bro. York. Never did the hope of the resurrection beam with such glorious light as then. How sweet the thought, as we leave our dear ones locked up in the dark chamber, that Jesus has the keys of Death and Hades, and will when he comes unlock the door, and bring them forth clothed with immortality, to die no more. The jewel so valuable, and for which we have had so much anxiety, lest it be lost, is now locked up in God's casket, and it *cannot be lost*. The thought of its perfect security fills my heart with joy, and leads me to feel more than ever like being faithful, so that when the Lord comes to *make up his jewels*, i. e., to beautify and make them resplendent with glory, fit for his royal diadem, I may be numbered with him and dear little Henry, who for many years has been slumbering in dust. Never did I so realize the power of sustaining grace as when watching by the dying boy, for hours beholding his sufferings, and again upon my return from the graveyard.

Jesus so filled my poor heart on entering the house now so vacant and lonely, that I felt more like giving expression to shouts of praise than to emotions of grief. O how sufficient is the grace of God for every time of need! While wounding with one hand, he pours in the heavenly, all-healing balm with the other. Perfect submission to the divine will has been the state of my mind during the trying scene. *God doeth all things well.* Pray for us, that the *Comforter* may *abide with us forever*. Your sorrowful, yet rejoicing Sister in Christ,

Mary D. Wellcome.

Correspondence.

From Bro. J. T. Dixon.

Bro. Grant:—If any of our brethren wish to witness some of creation's groans, they can have an opportunity here. I came here Friday last, by request of anxious friends and relatives in Rocky Brook and Peacedale, to look after the wounded soldiers of the Rhode Island regiments, such as might have fallen in the late terrible conflict. Such scenes of suffering and misery cannot be realized save by eye witnesses. The city is one vast hospital, more than six thousand of the slightly wounded were in Washington as I passed through the city. The transports on the Potomac were crowded with fresh regiments passing to the front. I footed it from Bell Plains on the Potomac to Fredericksburg, some ten miles. Met hundreds of wounded on the road,—tents at Bell Plains filled with them. Long lines of ambulances filled with others more severly wounded. Many died on the way. Nine thousand rebel prisoners were at the landing, guarded by a regiment of colored soldiers and a few white ones. It was no doubt galling to the "chivalry." I found a large proportion of the 2d Rhode Island regiment "*hors du combat*," but the largest proportion will recover. I have a free pass to all the hospitals within the lines. Cannot get permit as yet to go to the front, in fact I cannot find time to go as yet.

There is so much to do here. There are some ten thousand wounded in this city. All the churches, public buildings, and most of the private residences, are filled with them. O! it is a terrible sight. It is impossible to get matresses for them. They lie on the hard floors, in long rows, with nothing but their blankets and coats for bedding, wounded and maimed in every possible manner, legs broken and amputated, arms also; shots in lungs, back, breast, sides, hips, abdomen, eyes shot out, jaws shot off, some dying, scores dead and constantly being buried. As I write they are interring five poor fellows, side by side, in the garden back of the house, with boards at their heads, with names and regiment labelled thereon. The Sanitary Commission, and Chirstian also, male and female, are doing all they can possibly to alleviate the suffering; dealing out clothing and delicacies, sending round nurses, dressing wounds, watching night and day, praying with the dying, etc., etc. I am doing all I can in same way; have distributed some of our tracts, what I have with me.

O! here are scenes calculated to humble human pride. Here we may realize that man is a poor, corruptible creature. And here is a chance to develope the finest traits of our natures, and call out our heart's best sympathies, and lead us in our desires to benefit and assist the suffering and unfortunate ones around, to forget ourselves and crucify every selfish feeling. My heart has bled as I have witnessed, and still do, the heart-rending scenes all around and thought how all this (suffering) or nearly all has been produced by man's selfishness and disobedience of God's

holy precepts, how every earnest christian heart must feel (in view of the dire state of things now transpiring all around) to pray, "Let thy kingdom come."

Brethren, here is a chance for you to really bear crosses and spread truth. Here you can easily convince many that the present is far from being a beautiful world. I bunk right in with the soldiers and share their rations. As soon as I can shall go to the front, and may write you of other scenes as there are preparations for another battle. Five thousand in one legion just marched through here for the front, others are going and have gone. I have seen splendid mansions of the old residents all dismantled, libraries of rare and costly books scattered all about. Still the Union officers do the best they can to protect private property, though the owners are rebels.

Yours, praying for redemption,
JOHN T. DIXON.

Fredericksburg, Va., June 16th.

P. S. Arrived home Saturday, June 11th, with the 2nd Rhode Island Regiment, whose time had expired, after visiting Fredericksburg, Port Royal, White House, and going to the front some eighteen miles from White House, and visiting the 2nd and 7th Rhode Island Regiments in the field, and the 9th and 6th army corps. My address till further notice will be at my home, Rocky Brook, R. I.

From Sr. S. A. Isbell.

BRO. GRANT:—I have long had a desire to do something in behalf of the tract cause. Knowing that I have been greatly benefited myself by their perusal, I now wish to add my mite to help scatter truth among the people; for I feel that we are living in perilous times, and what is done for the good of a sinful world must be done quickly. I think there is no better way than to scatter books and papers far and wide.

It has been some three years since I have heard a gospel sermon, as I live in a part of Wisconsin where the Advent doctrine has not been preached, and most of the people think it heresy; and if we try to give a reason of the hope that is within us, we get but little sympathy from the formal church-goers that surround us. But we thank our Heavenly Father for the privilege of reading the Crisis, which seems to keep us alive and gives us encouragement amid the perils of these last days. Being poor in this world's goods, it is but little that I can do, but that I endeavor to do cheerfully as doing it for the Lord; and my feeble prayers go with it, hoping that it may be instrumental in the hands of God as causing some weary one to be made happy in a belief of the truth. Pray for me that my faith fail not. Your sister hoping for eternal life at the appearing of Jesus,

Big Patch, Wis. SUSAN A. ISBELL.

From Sr. S. Bolles.

BRO. GRANT:—I want to say to you that I am still striving for the kingdom. The way looks brighter. I am glad I was ever led in this good way. We are very few in this place that are looking for Jesus' soon coming. We have felt in days past almost forgotten by those of like precious faith. But our trust has been in the Lord. We have had no preaching for months. But we have asked Father to send some of his dear children this way, to stir us up, and I believe he has. Bro. Whitehead has been here a few days. I feel to bless the Lord for what he has done for me. I believe there are those in our village that are feeling anxious about these things. Pray for us, dear brethren and sisters, that wh may prove faithful to our blessed Master when he comes. Yours in hope of eternal life when Jesus comes. SOPHIA BOLLES.

New Preston, Ct., May 28th.

BRO. T. W. SMITH writes from Nevada, Ia.:—

"I think the Crisis is growing better constantly. The Lord is with you of a truth. O that many more may see the blessed truths it advocates! I feel almost sick at heart on account of the worldliness and consequent lukewarmness of the church. Our efforts seem almost in vain. Can the world become more corrupt? 'Are there few that be saved?' God bless you.

Yours looking for the Lord."

CORRECTION.—In the communication from Bro. O. D. Woodruff in last week's Crisis,—"The interest continues to increase in Southington," should read *Wallingford*, Ct.

Obituaries.

Killed by the cars at a crossing near West Bloomfield, Ont. Co., N. Y., June 14th. Sr. Lucy Caskey, of Richmond, near Honeoye, Ont. Co., N. Y.

Also, by the same accident, Georgie, infant son of David and Eliza Slout, of the same place.

Sister Caskey was a widow with two small children, who are by this sudden stroke left orphans. Her husband fell asleep in Jesus a little more than a year ago.

Early Tuesday morning, June 14th, Sister Caskey, in company with David Slout, wife and child, started to drive to Rochester to purchase goods. About seven o'clock A. M., while crossing the R. R. track at a deep cut, they came in collision with the cars, and were all thrown with great force some distance to the ground. Sister Caskey was thrown through a stout board fence, breaking the boards and killing her instantly. The child died in a short time. Sister Slout was so severely injured her recovery is doubtful. Mr. Slout, although badly bruised, is likely to recover.

This event has cast a deep gloom over the church in Honeoye, for Sister Caskey was an earnest worker in the cause of Christ, and beloved by all. Her life and substance were devoted to the Lord, as all who knew her can testify, and those who did not know her, if faithful will meet and know her in the kingdom, for she will *surely* be there. She has the seal of the Lord Jesus upon her, viz., "The Lord knoweth them that are his." The Lord gave much grace in addressing the large concourse of people gathered at her funeral, from Rev. 21: 3-4. F. BURR.

CHESTER J. DUNN.

Died, in Fredricksburg, Va., May 17th, from the effects of a wound in the left arm, received May 6th, Chester J. Dunn, aged nineteen years, seven months, seventeen days.

A little drummer boy of Co. C., 17th Regt. Maine Vols., son of the late Rev. Elbridge G. Dunn. A noble youth as ever trod the Virginia soil, and most dearly beloved by all that knew him, and his death has filled many a heart with the deepest sorrow, especially the heart of his widowed mother.

They've closed thy once bright eyes,
And laid thee down to rest,
Till Christ, descending from the skies,
Shall raise thee with the blest.

SARAH H. DUNN.

EDWARD A. LOCK.

Died in Hollis, May 30th, 1864, Edward A. Lock, aged twenty-seven years and five months.

Edward was a promising young man. He leaves a large circle of friends and relatives to mourn his loss, but they mourn not as those that have no hope, for they know that he was a true christian and follower of the meek and lowly Savior. He suffered exceedingly in his last days, but murmured not, for he had a hope of one day reaching that better land where sickness and death are no more.

JEFFERSON CARLL.

WALTER MITSON.

Died in Magog, C. E., June 8th, 1864, of diphtheria, Walter Mitson, son of George and Mary Jane Mitson, aged four years and one month.

Walter was really a child of promise. Unlike most children of his age the obedience which he always yielded to his parents, and the love he always manifested for those around him, had won for him many friends outside the family circle. But how suddenly our highest hopes are blasted. The fairest of flowers must fade.

A discourse was delivered by the writer from Jer. 31: 17. May the blessing of God rest upon the afflicted parents, and they be guided into all truth, and be found ready to meet their children when they shall come from the land of the enemy to enter upon the joys of Paradise restored.

Death enters and there's no defence,
His time there's none can tell;
He'll in a moment call thee hence,
Low in the grave to dwell.

JOHN CHAPMAN.

EDWIN BURNHAM MERRILL.

Died in Vernon, Vt., June 3d, of canker rash, Edwin Burnham, son of Ira and Abby Merrill, aged six years and seven months.

A discourse was delivered on the occasion by the writer from 1 Cor. 15: 26,—"The last enemy that shall be destroyed is death."

"When those we love are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay
That friendship must demand.
O let us to that Savior fly
Whose arm alone can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

S. S. BREWER.

LOVINA CHAPIN.

Died in Worth, Jefferson Co., N. Y., May 14th, of dropsy on the brain, Lovina, daughter of Horace and Lydia Chapin, aged eight years.

She was a great sufferer until the last. She sleeps in Jesus. C. B. TURNER.

Summary of News.

FOREIGN.

From Liverpool June 11 and Queenstown 12.

The Augsburg *Gazette* publishes the text of the proposal made by England. It concludes by suggesting that if Denmark consents to the sacrifices demanded, justice requires that the independence of the kingdom shall be guarantied by the great Powers. England also proposed that South Schleswig should not be annexed to Holstein without the consent of the inhabitants.

The *Moniteur* says that the representatives of belligerents at the conference had agreed to meet in order to come to an amicable settlement under the auspices of one of the neutral representatives, and that the French plenipotentiary had been selected.

It is reported that the third division of the Austrian fleet will be sent forthwith to the North Sea.

The British Channel squadron is again about to leave Plymouth for Spithead.

A telegram from Constantinople states that Prince Cousa had been received by the Sultan, and that in consequence of this visit the concentration of Turkish troops on the Danube had been countermanded. The Circassian emigrants were dying by hundreds.

The *Deutsche* (Petersburg) *Zeitung* of the 11th says, in announcing the transfer to the Grand Duke of Oldenburg of Russia's claims upon Holstein: "By this step of Russia the succession question between the houses of Oldenburg and Augustenburg is made essentially an internal question of Federal right to be settled by the Diet."

COPENHAGEN, June 10. The *Dabladat* of today says it is asserted that Baron Von Plessen, the Danish Minister at St. Petersburg, has left for Copenhagen. He is the bearer of a proposal on the part of Russia to re-establish Schleswig and Holstein within the Danish monarchy, thus preserving the integrity of the Kingdom.

Le Nord says Russia will not send a new Minister to Rome, and that the connection between the two Courts will be confined simply to the dispatch of business having no political character.

The French military operations in Algiers are progressing satisfactorily.

COPENHAGEN, June 11. The Germans have abandoned Aalborg and withdrawn south. The Dannebrog is displayed upon all the houses in the town.

The *Dagbladat* says that Schleswig Holstein, as a separate State within the monarchy, is incompatible with Denmark's rights and honor, and that no Danish king can listen to such a plan.

PARIS, June 11. The Emperor will return to Paris on Tuesday next. Baron De Budberg will shortly proceed to Kinsengen to pay his respects to the Czar.

There is a rumor that the Emperor of Russia will come to Paris on Monday next, under the strictest incognito.

DOMESTIC.

Headquarters Department of South Carolina, Georgia and Florida,
Charleston, June 13th, 1864.

General: Five Grnerals and forty-five field officers of the United States army—all of them prisoners of war—have been sent to this city for safe keeping. They have been turned over to Brig. Gen. Ripley, commanding the first military district of this department, who will see that they are provided with commodious quarters in a part of the city occupied by non-combatants, the majority of whom are women and children. It is proper, however, that I should inform you that it is a part of the city which has for many months been exposed, day and night, to the fire of your guns.

Very respectfully, your obedient servant,
SAM. JONES, Maj. Gen. Commanding.

To Maj. Gen. J. G. Foster, commanding United States forces on coast of South Carolina, Confederate States.

The *Herald's* James river dispatch of the 20th says the rebels have been shelled out of their position on Melvern Hill by the gunboat Eutaw. Three of the rebel rams came down nearly to Dutch Gap, amd were fired on by our monitors. The rams steamed slowly back. Gens. Grant and Butler were on the Agawam, having an interview with Admiral Lee at the time, and witnessed the firing.

Headquarters Army of the Potomac, June 22nd, 5 A. M. There was artillery firing on the right and picket skirmishing at various points along the line the whole of yesterday, resulting in the wounding of a few men, but no change in our position. A battery stationed on an elevated piece of ground in front of Petersburg kept annoying one of our batteries on the left for some time, when the latter opened in return. One of the shells exploded among the men at the rebel guns, causing a cessation of firing on their part.

Gen. Hancock is recovering from his indisposition, and expects to resume the command of his corps in a few days.

New York, June 22nd. The *Herald's* correspondent with Hunter, writing 14th, says the lines of railroad between Charlottesville and Lynchburg is effectually destroyed for two miles, thus cutting in two the rebel forces at the two places.

The *Herald's* Beverly Court House correspondent, writing June 19th, says information has been received that Hunter had a heavy engagement near Lynchburg on the 15th and 16th. All accounts but one represent it favorable to our side.

New York, June 23d. The *Times'* dispatch of the 10th says: This morning Gen. Birney, who is nearest Petersburg, bombarded the city for five hours.

The *World's* dispatch of the 21st says: It is expected that Gen. Grant will flank the rebels next, instead of assaulting.

The *World* has a rumor from Washington that Fort Darling is under siege.

The *Herald's* dispatch of the 21st says: The rebel cavalry and artillery attacked White House yesterday from 4 A. M. until 4.30 P. M. Our loss was from two to three killed and wounded. Gen. Sheridan arrived in time to participate.

The *Herald's* correspondent, writing June 20th, 10 P. M., says: The rebels did not reply to us while we were shelling the city from their works in front, for the reason, herbaps, that their batteries are so well covered by our sharpshooters that it is difficult to work their guns.

Gen. Birney has strengthened the lines in front of the Second corps and made them perfectly secure.

Prisoners report that both Hill's and Longstreet's corps arrived at Petersburg on Friday.

Gen. Wilson and his cavalry were about three miles south of Prince George Court House on the 18th, to protect our left flank and rear.

Our pickets extend from the left of the infantry line to Black Water Creek.

New York, June 24th. The *Tribune's* special from Washington, June 23rd, says advices from the army to June 21, 11 P. M., state that another important movement of this army is being executed. The last of sick and wounded are being placed in ambulances and started for City Point, and the hospital tents will be struck and loaded for a general movement to-morrow which cannot be made known. The movement must be of Gen. Meade's own choice as we have not and could not be driven from our position here, and the public will be satisfied that the change is not forced by necessity. The headquarters of Gen. Meade were moved yesterday.

New York, June 25. The *Times'* Washington dispatch says: On Tuesday the 2d corps moved to a position half-way between the Norfolk and Petersburg and the Weldon and Petersburg railroads. The enemy was found in force two miles this side of the latter road. Lively skirmishing ensued, but the enemy's position was found to be strong, and our advance fell back to the main body. On Wednesday the army was put in line of battle ready for action.

Heavy cannonading was heard at City Point on Thursday, but it was not known whether it proceeded from a general engagement.

It is reported that our army is gradually moving around toward the left.

Rebel guerillas burned the wharves at Harrison's and Wilcox's Landings Tuesday night while the President was at the front.

The grandest operations of the war are in progress.

The steeples and towers of Petersburg have been shot away.

The Washington *Star* of last evening says Gen. Grant's army occupies the position in Piney Woods and the outskirts of Petersburg lately occupied by the rebels, including all their works south of the Appomattox river. These entirely command Petersburg, which is the only one between Richmond and Weldon. Our guns stop all continuous communication by rail between Richmond and points south so long as Gen. Grant elects. He can thus hold the enemy at Petersburg from his present position, or he can move south with twenty days' rations, compel Lee to follow him and risk a heavy engagement on unfortified ground.

Assistant Secretary Dana has just arrived here and says our entire loss since crossing the James river is not over ten thousand. The rebel loss is proportionately as great.

The *Tribune's* correspondent, writing from Gen. Butler's headqnarters 21st, says Gen. Foster has moved north of the James river and took a position within nine miles of Richmond and intrenched himself. This movement puzzles the rebels greatly.

The *Tribune's* correspondent, writing from near Petersburg, says it is ascertained that Lee has disposed of his troops thus: garrisoned Richmond and Petersburg; has a slender force between the two cities; has sent nine brigades to operate against Hunter, and has guarded his still unbroken lines of railroads with a large force.

The *Herald's* correspondent says Gen. Foster's operations are perilous and important. He is expected to do the rebels much damage. The rebels are in full force on his front and right. The gunboats are on his left.

An officer at Bermuda Hundred says the rebels are using shells made of stone, in conical form. Some are a foot long, with a hole which contains the fuse and combustible material, the same as in any shell. The advantages claimed for these shells are that they fly into more fragments and are cheaper, but they are less reliable for accuracy. The stone is a kind of quartz.

Rebel prisoners report Richmond prepared for a long siege, and state that for three months past army supplies have been forwarded to the city in anticipation of Grant's intentions.

A camp of rebel conscripts on the Hendersonville road, six miles from Atlanta, on Friday broke for our lines. They numbered 800, 600 of whom got into our lines and remain; 200 were recaptured hy the rebels.

The *World's* dispatch says our forces now permanently hold the Petersburg and Weldon railroad south. This was accomplished by the 6th corps driving Hill's corps back several miles. Other important movements are in progress.

The whole of Pierce's brigade and part of another were captured. Longstreet's and Hill's corps are moving toward Weldon.

Beauregard's main army now covers Petersburg, while Lee's forces are moving to our left.

A rebel doctor says our shelling Petersburg is very disastrous.

The rebels are marching and counter-marching to guard against our attacks.

COLORED SCHOOLS IN NASHVILLE.—There are a number of colored schools in Nashville, in a flourishing condition. When first started, great efforts were made to crush them; but they were protected by Gov. Johnson, and now they have become so numerous, and the attendance so large, that all open opposition to them has ceased. I can still, however, see rebels, both grown and juvenile, scowl at the little colored urchins, who, book and slate in hand, pass their door. This little species of bravado is all the revenge that the rebel natives can now exercise. A large number of grown people of color, also, attend these schools—especially females; as the men, who are compelled to labor for the support of their families, are determined that their wives shall possess the rudiments of an education.—*Chicago Tribune.*

Items.

☞ A severe drouth is prevailing in New England as well as at the West, and threatens to cut short the hay crop, which gave excellent promise three weeks ago. Other crops are suffering, but not severely, but genial showers are much needed. The roads in the neighborhood of Boston were never more dusty.

☞ A terrible drouth prevails in Texas, extending throughout that whole region, and, in fact, into Louisiana. The prairies of Texas are absolutely so parched that the earth is cracked into fissures, rendering it hazardous to journey on horseback by night. Cattle are dying by thousands.

☞ A severe drouth is prevailing in Illinois, Wisconsin and Iowa, and the crops are suffering for want of rain. In some places sharp frost has been experienced.

☞ Gen. Sully has 7000 troops in his expedition for the Indian country of the Northwest. A severe drought prevails throughout that region.

☞ The New York Cavalry have arrived at Martinsburg, Va., with 1200 rebel prisoners captured by Gen. Hunter.

☞ Towns on the southern border of Kansas are kept in a state of excitement by guerrilla outrages.

☞ The Senate has repealed the Fugutive Slave law by a vote of 27 to 12.

Notices.

Tremont Grove and Campmeeting.

This meeting is now being held upon the same ground as last year, one half mile from the Tremont Depot, West Wareham, Mass., on the Old Colony and Cape Cod R. R., thirty-five miles from Boston, and eighteen from New Bedford. It commenced with preaching in the grove Sunday, June 26th, and will continue till July 5th. Fare from Boston and New Bedford reduced at half price.

Tickets to be had only of Geo. T. Adams, 167 Hanover Street, Boston.

Conference.

The Lord willing, there will be a conference in the Town Hall, Holliston, Mass., commencing Saturday morning, July 9th, and continuing over the Sabbath, July 10th. Bro. H. L. Hastings has engaged to come, and we hope it will be so that Bro. H. F. Carpenter, or Bro. Grant, and other good ministering brethren will be present. It is expected that during the services of Sunday there will be an ordination. This is a new field, and a new church of between forty and fifty members, and they most cheerfully invite the brethren and sisters in this section who would like to share in their hospitalities, and be satisfied with plain, wholesome food, and such accommodations as we can provide for them, together with the plain Bible truths which they may hear, to come. Preachers, and others who love hobbies, fables, and strife about words to no profit, more than they love the near coming and kingdom of Jesus Christ and the salvation of sinners, we shall find no fault if they stay away.

The object of this meeting is to honor and glorify God, instead of ourselves; to comfort, exhort, and encourage one another in well doing. Those coming Saturday on the cars will come to Framingham, where they will take the Milford Branch R. R. for this place, stopping at Holliston, instead of East Holliston, five miles south of Framingham.

In behalf of the church, H. K. FLAGG.

Two Days' Meeting.

A two days' meeting will be held in South Livermore, Me., in Silas Timberlake's orchard, commencing Sunday, July 3d, and hold over the 4th. Brn. Libby, Jordan and Stratton are expected to speak to the people. We hope to meet in the name of the Lord, that good may be done. Come, brethren and sisters, let us speak for God.

CHAS. STRATTON.

Notice.

Basket meetings will be held at the following places:—

Earlville............Sunday, July 3d
Hedge Grove............Sunday, July 10th
Coffin's Grove............Sunday, July 17th
Burr Oak Grove, two miles north of Cascade, Sunday, July 24th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a *basket* of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Notice.

I intend, as the Lord may direct, to visit the scattered ones in the Canadian Provinces, and proclaim as best I can the truths of the coming kingdom. I am willing to go anywhere where good can be done, into back settlements, large places, or small, wherever there are a few, or none, who are waiting for the coming King. I shall travel as I can, on foot, when I can go no other way, and preach where there is an open door, or one to be opened. I am almost without means to do so, but I shall trust in the Lord; and if there are any waiting ones who wish to hear the message, the hour of his judgment is come," and will write to me, directing latters to BOX 231, MONTREAL, C. E. I will try to visit them in the name of the Lord.

L. C. MCKINSTRY.

Notice.

We are about to take a trip east as far as the State of Maine, to visit our own kindred after the flesh, and see as many of our old friends and brethren as possible. We will attend camp and general meetings if we know of them in time to make arrangements.

Will meet with the church in Jonesville, Michigan, on the evening of the 9th of July, and over the following Sabbath. Also at Norwalk, Ohio, July 15th and 16th, evenings, and over the following Sabbath. Any wishing to write to us may direct to Jonesville, Mich., up to July 11th.

D. R. & M. S. MANSFIELD.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Notice.

There will be a meeting (D. V.) in the barn of Bro. Lauren Grinnell, in West Barre, Orleans Co., N. Y., about three-fourths of a mile east of the West Barre post-office, commencing Friday, July 1st, 1864, and continuing over the following Lord's day. Brethren waiting for the coming of Jesus, and all christians, are cordially invited to come and work for the salvation of men, and so be built up themselves. The Lord cometh.

Those coming by railroad will stop at Albion, on the Rochester and Niagara Falls Road, and provision will be made to convey them to the meeting, which is about eight miles from that place. Brethren who intend to come will do well to drop a line, stating how many will be with them, and what day they will come, directed to me at Brockport.

Teams will meet the cars at *noon*, at Albion, on Friday and Saturday, the 1st and 2nd inst., and the morning train from the east, Sunday. So any persons coming from the west will come on an early train, and wait in Albion about two hours. If brethren will write me as above, it will cost them only three or four cents, and may save some expense to the brethren who furnish teams. Come praying and expecting a blessing.

JOS. D. BROWN.

Tent Meeting.

A tent meeting will be held in North Adams, Mass., commencing June 30th, and holding over the 4th of July, on land owned by Bro. Morton, at the head of Eagle street, on the north side of the village. A general attendance is desired from the surrounding towns. Come, brethren, and work together for the salvation of our fellow men. A general invitation is extended to the preaching brethren. Board and horse keeping furnished on reasonable terms.

A. J. MCCULLOCK,
ISAAC BLANCHARD, } Committee.
EMERSON BLANCHARD,

Notice.

The R. I. and East Conn. Conference will hold its next session at River Point, commencing the first Wednesday in July, at 2 o'clock P. M., and hold over Lord's day.

A sermon may be expected for criticism from Eld. A. Durfee. Subject,—Did Christ exist previous to his birth of the Virgin Mary?

Essay by Bro. Alva Bellows:—Is there a personal devil?

Brethren and sisters are invited to attend. Come praying that God will bless our labors.

A. C. GREENE, Secretary.

Fourth of July Meeting.

A meeting will be held in Kingston, N. H., on the 3d and 4th of July, (in a grove, if pleasant, if not, in the chapel), commencing Sunday, July 3d, at 10 1-2 o'clock, A. M. Elds. Litch and Osler will be with us. We hope the little church in Kingston will be cheered by the presence of brethren from abroad who are looking for the blessed hope. F. GALE.

Meetings in East Newport.

Brethren at East Newport will hold a conference every four weeks, at the White school-house, to commence the first Saturday in July.

In behalf of the Brn., JEREMIAH CARR.

Notice.

The Lord willing, I shall commence a series of meetings in Centreville school-house, Brattleboro, Vt., on Sunday, July 10th, and hold over the 17th. Let there be a general rally in the name of the Great King. S. S. BREWER.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

English Bibles for Sale.

1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. PEARL, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.15. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
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Appointments.

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A. W. Sibley............Sunday, July 3d
Hiram Munger............Tuesday evening, July 5th
J. Couch............Sundays, July 10th and 17th

Plymouth, Mass............July 10th
East Boston............Sunday, July 3d
Springfield, (Barn's Block)............Aug. 7th
Hartford, Ct............Aug. 14th
Worcester, Mass............July 17th
J. S. WHITE.

Salem, Mass............Sundays, July 3d and 10th
RUFUS WENDELL.

Worcester............Sunday, July 10th
A. W. SIBLEY.

East Canaan, N. H............Sunday, July 3d
J. COUCH.

Newark, N. J............Sunday, July 3d
F. H. BERICK.

Barkhampsted, Ct., (South Holland)...Sunday, July 3d
SETH WOODRUFF.

Westford, Mass............Saturday evening, July 2d and Sunday, July 3d.
Chelmsford, (Poor-house)............Sunday, July 10th
Billerica, (where brethren appoint)...Sunday, July 17th
Carlisle............Sunday, July 24th
Westport............Sunday, July 31st
B. SPAULDING.

New Preston, Ct., (in the grove)............Sunday, July 3d
Some to be baptized. B. ST.JOHN.

Meredith Village............July 3d
Moultonborough............July 10th
Concord, N. H............July 17th
Wolfborough, (Furnald's Corner)............July 24th
Melvin Village............July 31st
T. W. PIPER.

Dover, N. H............July 1st
Rutland, Me............July 3d
Cornville, Me., (as Bro. Chas. Stratton may arrange), July 6th.
Madison Centre, Me............July 7th
Skowhegan, Dudley's Corner, Me............July 8th
Fairfield, Me., (as Bro. Causon's may arrange), July 9th and 10th.
Canaan, Me., (at the school-house near Amos Chase's), July 11th.
Corinna Mills, Me............July 12th
Exeter, Me., (at prayer meeting in the afternoon; at meeting-house in the evening............July 13th
Hermon, Me............July 14th
Bangor, Me., (as Bro. Smith may arrange)............July 15th
Searsport, Me............July 16th and 17th
Frankfort Marsh, Me............July 18th
Black's Corner, Me., (as Bro. Nichols may arrange), July 19th.
Swanville, Me., (meeting-house)............July 20th
Lincolnville, Me............July 21st
A. ROSS.

South Reading, Mass............Sunday, July 3d
Conference at Holliston............July 9th and 10th
South Natick, Mass............Sunday, July 17th
H. K. FLAGG.

South Deerfield, N. H............July 10th
Northwood Narrows............July 24th
N. GLIDDEN.

Northfield, Mass............Sunday, July 3d
Southbridge, Mass............Sunday, July 17th
Abington, Ct., (if desired; if not, please write me at Southbridge, Mass............Sunday, July 24th
GEO. A. TEETER.

Boston, (Lowell Street Chapel), Tuesday eve, July 5th
Lynn............Wednesday evening, July 6th
Salem............Thursday evening, July 7th
Portsmouth, N. H............Friday evening, July 8th
Portland, Me............Sundays, July 10th and 17th
Yarmouth............Tuesday evening, July 12th

Will attend evening meetings during the week in the vicinity of Yarmouth and Portland, as the brethren may appoint. The rest of July not engaged.

H. MUNGER.

ELD. C. P. DOW'S WESTERN TOUR.

In the vicinity of Utica, Minnesota, Sunday, July 10th, as Joseph Leonard and the brethren there may appoint.

NOTE. I shall reach the above place a little before July 10th, I trust, and wish to spend the time of my stay to the best advantage to the cause of truth. Brethren will therefore arrange accordingly. I shall go from Utica to Frankville, Iowa. Pray for me.

C. P. DOW.

Aurora, (Portage Co., Ohio, in Bro. Lord's neighborhood)............Saturday evening, July 9th
Mantua Station, O., at 10 1-2 A. M...Sunday, July 10th and once in every four weeks.
Freedom, O, (as Bro. Tuttle may appoint), Sunday evening, July 10th.
Edinboro, Pa., at 10 1-2 A. M............Sunday, July 17th and once in every four weeks. JOHN T. ONGLEY.

Sandisfield............Sunday, July 3d
LEWIS ANDREWS.

North Searsport, Me............Sunday, July 3d
THOS. SMITH.

At Barn meeting in West Barre, Orleans Co....July 1st

Come, dear brethren and sisters, let us meet together in the name of the Lord, and expect his blessing.

C. B. TURNER.

Walbridge District, (Sacramental day)............July 3d
Lynn............July 10th and 17th
A. M. HIGGINS.

Canaan, Me., (Salisbury meeting-house) July 3d and 4th
L. L. HOWARD,
CHAS. STRATTON.

Bath, Me., (Music Hall)............Sunday, July 10th
WM. H. MITCHELL.

Oakdale, Mass., (Freedom Hall)............Sunday, July 3d
J. W. BRITTAN.

Ossipee, Leighton's Corner, N. H............Sunday July 3d
Barnstead, N. H., (Clark's meeting-house)....July 10th
Great Falls, N. H............July 17th
Portsmouth, N. H............July 24th
J. G. SMITH.

Plymouth, N. H., (Nelson school-house)............July 10th
WM. H. SHAW.

Goshen............Sunday, July 10th
P. S. BUTLER.

Agawam............Sunday, July 17th
BENJ. BUTLER.

APPOINTMENTS FOR SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.

S. S. Brewer............July 24th and 31st

Lunenburg, Mass............Sunday, July 3d
Agawam............Tuesday evening, July 26th
S. S. BREWER.

River Point, R. I............July 3d
Central, R. I............July 17th
J. K. BELLOWS.

Cornish, N. H., (at the Hemp yard)....Sunday, July 3d
JOSEPH KIMBALL.

Danielsonville, Conn............Sundays, July 3d and 10th
South Windsor, Conn............Tuesday evening, July 12th
Bristol, Conn............Wednesday evening, July 13th
Bakerville............Thursday evening, July 14th
GEO. L. TEEPLE.

Forestville, Conn............Sunday, July 3d
O. D. WOODRUFF.

Epsom (Mountain school-house)............Sunday, July 3d
Dover, N. H., (Backriver school-house)......July 10th
Farmington, (Ten Rod road), where Bro. Z. Boody may appoint............Sunday, July 17th
Epping Corner............Sunday, July 24th
JOSEPH PINKHAM.

Lynn, Mass............Sunday, July 3d
A. SIMPSON.

Vernon, Vt............Sunday, July 3d
J. HEMENWAY.

Rutland, Vt., July 10th, and onward for the present.
H. F. CARPENTER.

Dixville Notch, N. H., at 10 A. M............July 4th
WM. B. MORGAN.

Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass............July 24th
Cold Spring, Mass............July 31st
S. D. DANIELS.

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With desire I still wait for the coming of Jesus,
For I know that he loves me and soon will appear;
For long have I waited and borne the reproaches
Of those who deny that his coming is near.

The signs are increasing that token his advent,
The fig-tree has budded and summer is near;
We will wait then with patience till we mount up as eagles,
Renewed in strength when the Lord shall appear.

"*The youths faint and weary*," the pride of the nation,
Must utterly fail the proud flag to sustain,
And the cup of God's fury in war's desolation
Must humble all kingdoms ere Jesus can reign.

When young men have fallen, with patriot's devotion,
To the shrine of a bubble on time's ending shore,
Then renewed with strength in earth's dying commotion,
We will rise and meet Jesus, to part nevermore.

Celesta, Pa. P. E. Armstrong.

For the World's Crisis.

NON-ESSENTIALS.

During the past twenty-five years of my life, I was taught to believe that a great many doctrines of the Bible were non-essential, especially many taught by other sects not peculiar to my own, and that many doctrines of the Bible might be believed or disbelieved, obeyed or disobeyed, without affecting my salvation. But my views on this subject have been changed by studying the Scriptures, which I commencad about two years ago. I threw off the specs worn upon my father's nose, that made me think it read just as my father goes. Nor would I use the specs of Calvin, Campbell, Coke or Scott, that made me think the Bible means exactly what they thought. I have put on a common sense pair of specs to read what I conceive to be a common sense book, and after carefully studying for two years, I have not yet found any doctrine that I would be willing to bear the responsibility of placing on the catalogue of non-essentials.

It is possible there are many doctrines upon which good men may differ, but that is no proof to my mind that the doctrine about which they are so zealously contending is a non-essential. It might be quite otherwise, and those very good men from the force of different education may stand firmly to their opposing views and, like Paul at one time, think they are doing God's service.

I have been grieved times not a few at the manner in which this term is so frequently used by many christian professors. They have run it into a kind of granite fort, into which they haste to defend themselves against the force of truth. Bring before them the most stirring truths of the Bible,—if they do not harmonize with their creed, they will deliberately tell you that these truths are non-essentials. No matter what amount of evidence you may bring from the Scriptures, or with what eloquence you may bring the subject before them, or what may be the fearful consequences of not receiving those truths; if they are not in keeping with their preconceived notions, they will open upon you the same battery,—they are non-essentials, and there they are encircled by their sectarian walls, closing up every bar against the stirring truths of Christ's speedy coming and of the judgment, feasting on their high notions of the world's conversion, and a good time coming, and the best generalship in the world cannot draw them out of their entrenchments. They know too well the weakness of their creed to stand an open field, against the batteries of divine truth. They dare not risk such a battle; and you cannot besiege them, for their name is "legion," nor can you cut off their supplies, for their resources of the whole world and the glory of them are laid at their feet. Well may Paul say, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. They shall turn away their ears from the truth, and shall be turned unto fables."

But allow me to ask the non-essentialists what doctrine of the Bible is essential? Is it essential to believe that the dead know more than all the living, when the Bible positively declares that the "dead know not any thing"? Eccl. 9: 5. "In that very day his thoughts perish." Ps. 146: 14. "His sons come to honor and he knoweth it not, and they are brought low and he perceiveth it not of them." Job 14: 21. Or is it essential to believe that the dead are not dead, when this very doctrine is contrary to all reason and Scripture, and becomes the corner-stone for some of the most damnable heresies that ever found their way into this sin-cursed earth,—such as modern Spiritualism, Sweedenborgianism, with all their fearful consequences, which are becoming so popular in the world?

Again, is it essential to believe in the resurrection of the dead? Paul thought it was, for he says, If there be no resurrection, "them also which are fallen asleep in Christ are perished." But you may think Paul not quite orthodox enough for your standard. But is the resurrection doctrine according to your belief essential, if the righteous get their reward at death? What advantage can they derive from the resurrection? If the christians of these last days of new inventions and new discoveries have found a shorter cut to the kingdom of glory than Paul ever knew, I cannot see why the doctrine of the resurrection cannot be placed in the catalogue of non-essentials.

Is it essential to believe in the eternal torments of the wicked, when the Bible declares positively in more than two hundred places that they shall die, perish, be cut off, be burned up root and branch; consume away, come to nought, and be as though they had not been? Or is it essential to believe that the wicked are immortal, and with all their countless millions from Adam's time until time is ended to be in one place to form an everlasting kingdom with Satan at their head, when the Bible plainly teaches that Christ shall reign without a rival? "Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power; for he must reign till he hath put all enemies under his feet; for the last enemy that shall be destroyed is death." 1 Cor. 14: 24-26.

Again, is it essential to believe in the world's conversion and a good time coming, when the Bible declares that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived?" 2 Tim. 2: 63. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away."

Is it really essential to believe that the world is in its infancy, and that Christ will never come personally or at least for a thousand years yet, in order to make men good citizens, to live holy and useful? or will the belief that Christ is soon coming to judge the world and to reward his saints, unfit men for christian duty, a long life and a happy death, supposing Christ does not come before his death? If not, why be so opposed to the doctrine of Christ's speedy coming, especially when the whole Bible is against you? In short, how can any doctrine that leads men to watch and pray, study the Scriptures, and to be looking forward to their final reward, become a doctrine of ridicule and derision on the part of a large majority of christian professors? Does not the secret of all this opposition to Christ's speedy coming to judgment rest on the fact that they do not want Christ to come, and in too many instances are not prepared to hear Gabriel's trumpet sound? They are not quite ready to close up their money-making business. They would a thousand times rather be let alone for a long time yet, so that they can pursue their lawful or unlawful avocations to buy, sell and get gain.

They cannot bear the thought of stopping now and losing all their hard earned dollars, farms and fine houses in the burning of the world and all the works therein. They would a thousand times rather enjoy their property, dressing in fine clothes and fare sumptuously every day for a long life, even amid dangers and trials, and then leave it for their children to quarrel over and squander among lawyers after they are gone home to glory.

O! poor backslidden professor, remember from whence thou art fallen, and do thy first works. Ye did run well, who did hinder you? O stop! poor sinner,

"Stop and think, before you farther go!"

Remember the fearful threatenings of the gospel. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you and shall eat your flesh as with fire. Ye have heaped up treasures together for the last days."

Wayne, Mich. Allen M. Smith.

For the World's Crisis.

FANATICISM.

The above word is often used as a term of reproach of men and parties, by those who oppose their ideas, principles and action, yet lack the arguments requisite to show that their opposition is well founded. For ourself, sundry ideas have taken lodgment in our mind, essentially differing from the general sentiments of mankind. In viewing the past, I am under the necessity of viewing *fanaticism* with more leniency than many do. I think mankind have received too many favors from fanatics and fanaticism to allow of a wholesale condemnation of them and it. They say one may be right, we may be wrong; but still we think so, and so think until it is proved to be wrong thinking; then, and not till then, shall we own our error as freely as we now state what we believe to be truth.

What I mean to say is this, in the history of the past, men have arisen, called fanatics, who were subsequently found to be advocators of truth, and the fanaticism of one year would become the conservatism of future years. Wild dreamers who annoyed their friends and the community with their visionary notions, have subsequently been proved to be only discovererers of truths, moral or physical, in advance of the age in which they lived. For these reasons we respect what some ridicule.

About eighteen hundred years ago there arose a class of men who believed in a strange doctrine and disturbed the whole world by the determined advocacy of their principles. They claimed that a certain Jew who had been slain had arisen from the dead and revealed certain doctrines of the utmost consequence to mankind in this world, and by believing in which alone could happiness be secured in the world to come, all which seemed to the Greeks foolishness, and of course appeared to most men as the mere absurdity of insanity. By judging of the manner in which new doctrines are received now, we can imagine with what scorn the wise men of those days must have looked upon the new faith then. Yet the believers therein were so controled by their fanaticism that they counted their lives even as nothing, and cheerfully submitted to torture and death as a testimonial of their sincerity.

A few years ago a sailor conceived the idea that the world was round, and spent many years in pestering his friends and different European courts, with his crack-brained notion, trying to induce them to risk their reputations by giving him ships with which he could discover an unknown land on the other side of the earth. The wise were consulted, the most learned of the times—to them the idea was new. It was true that Seneca had written four lines indistinctly, foretelling the discovery of a new world, this was all they had to guide them, and so they reported that the scheme was absurd, that if a ship should happen to sail down the other side of the world, not all the winds of heaven would be able to blow it back again; yet this fanatic finally succeeded in convincing one woman of the reality of his dream, and the wise conservatives were confounded by the discovery of America. Had newspapers been printed in Europe then, as they are here now, what a glorious butt of ridicule would poor Columbus have been for them.

Still notwithstanding all these examples of the past, we hear the same expressions against fanatics who believe different from them. At present the charge is against those who believe in the sleep of the departed, the non-immortality of the soul, and the destruction of all the finally impenitent, also the speedy coming of the Lord from heaven, etc., etc. These ideas are outside of the catechism, and to most of this generation something new. Most all the nominal churches of the present day advocate that when a person dies he goes directly to either heaven or hell, that we all possess an immortal soul, and that to believe in or, even to dare mention the end of the world would be blasphemy, for all these things are mysteries and belong unto God. Even the minister cannot comprehend them, and why should we think of the thing? Therefore they settle down and conclude they will not trouble their heads about every such new-fangled notion; as for these fanatics they are mistaken and will come round right when they come to their senses. As for us we will be obedient and do as our minister tells us, let these foolish notions go, and mind our own business by loving the world, and keep up the fashions, and make money.

But, dear friends, there is something more to be done between this and the judgment day, besides loving the world, keeping up with the fashions, and making money. The great message of the midnight cry has been given, and the world have heard the proclamation through the length and breadth of the land,—Behold the Bridegroom cometh, go ye out to meet him! And the solemn appeal to all nations—Fear God, and give glory to him; for the hour of his judgment has come!

The signs have been given spoken of in Matt. 24th, Luke 21st, and the next in order will be the sign of the Son of man in heaven, and all the tribes of the earth shall mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory. We are told by our Savior when we see the signs fulfilling to lift up our heads and rejoice, knowing the kingdom of God is nigh at hand.

We read in the Book of Revelations that there are seven periods during the gospel dispensation, marked or divided off by symbols of seven churches, seven vials, seven trumpets, seven seals, etc. Under the heads of the symbols of trumpets it is admitted six of them have been fulfilled or have sounded. The last three trumpets were to be wo trumpets. When the sixth trumpet sounded the second wo is past, and behold the *third wo cometh quickly*. We say it is claimed, and we believe, six of the trumpets have already sounded, and we have now only to expect the sounding of the seventh trumpet and the work accomplished under this seventh trumpet. What is it? Hear ye!

"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Amen." The four-and-twenty elders worship God by falling upon their faces, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Then follow his judgments.

There is, therefore, no time for slumbering, no time for delay, no time to mock at these solemn and eternal truths. The last time has come. The Judge standeth at the door. The last judgments of God are about to be poured out. Blessed are they who are watching for the Lord. Although our name may be cast out as evil, we may be called fanatical in our views, the Lord knoweth our cause, as well as the heart and the motive.

J. E. Clark.

For the World's Crisis.

EARLY RISING; OR, MARY AT THE SAVIOR'S TOMB.

"Wake while yet the sparkling dew-drops
Gem each floweret's tiny bell—
While the joyous woodland warblers
Loud their grateful chorus swell—
Kneel with calm and thankful spirit,
Kneel and breathe thy morning prayer."

The morning air, how sweet, delicious, charming! No season is so precious, so sacred, so well calculated for reading, composing, meditating, prayer, and praise. Hail, lovely morning, precursor of a brighter day.

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds; pleasant the sun
When first on this delightful land he spreads
His orient beams on herb, tree, fruit, and flower,
Glistening with dew."

Friends, are you aware how much you lose by dozing away the precious season of early dawn? The morning air adds brightness to the blood, freshness to life, and vigor to the whole frame. "The freshness of the lip is one of the surest signs of health." Would you be well, enjoy health, life, vigor of soul and body? have your heart dance joyfully like the April breeze, and your blood flowing like an April brook? Up with the lark! inhale the pure sweets of early dawn. Breakfast on the morning air fresh with the odor of budding flowers, and all the fragrance of the maiden spring. Up! wake up ere the glorious king of day streak the east.

"Up! rise up and see
The dew-spangled herb and tree.
Ye who would couple labor and health,
Must begin at an early hour."

It is remarkable what numerous examples we have of early rising in the Scriptures. Let any one take a Concordance and look out the passages where it is mentioned, and he will be surprised at their number. Are not such examples binding on christians? on all? Abraham arose up early in the morning to offer sacrifice; "early will I seek Thee," said the Psalmist. "Shall not christians early rise to pay their vows unto God?" "Very early in the morning" the holy women came to the sepulchre to embalm the Savior; and shall not his disciples seek their risen Lord early in the day? Christian! when are you most apt to neglect prayer, or perform it hastily or unprofitably? Is it not when you omit early rising? When are you most prone to neglect reading the Bible, or peruse its sacred pages negligently? Is it not when you act the sluggard, and waste precious hours in repose? At what season do you peruse God's word with delight, and call upon his name with fervor? Is it not when you early rise to pay your sacrifice? Nature, then, as well as Scripture indicates the value of the morning for religious meditation, reading, and prayer.

"Nature herself ever shows her best
Of gems to the gaze of the lark,
When the spangles of light on earth's green breast
Put out the stars of the dark.
If we love the purest pearl of the dew,
And the rich breath of the flower,
If our spirits would greet the fresh and the sweet,
Go forth in the early hour."

To rise early we must retire early, lie down with a pure conscience.

Ask God to give his angels special charge over us during our unconscious moments.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34: 7.

Finally, retire in faith, sleep on faith, rise up on faith, go about doing good all the time on faith.

It is said of John Wesley, the holy reformer, that he never lost a good night's rest, after consecrating himself entirely to God's service. His habits were regular. He had a stated time for retiring and rising. To these regulations he adhered with persevering, conscientious scrupulosity. He was strictly "temperate in all things." Almost as soon as his head touched the pillow, he was lost in a calm, sweet refreshing slumber, till God opened his eyes before the dawn; when he immediately arose to praise him, and fight the good fight of faith. Thus he did till God said to him, "Come up higher."

"I will both lay me down in peace, and sleep; for thou Lord, only makest me dwell in safety." Psa. 4: 8.

All the most eminently distinguished for elevated piety and usefulness have been early risers. The Lord Jesus, our great exemplar, not only spent whole nights in prayer, but, also, "in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed." See Mark 1: 25; and no doubt this was his frequent custom. Mark, too, those who first visited the tomb of our blessed Lord. Who were they? what the hour of this visitation? before the dawn, "while it was yet dark." Their souls were kindled, lighted up in a flame most holy.

Behold the Marys at the sepulchre of Jesus as it began to dawn, towards the first day of the week." . . . "And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here: for he is risen as he said. Come see the place where the Lord lay." Matt. 28: 5, 6.

"Mary to the Savior's tomb
Hasted at the early dawn;
Spice she brought and sweet perfume,
But the Lord she loved had gone.
Trembling, while a crystal flood
Issued from her weeping eyes.
For awhile she lingering stood,
Filled with sorrow and surprise."

D. F. Newton, *Author of Home Thrusts.*

Selected for the Crisis.

THE SCRIPTURES.

In the volume of divine grace Jehovah utters all the kindness of his heart. What rich cordials to the miserable soul are the invitations to participate in divine mercy! How animating are the prospects of another world presented to the desponding mind! This volume is the magazine of all spiritual blessings, a map of the good land towards which believers are traveling. It is the tree of life, on which fruits grow to nourish the soul; and its leaves are for the healing of the nations.

This is the charter of your heavenly inheritance. Here is brought before you all the fulness of God. The blessings it contains are adapted to every stage of the christian's life. Here are riches to meet his poverty; strength to bear him up in all his trials, and under all his weakness; ability to discharge every duty, and maintain the conflict with every energy; the bread and water of life are here to sustain the hungry and thirsty soul; and here are included all the hopes and joys of eternity.

Those christians who have been the most eminent for piety, and whose hopes have been fullest of immortality, have loved and valued most the word of God. And many eminent christians have, when leaving the world, lamented their folly in not having studied the Scriptures more, and human writings less.

When Salmasius, who was one of the most consummate scholars of his time, came to the close of his life, he said, "Oh, I have lost a world of time! time, the most precious thing in the world! whereof, had I but one year more, it should be spent in David's Psalms and Paul's epistles!"

When that eminent christian, James Hervey, who died in triumph, apprehended himself to be near the close of life, he wrote the following to a friend: "I have been too fond of reading every thing valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and poets of antiquity; but were I to renew my studies, I would take my leave of those accomplished trifles; I would resign the delights of modern wits, amusements, and eloquence, and devote my attention to the Scriptures of Truth."

The Scriptures are the only cure of woe.

That field of promise, how it flings abroad
Its odors o'er the christian's thorny road;
The soul, reposing on assured relief,
Feels herself happy amidst all her grief;
Forgets her labor as she toils along,
Weeps tears of joy, and bursts into a song.

G. Dillabaugh.

For the World's Crisis.

"THIS GENERATION."

"This generation shall not pass away till all be fulfilled."—Luke 21: 32.

What generation is here spoken of? The generation that then was, the Jewish, the Gentile, or the generation that see all the signs? There are many opinions as to which of the above the Savior could have meant. Some claim that it was the generation that he was then addressing, and that it had its fulfillment at the destruction of Jerusalem. This is nonsense, from the fact that the signs of the sun and moon and stars were to appear immediately after the tribulation, and just before the Lord's coming. Hence he could not have come at that time; for those that claim that he came at the destruction of Jerusalem, also claim that that was the tribulation.

Suppose we call it the Jewish generation. How much will that help the matter? The Jewish generation *did* pass away, and I think had already passed away at that time. But turn to Mark 8: 11, 12, and we shall there see what generation he is speaking of in Luke 21st, "And the Pharisees came to him, and began to question him, seeking of him a sign from heaven, tempting him. And he saith unto them, Verily I say unto you, there shall no sign (from heaven) be given to *this* generation."

Now turn again to Luke 21: 25,—"And there shall be signs in the sun and in the moon, and in the stars, (all from heaven), and upon the earth distress of nations with perplexity. And he spake to them a parable: behold the fig-tree and all the trees, when they now shoot forth, ye see and know of your own selves that summer is nigh at hand, so likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation (that can look back on all these signs from heaven,) shall not pass away till *all* be fulfilled."

O, church of God, lift up your head, and look up, for your redemption draweth nigh.

Yours in hope of eternal life,

Chatham Valley, Pa. J. W. Taylor.

For the World's Crisis.

TRIBULATION.

"In the world ye shall have tribulation; but be of good cheer."—Christ.

The children of God need not fear tribulation, for it is one of the things promised, and this promise is as truly dictated by love as any of the others.

Why should I complain
Of want or distress,
Temptation, or pain?
He told me no less!
The heirs of salvation,
I know from his word,
Through much tribulation
Must follow the Lord."

Some of the reasons for this divine arrangement we cannot see; but it is enough for us that He can see them all. "Even so, Father, for so it seemeth good in thy sight," is the best reason we know of. Every time we repeat the Lord's prayer we say, "Thy will be done in earth as it is in heaven." But many who join in this petition, "Thy will be done," are not able at once to rejoice when it is done, if it happens to cross their little plans, or takes from them something they had called their own; but surely such souls are not in full sympathy with God. "Rejoice evermore, in every thing give thanks," they have not yet learned to obey.

Child of God, are you passing through deep waters? Take courage. They shall not overflow thee. A strong arm is about you, that will bear you safely through. Perhaps you are suffering the manifold inconvenience and discomforts of poverty, and are compelled to lead a life of hard toil. Perhaps you have feeble health, so that every thing you do is a weariness, and the wheels of time drag heavily.

Perhaps yours is a keener sorrow. You have been called to give up a lovely child or a dear companion, or some other precious one, whose departure seems to have taken all the brightness out of this world! You are deeply afflicted. Well, if the tears will come, let them come. Friends may offer consolation, many cheering thoughts may be presented to your mind, but the apostle is the wisest counsellor; he says, "Be filled with the Spirit." "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What a string of remedies we have here! In the world we have tribulation, but be of good cheer.—*Selected by Hannah G. Whitman.*

For the World's Crisis.

MY EXPERIENCE.

"Not as I will, but as thou wilt."—Jesus.

My heart cries, Father! spare me this; nevertheless, not as I will, but as thou wilt. Amen.

"He comes and lays my heart, all heated,
On the hard anvil, minded so
Into his own fair shape to beat it
With his great hammer, blow on blow;
And yet I whisper, As God will;
And at his hardest blows hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper, As God will;
And in his mighty hand, hold still."

"The fining pot is for silver, and the furnace for gold, but the Lord trieth the hearts."

"My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."

"I have put my trust in the Lord God, that I may declare all thy works."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

If this be the needful *cross* to carry on this work of crucifixion, by the grace of God I will glory in it. All I seek is meetness for the kingdom. Amen.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—*Jesus.*

These words came to me with power, solving painful mysteries in my past experience. They lifted the vail which had held my eyes and caused me many anxieties. They showed me the "needs be" for these experiences; and made the past as clear, in every point, as I could desire.

"Glory be to God in the highest; and on earth peace, good will toward men." This solves the mystery why I was led of the Lord, as I solemnly believe, to rise from my bed, and after much prayer and reading of the Scriptures, to call my second son in the dead hour of the night, ask him to harness me the horse, and drive me several miles to a strange house where my husband had been during the night thus far with a very sick patient, and beg the privilege to pray with him, laying my hands on him in the name of the Lord, believing in my heart, if he would believe, he would be raised up. This solves the mystery why I was led after entire consecration to God in soul, body, and spirit, with fastings and prayers night and day, to go to the dying bed of a strange friend, with others, and ask the privilege to lay hands upon her in the name of the Lord, feeling in my heart if we could only believe she would be made whole.

These words solved the mystery to me why I bowed beside the lovely infant—lovely in death, and was made to feel that Jesus was just as able to raise it from the dead now, as he was to raise Lazarus; and why I was made to go out from it with this burden upon me to confess this my faith to each member of my family, as I met them in the morning, knowing, as I did, their entire want of sympathy with me on this point; and why I was made to make the same confession to every one who came to the house that day; and as flesh and heart failed me in one instance, why I had to attire myself and walk a mile to see this friend and make this confession to her—and why I was given to believe without a doubt that a friend's ears had been opened at a particular time, with whom we had prayed and laid on hands, insomuch that I wrote to him confessing this my faith that he then could hear.

Why all this? What the mystery? It is this. "If any man be a doer of his will he shall know of the doctrine." There is a doctrine among God's faithful children that the power to do miracles never was taken from the church, but faith only is lacking. This was my view. But God has made me to know of this doctrine by giving me the *faith*, yet withholding the things believed for, and yet sustaining me by his mighty power through it all, until years and months of patient waiting had passed; then, at the right moment, when patience had had its perfect work, he was pleased to solve the whole mystery to me, in these words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

What if the sick had been raised up? What if the dead had been brought to life? What if the lame man had walked? (another instance) and the deaf had heard? Who would have believed it from God? Who would have been persuaded? Not one. They would have attributed it to any other source than to God. If men have no confidence in the word of a fellow man, neither will they have confidence in any thing that he does; so, if men treat God's word, which he has magnified above all his name, with contempt, they will treat with equal contempt every other manifestation of his power and love.

Lest some misapprehend me here and be discouraged in the offer of "the prayer of faith," I will make a distinction. Miracles I look upon as the direct work of the Holy Ghost, as the Acts of the Apostles abundantly testify. But the effectual fervent prayer of a righteous man that avails much is a very different thing, and is encouraged by precept and example throughout the whole Bible. I cannot sufficiently encourage this prayer. Nor do I limit the Almighty. The deaf may hear, the blind see, the lame walk, and the sick be raised up in answer to this prayer. According to thy faith be it unto thee, are the gracious words now, as then.

When this matter was made plain to me I was deeply impressed to write it out that, peradventure, it might help some other poor suffering child like myself. If I have in any wise made it plain, I give glory to God, and pray that he may bless it to whomsoever may need it, and forgive all that may be wrong. I wrote it to please him alone, and may he accept the feeble effort in Jesus' name. Amen. Pray for me. Your unworthy sister.

E. S. Willard.

Hammonton, N. J., May 30th, '64.

IN THE MIND.

An old man was shaving himself one day before the fire, but suddenly exclaimed in a great rage to the maid servant: "I can't shave without a glass! why is it not here?" "Oh!" said the girl, "I have not placed it there for many weeks, as you seemed to get along quite as well without it." The crusty old bachelor (of course he was an old bachelor, or he would not have been so crotchety and crusty) had, for the first time, observed that there was no glass there, and his inability to shave without one, was "in the mind" only, it was imaginary.

A Dutch farmer, who measured a yard through, was one day working in the harvest field with his little son, and was bitten by a snake. He was horror-struck. When he recovered himself a little, he snatched up his outer clothing, and made tracks for home, at the same time busying himself in putting on his vest; but it wouldn't go on. He looked at his arm, and it seemed to be double its natural size; but tugging at it with greater desperation, he finally got both arms in. But his blood fairly froze in his veins, when he discovered it wouldn't meet by about a foot. By this time he had reached his house, and throwing himself on the bed, exclaimed in an agony of terror; "O mine frow! I'm snake bite! I'm killed! O mine Cot!" But his little bit of a wife, standing a-kimbo in the middle of the floor, burst out into a fit of laughter so uncontrollable, that she was likely to suffocate, and thus beat her husband in dying. The poor man, in his alarm, had endeavored to put on his little boy's vest, and was not swollen at all, except "in the mind."

Many a mother feels fretted and jaded and worn out with the cares of housekeeping, and is almost sick. But at the moment a welcome visitor comes in, full of life and cordiality and cheeriness, in less than five minutes that mother is a different woman; the sky has cleared; the face is lighted up with smiles; and she feels as well as she ever did in her life. Her discouragement, her almost sickness was not "in the mind," it was a reality, but the excitement of conversation drove out the wearying blood, which was oppressing the heart, and made it fairly tingle to the finger-points. Mem. Ladies! when you go a visiting, carry smiles and gladness and a joyous nature and a kind heart with you, and you will do more good than a dozen doctors. Most persons have a variety of uncomfortable feelings at times, but they disappear on some exciting occurrence, not because they are merely "in the mind," only imaginary, but because the excited heart wakes up to a new propulsive power, and drives forward the stagnating blood from points where its sluggishness was producing oppression, or actual pain. Mem. 2d. For all, when you are grumpy, bounce up, go ahead, and do something.—*Health Tract.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

THE WHITE WATER-LILY.

At the bottom of a mild, dark, muddy lake, there lay a very small root. The mud covered it, the fish swam over it, the frogs hid under it, and once a great moose actually trod on it.

"Oh dear!" said the little root to itself, "how dark and lonesome it is down here! Hardly a ray of light comes to me. They tell me that it is light and beautiful up above me, and there is a lovely sky there; but the heavy waters lie on me, and press me down. Nobody ever thinks of me, or ever knows that I live. I am a poor useless thing. I can't communicate with any one—can't do good to any one! I might as well not be!"

The snow covered the earth and filled the forest, and the ice covered the lake, and there lay the little root, coiled up in its loneliness. But when the spring had returned, and the snows were gone, and the ice had melted, and the birds had come, and the forests had put on its mantle of green, the little root felt that the water was warmer, and she peeped up with one eye, and then she nestled and felt a strong desire to see the light. So she shot up a long, smooth, beautiful stem, till it reached the top of the lake. But when she attempted to draw it in again, she found it would not come. But instead of that, a little bud grew on the end of the stem. She called, but the bud gave no answer; it only swelled and grew larger and larger, and the rains fell on it, and the sun and the moon seemed to smile on it and cheer it, till at last it burst open, full of joy, and found itself the white, sweet, pure water-lily! Its leaves were of the purest white, while in its centre was a golden spot, covered with down. It lay upon the top of the water, and basked in the sun, a most beautiful object. The root fed it, and felt that it was really herself, though in a new form. The humming-bird paused over it, and thrust in its little bill to suck its sweetness. The air all around was made sweet by its fragrance. Still it felt that it was of no use in the world, and wished it could do something to make others happy.

At length the splashing of oars was heard, and the little lily turned round to see what it meant. Just then she heard the voice of a little boy in the boat, saying,

"Oh, father, what a beautiful lily! Do let me get it!"

Then the boat turned slowly towards it and the little boy put out his hand and seized it. The long stem broke off near the root, and the child held it in his hand. It seemed the fairest, sweetest thing he ever saw.

"Now what will you do with it?" asked the father.

"I'll look at it, and smell of it."

"Is there nobody else that would like to see it and smell of it?"

"I don't know, sir. Oh, yes, now I think! Would not Jane Irving love to have it?"

"I think she would."

That afternoon poor Jane Irving, who lived in the cottage just under the maple trees, lay on her sick bed alone. She was a poor, motherless child. She knew she had the consumption and must die. She was thinking about the dark, cold grave, and wondering how Christ could ever open it and make her come out! A tear stood in each eye, just as the little boy came to her bedside with the water-lily.

"See, here, Jane, I got that away out in the lake and brought it for you. I thought you would like it."

"Thank you, thank you! It is indeed very beautiful and very sweet. What a long stem! Where did it grow?"

"It grew out of the mud in the bottom of the lake, and this long stem, as long as a man, shows how far down it grew. It was all alone—not another one to be seen. I am glad you like it, but I must go," and away ran the little boy.

Jane held the pure white flower in her hand, and the good spirit seemed to whisper in her heart, "Jane, Jane, don't you see what God can do? Don't you see that out of dark foul mud, he can bring out a thing more beautiful than the garments of a queen, and as pure as an angel's wing; and can't he also from the dark grave, raise up your body pure, and beautiful and glorious? Can you doubt it?" And then a voice seemed to say, "I am the Resurrection and the Life," and the heart of the poor child was filled with faith, and the angel of Hope wiped away her tears, and the little lily preached of peace and mercy. When it withered, she thanked God that no thing need be useless.

THE WOODEN END OF THE PLANK.

BY THE REV. JOHN TODD.

One of our distinguished generals was once a poor boy, among the lofty mountains of New England. He was a common workman in a factory. He has since held some of the highest offices in the gift of the people, and has won imperishable honors in the army.

He tells us that one morning, as the factory was lighted up before light in the early dawn, and just as objects could be seen out of the door, he was looking out of the window, and saw an object moving along slowly on the ice that covered the river. While watching it, suddenly the ice broke and the dark object went down. In an instant he thought it must be a man. So calling a companion, he ran down the stairs and out toward the object.

He had the forethought to snatch up a plank, which he carried on his shoulder. When they had reached the place, they found it was a colored man, who had broken through the ice and was struggling for his life.

They thrust out the plank. The poor fellow seized it with both hands.

"Now hold on Tim, and we'll pull you out."

So they pulled and got him almost out, when off he slipped and went down again!

On his coming up they pushed the end of the plank to him again, and cried,

"Now, Tim, hold on with all your might."

"Indeed I will, sir."

Again they pulled, and up he came, almost out, when off he slipped, add down he went. They felt that the third time must be the turning point. It was now life or death. Poor-Tim looked as if he thought so too. For the third time the plank was pushed out, when the negro cried out:

"For God's sake, gentlemen, give me the *wooden end of the plank!*"

They saw instantly that they had been giving him the end covered all over with ice, and no wonder he could not cling to it! They now gave him what he called the "wooden end," and drew him out in safety!

When we see parents who have nothing but a hard way toward their children, who are always finding fault, but never commending them even when they do well; who never seem to see when the child tries to do well, and when he longs for words of kindness, we have great pity for such children. We wish these parents would remember that children cannot have the judgment, the forethought, and the sobriety of many years. They are children. Don't give them the *icy end of the plank!* They love your approbation. They rejoice to have you give them deserved commendation. O, give them the *wooden end of the plank!*—*S. S. Times.*

Politeness.—"Will you have this seat, sir? I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very gratefully upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me," said he, "never to sit when an older person is standing near me."

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AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

BEYOND THE RIVER.

There's a home beyond the river,
  Where the saints with Christ will reign;
There's a shore beyond the surges,
  Which the pure in heart will gain.

There's a land beyond the river,
  Which will never know decay;
There's a calm beyond the billows,
  Where all tears are wiped away.

There's a crown beyond the river,
  Which the faithful ones will wear;
There is Christ arrayed in glory,
  Which his followers soon will share.

There we'll meet beyond the river,
  Those we loved so long ago;
There we'll join the new earth raptures,
  Which in fadeless beauty glow.

Now we look beyond the river,
  Sighing for the day to come,
When the King shall bid us enter
  That long looked for glorious home.

Rome, Me. W. H. BLAISDELL.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER THREE.

THE ATONEMENT.

The term atonement is defined in the Scriptures, to mean reconciliation. But for whom was it a satisfaction for sin? and to whom does the word "reconcile" pertain? If it was for the actual sins of all mankind, then the universal salvation of all the race must be true. It has already been shown that there is a sense in which all are to be made alive, but that does not prove that all will live forever. To be made alive is one thing; but to live eternally is much more, and quite a different state. Lazarus was raised to life again after being in the grave four days, yet I know of no writer of any reputation who does not concede the fact that he returned to dust again. But as the apostle Paul has so fully shown to whom the term "reconcile" pertains, I will give his own words and leave the subject there. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2 Cor. 5: 18, 19. Because the human race had received the "justification of life," that free gift did not make them righteous. It only put them in position whereby they might attain to the righteousness that is in Christ, which is only obtained by faith; for faith and the imputed righteousness of Christ are one and inseparable. Justification by faith is God's free grace, wherein he forgives our sins and accepts us freely for the righteousnes of Christ which is imputed to us. It is wholly for what he has done, and not for any merit in us that our sins are forgiven. "We are justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3: 24.

We are very much surprised that any person in the face of what the Scriptures teach, should assume, as some modern writers have done, that the term justify is only used in the sense of pardon; and that pardon and remission are used convertibly with justification. If that position is correct, when a man commits the crime of murder, and he is sentenced to State Prison for life; but after having served a portion of the term, he is pardoned by executive clemency and released from durance, he is justified for his crime. That is, the pardon justifies the offence. But is it true that these terms are used interchangeably? Or do they convey the same idea? To prove that each term equally expresses the action of the deity, and that only with reference to repenting sinners, they appeal to the Lexicons, and give us the opinions and reasoning of men who are learned in the meaning of original words. But are these satisfactory and conclusive authorities? We all know how common it is for lexicographers to expound one word, by rehearsing several similar words; and when we look for the meaning of these similar words, we find the same words again repeated, with the addition, it may be, of the one first explained. So that all similar words appear to be synonymous, when in fact, we have no synonyms. Now I suppose that the men who translated King James' Bible were as learned as men are in the present day, and were fully competent for that work. At least their translation is, to my mind, much better authority, and more reliable, than any of the modern renderings that I have seen; inasmuch as there is a harmonious connection which pervades the various subjects throughout the Bible. Certainly they were more competent than many are who now-a-days are prolific in quoting from various Lexicons; and when a book, written in the original language, is put into their hand, they are unable to tell one character or word from another. And yet some of these very persons presume to sit in judgment upon the writings of men who were inspired, and try to wrest the plainest and most positive words from their obvious meaning. If God has taken care of his word in all past time, he has also had a care to its translation. Hence it is that almost every attempt at tampering with God's own written word has fallen into insignificance, and proved abortive.

But the sacred writers have not used these terms interchangably; but the meaning of each word is limited to the sense which is required by the connection in which they stand. Therefore the term justification of life, should never be substituted for nor confounded with justification by faith. For to do so is an entire perversion of the Scripture sense, and is in conflict with the general tenor of what the apostle so earnestly sets forth in his Epistles to the Romans and Galatians. It was from confounding these terms, and defining both to mean pardon and remission of sins, and then proceeding on the assumed theory that the human race were under condemnation of eternal death for the sins of Adam, which gave rise to the repulsive idea of "infant damnation" about the year A. D. 200. But such writers as contend for that abominable doctrine lose sight of the fact that "where no law is, there is no transgression." Rom. 4: 15. They are also heedless of the fact that the sentence of death threatened was a return to the dust from which Adam had been taken, which condemnation is still in force on both innocent and guilty persons, and will cleave to them so long as the race are in this state of mortality.

The human race having all descended from the parent stock by the ordinary laws of generation, their first condition in this life is that of helpless and unoffending infancy. Then on what principle of justice can an innocent child be made liable to the penalty of eternal death before it knows good and evil? for "sin is not imputed where there is no law." Rom. 5: 13. The doctrine of infant damnation, when presented in its true character, is but to represent that God deals with mankind with less justice than is exercised in human affairs by earthly tribunals. The argument they use is based on this text, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. Hence their theory is, infants are incapable of believing on him, therefore they are under condemnation, and if they have not been baptized they will be eternally lost if they die in their infancy.

Now if such writers had only consulted the connection in which the above text is found, they would have seen that it has no reference whatever to a state of infancy, nor of condemnation consequent upon Adam's sin; but had reference to all who resist the offers of mercy, and thereby reject the Son, who gives eternal life to all that believe in him, and he will raise them up at the last day. Consequently that text can have no reference to children in a state of innocence and are unconscious of good or evil.

Previous to the reformation, infant sprinkling was almost universal. And all who contended for infant baptism, also maintained baptismal regeneration. From this theory, the doctrine that unbaptized children could not be saved had its origin. This doctrine is still maintained by the Roman Catholic church, the High Church Episcopalians; and is still retained in the "Doctrinal Tracts" of the Methodist Episcopal church, which were published by order of the general conference A. D. 1850. It is, however, proper to state that they all believe in a resurrection both of the just and the unjust.

The doctrine that the children of unbelievers that die in infancy, together with all the wicked dead, are not to be made alive again, is peculiar to the nineteenth century. But that theory is but the logical termination of the idea entertained by the other class of religionists. And here I will say, that in the texts, "The wicked shall not see life; He that believeth not the Son shall not see life," and the stereotyped text, "No life out of Christ," when compared with the connection in which such expressions are found, invariably show that they refer to eternal life. Therefore one has no authority to infer from those texts, that there will not be a resurrection of the wicked dead. If any doctrine is unequivocally stated in the Bible, it is that all will be made alive. Hence Christ has said, "All that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, to the resurrection of damnation." So far as infants are concerned, I will interpose the argument that all whom Christ blesses are exempted from the curse of the second death. Then as Christ has said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven, and he laid his hands on them;" it follows that they are exempted from the second death. And in my view they are the class that were not defiled, "being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14: 4, 5. That it is those who have died in infancy that compose the guileless retinue, is clearly shown by what follows when the servants of God have been sealed. "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the Lamb, clothed with white;" of whom it was said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 9, 14. The first class were not defiled, and their robes were not washed, for they were without fault, and had not seen tribulation, which characteristics cannot be applied to any of the human race, excepting it be to infants. But the great multitude had not been faultless, for they had seen tribulation, and were defiled before their robes had been washed and made white in the blood of the Lamb. If it was not so, there would not have been any necessity for being washed and cleansed. If any thing is already white and clean, why should it be washed? Therefore the innumerable company are those who had been "justified by faith," to whom the righteousness of Christ was imputed. And the faultless number were infants, being the first fruits, or "the church of the first-born."

It was shown to Daniel in vision that Christ would "Make reconciliation for iniquity and bring in everlasting righteousnes." Dan. 9: 24. Then as that righteousness is obtained by faith, and not by any merit of our own, it follows that eternal life is also a "free gift," and "not of debt." Hence Paul declares "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 4, 5. Hence good works are the fruits which follow justifying faith, and righteousness is implanted by the Spirit of God, in the hearts of all to whom it is imputed. It is all of grace from the beginning to the end; for "where sin abounded grace did much more abound." All persons who trust in their own righteousness are deluded and deceive themselves. Each of the chosen and forgiven ones, can at best but say with him who thought himself *chief of sinners*, "The grace of our Lord was exceeding abundant with faith and love which was in Christ Jesus." 1 Tim. 1: 14. This has been the experience of the people of God since the days of Enos, when men "began to call on the name of the Lord." They foresaw that men could only be justified through the atoning blood of Christ. Hence it was said of Abel, "he also brought of the firstlings of his flock, and the fat thereof, and the Lord had respect unto Abel and to his offering." Gen. 4: 4.

After the destruction by the flood, Noah's action indicates the same faith. "And Noah builded an altar unto the Lord . . . . and offered burnt offerings on the altar." Gen. 8: 20. Then in the case of Abraham, when he offered his only son Isaac, which was a true type of the offering of the Son of God, it was said to him, "Because thou hast done this thing, and hast not withheld thy son, thine only son . . . in thy seed shall all the nations of the earth be blessed." Gen. 22: 16, 18. In this act was foreshadowed "The Lamb of God, who taketh away the sins of the world." The promised seed of Abraham "is Christ." And from that point of time the direct line is to be traced, from which he would descend. So it was in the case of Isaac and Jacob, to whom the promise was renewed; they also offered sacrifices for sins. But these offerings, together with the whole Mosaic economy of sacrificial oblations, were only indicative of and preparatory to the coming of Christ, and the dispensation of the gospel.

Therefore, the old covenant which was made on the Mount in the wilderness, and which was confirmed by the offerings under the Mosaic economy, may be considered to present three distinctive views. The first relates to external ceremonies; and they are, by the apostle, called "carnal things." The intention by these ceremonies was to separate the whole body of that people from all the other nations, in order to make them the depository of God's word and promises; and to keep the twelve tribes with their families distinct the one from the other, in all their generations, that the prophecies relating to the Messiah might be distinctly fulfilled.

The promise was that Messiah should be of Abraham's seed; therefore his line of descent according to the flesh would be more definitely marked; and the prophecies relating to him be distinctly fulfilled, which foretold that he was to be of the seed of Abraham, and of the tribe of Judah, and of the family of David. But these ceremonies and laws required only an external obedience, the reward of which was the land of Canaan, with protection, prosperity, and a long life in the enjoyment of the blessings of that land. According to the words of Joshua they did receive all these; for he said, "Not one thing hath failed of all the good things which the Lord your God spoke concerning you; all are come to pass unto you, and not one thing hath failed thereof."—Josh. 23: 14.

The second view is typical. They gave a new modification of a Redeemer; the object of faith in true believers. And the laws and ceremonies were so instituted and ordered as to become typical of Christ and the benefits and blessings of the gospel of his kingdom. All these institutions and ceremonious were peculiar to Moses, purely temporary and external; being only designed as preparatory to the coming of the Messiah, when they were to be abolished. "The law was given by Moses, but grace and truth came by Jesus Christ."—John 1: 17.

The third view regards the moral precepts introduced in that economy. These were intended to raise the minds of the people to something higher than the external economy of Moses, to show them the spiritual nature of sin, its power, dominion and guilt, that they might not only desire their great Deliverer, but be the better prepared to receive him. These precepts were not to be done away with the old economy. For as circumcision was not of Moses, but of the fathers, so the promise of eternal life by Jesus Christ was not given by Moses, but it was found by him already existing. It is not said that the promises were added to the law; but that "the law was added because of transgression, till the seed should come to whom the promise was made."—Gal. 3: 19. The law could not give life; nor did it annul the promise of eternal life. And though the promise still existed under that economy, the law "was our schoolmaster to bring us unto Christ." Yet the Mosaic economy exhibited the Messiah, and the nature and blessings of his kingdom, through a vail, which, though obscure and distant, it nevertheless presented the future design of God.

☞ Anger and haste hinder good counsel.

THE ATHEIST SILENCED.

Being in Manchester some time since, when a certain infidel lecturer was announced to lecture on atheism, we went, out of our curiosity, to hear him. After indulging in a large amount of scurrility and blasphemy for about an hour and a half, he concluded by saying that the safe rule of faith was to believe nothing that was not capable of mathematical demonstration; and that as the existence of God could not be demonstrated, it ought not to be believed.

When he had sat down, a gentleman whom we instantly recognized as Burlington B. Wales, Esq., whose essays and lectures on language (recently delivered at the Collegiate Institution) have won for him the reputation of a distinguished linguist, rose to reply to the remarks which had been made by the lecturer.

On being invited to take a position on the platform, he said that he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, that nothing should be believed that was not susceptible of mathematical demonstration; and that the existence of God not being susceptible of mathematical demonstration, ought not to be believed. Now, in relation to the first position, it was a fundamental axiom in mathematics that every circle must have a centre; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this centre, its existence had never been demonstrated.

"Let this table," said Mr. Wales, laying his hand upon a circular table which was upon the platform, "be considered a yard in diameter; now where is the centre? It is not in either of the semi-diameters, for they are equal; and if it be in one it must be in the other; so you prove too much, for you to show that there must be two centres in one circle, which is an absurdity, and destroys the very thing you are laboring to establish. It cannot be between them for they are in contact. You are thus driven to this conclusion, that this mathematical centre is a point devoid of parts, namely, a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this centre does not, then it is not an entity; ergo, it is a non-entity, that is—nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration.

This conducts us to the second proposition, that the existence of a God is incapable of mathematical proof. Let us test this assertion. And here I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed.

"First, then, attraction either resides in matter, or it does not reside in matter."

It was admitted to reside in matter.

"Secondly, it is equally diffused through matter, or it is not equally diffused through matter."

Admitted that it was equally diffused.

"Thirdly, repulsion resides in matter, or does not reside in matter."

Admitted to reside in matter.

"Fourthly, it is equally diffused through matter, or it is not equally diffused."

Admitted that it was equally diffused.

"Now mark the result," continued Mr. W. "Here are two permanently antagonistic forces, equally resident in matter, equally diffused through matter, equal in extent, and equal in power. These forces are said to be the motive power which moves all bodies; but it is one of the most self-evident propositions of Euclid, that where equal is to equal, the result will be equal; in other words, that where two forces of equal strength are in antagonism, the result will be the establishment of an equilibrium; not motion, but quiescence, or rest. Thus, if you take a pair of scales and place a pound weight in each, you establish an equilibrium which will remain forever undisturbed, unless interfered with by some external agent. If on the other hand it is contended that attraction is stronger than repulsion; then, once stronger it will forever remain so, and drawing all bodies into one agglomerated mass, again the result would be, not motion, but rest. If, on the contrary, it be said that repulsion is the strongest, then every particle of matter dilating and expanding to its utmost tension, would fly off into space, which being filled with a concourse of disconnected atoms, again the result would be not motion, but rest.

"But nothing is at rest; suns, systems, planets, stars, are all in rapid motion. What, then, is the power which has destroyed the equilibrium of these two antagonistic forces, and which has given to the universe that motion which they are ever striving to prevent?

"We find no evidence of its existence in matter; yet it is evidently superior to matter, since it controls the motion of matter—neutralizes the tendency of those laws and forces which reside in mattar. Now this power, which, without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shining like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, and the moral justice of that."

Mr. Wale's argument, certainly one of the most lucid, forcible and original, for the existence of God which it ever fell to our lot to hear, seemed to make a great impression upon the audience, more especially as his opponent declined to reply in "consequence of the lateness of the hour," though it was not quite ten o'clock!

On leaving, Mr. Wales was warmly congratulated by the christian portion of the audience, (and especially by Dr. Middleton, who chanced to be present, and with whom he subsequently rode home to supper,) upon the skill and success of his argument, and for the good feeling with which it was conducted; for Mr. Wales is sometimes apt to silence an opponent by a withering sarcasm instead of a fact or argument. We rejoice that this was not the case in the present occasion.—*The Presbyter.*

A PRAYER.

I ask not wealth, but power to take
  And use the things I have aright;
Not years, but wisdom that shall make
  My life a profit and delight.

I ask not that for me the plan
  Of good and ill be set aside,
But that the common lot of man
  Be nobly borne and glorified.

I know I may not always keep
  My steps in places green and sweet,
Nor find the pathway of the deep
  A path of safety for my feet.

But pray that, when the tempest's breath
  Shall fiercely sweep my way about,
I make not shipwreck of my faith
  In the unbottomed sea of doubt;

And that, though it be mine to know
  How hard the stoniest pillow seems,
Good angels still may come and go
  On the bright ladder of my dreams.

I do not ask for love below—
  That friends shall never be estranged;
But for the power of loving, so
  My heart may keep its youth unchanged.

Youth, joy, wealth—Fate, I give thee these;
  Leave faith and hope till life is past;
And leave my heart's best impulses
  Fresh and unfailing to the last.

For this I count, of all sweet things,
  The sweetest out of heaven above;
And loving others surely brings
  The fullest recompense of love!

—*Chambers' Journal.*

For the World's Crisis.

WILL THERE BE BEASTS IN THE NEW EARTH?

"What is man, that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands: thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the path of the sea."—Ps. 8: 4-9.

Let us see Paul's comment on this:—"For unto the angels hath he not put in subjection the world *to come*, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet* all things put under him."—Heb. 2: 5-9.

Paul says that the Psalmist is speaking of the *world to come*. I read only of three worlds. 1. The world that then was (2 Pet. 3: 6). 2. "But the heavens and the earth which are now . . reserved unto fire."—Ver. 7. 3. "Nevertheless we, according to his promise, look for new heavens and a new earth."—Ver. 13. This third earth is that to which Paul alludes as seeing in vision (2 Cor. 13: 2-4), paradise.

That Peter must refer to Isa. 65: 17, when he says, "We according to his promise look for new heavens and a new earth," is evident, for that in Isa. is the only place where the promise is found of a new earth. And Isaiah tells us that there will be *beasts* there. If, with regard to beasts, the language is *symbolic*, then the promise of a new earth must be symbolic also, and we may take the ground of Dr. Edwards, that the new earth of Isaiah only meant that the Sabbath was to be changed from the seventh day to the first. [See Dr. Justin Edwards in "Sabbath Memorial" published by the Amer. Tract Society].

If any object that there is to be no *sea* in the new earth, to which the Psalmist alludes (Ps. 8), I would reply that they do not read Rev. 21: 1 as they should. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Well, John, what became of the old sea? That passed away also. If I am so happy as to enter the new earth, I think my intercourse with the beautiful beasts, and birds, and insects, which my Lord will pronounce all *very good*, will greatly add to my happiness.

We know that well-trained domestic animals here, under the curse, by their kindness and affection add greatly to the happiness of a refined mind. How much *more* in their immortal state, in their beautiful perfection! "No lion shall be there." Where? On the highway to the New Jerusalem. It does not say there shall be none in the new earth. (Compare Zech. 14: 10, Rev. 21: 2.)

Adam was made king over all the creatures that God had made (Gen. 1: 26). In the new earth, the saints are to be kings (Rev. 5: 10), not over human beings, I think, but over the beasts as Adam was.

I praise the Lord that I have *faith* in his word. JOHN.

For the World's Crisis.

"BREAK UP YOUR FALLOW GROUND."

"Thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord . . . lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings."—JER. 4: 3, 4.

As all scripture is given by inspiration, and is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works," it seems to me to be just as necessary that we Gentiles heed the admonition as those to whom it was especially addressed. We are exhorted ourselves to break up the fallow ground of our hearts. Says John the Baptist, "Repent ye, for the kingdom of heaven is at hand." "Bring forth therefore fruit meet for repentance." Says the prophet Hosea, "Break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you."

How disheartening to the servant of God to come among us and preach to stony ground hearers, to those whose hearts the gospel plough has not even entered, breaking up the soil, making it fit to receive the good seed, whom the word preached cannot profit, not being mixed with faith. Who is to blame because the work of the Lord is not revived and good accomplished? the faithful servant of God? or the stony ground hearers, whose hearts are so full of thorns and thistles and every thing calculated to choke the word that it cannot take root? Let us who hear the word search out the cause.

Says one, "I wish we could have a smart man come among us. I believe good might be accomplished." Let us remember, even Christ himself when on earth could not do many mighty works among them on account of their unbelief; neither can his followers. The servant is not expected to be above his master. If Christ could not compel them to believe, neither can his servants. God works through very small means. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence," says Paul.

If we want Israel to triumph we must hold up Moses' hands. Moses connot do every-thing alone, we must remember. If we want our minister to preach in demonstration of the Spirit and power, we must give him our prayers in earnest,—go direct from our closets, then it will be easier preaching to us, and greater good will result from the word spoken. Let us try it. I will endeavor to do so, for one. How many more will join in prayer that the work of the Lord may be revived among us?

Our brethren are ready to come to the conclusion that they may as well quit the field at once; no good results from their labors. "If the Lord wanted me to work in his vineyard he would bless my labors," says one. Cheer up, brother. I read in the word of God, "But if the watchman seeth the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way he shall die in his iniquity, but thou hast delivered thy soul."

I believe we are right down in the last inch of time, and what we do must be done quickly, and soon we shall have our reward. Let us not faint when so near our journey's end. Soon the Master will say, "Well done," if we have done well. If not, "Depart from me, ye cursed." Let us be among those who are all ready and waiting to hear the Master say, "Come, ye blessed." CHARLOTTE CASE.

North Canton, Ct.

For the World's Crisis.

OUR EMANCIPATOR.

All glory to *woman's* Emancipator! She lost her acknowledged equality in the first Adam, but she gained it in the second Adam—the Lord Jesus Christ. Amen.

Woman! art thou aware of what is really done for thee? Dost thou feel thy shackles loosed in Jesus Christ? Art thou using this thy liberty, purchased at so great a price, even with the blood of this thy Emancipator? Or art thou listless still, content to sit in thy bonds, and even raising thine own voice against her that would be free?

Dost thou know that in the "beginning" thou hadst equal dominion with man? As it is written, "God created man in his own image . . . male and female . . . and they shall be one flesh." Where are her bonds here? One flesh with man, and having dominion with him over all created things in earth, and air, and sea. This is woman's primeval state at the hand of her God. Amen. He also pronounced it "very good"—well-pleasing to himself. Is it not well-pleasing to thee? Does it not meet thy highest aspirations? Does any thing short of this fill the longings of thy soul? Not a word here of "rule" on the part of man. Not a word here of "subjection" on the part of woman.

But a change has come over the spirit of her dreams. She wakes to find herself a prisoner—a *suffering captive.* She looks here and there, but no relief is found. Centuries pass over her devoted head, but they bring no release to her. Her dominion lost—her equality unacknowledged—her sighs and tears only to her reproach, until she despairs of release, and doubts of her own ability to be anything but an abject! Is this a wonder? Is it strange? Six thousand years of oppression would bow Gabriel had he been "deceived" and brought under the power of sin as was woman! And can frail woman stand up under it? I wonder she lives, and still is woman! Indeed she is not woman as she came from the hand of her God. She is so lost to her royal birth that she even joins her oppressors to rivet her own chains!

Whose voice so loud as woman's against herself? Let one of her number, at her Father's call, go to carry good things to her brethren and see how they do, and how quick will she hear an elder sister praying, "*Why camest thou down hither? With whom hast thou left those little matters that thou art only fit to do? I know thy pride, and the naughtiness of thy heart; to see and be seen hast thou come.*" If, after all this, she persevere and go out to meet Goliath, she is left, like little David, to go alone, while all Israel stand back and look on to see how she comes out; and if, in the name of the Lord, she gain a victory, all are glad, but little David is forgotten, or is "eyed from that day forth" as one who aspires to that which belongs to another.

But shall she give back on this account? Nay, verily. Let her, David like, answer, Is there not a cause? Let her, as he did, plead her own ability for the emergency. Let her tell of her rescue of the lamb. Let her show her zeal to *take away the reproach from Israel.* This was David's great concern. Not that he should have great riches, and the king's daughter, and his father's house be made free in Israel; but, Who is this uncircumcised Philistine, that he should defy the armies of the living God? Thus fired with zeal for God's honor, let her step forward in his name, with sling and stone in hand (the Spirit and word of God), and she will prevail. Goliath will fall before her; with his own sword will she cut off his head, and will hold it up in the sight of vanquished Israel, but for her, as some of God's handmaidens have already done among us.

All glory to woman when her shackles fall! when Christ, her great Emancipator, sets her free! Then she is "free indeed." *Go on,* my sisters; *in God's name* I bid you go on, "nothing terrified from your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. For *unto you it is given*, in the behalf of Christ, not only to believe on him, but also *to suffer for his sake.*" Your Sister, in the suffering for His sake, E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

CHANGE, CHANGE, CHANGE.

Many and great are the changes of this life. Truly we know nothing of the future history of our course here.

Last winter, after the Lord restored my health, I felt so well and able to do the work assigned me, that I traveled, preached and worked for several months, overmuch; overtaxed my strength, and took several colds. Finally I came down with diphtheria, was very sick two weeks, revived slowly; am not so well since. The house I occupied was sold, and I began to think, after much effort, that I should never find another in town. Next came a call to change business. All at once I was sold out of store and medicine business, all clear, and all without once planning or even expecting it. But I *had* promised to work in the Lord's vineyard, if he would give me health.

I found a house next, almost without looking. Moved. Took a journey abroad. While on the way a telegram summoned me to my home to care for, pray with, and watch over my dear sick son,—the oldest,—and finally to bury him, rejoicing for the mercy and grace which God bestowed upon him in his last hours, but to mourn his absence from the family circle, from every place I go, or look.

O God! truly "it is not in man to direct his steps." What is the next change? I wait to see. The Lord knows. I will watch. If I love the Lord, he will lead me, and I will not be afraid of the dangers of the path. There are no dangers in that path. "All things work together for good to them who love God, to them who are the called according to his purpose."

I think I see some of the work of the Lord in all the way I am led. I do not know what he designs for me, but I know "he doeth all things well." Then I will trust him, and not be afraid. I hope soon to see the King in all his loveliness and beauty coming in his glory, to raise his sleeping ones and bestow immortality on them, and let them enter "into life eternal."

Let us then be ready, my brethren and sisters, and watch for his coming. Then we shall hail our coming King with joy and gladness. I. C. WELLCOME.

Yarmouth, Me., June.

For the World's Crisis.

OUR MISSION.

How important, dear friends, in these last days that all Christ's disciples should seriously ponder the question, "What is my mission? Jesus "came down from heaven, not to do his own will, but the will of him that sent him." Are we endeavoring to follow his example, or is our one talent hid in a napkin? The Bible is our chart. Let us consult it. Read Matt. 5: 9, 16, 44; 6: 3, also the twelfth chapter of Romans, which should be inscribed on every christian heart, and taught to your children for daily practice. We all need its exhortations in these days of disunion and contention. "Be not wise in your own conceits," but be "kindly affectioned one to another, in honor preferring one another."

Our Savior had a mission here,
  So have you and I;
He came to do his Father's will,
  To suffer and to die.

Bought with a price—his precious blood—
  Our own no more are we;
Then, christian, work for Jesus' sake,
  Whose love has ransomed thee.

Distasteful though my mission prove,
  My Father, choose for me;
Let "Him who pleased not himself,"
  My pattern ever be.

"She hath done what she could"—how blest
  This plaudit of our Lord!
We fain would share the labor too,
  To gain a like reward.

"Let thy light shine"—"feed, thou, my lambs"—
  Our Master's voice obey,
Then shall a crown of life be ours
  At that long-wished-for day.

Davenport, Mich. M. PARRY.

☞ Converse not with a liar or a swearer, or a man of obscene or wanton language; for either he will corrupt you, or at least it will hazard your reputation to be one of the like making; and if it doth neither, yet it will fill your memory with such discourses that it will be troublesome to you in aftertime; and the returns of the remembrance of the passage which you have long since heard of this nature will haunt you when your thoughts should be better employed.—*Sir Matthew Hale.*

☞ Truth needs no policies, no strategems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power; give her but power, and do not bind her when she sleeps.

For the World's Crisis.

"HOW ARE THE MIGHTY FALLEN!"

To all who are looking for redemption through Christ:—If good old Daniel cried out, "Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day," when he saw how the children of Israel had revolted from God by departing from the precepts and judgments of the Lord, insomuch that they gave their sons and daughters in marriage to other nations, which was strictly forbidden (for proof of this see Deut. 7: 2–4); then let us keep in mind we are the antitype. They went after other gods, and for this cause he was obliged to reduce the number in Gideon's time. See Judges 7: 5. Likewise the Lord said to Moses and Aaron (Num. 16: 21)—"Separate yourselves from among this unholy congregation, that I may consume them in a moment." Often the Lord had to separate the precious from the vile. He said Ephraim had mixed himself with the people, and was like a lake not turned, and for this reason was shorn of his strength and knew it not.

When I look over their condition, consider we are the antitype, and allow my mind to run back to the apostles' days and compare them with the present state of the church, we might well say, How are the mighty fallen! I am obliged to cry out in the bitterness of my soul with Daniel, "O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day"; and with Jeremiah, "O that I had a place in the wilderness!"

How are the mighty fallen! What is the cause? The children have mixed themselves with the people, the believer with the unbeliever, and having fellowship with the unfruitful works of darkness, do not reprove them. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? Paul speaks to us thus: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Remember, we are built upon the apostles and prophets, and Christ, the chief corner stone.

How are the mighty fallen! O! the treacherous dealers! Lord, have mercy, and raise us from this degraded position, lest He come and find us wanting. Are we listening to the backbiter, and not reproving him? It belongs to the works of darkness. Are we indulging in backbiting, and they do not reprove us? Where are the plain dealers and livers? May the Lord search them out, that there may be a people like a city, a people known and read of all men, whose God is the Lord.

These things have been in my mind like fire shut up in my bones. I have long wanted to speak, that I might be refreshed; and what I am in letter, that will I be face to face. Yours in hope of soon seeing Jesus,

Canada. ZILIA LIBBEY.

For the World's Crisis.

REPORT OF THE MAINE EASTERN QUAR. CONFERENCE.

The first meeting was held Thursday evening, at five o'clock. Only a few out. Friday A. M., 10 o'clock. Held a social meeting. The Lord blessed us abundantly. P. M. Eld. C. H. Leverton preached. Text, Deut. 29: 29. In the evening Eld. T. Smith discoursed upon 2 Pet. 3: 17. Saturday A. M. At half past ten preaching by Eld. N. Reed. Text, 1 Thess. 4: 18. P. M. Eld. N. F. Nason delivered a discourse on 1 John 1: 3. At half past five Eld. M. E. Cornell, from Mich., preached upon Modern Spiritualism.

Sunday A. M. Met for business at half past eight o'clock. The Clerk being absent, Eld. C. H. Leverton was chosen Secretary *pro tem.* Eld. I. Damman in the chair.

Moved, That it be hereafter an established custom with us to administer the sacrament at each quarterly meeting. Carried.

Moved, That Elders T. Smith and C. H. Leverton be appointed to designate the time and place for the next meeting. Carried.

Moved, That we adjourn till the next quarterly conference. Carried.

At half past ten, preaching by Eld. C. H. Leverton. Text, 2 Tim. 3: 1. P. M. Eld. M. E. Cornell preached from Heb. 1: 14. We held another meeting at half past five. Eld. T. Smith presented the truth to us from Eccl. 12: 13.

The meeting was conducted throughout in the spirit of love and union; and we trust good has been the result. The last two days we had full meetings. So many attended on Sunday P. M., we were obliged to repair to the grove adjoining. The Lord was with us through the meeting in power; and we hope the brethren and friends in Exeter will be much benefited. C. H. LEVERTON.

Burlington, Me.

For the World's Crisis.

MY WESTERN TOUR.

On Saturday, June 24th, at Swanton Falls, Vt., I parted with my dear companion and little daughter, my best earthly friends, with a heart made sad with the thought we may never meet again, until "mortality is swallowed up of life," to visit valued friends of Jesus and mine, in the far west,—"the regions beyond,"—"as much as lieth in me to preach the gospel," and make their hearts glad with the "blessed hope." Passed to Champlain, an old field of labor, where I met with old and well tried friends. Visited several families, and on the Sabbath, in Averill's new hall, which is hereafter to be occupied by the Adventists, as a place of worship, I preached to very attentive audiences, and quite respectable as to numbers. I heard several good testimonies for Jesus and the resurrection, which cheered my heart.

At this, my first appointment, the brethren "helped me after a godly sort," "as their manner is," for they deserve praise in this, that they "remember those that labor among them," and "communicate to their necessities." If others, for whose good I shall labor on this tour, will do as well, by using good economy, for which Bro. Grant quotes me as a good example, by God's blessing, I shall be able to perform my intended journey (which is a long one and costly, in these times of war and high prices,) with but little more than the sacrifice of my time. I seek God's glory, and my trust is in him. I go to bear "precious seed, weeping," to "preach Jesus and the resurrection," and proclaim *life* through him. Pray for me. More hereafter, if God permit. C. P. DOW.

On the cars, June 27th.

☞ The best thinkers are those who not only think, but act.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, July 5, 1864.

BILLS! BILLS!!

We send bills this week to those who owe the office for books and tracts. *A settlement is desired by the middle of August.* We have waited on you some time, brethren, and to many of you bills have been sent before. Is it not now time they were paid? Remember the apostolic injunction,—"*Owe no man anything*, but to love one another." They who owe us *love*, may remain in our debt as long as they please. They who owe us *money*, will oblige us by sending the amount of their indebtedness.

THE WILBRAHAM CAMPMEETING is appointed to commence Monday, Aug. 22nd, and continue one week. Preaching on the ground Aug. 21st. Particulars hereafter.

THE TREMONT CAMPMEETING was both pleasant and profitable. More anon.

HOME AGAIN.

After an absence of three weeks, we are again privileged to be at home and enjoy our family blessings. During our absence in Canada we have enjoyed the smiles of the God of peace, and seen a goodly number start in the service of the Lord. Our visit has been both pleasant and profitable, physically and spiritually. We found many true friends of Jesus, who are willing to suffer with him, and bear all the reproach a wicked world can heap upon them.

Our meetings in Danville were quite interesting. Several were quickened, and new ones started in the service of the Lord. We have never had a barren season with this church. As usual, we found a happy home and a hearty welcome at Bro. J. Porter's, the pastor of the church.

Lord's day, June 26th, was one of much interest and profit. The blessing of the Lord was upon us, causing saints to rejoice and sinners to tremble. A large audience assembled and listened attentively. One was baptized, and others have found peace in believing. At the close of our pleasant communion, four requested prayers. There is much seriousness in the minds of many. The people see that the signs of the times indicate that we are near the end of the present dispensation. They begin to tremble at the prospect before them. We hope some more will yet start in the service of the Lord. It is evident that the longer people delay their preparation, the harder it will be to commence a christian life. The tide of wickedness is rising rapidly, and thousands are being swept away to perdition. The perils are continually increasing, and those who wish to be saved should fly to the Savior at once.

WHY NOT PUBLISHED?

No doubt many, who send good articles for the Crisis, wonder why they do not appear earlier; and why, in some cases, they do not appear at all. The reason is simply this: the paper is not large enough to contain them. We have many excellent articles on hand, just as good as any that are published, which we should be as glad to insert as the writers and readers would be to see them; which are left out for the above reason. We do not find cause for rejecting but few articles. Most of those rejected either have no name attached, or contain something of a personal character in violation of the published regulations of the paper.

We say what we have on this point, in order that those who have not seen their articles in the paper may not be discouraged, and stop writing, through fear that what they write is not acceptable; but to continue to forward their letters and other contributions for our family paper. It will be a benefit to the writer by way of mental improvement, even if they should not find a place in the columns of the Crisis.

We wish to thank our contributors for their faithfulness. Let us all do as much as we can to stir up our fellow beings to prepare for the coming of the Son of man. Keep writing, talking and praying. Our work is nearly done. Let each be in a condition to hear it said at last, "WELL DONE."

A REFORM NEEDED.

For several years, the dress of women has been growing more and more extravagant, inconvenient and unhealthy. This, in connection with other things, has so impaired the physical constitutions of American women, that a healthy one is rare to be found. Some, it is true, have been aroused to look at things as they are, and a few have been reformed, and received great benefit; but they have to endure many frowning looks from former friends, as has ever been the case with all reformers.

The church has now gone so far in extravagance of dress, as well as its inconvenience, that the people of the *world* have started a reform, which bids fair to do more to restrain some church members than all that the Lord has ever said. They will heed the voice of the world, while they disregard the word of the Lord.

An exchange says, "We are evidently nearing a new era in the history of woman." On the 2nd of May, a meeting was held in Washington, D. C., called "The Grand League and Covenant of the Ladies." The following is their pledge:—"For three years, or during the war, we pledge ourselves to purchase no foreign article of dress." A similar meeting was held in New York, May 16th. If the world's people can do it for "three years, or during the war;" ought not christians to do as much during the continuance of their war, which is not "for three years," but during life? Where is the spirit of sacrifice, and self-denial, that once characterized the church of Christ? Are there none left who have courage to dress as the Bible directs? See 1 Tim. 2: 8–10; 1 Pet. 3: 1–6. "I will therefore that . . . women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." Instead of "shamefacedness," the present style of bonnets gives the very opposite appearance, boldfacedness, proudfacedness. As for "modesty," we rarely see any indications of its existence in the modern style of woman's dress. In the language of another we would say, "The present dress of woman is so inappropriate and embarassing to all free womanly activities, that it should be discarded." "Now is the time when the nation is crushing slavery, for the American women to emancipate themselves from the slavery of foreign fashion in dress altogether; to throw off the slavish subservience to the Empress of the false-hearted Napoleon. This is a step which both patriotism and good sense demand." "What a noble act it would be for the women of this country."

May we not hope to see the "women professing godliness" show sufficient courage to break loose from their bondage to the extravagant, immodest, inconvenient, and unhealthy fashions, which originate with the harlots of Paris? Is it not high time to awake to this subject? Is not a reform needed? We know that the good sense of our readers will answer with an emphatic affirmative. Who will set the noble example, and face a frowning throng? Is it not time to separate from the world, if we expect to be ready to meet the Lord? Shall we try to please him? or his enemies? The choice must be made soon. Let it be the wise one.

WHAT OUR NEIGHBORS SAY.

It is often the case that we may learn the truth from our neighbors, relative to the result of our actions, better than from those who are most intimately connected with us. If friendly, they weigh our deeds with less partiality, and more justice, than our intimate associates. So in relation to the terrible war now in progress; our friendly neighbors may speak more truthfully on the subject than those who are fully committed to any party interests. These thoughts were suggested after reading the following from the Montreal *Telegraph*, of June 11th, 1864. The editor says:

"Fortune does not smile on our Federal neighbors. The grand campaign of 1864 so far has brought them nothing but defeat and humiliation. Sherman after being decoyed into Central Georgia, and ruthlessly pounded on the road, weakened by the loss of 45,000 men, has been driven to entrench himself between Ackworth and Marietta, with his communications destroyed, and the enemy swarming on his rear and flanks. The Confederates in Kentucky are doing as they please; they have captured all the State ordnance, broken up the railways, and taken Lexington and Frankfort. The Mississippi is once more blockaded by batteries which the Federal gunboats have in vain attempted to silence; the Confederates have captured three transports, and crippled three gunboats and some other transpoats. Louisiana is again overrun; Arkansas and Mississippi are rescued from Federal control; Tennessee is all but lost.

In Virginia Grant is making another flank movement, after losing half his army in vain attempts to crush the Confederates.

The time for active operations in the extreme South is passed; the sickly season on the Virginia Peninsula is at hand; the spring campaign is over, and yet the Federals have gained no success, but, on the contrary, while they have uselessly wasted their immense resources, they have stimulated the exertions of the Confederates, given them hope and courage for new efforts, and rendered more assured the conviction that the crowning success of their labors and sacrifices is not far off."

MORE BLESSINGS.

We often have occasion to think of the saying of Jesus,—

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."—MATT. 5: 11.

Many rich blessings have been received in the way above specified. The following, from the Montreal correspondent of the *Canadian Gleaner*, brought the foregoing Scripture fresh to our mind:—

"BAPTISM IN THE RIVER.—A vagrant from the States, named Elder Grant, who comes to found a new sect here—very unorthodox—tried the sensation dodge yesterday by getting up a baptism in the river. It took. About two thousand people went to see the sight, and, no doubt, the hat was sent round, and new converts to the genuine doctrine obtained. It is surprising how people are gulled by a clerical montebank who proclaims himself impiously, to be the discoverer of a new religion, by which he expects to spend a lazy life. The 'new light' of the world would do more good in breaking stones, which is an honest and healthy vocation. However, it is a free country, and Elder Grant will for a few months make hay while the sun shines."

GOLD.

The high price of gold indicates a want of confidence in the success of the Union army. When the prospect is bright in favor of the north, then gold declines; and when the south prevails gold advances in value. During the terrible conflict between the contending parties, the price of gold has been a war barometer, indicating to the people what rich men think of the probabilities of success. From this stand-point, the prospect looks dark for the immediate future. Recently, (June 30th) gold advanced to 250, and has fallen but little. Great speculations are going on in gold and silver, and every artifice is employed to secure the riches of this world. Covetousness knows no bounds. It is becoming the all-controlling principle in business transactions. The pure principles of christianity are seldom exhibited in these last days of peril, because but few are controlled by them. We can look for nothing but an increase of dishonesty, covetousness and corruption.

☞ The letter from J. T. Dixon in the last Crisis should have been dated *May* 16th instead of June 16th.

INQUIRIES.

Will Bro. Grant please give an exposition in the Crisis of the following texts of Scripture, and greatly oblige a lover and seeker after truth. Isa. 66: 24; Mark 9: 44; Phil. 1: 23; Heb. 12: 23; 2 Cor. 4: 16; 2 Cor. 5: 6; 2 Cor. 12: 2; 1 Pet. 3: 19.

CLARK D. HIBBARD.

Hereford, C. E.

Isa. 66: 24 reads as follows:—"And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Mark 9: 44 reads, "Where their worm dieth not, and the fire is not quenched."

It is certain, if the fire is not quenched, and the worm does not die, that "the carcasses" *must be all consumed*, either by the fire or worms. We see no chance for any other conclusion.

For exposition of Phil. 1: 23, see Crisis of May 24th.

Heb. 12: 23, with context, reads:—"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

When commenting on this passage, Dr. Adam Clarke says:—

"The description in these verses does not refer to a *heavenly state*. . . . In heaven there is no need of a *mediator*, or *sprinkling of blood*, but these are mentioned in the state which the apostle describes." He goes on to say:—"We cannot understand these terms without the assistance of Jewish phraseology. The Jews divided mankind into three classes:—1. The *just perfect*. 2. The wicked perfect. 3. Those between both. The *just perfect* are those who have conquered all brutal appetites and passions. . . . The *wicked perfect* are those who never repent. . . . The *intermediate* are those who are influenced partly by the evil principle, and partly by the good. . . . *The spirits of the just men made perfect*, or the *righteous perfect*, are the full grown christians."

We come next to 2 Cor. 4: 16. This passage reads:—"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The word "*man*" after "inward" is not found in the original. It is put in our version of the Bible by the translators. But suppose it was in the original, would it then prove that there is a man *in* every man, thus making two men to every body? We might as well argue that the scripture which speaks of the "old man" and the "new man," means two more men. Thus we could make out four men as well as two. Now which is *the* man, who is accountable, and must be rewarded or punished? Whichever one we may select, it is the one that sins; and the one that sins is the one to be judged. But the one to be judged is yet to come out of the sea, and out of *hades*—the grave. But all the men in the sea and in *hades*, or the grave, are *dead*. See Rev. 20: 13,—"And the sea gave up the *dead* which were in it; and death and *hades* ("the grave"—margin) delivered up the *dead* which were in them; and they were *judged* every MAN, according to their works." Which man was judged? The "outward," "inward," "old," or "new"? Why, the one that came out of the sea, and the grave. Then it follows that *real man* does not go to his reward, or punishment, till *after* Jesus comes and raises the dead.

We now come to the inquiry concerning the passage under consideration, and inquire what is meant by the "outward man," and "the inward"? We think we understand this by actual experience. When we get tired *physically*, by continued labors, we as often feel renewed *mentally* and spiritually; but do not see how immortality could be renewed daily.

For an exposition of 2 Cor. 5: 6, see Crisis of May 24th.

For our views of 2 Cor. 12: 2, see last number of the Crisis.

For an explanation of 1 Pet. 3: 19, see Crisis of May 31st.

EXAMINATION OF ISAIAH 65: 20.

BRO. GRANT:—Will you please explain Isa. 65: 20? J. F. H.

Expositions of this passage have been given through the Crisis, but we speak again for the benefit of new readers. The Bishop's Bible, which formed the basis of our present version, reads:—"The dead child, when an hundred years are past, is still a child; and the sinner being an hundred years old is still accursed." The idea contained in the Bishop's version appears to be that no change takes place between death and the resurrection. "When an hundred years are past," the child has not grown to be a man, but remains the same as when it died.

But other renderings put the passage in a different light. Let us now notice three of the preceding verses, including the one under consideration:—

"For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

It will be noticed that the "new-earth" state precedes the events of the 20th verse. The order of events here corresponds with the Revelation given to John upon the Isle of Patmos, as recorded in chap. 21: 1–4. In both Isaiah and John, we have first, the "new earth;" and then we are informed that every one there is rejoicing, and that "the voice of weeping shall be no more heard in her, nor the voice of crying." Then if there is to be no more crying, it is reasonable to suppose there will be no more dying; for there is nothing that causes weeping like the death of our friends.

In the next verse, the 20th, it is said, "There shall be no more thence [from that time] an infant of days, nor an old man that hath not filled his days." And after it is said "there shall be no more thence an infant of days," it is said "the child shall die an hundred years old." The question arises, how can there be a "child" to die, if there are not first some infants? As we understand this scripture, the reason why there is "no more thence an infant of days," after we get into the new earth, is because the one that dies a child, or infant, in this world, comes forth in the resurrection, with the ability of one a hundred years old. If infants arise from the dead as such, then they will need mothers to take care of them, which we think cannot be the case. As there is to be no weeping, crying or death in the "new earth;" it follows that the death referred to is in this life.

In relation to the "sinner," though he may live to be an "hundred years old," he "shall be accursed." He can have no part or lot in the coming kingdom.

The following exposition of Isa. 65: 20, is from Dr. N. Homes, A. D., 1653, hence written over two hundred years since. It was furnished by Bro. D. T. Taylor, and may aid in understanding the passage:

In answering the inquiry, "What that glorious state on earth shall be at the restitution of all things," Homes says that as to its qualities it will be "Negatively; sinless, sorrowless, deathless, superiorless, temptationless and timeless; and positively; it will be the Restoration of the creation, perfection of all qualities, confidence of all comforts, and preface to eternity." And it is while proving the deathlessness of the millennial age that he gives us the following:—"To deal faithfully with you, there is only one considerable place that I know of relating to the time I speak of that hath something of an intimation of mortality to be in those times, and that is Isa. 65: 20. It clearly relates to the time we speak of, verse 17, 'Behold I create new heavens and new earth,' etc.' which Peter refers to this time, 2 Pet. 3: 13, in relation to the promise in Isa. 65. Now the 20th verse, our translators have rendered thus, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.' Now as far as I can see into languages and the context, these words, 'for the child shall die,' etc., may be more fitly translated 'that the child should die,' etc., 'for the word *Kee*, in the Hebrew, is exceeding often used,—yea, and so rendered by translators—to signify that as we have here rendered it. As for turning shall into should, it is not worth the mentioning before a grammarian, who knows that the word so rendered will infer that the verb speaks subjectively. Now read the words so easily altered in the English, and without the least violence to the Hebrew, and the meaning will be quite contrary to any intimation of the mortality of the saints in this glorious time of the thousand years. For according as we have translated, the sense will run clearly thus—'There shall be no more thence (or from that time, viz. the beginning of the thousand years of the new creation,) an infant of days, or an old man that hath not filled his days, that the child, (or young man) should die at an hundred years,' etc. So that here is no mention of the mortality of the saints, but of their immortality. . . . The Arabic renders Isa. 65: 20, thus—'Neither shall there be any more a young man imperfect in age, nor an old man that shall not fulfill his time. For the young man shall fill up an hundred years, but the sinner that after an hundred years dies, shall be accursed.' Observe, this translation casts out mortality from the saints and applies it to sinners, simply by not regarding the common pointing of the Hebrew by which points ofttimes we suffer much. Second, the seventy Greek translators render it to the same effect,* 'Neither shall there be any more one that is not ripe (i. e. in age) nor an old man that hath not fulfilled his time, for the young man shall be an hundred years old, but the sinner that dies an hundred years old shall be accursed.' . . .

'It is said in verse 22, 'they shall not build and another inhabit,' which is the case while mortality reigns. Mark the reason; 'for as the days of a tree are the days of my people' (Sept. 'tree of life,' T.)

* Thompson's Sept. renders it,—"Nor shall there any more be an untimely birth, nor an old man who shall not complete his term; for he who is a hundred years old shall be young, and the sinner who dieth at an hundred years shall be accursed."

Brenton's Sept.—"Neither shall there be any more a child that dies untimely, or an old man who shall not complete his time, for the youth shall be a hundred years old, and the sinner who dies at a hundred years shall also be accursed." D. T.

THE WAR.

The wheels of war appear to be deeper in the mud than ever. Just at the point where success is expected, appears a greater obstacle. For three years we have heard very nearly the same story over and over again. About every week we hear that a movement is on foot that will end the war and "crush the rebellion"; but like a fire in the forest in a windy day, it is continually breaking out in new places and with renewed energy. Instead of there being a prospect of its immediate close, it looks more threatening for still more terrible conflicts. We think no nation ever went down faster than ours is going. It lies bleeding at every pore, with no prospect of receiving a healing balm. O that Jesus would come and end the awful scene, and set up his kingdom of peace!

THE AMERICAN ARTISAN.

We have just received a new visitor to our *sanctum*—the first number of the "AMERICAN ARTISAN," a weekly journal published at No. 212 Broadway, New York, by BROWN COOMB & Co., and devoted to the interests of artisans, manufacturers, inventors, patentees, &c. It is quite a handsome looking sheet of eight pages, excellent in its typography, and artistically illustrated with original engravings and descriptions of new machinery, etc., both American and foreign. If the publishers fulfill all the promises set forth in their "Prospectus," the subscribers of the AMERICAN ARTISAN will find at the end of the year that the small investment of $2. has yielded them a profitable return in the shape of a volume of 416 pages, containing a large quantity of "facts and figures" relating to a great variety of subjects connected with the arts and sciences; among these we may mention Histories of Famous Inventions and Discoveries, Essays on Scientific Subjects, Interesting Letters from Working-men in all parts of the World, Instructions in various Arts and Trades, Reliable Recipes for use in the Field, the Workshop, and the Household, Wonderful Experiments in Chemistry, Hints to Millers and Millwrights, News Items for Manufacturers, Practical Rules for Mechanics and Advice to Farmers, Illustrated Details of Curious and Ingenious "Mechanical Movements," and other Useful Lessons for Young Artisans, The OFFICIAL List of "Claims" of all Patents issued weekly from the United States Patent Office, Reports of Law Cases relating to Patents; the whole forming an Encyclopedia of general information on a variety of topics connected with the Industrial Arts, the Progress of Invention, etc.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 29th,	$1217.55
L. A. Mallory pd.	.25
Alex. Ogsbury pd.	1.00
"Ossawattomie, Kas." pd.	5.00
M. P. Cyphers pd.	2.22
J. W. Sharick pd.	.20
M. F. Gardner pd.	2.00
Emily M. Gurrey pd.	1.00
S. Morse pd.	.50

For the World's Crisis.

ASLEEP IN JESUS!

DEAR BRO. GRANT:—My son, John G. L. Himes, sleeps sweetly in Jesus. He died last Wednesday, calmly and heroically, and looked death in the face with a smile of defiance. God was with him. He was a full believer in the mortality of man, and so met the enemy in this view, expecting to be conquered for a time, but to gain the victory when Jesus comes. Oh, how sweet the christian's faith and hope!

We are all sustained, greatly sustained, in this hour. We thank God we had so noble a son for the kingdom, and expect to see him when Jesus comes. He was thirty years of age, and in the strength of his manhood and usefulness. I depended much on him to help me in my work in this western field; but in this it has pleased God to disappoint me; yet I feel a sweet reconciliation to this arrangement of divine providence. God doeth all things well. Blessed by his holy name!

Truly yours, JOSHUA V. HIMES.

Buchanan, Mich., June 26th.

For the World's Crisis.

TO THE FRIENDS OF THE ITALIAN MISSION.

DEAR BRETHREN AND SISTERS:—Thinking that you may be interested to hear of our journey hither, and safe arrival in this great city, I take the earliest opportunity to write you that through the kind providence of our heavenly Father we reached London on Monday, June 6th, after a voyage of twenty-three days on the mighty deep. The weather was for the most part unpleasant, and more than half the time we had head winds that retarded our progress. My wife suffered much from sea-sickness the entire voyage, the rest of us only a few days, the first of the passage. However, after we reached the coast of England we had beautiful weather, and ended our passage very pleasantly.

Our passengers were of many nations, and we formed some very agreeable acquaintances during the passage, and did what we could to spread the truth. There was an intelligent Frenchman on board, with whom I had considerable conversation, and who seemed much interested as I talked with him upon the fulfillment of prophecy and other religious subjects. He confessed that he had never read the New Testament, but said he would buy a Bible and read it. There were on board four clergymen from the U. S.,—two from Mass., F. A. Reed, Cong., and Eld. Howe, Baptist; S. M. Dickson, of Georgetown, D. C., and I. N. Effingen, of Va., of the M. E. church. We had good meetings every Sunday after the first, on which day nearly all on board were sick. In the afternoon on the last one, we had a very interesting service for the children, in which we had singing in four different languages, much to the gratification of the congregation.

Here in London we were received with much christian kindness by Bro. R. Robertson, who entertained us with true English nobility, and assisted us in finding cheap, quiet and agreeable lodgings, which we felt much the need of after our fatiguing journey. We shall be compelled to remain here until we receive means from brethren in the U. S. to enable us to proceed to Italy; and while here I shall do all in my power, with the help of God, to spread the everlasting gospel as I have opportunity, and will send you a report, providence permitting, before we leave London.

My dear brethren and sisters, pray much for this important mission, that many may be brought through this humble instrumentality to the knowledge of the truth and a preparation for the kingdom of God. Will the "Voice of the West," and other evangelical Advent papers that are interested in the *Italian Mission* please publish this letter soon as possible? as for the sake of economy I can send to the U. S. but two copies. With much love, I am your Bro. and servant in Christ, M. B. CZECHOWSKI.

P. S.—Editors who will be so kind as to publish this letter and send me a copy to the care of *Mr. John N. Ianowski*—18 *Rue des Fosse's St. Jaques, Paris, France*, will oblige me very much. M. B. C.

London, June 8th, 1864.

For the World's Crisis.

TO THE SISTERS.

How ought we to live in these last days of peril and trial? Ought we to be following the fashions of this ungodly world, or should we be more like the followers of our blessed Jesus, if we laid aside the vain and trifling fashions of the day? How often do we see those who say they love the Lord and have given all for Christ, by their works deny it. Says Jesus, "If you love the world, the love of the Father is not in you." But some of you may say, My heart is not set upon them. Well, just test yourself. Leave them off.

If we are to be lights to the world, how can we follow its foolish fashions? Do not plead, My taste is different from others; in the day of judgment that will be no excuse. The Lord wants us to be honest-hearted. I for one am determined to be for Christ, if I have to go all alone. Well, some will say, if I get them myself, whose business is it? It is the Lord's business, and he will hold you guilty in the day of reckoning. Just think how many have not the comforts of this life, and that the money you spend for the things that belong to the world would do them so much good.

O! I tell you, my dear sisters, these are not trifling things. If we are the Lord's, all that we have is his, and we have no right to spend it for needless things. I have long felt a sense of duty to write upon this subject, but for fear of wounding the feelings of some I have waited. As one that loves you all, I write. It will be a very sad thing to come up to the judgment deceived. We cannot serve the world and Christ. We shall love one and hate the other. Is it possible that we can hate the Savior? These are the words of Jesus. Now, dear sisters, let us adorn ourselves with a meek and quiet spirit, which in the sight of God is of great price. I had rather have an ornament that is highly esteemed in the sight of God, than all the gew-gaws that this ungodly world affords. Let us make a clean sweep of everything that is unlike Christ.

Now let me say one word to the preachers' wives. Set an example that others can follow. Do not let us have on any ornament that belongs to the world, in any form; for if we have on any thing that does not belong to us, are we honest? Let us not be stumbling blocks in the way of any. Let us be true children of God, and not spend our time in trying to decorate these mortal bodies. I have often heard it remarked, "If she is condemned for wearing them, let her leave them off." But is that right? Is the way more strait for one than for another? I think not. Then let us live above the world in all these things, and my daily prayer is, Lord, make me just right before thee, and help me to set an example worthy of imitation.

It is a great thing to be all ready for the marriage supper of the Lamb, and the garments will all be alike. One will not be decked more than another. They will all be like Jesus. Can we be there if we have any spot or wrinkle, or any such thing?

Yours in the bonds of christian love,

North Dana. MARY E. STREETER.

Correspondence.

From Bro. E. A. Smith.

BRO. GRANT:—I must write you this time myself. Last fall a friend of mine wrote for the World's Crisis to be sent to me, stating that I was poor and deaf, and if she had added that I was spiritually blind she would have told you the whole truth. The paper came, and I cannot tell you how highly I prize it. I am an old woman, and have read every thing that I could get that had any thing to do with Bible teachings, hoping to find a key to unlock the mysteries of the Bible; and the more I read the greater I was puzzled or confused for none set the Scriptures in the light of truth. The World's Crisis is the key to unlock these Bible truths, and light to show the weary pilgrim the true path that leads to life. If I cannot hear the voice of man, I can hear the voice of truth, which the Crisis teaches, and I feel greatly blessed. I think I can see the Bible clothed in beauty that I never saw before, and I thank God that the Crisis ever fell into my hands.

I wish to send for books and tracts. It is the only way I can get any information. I am willing to make temporal sacrifices for spiritual food. Nothing does me so much good as to get something to read about the last days and the coming of our blessed Lord. I do not know how to wait for him to come. I want him to come now. I want to go home. How I long to see some of the true faith. But I think I shall not have to wait long, for I verily believe that the Lord will come soon and cut short his work in righteousness, or no flesh will be saved.

I feel it my duty to say that I think you are right on the Sabbath. I have had great trials with the Sabbatarians. Moses Hull once baptized me into that order. On investigating the order, I found they could not bear it, and I thought if they could not bear to be examined by a feeble woman, they could not stand the searching eye of God, and I left them, determined I would follow Christ alone.

Yours in hope of eternal life,

Kalamanzoo, Mich. E. A. SMITH.

From Sr. E. Marsh.

BRO. GRANT:—I want to testify for Jesus and his truth. I want to confess him before the world, that he may not be ashamed of me at his appearing and kingdom. To live the life of a christian, and believe the blessed word of God right, and live up to its requirements, is indeed a great thing. I fear there are but few that realize the inestimable value of pure and undefiled religion. The most of the religion of these days is spurious, tarnished with the world.

The way marked out for the christian to travel is narrow. Christ is the way, the truth and the life. If we walk in Christ we are in the narrow way. We must be willing to suffer reproach for our Master and his cause, and bear uncomplainingly all our trials and sorrows while sojourning here in this vale of tears.

We are often called to drink deeply of sorrow's bitter cup, and sometimes feel like repining at our lot. If we love the Lord, we soon find there is balm in Gilead and a physician there. Yes, blessed be God, our hope extends beyond the cold, dark grave. Our hope is in one that professes godlike power. All power is given him in heaven and on earth. He has the keys of death and the grave. Soon he is coming to unlock the grave and let the captives go free. Then, thanks to God, we that are his will sing the victor's song.

Let us strive so to run as to win the prize at the end of the race, and be found at his appearing and kingdom with our garments pure and unspotted from this sin-polluted world. EMILY L. MARSH.

From Bro. D. M. Kinter.

BRO. GRANT:—I wish to call the attention of the brethren scattered abroad, to the fact that there is a "little flock" in North East Missouri, who have come safe through the *fiery trials* of the last three years, and are still anxiously looking for the kingdom, and praying for the speedy return of "the Lord from heaven."

The writer has been sorely tried since writing to you in January last, having been arrested on false accusations by an enemy, and incarcerated in a military prison in St. Louis for three weeks, and then sent to Cape Girardeau, Mo., and there tried before a military commission; and after two months' confinement in all, and a cost of about two hundred dollars, was honorably acquitted and set at liberty. "May the Lord reward him according to his deeds." But truly "we are not tempted above that we can bear," and "whom the Lord loveth he chasteneth;" and often and often would my mind seek relief in re-

flecting on the false accusations of my Savior whose presence with me I was conscious of during my whole imprisonment, which brought to my mind the language of the poet,

"And prisons would palaces prove,
If Jesus would dwell with me there."

We have much to try us here, and need the prayers of the few faithful scattered abroad. Brethren, pray for us. We have much opposition to contend against and no assistance in teaching, but have been preaching and, by the grace of God, shall continue to *preach the word* against all opposition, though "the heathen rage and the people imagine a vain thing." Our reward is evidently nigh at hand, and if we but continue faithful a few years more at most, we shall reap our reward in the everlasting kingdom of our dear Redeemer.

Oh, brethren, be faithful! Come out from the world and be ye separate therefrom. Touch not the unclean thing. Our citizenship is in heaven, from whence we look for the Savior. Let those of the world *defend the governments of this world*. Our kingdom is not of this world, neither has the time yet come for the saints to possess the kingdom; therefore let us wait patiently till the "kingdoms of this world become the kingdoms of our Lord and of his Christ," and then, and not till then, may we expect peace.

Brethren, write often, and letus thank God that we have such a paper as the Crisis for a medium through which to correspond with one another. Let us pray for its prosperity. It comes to me as a weekly messenger of joy laden with good things, and I do not know how I could do without it. Hoping to meet you and all the finally faithful in the kingdom of God's dear Son,

I am yours in the hope of eternal life,
D. M. KINTER.
Kirksville, Adair Co., Mo.

From Wm. S. Miller.

BRO. GRANT:—While I read the testimony of our beloved prophets I am led more fully to believe the end of all things to be at hand, as the blessed God has revealed through them to us to be the truth; the world is shaking, and soon He that shall come will soon come and take to himself his great power and reign over the nations. They are using the iron now, and soon the rod of iron will use them up. God is a merciful God, and slow to anger, but rich in mercy to all such as love, obey and serve him. He is just and righteous. O! praise his holy name. I do believe most surely that we have the truth. But we ought not to hold it in unrighteousness, for such as serve him must serve him in Spirit and in truth. Jesus has said not one jot or tittle shall fail. It must come to pass.

We need not expect any better days till Christ comes; for wicked men shall wax worse and worse. The wicked shall not understand; but the wise shall understand. So said the beloved prophet Daniel. This is our day. While the testimony of those men of God are speaking out, we ought to take the more earnest heed lest we let those things slip that we have heard, for if those things that were spoken by angels were steadfast, how much more when the Son of God speaks to us from heaven. The blessed Jesus has told us all things, and it is our duty to believe and obey. O my God! are these the beginnings of the sorrows that the Gentile world is to feel just prior to the second coming and kingdom of our Lord? I believe it fully. The hotter the battle the sooner deliverance will come.

I have only to say in closing, comfort one another with words of comfort. The Lord is at hand. WM. S. MILLER.
S. Hampton, N. Y.

From Elizabeth M. Clark.

BRO. GRANT:—I am glad that I am identified with those that are awake to the signs of the times in which we live, and are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," for "unto them that look for him shall he appear the second time, without sin unto salvation." The death, resurrection, ascension and return of our Savior, with the resurrection from the dead, was the burden of the apostles' preaching, and although they were persecuted for proclaiming these truths, yet they rejoiced that they were counted worthy to suffer for Christ's sake.

Why is it that the nominal churches, at the present day, are silent, with regard to these important truths? Do they not in rejecting the second coming of Christ, very much resemble the Jewish church with regard to his first advent?

"Watchman! tell us of the night,
What its signs of promise are?"

I was thinking of writing something about our meeting. The late conference in this place has left a healthy and vigorous influence on the minds of the people. We had important practical instruction, adapted for these times of peril, with earnest exhortations well calculated to arouse us to activity in the service of the Lord. Truly it was meat in due season. Affairs looked very unpromising here before this meeting. Prayer-meetings were neglected; now they are crowded with attentive listeners. The children have been blessed, and are taking hold of the work in earnest; backsliders have been reclaimed, and are now rejoicing in the blessed hope. Sinners have been converted; more are seeking salvation. We expect a general turning to the Lord in this place. May the work continue. ELIZABETH M. CLARK.
Hollis, Me., April 1st.

From Lizzie S. Bicknell.

DEAR FRIENDS:—I am very much interested in your paper. I did not know what kind of papers they were till a lady gave one to Mother, and I thought I would like to read it. Before I got through, I saw what an awful condition my soul was in. I am a backslider. A year ago I attended the meetings of Peleg C. Rodman. Before the meetings closed, I found peace in the Savior. It lasted about three weeks. Those three weeks were the happiest of my life. I ask an interest in your prayers. Yours in hope of a reconciliation with God. LIZZIE S. BICKNELL.
Natick.

St. Hilaire, C. E., June 29, via. Montreal.—A fearful accident occurred on the Grand Trunk Railroad this morning. An emigrant train, consisting of eleven cars with 354 German emigrants, went over the Beloil Bridge early this morning. Thirty-four bodies had been recovered and between thirty and forty taken out badly injured.

☞ The largest flour mill in the State of New York was burned on Tuesday at Minetto, Oswego county. The loss on buildings is reported to be $200,000, besides the destruction of 15,000 bushels of wheat, 1800 barrels of flour, 1800 tons of feed and 20,000 empty barrels.

Obituaries.

CHARLES H. WELLCOME.

Died in Yarmouth, Me., June 13th, 1864, of diphtheria, Charles H., son of I. C. and M. D. Wellcome, aged twelve years and six months.

In recording the death of our dear and affectionate son, we wish to note a few items of interest of no ordinary character, of much encouragement to us in our afflictions. Charlie was of an amiable disposition, very affectionate and liberal, a great reader, had read more volumes of books and papers than any one I ever knew of his age. Was always glad to see the brethren and sisters, loved the Sunday School dearly, always hailed the weekly visits of the *Crisis* and the *Herald*, as well as the papers for children, which he took, with great delight. Yet he was not a christian, not without his faults. We had always freely conversed with him, and instructed him on christianity, its hope and blessings, on death and the resurrection, and prayed for his salvation. June 9th he was taken suddenly with diphtheria in its worst form. I was absent. His mother talked and prayed with him, he immediately gave himself to the Lord, confessed his sins, obtained mercy, and rested in peace. When I returned next day, he told me he had found mercy, and meant to live a christian if he got well, but thought he should die. He would often kneel by his bed and pray, ask me and others to pray, conversed freely and much on the Savior, his coming, the resurrection and kingdom. With the best medical attendants he believed he should die, said he had rather die than live and be wicked; believed the Lord knew it was better that he should die now. Jesus was precious, he loved him. Said, "I have been very wicked, but the Lord has forgiven me. Will you forgive me?" The day he died he called for his books and toys, gave directions one by one to give them to certain persons of his associates, with a message to each to prepare to meet him in the kingdom. Sent a message to the Sunday School. He attended the Methodist school, as we have none. Gave his money to the missionary cause, part to the Methodist, part to the Advent. Dictated a letter for the "Young Pilgrim," concerning his conversion and death, then seemed to rest as though his work was done. Soon he said, "Father, will you tell me, when you know I am dying?" I promised. As the doctor came to administer to him, he said, "It will do no good. I shall die, but do as you think best." He exhorted those that came in to see him, to be christians and meet him in the kingdom. His patience and calmness seemed perfect, only excepting his earnest desire to die that day. When I saw he was dying, I told him. It was cheering news. He asked if we would be in danger of his disease, if he kissed us. We mutually exchanged kisses, as he repeated mildly and affectionately, "Good-bye, mother; good-bye, father," and with a smile, waved his hand to others standing by, "good-bye all;" asked us each to kiss his little brother Frank for him, lay back, folded his arms, sung a verse in a low whisper, as his voice was gone, said, "I am happy; Jesus is precious, hallelujah, hallelujah!" and thus fell asleep in Jesus. In our grief and sadness we are greatly comforted in the Lord with the assurance that Charlie sleeps in Jesus, and will come forth in the resurrection of the just. Funeral services were conducted by Bro. York, who spoke words of instruction to the people, and of special comfort to us.

I. C. WELLCOME.

ELIZABETH R. REDFERN.

Died in Montreal, C. E., June 2nd, 1864, Sr. Elizabeth R. Redfern, aged twenty-nine years and ten months.

Sr. Redfern was among the number who braved the frowns of the world and charges of "infidelity," when Bro. Grant visited Montreal last winter. She saw the truth, and, with her husband, embraced it, and died in the blessed hope of sleeping in Jesus, and having a part in the first resurrection. Her sufferings were severe, but so devoted was she to God, that when others without hope would have groaned she prayed; and, when her pains allowed, she would sing a favorite hymn. A short time before she died, she sung—

"Oh! Jesus come and take me home," etc.,

and asked her husband to read 1 Cor. 15. While he was reading, he observed that she was inclined to sleep, and told her that he had better stop. "No," she said, "read on." They were her last words.

"I saw," he says, "that she was in a beautiful sleep, and would not disturb her, hoping she would recover; but I soon heard the death rattle in her throat, and all was over." She is the first of the little church here who has yielded to the tyrant death. The occasion of her funeral was improved by the writer, in considering Job's hope of the resurrection. She leaves a husband and an infant child. She is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

L. C. MCKINSTRY.

Summary of News.

FOREIGN.

Liverpool, June 16th, Queenstown 16th.

The pirate Alabama arrived at Cherbourg June 11th. She was admitted to free pratique, and landed forty prisoners, the crews of two Federal vessels, names not mentioned. The Alabama was to be permitted to make extensive repairs at Cherbourg.

The prospects of peace are as remote as ever. The Germans continue to hold out.

The French government has issued an imperial decree, according to which rice in grain and rice in straw may be admitted into France until further orders free of duty, coming from any country and under any flag.

The Paris correspondent of the Cork *Reporter* says:

"The almost exclusive subject of conversation at the Bourse to-day was an accident said to have happened to the Emperor yesterday at Fontainbleau. It is said that while rowing on the lake in the pleasure grounds he fell into the water, and that he received an accidental wound on the head from a boat which pushed forward to pick him up. Owing to the absurd laws against 'false news,' none of the evening papers dared to make the slightest allusion to this, which is really the leading topic of the day. It is to be presumed that the Emperor cannot have been seriously injured, because it is announced that he is coming to Paris for a ministerial council to-morrow.

DOMESTIC.

Cairo, Ill., June 26th. Memphis papers say that on the morning of the 22d inst., a detachment of Magruder's men, six hundred strong, attacked two companies of the 17th Iowa, stationed near the mouth of White river. After a severe fight the rebels were repulsed with a loss of twenty-four killed and wounded. Our loss was one killed and five wounded. Our forces fought desperately, repelling several charges and drove the rebels from the field.

Headquarters Army of the Potomac, June 28th.—5 A. M. All quiet at the front. Our left wing swung round and took possession of the Weldon Railroad about four miles from Petersburg without opposition.

It is believed the enemy's lines have been somewhat contracted since Friday, and the opinion prevails that a force has been sent to meet and drive back Hunter.

Almost nightly attacks are made on some part of the picket line in front of the 9th corps, but finding our men on the alert and ready for them, the rebels quickly retire.

New York, June 28th. The *Herald's* Fortress Monroe correspondent, writing on the 24th, says news from Gen. Palmer's expedition into North Carolina to destroy the Wilmington and North Carolina Railroad, represents it as meeting with unlooked-for success. The command destroyed the road and an immense quantity of government stores, captured a large number of prisoners, and inflicted much more damage. The country is stripped of white male inhabitants.

Louisville, Ky., June 29th. The Medical Director of Gen. Sherman's army telegraphs that our entire loss will not exceed fifteen hundred. Col. Watkins was not captured at Lafayette, and Col. Faulkner, reported captured there, has arrived at Chattanooga.

New York, June 30th. The *Herald's* New Orleans correspondent, writing June 21st, says the archives of Louisiana have been found buried near Baton Rouge and a portion have arrived here. In addition important documents, giving the names of prominent men doing business with the rebels, were found.

Large amounts of gold are arriving at New Orleans. It is suspected that much of it is smuggled through to the rebels. $5,000 in gold has been seized *en route* for rebeldom.

A rebel order from Richmond prohibits the burning of cotton. It is to be seized to procure clothing for soldiers and munitions of war. The planters are to be allowed fifteen cents per pound.

Our troops at Morganza had embarked in transports for some important expedition.

New York, June 30th. The *Tribune's* Washington dispatch says a wounded soldier from the Wilderness rebel hospital in Locust Grove, reports that the rebels are moving all the wounded that can walk to Richmond. About thirty, who were unable to walk, were left with the Union surgeon. He states that upward of eighty out of 238 of our wounded died for want of attention and nourishment. A farm house in the neighborhood was filled with our wounded and were kindly treated. The dead of both armies remain unburied.

New York, June 30th. The *Herald's* Paris (France) correspondent, writing June 14th, says there has been a general exodus of Southerners from that metropolis for England, to help in a great movement which they hope will aid materially in bringing about a recognition of their bogus government.

The rebel iron-clads would soon sail from Bordeaux under Dutch colors, and probably be handed over to the rebels in the East India waters.

Washington, June 30th. Pres. Lincoln, at 11 1-2 o'clock this morning, sent to the Senate the nomination of David Tod, of Ohio, to be Secretary of the Treasury in place of Mr. Chase, resigned.

The *World's* Washington dispatch says rebel deserters continue to come into Gen. Butler's lines. They report that the rebel officers and men are demoralized. Lee had sent two brigades of cavalry and an infantry force to operate against Gen. Hunter.

There are about six thousand of our wounded at City Point; most of them will be sent to New York.

The endurance of the rebel troops is giving way. Forced marches to defend different points menaced by our cavalry has broken down and used up a large number of men. Diseases of various kinds prevail among them to a fearful extent. It is estimated that Lee has between forty thousand and fifty thousand sick on his hands, whom he finds it is impossible to remove beyond the scene of conflict, besides a population of 200,000 dependent upon him for food.

The *Herald's* City Point dispatch of the 27th says Gen. Sheridan's loss in the recent fight is less than 250.

The Washington *Star* says that since Gen. Grant crossed the Rapidan he has captured over thirty stand of rebel colors and about seventeen thousand prisoners, not including those captured within the last four or five days, while his own loss in prisoners is less than one-third that number.

The *Herald's* Washington dispatch says the report that our cavalry had destroyed all the railroads leading out of Richmond is confirmed. Gen. Butler's guns are reported to cover the Richmond and Petersburg Road so that Lee cannot use it.

Washington, June 30. News brought from the army by an intelligent gentleman connected with the Christian Commission is highly encouraging. He states that the defeat of the enemy or his retreat from Petersburg may be confidently looked for at an early day, and that when the country see the results of the movements now taking place, they will applaud the military genius and executive ability of Gen. Grant more than ever.

An army correspondent writing from before Petersburg, says that a large number of the South Carolina prisoners brought in one day last week, are boys from fourteen to sixteen years of age.

New York, July 2. The *Tribune's* headquarters dispatch of the 29th ult. says Capt. Whittaker, of Gen. Wilson's staff, and forty men, left Wilson's column of Ream's Station, to inform Gen. Meade of their situation. They succeeded in fighting their way through the rebel ranks, losing twenty-five men.

Up to the time of reaching the Danville Railroad Wilson met with no opposition. He at once set to work destroying the roads, running in four directions, and the bridges for forty miles. Thirty miles of the Petersburg and Lynchburg road was also destroyed.

July 3. The *Herald's* special Washington dispatch says the President will call for half a million of men immediately after the adjournment of Congress.

Baltimore, July 3. At daybreak intelligence reached headquarters at Martinsburg to the effect that the rebels were approaching in three separate columns, one by way of the turnpike towards Shepherdstown, the second towards Martinsburg, not far from the line of the railroad, and the third west of it. Gen. Sigel at once prepared to check this movement of the enemy. The troops were drawn up, and at 5 o'clock fighting commenced in the neighborhood of Bunker Hill and continued four or five hours, during which his cavalry fell slowly back to the infantry support. Ascertaining that the force of the enemy was largely superior to his own, Sigel determined to evacuate Martinsburg, which was done in good order.

The trains and property on the Baltimore and Ohio Railroad were safely removed from the neighborhood.

A force of the enemy also came by way of North Mountain with a view of flanking our forces, but in this they were disappoinred.

A dispatch received at 5 o'clock this evening states that fighting has been going on all day near Leetown, about ten miles from Harper's Ferry and three miles to the left of the railroad, between a force of the enemy that was moving in the direction of the Shepardston pike and the command which Sigel had left there to occupy the place. Both forces engaged were small, and it is officially reported that our troops there had repelled successfully all attacks.

Sigel holds Maryland Heights and Harper's Ferry. There is great excitement at Hagerstown and Harper's Ferry. It is thought the strength of the enemy is greatly exaggerated.

GARABALDI'S RELIGION. The London *Advertiser* says:—

"In the Pastoral of Cardinal Wiseman, read in all the Roman Catholic churches in the metropolis on Sunday last, Garabaldi is spoken of as an Infidel. We speak from private information of the most undoubted kind—from the testimony, at a time—when we say that he is a christian in the higher and holier acceptation of the term. He is a firm believer in the great truths of evangelical religion, and speaks with especial emphasis when he refers to his firm faith in the atonement and intercession of Christ, and to his sole reliance for salvation on the merits and meditation of him who died on the cross. He has written a number of beautiful hymns, full alike of deep devotional feeling and sound theology. It was only a fortnight before he left Caprera, on his visit to this country, that he made one of his most intimate lady friends read, on five successive mornings, those chapters of the gospel of St. John which record the arrest, the trial and the crucifixion of Jesus; and while this lady was reading the affecting narrative, he frequently made remarks which not only showed how deeply he was moved by it, but which proved his christianity to be equally enlightened and devotional. It may be well to add that in saying this we speak from the testimony of the lady who read the chapters in question to Garibaldi, as given to us from her own lips. We can further state, on equally undoubted authority, that Garibaldi is remarkable for his reverence of the Sabbath day, and that, as one proof of this, he refused, when in London, to accompany some of the highest in the land, though urgently solicited to do so, on a visit to the Zoological Gardens on a Sunday—solely because he would have regarded such a visit as a violation of the sanctity of the Sabbath."

THE CROPS IN NEW YORK.—We are glad to hear that one State at least is not afflicted with the severe drouth which is prevailing so generally throughout the North. The Syracuse (N. Y.) *Courier* of the 23d says:

"From nearly every county and township of the State we hear the most encouraging reports of the crop prospects. The grass is unusually heavy and oats very fine; and if nothing occurs to mar the present promise, the harvest of hay and oats will be very abundant. A greatly increased area has been planted in corn, and the conditions have thus far been favorable to a large yield of that staple. The other staple grains are also doing well. Of fruit there is the prospect of the greatest abundance, with the exception of cherries, which have suffered considerably from the wet weather. Strawberries have also been damaged in some sections of the State by the wet, but as a general thing an immense area has been devoted to their culture, and the crop is enormous. The peach crop will be far above the average, and the minor fruits, berries of all kinds, will also be most abundant. Many of our farmers are growing large amounts of flax and tobacco, and if no unfavorable circumstances interfere there will be a large crop of both."

☞ The drouth is so severe in some portions of Northern Minnesota that in many places there is no prospect that any crops will be raised, and the farmers have gone to digging ginseng to provide means of support. The central and Southern portions of the State have not suffered.

A PAINFULLY INTERESTING COUPLE.—At the Union Volunteer Refreshment Saloons are two soldiers maimed in a terrible manner. One of them, named Peris, lost both legs by a shot from a rebel battery at Charleston, and his brother, we believe, fell dead by his side. The other man, named Smith, lost both his arms by a shell from Gettysburg. They are life-guests at the hospital in question. They will end their days together. No man and wife were ever more close companions. The legless man feeds, dresses and attends the man without arms. The latter goes every Sunday to church. The man without legs cannot do so. His companion wishes to purchase for him a velocipede, that they may go to church together. They have not the money. Neither has home or relatives able to do any thing for them. The poor fellows are cheerful, even merry, in their terrible misfortune. They never, at any time, have been known to repine at their calamity.—*Baltimore American.*

EARTHQUAKE AT SEA.—Capt. Sparrow, of ship Cowper, at this port from France, states that on the 5th of June, at 5.30 A. M., Lat. 30 N., Lon. 39.35 W., was suddenly startled by a heavy rumbling sound, and a shock under the bows of the ship, as if she had struck something, and was passing over it with a grating sound under her keel. In about three minutes after an explosion was heard like the booming of heavy cannon. It was nearly calm at the time, and hazy on the horizon, the sound coming from the direction of the Azores, the island of Flores being 540 miles distant.—Again at 7.45, while at breakfast, experienced another loud report, rattling the blocks and spars aloft, and producing a trembling sensation in the hull of the ship.

BATTLE AT LOST MOUNTAIN.—On the 16th inst. Gen. Hooker attacked the rebel position on Lost Mountain and after a severe struggle carried three lines of intrenchments, capturing 1000 prisoners and twelve cannons, together with 2000 small arms. None of our men were captured, but the loss in killed and wounded was 1200. Although unable to drive the rebels from the mountain, which is an exceedingly strong position and a great obstacle to a flank movement by Gen. Sherman, the ground gained was held. At the same time Gen. Schofield attacked and forced the enemy from Pine Mountain, which he held for several hours, but was obliged finally to relinquish in consequence of being exposed to a galling fire from other rebel positions. He took 300 prisoners and two guns.

A REMARKABLE MARRIAGE.—Miss Mandana Tileston, daughter of the late Cornelius Tileston of Williamsburg, Mass., was married a few weeks since, at Oxford, O., to Rev. Calvin Fairbank, after an engagement of thirteen years. Preparations for their wedding were being made twelve and a half years ago, when Mr. Fairbank was imprisoned in Kentucky for assisting slaves to escape, and he has just been released. During all this time Miss Tileston did not relax her efforts to secure his release.

☞ Orders have been received at the Navy Yard, Portsmouth, to build three large steamers. Work on two of them has already commenced.

☞ A London compositor lost his life by touching a boil on his face with his fingers, they being covered with the dust from new type.

☞ The officers sent by the French government to examine into and report upon the condition and management of the Federal armies are enjoying the hospitality of Gen. Meade.

☞ William Pitt Fessenden of Maine, has been confirmed as Secretary of Treasury.

☞ The Pittsburg Sanitary Fair has netted $300,000.

Notices.

Conference.

The Lord willing, there will be a conference in the Town Hall, Holliston, Mass., commencing Saturday morning, July 9th, and continuing over the Sabbath, July 10th. Bro. H. L. Hastings has engaged to come, and we hope it will be so that Bro. H. F. Carpenter, or Bro. Grant, and other good ministering brethren will be present. It is expected that during the services of Sunday there will be an ordination. This is a new field, and a new church of between forty and fifty members, and they most cheerfully invite the brethren and sisters in this section who would like to share in their hospitalities, and be satisfied with plain, wholesome food, and such accommodations as we can provide for them, together with the plain Bible truths which they may hear, to come. Preachers, and others who love hobbies, fables, and strife about words to no profit, more than they love the near coming and kingdom of Jesus Christ and the salvation of sinners, we shall find no fault if they stay away.

The object of this meeting is to honor and glorify God, instead of ourselves; to comfort, exhort, and encourage one another in well doing. Those coming Saturday on the cars will come to Framingham, where they will take the Milford Branch R. R. for this place, stopping at Holliston, instead of East Holliston, five miles south of Framingham.

In behalf of the church, H. K. FLAGG.

Notice.

I intend, as the Lord may direct, to visit the scattered ones in the Canadian Provinces, and proclaim as best I can the truths of the coming kingdom. I am willing to go anywhere where good can be done, into back settlements, large places, or small, wherever there are a few, or none, who are waiting for the coming King. I shall travel as I can, on foot, when I can go no other way, and preach where there is an open door, or one to be opened. I am almost without means to do so, but I shall trust in the Lord; and if there are any waiting ones who wish to hear the message, the hour of his judgment is come," and will write to me, directing latters to BOX 231, MONTREAL, C. E. I will try to visit them in the name of the Lord.

L. C. MCKINSTRY.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

Basket meetings will be held at the following places:—

Hedge Grove..........Sunday, July 10th
Coffin's Grove..........Sunday, July 17th
Burr Oak Grove, two miles north of Cascade, Sunday, July 24th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a *basket* of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Notice.

The Lord willing, I shall commence a series of meetings in Centreville school-house, Brattleboro, Vt., on Sunday, July 10th, and hold over the 17th. Let there be a general rally in the name of the Great King. S. S. BREWER.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENTS FOR LOWELL STREET CHAPEL.

J. Couch..........Sundays, July 10th and 17th

New Bedford..........July 17th
Worcester..........July 24th
MILES GRANT.

Springfield, Mass., (No. 5 Oak Street), Sunday, July 10th
J. W. BRITTAIN.

South Butler, N. Y..........Sunday, July 10th
Westbury, N. Y..........Sunday, July 17th
Manneville, N. Y..........Sunday, July 24th
Wilcox Corners, N. Y..........evening, July 26th
Barn's Corners, N. Y..........evening, July 28th
Harrisburgh, N. Y..........Sunday, July 31st
West Martinsburgh, N. Y..........Sunday, Aug. 7th
Copenhagen, N. Y..........Sunday, Aug. 14th
C. B. TURNER.

Wallingford, (North Farms)..........Sunday, July 17th
Forestville, Conn..........Sunday, July 24th
O. D. WOODRUFF.

Plymouth Hollow, Ct., (at Bro. Potter's,) July 17th, at 51-2 o'clock P. M.
South Norfolk, Ct..........Sunday, July 24th
Hicheockville, Ct..........Sunday, July 31st
Wrightville, Ct..........Sunday, Aug. 7th
C. GOODRICH.

Epping Corner..........Sunday, July 10th
GEO. W. BROWN.

Lower Gilmanton, N. H., Saturday evening and Sunday, July 9th and 10th. Love feast at 9 o'clock A. M. Baptism P. M., at close of meeting.
Warner, N. H., (Waterloo Village), Saturday evening, July 16th. Sunday, the 17th, at the Grove. Love feast at 9 o'clock, A. M.
Sunday evening at Roby's school-house.
JOHN G. HOOK.

Bradford, N. H., (Pond meeting-house) Sunday, July 17th
If this appointment conflicts with other arrangements, will Bro. J. F. Davis see that this notice is dropped from the paper. T. M. PREBLE.

Sandy Brook, Conn., (at Bro. Davis') Sunday, July 10th
LEWIS ANDREWS.

Warehouse Point, Ct., (at the Chapel) Sunday, July 10th
Springfield, Mass., (at No. 5 Oak Street)..........July 17th
South Windsor, Ct..........Sunday, July 24th
S. P. BABCOCK.

Collinsville, Ct., a grove meeting at Bro. Hodge's, about one mile south west of the village, Sunday, July 10th. SETH WOODRUFF.

Bryant's Pond, Me., (where the brethren may appoint), Sunday, July 10th. I. C. WELLCOME.

Rochester, N. Y..........July 21st and 22d
Brockport..........Sunday, July 24th
Seneca Falls, N. Y..........Sunday, July 31st
ELD. WM. DEVERELL.

Vienna, Me., (where Bro. H. B. Seavey may appoint), Sunday, July 10th.
Farmington, (where Bro. Oaks may appoint), Sunday, July 17th.
Byron, (where Bro. Richard Taylor may appoint), Sunday, July 24th. E. M. HAGGETT.

East Boston, Mass..........Sunday, July 10th
Farmington, N. H., (as Bro. Horn may appoint), Sunday, July 17th.
Alton Corner, N. H..........Sunday, July 24th
Meredith Village, N. H..........Sunday, July 31st
East Canaan, N. H..........Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H..........Sunday, Aug. 21st
A. SIMPSON.

Jonesville, Mich., Saturday, July 9th, and Sunday, 10th
Norwalk, O., Friday evening, July 15th, and over Sunday, as Dr. Hoyt shall arrange.
Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt..........Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 14th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Plymouth, Mass..........July 10th
Springfield, (Barn's Block)..........Aug. 7th
Hartford, Ct..........Aug. 14th
Worcester, Mass..........July 17th
J. S. WHITE.

Salem, Mass..........Sunday, July 10th
RUFUS WENDELL.

Worcester..........Sunday, July 10th
A. W. SIBLEY.

Chelmsford, (Poor-house)..........Sunday, July 10th
Billerica, (where brethren appoint)...Sunday, July 17th
Carlisle..........Sunday, July 24th
Westport..........Sunday, July 31st
B. SPAULDING.

Moultonborough..........July 10th
Concord, N. H..........July 17th
Wolfborough, (Furnald's Corner)..........July 24th
Melvin Village..........July 31st
T. W. PIPER.

Fairfield, Me., (as Bro. Canson's may arrange) July 9th and 10th.
Canaan, Me., (at the school-house near Amos Chase's), July 11th.
Corinna Mills, Me..........July 12th
Exeter, Me., (at prayer meeting in the afternoon; at meeting-house in the evening..........July 13th
Hermon, Me..........July 14th
Bangor, Me., (as Bro. Smith may arrange)..........July 15th
Searsport, Me..........July 16th and 17th
Frankfort Marsh, Me..........July 18th
Black's Corner, Me., (as Bro. Nichols may arrange), July 19th.
Swanville, Me., (meeting-house)..........July 20th
Lincolnville, Me..........July 21st
A. ROSS.

Conference at Holliston..........July 9th and 10th
South Natick, Mass..........Sunday, July 17th
H. K. FLAGG.

South Deerfield, N. H..........July 10th
Northwood Narrows..........July 24th
N. GLIDDEN.

Southbridge, Mass..........Sunday, July 17th
Abington, Ct., (if desired; if not, please write me at Southbridge, Mass..........Sunday, July 24th
GEO. A. STREETER.

Lynn..........Wednesday evening, July 6th
Salem..........Thursday evening, July 7th
Portsmouth, N. H..........Friday evening, July 8th
Portland, Me..........Sundays, July 10th and 17th
Yarmouth..........Tuesday evening, July 12th
Will attend evening meetings during the week in the vicinity of Yarmouth and Portland, as the brethren may appoint. The rest of July not engaged.
H. MUNGER.

ELD. C. P. DOW'S WESTERN TOUR.

In the vicinity of Utica, Minnesota, Sunday, July 10th, as Joseph Leonard and the brethren there may appoint. NOTE. I shall reach the above place a little before July 10th, I trust, and wish to spend the time of my stay to the best advantage to the cause of truth. Brethren will therefore arrange accordingly. I shall go from Utica to Frankville, Iowa. Pray for me.
C. P. DOW.

Aurora, (Portage Co., Ohio, in Bro. Lord's neighborhood)..........Saturday evening, July 9th
Mantua Station, O., at 10 1-2 A. M....Sunday, July 10th and once in every four weeks.
Freedom, O., (as Bro. Tuttle may appoint), Sunday evening, July 10th.
Edinboro, Pa., at 10 1-2 A. M..........Sunday, July 17th and once in every four weeks. JOHN T. ONGLEY.

Lynn..........July 10th and 17th
A. M. HIGGINS.

Bath, Me., (Music Hall)..........Sunday, July 10th
WM. H. MITCHELL.

Barnstead, N. H., (Clark's meeting-house)....July 10th
Great Falls, N. H..........July 17th
Portsmouth, N. H..........July 24th
J. G. SMITH.

Plymouth, N. H., (Nelson school-house)......July 10th
WM. H. SHAW.

Goshen..........Sunday, July 10th
P. S. BUTLER.

Agawam..........Sunday, July 17th
BENJ. BUTLER.

APPOINTMENTS FOR SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.

S. S. Brewer..........July 24th and 31st

Agawam..........Tuesday evening, July 26th
S. S. BREWER.

Central, R. I..........July 17th
J. K. BELLOWS.

Danielsonville, Conn..........Sunday, July 10th
South Windsor, Conn..........Tuesday evening, July 12th
Bristol, Conn..........Wednesday evening, July 13th
Bakerville..........Thursday evening, July 14th
GEO. L. TEEPLE.

Dover, N. H., (Backriver school-house)..........July 10th
Farmington, (Ten Rod road), where Bro. Z. Boody may appoint..........Sunday, July 17th
Epping Corner..........Sunday, July 24th
JOSEPH PINKHAM.

Rutland, Vt., July 10th, and onward for the present.
H. F. CARPENTER.

Hartland, Ct., (where Bro. Gaines may appoint), July 10th.
East Otis, Mass..........July 24th
Cold Spring, Mass..........July 31st
S. D. DANIELS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office* and *State* FROM which it is to be changed. We cannot make the desired changes without this information.

Weeden Holloway, Sarah P. Sprague, Polly King, H. C. Anderson, Wm. Hurd, J. W. Barnell, J. Sampson, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, Joseph Dudley, Wm. Cass, Abby E. Smith, *Daniel Bearse.*

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. D. Kilburn, Mrs. E. V. Barney, A. Payson, J. Snow, Wm. E. Soper, Henry Hilliard, Miss C. D. Butler, J. Leighton, Levi Pratt, Samuel Brown.

TIMOTHY E. CORLISS wants his paper stopped; will he give us his POST OFFICE?

NEW SUBSCRIBERS IN JUNE.

Whole number received, 176; of which 126 were obtained by the following brethren:—

ONE EACH.—By T. Adams, R. Andrews, S J Adams, Minerva T Andrew, D Allard, M Boyd, E A Brock, N Bailey, S J Buswell, J A Best, J Chambers, J Chapman, T S Canfield, R N Davenport, M Deyo, J F Davis, N Glidden, N A Hitchcock, W E Hathaway, H Hawkins, G E Hooper, A Hawks, Mrs. B Hill, J Hayck, C H Leverton, J K Lombard, D F Leavitt, L H Martin, M M Markham, C A Miller, W Main, J Manz, M L Nichols, E Phelps, T W Piper, F Pilcher, J Pinkham, Mrs. O P Persons, C A Parmeter, C W Richards, T Smith, A W Sibley, Mary Snell, D C Tourtellot, D C Terry, J Taylor, N. F. Towles, G. B. Whitford, E. S. Willard, R. J. Whitehead, N W Wait, E Wilcox.

TWO EACH.—By H J Baldwin, L Damman, C P Dow, D N Griffis, L K Gaines, S S Mooney, P A Smith, N Stevens, G A Streeter, C B Turner.

THREE EACH.—B. Bethel, D. Eastman, D. Q. Kent, Emily L Marsh, C H Wiley.

FIVE.—W. Burnham.

NINE.—M. Grant.

FOURTEEN.—G. H. Colly.

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A H Saltmarsh—Money received. Thank you.
E. H. Willey—You have paid to No. 470. Have so credited you on book.

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J K Bellows, W H Fisher, S Collins, J F Davis, W L Wheeler, N M Parsons, H D Reed, I M Aldrich, E H Dennett.

LETTERS RECEIVED.

S. D. Church, A. H. Brown, L. A. Adams, W. Sheldon, Wm. Miller, D. M. Kinter, J. V. Himes, H. W. Dann, J. T. Bullen, M. B. Czechowski, A. Munger, A. C. Judson, S. Y. Leeman, E. Pilcher, Jas. S. Tenney.

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HERE IS MY HEART.

"My son, give me thine heart."—PROV. 23: 26.

Here is my heart! my God, I give it thee;
I heard thee call and say,
"Not to the world, my child, but unto me,"—
I heard, and will obey.
Here is love's offering to my King,
Which in glad sacrifice I bring.
Here is my heart!

Here is my heart! surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes:
Corrupted first in Adam's fall,
The stains of sin pollute it all.
My guilty heart!

Here is my heart! my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win.
My mourning heart!

Here is my heart! in Christ its longings end,
Near to his cross it draws;
It says, "Thou art my portion, O my Friend!
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound.
My trusting heart!

Here is my heart! oh! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee, and adore.
My cleansed heart!

Here is my heart! it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own:
Its pride and folly chase away,
And all its vanity, I pray.
My humbled heart!

Here is my heart! teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome, my God's decree."
Believing, all its journey through,
That thou art wise, and just, and true.
My waiting heart!

Here is my heart! O Friend of friends, be near,
To make each tempter fly;
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say when life is closing,
"Here is my heart!"
—*From the German.*

For the World's Crisis.

FRIENDS!

Being convinced that there is no remedy for diseased mankind—since Christ came to save the world, which is not yet complete—except the life-producing power of God, as was manifested through his servants from the beginning up to this time, and that no growth takes place where this power does not exist, or departs,—I felt somewhat pleased that there are some in this dark land who are looking up and forward to a time of life and strength. Being further convinced that the happiness and salvation of each one, and all as a whole, draws to completion only in the measure as the general darkness and death is overcome, I find, upon these grounds, myself called upon to make known to those who are interested in the welfare of the world, the discoveries (if I may express myself so) that I have made in this work.

In this lamentable condition of the nation there has been, as yet, none able to show the way of success. The people were in deep sleep and death. Their leaders were blind; therefore all fell into the mire; blind,—why? The word of God, as found on printed pages, was enough among them, no, but blind because it was not alive within them. The life of God was not there. Theories are not life; neither can they give it. They are good, as far as they go, where life once exists.

I wish to be far from creating any emotions or feelings that would hinder the Spirit in its struggle upward into the realms of true liberty. . . . It is the universal welfare or woe that I wish to deal with; the former of which can be had on certain conditions and would restore the world to what it should be; and the latter has come unawares upon the land and approaches every one, so that every one's life is endangered, yes, is at stake, which is the dearest thing we have. What is to be done?

The engagement in a labor spiritual, mental and physical, towards universal welfare and prosperity, towards God's kingdom upon earth, characterized the lights and saviors of the ages, of which Jesus is and remains the first, the greatest and supreme. The prophets before him prepared him the way, he was in their way; the apostles had likewise the same spirit. They concerned themselves sincerely with the conditions of lasting peace and sound prosperity, and, in doing so, found favor in the sight of God and man, even down to these days; for this age is living on the earnings of those men. But this will not do any longer; it is the ruin of the land, and has brought it upon us. We must labor to spiritually, mentally and physically at that business that God wants done, and at which the prophets, Christ and the apostles made up their earnings, their capital, which truly remains yet and keeps increasing with them; but to modern christianity it has become inaccessible; the Bible is a sealed book, as I have said above.

From this inactive state every one must be aroused that wants to live and increase, or poverty, misery and death will surely overtake us. As far and wide as the world is, a business must be carried on, for misery is existing in like measure; plans to overtake it must be laid, and then we shall involuntarily unite with the prophets, Christ and the apostles. Upon this platform only successful labor can take place; upon this platform it is possible for friends from far and near to unite their efforts and to build one another up.

The same work therefore of the lights and reformers of the past, must also in this age be taken up and carried forward, and while doing so, life, light and strength will be required. Then again, and only with those that do so, the fruits of the spirit of God will be brought forth as natural products. Then, and only with such the promises of God will and can be completed. His Spirit will come with power. Then the leaders will have light within. Heroes will grow up; as written in Zechariah concerning the princes of Judah. The sick will be healed in the right manner. Darkness and death will yield, and evil spirits will be tormented at the presence of such men.

And in the presence of these realities we are yet inactive and powerless! although looking forward and making known the speedy approach of God's kingdom. This will not do; this is not sufficient. The more important part of the work has not yet been taken up; the proper work of man, the preparation of the way for that event is to the greatest extent yet untouched. Neither will or can it be an honor to any one, if he is merely on the lookout for what others are going to do.

Christ cannot use such as kings and priests, judges, rulers and elders in his kingdom; they will not receive any honor nor praise, but only pay according to their labor, and for their negligence will be made accountable, and then they will be put into their proper sphere. His coming will only be delayed by neglecting to prepare him the way. For where are the institutions of learning in which young men are instructed in the manners and ways of God's kingdom, in the laws and regulations thereof? For such young men there would be hope, that they would get an office in his kingdom. But here in this land the young men are going on yet quietly in the same way they did go. They have yet the great republic for their ideal, and are preparing to obtain an office, a position, in this structure, which God is energetically removing and all that is therein, if it is not speedily rebuilt after the pattern of God's kingdom.

I ask again, where are the institutions in which young men and women are raised up as prophets, as was the case in the time of Samuel, Elijah, Elisha, Christ, Paul; in which they would grow up heroes, with whom the Lord could dwell; vessels of the spirit of the Lord, who could impart to the sick life and strength as they approach them? so that the advice of the apostle James could be made use of—"If there is any one sick among you, let him call for the elders of the church," etc.

It is true, uneasiness is being created in this time of visitation, and that leads a good share to the observation of the prophetic word. That is good so far as it goes. It is the beginning of a better time; but it does not begin to be sufficient. The substance of what the prophetic word leads to, and which alone gives credit, is yet a great way ahead. But an earnest pursuance must take place. For only in this light, which comes gradually, while seeking after the kingdom of God, one is enabled to see where we are,—that as a nation, a people, a government, we are at an end, except the people, one and all, take the matter immediately in hand and transform and regenerate the bulk after the pattern of the kingdom of God. We see that now is meeting us the greatest trial ever existing,—Spiritualism, which arises like a flood, consumes like a famine and penetrates like poison. It is the consummation of all wrong tendencies since the beginning, combined, organized and systematized, and backed up and lead on by an almost innumerable host of erring, yes, malicious spirits. What can stand against this hurricane? Nothing but men filled with the living power of God, as I have said above.

In this light the Scriptures are plain and are becoming more so; where it is not, there is darkness and groping and stumbling and falling, as it is at the present time, in spite of the abundance of knowledge and discussion.

One concerned in the universal welfare,
Buffalo, N. Y. F. KIES.

For the World's Crisis.

VOLUNTEERS FOR THE GRAND ARMY.

(FROM A SCOTCH TRACT.)

"Behold, now is the acceptable time; behold, now is the day of salvation."—2 COR. 6: 2.

WANTED IMMEDIATELY.—For the service of Jehovah, the King of kings, and Lord of lords, who will himself reward every man according to his work,—glory, honor and peace to every man that doeth good, . . . wrath and anguish to every man that doeth evil. People of all descriptions are wanted, and every one may depend on being promoted according to their abilities, gifts and graces; the young, the old, the lame, the blind, the rich, the poor, the learned and ignorant, whose hearts beat high at the sound of the gospel trumpet, and are willing to leave father and mother, or wife, or children, or lands, for Christ's sake, and to enter themselves into Jehovah's service, and heartily engage in the war against the great adversary of God and man, will meet with suitable encouragement, good wages, and all may apply who are willing to learn the heavenly exercise, and submit to the rules of the royal enemy. (But such as refuse instruction, and do not choose the fear of the Lord, but are stubborn and disobedient, will neither be acknowledged as soldiers nor servants, and are rewarded as such.)

For particulars, inquire at the Sacred Oracles, or of any of the humble, faithful, old, experienced veterans and servants of God. They are to be met with at the rendezvous, the sign of which is heart-searching, self-abasing and Christ-exalting preaching. All letters sincerely indicated and addressed to the throne of grace, in the name of Immanuel, the chief Captain, will be duly answered. A character from their late master will not be required. And for their further encouragement, each volunteer shall receive the royal bounty, being one hundred times more than they forsake, and as soon as they join the grand army, if approved of by the regulating officer, they shall receive new clothes, arms, accoutrements, or such implements as are most suitable for their station—whether officers, soldiers, engineers, pioneers, mariners, sailors, hewers of wood or drawers of water.

But as the pay of their army is great, and all nations honorable, so every transgression shall receive a just recompense of reward, and deserters punished with the utmost severity. Therefore every volunteer before he engageth himself to serve in this glorious and victorious army, is desired to read the following:

ARTICLES OF WAR.

Art. 1. They must abjure their old master, the devil, the grand enemy and his adherents, with all pomps and vanities of this wicked world; all the sinful lusts of the flesh, so that they will not be led by them, nor hold any treasonable correspondence with them.

Art. 2. They must be stripped of their filthy garments, which they have by nature, be washed in the fountain opened for sin, and wear the badge and livery of Jesus Christ, the Captain of their salvation, which is the most beautiful and rich uniform ever devised.

Art. 3. Being redeemed from their vain conversation they must hear and read and watch and pray, and do the will of their Lord, being in due subjection to their Captain, living peaceably among themselves, and doing good unto all men, especially unto the household of faith, following holiness, without which they will not be permitted to see the Lord.

Art. 4. They must put on the armor of God, and every day exercise faith, patience, meekness, gentleness, temperance and brotherly kindness, and besides all this they must put on charity, which will make them more like Christ, their chief Captain, and by which they will be able to put to flight all the armies of aliens, and quench all the fiery darts of the devil.

Art. 5. In order that they may be prepared against every circumstance and things which possibly may befall them during the war, they must learn resignation, and be willing to suffer persecution for righteousness' sake. This will sometimes appear the hardest part of their duty, as their Captain will not allow them to revenge themselves; but should they be called worthy, they shall have reason to rejoice, for great is their reward in heaven.

Art. 6. But the fearful and unbelieving, drunkards, adulterers and Sabbath-breakers, and swearers and all liars, who will not take counsel, or amend upon reproof, will, after a reasonable trial, be discarded, put out of the army, and cast into outer darkness, where there is weeping and wailing and gnashing of teeth. For if when their Captain calls, they will not answer,—if when he lift up his standard, they will not regard, if when he commands, they will not obey, they treasure up to themselves wrath against the day of wrath. Tremendous day! when Heaven's court martial sits to judge with equity the human race; who then shall stand acquitted before a just and holy God? "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Mark well the following exhortation:—See then that ye walk circumspectly, not as fools, but as wise, redeeming the time; and be not drunk with wine, wherein is excess, but be filled with the Spirit. Let no corrupt communication proceed out of your mouth, neither filthiness, nor foolish talking, nor jesting, but rather giving of thanks. Above all things, my brethren, swear not at all, for because of these things, the wrath of God cometh upon the children of disobedience. For they who do such things shall not inherit the kingdom of God; but the righteous shall shine as the stars in the firmament! For thus saith the Prince of the armies of God. "To him that overcometh will I give to sit down with me on my throne, even as I have overcome and am sat down with my Father on his throne." "And they shall walk with me in white, for they are worthy."

Now, therefore, is the accepted time to obtain honor, riches and immortal glory, and whosoever will, let him come and take of the water of life freely!—*Com. by John Taylor.*

For the World's Crisis.

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth (ascending out of the land); and he had two horns like a lamb."

In the first verse of this chapter he "saw a beast ascending out of the sea." Observe, one is in complete contradistinction to the other. In fact, this is the only beast that arises out of the land in symbolic prophecy. May we understand unmistakably what this beast symbolized? I think we may *now* understand it.

God must be uniform in presenting symbols to the minds of his prophets; or he must explain every one; otherwise we could not understand him. We learn, in Dan. 7: 2, 3, God's mind upon this subject. "Daniel spake and said, I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from the other." 17th verse,—"These great beasts, which are four, are four kings that shall arise out of the earth." We understand these to be the four great universal monarchies of earth; not cotemporaneous, but successive, one coming up upon the downfall of the other (its predecessor), which the sequel shows has been produced by civil commotions among men. I understand these to be the same as found in the second chapter of Daniel, which extended as far as the beasts and fowls went (over the known inhabitable world at that day). Observe, the fourth was to be divided, but it is the kingdom still; and we can have no other kingdom upon that soil until the kingdom of God shall be established.

Now John's Revelations must be in complete harmony with Daniel, for Daniel's instruction extended to the kingdom of God. See Rev. 13: 1,—"And I stood upon the sand of the sea, and saw a beast rise up out of the sea." Of course, then, this beast (the leopard beast) comes up by the same means as those of Dan. 7 (by civil or political commotions among men). The naked leopard beast can be nothing more or less than the eleventh horn of Dan. 7, and the seven heads and ten horns civil power coupled with him, which are unknown in Daniel. To my mind this is one of the reasons why this symbol was presented to John, and another to fix the chronology of the two-horned beast and his work. Why say that the leopard beast is the same as the eleventh horn? Because his characteristic time and work are the same. See Dan. 7: 21,—"I beheld, and the same horn (the eleventh) made war with the saints and prevailed against them." Compare Rev. 13: 7,—"And it was given unto him to make war with the saints and to overcome them." The time is the same, as we may see by Dan. 7: 25. Comp. with Rev. 12: 14 and 6, where we find that a time, times and half a time are 1260 years; just equal to the time in Rev. 13: 5,—"And power was given unto him (the leopard beast) to make war forty-two months (1260 days—years)."

Now it will not do to make the Greek Empire answer to the leopard beast. The Greek Empire cannot be anything more or less than one of the legs of the iron kingdom before the ten were formed. See Dan. 2: 33,—"His legs of iron, his feet part of iron and part of clay." Neither can the leopard beast take his stand in prophecy, until the iron or fourth kingdom has been divided up into just ten kingdoms. Dan. 7: 8,—"I considered the horn, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." This we have proved to be the same as the naked beast. And I observe right here that I consider it out of the power of man to show any place in the world's history where these symbols take this stand in prophecy (and their time commence) only between 519 and 538.

Now to our text, 11th verse,—"And I beheld another beast (which presupposes a previous one), and he had two horns." Mark, these horns are not crowned, neither are they said to be kings; but I understand them to be a distinguishing mark by which this beast is to be known from all other beasts. 12th,—"And he (the two-horned beast) exerciseth all the power of the first (first in point of time) beast before (in the sight or presence of) him, and causeth the earth and them that dwell therein to worship (to do reverence, or homage, by prostration) the first beast, whose deadly wound was healed."

Now, observe, there is a very important landmark connected with this text (to wit): he ascends out of the earth as if by magic, and not by civil commotion among men; and at the time he comes into prophetic note has two horns just started up. And further, he does his work in the presence of the previous beast and at the time when his deadly wound is healed. The beasts are now cotemporaneous, but they have not been heretofore. Now I say we are obliged to travel off of Roman soil for this beast, for the whole habitable East is occupied by Daniel's ten-horned beast. GUY W. RATHBUN.

For the World's Crisis.

NO HOPE IN CHRIST.

No hope in Christ; how shall we stand
Before him in that day,
When shall be gathered at his bar
Nations in dread array?

No hope in Christ; how could we bear
To meet his angry frown,
And hear the dreadful word "depart"—
When we to judgment come?

No hope beyond this vale of tears—
Ah! gloomy thought indeed.
Oh! give us Christ, dispel our fears,
And us to heaven lead.

O sinner! come, while there is hope;
Why will ye stay behind?
Come now to Christ, there still is room,
He's bidden all mankind.

Troy Grove, Ill. L. A. SMITH.

ANNUAL ILL. CHRIS. CONFERENCE.

[We are able to give but an abridged report of the above conference—ED. *Crisis*.]

This conference convened according to appointment, May 25th, in the Mission Tent, which was pitched in a beautiful grove near the village of Wyanet.

Preaching by Sr. N. M. Henry, Eld. G. W. Rathburn, C. W. Smith, L. Scott, H. G. McCulloch, J. V. Himes, J. Blain, and G. W. Hurd.

Reports were offered by the following preachers: G. W. Hurd, E. Royce, H. G. McCullock, D. S. Clark, A. S. Calkins, J. S. Heath, G. W. Foster, C. W. Smith, J. Blain, E. H. Burrington, L. Scott, C. Bunnell, G. W. Rathburn, S. Chapman. Several churches were represented by other brethren.

Officers for the ensuing year unanimously chosen:—Eld. William McCullock, President. Eld. C. W. Hurd, Vice President. E. Royce, Secretary.

The committee reported the following Circular Address, which was adopted:—

CIRCULAR ADDRESS.

The Advent Christian Conference of Illinois, to all of like precious faith, grace, mercy, and peace be multiplied to you, through Jesus Christ our Lord. Dearly Beloved:—Since our last session in Ionia, we have seen much to encourage us in the awakening of many to look on our faith and hope as scriptural and apostolic; and some have been made to feel their need of a Savior, and have consecrated themselves to Christ as obedient children. Our brethren and sisters have not labored in vain in the Lord. It is but a short time since our conference was organized by a few persons under most discouraging circumstances. But the Lord has prospered us and continually added to our numbers and strength, both in the ministry and the membership.

For many years the Adventists of the west, scattered over a widely extended territory, have had little or no means of organization. But of late there seems to be a gathering spirit, and that spirit is organizing us into churches and conferences, leading to a union of strength, and purpose to spread the knowledge of the coming kingdom. This is of the Lord and is marvelous in our eyes. The great object of union and organization is, that we may labor to better advantage. And if there ever was a time that needed concentration of strength in the work of God, it is now; when the servants of God are sent out to "compel" men to come to his supper. We are in the midst of the great prairies of the west, with their vast fields of grain, and while the farmers on every hand call for help, it might well be said to us,—"Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they they are white already to harvest."

All can see plainly the great field and great need of labor, and what we need is *faith* to believe the words of the Savior, that "he that reapeth receiveth wages, and gathereth fruit into life eternal; that both he that soweth and he that reapeth may rejoice together." O, for living faith to quicken us! If there be therefore any consolation in Christ, any comfort of love, if any fellowship of the spirit, we ought, at this time, to feel as Paul did at Athens; when he saw the whole city given over to idolatry, he could not keep silence,—the word was like fire shut up in his bones.

Let us then awake to righteousness; and 1st, *Let us have a work of personal consecration to God.* Let us lay all that we have and are, without any reserve of a part of the price, upon the altar. We must attend to this matter, in order to succeed in any other department of God's work. To this end we must be much in prayer, and make our religion the uppermost thought of our minds. We should be careful to engage in no business which habitually interferes with either our public, or private religious duties. Prayer and watchfulness are the only means to holy living, and should be maintained at the expense, if need be, of everything else.

This attended to we shall obtain,—2d, Courage and grace to let our light shine in our daily intercourse with men. It is too much the case that talk on the subject of religion is confined to the conference meeting. Perhaps there is no duty more neglected by professed christians than that of personal conversation on religion, especially with unconverted persons and backsliders. There are many who profess to believe that the Lord is at hand, from whom we hear not a word on the subject save at the public meetings. This ought not so to be. Cultivate a habit of speaking of these things with those you meet day by day, and God will bless your efforts.

3d. *We have need of patience.* Often we labor many weary days, putting in the seed, and there being no apparent results, we are prone to be discouraged; to say, "it is of no use to sow here; men are so hardened that the truth will not affect them." There is need of patience here. Did you ever hear of a saint, or a church so holy that Satan gave up trying to destroy them? We certainly should be as indefatigable in trying to save souls, as he is in his efforts to destroy them. Be patient, brethren, unto the coming of the Lord. Then you will see that faithful labor has never been in vain.

4th. Co-operation,—in the church; in the prayer-meeting, Sabbath school, Bible class, and all fields of associated labor. What the closet is to the individual christian, the prayer meeting is to the church. There is no co-operative action that is more effectual in doing good than such meetings. There is a peculiar blessing received in attending them. A prayer meeting, however small, regularly kept up in any neighborhood, will have an influence on the surrounding community. We advise that this matter be attended to; and that wherever there are two or more followers of Christ (enough to claim the promise,) there be a publicly appointed prayer and conference meeting, regularly held. Its strength will lie not in the numbers who attend, but in the continuity of the effort. It is by the hammer and fire that the flinty rock is to be broken,—a slow but sure process.

There should be earnest co-operation on the part of the people with their ministers. Encourage them by your labor of love, as well as by words. Let them feel that they are not working alone, but are surrounded by earnest brethren and sisters whose hearts are warm with the love of Christ.

5th. Quarterly and other General Conference meetings. These solemn feasts should be well attended. In Israel, one of the first signs of backsliding, was a neglect of the great national gatherings. What wonderful displays of God's power and goodness have been made in such assemblies. Let the churches of the different sections unite and strengthen one another's hands by frequent interviews.

6th. We recommend the formation of Bible classes. Let the brethren get together for the study of the word, and compare scripture with scripture, and you will soon find that your path is growing brighter and brighter unto the perfect day. There is more light in God's word than we dream of. If we will only turn it upon our pathway, we shall find it indeed a lamp to our feet and a light to our path.

7th. Much has been said in the past, about the circulation of books, tracts and papers; yet there are few who seem to realize the importance of this part of our work. The importance of attending to this cannot be over estimated.

Of the making of many books there seems to be no end. Satan fully understands the power of the press, and loses no opportunity to poison the minds of men by the circulation of his style of reading matter. How many take a political or story paper, but cannot afford to take a religious paper? How many can buy novels, books of adventures, etc., but cannot afford religious books? How many do not give away a tract in a year? Is this seeking *first* the kingdom of God and his righteousness? Books and tracts must in a large measure take the place of preachers among us; for while the harvest is plenteous, the laborers are very few. There are multitudes who will read, if matter is put into their hands, who will not take pains to buy for themselves. We must engage in this work more heartily. The earth and its fulness are the Lord's, and we are but his stewards, we should be careful that none of his money be left to rust or canker. We earnestly exhort all not to be slothful in business, but to give earnest heed lest ye be overcharged with the cares of this world.

9th. *The spirit in which to labor.*—"All that will live godly in Christ Jesus, shall suffer persecution." This then is before us; hard words, revilings, misrepresentation, loss of reputation, and every form of opposition the enemy can invent. Who is sufficient for these things? How shall we meet them? Hear Paul: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of Satan, who are led captive by him at his will."

Let these words become thoroughly fixed in our minds, graven there as with an iron pen in the rock. Let not resentment or unkindness once get control of our hearts, but in meekness and fear, reprove and rebuke with all long-suffering. Remember the long-suffering of God to us-ward, and study to imitate the meekness and gentleness of Christ. If God who gives life and every good thing, suffers long and is kind, not willing that any should perish, but rather that all should have eternal life through his Son; how loving and patient we should be in our efforts to spread light and truth which may prepare a people for the coming of the Lord.

Brethren, it is high time for us to awake out of sleep, and be in earnest in preparing the way of the Lord.

It was the general remark of all present that this conference was the best they had ever attended. Entire unanimity prevailed throughout all the business proceedings and religious exercises. And it is confidently believed that a salutary influence for the cause will go forth among the people, and that God will bless the efforts therein made to the salvation of souls. E. ROYCE, Sec.

RECIPES, ITEMS, ETC.

To prevent Flies from teasing Horses.—Take two or three small handsful of walnut leaves, upon which pour two or three quarts of soft cold water; let it infuse one night, and pour the whole next morning into a kettle, and let it boil for a quarter of an hour. When cold it will be fit for use. No more is required than to wet a sponge, and before the horse goes out of the stable, let those parts which are most irritated be smeared over with the liquor, viz., the flank, etc. Not only the lady or gentleman who rides out for pleasure will derive a benefit from the leaves thus prepared, but the coachman, the wagoner, and all others who use horses during the hot months.

Washing Woolens.—If you do not wish to have white woolens shrink when washed, make a good suds of hard soap, and wash the flannels in it. Do not rub woolens like cotton cloth, but simply squeeze them between the hands, or slightly pound them with a clothes pounder. The suds used should be strong, and the woolens should be rinsed in warm water. By rubbing flannels on a board and rinsing them in cold water, the soon become very thick.

To destroy Ants.—Procure a large sponge, wash it well, press it very dry; by so doing it will leave the small cells open—lay it on the shelf where they are most troublesome, sprinkle some fine white sugar on the sponge two or three times a day. Then drop it in a bucket of water, and you will slay them by the thousands, and soon rid the house of those troublesome insects.

To restore faded Photographs.—The prints should be unmounted by soaking in water for a time, and then immersed in a saturated solution of bichloride of mercury, in which they may be left for two or three minutes, and afterwards thoroughly washed. The change takes place while they are in the bichloride solution.

To preserve Iron from Rust.—Melt fresh mutton suet, smear over the iron with it while hot, then dust it well with unslacked lime, powdered and tied up in muslin. When not used, wrap the irons in baize, and keep them in a day place. Use no oil for them at any time, except salad oil.

Remedy against Moths.—An ounce of gum camphor and one of the powdered shell of red pepper are macerated in eight ounces of strong alcohol for several days, then strained. With this tincture the fur or clothes are sprinkled over, and rolled up in sheets.

To remove Mildew from Linen.—First of all take soap and rub it well into the linen, then scrape some chalk very fine, and rub that in also; lay the linen on the grass, and as it dries wet it again; twice or thrice doing will remove the mildew stains.

Over-reaching.—To prevent horses over-reaching in traveling, let the blacksmith make the heel corks of the fore shoes high and the toe corks low; and the toe corks of the hind shoes high and the heel corks low. An infallible remedy.

Coal Oil has been found, by accident, to be a most effective means of protecting fruit trees against the ravages of the curculio, by placing sawdust, saturated with the oil, at the foot of the tree.

To remove stains on Spoons caused by using them for boiled egg, take a little common salt moist between the thumb and finger, and briskly rub the stain, which will soon disappear.

Steel is hardened by being heated and then plunged into cold water. Brass is annealed (or softened) by the same process.

In annual and perennial plants, clip off with a pair of scissors the seed vessels as soon as the petals fall.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

SCROFULA.

MR. EDITOR:—Under the head of "Scrofula," I notice an article in your paper of June 7th relating to the supposed cause and pathology of scrofula.

In the first place, allow me to say the *liver* has no more to do in the development of scrofula than any other organ of the human body. Nor is it *claimed* by any medical author, of any reputation. Neither is the fact of a diseased liver in swine taken as proof of the existence of scrofula in that animal.

Secondly. Syphillis and scrofula are as different as measles and small-pox. Neither one will produce the other; no matter how much "filtered through the blood of many generations."

Butchers are not generally quoted as authority by our authors on pathology, nor is their statement correct in this case. But whether it is or not, it makes no difference in regard to the disease under consideration.

You will very naturally ask, then, What is the pathology of scrofula? and what influence has swine's flesh in producing this disease? which I shall briefly answer.

The term scrofula (from *scrofa*, a breeding sow) is a Latin translation from the Greek *koirodes*. This name appears to have been originally applied to a glandular affection of swine, and subsequently to what the ancients regarded the same, or a similar disease of the human body; because it, like the other, was characterized by glandular swellings.

Scrofula may be defined to be *a constitutional disease, usually manifested by swelling and inflammation of, and the deposit of tubucular matter in, the absorbent or lymphatic glands.* Scrofula is the result of a peculiar vice of the constitution, in which the blood is deficient in globules, and loaded with imperfectly elaborated albuminous and fibrinous matters of such character that they can neither be vitalized nor oxydized; and therefore can neither be appropriated in the formation of tissues, nor eliminated by the secreting organs.

Says Prof. Oldshue:—"Scrofula is occasioned by a perverted or unhealthy development of the nutritive materials destined for the repair of the body and the restoration of the blood; and consists, according to Simon, in a peculiarity of blood-development under which the nascent blood tends to molecular death by superoxydation." Again, "In scrofulous affections," says Simon, "the blood is deficient in solid constituents, especially in fibrin and corpuscles. The primary causes being probably due to a deficient formation of chyle, and the influence of a moist, unhealthy atmosphere."

A scrofulous cachexy may have been inherited, but like all other diseases has an immediate or exciting cause. Scrofula may be, and is generally, generated in the person affected; and is no more frequently inherited than Dyspepsia, Hypochondria, or many other diseases, and is no more the character of syphillis than is Itch.

The *causes* of scrofula are numerous. Under this head may be named,

1st. A physiological incompatibility in the temperaments of the parents. (See Powell on "The Human Temperaments.")

2nd. Deficient, or excessive aliment, in quality or quantity.

3d. Exposure to moist, vitiated amosphere. In short, any thing which debilitates and overloads the system.

I come now to my last point in this brief article. What influence has swine's flesh in the development of scrofula? It has not only a great influence as an *exciting* cause, but it tends to *produce* that disease in a system previously healthy. Had I time or space to array statistics gathered by eminent pathologists, and collected by myself during my practice in upwards of six hundred cases of well-marked scrofula, I could answer this question much more satisfactorily than I shall do otherwise. The laws which govern the human organism govern that also of the lower animals. Their systems are subject to the same laws of health and of disease.

We know that one great cause of scrofula is confinement in a close, moist, vitiated atmosphere. Another cause is excessive aliment; and again another, a want of cleanliness of the skin, etc., etc. Now will you examine the condition of the hog, as he is fattened and fitted for food, and tell me, according to the laws governing all animal bodies, what effect such treatment would have upon the system—upon the blood? Consult any pathologist. The invariable conclusion is, *scrofulous disease.* Nor is this animal free from the mature development of this disease. Out of four hundred hogs fattened and killed in the western part of Ohio, three years ago, which I examined, two hundred and sixty-nine had *tabes mesenterica*, or a scrofulous swelling of the mesenteric glands of the intestines, the worst form of scrofulous disease. Eighty had actual ulceration of the liver; and the remainder more or less affected,—but few were healthy. And this accords with the observations of many others, who, having the ability to detect disease, have made examinations in this direction.

Now what must be the condition of the flesh, when the blood has become so diseased as to cause *tabes mesenterica?* What but a mass of fat saturated with scrofulous disease? And what effect does this have upon the human system? you ask. The effect of *producing* scrofulous diseases, and *exciting* them where there is already a predisposition.

I could add fact upon fact in proof of my position, but I deem this enough. I have necessarily been very brief in thus presenting you with a few principles relative to this disease, and in refuting what I consider, and what every person who is at all read upon this subject must consider, an erroneous opinion in regard to the nature of scrofula, and the propriety of using pork as an article of diet. For further information upon this subject, refer to any of the standard works on Pathology. IRA A. THAYER.
Evansburg, Pa.

SUNSHINE.

Seclusion from the sunshine is one of the misfortunes of our civilized life. The same cause which makes potato vines white and sickly, when grown in dark cellars, operates to produce the pale, sickly girls that are reared in our parlors. Expose either to the direct rays of the sun, and they begin to show color, health and strength. One of the ablest lawyers in our country—a victim of long, and hard brain labor, came to me a year ago, suffering with partial paralysis. The right leg and hip were reduced in size, with constant pain in the loins. He was obliged, in coming up stairs, to raise the left foot first, on every stair, dragging the right one after it. Pale, feeble, miserable, he told me he had been failing several years, and closed with, "My work is done. At sixty I find myself worn out."

I directed him to lie down under a large window, and allow the sun to fall on every part of his body; at first, ten minutes a day, increasing the time until he could expose himself to the direct rays of the sun a full hour. His habits were not essentially altered in any other particular. In six months he came running up stairs like a vigorous man of forty, and declared with sparkling eyes, "I have twenty years work in me." I have assisted many dyspeptic, neuralgic, and hypochondriacal people into health by the *sunshine.* I have so many facts illustrating the wonderful power of the sun's direct rays in curing certain classes of invalids, that I have serious thought of publishing a work to be denominated the "SUN-CURE."—*Dr. Dio Lewis.*

HOOPS OR HEALTH.

The reader will find in the following a candid answer to an important question. It comes from good authority; and many can testify to its truthfulness from their own experience. We copy from the "Laws of Life," by J. C. Jackson, M. D.

"*Question.* Are hoopskirts, on the whole, beneficial to the health or not?

"*Answer.* The hoopskirt is the most injurious article of clothing which woman ever put on to the lower portion of her body. She suffers in health more from it, than from the old petticoat, or close, heavy skirt, which used to be the fashion, for the reason that by means of it, the lower portion of the body, and the lower limbs, are constantly bathed in a stratum, or body of air, which lowers the temperature of the surface of the body, and thus checks the circulation in the lower extremities. Habituated, as by this style of dress women are, to a deficient circulation in the lower portions of the body, abnormal conditions of those portions take place, chilliness becomes constant, the blood recedes from the surface of the limbs, is driven into the upper portions of the body, inducing congestion, and, as a consequence, diseases of the respiratory organs are much more frequent than they otherwise would be.

No woman having any care for her health, should ever wear hoopskirts under any circumstances except when sitting in a warm room, or reclining upon a couch or bed."

THOUGHT ESSENTIAL TO HEALTH.

If we would have our bodies healthy, our brains must be used, and used in orderly and vigorous ways, that the life-giving streams of force may flow down from them into the expectant organs, which can minister but as they are ministered unto. We admire the vigorous animal life of the Greeks, and with justice we recognize, and partly seek to imitate, the various gymnastic and other means which they employed to secure it.

Any one who tries it soon finds out how wearying, how disproportionately exhausting, is an overdose of "light literature," compared with an equal amount of time spent on real work. Of this we may be sure that the due exercise of brain—of thought—is one of the essential elements of human life. The perfect health of a man is not the same as that of an ox or a horse. The preponderating capacity of his nervous part demands a corresponding life.—*Cornhill Magazine.*

ANIMAL FOOD IS EXPENSIVE.—One acre of ground will produce three thousand pounds of corn; eighty per cent. or 2,400 pounds of this is nutriment. The corn fed to hogs will not make over one thousand ponnds of meat, and only forty per cent. or four hundred pounds of this is nutriment, and this is too liberal a calculation. This is a very great loss, and not at all encouraging to pork raising..

Corn meal will cost about two cents per pound, and wheat flour three and one half cents, while animal flesh costs from ten to twenty cents per pound. The first contains one hundred per cent. more nutriment, while the latter costs five times as much.—*The Reformer.*

BEARDS.—In looking over the General Conference we behold a great variety in the facial appearance of its members. There are many smooth faces, the owners of which, to keep down all appearances of beard, submit to a daily, and, we should judge, a painful tonsorial operation. Being intelligent men, they must be fully aware that such a custom is entirely unapostolical, injurious to health, rendering themselves liable to all kinds of catarrhal, bronchial, and pulmonary affections. Besides this, in the judgment of many, they greatly diminish their manly beauty by counteracting the efforts of nature to protect them against the above-named evils. A word to the wise is sufficient.—*Zion's Herald.*

☞ Cold water is a determined foe to fevers, agues, and consumption. Bathing in it is, therefore, highly recommended.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked

For the World's Crisis.

BE LIKE LITTLE CHILDREN.

Through a world of sin and sorrow
Ye must walk all undefiled,
Keep your garments white and spotless,
And be like a little child.

Let not anxious cares assail thee,
Trust in Him whose arm is strong;
He will guide thee past the shadow,
Though the night seems dark and long.

Call, oh! call him Abba, Father,
All thy care upon him cast;
And though storms of wrath may gather,
He'll protect thee from the blast.

Think on Him as ever near thee,
Swift to hear and strong to save,
Guarding thee with love undying—
From the cradle to the grave.

Though his justice never slumbers,
His deep love will never fail;
While the thunders gird the mountain,
There is peace within the vale.

While there are no flowers blooming,
Never at his will repine,
Ye have his unfailing promise
That *all things* shall yet be thine.

MRS. C. A. KNOWLES.
Peace Dale, R. I.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER FOUR.

THE ATONEMENT.

As the appointed time drew nearer when Messiah was to come, the prophets directed the minds of the people to look beyond the temporary, to blessings more general and permanent. Under the temporary economy God assumed the sovereign rule, and had the title of King of Israel, and he was jealous of his prorogatives and glory. The people were prone to idolatry, which was rebellion against their king; and the laws which were ordained against idol worship, tended to produce a "spirit of bondage to fear," for their subjugation, that the external purpose of that dispensation might be obtained. The punishments under this government were exceedingly severe. For so exacting was the law, that an error committed through inadvertency was sometimes punished with immediate death, which made the most pious among them afraid, as in the case of Uzzah and its effects on David. 2 Samuel 6: 7, 9. The body of the ceremonial law was minute, and it required the most servile obedience. Peter calls it a yoke, which neither they nor their fathers could bear. The yearly sacrifices brought their sins to remembrance, but the repetition shows they were not expiated. "But when the fulness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. The bondage of fear separated the people from a filial approach to God, and they addressed him in their daily prayers as a Sovereign, under the title of God, or Lord. Jesus Christ was the first who taught us to pray, "Our Father, who art in heaven."

It was given to Moses in charge, that he should not let the priests nor people break through the described limits in their approach to God, nor to invade a place which was deemed too holy for them to enter. This was never allowed under the ceremonial law. None but the high priest was permitted to enter, even the symbol of his presence in the holiest of all, and he was only admitted once in each year. It was to show that the prohibitions of the ceremonial law were done away that Christ announced to the people that, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. That is to say, the prohibitions and ceremonies were then to be no longer regarded, which kept the Jews at a certain distance in bondage and fear; and which had shut out the Gentiles from it. "For all the prophets and the law prophesied until John." The fence, or "wall of partition" which separated them, being then broken down, and the ceremonies taken out of the way, the invaders would, in violation of the Mosaic commands and prohibitions, seize upon the promises with eagerness and boldness, regardless of the external ceremonies and prohibitions. "Having therefore boldness (margin, liberty) to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated (now made) for us, through the vail, that is to say, his flesh." Heb. 10: 19, 20.

Therefore, the "bondage to fear and death" was peculiar to the Jews under the Mosaic economy, which was "imposed upon them until the time of reformation," when it was done away in Christ. Then to restore them again in the flesh, would be a curse, and not a blessing. If they were disobedient and idolatrous under Moses; and as a nation rejected Christ at his first coming; why may it not be expected that they would be as much disposed to disobey Christ if restored in the flesh at his second coming?

The only hope of an everlasting inheritance in the promised land, and of obtaining eternal life, centres in Christ, and they are peculiar to the immortal state beyond the resurrection of the dead. Therefore, when Abraham, Isaac and Jacob stand in their lot in the everlasting kingdom of God in the restored earth, "all Israel will be saved." And the apostle Paul defines Israel not to be "The children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. 9: 8. Now if it can be shown that Ishmael and Esau, with their descendants, constitute a part of the children of God, because they are sons of Abraham and Isaac according to the flesh; then there would be some show of argument to sustain the theory that "all Israel" includes the descendants of the twelve sons of Jacob, because they were the children of Israel (Jacob) according to the flesh.

But inasmuch as Isaac and Jacob were themselves "children of promise;" and as Christ was to come in the flesh, through a specified line of descent from them, it follows that the inheritance is only to be given to the promised seed. Then as Christ, by virtue of his vicarious sufferings and death, purchased his church, "which he redeemed with his own blood;" and the people whom he did thus redeem are the constituted sons of God; they are "The ransomed of the Lord that shall return and come to Zion with songs and everlasting joy upon their heads." Isa. 35: 10. That people alone is the Israel of God, to whom the promises belong. The only return of Israel who were of the natural descent, that is to take place at the second coming of Christ, will be of that class of whom it was said, "These all, having obtained a good report through faith, received not the promise." Heb. 11: 39. Consequently their return is from the graves to the new Jerusalem, which will be located in the new earth restored to Eden's first bloom.

What will be the order of the resurrection? And with what body do they come forth from the graves?

Let it be settled fully, that the resurrection of the body is a doctrine of revelation; then so far as we confine our researches in that direction, and steadily adhere to the words of inspiration, confusion and error will be avoided. Unaided human wisdom cannot penetrate and comprehend the miraculous display of the divine power put forth for that express purpose. With respect to the resurrection, there are various views, even among those who profess faith in what the Bible has revealed on that doctrine.

But it is not my purpose to enter into a review, nor to discuss them as severally presented by different writers and theorists. I shall only notice some of them as occasion may require. My first argument to sustain the literal corporeal resurrection of the body, is that which has been already intimated in the case of Abraham, Isaac and Jacob, to whom the promise of a physical inheritance of a certain land was made. "I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17: 8.

Now it is evident that neither of them did possess that land during their natural life. Therefore, unless they are raised up again from their graves, so as to live forever, they cannot have an everlasting inheritance in it. And if they are not raised with a physical body, the promise must necessarily be a failure; inasmuch as they did not enter into its possession, nor did any of their seed enter into that land till some four hundred and thirty years after the promise had first been made to Abraham. But it is contended by some that there is a physical impossibility in the resurrection of the same body which died, inasmuch as the particles which compose the organism of the bodily structure are constantly changing, and become incorporated in other bodies. Then again it is urged, that when a body is mutilated by dissection; for instance, an arm is buried in Asia, a leg is deposited in the ground in Europe, and the trunk is consigned to the grave in America, how can the dismembered parts be brought together in the resurrection so as to constitute again the identical body which had been mutilated? A sufficient answer to these objections was given by Christ to the Sadducees, "Ye do greatly err, not knowing the Scriptures, nor the power of God." Since God has decreed a corporeal resurrection of the human body, it makes no sort of difference with his purpose what changes may take place in the particles of the body; nor does it interfere with his power, however mutilated the trunk may have been. He will do all that may be necessary to accomplish the resurrection.

When God made Adam, his body was formed from dust of the ground; and when the breath of life was breathed into his nostrils, he became a living being; but the elements of his body were not changed from the original formation, for it was still of the earth, "*earthy*."

Then is it not as possible for God to bring again from the dust, the bodies of all that have returned to the original element, as it was to form man in the beginning? It was his voice that called Adam into existence, and his voice will bring again from the dust all that are in their graves. They will come forth in body however scattered the members may have been throughout the globe. And as surely as the body of Christ which was laid in Joseph's tomb, was the same body which was raised up on the third day, so surely will the same bodies of all that have gone into the graves, be brought forth from the dusty beds at the resurrection. If God was impotent like man, we might reason on the ground of impossibilities, and interpose physical objections in all their puerile forms. But he is omnipotent in wisdom and power, and nothing is impossible with him. He will do all his purpose when the appointed time comes.

The only question in the mind of the believer should be, has the everlasting Father promised to raise the physical body? Let him be assured that God has promised to raise it up at the last day, and he will like Job say, "Though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job 19: 26, 27.

In the creation Adam was made a physical being, with the intent that he should multiply and replenish the earth and subdue it and enjoy its blessings. And since the days of Abraham, in all the promises which God has made to his covenant people, he assures them of a physical inheritance on the earth for an everlasting possession. And unless they are corporeally raised up again, the promise cannot be fulfilled to them. But the resurrection of the body which died is objected to on the ground that "it is sown a natural body; it is raised a spiritual body." To sustain, from this text, the theory that the spiritual body is not the same body which died, they reason from the erroneous assumption, that the inheritance of the saints is an etherial state in some distant part of the universe, to which all the children of God will be gathered for their eternal home. And that the spirit which returns to God when it separates from the body is an immaterial and conscious substance. Therefore they assumed the very thing that they should prove from the sacred oracles. Had the spiritual doctrine of the inheritance of the earth by the meek; and that the spirit and body was formed to co-exist; and that both body and spirit when combined constitutes the living soul,—the object of, and the true nature of the resurrection would not have become so much obscured, nor its importance so much lost sight of.

Hence it is that they maintain from that text the idea that the spiritual body will not be composed of organic matter, such as composed the particles of the body which died, but be a spiritual substance evolved from the body either at death, or from its dusty bed when the last trumpet sounds. Or in other words, it will be a body free from material substance, and be composed of spirit. If the only sense in which the term spiritual is used conveyed that meaning, the conclusion would necessarily follow from that text, that it must be immaterial in its composition, and composed of spirit. But the position is evidently contrary to the import of the term.

THE WAY TO HAPPINESS.

Perfection is the meeting of two extremes. If you find yourself in one extreme, you may conclude that what you want in order to perfection is the other or opposite extreme. Keep what points of strength you have, but cultivate the opposite or balancing forces. The passions are mischievous and useless if ill-directed—good and useful if well-directed. Passion is force, power. If it runs to waste, it is an occasion of evil; but do not abandon it—count it valuable *as* power, and find out a way to make it work right.

Our whole life may become a worship, when in the spirit of faith and submission we adopt the principle which reigns in heaven, *that all enjoyment comes by the providence and will of God.* To illustrate the operation of this law upon the passions: Suppose a man's heart is strongly moved for a desirable object—then the truth of the above formula comes clearly before his mind. Now instead of seeking directly the thing desired, his interest will lead him to seek the favor of God. Thus his passion becomes *double-geared;* that is, fastened, not only on the specific good, but also fastened beyond it on God; and consequently the stronger his specific love, the more earnest will he be to please God. The *simplistic* power of passion would lead him to use immediate, direct force for the attainment of his object; but the plan of *complex* machinery, which faith introduces, leads him to turn his back on the object, and his face toward God, as the only way of obtaining it.

Do you ask, how is it possible for a person to gain any external good in this way? I answer, God holds in his hand the threads of all events—has at command providential arrangements—spiritual instincts, and a variety of means for making us know and do his will; and it is certain that all the real gratification of our nature must come at last through the direct will of God. Every passion, rightly managed, will lead us to God; enlightened self-love will guard this union, and will give us an abhorrence of every thing that obstructs our vision of him, or our loyalty to him. It will be found perfectly demonstrable that any influence or seduction of present pleasure, which goes to obstruct our relations to God, is suicidal, and really goes to defeat itself. So long as a person is pulled by direct force of attachment to any or all the objects of life, he can have no real comfort with them, for God has a power in the case, which he does not exert in our favor until we set our face toward him. It is so with regard to business. A man will cease to be pulled and hauled only when he turns his back on his business, and his face toward God; believing that to be the truest way to get control of his business, and make it pleasant and profitable. I feel constantly, and always have felt, that this is true financial wisdom and economy in the matter of property. I see that all our prosperity in money matters depends upon our maintaining good relations with God. However others may have success in another way, *we* cannot. With us it depends on our turning away from business just so far as we are liable to false, earthly attractions towards it.

This double-gearing of the passions is a thing that may be easily understood. In order to bring it about, let the truth sink in our hearts, let us gather up all our past experience, until the fact becomes a part of our existence—that the only way by which we can have any comfort of the passions is to let them spend their whole force in binding us to God. Then his first great law—"Thou shalt love the Lord thy God with all thy heart," becomes perfectly simple and natural.

That force of the heart which takes God into partnership with all its desires, will work naturally, and in this way: whatever of value or beauty a person may see, conceive of, or aspire unto, he will say in his heart, this comes from God, the source of all beauty. However the value may seem to lie in the thing itself, still this appearance is but the reflection of God's goodness. The true way then to possess it is by seeking fellowship with the source. Thus the motive force once started is always present, renewing the process in the mind.

A boy is pursuing his studies and employments under his father. He sees some apples temptingly spread before him. Now if he is a good boy, he feels assured that he shall have all he wants at a proper time. So that all he has to do is to keep up good relations with his father, who will certainly give him whatever is appropriate and desirable. On the contrary if he neglects his business, and goes to helping himself, this plainly would be the very way to deprive himself of all. But let his mind be clearly settled on the point that all good gifts will be awarded to him as the fruit of obedience, and the more he wants them the more he will be stimulated to faithfulness. Here the boy ascends from particular desires into a general one; and that is the refinement of spirit that is going on among us all the time. Desire for particular things is the raw, uncooked material; and as it becomes refined, it is carried up and becomes the aliment of general desire. The boy desires the apples. That desire reacts and makes him faithful. So in any case, special desire must be merged in the general desire of faithful obedience. In this state desire has returned to God, and when it comes down again toward the object, it takes this shape: If my father does not give me this, he will give me something equally good. He knows what is best for me, and I will let him choose. He shall give me what he pleases, when he pleases. Thus the specific desire, merged in the general, becomes a binder between us and God, and has entered into harmony with all other interests. See how we get back to the original sin. Adam and Eve had a desire to help themselves. Their passions were not geared in the way I speak of. They desired in the direct, simplistic way, and were brought into collision with God. Instead of their desires leading them to God, they led them into a quarrel with him.

Speaking of desires, it is evident that they too are not independent individualities, nor yet simply extensions of ourselves. They are rather to be classed as all under the control of two great spirits, the *I spirit* and the *We spirit.*

Desire acted on by the *I* spirit is greedy—has an unnatural, feverish irritability about it. It has an obstinate will that won't be refused; there is no softness in it—no yielding, no accommodation, no dropping down into others' thoughts and interests, no harmony or communion with others' desires. This is a morbid state of the passions.

The *we* spirit is gentle and patient; and while at the same time it has a high relish for pleasure, and has as much sense of the value of things as the *I* spirit, and a great deal more, yet there is no sharp, severe will in it. It is healthful, happy in hope, contented in the prospect of enjoyment. It is not greedy of action or of possession, but is made happy by hope. It prefers to wait on the execution of other peoples' desires and wills.

This is the healthful operation of the spirit on the passions. The *we* spirit is made up of a partnership of God and I and others—God first always. The *I* spirit is a solitary firm. I want to get a war going between these two spirits—going in dead earnest. The *I* spirit is so eager for itself, that it defeats itself in the pursuit of enjoyment, while the *we* spirit by giving up to God gets an hundred fold. See by the former illustration the difference between the *I* and *we* spirit. The *I* spirit sets the boy direct to taking the apples. All the enjoyment in the case lies between the apples and I. If there is any reference to others' interests, it is evil reference. "I desire apples and I am going to take them, and father may go to the devil."

Thus the *I* spirit begets a feeling of hostility toward all others. In the other spirit, the boy who desires the apples desires to be faithful to his father, and this desire operates toward all around him. Thus his individual interest comes to be a public interest. His desire of the apples and enjoyment of them is a public benefit, because it is a stimulus to good behavior, not to his father only, but to every body.

Pursuing this up into spiritual philosophy, we see the position of mind and the exercise of heart which lays one open to the flow of other spirits. There is between all spirits in the same category, in the state of faithful reference to God, a genial flow of intercourse, a power of enjoyment, an increased attraction to union. Man's life in the *I* spirit, however large he may be in body, is pinched up and barren; he has a small life, not capable of much enjoyment. The more the soul opens to other life, the more strong, healthy, firm, and capable of immense enjoyment it becomes.

The *we* spirit is a community spirit. It holds not only all objective things as common property, but ourselves, our wills, our desires, our passions, all as property of God and the Primitive Church, and as many as have joined themselves to it.

Do you say that the community spirit takes the form of universal benevolence, and throws itself out to every body? I say the height of the community spirit absolutely forbids the mingling of life with the *I* spirit. If we have got the *we* spirit, and want it to prevail, we shall be jealous and exclusive toward the *I* spirit. Is a man in the *I* spirit? One in the *we* spirit instinctively withdraws from him. Universal benevolence is a positive going over to the enemy. It is giving up property that ought to go into the great We, to feed and assist its selfish opposite.

All evil-thinking proceeds from the *I* spirit. Let the mind come under the control of the *we* spirit, and it cannot think evil; it turns all evil into good just as fast as it touches it.—*Home Talk.*

For the World's Crisis.

LINES.

I long to rest on Canaan's shore,
To suffer mortal pain no more;
I long immortal joys to share
Beyond this vale of sin and care.

Blow, breezes, blow—ye billows, foam,
And bear me to my haven home;
Let time and all its cares be past,
And let me find my rest at last.

Sure there's a life that cannot die,
There *is* a land where none shall sigh;
O Jesus, keep me by the hand,
And bring me to that blessed land.

I bid this sinful world farewell,
And haste with Jesus Christ to dwell;
Blow, breezes blow, ye billows foam,
And bear me to my haven home.

MARIA MATHEWS WEAVER.
North Dana, Mass.

For the World's Crisis.

THE THIEF IN HEAVEN.

If Christ and the penitent thief were received into heaven on the day of the crucifixion, it follows that Christ's second coming is in the past. Let us count.

1st. All agree that Christ once came and tabernacled in flesh, and dwelt on earth several years. That was his *first* coming.

2nd. Then it is claimed that at the death of his body Christ went back to heaven and lived there three days, *and then returned to earth again* and tabernacled in flesh a *second time,* and lived on earth forty days. This would certainly make a SECOND COMING! Who dare dispute it? Firstly, he comes and tabernacles in flesh and dwells on earth some thirty-three years, then leaves the flesh and goes back to heaven. Secondly, he comes again and tabernacles in flesh and dwells on earth forty days more. This is a *second coming* as positively as one and one make two.

This theory locates the second coming of Christ in the past, whereas many years after this period of forty days Paul affirms,—"Unto them that look for him *shall he appear the second time,*" etc. Thus Paul claimed that Christ's "*second*" coming was then future, and if Paul was correct, it follows that Christ could not have left the earth to dwell in heaven three days with the thief, and have returned to earth a second time so long before Paul wrote. In other words, if Christ's second coming was future when Paul wrote, it could not have been in the past long years before he wrote; hence it follows that Christ could not have gone to heaven on the day of the crucifixion, unless he remained there till after Paul wrote; and if so, the story of his resurrection must be renounced as a deceptive fabrication (and we left "in our sins"), as a reunion of the human and the Divine would be indispensably essential to the formation of the former personage called Jesus Christ; and this reunion could not be effected short of the return of the Divine guest (if it had gone to heaven), and this return would constitute a second coming!

The truth is, Christ was once "manifested in the flesh," and "put to death in the flesh," and raised from death,—all during his first mission to our globe,—then went back to heaven, not with the thief, but all alone, from whence he will come on a second mission to set up his kingdom, and fulfill that misunderstood promise to the expiring penitent on the cross, by giving him and all the righteous a home in Paradise on the renovated earth.

Strangers to our faith will find an exposition of the Savior's promise to the thief in "Ghostology" and other books.

Baraboo, Wis. WM. SHELDON.

THE PROSPECT.

"And ye shall hear of wars and rumors of wars; for nation shall rise against nation, and kingdom against kingdom." "And there shall be . . . upon the earth distress of nations, with perplexity."—MATT. 24: 6, 7; LUKE 21: 25.

The summary of news from the four winds is, "There is strife, or its coming shadow, in every part of the world." On our own soil, the great civil war, which has slain its millions, and has already lasted three years without a moment's respite, still continues. "More men for the field," is the call of the authorities; and additional thousands are about to be marched to the scene of carnage.

A little south of us, in a neighboring republic, another bloody contest is being waged. The subtle emperor of the French has thrown an army into Mexico, and is changing the whole system of government there, by overthrowing the republic, and erecting an imperial establishment upon its ruins. An empire has been proclaimed and an emperor elected, and the sword is being glutted to sustain that empire against a bloody resistance which may take years to overcome. Napoleon, having gained possession of the silver-fields of Potosi, is most probably aiming at the annexation of California and Sonora to the French dominions. He is desirous of a French colony and foothold on the coast of the Pacific, and will doubtless make efforts to accomplish it. Having set at defiance the decrees of the "Holy Alliance" of the Old World, he has not hesitated to tread under foot the "Monroe doctrine" of the New. It would seem, also, as if these French movements on this continent were about to involve still further hostile complications. . . .

The emperor is also largely involved in the contest in Cochin-China. And the failure of his proposition of a grand Congress of European sovereigns in Paris, in consequence of England's refusal to enter it, has caused her to be branded as an enemy to liberty and the happiness of the human race, and is extensively announced as the forerunner of "a universal war of the peoples against their sovereigns."

The proposed Congress itself was the product of a great plan to compromise lawless revolution with existing despotism. The people of all the nations have for a long time had a growing determination to be free. But the notions of freedom which look to the abjuration of all bonds of religion and government, society and order, have more than once proven themselves the breeders of worse evils than those against which they protested. Revolutionists have grown wiser since their first experiments. They are now for compromise. They say to the existing *regime:* "Let us come to terms. Let democratic principles prevail, and we will agree to have them sustained and protected by a strong central dictatorship." Hence the idea of "the liberty of peoples" under one great confederate empire over all Christendom, with the democratic Emperor of France at its head. Hence the proposed Congress, which was simply a bid to legitimate and enthrone revolution,—a thing which has now been determined, and which its projectors are bent to accomplish by one means and another, proclaiming peace and liberty with the sword unsheathed, and with vengeance and chains for all hinderers of their purposes. Such is now the spirit of the most vigorous movements in the world of European politics.

On the 5th of November last, the day on which England celebrates her deliverance from the Gunpowder Plot and popery, Napoleon III. delivered his imperial address, which may justly be taken as the inaugurative manifesto of the new alliance. He then said, "The treaties of 1815 have ceased to exist." He thus expressed a literal and momentous fact, which he shows he appreciates, and upon which he indicates his purpose to proceed. That one little sentence covers the political history of a century, and puts Europe back into the days of the French Revolution and the first Napoleonic empire. We may, therefore, look for the putting forth of those same revolutionary ideas, guided by that same Napoleonic mind, made wiser by experience, and sustained by a wider influence, deeper schemes and a firmer compact. Says one of the London journals, "The emperor has crossed the Rubicon; and he has crossed it with the revolution for his ally. We are on the eve of momentous events. . . .

Surveying, then, this excited, exciting and threatening state of things the world over,—the multitudes of men engaged in deadly strife, and the multitudes more in arms and at the command of leaders preparing to give the word which at any moment may make the vast world one field of blood,—the fearful activity of agencies and elements which have been the depreciation of wise and good men of all ages,—the disintegration, revolution, impiety, selfishness and treachery, enfeebling and destroying all the fabrics and ties by which society has hitherto been preserved,—and a cunning, ambitious and unprincipled adventurer, leagued with revolution, rising to the head of earthly power, and promising the world liberty and peace by means of his own universal, despotic dictatorship, which troubled and restless people seem at any time ready to accept,—what conclusion can we draw, but that unexampled changes are at hand, and that all that Christ and his prophets have spoken respecting the last perilous times, and the man of sin, are about to have their speedy fulfillment?

Some persuade themselves that all is well and hopeful; that the reign of evil is about its last; that the long-trampled plant of liberty is putting forth for its world-wide bloom; that time's great conflicts are so far over, that we have only to pursue the easy victory, to complete the emancipation of the earth from all its ills. And we would fain believe, after a voyage so long and against so many adverse storms, that we are at last touching upon the blessed shores; that at length the gates of final triumph are opening before the steady march of light and inquiry and freedom. But every one knows, who readeth things aright, that these shores are only islands and marshes of confusion and despond, and these opening gates but flood-gates of disaster and judgment, and that continents and seas of trials and of storms yet lie between us and the promised Millennium. Prophecy assures us, with unmistakable certainty, that the earth shall first be "turned upside-down," the nations scourged, shaken and deceived, and all confederations of the unsanctified finally smitten, until "the mountains shall be melted with their blood," and all people be in pain as a woman in travail!

Call it the shriek of birds who love to fly in storms; denounce it as the Jeremiad of silly people; here stand the words of God as its full warrant, so plain that one may read them while he runs. And man can no more keep back the fulfillment of those words, than pluck the stars from their places, or stay the golden chariot of the sun in the magnificence of its morning ascensions.

There have, indeed, been "wars and rumors of wars" before, and revolutionary troubles, and powerful men of insatiable ambition, causing disturbances and overthrowing nations, in other ages. But never to this day has there been the same menacing and convulsed state of things, so universal in extent, so intense in degree, and connecting so directly with one centre of power and one system of ideas. More than ever in the whole history of Christendom, things are heading up to that fulness of development in the directions of prophetic indication, which argues that "the harvest" is at hand. The whole period of the personal absence of Christ from the earth is more or less characterized by the prevalence of wars, deceitful usurpations and tribulations. But, everywhere, the Scriptures tell us that the last years of that period are to have these features ripened and intensified to a point which shall shake the world, overwhelm nations, and entail unparalleled distresses upon mankind. And the year upon which we are entering promises to be one of those years,—at least one of the years of eventful preparation for the triumphs of Antichrist and the sufferings of nations. The signs and probabilities all point sufficiently in that way to make us solemn and thoughtful. These certainly are not the times for the people of God to grovel in levity, worldliness, and extravagant and luxurious living, but rather to watch and be sober. Every soul should be making ready for the Lord's coming and the days of vengeance upon the proud and Christless. As remarked by the *Boston Recorder,* "The great day and its momentous events, may be nearer than we think. We may have but little time for all we have planned to do for ourselves, for our friends, for the church and for the world. Let every house, then, be put in order, and every lamp trimmed and burning."

The Lord gives us grace to attain that peace which his Holy Spirit, diligently sought and followed, alone can give; and to keep the word of his patience, that he may also keep us from that hour of trial which shall come upon all the world, to try them that dwell upon the earth!—*Prophetic Times, Jan. 1st.*

For the World's Crisis.

THE KINGDOM OF GOD.

God has a kingdom to be established. It is called "the kingdom of God," and this by way of distinction from all the kingdoms that have gone before it. The kingdoms of this world are emblematically set forth as dreadful beasts,—savage, oppressive, warlike, and doomed to destruction; but another is to succeed them entirely dissimilar,—mild, equitable, peaceable, and everlasting.

We are required to pray—"Thy kingdom come." We should pray understandingly. How can we do so if we are ignorant of its nature and location? It is vastly more important than most professed christians suppose, that we have clear and distinct ideas about this kingdom, if we would not pray about it hypocritically, and seek for it as one that beateth the air.

First, its *location.* The prayer our Savior taught us states distinctly where we are to expect the kingdom of God to be established. "Thy kingdom come, thy will be done on earth." We are to pray for this kingdom to be established *on earth.* Daniel also saw in vision (chap. 7) one like the Son of man have given him dominion and glory, and a kingdom, that all people, nations and languages should serve him. And the explanation of that vision shows that the kingdom, and dominion, and the greatness of the kingdom *under the whole heaven* is that to be possessed by the saints, including Christ, the great Head of the church, who said—"The meek shall inherit the earth"; thus settling the point that the kingdom of God is to be on the earth.

2nd. The nature of the kingdom of God. Its King is immortal. He can die no more. Death hath no more dominion over him. He will reign personally and visibly. This same Jesus. Acts 1: 11. "The Lord himself shall descend from heaven." 1 Thess. 4: 16. The saints are to reign with him, for they have the promise of sitting with him in his throne. Rev. 3: 21. Christ and the saints jointly shall possess the kingdom throughout the endless ages. Our vile bodies shall be changed and fashioned like unto the King immortal's most glorious body, and we shall die no more. There shall be no more death, or sorrow, neither shall there be any more pain.

We are commanded to seek first the kingdom of God and his righteousness. Patriarchs and prophets lived for this kingdom. Christ and the apostles dwelt much upon the character we should possess to enable us to enter the city of the New Jerusalem.

The kingdom of God lies just before us. We are called to give it our highest attention and efforts. Consider its immense value, its glory, its high privileges, its exalted honors, its endless durability. Consider, it was that which filled the Savior's heart—the joy set before him—the kingdom of God, where he would with his followers sit on the throne of his glory. It was that which occupied the minds of patriarchs, prophets, apostles, and all the faithful martyrs. Shall we then neglect it?

Where are our sympathies? Are they with the kingdoms of this world, or with the kingdom of our God and his Christ? The unrighteous shall not inherit the kingdom of God. We must strive to enter in at the "strait gate,"—be in earnest, be diligent, be faithful. Amen.

J. E. CLARK.

BE SOMETHING.

It is the duty of every one to take some active part as actor on the stage of life. Some seem to think they can vegetate, as it were, without being any thing in particular. Man was not made to rust out his life. It is expected he should "act well his part." He must be something. He has a work to perform, which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die, without having done any thing for the benefit of the human race. It is a principle in the creed of the Mohametans that every one should have a trade; there are few doctrines better than that. Is a man to be brought up in idleness? Is he to live upon the wealth which his ancestors have acquired by frugal industry? Is he placed here to pass through life like an automaton? A man who does nothing is useless to his country as an inhabitant. A man who does nothing is a mere cipher. He does not fulfill the obligations for which he was sent into the world, and when he dies, he has not finished the work that was given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. *Be something.* Do not live like a hermit and die unregretted.

For the World's Crisis.

SUNDAY SCHOOLS.

BY HARRIET B. HASTINGS.

Dear Brethren and Sisters scattered abroad:—More than three years have gone by since I have written any thing for the public eye, though I have often felt constrained to do it. There are many things I wish to write about; I shall, however, direct your attention to the subject of Sunday Schools.

Having had some experience in the past, and being a careful observer of these things, I feel it duty to address my brethren and sisters on this subject. I have long since felt that there was a great deficiency among our brethren of the different churches in the matter of training their children, and giving them proper instruction in the Scriptures of divine truth. Some say they can teach their children at home, and do not care to send them to a Sunday School. I have often found, as a general thing, that such men do not love their children as well as they might, and they do not always get that instruction at home which they need. Others say they do not want their children to follow in the wake of the other churches. Neither do I, when in any respect they depart from the living God; but this is not necessary. We are not obliged to go into all the ceremonies and follies of the times. I am as much opposed to these things as any other person need to be. But children are children, and you cannot make sober men and women of them. To make an impression upon children, you must come down to their capacities, and make them feel that you love them. Condescend to small things. Do not be afraid of being too small. You can not come down as much as your Savior did when he stooped to save you.

"O," says one, "I can't teach children. I don't know how." Well, then, it is time you took lessons and *learned how*. I have been to a dozen persons in a congregation, who seemed to be well educated, and intelligent, and who confessed in the prayer meeting that they *wanted* to do God's will, wanted to do *something* for Christ, yet refused to take a class of little children to teach, and that too after seeing the *necessity* of the case; saying they were not capable of teaching *little children, that were hardly able to read their* A B C's.

Now my brother, my sister, reflect on these things. Just think, you want to do *something* for the Lord, and are not willing to do the *little* things first; you have *only one talent*, and would rather a Sunday School would *go down*, and children run in the streets, or go elsewhere and learn error. Yes, you will look on and see a superintendent, and two or three teachers, pull and drag a heavy load alone, because you are so selfish, you will not lift your finger to lighten the load.

Now you may think this hard talk; but if you consider the matter, and examine the subject, you will find it even so. Perhaps you have never thought of these things before; then think of them now. Do not let that whole class of children leave a Sunday School because you are not willing to do the best you can to teach them, and then lay all the blame on the superintendent. I know of some who feel it is beneath their dignity to scarcely look into a Sunday School. I heard a good Bro. say, only a few weeks since, that he had but little interest in Sunday Schools; and that man had several children who were old enough to comprehend the religion of the Bible.

I had once a Sunday School on my hands. I felt impressed to take a different course with those children than what I had ever been accustomed to see taken. After our classes were done with their lessons, we had a prayer meeting for them. The result was most desirable. Brethren and Sisters were not too old nor too big to throw in their influence with these little ones. We all became as children, and all sought the Lord in behalf of those children and ourselves. God heard us, and four of that school sought the Lord most earnestly, and soon after were baptized. They were from fourteen to seventeen years old. Do you want to do any thing for God? There is a chance for *you*, and be careful that you do not refuse when he calls.

Yours, looking and waiting, and believing the Master will soon come.

Lawrence, Mass., June 27th, 1864.

For the World's Crisis.

A LETTER TO SCATTERED PILGRIMS.

Dear ones, whether acquainted in the flesh or by the one Spirit which unites us all to Christ, although you do not hear from me very often through the medium of our loved paper, yet I wish to say to you that I am still doing what I can in the great field of our Master. I would like to meet you again at your great feast of tabernacles at Wilbraham this fall, but do not expect to. Are we ready for translation? Have we the mind of Christ our Head? Is there difference enough between us and the world? Do we hold this world with all its false allurements as a loose garment?

These questions with many others let us consider, and know whether we belong to the family of God, for we may prove ourselves. God's children ought to love one another more. By this the Savior said, "Shall all men know that ye are my disciples." Although poor, weak, despised and cast out of men, I often think what a power we might have in this old world of sorrow, if we would but take heed more strictly to the Savior, when he said, "Be ye one, even as I and my Father are one."

Brethren and sisters, although scattered, three, five, ten, fifteen, or more in a place, do love one another fervently with the love of Christ. Do not let the devil get in a wedge to split, divide and tear you to pieces. We are living in a day when he is trying his best. Run together often like two drops of water. Help one another. Satan cannot live under the gentle distilling influence of God's love. What if you cannot have all your troubles understood here just as you think they ought to be? Very soon, when we come into the great family circle, it will be made right. Glory to God! to think that we shall soon meet all of Father's family, where parting will be no more. Cheer up, loved ones, and look not behind you, the kingdom is just ahead.

I would take this opportunity to thank that kind sister near Mansville, N. Y., whose name I do not know, for her kind remembrance of me. May the Lord keep you all in the patient waiting for Jesus. Amen.

Your brother in Christ,

GEO. W. TURNER.

☞ The oldest newspaper in the world is published in Pekin. It is printed on a large sheet of silk, and has made a weekly appearance for upwards of a thousand years.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, July 12, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

THE TRACT FUND.

Our Tract Fund is doing well, but can we not have it all made up before campmeeting? People are greedy after the tracts, and let us keep them supplied. There are many who cannot preach, or even spare money to buy tracts, who have a hearty good will to circulate them judiciously, where much good might be accomplished. Come, let us give them plenty of work to do, while we have *opportunity* to do something. Already a great amount of good has been accomplished by means of the tracts scattered. They have caused much trouble in the theological waters, and set many to thinking in the right direction. By means of the tracts they have caught sight of the truth, and are now engaged in an earnest search of the Scriptures. We are receiving many letters expressing much gratitude for the light received from the tracts. We have often remarked, we think there is no way by which we can accomplish so much good with our money as by scattering tracts.

Who else will help make up the two thousand dollar tract fund? Dear reader, have you done all you wish to, and all you think the *Lord* would have you do? If not, would it not be well to do it immediately? Come, invest some money where it will produce "a hundred-fold"—ten thousand per cent. Do not refuse because you cannot do but little. Remember the poor widow, who gave two mites, did more than all the rest. If we all do what we can, a great work will be accomplished. Let us have a *shower* of gifts for the tract fund that will make thousands of thirsty souls rejoice.

WILBRAHAM CAMPMEETING.

The time for our great annual feast at Wilbraham will soon arrive. Let us see a greater gathering of the scattered saints than ever before. The signs of the times indicate that we shall have but few more such meetings before the King of kings appears. Arrange to be present at the commencement of the meeting, and you will enjoy it much better, and receive much more benefit. While others spend their money for worldly pleasures, fashions, rich food, and self-gratification, let us gather at Camp Wilbraham to worship the God of our fathers, and consecrate ourselves anew to his service. The meeting is to begin Aug. 22nd, and continue one week. Preaching on the ground Aug. 21st. Particulars hereafter.

TREMONT CAMPMEETING.

The Tremont meeting commenced June 26th, and continued till July 4th. There was not a large attendance during the week, but we think much good was accomplished. It was a union meeting, where all christians appeared to feel at home; and consequently felt free to take a part. We had very pleasant interviews with various ministers not directly associated with us, but who enjoyed the meetings and took an active part. They talked and acted like men who love the truth, and who felt willing to follow all the light they saw. One remarked that hereafter he felt it to be his duty to preach the speedy coming of Christ, if his congregation all left him. It is evident that the Lord's faithful ones are becoming more interested in the coming of our Savior, and better satisfied that the time of his coming is near.

We were not able to be present at the meeting until Thursday morning. It was held in a pleasant pine grove, about half a mile from the depot. Bro. Hastings had his large tent erected, which afforded a nice place for our conference meetings, and for preaching when the weather was unfair. We hope to see it spread at Wilbraham this year.

We heard good preaching on practical and prophetical subjects by Brn. M. Batchelor, H. K. Flagg, H. L. Hastings, and H. F. Carpenter. Several requested prayers; some, we trust, found peace in believing, and one was baptized.

Lord's day, July 3d, was lovely, and a large number assembled to participate in the benefits of the meeting. Good order prevailed, and all seemed to feel pleased with their situation. The audience gave good attention all day, and appeared anxious to hear what the preachers had to say. We think it was a very profitable season to many. There was sweet harmony in all our meetings during the entire week.

Monday, July 4th. This day, so noted in the history of our country, was spent very pleasantly and profitably in the tented grove. Many, when speaking in our conference meeting, said they never enjoyed the 4th of July so well before; it being the first they ever spent in worshiping the Lord. We were disturbed by no roar of the cannon, or noisy shouts of careless men and boys. All was peaceful—heavenly. We all felt it was good to be there; and when night came, that the day had been well spent,—far better than we could have improved it in any popular celebration. There seemed to be quite a general disposition to declare an independence from sin and Satan and all bad habits. Several resolved to desert from the service of the Devil, and requested prayers that they might never be ensnared by him again. We think those present will long remember the day with pleasure. Hallowed associations cluster around it that will serve to cast a beam of joy on days to come. We parted in hope of meeting soon in the great camp of the saints, in the promised land.

DARK PROSPECTS.

The religious aspect of the world has a very disheartening, gloomy look at present. Vital godliness appears to be on a rapid decline in many hearts, and but very few are inquiring for the road to life; most seem to have decided to go with the majority, right or wrong. Yet we sometimes meet with sober, thinking men, who have never made a profession of religion, who are looking at the religious state of things with a sad heart. They are satisfied that some great event is about to transpire, and feel the necessity of a preparation; but they say, "What shall we do? We have lost our confidence in the religion exhibited by most church members, and where shall we go? We think there may be a reality in the christian religion, and wish we enjoyed it; but we are disheartened at what we see among those who profess it." We can only say to such, You may expect to see a still worse state of things, and if you wish to be saved, go directly to the *Lord*, do as his word says, without regard to what others do, and you will soon *know* you are a child of his.

PROGRESSIOM.

The enemies of the cross of Christ talk much of the *progress* of this age. It is true, there is great progress, but it is downward to destruction. In view of it, there is great cause for fasting and mourning. The following, from one of our exchanges, shows in what direction things are moving:—

"A writer in the *Christian Mirror* gives a tabular statement of the Congregational churches in twenty-three States and Territories for 1862–3, and in view of the result he thinks when nearly *one-fourth of the whole number* of Congregational ministers in the land are reported as *not in service*, some public notice should be taken of the fact, as one not consistent with our normal condition. When there are forty-nine less ministers this year than last, and seventy-two less pastors, and two hundred and eighteen less stated supplies; where there are sixteen more vacant churches, five hundred and sixty-eight more removals, and one hundred and forty more excommunications; with an average *accession* to each church of less than one and a half during the year; when the proportion of infant baptisms to the number of church members is only one baptism to fifty-eight *members*, in a whole year; I think it highly proper that the state of things which these facts disclose, should be brought plainly before the notice of all, *lay members* as well as ministers.

We think so too. It is a loud call to be up and doing."

"THE BIBLE STUDENT'S LIBRARY."

We have just received a nice lot of "The Bible Student's Library." This comprises five volumes of neatly bound books, published by Bro. Hastings, composed of very interesting matter previously issued in other forms. We think these works should be in every family, and be read by all lovers of truth. These volumes contain about 400 pp. each, which make a valuable library for a Bible student. The following are the titles of the books:—I. "The Signs of the Times." II. "The Voice of the Church." III. "Thessalonica, or the Model Church," bound with "Reasons for my Hope," and "Spiritualism a Satanic Delusion." IV. "The Great Controversy between God and Man," with several tracts on prophetical subjects. V. "Future Punishment," according to the Scriptures.

These books contain very valuable matter, of which none should be ignorant who are interested in a future life. The price of each book single, bound, postpaid, is $1.00; in paper covers, 50 cts. See book list.

A NEW KINGDOM OF HEAVEN.

A Spiritualist paper is being published at Huntsville, Ind., called "The Kingdom of Heaven." It is a small "four-page sheet, advocating non-resistance and absolute freedom." The Editor says:—

"The Kingdom of Heaven, outwardly, is nothing more or less than a collection of persons into a group or society, to live together in a state of perfect social equality; wherein all will act in obedience to the law of perfect love and justice. Who will go?"

He calls himself "the Son of man," and says:—"The Son of man calls to lecture to private circles, during the present lecturing season, on the setting up of the Kingdom of Heaven, or on any subject of reform. For the present, and perhaps not until 1866, will he be permitted to speak to a public or promiscuous assemblage. He is not developed, but developing."

"Most minds regard the announcement that I was 'the Son of man,' as emanating in my own brain, and as being a mark of egotism, supposing, doubtless, that I am expecting honor or happiness thereby. All such are very much mistaken. On me it falls as a curse, a weight or load, from under which I would gladly escape. It has come as unbidden to me as did Paul's mission to him. And believe, Brother, I tremble at what I see mapped out for me to suffer."

We wait for more wonderful developments. Satan is preparing for his grand movement in the history of the world. *Christians*, "put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

A DARK PROSPECT.

The war prospect at present is very dark. It is generally understood that very soon the President will issue another call for a draft of three, and perhaps five hundred thousand men. This war has opened a great slaughter house for men, while the people are taxed enormously to carry it on. Like the great cattle market at Brighton, Mass., about so many are required for butchery every week. People begin to feel that war is a serious matter, and that a little military glory to a few selfish, covetous officers, and a rich financial harvest to those who are affording army supplies, will hardly pay for all the suffering entailed upon us by the prolonged heathen barbarities of war.

Says the Boston *Journal* of July 2nd:—

"The public mind is passing into one of those periods of temporary depression which have been intermittent during the whole progress of the war. Public feeling has been like a pendulum, vibrating between the extremes of undue elation and unreasonable depression. Perhaps the present extreme is likely to be more severe than any previous depression, because, to gloomy views of the military situation is added some degree of alarm at the financial prospect. Is there any sound reason for this depression? A glance at the field of operations will answer this question."

We think but one rational answer can be given to the question, and that is, an emphatic YES! The future will tell the story. It is better to prepare for a storm before the hurricane strikes us. We see no chance to avoid a terrible financial *crush*. We cannot say how soon, but we think it is certain to transpire, and near at hand. We shall yet feel the meaning of the words expressing one of the last signs of the times, before the coming of Christ,—"distress of nations."

DEMONOLOGY.

This is emphatically an age of demonology. The demons, we think, never had so much influence on our fellow beings as at the present time. Men and women whom we may think are firmly established in the christian doctrine, are just on the point of yielding to the teachings of the "evil angels." It would have been thought a thing incredible, a few years since, had men been told that such sentiments would prevail as are now believed by millions. But this is one of the last signs of the times.

In answer to the question,—"In what way are we the image of God?" the spirit answered,—"We are created in the image of God in all senses, in every respect."—*Banner of Light*, June 4th, 1864.

In the same paper another conversation with a spirit is reported as follows:—

"Q. Have you ever seen Confucius and Zoroaster?

A. Yes, many times.

Q. In the order of degree, which stands the higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?

A. Confucius stands in morality higher than the other two. . . . Jesus himself claims to have been inspired to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when he tells us he was inspired by Confucius."

At the late four days' convention of Spiritualists, in Boston, during the "anniversary week," Mr. Storer is reported to have said that, "Spiritualists were endeavoring to tear down the old and worthless structures of society and government, and out of the materials to build up better structures, and better forms of government."

"Dr. L. K. Coonley thought the Spiritual philosophy had given us a much better and more consistent God than we ever had before."

It is a well known fact that the more advanced Spiritualists acknowledge no God but MAN, and all deny, so far as we know, that God exists as a personal being; thus really denying that there is any God at all.

The Spiritualists have decided to hold a national convention in Chicago, Ill., commencing Aug. 9th, for the purpose of political organization. Stirring events are rapidly approaching. No one is safe unless he has on the whole christian armor.

WAR APPROACHING.

The present indications are very threatening in favor of a great war in Europe. All the efforts of the late conference to adjust existing difficulties have only served to increase them. There is now no reason to hope for peace. There is one general cry of *war* from all directions, while vast preparations are being made for its commencement and progress.

The Boston evening *Journal* of July 7th, 1864, says:

"If we may credit nearly the whole of the London press, except the *Star*, which is as peaceful now as during the Mason and Slidell excitement, there is a prospect that the Danish war may be resumed, with England, and perhaps Russia, as parties to it. The Conference has substantially come to an end, without accomplishing anything in the interest of peace. The question at issue had become narrowed down to the frontiers of Schleswig, and there it hung. No boundaries satisfactory to the several parties could be proposed. It was then desired to leave the matter to arbitration. But Prussia, as the leader of the German interest, steadily rejected this, because she hoped to acquire through possession the whole of Schleswig. Neither would Denmark give her consent, because, probably, she saw that the arrangement would give time to the allies to Germanize the population of Schleswig, which they were now said to be doing at a rapid rate. Hence she was even for the speedy termination of the armistice.

Under these circumstances, therefore, hostilities are likely to be renewed. Will England join in them? Even the *Times* says 'yes,' after having stood out in favor of peace during all the preceding stages of the controversy. The *Morning Post*, Palmerston's organ, which has always been belligerent, is now more so than ever. Still, nothing definite appears from the Ministry or from the House of Commons. It is impossible, therefore, to say how much of the newspaper writing is bluster, and how much is truly representative of the national determination. A short time will show, as the resumption of hostilities, with all its consequences, or else the emergence of some new peace gurranty, must be announced soon."

THE YOUNG PILGRIM.

Volume II. There has been some delay in the preparations for the second volume. The first and second number are now issued, and will be mailed together this week.

Subscribers will bear in mind that the terms are *strictly in advance*, and that *no copies will be sent, after the first number, except to those heard from*. Let every one, then, who has not written, *write at once*, that we may know who wish the paper continued the coming year.

In sending clubs of *new subscribers*, the individual names need not be given. All we want is the name to which the club is to be addressed. If any persons embraced in the club are *old subscribers* on last year's *single* list, their names should in all cases be given.

Volume I. We have several hundred sets of Vol. I. on hand, which we will send, postpaid, for 20 cents to every new subscriber to Vol. II. Send us 50 cents, then, and have *The Young Pilgrim* complete from the beginning, suitable for binding into a pretty little volume.

BOOK NOTICES.

DIPHTHERIA; its Causes, Treatment and Cure. By James C. Jackson, M. D., Physician in chief of "Our Home." Price, 9 cts. single.

This tract is exceedingly valuable, and should be in every family liable to have the diphtheria.

SOCIAL HYMNS, Original and Selected, by H. L. H. 10 cts. single; $1.00 per dozen.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to June 5th,	$1226.72
Marietta Elmore pd.	1.00
Martha Chamberlin pd.	.25
P. Tandy pd.	.23
S. R. Parkhurst pd.	.24
E. Tripp pd.	.10
Benj. Tripp pd.	1.00
E. Collins pd.	1.40
Mrs. John Keyes pd.	1.00
P. Axe pd.	1.93

For the World's Crisis.

TREMONT CAMPMEETING.

Another precious season has been enjoyed in the tented grove. This meeting, though not unusually large in numbers, was, we have reason to believe, large in its results. A deeper work of God was manifested than at any former meeting at this place. Several backsliders were joyfully reclaimed, and quite a number sought and confessed the Lord. Two things were noticeable, viz: an unusual earnestness on the part of the ministry in their efforts to save the lost, and a sweet spirit of harmony and peace among the friends of Jesus. No perverse disputings, no doting about questions and strifes of words, marred the enjoyment and profitableness of the meeting.

Another pleasing feature of the meeting was the liberty enjoyed among us by other denominations. The Methodist church in the vicinity dismissed all its meetings, pitched its tent in our circle, and entered heartily into our worship of God. Our views of Scripture were never more boldly and ably set forth, yet they received a candid hearing, and did not disturb at all the comfort of our christian friends, not yet of "like precious faith." May God bless them and their preacher, who declared his intention of preaching a coming Jesus if all forsook him.

It was cheering to meet so many warm friends of the blessed Savior. Some whom we had met from year to year had fallen asleep in Jesus, and, even while we were together, there came the sad intelligence of our dear Bro. D. A. Jones' death. Sad hearts mourn, and we truly share their grief. But the night of weeping passes. The morn of joy soon will dawn. How cheering is the christian's hope!

Sunday was a good day. The multitude gathered and heard with attention the word of life. The ordinance of baptism was administered by Bro. H. L. Hastings in a most solemn and impressive manner, with the laying on of hands at the water's side. God blessed the deed. Those who scoff at this ordinance "do err, not knowing the Scriptures nor the power of God."

Monday, the fourth of July, was the best day of all. Many declared their independence of sin. That evening seven precious souls sought the *freedom* wherewith Christ makes free. May they obtain and maintain their freedom by an earnest warfare. The meeting received great help from the labors of Brn. H. K. Flagg, A. W. Sibley, Hathaway, Pierce, B. Batchelor of New Bedford, and others. The committee made ample provision for our physical wants, which added not a little to the comfort of the meeting. May the Lord reward them.

Tuesday morning, after a social season of prayer, we reluctantly left the hallowed spot of many blessings. Beloved in Jesus, again we've parted.

"Shall we meet with Christ our Savior,
When he comes to claim his own?
Shall we know his blessed favor
And sit down upon his throne?"

Amen. H. F. C.

For the World's Crisis.

PROVINCIAL REPORT.

Halifax, July 1st, 1864.

DEAR FRIENDS:—I should love to speak to you, but, as I cannot just now do that, I will write a few lines to you. So far my tour into the Provinces has been a success. I commenced labor in Rev. Samuel Robinson's Baptist church in St. John, N. B. During the several weeks that I remained here God revived his work, and gave us to see his salvation. The house was crowded to a perfect "jam" and "overflow", and the word took effect. At one of the inquiring meetings, forty anxious persons were present. This church has for several years ever treated me with great love and kindness. May God bless them for ever. I put up while there with my kind friend S. F. Mathews, who always acts the gentleman with me, and in whose family I am made to feel at home.

During my stay, Rev. Mr. More, of Bear River, N. S., came over the bay and pressed me to preach in his Baptist house, instead of the "Advent" house, when visiting Bear River. I, supposing it was all in good faith, agreed so to do; for I had previously agreed with friends to visit the place. In due time I took the boat across the bay to Digby. I tried to do some good in Digby, but could do but little for the hardness, ignorance, and unbelief of the people. I preached three evenings to a "small people," and saw no prospect of "lifting the game," and so concluded not to waste the powder! Several years, perhaps twenty-five years ago, I was at Cape Porpoise, in Maine, at the house of Bro. C. Huff. One day I took his rifle and went out to hunt. As I passed along the seashore, I saw what appeared to me to be a large bird rise into the air over the water. So I "drew a sight" and brought him down. I was excited a little, and off went "boots and socks," and I was into the water after my "game." Just as I was in my glory, I heard Bro. Huff's voice—"Ah, you have only shot a *Poke!*" This learned me the lesson to fire hereafter at something, at least, worth the powder and bullet. While I was preaching the last evening at Digby, some persons came quietly and opened a deep pit just at the door of the chapel, so that the people coming out might fall into it, and seriously if not fatally injure themselves. But God opened some one's eyes to see it in time, although the night was pitchy dark. "He shall give his angels charge concerning thee." The people in this whole region, from Digby to Goat Island, are decidedly, with a few good exceptions, the most mean, ignorant, savage sort of people I ever fell in with.

From Digby I went up to Smith's Cove, and preached one evening to a tolerable congregation. There is bigotry and stinginess enough here. At one place where I stopped I asked the lady if I could have some milk for breakfast. She said, "Yes, you *can*, but we have pigs and calves to feed"! Go it, pigs and calves.

I stepped in one day while here to a Baptist conference. I think there were seven persons present, and seven bluer ones you never saw; they were so blue they were black! One *distilled* blue deacon saw me come in, and instantly he began to speak of "trouble ahead," and "strange doctrines"; while I had the impiety to sit and laugh at the poor dolt's folly.

From Smith's Cove I went to Bear River, and began my work in Mr. More's church, but did not finish it there. I labored there two Sundays and several days, during which thirty persons arose for prayers, and then—how shall I describe the rest? The Baptists got mad at the doctrine of God. The poor Adventists got awfully scolded for not coming in to help, and when they did come they got awfully insulted by Mr. More and his people for coming according to the very invitation himself gave them to come. The Methodists were fearfully mad that the Baptists were likely to prosper. The Episcopal Churchmen looked sour, bitter, and kept "glum." Church members told foolish lies, and bigger fools believed them. The minister told one story one day, and another the next. (Ministers ought to keep sober.) It was reported that twenty-eight dollars were collected for me, while only eighteen came into my hands. I prayed and laughed to see it go. I was popular one day with all, and cast overboard the next day. Finally, the pot boiled so hard that the cover had to be removed, and I hopped out into the "Advent Tabernacle," where I preached some days and saw the work of God, and happily baptized a goodly number of converts in Bear River.

From Bear River I went to Goat Island, and saw some good people, but the most of them are a stupid class. I had a meeting appointed one day at three o'clock, and the people kept stringing in until four; of course I could not get time to preach. I thought of shooting the Poke! While at Bear River I put up with Bro. Wm. Mayo, one of those sweet, dear families that you only know to love. I am now in Halifax. I meet with a kind and warm reception from the Rev. Bro. who invited me, and hope for good things.

EDWIN BURNHAM.

For the World's Crisis.

BRO. D. A. JONES.

BRO. GRANT:—I was made sad by the reading of the telegram in a late Crisis—"Bro. D. A. Jones is dead." Can it be that that beloved brother has fallen a victim to death, and that in his youthful days, in the meridian of his usefulness? But so it is. The old enemy has triumphed and taken his victim, breaking the most sacred ties, causing many hearts to bleed and tears to flow. But he sleeps in Jesus. His life is hid with Christ in God, made secure. In short, he was wise enough to get his life insured. Thus it will be sure at the coming of the Life-giver.

But how can he be spared in an emergency like the present? The laborers are few. The calls are many. The harvest is great. But still we have to yield to the Adamic penalty—"Dust thou art, and unto dust shalt thou return."

My first acquaintance with Bro. Jones was made while riding from Waterbury to Plymouth, Ct., on the Naugatuck R. R. He was coming from New York; had heard I was in that region; thought he had his eye on the right man,—took me by the hand and found he was not mistaken; and although but a boy, and a short interview, still it bound me to Daniel by a chord of love never to be broken. Subsequently at Danielsonville, in the early history of that church, his interest, labor and sacrifice for God and his truth, with his bitter trials in leaving that delightful field for the East, where he devoted himself to the missionary labor with a zeal and sacrifice worthy of all commendation, till his health was impaired, and it became necessary for him to return to his native State, and finally to his "oasis," the former place of his residence, to spend the remnant of his days. Here he was successful in his business, where he could provide for his family and preach the gospel to the poor in all that region. And he was ever faithful and active in that department of labor. Never consulted his own comfort or ease,—but, What can I do for Christ and the cause? considering no sacrifice too great for Christ's sake.

Thus Bro. Jones lived three years in one; and although he has fallen young in years, his labor and sacrifice have been abundant, and his loss will be severely felt by the church looking for redemption.

I can but weep. I loved him. He was a son in the gospel. My last interview with him was at the Boston Conference last April. But he has gone to the grave, to wait the trumpet's call, when Daniel, "with the wise," will shine as the stars in the firmament for ever and ever.

His companion and fatherless children have drank the bitter cup, and are sorely bereaved. Then how dear was Daniel to his parents and sister! But they must bow with submission. The most tender ties have been cut, and, were it not for the good hope, these sad afflictions would be unendurable. But the gospel bringing the dead to life, and the changing of the living bringing them to their Eden home, where parting will never be known and life will be eternal, sweetens the bitter cup, binds the broken heart, and gives sweet comfort; and the soon coming of this event adds more pleasure still.

So I would urge all the weeping ones to run to the life-giving fountain, and be prepared to meet their loved one in the land of life and immortality.

Thy Bro. in mourning, L. BOUTELL.

BOWER'S HISTORY OF THE POPES.—Has any Bro. or Sr. a copy of Bower's History of the Popes, that they will sell at a fair price? If they have, will they please let me know at Polk City, Iowa, or through the Crisis, stating the price? I. K. LOMBARD.

JUST THE THING for social meetings, camp-meetings, prayer meetings, etc., etc. Social Hymns, original and selected, by H. L. H. Price, postpaid, 10 cts. single, twelve for $1, one hundred for $6.

H. L. HASTINGS, Boston, Mass.

PHOTOGRAPH OF REV. ED. IRVING.

Card photographs of this great Scottish Presbyterian minister, copied from a splendid steel plate engraving, made in London the year of his death, 1834, being the first ever taken and sold in this country. He is in the pulpit at the Caledonian Chapel, his towering form six feet four inches in height, covered with the black robes of his order; one arm is grandly uplifted in gesture, while the other rests on the open Bible before him; the raven hair is parted in the middle over a magnificent brow, the striking attitude, the majestic countenance, the chiseled lip, the dilated nostril, the fire-flashing eye are all here. The piercing, lightning glance magnetizes you. You gaze and are spell-bound. You actually wait to see the lips part, and to hear again the gorgeous thunders of eloquence roll forth from the golden-mouthed orator,—to feel the shrill of that voice that thirty years ago shook all Great Britain as with an angel's summons, proclaiming "The Lord cometh!" The likeness given in Mrs. Oliphant's recent Life of Irving is lifeless, tame, and but a miserable caricature. Those that love and admire the man and his sainted memory—and they are not a few—now have a chance to secure an accurate picture of him, with a fac-simile of his autograph. Price by mail, prepaid, 50 cents single, or $5 per dozen.

All papers printing this notice entire, and conspicuously, and sending me post-paid a single copy, will receive one photograph by mail. Cash orders only attended to.

D. T. TAYLOR.

Rouses Point, Clinton Co., N. Y.

For the World's Crisis.

THE DAY OF TROUBLE.

We would say to all the humble poor scattered throughout the land, who are crying to God out of desolate places, and are waiting and watching for the coming of Jesus more than they who watch for the morning, you are welcome to make your way to this place; and you who are troubled (with surrounding difficulties) we would say, Rest with us in the day of the Lord's revelation and trouble coming on the land, and let us watch and pray always that we may be hid in the day of the Lord's fierce anger, when he ariseth to shake terribly the earth. For answer to further inquiry, address P. E. ARMSTRONG, Editor of *Day-Star of Zion and Banner of Life.*

Celesta, Sullivan Co., Pa.

Correspondence.

From Bro. H. E. Twing.

BRO. GRANT:—I am thankful that I am permitted to write a few lines once more. I have within a few weeks received a number of letters from unknown sources, containing money, some of them contain no name, by which I can write to them and thank them for the kind offerings. But I go and tell Jesus. I pray that he will reward them in this life a hundred-fold and in the world to come, O! may the kind sympathizing ones obtain eternal life. One dear widow writes me that she has given up tea and coffee, and by so doing has been enabled to send me a token of love. God bless you, and thank you, are too common expressions. I do not find words to express my feelings. I am satisfied that if Jesus was now on this earth, as the man of sorrows, there are some even now that would love to minister to his necessities.

I am still in feeble health. I do want to endure my affliction patiently without murmuring at my lot, knowing that affliction and trials are necessary for us; they purge out the dross; but our heavenly Father's eye is continually upon us when we are in the furnace of affliction, and soon he will say, It is enough, come up higher!

Bro. Grant, I have not asked my brethren to give me a farthing. I have received from those who sympathize with me, and my dear wife, some *twelve dollars* since April 1st. Can *I doubt God's promises?* They are sure. He is mindful of our temporal necessities, and they will be supplied from his great storehouse. God has many door-keepers and stewards in his granary, and all of his poor children can draw their daily rations. My heart says, Praise the Lord! The Lord permitting us, we shall be at the Wilbraham camp-meeting. But stop, here is a letter from Minnesota, Castle Rock. I do not know any body there. I will open it. Ah! there is $1,25, sent by three young pilgrims. I will tell Jesus about them. They shall have my feeble prayers in their behalf. I wonder what Mary will say when she comes home from her work at night. I think I see tears in her eyes as she says, God does think of us in our afflictions, and gives us sympathizing friends to cheer us by the way. Brethren, I will strive to greet you in the kingdom of God,

Feeding Hills, Mass. H. E. TWING.

From Bro. B. P. Manning.

BRO. GRANT:—I am now gaining my health slowly. I have been confined to my bed from the 28th day of last December to the 28th of May, with the exception of ten days in March. I am now able to walk a few rods in a day. My flesh is most all gone from my bones. Still God has been good to me. No one knows the pain I have suffered, but the Lord and myself. But it is all right.

I wish to say to the brethren and sisters, those that have assisted me in the past winter, that they have my prayers that God will preserve them from the snare that is coming on the world till Jesus comes, and then give them eternal life in the kingdom of God. As I never expect to see your faces in the flesh, I wish you would drop me a few lines. You do not know how it cheers my poor heart to hear from the dear saints of the Lord. O! how I long to see Jesus and be made like him. Dear brethren and sisters, let me have your prayers, that God would relieve me.

Your brother in great pain,

Goffstown. N. H. B. P. MANNING.

From Bro. J. W. Austin.

BRO. GRANT:—Myself and wife are here close beside the great father of waters, far from our home. We like the place very well. The scenery is fine, but the habits and morals of the people are very bad. Almost all Germans. We thirst for the preaching of the blessed truths that we love and have so often heard for a few years past. We feel that the coming of the Lord draweth nigh, and can only say, "Come, Lord Jesus, and come quickly," and put an end to sin, and bring in everlasting righteousness. The people here are mostly Catholics and Lutherans, quite similar in their habits and worship. They attend meeting on Sunday morning and often

have a shooting match in the afternoon. It is a hard place to enjoy the Sabbath, especially for one brought up in New England. We have heard but two sermons in our own language for six or seven weeks, and that by a German Methodist, who was kind enough to accommodate us thus far once in three weeks. It was well received in the place of better. We have had the privilege of meeting at the Methodist minister's house on Thursday evenings for prayer, all in German, but still it is worship; therefore we enjoy it.

I prize the Crisis more and more since it has come here. I cannot do without it, for it supplies, in a great measure, the place of the gospel of the kingdom.

Yours in love, JOHN W. AUSTIN.
Fountain City, Wis.

From Bro. P. Tandy.

DEAR BRETHREN AND SISTERS:—We are living in a grand and awful time; even in "perilous times." The enemies of God's precious truth are graphically described by St. Paul in the following language (2 Tim. 1: 9),—

"This know also, that in the *last days perilous times shall come.* For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away!* For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning *the faith.* But they shall proceed no further; for their folly shall be made manifest unto all men, as theirs also was."

I consider that this language *describes our whereabouts.* If so, we are *in the last days of perilous times.* Oh! how important that we have our lamps trimmed and burning, and our vessels filled with oil. *May God help us all to be practical christians daily!*

Yours in hope of redemption when the Lord comes, P. TANDY.

From Sr. T. B. Northrup.

BRO. GRANT:—Those tracts you sent in the spring—for which accept our grateful thanks—are doing quite an extensive mission work in this locality. I begin to realize that the feeblest agencies armed with a "thus saith the Lord," can make even Satan tremble in his strongholds.

Those Cincinnati tracts seem to be just the thing for a certain class, and are bringing out the light and the truth both at home and abroad. They are now in the hands of a noted infidel, who "glories in his infirmity," but professes to be willing to examine the subject. Have you more tracts of the same sort you could spare?

We are having a severe drouth in this section of country that threatens to destroy every thing in the shape of vegetation. If it continues much longer there must necessarily be great suffering among all classes, but especially those made friendless by the war.

Your fellow pilgrim, T. B. NORTHUP.
Otter Creek, Iowa.

Obituaries.

DEATH WILL BE DESTROYED.

Bro. Grant:—I have just received the sad news that my dear father Preble sleeps among the dead. He died June 28th, nearly eighty-three years of age. He resided in Richmond, Me., with my brother, Eld. N. Preble. My dear mother is now left a widow, in her eightieth year, after having lived with my father more than *sixty years!*

O, when will our Savior come and break the power of death! Come, Lord Jesus, and come quickly. T. M. PREBLE.
East Weare, N. H., July 4th, 1864.

MARY A. CRUSE.

Fell asleep in Jesus, in Westminster, Mass., June 11th, 1864, Mary E. Cruse, aged seventeen years.

Her disease was consumption, and her sufferings for three months were very great. When told that she could not recover, she said she was willing to live or die, as the Lord saw fit. The blessed hope sustained her amid her sufferings; and towards the last she desired to die. When asked by a friend if she did not expect to be with Jesus when she died, her reply was, "No, not till the resurrection." Death had no terrors to her. She was calm when she spoke of dying, and gave directions concerning her funeral. As the closing scene approached, she gave the parting hand to her friends, kissed them, and bade them good bye, and told them all to meet her in the kingdom. She said her sleep in the grave would be short. Her last words were, "I am happy." As the last rays of the setting sun gilded Wachusett's heights, she gently breathed her life away. It was the happiest death bed scene I ever witnessed.

Her funeral was attended by Brn. J. D. Merriam and J. C. Day, of Ashburnham, who spoke words of comfort from various portions of the Scriptures.

Ah! who for thee need tears of sorrow weep,
That looks upon thee in thy placid sleep?
No sign of suff'ring marks thy marble brow,
But perfect peace seems resting on thee now.

J. G. T. CRUSE.

SAMUEL MITCHELL.

Fell asleep in Jesus, in Litchfield, Me., March 27th, 1864, Bro. Samuel Mitchell, aged sixty-four.

For a number of years the health of Bro. M. had been declining, and frequently had he been called to pass through the deep waters of sorrow; yet amid all he was sustained by the blessed hope of the gospel. He was one of those who first embraced the truths relating to the coming and kingdom of Christ, and in them he ever afterwards rejoiced. His disease, consumption, he bore with patience. His end was peaceful, and radiant with gospel light. A heart-stricken widow, and several children, weep over his grave, but it is in expectation that husband and father will soon awake to die no more. May the abundant grace of God sustain them. R. R. YORK.

FREDDIE PETTINGILLE.

Died of heart disease, in Farmington, Wis., June 20th, 1864, Freddie G., only son of Jay and Adaline Pettingille, aged five years, three months and twenty days.

Funeral discourse by the writer, from John 3: 7,—"Marvel not that I said unto thee, ye must be born again."

These afflicted parents love the blessed truths of the Bible. O may the Lord sustain them in this time of trial, and lead them in the straight and narrow way to an endless life. May the Lord soon come and destroy death, and deliver the children of God from the bondage of corruption.

S. J. ADAMS.

MAJOR W. MERRON.

Died in West New Gloucester, Dec. 19th, 1863, Capt. Major W. Merron, aged seventy-five years, one month and five days.

He leaves a wife and four children to mourn his loss. HORATIO A. WHEELER.

GEO. A. TATRO.

Killed in battle at Cold Harbor, Va., June 1st, 1864, George A. Tatro, only remaining son of Samuel M. and Hannah H. Tatro, of Collinsville, Ct., aged twenty-six years, six months, six days.

Summary of News.

FOREIGN.

LONDON, June 23. The Conference yesterday accomplished nothing. The proposition for arbitration was rejected. The Conference is regarded as a failure, but will meet again on the 25th for completion of formal business. It is supposed that hostilities will recommence on the 27th.

No change in the Dano-German question. It is stated that Austria is the only belligerent that favors the proposed arbitration; it is also stated that the cry for peace is loud at Vienna.

The London journals continue a warlike tone toward Germany, except the London *Star*.

DESTRUCTION OF THE ALABAMA.

The following particulars are given by the English yacht Deerhound, which witnessed the engagement:

Sunday, 19th ult. at 10 30 A. M., the Alabama was seen coming out of Cherbourg harbor towards the Kearsarge which was lying to about 9 miles from the land.

At 11. 10 A. M., the Alabama commenced the action, by firing with the starboard battery at the distance of about a mile. The Kearsarge commenced firing immediately with her starboard guns, and a sharp engagement by very rapid firing took place. Shot and shell were used by both vessels. In the meantime both ships maneuvered around each other in complete circles at the distance of a quarter to a half a mile.

At 12 o'clock the firing from the Alabama was observed to slacken and she appeared to be making head sail and shaping her course for the land. At 12.30 she was in a disabled and sinking condition.

The Deerhound ran down to her and picked up Capt. Semmes and forty of his men who had taken to their boats.

The Kearsarge appeared to be disabled, although her boats were out and picked up the remainder of the pirate's crew.

The Alabama sunk in about thirty minutes after Semmes left her.

The Deerhound steamed immediately for Cowes, where she landed the pirates.

The Alabama lost one officer and seven men killed, and one officer and sixteen men wounded. Capt. Semmes was slightly wounded.

Liverpool, June 25th, Queenstown 26th.

Great anxiety is manifested for a ministerial announcement of the result of the conference and the policy of England on the Dano-German question. There is a very unsettled feeling, and many of the journals continue to hold a decidedly warlike tone.

The yacht Deerhound is charged with being a mere tender or consort of the pirate Alabama.

It is rumored that Semmes will have another pirate steamer in August.

It was stated that orders had been issued by the English Government to have ready all the equipments necessary for 30,000 troops.

The King of Wirtemburg is dead.

A letter in the Paris *Patrie* states that Semmes has announced that on the 15th of August he will again embark in a new Alabama, which will then be completed.

The seamen of the old Alabama will continue to receive the pay and form a part of the crew of the new cruiser. Rumor points to the steamer Rappahannock, ex-British war vessel which stole away from Sheerness to Calais, as likly to be Semmes' next vessel.

A committee headed by Admiral Anson, has been formed in London to raise, by guinea subscriptions, funds for the purchase of a handsome sword to replace that which Semmes sank with his ship. It is reported that a considerable sum will be raised in Liverpool for that object.

A semi-official Berlin paper represents that England has declared that on the renewal of hostilities she will place herself with her fleet on the side of Denmark.

It is reported from Schleswig that the German troops were already moving northward to take up positions. It is also reported that an immediate attack will be made on Funen and Alsen when the armistice is over.

The London *Herald* contends that the failure of the Conference ought unquestionably to involve the resignation of the British Ministry.

The *United Service Gazette* says that orders hrve been issued to prepare and hold in readiness for immediate use the necessary warlike equipments for 30,000 troops.

LATER.

The Prussians are erecting batteries on the Jutland coast.

It is stated that Prussia and Austria will act in concert until Denmark is compelled to accept of peace.

The rebel commissioner Slidell had an interview with Napoleon on the 28th ult.

Another plot against Napoleon has been discovered.

A speedy attack upon Alson is expected.

It is stated that the German Sovereigns had come to an understanding that Prussia, with the concurrence of Austria, should propose at the Federal Diet that the German Confederation should declare war against Denmark.

THE DANO-GERMAN QUESTION. The final meeting of the Conference took place on the 25th. It was purely formal, and the war had recommenced. It is understood that at the last meeting the representatives of the German powers read a declaration in which they threw upon Denmark the whole responsibility, which Denmark entirely repudiates.

A letter was read from the Emperor of Russia, announcing that he had ceded his claims upon Holstein to the Duke of Oldenburg, and that these claims must be considered as revived by the present situation.

The Conference unanimously sustained a vote of thanks to Earl Russell, who presided at its sittings. Earl Russell reviewed the labors of the Conference, and expressed a hope, in which all the neutral powers concurred, that whatever might be the issue in the conflict, the independence of the Danish monarbhy would be maintained.

DOMESTIC.

Washington, July 5th. A letter from the Army of the Potomac states that the practice of picket firing has been stopped by mutual consent. The rebels keep up intercourse with our men, and sup with them every opportunity. There are frequent fires in Petersburg. The firemen are not called out but are kept in the trenches. We are fighting the whole population of Petersburg. The 8th, 5th and 9th corps are so near the enemy that constant skirmishing occurs. Refugees and deserters report great suffering in Richmond for want of food since their communications were cut.

Harrisburg, Pa., July 6th. Gov. Curtin calls for 12,000 volunteers in addition to those called for yesterday, to serve 100 days in Pennsylvania, Maryland and Washington.

Baltimore, July 6th—Midnight. There are rumors that the enemy are in large force on this side of the Potomac. Some estimate their number at thirty thousand, but I think the report is doubtful.

New York, July 7th. The *World's* Washington dispatch says: Notwithstanding the wild reports, it is learned that the rebels burned only one important bridge west of Harper's Ferry, at Patterson's Creek.

Gov. Curtin telegraphs that 20,000 rebels had crossed at Point of Rocks, when the trains from here have run to-day regularly to and beyond that point.

New York, July 7th. The *Tribune's* Washington dispatch says Petersburg is now covered by over 100 of our guns, and were Gen. Grant to give the word its destruction would be the work of but a few hours.

A private letter from off Charleston says the rebel officers sent there have been placed in quarters where the rebel-shell mostly fall.

The cause of the suspension of *habeas corpus* in Kentucky was anticipated trouble in enforcing the draft, and particularly in the enlistment of slaves.

New York, July 7th. The *Herald's* 18th corps correspondent, writing on the 2nd inst., says: To-day we witnessed one of the most exciting artillery battles of the war. After two hours cannonading the rebel batteries were completely silenced and the gunners driven from their places.

Later—3 P. M. The rebels opened again fiercely and soon the enemy's line of works was enveloped in a continuous cloud of dust caused by our shells. The rebel gunners were seen running to the rear to places of safety. After two hours more of fighting every rebel battery was silenced. Our batteries have been placed with great skill and care, so that at any moment they concentrate upon any given point.

Our bombardment of Petersburg is steadily doing its work, numbers of buildings having already been destroyed.

The *Tribune's* Monocacy dispatch of the 7th says Harper's Ferry is still held by the rebels, with sharp-shooters in the houses, to prevent our men marching down from the hights. We hold the hights. A sharp fight occurred last night, but we could not dislodge the rebels. The bridge at Harper's Ferry was fired again by the rebels and fifty feet of the trestle-work destroyed.

New York, July 8th. The *Tribune's* Harrisburg dispatch of the 7th says Gen. Couch reports that the Baltimore and Ohio Railroad telegraph that a rebel force thirty thousand strong is marching on Maryland. They ascertained the fact from private agents. Fifteen hundred of the enemy left Hagerstown this morning, *en route* to Frederick City. Rumor says there are several thousand rebels between Greencastle and Hagerstown, but it is doubtful. The party at Hagerstown was of Imboden's and Jenkins' old force. There are no rebels this side of Hagerstown.

The *Herald's* Chambersburg dispatch of the 8th says the rebel invaders consist of cavalry, infantry and artillery to the number of 20,000. The column under Imboden entered Hagerstown this morning and ransacked the town, committing all manner of depredations, burning several private dwellings. Imboden demanded $20,000 or he would burn Zeller's & Co.'s warehouse, which was paid, although a like sum had already been paid to a previous party.

The *Tribune's* Harrisburg dispatch of the 8th says the Court House, railroad depot and all railroad buildings at Hagerstown were burned.

The *Tribune's* Washington dispatch says: Strong pressure is being brought to bear on the government to demand the rendition of the pirate semmes and crew, picked up by the Deerhound, and that Secretary Seward will resist the pressure.

New York, July 8th. The *Express* gives currency to a rumor that Gen. Dix, in obedience to orders from the President, will not reappear in the civil process instituted against him before Judge Russell, for shutting up the *World* and *Journal of Commerce*. "As at present advised," says the *Express*, "it is believed Gov. Seymour will, if necessary, after showing the powerlessness of the civil courts, call upon the militia of the State to aid in executing the process of the court, if the court should issue a warrant for the arrest of Gen. Dix and it should be resisted."

Col. Cleveland Winslow, of the 5th New York regiment, died yesterday at Alexandria.

New York, July 9th. The *Herald's* headquarters Army of the Potomac dispatch of the 7th, says that deserters are continually coming into our lines. They complain of short rations in Petersburg. In this respect the siege of Vicksburg is being acted over again. From all accounts, including refugees, the rebel army and population is not less than 200,000 who have to be fed in the two cities, and as the rebel government has got to feed or get rid of them, the problem of the siege cannot be long in solving.

Washington, July 9. An official report from Maj. Gen. Wallace states that a battle took place between the forces under his command and the rebel forces at Monocacy to-day, in which our forces were overpowered by superior numbers and forced to retreat in disorder. The rebels are retreating on Baltimore.

The following Proclamation has been issued by the Governor of Maryland and the Mayor of Baltimore:

BALTIMORE, July 9, 1864—midnight.

Citizens of Baltimore:—We have been unwilling to create unnecessary alarm or agitation in this community by any appeal for your immediate assistance in resisting the threatened invasion that may be deemed premature; but we have no longer such an apprehension, and feel no hesitation in declaring that, in our opinion, the danger which now threatens the city is imminent, and if you would avert it, every loyal man must at once prepare to meet it. The invading enemy is, by the last accounts, approaching the city.

MEN. All the men that can be raised are wanted to occupy the fortifications already compieted, and to complete others. It is not important how you should come, but it is most important that you should come at once. Come in your leagues, or come in your militia companies, but come in crowds and come quickly.

Baltimore, July 10. The excitement here is intense. Union citizens have been arming all night. At six o'clock this morning the alarm bells were rung. Parties headed by drum and fife are moving through town to man the defensive works.

July 11. The rebel cavalry burnt the residence of Gov. Bradford this morning. They are now operating on the Philadeldhia Railroad.

New York, July 11. Some rebel cavalry dashed into Darnstown this morning, plundered the stores, stole cattle, and left in the direction of Frederick. They are sending all their plunder to the Virginia side of the Potomac.

The latest reports express the opinion that the rebels are making toward Washington.

The rebel cavalry, some 1200 strong, at Greenspring Valley, destroyed the bridges on the Northern Central Railroad. It is also reported that a large body of rebels are marching on York, Penn.

Philadelphia, July 11. The telegraph lines crossing the Susquehanna river at Port Deposit, Md. have been cut.

The rebels got possession of the wires at Magnolia, about fourteen miles from Baltimore, and intercepted a large number of dispatches. We have no communication with Washington, and there is great excitement here. They also attacked a train at Magnolia, capturing all the officers and soldiers, among them Maj. Gen. Franklin. They robbed most of the passengers' pockets of watches and money; also unloaded baggage. Then set fire to the train, burning three first class cars, one second class, and the baggage cars.

It is ascertained that two trains were destroyed upon the Philadelphia, Wilmington and Baltimore railroad.

Baltimore, July 11. Panic-stricken refugees arriving to-day from the vicinity of Edwards' Ferry state that the rebels were crossing to the north side of the Potomac at that point in large numbers, Breckenridge was believed to be in command.

We have just received the following from a source of great reliability:

The rebel army of invasion marched down the valley with 45,000 men, including 8000 cavalry, under Major General J. Early and Brigadier Generals Breckinridge, Ransom, Imboden and McCruseland. Longstreet was at Gordonsville on Tuesday last with an additional force to join the army of invasion. The purpose of the army is to attempt to capture Washington by surprise.

THE NEW ENROLLMENT LAW.—The following is the enrollment law as it passed both branches of Congress and was signed by the President:—

First—The President may call for any number of men as volunteers for respective terms of one, two and three years. Such volunteers or their substitutes shall be credited to town, township, ward, etc., toward the quota of which they may have volunteered or engaged as substitutes. Every accecpted and mustered volunteer for one year shall receive $100 bounty, for two years $200, for three years $300, one-third of the bounty at the time of muster, one-third at the expiration of half the term of service, and one-third at the expiration of the term of service. In case of his death in service, the residue of the bounty goes to the widow, or, in case there is no widow, then to the children; if no children, to the soldier's mother if she be a widow.

Second—If the quota is not filled within fifty days after such call, then the President shall immediately order the draft for one year to fill such quota or any part thereof, which may be unfilled, and in case of any such draft no payment of money shall be accepted or received by the Government as commutation to release any enrolled or drafted men from personal obligation to perform military service.

Third—It shall he lawful for the executive of any of the States to send recruiting agents into any of the States declared to be in rebellion, except Tennessee, Arkansas and Louisiana, to recruit volunteers under any call, under the provisions of this act, who shall be credited to the State and to the respective subdivision thereof which may procure enlistment.

Fourth—Drafted men, substitutes and volunteers shall be assigned to organizations from their own States, and as far as possible of their own selection.

Fifth—Any person under sixteen, enlisted or mustered without the consent of his parents or guardians, shall be immediately discharged upon the repayment of the bounty received by him, and the officer knowingly enlisting or mustering such person, shall be dismissed the service with forfeiture of pay and allowances and be subject to court martial.

Sixth—Drafts shall be for one hundred per centum in addition to the number required to fill the quotas.

Seventh—Drafted persons shall be allowed transportation to the place of rendezvous.

Eighth—All persons in the naval service of the United States, who have entered said service during the present rebellion, and who have not been credited to the quota of any town, district, ward, or State, by reason of their being in said service, and not enrolled prior to February 24, 1864, shall, upon satisfactory proof of residence made to the secretary of war, be enrolled and credited to the quotas of their places of residence.

Ninth—Drafted men absent from their homes shall be notified as soon as possible, but shall not be deemed deserters till a reasonable time is given them to return.

Tenth—The existing law is not changed in respect to persons conscientiously opposed to bearing arms.

WAIFS FROM WASHINGTON.—The Washington correspondent of the Boston *Journal*, under date of June 26th, says:—

"Congress did a 'sutler's business' last week. All fugitive slave laws were repealed. All men were made equal before the law in courts of justice. The coast-wise slave-trade was repealed."

Items.

☞ The indefatigable Perham succeeded in getting through Congress his bill for a Northern Pacific railroad, and it has been signed by the President. The company will be organized in Boston and the first meeting will be held about the first of September.

☞ The wheat harvest commenced in the vicinity of Quincy, Ill., the middle of last week. The Chicago *Journal* says the crop is represented as being better than it has been for years, and the yield will be abundant.

☞ The cable destined to connect Europe with America, has now been fairly commenced, and by this time next year we expect to announce the preparation for, if not the actual departure of the Great Eastern steamship with the cable on board.

☞ The Right Reverend Bishop McCloskey, of Albany, has received the official announcement from Rome of his appointment to the Archepiscopate of New York, in place of the late Archbishop Hughes.

☞ A torredo boat is constructing at East Haven, Ct. She will be bomb-proof, covered with iron plates of a greater thickness than those upon the monitors, and provided with powerful machinery.

☞ It is roughly calculated that Congress, during its late session, appropriated over one thousand millions of dollars, including the bounties to new troops to be paid from the special income tax.

☞ President Lincoln has suspended the writ of habeas corpus in Kentucky.

☞ Five thousand hundred-days' men have been called for in Massachusetts.

☞ The most extensive cemetery in the world is that of Greenwood, in Brooklyn.

MARRIED.

In this city, June 29th, by Eld. W. Pratt, Mr. FORREST T. EMERSON and Miss SARAH M. HARTWELL, both of Newton.

Notices.

THE CONSTITUTION
Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*
Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, *Clerk.*

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

Basket meetings will be held at the following places:—

Coffin's Grove..............Sunday, July 17th
Burr Oak Grove, two miles north of Cascade, Sunday, July 24th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a *basket* of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Notice.

I intend, as the Lord may direct, to visit the scattered ones in the Canadian Provinces, and proclaim as best I can the truths of the coming kingdom. I am willing to go anywhere where good can be done, into back settlements, large places, or small, wherever there are a few, or none, who are waiting for the coming King. I shall travel as I can, on foot, when I can go no other way, and preach where there is an open door, or one to be opened. I am almost without means to do so, but I shall trust in the Lord; and if there are any waiting ones who wish to hear the message, the hour of his judgment is come," and will write to me, directing letters to BOX 231, MONTREAL, C. E. I will try to visit them in the name of the Lord.

L. C. MCKINSTRY.

Notice.

If any one owes me any money, and wants to pay it about these days, it will help me about paying some big bills for a lot of paper, printing, bookbinding, &c., &c. Address H. L. HASTINGS, Boston, Mass.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
J. Couch..............................Sunday, July 17th

New Bedford..............................July 17th
Worcester..............................July 24th
MILES GRANT.

Lawrence, Mass., (Lyceum Hall), Sunday, July 17th, and if the weather be favorable, on the Common at 6 1-2 o'clock P. M.
Fisherville, N. H., (if *desired*), Saturday eve., July 30th
Concord, N. H..............................Sunday, July 31st
All if the Lord will. H. L. HASTINGS.

Blooming Valley, Crawford Co., Va., July 24th to 27th
Edinboro, Erie Co., Va.................July 29th to 31st
Brethren, pray for us. JOS. D. BROWN.

Montreal, C. E..............................July 17th
Champlain, N. Y..............................July 24th.
D. T. TAYLOR.

Salem, Mass..............Sundays, July 17th and 24th
RUFUS WENDELL.

Warner, N. H., (Waterloo Village), Saturday evening. July 16th. Sunday, the 17th, at the Gore. Love feast at 9 o'clock, A. M.
Sunday evening at Roby's school-house.
Lower Gilmanton, Saturday evening, July 23d, and Sunday, 24th. Love feast at 9 A. M. Baptism P. M. Communion in the evening. JOHN G. HOOK.

Sandy Brook, Ct., (at Bro. Davis')...Sunday, July 24th
Hitchcockville, Ct..............................Sunday, Aug. 14th
LEWIS ANDREWS.

Springfield, Mass., (No 5 Oak Street) Sunday, July 24th
Agawam..............................Sunday, July 31st
Scitico, Conn..............................Sunday, Aug. 7th
I. B. POTTER.

☞ RICHMOND, R. I., CLARK'S HALL.
Wm. Shepherd..............................Sunday, July 24th
Augustus Durfee..............................July 31st

East Boston..............................Sunday, July 17th
Haverhill, Mass..............................Sunday, July 24th
A. W. SIBLEY.

Scitico, Ct..............................Sunday, July 24th
A. M. HIGGINS.

☞ As I am called to other places, my appointment for East Otis and Cold Spring are withdrawn.
S. D. DANIELS.

Portland, Me..............................Sunday, July 17th
Hollis, Me..............................Tuesday evening, July 19th
Biddeford..............................Monday evening, July 20th
Kennebunkport..............................Thursday evening, July 21st
Portsmouth, N. H..............................Friday evening, July 22d
Lynn, Mass..............................Sunday, July 24th
Will the Brn. from Hollis meet me at the P. M. train from Portland? H. MUNGER.

New Preston, Ct..............................Sunday, July 17th
South Norfolk, Ct..............................Sunday, July 24th
Hichcockville, Ct..............................Sunday, July 31st
Wrightville, Ct..............................Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn. C. GOODRICH.

Yarmouth, Me..............................Sunday, July 31st
HIRAM S MITCHELL.

Wrightville, Ct..............................Sunday, July 17th
SAMUEL M. TATRO.

Orland, Me..............................Sunday, July 17th
Surry, Me., (North Bend)..............................Sunday, July 24th
THOS. SMITH.

Bristol, Conn..............................Sunday, July 17th
Plainville, (where Bro. Morgan may appoint), Sunday, July 23d. A. MUSSEY.

Richmond, (Reed meeting-house)..............................July 17th
JESSE PARTRIDGE.

Bradford, N. H., (Pond meeting-house), Sundays, July 17th and 24th. JOSEPH W. WHITE.

Portland, Me..............................Sunday, July 24th
W. H. MITCHELL.

Kennebunkport, Me..............................Sunday, July 24th
B. S. EMERY.

Westbury, N. Y..............................Sunday, July 17th
Mannsville, N. Y..............................Sunday, July 24th
Wilcox Corners, N. Y..............................evening, July 26th
Barn's Corners, N. Y..............................evening, July 28th
Harrisburgh, N. Y..............................Sunday, July 31st
West Martinsburgh, N. Y..............................Sunday, Aug. 7th
Copenhagen, N. Y..............................Sunday, Aug. 14th
C. B. TURNER.

Wallingford, (North Farms)..............................Sunday, July 17th
Forestville, Conn..............................Sunday, July 24th
O. D. WOODRUFF.

Bradford, N. H., (Pond meeting-house) Sunday, July 17th
T. M. PREBLE.

Springfield, Mass., (at No. 5 Oak Street)......July 17th
South Windsor, Ct..............................Sunday, July 24th
S. P. BABCOCK.

Rochester, N. Y..............................July 21st and 22d
Brockport..............................Sunday, July 24th
Seneca Falls, N. Y..............................Sunday, July 31st
ELD. WM. DEVERELL.

Farmington, (where Bro. Oaks may appoint), Sunday, July 17th.
Byron, (where Bro. Richard Taylor may appoint), Sunday, July 24th. E. M. HAGGETT.

Farmington, N. H., (as Bro. Horn may appoint), Sunday, July 17th.
Alton Corner, N. H..............................Sunday, July 24th
Meredith Village, N. H..............................Sunday, July 31st
East Canaan, N. H..............................Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H..............................Sunday, Aug. 21st
A. SIMPSON.

Norwalk, O., Friday evening, July 15th, and over Sunday, as Dr. Hoyt shall arrange.
Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt..............................Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 14th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Springfield, (Barn's Block)..............................Aug. 7th
Hartford, Ct..............................Aug. 14th
Worcester, Mass..............................July 17th
J. S. WHITE.

Billerica, (where brethren appoint)...Sunday, July 17th
Carlisle..............................Sunday, July 24th
Westport..............................Sunday, July 31st
B. SPAULDING.

Concord, N. H..............................July 17th
Wolfborough, (Furnald's Corner)..............................July 24th
Melvin Village..............................July 31st
T. W. PIPER.

Searsport, Me..............................July 16th and 17th
Frankfort Marsh, Me..............................July 18th
Black's Corner, Me., (as Bro. Nichols may arrange), July 19th.
Swanville, Me., (meeting-house)..............................July 20th
Lincolnville, Me..............................July 21st
A. ROSS.

South Natick, Mass..............................Sunday, July 17th
H. K. FLAGG.

Northwood Narrows..............................July 24th
N. GLIDDEN.

Southbridge, Mass..............................Sunday, July 17th
Abington, Ct., (if desired; if not, please write me at Southbridge, Mass..............................Sunday, July 24th
GEO. A. STREETER.

Edinboro, Pa., at 10 1-2 A. M..............................Sunday, July 17th and once in every four weeks. JOHN T. ONGLEY.

Lynn..............................Sunday, July 17th
A. M. HIGGINS.

Great Falls, N. H..............................July 17th
Portsmouth, N. H..............................July 24th
J. G. SMITH.

Agawam..............................Sunday, July 17th
BENJ. BUTLER.

SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.
S. S. Brewer..............................July 24th and 31st

Agawam..............................Tuesday evening, July 26th
S. S. BREWER.

Central, R. I..............................July 17th
J. K. BELLOWS.

Farmington, (Ten Rod road), where Bro. Z. Boody may appoint..............................Sunday, July 17th
Epping Corner..............................Sunday, July 24th
JOSEPH PINKHAM.

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residences of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, Polly King, H. C. Anderson, J. W. Barnell, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, Joseph Dudley, WM. CARR, ABBY E. SMITH, *Daniel Beares.*

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T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $1.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. No NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

TO CORRESPONDENTS.

☞ The brother who sends us 30 cents for America in Prophecy, Should Christians Fight? Every Body's Book, and The Advent at Hand, will have them forwarded, if he will give us his *name* and *post office address*.

John F Lees—They will be sent this week.
A Hall—Can tell when we see it.
L Harriman—Yes.
A L Forrester—Have "The Infidel's Fate," for 40c.
Geo A Barker—The postage received.
E Morrill—Credited to No. 460.
Thomas Caswell—Received.
George James—Received.
C H Willey—Credited to No. 470.
S Cook—Received.
J MITCHELL—Pays to No. 585.
J A Sober—Mrs E E Stevens, $1.00; Mr Bristol, 58c.
Luther M Smith—Paid to No. 459.
D. G. M.—We shall probably be able to send it this week.
E G Higgins—We cannot come.

CASH RECEIPTS.

The present No. of the Crisis is 458. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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Are your lamps all trimmed and burning?
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Are you now his faithful servants?
For the Master do you toil?

Are you gentle and long suff'ring?
Are you ready to forgive?
Are you faithful to your calling,
For the good of others live?

Search your hearts and look within you,
Seek for pure and holy love;
Let not this vain world allure you,
Seek for treasure that's above.

Without spot, without a blemish,
We must stand before Him there,—
Pass the ordeal, if found ready,
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BRO. GRANT:—I wish to say a few words in reference to a correspondent of ours in whom we feel a very great interest. She has been, through the influence of our dear Sister Gilbert (under God), snatched as a brand from the burning, inasmuch as she had well nigh slipped into the abyss of Spiritualism or mysticism. The good Lord seems to have brought her through deep waters until she has found the foundation rock, which is Christ our life. In her recent communication she expresses strong convictions that it is her duty to hold forth the precious truths of life in Jesus Christ only. Those acquainted with her regard her as possessing superior talents, and, having the gift of the good Spirit, no doubt may be the means of much good in the cause.

That you may see the drift of her mind, I thought I would enclose two of her letters to you, believing that you may publish the whole or a part which would be meet for the household. We also send by her request a rather remarkable dream she recently had, which exercised her mind as being ominous of future and proximate events. If we mistake not, God is leading her, and will manifest his power to save through her instrumentality.

May the Lord guide us all to his praise and glory. Fraternally yours,

R. WILLARD.

Hammonton, N. J., April, 1863.

"*My dear friend Mrs. W.*:—Your precious letter just read touched a chord deep down in my heart, which vibrates yet. . . . All of your letters have been precious to me, but none have stirred me as the last. Every word was so fitting to my present state. In very truth I am being led up to the sacrifice. I see nothing left for me but to lay *all*, yes, ALL there! But I am willing, I believe, and for many days I have been kept in the most perfect peace. Not a *doubt*, not a *fear*. "Bless the Lord, O my soul." The strong arm of the Almighty is underneath me, and I shall not be moved. EVERY EARTHLY THING is at stake now, and I never was so strong, so unmovable. Jesus is mine, and I am happy. Friends, home, money, even my good name, are as nothing. Welcome poverty, disgrace, yea, even death, if needs be; they cannot rob me of that hope which is big with immortality. O! this *is* a new, a large place, into which I am being led. But this *great strength* is for use. Very well do I know it will *all be needed*, but I am resting on God, and he will be my rock and refuge when the storm beats.

"Since I began to walk in the light (which is about two years), the word of God has been my study constantly, and I have been unable, with very few exceptions, to read anything besides. Wonderful light has now and then gleamed upon a single passage or chapter, making it as unmistakably plain as though the voice of God had spoken in my natural ear. I have prayed exceedingly for this understanding *constantly*, but I do not always have it. I know it is the truth that I most of any thing desire. I care not where it may lead. I only pray, God, give me thine own truth; and I think ever since I put up this prayer in sincerity God has been feeding me with the milk of the word. But latterly I have had some strong meat, and it is of this I wish to speak. And yet I see my danger (I think you see and feel it too in regard to myself) of trusting in the human.

"The intense longings that I have felt to meet you are based upon the feeling that you could be such a help to me in reading the Bible and learning the *deep things* of God; and yet I think, if I know my own heart, I trust and love you *only* because I believe you sit at the feet of Jesus and learn of him. . . . I have all my life been striving for something to love in the human; reaching out to this and that person for that which God only could bestow, and as constantly thwarted, until my crushed heart was forced to turn to the only true source. This is why every earthly prop had to be removed, and this is why I must continue *alone* for a season, until I am willing and able to hold all my friends subservient to God.

"I met a man the other night who seemed to be full of the love of God. While he talked my heart burned. He expounded the Scriptures as I have never heard any one, and seemed to possess the power of making every word he spoke like a picture to my mind's eye. He is of like faith with yourself, waiting for the second coming of Christ. As I separated from him, the old desire to meet you came up with renewed power that I might converse with you upon the immortality of the soul, etc., etc. Just at this moment the passage found in 1 John 2: 27 is presented with wonderful clearness. I know that my Bible and my God are all I need, but He often uses instruments. But the will of God be done in *this* as in all other things. I was asking this man of God where I could procure some of 'Hastings' works, and he cautioned me against reading anything but the Bible. He observed that people were so apt to introduce *self* into their books. Then I thought of "Muller," whose entire library consists of a Bible and two Testaments."

ANOTHER EXTRACT.

"For days I have been trying to *reason* myself out of the conviction that I must write and tell you all the strange exercises I have passed through since last writing you. . . . . I had nearly mailed my last to you when my husband was violently seized with congestion of the lungs and fever, and I have taken the entire care of him night and day, and my kind heavenly Father has given me wonderful strength, both physical and spiritual; and in all my varied trials His great arm has been underneath me. Glory to his excellent name. This is the second call to my husband within the year—*Be ye ready!* He is again convalescent. And now to the matter before alluded to. It is in regard to a *dream* which I had some time last week. It was as clear and forcible in every particular as though I had actually passed through the same and had heard the voice of God speaking directly to me; and yet I have so little power to relate it. I have attempted it several times, but language is lame. I cannot seem to find any word to convey the spirit of the wonderful dream, and yet with my first awaking thought came the feeling, yea *more*, conviction, I must publish it. It was given for others quite as much as for myself. And yet how my nature shrank from doing this, for various reasons, not the least because it is so much beyond language to describe."

"About this time God put it into your heart (as I doubt not) to send me that paper.* O! how refreshing it was to see a paper that takes a rational and christian view of these times of strife and war; and as I read several of the articles with such satisfaction and profit, the conviction came that my dream *must* be published in the Crisis. Reason said No! what is the use? You cannot tell it as it appeared to you. It would be very common-place *narrowed* down to words; besides you have no right to ask such a favor. And so I have been hesitating betwixt reason and a fear of being mistaken, and a feeling deep down of *duty*; and even now I do not see the results, I leave them with God. This morning, while in prayer with regard to this, light came, and the words that have been like a fire shut up in my bones from the first *must* be written out. I know that a great deal hangs upon this and the decision made at the same time that I *must subscribe* for the Crisis *at once*; but I am to take no thought for the morrow. And now I shall send you my dream *written*, but the faintest semblance of what it was to me; praying God to bless this my first effort at sounding the alarm, *which henceforth must be my chief business*. I wish you to send it to the publishers of the Crisis, headed by anything you may please to say by way of introduction. I know I may ask this of you, because you are ready to help the weakest of all God's little ones, and I have had light even since I began writing as to the way which is opening up through this first seemingly small beginning. The time is about over for me to be an idler. The harvest is already whitening. Where are the laborers? O pray much for me, my dear friends, that I may be led into *all truth*, that I may be willing to be ANYTHING for Christ's sake, and that I may be ready for the day of the Lord. * * * Your grateful friend and sister,

HARRIET P. VAN KIRK.

* The Crisis of March 4th, 1863.

A REMARKABLE DREAM.

BY HARRIET P. VAN KIRK.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—JER. 23: 28.

I dreamed that I, with several other persons, was standing in front of the church nearest my home in a bowed, listening attitude, and I wondered why we were thus waiting, when a voice unlike the human and yet speaking our language, a voice which seemed to fill all space, made the startling announcement, that the time had at last arrived when the wicked must be separated from the good and each one must move on in *their own path*. I lifted up my eyes just then and saw great multitudes, more than could be numbered, moving in every direction in the greatest excitement and confusion, and among them I observed that soldiers in uniform, and carrying small flags with strange inscriptions upon them, figured largely. Here and there I saw persons walking quietly along, who seemed to have their eyes *fixed upon the mark* at the end of the race, but they were few, while I saw thousands rushing madly on, without any seeming knowledge of where they were going.

Just then the feeling came strongly to me that I had no time to spare in idly gazing around. I, too, had my path to travel over before the goal could be reached. All this time I had been calmly resting upon God with the sweetest assurance that no harm *could come to me out* of all this distress. As I moved forward I found myself in an extremely narrow path, just wide enough for my two feet to walk in and no more. It was rough and rugged, and every now and then I would stumble, but always regained my foothold before falling, by laying hold upon *something invisible* but *immovable* just above my head, and so intent had I been to keep in the way I had forgotten to look about me or even think of the crowd I had just left, but now I observed that a terrible gulf yawned at my right, and if I took one step out of this narrow way I would be precipitated into destruction. At my left seemed to be green pastures, but I dared not look, for I knew that way too led down to death. I now ventured to look behind me; for the purpose of seeing how many were coming after me, for there were none in advance, when lo! not one in all the way was to be seen. For a moment I was greatly disappointed that I must travel *all alone*, but again a deep joy filled my soul, and I knew I was in the way my blessed Jesus had marked out, and all must be well.

And now I had come out in a large place; my feet did not slip but I trod firmly upon the "rock." Again that voice spoke, saying, Let the wicked assemble in that great field, and let the followers of the Lamb wait in yonder room, for the SEAL IS ABOUT to be SET—irrevocably fixed.

Here words fail me altogether to give you any adequate idea of the scene spread out before me—everywhere from every direction the great mass hurried on to the field which seemed to be boundless and filled to overflowing; again, among the most reckless of that gathering throng were military men calling loudly to their fellows and moving those TERRIBLE flags—all was confusion and terror, and I turned my gaze from them with a faint, sick feeling, for I knew there doom was now to be fixed.

And now I had arrived at the room before named, where my narrow way terminated, and as I was stepping through the door a lady I very well knew attempted to get in *by holding on to my skirt*. As I entered and looked about me my soul sent up the cry in very agony, My God! my God! are these all that are to be saved out of that great multitude? There was but a little handful.

Just then I awoke, and after walking about the room for some time I again sought my bed and slept, and again dreamed that great multitudes were gathered together, good and bad in a great building, and again military men were there in great numbers with the same banners; but now there was a hushed feeling all through the room (which was immense). For the *third* time the voice had spoken and this time it was to give the joyful intelligence that a few hours were given them to turn and live, and that now the offer of mercy was to be given by (O! wondrous love and condescension) one of the most unworthy, *even myself*. And then and there a power not at all my own ran all through me, and burning words of truth were upon my lips, and self and every earthly consideration were forgotten in my zeal to fulfill my holy mission. I awoke with these words—"Lift up thy head, thy redemption draweth nigh."

☞ If "all things were done in charity" (i. e. love), what a happy world this would be. Why, sickness, poverty and death, would be comparatively nothing were love the element in which all human beings breathed; for though, in a measure grievous, they would lose their bitterness and sting, because hope would then never be doubted when she told of the life and health and riches which were soon to come to all.

☞ Hasty climbers have sudden falls.

For the World's Crisis.

A WORD TO THE WISE.

My spirit is stirred in me when I see the distractions among those who once "loved as brethren," now divided, on account of false doctrines preached among us. I am a devoted lover of Jesus Christ and his blessed word. My chief delight is in keeping the commands of God. "I delight to do thy will, O my God; yea, thy law is within my heart." I love the Lord because he first loved me, and can truthfully say with David, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." O that we all who are there might be wise and remain there! like the wise man who built his house upon a rock, so that now while the unparalleled winds of doctrine are blowing and floods of opposition and persecution are beating against us, we may be able to stand, being built upon the foundation of God, which standeth sure.

Let us beware of the leaven of these last-day deceivers and prove our election of God by following Christ and teaching none other doctrine than he and his apostles taught. Let us withstand them, if need be, right to the face. They went out from us but they were not of us, for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us. O my God, deliver all such as have any inclination to turn aside to fables in these last moments of time. We are too near the end to believe a lie, that we might be damned. Let us remember it is that class who received not the love of the truth, but had pleasure in unrighteousness who are to be deluded and lost at last. Be not so vain as to go where false doctrine is preached, lest ye have pleasure in it and it prove your ruin in the end. May God keep us who are his firm unto the end.

Paul says, "These things which ye have both learned and received and heard and seen in me do, and the God of peace shall be with you." He says in another place, "If any man teach otherwise," (than he taught) "and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

Now will we obey these words of Paul, and profit by them, and keep away? Also the words of Christ, who saith, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Again Paul says, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Glory to God "for the grace that is to be brought unto us at the revelation of Jesus Christ." Let us have our loins girt about with truth, our lamps trimmed, our lights burning, and we waiting for our Lord when he cometh.

L. A. DURGIN.

For the World's Crisis.

WHAT JESUS HATH DONE FOR ME.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."—David.

Though a stranger to most of the readers of "The World's Crisis," yet not I trust to the Savior and his precious words, I feel it a privilege to tell those who love the Savior and his glorious appearing what great things he hath wrought in me.

In Dec. '52 I was hopefully converted to God in the Methodist church. Have been a member of the same until very recently,—the truth has led me out. For some years have been a believer in and a lover of Christ's second coming; but it never seemed so precious to me, and so *real*, as at present.

For over a year the Lord, by the light of his word, and by the influences of his Holy Spirit, has been striving to bring to my mind other great and important truths, which through a self-will and the fear of man I was unwilling to believe and acknowledge, until I was afflicted in the loss of a dear brother who died in the army, and as we fear without hope. In view of this, it afforded me great comfort to know that the Lord hath said, "*The dead know not anything.*" How consoling this truth in contrast with the educational error that the wicked are now in torments!

Bless God! He hath made me a free man in Christ Jesus! which freedom the truth of God alone can give.

The Lord is begetting in me daily such a hungering and thirsting after his truth, and also such a desire to spread the same among those who know it not. Rejoice with me, dear brethren and sisters, and pray with me that Jesus may use me, and keep me humble until his appearing and kingdom. Your Bro. in the "blessed hope." HENRY I. TAYLOR.

Hammonton, N. J.

P. S.—Our Bro. was licensed as an exhorter in the M. E. Church. Is young, and laboring under some physical disabilities; but the Lord is with him. Pray for him, that God may make him an apostle to his brethren to open their eyes to the momentous time in which we live. Amen. E. S. W.

THE 2300 DAYS.

It has been sometimes urged as a reason why we cannot depend on the calculation of this period, that there are various readings, and it is uncertain which is the correct one. The reading of all the Hebrew manuscripts is 2300. The Septuagint, or Greek version, is 2400. The Latin of Jerome, 2200.

The Hebrew copies* being the oldest, and all the copies agreeing in the reading, it is but a reasonable conclusion that it is the correct reading. As for the reading of Jerome, there are few who place any confidence in it. On the Septuagint, I beg leave to introduce the following extract from "Begg's Connected View," p. 3:

"It is in mercy to his people, although it will end to the condemnation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examinator of Mr. Irving's Opinions, in the Edinburg *Christian Instructor* for 1828, (p. 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of determining the commencement of 'the mighty year of God's glory,' he fixes upon the misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel, there is, in reality, no reason for its being disputed, whether we should read, with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our common editions of the Septuagint have this typographical error, being printed from an edition into which it has crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal standard editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of inspiration. For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere, critically examined by William Cunninghame, Esq., of Lainshaw.'"

Thus, in addition to the fact that all the Hebrew manuscripts read 2300, we have the still more decisive fact that the very manuscript in the Vatican from which the common edition of the Septuagint was printed, reads 2300 instead of 2400, as printed in that edition. Hence that reading is a mere typographical error, a misprint; and on this foundation our friend would fain erect a theory. We cannot, therefore, allow him the benefit of that extra hundred years, with which he would be glad to stretch out the 2300 years. —*Litch's Prophetic Exposition, Vol. 1, pp.* 115, 116.

For the World's Crisis.

HYMN.

My heart, with all thy wakened powers
Survey the glorious prize;
Nor let the evils of this earth
Allure my wandering eyes.

All joys and treasures of this day
I cheerfully resign,
And in that rich and glorious store
Rejoice through grace divine.

Let fools my better choice deride;
Since God and Christ approve,
No scorn of men nor rage of hell
My steadfast soul shall move.

With ardent eye that bright reward
I daily will survey,
And in the glowing prospects lose
The sorrows of the way.

New Glasgow, C. E. M. H. MORRISON.

For the World's Crisis.

FABLES OF THE LAST DAYS.

The following is from the Portland *Daily Advertiser*, of Dec. 24th, 1862. It may interest perhaps some who would like to know the public teaching of the day on the most momentous subject of the time, viz: "The coming of Christ"; and plainly shows that we are living in the last days, when the people shall be given unto fables; when the Devil, who knoweth that he hath but a short time, is endeavoring to instil himself as an angel of light into the minds of men, so that they may believe that the coming of Christ is a fiction, "an idle tale," or "day dream"; that they may believe a lie and be damned. Oh! how truly are the words of the prophet fulfilled—"Gross darkness covereth the people." Seeing that such teachings are so very popular, no wonder there is such a "famine of the word of the Lord" in the land, and that they should be destroyed for lack of knowledge. I think such teachings, however, will greatly tend to cause those who are in the possession of the faith that was once delivered to the saints to adhere more firmly to the sure word of prophecy, and which will keep us from the time of temptation which will try the world.

"SWEDENBORGIAN LECTURES ON THE BOOK OF REVELATION.

The third lecture of this course was delivered by Rev. Mr. Hayden, in the New Jerusalem church, last Sunday evening. The subject was The Second Coming of the Lord. . . The nature of the Lord's second coming was then treated of and declared to be, not a personal, visible coming in the material clouds of our atmosphere, but to consist in the revelation to men of new and important truths from his own word, in the revelation; indeed, of the spiritual meaning of the Bible existing within the literal meaning. The prophecies relating to the Second Advent were next examined, and were shown to point to such a coming. First. The prophets declare the day of the Second Advent to be a day of new and fuller light; as a time when the light of the moon should be as the light of the sun, and the light of the sun seven-fold. Our Lord compares his coming to lightning coming out of the east and shining unto the west. The *spiritual idea* connected with light is *truth*; and *lightning*, an intenser degree of light from heaven, was affirmed to mean the revelation of more and greater *truth*. * * *

"The symbol, 'clouds,' was considered. 'Behold he cometh in' the *clouds*, or *upon* the clouds. The prophetic meaning of *clouds* was maintained to be the clouds of the mental or intellectual world, i. e., the obscurity and dimness of divine truth as contained in the *letter* of Scripture. The Lord's coming upon the *clouds*, therefore, was declared to mean that he comes in and upon the literal obscurities of his own word, to light up their meaning, and diffuse the knowledge of a clearer truth. Swedenborg was only a human instrument to write them down,—the servant of the Lord Jesus Christ." JOHN TAYLOR.

New Sharon, Me.

For the World's Crisis.

TIME TO AWAKE.

"And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."—ROM. 13: 11.

If the Roman church had understanding of the times then, ought not the church to have understanding of the times now? The men of Issachar had understanding of the times, (Chron. 12: 32,) and to know what Israel ought to do, when God had anointed David king.

Our Savior is soon to leave the mediatorial seat, thus finishing his work as a mediator, and return again to earth; not for a sacrifice as before, but as king, to sit on the throne of his father David, which the Lord God shall give unto him; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke 1: 32, 33.

Has Israel an understanding of the times now? Does the church know what she ought to do? Of one heart and one mind, joining to make Christ king? He is appointed king. He will be king. The great battle is soon to be fought. Do we not see that the kings and people of the whole earth are consulting the three unclean spirits? Rev. 16: 13. And they have said to them, Come thou and reign over us. And the demons are leading them forth to the great battle of Armageddon.

Is there any mistake about this? I think not. Every thing declares it. The lovers of pleasure, more than lovers of God, declare it. The gratifying of the lusts of the flesh and eye declares it. The unusual covetousness of the age declares it. The movements of the nations declare it. A lukewarm church declares it. The signs in the sun, in the moon and stars, and upon the earth distress of nations, with perplexity, are declaring it. God's watchmen that stand upon the tower are proclaiming it. Can we be mistaken about it? And these are but few among the many evidences which we can see to convince any rational man that the great day of God is at hand, yea, saith the prophet, "It hasteth greatly."

The influences which are thrown around the minds of God's people in these days are not calculated to lead them to believe and obey the truth, but to divert and lead them astray. Therefore let us not sleep as do others, but watch and be sober. Let us have our lamps trimmed and lights burning, oil in our vessels, and we like unto men that wait for their Lord when he shall return from the wedding, that when he cometh and knocketh we may open unto him immediately.

Your brother in Christ,

Bryant's Pond. JARED WHITMAN.

EVIL SPEAKING.

"Speak evil of no man."

Who is there that obeys this command? Who is there, if salvation or destruction depended upon the obeying or disobeying of this one plain and simple command of the Lord, that would dare to lift his face heavenward and claim salvation as his right?

You shall hardly be ten minutes in any company without hearing something to somebody's discredit. If a caller enter and depart, do you not at once hear disparaging remarks made regarding that caller? There is sure to be something that didn't suit; the caller was too well dressed, or too ill dressed, or talked too much, or not enough, or there was some wrong motion, or wrong expression, or wrong manner. Something, perhaps many things, had gone wrong, and as soon as the unfortunate caller is out of ear shot, the unfriendly remarks begin. Have you never heard people after having been to a party—yes, and even when they have just returned from church—discuss the personal appearance and the characters of those in whose company they had just been? How much malice is there usually to be seen in such discussions. Malice and envy and dislike are where there should be only affection, or at least kindness and good will.

Oh! the hypocrisy of this world! it is enough to sicken one to the very heart.

The bell rings, and a caller is ushered into the parlor—Mrs. or Miss, in the chamber above, having peeped from the window and seen who was at the door, flings down her work or her book in a pet, and mutters angrily,

"That creature! how I do wish that she would keep away from here." Then runs down to the parlor, and smilingly welcomes her "dear friend." "Don't let it be so long before you call again Don't wait for me. You know that I never desire ceremony between myself and friends. I have been thinking every day of you, and meaning to call to see you; but really one does find so many things to take up one's time. I am delighted to think that you have been here to day."

"There! I declare, I thought that woman never would get out of this house. I do wish she had something to keep her at home," ejaculates the same lady (?) as she resumes her seat and her employment, after her caller has departed. Among men it is the same thing in spirit, though generally differing in form. They backbite, malign and devour one another to a frightful extent. Let any one who is at all disposed to doubt this, undertake to employ two doctors, to be the confidential friend of two political opponents, or of a pair of rival lovers, or rival anything else, and then say what he thinks.

EXTENT OF THE UNIVERSE.

It is computed that the number of the stars which are visible to the naked eye does not much exceed three thousand: but, when the sight is assisted by a telescope—even one of small power—this number is very much increased; and it continues to multiply, according to the increase of power in the instrument. In one place, where they are more thickly sown than elsewhere, Sir W. Herschel reckoned that fifty thousand had passed over a field of view of two degrees in breadth in a single hour.

Attempts have been made to ascertain the distance of some of the fixed stars by calculations founded on parallax,* it being previously understood that a parallax of one second would justify an assumption of distance not less than nineteen thousand two hundred millions of miles. In the case of the most brilliant star, Sirius, even this minute parallax could not be found: from which it is to be inferred that the distance of that star is beyond even this vast measure. In others the experiment was also tried with no better success. But a sensible parallax of about one second has been ascertained in the case of one double star in the constellation Centaur, and one of the third of that amount for the double star 61 Cygni; which gave reason to presume that the distance of the former might be about twenty thousand millions of miles, while the distance of the latter is not less than six hundred and fifty-eight thousand times the distance of the earth from the sun, and light from the star, traveling one hundred and ninety-two thousand miles a second, is ten years and a quarter in reaching us. If we suppose that similar intervals exist between all the stars, we can readily understand that the space occupied by even the comparatively small number to the naked eye must be vast beyond all powers of conception.

The result of the observations which have been taken by the Herschels, leads to the conviction that, as the planets are parts of a solar system, so are solar systems parts of what may be called an astral system: that is, a system composed of a multitude of stars, bearing a certain relation to each other.

The evidence of the existence of other astral systems, besides our own, is much more decided than might be expected, when it is considered that the nearest of them must be separated by a mighty interval from our visible firmament. Sir W. Herschel, directing his wonderful tube towards the sides of our system where stars are fewest, was enabled to see, with awe struck mind, astral systems suspended in the vast empyrean; firmaments, as he called them, resembling our own. Like light cloudlets to a certain power of the telescope, they resolved themselves, under a greater magnifying power, into a multitude of stars; though these generally appeared no larger than the finest particles of diamond dust.

By observations and calculations which appear to have been conducted with the greatest care, and which were corroborated by facts independently and previously ascertained, the space-penetrating power of Herschel's forty-feet reflector was brought out to be a little more than one hundred and ninety-one times that of ordinary natural vision, or extending to more than three hundred thousand times the distance of Sirius, which is regarded as one of the nearest of the fixed stars. The light by which Sirius is seen by us, is at least six years and four months on its passage to our system. Sir William brought out that the brilliant nebulæ which only that telescope then could reach, are distant from our system by a number of miles, to express which, in common arithmetical numeration, requires twenty figures, of which the first eight are 11,765,475; the 11 denoting trillions, and the other number billions; the remaining part of the sum being much more than nine hundred and forty-eight thousand millions. It follows that the light by which those bright objects are made visible, cannot have been less than one million and nine hundred thousand years in its progress to us.

Yet, when we have strained our mind to contemplate, in the extremely feeble manner to which our faculties are competent, this overwhelming distance, we have no reason to think that we have touched the circumference of the astral universe, or that we have advanced beyond the threshold of God's creation.—*Note 3 in Jervis' Trans. of Genesis.*

* The parallax of a fixed star is the angle at the star subtended by the radius of the earth's orbit.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.

Elvie Hanscom,	Howard A. Mitchell,
Carrie Hanscom,	Betsey E. Caswell.
Walter Hanscom,	

Anna M. Hale, Carrie E. Hale, Collinsville, Ct., "send their names as members of the Try Company. They do not use any of those things forbidden by the pledge. They are trying to be good, so they may live on the new earth."

"IMPUDENT TO MOTHER."

BY CLARA SYDNEY.

Mother, I say I *will have* that pink hat, and my new dress *shall* be made to trail, just as Kate Trevor's does; and that steel-hooped skirt I will have before Sunday!"

So declared Miss Upstart, with a determined and impudent air, to her pale and worried looking mother.

"You know, child," was the reply, "that your father will not approve of my allowing you to dress yourself out in such a style. He is not able to buy so many new things for you so often as you require them. And then I do not wish you to sweep the streets just because other foolish girls do. Why can't you have some judgment, my child, or at least some consideration for your mother's wishes?"

Miss sat in a big, stuffed chair, with her elbows on its arms, and her little feet tap, tap, tapping the floor; her pretty, blue morning dress falling open in front, displayed a finely embroidered skirt; small, white hands, too soft ever to have had much acquaintance with broom or brush, were lying idle, and her head, all glossy with its smoothly combed hair, leaned against the back of the chair.

She eyed her mother almost scornfully, and indeed one would have thought that the woman who stood before the luxuriant miss was her servant (as in fact she was) instead of her mother.

Tired already from overwork—hurrying to get husband and sons comfortably fed and off to business—the feeble woman couldn't think of taking time to attend much to her personal appearance. She had a hundred things to do before dinner-time, and no help could she expect from Miss Whitehands.

Look at the mother's hands! Poor hands! worked out of shape by laboring early and late, summer and winter, for her family. How many hours of former toil had been cheered by pleasant hopes of the time when the little girl trotting about her, playing all day long, would just as cheerfully aid her loving mother.

But that dear daughter had grown into a selfish and saucy creature, who seemed to care for her parents only for what she could force out of them. She would not, without more trouble than the work was worth, touch a single thing about the house; all she wanted was to dress up, and flaunt up and down the streets, to "see the girls," and if the whole truth were told—the men.

When her mother remonstrated with her for any of her follies, she received impudence for her pay, as in the case above given.

Then, viewing the weary looking figure before her, the girl replied to the gentle appeal of her mother:

"Well, I mean to have what things I need; and I mean to have my own clothes made to suit myself. I *wouldn't be seen* in such duds as *you* wear. I do wish you'd go and put something decent on if you are going to stay in here,"

"I wish, Lucilla, that you would not always dress up so mornings. If you would only put on something that you could work in, and would come and help me a while mornings, then perhaps I could fix myself up a little, and have some chance to rest."

"You might rest enough, and fix yourself up enough, too, if you'd a mind to. You always *would* work, and go looking any way. I believe you love to do so; but you never need to think I'll be like you, for I never will."

"I'm afraid you won't be like anybody that is what she should be," said the poor mother, in a desponding tone, going out to the kitchen. They were not able to hire help.

"Mother! mother!" screamed Upstart, "I've got your purse, and am going down town after that hat."

"No, no,—you must not have it; it is too high priced, and you don't need any new hat now."

"I will have it, I say. Now you needn't say another word against it. That's the way you always do when I want anything. I declare you are too bad. But I am going."

Experience had taught the wicked girl that she had but to be violent, resolute, and quick in her operations, to be always measurably sure that they would be successful. So down she went, and bought the hat. She had the beautiful new silk made too long for her. She had the new skirt which made a baloon of her; and then she strutted up and down the streets, an object for the disapproving remarks of the town. Every one knew her father's circumstances, and how hard he had to work to support his family. The mother was greatly blamed for not obliging the foolish girl to stay in doors more, and employ herself about something useful.

The young men made sport of her—yes, even the very one upon whom she had set her affections—what she had of them—did this. He was very willing to make her think that he admired her, but to his mates he spoke in the most disrespectful terms of her character and her conduct.

Thus it usually is. Girls are pretty certain to get wofully paid for ill-treating or disobeying their mothers—their very kindest, most deeply loving earthly friends. Probably there never yet was a young girl who, at her mother's expense, set up to be a lady, who was not seen completely through and most heartily despised, even by the very persons for the sake of whose admiration she was straining herself and squeezing her parents half to death.

But no matter what hardships overtake a girl who ill-uses her mother. If she meets with trouble which breaks her heart, and kills her body, it may bring her to repentance for her ingratitude, and be the means of the salvation of her soul.

NO PAINS NO GAINS.

A little boy, named Samuel, was seen one day to pick up an old horse-shoe in the road. What did he do with it? He took it to a blacksmith, and sold it as old iron for a penny. It was the first penny he ever had to call his own. This penny was saved till it should be wanted.

The next penny little Samuel had was not found, but got by hard work. "If you will move away the rubbish from my door," said a man, "I will give you a penny." To work the boy went and soon got his reward.

"Now," said the man, "if you show me this penny in a fortnight, I will give you another. But first let me put a mark upon it that I may know it again." He knew that boys liked to spend their money, and he had a mind to try Samuel in this way.

"There is the penny, sir," cried Samuel, when the fortnight had passed away. "That is right," said the man; "you shall have another, for you know how to keep as well as to earn."

Samuel had now threepence; and with his first money he bought a hymn-book.

If a penny is worth having, it is worth the trouble of earning. "No gains without pains." So thought Samuel, or at least he acted upon this thought. All boys do not so think and act.

The parents of Samuel were in a humble condition, and the little boy had to go out at an early age to work for his living. But one morning, before he left home, as he passed his mother's room, he heard her voice praying. She was calling upon God to bless her son Samuel. "Oh," said he, "if my mother prays so that I may have a new heart, I ought to pray for it too!" He felt unhappy; he saw sin in a way he had never seen it before, and went away into a quiet corner to pray. As he thought of his evil ways, he prayed to God to forgive him, for the sake of Jesus. He asked for a new heart,—a heart to hate sin, to love the Savior, and to obey his will. From that hour he became a praying youth.

He did not go back to folly, as some young people do, but grew in grace and wisdom.

Samuel went as a boy to assist in a shop. He had to begin his labor at six in the morning, and often had not done till very late at night.

A few more years passed away, and Samuel had, after great care and toil, saved as much as thirty pounds. That was a large sum of money; what did he do with it? Why, he gave it all to his mother, who was poor and ill, and much needed it. "That was the best outlay I ever made," he said, when he grew up to be a man. "No money can be compared in value with a parent's blessing." Let all boys and girls think of these words.

Samuel went to work again, and saved more money. What did he do with these savings? He bought coals, and sent them in a cart to two sisters, who had to get their living by sewing, and who were in need.

He was a good servant to his master. He knew that much depends on doing things well,—taking pains to do them as they ought to be done. He used to say, in whatever station a christian is found, he should strive to do all things in the best manner. "Servants, whatsoever ye do, do it heartily as to the Lord." That was Samuel's plan, and a good plan too.

When he had become a little older, he went into business with his brother. They kept a small shop, and sold butter and cheese, tea and sugar, and many other things. The people soon found that Samuel sold good articles, always spoke the truth, and was honest; and they felt that they were quite safe in dealing at his shop.

God blessed this pious young man in his trade. After a short time he got on so well as to keep five men and three horses to do his work; but onward and upward he went for years, till three hundred men and one hundred horses were hardly enough for his great trade. He had now become a merchant in the large city of Bristol.

But he lived not for this world only. He had given his heart to Christ, and he desired to live for glory. Long before he had become a man, he sought to be useful. Near to where he lived, there were many wicked people.

"Can I do any good for their children?" said he. Yes; there was a way. A Sunday school was begun and he became one of its teachers. "No pains, no gains," said he once more. No good can be done without labor and prayer; and he worked on till he found his reward in seeing some of the little children come to Christ.

While he tried to benefit others he did not forget the state of his own soul. He wrote for his own use such rules as these: Resolved,

To seek a deeper sense of my awful state through sin.

To seek to get clear proofs that I am accepted through Christ.

To make the service of God the great object of my life.

To redeem time, and to be moderate in eating and drinking and sleeping, in order that my soul may grow in grace and be happy.

To read every day a portion of Scripture.

To do this all, looking for the help of the Holy Spirit.

At last he was laid upon a dying bed. How did he then feel, and what did he then say? Hear his words:—"I see that I can do nothing to merit heaven.

'In my hand no price I bring;
Simply to thy cross I'll cling.'

I trust in the merits and atoning blood of my Savior. He will keep me: I am safe." And then he calmly said, "I like to hear of heaven; but what I rejoice in is, that Christ will be there. Where he is, there shall I be also. I shall see him as he is."

Many other pious words were spoken by him about Jesus and heaven; and then he died, happy in the Lord, April 1851, aged fifty-seven.

We have seen in this poor boy and rich merchant how true it is that there are "no gains without pains." And though the little girls or boys who read this may never get on as he did,—for it is the will of God that many of them should fill an humble station,—yet they can be like him in many things. They can obey their parents; they can be busy, and honest, and truthful; they can be kind to all; they can love prayer; they can seek the blessings of the Holy Spirit, and by his grace be led to give up their hearts to Christ. There is no one so poor but who may have "the best riches," and no one so lowly but who may do some good in the world.

☞ Hold on to your foot, boys, when you are on the point of kicking, running away from study, or pursuing the path of error, shame, or crime.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE BLESSED HOPE.

The world, with all its joys,
  Hath lost its charms for me,
E'en in its richest gems
  Or gold, but dross I see;
And it were vain to look for cheer
'Mid life's dark woes, to aught that's here.

The pleasures of the earth
  Are all insipid now,
I do not crave a wreath
  Of fame to deck my brow;
All seem but like an empty breath,
Ending in sorrow, pain and death.

A scene most bright and fair
  Hath met my ravished eyes,
The fields of "living green,"
  And bowers of Paradise;
The Tree of Life, the crystal stream,
And light that doth in glory beam.

My ears have caught the sound
  Of notes intensely sweet,
Redemption's hallowed song,
  Where myriad voices meet,—
"Worthy the Lamb that died," they cry;
"Praise to His name for victory."

By faith I grasp those joys,
  And there my treasure lies;
The blessed gospel hope,
  My highest, dearest prize;
This is my comfort, this my stay,
  While treading life's most devious way.

A. C. J.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER FIVE.

The term spiritual is used concerning men in the flesh in many places in the Bible, and generally means a person under the influence of the Holy Ghost, and is in opposition to carnal. "Ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6. "But he that is spiritual judgeth all things." 1 Cor. 2: 15. Then it is evident that the term does denote a person under the influence of grace, and it stands in opposition to carnal or natural. Again it is written concerning men in this life, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8: 9. All such persons are spiritual, being quickened by the Spirit. Hence it is said in verse eleventh, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." So we are told by the apostle Peter that Christ was put to death in the flesh, and quickened by the Spirit. 1 Peter 3: 18. Such bodies are spiritual and will be made incorruptible in the resurrection.

Then as the body of Christ that rose from the tomb was the same body that was quickened, can any body when it is raised up again from the grave, be more spiriturl than his was? Yet he said to his disciples after he rose from the dead, "Behold my hands and my feet, that it is myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39. Therefore no human reasoning can sustain the theory that the identical body that returned to dust, will not be raised up from the grave, because it will be raised a spiritual body. The case of Christ shows my position to be sound and unanswerable by any mere logical argument. For if there is no existence of man's bodily and spiritual nature after death by the coexistence of spirit and body, his identity will be lost.

The very text on which they so confidently rely is conclusive against their own theory, "It is sown a natural body, it is raised a spiritual body." Now what is it that will be raised? The point at issue is settled definitely by the pronoun *it*. For the same "it" which is raised again, is that which was buried. Then how can it be an entity evolved from the natural body? If it is not the same body, can the elimination be said to have been sown? And on what principle of exegesis can that be said to be raised up again, which never had been in the grave? Whatever it is, it must be that which had been sown. [illegible]

Having settled that position, and demonstrated that "to be carnally minded is death; but to be spiritually minded is life and peace," he then in verse eleventh shows what good cometh of having the Spirit dwell in them. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." He says that those who live after the flesh shall die. Then if to be carnally minded is death, the quickening must refer to the mortal body in this state of existence; inasmuch as those in whom the Spirit dwelleth, "they are the sons of God." "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption." And if children, we are heirs of God jointly with Christ. And if we, as children, suffer with him, we shall be also glorified together. Then in verse twenty-three, he declares that all who had been quickened by the indwelling Spirit, are "waiting for the adoption, to wit, the redemption of the body." Now if the body which was sown is not raised up again, how can it ever be redeemed? Most assuredly, then, all who died having the first fruits of the Spirit, will wait in vain, if they are not physically raised from their graves.

This view is in harmony with what Paul has taught in his other epistles, in which he uses the term quicken in the same sense. "And you hath he quickened who were dead in trespasses and sins. . . Even when we were dead in sins, hath quickened us together with Christ." Eph. 2: 1, 5. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2: 13. Then the evident meaning of "quickened in the mortal body," is in reference to that which was done in them by the Spirit in this life, when they "were by nature the children of wrath." "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. And hence it is that none but those who are united to Jesus Christ by the quickening power of the Holy Spirit have the promise of an endless life, and the hope of immortality. Then again an objection to the physical resurrection of the body is urged on the ground that it is "raised incorruptible." Therefore they contend that the body which died "is not that body which shall be."

But is the term incorruptible to be understood in the sense of uncorporeal? It is not so used by the apostle in 1 Cor. 15. His argument in that chapter is to show the certainty and necessity of a resurrection of the whole human race, which he demonstrates by the resurrection of Jesus Christ. He commences by saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." He then enumerates the witnesses who saw and conversed with Jesus after he had been raised from the tomb; and in view of such an array of testimony he asks, "How say some among you that there is no resurrection of the dead?" "The resurrection of all rests on the same foundation as did that of Christ; namely, "God's promise and power." Then to deny the one is but to reject the other. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not."

If the resurrection of Christ was not true, but is only a cunningly devised fable, which was imposed upon human credulity, it would not only be an imposition, but it would be an end of hope, and the human race, and more especially christians would be in a miserable condition. "But now is Christ risen from the dead and become the first fruits of them that slept." Then as the literal body of Christ was raised from the dead, the figure of the harvest would be incomplete, unless the "sleepers" have a corresponding resurrection of the body; and there would be no force in calling Christ the first fruits. Therefore the apostle says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." That is, "by the offence of one, (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto the justification of life." Rom. 5: 18. Hence it is that Paul, in his defence before Felix, said, "that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. He then shows to the Corinthians the order in which all "shall be made alive," by classing them in cohort or bands. The first in order is "Christ." The second band in the cohort are "they that are Christ's at his coming." Then the last of the cohort, or "the end, when he shall have put down all rule and all authority and power." But when is all rule and authority and power put down, and the "kingdom delivered up to [illegible]

arisen, and just before his ascension into heaven, he said to his disciples, "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. There is no half-way stopping place. Christ claimed that he was "the resurrection and the life." He was therefore either the Son of God and did rise from the tomb; or he was an impostor. And if he was an impostor, well might it be said, "Why then do ye baptize for the dead," or in his name? But Paul had not only seen Christ after he had arisen, but many others had also been with him and seen his wounds in his side and feet and hands. It was because Christ had been buried and rose again, that it was said, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3, 4, 5. Then away with the absurd notion that sprinkling is scriptural baptism.

But to come to the objection founded on the text: "That which thou sowest, thou sowest not that body that shall be." This text will be the better understood, and the sense in which it is used, by comparing it with what Christ said in John 12: 24. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." So Paul is now reasoning on the similitude of seed sown in the ground. For he says, "that which thou sowest is not quickened except it die." A grain of corn, or some other grain, for instance, when it is sown in the ground must first die, in order that it spring up and bear fruit. "But God giveth it a body as it hath pleased him, and to every seed his own body." Therefore, when he says, "thou sowest not that body that shall be," he designed to be understood in the sense that the grain could not yield fruit until after it springs up. So will it be with the bodies of those which die. They must be raised up in order that they bear fruit. "They that have done good to eternal life, and they that have done evil unto damnation."

The body which is sown is corruptible, or it would not have died from natural causes; and in that sense it is not the body that shall be. For when they are made alive again they are to die no more from natural causes. The righteous will be incorruptible and they are to die no more; and the wicked are to be destroyed violently in "the lake of fire;" so they will die no more from natural causes. Hence the only sense in which it will not be the bodies that were sown, is in their nature and fashion. Then again corruptibility and mortality are terms which pertain to living beings. For when persons die and decompose, they return to dust. Mortality and corruption have then done their work. Therefore the class that are to be raised incorruptible and made immortal, must be made alive again, before it is put on; for "this incorruptible must put on incorruption, and this mortal must put on immortality. And as none have it in this life, it can only be received in the life to come, for here all are subjected to death.

The natural body was in the image of Adam; and like him it was of the earth, earthy. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." But before they can be in the image of the heavenly, they must be raised from the dead, and their bodies fashioned like unto Christ's glorious body; for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The whole mystery consists in "we shall not all sleep, but we shall all be changed." Then whatever that change may be, the body which was corruptible is the same body which will be raised incorruptible. And as Jesus Christ, after he had arisen from the dead, was seen by those who came up with him from Gallilee to Jerusalem,—"And he was seen many days," before he ascended to his Father, so will it be with his people when he comes again to receive them. "They will be caught up in the clouds to meet the Lord in the air." Or as the prophet says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26: 20.

This position of the saints with Christ is the antitype of "the Lord's Passover when he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians." Levit. 12: 27. As the destroying angel was not suffered to smite any of the children of Israel, so it will be with the church of Christ in the day of "indignation;" they will be with him in his safe pavilion. The destroyer cannot enter them. But after all the whole matter is clearly defined by the apostle in 2 Cor. 5: 1-10. [illegible]

For the World's Crisis.

SANCTIFICATION.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14.

The path of the christian is represented in the Scriptures as a narrow way, in which but few are found journeying to a better country, that is, an heavenly. It is as a shining light, which grows brighter and brighter.

The term "perfect love" is synonymous with sanctification. In short, it is to love God supremely, above all else, and our neighbor as ourself. Then whatever we do we shall do to the glory of God. The sanctified heart is compared to a garden where all the weeds are rooted out, so that nothing shall hinder the unobstructed growth of the plants, but they may develop themselves in all their perfection and symmetrical beauty and form. So with the heart freed from sin. Yet there is always progression in the divine life.

Entire consecration to God is prerequisite to obtain the desired blessing. The idea of a christian's sinning constantly, day by day, of living in disobedience to God, seems an evident proof that the heart is not right with God. "He that sinneth is of the devil," and hath not seen God, "neither known him." "He that is born of God doth not sin." I believe it with all my heart.

Holiness to the Lord is a subject in which I feel deeply interested. By the grace of God I mean to arrive at that blessed state where I can feel I am dead to the world and alive unto God. I want nothing short of complete redemption from sin. I have had a name to live while I have been dead.

We read that Christ is the "end of the law to every one that believeth." He has made ample provision for the sanctification of all his people. How many who are looking for the soon coming of Christ will seek this blessing? He will grant it to all who make an entire consecration of themselves to him, and who believe they will receive it. He is not only our sanctification, but also our wisdom. "He that followeth me shall not walk in darkness, but shall have the light of life." Time is hasting away, and what we do must be done quickly. We must be holy, or we shall not see the Lord. Look to Christ for your example instead of looking to your fellow-men. "He knew no sin, neither was guile found in his mouth."

Soon we must stand before God in judgment. Will it be said of us, "Well done"? Yes, if we have done well; but God will not lie. Let us seek to have our hearts right with God and free from the blood of all men. Then will the church be in the position represented in Scripture—"Bright as the sun, fair as the moon, and terrible as an army with banners."

T. L. WAUGH.

For the World's Crisis.

A REMARKABLE FACT.—WHAT DOES IT MEAN?

There is a strange movement now progressing in the world unlike any thing that has ever transpired in the world's past history, and what, if possible, is stranger still, that this strange and truly significant movement though of a marked religious character and bearing fails to arrest the attention or excite the inquiry of the religious teachers of our day who occupy the relation of watchmen to the professed flock of Christ, and therefore should study the signs of the times that they may know what is coming on the earth and give the trumpet a certain sound, that all may be warned and prepare before it is forever too late. The remarkable fact referred to is this. There is a class of persons coming forth in the most public manner, preaching, exhorting and writing, publishing tracts, periodicals, both weeklies and monthlies, also scores of volumes in book form, all having the same general bearing and object, more especially to warn the people and call their attention to the study of the holy Scriptures especially the prophecies.

Those who felt themselves thus called to warn, teach and write are many of them among the most talented, studious and pious men of our age. They are not confined to any one organization, either religiously or politically, nor to any one people or nation, but are of every branch of the visible church, and of every civilized and christian nation under heaven. These, though strangers to each other's views, have, as it would seem, by intuition strangely arrived to the same conclusion in reference to the most important event that can possibly make the future history of our world. This class is now numbering thousands, and though subdivided into various classes in reference to minor truths, it is a most remarkable fact worthy of much serious thought, the subdivisions all come together and are most harmoniously agreed in reference to the great cardinal truth. Not as many would accuse them of claiming to know or fix upon the day and hour when the Son of man cometh, but just what the blessed Savior taught and commanded all to know in the following most concise and positive language: "*So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*" Luke 21: 31.

This knowledge commanded by our Lord is the great burden of the teaching and writing of the large class of witnesses which are now being raised up in every part of the church and of the world. What does it mean? [illegible]

shall it be when the Son of man shall appear. Luke 17: 26-30.

What honest observer can for a moment doubt that the very things named as signs of His being nigh even at the door, are now actually upon us? How comforting to the "*Little flock.*" "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Surely "the night is far spent; the day is at hand."

"In expectation sweet
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

J. CHAPMAN.

Selected for the Crisis.

THE GOSPEL ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the gospel plan?
  Echo—The gospel plan!

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
  Echo—Both friend and foe!

When men conspire to hate and treat me ill,
Must I return them good, and love them still?
  Echo—And love them still!

If they my failings carelessly reveal,
Must I their faults as carefully conceal?
  Echo—As carefully conceal!

But if my name and character they tear,
And cruel malice too, too plain appear,
And when I sorrow and affliction know,
They smile, and add unto my cup of woe;
Say, Echo, say, in such peculiar case,
Must I continue still to love and bless?
  Echo—Still to love and bless!

Why, Echo, how is this? Thou art a dove,
Thy voice will leave me nothing else but love.
  Echo—Nothing else but love!

Amen, with all my heart, then be it so,
And now to practice I'll directly go.
  Echo—Directly go!

This path be mine, and let who will reject,
My gracious God in this *will sure protect!*
  Echo—Will sure protect!

Henceforth on him I'll cast my every care,
And friends and foes, embrace them all in prayer.
  Echo—Embrace them all in prayer!

The above matchless lines, which so truly breathe the meek and forgiving spirit of our blessed Redeemer, and so sweetly touch the inmost soul of the true christian, were found, some years since, in a pew of a church in England. The author, I think, was never known.

Phila., June, 1864. A. H. STOKES.

For the World's Crisis.

THE FEAR OF THE WICKED.

"The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted."—Prov. 10: 24.

There are several important truths contained in our text, which we think ought to be treasured up and remembered by each and all of us; for they are sacred truths, which, if understood and believed, are calculated to reform the vicious, to cause the unrighteous to forsake erroneous ways, to break off his sins by righteousness, and his iniquities by turning to the Lord, and thus induce him to practice virtue and walk in the paths of obedience and wisdom. There is also one fact contained in our text which is calculated to relieve the mind of all perplexing doubts and slavish fears, and erect in the understanding a faith unwavering, sufficient to buoy up the mind amid all troubles and tribulations,—a faith which confidently guarantees all which the righteous soul desires,—a faith big with immortality, and acquisition of salvation to the righteous, which shall be granted them. "The fear of the wicked, it shall come upon him."

In the first place, we may notice what the wicked fear: that their wickedness will become exposed, their base characters brought to light and exhibited to the world as they really are, in all their disgusting formality; and this they have reason to fear, for past experience as well as the language of my text prove that they must sooner or later receive it,—their fear, it shall come upon them.

Look at the guilty; you will see him flee when no man pursueth; you will see him startle at the rustling of the straw, or by the wake of the leaves as they are moved by the breeze of the wind, and even cringe at the sight of their own shadow. Ah! there is already within his breast a burning hell; he fears exposure; this fear constitutes a gnawing worm of misery and torment. His fears shall come upon him, his base wickedness brought to light and weighed in the balance of divine justice.

In the next place, we may say that the wicked fear that they shall be punished for all their sins. God has so framed the order of things, the laws of nature, and the constitution of man, that there is constantly a fearful looking for of judgment and fiery indignation upon the wicked. "God will by no means clear the guilty," but he will recompense every man according to his works.

Then it becomes us to look well to our conduct,—to ponder the paths of our feet,—to remember our Creator, and obey his commandments. If we depart from these precepts we are in the paths of wickedness, and the eye of justice will search us out and punish us according as our sins deserve. Surely wickedness produces certain and real misery! "There is no peace, saith my God, to the wicked." While he saith, "Great peace have they which love my law, and nothing shall offend them."

In the second place, we will notice that "the desire of the righteous shall be granted." Now the question arises, what do the righteous desire? I answer, the destruction of sin, and consequently the reformation and salvation of men and the restoration of a lost world. [illegible]

misery and woe, and give you that confidence in God which alone can make you happy and reconciled to all his dispensations. Christ came to accomplish this great end; he will punish sin; he will make an end of transgression, and bring in everlasting righteousness. "He shall see the travail of his soul and be satisfied." According to his own word, he will appear the second time unto salvation, and he never will give up his mediatorial reign until all his obedient children are brought home to a world purified from all sin, and clothed with immortality, purity, and holiness. And then the desire of the righteous will be granted.

Dear reader, if we consider the above text to be true, as it surely is, is it not high time to look about ourselves and see that we are on a permanent foundation? We are at this time in a world of violence. The wicked fill our streets with blood and carnage; and if ever there was a time for us to pray that Christ should come and cleanse his sanctuary, it is now. The prayers of the righteous avail much, and "the desire of the righteous, it shall be granted him."

J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

CHRIST'S "KINGDOM NOT OF THIS WORLD" (JOHN 18: 36);

BUT OF THE "WORLD TO COME."—(Heb. 1: 8-2; 5.

I. A "*kingdom*" implies a *King*, and a *future* kingdom implies a *future King*. Hence, a "kingdom not of this world," but of the "world to come," implies a King who reigns not in this world, but in the world to come. This agrees with Christ's information: "A certain Nobleman went into a far country to receive for himself a *kingdom* and to return." —Luke 19: 12. And John informs us that when the *seventh angel sounds*, the kingdoms of this world will "become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."—Rev. 11: 15. Christ testifies,—"When the Son of man shall COME in his glory, and all the holy angels with him, THEN shall he sit upon the THRONE of his glory."—Matt. 25: 31.

II. Christ was "born King of the Jews," not that he *reigned in infancy*, but was *destined to reign at some future period*—a prospective King: "Thy *King* cometh," he who is destined to reign. Yet, "when Jesus perceived that they would come and take him by force to make him a King, he departed, and *hid* himself," (John 6: 15,) and subsequently remarks, "Now is my kingdom *not from hence*," (John 18: 36) that is, not from this time onward. When, then, would it commence? "*Hereafter* shall ye see the Son of man *seated on the right hand of power*, and *coming* in the clouds of heaven." Then "another King, one Jesus," will reign "King of saints" and "King of kings."

III. Christ is not now reigning, as he is "*Mediator*;" and a Mediator is one who stands between the *Ruler* and the *ruled*, to bring about a reconciliation:—"There is one God, and one *Mediator between God and man*—the man Jesus Christ." God, the Father, "hath prepared His throne in the heavens; and His kingdom ruleth over all" (Psalm 103: 19); and Christ, instead of being the King, is a "*Mediator*" between this King and rebellious mortals. Saints are "joint *heirs* with Christ." Hence, Christ is now an *heir* to a future kingdom.

IV. The time of the establishment of this kingdom is frequently foretold. Daniel presents the rise of four universal kingdoms, and the division of the fourth into ten parts, or kingdoms, and then adds,—"In the days of these kings shall the God of heaven set up a kingdom."—Dan. 2: 44. Paul tells us that Christ "shall judge the quick and the dead, at his appearing and his KINGDOM."—2 Tim. 4: 1. And the Revelator connects it with the sounding of the seventh angel.—Rev. 11: 15. One element of the kingdom—the prospective king—came to the Jews 1800 years ago.—Matt. 12: 28. The different component elements of the kingdom are sometimes separately styled the kingdom of God. As for instance: "Then shall the kingdom of heaven [one element of it, the church] be likened unto ten virgins," (Matt. 21; 1) and also, "For the kingdom of heaven [one element of it Christ] is as a man traveling into a far country."—Matt. 25: 11. And again: "The Son of man shall send forth his angels, and they shall gather out of his kingdom [one element of it, the territory] all things that offend and them that do iniquity."—Matt. 13: 41. Thus, sometimes the *subjects*, sometimes the *King*, and sometimes the *territory*, are separately called the kingdom. But not till these elements are all combined and organized, shall we have the perfect kingdom of God. The subjects are now mortal, and need a change; the King is now in a far country, and must return; the territory is in a dilapidated condition, and must be made "new." All these prerequisites precede the setting up of the kingdom of God. Although this kingdom was "at hand" at the first advent, in a comparative sense, yet the Savior, after giving a chain of events reaching down to the [illegible]

subjects—it is simply a characteristic element of that kingdom.

VII. Christ said to the wicked Pharisees, when they "demanded of him when the kingdom of God should come"—"The kingdom of God cometh not with observation; neither shall they say, lo! here, or lo! there, for the kingdom of God is within you"—margin, "among you," or "within your midst"—not in the *heart*, for this was not said to christians, but to wicked Pharisees. The founder of this kingdom was then among them, doing a work preparatory to its future establishment, when King, territory and subjects will be organized into a "kingdom that cannot be destroyed,"—a "kingdom that cannot be moved," located beyond the time when Jehovah will "once more shake" earth and heaven also, as he once shook Sinai, causing the "removing of those things that are shaken, leaving only a "kingdom that cannot be moved."—Heb. 12: 26-28.

VIII. Thus, Christ's kingdom belongs to the "world to come." Some of its unorganized elements are now in this world, while an important element—the King—is in heaven. From thence he will come to "judge the quick and the dead at his appearing and kingdom." The "*kingdom*" is interwoven with his "*appearing*."

Prepare for this coming kingdom.

Baraboo, Wis. W. SHELDON.

For the World's Crisis.

WHAT IS COMING?

"The earth mourneth and fadeth away. The field is wasted. The land mourneth, for the corn is wasted. The harvest of the field is perished. The vine is dried up, and the fig-tree languisheth."

BRO. GRANT:—Everything is suffering very much in this part of the country for rain. We have had none for a month to do any good, and some of the crops are past recovery. The husbandmen walk over their parched fields, upon which they have bestowed their labor in vain, and their faces seem to gather blackness as they reiterate the oft-repeated inquiry, What is going to become of us? And some whose consciences have become seared as with a hot iron have the hardihood to curse God to his face for withholding from them a blessing which they would not thank him for bestowing.

Truly we live in perilous times. Every day we see men's hearts failing them for fear and for looking after those things that are coming on the earth. But, thank God, there is one class who can view the portentous clouds of the gathering storm with feelings calm as a summer morning, who feel all shall "work together for *good*." Such are pilgrims and strangers, who seek a better country. They are a little flock, scattered among all nations, one here and one there; hated of all men for Christ's sake. You may know them by this sign: they are not of the world; but they often pray, "Thy kingdom come; thy will be done"; and again, "Come, Lord Jesus, and come quickly!" Then when they see the rockings and tossings of earth's crowned heads, they exclaim, Let the "kingdoms of this world become the kingdom of our Lord, and of his Christ." And when worn with fatigue, sorrow, toil, pain and care, and oppressed by the proud and haughty of earth; when they have laid low in the grave those that are near and dear; when they feel that there is none to comfort, they cry in an agony of soul—

"How long, O Lord, how long
Must we in sadness wait?
Oh, come! and take thy weary bride
Safe through the narrow gate!"

Then they receive the following answer, which causes them to wait patiently for the Lord from heaven,—

"Watch! 'tis your Lord's command,
And while we speak he's near;
Mark the first signal of his hand,
And ready all appear."

Dear christian friends, are you all ready to go at a moment's warning? Do you desire the coming of the Lord more than any thing else? Is your treasure laid up in heaven, to be brought nigh unto you at the revelation of Jesus Christ? If so, happy are ye. Then let me say to you as a fellow pilgrim, watch on, pray on, toil on, just a little longer, and "He that shall come, will come, and will not tarry." And then, oh, joy! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those that love him." Our feeble minds cannot comprehend those "unsearchable riches," for we can only judge by things which we have seen, and our measure falls infinitely short, for the "things which are seen are temporal, but the things which are not seen are eternal." But the apostle comes as near expressing it as any one can when he tells us that it is "a far more exceeding and eternal weight of glory."

Let us be ready. Let us wait and watch, weep and pray, and do what we can to arouse a sleeping world.

EMMA PILCHER.

Annaton, Wis.

PLEASING EVERYBODY.—Heaven help the man who imagines that he can dodge his enemies by trying to please everybody! If such an individual succeeded, we should be glad to know it. Not that we believe, in a man's [illegible]

F H DENNETT

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

THE BLESSED HOPE.

The world, with all its joys,
Hath lost its charms for me,
E'en in its richest gems
Or gold, but dross I see:
And it were vain to look for cheer
'Mid life's dark woes, to aught that's here.

The pleasures of the earth
Are all insipid now,
I do not crave a wreath
Of fame to deck my brow;
All seem but like an empty breath,
Ending in sorrow, pain and death.

A scene most bright and fair
Hath met my ravished eyes,
The fields of "living green,"
And bowers of Paradise;
The Tree of Life, the crystal stream,
And light that doth in glory beam.

My ears have caught the sound
Of notes intensely sweet,
Redemption's hallowed song,
Where myriad voices meet,—
"Worthy the Lamb that died," they cry;
"Praise to His name for victory."

By faith I grasp those joys,
And there my treasure lies;
The blessed gospel hope,
My highest, dearest prize;
This is my comfort, this my stay,
While treading life's most devious way.

A. C. F.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER FIVE.

The term spiritual is used concerning men in the flesh in many places in the Bible, and generally means a person under the influence of the Holy Ghost, and is in opposition to carnal. "Ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6. "But he that is spiritual judgeth all things." 1 Cor. 2: 15. Then it is evident that the term does denote a person under the influence of grace, and it stands in opposition to carnal or natural. Again it is written concerning men in this life, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8: 9. All such persons are spiritual, being quickened by the Spirit. Hence it is said in verse eleventh, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." So we are told by the apostle Peter that Christ was put to death in the flesh, and quickened by the Spirit. 1 Peter 3: 18. Such bodies are spiritual and will be made incorruptible in the resurrection.

Then as the body of Christ that rose from the tomb was the same body that was quickened, can any body when it is raised up again from the grave, be more spiriturl than his was? Yet he said to his disciples after he rose from the dead, "Behold my hands and my feet, that it is myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke 24: 39. Therefore no human reasoning can sustain the theory that the identical body that returned to dust, will not be raised up from the grave, because it will be raised a spiritual body. The case of Christ shows my position to be sound and unanswerable by any mere logical argument. For if there is no existence of man's bodily and spiritual nature after death by the coexistence of spirit and body, his identity will be lost.

The very text on which they so confidently rely is conclusive against their own theory, "It is sown a natural body, it is raised a spiritual body." Now what is it that will be raised? The point at issue is settled definitely by the pronoun *it*. For the same "*it*" which is raised again, is that which was buried. Then how can it be an entity evolved from the natural body? If it is not the same body, can the elimination be said to have been sown? And on what principle of exegesis can that be said to be raised up again, which never had been in the grave? Whatever it is, it must be that which had been sown. Therefore, whatever change may pass upon it by the miraculous power, the body which comes forth must be the identical body which was in the grave. Hence it is the body which was dead without the co-existence of the Spirit; for "The body without the Spirit is dead."

Then again some writers place great stress on the term "quicken," and earnestly contend that in Rom. 8: 11, the apostle has reference to the literal death and resurrection of the body. But this is in my judgment a mistaken view of that verse. The whole connection in which the text stands, shows that Paul is there contrasting "the law of the Spirit of life in Christ Jesus" with "the law of sin and death." His reasoning is on the principle that "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." The argument is to show that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Having settled that position, and demonstrated that "to be carnally minded is death; but to be spiritually minded is life and peace," he then in verse eleventh shows what good cometh of having the Spirit dwell in them. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." He says that those who live after the flesh shall die. Then if to be carnally minded is death, the quickening must refer to the mortal body in this state of existence; inasmuch as those in whom the Spirit dwelleth, "they are the sons of God." "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption." And if children, we are heirs of God jointly with Christ. And if we, as children, suffer with him, we shall be also glorified together. Then in verse twenty-three, he declares that all who had been quickened by the indwelling Spirit, are "waiting for the adoption, to wit, the redemption of the body." Now if the body which was sown is not raised up again, how can it ever be redeemed? Most assuredly, then, all who died having the first fruits of the Spirit, will wait in vain, if they are not physically raised from their graves.

This view is in harmony with what Paul has taught in his other epistles, in which he uses the term quicken in the same sense. "And you hath he quickened who were dead in trespasses and sins. . . Even when we were dead in sins, hath quickened us together with Christ." Eph. 2: 1, 5. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. 2: 13. Then the evident meaning of "quickened in the mortal body," is in reference to that which was done in them by the Spirit in this life, when they "were by nature the children of wrath." "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. And hence it is that none but those who are united to Jesus Christ by the quickening power of the Holy Spirit have the promise of an endless life, and the hope of immortality. Then again an objection to the physical resurrection of the body is urged on the ground that it is "raised incorruptible." Therefore they contend that the body which died "is not that body which shall be."

But is the term incorruptible to be understood in the sense of uncorporeal? It is not so used by the apostle in 1 Cor. 15. His argument in that chapter is to show the certainty and necessity of a resurrection of the whole human race, which he demonstrates by the resurrection of Jesus Christ. He commences by saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." He then enumerates the witnesses who saw and conversed with Jesus after he had been raised from the tomb; and in view of such an array of testimony he asks, "How say some among you that there is no resurrection of the dead?" "The resurrection of all rests on the same foundation as did that of Christ; namely, "God's promise and power." Then to deny the one is but to reject the other. "And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up if so be that the dead rise not."

If the resurrection of Christ was not true, but is only a cunningly devised fable, which was imposed upon human credulity, it would not only be an imposition, but it would be an end of hope, and the human race, and more especially christians would be in a miserable condition. "But now is Christ risen from the dead and become the first fruits of them that slept." Then as the literal body of Christ was raised from the dead, the figure of the harvest would be incomplete, unless the "sleepers" have a corresponding resurrection of the body; and there would be no force in calling Christ the first fruits. Therefore the apostle says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." That is, "by the offence of one, (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men unto the justification of life." Rom. 5: 18. Hence it is that Paul, in his defence before Felix, said, "that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. He then shows to the Corinthians the order in which all "shall be made alive," by classing them in cohort or bands. The first in order is "Christ." The second band in the cohort are "they that are Christ's at his coming." Then the last of the cohort, or "the end, when he shall have put down all rule and all authority and power." But when is all rule and authority and power put down, and the "kingdom delivered up to God, even the Father"? The answer is in language that is significant and to the point: "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now how can death be destroyed so long as the greater portion of the human race are in the graves and held under its power? Therefore if all the race are not raised up from the dead, the devil who has the power of death, and who is the "strong man armed," will retain them under his dominion, in spite of Christ, who is "the stronger than he," and his goods will not be "spoiled," nor will his "house or place be destroyed."

He then proves by the ordinance of baptism that the body which dies will be raised up again. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The idea is this; after Christ had arisen, and just before his ascension into heaven, he said to his disciples, "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. There is no half-way stopping place. Christ claimed that he was "the resurrection and the life." He was therefore either the Son of God and did rise from the tomb; or he was an impostor. And if he was an impostor, well might it be said, "Why then do ye baptize for the dead," or in his name? But Paul had not only seen Christ after he had arisen, but many others had also been with him and seen his wounds in his side and feet and hands. It was because Christ had been buried and rose again, that it was said, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3, 4, 5. Then away with the absurd notion that sprinkling is scriptural baptism.

But to come to the objection founded on the text: "That which thou sowest, thou sowest not that body that shall be." This text will be the better understood, and the sense in which it is used, by comparing it with what Christ said in John 12: 24. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." So Paul is now reasoning on the similitude of seed sown in the ground. For he says, "that which thou sowest is not quickened except it die." A grain of corn, or some other grain, for instance, when it is sown in the ground must first die, in order that it spring up and bear fruit. "But God giveth it a body as it hath pleased him, and to every seed his own body." Therefore, when he says, "thou sowest not that body that shall be," he designed to be understood in the sense that the grain could not yield fruit until after it springs up. So will it be with the bodies of those which die. They must be raised up in order that they bear fruit. "They that have done good to eternal life, and they that have done evil unto damnation."

The body which is sown is corruptible, or it would not have died from natural causes; and in that sense it is not the body that shall be. For when they are made alive again they are to die no more from natural causes. The righteous will be incorruptible and they are to die no more; and the wicked are to be destroyed violently in "the lake of fire;" so they will die no more from natural causes. Hence the only sense in which it will not be the bodies that were sown, is in their nature and fashion. Then again corruptibility and mortality are terms which pertain to living beings. For when persons die and decompose, they return to dust. Mortality and corruption have then done their work. Therefore the class that are to be raised incorruptible and made immortal, must be made alive again, before it is put on; for "this incorruptible must put on incorruption, and this mortal must put on immortality. And as none have it in this life, it can only be received in the life to come, for here all are subjected to death.

The natural body was in the image of Adam; and like him it was of the earth, earthy. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." But before they can be in the image of the heavenly, they must be raised from the dead, and their bodies fashioned like unto Christ's glorious body; for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." The whole mystery consists in "we shall not all sleep, but we shall all be changed." Then whatever that change may be, the body which was corruptible is the same body which will be raised incorruptible. And as Jesus Christ, after he had arisen from the dead, was seen by those who came up with him from Gallilee to Jerusalem,—"And he was seen many days," before he ascended to his Father, so will it be with his people when he comes again to receive them. "They will be caught up in the clouds to meet the Lord in the air." Or as the prophet says, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26: 20.

This position of the saints with Christ is the antitype of "the Lord's Passover when he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians." Levit. 12: 27. As the destroying angel was not suffered to smite any of the children of Israel, so it will be with the church of Christ in the day of "indignation;" they will be with him in his safe pavilion. The destroyer cannot enter there. But after all the whole matter is clearly defined by the apostle in 2 Cor. 5: 1-10. The idea which he conveys in the language used therein is this. Our earthly house of this tabernacle, are the things which belong to this corruptible and mortal state, which things are temporal and will be dissolved and pass away. But our house from heaven, which is not made with hands, are the things not yet seen, which things are eternal and will never pass away. Wherefore he labored, that whether "present" (in the house from heaven) or "absent" (in this earthly house), he might be accepted of the Lord. "For we must appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he has done, whether it be good or bad." Verse 10.

CORRECTION.—In the last paragraph but one in No. [illegible], say, "Had the spiritual doctrine of the inheritance of the earth by the saints [illegible] scriptural doctrine," etc. J. P. B.

For the World's Crisis.

SANCTIFICATION.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 14.

The path of the christian is represented in the Scriptures as a narrow way, in which but few are found journeying to a better country, that is, an heavenly. It is as a shining light, which grows brighter and brighter.

The term "perfect love" is synonymous with sanctification. In short, it is to love God supremely, above all else, and our neighbor as ourself. Then whatever we do we shall do to the glory of God. The sanctified heart is compared to a garden where all the weeds are rooted out, so that nothing shall hinder the unobstructed growth of the plants, but they may develop themselves in all their perfection and symmetrical beauty and form. So with the heart freed from sin. Yet there is always progression in the divine life.

Entire consecration to God is prerequisite to obtain the desired blessing. The idea of a christian's sinning constantly, day by day, of living in disobedience to God, seems an evident proof that the heart is not right with God. "He that sinneth is of the devil," and hath not seen God, "neither known him." "He that is born of God doth not sin." I believe it with all my heart.

Holiness to the Lord is a subject in which I feel deeply interested. By the grace of God I mean to arrive at that blessed state where I can feel I am dead to the world and alive unto God. I want nothing short of complete redemption from sin. I have had a name to live while I have been dead.

We read that Christ is the "end of the law to every one that believeth." He has made ample provision for the sanctification of all his people. How many who are looking for the soon coming of Christ will seek this blessing? He will grant it to all who make an entire consecration of themselves to him, and who believe they will receive it. He is not only our sanctification, but also our wisdom. "He that followeth me shall not walk in darkness, but shall have the light of life." Time is hasting away, and what we do must be done quickly. We must be holy, or we shall not see the Lord. Look to Christ for your example instead of looking to your fellowmen. "He knew no sin, neither was guile found in his mouth."

Soon we must stand before God in judgment. Will it be said of us, "Well done"? Yes, if we have done well; but God will not lie. Let us seek to have our hearts right with God and free from the blood of all men. Then will the church be in the position represented in Scripture—"Bright as the sun, fair as the moon, and terrible as an army with banners." T. L. WAUGH.

For the World's Crisis.

A REMARKABLE FACT.—WHAT DOES IT MEAN?

There is a strange movement now progressing in the world unlike any thing that has ever transpired in the world's past history, and what, if possible, is stranger still, that this strange and truly significant movement though of a marked religious character and bearing fails to arrest the attention or excite the inquiry of the religious teachers of our day who occupy the relation of watchmen to the professed flock of Christ, and therefore should study the signs of the times that they may know what is coming on the earth and give the trumpet a certain sound, that all may be warned and prepare before it is forever too late. The remarkable fact referred to is this. There is a class of persons coming forth in the most public manner, preaching, exhorting and writing, publishing tracts, periodicals, both weeklies and monthlies, also scores of volumes in book form, all having the same general bearing and object, more especially to warn the people and call their attention to the study of the holy Scriptures especially the prophecies.

Those who felt themselves thus called to warn, teach and write are many of them among the most talented, studious and pious men of our age. They are not confined to any one organisation, either religiously or politically, nor to any one people or nation, but are of every branch of the visible church, and of every civilized and christian nation under heaven. These, though strangers to each other's views, have, as it would seem, by intuition strangely arrived to the same conclusion in reference to the most important event that can possibly make the future history of our world. This class is now numbering thousands, and though subdivided into various classes in reference to minor truths, it is a most remarkable fact worthy of much serious thought, the subdivisions all come together and are most harmoniously agreed in reference to the great cardinal truth. Not as many would accuse them of claiming to know or fix upon the day and hour when the Son of man cometh, but just what the blessed Savior taught and commanded all to know in the following most concise and positive language: "*So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.*" Luke 21: 31.

This knowledge commanded by our Lord is the great burden of the teaching and writing of the large class of witnesses which are now being raised up in every part of the church and of the world. *What does it mean?* Though this warning be as unpopular as the preaching of Noah or Lot and be met in the very language so minutely described and foretold of the latter day scoffers, is it therefore to be rejected as mere fanaticism? Surely it is for this very reason more important and more certain as a warning from God; the last midnight cry to this guilty, distressed and sin-cursed world. This ever has been God's method, in mercy to warn before his heavy judgments are poured upon the people. But as in the days of Noah and of Lot, they heeded but did not heed, repent and reform, so also shall it be when the Son of man shall appear. Luke 17: 26-30.

What honest observer can for a moment doubt that the very things named as signs of His being nigh even at the door, are now actually upon us? How comforting to the "*Little flock.*" "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Surely "the night is far spent; the day is at hand."

"In expectation sweet
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

J. CHAPMAN.

Selected for the Crisis.

THE GOSPEL ECHO.

True faith, producing love to God and man,
Say, Echo, is not this the gospel plan?
Echo—The gospel plan!

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe!

When men conspire to hate and treat me ill,
Must I return them good, and love them still?
Echo—And love them still!

If they my failings carelessly reveal,
Must I their faults as carefully conceal?
Echo—As carefully conceal!

But if my name and character they tear,
And cruel malice too, too plain appear,
And when I sorrow and affliction know,
They smile, and add unto my cup of woe;
Say, Echo, say, in such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless!

Why, Echo, how is this? Thou art a dove,
Thy voice will leave me nothing else but love.
Echo—Nothing else but love!

Amen, with all my heart, then be it so,
And now to practice I'll directly go.
Echo—Directly go!

This path be mine, and let who will reject,
My gracious God in this *will sure protect!*
Echo—Will sure protect!

Henceforth on him I'll cast my every care,
And friends and foes, embrace them all in prayer.
Echo—Embrace them all in prayer!

The above matchless lines, which so truly breathe the meek and forgiving spirit of our blessed Redeemer, and so sweetly touch the inmost soul of the true christian, were found, some years since, in a pew of a church in England. The author, I think, was never known.

Phila., June, 1864. A. H. STOKES.

For the World's Crisis.

THE FEAR OF THE WICKED.

"The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted."—Prov. 10: 24.

There are several important truths contained in our text, which we think ought to be treasured up and remembered by each and all of us; for they are sacred truths, which, if understood and believed, are calculated to reform the vicious, to cause the unrighteous to forsake erroneous ways, to break off his sins by righteousness, and his iniquities by turning to the Lord, and thus induce him to practice virtue and walk in the paths of obedience and wisdom. There is also one fact contained in our text which is calculated to relieve the mind of all perplexing doubts and slavish fears, and erect in the understanding a faith unwavering, sufficient to buoy up the mind amid all troubles and tribulations,—a faith which confidently guarantees all which the righteous soul desires,—a faith big with immortality, and acquisition of salvation to the righteous, which shall be granted them. "The fear of the wicked, it shall come upon him."

In the first place, we may notice what the wicked fear: that their wickedness will become exposed, their base characters brought to light and exhibited to the world as they really are, in all their disgusting formality; and this they have reason to fear, for past experience as well as the language of my text prove that they must sooner or later receive it,—their fear, it shall come upon them.

Look at the guilty; you will see him flee when no man pursueth; you will see him startle at the rustling of the straw, or by the wake of the leaves as they are moved by the breeze of the wind, and even cringe at the sight of their own shadow. Ah! there is already within his breast a burning hell; he fears exposure; this fear constitutes a gnawing worm of misery and torment. His fears shall come upon him, his base wickedness brought to light and weighed in the balance of divine justice.

In the next place, we may say that the wicked fear that they shall be punished for all their sins. God has so framed the order of things, the laws of nature, and the constitution of man, that there is constantly a fearful looking for of judgment and fiery indignation upon the wicked. "God will by no means clear the guilty," but he will recompense every man according to his works.

Then it becomes us to look well to our conduct,—to ponder the paths of our feet,—to remember our Creator, and obey his commandments. If we depart from these precepts we are in the paths of wickedness, and the eye of justice will search us out and punish us according as our sins deserve. Surely wickedness produces certain and real misery! "There is no peace, saith my God, to the wicked." While he saith, "Great peace have they which love my law, and nothing shall offend them."

In the second place, we will notice that "the desire of the righteous shall be granted." Now the question arises, what do the righteous desire? I answer, the destruction of sin, and consequently the reformation and salvation of men and the restoration of a lost world. All righteous people pray for this great and grand result, and prayer is the secret and sincere desire of the heart. Now, then, all ye righteous, look up toward the throne of heaven and hear it pronounced from the mouth of the great Jehovah, who cannot lie, "The desire of the righteous shall be granted."

Ye doubting, fearful souls! dismiss your fears and put your trust in God; for he will fulfil all his promises. By so doing you may obtain that faith which will make you free from all doubts. It will relieve you from misery and woe, and give you that confidence in God which alone can make you happy and reconciled to all his dispensations. Christ came to accomplish this great end; he will punish sin; he will make an end of transgression, and bring in everlasting righteousness. "He shall see the travail of his soul and be satisfied." According to his own word, he will appear the second time unto salvation, and he never will give up his mediatorial reign until all his obedient children are brought home to a world purified from all sin, and clothed with immortality, purity, and holiness. And then the desire of the righteous will be granted.

Dear reader, if we consider the above text to be true, as it surely is, is it not high time to look about ourselves and see that we are on a permanent foundation? We are at this time in a world of violence. The wicked fill our streets with blood and carnage; and if ever there was a time for us to pray that Christ should come and cleanse his sanctuary, it is now. The prayers of the righteous avail much, and "the desire of the righteous, it shall be granted him." J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

CHRIST'S "KINGDOM NOT OF THIS WORLD" (JOHN 18: 36);

BUT OF THE "WORLD TO COME."—(Heb. 1: 8–2: 5.

I. A "*kingdom*" implies a *King*, and a *future* kingdom implies a *future King*. Hence, a "kingdom not of this world," but of the "world to come," implies a King who reigns not in this world, but in the world to come. This agrees with Christ's information: "A certain Nobleman went into a far country to receive for himself a *kingdom* and to return." —Luke 19: 12. And John informs us that when the *seventh angel sounds*, the kingdoms of this world will "become the kingdoms of our Lord and his Christ; and he shall reign forever and ever."—Rev. 11: 15. Christ testifies,—"When the Son of man shall COME in his glory, and all the holy angels with him, THEN shall he sit upon the THRONE of his glory."—Matt. 25: 31

II. Christ was "born King of the Jews," not that he *reigned in infancy*, but was *destined to reign at some future period*—a prospective King: "Thy *King* cometh," he who is destined to reign. Yet, "when Jesus perceived that they would come and take him by force to make him a King, he departed, and *hid* himself," (John 6: 15,) and subsequently remarks, "Now is my kingdom *not from hence*," (John 18: 36) that is, not from this time onward. When, then, would it commence? "*Hereafter* shall ye see the Son of man *seated on the right hand of power*, and *coming* in the clouds of heaven." Then "another King, one Jesus," will reign "King of saints" and "King of kings."

III. Christ is not now reigning, as he is "*Mediator*;" and a Mediator is one who stands between the *Ruler* and the *ruled*, to bring about a reconciliation:—"There is one God, and one *Mediator between God and man* —the man Jesus Christ." God, the Father, "hath prepared His throne in the heavens; and His kingdom ruleth over all" (Psalm 103: 19); and Christ, instead of being the King, is a "*Mediator*" between this King and rebellious mortals. Saints are "joint *heirs* with Christ." Hence, Christ is now an *heir* to a future kingdom.

IV. The time of the establishment of this kingdom is frequently foretold. Daniel presents the rise of four universal kingdoms, and the division of the fourth into ten parts, or kingdoms, and then adds,—"In the days of these kings shall the God of heaven set up a kingdom."—Dan. 2: 44. Paul tells us that Christ "shall judge the quick and the dead, at his appearing and his KINGDOM."—2 Tim. 4: 1. And the Revelator connects it with the sounding of the seventh angel.—Rev. 11: 15. One element of the kingdom—the prospective king—came to the Jews 1800 years ago.—Matt. 12: 28. The different component elements of the kingdom are sometimes separately styled the kingdom of God. As for instance: "Then shall the kingdom of heaven [one element of it, the church] be likened unto ten virgins," (Matt. 21; 1) and also, "For the kingdom of heaven [one element of it Christ] is as a man traveling into a far country."—Matt. 25: 11. And again: "The Son of man shall send forth his angels, and they shall gather out of his kingdom [one element of it, the territory] all things that offend and them that do iniquity."—Matt. 13: 41. Thus, sometimes the *subjects*, sometimes the *King*, and sometimes the *territory*, are separately called the kingdom. But not till these elements are all combined and organized, shall we have the perfect kingdom of God. The subjects are now mortal, and need a change; the King is now in a far country, and must return; the territory is in a dilapidated condition, and must be made "new." All these prerequisites precede the setting up of the kingdom of God. Although this kingdom was "at hand" at the first advent, in a comparative sense, yet the Savior, after giving a chain of events reaching down to the end of time, remarks: "When ye see these things come to pass, know that the *kingdom of God is nigh at hand*," (Luke 21: 3)—still *future* after the signs of the end, and at hand in an *emphatic* sense.

V. Believers are said to be "*translated into*" this kingdom, one element of it, the church; and also the believer "presseth into it." But all these component elements of the kingdom will be brought together at its final establishment.

IV. Paul gives the *character* of this kingdom as being "righteousness, peace and joy in the Holy Ghost" (Rom. 14: 17), but does this argue that this element is a kingdom of itself, independent of a King, territory and subjects,—it is simply a [illegible] of that kingdom.

VII. Christ said to the [illegible] when they "demanded of him when the kingdom of God should come," [illegible] God cometh not with observation: neither shall they say, Lo here! or, lo there! for [illegible] kingdom of God is within you," [illegible] "among you," or [illegible] in the heart, for this was not said to Christians, but to wicked Pharisees [illegible] of this kingdom [illegible] a work preparatory to its future establishment, when King, territory and subjects will be organized [illegible] be destroyed," [illegible] moved," located beyond the time when Jehovah will "once more shake" earth and heaven also, as he once shook Sinai, causing the "removing of those things that are shaken," leaving only a "kingdom that cannot be moved."—Heb. 12: 26-28.

VIII. Thus, Christ's kingdom [illegible] the "world to come." Some of its unorganized elements are now in this world; but an important element—the King—is in heaven. From thence he will come to "judge the quick and the dead at his appearing and kingdom." The "*kingdom*" is interwoven with his "*appearing*."

Prepare for this coming kingdom.

Baraboo, Wis. W. SHELDON.

For the World's Crisis.

WHAT IS COMING?

"The earth mourneth and fadeth away. The field is wasted. The land mourneth, for the corn is wasted. The harvest of the field is perished. The vine is dried up, and the fig-tree languisheth."—Joel 1.

BRO. GRANT:—Everything is suffering very much in this part of the country for rain. We have had none for a month to do any good, and some of the crops are past recovery. The husbandman walk over their parched fields, upon which they have bestowed their labor in vain, and their faces seem to gather blackness as they reiterate the oft-repeated inquiry, What is going to become of us? And some whose consciences have become seared as with a hot iron have the hardihood to curse God to his face for withholding from them a blessing which they would not thank him for bestowing.

Truly we live in perilous times. Every day we see men's hearts failing them for fear and for looking after those things that are coming on the earth. But, thank God, there is one class who can view the portentous clouds of the gathering storm with feelings calm as a summer morning, who feel all shall "work together for good." Such are pilgrims and strangers, who seek a better country. They are a little flock, scattered among all nations, one here and one there; hated of all men for Christ's sake. You may know them by this sign: they are not of the world; but they often pray, "Thy kingdom come, thy will be done"; and again, "Come, Lord Jesus, and come quickly!" Then when they see the rockings and tossings of earth's crowned heads, they exclaim, Let the "kingdoms of this world become the kingdoms of our Lord, and of his Christ." And when worn with fatigue, sorrow, toil, pain and care, and oppressed by the proud and haughty of earth; when they have laid low in the grave those that are near and dear; when they feel that there is none to comfort, they cry in an agony of soul—

"How long, O Lord, how long
Must we in sadness wait?
Oh, come! and take thy weary bride
Safe through the narrow gate!"

Then they receive the following answer, which causes them to wait patiently for the Lord from heaven,—

"Watch! 'tis your Lord's command;
And while we speak he's near;
Mark the first signal of his hand,
And ready all appear."

Dear christian friends, are you all ready to go at a moment's warning? Do you desire the coming of the Lord more than any thing else? Is your treasure laid up in heaven, to be brought nigh unto you at the revelation of Jesus Christ? If so, happy are ye. Then let me say to you as a fellow pilgrim, watch on, pray on, toil on, just a little longer, and "He that shall come, will come, and will not tarry." And then, oh, joy! "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." Our feeble minds cannot comprehend those "unsearchable riches," for we can only judge by things which we have seen, and our measure falls infinitely short, for the "things which are seen are temporal." But the apostle comes as near expressing it as any one can when he tells us that it is "a far more exceeding and eternal weight of glory."

Let us be ready. Let us wait and watch, weep and pray, and do what we can to arouse a sleeping world. EMMA L. [illegible]

Annoton, Wis.

PLEASING EVERYBODY.—Heaven help the man who imagines that he can dodge his enemies by trying to please everybody! If such an individual succeeded, we should be glad to know it. Not that we believe in a man's going through the world trying to find beams to knock his head against, disputing every man's opinion, [illegible] all who differ from him. [illegible] colors, in spite of wind or weather, storm or sunshine. [illegible]

INVOCATION OF DEPARTED SPIRITS.—[illegible]

For the World's Crisis.

LAZARUS.

The colored man is the Lazarus of this dispensation as the now rich Gentile was the Lazarus of the Mosaic.

As the Jew oppressed the Gentile, so does this rich Gentile now oppress, in his turn, the poor colored man, and cast him out as unfit for society. In vain does this poor man ask for the crumbs which fall from this rich man's table, but is left to die with none to console him save here and there one, who for this act is esteemed as a dog in their eyes. But the angels of God do not forget him in his poverty. He has bread to eat that his rich oppressor knows not of. O the heavenly manna that fills his soul from these divine illuminations! manna to which the rich man, with all his purple and fine linen and sumptuous fare, is a stranger. Glory to God, whose ways are equal, and who has respect unto the lowly!

This day (July 10th) the Lord gave us the privilege to minister to one of this Lazarus race. Bless his name for this! We met at the lake, at the water—that great leveler. "The small and the great are there, and the servant is free from his master."—Job 3: 19. There we buried him in the likeness of his Lord, and raised him up, as we hope, to a new life. We then returned bringing our sheaves with us, where we met our Bro. James Ferris from Sandy Hill, N. Y., in waiting to minister to us the word of life. He read the second chapter of James, and spoke from the last verse. What a cordial the first verse was to our souls in the work we had just been performing!

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. How good it sounded about the gold ring, and the gay clothing, and the vile raiment, and the footstool. We felt, by grace, Lord, we have done as thou hast commanded, and to thy name be all the glory. Amen.

Our brother's preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2: 4, 5. It was not in word only, but also in power, and in the Holy Ghost, and in much assurance. 1 Thess. 1: 5. He said he had no credentials. This was only the third time he ever had occupied this position, and each of these times in this same place; but that he had felt for two years it was his duty before God, and now God had brought him all this long way to bring him out, and he would give him glory. And so we all felt. I sunk into the depth of my spirit and praised the Lord that he had now answered my prayer of three long years' continuance, that he would send us just such a man.

O thou saint of God, whose hope has been long deferred, even to heart-sickness, judge ye of my joy! Language fails me. It was unspeakable and full of glory. Amen. What a covenant-keeping God is ours! I will always trust in him. Amen.

Your Sister in Christ, E. S. WILLARD.
Hammonton, N. J.

For the World's Crisis.

AWFUL EFFECTS OF WAR.

The following anecdote related by Mr. Wesley, was published in *Westminster Journal* (England) Feb. 25th, 1775:—

"Last Sunday evening, the Rev. J. Wesley preached at the Foundry an awful sermon, on the horrid effects of a civil war. Mr. Wesley observed, that of all scourges from God, war was the most to be deprecated, because it often swept away all traces of religion, and even of humanity. He then related the following matter of fact, which drew a tear from almost every eye: 'I conversed with an officer who was of a remarkably mild disposition; he was three years in Germany during the last war, where he was sent by the General with a party of soldiers to get provisions wherever he could find any. They first arrived at a farmhouse; the master of the family having been frequently plundered had fled, and left his wife with the care of seven small children, and only one cow for their subsistence. The woman fell at the feet of the soldiers, imploring them with strong cries and tears, that they would spare the cow for the nourishment of her helpless offspring. The officer could not forbear weeping, and forced himself from her as she clasped his knees, with every sign of frantic grief; nevertheless the soldiers carried away her cow. This officer afterwards told me, war had rendered his heart so hard, and his mind so ferocious, that he could have even broiled the woman and her seven children.'

Mr. Wesley having concluded this affecting narrative, said, 'O! my dear hearers, should the great God suffer the hellish rage of a civil war to be let loose in England, for our idleness, deceit, luxury and oppression, perhaps the most human person now in London, may be equally hardened in his heart.' Mr. Wesley then charged the rich to abound in good works, to be ready to communicate, as they needed only to open their eyes to see the amazing distresses of the poor! Such distress as his eyes never before beheld. How long we may have food to eat, and raiment to put on, and a place where to put our heads, he who is the Creator and Redeemer of mankind only knows.

He selected his text from Dan. 4: 27,—'Let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.'"

We are often told that the present war will make us a purer and better people, but plain, positive facts prove the reverse of this, and instead of making people humble, it makes them fierce, restless and tyrannical. I have conversed with several who had the name of being harmless and inoffensive men before they went to war, who have now got the disposition of tigers. One man remarkable for gentleness told me "his heart was so hard whilst in the service of the United States that he saw his fellow-soldiers die by his side, fall off the same bench on which he sat, dead, and he would not notice it more than I would the falling of a rag-doll."

War always has had a brutal, intemperate, licentious effect, in every respect demoralizing on those engaged in it, and its spirit has sat like an infernal incubus on the churches, [illegible] Adam Clarke [illegible] war, 'I here register my testimony against the unprincipled [illegible] and diabolical [illegible] the wickedness of the wicked might come to an end! Come, Lord Jesus, thou Prince of Peace [illegible] concealed. Then the gilded [illegible] the hollow pretext is pompously placed in the front to show.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Tuesday, July 19, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent, MILES GRANT, *Crisis Box, Boston.*

LATE.—The Crisis is one day late this week, for want of paper on which to print it. The dry weather has prevented our paper maker from meeting his engagements.

WILBRAHAM.

Remember the campmeeting at Wilbraham is appointed to begin Aug. 22nd, and close Aug. 29th. Are you going? Don't say, "I can't leave my business." Where can you better spend your week of vacation? Don't say, "It will cost too much." You may obtain that which will be of more real value to you than all the treasures of the world.

Get ready,—be there from its commencement to its close. Try to get others to go with you. "Come thou with us, and we will do thee good."

WAR NEWS.

For the last few days the war news has been very exciting. The rebels have made a very bold dash into Maryland, and taken away a large amount of spoil, besides destroying much public and private property. After taking possession of Harper's Ferry, they went within seven miles of Baltimore, and caused great excitement in the city. They next advanced on Washington, destroying all communication with Baltimore, and the north. For one or two days, it was quite a current rumor in Boston that Washington was taken by the rebels. They came so near capturing it, that it made the friends of the Union feel some as one would when his house was struck by lightning, and only the house suffered injury—"it was a narrow escape."

The following items of news from Washington will give a hint of the danger in which the Capital was situated:—

"Washington was to be attacked Sunday night, but the matter was delayed until Monday, when Early received such information as to make him abandon the attempt, causing great dissatisfaction among subordinate officers and men, who believed the thing entirely safe.

There is no doubt that if the enemy had attacked the defenses of Washington previous to Monday night, they could have carried them with ease."

AFFAIRS IN EUROPE.

The political aspect of Europe is very threatening. There is no prospect of peace. There are strong indications of trouble ahead that cannot be averted. The terrible drama may not open this year, and yet it is liable to commence at any time. The world is fast approaching a state that might well be called, one of confusion confounded; but great light is shining on the christian's pathway, showing that his eternal deliverance is at hand.

A Paris correspondent of the New York *Commercial* says:—

"The opinion is general at this moment that a great deal of intrigue is going on among the despotic sovereigns of Europe, and that some sort of a league is being formed which, while couteracting the maneuvers of the liberal party, will bring about some sort of a change of European frontiers. The liberals of France, on the other hand, were never more certain than they are now that Napoleon is approaching events that will cost him his crown, and they look to a war with the United States as a certainty, and as one of the means which is to bring about his overthrow."

REFORMERS.

The following excellent remarks, from *The Evangelical Pulpit*, should be treasured up by all who would aid in making the world better, or assist in spreading the truth:—

"Reformers must not only be true and firm, but they must also be meek, kind, and gentle; so much depends upon the spirit and temper in which the truth is urged upon the attention of men."

No one is fit to act as a Reformer till he has first reformed himself. If he cannot be kind to an opposer, he had better be silent. He will do the cause of the Lord more harm than good. He should have great meekness in order to be successful. No harsh or unkind word should escape his lips, if he wishes to convince his opponent. May the Lord help us all to be very watchful on this point.

THE EMPEROR OF MEXICO.

Maximilian, the new Emperor of Mexico, has arrived among his people, and been received with joyful demonstrations. It is said the French managed the order of arrangements, and took the lead in the ceremonies. They were quite flattering to the Emperor and Empress, and partook much more of the democratic spirit than is seen in Europe. We take the following from the report of his reception, as given in the Boston *Journal*, of July 8th:—

"On the 13th they went out alone and on foot to visit some of the churches. A mass of over five thousand persons soon gathered. Men and women approached them, taking their hands to kiss. Some parties wished an escort to be brought, but Maximilian answered that his best escort was the people. Among the mottoes written in Mexican were the following: 'The ancient throne of the Aztecs is awaiting you, O great Maximilian;' 'The pure Indian race has nothing to offer you, great Prince, but the sceptre of Montezuma;' 'Come, O illustrious Prince, and be our firm support in the holy religion of Jesus Christ;' 'You are going, Sire, to occupy the throne of the Aztecs, but try to exercise on it the empire of truth and justice;' 'Every people of the Mexican territory, boldly raise your heads—the poisoning hand of the impious blasphemer has been paralyzed;' 'Take courage, Mexicans, the true light follows the dark shadow of falsehood;' [illegible] was to be established [illegible] Divine Providence.'"

WHY IN THE DARK?

It is often asked why the spirits choose darkness for their best manifestations, unless the affair be all trickery? Those who are familiar with the philosophy of these manifestations can give a ready answer. Those who have not looked into the matter, the following from Mr. Chas. Partridge, formerly editor of the *Spiritual Telegraph*, may afford some light. He says:—"Spirits have answered this question to me and others, by saying that the light very much enlivens or disturbs the elements they use in these physical formations; so much so that they can seldom control them when light is present; but that when twilight or darkness comes, these elements are comparatively at rest, and then they can control them."

When Paul was speaking of these same spirits, he calls them "the rulers of the *darkness* of this world."—Eph. 6: 12.

BLASPHEMY.

If any one should say the Holy Spirit was a "fabulous" myth originating with the heathen, existing only in imagination, would it not be blasphemy against that Spirit?

The following is from the *Herald of Progress*, July 16th, 1864, edited by Andrew Jackson Davis:—

"ORIGIN OF THE HOLY GHOST SUPERSTITION.—The origin of the tradition respecting this fabulous or mythical being is easily traced to the ancient Brahminical trifold conception of old demi-gods of mythology. The primary windy conception of the Holy Ghost is traceable to that early period of society when the rude and untutored denizens of the earth in their childish 'knownothingism' and profound ignorance of natural causes were very easily and naturally led to the belief that wherever there was motion there was a god or the active manifestation of a god, whether it was in the wind, breath, water, fire or the sun. Hence the Budhists had their god *Vasus*, who manifested himself in the shape or character of fire, wind, storms, gas, gusts or ghosts, and even the breath, thus constituting a very nearly allied counterpart to the Christian Holy Ghost."

Truly this is an age of PROGRESS. We think the people were never traveling at greater speed away from the road that leads to life.

WITHOUT NATURAL AFFECTION.

We are informed by one of the holy men, who spake as he was "moved by the Holy Ghost," "that in the last days" natural affection would be deficient. It is natural for all animals to love their young and tender offspring. No sacrifice seems too great for the mother to make for the preservation of her young. And in the human species this trait of character is most fully developed; but "in the last days" it will be wanting. Read the following, showing what is done in only *one* city, whose inhabitants are thought to be the most polite, fashionable, refined, and intelligent in the world:—

"The drains of Paris are declared to be the most wonderful work of the kind ever executed. Hundreds of hollow tubes, each one a marvel of solidity and skill, run from every quarter of the town to one immense receptacle of the filth and waste water thus carried off. Before the mouth of this hideous reservoir is placed a grating through which the mass of infection pours night and day. This grating is meant to prevent the passage of any object beyond a certain size, which might otherwise obstruct the tube. The police reports of the past year record the detection of more than ten thousand new born infants thrown at the moment of birth into the drains, which had carried them to the horrid grating, there to leave them to be gathered as the most damning evidence of neglect and abandonment."

INTELLIGENCE FROM THE SPIRITS.

At a Spiritualist circle held at the office of the *Banner of Light*, in Boston, May 2nd, 1864, the communicating spirit was asked, "What is the *modus operandi** of controlling a *medium*?"

The spirit answered:—"As a free intelligence, or spirit, who by nature has no right to the medium's body, my first step is to come and hold communion with the spirit who owns the body. The result of that communion is not transmitted to the external senses of the medium, but to the internal; therefore it is quite as tangible, as real, to the spirit, as it could be to the external. I ask that spirit, 'Will you yield me up the control of your mortal form for a short time?' The answer is generally, 'I will.' . . . The spirit is subjected to the entire control of the predominating spirit. It is, in a word, magnetized by the spirit; held in perfect subjection. And it seems to sleep; and it does sleep, so far as external life is concerned."

It will be noticed that it is necessary for the medium to "*yield*" to the control of the spirit at first; but when the demon has once gained the power of control, it is difficult to escape from his influence. None need be subject to the power of the demons, if they will only "resist" them, and obey the Lord; but if they prefer error to truth, darkness to light, and communion with demons instead of the Lord, they can take their choice, and with it the consequences.

*Manner of operating.

THE GOLD TRADE.

The following shows the movements among the speculators in gold:—

LETTER FROM NEW YORK.

"New York, July 2, 1864.

To the Editor of the Boston Journal:

Of all the exciting days in Wall street and Broad street, yesterday took the lead. The brokers from Williams street, disliking to be under the dictation of Jerome and others, went up to Broad Street, near Wall, took an elegant building and opened what they called an "Open Board." This became so popular that the old, or "Close Board" were obliged to follow suit. And they have taken a new and splendid building near the Open Board. When it was telegraphed that the Senate refused to confirm the nomination of Gov. Tod, the speculators took courage and ran gold up to two hundred and seventy, or eighty. The nomination of Mr. Fessenden brought a change over these gentlemen and gold came down on the run to two hundred and six. The Jews fairly howled with rage, excitement and despair. They called on all the prophets by name [illegible] High as gold was on Thursday, men confidently predicted, that it would run up to three hundred, and one party made an investment of [illegible] gold. Pork [illegible] $15 a barrel to $50, ran down $10 on a barrel, carrying down with it several large houses that had [illegible] investments. Whiskey that reached the high figure of $2.50, fluctuated between 60, and 80 cents, and carried with it in its descent several strong firms. Everything is unsettled. Grocers buy by the retail, and large houses by the single case."

INQUIRIES AND ANSWERS.

MR. GRANT:—Dear Sir,—Having been anxious, all my days to learn somewhat of man and his destiny, and having been an attendant upon your meetings in our State, and heard you speak; and perceiving that you possess considerable talent, ability and skill, and having read your discussions; I therefore solicit a favor of you, or of some of your able expounders, to explain a few questions for me.

I would like to have an answer to each of the following questions, as you or *your* denomination understand them. My motive is good and intention pure. Should you feel to do so, please put them in your paper, and send me a copy.

1. What do you understand by the term *man*?

2. What is that in *man* which *thinks, feels, loves* and *enjoys, etc.*? or, in other words, what is *intelligence*?

3. What part of *man* was, or is, the *image* of God?

4. What is the correct idea of the term *death*, when we say that a *man* is dead?

5. As the dust returns to the earth as it was, and the spirit to God who gave it, what part of *man* sleeps?

6. What is meant by the word *dead* in the passage, "How are the dead raised up?"

7. What does the word *they* refer to in the same passage,—"With what body do *they* come?"

8. What is meant by the term mortal as applied to man?

9. In what sense does *mortal* put on immortality?

10. Does the word immortality in 1 Cor. 15: 53, mean the same as the word in Rom. 2: 7?

11. If *mortal* puts on immortality, will not *man* be a compound being of the two natures?

12. If death is the extinction of being (as I heard you once say), what is there to be raised?

Clear, plain, and lucid answers to the above inquiries would be gratefully received by your unworthy friend, etc.,

Corinna, Me. I. H. SAWYER.

The *numbers* in the following answers correspond with those in the questions.

1. By the word *man* we mean a being made of the dust of the ground in the *likeness* of his Creator. "And God said, Let us make *man* in our image, after our *likeness*."—Gen. 1: 26. And the Lord God *formed* MAN of the *dust of the ground*."—Gen. 2: 7.

2. Intelligence, as applied to man, is the reresult of an active brain. It is the *man himself* who "thinks, feels, loves and enjoys;" but he can have none of these emotions without a nervous system connected with the brain.

3. No particular *part*, but the man as a *whole* is made of "dust" in the "*likeness*" of his Creator. That is, man, in his exterior, resembles the *form* of God who is a Spirit. In Boston, before the State house, is a *likeness* of Daniel Webster. This likeness was cast of metallic substances. Then does it follow, when we say that it is a likeness of Webster, that Mr. Webster himself was made of copper or brass, or any other metal? Of course not. So when we read in the Scriptures that man was made of "dust" in the "likeness" of his Creator, it does not militate at all against the expression that "God is a Spirit;" for a spirit has a *form*, as the Bible most plainly teaches.

4. When a man is dead, the Bible declares that he has no "knowledge, nor wisdom," that he knows "not any thing." He is *wholly unconscious* in death. As David says, "In death, there is *no remembrance* of thee,"—Ps. 6: 5; and in the day a man dies, "*In that very day his thoughts perish*;"—Ps. 146: 4. In other words, a man cannot think when he is *dead*.

5. The *whole man* sleeps. The spirit that leaves man at death is "the breath of life." The word *ruah*, rendered "spirit" in the 5th question, is the same that is rendered *breath* in Ps. 104: 29—"Thou takest away their *breath*, they die, and return to their dust." The same word occurs in Job 28: 3. "The *spirit* of God is in my nostrils." These, and many other scriptures, show that there is *one* spirit in a man's nostrils, called "the breath of life," which is taken from him at death. As God gave it to man, when he takes it away, it may properly be said to return to him; and we find no proof in the Bible that any other spirit leaves man at death. But this spirit is no more the *man* than the steam in the boiler is the engine. It is not a living being by itself.

6. The word "dead" in I Cor. 15: 35, refers to those who were once alive, and are now in their graves, awaiting the time when they will "come forth" to life again.

7. The word "they" stands for the word "dead," which is used as a collective noun, to represent those who are "in the graves."

8. The term "mortal as applied to man" signifies that man, as a whole, is mortal; otherwise the application cannot be correct.

9. When a mortal man becomes immortal, then it may be truly said he has put on immortality. He is in a new condition. That which was mortal is "changed" to immortality.

10. Yes.

11. We think not on that account. The mortal nature is *changed* to an immortal one. We do not see how it is possible for a man to be both mortal and immortal at the same time. It looks like an absurdity; consequently, we do not see how *any part* of man can be immortal in this life. He must either be *wholly* mortal, or *wholly* immortal.

12. We said death was "the extinction of life." When a man is dead, his life is extinct. At the resurrection of the dead the man comes forth from the grave, just as Lazarus was raised by the Savior, and as the Savior was raised by his Father. "But if there be no resurrection of the *dead*, then is Christ not risen. . . . And if Christ be not raised, . . . then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 13, 17, 18.

WHEN SHALL THE KINGDOM BE SET UP?

BRO. GRANT:—Will you give your views, through the Crisis, if you please, with regard to the time that Christ is to set up his kingdom on earth? It was discussed in our Bible class last Sabbath, and a part of them decided that Christ's kingdom was set up at the time John commenced preaching. I could not agree with them, however, and would like your opinion. MARY M. BABB.

We think no point is clearer in the Bible than that the kingdom of Christ will not be set up till after he comes. Jesus informed his disciples that near the time when the Gentiles would cease to tread down Jerusalem, there would "be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." He then says, "When ye see *these* things come to pass, know ye that the kingdom of God is *nigh* at hand." It may be readily shown that we are living in the time when these signs are fulfilling, thus indicating that the kingdom "is *nigh* at hand," but has not yet come.

WHY THE SHOE PINCHES.—A useful little work, showing the conditions of a healthy foot, the cause of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price 30 cts., post paid.

The above named work is for sale at the Crisis office, and we think it a valuable one for those who wish to take care of their feet, and learn how to have healthy boots and shoes made. We have felt much benefited by the information received from this work. It is a German production, and republished by Dr. Trall, of New York.

THE SEAT OF THE BEAST.—The following information relative to the seat of the beast, may be an item of interest to many of our readers:—

"Eld. Billings, in a sermon at Holden, Me., preaching on the beast, stated the beast now had his seat at the 'Crisis' office." W. N.

☞ The Discussion between Eld. Grant and J. S. Loveland on "Spiritualism and Immortality" is out of print, and will not be republished. No more orders for it can be filled at this office.

For the World's Crisis.

HALIFAX REPORT.

DEAR FRIENDS:—God is with me here, and is giving me a glorious triumph. I am preaching in the North Baptist church, where large congregations attend and hear with deep and serious attention. The Holy Spirit is moving upon the people, and sinners are coming, coming, coming to the Redeemer. Last evening I preached to a "crowd," and at the close of the sermon requested all who are christians, and all who will be christians from this hour, to stand up and sing—

"That awful day will surely come,
The appointed hour makes haste,"

when, to my astonishment, almost the entire congregation arose and stood. Mighty God, thy grace! I like this wooden city of Halifax much. I really love the people, they are so kind and affectionate to me, and they appear to love me. Real gentlemen and ladies, in the *real* sense of the term. There are here some noble christians. The minister, with whom I am laboring, has no faith in the soon coming of the Lord, but makes no objection to my preaching it, and so I speak freely. I shall yet remain some little time, but hope to reach home in time to come to Wilbraham campmeeting to see dear and loved friends; and then, God permitting, I shall begin a special protracted effort in Portland, in the Preble street chapel, Rev. O. P. Tuckerman's, the first Sunday in September. God bless you all. Greeting, EDWIN BURNHAM.

Halifax, July 11th, 1864.

For the World's Crisis.

QUERIES.

How can the man pray "Thy kingdom come," who is unprepared to meet the King?

How can the man pray "Thy will be done," who does not delight in doing his will?

How can the man ask God for his daily bread, who gets his bread in a way that God does not approve of?

How can the man pray "forgive us our debts as we forgive our debtors," who does not from the heart forgive his debtors?

How can the man say "*Thine* is the power and the glory," who would have people see that to *him* belongs much of the power and the glory?

If "the disciple is not above his lord," where is the disciple of the Lord Jesus Christ that has cause to boast of his attainments as a disciple?

P. S. How it becomes us as followers of the meek and lowly Jesus to put a small value on our own strength, wisdom, and righteousness. When the tempter tempts us to rely on our own strength, or righteousness; or when he would lift us up in our own eyes, let us compare ourselves with the wise, the powerful, the righteous, the great, and yet the humble, lowly and persecuted Jesus. We may thus be brought to see our unworthiness and need. A. L. FORRESTER.

For the World's Crisis.

REPORT

OF THE THIRD QUARTERLY MEETING OF THE IOWA CHRISTIAN CONFERENCE.

Met at Manchester according to appointment, June 3rd, 1864. Preaching by Elders P. W. Hough, J. R. Preston, F. H. Kenney, Peter S. W. Deyo, and Sr. Henry. S. D. Deyo, and Job Gildersleeve were also present. Brn. J. R. Preston and F. H. Kenney were received into the quarterly conference. By request of the Floyd church, it was voted that Bro. J. R. Preston be set apart by prayer and the laying on of hands, which was done on June 5th in the following order: Reading the Scriptures, by Eld. P. W. Hough; prayer, by Eld. F. H. Kenney, and charge by Eld. P. S. W. Deyo.

Whereas Bro. P. S. W. Deyo is making arrangements to take a tour to Michigan in the fall, voted, that we shall call the conference on his return, to be held at New Hartford, Butler Co., about the month of November.

Voted, to hold another quarterly meeting at Cascade, September 16th.

Closed by organizing a church of eighteen members. [illegible]

S. D. DEYO, *Pres.*
PETER S. W. DEYO, *Clerk.*

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to July 12th,	$1233.87
J. Coggswell pd.	.50
W. K. pd.	.20
Jas. Wing pd.	1.00
M. S. Perkins pd.	.75
Wm. H. Fisher pd.	.25
M. A. Whitney pd.	.25
D. M. Kinter pd.	.76
H. A. Hubbard pd.	1.00
I. Gillies pd.	.50
J. Whitman pd.	.50
F. Norbit pd.	3.00

A NOBLE EXAMPLE.

"Gather my saints together unto me; those that have made a covenant with me by *sacrifice*."—Ps. 50: 5.

It will be recollected that "a certain poor widow" once gave "two mites" "into the treasury; and many that were rich cast in much." Jesus said of her, "This poor widow hath cast more in than all they which have cast into the treasury." The reason was, she was the only one that did all she could.

We have had frequent occasion to think of the "poor widow," when witnessing the sacrifices that many have made for the purpose of scattering tracts and other means of light. The following is another instance:—

BRO. GRANT:—I have long desired to contribute to the Tract Fund, or in some way do something for the cause of the Lord, but want of means has prevented thus far; but last spring, being in need of a bonnet, my husband found a chance to purchase one reasonably, but the trimmings were too fashionable to suit me; and I proposed to have them removed, and the price reduced accordingly, but the milliner, willing to encourage the vanity of her customers, proposed to reduce the price one dollar, and also leave on the trimmings. Feeling, however, that they were useless where they were, and too gay, I removed them, and sold them for one dollar, which, after subscribing for the "Young Pilgrim" for a neighbor's children, leaves me seventy-five cents to give to the Tract Fund, which I now send.

In view of the shortness of time, and the urgency of sending the truth to perishing humanity, are there not others among the readers of the Crisis who would forego some of the superfluities of this world for the sake of aiding the cause of One who became poor for our sakes? Dear sisters, let us look about us and see. True, by this course we may not please the eyes of the world, but I take it there are very many who will read this article who have resolved to seek the approbation of a better friend, and would be willing to dress plainer, if they saw it to be duty, to see which, in these days of extravagance, one needs but to give candid attention to the subject. I fully endorse the sentiments of Sister Streeter in the Crisis of July 5th. Dear sisters, read her article again, and then read the New Testament, and act in the matter as though you fully realized that you were to give account of your doings to the Author of all good, regardless of the doings of the world. Our best efforts are due to the cause of One who has done so much for us.

Yours in christian meekness,
Rutland, Vt. M. S. PERKINS.

Come, dear Brn. and Srs., let us have that two thousand dollar Tract Fund made up at *once*. Let all help, and help all together, and success is sure.

BOOKS TO PREACHERS.

I will send any three volumes of the Bible Students' Library, in paper covers, post paid, to any three preachers who may be named, for one dollar; and if that is not cheap enough I will pay the dollar myself, if the books will only be carefully read and circulated. Address orders to *H. L. Hastings, Boston, Mass.*

SOCIAL HYMNS.—Bro. I. C. Wellcome writes: "I like the little book." So do others who have seen it. It is handy for prayer meetings, and meetings in new places, and so cheap it interferes with no other book. $1.00 per dozen; $6.00 per one hundred. For sale by H. L. Hastings, Boston, Mass., and at the Crisis office.

For the World's Crisis.

WHO WANTS IT?

It is now time to make arrangements for the Maine Annual Conference; but before we do so, we wish to know where there is a church, or company, who wish it to be held with them? Will some one, or more, communicate with me, if they wish it with them, as we shall not appoint it until we know where to ask the brethren to convene.

I. C. WELLCOME.
Yarmouth, Me., July 14th, 1864.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—I praise the Lord there is such a good medium of communication between the loyal lovers of our King. It does my soul good to take up the World's Crisis and there read the names and communications of our brother and sister pilgrims. Thus we learn the situation, the state of the cause, its advance or its declension of individuals or churches all over our country. I do rejoice that division, strife and personal bickerings do not come into our paper. We are not now afraid to send it to our neighbors, and can confidently expect it will be read and do good. I have circulated a large amount of back numbers and second-hand copies of the World's Crisis among the outsiders, and they have been received kindly, and I never enjoyed my labors better in my life. I have found kind, hospitable homes everywhere.

Since writing last, have visited Hartford, Ct., where I found a good company of believers, firm in the faith, well united, striving together for the faith once delivered. I enjoyed a free time there, and was helped on my way after a godly sort. I have never experienced such liberality in all my travels. The Lord bless them. I spent only the Sunday, and did not become so well acquainted with them as I could wish.

Went to New Britain, where there is quite a little company of believers, which need to heed the caution not to be overcharged with business and cares, so that great day come on them unawares. I was received in their families with great hospitality. One Sunday had a good [illegible] Then went to Cheshire. Of the first man I saw inquired for Bro. Dp[illegible]. He replied, 'That is my name.' 'Is it William [illegible]' [illegible] doctrine everywhere spoken against." He smiled. "My name is Spaulding. I am a colporteur, one who loves God and the glorious appearing of Jesus." "I know you," says he, "by your writings in the Crisis." He took me home, introduced me to his wife as Bro. Spaulding. "It is not the Bro. Spaulding who writes for the Crisis?" "Yes, the same." She gave me a cordial shake of the hand, and bade me welcome to their home.

Went to Southington, where I met Sr. Mussey. Found Bro. Woodruff, a bold soldier, just beginning to sound the gospel trumpet. God bless and prosper him. God is raising men after his own heart to feed the people with knowledge and understanding. At Cheshire Street found a good company, with a convenient little house of worship.

Yours, B. SPAULDING.

From Bro. L. C. McKinstry.

BRO. GRANT:—After a visit to New Glasgow, preaching and baptizing, working hard to reconcile those who had differences, and enjoying with the waiting ones the privilege of "breaking bread" together in memory of our Redeemer's death and in hope of enjoying the privilege of a seat at the marriage supper-table, I have returned to Montreal, where I find the congregations more than doubled since your last visit here, and evening prayer-meetings as well attended as our Sabbath congregations were, and the time well occupied, new voices joining with us in the pilgrim's songs and stories of experience. The infidel of ten years' standing is holding on his way, and others are pressing on.

It is not an uncommon thing now to find those in the churches about who say they see the truth as to the "gospel hope" plainly, but whether they are kept from coming among us through fear of reproach and losing a good name I cannot say; but they may come out yet or be bold where they are. The leaven is working, and books, tracts and papers are being circulated as much as ever.

One week from next Lord's day (July 17,) it is expected that Bro. D. T. Taylor will be with the church here, and give each his seasonable "portion" of "meat," and your unworthy brother, with his pilgrim's staff will, God helping him, be seeking the "lost sheep" in other parts of the vineyard. Brethren, pray for me. The Lord is coming soon, and I feel like being ready. This world with its kingdoms is going to pieces like a shipwreck, and nothing is of value but the hope of the gospel. Let us be faithful,—

"Till we all arrive at home,"

which will be soon.

Your pilgrim brother,
Montreal, C. E. L. C. MCKINSTRY.

From Bro. I. Rice.

BRO. GRANT:—Permit me to report to my brethren scattered abroad, the tendernesses of the Lord to us. For some time past we have been favored with the ministerial labors of Brn. E. N. Reed and Wm. Ingham. Had preaching quite often during last fall and winter, and when we had no preaching we kept up our meetings three and four times a week. Bro. E. Burnham wrote us he would be at our place about the first of June, and we saw we needed a larger house. So we cut the tabernacle in two pieces and put eighteen feet in length, making it forty-eight feet long, and made some other repairs. Bro. Burnham commenced his labors at the Baptist house, and finished them at the tabernacle. A number have been converted. Some backsliders returned to their first love, and sixteen were baptized, besides one in the Baptist church. I expect more will soon follow in the Lord's appointed way There is some opposition outside, but we have cause to praise the Lord we have union within our borders, and joy in the Holy Ghost. The Lord is adding unto us such as shall be saved.

Bro. Burnham has met with some opposition for trying to get all christians united and ready for the soon coming kingdom. We know that all things shall work together for good to all them that love God. All the opposition is in our favor, and we are on a strong advance, and if the breeze last it will sail us safe into the kingdom. Praise the Lord! O! how blessed to be right with God.

As I do not know Sr. A. Mussey's address, I will say to her in this letter that her dear son Franklin and his wife have both been buried with Christ by baptism into his death. We are believing the day of the Lord is very near, and feel it our duty and privilege to watch and pray always, that we may be counted worthy to escape all those things that are coming on the earth, and stand before the Son of man. Dear brethren, let us be determined by the grace of God to have an abundant entrance into the everlasting kingdom of God, to hear the blessed King of glory say, "Well done, good and faithful servants," and share a welcome reception by the angelic escort that will be in attendance upon the King, when he shall come to be glorified in his saints and admired by all them that believe in that day. Even so, come, Lord Jesus, and come quickly. ISRAEL RICE.

Nova Scotia.

From Bro. S. Sherwin.

BRO. GRANT:—It rejoices my heart to see you doing so much for the spread of the blessed truths of the Bible. My heart and hand are with you, as far as I am able. I am about sixty-nine years old, with a disease that prevents me from doing any kind of labor. I soon expect my pilgrimage will end, and to live in constant preparation for the coming of our King is the great desire of my heart. My mind has dwelt much of late on the prayer of faith to heal the sick. That there is power in the prayer of faith I have no doubt, only lost in the apostasy of the church. Knowing that the Lord does hear prayer, and believing that he will hear, I request the prayers of all God's praying people, that I may be restored to health and fitted to do his will while my pilgrimage lasts. Yours in hope of immortality when Jesus comes.

Grafton, Vt. STEPHEN SHERWIN.

From Bro. Geo. A. Streeter.

DEAR CRISIS:—I have just returned from a short visit to some of your friends. They spoke of your prosperity and welfare, and hoped you would prosper in the future, not merely in temporal things, but especially in the spiritual. Some of them have given me money to send to you, to encourage you in your weekly visits to them. They are aware of the fact that you cannot visit them without money, so they help you on your journey. (By the way, they hope you will not forget to

For the World's Crisis.

LAZARUS.

The colored man is the Lazarus of this dispensation as the now rich Gentile was the Lazarus of the Mosaic.

As the Jew oppressed the Gentile, so does this rich Gentile now oppress, in his turn, the poor colored man, and cast him out as unfit for society. In vain does this poor man ask for the crumbs which fall from this rich man's table, but is left to die with none to console him save here and there one, who for this act is esteemed as a dog in their eyes. But the angels of God do not forget him in his poverty. He has [illegible] to eat that his rich oppressor knows not of. O the heavenly manna that fills his soul from these divine illuminations! manna to which the rich man, with all his purple and fine linen and sumptuous fare, is a stranger. Glory to God, whose ways are equal, and who has respect unto the lowly!

This day (July 10th) the Lord gave us the privilege to minister to one of this Lazarus race. Bless his name for this! We met at the lake, at the water—that great leveler. "The small and the great are there, and the servant is free from his master."—Job 3: 19. There we buried him in the likeness of his Lord, and raised him up, as we hope, to a new life. We then returned bringing our sheaves with us, where we met our Bro. James Ferris from Sandy Hill, N. Y., in waiting to minister to us the word of life. He read the second chapter of James, and spoke from the last verse. What a cordial the first verse was to our souls in the work we had just been performing!

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. How good it sounded about the gold ring, and the gay clothing, and the vile raiment, and the footstool. We felt, by grace, Lord, we have done as thou hast commanded, and to thy name be all the glory. Amen.

Our brother's preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God. 1 Cor. 2: 4, 5. It was not in word only, but also in power, and in the Holy Ghost, and in much assurance. 1 Thess. 1: 5. He said he had no credentials. This was only the third time he ever had occupied this position, and each of these times in this same place; but that he had felt for two years it was his duty before God, and now God had brought him all this long way to bring him out, and he would give him glory. And so we all felt. I sunk into the depth of my spirit and praised the Lord that he had now answered my prayer of three long years' continuance, that he would send us just such a man.

O thou saint of God, whose hope has been long deferred, even to heart-sickness, judge ye of my joy! Language fails me. It was unspeakable and full of glory. Amen. What a covenant-keeping God is ours! I will always trust in him. Amen.

Your Sister in Christ, E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

AWFUL EFFECTS OF WAR.

The following anecdote related by Mr. Wesley, was published in *Westminster Journal* (England) Feb. 25th, 1775:—

"Last Sunday evening, the Rev. J. Wesley preached at the Foundry an awful sermon, on the horrid effects of a civil war. Mr. Wesley observed, that of all scourges from God, war was the most to be deprecated, because it often swept away all traces of religion, and even of humanity. He then related the following matter of fact, which drew a tear from almost every eye: 'I conversed with an officer who was of a remarkably mild disposition; he was three years in Germany during the last war, where he was sent by the General with a party of soldiers to get provisions wherever he could find any. They first arrived at a farmhouse; the master of the family having been frequently plundered had fled, and left his wife with the care of seven small children, and only one cow for their subsistence. The woman fell at the feet of the soldiers, imploring them with strong cries and tears, that they would spare the cow for the nourishment of her helpless offspring. The officer could not forbear weeping, and forced himself from her as she clasped his knees, with every sign of frantic grief; nevertheless the soldiers carried away her cow. This officer afterwards told me, war had rendered his heart so hard, and his mind so ferocious, that he could have even broiled the woman and her seven children.'

Mr. Wesley having concluded this affecting narrative, said, 'O! my dear hearers, should the great God suffer the hellish rage of a civil war to be let loose in England, for our idleness, deceit, luxury and oppression, perhaps the most human person now in London, may be equally hardened in his heart.' Mr. Wesley then charged the rich to abound in good works, to be ready to communicate, as they needed only to open their eyes to see the amazing distresses of the poor! Such distress as his eyes never before beheld. How long we may have food to eat, and raiment to put on, and a place where to put our heads, he who is the Creator and Redeemer of mankind only knows.

He selected his text from Dan. 4: 27,—'Let my counsel be acceptable to thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility.'"

We are often told that the present war will make us a purer and better people, but plain, positive facts prove the reverse of this, and instead of making people humble, it makes them fierce, restless and tyrannical. I have conversed with several who had the name of being harmless and inoffensive men before they went to war, who have now got the disposition of tigers. One man remarkable for gentleness told me "his heart was so hard whilst in the service of the United States that he saw his fellow-soldiers die by his side, fall off the same bench on which he sat, dead, and he would not notice it more than I would the falling of a rag doll."

"War always has had a brutal, intemperate, licentious effect, in every respect demoralizing on those engaged in it, and its spirit has sat like an infernal incubus on the churches, gnawing the vitals of godliness, and leaving them a dead, putrid carcass. As Adam Clarke [illegible] I would say of war, 'I here register my testimony against the unprincipled, inhuman, anti-christian and diabolical [illegible] system.' O that [illegible] might [illegible] that the wickedness of the wicked might come to an end! Come, Lord Jesus, thou Prince of Peace, and give thy [illegible] rest in thy holy, peaceful kingdom." [illegible]

[illegible] The true motives of our actions, like the real pipes of an organ, are sometimes concealed. Then the gilded and the hollow pretext is pompously placed in the front for show.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Tuesday, July 19, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

LATE.—The Crisis is one day late this week, for want of paper on which to print it. The dry weather has prevented our paper maker from meeting his engagements.

WILBRAHAM.

Remember the campmeeting at Wilbraham is appointed to begin Aug. 22nd, and close Aug. 29th. Are you going? Don't say, "I can't leave my business." Where can you better spend your week of vacation? Don't say, "It will cost too much." You may obtain that which will be of more real value to you than all the treasures of the world.

Get ready,—be there from its commencement to its close. Try to get others to go with you. "Come thou with us, and we will do thee good."

WAR NEWS.

For the last few days the war news has been very exciting. The rebels have made a very bold dash into Maryland, and taken away a large amount of spoil, besides destroying much public and private property. After taking possession of Harper's Ferry, they went within seven miles of Baltimore, and caused great excitement in the city. They next advanced on Washington, destroying all communication with Baltimore, and the north. For one or two days, it was quite a current rumor in Boston that Washington was taken by the rebels. They came so near capturing it, that it made the friends of the Union feel some as one would when his house was struck by lightning, and only the house suffered injury—"it was a narrow escape."

The following items of news from Washington will give a hint of the danger in which the Capital was situated:—

"Washington was to be attacked Sunday night, but the matter was delayed until Monday, when Early received such information as to make him abandon the attempt, causing great dissatisfaction among subordinate officers and men, who believed the thing entirely safe.

There is no doubt that if the enemy had attacked the defenses of Washington previous to Monday night, they could have carried them with ease."

AFFAIRS IN EUROPE.

The political aspect of Europe is very threatening. There is no prospect of peace. There are strong indications of trouble ahead that cannot be averted. The terrible drama may not open this year, and yet it is liable to commence at any time. The world is fast approaching a state that might well be called one of confusion confounded; but great light is shining on the christian's pathway, showing that his eternal deliverance is at hand.

A Paris correspondent of the New York *Commercial* says:—

"The opinion is general at this moment that a great deal of intrigue is going on among the despotic sovereigns of Europe, and that some sort of a league is being formed which, while couteracting the maneuvers of the liberal party, will bring about some sort of a change of European frontiers. The liberals of France, on the other hand, were never more certain than they are now that Napoleon is approaching events that will cost him his crown, and they look to a war with the United States as a certainty, and as one of the means which is to bring about his overthrow."

REFORMERS.

The following excellent remarks, from *The Evangelical Pulpit*, should be treasured up by all who would aid in making the world better, or assist in spreading the truth:—

"Reformers must not only be true and firm, but they must also be meek, kind, and gentle; so much depends upon the spirit and temper in which the truth is urged upon the attention of men."

No one is fit to act as a Reformer till he has first reformed himself. If he cannot be kind to an opposer, he had better be silent. He will do the cause of the Lord more harm than good. He should have great meekness in order to be successful. No harsh or unkind word should escape his lips, if he wishes to convince his opponent. May the Lord help us all to be very watchful on this point.

THE EMPEROR OF MEXICO.

Maximilian, the new Emperor of Mexico, has arrived among his people, and been received with joyful demonstrations. It is said the French managed the order of arrangements, and took the lead in the ceremonies. They were quite flattering to the Emperor and Empress, and partook much more of the democratic spirit than is seen in Europe. We take the following from the report of his reception, as given in the Boston *Journal*, of July 8th:—

"On the 13th they went out alone and on foot to visit some of the churches. A mass of over five thousand persons soon gathered. Men and women approached them, taking their hands to kiss. Some parties wished an escort to be brought, but Maximilian answered that his best escort was the people. Among the mottoes written in Mexican were the following: 'The ancient throne of the Aztecs is awaiting you, O great Maximilian;' 'The pure Indian race has nothing to offer you, great Prince, but the sceptre of Montezuma;' 'Come, O illustrious Prince, and be our firm support in the holy religion of Jesus Christ;' [illegible] to occupy the throne of the Aztecs, but try to exercise on it the empire of truth and justice;' 'Every people of the Mexican territory, boldly raise your heads [illegible] hand of the impious blasphemer has been paralyzed;' 'Take courage, Mexicans, the true light follows the dark [illegible] of childhood;' 'Mexicans, from the East comes this knowledge of the gospel—[illegible] was to be established—but rejoice, for now from the East comes its defence; adore Divine Providence.'"

WHY IN THE DARK?

It is often asked why the spirits choose darkness for their best manifestations, unless the affair be all trickery? Those who are familiar with the philosophy of these manifestations can give a ready answer. Those who have not looked into the matter, the following, from Mr. Chas. Partridge, formerly editor of the *Spiritual Telegraph*, may afford some light. He says:—"Spirits have answered this question to me and others, by saying that the light very much enlivens or disturbs the elements they use in these physical formations; so much so that they can seldom control them when light is present; but that when twilight or darkness comes, these elements are comparatively at rest, and then they can control them."

When Paul was speaking of these same spirits, he calls them "the rulers of the *darkness* of this world."—Eph. 6: 12.

BLASPHEMY.

If any one should say the Holy Spirit was a "fabulous" myth originating with the heathen, existing only in imagination, would it not be blasphemy against that Spirit?

The following is from the *Herald of Progress*, July 16th, 1864, edited by Andrew Jackson Davis:—

"ORIGIN OF THE HOLY GHOST SUPERSTITION.—The origin of the tradition respecting this fabulous or mythical being is easily traced to the ancient Brahminical trifold conception of old demi-gods of mythology. The primary windy conception of the Holy Ghost is traceable to that early period of society when the rude and untutored denizens of the earth in their childish 'knownothingism' and profound ignorance of natural causes were very easily and naturally led to the belief that wherever there was motion there was a god or the active manifestation of a god, whether it was in the wind, breath, water, fire or the sun. Hence the Budhists had their god *Vasus*, who manifested himself in the shape or character of fire, wind, storms, gas, gusts or ghosts, and even the breath, thus constituting a very nearly allied counterpart to the Christian Holy Ghost."

Truly this is an age of PROGRESS. We think the people were never traveling at greater speed away from the road that leads to life.

WITHOUT NATURAL AFFECTION.

We are informed by one of the holy men, who spake as he was "moved by the Holy Ghost," "that in the last days" natural affection would be deficient. It is natural for all animals to love their young and tender offspring. No sacrifice seems too great for the mother to make for the preservation of her young. And in the human species this trait of character is most fully developed; but "in the last days" it will be wanting. Read the following, showing what is done in only *one* city, whose inhabitants are thought to be the most polite, fashionable, refined, and intelligent in the world:—

"The drains of Paris are declared to be the most wonderful work of the kind ever executed. Hundreds of hollow tubes, each one a marvel of solidity and skill, run from every quarter of the town to one immense receptacle of the filth and waste water thus carried off. Before the mouth of this hideous reservoir is placed a grating through which the mass of infection pours night and day. This grating is meant to prevent the passage of any object beyond a certain size, which might otherwise obstruct the tube. The police reports of the past year record the detection of more than ten thousand new born infants thrown at the moment of birth into the drains, which had carried them to the horrid grating, there to leave them to be gathered as the most damning evidence of neglect and abandonment."

INTELLIGENCE FROM THE SPIRITS.

At a Spiritualist circle held at the office of the *Banner of Light*, in Boston, May 2nd, 1864, the communicating spirit was asked, "What is the *modus operandi** of controlling a *medium?*"

The spirit answered:—"As a free intelligence, or spirit, who by nature has no right to the medium's body, my first step is to come and hold communion with the spirit who owns the body. The result of that communion is not transmitted to the external senses of the medium, but to the internal; therefore it is quite as tangible, as real, to the spirit, as it could be to the external. I ask that spirit, 'Will you yield me up the control of your mortal form for a short time?' The answer is generally, 'I will.' . . . The spirit is subjected to the entire control of the predominating spirit. It is, in a word, magnetized by the spirit; held in perfect subjection. And it seems to sleep; and it does sleep, so far as external life is concerned."

It will be noticed that it is necessary for the medium to "*yield*" to the control of the spirit at first; but when the demon has once gained the power of control, it is difficult to escape from his influence. None need be subject to the power of the demons, if they will only "resist" them, and obey the Lord; but if they prefer error to truth, darkness to light, and communion with demons instead of the Lord, they can take their choice, and with it the consequences.

*Manner of operating.

THE GOLD TRADE.

The following shows the movements among the speculators in gold:—

LETTER FROM NEW YORK.

"New York, July 2, 1864.

To the Editor of the Boston Journal:

Of all the exciting days in Wall street and Broad street, yesterday took the lead. The brokers from Williams street, disliking to be under the dictation of Jerome and others, went up to Broad Street, near Wall, took an elegant building and opened what they called an "Open Board." This became so popular that the old or "Close Board" were obliged to follow suit. And they have taken a new and splendid building near the Open Board. When it was telegraphed that the Senate refused to confirm the nomination of Gov. Tod, the speculators took courage and ran gold up to two hundred and seventy or eighty. The nomination of Mr. Fessenden brought a change over these gentlemen and gold came down on the run to two hundred and six. The Jews fairly howled with rage, excitement and despair. They called on all the prophets by whose [illegible] High as gold was on Thursday, men confidently predicted that it would run up to three hundred, and one party made an investment of $50,000 in gold. Pork, which had been gradually running up from $15 a barrel to $50, ran down $16 on a barrel, carrying [illegible] with several [illegible] that had [illegible] Whisky [illegible] reached [illegible] high figure of [illegible], fluctuated between 60, and 80 cents, and carried with it in its descent several strong firms. Everything is unsettled. Grocers buy by the retail, and large houses by the single case."

INQUIRIES AND ANSWERS.

MR. GRANT:—Dear Sir,—Having been anxious all my days to learn somewhat of man and his destiny, and having been an attendant upon your meetings in our State, and heard you speak; and perceiving that you possess considerable talent, ability and skill, and having read your discussions, I therefore solicit a favor of you, or of some of your able expounders, to explain a few questions for me.

I would like to have an answer to each of the following questions, as you or your denomination understand them. My motive is good and intention pure. Should you feel to do so, please put them in your paper, and send me a copy.

1. What do you understand by the term *man?*

2. What is that in *man* which *thinks, feels, loves* and *enjoys, etc.?* or, in other words, what is *intelligence?*

3. What part of *man* was, or is, the *image* of God?

4. What is the correct idea of the term *death*, when we say that a man is dead?

5. As the dust returns to the earth as it was, and the spirit to God who gave it, what part of man sleeps?

6. What is meant by the word *dead* in the passage, "How are the dead raised up?"

7. What does the word *they* refer to in the same passage,—"With what body do *they* come?"

8. What is meant by the term mortal as applied to man?

9. In what sense does *mortal* put on immortality?

10. Does the word immortality in 1 Cor. 15: 53, mean the same as the word in Rom. 2: 7?

11. If *mortal* puts on immortality, will not man be a compound being of the two natures?

12. If death is the extinction of being (as I heard you once say), what is there to be raised?

Clear, plain, and lucid answers to the above inquiries would be gratefully received by your unworthy friend, etc.,

Corinna, Me. I. H. SAWYER.

The *numbers* in the following answers correspond with those in the questions.

1. By the word *man* we mean a being made of the dust of the ground in the *likeness* of his Creator. "And God said, Let us make *man* in our image, after our *likeness*."—Gen. 1: 26. And the Lord God *formed* MAN of the *dust of the ground*."—Gen. 2: 7.

2. Intelligence, as applied to man, is the result of an active brain. It is the *man himself* who "thinks, feels, loves and enjoys;" but he can have none of these emotions without a nervous system connected with the brain.

3. No particular *part*, but the man as a *whole* is made of "dust" in the "*likeness*" of his Creator. That is, man, in his exterior, resembles the *form* of God who is a Spirit. In Boston, before the State house, is a *likeness* of Daniel Webster. This likeness was cast of metallic substances. Then does it follow, when we say that it is a likeness of Webster, that Mr. Webster himself was made of copper or brass, or any other metal? Of course not. So when we read in the Scriptures that man was made of "dust" in the "likeness" of his Creator, it does not militate at all against the expression that "God is a Spirit;" for a spirit has a *form*, as the Bible most plainly teaches.

4. When a man is dead, the Bible declares that he has no "knowledge, nor wisdom," that he knows "not any thing." He is *wholly unconscious* in death. As David says, "In death, there is *no remembrance* of thee,"—Ps. 6: 5; and in the day a man dies, "*In that very day his thoughts perish*;"—Ps. 146: 4. In other words, a man cannot think when he is *dead*.

5. The *whole man* sleeps. The spirit that leaves man at death is "the breath of life." The word *ruah*, rendered "spirit" in the 5th question, is the same that is rendered *breath* in Ps. 104: 29—"Thou takest away their *breath*, they die, and return to their dust." The same word occurs in Job 28: 3. "The *spirit* of God is in my nostrils." These, and many other scriptures, show that there is *one* spirit in a man's nostrils, called "the breath of life," which is taken from him at death. As God gave it to man, when he takes it away, it may properly be said to return to him; and we find no proof in the Bible that any other spirit leaves man at death. But this spirit is no more the *man* than the steam in the boiler is the engine. It is not a living being by itself.

6. The word "dead" in 1 Cor. 15: 35, refers to those who were once alive, and are now in their graves, awaiting the time when they will "come forth" to life again.

7. The word "they" stands for the word "dead," which is used as a collective noun, to represent those who are "in the graves."

8. The term "mortal as applied to man" signifies that man, as a whole, is mortal; otherwise the application cannot be correct.

9. When a mortal man becomes immortal, then it may be truly said he has put on immortality. He is in a new condition. That which was mortal is "changed" to immortality.

10. Yes.

11. We think not on that account. The mortal nature is *changed* to an immortal one. We do not see how it is possible for a man to be both mortal and immortal at the same time. It looks like an absurdity; consequently, we do not see how *any part* of man can be immortal in this life. He must either be *wholly* mortal or *wholly* immortal.

12. We said death was "the extinction of life." When a man is dead, his life is extinct. At the resurrection of the dead the man comes forth from the grave, just as Lazarus was raised by the Saviour, and as the Saviour was raised by his Father. "But if there be no resurrection of the *dead*, then is Christ not risen. . . . And if Christ be not raised, . . . then they also which are fallen asleep in Christ are PERISHED."—1 Cor. 15: 13, 17, 18.

WHEN WILL THE KINGDOM BE SET UP?

BRO. GRANT:—Will you give your views, through the Crisis, if you please, with regard to the time that Christ is to set up his kingdom on earth? It was discussed in our Bible class last Sabbath, and a part of them decided that Christ's kingdom was set up at the time John commenced preaching. I could not agree with them, however, and would like your opinion. MARY M. BARR.

We think no point is clearer in the Bible than that the kingdom of Christ will not be set up till after he comes. Jesus informed his disciples that near the time when the Gentiles would cease to tread down Jerusalem, there would "be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." He then says, "When ye see *these* things come to pass, know ye that the kingdom of God is *nigh* at hand." It may be readily shown that we are living in the time when these signs are fulfilling, thus indicating that the kingdom "is *nigh* at hand," but has not yet come.

WHY THE SHOE PINCHES.—A useful little work, showing the conditions of a healthy foot, the cause of deformities, and how to avoid those troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, grown-in nails, etc. Price 30 cts., post paid.

The above named work is for sale at the Crisis office, and we think it a valuable one for those who wish to take care of their feet, and learn how to have healthy boots and shoes made. We have felt much benefited by the information received from this work. It is a German production, and republished by Dr. Trall, of New York.

THE SEAT OF THE BEAST.—The following information relative to the seat of the beast, may be an item of interest to many of our readers:—

"Eld. Billings, in a sermon at Holden, Me., preaching on the beast, stated the beast now had his seat at the 'Crisis' office." W. N.

☞ The Discussion between Eld. Grant and J. S. Loveland on "Spiritualism and Immortality" is out of print, and will not be republished. No more orders for it can be filled at this office.

For the World's Crisis.

HALIFAX REPORT.

DEAR FRIENDS:—God is with me here, and is giving me a glorious triumph. I am preaching in the North Baptist church, where large congregations attend and hear with deep and serious attention. The Holy Spirit is moving upon the people, and sinners are coming, coming, coming to the Redeemer. Last evening I preached to a "crowd," and at the close of the sermon requested all who are christians, and all who will be christians from this hour, to stand up and sing—

"That awful day will surely come,
The appointed hour makes haste,"

when, to my astonishment, almost the entire congregation arose and stood. Mighty God, thy grace! I like this wooden city of Halifax much. I really love the people, they are so kind and affectionate to me, and they appear to love me. Real gentlemen and ladies, in the *real* sense of the term. There are here some noble christians. The minister, with whom I am laboring, has no faith in the soon coming of the Lord, but makes no objection to my preaching it, and so I speak freely. I shall yet remain some little time, but hope to reach home in time to come to Wilbraham campmeeting to see dear and loved friends; and then, God permitting, I shall begin a special protracted effort in Portland, in the Preble street chapel, Rev. O. P. Tuckerman's, the first Sunday in September. God bless you all. Greeting, EDWIN BURNHAM.

Halifax, July 11th, 1864.

For the World's Crisis.

QUERIES.

How can the man pray "Thy kingdom come," who is unprepared to meet the King?

How can the man pray "Thy will be done," who does not delight in doing his will?

How can the man ask God for his daily bread, who gets his bread in a way that God does not approve of?

How can the man pray "forgive us our debts as we forgive our debtors," who does not from the heart forgive his debtors?

How can the man say "*Thine* is the power and the glory," who would have people see that to *him* belongs much of the power and the glory?

If "the disciple is not above his lord," where is the disciple of the Lord Jesus Christ that has cause to boast of his attainments as a disciple?

P. S. How it becomes us as followers of the meek and lowly Jesus to put a small value on our own strength, wisdom, and righteousness. When the tempter tempts us to rely on our own strength, or righteousness; or when he would lift us up in our own eyes, let us compare ourselves with the wise, the powerful, the righteous, the great, and yet the humble, lowly and persecuted Jesus. We may thus be brought to see our unworthiness and need. A. L. FORRESTER.

For the World's Crisis.

REPORT

OF THE THIRD QUARTERLY MEETING OF THE IOWA CHRISTIAN CONFERENCE.

Met at Manchester according to appointment, June 3rd, 1864. Preaching by Elders F. W. Hough, J. R. Preston, F. H. Kenney, Peter S. W. Deyo, and Sr. Henry. S. D. Deyo, and Job Gildersleeve were also present. Brn. J. R. Preston and F. H. Kenney were received into the quarterly conference. By request of the Floyd church, it was voted that Bro. J. R. Preston be set apart by prayer and the laying on of hands, which was done on June 5th in the following order: Reading the Scriptures by Eld. F. W. Hough; prayer by Eld. F. H. Kenney, and charge by Eld. P. S. W. Deyo.

Whereas Bro. P. S. W. Deyo is making arrangements to take a tour to Michigan in the fall, voted, that we shall call the conference on his return, to be held at New Hartford, Butler Co., about the month of November.

Voted, to hold another quarterly meeting at Cascade, September 16th.

Closed by organizing a church of eighteen members. [illegible]

S. D. DEYO, *Pres. pro tem.*

PETER S. W. DEYO, *Clerk.*

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to July 12th,	$[illegible]
J. Coggswell pd.	.50
W. K. pd.	.20
Jas. Wing pd.	1.00
M. S. Perkins pd.	.75
Wm. H. Fisher pd.	.25
M. A. Whitney pd.	.25
D. M. Kinter pd.	.78
H. A. Hubbard pd.	1.00
F. Gilles pd.	.25
J. Whitman pd.	.50
F. Norbit pd.	3.00

A NOBLE EXAMPLE.

"Gather my saints together unto me; those that have made a covenant with me by *sacrifice*."—Ps. 50: 5.

It will be recollected that "a certain poor widow" once gave "two mites" "into the treasury; and many that were rich cast in much." Jesus said of her, "This poor widow hath cast more in than all they which have cast into the treasury." The reason was, she was the only one that did all she could.

We have had frequent occasion to think of the "poor widow," when witnessing the sacrifices that many have made for the purpose of scattering tracts and other means of light. The following is another instance:—

BRO. GRANT:—I have long desired to contribute to the Tract Fund, or in some way do something for the cause of the Lord, but want of means has prevented thus far; but last spring, being in need of a bonnet, my husband found a chance to purchase one reasonably, but the trimmings were too fashionable to suit me; and I proposed to have them removed, and the price reduced accordingly, but the milliner, willing to encourage the vanity of her customers, proposed to reduce the price one dollar, and also leave on the trimmings. Feeling, however, that they were useless where they were, and too gay, I removed them, and sold them for one dollar, which, after subscribing for the "Young Pilgrim" for a neighbor's children, leaves me seventy-five cents to give to the Tract Fund, which I now send.

In view of the shortness of time, and the urgency of sending the truth to perishing humanity, are there not others among the readers of the Crisis who would forego some of the superfluities of this world for the sake of aiding the cause of One who became poor for our sakes? Dear sisters, let us look about us and see. True, by this course we may not please the eyes of the world, but I take it there are very many who will read this article who have resolved to seek the approbation of a better friend, and would be willing to dress plainer, if they saw it to be duty, to see which, in these days of extravagance, one needs but to give candid attention to the subject. I fully endorse the sentiments of Sister Streeter in the Crisis of July 5th. Dear sisters, read her article again, and then read the New Testament, and act in the matter as though you fully realized that you were to give account of your doings to the Author of all good, regardless of the doings of the world. Our best efforts are due to the cause of One who has done so much for us.

Yours in christian meekness,

Rutland, Vt. M. S. PERKINS.

Come, dear Brn. and Srs., let us have that two thousand dollar Tract Fund made up at *once*. Let all help, and help all together, and success is sure.

BOOKS TO PREACHERS.

I will send any three volumes of the Bible Students' Library, in paper covers, post paid, to any three preachers who may be named, for one dollar; and if that is not cheap enough I will pay the dollar myself, if the books will only be carefully read and circulated. Address orders to *H. L. Hastings, Boston, Mass.*

SOCIAL HYMNS.—Bro. I. C. Wellcome writes: "I like the little book." So do others who have seen it. It is handy for prayer meetings, and meetings in new places, and so cheap it interferes with no other book. $1.00 per dozen; $6.00 per one hundred. For sale by H. L. Hastings, Boston, Mass., and at the Crisis office.

For the World's Crisis.

WHO WANTS IT?

It is now time to make arrangements for the Maine Annual Conference; but before we do so, we wish to know where there is a church, or company, who wish it to be held with them? Will some one, or more, communicate with me, if they wish it with them, as we shall not appoint it until we know where to ask the brethren to convene.

I. C. WELLCOME.

Yarmouth, Me., July 14th, 1864.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—I praise the Lord there is such a good medium of communication between the loyal lovers of our King. It does my soul good to take up the World's Crisis and there read the names and communications of our brother and sister pilgrims. Thus we learn the situation, the state of the cause, its advance or its declension of individuals or churches all over our country. I do rejoice that division, strife and personal bickerings do not come into our paper. We are not now afraid to send it to our neighbors, and can confidently expect it will be read and do good. I have circulated a large amount of back numbers and second-hand copies of the World's Crisis among the outsiders, and they have been received kindly, and I never enjoyed my labors better in my life. I have found kind, hospitable homes everywhere.

Since writing last, have visited Hartford, Ct., where I found a good company of believers, firm in the faith, well united, striving together for the faith once delivered. I enjoyed a free time there, and was helped on my way after a godly sort. I have never experienced such liberality in all my travels. The Lord bless them. I spent only the Sunday, and did not become so well acquainted with them as I could wish.

Went to New Britain, where there is quite a little company of believers, which need to heed the caution not to be overcharged with business and cares, so that great day come on them unawares. I was received in their families with great hospitality. On Sunday had a good [illegible]. [illegible] Chisholm [illegible] for Bro. Deyo [illegible]. He replied, 'That is my name.' [illegible] William [illegible] 'Well, I have heard of you as being a believer in the doctrine everywhere spoken against.' He smiled. "My name is Spaulding. I am a colporteur, one who loves God and the glorious appearing of Jesus." "I know you," says he, "by your writings in the Crisis." He took me home, introduced me to his wife as Bro. Spaulding. "It is not the Bro. Spaulding who writes for the Crisis?" "Yes, the same." She gave me a cordial shake of the hand, and bade me welcome to their home.

Went to Southington, where I met Sr. Mussey. Found Bro. Woodruff, a bold soldier, just beginning to sound the gospel trumpet. God bless and prosper him. God is raising men after his own heart to feed the people with knowledge and understanding. At Cheshire Street found a good company, with a convenient little house of worship.

Yours, B. SPAULDING.

From Bro. L. C. McKinstry.

BRO. GRANT:—After a visit to New Glasgow, preaching and baptizing, working hard to reconcile those who had differences, and enjoying with the waiting ones the privilege of "breaking bread" together in memory of our Redeemer's death and in hope of enjoying the privilege of a seat at the marriage supper-table, I have returned to Montreal, where I find the congregations more than doubled since your last visit here, and evening prayer-meetings as well attended as our Sabbath congregations were, and the time well occupied, new voices joining with us in the pilgrim's songs and stories of experience. "The infidel of ten years" standing is holding on his way, and others are pressing on.

It is not an uncommon thing now to find those in the churches about who say they see the truth as to the "gospel hope" plainly, but whether they are kept from coming among us through fear of reproach and losing a good name I cannot say; but they may come out yet or be bold where they are. The leaven is working, and books, tracts and papers are being circulated as much as ever.

One week from next Lord's day (July 17,) it is expected that Bro. D. T. Taylor will be with the church here, and give each his seasonable "portion" of "meat," and your unworthy brother, with his pilgrim's staff will, God helping him, be seeking the "lost sheep" in other parts of the vineyard. Brethren, pray for me. The Lord is coming soon, and I feel like being ready. This world with its kingdoms is going to pieces like a shipwreck, and nothing is of value but the hope of the gospel. Let us be faithful,—

"Till we all arrive at home,"

which will be soon.

Your pilgrim brother,

Montreal, C. E. L. C. MCKINSTRY.

From Bro. I. Rice.

BRO. GRANT:—Permit me to report to my brethren scattered abroad, the tendernesses of the Lord to us. For some time past we have been favored with the ministerial labors of Brn. E. N. Reed and Wm. Ingham. Had preaching quite often during last fall and winter, and when we had no preaching we kept up our meetings three and four times a week. Bro. E. Burnham wrote us he would be at our place about the first of June, and we saw we needed a larger house. So we cut the tabernacle in two pieces and put eighteen feet in length, making it forty-eight feet long, and made some other repairs. Bro. Burnham commenced his labors at the Baptist house, and finished them at the tabernacle. A number have been converted. Some backsliders returned to their first love, and sixteen were baptized, besides one in the Baptist church. I expect more will soon follow in the Lord's appointed way There is some opposition outside, but we have cause to praise the Lord we have union within our borders, and joy in the Holy Ghost. The Lord is adding unto us such as shall be saved.

Bro. Burnham has met with some opposition for trying to get all christians united and ready for the soon coming kingdom. We know that all things shall work together for good to all them that love God. All the opposition is in our favor, and we are on a strong advance, and if the breeze last it will sail us safe into the kingdom. Praise the Lord! O! how blessed to be right with God.

As I do not know Sr. A. Mussey's address, I will say to her in this letter that her dear son Franklin and his wife have both been buried with Christ by baptism into his death. We are believing the day of the Lord is very near, and feel it our duty and privilege to watch and pray always, that we may be counted worthy to escape all those things that are coming on the earth, and stand before the Son of man. Dear brethren, let us be determined by the grace of God to have an abundant entrance into the everlasting kingdom of God, to hear the blessed King of glory say, "Well done, good and faithful servants," and share a welcome reception by the angelic escort that will be in attendance upon the King, when he shall come to be glorified in his saints and admired by all them that believe in that day. Even so, come, Lord Jesus, and come quickly. ISRAEL RICE.

Nova Scotia.

From Bro. S. Sherwin.

BRO. GRANT:—It rejoices my heart to see you doing so much for the spread of the blessed truths of the Bible. My heart and hand are with you, as far as I am able. I am about sixty-nine years old, with a disease that prevents me from doing any kind of labor. I soon expect my pilgrimage will end, and to live in constant preparation for the coming of our King is the great desire of my heart. My mind has dwelt much of late on the prayer of faith to heal the sick. That there is power in the prayer of faith I have no doubt, only lost in the apostasy of the church. Knowing that the Lord does hear prayer, and believing that he will hear, I request the prayers of all God's praying people, that I may be restored to health and fitted to do his will while my pilgrimage lasts. Yours in hope of immortality when Jesus comes.

Grafton, Vt. STEPHEN SHERWIN.

From Bro. Geo. A. Streeter.

DEAR CRISIS:—I have just returned from a short visit to some of your friends. They spoke of your prosperity and welfare, and hoped you would prosper in the future, not merely in temporal things, but especially in the spiritual. Some of them have given me money to send to you to encourage you in your weekly visits to them. They are aware of the fact that you cannot visit them without money, so they help you on your journey. (By the way, they hope you will not forget to

bring along with you a good many of those sweet letters that are so calculated to comfort and cheer the lone ones. They inform me that they are not so partial to long, dry letters, or articles, which are not so interesting, but the short, spicy ones, right from the heart, guided by the Spirit of the meek and lowly Jesus.

Praying that God would bless you, your true friend and well wisher,

No. Dana, Mass. GEO. A. STREETER.

From Bro. Geo. L. Winter.

BRO. GRANT:—I have become much attached to your paper and intend to take it as long as I take any paper. I like it for its plain truths, its practical teachings, its common sense view of the Bible. It is not popular to take your paper, read it, or believe its teachings, and more yet, it never will be; and the man that has the moral courage to take it may expect to have all the scorn the hireling can give him. I prefer the truth, and the frowns of all such, rather than their fables with their smiles.

Your brother in Christ, G. L. WINTER.

Onarga, Ill.

Obituaries.

WM. COCKS.

Died in Nunda, Liv. Co., N. Y., July 5th, 1864, Bro. Wm. G. Cocks, in the forty-fourth year of his age.

For two years and a half Bro. C. was an extreme sufferer. It seems almost impossible for mortality to endure the agony of extreme pain so long as he did. As I stood by his bedside at times, and saw his extreme and continued agony, and heard him pray for death to come, I often thought how glad I was to know that the doctrine of eternal misery was not true. I never saw or heard of a man's suffering so much as Bro. Cocks did. I have seen persons waste away with cancer, but this was far worse. But he will never suffer any more, and soon he will receive the crown of life. He died in full faith that Jesus would soon come and awake him from the dead. He was an exemplary christian, and a standard bearer of the faith in the community in which he lived. The church miss him now, but soon they'll meet him—

"Where congregations ne'er break up."

At his funeral the mourners were comforted by a discourse from the words of Jesus—"Thy brother shall rise again." F. BURR.

MARY CALDWELL.

Died July 8th, 1864, at the residence of her mother, at Quidnic, Coventry, R. I., Mary Jane, wife of John Caldwell, in the thirty-first year of her age.

She left a husband and a large circle of relatives and acquaintances to mourn. The funeral was in the Baptist church at Quidnic. The house was crowded, and many could not get in. The writer improved the occasion from the text in Eccl 9: 12. May the affliction be sanctified to the husband and all the friends and neighbors. J. K. BELLOWS.

MALISSA ALDRICH.

Died in East Killingly, Ct., June 26th, of consumption, Malissa, only daughter of Jonathan and Abigail Aldrich, aged nineteen years.

It was the privilege of the writer to comfort the friends of Malissa, at her funeral, with the assurance of meeting her in the resurrection, if faithful. She died in hope. Peacefully and composedly did she express her wishes as to her burial. The robe prepared for her wedding dress was used for her winding sheet in death. Such are earthly hopes.

WM. A. FENN.

W. CHISM.

Died at Branch Mills, China, Me., Bro. John W. Chism, son of Bro. Elbridge Chism, after a lingering sickness, which he bore with patience.

He quietly fell asleep in Jesus. Funeral sermon by the writer. Text, 1 Cor. 15: 21. May the Lord bless the mourners. JOHN R. HALL.

FREDDIE WILLOUGHBY.

Died in Lowell, Mass., July 12th, 1864, Freddie, son of Bro. Hastings C. and Vesta A. Willoughby, aged three months and nine days.

O, when shall death cease to blight? When Jesus comes. J. COUCH.

MARY M. GUNNER.

Died in Newark, N. J., June 17th, after an illness of three weeks, which terminated in hemorrhage of the bowels, Mary Matilda, second child of George and Mary Gunner, grand-child of Eld. W. Ingmire, aged nine years and nineteen days.

FREDERIC CORKER.

Summary of News.

FOREIGN.

Liverpool June 29th.

The Prussians captured Alsen Island after some fighting. The Danes lost several guns and embarked in haste. Other news anticipated.

Liverpool July 2nd, Queenstown 3d.

Some explanations have been given as to the concentration of troops at Montreal and Quebec, and the military authorities have under consideration the fortifications at Quebec.

The *Morning Post* publishes diplomatic documents confirming the fact that the Holy Alliance of Russia, Austria and Prussia is consummated.

A letter in the *Independence Belge* says two days after the defeat of the Alabama an iron plated vessel, built at Bordeaux, left there with a view of succeeding the Alabama and revenging her destruction.

LONDON, July 3. Jutland has been placed under Prussian administration.

The loss of the Danes at Alsen was from 2500 to 3000, mostly in killed, including eighty-one officers.

GLASGOW, July 3. The French Emp. and Emp. will leave Fontainbleau Thursday. The Emperor will proceed to Vichy and the Empress, with the Prince Imperial, to St. Cloud.

A correspondent at Cherbourg, writing to the *Shipping Gazette*, says another naval battle was expected off that port, as it was stated that the Florida was outside waiting for the Kearsarge. The Niagara, which had been at Antwerp, is known to have received orders to proceed to Cherbourg.

COPENHAGEN, July 4. The enemy appear to be busily employed in erecting batteries opposite Funen.

The official *Berlingski Tidende* of to-day announces that the Swedish squadron has received orders to put to sea immediately.

MADRID, July 5. The *Epoca* of to-day says rumors are persistently put in circulation that disturbances have broken out in Andalusia.

CHINA. Chang Chow Foo has been captured by Major Gordon, and Jungyau has fallen.

The London *Star* says it has reason to believe that in the event of the government obtaining a majority on the question of confidence raised by Disraeli, it is not now intended to dissolve Parliament before the spring of next year.

A notice from the Minister of War at Copenhagen states that the blockade of the Dantzic was re-established on the 29th ult., and of Pillos at the same time. Light-houses will be extinguished under certain contingencies.

Liverpool, July 7th.

The London *Owl* authoritatively states that Napoleon recently warned Austria against joining the alliance, as he should consider such a measure as aimed directly against France. The immediate effect was to cause Austria to hesitate in giving adhesion to the alliance.

Continental news unimportant.

Russia was making active naval preparations at Cronstadt.

It is stated that the Russian fleet is about to visit the Swedish and Danish ports in the Baltic.

News from the Dano-German war is unimportant.

A recent discovery has brought to light the fact that the Jews are very numerous in China. A Jewish officer in the British army estimates them at [illegible] million.

The Russian government has concluded a contract for the building of a railroad between Moscow and Sebastopol.

At a banquet recently given in Boston, the Russian Admiral stated that the emancipated serfs had established 4,000 common schools.

DOMESTIC.

Baltimore, July 11, 11 P. M. The excitement in Baltimore has increased by the rebel operations around the city to-day. The destruction of Gov. Bradford's house was complete. They plundered the house of all valuables, and would not allow Mrs. Bradford to save her own clothing. They carried off all the valuable papers and deeds of the Governor. They read to Mrs. Bradford an order from Gen. Bradley Johnson to destroy the house in retaliation for the destruction of Governor Letcher's house by Gen. Hunter.

We have accounts of the stealing of horses and the plundering of stores all through Baltimore county.

The turnpike bridge over the Gunpowder river has been destroyed.

Fears are entertained that the mills, factories and foundries around the city will be destroyed.

As far as known, the whole cavalry force in Baltimore county who have done this mischief does not exceed eight hundred, under the notorious Harry Gilmore. The banks and insurance companies have all deposited their valuables on board a steamer, ready to leave at a moment's notice. Arrangements have also been made to remove the archives of the State from Annapolis.

It is reported that Elliott's Mills are in possession of the rebels.

Harrisburg, Pa., July 11. Headquarters here are no longer in communication with Washington.

It is understood that at least eight bridges have been destroyed on the Northern Central Railroad, between Moncton and Cockeysville.

Perryville, Md., July 12. When I left Baltimore there was a fight going on 6 miles from Washington, between a considerable force of rebel cavalry and infantry and a force sent out from Washington. The fight was on the 6th Avenue road, near Blair's residence. The result is not known. Fears were entertained that the rebel cavalry would cut the telegraph between Baltimore and Washington.

Washington, July 11. Information received tonight is to the effect that a very large force of rebels is within six miles of this city, not far from Tenallytown. There has been no general engagement, but continuous skirmishing all day. Among the casualties reported are: Frederick S. Robinson, Co. C, 1st Conn. cavalry, left arm; and Peter Berty, 1st Conn. cavalry, neck.

There seems to be no doubt the rebels are threatening Washington, but the preparations for defense are of such a character as to give assurance of safety.

A large number of families at their summer residences, together with citizens in the counties adjoining Washington, have come into the city for safety.

All the telegraph lines have again been destroyed between Baltimore and Philadelphia.

New York, July 13. Communication with Washington by telegraph has been re-established. The lines are now occupied by government business.

Baltimore Md., July 13. There has been a general suspension of business this afternoon. The people turned out largely for duty. Confidence is again restored.

Rebel sympathizers predict that the rebel force which crossed the Washington Railroad yesterday are going to Point Lookout to release 20,000 rebel prisoners confined there. The distance from Bettsville, where they crossed the railroad to Point Lookout is eighty miles.

Heavy fighting had taken place at Brookville, twelve miles northwest of Washington.

There are no fears for the safety of the capitol.

General Grant has not reduced his force, and the surrender of Petersburg is hourly expected.

Washington, July 13. Skirmishing had been constantly going on, and our troops had acted strictly on the defensive until yesterday evening, when the rebel sharpshooters becoming annoying, we determined to dislodge them from in front of Fort Stevens. This was effectually done. The rebels retired in hot haste, leaving at the house of F. P. Blair, at Silver Springs, 100 wounded, including 11 officers, and their dead on the field.

Scouts report the rebels were this A. M. recrossing the Potomac nearly opposite Poolesville, driving before them about 2000 head of cattle.

Washington, July 14th. Up to ten o'clock this morning it had been ascertained here that the rebel army had recrossed the Potomac, though they had sent over the most of their plunder. All the troops that could be spared have gone in pursuit of the rebels.

Washington, July 14th. Reports from the Army of the Potomac say the rebel troops are maneuvered in such a manner as to augur an attack on our rear. From last accounts Gen. Hill's corps was moving around our left, with the intention, say military men, of getting in our rear. Picket's division is in front of Butler's forces and a portion of Longstreet's division in front of the 9th corps.

The Weldon railroad, which was cut by Gen. Wilson's late raid, has been repaired by the rebels, and is used by them. Thirteen trains ran to and from Petersburg on Sunday.

New York, July 15th. Information has been received that the rebels are in Maryland in large force to-day.

Washington, July 15th. It is now feared that the rebels have succeeded in crossing the various fords of the Potomac, despite all our efforts to prevent them.

State House, Augusta, Me., July 15th. The Governor has received advices to the effect that the American Consul at St. John has information that a small raiding party left that city last Wednesday night, to commit depredations on the frontier of Maine. The State authorities have already adopted vigilant measures for repelling any attack should the raiders threaten any of our sea-board cities, which is not improbable. They will find them protected by batteries, well mounted with ordnance and supplied with an abundance of ammunition.

Portland, July 15th. From information received by passengers from St. John, N. B., we learn that there are a large number of Southern rebels in the provinces, among other a rebel Major, who hold secret meetings nightly, one of the principal objects of which is to send an expedition against the coast of Maine, to burn Portland, etc. Active preparations are being quietly made to receive such a raid in a becoming manner.

LATER. A dispatch to Gov. Cony conveys the intelligence from the American Consul at St. John, N. B., that a raiding party has left that city for the purpose of making depredations on this coast.

Washington, July 15th. Gov. Cony, of Maine, telegraphs to the President to send two gunboats immediately to Castine and Eastport as there is a raid anticipated from New Brunswick on the frontier. The President, it is understood, promptly complied with the Governor's request, and telegraphed to New York to have the vessels dispatched immediately.

Philadelphia, July 15th. The Nashville *Union* states that Sherman's army have driven the rebels and has arrived in front of the fortifications of Atlanta, Ga.

Lackawaxen, Pa., July 15th. A train with about 850 rebel prisoners on their way to camp at Elmira, collided with a coal train between here and Hohak this afternoon, killing and wounding, it is reported, over 100.

New York, July 16. The *Herald's* Washington dispatch says no fort in front of Washington was captured by the rebels.

It is reported to-day that trains were heard on the Orange and Alexandria Railroad, and it is supposed that reinforcements were coming to the rebels or to carry off the plunder. The prevailing opinion is that they are hurrying away. The last of their rear guard passed Rockville at noon Wednesday.

The *World's* dispatch says: Advices from the Upper Potomac confirm the retreat of the rebels into Virginia. Our artillery shelled the rebel rear last evening and some stragglers were taken, but it was impossible to intercept the main body. They had, when at Wilson's farm, 576 prisoners taken at Monocacy.

The *Tribune's* dispatch says: It is is estimated that the rebels secured 10,000 head of cattle and horses, besides droves of sheep and hogs, which they got across the Potomac while threatening Washington.

Brief as was the combat before Washington, it was bloody. The rebel killed and wounded must have reached fifteen hundred.

Washington, July 16. Additional alarm was occasioned on the Virginia side of the Potomac yesterday by reports that the rebels are running the railroad up to Manassas. This is not yet established as a fact, but many persons observant of military affairs, think it not improbable and that the design of the rebels is to command the gaps and keep open communication between Gordonsville and the valley.

Louisville, Ky., July 17. A rebel force, variously estimated at from 5000 to 15,000, entered Kentucky via Pound Gap two days since and are now at Martindale, Floyd County. The military authorities are preparing for them. Quite a number of refugees from the Eastern section are en route for Lexington and Northerly parts of Kentucky. Defensive arrangements in this city are actively progressing.

New York, July 18. The *Times'* Washington dispatch says the last information from Gen. Grant's army represents heavy skirmishing going on in front of the 9th corps.

An early assault was expected along our whole line.

Washington, July 18. The government has ascertained satisfactorily that Seymour of New York and other Governors, are not disposed to furnish troops when the exigencies of the public service demand them, and a large draft of perhaps half a million must be resorted to in order to crush out the rebellion.

A large number of military men left last night for the army of the Potomac, anticipating stirring times before Petersburg.

San Francisco, July 14th. A correspondent writing from Guaymas, Mexico, June 29th, says official information had been received there of a conspiracy to sieze one or more steamers on the coast as privateers, and that a party had been sent from Becenais for that purpose. The persons indicated are said to be at Guaymas, where steps will be taken to check them.

Mazatlan has not been taken by the French. A frigate arrived off the harbor and seized a schooner. The defences of the city have been completed, but there are no guns to man them.

Gen. McDowell, Gov. Low and a large number of military and civil officers yesterday inspected the fortifications of the harbor. More land defences are to be erected.

The work of putting together the monitor Camanche has commenced and will be rapidly prosecuted.

THE LEAVEN WORKING.—The petition which has for many months been circulating among the Roman Catholic priests of Italy, asking the Pope, as spiritual head of the Church on earth, to resign his temporal power, has been sent to Pius IX., signed by 8,943 Italian priests, or about a fourth of the whole number, 2,000 of whom are of the higher clergy and dignitaries. Though the object of the petition was not opposition to the Papacy, to which many of the signers are still bigotedly attached, but rather a patriotic desire for the union of the different states of Italy under one king, the Pope regards it as a serious and wicked insult, and has directed the bishops of the different dioceses to suspend all the signers from their priestly functions. Many of the bishops hesitate to execute this order of the Pope in the present state of the popular mind.

ANTICIPATED ADVANCE OF WEEKLY PAPERS.—It is, we understand, the intention of the weekly press of this city, at an early date, to take some concerted steps to place themselves on a safe footing as regards their prices. For some time the expenses of publishing have exceeded the receipts, but many have held out in the hope that the advance was only temporary. However, as paper has very rapidly advanced, of late, and labor and materials are constantly increasing in price, it has been felt that advance in rates was imperative. We hope that the increase in price, which may be decided on, may be only temporary—but time alone can show what will be the condition of business affairs at any future date.—*New England Farmer.*

COMMUTATION AND THE DRAFT.—Those who write to inquire, says the *Tribune*, whether the payment of $300 commutation exempts for three full years from *all* drafts, are informed that such payment, if made at any time prior to February last, *does* so exempt. In February the law was changed so that the payment of $300 thenceforth exempted only *for the impending draft*; while since the passage of the act of this month there is no commutation whatever. All who are henceforth drafted, and are found liable, must serve in person or by substitute.

A PROCLAMATION.

Whereas the Senate and House of Representatives, at their last session, adopted a concurrent resolution, which was approved on the second day of July instant, and which was in the words following, namely

"That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States, that he request his constitutional advisers at the head of the Executive Departments to unite with him as Chief Magistrate of the nation, at the city of Washington, and the members of Congress, and all magistrates, all civil, military and naval officers, all soldiers, sailors and marines, with all loyal and law-abiding people, to convene at their usual places of worship, or wherever they may be, to confess and repent of their manifold sins; to implore the compassion and forgiveness of the Almighty, that, if, consistent with his will, the existing rebellion may be speedily suppressed, and the supremacy of the Constitution and laws of the United States may be established throughout all the States; to implore Him, as the Supreme Ruler of the world, not to destroy us as a people, nor suffer us to be destroyed by the hostility or connivance of other nations, or by obstinate adhesion to our own counsels, which may be in conflict with His eternal purposes, and to implore Him to enlighten the mind of the nation to know and do His will, humbly believing that it is in accordance with His will that our place should be maintained as a united people among the family of nations; to implore Him to grant to our armed defenders and the masses of the people that courage, power of resistance, and endurance necessary to secure that result; to implore Him in his infinite goodness to soften the hearts, enlighten the minds, and quicken the consciences of those in rebellion that they may lay down their arms and speedily return to their allegiance to the United States, that they may not be utterly destroyed, that the effusion of blood may be stayed, and that unity and fraternity may be restored, and peace established throughout all our borders."

Now, therefore, I, Abraham Lincoln, President of the United States, cordially concurring with the Congress of the United States in the penitential and pious sentiments expressed in the aforesaid resolution, and heartily approving of the devotional design and purpose thereof, do hereby appoint the first Thursday of August next to be observed by the people of the United States as a day of national humiliation and prayer.

I do hereby further invite and request the heads of the executive departments of this government, together with all legislators, all judges and magistrates, and all other persons exercising authority in the land, whether civil, military or naval, and all soldiers, seamen and marines in the national service, and all the other loyal and law-abiding people of the United States, to assemble in their preferred places of public worship on that day, and there to render to the Almighty and Merciful Ruler of the universe such homage and such confessions, and to offer Him such supplications as the Congress of the United States have, in their aforesaid resolution, so solemnly, so earnestly and so reverently recommended.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day of July, in the year of our Lord one thousand [L. S.] eight hundred and sixty-four, and of the Independence of the United States the eighty-ninth. ABRAHAM LINCOLN.

By the President:

WILLIAM H. SEWARD, Sec'y of State.

Notices.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, Clerk.

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, Clerk.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodl, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in order and harmony, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation. Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

Ho for the Tent Meeting

At Feltonville, Genesee, Co., Mich., not in search of the glittering gold dust, "which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows;" but in search of the hidden treasures, even the true riches, that moths cannot corrupt, nor thieves steal away. Yes, come, that thou mayest be fed with the words of life, which are able to make you wise unto salvation. Now, dear brethren and sisters, you will see by appointment that we are to have a tent meeting at Feltonville, Mich., probably over the last Sunday in July,—a *rare chance* to hear the word of God expounded by our beloved Bro. Himes. You well know he is a man of experience, being an old pioneer in the Advent cause, having been a co-worker with Father Miller.

Come, dear brethren and sisters, laden with the Spirit of Jesus; come to work for God, by your sympathies, prayers, exhortations, and with your means. God's servant's hands must be holden up; his expenses must be paid, and he *must* have some for his loved ones at home. Dear ones in whose hearts burn the love of God, this last work is *yours*. Will you make as much sacrifice, if necessary, to do your part, as our brother does to do his? We know by your warm exhortations that you only wait an opportunity. God bless you all. You have but a little time to work, and what you do for God must be done NOW; soon he will say, "Come, ye blessed of my Father, . . . for I was an hungered and ye gave me meat," etc., or, "depart, . . . ye cursed, . . . for I was an hungered and ye gave me no meat," etc. O my dear brother and sister, will you rally, shake off this worldly mindedness, this snare which Satan hath set for you, and come up? The Lord hath need of you—hath a work for you to do. We want to see every soul that loves our Lord in sincerity and truth at this meeting. Important business will come before the meeting, which demands your presence. The cause of God in all this northern country demands it. Shall we see you here? Yes, if it cost a sacrifice, be at your post. But if you cannot, do not forget to aid us by your prayers, and a cheering epistle, and if you have a free-will offering for God, send it along. Our Father will bless. Direct to J. V. Himes, Fentonville, Mich. This is a new field. A missionary work is to be done here, and if any can, and would love to aid us in the good work of caring for God's little ones, by fetching as they can of such as they have to spare, let them do so. The smallest item will be gratefully received, as from the Lord. We are willing and anxious to do all in our power for the comfort, happiness, and convenience of all. Come, then, in the name of the Lord, to cheer us by your songs and praise, and verily thou shalt be blessed. J. A. & M. J. SOBER.

P. S.—Fentonville is located on the D. and M. R. R., about fifty miles west of Detroit. Come direct to the tent. You shall be cared for in due time. J. A. & M. J. S.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Aug. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st.

S. C. HANCOCK.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 20th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

[illegible]

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his other Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

BOSTON. SUNDAY CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. L. Hastings . . . Sunday, July 24th
Hiram Munger . . . Sunday, Aug. 7th

Worcester . . . July 24th
Portsmouth, N. H. . . . July 31st
Danville, C. E., Tuesday evening, 6 1-2 o'clock, Aug. 2d
Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. MILES GRANT.

Fisherville, N. H., (if desired), Saturday eve., July 30th
Concord, N. H. . . . Sunday, July 31st
All if the Lord will. H. L. HASTINGS.

Blooming Valley, Crawford Co., Va., July 26th to 27th
Edinboro, Erie Co., Va. . . . July 29th to 31st
Brethren, pray for us. JOS. D. BROWN.

Champlain, N. Y. . . . July 24th. D. T. TAYLOR.

Agawam . . . Tuesday evening, July 26th
Ashburnham, Mass. . . . Sundays, Aug. 7th and 21st
Athol, Mass. . . . Sunday, Aug. 14th
S. S. BREWER.

Warehouse Point, Ct., (chapel) . . . July 24th
Monson, (Silver street school-house) . . . July 31st
Goshen, Mass. . . . Aug. 7th
Agawam, Mass. . . . Aug. 14th
P. S. BUTLER.

Poultney, Vt. . . . Sunday, July 31st
Concord, Mass. . . . Sundays, Aug. 7th and 14th
O. R. FASSETT.

Hartland, Vt., (Dinsmore Hill), July 30th, 5 o'clock P. M., and over the Sabbath. J. COUCH.

Danielsonville, Ct. . . . July 24th
Natic, R. I. . . . July 27th
Lafayette, R. I. . . . July 31st
Carolina, R. I. . . . Aug. 3d
Westerly, R. I. . . . Aug. 7th
J. K. BELLOWS.

Cold Spring, Mass. . . . Sunday, July 24th
East Otis, Mass. . . . Sunday, Aug. 7th
Bristol, Conn. . . . Sunday, Aug. 21st
GEO. L. TEPLE.

Forestville, Conn. . . . Sunday, July 24th
Wallingford, (North Farms) . . . Sunday, July 31st
O. D. WOODRUFF.

Epping Corner . . . Sunday, July 24th
North Barnstead, Lock's school-house, Sunday, July 31st
Northwood Narrows . . . Sunday, Aug. 7th
New Durham Corner . . . Sunday, Aug. 14th
Biddeford, Me. . . . Sunday, Aug. 21st
JOSEPH PINKHAM.

Portsmouth, N. H. . . . Friday evening, July 22d
Sunday, July 24th, not engaged. Direct to Portsmouth, N. H., until Saturday, 23d.
Exeter, N. H. . . . Tuesday, July 26th
Haverhill, Mass. . . . Wednesday, July 27th
Lawrence, (where Bro. Hastings appoints), Thursday, July 28th
Lynn, Mass. . . . Sunday, July 31st
The first five days in August not engaged.
Boston, (Lowell Street Chapel) . . . Sunday, Aug. 7th
2d and 3d Sabbaths in Aug. not engaged.
H. MUNGER.

Lower Gilmanton, Saturday evening, July 23d, and Sunday, 24th. Love feast at 9 A. M. Baptism P. M. Communion in the evening.
Northwood Narrows, N. H., Saturday evening, July 30th, and Sunday 31st. JOHN G. HOOK.

Portsmouth, N. H. . . . July 24th
Canaan Street, N. H., (Jones' Hall) . . . July 31st
East Rochester, N. H. . . . Aug. 7th
Haverhill, Mass. . . . Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st. J. G. SMITH.

Exeter, Me., at the Chamberlain meeting house, with Bro. Damman, Sunday, July 24th. Conference Saturday previous. Bro. D. Churchill is solicited to be present, if he possibly can.
Yarmouth, Me. . . . Monday, July 25th
Biddeford, Me. . . . Tuesday, July 26th
Kennebunkport, Me. . . . Wednesday, July 27th
Dover, N. H., (Back river) . . . Thursday, July 28th
Exeter, N. H. . . . Sundays, July 31st and Aug. 7th
Worcester, Mass. . . . Aug. 14th and 21st
A. ROSS.

Plymouth Hollow . . . Sunday, July 24th
Bristol, Conn. . . . Sunday, July 31st
Collinsville, in the grove . . . Sunday, Aug. 7th
A. MUSSEY.

Ripley Hill, Chaut. Co., N. Y., Sunday, July 31st, at 10 1-2 A. M., and at the Gage school-house in the evening.
Beach Wood's school-house, three miles N. E. from Ravenna, Portage Co., Ohio, Sunday, Aug. 7th, at 10 1-2 A. M., and 5 P. M. JOHN T. ONGLEY.

Holliston, Mass. . . . Sunday, July 24th
Central Factory, R. I., as Bro. Peckham shall arrange, Tuesday and Wed. evenings, July 26th and 27th.
Chestnut Hill, Killingly, Ct., Thursday and Friday evenings, July 28th and 29th.
Danielsonville, Ct. . . . Sunday, July 31st
Will remain and preach every evening until Saturday morning of same week, if desired.
West Abington, Mass. . . . Sunday, Aug. 7th
and every evening most of the week.
Holliston, Mass. . . . Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfill my engagements in Conn. till after the middle of Oct. H. K. FLAGG.

Walbridge School house . . . Sunday, July 31st
A. M. HIGGINS.

Lynn, Mass. . . . Sunday, July 24th
S. J. HIGGINS.

Bradford, N. H., (Pond meeting-house), Sunday, July 24th. JOSEPH W. WHITE.

Salem, Mass. . . . Sunday, July 24th
RUFUS WENDELL.

Sandy Brook, Ct., (at Bro. Davis') . . . Sunday, July 24th
Hitchcockville, Ct. . . . Sunday, Aug. 14th
LEWIS ANDREWS.

Springfield, Mass., (No 5 Oak Street) Sunday, July 24th
Agawam . . . Sunday, July 31st
Seltico, Conn. . . . Sunday, Aug. 7th
I. B. POTTER.

RICHMOND, R. I., CLARK'S HALL.
Wm. Shepherd . . . Sunday, July 24th
Augustus Durfee . . . July 31st

Haverhill, Mass. . . . Sunday, July 24th
A. W. SIBLEY.

Seltico, Ct. . . . Sunday, July 24th
A. M. HIGGINS.

South Norfolk, Ct. . . . Sunday, July 24th
Hitchcockville, Ct. . . . Sunday, July 31st
Wrightville, Ct. . . . Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn. C. GOODRICH.

Yarmouth, Me. . . . Sunday, July 31st
HIRAM S. MITCHELL.

Surry, Me., (North Bend) . . . Sunday, July 24th
THOS. SMITH.

Portland, Me. . . . Sunday, July 24th
W. H. MITCHELL.

Kennebunkport, Me. . . . Sunday, July 24th
B. S. EMERY.

Mannsville, N. Y. . . . Sunday, July 24th
Wilcox Corners, N. Y. . . . evening, July 26th
Barn's Corners, N. Y. . . . evening, July 28th
Harrisburgh, N. Y. . . . Sunday, July 31st
West Martinsburgh, N. Y. . . . Sunday, Aug. 7th
Copenhagen, N. Y. . . . Sunday, Aug. 14th
C. B. TURNER.

South Windsor, Ct. . . . Sunday, July 24th
S. P. BABCOCK.

Brockport . . . Sunday, July 24th
Seneca Falls, N. Y. . . . Sunday, July 31st
ELD. WM. DEVERELL.

Byron, (where Bro. Richard Taylor may appoint), Sunday, July 24th. E. M. HAGGETT.

Alton Corner, N. H. . . . Sunday, July 24th
Meredith Village, N. H. . . . Sunday, July 31st
East Canaan, N. H. . . . Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H. . . . Sunday, Aug. 21st
A. SIMPSON.

Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt. . . . Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 12th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Springfield, (Barn's Block) . . . Aug. 7th
Hartford, Ct. . . . Aug. 14th
Worcester, Mass. . . . July 17th
J. S. WHITE.

Carlisle . . . Sunday, July 24th
Westport . . . Sunday, July 31st
B. SPAULDING.

Wolfborough, (Furnald's Corner) . . . July 24th
Melvin Village . . . July 31st
T. W. PIPER.

Northwood Narrows . . . July 24th
N. GLIDDEN.

Abington, Ct., if desired; if not, please write me at Southbridge, Mass. . . . Sunday, July 24th
GEO. A. STREETER.

SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.
S. S. Brewer . . . July 24th [illegible]

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residence of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, Polly King, H. O. Anderson, J. W. Burnell, Reuben Westley, Rachel Olsen, Reuben Green, Eliza A. Tuttle, Joseph Dudley, Wm. Cass, *Daniel Bearss*, Polly King, L. A. Thayer.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Poyson, $1.00 to J. Snow, but nothing about the third dollar. No NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

P. TANDY has a package of books at this office, which will be sent to him when he gives us his POST OFFICE.

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hasen, R. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

J. Whisler—"Wellcome's Treatise on Matt. xxiv." 41 cts., postpaid, 1-4th off by the dozen. Guinness' Tract, 25 cts. a dozen; 54 for a dollar.

B F Hammond—All right.

Geo M Lewis—Have credited him to No. 509.

A R Ireland—The last was $4.00, in Nov. '63; paid to No. 454.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—A. Watson 477, M A Skinner 468, Mrs. D L Larkham 453, T N Baringer 453, C Richardson 453, F H Bruce 453, H P Bradley 453, J. Irish 453, E B Young 453, Mrs J Nason 467, M W Sherman 453, S S Berry 468, T M Berry 457, N Clark 457, M Marden 455, J A Marden 480, J Colby 453, Mary Wilson 515, S Balcom 454, F Carpenter 454, J B Arnold 467, M D Miller 468, M Martin 454, E. P. Smith 453, R M Fenton 467, B Waterworth 479, F S Smith 479, A Avery 453, B Gifford 484, I B Newcomb 453, Dr Drummond 492, C Slingerland 492, A. Adams 484, D B Pierce 484, W. Goltry 481, E A Chandler 480, R Thurlow 424, S Everett 450, I Kulp 454, E A Horner 466, M A Whitney 477, J Boutwell 442, J F Lease 484, T M Tibbetts 454.

$2.00 each.—A Fenn 444, E F Darling 505, D P Hammond 547, S. Bassett 511, A. Knight 505, W. Bell 474, M Pray 476, B. P. Chase 491, A. Bell 485, G J Turner 507, N Mirick 480, A C Burrill 510, S Howland 510, A. E. Smith 500, H Chase 496, L. A. Silver 510, W M Foss 457, L A Moore 510, C F Whittier 442, J A Brazee 468, A R Ireland 506, G W Annis 510, D R Moore 510.

50c each.—N. Snyder 495, I. B. Andrews 330, J M Brunges 471, O M Walden 471, B R White 471, E Blaisdell 471, B Thacher 466, C Bartlett 490, I A THAYER (WHAT P. O.?), C Wolf 471, S J Parsons 471, E Button 469, H K Allen 471.

L Carswell $1.15, 468, F. M. Cloyd 75c, 468, D. W. Waramer 75c, 468, M Dudley $1.25, 468, J Cogswell $1.50, 451, James Thorp $1.50, 451, Miss O. Buckley 50c, 479, J. E. Higby $1.44, 490, A E Bennett 50c, 451, T Foote 50c, 458, J Robinson $4.00, 536, L D Cowdry 25c, 463, G E Holt 15c, 490, T Hardy $1.84, 468, A B Smith (on old acct) $1.26, S. A. Fratenburg 25c, 464, N Tibbetts $1.25, 452, John Thorp $1.45, 480.

FOR BOOKS AND TRACTS.

D V Corey $1.00, D L Clark 20c, W Kenney 80c, J M Snook $2.00, M. E. Smithson 20c, A. Raymond $2.00, J Dennett $1.00, C H Leverton $2.00, J C Good 30c, S Tracy 25c, J. M. Worthing 35c, R Taylor $2.00, Mary Wilson $2.50, D. S. Turner $1.20, A. E. Smith $1.46, S Jameson $1.50, A. Lewis 50c, D. M. Kinter 15.00, C P Cumley 15c, L. M. Moulton 25c, E. Chamberlain $1.00, J A Brazee $1.00, H A Hubbard 25c, J K Bellows $5.00.

BOOKS AND TRACTS SENT

BY MAIL.

H C Smith, E Owen, J Johnson, D L Clark, W Kenney, J M Snook, D V Corey, M E Smithson, A Raymond, S. Tracy, R. Taylor, O M Walden, C Bunnell, J C Good, J M Brunges, T Foote, A Bell, J M Worthing, C H Leverton, J Robinson, W Patterson, Mrs M Wilson, J Dennett, C H Williams, A E Smith, D Grabb, D S Turner, L A Moore, H Mayell, A Lewis, J A Brazee, D M Kinter, H A Hubbard, C P Cumley, L M Moulton, A Gordon, E Chamberlin.

BY EXPRESS.—S Jameson.

LETTERS RECEIVED.

M M Weaver, T M Preble, N Hall, W Buzzell, H K Flagg, L C McKinstry, A Carilaux, L B Waugh, L A Chandler.

☞ Received of Mrs. N. M. Henry, from friends in Cascade, to buy books for the soldiers, $5.00.

H. L. HASTINGS.

POST OFFICE ADDRESS.

Will Mary K. Chapman, Mary Ougley, and Miss Sarah A. Martin, give their P. O. address through the Crisis?

Walter Pratt—Boston, Mass., No. 4 Poplar Place.
W. Sheldon—Baraboo, Sauk Co., Wis.
M B Czechowski—No. 2 Warwick Terrace, Willow Walk, Bermondsey, London, Eng.
Eld. A. W. Sibley—Crisis Box, Boston, Mass.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.
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bring along with you a good many of those sweet letters that are so calculated to comfort and cheer the lone ones. They inform me that they are not so partial to long, dry letters, or articles, which are not so interesting, but the short, spicy ones, right from the heart, guided by the Spirit of the meek and lowly Jesus.

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From Bro. Geo. L. Winter.

BRO. GRANT:—I have become much attached to your paper and intend to take it as long as I take any paper. I like it for its plain truths, its practical teachings, its common sense view of the Bible. It is not popular to take your paper, read it, or believe its teachings, and more yet, it never will be; and the man that has the moral courage to take it may expect to have all the scorn the hireling can give him. I prefer the truth, and the frowns of all such, rather than their fables with their smiles.

Your brother in Christ, G. L. WINTER.

Onarga, Ill.

Obituaries.

WM. COCKS.

Died in Nunda, Liv. Co., N. Y., July 5th, 1864, Bro. Wm. G. Cocks, in the forty-fourth year of his age.

For two years and a half Bro. C. was an extreme sufferer. It seems almost impossible for mortality to endure the agony of extreme pain so long as he did. As I stood by his bedside at times, and saw his extreme and continued agony, and heard him pray for death to come, I often thought how glad I was to know that the doctrine of eternal misery was not true. I never saw or heard of a man's suffering so much as Bro. Cocks did. I have seen persons waste away with cancer, but this was far worse. But he will never suffer any more, and soon he will receive the crown of life. He died in full faith that Jesus would soon come and awake him from the dead. He was an exemplary christian, and a standard bearer of the faith in the community in which he lived. The church miss him now, but soon they'll meet him—

"Where congregations ne'er break up."

At his funeral the mourners were comforted by a discourse from the words of Jesus—"Thy brother shall rise again." F. BURR.

MARY CALDWELL.

Died July 8th, 1664, at the residence of her mother, at Quidnic, Coventry, R. I., Mary Jane, wife of John Caldwell, in the thirty-first year of her age.

She left a husband and a large circle of relatives and acquaintances to mourn. The funeral was in the Baptist church at Quidnic. The house was crowded, and many could not get in. The writer improved the occasion from the text in Eccl. 9: 12. May the affliction be sanctified to the husband and all the friends and neighbors. J. K. BELLOWS.

MALISSA ALDRICH.

Died in East Killingly, Ct., June 26th, of consumption, Malissa, only daughter of Jonathan and Abigail Aldrich, aged nineteen years.

It was the privilege of the writer to comfort the friends of Malissa, at her funeral, with the assurance of meeting her in the resurrection, if faithful. She died in hope. Peacefully and composedly did she express her wishes as to her burial. The robe prepared for her wedding dress was used for her winding sheet in death. Such are earthly hopes. WM. A. FENN.

.W. CHISM.

Died at Branch Mills, China, Me., Bro. John W. Chism, son of Bro. Elbridge Chism, after a lingering sickness, which he bore with patience.

He quietly fell asleep in Jesus. Funeral sermon by the writer. Text, 1 Cor. 15: 21. May the Lord bless the mourners. JOHN R. HALL.

FREDDIE WILLOUGHBY.

Died in Lowell, Mass., July 12th, 1844, Freddie, son of Bro. Hastings C. and Vesta A. Willoughby, aged three months and nine days.

O, when shall death cease to blight? When Jesus comes. J. COUCH.

MARY M. GUNNER.

Died in Newark, N. J., June 17th, after an illness of three weeks, which terminated in hemorrhage of the bowels, Mary Matilda, second child of George and Mary Gunner, grand-child of Eld. W. Ingmire, aged nine years and nineteen days. FREDERIC CORKER.

Summary of News.

FOREIGN.

Liverpool June 29th.

The Prussians captured Alsen Island after some fighting. The Danes lost several guns and embarked in haste. Other news anticipated.

Liverpool July 2nd, Queenstown 3d.

Some explanations have been given as to the concentration of troops at Montreal and Quebec, and the military authorities have under consideration the fortifications at Quebec.

The *Morning Post* publishes diplomatic documents confirming the fact that the Holy Alliance of Russia, Austria and Prussia is consummated.

A letter in the *Independence Belge* says two days after the defeat of the Alabama an iron-plated vessel, built at Bordeaux, left there with a view of succeeding the Alabama and revenging her destruction.

LONDON, July 8. Jutland has been placed under Prussian administration.

The loss of the Danes at Alsen was from 2500 to 3000, mostly in killed, including eighty-one officers.

GLASGOW, July 5. The French Emp. and Emp. will leave Fontainbleau Thursday. The Emperor will proceed to Vichy and the Empress, with the Prince Imperial, to St. Cloud.

A correspondent at Cherbourg, writing to the *Shipping Gazette*, says another naval battle was expected off that port, as it was stated that the Florida was outside waiting for the Kearsarge. The Niagara, which had been at Antwerp, is known to have received orders to proceed to Cherbourg.

COPENHAGEN, July 4. The enemy appear to be busily employed in erecting batteries opposite Funen.

The official *Berlingski Tidende* of to-day announces that the Swedish squadron has received orders to put to sea immediately.

MADRID, July 5. The *Epera* of to-day says rumors are persistently put in circulation that disturbances have broken out in Andalusia.

CHINA. Chang Cow Foo has been captured by Major Gordon, and Jungyau has fallen.

The London *Star* says it has reason to believe that, in the event of the government obtaining a majority on the question of confidence raised by Disraeli, it is not now intended to dissolve Parliament before the spring of next year.

A notice from the Minister of War at Copenhagen states that the blockade of the Dantzic was re-established on the 29th ult., and of Pillos at the same time. Light-houses will be extinguished under certain contingencies.

Liverpool, July 7th.

The London *Owl* authoritatively states that Napoleon recently warned Austria against joining the alliance, as he should consider such a measure as aimed directly against France. The immediate effect was to cause Austria to hesitate in giving adhesion to the alliance.

Continental news unimportant.

Russia was making active naval preparations at Cronstadt.

It is stated that the Russian fleet is about to visit the Swedish and Danish ports in the Baltic.

News from the Dano-German war is unimportant.

A recent discovery has brought to light the fact that the Jews are very numerous in China. A Jewish officer in the British navy estimates them at one million. [illegible]

DOMESTIC.

Baltimore, July 11, 11 P. M. The excitement in Baltimore has increased by the rebel operations around the city to-day. The destruction of Gov. Bradford's house was complete. They plundered the house of all valuables, and would not allow Mrs. Bradford to save her own clothing. They carried off all the valuable papers and deeds of the Governor. They read to Mrs. Bradford an order from Gen. Bradley Johnson to destroy the house in retaliation for the destruction of Governor Letcher's house by Gen. Hunter.

We have accounts of the stealing of horses and the plundering of stores all through Baltimore county.

The turnpike bridge over the Gunpowder river has been destroyed.

Fears are entertained that the mills, factories and foundries around the city will be destroyed.

As far as known, the whole cavalry force in Baltimore county who have done this mischief does not exceed eight hundred, under the notorious Harry Gilmore. The banks and insurance companies have all deposited their valuables on board a steamer, ready to leave at a moment's notice. Arrangements have also been made to remove the archives of the State from Annapolis.

It is reported that Elliott's Mills are in possession of the rebels.

Harrisburg, Pa., July 11. Headquarters here are no longer in communication with Washington.

It is understood that at least eight bridges have been destroyed on the Northern Central Railroad, between Moncton and Cockeysville.

Perryville, Md., July 12. When I left Baltimore there was a fight going on 6 miles from Washington, between a considerable force of rebel cavalry and infantry and a force sent out from Washington. The fight was on the 8th Avenue road, near Blair's residence. The result is not known. Fears were entertained that the rebel cavalry would cut the telegraph between Baltimore and Washington.

Washington, July 11. Information received tonight is to the effect that a very large force of rebels is within six miles of this city, not far from Tenallytown. There has been no general engagement, but continuous skirmishing all day. Among the casualities reported are: Frederick S. Robinson, Co. C, 1st Conn. cavalry, left arm; and Peter Berty, 1st Conn. cavalry, neck.

There seems to be no doubt the rebels are threatening Washington, but the preparations for defense are of such a character as to give assurance of safety.

A large number of families at their summer residences, together with citizens in the counties adjoining Washington, have come into the city for safety.

All the telegraph lines have again been destroyed between Baltimore and Philadelphia.

New York, July 13. Communication with Washington by telegraph has been re-established. The lines are now occupied by government business.

Baltimore Md., July 13. There has been a general suspension of business this afternoon. The people turned out largely for duty. Confidence is again restored.

Rebel sympathizers predict that the rebel force which crossed the Washington Railroad yesterday are going to Point Lookout to release 20,000 rebel prisoners confined there. The distance from Bettsville, where they crossed the railroad to Point Lookout is eighty miles.

Heavy fighting had taken place at Brookville, twelve miles northwest of Washington.

There are no fears for the safety of the capitol.

General Grant has not reduced his force, and the surrender of Petersburg is hourly expected.

Washington, July 13. Skirmishing had been constantly going on, and our troops had acted strictly on the defensive until yesterday evening, when the rebel sharpshooters becoming annoying, we determined to dislodge them from in front of Fort Stevens. This was effectually done. The rebels retired in hot haste, leaving at the house of F. P. Blair, at Silver Springs, 100 wounded, including 11 officers, and their dead on the field.

Scouts report the rebels were this A. M. recrossing the Potomac nearly opposite Poolesville, driving before them about 2000 head of cattle.

Washington, July 14th. Up to ten o'clock this morning it had been ascertained here that the rebel army had recrossed the Potomac, though they had sent over the most of their plunder. All the troops that could be spared have gone in pursuit of the rebels.

Washington, July 14th. Reports from the Army of the Potomac say the rebel troops are maneuvered in such a manner as to augur an attack on our rear. From last accounts Gen. Hill's corps was moving around our left, with the intention, say military men, of getting in our rear. Picket's division is in front of Butler's forces and a portion of Longstreet's division in front of the 9th corps.

The Weldon railroad, which was cut by Gen. Wilson's late raid, has been repaired by the rebels, and is used by them. Thirteen trains ran to and from Petersburg on Sunday.

New York, July 15th. Information has been received that the rebels are in Maryland in large force to-day.

Washington, July 15th. It is now feared that the rebels have succeeded in crossing the various fords of the Potomac, despite all our efforts to prevent them.

State House, Augusta, Me., July 15th. The Governor has received advices to the effect that the American Consul at St. John has information that a small raiding party left that city last Wednesday night, to commit depredations on the frontier of Maine. The State authorities have already adopted vigilant measures for repelling any attack should the raiders threaten any of our sea-board cities, which is not improbable. They will find them protected by batteries well mounted with ordnance and supplied with an abundance of ammunition.

Portland, July 15th. From information received by passengers from St. John, N. B., we learn that there are a large number of Southern rebels in the provinces, among other a rebel Major, who hold secret meetings nightly, one of the principal objects of which is to send an expedition against the coast of Maine, to burn Portland, etc. Active preparations are being quietly made to receive such a raid in a becoming manner.

LATER. A dispatch to Gov. Cony conveys the intelligence from the American Consul at St. John, N. B., that a raiding party has left that city for the purpose of making depredations on this coast.

Washington, July 15th. Gov. Cony, of Maine, telegraphs to the President to send two gunboats immediately to Castine and Eastport as there is a raid anticipated from New Brunswick on the frontier. The President, it is understood, promptly complied with the Governor's request, and telegraphed to New York to have the vessels dispatched immediately.

Philadelphia, July 15th. The Nashville *Union* states that Sherman's army have driven the rebels and has arrived in front of the fortifications of Atlanta, Ga.

Lackawaxen, Pa., July 15th. A train with about 850 rebel prisoners on their way to camp at Elmira, collided with a coal train between here and Hohak this afternoon, killing and wounding, it is reported, over 100.

New York, July 16. The *Herald's* Washington dispatch says no fort in front of Washington was captured by the rebels.

It is reported to-day that trains were heard on the Orange and Alexandria Railroad, and it is supposed that reinforcements were coming to the rebels or to carry off the plunder. The prevailing opinion is that they are hurrying away. The last of their rear guard passed Rockville at noon Wednesday.

The *World's* dispatch says: Advices from the Upper Potomac confirm the retreat of the rebels into Virginia. Our artillery shelled the rebel rear last evening and some stragglers were taken, but it was impossible to intercept the main body. They had, when at Wilson's farm, 576 prisoners taken at Monocacy.

The *Tribune's* dispatch says: It is is estimated that the rebels secured 10,000 head of cattle and horses, besides droves of sheep and hogs, which they got across the Potomac while threatening Washington.

Brief as was the combat before Washington, it was bloody. The rebel killed and wounded must have reached fifteen hundred.

Washington, July 16. Additional alarm was occasioned on the Virginia side of the Potomac yesterday by reports that the rebels are running the railroad up to Manassas. This is not yet established as a fact, but many persons observant of military affairs, think it not improbable and that the design of the rebels is to command the gaps and keep open communication between Gordonsville and the valley.

Louisville, Ky., July 17. A rebel force, variously estimated at from 5000 to 15,000, entered Kentucky via Pound Gap two days since and are now at Martindale, Floyd County. The military authorities are preparing for them. Quite a number of refugees from the Eastern section are en route for Lexington and Northerly parts of Kentucky. Defensive arrangements in this city are actively progressing.

New York, July 18. The *Times'* Washington dispatch says the last information from Gen. Grant's army represents heavy skirmishing going on in front of the 9th corps. [illegible]

a million must be resorted to in order to crush out the rebellion.

A large number of military men left last night for the army of the Potomac, anticipating stirring times before Petersburg.

San Francisco, July 14th. A correspondent writing from Guaymas, Mexico, June 29th, says official information had been received there of a conspiracy to sieze one or more steamers on the coast as privateers, and that a party had been sent from Secessia for that purpose. The persons indicated are said to be at Guaymas, where steps will be taken to check them.

Mazatlan has not been taken by the French. A frigate arrived off the harbor and seized a schooner. The defences of the city have been completed, but there are no guns to man them.

Gen. McDowell, Gov. Low and a large number of military and civil officers yesterday inspected the fortifications of the harbor. More land defences are to be erected.

The work of putting together the monitor Camanche has commenced and will be rapidly prosecuted.

THE LEAVEN WORKING.—The petition which has for many months been circulating among the Roman Catholic priests of Italy, asking the Pope as spiritual head of the Church on earth, to resign his temporal power, has been sent to Pius IX., signed by 8,943 Italian priests, or about a fourth of the whole number, 2,000 of whom are of the higher clergy and dignitaries. Though the object of the petition was not opposition to the Papacy, to which many of the signers are still bigotedly attached, but rather a patriotic desire for the union of the different states of Italy under one king, the Pope regards it as a serious and wicked insult, and has directed the bishops of the different dioceses to suspend all the signers from their priestly functions. Many of the bishops hesitate to execute this order of the Pope in the present state of the popular mind.

ANTICIPATED ADVANCE OF WEEKLY PAPERS.—It is, we understand, the intention of the weekly press of this city, at an early date, to take some concerted steps to place themselves on a safe footing as regards their price. For some time the expenses of publishing have exceeded the receipts, but many have held out in the hope that the advance was only temporary. However, as paper has very rapidly advanced, of late, and labor and materials are constantly increasing in price, it has been felt that advance in rates was imperative. We hope that the increase in price, which may be decided on, may be only temporary—but time alone can show what will be the condition of business affairs at any future date.—*New England Farmer.*

COMMUTATION AND THE DRAFT.—Those who write to inquire, says the *Tribune*, whether the payment of $300 commutation exempts for three full years from *all* drafts, are informed that such payment, if made at any time prior to February last, *does* so exempt. In February the law was changed so that the payment of $300 thenceforth exempted only *for the impending draft*; while since the passage of the act of this month there is no commutation whatever. All who are henceforth drafted, and are found liable, must serve in person or by substitute

A PROCLAMATION.

Whereas the Senate and House of Representatives, at their last session, adopted a concurrent resolution, which was approved on the second day of July instant, and which was in the words following, namely:

"That the President of the United States be requested to appoint a day for humiliation and prayer by the people of the United States; that he request his constitutional advisers at the head of the Executive Departments to unite with him as Chief Magistrate of the nation, at the city of Washington, and the members of Congress, and all magistrates, all civil, military and naval officers, all soldiers, sailors and marines, with all loyal and law-abiding people, to convene at their usual places of worship, or wherever they may be, to confess and repent of their manifold sins; to implore the compassion and forgiveness of the Almighty, that, if, consistent with his will, the existing rebellion may be speedily suppressed, and the supremacy of the Constitution and laws of the United States may be established throughout all the States; to implore Him, as the Supreme Ruler of the world, not to destroy us as a people, nor suffer us to be destroyed by the hostility or connivance of other nations, or by obstinate adhesion to our own counsels, which may be in conflict with His eternal purposes, and to implore Him to enlighten the mind of the nation to know and do His will, humbly believing that it is in accordance with His will that our place should be maintained as a united people among the family of nations; to implore Him to grant to our armed defenders and the masses of the people that courage, power of resistance, and endurance necessary to secure that result; to implore Him in his infinite goodness to soften the hearts, enlighten the minds, and quicken the consciences of those in rebellion that they may lay down their arms and speedily return to their allegiance to the United States, that they may not be utterly destroyed, that the effusion of blood may be stayed, and that unity and fraternity may be restored, and peace established throughout all our borders."

Now, therefore, I, Abraham Lincoln, President of the United States, cordially concurring with the Congress of the United States in the penitential and pious sentiments expressed in the aforesaid resolution, and heartily approving of the devotional design and purpose thereof, do hereby appoint the first Thursday of August next to be observed by the people of the United States as a day of national humiliation and prayer.

I do hereby further invite and request the heads of the executive departments of this government, together with all legislators, all judges and magistrates, and all other persons exercising authority in the land, whether civil, military or naval, and all soldiers, seamen and marines in the national service, and all the other loyal and law-abiding people of the United States, to assemble in their preferred places of public worship on that day, and there to render to the Almighty and Merciful Ruler of the universe such homage and such confessions, and to offer Him such supplications as the Congress of the United States have, in their aforesaid resolution, so solemnly, so earnestly and so reverently recommended.

In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventh day July, in the year of our Lord one thousand [L. S.] eight hundred and sixty-four, and of the Independence of the United States the eighty-ninth. ABRAHAM LINCOLN.

By the President:
WILLIAM H. SEWARD, Secy. of State.

Notices.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, *Clerk.*

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so [illegible]

THE CONSTITUTION Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

Ho for the Tent Meeting

At Feltonville, Genesee, Co., Mich., not in search of the glittering gold dust, "which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows;" but in search of the hidden treasures, even the true riches, that moths cannot corrupt, nor thieves steal away. Yes, come, that thou mayest be fed with the words of life, which are able to make you wise unto salvation. Now, dear brethren and sisters, you will see by appointment that we are to have a tent meeting at Feltonville, Mich., probably over the last Sunday in July,—a *rare chance* to hear the word of God expounded by our beloved Bro. Himes. You well know he is a man of experience, being an old pioneer in the Advent cause, having been a co-worker with Father Miller.

Come, dear brethren and sisters, laden with the Spirit of Jesus; come to work for God, by your sympathies, prayers, exhortations, and with your means. God's servant's hands must be holden up; his expenses must be paid, and he *must* have some for his loved ones at home. Dear ones in whose hearts burn the love of God, this last work is *yours*. Will you make as much sacrifice, if necessary, to do your part, as our brother does to do his? We know by your warm exhortations, that you only wait an opportunity. God bless you all. You have but a little time to work; and what you do for God must be done NOW; soon be will say, "Come, ye blessed of my Father, . . . for I was an hungered and ye gave me meat," etc.; or, "depart, . . . ye cursed, . . . for I was an hungered and ye gave me no meat," etc. O my dear brother and sister, will you rally, shake off this worldly-mindedness, this snare which Satan hath set for you, and come up? The Lord hath need of you—hath a work for you to do. We want to see every soul that loves our Lord in sincerity and truth at this meeting. Important business will come before the meeting, which demands your presence. The cause of God in all this northern country demands it. Shall we see you here? Yes, if it cost a sacrifice, be at your post. But if you cannot, do not forget to aid us by your prayers, and a cheering epistle; and if you have a free-will offering for God, send it along. Our Father will bless. Direct to J. V. Himes, Fentonville, Mich. This is a new field. A missionary work is to be done here, and if any can, and would love to aid us in the good work of caring for God's little ones, by fetching as they can of such as they have to spare, let them do so. The smallest item will be gratefully received, as from the Lord. We are willing and anxious to do all in our power for the comfort, happiness, and convenience of all. Come, then, in the name of the Lord, to cheer us by your songs and praise, and verily thou shalt be blessed. J. A. & M. J SOBER.

P. S.—Fentonville is located on the D. and M. R. R., about fifty miles west of Detroit. Come direct to the tent. You shall be cared for in due time. J. A. & M. J. S.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Aug. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st. S. C. HANCOCK.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter. [illegible]

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

BOSTON, HUDSON STREET CHAPEL, [illegible], CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times, every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. L. Hastings..........Sunday, July 24th
Hiram Munger..........Sunday, Aug. 7th

Worcester..........July 24th
Portsmouth, N. H..........July 31st
Danville, C. E., Tuesday evening, 6 1-2 o'clock, Aug. 2d
Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. MILES GRANT.

Fisherville, N. H., (if desired), Saturday eve., July 30th
Concord, N. H..........Sunday, July 31st
All if the Lord will. H. L. HASTINGS.

Blooming Valley, Crawford Co., Va., July 24th to 27th
Edinboro, Erie Co., Va..........July 29th to 31st
Brethren, pray for us. JOS. D. BROWN.

Champlain, N. Y..........July 24th
D. T. TAYLOR.

Agawam..........Tuesday evening, July 26th
Ashburnham, Mass..........Sundays, Aug. 7th and 21st
Athol, Mass..........Sunday, Aug. 14th
S. S. BREWER.

Warehouse Point, Ct., (chapel)..........July 24th
Monson, (Silver street school-house)..........July 31st
Goshen, Mass..........Aug. 7th
Agawam, Mass..........Aug. 14th
P. S. BUTLER.

Poultney, Vt..........Sunday, July 31st
Concord, Mass..........Sundays, Aug. 7th and 14th
O. R. FASSETT.

Hartland, Vt., (Dinsmore Hill), July 30th, 5 o'clock P. M., and over the Sabbath. J. COUCH.

Danielsonville, Ct..........July 24th
Natic, R. I..........July 27th
Lafayette, R. I..........July 31st
Carolina, R. I..........Aug. 3d
Westerly, R. I..........Aug. 7th
J. K. BELLOWS.

Cold Spring, Mass..........Sunday, July 24th
East Otis, Mass..........Sunday, Aug. 7th
Bristol, Conn..........Sunday, Aug. 21st
GEO. L. TEMPLE.

Forestville, Conn..........Sunday, July 24th
Wallingford, (North Farms)..........Sunday, July 31st
O. D. WOODRUFF.

Epping Corner..........Sunday, July 24th
North Barnstead, Lock's school-house, Sunday, July 31st
Northwood Narrows..........Sunday, Aug. 7th
New Durham Corner..........Sunday, Aug. 14th
Biddeford, Me..........Sunday, Aug. 21st
JOSEPH PINKHAM.

Portsmouth, N. H..........Friday evening, July 22d
Sunday, July 24th, not engaged. Direct to Portsmouth, N. H., until Saturday, 23d.
Exeter, N. H..........Tuesday, July 26th
Haverhill, Mass..........Wednesday, July 27th
Lawrence, (where Bro. Hastings appoints), Thursday, July 28th.
Lynn, Mass..........Sunday, July 31st
The first five days in August not engaged.
Boston, (Lowell Street Chapel)..........Sunday, Aug. 7th
2d and 3d Sabbaths in Aug. not engaged.
H. MUNGER.

Lower Gilmanton, Saturday evening, July 23d, and Sunday, 24th. Love feast at 9 A. M. Baptism P. M. Communion in the evening.
Northwood Narrows, N. H., Saturday evening, July 30th, and Sunday 31st. JOHN G. HOOK.

Portsmouth, N. H..........July 24th
Canaan Street, N. H., (Jones' Hall)..........July 31st
East Rochester, N. H..........Aug. 7th
Haverhill, Mass..........Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st. J. G. SMITH.

Exeter, Me., at the Chamberlain meeting-house, with Bro. Damman, Sunday, July 24th. Conference Saturday previous. Bro. D. Churchill is solicited to be present, if he possibly can.
Yarmouth, Me..........Monday, July 25th
Biddeford, Me..........Tuesday, July 26th
Kennebunkport, Me..........Wednesday, July 27th
Dover, N. H., (Back river)..........Thursday, July 28th
Exeter, N. H..........Sundays, July 31st and Aug. 7th
Worcester, Mass..........Aug. 14th and 21st
A. ROSS.

Plymouth Hollow..........Sunday, July 24th
Bristol, Conn..........Sunday, July 31st
Collinsville, in the grove..........Sunday, Aug. 7th
A. MUSSEY.

Ripley Hill, Chaut. Co., N. Y., Sunday, July 31st, at 10 1-2 A. M., and at the Gage school-house in the evening.
Beach Wood's school-house, three miles N. E. from Ravenna, Portage Co., Ohio, Sunday, Aug. 7th, at 10 1-2 A. M., and 5 P. M. JOHN T. ONGLEY.

Holliston, Mass..........Sunday, July 24th
Central Factory, R. I., as Bro. Peckham shall arrange, Tuesday and Wed. evenings, July 26th and 27th.
Chestnut Hill, Killingly, Ct., Thursday and Friday evenings, July 28th and 29th.
Danielsonville, Ct..........Sunday, July 31st
Will remain and preach every evening until Saturday morning of same week, if desired.
West Abington, Mass..........Sunday, Aug. 7th
and every evening most of the week.
Holliston, Mass..........Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfill my engagements in Conn. till after the middle of Oct. H. K. FLAGG.

Walbridge School-house..........Sunday, July 31st
A. M. HIGGINS.

Lynn, Mass..........Sunday, July 24th
S. J. HIGGINS.

Bradford, N. H., (Pond meeting-house), Sunday, July 24th. JOSEPH W. WHITE.

Salem, Mass..........Sunday, July 24th
RUFUS WENDELL.

Sandy Brook, Ct., (at Bro. Davis')..........Sunday, July 24th
Hitchcockville, Ct..........Sunday, Aug. 14th
LEWIS ANDREWS.

Springfield, Mass., (No 5 Oak Street) Sunday, July 24th
Agawam..........Sunday, July 31st
Seitico, Conn..........Sunday, Aug. 7th
I. B. POTTER.

RICHMOND, R. I., CLARK'S HALL.
Wm. Shepherd..........Sunday, July 24th
Augustus Durfee..........July 31st

Haverhill, Mass..........Sunday, July 24th
A. W. SIBLEY.

Seitico, Ct..........Sunday, July 24th
A. M. HIGGINS.

South Norfolk, Ct..........Sunday, July 24th
Hitchcockville, Ct..........Sunday, July 31st
Wrightville, Ct..........Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn. C. GOODRICH.

Yarmouth, Me..........Sunday, July 31st
HIRAM S MITCHELL.

Surry, Me., (North Bend)..........Sunday, July 24th
THOS. SMITH.

Portland, Me..........Sunday, July 24th
W. H. MITCHELL.

Kennebunkport, Me..........Sunday, July 24th
B. S. EMERY.

Mannsville, N. Y..........Sunday, July 24th
Wilcox Corners, N. Y..........evening, July 26th
Barn's Corners, N. Y..........evening, July 28th
Harrisburgh, N. Y..........Sunday, July 31st
West Martinsburgh, N. Y..........Sunday, Aug. 7th
Copenhagen, N. Y..........Sunday, Aug. 14th
C. B. TURNER.

South Windsor, Ct..........Sunday, July 24th
S. P. BABCOCK.

Brockport..........Sunday, July 24th
Seneca Falls, N. Y..........Sunday, July 31st
ELD. WM. DAVERELL.

Byron, (where Bro. Richard Taylor may appoint), Sunday, July 24th. E. M. HAGGETT.

Alton Corner, N. H..........Sunday, July 24th
Meredith Village, N. H..........Sunday, July 31st
East Canaan, N. H..........Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H..........Sunday, Aug. 21st
A. SIMPSON.

Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt..........Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 14th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Springfield, (Barn's Block)..........Aug. 7th
Hartford, Ct..........Aug. 14th
Worcester, Mass..........July 17th
J. S. WHITE.

Carlisle..........Sunday, July 24th
Westport..........Sunday, July 31st
B. SPAULDING.

Wolfborough, (Furnald's Corner)..........July 24th
Melvin Village..........July 31st
T. W. PIPER.

Northwood Narrows..........July 24th [illegible]

Business.

☞ **Information Wanted.** ☜

Will our brethren please inquire after the residence of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, Polly King, H. C. Anderson, J. W. Barnell, Reuben Wethby, Harriet Olson, Emma Gunn, Eliza A. Tuttle, Joseph Dudley, Wm. Case, *Daniel Stearns*, Polly King, L. E. Thayer.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. R. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1853, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Foyson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

F. TANDY has a package of books at this office, which will be sent to him when he gives us his POST OFFICE.

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hanen, R. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

J. Whisler—"Wellcome's Treatise on Matt. xxiv.," 41 cts., postpaid, 1-4th off by the dozen. Guinness' Tract, 25 cts. a dozen; 54 for a dollar.

B F Hammond—All right.

Geo M Lewis—Have credited him to No. 509.

A R Ireland—The last was $4.00, in Nov. '63; paid to No. 454.

CASH RECEIPTS.

The present No. of the Crisis is 450. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—A. Watson 477, M A Skinner 468, Mrs. D L Larkham 483, T N Baringer 483, C Richardson 483, F. H. Bruce 483, H. P. Bradley 435, J. Irish 483, E B Young 483, Mrs J Nason 467, M W Sherman 482, S S Berry 468, T M Berry 437, N Clark 487, M Marden 455, J A Marden 480, J Colby 485, Mary Wilson 515, S Balcom 484, F Carpenter 484, J B Arnold 467, M D Miller 468, M. Martin 484, E. P. Smith 488, R M Fenton 467, B Waterworth —, F S Smith 479, A Avery 483, B Gifford 484, I B Newcomb 483, Dr Drummond 492, C Slingerland 492, A. Adams 484, D R Pierce 484, W. Goltry 481, E A Chandler 480, R Thurlow 434, S Everett 450, I Kulp 484, E A Horner 466, M A Whitney 477, J Boutwell 442, J F Lease 484, T M Tibbetts 484.

$2.00 each.—A Fenn 444, E F Darling 505, B F Hammond 547, S. Bassett 511, A. Knight 505, W. Bell 474, M Pray 476, B. P. Chase 491, A. Bell 487, G J Turner 507, N Mirick 480, A C Burrill 510, S A Howland 510, A. E. Smith 500, R Chase 486, E. A. Silver 510, W M Foss 487, L A Moore 510, C F Whittier 412, J A Brazee 468, A R Ireland 500, G W Annis 510, D R Moore 510.

50c each.—J. M. Snyder 496, I. B. Andrews 300, J M Brunges 471, O M Walden 471, B H White 471, E Blaisdell 471, B Thacher 466, C Bartlett 490, I A THAYER (WHAT P. O.?), C Wolf 471, S J Parsons 471, E Button 469, H K Allen 471.

L Carswell $1.15, 468; F. M. Cloyd 75c, 468; D. W. Waramer 75c, 468; M Dudley $1.25, 468; J. Cogswell $1.50, 481; James Thorp $1.50, 481; Miss G. Buckley 66c, 459; J. E. Higby $1.44, 495; A E Bennett 0s, 457; T Foote 30c, 433; J. Robinson $3.00, 536; L D Cowdry 25c, 462; G E Holt 15c, 459; T Hardy $6.84, 468; A E Smith (on old acct.) $1.24; S. A. Fratenburg 25c, 464; N Tibbetts $1.25, 432; John Thorp $1.45, 480.

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DISCIPLINE.

Tremble not, though darkly gather
Clouds and tempests o'er thy sky,
Still believe thy Heavenly Father
Loves thee best when storms are nigh.

When the sun of fortune shineth
Long and brightly on the heart,
Soon its fruitfulness declineth,
Parched and dry in every part.

Then the plants of grace have faded
In the dry and burning soil;
Thorns and briars their growth have shaded—
Earthly cares and earthly toil.

But the clouds are seen ascending;
Soon the heavens are overcast;
And the weary heart is bending
'Neath affliction's stormy blast.

Yet the Lord, on high presiding,
Rules the storm with powerful hand;
He the shower of grace is guiding
To the dry and barren land.

See, at length the clouds are breaking—
Tempests have not passed in vain;
For the soul, revived, awaking,
Bears its fruits and flowers again.

Love divine has seen and counted
Every tear it caused to fall,
And the storm, which love appointed,
Has its choicest gift of all.

—*From the German.*

For the World's Crisis.

REPORT OF A PREACHING TOUR.

Bro. Grant:—Having lately been down to Page Co., in the southwest corner of this State, spending five Sundays, I thought it might be interesting to some to report the results of the effort somewhat, it being a new field.

I went there by request of Bro. D. Q. Kent, who had heard Advent preaching in Lowell some years ago. He made no profession of Advent sentiments publicly, nor of religion at that time, but the truths he heard were as "bread cast on the waters"—they now begin to come again after many days." The circumstance reminds me that we may be doing good often when we think we are laboring in vain because we see no *immediate* fruit. An observance of the fulfillment of prophecy saved him from scepticism, and growing in a knowledge of the things of God, he commenced three years ago or so, I think, to take an interest in the cause of God, and labored to save others from darkness. He labored as a private member, yet with a commendable zeal, to spread light on the signs of the times, and the coming of Christ. He has not labored in vain, for an interest has been awakened in the minds of the candid, and some are laboring now by his side in love for the same cause. Bro. Asher Chase has taken the Advent Herald for a number of years till within a few years past. He now takes the Crisis, advocating its doctrines on all occasions.

When I got there some interest had been awakened in the prophecies by Bro. Kent's speaking on them one Sunday, by request of those with whom he met for worship. This gave rise to a discourse from a Protestant Methodist preacher in that vicinity, designed evidently, according to his own public avowal, to dispel all fears of the Lord's coming soon. His appointment, made for two weeks, was to be filled one week after I got there, where Bro. Kent had spoken on the prophecies, and where I preached mostly while there. I attended the meeting, taking notes. The following are some of his statements, with brief corrections to some of them.

"The whole vision (of the image) affects this head of gold as the essential thing." "Geographically this image is confined to the limits of Babylon." This is not correct, for the Medo-Persian empire had considerable territory beyond the limits of the Babylonian, the Grecian still more, and the Roman nearly half of hers, while the seat and chief strength of the last was in Europe, territory never occupied by the kingdom of Babylon. We call the four empires *universal* empires; and so they were in the sense of extending their sway as far as civilization extended. And as the limits of civilization varied in succeeding ages, so the limits of the successive empires would conform to these changes.

"The vision of the image goes no further than 479" (476). "The stone smote the image before this date." "The stone smote the image on the feet." "The stone signifies the gospel of Christ." "Christ represents the stone." "Christ smote the image and it was made as the chaff, and carried to the four corners of the earth." As a basis for this conclusion he had said that "the iron age of Rome, represented by the legs of iron, commenced with the expulsion of Tarquin, and ended with Augustus Cæsar." Then it *must* have commenced *before they made any conquests*, and *ended* before they became universal, or at least before they finished their conquests. For Britain, Dacia, and all the territory they ever held east of the Euphrates was added after the days of Augustus. In keeping with the above remark, he stated that "the Roman empire began to decline with the reign of Augustus Cæsar." But Gibbon makes her most prosperous period begin at the same point and continue more than two hundred years. In her history after this, he points out "*the circumstances which resulted*" in the decline and fall of the empire. The Romans, the iron element, were not *disturbed* by the barbarians, the clay element, till near three hundred years after Christ, and were not *mixed* with them till a short period before the breaking up of the empire (476). But when the stone smites the image the mixed state is *developed*, and *complete*, which could not be while the iron was unmixed with clay, nor even while it maintained the supremacy. Hence all the claims put forth, that the stone smote the image (or the kingdom was set up) in the days of Christ, are assumed *in spite of facts*, to serve a theory.

"The ten horns," he says, "are not kingdoms," adding, "If any man says they are, he denies the Bible." Interrupting him, I asked, "Does not Adam Clarke say they are ten kingdoms?" He answered, "Yes." I then inquired, "Does he deny the Bible?" He answered, "Yes." I thought that would do, for ranking our infidelity with Adam Clarke's we would not think us very bad. He asks, "Where does the Bible say that horns represent kingdoms?" I would answer, In the eighth chapter of the same book, where we are assured that "the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four (horns) stood up for it, *four kingdoms* shall stand up out of the nation."—Dan. 8: 21, 22. He says, "There never was a time when there were just ten kingdoms." But here he is mistaken, for this time did come, just as required in the prophecy. Daniel says of the fourth beast as he first saw it in vision, "It had ten horns." He then adds, "I considered the horns, and behold there came up *among* them another little horn." Thus the ten horns exist when the eleventh one comes up. A disregard for this fact has led to some variations in the enumerations of different writers on the prophecy. Some place them too early, and some too late, while others still trace out the ten *principal* kingdoms erected by the barbarians on the ruins of the empire during the period of its dissolution, embracing somewhat more than a century and a half.

Complaining that in these different enumerations he found "twenty-two different kingdoms," the preacher *adds ten more*, starting off on a new hypothesis. He claims that it originated with him, and I think it *strikingly betrays* its parentage. Insisting that the ten horns are ten kings,—not kingdoms,—he applies them to the ten Cæsars, commencing with Augustus, and ending with Titus. The eleventh horn which prevailed against the saints till the Ancient of days came, was Domitian! The Ancient of days was the church! The time, times, and the dividing of time, was literally taken, making three years and a half.

Thus the emperor Domitian must have commenced his reign while the preceding ten were reigning, though he sat on the same throne; for the other little horn *came up among them*, not *after* them! And he must "pluck up three of these first horns by the roots" after he commences his reign! In three years and a half only he will think to change times and laws, and shall *wear out* the saints of the Most High! A wonderful man this, whom Gibbon calls "the *timid* Domitian." But it seems very much like a *human* theory, and very much *unlike* Divine wisdom, to pass by Nero's persecution in silence, which was of longer duration, more extensive, and of greater intensity, happening but a few years previous, and notice this, as though it were sufficient to overshadow all others!

He trod lightly upon several of these points. He did not notice the plucking up the three horns nor the Ancient of days in his discourse. After he dismissed, I inquired what he would do with the three horns? how he would make it appear that Domitian plucked them up? He said, "That is all clear enough in history." I asked him how it could be? He answered, "Go to history." But says I, What shall I look for? Can I find that Domitian, after he commenced his reign, subdued three of the preceding emperors, who were dead? He still replied, "It's all clear enough in history." Then Bro. Kent gave him a difficulty about the little horn prevailing against the saints till the Ancient of days came. He desired to know how Domitian fulfilled that? But he got no satisfaction.

In about ten days afterward, the preacher made an appointment "to clear up the difficulties" presented to him on the occasion of the other discourse. This appointment was made in the neighborhood of his own church, about four miles or more from where he preached his first discourse. He sent word to Bro. Kent to attend, but I thought I would like to hear, too. Here he made the statement that the Ancient of days was the church, but instead of clearing up the difficulties, he laid them open to another audience, confessing that the plucking up the three horns was a difficulty, but adding, "There is no position without its difficulties." He also trod lightly again over the little horn prevailing against the saints till the Ancient of days came.

In both discourses he tried to discourage attention to the prophecies. He said they "would never lead a man to Christ," and that he "never would preach on them again on Sunday." (I understand that he does not lack a relish for politics in his Sunday discourses.) I asked him as he was going on treating the prophecies in this manner, "Do you indeed feel it your duty to apologize for preaching on the prophecies?" He answered, "I do." Such a treatment of the prophecies dissatisfied his own church, several of whom expressed their dissent.

I replied to him in both places, inasmuch as his effort was designed to suppress the interest growing out of Bro. Kent's discourse on the prophecies, and in both cases the hearers generally were persuaded in favor of the truth.

I preached thirty-six discourses while there, at four different places; and more on the prophecies than on any other subject. The people had never heard on the prophecies, and they listened with a hearty relish. They would come out in all weathers, night after night. The interest seemed to increase to the end, and they were hardly willing that I should go away without a promise of an early return. I have arranged to go down there again in June. The interest there is truly encouraging, and I am resolved to preach more on the prophecies in the future than I have done in the past.

Since I came back from there I have been preaching every night, when the weather will allow, except one evening in the week. I have found the weather pretty bad in these two weeks, but having appointments out for every night, I fill up every proper evening. When I get through this week, it will make nearly every evening for two months, preaching three discourses on Sundays.

I. K. Lombard.

Polk City, Iowa, April 16th, 1864.

For the World's Crisis.

HIGHLY COMPLIMENTARY.

Bro. Grant:—As I have seen no notice of our late *excellent* conference holden at Exeter, Me., the last month, I would say a few things in relation to it. There were present as preachers Brn. N. F. Nason, J. Morrill, I. Damman, N. G. Reed, C. H. Leverton, J. Carr, and Bro. Hanscomb. We had, as we supposed, a very good meeting. Every thing appeared to move in harmony and love; yet, as we claim not to be infallible in our judgments, I will proceed to notice the very charitable opinion of one whose account of the meeting is given in the *Herald of Life*, of June 22d, dated Corinna, Me. He says:—

"I had an opportunity of attending, the past week, a meeting of one and a half days, held and carried forward by a class of people the description of whom you can find in 2 Pet. 2: 22. (To save your readers the trouble of turning to the passages referred to by the writer, I will quote them in full:—"But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The writer further says:—"While listening to what they had to say, I thought I saw the fulfillment of verse 19th of the same chapter, and Rom. 16: 17, 18. Also 2 Tim. 3: 1–9." The first verse referred to reads thus: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." He refers to Rom. 16: 17, 18,—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The last and crowning reference to the people who attended this conference is as follows: 2 Tim. 3: 1–9,—"This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away*. For of this last are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith; for their folly shall be manifest unto all men, as theirs also was."

This favorable notice of the conference exhibits a very great degree of the *charity which hopeth all things*, and we can but hope that, should he think it proper to issue a second edition, to have still further evidence of the *charity that* NEVER *faileth*.

Leaving for your readers to judge of the spirit by which men are actuated in these last days, I subscribe myself as one of the number thus highly complimented,

Thomas Smith.

Bangor, Me., July 5th, 1864.

For the World's Crisis.

CHEERING THOUGHTS FOR SAINTS.

There's rest for all the weary
Upon the other shore,
Where sin and care and sorrow
Oppress the soul no more.

There's life for all the dying,
And hope for all the dead;
"I AM THE RESURRECTION,"
The blessed Savior said.

There's joy for every mourner,
And wealth for all the poor,
If they but love the Savior,
And to the end endure.

O, glory be to Jesus,
Who died upon the tree,
To purchase life eternal
For wretched ones like me!

Maria Mathews Weaver.

North Dana, Mass.

For the World's Crisis.

MY JOURNEYINGS.

Salem, Mass., March 24th. Have labored with the church in this city for ten weeks. Many of our meetings were very interesting. One fact was established, that it is possible for brethren and sisters holding different views to live together in peace. We had believers in "eternal torment," "destruction of the wicked," "non-resurrection of the ungodly," "resurrection of both the just and unjust," etc., etc. In the ten weeks of my labor in Salem, not a discordant voice was heard in any meeting, but all seemed interested in the one great object of the "salvation of sinners." It is sad to see so many of our little churches separated on account of differences of opinion on points of doctrine. If all possessed a fair degree of grace, we could live and thrive together, and instead of having the conference meeting turned into a "sparring room," we should have a place where the brethren would "exhort one another, and so much the more as they saw the day approaching."

Westboro', April 5th. Have had a heavenly season with the church here for twelve days. The household of faith in Westboro' have taken a new start for "the kingdom." Some have found "peace in believing," and one was baptized. The Lord has been blessing them greatly for the past two or three months.

Ashland, April 6th. This evening, met with a company of the saints at Bro. Chickering's, where we had a "feast of good things." "The kingdom of God" has some supporters in this place, who are waiting patiently for the King to appear.

Boston, April 13th. Attended the general conference in Boston, which has just ended. Was greatly blessed in hearing the testimonies of the brethren and sisters, who had come to the feast from the "regions beyond."

Portsmouth, N. H., April 26th. Found the church in this place in working order. Always have a good season here. Passed two Sundays, laboring "in word and doctrine." May the Lord multiply blessings on this company.

Exeter, April 28th. Visited several families who are "waiting for the kingdom."

Elliot, Me., May 2nd. Four days here. The little band in this place are "strong, giving glory to God." The converts are alive and growing in grace. This is one of the "bright spots" on this dark earth. May the Lord keep this company from "wolves who devour" and scatter, and give to them men who have "Christ formed within them, the hope of glory," who will feed and build up the church.

Kennebunkport, May 9th. Six days with God's servants in K. Held meetings five evenings, with an increasing interest. Left reluctantly for other fields of labor.

Worcester, Mass., May 16th. One Sunday with the disciples at Worcester. Was cordially received, and felt that it was good to be there. The Sunday School is in a thriving condition. A very important auxiliary in the proclamation of "the gospel of Christ."

Boston, May 17th. This evening spoke at the Lowell Street Chapel from the text:—"Who is on the Lord's side?"

Peacedale, R. I., May 20th. Two days here. On each evening spoke at the chapel on things pertaining to "the kingdom of God."

Newark, N. J., May 22nd. To-day met with the "believers" at the "Good Samaritan Hall," and endeavored to preach "Christ and him crucified." The company of "believers" are divided into four bands, all small, in point of numbers. "Points of doctrine" is the scattering element. One portion meet at Broad Street Hall, another on Banks Street, the third at "Good Samaritan Hall," and the fourth in another part of the city.

Hammonton, May 24th. Passed the evening with Bro. Lederer, at Bro. Willard's. Had a refreshing visit, and left feeling stronger in the Lord.

Philadelphia, June 1st. A week in Philadelphia. On Sunday afternoon spoke to brethren in the hall at the corner of Ninth and Spring Garden Streets, and in the afternoon and evening at Horticultural Hall. Had perfect liberty in declaring "the gospel," and feel already much attached to the saints in Philadelphia.

Newark, N. J., July 1st. Have labored here for the past month with an increasing interest. Sunday School established. Twenty members. In all these cities and towns have visited many families, and hope that much good will result.

Yours, looking for Christ,

F. H. Burbank.

For the World's Crisis.

MY WESTERN TOUR.—NO. 2.

Bro. Grant:—Since the date of my last I have in my westward journey passed over the great lakes, the natural thoroughfare of the great northwest; the extent and beauty of which must be seen to be appreciated. I took passage at Ogdensburgh, on "The City of Boston," a propeller of "The Northern Transportation Line," bound for Chicago, on Monday, June 27th, and arrived at Milwaukee, Wis., Monday morning, July 4th, the day that celebrates "national glory" in these "United States."

My trip through the lakes was interesting to me, and I trust profitable to the cause of truth, affording me a good opportunity to converse with many upon the striking features of our times of war, and fearfulness of heart among many, and also upon the distinguishing features of our faith and hope, which I improved to some purpose, I trust, for whenever I commenced a discussion I had a crowd of listeners, some of whom were professors of religion and candid hearers of the word. The weather was, generally speaking, fine, and the trip a pleasant one to most of those on board, with the exception of some wind, which though not sufficient to endanger our lives, was enough to sicken many; but I escaped, as always before.

Our only apparent danger was during an entire night of dense fog and pitchy darkness on Lake Huron, upon the pathway of all kinds of sailing crafts, bearing their precious burdens of excellent wheat from the "granary of the world," in connection with a brisk wind, when, so thick was the gloom, that as we passed steamers well lighted their lights could not be seen for more than four minutes, causing life and freight to be in great peril. But by the vigilance of our boat's competent and gentlemanly master, Capt. McHenry, and his subordinate officers, who kept a close "lookout" for passing vessels, together with the care of a faithful God, we escaped the danger unharmed; yet it was a night of some gloom and terror, for amid the dashing of the waves and rocking of our vessel as she bore on her way without light on her pathway, the unearthly screeches of her harsh whistle were heard at regular intervals of five minutes in length the whole live-long night, so "lone and dreary."

We were all glad to see the morning dawn; and it caused me to feel more deeply the truth that life here at best is a waste, a howling wilderness of woe to most, and at times to all, and make the day of full security and rest to be desired. Yet I have learned that sailors, who are constantly exposed to great danger, are nevertheless horridly profane, and not only they, but landsmen are so, becoming more grossly wicked, "evil men and seducers waxing worse and worse, deceiving and being deceived," while the church of Christ (shall I say?) are allowing their lamps to go out, the love of the greatest number waxes cold; thus perils increase.

Last Sabbath was a beautiful day on Lake Michigan, and by request of most of the passengers, and the cheerful permission of our captain, who was a candid listener, with several of his crew, I preached the word in the cabin, most of the passengers being present. I hope good was done. I am now in Winona, Minn.; expect to leave here to-morrow for the place of my appointment, to greet valued friends there.

To my eastern brethren and sisters, and to all the household of faith, I would say, Be holy, be faithful, look for Jesus and be ready for his return. "Pray for me." Your Bro., "in hope of life."

C. P. Dow.

From beyond the Mississippi.

For the World's Crisis.

RUM'S DOINGS.

"Hath he not murdered our mothers—
Brought their gray locks to the tomb?
Hath he not murdered our brothers,
Yet in their manhood's bloom?
Hath he not coiled on our hearth-stones,
Hissing with Upas breath?
On! on to the warfare, brothers!
Nor cease till he writhes in death!"

THE AWFUL DOOM!

Distillers, grog-sellers, saloon keepers, and hotel keepers, will you read your awful doom in the *Rum-seller's Dream?*

"Well, wife, this is too horrid: I cannot continue this business any longer."

"Why, dear, what is the matter now?"

"O such a dream, such a rattling of dead men's bones, and such an army of starved mortals, so many murders, such cries and shrieks, and yells, and such horrid gnashing of teeth, and glaring eyes, and such a blazing fire, and such devils—oh! I cannot endure it. My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if I ever sell rum again!"

"My dear, you are frightened."

"Yes, indeed, I am; another such a night will I not pass for worlds."

"My dear, perhaps—"

"Oh, don't talk to me. I am determined to have nothing more to do with rum, anyhow. Don't you think Tom Wilson came to me with his throat cut from ear to ear, and such a horrible gash, and it was so hard for him to speak, and so much blood; and says he, 'See here, Joe, the result of rum-selling.' My blood chilled at the sight, and just then the house seemed to turn bottom up, the earth opened, and a little imp took me by the hand, saying, 'Follow me.' As I went, grim devils held out to me cups of liquid fire, saying, 'Drink this.' I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered, '*Rum-seller.*' On and on, the imp led me through the narrow pass. All at once he paused and said, 'Are you dry?' 'Yes,' I replied. Then he struck a trap-door with his foot, and down, down we went, and legions of fiery serpents followed us, whispering, 'Drunkard, drunkard.' At length we stopped again, and the imp asked as before, 'Are you dry?' 'Yes,' I replied.

He then touched a spring, a door flew open, there were thousands of old worn out rum-drinkers, crying most piteously, 'Rum, rum, give me some rum.' When they saw me they stopped a moment to see who I was. Then the imp cried out, so as to make all shake again, '*Rum-seller*,' and hurling me in, shut the door. For a moment they fixed their ferocious eyes upon me, and then uttered a united yell, Damn him,—which filled me with terror. I awoke. There, wife, dream or no dream, I will never sell another drop of the infernal stuff."

"Woe to him that buildeth his house by unrighteousness, and his chambers by wrong."

"The judgment throne was set. On either hand
All living mortals stood before the Judge.
There stood the drunkard—there his murderer!
'Ha!' cried the drunkard, 'art thou here at last?
I have been looking long to see thee here!'
The man of blood shrank back—
The hour of settlement has come—
Come to this bar, and we will close accounts—
The farm you robbed me of; how much for that?
My wife and children killed; how much for them?
My body crushed, my hopes; for them how much?
And how much for my soul, now doomed to hell?
Nay, start not back!"

Care for it?—Does the manufacturer and trafficker in alcoholic drinks care how much he helped

"The wife's fond heart to break,
And caused the children's tears to flow;
Helped this world a hell to make,
And fit men for a hell below?"

Behold the wretched, downcast look of the inebriate. Guilty? Verily the curse of God is upon him! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1 And yet, guilty as he is, he is innocent compared with him who deals out sparkling death and damnation for filthy lucre. "Wo to him that giveth his neighbor drink."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

WONDERS, OR SIGNS.

"And I will show wonders in the heavens."—*Joel* 2: 30.

The following may be a fitting comment on the above passage, which I cull from the Portland *Advertiser*, of June 13, 1864.

"An Auspicious Omen.—A most singular and beautiful phenomenon, says the Pittsburg *Gazette*, was witnessed by scores of persons on Wednesday afternoon, which, if not a prophetic one, was truly a strange and wonderful work of chance. As the procession was slowly moving through the city to the Sanitary Fair opening exercises, the sun was buried behind a blood-red cloud in the Southern horizon, while far in the northern skies a beautiful silver cloud, forming upon a magnificent scale an exact resemblance to the American Eagle, slowly floated forward, presenting a majestic appearance, and retaining its singular shape for many minutes. This picture, formed by the great Penciler of heaven, was in every respect perfect, and the dullest eye could readily perceive in it the form of the American bird of liberty, soaring in the blue canopy of heaven.

Many who witnessed this work of chance, attach considerable importance to its interpretation. And be it a prophetic omen or not, it will long be remembered by those who had the fortune to view it as a most wonderful circumstance."

John Taylor.

New Sharon, Me.

For the World's Crisis.

REJOICE EVERMORE.

This is both the privilege and the duty of every humble follower of Christ. Our Savior was rejected and persecuted, but we read that for the joy that was set before him, he despised the shame, endured the cross, and is now set down on the right hand of God.

To his followers he says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." "Lo, I am with you always, even unto the end of the world." "The eye of the Lord," says an apostle, "is over the righteous, and his ear is open to their prayers." Saith another, "All things work together for good to them that love God;" and again, "For he (the Lord) hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Comrades, why be discouraged? Jesus is ever at our side, and is "greater than he that is in the world." In a short time we shall see him and be made like him. Having the blessed hope shall we not rejoice? "Rejoice with joy unspeakable and full of glory!" "For I reckon that the sufferings of this present time are not worthy to *be compared* with the glory which shall be revealed in us.

Tyrone, N. Y. A. L. Forrester.

HOW MUCH WAS A PENNY A DAY?

Much better wages than it sounds to us. An agricultural paper says that, in the time of Christ, a penny was about equal to fifteen of our cents, and money was about ten times as valuable as now; the penny a day was as good as $2.00 of our money; so that he who worked in the vineyard for that got as good wages as good men generally have in harvest time.

The gift of the good Samaritan of two-pence to the landlord for the care of the man who fell among thieves, in addition to the raiment, the oil, and the wine, was equivalent to about four or five dollars of our money, which would probably pay for his board two weeks in a country tavern, where board was very cheap. —*Selected.*

FACTS FOR FARMERS.

All lands on which clover or the grasses are grown must have either lime in them naturally, or that mineral must be artificially supplied in the form of limestone, oyster shells, or marl.

All permanent improvements of land must look to lime as its basis.

Lands which have been long in culture will be benefited by the application of phosphate of lime, and it is important whether the deficiency be supplied in the form of bone-dust, guano, native phosphate of lime, or marl—the land needs lime also.

No land can be preserved in a high state of fertility unless clover and the grasses are cultivated in the course of rotation.

Mold is indispensable in every soil, and a healthy supply can only be preserved through the cultivation of clover and the grasses, the turning in of green crops, or by the application of composts rich in the elements of mold.

All highly concentrated animal manures are increased in value by admixture with plaster, salt, or by pulverized charcoal.

Deep plowing greatly improves the productive powers of every variety of soil that is not wet.

Subsoiling sound land, that is not wet, is also eminently conducive to increase production.

All wet lands should be drained.

All grain crops should be harvested before the grain is thoroughly ripe.

Clover, as well as the grasses, intended for hay, should be mowed when in blossom.

Sandy loams can be most effectually improved by clay. When such lands require liming or marling, the lime or marl is best applied when made into compost with clay. In slacking lime, salt water is better than fresh.

The chopping or grinding of grain to be fed to stock, operates as a saving of at least twenty-five per cent.

Draining of wet lands and marshes adds to their value by making them produce more, and by improving the health of neighborhoods.

By stabling and sheltering stock through the winter, one-fourth less food will answer than when the stock is exposed to inclement weather.

To manure and lime wet lands is to throw manure, lime, and labor away.

A bushel of plaster per acre, sown broadcast over clover, will add one hundred per cent. to its produce.

Periodical application of ashes tends to keep up integrity of soils, by supplying most, if not all, inorganic substances.

Thorough preparation of land is absolutely necessary to the successful growth of crops.

Potatoes are prevented from sprouting by placing them in brine for a few minutes.

Abundant crops cannot be grown for a succession of years, unless care is taken to provide an equivalent for the substances carried off the land in the products grown thereon.

To preserve meadows in their productiveness, it is necessary to harrow them every second autumn, amply top-dressing and rolling them.—*American Artisan.*

Preserving Butter.—To store away your sweet, common made butter for future use, after having thoroughly worked out all of its butter-milk, put a layer of dry salt in the bottom of your pot, then put in a layer or roll of your butter, smoothly and tightly packed down with a layer of dry salt on top of it, and so on, layer after layer of butter, and salt, until your pot is full, and then cap off the last layer of salt with a covering of fine charcoal of about one inch in thickness, and your butter will remain good and sweet for a year, or for years, if you wish it. So if your butter is packed away roll after roll, in very strong salt water pickle that covers the whole of your butter nicely, and is topped off with a layer of salt and covered with a clean cloth tied tightly over the head of your pot or vessel, it will also keep good and sweet equally as well.—*Maine Farmer.*

Lice on Calves.—Nature is the best teacher. When cattle are pastured they will paw dirt upon their backs, and rub their heads and necks against banks of earth, for the purpose of destroying lice. Moved by this suggestion, after having bought a new milch cow which was lousy, I dried some dirt under the stove, pulverized and rubbed on the neck, head, and such parts as were most affected by the lice, which subdued them. Two or three applications should be made and again repeated after the nits or eggs are hatched, as the dirt does not destroy the eggs or nits.

Try if your calves or cattle are lousy. It costs nothing, and has no injurious effects like poisonous applications which are most in use. Dry dust in the road we presume will answer just as well.

☞ A dairy-man writes to the Genesee *Farmer* his experience, as follows: When cows are feeding on dry feed, the milk is thicker or richer than when feeding on juicy grasses. Then add warm water, when setting the milk, in quantities sufficient to make it as the milk from ordinary cows in May or June. The milk from some cows in Spring and Summer months is very thick or rich; then add cold water if the weather be hot. I have practiced the above, and it has increased the quantity from one to three pounds per cow each week.

Hygiene.

"This is for your health."—*Paul.*

INDIAN REMEDY FOR SMALL POX.

Sarcenia Purpurea, or Pitcher Plant.

By Dr. Herbert Miles, Surgeon in the British Army.

(Republished by request.)

Capt. Hardy of the Royal Artillery, an accomplished and intelligent officer, who has for years been among the Indians, says that this remedy "had long been known to them as an infallible cure for small pox," and that "the Indians believed it to be successful in every case." From the information gathered from among the Indians, the following observations have been carefully sifted:

1. In the case of an individual suspected to be under the influence of small pox, but with no distinct eruption upon them, a large wineglass full of an infusion of the root of the plant *Sarcenia Purpurea*, or pitcher plant, is to be taken. The effect of this dose is to bring out the eruption. After a second and third dose, given at intervals of from four to six hours, the pustules subside, apparently losing their vitality. The patient feels better at the end of each dose, and, in the graphic expression of the Micmac, "knows there is a great change in him at once."

2. In a subject already covered with the eruption of small pox, in the early stage, a dose or two will dissipate the pustules and subdue the febrile symptoms. The urine, from being scanty and high colored, becomes pale and abundant, while from the first dose, the patient's feelings assure him that "the medicine is killing the disease." Under the influence of the remedy, in three or four days the prominent symptoms of the constitutional disturbance subside, although as a precautionary measure, the sick person is kept in the camp till the ninth day. No marks of the eruption (as regards pitting, etc.,) have been left in cases examined, if treated by the remedy.

3. With regard to the medicine acting, (as believed by the Indians,) in the way of a preventive, in those exposed to the infection, it is curious to note, that in camps, where the remedy is used, the people keep a weak infusion of the plant prepared, and take a dose occasionally through the day, so as to "keep the antidote in the blood."—*Druggist's Circular.*

Frederick W. Morris, M. D., resident physician of the Halifax Visiting Dispensary, in a letter sent to the editor of the *American Medical Journal*, says:

"You have probably heard something of an extraordinary discovery for the cure of small pox, by the use of *Saracenia Purpurea*, or Indian cap, (or pitcher plant) a native of Nova Scotia. I would beg you, however, to give full publicity to the astonishing fact, that this same humble bog plant is the remedy for small pox, in all its forms, in twelve hours after the patient has taken the medicine. It is also as curious, as it is wonderful, that however alarming and numerous the eruptions, or confluent or frightful they may be, the peculiar action of the medicine is such, that very seldom is a scar left to tell the story of the disease.

I will not enter upon a physiological analysis now; it will be sufficient for my purpose to state, that it cures the disease as no other medicine does, not by stimulating functional teagency, but by actual contact with the virus in the blood, rendering it inert and painless; and this I gather from the fact that if either vaccine or virilous matter be washed with the infusion of the Saracenia, it is deprived of its contagious property.

The dose of the medicine—the powdered root, is about a dessert spoonful simmered in a pint of water down to half a pint; this is divided into two doses, one taken immediately, the other in six hours—no sugar should be given with it. The Saracenia, I have reason to believe to be a powerful antidote for all contagious diseases—febra, plague, measles, contagious typhus and syphilis, also a remedy for jaundice." [illegible]

DON'T ROCK THE BABY.

If all the ultimate consequences of one's acts are to be laid to his charge, the man who invented rocking cradles for children, rests under a fearful load of responsibility. The down-right murder of tens of thousands of infants, and the weakened brains of hundreds of thousands of adults, are undoubted results of his invention. To rock a child in a cradle, or to swing him in a crib, amounts to just this: the rapid motion disturbs the natural flow of the blood, and produces stupor or drowsiness. Can any one suppose for a moment that such an operation is a healthful one? Every one knows the dizzy and often sickening effect of moving rapidly in a swing; yet wherein does this differ from the motion a child receives when rocked in a cradle. It is equivalent to lying in a ship berth during a violent storm, and that sickens nine people out of ten. A very gentle, slow motion may sometimes be soothing, though always of doubtful expediency; but to move a cradle as rapidly as the swing of a pendulum three feet long—that is, once in a second—is positive cruelty. We always feel like grasping and staying the arm of the mother or nurse who, to secure quietude, swings the cradle or crib with a rapidity equal to that of a pendulum a foot long. If any mother is disposed to laugh at our suggestions, or consider them whimsical, we beg her to have a bed or cot hung on cords, then lie down in it herself, and have some one swing it with the same rapidity that she allows the cradle to be rocked. What she will experience in both head and stomach is just what the infant experiences.

We insist that the rocking of children is a useless habit. If not accustomed to rocking, they will go to sleep quite as well when lying quietly as when shaken in a cradle. If they do not there is trouble from sickness or hunger, or more likely from an overloaded stomach; and though the rocking may produce a temporary stupor, the trouble is made worse thereafter by the unnatural means taken to produce quiet for the time being.

CHECKING PERSPIRATION.

A merchant, in "lending a hand" on board of one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise he found he was unable to do so without assistance. He was taken home and put to bed, where he remained for two years; and for a long time afterwards could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs, "pneumonia," ending in death in less than a week, or causing tedious rheumatisms, to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, or of remaining exposed to a wind, or of sitting at an open window or door, or of pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all that a cold never comes without a cause, and that, in four times out of five, it is the result of leaving off exercise too suddenly, or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.—*Edinburg Paper.*

GET ENOUGH SLEEP.

We have often heard young men remark that four or five hours was all they wanted, and all that the human system required. The habit of going without sufficient sleep is very injurious. Thousands, no doubt, permanently injure their health in this way. We live in a fast age, when everybody seems to be trying to pervert the order of nature. If folks will persist in turning day into night, it is not to be wondered at that few last out the allotted term of life. No matter what a man's occupation, physical or mental, or, like Othello's, "gone," and living in idleness—the constitution cannot stand it without a sufficiency of regular and refreshing sleep. John Hunter, the great surgeon, died suddenly of spasmodic affection of the heart, a disease greatly encouraged by want of sleep. In a volume just published by a medical man, there is one great lesson that may be learned by hard students and literary men, and that is, that Hunter probably killed himself by too little sleep. Four hours rest at night and one after dinner cannot be deemed sufficient to recruit the exhausted powers of body and mind. If men will insist on cheating sleep, her "twin sister death" will avenge the insult.—*Home Journal.*

Scalds and Burns.—If the scald or burn is not severe, an ointment made of sulphur, with lard enough to make it spread stiffly on a linen rag, will be effectual. As this ointment is very healing and soothing in the troublesome excoriations of children, it would be well for families to keep it on hand.

The World's Crisis

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DISCIPLINE.

Tremble not, though darkly gather
Clouds and tempests o'er thy sky,
Still believe thy Heavenly Father
Loves thee best when storms are nigh.

When the sun of fortune shineth
Long and brightly on the heart,
Soon its fruitfulness declineth,
Parched and dry in every part.

Then the plants of grace have faded
In the dry and burning soil;
Thorns and briars their growth have shaded—
Earthly cares and earthly toil.

But the clouds are seen ascending;
Soon the heavens are overcast;
And the weary heart is bending
'Neath affliction's stormy blast.

Yet the Lord, on high presiding,
Rules the storm with powerful hand;
He the shower of grace is guiding
To the dry and barren land.

See, at length the clouds are breaking—
Tempests have not passed in vain;
For the soul, revived, awaking,
Bears its fruits and flowers again.

Love divine has seen and counted
Every tear it caused to fall,
And the storm, which love appointed,
Has its choicest gift of all.

—From the German.

For the World's Crisis.

REPORT OF A PREACHING TOUR.

Bro. Grant:—Having lately been down to Page Co., in the southwest corner of this State, spending five Sundays, I thought it might be interesting to some to report the results of the effort somewhat, it being a new field.

I went there by request of Bro. D. Q. Kent, who had heard Advent preaching in Lowell some years ago. He made no profession of Advent sentiments publicly, nor of religion at that time, but the truths he heard were as "bread cast on the waters"—they now begin to return again after many days." The circumstance reminds me that we may be doing good often when we think we are laboring in vain because we see no *immediate* fruit. An observance of the fulfillment of prophecy saved him from scepticism, and growing in a knowledge of the things of God, he commenced three years ago or so, I think, to take an interest in the cause of God, and labored to save others from darkness. He labored as a private member, yet with a commendable zeal, to spread light on the signs of the times, and the coming of Christ. He has not labored in vain, for an interest has been awakened in the minds of the candid, and some are laboring now by his side in love for the same cause. Bro. Asher Chase has taken the Advent Herald for a number of years till within a few years past. He now takes the Crisis, advocating its doctrines on all occasions.

When I got there some interest had been awakened in the prophecies by Bro. Kent's speaking on them one Sunday, by request of those with whom he met for worship. This gave rise to a discourse from a Protestant Methodist preacher in that vicinity, designed evidently, according to his own public avowal, to dispel all fears of the Lord's coming soon. His appointment, made for two weeks, was to be filled one week after I got there, where Bro. Kent had spoken on the prophecies, and where I preached mostly while there. I attended the meeting, taking notes. The following are some of his statements, with brief corrections to some of them.

"The whole vision (of the image) affects this head of gold as the essential thing." "Geographically this image is confined to the limits of Babylon." This is not correct, for the Medo-Persian empire had considerable territory beyond the limits of the Babylonian, the Grecian still more, and the Roman nearly half of hers, while the seat and chief strength of the last was in Europe, territory never occupied by the kingdom of Babylon. We call the four empires *universal* empires; and so they were in the sense of extending their sway as far as civilization extended. And as the limits of civilization varied in succeeding ages, so the limits of the successive empires would conform to these changes.

"The vision of the image goes no further than 479" (476). "The stone smote the image before this date." "The stone smote the image on the feet." "The stone signifies the gospel of Christ." "Christ represents the stone." "Christ smote the image and it was made as the chaff, and carried to the four corners of the earth." As a basis for this conclusion he had said that "the iron age of Rome, represented by the legs of iron, commenced with the expulsion of Tarquin, and ended with Augustus Cæsar." Then it *must* have commenced *before they made any conquests*, and *ended* before they became universal, or at least before they finished their conquests. For Britain, Dacia, and all the territory they ever held east of the Euphrates was added after the days of Augustus. In keeping with the above remark, he stated that "the Roman empire began to decline with the reign of Augustus Cæsar." But Gibbon makes her most prosperous period begin at the same point and continue more than two hundred years. In her history after this, he points out "*the circumstances which resulted*" in the decline and fall of the empire. The Romans, the iron element, were not *disturbed* by the barbarians, the clay element, till near three hundred years after Christ, and were not *mixed* with them till a short period before the breaking up of the empire (476). But when the stone smites the image the mixed state is *developed*, and *complete*, which could not be while the iron was unmixed with clay, nor even while it maintained the supremacy. Hence all the claims put forth, that the stone smote the image (or the kingdom was set up) in the days of Christ, are assumed *in spite of facts*, to serve a theory.

"The ten horns," he says, "are not kingdoms," adding, "If any man says they are, he denies the Bible." Interrupting him, I asked, "Does not Adam Clarke say they are ten kingdoms?" He answered, "Yes." I then inquired, "Does he deny the Bible?" He answered, "Yes." I thought that would do, for ranking our infidelity with Adam Clarke's he would not think us very bad. He asks, "Where does the Bible say that horns represent kingdoms?" I would answer, In the eighth chapter of the same book, where we are assured that "the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four (horns) stood up for it, *four kingdoms* shall stand up out of the nation."—Dan. 8: 21, 22. He says, "There never was a time when there were just ten kingdoms." But here he is mistaken, for this time did come just as required in the prophecy. Daniel says of the fourth beast as he first saw it in vision, "It had ten horns." He then adds, "I considered the horns, and behold there came up *among them* another little horn." Thus the ten horns exist when the eleventh one comes up. A disregard for this fact has led to some variations in the enumerations of different writers on the prophecy. Some place them too early, and some too late, while others still trace out the ten *principal* kingdoms erected by the barbarians on the ruins of the empire during the period of its dissolution, embracing somewhat more than a century and a half.

Complaining that in these different enumerations he found "twenty-two different kingdoms," the preacher *adds ten more*, starting off on a new hypothesis. He claims that it originated with him, and I think it *strikingly betrays* its parentage. Insisting that the ten horns are ten kings,—not kingdoms,—he applies them to the ten Cæsars, commencing with Augustus, and ending with Titus. The eleventh horn which prevailed against the saints till the Ancient of days came, was Domitian! The Ancient of days was the church! The time, times, and the dividing of time, was literally taken, making three years and a half.

Thus the emperor Domitian must have commenced his reign while the preceding ten were reigning, though he sat on the same throne; for the other little horn *came up among them*, not *after* them! And he must "pluck up three of these first horns by the roots" after he commences his reign! In three years and a half only he will think to change times and and laws, and shall *wear out* the saints of the Most High! A wonderful man this, whom Gibbon calls "the *timid* Domitian." But it seems very much like a *human* theory, and very much *unlike* Divine wisdom, to pass by Nero's persecution in silence, which was of longer duration, more extensive, and of greater intensity, happening but a few years previous, and notice this, as though it were sufficient to overshadow all others!

He trod lightly upon several of these points. He did not notice the plucking up the three horns nor the Ancient of days in his discourse. After he dismissed, I inquired what he would do with the three horns? how he would make it appear that Domitian plucked them up? He said, "That is all clear enough in history." I asked him how it could be? He answered, "Go to history." But says I, What shall I look for? Can I find that Domitian, after he commenced his reign, subdued three of the preceding emperors, who were dead? He still replied, "It's all clear enough in history." Then Bro. Kent gave him a difficulty about the little horn prevailing against the saints till the Ancient of days came. He desired to know how Domitian fulfilled that? But he got no satisfaction.

In about ten days afterward, the preacher made an appointment "to clear up the difficulties" presented to him on the occasion of the other discourse. This appointment was made in the neighborhood of his own church, about four miles or more from where he preached his first discourse. He sent word to Bro. Kent to attend, but I thought I would like to hear, too. Here he made the statement that the Ancient of days was the church, but instead of clearing up the difficulties, he laid them open to another audience, confessing that the plucking up the three horns was a difficulty, but adding, "There is no position without its difficulties." He also trod lightly again over the little horn prevailing against the saints till the Ancient of days came.

In both discourses he tried to discourage attention to the prophecies. He said they "would never lead a man to Christ," and that he "never would preach on them again on Sunday." (I understand that he does not lack a relish for politics in his Sunday discourses.) I asked him as he was going on treating the prophecies in this manner, "Do you indeed feel it your duty to apologize for preaching on the prophecies?" He answered, "I do." Such a treatment of the prophecies dissatisfied his own church, several of whom expressed their dissent.

I replied to him in both places, inasmuch as his effort was designed to suppress the interest growing out of Bro. Kent's discourse on the prophecies, and in both cases the hearers generally were persuaded in favor of the truth.

I preached thirty-six discourses while there, at four different places; and more on the prophecies than on any other subject. The people had never heard on the prophecies, and they listened with a hearty relish. They would come out in all weathers, night after night. The interest seemed to increase to the end, and they were hardly willing that I should go away without a promise of an early return. I have arranged to go down there again in June. The interest there is truly encouraging, and I am resolved to preach more on the prophecies in the future than I have done in the past.

Since I came back from there I have been preaching every night, when the weather will allow, except one evening in the week. I have found the weather pretty bad in these two weeks, but having appointments out for every night, I fill up every proper evening. When I get through this week, it will make nearly every evening for two months, preaching three discourses on Sundays.

I. K. Lombard.

Polk City, Iowa, April 16th, 1864.

For the World's Crisis.

HIGHLY COMPLIMENTARY.

Bro. Grant:—As I have seen no notice of our late *excellent* conference holden at Exeter, Me., the last month, I would say a few things in relation to it. There were present as preachers Brn. N. F. Nason, J. Morrill, I. Damman, N. G. Reed, C. H. Leverton, J. Carr, and Bro. Hanscomb. We had, as we supposed, a very good meeting. Every thing appeared to move in harmony and love; yet, as we claim not to be infallible in our judgments, I will proceed to notice the very charitable opinion of one whose account of the meeting is given in the *Herald of Life*, of June 22d, dated Corinna, Me. He says:—

"I had an opportunity of attending, the past week, a meeting of one and a half days, held and carried forward by a class of people the description of whom you can find in 2 Pet. 2: 22." (To save your readers the trouble of turning to the passages referred to by the writer, I will quote them in full:—"But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." The writer further says:—"While listening to what they had to say, I thought I saw the fulfillment of verse 19th of the same chapter, and Rom. 16: 17, 18. Also 2 Tim. 3: 1-9." The first verse referred to reads thus: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." He refers to Rom. 16: 17, 18,—"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

The last and crowning reference to the people who attended this conference is as follows: 2 Tim. 3: 1-9,—"This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; *from such turn away*. For of this last are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith; for their folly shall be manifest unto all men, as theirs also was."

This favorable notice of the conference exhibits a very great degree of the *charity which hopeth all things*, and we can but hope that, should he think it proper to issue a second edition, to have still further evidence of the *charity that* NEVER *faileth*.

Leaving for your readers to judge of the spirit by which men are actuated in these last days, I subscribe myself as one of the number thus highly complimented,

Thomas Smith.

Bangor, Me., July 5th, 1864.

For the World's Crisis.

CHEERING THOUGHTS FOR SAINTS.

There's rest for all the weary
Upon the other shore,
Where sin and care and sorrow
Oppress the soul no more.

There's life for all the dying,
And hope for all the dead;
"I am the Resurrection,"
The blessed Savior said.

There's joy for every mourner,
And wealth for all the poor,
If they but love the Savior,
And to the end endure.

O, glory be to Jesus,
Who died upon the tree,
To purchase life eternal
For wretched ones like me!

Maria Mathews Weaver.

North Dana, Mass.

For the World's Crisis.

MY JOURNEYINGS.

Salem, Mass., March 24th. Have labored with the church in this city for ten weeks. Many of our meetings were very interesting. One fact was established, that it is possible for brethren and sisters holding different views to live together in peace. We had believers in "eternal torment," "destruction of the wicked," "non-resurrection of the ungodly," "resurrection of both the just and unjust," etc., etc. In the ten weeks of my labor in Salem, not a discordant voice was heard in any meeting, but all seemed interested in the one great object of the "salvation of sinners." It is sad to see so many of our little churches separated on account of differences of opinion on points of doctrine. If all possessed a fair degree of grace, we could live and thrive together, and instead of having the conference meeting turned into a "sparring room," we should have a place where the brethren would "exhort one another, and so much the more as they saw the day approaching."

Westboro', April 5th. Have had a heavenly season with the church here for twelve days. The household of faith in Westboro' have taken a new start for "the kingdom." Some have found "peace in believing," and one was baptized. The Lord has been blessing them greatly for the past two or three months.

Ashland, April 6th. This evening, met with a company of the saints at Bro. Chickering's, where we had a "feast of good things." "The kingdom of God" has some supporters in this place, who are waiting patiently for the King to appear.

Boston, April 13th. Attended the general conference in Boston, which has just ended. Was greatly blessed in hearing the testimonies of the brethren and sisters, who had come to the feast from the "regions beyond."

Portsmouth, N. H., April 26th. Found the church in this place in working order. Always have a good season here. Passed two Sundays, laboring "in word and doctrine." May the Lord multiply blessings on this company.

Exeter, April 28th. Visited several families who are "waiting for the kingdom."

Elliot, Me., May 2nd. Four days here. The little band in this place are "strong, giving glory to God." The converts are alive and growing in grace. This is one of the "bright spots" on this dark earth. May the Lord keep this company from "wolves who devour" and scatter, and give to them men who have "Christ formed within them, the hope of glory," who will feed and build up the church.

Kennebunkport, May 9th. Six days with God's servants in K. Held meetings five evenings, with an increasing interest. Left reluctantly for other fields of labor.

Worcester, Mass., May 16th. One Sunday with the disciples at Worcester. Was cordially received, and felt that it was good to be there. The Sunday School is in a thriving condition. A very important auxiliary in the proclamation of "the gospel of Christ."

Boston, May 17th. This evening spoke at the Lowell Street Chapel from the text:—"Who is on the Lord's side?"

Peacedale, R. I., May 20th. Two days here. On each evening spoke at the chapel on things pertaining to "the kingdom of God."

Newark, N. J., May 22nd. To-day met with the "believers" at the "Good Samaritan Hall," and endeavored to preach "Christ and him crucified." The company of "believers" are divided into four bands, all small, in point of numbers. "Points of doctrine" is the scattering element. One portion meet at Broad Street Hall, another on Banks Street, the third at "Good Samaritan Hall," and the fourth in another part of the city.

Hammonton, May 24th. Passed the evening with Bro. Lederer, at Bro. Willard's. Had a refreshing visit, and left feeling stronger in the Lord.

Philadelphia, June 1st. A week in Philadelphia. On Sunday afternoon spoke to brethren in the hall at the corner of Ninth and Spring Garden Streets, and in the afternoon and evening at Horticultural Hall. Had perfect liberty in declaring "the gospel," and feel already much attached to the saints in Philadelphia.

Newark, N. J., July 1st. Have labored here for the past month with an increasing interest. Sunday School established. Twenty members. In all these cities and towns have visited many families, and hope that much good will result.

Yours looking for Christ,

F. H. Burbank.

For the World's Crisis.

MY WESTERN TOUR.—NO. 2.

Bro. Grant:—Since the date of my last I have in my westward journey passed over the great lakes, the natural thoroughfare of the great northwest; the extent and beauty of which must be seen to be appreciated. I took passage at Ogdensburgh, on "The City of Boston," a propeller of "The Northern Transportation Line," bound for Chicago, on Monday, June 27th, and arrived at Milwaukee, Wis., Monday morning, July 4th, the day that celebrates "national glory" in these "United States."

My trip through the lakes was interesting to me, and I trust profitable to the cause of truth, affording me a good opportunity to converse with many upon the striking features of our times of war, and fearfulness of heart among many, and also upon the distinguishing features of our faith and hope, which I improved to some purpose, I trust, for whenever I commenced a discussion I had a crowd of listeners, some of whom were professors of religion and candid hearers of the word. The weather was, generally speaking, fine, and the trip a pleasant one to most of those on board, with the exception of some wind, which though not sufficient to endanger our lives, was enough to sicken many; but I escaped, as always before.

Our only apparent danger was during an entire night of dense fog and pitchy darkness on Lake Huron, upon the pathway of all kinds of sailing crafts, bearing their precious burdens of excellent wheat from the "granary of the world," in connection with a brisk wind, when, so thick was the gloom, that as we passed steamers well lighted their lights could not be seen for more than four minutes, causing life and freight to be in great peril. But by the vigilance of our boat's competent and gentlemanly master, Capt. McHenry, and his subordinate officers, who kept a close "lookout" for passing vessels, together with the care of a faithful God, we escaped the danger unharmed; yet it was a night of some gloom and terror, for amid the dashing of the waves and rocking of our vessel as she bore on her way without light on her pathway, the unearthly screeches of her harsh whistle were heard at regular intervals of five minutes in length the whole live-long night, so "lone and dreary."

We were all glad to see the morning dawn; and it caused me to feel more deeply the truth that life here at best is a waste, a howling wilderness of woe to most, and at times to all, and make the day of full security and rest to be desired. Yet I have learned that sailors, who are constantly exposed to great danger, are nevertheless horridly profane, and not only they, but landsmen are so, becoming more grossly wicked, "evil men and seducers waxing worse and worse, deceiving and being deceived," while the church of Christ (shall I say?) are allowing their lamps to go out, the love of the greatest number waxes cold; thus perils increase.

Last Sabbath was a beautiful day on Lake Michigan, and by request of most of the passengers, and the cheerful permission of our captain, who was a candid listener, with several of his crew, I preached the word in the cabin, most of the passengers being present. I hope good was done. I am now in Winona, Minn.; expect to leave here to-morrow for the place of my appointment, to greet valued friends there.

To my eastern brethren and sisters, and to all the household of faith, I would say, Be holy, be faithful, look for Jesus and be ready for his return. "Pray for me." Your Bro., "in hope of life."

C. P. Dow.

From beyond the Mississippi.

For the World's Crisis.

RUM'S DOINGS.

"Hath he not murdered our mothers—
Brought their gray locks to the tomb?
Hath he not murdered our brothers,
Yet in their manhood's bloom?
Hath he not coiled on our hearth-stones,
Hissing with Upas breath?
On! on to the warfare, brothers!
Nor cease till he writhes in death!"

THE AWFUL DOOM!

Distillers, grog-sellers, saloon keepers, and hotel keepers, will you read your awful doom in the *Rum-seller's Dream?*

"Well, wife, this is too horrid; I cannot continue this business any longer."

"Why, dear, what is the matter now?"

"O such a dream, such a rattling of dead men's bones, and such an army of starved mortals, so many murders, such cries and shrieks, and yells, and such horrid gnashing of teeth, and glaring eyes, and such a blazing fire, and such devils—oh! I cannot endure it. My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if I ever sell rum again!"

"My dear, you are frightened."

"Yes, indeed, I am; another such a night will I not pass for worlds."

"My dear, perhaps—"

"Oh, don't talk to me. I am determined to have nothing more to do with rum, anyhow. Don't you think Tom Wilson came to me with his throat cut from ear to ear, and such a horrible gash, and it was so hard for him to speak, and so much blood; and says he, 'See here, Joe, the result of rum-selling.' My blood chilled at the sight, and just then the house seemed to turn bottom up, the earth opened, and a little imp took me by the hand, saying, 'Follow me.' As I went, grim devils held out to me cups of liquid fire, saying, 'Drink this.' I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered, '*Rum-seller.*' On and on, the imp led me through the narrow pass. All at once he paused and said, 'Are you dry?' 'Yes,' I replied. Then he struck a trap-door with his foot, and down, down we went, and legions of fiery serpents followed us, whispering, 'Drunkard, drunkard.' At length we stopped again, and the imp asked as before, 'Are you dry?' 'Yes,' I replied.

He then touched a spring, a door flew open, there were thousands of old worn out rum-drinkers, crying most piteously, 'Rum, rum, give me some rum.' When they saw me they stopped a moment to see who I was. Then the imp cried out, so as to make all shake again, '*Rum-seller*;' and hurling me in, shut the door. For a moment they fixed their ferocious eyes upon me, and then uttered a united yell, Damn him,—which filled me with terror. I awoke. There, wife, dream or no dream, I will never sell another drop of the infernal stuff."

"Woe to him that buildeth his house by unrighteousness, and his chambers by wrong."

"The judgment throne was set. On either hand
All living mortals stood before the Judge.
There stood the drunkard—there his murderer!
'Ha!' cried the drunkard, 'art thou here at last?
I have been looking long to see thee here!'
The man of blood shrank back—
The hour of settlement has come—
Come to this bar, and we will close accounts—
The farm you robbed me of; how much for that?
My wife and children killed; how much for them?
My body crushed, my hopes; for them how much?
And how much for my soul, now doomed to hell?
Nay, start not back!'"

Care for it?—Does the manufacturer and trafficker in alcoholic drinks care how much he helped

"The wife's fond heart to break,
And caused the children's tears to flow;
Helped this world a hell to make,
And fit men for a hell below?"

Behold the wretched, downcast look of the inebriate. Guilty? Verily the curse of God is upon him! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1 And yet, guilty as he is, he is innocent compared with him who deals out sparkling death and damnation for filthy lucre. "Wo to him that giveth his neighbor drink."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

WONDERS, OR SIGNS.

"And I will show wonders in the heavens."—*Joel* 2: 30.

The following may be a fitting comment on the above passage, which I cull from the Portland *Advertiser*, of June 13, 1864.

"An Auspicious Omen.—A most singular and beautiful phenomenon, says the Pittsburg *Gazette*, was witnessed by scores of persons on Wednesday afternoon, which, if not a prophetic one, was truly a strange and wonderful work of chance. As the procession was slowly moving through the city to the Sanitary Fair opening exercises, the sun was buried behind a blood-red cloud in the Southern horizon, while far in the northern skies a beautiful silver cloud, forming upon a magnificent scale an exact resemblance to the American Eagle, slowly floated forward, presenting a majestic appearance, and retaining its singular shape for many minutes. This picture, formed by the great Penciler of heaven, was in every respect perfect, and the dullest eye could readily perceive in it the form of the American bird of liberty, soaring in the blue canopy of heaven. Many who witnessed this work of chance, attach considerable importance to its interpretation. And be it a prophetic omen or not, it will long be remembered by those who had the fortune to view it as a most wonderful circumstance."

John Taylor.

New Sharon, Me.

For the World's Crisis.

REJOICE EVERMORE.

This is both the privilege and the duty of every humble follower of Christ. Our Savior was rejected and persecuted, but we read that for the joy that was set before him, he despised the shame, endured the cross, and is now set down on the right hand of God.

To his followers he says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." "Lo, I am with you always, even unto the end of the world." "The eye of the Lord," says an apostle, "is over the righteous, and his ear is open to their prayers." Saith another, "All things work together for good to them that love God;" and again, "For he (the Lord) hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."

Comrades, why be discouraged? Jesus is ever at our side, and is "greater than he that is in the world." In a short time we shall see him and be made like him. Having the blessed hope shall we not rejoice? "Rejoice with joy unspeakable and full of glory!" "For I reckon that the sufferings of this present time are not worthy to *be compared* with the glory which shall be revealed in us.

Tyrone, N. Y. A. L. Forrester.

HOW MUCH WAS A PENNY A DAY?

Much better wages than it sounds to us. An agricultural paper says that, in the time of Christ, a penny was about equal to fifteen of our cents, and money was about ten times as valuable as now; the penny a day was as good as $2.00 of our money; so that he who worked in the vineyard for that got as good wages as good men generally have in harvest time.

The gift of the good Samaritan of two-pence to the landlord for the care of the man who fell among thieves, in addition to the raiment, the oil, and the wine, was equivalent to about four or five dollars of our money, which would probably pay for his board two weeks in a country tavern, where board was very cheap. *—Selected.*

FACTS FOR FARMERS.

All lands on which clover or the grasses are grown must have either lime in them naturally, or that mineral must be artificially supplied in the form of limestone, oyster shells, or marl.

All permanent improvements of land must look to lime as its basis.

Lands which have been long in culture will be benefited by the application of phosphate of lime, and it is important whether the deficiency be supplied in the form of bone-dust, guano, native phosphate of lime, or marl—the land needs lime also.

No land can be preserved in a high state of fertility unless clover and the grasses are cultivated in the course of rotation.

Mold is indispensable in every soil, and a healthy supply can only be preserved through the cultivation of clover and the grasses, the turning in of green crops, or by the application of composts rich in the elements of mold.

All highly concentrated animal manures are increased in value by admixture with plaster, salt, or by pulverized charcoal.

Deep plowing greatly improves the productive powers of every variety of soil that is not wet.

Subsoiling sound land, that is not wet, is also eminently conducive to increase production.

All wet lands should be drained.

All grain crops should be harvested before the grain is thoroughly ripe.

Clover, as well as the grasses, intended for hay, should be mowed when in blossom.

Sandy loams can be most effectually improved by clay. When such lands require liming or marling, the lime or marl is best applied when made into compost with clay. In slacking lime, salt water is better than fresh.

The chopping or grinding of grain to be fed to stock, operates as a saving of at least twenty-five per cent.

Draining of wet lands and marshes adds to their value by making them produce more, and by improving the health of neighborhoods.

By stabling and sheltering stock through the winter, one-fourth less food will answer than when the stock is exposed to inclement weather.

To manure and lime wet lands is to throw manure, lime, and labor away.

A bushel of plaster per acre, sown broadcast over clover, will add one hundred per cent. to its produce.

Periodical application of ashes tends to keep up integrity of soils, by supplying most, if not all, inorganic substances.

Thorough preparation of land is absolutely necessary to the successful growth of crops.

Potatoes are prevented from sprouting by placing them in brine for a few minutes.

Abundant crops cannot be grown for a succession of years, unless care is taken to provide an equivalent for the substances carried off the land in the products grown thereon.

To preserve meadows in their productiveness, it is necessary to harrow them every second autumn, amply top-dressing and rolling them.—*American Artisan.*

Preserving Butter.—To store away your sweet, common made butter for future use, after having thoroughly worked out all of its butter-milk, put a layer of dry salt in the bottom of your pot, then put in a layer or roll of your butter, smoothly and tightly packed down with a layer of dry salt on top of it, and so on, layer after layer of butter, and salt, until your pot is full, and then cap off the last layer of salt with a covering of fine charcoal of about one inch in thickness, and your butter will remain good and sweet for a year, or for years, if you wish it. So if your butter is packed away roll after roll, in very strong salt water pickle that covers the whole of your butter nicely, and is topped off with a layer of salt and covered with a clean cloth tied tightly over the head of your pot or vessel, it will also keep good and sweet equally as well.—*Maine Farmer.*

Lice on Calves.—Nature is the best teacher. When cattle are pastured they will paw dirt upon their backs, and rub their heads and necks against banks of earth, for the purpose of destroying lice. Moved by this suggestion, after having bought a new milch cow which was lousy, I dried some dirt under the stove, pulverized and rubbed on the neck, head, and such parts as were most affected by the lice, which subdued them. Two or three applications should be made and again repeated after the nits or eggs are hatched, as the dirt does not destroy the eggs or nits.

Try if your calves or cattle are lousy. It costs nothing, and has no injurious effects like poisonous applications which are most in use. Dry dust in the road we presume will answer just as well.

☞ A dairy-man writes to the Genesee *Farmer* his experience, as follows: When cows are feeding on dry feed, the milk is thicker or richer than when feeding on juicy grasses. Then add warm water, when setting the milk, in quantities sufficient to make it as the milk from ordinary cows in May or June. The milk from some cows in Spring and Summer months is very thick or rich; then add cold water if the weather be hot. I have practiced the above, and it has increased the quantity from one to three pounds per cow each week.

Hygiene.

"This is for your health."—*Paul.*

INDIAN REMEDY FOR SMALL POX.

Sarcenia Purpurea, or Pitcher Plant.

By Dr. Herbert Miles, Surgeon in the British Army.

(Republished by request.)

Capt. Hardy of the Royal Artillery, an accomplished and intelligent officer, who has for years been among the Indians, says that this remedy "had long been known to them as an infallible cure for small pox," and that "the Indians believed it to be successful in every case." From the information gathered from among the Indians, the following observations have been carefully sifted:

1. In the case of an individual suspected to be under the influence of small pox, but with no distinct eruption upon them, a large wineglass full of an infusion of the root of the plant *Sarcenia Purpurea*, or pitcher plant, is to be taken. The effect of this dose is to bring out the eruption. After a second and third dose, given at intervals of from four to six hours, the pustules subside, apparently losing their vitality. The patient feels better at the end of each dose, and, in the graphic expression of the Micmac, "knows there is a great change in him at once."

2. In a subject already covered with the eruption of small pox, in the early stage, a dose or two will dissipate the pustules and subdue the febrile symptoms. The urine, from being scanty and high colored, becomes pale and abundant, while from the first dose, the patient's feelings assure him that "the medicine is killing the disease." Under the influence of the remedy, in three or four days the prominent symptoms of the constitutional disturbance subside, although as a precautionary measure, the sick person is kept in the camp till the ninth day. No marks of the eruption (as regards pitting, etc.,) have been left in cases examined, if treated by the remedy.

3. With regard to the medicine acting, (as believed by the Indians,) in the way of a preventive, in those exposed to the infection, it is curious to note, that in camps, where the remedy is used, the people keep a weak infusion of the plant prepared, and take a dose occasionally through the day, so as to "keep the antidote in the blood."—*Druggist's Circular.*

Frederick W. Morris, M. D., resident physician of the Halifax Visiting Dispensary, in a letter sent to the editor of the *American Medical Journal*, says:

"You have probably heard something of an extraordinary discovery for the cure of small pox, by the use of *Saracenia Purpurea*, or Indian cap, (or pitcher plant) a native of Nova Scotia. I would beg you, however, to give full publicity to the astonishing fact, that this same humble bog plant is the remedy for small pox, in all its forms, in twelve hours after the patient has taken the medicine. It is also as curious, as it is wonderful, that however alarming and numerous the eruptions, or confluent or frightful they may be, the peculiar action of the medicine is such, that very seldom is a scar left to tell the story of the disease.

I will not enter upon a physiological analysis now; it will be sufficient for my purpose to state, that it cures the disease as no other medicine does, not by stimulating functional reagency, but by actual contact with the virus in the blood, rendering it inert and painless; and this I gather from the fact that if either vaccine or virilous matter be washed with the infusion of the Saracenia, it is deprived of its contagious property.

The dose of the medicine—the powdered root, is about a dessert spoonful simmered in a pint of water down to half a pint; this is divided into two doses, one taken immediately, the other in six hours—no sugar should be given with it. The Saracenia, I have reason to believe to be a powerful antidote for all contagious diseases—cholera, plague, measles, contagious typhus and syphilis, also a remedy for jaundice."—*Ex.*

DON'T ROCK THE BABY.

If all the ultimate consequences of one's acts are to be laid to his charge, the man who invented rocking cradles for children, rests under a fearful load of responsibility. The down-right murder of tens of thousands of infants, and the weakened brains of hundreds of thousands of adults, are undoubted results of his invention. To rock a child in a cradle, or to swing him in a crib, amounts to just this: the rapid motion disturbs the natural flow of the blood, and produces stupor or drowsiness. Can any one suppose for a moment that such an operation is a healthful one? Every one knows the dizzy and often sickening effect of moving rapidly in a swing; yet wherein does this differ from the motion a child receives when rocked in a cradle. It is equivalent to lying in a ship berth during a violent storm, and that sickens nine people out of ten. A very gentle, slow motion may sometimes be soothing, though always of doubtful expediency; but to move a cradle as rapidly as the swing of a pendulum three feet long—that is, once in a second—is positive cruelty. We always feel like grasping and staying the arm of the mother or nurse who, to secure quietude, swings the cradle or crib with a rapidity equal to that of a pendulum a foot long. If any mother is disposed to laugh at our suggestions, or consider them whimsical, we beg her to have a bed or cot hung on cords, then lie down in it herself, and have some one swing it with the same rapidity that she allows the cradle to be rocked. What she will experience in both head and stomach is just what the infant experiences.

We insist that the rocking of children is a useless habit. If not accustomed to rocking, they will go to sleep quite as well when lying quietly as when shaken in a cradle. If they do not there is trouble from sickness or hunger, or more likely from an overloaded stomach; and though the rocking may produce a temporary stupor, the trouble is made worse thereafter by the unnatural means taken to produce quiet for the time being.

CHECKING PERSPIRATION.

A merchant, in "lending a hand" on board of one of his ships on a windy day, found himself, at the end of an hour and a half, pretty well exhausted and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and, engaging in conversation, time passed faster than he was aware of. In attempting to rise he found he was unable to do so without assistance. He was taken home and put to bed, where he remained for two years; and for a long time afterwards could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs, "pneumonia," ending in death in less than a week, or causing tedious rheumatisms, to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, or of remaining exposed to a wind, or of sitting at an open window or door, or of pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all that a cold never comes without a cause, and that, in four times out of five, it is the result of leaving off exercise too suddenly, or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.—*Edinburg Paper.*

GET ENOUGH SLEEP.

We have often heard young men remark that four or five hours was all they wanted, and all that the human system required. The habit of going without sufficient sleep is very injurious. Thousands, no doubt, permanently injure their health in this way. We live in a fast age, when everybody seems to be trying to pervert the order of nature. If folks will persist in turning day into night, it is not to be wondered at that few last out the allotted term of life. No matter what a man's occupation, physical or mental, or, like Othello's, "gone," and living in idleness—the constitution cannot stand it without a sufficiency of regular and refreshing sleep. John Hunter, the great surgeon, died suddenly of spasmodic affection of the heart, a disease greatly encouraged by want of sleep. In a volume just published by a medical man, there is one great lesson that may be learned by hard students and literary men, and that is, that Hunter probably killed himself by too little sleep. Four hours rest at night and one after dinner cannot be deemed sufficient to recruit the exhausted powers of body and mind. If men will insist on cheating sleep, her "twin sister death" will avenge the insult.—*Home Journal.*

Scalds and Burns.—If the scald or burn is not severe, an ointment made of sulphur, with lard enough to make it spread stiffly on a linen rag, will be effectual. As this ointment is very healing and soothing in the troublesome excoriations of children, it would be well for families to keep it on hand.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CONFIDENCE.

I trust thee, O Father, though rough be the way,
Thy rod and thy staff are my strength and my stay;
Thou knowest the dangers that lie before me,
And every event of my life thou canst see.

O Father in heaven, most blessed of all,
How oft hast thou kept me when ready to fall;
How oft 'mid the darkness of this dreary land
I've had thy dear presence—felt led by thy hand;

And oft when high billows would furiously roll,
And lightnings be flashing from pole unto pole,—
How oft when my heart was all faint and dismayed,
Thou'st whispered, "'Tis I, child, O, be not afraid!"

Dear Jesus, how precious thou art unto me;
O may I not wander, dear Savior, from thee;
But let me still be by thy gentle hand led,
And may thy rich grace in my soul e'er be shed.

And when the last trumpet shall peal its last sound,
May I with the ransomed immortal be found;
O! bring me to see thee in Paradise then,
To dwell in thy presence forever, Amen.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN F. BELT.

NUMBER SIX.

IMMORTALITY AND INCORRUPTIBILITY

The terms "immortal and incorruptible" are opposed to mortal and corruptible, and are to be understood in the sense of a state or condition which is the opposite, the one to the other. When Adam lost the right to the tree of life, and the "flaming sword" was placed so as to prevent access to its fruit, he and his posterity became mortal, and consequently were corruptible and thereby subjected to death from natural causes. But when "all things are made new" the mortal things will cease to be. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4. Then as the human family become mortal and corruptible by reason of the lost access to the right of way, all who are counted worthy to regain access to its healing fruits will become immortal and live forever. "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Therefore, as God alone hath immortality in himself, and hath given to the Son to have life in himself, immortality or eternal life is the free gift of the Father, which will only be obtained through Jesus Christ; consequently no one can have absolute immortality independent of the healing tree. Hence the Revelator showed to John "A pure river of water of life, clear as crystal, proceding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22: 1, 2.

The first two chapters in the book of Genesis are in perfect contrast with the last two chapters of Revelation. Moses records the history of man's creation in the beginning, when the material universe was made, together with the ruin of the race by reason of disobeying the commandment of God by Adam, the head and representative of the human family, whose sin brought them into a state of mortality and corruptibility. John records what is to be in the regenesis and the future life, when what was lost in Adam will be restored by Jesus Christ. Therefore, as the nations of the earth from the beginning to the end of the world were subjected to all the evils of mortality in the constitution of their bodies and minds, the effects of the corrupted blood which sustained the life they all derived from the parent stock, the cure must come through Christ, who is the second Adam, who "was made a quickening spirit:" hence he has said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. Then as the tree of life is in the midst of the street of the great city where the throne of God and of the Lamb is to be, from which throne proceeds the river of the water of life, none of the ruined nations will be healed but those out of every nation, kindred and tongue who have kept his commandments, which will then constitute "the nations" of them which are saved." And since no sickness nor pain will enter there, the healing must refer to a change of this mortal to the immortal state, when they will be made to conserve their lives forever by virtue of the leaves, or fruit, of the tree of life. Then this mortal shall have put on immortality, and the things of this earthly house which are temporal, shall have been dissolved and passed away, having been superceded by the heavenly house, which are the things eternal.

The commonly received view that the righteous dead are immortal the very moment they are raised from the grave is inadmissible. They are raised incorruptible in the sense that they are no more to return to the grave. But they will not put on immortality until "all things are made new," and the temporal things are superceded by the things which are eternal. The apostle says "we shall all be changed." The earthly life was derived from and sustained by the blood which flowed from Adam's veins and was corruptible. But in the resurrection they will be born from the dead by the quickening Spirit of God, which also raised the body of Christ from the tomb.

Then as Jesus did not enter into his glory with the Father until many days had expired, so will it be with his covenant people, their bodies will not be glorified and made immortal until "the tabernacle of God is with men." Otherwise, how can this body be changed unless "this mortal puts on immortality," which Paul declares will be brought to pass when "death is swallowed up in victory"?

It was to this end that it was said to John on Patmos, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." And as the time is the intervening space between the resurrection of "those who are Christ's at his coming" and the rest of the dead who are to live again when "the thousand years are ended," they must reign with him in his pavilion "on the sea of glass," for it is not stated anywhere in the Bible that the saints are to reign on the earth for one thousand years; but it is repeatedly declared that when they do reign on the earth, it will be when they are to possess it forever.

It was the first Adam that broke creation into fragments and ruined the human race. It is the second Adam that is to restore creation in all its parts and make it one again. That restitution begins with the resurrection of the just, when all the saints are caught up to meet him in the air. It is in that pavilion where the marriage-table will be spread, and the bride will take her place of honor. The chosen ones will then be at rest in the ark which soars above the fiery deluge, where the song of deliverance will be sung. Standing there on the sea of glass, they will behold the righteous judgment of God made manifest over all the earth. And being there acknowledged and confessed before the Father's face, and before the holy angels, they will form his retinue when he comes to execute judgment on the host of the wicked "Gog" that the devil leads against him.

This will all take place in the period which Peter calls "the day of judgment and perdition of ungodly men." It is when the earth will be dissolved and the elements melt with fervent heat. It is to the end that the wicked may be destroyed, and the earth be renewed by fire, that the saints are caught up into the air. When the Old World was destroyed by the flood, righteous Noah and his family were first placed in the ark before the rain descended upon the doomed ones. So was Lot aud his family removed from Sodom, before the deluge of fire consumed the wicked people in it. The reason assigned by the angel was, "I cannot do any thing till thou be come thither." In every instance when the wicked were destroyed, God first removed his people from the reach of the evil to come. And he was not slack concerning his promise, but was long-suffering, not willing that any should perish, but that they should come to repentance.

During those periods of extended mercy "one day with the Lord was as a thousand years, and a thousand years as one day." Nevertheless "the day of the Lord will come as a thief in the night." Therefore, the time for repentance and seeking salvation is during the periods which preceded the second coming of Christ, "even as Paul in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The foundation of all the perverted views of the one thousand years' reign in Rev. 20, is the confounding of that period and its events with the reign of Christ on David's throne.

But it is not my purpose in this article to examine the Scriptures which refer to Christ on the throne of his father David, as I intend on a future occasion to show from abundant scriptural testimony, that the reign of Christ on David's throne commenced with the first advent and was to continue through the gospel dispensation, which was the setting up of the tabernacle of David which had fallen down, from which time the twelve apostles were the judges of the twelve tribes. If this is not so, then the whole gospel plan must be in the future, and Jesus of Nazareth died upon the cross in vain. I heartily recommend the perusal of a small pamphlet, now in press and for sale at the Crisis office, on the "Kingdom and throne of Christ," by S. S. Brewer, which is a very timely production in this hour of temptation, when the great adversary by his subtle devices is drawing so many precious souls down to perdition by causing them to believe that "they are apostles, but are not and are found to be liars," and who is causing men to "call them of the synagogue of Satan, which say they are Jews, and are not" the children of the promise.

KIND WORDS.—There is such a rush of all other kind of words in our day, that it seems desirable to give kind words a chance among them. There are vain, idle, silly, hasty, spiteful, empty, profane, boisterous, warlike words. Kind words produce their own image on men's souls, and a beautiful image it is. They soothe, and quiet, and comfort the hearer. We have not yet begun to use kind words in such abundance as they ought to be used. Though they do not cost much, yet they accomplish much. Soft words soften our [illegible]. Angry words are fuel to the flame of wrath, and make it burn more fiercely. Cold words freeze people, hot words scorch them; bitter words make them bitter, and wrathful words make them wrathful.

For the World's Crisis.

THE RESTITUTION.

The glorious kingdom, created from the foundation of the world for man, was the earth. It was made beautiful and lovely in all its parts. Every thing was pronounced good. The sun with its golden beams, the moon with its silvery rays, the twinkling stars, all shone forth the praise of their Creator. The earth brought forth good things spontaneously, every herb bearing seed, every variety of grain; the tree yielding its fruit all for the use of man. The animals were all harmless, and all lived on herbage. God gave them every green herb for food, and "it was so." This was the way they lived; hence being perfectly herbiverous, they were perfectly harmless. He made man in his "image," but little lower than the angels; crowned him with glory and honor, and he was on terms of intimacy with his King,—could walk and talk with him, and did do so. This was the original kingdom prepared for man "from the foundation of the world."

This kingdom was perverted, tarnished, ruined, by the fall of man in his disobedience to God's law; and the sentence of death pronounced on man, and a curse on the earth, with briars, thorns and evil weeds, was the consequence. The animals became fierce, ferocious, carniverous, and began to devour each other, and man lost his original dominion over them.

God in his great mercy laid a plan to restore man. The plan was infinitely wise, and yet very simple. It was this: that another should come and step into the place of Adam, and obey the law, justify and honor it, and then suffer the penalty due to the sinner. A Savior was promised, and in due time he came according to the promise, was born, lived, died, was buried, and rose from the dead a specimen or a first fruit of the resurrection; ascended on high, and there sits as a mediator between God and man.

He will come again by and by, and restore the ruins made by the first Adam. He will raise the dead from their graves, and change the righteous living, and gather them to Mount Zion, the cleansed sanctuary, the mountain of his holiness; and then set up his kingdom. He will restore the earth to its original state of beauty, fertility and loveliness; the tree will yield its fruit, the field its herbs, bearing seed, for the use of man; there will be no briars, thorns or evil weeds; no devouring insects, consuming the fruits of the earth; no sickness, sorrow, pain or death.

The animals will all be harmless, all living on herbage. There will be the wolf and lamb feeding and dwelling together; the lion will be there, feeding as does the ox, living on herbage, straw, hay, grass; there the shepherd will be lying down with the little harmless kid, the calf and fatling and young lion together, the cow and bear will be there, feeding side by side; while the calf and cub will be playing, or lying down together; and a little child shall lead them. Yes, a child shall lead the lion, just as we now see the little boy lead the horse. Being herbiverous, he will of course be harmless, tame, tractable. Thus all the animals will live together in harmony; and there will be nothing to molest or make afraid, in all the new earth. Thus the ruins of Adam will be restored, and God's original plan carried out, and the kingdom prepared, being restored, will abide for ever. The new Jerusalem will become the metropolis of the kingdom of heaven. O! I hope to be a subject of the restored kingdom. Let this kingdom come, is the prayer of

B. SPAULDING.

For the World's Crisis.

BROTHERLY LOVE.

Saith the apostle, "*Let brotherly love continue.*" Again we are told to "love one another *with pure* hearts, fervently." There is nothing that draws mankind to God like LOVE. The fact that "GOD IS LOVE," melts the sinner's heart as no other truth will. You may speak of his threatenings, his "fierce anger," his "wrath" and retribution, and it may *terrify*; but speak of his exceeding love, the gift of his only begotten Son, the death on Calvary, and oh, how wooing to the hardest heart. Mount Sinai's thunders of wrath do not lead men to honor God as the simple tale concerning the life and death of Jesus the Nazarene, and the love he bore for sinners when he bled upon the cross.

"LOVE is the golden chain that binds
Our hearts to God above;
And he's an heir of heaven that finds
His bosom glad with love."

It is natural for us to love those that love us. But Christ and christians love all classes. True, we are not to love the unlovable with the same degree that we love the pure and lovely. And not till a man becomes renewed by the Spirit of God, is it possible for him to *love his enemies.* The Savior says, "*Love your enemies.*" This is an express command from the Captain of our salvation. Again he says, "Pray for them which despitefully use you and persecute you." The natural man cannot render "good for evil."

There are some professed christians who mix in human love with the divine, so that they love only those who agree with them on peculiar points in theory, overlooking the great principle of love which teaches them to have "fervent charity," wanting which, their understanding "all mysteries" is but as the meaningless sound of tinkling brass. The gospel does not allow us to cover corruption or fellowship robbers; but it certainly teaches us to condemn no one without a hearing. Those who love with "pure hearts" will not be ready to surmise evil, nor believe false reports concerning the household of faith.

The man that can love only those who believe as he does is a bigot. Bigotry is hateful [illegible]. We are not all important in this world. God sends [illegible]

a few others outside of "our" family. God's children have not all the same name, no more than my mother's children were all called John. He loves every one of his children, whether they belong to "our church" or not. *The best church is the church of Christ,* and the best name is CHRISTIAN. The best "church book" to write one's name on is "the Lamb's book of life." O how much better to stand on the sure rock, than to lean on an arm of flesh. The God of Israel never slumbers nor sleeps, and if we are his children, no harm can befall us. Foes cannot turn him away. His love is everlasting, deep, high, broad, never-failing. May we all continue in his love.

M. MATHEWS WEAVER.

N. Dana, Mass.

For the World's Crisis.

SYMPATHY.

A single tear with feeling shed
O'er sorrow and distress,
Throws sunshine round the aching head,
To cheer, revive, and bless.

One tear,—who has it not to spare?
It is a little thing,
"Yet lifts the soul above despair"
On a bright seraph's wing.

Deem it not vain—a silent tear—
But let it kindly fall;
'T will be a gem to deck your bier
When death's shrill voice shall call.

Kennebunk, Me. LAURIE J. SWETT.

For the World's Crisis.

PRAYER.

"I exhort, therefore, that first of all, supplications, prayers, intercession, and giving of thanks, be made for all men."—PAUL.

To every believer in divine revelation, it must be plainly obvious that it is the duty of all men every where to pray, and more especially the followers of the Lord Jesus Christ. We are not of those, however, who suppose prayer will make our Heavenly Father more kind, or that it will change any thing in the counsels and purposes of God. No; we believe that the benefit resulting from prayer is the salutary and sanctifying influence which it exerts upon those who perform this duty. It serves to remind us of our dependence upon and obligation to God,—to draw out the best affections of the heart in love and gratitude to him,—to elevate our affections and desires; to soften the asperities of our natures, and lead us to set a watch upon our actions, to resist temptation and to encourage and cheer us onward in the performance of those duties which God requires.

We aver that we have never seen any person who faithfully performed this duty of prayer led to commit great crimes, or seldom led into temptation, or ever filled with doubts and fears,—never cast down, discouraged and dejected,—never dishonest, unkind or uncharitable; but they live as it were in the very vestibule of heaven; at all times receiving the smiles and blessings of God with gratitude; dispensing joy and gladness to all around them, and enjoying, ever, a foretaste of happiness and bliss which is reserved in heaven for all God's prayerful and submissive children.

How important it is, then, that the duty of prayer be performed by all who have named the name of Christ. How many blessings are secured by the performance of this duty! And yet how many there are from whom we have a right to expect better things, who appear to consider prayer as altogether a useless and unmeaning ceremony! And thus they live on, week after week, month after month, year after year, and never appear to think of praying in their families or their closets, or of lifting up their voices in thanksgiving to God, although He is constantly watching over them, and showering upon them and spreading out around them his choicest blessings.

My brethren, these things ought not so to be. The records of truth inform us that David, Solomon, the prophets, Jesus Christ, and all the apostles, frequently and fervently prayed,—and the great apostle of the Gentiles, in the passage which heads this article, speaks of prayer as one of the first duties of the christian. If, therefore, we claim to be the disciples of Christ, let us imitate his example.

If there ever was a time for solemn and earnest prayer, it is at the present day. We stand in the midst of dangers, the dire extent of which can surely be conceived. We should exercise the spirit of prayer in our churches, in our closets and around our family altars, beseeching God to turn the tide of this outrageous rebellion. We should beseech God daily to give us the victory over all evil, and that Christ, our deliverer, may soon come and cleanse the earth from all its pollution. God will bless our efforts, and soon deliver his weary Bride from all those grievances her enemies would heap upon her.

J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

HUMBUG.

I was thinking over in my own mind, not long since, what was the definition of the word "humbug"; for I had heard it applied to modern Spiritualism. I got my dictionary to see what Webster had to say about it, and found that he called it an "imposition," "deception"; and I thought that it would apply very appropriately to modern Spiritualism; for of all the impositions that were ever put upon human beings, modern Spiritualism is one of the greatest.

What was the word "humbug" taken from? Is it not a figure of speech, taken from a large sized bug that flies through the air in the darkness of night, and makes a humming noise? They are a very hateful creature, especially those that have horns in front of their eyes; and if a person happens to walk out into the darkness, first he will know, one of those creatures will strike him in the face with those horns, and make a bad sore; for the horns are poisonous. Dear reader, I hope and pray that our loving Redeemer will so enlighten our minds, that you and I may not happen out into moral darkness, so as to permit that dreadful "humbug,"—modern Spiritualism—with its poisonous horns to strike us in the brain, and affect our hearts with its moral poison.

I have seen persons who once were considered as humble, faithful followers of that dear and lovely Savior, who have turned from them, and fully denied him, and adopted Spiritualism. I was once urged very hard by a female Spiritualist to examine the doctrine of Spiritualism; and to reason the case, and see if it would not be safer to trust in communications from the spirit-world, through mediums, than to trust in the Bible, which was written by men. I told her that I should never yield to modern Spiritualism, as long as I could find a Bible that exactly pointed out and described the dreadful delusion, as in the following passages:—"Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," etc. 1 Tim. 4: 1–3.

Now it is a fact that the leaders in modern Spiritualism must adopt two very great errors, and maintain them with all the cunning arguments that they can possibly command, in order that their dreadfully wicked system may have an existence; and one of them is Satan's lie to Eve in the garden; and the other is a positive denial of the Bible.

Let us examine a few more passages. In Rev. 16: 14, we read of "three unclean spirits," that came out of the mouth of the dragon and beast and false prophet; and it is a remarkable fact that these "three unclean spirits" agree in one very important point, for the benefit of their own prosperity; and that is, they all hold that the soul will never die, but lives as a separate entity from the dead body; and as they are declared to be the spirits of devils working miracles, I suppose they all took their doctrine from the head one, who conversed with Eve, and persuaded her that she would live forever, if she did disobey God. I think that modern Spiritualism—the last day humbug—is a prominent work of those unclean spirits; for they work miracles. Now please turn to 2 Peter 2: 1–3, and tell me if he does not exactly describe the sentiments of and the course taken by modern Spiritualists? Do they not deny the Lord that bought them? Do they not speak evil of the way of truth? Do they not try to make merchandise of you? and do not their fruits show that their ways are pernicious?

We will now refer you to the following Scriptures, and close this article: Deut. 18: 10, 11; Isa. 8: 19, 20; Lev. 20: 6; 1 Chron. 10: 13; Lev. 19: 31; Isa. 29: 4. Dear brethren and sisters, let us keep away from every particle of the influence of Spiritualism. Touch not, handle not; and may the good Lord keep us from falling, till Jesus comes.

B. PERHAM.

Brattleboro', Vt.

For the World's Crisis.

OLD PAPERS.

I mean those that have been printed in defense of our faith. I love to look them over, they are such good records of our history, beginning back at the times when the brethren were awakened to the evidences of the Lord's coming, and tracing out the "movements" since. I remember the '43 times, and what people said about "Old Miller" and his coadjutors, and their remarks treasured in my memory have been reviewed and their misconceptions and misrepresentations examined. I was but a child then, but I remember how frightened I was sometimes when the people said they talked about the "end of the world" coming.

When the '54 movement was inaugurated, I was just commencing to follow the faint, dim light I could get, and happened to be among those who had intimate relations in the faith, but who were opposed to it, although the thought that the Lord might come (for I was not a post-millenarian) made me tremble in consideration of the possibility of such an event being so near.

But now that I have got the light, and it shines so brightly and beautifully, I am refreshed and instructed by conning over those "old papers," and getting more and more into the spirit of the providential character of the movements that have characterized us as a body. Here they are, some of them discolored by time, and others more bright and fresh. Here is the old "Signs of the Times," containing Father Miller's letters and addresses, and its successor the "Advent Herald," and "Morning Watch," the "Midnight Cry," and our own "Crisis," published in Lowell, edited by Bro. Merr[illegible] circulated every where, without money[illegible].

I used to see the Crisis in those days. I was all "immortal soul," and was shocked at the sacrilegious daring of the friends of the paper when they denied it. I had taken that dogma for granted as much as the existence of a God; but those warm-hearted, earnest letters were always read. (I am making my confession now.)

I did not read the arguments on the "gospel hope" of immortality through Christ alone. In the course of time I *did hear* them from oral sources, and got my *foundation* shaken some, but not enough to prevent me going forward in my preparation for the ministry as I had felt it duty to do.

I am glad these old papers have been preserved. I found them with a watching Bro. who has been looking for the Lord these twenty years, and is not tired of waiting yet, but rejoicing that the end is getting nearer every day. Bless God, there are many such who have laid away the "old papers," so full of words of warning, of counsel and comfort. Surely God's "waiting people" have a history that is individualized more than that of the most prosperous [illegible], because all through these times they have been in God's order, working in harmony with the "midnight cry" and "angel's message."

Oh! how often I have longed for the privilege of having been identified with this people through the years that I stood aside and looked on, or acted in a sort of half-hearted way, not bigoted, but willing to recognize all who loved Jesus as christians, whether they believed as I did or not. I might have had the [illegible] and The Crisis kindly sent me years ago, and here is an old paper in which one of my "*Methodist*" articles is published, when I, like Nicodemus, wrote secretly and only signed the articles "Ho Tis." But my brethren were patient with me, else I should not have been in the faith to-day. I have to thank God for the light I now have, and for the aid of the dear brethren and the "old papers" that helped me to see the present truth.

I wonder, as I look the silent messengers over, at the dealings of God in the matter; for how sublime, how much like God's work with his servants throughout Bible history when special truths have been proclaimed, is all this work. It is not a history of sectarianism. It has been laughed at, called "fanaticism," "Millerism," "*Grant*-ism," "infidelity," "blasphemy," and almost everything else. We have had clubs thrown through the windows where we held meetings. Bro. Himes has had bottles of ink thrown at his charts. Bro. Grant has been pelted with stones and filthy tobacco quids. We have been derided for venturing out and being "mistaken," "deluded"; but those old papers tell how well the brethren who had the cause at heart stood up for its defense, and now they are encouraged more than ever; for while the black cloud of national calamity grows blacker and fiercer, and the hearts of men are failing for fear, the prospects of the waiting ones are brighter than ever. The "light" of prophecy "shines in a dark place," and soon the "day will dawn and the day-star arise."

We will keep publishing the papers, tracts and books, and preaching, even not counting our lives dear unto ourselves that we may finish our course with joy.

Montreal. L. C. MCKINSTRY.

HOLINESS TO THE LORD.

YOU PROFESS IT; DO YOU LIVE IT?

"Teach me to walk as thou didst walk
When a weary pilgrim here."

You profess holiness, do you live holiness?—Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? do they bear a *living* witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it also in your dietetic habits, your dress, your furniture, your out-goes and in-comes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping, in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you every where bear testimony against novel readings and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy, and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of angels, of the just made perfect, the world's eagle eye also, and its gainsayings.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

GOLD.

Wear gold. Does he? Not a particle. He laid it aside for conscience' sake. How could he consistently reprove others for disobeying God, when at the same time he gratified a false taste in ornamentals? How can any minister rebuke sin lawfully who lives in sin? "Physician, heal thyself!" How can that man stand before his audience boldly against all fashionable folly, who, meanwhile, wears a gold breast-pin, hangs out his dazzling watch-chain, seal and key, to look pretty? How can that woman tipped off in gewgaws, gay ornamentals, gold, pearls and costly array,—directly in opposition to the Holy Spirit dictation, honor the Savior, who says, "Be not conformed to this world"?

Adorning self with so much art
Is but a savage skill;
Or like the poisoning of a dart,
Too apt before to kill.

What saith the Bible? "Whose adorning, let it not be that outward adorning of . . . wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Selected by H. M. Compton.*

☞ By doing nothing, men learn to do ill.

For the World's Crisis.

TESTIMONY.

"And they overcame him by the blood of the Lamb, and by the word of their testimony."—Rev. 12: 11.

Nothing is so convincing as testimony when believed; nothing so indelible as experience. Therefore let us have testimony from experience in our papers, in our meetings, and every where; even upon doctrine, let the testimony flow from the well-spring of experience,—I believed, therefore have I spoken,—and the influence will be felt. Testimony is what comes from the heart; and what comes from the heart reaches the heart. Amen.

After writing the above, and while before the precious family altar, a testimony was brought to my mind that caused the suppressed shout—Glory to God! I am pressed in spirit to present it here.

"*He clasped his hands, and looking upward—Yes, I love Him. I love every body—and war.*"

These are the dying words of Edward J. Tibbets, youngest son of Samuel and Mary J. Tibbetts, who fell mortally wounded at Ringgold, and died four days after, Mar. 1st, '64. He was a youth of scarce eighteen summers, and tenderly reared for God. Had been for several years an active member of College Hill Baptist church, Jefferson Co., Ind.

When expostulated with by his parents that he was too young—that he could not endure the hardships of a soldier's life three months, he replied,

"If I knew I could not endure it three weeks, I feel that I *must* go: my name must be in this struggle. Should I stay at home to enjoy its comforts I could have no countenance to meet my associates when they return to share the liberties so nobly fought for." And, strange to record, in just *three weeks* from the time of his arrival at the fort, he was called into action, and fell!

His mother was to me, in my early christian life, what Jonathan was to David. I loved her as my own soul. And now, after these many years of separation, comes this note of lamentation from this weeping Rachel; and my soul is stirred within me. I am moved to ask, Why this bereavement? To ask, Who is this wicked Herod who decrees such bloody sacrifices for the mothers of Israel? I am constrained to testify against him as the Juggernaut of modern Christendom. Is this christianity that thus calls upon her sons to prostrate themselves before her car and be crushed? This is christianity, but I testify against it that

It is not the christianity of the Bible. It is not the christianity that gushed from the lips of the dying boy—"No war, no rebels. I love every body." Precious testimony! worthy to be in everlasting remembrance. May it be inscribed upon his tombstone.

This is Bible christianity—universal love. "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." "And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." "And as ye would that men should do to you, do ye also to them likewise." Glory be to Jesus for such a religion, sealed with his blood! And he says to each of his followers, "Go thou and do likewise."

Were these sacred principles taught from the "sacred desk," should we have such weeping Rachels, such mourning Jacobs? Had this bone and sinew entered into its teachings, what a phalanx of young men, immolated upon this modern Moloch, might now have been wielding the weapons of our warfare which are not carnal, but mighty through God to the pulling down of strong holds, and gaining many a victory for the Prince of peace in *saving* men's lives instead of destroying them; and at the same time have been rewarding the labor of their pious parents, and been their stay in their declining years.

My soul is pierced for you, but my God gives me a cup of consolation even for you. "Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."—Isa. 40: 30, 31.

"*The youths, faint and weary, the pride of the nation,*
Must utterly fail the proud flag to sustain,
And the cup of God's fury in war's desolation
Must humble all kingdoms ere Jesus [illegible]."

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. 4: 17. Then, dear friends, take the cup of salvation and call upon the Lord. Pay your vows unto the Lord now in the presence of all his people. "Precious in the sight of the Lord is the death of his saints."—Ps. 116: 13–15.

Jesus touched the servant of the high priest, and healed his ear; and how much more will he, as the Good Samaritan, heal the wounds which the sword has made in the hearts of his dear children. Look to him. He will give you a name, and a place in his house and within his walls better than that of sons and of daughters here, even an everlasting name that shall not be cut off. (Isa. 56: 5.) And them also which sleep in Jesus will God bring with him. 1 Thess. 4: 14. Amen. Glory to God. "There is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31: 17. "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." [illegible] drawing nigh. Wherefore comfort one another with these words.

Your Sister in the same blessed hope,
[illegible]

Hammonton, N. J.

☞ A good conscience is to the soul what health is to the body; it preserves constant ease and serenity within us, and more than countervails all the calamities and afflictions which can befall us without.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 460. BOSTON, TUESDAY, JULY 26, 1864. VOL. XIX.—NO. [illegible]

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

CONFIDENCE.

I trust thee, O Father, though rough be the way,
Thy rod and thy staff are my strength and my stay;
Thou knowest the dangers that lie before me,
And every event of my life thou canst see.

O Father in heaven, most blessed of all,
How oft hast thou kept me when ready to fall;
How oft 'mid the darkness of this dreary land
I've had thy dear presence—felt led by thy hand;

And oft when high billows would furiously roll,
And lightnings be flashing from pole unto pole,—
How oft when my heart was all faint and dismayed,
Thou'st whispered, "'Tis I, child, O, be not afraid!"

Dear Jesus, how precious thou art unto me;
O may I not wander, dear Savior, from thee;
But let me still be by thy gentle hand led,
And may thy rich grace in my soul e'er be shed.

And when the last trumpet shall peal its last sound,
May I with the ransomed immortal be found;
O! bring me to see thee in Paradise then,
To dwell in thy presence forever, Amen.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN F. BELT.

NUMBER SIX.

IMMORTALITY AND INCORRUPTIBILITY

The terms "immortal and incorruptible" are opposed to mortal and corruptible, and are to be understood in the sense of a state or condition which is the opposite, the one to the other. When Adam lost the right to the tree of life, and the "flaming sword" was placed so as to prevent access to its fruit, he and his posterity became mortal, and consequently were corruptible and thereby subjected to death from natural causes. But when "all things are made new" the mortal things will cease to be. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4. Then as the human family become mortal and corruptible by reason of the lost access to the right of way, all who are counted worthy to regain access to its healing fruits will become immortal and live forever. "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Therefore, as God alone hath immortality in himself, and hath given to the Son to have life in himself, immortality or eternal life is the free gift of the Father, which will only be obtained through Jesus Christ; consequently no one can have absolute immortality independent of the healing tree. Hence the Revelator showed to John "A pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. 22: 1, 2.

The first two chapters in the book of Genesis are in perfect contrast with the last two chapters of Revelation. Moses records the history of man's creation in the beginning, when the material universe was made, together with the ruin of the race by reason of disobeying the commandment of God by Adam, the head and representative of the human family, whose sin brought them into a state of mortality and corruptibility. John records what is to be in the regenesis and the future life, when what was lost in Adam will be restored by Jesus Christ. Therefore, as the nations of the earth from the beginning to the end of the world were subjected to all the evils of mortality in the constitution of their bodies and minds, the effects of the corrupted blood which sustained the life they all derived from the parent stock, the cure must come through Christ, who is the second Adam, who "was made a quickening spirit:" hence he has said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. Then as the tree of life is in the midst of the street of the great city where the throne of God and of the Lamb is to be, from which throne proceeds the river of the water of life, none of the ruined nations will be healed but those out of every nation, kindred and tongue who have kept his commandments, which will then constitute "the nations" of them which are saved." And since no sickness nor pain will enter there, the healing must refer to a change of this mortal to the immortal state, when they will be made to conserve their lives forever by virtue of the leaves, or fruit, of the tree of life. Then this mortal shall have put on immortality, and the things of this earthly house which are temporal, shall have been dissolved and passed away, having been superseded by the heavenly house, which are the things eternal.

The commonly received view, that the righteous [illegible]

grave. But they will not put on immortality until "all things are made new," and the temporal things are superceded by the things which are eternal. The apostle says "we shall all be changed." The earthly life was derived from and sustained by the blood which flowed from Adam's veins and was corruptible. But in the resurrection they will be born from the dead by the quickening Spirit of God, which also raised the body of Christ from the tomb.

Then as Jesus did not enter into his glory with the Father until many days had expired, so will it be with his covenant people, their bodies will not be glorified and made immortal until "the tabernacle of God is with men." Otherwise, how can this body be changed unless "this mortal puts on immortality," which Paul declares will be brought to pass when "death is swallowed up in victory"?

It was to this end that it was said to John on Patmos, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." And as the time is the intervening space between the resurrection of "those who are Christ's at his coming" and the rest of the dead who are to live again when "the thousand years are ended," they must reign with him in his pavilion "on the sea of glass," for it is not stated anywhere in the Bible that the saints are to reign on the earth for one thousand years; but it is repeatedly declared that when they do reign on the earth, it will be when they are to possess it forever.

It was the first Adam that broke creation into fragments and ruined the human race. It is the second Adam that is to restore creation in all its parts and make it one again. That restitution begins with the resurrection of the just, when all the saints are caught up to meet him in the air. It is in that pavilion where the marriage-table will be spread, and the bride will take her place of honor. The chosen ones will then be at rest in the ark which soars above the fiery deluge, where the song of deliverance will be sung. Standing there on the sea of glass, they will behold the righteous judgment of God made manifest over all the earth. And being there acknowledged and confessed before the Father's face, and before the holy angels, they will form his retinue when he comes to execute judgment on the host of the wicked "Gog" that the devil leads against him.

This will all take place in the period which Peter calls "the day of judgment and perdition of ungodly men." It is when the earth will be dissolved and the elements melt with fervent heat. It is to the end that the wicked may be destroyed, and the earth be renewed by fire, that the saints are caught up into the air. When the Old World was destroyed by the flood, righteous Noah and his family were first placed in the ark before the rain descended upon the doomed ones. So was Lot and his family removed from Sodom, before the deluge of fire consumed the wicked people in it. The reason assigned by the angel was, "I cannot do any thing till thou be come thither." In every instance when the wicked were destroyed, God first removed his people from the reach of the evil to come. And he was not slack concerning his promise, but was long-suffering, not willing that any should perish, but that they should come to repentance.

During those periods of extended mercy "one day with the Lord was as a thousand years, and a thousand years as one day." Nevertheless "the day of the Lord will come as a thief in the night." Therefore, the time for repentance and seeking salvation is during the periods which preceded the second coming of Christ, "even as Paul in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." The foundation of all the perverted views of the one thousand years' reign in Rev. 20, is the confounding of that period and its events with the reign of Christ on David's throne.

But it is not my purpose in this article to examine the Scriptures which refer to Christ on the throne of his father David, as I intend on a future occasion to show from abundant scriptural testimony, that the reign of Christ on David's throne commenced with the first advent and was to continue through the gospel dispensation, which was the setting up of the tabernacle of David which had fallen down, from which time the twelve apostles were the judges of the twelve tribes. If this is not so, then the whole gospel plan must be in the future, and Jesus of Nazareth died upon the cross in vain. I heartily recommend the perusal of a small pamphlet, now in press and for sale at the Crisis office, on the "Kingdom and throne of Christ," by S. S. Brewer, which is a very timely production in this hour of temptation, when the great adversary by his subtle devices is drawing so many precious souls down to perdition by causing them to believe that they are apostles, but are not and are found to be liars, and who is causing men to call them of the synagogue of Satan, which say they are Jews, and are not" the children of the promise.

KIND WORDS.—There is such a rush of all other kind of words in our day, that it seems desirable to give kind words a chance among them. There are vain, idle, silly, hasty, spiteful, empty, profane, boisterous, warlike words. Kind words produce their own image on men's souls, and a beautiful image it is. They soothe, and quiet, and comfort the hearer. We have not yet begun to use kind words in such abundance as they ought to be used. Though they do not cost much, yet they accomplish much. [illegible]

For the World's Crisis.

THE RESTITUTION.

The glorious kingdom, created from the foundation of the world for man, was the earth. It was made beautiful and lovely in all its parts. Every thing was pronounced good. The sun with its golden beams, the moon with its silvery rays, the twinkling stars, all shone forth the praise of their Creator. The earth brought forth good things spontaneously, every herb bearing seed, every variety of grain; the tree yielding its fruit, all for the use of man. The animals were all harmless, and all lived on herbage. God gave them every green herb for food, and "it was so." This was the way they lived; hence being perfectly herbiverous, they were perfectly harmless. He made man in his "image," but little lower than the angels; crowned him with glory and honor, and he was on terms of intimacy with his King,—could walk and talk with him, and did do so. This was the original kingdom prepared for man "from the foundation of the world."

This kingdom was perverted, tarnished, ruined, by the fall of man in his disobedience to God's law; and the sentence of death pronounced on man, and a curse on the earth, with briars, thorns and evil weeds, was the consequence. The animals became fierce, ferocious, carniverous, and began to devour each other, and man lost his original dominion over them.

God in his great mercy laid a plan to restore man. The plan was infinitely wise, and yet very simple. It was this: that another should come and step into the place of Adam, and obey the law, justify and honor it, and then suffer the penalty due to the sinner. A Savior was promised, and in due time he came according to the promise, was born, lived, died, was buried, and rose from the dead a specimen or a first fruit of the resurrection; ascended on high, and there sits as a mediator between God and man.

He will come again by and by, and restore the ruins made by the first Adam. He will raise the dead from their graves, and change the righteous living, and gather them to Mount Zion, the cleansed sanctuary, the mountain of his holiness; and then set up his kingdom. He will restore the earth to its original state of beauty, fertility and loveliness; the tree will yield its fruit, the field its herbs, bearing seed, for the use of man; there will be no briars, thorns or evil weeds; no devouring insects, consuming the fruits of the earth; no sickness, sorrow, pain or death.

The animals will all be harmless, all living on herbage. There will be the wolf and lamb feeding and dwelling together; the lion will be there, feeding as does the ox, living on herbage, straw, hay, grass; there the shepherd will be lying down with the little harmless kid, the calf and fatling and young lion together, the cow and bear will be there, feeding side by side; while the calf and cub will be playing, or lying down together; and a little child shall lead them. Yes, a child shall lead the lion, just as we now see the little boy lead the horse. Being herbiverous, he will of course be harmless, tame, tractable. Thus all the animals will live together in harmony; and there will be nothing to molest or make afraid, in all the new earth. Thus the ruins of Adam will be restored, and God's original plan carried out, and the kingdom prepared, being restored, will abide for ever. The new Jerusalem will become the metropolis of the kingdom of heaven. O! I hope to be a subject of the restored kingdom. Let this kingdom come, is the prayer of

B. SPAULDING.

For the World's Crisis.

BROTHERLY LOVE.

Saith the apostle, "*Let brotherly love continue.*" Again we are told to "love one another *with pure* hearts, fervently." There is nothing that draws mankind to God like LOVE. The fact that "GOD IS LOVE," melts the sinner's heart as no other truth will. You may speak of his threatenings, his "fierce anger," his "wrath" and retribution, and it may *terrify*; but speak of his exceeding love, the gift of his only begotten Son, the death on Calvary, and oh, how wooing to the hardest heart. Mount Sinai's thunders of wrath do not lead men to honor God as the simple tale concerning the life and death of Jesus the Nazarene, and the love he bore for sinners when he bled upon the cross.

"Love is the golden chain that binds
Our hearts to God above;
And he's an heir of heaven that finds
His bosom glad with love."

It is natural for us to love those that love us. But Christ and christians love all classes. True, we are not to love the unlovable with the same degree that we love the pure and lovely. And not till a man becomes renewed by the Spirit of God, is it possible for him to *love his enemies*. The Savior says, "*Love your enemies.*" This is an express command from the Captain of our salvation. Again he says, "Pray for them which despitefully use you and persecute you." The natural man cannot render "good for evil."

There are some professed christians who mix in human love with the divine, so that they love only those who agree with them on peculiar points in theory, overlooking the great principle of love which teaches them to have "fervent charity," wanting which, their understanding "all mysteries" is but as the meaningless sound of tinkling brass. The gospel does not allow us to cover corruption or fellowship robbers; but it certainly teaches us to condemn no one without a hearing. Those who love with "pure hearts" will not be ready to surmise evil, nor believe false reports [illegible]

[illegible]

a few others outside of "our" family. God's children have not all the same name, no more than my mother's children were all called John. He loves every one of his children, whether they belong to "our church" or not. *The best church is the church of Christ*, and the best name is CHRISTIAN. The best "church book" to write one's name on is "the Lamb's book of life." O how much better to stand on the sure rock, than to lean on an arm of flesh. The God of Israel never slumbers nor sleeps, and if we are his children, no harm can befall us. Foes cannot turn him away. His love is everlasting, deep, high, broad, never-failing. May we all continue in his love.

M. MATHEWS WEAVER.

N. Dana, Mass.

For the World's Crisis.

SYMPATHY.

A single tear with feeling shed
O'er sorrow and distress,
Throws sunshine round the aching head,
To cheer, revive, and bless.

One tear,—who has it not to spare?
It is a little thing,
"Yet lifts the soul above despair"
On a bright seraph's wing.

Deem it not vain—a silent tear—
But let it kindly fall;
'T will be a gem to deck your bier
When death's shrill voice shall call.

Kennebunk, Me. LAURIE J. SWETT.

For the World's Crisis.

PRAYER.

"I exhort, therefore, that first of all, supplications, prayers, intercession, and giving of thanks, be made for all men."—PAUL.

To every believer in divine revelation, it must be plainly obvious that it is the duty of all men every where to pray, and more especially the followers of the Lord Jesus Christ. We are not of those, however, who suppose prayer will make our Heavenly Father more kind, or that it will change any thing in the counsels and purposes of God. No; we believe that the benefit resulting from prayer is the salutary and sanctifying influence which it exerts upon those who perform this duty. It serves to remind us of our dependence upon and obligation to God,—to draw out the best affections of the heart in love and gratitude to him,—to elevate our affections and desires; to soften the asperities of our natures, and lead us to set a watch upon our actions, to resist temptation and to encourage and cheer us onward in the performance of those duties which God requires.

We aver that we have never seen any person who faithfully performed this duty of prayer led to commit great crimes, or seldom led into temptation, or ever filled with doubts and fears,—never cast down, discouraged and dejected,—never dishonest, unkind or uncharitable; but they live as it were in the very vestibule of heaven; at all times receiving the smiles and blessings of God with gratitude; dispensing joy and gladness to all around them, and enjoying, ever, a foretaste of happiness and bliss which is reserved in heaven for all God's prayerful and submissive children.

How important it is, then, that the duty of prayer be performed by all who have named the name of Christ. How many blessings are secured by the performance of this duty! And yet how many there are from whom we have a right to expect better things, who appear to consider prayer as altogether a useless and unmeaning ceremony! And thus they live on, week after week, month after month, year after year, and never appear to think of praying in their families or their closets, or of lifting up their voices in thanksgiving to God, although He is constantly watching over them, and showering upon them and spreading out around them his choicest blessings.

My brethren, these things ought not so to be. The records of truth inform us that David, Solomon, the prophets, Jesus Christ, and all the apostles, frequently and fervently prayed,—and the great apostle of the Gentiles, in the passage which heads this article, speaks of prayer as one of the first duties of the christian. If, therefore, we claim to be the disciples of Christ, let us imitate his example.

If there ever was a time for solemn and earnest prayer, it is at the present day. We stand in the midst of dangers, the dire extent of which can surely be conceived. We should exercise the spirit of prayer in our churches, in our closets and around our family altars, beseeching God to turn the tide of this outrageous rebellion. We should beseech God daily to give us the victory over all evil, and that Christ, our deliverer, may soon come and cleanse the earth from all its pollution. God will bless our efforts, and soon deliver his weary Bride from all those grievances her enemies would heap upon her. J. ELKINS.

Fisherville, N. H.

For the World's Crisis.

HUMBUG.

I was thinking over in my own mind, not long since, what was the definition of the word "humbug"; for I had heard it applied to modern Spiritualism. I got my dictionary to see what Webster had to say about it, and found that he called it an "imposition," "deception"; and I thought that it would apply very appropriately to modern Spiritualism; for of all the impositions that were ever put upon human beings, modern Spiritualism is one of the greatest.

What was the word "humbug" taken from? Is it not a figure of speech, taken from a large sized bug that flies through the air in the darkness of night, and makes a humming noise? They are a very hateful creature, especially those that have horns in front of their eyes; and if a person happens to walk out into the darkness, [illegible] will know, one of [illegible]

[illegible]

lighten our minds, that you and I may not happen out into moral darkness, so as to permit that dreadful "humbug,"—modern Spiritualism—with its poisonous horns to strike us in the brain, and affect our hearts with its moral poison.

I have seen persons who once were considered as humble, faithful followers of that dear and lovely Savior, who have turned from them, and fully denied him, and adopted Spiritualism. I was once urged very hard by a female Spiritualist to examine the doctrine of Spiritualism; and to reason the case, and see if it would not be safer to trust in communications from the spirit-world, through mediums, than to trust in the Bible, which was written by men. I told her that I should never yield to modern Spiritualism, as long as I could find a Bible that exactly pointed out and described the dreadful delusion, as in the following passages:—"Now the Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," etc. 1 Tim. 4: 1–3.

Now it is a fact that the leaders in modern Spiritualism must adopt two very great errors, and maintain them with all the cunning arguments that they can possibly command, in order that their dreadfully wicked system may have an existence; and one of them is Satan's lie to Eve in the garden; and the other is a positive denial of the Bible.

Let us examine a few more passages. In Rev. 16: 14, we read of "three unclean spirits," that came out of the mouth of the dragon and beast and false prophet; and it is a remarkable fact that these "three unclean spirits" agree in one very important point, for the benefit of their own prosperity; and that is, they all hold that the soul will never die, but lives as a separate entity from the dead body; and as they are declared to be the spirits of devils working miracles, I suppose they all took their doctrine from the head one, who conversed with Eve, and persuaded her that she would live forever, if she did disobey God. I think that modern Spiritualism—the last day humbug—is a prominent work of those unclean spirits; for they work miracles. Now please turn to 2 Peter 2: 1–3, and tell me if he does not exactly describe the sentiments of and the course taken by modern Spiritualists? Do they not deny the Lord that bought them? Do they not speak evil of the way of truth? Do they not try to make merchandise of you? and do not their fruits show that their ways are pernicious?

We will now refer you to the following Scriptures, and close this article: Deut. 18: 10, 11; Isa. 8: 19, 20; Lev. 20: 6; 1 Chron. 10: 13; Lev. 19: 31; Isa. 29: 4. Dear brethren and sisters, let us keep away from every particle of the influence of Spiritualism. Touch not, handle not; and may the good Lord keep us from falling, till Jesus comes.

B. PERHAM.

Brattleboro', Vt.

For the World's Crisis.

OLD PAPERS.

I mean those that have been printed in defense of our faith. I love to look them over, they are such good records of our history, beginning back at the times when the brethren were awakened to the evidences of the Lord's coming, and tracing out the "movements" since. I remember the '43 times, and what people said about "Old Miller" and his coadjutors, and their remarks treasured in my memory have been reviewed and their misconceptions and misrepresentations examined. I was but a child then, but I remember how frightened I was sometimes when the people said they talked about the "end of the world" coming.

When the '54 movement was inaugurated, I was just commencing to follow the faint, dim light I could get, and happened to be among those who had intimate relations in the faith, but who were opposed to it, although the thought that the Lord might come (for I was not a post-millenarian) made me tremble in consideration of the possibility of such an event being so near.

But now that I have got the light, and it shines so brightly and beautifully, I am refreshed and instructed by conning over those "old papers," and getting more and more into the spirit of the providential character of the movements that have characterized us as a body. Here they are, some of them discolored by time, and others more bright and fresh. Here is the old "Signs of the Times," containing Father Miller's letters and addresses, and its successor the "Advent Herald," and "Morning Watch," the "Midnight Cry," and our own "Crisis" published in Lowell, edited by Bro. [illegible] circulated every where, without money [illegible].

I used to see the Crisis in those days. I was all "immortal soul," and was shocked at the sacrilegious daring of the friends of the paper when they denied it. I had taken that dogma for granted as much as the existence of a God; but those warm-hearted, earnest letters were always read. (I am making my confession now.)

I did not read the arguments on the "gospel hope" of immortality through Christ alone. In the course of time I did hear them from oral sources, and got my *foundation* shaken some, but not enough to prevent me going forward in my preparation for the ministry as I had felt it duty to do.

I am glad these old papers have been preserved. I found them with a watching Bro., who has been looking for the Lord these twenty years, and is not tired of waiting, only has rejoicing that the end is getting nearer every day. [illegible]

[illegible] times they have been in God's order, working in harmony with the "midnight cry" and "gospel message."

Oh! how often I have longed for the privilege of having been identified with this people through the years that I stood aside and looked on, or acted in a sort of half-hearted way, not bigoted, but willing to recognize all who loved Jesus as christians, whether they believed as I did or not. I might have had the [illegible] and The Crisis [illegible] years ago, and here is an old paper in which one of my "*Methodist*" articles is published, when I, like Nicodemus, wrote secretly and only signed the articles "Ho Tis." But my brethren were patient with me, else I should not have been in the faith to-day. I have to thank God for the light I now have, and for the aid of the dear brethren and the "old papers" that helped me to see the present truth.

I wonder, as I look the silent messengers over, at the dealings of God in the matter; for how sublime, how much like God's work with his servants throughout Bible history when special truths have been proclaimed, is all this work. It is not a history of sectarianism. It has been laughed at, called "fanaticism," "Millerism," "*Grant*-ism," "infidelity," "blasphemy," and almost everything else. We have had clubs thrown through the windows where we held meetings. Bro. Himes has had bottles of ink thrown at his charts. Bro. Grant has been pelted with stones and filthy tobacco quids. We have been derided for venturing out and being "mistaken," "deluded"; but those old papers tell how well the brethren who had the cause at heart stood up for its defense, and now they are encouraged more than ever; for while the black cloud of national calamity grows blacker and fiercer, and the hearts of men are failing for fear, the prospects of the waiting ones are brighter than ever. The "light" of prophecy "shines in a dark place," and soon the "day will dawn and the day-star arise."

We will keep publishing the papers, tracts and books, and preaching, even not counting our lives dear unto ourselves that we may finish our course with joy.

Montreal. L. C. MCKINSTRY.

HOLINESS TO THE LORD.

YOU PROFESS IT; DO YOU LIVE IT?

"Teach me to walk as thou didst walk
When a weary pilgrim here."

You profess holiness, do you live holiness?—Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? do they bear a *living* witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it also in your dietetic habits, your dress, your furniture, your out-goes and in-comes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping, in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you every where bear testimony against novel readings and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy, and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of angels, of the just made perfect, the world's eagle eye also, and its gainsayings.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

GOLD.

Wear gold. Does he? Not a particle. He laid it aside for conscience' sake. How could he consistently reprove others for disobeying God, when at the same time he gratified a false taste in ornamentals? How can any minister rebuke sin lawfully who lives in sin? "Physician, heal thyself!" How can that man stand before his audience boldly against all fashionable folly, who, meanwhile, wears a gold breast-pin, hangs out his dazzling watch-chain, seal and key, to look pretty? How can that woman tipped off in gewgaws, gay ornamentals, gold, pearls and costly array,—directly in opposition to the Holy Spirit dictation, honor the Savior, who says, "Be not conformed to this world"?

Adorning self with so much art
Is but a savage skill;
Or like the [illegible]
[illegible] to kill.

What saith the Bible? "Whose adorning, let it not be that outward adorning of . . . wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—[Selected by H. Mc Gongton.]

[illegible]

[illegible] the world, and by the word of their testimony [illegible]

Nothing is so convincing as [illegible] believed; nothing so infallible [illegible] Therefore let us have testimony [illegible] ence in our papers, in our meetings [illegible] every where; even upon doctrine, let the testimony flow from the [illegible] ence.—I believed, therefore have I spoken; and the influence will be felt. [illegible] what comes from the heart [illegible] from the heart reaches the [illegible]

After writing the above, and while [illegible] the precious family altar, a [illegible] brought to my mind that caused the [illegible] pressed about—Glory to God! I [illegible] in spirit to present it here.

"He clasped his hands, and [illegible] love Him. I love every body."

These are the dying words of [illegible] Tibbets, youngest son of [illegible] Tibbets, who fell mortally wounded at [illegible] gold, and died four days after. [illegible] He was a youth of [illegible] and tenderly reared for God. [illegible] several years an active member of [illegible] Hill Baptist church, Jefferson Co., Ind.

When expostulated with by his parents that he was too young—that he could not endure the hardships of a soldier's life three years, he replied,

"If I knew I could not endure it three months, I feel that I *must* go: my name must be in this struggle. Should I stay at home to enjoy its comforts I could have no confidence to meet my associates when they return to enjoy the liberties so nobly fought for." And, strange to record, in just *three weeks* from the time of his arrival at the fort, he was called into action, and fell.

His mother was to me, in my early christian life, what Jonathan was to David. I loved her as my own soul. And now, after these many years of separation, comes this note of lamentation from this weeping Rachel; and my soul is stirred within me. I am moved to ask, Why this bereavement? I ask, Who is this wicked Herod who demands such bloody sacrifices for the mothers of Israel? I am constrained to testify against him as the Juggernaut of modern Christendom. Is this christianity that thus calls upon her sons to prostrate themselves before her car, and be crushed? This is christianity, but I testify against it that [illegible]

It is not the christianity of the Bible. It is not the christianity that gushed from the lips of the dying boy—"No war, no rebels,—I love every body." Precious testimony! worthy to be in everlasting remembrance. May it be inscribed upon his tombstone.

This is Bible christianity—universal love. "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." "And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." "And as ye would that men should do to you, do ye also to them likewise." Glory be to *Jesus* for such a religion, sealed with his blood! And he says to each of his followers, "Go thou and do likewise."

Were these sacred principles taught from the "sacred desk," should we have such weeping Rachels, such mourning Jacobs? Had this bone and sinew entered into its teachings, what a phalanx of young men, invulnerable upon this modern Moloch, might now have been wielding the weapons of our warfare which are not carnal, but mighty through God to the pulling down of strong holds, and gaining many a victory for the Prince of peace, in *saving* men's lives instead of destroying them; and at the same time, have been promoting the labor of their [illegible] their stay in their declining years [illegible].

My soul is pierced [illegible] gives me a [illegible] "Even the youths shall faint, and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

[illegible]

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Then, dear friends, take the cup [illegible] and call upon the Lord. [illegible] the Lord now [illegible] ple. "Precious in the sight of the Lord is the death of his saints."

Jesus touched [illegible] and healed [illegible] he, as the [illegible] which the [illegible] his dear [illegible] give you a [illegible] within his [illegible] daughters [illegible] shall not [illegible] also which [illegible] him, 1 Thess. 4 [illegible] "There is hope [illegible] that thy [illegible] own border [illegible] from thy [illegible] from tears [illegible] saith the [illegible] from the [illegible] draweth [illegible] other with [illegible]

[illegible]

For the World's Crisis.

PIONEERING.—NO. 5.

June 9th. Started for the discussion at Floyd; preached Saturday and Sunday to an attentive congregation who were looking forward with great anxiety to the coming contest, which commenced on Tuesday, June 14th.

The discussion was held in a comfortable Methodist meeting-house. The house was well seated, some coming fifteen miles and returning each day. The numbers increased until the gallery and every place was crowded full. And I must say a more respectable and well behaved audience I never had before me in a debate. There were but few of our ministers present. Bro. Hough was so engaged in a meeting about thirty miles off that he could not be there. But the Lord was with us in answer to prayer. I never felt more sustained in my life; and besides those of like precious faith, there was many a cheering word dropped in my ear by the unconverted. God bless them, and lead them to the rock that is higher than we. I was repeatedly called infidel, a gambler, and accused of using trickery, etc., etc. And as one-half of the time was not enough for them, they put up one of their preachers to preach at night, by whom many things were said. He told them if he was one of these sugar-coated infidels, he would get down on all fours, lop his ears and go to the woods, and seek a lower race of animals. Are they not "fierce despisers"? Lord, pity them. I stayed over the next Lord's day, and did all the preaching. But the Lord gave me favor with the people. There were three baptized and ten taken into the church.

I believe more fully than ever that the "dead know not any thing," and by the grace of God I shall proclaim it as long as it is in my power. I formed some acquaintances by this opportunity that will not soon be forgotten. Eld. Cary, of the Disciple church, was present. If desired, the debate on the "Kingdom," can be published in full.

I would say that the brethren and friends helped me well as God had prospered them. We arrived home the 23d of June, since which time we have been scarcely three days without rain, and crops are looking good, except those hurt by the bugs.

July 13th, 1864. PETER S. W. DEXO.

P. S. Tracts are received. Thank you. Shall want more before going to Michigan. Good interest in my Basket-Meetings.

P. S. W. D.

For the World's Crisis.

CONFERENCE AT HOLLISTON, MS.

The conference at Holliston commenced Saturday morning, July 9th, and continued over Sabbath. There were brethren and sisters from Ashland, Framingham, Natick, and Dover, most of whom came on the first train Saturday morning and remained with us over the Lord's day.

We had an excellent meeting, characterized throughout with christian love and union. There was not a prayer made, a hymn sung, nor a word of exhortation given, which did not appear to be in perfect union with the word and Spirit of God. No strife about words to no profit, no doting about questions whereof cometh envy and perverse disputings, but perfect harmony reigned throughout the meeting.

The prayer and conference meetings, which were continued from an hour to an hour and a half preceding the preaching in the morning, P. M., and evening, were exceedingly interesting and profitable. It was really a feast of fat things to the church at Holliston to meet so many of like precious faith from the adjoining towns, who were of the same mind, and all looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. All seemed to be impressed with the idea that it was the Lord's meeting, in which all had something to do. We all felt that we were encouraged, strengthened, and blessed, in our endeavors to do the will of the Lord.

Bro. H. L. Hastings preached to us five times during the conference, upon subjects that were both interesting and instructive. The church have purchased a family Bible, in which each brother and sister writes their own name in the family record; thus disposing with all written covenants, creeds, resolves, and rules of discipline for church government, except what they find in the pure word of testimony, believing that the word of God alone is sufficient "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And in accordance with that word, there was an ordination during the afternoon service of Sunday, when Bro. J. N. Sherman was set apart and ordained as their Elder, and Bro. James Sherman was ordained as their deacon; also Bro. G. A. Cole, who has preached some four or five years, and who has recently moved into this place from Boston, was ordained as an Evangelist. After the afternoon service, the death and sufferings of our Redeemer were commemorated by the observance of the Lord's passover. The religious interest for the salvation of sinners from death still continues. The prayer and conference meeting last Saturday evening was very interesting. One rose for prayers. May the Lord still bless, and many more be added to their number. H. K. FLAGG.

ECONOMY.—The general apprehension that a commercial revolution or "crash" is in reserve for us [illegible] business [illegible] leading business [illegible] New York Economist:

"The importer refuses to sell his goods except for cash which he can immediately turn into exchange [illegible]

[illegible]

Boston, Tuesday, July 26, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all [illegible] be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

WILBRAHAM.

Remember the campmeeting at Wilbraham is appointed to begin Aug. 22nd, and close Aug. 29th. Are you going? Don't say, "I can't leave my business." Where can you better spend your week of vacation? Don't say, "It will cost too much." You may obtain that which will be of more real value to you than all the treasures of the world.

Get ready,—be there from its commencement to its close. Try to get others to go with you. "Come thou with us, and we will do thee good."

TO WHOM IT MAY CONCERN.

We sometimes have crossing duties to perform. We have one now: it is to say that we must again send *bills* to all who are owing two dollars and *over* for the Crisis. We should like to get along without doing this. But *our* bills *must* be paid; and we are dependent on friends, to whom we send "our paper," for the means with which to do it. As money is quite plenty now, we think our patrons will find it a favorable time to pay what is now due us. We have endeavored to wait on all patiently, and have no disposition to oppress any one; but if those who are owing the office money will make a little extra effort at this time to pay a part or all, it will be very thankfully received. Do not forget this request, or be offended because we have made it.

We are aware it is a common custom among business men not to pay debts till a bill is presented; but we really think it is pleasanter for both parties to have no occasion for the bills.

We suppose many of our readers would prefer to have bills sent, whenever they are owing for six-months' subscription; but others sometimes feel grieved when a bill is sent them; while others are much perplexed, because they cannot send the money at once. Now the *best* way is to keep paid in *advance*. It is much more pleasant for all. No doubt, some to whom we send bills cannot pay at once, but can in a few weeks, or months at most. To such we would say, please sit down at *once* and write us a few words and let us know the facts in the case. If you wish the paper continued, and cannot pay at present, we think we are not asking too much to request a short letter from you, that we may know you are still pleased with our visits, which we shall try to make as pleasant and profitable as we can. We know you do not wish us to pay our own expenses for a long time; and yet we are willing to be very friendly and forbearing in the matter. There are some six or seven hundred poor families, to whom we cheerfully pay weekly visits, at our own expense. We should feel very sorry to be compelled to pass by one of them; and we shall not be obliged to, if we receive such a hearty response from our bills as we expect.

Perhaps "our paper" was never needed, or appreciated, more than at the present time, judging from the letters we receive. Many new ones are becoming interested, and "our paper" is doing much to awaken a wider interest in the prophecies relating to the coming of the Lord, and the other great truths of the Bible.

We still feel assured that the *Lord* is pleased with our efforts to scatter light by the means we are employing. Brn. and Srs., do not let the great work flag for the want of what you can do. If each should say, "what *I* owe will not make much difference among so many"; you can see at once we should soon be obliged to stop. Come, do not send us away empty *this* time, will you?

We purpose to send bills next week.

ANOTHER DRAFT.

It will be seen by a notice in another column, that the President has issued a proclamation for another draft of *five hundred thousand men* to take place next September 5th. The thought of this is enough to make one shudder. It seems awful to *compel* men to fight. When men fight *voluntarily*, the sight is shocking to all refined feelings, and entirely unchristian; but when professed christian nations oblige men to go and slaughter one another with all the barbarity of the heathen, requiring members of the same family to butcher each other in cool blood, we think something must be wrong. Shall we partake of it?

WHAT AM I DOING?

We think the question should be asked daily, "What am I doing for the Lord?" We all know he is doing great things for us, and we are anxious to have him continue his favors; but what are we doing for him? Let us come right to the point. Have you done any thing for the Lord to-day? Have you done a single act for the purpose of glorifying him? Did that motive actuate you in the performance of the deed? Or, like every thing been done with a selfish end in view? Have you spoken one word directly calculated to lead any one to seek the Savior, or to encourage a desponding [illegible] to the duty? In a word, we inquire, have you done any thing for the Lord to-day [illegible]

[illegible] of the one to come, should [illegible] its close? The enemies [illegible] Lord are earnestly employed night and day, sparing no effort calculated to fit men for destruction. Shall we not be as active to save them, as Satan and his followers are to destroy them? When we became the followers of Jesus, his word taught us to go and work in his vineyard. We can be his disciples on no other principle. Satan may keep one silent till it becomes a very heavy cross to speak for Jesus; but we know of no way to enjoy the continued smiles of our Lord but to do all to his glory. We have but little time left. Shall it be improved?

"MILES GRANT AND CHRIST."

The above is the heading of an article in the *Banner of Light*, May 21st, 1864. The writer says:—"The strength of Miles Grant's position in attacking Spiritualism lies in the fact of his assumption that the whole Bible is an infallible record. But this 'strength' is but weakness."

The writer then endeavors to show that *Christ* does not agree with Miles Grant's position relative to the Bible; therefore Miles should not endeavor to sustain his arguments any longer on the ground that the Bible is an infallible record. We still think it best to endorse the words of Jesus, who said of the "record"—"Thy word is truth." When our Spiritualist friends can show us something more reliable than the word of the Lord, it will be soon enough to give up our "position," that Spiritualism is of the Devil, and that all the spirits who claim to be departed human ones are liars like their leader.

SAVING THE SMOKE.

We think the following facts are worth knowing. We would recommend others to make the same experiment, and trust they will not be disappointed in the result:—

"A workman, writing to the editor of the *British Workman*, says: 'Since I gave up smoking, I have put into a box the amount that I formerly spent every week in tobacco. At the end of the year, on opening the box, I have counted out a sum of money sufficient to provide myself with periodicals and newspapers for the year, which sum I called 'solid smoke.'"

A PROPHECY.

In the *New England Spiritualist*, of June 21st, 1856, we find a prophecy given to H. Hugunin, editor of the *North Western Orient*. It is a sample of a large number of prophecies purporting to come from the "spirit world." It is as follows:—"*The autumn of '56 will afford the last President that will be elected under the Constitution, and he will not fulfill his term.*"

LAST-DAY SIGNS.

We learn from the prophet Joel, that, "before the great and terrible day of the Lord come," he "will show wonders in the heavens." Among the wonders he mentions "blood, and fire, and pillars of smoke."

The following from the Troy Daily *Times* of 1860, is an interesting item on this subject:—

AURORA.—Gentlemen of steady habits and benevolent dispositions, returning to their anxious wives from attendance upon sick friends,—guardians of the public peace and dignity,—and others who were round about at any period between one and two o'clock this morning, were treated to a sight of the most magnificent auroral display that has been seen for a number of years. The entire Northern belt of the heavens was most brilliantly illuminated,—so much so as to enable from the light thus afforded the reading of coarse print out of doors. At the northeast, apparently as a base of the columns of light which were shooting up to every segment of the circle, was a flood of crimson light, of the deepest hue, which looked like a sea of blood, and to the northeast, apparently suspended from the sky by a knot of fire, along which the flashes of light were playing, was a monstrous sword of fire, the hilt of which dropped down to the horizon, while the point curved far up to the zenith, a "trenchant blade" indeed, and most distinctly defined upon the background of the sky in the form of a Turkish scimetar. Between the two points, the ordinary electrical flashes, as a fire-works manufacturer would say, mutated with the most agreeable and dazzling effect. The exhibition lasted some two hours, and won the entire approbation of the select audience by whom it was witnessed. Whether the sword phenomenon presages war in Europe; a conquest by the National Union party; or—as was suggested by a police-man while looking at it—a knock down and drag-out at Charleston, remains to be seen. It is very evident that such a strange token cannot be entirely destitute of meaning."

HIGH PRICES.

The high prices of printing paper have compelled nearly all, who publish either daily, weekly or monthly periodicals, to advance the price of their papers from 20 to 50 per cent. A meeting of publishers was held in Mercantile Hall, Boston, on Tuesday afternoon, July 18th, 1864, for the purpose of deciding what to do in view of the pr[illegible] of things. The following is a brief [illegible] of the result, as published in the Boston *Journal*:—

"MEETING OF NEWSPAPER PUBLISHERS. A meeting of the representatives of the weekly press was held in Mercantile Hall yesterday afternoon, at which Mr. O. M. Brewer, the chairman, made some remarks, giving estimates of the comparative expenses of 1860 and 1864, showing that while all expenses, and especially those incurred in the publication of weekly newspapers, had advanced from twenty to two hundred and fifty per cent., the prices of these papers generally remained at the old and now ruinous rates.

On an informal motion of Mr. Haber that it is expedient to raise the prices of weekly papers,' the Rev. R. A. Ballou made a forcible speech in its favor, and was followed in the same vein by Messrs. [illegible] [illegible] of the [illegible] religious, literary [illegible] and political [illegible] [illegible] that the subscribers agree to [illegible]

[illegible] The 10th [illegible] "the [illegible] to persons conscientiously opposed to bearing arms." *What is the existing law?*

H. W. DANN.

The law referred to we understand to be the following:

"Members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of such religious denomination, shall, when drafted into the military service, be considered non-combatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of three hundred dollars, to be applied to the benefit of the sick and wounded soldiers; provided, no person shall be entitled to the benefit of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration."

THE DROUTH.

The drouth in our land is becoming quite distressing in many places, to both man and beast. As the result, the crops will be very short in many localities,—not enough to pay for harvesting.

J. W. Clark, a correspondent of the *Prairie Farmer*, writes from Green Lake Co., Wis., June 26th, and says:—

"I have seen something of wheat growing here, but never before saw so great a blank in the crop in fifteen years.

There will be no wheat to sell in several counties round about here, next fall; and one-third of those who work land to get a living, will have to buy wheat, or its equivalent for their own consumption. There is also much difficulty in finding feed for stock. For instance, I have been compelled to graze my best mowing meadow to prevent starvation. But in many districts, there is much more difficulty of this sort, because they are much drier. The drouth has now prevailed about six weeks, with only one or two slight showers. Beans and potatoes, to a large extent, not yet up for want of moisture. Apples all gone with frost and drouth together. And in addition to this array of disasters, we have the plague in the shape of the seventeen year locust or cicada. They have been out of the ground about five weeks. The surface of the soil is riddled with the holes. The orchards are badly damaged by them; and hickory and burr oak trees are dead or dying by the score, from having their juices and life sucked out by them. And then the continual 'noise' and consequent confusion of the noisome pests. As to garden vegetables and the other little etceteras, that contribute to one's sustenance no less than the pleasure they afford, they are not to be found, and altogether things are so confounded, that to derive either profit or pleasure, we shall have to 'wait (at least) a little longer.'"

INFIDELITY.

It is very evident that infidelity is rapidly advancing, and we see no indications that its progress will be stayed. The churches appear to be fast asleep morally, but wide awake for fun, frolic, and war. Of course, such conduct will only serve to make infidels instead of christians. These are times when the friends of Jesus may well mourn and weep, fast and pray.

Says the Editor of the Montreal *Witness*:—

"It is a lamentable fact that scientific men in Britain, of the best stamp, are using their influence against the divine authority of the Scriptures."

WHAT HAS BEEN DONE.

The following list of events which have transpired since Mr Lincoln's inauguration, is from the *Liberator*:—

1. Emancipation in Western Virginia.
2. Emancipation in Missouri.
3. Emancipation in the District of Columbia.
4. Emancipation in Maryland.
5. Slavery abolished and forever prohibited in all the Territories.
6. Kansas admitted as a free State.
7. Provisions made to admit Colorado, Nebraska and Nevada as free States.
8. Organization of Idaho, Montana, Decotah and Arizona as free Territories.
9. Recognition of the Independence of Hayti and Liberia.
10. Three millions of slaves declared free by Proclamation of the President, Jan. 1, 1863.
11. All Fugutive Slave Laws repealed.
12. Inter-slave trade abolished.
13. Negroes admitted to equal rights in United States courts, as parties to suits and as witnesses.
14. Equality of the negro recognized in the public conveyances of the District of Columbia.
15. All rebel States prohibited from returning to the Union with slavery.
16. Free labor established on numerous plantations in South Carolina, Louisiana, Mississippi, Tennessee and Arkansas.
17. Schools for the education of freed slaves in South Carolina, Tennessee, Louisiana, and in Eastern Virginia—where, till within three years, to educate the negro was punishable with death.
18. The wives and children of all slaves employed as freemen in military and other service of the United States made free.
19. All negroes, bond and free enrolled as part of the military force of the nation.
20. The loyal people of Arkansas, Tennessee, Louisiana, and Florida seeking a return to the Union on the basis of freedom to all, and of the abolition and prohibition of slavery.
21. The abolition and prohibition of slavery by an amendment of the Constitution passed in the Senate by a two-thirds majority, and by nearly the same in the House. Lost by lack of three or four votes, through the influence of Democratic members.
22. The nation, through its representatives in Baltimore, June 8, made the abolition and prohibition of slavery the basis of its governmental administration for the future.
23. The Federal Government forbidden to employ any man as a *slave*, in any capacity.
24. One hundred and fifty thousand negroes, mostly freed slaves, in the pay and uniform of the Government as soldiers.

☞ Bro. C. F. Hudson having recovered from a temporary indisposition, can now attend to calls for preaching in the vicinity of Boston or in places easy of access. He is engaged upon The Critical Greek and English Concordance to the New Testament, during the week, but can attend to calls to preach Sundays, when desired. He needs no recommendation to those who wish for sound, sensible truth plainly declared. He may be addressed [illegible] Boston [illegible] H. L. Hastings [illegible]

[illegible] TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one [illegible] is subscribed.

Previously acknowledged to July [illegible]	$[illegible]
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C. York pd.	.50
Thos. Smith (tracts sold)	.25
A friend pd.	.25
L. P. C[illegible]	2.00
C. G[illegible]	.50
F. S. D[illegible]	.25
Mrs. Drury pd.	.25
A. Thomas pd.	.50
G. W. T[illegible]	1.00

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For the World's Crisis.

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June, 1864. 107 Hanover St., Boston.

FOR SALE AT THIS OFFICE.

I have no time to keep accounts, and hence must request persons sending for the books to send the pay. I have printed some six thousand copies of these books, with numerous pamphlets, notwithstanding prices were very high, and persons could not be found who would agree to take one fiftieth part of the number. After long delays to hear from those interested, delays which have only resulted in an advance of about one third in the prices of manufacturing, I have concluded that if any thing was to be done I must go at it and do it, as it was quite plain no one else would. I have accordingly raised and borrowed the means, and have bought the paper and printed the books. I have got some of them bound; the rest I am not able to get bound at present. I hope to raise money enough from sales to pay what I have borrowed, and to pay for binding the rest, and to pay the government tax, and then I can sell or give the rest away as the Lord may open opportunities.

The money I have invested I had much rather would be given away in books than to be hoarded up till the Lord comes, when the discount on greenbacks will be greater than it is now, and there will be no premium on gold either.

The prices at which I sell these books forbid all ideas of profit or speculation. No books of any private publisher in the market are sold at such low rates, so far as I know. Probably it may not be possible to replace them at these rates, as expenses are increasing and prices are advancing all the time. I propose however to give the castles of error one more *shelling* before I spike the guns. Who will help scatter these books? Let us hear from you at once. Address H. L. HASTINGS, 167 Hanover St., Boston, Mass.

For the World's Crisis.

NEW WORKS TO BE ISSUED SOON.

1. ON THE SUBJECT OF THE SABBATH.

And I wish to say to those who have written to me about my work on the subject of the Sabbath, and to others also who are interested, that I hope they will be patient, as I am now engaged in reviewing the Editor of the seventh-day Sabbath paper, published at Battle Creek, Mich., who has made a very lengthy reply to my articles, recently published in the Crisis.

I shall get the work ready for the press as soon as practicable; but, as I am not skimming on the surface of this question, it may be some weeks before the work will be finished. I propose to give, in the first place, my own work on the question, as recently published in the Crisis, a careful revision, and thus materially improve it. Then, in a supplement, I intend to present a review of the arguments opposed to the first-day Sabbath.

My reviewer says in his reply to me: "The prospect before the Sabbath cause was never [illegible] ing prostrate [illegible] perfect victory [illegible] quire more [illegible] He will need to send forth publications which can cope with such works as the History of the Sabbath by J. N. Andrews, which not only has not been answered, but remains to be ever attacked. We would not, however, counsel him (Preble) to any such effort," etc.

If the Lord is pleased to spare my life and health, with his blessing, such language as the above will not be used by the opposers of the first-day Sabbath, in a few months from this, with quite so good cheer. Let every lover of truth pray that the Lord will help to bring out the light on this long controverted subject, so that God's people may "rejoice in the truth."

2. "THE SECOND DEATH."

This work will embrace the late discussion between Dr. J. Litch and myself, as commenced in the *Advent Herald*, but not ended there. After publishing and replying to seven numbers from my pen, all at once the Dr. became *silent*, and after remaining thus for some *four months*, my articles "No. 8," and "No. 9," were returned to me *unanswered*. This work is designed to embrace the discussion as it appeared in the *Herald*, and also my full reply to Dr. Litch, together with the introductory and closing correspondence, etc.

3. THE WICKED DEAD WILL LIVE AGAIN.

This is to be a small Tract on the subject of the resurrection of the wicked. It will embrace the discussion between Geo. Storrs and myself, as published—the first part—in the late *Bible Examiner*, and the latter part in the *Herald of Life*, excepting my last article, which remains till now unanswered. The private correspondence will also be added, etc.

4. THE GOSPEL WEB.

This work will be based upon the *three promises* made to Abraham, as the *warp*; and other scriptures will be used as the *woof*, or filling, from which I intend, by the Lord's help, to weave a web which will trouble Judaizers to break.

If it had not been for the sickness and death in my family for the year past, the three works last named would have been issued before this time. T. M. PREBLE.

East Weare, N. H., July 14th, 1864.

Correspondence.

From Sr. N. Colburn.

DEAR BRETHREN AND SISTERS:—It is now about ten years since I have been a believer in the speedy coming and personal reign of Christ on the earth, and I still hold these views sacred and dear. I believe Jesus will soon come and give his people rest. I know it has been a long time since we have been earnestly desiring to see the King in his beauty. Yes, the night has been long, and some of us have begun to grow weary, and, I fear, have well nigh fallen asleep. Dear brethren and sisters, let us awake; "for now is our salvation nearer than when we believed." Yes, "the night is far spent, the day is at hand;" then "let us not sleep as do others;" no, let us watch for the morning. For although our hope has long been deferred, we still believe the Judge standeth at the door. Then let us wait patiently, and soon Jesus will greet us with a smile, and give us a hearty welcome to all the joys of a paradise restored. This is what we want, but we must wait for it.

But dear brethren and sisters, are we ready? Let us look about ourselves, and see if we have on the wedding garment. If we have, we are ready to meet the heavenly Bridegroom. Then we can wait. But we must not get weary, and lay off our wedding apparel; no, for then we should not be ready. If we are sure we have on the wedding garment, let us keep it on; and let us be careful that we do not engage in any worldly business, which will be likely to soil our garment, and thereby unfit us to join with the company of the redeemed at "the marriage supper of the Lamb." Let us wait and watch till the Bridegroom cometh; then all will be well. Praise the Lord. Yes, all will be well when we are home at last, seated at Father's table, partaking of that rich fruit, plucked from "the tree of life," which God has promised to give to his children, when the supper is made ready. There will be no scoffers in that happy company; and those cold-hearted professors we so often hear saying, "my Lord delayeth his coming," who have begun "to eat and drink with the drunken," they will not be there. No, none but the pure in heart, and those who love the appearing of Jesus, will ever enter the pearly gates of the new Jerusalem, and sit down to the table in the kingdom.

Brother, sister, friend, shall we be there? Well, we hope to be there; but we have a fierce enemy to contend with, one that desires our eternal ruin, and will, if possible, turn our feet from the right path, and lead us down to death and destruction. But while we walk with God, we need not fear; for Satan dares not approach the place where God dwelleth. O how thankful we ought to be that we have such a friend to go with us. One who has promised never to leave nor forsake us. One that is stronger than all the hosts of hell combined. One who will, in his own good time, destroy Satan and all his works, and give his people a peaceable home on the earth renewed.

Let us live to God and abstain from all appearance of evil. "Let all bitterness and wrath and anger, and clamor and evil-speaking, be put away from" us, "with all malice;" and let us be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven" us. The Lord help us to live in love and union, strive to do each other good, and when Jesus comes, may we sit down together at the table in the kingdom, where we can all speak face to face, and where all will be love. Pray for your unworthy and afflicted sister,

Magog, C. E., NAOMI COLBURN.

From Bro. B. Spaulding.

BRO. GRANT:—Thank the good Lord I still live and my life is crowned with God's goodness. My tour through Connecticut has been a pleasant one, and I trust profitable. I have enjoyed the hospitality of our friends in that State exceedingly, and they have helped me on my journey after a godly sort. Praise the Lord. [illegible] and sisters [illegible] [illegible] from the Publication Society. I feel grateful for the favors which have thus been bestowed upon me. It is a great help to me in introducing myself and the subject to strangers, where I travel; indeed, I do not see how I could get along without. The tracts and papers have generally been bestowed on those outside of the Advent ranks, and I trust good will be done. Light will increase. Yes, light does increase very rapidly too. Truth is omnipotent; it must, it will prevail.

The greatest obstacle that I have found in the way is the worldly-mindedness of the people. Business is very brisk in all the manufacturing districts in Connecticut, and every body is in a hurry. Brethren need to heed the caution of Jesus, to not be overcharged with business and cares. I rejoice to see the "World's Crisis" is being taken so generally, and the "Little Pilgrim" is fast becoming popular. O may these increase and abound more and more, is my prayer. I am about to return home, to spend a few weeks, and Chelmsford, Mass. will be my post-office address for six weeks to come.

B. SPAULDING.

Pleasant Valley, Ct., June 25th, 1864.

From Bro. Geo. Dillabaugh.

BRO. GRANT:—It has been some time since I have written for the "Crisis," and some may be ready to inquire where I am, and if I, like many others, am getting more in love with the present fleeting things of earth, than the greatest and most important of all questions revealed by the pen of inspiration; viz., the coming of our blessed Lord to restore all things spoken of by the holy prophets. The latter is my choice. I choose rather to have my name cast out, and spoken evil of, for *truth's* sake; to be numbered among the *few* who are in *truth* and *righteousness*, looking for the coming of the just one, than to be walking with the multitude, who profess to be the disciples of Christ.

The day of retribution is at hand. The vision will not much longer tarry. Soon, very soon, He, who has promised to come, will come, and speak peace to these warring elements. But who believes it? Who believes that we may be within two or three years of that time? Do all who profess to be looking for that day believe it? If you do, then we beseech you to prepare yourselves to appear before him with the garment of righteousness on. The King will not admit you into the marriage supper, unless you have the wedding dress on which has been kept UNSPOTTED amidst all the filth and pollution of the world.

O what a world of strife, war and bloodshed. How blessed it is to keep free from its spirit. Thank the good Lord, I am where I can breathe free air. I am *free* from strife and contention. Those who wish to contend about *all* doctrine and no practice, to the dividing and scattering of the little flock who ought to have one fold and one shepherd, (Christ,) can go on in their work, free from my company. I have made choice of a better way and better work. Where is the church now shining forth like a city built upon a hill? Echo answers, where? O may the Lord hasten the day when all the scattered jewels, which are now almost lost sight of, will be gathered where they will shine forth in beauty like the sun forever. Ye loved ones, do not let the world charm you. Stand ready. Keep free from strife and contention, if you stand alone. Better be like a Noah or a Lot, than to be swept away with the multitude.

Yours, striving to be ready to meet my soon coming Lord with joy and gladness. Isa. 25: 9; 1 John 4: 17-19. G. DILLABAUGH.

Seneca Falls, June 5th, 1864.

From Bro. Isaac Tice.

BRO. GRANT:—I am now in my sixty-ninth year. I have been waiting for the coming of the Lord since 1842. I was then a member of the Presbyterian church in Albany. I was cited before the session for what they called covenant-breaking and adhering to that strange doctrine called Millerism. The session charged me with absenting myself from the church and breaking the vows I had made to sustain and to unite and support in all cases. These charges I frankly acknowledged, and was glad that I had an opportunity to speak for myself. On the above grounds I was suspended for the present, hoping that I might see my error and come back. I was often solicited to give up my delusion and come back, but this I never found repentance for. But I took my bark and sailed, leaving the big ship, with a few good sailors called "Millerites." I have been on the voyage over twenty years, standing stout to the helm and not in the least discouraged. Methinks I almost see land. My course is onward and upward. I stand as firm as when I first embarked. My hope grows brighter and brighter. O! how it makes this pulse beat when I think of the coming of Jesus, and his setting up his everlasting kingdom, superceding all these broken and destructive governments. I pray "Thy kingdom come!" I think the "time of trouble" has fully commenced, and hope Michael will soon stand up and deliver his people. I have often been taunted with,—"Brother, when are you going up?" but nothing can move me. I am on a rock and there I stand. Let the storm rage; my bark is strong; it cannot wreck.

My wife and self are alone here. We read the Crisis and the Bible, and have sweet comfort, believing that the terminus is near. I would like to see some good Advent brother come this way. We wish to be baptized, believing this to be of divine command. We have been sprinkled, but we want to be buried in the likeness of our Savior. Bro. Dow is coming west. I would like to have him stop. If I could get a line from him I would meet him at Dowagiac depot, and constrain him to come and give some lectures to this people. I could not promise much money, but he should have something to eat and a bed to sleep on, and I will pay his expenses while here. ISAAC TICE.

Dowagiac, Cass Co., Mich.

From Bro. F. A. Smith.

BRO. GRANT:—I closed business last spring to go west for my health, and have devoted all my time since then (so far as my health would permit) to preaching the everlasting gospel. I have had first rate times. Sinners are converted and backsliders reclaimed. To God be all the glory. O that my health was better. I pant for the land of rest. I am [illegible]

[illegible]

For the World's Crisis.

PIONEERING.—NO. 5.

June 9th. Started for the discussion at Floyd; preached Saturday and Sunday to an attentive congregation who were looking forward with great anxiety to the coming contest, which commenced on Tuesday, June 14th.

The discussion was held in a comfortable Methodist meeting-house. The house was well seated, some coming fifteen miles and returning each day. The numbers increased until the gallery and every place was crowded full. And I must say a more respectable and well-behaved audience I never had before me in a debate. There were but few of our ministers present. Bro. Hough was so engaged in a meeting about thirty miles off that he could not be there. But the Lord was with us in answer to prayer. I never felt more sustained in my life; and besides those of like precious faith, there was many a cheering word dropped in my ear by the unconverted. God bless them, and lead them to the rock that is higher than we. I was repeatedly called infidel, a gambler, and accused of using trickery, etc., etc. And as one-half of the time was not enough for them, they put up one of their preachers to preach at night, by whom many things were said. He told them if he was one of these sugar-coated infidels, he would get down on all fours, lop his ears and go to the woods, and seek a lower race of animals. Are they not "fierce despisers"? Lord, pity them. I stayed over the next Lord's day, and did all the preaching. But the Lord gave me favor with the people. There were three baptized and ten taken into the church.

I believe more fully than ever that the "dead know not any thing," and by the grace of God I shall proclaim it as long as it is in my power. I formed some acquaintances by this opportunity that will not soon be forgotten. Eld. Cory, of the Disciple church, was present. If desired, the debate on the "Kingdom," can be published in full.

I would say that the brethren and friends helped me well as God had prospered them. We arrived home the 23d of June, since which time we have been scarcely three days without rain, and crops are looking good, except those hurt by the bugs.

July 13th, 1864. PETER S. W. DEXO.

P. S. Tracts are received. Thank you. Shall want more before going to Michigan. Good interest in my Basket-Meetings.

P. S. W. D.

For the World's Crisis.

CONFERENCE AT HOLLISTON, MS.

The conference at Holliston commenced Saturday morning, July 9th, and continued over Sabbath. There were brethren and sisters from Ashland, Framingham, Natick, and Dover, most of whom came on the first train Saturday morning and remained with us over the Lord's day.

We had an excellent meeting, characterized throughout with christian love and union. There was not a prayer made, a hymn sung, nor a word of exhortation given, which did not appear to be in perfect union with the word and Spirit of God. No strife about words to no profit, no doting about questions whereof cometh envy and perverse disputings, but perfect harmony reigned throughout the meeting.

The prayer and conference meetings, which were continued from an hour to an hour and a half preceding the preaching in the morning, P. M., and evening, were exceedingly interesting and profitable. It was really a feast of fat things to the church at Holliston to meet so many of like precious faith from the adjoining towns, who were of the same mind, and all looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. All seemed to be impressed with the idea that it was the Lord's meeting, in which all had something to do. We all felt that we were encouraged, strengthened, and blessed, in our endeavors to do the will of the Lord.

Bro. H. L. Hastings preached to us five times during the conference, upon subjects that were both interesting and instructive. The church have purchased a family Bible, in which each brother and sister writes their own name in the family record; thus dispensing with all written covenants, creeds, resolves, and rules of discipline for church government, except what they find in the pure word of testimony, believing that the word of God alone is sufficient "for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And in accordance with that word, there was an ordination during the afternoon service of Sunday, when Bro. J. N. Sherman was set apart and ordained as their Elder, and Bro. James Sherman was ordained as their deacon; also Bro. G. A. Cole, who has preached some four or five years, and who has recently moved into this place from Boston, was ordained as an Evangelist. After the afternoon service, the death and sufferings of our Redeemer were commemorated by the observance of the Lord's passover. The religious interest for the salvation of sinners from death still continues. The prayer and conference meeting last Saturday evening was very interesting. One rose for prayers. May the Lord still bless, and many more be added to their number. H. K. FLAGG.

ECONOMY.—The general apprehension that a commercial revulsion or "crash" is in reserve for us may with incidental causes, operated to bring business down upon a cash basis. The process of the change is thus sketched by a leading business organ, the New York *Economist*:

"The importer refuses to sell his goods except for cash, which he can immediately turn into exchange; the manufacturer declines to take in payment of his productions a fixed amount of money in six months, which on the day he receives it may not represent half the amount of property it did on that on which he sold his wares. The wholesale dealer cannot under such circumstances afford to give credit to his customers, even if he thought proper to speculate upon the future chances of the market [illegible] ... [illegible]

[illegible]

The World's Crisis, and Second Advent Messenger.

Boston, Tuesday, July 26, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

WILBRAHAM.

Remember the campmeeting at Wilbraham is appointed to begin Aug. 22nd, and close Aug. 29th. Are you going? Don't say, "I can't leave my business." Where can you better spend your week of vacation? Don't say, "It will cost too much." You may obtain that which will be of more real value to you than all the treasures of the world.

Get ready,—be there from its commencement to its close. Try to get others to go with you. "Come thou with us, and we will do thee good."

TO WHOM IT MAY CONCERN.

We sometimes have crossing duties to perform. We have one now; it is to say that we must again send *bills* to all who are owing two dollars and over for the Crisis. We should like to get along without doing this. But our bills *must* be paid; and we are dependent on friends, to whom we send "our paper," for the means with which to do it. As money is quite plenty now, we think our patrons will find it a favorable time to pay what is now due us. We have endeavored to wait on all patiently, and have no disposition to oppress any one; but if those who are owing the office money will make a little extra effort at this time to pay a part or all, it will be very thankfully received. Do not forget this request, or be offended because we have made it.

We are aware it is a common custom among business men not to pay debts till a bill is presented; but we really think it is pleasanter for both parties to have no occasion for the bills.

We suppose many of our readers would prefer to have bills sent, whenever they are owing for six-months' subscription; but others sometimes feel grieved when a bill is sent them; while others are much perplexed, because they cannot send the money at once. Now the *best* way is to keep paid in *advance*. It is much more pleasant for all. No doubt, some to whom we send bills cannot pay at once, but can in a few weeks, or months at most. To such we would say, please sit down at *once* and write us a few words and let us know the facts in the case. If you wish the paper continued, and cannot pay at present, we think we are not asking too much to request a short letter from you, that we may know you are still pleased with our visits, which we shall try to make as pleasant and profitable as we can. We know you do not wish us to pay our own expenses for a long time; and yet we are willing to be very friendly and forbearing in the matter. There are some six or seven hundred poor families, to whom we cheerfully pay weekly visits, at our own expense. We should feel very sorry to be compelled to pass by one of them; and we shall not be obliged to, if we receive such a hearty response from our bills as we expect.

Perhaps "our paper" was never needed, or appreciated, more than at the present time, judging from the letters we receive. Many new ones are becoming interested, and "our paper" is doing much to awaken a wider interest in the prophecies relating to the coming of the Lord, and the other great truths of the Bible.

We still feel assured that the *Lord* is pleased with our efforts to scatter light by the means we are employing. Brn. and Srs., do not let the great work flag for the want of what you can do. If each should say, "what *I* owe will not make much difference among so many"; you can see at once we should soon be obliged to stop. Come, do not send us away empty *this* time, will you?

We purpose to send bills next week.

ANOTHER DRAFT.

It will be seen by a notice in another column, that the President has issued a proclamation for another draft of *five hundred thousand men* to take place next September 5th. The thought of this is enough to make one shudder. It seems awful to *compel* men to fight. When men fight *voluntarily*, the sight is shocking to all refined feelings, and entirely unchristian; but when professed christian nations oblige men to go and slaughter one another with all the barbarity of the heathen, requiring members of the same family to butcher each other in cool blood, we think something must be wrong. Shall we partake of it?

WHAT AM I DOING?

We think the question should be asked daily, "What am I doing for the Lord?" We all know he is doing great things for us, and we are anxious to have him continue his favors; but what are we doing for him? Let us come right to the point. Have you done any thing for the Lord to-day? Have you done a single act for the purpose of glorifying him? Did that motive actuate you in the performance of the deed? Or has every thing been done with a selfish end in view? Have you spoken one word directly calculated to lead any one to seek the Savior, or to encourage a desponding one to endure to the end? In a word, we inquire, have you done any thing for the Lord to-day, in word or deed? Did you yesterday? Have you within a week? Will Jesus say "Well done" to such as you? [illegible] ... Is it not time to think seriously about these things? If you have done nothing for the Savior for the last week, will you be obliged [illegible] to say the name of the one to come, should you live to see its close? The enemies of our Lord are earnestly employed night and day, sparing no effort calculated to fit men for destruction. Shall we not be as active to save men, as Satan and his followers are to destroy them? When we became the followers of Jesus, his word taught us to go and work in his vineyard. We can be his disciples on no other principle. Satan may keep one silent till it becomes a very heavy cross to speak for Jesus; but we know of no way to enjoy the continued smiles of our Lord but to do all to his glory. We have but little time left. Shall it be improved?

"MILES GRANT AND CHRIST."

The above is the heading of an article in the *Banner of Light*, May 21st, 1864. The writer says:—"The strength of Miles Grant's position in attacking Spiritualism lies in the fact of his assumption that the whole Bible is an infallible record. But this 'strength' is but weakness."

The writer then endeavors to show that *Christ* does not agree with Miles Grant's position relative to the Bible; therefore Miles should not endeavor to sustain his arguments any longer on the ground that the Bible is an infallible record. We still think it best to endorse the words of Jesus, who said of the "record"—"Thy word is truth." When our Spiritualist friends can show us something more reliable than the word of the Lord, it will be soon enough to give up our "position," that Spiritualism is of the Devil, and that all the spirits who claim to be departed human ones are liars like their leader.

SAVING THE SMOKE.

We think the following facts are worth knowing. We would recommend others to make the same experiment, and trust they will not be disappointed in the result:—"A workman, writing to the editor of the *British Workman*, says: 'Since I gave up smoking, I have put into a box the amount that I formerly spent every week in tobacco. At the end of the year, on opening the box, I have counted out a sum of money sufficient to provide myself with periodicals and newspapers for the year, which sum I called 'solid smoke.'"

A PROPHECY.

In the *New England Spiritualist*, of June 21st, 1856, we find a prophecy given to H. Huguniu, editor of the *North Western Orient*. It is a sample of a large number of prophecies purporting to come from the "spirit world." It is as follows:—"*The autumn of '56 will afford the last President that will be elected under the Constitution, and he will not fulfill his term.*"

LAST-DAY SIGNS.

We learn from the prophet Joel, that, "before the great and terrible day of the Lord come," he "will show wonders in the heavens." Among the wonders he mentions "blood, and fire, and pillars of smoke."

The following from the Troy Daily *Times* of 1860, is an interesting item on this subject:—

AURORA.—Gentlemen of steady habits and benevolent dispositions, returning to their anxious wives from attendance upon sick friends,—guardians of the public peace and dignity,—and others who were round about at any period between one and two o'clock this morning, were treated to a sight of the most magnificent auroral display that has been seen for a number of years. The entire Northern belt of the heavens was most brilliantly illuminated,—so much so as to enable from the light thus afforded the reading of coarse print out of doors. At the northeast, apparently as a base of the columns of light which were shooting up to every segment of the circle, was a flood of crimson light, of the deepest hue, which looked like a sea of blood, and to the northeast, apparently suspended from the sky by a knot of fire, along which the flashes of light were playing, was a monstrous sword of fire, the hilt of which dropped down to the horizon, while the point curved far up to the zenith, a "trenchant blade" indeed, and most distinctly defined upon the background of the sky in the form of a Turkish scimetar. Between the two points, the ordinary electrical flashes, as a fire-works manufacturer would say, mutated with the most agreeable and dazzling effect. The exhibition lasted some two hours, and won the entire approbation of the select audience by whom it was witnessed. Whether the sword phenomenon presages war in Europe; a conquest by the National Union party; or—as was suggested by a police-man while looking at it—a knock down and drag-out at Charleston, remains to be seen. It is very evident that such a strange token cannot be entirely destitute of meaning."

HIGH PRICES.

The high prices of printing paper have compelled nearly all, who publish either daily, weekly or monthly periodicals, to advance the price of their papers from 20 to 50 per cent. A meeting of publishers was held in Mercantile Hall, Boston, on Tuesday afternoon, July 18th, 1864, for the purpose of deciding what to do in view of the pr[illegible]te of things. The following is a brief [illegible] of the result, as published in the Boston *Journal*:—

"MEETING OF NEWSPAPER PUBLISHERS. A meeting of the representatives of the weekly press was held in Mercantile Hall yesterday afternoon, at which Mr. O. M. Brewer, the chairman, made some remarks, giving estimates of the comparative expenses of 1860 and 1864, showing that while all expenses, and especially those incurred in the publication of weekly newspapers, had advanced from twenty to two hundred and fifty per cent, the prices of these papers generally remained at the old and now ruinous peace rates.

On an informal motion of Mr. Usher that it is expedient to raise the prices of weekly papers, the Rev. R. A. Ballou made a forcible speech in its favor, and was followed in the same vein by Messrs. J. R. Elliot, secretary, and Guild of the *Bulletin*, and others, representing the religious, literary, agricultural, commercial and political presses. In conclusion the meeting unanimously

Resolved, That the subscribers agree to advance the terms of subscription to our respective journals from 20 to 50 per cent., by [illegible] ... their rates of advertising from 20 to 50 per cent."

THE ENROLLMENT LAW.

The 10th [illegible] of the Enrollment Law says "the enrollment ... [illegible] respect to persons conscientiously opposed to bearing arms." *What is the existing law?*

H. W. DANN.

The law referred to we understand to be the following:—

"Members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of such religious denomination, shall, when drafted into the military service, be considered non-combatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of three hundred dollars, to be applied to the benefit of the sick and wounded soldiers; provided, no person shall be entitled to the benefit of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration."

THE DROUTH.

The drouth in our land is becoming quite distressing in many places, to both man and beast. As the result, the crops will be very short in many localities,—not enough to pay for harvesting.

J. W. Clark, a correspondent of the *Prairie Farmer*, writes from Green Lake Co., Wis., June 26th, and says:—

"I have seen something of wheat growing here, but never before saw so great a blank in the crop in fifteen years.

There will be no wheat to sell in several counties round about here, next fall; and one-third of those who work land to get a living, will have to buy wheat, or its equivalent for their own consumption. There is also much difficulty in finding feed for stock. For instance, I have been compelled to graze my best mowing meadow to prevent starvation. But in many districts, there is much more difficulty of this sort, because they are much drier. The drouth has now prevailed about six weeks, with only one or two slight showers. Beans and potatoes, to a large extent, not yet up for want of moisture. Apples all gone with frost and drouth together. And in addition to this array of disasters, we have the plague in the shape of the seventeen year locust or cicada. They have been out of the ground about five weeks. The surface of the soil is riddled with the holes. The orchards are badly damaged by them; and hickory and burr oak trees are dead or dying by the score, from having their juices and life sucked out by them. And then the continual 'noise' and consequent confusion of the noisome pests. As to garden vegetables and the other little etceteras, that contribute to one's sustenance no less than the pleasure they afford, they are not to be found, and altogether things are so confounded, that to derive either profit or pleasure, we shall have to 'wait (at least) a little longer.'"

INFIDELITY.

It is very evident that infidelity is rapidly advancing, and we see no indications that its progress will be stayed. The churches appear to be fast asleep morally, but wide awake for fun, frolic, and war. Of course, such conduct will only serve to make infidels instead of christians. These are times when the friends of Jesus may well mourn and weep, fast and pray.

Says the Editor of the Montreal *Witness*:—

"It is a lamentable fact that scientific men in Britain, of the best stamp, are using their influence against the divine authority of the Scriptures."

WHAT HAS BEEN DONE.

The following list of events which have transpired since Mr Lincoln's inauguration, is from the *Liberator*:—

1. Emancipation in Western Virginia.
2. Emancipation in Missouri.
3. Emancipation in the District of Columbia.
4. Emancipation in Maryland.
5. Slavery abolished and forever prohibited in all the Territories.
6. Kansas admitted as a free State.
7. Provisions made to admit Colorado, Nebraska and Nevada as free States.
8. Organization of Idaho, Montana, Decotah and Arizona as free Territories.
9. Recognition of the Independence of Hayti and Liberia.
10. Three millions of slaves declared free by Proclamation of the President, Jan. 1, 1863.
11. All Fugutive Slave Laws repealed.
12. Inter-slave trade abolished.
13. Negroes admitted to equal rights in United States courts, as parties to suits and as witnesses.
14. Equality of the negro recognized in the public conveyances of the District of Columbia.
15. All rebel States prohibited from returning to the Union with slavery.
16. Free labor established on numerous plantations in South Carolina, Louisiana, Mississippi, Tennessee and Arkansas.
17. Schools for the education of freed slaves in South Carolina, Tennessee, Louisiana, and in Eastern Virginia—where, till within three years, to educate the negro was punishable with death.
18. The wives and children of all slaves employed as freemen in military and other service of the United States made free.
19. All negroes, bond and free enrolled as part of the military force of the nation.
20. The loyal people of Arkansas, Tennessee, Louisiana, and Florida seeking a return to the Union on the basis of freedom to all, and of the abolition and prohibition of slavery.
21. The abolition and prohibition of slavery by an amendment of the Constitution passed in the Senate by a two-thirds majority, and by nearly the same in the House. Lost by lack of three or four votes, through the influence of Democratic members.
22. The nation, through its representatives in Baltimore, June 8, made the abolition and prohibition of slavery the basis of its governmental administration for the future.
23. The Federal Government forbidden to employ any man as a *slave*, in any capacity.
24. One hundred and fifty thousand negroes, mostly freed slaves, in the pay and uniform of the Government as soldiers.

☞ Bro. C. F. Hudson having recovered from a temporary indisposition, can now attend to calls for preaching in the vicinity of Boston, or in places easy of access. He is engaged upon The Critical Greek and English Concordance to the New Testament, during the week, but can attend to calls to preach Sundays, when desired. He needs no commendation to those who wish for sound, sensible truth plainly declared. He may be addressed at Cambridge, Mass., or Boston, care of H. L. Hastings.

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Our Tract Column.

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C. York pd.	.50
Thos. Smith (tracts sold)	.35
A friend pd.	.25
L. P. C[illegible] pd.	3.00
C. C/B[illegible] pd.	.50
F. S. Davis pd.	.35
Mrs. Drury pd.	.25
A. Thomas pd.	.50
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For the World's Crisis.

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H. L. HASTINGS,

June, 1864. 107 Hanover St., Boston.

FOR SALE AT THIS OFFICE.

I have no time to keep accounts, and hence must request persons sending for the books to send the pay. I have printed some six thousand copies of these books, with numerous pamphlets, notwithstanding prices were very high, and persons could not be found who would agree to take one fiftieth part of the number. After long delays to hear from those interested, delays which have only resulted in an advance of about one third in the prices of manufacturing, I have concluded that if any thing was to be done I must go at it and do it, as it was quite plain no one else would. I have accordingly raised and borrowed the means, and have bought the paper and printed the books. I have got some of them bound; the rest I am not able to get bound at present. I hope to raise money enough from sales to pay what I have borrowed, and to pay for binding the rest, and to pay the government tax, and then I can sell or give the rest away as the Lord may open opportunities.

The money I have invested I had much rather would be given away in books than to be hoarded up till the Lord comes, when the discount on greenbacks will be greater than it is now, and there will be no premium on gold either.

The prices at which I sell these books forbid all ideas of profit or speculation. No books of any private publisher in the market are sold at such low rates, so far as I know. Probably it may not be possible to replace them at these rates, as expenses are increasing and prices are advancing all the time. I propose however to give the castles of error one more *shelling* before I spike the guns. Who will help scatter these books? Let us hear from you at once. Address H. L. HASTINGS, 167 Hanover St., Boston, Mass.

For the World's Crisis.

NEW WORKS TO BE ISSUED SOON.

1. ON THE SUBJECT OF THE SABBATH.

And I wish to say to those who have written to me about my work on the subject of the Sabbath, and to others also who are interested, that I hope they will be patient, as I am now engaged in reviewing the Editor of the seventh-day Sabbath paper, published at Battle Creek, Mich., who has made a very lengthy reply to my articles, recently published in the Crisis.

I shall get the work ready for the press as soon as practicable; but, as I am not skimming on the surface of this question, it may be some weeks before the work will be finished. I propose to give, in the first place, my own work on the question, as recently published in the Crisis, a careful revision, and thus materially improve it. Then, in a supplement, I intend to present a review of the arguments opposed to the first-day Sabbath.

My reviewer says in his reply to me: "The prospect before the Sabbath cause was never more encouraging, nor the halo of light that encompasses the subject more bright and glorious. The ball has been set in motion; and it bids fair to ere long, like the barley loaf that tumbled into the camp of the Midianites, laying prostrate their tents and leading on to perfect victory. To prevent this work will require more than his ... present ... He will need to send forth publications which can cope with such works as the History of the Sabbath by J. N. Andrews, which not only has not been answered, but remains to be even attacked. We would not, however, counsel him (Preble) to any such effort," etc.

If the Lord is pleased to spare my life and health, with his blessing, such language as the above will not be used by the opposers of the first-day Sabbath, in a few months from this, with quite so good cheer. Let every lover of truth pray that the Lord will help to bring out the light on this long controverted subject, so that God's people may "rejoice in the truth."

2. "THE SECOND DEATH."

This work will embrace the late discussion between Dr. J. Litch and myself, as commenced in the *Advent Herald*, but not ended there. After publishing and replying to seven numbers from my pen, all at once the Dr. became *silent*, and after remaining thus for some *four months*, my articles "No. 8," and "No. 9," were returned to me *unanswered*. This work is designed to embrace the discussion as it appeared in the *Herald*, and also my full reply to Dr. Litch, together with the introductory and closing correspondence, etc.

3. THE WICKED DEAD WILL LIVE AGAIN.

This is to be a small Tract on the subject of the resurrection of the wicked. It will embrace the discussion between Geo. Storrs and myself, as published—the first part—in the late *Bible Examiner*, and the latter part in the *Herald of Life*, excepting my last article, which remains till now unanswered. The private correspondence will also be added, etc.

4. THE GOSPEL WEB.

This work will be based upon the *three promises* made to Abraham, as the *warp*; and other scriptures will be used as the *woof*, or filling, from which I intend, by the Lord's help, to weave a web which will trouble Judaizers to break.

If it had not been for the sickness and death in my family for the year past, the three works last named would have been issued before this time. T. M. PREBLE.

East Weare, N. H., July 14th, 1864.

Correspondence.

From Sr. N. Colburn.

DEAR BRETHREN AND SISTERS:—It is now about ten years since I have been a believer in the speedy coming and personal reign of Christ on the earth, and I still hold these views sacred and dear. I believe Jesus will soon come and give his people rest. I know it has been a long time since we have been earnestly desiring to see the King in his beauty. Yes, the night has been long, and some of us have begun to grow weary, and, I fear, have well nigh fallen asleep. Dear brethren and sisters, let us awake; "for now is our salvation nearer than when we believed." Yes, "the night is far spent, the day is at hand;" then "let us not sleep as do others;" no, let us watch for the morning. For although our hope has long been deferred, we still believe the Judge standeth at the door. Then let us wait patiently, and soon Jesus will greet us with a smile, and give us a hearty welcome to all the joys of a paradise restored. This is what we want, but we must wait for it.

But dear brethren and sisters, are we ready? Let us look about ourselves, and see if we have on the wedding garment. If we have, we are ready to meet the heavenly Bridegroom. Then we can wait. But we must not get weary, and lay off our wedding apparel; no, for then we should not be ready. If we are sure we have on the wedding garment, let us keep it on; and let us be careful that we do not engage in any worldly business, which will be likely to soil our garment, and thereby unfit us to join with the company of the redeemed at "the marriage supper of the Lamb." Let us wait and watch till the Bridegroom cometh; then all will be well. Praise the Lord. Yes, all will be well when we are home at last, seated at Father's table, partaking of that rich fruit, plucked from "the tree of life," which God has promised to give to his children, when the supper is made ready. There will be no scoffers in that happy company; and those cold-hearted professors we so often hear saying, "my Lord delayeth his coming," who have begun "to eat and drink with the drunken," they will not be there. No, none but the pure in heart, and those who love the appearing of Jesus, will ever enter the pearly gates of the new Jerusalem, and sit down to the table in the kingdom.

Brother, sister, friend, shall we be there? Well, we hope to be there; but we have a fierce enemy to contend with, one that desires our eternal ruin, and will, if possible, turn our feet from the right path, and lead us down to death and destruction. But while we walk with God, we need not fear; for Satan dares not approach the place where God dwelleth. O how thankful we ought to be that we have such a friend to go with us. One who has promised never to leave nor forsake us. One that is stronger than all the hosts of hell combined. One who will, in his own good time, destroy Satan and all his works, and give his people a peaceable home on the earth renewed.

Let us live to God and abstain from all appearance of evil. "Let all bitterness and wrath and anger, and clamor and evil-speaking, be put away from" us, "with all malice;" and let us be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven" us. The Lord help us to live in love and union, strive to do each other good, and when Jesus comes, may we sit down together at the table in the kingdom, where we can all speak face to face, and where all will be love. Pray for your unworthy and afflicted sister,

Magog, C. E. NAOMI COLBURN.

From Bro. B. Spaulding.

BRO. GRANT:—Thank the good Lord I still live and my life is crowned with God's goodness. My tour through Connecticut has been a pleasant one, and I trust profitable. I have enjoyed the hospitality of our friends in that State exceedingly; and they have helped me on my journey *after a godly sort*. Praised the Lord. Yes, and I praise the brethren and sisters too. They have done all they could to make my labors pleasant. I have had a glad hearing, and have distributed a good many tracts ... [illegible] ... the office of the "World's Crisis" probably from the Publication Society. I feel grateful for the favors which have thus been bestowed upon me. It is a great help to me in introducing myself and the subject to strangers, where I travel; indeed, I do not see how I could get along without. The tracts and papers have generally been bestowed on those outside of the Advent ranks, and I trust good will be done. Light will increase. Yes, light does increase very rapidly too. Truth is omnipotent; it must, it will prevail.

The greatest obstacle that I have found in the way is the worldly-mindedness of the people. Business is very brisk in all the manufacturing districts in Connecticut, and every body is in a hurry. Brethren need heed the caution of Jesus, to not be overcharged with business and cares. I rejoice to see the "World's Crisis" is being taken so generally, and the "Little Pilgrim" is fast becoming popular. O let these increase and abound more and more, is my prayer. I am about to return home, to spend a few weeks, and Chelmsford, Mass., will be my post-office address for six weeks to come.

B. SPAULDING.

Pleasant Valley, Ct., June 25th, 1864.

From Bro. Geo. Dillabaugh.

BRO. GRANT:—It has been some time since I have written for the "Crisis," and some may be ready to inquire where I am, and if I, like many others, am getting more in love with the present fleeting things of earth, than the greatest and most important of all questions revealed by the pen of inspiration; viz., the coming of our blessed Lord to restore all things spoken of by the holy prophets? The latter is my choice. I choose rather to have my name cast out, and spoken evil of, for truth's sake; to be numbered among the *few* who are in *truth* and *righteousness*, looking for the coming of the just one, than to be walking with the multitude, who profess to be the disciples of Christ.

The day of retribution is at hand. The vision will not much longer tarry. Soon, very soon, He, who has promised to come, will come, and speak peace to these warring elements. But who believes it? Who believes that we may be within two or three years of that time? Do all who profess to be looking for that day believe it? If you do, then we beseech you to prepare yourselves to appear before him with the garment of righteousness on. The King will not admit you into the marriage supper, unless you have the wedding dress on which has been kept UNSPOTTED amidst all the filth and pollution of the world.

O what a world of strife, war and bloodshed. How blessed it is to keep free from its spirit. Thank the good Lord, I am where I can breathe free air. I am free from strife and contention. Those who wish to contend about *all* doctrine and no practice, to the dividing and scattering of the little flock who ought to have one fold and one shepherd, (Christ,) can go on in their work, free from my company. I have made choice of a better way and better work. Where is the church now shining forth like a city built upon a hill? Echo answers, where? O may the Lord hasten the day when all the scattered jewels, which are now almost lost sight of, will be gathered where they will shine forth in beauty like the sun forever. Ye loved ones, do not let the world charm you. Stand ready. Keep free from strife and contention, if you stand alone. Better be like a Noah or a Lot, than to be swept away with the multitude.

Yours, striving to be ready to meet my soon coming Lord with joy and gladness. Isa. 25: 9; 1 John 4: 17-19. G. DILLABAUGH.

Seneca Falls, June 5th, 1864.

From Bro. Isaac Tice.

BRO. GRANT:—I am now in my sixty-ninth year. I have been waiting for the coming of the Lord since 1842. I was then a member of the Presbyterian church in Albany. I was cited before the session for what they called covenant-breaking and adhering to that strange doctrine called Millerism. The session charged me with absenting myself from the church and breaking the vows I had made to sustain and to unite and support in all cases. These charges I frankly acknowledged, and was glad that I had an opportunity to speak for myself. On the above grounds I was suspended for the present, hoping that I might see my error and come back. I was often solicited to give up my delusion and come back, but this I never found repentance for. But I took my bark and sailed, leaving the big ship, with a few good sailors called "Millerites." I have been on the voyage over twenty years, standing stout to the helm and not in the least discouraged. Methinks I almost see land. My course is onward and upward. I stand as firm as when I first embarked. My hope grows brighter and brighter. O! how it makes this pulse beat when I think of the coming of Jesus, and his setting up his everlasting kingdom, superceding all these broken and destructive governments. I pray "Thy kingdom come!" I think the "time of trouble" has fully commenced, and hope Michael will soon stand up and deliver his people. I have often been taunted with,—"Brother, when are you going up?" but nothing can move me. I am on a rock and there I stand. Let the storm rage; my bark is strong; it cannot wreck.

My wife and self are alone here. We read the Crisis and the Bible, and have sweet comfort, believing that the terminus is near. I would like to see some good Advent brother come this way. We wish to be baptized, believing this to be of divine command. We have been sprinkled, but we want to be buried in the likeness of our Savior. Bro. Dow is coming west. I would like to have him stop. If I could get a line from him I would meet him at Dowagiac depot, and constrain him to come and give some lectures to this people. I could not promise much money, but he should have something to eat and a bed to sleep on, and I will pay his expenses while here. ISAAC TICE.

Dowagiac, Cass Co., Mich.

From Bro. F. A. Smith.

BRO. GRANT:—I closed business last spring to go west for my health, and have devoted all my time since then (so far as my health would permit) to preaching the everlasting gospel. I have had first rate times. Sinners are converted and backsliders reclaimed. To God be all the glory. O that my health was better. I pant for the land of rest. I am glad to hear of your success in Montreal. ... [illegible] in the name of your Master, and he will bless you. I would really like to be with you in some of your meetings. Love to all.

F. A. SMITH.

From Bro. E. Stephens:—

Bro. Grant:—We received a number of the Crisis in answer to our letter, and it filled our hearts with joy. We do love the coming of Jesus and all its kindred doctrines. We have no preacher here to preach the gospel of the kingdom. We are in the wilderness, sixty or seventy miles from any of our Advent friends; have not been to an Advent meeting for over eight years, and we have nothing but the popular preaching of the day, in which there is no food for us. O! how glad we would be if one of the many preachers in the States would come to this part of Canada, and give us a series of lectures. There are but three of us, but I think a goodly number would come out to hear. E. Stephens.

Norland, C. W.

EXTRACTS FROM LETTERS.

Sr. C. Case, North Canton, Ct., writes:—

"About five years since, I and my family commenced reading the 'Crisis,' which was lent us by a sister; while at the same time, we, being Methodists, took the *Christian Advocate and Journal*, and sundry other papers. Among the whole, not one interested me like the 'Crisis.' Such a variety of short pieces, right to the point, benefited me. While reading them, it was constantly suggested to my mind, you go and write, and perhaps you can benefit some one in return. Well, being placed as I was, I did not feel free to do so; knowing if I was found writing for an Advent paper, much censure would fall upon me.

I began to examine the Advent doctrine, and compare it with the word, and found they harmonized. We have taken the paper two years and a half, and feel as if we cannot do without it. About two years since I felt as if I could not advance any further till I came out, openly and confessed I had changed my views, which I did by being buried with Christ in baptism. Now I feel willing to go without the camp bearing the reproach. I constantly stand ready to inquire, Lord, what wilt thou have me to do? and do it, regardless of the frowns or flatteries of men. After having performed one duty like an obedient servant, I am ready to obey the next command without stopping to confer with flesh and blood. In this way, by being perfectly obedient, I have peace in Christ daily, and joy in the Holy Ghost. My path is like that of the just, which shines more and more unto the perfect day. I endeavored to keep all consecrated to God,—my good name among the rest. I am willing to be lightly esteemed, and have my name cast out as evil for Christ's sake.

Nothing is more common than to hear professors saying, 'I wish I could feel thus free in Christ; I don't feel as I wish to.' How can a child expect the smiles of a parent while continuing in a course of disobedience? They who are free in Christ are free indeed. Christ is a satisfying portion. I have found it so for the last seven years. I rejoice in the prospect of soon seeing Jesus as he is, and being made like him."

Bro. F. Kiss, a German, writes from Beaver, Ohio:—

"My prayer to God is, that your paper may send forth more and more light in this dark hour, such light as will put the false light of Satan in Spiritualism to shame. We are hurrying fast by into the time of Anti-christ and the false prophet; therefore let us stand up firmly for the living God and his saving truth. Those that overcome all will inherit all. The higher and mightier the waves of iniquity roll on toward us, the higher and bolder let us lift up the banner of Christ and his righteous government for the benefit of those that are seeking the right way and know not hardly whither to turn.

One thing, Bro. Grant, I would earnestly recommend,—establish and defend manfully the faith of Christ, the apostles, the prophets, and all martyrs. We need it; we cannot get along with any thing less. The beast must be overcome by the blood of the Lamb and the word of testimony; we can not give stronger testimony than through *deeds*. Let us earnestly pray for the gifts of the Holy Spirit, so that a division line be formed between God's people and Satan's followers. God be with us, and unite us in his Spirit."

Bro. S. B. Sill, Three Rivers, Mich., writes:—

"*Editor of the Crisis*—Dear Sir,—Having seen a sample of your paper, while in a distant part of the country, I determined to send to you for it. Enclosed please find $—. I am a professing christian, and a member of the Presbyterian church; but I wish to see if any brother in Christ possesses more light than we are in possession of; and if so, I heartily wish you a God speed in your work, and will gladly avail myself of the assistance I may derive from the perusal of the Crisis. Yours in the love of Christ."

Bro. G. F. Locke, East Weare, N. H., writes:—

"O how I prize our *excellent paper*. It seems as though I could hardly wait until the day comes round for its arrival. May the *rich blessing* of God ever rest with you, is the prayer of thy unworthy Bro. in Christ."

Sr. E. A. Tuttle, Westville, writes:—

"I want to thank you for your valuable paper. I think it is the best religious paper in the world. I hail its coming with pleasure. It is all the preaching I have on the second coming of Christ, which is a doctrine I love."

Obituaries.

NAOMI SMITH.

In Addison, Vt., on Sunday, the 12th of June, at 10 1-2 A. M., Mrs. Naomi Smith, aged eighty-seven. "She sleeps in Jesus."

The subject of this obituary was the daughter of Caleb and Freelove Olin, who are numbered among the early settlers of Vermont. The deceased was born in Shaftsbury, Vt., Sept. 15th, 1777,—married Daniel Smith of Adams, Mass., and was the faithful mother of ten children, eight of whom are still living.

Mrs. Smith experienced hope in Christ at about thirty years of age, and was baptized into fellowship with the Addison Baptist church, by Eld. J. Howard, in 1807, retaining her church connection for over fifty years. Mrs. Smith was an active worker in her home-sphere, and her good moral qualities endeared her to all who knew her in life and death. In view of prospective dissolution, Sister Smith was somewhat timid, but during her last brief sickness of seven days, she felt resigned, and ere she died confessed her trust in Christ Jesus as her shield, fortress, and delivering Savior.

Her last moments resembled the languishment of an infant to its undisturbed slumber. Her funeral services were conducted in the Addison Baptist church, June 12th. Sermon by the writer, from Rom. 8: 17. Closing prayer by Eld. Goodspeed. The remains of the departed are deposited in the family cemetery upon the homestead farm, in hope of the promised resurrection.

Rev. F. Gurdon.

HANNAH WOODRUFF.

Died at West Avon, Ct., June 8th, Sr. Hannah Woodruff, aged seventy-five years.

Sr. Woodruff was looking for redemption through the coming of the Lord. No one of our number seemed to prize the privilege of being at our meeting more than did Sr. Woodruff. Although she had been quite feeble for some time, yet [illegible] would be found at our meetings, telling of the goodness of God to her, and exhorting others to get ready to meet the judgment. [illegible] while dear mother will live again. O may they be prepared when that bright celestial morning shall dawn, that they may meet again never to part, but to spend an endless life in the paradise of God.

S. Woodruff.

CHRISTOPHER NEWELL.

Died in Richmond, Me., July 8th, 1864, of consumption, Bro. Christopher Newell.

Bro. N. had been strongly opposed to our faith previous to hearing Bro. Damman preach last Oct., from the text, "Thy kingdom come," when he became convinced that we had the truth. I saw him a few days before he died, and he told me that he believed in the personal coming and reign of Christ on the earth, and the sleep of the dead. He had a good hope of living again.

H. D. Reed.

RACHEL HUNTER.

Died in Richmond, June 24th, 1864, of consumption, Sr. Rachel Hunter, aged sixty years.

She leaves but one son, having buried her husband and several children. Sr. H. was a good woman. She loved the truths of the gospel.

H. D. Reed.

MARRIED.

In Bowdoinham, Me., July 17th, 1864, by H. D. Reed, Mr. Wm. M. Graves, of B., and Miss Mary L. Brann of Farmingdale.

Summary of News.

FOREIGN.

Liverpool July 9th. Queenstown 10th.

The Great Eastern left here to-day for London to take in the Atlantic cable.

DANO-GERMAN WAR. Nothing has transpired as to the alleged peace negotiations.

An engagement took place on the 2d off Ragan Island between five Prussian gunboats and a Danish frigate and steamer. The fight lasted three-quarters of an hour; the gunboats were unable to continue owing to four out of their ten guns being disabled.

The Berlin papers call it a slight encountre, and say the Danes withdrew in a damaged condition.

It was reported that the Austrians had taken possession of the Island of Toler.

FRANCE. The Emperor has gone to Vichy.

The *Moniteur* announces the satisfactory adjustment of the questions between France and Morocco.

ITALY. Several prominent persons have been arrested in Venice suspected of connection with the Venitian Committee.

SPAIN. Five war vessels were to leave Spain for the Pacific during July.

Liverpool July 14th, Queenstown 15th.

A certain amount of panic was prevailing at Copenhagen, and the war journals were calling for the abandonment of the territories and the concentration of the Danish forces in Jutland.

The Germans have commenced crossing the Lym Fiord.

The advance into North Jutland is apparently begun.

Other continental news is quite unimportant.

The *Independence Belge* asserts that the King of Denmark has invoked and obtained the intervention of Napoleon.

DOMESTIC.

Washington, July 19. We now hold upward of sixty-two thousand rebel prisoners. Four hundred of these are officers.

New York, July 21. The *Commercial's* Niagara Falls dispatch states that George Sanders is going to Washington to propose to the President to proclaim an armistice and call a convention of all the States, to which the South will agree and attend.

The *Herald's* Nashville dispatch of to-day says Gen. Sherman has, by a brilliant flank movement in the teeth of the enemy, in strong force posted at Atlanta, and by a rapid movement, thrown his whole army to the left of Atlanta on the railroad at Decatur, thus severing rebel communications with Richmond.

Washington, July 21. The *Star* says a dispatch from Gen. Hunter reports the following just received from Gen. Averill:

Near Winchester, July 20. Breckinridge divided his force at Berryville last night, sending Early to Winchester and the other division toward Millwood. I attacked and defeated Early to-day in front of Winchester, killing and wounding over 300 officers and men, and capturing four cannon, several hundred small arms and about 200 prisoners.

The *Herald's* Washington dispatch says the Secretary of State has determined to make a formal demand upon the British Government for the surrender of the pirate Semmes.

The *World's* Washington dispatch says the rebel loss in the recent raid will amount to 2000. Montgomery county, Md., is overrun with rebel stragglers. It is reported that the rebels did not go into the Shenandoah valley, but took the route this side of the Blue Ridge to Richmond.

Charleston is being vigorously shelled. Fort Sumpter has been subject to a very heavy fire from Morris Island.

All the troops had returned from the recent expedition.

Washington, July 24. The Government has received dispatches from Gen. Sherman announcing that on Friday the rebels, under Gen. Hood, massed a heavy force against his left wing, consisting of McPherson's division, composed of Logan's and Blair's corps, and made a desperate attack, gaining a temporary advantage. The enemy, after terrific fighting, in which a number of charges were made by both sides, were repulsed with much slaughter and driven into their fortifications.

Major General McPherson, during the battle, became separated from his staff and was killed by sharpshooters firing from an ambuscade.

The loss of Gen. McPherson is deeply deplored by the Government, and will fill the hearts of all loyalists with sadness and gloom.

After Gen. McPherson's death Gen. Logan assumed command of his grand division.

A later dispatch states that our forces had obtained possession of the elevated ground on the northeast of the town, and that siege guns had been mounted which command the place; also that the rebels were burning their stores preparatory to a retrograde movement.

Our troops buried on Saturday 1000 rebels who were left on the field within our lines, besides which the rebels buried many of their own dead near their works. It is estimated that their killed and wounded on Friday exceeded 6000. Our loss reached about 2500 killed and wounded.

New York, July 25. The *Herald's* Nashville dispatch of the 24th says Hood has been reinforced from Charleston and elsewhere. There is a strong belief that the rebels cannot get away from Atlanta.

CALL FOR 500,000 MEN.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

Whereas, By an act approved July 4th, 1864, it is provided that the President of the United States may call for any number of men as volunteers, for the respective terms of one, two or three years for military service, and that in case the quota or any part thereof of any town, township, ward of a city, precinct or election district, or of a county not so sub-divided, shall not be filled, within fifty days after such call, the President shall immediately order a draft for one year, to fill such quota, or any part thereof which may be unfilled, and

Whereas, The new enrollment heretofore ordered is so far completed as that the aforementioned act may not be put in operation for recruiting and keeping up the strength of the armies in the field, for garrisons and such military operations as may be required for the purpose of suppressing the rebellion and restoring the authority of the United States in the insurgent States,

Now, therefore, I, Abraham Lincoln, President of the United States, do issue this my call for five hundred thousand volunteers for military service, provided nevertheless that all credits which may be established under section eight of aforesaid act, on account of persons who have entered the naval service during the present rebellion, and by credits for men furnished to military service in excess of calls heretofore made for volunteers will be accepted under the call for one, two or three years as they may elect, and will be entitled to the bounty provided by law for the period of service for which they enlist, and I hereby proclaim, order and direct that immediately after the fifth of September, being fifty days from the date of this call, a draft for troops to serve for one year shall be held in every town, township, ward of a city, precinct, election district, or a county not so sub-divided, to fill the quota which shall be assigned to it under this call, or any part thereof which may be unfilled by volunteers on the said fifth day of September, 1864.

(Signed) ABRAHAM LINCOLN.

By the President:

WM. H. SEWARD, Secy. of State.

Washington, July 18th, 1864.

ANOTHER SIGN ATTENDING.—In enumerating the characteristics of the last days, our Savior says "there shall be famines." It has been announced by the public prints, that, in Hungary, the harvest has failed for the last two years. The plains of the Theis, which, from their extreme fertility, have been called the granary of Hungary, are now little better than a desert. The numerous flocks and herds which compose the wealth of this pastoral people have perished. Townships which formerly possessed from 20,000 to 30,000 head of cattle, now have not 1,000 left. Many farmers, for want of fodder, have been obliged to slaughter their oxen, sheep and pigs, and good horses have been sold for 2*l.* or 3*l.* each. The excessive severity of the winter and sickness have further aggravated the sufferings of the people. At this moment starving multitudes are wandering about the country, men, women and children, pale and emaciated, to an extent fearful to behold.

HOG CHOLERA IN ENGLAND.—For several months past, says the *Scottish Farmer*, pigs have died in large numbers in various counties in England. The disease is the hog cholera so commonly prevalent in Ireland and America; though there appears to be a material difference in its form in different parts of the country. The inspectors of meat in the city of London have seized a very large number of carcasses, which were spotted throughout with extravasated blood. The skin was marked like the human skin in a case of typhus; the subcutaneous fat has been much discolored by patches of extravasated blood, varying in size from a pin's head to a crownpiece. The muscles have been similarly discolored, but greater ravages by blood transudations could be discovered in the heart, lungs and kidneys. Cleanliness and easily digested food constitute the best preventives.

THE DROUTH IN WESTERN MASSACHUSETTS.—The drought is still upon us, and its destructive effects are to be seen on every hand. Fields are drying up, crops of every kind are suffering severely, and speedy rain will save them only partially. The damage to crops can hardly be estimated, but it must be immense. The crop of potatoes will not be half an average one, and the second crop of grass will be exceedingly small. It is admitted by every one that this drouth is more severe than we ever before had in this region. Streams are drying up to the detriment of manufacturing interests, and the cry on every hand is for speedy and copious rain.—*Northampton Gazette.*

THE TOTAL PUBLIC DEBT.—According to an official statement, the total public debt on the 5th of July was seventeen hundred and ninety-two millions, eight hundred and sixty-seven thousand and forty dollars and fifty-seven cents, against seventeen hundred and forty millions, thirty-six thousand, six hundred and eighty-nine dollars and fifty-three cents on the 28th of June, which shows an increase of fifty-two millions, eight hundred and thirty thousand, three hundred and fifty-one dollars and four cents, for week ending 5th instant. This important difference is mainly caused by requisitions made on the department for money to pay the troops on the first of the month.

PRICES IN THE CONFEDERACY.—The rebel Commissioners of Appraisement for the State of Virginia, after consultation, as they say, with prominent farmers, and the leading millers and business men of Richmond, have agreed upon a new schedule of prices, among which are the following:

"Wheat, $30 per bushel; flour, $150 a $168 per barrel; corn, $24 per bushel; corn meal, $25 50 per bushel; bacon, hog round, $5 per pound; lard, $5 per pound; peas and beans, $30 per bushel; Irish potatoes, $10 per bushel; beef cattle, $40 a $50 per one hundred pounds gross; sorghum molasses, $20 per gallon."

EXAMINE THEM.—A recent emission of spurious fifty-cent notes (the new plate) has been put in circulation. They can be readily detected by observing the following marks: They are an eighth of an inch shorter than the genuine; the words "fifty cents," which surmount the head of Washington, are very pale and indistinct in the counterfeit, while the letters are very black and distinct in the genuine. The bronze circle around the head in the counterfeit can hardly be seen, while the genuine is a deep color. The spurious, though indistinct in all its outlines, is darker than the original.—*Philadelphia North American.*

WHAT THE REBEL PIRATES HAVE DONE.—The two rebel pirates, the Alabama and Florida, with their tenders, have succeeded in reducing our commercial marine nearly three-quarters within three years. In 1860 the total tonnage of the United States, exclusive of whaling and steam tonnage, was 5,219,181 tons. In 1864 it is in the neighborhood of 1,674,616 tons. That is, we have lost in four years, 3,644,566 tons—not of course by captures alone, but by the transfer of American vessels to foreign flags.

DEFEAT OF THE ENGLISH IN NEW ZEALAND.—The war in New Zealand is beginning to attract attention and excite uneasiness in England. The British troops have sustained a severe defeat, which presents some ominous features, and has given rise to curious surmises. On the 29th April Gen. Cameron attacked unsuccessfully a strong position held by the natives.

☞ It is stated that the rebels have carried off the railroad iron on the track of Manassas Railroad from the junction of that road with the Orange and Alexandria Railroad clear to Strasburg. The Warrenton branch of the Orange and Alexandria Railroad has been torn up, and the iron sent to Richmond.—*Boston Journal.*

ITEMS.

☞ The directors of the Sixth Avenue railroad, New York, have given orders that colored people shall hereafter be allowed to ride in all the cars of that company. There is now no railroad left in that city from which persons are excluded on account of their color.

☞ Flour rose in price in Washington last week to $20, and other necessaries of life in the same proportion. The markets were nearly destitute of provisions, owing to the devastation of the country northward.

☞ The loss by the great conflagration which has been raging in the lumber country, in the northern part of Wisconsin, will amount to $150,000. In many instances whole villages were destroyed.

☞ The rebels are about to recognize Maximilian the First. A letter intercepted by some of Sherman's soldiers states, apparently upon good authority, that representatives will shortly leave Richmond for Mexico.

☞ The Sultan has appointed two Christians members of the Grand Council, and others have been promoted to high official positions. This liberal tendency on his part is a mark of progress in Turkey.

☞ Miss Lucy Sinclair, belonging in Stratham, Mass., died in Lowell on Tuesday of convulsions caused by drinking too freely of cold water and bathing while in a state of perspiration. She was twenty-two years of age.

☞ At the grand reviews and parades of the French troops, two cries are invariably heard in the ranks: "Long live the Emperor," and "Down with England!" These cries are heard across the channel.

☞ It is proposed to erect a suspension-bridge over the straits of Messina to unite Sicily with the main land. The chains are to be of cast steel, and strong enough to support several railway trains.

☞ The rush of emigrants to New York is unparalled. Within twenty-four hours, ending at noon June 22d, five vessels came in, bringing 3234 passengers, all from Liverpool.

☞ There are now about 140,000 sick and wounded soldiers in the hospitals throughout the country. This includes all those in camp hospitals, of which there are about fifty thousand.

☞ The laborers on the wharves at Boston demand $4 a day, and those working for stevedores fifty cents an hour.

☞ The Crystal Palace at Sydenham has now been open ten years, during which time it has been visited by 15,000,000 people.

☞ Great preparations are being made for cotton culture in Mexico, Central America and the Sandwich Islands.

☞ The city of Atlanta contains about 20,000 inhabitants, 5000 having been added, by refugees and officials since the war began.

☞ The Illinois farmers are offering three dollars a day for harvest hands and can find no takers.

☞ The St. Louis papers report a severe drought in Missouri.

☞ No fewer than 40,000 Irishwomen are at this moment wandering outcasts in New York.

☞ Garibaldi has been elected Grand Master of the Freemasons in Italy.

☞ Kossuth's wife is suffering from a cancer. The good husband seldom leaves her bedside.

☞ The rebels assert that they obtained about 1700 recruits during their raid in Maryland.

☞ The Rothschilds are to open a bank in Mexico, with a capital of 60,000,000.

☞ Several papers in New York State have suspended on account of the pressure of the times.

Notices.

Meeting of the Advent Christian Association.

The 5th annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, Clerk.

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, Clerk.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Notice.

Basket meetings will be held at the following places:

New Hartford, Butler Co., (as the brethren may arrange), Sunday, July 31st.

Three miles west of Forestville, Delaware Co., (as Wm. Smith may arrange), Aug. 7th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a basket of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Notice.

To the Brethren in Providence, R. I.—We have been informed if we can get fifty persons from Rhode Island to go to the Wilbraham campmeeting, they will reduce the fare on the Providence and Worcester R. R. Now will some Bro. in Providence be kind enough to see some of the railroad committee, and report the result in the Crisis? [illegible]

To the Friends in the West.

Providence permitting, I shall visit Illinois, Indiana, Michigan, and perhaps Wisconsin, soon after harvest. Friends wishing a visit from me, who have not already written, will please write soon, that I may make out my list of appointments. If you write, I shall try to call on you; but if you do not, I shall not know where you are. I shall go with my team, and make first for Ogle Co., Ill., thence to Dayton, Mich. Address PETER S. W. DEYO, Strawberry Point, Iowa.

Notice.

There will be a meeting in the Western Tabernacle, in Chicago, to commence Aug. 9th, and continue over the following Sabbath. Eld. Miles Grant, of Boston, will be present, and give a series of lectures on Bible Christianity, and its great antagonist—Spiritualism—and other important subjects relating to the signs of the times. Further notice next week.—*Voice of the West.*

Meeting at Meredith Village, N. H.

If the Lord will, I will preach at the Town Hall, Meredith Village, N. H., where Bro. T. E. Lang may arrange, on Friday evening, Saturday afternoon, and over Sunday, Aug. 5th, 6th, and 7th.

Shall we see a general rally to this meeting? Pray for us. H. L. HASTINGS.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st.

S. C. HANCOCK.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger.......Sunday, Aug. 7th

Portsmouth, N. H.......July 31st
Danville, C. E., Tuesday evening, 6 1-2 o'clock, Aug. 2d
Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. MILES GRANT.

Fisherville, N. H., (*if desired*), Saturday eve., July 30th
Concord, N. H.......Sunday, July 31st
All if the Lord will. H. L. HASTINGS.

Montreal, C. E.......Sunday, July 31st
Massena.......Sunday, Aug. 7th
Montreal, C. E.......Sundays, Aug. 14th and 28th
Champlain.......Sunday, Aug. 21st
D. T. TAYLOR.

Bryant's Pond.......Saturday evening, Aug. 6th
Lower Woodstock, (Methodist Chapel) Sunday, Aug. 7th
Brighton Hill, Hebron, two evenings, Aug. 10th and 11th
JAS. A. LIBBY.

Windham Centre, Me.......Sunday, Aug. 7th
WM. H. MITCHELL.

Lee, N. H.......Sunday, Aug. 7th
L. BOUTELL.

Wallingford, (North Farms).......Sunday, July 31st
New Britain, Ct.......Sunday, Aug. 7th
Forestville, Ct.......Sunday, Aug. 14th
O. D. WOODRUFF.

Lovely Street, Conn.......Sunday, July 31st
S. M. TATRO.

Bridgeport, Conn.......Sunday, Aug. 14th
Warehouse Point, Conn.......Sunday, Aug. 21st
B. ST JOHN.

Dover, Me.......Sunday, Aug. 7th
East Dover, Me.......Monday evening, Aug. 8th
Sebec, (Harriman's S. H.) Tuesday evening, Aug. 9th
Livermore, (School house) Wed. evening, Aug. 10th
Milo, (where Bro. Bellinter may appoint), Thursday evening, Aug. 11th.
Medford, (Colebrook S. H.).......Sunday, Aug. 14th
THOS. SMITH.

West Boylston, (at the house of Sr. Lydia Child), Sunday, July 31st.
Clinton.......Aug. 7th
J. W. BRITTAN.

Clinton, Mass.......Sunday, July 31st
GEO. A. STREETER.

Westport.......Sunday, July 31st
Kennebunkport.......Sunday, Aug. 7th
Yarmouth.......Sunday, Aug. 14th
Poland.......Sunday, Aug. 21st
Mechanic's Falls.......Sunday, Aug. 28th
And between these appointments as often as may be desired. B. SPAULDING.

ELD. C. P. DOW'S TOUR IN ILL.

Dekalb, Ill.......Sunday, July 31st
and two evenings following.
Shabbona, (Colton school-house) Wed. evening, Aug. 3d
Shabbona Centre.......Thursday evening, Aug. 4th
Earlville.......Friday evening, Aug. 5th
Amboy.......Sunday, Aug. 7th
and continue two evenings following.

Bradford, N. H.......Sunday, July 31st
and as much longer as the interest demands.
JOSEPH W. WHITE.

Edinboro, Erie Co., Va.......July 29th to 31st
Brethren, pray for us. JOS. D. BROWN.

Ashburnham, Mass.......Sundays, Aug. 7th and 21st
Athol, Mass.......Sunday, Aug. 14th
S. S. BREWER.

Monson, (Silver street school-house).......July 31st
Goshen, Mass.......Aug. 7th
Agawam, Mass.......Aug. 14th
P. S. BUTLER.

Poultney, Vt.......Sunday, July 31st
Concord, Mass.......Sundays, Aug. 7th and 14th
O. R. FASSETT.

Hartland, Vt., (Dinsmore Hill), July 30th, 5 o'clock P. M., and over the Sabbath. J. COUCH.

Lafayette, R. I.......July 31st
Carolina, R. I.......Aug. 3d
Westerly, R. I.......Aug. 7th
J. K. BELLOWS.

East Otis, Mass.......Sunday, Aug. 7th
Bristol, Conn.......Sunday, Aug. 21st
GEO. L. TEEPLE.

North Barnstead, Lock's school-house, Sunday, July 31st
Northwood Narrows.......Sunday, Aug. 7th
New Durham Corner.......Sunday, Aug. 14th
Biddeford, Me.......Sunday, Aug. 21st
JOSEPH PINKHAM.

Lawrence, (where Bro. Hastings appoints), Thursday, July 28th.
Lynn, Mass.......Sunday, July 31st
The first five days in August not engaged.
Boston, (Lowell Street Chapel).......Sunday, Aug. 7th
2d and 3d Sabbaths in Aug. not engaged.
H. MUNGER.

Northwood Narrows, N. H., Saturday evening, July 30th, and Sunday 31st. JOHN G. HOOK.

Canaan Street, N. H., (Jones' Hall).......July 31st
East Rochester, N. H.......Aug. 7th
Haverhill, Mass.......Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st. J. G. SMITH.

Exeter, N. H.......Sundays, July 31st and Aug. 7th
Worcester, Mass.......Aug. 14th and 21st
A. ROSE.

Bristol, Conn.......Sunday, July 31st
Collinsville, in the grove.......Sunday, Aug. 7th
A. MURRAY.

Ripley Hill, Chaut. Co., N. Y., Sunday, July 31st, at 10 1-2 A. M., and at the Gage school-house in the evening.

Beach Wood's school-house, three miles N. E. from Ravenna, Portage Co., Ohio, Sunday, Aug. 7th, at 10 1-2 A. M. and 5 P. M. JOHN T. ONSLEY.

[illegible]

Danielsonville, Ct.......Sunday, July 31st
Will remain and [illegible] Saturday evening [illegible]
West Abington, Mass.......Sunday, Aug. 7th
and every evening [illegible]
Holliston, Mass.......Sunday, Aug. 14th
South Hadley, or Devon, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfill my engagements in Conn. till after the middle of Oct. H. F. PIERCE.

RICHMOND, N. I., CLARK'S HALL.

Augustus Durfee.......July 31st

Hitchcockville, Ct.......Sunday, July 31st
Wrightville, Ct.......Sunday, Aug. 7th
My appointment for Plymouth Hollow the 14th is withdrawn. C. GOODRICH.

Yarmouth, Me.......Sunday, July 31st
HIRAM S. MITCHELL.

Seneca Falls, N. Y.......Sunday, July 31st
ELD. WM. DEVEREUX.

Meredith Village, N. H.......Sunday, July 31st
East Canaan, N. H.......Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H.......Sunday, Aug. 21st
A. STICKNEY.

Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt.......Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 14th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Springfield, (Barn's Block).......Aug. 7th
Hartford, Ct.......Aug. 14th
Worcester, Mass.......July 17th
J. S. WHITE.

Melvin Village.......July 31st
T. W. PIPER.

SPRINGFIELD, BARN'S BLOCK, HALL NO. 18.

S. S. Brewer.......July 31st

Walbridge School-house.......Sunday, July 31st
A. M. HIGGINS.

Harrisburgh, N. Y.......Sunday, July 31st
West Martinsburgh, N. Y.......Sunday, Aug. 7th
Copenhagen, N. Y.......Sunday, Aug. 14th
C. B. TURNER.

Hitchcockville, Ct.......Sunday, Aug. 14th
LEWIS ANDREWS.

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residences of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah F. Sprague, Polly King, H. C. Anderson, J. W. Barnell, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, Joseph Dudley, Wm. Case, *Daniel Beares*, Polly King, I. A. Thayer.

The following persons send money for the Crisis but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM US how to dispose of this dollar?

P. TANDY has a package of books at this office, which will be sent to him when he gives us his POST OFFICE.

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

J. Nichols—The $2. was received and credited. Paid to No. 488.

Luther M. Smith—You are credited to No. 493.

A. E. Babcock—Your last received was Sept. 25th, '63, and paid to No. 442.

A. A. Gilbert—Your dollar in the spring for the Tract Fund was received, and acknowledged April 19th.

L. C. Rice—Have no tract on that subject. Credit the 50c on Crisis account.

P. S. W. Deyo—We think it may not be best to send it.

B. R. Fellows—It is still sent. Nothing received since your last.

Geo. James—You are credited to No. 474.

CASH RECEIPTS.

The present No. of the Crisis is 460. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—A. M. Hussey 478, J. Whitman 488, W. Berry 477, M. Downing 440, A. P. Hyde 449, S. Taylor 484, W. Wheeler 484, J. Curtis 484, W. Shaw 484, Z. Whitney 476, G. W. Haskell 485, A. Pettibone 490, W. N. Durbin 484, B. Messer 495, L. L. Brown 482, T. C. George 497, C. M. Andrews 475, L. Merrill 483, J. Lepard 486, H. A. Way 468, O. Ornsbee 468, Mrs. J. M. Dodge 494, O. S. Holman 485, A. Cook 484, D. Grant 485, W. Straight 477, O. B. Crandall 488, S. Tennant 478, T. S. Erwin 485, J. M. Gove 486, R. Lane 485, J. Evans 486, Mrs. M. Vandemack 485, Mrs. H. Garrard 485, D. Dean 485, Mrs. O. Drew 485, P. Robbins 485, F. Wetmore 485, G. Hess 482, M. Lookins 482, R. Lovell 457, M. L. Blodgett 444, J. Dean 439, E. S. Leavenworth 485, J. Hiscrodt 459, J. B. Oaks 453, C. C. Johnson 485, S. B. Sill 485, M. A. Waitt 453, J. Folsom 485, C. B. Keach 498, J. O. Hammon 482, H. Leach 485, D. Sawin 442, G. Bailey 491, H. S. Moore 484, J. C. Stoddard 486, J. H. Smith 490, J. Chambers 481, L. C. Glazier 484, G. T. Downing 485, J. H. Downing 486, H. S. Horn 486, J. Calvin 460, M. A. Perkins 486, M. Hobart 479.

$2.00 each.—F. B. Jones 499, L. Thompson 485, A. E. Smith 510, E. Stephens 510, D. Dow 506, S. Dow 472, A. A. Gilbert 507, G. Brackett 431, A. McClure 520, F. Kiss 507, J. L. Leonard 510, A. F. Pawley 506, J. L. Taylor 485, P. J. Bogardus 499, L. Repel 511, L. Watrous 494, G. W. Southmayd 434, C. B. Littlefield 511, W. Sliter 510, M. Holbrook 520, A. Streeter 494, G. W. Johnson 508, H. Morton 499.

50c each.—G. A. Cole 471, F. Consaul 471, J. D. Fletcher 467, S. Bailey 472, A. J. Page 421, L. C. Rice 481, S. H. Reynolds 473.

C. A. Hastings $3.00, 507, J. W. Mitchell $3.00, 358; C. York $1.04, 472; S. Woodruff 40c, 474; A. Johnson $1.44, 468, T. Dill $1.80, 453, C. R. Case $6.50, 468, W. Hathaway $2.50, 524, B. I. Burnett $2.50, 524; C. Barnes $2.50, 5.8.

FOR BOOKS AND TRACTS.

T. M. Preble $6.00, A. C. Greene 15c, J. Pinkham $11., M. W. Holmes 25c, J. Whisler $2.00, S. D. Daniels 55c, M. Batchelder 35c, R. Stearns 15c, P. S. W. Deyo 35c, H. Bailey $2.00, C. S. Bourne $1.00, S. Jameson $2.00, C. Barnes 55c, M. P. Eastman 22c, W. Sliter 70c, A. Hawks $2.00.

BOOKS AND TRACTS SENT.

By Mail.

J. L. Wentworth, S. Shields, A. C. Greene, S. D. Daniels, Mrs. L. Holmes, J. Whisler, R. Stearns, J. H. Van Name, E. P. Cummings, M. Batchelder, H. W. Dann, J. M. Gove, E. A. McClellan, T. Foote, R. W. Wilson, J. G. Bauer, L. K. Gaines, H. M. Hodgdon, I. C. Wellcome, C. Barnes, C. S. Bourne, H. Bailey, Dr. Drummond, A. Hawks, E. Somers, M. P. Eastman, J. Chambers, E. L. Barton, W. G. Ruggles, S. Jameson.

By EXPRESS.—S. Foss, D. T. Taylor, T. M. Preble, J. A. Libby.

LETTERS RECEIVED.

R. S. Foster, A. C. Greene, J. H. Sawyer, S. A. Colburn, J. K. Bellows, B. Spaulding, A. C. T., K. A. Page, L. Becroft, H. K. Flagg, A. L. Nash, J. T. Dixon, C. P. Dow, C. Hill, P. S. W. Deyo, J. E. Clark, C. Walker, Wm. Hobbs, D. G. M.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

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If ordered *immediately*, I will send by EXPRESS, for $16.00,

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BOWER'S HISTORY OF THE POPES, 3 vols., sheep; and KITTO'S CYCLOPÆDIA OF Biblical Literature, half morocco, 2 vols., new.

All in *good* condition. The *regular* price is about $21.00. Send *draft*, or *greenbacks*. Draft is the *safest*.

Address E. P. WOODWARD, *Crisis Box, Boston, Mass.*

WHY THE SHOE PINCHES. A useful little work, with cuts, showing the conditions of a healthy foot, the causes of deformities, and how the troublesome diseases and malformations, such as chilblains, corns, bunions, flat-foot, bent-up toes, growing nails, etc. [illegible] Price 10 cents.

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The Rights of Wrong, or [illegible]

Reviewers Reviewed. New edition with replies [illegible]

From Bro. E. Stephens.

Bro. Grant:—We received a number of the Crisis in answer to our letter, and it filled our hearts with joy. We do love the coming of Jesus and all its kindred doctrines. We have no preacher here to preach the gospel of the kingdom. We are in the wilderness, sixty or seventy miles from any of our Advent friends; have not been to an Advent meeting for over eight years, and we have nothing but the popular preaching of the day, in which there is no food for us. O! how glad we would be if one of the many preachers in the States would come to this part of Canada, and give us a series of lectures. There are but three of us, but I think a goodly number would come out to hear. E. Stephens.

Norland, C. W.

EXTRACTS FROM LETTERS.

Sr. C. Case, North Canton, Ct., writes:—

"About five years since, I and my family commenced reading the 'Crisis,' which was lent us by a sister; while at the same time, we, being Methodists, took the *Christian Advocate and Journal*, and sundry other papers. Among the whole, not one interested me like the 'Crisis.' Such a variety of short pieces, right to the point, benefited me. While reading them, it was constantly suggested to my mind, you go and write, and perhaps you can benefit some one in return. Well, being placed as I was, I did not feel free to do so; knowing if I was found writing for an Advent paper, much censure would fall upon me.

I began to examine the Advent doctrine, and compare it with the word, and found they harmonized. We have taken the paper two years and a half, and feel as if we cannot do without it. About two years since I felt as if I could not advance any further till I came out *openly* and confessed I had changed my views, which I did by being buried with Christ in baptism. Now I feel willing to go without the camp bearing the reproach. I constantly stand ready to inquire, Lord, what wilt thou have me to do? and do it, regardless of the frowns or flatteries of men. After having performed one duty like an obedient servant, I am ready to obey the next command without stopping to confer with flesh and blood. In this way, by being perfectly obedient, I have peace in Christ daily, and joy in the Holy Ghost. My path is like that of the just, which shines more and more unto the perfect day. I endeavored to keep all consecrated to God,—my good name among the rest. I am willing to be lightly esteemed, and have my name cast out as evil for Christ's sake.

Nothing is more common than to hear professors saying, 'I wish I could feel thus free in Christ; I don't feel as I wish to.' How can a child expect the smiles of a parent while continuing in a course of disobedience?

They who are free in Christ are free indeed. Christ is a satisfying portion. I have found it so for the last seven years. I rejoice in the prospect of soon seeing Jesus as he is, and being made like him."

Bro. F. Kiss, a German, writes from Beaver, Ohio:—

"My prayer to God is, that your paper may send forth more and more light in this dark hour, such light as will put the false light of Satan in Spiritualism to shame. We are hurrying fast by into the time of Anti-christ and the false prophet; therefore let us stand up firmly for the living God and his saving truth. Those that overcome all will inherit all. The higher and mightier the waves of iniquity roll on toward us, the higher and bolder let us lift up the banner of Christ and his righteous government for the benefit of those that are seeking the right way and know not hardly whither to turn.

One thing, Bro. Grant, I would earnestly recommend,—establish and defend manfully the faith of Christ, the apostles, the prophets, and all martyrs. We need it; we cannot get along with any thing less. The beast must be overcome by the blood of the Lamb and the word of testimony; we can not give stronger testimony than through *deeds*. Let us earnestly pray for the gifts of the Holy Spirit, so that a division line be formed between God's people and Satan's followers. God be with us, and unite us in his Spirit."

Bro. S. B. Sill, Three Rivers, Mich., writes:—

"*Editor of the Crisis*:—Dear Sir,—Having seen a sample of your paper, while in a distant part of the country, I determined to send to you for it. Enclosed please find $—. I am a professing christian, and a member of the Presbyterian church; but I wish to see if any brother in Christ possesses more light than we are in possession of; and if so, I heartily wish you a God speed in your work, and will gladly avail myself of the assistance I may derive from the perusal of the Crisis. Yours in the love of Christ."

Bro. G. F. Locke, East Weare, N. H., writes.—

"O how I prize our *excellent paper*. It seems as though I could hardly wait until the day comes round for its arrival. May the *rich blessing* of God ever rest with you, is the prayer of thy unworthy Bro. in Christ."

Sr. E. A. Tuttle, Westville, writes:—

"I want to thank you for your valuable paper. I think it is the best religious paper in the world. I hail its coming with pleasure. It is all the preaching I have on the second coming of Christ, which is a doctrine I love."

Obituaries.

Naomi Smith.

In Addison, Vt., on Sunday, the 12th of June, at 10 1-2 A. M., Mrs. Naomi Smith, aged eighty-seven. "She sleeps in Jesus."

The subject of this obituary was the daughter of Caleb and Freelove Olin, who are numbered among the early settlers of Vermont. The deceased was born in Shaftsbury, Vt., Sept. 15th, 1777,—married Daniel Smith of Adams, Mass., and was the faithful mother of ten children, eight of whom are still living.

Mrs. Smith experienced hope in Christ at about thirty years of age, and was baptized into fellowship with the Addison Baptist church, by Eld. J. Howard, in 1807, retaining her church connection for over fifty years. Mrs. Smith was an active worker in her home-sphere, and her good moral qualities endeared her to all who knew her in life and death. In view of prospective dissolution, Sister Smith was somewhat timid, but during her last brief sickness of seven days, she felt resigned, and ere she died confessed her trust in Christ Jesus as her shield, fortress, and delivering Savior.

Her last moments resembled the languishment of an infant to its undisturbed slumber. Her funeral services were conducted in the Addison Baptist church, June 12th. Sermon by the writer, from Rom. 8: 17. Closing prayer by Eld. Goodspeed. The remains of the departed are deposited in the family cemetery upon the homestead farm, in hope of the promised resurrection.

Rev. F. Gunnison.

Hannah Woodruff.

Died at West Avon, Ct., June 8th, Sr. Hannah Woodruff, aged seventy-five years.

Sr. Woodruff was looking for redemption through the coming of the Lord. No one of our number seemed to prize the privilege of being at our meeting more than did Sr. Woodruff. Although able [illegible] while dear mother will live again. O may they be prepared when that bright celestial morning shall dawn, that they may meet again never to part, but to spend an endless life in the paradise of God.

S. Woodruff.

Christopher Newell.

Died in Richmond, Me., July 5th, 1864, of consumption, Bro. Christopher Newell.

Bro. N. had been strongly opposed to our faith previous to hearing Bro. Damman preach last Oct., from the text, "Thy kingdom come," when he became convinced that we had the truth. I saw him a few days before he died, and he told me that he believed in the personal coming and reign of Christ on the earth, and the sleep of the dead. He had a good hope of living again.

H. D. Reed.

Rachel Hunter.

Died in Richmond, June 24th, 1864, of consumption, Sr. Rachel Hunter, aged sixty years.

She leaves but one son, having buried her husband and several children. Sr. H. was a good woman. She loved the truths of the gospel.

H. D. Reed.

MARRIED.

In Bowdoinham, Me., July 17th, 1864, by H. D. Reed, Mr. Wm. M. Graves, of B., and Miss Mary L. Brann of Farmingdale.

Summary of News.

FOREIGN.

Liverpool July 9th. Queenstown 10th.

The Great Eastern left here to-day for London to take in the Atlantic cable.

Dano-German War. Nothing has transpired as to the alleged peace negotiations.

An engagement took place on the 2d off Ragan Island between five Prussian gunboats and a Danish frigate and steamer. The fight lasted three-quarters of an hour; the gunboats were unable to continue owing to four out of their ten guns being disabled.

The Berlin papers call it a slight encountre, and say the Danes withdrew in a damaged condition.

It was reported that the Austrians had taken possession of the Island of Tolet.

France. The Emperor has gone to Vichy.

The *Moniteur* announces the satisfactory adjustment of the questions between France and Morocco.

Italy. Several prominent persons have been arrested in Venice suspected of connection with the Venitian Committee.

Spain. Five war vessels were to leave Spain for the Pacific during July.

Liverpool July 14th, Queenstown 15th.

A certain amount of panic was prevailing at Copenhagen, and the war journals were calling for the abandonment of the territories and the concentration of the Danish forces in Jutland.

The Germans have commenced crossing the Lym Fiord.

The advance into North Jutland is apparently begun.

Other continental news is quite unimportant.

The *Independence Belge* asserts that the King of Denmark has invoked and obtained the intervention of Napoleon.

DOMESTIC.

Washington, July 19. We now hold upward of sixty-two thousand rebel prisoners. Four hundred of these are officers.

New York, July 21. The *Commercial's* Niagara Falls dispatch states that George Sanders is going to Washington to propose to the President to proclaim an armistice and call a convention of all the States, to which the South will agree and attend.

The *Herald's* Nashville dispatch of to-day says Gen. Sherman has, by a brilliant flank movement in the teeth of the enemy, in strong force posted at Atlanta, and by a rapid movement, thrown his whole army to the left of Atlanta on the railroad at Decatur, thus severing rebel communications with Richmond.

Washington, July 21. The *Star* says a dispatch from Gen. Hunter reports the following just received from Gen. Averill:

Near Winchester, July 20. Breckinridge divided his force at Berryville last night, sending Early to Winchester and the other division toward Millwood. I attacked and defeated Early to-day in front of Winchester, killing and wounding over 300 officers and men, and capturing four cannon, several hundred small arms and about 200 prisoners.

The *Herald's* Washington dispatch says the Secretary of State has determined to make a formal demand upon the British Government for the surrender of the pirate Semmes.

The *World's* Washington dispatch says the rebel loss in the recent raid will amount to 2000. Montgomery county, Md., is overrun with rebel stragglers. It is reported that the rebels did not go into the Shenandoah valley, but took the route this side of the Blue Ridge to Richmond.

Charleston is being vigorously shelled. Fort Sumpter has been subject to a very heavy fire from Morris Island.

All the troops had returned from the recent expedition.

Washington, July 24. The Government has received dispatches from Gen. Sherman announcing that on Friday the rebels, under Gen. Hood, massed a heavy force against his left wing, consisting of McPherson's division, composed of Logan's and Blair's corps, and made a desperate attack, gaining a temporary advantage. The enemy, after terrific fighting, in which a number of charges were made by both sides, were repulsed with much slaughter and driven into their fortifications.

Major General McPherson, during the battle, became separated from his staff and was killed by sharpshooters firing from an ambuscade.

The loss of Gen. McPherson is deeply deplored by the Government, and will fill the hearts of all loyalists with sadness and gloom.

After Gen. McPherson's death Gen. Logan assumed command of his grand division.

A later dispatch states that our forces had obtained possession of the elevated ground on the northeast of the town, and that siege guns had been mounted which command the place; also that the rebels were burning their stores preparatory to a retrograde movement.

Our troops buried on Saturday 1000 rebels who were left on the field within our lines, besides which the rebels buried many of their own dead near their works. It is estimated that their killed and wounded on Friday exceeded 6000. Our loss reached about 2500 killed and wounded.

New York, July 25. The *Herald's* Nashville dispatch of the 24th says Hood has been reinforced from Charleston and elsewhere. There is a strong belief that the rebels cannot get away from Atlanta.

CALL FOR 500,000 MEN.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

Whereas, By an act approved July 4th, 1864, it is provided that the President of the United States may call for any number of men as volunteers, for the respective terms of one, two or three years for military service, and that in case the quota or any part thereof of any town, township, ward of a city, precinct or election district, or of a county not so sub-divided, shall not be filled, within fifty days after such call, the President shall immediately order a draft for one year, to fill such quota, or any part thereof which may be unfilled, and

Whereas, The new enrollment heretofore ordered is so far completed as that the aforementioned act may not be put in operation for recruiting and keeping up the strength of the armies in the field, for garrisons and such military operations as may be required for the purpose of suppressing the rebellion, and restoring the authority of the United States in the insurgent States,

Now, therefore, I, Abraham Lincoln, President of the United States, do issue this my call for five hundred thousand volunteers for military service, provided nevertheless that all credits which may be established under section eight of aforesaid act, on account of persons who have entered the naval service during the present rebellion, and by credits for men furnished to military service in excess of calls heretofore made for volunteers will be accepted under the call for one, two or three years as they may elect, and will be entitled to the bounty provided by law for the period of service for which they enlist, and I hereby proclaim, order and direct that immediately after the fifth of September, being fifty days from the date of this call, a draft for troops to serve for one year shall be held in every town, township, ward of a city, precinct, election district, or a county not so sub-divided, to fill the quota which shall be assigned to it under this call, or any part thereof which may be unfilled by volunteers on the said fifth day of September, 1864. [illegible]

Abraham Lincoln.

Another Sign Appearing.—In enumerating the characteristics of the last days, our Savior says "there shall be famines." It has been announced by the public prints, that, in Hungary, the harvest has failed for the last two years. The plains of the Theis, which, from their extreme fertility, have been called the granary of Hungary, are now little better than a desert. The numerous flocks and herds which compose the wealth of this pastoral people have perished. Townships which formerly possessed from 20,000 to 30,000 head of cattle, now have not 1,000 left. Many farmers, for want of fodder, have been obliged to slaughter their oxen, sheep and pigs, and good horses have been sold for 2f. or 3f. each. The excessive severity of the winter and sickness have further aggravated the sufferings of the people. At this moment starving multitudes are wandering about the country, men, women and children, pale and emaciated, to an extent fearful to behold.

Hog Cholera in England.—For several months past, says the *Scottish Farmer*, pigs have died in large numbers in various counties in England. The disease is the hog cholera so commonly prevalent in Ireland and America; though there appears to be a material difference in its form in different parts of the country. The inspectors of meat in the city of London have seized a very large number of carcasses, which were spotted throughout with extravasated blood. The skin was marked like the human skin in a case of typhus; the subcutaneous fat has been much discolored by patches of extravasated blood, varying in size from a pin's head to a crownpiece. The muscles have been similarly discolored, but greater ravages by blood transudations could be discovered in the heart, lungs and kidneys. Cleanliness and easily digested food constitute the best preventives.

The Drouth in Western Massachusetts.—The drought is still upon us, and its destructive effects are to be seen on every hand. Fields are drying up, crops of every kind are suffering severely, and speedy rain will save them only partially. The damage to crops can hardly be estimated, but it must be immense. The crop of potatoes will not be half an average one, and the second crop of grass will be exceedingly small. It is admitted by every one that this drouth is more severe than we ever before had in this region. Streams are drying up to the detriment of manufacturing interests, and the cry on every hand is for speedy and copious rain.—*Northampton Gazette.*

The Total Public Debt.—According to an official statement, the total public debt on the 5th of July was seventeen hundred and ninety-two millions, eight hundred and sixty-seven thousand and forty dollars and fifty-seven cents, against seventeen hundred and forty millions, thirty-six thousand, six hundred and eigty-nine dollars and fifty-three cents on the 28th of June, which shows an increase of fifty-two millions, eight hundred and thirty thousand, three hundred and fifty-one dollars and four cents, for week ending 5th instant. This important difference is mainly caused by requisitions made on the department for money to pay the troops on the first of the month.

Prices in the Confederacy.—The rebel Commissioners of Appraisement for the State of Virginia, after consultation, as they say, with prominent farmers, and the leading millers and business men of Richmond, have agreed upon a new schedule of prices, among which are the following:

"Wheat, $30 per bushel; flour, $150 a $168 per barrel; corn, $24 per bushel; corn meal, $25 50 per bushel; bacon, hog round, $5 per pound; lard, $5 per pound; peas and beans, $30 per bushel; Irish potatoes, $10 per bushel; beef cattle, $40 a $50 per one hundred pounds gross; sorghum molasses, $20 per gallon."

Examine Them.—A recent emission of spurious fifty-cent notes (the new plate) has been put in circulation. They can be readily detected by observing the following marks; They are an eighth of an inch shorter than the genuine; the words "fifty cents," which surmount the head of Washington, are very pale and indistinct in the counterfeit, while the letters are very black and distinct in the genuine. The bronze circle around the head in the counterfeit can hardly be seen, while the genuine is a deep color. The spurious, though indistinct in all its outlines, is darker than the original.—*Philadelphia North American.*

What the Rebel Pirates have Done.—The two rebel pirates, the Alabama and Florida, with their tenders, have succeeded in reducing our commercial marine nearly three-quarters within three years. In 1860 the total tonnage of the United States, exclusive of whaling and steam tonnage, was 5,219,181 tons. In 1864 it is in the neighborhood or 1,674,516 tons. That is, we have lost in four years, 3,544,566 tons—not of course by captures alone, but by the transfer of American vessels to foreign flags.

Defeat of the English in New Zealand.—The war in New Zealand is beginning to attract attention and excite uneasiness in England. The British troops have sustained a severe defeat, which presents some ominous features, and has given rise to curious surmises. On the 29th April Gen. Cameron attacked unsuccessfully a strong position held by the natives.

☞ It is stated that the rebels have carried off the railroad iron on the track of Manassas Railroad from the junction of that road with the Orange and Alexandria Railroad clear to Strasburg. The Warrenton branch of the Orange and Alexandria Railroad has been torn up, and the iron sent to Richmond.—*Boston Journal.*

ITEMS.

☞ The directors of the Sixth Avenue railroad, New York, have given orders that colored people shall hereafter be allowed to ride in all the cars of that company. There is now no railroad left in that city from which persons are excluded on account of their color.

☞ Flour rose in price in Washington last week to $20, and other necessaries of life in the same proportion. The markets were nearly destitute of provisions, owing to the devastation of the country northward.

☞ The loss by the great conflagration which has been raging in the lumber country, in the northern part of Wisconsin, will amount to $150,000. In many instances whole villages were destroyed.

☞ The rebels are about to recognize Maximilian the First. A letter intercepted by some of Sherman's soldiers states, apparently upon good authority, that representatives will shortly leave Richmond for Mexico.

☞ The Sultan has appointed two Christians members of the Grand Council, and others have been promoted to high official positions. This liberal tendency on his part is a mark of progress in Turkey.

☞ Miss Lucy Sinclair, belonging in Stratham, Mass., died in Lowell on Tuesday of convulsions caused by drinking too freely of cold water and bathing while in a state of perspiration. She was twenty-two years of age.

☞ At the grand reviews and parades of the French troops, two cries are invariably heard in the ranks: "Long live the Emperor," and "Down with England!" These cries are heard across the channel.

☞ It is proposed to erect a suspension-bridge over the straits of Messina to unite Sicily with the main land. The chains are to be of cast steel, and strong enough to support several railway trains.

☞ The rush of emigrants to New York is unparalled. Within twenty-four hours, ending at noon June 22d, five vessels came in, bringing 3234 passengers, all from Liverpool.

☞ There are now about 140,000 sick and wounded soldiers in the hospitals throughout the country. This includes all those in camp hospitals, of which there are about fifty thousand.

☞ The laborers on the wharves at Boston demand $4 a day, and those working for stevedors fifty cents an hour.

☞ The Crystal Palace at Sydenham has now been open ten years, during which time it has been visited by 15,000,000 people.

☞ Great preparations are being made for cotton culture in Mexico, Central America and the Sandwich Islands.

☞ The city of Atlanta contains about 20,000 inhabitants, 5000 having been added, by refugees and officials since the war began.

☞ The Illinois farmers are offering three dollars a day for harvest hands and can find no takers.

☞ The St. Louis papers report a severe drought in Missouri.

☞ No fewer than 40,000 Irishwomen are at this moment wandering outcasts in New York.

☞ Garibaldi has been elected Grand Master of the Freemasons in Italy.

☞ Kossuth's wife is suffering from a cancer. [illegible]

[illegible]

Notices.

Meeting of the Advent Christian Association.

The 6th annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. Carpenter, Clerk.

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. Carpenter, *Clerk.*

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Sodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. Sheldon, Secretary of Conf.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

Art. I. This Society shall be known by the name of the Advent Christian Association.

Art. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

Art. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

Art. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

Art. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

Art. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

Art. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

Art. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

Note. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, Ralph Williams.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. Hadlock, for the Church.

Notice.

Basket meetings will be held at the following places:

New Hartford, Butler Co., (as the brethren may arrange), Sunday, July 31st.

Three miles west of Forestville, Delaware Co., (as Wm. Smith may arrange), Aug. 7th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a basket of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. Peter S. W. Deyo.

Notice.

To the Brethren in Providence, R. I.—We have been informed [illegible]

To the Friends in the West.

Providence permitting, I shall visit Illinois, Indiana, Michigan, and perhaps Wisconsin, soon after harvest. Friends wishing a visit from me, who have not already written, will please write soon, that I may make out my list of appointments. If you write, I shall try to call on you; but if you do not, I shall not know where you are. I shall go with my team, and make first for Ogle Co., Ill., thence to Dayton, Mich. Address Peter S. W. Deyo, Strawberry Point, Iowa.

Notice.

There will be a meeting in the Western Tabernacle, in Chicago, to commence Aug. 9th, and continue over the following Sabbath. Eld. Miles Grant, of Boston, will be present, and give a series of lectures on Bible Christianity, and its great antagonist—Spiritualism—and other important subjects relating to the signs of the times. Further notice next week.—*Voice of the West.*

Meeting at Meredith Village, N. H.

If the Lord will, I will preach at the Town Hall, Meredith Village, N. H., where Bro. T. E. Lang may arrange, on Friday evening, Saturday afternoon, and over Sunday, Aug. 5th, 6th, and 7th.

Shall we see a general rally to this meeting? Pray for us. H. L. Hastings.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st.

S. C. Hancock.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. Young, Clerk.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. Sheldon.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. Smith.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

Israel Damman.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Hiram Munger.................Sunday, Aug. 7th

Portsmouth, N. H.................July 31st
Danville, C. E., Tuesday evening, 6 1-2 o'clock, Aug. 2d
Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. Miles Grant.

Fisherville, N. H., (*if desired*), Saturday eve., July 30th
Concord, N. H.................Sunday, July 31st
All if the Lord will. H. L. Hastings.

Montreal, C. E.................Sunday, July 31st
Massena.................Sunday, Aug. 7th
Montreal, C. E.................Sundays, Aug 14th and 28th
Champlain.................Sunday, Aug. 21st
D. T. Taylor.

Bryant's Pond.................Saturday evening, Aug. 6th
Lower Woodstock, (Methodist Chapel) Sunday, Aug. 7th
Brighton Hill, Hebron, two evenings, Aug. 10th and 11th
Jas. A. Libby.

Windham Centre, Me.................Sunday, Aug. 7th
Wm. H. Mitchell.

Lee, N. H.................Sunday, Aug. 7th
L. Boutell.

Wallingford, (North Farms)................Sunday, July 31st
New Britain Ct.................Sunday, Aug. 7th
Forestville, Ct.................Sunday, Aug. 14th
O. D. Woodruff.

Lovely Street, Conn.................Sunday, July 31st
S. M. Tatro.

Bridgeport, Conn.................Sunday, Aug. 14th
Warehouse Point, Conn.................Sunday, Aug. 21st
B. St. John.

Dover, Me.................Sunday, Aug. 7th
East Dover, Me.................Monday evening, Aug. 8th
Sebec, (Harriman's S. H.) Tuesday evening, Aug. 9th
Livermore, (School house)......Wed. evening, Aug. 10th
Milo, (where Bro Bellinter may appoint), Thursday evening, Aug. 11th.
Medford, (Colebrook S. H.).................Sunday, Aug. 14th
Thos. Smith.

West Boylston, (at the house of Sr. Lydia Child), Sunday, July 31st.
Clinton.................Aug. 7th
J. W. Brittan.

Clinton, Mass.................Sunday, July 31st
Geo. A. Streeter.

Westport.................Sunday, July 31st
Kennebunkport.................Sunday, Aug. 7th
Yarmouth.................Sunday, Aug. 14th
Poland.................Sunday, Aug. 21st
Mechanic's Falls.................Sunday, Aug. 28th
And between these appointments as often as may be desired. B. Spaulding.

Eld. C. P. Dow's Tour in Ill.

Dekalb, Ill.................Sunday, July 31st
and two evenings following.
Shabbona, (Colton school-house) Wed. evening, Aug. 3d
Shabbona Centre.................Thursday evening, Aug. 4th
Earlville.................Friday evening, Aug. 5th
Amboy.................Sunday, Aug. 7th
and continue two evenings following.

Bradford, N. H.................Sunday, July 31st
and as much longer as the interest demands.
Joseph W. White.

Edinboro, Erie Co., Va.................July 29th to 31st
Brethren, pray for us. Jos. D. Brown.

Ashburnham, Mass.................Sundays, Aug. 7th and 21st
Athol, Mass.................Sunday, Aug. 14th
S. S. Brewer.

Monson, (Silver street school-house).................July 31st
Goshen, Mass.................Aug. 7th
Agawam, Mass.................Aug. 14th
P. S. Butler.

Poultney, Vt.................Sunday, July 31st
Concord, Mass.................Sundays, Aug. 7th and 14th
O. R. Fassett.

Hartland, Vt., (Dinsmore Hill), July 30th, 5 o'clock P. M., and over the Sabbath. J. Couch.

Lafayette, R. I.................July 31st
Carolina, R. I.................Aug. 3d
Westerly, R. I.................Aug. 7th
J. K. Bellows.

East Otis, Mass.................Sunday, Aug. 7th
Bristol, Conn.................Sunday, Aug. 21st
Geo. L. Teeple.

North Barnstead, Lock's school-house, Sunday, July 31st
Northwood Narrows.................Sunday, Aug. 7th
New Durham Corner.................Sunday, Aug. 14th
Biddeford, Me.................Sunday, Aug. 21st
Joseph Pinkham.

Lawrence, (where Bro. Hastings appoints), Thursday, July 28th.
Lynn, Mass.................Sunday, July 31st
The first five days in August not engaged.
Boston, (Lowell Street Chapel).................Sunday, Aug. 7th
2d and 3d Sabbaths in Aug. not engaged.
H. Munger.

Northwood Narrows, N. H., Saturday evening, July 30th, and Sunday 31st. John G. Hook.

Canaan Street, N. H., (Jones' Hall).................July 31st
East Rochester, N. H.................Aug. 7th
Haverhill, Mass.................Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st. J. G. Smith.

Exeter, N. H.................Sundays, July 31st and Aug. 7th
Worcester, Mass.................Aug. 14th and 21st
A. Ross.

Bristol, Conn.................Sunday, July 31st
Collinsville, in the grove.................Sunday, Aug. 7th
Danielsonville, Ct.................Sunday, July 31st
Will remain and preach every evening until Saturday evening of same week, if desired.
West Abington, Mass.................Sunday, Aug. 7th
and every evening most of the week.
Holliston, Mass.................Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfil my engagements in Conn. till after the middle of Oct. H. K. Flagg.

Richmond, R. I., Clark's Hall.

Augustus Darke.................July 31st

Hitchcockville, Ct.................Sunday, July 31st
Wrightville, Ct.................Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn. C. Goodrich.

Yarmouth, Me.................Sunday, July 31st
Hiram S. Mitchell.

Seneca Falls, N. Y.................Sunday, July 31st
Eld. Wm. Devereux.

Meredith Village, N. H.................Sunday, July 31st
East Canaan, N. H.................Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H.................Sunday, Aug. 21st
A. Simpson.

Sandy Hill, N. Y., (as Bro. Mathewson may arrange), Friday evening, July 29th, and over the Sabbath.
Castleton, Vt.................Friday, Aug. 5th
and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 14th, and over the Sabbath.
D. R. & M. S. Mansfield.

Springfield, (Barn's Block).................Aug. 7th
Hartford, Ct.................Aug. 14th
Worcester, Mass.................July 17th
J. S. White.

Melvin Village.................July 31st
T. W. Piper.

Springfield, Barn's Block, Hall No. 13.

S. S. Brewer.................July 31st

Walbridge School-house.................Sunday, July 31st
A. M. Higgins.

Harrisburgh, N. Y.................Sunday, July 31st
West Martinsburgh, N. Y.................Sunday, Aug. 7th
Copenhagen, N. Y.................Sunday, Aug. 14th
C. B. Turner.

Hitchcockville, Ct.................Sunday, Aug. 14th
Lewis Andrews.

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residences of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

Sarah F. Sprague, Polly King, H. C. Anderson, J. W. Barnell, Reuben Wethby, Rachel Oliver, Emma Green, Eliza A. Tuttle, Joseph Dudley, Wm. Case, *Daniel Beares*, Polly King, J. A. Thayer.

The following persons send money for the Crisis but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from Somebody in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. No name signed. Can any one inform us how to dispose of this dollar?

P. TANDY has a package of books at this office, which will be sent to him when he gives us his POST OFFICE.

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

J. Nichols—The $2. was received and credited. Paid to No. 488.

Luther M Smith—You are credited to No. 490.

A E Babcock—Your last received was Sept. 25th, '63, and paid to No. 442.

A A Gilbert—Your dollar in the spring for the Tract Fund was received, and acknowledged April 19th.

L C Rice—Have no tract on that subject. Credit the 50c on Crisis account.

P S W Deyo—We think it may not be best to send it.

B R Fellows—It is still sent. Nothing received since your last.

Geo James—You are credited to No. 474.

CASH RECEIPTS.

The present No. of the Crisis is 460. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—A. M. Hussey 478, J. Whitman 488, W. Berry 477, M. Downing 440, A. P. Hyde 449, S Taylor 484, W Wheeler 484, J Curtis 484, W Shaw 484, Z Whitney 476, G W Haskell 485, A Pettibone 490, W N Durbin 484, B Messer 495, L L Brown 482, T C George 497, C. M. Andrews 475, L. Merrill 485, J Lepard 486, H A Way 468, O Ormsbee 468, Mrs J M Dodge 494, O S Holman 485, A. Cook 484, D. Grant 445, W. Straight 477, O B Crandall 488, S Tennant 478, T S Erwin 485, J M Gove 486, R Lane 485, J Evans 486, Mrs M Vandemack 485, Mrs H Garrard 485, D Dean 485, Mrs O Drew 485, P Robbins 485, E Wetmore 485, G Hess 482, M Lookins 482, R. Lovell 457, M L Blodgett 444, J. Dean 459, E. S. Leavenworth 485, J. Hiscrodt 459, J B Oaks 453, C C Johnson 485, S B Sill 485, M A Waitt 485, J Folsom 485, C B Keach 498, J. O. Hammon 482, H Leach 485, D Sawin 442, G. Bailey 491, H S Moore 484, J C Stoddard 486, J H Smith 490, J Chambers 481, L C Glazier 481, G. T. Downing 486, J H Downing 486, H S Horn 486, J Calvin 460, M A Perkins 486, M Hobart 479.

$2.00 each.—F. B. Jones 499, L. Thompson 485, A E Smith 510, E Stephens 510, D Dow 505, S Dow 472, A A Gilbert 507, G Brackett 431, A McClure 520, F Kiss 507, J L Leonard 510, A F Pawley 506, J L Taylor 485, P. J Bogardus 499, L Rupel 511, L Watrous 494, G N Southmayd 434, C. B. Littlefield 511, W. Sliter 510, M Holbrook 520, A. Streeter 494, G. W. Johnson 508, H. Morton 499

50c each.—G A Cole 471, E Consaul 471, J D Fletcher 467, S. Bailey 472, A. J. Page 421, L C Rice 481, S H Reynolds 473.

C. A. Hastings $3.00, 507; J W Mitchell $3.00, 358; C. York $1.00, 471; S. Woodruff 40c, 474; A. Johnson $1.44, 468; T Dill $1.80, 453; C R Case $6.50, 468; W Hathaway $2.50, 524; B I Burnett $2.50, 524; C Barnes $2.50, 5.8.

FOR BOOKS AND TRACTS.

T M Preble $6.00, A C Greene 15c, J Pinkham $11., M. W. Holmes 25c, J Whisler $1.00, S D Daniels 55c, M Batchelder 35c, R. Stearns 15c, P S W Deyo 35c, H Bailey $2.00, C. S. Bourne $1.00, S. Jameson $2.00, C Barnes 55c, M P Eastman 25c, W Sliter 70c, A Hawks $2.00.

BOOKS AND TRACTS SENT.

By Mail.

J L Wentworth, S Shields, A C Greene, S D Daniels, Mrs L Holmes, J Whisler, R Stearns, J H Van Name, E P Cummings, M Batchelder, H W Dann, J M Gove E A McClellan, T Foote, R W Wilson, J G Bauer, L K Gaines, H Hodgdon, I C Wellcome, C Barnes, C S Bourne, H Bailey, Dr Drummond, A Hawks, E Somers, M P Eastman, J Chambers, E L Barton, W G Ruggles, S Jameson.

By Express.—S Foss, D T Taylor, T M Preble, J A Libby.

LETTERS RECEIVED.

R S Foster, A C Greene, J H Sawyer, S A Colburn, J K Bellows, B Spaulding, A C T, K A Page, L Becroft, H K Flagg, A L Nash, J T Dixon, C P Dow, C. Hill, P S W Deyo, J E Clark, C Walker, Wm Hobbs, D G M.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

SIXTEEN DOLLARS

FOR THE

FOLLOWING BOOKS.

If ordered *immediately*, I will send by Express, for $16.00,

Mosheim's Ecclesiastical History, Notes by James Murdock, 3 vols., cloth.

Bower's History of the Popes, 3 vols., sheep; and Kitto's Cyclopædia of Biblical Literature, half morocco, 2 vols., new.

All in *good* condition. The regular price is about $21.00. Send draft, or greenbacks. Draft is the safest.

Address E. P. Woodward, *Crisis Box, Boston, Mass.*

THE BIBLE STUDENT'S LIBRARY.

For the Se[illegible]

I. Signs of the Times; [illegible]
II. The Voice of the Church on the Coming and Kingdom of the Redeemer; [illegible]
III. Theocratica, [illegible]
IV. The Great Controversy [illegible]
V. [illegible]

Address Miles Grant, Boston, Mass.

ENGLISH BIBLES FOR SALE.

1. Diamond, [illegible]
2. Pearl, [illegible]
3. Nonpareil, [illegible]
4. Minion, [illegible]
5. Testaments. [illegible]

Address Miles Grant, Boston, Mass.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to MILES GRANT, Boston, Mass.

MILES GRANT'S WORKS.

Resurrection of the Wicked. [illegible]
Eternal Suffering. Discussion with Dr. J. Litch. [illegible]
Spiritualism. Discussion with J. S. Loveland, "On Spiritualism and Immortality." [illegible]
State of the Dead. Discussion with W. W. Clayton. [illegible]
Miles Grant's Tracts. [illegible]
What is Man? A Bible view of his creation; [illegible]
The Soul, What is it? Or a careful examination of [illegible]
The Spirit, What is it? Or a careful examination [illegible]
The Rich Man and Lazarus. [illegible]

EXPOSITORY WORKS ON PROPHECY, BY S. S. BREWER.

1. The Days in which we Live. [illegible]
2. An Exposition of the Seven Seals. [illegible]
3. The Slaying of the Witnesses. [illegible]
4. A Treatise on Revelation XIII, in Two Parts. [illegible]
5. The Kingdom of God and Signs of the Times. [illegible]
6. The Last Day Tokens. No. 1. [illegible]
7. Last Day Tokens. No. 2 [illegible]
8. Last Day Tokens. No. 3. [illegible]
9. The Great Image [illegible]
10. The History of an Immortal Soul. [illegible]
11. Rich Man and Lazarus. [illegible]

MISCELLANEOUS.

Cruden's Condensed Concordance, [illegible]
The Life of Trust. [illegible]
Two Hundred Stories for Children. [illegible]
A Treatise on the 24th and 25th chapters of Matthew, [illegible]
Should Christians Fight? [illegible]
The Bible from Heaven, [illegible]
America in Prophecy. [illegible]
The Celestial Railroad, or Modern Pilgrim's Progress. [illegible]
The Three Kingdoms, [illegible]
The Ten Virgins, [illegible]
The Two Adams. By T. M. Preble. [illegible]
Messiah's Mission, [illegible]
The Excellency of the Lord's Anointed, [illegible]
Everybody's Book. [illegible]
Cook Book. By Dr. F. W. Hurd. [illegible]
Premature Decay of American Youth. [illegible]
The Saint's Harvest, [illegible]
The Old and New Covenant. [illegible]
The Christian Lyre. [illegible]
A Disquisition on the Prophecies. [illegible]
An Appeal to Pious Trinitarians. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. [illegible]
Christ our Life. [illegible]
Human Destiny. [illegible]

For the World's Crisis.

THE END.

The [illegible] will surely come
 When He shall come to judge us all,
(And certain are it will be soon),
 The high, the low, the great, the small.

The world is full of bloody wars,
 And sin abounds as ne'er before;
The people disregard His laws,—
 Not always can such things endure.

A famine threatens now our land;
 The earth is parched with constant heat;
No prophet with his golden wand
 Appears our sickened eyes to greet.

When war and carnage, famine, woe,
 Have swallowed all, the end will come;
We say not when, but well we know
 The world must soon receive its doom.

South Exeter. DANIEL L. FARMER.

For the World's Crisis.

O HOW I WISH I COULD PREACH.

How many times I hear brethren wishing they could preach. Well, perhaps you cannot, for the very reason that God has not called you to that work. But then there are other important stations in which you can do as much good as the preacher, perhaps more. One is, to sustain those ministers whom God has called to the work, by such means as God has given in your charge for that purpose. There are preachers who are willing to go into new places, the highways and hedges, and labor for the salvation of dying sinners, even "to-day"; if some of those brethren, who want to preach but cannot, would only give some of their means towards obtaining halls or other places, such as would accommodate those who would come to hear.

How many new places there are, where the people are perishing for the truth, where some good preacher would like to go and preach the gospel of the kingdom, but his scanty means will not allow him to hire a hall, at an expense of from one to three dollars an evening, to accommodate those who would like to attend the meetings! Dear reader, you may be living in one of those towns, with a "napkin" filled with from one hundred to ten thousand dollars laid away for safe keeping, for a rainy day, and wishing all the while that you could only preach so as to do good. Perhaps your "napkin" does not contain but twenty-five dollars, laid away to purchase some musical instrument, or some other more foolish thing for your fashionable daughters. Now just take your money and secure some suitable place for holding meetings; and God has ministers, poor as Lazarus, who are willing to offset the Lord's time, allotted them, against the money entrusted to your care, and labor with you for the salvation of sinners, trusting in the immutable promise of God, that they who do his will shall not want for any good thing.

Now let us stop a moment, and foot up the items according to Dan 12: 3. Suppose the meetings result in much good, and sinners are converted to God. Have you not been an agent in the hands of God in turning sinners to righteousness, just as much as the preacher? Certainly, and in like manner will you receive your reward. No matter what our work may be; if it is in harmony with God's word we shall receive our reward.

But then, here is another item which should not be lost sight of. When you send for a preacher, be sure and not send for one who has exchanged the gospel net for a sieve; for you may expect to hear about one half of his sermons on covetousness, and the other half on his own family sufferings, when he has been obliged sometimes to go to bed without a meat supper; or else has been obliged to live a number of weeks on plain, wholesome food, while some of the church have had all the luxuries of life. And just for a change, now and then, he may shake out of his old sieve some new hobby, which he obtained in some wonderful manner from somebody who heard somebody say that a discovery had been made, after years of hard study, that there were many places in the Bible where *yes* was meant, where it says *no*; and *no* was meant, where it says *yes*. And if you don't happen to give him enough of the filthy lucre to satisfy his worldly lust for gain, out of revenge he will try and prejudice the minds of other preachers from going to your place, because he was so wonderfully abused. Such preachers can do you no good, but will certainly do you much harm. They have lost their credit with God, and they are willing to cancel your debts with him by reducing your hundred measures of oil to fifty, and your hundred measures of wheat to fourscore, so that you as the Lord's debtors may take them in and listen to their starving appeals for such things as they need, which the Lord himself has promised to provide without putting his ministers to the trouble of begging for themselves if faithful to their charge.

ANOTHER MEANS

you have of doing good is this: send now and then some of the Lord's money in your hands to the office of the Advent Christian Publication Society, for such books and tracts as will prepare the minds of the people for the preaching of the truth. Facts are stubborn things. Every tract read is a sermon preached. I confess that I have been very much mistaken as to the vast amount of good there is being done by the circulation and reading of tracts. My impressions have been, that so many were destroyed, and so few of them read, that it was money and labor thrown away; but in this I was sadly mistaken. I have visited places the last year where the only light the people had was obtained from the reading of some tracts, which had been given them by some poor but faithful brother or sister seeking to improve upon the talents given in their charge, till the Master calls for them to come home. The preaching of the word, to people whose hearts have thus been prepared by the [illegible]

For the World's Crisis.

EXPERIENCE.

BRO. GRANT:—I feel that I have a duty which I would not longer defer. It is to acknowledge through the medium of your paper the faithfulness and mercy of my God in fulfilling his word of promise to me, who am seeking, though in much feebleness, to cleave to him by faith, even that faith of which disease is rebuked, and strength received direct from Him "with whom our life is hid."

Fourteen years ago last autumn, early in my life's morning, disease laid a strong hand upon me, and I fell prostrate beneath its power. For a time I struggled against it, used means for recovery, but in every attempt made for the recovery of my health I most effectually failed, while something assured me, "It is the Lord, let him do what seemeth him good." But nature yielded not readily, long, dark and severe was the struggle; yet the seeds of submission were being planted, and while I felt that all reasonable hope for other than a life of inability and suffering was taken from me, and I sought for temporary relief in the occasional use of simple remedies alone; hope began to speak of a great good that should come from all this, when these "former things" should have pased away. Yet it was not without a *great striving* that I obtained strength to endure the gradual subversion of all my physical, and the weakening of my mental, powers.

We think in wondering admiration of those powers of man by which great inventions are sought out. We read of the mightiness of those who have subdued kingdoms and ruled empires, but how does all this compare with *that power* by which we come to look calmly upon the work of the destroyer, as he takes from us, one by one, those mediums through which we receive our enjoyment of all good, bringing us slowly but surely to that place, where there is no "knowledge, device nor wisdom"? Ah, it compares as man's greatest capabilities compare with the power of Omnipotence, for by him alone do we thus "endure."

In the winter of '62 my voice became hushed by the violence of disease, and I felt that in the course of nature it would not be long ere it would be hushed by death. Nor did I so love the life which I had proved full of pain and anguish, as to refuse to enter the chambers of refuge if my Father bade me. No. There was *rest* there, sweet thought! But while thus wandering in the shadowy vale, my mind began to be drawn out in unwonted feeling, in behalf of those who discern not the "signs of this time," and who because of this and other errors, are rendering themselves liable to the destruction that cometh suddenly.

Finally my feelings became such that I felt I would, *must* live, and work in some way for the cause of truth, and for the first time, strange to say, since my loss of health, did I have liberty, freedom to *pray* for it to be restored. Now I was moved to pray constantly for it, and in answer came the assurance that I should live. There was not the shadow of an enticement to live in the thought of my earthly good. I shrank from the thought of going into the cold, wicked world, but I felt that it was truly God's will, that I should have life, health and that by faith.

I went to the word by which we are to try all things and read James 5: 15. I had ever been much in doubt of this healing by faith belonging to our time, but now seemed to see differently. Yes I had asked God for life, and he had shown me how I could have it; and could I draw back, refuse? Should I mock God? Nay, verily. I had put my hand to the plough, I might not look back, I would follow the guidings of the Spirit let the consequences be what they might, and I knew full well they would be most crucifying to flesh. But as I became willing to walk in the light, I felt the truth confirmed more and more to me, and felt finally that it would be a pleasure, in the presence of the world, to testify my faith in Christ as my healer.

Thus, after my faith and patience had been sufficiently exercised, a man appointed to do the work of the Lord, came, as by his order, and offered the prayer for the healing of the sick in full obedience to James 5: 15. From this hour I set aside all human helps, remedies, and looked wholly to my great Physician. Three months passed away, the work of the destroyer seemed to be still going forward, yet I was in a manner sustained, while faith wavered not. I knew the *word could not fail*, and often felt to *rejoice* in this testing of my faith. Twice the powers of darkness assailed with unwonted energy my frail bark, but Christ was there, and a great calm was spoken.

In the forepart of the month of December, 1863, I saw in the Crisis an extract taken from *Guide to Holiness* by "M. D. W.," in which the writer says that she never receives a blessing of any kind until she first believes that she *does* receive it. I turned to Mark 11: 24, and read, "What things soever ye desire when ye pray *believe* that ye receive them, and ye shall have them." Also 1 John 5: 14, 15,—"And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him." Quick as a lightning's flash I saw that I had erred in still believing that I *should* receive, after obedience, instead of believing that I did receive. (And was I not permitted thus to err for the trial of faith, and that by lapse of time it might not seem by the *will* or *power* of man.)

It was now winter. The cold increasing in strength; so feeble was I and had I been, as to clothe myself in flannels for two summers, to cover my head and face, and my neck and arms with double thicknesses of the same, suffering from a coldness that seemed the touch of death itself. And could I now in the confidence of faith cast off all these badges of invalidism, and trust the consequences? Could I? The way was plain, and, thanks be to God for the victory, *faith conquered*. I put on my long-unused bonnet and shawl, and walked out into the keen air (a summer breeze had caused me severe suffering just before) to the astonishment of all who beheld it. [illegible] being loosed.

To educate me from my previous position [illegible]

each season, and also that of a variety of labors unknown to me for more than fourteen years, feeling that the life I now live, I receive by faith daily, I am enabled to record, not only unshaken, but increasing confidence in my gracious Physician, knowing that if I hold fast the beginning of my confidence steadfast unto the end, he who hath commenced a good work in me will not leave it until fully completed. Praise be to him who hath all power in heaven and in earth. And here I pause and inquire for language best suited for the occasion, but as often feel lost in the depths of a *silent, wandering joy!*

Said one, on hearing my testimony on this matter, and believing it fully, "Do you not know what will be said of this?" Ah! did not I know? had I not left all to follow Christ in this? And now let me say, let infidelity scoff, unbelief doubt and waver, the humble shall hear thereof and be glad, and my soul shall make her boast in the Lord, and in the Lord will I rejoice all the day. And I call upon all who love our adorable Redeemer and Lord in sincerity, to offer up with and for me prayer, thanksgiving and praise, to him whose abundant mercy has been thus manifested toward me, the sinful, weak and frail; that God may be glorified and I be strengthened up in all things for the work before me, even that of testifying that God is *true*, and that not one of his righteous promises can fail to them who seek their fulfillment in his own appointed way. Praise, honor, thanksgiving and power be unto Him, the only and all-wise God, now and forever. Amen. CAROLINE HILL.

So. Sodus, July 14th, 1864.

THY WILL BE DONE.

A wailing cry is in the air,
 Sighs borne on every passing breeze;
Over our land, once proud and fair,
 Rich blood is pouring out in seas.

Howl, daughters of America,
 Kneel on the blood-besprinkled sod,
And raise your voices night and day
 To supplicate an offended God.

In every house are first-born dead,
 Each mother's heart is dead with woe,
And why? The Eternal voice hath said—
 "Ye would not let my people go."

Raise up a Moses, gracious Lord,
 To lead thy ransomed people on,
America shall hear thy word,
 And say, Oh Lord, thy will be done!
 —*Selected.*

For the World's Crisis.

MY WESTERN TOUR.—NO. 3.

My last was written on the morning of my arrival at Winona, July 5th, where I found a cordial welcome at the Burrage House (whose proprietor is a friend of mine), one of the hotels of the pleasant and thriving city of Winona, situate on the Waubeshau Prairie, some six miles in length by two in width, lying upon the Mississippi river, surrounded by high bluffs, which give to the place a beautifully romantic appearance. Here, among the five thousand inhabitants occupying this lovely spot are a *few* that love the "blessed hope," and look for the glorious appearing of our Savior Jesus Christ; and since Eld. Himes' late meeting at the Court House in this city, a greater interest is being felt among the people upon the inquiry, "What is truth?"

A hall has been hired, and regular meetings are hereafter to be sustained by the devoted few who "wait for their Lord" in this place and vicinity. Sister Rowel, who resides some six miles south of here, preached last Sabbath in the Court room to a large audience from these words—"The Lord is our lawgiver," to good acceptance, and is to preach in the same place three Sabbaths more; and although I was urgently invited to return from Utica and preach here on the 17th, yet I thought it not best to interrupt the labor of my Sister, who seems to have an "open door" of utterance in this place, as I learn that on July 10th the Court House was crowded to its utmost capacity, to hear her preach "Jesus and the resurrection." I hope that God may bless her labors abundantly.

In the afternoon I enjoyed a pleasant interview with Eld. Thomas R. Allen and family, at his pleasant residence in this city, while we discussed topics of interest, and he told me of his labors in the Carolinas, where he traveled on horseback with Eld. L. Osler in 1843, and scattered publications and lectured, and was acquainted with many devoted christians, who believed in the coming of Jesus as near, who are now, if living, in stern trial on account of the war and its cruel horrors. Bro. Allen's present wife accompanied Sr. C. S. Miner to Palestine, and resided there some time; and I had an account from her lips of many things of interest relative to the present appearance and condition of that land whose every mountain and plain is rendered sacred by association with Bible history, where Jesus performed his miracles, lived, labored and "died for our offences, and was raised again for our justification." She spoke of the awe that rested upon her as she trod the soil once pressed by Jesus' feet, and looked upon the very landscape scenery that his eyes once rested upon.

Bro. and Sr. Allen are very devoted christians. Their house is the weary pilgrim's home, where he may quietly rest, cheered by the voice of prayer and solemn song, made welcome by those who are themselves but pilgrims. May the God of our fathers bless them in their labor of love.

From Bro. Allen's I returned to rest for the night with my friend Burrage, where I was made welcome, and found the rest I sought and much needed. On the morning of July 6th I left Winona, and rode with Bro. Allen six miles west to Minnesota City (a city of oak trees), and there took the cars and passed up Rolling Stone Valley to Utica, which is twenty miles west of Winona, where I was greeted by much valued friends, some of whom were brought to Christ by my feeble instrumentality in Canada East, and were baptized by me. Our meeting was a glad one, and the joy I shared compensated in part for the grief I felt in leaving my friends east, and caused me to realize in a measure the thrilling joy of the final meeting of the saved ones when gathered home by Jesus at his coming. Dear brethren and sisters of the household of faith, let us be so faithful as to meet at last, [illegible]

From Wednesday noon until Sabbath July 10th I spent in visiting former friends, going [illegible] of Fremont, [illegible]

faithfully that she would return to the fold of Christ; and others that had been almost overcome by care and sorrow and trials incident to their situation, are being greatly revived, I trust permanently benefited. I hope this will reconcile my friends east to my temporary absence. Be true to the cause, one and all.

On the Sabbath, July 10th, I met my appointment in the south part of Utica, in a place where my beloved brethren Himes and Sheldon have held meetings within a few months past, which produced good results; and in connection with the labors of Elds. P. Ramer and Chas. L. Page, who were present to assist in my meeting, have caused the truth to be received by many. A large congregation were present, who gave good attention to the word, and between the sermons a Sabbath School and Bible class exercise was attended by a large number, which was quite interesting, superintended by Bro. Barrett, in which I participated.

After the close of the meeting, several manifested their interest in the truth and in my visit in a *substantial way*, not only by saying "God bless you; can't you preach to us longer," but by handing money to assist me to meet my traveling expenses. May that God who is able to make "*all grace* ABOUND," and who "*loveth the cheerful giver*," and will reward even the gift of a "cup of cold water" properly given, bless them abundantly, and make their beautiful fields of waving wheat produce a bountiful harvest. And the prospect for farmers in this section of the west is good just now, as the crop is very fair considering the drouth around them, and here even, and the present price of wheat, which is two dollars per bushel at Winona.

By a vote of the congregation, quite unanimous, I was requested to continue my meeting into the week during the time of my stay, preaching each day at about 6 P. M., to which I consented, and have, at the date of this, preached two evenings to good congregations for the season and place. The congregation and interest are increasing. Several earnest testimonies, confessions, etc., indicate a good prospect.

Last evening a youngerly man of talent, a husband and a father, who has enjoyed religion, and even preached the gospel, but was entirely backslidden, rose and confessed his backslidings, in part to remove obstacles out of the way of others, as he said, but also, as I think, to relieve his own feelings; and I hope that ere I leave he and others with whom I conversed will find "peace in believing, and joy in the Holy Ghost."

I do not know how long I shall remain, but expect to go from here to Hesper, on to Franklin, Iowa, to stop a short time, then perhaps down the river to Davenport, thence west by rail to Grinnell, on to Granville, and about July 31st be at DeKalb, Ill., to fill appointments as made by Eld. H. G. McCulloch in that vicinity; remaining until Aug 7th, thence to Lockport, Ill., to visit my brother, thence by Chicago, Union Mills, Ind., Buchanan and Kalamazoo, Mich., in which places I expect to preach, on through central New York to the Wilbraham campmeeting, and thence home to Stanbridge, C. E. Thus I propose, but God may dispose differently. I will trust him, and hope to be guided aright.

If there should be Adventists between Frankville and Granville, Iowa, who would like me to visit them, and a way for me to cross the country instead of going down the Mississippi, as above planned, they will please write to me immediately at Frankville, Iowa, in care of Jas. S. Walker, giving particulars, and I will do my best to call on them. I would prefer going that way. Write soon, and I will correspond with you on reaching Frankville. Brethren, "pray for me." C. P. DOW.

Utica, Minn., July 13th, 1864.

FIDELITY IN LITTLE THINGS.

Great virtues are rare, the occasions for them are very rare, and when they do occur, we are prepared for them, we are excited by the grandeur of the sacrifice, we are supported either by the splendor of the deed in the eyes of the world, or by the self complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offense; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however violent and painful they might be, upon condition that we should be rewarded by liberty to follow our desires and habits in the details of life. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervor of spirit.

Let us remember that God looks in our actions only for the motive. God counts for nothing what is most dazzling to men. What he desires is a pure intention, true docility, and a sincere self-renunciation. All this is exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle than to a great interest. It would give us more pain to relinquish an amusement than to bestow a great sum in charity. We are more easily led away by little things, because we believe them more innocent, and imagine that we are less attached to them; nevertheless, when God deprives us of them we soon discover from the pain of privation how excessive and inexcusable was our attachment to them. The sincerity of our piety is also impeached by the neglect of minor duties. What probability is there that we should not hesitate to make great sacrifices, when we shrink from slight ones?

But what is most dangerous to the mind, is the habit it acquires of unfaithfulness. True love to God thinks nothing small. All that can please or displease him is great. It does not produce constraint and weak scruples, but it places no limits to its fidelity; it acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never hesitates a moment about what he does command, whether it be great or small. Those persons who are naturally less exact ought to make an inviolable law with themselves about trifles. They are tempted to despise them; they have a habit of thinking them of no consequence; they are not aware of the insensible growth of the passions; they forget even their own most fatal experience. They trust to a delusive courage, though it has before failed them, for the support of their fidelity. "It is a trifle," they say, "it is nothing." True; but it is a nothing that will be everything to you, a trifle that you prefer to the will of God, a trifle that will ruin you. There is no real elevation of mind in a contempt of little things; it is, on the contrary, from too narrow views that we consider those things of little importance which have in fact such extensive consequences. [illegible]

FASHIONABLE PIETY.

In instances not a few, as many heart-sick pastors will bear sad witness, religious parents become voluntary purveyors to the anti-christian propensities of their children. At that period of life when godly counsels and pure examples, and loving, but inflexible firmness, are most needed by the inexperienced youth, just about to look upon life in its more seductive dangers and aspects, do we often see parents, hitherto bright examples of consistent, fervent piety, suddenly transformed in their characters and views. Fathers, long remarkable for the gentle, beautiful dignity of their sway over the household domain, relax the strictness of their principles, and recognize no law higher than the inclinations of their children. Mothers, long known and reverenced for christian simplicity and fidelity, and even *awful* for their uncompromising opposition to worldly vanities, pleasures and conformities, contrive to back-slide when the time comes for their daughters to leave school, in order to introduce them into life with proper *eclat.* The poor young creatures, all decorated and prepared for immolation upon the altars of fashion by maternal indulgence or ambition, powerfully remind us of the children caused by the apostate Jewish parents to pass through the fire to Moloch.

The evil here referred to strikes us as one of fatal tendancy as well as of alarming and increasing magnitude, not only in our large cities, where fashion is supposed to exert the most potent influence, but in many of our formerly quiet country towns and villages are our christian families giving way to the spirit of the world, and opening their doors to amusements which have long since been placed under condemnation by all the spiritual piety in the land. It seems recently to have been discovered that cards, balls and operas, are in no way incompatible with a creditable profession of religion, and that they constitute innocent and salutary methods for the acquisition and display of such graces as most befit the sons and daughters of educated, opulent christian families.

We invoke the attention of parents to this overflowing fountain of corruption, which threatens to inundate the churches of all our pious denominations, and banish from among us the simplicity of our christian habits and the angelic purity of our christian homes. The example of such a fashionable piety is fearfully contagious, and calls for immediate, earnest interference. One of the most alarming symptoms of this spreading plague is the complacent approbation now and then accorded to it by a popular preacher. We desire none of his laurels, and we shall have a more quiet conscience for having raised this note of warning, whoever may sneer or anathematize.
—*Dr. Olin.*

OVER-DRESSING.

The over-dressing of American ladies in the streets, at hotels, and in the churches, is a subject of general remark among travelers from abroad, as well as sensible people at home, though to little purpose, it would seem, as at no period has the love of display been more conspicuous in our country. American women are slaves to dress; it is the bane of their life, aye, and of the male victims, too, whose lives are connected with theirs. Traveling trunks, almost as large as a small house, must be carried about, filled with all sorts of finery, for a summer jaunt to watering places, and for a winter visit to a city. The father or husband vainly remonstrates; flounced dresses and crinoline must have ample space, and there must be a variety, too, in the costumes. "Heaven save the ladies, how they dress!" may we well exclaim.—Why will they not become more practical? Does the most fastidious critic of female beauty admire a young lady in full toilet more than in simple dress? If beautiful, there is no need of ornament; if plain, she should appear without pretension. We have known ladies who have traveled through the continent of Europe with only a small trunk to contain their wardrobe, and they found a wonderful relief in not having "too much to wear."

FOR FARMERS.

When and how to prune Fruit Trees.

A tree has ever been looked upon as a fit emblem of enduring life. Would that those who assume the responsibilities of training and trimming fruit trees at the present day, could be led to feel that they were dealing with things of life, not only, but with *live things*, and shape their acts accordingly. Those familiar with budding young seedlings know very well that if they need any trimming, it must be done at the time, or but a few moments before the bud is inserted. If performed two or three hours beforehand, a reaction will have taken place in the usual quiet growth of the tree, and the bark will not so easily separate from the wood to receive the bud. If trimmed a few days before the time of budding, the living action will be found again ascendant, and the budding can be performed with the same ease as if done before being effected by the maiming. And who does not know that the proper time for depletion, if unavoidable, is during the most vigorous and elastic life actions? This principle applied to trimming fruit trees, would put a stop to the severe practice of pruning them during the time of dormancy, and cause that work to be done when the entire tide of vitality and growth is at its fullest flow.

Our Eastern friends for many years in the past have recommended to trim in February and March, while the trees were in the dormant state, and just before they start into the new life of early spring. Now, however, their best writers unite in condemning that practice, and advise to prune during the *growing season only*. If in a comparatively damp climate their counsel is correct, how much more so in our exceedingly dry and more exhausting atmosphere? The chief objections to late fall, and early spring pruning, are, the drying out of the wounded parts or points, before the circulation commences anew, and the escaping of the sap for a time after it begins to flow. Consequently, such wounds are very slow to heal over, and the exuding sap makes the tree look black and unsightly, for some distance beneath those wounded parts. On the contrary, if the pruning is delayed till the leaves have obtained their full size and power, the drying out and bleeding are prevented, and wounds made at that time very quickly heal over; for then, nature stands ready to administer from the tree's vitality the needed succor with its fast healing properties.

My own experience, drawn from close observation, and the light shed by excellent writers upon this subject, has led me to adopt the practice of pruning *only from the middle of June to the first of September*, and to trim but little at a time. If a severe cutting away is actually needed in one season, I should divide the infliction into three or four parts, at intervals of two or three weeks. [illegible] nature's laws are ruthlessly violated, by the thoughtless and inexperienced, who too often cut and [illegible] their choicest fruit trees, without mercy or discretion.—*Bebee's Essay on Fruit Culture.*

Remedy for Colic in Horses.

A friend of mine, on a visit with me, inquired about a fine horse I formerly owned, and [illegible] he had died of colic, and said: "If you have another case of the kind, [illegible]

How to treat Trees injured by Mice.

If trees are severely injured, or even entirely girdled, they may yet be saved by making three or four clean, smooth cuts, across the girdle, just as you would cut to put on a patch bud-graft, but broader, and fitting nicely to them corresponding pieces cut from the same or another tree, as you would cut the bud from its scion; and it will aid you in the operation if a little wood is taken with the bark, so that you can ever so slightly interlock them with a short tongue as in grafting. Having put on two or more of these according to the size and necessities of the tree, bind them carefully and firmly, and cover them completely with a grafting composition, made of two parts pitch, two parts rosin, one part beeswax, one part tallow, and one part turpentine, melted together and boiled for half an hour.—*American Home Garden.*

Bouquets.

Flowers should not be cut during sunshine, or kept exposed to the solar influence, neither should they be collected in large bundles and tied tightly together, as this invariably hastens their decay. When in the room in which they are to remain, the ends of the stalks should be cut clean across with a very sharp knife (never with scissors), by which means the tubes through which they draw the water are left open, so that the water ascends freely, which it will not do if the tubes of the stems are bruised or lacerated. An endless variety of ornamental vessels are used for the reception of such flowers, and they are all equally well adapted for the purpose, so that the stalks are inserted in pure water. This water ought to be changed every day, or once in two days at the furtherest, and a thin slice should be cleanly cut off from the end of each stalk every time the water is removed, which will revive the flowers.—*Farmer and Mechanic.*

To Prevent Cattle from Jumping Fences.

The following singular statement was made at a late meeting of the American Institute Farmers' Club at New York:

"To prevent steers from jumping fences, clip off the eyelashes of the under lids with a pair of scissors, and the ability or disposition to jump is as effectually destroyed as Sampson's power was by the loss of his locks. The animal will not attempt a fence until the eyelashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Duchess Co., who assured us that he had tested it upon a pair of very breachy oxen. As it was of great value to him, he hopes it will be tried by others."

To prevent Mice from gnawing Harness.

It is said the mice gnaw that part of the harness where there is saltness occasioned by the sweating of the horse. This is thought to be proved in the following manner, as stated by a correspondent of the *Prairie Farmer.*—ED.

"I found that when I placed a tight box of salt on the girth near my harness, that the box was gnawed and the harness was not. Upon thinking the matter over, I came to the conclusion that it was the salt in the leather that they wanted, so I set a small open box of salt near my harness after that, and I have never been troubled with gnawed harness since. I told my neighbors of my discovery, and all report the same result."

The Children's Corner.

PLEDGE OF THE TRY COMPANY

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"IT IS SO COLD."

"Johnny, dear, I wish you would fill up the wood-box. Put on your cap and tippet, and see how smart you can be."

"Oh, mother, I can't, it is so cold!"

Johnny drew up his shoulders with a shiver and moved his chair nearer the stove.

Mrs. Drew was very busy, and being called out of the room just then, did not insist upon an immediate compliance with her wishes. Johnny sat with his feet on the stove hearth, thinking what a dreary season was winter, especially when little boys were called upon to perform sundry unpleasant duties, such as bringing in wood, water, and the like.

Now shoveling paths in the soft, white snow was fun, that is, when one did it just for the sport of it; but when compelled to it, ah, that was another thing. The fact is, Johnny was slow in learning the lesson that labor with some desired good in view, was far better than the same amount of effort for mere pleasure alone. If "all work and no play" makes little boys dull and spiritless, so "all play and no work" often produces the same effect.

But to return to Johnny. While sitting by the stove, still shivering over his journey in prospect to the wood pile, a little playmate called in for him to go on a coasting frolic.

"Mother," he cried, forgetting the cold in his eagerness for sport "can I go coasting with Frank?"

"Oh Johnny, it is so cold!" and Mrs. Drew imitated so precisely her little boy's whining tone, with such a ludicrous shrug of the shoulders, that Johnny, who was a quick-witted child, burst out laughing.

"Mother, I see; the wood-box is to be filled first."

Johnny ran out, followed by Frank, and the box was soon heaped up with fuel for his mother's use.

"My son, you have been very quick in your application of my little sermon. Always remember, my boy, duty first and then pleasure. First the bitter and then the sweet. Although, to judge from your rosy cheeks and smiling face, your task has not been very bitter after all. Am I not right?"

"Mother, I was a lazy fellow, and am quite ashamed of myself. And if your wood-box stands empty again when I am at home, I guess it will not be on account of the cold."

And giving his mother a hearty kiss, Johnny ran away to play with his chosen companion, Frank Roberts.

How is it, boys? Shall mother's wood-box need replenishing while you are off coasting, without a thought of her comfort this freezing weather? You can save her tired feet many weary steps, and your little labors of love will impart a sweeter zest to your skating, coasting, and snowballing frolics.—*Child at Home.*

CLEANING THE LIPS.

No feature in the face of a child is lovelier than the lips, with rows of pearly teeth playing hide-and-seek behind them. But ah! sometimes mouths which look like rosebuds send forth words unfit for a mother's ear, [illegible] Some boys, who would not dare to take God's name in vain, say what is coarse and impure, forgetting that this, too, is a sin.

We knew a dear old lady, who, many years ago, taught a little private school in a certain town. Her heart was pure, and therefore her words were sweet. She loved the blessed Savior, and cared most tenderly for the lambs of his fold. She seemed to live in the little children's world, rejoicing and suffering with them. She had always something pleasant to say, and a flower or kiss to give, so that the scholars loved the schoolhouse next best to mother's room at home. [illegible]

words while out at play. [illegible] used to take them to her lap, but, as Master Charlie was nine years old, she called him to the stand before her. Taking both his hands between her own, and looking into his blue eyes, she asked,—"Have you been using wicked words to-day, my dear?"

"I didn't swear," whimpered Charlie.

"Are you willing to go home and repeat all you have said in your mother's presence?"

Charlie hung his head, and colored deeply, and whispered,—[illegible]

"No, ma'am; because it would grieve her."

"And have you forgotten, my dear boy, that One who is far holier than she, has heard in heaven those naughty words which came from those lips to-day? I am afraid there is something unclean in your heart; but as I cannot reach that myself, I will ask God to do it. I can reach your lips, and as I am sure they are not fit to give your mother the good-night kiss, nor to say your prayers, I will clean them for you."

She then took from her desk a bowl of water, a tiny bit of soap, and a small sponge, and bidding Charlie open his mouth, she washed it well—teeth, tongue, lips, and all! She then wiped them dry with a soft napkin, and bathed his tear-stained face, on which she pressed the tear of forgiveness. This simple punishment, and the real sorrow of her who inflicted it, made a deep impression on the minds of her scholars. Charlie is now almost a man, but never since that day has an impure word escaped his lips. At the very thought of such a word, he fancies that he *tastes soap*, and that he hears again the gentle rebuke of his first teacher.

BOYS, WILL YOU READ IT—HEED IT? WILL EVERYBODY?

MY DEAR GEORGE:—I could have wept, the other day, when I saw you smoking a segar. Only fourteen years old, and already at work to poison your body and soul with tobacco! O, this is sad indeed! My dear boy, you see not what is before you. If you die you would be appalled; and you would fall on your knees, and entreat your Heavenly Father to save you from the wasteful, filthy, wicked practice of using tobacco.

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men, before they die.

Tobacco and rum! What twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying! I love my children; and because I love them, I had rather bury them, than see them defile themselves with rum or tobacco.

As Paul said to Timothy, so say I to you "Keep thyself pure." Be clean in your person, and be clean in your heart. But depend upon it, you can be neither, if you use tobacco.

THE EVILS OF TOBACCO.

It costs more than education or religion, the Army or Navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of $1,000; or more than 100,000 missionaries. The students in one college pay more than $6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land, every year!

THE REMEDY.

1. Never use it yourself. 2. Banish it from your families and premises. 3. Purify the church. 4. Rebuke the manufacture and sale of it. 5. Look after schools, and save the young. 6. Sign and circulate this pledge: "*I hereby pledge myself to abstain from the use of tobacco, in all forms, totally and forever.*"

THE THREE SIEVES.

"O mamma!" cried little Blanche Phillips, "I heard such a tale about Edith Howard! I did not think she could have been so naughty. One day—"

"My dear," interrupted Mrs. Phillips, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it, dear. In the first place, is it *true?*"

"I suppose so, mamma. I heard it from Miss Parry, who said a friend of Miss White's told her the story; and Miss White is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it is true, is it *kind?*"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it *necessary?*"

"Of course not, mamma, there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you may not indulge in evil speaking, and strive more and more to imitate the meekness of your Lord and Savior Jesus Christ.—*Lutheran S. S. Herald.*

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For the World's Crisis.

THE END.

We feel the time will surely come
When He shall come to judge us all,
(And certain are it will be soon),
The high, the low, the great, the small.

The world is full of bloody wars,
And sin abounds as ne'er before;
The people disregard His laws,—
Not always can such things endure.

A famine threatens now our land;
The earth is parched with constant heat;
No prophet with his golden wand
Appears our sickened eyes to greet.

When war and carnage, famine, woe,
Have swallowed all, the end will come;
We say not when, but well we know
The world must soon receive its doom.

South Easter. DANIEL L. FARMER.

For the World's Crisis.

O HOW I WISH I COULD PREACH.

How many times I hear brethren wishing they could preach. Well, perhaps you cannot, for the very reason that God has not called you to that work. But then there are other important stations in which you can do as much good as the preacher, perhaps more. One is, to sustain those ministers whom God has called to the work, by such means as God has given in your charge for that purpose. There are preachers who are willing to go into new places, the highways and hedges, and labor for the salvation of dying sinners, even "to-day"; if some of those brethren, who want to preach but cannot, would only give some of their means towards obtaining halls or other places, such as would accommodate those who would come to hear.

How many new places there are, where the people are perishing for the truth, where some good preacher would like to go and preach the gospel of the kingdom, but his scanty means will not allow him to hire a hall, at an expense of from one to three dollars an evening, to accommodate those who would like to attend the meetings! Dear reader, you may be living in one of those towns, with a "napkin" filled with from one hundred to ten thousand dollars laid away for safe keeping, for a rainy day, and wishing all the while that you could only preach so as to do good. Perhaps your "napkin" does not contain but twenty-five dollars, laid away to purchase some musical instrument, or some other more foolish thing for your fashionable daughters. Now just take your money and secure some suitable place for holding meetings; and God has ministers, poor as Lazarus, who are willing to offset the Lord's time, allotted them, against the money entrusted to your care, and labor with you for the salvation of sinners, trusting in the immutable promise of God, that they who do his will shall not want for any good thing.

Now let us stop a moment, and foot up the items according to Dan. 12: 3. Suppose the meetings result in much good, and sinners are converted to God. Have you not been an agent in the hands of God in turning sinners to righteousness, just as much as the preacher? Certainly, and in like manner will you receive your reward. No matter what our work may be; if it is in harmony with God's word we shall receive our reward.

But then, here is another item which should not be lost sight of. When you send for a preacher, be sure and not send for one who has exchanged the gospel net for a sieve; for you may expect to hear about one half of his sermons on covetousness, and the other half on his own family sufferings, when he has been obliged sometimes to go to bed without a meat supper; or else has been obliged to live a number of weeks on plain, wholesome food, while some of the church have had all the luxuries of life. And just for a change, now and then, he may shake out of his old sieve some new hobby, which he obtained in some wonderful manner from somebody who heard somebody say that a discovery had been made, after years of hard study, that there were many places in the Bible where *yes* was meant, where it says *no*; and *no* was meant, where it says *yes*. And if you don't happen to give him enough of the filthy lucre to satisfy his worldly lust for gain, out of revenge he will try and prejudice the minds of other preachers from going to your place, because he was so wonderfully abused. Such preachers can do you no good, but will certainly do you much harm. They have lost their credit with God, and they are willing to cancel your debts with him by reducing your hundred measures of oil to fifty, and your hundred measures of wheat to fourscore, so that you as the Lord's debtors may take them in and listen to their starving appeals for such things as they need, which the Lord himself has promised to provide without putting his ministers to the trouble of begging for themselves if faithful to their charge.

ANOTHER MEANS

you have of doing good is this: send now and then some of the Lord's money in your hands to the office of the Advent Christian Publication Society, for such books and tracts as will prepare the minds of the people for the preaching of the truth. Facts are stubborn things. Every tract read is a sermon preached. I confess that I have been very much mistaken as to the vast amount of good there is being done by the circulation and reading of tracts. My impressions have been, that so many were destroyed, and so few of them read, that it was money and labor thrown away; but in this I was sadly mistaken. I have visited places the last year where the only light the people had was obtained from the reading of some tracts, which had been given them by some poor but faithful brother or sister seeking to improve upon the talents given in their charge, till the Master calls for them to come home. The preaching of the word, to people whose hearts have thus been prepared by the reading of tracts, is like the rays of the morning sun upon the swelling rose bud, all ready and waiting to bloom into life at the first dawn of daylight.

Now do not sit down and whine any more around the fireside, because you can not preach your own way, but preach just as the *Lord* would have you preach. Work as the *Lord* would have you work. Improve upon what the Lord has given you. Go from house to house, from shop to shop, and read [illegible] yourself to perishing sinners, who are too lazy to read themselves, and in the world to come you will certainly have your reward. From your Bro. in Christ,

H. K. [illegible]

No bad man was ever brought to repentance by angry words—by bitter, scornful reproaches. He will [illegible] charges [illegible] hardened, as he seems, he has a heart in his bosom, which may be softened [illegible]

For the World's Crisis.

EXPERIENCE.

BRO. GRANT:—I feel that I have a duty which I would not longer defer. It is to acknowledge through the medium of your paper the faithfulness and mercy of my God in fulfilling his word of promise to me, who am seeking, though in much feebleness, to cleave to him by faith, even that faith of which disease is rebuked, and strength received direct from Him "with whom our life is hid."

Fourteen years ago last autumn, early in my life's morning, disease laid a strong hand upon me, and I fell prostrate beneath its power. For a time I struggled against it, used means for recovery, but in every attempt made for the recovery of my health I most effectually failed, while something assured me, "It is the Lord; let him do what seemeth him good." But nature yielded not readily; long, dark and severe was the struggle; yet the seeds of submission were being planted, and while I felt that all reasonable hope for other than a life of inability and suffering was taken from me, and I sought for temporary relief in the occasional use of simple remedies alone; hope began to speak of a great good that should come from all this, when these "former things" should have passed away. Yet it was not without a *great striving* that I obtained strength to endure the gradual subversion of all my physical, and the weakening of my mental, powers.

We think in wondering admiration of those powers of man by which great inventions are sought out. We read of the mightiness of those who have subdued kingdoms and ruled empires, but how does all this compare with *that power* by which we come to look calmly upon the work of the destroyer, as he takes from us, one by one, those mediums through which we receive our enjoyment of all good, bringing us slowly but surely to that place, where there is no "knowledge, device nor wisdom"? Ah, it compares as man's greatest capabilities compare with the power of Omnipotence, for by him alone do we thus "endure."

In the winter of '62 my voice became hushed by the violence of disease, and I felt that in the course of nature it would not be long ere it would be hushed by death. Nor did I so love the life which I had proved full of pain and anguish, as to refuse to enter the chambers of refuge if my Father bade me. No. There was *rest* there, sweet thought! But while thus wandering in the shadowy vale, my mind began to be drawn out in unwonted feeling, in behalf of those who discern not the "signs of this time;" and who because of this and other errors, are rendering themselves liable to the destruction that cometh suddenly.

Finally my feelings became such that I felt I would, *must* live, and work in some way for the cause of truth; and for the first time, strange to say, since my loss of health, did I have liberty, freedom to *pray* for it to be restored. Now I was moved to pray constantly for it, and in answer came the assurance that I should live. There was not the shadow of an enticement to live in the thought of my earthly good. I shrank from the thought of going into the cold, wicked world, but I felt that it was truly God's will, that I should have life, health and that by faith.

I went to the word by which we are to try all things and read James 5: 15. I had ever been much in doubt of this healing by faith belonging to our time, but now seemed to see differently. Yes I had asked God for life, and he had shown me how I could have it; and could I draw back, refuse? Should I mock God? Nay, verily. I had put my hand to the plough, I might not look back, I would follow the guidings of the Spirit let the consequences be what they might, and I knew full well they would be most crucifying to flesh. But as I became willing to walk in the light, I felt the truth confirmed more and more to me, and felt finally that it would be a pleasure, in the presence of the world, to testify my faith in Christ as my healer.

Thus, after my faith and patience had been sufficiently exercised, a man appointed to do the work of the Lord, came, as by his order, and offered the prayer for the healing of the sick in full obedience to James 5: 15. From this hour I set aside all human helps, remedies, and looked wholly to my great Physician. Three months passed away, the work of the destroyer seemed to be still going forward, yet I was in a manner sustained, while faith wavered not. I knew the *word could not fail*, and often felt to *rejoice* in this testing of my faith. Twice the powers of darkness assailed with unwonted energy my frail bark, but Christ was there, and a great calm was spoken.

In the forepart of the month of December, 1863, I saw in the Crisis an extract taken from *Guide to Holiness* by "M. D. W.," in which the writer says that she never receives a blessing of any kind until she first believes that she *does* receive it. I turned to Mark 11: 24, and read, "What things soever ye desire when ye pray *believe* that ye receive them, and ye shall have them." Also 1 John 5: 14, 15,—"And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him." Quick as a lightning's flash I saw that I had erred in still believing that I *should* receive, after obedience, instead of believing that I did receive. (And was I not permitted thus to err for the trial of faith, and that by lapse of time it might not seem by the *will* or *power* of man.)

It was now winter. The cold increasing in strength; so feeble was I and had I been, as to clothe myself in flannels for two summers, even to my head and face, and my neck and arms with double thicknesses of the same, suffering from a coldness that seemed the touch of death itself. And could I now in the confidence of faith cast off all these badges of invalidism, and trust the consequences? Could I? The way was plain, and, thanks be to God for the victory, *faith conquered*. I put on my long-unused bonnet and shawl and walked out into the keen air, (a summer breeze had caused me severe suffering just before,) to the astonishment of all who beheld me, and NO EVIL PREVAILED; but, I was made to feel that the hand of God's power had indeed touched me, and my bonds were being loosed.

To educate me from my previous position of unbelief on this subject up to this faith that wrought out the great beginning of this work in me, was the work of many months; and now, after having passed the winter's cold, spring's trying changes, into summer's heat, enduring the fatigue of many miles travel in each season, and also that of a variety of labors unknown to me for more than fourteen years, feeling that the life I now live, I receive by faith daily, I am enabled to record, not only unshaken, but increasing confidence in my gracious Physician, knowing that if I hold fast the beginning of my confidence steadfast unto the end, he who hath commenced a good work in me will not leave it until fully completed. Praise be to him who hath all power in heaven and in earth. And here I pause and inquire for language best suited for the occasion, but as often feel lost in the depths of a *silent, wondering* joy!

Said one, on hearing my testimony on this matter, and believing it fully, "Do you not know what will be said of this?" Ah! did not I know? had I not left all to follow Christ in this? And now let me say, let infidelity scoff, unbelief doubt and waver, the humble shall hear thereof and be glad, and my soul shall make her boast in the Lord, and in the Lord will I rejoice all the day. And I call upon all who love our adorable Redeemer and Lord in sincerity, to offer up with and for me prayer, thanksgiving and praise, to him whose abundant mercy has been thus manifested toward me, the sinful, weak and frail; that God may be glorified and I be strengthened up in all things for the work before me, even that of testifying that God is *true*, and that not one of his righteous promises can fail to them who seek their fulfillment in his own appointed way. Praise, honor, thanksgiving and power be unto Him, the only and all-wise God, now and forever. Amen. CAROLINE HILL.

So. Sodus, July 14th, 1864.

THY WILL BE DONE.

A wailing cry is in the air,
Sighs borne on every passing breeze;
Over our land, once proud and fair,
Rich blood is pouring out in seas.

Howl, daughters of America,
Kneel on the blood-besprinkled sod,
And raise your voices night and day
To supplicate an offended God.

In every house are first-born dead,
Each mother's heart is dead with woe,
And why? The Eternal voice hath said—
"Ye would not let my people go."

Raise up a Moses, gracious Lord,
To lead thy ransomed people on;
America shall hear thy word,
And say, Oh Lord, thy will be done!

—*Selected.*

For the World's Crisis.

MY WESTERN TOUR.—NO. 3.

My last was written on the morning of my arrival at Winona, July 5th, where I found a cordial welcome at the Burrage House (whose proprietor is a friend of mine), one of the hotels of the pleasant and thriving city of Winona, situate on the Waubeshau Prairie, some six miles in length by two in width, lying upon the Mississippi river, surrounded by high bluffs, which give to the place a beautifully romantic appearance. Here, among the five thousand inhabitants occupying this lovely spot, are *a few* that love the "blessed hope," and look for the glorious appearing of our Savior Jesus Christ; and since Eld. Himes' late meeting at the Court House in this city, a greater interest is being felt among the people upon the inquiry, "What is truth?"

A hall has been hired, and regular meetings are hereafter to be sustained by the devoted few who "wait for their Lord" in this place and vicinity. Sister Rowel, who resides some six miles south of here, preached last Sabbath in the Court room to a large audience from these words—"The Lord is our lawgiver," to good acceptance, and is to preach in the same place three Sabbaths more; and although I was urgently invited to return from Utica and preach here on the 17th, yet I thought it not best to interrupt the labor of my Sister, who seems to have an "open door" of utterance in this place, as I learn that on July 10th the Court House was crowded to its utmost capacity, to hear her preach "Jesus and the resurrection." I hope that God may bless her labors abundantly.

In the afternoon I enjoyed a pleasant interview with Eld. Thomas R. Allen and family, at his pleasant residence in this city, while we discussed topics of interest, and he told me of his labors in the Carolinas, where he traveled on horseback with Eld. L. Osler in 1843, and scattered publications and lectured, and was acquainted with many devoted christians, who believed in the coming of Jesus as near, who are now, if living, in stern trial on account of the war and its cruel horrors. Bro. Allen's present wife accompanied Sr. C. S. Miner to Palestine, and resided there some time; and I had an account from her lips of many things of interest relative to the present appearance and condition of that land whose every mountain and plain is rendered sacred by association with Bible history; where Jesus performed his miracles, lived, labored and "died for our offences, and was raised again for our justification." She spoke of the awe that rested upon her as she trod the soil once pressed by Jesus' feet, and looked upon the very landscape scenery that his eyes once rested upon.

Bro. and Sr. Allen are very devoted christians. Their house is the weary pilgrim's home, where he may quietly rest, cheered by the voice of prayer and solemn song, made welcome by those who are themselves but pilgrims. May the God of our fathers bless them in their labor of love.

From Bro. Allen's I returned to rest for the night with my friend Burrage, where I was made welcome, and found the rest I sought and much needed. On the morning of July 6th I left Winona, and rode with Bro. Allen six miles west to Minnesota City (a city of oak trees), and there took the cars and passed up Rolling Stone Valley to Utica, which is one of the best farming towns in Minnesota, twenty miles west of Winona, where I was greeted by much valued friends, some of whom were brought to Christ by my feeble instrumentality in Canada East, and were baptized by me. Our meeting was a glad one, and the joy I shared compensated in part for the grief I felt in leaving my friends east, and caused me to realize in a measure the thrilling joy of the final meeting of the saved ones when gathered home by Jesus at his coming. Dear brethren and sisters of the household of faith, let us be so faithful as to meet at last,

"Meet ne'er to sever,
Where love shall wreathe its chain
Round us for ever."

From Wednesday noon until Sabbath July 10th I spent in visiting former friends, going as far west as Eola, near Popple Grove, and south to the town of Fremont, having very pleasant interviews with them. I found that time had made changes with them all. One [illegible] but promised me most faithfully that she would return to the fold of Christ; and others that had been almost overcome by care and sorrow and trials incident to their situation, are being greatly revived, I trust permanently benefited. I hope this will reconcile my friends east to my temporary absence. Be true to the cause, one and all.

On the Sabbath, July 10th, I met my appointment in the south part of Utica, in a place where my beloved brethren Himes and Sheldon have held meetings within a few months past, which produced good results; and in connection with the labors of Elds. P. Ramer and Chas. L. Page, who were present to assist in my meeting, have caused the truth to be received by many. A large congregation were present, who gave good attention to the word, and between the sermons a Sabbath School and Bible class exercise was attended by a large number, which was quite interesting, superintended by Bro. Barrett, in which I participated.

After the close of the meeting, several manifested their interest in the truth and in my visit in a *substantial way*, not only by saying "God bless you; can't you preach to us longer," but by handing money to assist me to meet my traveling expenses. May that God who is able to make "*all grace* ABOUND," and who "*loveth the cheerful giver*," and will reward even the gift of a "cup of cold water" properly given, bless them abundantly, and make their beautiful fields of waving wheat produce a bountiful harvest. And the prospect for farmers in this section of the west is good just now, as the crop is very fair considering the drouth around them, and here even, and the present price of wheat, which is two dollars per bushel at Winona.

By a vote of the congregation, quite unanimous, I was requested to continue my meeting into the week during the time of my stay, preaching each day at about 6 P. M., to which I consented, and have, at the date of this, preached two evenings to good congregations for the season and place. The congregation and interest are increasing. Several earnest testimonies, confessions, etc., indicate a good prospect.

Last evening a youngerly man of talent, a husband and a father, who has enjoyed religion, and even preached the gospel, but was entirely backslidden, rose and confessed his backslidings, in part to remove obstacles out of the way of others, as he said, but also, as I think, to relieve his own feelings; and I hope that ere I leave he and others with whom I conversed will find "peace in believing, and joy in the Holy Ghost."

I do not know how long I shall remain, but expect to go from here to Hesper, on to Franklin, Iowa, to stop a short time, then perhaps down the river to Davenport, thence west by rail to Grinnell, on to Granville, and about July 31st be at DeKalb, Ill., to fill appointments as made by Eld. H. G. McCulloch in that vicinity; remaining until Aug. 7th, thence to Lockport, Ill., to visit my brother, thence by Chicago, Union Mills, Ind., Buchanan and Kalamazoo, Mich., in which places I expect to preach; on through central New York to the Wilbraham campmeeting, and thence home to Stanbridge, C. E. Thus I propose, but God may dispose differently. I will trust him, and hope to be guided aright.

If there should be Adventists between Frankville and Granville, Iowa, who would like me to visit them, and a way for me to cross the country instead of going down the Mississippi, as above planned, they will please write to me immediately at Frankville, Iowa, in care of Jas. S. Walker, giving particulars, and I will do my best to call on them. I would prefer going that way. Write soon, and I will correspond with you on reaching Frankville. Brethren, "pray for me."

C. P. DOW.

Utica, Minn., July 13th, 1864.

FIDELITY IN LITTLE THINGS.

Great virtues are rare; the occasions for them are very rare; and when they do occur, we are prepared for them, we are excited by the grandeur of the sacrifice, we are supported either by the splendor of the deed in the eyes of the world, or by the self complacency that we experience from the performance of an uncommon action. Little things are unforeseen; they return every moment; they come in contact with our pride, our indolence, our haughtiness, our readiness to take offense; they contradict our inclinations perpetually. We would much rather make certain great sacrifices to God, however violent and painful they might be, upon condition that we should be rewarded by liberty to follow our desires and habits in the details of life. It is, however, only by fidelity in little things that a true and constant love to God can be distinguished from a passing fervor of spirit.

Let us remember that God looks in our actions only for the motive. God counts for nothing what is most dazzling to men. What he desires is a pure intention, true docility, and a sincere self-renunciation. All this is exercised more frequently, and in a way that tries us more severely, on common than on great occasions. Sometimes we cling more tenaciously to a trifle than to a great interest. It would give us more pain to relinquish an amusement than to bestow a great sum in charity. We are more easily led away by little things, because we believe them more innocent, and imagine that we are less attached to them; nevertheless, when God deprives us of them we soon discover from the pain of privation how excessive and inexcusable was our attachment to them. The sincerity of our piety is also impeached by the neglect of minor duties. What probability is there that we should not hesitate to make great sacrifices, when we shrink from slight ones?

But what is most dangerous to the mind, is the habit it acquires of unfaithfulness. True love to God thinks nothing small. All that can please or displease him is great. It does not produce constraint and weak scruples, but it places no limits to its fidelity; it acts with simplicity, and as it is not embarrassed with things that God has not commanded, it never hesitates a moment about what he does command, whether it be great or small.

Those persons who are naturally less exact ought to make an inviolable law with themselves about trifles. They are tempted to despise them; they have a habit of thinking them of no consequence; they are not aware of the insensible growth of the passions; they forget even their own most fatal experience. They trust to a delusive courage, though it has before failed them, for the support of their fidelity.

"It is a trifle," they say, "it is nothing." "True; but is it a nothing that will be everything to you, a trifle that you prefer to the will of God, a trifle that will ruin you. There is no real elevation of mind in a contempt of little things; it is, on the contrary, from too narrow views that we consider those things of little importance which have in fact such extensive consequences. The more apt we are to neglect small things, the more we ought to fear the effects of this negligence, be watchful over ourselves, and place around us, if possible, some insurmountable barrier to this negligence.—*Fenelon.*

FASHIONABLE PIETY.

In instances not a few, as many heart-sick pastors will bear witness, religious parents become voluntary purveyors to the anti-christian propensities of their children. At that period of life when godly counsels and pure examples, and loving, but inflexible firmness, are most needed by the inexperienced youth, just about to look upon life in its more seductive dangers and aspects, do we often see parents, hitherto bright examples of consistent, fervent piety, suddenly transformed in their characters and views. Fathers, long remarkable for the gentle, beautiful dignity of their sway over the household domain, relax the strictness of their principles, and recognize no law higher than the inclinations of their children. Mothers, long known and reverenced for christian simplicity and fidelity, and even *awful* for their uncompromising opposition to worldly vanities, pleasures and conformities, contrive to back-slide when the time comes for their daughters to leave school, in order to introduce them into life with proper *eclat*. The poor young creatures, all decorated and prepared for immolation upon the altars of fashion by maternal indulgence or ambition, powerfully remind us of the children caused by the apostate Jewish parents to pass through the fire to Moloch.

The evil here referred to strikes us as one of fatal tendency as well as of alarming and increasing magnitude, not only in our large cities, where fashion is supposed to exert the most potent influence, but in many of our formerly quiet country towns and villages are our christian families giving way to the spirit of the world, and opening their doors to amusements which have long since been placed under condemnation by all the spiritual piety in the land. It seems recently to have been discovered that cards, balls and operas, are in no way incompatible with a creditable profession of religion, and that they constitute innocent and salutary methods for the acquisition and display of such graces as most befit the sons and daughters of educated, opulent christian families.

We invoke the attention of parents to this overflowing fountain of corruption, which threatens to inundate the churches of all our pious denominations, and banish from among us the simplicity of our christian habits and the angelic purity of our christian homes. The example of such a fashionable piety is fearfully contagious, and calls for immediate, earnest interference. One of the most alarming symptoms of this spreading plague is the complacent approbation now and then accorded to it by a popular preacher. We desire none of his laurels, and we shall have a more quiet conscience for having raised this note of warning, whoever may sneer or anathematize. —*Dr. Olin.*

OVER-DRESSING.

The over-dressing of American ladies in the streets, at hotels, and in the churches, is a subject of general remark among travelers from abroad, as well as sensible people at home; though to little purpose, it would seem, as at no period has the love of display been more conspicuous in our country. American women are slaves to dress; it is the bane of their life, aye, and of the male victims, too, whose lives are connected with theirs. Traveling trunks, almost as large as a small house, must be carried about, filled with all sorts of finery, for a summer jaunt to watering places, and for a winter visit to a city. The father or husband vainly remonstrates; flounced dresses and crinoline must have ample space, and there must be a variety, too, in the costumes. "Heaven save the ladies, how they dress!" may we well exclaim.—Why will they not become more practical? Does the most fastidious critic of female beauty admire a young lady in full toilet more than in simple dress? If beautiful, there is no need of ornament; if plain, she should appear without pretension. We have known ladies who have traveled through the continent of Europe with only a small trunk to contain their wardrobe, and they found a wonderful relief in not having "too much to wear."

FOR FARMERS.

When and how to prune Fruit Trees.

A tree has ever been looked upon as a fit emblem of enduring life. Would that those who assume the responsibilities of training and trimming fruit trees at the present day, could be led to feel that they were dealing with things of life, not only, but with *live things*, and shape their acts accordingly. Those familiar with budding young seedlings know very well that if they need any trimming, it must be done at the time, or but a few moments before the bud is inserted. If performed two or three hours beforehand, a reaction will have taken place in the usual quiet growth of the tree, and the bark will not so easily separate from the wood to receive the bud. If trimmed a few days before the time of budding, the living action will be found again ascendant, and the budding can be performed with the same ease as if done before being effected by the maiming. And who does not know that the proper time for depletion, if unavoidable, is during the most vigorous and elastic life actions? This principle applied to trimming fruit trees, would put a stop to the severe practice of pruning them during the time of dormancy, and cause that work to be done when the entire tide of vitality and growth is at its fullest flow.

Our Eastern friends for many years in the past have recommended to trim in February and March, while the trees were in the dormant state, and just before they start into the new life of early spring. Now, however, their best writers unite in condemning that practice, and advise to prune during the *growing season only*. If in a comparatively damp climate their counsel is correct, how much more so in our exceedingly dry and more exhausting atmosphere? The chief objections to late fall, and early spring pruning, are, the drying out of the wounded parts or points, before the circulation commences anew, and the escaping of the sap for a time after it begins to flow. Consequently, such wounds are very slow to heal over, and the exuding sap makes the tree look black and unsightly, for some distance beneath those wounded parts. On the contrary, if the pruning is delayed till the leaves have obtained their full size and power, the drying out and bleeding are prevented, and wounds made at that time very quickly heal over; for then, nature stands ready to administer from the tree's vitality the needed succor with its fast healing properties.

My own experience, drawn from close observation, and the light shed by excellent writers upon this subject, has led me to adopt the practice of pruning *only from the middle of June to the first of September*, and to trim but little at a time. If a severe cutting away is actually needed in one season, I should divide the infliction into three or four parts, at intervals of two or three weeks. Besides, I am thoroughly convinced, that the knife is used far too freely, and nature's laws are ruthlessly violated, by the thoughtless and inexperienced, who too often cut and maim their choicest fruit trees, without mercy or discretion.—*Bebee's Essay on Fruit Culture.*

Remedy for Colic in Horses.

A friend of mine, on a visit with me, inquired about a fine horse I formerly owned, but which had died of colic, and said: "If you have another case of the kind, mix flour with water, (not very thick), and give him, if one bottleful does not cure, two will." Since then, having had an animal taken with colic, caused by change of feed, I used the above remedy, and it effected almost an instant cure. Others to whom I have recommended it have been equally successful.—*Cor. Wis. Farmer.*

How to treat Trees injured by Mice.

If trees are severely injured, or even entirely girdled, they may yet be saved by making three or four clean, smooth cuts, across the girdle, just as you would cut to put on a patch bud-graft, but broader, and fitting nicely to them corresponding pieces cut from the same or another tree, as you would cut the bud from its scion; and it will aid you in the operation if a little wood is taken with the bark, so that you can even slightly interlock them with a short tongue as in grafting. Having put on two or more of these according to the size and necessities of the tree, bind them carefully and firmly, and cover them completely with a grafting composition, made of two parts pitch, two parts rosin, one part beeswax, one part tallow, and one part turpentine, melted together and boiled for half an hour.—*American Home Garden.*

Nosegays.

Flowers should not be cut during sunshine, or kept exposed to the solar influence, neither should they be collected in large bundles and tied tightly together, as this invariably hastens their decay. When in the room in which they are to remain, the ends of the stalks should be cut clean across with a very sharp knife (never with scissors), by which means the tubes through which they draw the water are left open, so that the water ascends freely, which it will not do if the tubes of the stems are bruised or lacerated. An endless variety of ornamental vessels are used for the reception of such flowers, and they are all equally well adapted for the purpose, so that the stalks are inserted in pure water. This water ought to be changed every day, or once in two days at the furthest, and a thin slice should be cleanly cut off from the end of each stalk every time the water is removed, which will revive the flowers.—*Farmer and Mechanic.*

To Prevent Cattle from Jumping Fences.

The following singular statement was made at a late meeting of the American Institute Farmers' Club at New York:

"To prevent steers from jumping fences, clip off the eyelashes of the under lids with a pair of scissors, and the ability or disposition to jump is as effectually destroyed as Sampson's power was by the loss of his locks. The animal will not attempt a fence until the eyelashes are grown again. Of this we are informed by Samuel Thorne, the great breeder of Duchess Co., who assured us that he had tested it upon a pair of very breachy oxen. As it was of great value to him, he hopes it will be tried by others."

To prevent Mice from gnawing Harness.

It is said the mice gnaw that part of the harness where there is saltness occasioned by the sweating of the horse. This is thought to be proved in the following manner, as stated by a correspondent of the *Prairie Farmer*.—ED.

"I found that when I placed a tight box of salt on the girth near my harness, that the box was gnawed and the harness was not. Upon thinking the matter over, I came to the conclusion that it was the salt in the leather that they wanted, so I set a small open box of salt near my harness after that, and I have never been troubled with gnawed harness since. I told my neighbors of my discovery, and all report the same result."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"IT IS SO COLD."

"Johnny, dear, I wish you would fill up the wood-box. Put on your cap and tippet, and see how smart you can be."

"Oh, mother, I can't, it is so cold!"

Johnny drew up his shoulders with a shiver and moved his chair nearer the stove.

Mrs. Drew was very busy, and being called out of the room just then, did not insist upon an immediate compliance with her wishes. Johnny sat with his feet on the stove hearth, thinking what a dreary season was winter, especially when little boys were called upon to perform sundry unpleasant duties, such as bringing in wood, water, and the like.

Now shoveling paths in the soft, white snow was fun, that is, when one did it just for the sport of it; but when compelled to it, ah, that was another thing. The fact is, Johnny was slow in learning the lesson that labor with some desired good in view, was far better than the same amount of effort for mere pleasure alone. If "all work and no play" makes little boys dull and spiritless, so "all play and no work" often produces the same effect.

But to return to Johnny. While sitting by the stove, still shivering over his journey in prospect to the wood pile, a little playmate called in for him to go on a coasting frolic.

"Mother," he cried, forgetting the cold in his eagerness for sport "can I go coasting with Frank?"

"Oh Johnny, it is so cold!" and Mrs. Drew imitated so precisely her little boy's whining tone, with such a ludicrous shrug of the shoulders, that Johnny, who was a quick-witted child, burst out laughing.

"Mother, I see; the wood-box is to be filled first."

Johnny ran out, followed by Frank, and the box was soon heaped up with fuel for his mother's use.

"My son, you have been very quick in your application of my little sermon. Always remember, my boy, duty first and then pleasure. First the bitter and then the sweet. Although, to judge from your rosy cheeks and smiling face, your task has not been very bitter after all. Am I not right?"

"Mother, I was a lazy fellow, and am quite ashamed of myself. And if your wood-box stands empty again when I am at home, I guess it will not be on account of the cold."

And giving his mother a hearty kiss, Johnny ran away to play with his chosen companion, Frank Roberts.

How is it, boys? Shall mother's wood-box need replenishing while you are off coasting, without a thought of her comfort this freezing weather? You can save her tired feet many weary steps, and your little labors of love will impart a sweeter zest to your skating, coasting, and snowballing frolics.—*Child at Home.*

CLEANING THE LIPS.

No feature in the face of a child is lovelier than the lips, with rows of pearly teeth playing hide-and-seek behind them. But ah! sometimes mouths which look like rosebuds send forth words unfit for a mother's ear, unfit for the ear in heaven. Some boys, who would not dare to take God's name in vain, say what is coarse and impure, forgetting that this, also, is a sin.

We knew a dear old lady, who, many years ago, taught a little private school in a certain town. Her heart was pure, and therefore her words were sweet. She loved the blessed Savior, and cared most tenderly for the lambs of his fold. She seemed to live in the little children's world, rejoicing and suffering with them. She had always something pleasant to say, and a flower or kiss to give, so that the scholars loved the schoolhouse next best to "mother's room" at home.

They never had to be sent to school, but ran off cheerfully before nine o'clock, that they might speak to her before the little bell rang. She believed what Solomon said about the "rod of correction," but, in some way, she got along without using it very often. Once her heart was deeply grieved by hearing that a little fellow had spoken improper words while out at [illegible] failed to punish so many little ones, she called him to her lap, but, as Master Charlie was nine years old, she asked him to the stand before her. Taking both his hands between her own, and looking into his blue eyes, she asked,—

"Have you been using wicked words to-day, my dear?"

"I didn't swear," whispered Charlie.

"Are you willing to go home and repeat all you have said in your mother's presence?"

Charlie hung his head, and colored deeply, and whispered,—

"No, ma'am; because it would grieve her."

"And have you forgotten, my dear boy, that One who is far holier than she, has heard in heaven those naughty words which came from those lips to-day? I am afraid there is something unclean in your heart; but as I cannot reach that myself, I will ask God to do it. I can reach your lips, and as I am sure they are not fit to give your mother the good-night kiss, nor to say your prayers, I will clean them for you."

She then took from her desk a bowl of water, a tiny bit of soap, and a small sponge, and bidding Charlie open his mouth, she washed it well—teeth, tongue, lips, and all! She then wiped them dry with a soft napkin, and bathed his tear-stained face, on which she pressed the kiss of forgiveness. This simple punishment, and the real sorrow of her who inflicted it, made a deep impression on the minds of her scholars. Charlie is now almost a man, but never since that day has an impure word escaped his lips. At the very thought of such a word, he fancies that he *tastes soap*, and that he hears again the gentle rebuke of his first teacher.

BOYS, WILL YOU READ IT—HEED IT? WILL EVERYBODY?

MY DEAR GEORGE:—I could have wept, the other day, when I saw you smoking a segar. Only fourteen years old, and already at work to poison your body and soul with tobacco! O, this is sad indeed! My dear boy, you see not what is before you. If you die you would be appalled; and you would fall on your knees, and entreat your Heavenly Father to save you from the wasteful, filthy, wicked practice of using tobacco.

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men, before they die.

Tobacco and rum! What twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying! I love my children; and because I love them, I had rather bury them, than see them defile themselves with rum or tobacco.

As Paul said to Timothy, so say I to you "Keep thyself pure." Be clean in your person, and be clean in your heart. But depend upon it, you can be neither, if you use tobacco.

THE EVILS OF TOBACCO.

It costs more than education or religion, the Army or Navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of $1,000; or more than 100,000 missionaries. The students in one college pay more than $6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land, every year!

THE REMEDY.

1. Never use it yourself. 2. Banish it from your families and premises. 3. Purify the church. 4. Rebuke the manufacture and sale of it. 5. Look after schools, and save the young. 6. Sign and circulate this pledge: "*I hereby pledge myself to abstain from the use of tobacco, in all forms, totally and forever.*"

THE THREE SIEVES.

"O mamma!" cried little Blanche Phillips, "I heard such a tale about Edith Howard. I did not think she could have been so naughty. One day—"

"My dear," interrupted Mrs. Phillips, "before you continue, we will see if your story will pass the three sieves."

"What does that mean, mamma?" said Blanche.

"I will explain it, dear. In the first place, is it *true*?"

"I suppose so, mamma. I heard it from Miss Parry, who said a friend of Miss White's told her the story; and Miss White is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it is true, is it *kind*?"

"I did not mean to be unkind, mamma, but I am afraid I was. I should not like Edith to speak of me as I have spoken of her."

"And is it *necessary*?"

"Of course not, mamma; there was no need for me to mention it at all."

"Then, dear Blanche, pray that your tongue may be governed, and that you may not indulge in evil speaking, and strive more and more to imitate the meekness of your Lord and Savior Jesus Christ.—*Lutheran S. S. Herald.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SUBMISSION.

"In your patience possess ye your souls."—LUKE 21: 12.

Be still, my soul! the Lord is on thy side;
Bear patiently the cross of grief and pain;
Leave to thy God to order and provide—
In every change he faithful will remain.
Be still, my soul! thy best, thy heavenly Friend,
Through thorny ways leads to a joyful end.

Be still, my soul! thy God doth undertake
To guide the future as he has the past:
Thy hope, thy confidence, let nothing shake,
All now mysterious shall be bright at last.
Be still, my soul! the waves and winds still know
His voice who ruled them while he dwelt below.

Be still, my soul! when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better know His love, His heart,
Who comes to soothe thy sorrows and thy fears.
Be still, my soul! thy Jesus can repay
From his own fulness all he takes away.

Be still, my soul! the hour is hastening on
When we shall be forever with the Lord—
When disappointment, grief, and fear are gone,
Sorrow forgot, Love's purest joys restored.
Be still, my soul! when change and tears are past,
All safe and blessed we shall meet at last.

Be still, my soul! begin the song of praise
On earth, believing, to thy Lord on high;
Acknowledge him in all thy works and ways,
So shall he view thee with a well-pleased eye.
Be still, my soul! the Sun of life divine
Thro' passing clouds shall but more brightly shine.

—*From the German.*

For the World's Crisis.

MAN AS HE WAS, IS, AND IS TO BE.

BY JOHN P. BELT.

NUMBER SEVEN.

ALL TO BE JUDGED.

It has been already shown that the Scriptures clearly teach that all, both good and bad, will be made to appear before the judgment-seat of Christ to receive their reward for the things done in the body. But inasmuch as a modern class of believers have been led into the notion that temporal "death is an eternal sleep to the wicked," I wish to examine that point a little further. In the first place, it is assumed that the future judgment on the wicked dead is but a figure of speech, and not to be a personal transaction. This conclusion is the result of having confounded the *executive* judgment with the *judicial*. I am well aware that the prevailing idea has been, and to a great extent still prevails, that the human race will all undergo a judicial trial before the judgment-seat of Christ, after the general resurrection of the dead. But this view is not sustained anywhere in the Bible. The fact that the general judgment is introduced in Revelation 20, is no proof that a judicial trial will take place after the termination of the intervening one thousand years between the first and last resurrections. The term judge is used in different senses by all the sacred writers; and the one sense should never be confounded with another.

1. It is used in trying cases according to law and evidence. In this sense it should be understood and applied in Rev. 20: 12, which reads, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

2. To execute judgment. In this sense it is used and understood in John 5: 26, 27,—"For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." It is also used in the sense of rule and government.

The entire representation of the position of Jesus Christ in the judgment at the last day, is that of executor of judgment. Therefore, "we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body according to that he hath done, whether it be good or bad." Hence the absurdity of placing the executive proceedings before the judicial trial. At the great and final day of retribution, God the Father is the presiding judge, when all the dead stand before him. "His throne was like fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set and the books were opened." Dan. 7: 9, 10. Then the destiny of all, at that time, is unalterably decided according to their deeds which are recorded in the opened books, which is in harmony with what Jesus said at his first coming, "The words which I deliver unto you, the same shall judge you at the last day." Hence the character of all is formed in this life, which is to decide their destiny in the future life.

In Dan. 7: 13, 14, the position of the Son is shown, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory and a kingdom." This is in harmony with what Jesus also said to his disciples, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16: 27. In this representation the position of both Father and Son is distinctly recognized. The Father is presiding judge, who then invests the Son with executive power. This is the time of which Enoch prophesied, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. This whole matter is definitely settled by Jesus Christ in Matt. 25, which presents both the judicial and the executive proceedings. In this is seen the reward of both the good and the bad.

The twenty-fifth chapter of Matthew clearly proves that the rewards are for the deeds done by both classes in this life. Hence the conclusion is based on the impregnable ground that the inheritance of the saints is not given, nor is the doom of the wicked awarded until the time when the books are opened and the sea and the graves give up the dead which are in them, inasmuch as every man is then judged according to his works which are recorded in the books. Then is the time when the wicked of all ages will be cast into the lake of fire, "which is the second death." Therefore the natural or temporal death which had consigned them to the graves cannot be their eternal doom. For when they are taken from the grave and stand before the great white throne, they are then made to live again, or there would be no force in the language which denotes the second death in the lake of fire.

From the Scriptures which I have noticed, together with many others which might be quoted, I am compelled to believe what Jesus taught when he declared that "the hour is coming when all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

It is urged by those who deny that the wicked dead will live again, that the language used by Christ as recorded in Luke 20, is conclusive evidence of their theory that none but the righteous dead will be raised from their graves. But a strict examination of what Christ said in answer to the question propounded to him by the Sadducees which Luke has recorded, shows that the argument of Christ was not designed to disprove the general resurrection of all who had died, whether good or bad. The point at issue was concerning a case where seven brothers had, during their lifetime, married the same woman, after the death of each successive brother, in accordance with the law of Moses; all of them having finally died, and last of all the woman also being dead, the inquiry was, whose of the seven should she be the wife in the resurrection? The error of the Sadducees which Christ confuted was relative to that point, which he told them originated from their "not knowing the Scriptures, nor the power of God;" for he said unto them, "The children of this world (age or life) marry and are given in marriage; but they which shall be accounted worthy to obtain that world (age or life) and the resurrection from the dead, neither marry, or are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." Luke 20: 34, 35, 36.

Now let the question propounded be kept in view, and there need be no difficulty in the narrative; nor in the answer which Jesus gave to them, which he confines, in the main, to what is involved in the inquiry. He first shows, not the undying nature of all who will be raised from the dead, but such only as are accounted worthy to obtain that world and the resurrection from the dead; thereby showing that the two events are not identical, for it does not necessarily follow that the fact of being raised to life again, makes such an individual worthy of eternal life.

The law of Moses was only temporal, and had reference to the marriage ceremony under the temporary economy, which was to pass away and be succeeded by a better and more enduring state. The Sadducees greatly erred in supposing that the Scriptures indicated a continuance of the marriage obligations in the life to come. It was this error which Christ confuted, by showing that his chosen ones would be raised to die no more, being then equal with the angels, and would neither marry nor be given in marriage in that state of endless life. That this is the meaning which Christ meant to convey to them is confirmed by what he immediately added, "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." The promise was made to Abraham, repeated to Isaac, and again renewed to Jacob, of an everlasting inheritance in the world to come, which they, with all such as are accounted worthy to obtain that everlasting possession, will receive when they are raised up from the dead and are made immortal. That class will be the sons of God, who will live unto him.

It was to show this fact with definite clearness that our Savior was so particular in coupling the two events together. The wicked dead will not be raised to die no more; for they are to die the second death. They are not heirs to the promise of an everlasting possession; therefore they will not live unto God; consequently they will neither marry nor be given in marriage, for they will "be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." That day has not yet come, and all the wicked are not yet burned. And to gather all the tares to be burned, they must first be raised for that purpose.

Then again an objection is urged against the doctrine of a general resurrection of the dead, which is founded on what is said in the prophecy of Isaiah concerning certain wicked lords or powers that had oppressed the people of God, which reads as follows: "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. 26: 14. This is claimed to be one of the positive texts of Scripture in reference to the state of all the wicked dead. Hence they rely on it with the fullest confidence as overwhelming testimony that the wicked dead will have no future retribution; much less a resurrection to life.

But the whole connection in which this prophecy and song stands shows that a misapplication is made of where and when this text is to apply. The saying is found in a song which will be sung at a time and in a place which the prophet has designated. Beginning with the twenty-fifth chapter, the prophet is praising God for the wonderful judgments that are narrated in the closing verses of the twenty-fourth. He then pours out a song of praise for the deliverance of his people. Then he continues his prophecy, saying, "In this mountain (where the Lord of hosts is to reign before his ancients gloriously) he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth. When will death be swallowed up in victory? Paul says it is "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality.

The song is not then to be sung until all wicked powers shall have been destroyed and the saints are made immortal and are standing with the Lamb on Mount Zion, with everlasting joys upon their heads. Then to whoever the text may refer, whether to dead tyrants who had oppressed the people of God, or to the devil who held the saints under his power and dominion in the graves, the song portrays victory over them all; for the second death has been visited upon them. They have now had an everlasting destruction from off the earth. Truly may it now be sung, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." But of the saints, they had been in their chamber or safe pavilion with their Lord while the indignation was pouring out in the punishment of the inhabitants of the earth for their iniquity, and the earth was made to disclose her blood, and no more to cover her slain.

The saints, who had been dead in consequence of their former mortal state, have not only arisen from their dusty beds and made alive; but the healing leaves and fruit of the tree of life acts on them as the dew of herbs, and they grow up as calves for the stalls. All sickness and sorrow and pain inherent to mortality have now passed away, and there will be no more death, for the former things which were temporal are now superseded by the things which are eternal.

For this happy state let us daily strive, and be found, by patient continuance in well doing, seeking for glory, honor, immortality, eternal life, which the Lord our righteous judge will bestow at his appearing and his kingdom. Be ye therefore ready for the Lord is standing at the door.

Boston, 1864.

For the World's Crisis.

THE SAME JESUS WILL COME AGAIN.

That Jesus Christ was here once in the flesh, so that the human family beheld him and conversed with him, no man pretends to deny who believes the Bible to be the word of God. But as regards his second coming, how various are their opinions. Some say he comes at death, others say he came in a Roman army at the destruction of Jerusalem. If they can believe the testimony of the first, why not of the second coming? The Bible is just as plain in one case as the other. In the first, only a part of the world saw him; but in the second coming every eye shall see him. Rev. 1: 7.

The Bible speaks of his humble form, and of his glorious body; in both cases he is described as being in shape as man. How vain it is, then, to try to make it appear that his second coming is not visible and future. He was seen to go away. The angels said he should come in like manner (visibly). Christ says, "If I go away, I will come again." Paul says he appeared once, "and unto them that look for him" he would "appear the second time" to save them. Such passages of Scripture are to the point. We have Christ's testimony, the angels', and Paul's. If our father were to set out in our presence for a foreign land, to prepare us a comfortable home, and should tell us, If I go to prepare a place for you, I will come again to take you there,—would we believe the truth was told us if, instead of coming himself, he would send a Roman army to slay and destroy us? All must say, No!

We believe Christ will appear personally, that his second coming is still in the future. Christ warns us to beware of false Christs and false prophets between his going away and his coming again, but does not caution us to beware of any after he comes. At his second coming all will know that it is he. There will be no mistaking; for all the tribes of the earth shall mourn when they shall see him coming in the clouds of heaven with power and great glory. Matt 24.

We may conclude from the signs of the times his coming is nigh at hand, even at the door. Then at his coming the righteous will triumph over death and the grave, saying, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Jesus will come himself,—the same Jesus that was seen to go up into heaven. After his resurrection he told unbelieving Thomas, "It is I, handle me and see. A spirit hath not flesh and bones as ye see me have." This *same* immortal Son of God, this same Jesus, is coming again the second time. We are commanded to look for him; and for all who love his appearing there is a crown of righteousness laid up in store. It is the crowning of all our efforts; it is our only hope.

J. E. CLARK.

For the World's Crisis.

"YE ARE THE BRANCHES."

Says Justice, "Cast away the branch
On which no fruit is found,
And suffer it no more to be
A cumberer of the ground."

But Love says, "Wait a little while,
Trim it with utmost care,
Perchance it may your toil repay,
And choicest fruit yet bear."

With love and mercy unsurpassed,
God waits to see the Spirit's fruit,
And not till there is no more hope,
Will he the worthless one cast out.

He suffers not a branch to stay
In Christ the living Vine,
Unless Faith, Love, and Purity,
Do with its leaves entwine.

He'll not destroy the tender plant,
E'en though the harvest be not great,
But purge it till its boughs are bent
Beneath their weight of golden fruit.

LUCY R. OTIS.

For the World's Crisis.

WHAT IS TRUTH?

Truth is like a smooth, limpid stream, on which the eye can rest with pleasure, as it can see every thing distinctly at the bottom. The foundation is a rock, and that rock is Christ. No lie is of the truth; he that is not with Christ is against him. He that gathers not with him scatters abroad. A man who cannot stand by the Bible, as the very word of God, cannot be said to have the truth. Truth will make us free. Truth is what we need in preference to cunningly devised fables. Truth alone will stand in the great burning day. Our religion is built upon the sand, if its support be merely on a human record of a divine revelation. A man that will go forth as a flaming herald with the Bible in his hand, thinking to convert the world with loose views of the inspiration of the Scriptures, methinks will be shorn of his power. A "prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

The church of Christ, if I understand the meaning of plain scriptural language, must be holy, without "spot, or wrinkle, or any such thing," cleansed "with the washing of water by the wood." Now how can it be said to be cleansed by the word, if it do not believe the word? The church of Christ must have faith in order to be "without spot or wrinkle." Faith comes by hearing, and hearing by the word of God. Where faith reigneth it declareth men to be the friends of God; but where unbelief reigns, it declareth them to be his enemies. Heb. 3: 18; Rev. 21: 8.

Faith believeth the word of God, but unbelief questioneth the same. Ps. 106: 24. What I ask is the word of God? Does it teach that man is immortal? Does the happiness of a saint commence as soon as they die? We read, "the dead know not any thing." But some will have it, Bible or no Bible, that happiness commences immediately after death; that happiness will not be deferred till the resurrection; but as soon as death has passed upon one, his soul will be swallowed up in life; that when we have once passed from this shore we shall be quickly wafted to the shore of immortality. Let me refer to Cor. 15: 12,—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. . . . Then they also which are fallen asleep in Christ are perished." We could quote many more passages if it was necessary; but to a discerning mind, this text alone is enough to convince the seekers after truth. But if they will not hear Moses and the prophets, neither will they be persuaded though one rose from the dead.

LOIS BECRAFT.

Chatham Valley, Pa.

For the World's Crisis.

CHRIST'S REFUTAL OF SADDUCEEISM.

In Luke's account of the Sadduceeic objection against the resurrection and Christ's refutal thereof, he introduces the subject thus: "Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, if any man's brother die having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren; and the first took a wife and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her." Lk. 20: 27–33.

This objection seemed to be levelled against the resurrection of the righteous, for those seven brethren represented the righteous, in that they kept the law of Moses. So if they could only have shown a good reason why the righteous might not live again, it would operate with greater force against the resurrection of the wicked. But their argument was worthless, in that they had no right to infer that matrimonial relations would be revived in the resurrection; so that the inference was sufficiently refuted by one of a contrary character; as in the reply of Christ, "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Vs. 34–36.

The resurrection of the unjust cannot be called "the resurrection from the dead," seeing that their resurrection comes last, and includes all that remain dead, and so cannot be "from the dead." It may possibly be a resurrection from death, but not from the dead; for the original of this phrase has the article and noun in the plural, and so means from those that are dead. So although "there shall be a resurrection of the dead, both of the just and of the unjust," the resurrection of the latter cannot be called the resurrection from the dead; neither can the subjects thereof be counted worthy to obtain that world, hence will die again; for such are neither the children of God nor children of the resurrection. For the just only are legitimate children, the rest not answering the end for which the resurrection was designed.

So, although Christ's argument thus far corresponds to the Sadduceeic objection to the resurrection of the righteous, it does not sanction a non-resurrection of the unjust. If it did, it would make him like some of our own day, who have held to both sides of that question; for he says in continuation of his reply to the Sadducees: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead but of the living, for all live unto him." Vs. 37–38.

If the dead are wholly dead, as the Sadducees held, then of course "God is not the God of the dead," seeing that they cannot recognize or know him; but as he called himself the God of Abraham, Isaac and Jacob, while they were dead, this goes to prove not that they were alive and dead at the same time, but their future revival; when all live unto him in the resurrection state. Hence God called himself the God of Abraham, etc., in contemplation of that time when the dead are to be raised, in distinction from some subjects of that resurrection of whom he will not be their God.

For that all the dead are included here is evinced first, by the fact that "the dead" is a general term appliable to all the dead, and second from the fact that Christ declared that "all live unto him," in that resurrection contemplated by the time when God will become the God of Abrahamic characters.

"All live unto him," is an assertion predictive of God's design in reference to what he contemplated concerning their revival, and not the condition in which the dead live in after their revival; as otherwise it would not belong to the argument, and so would have had no convincing power with the Sadducees.

WM. HOBBS.

For the World's Crisis.

FAITH.

"Earnestly contend for the faith which was once delivered to the saints."—Jude 3.

The faith here spoken of evidently was not intended to refer to any subdivision of the christian faith; but that it was of the christian faith in general is evident by the preceding part of the verse; which shows that he was writing of the common salvation.

If, then, Jude wrote of the christian faith in general, it embraced all the doctrines taught in the new dispensation; and if so, it must be of full force so long as the gospel dispensation shall continue. Luke 16: 16 says the law and the prophets were until John, since which time the kingdom of God is preached. "Think not," saith the Savior, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill" (Matt. 5: 17); and then in the same chapter proceeds to teach them—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth." Where have we heard this said? Your reference Bible will quote you to Ex. 22: 24, where God gave this law through Moses; of which our Savior says, "I came not to destroy, but to fulfill."

Now to fulfill is to perform, or accomplish. So when Jesus had performed what the law required, had done what the prophets foresaw and revealed that he would do, had offered himself a sacrifice for the sins of the world, the substance of all that had in the law been foreshadowed, he said—"it is finished." The object of the law is then accomplished: it is fulfilled. Wherefore Paul says (Eph. 2: 15), "Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances."

So we see the line of demarkation between the old and the new dispensations is very plain. Now until such a marked change can be shown, or an abrogation of the doctrines delivered to the saints at the commencement of the gospel dispensation, we ought earnestly to contend for the faith once delivered to the saints. Not that we are to contend for this or that doctrine which may happen to suit us; but, till a new dispensation is given us later than the gospel, let every one be cautious how he shall say *this* is in force, and *that* is obsolete. Let him read in the last chapter of Revelation—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

If, then, the gospel dispensation holds good, every whit, until another later shall come, when shall such come? Hear Paul (Gal. 1: 8),—"Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." No, this is the last dispensation we are to receive till the angel shall stand upon the sea and upon the earth and declare that time shall be no more. If so, then every form of doctrine and observance given to the saints at the beginning still holds good. Or, if any part has been abrogated, why are we not told where, by what authority, and how much?

Now one says that christianity has become so popular that the world will not persecute it; thus making obsolete the saying of 2 Tim. 3: 12,—"Yea, and all that will live godly in Christ Jesus shall suffer persecution." Another tells us that since the baptism of the Holy Ghost, water baptism has ceased. We ask, by what authority? Again we are told, while water baptism is held to wash away sins, that the Holy Spirit is not with the church of modern times; that his office to christians has ceased. Contrary to John 14: 16,—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Has "for ever" ceased? John 14: 23,—"If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Is this obsolete? When did it cease? Where is the scripture that informs us? Again we are told that in the closing commission of our Savior as recorded by Matthew and Mark: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved"! O yes, that is all true. But how about the next verse?—"And these signs shall follow them that believe; in my name shall they cast out devils," etc. "And they shall lay hands on the sick, and they *shall* recover." O! this we are told ceased in the first century. But just in connection with this Matthew records that Christ promised—"Lo, I am with you *alway*, even unto the end of the world."

If, then, Christ is with his people to the end of the world, is it not obvious also that the other promises given in the same breath, relating to the signs that should follow, are promises to the church to the end of time? Or, has the gospel dispensation ceased? These signs were to follow them that should hereafter believe by the preaching of the disciples to the end of the world.

We feel bound to contend earnestly for *all* the faith once delivered to the saints. But, hold! you are getting on Mormon ground when you contend for miracles in this day. I contend for that for which the Bible contends. Do you reject baptism because the Mormons practice it? No, that is taught in the Bible; they may have some truth to make the falsehood go down. Well, if so, may not the faith in healing be a gospel doctrine, though sometimes held by imposters? Or, is its being found with the Mormons a proof of its untruth? Well, but all Christendom rejects it. But is that a proof that it is not true? Such conclusion would argue that we must be conformed to public opinion without regard to the word of God. But I dare not take away any part of what is written, and say it is not present Bible.

I own, friend, you have the argument on your side; but if these signs were to continue with the church to the end of time, why is it that we see none of them in the church? A very good reason why they are not in the church. "For there is no man which shall do a miracle in my name, that can lightly speak evil of me."—Mark 9: 39. So while the church rejects the doctrine, think ye they can receive the gift? Impossible. Well, but I should think it might be found with individuals, if the church do reject it. So it might, if God saw fit to work in that way. But you recollect it was said of Jesus that "he did not many mighty works there because of their unbelief." And our Savior says concerning these last days, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Evidently foreseeing that he should find but very little. And the principle by which he works is always in accordance with his saying—"According to your faith be it unto you."

But as touching the healing of the sick, have you not read in the Scriptures (written by James 5: 14, about forty years after the ascension of our Lord) saying, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." Again our Savior says (Matt. 21: 22), "And *all things whatsoever* ye shall ask in prayer, believing, ye shall receive." Well, positively I should not dare to lay my hands on the sick, and anoint them in the name of the Lord. I should consider it sacrilege. What! sacrilege to obey the gospel?

Well, friend, according to your doctrine would not the sick always be healed, and nobody die? Say not, according to my doctrine; but say, according to Scripture doctrine. But "ye do err, not knowing the scriptures, nor the power of God." You acknowledge such things did take place in the apostolic age, as healing the sick, etc. Were all healed? Jesus raised several from the dead, but did he raise all who died in his time? Did Elijah save all the widows in Israel in the time of famine? Or did Elisha cleanse all lepers when he healed Naaman? So God never designed to prevent death in all cases by miraculous healing; but that his name should be glorified.

But you read that nothing should be impossible. "In faith,—in faith, brother." Do not forget the faith. It may alway be duty to ask; but when God gives special faith, he'll be sure to answer. And what if the request be not granted; is it becoming to be like Jonah, angry?

But we read that "faith cometh by hearing." How then can we have faith that God will heal any individual at our request? How is it that our Savior upbraided his disciples for lack of faith? (Mark 4: 40),—"Why are ye so fearful? how is it that ye have no faith?" Here they were upbraided for lack of faith in what they could not have heard particularly; but should have learned, from what God had done, to consider what he might do. Again (Mark 11: 22), Jesus commanded his disciples to "have faith in God." Why this command, if not in their power to exercise faith? But the next verse gives in general terms a promise of whatsoever the disciple shall desire, in these words,—"He shall have whatsoever he saith." Well, this is objected to on the ground that the promise was given only to the apostles. Suppose it was given to the apostles; he tells them, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that speak ye upon the house tops."

So it is recorded here (Matt. 10: 27), as a part of the faith once delivered to the saints, except you prove that what was given to the apostles was not to the saints, and it was given that we might read it, and by thus hearing might have faith. And this is a general promise, that touches all cases. We may, therefore, by hearing the word, have general faith for all cases, and thus in each case make it particular faith.

MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

For the World's Crisis.

LONG ARTICLES.

Whether continued or not, they are tedious. In the face of the many hints and persuasions, urging contributors to be brief in their remarks, there is shown a purpose to gratify an insatiate desire for prolixity of argument, at the expense of the many who don't care a straw for them. Bro. Grant has urged short articles, until the requests are lost in the eagerness of many to monopolize all the blank paper possible. Now if he had not possessed the spirit of forbearance, borrowed from the mind of Christ, he would long ago have got disgusted with the position of Editor, and retired from a work so utterly unappreciated and uncared for by these doctrinal expositors.

Those who have bushels and backloads of prophetical expositions on hand, seem to think that, by cutting and quartering their long mathematical speculations,—long enough to fill a yellow-covered novel,—they are then of the consistency of a cannon-ball, and, like that projectile, will crush all before them. Then, of course, the Editor is expected to parade before the public a detachment from the whole brigade of beastly non-descripts. Just as though a continued article is not a long one; and that the student of prophecy has a *special* prerogative of thrusting upon the notice of the whole list of Crisis readers a score of interpretations, which are as uninteresting, and as difficult of a unanimous solution, as would be to them the writing of a Sanscrit poem; and all because he presumes his *position warrants* their publication.

Again, I know of twenty Crisis readers—christians too—whose literary qualifications are of no mean order either, who are ever inquiring, Why this monopoly of paper for a purpose so incomprehensible to the masses? They won't even *look* at such an article. Not through any prejudicial reason, however, but because every expositor claims his position correct. Thus we see a heterogeneous pyramid of material is exhausted to no purpose. "Fear God and keep his commandments: this is the *whole* duty of man,"—a responsibility of no mean consequence, when compared with the imaginative conceits of a presumptive brain.

If it would be in order, I should like to inquire why such a recital of historic facts, fancies, and speculations, may not be judiciously dispensed with, without detriment to Christ's cause, in order to give place to the more absorbing topic of practical godliness? I never wrote but one "continued article" in my life; and if I retain my reason, I will try never to write another. I believe I have acquired a little modesty since then, and trust my sense of individual equality will ever prompt me to acknowledge the *wants of the masses*, even at the risk of fretting a few.

This may be considered a fierce attack upon those whose biblical research is the cornerstone of our prosperity. I will simply say, by way of apology, that in preparing myself for the judgment, I am a unit among the multitudes, who live and labor with the most undying solicitude for the commonwealth of Christ, in this world; and hope and wait for these heavy ears to soon catch the sound of his chariot wheels, freighted with the Prince of peace, crowned in the world to come. But while *here*, I claim a right to read, observe, investigate, and rebuke, and also demand the reform of a custom, which is alike arbitrary and compulsory upon the rights and immunities of the many, who argue that the greatest good *ought* to be the expression of the greatest number.

"Though modern practice somewhat differs quite,
'Tis just as well to think before you write;
Redundance places memory on the rack,
For brains may be o'erloaded like the back."

Blackstone, Mass. C. G. CARRE.

GOOD ADVICE.—Said a distinguished American statesman to a debating club of young men: "Life is a book of which we can have but one edition. As it is first prepared it must stand forever. Let each day's actions, as they add another page to the indestructible volume, be such as that we shall be willing to have an assembled world read it."

☞ Do nothing to-day that you would be likely to repent of to-morrow.

For the World's Crisis.

THE ITALIAN MISSION.

Dear Bro. Grant, and all Brn. and Srs. in Christ Jesus:—It is with deep gratitude to our heavenly Father, who has brought us to our place of destination in safety, that I write you my first letter from La Tour, Italy, which place we have chosen as our home for the present. We left London for Italy the 30th of June. It seemed a waste of time and money to remain there longer; and I longed much to commence my misionary work in this field, to which I feel called of God. I was enabled to leave so soon, through the kind donation of English brethren and sisters to the amount of 16£., 17s., 6d., viz., Bro. R. Robertson, London, 6£., 6s.; Bro. Joseph Curry, Liverpool, 3£.; Brn. and Srs. of Leeds, through Bro. C. A. Thorp, and himself, 5£., 11s., 6d.; and Sr. Jane Templeton, Kilmarnock, Scotland, 1£. As I left England sooner than I expected, when I wrote my letter of the 8th June, to be able to do, I thought it not best to write again from London, but save the expense of postage in these hard times, and write all from Italy. We had an opportunity while in London to speak personally with Dr. Cumming, who expressed the opinion that "all christians believe in the second coming of Christ. He also said he had no confidence in American Adventists on account of the extravagance of their opinions." I also had an interview of three hours with another English Adventist, Lord Congleton, who expressed himself similarly in regard to American Adventists. Mr. Freeman, to whom I had reference from Bro. S. Knight, received me kindly, but coldly, and introduced me to his pastor, Mr. Darling, quite an intelligent gentleman, who speaks French and German well. I assisted him one Sunday in his chapel, and learned from him that there are in London fourteen chapels of Advent believers of different names, but were all united in believing in the restoration of the Jews to Jerusalem, and the rebuilding of the Temple of Solomon: that Antichrist will sit down in the Temple; that Jesus Christ will be visible in the heavens during the millennium, and all the Jews will be converted to him (?).

I found Mr. Brown, a zealous disciple of Dr. Thomas of New York. We read in the Bible that John the Baptist baptized in sign of repentance; the church since Christ baptize for the remission of sins; and Mr. B. in London baptizes for the return of the Jews. Mr. B. has suffered much persecution for his opinions, but is still very zealous, and with his little church of three members observes the Lord's Supper every Sunday. Bro. R. Robertson's opinion is that the doctrine of the coming of Christ, which was preached in England sixty years ago and rejected, has gone West to America, which has now the honor of bearing this glorious truth to other nations. Any good American Adventist will be very kindly received by him and treated as a brother.

I was not able to visit the brethren in Liverpool and Leeds, but communicated with them by letter, and received from them kind sympathy in word and deed. We were compelled to stop in Paris thirty hours, and had the privilege of meeting there an honorable and very dear Polish friend, who was a brother exile in London when we left that city for the United States thirteen years ago. We came *via*. Macon, Chambery and Mont Cenis to Turin, and enjoyed the magnificent mountain scenery very much. We rode by cars several hours through a lovely valley with mountains on either side, sometimes very close and high, sometimes more distant, always charming, till we came to the little village of St. Michael, where we changed cars for diligence, and began to ascend the mountain. We were very comfortably seated, and our ride delightful, over a road hard and smooth, through a vale in the mountains that seems to have been formed expressly as a means of communication and for the enjoyment of those who can appreciate the wonderful works of God. The ascent for three hours is not rapid. Hamlets are frequent, and the sides of the mountain, which are cultivated wherever it seems possible, look green and smiling, the scene being much enhanced by the torrents of pure crystal water that fall from the mountain steeps to the valley beneath.

We left St. Michael with six horses; but after riding five hours we stopped a half hour, and a fresh team, consisting of two large horses and twelve powerful mules was substituted, and in three hours more we were at the top of the mountain, on which is a Custom House. It is the dividing line between France and Italy. It was midnight. The mules were taken off and with the two horses we made a rapid but safe descent to the little village of Suza, where we submitted to examination, but our passports were not demanded.

From Susa we took cars again and came *via*. Turin to Pinerolo, a city of thirty thousand inhabitants a short distance south-east of Turin, where we had intended to stop. But after conversation with two French Waldenses we concluded to come to this place, ten miles further, which we reached at ten o'clock at night and were glad to stop, being travel worn and very weary. I requested to be taken to a hotel kept by a Protestant. On entering I introduced myself to the landlord and his wife, French Waldenses, and told them of our circumstances, that I was a missionary from the United States, and that during our long journey we had expended our means so that I had but one dollar in my pocket. They manifested for us much christian sympathy and very kindly offered their service and credit as we needed. They assisted us in finding temporary lodgings at twenty francs per month, and let me have indispensable furniture for the present.

I have spoken with several of the inhabitants upon the coming of Christ and been listened to with much eagerness. At present I can only say that this is a small place, containing some three thousand inhabitants. It has three churches; two French Protestants (Presbyterian) with but one pastor, and a college with eight professors, also a school for girls, and one Catholic church. I find the inhabitants, as far as I have seen them, very kind, simple-hearted people and quite intelligent. They receive me with the greatest kindness, and listen to me when I speak to them of the truths of the kingdom with much eagerness. And, I judge by present appearances, that this field of labor is very extensive. I have already received an invitation from a gentleman who lives near Milan, to spend a month or two with him next November, and give lectures every evening in his house. May God in his mercy bless this mission.

Dear brethren and sisters, pray for us, that [illegible] and please consider our critical position here, our credit among strangers, who observe us very closely, and generously send us as soon as possible means with which we can pay our debts and establish ourselves comfortably. God bless you all.

Your faithful servant and brother waiting for the kingdom, M. B. Czechowski.

La Tour, near Pinerolo, via Turin, Italy, July 7th, 1864.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 2, 1864.

Torn or Mutilated Bills.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

PRICE OF PAPER.

Printing paper is now two or three times as high as it was four years ago. Nearly all papers have been obliged to raise the price of their papers about one half, and some to double their former rates, while many have suspended. We may find it necessary to increase the price of the Crisis. We think it is now one of the cheapest papers published, when the size and quality of the paper are considered, including the fact that we have no paid advertisements in its columns. It is now nearly double its original size, and printed on much better paper.

We should be glad to continue it at the same price as heretofore, if possible; but we know our readers would much rather that the price should be advanced to $2.50, or even $3.00, rather than that it should be embarrassed with a debt, or be suspended.

If we get a hearty and prompt response to the "bills" sent out this week, as we hope to, it may enable us to continue a while longer at the present price, until printing paper may be lower.

We think "our paper" was never accomplishing more good than at the present time, if we can form an opinion from the letters we are daily receiving. New subscribers continue to multiply, while all things show that we are now just at that point in the history of the world where we need all the helps we can get in order to stand against the wiles of the devil.

We might lessen our expenses considerably by cutting off the poor; but we trust we shall never be obliged to do that. If those who can, will pay promptly in *advance*, we think we shall come out all right.

"I AM THE DOOR."

Bro. Grant:—Will you please give an exposition of John 10: 9,—"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." *In and out of what* pasture?

Also, John 5: 24,—"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed from death unto life.*"

Yours in search of the truth,

D. M. Kinter.

In John 10: 9, and the context, Jesus compares himself to a shepherd, and his disciples to a flock of sheep. The shepherd, when taking care of his flock, leads them forth from the fold to find pasture, watches over them during the day, and returns with them at its close, and sees that they are not disturbed or injured during the night. This faithful care of the shepherd illustrates the care that Jesus takes of his followers.

The phrase, "go in and out," in the Hebrew style, refers to all the deeds of a person's life. Jesus becomes the guardian and guide in all the actions of his followers, as the shepherd does of the sheep. Hence "by," or through *him*, we live, receive strength to perform our duties, and protection from the snares of the adversary; and this fact is *illustrated* by the shepherd and the sheep; as he leads the flock forth from the fold to pasture, sees to all their wants, and then returns them again at night, so Jesus goes forth with his disciples during the day, in the various duties of life, returns with them at night, watches over them during the night, and goes forth with them again in the christian warfare. This continues till life's toil is ended, and the angels are sent to gather the faithful to their reward.

We now come to notice John 5: 24,—"He that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life."

The question now arises, does a person *actually obtain* everlasting life at the time he hears the words of Jesus, and believes on him that sent him? or, does he then pass into a condition where he can lay hold of the *promise* of eternal life when Jesus comes? Does a man at conversion really put on immortality? or, does he simply change his relation to the Lord, so that he is in a condition to receive everlasting life at the time appointed? If men put on immortality at conversion, then why do they die afterwards? and, what becomes of their immortality when they backslide? It is not proper to apply the term "everlasting life" to any one so long as there is a possibility of his dying; because immortal, or everlasting life, signifies a life "that shall never end."

In John 6: 40, we read, "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, *may have* everlasting life: and I will raise him up at the *last day*." This, and many other passages, show that the time to receive the promised reward of "everlasting life" is at the last day, or when Jesus comes.

Paul says, in Col. 3: 3, 4,—"Your life is hid with Christ in God: when Christ, who is our life, shall appear, *then* shall ye also appear with him in glory."

We think this makes the matter very plain, and shows that the "everlasting life," which is promised to the believer, is not actually received in this life, but is reserved for the faithful in the hands of Jesus, and will not be received till he comes the second time.

WOULD THEY DO IT FOR JESUS?

A number of women,—ministers' wives and others,—who hold high positions in the fashionable society of New England, have formed a league, expressed in the following language:—

"New England Women's League for Diminishing the use of Luxuries during the War."

Boston, July 4th, '64.

We, the undersigned, women of the United States, impelled by a deep sense of the peril of our beloved country, and of the sacrifices and sufferings of our brave soldiers, yet abating not a jot of our assurance that God will give success to our righteous cause, provided the people do their duty,—would here express our purpose to perform our part toward bringing about this great end, and our desire to contribute more largely to the strength of our armies, and the relief of the suffering throughout our land.

We do, therefore, pledge ourselves, during the war,

1. To retrench our expenditure in dress, in the household, in social entertainments, and in all luxuries.

2. Without renouncing such foreign articles as we deem necessary for health and comfort, yet, to give the preference to the products and manufactures of our own country."

It is to be feared that these women will not now dress as plainly as christianity requires. Let us read a few words from the Bible:—

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."—1 Tim. 2: 9, 10; 1 Pet. 3: 3-5.

Jesus would have his "bride" dress "in modest apparel," without "gold, or pearls, or costly array." In his sight, she looks the best thus dressed. Is not the taste of the Bridegroom-King of kings to be preferred to that of the Paris harlots, who originate the fashions of the day?

Will Jesus be pleased, when he returns to be married to his professed bride, to find that she has paid no attention to his wishes in this matter, but has been following the customs and manners of his enemies? and that even when she laid aside some of her immodest, "costly array," it was not done to please him, but to save money to carry on a bloody war, in direct opposition to all his teachings? Will he not say, as to his ancient church in a similar situation,—"Thou hast played the harlot with many lovers"? Will she be ready for the marriage supper of the Lamb?

Is it not high time for the bride of Christ to begin to adorn herself in harmony with his instructions? Is it not time for real christian women to "separate" themselves from the immodest and costly apparel worn by the majority of church members? May they not with much propriety form a "league" to dress according to the *Bible* style, however odd they may look in the sight of the proud and fashionable followers of Belial?

We think the time has fully come for all to be divorced from the spirit of the world, if they expect to be among the marriage guests of the Lord of glory. We know most of our readers will say *amen!* "it is time." Well, then, shall it be *done?* Do not wait to see what your neighbor will do, but let every one who loves Jesus take the lead, and try in all things to please him.

We think no one in this world would wish to marry another who took no more pains to please him than the church does Jesus at the present time. When we observe the state of things in fashionable church society, we see no evidence of bridal love for *Christ*, but the strongest proof of love for the world and its pleasures.

The following shows the way the current is moving:—

Saratoga, July 22, 1864.

To the Editor of the Boston Journal:

We had a great time last night at the Congress. The new ball room—120 feet by 44—was opened with music and dancing. It was the greatest thing of the kind ever seen at Saratoga. The ladies were in elegant attire. No one would have thought that war, wounds or death were in any part of the land, or that board was four dollars a day or "drinks sixty cents a glass."

The music was of the first order. The bands of the Congress and Union united. The best of feeling prevails between these hotels. The room was radiant with beauty, beautifully adorned. The dancing was kept up till morning. On the whole it was a gay time."

THE SPIRITUALISTS' NATIONAL CONVENTION.

The National Convention of Spiritualists at Chicago, commencing Tuesday, Aug. 9th, is an important movement and one which we have been expecting for some seven years. It is our purpose, the Lord willing, to be present, and hear what is said, and then have our say on the subject. This is called the "First Grand National Convention of Spiritualists."

The following are some of their sayings, as published in the *Banner of Light*," July 30th, 1864, connected with the call for this convention:

"It was said in a former notice, all Spiritualists realize the great fact, that we live in a transition age. Old things are rapidly passing away in the religious and social, as well as in the political world. Behold all things must be formed anew. And the time has fully come when the millions in our country who have received the glorious light of the incoming day, must decide whether, by associated action, they will give direction and shape to the new, securing to *all* and *each* the greatest possible amount of individual, social, religious and political freedom, compatible with the greatest good of the whole; or whether religious and political demagogues, the rulers of the past, shall, in the reconstruction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggrandizement and benefit of the few. Slavery, cruelty, oppression and wrong, have had full sway under the old regime, based as it was, and is, upon the Mosaic code of barbarism, and it is for us to decide whether they shall still rule the [illegible] the [illegible] and the Fatherhood of God shall furnish the basis [illegible] foundation of the new Church and State.

In conclusion, the Committee would urge upon the attention of all Spiritualists the recommendation contained in the last resolution. Do not fail to have a representation from every city, town or hamlet. Come, and let us reason together."

Again it is said in the same paper, when referring to this convention:—

"There will be present, not only the most receptive, but the most progressed minds of both sexes, from all parts of the country, all of whom will be attended by their guardian angels and spirit circles, which, in the aggregate, will form an innumerable host of the wisest and best who have ever walked on earth or peopled heaven.

Second, The object of the Convention is more grand, because more comprehensive and beneficent in its purposes than any that has preceded it. It is not to build up a new party or to establish a new creed; but to vitalize all parties with the love of God and man—to promulgate truth as found in all creeds, and thus establish the kingdom of God upon earth by a realization of the great fact that of Faith, Hope and charity, Charity is the greatest.

Let every community of Spiritualists contribute their means to send delegates, and thus hasten forward the good time 'when Righteousness shall cover the earth, as the waters cover the great deep.'

John Beeson.

Washington, D. C, July 18th, 1864."

Says the editor of the *Banner of Light*, when alluding to the convention:—

"No one can deny that Spiritualism has become a power. . . . But the nature of that power is very far from being comprehended by the world at large. It is cosmopolitan in its character, not confined to any people or country, and when it is brought into action the whole race of man will feel its quickening influence. . . . It will not become leagued with any existing political organization, or employ the platform of any 'party' as a fulcrum. The time is rapidly approaching when the world will be startled by a voice that shall say unto every form of oppression and wrong—'Thus far shalt thou go, and no farther.'"

WHO SUPPORTS THE ROMAN WOMAN?

We think the answer to the above inquiry is very easily given. The one who supports her must be her present husband, and is represented by one of the heads of the scarlet-colored beast of Rev. 17. It may be clearly shown, we think, that the Napoleonic dynasty is represented by the seventh head, and that the wound was given in the days of Napoleon I., and is healed in Napoleon III. This being true, the French power, under Napoleon III., must be the last that supports the "woman."

In Napoleon's annual message to the Assembly, in Nov., 1850, he says: "Our brave soldiers have had the signal honor of restoring Pius IX. to the throne of St. Peter. Party spirit shall never obscure this fact, which will always form a glorious page in the history of France."—*Public and private history of Louis Napoleon. By Smucker, p. 71.*

A TRACT FOR THE TIMES.

We have received a tract of 18 pp., published by Julius Bruso, Saratoga Springs, N. Y., entitled, "The Church and the World; or Christ and Belial," that should be read by all lovers of the old christian path, who wish to take the direct road to the kingdom of heaven, instead of the "Celestial rail road" to "Vanity Fair," as most professors do at the present day.

This tract was prepared by Bro. D. F. Newton, formerly editor of the *Golden Rule*, in New York, now associate editor of the *Earnest Christian*, published at Buffalo, N. Y., also the author of *Home Thrusts*, a valuable book. The price of the tract is ten cts. for ten copies, postage 2 cts.

IMPORTANCE OF SMALL WORDS.

How often a person's entire life is changed by one small word. No one can get through this world successfully, as a christian, unless he has independence to say "no." There has been no time in the history of the present generation, when there was more need of this word, than at the present time. The world is fast drifting to destruction, and the church is following in the wake, because she has not courage to say no. Young men and women will need to give this word a prominent place, if they would escape the snares of Satan.

The following, from one of our exchanges, is to the point:—

"In the revelations of the last great day, it will be wonderful to discover how many spiritual destinies have been decided by actions that at the time seemed of but small account. A young man of high promise is invited by his associates to join them in a social glass. He firmly says no, and the danger is passed. He lives and dies a sober, useful man. Or with silly cowardice he yields, and acquires a habit which lands him in the drunkard's perdition. On the summit of a hill in Ohio is a court-house so singularly situated that the rain-drops which fall on one side of the roof descend into Lake Erie and thence through the St. Lawrence into the Atlantic sea. The drops on the other side trickle down from rivulet to river until they reach the Ohio and the Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the course of these rain-drops for three thousand miles. So a single act determines a human destiny for time and eternity. A fashionable young man, partially reformed from drinking habits, was once offered a glass of wine by a thoughtless sister; and in yielding he re-kindled a thirst which carried him back to drunkenness and ruin."

OPPOSITION TO THE DRAFT.

The twenty-fifth section of an act passed by Congress March 3d, 1863, entitled, "An act for enrolling and calling out the national forces, and for other purposes," reads as follows:—

"And be it further enacted, That if any person shall resist any draft of men enrolled under this act into the service of the United States, or shall counsel or aid any person to resist any such draft, or shall assault or obstruct any officer in making such draft, or in the performance of any service in relation thereto, or shall command any person to assault or obstruct any such officer, or shall command any drafted man not to appear at the place of rendezvous or willfully dissuade them from the performance of military duty as required by law, such person shall be subject to summary arrest by the Provost Marshal, and shall be forthwith delivered to the civil authorities, and, upon conviction thereof, be punished by a fine not exceeding five hundred dollars or by imprisonment not exceeding two years, or by both of said punishments."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to July 26th,	$1249.68
M. Atkins pd	1.00
F. A. and C. A. Lang pd	.20
R. W. Wagner, M. D. pd	4.00
M. Grinnell pd	1.00
A friend pd	1.00
Mrs. C. W. Pratt pd	.50
Wm. G. Davidson pd	.55
W. R. T. pd	.25
E. A. Prescott pd	1.00

NEW AND IMPORTANT CHART ON THE PROPHECIES.

The great symbolic chart of the times of Daniel and John is now out, and ready for delivery. This is the largest and most important chart on prophecy that has been published since the commencement of the Advent movement. It should be in every Advent family and every chapel. A glance at it speaks volumes. In this chart we have the most important features of the visions made plain on tables. And "he that runs may read."

New light is breaking upon the prophetic word, and we are now close by the end. Let us awake to the importance of the times in which we live.

Price of the chart, colored and mounted, is $5.00. To agents who sell, $4.00. For sale at this office. Orders solicited. Address *Miles Grant.*

A TRACT FOR THE TIMES.

"The taking of human life incompatible with christianity; with remarks on the present crisis." By T. F. Tukesbury. Price 8 cts., postage 2 cts.

This tract should be read by all who think it is right for christians to fight with carnal weapons. For sale at this office, and by the publisher, at Brentwood, N. H.

☞ Bro. A. W. Sibley has accepted the pastoral charge of the church in East Boston, Mass. All letters for him should be addressed to that place.

☞ The *Herald of Progress*, edited by Andrew Jackson Davis, New York, is suspended.

For the World's Crisis.

YEARLY FEAST.

The campmeeting at Alton Bay, N. H., has been noticed in the Crisis. It is to commence the 29th of Aug., and continue over the following Sunday. This is an important yearly gathering, not for the disciples in New Hampshire merely, but for christians looking for Jesus' coming, in all the States, and in Canada; for no sect or party purpose, but on the grand principle of uniting the hearts and hands together, in prayer and effort for the spiritual advancement of the church, so they may let their light shine, and be better prepared to welcome in their coming Lord; and also labor more effectually for the saving of the sinner. The times are pregnant with events, and the motto is *action* on the part of the church. Then let all be awake, and prepare for the camp. Be getting ready. First say, if the Lord will, I will go. Then bring all your arrangements in harmony with it. Secondly, lay aside the means, as it may take more than formerly to attend these meetings; but the greater the sacrifice, the greater the blessing. Then see that you have tents, with suitable clothing to keep you comfortable while there; and last, not least, come with hearts prepared to do the work of God, and not your own work, then all will go on in harmony,—God will be glorified, and men will be made better.

Come, get ready now, without delay,
Come to the Camp at Alton Bay;
It is a most delightful place;
There you'll enjoy the means of grace.

You 'll come by cars, the boat you 'll take,
You 'll camp close by that splendid lake;
Come from the North, South, West and East,
Enjoy for once this yearly feast.

The committee 'll do their very best
To supply your wants, and give you rest;
Good order will and must prevail,—
I think in this we shall not fail.

Preaching at morning, noon, and night,
And other meetings as seem right,
'T will be no place to hobbies ride,
Nor that which will the saints divide.

The gifts and tongues we don't desire,
Unless Christ's Spirit does inspire;
Come in the Spirit, full of love,
Be wise, but gentle as a dove.

Come, rich and poor, come, strong and weak,
Together we 'll a blessing seek,
Come with the fervency of prayer,
That all may in his blessings share.

Thine expecting success, L. Boutell.

Groton, July 30th, 1864.

For the World's Crisis.

READING BOOKS.

Are we ever benefited by reading the writings of men? Some think we are. Some are very sure of it. Some can realize the benefits of such readings, so as to thank God for them. It may appear strange, then, that one should ask such a question. It is a strange question, indeed; but I notice in a paper that, but recently, in this nineteenth century, a man professedly a gospel minister, one of those too who preach the Lord is soon coming, on being asked by an inquirer after truth "where she could obtain *Hastings' works*," cautioned her about reading any thing but the Bible, because "men were so apt to get self into their books." This is singular logic.

It is true that the Bible is before all books, above all, more than all, and yet is greatly neglected, while preference is given other books. Other books have imperfections, errors, false doctrines, etc., in them; and *self* is often found in them. But are not the same imperfections found in the pulpit and religious newspapers? Is it not as unsafe to go to hear preaching? Some have seen great displays of *self* in the desk. Is it not as unsafe to patronize a paper? Is it not as unsafe to hold conversation and receive instructions from christian friends? We think so. If all other sources of instruction, of information, are to be abandoned but the Bible, then all persons, old and young, must read no other book, and no one person can instruct another as to the teachings of that great book, lest self be presented. This would scarcely do for the human mind. The Bible cannot be dispensed with; it contains information and instruction the most important [illegible] it knows [illegible]. It should be the [illegible] of our counsel. It should be our text book, our authority in all doctrines. It should settle all disputes on all points on which it treats. But were there no other books, our knowledge of things would be limited indeed. I now remember one man who thinks he is called to preach, to whom I offered some good books, which would have given him some important information. He would not accept them, choosing to get all his information from the Bible. He is a good man, but does not know the use of many of the most common English words. What man of a well-balanced mind would blot out of the world all books, tracts, and papers, except the Bible? I think none such exists. True the world would be freed from many bad books; but we could not spare the good books to get rid of them. We should suspect the soundness of any one's teachings who discouraged the circulation of good books. Let us circulate all we can.

Yarmouth, Me. I. C. Wellcome.

For the World's Crisis.

VISIT AT WORCESTER.

After taking the cars in the city of confusion, we rode very pleasantly the distance of about forty-four miles, when to our surprise the conductor announced to the passengers on board, "Worcester Station." As soon as the chariot wheels ceased to roll, we alighted, and as usual in such places were met with those who wear letters conspicuously placed on their hats, and invited to ride up into town. As I was a stranger in Worcester, and having a large carpet-bag to carry, I concluded to ride, and was conducted to the carriage. After telling him that I wished to stop on Home Street, No. 6. I got aboard and on we went. I came to the conclusion before arriving (for our meanderings were many,) that it was a long distance to Home Street; but after a while we arrived safely, and were kindly cared for in the family of Bro. W. F. Higgins, who not only lives on Home Street, but keeps a *home* for home-bound pilgrims.

We had a very pleasant time in speaking to this church and people, and we trust the word spoken was not like water spilled on the ground, but that it took effect in some hearts and will bring forth fruit, "thirty, sixty, or a hundred fold;" and as a sequence, in the world to come, will have *aionian* life. We saw some familiar faces—having seen them at our annual gathering at Wilbraham; and also formed many pleasant acquaintances.

Again, Sunday, July 10th, we were permitted to visit this place and speak to this church, and truly we had a refreshing season. Felt it was good to be there to break the bread of life. After the morning service, in which we endeavored to show that immersion was the only scriptural mode of baptism, we repaired to a place where there was "much water," and buried four happy persons in the likeness of Christ's death, beneath the yielding waves; who when baptized went on their way rejoicing. God grant that they may be in the likeness of Christ's resurrection, and be saved eternally in the kingdom of bright glory. We hope to meet those with whom we have taken sweet counsel together, in a bright and better land than this.

"Oh land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by
And dwell with Christ at home?"

We spent the most of this week with Bro. Ayres, who tried to make our visit pleasant, helping him in the mowing field, where we felt quite at home. We had a good time with Bro. and Sr. Ayres, also Bro. Chamberlin and wife, all of whom are striving for eternal life. Your brother in Christ,

East Boston, Mass. Abial W. Sibley.

For the World's Crisis.

MEETINGS IN MANCHESTER, N. H.

Bro. Grant:—I have been laboring on the Sabbaths in Manchester for some two months past the most of the time, and I wish to say a few words through the Crisis to the brethren in the ministry in relation to the cause of Christ in that city.

For years past our brethren in that important place have been greatly afflicted with all sorts of distracting questions which a certain class of men have seen fit to introduce among them. But of late a few have resolved to make *one more trial* to sustain regular preaching on the Sabbath. They have within a few weeks established a Sabbath School which promises well now, although rather small and feeble. The most of those believing in the non-resurrection of the wicked, have left the meetings. Those remaining appear to be now in harmony in *heart*, if there is some difference of opinion in points of doctrine. What say, brethren in the ministry, will you not make some sacrifice, and go and help build up the precious cause of Christ in the city of Manchester?

If ever brethren needed help, they need it now in Manchester. Bro. W. P. Stratton, who has been so discouraged for years past that he has hardly attended any meetings at all, has recently come out again, and with all his soul appears to be in the work. He is now the superintendant of the Sabbath School, and is also the present chairman of the committee to see that they are supplied with preaching.

Cannot Elders J. Morse, J. W. White, J. Couch, L. Boutell, A. Ross, M. Grant, H. L. Hastings, T. H. Piper, and others, go to Manchester and preach a few Sabbaths, if no more, and help a small feeble church to rise above their present discouragements? Brethren, I exhort you to think of this matter. *Pray over it.* Those who are "greedy of filthy lucre" need not go. But those who can count all things lost for Christ, let them go, and in the name of the Lord help, yes, help in this time of need, the feeble church and the suffering cause of our Savior in the city of Manchester. You who can go, write to *Willard P. Stratton*, Manchester, N. H.

O, for wisdom and grace to aid us in these last days of labor and trials! We shall soon have rest in the kingdom of God. Amen.

T. M. Preble.

East Weare, N. H., July 26th, 1864.

☞ Preachers' salaries do not rise with the advance in gold. The man who earns $3.00 now, where he once earned $1.00, does not think of giving a preacher $15.00 where he once gave him $5.00. Hence preachers are not able to buy many books. To accommodate such, seeing the desire for the 3 vols. of The Bible Students' Library is so great, I will send preachers 3 vols. in paper covers, containing more than 1200 pages, for $1.00. At this price I think they are the cheapest books now published. Send soon, if you wish them, as this offer may not long be extended. Direct to the publisher,

H. L. Hastings, *Boston, Mass.*

For the World's Crisis.

THE WORK IN RHODE ISLAND.

For the last six months my labors have been in this State. I find an increasing desire to hear but little disposition to do the word. At the Rhode Island Conference in April, I was desired to act as Missionary. In that capacity I have visited several churches and a large number of private families that lived away from the means of grace. Had some good seasons with them.

"I have received about forty dollars, and on looking over the account I find myself from eight to ten dollars short. The brethren at the May Conference sympathized with me, and Bro. Durfee advised them to sympathize in their pockets. One of the delegates gave me fifty cents, but thank the Lord, I am better off than Bro. E. Bellows was the last quarter he was missionary, he fell short thirty dollars. They made up about eleven dollars for him.

Now there is a cause for all this lack. What is it? It is covetousness and not lack of means. This is a growing evil in these last days and has driven some twelve or fourteen good preachers on this conference to work for a living. Five years ago they thought a preacher ought to get from five to eight dollars per week; now when every thing is more than double they think from three to five is enough. We have only to trust in God and pray, and he will provide; for he has said, "Whatsoever is right I will give you." He has done it, bless his name! and he will do it still.

Yours, J. K. Bellows

July, 1864.

Correspondence.

From Sr. M. H. Prescott.

Bro. Grant:—I praise God I have the blessed privilege granted me to add some more to your new *Tract Fund*, praying God to bless every means that are used by his dear children to carry the light and truth to this dark and unbelieving generation, that seeks for pleasure more than God. O that lukewarm professors, and the poor prodigal, that has left his Father's house, and has wasted all his goods, and sees himself in rags, bruised and mangled for his disobedience to God's law, may read and feel in his poor heart, that God loves him still; and say at once, I will, in the strength of God, return to my Father's house, where there is bread enough and to spare.

Also, that poor sinner, that has never tasted of the good word of life, and the joys of the world to come; and is yet standing in the slippery paths of youth; and perhaps middle age, if not with frosty locks, rushing down the stream of time, with hasty steps to the great and terrible day of God's wrath, which will soon be poured out on a guilty world, when they will have to take up with the sad lamentation, The harvest is past, the summer ended, and I am not saved. O sinner, say in thy heart, I will give up this vain world, and go to Jesus, for he will embrace you in his arms; then, if faithful a little while, you will rise to meet him in the air, and forever be with him. Blessed faith and hope. Come one, come all, to the marriage supper of the Lamb.

I have written more than I thought I should, but my heart is full and I praise God for a *full* and a free salvation. If the Lord will, I may say more about it at some future time. God speed the light and truth, and let the kingdom come, is my prayer. Praise be Lord, O my soul, and all that is within me.

M. H. Prescott.

149 *North 6th Street, St. Louis, Mo.*

P. S. Any one of God's children coming this way will find a home at my house. Such as I have, give I unto thee.

From Bro. B. Spaulding.

Bro. Grant:—I have been at home a few weeks, trying to recruit. My tour in Connecticut was a pleasant one. I now propose to take a tour through Maine centre, and would say to brethren who wish me to visit them, they can address me by letter, or see me at my appointments, and I will make arrangements to visit and give lectures when desired. I would like to hold meetings every evening between my appointments. I go into any place where the Lord calls, the highways and hedges in particular. Among the poor and destitute I feel at home, and I can live on bread and butter, if I can only be with those who love God and the truths of his word. I rejoice that I feel able and willing to work in God's vineyard, and I hope to have the co-operation of the brethren where I go. I thank the Lord for the kindness which has been shown me where I have been, and the good brethren and sisters too. I shall long remember their kindness to me.

I received two bundles of the World's Crisis at Springfield, Mass., on my return home, from some unknown friends. The Lord bless the Christian Publication Society, who have so liberally supplied me in tracts. I do not see how I could do without them. I find a good deal of inquiry in relation to the nature of the kingdom of Jesus and its location, the two resurrections, etc., etc. The people will inquire, "Watchman, what of the night?" and we can tell them, "The morning cometh, and also the night." We are glad to hear the inquiry. It is in order.

Yours, B. Spaulding.

Chelmsford, Mass.

From Sr. J. J. Austin.

Bro. Grant:—The Crisis has become such a favorite with me that I could hardly do without it, and I always enjoy perusing its columns, but it has seemed to me unusually interesting of late, and I welcome its weekly visits as I would those of a dear friend, glad to see it and sit down eager to hear all that it has to say, while it interests me upon the subject of prophecy, and Bible truths in general, and gladdens my heart by telling me that our long-looked for Savior will soon come, and kindly admonishes me to be ready, and talks agreeably upon the subjects connected with our hope, and sings sweetly of our beautiful new earth-home, whither I trust my footsteps tend.

True, it communicates some sad things when it talks of death's doings, of homes made desolate and hearts bereft and bleeding, and loved ones gone; and then it turns and shows me the bright side to this dark picture and talks of Jesus our life-giver, and of the blessed hope and resurrection morn, and of the many sweet promises of truth, kindly given to cheer the stricken mourner's heart. Ah! well did I learn by experience, ye mourning friends, how it sympathise with

For the World's Crisis.

THE ITALIAN MISSION.

Dear Bro. Grant, and all Brn. and Srs. in Christ Jesus:—It is with deep gratitude to our heavenly Father, who has brought us to our place of destination in safety, that I write you my first letter from La Tour, Italy, which place we have chosen as our home for the present. We left London for Italy the 30th of June. It seemed a waste of time and money to remain there longer; and I longed much to commence my misionary work in this field, to which I feel called of God. I was enabled to leave so soon, through the kind donations of English brethren and sisters to the amount of 16£., 17s., 6d., viz., Bro. R. Robertson, London, 6£., 6s.; Bro. Joseph Curry, Liverpool, 3£.; Brn. and Srs. of Leeds, through Bro. C. A. Thorp, and himself, 5£., 11s., 6d.; and Sr. Jane Templeton, Kilmarnock, Scotland, 1£. As I left England sooner than I expected, when I wrote my letter of the 8th June, to be able to do, I thought it not best to write again from London, but save the expense of postage in these hard times, and write all from Italy. We had an opportunity while in London to speak personally with Dr. Cumming, who expressed the opinion that "all christians believe in the second coming of Christ. He also said he had no confidence in American Adventists on account of the extravagance of their opinions." I also had an interview of three hours with another English Adventist, Lord Congleton, who expressed himself similarly in regard to American Adventists. Mr. Freeman, to whom I had reference from Bro. S. Knight, received me kindly, but coldly, and introduced me to his pastor, Mr. Darling, quite an intelligent gentleman, who speaks French and German well. I assisted him one Sunday in his chapel, and learned from him that there are in London fourteen chapels of Advent believers of different names, but were all united in believing in the restoration of the Jews to Jerusalem, and the rebuilding of the Temple of Solomon; that Antichrist will sit down in the Temple; that Jesus Christ will be visible in the heavens during the millennium, and all the Jews will be converted to him (?).

I found Mr. Brown, a zealous disciple of Dr. Thomas of New York. We read in the Bible that John the Baptist baptized in sign of repentance; the church since Christ baptize for the remission of sins; and Mr. B. in London baptizes for the return of the Jews. Mr. B. has suffered much persecution for his opinions, but is still very zealous, and with his little church of three members observes the Lord's Supper every Sunday. Bro. R. Robertson's opinion is that the doctrine of the coming of Christ, which was preached in England sixty years ago and rejected, has gone West to America, which has now the honor of bearing this glorious truth to other nations. Any good American Adventist will be very kindly received by him and treated as a brother.

I was not able to visit the brethren in Liverpool and Leeds, but communicated with them by letter, and received from them kind sympathy in word and deed. We were compelled to stop in Paris thirty hours, and had the privilege of meeting there an honorable and very dear Polish friend, who was a brother exile in London when we left that city for the United States thirteen years ago. We came via. Macon, Chambery and Mont Cenis to Turin, and enjoyed the magnificent mountain scenery very much. We rode by cars several hours through a lovely valley with mountains on either side, sometimes very close and high, sometimes more distant, always charming, till we came to the little village of St. Michael, where we changed cars for diligence, and began to ascend the mountain. We were very comfortably seated, and our ride delightful, over a road hard and smooth, through a vale in the mountains that seems to have been formed expressly as a means of communication and for the enjoyment of those who can appreciate the wonderful works of God. The ascent for three hours is not rapid. Hamlets are frequent, and the sides of the mountain, which are cultivated wherever it seems possible, look green and smiling, the scene being much enhanced by the torrents of pure crystal water that fall from the mountain steeps to the valley beneath.

We left St. Michael with six horses; but after riding five hours we stopped a half hour, and a fresh team, consisting of two large horses and twelve powerful mules was substituted, and in three hours more we were at the top of the mountain, on which is a Custom House. It is the dividing line between France and Italy. It was midnight. The mules were taken off and with the two horses we made a rapid but safe descent to the little village of Suza, where we submitted to examination, but our passports were not demanded.

From Susa we took cars again and came via. Turin, to Pinerolo, a city of thirty thousand inhabitants a short distance south-east of Turin, where we had intended to stop. But after conversation with two French Waldenses we concluded to come to this place, ten miles further, which we reached at ten o'clock at night and were glad to stop, being travel worn and very weary. I requested to be taken to a hotel kept by a Protestant. On entering I introduced myself to the landlord and his wife, French Waldenses, and told them of our circumstances, that I was a missionary from the United States, and that during our long journey we had expended our means so that I had but one dollar in my pocket. They manifested for us much christian sympathy and very kindly offered their service and credit as we needed. They assisted us in finding temporary lodgings at twenty francs per month, and let me have indispensable furniture for the present.

I have spoken with several of the inhabitants upon the coming of Christ and been listened to with much eagerness. At present I can only say that this is a small place, containing some three thousand inhabitants. It has three churches; two French Protestants (Presbyterian) with but one pastor, and a college with eight professors, also a school for girls, and one Catholic church. I find the inhabitants, as far as I have seen them, very kind, simple-hearted people and quite intelligent. They receive me with the greatest kindness, and listen to me when I speak to them of the truths of the kingdom with much eagerness. And, I judge by present appearances, that this field of labor is very extensive. I have already received an invitation from a gentleman who lives near Milan, to spend a month or two with him next November, and give lectures every evening in his house. May God in his mercy bless this mission.

Dear brethren and sisters, pray for us, the work and please consider our critical position here, [illegible] credit among strangers who observe us very closely, and generously send us as soon as possible means with which we can pay our debts and establish ourselves comfortably. God bless you all.

Your faithful servant and brother waiting for the kingdom, M. B. CZECHOWSKI.

La Tour, near Pinerolo, via Turin, Italy, July 7th, 1864.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 2, 1864.

TORN OR MUTILATED BILLS.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

PRICE OF PAPER.

Printing paper is now two or three times as high as it was four years ago. Nearly all papers have been obliged to raise the price of their papers about one half, and some to double their former rates, while many have suspended. We may find it necessary to increase the price of the Crisis. We think it is now one of the cheapest papers published, when the size and quality of the paper are considered, including the fact that we have no paid advertisements in its columns. It is now nearly double its original size, and printed on much better paper.

We should be glad to continue it at the same price as heretofore, if possible; but we know our readers would much rather that the price should be advanced to $2.50, or even $3.00, rather than that it should be embarrassed with a debt, or be suspended.

If we get a hearty and prompt response to the "bills" sent out this week, as we hope to, it may enable us to continue a while longer at the present price, until printing paper may be lower.

We think "our paper" was never accomplishing more good than at the present time, if we can form an opinion from the letters we are daily receiving. New subscribers continue to multiply, while all things show that we are now just at that point in the history of the world where we need all the helps we can get in order to stand against the wiles of the devil.

We might lessen our expenses considerably by cutting off the poor; but we trust we shall never be obliged to do that. If those who can, will pay promptly in *advance*, we think we shall come out all right.

"I AM THE DOOR."

BRO. GRANT:—Will you please give an exposition of John 10: 9,—"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." *In and out of what* pasture?

Also, John 5: 24,—"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is passed from death unto life.*"

Yours in search of the truth,

D. M. KINTER.

In John 10: 9, and the context, Jesus compares himself to a shepherd, and his disciples to a flock of sheep. The shepherd, when taking care of his flock, leads them forth from the fold to find pasture, watches over them during the day, and returns with them at its close, and sees that they are not disturbed or injured during the night. This faithful care of the shepherd illustrates the care that Jesus takes of his followers.

The phrase, "go in and out," in the Hebrew style, refers to all the deeds of a person's life. Jesus becomes the guardian and guide in all the actions of his followers, as the shepherd does of the sheep. Hence "by," or through *him*, we live, receive strength to perform our duties, and protection from the snares of the adversary; and this fact is *illustrated* by the shepherd and the sheep; as he leads the flock forth from the fold to pasture, sees to all their wants, and then returns them again at night, so Jesus goes forth with his disciples during the day, in the various duties of life, returns with them at night, watches over them during the night, and goes forth with them again in the christian warfare. This continues till life's toil is ended, and the angels are sent to gather the faithful to their reward.

We now come to notice John 5: 24,—"He that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life."

The question now arises, does a person *actually obtain* everlasting life at the time he hears the words of Jesus, and believes on him that sent him? or, does he then pass into a condition where he can lay hold of the *promise* of eternal life when Jesus comes? Does a man at conversion really put on immortality? or, does he simply change his relation to the Lord, so that he is in a condition to receive everlasting life at the time appointed? If men put on immortality at conversion, then why do they die afterwards? and, what becomes of their immortality when they backslide? It is not proper to apply the term "everlasting life" to any one so long as there is a possibility of his dying; because immortal, or everlasting life, signifies a life "that shall never end."

In John 6: 40, we read, "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, *may have* everlasting life; and I will raise him up at the *last day*." This, and many other passages, show that the time to receive the promised reward of "everlasting life" is at the last day, or when Jesus comes.

Paul says, in Col. 3: 3, 4,—"Your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

We think this makes the matter very plain; and shows that the "everlasting life," which is promised to the believer, is not actually received in this life but is reserved for the faithful in the hands of Jesus, and will not be received till he comes the second time.

WOULD THEY DO IT FOR JESUS?

A number of women,—ministers' wives and others,—who hold high positions in the fashionable society of New England, have formed a league, expressed in the following language:—

"*New England Women's League for Diminishing the use of Luxuries during the War.*

BOSTON, July 4th, '64.

We, the undersigned, women of the United States, impelled by a deep sense of the peril of our beloved country, and of the sacrifices and sufferings of our brave soldiers, yet abating not a jot of our assurance that God will give success to our righteous cause, provided the people do their duty—would here express our purpose to perform our part toward bringing about this great end, and our desire to contribute more largely to the strength of our armies, and the relief of the suffering throughout our land.

We do, therefore, pledge ourselves, during the war,

1. To retrench our expenditure in dress, in the household, in social entertainments, and in all luxuries.

2. Without renouncing such foreign articles as we deem necessary for health and comfort, yet, to give the preference to the products and manufactures of our own country."

It is to be feared that these women will not now dress as plainly as christianity requires. Let us read a few words from the Bible:—

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands."—1 Tim. 2: 9, 10; 1 Pet. 3: 3-5.

Jesus would have his "bride" dress "in modest apparel," without "gold, or pearls, or costly array." In his sight, she looks the best thus dressed. Is not the taste of the Bridegroom-King of kings to be preferred to that of the Paris harlots, who originate the fashions of the day?

Will Jesus be pleased, when he returns to be married to his professed bride, to find that she has paid no attention to his wishes in this matter, but has been following the customs and manners of his enemies? and that even when she laid aside some of her immodest, "costly array," it was not done to please him, but to save money to carry on a bloody war, in direct opposition to all his teachings? Will he not say, as to his ancient church in a similar situation,—"Thou hast played the harlot with many lovers"? Will she be ready for the marriage supper of the Lamb?

Is it not high time for the bride of Christ to begin to adorn herself in harmony with his instructions? Is it not time for real christian women to "separate" themselves from the immodest and costly apparel worn by the majority of church members? May they not with much propriety form a "league" to dress according to the *Bible* style, however odd they may look in the sight of the proud and fashionable followers of Belial?

We think the time has fully come for all to be divorced from the spirit of the world, if they expect to be among the marriage guests of the Lord of glory. We know most of our readers will say *amen!* "it is time." Well, then, shall it be *done?* Do not wait to see what your neighbor will do, but let every one who loves Jesus take the lead, and try in all things to please him.

We think no one in this world would wish to marry another who took no more pains to please him than the church does Jesus at the present time. When we observe the state of things in fashionable church society, we see no evidence of bridal love for *Christ*, but the strongest proof of love for the world and its pleasures.

The following shows the way the current is moving:—

SARATOGA, July 22, 1864.

To the Editor of the Boston Journal:

We had a great time last night at the Congress. The new ball room—120 feet by 44—was opened with music and dancing. It was the greatest thing of the kind ever seen at Saratoga. The ladies were in elegant attire. No one would have thought that war, wounds or death were in any part of the land, or that board was four dollars a day or "drinks sixty cents a glass."

The music was of the first order. The bands of the Congress and Union united. The best of feeling prevails between these hotels. The room was radiant with beauty, beautifully adorned. The dancing was kept up till morning. On the whole it was a gay time."

THE SPIRITUALISTS' NATIONAL CONVENTION.

The National Convention of Spiritualists at Chicago, commencing Tuesday, Aug. 9th, is an important movement and one which we have been expecting for some seven years. It is our purpose, the Lord willing, to be present, and hear what is said, and then have our say on the subject. This is called the "FIRST GRAND NATIONAL CONVENTION OF SPIRITUALISTS."

The following are some of their sayings, as published in the *Banner of Light*," July 30th, 1864, connected with the call for this convention:

"It was said in a former notice, all Spiritualists realize the great fact, that we live in a transition age. Old things are rapidly passing away in the religious and social, as well as in the political world. Behold all things must be formed anew. And the time has fully come when the millions in our country who have received the glorious light of the incoming day, must decide whether, by associated action, they will give direction and shape to the new, securing to *all* and *each* the greatest possible amount of individual, social, religious and political freedom, compatible with the greatest good of the whole; or whether religious and political demagogues, the rulers of the past, shall, in the reconstruction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggrandizement and benefit of the few. Slavery, cruelty, oppression and wrong, have had full sway under the old regime, based as it was, and is, upon the Mosaic code of barbarism, and it is for us to decide whether they shall still rule the [illegible] or whether the [illegible] and beautiful theory of the Brotherhood of all races of men, and the Fatherhood of God shall furnish the basic foundation of the new Church and State.

In conclusion, the Committee would urge upon the attention of all Spiritualists the recommendation contained in the last resolution. Do not fail to have a representation from every city, town or hamlet. Come, and let us reason together."

Again it is said in the same paper, when referring to this convention:—

"There will be present, not only the most receptive, but the most progressed minds of both sexes, from all parts of the country, all of whom will be attended by their guardian angels and spirit circles, which, in the aggregate, will form an innumerable host of the wisest and best who have ever walked on earth or peopled heaven.

Second, The object of the Convention is more grand, because more comprehensive and beneficent in its purposes than any that has preceded it. It is not to build up a new party or to establish a new creed; but to vitalize all parties with the love of God and man—to promulgate truth as found in all creeds, and thus establish the kingdom of God upon earth by a realization of the great fact that of Faith, Hope and charity, Charity is the greatest.

Let every community of Spiritualists contribute their means to send delegates, and thus hasten forward the good time 'when Righteousness shall cover the earth, as the waters cover the great deep.'

JOHN BEESON.

Washington, D. C. July 18th, 1864."

Says the editor of the *Banner of Light*, when alluding to the convention:—

"No one can deny that Spiritualism has become a power. . . . But the nature of that power is very far from being comprehended by the world at large. It is cosmopolitan in its character, not confined to any people or country, and when it is brought into action the whole race of man will feel its quickening influence. . . . It will not become leagued with any existing political organization, or employ the platform of any 'party' as a fulcrum. The time is rapidly approaching when the world will be startled by a voice that shall say unto every form of oppression and wrong—'Thus far shalt thou go, and no farther.'"

WHO SUPPORTS THE ROMAN WOMAN?

We think the answer to the above inquiry is very easily given. The one who supports her must be her present husband, and is represented by one of the heads of the scarlet-colored beast of Rev. 17. It may be clearly shown, we think, that the Napoleonic dynasty is represented by the seventh head, and that the wound was given in the days of Napoleon I., and is healed in Napoleon III. This being true, the French power, under Napoleon III., must be the last that supports the "woman."

In Napoleon's annual message to the Assembly, in Nov., 1850, he says: "Our brave soldiers have had the signal honor of restoring Pius IX. to the throne of St. Peter. Party spirit shall never obscure this fact, which will always form a glorious page in the history of France."—*Public and private history of Louis Napoleon. By Smucker*, p. 71.

A TRACT FOR THE TIMES.

We have received a tract of 18 pp., published by Julius Bruso, Saratoga Springs, N. Y., entitled, "The Church and the World; or Christ and Belial," that should be read by all lovers of the old christian path, who wish to take the direct road to the kingdom of heaven, instead of the "Celestial rail road" to "Vanity Fair," as most professors do at the present day.

This tract was prepared by Bro. D. F. Newton, formerly editor of the *Golden Rule*, in New York, now associate editor of the *Earnest Christian*, published at Buffalo, N. Y., also the author of *Home Thrusts*, a valuable book. The price of the tract is ten cts. for ten copies, postage 2 cts.

IMPORTANCE OF SMALL WORDS.

How often a person's entire life is changed by one small word. No one can get through this world successfully, as a christian, unless he has independence to say "NO." There has been no time in the history of the present generation, when there was more need of this word, than at the present time. The world is fast drifting to destruction, and the church is following in the wake, because she has not courage to say NO. Young men and women will need to give this word a prominent place, if they would escape the snares of Satan.

The following, from one of our exchanges, is to the point:—

"In the revelations of the last great day, it will be wonderful to discover how many spiritual destinies have been decided by actions that at the time seemed of but small account. A young man of high promise is invited by his associates to join them in a social glass. He firmly says NO, and the danger is passed. He lives and dies a sober, useful man. Or with silly cowardice he yields, and acquires a habit which lands him in the drunkard's perdition. On the summit of a hill in Ohio is a court-house so singularly situated that the rain-drops which fall on one side of the roof descend into Lake Erie and thence through the St. Lawrence into the Atlantic sea. The drops on the other side trickle down from rivulet to river until they reach the Ohio and the Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the course of these rain-drops for three thousand miles. So a single act determines a human destiny for time and eternity. A fashionable young man, partially reformed from drinking habits, was once offered a glass of wine by a thoughtless sister; and in yielding he re-kindled a thirst which carried him back to drunkenness and ruin."

OPPOSITION TO THE DRAFT.

The twenty-fifth section of an act passed by Congress March 3d, 1863, entitled, "An act for enrolling and calling out the national forces, and for other purposes," reads as follows:—

"And be it further enacted, That if any person shall resist any draft of men enrolled under this act into the service of the United States, or shall counsel or aid any person to resist any such draft, or shall assault or obstruct any officer in making such draft, or in the performance of any service in relation thereto, or shall command any person to assault or obstruct any such officer, or shall counsel any drafted man not to appear at the place of rendezvous or willfully dissuade them from the performance of military duty as required by law, such person shall be subject to summary arrest by the Provost Marshal, and shall be forthwith delivered to the civil authorities, and upon conviction thereof be punished by a fine not exceeding five hundred dollars or by imprisonment not exceeding two years, or by both of said punishments."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to July 26th,	$1240.68
M. Atkins pd	1.00
F. A. and C. A. Lang pd	.20
R. W. Warner, M. D. pd	4.00
M. Grinnell pd	1.00
A friend pd	1.00
Mrs. C. W. Pratt pd	.50
Wm. G. Davidson pd	.55
W. R. T. pd	.25
E. A. Prescott pd	1.00

NEW AND IMPORTANT CHART ON THE PROPHECIES.

The great symbolic chart of the times of Daniel and John is now out, and ready for delivery. This is the largest and most important chart on prophecy that has been published since the commencement of the Advent movement. It should be in every Advent family and every chapel. A glance at it speaks volumes. In this chart we have the most important features of the visions made plain on tables. And "he that runs may read."

New light is breaking upon the prophetic word, and we are now close by the end. Let us awake to the importance of the times in which we live.

Price of the chart, colored and mounted, is $5.00. To agents who sell, $4.00. For sale at this office. Orders solicited. Address *Miles Grant.*

A TRACT FOR THE TIMES.

"The taking of human life incompatible with christianity; with remarks on the present crisis." By T. F. Tukesbury. Price 8 cts., postage 2 cts.

This tract should be read by all who think it is right for christians to fight with carnal weapons. For sale at this office, and by the publisher, at Brentwood, N. H.

☞ Bro. A. W. Sibley has accepted the pastoral charge of the church in East Boston, Mass. All letters for him should be addressed to that place.

☞ The *Herald of Progress*, edited by Andrew Jackson Davis, New York, is suspended.

For the World's Crisis.

YEARLY FEAST.

The campmeeting at Alton Bay, N. H., has been noticed in the Crisis. It is to commence the 29th of Aug., and continue over the following Sunday. This is an important yearly gathering, not for the disciples in New Hampshire merely, but for christians looking for Jesus' coming, in all the States, and in Canada; for no sect or party purpose, but on the grand principle of uniting the hearts and hands together, in prayer and effort for the spiritual advancement of the church, so they may let their light shine, and be better prepared to welcome in their coming Lord; and also labor more effectually for the saving of the sinner. The times are pregnant with events, and the motto is *action* on the part of the church. Then let all be awake, and prepare for the camp. Be getting ready. First say, if the Lord will, I will go. Then bring all your arrangements in harmony with it. Secondly, lay aside the means, as it may take more than formerly to attend these meetings; but the greater the sacrifice, the greater the blessing. Then see that you have tents, with suitable clothing to keep you comfortable while there; and last, not least, come with hearts prepared to do the work of God, and not your own work, then all will go on in harmony,—God will be glorified, and men will be made better.

Come, get ready now, without delay,
Come to the Camp at Alton Bay;
It is a most delightful place;
There you'll enjoy the means of grace.

You'll come by cars, the boat you'll take,
You'll camp close by that splendid lake;
Come from the North, South, West and East,
Enjoy for once this yearly feast.

The committee'll do their very best
To supply your wants, and give you rest;
Good order will and must prevail,—
I think in this we shall not fail.

Preaching at morning, noon, and night,
And other meetings as seem right;
'T will be no place to hobbies ride,
Nor that which will the saints divide.

The gifts and tongues we don't desire,
Unless Christ's Spirit does inspire;
Come in the Spirit, full of love,
Be wise, but gentle as a dove.

Come, rich and poor, come, strong and weak,
Together we'll a blessing seek;
Come with the fervency of prayer,
That all may in his blessings share.

Thine expecting success, L. BOUTELL.

Groton, July 30th, 1864.

For the World's Crisis.

READING BOOKS.

Are we ever benefited by reading the writings of men? Some think we are. Some are very sure of it. Some can realize the benefits of such readings, so as to thank God for them. It may appear strange, then, that one should ask such a question. It is a strange question, indeed; but I notice in a paper that, but recently, in this nineteenth century, a man professedly a gospel minister, one of those too who preach the Lord is soon coming, on being asked by an inquirer after truth "where she could obtain *Hastings' works*," cautioned her about reading any thing but the Bible, because "men were so apt to get self into their books." This is singular logic.

It is true that the Bible is before all books, above all, more than all, and yet is greatly neglected, while preference is given other books. Other books have imperfections, errors, false doctrines, etc., in them; and *self* is often found in them. But are not the same imperfections found in the pulpit and religious newspapers? Is it not as unsafe to go to hear preaching? Some have seen great displays of *self* in the desk. Is it not as unsafe to patronize a paper? Is it not as unsafe to hold conversation and receive instructions from christian friends? We think so. If all other sources of instruction, of information, are to be abandoned but the Bible, then all persons, old and young, must read no other book; and no one person can instruct another as to the teachings of that great book, lest *self* be preached. This would scarcely do for the human mind. The Bible cannot be dispensed with; it contains information and instruction the most important. Its authority is above dispute. It should be the man of our counsel. It should be our text book, our authority in all doctrines. It should settle all disputes on all points on which it treats. But were there no other books, our knowledge of things would be limited indeed. I now remember one man who thinks he is called to preach, to whom I offered some good books, which would have given him some important information. He would not accept them, choosing to get all his information from the Bible. He is a good man, but does not know the use of many of the most common English words. What man of a well-balanced mind would blot out of the world all books, tracts, and papers, except the Bible? I think none such exists. True the world would be freed from many bad books; but we could not spare the good books to get rid of them. We should suspect the soundness of any one's teachings who discouraged the circulation of good books. Let us circulate all we can.

Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

VISIT AT WORCESTER.

After taking the cars in the city of confusion, we rode very pleasantly the distance of about forty-four miles, when to our surprise the conductor announced to the passengers on board, "Worcester Station." As soon as the chariot wheels ceased to roll, we alighted, and as usual in such places were met with those who wear letters conspicuously placed on their hats, and invited to ride up into town. As I was a stranger in Worcester, and having a large carpet-bag to carry, I concluded to ride, and was conducted to the carriage. After telling him that I wished to stop on Home Street, No. 6. I got aboard and on we went. I came to the conclusion before arriving (for our meanderings were many,) that it was a long distance to Home Street; but after a while we arrived safely, and were kindly cared for in the family of Bro. W. F. Higgins, who not only lives on Home Street, but keeps a *home* for HOMEBOUND pilgrims.

We had a very pleasant time in speaking to this church and people, and we trust the word spoken was not like water spilled on the ground, but that it took effect in some hearts and will bring forth fruit, "thirty, sixty, or a hundred fold;" and as a sequence, in the world to come, will have *aionian* life. We saw some familiar faces—having seen them at our annual gathering at Wilbraham; and also formed many pleasant acquaintances.

Again, Sunday, July 10th, we were permitted to visit this place and speak to this church, and truly we had a refreshing season. Felt it was good to be there to break the bread of life. After the morning service, in which we endeavored to show that immersion was the only scriptural mode of baptism, we repaired to a place where there was "much water," and buried four happy persons in the likeness of Christ's death, beneath the yielding waves; who when baptized went on their way rejoicing. God grant that they may be in the likeness of Christ's resurrection, and be saved eternally in the kingdom of bright glory. We hope to meet those with whom we have taken sweet counsel together, in a bright and better land than this.

"Oh land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by
And *dwell* with Christ at home!"

We spent the most of this week with Bro. Ayres, who tried to make our visit pleasant, helping him in the mowing field, where we felt quite at home. We had a good time with Bro. and Sr. Ayres, also Bro. Chamberlin and wife, all of whom are striving for eternal life. Your brother in Christ,

East Boston, Mass. ABIAL W. SIBLEY.

For the World's Crisis.

MEETINGS IN MANCHESTER, N. H.

BRO. GRANT:—I have been laboring on the Sabbaths in Manchester for some two months past the most of the time, and I wish to say a few words through the Crisis to the brethren in the ministry in relation to the cause of Christ in that city.

For years past our brethren in that important place have been greatly afflicted with all sorts of distracting questions which a certain class of men have seen fit to introduce among them. But of late a few have resolved to make *one more trial* to sustain regular preaching on the Sabbath. They have within a few weeks established a Sabbath School which promises well now, although rather small and feeble. The most of those believing in the non-resurrection of the wicked, have left the meetings. Those remaining appear to be now in harmony in *heart*, if there is some difference of opinion in points of doctrine. What say, brethren in the ministry, will you not make some sacrifice, and go and help build up the precious cause of Christ in the city of Manchester?

If ever brethren needed help, they need it now in Manchester. Bro. W. P. Stratton, who has been so discouraged for years past that he has hardly attended any meetings at all, has recently come out again, and with all his soul appears to be in the work. He is now the superintendant of the Sabbath School, and is also the present chairman of the committee to see that they are supplied with preaching.

Cannot Elders J. Morse, J. W. White, J. Couch, L. Boutell, A. Ross, M. Grant, H. L. Hastings, T. H. Piper, and others, go to Manchester and preach a few Sabbaths, if no more, and help a small feeble church to rise above their present discouragements? Brethren, I exhort you to think of this matter. *Pray over it.* Those who are "greedy of filthy lucre" need not go. But those who can count all things lost for Christ, let them go, and in the name of the Lord help, yes, help in this time of need, the feeble church and the suffering cause of our Savior in the city of Manchester. You who can go, write to *Willard P. Stratton*, Manchester, N. H.

O, for wisdom and grace to aid us in these last days of labor and trials! We shall soon have *rest* in the kingdom of God. Amen.

T. M. PREBLE.

East Weare, N. H., July 26th, 1864.

☞ Preachers' salaries do not rise with the advance in gold. The man who earns $3.00 now, where he once earned $1.00, does not think of giving a preacher $15.00 where he once gave him $5.00. Hence preachers are not able to buy many books. To accommodate such, seeing the desire for the 3 vols. of THE BIBLE STUDENT'S LIBRARY is so great, I will send preachers 3 vols. in paper covers, containing more than 1200 pages, for $1.00. At this price I think they are the cheapest books now published. Send soon, if you wish them, as this offer may not long be extended. Direct to the publisher,

H. L. HASTINGS, *Boston, Mass.*

For the World's Crisis.

THE WORK IN RHODE ISLAND.

For the last six months my labors have been in this State. I find an increasing desire to hear but little disposition to do the word. At the Rhode Island Conference in April, I was desired to act as Missionary. In that capacity I have visited several churches and a large number of private families that lived away from the means of grace. Had some good seasons with them.

I have received about forty dollars, and on looking over the account I find myself from eight to ten dollars short. The brethren at the May Conference sympathized with me, and Bro. Durfee advised them to sympathize in their pockets. One of the delegates gave me fifty cents, but thank the Lord, I am better off than Bro. E. Bellows was the last quarter he was missionary, he fell short thirty dollars. They made up about eleven dollars for him.

Now there is a cause for all this lack. What is it? It is covetousness and not lack of means. This is a growing evil in these last days and has driven some twelve or fourteen good preachers on this conference to work for a living. Five years ago they thought a preacher ought to get from five to eight dollars per week; now when every thing is more than double they think from three to five is enough. We have only to trust in God and pray, and he will provide; for he has said, "Whatsoever is right I will give you." He has done it, bless his name! and he will do it still.

Yours, J. K. BELLOWS

July, 1864.

Correspondence.

From Sr. M. H. Prescott.

BRO. GRANT:—I praise God I have the blessed privilege granted me to add some more to your new *Tract Fund*, praying God to bless every means that are used by his dear children to carry the light and truth to this dark and unbelieving generation, that seeks for pleasure more than God. O that lukewarm professors, and the poor prodigal, that has left his Father's house, and has wasted all his goods, and sees himself in rags, bruised and mangled for his disobedience to God's law, may read and feel in his poor heart, that God loves him still; and say at once, I will, in the strength of God, return to my Father's house, where there is bread enough and to spare.

Also, that poor sinner, that has never tasted of the good word of life, and the joys of the world to come; and is yet standing in the slippery paths of youth; and perhaps middle age, if not with frosty locks, rushing down the stream of time, with hasty steps to the great and terrible day of God's wrath, which will soon be poured out on a guilty world, when they will have to take up with the sad lamentation, The harvest is past, the summer ended, and I am not saved. O sinner, say in thy heart, I will give up this vain world, and go to Jesus, for he will embrace you in his arms; then, if faithful a little while, you will rise to meet him in the air, and forever be with him. Blessed faith and hope. Come one, come all, to the marriage supper of the Lamb.

I have written more than I thought I should, but my heart is full and I praise God for a *full* and a free salvation. If the Lord will, I may say more about it at some future time. God speed the light and truth, and let the kingdom come, is my prayer. Praise be Lord, O my soul, and all that is within me.

M. H. PRESCOTT.

149 *North 6th Street, St. Louis, Mo.*

P. S. Any one of God's children coming this way will find a home at my house. Such as I have, give I unto thee.

From Bro. B. Spaulding.

BRO. GRANT:—I have been at home a few weeks, trying to recruit. My tour in Connecticut was a pleasant one. I now propose to take a tour through Maine centre, and would say to brethren who wish me to visit them, they can address me by letter, or see me at my appointments, and I will make arrangements to visit and give lectures when desired. I would like to hold meetings every evening between my appointments. I go into any place where the Lord calls, the highways and hedges in particular. Among the poor and destitute I feel at home, and I can live on bread and butter, if I can only be with those who love God and the truths of his word. I rejoice that I feel able and willing to work in God's vineyard, and I hope to have the co-operation of the brethren where I go. I thank the Lord for the kindness which has been shown me where I have been, and the good brethren and sisters too. I shall long remember their kindness to me.

I received two bundles of the World's Crisis at Springfield, Mass., on my return home, from some unknown friends. The Lord bless the Christian Publication Society, who have so liberally supplied me in tracts. I do not see how I could do without them. I find a good deal of inquiry in relation to the nature of the kingdom of Jesus and its location, the two resurrections, etc., etc. The people will inquire, "Watchman, what of the night?" and we can tell them, "The morning cometh, and also the night." We are glad to hear the inquiry. It is in order.

Yours, B. SPAULDING.

Chelmsford, Mass.

From Sr. J. J. Austin.

BRO. GRANT:—The Crisis has become such a favorite with me that I could hardly do without it, and I always enjoy perusing its columns, but it has seemed to me unusually interesting of late, and I welcome its weekly visits as I would those of a dear friend, glad to see it and sit down eager to hear all that it has to say, while it interests me upon the subject of prophecy, and Bible truths in general, and gladdens my heart by telling me that our long-looked for Savior will soon come, and kindly admonishes me to be ready, and talks agreeably upon the subjects connected with our hope, and sings sweetly of our beautiful new earth-home, whither I trust my footsteps tend.

True, it communicates some sad things when it talks of death's doings, of homes made desolate and hearts bereft and bleeding, and loved ones gone; and then it turns and shows me the bright side to this dark picture and talks of Jesus, our life-giver, and of the blessed hope and resurrection morn, and of the many sweet sunbeams of truth kindly given to cheer the stricken mourner's heart.

Ah! well do I know by experience, ye mourning friends how to sympathize with

you, for I too have been drinking from that mixed cup that God has prepared for all. In yonder burying place, side by side, a dear sister and precious mother sleep the sleep of death; but a blessing rests upon them, for both died in the Lord; and I, believing in the Resurrection and the Life hope soon to meet them again with other dear friends on the "evergreen shore." JANE J. AUSTIN.

Bristol, Ct.

From D. R. and M. S. Mansfield.

BRO. GRANT:—On our way to this place we stopped and attended our appointment at Jonesville, Mich. The church here, with their pastor, Eld. A. E. Babcock, are well united, and the God of peace is with them. The church here have had many influences to contend with, but still they stand firm.

On our arrival at this place a goodly number of our old friends were waiting to greet us. These faithful ones had circulated our appointment, and had made every necessary arrangement for the meeting. Last spring we found the cause here in a low state. Our labors at that time resulted in the reformation of some sinners, then a growing interest has been kept up under the labors of Dr. P. B. Hoyt, their pastor. We have had some excellent meetings at this time. Four have put on Christ by baptism, and others we think will soon. One of the above subjects of baptism has been a member of the Methodist Episcopal church for many years, and has many times sought baptism at their hands, but failed. She came to the water very much composed, and decided to obey God and live. On coming up out of the water she praised the Lord aloud. We think a good impression was left on the many eye witnesses of this baptism. D. R. & M. S. MANSFIELD.

From Bro. T. F. Pinkham.

BRO. GRANT:—I have had the pleasure of reading the columns of the Crisis for quite a time, and the more I read it the better I like it. It is a great comfort to me to read those interesting letters from those whom I never have seen yet love. Brethren and sisters, we are living in a very stirring time, when troubles and trials are thickening very fast, and it is a self-evident fact that we are at the time when the King of kings is to come; and I can say with all my heart, Let him come. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Let him "seek peace and ensue it." Your brother in hope.

Haverhill, Mass. T. F. PINKHAM.

From Bro. L. Boutell.

DEAR BRETHREN:—I have suffered a long detention from my field of labor, on account of the protracted sickness of my wife, but by the goodness of the Lord she has so far recovered as to be able to be about the house, and to ride out in pleasant weather. We feel grateful for his mercies in restoring thus far, praying he may continue to restore till health is gained. I am now able to attend appointments, and hope to attend the camp-meetings, for the purpose of glorifying my Master, and greeting a multitude of like precious faith once more before the consummation of our blessed hope, when the good and faithful will meet to part no more forever.

Thine looking for life eternal,

Groton, July 28th, 1864. L. BOUTELL.

From Bro. S. Hart.

DEAR BRETHREN AND SISTERS:—To-night I am permitted to dwell in safety. And as I write to let you know that I am aware of the course that this world is pursuing, I would say, stand firm in Jesus, firm as the everlasting rock. The mighty tide that is coming will overwhelm many of those that have not their anchor cast. I rest in God. Let the angry storm come with its wild deluge of blood and its threatening devastations. I rest in God, and wait for protection from his hand. He can lift me above the mighty whirlwind and bear me to his everlasting home. He can guide me in dark places and rescue my feet from slippery paths. Though the world trust not him, yet will I trust in his mighty power; for there is none other that can save. He is my refuge in the day of trouble, and he will save me in the day of his wrath. SANFORD HART.

Unionville, Ct.

Obituaries.

FREDDIE L. FRENCH.

Died in Rutland, Vt., Sunday, July 17th, of inflammation of the brain, Freddie L., only son of Bro. S. and Sr. E. C. French, aged eleven months.

While suffering from difficult dentition, death came stealthily and snatched him from the arms of fond parents, who were bestowing upon him every care. A few hours' warning only were given ere this lovely flower was smitten with the mildew of the tomb. Too fair and too frail for earth's poisonous breath, he has found a refuge in the grave till Jesus wakes to life the dead, and makes all things new.

"He needs no more soothing, no low cradle hymn,
No mother to hush him to sleep;
He needs no physician, no lamp burning dim,
No pale, weary faces to bend over him,
And hope while they silently weep.
Dear parents, remember though death's solemn call
Has smitten you cruelly here;
Whatever of anguish this life can befall,
Your darling forever is free from it all,
For him you have nothing to fear."

Our dear brother and his companion are proving that God never leaves nor forsakes, and are unspeakably comforted by the blessed hope. H. F. C.

ROBINSON F. BERRY.

Died in Portsmouth, N. H., June 29th, 1864, Robinson F. Berry, aged fifty years.

Another faithful disciple of our blessed Lord has been laid away to rest awhile from the toil and strife of this world of sorrow and care, to sleep in Jesus, and will surely awake at the sound of the voice of the Son of God when he speaks to life the dead.

Bro. Berry lived a christian life for twenty-eight years, during which time, by his constant prayer he secured the confidence of those who knew him. In 1843 he, with his companion, embraced the doctrine of the literal interpretation of the Holy Scriptures, to which view he clung tenaciously until his death, and doubting no earthly good with which the Lord had favored him too valuable to be devoted to his cause, he bestowed liberally to the cause of God, considering that "the Lord loveth the cheerful giver," and that "it is more [illegible]

[illegible] joyously anticipating the day when they shall meet brother, husband and father, to part no more forever.

The sister has not only been called recently to lay aside her loving companion, but also a little one of some four or five summers, which makes her home seem somewhat gloomy and forsaken; but the presence of Jesus will scatter all the gloom, and make all our future prospects bright and glorious; and may his presence ever abide with thee, my dear sister, supporting thee not only in this thy deep affliction, but in all the trials through which thou mayest be called to pass ere thou reachest the happy Eden home.

The funeral was attended by the writer, assisted by Bro. C. S. Emerson, at the chapel, on Friday, July 1st, where a large circle of friends assembled to sympathise with the bereaved. W. H. MITCHEL.

JOSHUA WEBBER.

Joshua R. Webber (formerly of Bangor, Me.,) died in New Orleans, La., May 27th, 1863, aged twenty-one years, seven months.

Also in North Vassalboro', Me., July 11th, 1864, Sr. Adelia Adams, wife of Bro. Henry Adams, aged twenty-eight years, thirteen days.

Thus in the space of a few short months have we been called upon to mourn the loss of a brother and sister. From what we can learn of our brother's last moments, we feel that he sleeps in Jesus. We have the strongest evidence that poor mortals can have, that our sister sleeps in Jesus. She suffered much for a number of months from her disease,—consumption,—but she bore her suffering with patience, knowing that if we suffer with Jesus we shall also reign with him.

She died in faith, bidding her friends good by, and exhorting them to be faithful followers of the Lord Jesus, and meet her in the soon coming kingdom. Thanks be to God for the hope of the resurrection. Soon those that sleep in Jesus will come forth to immortality and life that awaits the faithful of God. Bro. Robert Hall attended the funeral. M. B. CYPHERS.

HELLEN FRANCES PULVER.

Died of affection of the brain, in Farmington, Ct., July 15th, 1864, Hellen Frances Pulver, daughter of Hiram and Jane Pulver, aged seven years, and six months.

Bro. and Sr. Pulver deeply feel their loss, and while they shed bitter tears, they are consoled with the assurance that Frances will soon come from the land of the enemy, and death be forever destroyed.

Frances, like the early flower,
Drooped when just in bloom;
Passed away in childhood's hour,
To the silent tomb.
GEO. L. TEEPLE.

JARED MARTIN.

Died at Key West, June 18th, 1864, of yellow fever, Capt. Jared W. Martin, aged thirty years.

Bro. Martin professed religion, and was baptized June 8th, 1862, (*my eldest son was baptized at the same time,*) at our Seneca Falls Yearly Conference. I understand that he professed to maintain his allegiance to Christ, even to the last. He was an amiable and honorable young man, and had the confidence of his associates. He sleeps, as we hope, to awake "at the resurrection of the just." His funeral was attended on the 17th, at Eagle Harbor, N. Y., at the Methodist Episcopal church, and the writer delivered a discourse from 1 Thess. 4: 13–18, to a large congregation, who seemed to listen with interest to the word. Elder Salsbury, pastor of the Wesleyan Methodist church, in the place, adjourned his regular meeting, and all attended the funeral. He also assisted in the exercises. C. F. SWEET.

Summary of News.

FOREIGN.

Liverpool July 16th, Queenstown 17th.

There is no political news of importance.

It is confirmed that Denmark has proposed a truce, but nothing is known as to the terms or concessions offered.

It is reported that the Danes were repulsed while attempting a landing at Dalbeck and Fredericshaven.

The King of the Belgians was about to visit Napoleon at Vichy.

The Danish Commission has returned from its mission to the allied headquarters, having been unable to bring about a cessation of hostilities, but a Berlin dispatch says a truce until July 31st was agreed upon. Meanwhile peace propositions will be made.

Garibaldi, it is said, is preparing to march against Rome with 15,000 volunteers. His headquarters are at Palermo.

DOMESTIC.

Philadelphia, July 27. The *Bulletin* has the following special dispatch:

"Washington, July 27, P. M. A gentleman just arrived here informs me that Harper's Ferry has been evacuated by our forces, and that the rebels are there [illegible] about four miles distant from that place. He cannot give an estimate of the number of rebels, but states that they are in large force, also that there was more or less fighting on Sunday between Martinsburg and Williamsport, and our forces fell back sullenly and resolutely."

New York, July 28. The Nashville dispatch of the 27th says Gen. Rousseau crossed the Coosaw river on the 13th, where he was attacked by 5000 rebels. After five hours' fighting he routed them, and proceeded. At Talladega he broke up a rebel conscript camp, capturing 100. At Tylocuga he destroyed two large warehouses filled with rebel supplies and a large quantity of saltpetre. He also fired the large iron works and destroyed the furnaces and smelting pit.

July 29. The *Tribune's* Washington dispatch of the 28th says dispatches received this evening from Gen. Sherman's army state that there has been no material change.

Atlanta is within the grasp of Gen. Sherman, and could be occupied at any moment, but the capture or destruction of the rebel army is what is contemplated. The rebel loss since our army crossed the Chattahoochie is estimated at 18,000.

Nashville, Tenn., July 27. Information received from an officer of the 23d corps says that in two battles in front of Atlanta we destroyed the greater portion of the enemy's best corps. All the officers captured on the 22d and 23d say that the rebel Gen. Hood was killed on the 22d.

St. Louis, Mo., July 27. The guerrillas burned the railroad property at Shelbina and Lakeman, on the Hannibal and St. Joseph Railroad, yesterday. They destroyed all the blockhouses, water tanks and the bridge at Salt river, and robbed the citizens and plundered the stores of both friend and foe alike. The band numbered eighty.

New York, July 27. Owing to the yellow fever at quarantine, the Mayor has issued a proclamation, warning people against a violation of the health laws.

The Charleston *Courier* of the 21st July has the following report:

"The artillery firing in the harbor has been very active since our last report. During Tuesday night the Morris Island batteries fired 139 shot, and seventeen on Wednesday. The enemy has, besides, kept up a desultory fire in the direction of Secessionville. Nor have our own guns been altogether silent. The Sullivan's Island batteries have thrown seventy-eight shells, and Battery Cheves about sixteen shells at the enemy's position on Morris Island."

Baltimore, Md., July 29. The *American's* special, dated Harper's Ferry, says:

"Harper's Ferry is once again the scene of active military operations. The military authorities have pushed forward their movements with unusual vigor, sagacity and secrecy. If the rebel forces linger anywhere near Winchester a battle is among the probabilities within the next few days. If fought at all, it will be fought under circumstances which I believe will give it success."

Washington, July 31. The ball has at last opened at Petersburg. Yesterday (Saturday) morning at daylight the mine in front of the 9th corps was sprung, blowing into the air one of the largest and strongest works of the enemy, and burying in its ruins a number of rebels, with three of its four guns. [illegible]

The mine which was exploded was said to be four hundred feet long and the charge was six tons of powder. It was constructed by the 48th Pennsylvania regiment, which is composed entirely of coal miners. The mine was commenced June 28th, and seven tons of powder were placed in it immediately under the rebel fort.

St. John's, N. F., July 29. Cyrus W. Field, Esq. left to-day for Valentia Bay. He visited Trinity Bay yesterday. Heart's Content is the place where the Atlantic cable will be landed. Mr. Field proposes to build a land line thence to Placentia, 100 miles in length, and over a good road the entire distance. The cable will connect Placentia Bay with Cape Breton. Capt. Orlebar of H. M. steamer Margarette Stevenson will meet Mr. Field at Placentia to make soundings.

BALTIMORE, Aug. 1st.—Later advices state that we were unable to hold ground gained on Saturday, and the failure is said to belong to the colored troops, who composed the second division of the 9th corps. All quiet on Sunday. Loss on both sides 5,000.

YELLOW FEVER AT NEW YORK.—Reference to our telegraphic dispatches will show that the authorities of New York have announced their determination to enforce the quarantine laws, yellow fever having been brought into the harbor in the United States war steamer Tahoma. On Tuesday the *Times* says that officers were offered $10 a day and sailors $5 a day to remain on board and take care of the ship, nearly all her crew being prostrate with yellow fever. Over seventy sick men have been removed on shore within a few days. The entire station has been so terrified by the disastrous state of affairs on the unfortunate vessel that hardly any one can be got to volunteer for the ordinary duty of keeping the decks clean. It is so dangerous to go near a craft in the Tahoma's position, that even the steam-tugs give her a wide berth. This vessel left New York during the excitement occasioned by the late rebel raid, having on board sailors and marines for purposes explained at the time. On her return the fever broke out, and for some days it was feared that every man on board would perish. The latest communication with the steamer elicited the information that there had been no abatement of the disease on board.—*Boston Journal.*

St. Louis, Mo., July 23rd. Much surprise was created here a short time since by the arrest of several very prominent secessionists of this city, whose offense was unknown at the time, but has lately come to light. They were connected with a conspiracy extending throughout the entire Mississippi valley, having for its object the erection of a North-western Confederacy.

Provost Marshal General Sanderson has been gathering evidence in the matter for several months. This testimony is now in possession of the Washington authorities. It implicates many prominent men, and shows that a very dangerous organization had been formed.

One of the parties arrested here is said to have been so badly frightened that a bond for half a million dollars was offered for his release.

It is believed that the recent guerrilla movements in this State have connection with this great conspiracy, particularly as Thornton, in a speech at Platte, said: "The Knights of the Golden Circle are organized and armed and ready to rise throughout the free States."

THE FIRES IN MAINE.—The Bangor Times says that a Western train was detained three hours on Thursday in consequence of fires raging on both sides of the track in the town of Pittsfield. The Belfast Age says:

"We hear of some large meadows on the Northern part of this county, hundreds of acres in extent, that have been swept over and every living thing burned. On Sunday several religious meetings were dismissed in the midst of the services, those in attendance having to turn out in a body to fight fire. In the town of Newport the other day, the goods were removed from the stores of the village, in anticipation of a general conflagration, and one or more houses, we learn, have been burned. Fires are raging in the Western part of this city, in Knox, and in other towns, and doing extensive injury."

THE HUNDRED DAY MEN AND THE DRAFT.—Washington, July 26th. If the opinion of Solicitor Whiting, denying the exemption of 100 day men from the draft, is adhered to, dissatisfaction will arise in Massachusetts, as Gov. Andrew has ordered proceedings under the impression that those thus enlisting would not be liable to draft until the expiration of their term of service.

The war department persists in its policy not to exempt from the draft the State militia doing duty for 100 days, but to credit with that service such of them as may be drafted. It is considered certain that there will be no modification of this order.

☞ The Siberian Telegraph line is working to Queenstown, Ireland, from Irkoutsk, Siberia—a distance of 6,500 miles. A dispatch was recently transmitted the whole distance in two hours: a great feat, making a fair allowance for gain in apparent time.

☞ A drouth similar to that in the United States prevails in England and Ireland. For nearly a month ending July 12 no rain had fallen, and the crops were wilting. The weather is unusually hot and sultry, and the farmers apprehended the worst results unless rain speedily appeared.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.15 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. No other trains stop at the camp-ground.

We have not as yet succeeded in getting the fare reduced on the various Rail Roads. We hope that some reduction may yet be made, and that we shall be able to report in our next paper.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
S. G. MATHEWSON,
H. MUNGER,
} Committee of Arrangements.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering. H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance is requested. H. F. CARPENTER, Clerk.

THE CONSTITUTION Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Kilburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON,
} Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you. W. SHELDON.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Notice.

Basket meetings will be held at the following places:

Three miles west of Forestville, Delaware Co., (as Wm. Smith may arrange), Aug. 7th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a *basket* of provision, and provide himself with a seat. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Tent Meeting.

I will commence a meeting at Havana, Mason Co., Ill., Aug. 17th, and continue over the following Sunday. I shall come with the mission tent, and shall try to arrange to have some one help me in preaching the word. We hope to see a general gathering of the friends in that part of the State. Come, brethren, lay aside the cares of the world for a little season, and dedicate a few days of remaining time to the work of the Lord. Let your prayers go up continually, that good may be done and souls saved as the result of this effort.

WM. McCULLOCK, Evangelist.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in [illegible]

For the Committee, W. SHELDON.

To the Friends in the West.

Providence permitting, I shall visit Illinois, Indiana, Michigan, and perhaps Wisconsin, soon after harvest. Friends wishing a visit from me, who have not already written, will please write soon, that I may make out my list of appointments. If you write, I shall try to call on you; but if you do not, I shall not know where you are. I shall go with my team, and make first for Ogle Co., Ill., thence to Dayton, Mich. Address PETER S. W. DEYO, Strawberry Point, Iowa.

Notice.

There will be a meeting in the Western Tabernacle, in Chicago, to commence Aug. 9th, and continue over the following Sabbath. Eld. Miles Grant, of Boston, will be present, and give a series of lectures on Bible Christianity, and its great antagonist—Spiritualism—and other important subjects relating to the signs of the times. Further notice next week.—*Voice of the West.*

Meeting at Meredith Village, N. H.

If the Lord will, I will preach at the Town Hall, Meredith Village, N. H., where Bro. T. E. Lang may arrange, on Friday evening, Saturday afternoon, and over Sunday, Aug. 5th, 6th, and 7th.

Shall we see a general rally to this meeting? Pray for us. H. L. HASTINGS.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st. S. C. HANCOCK.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter. ISRAEL DAMMAN.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........Sunday, Aug. 7th
Edwin Burnham........Sunday, Aug. 14th

Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. MILES GRANT.

Lawrence, Mass., (Lyceum Hall)..Sunday, Aug. 14th
On the Common, (if the weather be favorable), at 6 1-2 P. M. H. L. HASTINGS.

APPOINTMENTS FOR LYNN, MASS.

Eld. Luther Boutell........Sunday, Aug. 7th
Eld. Charles Stevens........Sunday, Aug. 21st

New Haven, Ct........Sunday, Aug. 7th
Salem, Mass........Aug. 14th and 21st
RUFUS WENDELL.

Kezar Falls, Me........Aug. 14th
T. W. PIPER.

Hollis Centre, Me........Sunday, Aug. 7th
C. C. STEVENS.

RICHMOND, R. I., CLARK'S HALL.

Wm. Shepherd........Sunday, Aug. 7th

North Canton, Ct........Sunday, Aug. 7th
Wallingford, (North Farms)........Sunday, Aug. 14th
SETH WOODRUFF.

Fish Creek Landing, N. Y........Sunday, Aug. 7th
C. H. WILLIAMS.

Savoy, Me........Sunday, Aug. 28th
THOMAS SMITH.

Holliston, Mass........Sunday, Aug. 7th
South Natick........Sunday, Aug. 14th
GEO. A. COLE.

North Raymond, Me........Sunday, Aug. 7th
Bath, Me........Sunday, Aug. 14th
I. C. WELLCOME.

Augusta, Me........evening, Aug. 9th
Bowdoinham, (where Bro. York has held meetings), Aug. 10th.
Yarmouth........evening, Aug. 11th
Biddeford........evening, Aug. 12th
Dover, N. H........Sunday, Aug. 14th
Exeter........Aug. 16th
Portsmouth........Aug. 18th
Lynn, Mass........Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

East Boston........Friday evening, Aug. 5th
H. MUNGER.

West Foster, R. I., at grove meeting, 1 o'clock, Aug. 7th
East Killingly, Conn., at 4 o'clock.
D. O. HOPKINS.

Massena........Sunday, Aug. 7th
Montreal, C. E........Sundays, Aug. 14th and 28th
Champlain........Sunday, Aug. 21st
D. T. TAYLOR.

Bryant's Pond........Saturday evening, Aug. 6th
Lower Woodstock, (Methodist Chapel) Sunday, Aug. 7th
Brighton Hill, Hebron, two evenings, Aug. 10th and 11th
JAS. A. LIBBY.

Windham Centre, Me........Sunday, Aug. 7th
WM. H. MITCHELL.

Lee, N. H........Sunday, Aug. 7th
L. BOUTELL.

New Britain, Ct........Sunday, Aug. 7th
Forestville, Ct........Sunday, Aug. 14th
O. D. WOODRUFF.

Bridgeport, Conn........Sunday, Aug. 14th
Warehouse Point, Conn........Sunday, Aug. 21st
B. ST. JOHN.

Dover, Me........Sunday, Aug. 7th
East Dover, Me........Monday evening, Aug. 8th
Sebec, (Harriman's S. H.) Tuesday evening, Aug. 9th
Livermore, (School house)....Wed. evening, Aug. 10th
Milo, (where Bro. Bellinter may appoint), Thursday evening, Aug. 11th.
Medford, (Colebrook S. H.)........Sunday, Aug. 14th
THOS. SMITH.

Clinton........Aug. 7th
J. W. BRITTAN.

Kennebunkport........Sunday, Aug. 7th
Yarmouth........Sunday, Aug. 14th
Poland........Sunday, Aug. 21st
Mechanic's Falls........Sunday, Aug. 28th
And between these appointments as often as may be desired. B. SPAULDING.

ELD. C. P. DOW'S TOUR IN ILL.

Amboy........Sunday, Aug. 7th
and continue two evenings following.

Ashburnham, Mass........Sundays, Aug. 7th and 21st
Athol, Mass........Sunday, Aug. 14th
S. S. BREWER.

Goshen, Mass........Aug. 7th
Agawam, Mass........Aug. 14th
P. S. BUTLER.

Concord, Mass........Sundays, Aug. 7th and 14th
O. R. FASSETT.

Westerly, R. I........Aug. 7th
J. K. BELLOWS.

East Otis, Mass........Sunday, Aug. 7th
Bristol, Conn........Sunday, Aug. 21st
GEO. L. TEEPLE.

Northwood Narrows........Sunday, Aug. 7th
New Durham Corner........Sunday, Aug. 14th
Biddeford, Me........Sunday, Aug. 21st
JOSEPH PINKHAM.

East Rochester, N. H........Aug. 7th
Haverhill, Mass........Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

East Canaan, N. H........Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H........Sunday, Aug. 21st
A. SIMPSON.

Castleton, Vt........Friday, Aug. 5th and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 12th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Springfield, (Barn's Block)........Aug. 7th
[illegible]........Aug. 14th
Worcester, Mass........July 17th
Hartford, Ct........Sunday, Aug. 21st
J. S. WHITE.

West Martinsburgh, N. Y........Sunday, Aug. 7th
Copenhagen, N. Y........Sunday, Aug. 14th
C. H. TURNER.

Hitchcockville, Ct........Sunday, Aug. 14th
LEWIS ANDREWS.

Worcester, Mass........Aug. 14th and 21st
A. ROSS.

Collinsville, in the grove........Sunday, Aug. 7th
Springfield, Mass., (N. 3 Oak street), Wednesday, Aug. 17th, and over the following Sabbath.
A. MUSSEY.

Beach Wood's school-house, three miles N. E. from Ravenna, Portage Co., Ohio, Sunday, Aug. 7th, at 10 1-2 A. M., and 5 P. M. JOHN T. ONGLEY.

Seitico, Conn........Sunday, Aug. 7th
L. B. POTTER.

West Abington, Mass........Sunday, Aug. 7th
and every evening most of the week.
Holliston, Mass........Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfill my engagements in Conn. till after the middle of Oct. H. K. FLAGG.

Wrightville, Ct........Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn. C. GOODRICH.

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residences of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Wm. Carr, Polly King, L. A. Thayer.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

B. Eastman—The Question Book is $1.50 a dozen, or $1.82 by mail.

J. A. Sober—Your notice came too late for insertion in last week's paper.

L. B. Weaver—South Sodus, *New York.*

CASH RECEIPTS.

The present No. of the Crisis is 461. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J C Atkins 482, J Chapman 475, B Burlingame 455, W. J. Leavitt 433, H. M. Rose 487, J. W. Westcott 487, H A. Arnold 511, L B. Bickford 487, L Bagley 487, M A Rowe 487, W C Hall 468, I Ball 487, A. Whitlock 487, D. Gates 469, L. T. Waters 485, J L Fulton 487, A. Ladd 456, L. A. Young 487, H N Taylor 471, A Stout 485, I Sheldon 484, W Hart 487, O Shippey 487, L F Collins 487, W M Howland 488, E A Sumner 482, P Curtis 432, D J Burditt 487, J C Bardell 487, Mrs S Markham 487, W. Bingham 487, M. Arnold 487, D L Clark 487, E Brigham 487, W J Abbott 486, G Sheldon 486, J. S. Clark 486, L. Gray 487, G. L. Makepeace 483, R Staples 485, B J Kelliker 478, G S Gates 468, Dr S P Jones 472, C H Holly 487, P J Barber 487, G W Brown 487, T R Emmons 482.

$2.00 each.—C Piper 507, D H Squier 477, S O Westcott 497, T Roby 513, D Wilkins 484, M Grinnell 503, D. H. Crocker 435, M. Cawkins 342, R Cawkins 497, C Button 490, G F Converse 476, I Spinks 513, J Randall 469, S. F. Gibbs 463, A W Babbitt 470, T E Cook 513, M A Elliott 482, J. McClellan 490, J. Byrum 492, J H Jordan 513, D L Brett 512, E Reed 504, T O Burpee 509, D Dickenson 513, J. H. Raymond 513, F. A. Dorr 499, J. Simmons 502, M A Wentworth 510, A Thacher 446, J R Colbath 507, M J Chase 512.

50c each.—Mr. Hitchcock 474, E. Hotchkiss 474, E. Allen 472, T Vogan 474.

$3.00 each.—S T Johnson 468, N H Berry *three copies* 477, J R Hamilton 432, G W Knowlton 493, E W Robinson 571, G. E. Foster 494, R. T. Carlisle 434.

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you, for I too have been drinking from that mixed cup that God has prepared for all. In yonder burying place, side by side, a dear sister and precious mother sleep the sleep of death; but a blessing rests upon them, for both died in the Lord; and I believing in the Resurrection and the Life hope soon to meet them again with other dear friends on the "evergreen shore." JANE J. AUSTIN.

Bristol, Ct.

From D. R. and M. S. Mansfield.

BRO. GRANT:—On our way to this place we stopped and attended our appointment at Jonesville, Mich. The church here, with their pastor, Eld. A. E. Babcock, are well united, and the God of peace is with them. The church have had many influences to contend with, but still they stand firm.

On our arrival at this place a goodly number of our old friends were waiting to greet us. These faithful ones had circulated our appointment, and had made every necessary arrangement for the meeting. Last spring we found the cause here in a low state. Our labors at that time resulted in the reformation of some sinners, then a growing interest has been kept up under the labors of Dr. P. B. Hoyt, their pastor. We have had some excellent meetings at this time. Four have put on Christ by baptism, and others we think will soon. One of the above subjects of baptism has been a member of the Methodist Episcopal church for many years, and has many times sought baptism at their hands, but failed. She came to the water very much composed, and decided to obey God and live. On coming up out of the water she praised the Lord aloud. We think a good impression was left on the many eye witnesses of this baptism. D. R. & M. S. MANSFIELD.

From Bro. T. F. Pinkham.

BRO. GRANT:—I have had the pleasure of reading the columns of the Crisis for quite a time, and the more I read it the better I like it. It is a great comfort to me to read those interesting letters from those whom I never have seen yet love. Brethren and sisters, we are living in a very stirring time, when troubles and trials are thickening very fast, and it is a self-evident fact that we are at the time when the King of kings is to come; and I can say with all my heart, Let him come. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Let him "eschew evil and do good." Let him "seek peace and ensue it." Your brother in hope.

Haverhill, Mass. T. F. PINKHAM.

From Bro. L. Boutell.

DEAR BRETHREN:—I have suffered a long detention from my field of labor, on account of the protracted sickness of my wife, but by the goodness of the Lord she has so far recovered as to be able to be about the house, and to ride out in pleasant weather. We feel grateful for his mercies in restoring thus far, praying he may continue to restore till health is gained. I am now able to attend appointments, and hope to attend the camp-meetings, for the purpose of glorifying my Master, and greeting a multitude of like precious faith once more before the consummation of our blessed hope, when the good and faithful will meet to part no more forever.

Thine looking for life eternal,

Groton, July 28th, 1864. L. BOUTELL.

From Bro. S. Hart.

DEAR BRETHREN AND SISTERS:—To-night I am permitted to dwell in safety. And as I write to let you know that I am aware of the course that this world is pursuing, I would say, stand firm in Jesus, firm as the everlasting rock. The mighty tide that is coming will overwhelm many of those that have not their anchor cast. I rest in God. Let the angry storm come with its wild deluge of blood and its threatening devastations. I rest in God, and wait for protection from his hand. He can lift me above the mighty whirlwind and bear me to his everlasting home. He can guide me in dark places and rescue my feet from slippery paths. Though the world trust not him, yet will I trust in his mighty power; for there is none other that can save. He is my refuge in the day of trouble, and he will save me in the day of his wrath. SANFORD HART.

Unionville, Ct.

Obituaries.

FREDDIE L. FRENCH.

Died in Rutland, Vt., Sunday, July 17th, of inflammation of the brain, Freddie L., only son of Bro. S. and Sr. E. C. French, aged eleven months.

While suffering from difficult dentition, death came stealthily and snatched him from the arms of fond parents, who were bestowing upon him every care. A few hours' warning only were given ere this lovely flower was smitten with the mildew of the tomb. Too fair and too frail for earth's poisonous breath, he has found a refuge in the grave till Jesus wakes to life the dead, and makes all things new.

"He needs no more soothing, no low cradle hymn,
No mother to hush him to sleep;
He needs no physician, no lamp burning dim,
No pale, weary faces to bend over him,
And hope while they silently weep.

Dear parents, remember though death's solemn call
Has smitten you cruelly here;
Whatever of anguish this life can befall,
Your darling forever is free from it all,
For him you have nothing to fear."

Our dear brother and his companion are proving that God never leaves nor forsakes, and are unspeakably comforted by the blessed hope.

H. F. C.

ROBINSON F. BERRY.

Died in Portsmouth, N. H., June 29th, 1864, Robinson G. Berry, aged fifty years.

Another faithful disciple of our blessed Lord has been laid away to rest awhile from the toil and strife of this world of sorrow and care, but he sleeps in Jesus, and will surely awake at the sound of the voice of the Son of God when he speaks to life the dead.

Bro. Berry lived a christian life for twenty-eight years, during which time, by his consistent course he secured the confidence of those who knew him. In 1843, he, with his companion, embraced the doctrine of the literal interpretation of the Holy Scriptures, to which view he clung tenaciously until his death; and deeming no earthly good with which the Lord had favored him too valuable to be devoted to his cause, he bestowed liberally to the cause of God, considering that "the Lord loveth the cheerful giver," and that "it is more blessed to give than to receive." The church with which he was connected shared largely in his liberality. He died in the faith of seeing Jesus and being made like him when he comes. [illegible]

joyously anticipating the day when they shall meet brother, husband and father to part no more forever.

Our sister has not only been called recently to lay aside her loving companion, but also a little boy of some four or five summers, which makes her home seem somewhat gloomy and forsaken; but the presence of Jesus will scatter all the gloom, and make all our future prospects bright and glorious; and may his presence ever abide with thee, my dear sister, supporting thee not only in this thy deep affliction, but in all the trials through which thou mayest be called to pass ere thou reachest the happy Eden home.

The funeral was attended by the writer, assisted by Bro. C. S. Emerson, at the chapel, on Friday, July 1st, where a large circle of friends assembled to sympathise with the bereaved.

W. H. MITCHEL.

JOSHUA WEBBER.

Joshua R. Webber (formerly of Bangor, Me.) died in New Orleans, La., May 27th, 1863, aged twenty-one years, seven months.

Also in North Vassalboro', Me., July 11th, 1864, Sr. Adelia Adams, wife of Bro. Henry Adams, aged twenty-eight years, thirteen days.

Thus in the space of a few short months have we been called upon to mourn the loss of a brother and sister. From what we can learn of our brother's last moments, we feel that he sleeps in Jesus. We have the strongest evidence that poor mortals can have, that our sister sleeps in Jesus. She suffered much for a number of months from her disease,—consumption,—but she bore her suffering with patience, knowing that if we suffer with Jesus we shall also reign with him.

She died in faith, bidding her friends good by, and exhorting them to be faithful followers of the Lord Jesus, and meet her in the soon coming kingdom. Thanks be to God for the hope of the resurrection. Soon those that sleep in Jesus will come forth to immortality and life that awaits the faithful of God. Bro. Robert Hall attended the funeral. M. B. CYPHERS.

HELLEN FRANCES PULVER.

Died of affection of the brain, in Farmington, Ct., July 15th, 1864, Hellen Frances Pulver, daughter of Hiram and Jane Pulver, aged seven years, and six months.

Bro. and Sr. Pulver deeply feel their loss, and while they shed bitter tears, they are consoled with the assurance that Frances will soon come from the land of the enemy, and death be forever destroyed.

Frances, like the early flower,
Drooped when just in bloom;
Passed away in childhood's hour,
To the silent tomb.

GEO. L. TEEPLE.

JARED MARTIN.

Died at Key West, June 18th, 1864, of yellow fever, Capt. Jared W. Martin, aged thirty years.

Bro. Martin professed religion, and was baptized June 8th, 1862, (*my eldest son was baptized at the same time,*) at our Seneca Falls Yearly Conference. I understand that he professed to maintain his allegiance to Christ, even to the last. He was an amiable and honorable young man, and had the confidence of his associates. He sleeps, as we hope, to awake "at the resurrection of the just." His funeral was attended on the 17th, at Eagle Harbor, N. Y., at the Methodist Episcopal church, when the writer delivered a discourse from 1 Thess. 4: 13–18, to a large congregation, who seemed to listen with interest to the word. Elder Salsbury, pastor of the Wesleyan Methodist church, in the place, adjourned his regular meeting, and all attended the funeral. He also assisted in the exercises. C. F. SWEET.

Summary of News.

FOREIGN.

Liverpool July 16th, Queenstown 17th.

There is no political news of importance.

It is confirmed that Denmark has proposed a truce, but nothing is known as to the terms or concessions offered.

It is reported that the Danes were repulsed while attempting a landing at Dalbeck and Fredericshaven.

The King of the Belgians was about to visit Napoleon at Vichy.

The Danish Commission has returned from its mission to the allied headquarters, having been unable to bring about a cessation of hostilities, but a Berlin dispatch says a truce until July 31st was agreed upon. Meanwhile peace propositions will be made.

Garibaldi, it is said, is preparing to march against Rome with 15,000 volunteers. His headquarters are at Palermo.

DOMESTIC.

Philadelphia, July 27. The *Bulletin* has the following special dispatch:

"Washington, July 27, P. M. A gentleman just arrived here informs me that Harper's Ferry has been evacuated by our forces, and that the rebels have their line of skirmishers out about four miles distant from that place. He cannot give an estimate of the number of rebels, but states that they are in large force, also that there was more or less fighting on Sunday between Martinsburg and Williamsport, and our forces fell back sullenly and resolutely."

New York, July 28. The Nashville dispatch of the 27th says Gen. Rosseau crossed the Coosaw river on the 13th, where he was attacked by 5000 rebels. After five hours' fighting he routed them, and proceeded. At Talladega he broke up a rebel conscript camp, capturing 100. At Tylocuga he destroyed two large warehouses filled with rebel supplies and a large quantity of nitre. He also fired the large iron works and destroyed the furnaces and smelting pit.

July 29. The *Tribune's* Washington dispatch of the 28th says dispatches received this evening from Gen. Sherman's army state that there has been no material change.

Atlanta is within the grasp of Gen. Sherman, and could be occupied at any moment, but the capture or destruction of the rebel army is what he is contending for. The rebel loss since our army crossed the Chattahoochie is estimated at 18,000.

Nashville, Tenn., July 27. Information received from an officer at the front says that in two battles in front of Atlanta we destroyed the greater portion of the enemy's best two corps. All the prisoners captured on the 22d and 23d say that the rebel Gen. Hood was killed on the 22d.

St. Louis, Mo., July 27. The guerrillas burned the railroad property at Shelbina and Lakeman, on the Hannibal and St Joseph Railroad, yesterday. They destroyed all the blockhouses, water tanks and the bridge at Salt river, and robbed the citizens and plundered the stores of both friend and foe alike. The band numbered eighty.

New York, July 27. Owing to the yellow fever at quarantine, the Mayor has issued a proclamation, warning people against a violation of the health laws.

The Charleston *Courier* of the 21st July has the following report:

"The artillery firing in the harbor has been very active since our last report. During Tuesday night the Morris Island batteries fired 189 shot, and Wednesday 425 shots at Fort Sumter. Nineteen shells were thrown at the city Tuesday night and seventeen on Wednesday. The enemy has, besides, kept up a desultory fire in the direction of Secessionville. Nor have our own guns been altogether silent. The Sullivan's Island batteries have thrown some seventy-eight shells, and Battery Cheves about sixteen shells at the enemy's position on Morris Island."

Baltimore, Md., July 29. The *American's* special, dated Harper's Ferry, says:

"Harper's Ferry is once again the scene of active military operations. The military authorities have pushed forward their movements with unusual vigor, sagacity and secrecy. If the rebel force lingers anywhere near Winchester a battle is among the probabilities within the next few days. If fought at all, it will be fought under circumstances which I believe will give it success."

Washington, July 31. The ball has at last opened at Petersburg. Yesterday (Saturday) morning at daylight the mine in front of the 9th corps was sprung, blowing into the air one of the largest and strongest works of the enemy, and burying in its ruins a number of rebels, with three of its four guns.

This was the signal for a general assault all along the line, and in an instant thereafter our guns opened with terrific fury upon the enemy, [illegible]

The mine which was exploded was said to be four hundred feet long, and the charge was six tons of powder. It was constructed by the 48th Pennsylvania regiment, which is composed entirely of coal miners. The mine was commenced June 28th, and seven tons of powder were placed in it immediately under the rebel fort.

St. John's, N. F., July 29. Cyrus W. Field, Esq. left to-day for Valentia Bay. He visited Trinity Bay yesterday. Heart's Content is the place where the Atlantic cable will be landed. Mr. Field proposes to build a land line thence to Placentia, 100 miles in length, and over a good road the entire distance. The cable will connect Placentia Bay with Cape Breton. Capt. Orlebar of H. M. steamer Margarett Stevenson will meet Mr. Field at Placentia to make soundings.

BALTIMORE, Aug. 1st.—Later advices state that we were unable to hold ground gained on Saturday, and the failure is said to belong to the colored troops, who composed the second division of the 9th corps. All quiet on Sunday. Loss on both sides 5.000.

YELLOW FEVER AT NEW YORK.—Reference to our telegraphic dispatches will show that the authorities of New York have announced their determination to enforce the quarantine laws, yellow fever having been brought into the harbor in the United States war steamer Tahoma. On Tuesday the *Times* says that officers were offered $10 a day and sailors $5 a day to remain on board and take care of the ship, nearly all her crew being prostrate with yellow fever. Over seventy sick men have been removed on shore within a few days. The entire station has been so terrified by the disastrous state of affairs on the unfortunate vessel that hardly any one can be got to volunteer for the ordinary duty of keeping the decks clean. It is so dangerous to go near a craft in the Tahoma's position, that even the steam-tugs give her a wide berth. This vessel left New York during the excitement occasioned by the late rebel raid, having on board sailors and marines for purposes explained at the time. On her return the fever broke out, and for some days it was feared that every man on board would perish. The latest communication with the steamer elicited the information that there had been no abatement of the disease on board.—*Boston Journal.*

St. Louis, Mo., July 23rd. Much surprise was created here a short time since by the arrest of several very prominent secessionists of this city, whose offense was unknown at the time, but has lately come to light. They were connected with a conspiracy extending throughout the entire Mississippi valley, having for its object the erection of a North-western Confederacy.

Provost Marshal General Sanderson has been gathering evidence in the matter for several months. This testimony is now in possession of the Washington authorities. It implicates many prominent men, and shows that a very dangerous organization had been formed.

One of the parties arrested here is said to have been so badly frightened that a bond for half a million dollars was offered for his release.

It is believed that the recent guerrilla movements in this State have connection with this great conspiracy, particularly as Thornton, in a speech at Platte, said: "The Knights of the Golden Circle are organized and armed and ready to rise throughout the free States."

THE FIRES IN MAINE.—The Bangor Times says that a Western train was detained three hours on Thursday in consequence of fires raging on both sides of the track in the town of Pittsfield. The Belfast Age says:

"We hear of some large meadows on the Northern part of this county, hundreds of acres in extent, that have been swept over and every living thing burned. On Sunday several religious meetings were dismissed in the midst of the services, those in attendance having to turn out in a body to fight fire. In the town of Newport the other day, the goods were removed from the stores of the village, in anticipation of a general conflagration, and one or more houses, we learn, have been burned. Fires are raging in the Western part of this city, in Knox, and in other towns, and doing extensive injury."

THE HUNDRED DAY MEN AND THE DRAFT.—Washington, July 26th. If the opinion of Solicitor Whiting, denying the exemption of 100 day men from the draft, is adhered to, dissatisfaction will arise in Massachusetts, as Gov. Andrew has ordered proceedings under the impression that those thus enlisting would not be liable to draft until the expiration of their term of service.

The war department persists in its policy not to exempt from the draft the State militia doing duty for 100 days, but to credit with that service such of them as may be drafted. It is considered certain that there will be no modification of this order.

☞ The Siberian Telegraph line is working to Queenstown, Ireland, from Irkoutsk, Siberia—a distance of 6,500 miles. A dispatch was recently transmitted the whole distance in two hours: a great feat, making a fair allowance for gain in apparent time.

☞ A drouth similar to that in the United States prevails in England and Ireland. For nearly a month ending July 12 no rain had fallen, and the crops were wilting. The weather is unusually hot and sultry, and the farmers apprehended the worst results unless rain speedily appeared.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.15 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. No other trains stop at the campground.

We have not as yet succeeded in getting the fare reduced on the various Rail Roads. We hope that some reduction may yet be made, and that we shall be able to report in our next paper.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, S. G. MATHEWSON, H. MUNGER, } Committee of Arrangements.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. A full attendance is requested. H. F. CARPENTER, Clerk.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Kilburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP, C. STONE, W. SHELDON, } Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Notice.

Basket meetings will be held at the following places:

Three miles west of Forestville, Delaware Co., (as Wm. Smith may arrange), Aug. 7th.

These meetings are designed for two sermons in the grove, to commence at 10 1-2 o'clock, A. M. Each person is requested to bring a *basket* of provision, and provide himself with a *seat*. Let the rich dress in plain garments, so the poor will come and hear the gospel preached. Will the friends at the above places designate the spot, post up notices, and circulate the word all around? A collection will be taken up for home mission purposes, that the gospel may be preached in the highways and hedges. PETER S. W. DEYO.

Tent Meeting.

I will commence a meeting at Havana, Mason Co., Ill., Aug. 17th, and continue over the following Sunday. I shall come with the mission tent, and shall try to arrange to have some one help me in preaching the word. We hope to see a general gathering of the friends in that part of the State. Come, brethren, lay aside the cares of the world for a little season, and dedicate a few days of remaining time to the work of the Lord. Let your prayers go up continually, that good may be done and souls saved as the result of this effort.

WM. MCCULLOCK, Evangelist.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in this [illegible]

For the Committee, W. SHELDON.

To the Friends in the West.

Providence permitting, I shall visit Illinois, Indiana, Michigan, and perhaps Wisconsin, soon after harvest. Friends wishing a visit from me, who have not already written, will please write soon, that I may make out my list of appointments. If you write, I shall try to call on you; but if you do not, I shall not know where you are. I shall go with my team, and make first for Ogle Co., Ill., thence to Dayton, Mich. Address PETER S. W. DEYO, Strawberry Point, Iowa.

Notice.

There will be a meeting in the Western Tabernacle, in Chicago, to commence Aug. 9th, and continue over the following Sabbath. Eld. Miles Grant, of Boston, will be present, and give a series of lectures on Bible Christianity, and its great antagonist—Spiritualism—and other important subjects relating to the signs of the times. Further notice next week.—*Voice of the West.*

Meeting at Meredith Village, N. H.

If the Lord will, I will preach at the Town Hall, Meredith Village, N. H., where Bro. T. E. Lang may arrange, on Friday evening, Saturday afternoon, and over Sunday, Aug. 5th, 6th, and 7th.

Shall we see a general rally to this meeting? Pray for us. H. L. HASTINGS.

Conference.

The Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at North Berwick, Me., commencing Thursday evening, Aug. 4th, and continuing over the Sabbath and first day. All lovers of truth are cheerfully invited to attend. Also, if it be His good pleasure, I will hold meetings, as brethren at Meredith Village and New Hampton may arrange, Sundays 14th and 21st.

S. C. HANCOCK.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........ Sunday, Aug. 7th
Edwin Burnham........ Sunday, Aug. 14th

Montreal, C. E., evenings of Aug. 4th, 5th, 6th, and Lord's day following. MILES GRANT.

Lawrence, Mass., (Lyceum Hall) ..Sunday, Aug. 14th
On the Common, (if the weather be favorable), at 6 1-2 P. M. H. L. HASTINGS.

APPOINTMENTS FOR LYNN, MASS.

Eld. Luther Boutell........ Sunday, Aug. 7th
Eld. Charles Stevens........ Sunday, Aug. 21st

New Haven, Ct........ Sunday, Aug. 7th
Salem, Mass........ Aug. 14th and 21st
RUFUS WENDELL.

Kezar Falls, Me........ Aug. 14th
T. W. PIPER.

Hollis Centre, Me........ Sunday, Aug. 7th
C. C. STEVENS.

RICHMOND, R. I., CLARK'S HALL.

Wm. Shepherd........ Sunday, Aug. 7th

North Canton, Ct........ Sunday, Aug. 7th
Wallingford, (North Farms)........ Sunday, Aug. 14th
SETH WOODRUFF.

Fish Creek Landing, N. Y........ Sunday, Aug. 7th
C. H. WILLIAMS.

Savoy, Me........ Sunday, Aug. 28th
THOMAS SMITH.

Holliston, Mass........ Sunday, Aug. 7th
South Natick........ Sunday, Aug. 14th
GEO. A. COLE.

North Raymond, Me........ Sunday, Aug. 7th
Bath, Me........ Sunday, Aug. 14th
I. C. WELLCOME.

Augusta, Me........ evening, Aug. 9th
Bowdoinham, (where Bro. York has held meetings), Aug. 10th
Yarmouth........ evening, Aug. 11th
Biddeford........ evening, Aug. 12th
Dover, N. H........ Sunday, Aug. 14th
Exeter........ Aug. 16th
Portsmouth........ Aug. 18th
Lynn, Mass........ Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

East Boston........ Friday evening, Aug. 5th
H. MUNGER.

West Foster R. I., at grove meeting, 1 o'clock, Aug. 7th
East Killingly, Conn, at 4 o'clock.
D. O. HOPKINS.

Massena........ Sunday, Aug. 7th
Montreal, C. E........ Sundays, Aug. 14th and 28th
Champlain........ Sunday, Aug. 21st
D. T. TAYLOR.

Bryant's Pond........ Saturday evening, Aug. 6th
Lower Woodstock, (Methodist Chapel) Sunday, Aug. 7th
Brighton Hill, Hebron, two evenings, Aug. 10th and 11th
JAS. A. LIBBY.

Windham Centre, Me........ Sunday, Aug. 7th
WM. H. MITCHELL.

Lee, N. H........ Sunday, Aug. 7th
L. BOUTELL.

New Britain, Ct........ Sunday, Aug. 7th
Forestville, Ct........ Sunday, Aug. 14th
O. D. WOODRUFF.

Bridgeport, Conn........ Sunday, Aug. 14th
Warehouse Point, Conn........ Sunday, Aug. 21st
B. ST. JOHN.

Dover, Me........ Sunday, Aug. 7th
East Dover, Me........ Monday evening, Aug. 8th
Sebec, (Harriman's S. H.) Tuesday evening, Aug. 9th
Livermore, (School house)... Wed. evening, Aug. 10th
Milo, (where Bro. Bellinter may appoint), Thursday evening, Aug. 11th.
Medford, (Colebrook S. H.)........ Sunday, Aug. 14th
THOS. SMITH.

Clinton........ Aug. 7th
J. W. BRITTAN.

Kennebunkport........ Sunday, Aug. 7th
Yarmouth........ Sunday, Aug. 14th
Poland........ Sunday, Aug. 21st
Mechanic's Falls........ Sunday, Aug. 28th
And between these appointments as often as may be desired.
B. SPAULDING.

ELD. C. P. DOW'S TOUR IN ILL.

Amboy........ Sunday, Aug. 7th
and continue two evenings following.

Ashburnham, Mass........ Sundays, Aug. 7th and 21st
Athol, Mass........ Sunday, Aug. 14th
S. S. BREWER.

Goshen, Mass........ Aug. 7th
Agawam, Mass........ Aug. 14th
P. S. BUTLER.

Concord, Mass........ Sundays, Aug. 7th and 14th
O. R. FASSETT.

Westerly, R. I........ Aug. 7th
J. K. BELLOWS.

East Otis, Mass........ Sunday, Aug. 7th
Bristol, Conn........ Sunday, Aug. 21st
GEO. L. TEEPLE.

Northwood Narrows........ Sunday, Aug. 7th
New Durham Corner........ Sunday, Aug. 14th
Biddeford, Me........ Sunday, Aug. 21st
JOSEPH PINKHAM.

East Rochester, N. H........ Aug. 7th
Haverhill, Mass........ Sunday, Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

East Canaan, N. H........ Sunday, Aug. 7th
Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H........ Sunday, Aug. 21st
A. SIMPSON.

Castleton, Vt........ Friday, Aug. 5th
and over the Sabbath.
Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 12th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

[illegible]
Springfield, (Barr's Block) [illegible]
Hartford, Ct. [illegible]
Worcester, Mass........ [illegible]
Hartford, Ct........ Sunday, Aug. 21st
[illegible]

West Martinsburgh, N. Y........ Sunday, Aug. 7th
Copenhagen, N. Y........ Sunday, Aug. 14th
C. L. TURNER.

Hitchcockville, Ct........ Sunday, Aug. 14th
LEWIS ANDREWS.

Worcester, Mass........ Aug. 14th and 21st
A. ROSS.

Collinsville, in the grove........ Sunday, Aug. 7th
Springfield, Mass., (N. 3 Oak street). Wednesday, Aug. 17th, and over the following Sabbath.
A. MURRAY.

Beach Wood's school-house, three miles N. E. from Ravenna, Portage Co., Ohio, Sunday, Aug. 7th, at 10 1-2 A. M., and 5 P. M.
JOHN T. OKOLEY.

Seitico, Conn........ Sunday, Aug. 7th
L. B. POTTER.

West Abington, Mass........ Sunday, Aug. 7th
and every evening most of the week.
Holliston, Mass........ Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best, Monday and Tuesday evenings, Aug. 15th and 16th.
Cannot fulfill my engagements in Conn. till after the middle of Oct.
H. K. FLAGG.

Wrightville, Ct........ Sunday, Aug. 7th
My appointment for Plymouth Hollow the 17th is withdrawn.
C. GOODRICH.

Business.

☞ Information Wanted. ☜

Will our brethren please inquire after the residences of the following named persons, and thus oblige us greatly?

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Wm. Carr, Polly King, L. A. Thayer.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Mrs. E. V. Barney, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM US how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

B. Eastman—The Question Book is $1.50 a dozen, or $1.82 by mail.

J. A. Sober—Your notice came too late for insertion in last week's paper.

L. B. Weaver—South Sodus, *New York.*

CASH RECEIPTS.

The present No. of the Crisis is 461. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J C Atkins 482, J Chapman 475, B Burlingame 455, W. J. Leavitt 433, H. M. Rose 487, J. W. Westcott 487, H A. Arnold 511, I. B. Bickford 487, L Bagley 487, M A Rowe 487, W C Hall 468, I Ball 487, A. Whitlock 487, D. Gates 469, L. T. Waters 485, J L Fulton 487, A. Ladd 456, L. A. Young 487, H N Taylor 471, A Stout 485, I Sheldon 484, W Hart 487, O Shippey 487, L F Collins 487, W M Howland 488, E A Sumner 482, P Curtis 432, D J Burditt 487, J C Bardell 487, Mrs S Markham 487, W. Bingham 487, M. Arnold 487, D L Clark 487, E Brigham 487, W J Abbott 486, G Sheldon 486, J. S. Clark 486, L. Gray 487, G. L. Makepeace 483, R Staples 485, B J Kelliker 478, G S Gates 468, Dr S P Jones 472, C H Holly 487, F J Barber 487, G W Brown 487, T R Emmons 482.

$2.00 each.—C Piper 507, D H Squier 477, S O Westcott 497, T Roby 513, D Wilkins 484, M Grinnell 503, D. H. Crocker 435, M. Cawkins 342, R Cawkins 497, C Button 490, G F Converse 476, I Spinks 513, J Randall 469, S. F. Gibbs 453, A W Babbitt 470, T E Cook 513, M A Elliott 482, J. McClellan 490, J. Byrum 492, J H Jordan 513, D L Brett 512, E Reed 504, T G Burpee 509, D Dickenson 513, J. H. Raymond 513, F. A. Dorr 499, J. Simmons 502, M A Wentworth 510, A Thacher 446, J R Colbath 507, M J Chase 512.

50c each.—Mr. Hitchcock 474, E. Hotchkiss 474, E. Allen 472, T Vogan 474.

$3.00 each.—S T Johnson 468, N H Berry *three copies* 477, J R Hamilton 432, G W Knowlton 495, E W Robinson 571, G. E. Foster 494, R. T. Carlisle 434.

W. W. Ketchum $3 44, 520; D Breers $1.20, 492, N. Grant $2.10, 499; E O Whitcher $1.25, 450; J G King (6c postage) 94c 450, S C Wilcox 22c, 466; L Roundsville 8 *copies* $14.40, 513.

FOR BOOKS AND TRACTS.

G W Cook $1.00, H W Dann $1.10, H Piper 85c, H M. Rose $1.00, B. Boynton 53c, S. Benton 25c, A. C. Thorpe 50c, W Sines 75c, D M Pettibone 20c, J Watkins 45c, J. M. Thomas $1.60, A W Chadbourn 10c, B Eastman 25c, J. C. Bardell $1.00, W Foster $1.60, S C Wilcox $2.58, L Roundsville 60c, W H Mitchell $1.00, J F Boyd $3.00, E A Prescott $1.00, R Staples 35c, H Hall $1.00, W McClellan $1.00.

BOOKS AND TRACTS SENT.

BY MAIL.

S. Benton, A. C. Thorpe, B Boynton, S O Westcott, H M Rose, P Tandy, D Wilkin, D M Pettibone, J Watkins, W F Chadbourn, J M Thomas, J McClellan, Dr. Drummond, J C Bardell, L Roundsville, M Stockwell, E F Eastman, S C Wilcox, H Hall, Mrs C Staples.

BY EXPRESS.—B Spaulding, J F Boyd, W H Mitchell.

LETTERS RECEIVED.

S. F. Pinkham, Miner Cawkins 2, J. J. Austin, F H Burbank, T M Preble, H L H, L Southwick, C N Buzzell, M E Streeter, O K, H. Young, C P Dow, M B Cachowski, L Boutell, M Reed, S Hart, D Randall, D R & M S Mansfield, S N K, P Tandy, J McClellan, H W Dann, A W Sibley, I C Wellcome, S H Dunn, W Sheldon, W L Himes.

POST OFFICE ADDRESS.

Rufus Wendell—Salem, Mass.
Eld. E. McCullock—Savoy, Mass.
C. H. Sweet—Natick, R. I. until further notice.
Geo. A. Cole—Holliston, Mass.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

ENGLISH BIBLES FOR SALE.

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RESURRECTION OF THE WICKED. Discussion between M. Grant and J. T. Curry. [illegible]

For the World's Crisis.

THOUGHTS,

Suggested on reading the death of Sr. Pauline Slater.

Precious sister, we have parted,
We no more shall meet thee here;
Friends now lonely and sad hearted,
Shed for thee the silent tear.

Now our hearts with grief are riven,
When we think of years gone by,
When the parting hand was given,
And we bade our last good bye.

Sister dear, thy name shall never
From my memory be effaced,
And thy worth be cherished ever,
On affection's altar placed.

But though from us thou art taken,
Laid beneath the cold, cold ground,
Yet in beauty thou wilt waken,
When the Advent trump shall sound.

There, where friends shall no more sever,
There, where parting cannot come,
Sister, we shall live forever,
In our beauteous Eden home.

Butte des Morts, Wis. MARY L. PRATT.

For the World's Crisis.

JOURNAL LEAVES.—NO. 2.

Thursday, June 9th. Spent some time today notifying the neighbors that there would be a meeting of those who love to engage in the social worship of God, at my paternal home this eve. Some of the expectants of the coming One came from a neighboring town to meet with us, and the Holy Spirit seemed to descend upon us like gentle rain, inspiring us with new faith, hope, love and zeal. How sweet and hallowed the influences of the prayer-meeting.

Friday, June 10th. Visited a dear sister, now pleasantly located in a home of her own. How strong are the ties which bind us to those who have shared the same parents' care, and have played beneath the same green tree. Being several years older than my sister, it was mine to exercise considerable influence in the formation of those principles and habits which were to govern her more or less through life. I have realized since, more than I did at the time, the responsibilities resting upon me as the eldest child, and have shed bitter tears because I did not discharge them more faithfully. Ye who are occupying like position, remember your duty towards those younger than yourselves. Called on a sick relative, who for twelve long years has been suffering with a severe form of asthma. Found her at this time so much distressed, that I could not administer sympathy and consolation at length, as I have been wont to do, and left her with a wish and a prayer that she might seek and obtain strength equal to her day, and find a home in that world where the inhabitant shall not say, "I am sick." Found another friend lame and almost immoderately mourning her deprivation from meeting with the people of God for worship; told her that God's word and the throne of his grace were accessible to her at her home. Left her some profitable reading matter, and bade her farewell, better able to appreciate the soundness of limb which has been conferred on me.

Stopping to converse with a friend who was at work in his field by the roadside, asked him the question, "How long do you think this world will continue in the present condition?" "O," said he at once, "millions of years." Explained to him as well as I could why we had reason to think otherwise, and looking over my tracts was happy to find one on the "Restitution," which I requested him to read. May his eyes be enlightened to see the things which are speedily coming on the earth.

Called on a Congregationalist friend to whom I had lent "Hastings' Signs of the Times." This book was given me a few months ago by a sister in Boston, to read and lend; and if her eye should fall on this article I would say to her, that I have endeavored to prove faithful to the trust committed to me. Have since obtained another copy and placed it where I trust it will do good, and hope ere long to be instrumental in having more in circulation. I feel that we as a people should be very much awake to the importance of disseminating light in every possible way on the momentous themes which make us, as Adventists, a separate people.

As the lady above referred to returned me the book, I asked her how she liked it. Her reply was, "I believe the author of that book has got the right idea of things. I think we shall have war and commotion till Jesus comes; and this doctrine of peace to prevail before the Redeemer shall come in person, which our ministers have been preaching to us is all false." This is only one instance of many where individuals are being awakened by labor on the part of those who have seen the light. Who of us will not labor?

Saturday, June 11th. On waking this morning how satisfactory was the thought that I was in my father's house; not a stranger—an alien; but a child, an heir, one welcome to any thing and every thing which the house afforded. I thought my feelings were an illustration of those which the trusting, confiding christian enjoys. How blessed to feel our heirship as the sons of God—our joint heirship with Jesus Christ to the heavenly inheritance. No christian should rest without the clear evidence that his title to this is sure.

Sunday, June 12th. Having seen in the Crisis the appointment of Bro. Hastings to preach in Lawrence to-day, and feeling an earnest desire to hear him, arose early and walked on mile after mile, studying and admiring the great book of nature which its Author had thrown open before me, and also being animated by the anticipation that I was to meet new ones who were waiting for the coming of the Just One, and thus should afterward have no acquaintances to think of as fellow-travelers to the better land. In two and one-half hours had accomplished the journey of eight miles, and found myself in Lawrence, the city of manufactories, where cotton and woollen are made into fabrics by efficient machinery, which superceded the use of the old spinning wheel used by our grandmothers of honored memory. The place has altered very much since I was there fifteen years ago. The barren sands have given way to green verdure, and the labor of those who have endeavored to cultivate the works of nature as well as to erect the works of art, have been abundantly repaid. Joining the church-going multitude I soon found where Lyceum Hall (the place where the Adventists worship) was, and after ascending two flights of stairs, found a goodly number assembled for worship in a commodious place.

The services commenced by the singing of a hymn which was not familiar to me, but it seemed to inspire me with just the feelings which I wished to possess for the occasion; there were the frequent repetition of the words, "The Bridegroom is coming." O that these truthful words might be echoed by every one who feels their truth; that the cry might go through the length and breadth of the land until every one shall know, or at least shall have heard, that the marriage of the Lamb is about to take place, and all who are not included in the number which shall constitute his bride must be forever lost. After the hymn, one of the brethren offered a fervent and appropriate prayer, followed by Bro. Hastings, after which the latter preached from 1 Chron. 12: 32; in which verse occurs the phrase, "Which were men that had understanding of the times to know what Israel ought to do." Subject, The importance of understanding what should be done and of doing it at the time when it should be done. The all important question was, what should the church of God be doing at the present time? He mentioned some things which they should not do—which would be altogether useless; for instance, Noah's salvation depended upon his building an ark; but we might build arks all our days and it would avail us nothing, for there is no necessity *now* for an ark to be built. But the present ark of the church is to proclaim the speedy coming of the Lord, and to be doing every thing possible to be prepared herself, and to have others prepared for it. Surely we cannot doubt that this is so; and oh! that the church generally would understand its important work and faithfully perform it.

Remained at the Hall during the noon intermission. A part of it was spent in Sunday School exercises, in which I was happy to participate. Was pleased to see not only the children and youth, but a great many of the older portion of the congregation stop to study together the truths of the blessed Bible. A worthy example for our Advent friends generally to imitate.

Heard another sermon this afternoon by Bro. Hastings from Mark 1: 16, 17. Subject: "How to become fishers of men; or, in other words, "how to be effectual in winning souls to Christ." The speaker spoke of the different methods which it was necessary to take to catch different kinds of fish. So in regard to men; we must possess wisdom in drawing souls to Jesus. The way to *draw* one would be the way to *frighten* another from the fold. This was an important discourse. The Lord grant that those who heard it may be successful in winning many to righteousness. After those who wished to leave had retired from this service, the lovers of Jesus enjoyed the privilege of surrounding the communion table, rejoicing that

"Around a table, not a tomb,
He willed our gathering place should be;
When going to prepare our home,
Our Savior said, Remember me."

And blessed indeed it is that we have not to think of our Lord as lying in the grave, but as risen for our justification, and now interceding for us before the throne; and while we commemorate his sufferings and death, our hearts leap forward with joy to the time when we shall eat and drink, not in remembrance of him, but with him in the everlasting kingdom. Interesting remarks were made by several. If all the determinations expressed there were carried out, Christ will have some valiant soldiers in his army.

After finding rest and refreshment for mind and body for an hour at the home of Bro. Churchill, repaired to the Common, where Bro. Hastings had given appointment to address those who might assemble. His subject was "Government." He spoke of the different earthly governments, saying that all that had ever existed were unsatisfactory, even our own, admitted by many to be the best the world has ever seen, did not give satisfaction; and why? because of a lack of righteousness, wisdom and power on the part of those in authority. Government consisting of three departments, the legislative, the judicial and the executive, it was proved to be the case, that the legislative department were not competent to make the laws just as they should; and sometimes the executive department had not power to carry out what was decided to be the interpretation of the law. Therefore there was wrong and dissatisfaction continually.

Said the speaker, "A monarchial government would be preferable to any other, could there be one at its head righteous enough to make all laws just right; wise enough to interpret them exactly right, and powerful enough to carry them all out just right;—that would be the kind that would give perfect satisfaction." He then said, Let me read you a prediction from an old book, (which he presumed contained much that would be new to many of them, and he suggested that they had better save the three cents a day that they paid for lying telegrams, and get a copy of this book, and have some good reliable news.) Then opening the Bible he turned to Isaiah 32: 1, and read, "Behold, the King shall reign in righteousness, and princes shall rule in judgment." "There," said he, "it is; we are going to have just what we said we needed; this is a prophetic declaration concerning Christ, and he is surely coming to reign on earth. Who will prepare to be his subjects? Come, sinner, get ready for this glorious reign."

At the close of the discourse a part of that good old hymn—

"All hail the power of Jesus name,"

was sung; and may the wish of the speaker be realized, that that attentive multitude may be at the grand coronation to crown Jesus Lord of all. As the audience were about to disperse, a shower fell; but not such an one as literally watereth the earth, making it to bring seed for the sower, and bread for the eater; but a shower of heavenly truth, presented in an attractive form and printed on little sheets of paper,—commonly called tracts. Let us hope and pray that many of these little sheets may prove to be seed sown in good ground, which shall be watered by grace divine and bring forth fruit which shall yield a rich harvest.

Gladly accepted an invitation to spend last night with Bro. Hastings and family at their residence, a mile removed from the din and bustle of the city;—a pleasant contrast to the city tenements which they have been occupying for some years past. Very much enjoyed my short tarry with them, and bade them farewell this morning, earnestly desiring that in their present home, God may permit them to have a little rest amid their arduous labors in his cause,—to have a foretaste of the rest which remaineth for the people of God.

Found several opportunities on my way home to work for the Master, and feel an increasing desire to spend and be spent in his blessed cause. O, that the church of the living God might all awake to duty, for it is time for all loins to be girded, every lamp to be trimmed and burning, and each heart in a state of constant preparation to meet its coming Lord. SARAH A. COBURN.

Haverhill, July, 1864.

For the World's Crisis.

THE INSTABILITY OF EARTHLY GREATNESS.

Is it not astonishingly strange to see so many going astray in this day of light and knowledge; and even men of science going the downward road to destruction, led by the pomp of worldly honors, when it is obvious that the honors which this world bestows pass away like the dew before the morning sun? that empires and kingdoms crumble to atoms, and the works of the sculptor moulder to dust—the throne of the conqueror demolished—the pride and opulence of man blasted?

"But I would be great," says the votary of ambition, "let my fate turn as it may. I would have my fate engraven high on the records of fame. I would wear the laurels of renown, that future generations might recount the heroic deeds that I have done." And it is even so with all the votaries of pride and ambition, from the highest down to the lowest grade of all those who are pursuing the paths of worldly honor. But, alas! the long-cherished hope of the conqueror will fail to be realized, and the sons of ambition will soon be borne to their narrow home. Thus we see the ambition of man going on from one degree to another, without any real enjoyment.

Since such are the frailties and scenes of earthly glory, where shall the restless mind find a lasting treasure, which shall satisfy its every want, heighten its joys, and alleviate its woes? The question is easily answered. We can find it by listening to the voice of wisdom,—the voice of religion. Religion is the guide of youth, and the support of old age. True and undefiled religion fills the mind with peace, and bids us look forward to that solid happiness which is beyond the turbulent scenes of earth. Religion lifts the mind from earth and places the thoughts on those joys which never die. How important, then, that we seek it as our guide while wandering here; and at last, when our mission on earth shall be finished, we may have a name in heaven with the vast and ransomed throng, which will require no engraved monument to perpetuate our name. Happy the thought, that beyond death's streams we have a home, an unfading inheritance, where love and friendship shall be consummated, and a world, once stained with sin and iniquity, washed from all pollution, where the songs of joy will echo through the celestial realms where God and Christ are all and in all.

Now as I close my theme, perhaps a word or two of admonition will not go amiss. If we would possess the happy and promised land that we read of in divine revelation, we must be ready at all times to work in the vineyard of our Lord and Master, and bear the heat and burden of the day. The day dawneth, saith the watchman on Zion's wall; and if this be the case, the time for sleep has passed away. We should bid adieu to the couch of idleness, and prepare for the duties of the day. Dear brethren, let not indolence be so much as named among us; for no good can be accomplished without labor, patient and untiring labor. Therefore, as christians, let us one and all form the resolution not to be backward in performing our duty. Let us count no task too heavy that will promote the prosperity of Zion.

"Love not the world, its fairest flowers
Are sure to fade and die;
And earthly fame, by fancy reared,
Will soon in ruin lie.

Love that above, that fairer world,
By Jesus' presence blest,
Where weary, sighing, sorrowing man
Shall find eternal rest.

Where warring winds no more shall vex
The calm, untroubled sky;
But God's own hand shall wipe all tears
From every weeping eye."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

THE SERPENT OF SERPENTS.

Better place a serpent in the hands of your children, or on your centre tables, than the light, popular readings of the day—Harper, Godey, Peterson, Leslie, the Ledger, and the whole catalogue of sugar-coated poisons. A serpent, or a stinging adder, is far less dangerous. We flee from a living serpent with forked tongue, run—escape for our life; but a serpent in the form of a book or paper, though the poison is far more deadly than that of the crawling reptile, does not alarm us. The serpents are coiled unseen, till the poisoned forked tongue darts forth—or if seen, in comely form, in the garb of pleasure, with fair face and flattering lips—

"And underneath her eyelids sat a kind
Of witching sorcery, that nearer drew,
Whoever with unguarded look beheld,
And seeming free of all disguise; her song
Enchanting, and her words which sweetly dropped,
As honey from the comb, most large of promise,
Still prophesying days of new delight."

Some parents tell us a novel, a love tale, a silly romance, something ficticious and highly exciting, tend to form a taste for reading. Children will fall in love with romance and the comical, when publications of a more serious, solid, and historical character would be insipid, tasteless, or repulsive.

Thus, these mixed publications of a light, novel, and vicious tendency, are placed in their hands, and a taste formed in early life for corrupt literature, to the exclusion of the Bible, and everything of a truly virtuous and purifying tendency.

"Vice is a monster of such frightful mien,
That, to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

This Satanic policy is destroying multitudes innumerable.

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press!
By thee religion, liberty, and laws,
Exert their influence and advance their cause.
By thee, worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell!
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!"

Very many ministers reprobate novel reading, romances, love tales, foolish anecdotes and comicals, and still leave us in the dark, never specify or aim a blow at the serpent's head. It's not the vile Eugene Sue, or a corrupt Bulwer that now do the mischief, scattering firebrands, arrows, and death, but the snakes in the grass, the sugar-coated poisons, the fashionable, fascinating popular readings—the mixed publications, the bitter and the sweet intermingled.

Satan transforms himself into an angel of light. Editors, beloved, are you aware of the mischief you are doing in giving favorable notice of these popular works of fiction? The man that writes novels, publishes novels, sells novels, and puffs novels, may look for novel readers in his own family.

Friends, you that traffic in these literary serpents, the popular, fascinating weeklies and monthlies that are flooding and cursing our land, mark well the words of Christ, "With what measure ye mete, it shall be measured to you again." Rumsellers find this passage literally true—the curses they impart often return tenfold upon their own pates, into their own bosoms. Very many children of those who traffic in liquid death and damnation become inebriates, bloated sots, and find a drunkard's grave. Fathers, mothers, sons and daughters, all find a common hell of weeping, wailing, and gnashing of teeth. So may it be with these dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul—sink it lower than the grave! "He that soweth to the flesh shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

THE COMMAND.

"And this commandment have we from him, that he who loveth God, love his brother also."

View with a gentle, pitying eye,
Thy brother's faults, nor pass him by
With bitter words and proud disdain;
Urge him from evil to refrain,
Kindly strive his sins to remove,
And teach him "Friendship, Truth and Love."

For others' woes compassion feel,
And comfort where you cannot heal;
Relieve the sufferings of the poor,
Sympathy bring to sorrow's door;
And practice well these graces three—
"Friendship, Truth and Charity."

Selected by Wm. L. Carroll.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. CONFERENCE.

River Point, July 6th, 1864. Conference met according to appointment. Wednesday, 2 P. M. Few present. Afternoon spent in social worship. 7 o'clock. Met for social meeting. 8 o'clock, preaching by Bro. J. K. Bellows from Rom. 12: 1, 2.

Thursday, 9 A. M. Met for business, Bro. M. R. Phetteplace in the chair. After prayer and singing, delegates were called upon to report. Bro. Rice Knight reported the church at River Point. Interest low in the church. Sunday School interest increasing. School numbers about fifty scholars. Lack some good teachers. Preaching last quarter by the following brethren: J. K. Bellows, E. Bellows, and Wm. Fenn.

Church at Exeter reported by letter. Have preaching two Sundays in each month, by Eld. Edwin R. Wood. Meetings most part of the time interesting, although our numbers are few. Two added to the church—now numbers twenty-two. Expecting the Chief Shepherd will soon appear, and give eternal life to his children. Albert Sweet, Clerk.

Lafayette church. Bro. Ambrose Taylor, delegate. Interest rather low. Considerably scattered. A few there still striving to serve the Lord. Some dropped, others that ought to be. Committee appointed to see them. Prayer meetings—three a week—quite interesting. Sabbath School on the decrease. Preaching by Brn. Wood, Shepherd, and J. K. Bellows.

Foster church, no delegate. Bro. M. R. Phetteplace thought there was no more interest than there had been.

Danielsonville church, no delegate.

Central Village, no delegate. Bro. Howard reported by request of the conference. Interest rather low. Some good meetings. Bro. William Fenn was there one Sunday. Some there that loved the Lord. Chestnut Hill, no delegate. Abington, no delegate.

Rocky Brook, letter. No particular progress to record. Still maintain our organization as a church among the distracting and dividing influences that have been among us. Had some beneficial meetings. The good Lord has stirred some up to feel more fully their duty and privilege. Sunday School not so full as it had been; still interesting. Had preaching the last quarter from the following brethren: J. D. Brown, J. N. Loughborough, J. K. Bellows, Wm. Shepherd, Frank Burbank, and John T. Dixon. Another Sunday School scholar has started to serve the Lord. Prayer meetings two a week. The young folks have started a prayer meeting of their own. Charles F. Dixon, Clerk.

Gloucester church, letter. Numbers twenty, none added, one dropped, more ought to be unless they change their course. Members live very scattering, the majority are in good standing. Had preaching by the following brethren: J. K. Bellows, D. O. Hopkins, J. M. Hicks, and J. S. Eldredge, pastor. Organized Sunday School, which numbers about thirty. Bro. J. S. Eldredge has the greater part of it upon himself. Henry R. Evans, Clerk.

Report of preaching brethren: Bro. Joseph Northup. Labor limited since last conference. Not been present at conference for some six or nine months. He reported his labors accordingly. Been at the following places: Gloucester, R. I.; Voluntown, Ct.; Summit, Coventry, North Stonington, Ct. Seen sinners converted, and good done.

Bro. Peter Noka. Been at the same place at the Pond St. church, Providence. Seen backsliders reclaimed, one converted, baptized and joined the church. He wanted some of his Advent brethren to preach there on Prophecy. The church would not consent to it. He thought he should leave them if they would not receive his brethren.

Bro. M. R. Phetteplace. Been at Chepachet. Thought the truth was gaining ground slowly in that place. Sunday School numbered about fifty. Started another Sunday School about three miles from Chepachet; numbered thirty-five.

Bro. Edwin Wood. Been at Exeter and Lafayette. Interest not so good as he would like to see it. No Sunday School at Exeter; some talk about starting one.

Bro. J. K. Bellows. Labored in limits of conference. Been at Summit, Rocky Brook, Westerly, River Point, Centrall, etc. Some alive, some dead. Thought practical piety about as low as he ever saw it. Been well sustained in all places but there. Had some books sold them, and run in debt for more. Paid out about $8 more than he had received.

Bro. B. St. John, from western Ct. Labored with good results. Sister Mussey had been laboring in that region. Some conversions. Large field to labor.

Bro. A. Durfee. Been laboring most of the time at home. Been at Clark's Mills. Enjoyed himself some of the time, and sometimes did not. Thought the cause of truth was gaining slowly where he lived. Some slight tokens of God's grace.

Bro. Geo. Smith. Trying to do the will of the Lord. Had good time trying to preach. Been at the Union meeting-house, north part of the State. Felt the Lord was willing to bless. [illegible]

Bro. P. C. Rodman reported by letter. Thought he should be able to be with us, but did not feel it to be duty. Would like to have the conference hold its next session there. Preached every Sabbath, and sometimes first day. Attended some funerals. Scattered some $6 worth of books and tracts. The work is onward with him. Expected good results from labors in Ashley. Had the witness that his ways pleased the Lord. His prayer was that the Lord be with us. Sent fifty cents for the Tract Fund.

Letter from V. P. Simmons. Would like to be with us if it was convenient. Sincerely believes that he is in the path of duty. His convictions were never clearer in regard to the right of anything he ever entered upon. Never had more peace of mind than during the time he had been in the army. Still trying to be a christian, but came short of his ideas of a Bible christian, and feared lest he should come short of the kingdom.

The following resolution was passed:—Resolved that a committee be appointed to visit the church at Westerly and at Providence to ascertain their condition. Bro. Peter Noka was appointed to visit the church in Providence, and Bro. Joseph Northup the Westerly church.

Bro. R. Knight and the Clerk were chosen to act with the Chair to arrange the preaching and select the subject for criticism for next conference.

Bro. M. R. Phetteplace reported from the committee that was appointed to furnish destitute churches with preaching. He had written to the following churches: River Point, Warwick Plains, Chestnut Hill, Lafayette, Westerly, Rocky Brook, and Centrall. There were but two or three in favor of a missionary or itinerant preacher. Report accepted. Committee discharged. Subject indefinitely postponed.

Hymn. Some stirring testimonies from different brethren and sisters, after which we adjourned until Friday, 9 A. M., for business.

2 P. M. Preaching by Bro. B. St. John of Danbury, Ct., from Acts 8: 30. At 7 P. M. met for social worship. At 8 o'clock preaching by Bro. A. Durfee, on the pre-existence of Christ. For criticism.

Friday, 9 A. M. Met for business. Bro. Edwin Straight arrived and reported his labors. Preached near home most of the time. Been at East Providence and Manton. Felt that he would try to do more.

9.50. Criticism of Bro. A. Durfee's sermon, by Brn. M. R. Phetteplace and J. K. Bellows, after which an Essay was read by Bro. Alva Bellows on a Personal Devil. Criticized by Brn. A. Durfee and J. K. Bellows. Essay written and sent to this conference to be read and criticized, by Bro. Jonathan Wilson, the Bibleite. Subject, a miscellaneous view of different subjects on the Bible.

2 P. M. Preaching by Bro. Alva Bellows, from 1 Cor. 12: 31. 7 o'clock, met for social worship. 8 o'clock, preaching by Bro. Joseph Northup. Thus closed the R. I. and East Conn. Conference. We trust some good was accomplished.

Adjourned to meet at Lafayette the first Wednesday in October, at 2 o'clock P. M. Preaching brethren: M. R. Phetteplace, R. I., A. Durfee, J. Northup, P. Noka, J. K. Bellows, New York, B. St. John, Ct.; E. R. Wood, E. S. Straight, R. I.; A. Bellows, Mass.; G. Smith, R. I.

A. C. GREENE, Sec'y.

PEWED CHURCHES.

The restraints of religious instruction are of no trifling importance; they often result in constraints to forsake sin and to walk in paths of righteousness. The church injures herself by not adopting a kind and sympathetic policy toward those who are without her pale. This class are often generous in their support of free institutions, but who would contribute little otherwise.

Frequently the first gatherings of a society in some hall or public building is much better sustained than old ones in pewed houses. The reason is apparent. In the first instance, there is a manifest freedom, a sociality of feeling and interest; in the latter case, in a pewed house there is a feeling of restraint, of exclusiveness and officiousness about things which makes an outsider, especially a poor person, feel he is not at home.

Pewed churches, when held as private property, preclude the possibility of reaching the masses. A popular writer, speaking on this point, says, "Protestant churches are so sadly obnoxious to this charge, that thousands of the poor in spirit and in purse are kept from the worship of God, and driven to infidelity by no other means. A serious charge, but one which cannot be gainsayed, and which few reflective persons will call in question."

A large portion, if not all our chapels, embrace in their structure funds contributed by persons from abroad, or outside the parish; and in addition there are individuals among the poor at home who have given their mites to help make up the thousands of dollars thus invested. These contributions were made for a public benevolent purpose. But when these edifices were finished, they were cut up into private concerns—the pews being sold to those who would pay most for them. Thus the money donated by benevolent persons from abroad and by the poor at home, is swallowed up by the pew holders, and thereby perverted from its legitimate use. Those who paid ten, twenty, or fifty dollars, get nothing for their money—not even a place to stand or kneel in the house without meeting an extra demand therefor, or of being regarded as a beneficiary. This is the way the poor are robbed in the house of their confessed friends. Those individuals, good meaning people, no doubt, who control the pews, monopolize several seats in the most eligible part of the chapel, whereas if the seats were free, they could control no more than they actually occupy, and the remainder might, and probably would, be taken up by persons who otherwise would be absent.

The private pew system is a prolific source of evil. It fosters pride and religious aristocracy; it robs many of the means of grace by making them too dear for them to buy; it takes off the restraints of religious instruction from society in general, by circumscribing its blessings to a few, and it makes salaried ministers of the popular class in constant demand, while it repudiates the services of the plainer, but no less substantial teachers. We would therefore submit the question, whether the vital interests of the church do not demand a reform.—*Zion's Herald.*

A SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man and uncommonly upright in his dealing. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man: "God Almighty has permitted me but one journey through the world, and when I am gone, I cannot return to rectify mistakes." Think of this. But one journey through the world.—[illegible] *Chron.*

A FEW WORDS ON PRUNING.

The often repeated axiom "prune whenever your knife is sharp," holds good for small limbs upon small trees, but for old and neglected ones both experience and theory indicate midsummer as the proper time for the removal of large limbs. Not only is the amputated stump more thoroughly shaded at that time, but the forces of the tree are in that condition which allows the healing over process to commence more promptly than at any other season. We have to repeat what has often been said in these columns: do not cut a limb unless with a definite object and it is clearly seen that something is to be gained by it. In pruning we remove limbs altogether or shorten them, and for quite different ends. A neglected tree will have its centre crowded with branches which, being excluded from light, cannot perfect their fruit. Others will cross and chafe one another, while others again will grow so much to one side as to throw the tree quite out of balance. In either case the limb may be removed with decided benefit to the tree. Nor is the manner of its removal a matter of indifference; if worth doing at all it is worth doing well. A pruning saw or a small hand-saw without a back, and with a rather wide set is to be used to remove the limbs. In the operation the limb should be held in such a manner that it it cannot fall by its own weight and make a bad crack, or strip the bark before the sawing is completed. Saw close to where the limb joins another and pare the cut surface smooth with a knife, chisel or drawing knife. The surface should then have some protecting coating; a thick solution of shellac in alcohol is one of the best preparations for this purpose, but owing to the high price of both these articles it will be found cheaper to use grafting wax, which may be applied in a melted state with a brush. Either of the compositions mentioned in the report of the Fruit Growers' Meeting on page 164 (last month) may be used. Branches may be shortened in, either to induce the formation of fruit buds or to cause some of its lower buds to start and produce branches to fill up a vacant space. For the last mentioned purpose the cutting is done in Spring.—*American Agriculturist.*

Hygiene.

"This is for your health."—Paul.

LITTLE HINTS TO YOUNG PREACHERS.

Old Father Hersey is no more. There is some danger that we shall forget the "little things." If we do, it will surely go ill with us. For, sneer at it as we may, after all, little things have far more to do with personal comfort and ministerial success, than most of us are disposed to admit. Many a one has experienced this when it was too late. Young preachers ought to know and feel it at the very threshold of their ministerial life.

As a means to this, some of these vitally important little things will now be modestly and plainly hinted.

TAKE CARE OF YOUR STOMACH.

This is one of your first duties. On its performance largely depends the performance of all others. The stomach is the seat of life, the source of health. Its connection with heart and brain is most intimate, and most controlling. It ought, therefore, to be well used. If kindly treated, it will be one of your best friends; if abused, one of your worst enemies. It has a quick sense of imposition and injury; is as full of revenge as a savage, and punishes without pity or remorse. Woe be to the culprit on whom its vengeance falls. Its instruments of vengeance are a fearful host of horrible diseases, acute and chronic. The most common are headache, dyspepsia and bronchitis. This is a trio at the very thought of which any preacher may tremble. Whoever would escape them must not do violence to his stomach; he must be strictly temperate in all his eating.

On this subject, to every young preacher, we would hint:

1. If you would avoid the headache, the dyspepsia, or the bronchitis, take care of your stomach.

2. If you desire a sound body, take care of your stomach.

3. If you wish an active, vigorous intellect, take care of your stomach.

4. If you covet strong, musical vocal powers, take care of your stomach.

5. If you want to be a successful preacher, and to preach on till superannuated by age, take care of your stomach.

But how are you to do it? By the persistent observance of three very simple rules:

1. Never eat when you are not hungry—never. No matter how tempting the dishes, nor how urgent the entreaties of those who prepared them. Better disoblige foolish friends a little than incur the wrath of your own stomach.

2. Eat only such food as by experience you find agrees with you—such as your stomach comfortably digests. Never mind what doctors say on this subject. Let your stomach be its own judge. God intended it to be such. It is a safer guide than all the doctors in Christendom. Never, never disregard it.

3. Never eat too much. The moment your stomach gives signs of becoming burdened, "put the knife to your throat." Hard to do, especially when a sumptuous, savory meal is before us and kind friends are pressing us unmercifully to eat heartily. True, true indeed. But it must be done, else look out for the vengeance of an angry stomach—a vengeance that will as certainly come as you live. This, by experience, you already know. Then beware. Never eat too much. No, never.

Apropos. Young preachers are often sorely tempted to the infringement of this rule by the ill-advised kindness of those with whom they lodge. Tables are loaded with an endless variety of good things, deliciously served up; and then the guests are expected to eat bountifully of dishes before them. This is unmerciful kindness. Death to stomachs and sermons.—*Ex.*

"NURSERY POISON."

The editor of the *New York Weekly* has a word to say about "nursery poison:"—

"If the undertakers of the present day possessed a share of that gratitude which we like to believe exists among other classes of men, they would erect monuments in every city to the memory of that lethal genius who first invented 'Godfrey's Cordial,' for it may be fairly questioned if the greatest battle in the present war supplied death with so many victims as has this fatal anodyne. It is probable no worse than other medicines of its kind, but being more generally used among the poor and unreflecting, the mischief it works is greater than that occasioned by any other. With thousands of mothers this 'specific' is invariably resorted to in every case of infantile restlessness, irritability or appearance of slight sickness, while others constantly administer it to their children to produce a state of semi-torpor—mistaken for sleep—during which the child requires no attention. The results are that many infants are quickly killed by over-doses of the stuff, given by mothers ignorant of its powers, while in other cases children are more slowly drugged to idiotcy and death by its continual use in smaller quantities. . . . A few days since I visited a large wholesale coffin warehouse in one of our western cities, and I noticed with astonishment that about five times as many little coffins were made as large ones. A terrible shudder ran through my frame as I beheld the long rows of little coffins standing on end side by side, and knew that some mother's babes were destined to fill them all! But when I thought that most of these babes are killed outright by the use of such murderous compounds as Mrs. Winslow's Soothing Syrup—which you see advertised in all the papers of the land—Godfrey's cordial and paregoric, I ceased to wonder about the large number of little coffins. Continue on, mothers, to dose and drug your children when sick; put into their mouths something of the effects of which you know nothing; always give them 'something to take;' let them die; weep as Rachel wept for her children; think how uncertain life is in this strange world; send for a little coffin, and commence to dose some more children. In this way the business of the undertaker will thrive, grave-yards will fill up, and our mortality tables show a large increase. Label all your bottles 'Nursery Poison,' and put them out of the reach of your children."—*Western Health Journal.*

CURE FOR ASTHMA.

We read in a recent work on asthma by Mr. Rumball of England, that this distressing and apparently incurable disorder can be controlled by very simple treatment. The commonest form of disorder, which is called spasmodic bronchitis, is "a congestion of the mucous membrane, together with spasms of the posterior fibres of the brochial tubes; the chief sequel being a low ceronic bronchitis, with a liberal flow of frothy mucous." Mr. Rumball says of his own case: "I wanted something which would dissolve in contact with moisture, and remain and act as a powerful astringent; alum appeared to possess the requisite properties. I had a machine made like a lottery wheel, with a mouth piece, inside I placed a revolving brush, and some finely powdered alum and gum-arabic; the brush when turned on a centre raised a dust, this I inhaled largely many times a day." Expectoration followed, the paroxysms were cut short, and the result was that after suffering for five years he was completely cured. He has had no return of the attack in twenty years time. The remedy appears simple and easily applied.

CHEWING GUM.

The habit of chewing gum is a very pernicious one. The substance of some gums which are used for chewing is poisonous; and to the extent that it is received into the stomach by chewing does the system become poisoned by it. There are other gums, the substance of which is entirely innoxious; but even these cannot be chewed without injury. Whenever the process of chewing is carried on, the salivary fluid is being constantly secreted, and thus the juices provided for the moistening of the food are perverted from their legitimate use. This is a greater evil than it would readily appear to be to a superficial observer. The completeness and healthfulness of digestion depends very largely upon the condition of the food when it is received into the stomach. It cannot be in proper conditions unless the salivary glands act efficiently and healthfully during mastication, and this they cannot do if they are habitually excited by the action of the jaws in the intervals between the taking of meals. This is a very serious objection to the habit of chewing tobacco, aside from the great objection, that tobacco is exceedingly poisonous. Parents should be careful to teach their children that chewing is a process to be carried on only when food is to be prepared to be taken into the stomach, and that aside from this it cannot be carried on to any great degree without harm.—*J. C. Jackson.*

DIARRHEA REMEDY.—A. W. Davis, of Marshfield, Pa., wishes to communicate to the world the following as a valuable and speedy cure for dysentery, diarrhea, etc.:—Smartweed, two parts; tansy, one part; ginseng, one part; made into a strong tea, and drank every hour or half-hour, about one-third or half a teacupful at a time. If taken in larger doses it does no injury, and never fails to cure recent attacks. He says his father has used it with good effect for forty years, and among all to whom he has recommended it, it has never been known to fail.—*American Artisan.*

CURE FOR POISONING BY IVY.—In case of poisoning by ivy, plunge the part affected in hot water, as hot as can be borne, holding it there some time. The unpleasant itching and burning sensation will be removed. Two or three applications are a sure cure—at least this has been the case with our informant.—*New England Farmer.*

CRUST COFFEE.—Bread crust baked in an oven until it is very brown, but not black, and then pounded to the fineness of ground coffee, is a safer, cheaper, and quite as agreeable and healthful a substitute for coffee as any other mixture now in use.—*Journal of Health.*

CURE FOR YELLOW FEVER.—Take two-thirds of a tumbler of olive oil, the juice of two lemons, and add one tea spoonful of table salt; mix well together. It is said to cure the hardest cases.

☞ The less we exercise the less health we have, and the more certain are we to die before our time.

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For the World's Crisis.

THOUGHTS,

Suggested on reading the death of Sr. Pauline Slater.

Precious sister, we have parted,
We no more shall meet thee here;
Friends now lonely and sad hearted,
Shed for thee the silent tear.

Now our hearts with grief are riven,
When we think of years gone by,
When the parting hand was given,
And we bade our last good bye.

Sister dear, thy name shall never
From my memory be effaced,
And thy worth be cherished ever,
On affection's altar placed.

But though from us thou art taken,
Laid beneath the cold, cold ground,
Yet in beauty thou wilt waken,
When the Advent trump shall sound.

There, where friends shall no more sever,
There, where parting cannot come,
Sister, we shall live forever,
In our beauteous Eden home.

Butte des Morts, Wis. MARY L. PRATT.

For the World's Crisis.

JOURNAL LEAVES.—NO. 2.

Thursday, June 9th. Spent some time today notifying the neighbors that there would be a meeting of those who love to engage in the social worship of God, at my paternal home this eve. Some of the expectants of the coming One came from a neighboring town to meet with us, and the Holy Spirit seemed to descend upon us like gentle rain, inspiring us with new faith, hope, love and zeal. How sweet and hallowed the influences of the prayer-meeting.

Friday, June 10th. Visited a dear sister, now pleasantly located in a home of her own. How strong are the ties which bind us to those who have shared the same parents' care, and have played beneath the same green tree. Being several years older than my sister, it was mine to exercise considerable influence in the formation of those principles and habits which were to govern her more or less through life. I have realized since, more than I did at the time, the responsibilities resting upon me as the eldest child, and have shed bitter tears because I did not discharge them more faithfully. Ye who are occupying like position, remember your duty towards those younger than yourselves. Called on a sick relative, who for twelve long years has been suffering with a severe form of asthma. Found her at this time so much distressed, that I could not administer sympathy and consolation at length, as I have been wont to do, and left her with a wish and a prayer that she might seek and obtain strength equal to her day, and find a home in that world where the inhabitant shall not say, "I am sick." Found another friend lame and almost immoderately mourning her deprivation from meeting with the people of God for worship; told her that God's word and the throne of his grace were accessible to her at her home. Left her some profitable reading matter, and bade her farewell, better able to appreciate the soundness of limb which has been conferred on me.

Stopping to converse with a friend who was at work in his field by the roadside, asked him the question, "How long do you think this world will continue in the present condition?" "O," said he at once, "millions of years." Explained to him as well as I could why we had reason to think otherwise, and looking over my tracts was happy to find one on the "Restitution," which I requested him to read. May his eyes be enlightened to see the things which are speedily coming on the earth.

Called on a Congregationalist friend to whom I had lent "Hastings' Signs of the Times." This book was given me a few months ago by a sister in Boston, to read and lend; and if her eye should fall on this article I would say to her, that I have endeavored to prove faithful to the trust committed to me. Have since obtained another copy and placed it where I trust it will do good, and hope ere long to be instrumental in having more in circulation. I feel that we as a people should be very much awake to the importance of disseminating light in every possible way on the momentous themes which make us, as Adventists, a separate people.

As the lady above referred to returned me the book, I asked her how she liked it. Her reply was, "I believe the author of that book has got the right idea of things. I think we shall have war and commotion till Jesus comes; and this doctrine of peace to prevail before the Redeemer shall come in person, which our ministers have been preaching to us is all false." This is only one instance of many where individuals are being awakened by labor on the part of those who have seen the light. Who of us will not labor?

Saturday, June 11th. On waking this morning how satisfactory was the thought that I was in my father's house; not a stranger—an alien; but a child, an heir, one welcome to any thing and every thing which the house afforded. I thought my feelings were an illustration of those which the trusting, confiding christian enjoys. How blessed to feel our heirship as the sons of God—our joint heirship with Jesus Christ to the heavenly inheritance. No christian should rest without the clear evidence that his title to this is sure.

Sunday, June 12th. Having seen in the Crisis the appointment of Bro. Hastings to preach in Lawrence to-day, and feeling an earnest desire to hear him, arose early and walked on mile after mile, studying and admiring the great book of nature which its Author had thrown open before me, and also being animated by the anticipation that I was to meet new ones who were waiting for the coming of the Just One, and thus should afterward have no acquaintances to think of as fellow-travelers to the better land. In two and one-half hours had accomplished the journey of eight miles, and found myself in Lawrence, the city of manufactories, where cotton and woollen are made into fabrics by efficient machinery, which superceded the use of the old spinning wheel used by our grandmothers of honored memory. The place has altered very much since I was there fifteen years ago. The barren sands have given way to green verdure, and the labor of those who have endeavored to cultivate the works of nature as well as to erect the works of art, have been abundantly repaid. Joining the church-going multitude I soon found where Lyceum Hall (the place where the Adventists worship) was, and after ascending two flights of stairs, found a goodly number assembled for worship in a commodious place.

The services commenced by the singing of a hymn which was not familiar to me, but it seemed to inspire me with just the feelings which I wished to possess for the occasion; there were the frequent repetition of the words, "The Bridegroom is coming." O that these truthful words might be echoed by every one who feels their truth; that the cry might go through the length and breadth of the land until every one shall know, or at least shall have heard, that the marriage of the Lamb is about to take place, and all who are not included in the number which shall constitute his bride must be forever lost. After the hymn, one of the brethren offered a fervent and appropriate prayer, followed by Bro. Hastings, after which the latter preached from 1 Chron. 12: 32; in which verse occurs the phrase, "Which were men that had understanding of the times to know what Israel ought to do." Subject, The importance of understanding what should be done and of doing it at the time when it should be done. The all important question was, what should the church of God be doing at the present time? He mentioned some things which they should not do—which would be altogether useless; for instance, Noah's salvation depended upon his building an ark; but we might build arks all our days and it would avail us nothing, for there is no necessity *now* for an ark to be built. But the present ark of the church is to proclaim the speedy coming of the Lord, and to be doing every thing possible to be prepared herself, and to have others prepared for it. Surely we cannot doubt that this is so; and oh! that the church generally would understand its important work and faithfully perform it.

Remained at the Hall during the noon intermission. A part of it was spent in Sunday School exercises, in which I was happy to participate. Was pleased to see not only the children and youth, but a great many of the older portion of the congregation stop to study together the truths of the blessed Bible. A worthy example for our Advent friends generally to imitate.

Heard another sermon this afternoon by Bro. Hastings from Mark 1: 16, 17. Subject: "How to become fishers of men; or, in other words, "how to be effectual in winning souls to Christ." The speaker spoke of the different methods which it was necessary to take to catch different kinds of fish. So in regard to men; we must possess wisdom in drawing souls to Jesus. The way to *draw* one would be the way to *frighten* another from the fold. This was an important discourse. The Lord grant that those who heard it may be successful in winning many to righteousness. After those who wished to leave had retired from this service, the lovers of Jesus enjoyed the privilege of surrounding the communion table, rejoicing that

"Around a table, not a tomb,
He willed our gathering place should be;
When going to prepare our home,
Our Savior said, Remember me."

And blessed indeed it is that we have not to think of our Lord as lying in the grave, but as risen for our justification, and now interceding for us before the throne; and while we commemorate his sufferings and death, our hearts leap forward with joy to the time when we shall eat and drink, not in remembrance of him, but with him in the everlasting kingdom. Interesting remarks were made by several. If all the determinations expressed there were carried out, Christ will have some valiant soldiers in his army.

After finding rest and refreshment for mind and body for an hour at the home of Bro. Churchill, repaired to the Common, where Bro. Hastings had given appointment to address those who might assemble. His subject was "Government." He spoke of the different earthly governments, saying that all that had ever existed were unsatisfactory; even our own, admitted by many to be the best the world has ever seen, did not give satisfaction; and why? because of a lack of righteousness, wisdom and power on the part of those in authority. Government consisting of three departments, the legislative, the judicial and the executive, it was proved to be the case, that the legislative department were not competent to make the laws just as they should; and sometimes the executive department had not power to carry out what was decided to be the interpretation of the law. Therefore there was wrong and dissatisfaction continually.

Said the speaker, "A monarchial government would be preferable to any other, could there be one at its head righteous enough to make all laws just right; wise enough to interpret them exactly right, and powerful enough to carry them all out just right;—that would be the kind that would give perfect satisfaction." He then said, Let me read you a prediction from an old book, (which he presumed contained much that would be new to many of them, and he suggested that they had better save the three cents a day that they paid for lying telegrams, and get a copy of this book, and have some good reliable news.) Then opening the Bible he turned to Isaiah 32: 1, and read, "Behold, the King shall reign in righteousness, and princes shall rule in judgment." "There," said he, "it is; we are going to have just what we said we needed; this is a prophetic declaration concerning Christ, and he is surely coming to reign on earth. Who will prepare to be his subjects? Come, sinner, get ready for this glorious reign."

At the close of the discourse a part of that good old hymn—

"All hail the power of Jesus name,"

was sung; and may the wish of the speaker be realized, that that attentive multitude may be at the grand coronation to crown Jesus Lord of all. As the audience were about to disperse, a shower fell; but not such an one as literally watereth the earth, making it to bring seed for the sower, and bread for the eater; but a shower of heavenly truth, presented in an attractive form and printed on little sheets of paper,—commonly called tracts. Let us hope and pray that many of these little sheets may prove to be seed sown in good ground, which shall be watered by grace divine and bring forth fruit which shall yield a rich harvest.

Gladly accepted an invitation to spend last night with Bro. Hastings and family at their residence, a mile removed from the din and bustle of the city;—a pleasant contrast to the city tenements which they have been occupying for some years past. Very much enjoyed my short tarry with them, and bade them farewell this morning, earnestly desiring that in their present home, God may permit them to have a little rest amid their arduous labors in his cause,—to have a foretaste of the rest which remaineth for the people of God.

Found several opportunities on my way home to work for the Master, and feel an increasing desire to spend and be spent in his blessed cause. O, that the church of the living God might all awake to duty, for it is time for all souls to be girded, every lamp to be trimmed and burning, and each heart in a state of constant preparation to meet its coming Lord. SARAH A. COBURN.

Haverhill, July, 1864.

For the World's Crisis.

THE INSTABILITY OF EARTHLY GREATNESS.

Is it not astonishingly strange to see so many going astray in this day of light and knowledge; and even men of science going the downward road to destruction, led by the pomp of worldly honors, when it is obvious that the honors which this world bestows pass away like the dew before the morning sun? that empires and kingdoms crumble to atoms, and the works of the sculptor moulder to dust—the throne of the conqueror demolished—the pride and opulence of man blasted?

"But I would be great," says the votary of ambition, "let my fate turn as it may. I would have my fate engraven high on the records of fame. I would wear the laurels of renown, that future generations might recount the heroic deeds that I have done." And it is even so with all the votaries of pride and ambition, from the highest down to the lowest grade of all those who are pursuing the paths of worldly honor. But, alas! the long-cherished hope of the conqueror will fail to be realized, and the sons of ambition will soon be borne to their narrow home. Thus we see the ambition of man going on from one degree to another, without any real enjoyment.

Since such are the frailties and scenes of earthly glory, where shall the restless mind find a lasting treasure, which shall satisfy its every want, heighten its joys, and alleviate its woes? The question is easily answered. We can find it by listening to the voice of wisdom,—the voice of religion. Religion is the guide of youth, and the support of old age. True and undefiled religion fills the mind with peace, and bids us look forward to that solid happiness which is beyond the turbulent scenes of earth. Religion lifts the mind from earth and places the thoughts on those joys which never die. How important, then, that we seek it as our guide while wandering here; and at last, when our mission on earth shall be finished, we may have a name in heaven with the vast and ransomed throng, which will require no engraved monument to perpetuate our name. Happy the thought, that beyond death's streams we have a home, an unfading inheritance, where love and friendship shall be consummated, and a world, once stained with sin and iniquity, washed from all pollution, where the songs of joy will echo through the celestial realms where God and Christ are all and in all.

Now as I close my theme, perhaps a word or two of admonition will not go amiss. If we would possess the happy and promised land that we read of in divine revelation, we must be ready at all times to work in the vineyard of our Lord and Master, and bear the heat and burden of the day. The day dawneth, saith the watchman on Zion's wall; and if this be the case, the time for sleep has passed away. We should bid adieu to the couch of idleness, and prepare for the duties of the day. Dear brethren, let not indolence be so much as named among us, for no good can be accomplished without labor, patient and untiring labor. Therefore, as christians, let us one and all form the resolution not to be backward in performing our duty. Let us count no task too heavy that will promote the prosperity of Zion.

"Love not the world, its fairest flowers
Are sure to fade and die,
And earthly fame, by fancy reared,
Will soon in ruin lie.

Love that above, that fairer world,
By Jesus' presence blest,
Where weary, sighing, sorrowing man
Shall find eternal rest,

Where warring winds no more shall vex
The calm, untroubled sky,
But God's own hand shall wipe all tears
From every weeping eye."

Fisherville, N. H. J. ELKINS.

For the World's Crisis.

THE SERPENT OF SERPENTS.

Better place a serpent in the hands of your children, or on your centre tables, than the light, popular readings of the day—Harper, Godey, Peterson, Leslie, the Ledger, and the whole catalogue of sugar-coated poisons. A serpent, or a stinging adder, is far less dangerous. We flee from a living serpent with forked tongue, run—escape for our life; but a serpent in the form of a book or paper, though the poison is far more deadly than that of the crawling reptile, does not alarm us. The serpents are coiled unseen, till the poisoned forked tongue darts forth—or if seen, in comely form, in the garb of pleasure, with fair face and flattering lips—

"And underneath her eyelids sat a kind
Of witching sorcery, that nearer drew,
Whoever with unguarded look beheld;
And seeming free of all disguise; her song
Enchanting; and her words which sweetly dropped,
As honey from the comb, most large of promise,
Still prophesying days of new delight."

Some parents tell us a novel, a love tale, a silly romance, something ficticious and highly exciting, tend to form a taste for reading. Children will fall in love with romance and the comical, when publications of a more serious, solid, and historical character would be insipid, tasteless, or repulsive.

Thus, these mixed publications of a light, novel, and vicious tendency, are placed in their hands, and a taste formed in early life for corrupt literature, to the exclusion of the Bible, and everything of a truly virtuous and purifying tendency.

"Vice is a monster of such frightful mien,
That, to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

This Satanic policy is destroying multitudes innumerable.

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press!
By thee religion, liberty, and laws,
Exert their influence and advance their cause:
By thee, worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell!
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies!
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee!"

Very many ministers reprobate novel reading, romances, love tales, foolish anecdotes and comicals, and still leave us in the dark, never specify or aim a blow at the serpent's head. It's not the vile Eugene Sue, or a corrupt Bulwer that now do the mischief, scattering firebrands, arrows, and death, but the snakes in the grass, the sugar-coated poisons, the fashionable, fascinating popular readings—the mixed publications, the bitter and the sweet intermingled.

Satan transforms himself into an angel of light. Editors, beloved, are you aware of the mischief you are doing in giving favorable notices of these popular works of fiction? The man that writes novels, publishes novels, sells novels, and puffs novels, may look for novel readers in his own family.

Friends, you that traffic in these literary serpents, the popular, fascinating weeklies and monthlies that are flooding and cursing our land, mark well the words of Christ, "With what measure ye mete, it shall be measured to you again." Rumsellers find this passage literally true—the curses they impart often return tenfold upon their own pates, into their own bosoms. Very many children of those who traffic in liquid death and damnation become inebriates, bloated sots, and find a drunkard's grave. Fathers, mothers, sons and daughters, all find a common hell of weeping, wailing, and gnashing of teeth. So may it be with these dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul—sink it lower than the grave! "He that soweth to the flesh shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind."—Hosea 8: 7.

THE COMMAND.

"And this commandment have we from him, that he who loveth God, love his brother also."

View with a gentle, pitying eye,
Thy brother's faults, nor pass him by
With bitter words and proud disdain;
Urge him from evil to refrain,
Kindly strive his sins to remove,
And teach him "Friendship, Truth and Love."

For others' woes compassion feel,
And comfort where you cannot heal;
Relieve the sufferings of the poor,
Sympathy bring to sorrow's door;
And practice well these graces three—
"Friendship, Truth and Charity."

Selected by Wm. L. Carroll.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. CONFERENCE.

River Point, July 6th, 1864. Conference met according to appointment. Wednesday, 2 P. M. Few present. Afternoon spent in social worship. 7 o'clock. Met for social meeting. 8 o'clock, preaching by Bro. J. K. Bellows from Rom. 12: 1, 2.

Thursday, 9 A. M. Met for business, Bro. M. R. Phetteplace in the chair. After prayer and singing, delegates were called upon to report. Bro. Rice Knight reported the church at River Point. Interest low in the church. Sunday School interest increasing. School numbers about fifty scholars. Lack some good teachers. Preaching last quarter by the following brethren: J. K. Bellows, E. Bellows, and Wm. Fenn.

Church at Exeter reported by letter. Have preaching two Sundays in each month, by Eld. Edwin R. Wood. Meetings most part of the time interesting, although our numbers are few. Two added to the church—now numbers twenty-two. Expecting the Chief Shepherd will soon appear, and give eternal life to his children. Albert Sweet, Clerk.

Lafayette church. Bro. Ambrose Taylor, delegate. Interest rather low. Considerably scattered. A few there still striving to serve the Lord. Some dropped, others that ought to be. Committee appointed to see them. Prayer meetings—three a week—quite interesting. Sabbath School on the decrease. Preaching by Brn. Wood, Shepherd, and J. K. Bellows.

Foster church, no delegate. Bro. M. R. Phetteplace thought there was no more interest than there had been.

Danielsonville church, no delegate.

Central Village, no delegate. Bro. Howard reported by request of the conference. Interest rather low. Some good meetings. Bro. William Fenn was there one Sunday. Some there that loved the Lord. Chestnut Hill, no delegate. Abington, no delegate.

Rocky Brook, letter. No particular progress to record. Still maintain our organization as a church among the distracting and dividing influences that have been among us. Had some beneficial meetings. The good Lord has stirred some up to feel more fully their duty and privilege. Sunday School not so full as it had been; still interesting. Had preaching the last quarter from the following brethren: J. D. Brown, J. N. Loughborough, J. K. Bellows, Wm. Shepherd, Frank Burbank, and John T. Dixon. Another Sunday School scholar has started to serve the Lord. Prayer meetings two a week. The young folks have started a prayer meeting of their own. Charles F. Dixon, Clerk.

Gloucester church, letter. Numbers twenty, none added, one dropped, more ought to be unless they change their course. Members live very scattering, the majority are in good standing. Had preaching by the following brethren: J. K. Bellows, D. O. Hopkins, J. M. Hicks, and J. S. Eldredge, pastor. Organized Sunday School, which numbers about thirty. Bro. J. S. Eldredge has the greater part of it upon himself. Henry R. Evans, Clerk.

Report of preaching brethren: Bro. Joseph Northup. Labor limited since last conference. Not been present at conference for some six or nine months. He reported his labors accordingly. Been at the following places: Gloucester, R. I.; Voluntown, Ct.; Summit, Coventry, North Stonington, Ct. Seen sinners converted, and good done.

Bro. Peter Noka. Been at the same place at the Pond St. church, Providence. Seen backsliders reclaimed, one converted, baptized and joined the church. He wanted some of his Advent brethren to preach there on Prophecy. The church would not consent to it. He thought he should leave them if they would not receive his brethren.

Bro. M. R. Phetteplace. Been at Chepachet. Thought the truth was gaining ground slowly in that place. Sunday School numbered about fifty. Started another Sunday School about three miles from Chepachet; numbered thirty-five.

Bro. Edwin Wood. Been at Exeter and Lafayette. Interest not so good as he would like to see it. No Sunday School at Exeter; some talk about starting one.

Bro. J. K. Bellows. Labored in limits of conference. Been at Summit, Rocky Brook, Westerly, River Point, Centrall, etc. Some alive, some dead. Thought practical piety about as low as he ever saw it. Been well sustained in all places but there. Had some books sold them, and run in debt for more. Paid out about $8 more than he had received.

Bro. B. St. John, from western Ct. Labored with good results. Sister Mussey had been laboring in that region. Some conversions. Large field to labor.

Bro. A. Durfee. Been laboring most of the time at home. Been at Clark's Mills. Enjoyed himself some of the time, and sometimes did not. Thought the cause of truth was gaining slowly where he lived. Some slight tokens of God's grace.

Bro. Geo. Smith. Trying to do the will of the Lord. Had good time trying to preach. Been at the Union meeting-house, north part of the State. Felt the Lord was willing to bless. [illegible]

Bro. P. C. Rodman reported by letter. Thought he should be able to be with us, but did not feel it to be duty. Would like to have the conference hold its next session there. Preached every Sabbath, and sometimes first day. Attended some funerals. Scattered some $6 worth of books and tracts. The work is onward with him. Expected good results from labors in Ashley. Had the witness that his ways pleased the Lord. His prayer was that the Lord be with us. Sent fifty cents for the Tract Fund.

Letter from V. P. Simmons. Would like to be with us if it was convenient. Sincerely believes that he is in the path of duty. His convictions were never clearer in regard to the right of anything he ever entered upon. Never had more peace of mind than during the time he had been in the army. Still trying to be a christian, but came short of his ideas of a Bible christian, and feared lest he should come short of the kingdom.

The following resolution was passed:—Resolved that a committee be appointed to visit the church at Westerly and at Providence to ascertain their condition. Bro. Peter Noka was appointed to visit the church in Providence, and Bro. Joseph Northup the Westerly church.

Bro. R. Knight and the Clerk were chosen to act with the Chair to arrange the preaching and select the subject for criticism for next conference.

Bro. M. R. Phetteplace reported from the committee that was appointed to furnish destitute churches with preaching. He had written to the following churches: River Point, Warwick Plains, Chestnut Hill, Lafayette, Westerly, Rocky Brook, and Centrall. There were but two or three in favor of a missionary or itinerant preacher. Report accepted. Committee discharged. Subject indefinitely postponed.

Hymn. Some stirring testimonies from different brethren and sisters, after which we adjourned until Friday, 9 A. M., for business.

2 P. M. Preaching by Bro. B. St. John of Danbury, Ct., from Acts 8: 30. At 7 P. M. met for social worship. At 8 o'clock preaching by Bro. A. Durfee, on the pre-existence of Christ. For criticism.

Friday, 9 A. M. Met for business. Bro. Edwin Straight arrived and reported his labors. Preached near home most of the time. Been at East Providence and Manton. Felt that he would try to do more.

9.50. Criticism of Bro. A. Durfee's sermon, by Brn. M. R. Phetteplace and J. K. Bellows, after which an Essay was read by Bro. Alva Bellows on a Personal Devil. Criticized by Brn. A. Durfee and J. K. Bellows. Essay written and sent to this conference to be read and criticized, by Bro. Jonathan Wilson, the Bibleite. Subject, a miscellaneous view of different subjects on the Bible.

2 P. M. Preaching by Bro. Alva Bellows, from 1 Cor. 12: 31. 7 o'clock, met for social worship. 8 o'clock, preaching by Bro. Joseph Northup. Thus closed the R. I. and East Conn. Conference. We trust some good was accomplished.

Adjourned to meet at Lafayette the first Wednesday in October, at 2 o'clock P. M. Preaching brethren: M. R. Phetteplace, R. I., A Durfee, J. Northup, P. Noka, J. K. Bellows, New York; B. St. John, Ct.; E. R. Wood, E. S. Straight, R. I.; A. Bellows, Mass.; G. Smith, R. I.

A. C. GREENE, Sec'y.

PEWED CHURCHES.

The restraints of religious instruction are of no trifling importance; they often result in constraints to forsake sin and to walk in paths of righteousness. The church injures herself by not adopting a kind and sympathetic policy toward those who are without her pale. This class are often generous in their support of free institutions, but who would contribute little otherwise.

Frequently the first gatherings of a society in some hall or public building is much better sustained than old ones in pewed houses. The reason is apparent. In the first instance, there is a manifest freedom, a sociality of feeling and interest; in the latter case, in a pewed house there is a feeling of restraint, of exclusiveness and officiousness about things which makes an outsider, especially a poor person, feel he is not at home.

Pewed churches, when held as private property, preclude the possibility of reaching the masses. A popular writer, speaking on this point, says, "Protestant churches are so sadly obnoxious to this charge, that thousands of the poor in spirit and in purse are kept from the worship of God, and driven to infidelity by no other means. A serious charge, but one which cannot be gainsayed, and which few reflective persons will call in question."

A large portion, if not all our chapels, embrace in their structure funds contributed by persons from abroad, or outside the parish; and in addition there are individuals among the poor at home who have given their mites to help make up the thousands of dollars thus invested. These contributions were made for a public benevolent purpose. But when these edifices were finished, they were cut up into private concerns—the pews being sold to those who would pay most for them. Thus the money donated by benevolent persons from abroad and by the poor at home, is swallowed up by the pew holders, and thereby perverted from its legitimate use. Those who paid ten, twenty, or fifty dollars, get nothing for their money—not even a place to stand or kneel in the house without meeting an extra demand therefor, or of being regarded as a beneficiary. This is the way the poor are robbed in the house of their confessed friends. Those individuals, good meaning people, no doubt, who control the pews, monopolize several seats in the most eligible part of the chapel, whereas if the seats were free, they could control no more than they actually occupy, and the remainder might, and probably would, be taken up by persons who otherwise would be absent.

The private pew system is a prolific source of evil. It fosters pride and religious aristocracy; it robs many of the means of grace by making them too dear for them to buy; it takes off the restraints of religious instruction from society in general, by circumscribing its blessings to a few, and it makes salaried ministers of the popular class in constant demand, while it repudiates the services of the plainer, but no less substantial teachers. We would therefore submit the question, whether the vital interests of the church do not demand a reform.—*Zion's Herald.*

A SALUTARY THOUGHT.—When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man and uncommonly upright in his dealing. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—told him he gave too much, and said it would not be to his advantage. Now mark the answer of this excellent man: "God Almighty has permitted me but one journey through the world, and when I am gone, I cannot return to rectify mistakes." Think of this. But one journey through the world.—*Vt. Chron.*

A FEW WORDS ON PRUNING.

The often repeated axiom "prune whenever your knife is sharp," holds good for small limbs upon small trees, but for old and neglected ones both experience and theory indicate midsummer as the proper time for the removal of large limbs. Not only is the amputated stump more thoroughly shaded at that time, but the forces of the tree are in that condition which allows the healing over process to commence more promptly than at any other season. We have to repeat what has often been said in these columns: do not cut a limb unless with a definite object and it is clearly seen that something is to be gained by it. In pruning we remove limbs altogether or shorten them, and for quite different ends. A neglected tree will have its centre crowded with branches which, being excluded from light, cannot perfect their fruit. Others will cross and chafe one another, while others again will grow so much to one side as to throw the tree quite out of balance. In either case the limb may be removed with decided benefit to the tree. Nor is the manner of its removal a matter of indifference; if worth doing at all it is worth doing well. A pruning saw or a small hand-saw without a back, and with a rather wide set is to be used to remove the limbs. In the operation the limb should be held in such a manner that it it cannot fall by its own weight and make a bad crack, or strip the bark before the sawing is completed. Saw close to where the limb joins another and pare the cut surface smooth with a knife, chisel or drawing knife. The surface should then have some protecting coating; a thick solution of shellac in alcohol is one of the best preparations for this purpose, but owing to the high price of both these articles it will be found cheaper to use grafting wax, which may be applied in a melted state with a brush. Either of the compositions mentioned in the report of the Fruit Growers' Meeting on page 164 (last month) may be used. Branches may be shortened in, either to induce the formation of fruit buds or to cause some of its lower buds to start and produce branches to fill up a vacant space. For the last mentioned purpose the cutting is done in Spring.—*American Agriculturist.*

Hygiene.

"This is for your health."—Paul.

LITTLE HINTS TO YOUNG PREACHERS.

Old Father Hersey is no more. There is some danger that we shall forget the "little things." If we do, it will surely go ill with us. For, sneer at it as we may, after all, little things have far more to do with personal comfort and ministerial success, than most of us are disposed to admit. Many a one has experienced this when it was too late. Young preachers ought to know and feel it at the very threshold of their ministerial life.

As a means to this, some of these vitally important little things will now be modestly and plainly hinted.

TAKE CARE OF YOUR STOMACH.

This is one of your first duties. On its performance largely depends the performance of all others. The stomach is the seat of life, the source of health. Its connection with heart and brain is most intimate, and most controlling. It ought, therefore, to be well used. If kindly treated, it will be one of your best friends; if abused, one of your worst enemies. It has a quick sense of imposition and injury; is as full of revenge as a savage, and punishes without pity or remorse. Woe be to the culprit on whom its vengeance falls. Its instruments of vengeance are a fearful host of horrible diseases, acute and chronic. The most common are headache, dyspepsia and bronchitis. This is a trio at the very thought of which any preacher may tremble. Whoever would escape them must not do violence to his stomach; he must be strictly temperate in all his eating.

On this subject, to every young preacher, we would hint:

1. If you would avoid the headache, the dyspepsia, or the bronchitis, take care of your stomach.

2. If you desire a sound body, take care of your stomach.

3. If you wish an active, vigorous intellect, take care of your stomach.

4. If you covet strong, musical vocal powers, take care of your stomach.

5. If you want to be a successful preacher, and to preach on till superannuated by age, take care of your stomach.

But how are you to do it? By the persistent observance of three very simple rules:

1. Never eat when you are not hungry—never. No matter how tempting the dishes, nor how urgent the entreaties of those who prepared them. Better disoblige foolish friends a little than incur the wrath of your own stomach.

2. Eat only such food as by experience you find agrees with you—such as your stomach comfortably digests. Never mind what doctors say on this subject. Let your stomach be its own judge. God intended it to be such. It is a safer guide than all the doctors in Christendom. Never, never disregard it.

3. Never eat too much. The moment your stomach gives signs of becoming burdened, "put the knife to your throat." Hard to do, especially when a sumptuous, savory meal is before us and kind friends are pressing us unmercifully to eat heartily. True, true indeed. But it must be done, else look out for the vengeance of an angry stomach—a vengeance that will as certainly come as you live. This, by experience, you already know. Then beware. Never eat too much. No, never.

Apropos: Young preachers are often sorely tempted to the infringement of this rule by the ill-advised kindness of those with whom they lodge. Tables are loaded with an endless variety of good things, deliciously served up; and then the guests are expected to eat bountifully of dishes before them. This is unmerciful kindness. Death to stomachs and sermons.—*Ex.*

"NURSERY POISON."

The editor of the *New York Weekly* has a word to say about "nursery poison:"—

"If the undertakers of the present day possessed a share of that gratitude which we like to believe exists among other classes of men, they would erect monuments in every city to the memory of that lethal genius who first invented 'Godfrey's Cordial,' for it may be fairly questioned if the greatest battle in the present war supplied death with so many victims as has this fatal anodyne. It is probable no worse than other medicines of its kind, but being more generally used among the poor and unreflecting, the mischief it works is greater than that occasioned by any other. With thousands of mothers this 'specific' is invariably resorted to in every case of infantile restlessness, irritability or appearance of slight sickness, while others constantly administer it to their children to produce a state of semi-torpor—mistaken for sleep—during which the child requires no attention. The results are that many infants are quickly killed by over-doses of the stuff, given by mothers ignorant of its powers, while in other cases children are more slowly drugged to idiocy and death by its continual use in smaller quantities. A few days since I visited a large wholesale coffin warehouse in one of our western cities, and I noticed with astonishment that about five times as many little coffins were made as large ones. A terrible shudder ran through my frame as I beheld the long rows of little coffins standing on end side by side, and knew that some mother's babes were destined to fill them all! But when I thought that most of these babes are killed outright by the use of such murderous compounds as Mrs. Winslow's Soothing Syrup—which you see advertised in all the papers of the land—Godfrey's cordial and paregoric, I ceased to wonder about the large number of little coffins. Continue on, mothers, to dose and drug your children when sick; put into their mouths something of the effects of which you know nothing; always give them 'something to take;' let them die; weep as Rachel wept for her children; think how uncertain life is in this strange world; send for a little coffin, and commence to dose some more children. In this way the business of the undertaker will thrive, grave-yards will fill up, and our mortality tables show a large increase. Label all your bottles 'Nursery Poison,' and put them out of the reach of your children."—*Western Health Journal.*

CURE FOR ASTHMA.

We read in a recent work on asthma by Mr. Rumball of England, that this distressing and apparently incurable disorder can be controlled by very simple treatment. The commonest form of disorder, which is called spasmodic bronchitis, is "a congestion of the mucous membrane, together with spasms of the posterior fibres of the brochial tubes; the chief sequel being a low ceronic bronchitis, with a liberal flow of frothy mucous." Mr. Rumball says of his own case: "I wanted something which would dissolve in contact with moisture, and remain and act as a powerful astringent; alum appeared to possess the requisite properties. I had a machine made like a lottery wheel, with a mouth piece, inside I placed a revolving brush, and some finely powdered alum and gum-arabic; the brush when turned on a centre raised a dust, this I inhaled largely many times a day." Expectoration followed, the paroxysms were cut short, and the result was that after suffering for five years he was completely cured. He has had no return of the attack in twenty years time. The remedy appears simple and easily applied.

CHEWING GUM.

The habit of chewing gum is a very pernicious one. The substance of some gums which are used for chewing is poisonous; and to the extent that it is received into the stomach by chewing does the system become poisoned by it. There are other gums, the substance of which is entirely innoxious; but even these cannot be chewed without injury. Whenever the process of chewing is carried on, the salivary fluid is being constantly secreted, and thus the juices provided for the moistening of the food are perverted from their legitimate use. This is a greater evil than it would readily appear to be to a superficial observer. The completeness and healthfulness of digestion depends very largely upon the condition of the food when it is received into the stomach. It cannot be in proper conditions unless the salivary glands act efficiently and healthfully during mastication, and this they cannot do if they are habitually excited by the action of the jaws in the intervals between the taking of meals. This is a very serious objection to the habit of chewing tobacco, aside from the great objection, that tobacco is exceedingly poisonous. Parents should be careful to teach their children that chewing is a process to be carried on only when food is to be prepared to be taken into the stomach, and that aside from this it cannot be carried on to any great degree without harm.—*J. C. Jackson.*

DIARRHEA REMEDY.—A. W. Davis, of Marshfield, Pa., wishes to communicate to the world the following as a valuable and speedy cure for dysentery, diarrhea, etc.:—Smartweed, two parts; tansy, one part; ginseng, one part; made into a strong tea, and drank every hour or half-hour, about one-third or half a teacupful at a time. If taken in larger doses it does no injury, and never fails to cure recent attacks. He says his father has used it with good effect for forty years, and among all to whom he has recommended it, it has never been known to fail.—*American Artisan.*

CURE FOR POISONING BY IVY.—In case of poisoning by ivy, plunge the part affected in hot water, as hot as can be borne, holding it there some time. The unpleasant itching and burning sensation will be removed. Two or three applications are a sure cure—at least this has been the case with our informant.—*New England Farmer.*

CRUST COFFEE.—Bread crust baked in an oven until it is very brown, but not black, and then pounded to the fineness of ground coffee, is a safer, cheaper, and quite as agreeable and healthful a substitute for coffee as any other mixture now in use.—*Journal of Health.*

CURE FOR YELLOW FEVER.—Take two-thirds of a tumbler of olive oil, the juice of two lemons, and add one tea spoonful of table salt; mix well together. It is said to cure the hardest cases.

☞ The less we exercise the less health we have, and the more certain are we to die before our time.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"THE MORNING COMETH, AND ALSO THE NIGHT."—Isa. 21: 12.

Christian, see the prophetic sky,
  Behold the signs appear,
That tell us the bright morning
  Is drawing very near;
The morn that ends our sorrows,
  Wipes all our tears away,
That brings the glad fruition
  Of our eternal day.

The resurrection morning,
  When from their tombs shall come
The host of slumbering millions,
  To meet the coming One;
When we shall rise triumphant,
  With them to meet our King,
And through eternal ages
  Redemption's song to sing.

Sinner, when your Judge, arrayed in power,
  Sits upon the great white throne,
How your soul will quake in terror
  As you hear your awful doom.
Though with anguish deep and wailing
  You to rocks and mountains cry,
All will prove but unavailing,
  None can from His presence fly.

When all faces gather blackness,
  Powerless at His feet you'll lie,
There to hear the dreadful sentence—
  "Curs'd, depart, you now must die."
Swiftly is the time approaching
  When will come our morning bright,
But alas! then comes your darkness,
  E'en one long eternal night.

* * * * * *

Look upon the blessed Saviour,
  Bleeding, nailed upon the tree,
See the anguish he is suffering,—
  Dying there for you and me.
Now he's waiting to receive you,
  Lovingly he bids you "come";
O! then haste, in him take refuge
  From the great fast-gathering storm.

Worcester. LUCY R. OTIS.

For the World's Crisis.

THE WAR.
ITS ORIGIN—PROGRESS—END.

BY HENRY W. DANN.

For three long and weary years I have been watching with intensest interest the course of passing events. I have seen the cruel demon war hurrying off its thousand and ten thousand victims. It has brought sadness to multitudes of hearts; converted peaceful homes into places of desolation, mourning and woe, and filled the land with crippled, deformed and mangled humanity. Every passing breeze bears onward its conflicting rumors of renewed conflict, carnage, death.

O! what a fearful record of horror and wickedness will be shown when the three past years are written up; and in view of that great day of judgment just before us, I ask myself the great question, "Who shall be able to stand?"

To the christian, the times in which we live are marked and significant. And he must be ignorant and blind indeed who in these passing scenes cannot discover traces of the fulfillment of prophecy.

But to a godless world and a sleeping church no gleam of spiritual light dawns on the dark and fearful horizon. Truly we live in perilous times. O what a change in three brief years. To-day we see implements of husbandry which were designed for a holier use converted into weapons of war, and hearts that ought to beat with love are filled with enmity and malicious hate.

Truly individuals as well as nations have become hardened and blinded to their own and the best interests of bleeding humanity, and the terrible war-cloud still lingers in the horizon of the nations of earth.

If we look abroad we find an unusual activity prevails every where. European nations were never so distrustful and uneasy as they are to-day, and every where "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." As a nation we are on the very verge of ruin and bankruptcy, yet the multitudes remain as careless and unconcerned as they could possibly have done under the most prosperous and peaceful days that ever dawned on the United States.

The question naturally arises here as to the cause of such a sad state of affairs. The war is upon us in all its terrors, and it is self-evident that it is the result of cause or causes that first gave it its impetus. Now the question as to the origin of this rebellion can be satisfactorily determined if viewed from the proper stand-point, i. e., Divine Revelation. Politicians cannot answer it, and worldly-minded men as a general thing do not care to answer it.

This question, however, does not so much concern the people as the question, When will it end? I undertake to say that it is utterly impossible even to guess at the termination unless we know something of the commencement of this war.

From a Bible stand-point, then, I propose to show briefly the origin, progress and coming end of the great struggle in which we are to-day engaged.

ORIGIN OF THE WAR.

1. *It is the natural result of the overwhelming wickedness of the age.* Perhaps there never has been a time in human history when the people have been so openly and notoriously reckless and wicked as at the present day. The records of crime are appalling. Sabbath breaking and blasphemy have become "institutions among us."

Christendom is horridly addicted to *profanity*, and if there be any law against it, the law is of no effect; from the mere infant up to the hoary head is heard cursing and blasphemy. Men swear when it is hot, and when it is cold; when it is wet, and when it is dry; in fact, it makes but little difference what the circumstances are, men find occasion to profane the name of the Most High God. And one writer has truthfully remarked,—"Probably, day and night throughout Christendom, a hundred or a thousand curses are uttered while *one prayer* is offered." And we have instances on record of men who have always lived in heathen lands, who never heard the name of God blasphemed until they reached the shores of what we call civilization.

Again, we had become a nation of *Sabbath breakers.* Neither the word or day of God has been reverenced. It would puzzle a philosopher to tell, judging from actual observation of Sunday life, whether there was such a thing in existence as the Lord's day. Places of amusement are thronged on the Sabbath day. The railroad train thunders along on the Sabbath as on other days. Boats ply their course on the Sabbath. Stores are opened on the Sabbath. Business affairs are all talked over and plans all arranged on the Sabbath. In fact, the Sabbath day has become a great holiday among the people; but oh! how little they know of the delightful rest of the christian who makes the day what it is designed to be, a day of sweet refreshing rest.

Again, the nation had become *boastful* and *proud.* We have boasted of freedom, while four millions of our fellow creatures were groaning beneath the yoke of cruel bondage. We have invited the down-trodden and oppressed of every clime to come to this land of liberty. We have inscribed on our banners, "All men are created free and equal," which has ever been among us as far from the truth as heaven is from hell. "The present seems to be an age of bombast, of proud and baseless boasting. From the merchant who sells his goods by lying advertisements, which are mere boasting and little else,—from the man who peddles Yankee notions from a tin-cart, to the lying lawyer, or the statesman who talks for buncombe in the forum; it is the same intolerable egotism." The nation is wickedly proud. The height of fashion must be reached, cost what it may; and even in the temples consecrated to the worship of Almighty God, pride reigns supreme. One must have on an extra nice suit of clothes in order to feel at all at home in such a place as that.

In addition to all this, as a nation we were guilty of implacability, inhumanity, licentiousness, cruelty, rashness and selfishness. Through all these means the hearts of men became wofully hardened; and it is no cause of wonder that this wickedness should end in open revolt. We have, then, in this overwhelming tide of corruption, one of the causes of the present war.

2. *Political corruption.* Any one who is at all conversant with the politics of this country knows full well that "the devil has got into it." The scenes that have been enacted even within the walls of our national Capitol we think ought to be sufficient to convince any man of the fact that corrupt politicians have taken an active part in bringing about this great rebellion.

I remember of hearing an individual remark some years ago, that he "would vote for the *devil* if he was up for office on his ticket." It is the same to-day; men will sacrifice the holiest principles on the shrine of political party.

Politicians are often dishonest, and resort to the most contemptible meanness to carry their point. And we might remark just here that political agitation is destructive of peace and prosperity in the church as well as in State.

If men would act independently of party, it would soon work out a political reformation that would astonish the world.

3. *A backslidden church.* I am thoroughly convinced that had the church of God been faithful to her vows, and had individual christians put forth mighty efforts to save humanity, we should not to-day be surrounded by such terrible scenes of carnage and death.

But the question is asked, Has not the church exerted herself in every direction to spread the truth and get the world saved? The church has, thank God, done a noble work; but the *worldly-mindedness* and *inconsistency* of a large majority of professed christians has to a certain extent vitiated and counteracted all these christian efforts. Then again she has put false constructions on the word of life, and as a natural consequence men have become carnally secure in error, and blind as to their actual state and condition before God.

Take an example. The church has been telling us that "the world is to be converted to God." Now if this doctrine be correct, then we expect and look for good at all times and every where. On this supposition we are not prepared for war and its kindred horrors, but are expecting all the while "a good time coming." While on the other hand, had the church given us Bible truth in the matter, we should have expected and looked for just such a state of affairs as now exists; for the Scripture declaration is that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3: 13.

Again, in John 18: 23 Christ declares in the most positive terms that his servants can not fight. So, too, Christ's sermon on the mount, recorded in Matt. 5th, is literally explained away. In another place the Scriptures assert that "the weapons of our warfare are not carnal." 2 Cor. 10: 3, 4; but the church declares they are, and urges the use of them.

We need not multiply quotations. Suffice it to say that the spirit of war is contrary to the whole genius of christianity; and furthermore, that "*there is not a record to be found, in writings sacred or profane, of the existence of a christian soldier during the first two hundred years of the church's history.*"—Guiness' Letter.

Is not the christian to recognize and obey civil governments? Most certainly, and in my opinion that man is *far from being a christian* who can *sympathise* with the rebellious people of the South.

And I furthermore believe that every true christian is loyal to the government, and wishes and prays for its peace and prosperity. We may not endorse all of the acts of the present administration, from honest religious principle. But when a man differs and strives to embarrass the government from party policy alone, I think his religion needs to be remodelled. The duty of the church is to propagate "truth, the whole truth, and nothing but the truth."

Such are my views of the origin of this wicked war; others may and probably will differ with me on this great question, still I believe the first reason or cause assigned, viz: the overwhelming wickedness of the people, covers the whole ground and answers satisfactorily the question, What caused this war?

PROGRESS OF THE WAR.

The question has been repeatedly asked, What progress has been made, or what have we gained in this long and fearful struggle?

If you mean by these inquiries what *moral* gain has been made, we answer most emphatically and positively, *none at all.* It is contrary to the whole genius of war that men are made better by it, but on the contrary it tends to immorality and vice in every direction.

The peculiar mode of living—the varied and ungodly associates—the oft-repeated death scene,—all tend to harden the soldier's heart, and keep him away from the softening and hallowing influence of the gospel of Jesus Christ. But if you ask what *natural* advantage has been derived, we answer, as to extent of territory undoubtedly much has been gained, and as a general thing the majority are confident of success in the end. But after all *we have not gained as we expected;* the war continues to drag through year after year, at times looking bright, and then again fearfully dark.

From my stand-point, the Bible, I can not see that much advantage has been derived, and I attribute this tardy progress to the following facts:

1. *The uncertainty in the minds of the government as to the real nature of the conflict.*—One man tells us that we are fighting for the Union; another that we are fighting to destroy slavery; and still another that we are fighting for the "nigger," meaning, I suppose, slavery; and some few contend that we are fighting for national life and honor. And I do not wonder, in view of all this, that it should be so repeatedly said that "we don't know what we *are* fighting for." The truth of the matter is simply this: men are desperately wicked, and with hearts full of malice, hatred and revenge, *will fight*, while the other party with similar feelings array themselves to oppose them. I would to God that the people could be brought to a better mind and come together in love and harmony.

There can no real and permanent progress be made until we have clear and united views as to the real nature of the struggle. In order to this, the President by proclamation should state just what the government is trying to accomplish, and thus bring the minds of the people together on the object of the war.

2. *The government is actuated too much by partisan motives.*—The question should not be raised, Will it be beneficial to our interests, or tend to aid us in this or that election? but, Will it be for the best? will it mitigate in any degree the horrors of war? will it be for the best interest of the people? will it be for the glory of God?

Men are oftentimes unconsciously influenced, and it is now and then the case with our government. Some leading politician gives in his opinion in certain matters; and lo, before we are scarcely aware of it, his opinion is adopted as the law of the land. Politicians are bad enough, take them as they run, but currupt politicians belong to "the devil's own set."

3. *Incompetent officers.*—None will pretend to deny that life has been uselessly sacrificed through the incompetency of commanding officers. The record of the past has shown unnumbered blunders on the part of our leaders, and indeed it has occurred so often that the government has been compelled to remove scores of them. The first battle of the war would in my opinion have been quite decisive, or at least would have turned the scale in our favor, but for this very reason.

It is true, of late this class of men have been removed as fast as discovered; still in *some* cases incompetent officers have been retained. One thing is certain: so long as blundering officers are allowed to lead our armies, so long must the struggle drag and its progress be retarded. I need not refer to the multiplied disasters to our arms, as all are acquainted with the facts in the case.

4. Another reason why progress has been so slow is, that *the government has not been so lenient to christians as it ought.*—Now the fact that *christians* can not fight is as true as heaven and God are true. Professors of religion, members of the various churches, together with thousands of ministers, are using carnal weapons, I know; but this fact does not alter in the least the words of our Savior that christians can not fight. John 18: 36. Have christians, then, no duties toward earthly governments? Most certainly they have. They are commanded to be subject to the higher powers, to pay tribute, to render to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13.

Again, the christian is commanded to be "subject to principalities and powers, to obey magistrates, etc. Tit. 3: 1, 2. Furthermore, the christian is to make "supplications, prayers and intercessions for all men, for *kings*, and *for all that are in authority.*" 1 Tim. 2: 12. Such are the duties of christians toward the government; but when laws are enacted that conflict with the word of God, then he is to "obey God rather than men." Acts 4: 19, 5: 29.

One thing, however, should be borne in mind: that "*there is not a single passage in the Scriptures bidding christians to defend any government on earth.*"—Guiness. Every christian I believe to be an ardent lover of his country, and the best friend the nation can possibly have. The government *should have exempted from military duty all men who are and have been conscientiously opposed to the use of carnal weapons.*

But they can commute. No, they can not. Many poor christians can not raise sufficient money for this purpose. I have in my mind now some who were obliged to part with books, clothing, and even the necessaries of life, in order to meet this demand of the government.

But in this "world we shall have tribulation"; yet, thank God, in him "we have peace," glory to his name.

(Concluded next week.)

CHRIST'S SYMPATHY.

While the storm was fiercely blowing,
While the sea was wildly flowing—
Angry wind and angry billow
Only rocked the Savior's pillow,
  Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending—
When he saw the sisters weeping
Where their brother's form was sleeping,
  "Jesus wept."

THE INSTRUMENT OF THOUGHT.

We might as well assume that the function of every living tissue depended on an "immortal principle," as to maintain that immortality is essential to the manifestation of the functions of the brain and nervous system generally. The grand argument of our opponents is, that thought is not an attribute, or function of matter, no matter how organized. This, as we have seen, leads to the conclusion that the beasts possess immortal souls, for they certainly think. We all agree that man thinks, but by what means does he think? Does he think, feel, and reason because he has an immortal soul? Does he not think and reason by means of his brain? Are thought, feeling, and sentiment attributes of immortality only? Then it follows that all animals, not possessed of an immortal mind, are incapable of thought, reason, and sentiment; consequently all the lower animals, as well as all idiots, simpletons, or fools, have no immortality about them; because they are incapable of displaying these mental phenomena! This argument, therefore, proves too much for the advocates of the immortal-soul system. It proves that some men have no immortality! Here the opposition are certainly in a dilemma, from which no rules of logic on earth can deliver them! While it may be, however, that idiots think, their thoughts and sentiments are not such as we should expect from a mind endowed with the principle of immortality and incorruptibility. Does it not follow, then, if some men, such as idiots, etc., display no trace of incorruptibility, that this principle is not congenital? For, if it were congenital, or hereditary, all men would be in possession of it.

Matter, organized, refined, and endowed with life, is capable of thought in the ratio of its perfection. That this is true we see demonstrated before our eyes by observing the organization of different genera, species, and varieties in the animal world, from the smallest animalculæ up to man, the noblest work of God. Every link we mark in this great chain of organization, bears upon its face the degree of intelligence it possesses, and establishes the proposition, that intellect, other things being equal, is always in proportion to the perfection of its constitution. Unorganized matter is incapable of thought. Moreover, it is not enough that matter be organized in order to produce mental phenomena, but it must also be endowed with life, as we have already stated. And to those who deny that organized matter, endowed with life, can think, we will put a few questions. If matter, organized, refined, sublimated, and endowed with life, is incapable of thought, by what means do the beasts think? Thought, you affirm, is not a function of matter, and yet the beasts that perish think! Is thought a function of matter in this case? Again, we would ask, seeing they are all endowed with instinct, if this is an attribute or function of matter? Will you affirm that sight, hearing, tasting, smelling, and feeling are functions of matter, when moulded and fashioned by the hand of God? Is it not preposterous to say that matter can see? That matter can smell? That it can feel? And yet you are bound to admit this, or else be driven to the conclusion, that every living thing in the universe of God has an immortal soul! Are you prepared for this? Or do you shrink back from this position? If so, you must admit that your views of the subject are unsound, and consequently untenable. And if all the functions of the five senses are manifested by matter, why may not reason, perception, judgment, and imagination also be developed by matter still more exquisitely organized? If the stomach can digest food, the liver secrete bile, and the heart propel the blood, why may not the brain, acted upon by electro-magnetism, secrete thought? Is there any thing more incompatible in the one case, than in the other? We come, therefore, to the conclusion, that matter, organized as we behold it in man, and endowed with life from God, is capable of manifesting moral and intellectual functions.

We have now shown, that immortality is not essential to thought, reason, etc., or that, if it be, every living thing, possessing the five senses, must be in possession of it: and having made these general remarks, we shall proceed to examine the mind and some of its attributes in detail. And,

1st. OF PERSONAL IDENTITY. A great many singular ideas prevail on the subject of Personal Identity. Those who hold the doctrine of "hereditary immortality," suppose that the soul or spirit of man constitutes his identity. Supposing then, for the sake of argument, that the soul or spirit, in the popular sense, constitutes man's personal identity, what is it that speaks when the language "*my* soul," "my spirit," "my body," or "my mind" is used? A man speaks of himself, and says *he* has a mind, a soul, a body, a head and a heart, etc. What is it that possesses all these? Is it not that which is the representative of them all? In other words, is it not that which supplies the I of consciousness—that which gives rise to the sentiment of personal identity? To affirm the contrary would be to represent the soul or spirit as saying my soul, or my spirit. Has the soul possession of another soul? Does the spirit possess a spirit? This view of the case, then, is at once reduced to an absurdity. The scriptures do not thus trifle with the understanding of man. It is utterly beneath the spirit of wisdom and knowledge thus to speak. Moreover, if the soul constitute the personal identity of man, what becomes of its immortality when the feeling of self-consciousness is deranged so that the person shall imagine himself to be a very extraordinary personage, a king, an emperor, and even God himself? Can this derangement be affirmed of an immortal soul?

Again, as we have organs for the manifestation of all our other feelings and faculties, it is reasonable to suppose that there is an organ, the manifestation of whose function would give rise to the sentiment of I, myself. And when that organ is diseased, its function becomes the subject of that kind of derangement of which we have spoken. While, therefore, it is clear that man has a material organ, whose office it is to create the feeling of personality, or self-consciousness, it is also evident that man is not to be dissected and examined in that state; but that he is to be the subject of a sound, rational, and philosophical analysis, in order to arrive at the truth upon this subject. We would ask one question—if the spirit, mind, or soul, in the popular sense of these words, does everything of a moral and mental nature, by means of material organs, what is left for the man to do? for it is evident that the spirit is not the man! These acts, to which we have referred, should be affirmed of man, as such, in the aggregate, and not of his mind, soul, or spirit. Therefore, when a man (not spirit) sees, he sees by means of the eye; when he thinks, reasons, reflects and perceives, it is by means of his brain. And as he has organs by which to operate on the world, and by which external objects operate on him, so it is fair to conclude that every feeling, every moral sentiment, and every intellectual faculty, has its appropriate organ, or instrument, in the brain; and that of personal identity among the number. There is nothing in personal identity, then, to favor the popular view of immortality.—*Her. of Life.*

For the World's Crisis.

CAMPMEETINGS.

I want to say a few words about campmeetings, as there are to be several of them this season. Our meetings for the last six years have been losing in interest, and but little has been done for the advancement of the Lord's cause. Brethren and sisters come to these meetings from a distance, that they may be benefited; but instead, go home sad, and depressed in spirits, thinking they will never attend another meeting.

The question is, What can be done? "Well," says one, "what is the matter?" There are a good many things in the way. Why do we not see the same brotherly love manifested that we did years ago? Let God's word answer. "Because iniquity shall abound, the love of many shall wax cold." Where does iniquity abound? I reply, *everywhere;* in the church as well as in the world.

Let us go back and compare the present with the past, and perhaps we can reach the sequel of the whole matter. We heard a message going through the land, "*Behold! the Lord cometh.* The church was awakened; sinners felt their danger; the church lost its selfish interest; meetings were appointed in every direction; and with one united effort they went to work for the Lord, and for the salvation of their fellow-men. We heard no murmuring, no fretting, no hiding of talents, and saying, "Lord, I cannot;" but "Lord, what wilt thou have me *to do?*" All seemed anxious and ready to work. *Then*, campmeetings were a blessing.

The ministering brethren did not spend half their time at the meetings in settling old difficulties, and business matters, for all things were settled up at once, or else there were no troubles. At any rate, they were quiet about them, and did not vex the little flock. All earth's petty trials sank into insignificance before the glorious doctrine of the coming of the Lord. Every prayer and exhortation was so earnest; so full of meaning; so deep with love; so real and heartfelt. O! what confidence in each other; the preaching so powerful, so pure, so honest. And while the man of God was expounding the word, the whole congregation lifted up their hearts in prayer for him. The preacher felt their influence and was strengthened. They did not preach for filthy lucre; they loved not their lives unto death; they were willing to lose their reputation and become the offscouring of all things, for Christ's sake.

What was the result of such a course? Why, sinners came flocking to the anxious seat, and the tears rolling down their cheeks, showed there was deep sorrow for sin within. Sobs and sighs were heard from every quarter from the penitent soul. Ere the morning sun had risen, fervent, earnest prayers were heard from every tent. Then after breakfast the class meetings, The preachers, of course, were among the first to attend these meetings, setting an example for the little flock to follow. At noon it was understood by all, that a general prayer-meeting was to be held at the stand to pray for sinners. Then, you would see the brethren and sisters looking up the lost sheep. The anxious seat was placed before them, and all the sincere and humble came forward. But alas! a great change has come over the church. Preachers have backslidden from God, and gone after the things of the world.

Years have passed, and the Lord tarries, and the church slumbers. God's servants say in their hearts, "My Lord delayeth his coming," and have begun to beat their fellow-servants, and to eat and drink with the drunken, mingling with the worldling on terms of equality with him.

So when we come together for a campmeeting it is not with the united purpose of honoring God and saving souls. Some have one object and some another. They feel but little interest for poor sinners, or in the welfare of each other; but think more of having a pleasant, social time, or of riding some questionable hobby, or of wasting God's opportunities in singing popular pieces, than they do of weeping over the judgments fast coming upon the world.

O! how I have been grieved for my brethren when I have seen the time taken up on the camp ground in singing. It was impossible under such circumstances to make sinners feel they were lost; impossible to get up a prayer-meeting; for so bewitching is music, that unless it is carried on by the Spirit of the gospel, it is very dangerous to come under its influence. Indulging in this concert singing on the camp ground drives away the Spirit of God, both from our own hearts, and that of the poor sinner. Our exhortations have no love of God in them; our prayers are faithless and powerless.

These are facts which have been observed by many for more than five years. It it almost impossible to get up a prayer-meeting at the stand, or to make any extra effort to save the sinner. May God preserve us from these things which threaten our ruin, is the prayer of a pilgrim. H. B. HASTINGS.

Lawrence, Mass.

For the World's Crisis.

WHAT IS MAN? PSALM 8.

Sometimes it is incorrectly affirmed that the Psalmist propounds this question with reference to Christ, because Paul, after speaking of "the world to come," which is to be placed in subjection to Christ, chances to quote this language in Heb. 2: 6. In the preceding chapter Paul had been advocating *Christ's superiority over the angels*, "being made so much *better* than the angels," and "unto the Son he saith, Thy *throne*, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy *kingdom.*"

In the next chapter it is added, "For unto the angels hath he not put in subjection the world to come whereof we speak,"—or, of which he had just been speaking—the kingdom of Christ. Now, after having spoken of Christ's *superiority* over the angels, in connection with his future kingdom, Paul proceeds to refer to *man's lowly condition*, a little above the beasts of the earth, but a little "*lower* than the angels," and then represents Christ as coming down to this low estate of man, to redeem him, before establishing his kingdom: Christ is represented as taking a stand upon a level with mortal man, "for the suffering of death;" thus "Jesus was made a little lower than the angels," as well as man. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death . . . for verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2: 14, 16.

Thus Paul, instead of making this question refer to Christ, applies it to *man*, for the sake of showing how Christ stooped to redeem fallen man, even coming down to a position a "little lower than the angels" *himself*, to raise man up.

1st. David inquires, "What is man (*enoush?* —"*a mortal* man, weak, feeble."—DR. PICK. The same word is translated "MORTAL MAN" in Job 4: 17. This is not the word from which "*man*" is generally translated.) What is *mortal* man—*weak, feeble* man? What is such a meagre being, contrasted with the glittering heavens, the sparkling stars and moon —the gigantic "work of thy fingers"? This sounds all right when applied to *man;* but how absurd to say, "What is *mortal* Christ—*weak, feeble*" Christ? Of what *consequence* is he, when contrasted with thy works?

2nd. What is *such a being* that thou "art mindful of him," or "that thou visitest him?" It sounds right to speak thus of frail man, who had no claim on the favor of God, only as God saw fit to be "*mindful*" of him,—but it sounds very differently if applied to the Son of God.

3rd. "Thou madest him to have dominion over the works of thy hands. . . . ALL *sheep* and *oxen*, yea, and the *beasts* of the field," etc. "ALL" does not mean a meagre fraction of the whole, but the *sum total;* hence, if this refers to *Christ in the world to come*, then how can man in this world, a resurrection of "*sheep*," "*oxen*" and "*beasts*," would be involved, even "ALL" of them, which would give more than fill our world. The truth is, God gave man dominion over them in the past, both before and after the fall, and this is all the Psalmist refers to. God said to Noah and his posterity, "The fear of you shall be upon every beast of the earth, and upon every fowl of the air, upon ALL that moveth upon the earth, and upon all the fishes of the sea; *into your hands are they delivered.*" Gen. 9: 2. "What is mortal man," though once crowned with glory and honor?

W. SHELDON.

For the World's Crisis.

THE LORD WILL COME.

The Lord *will* come. This can be no delusive fable; for thus all the prophets have spoken. And God has said not one jot or tittle of his word spoken through the holy prophets shall pass away till all be fulfilled. They spoke of his first coming, to offer himself as an atonement for the sins of mankind; that all who would believe in him might not perish, but obtain eternal life. That event has taken place. They have also said he would come the second time without sin unto salvation. God *cannot lie.* Therefore our hope is sure.

Then woe to all who put their trust in the gods of this world; they can not buy eternal life. But joy and peace, great riches and glory, await all who believe and trust in Him. Then welcome, poverty, welcome, oppression! for oh! I see by faith the beautiful faces of that happy multitude, where one is never striving to be above another, but all are rejoicing in the possession of boundless wealth, and in oppression forever ceased. Methinks I hear the glad notes swelling from the golden harps, and—, but thought is lost in amazement while contemplating the rapturous prospect.

The *Lord will* come again. He will come *soon!* for wise men have observed the signs, which He and his apostles said should immediately precede his return, and they have mostly if not all been fulfilled. But there is one sign which has solemnly presented itself to my mind. It is the gospel sound. We read that when Aaron, the high priest, went into the Holy place to minister before the Lord, there were golden bells fastened to the hem of his robe, that the people might hear their sound and know that he lived.

Jesus, our great High Priest, has gone into the Holy of Holies, once for all. Now let the gospel represent the golden bells on the hem of his robe. While the gospel bells are sounding, we know he is making intercession for us. O joy! For years they have rung out, "Repent, for the kingeom of heaven is at hand."

But now it seems to me there is a difference in the chime. What does it mean? Mournfully they are pealing over land and sea, like the last bell of the ship that is just ready to push from the shore,—"If there is another, come, for all things are now ready!" Yes, there is a difference in the chime. He must be even now preparing to lay aside his mediatorial robe, to clothe himself as a judge, and to come forth. O sinner! haste and repent, for when he appears again you will hear no more the music of the golden bells, no more gospel!

Brethren and sisters, rejoice! All ye feeble and oppressed ones, lift up your heads; your redemption draweth nigh! For oh! listen to the golden bells! is there not a difference in the chime? The Lord *will* come.

MRS. H. A. SINDEN.

Mina, Chatauque Co., N. Y.

For the World's Crisis.

LEAVING SATAN BEHIND, OR A BLESSING OR A CURSE.

Is it not so? Does not every man leave behind him, on bidding adieu to earthly things, a blessing or a curse?

"A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."—Matt. 12: 35.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. 5: 24, 25.

The examples of good men though dead will speak, be "had in everlasting remembrance." . . . "They rest from their labors and their works do follow them." Good books and papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death! One preaches salvation, the other damnation!

Reader, which kind of preaching will you choose to preach when the silver cord shall be loosed, or the golden bowl be broken; when your dust returns to the earth as it was, and your spirit returns to God who gave it? Do not very many parents leave Satan behind them in bound volumes to poison the souls of the rising age? Thus the iniquity of the fathers is visited upon the children to the third and fourth generation! How many parents, blinded by the god of this world, leave "Godey, "Harper," "Peterson," and other sugar-coated poisons, serpents in the grass, the very devil himself, in their libraries or on their centre tables, to curse their offspring! While these same unwise parents are sleeping in their graves, their children drink in this novel trash to their own destruction! We know a minister of the gospel, aside from other pernicious readings, who had Shakespeare neatly bound in his library! Who knows but this same corrupting, fascinating, licentious writer, may be the instrument in ruining the souls of his children forever? The lovely Charlotte Elizabeth fluttered on the verge of everlasting death by poring over the pages of this bewitching author. [See her "Recollections."]

Says the Rev. G. B. Waters: "Shakespeare's morality, seldom rises above the supreme selfishness of the heathen world, and often sinks into its grossest forms. He has

exhibited ambition, avarice, revenge, jealousy, and all the groveling passions of the human soul, with all the skill of art, but where are those opposite graces of the spirit which alone can antidote their influence? It is remarkable that amid all the multitudinous phases of human thought and feeling, which the myriad-minded poet has represented, he has never attained to any conception of those high and sublime forms which flow out under the influence of the gospel of Jesus Christ.

The tendency of nearly all his writings is to quicken into inordinate and morbid activity that faculty which phrenologists term amativeness, already strong enough to need firm and wise restraint. No one can deny, moreover, that with all his excellences there is among his plays a great amount of senseless frivolity, unworthy of a thoughtful, earnest mind.

Besides, who has counted up the passages where he is positively vulgar, and covertly or openly licentious? Not a few there are, I am sure, that are most grossly so. What a sink of pollution, vulgarity and licentiousness is, for instance, the Merry Wives of Windsor. While no one of his plays, even the best, can give you a model, and scarcely an instance, of those exalted and self-denying virtues which spring only from a heartfelt symyathy with the spirit of the Bible.

His powerful and exciting delineations of love have, without doubt, ruined many a soul. If those instances were recorded where the works of Shakespeare have had an influence, either directly or indirectly, in exciting the passions to such an ungovernable strength, that men have been led into crime and misery, what an account would be placed to their score."

"O world! how deeply fallen from thy sphere!
O mind! how lost thy noblest wing of thought!
O soul! how base thy form—how lost art thou
To God's similitude—how deep thy stain."

D. F. Newton, *Author of Home Thrusts.*

For the World's Crisis.

REPORT OF THE HEBRON CONFERENCE.

A goodly number from the adjacent towns met on Friday, A. M., at ten o'clock, and as the preaching brethren expected failed to be there, the writer spoke from 2 Cor. 13: 5, and again on the afternoon, from Ps. 8: 4.

Friday afternoon, Eld. J. A. Libby, from Poland, arrived and spoke to the people at 5 o'clock. Text, John 8: 31, 32. A good interest was manifest in the meeting and we had a number of warm exhortations after the sermon.

Met Saturday, A. M., at 2 o'clock, for prayer and conference. We had quite a reinforcement on Saturday, from different places, which still added to the interest of the meeting. Preaching at half past ten by Eld. J. A. Libby. At two o'clock, P. M., Bro. Libby spoke again to the people. At five o'clock met for social meeting. We had many heart-cheering exhortations from different brethren and sisters.

As the Congregationalists requested the house on the Sabbath, we removed to the orchard of Bro. Stevens. Sunday, A. M., at nine o'clock, met for prayer and conference. We were blessed abundantly with the Spirit. Our retiring to the orchard proved to our advantage, as the house could not have contained the people, there being a large increase of numbers on Sunday.

At half past ten preaching by Eld. J. A. Libby. Text, 1 John 3: 8. At twelve o'clock we repaired to the water, where one brother was buried with Christ in baptism, showing his faith in Christ and his resurrection, and also the resurrection of the dead. Met at two o'clock, when Bro. Libby resumed his discourse, which was one of interest and we trust of profit to the people. At five o'clock met at the schoolhouse and listened to an interesting discourse from Eld. D. Hutchinson. Text, John 3: 16.

This is a new place, the Advent doctrine never having been preached to this community until last October. Since that time they have had two conferences, and as they felt anxious for meetings and willing to sacrifice for the same, we felt desirous that they might receive much good, and we feel that our desires have been realized, as we have met with the people once since the meeting and find that others are being added to their number. We pray that the work may continue to go on.

J. T. Jordan.

For the World's Crisis.

A CORRECTION.

Since "My Journal" appeared in the columns of the Crisis, I have been informed that "points of doctrine" is *not* the "scattering element" in this place; hence I have penned these few lines to correct any wrong impressions that might have sprung from that article. It is a fact, however, that "points of doctrine" is *one* of the obstacles in the way of affecting a union of the believers in Newark.

Yours waiting for Christ,

Newark, July 30th. F. H. Burbank.

☞ The Great Controversy between God and Man, with all of H. L. Hastings' Practical and Prophetical Tracts, $1; paper 50 cts. Sold with four other volumes in Bible Student's Library, $4.50 for the sett; paper $2.25. For sale at this office, and by the publisher.

Ceremonies on the Death of the Pope.—A great deal is said about the approaching death of the Pope. The following are the ceremonies which will be observed on the occasion:—When the death of the Pope is announced, the Camerlingo Cardinal repairs to the pontificial palace, not to install himself, as certain writers say, but to prove the death officially. He ascertains this without the assistance of physicians, by striking three times on the forehead of the Pope with a hammer. If, at the third summons, he receives no reply, death is certain. Science would not be satisfied with so expeditious a formality—she who recognizes no other infallible signs of death than the decomposition of the body; but science has nothing to do with mere ceremonies or etiquette. After the death of the Pope has been attested, the great bell of the capitol sounds thirty-three strokes, to proclaim to Rome and the Catholic world that the church has no longer a pastor. This bell never sounds except on solemn occasions, such as death of the Pope and opening of the Carnival.—*Herald.*

Proceeds of Sanitary Fairs.—The magnificent series of Sanitary Fairs, begun several months ago at Chicago, is now nearly closed. The substantial results have been in the highest degree satisfactory. The following is a tolerably accurate statement of the proceeds of the fairs: Chicago, $75,000; Cincinnati, 120,000; Boston, $147,000; Brooklyn, $300,000; Cleveland, $120,000; Buffalo, $100,000; New York, $1,200,000; St. Louis, $575,000; Philadelphia, $1,300,000; Pittsburg, $350,000; smaller fairs aggregate about $150,000. Total, $4,437,000.

☞ A letter from St. Petersburg says that the Russians are very severe on the English journals for having printed false papers about the "Holy Alliance." The feeling toward England has never been very friendly, especially since the last war,

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 9, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

Torn or Mutilated Bills.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

A FAST.

In accordance with our usual custom, we would invite those who are interested in our great annual campmeeting at Wilbraham, to observe Friday, Aug. 19th, as a day of fasting and prayer, that the *special* blessing of the Lord may rest upon this meeting. Our aid must come alone from "the high and lofty One that inhabiteth eternity." Let us all look to Him for help.

Our meeting will, no doubt, be one of unusual interest and importance. Let us unite to make it the best one we ever enjoyed.

We would suggest that the time usually allotted to supper be spent in prayer; and while thus employed, let us consecrate ourselves anew to the service of the Lord. We are most rapidly approaching the great day of the Lord, when it will be decided whether we shall live forever, or die "the second death."

Camp Wilbraham.—We purpose to have a meeting on the camp-ground, at Wilbraham, Lord's day, Aug. 21st, provided the weather is favorable, at 10 1-2 o'clock, A. M., and one o'clock P. M. Those who can, will do well to come on Friday or Saturday, 19th and 20th, and put up their tents, so as to be all ready at the great meeting the following week.

Appointments.—As we purpose to get our paper off one day earlier than usual campmeeting week, those who wish to have appointments inserted should send them so that they may be received as early as Monday morning, Aug. 22d.

Worcester.—We spent Lord's day, July 24th, with the church in Worcester. There appears to be a healthy state of things in their midst. Four were baptized, and six requested prayers.

"BRETHREN, PRAY FOR US."

If Paul had need of the prayers of christians when about to engage in his conflicts with the enemies of the cross of Christ, we think we certainly need them in these days, when battling with the hosts now arrayed against Jesus and his word.

As it is our purpose to be present at the National Convention of Spiritualists at Chicago, commencing Aug. 9th, and expose the foundation of Spiritualism, we would say, as did Paul, "brethren, pray for us," that the truth may have a triumph in Chicago.

Information Wanted.—We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

A CALL FOR LIGHT.

Bro. Grant:—I have read the World's Crisis a few weeks in the office of the *Earnest Christian*, at Buffalo, and my curiosity, to say the very least, has been somewhat excited at the (to me) novel doctrines advocated therein. The spirit of investigation and inquiry is upon me, and to assist in the work I send for your paper for six months. In the Nos. I read, I saw in you what pleased me very much; viz: a disposition to notice and answer any queries that were suitable and respectful and sincere. I have never heard any of the peculiar doctrines of your class until within a few weeks. A lady at Buffalo requested me to read two books she lent me. The first doctrine, entirely new to me, was—"The soul of man is not immortal." 2nd. "The dead are unconscious."

There are two thoughts on my mind, which you will please notice in your paper.

1st. If Christ died, that is, (as I have been taught to understand) both soul and body, what power had he to raise himself up? What power has a dead thing? He says, "I have power to lay down" my life, "and I have power to take it again."

2nd. What answer can be given to the glorious anticipations of dying saints that they are going direct to a state of life and glory? Would God suffer men of such devotion and piety to be so deceived? Does deception produce such raptures? Wm. Hart.

Fowlerville, Liv. Co., N. Y.

We feel it a pleasure to respond to the inquiries of Bro. Hart, and trust he may see the glorious light now shining upon the Scriptures, and take more delight than ever in preaching the blessed hope of the gospel.

In answer to the first inquiry we would say, we find no proof in the Bible that Christ raised *himself* from the dead. We think such an idea exhibits its own absurdity at first sight. The passage referred to is the only one that we know of that intimates such an idea, which all vanishes when we come to examine the meaning of the word *exousian*, rendered in our version "power." The same word is also rendered "liberty," "authority," "right." The word occurs in Heb. 13: 10, "We have an altar, whereof they have no (*exousian*) *right* to eat which serve the tabernacle." Again in Rev. 22: 14,—"Blessed are they that do his commandments, that they may have (*exousia*) *right* to the tree of life." In 1 Cor. 8: 9, it is rendered *liberty*. "But take heed lest by any means this (*exousia*) *liberty* of yours become a stumbling-block."

In the passage under examination, Dickenson, Granville Penn, the Syriac, and several others, render it *authority*. Noton's translation reads, "I am *commissioned* to lay it down, and I am *commissioned* to *receive* it again." The Improved Version and the Emphatic Diaglott read, "I have *authority* to lay it down, and I have *authority* to receive it again."

It will be seen at a glance why the Savior had a *right* to *receive* his life again. The law had a claim only upon the guilty. Christ was innocent. Therefore he had the "*right*," "liberty," "authority," or "commission, to receive it again."

From whom was he "to receive it again"? "This commandment," or commission, as many render it, "have I received of my Father." Then, we think it would follow that he would "receive" his life again through the power of his Father. On this point, we find but one voice in the Scriptures. Let us turn to a few among the many witnesses: "This Jesus hath *God* raised up, whereof we all are witnesses." Acts 2: 32. "Ye . . . killed the Prince of life, whom *God* hath raised from the dead; whereof we all are witnesses."—Acts 3: 15. "Jesus Christ of Nazareth, whom ye crucified, whom *God* raised from the dead." "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But *God* raised him from the dead."—Acts 13: 29, 30.

No one disputes but that it is proper to render *exousia* by the word *power*, when it will make sense, and not contradict other scriptures; but if rendered "power" in John 10: 18, it makes the passage teach an absurdity, besides contradicting all the Bible witnesses. We think this is sufficiently clear without further remarks.

In relation to the second question: "What answer can be given to the glorious anticipations of dying saints that they are going direct to a state of life and glory?" we would say in the language of Scripture,—"There is *no* work, nor device, nor knowledge, nor wisdom, in the *grave* whither *thou* goest."—Eccl. 9: 10. "The living know that they shall die, but *the dead know not any thing*."—Eccl. 9: 5. "*Man* lieth down and *riseth not*, till the heavens be no more; they shall not awake nor be raised out of their sleep."—Job 14: 12. "In *death* there is *no remembrance of thee*."—Ps. 6: 5. "His breath goeth forth; he returneth to his earth; in that very day *his thoughts perish*."—Ps. 146: 4. "If Christ be not raised, . . . then they that have fallen asleep in Christ are *perished*."—1 Cor. 15: 18. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the *dead* rise not?"—1 Cor. 15: 32. "Let me freely speak unto you of the patriarch *David*, that he is both *dead* and buried, . . . for David is not ascended into the heavens; . . . for David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom *God* raised again saw no corruption."—Acts 2: 29, 32, and 13: 36, 37.

"But I would not have you to be ignorant," brethren, "concerning them which are *asleep*; . . . for the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first; then we which are *alive* and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. 4: 13, 16–18.

Well, Bro. Hart, "what answer can be given" to all this scripture, and ten times as much more of like import? Would God suffer the Holy Spirit to move holy men to write such things if they were not true? We should say, let God be true if it proves all the impressions and visions of uninspired men to be false.

In answer to the inquiry, "Does deception produce raptures?" we would say, a person may be deceived and be happy in consequence of that deception. For instance: suppose you see one coming, whom you take to be a long-absent friend; but as he comes near he proves to be a stranger. Your joy was just as great, till you found out your mistake, as it would have been if it were your friend. So in the case of those who die in the expectation of getting their reward as soon as they are dead. They have been thus taught, and so believed; consequently their feelings are the same as they would be if it were true. On the other hand, those who die expecting to *sleep* in Jesus till the resurrection, at the coming of Christ, so far as our observation goes, die more calmly, peacefully and joyfully, than those who expect to go to glory when they die. We think the *feelings* of neither *prove* any thing. The *Bible* must decide all these points, and we have found it very plain and positive, in its declarations, that men do not go to glory when they die, but to the grave to wait till the resurrection, when the Life-giver returns.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5: 28, 29. We do not see how language could show more clearly than this that the accountable beings, who are to be rewarded or punished, are in the *graves*, in the very place where the Bible says there is *no knowledge*. Again we read, "The sea gave up the *dead* which were in it; and death and hell (margin—the grave) delivered up the *dead* which were in them; and they were *judged* every *man* according to their works."—Rev. 20: 13. Here, again, we see that the ones to be "*judged*" are now in their graves; consequently not yet rewarded or punished. Judgment should *precede* punishment and reward, and thus the Bible teaches. The judgment day is not till after the seventh angel sounds, which is a future event. In Rev. 11: 14–18, we read, "The seventh angel sounded, . . . and the nations were angry, and thy wrath is come, and the time of the *dead*, that *they* should be *judged*, and that thou shouldst give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Hence they did not go to their reward at death. But "the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."—Matt. 16: 27.

NEW TRACTS.

We have just received two excellent tracts from Philadelphia. One is entitled,—"Forsaking all for Christ; especially Self-Love, without which Christian love cannot be perfect."

The other,—"Heirs of the world to come should not fight for this world." They are eighteen page tracts. We do not know the price of them, but they can be had by addressing Box 1199 P. O. Philadelphia, Pa.

The one on fighting is just the thing to lend your neighbor, who claims that *christians* should fight. Brn. will do well to send and get 50 cts. or a dollar's worth.

"ABSOLUTE RECONSTRUCTION."

The spirits and their followers propose an "absolute reconstruction" of Church, State, and Society, in all their departments. They claim the hour has come for the great work to commence. The time is evidently at hand for Satan to make his last and terrible effort against the Lord and his word; and we have no doubt but that it will be made through the seductive influence of Spiritualism.

In the *Banner of Light* for July 23d, 1864, in an article headed "Religion and Progress," by L. Judd Pardee, it is said:—

"And I say, if the Light cannot get into the world's Bastiles, the Bastiles must be demolished, that it may shine over their waste places, and light the workmen who build anew. I am for Force when Wisdom presents it, because I am a friend of Love and Peace.

If we are to have a new Theology, we must have a New State, the New Church (ere long to rise) to be the Mother of it. Church and State ought to be, as in essential reality every where they always have been, one."

The Spiritualists are earnestly advocating the union of Church and State, but it is a "*new* church" and a *new* state," organized out of all the existing ones.

THE CHICAGO CONVENTION.

The Spiritualists are anticipating a great meeting at the Chicago convention, commencing Aug. 9th. They hope to gain an important victory over opposing influences, and establish their system on a firm basis. A Chicago correspondent of the *Banner of Light* says:—

"Our spirit friends here have for a long time had in preparation, and will develop about the time of this convention, one of the grandest and most authentic demonstrations of spirit-power which has ever been made to man. It will come in a shape that no one can question, and will be for all time an evidence of the truth of this philosophy which skepticism can neither cry down nor destroy. It will be a landmark in the history of our faith; and the members of this convention will carry to their homes, and will distribute over all the world, the overwhelming evidence which this demonstration will furnish of the exalted power of the spirit-land. Yours in the faith. George A. Shufeldt, Jr.

Chicago, Ill., July 7th, 1864.

BE CONTENT.

The following is full of common sense:—

"There was a boy who only wanted a marble. When he had the marble he only wanted a ball; when he had a ball he only wanted a top; when he had a top he only wanted a kite; and when he had marble, ball, top and kite, he was not happy. There was a man who only wanted money; when he had money he only wanted a house; when he had a house he only wanted land; when he had land he only wanted a coach; and when he had money, house, land and coach, he wanted more than ever. Be content with little, for much will have more all the world over."

When men arrive at their highest point of wisdom, they only reach the simple teaching of the Bible. On the point of contentment the Scriptures say:—"Having food and raiment, let us be therewith *content*."—1 Tim. 6: 8.

The richest men have only their food and raiment for all their care and toil; and they are generally far less happy and contented than the poor. It is not the *amount* of this world's goods that makes us happy, but rather being *contented* with what we have. "Godliness with *contentment* is great gain," said an inspired man. When we consecrate *all* to *Jesus*, and with the apostle can say, "I have learned in whatever state I am, therewith to be content," then we may "rejoice evermore," and have "peace . . . as a river." All other ways will only prove unhappy failures. "*Be content with such things as ye have.*"—Heb. 13: 5.

THE MOVING WORLD.

This is truly "fast age." If one loses the news of one day, he finds himself quite behind the times. But the greatest progress appears to be in every thing that is *unchristian*. Infidelity, extravagance, pleasure parties, war, and wickedness of every description, are running a race, which nearly all the world seem anxious to witness. People are acquiring an insatiable lust after the things of the world, and losing all relish for holy things.

The following letter from Saratoga, N. Y., July 22nd, signed "Burleigh," will give a faint idea of the "moving world" in these days:—

Saratoga, July 22.

"In August there will be a raid of sportsmen in this place to attend on the races. This has now become a fixed institution of the Springs, and sporting men are to be catered for, and unusual attractions are held out to them. The politicians are also to hold important meetings here in the early part of August. The great parties are all to be represented by the central committees, leading members of which are already on the ground. The billiard saloon that connects with the Union is one of the largest in the land. It has sixteen tables of the newest combinations, and is run day and night. Billiards are taking the place of bowling, and arrangements are being made to have a room in which ladies and gentlemen can go in companies as they formerly did to the bowling saloons. Indeed, most of the gentlemen who formerly were found at the alleys can be seen in this immense saloon each morning. The man who runs this establishment is a curiosity in his way. He is well on to sixty years old, has quite a number of stores, and employs women for ten miles round making "Indian work"—baskets, bows, arrows, etc., which he sells as of Indian manufacture. He has a dozen irons in the fire and keeps a smart lookout that none of them burn.

Gambling is carried on here to a fearful rate. Thousands change hands daily, and the young men, soldiers home from the war, with their pay in their pocket, young Californians, and old men, are infatuated, and the betting is high. Near the United States Hotel is a large double-brick house. All is quiet around it. Men go in as if to a sacrifice. No sound issues from the dwelling. It is kept by Morrissey and is, out of New York, the largest gambling house in the country. It is kept in style. All the machinery is well adjusted, well oiled, and moves without friction. The table is elegant, and costly viands and wines are spread in profusion. It bears the name of a "Club House," and many public men who hold the repute and life of men in their hands are said to board there. But thousands are lost and won within that quiet retreat. Morrissey can be seen at any time at the United States, dressed in style, a short, athletic, powerful man, quiet and of few words. He came to New York in 1852, from Troy. He was then a fighter, poor, drunken and brutal. He came to whip Bill Poole and his party to whom he bore a deadly hate. He was engaged to protect the ballot boxes in a ward election. He then arranged the fight with Sullivan, and became the champion of the fancy. He has made money—is said to be worth $500,000—is a great stock operator, keeps several of the largest gambling houses in the city of New York. He is a steady man now, drinks nothing, and does not gamble himself. He has a lease of the Race Track for the races, and brings up at his own expense detectives from New York to keep pickpockets away and preserve good order.

All around this "Club House" are gambling tables, all open to the eye. A room is selected, a small semi-circular table bound with green baize, tokens to represent coin, four men to run the machine, all the dupes that can be induced to sit down, with about ten or twenty who play against the bank, but all really in the ring, with an apparent fairness in the mode, but so conducted that in nine chances to ten the bank must win and the person lose. Here from early morn, all the day long, till the small hours that tell that midnight has gone, men sit and squander money and character. Scarcely a word is spoken, and all that is in a subdued tone, and the game runs on, carrying untold wealth into the till of the bank, and despair into the heart and frenzy into the eye of the loser. Clerks, sons of noble mothers, officers who have fought bravely for the nation, young husbands and fathers, are daily carried over this moral cataract of Niagara and are seen no more.

Besides these, it has become fashionable to form clubs of wealthy men, and in a room from which all are excluded who are not invited, and have a great game of cards, with the small stake of $25 or $50 to give piquancy to the game. These men do not want money; but the excitement of chance they seek, and some go out from these scenes to deeper play."

RESPECT TO PERSONS.

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? . . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."—Jas. 2: 1–4, 9.

It is to be feared that the instruction given by the Holy Spirit, through the apostle James, as just read, is but little regarded in popular churches at the present day. One would think that they understood it directly the opposite of what it reads, judging from what is practised. Such things tell a sad tale, and show that vital godliness is not the ruling principle in such assemblies.

The following, among many that might be given, shows how low nominal christianity has fallen:—

"Hunting for a Seat. We know a gentleman who has on Sunday afternoons been taking walks about Zion, in New York, for the purpose of making observations, and he is prepared to make a few notes about pews. 1. All the churches outside the Methodist Episcopal that he has entered are pewed, unless Trinity be an exception. Even a Catholic church he entered he found pewed, the pew doors locked and the keys not at hand. This struck him as a great novelty. He has worshiped in Catholic churches in the Old World, and always found them free. 2. He has generally succeeded in getting a seat, though not often without being subjected to much waiting and mortification. 3. The churches in which he found the greatest difficulty were those in which there was the largest amount of "empty boxes" and the poorest preachers. 4. As a general rule the heretodox churches offer the stranger the most cordial welcome. The Episcopal churches give the least cordial one. In one of them, on Fifth Avenue, he tried three times to get a seat. One thing has particularly surprised him. A stranger may stand till the sacristan is ready to find him a place, while gentleman after gentleman passes to his seat, each eyeing him, as if to say, What business have you here? On only one occasion has a pew-holder invited him to a seat, and that was in Dr. Spring's (Presbyterian.) He mentions it as a pleasant episode in his church explorations. On only one occasion did a pew-holder say to him, as he left the church, "Come again; you will find my pew open." This is another pleasant incident; it occurred at Dr. Dowling's (Baptist)."
—*Christian Advocate.*

Scripture Readings.—Gen. 2: 7; "The Lord God shaped man even of the mold of the earth, and breathed into his face the breath of life. And so was man made a living soul."—*Coverdale's Bible.*

Gen. 1: 24; "And God said let the earth bring forth living *souls*, every one after his kind, cattle, worms, and what has life upon earth, every one after his kind."—*Coverdale.*

For the World's Crisis.

NEWARK, N. J.

The little band at "Good Samaritan Hall" are pressing onward to "the kingdom." Coming out of tribulations, they are humble in spirit, and every meeting attended by them is of a refreshing character. It is my lot to labor with this people, and, though many obstacles are in the way, God's grace is sufficient for us, and we get victory after victory, and hope to be ready for the coming of the Lord.

We now desire the prayers of all the churches, that the blessing of God may abide with us continually; that wanderers may be reclaimed; that sinners may be converted; and, that I may be a humble, faithful servant of the Lord Jesus Christ.

Yours waiting for Jesus,

July 25th, 1864. F. H. Burbank.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to July 26th,	$1259.18
T. G. Dewey pd	2.00
A friend pd	2.00
A sister pd	1.00
S. M. Shade pd	.30
A. Moore pd	.25
Mrs. H. A. Linden pd	.25
G. S. Harwood pd	2.00
J. Myers	1.00
Hena White pd	.50
Wm. Chamberlain pd	5.00

For the World's Crisis.

ALTON BAY CAMPMEETING.

This campmeeting last fall was one of the best of the season. I trust that it will improve the present year. A few of its good traits are worthy of notice.

It was not small and unimportant, nor was it so large as to be unwieldly and unmanageable.

The committee seemed to fear God more than they did turbulent and loud-talking men, and did not allow it to be perverted from its true object for fear of offending a few unruly and vain talkers, whose mouths ought to be stopped lest they subvert whole houses.

It was not thought advisable to get a thousand or two of brethren together, causing an expense of two or three thousand dollars per day, and then to fritter away the time preaching error one day and truth the next, displeasing God, grieving the Spirit of truth, and distracting the church for the sake of having peace with men who will not be peaceable, and satisfying men who will not be satisfied.

The time for prayer meetings was not largely taken up in listening to ungodly and backslidden singers, performing sheet music for the benefit of peddlers who had it to sell and wanted it advertised.

The circle of tents and the camp ground was not filled and cluttered up with rings and knots of loud-talking, jangling, disputing men, whose great object seemed to be to argue and find fault, rather than to seek and save the lost.

I saw no tents on the ground where the course of the committee and the meeting were publicly denounced, nor where preachers publicly characterized the labors of those who united in prayers for the salvation of sinners as "howling" their "voices away," etc., etc.

"On the first day of the week, when the disciples came together to break bread," and enjoyed a sweet and solemn season in the great tent, there was no sect or clique that refused to join in the solemn token of christian love around the table of the Lord, nor was there any opposition meeting kept up by others during the whole time.

Hence I liked Alton Bay Campmeeting. The pleasant scenery, the beautiful Lake Winnipiseogee, the convenient access by land or water, the accommodating railroad managers, the gentlemanly steamboat captains, and their willingness to reduce fares, fit the ground and please the people; the quiet of the congregation, the good-will of the community, the unity of the brethren, the harmony of the preachers, the good done in the region, the spirit of labor for sinners, and finally the rich blessing of God upon the people, all these things made it a good meeting. I may not attend many campmeetings this year, but if it please the Lord, I hope the one at Alton Bay may be one of them, and that it may be better than before. Pray for it. H. L. Hastings.

Meredith, N. H., Aug. 6th.

Correspondence.

From Sr. J. C. Hall.

Brethren and Sisters:—We are waiting for our Redeemer, and yearn to see him. He will come in the "clouds of heaven with power and great glory, and *every eye* shall see him." Then, though we may be asleep in death, the trumpet will awake us, and "*our eyes* shall behold him." Oh, then, what rapture will thrill us as we exclaim, "Lo! this is our God, we have waited for him." Then, as we rise to "meet the Lord in the air," and gaze down through that "sea of glass" on the terror and destruction of God's enemies, feeling that we have been "plucked as brands from the burning," how we shall *wonder* that we ever *could* have been engrossed so much with things which were to "perish with the using." How we shall *wonder* that we did not "always rejoice," knowing that soon we should be "present with the Lord."

Ah! we now see as "through a glass *darkly*" the things prepared for those who love him; and sometimes we are troubled by doubts of our love, remembering that he said, "If ye *love* me, keep my commandments." This is the only *valid* evidence we have that we love him. Am *I* keeping his commandments? This is my chief concern. I want to be ready *each hour* to welcome the Redeemer. I want to keep in such an attitude of listening watchfulness, that no unusual sound or sight, at noon of day, or dead of night, could frighten me; because my trust is in the loving mercy of my Creator, who permits me through "riches of grace" in Christ, my Savior, to feel that "spirit of adoption" which calls him *Father*. Praise his name. Your sister in the "blessed hope,"

Fort Hunter, N. Y. J. C. Hall.

From Bro. J. T. Dixon.

Bro. Grant:—Sunday, 17th ult. On invitation of Bro. S. P. Clark, fifteen brethren and sisters (of our school) came up from Rocky Brook (eight miles) in the forenoon to visit the Sabbath School here, and teach the children some new pieces to sing, from Bradbury's "Golden Chain." Had a very interesting time singing with and addressing the children. At eleven A. M. public worship in the Hall. The Lord helped to speak words of encouragement from Matt. 14: 31, followed by Eld. J. Northup with appropriate remarks; then a real old-fashioned love-feast, blending the dear saints' hearts together more closely in Christ. Then Bro. C. took us to his hospitable home, where his amiable and christian "helpmeet" provided a bountiful repast, and gladly welcomed us to partake of it. At 3 P. M. met with S. School in Hall again, and spent two hours very pleasantly with the children singing and exhorting them to get ready for Him who says, "Suffer such to come unto me." The visitors then left for their homes, and all felt mutually benefitted by the services. Bro. C. feelingly expressed his thanks for the visit, and spoke of the encouragement and comfort derived from the same, and he would bear all the expense of vehicles which conveyed the R. B. friends to the Hall.

Sunday evening and Saturday evening previous I preached, by invitation of Bro. Joseph Northup, at Carolina Village, two miles from Clark's Hall. Latter evening, hall full. Bro. Northup has secured a convenient hall there, and many new hearers, who seem anxious to hear about the "blessed hope." He and Bro. Clark are working in unison. I hope *good* preaching brethren, who think more of Christ than self, will not forget those places when passing through the State.

The social meetings in our place (Rocky Brook) have been unusually interesting of late,—are holden Wednesday and Saturday evenings,—last week averaging over thirty present, nearly all speaking for Jesus.

Sr. Hastings, the children you saw born while laboring here last winter have not died this summer! There are, thank God, a few "nursing fathers and mothers" yet left in Rocky Brook and Peace Dale. I have been with them a few Sundays, and have felt cheered to see so much evidence of life still in the old church that has passed through so many storms. O! I feel as though I loved the dear old church better than ever; i. e., such as are *the church*. I have had some blessed seasons with them of late, although I miss some who once mingled their voices with us in prayer and praise. Some are sleeping, others are following, whose feet must soon step down in the "dark, sullen river." God be with the sinking ones, is my prayer; and may they have the "rod and staff" to lean upon through the "dark valley." Soon they will step out on the other side.

"Pilgrim at the gate of death,
Gasping out thy waning breath,
Thrilled with pain, beset with fear,
As eternity draws near;
Dying christian, courage take;
Angels' chariots round thee wait;
Speaks death's conqueror now to thee,
'Thou shalt my salvation see!'"

To the dear saints in New York and Conn.: God richly reward you for your kindness and liberality to me while with you last fall and winter. I hope those who then started for the kingdom are still on the way Zionward. God bless those dear friends in South-east and North Salem who so kindly remembered my needs in a time of *need* (some of them not christians either). May those benevolent hearts soon be all given to Jesus.

Precious Jesus! how I wish I had always been more like him, more obedient, more trusting. O! how especially dear has he been to me in past years, when I have felt all earthly arms failing, and I have well nigh fainted, and been disposed to renounce my allegiance to Him even, and become very disobedient. How sweetly "he has brought my wandering spirits back." I feel to-day to say, "O God, my heart is fixed." All I am and have I dedicate anew to the Lord. I claim no merit of my own,—

"Simply to His cross I cling."

Brn., pray for me. John T. Dixon.

Clark's Mills, R. I.

From Sr. D. N. Kidder.

Dear Brethren and Sisters in Christ:—The time has come when he that thinketh he standeth must take heed lest he fall. Now is our great danger, "time of trouble;" sore trials and conflicts; severe test of our faith and also our deliverance at hand. Behold, "the great day of his wrath is come, and who shall be able to stand?" They only who stand in Christ's righteousness!

Make straight paths for your feet, brethren, look well to your lamps and see that you have a supply of good oil; for, "Behold the Bridegroom cometh." They that are ready will go in to the supper and the door will be shut. Blessed Jesus, help us to be in earnest, get ready and wait.

This time of trial that is coming on all the world to try them, will drive the true child nearer the Throne; enable him to sever the last cord that binds him to earth, while the cry will settle deep in his heart, Come, Lord Jesus, and come quickly! This will evidently be the voice of the church when Jesus comes, and not a few begin to feel it already, such is their sorrow and distress.

In regard to the perils of these last days we need not go abroad or look a great way in the distance, but come right down to our own neighborhoods, families, homes and hearts—and do we not meet those trials and conflicts unsurpassed in the history of our lives heretofore? And do not all these things admonish us to walk with great care and watchfulness? I often fear that I shall fail at last, and often cry out, "Lord Jesus, remember me when thou comest into thy kingdom."

Your sister in tribulation,

Bristol, N. H. D. N. Kidder.

From Bro. Ralph Phinney.

Bro. Grant:—I was two Lord's days with the brethren worshiping in Hall 18 of the Cooper Institute, New York. I found them alive to the duties of the gospel. It is the most lively church of our faith I have met with in some time. Just as soon as they have an opportunity to speak they do not wait one for another, but speak of their hopes and are happy in the faith of the very near coming of the blessed Lord. This church is well organized, and they attend to the Lord's table regularly, also to ministering to the necessity of the saints at home beside the aid of those who visit and labor among them.

I stopped with one very worthy brother, T. J. Cox, 273 West 22nd Street. Bro. and Sr. Cox both are those humble followers of the Lord who carry out the principles of the gospel in all their intercourse with the world and the children of the kingdom. We have had no special stir or revival in this section; but the brotherhood is pure and waiting and looking for the coming of the day of the Lord Jesus. Blessed is that servant who shall be ready when his Lord comes. "Be ye also ready." Ralph Phinney.

Cambria Mills, Mich.

From Sr. D. Randall.

Bro. Grant:—It is cheering in these times of trial to hear from those of like precious faith. Although we have never seen their faces, we hope the time will soon come when God's dear scattered ones will be gathered into a land where there will be no more dying, no more wars or commotions. This world's prospects look dark, but to those who are looking for their reward when Jesus comes the prospect is brightening; the distress of nations with perplexity bespeak his coming near. May we be ready. Your sister in Christ, looking for immortality when Jesus comes. Delia Randall.

Bolton, C. E.

Obituaries.

ARRABELL A. PITMAN.

Died in Barnstead, N. H., May 9th, 1864, Arrabell A. Pitman, aged thirteen years and seven months.

She bore her sickness of twelve weeks patiently for one of her age. Her last days were those of great suffering, consumption being the disease that ended her days. Although we mourn her loss, we trust she sleeps in Jesus. She warned her young friends to get religion and meet her in heaven. When she was asked by the writer if she felt that Jesus had forgiven her sins, her answer was, "Yes, and I am ready to go."

May this affliction be sanctified to the weeping mother, who consigns to the grave the last child, being the eighth, together with her husband. Jesus our Life-Giver will soon come and destroy the last enemy, death. Thank God for eternal life brought to light through Christ at his coming!

R. W. CASWELL.

NELLIE F. WELLMAN.

Died in Gloucester, R. I., May 24th, of consumption, Nellie F., only child of William H. and Susan E. Wellman, aged one year, six months, twenty-four days.

The loved one sleeps in silent gloom,
She's left us in life's earliest bloom;
The lovely flowers of summer wave
In rich profusion o'er her grave.

She's left this vale of tears and woes,
Of transient friends, oppressive foes,
To join the number of the dead,
Who sleep triumphant in their Head.

But dry thy tears; the trump will sound,
And bring the loved ones from the ground;
Then she'll come forth a glorious birth,
Fair daughter of the ransomed earth.

Funeral discourse by the writer, from Jer. 31: 16. May we all meet Nellie in Christ's kingdom.

M. R. PHETTEPLACE.

ELD. LUTHER PAINE.

Fell asleep in Jesus, in Springfield, Mass., on the 23d day of July, Elder Luther Paine, aged seventy-three years.

Bro. P. was formerly a minister in the Methodist Episcopal church. Our aged brother was sick but five short days. He died in the faith that he should sleep but a short season ere he should awake in the likeness of Jesus, whom he loved and longed to be with.

"Saint after saint on earth
Has lived and loved and died;
And they left us one by one—
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to sweetly sleep
Until that glorious morn;
Come, then, Lord Jesus, come."

A discourse was delivered on the occasion, July 26th, from Job 14: 10, by the writer.

S. S. BREWER.

SAMUEL WAYNE GRAVES.

Killed in battle of the Wilderness, near Spotsylvania Court House, May 12th, 1864, Samuel Wayne Graves, of the 2nd R. I. Reg., only remaining son of Samuel and Sarah I. Graves, of Apponaug, R. I., (formerly of China, Me.,) aged twenty-two years and eight months.

Far from home, he was cut down when expecting soon to return. He was a kind, loving son and brother, and death has indeed desolated his once happy home. He "shall come again from the land of the enemy." Jer. 31: 16.

The young and the loved
Have faded from our track;
We miss him and we mourn him,
But cannot lure him back;
For an iron sleep hath bound him
In its passionate embrace;
We may weep, but cannot win him
From his dreary resting place.

H. E. B.

RUFUS HILL.

Died in Belgrade, Me., July 22d, Mr. Rufus Hill, aged forty-nine years.

Death would not relinquish his claim, and after a painful illness of a number of weeks, he quietly fell asleep. He seemed resigned, remarking to his sister that he had no desire to live. Community has lost an honest business man, society an earnest friend, and one brother and three sisters a sincere and affectionate brother, whose loss they deeply feel. May God comfort their hearts.

"Grave, the guardian of our dust,
Grave, the treasury of the skies,
Every atom of thy dust
Rests in hope again to rise.

L. L. HOWARD.

JUSTIN E. LOOMIS.

Died at Campbell Hospital, Washington, June 9th, 1864, Sergeant Justin E. Loomis, of Co. G., 109th N. Y. V., aged thirty-one years.

He fell wounded at the battle of the Wilderness. He is deeply lamented by his companions in arms, who have lost in him a warm-hearted and brave comrade. He leaves a large circle of relatives and friends to mourn his loss; but they mourn not as those without hope.

E. L. FORRESTER.

WILLIE LOCK.

Died at Hollis Centre, Me., July 22d, 1864, Willie, only son of Simon J. and Annah M. Stark, aged one year and ten months.

Services by the writer, from John 12: 24; "But if it die, it shall bring forth much fruit."

B. S. EMERY.

Summary of News.

FOREIGN.

From Liverpool the 21st ult.

FRANCE.

The French Government has addressed a circular to the various Powers, inviting them to participate in an International Congress, to be held next autumn, for the purpose of regulating telegraphic communication in Europe.

The King of the Belgians arrived at Paris on the 20th. It is announced that the object of his visit is merely to negotiate a marriage between the Count of Flanders and Princess Anne Murat.

It is asserted that Napoleon will probably go to Baden and there have an interview with the King of Prussia.

ITALY.

Garibaldi left Ischia on the 19th for Caprera, apparently in bad health.

DENMARK.

The Danish blockade of the German ports was raised on the 21st.

The Diet at Frankfort has adopted by a large majority a resolution calling on the Duke of Augustenberg to substantiate his claims to Schleswig-Holstein.

Herr Von Bismark has arrived at Vienna to attend the peace negotiations.

SPAIN.

It is reported that the Spanish Cabinet has resolved to act energetically in order to obtain entire satisfaction from Peru. It is alleged at Madrid that communications from Chili express a desire for the re-establishment of friendly relations.

Cape of Good Hope advices to July 20th, show increasing difficulties with the Kaffirs, and more fears of war, but there had been no active hostilities. The Cape authorities are making every preparation for war. The English Ministers continue to represent in Parliament that tranquility will probably be preserved.

THE DANO-GERMAN WAR.—A PRUSSIAN force, 6000 strong, entered Rendsburg on the 21st, and took possession of the town from the German Federal troops. The Federal Diet has ordered Gen. Hake to protest against the proceeding.

TWO DAYS LATER.

The *Independence Belge* says Mr. Slidell had left Paris on a visit to Napoleon at Vichy.

THE DANO-GERMAN QUESTION.—The first sitting of the Conference was held on the 26th. Rechberg and Bismark were present.

The following resolution was unanimously carried in the Stuttgart Chambers: "We solemnly protest against the forcible occupation of Rendsberg by the Prussians, and request the Government [illegible] this violence, the necessary means for the purpose [illegible]

The Austrian Emperor has received Bismark. He will remain in Vienna, and take part in the peace negotiations.

A Vienna dispatch says of the Conference: The Austrian, [illegible] on Monday. An interchange of views took place, which may influence future negotiations.

PORTUGAL.

The ports will be opened shortly for the free importation of grain, in consequence of the scarcity of the harvest.

TURKEY.

The Porte has closed the Protestant missionary establishment, arresting the converts. The American Missionary Societies have re-opened their establishments. The Protestant religion is greatly spreading among the Musselmen.

DOMESTIC.

New York, Aug. 2nd. The *Herald's* Nashville dispatch of the 31st gives a congratulatory address from Gen. Thomas to the Army of the Cumberland, on the brilliant success in the late battles. He states that our loss on the 20th was 1,733 killed, wounded and missing; on the 22nd, 3,500 and 10 cannon. The rebel loss on the 20th was 6,000, while seven stand of colors were taken. On the 22d, eighteen stand of colors were taken and 5,000 stand of arms. The rebel loss in killed was 3,200, besides 3,200 prisoners.

The same correspondent says the battle of the 28th was as complete a defeat of the rebels as that of the 22d; 642 rebel dead were buried by our forces after the battle.

The *Herald's* City Point (Va.) correspondent says all the combinations for the capture of the defenses commanding Petersburg were faultless. Our entire army was under arms and a majority of four corps were within a mile of the mine. The troops in the rebel defenses are now known to have been only three divisions, the others having been drawn away by the ruse. The destruction of the fort was complete and the surprise of the rebels perfect. Why their frightened and flying troops were not at once pursued immediately after the explosion, and entirely routed before they could reform and make resistance, is not easily answered.

The *Herald's* Army of the Potomac correspondent says rebel deserters state that the enemy was busy burying his dead all night. Their statements make out their loss much heavier than was supposed, which was fully 2,000 killed, wounded and prisoners. The treatment of the negro prisoners and wounded by the rebels is reported to have been barbarous in the extreme. Two are said to have escaped to our lines with their tongues cut out.

Justice to the negroes compels me to say that no troops made a finer charge on the first line after the explosion. It is true they fell back from the second line, but in no charge since the war have troops been under such a severe and murderous fire of musketry and shrapnel.

The *Herald's* correspondent, writing on the 1st inst., says the latest estimate of our loss is 3,000, of whom 1,300 are prisoners.

The 57th Mass. Regiment lost more severely than any other. The regiment is now under command of Lieut. Doty. The 4th Rhode Island, 31st and 32d Maine were captured almost entirely. The policy of withdrawing our troops in open day is bitterly discussed by our officers. No advantage was gained by the rebels until our troops commenced falling back.

The *Tribune's* Washington dispatch says it is believed that the force sent by Lee to the north side of the James river has not returned to Petersburg, but has gone to the Rappahannock.

The *Tribune's* correspondent, dating 1st inst., says whole companies of rebel deserters came in on Saturday, and that other important movements are on foot.

Cairo, Ill., Aug. 2d. Nearly 1,000 exchanged Union prisoners from Red River country arrived at New Orleans on the 25th ult., the majority belonging to Iowa and Indiana. They present a pitiable appearance, hatless, shoeless, and many without sufficient clothing to cover their nakedness. Many have been twelve or sixteen months in captivity. The first installment was from the prison pen at Tyler, Texas, where from 4,000 to 6,000 are confined in a stockade fort, at the rate of 1,000 to an acre, and their treatment is cruel and shameful beyond description. Many officers are in irons, and all are suffering for food, medicine and clothing. Two hundred of these prisoners have been vaccinated for prevention of small pox with unhealthy virus, which inoculated them with the most loathsome diseases.

Immediately upon the arrival of those released, the representatives of the Western Sanitary Commission and the State Agents of Iowa and Indiana went to work to alleviate their condition.

Nashville, Aug. 3d, 1864. Gen. Stoneman's raid along the Macon Railroad met with a great success in cutting the rebel line of communication and thus completely isolating Atlanta. But I regret the necessity to add that one division of cavalry, while returning, met with a serious disaster. The Macon Railroad was torn up for eighteen miles, the rails twisted, the ties, tanks, bridges and depots burned, and the road rendered useless for months to come.

Gen. Edward McCook's division, returning by way of Newman, captured a large wagon train, filled with much valuable private property belonging to rebel officers, and among other property was Gen. Hood's papers and a quantity of whiskey, all of which fell into the hands of the General and his forces.

About this time the rebels, under Gen. Ransom, attacked Gen. McCook, and a fight ensued, in which McCook's command was routed and the greater part of his command captured. About five hundred of the troops have reported at Marietta, and give fearful stories of losses. The command at starting numbered three thousand two hundred. Gen. McCook is reported killed.

Washington, Aug. 3. The republican extra says dispatches from Harper's Ferry, dated at 9 P. M. yesterday, state that McCauseland's cavalry and artillery, 2000 strong, attacked Generals Averill and Kelly at Cumberland with great fury, evidently expecting to demolish them.

The rebels were promptly received, repulsed and completely routed. Gen. Averill captured several caissons, and a large number of wagons heavily laden with spoils. It is also reported that one piece of artillery was captured from the rebels.

Philadelphia, Aug. 3. Disturbances occurred this evening in the vicinity of Seventh and Pine streets, which threatened to become a formidable riot. Some firemen on their way to a fire were attacked by a party of negroes and a general fight ensued, which led to several arrests by the police.

New York, Aug. 3. The *World's* special dispatch says: The Potomac country this side of Harper's Ferry is becoming again the scene of considerable interest. This last raid is probably by the ubiquitous Moseby, though it may be by a portion of the rebel cavalry force reported to be gathering at Leesburg. The disposition of our troops is such that the enemy will be obliged to confine his demonstrations along the river banks.

It is fully confirmed, late to-night that the rebel cavalry yesterday did capture a stage which left Washington for Frederick, and that they also cut the Independent Telegraph line running south of that place. But our forces are after them.

New York, Aug. 5. The steamer Dudley Buck, from Newbern 1st, has arrived. The expedition sent out by Gen. Palmer to Chowan river under Lieut. Wild had returned with one hundred bales of cotton and a large amount of tobacco captured from the enemy, from which the Treasury Department will realize over $100,000. The expedition also recaptured the steamer Arrow and some prisoners, besides destroying a large amount of rebel commissary stores.

The *Herald's* Nashville correspondent, writing on the 28th ult., says Gen. Sherman's army was in motion on that day, though it was contraband to telegraph it at the time. It was moving by the left flank, and those conversant with the situation will comprehend the importance of such a movement. Gen. Sherman's delay before Atlanta was for the only purpose of keeping the rebels there, in which he has succeeded admirably.

The Nashville *Union* says of the battle before Atlanta on the 28th ult., that the rebels made several assaults upon our fortifications in solid columns, but were each time repulsed, losing heavily. The greater portion of the dead and wounded fell into our hands.

New York, Aug. 6. A New Orleans letter of the 30th ult. says information has been received at head quarters that Admiral Farragut had passed Forts Morgan and Gaines, and it is supposed that he commands the entrance to Mobile Bay and is bombarding the upper defenses. The Admiral has six iron clads now, and two more left here to-day to join him.

The following is taken from the Richmond Sentinel.

Mobile, Aug. 6. Seventeen of the enemy's ships—fourteen ships and three iron-clads—passed Fort Morgan this morning. The Tecumseh, a monitor, was sunk by Fort Morgan. The Tennessee surrendered after a desperate fight. The Selma was captured and the Gaines beached.

The enemy's fleet have approached the city. A monitor has been engaging Fort Powell all day.

Harper's Ferry, Aug. 3. Brig. Gen. Kelley reports that a scout has just arrived at New Creek, and reports that Gen. Averill overtook the enemy near Moorefield yesterday and attacked him, capturing all of his artillery and 500 prisoners.

Washington, Aug. 7. The rebels, on Saturday morning, sprung the mine by which they expected to blow up Fort Warren, before Petersburg, but were unsuccessful, as the fort was only partially destroyed. At the time of the explosion our men were ready for them, having previously evacuated the place and mounted Quaker guns. As soon as the storming party reached the crater made by the explosion, a most terrific enfilading fire opened on them, compelling all who reached the breach to surrender.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.15 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. No other trains stop at the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R., and also the Worcester, we expect fare will be reduced one third, so that the fare will be about $3.40 from Boston to camp-ground and return. Particulars next week.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
S. G. MATHEWSON,
H. MUNGER,
} Committee of Arrangements.

WILBRAHAM CAMPMEETING.

The President of the Western R. R. gives encouragement to expect a reduction of the fare *one-third* for our Wilbraham meeting. This, at their low price, will be about the same as the reduction of *one-half* on other roads. It will be only two cents a mile. If we get this reduction, which I think is very sure (will say certain in next paper), you can make up your minds to come; and if the fare is *not* reduced, you never will know the difference. It is your *duty* to come. It is *your* meeting; for all have helped pay for the things that are there, and we are making new and important improvements for your comfort, which you will see when you get there.

All who want to send tents or other freight ahead of their coming, can direct to my care, and it will be seen to until you come. We are making arrangements to supply with hot water those who want to board themselves, and who live so far off that they cannot bring conveniences with them. Old tent places will be reserved until Wednesday noon, especially those in front of the circle. Tents erected the Saturday before will be safe until Monday, as a number of the brethren will stay on the ground over the Sabbath. Bring plenty of clothes, and leave your knick-knacks and finery at home. Campmeeting is no place to show off, or court favor of the world.

I expect a good meeting. If we all strive for peace, we shall have it certainly.

HIRAM MUNGER.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, Clerk.
Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested.

H. F. CARPENTER, Clerk.

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug. 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK,
J. V. HIMES,
} Committee.

To all whom it may Concern.

Notice is hereby given that meetings are held in Franklin Hall, Dansville, N. Y., every Sunday, with preaching every alternate Sunday. Also prayer meetings every Thursday evening. Pilgrims are always welcome among us.

F. BURR.

Grove Meeting.

The Lord permitting, I will hold a grove meeting on the farm of Bro. Alman W. Gage, in West Brattleboro, Vt., Sunday, August 14th. Brethren from abroad are invited to attend.

GEO. CHAMPLIN.

THE CONSTITUTION Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

*NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Kilburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON,
} Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel.

H. HADLOCK, for the Church.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis.

W. SHELDON, Secretary of Conf.

Tent Meeting.

I will commence a meeting at Havana, Mason Co., Ill., Aug. 17th, and continue over the following Sunday. I shall come with the mission tent, and shall try to arrange to have some one help me in preaching the word. We hope to see a general gathering of the friends in that part of the State. Come, brethren, lay aside the cares of the world for a little season, and dedicate a few days of remaining time to the work of the Lord. Let your prayers go up continually, that good may be done and souls saved as the result of this effort.

WM. MCCULLOCK, Evangelist.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, that I am prepared to furnish it at the regular [illegible] price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice to J. G. Smith.

[illegible] Wilbraham meeting. [illegible]

H. MUNGER.

Two Days Meeting.

There will be a two days meeting in the Baptist church, in the east part of the town of Darien, Genesee Co., N. Y., commencing Friday evening, Sept. 9th, and to continue over the Sabbath. Elds. Sweet, Low, Turner, Burr, Brown, and others, are looked for. Teams will be at Croft's station, the first one west of Batavia, at one o'clock Friday, to bring those from the east on the Central Railroad.

B. C. SIMONDS.

Notice.

The New Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.
Edwin Burnham..........Sunday, Aug. 14th

Lawrence, Mass., (Lyceum Hall)....Sunday, Aug. 14th
On the Common, (if the weather be favorable), at 6 1-2 P. M.
H. L. HASTINGS.

APPOINTMENTS FOR LYNN, MASS.
Eld. Charles Stevens..........Sunday, Aug. 21st

Waterbury, Ct..........Sunday, Aug. 14th
Springfield, Mass..........Sunday, Aug. 21st
A. MUSSEY.

Dansville, N. Y.......Sunday, 10 1-2 A. M., Aug. 14th
Sparta, N. Y., (Lutheran church), 4 P. M., Aug. 14th
Bristol, N. Y..........Sunday, 10 1-2 A. M., Aug. 21st
Honeoye, N. Y..........Sunday, 2 P. M., Aug. 21st
F. BURR.

Hope Corner..........Saturday, Aug. 20th and 21st
S. K. PARTRIDGE.

Hartland, Ct..........Sunday, Aug 14th
C. GOODRICH.

Rome, Me..........Sunday, Aug. 14th
CHAS. STRATTON.

Scitico..........Sunday, Aug. 14th
A. M. HIGGINS.

Hartland, Vt., (Densmore Hill)......Sunday, Aug. 21st
JOSEPH KIMBALL.

Richmond (Reed meeting-house), with Bro. H. D. Reed, Aug. 14th.
Dixfield Centre, with Bro. I. C. Wheeler, Aug. 18th to 21st.
Dover, Me..........evening, Aug. 24th
Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th.
Stetson, (Mount Pleasant)..........Sept. 2d to 4th
R. R. YORK.

Newport, N. H., (Northville)......Sunday, Aug. 14th
Hartland, Vt., (Dinsmore Hill)......Sunday, Aug. 21st
Bridgewater, Vt., (as Bro. Hubbard may appoint), Thursday evening, Aug. 25th.
Butland, Vt..........Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Northfield Mountain, Mass., (meeting-house) Aug. 14th
D. J. & M. M. WEAVER.

Hermon, Me., (Advent chapel) Thursday evening, Aug. 18th.
Burlington, Me., (where Bro. Page may appoint), Saturday evening, Aug. 20th, and over Sunday.
I shall be in the vicinity of Burlington and Springfield until the Etna campmeeting. Any desirous for meetings will please write me at Burlington.
J. T. JORDAN.

New Bedford, Mass..........Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best Monday and Tuesday evenings, Aug. 15th and 16th.
Holliston, Mass..........Sunday, Aug. 21st
H. K. FLAGG.

North Foster..........Sunday, Aug. 14th
Abington, Mass..........Sunday, Aug. 21st
E. BELLOWS.

Springfield, Mass., (N. 5 Oak street), Sunday, Aug. 14th
H. PRATT.

Warner, N. H. (Waterloo Village), Saturday evening, and Sunday, Aug. 13th and 14th. Love feast at 9 o'clock Sunday morning. "Come all to the feast."
Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
Pittsfield, N. H., at Chapel..........Aug. 21st
Love feast at 9 A. M.
JOHN G. HOOK.

Buchanan, Mich..........Aug. 16th, 8 o'clock, P. M.
Kalamazoo, Mich..........Aug. 17th, " "
Tribes Hill, Montgomery Co., N. Y., (as Bro. J. L. Dwight may appoint)..........Sunday, Aug. 21st
C. P. DOW.

ELD. C. P. DOW IN CANADA EAST.
East Farnham, (as R. Tabor may appoint)....Sept. 2d
Bolton, (at B. Sargent's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M..........Sept. 5th
Barnston, Wayville, at 5 P. M..........Sept. 6th and 7th
Bolton, (Lake school-house)..........Sept. 11th
Stanbridge, Stone Settlement..........Sept. 18th
Stanbridge, Burrough..........Sept. 25th

Salem, Mass..........Aug. 14th and 21st
RUFUS WENDELL.

Kezar Falls, Me..........Aug. 14th
T. W. PIPER.

Wallingford, (North Farms)......Sunday, Aug. 14th
SETH WOODRUFF.

Savoy, Me..........Sunday, Aug. 28th
THOMAS SMITH.

South Natick..........Sunday, Aug. 14th
GEO. A. COLE.

Bath, Me..........Sunday, Aug. 14th
I. C. WELLCOME.

Dover, N. H..........Sunday, Aug. 14th
Exeter..........Aug. 16th
Portsmouth..........Aug. 18th
Lynn, Mass..........Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay, Aug. 28th.
ISRAEL DAMMAN.

Montreal, C. E..........Sundays, Aug. 14th and 28th
Champlain..........Sunday, Aug. 21st
D. T. TAYLOR.

Forestville, Ct..........Sunday, Aug. 14th
O. D. WOODRUFF.

Bridgeport, Conn..........Sunday, Aug. 14th
Warehouse Point, Conn..........Sunday, Aug. 21st
B. ST. JOHN.

Medford, (Colebrook S. H.)......Sunday, Aug. 14th
THOS. SMITH.

Yarmouth..........Sunday, Aug. 14th
Poland..........Sunday, Aug. 21st
Mechanic's Falls..........Sunday, Aug. 28th
And between these appointments as often as may be desired.
B. SPAULDING.

Athol, Mass..........Sunday, Aug. 14th
S. S. BREWER.

Agawam, Mass..........Aug. 14th
P. S. BUTLER.

Concord, N. H..........Sunday, Aug. 14th
O. R. FASSETT.

Bristol, Conn..........Sunday, Aug. 21st
GEO. L. TEEPLE.

New Durham Corner..........Sunday, Aug. 14th
Biddeford, Me..........Sunday, Aug. 21st
JOSEPH PINKHAM.

Haverhill, Mass..........Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H..........Sunday, Aug. 21st
A. SIMPSON.

Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 12th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Hartford, Ct..........[illegible]
Worcester, Mass..........July 17th
Hartford, Ct..........[illegible]
J. S. WHITE.

Copenhagen, N. Y..........[illegible]
C. B. TURNER.

Hitchcockville, Ct..........Sunday, Aug. 14th
[illegible]

Worcester, Mass..........Sunday, Aug. 14th and 21st
A. ROSS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Wm. [illegible], Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

New Subscribers in July.

The number of new subscribers received in the month of July was 156. Of these, 86 were obtained by the efforts of the following brethren:—

ONE EACH—By S J Adams, B I Burnett, T G Burpee, H F Carpenter, S Chapman, P S W Deyo, H H Dickenson, Marietta Elmore, Ann Eno, H K Flagg, N Glidden, J M Gove, H M Humphreville, P W Hough, J Jenkins, G F Locke, L C McKinstry, E Owen, S F Otis, H Pratt, L Roundsville, H D Reed, Charlotte C Smith, W Sheldon, H M Stone, G Smith, B St. John, J Stult, C F Sweet, J Thorpe, D Taylor, S B Weaver, J Whitman, C H Williams, I C Wellcome, E Whitney, S O Westcott.

TWO EACH—By H A Arnold, Frank Burr, J F Boyd, A L Forrester, Emily M Gurney, L Grinnell, C H Leverton, N J Winchell, D Wilkins.

THREE EACH—By N H Hitchcock, Sarah Mix, P A Smith, C B Turner, H F Wade.
FOUR—By Dr. Drummond.
FIVE—By M. Grant.
SIX—By A W Sibley.

TO CORRESPONDENTS.

E S Frost—The amount due at the close of the volume in September (No. 468) will be $1.58.
Samuel Curry—Pilgrim remittance received.
S G Coon—The Lyre was sent July 1st to Springfield, Mass.
S Woodruff—Have credited you $1.40.
A E Babcock—Upon looking at your letter of May 25th, we find it as you say. Have credited the $1.50, pays to No. 481.
A L Forrester—Yes.
Wm Forrester—Yes.
J Lawson—The money was received, and the Pilgrims sent as directed.
Jas. A. Brazee—Received.

CASH RECEIPTS.

The present No. of the Crisis is 462. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J French 480, S M Shade 473, R Parmenter 475, J Morrison 453, L C Snow 469, I A THAYER M. D. 487, A. Moore 486, J. Clark 477, W Welch 487, G H Thompson 460, A Mussey 499, R Curtis 477, Mrs W G Earl 487, J. Walker 487, E Vincent 487, L Starr 487, H. COLE (what P. O.?), R Price 520, G Whittier 488, N Collins 484, G F Locke 499, J Angell 490, P Foster 436, W E Gordon 468, S Wheelock 484, J Q Brown 472, E. W. Pierce 487, L Crosby 487, J W Scoville 487, A Struse 487.

$2.00 each.—G. W. Smith 494, J. M. Clough 462, H. Moses 501, J Nash 500, W Ashman 498, C M McMullin 502, J M Stetler 516, T J Rowe 453, S H Bowman 475, I T Neal 494, J T Hemmway 513, J Culbertson 513, O G. Watkins 481, I. Hodgkins 520, Dr. G W Kittell 431, G A Lewis 476, S M Dudley 465, J Stone 520, W F Collier 530, C & H Smith 510, J C Wells 465, A G Sawyer 497, E A Abbott 513, E R Wormwood 510, J McCammon 478, S S Rogers 468, C G Carre 468, H A Bateman 513.

50c each.—N F Towle 482, E Perkins 474, W Forrester 468.

W H Shackford $1.87, 500; J Hackett $3.00, 480; W S Cheney $1.84, 491; L B Watkins $1.70, 512; J Moore $10.00, 471; C. F. Bessinger 70c, 475; W. Snow $3.00, 501; H. Pond $3.50, 469; J. L. Hyde $3.00, 508; M A St. Clair 67c, 478; B Taylor 58c, 368; A C Locke $3.70, 502; A Gleason $4.00, 468; H. L. Salisbury $2.10, 498; N. Lewis $3.00, 480; N. Sprague $5.00, ($1.24 on old acct). 472, A. B. Loomis $5.00, 560; W J Lewis $2.80, 468; R Babcock $5.00, 351.

BOOKS AND TRACTS SENT.

BY MAIL.

H. H. Janes, S Koons, A. Annis, W S Cheney, J. J. Giberson, T. Woodard, J A Cleaveland, M A St. Clair, J. M. Wyman, G. Noble, A. L Forrester, W Forrester, E D Lyon, M. A. Foster, W. R. Parsons, L C Rice, S Wheelock, Mrs. H M Butters, Mrs. C N Harvey, A P Jolliff.

BY EXPRESS.—D Hodgdon.

LETTERS RECEIVED.

W. F. Schwilk, J. Watkins, A M Higgins, H White, D. E. Cook, E Abbey, L. J. Swett, G S Harwood, W F Collier, D. Hutchinson, C L Percival, A Thacher, F S Bradford, C H Sweet, M G Day, C P Dow, O D Woodruff, A C T, J R Preston, O I Beers, L B Weaver, I F Chase, N. D. Babcock, L L Howard, J T Jordan, S S Brewer, M. E. B., D W Griffin, A. Ross.

POST OFFICE ADDRESS.

C. Goodrich—West Winsted, Ct., until further notice.
Rufus Wendell—Salem, Mass.
Eld. E. McCulloch—Savoy, Mass.
C. H. Sweet—Natick, R. I., until further notice.
Geo. A. Cole—Holliston, Mass.
Elder J. V. Himes—Buchanan, Mich.
T. M. Preble—East Weare, N. H.
L. C. McKinstry—Montreal, C. E.
Eld. H. F. Carpenter—Rutland, Vt.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

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3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. [illegible] $3.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
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Synonymes of the Greek New Testament, cloth, (an excellent work), a few copies left, 75 cts.
Eclipse of Faith, (a *good* work for sceptics), $1.00.
Paley's Evidences. Notes by Whately, 75 cts.
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Address E. P. WOODWARD, *Crisis Box, Boston, Mass.*

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The Soul, What is it? Or a careful examination of all the uses of the words nephesh and psuche [illegible]
The Spirit, What is it? Or a careful examination of all the uses of the words ruach and pneuma [illegible]
The Rich Man and Lazarus. Thief on the Cross; [illegible]

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III. Thessalonica, or The Model Church; a Sketch of Primitive Christianity; and REASONS FOR MY HOPE, and The Tokens of Speedy Redemption, by H. L. Hastings; and SPIRITUALISM A SATANIC DELUSION, by Wm. Ramsey, D. D.
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5. The Kingdom of God and Signs of the Times. [illegible]
6. The Last Day Tokens. No. 1. This is an argument based upon Amos 3: 7—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." [illegible]
7. Last Day Tokens. No. 2 is an answer to the question, "What shall be the sign of thy coming, and of the end of the World?" [illegible]
8. Last Day Tokens. No. 3. This is a phenomenal compend, [illegible]
9. The Great Image soon to be dashed to pieces. [illegible]
10. The History of an Immortal Soul. Mythology and Theology on Bible: [illegible]
11. Rich Man and Lazarus. New edition, [illegible]

MISCELLANEOUS.

Cruden's Condensed Concordance, by which any passage of Scripture, [illegible]
The Life of Trust. An account of the Lord's Dealings with George Müller, [illegible]
Two Hundred Stories for Children. An excellent [illegible]
A Treatise on the 24th and 25th chapters of Matthew, [illegible]
Should Christians Fight? A pamphlet on War, [illegible]
The Bible from Heaven, or a dissertation on the Evidences of Christianity. By M. Hull. [illegible]
America in Prophecy. Exposition of the 13th chap. of Revelation, [illegible]
The Celestial Railroad, or Modern Pilgrim's Progress. [illegible]
The Three Kingdoms, or the Kingdom of God the Father, the Kingdom of the Son, [illegible]
The Ten Virgins, or Wisdom and Folly contrasted. By T. M. Preble. [illegible]
The Two Adams. By T. M. Preble. An interesting [illegible]
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Reviewers Reviewed. New edition with replies to [illegible]

Social Hymns.

Original and selected, by H. L. Hastings. Single, [illegible] $1.00 per dozen, $8.00 per one hundred, postpaid.

Obituaries.

ARRABELL A. PITMAN.

Died in Barnstead, N. H., May 9th, 1864, Arrabell A. Pitman, aged thirteen years and seven months.

She bore her sickness of twelve weeks patiently for one of her age. Her last days were those of great suffering, consumption being the disease that ended her days. Although we mourn her loss, we trust she sleeps in Jesus. She warned her young friends to get religion and meet her in heaven. When she was asked by the writer if she felt that Jesus had forgiven her sins, her answer was, "Yes, and I am ready to go."

May this affliction be sanctified to the weeping mother, who consigns to the grave the last child, being the eighth, together with her husband. Jesus our Life-Giver will soon come and destroy the last enemy, death. Thank God for eternal life brought to light through Christ at his coming!

R. W. CASWELL.

NELLIE F. WELLMAN.

Died in Gloucester, R. I., May 24th, of consumption, Nellie F., only child of William H. and Susan E. Wellman, aged one year, six months, twenty-four days.

The loved one sleeps in silent gloom,
She's left us in life's earliest bloom;
The lovely flowers of summer wave
In rich profusion o'er her grave.

She's left this vale of tears and woes,
Of transient friends, oppressive foes,
To join the number of the dead,
Who sleep triumphant in their Head.

But dry thy tears; the trump will sound,
And bring the loved ones from the ground;
Then she'll come forth a glorious birth,
Fair daughter of the ransomed earth.

Funeral discourse by the writer, from Jer. 31: 16. May we all meet Nellie in Christ's kingdom.

M. R. PHETTEPLACE.

ELD. LUTHER PAINE.

Fell asleep in Jesus, in Springfield, Mass., on the 23d day of July, Elder Luther Paine, aged seventy-three years.

Bro. P. was formerly a minister in the Methodist Episcopal church. Our aged brother was sick but five short days. He died in the faith that he should sleep but a short season ere he should awake in the likeness of Jesus, whom he loved and longed to be with.

"Saint after saint on earth
Has lived and loved and died;
And they left us one by one—
We laid them side by side.
We laid them down to sleep,
But not in hope forlorn;
We laid them but to sweetly sleep
Until that glorious morn;
Come, then, Lord Jesus, come."

A discourse was delivered on the occasion, July 26th, from Job 14: 10, by the writer.

S. S. BREWER.

SAMUEL WAYNE GRAVES.

Killed in battle of the Wilderness, near Spotsylvania Court House, May 12th, 1864, Samuel Wayne Graves, of the 2nd R. I. Reg., only remaining son of Samuel and Sarah I. Graves, of Apponaug, R. I., (formerly of China, Me.,) aged twenty-two years and eight months.

Far from home, he was cut down when expecting soon to return. He was a kind, loving son and brother, and death has indeed desolated his once happy home. He "shall come again from the land of the enemy." Jer. 31: 16.

The young and the loved
Have faded from our track;
We miss him and we mourn him,
But cannot lure him back;
For an iron sleep hath bound him
In its passionate embrace;
We may weep, but cannot win him
From his dreary resting place.

H. E. B.

RUFUS HILL.

Died in Belgrade, Me., July 22d, Mr. Rufus Hill, aged forty-nine years.

Death would not relinquish his claim, and after a painful illness of a number of weeks, he quietly fell asleep. He seemed resigned, remarking to his sister that he had no desire to live. Community has lost an honest business man, society an earnest friend, and one brother and three sisters a sincere and affectionate brother, whose loss they deeply feel. May God comfort their hearts.

"Grave, the guardian of our dust,
Grave, the treasury of the skies,
Every atom of thy dust
Rests in hope again to rise.

L. L. HOWARD.

JUSTIN E. LOOMIS.

Died at Campbell Hospital, Washington, June 9th, 1864, Sergeant Justin E. Loomis, of Co. G., 109th N. Y. V., aged thirty-one years.

He fell wounded at the battle of the Wilderness. He is deeply lamented by his companions in arms, who have lost in him a warm-hearted and brave comrade. He leaves a large circle of relatives and friends to mourn his loss; but they mourn not as those without hope.

E. L. FORRESTER.

WILLIE LOCK.

Died at Hollis Centre, Me., July 22d, 1864, Willie, only son of Simon J. and Annah M. Stark, aged one year and ten months.

Services by the writer, from John 12: 24; "But if it die, it shall bring forth much fruit."

B. S. EMERY.

Summary of News.

FOREIGN.

From Liverpool the 21st ult.

FRANCE.

The French Government has addressed a circular to the various Powers, inviting them to participate in an International Congress, to be held next autumn, for the purpose of regulating telegraphic communication in Europe.

The King of the Belgians arrived at Paris on the 20th. It is announced that the object of his visit is merely to negotiate a marriage between the Count of Flanders and Princess Anne Murat.

It is asserted that Napoleon will probably go to Baden and there have an interview with the King of Prussia.

ITALY.

Garibaldi left Ischia on the 19th for Caprera, apparently in bad health.

DENMARK.

The Danish blockade of the German ports was raised on the 21st.

The Diet at Frankfort has adopted by a large majority a resolution calling on the Duke of Augustenberg to substantiate his claims to Schleswig-Holstein.

Herr Von Bismark has arrived at Vienna to attend the peace negotiations.

SPAIN.

It is reported that the Spanish Cabinet has resolved to act energetically in order to obtain entire satisfaction from Peru. It is alleged at Madrid that communications from Chili express a desire for the re-establishment of friendly relations.

Cape of Good Hope advices to July 20th, show increasing difficulties with the Kaffirs, and more fears of war, but there had been no active hostilities. The Cape authorities are making every preparation for war. The English Ministers continue to represent in Parliament that tranquility will probably be preserved.

THE DANO-GERMAN WAR.—A PRUSSIAN force, 6000 strong, entered Rendsburg on the 21st, and took possession of the town from the German Federal troops. The Federal Diet has ordered Gen. Hake to protest against the proceeding.

TWO DAYS LATER.

The *Independence Belge* says Mr. Slidell had left Paris on a visit to Napoleon at Vichy.

THE DANO-GERMAN QUESTION.—The first sitting of the Conference was held on the 26th. Rechberg and Bismark were present.

The following resolution was unanimously carried in the Stuttgard Chambers: "We solemnly protest against the forcible occupation of Rendsberg by the Prussians, and request the Government in conjunction with other States to oppose this violence, the necessary means for the purpose improving as peace prospects grow more certain."

The Austrian Emperor has received Bismark. He will remain in Vienna, and take part in the peace negotiations.

A Vienna dispatch says of the Conference: The Austrian, Russian and Danish Plenipotentiaries met on Monday. An interchange of views took place, which may influence future negotiations.

PORTUGAL.

The ports will be opened shortly for the free importation of grain, in consequence of the scarcity of the harvest.

TURKEY.

The Porte has closed the Protestant missionary establishment, arresting the converts. The American Missionary Societies have re-opened their establishments. The Protestant religion is greatly spreading among the Musselmen.

DOMESTIC.

New York, Aug. 2nd. The *Herald's* Nashville dispatch of the 31st gives a congratulatory address from Gen. Thomas to the Army of the Cumberland, on the brilliant success in the late battles. He states that our loss on the 20th was 1,733 killed, wounded and missing; on the 22nd, 3,500 and 10 cannon. The rebel loss on the 20th was 6,000, while seven stand of colors were taken. On the 22d, eighteen stand of colors were taken and 5,000 stand of arms. The rebel loss in killed was 3,200, besides 3,200 prisoners.

The same correspondent says the battle of the 28th was as complete a defeat of the rebels as that of the 22d; 642 rebel dead were buried by our forces after the battle.

The *Herald's* City Point (Va.) correspondent says all the combinations for the capture of the defenses commanding Petersburg were faultless. Our entire army was under arms and a majority of four corps were within a mile of the mine. The troops in the rebel defenses are now known to have been only three divisions, the others having been drawn away by the ruse. The destruction of the fort was complete and the surprise of the rebels perfect. Why their frightened and flying troops were not at once pursued immediately after the explosion, and entirely routed before they could reform and make resistance, is not easily answered.

The *Herald's* Army of the Potomac correspondent says rebel deserters state that the enemy was busy burying his dead all night. Their statements make out their loss much heavier than was supposed, which was fully 2,000 killed, wounded and prisoners. The treatment of the negro prisoners and wounded by the rebels is reported to have been barbarous in the extreme. Two are said to have escaped to our lines with their tongues cut out.

Justice to the negroes compels me to say that no troops made a finer charge on the first line after the explosion. It is true they fell back from the second line, but in no charge since the war have troops been under such a severe and murderous fire of musketry and shrapnel.

The *Herald's* correspondent, writing on the 1st inst., says the latest estimate of our loss is 3,000, of whom 1,300 are prisoners.

The 57th Mass. Regiment lost more severely than any other. The regiment is now under command of Lieut. Doty. The 4th Rhode Island, 31st and 32d Maine were captured almost entirely. The policy of withdrawing our troops in open day is bitterly discussed by our officers. No advantage was gained by the rebels until our troops commenced falling back.

The *Tribune's* Washington dispatch says it is believed that the force sent by Lee to the north side of the James river has not returned to Petersburg, but has gone to the Rappahannock.

The *Tribune's* correspondent, dating 1st inst., says whole companies of rebel deserters came in on Saturday, and that other important movements are on foot.

Cairo, Ill., Aug. 2d. Nearly 1,000 exchanged Union prisoners from Red River country arrived at New Orleans on the 25th ult., the majority belonging to Iowa and Indiana. They present a pitiable appearance, hatless, shoeless, and many without sufficient clothing to cover their nakedness. Many have been twelve or sixteen months in captivity. The first installment was from the prison pen at Tyler, Texas, where from 4,000 to 6,000 are confined in a stockade fort, at the rate of 1,000 to an acre, and their treatment is cruel and shameful beyond description. Many officers are in irons, and all are suffering for food, medicine and clothing. Two hundred of these prisoners have been vaccinated for prevention of small pox with unhealthy virus, which inoculated them with the most loathsome diseases.

Immediately upon the arrival of those released, the representatives of the Western Sanitary Commission and the State Agents of Iowa and Indiana went to work to alleviate their condition.

Nashville, Aug. 3d, 1864. Gen. Stoneman's raid along the Macon Railroad met with a great success in cutting the rebel line of communication and thus completely isolating Atlanta. But I regret the necessity to add that one division of cavalry, while returning, met with a serious disaster. The Macon Railroad was torn up for eighteen miles, the rails twisted, the ties, tanks, bridges and depots burned, and the road rendered useless for months to come.

Gen. Edward McCook's division, returning by way of Newman, captured a large wagon train, filled with much valuable private property belonging to rebel officers, and among other property was Gen. Hood's papers and a quantity of whiskey, all of which fell into the hands of the General and his forces.

About this time the rebels, under Gen. Ransom, attacked Gen. McCook, and a fight ensued, in which McCook's command was routed and the greater part of his command captured. About five hundred of the troops have reported at Marietta, and give fearful stories of losses. The command at starting numbered three thousand two hundred. Gen. McCook is reported killed.

Washington, Aug. 3. The republican extra says dispatches from Harper's Ferry, dated at 9 P. M. yesterday, state that McCauseland's cavalry and artillery, 2000 strong, attacked Generals Averill and Kelly at Cumberland with great fury, evidently expecting to demolish them.

The rebels were promptly received, repulsed and completely routed. Gen. Averill captured several caissons, and a large number of wagons heavily laden with spoils. It is also reported that one piece of artillery was captured from the rebels.

Philadelphia, Aug. 3. Disturbances occurred this evening in the vicinity of Seventh and Pine streets, which threatened to become a formidable riot. Some firemen on their way to a fire were attacked by a party of negroes and a general fight ensued, which led to several arrests by the police.

New York, Aug. 3. The *World's* special dispatch says: The Potomac country this side of Harper's Ferry is becoming again the scene of considerable interest. This last raid is probably by the ubiquitous Moseby, though it may be by a portion of the rebel cavalry force reported to be gathering at Leesburg. The disposition of our troops is such that the enemy will be obliged to confine his demonstrations along the river banks.

It is fully confirmed late to-night that the rebel cavalry yesterday did capture a stage which left Washington for Frederick, and that they also cut the Independent Telegraph line running south of that place. But our forces are after them.

New York, Aug. 5. The steamer Dudley Buck, from Newbern 1st, has arrived. The expedition sent out by Gen. Palmer to Chowan river under Lieut. Wild had returned with one hundred bales of cotton and a large amount of tobacco captured from the enemy, from which the Treasury Department will realize over $100,000. The expedition also recaptured the steamer Arrow and some prisoners, besides destroying a large amount of rebel commissary stores.

The *Herald's* Nashville correspondent, writing on the 28th ult., says Gen. Sherman's army was in motion on that day, though it was contraband to telegraph it at the time. It was moving by the left flank, and those conversant with the situation will comprehend the importance of such a movement. Gen. Sherman's delay before Atlanta was for the only purpose of keeping the rebels there, in which he has succeeded admirably.

The Nashville *Union* says of the battle before Atlanta on the 28th ult., that the rebels made several assaults upon our fortifications in solid columns, but were each time repulsed, losing heavily. The greater portion of the dead and wounded fell into our hands.

New York, Aug. 6. A New Orleans letter of the 30th ult. says information has been received at head quarters that Admiral Farragut had passed Forts Morgan and Gaines, and it is supposed that he commands the entrance to Mobile Bay and is bombarding the upper defenses. The Admiral has six iron clads now, and two more left here to-day to join him.

The following is taken from the Richmond Sentinel.

Mobile, Aug. 6. Seventeen of the enemy's ships—fourteen ships and three iron-clads—passed Fort Morgan this morning. The Tecumseh, a monitor, was sunk by Fort Morgan. The Tennessee surrendered after a desperate fight. The Selma was captured and the Gaines beached.

The enemy's fleet have approached the city. A monitor has been engaging Fort Powell all day.

Harper's Ferry, Aug. 3. Brig. Gen. Kelley reports that a scout has just arrived at New Creek, and reports that Gen. Averill overtook the enemy near Moresfield yesterday and attacked him, capturing all of his artillery and 500 prisoners.

Washington, Aug. 7. The rebels, on Saturday morning, sprung the mine by which they expected to blow up Fort Warren, before Petersburg, but were unsuccessful, as the fort was only partially destroyed. At the time of the explosion our men were ready for them, having previously evacuated the place and mounted Quaker guns. As soon as the storming party reached the crater made by the explosion, a most terrific enfilading fire opened on them, compelling all who reached the breach to surrender.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the 4.15 A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. No other trains stop at the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R., and also the Worcester, we expect fare will be reduced one third, so that the fare will be about $3.40 from Boston to camp-ground and return. Particulars next week.

The cars leave Springfield for the camp-ground, (distance nine miles), at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
S. G. MATHEWSON,
H. MUNGER,
} Committee of Arrangements.

WILBRAHAM CAMPMEETING.

The President of the Western R. R. gives encouragement to expect a reduction of the fare *one-third* for our Wilbraham meeting. This, at their low price, will be about the same as the reduction of *one-half* on other roads. It will be only two cents a mile. If we get this reduction, which I think is very sure (will say certain in next paper), you can make up your minds to come; and if the fare is *not* reduced, you never will know the difference. It is your *duty* to come. It is *your* meeting; for all have helped pay for the things that are there, and we are making new and important improvements for your comfort, which you will see when you get there.

All who want to send tents or other freight ahead of their coming, can direct to my care, and it will be seen to until you come. We are making arrangements to supply with hot water those who want to board themselves, and who live so far off that they cannot bring conveniences with them. Old tent places will be reserved until Wednesday noon, especially those in front of the circle. Tents erected the Saturday before will be safe until Monday, as a number of the brethren will stay on the ground over the Sabbath. Bring plenty of clothes, and leave your knick-knacks and finery at home. Campmeeting is no place to show off, or court favor of the world.

I expect a good meeting. If we all strive for peace, we shall have it certainly.

HIRAM MUNGER.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested.

H. F. CARPENTER, *Clerk.*

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug. 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK,
J. V. HIMES,
} Committee.

To all whom it may Concern.

Notice is hereby given that meetings are held in Franklin Hall, Dansville, N. Y., every Sunday, with preaching every alternate Sunday. Also prayer meetings every Thursday evening. Pilgrims are always welcome among us.

F. BURR.

Grove Meeting.

The Lord permitting, I will hold a grove meeting on the farm of Bro. Amasa W. Gage, in West Brattleboro, Vt., Sunday, August 14th. Brethren from abroad are invited to attend.

GEO. CHAMPLIN.

THE CONSTITUTION Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches* also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Kilburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON,
} Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance. Other arrangements noticed hereafter.

For the Brethren, RALPH WILLIAMS.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel.

H. HADLOCK, for the Church.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis.

W. SHELDON, Secretary of Conf.

Tent Meeting.

I will commence a meeting at Havana, Mason Co., Ill., Aug. 17th, and continue over the following Sunday. I shall come with the mission tent, and shall try to arrange to have some one help me in preaching the word. We hope to see a general gathering of the friends in that part of the State. Come, brethren, lay aside the cares of the world for a little season, and dedicate a few days of remaining time to the work of the Lord. Let your prayers go up continually, that good may be done and souls saved as the result of this effort.

WM. MCCULLOCK, Evangelist.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice to J. G. Smith.

I cannot leave for the Alton Bay campmeeting on the Saturday before, as you request. I shall be engaged at the Wilbraham meeting. Perhaps I will come the middle of the week, if the Lord will.

H. MUNGER.

Two Days Meeting.

There will be a two days meeting in the Baptist church, in the east part of the town of Darien, Genesee Co., N. Y., commencing Friday evening, Sept. 9th, and to continue over the Sabbath. Elds. Sweet, Low, Turner, Burr, Brown, and others, are looked for. Teams will be at Croft's station, the first one west of Batavia, at one o'clock Friday, to bring those from the east on the Central Railroad.

B. C. SIMONDS.

Notice.

The New Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Notice.

The Christian Easterly Maine Conference is appointed to be held at North Searsport, to commence Thursday, Aug. 18th, at 5 o'clock P. M., and continue over the Sabbath.

By order of managers, M. YOUNG, Clerk.

Alton Campmeeting.

A campmeeting will be held at Alton, N. H., to commence Aug. 29th, and hold over the following Sunday. Also a meeting on the ground Sunday, the 28th. Particulars hereafter.

For the Committee, J. G. SMITH.

Campmeeting.

A campmeeting will be held in Etna, Me., on the same ground where it was in 1863, to commence the first week in September. Arrangements will be made accordingly. More hereafter.

ISRAEL DAMMAN.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Edwin Burnham.......Sunday, Aug. 14th

Lawrence, Mass., (Lyceum Hall)...Sunday, Aug. 14th
On the Common, (if the weather be favorable), at 6 1-2 P. M.
H. L. HASTINGS.

APPOINTMENTS FOR LYNN, MASS.

Eld. Charles Stevens.......Sunday, Aug. 21st

Waterbury, Ct.......Sunday, Aug. 14th
Springfield, Mass.......Sunday, Aug. 21st
A. MUSSEY.

Dansville, N. Y.......Sunday, 10 1-2 A. M., Aug. 14th
Sparta, N. Y., (Lutheran church), 4 P. M., Aug. 14th
Bristol, N. Y.......Sunday, 10 1-2 A. M., Aug. 21st
Honeoye, N. Y.......Sunday, 2 P. M., Aug. 21st
F. BURR.

Hope Corner.......Saturday, Aug. 20th and 21st
S. K. PARTRIDGE.

Hartland, Ct.......Sunday, Aug. 14th
C. GOODRICH.

Rome, Me.......Sunday, Aug. 14th
CHAS. STRATTON.

Scitico.......Sunday, Aug. 14th
A. M. HIGGINS.

Hartland, Vt., (Densmore Hill).......Sunday, Aug. 21st
JOSEPH KIMBALL.

Richmond (Reed meeting-house), with Bro. H. D. Reed, Aug. 14th.
Dixfield Centre, with Bro. I. C. Wheeler, Aug. 18th to 21st.
Dover, Me.......evening, Aug. 24th
Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th.
Stetson, (Mount Pleasant).......Sept. 2d to 4th
R. R. YORK.

Newport, N. H., (Northville).......Sunday, Aug. 14th
Hartland, Vt., (Dinsmore Hill).......Sunday, Aug. 21st
Bridgewater, Vt., (as Bro. Hubbard may appoint), Thursday evening, Aug. 25th.
Butland, Vt.......Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Northfield Mountain, Mass., (meeting-house) Aug. 14th
D. J. & M. M. WEAVER.

Hermon, Me., (Advent chapel) Thursday evening, Aug. 18th.
Burlington, Me., (where Bro. Page may appoint), Saturday evening, Aug. 20th, and over Sunday.
I shall be in the vicinity of Burlington and Springfield until the Etna campmeeting. Any desirous for meetings will please write me at Burlington.
J. T. JORDAN.

New Bedford, Mass.......Sunday, Aug. 14th
South Natick, or Dover, as the brethren think best Monday and Tuesday evenings, Aug. 15th and 16th.
Holliston, Mass.......Sunday, Aug. 21st
H. K. FLAGG.

North Foster.......Sunday, Aug. 14th
Abington, Mass.......Sunday, Aug. 21st
E. BELLOWS.

Springfield, Mass., (N. 5 Oak street), Sunday, Aug. 14th
H. PRATT.

Warner, N. H. (Waterloo Village), Saturday evening, and Sunday, Aug. 13th and 14th. Love feast at 9 o'clock Sunday morning. "Come all to the feast."
Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
Pittsfield, N. H., at Chapel.......Aug. 21st
Love feast at 9 A. M.
JOHN G. HOOK.

Buchanan, Mich.......Aug. 16th, 8 o'clock, P. M.
Kalamazoo, Mich.......Aug. 17th, " "
Tribes Hill, Montgomery Co., N. Y., (as Bro. J. L. Dwight may appoint).......Sunday, Aug. 21st
C. P. DOW.

ELD. C. P. DOW IN CANADA EAST.

East Farnham, (as R. Tabor may appoint).......Sept. 2d
Bolton, (at B. Sargent's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M.......Sept. 5th
Barnston, Wayville, at 5 P. M.......Sept. 6th and 7th
Bolton, (Lake school-house).......Sept. 11th
Stanbridge, Stone Settlement.......Sept. 18th
Stanbridge, Burrough.......Sept. 25th

Salem, Mass.......Aug. 14th and 21st
RUFUS WENDELL.

Kezar Falls, Me.......Aug. 14th
T. W. PIPER.

Wallingford, (North Farms).......Sunday, Aug. 14th
SETH WOODRUFF.

Savoy, Me.......Sunday, Aug. 28th
THOMAS SMITH.

South Natick.......Sunday, Aug. 14th
GEO. A. COLE.

Bath, Me.......Sunday, Aug. 14th
I. C. WELLCOME.

Dover, N. H.......Sunday, Aug. 14th
Exeter.......Aug. 16th
Portsmouth.......Aug. 18th
Lynn, Mass.......Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

Montreal, C. E.......Sundays, Aug. 14th and 28th
Champlain.......Sunday, Aug. 21st
D. T. TAYLOR.

Forestville, Ct.......Sunday, Aug. 14th
O. D. WOODRUFF.

Bridgeport, Conn.......Sunday, Aug. 14th
Warehouse Point, Conn.......Sunday, Aug. 21st
B. ST. JOHN.

Medford, (Colebrook S. H.).......Sunday, Aug. 14th
THOS. SMITH.

Yarmouth.......Sunday, Aug. 14th
Poland.......Sunday, Aug. 21st
Mechanic's Falls.......Sunday, Aug. 28th
And between these appointments as often as may be desired.
B. SPAULDING.

Athol, Mass.......Sunday, Aug. 14th
S. S. BREWER.

Agawam, Mass.......Aug. 14th
P. S. BUTLER.

Concord, N. H.......Sunday, Aug. 14th
O. R. FASSETT.

Bristol, Conn.......Sunday, Aug. 21st
GEO. L. TEEPLE.

New Durham Corner.......Sunday, Aug. 14th
Biddeford, Me.......Sunday, Aug. 21st
JOSEPH PINKHAM.

Haverhill, Mass.......Sunday, Aug. 14th
Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

Bradford, N. H., (as Bro. John F. Davis may appoint), Sunday, Aug. 14th.
Concord, N. H.......Sunday, Aug. 21st
A. SIMPSON.

Rutland, Vt., (as Bro. Carpenter may arrange), Friday, Aug. 12th, and over the Sabbath.
D. R. & M. S. MANSFIELD.

Hartford, Ct.......Aug. 14th
Worcester, Mass.......July 17th
Hartford, Ct.......Sunday, Aug. 21st
J. S. WHITE.

Copenhagen, N. Y.......Sunday, Aug. 14th
C. B. TURNER.

Hitchcockville, Ct.......Sunday, Aug. 14th
LEWIS ANDREWS.

Worcester, Mass.......Aug. 14th and 21st
A. ROSS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

Sarah P. Sprague, H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Wm. Ash, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM US how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hasen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

New Subscribers in July.

The number of new subscribers received in the month of July was 156. Of these, 86 were obtained by the efforts of the following brethren:—

ONE EACH.—By S J Adams, B I Burnett, T G Burpee, H F Carpenter, S Chapman, P S W Deyo, H H Dickenson, Marietta Elmore, Ann Eno, H K Flagg, N Glidden, J M Gove, H M Humphreville, P W Hough, J Jenkins, G F Locke, L C McKinstry, E Owen, S F Otis, H Pratt, L Roundsville, H D Reed, Charlotte C Smith, W Sheldon, H M Stone, G Smith, B St. John, J Stult, C P Sweet, J Thorpe, D Taylor, S B Weaver, J Whitman, C H Williams, I C Wellcome, E Whitney, S O Westcott.

TWO EACH.—By H A Arnold, Frank Burr, J F Boyd, A L Forrester, Emily M Gurney, L Grinnell, C H Leverton, N J Winchell, D Wilkins.

THREE EACH.—By N H Hitchcock, Sarah Mix, P A Smith, C B Turner, H F Wade.

FOUR.—By Dr. Drummond.

FIVE.—By M. Grant.

SIX.—By A W Sibley.

TO CORRESPONDENTS.

E S Frost—The amount due at the close of the volume in September (No. 468) will be $1.58.

Samuel Curry—Pilgrim remittance received.

S G Coon—The Lyre was sent July 1st to Springfield, Mass.

S Woodruff—Have credited you $1.40.

A E Babcock—Upon looking at your letter of May 25th, we find it as you say. Have credited the $1.50, pays to No. 481.

A L Forrester—Yes.

Wm Forrester—Yes.

J Lawson—The money was received, and the Pilgrims sent as directed.

Jas. A. Brazee—Received.

CASH RECEIPTS.

The present No. of the Crisis is 462. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J French 480, S M Shade 473, R Parmeter 475, J Morrison 453, L C Snow 469, I A THAYER M. D. 487, A. Moore 486, J. Clark 477, W Welch 487, G H Thompson 460, A Mussey 499, R Curtis 477, Mrs W G Earl 487, J. Walker 487, E Vincent 487, L Starr 487, H. COLE (what P. O.?), R Price 520, G Whittier 488, N Collins 484, G F Locke 499, J Angell 499, P Foster 436, W E Gordon 468, S Wheelock 484, J Q Brown 472, E. W. Pierce 487, L Crosby 487, J W Scoville 487, A Struse 487.

$2.00 each.—G. W. Smith 494, J. M. Clough 462, H. Moses 501, J Nash 500, W Ashman 498, C M McMullin 502, J M Stetler 516, T J Rowe 453, S H Bowman 475, I T Neal 494, J T Hemingway 513, J Culbertson 513, O G. Watkins 481, I. Hodgkins 520, Dr. G W Kittell 431, G A Lewis 476, S M Dunley 465, J Stone 520, W F Collier 530, C & H Smith 510, J C Wells 465, A G Sawyer 497, E A Abbott 513, E R Wormwood 510, J McCammon 478, S S Rogers 468, C G Carre 468, H A Bateman 513.

50c each.—N F Towle 482, E Perkins 474, W Forrester 468.

W H Shackford $1.87, 500; J Hackett $3.00, 480; W S Cheney $1.84, 494; L B Watkins $3.70, 512; J Moore $10.00, 471; C. F. Bessinger 70c, 475; W. Snow $3.00, 501; H. Pond $3.50, 469; J. L. Hyde $3.00, 508; M A St. Clair 67c, 478; B Taylor 58c, 508; A C Locke $3.70, 502; A Gleason $1.00, 468; H. L. Salisbury $2.10, 498; N. Lewis $3.00, 480; N. Sprague $5.00, ($1.24 on old acct). 472; A. B. Loomis $5.00, 560; W J Lewis $2.80, 468; R Babcock $5.00, 351.

BOOKS AND TRACTS SENT.

BY MAIL.

H. H. Janes, S Koons, A. Annis, W S Cheney, J. J. Giberson, T. Woodard, J A Cleaveland, M A St Clair, J. M. Wyman, G. Noble, A L Forrester, W Forrester, E D Lyon, M. A. Foster, W. R. Parsons, L C Rice, S Wheelock, Mrs. H M Butters, Mrs. C N Harvey, A P Jolliff.

BY EXPRESS.—D Hodgdon.

LETTERS RECEIVED.

W. F. Schwilk, J. Watkins, A M Higgins, H White, D. E. Cook, E Abbey, L. J. Swett, G S Harwood, W F Collier, D. Hutchinson, C L Percival, A Thacher, F S Bradford, C H Sweet, M G Day, C P Dow, O D Woodruff, A C T, J R Preston, O I Beers, L B Weaver, I F Chase, N. D. Babcock, L L Howard, J T Jordan, S S Brewer, M. E. B., D W Griffin, A. Ross.

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Eld. E. McCullock—Savoy, Mass.
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Geo. A. Cole—Holliston, Mass.
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For the World's Crisis.

THE DAY-STAR.

AIR.—"*Annie of the Vale.*"

The day-star is glowing, its clear beams bestowing,
Foreshadowing light the prophets long foretold;
The daylight is dawning, we'll soon hail the morning,
With heavenly light our King we shall behold!

CHORUS.

Come! come! come, sinner, come!
The Spirit and the Bride both say come!
The Savior is pleading, and angels are waiting
To carry glad tidings to their home.

Christ's kingdom is coming, the signs are fulfilling,
God's little flock are sighing for their home,
Men's hearts now are failing, they see trouble coming,
And darkness reigns where once the light has shone.

Then let us be waiting, with lamps trimmed and burning,
For soon our King will come on earth to reign;
The saints will be gathered, the wicked left severed,
To meet their doom among the nations slain.

Then haste, sinner, hasten, ere you shall awaken
To cry at last,—the day of grace is o'er;
The Spirit is pleading, and Christ's interceding
That you may come and share life evermore.

We'll watch and keep praying, and ne'er cease our singing,
Till Father calls—Good children, all come home,
To meet in the mansions of glorious redemption,
Where Christ will reign upon his Father's throne.

H. K. FLAGG.

For the World's Crisis.

MY WESTERN TOUR.—NO. 4.

My last communication left me in the midst of an interesting meeting in the beautiful farming town of Utica, twenty miles west of Winona, Minn., where I felt very much at home with old and new friends around me, the friends of Jesus, who manifested a deep interest in his cause. Meetings each evening of the week with an increase of interest, as manifest by the numbers in attendance, several of whom came six miles each evening, and the good Spirit by which our meetings characterized, there being no schism in the body but a willingness to bear the cross; while the unconverted were apparently under conviction, and some started for the kingdom. The time in the season, in haying and the commencement of their heavy harvest of grain, with the wages of their help as high as three dollars or more a day, demonstrated our duty to be to continue the meeting over another Sabbath, hoping some might be saved in consequence, to inherit a glorious immortality.

On the Sabbath, July 11th, a day most oppressively warm, we had by far the largest congregation of our meeting, more than could possibly get into the house, so that many were seated in wagons at the windows and around the house, who were perfectly quiet while I preached a long sermon, arguing the nearness and character of "the end of all things," and the important practical duties belonging to us in view of these truths. I was never more gratified with the attention given to the word, than in this instance. After an intermission for refreshment, the house was filled for the exercises of a Sabbath School and interesting Bible class, in which most of the young people engaged with many elder ones, the readings and examinations of which were very interesting, Elders Page and Ramer taking part. We see in this exercise the promise of great usefulness, and hope that as often as the "first day of the week" returns, a large number of the young and old may gather there to learn and "search the Scriptures," and thereby be "made wise unto salvation," inspired by a worthy ambition to excel under the wise and kind superintendence of Bro. Barrett, and the instruction of their teachers. I shall think of them on future Sabbaths, and the pleasant seasons I had with them.

At five, P. M., I preached outside the house, on account of the intense heat, on the "sufferings of Christ, and the glory that should follow," and closed the services of our meeting of days by the observance of the "Supper," spreading a long table in the house, around which about thirty sat down to "eat the bread, and drink the wine" with mingled emotions, as we thought "of the sufferings of Christ, and the glory that should follow" in a "little while."

"How bright the vision; oh! how long
Shall that glad hour delay?"

While eating, some good testimonies were given by elders and brethren present, and we "sung a hymn and went out," to separate to go our several ways. Oh, the bitterness of parting! I have realized it many a time, but the joy of the final meeting—how I long to share it. While bidding adieu to these brethren, "ready to depart on the morrow," I gave them my last words of counsel, which I hope will be remembered, and I got the promise from many that they would be faithful and meet me in the kingdom, while some who were deeply convicted in the meeting made the faithful promise *to do the best they could* to serve the Lord. I trust they will keep their pledge and be useful in the cause of truth. There are two youngerly men of good abilities who have enjoyed religion, and preached the word, who joined the army to fight with "carnal weapons," and lost the favor of God as we might expect, with whom I conversed, one of whom confessed his wrong in meeting and promised me, as I left him, that he would do his best to serve the Lord, which I hope he will do, and God will make him a blessing. I shall pray for him, and the other also.

Many in the places I have visited have urged me to sell my home east, and move into this western field to labor for God, and surely here is a chance for labor—an inviting field, large enough for several to occupy—with means enough to sustain them by taking a proper course. The advantages of the soil for a living are great, unequalled. It is hard for me to realize as I look out on the broad prairies under good cultivation, interspersed with groves and wood land, laid out in square fields fenced and supplied with comfortable houses for the most part, good and convenient roads that cost no labor to make them and keep them in repair, that I am in a country only from five to ten years old.

Only for this dreadful war, what a country this would be. At present the farmers are realizing great prices for their wheat. It has risen in a few weeks from sixty-five cents to as high as $2,10 per bushel, although it has fallen a little of late.

On Monday morning it became my sad duty to part with Mr. Leonard's family, mutually painful to us all. Sr. Leonard was the fruit of my labor in Canada East some years since. I baptized her, and with my companion have passed many sunny hours at her home with her interesting family. But as with all earthly pleasure interruption came. I moved farther east and they to the far west, and during their residence here, two years of a busy, taxen life had greatly depressed Sr. Leonard's enjoyment and almost overcome her. But she has been much revived, and tells me she has got back where she was when living east at her sequestered home, she daily sought a dark room in her chamber, her frequent, her chosen place of prayer, which was often joyous as paradise, and gilded with the bright sunshine of heaven. May she henceforth have such an altar in her western home; and her husband to go with her to the "mercy seat," as he is now with her in theory, and her interesting daughters also. I love to think of my new acquaintances—brethren and kind friends in this place, as Bro. Shield's family, the Cheathams, Lovejoy and others. May God bless them all.

This day, a very warm one, I journeyed with my friend, Mr. Leonard, through a diversified country of beautiful prairie farms, oak openings, and deep, deep gorges, as Root river, which we reached by descending a deep valley three miles and left by a similar ascent. These deep beds of western rivers are romantic places, with the high bluffs over-hanging you, you pass down deep, narrow, winding ravines to the rivers as the Mississippi and other rivers. On these streams the greater part of the wood land is mostly oak, short and light compared with eastern forests; hence on account of these deep river-beds, much of this prairie land is drained of water, which is one inconvenience of the west, yet in many places on the prairies it is sufficiently plenty.

We put up rather late at night at a little Norwegian village in the town of Newburg, Minn., over forty miles south of Utica, near the Iowa line. We were well entertained. The Norwegians here are converts to Methodism, and have a church edifice and a minister of their own tongue, and are industrious and good citizens. I find there is a strange blending of nationalities in this great west, the refuge or place of resort of adventurers, of the homeless and the landless; and this is a fact that affects the proclamation of Bible truth here. All sorts of prejudices must be overcome, and all kinds of religious opinions dealt with. The odds and ends meet here.

After a night of refreshing rest, in good health I rose to behold a beautiful morning, to part with my kind friend, Mr. Leonard, who was under the necessity of returning to his business, leaving me to pursue my journey to Hesper, Iowa, my next place of stopping; and it being a busy season for the teams, for they do the mowing and reaping—and almost all the farm work, and single wagons being extremely scarce so that I must hire a double team if any, the distance to Hesper being but six miles, I concluded to start early and go on foot, which I did, shouldering my heavy valise and taking a small travelling bag in my hand, I pushed on with zeal over Richland Prairie, one of the richest, and well cultivated.

I reached the residence of an able farmer by the name of Thomson, a distance of three miles, where, being fatigued and thirsty, I called for drink. Here I found a pleasant family of Methodists, soon became acquainted with them, told them I was an Advent preacher, and had an interesting conversation with them, and a good breakfast with a hearty welcome. They did not seem to be cursed with bigotry like too many others, but were free to converse, confessing that the cause of religion was low among them, although not wanting in numbers; said that three of their last preachers had entered the army, and consequently they had no preaching this year. They confessed that it did not look right for ordained preachers of the gospel of PEACE to rush on to the angry conflict, and bathe their hands in the life-blood of their enemies, whom their Master had taught them to love. Strange times are these truly. Let us beware. Came on to Hesper, a beautiful village in an oak grove, whose boast is, that unlike to most western villages, strong drink has never been sold here, nothing stronger than tea can be obtained here. Hence it is not a drunken hole of filth of every kind, but a cleanly, thrifty looking place, the dominant or most numerous religious sect being the "Friends," who are a friendly people.

Among the pleasant homes of this village is the beautiful residence of Bro. John McKee, formerly of Stanbridge, C. E., who spent a large share of his boyhood days with his uncle, who was his tutor, on the little farm I now own. I found my way to this pilgrim home, and felt truly at *home* with his pleasant family. Had a large meeting last night, and was requested to continue longer, but had to decline doing so. I go to Burr Oak, six miles distant, to preach this evening, and shall continue this series of articles for the gratification of numerous friends, and the glory of God; and as heretofore, I request the prayers of the faithful. Yours in "the faith,"

CHAS. P. DOW.

Hesper, Iowa, July 20th, 1864.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWELVE.

THE DEATH OF JACOB.

The long and eventful life of Jacob is drawing to its close, and he gathers his children around him for the last time to give them his parting blessing. While they silently gather around his couch, his mind is wandering over the scenes of the long past that come back to him now in all their bright reality.

Once more he recalls the blessing of his father Isaac, his long service for those he loved, his wrestling with the angel till he obtained the wished-for blessing of heaven—the promise of God that his posterity should obtain the possession of Canaan. Also the scenes of his many wanderings came up before him, wandering in a land he did not possess, but which should some day bloom in verdure around the happy homes of his descendants. He remembers, too, his sorrow for the supposed death of Joseph, and his joy in the happy reunion, and lastly his removal to the beautiful land of Goshen, where his last days had been spent in peace and quiet.

The vision of the past fades away, and he turns his eyes upon those who have obeyed his summons. Bestowing his benediction upon them in turn, he comes to Judah, and beholding the future glory of his tribe he exclaims, "Judah, thou art he whom thy brethrens hall praise: thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee." Beholding his exaltation and triumph, he goes on: "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" Then beholding the dawn of a still brighter day, the rising of a star of hope to the nations, he exclaims in an ecstasy of prophetic joy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Thus he gives a glimpse of the Redeemer—a promise bright with the ineffable glory of the far off future. Each of his remaining sons receives his last benediction, and he then charges them to bury him in the cave of Machpelah with his kindred. He has breathed a father's last words of counsel, and given his last charge according to the faith he has in the solemn promises of Jehovah that his seed should some day possess the goodly land where he had long wandered with his flocks.

He gazes out upon the fields once more, glowing with the freshness and beauty of Egypt's fairest province; the breath of the verdant fields kisses his time-wrinkled brow; he gathers up his feet upon the couch, and the long life of the patriarch is ended.

Deep is the mourning for their father. Solemn and impressive are the funeral rites. A host of mourners follow the bier of the patriarch to the sacred cave of Machpelah, which contains the dust of his wife and kindred. There they bury him, Jacob their father, by the side of those who had fallen in the years before him. There they leave him to slumber till the last trump shall awaken the dust in Machpelah to immortal life.

The heads of the tribes go back to Egypt feeling that a great prince had departed, but little dreaming how soon the wave of oppression would sweep over many who saw in childish wonder the pageant of the patriarch's burial.

ORRIN P. ALLEN.

For the World's Crisis.

SEWING MACHINES.

Among the marvels of these latter days there are few more convenient or wonderful than the sewing machine. It has wrought a revolution in many departments of human industry. The needle has been the reliance and ruin of multitudes. To "stitch, stitch, stitch," has been the tedious labor of many a fair and gentle-handed lady, and what with the stooping posture, the enforced confinement, and the scanty reward of patient and protracted toil, death has speedily closed up the wretched existence of many of those whose sole dependence was the needle.

The poor tired-out housewife, who, wearied with too many cares and labors, at last when the tired children and the fretful babe are safely locked in slumber sits down to sew by the midnight lamp, and interlace the thread of her own precious life amid the shreds and patches with which she clothes her little ones,—she, *too*, has found at last that the needle was her tyrant rather than her servant, and beneath its rule she has died.

The sewing machine changes all this. One sewing machine is equal to *two* "sewing societies" minus the mistakes, the bungling, the confusion, the tea, the talk, and the flirtations. On various kinds of sewing a smart woman can take from twenty to forty stitches per minute, but with a machine I have counted, I think, some eight hundred stitches; and while a fair ratio is from three hundred to six hundred stitches per minute, or twenty or thirty times as fast as hand sewing, they can be run at from fifteen hundred to two thousand stitches per minute. Just think of it,—a woman gets an hour to sew, and in that time with a machine she does a full day's work, and that without the fatigue and burden which any hand sewer must feel.

A housekeeper with a sewing machine needs to hire no seamstress; she has an iron one that never kills itself with tight lacing or dyspepsia, nor gives up by noon sick with the headache. A young woman with a sewing machine is independent. It will bring her in more money than many a husband would, and would never grumble when she uses it either; and besides it will neither smoke, drink, flirt with the girls, nor run up a board bill for her to pay. Still, notwithstanding all this, no doubt some silly girls will prefer beaux and husbands to a "Wheeler & Wilson"; but plenty who have tried husbands would like the chance to choose again and take the machine, I warrant you.

But the best of all is when having got a good husband, he, *nice* man that he is, goes and buys the sewing machine, and perhaps learns to run it himself; and while she sits and cuts and bastes the cloth, he runs it through the machine with a rush, and, like magicians who pull all sorts of things out of all manner of strange places, so he tumbles in bits of cloth at one end and pulls out at the other all manner of those men's clothes, women's clothes, boys' clothes, girls' clothes, and baby clothes, which are so handy to have in the house, where a happy couple live.

Now, my friend, hadn't you better go and get your wife a sewing machine? It will be better than to get a new wife when yours has sewed herself to death, won't it?

"What will it cost?"

O! any where from fifty to one hundred dollars and thereabouts.

"Can't afford it."

O, you can't! How long will it take you to make up that amount of money in cigars at present prices? Sell a cow, if you have several, and buy a machine. Sell a horse and buy a machine. Use the old furniture and buy a machine. Use the old wagon and buy a machine. Wear the old clothes and buy a machine. A machine is better than a melodeon. A machine is better than a piano; and besides with a machine *first* you can save and earn enough to buy many other things.

"What one shall I get?" Well, almost any of half a dozen different ones will help you wonderfully; but still it is as well to get the best when you are about it.

"But which is the *best*?" Well, I never used either. Still I have heard of some objections to several. One makes a ridge on one side of the cloth; one wastes thread; one is noisy; one gets out of order; one ravels too easy, etc., and the pretty general decision is that the "Wheeler and Wilson" machine is for all general purposes the best. This has been the verdict at some eighteen State Fairs, besides hundreds of other fairs. The prices range from $50 to $120—the difference being mainly in style, finish and ornamentation, the cheaper ones doing the same work equally well.

The other day I was conversing with a friend who for years had had charge of a large cloak manufactory in Boston; and he informed me that they used "Wheeler and Wilson's" machine *exclusively*, as did the other large manufacturers with which he was acquainted. It makes the lock stitch alike on both sides, will not ravel, and was decidedly the best for all general purposes, in his opinion.

The fact that the sales of this machine have steadily increased from 799 machines in 1853, to 21,306 in 1859, an increase of almost thirty-fold in seven years (and I know not how large it has been since 1859), shows that there must be good reasons for preferring this machine. The company's large and splendid manufactory, it is said, can produce five hundred machines per day.

Persons who wish for information, prices, descriptions, etc., can obtain circulars of the company's agents, or by addressing "Wheeler and Wilson Manufacturing Company, 505 Broadway, N. Y., or 228 Washington St., Boston."

I have been informed also that ministers of the gospel of all denominations can be accommodated with Wheeler and Wilson's machines at reduced prices, and I think few gifts would be more welcome to a poor worn-out preacher's wife than a good sewing machine. Who is willing to raise $50 or $75 to buy one for this purpose?

H. L. HASTINGS.

Boston, July 26th, 1864.

For the World's Crisis.

WHO WILL HELP FURNISH THE WESTERN TENT?

Hark! my friends. Listen to the voice that comes from the far West! The Lord God of Israel is still to be worshiped; his truth is still to be proclaimed; listening multitudes are yet to hear the proclamation of the speedy coming of the "King" who shall "reign in righteousness." Year after year have we heard the glad tidings in our favored region, and our hearts have been gladdened by the prospect before us, and now to the regions beyond do these same tidings need to be more fully published. And how shall they hear without a preacher? and how shall the preacher preach, except he have some place in which to preach? for ofttimes the rain, and again the scorching heat of the sun, render it impracticable to be in the open air entirely; and in some places there are no buildings suitable to be occupied for such a purpose; and when there are such, their occupancy is frequently forbidden to those whose minds have been enlightened in regard to the truth which should be proclaimed in thunder tones at the present time.

We have an efficient preacher in the western field. Bro. Himes, whose zeal and ability are well known, has, with a portion of that self-sacrificing spirit which characterized his Master, left the associations of his early home, and located himself in the West, for the express purpose of spreading light on the most important theme which can engage the attention of man. And now for the place in which he may address those who will gather to hear. Brethren, sisters, will you help furnish it?—not a costly structure, with a "towering spire, almost commingling with the skies;" nor a fixed one, which can only be serviceable for a single spot; but a temporary and movable one, like those in which the patriarchs of old sojourned. With such a place of worship the preacher may remove as occasion may demand, from one place to another. When his work is done in one place, he can go to the next; and so on, until the glad tidings have been proclaimed everywhere.

I know there is much to be done in the East; numerous and increasing are the calls for help which come to those whom the Lord has made stewards of his bounty; and the few whose hearts have been enlarged and are willing to heed these calls, hardly know which to respond to first; but can we not be a little more self-sacrificing—can we not deny ourselves of some luxury, or even comfort, that we may hear this call and help prepare the way by which the swarming population of the growing West can efficiently have the present truth proclaimed to them? I feel that it is a noble cause to aid; who else feels so? I will give my mite; who else will give theirs? I desire to have it said of me, "She hath done what she could;" who else has the same desire?

Come, ye expectants of the coming One, let us awake to the weighty responsibility that rests upon us, to be active in spreading the light we have received. It is no time to be hoarding treasures for the fires of the last day to consume. Better give liberally, and to the extent of our ability, giving up our possessions in the present world, seeking our portion in the world to come; and be among those to whom a crown immortal, a kingdom eternal, and a life evermore shall be given.

SARAH A. COBURN.

Haverhill, July 13th, 1864.

For the World's Crisis.

THE ABYSS OF SPIRITUALISM.

BRO. GRANT:—My attention was attracted to a letter of Sr. Willard's, with extracts from a correspondence from a sister, who had narrowly escaped "the abyss of Spiritualism," and to the "Remarkable Dream." It revived within me the conviction that I must write. But what to say! My ample experience with that *inconceivably* subtle and *horrible* delusion, makes me very confident that the dear sister does not yet know herself,—worse, does not know the workings of that truly awful power which she *thinks* she has escaped. But to declare it is not to prove it, and perhaps none but those thoroughly experienced in detecting the traces of that magnetic influence would at all believe me were I to state that her writings, especially the dream, bear strong traces of the delusion.

It is with hesitation that I speak thus, and I would assure the sister that only the kindest feeling and a sense of duty prompt me to it. I am sure when she is entirely free, when the spell is broken, she will see it herself, yet I should add, it may require many and terrible experiences to give her a full acquaintance with this mystery of iniquity. It will look presumptuous to those who are as yet untried, to write thus, and let me say, I do not write with a view to prevent their trial by the same means; for it is utterly impossible that human power should resist this superhuman magnetism, of which, as stated in the Crisis, the agents are wicked spirits, and powerful ones too. Watching and prayer are the only means which we can use. They *save us* through the goodness of God, but they do not prevent the trial.

Daniel wrote, "Many shall be made white and *tried!*" Every child of God must be made white, every one proved. It cannot be that any of the "elect" shall escape. As long ago as when he wrote that, the type of this ordeal was given, when the Hebrew children went through the fiery furnace; but *the form of one like the Son of man went with them.* The church is going through that furnace, and the fire is seven times hotter than the fires of any other trials we can endure; and this fact can only be understood by the experienced, for no others can conceive of the fiendish subtlety and power of Spiritualism. O! children of the Most High, look to your footing! You cannot be too vigilant, and write upon your hearts the precious words of Christ, uttered, as I believe, for this hour of all others that have passed since he stood on earth, "Because thou hast kept the word of my patience, I also *will keep thee* from the hour of temptation that shall come upon all the world to try them that dwell upon the earth."

In the dream which she relates, I see the identical workings of the illusion with those which I have experienced in wonderful visions, both waking and sleeping, which now I *know* were but the leading cords of those invisible seducers, to draw me deeper into their snares. They work by flattery. It can be traced in all their illusions. They pet self wherever it can be touched; for instance, they would have the sister believe that she was to give the offer of mercy to the multitude; and the deep fervor and warm zeal which she expresses are no evidence of the truth of her vision, because the most extreme devotion and zeal of the real christian are exactly imitated by the impostors and put upon their victims. O to be able to discern between the spirits which have gone out into the world!

As to the voices which she heard in her dream I have often heard them, even, as I thought, the very voice of God, with all the awful solemnity yet ineffable tenderness of the loving Father. Once he spoke to me (as I thought), and it was followed by another which I thought I detected to be the voice of a lying spirit, feigning to be his. I prayed to be saved from its power. Indeed I had been uncommonly diligent and earnest in prayer, but I did not perceive till long after that both were lying voices. The most fervent glow of devotion, the most radiant desire to do good, usually accompanied the illusions which they flung around me. Tongue cannot even feebly tell the unutterable intensity of feeling which at such times has tortured me to the extreme point of mental and physical endurance, varied by seasons of exquisite joy and peace, which also were entirely false.

She speaks of the voice, saying, "The seal is about to be set." So did the wicked ones exercise me on that point, and I was led to agonize that it might be set on my forehead. This was but a little episode in a wonderful drama which they enacted with me, playing upon my feelings in every way by which they could mislead. No doubt this is the sealing time, and they know it. But oh! beware! Let not Satan deceive you by taking a seasonable truth to do it with, for that is precisely his way. Do not be deceived by the plausible reasoning and real truths scattered through their teachings.

These "powers of darkness" have demoniac artfulness, and do not scruple to use God's own weapons to overcome His believers, as they are the most potent in dealing with those who have the truth.

Those "*terrible flags*"—no need of words to describe them, too well I understand the awful spirit that hovered about them like a breath of the sulphurous smoke, the gloom and horror of that Tartarean darkness, where probably the spirits formerly dwelt. No, dear sister, let us not think we have "escaped the abyss of Spiritualism." We shall be *in* the furnace, liable at any time to frequent and long contests with the enemy, until the battle of the last great day. Then, by the grace of God, we shall be *more* than conquerors, by as much as our enemies are more than human in their power and skill.

When I realize what frequent and truly terrible experiences I have passed through, my soul shudders, grows faint and sick with horror, and cries out, How long, O Lord, *how long?* But I feel that it cannot be long. At this rate of progress Satan will soon have gathered in his own; then shall the rising of a new day bring to us a joy and peace as real and enduring as the truth and immortality of God, and our elder Brother, the King of kings and Lord of lords, will take us to his victorious and everlasting rest.

L——.

Marysville, O.

For the World's Crisis.

THE GIFT.

I see before me a beautiful gift, and so bright and unsullied does it appear that I cannot compare it to any thing short of a "pearl of great price." But it is not one of earthly extraction, for an heavenly Friend obtained it from the deep fountain of eternal love. And I have learned from the word of truth, that if I live in obedience to the commands of this heavenly Friend, this invaluable gift is to be mine; and so anxious am I to obtain the prize, I feel like laying hold on it by faith, and holding it fast in hope. For I am aware that if I, through disobedience, forfeit my right and title to this free gift, death must be my portion. But if through faithfulness and obedience gain it, eternal life, unalloyed by sin, sorrow and death, will be mine. Rom. 6: 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Dear friends, let us so run that we may win this sweet and precious boon—eternal life—which is the "free gift" of God through Jesus to fallen man.

Eternal life! eternal life!
We have it through the Savior;
Eternal life! Eternal life!
Oh! come, and live forever.

Bristol, Ct. JANE J. AUSTIN.

ANECDOTE OF DR. BEECHER.

The following anecdote of Dr. Beecher, communicated to the *Northern Monthly* by C. E. Stowe, gives a characteristic glimpse of the man, and at the same time illustrates a true principle of action:—

Beecher's simplicity, buoyancy and imperturbable good humor disarmed opposition when he came in personal contact with an opponent. An old wood-sawyer, whom we will call W——, a rough, strong, shrewd man, who belonged to a rival sect, was violently prejudiced against the Doctor, especially on account of his total abstinence principles. He had never seen him, and would not hear him preach. This man had a large lot of wood to saw opposite to the Doctor's house. The Doctor depended upon constant manual labor for keeping up his own health; and in Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family; and often finding that too little, would beg the privilege of sawing at the wood-pile of a neighbor. He was fastidious in the care of his wood-saw, having it always at hand in his study, half concealed among minutes of councils, incomplete magazine articles and sermons, and the setting of his saw was often duly accomplished while he settled nice points of theology with his boys, or took counsel with brother ministers.

Looking out of his study window one day, when his own wood-pile was reduced to a discouraging state of order—every stick sawed and split—he saw, with envy, the pile of old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in his shirt-sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile; and forthwith fell to work with a right good will, and soon proved to his brother sawyer that he was no mean hand at the craft.

Nodding his head significantly at the opposite house W. said:

"You live there?"

B. "Yes."

W. "Work for the old man?"

B. "Yes."

W. "What sort of an old fellow is he?"

B. "Oh, pretty much like the rest of us. Good man enough to work for."

W. "Tough old chap, ain't he?"

B. "Guess so, to them that try to chaw him up."

So the conversation went on till the wood went so fast with the new comer that W. exclaimed:

"First rate saw that of yourn!"

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted, and so he gave a smile of triumph.

"I say," said W., "Where can I get a saw like that?"

B. "I do not know, unless you buy mine."

W. "Will you trade? What do you ask?"

B. "I do not know. I will think about it. Call at the house to-morrow and I will tell you."

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise.

"Oh," said the Doctor, "you are the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some of your wood to saw when you work on my street."

W. said that he then felt as if he wanted to crawl into an auger-hole.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

LITTLE METTIE.*

Little Mettie is asleep,
Wherefore should his parents weep?
Fold his hands across his breast,
Let the little loved one rest.

Little Mettie had begun
Life's uncertain race to run;
For an hour he sojourned here
On this earth so dark and drear.

But his Shepherd, Christ, foreknew
Dangers living souls pass through;
Hence he hid him in the grave,
Shielding him from many a wave.

Mother, *let the dear boy sleep*,
Father, sister, do not weep;
Soon the glorious morn will break,
And the dead to life awake.

Brother, you will miss him here,
O'er his grave shed many a tear;
But if Christ *your* Shepherd be,
Soon the loved one you may see.

He shall live to die no more,
Lovelier, dearer than before;
You shall hear his cherub voice
Making heavenly hosts rejoice.

Over in the better land,
Near the Savior's throne he'll stand,
Singing loud and sweet and clear,
"Jesus leads the children here!"

MARIA MATHEWS WEAVER.

North Dana, Mass.

* Mettie was run over by a cart and killed.

I THOUGHT IT WAS MY MOTHER'S VOICE.

A friend told me not long ago, a beautiful story about kind words. A good lady passed a drinking saloon just as the keeper was thrusting a young man into the street. He was very young and very pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, and with an oath he brandished his clenched fists, threatening to be revenged on the man who had ill-used him. This young man was so excited and blinded with passion, that he did not see the lady who stood very near to him, until she laid her hand on his arm, and spoke in her gentle loving voice, and asked him what was the matter.

At the first kind word he started as if a heavy blow had struck him, and turned quickly round paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then with a sigh of relief he said,

"I thought that was my mother's voice, it sounded strangely like! But her voice has been hushed in death these many years."

"You had a mother then, and she loved you," said she.

With that sudden revulsion of feeling which often comes to people of fine nervous temperaments, the young man burst into tears, and sobbed out, "Oh yes, I had an angel mother and she loved her boy! But since she died all the world has been against me, and I am lost to honor, lost to decency, and lost forever!"

"No, not lost forever; for God is merciful, and his pitying love can reach the chief of sinners," said the lady in her soft, sweet voice; and the timely words swept the hidden chords of feeling which had long been untouched in the young man's heart, thrilling it with magic power, and wakening a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime.

More gentle words the lady spoke, and when she passed on her way the young man followed her. He marked the house she entered, and wrote the name which was on the silver door-plate, in his memorandum book. Then he went slowly away with a deeper, earnest look on his pale face, and a deeper and more earnest feeling in his heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related, when one day a stranger sent up his card, and desired to speak with her.

Wondering who it could be, she went down to the parlor, where she found a noble looking, well dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great service you rendered me a few years ago," said he, in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the gentleman before.

"I have changed so much," said the man, "that you have quite forgotten me; but though I only saw your face once, I am sure I should have recognized it any where. And your voice, too, is so like my mother's."

Those last words made the lady remember the young man she had kindly spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.

After the first gush of emotion had subsided, the gentleman told the lady how those few gentle words had been instrumental in saving him, and making him what he was then.

"The earnest expression of 'No, not lost forever,' followed me wherever I went," said he, "and it always seemed that it was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live in Jesus as my mother would be pleased to have me; and by the mercy and grace of God I have been enabled to resist temptation, and keep my good resolutions."

"I never dreamed there was such power in a few kind words before," exclaimed the lady, "and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."—*From Sunny Faces.*

KEEPING THE GOLDEN RULE.

"Please, sir, will you ring the door-bell for me?" said a short, fat girl, to a gentleman who was passing a house before which she stood vainly trying to reach the bell-handle. The tall gentleman was either too proud or too busy with his own thoughts, to give much attention to Miss Annie's request. He merely glanced at her as he brushed past, and said,—

"Go away! I have nothing for you."

Poor Annie felt pained, for she was a nice little girl, and did not like to be mistaken for a beggar. So she sighed, looked at the door in despair, and said, half aloud,—

"Oh dear! what shall I do?"

Just then a stout boy, with a big basket filled with groceries, came walking toward her. "I won't ask *him*," said Annie to herself. "I don't believe he would help me, and he might make fun of me."

But the boy stopped at the door-step and put down his basket. He had seen her trouble as he came up the street, and had pitied her. His face was full of sunshine as he smiled on Annie, and said,—

"Can't you reach the bell? Let me ring it for you."

"Oh, I shall be *so* glad," replied Annie. "I've been waiting here ever so long, and I'm *so* tired."

The boy rang the bell, the door was opened, and Annie's trouble was ended.

Now the golden rule given by Jesus says, "Whatsoever ye would that men should do to you, do ye even so unto them." Did that proud gentleman keep this rule when he gave little Annie that rude answer?

You guess not, eh? You think if he had been in Annie's place and she in his he would have wanted her to ring the bell, eh? Very good.

And how about the boy? He kept the golden rule did he? Right again. Once more: how is it with you, [illegible]ie Scornful? do you keep the golden rule when you toss your head and laugh at poor Ellen Dull because she can't say her lesson? How with you, Ned Lazybones, when you sat toasting your toes before the stove last winter, and left little Harry to do the chores alone? How with you all, my children? Do you all keep the golden rule of Jesus?—*S. S. Advocate.*

GOD TAKES CARE OF US.

A kind woman, hunting up the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up higher." She looked up and saw a string, which, on being pulled, lifted the latch, and she opened the door upon two little half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? no fire on a day like this!"

"Oh, when we are very cold, we creep under the quilt, and I put my arm round Tommy, and Tommy puts his arm round me, and we say, 'Now I lay me down to sleep,' then we get warm," said the little girl.

"And what do you have to eat, pray?"

"When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say, 'Our Father,' and 'daily bread' every day. God is our Father."

Tears came in the good woman's eyes. She had a mistrusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust that she will never forget.

And have you, children, who have almost everything else, this sweet spirit of content and thankfulness?

THE SECRET.—There were two little sisters whom no one could see without loving, for they were always so happy together. No cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; how is it you are always so happy together?"

They looked up, and the eldest answered—"I 'spose 'tis cause Addie *lets me*, and *I lets Addie*."

DO NOT MAKE EXCUSES.—Children, do not form the habit of making excuses. If you have done wrong, be willing to own it. Do not try to hide it or throw the blame on another. A person who is quick at making excuses, is not very likely to be good for anything else, or to be loved and honored.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FINISH THY WORK.

Finish thy work, the time is short,
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil!
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

For the World's Crisis.

THE WAR.
ITS ORIGIN—PROGRESS—END.

BY HENRY W. DANN.

(Concluded.)

END OF THE WAR.

When will this cruel war be over? what are the prospects to-day? are questions that agitate every heart. Some say the end is nigh at hand, others can see no gleam of light through the dark war-cloud that lowers over the sky.

In attempting to answer these questions, we must obtain clear views of the period of time in which we live. And all the light that is required for this purpose is furnished in the prophecies of the word of God.

We are living in the last days. The present age is full of evidence on this point; and to the student of the Bible and of history the events of to-day are but the fulfillment of prophecies uttered more than a thousand years ago. The kingdoms of this world are fast passing away.

The Babylonian kingdom, 677 B. C.; the Medo Persian, 538 B. C.; the Grecian, 332 B. C.; the Roman, 30 B. C.; are among the nations that were, but are not. The first three arose, shone, and passed away. The last, through divisions, has been shorn of all its strength and glory. These divided kingdoms exist to-day. But what say the Scriptures in reference to them? "In the days of these kings shall the God of heaven set up a kingdom *that shall never be destroyed.* . . . . . It shall break in pieces and consume all these kingdoms, and *it shall stand forever.*" The age in which we live, then, is the age in which we look for the "everlasting kingdom of God" to be set up, by the appearance on earth of Jesus Christ, who will destroy the wicked by the brightness of his coming. Such being the fact we are not to look for the prosperous days that we have heretofore enjoyed; but on the contrary must expect commotion, distress and perplexity until the Lord shall come.

But the horrors of war may be very materially mitigated, and to a certain extent done away, by *proper legislation, earnest prayer to God,* and the *co-operation of christian men.* As a christian I should say, let fighting alone and the war will die a natural death. But I cannot hope for this so long as men continue to defy the Almighty God.

There will undoubtedly be a cessation of hostilities some time, but how shall we bring it about? The majority say, "Fight it out." Now allowing that this can be done, when we consider the frightful waste of life that it would occasion, it becomes us to inquire if there is not a better way. We answer emphatically, there is. To bring about a solution of our difficulties and end the war, that is so far as we can expect an end, we should immediately

1. *Proclaim an armistice.* This is imperatively demanded if we look no further than to rest an exhausted army. Again, it would give the rebellious people of the South a respite in which to think over the past and the prospects of the future. It would enable the people of this great nation to breathe more freely and discuss more calmly the great questions at issue. It would inspire the people with hope, it would cheer the despondent, and help to inaugurate a reign of peace.

2. *Call a convention.* Get the voice of the people on this mighty question. Let there be a gathering together of people from every State. Let there be a free expression of opinion and interchange of sentiment. Let the South be made to feel that we are not waging this war to crush and destroy them, but for the mutual interests of all concerned. At this convention let no party question be raised, no "vain strife about words" be indulged; but as far as possible let harmony prevail, and whatever difference there may be let it be honest and not from sinister or impure motives.

3. *Consider terms of peace.* Let that be the prime object before us. Let there be a mutual interchange of feeling between the different sections of country represented. And let it be fully understood that a suspension of hostilities has been ordered for the express purpose of bringing about a reconciliation. Let every effort possible be put forth to bring about this desired result. I tell you such a course savors of the purest patriotism and the highest type of loyalty, notwithstanding what political babblers may say to the contrary. The national honor and life are staked on this question of peace. The good of humanity and the welfare of this great republic are suspended on the question of a speedy termination of this terrible strife. I have no sympathy with those who cry peace, peace, while war lurks in every avenue of their hearts. Such cry peace from party motives, and have not the good of the nation at heart. A political peace is just no peace at all; and if it is gained will only rise up in the future to embarrass and overturn the government under which we live.

4. *A firmer trust in Almighty God.* In the midst of our former prosperity we had well nigh forgotten God. We have boasted in our strength, and neglected to look to the hills from whence it came. And the only wonder with me is that God has not cast us off forever, and driven us down to that land of darkness where mercy and hope are strangers for ever.

The Chicago *Times* says: "The physicians of this place hold secrets which, if made known, would cause the community to run stark mad with wonder. If the vice and crime and debauchery were exposed to the broad light of critical inspection, this fair earth would assume an aspect so hideous that angels would weep, devils laugh, and the good and virtuous would lift up their hands in holy horror, and sigh for the extinction of this sinful age." And were the truth known in regard to the state of morals in our country to-day we would stand appalled at the prospect before us. Let us, then, as a nation repent of our sins, and humble ourselves in the sight of God.

And finally, let the revealed will of God be the supreme law of the land and nation, and a change as great and glorious as can well be conceived will take place even here in this land of woe and death. Such are my views of the crisis through which we are passing to-day.

I have endeavored very briefly to set forth the origin, progres, and coming end of this cruel war. I have hinted at some measures calculated to inaugurate a reign of peace. But after all I do not look for permanent peace in these last days of the nation's history. But, thank God, there is "a peace which passeth all understanding," and fills the heart with love and joy.

I firmly believe the measures I have suggested for remedying our difficulties, if adopted *at once,* will result in great positive and lasting good; should they fail to accomplish a settlement I am content to leave the whole matter in the hands of God. All that I have written is merely suggestive. These thoughts might be extended indefinitely, but if what has been written shall convince one soul of his errors and lead him to the "land of life," I am satisfied. My daily prayer to Almighty God is, that he would bring deliverance to the captives, joy to the sorrowing, light to the blind, hope to the despairing, wisdom to the foolish, peace to the rebellious, and life to the dead; so that the United States may not be blotted out from history forever.

For the World's Crisis.

THE KINGDOM OF GOD.

"The kingdom of God shall be taken from you."—MATT. 21: 43.

What kingdom does the Savior mean? Let us briefly look at the different interpretations.

1st. Some claim that reference is made to the *offers* of the kingdom to the Jews. Not so. Jesus said not a word about witholding the *offers* of the kingdom from any one, nor is it true that the offer of the kingdom is withheld. It is freely offered to Jews and Gentiles on the same terms. "The kingdom of God"—not the offer of it—was to be "taken from" one class and "given" to another class. What kingdom?

2nd. Others claim that God set up a kingdom among the Israelites, and that Christ here alludes to that kingdom. Not so; for that kingdom was long previously "overturned," and was to be "*no more* TILL" the great Heir of David should reconstruct it on a deathless and perpetual basis. To say of a kingdom that had been taken from a certain people centuries before, it "*shall be* taken from you," would certainly be incorrect. The kingdom here mentioned remained to be taken from a certain class at a future period, when the Savior spake.

3d. It is evident from the context that the *territorial* kingdom is meant—"the kingdom prepared from the foundation of the world"—the very territory occupied by the wicked husbandmen who refused to render the fruits of holiness. A lovely "vineyard" or kingdom (our earth) was let out to man, who was required to render to God the fruits of righteousness, but man revolted, and refused to render the fruits of righteousness; so God sent servants and prophets to revolted man to prevail upon him to render the fruits, but the messengers are stoned and persecuted; but God continues to send messengers to the rebellious occupants of this *vineyard,* or territorial kingdom, and they are subjected to the same treatment; finally God sends his Son to revolted man, who occupies the vineyard or kingdom once let out to him; but they say, "This is the *heir* (to our vineyard or kingdom,) come, let us *kill* him, and let us seize on his INHERITANCE," or territorial kingdom which they were occupying. So they crucified the Son of God. Right here the Savior inquires, "When the Lord therefore of the vineyard COMETH, what will he do unto those husbandmen?" The approved reply is, "He will miserably *destroy* those wicked men, and will let out his vineyard to other husbandmen, etc." When? "*When the Lord of the vineyard cometh.*"

On the strength of this, Christ adds, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." When? "When the Lord of the vineyard cometh." What kingdom? The same one formerly occupied by wicked husbandmen, who would not render the fruits, now to be given to those who "will" render the fruits. This proves the vineyard and kingdom identical.

Prominent among those wicked husbandmen stood the Jews, but they were not alone; hence, all the wicked will be "miserably destroyed" "when the Lord of the vineyard cometh,"—an event yet future,—and then this "vineyard" or "inheritance," or territorial "kingdom of God," once occupied by wicked husbandmen, will be given to a nation of holy ones, now slumbering in beds of death, who shall be born at once, and they "shall take the kingdom and possess the kingdom forever, even forever and ever," and "bring forth the fruits thereof."

W. SHELDON.

For the World's Crisis.

GOD LEFT HIM TO TRY HIM.

"Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, *God left him to try him, that he might know all that was in his heart.*"—2 Chron. 32: 31.

The person here alluded to whom God left to try was Hezekiah, king of Israel. "In those days Hezekiah was sick to the death," and God by the prophet Isaiah healed him, and added to his days fifteen years. At that time the prince of Babylon sent letters and a present unto Hezekiah, for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, all that was found in his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not.

Hezekiah had exceeding great riches and honor; he was a good man, and God had prospered him and given him much substance; but in the hour of his prosperity his heart was lifted up, he had become proud. Probably these ambassadors from the prince of Babylon were spies. He had heard of the growing power of Israel, and sent these ambassadors to spy out the land. Hezekiah could not have done them a greater favor than to do as he did in showing them all his treasures and all he had, for there was nothing in all his kingdom that he showed them not. In this unwise act he greatly displeased the Almighty. God saw that Hezekiah was proud, and so he left him, to try him, that he might know all that was in his heart.

When these ambassadors from the prince of Babylon arrived at Jerusalem, Hezekiah was in just the frame of mind to receive them; for it reads, "He hearkened unto them, and showed them all he possessed." So we see how foolish a wise king will be when left of God to be tried. There was a secret sin that God desired to show the king—the sin of pride. After the ambassadors were gone, the prophet Isaiah came to Hezekiah and informed him that the Lord was displeased with him for what he had done. So he humbled himself and all Jerusalem with him, by which God's wrath was turned away.

It is a great thing to know all that is in our own hearts. It is a true saying that conduct develops character. So it is when we leave the living way and commit sin. God sees it will work our ruin; so he leaves us, to try us, to develop our real character, that we may discover what manner of man we are of; and if we humble ourselves as did Hezekiah before God, then it will work out for us an exceeding and eternal weight of glory. We sometimes think we are about perfect before God; but when the Lord comes to place us where the goldsmith did the gold, we do not stand the fire.

There are two kinds of trials,—trials, and *fiery* trials. Some need the latter to keep them purified and ready. The apostle Peter was sure he was right before God, when he told the Lord he was ready to go with him into prison, and to death. But Jesus said unto him, "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me." The Lord saw that Peter was not right, and he left him, to try him, that the sin might be manifested, that Peter could see himself; and in consequence of the denial there was on the part of Peter bitter weeping and repentance before God. Were we placed in Peter's stead, we might not succeed any better than did the holy apostle.

The object of God is to save us. None will ever be permitted to enter the New Jerusalem but those who possess the spirit of Christ,—those who love God and keep his commandments.

Dear reader, perhaps deep down in your heart may lurk some dreadful sin, which as yet has not been developed. The time may come when you will be placed in a position when that perhaps unthought of sin may develop. We sow the seed, the rain causes it to sprout and grow to become a fruitful plant, or flower; but in case there is no rain, the seed may remain the same unchanged forever. So it is with our hearts. The seed is there, either good or bad, and the development will only show the kind or quality. See that woman who was once virtuous, now going in the way to hell; the man who was once temperate, now a poor miserable drunkard. The person once humble before God has departed and become proud and wicked. God has held out every inducement to save these different characters, but they have rejected him and his truth, and hardened their hearts.

The day has come when men's real characters are being developed. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." The great mass have decided against the great message of Christ's second coming, and the doctrines of the Bible. "Let him that thinketh he standeth take heed lest he fall." Let him that hath sinned sin no more. And should we be left of God to be tried, may it work the peaceful fruits of righteousness, that the end may be unto everlasting life. Let us humble ourselves before God, that we may be exalted in due time.

Remember in the hour of trial God's grace shall be sufficient for you. "Pray without ceasing; and in every thing give thanks." "Hold fast that which thou hast, that no man take thy crown." So that, when the generations of the saints who now sleep shall come forth to life, you may join them at the appearing of Christ, in everlasting thankfulness and joy.

J. E. CLARK.

For the World's Crisis.

THE "TWO WITNESSES."

There are several serious objections to the application of this prophecy to the Old and New Testaments.

First. The "time" of their prophecy (1260 days) if interpreted 1260 years, does not cover the period of the prophecy of either the Old or New Testament.

Second. These "two witnesses" are cotemporary as to their period of prophecy, which cannot be said of the two Testaments.

Third. If any one *design* to hurt them, fire issues from their mouth and *eateth up* their enemies, etc., which does not harmonize present or past records with such theory.

Fourth. These witnesses have power to shut heaven, so that "*no rain shall come down in the days of their teaching.*" (Wakefield's trans.) And they have power over waters to turn them into blood, and to smite the earth with any punishments as often as they choose.

Fifth. When they are slain, "their dead bodies will lie in the streets of that great city, which is called *spiritually* Sodom and Egypt, *where indeed our Lord was crucified,*" which was at JERUSALEM, and not in Paris.

Sixth. It is to be *peoples,* and *tribes,* and *tongues,* and NATIONS, which are to look on their "dead bodies."

Seventh. "And the *inhabitants* of the EARTH will rejoice over them," etc., "because these two teachers were a vexation to the *inhabitants of the* EARTH."

Eighth. At the moment of their ascension there was "a great *earthquake* (not a political commotion), and the tenth of the city fell down, and *seven thousand men* were killed by the earthquake." What city? The city where our Lord was crucified. The city where the "two witnesses" shall be slain. The city JERUSALEM! The "seven thousand" are so definite, that destruction by "earthquakes in divers places," and in fives or tens of thousands, cannot be applicable to this prophecy; the scene of which is so definitely laid in JERUSALEM, and is to affect "peoples, tribes, and nations."

Ninth. It is a judgment of the second woe, and its application is as universal as the prophetic annunciation is general, and so also of "the rest" who "were affrighted, and gave glory to the God of heaven."

Tenth. Immediately following is the sounding of the seventh trumpet, and the kingdoms of this world become the kingdom of our Lord,—the time of wrath, of judgment, of the resurrection of the dead, and destruction of the enemies of God who "destroy the earth"; and the time of this destruction is defined by Ezekiel and the Revelator (Rev. 20), to be at the *end* of the thousand years of judgment and restitution; and hence the "plagues that are written therein" are in the future.

O. T. HOBBS.

For the World's Crisis.

BELIEVE IN HIM.

"This is the work of God, that ye believe on him whom he hath sent."
"He that believeth on the Son hath everlasting life."

Will any one say there are not words enough used in the above texts to express the conditions upon which were offered everlasting life? And yet three words express all—"*Believe in Him.*" But this is the sum—the conclusion—the result of a longer process of investigation, of demonstration. A thing is never proved to us if we still doubt, for when a thing is fully proved, it "*compels belief*"; hence all that God has done and spoken to man is for demonstration, that truth may be set before the mind with perfect evidence;

But do all men believe? If so, then all men do the work of God,—then all have everlasting life. But as this is not true, we say truth was not set before their minds with perfect evidence. Why do the wicked still lack this witness? Our Savior says, "Ye will not come to me"; that is, ye will not receive the witness my Father witnesseth of me. And again, "As many as the Father hath given me shall come to me"; and "no man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."

How does the Father draw men to the Son? "It is written in your law, they shall be all taught of God; as many therefore as have *heard* and have *learned* of the Father cometh to me." It is by hearing and learning, then, that we receive the witness, and so are compelled to believe in Christ. "Search the Scriptures, ... they are they which testify of me." "If ye believe not Moses' writings, how shall ye believe my words?"

This is the way, then, men are drawn and given to Christ. But most men will not be thus drawn; they will not hear and learn of the Father. "Every plant," says the blessed Savior, "which my Father hath not planted shall be rooted up." This is the way the Father plants them, and those so planted can not be rooted up. All other plants, though they may appear never so fair, will certainly be offended and fall away. The truth—the whole truth—the truth alone, must save men.

Blessed Jesus, thou art the way, the truth, and the life. We will learn of thee. Father, we will learn of thee, and so believe in the Father and believe in thee, and work the work of God, and have everlasting life.

Pittsfield, N. H. H. YOUNG.

For the World's Crisis.

REMEMBER THE POOR.

Remember the poor, God's poor children, in these trying times, when wicked, speculating men are withholding the comforts of life from them. This constrains me to write, my feelings are such for my poor brethren. A feeling for God's poor characterized the old prophets and apostles, and all the primitive christians. They said much and did much for the poor. Jesus saved the poor, and associated himself with them in their sorrows, insomuch that he will say to them that have fed and clothed the poor, "Ye did it unto me." How much our salvation depends upon our giving to the poor, I know not, but I do know that God's blessing rests upon those who consider the poor, and they will have their reward.

Brethren, let us visit the poor in their sickness. They cannot dig, and sometimes their noble souls will not let them beg. Do not wait for them to come to you, but go to them, not only with words of comfort,—words alone are dry morsels to the hungry. They expect something more. While you are giving words of consolation they are expecting something more, and if you leave them with words only, you leave sorrow instead of joy. Your words may be few with a liberal gift of such as you have, and with God's blessing you will be to them an angel of mercy, making the heart glad. Soon God's poor children will be where they will hunger no more.

MOSES JORDAN.

For the World's Crisis.

A PRAYER.

Hear! Father, hear thy children cry,
Make glad our hearts, our strength renew;
Like tender plants 'neath burning sky,
We crying faint, but cry anew.

Give us to drink, most gracious God,
That living water from on high
We find recorded in thy word,
That whoso drinks shall never die.

Beneath the shadow of that rock
Which, like thy word shall ever stand,
Hide us, dear Father, from the shock,
And shield us with thy loving hand.

Grant, Father, grant thy children's cry,
And cause to cease this dreadful dearth;
Soon may the mountain tower on high,
And its blest shadow fill the earth.

Providence, R. I. O. K.

For the World's Crisis.

PRAYER.

Prayer is the act of supplicating or beseeching from one greater than ourselves some needed good. By prayer alone we have access to our heavenly Father. He has styled himself a prayer-hearing and a prayer-answering God. How sweet the title, and oh! how blessed the privilege to be permitted to approach the King of kings and the Lord of lords; to ask of him whatsoever we desire, knowing that if we ask aright, in faith believing that he hears, he will incline his ear unto our cry, and however feeble and imperfect our supplications, he will grant answers of peace.

And shall any needy, thirsty soul, refuse to ask a blessing from one so kind, so merciful? from one who has done so much for them? Hear his invitation. Listen to his call of mercy. Ho! every one that thirsteth, let him come and drink of the water of life freely. He invites all the poor as well as the rich. He says, "He that hath no money, let him come and buy milk and honey without money and without price."

Were there no such thing as prayer, what would the christian do in his hours of darkness, when the sun of righteousness seems almost eclipsed by the gloomy blackness of huge clouds of sin? Where, then, could he fly to escape the storm ready to overwhelm and destroy him? Sad indeed would be his condition; naught then could fill his bosom but stern despair; "bright hope" would take swift wings and fly away, and chilling, dread fear would fill the aching void.

But, thanks be to our heavenly Father, such is the condition of no one. Oh, no! the vilest sinner can come to him for mercy, and in the all prevailing name of Christ our Savior can find acceptance at the throne of grace.

LAURIE J. SWETT.

Kennebunk, Me.

For the World's Crisis.

HAVE PATIENCE.

"Blessed are the meek, for they shall inherit the earth."
"Blessed are the poor in spirit, for theirs is the kingdom of heaven."
"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, . . . for great is your reward in heaven."

Then, brethren and sisters, if there are any among you that say they love Jesus, and are proud, deceitful, high-minded, have patience with them, for such can never travel with you the new earth. If there are any among you that are liars, tale-bearers, false-accusers, whoremongers, busy-bodies, that can sing, pray or preach, to make you think all is right; have great patience with them a little longer, for none such can ever enter the kingdom of heaven.

"Blessed are the pure in heart; for they shall see God." Then our intentions, our principles, and dealings with others must be pure; and our conversation must not be like the busybody, but like Christ, who is the author of all truth and purity. May the Lord help us to have patience in these last days. "In patience possess ye your souls."

"Blessed are the merciful; for they shall obtain mercy." If there are any among you ungrateful, unthankful, overbearing, taking the advantage of you at every point; have much patience with them a little longer, for soon will your trials end in an eternal weight of glory. If there are any among you that are rich, or have much of this world's goods that you may stand in need of, and withhold from you, envy them not, but have patience, and remember it is the "poor of this world, rich in faith," that will live in the kingdom of God.

Let us be patient, therefore, brethren and sisters, until the coming of the Lord; for then will all secret sins be made known, and be destroyed from off the whole earth. Then will all be true, holy and pure.

East Greenwich, R. I. N. D. BABCOCK.

For the World's Crisis.

THE OPEN FOUNTAIN.

Christ, our ever ready Bethesda! All glory to his ever blessed name! He is ever ready to receive the sin-stained soul.

This morning I felt the need of a fresh application to his precious blood; and I applied not in vain. I *felt* its sin-atoning power. I felt forgiven and loved as if I never had sinned. O! herein is its sweetness—the *sense* of guilt removed—justified in him—complete in him,—to feel him our wisdom, righteousness, sanctification and redemption,—that we have this in him. What more can we ask? Is he not a complete Savior?

We do not have to work out a righteousness of our own and then bring it to Jesus to set his seal upon, and hand it in for us before his Father. Oh, no. We come to him just as we are, full of wounds, and bruises, and putrifying sores; we plunge into this fountain opened in the house of David for sin and uncleanness, and *there* we are made every whit whole. Glory be to God!

Our Savior in his completeness has been held up to us anew in a recent visit of our Bro. in Christ, Eld. James Morrison, pastor of a Free church in Philadelphia. As he read, in social converse, the sixth, seventh and eighth chapters of Romans, and the third of Colossians, one dear saint of God expressed herself relieved from a difficulty of years' standing, as she saw from these scriptures that *Christ was her sanctification* as well as her justifier on the confession of her faith,—that she had not to work out for herself her own sanctification. She was made to feel that Jesus was what his name signifies—*the Savior from sin.* All glory to his name! Amen.

Then on Lord's day, Aug. 7th, after accompanying us to the lake and witnessing another of the Lazarus race buried with Christ to rise to a new life, as we hope, our Bro. expounded to us, in the public congregation, the fifty-third of Isaiah, and in the evening the thirteenth of first Corinthians, in all of which the Lamb of God that taketh away the sin of the world was exalted in an unusual manner. It did our hungry soul good, and that it may prove a blessing to others is our prayer and expectation. The leaven is in the meal here, and we can but see its workings.

The "Day-star of Zion" has made a sensation in our community, and is sought after. If any to whom it has been sent wish to make missionaries of their papers, they may send them to this office. They will find readers. Your Sister trimming her "lamp,"

Hammonton, N. J. E. S. WILLARD.

For the World's Crisis.

PLAIN TRUTHS.

To all whom it may concern, this is to certify that I deem it to be the greatest and most important thing in the world for persons who make pretentions to piety, that they be truly consistent christians. O! may God help us to be such. God says to all christians, "Come out from the world, and be separate, and touch not the unclean thing." Now, is it right for us to speak and pray in unison with this command, and then follow the spirit and practice of the world, in all its self-gratifications of pride, anger, strife, or being busybodies in other men's matters, or following the vain and sinful fashions of the world? It is hard telling by the *dress* who are christians and who are not.

Again, the good Lord says, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Is not this all right for our christian prosperity and eternal salvation?

As it is a fact that all "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part (reward or portion) in the lake which burneth with fire and brimstone, which is the second death"; is it not equally a fact that all who indulge themselves in the intemperate, unnecessary, abominable, filthy, debasing, and very sinful practice of chewing and smoking tobacco, or of taking snuff, or drinking strong tea and coffee; thus wasting their precious time and money which God has given them, will be rewarded accordingly?

N. B. There will be no such work in the kingdom of God. A word to the wise is sufficient.

P. TANDY.

☞ Always allow other people their opinions, and do not be too sure your own are right. Remember, if you are right in one particular, you may be wrong in others. Do not be defiant, nor boldly contradict; but calmly express your reasons, and patiently bear with those whose understanding is less clear or whose reason is disturbed by passion.

☞ It is not pomp or pretension, but the adaptation of the expression to the idea that clenches a writer's meaning—as it is not the size or glossiness of the materials, but their being fitted each to its place that gives strength to the arch.

For the World's Crisis.

LIGHT, OR DARKNESS?

BRO. GRANT:—I have received a copy of a new paper, which I suppose its supporters think is shedding new light from the chart, although I have failed to discover it, but rather that which seems tending to darkness. There are a few expressions in one article from one of its editors I wish to quote and compare with Scripture, good reason, good sense and judgment. It is this:

"There are two grand views advocated of the resurrection and judgment among those who believe in the immediate coming of Christ. One makes the resurrection general, the judgment an assize,—all men *literally* standing before the judgment-seat of Christ at one and the same time. * * But this required an interpretation, unjustifiable, warped, *literal* where it should be figurative, obscure and forced,—Adventists found it necessary to dissent from this more than twenty years ago."

Now that some Adventists may have dissented from the literal interpretation of plain Scripture may be true; but how to understand plain declarations of Bible and especially of Christ literally, may be called "unjustifiable," I do not know, or why it may be called "warped" is beyond my comprehension; or to say it is "obscure"; why, figures, it would seem to me, would be more likely to "obscure" their meaning.

To understand language *literally* does not seem to be an interpretation at all, at least not a "forced" one. If one had a suit being tried at law, and he should produce witnesses who should testify in plain straightforward language, would the jury be justified in understanding what they said as they said it? or would it be "unjustifiable"? Would it be "warping" or "obscuring" their testimony? Nay, verily. Let us try this case, then, by this rule. Let the readers of the Crisis be the jury. I will produce a few witnesses to testify before them. Remember the point is, "Will *all men literally stand* before the judgment seat of Christ?" Doubtless you will concede that the "day of wrath," "day of destruction," "perdition," etc., is the day of judgment.

The first witness is the man of Ur, Job,—"Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath."—Job 21: 29, 30. Where will the wicked be when that day comes? Answer. "Reserved" in their graves mostly. Well, will it "warp" or "force" this testimony to understand "*brought forth* to the day of wrath" to mean raised from the dead at that time?

Next witness is Solomon. Eccl. 12: 14,—"For God shall bring *every work* into judgment, with every secret thing, whether it be good, or evil." Perhaps you may say, This is not every "man," but his works. But why are his works brought up here if he is not to be confronted with them? God does not reward *works* but men *for* their works. Eccl. 11: 9,—"But know thou, that for all these things God shall bring *thee into judgment.*" The one who does these works—"bad" and "good." I see no "warping" here, or need of "figures," unless we wish to "obscure" the testimony.

We will now introduce an unimpeachable witness, whose testimony is valuable and must not be disregarded with impunity. "[illegible] idle word that men shall speak they [illegible] account thereof in the day of judg[illegible] there anything in this plain, [illegible] language that can possibly be [illegible]ly not, unless it be "the day [illegible] If this be a figure, what is it [illegible] resent? Who can tell? [illegible] sinners of all ages must [illegible] can be no proxy in this [illegible] give account for his [illegible] stand the grand revie[illegible] this still more clear, [illegible] testify again. "Th[illegible] the queen of the S[illegible] *judgment* WITH this [illegible] demn it," etc. Her[illegible] different periods of tim[illegible] who question whether th[illegible] and "the queen of the So[illegible] eous: but this is immateri[illegible] one thing all will grant, tha[illegible] *with* whom they were *to ris*[illegible] were wicked men, and if [illegible] wicked men of past ages "rise up in [illegible] ment," *all* will; and as this witne[illegible] they shall thus "*rise up* together, I [illegible] it must be so, if indeed it is not "warping" his testimony, or taking things as "literal" where they should be figurative.

Again, "When the Son of man shall come in his glory, . . . and sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them," etc. Here at the coming of Christ "*all nations*" are gathered before him. This is the judgment. Paul, what time does the judgment set? "Who shall judge the quick (living) and the dead at his appearing." But, we all believe that the living at the coming of Christ will be judged; now do you mean to say the dead are to be raised and judged too? Yes, "for we shall all stand before the judgment-seat of Christ." "Every one of us shall give account of himself to God." But, Paul, you say "us"; of course you mean believers only? O! no; "for it is written, As I live, saith God, every knee shall bow to me, and every tongue shall confess to God." "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Well, Paul, you appear to believe in a general assize, when all are present and are rewarded for *bad* deeds as well as good ones. To this agreeth the words of the Alpha and Omega,—"Behold I come quickly, and my reward is with me, to give to every man as his works shall be." Amen.

O. D. GIBSON.

☞ Better half a loaf than no bread.

For the World's Crisis.

THE DAY-STAR.

AIR—"*Annie of the Vale.*"

The day-star is glowing, its clear beams bestowing,
Foreshadowing light the prophets long foretold;
The daylight is dawning, we'll soon hail the morning,
When heavenly light our King we shall behold!

CHORUS.

Come! come! come, sinner, come!
The Spirit and the Bride both say come;
The Savior is pleading, and angels are waiting
To carry glad tidings to their home.

Christ's kingdom is coming, the signs are fulfilling,
God's little flock are sighing for their home,
Men's hearts now are falling, they see trouble coming,
And darkness reigns where once the light has shone.

Then let us be waiting, with lamps trimmed and burning,
For soon our King will come on earth to reign;
The saints will be gathered, the wicked left severed,
To meet their doom among the nations slain.

Then haste, sinner, hasten, ere you shall awaken
To cry at last,—the day of grace is o'er;
The Spirit is pleading, and Christ's interceding
That you may come and share life evermore.

We'll watch and keep praying, and ne'er cease our singing,
Till Father calls—Good children, all come home,
To meet in the mansions of glorious redemption,
Where Christ will reign upon his Father's throne.

H. K. FLAGG.

For the World's Crisis.

MY WESTERN TOUR.—NO. 4.

My last communication left me in the midst of an interesting meeting in the beautiful farming town of Utica, twenty miles west of Winona, Minn., where I felt very much at home with old and new friends around me, the friends of Jesus, who manifested a deep interest in his cause. Meetings each evening of the week with an increase of interest, as manifest by the numbers in attendance, several of whom came six miles each evening, and the good Spirit by which our meetings characterized, there being no schism in the body but a willingness to bear the cross; while the unconverted were apparently under conviction, and some started for the kingdom. The time in the season, in haying and the commencement of their heavy harvest of grain, with the wages of their help as high as three dollars or more a day, demonstrated our duty to be to continue the meeting over another Sabbath, hoping some might be saved in consequence, to inherit a glorious immortality.

On the Sabbath, July 11th, a day most oppressively warm, we had by far the largest congregation of our meeting, more than could possibly get into the house, so that many were seated in wagons at the windows and around the house, who were perfectly quiet while I preached a long sermon, arguing the nearness and character of "the end of all things," and the important practical duties belonging to us in view of these truths. I was never more gratified with the attention given to the word, than in this instance. After an intermission for refreshment, the house was filled for the exercises of a Sabbath School and interesting Bible class, in which most of the young people engaged with many elder ones, the readings and examinations of which were very interesting, Elders Page and Ramer taking part. We see in this exercise the promise of great usefulness, and hope that as often as the "first day of the week" returns, a large number of the young and old may gather there to learn and "search the Scriptures," and thereby be "made wise unto salvation," inspired by a worthy ambition to excel under the wise and kind superintendence of Bro. Barrett, and the instruction of their teachers. I shall think of them on future Sabbaths, and the pleasant seasons I had with them.

At five, P. M., I preached outside the house, on account of the intense heat, on the "sufferings of Christ, and the glory that should follow," and closed the services of our meeting of days by the observance of the "Supper," spreading a long table in the house, around which about thirty sat down to "eat the bread, and drink the wine" with mingled emotions, as we thought "of the sufferings of Christ, and the glory that should follow" in a "little while."

"How bright the vision; oh! how long
Shall that glad hour delay?"

While eating, some good testimonies were given by elders and brethren present, and we "sung a hymn and went out," to separate to go our several ways. Oh, the bitterness of parting! I have realized it many a time, but the joy of the final meeting—how I long to share it. While bidding adieu to these brethren, "ready to depart on the morrow," I gave them my last words of counsel, which I hope will be remembered, and I got the promise from many that they would be faithful and meet me in the kingdom, while some who were deeply convicted in the meeting made the faithful promise *to do the best they could* to serve the Lord. I trust they will keep their pledge and be useful in the cause of truth. There are two youngerly men of good abilities who have enjoyed religion, and preached the word, who joined the army to fight with "carnal weapons," and lost the favor of God as we might expect, with whom I conversed, one of whom confessed his wrong in meeting and promised me, as I left him, that he would do his best to serve the Lord, which I hope he will do, and God will make him a blessing. I shall pray for him, and the other also.

Many in the places I have visited have urged me to sell my home east, and move into this western field to labor for God, and surely here is a chance for labor—an inviting field, large enough for several to occupy—with means enough to sustain them by taking a proper course. The advantages of the soil for a living are great, unequalled. It is hard for me to realize as I look out on the broad prairies under good cultivation, interspersed with groves and wood land, laid out in square fields fenced and supplied with comfortable houses for the most part, good and convenient roads that cost no labor to make them and keep them in repair, that I am in a country only from five to ten years old.

Only for this dreadful war, what a country this would be. At present the farmers are realizing great prices for their wheat. It has risen in a few weeks from sixty-five cents to as high as $2,10 per bushel, although it has fallen a little of late.

On Monday morning it became my sad duty to part with Mr. Leonard's family, mutually painful to us all. Sr. Leonard was the fruit of my labor in Canada East some years since. I baptized her, and with my companion have passed many sunny hours at her home with her interesting family. But as with all earthly pleasure interruption came. I moved farther east and they to the far west, and during their residence here, two years of church western life had greatly depressed Sr. Leonard's enjoyment and almost overcome her. But she has been much revived, and tells me she has got back where she was when living east at her sequestered home, she daily sought a dark room in her chamber, her frequent, her chosen place of prayer, which was often joyous as paradise, and gilded with the bright sunshine of heaven. May she henceforth have such an altar in her western home; and her husband to go with her to the "mercy seat," as he is now with her in theory, and her interesting daughters also. I love to think of my new acquaintances—brethren and kind friends in this place, as Bro. Shield's family, the Cheathams, Lovejoy and others. May God bless them all.

This day, a very warm one, I journeyed with my friend, Mr. Leonard, through a diversified country of beautiful prairie farms, oak openings, and deep, deep gorges, as Root river, which we reached by descending a deep valley three miles and left by a similar ascent. These deep beds of western rivers are romantic places, with the high bluffs over-hanging you, you pass down deep, narrow, winding ravines to the rivers as the Mississippi and other rivers. On these streams the greater part of the wood land is mostly oak, short and light compared with eastern forests; hence on account of these deep river-beds, much of this prairie land is drained of water, which is one inconvenience of the west, yet in many places on the prairies it is sufficiently plenty.

We put up rather late at night at a little Norwegian village in the town of Newburg, Minn., over forty miles south of Utica, near the Iowa line. We were well entertained. The Norwegians here are converts to Methodism, and have a church edifice and a minister of their own tongue, and are industrious and good citizens. I find there is a strange blending of nationalities in this great west, the refuge or place of resort of adventurers, of the homeless and the landless; and this is a fact that affects the proclamation of Bible truth here. All sorts of prejudices must be overcome, and all kinds of religious opinions dealt with. The odds and ends meet here.

After a night of refreshing rest, in good health I rose to behold a beautiful morning, to part with my kind friend, Mr. Leonard, who was under the necessity of returning to his business, leaving me to pursue my journey to Hesper, Iowa, my next place of stopping; and it being a busy season for the teams, for they do the mowing and reaping—and almost all the farm work, and single wagons being extremely scarce so that I must hire a double team if any, the distance to Hesper being but six miles, I concluded to start early and go on foot, which I did, shouldering my heavy valise and taking a small travelling bag in my hand, I pushed on with zeal over Richland Prairie, one of the richest, and well cultivated.

I reached the residence of an able farmer by the name of Thomson, a distance of three miles, where, being fatigued and thirsty, I called for drink. Here I found a pleasant family of Methodists, soon became acquainted with them, told them I was an Advent preacher, and had an interesting conversation with them, and a good breakfast with a hearty welcome. They did not seem to be cursed with bigotry like too many others, but were free to converse, confessing that the cause of religion was low among them, although not wanting in numbers; said that three of their last preachers had entered the army, and consequently they had no preaching this year. They confessed that it did not look right for ordained preachers of the gospel of PEACE to rush on to the angry conflict, and bathe their hands in the life-blood of their enemies, whom their Master had taught them to love. Strange times are these truly. Let us beware. Came on to Hesper, a beautiful village in an oak grove, whose boast is, that unlike to most western villages, strong drink has never been sold here, nothing stronger than tea can be obtained here. Hence it is not a drunken hole of filth of every kind, but a cleanly, thrifty looking place, the dominant or most numerous religious sect being the "Friends," who are a friendly people.

Among the pleasant homes of this village is the beautiful residence of Bro. John McKee, formerly of Stanbridge, C. E., who spent a large share of his boyhood days with his uncle, who was his tutor, on the little farm I now own. I found my way to this pilgrim home, and felt truly at *home* with his pleasant family. Had a large meeting last night, and was requested to continue longer, but had to decline doing so. I go to Burr Oak, six miles distant, to preach this evening, and shall continue this series of articles for the gratification of numerous friends, and the glory of God; and as heretofore, I request the prayers of the faithful. Yours in "the faith,"

CHAS. P. DOW.

Hesper, Iowa, July 20th, 1864.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER TWELVE.

THE DEATH OF JACOB.

The long and eventful life of Jacob is drawing to its close, and he gathers his children around him for the last time to give them his parting blessing. While they silently gather around his couch, his mind is wandering over the scenes of the [illegible], and come back to him now in all their bright reality.

Once more he recalls the blessing of his father Isaac, his long service for those he loved, his wrestling with the angel till he obtained the wished-for blessing of heaven—the promise of God that his posterity should obtain the possession of Canaan. Also the scenes of his many wanderings came up before him, wandering in a land he did not possess, but which should some day bloom in verdure around the happy homes of his descendants. He remembers, too, his sorrow for the supposed death of Joseph, and his joy in the happy reunion, and lastly his removal to the beautiful land of Goshen, where his last days had been spent in peace and quiet.

The vision of the past fades away, and he turns his eyes upon those who have obeyed his summons. Bestowing his benediction upon them in turn, he comes to Judah, and beholding the future glory of his tribe he exclaims, "Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee." Beholding his exaltation and triumph, he goes on: "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up?" Then beholding the dawn of a still brighter day, the rising of a star of hope to the nations, he exclaims in an ecstasy of prophetic joy, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Thus he gives a glimpse of the Redeemer—a promise bright with the ineffable glory of the far off future. Each of his remaining sons receives his last benediction, and he then charges them to bury him in the cave of Machpelah with his kindred. He has breathed a father's last words of counsel, and given his last charge according to the faith he has in the solemn promises of Jehovah that his seed should some day possess the goodly land where he had long wandered with his flocks.

He gazes out upon the fields once more, glowing with the freshness and beauty of Egypt's fairest province; the breath of the verdant fields kisses his time-wrinkled brow; he gathers up his feet upon the couch, and the long life of the patriarch is ended.

Deep is the mourning for their father. Solemn and impressive are the funeral rites. A host of mourners follow the bier of the patriarch to the sacred cave of Machpelah, which contains the dust of his wife and kindred. There they bury him, Jacob their father, by the side of those who had fallen in the years before him. There they leave him to slumber till the last trump shall awaken the dust in Machpelah to immortal life.

The heads of the tribes go back to Egypt feeling that a great prince had departed, but little dreaming how soon the wave of oppression would sweep over many who saw in childish wonder the pageant of the patriarch's burial.

ORRIN P. ALLEN.

For the World's Crisis.

SEWING MACHINES.

Among the marvels of these latter days there are few more convenient or wonderful than the sewing machine. It has wrought a revolution in many departments of human industry. The needle has been the reliance and ruin of multitudes. To "stitch, stitch, stitch," has been the tedious labor of many a fair and gentle-handed lady, and what with the stooping posture, the enforced confinement, and the scanty reward of patient and protracted toil, death has speedily closed up the wretched existence of many of those whose sole dependence was the needle.

The poor tired-out housewife, who, wearied with too many cares and labors, at last when the tired children and the fretful babe are safely locked in slumber sits down to sew by the midnight lamp, and interlace the thread of her own precious life amid the shreds and patches with which she clothes her little ones,—she, *too*, has found at last that the needle was her tyrant rather than her servant, and beneath its rule she has died.

The sewing machine changes all this. One sewing machine is equal to *two* "sewing societies" minus the mistakes, the bungling, the confusion, the tea, the talk, and the flirtations. On various kinds of sewing a smart woman can take from twenty to forty stitches per minute, but with a machine I have counted, I think, some eight hundred stitches; and while a fair ratio is from three hundred to six hundred stitches per minute, or twenty or thirty times as fast as hand sewing, they can be run at from fifteen hundred to two thousand stitches per minute. Just think of it,—a woman gets an hour to sew, and in that time with a machine she does a full day's work, and that without the fatigue and burden which any hand sewer must feel.

A housekeeper with a sewing machine needs to hire no seamstress; she has an iron one that never kills itself with tight lacing or dyspepsia, nor gives up by noon sick with the headache. A young woman with a sewing machine is independent. It will bring her in more money than many a husband would, and would never grumble when she uses it either; and besides it will neither smoke, drink, flirt with the girls, nor run up a board bill for her to pay. Still, notwithstanding all this, no doubt some silly girls will prefer beaux and husbands to a "Wheeler & Wilson"; but plenty who have tried husbands would like the chance to choose again and take the machine, I warrant you.

But the best of all is when having got a good husband, he, *nice* man that he is, goes and buys the sewing machine, and perhaps learns to run it himself; and while she sits and cuts and bastes the cloth, he runs it through the machine with a rush, and, like magicians who pull all sorts of things out of all manner of strange places, so he tumbles in bits of cloth at one end and pulls out at the other all manner of those men's clothes, women's clothes, boys' clothes, girls' clothes, and baby clothes, which are so handy to have in the house, where a happy couple live.

Now, my friend, hadn't you better go and get your wife a sewing machine? It will be better than to get a new wife when yours has sewed herself to death, won't it?

"What will it cost?"

O! any where from fifty to one hundred dollars and thereabouts.

"Can't afford it."

O, you can't! How long will it take you to make up that amount of money in cigars at present prices? Sell a cow, if you have several, and buy a machine. Sell a horse and buy a machine. Use the old furniture and buy a machine. Use the old wagon and buy a machine. Wear the old clothes and buy a machine. A machine is better than a melodeon. A machine is better than a piano; and besides with a machine *first* you can save and earn enough to buy many other things.

"What one shall I get?" Well, almost any of half a dozen different ones will help you wonderfully; but still it is as well to get the best when you are about it.

"But which is the *best*?" Well, I never used either. Still I have heard of some objections to several. One makes a ridge on one side of the cloth; one wastes thread; one is noisy; one gets out of order; one ravels too easy, etc., and the pretty general decision is that the "Wheeler and Wilson" machine is for all general purposes the best. This has been the verdict at some eighteen State Fairs, besides hundreds of other fairs. The prices range from $50 to $120—the difference being mainly in style, finish and ornamentation, the cheaper ones doing the same work equally well.

The other day I was conversing with a friend who for years had had charge of a large cloak manufactory in Boston; and he informed me that they used "Wheeler and Wilson's" machine *exclusively*, as did the other large manufacturers with which he was acquainted. It makes the lock stitch alike on both sides, will not ravel, and was decidedly the best for all general purposes, in his opinion.

The fact that the sales of this machine have steadily increased from 799 machines in 1853, to 21,306 in 1859, an increase of almost thirty-fold in seven years (and I know not how large it has been since 1859), shows that there must be good reasons for preferring this machine. The company's large and splendid manufactory, it is said, can produce five hundred machines per day.

Persons who wish for information, prices, descriptions, etc., can obtain circulars of the company's agents, or by addressing "Wheeler and Wilson Manufacturing Company, 505 Broadway, N. Y., or 228 Washington St., Boston."

I have been informed also that ministers of the gospel of all denominations can be accommodated with Wheeler and Wilson's machines at reduced prices, and I think few gifts would be more welcome to a poor worn-out preacher's wife than a good sewing machine. Who is willing to raise $50 or $75 to buy one for this purpose?

H. L. HASTINGS.

Boston, July 26th, 1864.

For the World's Crisis.

WHO WILL HELP FURNISH THE WESTERN TENT?

Hark! my friends. Listen to the voice that comes from the far West! The Lord God of Israel is still to be worshiped; his truth is still to be proclaimed; listening multitudes are yet to hear the proclamation of the speedy coming of the "King" who shall "reign in righteousness." Year after year have we heard the glad tidings in our favored region, and our hearts have been gladdened by the prospect before us, and now to the regions beyond do these same tidings need to be more fully published. And how shall they hear without a preacher? and how shall the preacher preach, except he have some place in which to preach? for ofttimes the rain, and again the scorching heat of the sun, render it impracticable to be in the open air entirely; and in some places there are no buildings suitable to be occupied for such a purpose; and when there are such, their occupancy is frequently forbidden to those whose minds have been enlightened in regard to the truth which should be proclaimed in thunder tones at the present time.

We have an efficient preacher in the western field. Bro. Himes, whose zeal and ability are well known, has, with a portion of that self-sacrificing spirit which characterized his Master, left the associations of his early home, and located himself in the West, for the express purpose of spreading light on the most important theme which can engage the attention of man. And now for the place in which he may address those who will gather to hear. Brethren, sisters, will you help furnish it?—not a costly structure, with a "towering spire, almost commingling with the skies;" nor a fixed one, which can only be serviceable for a single spot; but a temporary and movable one, like those in which the patriarchs of old sojourned. With such a place of worship the preacher may remove as occasion may demand, from one place to another. When his work is done in one place, he can go to the next; and so on, until the glad tidings have been proclaimed everywhere.

I know there is much to be done in the East; numerous and increasing are the calls for help which come to those whom the Lord has made stewards of his bounty; and the few whose hearts have been enlarged and are willing to heed these calls, hardly know which to respond to first; but can we not be a little more self-sacrificing—can we not deny ourselves of some luxury, or even comfort, that we may hear this call and help prepare the way by which the swarming population of the growing West can efficiently have the present truth proclaimed to them? I feel that it is a noble cause to aid; who else feels so? I will give my mite; who else will give theirs? I desire to have it said of me, "She hath done what she could;" who else has the same desire?

Come, ye expectants of the coming One, let us awake to the weighty responsibility that rests upon us, to be active in spreading the light we have received. It is no time to be hoarding treasures for the fires of the last day to consume. Better give liberally, and to the extent of our ability, giving up our possessions in the present world, seeking our portion in the world to come; and be among those to whom a crown immortal, a kingdom eternal, and a life evermore shall be given.

SARAH A. COBURN.

Haverhill, July 13th, 1864.

For the World's Crisis.

THE ABYSS OF SPIRITUALISM.

BRO. GRANT:—My attention was attracted to a letter of Sr. Willard's, with extracts from a correspondence from a sister, who had narrowly escaped "the abyss of Spiritualism," and to the "Remarkable Dream." It revived within me the conviction that I must write. But what to say! My ample experience with that *inconceivably* subtle and *horrible* delusion, makes me very confident that the dear sister does not yet know herself,—worse, does not know the workings of that truly awful power which she *thinks* she has escaped. But to declare it is not to prove it, and perhaps none but those thoroughly experienced in detecting the traces of that magnetic influence would at all believe me were I to state that her writings, especially the dream, bear strong traces of the delusion.

It is with hesitation that I speak thus, and I would assure the sister that only the kindest feeling and a sense of duty prompt me to it. I am sure when she is entirely free, when the spell is broken, she will see it herself, yet I should add, it may require many and terrible experiences to give her a full acquaintance with this mystery of iniquity. It will look presumptuous to those who are as yet untried, to write thus, and let me say, I do not write with a view to prevent their trial by the same means; for it is utterly impossible that human power should resist this superhuman magnetism, of which, as stated in the Crisis, the agents are wicked spirits, and powerful ones too. Watching and prayer are the only means which we can use. They *save us* through the goodness of God, but they do not prevent the trial.

Daniel wrote, "Many shall be made white and *tried!*" Every child of God must be made white, every one proved. It cannot be that any of the "elect" shall escape. As long ago as when he wrote that, the type of this ordeal was given, when the Hebrew children went through the fiery furnace; but *the form of one like the Son of man went with them.* The church is going through that furnace, and the fire is seven times hotter than the fires of any other trials we can endure; and this fact can only be understood by the experienced, for no others can conceive of the fiendish subtlety and power of Spiritualism. O! children of the Most High, look to your footing! You cannot be too vigilant, and write upon your hearts the precious words of Christ, uttered, as I believe, for this hour of all others that have passed since he stood on earth, "Because thou hast kept the word of my patience, I also *will keep thee* from the hour of temptation that shall come upon all the world to try them that dwell upon the earth."

In the dream which she relates, I see the identical workings of the illusion with those which I have experienced in wonderful visions, both waking and sleeping, which now I *know* were but the leading cords of those invisible seducers, to draw me deeper into their snares. They work by flattery. It can be traced in all their illusions. They pet self wherever it can be touched; for instance, they would have the sister believe that she was to give the offer of mercy to the multitude; and the deep fervor and warm zeal which she expresses are no evidence of the truth of her vision, because the most extreme devotion and zeal of the real christian are exactly imitated by the impostors and put upon their victims. O to be able to discern between the spirits which have gone out into the world!

As to the voices which she heard in her dream I have often heard them, even, as I thought, the very voice of God, with all the awful solemnity yet ineffable tenderness of the loving Father. Once he spoke to me (as I thought), and it was followed by another which I thought I detected to be the voice of a lying spirit, feigning to be his. I prayed to be saved from its power. Indeed I had been uncommonly diligent and earnest in prayer, but I did not perceive till long after that both were lying voices. The most fervent glow of devotion, the most radiant desire to do good, usually accompanied the illusions which they flung around me. Tongue cannot even feebly tell the unutterable intensity of feeling which at such times has tortured me to the extreme point of mental and physical endurance, varied by seasons of exquisite joy and peace, which also were entirely false.

She speaks of the voice, saying, "The seal is about to be set." So did the wicked ones exercise me on that point, and I was led to agonize that it might be set on my forehead. This was but a little episode in a wonderful drama which they enacted with me, playing upon my feelings in every way by which they could mislead. No doubt this is the sealing time, and they know it. But oh! beware! Let not Satan deceive you by taking a seasonable truth to do it with, for that is precisely his way. Do not be deceived by the plausible reasoning and real truths scattered through their teachings.

These "powers of darkness" have demoniac artfulness, and do not scruple to use God's own weapons to overcome His believers, as they are the most potent in dealing with those who have the truth.

Those "*terrible flags*"—no need of words to describe them, too well I understand the awful spirit that hovered about them like a breath of the sulphurous smoke, the gloom and horror of that Tartarean darkness, where probably the spirits formerly dwelt. No, dear sister, let us not think we have "escaped the abyss of Spiritualism." We shall be in the furnace, liable at any time to frequent and long contests with the enemy, until the battle of the last great day. Then, by the grace of God, we shall be *more* than conquerors, by as much as our enemies are more than human in their power and skill.

When I realize what frequent and truly terrible experiences I have passed through, my soul shudders, grows faint and sick with horror, and cries out, How long, O Lord, *how long?* But I feel that it cannot be long. At this rate of progress Satan will soon have gathered in his own; then shall the rising of a new day bring to us a joy and peace as real and enduring as the truth and immortality of God, and our elder Brother, the King of kings and Lord of lords, will take us to his victorious and everlasting rest.

L——.

Marysville, O.

For the World's Crisis.

THE GIFT.

I see before me a beautiful gift, and so bright and unsullied does it appear that I cannot compare it to any thing short of a "pearl of great price." But it is not one of earthly extraction, for an heavenly Friend obtained it from the deep fountain of eternal love. And I have learned from the word of truth, that if I live in obedience to the commands of this heavenly Friend, this invaluable gift is to be mine; and so anxious am I to obtain the prize, I feel like laying hold on it by faith, and holding it fast in hope. For I am aware that if I, through disobedience, forfeit my right and title to this free gift, death must be my portion. But if through faithfulness and obedience gain it, eternal life, unalloyed by sin, sorrow and death, will be mine. Rom. 6: 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Dear friends, let us so run that we may win this sweet and precious boon—eternal life—which is the "free gift" of God through Jesus to fallen man.

Eternal life! eternal life!
We have it through the Savior;
Eternal life! Eternal life!
Oh! come, and live forever.

Bristol, Ct. JANE J. AUSTIN.

ANECDOTE OF DR. BEECHER.

The following anecdote of Dr. Beecher, communicated to the *Northern Monthly* by C. E. Stowe, gives a characteristic glimpse of the man, and at the same time illustrates a true principle of action:—

Beecher's simplicity, buoyancy and imperturbable good humor disarmed opposition when he came in personal contact with an opponent. An old wood-sawyer, whom we will call W——, a rough, strong, shrewd man, who belonged to a rival sect, was violently prejudiced against the Doctor, especially on account of his total abstinence principles. He had never seen him, and would not hear him preach. This man had a large lot of wood to saw opposite to the Doctor's house. The Doctor depended upon constant manual labor for keeping up his own health; and in Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family; and often finding that too little, would beg the privilege of sawing at the wood-pile of a neighbor. He was fastidious in the care of his wood-saw, having it always at hand in his study, half concealed among minutes of councils, incomplete magazine articles and sermons, and the setting of his saw was often duly accomplished while he settled nice points of theology with his boys, or took counsel with brother ministers.

Looking out of his study window one day, when his own wood-pile was reduced to a discouraging state of order—every stick sawed and split—he saw, with envy, the pile of old W. in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in his shirt-sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile; and forthwith fell to work with a right good will, and soon proved to his brother sawyer that he was no mean hand at the craft.

Nodding his head significantly at the opposite house W. said:

"You live there?"

B. "Yes."

W. "Work for the old man?"

B. "Yes."

W. "What sort of an old fellow is he?"

B. "Oh, pretty much like the rest of us. Good man enough to work for."

W. "Tough old chap, ain't he?"

B. "Guess so, to them that try to chaw him up."

So the conversation went on till the wood went so fast with the new comer that W. exclaimed:

"First rate saw that of yourn!"

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted, and so he gave a smile of triumph.

"I say," said W., "Where can I get a saw like that?"

B. "I do not know, unless you buy mine."

W. "Will you trade? What do you ask?"

B. "I do not know. I will think about it. Call at the house to-morrow and I will tell you."

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise.

"Oh," said the Doctor, "you are the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some of your wood to saw when you work on my street."

W. said that he then felt as if he wanted to crawl into an auger-hole.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

LITTLE METTIE.*

Little Mettie is asleep,
Wherefore should his parents weep?
Fold his hands across his breast,
Let the little loved one rest.

Little Mettie had begun
Life's uncertain race to run;
For an hour he sojourned here
On this earth so dark and drear.

But his Shepherd, Christ, foreknew
Dangers living souls pass through;
Hence he bid him in the grave,
Shielding him from many a wave.

Mother, *let the dear boy sleep*,
Father, sister, do not weep;
Soon the glorious morn will break,
And the dead to life awake.

Brother, you will miss him here,
O'er his grave shed many a tear;
But if Christ *your* Shepherd be,
Soon the loved one you may see.

He shall live to die no more,
Lovelier, dearer than before;
You shall hear his cherub voice
Making heavenly hosts rejoice.

Over in the better land,
Near the Savior's throne he'll stand,
Singing loud and sweet and clear,
"Jesus leads the children here!"

MARIA MATHEWS WEAVER.

North Dana, Mass.

* Mettie was run over by a cart and killed.

I THOUGHT IT WAS MY MOTHER'S VOICE.

A friend told me not long ago, a beautiful story about kind words. A good lady passed a drinking saloon just as the keeper was thrusting a young man into the street. He was very young and very pale, but his haggard face and wild eyes told that he was very far gone in the road to ruin, and with an oath he brandished his clenched fists, threatening to be revenged on the man who had ill-used him. This young man was so excited and blinded with passion, that he did not see the lady who stood very near to him, until she laid her hand on his arm, and spoke in her gentle loving voice, and asked him what was the matter.

At the first kind word he started as if a heavy blow had struck him, and turned quickly round paler than before, and trembling from head to foot. He surveyed the lady for a moment, and then with a sigh of relief he said,

"I thought that was my mother's voice, it sounded strangely like! But her voice has been hushed in death these many years."

"You had a mother then, and she loved you," said she.

With that sudden revulsion of feeling which often comes to people of fine nervous temperaments, the young man burst into tears, and sobbed out, "Oh yes, I had an angel mother and she loved her boy! But since she died all the world has been against me, and I am lost to honor, lost to decency, and lost forever!"

"No, not lost forever; for God is merciful, and his pitying love can reach the chief of sinners," said the lady in her soft, sweet voice; and the timely words swept the hidden chords of feeling which had long been untouched in the young man's heart, thrilling it with magic power, and wakening a host of tender emotions, which had been buried very deep beneath the rubbish of sin and crime.

More gentle words the lady spoke, and when she passed on her way the young man followed her. He marked the house she entered, and wrote the name which was on the silver door-plate, in his memorandum book. Then he went slowly away with a deeper, earnest look on his pale face, and a deeper and more earnest feeling in his heart.

Years glided by, and the gentle lady had quite forgotten the incident we have related, when one day a stranger sent up his card, and desired to speak with her.

Wondering who it could be, she went down to the parlor, where she found a noble looking, well dressed man, who rose deferentially to meet her. Holding out his hand, he said:

"Pardon me, madam, for this intrusion; but I have come many miles to thank you for the great service you rendered me a few years ago," said he, in a trembling voice.

The lady was puzzled, and asked for an explanation, as she did not remember ever having seen the gentleman before.

"I have changed so much," said the man, "that you have quite forgotten me; but though I only saw your face once, I am sure I should have recognized it any where. And your voice, too, is so like my mother's."

Those last words made the lady remember the young man she had kindly spoken to in front of the drinking saloon so long before, and she mingled her tears with those which were falling slowly over the man's cheeks.

After the first gush of emotion had subsided, the gentleman told the lady how those few gentle words had been instrumental in saving him, and making him what he was then.

"The earnest expression of 'No, not lost forever,' followed me wherever I went," said he, "and it always seemed that it was the voice of my mother speaking to me from the tomb. I repented of my many transgressions, and resolved to live in Jesus as my mother would be pleased to have me; and by the mercy and grace of God I have been enabled to resist temptation, and keep my good resolutions."

"I never dreamed there was such power in a few kind words before," exclaimed the lady, "and surely ever after this I shall take more pains to speak them to all the sad and suffering ones I meet in the walks of life."—*From Sunny Faces.*

KEEPING THE GOLDEN RULE.

"Please, sir, will you ring the door-bell for me?" said a short, fat girl, to a gentleman who was passing a house before which she stood vainly trying to reach the bell-handle. The tall gentleman was either too proud or too busy with his own thoughts, to give much attention to Miss Annie's request. He merely glanced at her as he brushed past, and said,—

"Go away! I have nothing for you."

Poor Annie felt pained, for she was a nice little girl, and did not like to be mistaken for a beggar. So she sighed, looked at the door in despair, and said, half aloud,—

"Oh dear! what shall I do?"

Just then a stout boy, with a big basket filled with groceries, came walking toward her. "I won't ask *him*," said Annie to herself. "I don't believe he would help me, and he might make fun of me."

But the boy stopped at the door-step and put down his basket. He had seen her trouble as he came up the street, and had pitied her. His face was full of sunshine as he smiled on Annie, and said,—

"Can't you reach the bell? Let me ring it for you."

"Oh, I shall be so glad," replied Annie. "I've been waiting here ever so long, and I'm *so* tired."

The boy rang the bell, the door was opened, and Annie's trouble was ended.

Now the golden rule given by Jesus says, "Whatsoever ye would that men should do to you, do ye even so unto them." Did that proud gentleman keep this rule when he gave little Annie that rude answer?

You guess not, eh? You think if he had been in Annie's place and she in his he would have wanted her to ring the bell, eh? Very good.

And how about the boy? He kept the golden rule did he? Right again. Once more: how is it with you, Nellie Scornful? do you keep the golden rule when you toss your head and laugh at poor Ellen Dull because she can't say her lesson? How with you, Ned Lazybones, when you sat toasting your toes before the stove last winter, and left little Harry to do the chores alone? How with you all, my children? Do you all keep the golden rule of Jesus?—*S. S. Advocate.*

GOD TAKES CARE OF US.

A kind woman, hunting up the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up higher." She looked up and saw a string, which, on being pulled, lifted the latch, and she opened the door upon two little half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? no fire on a day like this!"

"Oh, when we are very cold, we creep under the quilt, and I put my arm round Tommy, and Tommy puts his arm round me, and we say, 'Now I lay me down to sleep,' then we get warm," said the little girl.

"And what do you have to eat, pray?"

"When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say, 'Our Father,' and 'daily bread' every day. God is our Father."

Tears came in the good woman's eyes. She had a mistrusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust that she will never forget.

And have you, children, who have almost everything else, this sweet spirit of content and thankfulness?

THE SECRET.—There were two little sisters whom no one could see without loving, for they were always so happy together. No cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, they were always the same sweet-tempered little girls.

"You never seem to quarrel," I said to them one day; how is it you are always so happy together?"

They looked up, and the eldest answered—

"I 'spose 'tis cause Addie *lets me*, and *I lets Addie*."

DO NOT MAKE EXCUSES.—Children, do not form the habit of making excuses. If you have done wrong, be willing to own it. Do not try to hide it or throw the blame on another. A person who is quick at making excuses, is not very likely to be good for anything else, or to be loved and honored.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FINISH THY WORK.

Finish thy work, the time is short,
The sun is in the west;
The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God,
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil!
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,
And of its strength reviving air
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won,
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful unto death,
And crowns thee now.

For the World's Crisis.

THE WAR.
ITS ORIGIN—PROGRESS—END.

BY HENRY W. DANN.

(Concluded.)

END OF THE WAR.

When will this cruel war be over? what are the prospects to-day? are questions that agitate every heart. Some say the end is nigh at hand, others can see no gleam of light through the dark war-cloud that lowers over the sky.

In attempting to answer these questions, we must obtain clear views of the period of time in which we live. And all the light that is required for this purpose is furnished in the prophecies of the word of God.

We are living in the last days. The present age is full of evidence on this point; and to the student of the Bible and of history the events of to-day are but the fulfillment of prophecies uttered more than a thousand years ago. The kingdoms of this world are fast passing away.

The Babylonian kingdom, 677 B. C.; the Medo Persian, 538 B. C.; the Grecian, 332 B. C.; the Roman, 30 B. C.; are among the nations that were, but are not. The first three arose, shone, and passed away. The last, through divisions, has been shorn of all its strength and glory. These divided kingdoms exist to-day. But what say the Scriptures in reference to them? "In the days of these kings shall the God of heaven set up a kingdom *that shall never be destroyed.* . . . . It shall break in pieces and consume all these kingdoms, and *it shall stand forever.*" The age in which we live, then, is the age in which we look for the "everlasting kingdom of God" to be set up, by the appearance on earth of Jesus Christ, who will destroy the wicked by the brightness of his coming. Such being the fact we are not to look for the prosperous days that we have heretofore enjoyed; but on the contrary must expect commotion, distress and perplexity until the Lord shall come.

But the horrors of war may be very materially mitigated, and to a certain extent done away, by *proper legislation, earnest prayer to God,* and the *co-operation of christian men.* As a christian I should say, let fighting alone and the war will die a natural death. But I cannot hope for this so long as men continue to defy the Almighty God.

There will undoubtedly be a cessation of hostilities some time, but how shall we bring it about? The majority say, "Fight it out." Now allowing that this can be done, when we consider the frightful waste of life that it would occasion, it becomes us to inquire if there is not a better way. We answer emphatically, there is. To bring about a solution of our difficulties and end the war, that is so far as we can expect an end, we should immediately

1. *Proclaim an armistice.* This is imperatively demanded if we look no further than to rest an exhausted army. Again, it would give the rebellious people of the South a respite in which to think over the past and the prospects of the future. It would enable the people of this great nation to breathe more freely and discuss more calmly the great questions at issue. It would inspire the people with hope, it would cheer the despondent, and help to inaugurate a reign of peace.

2. *Call a convention.* Get the voice of the people on this mighty question. Let there be a gathering together of people from every State. Let there be a free expression of opinion and interchange of sentiment. Let the South be made to feel that we are not waging this war to crush and destroy them, but for the mutual interests of all concerned. At this convention let no party question be raised, no "vain strife about words" be indulged; but as far as possible let harmony prevail, and whatever difference there may be let it be honest and not from sinister or impure motives.

3. *Consider terms of peace.* Let that be the prime object before us. Let there be a mutual interchange of feeling between the different sections of country represented. And let it be fully understood that a suspension of hostilities has been ordered for the express purpose of bringing about a reconciliation. Let every effort possible be put forth to bring about this desired result. I tell you such a course savors of the purest patriotism and the highest type of loyalty, notwithstanding what political babblers may say to the contrary. The national honor and life are staked on this question of peace. The good of humanity and the welfare of this great republic are suspended on the question of a speedy termination of this terrible strife. I have no sympathy with those who cry peace, peace, while war lurks in every avenue of their hearts. Such cry peace from party motives, and have not the good of the nation at heart. A political peace is just no peace at all; and if it is gained will only rise up in the future to embarrass and overturn the government under which we live.

4. *A firmer trust in Almighty God.* In the midst of our former prosperity we had well nigh forgotten God. We have boasted in our strength, and neglected to look to the hills from whence it came. And the only wonder with me is that God has not cast us off forever, and driven us down to that land of darkness where mercy and hope are strangers for ever.

The Chicago *Times* says: "The physicians of this place hold secrets which, if made known, would cause the community to run stark mad with wonder. If the vice and crime and debauchery were exposed to the broad light of critical inspection, this fair earth would assume an aspect so hideous that angels would weep, devils laugh, and the good and virtuous would lift up their hands in holy horror, and sigh for the extinction of this sinful age." And were the truth known in regard to the state of morals in our country to-day we would stand appalled at the prospect before us. Let us, then, as a nation repent of our sins, and humble ourselves in the sight of God.

And finally, let the revealed will of God be the supreme law of the land and nation, and a change as great and glorious as can well be conceived will take place even here in this land of woe and death. Such are my views of the crisis through which we are passing to-day.

I have endeavored very briefly to set forth the origin, progres, and coming end of this cruel war. I have hinted at some measures calculated to inaugurate a reign of peace. But after all I do not look for permanent peace in these last days of the nation's history. But, thank God, there is "a peace which passeth all understanding," and fills the heart with love and joy.

I firmly believe the measures I have suggested for remedying our difficulties, if adopted *at once,* will result in great positive and lasting good; should they fail to accomplish a settlement I am content to leave the whole matter in the hands of God. All that I have written is merely suggestive. These thoughts might be extended indefinitely, but if what has been written shall convince one soul of his errors and lead him to the "land of life," I am satisfied. My daily prayer to Almighty God is, that he would bring deliverance to the captives, joy to the sorrowing, light to the blind, hope to the despairing, wisdom to the foolish, peace to the rebellious, and life to the dead; so that the United States may not be blotted out from history forever.

For the World's Crisis.

THE KINGDOM OF GOD.

"The kingdom of God shall be taken from you."—MATT. 21: 43.

What kingdom does the Savior mean? Let us briefly look at the different interpretations.

1st. Some claim that reference is made to the *offers* of the kingdom to the Jews. Not so. Jesus said not a word about witholding the *offers* of the kingdom from any one, nor is it true that the offer of the kingdom is withheld. It is freely offered to Jews and Gentiles on the same terms. "The kingdom of God"—not the offer of it—was to be "taken from" one class and "given" to another class. What kingdom?

2nd. Others claim that God set up a kingdom among the Israelites, and that Christ here alludes to that kingdom. Not so; for that kingdom was long previously "overturned," and was to be "*no more* TILL" the great Heir of David should reconstruct it on a deathless and perpetual basis. To say of a kingdom that had been taken from a certain people centuries before, it "*shall be* taken from you," would certainly be incorrect. The kingdom here mentioned remained to be taken from a certain class at a future period, when the Savior spake.

3d. It is evident from the context that the *territorial* kingdom is meant—"the kingdom prepared from the foundation of the world"—the very territory occupied by the wicked husbandmen who refused to render the fruits of holiness. A lovely "vineyard" or kingdom (our earth) was let out to man, who was required to render to God the fruits of righteousness, but man revolted, and refused to render the fruits of righteousness; so God sent servants and prophets to revolted man to prevail upon him to render the fruits, but the messengers are stoned and persecuted; but God continues to send messengers to the rebellious occupants of this *vineyard,* or territorial kingdom, and they are subjected to the same treatment; finally God sends his Son to revolted man, who occupies the vineyard or kingdom once let out to him; but they say, "This is the *heir* (to our vineyard or kingdom,) come, let us *kill* him, and let us seize on his INHERITANCE," or territorial kingdom which they were occupying. So they crucified the Son of God. Right here the Savior inquires, "When the Lord therefore of the vineyard COMETH, what will he do unto those husbandmen?" The approved reply is, "He will miserably *destroy* those wicked men, and will let out his vineyard to other husbandmen, etc." When? "*When the Lord of the vineyard cometh.*"

On the strength of this, Christ adds, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." When? "When the Lord of the vineyard cometh." What kingdom? The same one formerly occupied by wicked husbandmen, who would not render the fruits, now to be given to those who "will" render the fruits. This proves the vineyard and kingdom identical.

Prominent among those wicked husbandmen stood the Jews, but they were not alone; hence, all the wicked will be "miserably destroyed" "when the Lord of the vineyard cometh,"—an event yet future,—and then this "vineyard" or "inheritance," or territorial "kingdom of God," once occupied by wicked husbandmen, will be given to a nation of holy ones, now slumbering in beds of death, who shall be born at once, and they "shall take the kingdom and possess the kingdom forever, even forever and ever," and "bring forth the fruits thereof."

W. SHELDON.

For the World's Crisis.

GOD LEFT HIM TO TRY HIM.

"Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, *God left him to try him,* that he might know all that was in his heart."—2 Chron. 32: 31.

The person here alluded to whom God left to try was Hezekiah, king of Israel. "In those days Hezekiah was sick to the death," and God by the prophet Isaiah healed him, and added to his days fifteen years. At that time the prince of Babylon sent letters and a present unto Hezekiah, for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them and showed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, all that was found in his treasures; there was nothing in his house nor in all his dominion that Hezekiah showed them not.

Hezekiah had exceeding great riches and honor; he was a good man, and God had prospered him and given him much substance; but in the hour of his prosperity his heart was lifted up, he had become proud. Probably these ambassadors from the prince of Babylon were spies. He had heard of the growing power of Israel, and sent these ambassadors to spy out the land. Hezekiah could not have done them a greater favor than to do as he did in showing them all his treasures and all he had, for there was nothing in all his kingdom that he showed them not. In this unwise act he greatly displeased the Almighty. God saw that Hezekiah was proud, and so he left him, to try him, that he might know all that was in his heart.

When these ambassadors from the prince of Babylon arrived at Jerusalem, Hezekiah was in just the frame of mind to receive them; for it reads, "He hearkened unto them, and showed them all he possessed." So we see how foolish a wise king will be when left of God to be tried. There was a secret sin that God desired to show the king—the sin of pride. After the ambassadors were gone, the prophet Isaiah came to Hezekiah and informed him that the Lord was displeased with him for what he had done. So he humbled himself and all Jerusalem with him, by which God's wrath was turned away.

It is a great thing to know all that is in our own hearts. It is a true saying that conduct develops character. So it is when we leave the living way and commit sin. God sees it will work our ruin; so he leaves us, to try us, to develop our real character, that we may discover what manner of man we are of; and if we humble ourselves as did Hezekiah before God, then it will work out for us an exceeding and eternal weight of glory. We sometimes think we are about perfect before God; but when the Lord comes to place us where the goldsmith did the gold, we do not stand the fire.

There are two kinds of trials,—trials, and *fiery* trials. Some need the latter to keep them purified and ready. The apostle Peter was sure he was right before God, when he told the Lord he was ready to go with him into prison, and to death. But Jesus said unto him, "The cock shall not crow this day before that thou shalt thrice deny that thou knowest me." The Lord saw that Peter was not right, and he left him, to try him, that the sin might be manifested, that Peter could see himself; and in consequence of the denial there was on the part of Peter bitter weeping and repentance before God. Were we placed in Peter's stead, we might not succeed any better than did the holy apostle.

The object of God is to save us. None will ever be permitted to enter the New Jerusalem but those who possess the spirit of Christ,—those who love God and keep his commandments.

Dear reader, perhaps deep down in your heart may lurk some dreadful sin, which as yet has not been developed. The time may come when you will be placed in a position when that perhaps unthought of sin may develop. We sow the seed, the rain causes it to sprout and grow to become a fruitful plant, or flower; but in case there is no rain, the seed may remain the same unchanged forever. So it is with our hearts. The seed is there, either good or bad, and the development will only show the kind or quality. See that woman who was once virtuous, now going in the way to hell; the man who was once temperate, now a poor miserable drunkard. The person once humble before God has departed and become proud and wicked. God has held out every inducement to save these different characters, but they have rejected him and his truth, and hardened their hearts.

The day has come when men's real characters are being developed. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." The great mass have decided against the great message of Christ's second coming, and the doctrines of the Bible. "Let him that thinketh he standeth take heed lest he fall." Let him that hath sinned sin no more. And should we be left of God to be tried, may it work the peaceful fruits of righteousness, that the end may be unto everlasting life. Let us humble ourselves before God, that we may be exalted in due time.

Remember in the hour of trial God's grace shall be sufficient for you. "Pray without ceasing; and in every thing give thanks." "Hold fast that which thou hast, that no man take thy crown." So that, when the generations of the saints who now sleep shall come forth to life, you may join them at the appearing of Christ, in everlasting thankfulness and joy.

J. E. CLARK.

For the World's Crisis.

THE "TWO WITNESSES."

There are several serious objections to the application of this prophecy to the Old and New Testaments.

First. The "time" of their prophecy (1260 days) if interpreted 1260 years, does not cover the period of the prophecy of either the Old or New Testament.

Second. These "two witnesses" are cotemporary as to their period of prophecy, which cannot be said of the two Testaments.

Third. If any one *design* to hurt them, fire issues from their mouth and *eateth up* their enemies, etc., which does not harmonize present or past records with such theory.

Fourth. These witnesses have power to shut heaven, so that "*no rain shall come down in the days of their teaching.*" (Wakefield's trans.) And they have power over waters to turn them into blood, and to smite the earth with any punishments as often as they choose.

Fifth. When they are slain, "their dead bodies will lie in the streets of that great city, which is called *spiritually* Sodom and Egypt, *where indeed our Lord was crucified,*" which was at JERUSALEM, and not in Paris.

Sixth. It is to be *peoples,* and *tribes,* and *tongues,* and NATIONS, which are to look on their "dead bodies."

Seventh. "And the *inhabitants* of the EARTH will rejoice over them," etc., "because these two teachers were a vexation to the *inhabitants of the* EARTH."

Eighth. At the moment of their ascension there was "a great *earthquake* (not a political commotion), and the tenth of the city fell down, and *seven thousand men* were killed by the earthquake." What city? The city where our Lord was crucified. The city where the "two witnesses" shall be slain. The city JERUSALEM! The "seven thousand" are so definite, that destruction by "earthquakes in divers places," and in fives or tens of thousands, cannot be applicable to this prophecy; the scene of which is so definitely laid in JERUSALEM, and is to affect "peoples, tribes, and nations."

Ninth. It is a judgment of the second woe, and its application is as universal as the prophetic annunciation is general, and so also of "the rest" who "were affrighted, and gave glory to the God of heaven."

Tenth. Immediately following is the sounding of the seventh trumpet, and the kingdoms of this world become the kingdom of our Lord,—the time of wrath, of judgment, of the resurrection of the dead, and destruction of the enemies of God who "destroy the earth"; and the time of this destruction is defined by Ezekiel and the Revelator (Rev. 20), to be at the *end* of the thousand years of judgment and restitution; and hence the "plagues that are written therein" are in the future.

O. T. HOBBS.

For the World's Crisis.

BELIEVE IN HIM.

"This is the work of God, that ye believe on him whom he hath sent."
"He that believeth on the Son hath everlasting life."

Will any one say there are not words enough used in the above texts to express the conditions upon which were offered everlasting life? And yet three words express all—"*Believe in Him.*" But this is the sum—the conclusion—the result of a longer process of investigation, of demonstration. A thing is never proved to us if we still doubt, for when a thing is fully proved, it "*compels belief*"; hence all that God has done and spoken to man is for demonstration, that truth may be set before the mind with perfect evidence;

But do all men believe? If so, then all men do the work of God,—then all have everlasting life. But as this is not true, we say truth was not set before their minds with perfect evidence. Why do the wicked still lack this witness? Our Savior says, "Ye will not come to me"; that is, ye will not receive the witness my Father witnesseth of me. And again, "As many as the Father hath given me shall come to me"; and "no man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."

How does the Father draw men to the Son? "It is written in your law, they shall be all taught of God; as many therefore as have *heard* and have *learned* of the Father cometh to me." It is by hearing and learning, then, that we receive the witness, and so are compelled to believe in Christ. "Search the Scriptures, ... they are they which testify of me." "If ye believe not Moses' writings, how shall ye believe my words?"

This is the way, then, men are drawn and given to Christ. But most men will not be thus drawn; they will not hear and learn of the Father. "Every plant," says the blessed Savior, "which my Father hath not planted shall be rooted up." This is the way the Father plants them, and those so planted can not be rooted up. All other plants, though they may appear never so fair, will certainly be offended and fall away. The truth—the whole truth—the truth alone, must save men.

Blessed Jesus, thou art the way, the truth, and the life. We will learn of thee. Father, we will learn of thee, and so believe in the Father and believe in thee, and work the work of God, and have everlasting life.

Pittsfield, N. H. H. YOUNG.

For the World's Crisis.

REMEMBER THE POOR.

Remember the poor, God's poor children, in these trying times, when wicked, speculating men are withholding the comforts of life from them. This constrains me to write, my feelings are such for my poor brethren. A feeling for God's poor characterized the old prophets and apostles, and all the primitive christians. They said much and did much for the poor. Jesus saved the poor, and associated himself with them in their sorrows, insomuch that he will say to them that have fed and clothed the poor, "Ye did it unto me." How much our salvation depends upon our giving to the poor, I know not, but I do know that God's blessing rests upon those who consider the poor, and they will have their reward.

Brethren, let us visit the poor in their sickness. They cannot dig, and sometimes their noble souls will not let them beg. Do not wait for them to come to you, but go to them, not only with words of comfort,—words alone are dry morsels to the hungry. They expect something more. While you are giving words of consolation they are expecting something more, and if you leave them with words only, you leave sorrow instead of joy. Your words may be few with a liberal gift of such as you have, and with God's blessing you will be to them an angel of mercy, making the heart glad. Soon God's poor children will be where they will hunger no more.

MOSES JORDAN.

For the World's Crisis.

A PRAYER.

Hear! Father, hear thy children cry,
Make glad our hearts, our strength renew;
Like tender plants 'neath burning sky,
We crying faint, but cry anew.

Give us to drink, most gracious God,
That living water from on high
We find recorded in thy word,
That whoso drinks shall never die.

Beneath the shadow of that rock
Which, like thy word shall ever stand,
Hide us, dear Father, from the shock,
And shield us with thy loving hand.

Grant, Father, grant thy children's cry,
And cause to cease this dreadful dearth;
Soon may the mountain tower on high,
And its blest shadow fill the earth.

Providence, R. I. O. K.

For the World's Crisis.

PRAYER.

Prayer is the act of supplicating or beseeching from one greater than ourselves some needed good. By prayer alone we have access to our heavenly Father. He has styled himself a prayer-hearing and a prayer-answering God. How sweet the title, and oh! how blessed the privilege to be permitted to approach the King of kings and the Lord of lords; to ask of him whatsoever we desire, knowing that if we ask aright, in faith believing that he hears, he will incline his ear unto our cry, and however feeble and imperfect our supplications, he will grant answers of peace.

And shall any needy, thirsty soul, refuse to ask a blessing from one so kind, so merciful? from one who has done so much for them? Hear his invitation. Listen to his call of mercy. Ho! every one that thirsteth, let him come and drink of the water of life freely. He invites all the poor as well as the rich. He says, "He that hath no money, let him come and buy milk and honey without money and without price."

Were there no such thing as prayer, what would the christian do in his hours of darkness, when the sun of righteousness seems almost eclipsed by the gloomy blackness of huge clouds of sin? Where, then, could he fly to escape the storm ready to overwhelm and destroy him? Sad indeed would be his condition; naught then could fill his bosom but stern despair; "bright hope" would take swift wings and fly away, and chilling, dread fear would fill the aching void.

But, thanks be to our heavenly Father, such is the condition of no one. Oh, no! the vilest sinner can come to him for mercy, and in the all prevailing name of Christ our Savior can find acceptance at the throne of grace.

LAURIE J. SWETT.

Kennebunk, Me.

For the World's Crisis.

HAVE PATIENCE.

"Blessed are the meek, for they shall inherit the earth."
"Blessed are the poor in spirit, for theirs is the kingdom of heaven."
"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, . . . for great is your reward in heaven."

Then, brethren and sisters, if there are any among you that say they love Jesus, and are proud, deceitful, high-minded, have patience with them, for such can never travel with you the new earth. If there are any among you that are liars, tale-bearers, false-accusers, whoremongers, busy-bodies, that can sing, pray or preach, to make you think all is right; have great patience with them a little longer, for none such can ever enter the kingdom of heaven.

"Blessed are the pure in heart; for they shall see God." Then our intentions, our principles, and dealings with others must be pure; and our conversation must not be like the busybody, but like Christ, who is the author of all truth and purity. May the Lord help us to have patience in these last days. "In patience possess ye your souls."

"Blessed are the merciful; for they shall obtain mercy." If there are any among you ungrateful, unthankful, overbearing, taking the advantage of you at every point; have much patience with them a little longer, for soon will your trials end in an eternal weight of glory. If there are any among you that are rich, or have much of this world's goods that you may stand in need of, and withhold from you, envy them not, but have patience, and remember it is the "poor of this world, rich in faith," that will live in the kingdom of God.

Let us be patient, therefore, brethren and sisters, until the coming of the Lord; for then will all secret sins be made known, and be destroyed from off the whole earth. Then will all be true, holy and pure.

East Greenwich, R. I. N. D. BABCOCK.

For the World's Crisis.

THE OPEN FOUNTAIN.

Christ, our ever ready Bethesda! All glory to his ever blessed name! He is ever ready to receive the sin-stained soul.

This morning I felt the need of a fresh application to his precious blood; and I applied not in vain. I *felt* its sin-atoning power. I felt forgiven and loved as if I never had sinned. O! herein is its sweetness—the *sense* of guilt removed—justified in him—complete in him,—to feel him our wisdom, righteousness, sanctification and redemption,—that we have this in him. What more can we ask? Is he not a complete Savior?

We do not have to work out a righteousness of our own and then bring it to Jesus to set his seal upon, and hand it in for us before his Father. Oh, no. We come to him just as we are, full of wounds, and bruises, and putrifying sores; we plunge into this fountain opened in the house of David for sin and uncleanness, and *there* we are made every whit whole. Glory be to God!

Our Savior in his completeness has been held up to us anew in a recent visit of our Bro. in Christ, Eld. James Morrison, pastor of a Free church in Philadelphia. As he read, in social converse, the sixth, seventh and eighth chapters of Romans, and the third of Colossians, one dear saint of God expressed herself relieved from a difficulty of years' standing, as she saw from these scriptures that *Christ was her sanctification* as well as her justifier on the confession of her faith,—that she had not to work out for herself her own sanctification. She was made to feel that Jesus was what his name signifies—*the Savior from sin.* All glory to his name! Amen.

Then on Lord's day, Aug. 7th, after accompanying us to the lake and witnessing another of the Lazarus race buried with Christ to rise to a new life, as we hope, our Bro. expounded to us, in the public congregation, the fifty-third of Isaiah, and in the evening the thirteenth of first Corinthians, in all of which the Lamb of God that taketh away the sin of the world was exalted in an unusual manner. It did our hungry soul good, and that it may prove a blessing to others is our prayer and expectation. The leaven is in the meal here, and we can but see its workings.

The "Day-star of Zion" has made a sensation in our community, and is sought after. If any to whom it has been sent wish to make missionaries of their papers, they may send them to this office. They will find readers. Your Sister trimming her "lamp,"

Hammonton, N. J. E. S. WILLARD.

For the World's Crisis.

PLAIN TRUTHS.

To all whom it may concern, this is to certify that I deem it to be the greatest and most important thing in the world for persons who make pretentions to piety, that they be truly consistent christians. O! may God help us to be such. God says to all christians, "Come out from the world, and be separate, and touch not the unclean thing." Now, is it right for us to speak and pray in unison with this command, and then follow the spirit and practice of the world, in all its self-gratifications of pride, anger, strife, or being busybodies in other men's matters, or following the vain and sinful fashions of the world? It is hard telling by the *dress* who are christians and who are not.

Again, the good Lord says, "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Is not this all right for our christian prosperity and eternal salvation?

As it is a fact that all "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part (reward or portion) in the lake which burneth with fire and brimstone, which is the second death"; is it not equally a fact that all who indulge themselves in the intemperate, unnecessary, abominable, filthy, debasing, and very sinful practice of chewing and smoking tobacco, or of taking snuff, or drinking strong tea and coffee; thus wasting their precious time and money which God has given them, will be rewarded accordingly?

N.B. There will be no such work in the kingdom of God. A word to the wise is sufficient.

P. TANDY.

☞ Always allow other people their opinions, and do not be too sure your own are right. Remember, if you are right in one particular, you may be wrong in others. Do not be defiant, nor boldly contradict; but calmly express your reasons, and patiently bear with those whose understanding is less clear or whose reason is disturbed by passion.

☞ It is not pomp or pretension, but the adaptation of the expression to the idea that clenches a writer's meaning—as it is not the size or glossiness of the materials, but their being fitted each to its place that gives strength to the arch.

For the World's Crisis.

LIGHT, OR DARKNESS?

BRO. GRANT:—I have received a copy of a new paper, which I suppose its supporters think is shedding new light from the chart, although I have failed to discover it, but rather that which seems tending to darkness. There are a few expressions in one article from one of its editors I wish to quote and compare with Scripture, good reason, good sense and judgment. It is this:

"There are two grand views advocated of the resurrection and judgment among those who believe in the immediate coming of Christ. One makes the resurrection general, the judgment an assize,—all men *literally* standing before the judgment-seat of Christ at one and the same time. * * But this required an interpretation, unjustifiable, warped, *literal* where it should be figurative, obscure and forced,—Adventists found it necessary to dissent from this more than twenty years ago."

Now that some Adventists may have dissented from the literal interpretation of plain Scripture may be true; but how to understand plain declarations of Bible and especially of Christ literally, may be called "unjustifiable," I do not know, or why it may be called "warped" is beyond my comprehension; or to say it is "obscure"; why, figures, it would seem to me, would be more likely to "obscure" their meaning.

To understand language *literally* does not seem to be an interpretation at all, at least not a "forced" one. If one had a suit being tried at law, and he should produce witnesses who should testify in plain straightforward language, would the jury be justified in understanding what they said as they said it? or would it be "unjustifiable"? Would it be "warping" or "obscuring" their testimony? Nay, verily. Let us try this case, then, by this rule. Let the readers of the Crisis be the jury. I will produce a few witnesses to testify before them. Remember the point is, "Will *all men literally stand* before the judgment seat of Christ?" Doubtless you will concede that the "day of wrath," "day of destruction," "perdition," etc., is the day of judgment.

The first witness is the man of Ur, Job,—"Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath."—Job 21: 29, 30. Where will the wicked be when that day comes? Answer. "Reserved" in their graves mostly. Well, will it "warp" or "force" this testimony to understand "*brought forth* to the day of wrath" to mean raised from the dead at that time?

Next witness is Solomon. Eccl. 12: 14,—"For God shall bring *every work* into judgment, with every secret thing, whether it be good, or evil." Perhaps you may say, This is not every "man," but his works. But why are his works brought up here if he is not to be confronted with them? God does not reward *works* but men *for* their works. Eccl. 11: 9,—"But know thou, that for all these things God shall bring *thee into judgment.*" The one who does these works—"bad" and "good." I see no "warping" here, or need of "figures," unless we wish to "obscure" the testimony.

We will now introduce an unimpeachable witness, whose testimony is valuable and mu[illegible] not be disregarded with impunity. "[illegible] idle word that men shall speak they [illegible] account thereof in the day of judg[illegible] there anything in this plain, [illegible] language that can possibly be [illegible]ly not, unless it be "the day [illegible] If this be a figure, what is it [illegible] resent? Who can tell? [illegible] sinners of all ages must [illegible] can be no proxy in thi[illegible] give account for his [illegible] stand the grand revie[illegible] this still more clear, [illegible] testify again. "Th[illegible] the queen of the S[illegible] *judgment* WITH this [illegible] demn it," etc. Her[illegible] different periods of tim[illegible] who question whether t[illegible] and "the queen of the So[illegible] eous: but this is immateri[illegible] one thing all will grant, th[illegible] *with* whom they were *to rise* [illegible] were wicked men, and if [illegible] wicked men of past ages "rise up in [illegible]ment," *all* will; and as this witnes[illegible] they shall thus "*rise up* together, I [illegible] it must be so, if indeed it is not "warping" his testimony, or taking things as "literal" where they should be figurative.

Again, "When the Son of man shall come in his glory, . . . and sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them," etc. Here at the coming of Christ "*all nations*" are gathered before him. This is the judgment. Paul, what time does the judgment set? "Who shall judge the quick (living) and the dead at his appearing." But, we all believe that the living at the coming of Christ will be judged; now do you mean to say the dead are to be raised and judged too? Yes, "for we shall all stand before the judgment-seat of Christ." "Every one of us shall give account of himself to God." But, Paul, you say "us"; of course you mean believers only? O! no; "for it is written, As I live, saith God, *every* knee shall bow to me, and *every* tongue shall confess to God." "For we must all appear before the judgment-seat of Christ, that *every one* may receive the things done in his body according to that he hath done, whether it be *good* or *bad.*" Well, Paul, you appear to believe in a general assize, when all are present and are rewarded for *bad* deeds as well as good ones. To this agreeth the words of the Alpha and Omega,—"Behold I come quickly, and my reward is with me, to give to every *man* as his works shall be." Amen.

O. D. GIBSON.

☞ Better half a loaf than no bread.

For the World's Crisis.

HONESTY IN BUYING AND SELLING.

"Who is the honest man?—
He that doth still, and strongly, good pursue;
To God, his neighbor, and himself, most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due."

Honest? Yes, every inch of him honest as the day is long. Honest within, honest without. He is the very picture of honesty. His whole contour indicates honesty, every thought, look, act, moving muscle. His honesty shines, beams forth, looms up. No one ever suspects him of dishonesty, of his defrauding in weights or measures. He gives his customers good articles, the very best, and good measure, pressed down and running over. This man is known abroad for his honesty. His customers are constantly increasing from the fact he is honest, and deals honestly. The truth is, it is more safe and pleasant for every one to deal with an honest man, than to deal with a rogue.

This honest man of whom we are now speaking, needs no public advertising in the dailies or weeklies.

The expense of advertising is saved, his honesty is the best advertisement, read and known of all men. Honesty, or being honest—strictly upright in all business transactions—is the best and cheapest way of advertising. Honesty is always the best policy, and a truly honest man in the sight of God, one that provides things honest in the sight of all men, is the noblest work of God.

Reader, beloved, do you wish to prosper in things temporal and eternal, be happy here, happy forever? to have a conscience void of offence? lie down and sleep sweetly and refreshingly?—be honest, live honestly, provide things honest in the sight of all men. Tell the truth, the whole truth, and nothing but the truth. "Buy the truth and sell it not, also wisdom, instruction, and understanding."

"Just balances, just weights, a just ephah, and a just hin shall ye have. I am the Lord your God." Lev. 19: 36.

"To do justice and judgment is more acceptable to the Lord than sacrifice."

Do justice—'tis thy God's command,
The mandate of thy King;
Be prompt in rendering dues to all,
And let no fraud spot, great or small,
Unto thy conscience cling.

In penning the foregoing, our eye was definitely on the beloved Samuel Wilde.... He died, as he lived, in peace. "Precious in the sight of the Lord is the death of his saints." "The righteous are had in everlasting remembrance."

Friends, is it your desire to die as this good man died? Then live as he lived. Be honest in your business transactions; deal justly with all men; pay all dues, even the the smallest. Make conscience of strict punctuality in little things. Promise not a farthing without liquidation at the very time. Pay off your bills, little ones and great ones. "Owe no man anything but love."

Very many go on nettles all the time, restless, conscience-seared, simply from little aberrations, small deviations in business matters. "The little foxes destroy the tender vines."

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

"Little things—aye, little things,
Make up the sum of life."

Are you an honest man? Not if you are living beyond your means, borrowing money wherever you can, with no good prospect of repaying it; in other words, preparing for an assignment, by which you will pay ten, twenty, or fifty cents on a dollar to your creditors.

You are not honest if you have placed your property out of your hands to avoid paying your debts, and are living in luxury while many a poor man and woman, whom you owe, is toiling hard to procure the bare necessaries of life.

You are not, if you are habitually practicing frauds in your daily business, either by [illegible]king exorbitant prices, by giving a poorer [illegible] than you have contracted for, or repre[illegible] be, or by any low, mean arts, de[illegible] with whom you deal.

[illegible] an honest man if you cannot [illegible]ery man in the face and say, [illegible]ging you by word or deed; [illegible] taking advantage of your [illegible] or necessities; I make [illegible] make no untrue state[illegible] by you, in my busi[illegible]uld not be done by." [illegible] are not an honest [illegible]ard-stick, "false [illegible]omination to the [illegible] delight." "Thou [illegible]." "A righteous [illegible]cked man is loath[illegible]." Prov. 13: 15. [illegible]ur forward to be an [illegible]er that God's eye is [illegible] the counting-room, the [illegible]at he holds you account[illegible] done in these places of [illegible]er it be good or whether it [illegible]

D. F. NEWTON.

For the World's Crisis.

TO THE SAINTS.

BRN. AND SRS.:—Grace and peace be to all the Israel of God. How prosper your souls? Are you almost discouraged? *Look up.* Jesus is coming. Ye need not be sad. What though the storms do blow; soon a calm will come, and we be at rest,—safe, ever safe in the kingdom of God.

Dear pilgrims, these "light afflictions" are but "for a moment." Let us endure them as good, brave soldiers can endure. Every trial is permitted for our eternal good. We believe this; but when they come we say, "Why do we suffer?" Often do we think "strange concerning the fiery trial, as though some strange thing had happened" unto us. May God give us wisdom and patience, help us to believe his promises, which declare that these light afflictions shall work out glory for us in the end. Amen.

We are indeed passing through "perilous times," but the great Jehovah whom we serve has promised not to leave nor forsake us. O! bless God for all his wonderful goodness. My heart yearns for rest beyond this vale of tears. My soul longs for the joy and blessings of Home. O, dear Savior, let thy kingdom come!

Courage, ye saints, we'll soon be there. A few days more and bliss will be ours. Peace from God fill your souls. Amen.

No. Dana, Mass. M. MATHEWS WEAVER.

☞ Beware of little expenses.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 16, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,
MILES GRANT, *Crisis Box, Boston.*

TORN OR MUTILATED BILLS.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

A FAST.

In accordance with our usual custom, we would invite those who are interested in our great annual campmeeting at Wilbraham, to observe Friday, Aug. 19th, as a day of fasting and prayer, that the *special* blessing of the Lord may rest upon this meeting. Our aid must come alone from "the high and lofty One that inhabiteth eternity." Let us all look to Him for help.

Our meeting will, no doubt, be one of unusual interest and importance. Let us unite to make it the best one we ever enjoyed.

We would suggest that the time usually allotted to supper be spent in prayer; and while thus employed, let us consecrate ourselves anew to the service of the Lord. We are most rapidly approaching the great day of the Lord, when it will be decided whether we shall live forever, or die "the second death."

CAMP WILBRAHAM.—We purpose to have a meeting on the camp-ground, at Wilbraham, Lord's day, Aug. 21st, provided the weather is favorable, at 10 1-2 o'clock, A. M., and one o'clock P. M. Those who can, will do well to come on Friday or Saturday, 19th and 20th, and put up their tents, so as to be all ready at the great meeting the following week.

THE COMING MEETING.

Our campmeetings at Wilbraham are the largest held in the United States by those who are looking for the speedy coming of Christ; and the one about to be held, we may expect to be one of more than usual interest. All things indicate that we shall not meet in that hallowed spot many times more before the coming of our King. The coming one may be our last. We shall expect to see a large number of christian soldiers at camp Wilbraham next week. Let all come fully equipped, having on "the whole armor of God, that ye may be able to stand against the wiles of the devil." Be *sure* and "have your feet shod with the preparation of the gospel of *peace*." Without these shoes, we shall be unable to march upon the rough ways of the enemy. See that every part of the armor is in good order before you leave home. Come determined to do your whole duty, and you will receive great strength.

Those who go to campmeeting should go as early in the week as they can, and remain to the close, if they expect to get a rich benefit. By no means go as a *spectator*, if you wish to get any good. We know of but one sure way to enjoy a campmeeting, and that is to take an active part in the prayer meetings; and by all means do it as *soon* as you can after you go upon the ground. Those who have had experience need not be told the importance of this course. It is very seldom that a *spectator* enjoys a campmeeting. Make some tent your home for meetings instead of wandering around to all. Dr. Franklin said, "a rolling stone gathers no moss;" we may say, a campmeeting rambler is a religious spendthrift. If you do your duty at the meeting, you will find it a heavenly place. Resolve, in the strength of the Lord, to consecrate all to his service. Let there be no reserve whatever. Our work is short but *earnest*. Feeble resolves, and heartless efforts accomplish nothing in these days. Now is the time for brave men, and daring deeds like those of Shadrach, Meshach, Abednego. Let none fear the fiery furnace or the lion's den.

BAPTISM.

We would remind those coming to campmeeting, who have not been baptized, that there is a very nice place near the camp ground to administer the ordinance of baptism, where many in past years have been buried with Christ in baptism, and received very rich blessings. We hope many more will come prepared to follow their worthy example, thus showing to an infidel world that they believe Jesus died and rose again; and that their *only* hope of a future life, if they die, is in "the resurrection of the *dead*."

CAMP FURNITURE.

Those who have not attended campmeetings may need a little advice. All should bring their overshoes, umbrellas, overcoats, and shawls. You will find them very useful, no doubt, during the meeting. Always go prepared for rain. Bring your own bedding. A quilt for each individual will be sufficient. You can put one half under you and cover yourself with the other half. Bring a pillow case and fill it with straw, or leaves, after you get there. Some bring bed-ticks and fill them with straw; but you can fix a pretty good bed in the straw of the tents, without the bed-ticks,—much better than soldiers have.

Put a piece of soap and a towel or two into your bag, a hair brush and comb.

Each tent's company will need a wash basin, wooden pail, looking glass, some nails, hammer, small cord; and if you can bring a crowbar, an inch-and-a-half, or two-inch augur, you will find them convenient in pitching your tent, and for other purposes. Bring a few tacks and matches. Lamps and oil will be furnished on the ground.

There will be extra tent room for those who cannot provide tents; but we hope all who possibly can, will bring them. Wear plain clothing that you will not be afraid of soiling by sitting on the straw. If you wear jewelry—hope you do not—you will do well to leave it at home, as you will be liable to lose it on the camp-ground. Have stout boots or shoes that will be a match for sticks and stubs. Come to work for the Lord, and you will go home rejoicing.

VISIT TO CANADA.

We presume our readers will be interested to hear the results of our late visit to the Queen's dominions. We left Boston Saturday, at 5 P. M. and spent a pleasant Sabbath at Portsmouth, N. H., where there is a living church, anxiously waiting for the coming of our Savior. We think its members are making progress in divine life. Several came from ten to twenty miles to attend the meeting. The congregations were large and attentive. Five requested prayers, and a deep interest seemed to pervade the minds of many others. The Spirit of the Lord rested upon us to comfort the saint and convict the sinner.

Monday morning, Aug. 1st, we left P. for Danville, C. E. On our way from Portsmouth to Island Pond, we passed many sad ravages of fires set by sparks from the R. R. engines. Many miles of fence have been destroyed and hundreds of acres of land been burnt over, doing much damage. We passed by many fires then raging by the way. After the darkness of the night set in upon us, the mountain fires presented a very interesting sight. The angry flames could be seen dashing through the brush, then leaping upon the trees, and climbing to the topmost branches, nibbling off their ends and dropping them for the winds to scatter, and thus kindle new fires on advance ground. These fiery raids are a great annoyance to the people, and often endanger their dwellings. Fighting fire is common business in this section. Every thing is so dry, that with a single spark it is easy work to start a very serious trouble. It could well be said, "Behold how great a matter a little fire kindleth."

After riding all night, we arrived in Danville at 4 1-2 A. M., and met a most cordial welcome by Bro. J. Porter, pastor of the Danville church. His is a genuine pilgrim's home,—a real resting place. We found the church in a pretty healthy state. Our meeting on Tuesday evening was one of profit and interest. Five requested prayers that they might become christians, and be ready to welcome the Savior at his appearing.

Wednesday evening, Aug. 3d, we bid our friends in Danville adieu, and started for Montreal, where we arrived about 10 o'clock P. M. and found another good home at Bro. Geo. Smith's. We learn that the truth is gaining ground in this city. Prejudice is giving away, and new ones are seeing the light. The opposition is still strong, but not successful. We learn that quite a number in the churches begin to see the truth, who have not yet confessed it openly. We visited an intelligent Scotch minister, who is teacher in one of the institutions of the city, with whom we had a very pleasant interview. He had been reading our tracts on the subject of the sleep of the dead and the destruction of the wicked, and had become satisfied they were in harmony with the Bible. He sees clearly the absurdity of the popular views of the soul. Our prayer is that he may have courage to tell the people the whole truth as he sees it. It would be almost equal to martyrdom to do it; but we know of no other way to be free in Christ. When we refuse to let the light shine that we see, because it will make us unpopular, we then become ashamed of Jesus' words, which puts us in a very dangerous position. Many are shipwrecked on the quicksands of popular opinion. The disciple of Jesus must keep clear of such influences, as would the man of health of a pestilential vapor. It is death to yield. Dear reader, beware of it, as of the bite of the rattlesnake.

Our meetings in Montreal continued to increase in interest from their commencement to their close. Several requested prayers, two young converts were baptized in the St. Lawrence, and we learn there are others who purpose to follow their example. Brethren, pray for this church.

APPOINTMENTS.—As we purpose to get our paper off one day earlier than usual campmeeting week, those who wish to have appointments inserted should send them so that they may be received as early as Monday morning, Aug. 22d.

EARLY MANHOOD.

Boys have a very mistaken idea about manhood. If they can smoke a cigar, chew tobacco, swear, and do as they please, then they think they are quite manly. We do not wonder at their conclusion, when they see so many who are called men practising these disgraceful habits. The boy thinks himself quite a gentlemen if he can walk the streets with a cigar in his mouth. To us he looks like a little fool, aping foolish men. The following, from one of our exchanges, is a sample of modern boyhood:—

"A six-year old boy that was walking with his mother on the street at Taunton, the other day, was puffing away lustily at a cigar. No doubt the mother thought it was manly."

TO WHOM ACCOUNTABLE.

In the *Banner of Light*, May 28th, 1864, we have a report of a conversation with one of the spirits. Among inquiries made of the spirit is the following:—

"Q.—To whom or to what, is the soul accountable?

A.—To no Deity outside the realm of its own being, certainly; to no God which is a creation of fancy; to no Deity who dwells in a far-off heaven, and sits upon a white throne; to no Jesus of Nazareth; to no patron saint; to no personality; to no principle outside our own individual selves."

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to August 9th,	$1273.48
Mrs. J. Humphreys pd.	.50
A poor woman pd.	.20
Estella P. Thorts pd.	.75
S. Stearns pd.	.50
H. S. Barton pd.	.25
M. J. S. pd.	.25
Mrs. C. T. Whitney pd.	1.00
A friend of truth pd.	5.00
H. H. Tilley pd.	1.00
N. Smith pd.	.35

A GOOD TIME TO PAY DEBTS.

A exchange remarks that the present is an excellent time to pay debts; for, "while a paper dollar will buy only about half the usual quantity of goods, and is worth less than half as much as formerly to lay by for future use, it will pay as much on a debt as ever. This fact is of great importance to persons who have been owing for their farms, or for anything else, and can now obtain money to pay. The poor man who owed a thousand dollars for his farm three years ago, can now pay it easier than he could pay five hundred then. If he pays now, the depreciation of the currency is his gain, but the loss of the capitalist whom he owes. He can turn his produce and labor at enormous prices into money, which his creditors must accept on an old debt at twice its real value. The farmers at the West were never before doing so well as they are now, because they are paying for their land at a cheap rate. And thousands of others are taking advantage of this fact, and are hastening to get out of debt. The man in debt should know exactly what to do with the proceeds of his labor now,—*it will pay his debts twice as fast as ever before.* The present, therefore, is the time to pay debts, and we advise all who can to improve the opportunity."

If those of our debtors, to whom we have recently sent bills, will *act* upon this very excellent advice, they will find it much to their own advantage, and not a little to ours. *The office needs the money due.* We have had responses from a few, and are waiting to hear from others. Shall we hear next from YOU?

THE GREAT SYMBOLIC CHART
OF THE TIMES OF DANIEL AND JOHN.

We shall have a quantity of these charts on hand for sale at the Wilbraham campmeeting. Brethren intending to get one will save expressage by buying them there. They will find it a great help to the study of the prophetic periods of Daniel and John, whether for use in the family, the Sabbath School, or the lecture room. Every student of prophecy and every minister should have one. Price, $5.00. W. B. H.

"The new chart is a grand affair. Larger in the square, more ample in its illustrations, the figures arranged more in accordance with the portion illustrated, and larger than in any other prophetic chart that has fallen under my notice. In its mechanical execution, it is well done. As an aid to the study, exhibition and defense of historical prophecy, I consider it above all price. Although it indicates, it does not positively assert '68 as the terminus of the prophetic periods, but leaves the particular date open for all the differences of opinion which exist among the different branches of the Advent body."—*Voice of the West.*

THE GENERAL CAMPMEETING IN ILLINOIS. The attention of brethren in the Western States is invited to the notice of this meeting in another column. Read the stirring call of the committee, brethren of the West, and go up, one and all, to the feast. You will get your spiritual strength renewed, and be better prepared for the present conflict and the coming glory.

INFORMATION WANTED.—We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

For the World's Crisis.

LETTER TO A MINISTER.

BRO. GRANT:—The following letter was written to my brother-in-law, whom I have not seen, a minister in the M. E. church in California. If you think proper you are at liberty to publish it, or extracts, as the topics treated upon are questions of interest to the readers of the Crisis.

DEAR BROTHER AND SISTER:—* * * You each betray a peculiar *tenderness* lest I should take offence at your remarks on my position or in defense of your own. Although it would give me pleasure to find both of you in the true position, I am not surprised to find you advocating doctrines more generally accepted, and with a zeal worthy of a better cause. I could, indeed, wish that you were traveling with me, cheered by the same blessed hope, and supported by the same prospect of speedy redemption; but Bro. William, whose portion of the letter to me I propose to answer at some length, expresses a wish that I were associated with you in church relation. I should have two objections to such a step. The first is, that I do not wish to change my church relation; and the other is, that I would wish to associate with a less worldly church than yours, if I did change.

I would not like to change my church relation; for when the Lord comes he recognizes as his people those who are "waiting" for him (1 Thess. 1: 10; 2 Thess. 3: 5; 1 Cor. 1: 7); "looking" for him (Titus 2: 13; Heb. 28: 3; Phil. 3: 20); "watching" for him (Luke 12: 36; Matt. 24: 42); who "love his appearing," who "look up and lift up their heads" when they see the fulfillment of the signs, assured that "their redemption draweth nigh" (Luke 21: 28), and who "are not in darkness that that day should overtake them as a thief." I thank the Lord that in his mercy he has cast my lot with such a people in this important hour, when he is about to make up his jewels, and that I am not ashamed to proclaim as a part of the everlasting gospel that "the hour (season) of his judgment is come." Rev. 14: 6, 7.

But why should you wish me to unite with your people? Do you not know that they are about as worldly as the world themselves? Although I sincerely love the early Methodists for their spiritual wisdom, holy zeal, and fervent love to God and man, I am equally pained with their present conformity to the world, in their objects of pursuit, policy of action, habits, maxims, dress, conversation, and nearly every thing which once distinguished them from the world. Almost any of the older people will tell me that they can recollect when a Methodist was known by his or her dress as far as they could see them! But who could distinguish them now by their dress? As we go from place to place preaching the Lord's coming, they are found among our most bitter opposers. They will neither preach the Lord's coming and signs of the times themselves, nor suffer others to do it.

Mr. Wesley says (Note on 1 Cor. 1: 7) that a love or dread for the revelation (coming) of Christ is a sure evidence of a true or a false christian. I fear that there are few among those who bear his name whose christianity would not suffer in the application of this test. Again he says in the preface to his Sermons, "I would no sooner use flowery language than I would wear a fine coat." I fear that on this point he has few standard-bearers among his professed people, or even anywhere. There are but few ministers in these days who are not the *pets* of society, delighting in "fine coats" and aspiring to "flowery language."

You speak of me as though I must be in sympathy with the rebels because I think that we are not allowed by the gospel to fight and indulge a thirst for blood. Have you never learned how John Nelson, one of the early Methodists, refused to fight on christian principles? Was he by so doing a "traitor to his country"? Do you judge that the Quakers have always carried a *traitor's heart* in their professions of peace? If you suppose me *politically* on the side of the rebels, you are mistaken, for I am in no sense a politician. If you judge me favorable to their *principles*, you are equally mistaken. But I am admonished by my Master not to resist evil, but to "love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you."

A few years ago, when three thousand New England clergymen, conscientiously opposed to that enactment known as the "Fugitive Slave Law," petitioned Congress for its repeal, they pleaded as their principal argument against its provisions that it was opposed to the law of God, which was a "higher law" than man's, and on this ground declined to obey it. From this time the "*higher law*" became the watchword of that party now in power. But whenever we, without any feeling of turbulence or disaffection toward the government, but in a conscientious devotion to the same "higher law," protest that as christians we cannot fight nor in any way indulge the spirit or practice of war, we are met by those who have so zealously pleaded this principle in the past with the accusation of "*traitors*" and "*rebels*"!

In your letter you charge me with being "against our beloved country"—"against civil and religious liberty"—"against millions of the oppressed and down-trodden of earth"; and finally, you assure me that the position I occupy places me "just as much on the side of the rebellion and slavery as if I were in the rebel army," and add that "such a man cannot be saved." You charge me with disloyalty to the Federal government, simply because I would live, in public and in private, in war and in peace, as a non-combatant! But do you not know that such a position is just as disloyal to the rebel cause? Will you say that loyalty to God is *dis*loyalty to government? If it *be* so, "we ought to obey God *rather* than men."

Had such charges as the above come from a mere worldly man, zealous in politics, but regardless of religion, it would be no more than I might expect from him; but there must be a deplorable state of things in the current religion when its ministers rate men's chances for salvation according to their zeal in politics and their thirst for blood.

The general tone and particular passages of your letter admit of no other construction than that you would have me understand that a proper obedience to God requires that I should write upon my banner—*War! War!* and "raise my voice, and if necessary my hands," willing to "suffer and if need be to die or go to prison" in defense of such a "holy (?) cause." Had I several probationary lives to spend, I might, *perhaps*, devote one of them to some secondary object, as my country; and if I were allowed to die a martyr as often, I might, perhaps, sacrifice one life to the same object; but having *but one* probationary life allotted to me, I cannot trifle that away for some supposed temporal good.

I know of no passage in the New Testament which inculcates the doctrine of the active co-operation of the followers of Christ with and for the governments of this world. But we are abundantly taught the duty of paying tribute and submission (yet submission only so far as consistent with our duty to God, for most of the martyrs have sacrificed their lives rather than obey a law of the State calculated to deprive them of their hope). This distinction between active co-operation and simple submission is obvious and important. The one makes it a man's duty to be zealously engaged in politics, in order to live the christian life; the other inculcates no active service, while it forbids the position of a traitor. The former is your position, as I understand you; the latter is my own.

You tell me to "render unto Cæsar," etc., using the passage as proof that I ought to share your zeal for politics and the war. You also refer me to Rom. 13, in the same connection and for the same object. But while these passages teach the duty of submission to Cæsar so far as consistent with our duty to God, they do not demand that active cooperation which you claim for them. The first, indeed, says, "Render unto Cæsar the things that are Cæsar's," the subject of tribute being under consideration; but Christ adds, "And unto God the things that are God's." You will allow that Cæsar's claims on the christian are subordinate to those of God, and therefore that the christian's service unto Cæsar may in no case interfere with his duty to God.

But what is his *duty to God?* He tells us to "love not the world, neither the things that are in the world;" that "if any man love the world, the love of the Father is not in him"; that "he that would be the friend of the world is the enemy of God"; that we must be "crucified to the world," "dead to the world"; and that "he that warreth *entangleth not himself with the affairs of this life.*" How these admonitions can be carried out consistently with a zeal in politics is more than I can understand. But we are clearly admonished to live as pilgrims and strangers on the earth, desiring a better country. Hence it is our duty to feel as our Master did, that "my kingdom is not of this world," and to live here dead indeed unto the world, but alive unto God," waiting and praying "Thy kingdom come." With such a frame of mind we shall find no inclination to mingle in politics, much less in war.

I think you cannot seriously urge that it is a christian's duty to go to war! War in the light of the gospel has no favorable picture—no bright side. Probably no other theatre in life invites and sanctions a more general indulgence of all the baser passions of the human heart. In that general havoc and desolation which attends the policy of war, to "burn, sink and destroy" all that the enemy has and is, the soldier must cast to the winds all his delicate notions of justice, all his feelings of tenderness, humanity and pity, and, hardened against the probability of being bribed by his feelings, he must be ever ready to perform any work of plunder, ruin, or death! And, in the rage and fierceness of battle, he must stifle all scruples about cruelty, and thoughts of mercy, and forgetting that he is a man must feel that he is a tiger, delighting only to indulge a thirst for blood! Such is and ever has been the accepted model for a soldier, in all ages and in all countries.

In Persia, where each class is designated by an appropriate symbol attached to their dress, the tiger is the chosen emblem for the military man. So also in Christendom, the model soldier must be "in war a tiger." And when we consider further that deception—strategy—is the common policy of generals, insomuch that the Greeks called their generals *strategos*; that profanity receives a popular sanction in war, as "the energetic idiom"; that, as Dryden says—

"Drinking is the soldier's pleasure";

and with these the untold other vices and crimes which ever attend war's ruinous march, I think I may hope that you will forbear urging me to go to war, or to look upon its spirit or practice in any other light than in direct opposition to the gospel.

May I not hope better things from you than that you really approve of christians fighting? If you do, I can not see what you have to preach against consistently, unless it may be some violations of man's law. But in such a case you should call things by their right names, and not be dealing out politics under the name of the gospel. But if you consider war contrary to the gospel, why do you urge me and others to go to war in violation of the gospel? Is this the part of an ambassador of Christ, or of Cæsar? I am slow to believe that you can really approve of your own course in this matter. I will not charge you with it till I have better evidence that you do. Ponder, I pray you, upon your course. Have you not been giving to Cæsar's cause the time that you had pledged to God and his cause? Have you not been more jealous for Cæsar than for God? Judging from the tone of your letter, I feel that you have.

But why should you thus be hewing out cisterns which hold no water? Why feed the flock with that which can not satisfy? Why labor to enlist their interests and affections in devotion to a worldly object? Why lead them to the turbid stream, when the gospel affords pure and living water? Has the good news of divine love become stale and inefficient to the people? Have their ears become dull of hearing? Then "cry aloud, and spare not." Show the people their sins, and warn them to return to their first love, and prepare to meet their God. Be faithful to their eternal interests, which is your proper charge, and you will have *no relish* for politics, *no heart* for war, and *no time* for either. To this end, may the blessing of God attend you, and may we finally be permitted to meet in his everlasting kingdom, the prayer of

Your brother truly, I. K. LOMBARD.

Correspondence.

From Sr. M. L. Durand.

BRO. GRANT:—I have to-day met with a few of God's children at Bro. Cooper's house in North Haven, Ct., where Bro. Goodrich has before preached and seen good results; and if there be a denomination or class of believers who were not represented in that little assembly, it must be those who never assemble themselves together any where under any circumstances. I was reminded of Peter's congregation. See Acts 2nd,—"Parthians, Medes and Elamites, dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, Phrygia, Pamphylia and Egypt, in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," each spoke in their own tongue of the wonderful works of God.

There are some vegetables I like very much, others I cannot eat; and were I invited to dine with a friend, and they should set before me one dish containing potatoes, another turnips, another carrots, and still another cabbage, I should relish the first two whereas the last two I could not eat. Now were they all cooked in one kettle, and served up minced in one dish, however nice it might seem to some, very little good should I receive from my invitation to dine.

So when a man says, I believe in the freeness of the gospel call, in salvation by faith, in the coming of Jesus Christ, in the kingdom of God,—and then places election forefront of the free call, salvation present by a peculiar faith, Jesus already come by taking up his abode in us, the kingdom set up in the heart by the subduing of all unholiness,—and there is a dish which is to my taste as insipid as "the white of an egg," and as nauseating as carrots and cabbage with my dinner.

I have mourned over my own slow advance in divine life, and expected to find those who used years ago to talk so much of the "highway of holiness" so far advanced that I should scarcely be able to discern their outlines in the dim distance; but I found nothing "new" with the "old," and I am glad in God to-night that I have a *whole Bible*, and that by grace divine I have learned to love its beauties, confide in its promises, watch the unfolding and fulfilling of its prophecies,—to take it as the light of my path and the lamp of my feet, my guide and instructor through the mazy labyrinths of these last days of many spirits, for without the word how could we "try the spirits" to see whether they be of God or no? 'Tis true there are symbols and metaphors, but even those may be as easily understood, with the same careful study and comparison, as the rules of any of the sciences. Then why is it called a "sealed book," or all spiritualized away to a system of meaningless inconsistencies?

"I love it, I love it, and who dares to chide
For my choice of all others, this book for my guide?
The Spirit indited, the Master said, Read;
Hearers, readers and doers are blessed indeed."

The sermon by Bro. Goodrich was "like apples of gold in pictures of silver," and the Spirit of God certainly enabled him so to dispense the word as to clear his soul from the blood of all who heard him. "Say ye to the righteous, it shall be well with him," etc., showing *what, when, where* and *why* all, both righteous and wicked, should be rewarded.

Your Sister in hope, M. L. DURAND.

Cheshire, Ct., May 17th.

From Bro. Miner Cawkins.

BRO. GRANT:—I know not how to give flattering titles; but perhaps I have been too backward in expressing what I feel. I have been highly pleased with the Crisis; and abundantly so with the manner in which it is conducted. I have seen no praises which I could not in truth endorse; yet my retiring disposition bade me say it not. But I know that private letters, speaking highly of my contributions to the Crisis, never raised pride in me, but helped to strengthen me and stay my hands. Yea, they did me good. Why then should not a kind word, fitly spoken, do Bro. Grant good; so much as to say I esteem you very highly in love for your works' sake?

Myself and dear companion came to this place about a year since, lone Adventists. I loaned my paper; distributed tracts; endeavored to let my light shine; and small as I am, I think it had some influence. Brn. Giddings and Lovesey came and assisted in the work. The people searched the Scriptures daily to see if these things were so. We organized a church of fourteen members, who are spiritual, walking with Christ in the ordinances of the gospel. I have heretofore said nothing of subscribers. But it is not because I have been doing nothing. But I think the leaven has worked well, and we shall now begin to reap. MINER CAWKINS.

Middle Creek, Kansas.

From Bro. W. M. Ingham.

BRO. GRANT:—I have not given up striving for the better country. After some months of toil and labor, with the blessing of the Lord, and help of kind brethren and friends, I have succeeded in getting a shelter for wife and family, while I go out in the highways and hedges to preach the glorious gospel of peace (not war) to my fellow men. I hope to be at the Wilbraham campmeeting, and spend some few weeks in my own native land before I return. Hope I shall go in all the fulness of the gospel of peace.

Dear brethren and sisters, as the general campmeeting is nearing, let us all strive to get in working order, that we may labor with success, and many be brought to a knowledge of the truth and shine as stars in the kingdom. WM. M. INGHAM.

Clements' Port, July 30th, 1864.

Obituaries.

SAMUEL A. PORTER.

Fell asleep in Christ, at Marblehead, Mass., Friday, July 1st, 1864, Samuel A. Porter, a deacon of "The church of Christ worshiping at Lowell Street Chapel, Boston," aged fifty-eight years.

Deacon Porter was formerly a member of the Congregational church, but for many years he has been among those who have waited for the consolation of Israel. When the church was "set in order" at Lowell Street Chapel, he was chosen a deacon, which office he filled during the remainder of his life. He had removed to Marblehead to spend the summer months, and while there felt that his health was failing, and consumption was fastening upon him.

The Monday preceding his death, I met him on the cars going to Boston, to help me about getting my tent ready for the Tremont campmeeting—it having been stored in his loft, he being, like the great apostle to the Gentiles, a tent maker. His health was then very poor, but he was trusting in the grace of Jesus Christ; he said he had "nowhere else to trust." He declined receiving pay for his trouble and care of the tent, saying it was used "for the good of the public," and I bade him good by. He returned home, grew worse rapidly, and died the following Friday. His death though sudden was peaceful. He was resigned, and unwavering in his trust in Him in whom he had believed. By his words and by his pen he had long confessed his faith in Christ, and in the trying hour his confidence was not cast away.

The writer being absent at the Tremont campmeeting, Elder R. Wendell was desired to conduct the funeral services, and present to the afflicted family the consolations of the christian's hope.

Bro. Porter leaves behind him a widow and two grown up children. They will feel his loss most deeply. The little flock at Lowell Street Chapel will miss another of their number stricken by the dart of "the last enemy"; but as they read the book of providence and the book of God, they look forward to the resurrection day, and hope to meet him among those who by an upright and consistent walk have endeared themselves to the community and to the church of God, while through faith in the blood of the crucified Redeemer they have been made meet for the eternal inheritance. May we behold him there in peace.

The following beautiful lines from his own pen, written some twelve years ago, may fitly close this notice:—

"WE SHALL ALL BE CHANGED."

BY S. A. PORTER.

Toil on, poor insect, drag thy cumbrous length,
Who formed thee, worm, each day will give thee strength;
Thy labor hard, thy food a paltry store,
A few brief suns, thy crawling life is o'er;
Or if of higher rank, whose well-wrought task
The finest texture human pride can ask,
A summer's toil shall weave thy silken tomb
With worms of meaner web, thou'lt have thy doom;
This reptile form will soon be laid aside,
Till winter's frosts are gone and storms subside;
And when the vernal sun earth's fetters breaks,
And nature to new life and beauty wakes,
Thy crusty shroud shall give a nobler form,
Of richer dress than ever clothed a worm.
In rainbow hues its Author will array
Thy better mould, and skill divine display,
And gilded pinions, adequate to bear
The new-born being through the unbounded air.
Toil on, poor pilgrim, o'er the rugged road,
Though faint and feeble, and life's cares a load,
Thy weary feet will soon the journey close,
Then lay thy burden down to find repose;
This wasted frame will soon be laid away,
To mingle with the mass of kindred clay.
But though the grave's environs hug thee round,
And the huge stone with seals secure be found,
And the strict watch be set to guard the dust,
No barriers there when God awakes the just.
Whose goodness stooped the loathsome world to change,
And gave him wings a higher sphere to range,
Shall change his ransomed ones to life divine,
And with a form that shall with seraphs shine.
If weary, worn-out nature fall and die,
Or should the ruthless flame his flesh destroy,
Or ocean's monsters on his carcass fed,
They're clothed alike when God shall call his dead.
The poor down-trodden, who with mangled frame
Hath borne the lash, and for his Lord the shame,
On that bright morning shall his Lord behold,
And wear a glorious form of heavenly mould.
Yes, all the saints are changed when Jesus comes,
Nor they alone who slumber in their tombs;
But all who are looking, longing for their King,
Will share his image, and on quickest wing
Shall mount to meet him, and his glories sing
Who conquers the last foe, and robs the grave
Of Victory—Omnipotent to save.
Go, pilgrim, on thy way, a little while
Thy Lord will come, and end thy tears and toil;
Wait thine appointed change, his word at hand,
For at the end of days thou in thy lot shalt stand.

Such was his hope, and he knew in whom he believed. H. L. H.

S. ANN HAYES.

Fell asleep in Jesus, in New Durham, N. H., July 18th, 1864, after a distressing sickness of fourteen weeks of disease of the stomach, my beloved sister, S. Ann Hayes, aged thirty-six years.

Sister Ann became a disciple of Jesus at the age of fourteen; and ever after lived devoted to his cause. During the past few years she sought more earnestly for a closer walk with God, and enjoyed much of the presence of her Savior. She expeted ere now to have been in the kingdom of God, but hope has been deferred. She sleeps in Jesus. Although her sickness was severe, she bore it without a murmur, and would often say, "Though I suffer, I love Jesus;" and her last words were "Glory! glory! O! how I love Jesus!" Thus sweetly did she go to rest. Her sufferings are over. Death has done his work; but soon she will hear the voice of Him who is "the resurrection and the life," and come forth to the enjoyment of that new world, where

"Death and the tomb can divide us no more."

Words of comfort were administered to us by Elder J. G. Smith, from Isa. 25 : 9.

HATTIE A. HAYES.

DANIEL G. RAMSAY.

Fell asleep in Jesus, in Exeter, N. H., Aug. 7th, 1864, Daniel G., only son of Charles C. and Emily T. Ramsay, aged two years, eight months, and twenty days.

The funeral was attended by Bro. A. Ross, who spoke words of comfort and consolation to us from the words of the prophet Jeremiah, 31: 16-17. He showed that death was an enemy, and those who were in his power were in an enemy's land; but they would come again from the land of the enemy, and come to their own border or inheritance. He spoke of the hope, and we felt to praise the Lord that it was ours. C. C. RAMSAY.

JAMES E. MCKELLAR.

Died in California, April 27th, 1864, of congestion of the lungs, James E. McKellar, eldest son of John and Lucy A. McKellar, of St. George, Me., aged twenty years, eleven months, and six days.

James was a young man of unexceptionable character, being beloved by all who knew him. He leaves a mother, brother, and three sisters to mourn, but they mourn not as those without hope. A short time before his death he gave his heart to God, and with the tidings of his death came also the tidings that he died a christian, rejoicing in the hope of reigning with Christ in a land where there is no death, and where parting scenes are unknown.

VOLNEY C. GREEN.

Died at Barracks Hospital, N. O., June 10th, of diphtheria, Volney C. Green, son of Daniel and Polly Green, aged twenty-two years, six months, and seven days.

He joined the 13th Maine Reg. in Nov., 1861, with which he remained until he was taken sick and carried to the hospital. A friend of his and a member of the same company and regiment writes he was sick about five weeks. The last few days of his sickness were very distressing, yet he bore it with patience, trusting the Lord Jesus who had washed away his sin and given him sweet peace in believing. P. G.

ALFRED ALONZO NICHOLS.

Died in Haverhill, Mass., Aug. 2nd, 1864, Alfred A., youngest child of Oliver F. and Maria Louisa Nichols, aged two years and four months.

Thus again we have been called to lay a little treasure away to rest from his pain; but I sorrow not as those that have no hope, for soon Jesus will come and raise my little Angellette and Affred to enjoy the glorious society of that dear Savior they both so much loved. Though very young, Alfred longed to have Jesus come, when he should suffer no more pain, but live with him forever.

M. L. NICHOLS.

For the World's Crisis.

A PILGRIM SICK.

DEAR BRO. GRANT:—Let me say to the brethren, I am sick; some of my appointments have failed, others may. My life is brought down to the sides of the grave. Pray for me, all ye who can pray. I believe in the prayer of faith; I believe in a God who hears prayer.

O, that I may live! *Let* me live, that I may praise God, and benefit my fellow men. I know full well that death cannot praise God, and that those who go down to the grave cannot celebrate his name, or declare his truth. No, the *living* alone can praise God, as I do to-day.

In weakness yours, B. SPAULDING.

Chelmsford, Mass., Aug. 13th.

BIBLE STUDENT'S LIBRARY.

Persons who wish for complete sets of these five volumes in cloth, must order them soon, as there is not a large stock on hand. I cannot make more than about two hundred complete sets in cloth now, and it is not certain that any more will be printed. So those who want them should speak soon.

Boston, Mass. H. L. HASTINGS.

FOR SALE AT WILBRAHAM CAMPMEETING. —We shall have on hand, *in front of the stand*, a complete assortment of our various publications,—the Bible Student's Library, the New S. S. Question Book, the Great Symbolic Chart, the Christian Lyre, English Bibles, etc., and all the works of Hudson, Grant, Hastings, Brewer, Wellcome, Blain, Preble, and others.

SUBSCRIPTIONS for the Crisis and the Young Pilgrim will be taken, also, at the same place.

Summary of News.

DOMESTIC.

New York, Aug. 10. The *Herald's* correspondent, writing from near Atlanta 1st inst., says the operations around the city have settled down to a regular siege. We are pounding away on every side. The city is doomed to be reduced. The rebels have garrisoned their forts and intrenchments with the militia and use the veterans to operate when required; their line runs so that they can be massed with great rapidity.

The Macon (Ga.) Telegraph of a late date notices the departure of 1600 militia from that place for Atlanta, and says a like number will leave daily for a week.

New York, Aug 12. Gen. Banks, under date August 6, telegraphs to his wife, now in this city, as follows:

"The steamer Clyde passed here this morning from the fleet, and reports that fourteen gunboats and three monitors had passed the forts at Mobile yesterday at 8 A. M.

One monitor was blown up opposite the forts by a torpedo.

The rebel ram Tennessee was captured. Her captain, Buchanan, lost a leg in the fight. This gives us possession." N. P. BANKS,

Maj. Gen. Commanding.

Washington, Aug. 11. Richmond papers of the 10th say their loss by the surrender of Fort Gaines was six hundred prisoners, fifty guns, and an immense amount of supplies of all sorts.

The colored people of this district have applied for permission to organize into companies for the defense of Washington, offering to pay their own drill-masters.

Official dispatches state that it was not the intention of Farragut to capture Mobile, but only to relieve a portion of the fleet.

Denver City, Aug. 10. Although the Indians have been very troublesome of late in attacking unarmed trains and murdering emigrants unable to defend themselves, there has as yet been no attack by them upon the mail coaches which now run regularly both ways.

The mails were ordered to be stopped at Atchison and this place to-day, by the Superintendent of the Overland line, owing to the stock being run off from some of the stations, but it is believed that our troops are being so distributed along the line as will fully protect it.

Omaha City, Nebraska, Aug. 11. Hostile marauding Indians infest the whole line from Fort Kearney to South Pass—a distance of 500 miles—and daily commit new outrages, making forays on stock and burning trains. A great number of travelers are stopping at Fort Kearney for protection. The Indians in bands of from ten to one hundred, move with celerity, and possessing thorough knowledge of the country elude pursuit. The telegraph is still in good order.

FROM THE ARMY OF THE POTOMAC.—*Rebel Loss in the Late Fight Three Thousand.* The army correspondent of the New York *Times* says that the flag of truce party which went out Monday morning to bury our dead in front of Petersburg found about twenty wounded men still alive, nearly all of whom were negroes. About three hundred bodies were buried, of which number not more than fifteen or twenty were white troops. Free intercourse was indulged in by parties from both sides. Gens. A. P. Hill, Bushrod Johnson, Adjt. Gen. Cooper, Gen. Mahone, and Acting Brig. Gen. Laundres were present, viewing the scene before them, and with field glasses examined our works closely. Quite a number of Englishmen, in semi-military dress, were noticed among the rebel officers. The rebels claimed the affair of Saturday as another valuable achievement in their favor, stating their loss among those in the fort destroyed to be about two thousand men, and their entire loss to be three thousand. They claim to have taken nine hundred and thirty-six prisoners from us. They say that eight men belonging to a North Carolina regiment were found alive and well in one of the bomb-proofs. The explosion made a hole or crater two hundred feet long and ninety-five in width. Three attempts were made by the rebels to capture the ruins, the first two of which were repulsed with terrible slaughter.—*Journal.*

FRANCE, MEXICO, AND THE UNITED STATES.—We take the following items from the Paris correspondence of the New York *Commercial Advertiser*:

"With regard to Mexico our French advices assert that the Emperor Maximilian has already received an assurance from Mr. Lincoln that the Washington Government will be happy to receive a Minister from the new Empire, and to accredit one to Mexico in return.

Mr. Preston, formerly United States Minister at Madrid, arrived in London from Havana on the 24th inst. He was originally sent by the Confederate Government to represent the Confederacy at Mexico under the new Empire, but when it was found that France had changed her tactics, and that under the advice of Napoleon the Emperor Maximilian would not officially receive him, he abstained from proceeding to that country. It is thought he may now probably proceed to Spain."

THE FAILURE AT PETERSBURG.—The army correspondent of the New York *Commercial* writes that the repulse at Petersburg was caused by delay. The *programme* was that immediately after the explosion the 9th corps should charge the rebel works before the enemy could recover from the shock. Instead of acting on these instructions, the intended charge was delayed for full half an hour, which was extremely fatal to us, inasmuch as it gave the enemy an opportunity to recover from the surprise, and mass a large number of troops at the opening we created by the explosion. The explosion was not so startling as had been expected. There was hardly any perceptible shock, and the only thing heard was a dull, rumbling sound, as that of a heavily packed wagon crossing a wooden bridge.—*Journal.*

SYMPATHY FROM A SCOTCH LADY.—Mrs. Ann Williamson, a Scotch lady, eighty-one years of age, living in Edinburgh, recently sent to Mrs. Lincoln, as a present, a Scotch plaid pattern of elegant quality and finish. In her letter of presentation, in which she terms, Mr. Lincoln, "My Lord President," she says, "As one deeply interested in your present struggle, I trust the Lord will bless all your endeavors for the peace of your country and the freedom of the slaves." The President has written a reply, in which the following sentence occurs: "I thank you for that pretty and useful present, but still more for those good wishes to myself and our country which prompted you to present it."

WHAT REBELLION IS DOING FOR SLAVERY.—The Nashville *Union* says: "The colored regiments reviewed last Wednesday were composed of stout, able-bodied, athletic men, in the prime and vigor of life. There was not one among them who, in 1860, would not have brought, as a slave, one thousand dollars on the block. No wonder the rebels who saw them grated their teeth and muttered curses. They saw millions of dollars' worth of human chattels, redeemed and disenthralled, enlisted in a patriotic service, in striking contrast with their cold-blooded treason."

THE DESOLATION AT CHAMBERSBURG.—An account of the rebel ravages at Chambersburg says the immense paper mill, the flouring mills, the ax factory, the chair factory, the carriage factory, the distillery and brewery, and all the places of business that give employment to the poor are swept away. The Court House, the printing offices, the City Hall, the bank, and all the hotels are gone. The finest private residences, two churches, and all the stores are destroyed. Reckoned at present prices, the loss was not less than four millions of dollars.—*Journal.*

LOUISIANA.—The first two articles of the Constitutional Convention of Louisiana, and to be submitted to the people, are as follows:

ART. 1. Slavery and involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished and prohibited throughout the State.

ART. 2. The Legislature shall make no law recognizing the right of property in man.

STAMPS ON RECEIPTS.—The internal revenue law now in force requires that a two-cent stamp must be placed on every receipt for money amounting to more than $20; also, on all receipts for the delivery of goods. By not complying with this requirement, persons lay themselves liable to a fine of $50. All bank checks for sums of $10 or over require a two-cent stamp. Business men would do well to remember these things.

SPECULATING IN SUGAR.—It is stated that between twenty and twenty-five thousand hogsheads of sugar are now stored in the custom house of Philadelphia by a single firm. It commands from twenty-five to thirty cents per pound, and is expected to advance, although accounts from sugar growing countries abroad are of the most favorable character.

PORTLAND TO BE MADE A FORTRESS.—Collector Washburn, during some remarks at a meeting of the merchants at the Portland Exchange on Saturday, stated that he understood it was the intention of the government to make that city a fortress. It was for that purpose that work was suspended upon Fort Preble.

THE FLEET OFF MOBILE.—Admiral Farragut's fleet at Mobile comprises nineteen vessels, carrying 201 guns. The Mobilians are expecting an attack.

ITEMS.

☞ The Canada papers contain accounts of very disastrous fires in the woods in various places throughout the country. Many cattle have perished in the flames, and in some vicinities the conflagrations are extending so as to become alarming.

☞ The Chicopee river is lower than it has been known for many years. At Chicopee Falls the mills, though not all in full operation, can be run only a part of the day.

☞ It should be known to photographers that American petroleum will answer as a solvent for india-rubber as well as benzole, and that it costs less than half the amount.

☞ A party visiting the White Mountains ascended Mount Washington on Friday last and encountered a severe snow storm of three hours' duration.

☞ Two hundred thousand acres of land in Ireland have been permitted to fall to waste and sterility the past year.

☞ It is estimated that the plunder carried off and the damage inflicted by the rebels in Maryland will amount to four millions of dollars.

☞ The Bangor Times reports the potatoes in that section of Maine much damaged by the drouth.

☞ The mortality in London of late has risen above the average of the previous ten years.

☞ It is said by those who have tried the experiment, that coal oil will speedily destroy caterpillars, by dropping a little on the nest.

☞ The Chicago Tribune says there is more than double the amount of wheat and corn in store in that city than there was a year ago.

☞ It is currently rumored that General Hooker has been tendered the highest command in the Army of the Potomac.

☞ There are said to be at least 4,000,000 Germans in the United States, 1,333,000 of whom are Lutherans.

☞ To cure sun-strokes, pour cold water on the head.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from *Boston* to the campmeeting can take the [illegible] A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. ~~No other trains stop at the camp-ground.~~

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, arrangements have been made by which those going to campmeeting will buy *second class tickets* at the several ticket offices, which will be good in the *first class cars*. But let all remember that they are to call for SECOND CLASS TICKETS for Wilbraham, and then *get in the first class cars.*

Those taking cars at Boston, will get their tickets at the R. R. office. Fare from Boston to Wilbraham $1.90. Return ticket will be obtained at Wilbraham depot. Those who wish to take the cars at Framingham, Natick, Westboro, etc., will also call for SECOND CLASS TICKETS for Wilbraham.

The cars leave Springfield for the camp-ground, (distance nine miles,) at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
S. G. MATHEWSON,
H. MUNGER,
Committee of Arrangements.

WILBRAHAM CAMPMEETING.

The arrangements have been finished with the Western R. R. to furnish SECOND CLASS TICKETS at all the stations from Albany East to Wilbraham, from August 20th to August 30th inclusive. Also from Worcester West do. Be particular to call for a *campmeeting ticket* to Wilbraham, and you will get a second class ticket and pay the second class fare, and ride in the first class cars. On returning, you can get the ticket at Wilbraham depot. This saves all the trouble of endorsing, and danger of losing your return ticket. Come, for all things are now ready. HIRAM MUNGER.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, *Clerk.*

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug. 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK,
J. V. HIMES,
Committee.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Notice.

Notice is hereby given that the Second Adventists hold regular meetings in North Adams, Mass., in Cady's Hall, on Eagle street, but have no steady preaching. Will some of our preaching brethren, who have the word like fire shut up in their bones, come this way and strengthen the things that remain, which are ready to die?

A. J. MCCULLOCK, in behalf of the church.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 28th, holding through the week and over the following Sunday. Brn. Hastings, Carpenter, Damman and others, are expected the 28th, and Brn. Grant, Ross and others, during the week. We hope also to see a general gathering of the flock. We hope for a great meeting. Come, brethren, to this meeting, full of faith and the Holy Ghost, to work for God and the salvation of souls; and while we may say, as Paul said (Gal. 2: 4, 5), speaking against the Judaizing teachers, "to whom we gave place by subjection, no, not for an *hour*, that the truth of the gospel might continue with you," we extend the greatest *gospel* and *christian* liberty.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and lunch stand will be under the charge of Bro. J. S. Moulton and Mr. H. W. Herriman, men that are used to this business. Cars and steamers will run as follows, fare half price, or one way:

Passengers from Boston and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipissecogee R. R., will go through to Alton Bay without change of cars.

Passengers from Portsmouth take cars at Portsmouth and Concord depot at 5.45 A. M., or 4.40 P. M. Change at New Market for Alton Bay.

Passengers from Portland and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M., or 3 P. M. Change cars at Dover.

Passengers from Concord and on the line of the Boston, Concord and Montreal R. R., by taking trains that leave Concord at 10.31 A. M., 3.08 P. M.; Littleton, 9 A. M.; Wells River, 10.12 A. M.; Plymouth, 1.03 P. M.; will connect at Wier's Landing with steamers for Alton Bay.

From Lowell take trains leaving Lowell at 7.30 A. M., and 2.45 P. M. Connect at Lawrence with trains of Boston and Maine Railroad for Alton Bay.

Be sure and bring under beds to fill with straw on the ground, also other bedding. All that can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge. We have been unable to get the fare reduced for the Vermont and Canada friends further than Wells River, but we hope this will not hinder our seeing a good number of the faithful from that section. Pray for God's blessing.

J. COUCH,
L. BOUTELL,
T. W. PIPER,
J. G. SMITH,
Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come, bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance.

Arrangements will be made for board on the ground for 75 cents per day. Also, horse keeping at reasonable prices. The meeting is four miles from Bristol, eight from Waterbury, four from Southington, and easy of access from all the towns. It is hoped there will be a large gathering.

ANSON H. SMITH,
RALPH WILLIAMS,
Committee.

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Killburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those, coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON,
Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

The New-Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Campmeeting in Etna, Me.

There will be a campmeeting in Etna, Me., commencing Sept. 5th, and continuing one week, on the land owned by J. S. Rundlett. We shall have a boarding tent on the ground, if we can find a suitable man to furnish one. If you have tents, bring them, and bring a good supply of quilts, blankets and buffaloes, and a place will be provided to spread them under shelter. Teams will be provided to convey those that come in the cars to the camp ground. Ministering brethren and others who love to labor for the salvation of sinners and the upbuilding of the cause of Christ, come in the spirit of Christ, praying that his blessing may attend the meeting. Let us have a grand rally in the name of the Lord. If we can get the fare reduced on the railroad from Bangor and Kendall's Mills to this place, we will give notice.

JOS. S. RUNDLETT,
JOEL MORRELL,
JOHN U. PIPER,
Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LYNN, MASS.

Eld. Charles Stevens..........Sunday, Aug. 21st

New Bedford..........Aug. 21st
Boston, (Hudson Street)..........Aug. 28th
A. M. Funeral services in memory of Bro. J. G. L. Himes.
P. M. Farewell discourse to church in Boston.
My labors with church in Sandy Hill, N. Y., begin Sept. 4th. O. R. FASSETT.

If the Lord will, I will preach and baptize on Montgomery mountain, Mass., on Sunday, Aug. 21st. Shall we have a general rally from the region round about?
H. L. HASTINGS.

Wayne Village..........Sunday, Aug. 28th
L. L. HOWARD.

Hartland, (Dinsmore Hill), Vt..........Aug. 21st
J. COUCH.

Pleasant Valley, Ct..........Aug. 21st

Forestville, Conn..........Sunday, Aug. 21st
Wallingford, (North Farms)..........Sunday, Sept. 4th
O. D. WOODRUFF.

Lawrence, Mass..........Sunday, Aug. 21st
Lee, N. H..........Sunday, Aug. 28th
L. BOUTELL.

Washington Village, R. I., (grove meeting, on the farm occupied by Jesse Wood and son, about one-half mile north of the village), Sunday, Aug 28th.
EDWIN R. WOOD.

Grove meeting, Westbury, Cayuga Co., N. Y., Sunday, Aug. 21st.
Let there be a good attendance from the surrounding country. C. B. TURNER.

Pleasant Valley, Ct..........Aug. 21st
S. D. DANIELS.

Goshen, Mass..........Sunday, Aug. 28th
NO NAME.

Ottawa, Lasalle Co., Ill., (as Bro. Lyon may arrange), Sunday, Aug. 28th.
Grand Rapids, Lasalle Co., (as Bro. Finn may arrange), Tuesday evening, Aug. 30th and 31st.
Lamoile, Bureau Co., Ill..........Sept. 5th
WM. MCCULLOCK.

Richmond, R. I., (Clark's Hall)..........Sunday, Aug. 21st
JOHN T. DIXON.

Goshen, Mass..........Sunday, Aug. 28th
Savoy campmeeting..........Aug. 29th
H. PRATT.

Dixfield Centre, (with Bro. J. C. Wheeler), Aug. 18th to 21st.
Farmington, (as Bro. Oakes may appoint), evening, Aug. 22d.
Dover..........evening, Aug. 24th
Corinna..........evening, Aug. 26th
Exeter, (Chamberlain meeting-house), eve., Aug. 27th and over Sunday.
North Hermon, (Advent Chapel)....evening, Aug. 29th
Bradley..........evening, Aug. 30th
Eddington, (Chapel near Bro. Clewley's), eve., Aug. 31st
Bangor, (as Bro. Smith may appoint)....eve., Sept. 1st
Stetson, (Mount Pleasa[illegible]..........Sept. 2d and over Sunday.
Etna campmeeting..........[illegible] and onward.
If any of these app[illegible] to the friends in the abo[illegible]

[illegible]

Holliston, Mass..........[illegible]
Holliston, or in that region..........
C. [illegible]

Springfield, Mass..........Sunday, Aug. 21st
A. MUSSEY.

Bristol, N. Y..........Sunday, 10 1-2 A. M., Aug. 21st
Honeoye, N. Y..........Sunday, 2 P. M., Aug. 21st
F. BURR.

Hope Corner..........Saturday, Aug. 20th and 21st
S. K. PARTRIDGE.

Hartland, Vt., (Densmore Hill)..........Sunday, Aug. 21st
JOSEPH KIMBALL.

Dixfield Centre, with Bro. I. C. Wheeler, Aug. 18th to 21st.
Dover, Me..........evening, Aug. 24th
Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th.
Stetson, (Mount Pleasant)..........Sept. 2d to 4th
R. R. YORK.

Hartland, Vt., (Dinsmore Hill)..........Sunday, Aug. 21st
Bridgewater, Vt., (as Bro. Hubbard may appoint), Thursday evening, Aug. 25th.
Butland, Vt..........Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Burlington, Me., (where Bro. Page may appoint), Saturday evening, Aug. 20th, and over Sunday.
I shall be in the vicinity of Burlington and Springfield until the Etna campmeeting. Any desirous for meetings will please write me at Burlington.
J. T. JORDAN.

Holliston, Mass..........Sunday, Aug. 21st
H. K. FLAGG.

Abington, Mass..........Sunday, Aug. 21st
E. BELLOWS.

Pittsfield, N. H., at Chapel..........Aug. 21st
Love feast at 9 A. M.
Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
JOHN G. HOOK.

Dwight may appoint)..........Sunday, Aug. 21st
C. P. DOW.

ELD. C. P. DOW IN CANADA EAST.

East Farnham, (as R. Tabor may appoint)....Sept. 2d
Bolton, (at B. Sargent's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M..........Sept. 5th
Barnston, Wayville, at 5 P. M..........Sept. 6th and 7th
Bolton, (Lake school-house)..........Sept. 11th
Stanbridge, Stone Settlement..........Sept. 18th
Stanbridge, Burrough..........Sept. 25th

Salem, Mass..........Aug. 21st
RUFUS WENDELL.

Savoy, Me..........Sunday, Aug. 28th
THOMAS SMITH.

Lynn, Mass..........Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

Champlain..........Sunday, Aug. 21st
Montreal, C. E..........Sunday, Aug. 28th
D. T. TAYLOR.

Warehouse Point, Conn..........Sunday, Aug. 21st
B. ST. JOHN.

Poland..........Sunday, Aug. 21st
Mechanic's Falls..........Sunday, Aug. 28th
And between these appointments as often as may be desired. B. SPAULDING.

Bristol, Conn..........Sunday, Aug. 21st
GEO. L. TEEPLE.

Biddeford, Me..........Sunday, Aug. 21st
JOSEPH PINKHAM.

Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

Concord, N. H..........Sunday, Aug. 21st
A. SIMPSON.

Hartford, Ct..........Sunday, Aug. 21st
J. S. WHITE.

Business.

☞ Information Wanted. ☜

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

C. Roberts—The $1.00 at campmeeting was credited.
E. A. Black—Received the $2.00 last fall.
Wm. Sheldon—Cannot tell. Shall hear from the committee perhaps, at the annual meeting.

CASH RECEIPTS.

The present No. of the Crisis is 463. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—G. H. Colby 465, R. B. Osborn 488, W. Shattuck 486, H Walker 491, E Melcher 494, L Plummer 436, Mrs P Hatch 443, F Whitney 470, Mrs P Warner 489, Mrs J Humphreys 479, O Bennett 476, Mrs B R Clark 488, A W McDonald 468, E W Hall 481, E B LYON 393, J Daniels 483, E G Sprague 271, C Loomis 488, L. D. Lord 572, E O Allen 483, L D Demeritt 484, S G Kimball 422, H S Barton 489, R. Van Ormon 493, E. Bartlett 487, M. A. Rockwell 471, J E Word 473, J. Bickford 487, H. A. King 467, J. G. Brown 486, W. T. Burtch 489, J Douglass 496, 49 Cook 468, E Arnold 487, E Moyer 487, F Darrow 487, A A Bagley 395, R Radcliff 487, L Spencer 465, J D Waldron 487, C B Goodwin 487, E A Black 416, D Brown 489, R F Cram 482, A Gere 471, Mrs N K Barker 474, S & L W Bragg 476, C Van Vleck 493, Mrs E Blaisdell 481, Mrs W H Pearce 490, J. Dunham 483, J S Atwood 482, L Barber 487, G W Cilley 487, B C Morrell 412, J E Marsh 483, J Elkins 490, D Colomy 482, B Berry 476, N Wallace 456, J Berry 474, E D Fowler 488, T L Brown 488, D Eastman 485, A E Devereaux 488, Mrs E Burnham 487.

$2.00 each.—Mrs. M. A. Church 513, E Small 500, S Timberlake 468, L. H. Brigham 494, Miss H. Perkins 508, E. Thomas 514, E Barrows 514, H D Sawyer 505, G W Turner 468, M Smith 456, E S Diman 493, E Ricker 513, Mrs C T Whitney 511, N Rawson 327, H Bowns 482, P. M. Weaver 468, L P Fox 468, A Richards 468, J. Hahn 468, S. Dumbolton 490, Mrs. C. S. Hall 513, C Sanford 513, N. Hubbard 511, G. Rowe 511, A Whiten 511, A. Bumpus 513, C. Roberts 495, J T Sinclair 520, C. W. Nelson 468, J M Sanborn 416, J A York 468, B Philbrook 513, A Gregory 489, J N Boxwell 481, C Flint 520, D F Gorham 468, H C Burnham 466, M Farnham 492, J C Potter 503, R Mouse 513, Mrs K D Crook 532, W. Howard 468, S. D. Roberts 486, M G Sherman 514.

50c each.—A F Welch 473, W Kidney 463, B Hatch 474, J Harmon 474, I Merrell 464, Mrs L O Rogers —, S Heckler 474, C S Bourne 474, G A Barker 475.

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S. ANN HAYES.

Fell asleep in Jesus, in New Durham, N. H., July 18th, 1864, after a distressing sickness of fourteen weeks of disease of the stomach, my beloved sister, S. Ann Hayes, aged thirty-six years.

Sister Ann became a disciple of Jesus at the age of fourteen; and ever after lived devoted to his cause. During the past few years she sought more earnestly for a closer walk with God, and enjoyed much of the presence of her Savior. She expeted ere now to have been in the kingdom of God, but hope has been deferred. She sleeps in Jesus. Although her sickness was severe, she bore it without a murmur, and would often say, "Though I suffer, I love Jesus;" and her last words were "Glory! glory! O! how I love Jesus!" Thus sweetly did she go to rest. Her sufferings are over. Death has done his work; but soon she will hear the voice of Him who is "the resurrection and the life," and come forth to the enjoyment of that new world, where

"Death and the tomb can divide us no more."

Words of comfort were administered to us by Elder J. G. Smith, from Isa. 25: 9.

HATTIE A. HAYES.

DANIEL G. RAMSAY.

Fell asleep in Jesus, in Exeter, N. H., Aug. 7th, 1864, Daniel G., only son of Charles C. and Emily T Ramsay, aged two years, eight months, and twenty days.

The funeral was attended by Bro. A. Ross, who spoke words of comfort and consolation to us from the words of the prophet Jeremiah, 31: 16–17. He showed that death was an enemy, and those who were in his power were in an enemy's land; but they would come again from the land of the enemy, and come to their own border or inheritance. He spoke of the hope, and we felt to praise the Lord that it was ours. C. C. RAMSAY.

JAMES E. MCKELLAR.

Died in California, April 27th, 1864, of congestion of the lungs, James E. McKellar, eldest son of John and Lucy A. McKellar, of St. George, Me., aged twenty years, eleven months, and six days.

James was a young man of unexceptionable character, being beloved by all who knew him. He leaves a mother, brother, and three sisters to mourn, but they mourn not as those without hope. A short time before his death he gave his heart to God, and with the tidings of his death came also the tidings that he died a christian, rejoicing in the hope of reigning with Christ in a land where there is no death, and where parting scenes are unknown.

VOLNEY C. GREEN.

Died at Barracks Hospital, N. O., June 10th, of diphtheria, Volney C. Green, son of Daniel and Polly Green, aged twenty-two years, six months, and seven days.

He joined the 13th Maine Reg. in Nov., 1861, with which he remained until he was taken sick and carried to the hospital. A friend of his and a member of the same company and regiment writes he was sick about five weeks. The last few days of his sickness were very distressing, yet he bore it with patience, trusting the Lord Jesus who had washed away his sin and given him sweet peace in believing. P. G.

ALFRED ALONZO NICHOLS.

Died in Haverhill, Mass., Aug. 2nd, 1864, Alfred A., youngest child of Oliver F. and Maria Louisa Nichols, aged two years and four months.

Thus again we have been called to lay a little treasure away to rest from his pain; but I sorrow not as those that have no hope, for soon Jesus will come and raise my little Angellette and Alfred to enjoy the glorious society of that dear Savior they both so much loved. Though very young, Alfred longed to have Jesus come, when he should suffer no more pain, but live with him forever.

M. L. NICHOLS.

For the World's Crisis.

A PILGRIM SICK.

DEAR BRO. GRANT:—Let me say to the brethren, I am sick; some of my appointments have failed, others may. My life is brought down to the sides of the grave. Pray for me, all ye who can pray. I believe in the prayer of faith; I believe in a God who hears prayer.

O, that I may live! *Let* me live, that I may praise God, and benefit my fellow men. I know full well that death cannot praise God, and that those who go down to the grave cannot celebrate his name, or declare his truth. No, the *living* alone can praise God, as I do to-day.

In weakness yours, B. SPAULDING.
Chelmsford, Mass., Aug. 13th.

BIBLE STUDENT'S LIBRARY.

Persons who wish for complete sets of these five volumes in cloth, must order them soon, as there is not a large stock on hand. I cannot make more than about two hundred complete sets in cloth now, and it is not certain that any more will be printed. So those who want them should speak soon.

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SUBSCRIPTIONS for the Crisis and the Young Pilgrim will be taken, also, at the same place.

Summary of News.

DOMESTIC.

New York, Aug. 10. The *Herald's* correspondent, writing from near Atlanta 1st inst., says the operations around the city have settled down to a regular siege. We are pounding away on every side. The city is doomed to be reduced. The rebels have garrisoned their forts and intrenchments with the militia and use the veterans to operate when required; their line runs so that they can be massed with great rapidity.

The Macon (Ga.) Telegraph of a late date notices the departure of 1600 militia from that place for Atlanta, and says a like number will leave daily for a week.

New York, Aug 12. Gen. Banks, under date August 6, telegraphs to his wife, now in this city, as follows:

"The steamer Clyde passed here this morning from the fleet, and reports that fourteen gunboats and three monitors had passed the forts at Mobile yesterday at 8 A. M.

One monitor was blown up opposite the forts by a torpedo.

The rebel ram Tennessee was captured. Her captain, Buchanan, lost a leg in the fight. This gives us possession." N. P. BANKS.
Maj. Gen. Commanding.

Washington, Aug. 11. Richmond papers of the 10th say their loss by the surrender of Fort Gaines was six hundred prisoners, fifty guns, and an immense amount of supplies of all sorts.

The colored people of this district have applied for permission to organize into companies for the defense of Washington, offering to pay their own drill-masters.

Official dispatches state that it was not the intention of Farragut to capture Mobile, but only to relieve a portion of the fleet.

Denver City, Aug. 10. Although the Indians have been very troublesome of late in attacking unarmed trains and murdering emigrants unable to defend themselves, there has as yet been no attack by them upon the mail coaches which now run regularly both ways.

The mails were ordered to be stopped at Atchison and this place to-day by the Superintendent of the Overland line, owing to the stock being run off from some of the stations, but it is believed that our troops are being so distributed along the line as will fully protect it.

Omaha City, Nebraska, Aug. 11. Hostile marauding Indians infest the whole line from Fort Kearney to South Pass—a distance of 800 miles—and daily commit new outrages, making forays on stock and burning trains. A great number of travelers are stopping at Fort Kearney for protection. The Indians in bands of from ten to one hundred, move with celerity, and possessing thorough knowledge of the country elude pursuit. The telegraph is still in good order.

FROM THE ARMY OF THE POTOMAC.—*Rebel Loss in the Late Fight Three Thousand.* The army correspondent of the *New York Times* says that the flag of truce party which went out Monday morning to bury our dead in front of Petersburg found about twenty wounded men still alive, nearly all of whom were negroes. About three hundred bodies were buried, of which number not more than fifteen or twenty were white troops. Free intercourse was indulged in by parties from both sides. Gens. A. P. Hill, Bushrod Johnson, Adjt. Gen. Cooper, Gen. Mahone, and Acting Brig. Gen. Laundres were present, viewing the scene before them, and with field glasses examined our works closely. Quite a number of Englishmen, in semi-military dress, were noticed among the rebel officers. The rebels claimed the affair of Saturday as another valuable achievement in their favor, stating their loss among those in the fort destroyed to be about two thousand men, and their entire loss to be three thousand. They claim to have taken nine hundred and thirty-six prisoners from us. They say that eight men belonging to a North Carolina regiment were found alive and well in one of the bomb-proofs. The explosion made a hole or crater two hundred feet long and ninety-five in width. Three attempts were made by the rebels to capture the ruins, the first two of which were repulsed with terrible slaughter.—*Journal.*

FRANCE, MEXICO, AND THE UNITED STATES.—We take the following items from the Paris correspondence of the New York *Commercial Advertiser*:

"With regard to Mexico, our French advices assert that the Emperor Maximilian has already received an assurance from Mr. Lincoln that the Washington Government will be happy to receive a Minister from the new Empire, and to accredit one to Mexico in return.

Mr. Preston, formerly United States Minister at Madrid, arrived in London from Havana on the 24th inst. He was originally sent by the Confederate Government to represent the Confederacy at Mexico under the new Empire, but when it was found that France had changed her tactics, and that under the advice of Napoleon the Emperor Maximilian would not officially receive him, he abstained from proceeding to that country. It is thought he may now probably proceed to Spain."

THE FAILURE AT PETERSBURG.—The army correspondent of the New York *Commercial* writes that the repulse at Petersburg was caused by delay. The *programme* was that immediately after the explosion the 9th corps should charge the rebel works before the enemy could recover from the shock. Instead of acting on these instructions, the intended charge was delayed for full half an hour, which was extremely fatal to us, inasmuch as it gave the enemy an opportunity to recover from the surprise, and mass a large number of troops at the opening we created by the explosion. The explosion was not so startling as had been expected. There was hardly any perceptible shock, and the only thing heard was a dull, rumbling sound, as that of a heavily packed wagon crossing a wooden bridge.—*Journal.*

SYMPATHY FROM A SCOTCH LADY.—Mrs. Ann Williamson, a Scotch lady, eighty-one years of age, living in Edinburgh, recently sent to Mrs. Lincoln, as a present, a Scotch plaid pattern of elegant quality and finish. In her letter of presentation, in which she terms, Mr. Lincoln, "My Lord President," she says, "As one deeply interested in your present struggle, I trust the Lord will bless all your endeavors for the peace of your country and the freedom of the slaves." The President has written a reply, in which the following sentence occurs: "I thank you for that pretty and useful present, but still more for those good wishes to myself and our country which prompted you to present it."

WHAT REBELLION IS DOING FOR SLAVERY.—The Nashville *Union* says: "The colored regiments reviewed last Wednesday were composed of stout, able-bodied, athletic men, in the prime and vigor of life. There was not one among them who, in 1860, would not have brought, as a slave, one thousand dollars on the block. No wonder the rebels who saw them grated their teeth and muttered curses. They saw millions of dollars' worth of human chattels, redeemed and disenthralled, enlisted in a patriotic service, in striking contrast with their cold-blooded treason."

THE DESOLATION AT CHAMBERSBURG.—An account of the rebel ravages at Chambersburg says the immense paper mill, the flouring mills, the ax factory, the chair factory, the carriage factory, the distillery and brewery, and all the places of business that give employment to the poor are swept away. The Court House, the printing offices, the City Hall, the bank, and all the hotels are gone. The finest private residences, two churches, and all the stores are destroyed. Reckoned at present prices, the loss was not less than four millions of dollars.—*Journal.*

LOUISIANA.—The first two articles of the Constitutional Convention of Louisiana, and to be submitted to the people, are as follows:

ART. 1. Slavery and involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished and prohibited throughout the State.

ART. 2. The Legislature shall make no law recognizing the right of property in man.

STAMPS ON RECEIPTS.—The internal revenue law now in force requires that a two-cent stamp must be placed on every receipt for money amounting to more than $20; also, on all receipts for the delivery of goods. By not complying with this requirement, persons lay themselves liable to a fine of $50. All bank checks for sums of $10 or over require a two-cent stamp. Business men would do well to remember these things.

SPECULATING IN SUGAR.—It is stated that between twenty and twenty-five thousand hogsheads of sugar are now stored in the custom house of Philadelphia by a single firm. It commands from twenty-five to thirty cents per pound, and is expected to advance, although accounts from sugar growing countries abroad are of the most favorable character.

PORTLAND TO BE MADE A FORTRESS.—Collector Washburn, during some remarks at a meeting of the merchants at the Portland Exchange on Saturday, stated that he understood it was the intention of the government to make that city a fortress. It was for that purpose that work was suspended upon Fort Preble.

THE FLEET OFF MOBILE.—Admiral Farragut's fleet at Mobile comprises nineteen vessels, carrying 201 guns. The Mobilians are expecting an attack.

ITEMS.

☞ The Canada papers contain accounts of very disastrous fires in the woods in various places throughout the country. Many cattle have perished in the flames, and in some vicinities the conflagrations are extending so as to become alarming.

☞ The Chicopee river is lower than it has been known for many years. At Chicopee Falls the mills, though not all in full operation, can be run only a part of the day.

☞ It should be known to photographers that American petroleum will answer as a solvent for india-rubber as well as benzole, and that it costs less than half the amount.

☞ A party visiting the White Mountains ascended Mount Washington on Friday last and encountered a severe snow storm of three hours' duration.

☞ Two hundred thousand acres of land in Ireland have been permitted to fall to waste and sterility the past year.

☞ It is estimated that the plunder carried off and the damage inflicted by the rebels in Maryland will amount to four millions of dollars.

☞ The Bangor Times reports the potatoes in that section of Maine much damaged by the drouth.

☞ The mortality in London of late has risen above the average of the previous ten years.

☞ It is said by those who have tried the experiment, that coal oil will speedily destroy caterpillars, by dropping a little on the nest.

☞ The Chicago Tribune says there is more than double the amount of wheat and corn in store in that city than there was a year ago.

☞ It is currently rumored that General Hooker has been tendered the highest command in the Army of the Potomac.

☞ There are said to be at least 4,000,000 Germans in the United States, 1,333,000 of whom are Lutherans.

☞ To cure sun-stroke, pour cold water on the head.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from Boston to the campmeeting can take the [illegible] A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. ~~No other trains stop at the camp-ground.~~

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, arrangements have been made by which those going to campmeeting will buy *second class tickets* at the several ticket offices, which will be good in the *first class cars*. Let all remember that they are to call for SECOND CLASS TICKETS for Wilbraham, and then get in the *first class cars*.

Those taking cars at Boston, will get their tickets at the R. R. office. Fare from Boston to Wilbraham $1.90. Return ticket will be obtained at Wilbraham depot. Those who wish to take the cars at Framingham, Natick, Westboro, etc., will also call for SECOND CLASS TICKETS for Wilbraham.

The cars leave Springfield for the camp-ground, (distance nine miles,) at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, S. G. MATHEWSON, H. MUNGER.	Committee of Arrangements.

WILBRAHAM CAMPMEETING.

The arrangements have been finished with the Western R. R. to furnish SECOND CLASS TICKETS at all the stations from Albany East to Wilbraham, from August 20th to August 30th inclusive. Also from Worcester West do. Be particular to call for a *campmeeting ticket* to Wilbraham, and you will get a second class ticket and pay the second class fare, and ride in the first class cars. On returning, you can get the ticket at Wilbraham depot. This saves all the trouble of endorsing, and danger of losing your return ticket. Come, for all things are now ready. HIRAM MUNGER.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free return tickets* will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.*

H. F. CARPENTER, *Clerk.*
Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, *Clerk.*

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK, J. V. HIMES, Committee.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Notice.

Notice is hereby given that the Second Adventists hold regular meetings in North Adams, Mass., in Cady's Hall, on Eagle street, but have no steady preaching. Will some of our preaching brethren, who have the word like fire shut up in their bones, come this way and strengthen the things that remain, which are ready to die?

A. J. MCCULLOCK, in behalf of the church.

THE CONSTITUTION
Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for Art. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 28th, holding through the week and over the following Sunday. Brn. Hastings, Carpenter, Damman and others, are expected the 28th, and Brn. Grant, Ross and others, during the week. We hope also to see a general gathering of the flock. We hope for a great meeting. Come, brethren, to this meeting, full of faith and the Holy Ghost, to work for God and the salvation of souls; and while we may say, as Paul said (Gal. 2: 4, 5), speaking against the Judaizing teachers, "to whom we gave place by subjection, no, not for an *hour*, that the truth of the gospel might continue with you," we extend the greatest *gospel* and *christian* liberty.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and lunch stand will be under the charge of Bro. J. S. Moulton and Mr. H. W. Herriman, men that are used to this business. Cars and steamers will run as follows, fare half price, or one way.

Passengers from Boston and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via Dover and Winnipissogee R. R., will go through to Alton Bay without change of cars.

Passengers from Portsmouth take cars at Portsmouth and Concord depot at 5.45 A. M., or 4.40 P. M. Change at New Market for Alton Bay.

Passengers from Portland and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M., or 3 P. M. Change cars at Dover.

Passengers from Concord and on the line of the Boston, Concord and Montreal R. R., by taking trains that leave Concord at 10.31 A. M., 3.08 P. M.; Littleton, 9 A. M.; Wells River, 10.12 A. M.; Plymouth, 1.03 P. M., will connect at Wier's Landing with steamers for Alton Bay.

From Lowell take trains leaving Lowell at 7.30 A. M., and 2.45 P. M. Connect at Lawrence with trains of Boston and Maine Railroad for Alton Bay.

Be sure and bring under beds to fill with straw on the ground, also other bedding. All that can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge. We have been unable to get the fare reduced for the Vermont and Canada friends further than Wells River, but we hope this will not hinder our seeing a good number of the faithful from that section. Pray for God's blessing.

J. COUCH, L. BOUTELL, T. W. PIPER, J. G. SMITH,	Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come, bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance.

Arrangements will be made for board on the ground for 75 cents per day. Also, horse keeping at reasonable prices. The meeting is four miles from Bristol, eight from Waterbury, four from Southington, and easy of access from all the towns. It is hoped there will be a large gathering.

ANSON H. SMITH, RALPH WILLIAMS, Committee.

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Killburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those, coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP, C. STONE, W. SHELDON,	Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

The New-Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Campmeeting in Etna, Me.

There will be a campmeeting in Etna, Me., commencing Sept. 5th, and continuing one week, on the land owned by J. S. Rundlett. We shall have a boarding tent on the ground, if we can find a suitable man to furnish one. If you have tents, bring them, and bring a good supply of quilts, blankets and buffaloes, and a place will be provided to spread them under shelter. Teams will be provided to convey those that come in the cars to the camp ground. Ministering brethren and others who love to labor for the salvation of sinners and the upbuilding of the cause of Christ, come in the spirit of Christ, praying that his blessing may attend the meeting. Let us have a grand rally in the name of the Lord. If we can get the fare reduced on the railroad from Bangor and Kendall's Mills to this place, we will give notice.

JOS. S. RUNDLETT, JOEL MORRELL, JOHN U. PIPER,	Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LYNN, MASS.
Eld. Charles Stevens. Sunday, Aug. 21st

New Bedford Aug. 21st
Boston, (Hudson Street) Aug. 28th
A. M. Funeral services in memory of Bro. J. G. L. Himes.
P. M. Farewell discourse to church in Boston.
My labors with church in Sandy Hill N. Y., begin Sept. 4th. O. R. FASSETT.

If the Lord will, I will preach and baptize on Montgomery mountain, Mass., on Sunday, Aug. 21st. Shall we have a general rally from the region round about? H. L. HASTINGS.

Wayne Village Sunday, Aug. 28th
L. L. HOWARD.

Hartland, (Dinsmore Hill), Vt. Aug. 21st
J. COUCH.

Pleasant Valley, Ct. Aug. 21st

Forestville, Conn Sunday, Aug. 21st
Wallingford, (North Farms) Sunday, Sept. 4th
O. D. WOODRUFF.

Lawrence, Mass. Sunday, Aug. 21st
Lee, N. H. Sunday, Aug. 28th
L. BOUTELL.

Washington Village, R. I., (grove meeting, on the farm occupied by Jesse Wood and son, about one-half mile north of the village), Sunday, Aug. 28th
EDWIN R. WOOD.

Grove meeting, Westbury, Cayuga Co., N. Y., Sunday, Aug. 21st.
Let there be a good attendance from the surrounding country C. B. TURNER.

Pleasant Valley, Ct Aug. 21st
S. D. DANIELS.

Goshen, Mass. Sunday, Aug. 28th
NO NAME.

Ottawa, Lasalle Co., Ill., (as Bro. Lyon may arrange), Sunday, Aug. 28th.
Grand Rapids, Lasalle Co., (as Bro. Finn may arrange), Tuesday evening, Aug. 30th and 31st.
Lamoile, Bureau Co., Ill. Sept. 5th
WM. MCCULLOCK.

Richmond, R. I., (Clark's Hall) Sunday, Aug. 21st
JOHN T. DIXON.

Goshen, Mass Sunday, Aug. 28th
Savoy campmeeting Aug. 29th
H. PRATT.

Dixfield Centre, (with Bro. J. C. Wheeler), Aug. 18th to 21st.
Farmington, (as Bro. Oakes may appoint), evening, Aug. 22d.
Dover evening, Aug. 24th
Corinna evening, Aug. 26th
Exeter, (Chamberlain meeting-house), eve., Aug. 27th and over Sunday.
North Hermon, (Advent Chapel) evening, Aug. 29th
Bradley evening, Aug. 30th
Eddington, (Chapel near Bro. Clewley's), eve., Aug. 31st
Bangor, (as Bro. Smith may appoint) eve., Sept. 1st
Stetson, (Mount Pleasant) [illegible] Sept. 2d and over Sunday.
Etna campmeeting [illegible] and onward.
If any of these app[illegible] to the friends in the abo[illegible]

Holliston, Mass. [illegible]
Holliston, or in that region. [illegible]
C. P. [illegible]

Springfield, Mass. Sunday, Aug. 21st
A. MUSSEY.

Bristol, N. Y. Sunday, 10 1-2 A. M., Aug. 21st
Honeoye, N. Y. Sunday, 2 P. M., Aug. 21st
F. BURR.

Hope Corner Saturday, Aug. 20th and 21st
S. K. PARTRIDGE.

Hartland, Vt., (Densmore Hill) Sunday, Aug. 21st
JOSEPH KIMBALL.

Dixfield Centre, with Bro. I. C. Wheeler, Aug. 18th to 21st.
Dover, Me evening, Aug. 24th
Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th
Stetson, (Mount Pleasant) Sept 2d to 4th
R. R. YORK.

Hartland, Vt., (Dinsmore Hill) Sunday, Aug. 21st
Bridgewater, Vt., (as Bro. Hubbard may appoint), Thursday evening, Aug. 25th.
Rutland, Vt. Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Burlington, Me., (where Bro. Page may appoint), Saturday evening, Aug. 20th, and over Sunday
I shall be in the vicinity of Burlington and Springfield until the Etna campmeeting. Any desirous for meetings will please write me at Burlington
J. T. JORDAN.

Holliston, Mass Sunday, Aug. 21st
H. K. FLAGG.

Abington, Mass. Sunday, Aug. 21st
E. BELLOWS.

Pittsfield, N. H., at Chapel Aug. 21st
Love feast at 9 A. M.
Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
JOHN G. HOOK.

Dwight may appoint) Sunday, Aug. 21st
C. P. DOW.

ELD. C. P. DOW IN CANADA EAST
East Farnham, (as R. Tabor may appoint) Sept. 2d
Bolton, (at B. Sargent's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M. Sept. 5th
Barnston, Wayville, at 5 P. M. Sept. 6th and 7th
Bolton, (Lake school-house) Sept. 11th
Stanbridge, Stone Settlement Sept. 18th
Stanbridge, Burrough Sept. 25th

Salem, Mass. Aug. 21st
RUFUS WENDELL.

Savoy, Me. Sunday, Aug. 28th
THOMAS SMITH.

Lynn, Mass Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

Champlain Sunday, Aug. 21st
Montreal, C. E. Sunday, Aug. 28th
D. T. TAYLOR.

Warehouse Point, Conn. Sunday, Aug. 21st
B. ST. JOHN.

Poland Sunday, Aug. 21st
Mechanic's Falls Sunday, Aug. 28th
And between these appointments as often as may be desired. B. SPAULDING.

Bristol, Conn. Sunday, Aug. 21st
GEO. L. TEEPLE.

Biddeford, Me. Sunday, Aug. 21st
JOSEPH PINKHAM.

Portland, Me., (where Bro. Emery may appoint), Aug. 21st.
J. G. SMITH.

Concord, N. H. Sunday, Aug. 21st
A. SIMPSON.

Hartford, Ct. Sunday, Aug. 21st
J. S. WHITE.

Business.

☞ Information Wanted. ☜

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. R. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. No NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

C. Roberts—The $1.00 at campmeeting was credited.
E. A. Black—Received the $2.00 last fall.
Wm. Sheldon—Cannot tell. Shall hear from the committee perhaps, at the annual meeting.

CASH RECEIPTS.

The present No. of the Crisis is 463. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—O. H. Colby 465, R. B. Osborn 488, W. Shattuck 486, H Walker 491, E Melcher 494, L. Plummer 436, Mrs P Hatch 443, F Whitney 470, Mrs P Warner 489, Mrs J Humphreys 479, O Bennett 476, Mrs B R Clark 488, A W McDonald 468, E W Hall 481, E B LYON 393, J Daniels 493, E G Sprague 271, C Loomis 488, L. D. Lord 572, E O Allen 483, L D Demeritt 484, S G Kimball 422, H S Barton 489, R. Van Ormon 493, E. Bartlett 487, M. A. Rockwell 471, J E Ward 473, J. Bickford 487, H. A. King 467, J. G. Brown 486, W. T. Burtch 489, J Douglass 496, G Cook 468, B Arnold 487, E Moyer 487, F Darrow 487, A A Bagley 395, R Radcliff 487, L Spencer 465, J D Waldron 487, C B Goodwin 487, E A Black 416, D Brown 489, R F Cram 482, A Gere 471, Mrs N K Barker 474, S & L W Bragg 470, C Van Vleck 493, Mrs E Blaisdell 481, Mrs W H Searce 490, J. Dunham 483, J S Atwood 482, L Barber 487, G W Cilley 487, B C Morrell 412, J E Marsh 488, J Elkins 490, D Colomy 482, B Berry 478, N Wallace 456, J Berry 474, E D Fowler 488, T L Brown 488, D Eastman 485, A E Devereaux 488, Mrs E Burnham 487.

$2.00 each.—Mrs. M. A. Church 513, E Small 500, S Timberlake 468, L. H. Brigham 494, Miss H. Perkins 508, E. Thomas 514, E Barrows 514, H D Sawyer 505, G W Turner 468, M Smith 456, E S Diman 493, E Ricker 513, Mrs C T Whitney 511, N Rawson 327, H Bowns 482, P. M. Weaver 468, L P Fox 468, A Richards 468, J. Hahn 468, S. Dumbolton 480, Mrs. C. S. Hall 513, C Sanford 513, N. Hubbard 511, G. Rowe 511, A Whiten 511, A. Bumpus 513, C. Roberts 495, J T Sinclair 520, C. W. Nelson 468, J M Sanborn 416, J A York 468, B Philbrook 513, A Gregory 489, J N Boxwell 481, C Flint 520, D F Gorham 468, H C Burnham 466, M Farnham 492, J C Potter 503, E Mouse 513, Mrs K D Crook 532, W. Howard 468, S. D. Roberts 486, M G Sherman 511.

50c each.—A F Welch 473, W Kidney 463, B Hatch 474, J Harmon 474, I Merrell 464, Mrs L O Rogers —, S Heckler 474, C S Bourne 474, G A Barker 479.

S. A. Alley $3.00, 493; W. H. Hughes $1.10, 470; I. Case $2.10, 468, R L Elwell $3.0[illegible], 368, E Pearce $5.00, 534; D D Hathaway 2.50, 467, G W Bangs $2.84 451, R. A. Edwards $1.16, 416, Mrs. L Chamberlain $3.00, 514; A. W. Taylor $2.64, 485, J H Watson $3.30, 491, N. K. Thurston $4.00, 468, J. E. Robinson $3.15, 465, W Watson $2.35, 463, W Sterling $2.50, 465; A RANDALL $3.65, 468, Mrs E Lewis $4.00, 474, C O Delano $4.00 ($2.85 on old acc't), 498, F. E. Ives $2.25, 468; M J Marginis $5.00, 468, J. Rose 25c, 445, A H Clark $10.51, 468; A I McKee $1.10, 489, L C C Bailey $7.00, 468, A N Greene $4.00, 494, E Wyman $6.70, 465, W Ongley $2.50, — J Sherman $5.00, 373, I White $10.00, 390, H L Parsons 10c, 463, J Small 84c, 456, L Loomer $3.00, 390, I. F. Lovejoy $4.00, 468, T Lee $2.90, 442, Dr A Decker $2.55, 516, A S Webster $7.20, 479, V P Simmons $2.50, 481.

FOR BOOKS AND TRACTS.

W. H. McClellan $5.00, A F. Welch 20c, W A Caldwell $1.50, I B Cranshaw 25c, E Melcher 30c, W. H. Hughes 10c, S Cook $5.00, S A Glazier 22c, W H Sawyer 25c, S. Porter $5.40, J. Whisler $2, A. W. Taylor $2.86, W C Peck $1.2[illegible], H D Sawyer 15c, W R Parsons 10c, H J Whitaker 10c, G W Turner $2.95, G W Gorham $1.00, J G Clark $1.00, S R Pearce $1.25, W Sterling 2[illegible], N Bassett 60c, Dr Drummond $1.50 D M Kinter $1.55, L E Harris $1.00, M A Dewey 50c, C S Bourne 50c, S K Gibson 30c, J E Shaw $2.00.

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BY MAIL.

A. F. Welch, I B Cranshaw, E Melcher, W A Caldwell, J Whisler, G W Turner, W C Peck, N Bassett, S K Pierce, W Sterling, C S Bourne, M A Dewey, J E Shaver, W H Danks, S K Gibson, Dr Drummond.

BY EXPRESS.—S Cook, W McClellan, R R York.

LETTERS RECEIVED.

Betsey M Botty, Geo. A. Streeter, J. Lyle, W Deverel, A. Mary, F. H. Chamberlin, M. S. Horne, B. Perham, W. A. Manning.

POST OFFICE ADDRESS.

C. Goodrich—West Winsted, Ct., until further notice.
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Eld. E. McCullock—Savoy, Mass.
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Elder J. V. Himes—Buchanan, Mich.
T. M. Preble—East Weare, N. H.
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Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

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S. ANN HAYES.

Fell asleep in Jesus, in New Durham, N. H., July 18th, 1864, after a distressing sickness of fourteen weeks of disease of the stomach, my beloved sister, S. Ann Hayes, aged thirty-six years.

Sister Ann became a disciple of Jesus at the age of fourteen; and ever after lived devoted to his cause. During the past few years she sought more earnestly for a closer walk with God, and enjoyed much of the presence of her Savior. She expected ere now to have been in the kingdom of God, but hope has been deferred. She sleeps in Jesus. Although her sickness was severe, she bore it without a murmur, and would often say, "Though I suffer, I love Jesus;" and her last words were "Glory! glory! O! how I love Jesus!" Thus sweetly did she go to rest. Her sufferings are over. Death has done his work; but soon she will hear the voice of Him who is "the resurrection and the life," and come forth to the enjoyment of that new world, where

"Death and the tomb can divide us no more."

Words of comfort were administered to us by Elder J. G. Smith, from Isa. 25: 9.

HATTIE A. HAYES.

DANIEL G. RAMSAY.

Fell asleep in Jesus, in Exeter, N. H., Aug. 7th, 1864, Daniel G., only son of Charles C. and Emily T. Ramsay, aged two years, eight months, and twenty days.

The funeral was attended by Bro. A. Rose, who spoke words of comfort and consolation to us from the words of the prophet Jeremiah, 31: 16–17. He showed that death was an enemy, and those who were in his power were in an enemy's land; but they would come again from the land of the enemy, and come to their own border or inheritance. He spoke of the hope, and we felt to praise the Lord that it was ours. C. C. RAMSAY.

JAMES E. MCKELLAR.

Died in California, April 27th, 1864, of congestion of the lungs, James E. McKellar, eldest son of John and Lucy A. McKellar, of St. George, Me., aged twenty years, eleven months, and six days.

James was a young man of unexceptionable character, being beloved by all who knew him. He leaves a mother, brother, and three sisters to mourn, but they mourn not as those without hope. A short time before his death he gave his heart to God, and with the tidings of his death came also the tidings that he died a christian, rejoicing in the hope of reigning with Christ in a land where there is no death, and where parting scenes are unknown.

VOLNEY C. GREEN.

Died at Barracks Hospital, N. O., June 10th, of diphtheria, Volney C. Green, son of Daniel and Polly Green, aged twenty-two years, six months, and seven days.

He joined the 13th Maine Reg. in Nov., 1861, with which he remained until he was taken sick and carried to the hospital. A friend of his and a member of the same company and regiment writes he was sick about five weeks. The last few days of his sickness were very distressing, yet he bore it with patience, trusting the Lord Jesus who had washed away his sin and given him sweet peace in believing. P. G.

ALFRED ALONZO NICHOLS.

Died in Haverhill, Mass., Aug. 2nd, 1864, Alfred A., youngest child of Oliver F. and Maria Louisa Nichols, aged two years and four months.

Thus again we have been called to lay a little treasure away to rest from his pain; but I sorrow not as those that have no hope, for soon Jesus will come and raise my little Angellette and Alfred to enjoy the glorious society of that dear Savior they both so much loved. Though very young, Alfred longed to have Jesus come, when he should suffer no more pain, but live with him forever.

M. L. NICHOLS.

For the World's Crisis.

A PILGRIM SICK.

DEAR BRO. GRANT:—Let me say to the brethren, I am sick; some of my appointments have failed, others may. My life is brought down to the sides of the grave. Pray for me, all ye who can pray. I believe in the prayer of faith; I believe in a God who hears prayer.

O, that I may live! *Let* me live, that I may praise God, and benefit my fellow men. I know full well that death cannot praise God, and that those who go down to the grave cannot celebrate his name, or declare his truth. No, the *living* alone can praise God, as I do to-day.

In weakness yours, B. SPAULDING.

Chelmsford, Mass., Aug. 13th.

BIBLE STUDENT'S LIBRARY.

Persons who wish for complete sets of these five volumes in cloth, must order them soon, as there is not a large stock on hand. I cannot make more than about two hundred complete sets in cloth now, and it is not certain that any more will be printed. So those who want them should speak soon.

Boston, Mass. H. L. HASTINGS.

FOR SALE AT WILBRAHAM CAMPMEETING.—We shall have on hand, *in front of the stand*, a complete assortment of our various publications,—the Bible Student's Library, the New S. S. Question Book, the Great Symbolic Chart, the Christian Lyre, English Bibles, etc., and all the works of Hudson, Grant, Hastings, Brewer, Wellcome, Blain, Preble, and others.

SUBSCRIPTIONS for the Crisis and the Young Pilgrim will be taken, also, at the same place.

Summary of News.

DOMESTIC.

New York, Aug. 10. The *Herald's* correspondent, writing from near Atlanta 1st inst., says the operations around the city have settled down to a regular siege. We are pounding away on every side. The city is doomed to be reduced. The rebels have garrisoned their forts and intrenchments with the militia and use the veterans to operate when required; their line runs so that they can be massed with great rapidity.

The Macon (Ga.) Telegraph of a late date notices the departure of 1600 militia from that place for Atlanta, and says a like number will leave daily for a week.

New York, Aug 12. Gen. Banks, under date August 6, telegraphs to his wife, now in this city, as follows:

"The steamer Clyde passed here this morning from the fleet, and reports that fourteen gunboats and three monitors had passed the forts at Mobile yesterday at 8 A. M.

One monitor was blown up opposite the forts by a torpedo.

The rebel ram Tennessee was captured. Her captain, Buchanan, lost a leg in the fight. This gives us possession." N. P. BANKS.

Maj. Gen. Commanding.

Washington, Aug. 11. Richmond papers of the 10th say their loss by the surrender of Fort Gaines was six hundred prisoners, fifty guns, and an immense amount of supplies of all sorts.

The colored people of this district have applied for permission to organize into companies for the defense of Washington, offering to pay their own drill-masters.

Official dispatches state that it was not the intention of Farragut to capture Mobile, but only to relieve a portion of the fleet.

Denver City, Aug. 10. Although the Indians have been very troublesome of late in attacking unarmed trains and murdering emigrants unable to defend themselves, there has as yet been no attack by them upon the mail coaches which now run regularly both ways.

The mails were ordered to be stopped at Atchison and this place to-day, by the Superintendent of the Overland line, owing to the stock being run off from some of the stations, but it is believed that our troops are being so distributed along the line as will fully protect it.

Omaha City, Nebraska, Aug. 11. Hostile marauding Indians infest the whole line from Fort Kearney to South Pass—a distance of 800 miles—and daily commit new outrages, making forays on stock and burning trains. A great number of travelers are stopping at Fort Kearney for protection. The Indians in bands of from ten to one hundred, move with celerity, and possessing thorough knowledge of the country elude pursuit. The telegraph is still in good order.

FROM THE ARMY OF THE POTOMAC.—*Rebel Loss in the Late Fight Three Thousand.* The army correspondent of the New York *Times* says that the flag of truce party which went out Monday morning to bury our dead in front of Petersburg found about twenty wounded men still alive, nearly all of whom were negroes. About three hundred bodies were buried, of which number not more than fifteen or twenty were white troops. Free intercourse was indulged in by parties from both sides. Gens. A. P. Hill, Bushrod Johnson, Adjt. Gen. Cooper, Gen. Mahone, and Acting Brig. Gen. Laundres were present, viewing the scene before them, and with field glasses examined our works closely. Quite a number of Englishmen, in semi-military dress, were noticed among the rebel officers. The rebels claimed the affair of Saturday as another valuable achievement in their favor, stating their loss among those in the fort destroyed to be about two thousand men, and their entire loss to be three thousand. They claim to have taken nine hundred and thirty-six prisoners from us. They say that eight men belonging to a North Carolina regiment were found alive and well in one of the bomb-proofs. The explosion made a hole or crater two hundred feet long and ninety-five in width. Three attempts were made by the rebels to capture the ruins, the first two of which were repulsed with terrible slaughter.—*Journal.*

FRANCE, MEXICO, AND THE UNITED STATES.—We take the following items from the Paris correspondence of the New York *Commercial Advertiser*:

"With regard to Mexico, our French advices assert that the Emperor Maximilian has already received an assurance from Mr. Lincoln that the Washington Government will be happy to receive a Minister from the new Empire, and to accredit one to Mexico in return.

Mr. Preston, formerly United States Minister at Madrid, arrived in London from Havana on the 24th inst. He was originally sent by the Confederate Government to represent the Confederacy at Mexico under the new Empire, but when it was found that France had changed her tactics, and that under the advice of Napoleon the Emperor Maximilian would not officially receive him, he abstained from proceeding to that country. It is thought he may now probably proceed to Spain."

THE FAILURE AT PETERSBURG.—The army correspondent of the New York *Commercial* writes that the repulse at Petersburg was caused by delay. The *programme* was that immediately after the explosion the 9th corps should charge the rebel works before the enemy could recover from the shock. Instead of acting on these instructions, the intended charge was delayed for full half an hour, which was extremely fatal to us, inasmuch as it gave the enemy an opportunity to recover from the surprise, and mass a large number of troops at the opening we created by the explosion. The explosion was not so startling as had been expected. There was hardly any perceptible shock, and the only thing heard was a dull, rumbling sound, as that of a heavily packed wagon crossing a wooden bridge.—*Journal.*

SYMPATHY FROM A SCOTCH LADY.—Mrs. Ann Williamson, a Scotch lady, eighty-one years of age, living in Edinburgh, recently sent to Mrs. Lincoln, as a present, a Scotch plaid pattern of elegant quality and finish. In her letter of presentation, in which she terms, Mr. Lincoln, "My Lord President," she says, "As one deeply interested in your present struggle, I trust the Lord will bless all your endeavors for the peace of your country and the freedom of the slaves." The President has written a reply, in which the following sentence occurs: "I thank you for that pretty and useful present, but still more for those good wishes to myself and our country which prompted you to present it."

WHAT REBELLION IS DOING FOR SLAVERY.—The Nashville *Union* says: "The colored regiments reviewed last Wednesday were composed of stout, able-bodied, athletic men, in the prime and vigor of life. There was not one among them who, in 1860, would not have brought, as a slave, one thousand dollars on the block. No wonder the rebels who saw them grated their teeth and muttered curses. They saw millions of dollars' worth of human chattels, redeemed and disenthralled, enlisted in a patriotic service, in striking contrast with their cold-blooded treason."

THE DESOLATION AT CHAMBERSBURG.—An account of the rebel ravages at Chambersburg says the immense paper mill, the flouring mills, the ax factory, the chair factory, the carriage factory, the distillery and brewery, and all the places of business that give employment to the poor are swept away. The Court House, the printing offices, the City Hall, the bank, and all the hotels are gone. The finest private residences, two churches, and all the stores are destroyed. Reckoned at present prices, the loss was not less than four millions of dollars.—*Journal.*

LOUISIANA.—The first two articles of the Constitutional Convention of Louisiana, and to be submitted to the people, are as follows:

ART. 1. Slavery and involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, are hereby forever abolished and prohibited throughout the State.

ART. 2. The Legislature shall make no law recognizing the right of property in man.

STAMPS ON RECEIPTS.—The internal revenue law now in force requires that a two-cent stamp must be placed on every receipt for money amounting to more than $20; also, on all receipts for the delivery of goods. By not complying with this requirement, persons lay themselves liable to a fine of $50. All bank checks for sums of $10 or over require a two-cent stamp. Business men would do well to remember these things.

SPECULATING IN SUGAR.—It is stated that between twenty and twenty-five thousand hogsheads of sugar are now stored in the custom house of Philadelphia by a single firm. It commands from twenty-five to thirty cents per pound, and is expected to advance, although accounts from sugar growing countries abroad are of the most favorable character.

PORTLAND TO BE MADE A FORTRESS.—Collector Washburn, during some remarks at a meeting of the merchants at the Portland Exchange on Saturday, stated that he understood it was the intention of the government to make that city a fortress. It was for that purpose that work was suspended upon Fort Preble.

THE FLEET OFF MOBILE.—Admiral Farragut's fleet at Mobile comprises nineteen vessels, carrying 201 guns. The Mobilians are expecting an attack.

ITEMS.

☞ The Canada papers contain accounts of very disastrous fires in the woods in various places throughout the country. Many cattle have perished in the flames, and in some vicinities the conflagrations are extending so as to become alarming.

☞ The Chicopee river is lower than it has been known for many years. At Chicopee Falls the mills, though not all in full operation, can be run only a part of the day.

☞ It should be known to photographers that American petroleum will answer as a solvent for india-rubber as well as benzole, and that it costs less than half the amount.

☞ A party visiting the White Mountains ascended Mount Washington on Friday last and encountered a severe snow storm of three hours' duration.

☞ Two hundred thousand acres of land in Ireland have been permitted to fall to waste and sterility the past year.

☞ It is estimated that the plunder carried off and the damage inflicted by the rebels in Maryland will amount to four millions of dollars.

☞ The Bangor Times reports the potatoes in that section of Maine much damaged by the drouth.

☞ The mortality in London of late has risen above the average of the previous ten years.

☞ It is said by those who have tried the experiment, that coal oil will speedily destroy caterpillars, by dropping a little on the nest.

☞ The Chicago Tribune says there is more than double the amount of wheat and corn in store in that city than there was a year ago.

☞ It is currently rumored that General Hooker has been tendered the highest command in the Army of the Potomac.

☞ There are said to be at least 4,000,000 Germans in the United States, 1,333,000 of whom are Lutherans.

☞ To cure sun-stroke, pour cold water on the head.

Notices.

GENERAL CAMPMEETING AT WILBRAHAM, MASS.

Providence permitting, a GENERAL campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, August 22d, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 70 cents per day. Single meal,—breakfast or supper,—25 cents; dinner 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Those going from Boston to the campmeeting can take the [illegible] A. M. train at the Boston and Worcester depot, and arrive at the camp-ground at 7.27 A. M., or they can take the 2.30 P. M. express train, and arrive in Worcester at 4 P. M., and then *change* to an *accommodation* train, which leaves Worcester at 4.15, and arrives at Wilbraham at 6.23 P. M. No other trains stop at the camp ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to Geo. T. Adams, 167 Hanover street, Boston, or to him on the camp-ground.

On the Conn. R. R. from South Vernon, and intermediate places to Springfield, those going to campmeeting will buy a common ticket, and BE SURE AND ASK THE CONDUCTOR for a return CHECK from Wilbraham campmeeting. This Check must be endorsed by Geo. T. Adams, at the Wilbraham campmeeting. As it is most likely that the R. R. Co. from Bellows Falls to South Vernon will do the same as the Conn. R. R., all who come from Bellows Falls will also please ask the Conductor for a return pass.

On the Western R. R. and also the Worcester, arrangements have been made by which those going to campmeeting will buy *second class tickets* at the several ticket offices, which will be good in the *first class cars*. So let all remember that they are to call for SECOND CLASS TICKETS for Wilbraham, and then *get in the first class cars.*

Those taking cars at Boston, will get their tickets at the R. R. office. Fare from Boston to Wilbraham $1.90. Return ticket will be obtained at Wilbraham depot. Those who wish to take the cars at Framingham, Natick, Westboro, etc., will also call for SECOND CLASS TICKETS for Wilbraham.

The cars leave Springfield for the camp-ground, (distance nine miles,) at 7.15 and 11.15 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
S. G. MATHEWSON,
H. MUNGER,
} Committee of Arrangements.

WILBRAHAM CAMPMEETING.

The arrangements have been finished with the Western R. R. to furnish SECOND CLASS TICKETS at all the stations from Albany East to Wilbraham, from August 20th to August 30th inclusive. Also from Worcester West do. Be particular to call for a *campmeeting ticket* to Wilbraham, and you will get a second class ticket and pay the second class fare, and ride in the first class cars. On returning, you can get the ticket at Wilbraham depot. This saves all the trouble of endorsing, and danger of losing your return ticket. Come, for all things are now ready. HIRAM MUNGER.

RUTLAND TO WILBRAHAM.

We are happy to say to all who wish to attend the Wilbraham campmeeting via. Rutland, Vt., and Bellows Falls, etc., that *free return tickets* will be given from Bellows Falls to Rutland by *applying* to the conductor on the way down. As *free* return tickets will probably be furnished from Springfield to Bellows Falls, the way is now open for visiting Wilbraham from Rutland for fare one way, which will not exceed $5.50. Shall we not have a goodly representation, then, from North Western Vermont? Come,—it may be our last gathering.

H. F. C.

Meeting of the Advent Christian Association.

The fifth annual meeting of this Society will be held at Wilbraham Grove, commencing at 4 o'clock P. M., Tuesday, Aug. 23d, 1864.

A full representation from all churches co-operating with this Society, and a full attendance of preachers thus co-operating is desirable at this meeting. Questions too important to admit of neglect or indifference on the part of the churches scattered abroad, or of the ministry, will come before this meeting. Does the Constitution require amendment? Shall there be any change in the editorial management of the Crisis? To whom as officers of the Society shall we intrust the funds and various interests of the same for the coming year? These, among many others that will arise, are questions to be decided at this meeting. Let no trifling pecuniary consideration, nor loss of time, prevent a general gathering of the friends of this Association. Each church (i. e., society of believers in Jesus Christ) co-operating, is entitled to one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Remember ☞ That all delegates sent by churches to the Advent Christian Association *must be furnished with written credentials, or forfeit their right to membership.* ☜

H. F. CARPENTER, *Clerk.*

Rutland, Vt., July 7th, 1864.

Meeting of the Board.

The Board of the Advent Christian Association will meet at Wilbraham Grove, Tuesday, Aug. 23d, 1864, at 9 o'clock, A. M. Punctual attendance requested. H. F. CARPENTER, *Clerk.*

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug. 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK,
J. V. HIMES,
} Committee.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Notice.

Notice is hereby given that the Second Adventists hold regular meetings in North Adams, Mass., in Cady's Hall, on Eagle street, but have no steady preaching. Will some of our preaching brethren, who have the word like fire shut up in their bones, come this way and strengthen the things that remain, which are ready to die?

A. J. MCCULLOCK, in behalf of the church.

THE CONSTITUTION

Of the Advent Christian Association as now revised and amended.

ART. I. This Society shall be known by the name of the Advent Christian Association.

ART. II. The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts and periodicals.

ART. III. The officers of this Society shall be a President, Vice-President, Secretary, Treasurer and nine Directors, who, together with the Editor or Editors, shall constitute a Board of Managers.

ART. IV. The members of this Society shall consist of all pastors and evangelists co-operating, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

ART. V. The duties of the officers shall be the same as are usually performed by such officers. And the Board of Managers shall by means of Committees whom they shall appoint provide for the discharge of the duties indicated in the second article of this Constitution. A majority of the Board at any meeting duly notified and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

ART. VI. The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ART. VII. This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given, or without such notice, by two-thirds of the members present at any annual meeting.

ART. VIII. The Editor or Editors of the World's Crisis shall be chosen by ballot at the annual meeting of the Advent Christian Association, or at any special meeting called for that purpose, provided six weeks' notice be given of the same through the columns of the Crisis.

Proposed amendment for ART. IV. now on the table:—"And each church living at such a distance that they cannot conveniently be represented by a delegate from among themselves, may note by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he reside among them or not."

NOTE. A church is defined in the words of Wesley, "A Society of believers in Jesus Christ."

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 28th, holding through the week and over the following Sunday. Brn. Hastings, Carpenter, Damman and others, are expected the 28th, and Brn. Grant, Ross and others, during the week. We hope also to see a general gathering of the flock. We hope for a great meeting. Come, brethren, to this meeting, full of faith and the Holy Ghost, to work for God and the salvation of souls; and while we may say, as Paul said (Gal. 2: 4, 5), speaking against the Judaizing teachers, "to whom we gave place by subjection, no, not for an *hour*, that the truth of the gospel might continue with you," we extend the greatest *gospel* and *christian* liberty.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and lunch stand will be under the charge of Bro. J. S. Moulton and Mr. H. W. Herriman, men that are used to this business. Cars and steamers will run as follows, fare half price, or one way.

Passengers from Boston and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipiseogee R. R., will go through to Alton Bay without change of cars.

Passengers from Portsmouth take cars at Portsmouth and Concord depot at 5.45 A. M., or 4 40 P. M. Change at New Market for Alton Bay.

Passengers from Portland and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M., or 3 P. M. Change cars at Dover.

Passengers from Concord and on the line of the Boston, Concord and Montreal R. R., by taking trains that leave Concord at 10.31 A. M., 3.08 P. M.; Littleton, 9 A. M.; Wells River, 10.12 A. M.; Plymouth, 1.03 P. M.; will connect at Wier's Landing with steamers for Alton Bay.

From Lowell take trains leaving Lowell at 7.30 A. M., and 2.45 P. M. Connect at Lawrence with trains of Boston and Maine Railroad for Alton Bay.

Be sure and bring under beds to fill with straw on the ground, also other bedding. All that can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge. We have been unable to get the fare reduced for the Vermont and Canada friends further than Wells River, but we hope this will not hinder our seeing a good number of the faithful from that section. Pray for God's blessing.

J. COUCH,
L. BOUTELL,
T. W. PIPER,
J. G. SMITH,
} Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come, bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance.

Arrangements will be made for board on the ground for 75 cents per day. Also, horse keeping at reasonable prices. The meeting is four miles from Bristol, eight from Waterbury, four from Southington, and easy of access from all the towns. It is hoped there will be a large gathering.

ANSON H. SMITH,
RALPH WILLIAMS,
} Committee.

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Killburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON,
} Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

The New-Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Campmeeting in Etna, Me.

There will be a campmeeting in Etna, Me., commencing Sept. 5th, and continuing one week, on the land owned by J. S. Rundlett. We shall have a boarding tent on the ground, if we can find a suitable man to furnish one. If you have tents, bring them, and bring a good supply of quilts, blankets and buffaloes, and a place will be provided to spread them under shelter. Teams will be provided to convey those that come in the cars to the camp ground. Ministering brethren and others who love to labor for the salvation of sinners and the upbuilding of the cause of Christ, come in the spirit of Christ, praying that his blessing may attend the meeting. Let us have a grand rally in the name of the Lord. If we can get the fare reduced on the railroad from Bangor and Kendall's Mills to this place, we will give notice.

JOS. S. RUNDLETT,
JOEL MORRELL,
JOHN U. PIPER,
} Committee of Arrangements.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

APPOINTMENT FOR LYNN, MASS.

Eld. Charles Stevens........Sunday, Aug. 21st

New Bedford........Aug. 21st
Boston, (Hudson Street)........Aug. 28th
A. M. Funeral services in memory of Bro. J. G. L. Himes.
P. M. Farewell discourse to church in Boston.
My labors with church in Sandy Hill N. Y., begin Sept. 4th. O. R. FASSETT.

If the Lord will, I will preach and baptize on Montgomery mountain, Mass., on Sunday, Aug. 21st. Shall we have a general rally from the region round about?
H. L. HASTINGS.

Wayne Village........Sunday, Aug. 28th
L. L. HOWARD.

Hartland, (Dinsmore Hill), Vt........Aug. 21st
J. COUCH.

Pleasant Valley, Ct........Aug. 21st

Forestville, Conn........Sunday, Aug. 21st
Wallingford, (North Farms)........Sunday, Sept. 4th
O. D. WOODRUFF.

Lawrence, Mass........Sunday, Aug. 21st
Lee, N. H........Sunday, Aug. 28th
L. BOUTELL.

Washington Village, R. I., (grove meeting, on the farm occupied by Jesse Wood and son, about one-half mile north of the village), Sunday, Aug 28th.
EDWIN R. WOOD.

Grove meeting, Westbury, Cayuga Co., N. Y., Sunday, Aug. 21st.
Let there be a good attendance from the surrounding country. C. B. TURNER.

Pleasant Valley, Ct........Aug. 21st
S. D. DANIELS.

Goshen, Mass........Sunday, Aug. 28th
NO NAME.

Ottawa, Lasalle Co., Ill., (as Bro. Lyon may arrange), Sunday, Aug. 28th.
Grand Rapids, Lasalle Co., (as Bro. Finn may arrange), Tuesday evening, Aug. 30th and 31st.
Lamoile, Bureau Co., Ill........Sept. 5th
WM. MCCULLOCK.

Richmond, R. I., (Clark's Hall)........Sunday, Aug. 21st
JOHN T. DIXON.

Goshen, Mass........Sunday, Aug. 28th
Savoy campmeeting........Aug. 29th
H. PRATT.

Dixfield Centre, (with Bro. J. C. Wheeler), Aug. 18th to 21st.
Farmington, (as Bro. Oakes may appoint), evening, Aug. 22d.
Dover........evening, Aug. 24th
Corinna........evening, Aug. 26th
Exeter, (Chamberlain meeting-house), eve., Aug. 27th and over Sunday.
North Hermon, (Advent Chapel)........evening, Aug. 29th
Bradley........evening, Aug. 30th
Eddington, (Chapel near Bro. Clewley's), eve., Aug. 31st
Bangor, (as Bro. Smith may appoint)........eve., Sept. 1st
Stetson, (Mount Pleasant)........Sept. 2d and over Sunday.
Etna campmeeting........[illegible] and onward.
If any of these appo[illegible] to the friends in the abo[illegible]

Holliston, Mass........[illegible]
Holliston, or in that region........[illegible]
C. [illegible]

Springfield, Mass........Sunday, Aug. 21st
A. MUSSEY.

Bristol, N. Y........Sunday, 10 1-2 A. M., Aug. 21st
Honeoye, N. Y........Sunday, 2 P. M., Aug. 21st
F. BURR.

Hope Corner........Saturday, Aug. 20th and 21st
S. K. PARTRIDGE.

Hartland, Vt., (Densmore Hill)........Sunday, Aug. 21st
JOSEPH KIMBALL.

Dixfield Centre, with Bro. I. C. Wheeler, Aug. 18th to 21st.
Dover, Me........evening, Aug. 24th
Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th
Stetson, (Mount Pleasant)........Sept. 2d to 4th
R. R. YORK.

Hartland, Vt., (Dinsmore Hill)........Sunday, Aug. 21st
Bridgewater, Vt., (as Bro. Hubbard may appoint), Thursday evening, Aug. 25th.
Butland, Vt........Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Burlington, Me., (where Bro. Page may appoint), Saturday evening, Aug. 20th, and over Sunday.
I shall be in the vicinity of Burlington and Springfield until the Etna campmeeting. Any desirous for meetings will please write me at Burlington.
J. T. JORDAN.

Holliston, Mass........Sunday, Aug. 21st
H. K. FLAGG.

Abington, Mass........Sunday, Aug. 21st
E. BELLOWS.

Pittsfield, N. H., at Chapel........Aug. 21st
Love feast at 9 A. M.
Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
JOHN G. HOOK.

Dwight may appoint)........Sunday, Aug. 21st
C. P. DOW.

ELD. C. P. DOW IN CANADA EAST

East Farnham, (as R. Tabor may appoint)........Sept. 2d
Bolton, (at B. Sargeant's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M........Sept. 5th
Barnston, Wayville, at 5 P. M........Sept. 6th and 7th
Bolton, (Lake school-house)........Sept. 11th
Stanbridge, Stone Settlement........Sept. 18th
Stanbridge, Burrough........Sept. 25th

Salem, Mass........Aug. 21st
RUFUS WENDELL.

Savoy, Me........Sunday, Aug. 28th
THOMAS SMITH.

Lynn, Mass........Sunday, Aug. 21st
If any of these appointments should conflict with others, please inform me in season. If the Lord will, I intend to meet the brethren at Alton Bay Aug. 28th.
ISRAEL DAMMAN.

Champlain........Sunday, Aug. 21st
Montreal, C. E........Sunday, Aug. 28th
D. T. TAYLOR.

Warehouse Point, Conn........Sunday, Aug. 21st
B. ST. JOHN.

Poland........Sunday, Aug. 21st
Mechanic's Falls........Sunday, Aug. 28th
And between these appointments as often as may be desired. B. SPAULDING.

Bristol, Conn........Sunday, Aug. 21st
GEO. L. TEEPLE.

Biddeford, Me........Sunday, Aug. 21st
JOSEPH PINKHAM.

Portland, Me., (where Bro. Emery may appoint), Aug. 21st. J. G. SMITH.

Concord, N. H........Sunday, Aug. 21st
A. SIMPSON.

Hartford, Ct........Sunday, Aug. 21st
J. S. WHITE.

Business.

☞ Information Wanted. ☜

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—Geo. F. Champlin, E. Whitney, J. W. Hazen, E. D. Searles, Geo. Dodge, J. F. Champlin. Will any one who knows, please inform us?

TO CORRESPONDENTS.

C. Roberts—The $1.00 at campmeeting was credited.
E. A. Black—Received the $2.00 last fall.
Wm. Sheldon—Cannot tell. Shall hear from the committee perhaps, at the annual meeting.

CASH RECEIPTS.

The present No. of the Crisis is 463. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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COULD'ST THOU NOT WATCH ONE HOUR?

The night is dark—behold the shade was deeper
 In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
 Couldst thou not watch one hour alone with me?

Oh! though so weary of thy self-denials,
 And so impatient of thy little cross,
It is so hard to bear thy daily trials,
 To count all earthly things a gainful loss,

What if thou always suffer tribulation,
 And if thy christian warfare never cease;
The gaining of the quiet habitation
 Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
 The path that Jesus once himself hath gone;
Watch though in patience through this hour only,
 This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
 The soldier sleep beneath his plumed crest,
And peace may fold her wing o'er hill and valley,
 But thou, oh! christian, must not take thy rest;

Thou must walk on, however man upbraid thee,
 With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
 One human soul to comprehend thine own.

Heed not the images forever thronging
 From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
 For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
 To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
 To walk among the children of thy God?

Faithful and steadfast in their consecration,
 Living by that high faith to thee so dim,
Declaring before God their dedication,
 So far from thee, because so near to him.

Canst thou forget thy christian superscription—
 "Behold, we count them happy which endure"?
What treasure wouldst thou in the land Egyptian,
 Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
 For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
 That rest within the keeping of the Lord.

Poor wandering soul, I know that thou art seeking
 Some easier way, as all have sought before,
To silence the reproachful inward speaking—
 Some landward path unto an island shore?

The cross is heavy in thy human measure,
 The way too narrow for thy inward pride,
Thou canst not lay thine intellectual treasure
 At the low footstool of the Crucified.

Oh! that thy faithless soul one hour only
 Would comprehend the christian's perfect life,
Despised with Jesus, sorrowful and lonely,
 Yet calmly looking upwards in its strife.

For poverty and self-renunciation,
 Their Father yieldeth back a thousand fold;
In the calm stillness of regeneration,
 Cometh a joy they never knew of old.

In meek obedience to the heavenly Teacher,
 Thy weary soul can only find its peace,
Seeking no aid from any human creature,
 Looking to God alone for his release,—

And he will come in his own time and power,
 To set his earnest-hearted children free;
Watch only through this dark and painful hour,
 And the bright morning yet will break for thee.

For the World's Crisis.

MY WESTERN TOUR.—NO. 5.

Dear brethren of the "household of faith":—My last communication left me the day of my meeting at Burr Oak, a pleasant village on the western side of Looking Glass Prairie, a beautiful farming tract six miles west of the town of Hesper, where I went with Bro. McKee and wife and others to preach in the evening. Met a small congregation at the school-house in the village, and had a very fair time in speaking to them. Had some conversation with Bro. Waggoner, and returned to my place of sojourn at Hesper. After a short sleep, rose to hail the light of another beautiful day of harvest in this lovely west, and to see the laborers "go forth unto" their "work, until the evening"; and here, as in many other places, help is so scarce in consequence of the drain from the country of young men, caused by the cruel war now raging, and the harvest so great, women went forth to share the toil of their husbands and drive the reapers, thus in this place performing the part of a man, while others more hardy bind the precious grain.

A. M. Visited the pioneer family of the place, at the residence of R. Tabor, formerly of Vermont, who is wealthy, and some of whose relatives I number among my personal friends in Canada East. Had a pleasant interview with them, which occupied until 11 A. M., when I went in to the Thursday meeting of the "Friends" convened at their house of worship, a humble place indeed, but perfectly neat and comfortable. In all, forty persons were present, who came in one after another and took their seats in silence, two elders of their order being present. The silence remained unbroken for a long three quarters of an hour, during which time I observed that several of the "Friends" yielded more or less to the influence of

"Tired Nature's sweet restorer, balmy sleep";

and who could blame them? surely I could not, for only for the interest I felt in watching for the *moving of the Spirit*, I might have lapsed into the same condition.

At the point I have indicated, a Sister rose and ended the (to me) *painful silence*, commencing with, "Is there not a *single voice* to be raised to God for his blessing? a single voice to be raised to God for his mercies to be bestowed upon us, the few here and elsewhere who serve him; and not only upon us, but upon all others, that the gospel of PEACE may end cruel war? If we *loved* our enemies, *could we kill them?* And did not our Savior teach us to *love them?*" with a little more of this kind, which was very good; when she sat down, and I was just on the point of rising to speak, when the ruling elder, who sat directly before me, extended his hand to the one next him in "Friend"-ly salutation, and it passed through the house as they rose to their feet to depart; at which point I distinctly announced that there would be a sermon preached at the school-house at early candle-light that evening.

As I stood with others at the door giving the *friendly* hand to several, the Elder above referred to approached me, giving me his hand, saying,

"Thee told us there would be preaching this evening, but did not say *who* would preach, or *what* they would preach."

I replied, *I* expect to preach, but am not now prepared to say *what* I shall preach."

"What denomination does thee belong to?"

"I am sometimes known as an Adventist."

"O! they have made so many mistakes, and have set so many times, I did not know but they had given it up."

"True, some of the Adventists have been mistaken with reference to the time," I said, "but, probably not more so than those that oppose them. I claim to be a 'friend' of Jesus, by doing his commands. Is not that right?"

"Yes, 'ye are my friends, if ye do whatsoever I command you.'"

To which I assented, and added, "If we do WHATSOEVER He commands, that is, ALL his commands; and I find this plain command among them (Matt. 24:33)—When ye shall see *all* these things (the signs promised), know that it (margin—HE, the Son of man) is near, even at the doors.'" Do you understand that passage?

"O! well, we are commanded to study the things that make for peace, and look for the second coming of Christ in our hearts to set up his Spiritual kingdom."

"Where is such a command recorded in the Scriptures? I profess entire ignorance of such a command; will you give me the proof of your assertion?"

"We have no time for controversy; we might say a great deal."

"I do not ask this, but you have made a plain statement, and I require you to sustain it by proof. Where in the Scriptures are we *commanded* or *taught* to look for the SECOND coming of Christ in our hearts? I would like the proof."

"O! we have not time"; and thus the conversation ended.

There is a large society of Friends here, or rather two societies, holding separate meetings, the followers of Wilbur and Gurney. They are a quiet, orderly people, and surely the morals of the place speak well for them; and I was told such a thing as a regular ball had never been known in the place, but that on the 4th of July this year some ended the day with dancing, which was a source of great grief to some of the older Friends, who wept on account of the giddiness of the young. In the evening met a large congregation of very attentive listeners, and had a good time in speaking upon the "exceeding great and precious promises" of God; and from what I witnessed of the interest and attention of the people who heard me in Hesper, I judge that a proper religious effort would result in great good. The cause of Christ and his truth needs reviving there, as in many other places. May the Lord send them help, and the "few" there be faithful. Staid over night with Bro. Rowe, whose wife has relatives in the East whom I know. Our visit was pleasant.

On the morning of July 22nd, after a season of prayer and solemn song with the family of Bro. McKee, and a walk with them to the retired spot where his first wife rests in hope with the congregation of the dead,—a place of solemn reflection, and where the value of God's promise of a future life is realized,—I parted with them, and Bro. McKee's son conveyed me by the way of Decorah to Frankville, a distance of twenty-seven miles, to the residence of my wife's sister, where I met a friendly greeting, and felt quite at home in the Frankville House, as my kind friends were there; and it has been my lot on this tour to be the guest of landlords, where I have had the opportunity of observing some things not so agreeable, such as drinking and profanity.

On Saturday visited former christian friends in the vicinity; and with my brother-in-law, J. S. Walker, and his wife, returned to the Frankville House at night in time to have an interesting conversation with the Methodist minister of the place, Rev. Mr. Barnes (in the presence of a number), who of course opposed my views, but I felt satisfied with my side of the questions discussed, and the arguments I was able to bring; and perhaps he felt equally satisfied with his argumentation; yet he conceded some important points, and when he felt the necessity of doing so, for the want of something better, of course, said the Adventists reminded him of a preacher of whom he had heard, who after taking a text told his hearers that he would, "1st, tell them some things which he knew and they did not; 2ndly, he would tell them things which they knew and he did not; and thirdly, things which *neither he or they knew*." He thought the Adventists had undertaken the last division. Our conversation ended, however, when *he must go*, and we parted on friendly terms.

The ecclesiastical "powers that be" here are the Presbyterian and Methodists, and are about equally balanced as it respects numbers and influence, only that the former have, by some turn of the wheel of fortune, "providentially" or somehow, acquired a little superiority in the control of a small church edifice in the village, built mainly by a wealthy man in the place, who has no preference or love for any religious sect, but started the church edifice to build up the place. Feuds have been going on between the above named denominations, the first keeping a little ahead, until last spring, when they undertook to keep the Methodists out of the house altogether; when the wealthy man above mentioned, hearing of the warfare, ended it and proclaimed equal rights by saying he would burn the house down unless hostilities ceased. So they now alternate in its use.

My friends wished me to occupy the church on Sabbath afternoon, as it happened that Mr. Crawford, the Presbyterian pastor, only preached at eleven A. M., and it would be unoccupied in the P. M. Word went about the village that a stranger would preach the next day in the P. M.; some said "Lorenzo Dow," some said no, but a relative of his, and an immediate result was that the attendance next day was unusually large, several being out that had not attended meeting in Frankville before. Morning came, and I found my way to the church with my Bible in hand, among the first to go in to the Sabbath School at nine o'clock A. M. Soon the pastor came in, and noticed me as a serious-looking stranger, took a seat beside me, spoke with me, and inquired if I could sing. I replied, and he would have me go forward and sing; and as the teacher of the first class was absent, he requested me to take charge of it, and so I did, giving it such instruction as I saw fit, and between the close of the school and the sermon he entered into conversation with me.

Finally, I inquired if he knew that a stranger was to preach in the village in the afternoon; he said, No. "But," said I, "I supposed you had been spoken to about it. Does the house belong to the Presbyterians?" To which he replied, "Yes."

"Well, I am the stranger who expects to preach, an Advent minister of The Northern Vt. and Canada East Conference of Adventists. I am visiting at the Frankville House, and in the vicinity, and my friends wish me to preach," with more by way of explanation.

At this point I saw a change come over his countenance, and he inquired,

"What is the difference between the Adventists and other denominations, except on the coming of Christ?"

In reply I said, "There are several differences; on the inheritance, the kingdom, millennium, Jews' return, etc., etc."

"But what do you think about *the soul?* Does it sleep with the body?" Which being a fair question, I answered fairly. When he said,

"About your having the house to preach in this afternoon I cannot say, without consulting the members. If I should consent, it might make trouble between myself and them, and your teaching being different might embarrass me and have a bad effect."

I told him that I believed in and taught practical godliness, and bore my own responsibility, and did not wish to have him injure himself by an effort to accommodate me.

He then inquired what the practice of the churches East was with reference to allowing the Adventists to occupy their places of worship. "O!" said I, "a few of them who are liberal, noble-minded christians, confident that they have the truth, and that truth is the best defence, allow us to use their houses; but by far the most of them exclude us, being afraid that the people will receive our views if they have a chance to hear them."

While this conversation took place near the pulpit, the house was filled, and the minister went into the lobby with his deacons, and remained out some time. At length he came in, and commenced the services, taking no further notice of me. What transpired affected him very much, however, as was quite apparent, and the congregation was affected also, as the result of a collection after the sermon plainly showed.

At the close, after the "doxology" was sung, as I stood near the desk, the minister said to me in a whisper,

"Do you wish to give out your appointment for this afternoon at the school-house?" To which I replied,

"Will you be so kind as to do it for me?" which he did in rather an embarrassed manner, and the scene ended.

At 4 o'clock I met a large congregation of attentive listeners at the school-room, to whom I proclaimed the gospel. CHAS. P. DOW.

Frankville, Iowa, July 24th.

For the World's Crisis.

HOW TO HAVE A GOOD CAMP MEETING.

Much that is appropriate and good might be said on this subject. But I want to say the very best thing that can be said. I want to come to the point—to the gist of the matter, the very essence of it. Here it is: get the Holy Spirit!

1. Get it positively; no guess work about it; no mere hoping you have it,—plenty of that to be seen every day.

2. Get him to *dwell* in you, make his *abode* with you. John 14: 17.

3. But how shall I know it? Just as you know the mind; his operations in our hearts is like the mind upon our person. John 3: 8.

4. Now, though you may have a hundred good things at the campmeeting, if the Holy Spirit does not take full possession of your heart, you will return home dissatisfied.

5. Beloved, I mean all I say. There is no comfort, no enjoyment, no satisfaction in believing without the Spirit. But how shall I get it? Ask for it. Luke 11: 13. Continue asking; ask until you get it; determine you will never cease asking. It is a question of life and death. Have it you must, or perish! What, is it really so? Is it so important? Yes, my brother and sister,—nothing is so important. Think of the day of Pentecost.

6. Finally, believe your Father *does* give it to you. It is not enough to believe that he *will* do it; that is right; but you must go further; plead the promise, and do not be afraid to say he does give it to me. Be not afraid; only believe. Mark 5: 36. And Mark 11: 23, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." SAMUEL CURRY.

New York.

For the World's Crisis.

NOTES BY THE WAY.

To the scattered flock:—In my last article, you left me safely deposited at Bro. Howland's, in the great city of New York. My visit and meetings with the dear brethren and sisters there were very pleasant, and I trust profitable to us all. Met with them in their different localities, also in Brooklyn, and had some precious seasons in the worship of our God. Some were looking for the blessed Savior to come to redeem them with all the jewels in the month of June. Hope in their disappointment they will not be discouraged, but continue to look, watch and wait a little longer, for yet a little while and He that shall come will come and will not tarry. Then the scattered will be gathered and the reward will be given.

"Savior, haste! our souls are waiting
For the long expected day."

Went to Newark, N. J. Spent a week with the friends there. Met some whose names had been familiar for years, and it seemed like meeting old friends, and although our brethren are in rather a divided state, we hope the time will come when they may be better united, which would be for the glory of God and the advancement of his cause. O that our preaching brethren would labor more earnestly to gather with Christ rather than to scatter!

I was cordially received by friends in Newark, New York and Brooklyn, and left with the blessed assurance that I had not sown the seeds of discord among brethren. I leave it with Christ to judge if any good was accomplished.

The first of June bade good bye to the friends in New York and stepped on board the steamer "Elm City" in the evening, and when morning dawned landed in New Haven, Conn., and from thence I was borne away in the cars to Bristol, where I found my old home with Bro. and Sr. Bradley. Have labored with the friends here in Bristol three Sundays and some week day evenings, which I trust has been to good acceptance. God has a people here watching for morning, and I doubt not will be ready to hail the glad day.

Bantam Falls, Sunday, June 12th. Here the scattered ones gathered together and we had a blessed season. Met with the friends of Jesus in New Preston, where God has a few jewels. The strong man of years who had never known Christ bowed in tears before God, and the youth gave their hearts to God and enlisted in the army of the Lord, to fight for a crown that will never fade. Tarried with the friends two weeks. Held meetings almost every evening, and when we left we felt that we had done them no harm.

Northfield, Sunday, June 19th. Had an old-fashioned meeting in Bro. Humphreville's old kitchen. Plymouth Hollow, July 10th and 24th. Here God has a few that are holding fast the faithful word. God help them to get a little nearer to Christ, and draw more closely together by the strong chords of love and heavenly union.

My work is nearly done in Connecticut for the present. My next appointment is in Collinsville; and from thence, if the Lord will, Sunday, Aug. 14th, to Waterbury; then I bid farewell to the friends, and start on my way to Springfield, Mass., and the Wilbraham campmeeting. Have sown in weakness and tears, and hope to reap in joy when the morn of millennial glory shall dawn upon the church of God. God bless the scattered flock, and speed the day when the great Deliverer shall come and gather them to Mount Zion.

Bristol, Ct. ABIGAIL MUSSEY.

For the World's Crisis.

SUMMER MUSINGS.

I stand upon the mountain's rugged height,
And gaze upon the varied scenes below;
I mark the river winding through the vale,
A thread of silver on the mantle green
That with such regal grace now decks the earth.
A lowly cottage nestles at my feet,
Embowered 'mid waving trees and climbing vines,
It seems the fitting home of dove-eyed Peace.
Near by the village church upreare its spire,
Forever pointing to the throne of God;
And, shadowed by its consecrated walls,
The village seems to nestle sweetly down,
No evil fearing in its holy calm.
The sun pours down his floods of liquid gold,
That glitters on the distant city's spires,
Until they seem one mass of argent flame,
Outshining Nero's palaces of gold,
Reminding of the city Christian saw
In beauty gleaming o'er the bridgeless wave.
Broad fields of verdure spread their wealth around;
The cattle on a thousand hills are fed;
A blue mist lingers on the distant heights,
Joining the earth to heaven's cerulean dome.
And there—its bosom heaving 'neath the smile
Of heaven, ocean's majestic waves roll on,
All its wild tumult hushed, its passions quelled,
Held by the magic of the breezeless calm.
How beautiful is Nature! How the smile
Of God seems resting on each hill and dale;
But oh! wild storm may change the face of heaven,
The earth may tremble at the bolts of God,
Or shake with strong emotion when the fires,
Upheaving, yield their garnered wreath of wrath.
Yet, insignificant in all their might
Are these compared to passions fierce that dwell
Within the human heart. There ne'er were storms
That left such desolation in their track
As discord sown of human passions. God
Alone can quell their tumult. He alone
Restore to earth its pristine beauty fair,
And then to man his innocence and peace.
How quickly then shall earth be flush'd with flowers,
The wilderness all blooming like the rose,
And notes of praise like incense shall ascend
To the eternal throne. Then shall the earth
Put on her robes of joy. Each sea-girt isle
Shall rise and clap its hands in perfect praise;
And man no more shall fear the frowns of heaven,
But in the blessed consciousness of God's
Own smile shall walk the earth with gladness free.

Peace Dale, R. I. MRS. C. A. KNOWLES.

For the World's Crisis.

REPORT OF THE MAINE CENTRAL QUARTERLY CONFERENCE.

This conference was convened at South Livermore, commencing June 9th, at 3 o'clock P. M. Prayer and social meeting. A goodly number present, and an interesting season. June 10th, 9.30 A. M. Prayer and social meeting; testimonies encouraging and interesting, and an evident watchfulness for the appearing of our Lord. 1.30 P. M. Remarks by Bro. J. Dudley from ninth chapter of Isa., also by Bro. Wight from Dan. 10: 1. The meeting was still continued, with appropriate remarks by Bro. Howard on the signs of the times. 4.30 P. M. Preaching by Bro. Stratton from Eph. 4: 30. Bro. S.'s sermon was well chosen and listened to with much interest.

June 11th. 10.30 A. M. Sermon by Bro. Rhodes, from John 5: 24. Bro. R. presented his subject very clearly, and we felt that it was meat in due season. 1 o'clock P. M. Sermon by Bro. Howard from 1 Cor. 6: 20. 4.30 P. M. Sermon by Bro. Stratton from John 9: 27.

At the close of this meeting we met at Bro. Dennis' to attend to the business of the conference. Watchmen present:—Brn. L. L. Howard, D. M. Hanscomb, E. M. Haggett, I. Wight, C. Stratton, J. Dudley, L. Rhodes, and J. Wheeler. Chose E. M. Haggett, President, and D. W. Griffin, Clerk for the ensuing year. Agreed that our next conference be convened at the call of the clerk. Voted that a report of this conference by the clerk be published in the "World's Crisis."

June 12th, 9 o'clock A. M. Social meeting, time fully occupied, testimonies brief and interesting. Half past 10 A. M., sermon by L. L. Howard, from Luke 21: 24, and Acts 17: 26. Two o'clock P. M., sermon by Bro. Howard, from Acts 15: 16. The afternoon discourse was a continuation of the forenoon subject, which was the final restoration of David's throne upon the new earth.

The meetings of the last two days were held in an orchard, near Bro. Timberlake's, where seats had been previously prepared by the brethren of South Livermore. The congregation was quite large the last day, estimated at six hundred. All seemed much interested. At the close of the afternoon sermon Bro. J. Wheeler was set apart for the ministry by the laying on of hands. A goodly number of the waiting ones then met at Bro. Dennis', and partook of the Lord's supper. We had a blessed season, and felt that it was good to be there. May the Lord help us so to live that we may be permitted a seat at the marriage supper of the Lamb.

I would say for the encouragement of the brethren, that these meetings seem to result in good; prejudice is removed, the brethren at South Livermore are encouraged and strengthened, doors are being opened, and an interest awakened in the regions round about; and while there is such a demand for labor, may the Lord help us to sustain those now in the field, and may there still be "added to the church such as shall be saved."

D. W. GRIFFIN, Clerk.

Stark, Aug. 3d.

ADVICE GRATIS.

In order to prevent another financial crisis, and sundry other terrible events "too numerous to mention," we wish to give a little advice to our fellow citizens of the whole grumbling fraternity.

1. Stop grumbling.
2. Get up early in the morning and begin to do something useful outside of your regular profession.
3. Stop grumbling.
4. Mind your own business, and allow other people to practice the same virtue.
5. Stop grumbling.
6. Live within your means. Sell your horse if necessary. Give away or kill your dog. Smoke your cigars through an air-tight stove. Eat with moderation, and go to bed early.
7. Stop grumbling.
8. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors.
9. Stop grumbling.
10. Do all you can to make other people happy. Be cheerful. Bend your neck and back more frequently when you pass those outside of "select circles." Fulfil your promises. Pay your debts. Be yourself all you wish to see others. Be a good man—a true christian, and then you will be very likely to,
11. Stop grumbling.

NEATNESS.

The following article is too good to be lost. We hope many will receive a benefit from its perusal. Reader, if this should be applicable to you, please reform at once, and thus add to the joy of your household. The writer of the following is not the only one thus afflicted. Do not give this article a careless reading, but consider it well, and resolve if it means you now, that it shall never be applicable to you again after this day. May the Lord help you to overcome the bad habit.—ED.

INTERESTING COMMUNICATION FROM A SLOVENLY MAN'S WIFE.

To the Editor of the Ledger:—As you seem to have become the oracle of the people, I would like to consult you in regard to a matter of great importance to my comfort, at least, if not to my real happiness.

Because a woman has a kind-hearted and honest husband, is it sufficient reason why she should patiently endure, in his habits, all sorts, and almost all degrees, of—of—well, of un-neatness—to speak as gently as possible of the fault of my lord and master? Do tell me, Mr. Bonner, in your next issue, if you think such behavior ought to be borne; and if not, how in the wide world am I to prevent it? Howard loves me dearly. I am sure of that—he makes more fuss over me than almost any man that I know does over his wife—he would freely spend every cent of his property for my benefit—he is always willing and ready to wait upon me anywhere, or in any way, and I do love the great, noble-spirited, handsome fellow better than I do my own life—when I can forget his careless and slovenly habits.

But they are a terrible trial and affliction to me; they disgust my orderly and cleanly soul to such a degree that I am often obliged to go through a severe struggle with myself before I can make any response to his affectionate attentions. In fact, sir, I seriously fear that a continuance of the same habits in my husband will set me utterly against him; and I look to the future with dread and horror. What can be done? I was not aware of his faults when I married him. I did know that he sometimes smoked a cigar; but then all young fellows do that, or so many of them do, that one may as well say all. I objected to the practice and [illegible] the cigar from his lips and tossed it into the street. This was when we sat together on my father's verandah at my girlhood's home. Now, if I open my mouth against the fumes of tobacco, away goes—not the cigar, nor the old, hateful pipe—for 'tis a pipe most of the time—but away goes my husband to finish his smoke elsewhere. He spits about everywhere, for not only does he smoke, but chews, (ugh! horrid! I abhor the vile habit), and 'tis squirt, squirt, squirt, wherever he may chance to be—in dining-room, parlor or chamber, no matter where, you may know when Howard has been there by the intolerable odor and the tobacco puddles. This is not all. My husband's breath is poisoned; it is obnoxious to me as is the deadly exhalation from the Upas tree. The kisses that once were sweeter and dearer to my heart than words can tell, are now—and that by a strong effort—only endured. I cannot tell him this; but you may print it, just as I have written it—his name and all; and if this don't cure him I shall know that he is past cure.

He has many other un-neat tricks, but I am truly ashamed to mention them; and, besides, I believe that if the tobacco dirtiness could be overcome, all kindred faults would vanish with that. I long to have my husband neat and clean, and to think of him with no effort to keep off disgust. Yet had I been the only wife so afflicted I should never have had courage to address you thus. But I am persuaded that there are hundreds of women who are in the same distress; and as all the world, and particularly all *man*-kind, read your paper, my loud complaint can give voice to all these troubled women, and, perhaps, reform all these troublesome men. I do entreat you, let not this appeal remain unnoticed. Sincerely yours.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whomsoever shall be ashamed of Me and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto me I will in no wise cast out?"

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not "hold out."

"He that hath begun a good work in you, will perform it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is is because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Boston Young Men's Christian Association.*

VAST ARMIES.

There have been vast armies and grand movements in ancient times. Here is a record of some of them:

Sennacherib, the Bible tells us, lost in a single night 185,000 by the destroying angel.

The city of Thebes had a hundred gates, and could send out at each gate 10,000, fighting men and 200 chariots, in all 1,000,000 men and 20,000 chariots.

The army of Trerah, King of Ethiopia, consisted of 1,000,000 men and 300 chariots of war.

Sesostris, King of Egypt, led against his enemies 600,000 men, 24,000 cavalry and 27 scythe-armed chariots—1491 before Christ.

Hamilcar went from Carthage and landed near Palermo. He had a fleet of 2000 ships and 3000 small vessels, and a land force of 200,000 men. At the battle in which he was defeated, 150,000 men were slain.

Ninus, the Assyrian King, about 2200 years before Christ, led against the Bactrians an army of 1,700,000 horses and 16,000 chariots armed with scythes.

Semiramis employed 2,000,000 men in building Babylon. She took 105,000 prisoners at the Indus, and sank 1000 boats.

A short time after the taking of Babylon, the forces of Cyrus consisted of 600,000 foot, and 120,000 horses, and 2000 chariots armed with scythes.

An army of Cambyses, 50,000 strong, was buried up in the desert sands of Africa by the south wind.

When Xerxes arrived at Thermopylæ, his land and sea forces amounted to 2,614,610, exclusive of servants, eunuchs, women, sutlers, etc., in all numbering 5,283,220. So say Heredotus, Plutarch and Isocrates.

The army of Artaxerxes, before the battle of Cunaxa, amounted to 1,200,000.

Ten thousand horses and 100,000 foot fell on the fatal field of Issus.

When Jerusalem was taken by Titus, 1,100,000 perished in various ways.

The army of Tamerlane is said to have amounted to 1,600,000, and that of his antagonist, Bajazet, 1,400,000.

NOT PREPARED.

Seldom have I heard a more affecting incident than that related by a country physician. He was called to see a lady who had been sick but three days. Her husband took him into the next room, and asked what he thought of her case. He said it must terminate fatally. When they came back to her bedside, she saw something in their countenances which led her to say:

"Doctor, what have you been telling my husband? Did you say I could not live?"

The doctor, with extreme reluctance, felt obliged to say, "Yes."

Instantly she threw her arms towards him and setting her anxious, glazed eye upon him, exclaimed:

"O, doctor, you must not let me die. You must keep me a little longer in the world, for I have made no preparation."

He carried the story no farther, except to say that it made an impression on him which he hoped would never be effaced.

I remember a case much like it: that of a bright, attractive young lady, amiable, and much esteemed; to all appearance "gay and happy," and without the least inclination to religion. She was healthy and of a good constitution; but sickness came, and ere she was aware the hand of death was upon her. Feeling very strangely, she cried to the lady who sat by her:

"Is this death? Oh! I cannot die, I cannot die, I cannot die!" and immediately expired.

I ask myself, shall I be in this awful condition when my hour comes? Oh, God forbid. And that I may not, let me be prayerful and careful now while death is not quite in sight.

THE ANT TRAP.—As the season is now at hand for these pests, the ants, housewives and others who are troubled with them may probably use the following trap to advantage:

"Procure a large sponge, wash it well, and press it dry, which will leave the cells quite open; then sprinkle over it some fine white sugar, and place it near where the ants are troublesome. They will soon collect upon the sponge and take up their abode in the cells. It is only necessary to dip the sponge in scalding water, which will wash them out dead by the tens of thousands. Put on more sugar and set the trap for a new haul. This process will soon clear the house of every ant."

HOW TO GET A GOOD CROP OF POTATOES.—A correspondent informs us that Captain S. Hayden, of Hollis, adopts the following plan in planting potatoes, and has had good luck: On ground plowed in the spring he furrows as deep as he can without turning up the turf. He prepares his manure by putting in the green manure some loam, ashes, and brine of salt not very strong. He cuts his potatoes so that one as large as a hen's egg would be divided into three or four pieces, and puts three pieces in a hill, the skin side up in a triangle of about five or six inches apart. He then puts a shovelful of manure on the top of the potatoes. He takes good sized potatoes to plant. The result is that they yield at the rate of from eight to ten hills to the bushel.—*New England Farmer.*

Hygiene.

"This is for your health."—Paul.

"MENTAL HYGIENE."

Dr. Isaac Ray, of Providence, R. I., in his work on Mental Hygiene, says: "The efficiency of the mental powers is determined in a high degree by the hygienic condition of the bodily organs, especially the brain;" and again:—"Whatever improves the physical quality of the brain, also improves in some way or other, the qualities of the mind." "If," says Pro. Moleschott, "food is transformed into blood, blood into nerve and muscle, bone and brain, must not the ardor of the heart, the strength of the muscles, the firmness and activity of the brain, be dependent upon the constituents of the food?" What, in view of these facts, can we think of men and woman who eat flesh of animals for food; who drink tea, coffee, wine, and all kinds of stimulating and intoxicating liquors; who smoke and chew vast quantities of tobacco and opium; who indulge in highly concentrated and rich food of all kinds; who depart so far from that which is natural that the artificial, unnatural, and therefore *sinful*, comes to be the rule of life instead of the exception?

In these wrong methods and habits of living, we find the principal cause for all our chronic invalidism, and every-day sicknesses, and premature death; for our bald-headed, toothless, dried up, mummy-like, sallow men and women, in place of health, and rosy beauty; for our vast increase of crime, intemperance, immorality and rascality of every species, from the whiskey gambling at Washington to the falling out between man and wife, child and parent, neighbor and neighbor, state and state, nation and nation; for our social and domestic unhappiness, our loss of integrity, of character, our blindness to the truth, and our weakness to *do* that which we *know* to be right.

CHILDREN'S FEET.

Life-long discomfort, disease, and sudden death often come to children through the inattention, ignorance, or carelessness of the parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to, in putting a child to bed, should be to see that the feet are dry and warm. Neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Always, on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child's shoes should be removed, and the mother herself should ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held by the fire, and rubbed with the hand until perfectly dry, and another pair of stockings be put on and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.

There are children not ten years of age, suffering from corns from too close fitting shoes, by the parent having been tempted to "take" them because a few cents were deducted from the price, while the child's foot is constantly growing. A shoe large enough with thin stockings is too small on the approach of cold weather and thicker hose. No child should be fitted with shoes without putting on two pair of thick woollen stockings, and the shoe should go on moderately easy even over these. Have broad heels, and less than half an inch in thickness.

Tight shoes inevitably arrest the free circulation of the blood and nervous influences through the feet, and directly tend to cause cold feet; and health with habitually cold feet is an impossibility.

The parent is guilty of a criminal negligence who does not always see to it that each child enters the church and school-house door with feet comfortably dry and warm. Grown persons of very limited intelligence know that, as to themselves, damp feet endanger health and life, however robust; much more so must must it be to the tender constitution of a growing child.—*Hall's Journal of Health.*

REARING CHILDREN.

First. Children should not go to school until six years old.

Second. Should not learn at home during that time more than the alphabet, religion excepted.

Third. Should be fed with plain, substantial food, at regular intervals of not less than four hours.

Fourth. Should not be allowed to eat any thing within two hours of bed time.

Fifth. Should have nothing for supper but a single cup of warm drink, such as weak tea of some kind, or warm milk and water, with a slice of cold bread and butter—nothing else.

Sixth. Should sleep in separate beds on hair mattresses, without caps, feet first well warmed by the fire, or rubbed with the hands until perfectly dry; extra covering on the lower limbs, but little on the body.

Seventh. Should be compelled to be out of doors for the greater part of daylight, from after breakfast until half an hour before sundown, unless in damp, raw weather, when they should never be allowed to go outside the door.

Eighth. Never limit a healthy child as to sleeping or eating, except at supper; but compel regularity as to both; it is of great importance.

Ninth. Never compel a child to sit still, nor interfere with its enjoyment, as long as it is not injurious to person or property, or against good morals.

Tenth. Never threaten a child; it is cruel, unjust and dangerous. What you have to do, do it, and be done with it.

Eleventh. Never speak harshly or angrily; but mildly, kindly, and, when really needed, firmly—no more.

Twelfth. By all means, arrange it so that the last words between you and your children at bed time, especially the younger ones, should be words of unmixed affection.—*Jour. of Health.*

SLOW TO LEARN.

It is remarkable how slow men are to learn the value of common things, the worth of every-day privileges, the importance of familiar truths; but one thing is most remarkable, viz: the habit people have of overlooking the preciousness, and even questioning the soundness and denying the healthfulness of that which is nevertheless the vital thing in their well being. If you go into the country, you find that some men and women are afraid of nothing so much as sunshine and air. They live in musty rooms of old houses without a sunbeam, and without a suspicion of ventilation. The women keep in doors from morning till night, never dreaming of the advantages of exercise. They are unacquainted with all the qualities of water save that of quenching thirst, and would no more think of taking a bath than jumping into the fire. To bathe the whole person in the pure element every day, seems to them an act of severe penance, if not actual suicide. Of course, they are victims of dyspepsia, head-ache, cough and consumption. They are thin, crooked, pale, weak, dim eyed, low spirited, nervous,—open the closet door and look in. There is a deep shelf crowded with bottles—physic of every mixture, physic of every school, each patent medicine advertised in the papers, pill and tincture, powder and lotion, all the ingenious devices for undermining their constitutions, and putting a speedy end to their miserable being.—*Voice of the West.*

EATING ECONOMICALLY.

What kind of food has the most nourishment and costs the least? is a question of great practical importance. A dollar's worth of meat, at twenty-five cents a pound, goes as far as fifty cents' worth of butter at half a dollar a pound. Three pounds of flour, at eight cents a pound, is said to contain as much nutriment as nine pounds of roast beef, which at twenty-five cents is $2 25; that is, twenty-five cents of flour goes as far as nine times that much money spent for roast beef, as weighed at the butcher's stall. A pint of white beans, weighing one pound and costing seven cents, contains as much nutriment as three pounds and a half of roast beef, costing eighty-seven and a half cents. Of all the articles that can be eaten, the cheapest are bread, butter, molasses, beans and rice. A pound of corn meal (Indian) goes as far as a pound of flour, so that with family flour at sixteen dollars a barrel in New York City in July, 1864, and corn meal at four cents, the latter is just one-half less expensive. If corn and wheat were ground, and the whole product, bran and all, were made into bread, fifteen per cent. of nutriment would be saved, with much greater healthfulness.—*Boston Journal.*

VENTILATION OF BEDROOMS.—Two persons occupying a bedroom will weigh at least a pound less in the morning than at night. This is owing to the escape of matter that has passed off in the meantime through the skin and lungs. The exhalation is carbonic acid gas, which is poisonous. This is diffused in the air or absorbed by the bedclothes. The fact suggests the necessity for ventilating sleeping-rooms, and airing bedclothes in the morning, before making a bed.—*Ex.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

LONG WE HAVE WAITED.

Long upon the mountain weary
Have the scattered flock been torn;
Dark the desert paths, and dreary,
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith, and love abounding,
Bid the little flock rejoice.

In that world of light and beauty,
In that golden city fair,
Soon its pearly gates they'll enter,
And of all its glories share.
There divine the soul's expansions,
Free from sin, and death, and pain;
Fears will never dim those mansions
Where the saints immortal reign.

Soon He comes with clouds descending,
All his saints entombed arise,
The redeemed in anthems blending
Shouts of victory through the skies.
O! we long for thine appearing,—
Come, O Savior, quickly come!
Blessed hope! our spirits cheering,—
Take thy ransomed children home.

Luthera B. Weaver.

For the World's Crisis.

"RELIGION NOT CHRISTIANITY."

"A Gospel Tract addressed to inquiring sinners, by the Rev. H. B. Wray, of New Glasgow, C. E., published at Prescott, C. W."

There are but few ministers at the present day who have a full, deep conviction of the wants of the people who gather to hear the words they may utter. There is on the part of many a simple idea of conforming to the church creed, which is either written out or to be found in large, musty volumes of theological works. They may sometimes, as far as their creeds will allow, make appeals to the emotions; but there is not often the exposition of truth with all its scriptural connections and supports that will build up the people in pure Bible faith; but the author of the above pamphlet has taken a position so far independent of creeds as to be able to see clearly the conditions of the people and the want of the true light. In a private conversation he remarked—

"It is remarkable how little real truth there is in the churches. It has been but a little while since the word was withheld from the people, and now there is but little that is clear and satisfactory. I am a minister of the English church, and sometimes I have it said to me, with reference to some things I preach, that 'it is not according *to the Church*' (meaning of course the Episcopal church); but I do not consider that the Church has all the truth, and I am not satisfied like some to read the service, etc. For instance, I have been thinking recently about the nature of the penalty for sin, and the Lord's reason for putting the flaming sword to guard the way to the tree of life (a Bro. had lent him "Pauline Theology"), and I wrote a short article to our Church paper asking questions about the subject, and the only answer I got was a short letter saying that the author believed me to be in error."

He claimed with us that the Lord guarded the tree of life to keep man from living forever as a sinner. In the course of a pleasant interview, the tract noticed above was put into my hands, and I found so many excellent thoughts in it that I deemed best to make extracts for the benefit of the readers of the Crisis.

The question as to the distinction between religion and christianity, or whether one can exist without the other, has puzzled some minds, and the so called "free thinkers" have taken advantage of the fact to mystify christianity by stating the difference and then declaring that "a Hindoo, or Brahmin, or Buddhist, is as religious as a Christian; that he has the spirit of worship and sacrifice; and christianity only attests what heathenism does, that this reverence for religion is simply a superstition."

The author of this book takes a true, christian position with reference to the matter; and with the light he throws upon the subject there is, according to the "free thinkers'" charge, a great amount of what is only Religion, and not Christianity, nearer home than the East Indies.

He makes the distinction between Religion and Christianity to be the difference between the natural and supernatural; the former being found in such theories of God and his judgment as will lead the creature to try to propitiate for himself, while the latter is the revelation of God respecting the salvation or *propitiation* for sinners by Jesus Christ. All men having much of the former are naturally religious, while but few have the latter; and "even the majority of professing christians do not know what christianity is," because "the majority of professedly christian instructors, instead of teaching the distinctive principles of christianity, teach the ethics that are common to Heathen, Jewish, Pagan, and *all* false systems of belief;" so that "were you to ask the accomplished young lady, whose education was finished at a first class boarding school, what christianity is, perhaps she would answer, 'It is the religion of Christians,' and perhaps with no more accurate knowledge of the subject than if she said, 'Hindooism is the religion of the Hindoos.'" He says further—

"I am convinced that much of the infidelity, rationalism and skepticism of our age is in a great measure attributable to *defective public instruction*, because not sufficiently elementary and expository. There is too much vague, mere moral, exhortatory preaching, addressed to the feelings, and far too little clear, distinctive Scripture teaching. The loose, negative theology of all churches has taught the world the first principles of infidelity by *suppressing, spiritualizing* and *explaining away* all express teaching and positive theology of the Bible. Thus sceptics have been emboldened to carry out these principles which the church has sanctioned to their fullest development, in the absolute denial of those truths which distinguish christianity from all human systems of religion."

How aptly these remarks apply to the sanctioning by the church of the old Platonic theories of the immortality of the soul, out of which has sprung prolific evils as corrupting to the faith of a pure christianity, or as a barrier against embracing it, as any other that has ever been taught; "Purgatory," which dispenses to a great extent with the atonement of Jesus, and makes men on the principles of these "human systems of religion" seek to "propitiate themselves"; and "intermediate" punishment, which implies that God may reverse and set aside a former decision; and, not to enumerate all, communication with "departed spirits (?), whose teaching is to lead entirely away from Jesus and his atonement, and builds up these "human," self-propitiatory "theories," when, as the author asserts, "*Christ is all* in the volume of inspiration," "the central sun," "the hidden treasure," and *all* in the christian's salvation.

As a still further reason why there is so much ignorance among men as to pure, simple, Bible truth, the author attacks the "topical" style of preaching and charges *it* with great responsibility in the matter. And I wish every preacher who belongs to the class referred to could be thoroughly convinced that the popular methods of reading a text, drawing from it a topical inference which may be as much a fancy or spiritualized view of the text, and more so, than otherwise, and often not having any reference to the subject at all, only selected for convenience, to give an air of Biblical authority to whatever motto may be constructed as the *real* subject *elucidated*, or, perhaps, *mystified*, while the text is no longer of use after its first reading.

The author says, "Texts are selected as mottoes, but the mind of the Spirit in the context is not sought after, or the primary application of the language as a whole is not elucidated; hence in the midst of religious privileges there is a deplorable lack of Scripture knowledge, and a substitution of intermittent excitement, instead of instruction in righteousness. All religious truths must be tested, not by their mere agreement with ethical theories, but with the *Scriptures*."

It is certain that if this course were pursued there would be less of creeds and more of truth; for, as the author wisely remarks, the question properly to be asked with reference to any theories is, "Are they scriptural?" for when the Bible is the "text book" and sole authority, there is a more plain and comforting agreement of its teachings than the theories which the "*spiritualizing*" efforts of ministers in bending the text to these theories develop.

The author's principal effort is, to show how much the want of understanding of the way to the cross is chargeable to the minister; but though he does not directly state that all the inspired word is harmonious and a help, all being intended to make a straight, plain path, so that the broken-hearted sinner can find Christ,—he implies it in the quotations cited above, and without fear of successful contradiction it can be plainly stated that the "historic" forms of faith in the churches in which they have taken the Platonic and other theories during the 1260 years of moral night have been, by edicts, bulls, and otherwise, incorporated into the papal catechism and received by the Protestant churches without the least detraction.

Luther's Reformation was not a full and complete departure from Papal notions, though in a century or so his adherents were not careful to re-produce *all* his faith about the state of the dead, etc.; and Wesley's reformation has its imperfections; for after all the "immortal soul" theory was held with dogmatic tenacity as really as though it were as true as the fact that God exists.

But they did good. Luther aroused the world to see the difference between living by faith, and by penance; and Wesley brought out more perfectly the truth that true faith produces *holiness of heart*, and is accompanied by the witness of the Spirit of God with our own that we are his children. But were the world to continue long enough, a history of a reformation in the style of preaching the interpretation of Scripture, and reforms in the faith as to what the Bible teaches, could be written of the present day more glorious than any in the past.

But it is too nearly God's pure truth to get a universal acclamation; for the Protestant clergy oppose it as strongly as the Romanists, and so identify themselves with the Councils that declared that any who did not believe the doctrines should be accounted as an heretic.

We may not have and do not desire to have a wave of popular favor to float us into the harbor; but we have the consolation that the very course recommended by our author as to taking the expository method of preaching and allowing the natural and obvious meaning of the text, has led us into the simple truth of the doctrine of "immortality through Christ alone"; and by the grace of God we *will preach it*, being satisfied that, while the first principles of infidelity have been taught by explaining away and *spiritualizing* the "word," these truths have saved more infidels during the time they have been preached than any so called evangelical church has done with its popular theology; and we thank God, and labor on, willing to bear the reproach and reap the reward.

L. C. McKinstry.
Montreal.

THE FINAL RESIDENCE OF THE REDEEMED.

The final residence of the redeemed,—where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is *this earth*. That is the doctrine of the Bible everywhere. Not this earth, as it now is, polluted by sin and blighted and banned by the curse, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been "cast into the lake of fire and brimstone," and it is restituted to purity, beauty, and glory surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of Him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man; then *this earth* will be the fit and *final home* of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting" (*eternal*) "possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfillment of this covenant, God has sworn that he will bring "them up out of their graves that they may possess it." From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that *this earth is to be their everlasting residence*. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or "come up out of their graves," if then *it* is to be given to them for an everlasting possession, it is evident this *earth* must be the place of their everlasting residence. So says Ezekiel (chapter xxxvii. 25): "And they shall *dwell in the land* that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall *dwell therein*, even they, and their children, and their children's children" (perpetual generations) "*forever*" (to eternity), "and my servant David" (or the beloved, that is, Christ) "shall be their Prince *forever* (or eternally)." If language could teach eternal residence anywhere, this teaches the *eternal residence* of the resurrection children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac and Jacob in the kingdom: consequently, *this earth* will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Daniel (ch. vii. 27: "The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." The "kingdom under the whole heaven" must mean *this earth*, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not "on high," nor "above the heavens," nor "away up yonder," as the kingdom of the saints is frequently said to be, but "*under the heavens*." Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high,—above the heavens,—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is "*under the heavens*;" that is, the kingdom which the God of heaven shall set up upon *this earth*, and which shall "*never be destroyed*," "but which shall break in pieces" and "consume all these kingdoms upon earth," and which shall stand "*forever*," or to eternity. The same doctrine is taught by John in Revelation (ch. xi. 15:) "The kingdoms of this world (earth) are become the kingdoms of our Lord and his Christ; and he shall reign *for ever and ever*." It is a common saying, and one often used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of *this world, earth*, are to become the kingdom of Christ, and that *here* he is to reign *for ever and ever*, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy *this earth* is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Epistles and Revelation of John; but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible that *this earth*, restituted at the time of the restitution of all things, will be the final home and everlasting dwelling-place of the redeemed.

Instead, then, of looking for a home beyond the skies, to which we are to be taken by Christ after the Judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment), let us be looking for the *renewal of this earth*, which shall be accomplished at the "times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," and for which prophets and apostles, according to the promise of God, with one hope and faith looked; for *this* will be our glorious dwelling-place forever. *Then* his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. *Here*, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—*will dwell for ever and ever.—Prophetic Times.*

THE DISCIPLINE OF LIFE.

Severe the life that fits for God;
One day the thorns, one day the rod:
Ever on bleeding back the cross;
Ever the fire to burn the dross.

Smoothly along we cannot sail;
One day the calm, one day the gale;
Ever the rocks on either side,
Ever the prow against the tide.

Shorter the life by every breath;
One day disease, and one day death;
Ever the falling shades of night;
Ever the open grave in sight.

Nearer the port by every wave;
Be strong, my soul; my heart, be brave!
Theirs is the *gain* who suffer *loss*,
Theirs is the *crown* who bear the *cross*.

POWER OF THE CROSS OF CHRIST.

They were living to themselves; self, with its hopes, and promises, and dreams, still had hold of them; but He began to fulfill their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by "as a refiner of silver," till they should reflect His image; they had asked to lay hold of His cross, and when He reached it to them it lacerated their hands. They had asked they knew not what, nor how; but He had taken them at their word, and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear, as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus—they could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer,—to do than to give up,—to bear the cross than to hang upon it: but they cannot go back, for they have come too near the unseen cross, and its virtues have pierced too deeply within them.

He is fulfilling to them His promise, "And I, if I be lifted up, will draw all men unto me:" but now *their* turn is come at last, and that is all. Before, they had only *heard* of the mystery, but now they *feel* it. He has fastened on them His look of love, as He did on Mary and Peter, and they cannot but choose to follow. Little by little, from time to time, by fitting gleams the mystery of His cross shines out upon them. They behold Him lifted up,—they gaze on the glory which rays forth from the wounds of His holy passion; and as they gaze, they advance and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him in unspeakable fellowship; willing to lack what others own, and to be unlike all, so that they are only like Him.

Such are they in all ages who follow the Lamb whithersoever He goeth. Had they chosen for themselves, or their friends chosen for them, they would have chosen otherwise. They would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion, not Abraham's. If they had halted anywhere,—if he had taken off His hand, and let them stray back,—what would they not have lost? What forfeits in the morning of the resurrection? But He stayed them up, even against themselves. Many a time their foot had well nigh slipped; but He, in mercy, held them up: now, even in this life, they know all He did was done well. It was good for them to suffer *here*, for they shall reign *hereafter*,—and that not *their* will but *His* was done on them.—*Selected.*

For the World's Crisis.

SALT OF THE EARTH.

"Then they also which have fallen asleep in Christ are perished."—1 Cor. 15: 18.

Paul is here setting forth the importance of the resurrection, and shows that if the dead rise not (as some taught), they who have fallen asleep in Christ are perished. This makes the resurrection so important that without it we have no ground for a future hope. The dead cannot be in conscious existence, according to Paul's understanding of the gospel, else it would be of far less moment whether they rise or no. And if Paul supposed them in heaven, how could he say they are perished? No; Paul evidently understood that if the dead rise not, then we can "have hope in Christ only in this life;" wherefore, we go not direct to heavenly enjoyment at death, but are perished. While here, "we are of all men most miserable," and when dead "are perished."

But no; Paul does not believe this doctrine. He believes in a resurrection, and argues the importance of it; because without it there is no hope. Without it there is no life. Without it there is no salvation,—his preaching was vain, and the christian faith is vain. But if the dead go direct to heaven, how foolish was Paul to say they are perished! What matter if the body should not rise? But, if Paul thought with the wise man, (Eccl. 9: 5), that "the dead know not anything," then he might with propriety say, If the dead rise not, then death is the end of man. "Let us eat and drink, for to-morrow we die," and that is the end of us. Let us therefore enjoy life as it goes, for there is no hereafter. The very fact that he comes to this conclusion, shows that he did not believe the departed now in heaven. Hence the importance of the resurrection.

Spiritualism teaches that man goes from this life direct to a spirit land, where the spirit is alive and active,—thus subverting the authority of the Scriptures; setting aside a necessity for the resurrection; making Paul's preaching vain, and the doctrines of Christ vain. Yea, they would overthrow the foundation of the Christian's hope. These false doctrines are growing with rapid strides, in fulfillment of the prophecy of Paul, (1 Tim. 4: 1), "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, [not come up from the world, but from the church], giving heed to seducing spirits, and doctrines of devils." The onward strides of Spiritualism bid fair, to all human appearance, to overwhelm the church and deluge the world. And they "shall show great signs and wonders, insomuch that (were it possible) they shall deceive the very elect."—Matt. 24: 24.

Faith becomes so poor and meagre in the churches in the last days, that our Savior breaks forth in the astonishing expression: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" A searching question! But may be there are yet seven thousand who have not bowed the knee to Baal. But where are they? Where is the "salt of the earth"? Up, O man of God! Call upon all the churches in christendom to fight these doctrines of devils and seducing spirits! But, alas! the majority of the churches teach the same delusive doctrines. They came out of Catholicism with so much fog in their eyes, that they have not been able to discern the truth. O, poor blind leaders of the blind. Where is the "salt of the earth"? Who are there, of all christendom, to contend earnestly for the truths of the Bible, which tend to subvert Spiritualism, except those who believe in the sleep of the dead? Then, dear brethren and sisters, the more responsibility rests on us.

Miner Cawkins.
Middle Creek, Chase Co., Kansas.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept, the enemy came and sowed tares among the wheat, and went his way."—Matt. 13: 25.

"The church and world amalgamate,
A union worse than with the state,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold
They oft forget their name."

Is money to be raised for church debts, church building or repairing? For a Sabbath school or a missionary enterprise? For the increase of the minister's salary? Is money wanted to relieve the poor, or for any benevolent operation? What now? How is this money to be forthcoming? In a sober, rational, gospel way? Nay, a feast is prepared, a soiree introduced, a fancy fair, a pic nic, a concert or exhibition of some kind, a donation, tea or strawberry party, a sleigh ride, oyster supper, a tin or gold wedding, something to inflame the passions, excite and enlarge the appetite, produce a little fun or vulgar merriment. The entire community is put in requisition for weeks. The excitement is intense, out-bursting on the right and on the left. To open the purse-strings worldly policy is resorted to, foolish talking and jesting, feasting and frolicking! These festivals are the rage and fever of the day; the world is on fire with them! Where is there a church or society, white or colored, Popish or Protestant, that does not resort to these unholy excitements, these strategems of Satan, to raise funds for some object of benevolence? It is money, money! Money we want, money we will have, gospel or no gospel, heaven or no heaven. Gospel and soul saving are laid aside. "Away with serious or sober looks, away with them. On for a spree, a jolly time of feasting!" "On with the dance, let joy be unconfined." "Know ye not, friends, that the friendship of the world is enmity with God?" "Whatsoever is not of faith is sin."

"Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine!"

Let us glance at the Pic-nics. Pic-nic religion is on the increase—the order of the day. Conviviality is the *ultimatum*, the first and the last. "Let us have a jolly time, eat, drink and be merry, for to-morrow we die." Curtail in the least the joyfulness of the little folks or the great folks? Not for the world. Our joy is increased with their joy. We delight evermore to see parents and children, teachers and pupils, on the wing of happy, joyful ecstasy, always abounding in cheerful vivacity. But how is this joyfulness to be, save in the Lord, in all purity and loveliness; save in seeking *first* the kingdom of God and his righteousness; things true, honest, just, pure, lovely, and of good report? The question is whether this pic-nic or convivial religion is gospel, pure, undefiled, such as meets the emergencies of the day, and is well pleasing in the sight of Heaven. It is more than possible that pic-nics may be harmless, the amusements connected therewith, the relaxation, also, lawful and healthy; but are they so? Are pic-nics profitable, spiritually or religiously, the way they are generally managed? Do they tend to reform, enlighten the mind, convict and convert the soul? Instead of exerting a saving, salutary influence, do they not frequently prove detrimental to spiritual life and hope? The excitement for weeks is more or less dissipating, swallowing up every thought of the soul's welfare. Children are on fire for a spree,—and what else are very many of these pic-nic excursions but sprees or frolics?

We rejoice to see a waking up on this question. A valuable correspondent of the *Boston Recorder* inquires whether Satan is not spreading his net hereabouts; whether there is not now an excess of this pic-nic and sleigh-ride development in our religion, and whether we are not losing sight of the spiritual in the animal. All false religions seek to attract interest by amusements and animal gratifications. The worshipers of the golden calf sat down to eat and drink the oblations to their new god, and then rose up to play. And a bait of sensuality in some form has always been the lure to heathen worship. Popery has always followed in the same line. Even its Sabbath worship connects a dance with the mass. And throughout the whole structure of that "mystery of iniquity," the sensual and the comic are interwoven with the pomps and ritual of worship. And one of the most common methods by which decay advances upon sound churches is by pleas of amusements to give an attractive and hilarious character to religion—which usually are so many pleas for conformity to the world. I am not unaware of the value of a cheerful religion. I respond to the reasonableness of the command to "rejoice evermore." And yet I read that the "joy *of the Lord* is your strength," and that our rejoicing must be in God, to make it a religious joy. It is not a religious joy, where professedly religious men indulge in gratifications that are worldly, sensual and frivolous.

"There is a path that leads to God;
All others go astray."

What are Sabbath Schools for? To tickle the fancy? to gather in the "little ones" for sport? This blessed institution, intended *exclusively* for soul saving, is frequently a gospel-hardening, conscience-searing process. The truths taught here, instead of being a savor of life unto life, are a savor of death unto death! Children grow up infidels, go out into the world infidels, reprobates under the mid-day sun-light of the gospel, take seats with the scornful. How seldom do we hear of any special revivals in Sunday Schools at the present day. And when awakenings do occur, alas! how superficial, how short-lived! "like the morning cloud and early dew." Is there not a cause for this dearth and spiritual death? Is it not this perpetual *rush* for the visionary?

"If the salt have lost its savor, wherewith shall it be salted?"

To make Sabbath Schools scenes of hilarity, merriment, fun and frolic, is to defeat the special object in view. Children are naturally excitable, inclined to pride, folly, and self-complacency. And instead of fostering these reptiles, every *possible* means should be resorted to, to counteract and exterminate them, and lead them directly to the feet of Jesus. Very many of our common school exhibitions tend to puff up or inflate juvenile minds. Pic-nics and Sabbath School exhibitions, as they are now generally conducted, are evil and only evil.

1. They excite envy in the children. Those who are not selected to speak envy those who are.

2. They encourage pride of spirit and pride of dress—that is, pride of talent in the speakers; and pride of dress, because the girls and young ladies are often dressed as for a show.

3. They are destructive of spiritual interest in the school, especially in seasons of revival.

4. They create confusion and disorganization in the school, owing to the attention given to preparation and to efforts to enlist children in the sale of tickets.

5. They have a reactionary tendency, throwing the school backward for weeks after they are over.

5. They are mere money making affairs, and to make them popular with irreligious persons the pieces selected are often irreligious and of evil tendency.

The beloved Wm. A. Alcott, M. D., who "being dead yet speaketh," after dwelling at length on the mischievousness of this *smash* down business in Sabbath Schools, closes thus: "How unlike the spirit of Christ! I rebuke these things in all kindness, but rebuke them I must."

"Never engage in deeds which must
An insult to all justice prove,
Each fetter forced upon the mind,
Let thy strong hand remove."

Extract from Religious Tract.

For the World's Crisis.

MEEKNESS.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart."

If we would be ruled by the word of God, as it lies before us, we shall find that meekness and quietness are as much our duty as they are our ornament. Our Lord was a pattern of these graces. When he was reviled he reviled not again, and when he was persecuted, threatened not. He was very meek toward his enemies; and all through his mock trial he returned love for hatred, and kindness for insults. Hear his mild reply to him that smote him: "If I have spoken evil, bear witness of the evil. If well, why smitest thou me?" And when his friends forsook him, leaving him to agonize alone, he did not censure them, but said, "The spirit is willing, but the flesh is weak." He passed by all their unkindness, and forgave their neglect. He considered their frame. He could have compassion on the ignorant, and on them that are out of the way.

Now in all this our Savior has left us an example. We must follow him, if we would enjoy his approbation and possess his spirit. We must receive reproof with meekness, and give it with meekness. We must follow after meekness, bear reproaches with meekness, and make profession of the hope that is in us with meekness. This grace of meekness and quietness, with love, joy, long-suffering, gentleness, goodness, faith, and all other christian duties, fully lived out, will furnish us with abundance of peace, and we shall be clothed with a robe of righteousness without spot.

Finally, beloved, let us walk in love, as Christ loved us; forgive, as Christ forgave us; and please one another, for Christ pleased not himself. Let us strive to keep the faith, following Christ fully, and a rich reward will be ours in the last great day.

Elizabeth Hutchins.
E. Concord, N. H.

☞ The man who lives in vain, lives worse than in vain. He who lives to *no* purpose, lives to a bad purpose.

For the World's Crisis.

SILENCING WOMEN IN WORSHIPING ASSEMBLIES.

Is this right? Females are allowed to sing, and do sing before an audience of thousands, applaudingly, by ministers and people. They can, and often do take the lead, fluently, in the domestic circle, in social gatherings, at the pleasure or wedding party, before the lords of creation, unrebuked. But how is it when a lovely, graceful, intelligent, and consistently pious female opens her lips in prayer or testimony in meetings for worship, where the other sex are present? Is she allowed to speak, encouraged to witness for Jesus, tell modestly, meekly, what the Lord has done for her soul? utter the word of exhortation, or address the mercy-seat? Is her testimony for her blessed Lord received gratefully, joyfully, when delivered in humble submission, in silvery tones, with angelic sweetness and eloquent propriety? Or is she, in very many church organizations, hushed into silence, prohibited from opening her mouth for her dying Lord?

"Were I a persuasive female voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true;
I would fly, I would [illegible] o'er land and sea,
Wherever a human heart might be,
Telling a tale or singing a song,
In praise of the Right, in blame of the Wrong."

The wife of a Congregational minister makes the following inquiries relative to women's keeping silence in these social meetings of worship:

"Who called Miriam to be a prophetess? Who made Deborah both prophetess and supreme judge of God's chosen people?

Who made Huldah chaplain to the king, instructress of the high priest, and professor in the theological seminary at Jerusalem? What indications have we that anybody thought Anna, the prophetess, was out of her place in talking so much about Christ to the crowds at the temple as to deserve mention in the sacred record?

Whose spirit was prophesied and poured out upon the sons and the daughters, the servants and the handmaidens, that they might all prophesy? By what authority are Philip's four daughters put down by the inspired writer as prophetesses 'without note or comment'? And what did they do when they prophesied?

What did the women do of whom Paul says, 'Help those women which labored with me in the gospel, with Clement also, and other of my fellow-laborers whose names are in the book of life?'

What was Phebe's office in the Church at Cenchrea?

Why was Irenia of note among the apostles? Did Paul forbid women to pray and prophesy in public; and then give them directions as to how they should appear to honor the gospel when they did pray and prophesy in public?

Does Revelation harmonize with reason, and to save it from merited condemnation, must it be so interpreted as that it shall agree with the plain and spontaneous teachings of what is called 'common sense?'"

The apostle gave directions how the women should behave in the exercise of their gifts. 1 Cor. 11: 5. He uses the words "prayeth" and "prophesieth," which he certainly would not have done had it been prohibited. He not only gave such directions, but he mentions, with peculiar regard, certain women that had labored with him in the gospel. Phil. 4: 3.

We find also that in the prophecy of Joel, as quoted by Peter (Acts 2: 17, 18,) the promise of the effusion of the Holy Spirit was to sons and daughters, servants and handmaidens. The promise of the Spirit is as positive to the daughters and handmaidens, as to the sons ond servants. And Peter says (verse 39), "For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." Then where is the authority for saying that females should not receive a gift of the Holy Spirit in these last days? Verily God hath promised it; and we would to God that more of his handmaidens were endued with power from on high.

The prophetess, Anna, testified to the coming of the Messiah, as did also Elizabeth, the mother of John the Baptist. It was a woman to whom that clear exposition of worship was given at Jacob's well; and she immediately commenced inviting others to come and see a man that had told her all that ever she did. Is not this, said she, the Christ? And so effectually did she preach Christ, that many believed from her testimony, and sought him for themselves. And how many there are in these days that can say that it was under the exhortations or prayers of females that they were led to consecrate themselves to God.

It was a woman that first announced the glorious tidings of the resurrection of our blessed Lord; and let it be remembered that these "glad tidings" were preached to the apostles themselves, who at that time were sunk into despair. They were then scattered as sheep without a shepherd, and all their prospects were involved in gloom. How cheering then the message Jesus sends by a woman, "Go to my brethren and say unto them, I ascend to my Father and to your Father, etc. John 20: 17. Priscilla, as well as Aquila, instructed the eloquent Apollos more perfectly in the nature of the gospel dispensation.

We are informed on the authority of divine revelation that male and female are one in Christ Jesus; that in the relation in which they both stand to him, the distinction is as completely broken down as between Jew and Gentile, bond and free.

D. F. Newton, *Author of Home Thrusts.*

Trust God.—I could write down twenty cases, says a pious man, when I wished God had done otherwise than he did; but which I now see, had I had my own will, would have led to extensive mischief.

For the World's Crisis.

THY KINGDOM COME!

"Thy kingdom come, Thy will be done on earth as it is done in heaven."

This was the prayer our Savior taught his disciples more than eighteen hundred years ago. And since that time it has been the earnest and heartfelt petition of millions of his tried and persecuted followers.

"Thy kingdom come!" Oh! how often have these precious words lightened hearts of sorrow-burdened and care-worn pilgrims, as they pursued their weary way. How often have they sweetened the cup of sorrow so bitter that no eye could pity, no heart sympathize, and no ear be trusted, only that of Jesus, our dear friend, who is touched with the feeling of our infirmities. What words of healing balm to the bruised, wounded and bleeding heart, when the dearest ties of earthly friendship have been severed by the hand of death, or by the still more ruthless hands of malice, envy or strife. How sweet, then, to pray "Thy kingdom come, thy will be done." For we know that when His kingdom comes, and his will is done on earth as it is done in heaven, sorrows, griefs, trials, temptations, persecutions, heart-rending separations from those we love, will forever be at an end.

Thy kingdom come—Oh! day of joy,
When praise shall every tongue employ,
When hate, and strife, and war shall cease,
And man with man shall be at peace.

Take courage, fellow pilgrims; though the answer to this prayer seems to be long delayed, it will surely come. "For the Lord is not slack concerning his promise as some men count slackness." Neither would he have taught his trusting disciples to pray for anything that they were never to receive. But just as sure as the sun is in the heavens, just so sure will his kingdom come; and just so sure will his will be done on earth as it is in heaven.

We are often told that his kingdom has come; that the church is his kingdom. If so, then why is not his will done in the church? Some even tell us that it is, but surely not as it is done in heaven; or else heaven must be a place of greater discord than I ever imagined it. So far from its being done by the church, that it is not done by any individual of the church, we have only to look each one into our own hearts, and we shall find here and there a "not so, Lord."

But the day is not far distant when his glorious kingdom shall come in such a manner that none can be mistaken in it. Then will he make our "officers peace and our exactors righteousness." Then will the knowledge of the Lord cover the earth as the waters cover the sea; no dark spots of heathen ignorance and barbarity; for, "as I live, saith the Lord, the whole earth shall be filled with my glory." And "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." There has been no reign sufficiently majestic and glorious to confound the moon or make the sun blush with shame. But such will be the case when "the Lord himself shall descend from heaven with a shout;" when he shall come in the "glory of his Father and all the holy angels with him."

O, glorious day! O, blessed hope! may it soon be realized by all who look for and love the appearing of our Lord Jesus Christ. Pray on, dear waiting ones. When trouble presses heavily, pray, "Thy kingdom come." When poverty and want come, pray, "Thy kingdom come." When friends forsake and foes seek to accuse you wrongfully, pray, "Thy kingdom come." When surrounded by the perils of the last days, pray, "Thy kingdom come." Let every petition bear aloft these precious words, and let every good child respond, "Amen, even so, come, Lord Jesus." Yours, waiting for the kingdom.

Annaton, Wis. EMMA PILCHER.

For the World's Crisis.

PROSPECTIVE REALITY.

Amid the unexampled corruption of church ordinances and the perversion of gospel faith, the dark crimes and deepening misery that mingle with the groans and travails of creation, the faithful pilgrim foresees the distant rays of the "bright and morning Star." Looking through the prophetic glass, he rejoices that the coming of the Just One draws nigh. He longs to be delivered from a land whose very atmosphere is pregnant with pestilence and death; whose blighted and blasted soil brings forth briars and thorns, resisting the labor and pains of man in the sweat of his brow; and whose smiles and most pleasant scenes, ever find a counter in sorrow and tears.

With a firm trust in that Word which says, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," together with the multiplied testimony of patriarchs, prophets, apostles and the verity of his own teaching, the christian looks forward with earnest expectation to the day, when leagued oppression against the Prince of peace shall be suddenly broken by the "Stone cut out without hands." He will return to earth, no more the man of sorrows, no more the despised Nazarene, but the King triumphant, to be enthroned on Mount Zion, in the city of David. He will leave the right hand of his Father's throne, no longer to intercede and advocate in behalf of sinners—probation will have ended; the Master of the house will have closed the door of mercy for ever, while those without, in unavailing sorrow, will cry, "Lord, Lord, open unto us."

But, amid the culminating omens of earth's final hour; the gathering elements of her desolation, so awful and terrific to those who have no life in Christ, there will be a class who will rejoice with uplifted heads, because their redemption draweth nigh. How loudly will they exult in anthems of praise, as they gather from the four winds of heaven! How their hope enlarges as they see the eventful hour just at hand, when the seed of Abraham, the Prince of peace, shall lay the usurper in the dust, and, with a glorious triumph over sin and death, reign for ever, King of kings and Lord of lords!

Having kept the way of wisdom and walked in the paths of peace, what consolations swell the believer's bosom, as he nears the long promised hour of his Lord's return! In prospect, he beholds the renovated earth, the glorified kingdom, the city of God, whose length, and breadth, and height are equal, and the foundations of whose jasper walls are garnished with all manner of precious stones; and whose every several gate is of one pearl, and the street of the city pure gold, as it were transparent glass.

But, above all, is the faithful believer consoled with the consciousness of his being an heir of God and joint-heir with Christ, to an incorruptible and fadeless inheritance. "He that overcometh shall inherit all things."—Rev. 21: 7. W. A. MANNING.

E. Stoneham, Me.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Aug. 23, 1864.

☞ NOTICE.

All orders and monies for the World's Crisis, or for Books and Tracts for sale at this Office, and all matters pertaining to the business of the Office, must be addressed to the Business Agent,

MILES GRANT, *Crisis Box, Boston.*

☞ TORN OR MUTILATED BILLS.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

NO PAPER NEXT WEEK.

We propose to give our help in the office a rest next week, while we attend our great annual campmeeting. They have served us very faithfully during the past two years, without any vacation; and we think they deserve, at least, one week for themselves.

It is also proposed to give the cost of next week's paper to the poor, by omitting that number, thus making twenty-five copies instead of twenty-six copies in the present volume. We think our readers will be willing to make this little sacrifice for the benefit of the hundreds of those who have the paper free. It will be only four cents each, yet it will amount to considerable in the aggregate.

THE PRICE OF PAPER.

Nearly all publishers of newspapers have been obliged to advance their prices from twenty to fifty per cent. The dailies, which were sold at *two* cents three years ago, are now sold at *five*. This is on account of the great advance in the price of white paper, which now costs about three times what it did three years since, besides the advance in the price of wages. We have nearly doubled the size of the Crisis since its first issue; we use much better paper now than then; we have no paid advertisements, and send between six and seven hundred *free* to the poor; hence if any paper has cause to advance, we think that ours has. Sending out the Crisis for $2.00 a year, at the present price of paper, as we have been doing, we find that we are now *running behind at the rate of about four thousand dollars a year.* Of course our readers do not wish to have us get in debt; neither do they wish the paper stopped.

After a careful and prayerful consideration of the subject, we see no other way, while expenses continue as they are, than to advance the price of our paper, at the beginning of the next volume, to $2.50 or $3.00 a year. The price will be determined at the next meeting of the Society at Wilbraham. We trust, however, that this advance, whatever it may be, will be but temporary, and that some reduction will yet be made in the cost of paper and expenses of publication, so that we may soon come back again to the old prices. In the meanwhile, brethren, hold on to the Crisis, and let the thousands of hearts and homes that have been so long cheered and lightened by its weekly visits, be still made glad by its continuance.

THE NATIONAL CONVENTION OF SPIRITUALISTS.

We suppose many of our readers are desirous to hear the results of the National Spiritualist Convention held in the city of Chicago, Ill., Aug. 9th to 14th, 1864.

On Monday morning, Aug. 8th, we bade our friends adieu in Montreal, C. E., and took the cars on the Grand Trunk R. R. *en rout*, for Chicago. After riding for twenty-four hours, we arrived in Detroit six minutes too late to make a connection onward. For the first hundred miles from Montreal, the crops of wheat, oats, and other crops, excepting corn, are looking well. After witnessing the sad results of the drouth in New England, and reading of it elsewhere, it was a delightful sight to see vegetation in a state of prosperity as it is in C. E. The land on the line of the railroad is quite level, productive, and quite easy of cultivation,—some like the prairie land of the west.

After arriving in C. W., we came again where the sad effects of the drouth became visible, and increasingly so, till the pasture fields looked almost as bare as in New England and other parts of the country.

At Detroit we had a very pleasant interview with Bro. G. W. Sprague, formerly of Poultney, Vt. We also met an intelligent Scotch minister in Detroit, who has become very much interested in the doctrine of the sleep of the dead and destruction of the wicked. He has been instrumental in awakening much thought in the minds of other preachers, which has caused some to investigate and others to oppose. The truth is working, and we think the seed already sown by Bro. Sprague and family, the Scotch minister and others, will produce a good harvest to the glory of the Lord.

At 5 o'clock, P. M., we took the cars on the Michigan Central R. R. for Chicago, where we arrived Wednesday morning, at 5.30. We hardly need say any thing to our readers relative to the city of Chicago, which has grown up more rapidly, perhaps, than any other city in the world. It is but about thirty years since the first buildings were erected, and now the population is said to be equal to that of Boston,—about one hundred and sixty-eight thousand.

We found the city crowded, as usual. At the public house where we stopped, it was necessary for even favored guests to sleep on the floor, because every other place was occupied before their arrival.

We now come to the doings of the Convention. It has been a success on the part of Spiritualism, though they did not do all that many of their number wished to see accomplished. Among their delegates were many intelligent men and women, most of whom have been members of the different churches in our land, and several have been preachers. They have in their ranks some fine specimens of humanity, who have become dissatisfied with the theology of these last days, as well as with the many poor specimens of nominal christianity, all of which has caused them to turn aside to the fables of the seducing spirits, who *promise* something good, but only serve, as an *ignis fatuus*, to lead them into the swamps of infidelity, where they are "ever learning, and never able to come to the knowledge of the truth."

We did not arrive in the city until Wednesday morning, when we found the following in the Chicago Daily *Tribune*, for Tuesday:—

"The National Convention of Spiritualists in Chicago, which commences its sessions this morning, in Bryan Hall, promises to be a large gathering. The friends of the cause in this city are already taxed to their utmost in providing accommodations for visitors, and the hotels are not without their visitants. Probably ere nightfall there will be fully two thousand delegates in the city."

In the same paper, we also found the following resolution:—

"*Resolved*, That this Convention deem it incumbent upon all the friends of impartial justice and liberty, and of universal progress, to use all the social, moral, religious and political influence, which, in their opinion, they possess, to secure the re-election of Abraham Lincoln in the impending presidential canvass."

After considerable discussion, this resolution was passed. Yeas 303, nays 44.

Much time was spent in discussing the subject of *organization*. Different plans were presented, none of which seemed to be sufficiently matured to suit the majority. Several of their most able men and women were in favor of *immediate* organization, while the more conservative part thought best to delay the matter for one year, and in the mean time form local associations, discuss the subject of organization, and mature the best possible system for a great national union, at their next annual gathering. The *spirits* seemed to favor the latter plan, as far as they represented themselves through their mediums.

Dr. Gardner, of Boston, who has taken a very active part in getting up the convention, offered the following resolution:—

"*Resolved*, That this Convention proceed to constitute itself an association of Spiritualists, by electing a United States Central Committee, consisting of —, whose duty shall be to call a National Convention of Spiritualists, at such time and place as they think necessary, during the next year, to present a specific plan or plans for general organization of Spiritualists; said convention to consist of regularly appointed delegates, to be appointed by local organizations or associations of Spiritualists throughout the country, in the ratio of one delegate to every one hundred members, provided always that every society or association shall have the right to send one delegate."

This resolution called forth quite a warm debate, which caused a spirit to take possession of one Mr. Pinkham, delegate from California, and ask permission to speak to the audience. The request was granted, and the following address given:—

"We have noticed the angry discussions of this Convention, and have determined that they are useless, for we have taken charge of the matter ourselves and will read what is intended to settle it. (Reads)

'There will be a World's Convention of Spiritualists at New York City, commencing on Washington's birthday, Feb. 22d, 1865, at 10 o'clock in the morning, in the largest hall in the city, to be continued until all the business is through with. Then a great Circle of the world will be inaugurated, a new Bible revealed, and the old one revised and thoroughly explained; also rules for the promulgation of reform throughout all society, given under the direction of God Almighty, through Jesus Christ and the coadjutors, on the right wings of the celestial spheres. All persons, notwithstanding color or sex, are invited to attend if they will observe the rules; but a small admission fee will be charged. The meeting when it adjourns will move out to a large domain of land, to be selected between now and then. To all who feel attracted we propose this as a final settlement of the question.'"

It was finally decided to defer the national organization till another year. Quite a number of the leading speakers were opposed to this delay, but the majority voted against them, with the understanding that all should go to work and prepare the way as fast as possible for future and more extended action. All were in favor of adopting some measures for associated effort, but thought it not best to be in too much haste about the work, lest some of their arrangements should be imperfect.

Next came up the social reform question, when the following resolutions were presented by Dr. Parker, of Boston, chairman of the committee, and afterwards adopted:—

"*Resolved*, That we recognize perfect and entire equality of rights as between the sexes, including equal property, equal marital, equal parental, equal civil, political, and equal religious rights, and that we reject the absurd pretext that sex in any instance whatever confers the slightest authority.

Resolved, That true marriage is the free, loving, life-long union of one man with one woman, and all modern as well as ancient attempts to institute any other less sacred and permanent relation in its place, under whatever name it may be called, meet at our hands only prompt, unqualified rejection and reprobation."

It will be observed that the second resolution contains the real "*free-love*" principle. According to this resolution, "*true marriage*" consists in the *love* existing between one man and one woman. Hence, when the *love* ceases they are *unmarried*; and when these find others whom they love better, and who love them, then they are married again; and so on as often as their love fancies change, which may be as sudden as Ammon's for Tamar. Of course, they have no objection to the idea of having one man love one woman for a lifetime; but in case he or she find others that they love better, they can separate, and unite with their "affinities" at pleasure, and claim there should be no law against such a course. This corresponds with Paul's description of the "seducing spirits" of "the latter times." He says they will speak "lies in hypocrisy, . . . forbidding to marry." This is one part of the coming "social reform." We have not time now to say more about their doings at this convention.

For eight years we have been expecting what we saw commenced at Chicago; namely, preparations for the political, religious and social organization of Spiritualists, and the adoption of plans to control the government of this world in harmony with the direction of demons. We think strange events are about to open upon us. A leading Spiritualist remarked to us, that they intended to have a platform broad enough to take on everybody, —drunkards, liars, prostitutes and murderers. We replied, "Dr., will the platform admit one like ourself?" He replied it would not, because we did not believe in the immortality of the soul. They have no *test* of fellowship but a belief that man is immortal, and may communicate with his friends in this world after his death. We felt very thankful that there was no room for us on their platform.

We were desirous to secure an opportunity to expose the *cause* of Spiritualism, and show that human spirits have nothing to do with the manifestations. But no opportunity offered till Saturday evening, when we learned that the Spiritualists were obliged to move to another hall for their Sunday meeting, as Bryan Hall was previously engaged for the evening. We went at once, and engaged it for morning and afternoon, where we had the privilege of speaking to an intelligent audience on the *cause* of the phenomena of Spiritualism, and its morals and doctrines. Several Spiritualists were present and asked questions. It was a season of much interest.

We have arranged to have a discussion in Chicago, on the subject of Spiritualism, with Mr. J. G. Fish, formerly a Baptist minister, to commence Tuesday evening, Sept. 27th. Pray for us.

"DEVILISH RELIGION."

July 23d, 1864, we received a letter from A. L. E. Nash, a Spiritualist, in which he finds fault because we published in the Crisis what we heard stated relative to some Spiritualists in Lynn, who had renounced Spiritualism in consequence of hearing our discussion with Eld. Moses Hull. After quoting our own language as follows:—"It is very seldom that a Spiritualist can be persuaded to turn away from the bewitching delusion of Spiritualism," he says,

"That is so. You never knew of an instance of that kind. And furthermore, you never knew of an instance where a Spiritualist was ever turned from his own way of thinking by such a gloomy, hopeless, faithless, devilish religion as taught by the Second Adventists, which does not amount to so much as husks and chaff before the wind.*

You say those under the influence of Spiritualism are like the man in the current just above the Niagara; but let me tell you, that if you had said that the man who puts his dependence on the Bible, as a whole, was in such danger, there would have been some sense in the remark. . . . You say that there is a 'know so' to your faith. I think so, and that is, it is diabolical nonsense, conceived in ignorance, and brought forth by bigotry. The fool who has no reason, the bigot who will not exercise it, and the fanatic who dare not, may establish their true character by believing this absurdity, or any other, however disgraceful or revolting."

* We have known several instances.

Now let it be remembered that this very same Spiritualism proposes to remodel all the present systems of government, also the social and religious institutions, and form a foundation, as its supporters say, for a "*new church and state*," which shall be "cosmopolitan in its character, not confined to any people or country, and when it is brought into action, the whole race of man will feel its quickening and elevating influence."

Is it not time for christians to awake? and for conservative men to take a positive position, and stand up boldly for Jesus and his word? Will professed men of God still strive to secure a reputation among his enemies, and thus cripple all their influence for good? Is it not high time to "come out from among them and be . . . *separate*," as the Bible requires? There is not a moment to be lost. The invading foe is at our doors, already securing his victims by the thousand in the churches, among our friends, and in our families. Shall we be conservatively indifferent over all this? Is it possible that the majority of nominal church members are so intoxicated with the pleasures and habits of this vain, wicked world, that they see no danger in the bold advance of the mustering infidel hosts of these last days? Well may we exclaim, in the language of Charles Beecher: "Oh, woful day! Oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art poor, and miserable, and blind, and naked."

If such language as the foregoing was justifiable ten years ago, what shall be said at the present time, when the state of things is much worse? Oh, that a thousand Luthers and Wesleys might arise to help sound the alarm!

ALTON BAY CAMPMEETING.

Bro. A. W. Sibley will be at this meeting, with an assortment of books and other publications from this office, for sale *in front of the stand*. He is also authorized to receive subscriptions for the Crisis and Young Pilgrim.

THE BIBLE STUDENT'S LIBRARY.

The Bible Student's Library, *in paper covers*, is now out, and ready for delivery. Send on your orders. Price, for the five volumes, by mail, $2.00; by express, $1.75. Single copy, 50 cents. Address MILES GRANT, Boston, Mass.

ONE SPIRIT IN THEM.

The following interesting remarks on the "spirit in man," are from the notes in Geo. R. Noyes' translation of Ecclesiastes 3: 19. They contain truth that all Bible students should know. These remarks are more valuable because coming from an able Hebrew scholar who believes in the immortality of the soul. He very wisely remarks in his notes, "It ought not to appear strange to any one, that the writer (Solomon) did not believe in doctrines which had never been revealed to him, or to his countrymen." But we may well say, it would be very strange that the Lord should withold all evidence of the immortality of the soul, or spirit from his people, and from Solomon so noted for wisdom, and leave them to learn the doctrine from the heathen.

When speaking of the meaning of the word rendered *spirit* in Eccl. 3: 19, Dr. Noyes says:—

"*One spirit in them*: i. e. the spirit of life. Comp. ch. 8: 8, 12: 7; Judges 15: 19; 1 Sam. 30: 12; Ezek. 37: 8; Hab. 2: 19. Sometimes this *vital spirit* is called *the spirit* or *breath of God*, as having been imparted by him, breathed by him into the nostrils of men, and as returning to him again. See Job 27: 3. In Job 34: 14, he is said to *take back his spirit* when men die. Comp. Ps. 104: 29, 30. From a comparison of the preceding references, it will appear that, according to Hebrew usage, the return of the spirit to God denotes simply *death*, and not a return to a state of happy existence with God after death.

Whether it goes upward, etc. This is the rendering of the Septuagint and all the ancient versions, as also of Luther, and appears to agree better with the Hebrew idiom, and with the connection, than that of the common version. The term *spirit* in this verse is the same in the original as in verse 19, where it is said that *one spirit* is in men and brutes. In both cases I understand it as denoting the animal or vital spirit. It seems to me improbable, that, in a sentence so closely connected with verse 19, there should be any change in the meaning of the term *spirit*, especially as it is here applied to brutes as well as to men, and as the spirit of all mankind, the bad as well as the good, seems to be spoken of in comparison with that of brutes. The preacher seems to me to express a doubt whether man, whom he represents to be like the brutes in many respects, differs from them in this, that the spirit of man ascends upward, or returns to God, and that of brutes goes downward, or mingles with dust. I do not understand him to refer to the personal, conscious immortality of either; for, in verse 19, he says, 'One lot befals both. As the one dies, so dies the other. Yea, there is one spirit in them, and a man has no pre-eminence above a beast.' The doubt is, whether the vital spirit of man is more honorably disposed of after death than that of a brute. In ch. 12: 7, it is true, he positively affirms that the spirit of man 'returns to God.' But it is not very probable that he doubts here what he affirms there. The doubt is, whether any different disposition is made of the soul of a man and that of a brute; whether the latter may not go upward as well as the former. The foregoing exposition of the passage seems to be confirmed by the inference which is drawn from it in verse 22. If the writer had believed that man was distinguished from beasts by a destiny to an immortal conscious existence, and to a state of righteous retribution, and had, as many suppose, intended to express his surprise that so few regarded, as the writer did the different destiny of the spirits of men and brutes, would his inference from the passage have been exactly what it is in verse 22? Is not this inference rather drawn from what the writer considers as the resemblance of man to the brutes in all the points in which he compares them? It ought not to appear strange to any one, that the writer did not believe in doctrines which had never been revealed to him, or to his countrymen."

ANCIENT CORRESPONDENCE.

We are indebted to Bro. J. C. Stoddard, of Worcester, for the following correspondence, over two hundred years old. It is worth preserving. How different the tone of the old christianity from the modern. The latter is full of vanity; while the ancient is more like the old gold; it has real worth in it. This fact will appear in the following letter from John Elliot, of Guilford, to his brother Benjamin Elliot, of Roxbury; being an answer to the question, "HOW TO LIVE IN THIS WORLD, SO AS TO LIVE IN HEAVEN." It does not read much like most of the writing of modern preachers.

GUILFORD, May 18th, 1864.

Dear Bro.:—Yours I received and thought on. The question is, How so to live in this world, as yet to live in heaven. It is one of the common places of my heart that I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up among so many cross winds and eddies, and outlands, and boarding of creatures, as we meet withal upon this sea of glass and fire. And truly that man knoweth not his own heart who finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice away the affections from Jesus Christ; creature frowns discompose and tempestuate the spirit, that it thinks it doth well to be angry. Both ways, grace is a loser. We had all need to watch and pray lest we enter these temptations. The greatest of your conflicts and causes of your complaints seem here to have their original. Temptations follow tempers. As there are two predominant qualities in the temper of every body, so there are two predominant sins in the temper of every heart; and pride is one in all men in the world, the other is care about futurities. I will tell you familiarly what God hath done for my soul, and in what track my soul keeps towards himself. 1st. I am come to a conclusion to look for no great matters in the world, but to know Jesus Christ and him crucified. I make best way in a low gale. A high spirit and a high sail together will be dangerous, and therefore I prepare to live low. I desire not much, I pray against it. My study is my calling; so much as to attend that without distraction, I am bound to plead for, and more I desire not. By my secluded retirements I have advantage to observe how every day's occasions insensibly wean off the heart from God and bury it in itself, which they that ever live in the noise and lumber of the world, cannot be sensible of.

2d. I have learned to see a need of every thing that God gives me, and to need nothing that he denies me. There is no dispensation though cross and afflictive, but either in or after it, I find I could not be without it; and nothing that I am without, whether it be taken from me or not given to me, but sooner or later God quiets me in himself without it.

3d. I cast all my care on the Lord, and live securely on the wisdom and care of my heavenly Father. My ways are you know in some sense hedged up with thorns and grow darker and darker daily, but yet I mistrust not my good God in the least, and live more quiet in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me believe for all my mercies before I have them; they then will be Isaac's sons of laughter for the less reason hath to work upon, the more freely faith casts itself on the faithfulness of God. I find that while faith is steady nothing can disquiet me, and when faith totters nothing can establish me. If I ramble out among means and creatures I am presently lost and can come to no end, but if I stay myself on God and leave him to work in his own way and time, I am at rest and can lie down and sleep in a promise though a thousand rise up against me. Therefore my way is not to cast beforehand, but to work with God by the day. Sufficient to the day is the work thereof. I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities. As for the state of the times, it is very gloomy and tempestuous; but why do the heathen rage? Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise through all these overturnings, confusions and seeming impossibilities. Upon this God do I live, who is our God forever, and will guide us to the death. Methinks I lie becalmed in his bosom as Luther in such a case. I am not much troubled. Let Christ see to it. I know prophecies are now dark; the books are sealed, and men have all been deceived, and every vision fails, yet God doth continue faithful; it's he that promiseth, who will also do it. I believe these dark times are the womb of a bright morning. Many things more I might have added, but enough.

Oh, brother, keep close to God and then you need fear nothing. Maintain secret and intimate acquaintance with him, and then a little of the creature will go a great way. Take time for duties in private; crowd not religion into a corner of the day. There is a Dutch proverb, Nobody will get by thieving or lose by praying. Lay up all your good in God, so as to overbalance the sweetness and bitterness of all creatures. Spend no time in forehand contrivances for this world; they never succeed. God will run his dispensations another way. Self-contrivances are the effects of unbelief and can speak by experience; would men spend those hours they wear out in plots and devices in communion with God, and leave all on him by venturesome believing, they would have more peace and comfort. The Lord Jesus be with your spirit. Pray for your own soul, pray for Jerusalem, and pray hard for your poor brother. JOHN ELIOT."

SPIRITUALISM.

The following extract of a letter from one of our correspondents will prove of interest to our readers:—

"Your frequent protests against Spiritualism are particularly valuable. I believe there are but few who understand the full extent of evil it comprises. A very intelligent lady, who was partially ensnared by it, said,

'No one who has not been under the actual influence of Spiritualism can ever know its fearful power for evil. They may think they know it, from the representations of others; but they must *feel* it, to know it to its full extent.' 'I,' she said, 'was brought, body, soul, and spirit, to the brink of destruction.'

She was brought under its influence by a personal friend, in high life, refined, cultivated, and, apparently, eminently pious. Her Spiritualism was secret and insidious,—neither the church nor the world knew of it, except a circle of three, and this lady never suspected it until too far under its influence to recover herself. Neither is she yet recovered.

Although she hates Spiritualism now, and avoids it, yet its depressing influence remains. She speaks of her internal agony as beyond the power of words to describe. She said, 'My life is dead. A blight has come over me, mind, body, and spirit.'

She is a type of many, both in and out of the church. But it does much more harm in the church than out of it; especially when members of good standing remain such, and follow it covertly."

For the World's Crisis.

THE COMING DRAFT.

A large number of our brethren, who are liable to be called upon to serve in the army, have been informed that they must either fight or send a substitute. Such is not the case.

The following extract from the new law regulating future drafts, will show that the government has made a provision for all such as have conscientious scruples about using deadly weapons. The government allows the peaceable saint to pay $300 and stay at home, or, if not able to raise the amount, they can go into the hospitals. It being right for us to render to Cæsar the things which are Cæsar's (greenbacks), and to God the things which are God's (obedience to all his commands), we should thank the Lord that the rulers have been considerate of the claims of the conscientious, and that we still have the liberty of worshiping according to the dictates of our own consciences, with none to molest or make us afraid. The following extract is from the New York *Day-Book* of Aug. 6th, 1864:—

"*Second*, The commutation clause, by which a person who was drafted might be released upon payment of three hundred dollars, is repealed, with a single exception in the case of persons conscientiously opposed to bearing arms, who may commute upon payment of three hundred dollars, or otherwise be considered as 'non-combatants,' and if drafted be held to service for hospital duty, or in the care of freedmen. Persons physically incapable of duty are exempted upon surgical examination." MOSES H. PIPER.

Boston, Aug. 17th, 1864.

For the World's Crisis.

MEETING AT DARIEN, N. Y.

BRN. AND SRS.:—Our annual two days' meeting for 1864 in Western New York is appointed at Darien, Sept. 9–11. Let us all rally and come up to the feast. All are invited who love the appearing of our Lord, and are striving to obey his new commandment, John 13: 34. Should self-righteous bigots and exclusive Pharisees come, we hope it will be to "see how these christians love one another," and to admire and repent.

Those coming from the west, will leave Buffalo on the P. M. mail train Sept. 9th, and be met by conveyances at Corfu station at 4 o'clock P. M.; and from the east as given in Bro. B. C. Simonds' notice of the meeting. As hay and oats are high, let all who consistently can come by the railroad, and let our wealthy brethren and sisters fill their baskets with cooked provisions, and bring with them, that "they may have, and to give to him that needeth." Come, then, in the name of the Lord. We expect a glorious meeting. Let us pray for God's blessing upon us and the meeting, that we may not be disappointed.

C. F. SWEET.

BOUND TRACTS.—"I want all your tracts on Life and Death bound together," says one. Well, you can have them, in a volume of over four hundred pages, entitled "Future Punishment," for $1.00; paper covers 50 cts.; five copies for $2.00; or, if you want to give away three copies, I will send them to any address for $1.00. H. L. H.

Our Tract Column.

THE NEW TRACT FUND.

Two Thousand Dollars.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts; and our subscriptions shall be paid at the call of the Treasurer, as soon as one half of the amount shall be subscribed.

Pledges and payments to August 9th,	$1283.28
P. Pfell pd.	5.00
A. Bowerman pd.	1.00
Cash pd.	.25
J. F. Myers (by J. Blain) pd.	.50
Bro. McElwain pd.	1.00
Judge J. M. Wilson pd.	1.00
A. Badger pd.	1.00
D. H. Crocker pd.	1.00
J. D. Rogers pd.	1.00
A. Kelly pd.	.50
Sr. Clark pd.	.50
H. N. Butter pd.	.50
S. Marsh pd.	1.00
A. Young pd.	1.00
Sr. De Wolf pd.	.50
G. W. Place pd.	2.00
W. B. Aldrich pd.	1.00
F. Blackman pd.	.50
L. Stocken pd.	2.00
A. E. Aldrich pd.	.50
Martha Aldrich pd.	.50
C. Ingram pd.	.50
W. C. Bartlett pledge	1.00
A. Robbins "	1.00
J. J. Giberson pd.	.87

For the World's Crisis.

"THE VOICE OF THE WEST."

This is a good sized weekly sheet, published at $2 per year, well filled with readable matter, and designed to fill a vacancy and occupy an important position in the great West. It is in experienced hands, who have doubtless counted its cost; but still the enormous advance in the prices of paper and labor must embarrass it with its limited resources and circulation. If a few hundred brethren and sisters, who are able and willing, would order the paper, and send on their subscriptions or donations, they might benefit themselves and help a struggling enterprise along. Address J. V. HIMES, Buchanan, Mich. H. L. H.

THE GREAT SYMBOLIC CHART

OF THE TIMES OF DANIEL AND JOHN.

We shall have a quantity of these charts on hand for sale at the Wilbraham campmeeting. Brethren intending to get one will save expressage by buying them there. They will find it a great help to the study of the prophetic periods of Daniel and John, whether for use in the family, the Sabbath School, or the lecture room. Every student of prophecy and every minister should have one. Price, $5.00. W. B. H.

"The new chart is a grand affair. Larger in the square, more ample in its illustrations, the figures arranged more in accordance with the portion illustrated, and larger than in any other prophetic chart that has fallen under my notice. In its mechanical execution, it is well done. As an aid to the study, exhibition and defense of historical prophecy, I consider it above all price. Although it indicates, it does not positively assert '68 as the terminus of the prophetic periods, but leaves the particular date open for all the differences of opinion which exist among the different branches of the Advent body."—A. HALE.

BOOK NOTICE.

A Treatise on the XXIVth and XXVth Chapters of Matthew, showing, by copious extracts from History, the fulfillment of most of the Predictions of Christ, and the Kingdom of God soon to come. By I. C. Wellcome. Fourth edition. In cloth, 40c.; postage, 8c. In paper, 25c.; postage 2c. One-fourth off per dozen for cash.

We are glad that a cheap edition of this useful work, in paper covers, is now issued. Twenty-five cents a copy brings it within the reach of all, and will, we trust, give it a wider and more deserved circulation. Send us your quarters and postage, and get a copy. They can be had at this office, or of the author, Yarmouth, Me. W. B. H.

For the World's Crisis.

PROFITABLE FAMILY READING.

BRO. GRANT:—I received some time ago H. L. Hastings' five volumes, and think them as profitable a collection of important truths as can be found in any five volumes ever published. I would rejoice to know that they had found a place in every christian family. I would heartily recommend them to all, and in a most especial manner to scattered families who do not enjoy the privilege of attending public meeting.

FREDERICK CORKER.

Correspondence.

From Sr. F. S. Bradford.

BRO. GRANT:—You have experienced, perhaps, the cold, chilling wind of a wintry day while walking on the high road, and the severity of the blast has caused you to wrap your cloak more closely about you as you strode rapidly forward. Though the sun shone brightly in the heavens, you felt that all was drear and cheerless around you. But as you pressed on through opposing difficulties, you entered, somewhat abruptly, a grove of our New England spruce pine, where the rays of the sun made all warm and pleasant, and you felt at once that this was a more genial spot; and as your path wound along through the wood which shut out the wintry wind you became warmed under the influence which surrounded you, and you almost forgot that outside there was a chilling blast raging.

Thus it was with me last week when the Crisis reached me. Surrounded as I am by infidel Spiritualists, Orthodox Spiritualists, and people filled with the war spirit, and nearly every spirit of evil, I almost felt that there was no peace on earth, or among men. But the Crisis came, and as I turned from *all* to peruse its welcome pages I immediately felt its peaceful influence stealing over me, and ere I had spent one hour in reading its sacred columns, I felt transformed from a state of coldness, to one of christian zeal and fraternal love, and ready to exclaim, *Bless God for the Crisis.*

But from whence do these holy teachings emanate? From whence comes this harmony of sentiment which pervades our paper? Do they emanate from the editorial department, that quiet little sanctum, the *motto* of whose occupant is, "Be good," or from the other departments of the office? From neither!

Its teachings are from God, the great source of all harmony and love. What but the Spirit of the true God could cause the correspondents of the Crisis to breathe forth one and the same spirit? They are scattered over the length and breadth of our land; yet, although the chain of Rocky Mountains may separate us, as individuals, not a link in the chain of sentiment is broken. No discordant note mars the harmony, no bone of contention marks our paper, but all is praise to God and love to one another. Let us go on, cheering

each other, animated by the blessed hope that in a little while our blessed Lord will come and receive us to himself. But in the meantime let us not forget that there are many not saved, and sound the alarm to them to flee for their lives to the Rock Jesus while there is time. The devil is doing up his last work, or if he isn't I do not wish to live to see him do it; and we should be on the watch-tower, not once in a while, but *all* the time, knowing that time is short.

FANNIE S. BRADFORD.

From Bro. O. D. Woodruff.

BRO. GRANT:—The meeting at Wallingford yesterday was one of interest. Brethren and sisters for miles around came in, and the little chapel was filled to overflowing. The meeting commenced in the Lord's order, and continued so through the day. The children came there expecting a blessing, asked for it, and received it. The different gifts of the members were brought in, and the blessing followed. God never determined that *all* the *gifts* of the different members of the church should be concentrated in one man or woman, but that each one should exercise his or her gift as God had bestowed.

The tithes were brought in abundantly in the morning, and about two o'clock P. M. there seemed to be opportunity to go to the water, where thirteen persons were buried in baptism by Bro. Hitchcock. After returning to the chapel, the Spirit in an especial manner rested upon the congregation, and all the tithes were brought into the storehouse. From fifty to sixty spoke, as the Spirit gave them utterance. A halo of glory rested down upon the place, and it was indeed a foretaste of that glory to be revealed when Christ shall appear to gather the faithful ones home.

After the brethren and sisters had used their liberty in speaking, some having friends out of Christ stood up and wanted the children to pray for them; and after requesting any in the room who felt that they would like the prayers of the Lord's children to arise (some thirty or more stood up), we all united in laying their cases before the Lord, knowing that he can save, and that as soon as there is a willing mind. After prayer, the sufferings and death of our Lord and Master were commemorated, in the use of the bread and wine. A solemnity rested upon every one in the house. The very presence of God could be felt. After singing a hymn they went out, each one to his home, and rejoicing in hope of the glory of God, to be brought when Christ shall appear.

The day of the Lord is near and hasteth greatly. Soon the loved ones now sleeping in the dust of the earth will hear the voice of the Life-giver and come forth to die no more. May the Spirit of God direct and quicken these mortal bodies, that we may meet the raised ones in the last day, and reign in an earth filled with eternal glory. Your Bro. in Christ, O. D. WOODRUFF.

Southington, Ct., Aug. 1st.

From Sr. Lucia A. Gorham.

DEAR CRISIS:—I come to you, a stranger in person, but, blessed be God! not so in spirit. I hardly know how to address my brethren and sisters, as this is my first attempt at writing for public view, yet I feel a great desire to testify to all mankind what great things my Redeemer has done for me and mine.

For six years I was numbered among the *professed* followers of Christ, yet I scarcely know what I believed, or on what rested my hope; and, as a matter of course, I learned to care nothing about *such* religion, and became cold and careless concerning my salvation. Last spring, Bro. Grant came among us, and by the all-sufficient grace of God, I was led to see the error of my ways, and blessed be his name, I saw the holy light and, truth of the gospel of peace. Ten thousand thousand thanks to God for lifting my feet from this miry clay, and planting them on the Rock, Christ Jesus! A few days since, husband and myself were buried with Christ in baptism, to rise (as we believe) at the resurrection in his likeness.

Truly it is good to obey the commandments of our Heavenly Father. Pray for us, dear brethren and sisters, that we walk worthy of our calling—ever be found doing our Master's will, and at last be permitted to meet you all in God's everlasting kingdom. Though we go down to the land of the enemy and abide among the pale sleepers of the dust, yet in the bright morning of the resurrection, our great Life-giver will awake us to glory and immortality. Amen.

Yours in "like precious faith,"

Castleton, Vt. LUCIA A. GORHAM.

From Bro. G. S. Harwood.

BRO. GRANT:—In looking over the Crisis, I find that you are compelled to beg, and for your just dues. Is it possible that any one can be looking for the Lord, and not pay for sending him the gospel? For I believe it is the Lord's paper. If I did not, I believe a man is entitled to his pay when he works for it. I took the *Advent Herald* for about twenty years, and every once in a while it was begging delinquents to pay what they owed. Now I believe the Lord will not hold such people guiltless. If they have not got the money, why don't they say so, or get some one to say so for them, and be honest.

I think I take about as much comfort in reading the Crisis as I did once in reading the *Midnight Cry* and *Herald*. I am glad to see the brethren so awake to the signs of the times. We are living in a grand and awful time. I am glad to see you so earnest in warning the people. Keep on, brother. If you are faithful, you will have your reward when the Master comes.

Rehoboth, Mass. GEO. S. HARWOOD.

From Bro. H. A. King.

BRO. GRANT:—I wish I had money to *give* instead of just merely *paying*. I love the Crisis above all other papers. First, because the articles are short and to the point; and second, because it teaches "the *substance* of things hoped for," not passing by the weightier matters of the law, but teaching love and mercy. Of the kingdom it teaches that it shall be on the earth, a *real kingdom*, leaving those punctilious about little matters to settle their differences among themselves. And it is the same of the Lord's coming, the resurrection of the dead, and destiny of the wicked. I don't think this teaching an uncertain sound either, but hope our God will keep us during this time of trial.

I think there ought to be a resolution passed at the Wilbraham campmeeting to show that we are the old christian church (commonly called Second Adventists) should be included with those intended to be favored by the law, which excuses those who belong to churches whose *creeds* forbid fighting. Although our creed, the New Testament, does forbid the use of carnal weapons, they will not take that as evidence; and I think we had better furnish those liable to be drafted with evidence suited to the court in which they will be tried. If you will notice this, you will oblige me, for I had rather go to the hospital than to prison; for if they send me to the hospital, I shall preach the gospel of the Prince of peace, and his soon coming kingdom. H. A. KING.

Nevada, Ohio.

From Sr. H. A. Linden.

BRO. GRANT:—My husband and self were led into the faith of the gospel in the following manner. One day in early winter two strangers came into our neighborhood, one of them calling at our house and leaving some tracts which he requested us to read. He talked so strangely, we took him for an infidel, but told him we were not afraid to read Voltaire or any other book. He preached in the evening at a small school-house near here, but was not permitted to preach there again. However, we read the books which the stranger left, and comparing them with the Bible we found them to contain the true gospel of our Lord and Savior Jesus Christ. And I, being a backslider from the Methodist Episcopal church, was lost in amazement at the boundless love of our Father which is in heaven. I was overwhelmed with tender emotions, and from my heart exclaimed with the prophet of old, "Praise the Lord for his mercy; for his mercy endureth for ever." My husband was a wild youth, but he, too, shortly began to pray, telling me he thought it best to seek for eternal life.

A short time after he fell sick with consumption, and in about two years died. He never ceased his family devotions while strength enough remained to attend them, and his faith was unshaken to the last. He left me with three children, and since that time my struggles with poverty, temptations and oppression, have been severe; and although I have not always lived worthy of the great love and favor of our Savior, yet I rejoice in the hope that he will soon come with his mighty angels to take us from this bondage of temptation and sin. HESTER A. LINDEN.

Mina, N. Y.

From Bro. P. B. Hoyt.

BRO. GRANT:—The cause of truth is steadily advancing here. We have been greatly blessed of late by the labors of Bro. and Sr. Mansfield. They are workmen of whom we need not be ashamed. Much prejudice has been removed, and the cause of truth set on better footing than ever before. To the Lord be all the praise.

We shall soon have a good chapel, as we have purchased a building formerly occupied by the Methodists, and after repairs are completed will make a nice and convenient place for worship. Bless the Lord for his goodness to us.

Of all men we ought to lift up our heads, for redemption draweth nigh. How fast the signs thicken. Soon we shall have passed the last landmark. Soon Jesus, our Beloved, will come. Can we truly say Amen, even so, come, Lord Jesus? How ought we carefully to examine ourselves; for if our hearts condemn us, "God is greater than our hearts, and knoweth all things."

The Lord bless you in your labors of love, and may we soon meet in his heavenly kingdom. Yours in hope, P. B. HOYT.

Norwalk, O.

From Bro. S. Hart.

DEAR BRETHREN:—I feel that our work is almost done. It seems to me the bolted hearts of mankind are locked for ever against the mercy of God. His wooing Spirit has pleaded gently with them, but of little avail. They scoff at the man of God, and laugh at the threatening judgments of Jehovah, and mock at the signals of the approach of the day of God. They despise goodness and reject salvation, and in a little while they must reap what they have sown. The threatening storm that gathers in blackness will soon burst upon the foe of God. How sad the thought! But rejoice, oh ye bride of Christ, for beyond the misty future gleams the city of delight, and we soon shall be there. How glorious the thought! May we who are of God put on the whole armor of righteousness, and fight the glorious warfare till Jesus comes.

Unionville, Ct. SANFORD HART.

From Bro. L. C. C. Bailey.

BRO. GRANT:—I have no excuse to offer for not paying up before. Your paper is good. It points out many evils that we ought to abstain from; one of them is tobacco, which I have been in the habit of using, but now, by the grace of God, I will leave it off, and desire to have my name on the list of Tobacco Reformers, as I am satisfied a man cannot worship God acceptably when he indulges in such a filthy habit. I want to see the King in his beauty, and in order to see him we are required to present our bodies a living sacrifice, and holy. To this end I hope you will pray for me, that I may be able to overcome and be found of Him in peace.

I think my tobacco bill will pay for the paper, so you may send it.

LEONARD C. C. BAILEY.

Machias Port, Me.

From Sr. M. J. S.

BRO. GRANT:—I never wished that I was rich in worldly goods so much as at present, that I might use them in spreading the gospel of Jesus. About sixteen years ago I experienced religion under Freewill Baptist preaching, and united with that church; but I gradually sunk in darkness, and for years have lived in sin. Within a few weeks the Lord put it in the heart of an Advent brother to talk to me, and, praise His name, my eyes were opened. I saw that I must come out from the world or give up all hopes of a place in the kingdom of God. I have been reading the Crisis and have now subscribed for it. How much good those letters from the dear brethren and sisters have done me. Pray for me. M. J. S.

Auburn, N. H.

From Sr. E. Brondrage.

BRO. GRANT:—I have been a reader of the Crisis for nearly a year. I think I never saw a paper more to be prized. I should be lost without its weekly visits. I pray the good Lord to bless all connected with its publication. I am alone in my family in believing the truth that you as a church advocate. I hope that my family will ere long embrace the religion of the gospel. Pray for us, that we may be an unbroken family in the kingdom. ELIZABETH BRONDRAGE.

Pleasantville, N. Y.

Obituaries.

DULCENIA ELLINWOOD.

Fell asleep in Jesus, in Athol, Mass., Aug. 6th, Dulcenia Ellinwood, wife of Daniel Ellinwood, aged fifty-three years and three months.

She calmly looked death in the face and said, "The grave has lost its terrors. I can walk through the valley with Jesus for a staff to lean upon," and often said, "All will be well; the will of God be done." The last week of her life she suffered exceedingly, and the most of the last four months, yet murmured not. Consumption has done its work, and she has left an husband and eight children to mourn her absence, and toil on alone amidst life's cares and sorrows. Her faith was in Jesus and the resurrection, and she spoke of the time being near when she should meet her family in the everlasting kingdom, and exhorted them to meet her there. She has been a careful observer of the signs of the times, and thought the earth's harvest near.

Eld. J. Hemenway spoke words of comfort and consolation from 1 Thess. 4: 13, and was assisted in the exercises of the funeral occasion by Rev. J. F. Norton, of this place. M. C. ELLINWOOD.

LABAN HARRIMAN.

Died at Sebec, Me., July 29th, 1864, of consumption, Bro. Laban Harriman, aged forty-nine years.

He leaves behind a wife, a father of eighty years, a brother and sister, and many relatives and friends. Bro. H. was strong in the faith of the gospel, and believed that his future life depended upon a resurrection from death when Jesus should come in person. He has died the death of the righteous, and we hope to meet him in the kingdom. We spoke to the friends on this mournful occasion from Rev. 21: 4. F. A. BAKER.

FRANKLIN RICH.

Died at Newburg, Me., Aug. 11th, 1864, Franklin, youngest son of Samuel and Lorana Rich, after an illness of three days, aged twenty-six years and twenty days.

The family are greatly afflicted, but they leave a bright evidence that their son and brother has fallen asleep in Christ, and are resolved to live so that they may meet him in the resurrection morning, where sickness and pain and death will never come. We tried to speak words of comfort to them from 1 Cor. 15: 26. F. A. BAKER.

EMMA B. CRAM.

At Lawrence, Mass., July 22d, 1864, of diphtheria and croup, Emma B. Cram, only daughter of R. F. and Susan P. Cram, aged five years, nine months.

Her parents are comforted by the hope of meeting her with all the blessed in the coming kingdom of God. Bro. Boutell addressed the afflicted family with words of consolation and good hope. May God bless them in their sorrow, and bring them to eternal joy at last. H. L. H.

HARVEY C. JOYCE.

Killed at Cold Harbor, Va., June 9th, 1864, Harvey C. Joyce, of the 19th Regt. Me. Vols., son of Wm. and Matilda Joyce, of Rockport, Me., aged twenty years, seven months, and ten days.

Also, died in Lincolnville, Me., Aug. 10th, infant daughter of Eld. I. S. and Phebe Richards, aged five months. N. F. NASON.

Summary of News.

FOREIGN.

From Liverpool the 6th inst.

Admiral Simpson, of the Chilian Navy, has arrived in England, empowered to buy war vessels and order iron-clads.

THE DANISH QUESTION. It is confirmed via Copenhagen, that Denmark completely cedes the Duchies to Austria and Prussia, together with Jutland, Enclaves and the town of Ribe excepted, also that the occupation of Jutland continues until the final conclusion of peace.

The President of the Danish Council communicated the matter to the Rigsraad at a private sitting, and on the following day a motion was offered and supported by a considerable number of members, declaring that the silence with which the announcement was received must not be construed into an approval of the conduct of the Government.

Furloughs have been granted to all undergoing preliminary drill.

The troops were returning to Copenhagen from Funen.

The German papers assert that the Duchies are surrendered in their entirety without reservation, and Austria and Prussia have full liberty to dispose of them.

The Austrian Government has addressed a circular note to its Representatives abroad, giving an analysis of the preliminaries of peace, and stating that all questions relative to the future disposal of the Duchies will be arranged by Austria in concert with the Federal Government.

POLAND. M. Trangoff, the head of the Polish National Government, together with four chiefs of Departments, were hanged on the 5th at the citadel. The sentence of death on eleven other officials of the National Government had been commuted.

TURKEY. The missionary question has been settled between Sir. Henry Bulwer and the Porte. The missionary stations are to be re-opened. The converts for the present are to be sent to the provinces.

The Constantinople correspondent of the London *Times* dwells upon a new reactionary movement which has sprung up there against the christian missionaries, and which threatens to affect the Turkish Government. Its rise is thus sketched: "It would seem that the movement among the Mussulman population has been for some time gaining ground, although it is but very lately that it has attracted any very serious attention. Some time ago a Turk, a resident in the capital, openly abjured his faith, and, together with the whole of his family, adopted the christian religion. Having qualified himself for ordination, he was received in the Church of England as a minister of the gospel, and has since, under an English name, been preaching and proselytizing among his countrymen. No molestation was offered either to him or to those who assisted him in this work, so long as it was conducted unobtrusively and quietly; but, encouraged perhaps by this tolerance, the missionaries have prosecuted their object in a manner which has attracted the attention of the Government, and is awakening in the breasts of the Ulemans and the old Mussulman party that spirit of fanaticism which was gradually, as far as may be judged by outward signs, disappearing in the country."

DOMESTIC.

New York, Aug. 13. The *Herald's* Washington special says: "The Commissioner of Indian Affairs is informed by Gov. Evans, of Colorado, that he is satisfied that nearly all the Indian tribes of the Western Plains are combined in a war against the Whites, and that it will be the largest Indian war this country has ever had, extending from Texas to the British Territories.

New York, Aug. 17. The *Tribune's* Shenandoah valley correspondent sends the following:

August 15. Our forces are now in possession of Strasburg. On our advance toward the town the enemy, whose force consisted of but a skirmish line, fell back out of the town, leaving it in our possession. The enemy has abandoned his works beyond the town, and it is believed that he is retreating toward Mount Jackson.

Gen. Grant's operations on the north bank of James river thus far have been entirely successful. The enemy were completely surprised by the movement and have not yet awakened to its importance.

Washington, Aug. 18. Intelligence has been received here of the operations of the Army of the Potomac up to Tuesday night. Considerable hard fighting was done on that day, and our lines were advanced about a mile.

We have captured four rebel battle-flags and over four hundred prisoners. The dead bodies of two rebel generals are now in our hands.

The colored troops are said to have behaved splendidly, and were in the extreme front all the time.

New York, Aug. 19. The *Herald's* Washington dispatch states that Gen. Sheridan is pushing up the Shenandoah Valley, and in every encounter from Winchester to beyond Strasburg has driven the rebels. It is probable that the recent unexpected movement of Gen. Grant caused an order of a portion of Lee's army to go into the valley to be countermanded.

Meredith's cavalry completely routed a force of rebel infantry near Front Royal, capturing several hundred prisoners, including forty-seven officers and three battle flags.

Mobile. A Washington dispatch says: "The expectant public need not be disappointed if the present expedition against Mobile should not immediately result in anything of more obvious importance than hermetically sealing that port for all blockading purposes, by holding the mouth of the harbor by forts and a small blockading force. The rebels have a large infantry force at Mobile, which permanent occupation by our army would liberate."

New York, Aug. 20. Rebel dispatches of the 12th, 13th and 15th report a number of houses struck by our shot and shell; that Sherman extended his lines on the 12th, but withdrew to his original position again; that the attack on their centre pickets on the 14th were repulsed; that Federal cavalry dashed into Decatur on the evening of the 15th, moving in the direction of Cobb's mill, indicating another movement against the rebel right, and that lively skirmishing was going on in the rebel centre on the evening of the 15th.

Lee's total force is estimated by our secret service at about 70,000 men.

The Tribune's correspondent with Gen. Grant, under date of the 18th, says there are indications of immediate action on a grand scale.

St. Louis, Aug. 13. Information from the Plains indicates concerted action among the Indians, and preparations for the most extensive war ever yet waged against the whites. Rebels have been among them distributing gold, stating that the Federal Congress had passed a bill depriving them of their land, that the Yankees intend to drive them from the country, urging them to take up arms, and that the South would protect them and give them the West for their special use. For several months past the Indians have been moving their families away from the traveled routes, and it is very seldom that any of them now are seen. Everything leads to the belief that the Indians are determined upon war, and that the determination has been brought about by rebel emissaries.

Gen. Curtis has returned to Fort Leavenworth, after a trip of over 800 miles. New stations have been established on the Santa Fe and Smoky Hill roads, and everything put in trim for vigorous movements against the Indians. During the late robberies by these savages, 200 horses were captured from the government, and 800 from the Santa Fe and Kansas Stage Companies and from citizens.

SUCCESSION TO THE FRENCH THRONE.—Louis Napoleon is reported to be not well, and the baths of Vichy seem to do him no good. He is fifty-six years old, and as he has constitutional difficulties, his demise is an event which may not be many years distant. But it will be an event of vast importance to the destiny of France. The succession to the throne will be left in a curious state. The Bonaparte dynasty, it is well known, is one of the three having claims on the throne of France. The two present outstanding heirs, if we may so call them, to the succession are, the Bourbon grandson of Charles X., generally known as the Count de Chambord, and the eldest grandson of Louis Philippe, the Count de Paris, who was for a time a volunteer in our Union army. Both are exiles from France.

On the other hand, the Bonapartist heir to the throne, on the death of Louis Napoleon, is his son, the Prince Imperial, now in his ninth year. In the event of his death without issue, the throne would go to Prince Napoleon Jerome, and then to his two sons, the one born in 1862 and the other a few weeks ago. If the present Emperor should die before his son reached the years of manhood, it is probable that the empire would be placed under a Council of Regency, with Eugenie at the head, until Napoleon IV. became of age. This would be a critical situation, exposed to plots in the interest of the other claimants to the throne. It is probable, however, that the French army, a consolidated body of 600,000 men, would decide the point of succession beyond, and there is little doubt that they would rally around the son of Louis Napoleon, their victorious commander in the Italian war. —*Journal.*

END OF THE DANISH WAR.—Denmark has made peace with her conquerors in the recent war. And a hard measure it is they have meted out to the gallant little kingdom, now littler than ever. They take the Duchies of Schleswig, Holstein and Lauenburg, with the islands belonging to them, comprising the whole of the isthmus uniting Denmark proper with the Continent, and containing several excellent ports and two or three strong fortresses.

Thus one-third the Danish territory and more than a third of the population are stricken off at a blow. Denmark might have done better in the Conference, but she counted on Lord Russell's diplomatic intimations of English assistance. She has now found out her mistake. It yet remains to be seen who are to be the chief gainers by her loss. Prussia and Austria nominally take the ceded Duchies, and the former wants to appropriate a large share permanently. But the German Confederation protests, and Austria shows a disposition to yield. The Duke of Augustenburg is waiting to claim the territory for his rule. It will be some time before the difficulties are cleared up. In the mean time neither England nor France are viewing the whole arrangement with any satisfaction.—*Journal.*

THE CROPS.—The following appears as a leading article in the New York *Herald*:

"We are receiving good reports from all parts of the country respecting the crops. From New England we learn that the damage to what may be called the staples of that section has not been so great as the exaggerated accounts from particularly exposed localities would lead the country to suppose. The hay crop was very large, and has been secured under circumstances unusually favorable. Probably a fully three-quarters crop of potatoes will be raised, and onions—a large product of New England—promise an extraordinary yield. In the West, of the great staples—wheat and corn—nearly an average crop will be harvested. The chinch bug has not committed half the ravages we were led to suppose, and the late copious rains have probably totally eradicated that pest for the season. In many portions of the West corn and potatoes never looked better at this season or promised a heavier yield. The fruit crop, in spite of all the terrible stories about the ravages of the canker and other worms, will probably be large. Early apples have undoubtedly suffered to some extent; but the winter crop is very promising. Peaches are plenty and fine, and are reaching market in large quantities. On the whole, accounts are decidedly favorable, and we have reason to be thankful that to the horrors of war is not to be added the scourge of famine."

OUR GENERALS.—Gen. Dix is the oldest employed General now prominently before the public. He was born in New Hampshire in 1798; Hunter was born in Washington in 1802; McClernand in Kentucky in 1812; Meade in Spain of American parents in 1816; Canby in Kentucky in 1817; Butler in New Hampshire in 1818; Hooker in Massachusetts in 1819; Sherman in Ohio in 1820; Grant in Ohio in 1822; Franklin in Pennsylvania in 1823; Hancock in the same State in 1824; Burnside in Indiana in 1824; Sigel in Germany in 1824; and Slocum in New York in 1827.

WHAT BECOMES OF ALL THE CENTS?—There was coined at the U. S. Mint in Philadelphia during the month of July 5,360,000 cents and 2,270,000 two-cent pieces. When it is remembered that the cent coinage at the mint has averaged about half a million per month for the last two years, and knowing as we do that there are not quarter enough in circulation for change of even the small fractional paper currency, the question may well be put, "What becomes of all the cents?"

ITEMS.

☞ The gossips in Paris are already arranging the affair of the succession to the throne of Mexico. Maximilian has never been favored with an heir, and to meet the emergency of his not having one, it is said the King of Belgium, the father of the new Empress Charlotte, proposes to marry his second son, the Count of Flanders, to the Princess Anna Murat, and to guarantee to their offspring the right to the new throne.

☞ The nurses sent out by the Army Relief Association wear a neat uniform, consisting of a blue jacket with bright buttons, a tunic of moderate length (Indian style and no hoops), and pants. The costume will be appropriate, modest, and much more convenient than the usual female dress for a nurse in attendance at the hospitals.

☞ A discussion is now going on among English physicians as to the effect of alcoholic stimulant in cases of fever. Some of the best educated and most successful of them contend that a large percentage of the sick treated with alcoholic stimulants die of the treatments.

☞ The last London *Spectator* says "the star of England is overcast, her allies are plundered, her diplomatists worsted, her statesmen ingloriously foiled;" and it might have added she violates the code of neutrality, assists rebellion, and has joined hands with slavery.

☞ A refugee who came within our lines states that the rebels have ordered all aliens to organize themselves into militia for future service. Those who refuse are imprisoned in Castle Thunder. All are endeavoring to escape from the South, but the difficulties are so great that few succeed.

☞ A robin's nest was found recently in a tree at the Oneida Community, which had interwoven in its structure twenty-nine lady's collars, all of which had been purloined by the birds from the grass plot where they had been placed after the wash.

☞ Charcoal has been discovered to be a sure cure for burns. By laying a piece of cold charcoal upon a burn the pain subsides immediately. The remedy is cheap and simple, and deserves a trial.

☞ Pearl hunting is quite successful in Montpelier, Vt., now-a-day. Over $1500 worth have been found in Winooski river and its branches within a fortnight.

☞ A new telegraph cable has arrived at Fortress Monroe from England. When it is laid, communication between Washington and Grant's army will be perfect.

☞ Orders have been received at the Philadelphia Navy Yard to get the frigate New Ironsides ready for sea with all possible dispatch.

☞ The Chicago *Tribune* says there is more than double the amount of wheat and corn in store in that city than there was a year ago.

NINE NEVERS.—Never write a letter or a line in a passion.
Never spit or blow your nose on the sidewalk.
Never find a fault until you are as sure as you are of your existence that a fault has been committed.
Never say what you would do under any given circumstances.
Never disparage another by name in a letter.
Never get in a rage.
Never utter a syllable in a passion.
Never refuse to pay a debt when you have the money in your pocket.
Never take physic until you have tried patience.
—*Hall's Journal of Health.*

MARRIED.

At Chicago, Ill., Aug. 13th, 1864, by Eld. J. V. Himes, Bro. EDWIN T. HIMES to Sr. ADDIE H. VINCENT, both of Boston, Mass.

Notices.

General Campmeeting at Alton Bay, N. H.

Providence permitting, a general campmeeting will commence at Alton Bay, N. H., Sunday, Aug. 28th, holding through the week and over the following Sunday. Brn. Hastings, Carpenter, Damman and others, are expected the 28th, and Brn. Grant, Ross and others, during the week. We hope also to see a general gathering of the flock. We hope for a great meeting. Come, brethren, to this meeting, full of faith and the Holy Ghost, to work for God and the salvation of souls; and while we may say, as Paul said (Gal. 2: 4, 5), speaking against the Judaizing teachers, "to whom we gave place by subjection, no, not for an *hour*, that the truth of the gospel might continue with you," we extend the greatest *gospel* and *christian* liberty.

Ample accommodations will be provided for board and horse keeping. Board at 75 cents per day; single meal, breakfast or supper, 25 cents; dinner, 35 cents. The boarding department and lunch stand will be under the charge of Bro. J. S. Moulton and Mr. H. W. Herriman, men that are used to this business. Cars and steamers will run as follows, fare half price, or one way:

Passengers from Boston and on the line of the Boston and Maine R. R., by taking trains that leave Boston at 7.30 A. M., 12 M., or 3 P. M., via. Dover and Winnipissegee R. R., will go through to Alton Bay without change of cars.

Passengers from Portsmouth take cars at Portsmouth and Concord depot at 5.45 A. M., or 4.40 P. M. Change at New Market for Alton Bay.

Passengers from Portland and on the line of the P. S. and P. R. R., will take the trains leaving Portland at 8.45 A. M., or 3 P. M. Change cars at Dover.

Passengers from Concord and on the line of the Boston, Concord and Montreal R. R., by taking trains that leave Concord at 10.31 A. M., 3.08 P. M.; Littleton, 9 A. M.; Wells River, 10.12 A. M.; Plymouth, 1.03 P. M.; will connect at Wier's Landing with steamers for Alton Bay.

From Lowell take trains leaving Lowell at 7.30 A. M., and 2.45 P. M. Connect at Lawrence with trains of Boston and Maine Railroad for Alton Bay.

Be sure and bring under beds to fill with straw on the ground, also other bedding. All that can will provide themselves with tents; but let none stay away that are without, for we will see that they have a place to lodge. We have been unable to get the fare reduced for the Vermont and Canada friends further than Wells River, but we hope this will not hinder our seeing a good number of the faithful from that section. Pray for God's blessing.

J. COUCH,
L. BOUTELL,
T. W. PIPER,
J. G. SMITH, } Committee of Arrangements.

☞ Will any of the Lord's stewards make a feast at the Alton Bay campmeeting for the poor, the maimed, the halt and blind, and trust the Lord till the resurrection for their recompense? We will find tent room.

General Western Campmeeting in Amboy, Illinois.

The healthful and life-giving interest of the Advent cause in the West is young and weak. Herculean work is to be done. The whole community is to be aroused by the gospel of the kingdom, and prepared for the judgment, or perish! Let us take upon our very heart of hearts this work, and do it. Do it bravely and heroically. Do not flinch or falter.

Come, then, to the general camp at Amboy, Aug. 29th. Let us sit in council. Let us impart new courage to each other in our work. Let us pray for a revival of the work of God. Let us use the gospel means to save souls from death. Let us not be satisfied without fifty or a hundred conversions and baptisms at Amboy. Pray for this. Expect it. Come to work for it. And let us send out a new inspiration and life, all through this great West, on the truth of the coming kingdom.

Ho, ye sleepers, "hid away among the stuff," come out and show yourselves! Ye timid ones, gather up courage, and come. Lovers of this present world, shake off the earthly, and seek the heavenly and divine. Ye double-minded, come, and get established. Perishing backsliders, come, and eat again at your Father's table. Sinners, come! Come all! Come from beyond the River, the Father of waters. Come! Come from the wide spreading prairies of Illinois. Come from the bluffs, valleys, and prairies of Wisconsin, Iowa, Minnesota, Michigan, and elsewhere. Come all who can and share in our glorious feast of tabernacles in Amboy.

We shall provide for horsekeeping at reasonable rates. Also, a table will be provided for any that wish board at reasonable rates. Board and lodging also can be got in the village near by. Lumber can be secured for family tents by writing to Eld. D. S. Clark at Amboy. The sides can be made of boards and the roof of cotton cloth. It will not be injured for other use afterwards. The boarding tents will be under the direction of the meeting, and the profits go to sustain the expenses of the camp-ground, etc.

Well, brethren, friends, one and all, we say once more, come up to the feast. Let this be the greatest and best meeting we have ever had in the West.

D. S. CLARK,
J. V. HIMES, } Committee.

HOW TO GET TO AMBOY, ILL.

From Chicago, take the Burlington and Quincy R. R. to Mendota, thence to Amboy by I. C. R. R. (the best route), or the Quincy and Burlington R. R. to La Salle, thence to Amboy by I. C. R. R. Fare $3.35.

Coming from the South, take the Illinois Central R. R. Fare from El Paso, $2.65; from La Salle, $1.20; from Mendota, 65 cents.

From the North, on the Illinois Central R. R. Fare from Dunleith, $3.90; from Freeport, $1.75; Dixon, 45 cents.

Amboy is on the I. C. R. R., between Mendota and Dixon. Bring bedding, and we will find you a place to sleep. Bring in produce, and we will find a place for you to cook. D. S. CLARK.

Campmeeting.

There will be a campmeeting in Wolcott, Ct., commencing Sept. 5th, and continuing through the week and over the following Sabbath, on land owned by Bro. Hector Smith. This meeting will be in a beautiful grove near the highway, with an excellent spring of water on the ground, and with every other convenience desirable to make it an object for the brethren and sisters to come.

This is an entirely new field, and hopes are entertained that both preachers and brethren and sisters will come filled with faith that God will bless the effort to the saving of some. Bro. Smith and wife have stood almost alone in this place for twenty years witnesses to the truth of the Savior's speedy coming, and now ask the co-operation of the brethren while he makes this effort to benefit his fellow men.

We hope there will be a general rally of all the brethren and sisters from the surrounding towns. Come, bringing your tents, and stay through the meeting. Brethren coming by Railroad east or west, will stop at Bristol. This is on the Hartford, Providence, and Fishkill R. R., where teams will be in readiness to carry passengers to the ground. Those coming on the Canal Road will stop at Southington, where they will find conveyance.

Arrangements will be made for board on the ground for 75 cents per day. Also, horse keeping at reasonable prices. The meeting is four miles from Bristol, eight from Waterbury, four from Southington, and easy of access from all the towns. It is hoped there will be a large gathering.

ANSON H. SMITH,
RALPH WILLIAMS, } Committee.

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Killburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP,
C. STONE,
W. SHELDON, } Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Campmeeting.

There will be a campmeeting in Savoy, commencing Aug. 29th, and continuing one week, on the old battle ground at Bro. Noah Mirick's. Horse keeping will be furnished by Bro. Mirick. There will be a victualing tent on the ground, where food can be had by the week or day, or single meal, or otherwise. As cotton cloth is so high, we do not expect brethren can get tents unless they have old ones. If you have tents, bring them; but come well provided with buffalos, quilts and blankets, and a place will be provided to spread them under shelter.

Come, brethren, let there be a general rally. Come with warm hearts, settle all difficulties, banish all hardness. Our campmeetings are almost done. Soon notice will be given from head quarters to go into camp on the new earth. No preaching brethren are engaged. We want all to come who love God and wait for his Son, and who will give meat in due season—the last crowning truths of the gospel. H. HADLOCK, for the Church.

Campmeeting in Etna, Me.

There will be a campmeeting in Etna, Me., commencing Sept. 5th, and continuing one week, on the land owned by J. S. Rundlett. We shall have a boarding tent on the ground, if we can find a suitable man to furnish one. If you have tents, bring them, and bring a good supply of quilts, blankets and buffaloes, and a place will be provided to spread them under shelter. Teams will be provided to convey those that come in the cars to the camp ground. Ministering brethren and others who love to labor for the salvation of sinners and the upbuilding of the cause of Christ, come in the spirit of Christ, praying that his blessing may attend the meeting. Let us have a grand rally in the name of the Lord. If we can get the fare reduced on the railroad from Bangor and Kendall's Mills to this place, we will give notice.

JOS. S. RUNDLETT,
JOEL MORRELL,
JOHN U. PIPER, } Committee of Arrangements.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Two Days Meetings.

Two days meetings will be held at the following places:—

Lindville, Ogle Co., Ill., commencing Friday, Sept. 2d.
Union Mills, Laporte Co., Ind., commencing Friday, Sept. 23d.
Dayton, Berrin Co., Mich., commencing Friday, Sept. 30th.

For further arrangements, correspondents can address me at Lindonwood, Ogle Co., Ill., or to the above places. P. S. W. DEYO.

"*Voice*" please copy.

Two Days Meeting.

There will be a two days meeting in the Baptist church, in the east part of the town of Darien, Genesee Co., N. Y., commencing Friday evening, Sept. 9th, and to continue over the Sabbath. Elds. Sweet, Low, Turner, Burr, Brown, and others, are looked for. Teams will be at Corfu's station, the first one west of Batavia, at one o'clock Friday, to bring those from the east on the Central Railroad.

B. C. SIMONDS.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Notice.

The New Hampshire Advent Conference will hold its next annual session at Alton Bay, commencing Wednesday, Sept. 1st, at 1 o'clock P. M.

For the Committee, J. COUCH.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Boston, (Hudson Street)....Aug. 28th
A. M. Funeral services in memory of Bro. J. G. L. Himes.
P. M. Farewell discourse to church in Boston.
My labors with church in Sandy Hill, N. Y., begin Sept. 4th. O. R. FASSETT.

Springfield, (Barnes' Block)....Sept. 4th
Worcester....Oct. 2d and 9th
Plymouth, Mass....Oct. 16th
J. S. WHITE.

Alton Campmeeting....Sept. 1st
Portland, Me....Sunday, Sept. 4th
Yarmouth....Tuesday evening, Sept. 6th
Brunswick, (if Bro. Storer gives the appointment), Sept. 7th.
Augusta....Thursday evening, Sept. 8th
Etna campmeeting....Sept. 9th to 12th
On returning home, as the way opens.
HIRAM MUNGER.

Etna campmeeting....D. R. & M. S. MANSFIELD.

Augusta....Aug. 28th
Chesterville Mills....Sept. 4th
Rome, (Town House)....Sept. 11th
H. B. SEVEY.

West Boscawen, N. H., at Holis Jackman's dwelling house (or Christian meeting-house), Sunday, Sept. 11th. The ordinance of baptism to be attended to.
Concord, N. H....Sunday, Sept. 18th
Bradford, N. H., (Pond meeting-house....Sept. 25th
T. M. PREBLE.

South Hope....evening, Sept. 2d
Hope Corner....Sept. 3d and 4th
S. K. PARTRIDGE.

Pleasant Valley, Ct....Sept. 11th
HIRAM ROCKWELL.

Wayne Village....Sunday, Aug. 28th
L. L. HOWARD.

Wallingford, (North Farms)....Sunday, Sept. 4th
O. D. WOODRUFF.

Lee, N. H....Sunday, Aug. 28th
L. BOUTELL.

Exeter, (Chamberlain meeting-house), eve., Aug. 27th and over Sunday.
North Hermon, (Advent Chapel)....evening, Aug. 29th
Bradley....evening, Aug. 30th
Eddington, (Chapel near Bro. Clewley's), eve., Aug. 31st
Bangor, (as Bro. Smith may appoint)....eve., Sept. 1st
Stetson, (Mount Pleasant)....Sept. 2d and over Sunday.
Etna campmeeting....Sept. 4th and onward.
If any of these appointments are not satisfactory to the friends in the above named places, please inform us.
R. R. YORK.
WM. H. MITCHELL.

Goshen, Mass....Sunday, Aug. 28th
Savoy campmeeting....Aug. 29th
H. PRATT.

Washington Village, R. I., (grove meeting, on the farm occupied by Jesse Wood and son, about one-half mile north of the village), Sunday, Aug. 28th.
EDWIN R. WOOD.

Ottawa, Lasalle Co., Ill., (as Bro. Lyon may arrange), Sunday, Aug. 28th.
Grand Rapids, Lasalle Co., (as Bro. Finn may arrange), Tuesday evening, Aug. 30th and 31st.
Lamoile, Bureau Co., Ill....Sept. 5th
WM. McCULLOCK.

Goshen, Mass....Sunday, Aug. 28th
NO NAME.

Exeter, Me., (Chamberlain meeting-house) Sunday, Aug. 28th.
Stetson, (Mount Pleasant)....Sept. 2d to 4th
R. R. YORK.

Rutland, Vt....Sundays, Aug. 28th and Sept. 4th
WM. W. SUTHERLAND.

Northwood Narrows Saturday evening, and Sunday, Aug. 27th and 28th. Love feast 9 o'clock Sunday morning. Baptism and communion during the day.
JOHN G. HOOK.

ELD. C. P. DOW IN CANADA EAST.

East Farnham, (as R. Tabor may appoint)....Sept. 2d
Bolton, (at B. Sargent's school-house), Saturday, at 5 P. M., and Sabbath, Sept. 3d and 4th.
Magog, (Ward school-house), 5 P. M....Sept. 5th
Barnston, Wayville, at 5 P. M....Sept. 6th and 7th
Bolton, (Lake school-house)....Sept. 11th
Stanbridge, Stone Settlement....Sept. 18th
Stanbridge, Burrough....Sept. 25th

Surry, Me....Sunday, Aug. 28th
THOMAS SMITH.

Montreal, C. E....Sunday, Aug. 28th
D. T. TAYLOR.

Mechanic's Falls....Sunday, Aug. 28th
And between these appointments as often as may be desired.
B. SPAULDING.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Wm. Case, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, M. M. Goodell, Hiram F. DeWolf.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. No NAME SIGNED. CAN ANY ONE INFORM us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—E. Whitney, B. D. Searles, Geo. Dodge. Will any one who knows, please inform us?

TO CORRESPONDENTS.

J. N. Snyder—They have been all received and acknowledged. The last in No. 459.
S. C. Wellcome—Yes.
E. Fuller—You are right, No. 502.
D. G. M.—Do not worry. It is all right. Let us hear soon. We shall not be able to forward any at present.

CASH RECEIPTS.

The present No. of the Crisis is 464. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

$1.00 each.—J Bigwood 509, Mrs. J. Gilchrist 488, J Lyle 494, S R Goodell 483, A Stivers 484, S M Lum 481, J Wire 484, S C Knowlton 486, T Rogers 442, C Gibson 488, Mrs J B Chase 430, J P Yates 468, E Hayden 482, W S Farris 477, J K Billington 486, S Sweat 489, M A Mathews 489, G S Gordon 442, J R Griffeth 489, J Sheffield 491, S L Walter 487, J Burgess 489, M A Flanders 489, M. A. Norton 489, C. Cottle 540, C. Bemis 468, E Pray 453, J W Hayden 478, J S Brooks 442, D G Stiles 456, A Fenton 483, S G Lovering 483.

$2.00 each.—D Hastings 465, C E Pettingill 426, S T Merrill 513, J J Giberson 513, D Graffam 468, J C Moulton 494, S Oatley 403, A Strickland 483, P Bradford 468, C Rowe 511, M Joyce 208, J Olive 515, J E Engley 403, C Perry 442, J Gerety 473, A Hotchkiss 494, G P Hart 487, F Corker 511, R Scoville 431, T H Girard 515, H Beach —, Mrs. N Smith 520, C D Miller 513, Mrs D E Reed 451, M A Hurley 515, Mrs. N Shattuck 515, E A Estabrook 520, P Curtis 412, B R Fellows 526.

$3.00 each.—R. Andrews 494, H. T. White 481, C. B. Hull 463, D. S. Fernald 494, E. Wilcox 483, J C Buck 468, D. D. Thayer 461, G I Goodhue 483, L H Fellows 518, G Hanscom 470.

$4.00 each.—M. A. Fogg 524, Mrs L Thayer 468, J C Whiting 472, D Skinner 516, T George 563, E G Mudgett 487, E Somers 398.

$5.00 each.—G Earl 500, G Whipple 502, N Johnson 494, S O Raymond 542, HIRAM F. DE WOLF (what P. O.?), T K Allen 502.

50c each.—O Perry 475, H Gray 470, J B Talbot 449, R Hanson 476, J B Snow 476, C French 476, W Hubbard 476, M. Cooper 507, Mrs. M I Coy 422, E Cowles 476, S J Bellows 477.

J. Taylor $2.39, 468; H. P. Franklin 58c, 453; J. M. Strong $2.40, 468; J Pugh $3.25, 468; J Kenyon $2.50, 468; S Locy $3.50, 469; J Jones $4.50, 470; G S Hitchcock $2.30, 382; P B Hoyt $1.70, 502; R O'Brien $2.40, 505; E. Stephens $9.10 (on old acc't); M. P. Danforth $4.03, 520; S Fratenburg 25c, 471; D W Richards $1.12, 468; A D Stevens $2.70, 464; S P Hubbard $4.50, 533; W A Allen $2.75, 487; E Baker $2.75, 531; H D Bradley $3.10, 494; W O Ocobock $5.50, 471; J Parks $2.65, 469; G L Stanwood $3.11, 468; J Stoddard $1.25, 486.

FOR BOOKS AND TRACTS.

J. J. Giberson $2.13, A. M. Engle 50c, W B Morgan $2.20, J Olive 25c, P S W Deyo 75c, W Cousens $5.00, I B Cranshaw 20c, W H Hughes 21c, N S Bastion $1.50, S Shields 38c, H. & A. Beach 25c, M. Stockwell $1.00, M. McKnight 50c, M. F. Danforth $1.00, J. N. Snyder $1.00, J H Cotton 75c, T B Tamblyn $2.00, A D Stevens 30c, S P Hubbard 50c, W A Allen $2.25, E Pray $1.00, W A Caldwell 50c, E Baker 25c, J S Brooks $1.50, H A King $2.00.

BOOKS AND TRACTS SENT.

By MAIL.

Mrs. C E Hazen, E L Burnap, F H Bruce, A Babcock, M B Brinkerhof, C W Osgood, J Mantz, Turner & Thompson, F Baker, W H Pierce, T Payton, L S Coon, E P Burditt, J Watkins, P W Matts, J C Hitchcock, D Davenport, F Platt, J Johnson, J R Towle, M Crabtree, D M Kinter, D Austin, H W Dann, L Storrs, J C Bardell, B Pilcher, C S Bonme, F Nelson, A Raymond, Mrs. O A Hartford, E A McClellan, M L Clark, J S Olive, A M Engle, N S Bastion, W H Hughes, S Shields, G Bowen, I B Cranshaw, Mrs. M Wilson, S Dinsmore, T W Smith, P S W Deyo, C P Burroughs, D A Dickenson, H G McCullock, D R Mansfield, A N Seymour, W Johnston, T Redfern, H Rotterham, C N Wood, I M Moulton, B Wilson, M F Danforth, H & A Beach, S C Welcome, M McKnight, T A Temple, J J Giberson, W Forrester, A L Forrester, W Foster, G Carpenter, G Noble, G W Gorham, J G Clark, L C Harris, W H Sawyer, M L Stocking, W H Allen, J H Cotton, E Baker, S P Hubbard, A D Stephens, W A Caldwell, E Pray.

BY EXPRESS.—L D Lord, D T Taylor, W Cousens, J S Brooks, T B Tamblyn.

LETTERS RECEIVED.

L. P. Hastings, C P Whitten, Mary A Vining, M A Fogg, S. D. Deyo, C P Dow, J H Sawyer, B Perham, S K Gibson, E Brondrage, J C Rice, J Elkins, J N Boxwell, M J S, S Bragg, L C C Bailey, S P Green, H W Tilley, D. G. M., P J Canney, D Skinner, S C Wellcome, M H Piper.

POST OFFICE ADDRESS.

D. R. & M. S. Mansfield—Camden, Me., for a few weeks.
Geo. A. Barker—South Dover, Duchess Co., N. Y., during the fall and winter.
D. T. Taylor—Rouses Point, Clinton Co., N. Y.
Eld. H. P. Carpenter—Rutland, Vt.
J. B. Cook—Binghampton, N. Y.
Elder J. V. Himes—Buchanan, Mich.
T. M. Preble—East Weare, N. H.
L. C. McKinstry—Montreal, C. E.
Rufus Wendell—Salem, Mass.
C. Goodrich—West Winsted, Ct., until further notice.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

ENGLISH BIBLES FOR SALE.

1. DIAMOND, fine print, full references. Morocco, $1.75. Morocco, circuit binding (with flaps), $2.50. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cts.
2. PEARL, flat, full references. Morocco, $2.50. Grained roan, $1.75; ditto, rims and clasps, $2.18. Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.
3. NONPAREIL, 16 mo., references between the verses. Morocco, $3.10. Roan, $2.10. Colored calf (references in the margin), $2.25. Postage 20 cts.
4. MINION, references between the verses. Morocco, $3.50. Colored calf, $2.80. Grained roan, $2.50. Postage 28 cts.
5. TESTAMENTS. Roan, gilt, smallest 25 cts; larger, 33 cts. Postage 4 cts.

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Social Hymns,

Original and selected, by H. L. H. 10 cts. single, $1.00 per dozen, $6.00 per one hundred, postpaid.

Address H. L. HASTINGS, Boston, Mass.

For the World's Crisis.

THE MORNING COMETH.

When will it be morning? when will it be day?
Says the lone watcher in sleepless unrest;
All through the long hours of darkness he lay,
This querying longing awake in his breast.
When will it be morning?
When will it be day?

Hush! look thee! lone waiting one, out through the gloom,
See ye not the bright beams of orient light,
The sunbeam's rare fingers just opening its tomb,
Preparing a glorious pathway so bright?
It soon will be morning,
It soon will be day!

When will it be morning? when will it be day?
The watcher still crieth, as he wrestles for life
Mid the darkness of sin and frailty of clay,—
Mid hoping, despairing, he follows the strife,
And cries for the morning,
And cries for the day.

When will it be morning? when will it be day?
Comes up from the myriads of martyred ones;
O! when shall the life-giving Spirit have sway,
And loosen death's fetters from Zion's sons?
O when, when the dawn
Of that bright coming day?

Hark! slumberers of dust, now morning doth dawn;
Take courage, brave watcher, give not up the toil;
The DAY STAR, long since by promise foreshown,
From Bethlehem arose thy foes to despoil;—
He liveth forever,
And bringeth that day!

A. ROSS.

For the World's Crisis.

MY WESTERN TOUR.—NO. 6.

My last left me at Frankville, Iowa, and reported "proceedings" to the close of Sabbath, July 24th, on which day I suppose I preached the first sermon in defense of our views ever delivered in that village, which produced considerable excitement, for some said to me in substance, "May we know what this *new doctrine* whereof thou speakest is? For thou bringest certain *strange things* to our ears." It became the theme of conversation in the stores, taverns, and other places of gathering. There are but few Adventists in the place, and these lately arrived. They were all very glad of the opportunity of hearing the "Gospel of the Kingdom" once more, and at the close of the Sabbath meeting requested me to remain longer, and I concluded to stay three days longer, giving up a visit I had designed.

Here, as also in the other places visited in this Western field, I was urgently requested to move West and locate my family; one man pledging fifty dollars a year, and others making offers of one kind and another, which I have not as yet accepted. This Western field is large, and in some respects inviting, but the laborers are few. My meetings during the three evenings were well attended, all things considered. One female walked three miles and returned each evening, so great was her interest. Several spoke in the last meeting, and an interest was manifested on the part of some of the unconverted, who listened with manifest feeling, and could a protracted effort be made by some good Advent preacher at Frankville, a permanent interest would be established, we fully believe. May some one go there.

On Wednesday, at six o'clock, P. M., our meeting being at the school-room at eight, I attended the weekly prayer-meeting at the Presbyterian church already referred to, and took such part in the service *as I was permitted to*, the two ministers of the place being present, and after the meeting I had a very pleasant conversation with the Methodist minister, who inquired how long I would continue my meetings in the place, and said he meant to have attended, but was prevented by sickness in his family. He appears like a Christian.

Thursday morning, July 28th. Parted with friends at Frankville, to labor in other places. Came by stage fourteen miles to Laona, thence twenty miles by rail to McGregor, and found the fare so high on the Mississippi, and the difficulties of traveling so great, on the account of the extreme low water, that I concluded to cross to Prarie Du Chien, and go by rail two hundred and twenty-seven miles to Chicago, then west by the Dixon line to Dekalb, the place of my next appointment. Found this journey quite fatiguing, as the weather was very warm, but passed much of the time in deeply serious reflection, as the 28th of July completed my forty-first year of earthly sojourn, and it became me to retrospect the past, and form purposes for the future. O, the brevity of life!

"Our life as a dream,
Our time as a stream,
Glides swiftly away"——

and the little we can do should be done with our "might." May the Lord strengthen me for the work my hands, my heart, my tongue, may yet find to do. "Bless me, and make me a blessing." I will try to be faithful. Let us be true to our trust.

The country west from Chicago, sixty miles to Dekalb, is one unbroken prairie, almost a perfect level, with but few trees, only those that have been planted about the homes of the farmers by their hands, some having considerable groves obtained in this manner, which grow very fast, as all forms of vegetation do in the rich prairie soil. This is a beautiful country, and the farmers are becoming wealthy, but the curse in varied forms is here, as actually as elsewhere, and society is restless, looking forward for something better, selling and moving West. Oh that they would look in the right direction, look for Jesus, our deliverer, the great restorer, and the kingdom soon to come. Some in this vicinity are thus looking.

On reaching Dekalb, a flourishing village, although a stranger in a strange land, found myself in the midst of warm-hearted, sympathizing friends, who made me welcome to their homes, several of whom I visited. Bro. H. G. McCullock resides here, as the pastor of the church of Adventists, numbering about thirty members, and is highly esteemed by them. In Elder McCulloch, who invited me to his field of labor, I found a faithful coworker, with whom I could feel entire sympathy, and also found a resting-place at his quiet home. May his labors of love be greatly blessed. I know how to feel for men in his condition. Those that think that the ministers of the Word have an easy time of it, and no severe ordeal to pass, are mistaken. But the "trial of our faith is *precious*," after all. May we be enabled to "endure unto the end," that we may "be saved." Brethren, pray for us.

On the Sabbath I preached three discourses in the Hall, to fair congregations. Elder N. W. Spencer, of Shabbona, was present, and took part in the meetings. There is in Dekalb a variety of religionists, some ten kinds, who more or less frequently have religious services in the village on the Sabbath. I was forcibly reminded, while here, of what Prof. Phinney, of Oberlin, Ohio, wrote some time since. Hear him:

"Nine-tenths, and perhaps I might say, ninety nine-hundredths, of both ministerial effort has lost its power by reason of a *sectarian spirit*. Go where you please over this great West, and over the East, too, and what do you see? Why! in a small village with a population perhaps just enough to make one respectable congregation, you find half a dozen or more churches, of divers sects, with as many half-starved, and deservedly half-starved ministers, keeping up their sectarian bars, and perhaps undesignedly keeping alive the very prejudice that prevents the success of the gospel. One man comes on to the ground to attend to the Presbyterian or Congregational interests in that place and region. Another must be thrust in to attend to the close Baptist interests, and another to attend to the Freewill Baptist interests.

Next, there must be two or three Methodist ministers to attend to the Episcopal interests and the Wesleyan Methodist interests, and then there must be the high church Episcopal interests, and the low church Episcopal interests; next, but not least, the New School interests, and the Old School interests, and among them all, they seem very generally to attend pretty thoroughly to the devil's interest. I mean that by this arrangement the devil's interest is really in the best way secured; not that they really intended any such thing; God forbid that I should make any such insinuation. They really mean, (as they profess), to secure the interests of their denominations.

But in this way they most effectually hinder the success of the cause of Christ. In this way just those jealousies are kept up which grieve the Spirit, alienate the hearts of christians from each other, weaken the hands of the ministers, *disgust* the impenitent, and *please the devil*."

If an Adventist should speak thus plainly, it would be called "harsh," "slanderous," but is it not true to the letter, and in every direction? So it is here. All the "*isms*" grow in this prolific soil. But seeds of truth have fallen here, and are producing fruit "unto holiness, and in the end the result will be eternal life." Dekalb can boast of having about all the varieties of religion common in this latitude.

As an incident of travel I will mention that while here I called at the residence of a Mormon Elder, John E. Page, with whom I had an interesting conversation. He was one of the original twelve apostles of "Gen. Joseph Smith," the Nauvoo prophet; and as being the oldest of the class, claims that it belongs to him to succeed him in office, and hence has but little sympathy for young Joseph, and none for Brigham Young and his class. He is sanguine in his opinions, and a man of considerable talent, but greatly mistaken, I think, of course. Our interview was pleasant, and I learned some things by it.

My last meeting in Dekalb was the best of the series,—good congregation and interest, and many expressed a wish that I might remain longer, which was not practicable. I trust my visit will prove a blessing to them. Kind brethren and friends remembered my wants, and communicated to me in temporal things liberally, for which they have my hearty thanks and earnest prayers. May God bless them, and cause them to remember their beloved pastor and supply his wants, that he may labor without embarrassment; give him their prayers and sympathy; be united and faithful in God's service everywhere, and so be established, be happy and useful. I trust this will be so.

I go from here to Clinton, fourteen miles distant, to "preach the Word," and expect that God will bless me. Brethren, pray for me, that I may "serve God acceptably" in my missionary labor in this distant, yet important field. Your brother, looking for Christ,

CHARLES P. DOW.

Dekalb, Ill., Aug. 3d. 1864.

AUTHENTICITY OF THE NEW TESTAMENT.

The following excellent proofs for the truth of the New Testament, have been selected from Dr. W. W. Sleigh's *Defensive Dictionary*, and are well worthy of a careful reading:—

The New Testament does not abrogate the Old, but it is a fulfillment of it. The council of Laodicea, A. D. 364, did not pretend then *first* to settle what the canon of the New Testament was, but simply to give their sanction, *as a public body*, to those books which had from the first century been recognized by separate churches as constituting the sacred canon; and thus to guard the world against imposition and counterfeit books. The books of the New Testament were referred to, both by friends and foes, from the very beginning. Moreover none of the spurious or apocryphal gospels were quoted or referred to (except to censure them) *for three hundred years after the birth of Christ*.

In corroboration of the antiquity of the New Testament, we may observe,

1. We have a number of *manuscripts* found in *different* countries, all *anterior* to the art of printing.

2. We have some versions of these, written in languages *which have not been for many ages* spoken in any part of the world.

3. The very style and language in which the Gospels were originally written, prove incontrovertibly that they were written by men who lived *in those very times*; for it is not the style either of the classic authors, or of the ancient Christian Fathers; *but Greek coming from men of Hebrew origin!* Who could have forged them? Christian Fathers were for the most part ignorant of Hebrew: they, therefore, could not! And it is equally certain the Greek classical authors could not, for they were heathen.

4. The Gospels were written in Greek, (a peculiar kind of Greek, it is admitted, that is abounding with Hebrew and Syriac idioms,) because Greek was then the most generally spoken language in the East: it was like the French language in modern times in Europe, almost generally understood. And the power with which the apostles were endowed, of speaking in all languages, peculiarly facilitated the spread of the gospel, and the translation thereof into other languages.

5. That the New Testament was written by men who actually lived at the very time we say they did, that is, before the destruction of Jerusalem, that is, within forty years after the resurrection of Christ, is incontrovertibly proved, not only by the preceding *internal* evidence, but by numerous *external* circumstances, consisting of no less than forty-one distinct historical events, related by the sacred writers, and corroborated by the works of enemies; collected together by Dr. Lardner, epitomized by Paley.

Paley, after adducing by name the testimony in relation to this subject, states the following allegations as incontrovertibly established by proof:

1. That the historical books of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted or alluded to by a series of christian writers, beginning with the apostles, or who immediately followed them, and proceeding in close and regular succession from their time to the present.

2. That when they are quoted or alluded to, they are quoted or alluded to with peculiar respect, as books *sui generis*; as possessing an authority which belonged to no other books; and as conclusive in all questions and controversies amongst christians.

3. That they were, in very early times, collected into a distinct volume.

4. That they were distinguished by appropriate names and titles of respect.

5. That they were publicly read and expounded in the religious assemblies of the early christians.

6. That commentaries were written upon them, harmonies formed out of them; different copies carefully collated, and versions of them made into different languages.

7. That they were received by christians of different sects; by many Heretics as well as Catholics; and usually appealed to by both sides in the controversies which were in those days.

8. That the four Gospels, the Acts of the Apostles, thirteen Epistles of Saint Paul, the first Epistle of John, and the first of Peter, were received, without doubt, by those who doubted concerning the other books which are included in our present canon.

9. That the Gospels were attacked by the early adversaries of christianity as books containing the accounts upon which the religion was founded.

10. That formal catalogues of authentic Scriptures were published; in all which our present sacred histories were included.

11. That these propositions cannot be affirmed of any other books claiming to be the books of Scripture; by which are meant those books which are commonly called apocryphal books of the New Testament.

The following corroborating testimony is taken from the writings of TWELVE *of the* GREATEST ENEMIES *Christianity ever had: six or seven of whom were actually contemporaries with the apostles; three were contemporaries with the disciples of the apostles; and the remaining two removed from the latter by only one generation. These extracts corroborate the New Testament in no less than* TWENTY-FIVE IMPORTANT EVENTS—*including the time, country, character, miracles, death and resurrection of* JESUS THE CHRIST, *etc.*

During the reign of Tiberius Cæsar, while Herod was Tetrarch of Galilee, and Pontius Pilate governor of Judea, a country inhabited by a people called Jews, and tributary to the Romans, there appeared in that place a good man, a doer of wonderful works, called Jesus the Christ. He made many disciples both of Jews and Gentiles, who are hence called to this day Christians. He was condemned, by Pilate the Procurator, to the cross, but appeared again alive after three days to his disciples. He enjoined on them the strictest morality. He had a brother, by name James, who was put to death by Herod. Although the sect of which this man was the founder are harmless, and have not been actually convicted of any crime except hatred to our gods, yet they are punished with the greatest severity; many are put to death, some thrown to wild beasts, some burnt alive, and others crucified; but at these punishments some appear to rejoice, declaring they are confident of everlasting happiness. They are detested by all men for their superstition and bigotry; and so they ought, for they will not worship any of our gods, neither the image of Cæsar, nor of Jupiter, Juno, Mars, Bacchus, nor Venus; but only this Christ, who was put to death; but whom they confidently affirm (even after the most excruciating tortures) to be alive.

Notwithstanding all this persecution, and in defiance of the exertions of our government to extinguish this detestible superstition, it has spread rapidly like a pestilence from Judea, where it first commenced, throughout the whole world; and has infected not only the country parts and villages, but our chief towns and cities, even to Rome, where every bad thing finds its way. So that the temples of our gods have been almost totally forsaken, and there are but few purchasers for the sacrifices. At length our great emperor Constantine has been contaminated, and now openly professes christianity. The life of this Christ has been written by his disciples.

He was preceded by another good man, called John the Baptist, who commanded the Jews to exercise virtue, both as to righteousness to one another and piety towards God, and so come to his baptism in water. Herod sent this man to prison, and afterwards had him put to death.

The authors from whose works the substance of the above facts is taken, are—Tacitus, Josephus, Suetonius, Juvenal, the younger Pliny, Martial, Epictetus, Marcus Aurelius, Lucian, Celsus, Porphyry, the Emperor Julian, corroborated by the following friends: Barnabus, Clemens, Polycarp, Irenæus, Ignatius, Quadratus, Justin Martyr, Tertullian, Eusebius.

Still further corroborated by one hundred and twenty other christian authors, within the first four or five centuries of the Christian era. Thus stands the external testimony:—

Sacred writers	7
Enemies	12
Friends	120
Total,	139

Making, on an average, a writer for every three years, for the first four centuries.

N. B. To this may be added the testimony of the Jewish records themselves, as contained in the Talmud.

The Talmuds are two in number, the Babylonish and Jerusalem. They consist of two parts, the *Mishna* or text, and the *Gemara* or commentary. They contain a mass of Jewish records, traditions, laws and precepts. The Babylonian Talmud was commenced in Babylon, 311 years before Christ, by *Rab. Ase*; and after his death was continued by *Rab.* Maremar, and finally finished A. D. 500, by Rab. Avina; *Rab. Abraham*, Ben David. Fol. xxxiv. 1.

The little said in these Jewish records respecting Christ has been a matter of astonishment among the learned, and could only be accounted for on the ground that the Jews, not knowing what excuse to make for not receiving their Messiah, deemed to say little or nothing on the subject, the wisest policy. However, they did not pass over, in total silence, the history of Christ, but absurdly ascribed his power of performing miracles, (*which they freely admitted*), to his having clandestinely acquired the right pronunciation of the SHEMMAPHORESH, or the ineffable name of God, which they say he stole out of the temple! Hence we find neither Jew nor heathen denied for the first four centuries the power possessed by the *Divine Friend of Sinners* of performing miracles. The latter attributed his power to magic arts! The following extract of some of the particulars relative to Christ, as recorded in the Babylonish Talmud, I have taken from the Hebrew Lexicon, (under the article "*kashaph*"), of my learned and very talented friend, W. L. Roy, Esq., Professor of the Oriental languages in New York. The reader is referred to the New York discussion, published in that city, for the remarkable and triumphant discomfiture of the infidels on this subject when they brought forward a Jew to deny that the Babylonish Talmud mentioned Christ. No one who was then present can forget the ability, activity and zeal evinced by my friend, Mr. Roy, on that occasion. In his Hebrew Lexicon he writes as follows:—

"KA-SHAPH. The Talmud applies this opprobrious epithet to our blessed Savior. It mentions Jesus of Nazareth in the following passages: *Tal. Jerus. Schab.* fol. 14, 14; *Tal. Babyl. Sanh.* fol. 107, 2; *Tract Avoda, Sara.*, fol. 16; *Tal. Babyl. Sanh.*, chap. vi. 4, fol. 43. The disciples of Jesus—Matthew, James and John—are named in particular in *Tal. Babyl. Sanh.*, chap. vi. fol. 43. The power of working miracles is ascribed to them in *Avoda Sara.*, fol. 27. 2. The crucifixion of Jesus of Nazareth, and the hour of the day at which it took place, are expressly mentioned. It is stated to have been in the evening (afternoon) of the *Pesach* (Passover) at three o'clock. *Tal. Babyl. Sanh.*, fol. 43. 67. 1. His wonderful miracles, such as healing the sick, cleansing the lepers, and raising the dead to life, (particularly Lazarus,) are admitted in *Tal. Babyl. Sanh.* fol. 107. 2; *Schab.* fol. 104. 2; *Jerus. Tal. Schab.* fol. 13. 1. A miraculous cure is affirmed to have been wrought by one of his disciples, in the name of Jesus, on the son of Rab. Joses, son of Levi. *Tal. Jerus. Schab.* fol. 14. 4, *Avoda*, fol. 40. 4. The Talmud, however, imputes the power by which he wrought those miracles to magic."

Thus we perceive that several of the principal transactions, including the crucifixion of Christ, some of his miracles, and also those of his disciples, are mentioned in this credible record, kept by the most acrimonious enemies christianity ever had.—*Ex.*

For the World's Crisis.

LINES.

Harsh words, how quick they crush to earth
The newly opened flower!
And joys that scarcely have their birth,
Wither beneath their power.

Speak kindly to the erring one,
Seventy times seven forgive;
Perchance unkindness made him rove,
He yet may turn and live.

Speak kindly! haste not to condemn
The brother overcome;
If pardoning love you'd free obtain,
Let mercy then be shown.

Speak soberly! those trifling words
The Holy Spirit grieve;
Then let each word, savored with grace,
Tell that in Christ you live.

He that offendeth not in word,
Is perfect, and shall be
Clothed with our Savior's righteousness—
A robe of purity.

LUCY R. OTIS.

For the World's Crisis.

IDLE WORDS.

In these evil and portentous times, when war is deluging the world with blood, and thousands upon thousands of beings created in God's likeness are hourly experiencing death, mutilation, and lifelong disfigurement, to gratify individual rapacity, and national pride,—when vice of the most revolting and dangerous descriptions is everywhere and alarmingly prevalent, and the love of many is waxing cold,—it behooves us as christians, and as highly important in the way of example to those who are unfortunately without a hope, to attend more faithfully than ever to those precious sayings of our Lord and Savior, the repetition and observance of which are esteemed even among professors of our holy religion unfashionable and obsolete.

In the matter of idle words, we cannot, as heirs of a kingdom in which nothing impure, unclean, or unseemly may dwell or effect an entrance, be too careful or over-scrupulous in the selection of our words, in our style of conversation. When we remember what our Pattern, our Priest, our prospective King said on this subject, we should as lovers of him and of his appearing be particularly anxious and persevering, in rallying all our strength of will in conjunction with his grace, in combatting so pernicious an evil so manifestly fraught with peril to our immortal interests, —whether it be an innate principle, the effects of habit, or, what appears to me as still worse, the result of a man-fearing, man-pleasing policy.

Methinks I hear many of the brethren,—though they may not all belong to one fold—I am addressing no particular sect,—exclaim, "It is frequently unavoidable, or it is oftentimes indispensable in order to find favor with our neighbors, our acquaintance, our customers, or the public, to substitute frivolity for decorum,—or, when we are in Rome we must do as Romans do. Both of which apologies for the commission of a glaring error may for the sakes of emphasis and brevity be characterized as the devil's parables.

When our Savior said, "If any man love me he will keep my sayings," he did not add by way of compromise, Providing those sayings are acceptable to those in whose society you may find youself. No; we are to keep his commandments inviolate, regardless of what man may do or say unto us.

Said our Savior, "Out of the abundance of the heart the mouth speaketh." Can silly speeches, and indelicate allusions, or great, swelling words have their origin in a heart inspired with a love for Christ and his sacred teachings? O! my friends, and especially those who are looking for the final advent of Him who loves us, and who washed away our sins in his own blood,—I appeal to you. Knowing as we do that these things whereof we read must shortly come to pass, let us have our conversation in heaven, from whence also we look for the Lord Jesus Christ. Even so, Lord Jesus, quickly come.

ROBERT S. FOSTER.

Providence, R. I.

For the World's Crisis.

TO MINISTERING BRETHREN.

In order to prevent confusion, and to promote the spiritual welfare of this church, we would submit the following to the brethren in the ministry, who may wish to visit us:

1st. Write to the Clerk of the church always. Any communication to any other Bro. in the church will not be considered as addressed to us.

2nd. Defer your appointment until you have an answer from the Clerk. An answer from any one else will not be considered as from the church.

We wish no ministers to make application to come who belong to the class of hobby riders. We wish men who are studying to be what Paul urged upon Timothy. 2 Tim. 14: 16.

Again, we have long believed it to be the best plan for preachers visiting a place to arrange so as to stay one, two, three or four weeks. These flying visits so common among our preachers we believe to be unprofitable. Come and stay long enough to ascertain the spiritual wants of the church, labor to benefit and build up, not to distract and divide, urging the importance of keeping the unity of the Spirit in the bonds of peace.

Approved by the church worshiping at Rocky Brook, Aug. 7th, 1864.

CHAS. F. DIXON, Clerk.

☞ Never affect to be other than what you are. Learn to say, "I do not know," and I "cannot afford it," with most sonorous distinctness and emphasis. Men will then believe you when you say, "I do know," and "I can afford it." Never be ashamed to pass for what you truly are, and who you are, and you are on solid ground. A man is already of consequence in the world when it is known that we can implicitly rely on him—that when he says he knows a thing, it is so.

SPIRITUALISM.

The following honest and truthful confession is copied from the *Review* and *Herald* of Jan. 27th, 1863. It needs no comment, but will explain some things relative to the writer's position, and the labor that has been bestowed upon him. We have never known one so fully crazed by the power of the Devil which attends Spiritualism, to be fully restored to soundness of mind and faith. Let others take warning.—*Review and Herald.*

"NOT A UNIVERSALIST, SPIRITUALIST, NOR AN INFIDEL.

BRO. WHITE:—I see that reports are going the rounds that I have renounced Adventism, and am preaching, some say Universalism, others say Spiritualism and Infidelity. These false reports I wish to silence, and ask the privilege to correct them through the *Review*.

It is true that I held a discussion in the village of Paw Paw, Mich., with a trance-speaker, or rather with some demon professing to be the spirit of Mr. Dowing, speaking through W. F. Jamieson. I now doubt the propriety of discussing with such spirits. It is also true that I went to engage in that discussion without the counsel of my preaching brethren; that I went alone, and too much in my own strength, into a community where we have no church, but where Spiritualism has a strong hold. This I now regard as very imprudent in me. God's Holy Spirit was grieved, and I was left, in a measure, to fall under the power of the Devil, and the seducing charms of Spiritualism.

There was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed; the power of which was so strong that for several days I was not only bewildered, but was really not myself. I imagined that I was outgrowing my Advent clothes; that I was getting upon higher ground than that occupied by my brethren. In this state of mind I made some concessions to certain friendly Spiritualists, which I now very much regret.

I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism which I have warned others against from God's Word for the past five years, and can better warn others to beware of it. The arguments given through Mr. Jamieson were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

I am well nigh recovered from the snare of the Devil ingeniously set for me. Since the discussion referred to, I have had great freedom in presenting the evidences of christianity, and have been happy to see several infidels soundly converted.

MOSES HULL.

Battle Creek, Mich., Jan. 21st, 1863.

TAKE CARE OF YOUR THOUGHTS.

Sin begins in the heart. If you keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires, produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profit you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise.

Your imagination is apt to paint forbidden pleasures with gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold, and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing which is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh so is he. Take care of your thoughts —the actions will take care of themselves.

HINT TO MOTHERS—SPEAK LOW.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it and it lasts for life, an incurable disease. A friend has such a neighbor within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mothers set the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while many a home where the low, firm tone of the mother, or a decided look of her steady eye is law, never think of disobedience, either in or out of her sight.

O, mothers, it is worth a great deal to cultivate that "excellent thing in a woman"—a low, sweet voice. If you are ever so much tired by the mischievous or wilful pranks of the little ones, *speak low*. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children, also. Impatient, angry tones, never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any—they make them only ten times heavier. For your own as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*N. Y. Chronicle.*

PILGRIM STANDFAST.

A staunch old pilgrim he was, as ever set out for the celestial city. No persecutions, nor any allurements of pleasure could turn him aside from the right way. Such a pilgrim was sturdy John Knox, who, when the lords of Queen Mary's court bade him stop his preaching, giving him but one alternative—"silence or the gallows"—would make answer: "My lords, you are mistaken if you think you can intimidate me by threats to do what conscience and God tell me I shall never do. Be it known to you that it is a matter of no importance to me, when I have finished my work, whether my bones shall bleach in the winds of heaven, or rot in the bosom of the earth."

The same Standfast blood beat strong in the heart of the martyr Hooper, when he went with a firm step to the fatal stake. "I have come hither to end this life," he said, "because I will not gainsay the truth I have formerly taught you." And when a pardon from the Queen was set before him, he cried out with a determined voice, "If you love my soul, take it away, take it away." The price of that pardon, he well knew, must be a denial of the faith. So Bishop Latimer, when summoned before "the bloody Mary," said, "I go as willingly to London, to give an account of my faith, as ever I went to any place in my life." As he rode through Smithfield—that spot which had such a baptism of martyr's blood—he said, "Smithfield has groaned for me a long time."

Perhaps it is quite as hard for Standfast to pursue his integrity amidst the temptations and pleasures of the world, as in the fires of persecution. Where persecution has slain its thousands, worldliness has slain its tens of thousands.

A poor woman in India, who had embraced christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion; but she replied: "Oh, no, I would rather be a poor christian than a rich heathen."

And still another: Mr. Judson tells us of one who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she were willing to sacrifice them for his sake, she was for a time disturbed; but at length, taking off the gay necklace, which was her especial pride, she said, with sweet and touching simplicity: "I love Christ more than this."

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her, "I love Christ more than these?"

GARDENING, ETC.

Toads are the best protection of cabbages against lice.

Plants, when drooping, are revived by a few grains of camphor.

Pears are generally improved by grafting on the mountain ash.

Sulphur is valuable in preserving grapes from insects.

In feeding with corn, sixty pounds ground goes as far as one hundred pounds in the kernel.

Corn meal should never be ground very fine. It injures the richness of it.

Turnips of small size have double the nutritious matter that larger ones have.

Ruta baga is the only root that increases in nutritious qualities as it increases in size.

Sweet olive oil is a certain cure for the bite of a rattlesnake. Apply it internally and externally.

Rats and other vermin are kept away from grain by sprinkling of garlic when packing the sheaves.

Money skillfully expended in drying land by draining and otherwise will be returned with simple interest.

To cure scratches on a horse, wash the legs with soap-suds, and then with beef brine. Two applications will cure in the worst cases.

Timber cut in the spring and exposed to the weather with the bark on, decays much sooner than if cut in the fall.

Experiments show apples to be equal to potatoes to improve cows, and decidedly preferable for feeding cattle.

A bare pasture enriches not the soil nor increases the wealth of the owner.

One animal well fed is of more value than two poorly kept.

Ground once well plowed is better than thrice poorly.

Bountiful crops are more profitable than poor ones. Make the soil rich; pulverize it well, and keep it clean, and it generally will be productive.—*American Artizan.*

GLUE FOR READY USE.—We find the following receipt in the *Maryland Farmer and Mechanic*.—To any quantity of glue use common whiskey instead of water; put both together in a bottle, cork it tight, and set it away for three or four days, when it will be fit for use without the application of heat. Glue thus prepared will keep for years, and it is at all times fit for use, except in very cold weather, when it should be set in warm water before using. To obviate the difficulty of the stopper getting tight by the glue drying in the mouth of the vessel, use a tin vessel with the cover fitted tight to the outside, to prevent the escape of the spirit by evaporation. A strong solution of isinglass, made in the same manner, is an excellent cement for leather.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

NAMES FOR THE TRY COMPANY.

Alvira Thomson, Laura Thomson, Edward V. Jones.

For the World's Crisis.

ON THE DEATH OF LITTLE EDGAR WHARFF.

He smiled when dying; it may be
That angels whispered, hovering round;
That notes of angels filled his ears,
When he could hear no mortal sound.

He smiled when dying; sweet the thought
That holy angels gazed on him,
And smiled to see him pass away
Without one single stain of sin.

He smiled when dying; lovely babe,
Released from pain and suffering here;
When Jesus takes his jewels home,
Then little Edgar will be there.

Richmond, Me. M. REED.

"I HA'N'T ANY MOTHER LIKE THE REST."

The weather had been unusually mild for two or three days before Christmas, so that the ice of the big pond was rather rotten; but daring Harry thought he could brave it; 'twould be a pity to spoil the fun now, and so many admiring eyes fixed upon him, too! He made a bold dash—his little figure, upright and graceful, was balanced upon the ice. Then there was a crash! the dangerous cake gave way; and with a loud cry, Harry fell amid the rush of ice and water.

The group at the window seemed for a moment paralyzed with horror. Then there was a scattering for the pond, and a screaming from one and all. "He's under the water! —father! father! Harry's going under the ice!" Every particle of color had gone from Farmer May's face; he trembled in every limb, and threw up his hands wildly. His strength seemed to have ebbed away in the tide of grief. "O help me!" he cried. "My boy—my boy! and I can't swim!" "But I can!" shouted a voice, brave and clear as an angel's almost. "I can swim, and I'll save him!" and dashing past weeping Mother May, Joseph Craig plunged headlong into the freezing water, swimming for dear life. How they watched him, breathless and excited, their hearts hanging by a thread as it were! How they shuddered when they saw him grasp once, twice, at a dark object under the water, and then rise, his face gashed and bleeding from contact with the ugly ice corners. He was some way out now, and made a third dive; then there was a faint hurrah, and breasting the ice, he just managed to swim to the bank, with one arm holding up poor Harry.

"My child! my boy!—thank God!" cried the happy parent, folding him in his arms. They bore him to the roaring fire in the sitting room, and rubbed him until he opened his eyes and smiled. Very soon he was able to sit up, and laugh and talk naturally. And where was Joseph all this time? Sitting on the kitchen floor, squeezing his wet clothes and rubbing the great painful gashes in his arms and face, from which the blood was still streaming.

"Joseph!" He listened; it was Farmer May's voice, unusually soft and tender. The poor apprentice lad shook like a leaf; before he was aware a strong arm came round behind him, lifting him from the floor. He found himself as if by magic, sitting beside Harry, and Harry's bright head resting on his bosom, with great tears rolling down the grateful boy's cheeks.

"If there's anything you wish for now, Joseph," said the farmer, huskily—"anything you'd like to have, just name it, my boy. You have saved us many a year of sorrow, and given us cause to remember this Christmas before all others. Come, speak out, my boy." How could he speak, when he felt so happy? Twice he tried to gulp down the sobs rising in his throat, sobs of joy they were. "Only be kind to me, sir," he gasped out at length; "only drop kind word now and then, for I ha'n't any mother like the rest."

How was it now with Farmer May? He felt all at once what great lack there had been in his otherwise kindly heart. It quite broke him down, that appeal to his better nature; so he leaned on Mother May's shoulder, and sobbed aloud. Joseph sat as if in a dream; his beautiful Christmas had come at last, no more hunger and thirsting of spirit now. How the joyous red sparks of firelight ran up the white wall, the whole room shining! Harry squeezing him tightly with one arm, and Tiny, her cheeks flushed with crying, thrusting her doll into his lap, whispering, "There, there! keep it, Joseph, I don't want it, indeed, and double deed, I dont," and then running away in the corner, her face turned to the wall, lest by looking back she might repent the immense sacrifice.

Well—well, tears cannot always last, and very soon the May family were bright and smiling again, Joseph the happiest of all. And when the Christmas dinner was set on, and all the friends were gathered about it, they made a place for Joe among the children; and Mother May could not heap his plate enough with the good things; and the poor lad felt as if he were more ready to cry than laugh, at all the kindly words which every one had for him.

Oh, what a blessing there is often in a few kind words!

THE SHORTENED VISIT.

"Why have you come home so soon?" said Mrs. More to her daughter Julia. "Was not Susan at home?"

"Yes ma'am," said Julia, "she was at home."

"Why did you leave her; I hope you have not left in a quarrel?"

"No, mother, I did not leave in a quarrel, but I left to avoid getting into a quarrel. Susan was so unreasonable that I was afraid that if I stayed I should be provoked to quarrel with her."

"Did you tell her why you left her?"

"Yes, mother. At first I was going to tell her that perhaps you wanted me, but then I thought that would not be right, so I told her the real reason."

"You did right, my daughter. We should always avoid temptation when we can with propriety; when we cannot avoid it we must pray for grace to resist it.

A TOUCHING INCIDENT.

A little boy had died. His body had been laid out in the darkened room, waiting to be laid in the cold, lone grave, His afflicted mother and bereaved little sister went in to look at the face of the precious sleeper—for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. At first the mother thought it was not best, but the child repeated the request, and seemed very anxious about it. She took the cold, bloodless hand of her dead boy, and placed it in the hand of his weeping sister.

The dear child looked at it a moment, caressed it fondly, and then looked up to her mother, through tears of love, and said—

"Mother, this hand never struck me."

What could have been more touching and lovely?

TWO GOOD BOYS.

Amos and Andrew were little boys, and Fanny sent two presents to them: one was a little soldier's cap, and the other a book; but she did not tell who was to have the soldier's cap and who the book. Their father showed the presents to Andrew and Amos. Both looked at the cap as if both wanted it. "Choose," said the father, holding them up.

"I choose the book," said Amos; "Andrew may have the cap."

"I choose the book," said Andrew; "Amos may have the cap."

"Do you both choose the book?" asked the father.

"No, sir; we both choose the soldier's cap," said the little boys, "but we both rather give up to the other."

Was not that a lovely spirit? What a happy home must that be where two such little boys live.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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BELL SHOREY

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 465-6. BOSTON, TUESDAY, SEPTEMBER 6, 1864. VOL. XIX.—NOS. 24-5.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE BETTER WORLD.

An English piece, as sung by Bro. and Sr. Mansfield at Wilbraham Campmeeting, Sunday, Aug. 28th, 1864. (Author unknown.)

There is a better world, they say,—
O, so bright! O, so bright!
Where sin and want are done away,—
O, so bright! O, so bright!
Music fills the balmy air,
And angels with bright wings are there,
With harps of gold in mansions fair,—
O, so bright! O, so bright!

No clouds there pass along the sky,—
Happy land! Happy land!
No tear-drop glistens in the eye,—
Happy land! Happy land!
They drink the gushing streams of grace,
And gaze upon the Savior's face,
Whose glory fills that holy place,
Happy land! Happy land!

And wicked things, and beasts of prey,
Come not there!—come not there!
And ruthless death, and fierce decay,
Come not there!—come not there!
There all are holy, all are good,
And hearts unwashed in Jesus' blood,
And guilty sinners, unrenewed,
Come not there!—come not there!

And though we're sinners every one,
Jesus died! Jesus died!
And though our crown of peace is gone,
Jesus died! Jesus died!
We may be cleansed from every stain,
We may be crowned with bliss again,
And in that land of pleasure reign,—
Jesus died! Jesus died!

Then, parents, sisters, brothers, come!
Come away!—come away!
We long to reach our Father's home,
Come away!—come away!
O, come! the time is slipping past,
And men and things are fleeting fast,
The Judge will surely come at last,—
Come away!—come away!

This world is—oh, so dark and drear,
Take us there!—take us there!
We never can be happy here,—
Take us there!—take us there!
O, listen to that music sweet;
It comes so rich from yonder seat,
Where all the good in glory meet,—
Take us there—take us there!

For the World's Crisis.

THE SEVEN HEADS.—NO. 1.

"And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name (names, *margin*) of blasphemy."—REV. 13: 1.

We learn from this verse that the governments symbolized by the seven heads were in some way connected with a system of blasphemy; and by a further examination of this chapter, as found recorded in the fifth, sixth, and seventh verses, we learn also that after the union of these two powers was complete, some of their leading characteristics consisted in blaspheming the name of God, making war against the saints and overcoming them. We also learn that power was given them to continue this blasphemous and destructive work for "forty and two months" (1260 years.)

Again, by an examination of the seventeenth chapter, we find a record of an association so exactly like the one in the thirteenth chapter, under consideration, they must be the same. This blasphemous power is symbolized in this chapter by a "woman drunken with the blood of saints, and with the blood of the martyrs of Jesus." She is also represented as being united with the kings, or governments of the earth, in accomplishing this bloody work. The second verse reads as follows: "With whom the kings of the earth have been made drunk with the wine of her fornication." As it is admitted by almost all Bible students that the woman spoken of in this chapter symbolizes the Roman Catholic Church, I shall not be under the necessity of arguing that point in this article, but shall only need to refer to that power by way of aiding me in ascertaining what governments are symbolized by the seven heads, or, in other words, what kings are referred to in the verse quoted above, who are said to have committed fornication with her.

By reference to the tenth verse, we learn that the kings (or governments) with whom this woman has been committing fornication, and together with whom she has been making war on the saints, consist of seven; hence I understand that the seven kings or governments spoken of in this chapter are the same as those symbolized by the seven heads of the thirteenth chapter. The tenth verse referred to above reads as follows: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space." We learn from this verse that those kings or governments were not all upon the stage of action at one time, but they had their rise, or became the dominant power, each in succession, as the one before it fell or became extinct, till the seven had passed the stage of action, as brought to view in the prophecy.

We have now learned from the thirteenth and seventeenth chapters that the apostate church of Rome was to be united with seven kings, or governments, for the accomplishment of her wicked work of destroying the saints of God; and that the seven kings were to appear upon the stage of action, one at a time, for a period of 1260 years; therefore three questions will naturally arise: *First*, what kingdoms, dynasties, or governments, are symbolized by the seven heads? *Second*, at what point of time in the history of the world did they have their rise? *Third*, when did they fall, or become extinct, as brought to view in the prophecy?

In answering these questions I shall be as brief as possible, and make my views plain. I am aware many brethren have published their views concerning the subjects contained in the above questions, and they have nearly all differed more or less in their conclusions. While I thank them for what light I have gained from their investigations, I kindly ask them to read my conclusions, for I have been carefully investigating history to ascertain the correct answers to the above questions. I deem it of great importance to the church at the present time that we correctly understand which kings are symbolized by those seven heads, and the time occupied by them, as brought to view in the prophecy; for it involves an understanding of the beginning and ending of the 1260 days (years) period, and shows us our near proximity to the judgment.

First. The first head symbolized the Eastern or Greek empire. I need only show in this article the point of time where it became connected with the apostate church, and consequently was recognized as the first head, as brought to view in the prophecy. The historian says:

"As soon as Justin, the emperor of the east, had vested his nephew Justinian with the imperial purple (A. D. 527), he (Justinian) aspired to be the legislator of mankind. Therefore, in the first year of his reign he appointed Tribonian, with eleven of the most eminent lawyers in his realm, to revise and abridge, according to his dictation, the laws of the nations that had existed before him. This work was accomplished in fourteen months; and the laws thus made were denominated the Code of Justinian." Concerning this code the historian says: (*Milman's Latin Christianity*, vol. 1., p. 485)—"That Justinian was a Christian emperor appears in the front of his jurisprudence. * * * The Christian emperor treats all mankind as his subjects, in their religions as well as in their civil capacity. The emperor's creed, as well as his edicts, is the universal law of the empire. * * * His code opens with the Imperial Creed on the Trinity, and the Imperial Anathema against Nestorious, Eutyches, and Apollinaris. Justinian declares, indeed, that he holds the doctrine of the church of the apostles and their successors. He recognizes the authority of the four great councils. *He even recognizes the supremacy of the Roman church, and commands all churches to be united with her.*"

Again, page 452—"Justinian aspires to be the legislator, not of the empire alone, but of Christendom; enacts ordinances for the whole church, and established the doctrines of Nice and Chalcedon as the religion of the empire." Page 513;—"The Justinian Code defines all as heretics who do not believe the Catholic faith. Gibbon, vol. 4, p. 531;—"In the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored to establish with fire and sword, the unity of the christian faith. * * * In the first years of his administration, he signalized his zeal as the disciple and patron of orthodoxy. The reconciliation of the Greeks and Latins established the *tome* of St. Leo as the creed of the emperor and the empire; the Nestorians and Eutychians were exposed, on either side, to the double edge of persecution; and the four synods of Nice, Constantinople, Ephesus and Chalcedon, were ratified by the code of a Catholic lawgiver."

I think I have now quoted sufficient to show that the code of Justinian established the supremacy of the Catholic church. Therefore if we can find the date for the year in which this code became the law of the empire, I think we may safely say that we have found the date for the commencement of the 1260 days. On this point I will say that Gibbon (vol. 4) gives the date for the accomplishment of this work in A. D. 529. In *Encyclopedia Metropolitana*, vol. 3, p. 410, the historian says: "The Justinian code was solemnly proclaimed as the universal law of the empire in A. D. 529." Again, Blair's *Chronological Tables*, p. 129;—The Justinian code was promulgated in A. D. 529, April 7th, to be in force on the 16th." Concerning the manner of transmitting this code to his subjects throughout the empire, Gibbon (vol. 4, p. 331) says, "The new code of Justinian was honored with his name, and confirmed by his royal signature. Authentic transcripts were multiplied by the pens of notaries and scribes; they were transmitted to the magistrates of the European, the Asiatic, and afterwards to the African provinces; and the law of the empire was proclaimed on solemn festivals at the doors of the churches."

Now although the books containing those laws, called the Pandicts and Institutes, were not published till A. D. 583, and alterations and additions made thereto in A. D. 535, yet it appears plain to me, from the above positive statements in history, that the Justinian code of laws was completed, and attained to be the universal law of the empire, in A. D. 529. If so, then that must be the date for the union of the church and state, the supremacy of the Catholic church; and consequently the date for the commencement of the 1260 days. In this same year (A. D. 529), the emperor issued an edict, wherein "The insufficient term of three months was assigned for the conversion or exile of all heretics." See Gibbon, vol. 4, p. 528; also Blair's *Chronological Tables*, p. 229.

It will be remembered that I have shown in a former article that, while the eastern Roman or Greek empire maintained the imperial title of the Cæsars, that nation continued to exist as the first head of the seven seen on the leopard beast; and again that the Greek empire was termed the first beast by virtue of its being the first head of the seven; for, permit me to repeat, the first mention we have of the term *first beast* is found in the thirteenth chapter of Rev., twelvth verse; where we read that it was "the *first beast* whose deadly wound was healed." Now as we are told in the third verse of the same chapter that it was one of the seven heads who received as it were the deadly wound, and its deadly wound was healed, it is evident that the terms "head" and "beast," when used as symbols of the same government, are used interchangeably; even as they are in the third verse, where we are told that when the *head* was healed "all the world wondered after the *beast*"; and it would seem reasonable that a beast could not exist without a head. And permit me still further to repeat, if the above reasoning is correct, then it must have been the *first head* who received the deadly wound and its deadly wound was healed.

Again, when the eastern Roman or Greek empire had become so weakened that it could no longer maintain the imperial government, as a matter of course it lost the imperial title, and with it the power to maintain its position as connected with the apostate church. And again, as I have shown in process of time the imperial title became vested in the western Roman or German empire, it is evident the German empire had at that time become the most powerful nation in Europe; and consequently the German nation became the *image* to the first beast, or Greek nation; *because it occupied from that time onward the same position in its relation to the papal church which the Greek nation had formerly occupied.* Therefore, as there is no intimation in the prophecy that the imperial title was again transferred to any other nation, during the supremacy of the apostate church, it is evident the remaining six of the seven heads must be found among the most powerful ruling houses, or dynasties, which in succession were regularly elected to the imperial throne of Germany. Koch, the historian, says: "From the time of Otho First, of the Saxon house, the Germans held it to be an inviolable principle that as the *imperial dignity was strictly united with the royalty of Italy, kings elected by the German nation should at the same time, in virtue of that election, become kings of Italy, and emperors.*"

But before I proceed to show which they were, I wish to make a few remarks concerning them.

First, after the death of Charlemagne, his successors became so weak in the exercise of the imperial government of the empire that they had allowed the most powerful among the vassals to become almost independent; consequently there was a separation of the empire into several independent kingdoms, which became the appendages of several sons, in general the most deadly enemies to each other; consequently they became a system of hostile and conflicting states, of which the boundaries, the powers, the wealth, the resources, were in incessant change and vicissitude.

These states were divided and subdivided, until at one time there were one hundred separate temporalities, with their ruling house or dynasty. See Kohlrausch's *History of Germany*; also Milman's *Latin Christianity*, and the *Cyclopedia of Europe*.

Again, in consequence of the divisions mentioned above, after the extinction of the Carlovingian race, the German empire became an elective monarchy. The electors came together at the appointed place, and elected the most powerful prince among them to mount the imperial throne, and be their common sovereign. These sovereigns, with their successors, were invested with the imperial dignity, and were styled the Emperors of the Holy Roman German empire.

The reason of my writing the above is to bring out a point, which is this: that during the reign of several of these German imperial houses, the regular succession was frequently interrupted by princes from different ruling houses usurping the imperial throne, after being elected by opposing contending parties during times of terrible disorder and anarchy, and also during the minority of the heir to the throne. Sometimes there were two emperors elected at once, at another there were three, while at another time there were twenty years during which no prince could be found who would accept the imperial dignity, on account of the anarchy that prevailed in the empire. Therefore I understand, in order to be successful in finding the right ruling houses, or dynasties, symbolized by the last six of the seven heads, and rightly arranging them, we should begin with the Carlovingian dynasty, trace it out and find with whom and at what point of time it became extinct; then find which is the next regularly elected power to the imperial throne, trace it out till we find it has become extinct, and so on until we have found the required number; and although princes from different houses may usurp the imperial throne, or be placed there by usurpers during the life of the regularly elected house, yet in the prophecy they are not noticed; for the prophecy represents that they have their rise, continue for a time, and fall, each in succession; and a power can not be said to have fallen, in the sense of the prophecy, until it has become extinct.

But lest some may think the view I take may not be correct, I will refer them to what is said concerning the rulers of the Greek empire, during the time which all agree that it was recognized as the first head; which was from the time of Justinian, certainly as late as to that of Leo III.; during which time there were five usurpers who mounted the imperial throne, one of which maintained the imperial authority for one hundred years. Therefore I understand, as long as the imperial title is vested in the Greek nation, and it stands connected with the papal church, it is recognized in the prophecy as the first head, without reference to how many different heads may have usurped the imperial title during that time.

So also of the remaining six heads; as each in succession, after the extinction of the Carlovingian dynasty, became elected to the imperial throne and government of Germany, they were also constituted by that act emperors of Rome (as was Charlemagne), and therefore were styled Emperors of the Holy Roman German empire (see *Cyclopedia of Europe*); therefore I understand they were necessarily united to the Church of Rome on their election to the imperial throne of Germany.

WM. F. COLLIER.

For the World's Crisis.

I AM WEARY.

I am weary, and would rest
Far from earth's sorrow and sin,
With all the saints, in the land of the blest,
Away from the world's rude din.

Yes, I would rest by crystal streams,
Rippling through pastures green;
Where life's fair tree is blooming bright,
And fadeless flowers are seen.

Where living saints, in white array,
Roaming o'er streets of gold,
Unto the Lamb their praises sing,
In strains that can't be told.

I am weary of sorrowing earth,
Where loved ones fade and die,
Where death a tyrant ever reigns
To sunder each precious tie.

I am weary, and long for rest;
O! when will the moment come
That Christ shall gather his elect,
And bear them safely home?

T. M. H.

For the World's Crisis.

THE TWO WITNESSES.

There are various opinions as to what is meant by the Two Witnesses. I have never been altogether satisfied with the interpretation which is generally given of this scripture and its connections, it being too intricate or mystical. I am glad the subject has been brought up of late, for we wish light upon it. I wish to present a few thoughts; if light, we can receive it; if darkness, reject it.

It seems to me that the angel has given us to understand what they are in Rev. 11: 4. He says: "These are the two olive trees, and the two candlesticks standing before the God of the earth." Now if inspiration has given us any intimation what the olive tree and candlestick are symbols of, then we have a key to the mystery.

In the beginning of the revelation the same angel told John what the candlestick stands for. He says, "The seven candlesticks which thou sawest are the seven churches" (*ecclesia*). Any public assembly, a congregation, a christian assembly, a church.—*Greenfield's Lexicon.* Then perhaps as good an understanding of the idea intended to be given is, a company of believers standing before the God of the earth as his messengers, to give light to the world. The candlestick is not the light, but a bearer of the light; so God's people are messengers or bearers of the light, which is the word of God. "Christ is the true light, that lighteth every man that cometh into the world." "For in him was life, and the life was the light of men"; and says he, "The words that I speak unto you, they are spirit and they are life." So John was a "*witness*," and came to *bear* witness of that light. John 1: 7. The apostles were "witnesses" of Christ, of his resurrection, and of the words which he spake. Luke 24: 48; Acts 2: 32; 3: 18. They were a company of believers, and they were *witnesses*.

Again, the olive tree is a symbol of a church or a company of believers. Paul in the eleventh of Romans very distinctly uses it as such. The believing Jews were the good olive tree, but some of them were broken off because of unbelief; and the Gentiles, which were of the wild olive tree, were grafted into the good olive tree Paul here brings to view the "two olive trees" in language very simple and plain and easy to be understood. The "mystery" of which Paul speaks is the grafting process, or the time of the grafting the two olive trees or branches together. "For blindness in part is happened to Israel until the fullness of the Gentiles be come in: and so all Israel shall be saved."

"Israel" then is the good olive tree, and the Gentile believers the wild olive tree. They "stand by faith," and become the children of the promise by virtue of their belonging to Christ, by being baptized into Christ; so put on Christ; and in this way they become heirs according to the promise. The Jews or old Israel were never baptized into Christ, they never put on Christ; consequently they are a distinct tree or body of believers; and their blindness which happened unto them will remain "until the fulness of the Gentiles be come in; then all Israel shall be saved." I think that will occur when the two sticks of Ezek. 37: 16, 22 will be joined together, and all the sleeping saints come forth from their dusty beds, quickened by the spirit of the living God, and God will bring them into their own land upon the mountains of Israel, and God will make them *one* nation, "and one King shall reign over them; they shall no more be two nations or two kingdoms." This is the grafting time, and the "mystery" of grafting.

Again. In Zech. 3, the prophet had a vision of two olive trees, and the prophet asked the question,—"What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" The answer was, "These are the two anointed ones that stand by the Lord of the whole earth." Who are the anointed ones? David was the anointed of God. The priests were the anointed. Christ was anointed; and in many places we find that God's people are the anointed ones; but nowhere can I find the Old or the New Testament called the anointed.

Solomon built in the house of the Lord, in the most holy place, two cherubims of olive trees. They were no doubt symbols of something. I think they could not represent the two Covenants or Testaments. A cherub is a messenger of God, not a message or covenant. So these two cherubims of olive trees, representing God's messengers, stand watching over the tables of the covenant as the holy oracle of God. In Jer. 11: 16, the Lord calls Israel and Judah by the name of "a green olive tree."

But I have brought testimony enough, I think, to prove that the "two witnesses" may with more propriety be called God's two covenant people than the two covenants. And this idea does not militate at all against the generally received opinion of the commencement or ending of the sackcloth state of the church. It does, however, bring us to different conclusions as to their final end. "When they have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them and kill them."

I think we must conclude that this beast that ascendeth out of the bottomless pit is a persecuting power; and what evidence have we that it will ever be anything better after it begins its persecution? Why may we not conclude that it is in the reign of the eighth and last head that "goeth into perdition," which many believe to be the present emperor of France; and the same that had power to give life unto the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast should be killed? I see no reason why they are not one and the same power, the last; and a persecuting power that will exercise that power in putting to death saints unto the end. I think this in harmony with Rev. 6: 11, and with Daniel's time of trouble (12: 1), Paul's perilous times, and also of the revelation of that "wicked one" whom the Lord shall "consume with the spirit of his mouth, and destroy with the brightness of his coming"; whose "coming is after the working of Satan with all power and and signs and lying wonders."

It is after they have finished their testimony that this beast makes war with them. Have the two testaments ever finished their testimony? God's people have not, certainly; but there is a time coming when they will have finished it.

Paul speaks of a restraining power that is to be taken out of the way (2 Thess. 2: 7), "For the mystery of iniquity doth already work; only he who now letteth (hindereth, holds in check, or restraineth) will let until he be taken out of the way; and then shall that wicked be revealed, whom the Lord shall consume," etc. Do we not understand by this that God will by and by take away his restraining grace or Spirit from the world? It now holds wicked men in check, but "his Spirit will not always strive with man"; and when it is taken away then that wicked power will be fully developed. The man of sin will then have full control over the wicked people and nations of earth. God's people will then have finished their testimony.

And why may not this take place three and one half years (prophetic days) before the Lord comes, when the spirit of life from God shall enter into the sleeping martyrs and they stand up, and ascend to meet the Lord in the air? For at this time Christ comes, the seventh angel sounds, and the kingdoms of this world become the kingdoms of our Lord and of his Christ. So I understand it.

But whether I am correct in this view or not, I am satisfied that there are perilous times before us; and it becomes us as children of the light to watch lest we be overtaken in the snare. For, if "possible, they will deceive the very elect."

Yours for the light and truth,

S. K. GIBSON.

For the World's Crisis.

THE JUDGMENT YET FUTURE.

1st. What is meant by judgment? It signifies the passing of a decision, and the execution of that decision, preceded by an examination. In the case of the saints, it implies a decision and its execution in their favor; while in the case of the ungodly it signifies a decision, and its execution against them; hence there can be no reward for either saint or sinner till the judgment.

2nd. What is the chronological location of the judgment? Not at death, but in the last day: "The word that I have spoken, the same shall judge him IN THE LAST DAY."—Matt. 12: 48. Hence, the *passing and execution of the decision* for the saint, or against the sinner, is reserved till "*the last day*" arrives; consequently if men go either to hell or heaven before "the last day," they must go there *voluntarily*, and not as the result of a decision executed for or against them; and if men go, voluntarily, to their respective destinations before a decision has been passed or executed in their case, it would be safe to conjecture that heaven would contain a thousand sinners to one saint, and hell be vacant; for who would voluntarily take up a line of march for a boiling lake of fire so long before a decision or compulsion imposed that doom upon him?

If one class were allowed to choose his location before the execution of a decision, certainly the other class must be allowed the same privilege, seeing there is no decision against the one class, nor for the other. If men go to hell or heaven before "the last day," not voluntarily, but as the result of a decision executed in their case, that decision and its execution would constitute the judgment, and form a practical denial of Christ's location of the judgment "in the last day." Certainly "the last day" is not at the hour of death, but beyond death's reign, for Christ in speaking of the sleeping saint, affirms, "I will raise him up at the last day."—John 6: 40.

Thus "the last day" is interwoven with the resurrection, and not identical with the dying hour. These facts are invulnerable, and stand unflinchingly opposed to the doctrine of a past reward for saint or sinner. Both classes must wait till "*the last day*" for the passing and execution of a decision in their case, which will be their reward. Then away with that theory which discards Jehovah's location of the judgment, by saying that saints are already in heaven, and sinners already in hell —whether a hell of perpetual fire, or of perpetual death, is claimed.

The execution of a decision cannot precede the decision itself; hence it would be absurd to claim a present execution of endless death upon the sinner, and a future decision; nor can the decision and execution both be placed in the past without setting aside Christ's arrangement of a judgment "*in the last day.*"

W. SHELDON.

For the World's Crisis.

PERILOUS TIMES.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2 TIM. 3: 1-5.

I. These all have "the form of godliness." They are not worldlings, but of the church. It has been common heretofore for those of the world to love self supremely, to be covetous, boasters, proud, despisers of those that are good, lovers of pleasure more than lovers of God; but these things were not so much as named as becometh saints. Now are not these things common in the churches? Wherefore we do know that it is the last days.

II. Let us consider why these may emphatically be called "perilous times." What is there in the idea of a man being covetous, proud, or a lover of self, that could be so perilous to us? If they shall despise those that are good, how shall it hurt the good? If they do love pleasure more than they love God, how shall that peril us? Observe, they are of the church; they are brethren and sisters in the churches. And why Paul considered these such perilous times, was not that the covetousness of the brethren would rob us of our substance; or that being proud, they would crow over us to our hurt; that being fierce, they would devour us.

But Paul saw that in the last days Satan would change his policy. Having become drunk with the blood of martyrs, he concluded to curb his rage and try sophistry. Whatever the standard of piety is in any land or age, so will be the mass of professors. For instead of taking pattern after the true pattern, Jesus Christ, it is so natural and common to measure themselves by themselves, and compare themselves among themselves; that is, to pattern after one another, that this becomes the standard. Hence the danger, the peril of which Paul speaks;—"Lovers of their own selves." Pattern after this, and what will become of us? The only change I know of to constitute a christian is a change from supreme self-love to supreme love of God. And what if we find the professor loving self more than God? Why, then it is conclusive evidence that he is not a child of God. Hence the danger of patterning after him. And so, as I conceive, with covetousness, pride, etc., the great peril is in following them. Hence,

III. The importance of the apostle's injunction;—"From such turn away." Or, as he said to the Corinthians, "wherefore come out from among them, and be ye separate, saith the Lord."—2 Cor. 6: 17. So long as we remain in church with such, so long, right or wrong, we shall more or less be influenced by them. The only safe rule, then, is to "turn away," or come out from among them." Then we may be unshackled, and ready to be influenced by the word of God only. We have never know a church reformed after the mass was corrupt.

Had the Jews, as a body, received Christ, the church would have continued, though under a new dispensation. Had the Catholic church been kept uncorrupted, there would have been no Protestantism. So from corrupt Protestantism it has always been the duty of the people of the Lord to "come out from among them." Rack off the cask, take the pure, and leave the sediment. When we came out of Catholicism, we had so much fog in our eyes that it is no marvel we do not all see clearly yet. But, as far as we do see, let us practice with an unrelenting hand, and search for more light.

MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

COMMUNITIES.

Every age has had its communities of men and women, who, tired and sick of the world have left it in disgust and shut themselves up in the monastery or nunnery, or united with others in a social community of individuals and families, in order, as they hoped, the better to serve God, and glorify his name.

Some among the Adventists, have from time to time left us, and gone to the Shakers and others, to seek seclusion from the world. We have been invited to unite with such communities, and even in some cases we have been pressed to organize a new community and gather the believers in the faith to some kind of a Mount Zion. But not having faith in these institutions, either the earlier or later ones, we have been obliged to set our face against them. There may have been good in these institutions; but they have their evils with other forms of society. And to us, the gospel teaches that we are not to hide our light by retiring from the world, but we are to let it shine *before men*; and in the midst, even, of a crooked and perverse nation, we are to "shine as lights." We are also said to be the "salt of the earth, and the light of the world." The best way to fulfill our great mission on earth is to live in the world, while we are not of it. Give them the benefit of our example of patience, faith, love, and every grace. We are to be heroic, and faithful, and carry out our mission till Jesus comes.

Of late a few of our brethren, of whom Bro. Armstrong is leader, have bought, or redeemed a lot of land in Sullivan Co., Pa., and had it deeded to Almighty God, and so are to form a new community. Their place is called *Celesta.* Bro. A. has started a paper also, which is free to all who send for it, in which he has given his views, with others of the same faith. They commence with a very serious and fatal error, like the Seventh-day Adventists, viz., that the prophetic periods are ended; and they add a perfectly original idea, which is this; the periods ending in 1843—4, the Lord will come in just forty years from that time, in 1873—4. These, of course, are mere assumptions. But to them it seems to be truth. And then other things grow out of these bold assumptions. The "times of the Gentiles" are past, and hence they cannot have anything more to do with the world, or civil government. Consequently they are to be themselves a government, and the incipient stage of the kingdom of the Stone. Dan. 2: 34. They are also to constitute the 144,000 sealed ones, of whom *none are to die till Jesus comes!*

We are acquainted with some of these brethren, and know them to be much better christians than expositors of the Holy Word. We have no feeling in our hearts but kindness to them. We wish them well in the truth, but look upon Celesta in Pennsylvania, as no place for the location of Mount Zion, and the company that may gather there to be a very different thing from the "stone cut out of the mountain without hands," which is to fill the whole earth. Yet if they think otherwise, let them enjoy their opinions. We shall all be gathered soon, and may we be faithful to the end.—*Voice of the West.*

For the World's Crisis.

THE BEAUTIFUL EMILY; OR, A SECRET WORTH KNOWING.

And why was Emily beautiful—very beautiful? What made her beautiful? Was it her personal beauty, the elegance of her form, her beautiful countenance, her rosy cheeks, her ruby lips, the smile of courtesy and affability? Was it her earthly treasures, her external decorations, that made her beautiful? her fine dress, fashionable costume, ornaments of gold, pearls, and costly array? Nay, it was something infinitely superior to personal beauty or external decoration. Emily was not handsome, no one called her beautiful in the sense the world calls beautiful. Yet she was beautiful; she had a calm, dignified, virtuous, benevolent countenance; a sweet, heavenly smile played upon her lips. Her heart glowed seraphically! Her peace flowed as a river. Her whole appearance was exceedingly pleasant and agreeable.

Emily was not clad in rich, beautiful or costly raiment, or fashionable clothing; she always appeared neatly and modestly dressed, and in good taste; and when once attired, she seemed not even to think of her personal appearance, as many others do.

Her costume was plain, neat, simple, modest, economical. What then the secret of Emily's beauty, her constantly increasing loveliness? Ladies, are you not desirous to know this secret?

The secret of secrets is out: she adhered unwaveringly to the apostolical record in 1 Pet. 3: 3, 4;—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This was Emily's standard. And is it not sad the times and the styles have so changed as to make this fashion of dress and adornment so little valued and practised by society; especially when it is declared that God so highly esteems and prizes it? Lovely Emily!

"Pray that God may keep her
From the world pure and unspotted;
That no stain of sin may settle,
Like the dust on wayside daisies,
On her soul, to soil its whiteness."

Female piety; what more lovely, beautiful, graceful, powerful? What robe so rich, so white, so becoming, so enchanting, as the robe of righteousness? It is the grace of graces, the heart of hearts—more precious than rubies.

Female piety is the gem of all others which enriches the coronet of a lady's character. Nature may lavish much on her person—the enchantment of the countenance—the grace and strength of her intellect—yet her loveliness is uncrowned till piety throws around the sweetness and power of her charms.—She then becomes unearthly in her desires and associations. The spell which bound her affections to the things below is broken, and she mounts on the silent wings of her fancy and hope to the habitation of the blest.

Piety communicates a divine lustre to the female mind. Wit and beauty, like the flowers of the field, may flourish and charm for a season; but, like the flowers, whose gifts are frail and fading, age will nip the bloom of beauty; sickness and misfortune will stop the current of wit and humor. In the gloomy season piety will support the drooping soul like the refreshing dew upon the parched heart. Such is piety, like a tender flower, planted in the fertile soil of a woman's heart, it grows expanding its foliage, and imparting its fragrance to all around, till transplanted and set to bloom in perpetual vigor and unfading beauty in the paradise of God. Follow this star, it will light you through every labyrinth in the wilderness of life, gild the gloom that gathers round the dying hour, and bring you safely over the tempestuous Jordan of death into the heaven of promised rest.

D. F. NEWTON, *Author of Hope Threats.*

☞ A holy silence allays all tumults in the mind and makes a man in patience to possess his own soul, which, next to his possession of God, is the choicest and sweetest possession in all the world.

APPEAL TO CHRISTIANS.

Such is the end of the course of this age. Its commerce and its pleasures, its politics and its religion, its philanthropy and its misanthropy, its hypocrisy and its blasphemy, its morality and its open wickedness, all find their termination here. Christian readers, what shall *we* say to these things? We have glanced through Scripture and gathered up the sum of its testimony as to the judgments which are impending. And now with all these predictions before us, what is to be the effect of the inquiry on our souls? Shall we not look into these things, and prayerfully and patiently inquire whether we have as yet understood God's mind respecting them? When he speaks so constantly and impressively of judgment, can *we* have been right in taking it for granted that the gospel would silently progress, christianity gradually spread, and the world's condition continually improve, till the millennium should commence? And can we think of these things—can we look at the unconverted around us hastening unconsciously to destruction, without being moved? Can we behold the worldling like a man in a boat drifting down a rapid stream, with his back to the danger, entertaining himself, as he looks up the river, with all the gay, pleasant objects which are flitting past him, whilst each moment bears him onward to the falls, where he must ere long be dashed to pieces, without attempting to rescue him from the overthrow? Can we think of such a doom as awaits the world in which we sojourn, and not weep over its guilty, condemned inhabitants? Did Jesus weep over one city, and say, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," and shall not our hearts melt—shall not our tears flow, for a whole world that lieth in wickedness, and daily ripens for destruction?

The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the the scene of those heavenly delights and bridal glories which Christ and the church shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? Shall we not warn and entreat our poor fellow-sinners, and earnestly beseech them, as the apostle Paul did, to be reconciled to God? Knowing the judgments which await the world around us, knowing that grace has rescued us from these judgments, and that when they are executed, we ourselves shall be with Him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited, *unurged*, UNINTREATED to flee to the shelter of his open arms? O for more earnest love to Christ and deeper compassion for poor souls.

Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in the midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word. May his own Spirit animate us. May our hearts be soft, and tender and humble. May communion with him cause the fountains of compassion for those around us to gush forth. May souls be gathered to his arms of mercy. May his people be stirred up to pray, and watch, and labor. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!

[The above may be obtained in tract form by addressing "Box 1199, P. O., Philadelphia, Pa."—Ed.

For the World's Crisis.

MINISTERIAL FOLLY.

Among the great variety of foolish things which some men who wish to carry their points at all hazards teach, is one so entirely without foundation, and contrary to truth, that it can scarcely seem possible for any really honest person to believe it; yet we have learned that the human heart is much more ready to accept error and falsehood than to receive the truth.

The notion alluded to is that "the Pope made Sunday," or, properly speaking, it is extensively taught by the "Seventh-day Sabbath keepers" that *the Pope set apart Sunday as the day for the christian church to keep the Sabbath, and made it binding on them by legal enactment.* When proof is demanded, those who know it is wanting twist their assertions round and say, the civil power of Rome did so at the request of the Pope, etc., etc.

A few days ago, in passing over a circuit in Maine where our seventh-day friends have lately sown their seed and made their assertions, I found many brethren and sisters who of course do not know the history of these matters, and they often asked me, "Why do you keep the Pope's day?" I was aware where they had heard the nonsense taught, for I had heard it and seen it in print nearly twenty years ago.

I tell our friends, this story about the "Pope's Sunday" is a base forgery, but that probably the most of those who believe and teach it know nothing of the history of the matter. Somebody has taken the responsibility to make and tell the lie, and others who have all the means of knowing it is false take the responsibility of circulating it instead of exposing it.

Now as there are many honest christians who wish to be undeceived, and ask for the truth touching this point, I will here give it, and may hereafter give some other facts which will expose the sham statements often made to lead christians to turn to Moses.

In A. D. 316 Constantine, who had been a Pagan, and ruled a Pagan empire, having professed conversion to Christ, and commenced the observance of the Lord's day (First day), as did all christians throughout the empire, enjoined the religious observance of the Lord's day, not only upon all his own household, but commanded that it should be kept as a day of rest throughout the Roman empire. This law was not for christians, for they all observed that day; but for Jews and Pagans, that they might not desecrate the Lord's day, and that uniformity, or order might be observed by all classes resting on the same day. After this the council of Laodicea made some demonstrations in the same direction, and pronounced "curses on Judaists," or Jews, for keeping the Seventh day.

Here we find the root from which has sprung all the parade about the "Pope's Sunday," and the terrible consequence of christians observing it, that thereby they received "the mark of the beast," and "the same shall drink of the wine of the wrath of God."

Prof. Stuart says, "The early christians, one and all of them, held the first day of the week to be sacred. About that there appears never to have been any question among any class of christians, so far as I have been able to discover. The zealots of the law wished the Jewish Sabbath to be observed, as well as the Lord's day. More anon.

Yarmouth, Me. I. C. Wellcome.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 6, 1864.

☞ Torn or Mutilated Bills.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

OUR SUBSCRIPTION PRICE.

The price of the World's Crisis is now $2.50 a year, if paid in advance, or $3.00 if not paid within six months, and at the same rates for a half year, or quarter. (For terms in full see last page.) This advance in price, though not so great as that of many other religious papers of less size, is rendered necessary by the present increased cost of white paper and printing, and the large number of non-paying subscribers now on our books.

OUR POOR LIST.

To whom the paper is sent *free*, numbers now some 660 names. To this add at least 140 more, who, though not nominally free, are in reality such, and we have an aggregate of about 800 subscribers to whom the paper is sent without pay, at an annual expense of $1600 to $2000 a year. This burden has been borne the past year by the office alone, with the exception of some $55.00, which has been paid in by the benevolent to help send the Crisis to the poor.

Can the office continue to bear this immense drain upon its resources longer? Not at present prices. If the price were $3.00 a year to all who *do* pay, we might afford to send 800 papers free to those who do *not* pay. But at $2.00 or $2.50 this cannot be done.

As the price is now fixed at $2.50 a year, it is proposed, therefore, that *the churches* take this matter in hand and contribute according to their ability towards paying for the papers sent to the poor within their own bounds, thus relieving the office entirely of this burden, or at least taking the larger share of it. The churches are abundantly able to do it, and, we are confident, they will be glad to do it. "Bear one another's burdens," brethren, and save us from the unpleasant necessity of cutting off the worthy poor, which we shall, otherwise, be compelled to do. Let every church, then, and the brethren in every conference, town, or State, pay for their own poor, by contributing liberally to The Poor Fund as the Lord shall prompt them to do. (A new Poor Fund is opened in another column. How much will you give?)

WILBRAHAM CAMPMEETING.

We have just finished another great feast of tabernacles at camp Wilbraham. Contrary to our expectations, it was the largest meeting we have ever had. The interest in this annual gathering increases every year, and we have reason to hope that it will till Jesus comes.

We need not say to those who have visited the lovely spot in that hill-top grove, that it is well adapted for such meetings as are there annually enjoyed. Its tall, spreading oaks, lovely shade, grassy walks, salubrious air, and the heavenly christian company assembled, filled with the spirit of Jesus, conspire to make it as near like paradise as any place we have ever found upon the earth. It is a hallowed spot to many joyful souls. There they first found the Savior precious, and shouted forth his praises from hearts bounding with joy. That hallowed spot is more precious to them than any other upon the wide earth,—than even their boyhood home. It is to them, as was Mt. Zion to Israel.

Some important improvements have been made for the accommodation of those who attend these meetings. Among others, is a large boarding house, over one hundred feet long, twenty-four feet wide, with ample room at the table for three hundred persons, which is twice as many as we have been able to feed at once in former years. Every year the ground presents new attractions to those who have the privilege of enjoying the pleasures of these great annual gatherings. There seems to be something sacred in the spot, more than we have ever felt elsewhere. Many hallowed associations are connected with these rich tabernacle feasts, that will ever be fresh in memory through life's entire pilgrimage.

We will now give some incidents connected with the meeting. On Saturday, Aug. 20th, quite a number came to erect tents and at the close of the day, we counted twenty-one habitations for the saints. On the following Sabbath quite a large congregation assembled to hear the word, and we had a feast of rich things in the Lord. We all felt it good to be there. Several resolved to begin anew in the service of the Lord.

Monday, Aug. 22nd, was a very busy day in erecting tents. A larger number of brethren and sisters arrived than we have ever seen on the ground before so early in the week. It was truly heart cheering to meet so many christian pilgrims, after a year's separation. The very sight of them was ample pay for all the trouble necessary in arranging the encampment. It was evident that many of them had gained ground in divine life during the past year. Their faith and love were stronger than when we last met. We think we have not seen the church, as a whole, stand so well for many years as at present. They are satisfied that the last days have really come, and that the time is at hand when the faithful will be gathered home. They see more clearly the necessity of a separation from the world, if they would be ready to meet the coming King. Most see that a half-hearted christianity will be of no avail in the trying hour. They are well convinced that much which bears the name of christianity is only counterfeit, and unworthy the confidence of the candid. Crossing as it may be to separate from the world, and worldly friends, they are willing to do it to please the Lord, who has done every thing for them. As a result, their grace and peace have been multiplied, faith strengthened, and love increased. We trust this good work will go on till all are ready for the day of the Lord.

Monday evening. After the busy labors of the day, an interesting prayer meeting was enjoyed, that served to cheer those privileged to be present.

Tuesday was a day of increasing interest. Every train of cars contributed largely to our numbers. Happy greetings were multiplied, and swelling songs of praise echoed all around. Bro. A. Ross preached an excellent practical discourse in the morning; Bro. H. K. Flagg in the afternoon, and Bro. A. W. Sibley in the evening.

The annual meeting of the Advent Christian Association was opened at 4 P. M. It was the most pleasant, heavenly business meeting we ever enjoyed. Several stirring hymns were sung during the progress of the meeting, and hearty shouts of praise burst from hearts warm with love for Jesus.

Wednesday, 24th. Good meetings. One of much interest was a general prayer and conference meeting in front of the preacher's stand. There was more than usual interest in the minds of our brethren and sisters for the salvation of sinners. This, we consider, is a very encouraging omen, and, if continued, will result in much good. We may here remark, that we have never known a church, or individual, to grow in grace that did not make efforts, direct and positive, for the conversion of sinners. When we have the Spirit of Christ, we are prompted to act like him, and labor to rescue the lost.

Thursday. The preaching was excellent during the day. Bro. Sam'l Curry, of New York, preached in the morning, Bro. James Hemenway, in the afternoon, and Bro. Durfee, of R. I., in the evening.

Friday. At 8.15 A. M. a conference meeting was begun in front of the preacher's stand, which continued till 11 o'clock. It was a meeting of great interest. Some thirty or forty requested prayers. The Spirit of the Lord rested upon the people. We had some more excellent preaching from Brn. H. F. Carpenter, Edwin Burnham, and H. Munger.

Saturday was a day of heavenly refreshing. Another general prayer meeting was held in front of the stand, when some thirty or more requested prayers. Several found peace by believing. Many showed anxiety to become the followers of Christ. We have rarely seen more interest manifested. Preaching by Bro. I. C. Wellcome, Sr. Mansfield of Mich., and Bro. Ralph Williams, of Ct. Sr. M. gave an able discourse on Spiritualism, showing that it is the work of the devil and his angels. It was such a discourse as every body should hear in these perilous times.

Lord's day, 28th. This was the great day of the feast. The weather was fine, and at an early hour a large number of carriages were seen coming on every road leading to the encampment. At 8 1-2 o'clock, we met for a love-feast in front of the stand. It was a most heavenly season, and will be remembered with much pleasure by those who were privileged to enjoy it. In thirty-one minutes over two hundred spoke of their love for Jesus. Every word was full of meaning, and spoke volumes. It was a very rich feast to the friends of our Redeemer. After a few had spoken, one sister who had lost her speech by a paralytic shock, arose and held up her hand. The sight caused a deep and thrilling sensation in the hearts of those who witnessed the earnest manner in which it was done. No testimony was more *edifying* than that. At the close of the love-feast, it was thought there were two hundred more who rose, expressing a wish to speak if there was time. A number requested prayers. We think we never enjoyed a better love-feast. It was truly a heavenly place in Christ Jesus. We have never seen a happier company than the one there assembled.

At 9 1-2 o'clock some fifteen car loads came in from Springfield, and soon after, several others from Palmer, thus swelling our numbers to some seven or eight thousand. We had good order during the day. We do not recollect of hearing an oath during the entire campmeeting, nor of seeing one drunken person upon the ground. All was quiet, and we lay down to rest at night with as little fear of disturbance as at our own homes. The people living in Wilbraham and vicinity, treated us very kindly, and took much pains to preserve order and make the meeting pleasant for all.

Bro. H. L. Hastings preached in the forenoon, and Sr. Mansfield in the afternoon. We trust a lasting impression for good was made upon many minds. In the evening we had a delightful communion season, when five hundred and four sat down to the table of the Lord. Thus closed the largest campmeeting we have ever had. There were ninety-eight tents, and more canvas spread than ever before. There were about one hundred preachers present. It was remarked by one who has had very extensive experience in campmeetings, that more good was done this year than during the meetings the two previous years. Quite a number were converted, others were reclaimed, and twenty were baptized. Praise the Lord.

Found.—The valise left in the Lynn Tent, at the Alton Bay campmeeting, can be had by writing to this office, and describing property.

DELINQUENTS.

We have on our books about 400 subscribers who owe from $4.00 to $12.00 each; in the aggregate some $2600. To all these we have sent bills, and from most of them we have not yet heard. We are sorry to say to all such, that *we shall be obliged to stop their paper* IN FOUR WEEKS FROM THIS TIME, *unless they are previously heard from.* Write to us, then, at once, and send the amount of your indebtedness, or, if not able to pay all, send what you can. *We want to hear from every one*, and to know whether you wish the paper continued, or not.

RENEW YOUR SUBSCRIPTION.

Now is the time to renew your subscription for the "Crisis" for the coming year. It will be seen in another notice, that fifty cents will be saved by paying in *advance*. The advance-pay system is much the best for those who publish, and those who receive the paper, and we earnestly request all to adopt this plan at once. You will take much more comfort in reading the paper, and we in sending it. Time is short; let us pay as we go, and thus keep out of debt. It costs much more to live on credit, than when we pay in advance. We hope every reader of "our paper" will be prompt this year.

BILLS.

We hope that all to whom we have sent bills will respond at *once*. If you cannot pay at present, please drop us a line, that we may know what to do. We shall be under the necessity of cutting off those who do not listen to our earnest request, and refuse to inform us whether they wish the paper continued or not. If you can't pay *now*, nor ever, please send us a line *next week*, if possible, that we may know how many we need to begin our new volume. Come, now, do not delay writing any longer. Have respect to our patience. Over $4000 are now due to the office. Do not make us lose this large sum, when it is so much needed as at present. Let each one pay his part, and all will be well.

OUR FREE SUBSCRIBERS.

We want to hear from every one of them within the next four weeks. The larger portion of them have received the paper free for years, and we want to know whether they desire its continuance. If the donations to the Poor Fund, as proposed above, should not be sufficient to meet the expenses of papers sent free, we shall be obliged, in accordance with the decision of the C. P. Society, to cut down our free list, so as not to exceed four hundred. We wish, therefore, to hear from all such at once, so that we may know who really need it and wish it continued.

NEW SUBSCRIBERS.

As the next number closes the present volume, now is a good time to obtain new subscribers. Let us make one general effort to get the light and truth before the people. If every reader will get *one*, then our subscription will be doubled. We think a little effort will accomplish this object. Come, let us *try*. If you could read the heart-cheering letters we have received from new subscribers the last year, we think all would be greatly encouraged to make earnest efforts to obtain new readers of our family paper. *Now* is the time. Soon it will be too late.

THE EMPHATIC DIAGLOTT.

This valuable translation is now finished, and the last number is at hand. For those of our readers who have not heard of it before we would say, that the Emphatic Diaglott is a new translation, "containing the original Greek text of the New Testament, according to the Recension of Dr. J. J. Griesbach, with an interlineary translation, in which every Greek word is literally and grammatically construed as it stands in the book: a new emphatic version, based on the literal translation, the labors of the most eminent biblical critics and translators, and the various readings of the Vatican Manuscript (No. 1209 in the Vatican library;) together with philological and exegetical foot notes, and a choice selection of references; to which is affixed an alphabetical appendix, containing all the geographical and proper names occurring in the New Testament, with different Greek words and phrases critically examined."

This valuable work is published by Benjamin Wilson, Geneva, Ill. Price, plain leather binding, $4.00. Extra leather binding, gilt edges, 4.50. Turkey morocco binding, $5.00. Postage 16 cts. Every Bible student should have a copy of this work.

EXTRAVAGANCE.

It seems as though the present generation was running crazy after fashionable extravagance, and, consequently, hastening to financial, if not moral ruin. The harder the times, the higher the prices, the more terrible the war news, the deeper people seem to plunge into the fashionable fooleries of the day. A terrible crash must come soon, if this course of living is continued; and we see no prospect of a change for the better. The principle of honesty seems to be rapidly departing from society. Selfishness and covetousness rule the hearts of the people; and of course ruin must come as the result. There is now but little ground for confidence in business men. We know not whom to trust. The extravagance of the times has been one great cause of the dishonesty of these last days.

The following, on the "dress reform" movement, from the Chicago Times, shows things in their true light:—

"The 'dress reform' movement having been inaugurated in this city a few weeks since by a convention of ladies and the important pledge being now in full operation, it is worth while to examine its bearings and learn what its results are to be.

On the day when the news of the movement among the ladies at Washington first reached New York, the sale of imported goods exceeded everything that had gone before it. Under the impulse of the moment, the tide of fashionable extravagance rushed madly on, —more madly if possible, for the check to its follies which was anticipated. Indeed, during the war, fashion and fighting, luxury and poverty, revelry and ghastly death, have seemed to vie with each other in terrible rivalship. While, on the one hand, stern necessity drove perishing thousands to the point of the bayonet, on the other was seen an eager, frenzied grasping, like the dying clutch of the miser, after life and its magnificent pleasures. The lady who sported the coronal of living flame jets, seems a fitting impersonation of the fiery frenzy that pervades society. In short, as the London *Times* has justly said: 'The whole life of society seems one magnificent race of neck-or-nothing.'

Where is all this to end? Will it, can it be arrested in mid-career?—or must we go on to the bitter end, and pay the full penalty of our gross and wicked improvidence? Will the taking of this or any specific 'pledge' effect the score? How many have taken it without first laying in a supply, for the season at least, of the proscribed articles? Is the repentance to be in 'sack-cloth and ashes,' or in 'purple and fine linen?'"

BOLD TALK.

In these days of infidelity, men are becoming very bold in denouncing the Bible, the God of the Bible, and all who believed the sacred record, and its Author. They seem to take pleasure in turning the whole into ridicule. They laugh at the idea of an overruling Providence, and call him weak minded who believes it. The following, from a Chicago paper, is a sample of modern wit, which is quite pleasing to the popular taste of these days:—

O! the Weather.—We beg leave to suggest to the clerk of the weather whether it isn't time to bring the 'heated term' to a summary close? It is now past the time for the mercury to get high, yet it will persist in such little irregularities, to the infinite delight of venders of soda water, who, having made a close calculation as to the amount of their profits, cannot help inwardly chuckling at the prospect of the estimates being largely exceeded. If summer continues to thus 'linger in the lap' of extreme heat, a writ of *fiery facias* should be sworn out, even if it does produce a little coolness. If that venerable gentleman, the clerk aforesaid, is merely ambitious of showing what he can do, we assure him that we graciously come down and acknowledge his transcendant powers, and if it will make any great difference, we will make the acknowledgment with much warmth. Gentlemen of a practical turn of mind assure us that such weather is good for corn. Right glad are we that it is good for something. We acknowledge the corn."

QUITE SENSIBLE.

We clipped the following sensible item from the Chicago *Tribune*, issued while the Spiritual National Convention was in session in that city:—

"The *Herald of Progress*, a Spiritualist newspaper, and the most widely circulated of the papers devoted to Spiritualism, has been forced to succumb to the high price of paper and is dead. With the powers of divination claimed by our erratic friends now in session at Bryan Hall, it is astonishing some of them did not foresee the rise of paper, and advise through spiritual mediums, the publishers of the unfortunate sheet to lay in a stock."

For the World's Crisis.

THE ITALIAN MISSION.

Dear Bro. Grant and all Christian friends:—I am very happy to send you another report, beginning the 8th of July and closing with the month. We are all through the mercy of God in health, and disposed to serve him cheerfully in this large and very important field of christian labor. The ministers in this vicinity received us kindly, but with much caution, fearing that the new light which we presented to them would disturb in some way their "established order and usages." For this reason it was impossible to obtain any public place in which to lecture; and it not being customary in this country to hold meetings in the open air, we were told it would be an injury to us to commence our public labors, as we often do in the United States, in a field or grove. Therefore we have done what we could by visiting the people privately to a considerable extent, and conversing with the best and most influential christians of this vicinity; and thereby have been much encouraged to prosecute our labors here by lectures as well as conversation.

The leaders of the sect called "Darbystes," Brn. Comb and Benech, seem much interested in our mission. We have held several private meetings of prayer and explanation of our views of prophecy in our house, and been listened to with much attention, and the spirit of God has been with us. But the people being anxious to hear us publicly, the "Consistory" at last decided to give us an opportunity to speak, and last week we were visited by two Elders of the church as delegates, who informed us of this decision, and also that notice would be given Sunday morning (July 31st) for us to lecture at five o'clock P. M. Last Sunday, accordingly, we lectured in the oldest church in this vicinity, in the village of "La Tour," at five o'clock P. M. The pastor of the place, Mr. Malan, assisted, and all the professors of the college, most of whom are finely educated ministers of the gospel, and one English clergyman missionary, Bro. Cotter, were present. The church of the old martyrs, Waldenses, was well filled. We exhibited our large map of the United States, according to the suggestion of some who had seen it, and our prophetical chart, which excited great apparent interest.

This introductory meeting of our solemn message of the soon coming of Christ, was opened by singing in the French language a beautiful Advent hymn: "*Vers Jesus elevons les yeux.*" I read the first six verses of the third chapter of Exodus, and showed that by the burning "bush" which was not consumed the true church of God is meant. This was fulfilled very literally in Daniel 3: 26. It was also fulfilled in regard to the true church during the Pagan and Roman Catholic persecutions in all Europe, Asia and Africa. Witness the Waldenses, Albigenses and Huguenots, the remnant of those with whose blood the soil of these valleys is enriched, who concealed themselves for safety in the caves of these mountains, and when discovered were thrust from the top of a high "peak" to the vale below, men, women and children, and dashed to pieces by the fall! Sometimes they were shamefully mutilated, even children were torn in pieces. We read in the history of the "Vodois" that the bodies of the dead were left in the dungeons where the prisoners awaited death; and we can imagine what the poor sufferers must have endured in health as well as in heart, being obliged to breathe and eat and drink, and during the heat of summer, beside the bodies of their dear friends in a state of putrefaction. Still, I have the great privilege of meeting with the remnant, which is proof that God has been with (the burning "bush") and preserved you.

So it has been with the true church of God wherever scattered; in France, in Spain, in Germany, in Bohemia, in Poland, in Sweden, in Great Britain, etc. etc. But, when all the powers of darkness were concentrated to exterminate the saints of God (Matt. 20: 23), our merciful Father opened a new land for his persecuted people, where they could dwell in safety, and enjoy that freedom of conscience that is necessary for the full development of man and the propagation of the gospel. This great country, so highly favored of heaven, which stretches from the Atlantic to the Pacific ocean, and from Canada to the Gulf of Mexico, when the time came for the seal of prophecy to be opened in 1844, was honored to receive the commission from God to preach this glorious message to all nations and languages; and, as means were necessary for such a work, the rich mines of California were discovered, so that there might be abundance of gold.

But in this also the power of the enemy has been manifested. The discovery of so great treasure was intoxicating. Even ministers left their pulpits to search for gold. Many others, about the same time, left their former religious relations and formed a new sect, having the bond of necromancy. See Isa. 8: 19, 20; Matt. 24: 23, 24; 2 Thess. 2: 9–12; 1 Tim. 4: 1; Rev. 13: 11–14; 16: 13, 14; 18: 2, etc. They preach (according to their doctor's instructions, see Gen. 3: 4) the natural immortality of man, and deny the great atonement of Christ, and have published a new Testament, corrected by mediums, for the benefit of Spiritualists. They are rich and powerful, and bitter opponents of the Bible truth. But worst of all, is the present dreadful war which has already swallowed up so many millions of the Lord's money and lives, which was begun on the wicked part of secession for the interest of human slavery, that man might buy and sell his christian brother man in market, yes, even his own children.

But while the devil works with mighty power, knowing that his time is short, the Holy Spirit works also. God has still his true church, his *remnant*, made up of obedient children who love him and keep his commandments. Rev. 14: 12. They have printing offices, in which are published periodicals, and many books and tracts for distribution, by which means the truths of the Bible, especially those that particularly concern the present generation, are scattered far and wide. This church, that is making all efforts to understand the words that were "closed up and sealed till the time of the end," we have examined and found it imbued with the spirit of God, and grounded in his truth.

This church, by the grace of God, has given us commission to preach the truths of God's word here, and elsewhere as God in his providence may open the way. Its members pray earnestly for you, that you may be rich in all spiritual graces; that you may, in unison with them, spread the truths of the kingdom of God in your own happy country; and as wise virgins who have oil in their vessels, be prepared to go in to the marriage when the Master shall appear. May God grant that we (also European) may be all "measured" as the true temple of God, corrected from all our infirmities, and purified, and receive the "seal of God" in our right hand and in our foreheads, and not be found in the "court" (Rev. 11: 2) without, which represents the ungodly and unprepared, etc. Amen.

The pastor of the church rose afterward and made some remarks as these: "We are happy to hear to-day such interesting developments upon the word of God from our American brother, and we are thankful to our American brethren for their prayers and kind remembrance of us. In regard to what we have heard, we will make only two remarks. First, the feelings of this brother for his English and Slavonian brethren, for whose spiritual good he is willing to die if necessary; may we imitate his zeal, and do all in our power for our own countrymen. Second, May we strive to be worthy of the good christian reputation we enjoy in other lands." He closed the meeting by solemn prayer and benediction. We left the church, happy that our first lecture, by the grace of God, was so well received, and in the hope we have that the truths we were sent here to preach will be received into many honest hearts, who will thereby be prepared for the kingdom of God.

To-day we received a visit from Eld. Comb, who encouraged us to open a series of lectures in our house. We consulted with our proprietor, who freely gave us the use of a large unoccupied room adjoining our own apartments; and while we finish this report, our family are busy preparing the room, and posting notices for the lectures, which will commence at seven o'clock this evening, and continue every evening.

Dear brethren, remember us with fervent prayer, that God may give us grace and wisdom, that we may preach the truth in all fidelity, in the demonstration of the Spirit and with power, that much good may be done and his name honored. Also, my dear brethren, be so kind as to remember that we are strangers here, and that all eyes are upon us, and that we are watched very closely. You will readily understand that in order to exert an influence in this new field of labor, we must have means to establish ourselves comfortably and respectably, and be independent of the assistance of those to whom we preach till God shall give them grace to receive the truth.

There are fifteen French Protestant churches in these valleys, and twenty-two thousand members; but owing to the bitter persecutions of the past, most of the people are quite poor. Their churches and schools are supported partly by donations from England, with some help from the Italian government. It would be very improper for us to ask assistance from government, at present. The people call for tracts, and it will be necessary as soon as possible to translate our most important tracts into the French and Italian languages. To do this we must have time and means. We are very anxious to have once more the reading of our religious periodicals, and we hope soon to receive all the numbers that have been issued since the middle of May. We have not seen an American paper since we left London.

We are happy to acknowledge the receipt of two pounds sterling from Bro. Cochrane of Barrhead, Scotland, since we came to this place. It came just in time, and was very useful to us. May God reward him abundantly. With much love we are yours, waiting for the kingdom.

M. B. Czechowski.

La Tour, near Pinerolo, via. Turin, Aug. 1st, 1864.

THE POOR FUND.

To send the Crisis to the Poor.

No. of free and non-paying Subscribers, 660.—	$2000.00
"The widow's mite" pd	$5.00
"A poor sinner" pd	3.92
J. B. Walker pd	2.00
S. Butler pd	2.50

Correspondence.

From Sr. M. A. Vining.

Bro. Grant:—It has been some three or four years since I first saw the Crisis or began to read it. A good Sister in Christ brought me two, and afterward sent me several. She recently sent me three of them. She also gave me Jacob Blain's pamphlet, title, "Glad Tidings," and since has given me the little book—Destiny of the Wicked, by H. L. Hastings. I have read them candidly and carefully. Next I read the New Testament through, observing and often marking passages that I thought and believed were in favor of the final destruction of the wicked after the judgment. Now I am reading Psalms, and find much there to confirm the doctrine which is promulgated in your books and papers of the destiny of the wicked.

I must search the Scriptures for myself on any new point of doctrine (unless it is so much opposed to divine revelation that it is not worthy of my time and attention, or, in other words, unless they are such plain points that the common knowledge of the Scriptures which I have will decide them in my own mind, without any further research); and if I find that it agrees with any portions of God's word then I continue my investigation until I decide on the subject according to the best of my judgment. This is the course I have pursued with this subject, and thus far I have found much more in favor of it than against it, and I have nearly decided that it must be true; yet, if I could obtain any thing that would give me more light on the subject, it would be very gladly received and well perused.

In years past the passage in Mal. 4: 1–3, has been a stumbling block to me, and I could not solve it to my own satisfaction, but supposed that devoted christians, whose education far exceeded mine, must know more about these things than I did. Thus I tried to reconcile my mind to these points, yet again and again they would come up before the mind, and I tried to lay them aside. But I thank God that he through his providence has placed these books in my hands. May God reward that Sister, through whose kindness and care they came to me, in a ten-fold proportion. I am lending them, so that others may be benefitted by them as well as myself.

I like the Crisis for two reasons; first, for so much christian experience as it contains, which is so much neglected in this present age by many of our religious newspapers. O! that men and women would awake to the interest of souls while Jesus fills the mediatorial seat, and lay aside things of far less importance. Second, because it vindicates so strongly the doctrine of holiness of heart and life. More than twenty-one years have passed since I obtained hope in Christ; and experience has taught me that if I would enjoy the presence of my Savior day by day, I must watch and pray almost continually, and strive to live as near as I can to the teachings of sacred writ, forgetting the things that are behind, and pressing toward the mark of the prize of the high calling of our blessed Lord and Master. When I thus try to live, scarcely an hour passes but I feel that I am accepted with God. Then I love my Savior and his people and his cause more than all else below the sun; yea, I love to do my Master's will, and try to lead souls unto him.

Dear christian friends, let us trust in the Most High, and go forward in our work of love, knowing that our labors in the Lord are not in vain, as the day of our redemption draweth nigh. M. A. Vining.

From Bro. D. H. Warren.

Bro. Grant:—I have been a subscriber for the Crisis a long time, and consider it the best paper in the world. Free, open, decided and good; bold and independent; just what the world needs at this time of darkness. Its columns come ladened with truths that do the heart of the child of God good. How it cheers my heart when it comes to my dwelling. It always was like the cooling stream to a thirsty soul, while surrounded by brethren in the Lord; but now, if possible, it is three-fold more to me. Bless God, our toil and trials will soon end, and then we shall change sorrow for joy, and an earth under the curse of care, pain and death, for a world of glory. My longing heart says come!

I have been long looking for this blessed hope. I started out to look for the Lord in '42, and have come up to every point and been disappointed, but not discouraged. His word is sure. He will come. "If I go away, I will come again." How the word bespeaks his coming. The word of God is fulfilled in everything we see in the earth, in the heavens, and among the people; in private conversation, and in the public print. Oh! how dark this world is getting. How sin is increasing. Surely we are living in perilous times. Amid the signs and perils, war and bloodshed, the professed church says it is an omen of good; it is purifying the church and the world; we are commencing the glorious day. Well, if this is the blessed millenium, I hope God will deliver me from going through another preparatory state. I thank God that I am not left in this darkness to believe a lie that I might be damned. O God! lead us into the truth as it is in Jesus. He will, if we will be led by him, and give up tradition. How the light shines in that mind that is open to receive it. There are many in this Western world that never heard of the coming kingdom. Brethren, you that can, and God has called to present the truth, leave your nice things and fashionable churches, and come where the people want to hear. The people demand, and God and the cause call for you to come. Make the sacrifice. Here is a large field to labor in. Thousands are perishing for want of the word. The calls

are numerous for help. Come, brethren, come and sound the alarm in the West, and God will reward you with eternal life in his kingdom. The time is short, and what is done must be done quickly.

Here in Mazo Manie are one thousand inhabitants, and it wants some one that can present the subject in a gospel manner, and the people will hear and believe. Here is work and a living for all that will come with the truth and the cause of God at heart, who think more of saving men and women than ease, and silver and gold. I left the hills of Vermont and my friends, and more than all, a band of brothers of like precious faith that I loved in the Lord, to come West, hoping that I might do more here for the good of men, and I have found some warm-hearted saints, that love and long for and expect the coming Lord. Bless God for christian friends. The communion of saints is sweet.

Brethren in Cabot, I fear you do not appreciate the blessings you are surrounded with, and the gifts you have among you. Be faithful, for the time is short. Do not forsake the assembling of yourselves together, and then do your duty. I am deprived of that blessed privilege, and it is a great loss to me. God will hold you accountable for your improvement of these means of grace. The Lord is at hand, and how holy we must be to meet him. The kingdoms of earth have risen and gone down. The church has waded through a scene of blood. The signs have been seen, sun and moon darkened, the stars have fallen, the perplexity of earth, men's hearts failing them for fear, the nations are angry, the mighty men are waked up. Oh! what a scene we behold in the world through God's word. What must we expect next? My brethren, it is the coming of the Lord Jesus Christ to judge the world and to redeem his church. Seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness.

I expected to have seen Bro. Thurber out here before this time. The saints say, "Where is he? write to have him come." Bro. Samuel, the West needs your gift. God will give you souls for your labor. There is preaching enough such as it is, but oh how vain! Any brother passing through or coming to Mazo Manie, will find a poor pilgrim. Call, such as I have is yours. Brethren and sisters, pray for us. Your Brother, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ,

D. H. WARREN.

Mazo Manie, Wis., Dane Co.

From Sr. L. P. Hastings.

Bro. Grant, and all the dear scattered flock: Now is the time of our great annual meetings; and as I read the notices of them I would fain take wings and fly to the tented grove, that I might be cheered and refreshed as in former days; but for some wise purpose it is ordered otherwise, and I will try to be patient, and content to pray God to bless those that meet, and be thankful for the privilege of reading the reports of the wonderful works of God to his unworthy creatures. I have heard but two Advent sermons in eight years, yet I have not forgotten the faithful warnings and convincing arguments brought from the word of God by Bro. Grant, and others too numerous to mention, showing our nearness to the day of reckoning. Dear Brn. and Srs., be strong. The combat deepens. The smitten image is crumbling. Nations are distressed and perplexed. The waves roar; but soon our noble ship will anchor and land her crew safe on the immortal shore, where all will be peace.

There will be no sin nor sorrow;
There no evil for to-morrow;
There no hungry to be fed,
None to cry for daily bread;
But when these dark scenes are o'er,
Glory'll shine forevermore.

Morenci, Mich. L. P. HASTINGS.

From Sr. I. Finn.

DEAR BRN. AND SRS.:—Are we ready to meet "this same Jesus" when he comes in the clouds of heaven? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." O what a glorious promise is this, to be ever with Him, to be like him, and to be as the angels in heaven, immortal and incorruptible. We shall mount up as on wings of eagles, run and not be weary, walk and not faint; have right to the tree of life, and enter in through the gates into the city, the new Jerusalem, which is coming down from God out of heaven. Let us watch and pray, that we may be accounted worthy to inherit these things. Your Sister, looking for eternal life when Jesus comes,

Clark's Green, Pa. IRENE FINN.

From Sr. A. M. Barnes.

DEARLY BELOVED:—Grace, mercy, and peace, from God our Father and the Lord Jesus Christ, be with you all, amen. My heart was made glad while reading of the work of the Lord in Montreal, and other places. May the good Lord encourage his true servants to endure hardness, as good soldiers of the cross of Jesus Christ, that they may have many souls as seals of their ministry. I heartily coincide with the Bro. who wrote upon preaching plain truth regardless of consequences.

How I do rejoice that the Lord has a few servants who are not afraid to tell the people the truth. There is a blessing in store for such. Be encouraged, ye servants of the Most High God. Your labors and toils will soon have an end in everlasting rest, if faithful. From a lover of the truth,

Clinton, Mass. ABIGAIL M. BARNES.

From Bro. E. Cordray.

BRO. GRANT:—Words fail to express the gratitude of my heart when I read the rich articles contained in the Crisis. I thank our Heavenly Father for sending us this preacher; we have no other. We can truly say "the poor have the gospel preached unto them." Sometimes it is mislaid, and we do not get it every week, then it makes me impatient until it comes. May the Lord bless the brethren and sisters that write for it, and help them to still continue to write, for it does us so much good to hear from them.

We have a weekly prayer and social meeting, it is true, but there are few of us to meet, yet we feel strong because Jesus is our captain. I love to fight under the blood-stained banner of King Immanuel, for we are confident that we shall come off more than conquerors through Him that loved us so freely. We have strong opposition here; in fact we get about all the preaching, but it comes in misrepresenting us, hurling anathemas and epithets, calling us infidels, etc.; yet we are trying to bear up under all this. Lord, forgive those that oppose thy word.

We visited a short time ago the brethren at Buchanan, Mich., and had a good time. We live about twenty-five miles south from the above place. Bro. and Sr. Mansfield told us they would try to come to see us this fall. The Lord conduct their way here, and bless them abundantly. They have done us much good in giving us words of comfort.

But the draft bears hard upon us. Bro. Grant, could there not be something done to help those who are not able to pay their fine? Appeal to the brethren everywhere to throw in and help those who are not able. The Lord help his people in this direction. I was drafted in 1863, and Bro. J. Rupel paid my fine. The Lord bless Bro. Rupel and family, for they have done us much good. Yours waiting and praying for the glorious kingdom of God to come, E. CORDRAY.

Lakeville, Ind.

From Bro. M. H. Inman.

BRO. GRANT:—Since I have taken the Crisis, I have been greatly strengthened in my faith. I am a Methodist by profession, but an Adventist in faith. I have been lending the Crisis to my neighbors. It is a new thing to all of them. They say they never saw such a paper before, and I have the promise of some that they will subscribe for it. As for myself, I esteem it above all other papers that I ever read. I believe in all the points that you advocate on future punishment, and the unconscious state of the dead, and of the immortality of the soul. Yours,

MARSHALL H. INMAN.

Tarrytown, N. Y.

MARRIED.

In Danielsonville, Ct., on the evening of July 5th, by Eld. Wm. A. Fenn, DR. HERBERT H. BROWN, formerly of Rochester, N. Y., and SR. ELEANOR F. YOUNG, of Danielsonville, Ct.

July 25th, by Eld. J. T. Ongley, MR. HENRY J. CADWELL, of Springfield, Mass., to MISS JENNIE C. FISK, of Mantua, Portage Co., Ohio.

Obituaries.

JANE ELIZA GREENE.

Died in Plymouth, Vt., March 8th, 1864, Jane Eliza, daughter of John P. and Saphronia P. Greene, aged eleven years and thirteen days.

Her disease was diphtheria in its worst form. She was sick only seven short days. Two days before she died she aroused a little, and said, "Mother, I guess I am going to get well; I feel much better than I have done." She sank exhausted, but did not seem to murmur or complain at the change for the worse, but endured all with the greatest fortitude. Her physician remarked several times, "I never saw greater patience manifested in but few grown people." O! she has gone to the grave. How sad is the gloom which is flung around us with flowers and perfume. She bade us all be of good cheer. Said she, "I am going to be at rest." She was perfectly calm and conscious. We shall meet by and by. S. P. GREENE.

WALTER MCCLINTOCK.

Died of congestion of the brain, in Portage City, Aug. 11th, 1864, Walter McClintock, aged thirty-seven years and three months.

The deceased with his companion united with the Baptist church in 1859, in West Salem, after being buried with Christ in baptism, with which church he remained a member until his death. He was conscious a few days previous to his death that he must leave his beloved family and sleep in death until Jesus comes to bid the sleeping saints arise. The only anxiety he expressed to live was to care for and provide for his family. He bade them an affectionate farewell, and quietly fell asleep. Funeral sermon by the writer, from John 11: 25, 26.

Our brother has left a wife and seven children, a father and mother, brothers and sisters, together with a large circle of friends, to mourn his loss.

S. J. ADAMS.

MARY ANN PUTNAM.

Died in Athol, suddenly, of palsy, Aug. 13th, Mary Ann Putnam, wife of Morton Putnam, aged thirty-five years, two months, and two days.

The deceased leaves a husband and three little ones to mourn her loss. In the winter of 1863, she gave her heart to God, and gave good evidence that she died in the Lord. Mysteriously the enemy, death, now works, but Jesus will soon come, and then death will be swallowed up in victory.

Eld. Brewer preached the funeral discourse from 1 Cor. 15: 26, in which he showed plainly the Bible view of the state of the dead, and spoke words of comfort. M. E. ELLINWOOD.

HENRIETTA COWLES.

Died in Lovely Street, West Avon, Ct., Aug. 3d, Henrietta Cowles, daughter of Edward and Harriet M. Cowles, aged eleven years.

She was beloved by all who knew her. May her schoolmates be kept encircled in the Savior's arms from the evils of a fading world, and be ripened for the harvest of eternal glory. A father, mother, brother and sister are left to feel that this is a night of weeping; but may they like Henrietta be daily found at the mercy seat, that when the morning of joy shall come, they may meet their loved one again where tears will never flow, and be forever with the Lord. S. WOODRUFF.

CHAS. HEDGES.

Died in Sumpter, Wis., Aug. 12th, 1864, Bro. Charles Hedges, aged about fifty-six years.

Bro. H. was formerly a member of the Baptist church, until about five years ago, when, under my labors, in connection with Bro. Sheldon, he became a lover of the coming of Christ, and embraced the doctrine of life only through Christ, and united with the Advent church, of which he has been a faithful member until death. Funeral sermon by the writer, from Job 14: 10. G. W. BARNES.

HARRIET F. SPENCER.

Died in Natick, R. I., Aug. 17th, of whooping cough, Harriet F., only child of Edwin and Waitey A. Spencer, aged one year, eight months and three days.

Another lovely flower has faded,
Bitter tears are o'er it shed;
One more form the tomb has shaded,
One more numbered with the dead.

Funeral discourse by the writer, from Rom. 5: 14. May we all meet Harriet in Christ's kingdom.

WM. S. DEVEREUX.

Washington, Sept 2. The *Herald's* correspondent with the Army of the Potomac writes as follows:

"The canal at Dutch Gap will soon be ready for use. A mysterious looking, and to all appearance formidable craft, has been discovered lying in one of the creeks emptying into James river. It appears to be waiting for some monitors to pass up the James, when it will run out and cut off their retreat. The rebels are industriously engaged in erecting batteries to command our position at Dutch Gap. The rank and file of the rebel army are generally under the impression that if they desert they will be placed in our front ranks. Gen. Grant has issued an order that those who voluntarily come within our lines shall have transportation to their homes if within our lines, or to any point North that they may choose. This order will be circulated in the enemy's camps."

Propositions have been received by the Secretary of State from a prominent banker in Hamburg, offering to take a loan of one thousand millions at three per cent.,—the loan to run seventy-five years, interest payable semi-annually in coin—to be disposed of on the continent of Europe on the principle of premium loans.

☞ Twenty-five whites, including one whole family, have been murdered by the Indians near Fort Kearney. Some of the bodies were horribly mutilated.

Summary of News.

FOREIGN.

Advices of the 17th ult.

A powerful three-funneled steamer anchored off Poynes, Ireland, on the 13th, sailed again suddenly on Saturday evening. She is supposed to be a blockade runner. A warlike party, with one of the Alabama's Lieutenants, landed. It is believed she is to carry an immense supply of clothing to the Confederates.

Saxony intends proposing the following to the German Diet: Explanations to be demanded of Austria and Prussia in reference to their having permitted the King of Denmark to cede rights to them to which the King had no title.

The Federal frigate Niagara has sailed from Lisbon. Her destination is unknown. An unexampled heat prevailed in Portugal, and crops and vines suffer exceedingly.

THREE DAYS LATER.

Liverpool, Aug. 24. Political news unimportant.

The difficulty between the American Consul and the Egyptian Government has been satisfactorily adjusted.

There has been electioneering riots and bloodshed at Geneva, Switzerland, but they have subsided.

Prince Humbert, the Crown Prince of Italy, who was on a visit to Copenhagen, was shortly expected in Paris. The *Independence Belge* announces a projected marriage between him and the Princess Ann Murat, and says it will strengthen the bonds between France and Italy.

London, Aug. 25. The frigate Niagara seized the rebel pirate steamer Georgia, twenty miles off Lisbon, put a prize crew on board and sent sent her to New York. The Niagara landed the captain and crew of the Georgia at Dover. The Georgia when seized was under the British flag, and her captain entered a protest against the seizure. The event excites much controversy. It was rumored that the capture was effected under the consent of the British Government.

DOMESTIC.

Fortress Monroe, Aug. 23. The Weldon Railroad is held in safety by our forces.

On Tuesday morning all was quiet with Gen. Grant's army, but another battle was expected on that day, the rebels being desirous of shaking Gen. Grant's grasp off the Weldon Railroad. The utmost confidence was felt by our forces in their ability to hold it.

Nashville, Aug. 24. Active operations in this Department await anticipated results elsewhere.

The Chattanooga *Gazette* of the 23d reports the rebel Gen. Wheeler at Stewart's Landing on the 20th, where he had attacked, captured, and murdered a colored garrison and nearly three hundred white laborers. He destroyed the camp and forty-four wagons, killing one white soldier and one white citizen.

New Orleans, La., Aug. 24. Fort Morgan surrendered unconditionally yesterday at 2 P. M.

By the surrender of Fort Morgan we have about 600 prisoners, 60 pieces of artillery and a large quantity of material.

In the twelve hours preceding the surrender about 3000 shells were thrown into the fort. The citadel and barracks are entirely destroyed, and the works generally much injured. Many of the guns were spiked, their carriages burned and much of their ammunition destroyed by the rebels. The loss in the army was one man killed and seven wounded.

New York, Aug. 26. The *Times'* Washington special dispatch says all reports attributing to the Government any movement looking to negotiations for peace are utterly unfounded.

The *Times* says: "The Government has not entertained or discussed the project of proposing an armistice with the rebels, nor has it any intention of sending commissioners to Richmond for the purpose of offering or soliciting terms of peace, or of negotiating with the rebel authorities on that or any other subject. Its sole and undivided purpose is to prosecute the war until the rebellion is quelled."

Washington, Sept. 1. Intelligence has been received here to-day from the West to the effect that the Indian war is of greater magnitude than has generally been supposed. A number of tribes who hitherto refused to engage in the strife have now joined hands with the hostile bands and are murdering the whites indiscriminately. Their force is estimated to be about nineteen thousand, and likely to increase.

St. Louis, Sept. 1. Late advices from Fort Reilly say Indian outrages have increased during the last ten days. On the 19th a train was attacked at Cimmerian Springs. Ten men were killed and all the stock captured. The train was abandoned.

On the 21st two hundred Indians attacked several trains, including one belonging to the Government, sixty miles west from Fort Larned. One man was killed and nearly all the stock captured.

A large band of Indians are congregating in the neighborhood of Fort Lyon, and outrages are of daily occurrence. A party coming within sight of the fort was pursued by Major Wynkoop and three or four killed. Several unprotected settlements between Fort Lyon and the base of the mountains are now receiving the attention of the Indians. Lieut. Booth of the 11th Kansas, who was sent to the relief of the citizens, reports that he saw no Indians after a scout of 160 miles. He is now encamped at Clay, the centre of the section of the country traversed by the savages, which extends from the Platte to the Arkansas river, about 400 miles.

Our present force is entirely inadequate for the work before it. Over 2000 persons have been murdered on the Platte route and 100 on the Arkansas, and $300,000 worth of property has been destroyed or captured, besides 3000 horses, and 500 mules and 2000 oxen.

A dispatch from St. Paul, Minn., Aug. 29th to the Chicago *Tribune*, says dispatches have been received there by Gen. Sibley from Gen. Sully, announcing a glorious and decisive victory by his forces over 1600 lodges of hostile Sioux, near little Missouri River, July 30. He destroyed immense quantities of their provisions and property. The dispatch was dated Heart River, Aug. 2, indicating that the expedition is returning to Fort Rice. Two men have been killed by the Indians near Fort Abercrombie.

One hundred thousand new troops promptly furnished are all that Gen. Grant asks for the capture of Richmond, and to give a finishing blow to the rebel armies yet in the field.

Washington, Sept. 2. Secretary Stanton received a dispatch to-day announcing the capture of Atlanta by Gen. Sherman!

The rebel Gen. Hood is in full retreat to Macon.

Since the 5th of May Sherman has been in one constant battle or skirmish.

Losses computed at 1200, with 300 rebel dead, 250 wounded and over 1500 well. Ten guns were captured.

Notices.

General Campmeeting in Wisconsin.

This meeting is to be attended by Eld. Miles Grant, and a score of other ministers. Let all arrange to erect their tents on Sept. 10th. Hay free for all who bring tents. Stage transportation from Madison to Okee on Tuesdays, Thursdays, and Saturdays, starting early in the morning; and from Baraboo to Okee on Mondays, Wednesdays, and Fridays, starting early. Those coming by cars from Prairie Du Chien direction will leave the cars at Mazomanie, and take stage to Upper Sauk, (thence five miles to the meeting), or to Baraboo, thence twelve miles by stage to the meeting. Those coming from the East on the same line, will do the same. Those coming on the Lacrosse line will leave the cars at Killburn City, and take stage to Baraboo,—twelve miles; thence by stage to Okee. Those further East, on the same line, can do the same. Those coming with teams from Dubuque region will come by the way of Mineral Point to Sauk, thence to the meeting. Okee is five miles from where the meeting was last year, and three miles from Lodi.

O. S. KNAPP, C. STONE, W. SHELDON, } Committee of Arrangements.

N. B. If it is impossible to bring tents, bring good provision and bedding, and we will try to furnish shelter, *provided* all such will drop me a line by the 25th of August, at Baraboo, Wis., so that I may know how matters stand. Don't omit to write, stating how many will come with you.

W. SHELDON.

Maine Central Quar. Conference.

The Maine Central Quarterly Conference will be holden with the brethren at Kendall's Mills, commencing Thursday, Sept. 22d, at half-past six o'clock, P. M. This is a new place for our conference. Let us endeavor to meet in the spirit of our heavenly Master, earnestly and meekly contending for the faith once delivered to the saints, praying that the truth may prevail, and sinners come to repentance. A general invitation is given, and ample provision will be made for all. Call on Brn. W. Cousins, K. Clark, and others.

D. W. GRIFFIN, Clerk.

Advent Herald, please copy.

Wisconsin Annual Conference.

The "Advent Christian Conference" will hold its yearly session in connection with the Wisconsin Campmeeting, at Okee, Columbia Co., Wis., twenty miles north west from Madison, by the way of Lodi, beginning September 11th, 1864.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report, by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in *order* and *harmony*, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring letters of commendation.

Letters may be sent to me at Baraboo, Sauk Co., Wis. W. SHELDON, Secretary of Conf.

Tent Meeting.

There will be a tent meeting in New Preston, Ct., on the old camp-ground owned by J. H. Bennett, to commence Sept. 15th, and continue over the following Lord's day. Brethren and sisters from abroad are invited to come to this meeting and heartily engage in the work of saving sinners, and getting their own hearts in order for the end of time. Brn. C. Goodrich, A. Ross, and others, will be present to administer the word as the Lord shall direct. In behalf of the brethren,

R. J. WHITEHEAD.

P. S. Those coming to the meeting who have tents, or can procure them, had better bring them. R. J. W.

Quarterly Meeting in Bristol, N. Y.

The church of God worshiping at Ganyard Hill, Bristol, Ont. Co., N. Y., will hold a quarterly meeting, commencing Friday evening, Sept. 16th, and hold over the Sabbath. Eld. C. B. Turner is expected to preach the word. If the weather is favorable, the meeting will be in a grove. Brethren from the surrounding country, come up to this meeting and enjoy a feast, and help spread the truth. Strangers coming will call on David Wheaton, or any other family near by, as one can hardly go amiss of hospitality in that neighborhood.

F. BURR.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. GREENE, Secretary.

Conference.

The Advent Christian Conference of Minnesota will be held in Utica, in the Chatham neighborhood, about sixteen miles from Winona, on the railroad. It will commence Sept. 24th, and continue a week or more. Meetings will be held in the Western Tabernacle, which will be pitched there for the occasion. J. V. HIMES.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. WELLCOME, Secretary.

TENT MEETING.

If the Lord will, the Big Tent will be pitched in Windham Centre, Me., about twelve miles from Portland, commencing Wednesday, Sept. 21st, and continuing over Sunday. H. L. HASTINGS.

Notice.

There will be a meeting at the Methodist church at Hartland, Ct., Sabbath Sept. 18th. Neighboring brethren are invited to come up and worship with us. L. K. GAINES.

A Discussion.

A discussion between Eld. S. W. Bishop and Eld. A. Durfee will commence on Tuesday evening, Sept. 27th, and probably continue over the following Sunday, in Newmarket Hall, Providence, R. I.

Question for discussion, Resolved, That the Holy Scriptures teach that all men will have a resurrection to life. A. DURFEE affirms, S. W. BISHOP denies.

Two Days Meetings.

Two days meetings will be held at the following places:—

Union Mills, Laporte Co., Ind., commencing Friday, Sept. 23d.

Dayton, Berrin Co., Mich., commencing Friday, Sept. 30th.

For further arrangements, correspondents can address me at Lindonwood, Ogle Co., Ill., or to the above places. P. S. W. DEYO.

Two Days Meeting.

There will be a two days meeting in the Baptist church, in the east part of the town of Darien, Genesee Co., N. Y., commencing Friday evening, Sept. 9th, and to continue over the Sabbath. Elds. Sweet, Low, Turner, Burr, Brown, and others, are looked for. Teams will be at Corfu's station, the first one west of Batavia, at one o'clock Friday, to bring those from the east on the Central Railroad.

B. C. SIMONDS.

Campmeeting in Wisconsin.

Probably our Wisconsin campmeeting will be held at Okee, Columbia Co., Wis., beginning on Sunday, Sept. 11th. Tents to be erected on Saturday, the 10th. Despite the hard times, we look for a grand rally. Particulars in time.

For the Committee, W. SHELDON.

Postponed.

The conference which was to have been held in Cascade, Iowa, on the 16th, is postponed until the 23d of Sept., on account of the meeting in Wisconsin. P. S. W. DEYO.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

To all whom it may Concern.

Notice is hereby given that meetings are held in Franklin Hall, Dansville, N. Y., every Sunday, with preaching every alternate Sunday. Also prayer meetings every Thursday evening. Pilgrims are always welcome among us.

F. BURR.

Notice.

Notice is hereby given that the Second Adventists hold regular meetings in North Adams, Mass., in Cady's Hall, on Eagle street, but have no steady preaching. Will some of our preaching brethren, who have the word like fire shut up in their bones, come this way and strengthen the things that remain, which are ready to die?

A. J. MCCULLOCK, in behalf of the church.

Meetings in Chicago.

Meetings are held in Chicago, Ill., every Sabbath, at 10 1-2 and 3 o'clock, at the Hall, No. 17 Ryer Block, Dearborn Street. Entrance between Nos. 77 and 79. Ministering brethren, and others visiting Chicago, are invited to meet with us. Call upon the undersigned, on McGlashen St., between Archer Road and 22d Street.

SAMUEL L. WALTER.

A LIBERAL OFFER.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—

Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive one third the value of the money sent, in any of our books and tracts they may select. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollars' worth; for twelve dollars, four dollars' worth, etc.

Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of Publishing Committee.

LIKENESS OF WM. MILLER, suitable for Photographic Albums. Price 25 cts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Yarmouth, Me.....Sept. 18th
R. R. ROBE.

Ashburnham, Mass.....Sept. 11th
Athol.....Sept. 25th
S. S. BREWER.

Agawam.....Sept. 11th
Warehouse Point, Ct.....Sept. 18th
S. D. DANIELS.

Hoosick, N. Y.....Friday evening, Sept. 16th and Sunday the 18th.
M. BATCHELOR.

Bath, Me., (Music Hall).....Sept. 11th
C. GOUD.

Haverhill, Mass.....Sunday, Sept. 11th
Dover, N. H., (Back River).....Sept. 17th and 18th
Lee, N. H.....Sunday, Sept. 25th
Epping Corner, N. H.....Sunday, Oct. 2d
J. W. BRITTAN.

Great Falls, N. H.....Sept. 11th
Lynn, Mass.....Sept. 18th
Haverhill, Mass.....Sept. 25th
A. SIMPSON.

Exeter, N. H.....Sept. 18th
C. S. EMERSON.

FOR PORTLAND, ME.

J. W. White.....Sept. 11th
T. W. Piper.....Sept. 18th
S. S. Mooney.....Sept. 25th

Salesville, Conn.....Sunday, Sept. 18th
O. D. WOODRUFF.

Worcester, Mass.....Sept. 11th
Riverpoint, R. I.....Sept. 18th
Springfield, Mass., (Barnes' Block).....Sept. 25th
WM. A. FENN.

Abington, Conn.....Sept. 11th
B. ST. JOHN.

Omega Village, East Providence, R. I.....Sept. 11th
GEO. A. COLE.

Brewster's Station, N. Y., two evenings, Sept. 16th and 17th.
Pine Tree School-house, 10 1-2 o'clock A. M., Sept. 18th
Brewster's Station, two o'clock P. M.....Sept. 18th
GEO. L. TEEPLE.

Darien, N. Y.....Sept. 11th
Dansville, with Bro. C. B. Turner.....Sept. 13th
Nunda.....Sept. 14th
East Springwater.....Sept. 15th
Bristol.....Sept. 16th to 18th
Honeoye, two o'clock P. M.....Sept. 18th
F. BURR.

River Point, R. I.....Sunday, Sept. 11th
Blackstone, Mass., (Chestnut Hill).....Sept. 13th
Mohigan, R. I.....Sept. 14th and 15th
East Killingly, Ct.....Sept. 16th
Danielsonville.....Sept. 18th
Abington.....Sept. 19th and 20th
Worcester, Mass.....Sept. 25th
Palmer.....Sept. 26th and 27th
Springfield, Mass.....Sept. 28th
Will the brethren from Gloucester, R. I., meet with us at Mohigan and help on the meeting, if convenient? Pray for us. JOS. D. BROWN.

Goshen, Mass.....Sept. 11th
Springfield (No. 5 Oak Street).....Sept. 18th
West Stafford, Ct.....Sunday, Sept. 25th
P. S. BUTLER.

Etna campmeeting.....Sept. 9th to 12th
Augusta, Me.....Sept. 18th
Richmond.....Tuesday evening, Sept. 20th
Brunswick.....evening, Sept. 21st
Hollis.....evening, Sept. 22d
Biddeford.....evening, Sept. 23d
Portsmouth.....Sept. 25th
Lynn.....Thursday, Sept. 29th
Boston, (Lowell Street Chapel).....Oct. 2d
Cheshire Street, Ct.....Oct. 9th
H. MUNGER.

Cornish, N. H., (Hempyard School-house), Sept. 4th and 18th, and Oct. 2d and 16th
Newport, N. H., (at Northville), Sept. 11th and 25th, and Oct. 9th and 23d.
H. DEMING.
E. COTTON.

Pleasant Valley, Ct.....Sept. 11th
HIRAM ROCKWELL.

Worcester.....Oct. 2d and 9th
Plymouth, Mass.....Oct. 16th
J. S. WHITE.

Rome, (Town House).....Sept. 11th
H. B. SEVEY.

West Boscawen, N. H., at Hollis Jackman's dwelling house (or Christian meeting-house), Sunday, Sept. 11th. The ordinance of baptism to be attended to.
Bradford, N. H., (Pond meeting-house).....Sept. 18th
Concord, N. H.....Sunday, Sept. 25th
T. M. PREBLE.

ELD. C. P. DOW IN CANADA EAST.

Bolton, (Lake school-house).....Sept. 11th
Stanbridge, Stone Settlement.....Sept. 18th
Stanbridge, Burrough.....Sept. 25th

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM US how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—E. Whitney, E. D. Searles, Geo. Dodge. Will any one who knows, please inform us?

Who obtained new Subscribers in August.

ONE EACH.—J. Boutwell, J R Colbath, I B Chamberlain, E H Dawes, L Grinnell, N W Gilman, J G Hook, J H Harding, F S Knowlton, A Kidder, S G Mathewson, W McCullock, J T Ongley, S K Partridge, J Page, M. K. Prescott, L. Rice, C. W. Richards, C. Charlotte Smith, S Shields, L Scott, D Taylor, C B Turner, W D Taylor, S. Woodruff, T. Woodard, I. C. Wellcome, J. Whitman, M Wellcome, R R York.

TWO EACH.—J. A. Cilley, Dr. Drummond, Thomas Smith, Samira A. Thurston.

THREE EACH.—B Bethell, M Grant, E D Lyon, L A Osgood, A V G Smith, S C Wellcome.

Total new, 127. Obtained by brethren named above, 56.

TO CORRESPONDENTS.

W. J.—We purpose to be in Chicago, Ill., from Sept. 27th for one week or more. You can address us there. We hope to have time to prepare one on our return. A press of business has thus far prevented.

R H Nye—No.
L C Utley—No.
Mary L Blodgett—Yes.
Mrs N Goodsell—No.
Geo H Downs—Your $3.00 was received and credited.
M L Stocking—The books have been sent. The money was credited as you supposed.
L Storrs—Pays to No. 488.
M Parry—"J. P." paid to No. 490.
D. E. Lyon—The $2.00 was received and credited. Pays to No. 505.
Geo. Severance—$1.81.

CASH RECEIPTS.

The present No. of the Crisis is 465-6. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

50 cts. each.—T. L. Day 476, J. Hiserodt 471, M. M. Goodell 468, B Hatch 455, N Barrett 474, C Barnes 518, C Benton 478, S Simons 476.

66 cts. each.—E. E. Rice, J. Parker, H. P. Mayo, W. Fleet, A Rice, R Rice, W Reid, A Banks, each to 468.

$1.00 each.—J Coverly 497, H Wett 487, E C Bowker 479, M R Taylor 487, J Clothey 487, J Sidelinger 490, J Page 441, A. Tuft 490, J. B. Conyer 490, H. G. Gerrish 490, A Hawks 483, B P Buswell 494, L Shurtleff 482, O D Pease 486, B Lowrie 485, S O Parker 489, O Wheeler 445, M Calder 483, N Wheeler 484, L. A. STOWE, what P. O.? H. N. Reed 358, A. Richardson 488, S. W. Bartlett 488, P Westcott 444, W Thurber 459, J Pulver 481, J Andrews 485, B Barrett 488, C Wakefield 488, E A Hudson 474, C West 479, T E Wilson 488, J K Marshall 487, H Clark 482, M Merrill 489, R Allen 488, W H Brown 488, M Shaw 480, J E Ainsworth 488, E M Crumb 488, H Hall 484, H Fay 484, P Blckford 484, J B Hyde 467, J Fletcher 487, G L Rice 488, J Allen 514, E Sprague 488, A Burnett 488, S Goodell 484, G Demeree 447, L. Allen 488, H. Buell 488, W. H. Howard 484, O. Hodge 468, G F Chapman 468, N Shumway 514, L Newell 488, L Moran 488, R Boston 488, D Kinsman 476, W P Higgins 540, J P Sawtell 468, C Farrington 455, W Rogers 525, E Jewitt 488, B Davis 487, N Knapp 558, L. PARMETER: what P. O.? L. Jones 478, F. L. Storrs 480, B Butterfield 488, S Alden 263, M Mayhew 488, T J Atwater 488, S. H. Glover 468, D. Randall 488, Mrs. H. Curtis 480, H L Bradley 488, W O Hough 487, G White 488, Mrs. R Knox 471, O F Cain 324, E J Mills 486, H E Stone 412, R Robbins 476, S Hale 468, T H Knowles 486, E Buckland 487, J H Eastman 480, O Jewell 486, M Kirkum 486, R M Holbert 486, E Davenport 486, H [illegible] E Corbin 485, D Rollins 479, A Murray 509, P Miller 482, W P Scott 488, F Heller 488, L E Osgood 488, J Stubbs 488, C P Keim 488, L A Osgood 494, R P Smith 482, E M Curtis 478, Mrs. C Clark 471, S Knowles 486, R Green 488, D Spaulding 490, M M Markham 487, J S Arnold 479, M J Achorn 382, I F Harding 457, N. A. Purrington 488, B B Campbell 475, Mrs. J Tisdale 488, M M Parks 490, A E Cooley 490, R Smith 487, H. P. Vankirk 470, R Hudspeth 481, G Wells 488, A S Congdon 486, A G Holland 486, J D Ranns 483, S M Cornell 508, A G Shackey 472, L Sayles 522.

$1.25 each.—H. O. Straffen 497, E White 494, R A Tibbetts 491, P Howard 520, S F Bradley 483, W Johnson 494, D. Palmer 473, L. T. Neal 520, H. Hart 485, E. Wyman 494, B H Russell 492, A. STUDSON: what P. O.? E Lee 490, A Smith 520, A Colburn 125, F A Bronson 468, O S Enderton 490, L Shurtleff 494, M E Estes 490, E Wetherell 494, G W Baker 497, W Bower 485, S. Cooper 475, J. Curtis 494, L S Ford 494, I H Plumley 481, M A Morey 494, S Dodge 494, J McNeil 491.

$1.50 each.—J. S. Sherman 495, C. Barnes 477, J. A. Clark 497, E G Morgan 505, E Remick 508, W Rowerth 499, J W Mowbray 501, H N White 492, E C Wheeler 491, W. Powers 478, M P Howe 486, S E Rollins 482, E Brown 444.

$2.00 each.—J Taylor 517, J E McLeod 463, W Morse 419, S Dinsmore 468, A Johnson 468, E Cleaves 507, S M Adams 472, S Boynton 504, T Strange 500, C Howard 488, N H Reed 468, C I. Burdick 498, W B Rose 488, J Brackett 519, E Boshart 491, E Miller 499, I Roxby 481, M Miles 501, B P Stevens 503, W B Jenks 493, B O Allen 524, T W Tisdale 509, J Naramore 509, A Cudworth 478, H Clarke 484, T J Wetherell 499, J S Morgan 486, D B Matteson 509, T Pease 509, W Payne 488, J R Brown 483, A P Chapin 506, R. A Sherman 488, R Sikes 470, H Patten 468, J Fuller 505, E B Boynton 468, J H Morgan 506, H B Streeter 503, J Sloan 518, A Sage 468, L. Tiffany 488, N Mather 488, C Benton 468, D F Howe 468, L Ellinwood 509, T Glover 501, B M Kent 468, E A Eggleston 540, L A Crowninshield 480, T L Saltonstall 543, J Brown 468, A B Read 488, C Newell 509, B Avery 425, G W Denny 468, S D Riford 481, A Hyde 468, G Merriman 487, J Barker 468, A Herrick 468, N Tuttle 468, L Monson 483, S H Nichols 273, R F Woodford 513, D L Parker 490, G H Waterhouse 468, H Gorham 500, H Goodell 467, O Loomis 482, B Bancroft 471, A Humphreyville 499, A Ellenwood 487, M Bogardus 488, A Andrews 424, N W Gilman 464, H H Rogers 488, J P Green 509, B Mosher 509, J Allen 506, C Patnoe 488, L T Allen 531, A Holman 510, S Rowe 464, M Allen 468, A Smith 458, G W Libby 468, J S Heath, 50, J Tanswell 456, L A Hart 482, B S Jackson 437, M K Prescott 495, A Armour 508, J S Hastings 502, J M Billings 473, C W Smith 491, A Wood 481, F J Mansfield 468, J T Mansfield 468, H W Norville, 478, W Tidrow 447, D H Allen 506, S Jennings 506, S Sherman 464, M L Horton 506, L Simons 506, S L Smith 506, A V G Smith 510, J Parry 499, C M Chapman 492, J C Pease 442, H Arnold 506, A Hubbard 468, E Myers 506.

$2.25 each.—D W Perry 494, W S Howden 494, W H Wing 468, B Townley 468, F A Croney 470.

$2.50.—D D Chaffee 524, R Pendleton 514, F Edwards 498, S Parker 516, A S Richards 546, E Ayers 499, L F Newcomb 499, M C Kershaw 572, E Phelps 487, A Purdy 516, G E Markham 520, S Pease 518, C G Miller 478, M W Benham 499, E S Collins 527, B F Mills 513, J H Lewis 519, G Gillett 567, R E Ladd 524, M Handlin 516, W A Potter 516, W H Bancroft 499, J R Pease 517, P Clark 443, L Butler 520, A H Steele 500, C Stevens 518, Z E Harris 491, J H Hall 468, D W Spear 499, R Britton 501, A Knowlton 520, R Severy 494, L Wade 496, O M Gilman 520, A Field 509, R Taylor 480, O D Woodruff 520, L J Beach 488, D S Cables 494, W A Thomas 515, M L Gilman 503, E Greene 517, A Hill 518, H Gray 467, E T Harding 478, A Perrin 515.

$3.00 each.—W T Doremus 505, M Dermand 481, H. B Eaton 561, C H Hudson 530, B F Elliott 503, M H Lewis 509, L Brown 509, C Hoyt 532, J B Walker 530, N. D. Babcock 523, A. Morse 509, S. Orcutt 514, C. D. Chase 529, S. Titus 416, J J Curtis 505, S. Pease 509, I. Barnes 529, E G Scott 488, L L Lord 527, A Gage 512, A R White 481, H Bennett 509, H Dana 529, Mrs Dr. Dolittle 465, H Butler 530, R S Robinson 536, A Waterman 530, J M Chaffee 453, M Andrews 503, G Morgan 527, G. H. Smith 511, J B White 500, A Neff 477, S J Parsons 529, C. W. Safford 530, S M Ingersoll 470, R. OWEN; what P. O.? W. Ford 469, E. M. Freeman 373, G W H Davis 511, P. Jones 340, J. Phillips 468, E. C. Eastman 481, A W Lowe 468, A F Cook 474, O W Bush 496, B N Childs 464, S. Peckham 468, H Burridge 468, S Hart 468.

$3.50 each.—C F Clough 520, C M Lawton 511.

$4.00 each.—H W CHASE, what P. O.? M W Russell 517, D. Allen 509, C N Harvey 599, G. Morris 473, L T Moses 488.

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I shall know thee in the morning,
When Jesus calls his own;
In the resurrection morning,
And heavenly joys are won;
On the right hand where they gather,
Who are fitted for the prize;
I shall know thee in the morning,
When all the saints arise.

I shall meet thee in the morning,
Where the stream of life runs fair,
Where the sunlight gilds the highlands,
And music fills the air;
Where the flower-decked arbors lavish
Their odors fresh and free,
I shall meet thee in the morning
Of a bright eternity.

I shall see thee in the morning
Of heaven's eternal light,
Where the saints of every nation
Are robed in changeless white;
With Jesus and his angels,
The glad host of the skies,
I shall see thee in the morning,
When all the saints arise.

I shall join thee in the morning,
Where partings never come,
Where those we've loved in Jesus
Forever are at home.
We'll range the plains together,
And joy in bliss untold,
I shall join thee in the morning,
Where the streets are paved with gold.

I shall greet thee in the morning,
Where sainted ones all meet;
Within those walls of jasper
We'll bow at Jesus' feet.
Where every singing seraph
His harp of glory tries,—
I shall greet thee in the morning,
When all the saints arise.

I shall know thee in the morning,
With the waking sainted dead,
Cheered by the gladsome presence
Of Christ our living Head;
Arrayed in robes of brightness,
Exultant for the prize;
I shall know thee in the morning,
When all the saints arise.

—*Selected by C. B. Turner.*

For the World's Crisis.

MY WESTERN TOUR.—NO. 6.

In company with my esteemed brother, H. G. McCullock, and by his conveyance, I traveled over a most beautiful country, making calls on brethren by the way, with whom I had pleasant interviews, until I came to Clinton, and put up for the night with Eld. N. W. Spencer, at whose pleasant home I felt quite contented. It is cheering to meet with those who have borne "the burden and heat of the day," and are prepared to sympathize with us in our hope. Bro. Spencer is highly esteemed by the household of faith in his vicinity. May God abundantly bless and strengthen him for his work. Be encouraged, my brother, and go forward.

Aug. 3d, in company with Bro. McCullock, visited some families, and in the evening preached to a good audience of attentive listeners upon the "blessed hope" of eternal life at "the glorious appearing" of Jesus. Trust the meeting was profitable to the cause of truth. At the close of the meeting, parted with Bro. McCullock, to whom I had become quite attached, each to go his way and preach "the gospel of the kingdom," and prepare a people for the Lord. Sojourned with Father Marsh, an old Adventist, who is deeply interested in the study and advocacy of "present truth." Was kindly cared for and helped on my way by them and others in the place.

Aug. 4th started on foot, staff in hand, for Bro. Hiram DeWolf's, in Shabbona, the place of my next appointment. The land about Shabbona Grove, which contains fourteen hundred acres of woodland, is rolling prairie, of the best kind for farming. Here are beautiful farms, where only a few years since old "Shabbony," an Indian chief of the Pottawattamie tribes, held his court in the grove within a few rods of where I now write. Some thrilling stories have been told me of Indian times; of the cruelties practised upon early settlers during the Black Hawk war, similar to the recent massacre in Minnesota, some of the sufferers in which I have seen and conversed with, having been within a few miles of the locality itself.

At eight in the evening met a small congregation at the school-house, Bro. Spencer being present, to whom I preached the word of life, and had a fair time. Cares seem to press heavily upon the farmers just now, being the busiest season of the harvest period. I received some help here, and found a christian welcome at Bro. DeWolf's, where I sojourned during the time of my stay.

Aug. 5th, passed through a most beautiful country by Paw Paw Grove, a distance of fourteen miles, to Earle, a fine village on the Burlington and Quincy R. R. Called at the residence of Bro. Kelsey, but finding the family absent, I sought other friends, and was directed to the residence of Bro. J. N. Towle, an Adventist belonging to the Methodist church, by whom I was kindly received and cared for at his home during my stay. Bro. Towle preaches some, and feeling interested in my visit, as the Good Templars were to occupy the hall that evening, he secured a tavern hall, where I preached to an interested congregation. About the time the service commenced, a troupe of Circus performers arrived from Mendota, one hundred in number, several of whom came into the hall, and others of them heard below. The cause of truth needs reviving in this place, as there is not the interest here now there has been in other days; yet there are good brethren, several of whom I visited, but they seem rather disheartened. May they be enabled to "trust in God and do good." Here I was assisted as in other places. From Earle I journeyed to Amboy on the Central R. R., by the way of Mendota, arriving at two P. M., Aug. 6th, and met Eld. D. S. Clarke at the depot, in whom I found a worthy christian brother and fellow laborer, and at whose pleasant home I received every needed comfort during the time of my stay. The cause of truth is prospering here, although its adversaries are many, and strong. By the judicious, persevering, and self-sacrificing labor of Eld. Clark and others, an interesting church has been raised up, to whom I preached three times on the Sabbath, in Goldman's Hall, a very good place, hired by the church for regular services. May they be united and persevering to the end, and ere long have a house of their own in which to worship the God of their fathers and proclaim his truth. Amboy is a beautiful city of three thousand inhabitants, and an important point in the west so far as Advent interests are concerned. This place is the present residence of Elds. Maybey and Burrington, with whom I formed a pleasing acquaintance, and of whom I heard a good report. Eld. Wm. McCulloch, and several others from his vicinity (Bureau Co., ten miles distant), were present at our meeting, and aided [illegible]. It is very pleasant to meet fellow pilgrims, but oh! the final meeting.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet!"

Oh! I hope soon to meet with the elders and brethren of whom I have read, and with whom I have met in my journeyings, whose labors and trials I know by experience, and for whom I feel such a warm sympathy. Oh! ye battlers for the "crown of life," be faithful, and pray for me. I received a liberal contribution here, to aid in meeting the expense of travel, and left the place well satisfied with my visit.

Parted with Eld. Clark and family at noon, Aug. 8th, and went by the Central R. R. to Lasalle, but arrived too late to connect with the train on the Rock Island road, and therefore visited a coal mine near by, where they raise coal from the depth of five hundred feet, and have excavated three-fourths of a mile in one direction, and nearly that in every direction from the bottom of the shaft, some two hundred men being employed in this subterranean world. Veins of coal at different depths underlie a large part of the State of Illinois, and it is much needed, as wood is very scarce, and coal and cobs the principal fuel.

From Lasalle I journeyed by carriage to Utica, on the Illinois river, where I found a good home at Bro. Jas. Fullerton's, with whom I visited several points of interest,—as a petrified spring, where the moss becomes stone; and "Starved Rock," on the southern bank of the Illinois river, a round column of rock, its sides perhaps perpendicular, and nearly one hundred feet in height on the river side, its top comprising about an acre of soil, with only one way of access originally, up a difficult way of ascent, where many years ago a tribe of Indians, being pursued by their enemies, were driven for safety. Their pursuers took a position on another rock near by, which was as high, and rained their arrows upon them, which caused them to throw up a breastwork of earth which is plainly to be seen now. Finally, the besieging party concluded to let hunger and thirst do the work, and so guarded the passage, thus preventing their escape; cut off their cords when they would attempt to draw water from the river, and waited until they were all silent in death. Hence the name "Starved Rock" has been given, and the place is visited by hundreds every year, as inscriptions and other appearances testify.

I saw and conversed with Bro. Jas. Clarke, one of the principal farmers and business men of the place, whose farm contains twenty-five hundred acres, who told me that he had six hundred acres of corn planted this year, which looks well. The farmers are becoming wealthy, and wickedness is on the increase, of which fact I am more and more assured every day, and the love of many, yea, of the greatest number, waxes cold, while the prospect is that but few of this generation will "endure unto the end" and "be saved." How much there is to be done by those who look for Jesus, and how short the time for labor. What is done must be done *quickly*. Let us be in earnest. Let those whom God and his church have called to do so, "labor in word and doctrine," and all others in their capacity, and to the full extent of their ability,—by exhortation, prayer, and the power of a good example,—giving of their means to support the gospel proclamation; and when the Master comes he will say "Well done."

There are no Adventists in this place, as I can learn. The family where I find a home are Methodists, of the friendly kind, and my views of truth are new to them, yet they hear with interest. May God bless them for their christian kindness. I expect to leave here to-morrow for Lockport, if the will of God be so. CHAS. P. DOW.

Utica, Ill., Aug. 8th, 1864.

For the World's Crisis.

TO THE AFFLICTED IN THE LORD.

Once more my kind and heavenly Father has permitted me to be laid on a bed of affliction. In obedience to the command I was anointed "with oil in the name of the Lord, and the prayer of faith, . . . and the Lord" has raised me up, and "in love to my soul delivered it from the pit of corruption," as he did Hezekiah of old. Blessed be His holy name who in mercy spares me. Knowing what affliction is, I would offer a few remarks of consolation to the afflicted ones in the Lord.

This is a world of sorrow and trials. One painful event succeeds another in rapid succession; but it is blessed to have faith in God's promises, and share the consolations of the gospel. I bless God, "who hath comforted me in all my tribulation," that I am able to comfort those who are in any trouble, by the comfort wherewith I myself have been comforted of God. "For as the sufferings of Christ abound in us, so our consolation aboundeth also by Christ," whereby we are enabled to rejoice in God always. "Rejoice in tribulation" is a command, and should be obeyed; and the reason given is, that it worketh patience, experience, and hope. These are graces much to be desired, for patience enables us to endure the ills and trials of life; experience is always good, for it yields hope, and hope takes hold of eternal life. And what comfort to know that these trials are soon to terminate, and then the joy will be such as never entered the heart of man to conceive. Then let us rejoice in tribulation.

God is good, and his mercy endureth forever. He doeth all things well, and does not willingly afflict his people. Let us not, then, "despise the chastening of the Lord, nor faint when we are rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It is well to bear in mind that the Lord does not see fit to reveal his motives in affliction. The why and wherefore are best known to himself; but that there is a *needs be* is at all times certain.

I have no sympathy with the thought that all affliction is chastisement from the hand of God; for although there cannot be chastisement without affliction, there may be affliction without chastisement. Hence we find (John 15) that not only the unfruitful branches were subjected to chastisement and judgment, cut off as withered and worthless for use, and therefore unfit for the place of testimony; but we find that there were other branches, fruitful branches, too, which needed purging, not because they were not fruitful, but that they might bear fruit more abundantly. "Herein is my Father glorified, that ye bear much fruit."

There is nothing more common in nature than to see a husbandman pruning his trees, that the branches themselves may be kept in a healthy state. Now, it is just so, I apprehend, with our Father, the Husbandman. We may rest assured of this, that every stroke of the pruning knife will be pregnant with blessing. You know, beloved children, that we cannot as children properly lay claim to perfectness of judgment; to understand what the mind of the Lord is in every act of discipline; we will not, I am sure, if we be obedient children, ever question its propriety.

We have a Father whose heart abounds with affection. He does not use the rod at random, but knows precisely where and when to strike the blow. Yes, with a keenness of perception which baffles all the stealthiness of the adversary, and all the subtlety of our own sinful hearts, his eye detects the slightest inroad which the world makes upon our affections, and because he loves us, he is there to stop its course. At times, his ways of dealing may seem trifling; so much so, that the hearts of his children may be ready to ask, "Hath the Lord forgotten to be gracious; is his mercy clean gone for ever?" He does not sit an unmoved spectator of his children's sorrows; for as a "father pitieth his children, so the Lord hath mercy on them that fear Him;" for "he knoweth our frame, he remembereth that we are dust." Not a tear, nor throb, nor sigh, but what is seen and felt by him. His compassion would perhaps remove the suffering; but that would frustrate the very purposes of love. Our Abba will not allow one pang more than is necessary, nor permit it to remain one moment longer than needful.

The thorn in the flesh of the apostle Paul is a striking instance of discipline; it was chastisement of a preventive character; it was something thrown in by the Lord to act as a provisional check upon something which might hereafter manifest itself. Mark the word, "Lest I should be exalted above measure."

No, God chastens us not for pleasure, but always for our profit, "that we may be made partakers of his holiness." This is a great and necessary attainment; without it no man can see the Lord. In view of such blessings, shall we complain of a little affliction? Shall we murmur and repine, and feel as if the Lord were a hard Master? What! "shall we receive good at the hand of the Lord and not evil?" "Will not the Judge of all the earth do right?" Can he do wrong? Say, ye afflicted ones, can he do wrong?

Again, no affliction is for the present joyous, but grievous; "nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." This is good fruit, it takes hold of the kingdom; for the righteous only are permitted to enter through the gates into the city, and have a right to the tree of life. God help us to endure, and so overcome as to receive a crown of righteousness when Christ shall appear. Yea, rejoice in tribulation, rejoice with exceeding great joy in view of the glory set before us, "though now for a season, if needs be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth . . . might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. 1: 6, 7.

If now patient, in the kingdom we shall have honor. Says an elder, "Who are those arrayed in white robes?" And the answer was, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Afflictions yield glory. Hear, ye afflicted ones, and rejoice! "These *light afflictions* which are but for a moment, worketh out for us a *far more exceeding and eternal weight of glory*." Look at this promise—at its fulness of glory! See! for every sigh, pang, or groan, God lays on the other scale a weight of glory. O God! how shall we praise thee as we ought? Shall we ever murmur or repine? O, no! let us rejoice alway. What more can we ask? God is faithful, who will fulfill. Let us believe, and, believing, let us rejoice with joy unspeakable and full of glory; for these exceeding great and precious promises are given unto us that we may be made partakers of the divine nature. 2 Pet. 1: 4. And remember these promises are sure; they are yea and amen in Christ Jesus; they cannot fail. They were confirmed by the oath of God, "that by two immutable things, in which it was impossible for God to lie, we might have strong consolation," etc. We may not wonder that the Hebrew youths could walk composed through the furnace, or the martyrs shout victory until their voices were lost in death. So let us trust in God, and in all our afflictions rejoice in him always.

But one more promise; in affliction's darkest hour it never fails; it is the fulness of the ocean of God's love to his poor afflicted people here. Hear it: "And we know that all things shall work together for good to them that love God."—Rom. 8: 28. Do you love God? Then this promise is yours, and it will never fail you. Mark! Paul says, by inspiration, "*we know*." Then let us try it in every circumstance in life. It cannot fail; however dark, however severe the affliction, however great the suffering, it is one of the "all things" that work together for our good. Standing by faith upon it, we may

"Smile at Satan's rage,
And face a frowning world."

Afflicted ones, what think you? With such consolations, can we not suffer joyfully, and "rejoice alway," yea, rejoice in tribulation? God in due time will deliver and give us the victory, and crown us with glory.

M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

FRIENDSHIP.

The friendship of the world is vain, deceitful. Just where you need it most will it fail you. In order to our happiness we must have friends. God knows we are but human; hence he gives us *help*. And as the friendship of the ungodly world is fleeting, he gives us the "fellowship of saints," commanding us to "love one another." And if the church would love "as Christ hath loved us," we might derive great benefits from such fellowship.

But, ah! how uncertain, how selfish, how false is much that is called "*christian love*." To-day you are, "dear," "kind," "precious," "true saint"; to-morrow, with no change on your part, you are cast off as an heathen, and instead of warm greetings, holy kisses, you receive cold words, colder looks, and any amount of slander among the neighbors. Such will love you as long as you sit under their influence, listen to what they say, give all they ask for, have "all things common" so far as your baggage is concerned; but when you cease to fill up their greedy, selfish mouths, you that was once called "generous" become "covetous," "stingy," and "unchristian." And where they have called you a "saint" once, they will now call you a sinner twice. Such friendship as this I do not desire.

But the FRIENDSHIP OF JESUS! Here is *true* friendship. He says, "I will never leave thee nor forsake thee." And, true to his word, he is with us in sickness, in health, at home and abroad, pitying us, loving us, blessing us continually.

Tried, lone, weary pilgrim, be not discouraged. Though professed friends forsake thee, or cast thee off coldly, without telling you your cause of offence, remember that Jesus loves you, and will bring you home to be with him in his glory at last. Look up! Let the Devil rage; all he can do is to foam out his own shame, and all these hard speeches will be reckoned when the judgment comes.

Stand on God's promises. Learn to live independent of human sympathy. Learn to live as though you depended altogether on the love of God, as you honestly do. Oh! how blessed to lean on the arm of the Lord, to look up and receive the smiles of Jehovah, to know that "the Lord my Shepherd is"; that "I am his and he is mine." Truly, "what can I want beside?" M. MATHEWS WEAVER.

No. Dana, Mass.

"I WILL NOT LET THEE GO."

I will not let thee go, thou help in time of need!
Heap ill on ill,
I trust thee still;
E'en when it seems as thou would'st slay indeed!
Do as thou wilt with me,
I yet will cling to thee;
Hide thou thy face, yet help in time of need,
I will not let thee go!

I will not let thee go; should I forsake my bliss?
Lo, Lord, thou'rt mine,
And I am thine,
Thee will I hold when all things else I miss.
Though dark and sad the night,
Joy cometh with thy light,
O thou my Sun! should I forsake my bliss?
I will not let thee go!

I will not let thee go, my God, my Life, my Lord!
Not death can tear
Me from his care,
Who for my sake his soul in death outpoured.
Thou diedst for love to me,
I say in love to thee,
E'en when my heart shall break, my God, my Life, my Lord,
I will not let thee go.

Dessler, 1692.

For the World's Crisis.

"PHILO THEO."

BRO. GRANT:—In the *Religious Telescope* of June 29th, there appeared an article from the pen of one who styles himself "*Philo Theo*," who feels greatly grieved (and we sympathize with him), to think that a U. B. preacher has become an "Adventist." Well, in his article he remarks about "Sheldon & Co.," indicating that he was acquainted with them, and about one whose "address is J. R. Preston, Floyd, Iowa," who receives the "Crisis," "gratis, of course," and some other things, some of which he has right, and some of which he has not right. Of the real merit of these remarks we do not *now* propose to speak, only would remark that we wonder a dear brother manifesting such loveliness of character should be ashamed to give his own name. We know of no reason why he should withhold it, unless it is because he fears "Sheldon & Co.," in whose shade he rests (as "Philo Theo") very securely, no doubt. For one, I am quite confident that "Sheldon & Co." would not harm him if his name should be revealed. The inference is just in all such cases, that the production is like a child without a father, or whose father is ashamed to make himself known. Of the production we will not speak further at present, only to say that we have no fears of its rising higher than the source from whence it sprang, i. e., "Philo Theo" *fiction*. J. R. PRESTON.

Floyd, Iowa, July 16th, 1864.

GONE TO THE ADVENTISTS.

BRO. BERGER:—Did you ever look over the columns of a paper, hailing from Boston, called the *World's Crisis*? It is a wonderful sheet, professing to bring forth things "new and old"—as old as the days of *Millerism*, and as new as the conversion of a certain U. B. preacher to the "*like precious faith*." In our Savior's days there were men to whom he said: "Ye compass sea and land to make one proselyte, and when he is made ye make him two fold more the child of hell than yourselves." Now these silly Scribes and Pharisees are all quiet "long ago," but the *proselyters* are not all dead yet.

Indeed, one would think that making two-fold children of hell had become an honorable business in our day, to see how the proselyters glory in their success. But well may they glory, for they have discovered that *hell* is only the *grave*; and as Jesus promised to meet the penitent thief in Paradise on the same day that he went into the grave, therefore (carrying out Adventist logic,) hell and paradise are the same, and who would not glory in winning children to Paradise? But let us notice a case:

On the 12th of April this Advent trumpet (the Crisis) blew one loud blast to the strain of "*A Convert to the Truth*." Then went on to state that a "*prominent United Brethren* preacher had become convinced of the truth," and had "commenced to preach the Gospel of the Kingdom," and that "he felt like a *babe in Christ*, and desired instruction, and would like to have the Crisis sent to him;" that his address is J. R. Preston, Floyd, Iowa. To all of which the editor heartily responded, "We will send it" gratis, I suppose, of course.

Well, what do you suppose the next number of the Crisis brought forth? A communication from Rev. Mr. Preston himself, a few items of which I shall here briefly review. In the first place he states that he had "become one with the sect that is everywhere spoken against," and that he had been for three years a minister and pastor in the U. B. Church, etc. And then says, "Yet I *had not learned* the truth that the Bible reveals so plainly, that 'if the dead rise not, then they also that are fallen asleep in Christ are perished,' and that Christ shall judge the quick and the dead at his appearing and kingdom," etc., etc. Now, the question proposes itself to my mind, and probably to yours, Mr. Editor: Can it be possible that the Iowa Conference would grant preaching license to a man who is ignorant of these *fundamental* doctrines of orthodox theology, or shall we infer, simply, that the good brother had not viewed these glorious passages of Scripture through Advent spectacles in all these three years? My opinion favors the latter conclusion, from the fact that, a little lower down the column, he adds, "How any man can read and compare with the word of God, such works as *Ghostology*, by W. Sheldon"—which pamphlet, by the way, is a regular bombastic, satirical tirade against the doctrine of the immortality of the soul, and an insult to common sense, and you would probably consider it a bundle of blasphemy. But he says, "How any candid man can read" this work, and several others of a kindred spirit which he names, "and not see the truth," etc., "is greatly surprising to me." And a little lower he says, "For my part, I wonder that I did not see these things before, from simply reading the Word." Ah! indeed, there is the rub. Has it ever been known that a man has "seen these things from *simply reading the Word*"? But men always see these things (no-soulisms) from reading the Word in and *through* these wonderful no-soul tracts.

Now, I don't know this man—have never heard of him before. But I would say to all the brethren and sisters of his acquaintance and within the range of his influence, "*Look before you leap*" in his tracks. For, if he is a faithful disciple of Sheldon and Co., he will, as a matter of course, feel it his duty "to more thoroughly instruct the *brethren* in the faith." But as I do not wish to make this a local matter, but intend to write more particularly for those readers of the *Telescope* who do not yet understand fully what it means to become an *Adventist*, I proceed with the review:

Mr. Preston says, "To me, now, the Bible is a new book," and finally closes thus: "I expect at the earliest opportunity to identify myself with the christian brethren and take part in the ministry, *preaching the faith which I once destroyed*."

This implies, of course, that every one to whom the Bible reads now as it did ten, twenty or fifty years ago, is an old fogy, a bigot, a "blind leader, etc., and that if *we* ever want to get ourselves and our flocks into the "kingdom," we must at once "right face about" and begin to *destroy the faith which we once preached*.

Now, Mr. Editor, will you please sit down with me a few minutes, and with me look over a few items of the changes I must make in my theology, in order to become a brother and co-worker with Mr. Preston? Judging from what my own ears have heard from the lips of Mr. Sheldon and his colleagues, I must preach—

1st. That *man* has not more of a soul than a dog, and that the breath of life which God breathed into his nostrils, so that he became a living soul, was only a puff of wind, and when he dies he will go into the grave, *soul* and *body*, until the day of Judgment.

2d. That at the end of the world Christ will restore this earth to its Eden beauty, and will take his seat (literally) upon David's throne, and will reign over the righteous, as a literal monarch, forever and ever, and that the wicked will be called forth from their graves and will immediately be *burned up, soul and body*, and become ashes under the feet of the righteous.

3d. That the ten commandments are the "*Old dead Schoolmaster*," and that the Sabbath was not designed "for man," but for the Jew only; and therefore we, being under grace and the gospel, have no Sabbath at all, but should esteem "every day alike."

4. And, when I meet a good brother or sister who thinks that a departed bosom companion or child has gone to heaven, I must tell them that that is all "*tradition*," and that there *never has a soul gone to Heaven, nor never will one go there*.

But I am too tedious. If any of your readers wish too see the remainder of this wonderful creed, I must write again, "if the Lord wills." PHILO THEO.

Wisconsin, June 12th, 1864.

SIN AND FOLLY OF SCOLDING.

"Fret not thyself to do evil."—Ps. 37: 2.

1. *It is a sin against God.*—It is an evil and only evil, and that continually. David understood both human nature and the law of God. He says, "Fret not thyself in any wise to do evil." That is, never fret or scold, for it is always a sin. If you cannot speak without fretting or scolding, keep silence.

2. *It destroys Affection.*—No one ever did, ever can, or ever will love an habitual fretter, fault-finder, or scolder. Husbands, wives, children, relatives or domestics, have no affection for peevish, fretful fault-finders. Few tears are shed over the graves of such. Persons of high moral principle may tolerate them—may also bear with them. But they cannot love them more than the sting of nettles or the noise of mosquitoes. Many a man has been sent to the tavern and to dissipation, by a peevish wife. Many a wife has been made miserable by a peevish, fretful husband.

3. *It is the bane of Domestic Happiness.*—A fretful, peevish, complaining fault-finder in a family is like the continual chafing of an inflamed sore. Woe to the man, woman, or child, who is exposed to the influence of such a temper in another. Nine-tenths of all domestic trials and unhappiness spring from this source. Mrs. A. is of this temperament. She wonders her husband is not more fond of her company. That her children give her so much trouble. That domestics do not like to work for her. That she cannot secure the good will of young people. The truth is that she is peevish and fretful. Children fear her, and do not love her. She never gained the affection of a young person, nor never will till she leaves off fretting.

4. *It defeats the end of Family Government.*—Good family government is the blending of authority with affection, so as to secure respect and love. Indeed, it is the great secret of managing young people. Now your fretters may inspire fear, but they always make two faults where they correct one. Scolding at a child, fretting at a child, taunting a child, treating a child as though it had no feeling, inspires dread and dislike, and fosters those very dispositions, from which many of the faults of childhood proceed. Mr. G. and Mrs. F. are of this class. Their children are made to mind: but how? Mrs. F. frets and scolds her children. She is severe enough upon their faults; she sneers at them; treats them as though they had no feelings. She seldom gives them a command without a long running fault-finding commentary. When she chides it is not done in a dignified manner. She raises her voice, puts on a cross look, threatens, strikes them, pinches their ears, slaps their heads, etc. The children cry, pout, sulk, and poor Mrs. F. has to do her work over pretty often. Then she will find fault with her husband because he does not fall in with her ways, or chime with her as chorus.

5. *Fretting and scolding make Hypocrites.*—As a fretter never receives confidence and affection, so no one likes to tell them anything disagreeable, and thus procure for themselves a fretting. Now children conceal as much as they can from such persons. They cannot make up their minds to be frank and open hearted. So husbands conceal from their wives and wives from their husbands. For a man may brave a lion, but he likes not to come in contact with nettles and mosquitoes.

6. *It destroys one's peace of Mind.*—The more one frets the more he may. A fretter will always have enough to fret at, especially if he or she has the bump of order and neatness largely developed. Something will always be out of place. There will always be some dirt somewhere. Others will not eat right, look right, talk right. And fretters are generally so selfish as to have no regard for any man's comfort, but their own.

7. *It is a mark of a Vulgar Disposition.*—Some persons have so much gall in their disposition, are so selfish, that they have no regard to the feelings of others. All things must be done to please them. They make their husbands, wives, children, domestics, the conductors by which their spleen and ill-health are discharged. Woe to the children who are exposed to such influence. It makes them callous and unfeeling, and when they grow up pursue the same course with their own children, or those entrusted to their management, and thus the race of fretters is perpetuated. Any person who is in the habit of fretting or sneering, taunting their husbands, wives, children, or domestics, show either a bad disposition or ill-bred people that are guilty of such things.

☞ One of the surest evidences of friendship that one individual can display to another is telling him gently of his fault. If any other can excel it, it is listening to such a disclosure with gratitude, and amending the error.

Hygiene.

"This is thy your health."—Paul.

THE BODY, MIND, AND HEART.

One of the most fruitful sources of ill-health among our people is the depression or undue excitement of the vital forces by reason of unhealthful and unnatural wear and tear of mind,—wear of mind by too much care, responsibility, anxiety and fretting; and tear of it by disappointment, vexation, unhappiness, sorrow and wretchedness. There is no necessity of making an argument to prove the intimate relations of body and mind, and the influence of one upon the other, to convince any person who has lived long in the world that states of body are decidedly affected by states of mind. The mother tending her child in dangerous illness becomes worn and weary,—sick at heart and sick in body, without elasticity or energy. It is only under the strongest promptings of the will that the body can drag itself about to its duties. But let a sudden and decided change for the better come over the patient, and the physician say "your child is out of danger and will live;" and almost immediately, under this new hope, does her physical strength and energy revive! Her weariness is all gone, and she can go with lightness and gladness to any duty.

Every reader must have had many illustrations of this principle in his own exerience. Every one must have had times when he has felt his bodily powers enfeebled under depression of mind, from fear, dread, disappointment, hope deferred, or sorrow; and has witnessed how readily the bodily conditions have responded to the happier conditions of mind when the depression has been removed. A temporary depression of spirits may not appreciably affect the bodily conditions permanently, but chronic depression of spirits, a fear carried permanently in the mind, or a burden of any sort, be it of disappointment or grief, or doubt, affects the health in a very sensible manner.

A large proportion of our people use up a good share of their vitality in mere fretting; in restlessness, and unsatisfied longings. There can be no doubt that there is truth in the statement that members of the Society of Friends, who carry out their principles in their lives, are a longer lived class of persons than any other. One chief aim of their religion is to cultivate in them great calmness and equanimity of mind and temper, with peace of heart—agencies by no means less health-giving than sunshine or rain, food or clothing, air or sleep. It has become a fashion and a passion with many people to make the most of any trouble or trial that they may have. Some persons seem to think that there is virtue in being as unhappy as possible over any event which is a real affliction. If they have lost friends by death, they seem to have a sort of impression that they are to be more honored and esteemed by the community if they are heart-broken and inconsolable, than if they were to lift themselves above their sorrow and be hopeful, courageous and cheerful. The longer one grieves for a friend, the more he considers himself entitled to the sympathy and respect of the community. When persons have great responsibilities, they take credit to themselves if they allow those responsibilities to rest upon them with mountain weight, all the time, day and night. Even in the little annoyances and troubles of every day life, persons take comfort in making the most of them, not only to themselves, but to others. A woman delights in multiplying her trials by telling them to every person whom she meets. It is far better when one is surrounded by unpleasant circumstances, to think of something which is fortunate and pleasant, and to talk of that.

If, then, uneasiness, fretfulness and unhappiness are productive of ill-health; the converse of the statement is no less true, that happiness, quietness and peace of mind are health restoring. It is undeniable that these are conducive to health. Above all things should we cultivate a spirit of trust in God, and be at peace with him.—*Laws of Life.*

SHAPE OF LASTS, BOOTS AND SHOES.

A favorable change has lately taken place in the shape of the lasts that are employed to give form to boots and shoes. They are not only made broader at the toe than formerly, but also nearly straight on the inner side, with a right line passing through the centre of the heel and the arch to the extremity of the great toe. Such lasts correspond more nearly in form to the anatomic structure of the foot. For this reform the public are indebted to Herman Meyer, Professor of Anatomy in the University of Zurich, who published a pamphlet on the Anatomy of the Foot, in relation to the Form of Boots and Shoes, to which we directed attention on page 266, Vol. VII. (new series,) of the *Scientific American*. The Chinese have been ridiculed for practicing the custom of deforming the feet of their women, by subjecting them to a cramping, dwarfing operation from infancy. But nations of a more reputable civilization have for centuries been as blind to their own shortcomings respecting the feet of both sexes and all classes. Thus it has been customary to make children's and ladies' shoes of the form called straight, narrow at the toe, without regard to the form of the foot, so that they could be changed on the feet daily. It has also been customary to make men's right and left boots and shoes more narrow at the toe than the normal size of the foot. Ridiculous ideas respecting the shape of boots and shoes have occasionally been displayed in fashionable circles, and until recently correct ideas have not been entertained by any class. Deformity of the toes of the feet is quite common, more especially among men who have been accustomed to stand and walk a great deal. The smaller toes are usually cramped up and the large toe bent out of line, causing a deformed projection of its joint. These evils are due to the wearing of ill-formed boots and shoes. If we look at the form of a child's foot, we notice that the heel is narrow compared with the front part of the foot, where the toes spread out like a fan, and the large one is separated from the second by a small space, and is also in a straight line with the inner edge of the foot.

The little foot of a child is very beautiful, and very different from the same foot after having been subjected to the cramping operation of common boots and shoes for fifteen or twenty years. The ancient Greeks, so celebrated for correct ideas in matters of taste, followed nature in their works of art; hence, they have left us the most perfect models in works of sculpture. The feet of their female figures have the great toe slightly parted from the second, and straight in line with the inner edge of the foot; and fashion should conform to this standard in boots and shoes, as a departure from it exhibits an abnormal taste.

Professor Meyer says:—"All feet are perfectly alike in the principles of their mechanical construction, and the only differences in our healthy feet are those arising from varying length and breadth. In the original form of the foot we never meet with those essential differences designated by shoemaker's 'straight or bent feet,' and still less with such variations in which the great toe lies over, or with the thickness of the ball at its root." He attributes corns, bunions, gout, chilblains, unseemly protuberances and growing-in nails to the unsuitable form of the shoes in established use.

Shoemakers and last-makers have been blind to the anatomy of the foot, and the cause of toe deformity so prevalent everywhere. Advertisements, such as "lasts made here according to the shape of the foot" are quite common. In such places lasts are made from plaster casts of the feet. The idea is wrong, as boots and shoes made upon such lasts only tend to perpetuate evils. Lasts should be made according to the normal, not to the distorted, form of the feet. The chief defect in the form of lasts heretofore has been in making them too narrow at the front of the foot, and sloping them from the root to the point of the great toe. Boots and shoes made upon such models, press the great toe upon the small ones, and the joint at the metatarsal bone is thrust out of line, so that it forms a protuberance on the inner side of the foot.

The reform which has commenced in the making of boots and shoes is more in accordance with the anatomical structure of the foot, and we hope will be productive of lasting benefits. Nature, not the whims of fashion, should be consulted in the manufacture of boots and shoes.—*Scientific American.*

WHAT IF CLOTHES TAKE FIRE?

Perhaps three persons out of four would rush right up to the burning individual and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that, or to call for water. In fact, it is generally best to say not a word, but tear up the carpet, or seize a blanket from the bed, or a cloak, or any woolen fabric—if none, is at hand, take any woolen material hold the corners as far apart as you can, stretch them out higher than your head, and running boldly to the person, make the motion of clasping in the arms most about the shoulders; this instantly smothers the fire and saves the face. The next instant throw the unfortunate on the floor; this is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burned part in cold water, and pain will cease with the rapidity of lightning. Next get some common flour, remove from the water, and cover the burned parts with an inch thickness of the flour if possible. Put the patient to bed and do all that is possible to soothe, until the physician arrives. Let the flour remain until it falls off of itself, when a beautiful new skin will be found. Unless the burns are deep, no other application is needed.

The dry flour for burns is the most admirable remedy ever proposed, and the information ought to be imparted to all; the principle of its action is, that, like the water, it causes instant and perfect relief from pain by totally excluding the air from the injured parts. Dredge on the flour until no more will stick, and cover with cotton batting.

FACTS ABOUT THE BODY.

The number of bones in the frame-work of the human body is 260; 108 of which are in the feet and hands, there being in each 27.

The quantity of blood in adults is on an average about thirty pounds, which passes through the heart once in four minutes.

One tenth of the human body is solid matter. A dead body weighing 120 lbs., was dried in the oven till all moisture was expelled, and its weight was reduced to twelve pounds. Egyptian mummies are bodies thoroughly dried; they usually weigh about seven pounds.

The lungs of an adult ordinarily inhale thirty cubic inches of air at once, and if we breathe twenty times in a minute, the quantity of air consumed in that time will be eight hundred cubic inches, or 48,000 inches an hour, and 1,151,000 inches in a day, which is equal to thirty-six hogsheads.

EATING CANDIES AND SUGAR.—Sugar eaten to any extent thickens the blood, makes the complexion pale and sallow, generates maggots in the flesh, produces pimples and scrofula, lays the foundation of many dreadful and permanent diseases in the system. Candies are as bad—and colored candies are poisonous. Parents, do not allow your children to indulge in sweets or acids, if you would have thin blood flow purely and undiseased in their veins, and impart a roseate tinge of blooming health to their countenance.—*Ex.*

ANTIDOTE FOR POISON.—Mix two ounces of powdered chalk or magnesia, or one ounce of washing soda, with a pint of milk, and swallow at one draught, then tickle the back of the throat with a feather or finger, so as to produce vomiting. Afterwards drink freely of hot milk and water, and repeat the vomiting so as to thoroughly wash out the stomach. Any quantity of chalk or magnesia may be taken with safety, but soda in large quantities is injurious.—*Ex.*

CURE FOR CORNS.—Pare the corn as close as you can, then get a thin piece of India-rubber cloth, about the twentieth of an inch thick, (the pure India-rubber is best, but that made of cotton will do), and cover the corn well. By continuing the application from four to six weeks, and paring the corn as the callous skin loosens, the corn will disappear. The application of the rubber will give immediate relief to the pain.

CUTS AND WOUNDS.—The smoke of burning wool, if applied to cuts and bleeding wounds, is said to produce immediate relief and cure, by coagulating the albumen. Ulcers and cutaneous diseases are also said to experience benefit from the same treatment.

The World's Crisis

AND SECOND ADVENT MESSENGER.

TERMS:

If paid in advance,—{ One year, $2.50. Six months, $1.25.
If not paid within six months,—{ One year, $3.00. Six months, $1.50.
Five copies, to one address, six months, $5.00—same rate for any larger number under ten.
Ten copies, to one address, six months, $10.00—same rate for any number over ten.
CLUB PRICES PAYABLE ALWAYS IN ADVANCE.

POSTAGE.—The postage, in the United States, on each single copy of the Crisis, is 20 cents a year, payable quarterly, in advance, at the office of delivery.

RULES FOR CORRESPONDENTS.—Over all matters not intended for publication, write PRIVATE.
Over all business matters, write BUSINESS.
Over all articles for the paper, write FOR THE CRISIS.
All articles should be accompanied by the writer's name, for the Editor's information, even if it is not published.
When the names of *new* subscribers are sent, please say they are *new*, and it will save us much labor.
PRIVATE LETTERS.—Those wishing to address the Editor on matters not connected with the office, will please write the word PRIVATE on the *outside* of the *envelope*.
Please put the business matters and appointments on a piece of paper separate from other communications.
All persons writing to the office should give DISTINCTLY and PLAINLY the Post Office, County and State at which they wish to be addressed; and all orders, subscriptions, communications and remittances, should be plainly directed to MILES GRANT, BOSTON, MASS.

PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,

THE YOUNG PILGRIM:
An Illustrated Sunday School Paper,
FOR CHILDREN AND YOUTH.

TERMS:

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Payable always in advance.

POSTAGE.—[illegible]

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CANADA SUBSCRIBERS [illegible]

ALL COMMUNICATIONS, [illegible] should be addressed to THE YOUNG PILGRIM, Boston, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 467. BOSTON, TUESDAY, SEPTEMBER 13, 1864. VOL. XIX.—NO. 26.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Tuesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, I. C. WELLCOME,
H. F. CARPENTER.

PUBLISHING COMMITTEE:
C. F. HUDSON, H. V. DAVIS,
S. S. BREWER, J. G. HAMBLIN,
D. MATHEWSON.

GEO. T. ADAMS, TREASURER.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WE SOON SHALL BE HOME.

AIR.—*"Marching Along."*

We soon shall be home where the weary ones rest,
Safe, safe in the mansions prepared for the blest;
Though fierce be the conflict, it cannot be long,
So we'll gird on the armor and keep marching along.

CHORUS.

Marching along, we'll keep marching along,
Rejoicing in hope we are marching along;
The Bridegroom is coming! and this is our song,
So we'll gird on the armor and keep marching along.

From friends we have parted, through perils we've past;
Thank God, we are nearing the harbor at last;
The night has been dreary, the foe has been strong,
Yet CHRIST is our Leader,—we'll keep marching along.

The morning will break and the glory will come,
And saints be at rest in their blest Eden home;
We'll stand on Mount Zion with all the ransomed throng,
If we gird on the armor and keep marching along.

There's joy for the mourner, there's wealth for the poor,
And life for the dying upon the other shore;
Thank God for the promise, it makes our courage strong,
So we'll gird on the armor and keep marching along.

MARIA MATHEWS WEAVER.

North Dana, Mass.

REPORT

OF THE FIFTH ANNUAL MEETING OF THE ADVENT CHRISTIAN ASSOCIATION,
Held at Wilbraham Grove, August 23d, 24th, 25th, 26th, 1864.

The Society met according to call at 4.10 P. M., Tuesday, Aug. 23d. In the absence of the President, Bro. D. T. Taylor, the Vice President, Bro. S. G. Mathewson, presided. Prayer was offered by Bro. M. Grant.

On motion Brn. H. K. Flagg, S Hovey, and Chas. Goodrich were appointed by the Chair as Committee on Credentials. Brn. M. Grant, A Ross, and Wm. A. Fenn were likewise appointed a committee to arrange business for the Association. While the above committees were out, the time was pleasantly and profitably spent in singing some of Zion's cheering songs.

The Business Committee reported the following arrangement of the business before the meeting, viz:

1st. The appointment of nominating committees by the Chair.

2nd. The reading of the Secretary's minutes of the A. C. A.

3d. The Report of President of C. P. S.
4th. " " Secretary " "
5th. " " Treasurer " "
6th. " " Business Ag't "

7th. The election of Officers for the A. C. A. and Editor of the World's Crisis.

8th. The election of Officers for the C. P. S.

The Committee on Credentials reported the following individuals as members of this Association, viz:

S. G. MATHEWSON, *Vice President.*
H. F. CARPENTER, *Secretary.*
GEO. T. ADAMS, *Treasurer.*

PREACHERS.

From New Hampshire. A. Ross, Exeter; J. Couch, Warner.

From Massachusetts. Benj. Butler, Ashleyville; P. S. Butler, Wilbraham; Geo. A. Cole, Holliston; A. M. Higgins, Palmer; A. W. Sibley, East Boston; Miles Grant, Boston; J. N. Sherman, Holliston; Geo. A. Streeter, No. Dana; J. McCandis, Charlestown; H. K. Flagg, Holliston; S. S. Brewer, Ashburnham; J. Hemenway, Athol; J. S. White, East Boston; Eusebius McCulloch, Savoy; C. F. Hudson, Cambridge; H. L. Hastings, Lawrence; A. E. Babcock, Jonesville.

From Maine. I. Damman, Corinna; I. C. Wellcome, Yarmouth.

From Rhode Island. J. S. Eldridge, Gloucester; Peter Noka, East Greenwich; M. R. Phetteplace, Chepatchet; J. J. Northrup, Charleston, Clark's Mills.

From Connecticut. Lewis Andrews, West Winsted; Wm. A. Fenn, Danielsonville; B. St. John, Danbury; S. P. Babcock, Warehouse Point; E. Bellows, So. Killingly; Ralph Williams, Bristol.

From Vermont. S. G. Mathewson, Castleton; H. F. Carpenter, Rutland.

From Michigan. D. R. & M. S. Mansfield, Buchanan.

From New York. J. D. Brown, Brockport; C. B. Turner, Syracuse; J. K. Bellows, New York City.

From New Jersey. Wm. Shepherd, Newark.

From Nova Scotia. Wm. M. Ingham, Israel Rice.

From Canada. C. P. Dow, No. Stanbridge.

DELEGATES.

From Massachusetts. W. H. Gilson, Holliston; D. W. Perry, Solomon Hovey, Lowell St., Boston; Geo. W. Maker, New Bedford; E. D. Wood, Palmer; A. L. Chamberlin, W. F. Higgins, Worcester; Thomas Weaver, Barnes' Hall, Springfield; H. Bassett, Springfield; S. D Daniels, Agawam.

From Connecticut. M. W. Benham, New Haven; H. H. Dickenson, R. K. Stark, Hartford; Bissell Bancroft, Warehouse Point; John Brackett, Abington; Noah Shumway, Danielsonville.

From Vermont. Clark Stevens, Harvey Castle, Castleton; Robert Allen, Vernon; Thos. A. Cheney, Rutland.

From New York. Jacob Wilbur, Hoosick; Jotham Pike, D. Mathewson, Sandy Hill.

From Canada. George Smith, Montreal.

From New Hampshire. Thomas E. Wilson, Portsmouth.

From Pennsylvania. N. White, Edinboro.

MEMBERS OF THE BOARD. Geo. T. Adams, Boston, Mass.

The report of the committee on Credentials was accepted and adopted, as was also the report of the Business Committee already given. The minutes of the A. C. A. were then read by the Secretary and approved, whereupon it was

Moved, That we adjourn till to-morrow at 8 1-2 o'clock A. M. Carried.

Wednesday, Aug. 24th, 8 1-2 A. M. Bro. S. G. Mathewson, Vice President, in the Chair. Prayer was offered by Bro. H. L. Hastings, after which the committee on Credentials received other names upon which to report. The Chair appointed Brn. Geo. T. Adams, J. Hemenway, and I. C. Wellcome as nominating committee for the A. C. A.; and Brn. D. R. Mansfield, A. W. Sibley and I. Damman, as nominating committee for the C. P. S. The committee on Credentials made an additional report, which on motion was accepted, and the names reported were received as members of this meeting. [For convenience' sake these names have been included in the list already given.]

The name of Bro. R. Wendell not appearing in the above report, although given to the committee, it was

Moved, That the name of R. Wendell be accepted as a member of this Association. After some discussion the motion was withdrawn for the introduction of the following resolution, viz:

Whereas, Certain persons have associated themselves together under the name and title of "The Life and Advent Union," and have by their acts placed themselves in a position antagonistic to the purposes of this Association; *Resolved*, That we consider the members of such Union as having withdrawn from this body, and while connected with said Union as ineligible to membership in this body. The above resolution was passed by a full and hearty vote.

The President of the C. P. S., Bro. H. L. Hastings, then made his annual report to the Association, giving a brief view of the work accomplished during the year, calling attention to the present financial condition of the Society, and pointing out certain reforms which seemed to be demanded for the efficiency of the Society, the importance of which was impressed upon the meeting by a statement of certain alleged facts. On motion, the President's report was accepted, whereupon it was

Voted, That the report of the President of the C. P. S. be submitted to a committee of three chosen by the Association, with power to call to their assistance the President and Business Agent of the C. P. S., to report what action was called for on the part of the Association in view of the statements contained in the report. The Association then nominated and elected Brn. I. C. Wellcome, H. H. Dickenson and J. S. White for said committee. At Bro. Wellcome's request he was released from this committee, and Bro. D. Mathewson chosen as Chairman of the committee in his place.

The Association now listened to the following

Report of the Secretary of the C. P. S.

Minutes of a Meeting of the Christian Publication Society, held on the Camp Ground in Wilbraham, Ms., Aug. 28th and 30th, 1863.

H. L. Hastings presiding. Prayer by Bro. A. Ross. Present the whole board. Being the first meeting of the year, there were no minutes to be read.

I. Bro. I. C. Wellcome being present, was invited to take part in our deliberations.

II. Bro. A. Ross offered his resignation, on the grounds of having been elected without his knowledge, and also of feeling incompetent to engage in the work of the Society, arising from not being acquainted with the business in which the Society is engaged. He finally withdrew the resignation at the earnest request of the Society.

III. The matter of "The Young Pilgrim" was considered with reference to editing and publishing.

a Moved, That Bro. H. L. Hastings superintend the issuing of "The Young Pilgrim" for the C. P. Society. Carried.

b Moved, That his compensation for fulfilling the above duty, shall be such as the Treasurer and Business Agent shall determine. Carried.

IV. The Society took into consideration the question: Is any thing more needed to be done to effect the enlargement of the "World's Crisis"? It was concluded that no further action is needed, the Treasurer and Business Agent having all the power needed in the matter.

V. *Moved*, That we raise $2000 this year for the free distribution of tracts. Carried.

VI. *Moved*, That the Editor be empowered to employ the present Clerk, Wm. B. Herron, to receive the monies of the Society, and pay over the same daily to the Treasurer, the Editor being held responsible for all such monies received. Carried.

VII. The matter of purchasing *any* or *all* of Bro. H. L. Hastings' books and book plates came up for consideration. Pending discussion, it was

Moved, That we adjourn till four o'clock P. M. Carried.

5 o'clock P. M. Met again, one hour later than the adjournment, several members having been called to attend a meeting of the preachers, to attend to a matter of special interest to the campmeeting. H. L. Hastings presided. Prayer by Bro. S. S. Brewer. Present the whole board except Bro. H. F. Carpenter.

I. Resumed the consideration of the matter of purchasing Bro. H. L. Hastings' books. Bro. Hastings made what was esteemed by some of the board a very liberal offer to sell out to the Society; yet the majority were afraid to embark, lest some unlooked-for reverse should embarrass our action, and the present large outlay in enlarging the "Crisis," publishing a hymn book, etc., was urged as a cautionary argument.

The Secretary admitted the force of these reasons, yet claimed that the state of the Treasury was good enough to warrant the purchase, and there was vitality in the book business to support itself. If we could publish a book "for the times" cheap enough, it would sell, and we can certainly sell cheaper than Bro. Hastings can afford to, as we have his knowledge to help, without his expenses to hinder us; and he earnestly urged that we accept this opportunity to commence the publishing of books, without fail, believing not to do so would be a mistake. But the matter was finally deemed best to be left for further consideration, and dropped for the present.

II. The attention of the Editorial committee was called to the tracts of the "Cincinnati Reform Book and Tract Society," as being, many of them, *eminently* "tracts for the times," with a view to consider whether we may not advance the cause of truth by helping to scatter some of them.

III. *Moved*, That the Treasurer be instructed to pay the Secretary of the C. P. Society ten dollars ($10.) for his past services in writing the minutes of the Society. Carried.

IV. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Camp Ground, Wilbraham, Aug. 30, 1863. 8 o'clock P. M. Met in Bro. S. Hovey's tent, at the call of the President, who was present and filled the Chair. Present, J. D. Brown, G. T. Adams, D. T. Taylor, S. Hovey, S. S. Brewer, and J. G. Hamblin.

I. *Moved*, A vote of thanks to Bro. Wm. B. Herron, for the energy, skill, taste and earnestness which he has displayed in starting and pushing forward the Child's Paper, "The Young Pilgrim." Carried.

II. *Moved*, That we remunerate Bro. Herron for his labors on "The Young Pilgrim" thus far, in the sum of $20.00. Carried.

III. A Sister desired to loan the C. P. Society the sum of $33.00 on condition that, if she should ever need, she could draw part or the whole again.

a Moved, That we accept the offer, binding our successors to these terms. Carried.

IV. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Minutes of a Meeting

Of the Christian Publication Society, held in Boston, Mass., April 5th, 1864.

Met at the Crisis office at 10 1-2 o'clock, A. M. Present, H. L. Hastings presiding, Geo. T. Adams, Jos. D. Brown, H. F. Carpenter, Solomon Hovey, S. S. Brewer. Prayer by Bro. Brewer.

I. The Secretary's minutes of the last meeting were called for, read, amended in one article, and adopted.

II. The Treasurer gave the usual general report of the state of the treasury, as follows:

Balance on hand Aug. 20, 1863,	$2444.17
Received from Aug. 20, 1863, to April 5, 1864,	8516.44
Total,	10960.61
Expenditures from Aug. 20, 1863, to April, 5, 1864,	8770.65
Balance in hand,	2189.96

It was suggested that the books and some other articles of the Society were exposed to loss by fire from want of a proper safe.

a Moved, That the Treasurer be authorized to purchase a safe for us, suitable to our wants. Carried.

III. On the matter of publishing "The Young Pilgrim," it was

Moved, That "The Young Pilgrim" be published semi-monthly, from May 1, 1864, at, or not much exceeding, the present rates of subscription. Carried.

IV. *Moved*, To adjourn till 2 o'clock P. M.

2 o'clock P. M. Met as adjourned. Present, the same members as in the forenoon, also J. G. Hamblin. Prayer by Bro. H. F. Carpenter.

I. *Moved*, That the Business Agent be invited to come in and take a part in our deliberations. Carried.

II. *Moved*, That Bro. Herron be called in to ask him some questions in regard to his work in the office. Carried. Finding after these inquiries that the work of the office was behind in several matters, it was

a Moved, That the Agent and Treasurer be instructed to bring the work of the office up to its proper condition, as soon as possible. Carried.

III. *Moved*, That the Treasurer and Agent be relieved from the duty of fixing the remuneration for superintending the issuing of "The Young Pilgrim," at their request. Carried.

IV. *Moved*, That we pay the Editor, M. Grant, and Clerk, Wm. B. Herron, $15.00 a week each for their work hereafter. Carried.

V. *Moved*, That we pay E. P. Woodward 16 2-3 cts. per hour for his work hereafter. Carried.

VI. *Moved*, That either M. Grant, Wm. B. Herron, or E. P. Woodward, be required to be in the office during business hours. Carried.

VII. *Moved*, That we pay for superintending the issuing of "The Young Pilgrim," a sum not exceeding $8.00 for each number. Carried.

VIII. The Editorial committee presented a S. S. Question Book,—prepared by Bro. H. F. Carpenter,—for publication by the Society.

a Moved, That we publish the book immediately. Carried.

b Moved, That Bro. H. F. Carpenter be charged with the duty of publishing an edition of this Question Book, and present the bills to the C. P. Society. Carried.

c Moved, That we give Bro. Carpenter 400 copies of the book for his *copy-right*. Carried.

IX. The Hymn Book matter came up, and it was found that the committee had done almost nothing on the matter.

a Moved, That the committee be earnestly requested to get out the Hymn and Tune Book, so that we may have it ready as soon as possible. Laid on the table, that it might be

b Moved, That H. L. Hastings be relieved of his duties as Tract Agent, and that the Business Agent and his assistants in the office be required to do this work. Carried.

The previous motion was taken up. Carried.

X. *Moved*, That all sums amounting to $1.00 or more, received for "The Young Pilgrim," be acknowledged in the Pilgrim, if practicable. Carried.

XI. *Moved*, That a committee of three be appointed by the Chair, to audit the Treasurer's accounts at the end of the year, Aug. 20th, 1864, and report at our usual meeting, immediately before the A. C. Association annual meeting. Carried. The Chair appointed H. V. Davis, S. Hovey, and J. G. Hamblin, the above committee.

XII. *Moved*, That the necessary expenses of the members, in coming to this meeting, be paid by the Treasurer. Carried.

Minutes of a Meeting

Of the Christian Publication Society, held on the Camp Ground in Wilbraham, Mass., Aug. 23, 1864.

Met in Bro. S. Hovey's tent, at 6 o'clock, P. M., H. L. Hastings presiding. Present, S. S. Brewer, A. Ross, S. Hovey, H. F. Carpenter, Jos. D. Brown, and Geo. T. Adams. Opened with prayer led by J. D. Brown. Business was done as follows:—

I. The Secretary's minutes of the last meeting were called for, read, amended in two points, and adopted.

II. The Treasurer then read his annual report of condition of the Treasury, which the auditing committee reported that they had examined, and found the accounts systematically kept, correctly cast, and properly vouched; to which report they added the recommendation that in view of the immense labor of the Treasurer, he should be remunerated by the Society.

a Moved, That we approve the report of the Treasurer, and relieve the committee. Carried.

b Moved, That the Treasurer be paid the sum of two hundred and fifty dollars ($250.00) for his services the last year. Carried.

III. The Business Agent made report of the property of the Society, and of the business done this year.

a Moved, That we approve the Business Agent's report. Carried.

b Moved, That the Business Agent be requested to read the above report for us, before the A. C. Association, at their present annual meeting. Carried.

IV. Secretary's minutes of the present meeting called for, read, and adopted.

V. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

On motion, the Secretary's report of C. P. S. was accepted and adopted. The Treasurer's report being called for, Bro. Geo. T. Adams gave the following as the Report of the Treasurer:—

Treasurer's Report.

GEORGE T. ADAMS, *Treasurer*, in account with the Christian Publication Society, Aug. 21, 1863, to Aug. 18, 1864, inclusive.

DR.

Aug. 18, 1864.		
To balance from last year's account,	$2444.17	
By cash received from M. Grant, Business Agent of the Christian Publication Society, Aug. 21st, 1863, to Aug. 18th, 1864, inclusive,	14567.91	
Total receipts,		$17012.08

CR.

Aug. 18, 1864,		
Cash paid M. Grant, Editor of the World's Crisis, salary from Aug. 21, 1863, to Aug. 18, 1864, inclusive,	$625.00	
" Wm. B. Herron, clerk, salary from Aug. 24, 1863, to Aug. 20, 1864, inclusive,	666.53	
" E. P. Woodward, assistant clerk, salary from Aug. 15, 1863, to Aug. 20, 1864, inclusive,	474.20	
" H. L. Hastings, salary as Tract Agent, from July 29, 1863, to April 1, 1864,	102.21	
" Wm. B. Herron, for services on the Young Pilgrim, Sept, 1863, to Jan., 1864, inclusive,	40.00	
" H. L. Hastings, for services on the Young Pilgrim, Feb. to Aug. inclusive,	96.00	
" For type setting, locking [illegible] etc., Aug. 20, 1863, to Aug. 18, 1864,	1759.[illegible]	
" For printing paper for Crisis,	5759.09	
" For printing paper for Pilgrim,	973 79	
" For press work and folding papers, Aug. 27, 1863, to Aug. 18, 1864,	947.21	
" For postage on books, tracts, papers sent to British Dominions, and box rent,	271.90	
" For wrapping paper, stationery, blank books, etc., for office,	181.55	
" For type, stereotyping, printing materials, etc.,	886.93	
" Rent of office, Aug. 1863, to Aug. 1864,	222.00	
" Fuel, gas, and stove,	98.51	
" Expense of Directors of C. P. S., to attend meeting of the same, including $10 paid the Secretary for services,	50.60	
" One iron safe,	81.00	
" For sundries, such as machine blocks, carpeting for compositors' room, insurance on books, printing paper, type, etc., U. S. license, writing-desk, various articles for Editor's, clerk's, and compositors' rooms, teaming Crisis to Post Office, discount on uncurrent money, loss by worthless bank notes, etc.,	251.15	
" For Bibles, books, and tracts,	2873.91	
Total expenditures,		$16461.54
Balance in Treasurer's hands,		$550.54

PROPERTY ON HAND.

Printing paper for Crisis, after printing No. 22, Vol. 19,	$740.63	
Printing paper for Pilgrim,	313.83	
" " Tracts,	230.00	
Office furniture, type, mailing machine, etc., estimated,	1500.00	
Books and tracts,	1419.29	
Iron safe,	81.00	
Wrapping paper,	15.00	
Tract and Question Book plates,	650.00	
Back numbers of Pilgrim on hand,	100.00	
		$5039.85

GEO. T. ADAMS, Treasurer C. P. S.

CRISIS OFFICE, BOSTON, Aug. 19, 1864.

We the subscribers have examined the accounts of the Treasurer, and find them systematically kept, correctly cast, and properly vouched, and a balance in cash on hand of five hundred and fifty dollars and fifty-four cents.

HENRY V. DAVIS, SOLOMON HOVEY, } Auditing Committee.

The Treasurer's Report was accepted and adopted. The Association then received from Bro. Grant the following

Business Agent's Report.

Brethren of the Christian Publication Society:—As your Agent and Business Executive, I have the honor to submit the following Report:—

The business of the society, and the consequent means of usefulness, the past year, have been greatly enlarged. In view of this enlargement and the general prosperity which has attended our operations thus far, we are called upon to render thanks to the kind Providence which has so abundantly blessed our labors.

We began the year with a nett capital (as per last year's report) of $6,842.88. We close it, with a capital of 8,410.39, as follows:—

Property on hand,	$5039.85
Cash in the Treasury,	550.54
Due on Crisis account $4300, valued at	2500.00
Due on book account, $452.70 " "	320.00
Total,	$8410.39

The receipts for the year past have been as follows:—

For books and tracts sold,	$2204.21	
" World's Crisis,	9002.15	
" Young Pilgrim,	1903.42	
" Tract Fund,	1252.20	
" S. S. Fund,	205.93	
Total receipts,		$14567.91
" expenditures,		16461.54
Excess of expenditures over receipts,		$1893.63

The increase of resources and business done may be seen by comparing the receipts and expenditures of the past year with the receipts and expenditures of the two years previous, as follows:—

RECEIPTS.	EXPENDITURES.
1862—$5,493.99	$4,543.23
1863—11,390.17	8,955.00
1864—14,567.91	16,461.54

The following statements will show what has been done the past year in the several departments of our business, and the present condition of each:—

THE BOOK CONCERN.

Books and tracts on hand, Aug. 21, 1863,	$585.11	
Books and tracts made and purchased during the year,	2873.91	
Incidental expenses,	552.50	
Total expenditures, etc.,		$4111.52
Received for books and tracts sold,	$2204.21	
" tracts granted for distribution,	1069.43	
Books and tracts on hand, Aug. 19, 1864,	1419.29	
Due on book account, $452.70, valued at	320.00	
Total receipts, etc.,		$5012.93
Nett gain on book sales,		901.41

Our issue of the Society's tracts, the past year, has been much greater than the year previous. The number of pages issued in 1863, in tracts of four to thirty-six pages, was 2,040,700. This year we have issued 2,670,000.

THE cost of tracts manufactured since April 1st, 1864, at which time, by vote of the Society, the Business Agent took charge of that department, is one dollar for two thousand three hundred pages. The average cost for the eight months previous was one dollar for two thousand seven hundred pages. Counting the price of white paper, and the cost of printing the same as in Jan. 1864, and the binding one sixth less than now,—the cost since April would have been only one dollar for two thousand eight hundred pages;—whereas, the lot manufactured at that time, (Jan. 1864,) cost one dollar for two thousand four hundred pages. Counting white paper the same as in the summer of 1863, and printing and binding the same as in Jan. last,—the cost of tracts made since April would have been only one dollar for three thousand six hundred and fifty pages;—so that, should paper and labor return to old rates, we hope to make tracts cheaper than ever.

THE TRACT FUND.

The tract-fund interest has received a new impetus the past year, and donations have come in more liberally and largely than ever before. $1252.20 have been contributed by the benevolent to this good cause; with which, we have scattered freely through all parts of the land north of rebeldom, and in hospitals and camps, among the soldiers of the Federal armies, about eleven hundred dollars' worth ($1069.43)—leaving $182.77 of the Fund yet unexpended.

These little messengers of truth and righteousness are received gladly, and are doing much good wherever they go; thus affording encouragement to the kind and liberal donors, who, through the agency of this society, are doing what they can to enlighten and save a benighted and perishing world.

THE S. S. FUND.

This fund was started mainly to aid the Young Pilgrim in its infancy, in case its subscription monies should be insufficient to meet its current expenses, and to lend a helping hand, if need be, until it could go alone. But thanks to the interest and enthusiasm with which the Young Pilgrim enterprise was taken hold of everywhere, it has paid its way from its own resources, without calling for aid from the fund. Another object of the fund was to aid in the publication of Sunday School books, etc. The whole amount of the fund at this time (the most of which is paid) is $479.90, ($205.93 of which was received during the fiscal year just closed.) With this money a Sunday School Question Book has been published the expenses of which were $385.64, leaving $94.26 of the fund yet in the treasury.

THE YOUNG PILGRIM.

At the close of the first volume of the Pilgrim (in June,) it had reached a circulation of about 7000 copies. This number has not been made good on the second volume. We have received an addition of some thousand new subscribers, which exceeds the stoppages by more than one half. But there are some two or three thousand old subscribers not yet heard from. We are consequently now sending out about that number of copies less than we did two months ago.

The receipts and expenditures have been as follows:—

Total receipts,	$1903.42
" expenditures,	1490.69
Excess of receipts over expenditures,	$412.73

THE WORLD'S CRISIS.

The large increase of new subscribers to the Crisis during the past year, is a noteworthy fact, and shows how much may be accomplished by special appeals, and special efforts. At our annual meeting in 1862, we reported about 3700 subscribers; at the annual meeting in 1863, they had increased to 5000; and now, at the close of another year, we have the pleasure of reporting a little less than 7000—showing a nett increase, over all stoppages, of about 2000 during the year.

The number of preachers, and the poor, to whom the paper has been sent *free* the past year, is 800.

The number of stoppages, without payment of arrearages, has been 190; owing in the aggregate, $310.00.

The receipts and expenditures for the Crisis, for the year, have been as follows:—

Total receipts,	$9545.69
" expenditures,	9092.15
Excess of expenditures over receipts,	$543.54

While other departments of our business have more than paid expenses, it will be seen that the Crisis has been running behind. This is owing to the fact that the subscription price has not been advanced in proportion to the advance in the cost of paper and other expenses of publication.

To enable the Crisis to meet expenses, an advance in price should have been made at the beginning of the present volume or before; but the necessity for that was not so apparent then as it is now. Should the cost of paper and other expenses of publication remain the same through the year as they are at this time, the total expenditures for the Crisis will probably not fall much short of $14,000.

To save ourselves from loss, the receipts for the year should *equal* that amount, and to carry on the business with profit, they should *exceed* it. But 7000 subscribers, if all were paying ones, would not cover the expenses. We have 800 on the free list. Deducting then for the poor, $1600, and for bad debts about $2400,—and we shall have but about $10,000 of receipts with which to meet an expense of $14,000.

It will appear, then, that, continuing the Crisis at the old subscription price of $2.00, we shall be running behind at the rate of about $4000 a year. An advance in price is therefore imperative. I would therefore recommend for your consideration the immediate necessity of raising the subscription price of the World's Crisis to either $2.50, or $3.00 a year, to take effect at the beginning of the next volume.

All of which is respectfully submitted.

MILES GRANT, *Business Agent of Christian Publication Society.*

Boston, Aug. 18th, 1864.

CRISIS OFFICE, BOSTON, Aug. 18th, 1864.

We, the subscribers, have examined the accounts of Elder Miles Grant, Business Agent of the Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, SOLOMON HOVEY, } Auditing Committee.

The Business Agent's Report being accepted, the meeting adjourned until two o'clock, P. M.

Wednesday, August 24th, 2 o'clock, P. M. Prayer was offered by Bro. Edwin Burnham. The nominating Committee for the A. C. A. reported their nominations as follows, viz:—

For *President*, S. G. Mathewson.
" *Vice President*, M. Batchelor.
" *Secretary*, H. F. Carpenter.
" *Treasurer*, Geo. T. Adams.

For *Directors*, C. F. Hudson, J. Couch, Wm. A. Fenn, C. S. Sherman, J. G. Hamblin, Wm. H. Mitchell, H. V. Davis, A. W. Sibley, C. B. Turner.

For *Editor*, Miles Grant.

At this time other names were presented to the committee on Credentials as members of this meeting, all of which were accepted and have been reported. On motion, the Chair appointed Brn. C. B. Turner, Jotham Pike, and Clark Stevens, a committee to receive, assort and count votes for Officers of the A. C. A. The committee to whom the President's report of the C. P. S. was submitted, reported the action suggested to this meeting in the following [redacted]

Resolved, [redacted] Agent to a[redacted] vision to th[redacted]

Resolved, [redacted] ciation, when [redacted] of the Crisis cannot publish a communication without altering or changing the sentiment contained in said article, then it is his duty to return said article to the writer or get permission to correct it for him; but in no case to alter without consent of the writer.

Resolved, That the price of the Crisis should be raised to the sum of $2.50 per copy for one year.

The report of the committee was accepted, and their resolutions laid on the table *pro tem.* Ballots were received for Officers of the A. C. A. at the call of the roll. On motion, the resolutions of the committee on the President's report of the C. P. S. were taken up one by one. The first resolution was read, laid on the table again, and the whole matter of Business Agent referred to the C. P. Society. The 2nd and 3d resolutions were taken up separately and after some discussion laid on the table. The nominating committee for the C. P. S. reported their nominations, but as several declined, the report was recommitted to the committee for further consideration.

The committee on ballots for the A. C. A. reported the following

OFFICERS ELECTED:—S. G. Mathewson, President; M. Batchelor, Vice President; H. F. Carpenter, Secretary; Geo. T. Adams, Treasurer.

DIRECTORS: C. F. Hudson, J. Couch, Wm. A. Fenn, C. S. Sherman, J. G. Hamblin, Wm. H. Mitchell, H. V. Davis, A. W. Sibley, C. B. Turner.

MILES GRANT, Editor of World's Crisis.

The meeting then adjourned to meet again to-morrow (Thursday), at 8 1-2 A. M.

Thursday, 8 1-2 A. M. Prayer by Bro. I. C. Wellcome. The minutes of the meeting were read by the Secretary and accepted by the Association.

Moved, That we take from the table the resolutions of the committee on the President's report. Carried. The first resolution was read and on motion passed. The second resolution was read, and, after some discussion and various fruitless attempts at amendment, passed as at first presented. The third resolution was read and amended so as to read,

Resolved, That the price of the World's Crisis be raised to such a sum per copy, not exceeding three dollars per year, as in the judgment of the C. P. S. will cover the expense of its publication. The resolution as amended was then passed. Bro. D. Mathewson then introduced the following resolution, viz:

Resolved, That the C. P. S. be instructed to charge for all advertisements to the pecuniary advantage of private individuals. On motion, the above resolution was adopted, but by a subsequent vote it was rescinded. The nominating committee for the C. P. S. reported the following nominations, viz:—For President, H. L. Hastings; for Secretary, J. D. Brown; for Treasurer, Geo. T. Adams; for Editorial committee, S. G. Mathewson, I. C. Wellcome, H. F. Carpenter; for Publishing committee, C. F. Hudson, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson. Their report being accepted, Brn. Dickenson, Hovey, and Fenn, were appointed by the Chair to receive and count votes for the C. P. S. Ballots for officers of the C. P. S. were deposited at the call of the roll, after which the meeting adjourned until 2 o'clock P. M. [redacted] Secretary. Geo. T. Adams, Treasurer. S. G. Mathewson, I. C. Wellcome, H. F. Carpenter, Editorial committee. C. F. Hudson, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson, Publishing committee.

Bro. H. H. Dickenson then read, at the permission of the meeting, an anonymous letter [the author of which was soon learned to be Bro. C. F. Hudson] ably written concerning the object of campmeetings, the wisest management of these and other public religious meetings so as to secure the object sought, and the best course to be pursued in reference to those who appear to be more fond of controversy at these meetings than of worship. On motion, the letter was received, and Brn. H. H. Dickenson and H. K. Flagg were appointed a committee to act with Bro. Hudson in arranging the matter treated upon in the letter for the adoption of the Association.

Moved, That the Chair appoint a nominating committee of three to nominate and recommend a campmeeting committee of five to the campmeeting for its election to serve the ensuing year. Carried.

Moved, That the nominations of the above committee be placed in the hands of the present campmeeting committee to lay before the campmeeting for its acceptance or rejection.

Bro. Geo. T. Adams reported a balance of $14.20 in his hands from the Preachers' Aid Society, formed some years ago, but inoperative since the organization of this Association, which he desired to pass over to this Society, in accordance with a vote of the P. A. S.; whereupon it was

Voted, That we accept the money referred to and devote it to the Tract Fund. The following resolution was then introduced, viz:

Whereas, the Conscription law requires that those who desire to take the benefit of the provisions of said act, in favor of those who are conscientiously opposed to bearing arms, should show that they are not only non-resistants themselves, but that they are connected with a people of the same faith and practice;

Resolved, That [redacted]mittee of three be [redacted] printed for the [redacted] as may be drafted [redacted] indicate the fact that [redacted] ination are non-re[redacted] that they are connected with us in faith and fellowship. After some discussion, the resolution being found impracticable, it was indefinitely postponed.

The Chair appointed Brn. S. Hovey, I. C. Wellcome, and I. Damman, as nominating committee for the campmeeting to recommend its managers for the ensuing year.

The meeting then adjourned till to-morrow at 8 1-2 A. M.

Friday, 8 1-2 A. M., Aug. 26th. Prayer was offered by Bro. I. C. Wellcome. The Secretary's minutes were read and accepted. The committee upon Bro. Hudson's letter reported for the adoption of the Association the following preamble, circular letter, and recommendation:—

Preamble.

It is well understood that for one or two years past there has appeared a difference of opinion on the Wilbraham campmeeting ground, and in other ways, respecting the preaching of a certain doctrine on the stand and in the tents of this campmeeting. The harmony of this campmeeting has been more or less disturbed; and as the limits of free discussion and promulgation of controverted doctrines are not yet settled between the two parties,—those who affirm and those who deny the resurrection of the wicked,—it is proper [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 467. BOSTON, TUESDAY, SEPTEMBER 13, 1864. VOL. XIX.—NO. 26.

The World's Crisis
AND SECOND ADVENT MESSENGER,
Issued every Tuesday Afternoon, at
167 HANOVER STREET, BOSTON.

MILES GRANT, EDITOR.

EDITORIAL COMMITTEE:
S. G. MATHEWSON, I. C. WELLCOME, H. F. CARPENTER.

PUBLISHING COMMITTEE:
C. F. HUDSON, H. V. DAVIS, S. S. BREWER, J. G. HAMBLIN, D. MATHEWSON.

GEO. T. ADAMS, TREASURER.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

WE SOON SHALL BE HOME.

AIR.—*"Marching Along."*

We soon shall be home where the weary ones rest,
Safe, safe in the mansions prepared for the blest;
Though fierce be the conflict, it cannot be long,
So we'll gird on the armor and keep marching along.

CHORUS.

Marching along, we'll keep marching along,
Rejoicing in hope we are marching along;
The Bridegroom is coming! and this is our song,
So we'll gird on the armor and keep marching along.

From friends we have parted, through perils we've past;
Thank God, we are nearing the harbor at last;
The night has been dreary, the foe has been strong,
Yet CHRIST is our Leader,—we'll keep marching along.

The morning will break and the glory will come,
And saints be at rest in their blest Eden home;
We'll stand on Mount Zion with all the ransomed throng,
If we gird on the armor and keep marching along.

There's joy for the mourner, there's wealth for the poor,
And life for the dying upon the other shore;
Thank God for the promise, it makes our courage strong,
So we'll gird on the armor and keep marching along.

MARIA MATHEWS WEAVER.
North Dana, Mass.

REPORT

OF THE FIFTH ANNUAL MEETING OF THE ADVENT CHRISTIAN ASSOCIATION,
Held at Wilbraham Grove, August 23d, 24th, 25th, 26th, 1864.

The Society met according to call at 4.10 P. M., Tuesday, Aug. 23d. In the absence of the President, Bro. D. T. Taylor, the Vice President, Bro. S. G. Mathewson, presided. Prayer was offered by Bro. M. Grant.

On motion Brn. H. K. Flagg, S Hovey, and Chas. Goodrich were appointed by the Chair as Committee on Credentials. Brn. M. Grant, A Ross, and Wm. A. Fenn were likewise appointed a committee to arrange business for the Association. While the above committees were out, the time was pleasantly and profitably spent in singing some of Zion's cheering songs.

The Business Committee reported the following arrangement of the business before the meeting, viz:

1st. The appointment of nominating committees by the Chair.

2nd. The reading of the Secretary's minutes of the A. C. A.

3d. The Report of President of C. P. S.

4th. " " Secretary " "

5th. " " Treasurer " "

6th. " " Business Ag't "

7th. The election of Officers for the A. C. A. and Editor of the World's Crisis.

8th. The election of Officers for the C. P. S.

The Committee on Credentials reported the following individuals as members of this Association, viz:

S. G. MATHEWSON, *Vice President.*
H. F. CARPENTER, *Secretary.*
GEO. T. ADAMS, *Treasurer.*

PREACHERS.

From New Hampshire. A. Ross, Exeter; J. Couch, Warner.

From Massachusetts. Benj. Butler, Ashleyville; P. S. Butler, Wilbraham; Geo. A. Cole, Holliston; A. M. Higgins, Palmer; A. W. Sibley, East Boston; Miles Grant, Boston; J. N. Sherman, Holliston; Geo. A. Streeter, No. Dana; J. McCandis, Charlestown; H. K. Flagg, Holliston; S. S. Brewer, Ashburnham; J. Hemenway, Athol; J. S. White, East Boston; Eusebius McCulloch, Savoy; C. F. Hudson, Cambridge; H. L. Hastings, Lawrence; A. E. Babcock, Jonesville.

From Maine. I. Damman, Corinna; I. C. Wellcome, Yarmouth.

From Rhode Island. J. S. Eldridge, Gloucester; Peter Noka, East Greenwich; M. R. Phetteplace, Chepatchet; J. J. Northrup, Charleston, Clark's Mills.

From Connecticut. Lewis Andrews, West Winsted; Wm. A. Fenn, Danielsonville; B. St. John, Danbury; S. P. Babcock, Warehouse Point; E. Bellows, So. Killingly; Ralph Williams, Bristol.

From Vermont. S. G. Mathewson, Castleton; H. F. Carpenter, Rutland.

From Michigan. D. R. & M. S. Mansfield, Buchanan.

From New York. J. D. Brown, Brockport; C. B. Turner, Syracuse; J. K. Bellows, New York City.

From New Jersey. Wm. Shepherd, Newark.

From Nova Scotia. Wm. M. Ingham, Israel Rice.

From Canada. C. P. Dow, No. Stanbridge.

DELEGATES.

From Massachusetts. W. H. Gilson, Holliston; D. W. Perry, Solomon Hovey, Lowell St., Boston; Geo. W. Maker, New Bedford; E. D. Wood, Palmer; A. L. Chamberlin, W. F. Higgins, Worcester; Thomas Weaver, Barnes' Hall, Springfield; H. Bassett, Springfield; S. D Daniels, Agawam.

From Connecticut. M. W. Benham, New Haven; H. H. Dickenson, B. K. Stark, Hartford; Bissell Bancroft, Warehouse Point; John Brackett, Abington; Noah Shumway, Danielsonville.

From Vermont. Clark Stevens, Harvey Castle, Castleton; Robert Allen, Vernon; Thos. A. Cheney, Rutland.

From New York. Jacob Wilbur, Hoosick; Jotham Pike, D. Mathewson, Sandy Hill.

From Canada. George Smith, Montreal.

From New Hampshire. Thomas E. Wilson, Portsmouth.

From Pennsylvania. N. White, Edinboro.

MEMBERS OF THE BOARD. Geo. T. Adams, Boston, Mass.

The report of the committee on Credentials was accepted and adopted, as was also the report of the Business Committee already given. The minutes of the A. C. A. were then read by the Secretary and approved, whereupon it was

Moved, That we adjourn till to-morrow at 8 1-2 o'clock A. M. Carried.

Wednesday, Aug. 24th, 8 1-2 *A. M.* Bro. S. G. Mathewson, Vice President, in the Chair. Prayer was offered by Bro. H. L. Hastings, after which the committee on Credentials received other names upon which to report. The Chair appointed Brn. Geo. T. Adams, J. Hemenway, and I. C. Wellcome as nominating committee for the A. C. A.; and Brn. D. R. Mansfield, A. W. Sibley and I. Damman, as nominating committee for the C. P. S. The committee on Credentials made an additional report, which on motion was accepted, and the names reported were received as members of this meeting. [For convenience' sake these names have been included in the list already given.]

The name of Bro. R. Wendell not appearing in the above report, although given to the committee, it was

Moved, That the name of R. Wendell be accepted as a member of this Association. After some discussion the motion was withdrawn for the introduction of the following resolution, viz:

Whereas, Certain persons have associated themselves together under the name and title of "The Life and Advent Union," and have by their acts placed themselves in a position antagonistic to the purposes of this Association; *Resolved*, That we consider the members of such Union as having withdrawn from this body, and while connected with said Union as ineligible to membership in this body. The above resolution was passed by a full and hearty vote.

The President of the C. P. S., Bro. H. L. Hastings, then made his annual report to the Association, giving a brief view of the work accomplished during the year, calling attention to the present financial condition of the Society, and pointing out certain reforms which seemed to be demanded for the efficiency of the Society, the importance of which was impressed upon the meeting by a statement of certain alleged facts. On motion, the President's report was accepted, whereupon it was

Voted, That the report of the President of the C. P. S. be submitted to a committee of three chosen by the Association, with power to call to their assistance the President and Business Agent of the C. P. S., to report what action was called for on the part of the Association in view of the statements contained in the report. The Association then nominated and elected Brn. I. C. Wellcome, H. H. Dickenson and J. S. White for said committee. At Bro. Wellcome's request he was released from this committee, and Bro. D. Mathewson chosen as Chairman of the committee in his place.

The Association now listened to the following

Report of the Secretary of the C. P. S.

Minutes of a Meeting of the Christian Publication Society, held on the Camp Ground in Wilbraham, Ms., Aug. 28th and 30th, 1863.

H. L. Hastings presiding. Prayer by Bro. A. Ross. Present the whole board. Being the first meeting of the year, there were no minutes to be read.

I. Bro. I. C. Wellcome being present, was invited to take part in our deliberations.

II. Bro. A. Ross offered his resignation, on the grounds of having been elected without his knowledge, and also of feeling incompetent to engage in the work of the Society, arising from not being acquainted with the business in which the Society is engaged. He finally withdrew the resignation at the earnest request of the Society.

III. The matter of "The Young Pilgrim" was considered with reference to editing and publishing.

a Moved, That Bro. H. L. Hastings superintend the issuing of "The Young Pilgrim" for the C. P. Society. Carried.

b Moved, That his compensation for fulfilling the above duty, shall be such as the Treasurer and Business Agent shall determine. Carried.

IV. The Society took into consideration the question: Is any thing more needed to be done to effect the enlargement of the "World's Crisis"? It was concluded that no further action is needed, the Treasurer and Business Agent having all the power needed in the matter.

V. *Moved*, That we raise $2000 this year for the free distribution of tracts. Carried.

VI. *Moved*, That the Editor be empowered to employ the present Clerk, Wm. B. Herron, to receive the monies of the Society, and pay over the same daily to the Treasurer, the Editor being held responsible for all such monies received. Carried.

VII. The matter of purchasing *any* or *all* of Bro. H. L. Hastings' books and book plates came up for consideration. Pending discussion, it was

Moved, That we adjourn till four o'clock P. M. Carried.

5 o'clock P. M. Met again, one hour later than the adjournment, several members having been called to attend a meeting of the preachers, to attend to a matter of special interest to the campmeeting. H. L. Hastings presided. Prayer by Bro. S. S. Brewer. Present the whole board except Bro. H. F. Carpenter.

I. Resumed the consideration of the matter of purchasing Bro. H. L. Hastings' books. Bro. Hastings made what was esteemed by some of the board a very liberal offer to sell out to the Society; yet the majority were afraid to embark, lest some unlooked-for reverse should embarrass our action, and the present large outlay in enlarging the "Crisis," publishing a hymn book, etc., was urged as a cautionary argument.

The Secretary admitted the force of these reasons, yet claimed that the state of the Treasury was good enough to warrant the purchase, and there was vitality in the book business to support itself. If we could publish a book "for the times" cheap enough, it would sell, and we can certainly sell cheaper than Bro. Hastings can afford to, as we have his knowledge to help, without his expenses to hinder us; and he earnestly urged that we accept this opportunity to commence the publishing of books, without fail, believing not to do so would be a mistake. But the matter was finally deemed best to be left for further consideration, and dropped for the present.

II. The attention of the Editorial committee was called to the tracts of the "Cincinnati Reform Book and Tract Society," as being, many of them, *eminently* "tracts for the times," with a view to consider whether we may not advance the cause of truth by helping to scatter some of them.

III. *Moved*, That the Treasurer be instructed to pay the Secretary of the C. P. Society ten dollars ($10.) for his past services in writing the minutes of the Society. Carried.

IV. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Camp Ground, Wilbraham, Aug. 30, 1863. 8 o'clock P. M. Met in Bro. S. Hovey's tent, at the call of the President, who was present and filled the Chair. Present, J. D. Brown, G. T. Adams, D. T. Taylor, S. Hovey, S. S. Brewer, and J. G. Hamblin.

I. *Moved*, A vote of thanks to Bro. Wm. B. Herron, for the energy, skill, taste and earnestness which he has displayed in starting and pushing forward the Child's Paper, "The Young Pilgrim." Carried.

II. *Moved*, That we remunerate Bro, Herron for his labors on "The Young Pilgrim" thus far, in the sum of $20.00. Carried.

III. A Sister desired to loan the C. P. Society the sum of $33.00 on condition that, if she should ever need, she could draw part or the whole again.

a Moved, That we accept the offer, binding our successors to these terms. Carried.

IV. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

Minutes of a Meeting

Of the Christian Publication Society, held in Boston, Mass., April 5th, 1864.

Met at the Crisis office at 10 1-2 o'clock, A. M. Present, H. L. Hastings presiding, Geo. T. Adams, Jos. D. Brown, H. F. Carpenter, Solomon Hovey, S. S. Brewer. Prayer by Bro. Brewer.

I. The Secretary's minutes of the last meeting were called for, read, amended in one article, and adopted.

II. The Treasurer gave the usual general report of the state of the treasury, as follows:

Balance on hand Aug. 20, 1863,	$2444.17
Received from Aug. 20, 1863, to April 5, 1864,	8516.44
Total,	10960.61
Expenditures from Aug. 20, 1863, to April, 5, 1864,	8770.65
Balance in hand,	2189.96

It was suggested that the books and some other articles of the Society were exposed to loss by fire from want of a proper safe.

a Moved, That the Treasurer be authorized to purchase a safe for us, suitable to our wants. Carried.

III. On the matter of publishing "The Young Pilgrim," it was

Moved, That "The Young Pilgrim" be published semi-monthly, from May 1, 1864, at, or not much exceeding, the present rates of subscription. Carried.

IV. *Moved*, To adjourn till 2 o'clock P. M.

2 o'clock P. M. Met as adjourned. Present, the same members as in the forenoon, also J. G. Hamblin. Prayer by Bro. H. F. Carpenter.

I. *Moved*, That the Business Agent be invited to come in and take a part in our deliberations. Carried.

II. *Moved*, That Bro. Herron be called in to ask him some questions in regard to his work in the office. Carried. Finding after these inquiries that the work of the office was behind in several matters, it was

a Moved, That the Agent and Treasurer be instructed to bring the work of the office up to its proper condition, as soon as possible. Carried.

III. *Moved*, That the Treasurer and Agent be relieved from the duty of fixing the remuneration for superintending the issuing of "The Young Pilgrim," at their request. Carried.

IV. *Moved*, That we pay the Editor, M. Grant, and Clerk, Wm. B. Herron, $15.00 a week each for their work hereafter. Carried.

V. *Moved*, That we pay E. P. Woodward 16 2-3 cts. per hour for his work hereafter. Carried.

VI. *Moved*, That either M. Grant, Wm. B. Herron, or E. P. Woodward, be required to be in the office during business hours. Carried.

VII. *Moved*, That we pay for superintending the issuing of "The Young Pilgrim," a sum not exceeding $8.00 for each number. Carried.

VIII. The Editorial committee presented a S. S. Question Book,—prepared by Bro. H. F. Carpenter,—for publication by the Society.

a Moved, That we publish the book immediately. Carried.

b Moved, That Bro. H. F. Carpenter be charged with the duty of publishing an edition of this Question Book, and present the bills to the C. P. Society. Carried.

c Moved, That we give Bro. Carpenter 400 copies of the book for his *copy-right*. Carried.

IX. The Hymn Book matter came up, and it was found that the committee had done almost nothing on the matter.

a Moved, That the committee be earnestly requested to get out the Hymn and Tune Book, so that we may have it ready as soon as possible. Laid on the table, that it might be

b Moved, That H. L. Hastings be relieved of his duties as Tract Agent, and that the Business Agent and his assistants in the office be required to do this work. Carried.

The previous motion was taken up. Carried.

X. *Moved*, That all sums amounting to $1.00 or more, received for "The Young Pilgrim," be acknowledged in the Pilgrim, if practicable. Carried.

XI. *Moved*, That a committee of three be appointed by the Chair, to audit the Treasurer's accounts at the end of the year, Aug. 20th, 1864, and report at our usual meeting, immediately before the A. C. Association annual meeting. Carried. The Chair appointed H. V. Davis, S. Hovey, and J. G. Hamblin, the above committee.

XII. *Moved*, That the necessary expenses of the members, in coming to this meeting, be paid by the Treasurer. Carried.

Minutes of a Meeting

Of the Christian Publication Society, held on the Camp Ground in Wilbraham, Mass., Aug. 23, 1864.

Met in Bro. S. Hovey's tent, at 6 o'clock, P. M., H. L. Hastings presiding. Present, S. S. Brewer, A. Ross, S. Hovey, H. F. Carpenter, Jos. D. Brown, and Geo. T. Adams. Opened with prayer led by J. D. Brown. Business was done as follows:—

I. The Secretary's minutes of the last meeting were called for, read, amended in two points, and adopted.

II. The Treasurer then read his annual report of condition of the Treasury, which the auditing committee reported that they had examined, and found the accounts systematically kept, correctly cast, and properly vouched; to which report they added the recommendation that in view of the immense labor of the Treasurer, he should be remunerated by the Society.

a Moved, That we approve the report of the Treasurer, and relieve the committee. Carried.

b Moved, That the Treasurer be paid the sum of two hundred and fifty dollars ($250.00) for his services the last year. Carried.

III. The Business Agent made report of the property of the Society, and of the business done this year.

a Moved, That we approve the Business Agent's report. Carried.

b Moved, That the Business Agent be requested to read the above report for us, before the A. C. Association, at their present annual meeting. Carried.

IV. Secretary's minutes of the present meeting called for, read, and adopted.

V. *Moved*, That we adjourn *sine die*. Carried. JOS. D. BROWN, *Sec. C. P. S.*

On motion, the Secretary's report of C. P. S. was accepted and adopted. The Treasurer's report being called for, Bro. Geo. T. Adams gave the following as the Report of the Treasurer:—

Treasurer's Report.

GEORGE T. ADAMS, *Treasurer*, in account with the Christian Publication Society, Aug. 21, 1863, to Aug. 18, 1864, inclusive.

DR.

Aug. 18, 1864.		
To balance from last year's account,	$2444.17	
By cash received from M. Grant, Business Agent of the Christian Publication Society, Aug. 21st, 1863, to Aug. 18th, 1864, inclusive,	14567.91	
Total receipts,		$17012.08

CR.

Aug. 18, 1864,		
Cash paid M. Grant, Editor of the World's Crisis, salary from Aug. 21, 1863, to Aug. 18, 1864, inclusive,	$625.00	
" Wm. B. Herron, clerk, salary from Aug. 24, 1863, to Aug. 20, 1864, inclusive,	666.53	
" E. P. Woodward, assistant clerk, salary from Aug. 15, 1863, to Aug. 20, 1864, inclusive,	474.20	
" H. L. Hastings, salary as Tract Agent, from July 29, 1863, to April 1, 1864,	102.21	
" Wm. B. Herron, for services on the Young Pilgrim, Sept, 1863, to Jan., 1864, inclusive,	40.00	
" H. L. Hastings, for services on the Young Pilgrim, Feb. to Aug. inclusive,	96.00	
" For type setting, locking up, etc., Aug. 20, 1863, to Aug. 18, 1864,	1759.??	
" For printing paper for Crisis,	5759.09	
" For printing paper for Pilgrim,	973 79	
" For press work and folding papers, Aug. 27, 1863, to Aug. 18, 1864,	947.21	
" For postage on books, tracts, papers sent to British Dominions, and box rent,	271.90	
" For wrapping paper, stationery, blank books, etc., for office,	181.55	
" For type, stereotyping, printing materials, etc.,	886.93	
" Rent of office, Aug. 1863, to Aug. 1864,	222.00	
" Fuel, gas, and stove,	98.51	
" Expense of Directors of C. P. S., to attend meeting of the same, including $10 paid the Secretary for services,	50.60	
" One iron safe,	81.00	
" For sundries, such as machine blocks, carpeting for compositors' room, insurance on books, printing paper, type, etc., U. S. license, writing-desk, various articles for Editor's, clerk's, and compositors' rooms, teaming Crisis to Post Office, discount on uncurrent money, loss by worthless bank notes, etc.,	351.15	
" For Bibles, books, and tracts,	2873.91	
Total expenditures,		$16461.54
Balance in Treasurer's hands,		$550.54

PROPERTY ON HAND.

Printing paper for Crisis, after printing No. 22, Vol. 19,	$740.63
Printing paper for Pilgrim,	313.88
" " Tracts,	230.00
Office furniture, type, mailing machine, etc., estimated,	1500.00
Books and tracts,	1419.29
Iron safe,	81.00
Wrapping paper,	15.00
Tract and Question Book plates,	650.00
Back numbers of Pilgrim on hand,	100.00
	$5039.85

GEO. T. ADAMS, Treasurer C. P. S.
CRISIS OFFICE, BOSTON, Aug. 19, 1864.

We the subscribers have examined the accounts of the Treasurer, and find them systematically kept, correctly cast, and properly vouched, and a balance in cash on hand of five hundred and fifty dollars and fifty-four cents. HENRY V. DAVIS, SOLOMON HOVEY, } Auditing Committee.

The Treasurer's Report was accepted and adopted. The Association then received from Bro. Grant the following

Business Agent's Report.

Brethren of the Christian Publication Society:—As your Agent and Business Executive, I have the honor to submit the following Report:—

The business of the society, and the consequent means of usefulness, the past year, have been greatly enlarged. In view of this enlargement and the general prosperity which has attended our operations thus far, we are called upon to render thanks to the kind Providence which has so abundantly blessed our labors.

We began the year with a nett capital (as per last year's report) of $6,842.88. We close it, with a capital of 8,410.39, as follows:—

Property on hand,	$5039.85
Cash in the Treasury,	550.54
Due on Crisis account $4300, valued at	2500.00
Due on book account, $452.70 " "	320.00
Total,	$8410.39

The receipts for the year past have been as follows:—

For books and tracts sold,	$2204.21	
" World's Crisis,	9002.15	
" Young Pilgrim,	1903.42	
" Tract Fund,	1252.20	
" S. S. Fund,	205.93	
Total receipts,		$14567.91
" expenditures,		16461.54
Excess of expenditures over receipts,		$1893.63

The increase of resources and business done may be seen by comparing the receipts and expenditures of the past year with the receipts and expenditures of the two years previous, as follows:—

RECEIPTS.	EXPENDITURES.
1862—$5,493.99	$4,543.23
1863—11,390.17	8,955.00
1864—14,567.91	16,461.54

The following statements will show what has been done the past year in the several departments of our business, and the present condition of each:—

THE BOOK CONCERN.

Books and tracts on hand, Aug. 21, 1863,	$585.11	
Books and tracts made and purchased during the year,	2873.91	
Incidental expenses,	652.50	
Total expenditures, etc.,		$4111.52
Received for books and tracts sold,	$2204.21	
" tracts granted for distribution,	1069.43	
Books and tracts on hand, Aug. 19, 1864,	1419.29	
Due on book account, $452.70, valued at	320.00	
Total receipts, etc.,		$5012.93
Nett gain on book sales,		901.41

Our issue of the Society's tracts, the past year, has been much greater than the year previous. The number of pages issued in 1863, in tracts of four to thirty-six pages, was 2,040,700. This year we have issued 2,670,000.

THE cost of tracts manufactured since April 1st, 1864, at which time, by vote of the Society, the Business Agent took charge of that department, is one dollar for two thousand three hundred pages. The average cost for the eight months previous was one dollar for two thousand seven hundred pages. Counting the price of white paper, and the cost of printing the same as in Jan. 1864, and the binding one sixth less than now,—the cost since April would have been only one dollar for two thousand eight hundred pages;—whereas, the lot manufactured at that time, (Jan. 1864,) cost one dollar for two thousand four hundred pages. Counting white paper the same as in the summer of 1863, and printing and binding the same as in Jan. last,—the cost of tracts made since April would have been only one dollar for three thousand six hundred and fifty pages;—so that, should paper and labor return to old rates, we hope to make tracts cheaper than ever.

THE TRACT FUND.

The tract-fund interest has received a new impetus the past year, and donations have come in more liberally and largely than ever before. $1252.20 have been contributed by the benevolent to this good cause; with which, we have scattered freely through all parts of the land north of rebeldom, and in hospitals and camps, among the soldiers of the Federal armies, about eleven hundred dollars' worth ($1069.43)—leaving $182.77 of the Fund yet unexpended.

These little messengers of truth and righteousness are received gladly, and are doing much good wherever they go; thus affording encouragement to the kind and liberal donors, who, through the agency of this society, are doing what they can to enlighten and save a benighted and perishing world.

THE S. S. FUND.

This fund was started mainly to aid the Young Pilgrim in its infancy, in case its subscription monies should be insufficient to meet its current expenses, and to lend a helping hand, if need be, until it could go alone. But thanks to the interest and enthusiasm with which the Young Pilgrim enterprise was taken hold of everywhere, it has paid its way from its own resources, without calling for aid from the fund. Another object of the fund was to aid in the publication of Sunday School books, etc. The whole amount of the fund at this time (the most of which is paid) is $479.90, ($205.93 of which was received during the fiscal year just closed.) With this money a Sunday School Question Book has been published the expenses of which were $385.64, leaving $94.26 of the fund yet in the treasury.

THE YOUNG PILGRIM.

At the close of the first volume of the Pilgrim (in June,) it had reached a circulation of about 7000 copies. This number has not been made good on the second volume. We have received an addition of some thousand new subscribers, which exceeds the stoppages by more than one half. But there are some two or three thousand old subscribers not yet heard from. We are consequently now sending out about that number of copies less than we did two months ago.

The receipts and expenditures have been as follows:—

Total receipts,	$1903.42
" expenditures,	1490.69
Excess of receipts over expenditures,	$412.73

THE WORLD'S CRISIS.

The large increase of new subscribers to the Crisis during the past year, is a noteworthy fact, and shows how much may be accomplished by special appeals, and special efforts. At our annual meeting in 1862, we reported about 3700 subscribers; at the annual meeting in 1863, they had increased to 5000; and now, at the close of another year, we have the pleasure of reporting a little less than 7000—showing a nett increase, over all stoppages, of about 2000 during the year.

The number of preachers, and the poor, to whom the paper has been sent *free* the past year, is 800.

The number of stoppages, without payment of arrearages, has been 190; owing in the aggregate, $310.00.

The receipts and expenditures for the Crisis, for the year, have been as follows:—

Total receipts,	$9645.69
" expenditures,	9092.15
Excess of expenditures over receipts,	$543.54

While other departments of our business have more than paid expenses, it will be seen that the Crisis has been running behind. This is owing to the fact that the subscription price has not been advanced in proportion to the advance in the cost of paper and other expenses of publication.

To enable the Crisis to meet expenses, an advance in price should have been made at the beginning of the present volume or before; but the necessity for that was not so apparent then as it is now. Should the cost of paper and other expenses of publication remain the same through the year as they are at this time, the total expenditures for the Crisis will probably not fall much short of $14,000.

To save ourselves from loss, the receipts for the year should *equal* that amount, and to carry on the business with profit, they should *exceed* it. But 7000 subscribers, if all were paying ones, would not cover the expenses. We have 800 on the free list. Deducting then for the poor, $1600, and for bad debts about $2400,—and we shall have but about $10,000 of receipts with which to meet an expense of $14,000.

It will appear, then, that, continuing the Crisis at the old subscription price of $2.00, we shall be running behind at the rate of about $4000 a year. An advance in price is therefore imperative. I would therefore recommend for your consideration the immediate necessity of raising the subscription price of the World's Crisis to either $2.50, or $3.00 a year, to take effect at the beginning of the next volume.

All of which is respectfully submitted.

MILES GRANT, *Business Agent of Christian Publication Society.*
Boston, Aug. 18th, 1864.

CRISIS OFFICE, BOSTON, Aug. 18th, 1864.

We, the subscribers, have examined the accounts of Elder Miles Grant, Business Agent of the Christian Publication Society, as embodied in the foregoing Report, and find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, SOLOMON HOVEY, } Auditing Committee.

The Business Agent's Report being accepted, the meeting adjourned until two o'clock, P. M.

Wednesday, August 24th, 2 o'clock, P. M. Prayer was offered by Bro. Edwin Burnham. The nominating Committee for the A. C. A. reported their nominations as follows, viz:—

For *President*, S. G. Mathewson.
" *Vice President*, M. Batchelor.
" *Secretary*, H. F. Carpenter.
" *Treasurer*, Geo. T. Adams.

For *Directors*, C. F. Hudson, J. Couch, Wm. A. Fenn, C. S. Sherman, J. G. Hamblin, Wm. H. Mitchell, H. V. Davis, A. W. Sibley, C. B. Turner.

For *Editor*, Miles Grant.

At this time other names were presented to the committee on Credentials as members of this meeting, all of which were accepted and have been reported. On motion, the Chair appointed Brn. C. B. Turner, Jotham Pike, and Clark Stevens, a committee to receive, assort and count votes for Officers of the A. C. A. The committee to whom the President's report of the C. P. S. was submitted, reported the action suggested to this meeting in the following resolu[redacted]

Resolved, [redacted] Agent to a[redacted] vision to the [redacted]

Resolved, [redacted] ciation, when [redacted]itor of the Crisis cannot publish a communication without altering or changing the sentiment contained in said article, then it is his duty to return said article to the writer or get permission to correct it for him; but in no case to alter without consent of the writer.

Resolved, That the price of the Crisis should be raised to the sum of $2.50 per copy for one year.

The report of the committee was accepted, and their resolutions laid on the table *pro tem.* Ballots were received for Officers of the A. C. A. at the call of the roll. On motion, the resolutions of the committee on the President's report of the C. P. S. were taken up one by one. The first resolution was read, laid on the table again, and the whole matter of Business Agent referred to the C. P. Society. The 2nd and 3d resolutions were taken up separately and after some discussion laid on the table. The nominating committee for the C. P. S. reported their nominations, but as several declined, the report was recommitted to the committee for further consideration.

The committee on ballots for the A. C. A. reported the following

OFFICERS ELECTED:—S. G. Mathewson, President; M. Batchelor, Vice President; H. F. Carpenter, Secretary; Geo. T. Adams, Treasurer.

DIRECTORS: C. F. Hudson, J. Couch, Wm. A. Fenn, C. S. Sherman, J. G. Hamblin, Wm. H. Mitchell, H. V. Davis, A. W. Sibley, C. B. Turner.

MILES GRANT, Editor of World's Crisis.

The meeting then adjourned to meet again to-morrow (Thursday), at 8 1-2 A. M.

Thursday, 8 1-2 *A. M.* Prayer by Bro. I. C. Wellcome. The minutes of the meeting were read by the Secretary and accepted by the Association.

Moved, That we take from the table the resolutions of the committee on the President's report. Carried. The first resolution was read and on motion passed. The second resolution was read, and, after some discussion and various fruitless attempts at amendment, passed as at first presented. The third resolution was read and amended so as to read,

Resolved, That the price of the World's Crisis be raised to such a sum per copy, not exceeding three dollars per year, as in the judgment of the C. P. S. will cover the expense of its publication. The resolution as amended was then passed. Bro. D. Mathewson then introduced the following resolution, viz:

Resolved, That the C. P. S. be instructed to charge for all advertisements to the pecuniary advantage of private individuals. On motion, the above resolution was adopted, but by a subsequent vote it was rescinded. The nominating committee for the C. P. S. reported the following nominations, viz:—For President, H. L. Hastings; for Secretary, J. D. Brown; for Treasurer, Geo. T. Adams; for Editorial committee, S. G. Mathewson, I. C. Wellcome, H. F. Carpenter; for Publishing committee, C. F. Hudson, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson. Their report being accepted, Brn. Dickenson, Hovey, and Fenn, were appointed by the Chair to receive and count votes for the C. P. S. Ballots for officers of the C. P. S. were deposited at the call of the roll, after which the meeting adjourned until 2 o'clock P. M[redacted] Secretary. Geo. T. Adams, Treasurer. S. G. Mathewson, I. C. Wellcome, H. F. Carpenter, Editorial committee. C. F. Hudson, H. V. Davis, S. S. Brewer, J. G. Hamblin, D. Mathewson, Publishing committee.

Bro. H. H. Dickenson then read, at the permission of the meeting, an anonymous letter [the author of which was soon learned to be Bro. C. F. Hudson] ably written concerning the object of campmeetings, the wisest management of these and other public religious meetings so as to secure the object sought, and the best course to be pursued in reference to those who appear to be more fond of controversy at these meetings than of worship. On motion, the letter was received, and Brn. H. H. Dickenson and H. K. Flagg were appointed a committee to act with Bro. Hudson in arranging the matter treated upon in the letter for the adoption of the Association.

Moved, That the Chair appoint a nominating committee of three to nominate and recommend a campmeeting committee of five to the campmeeting for its election to serve the ensuing year. Carried.

Moved, That the nominations of the above committee be placed in the hands of the present campmeeting committee to lay before the campmeeting for its acceptance or rejection.

Bro. Geo. T. Adams reported a balance of $14.20 in his hands from the Preachers' Aid Society, formed some years ago, but inoperative since the organization of this Association, which he desired to pass over to this Society, in accordance with a vote of the P. A. S.; whereupon it was

Voted, That we accept the money referred to and devote it to the Tract Fund. The following resolution was then introduced, viz:

Whereas, the Conscription law requires that those who desire to take the benefit of the provisions of said act, in favor of those who are conscientiously opposed to bearing arms, should show that they are not only non-resistants themselves, but that they are connected with a people of the same faith and practice;

Resolved, That [redacted]mittee of three be [redacted] printed for the [redacted] as may be drafted [redacted] indicate the fact that [redacted]ination are non-re[redacted] that they are connected with us in faith and fellowship. After some discussion, the resolution being found impracticable, it was indefinitely postponed.

The Chair appointed Brn. S. Hovey, I. C. Wellcome, and I. Damman, as nominating committee for the campmeeting to recommend its managers for the ensuing year.

The meeting then adjourned till to-morrow at 8 1-2 A. M.

Friday, 8 1-2 *A. M., Aug. 26th.* Prayer was offered by Bro. I. C. Wellcome. The Secretary's minutes were read and accepted. The committee upon Bro. Hudson's letter reported for the adoption of the Association the following preamble, circular letter, and recommendation:—

Preamble.

It is well understood that for one or two years past there has appeared a difference of opinion on the Wilbraham campmeeting ground, and in other ways, respecting the preaching of a certain doctrine on the stand and in the tents of this campmeeting. The harmony of this campmeeting has been more or less disturbed. And as the limits of free discussion and [illegible] controverted doctrines are not yet settled between the two parties,—those who affirm and those who deny the resurrection of the wicked,—it is proper

that there should be some expression of opinion on this practical question.

In every body of christians agreed in the prominent doctrines that distinguish them as a particular denomination or class of christians, minor differences are always found. And the present question is,—How far should these differences appear on a public religious occasion, such as the campmeeting is, or should be?

In every body of Christians agreed in the prominent doctrines that distinguish them as a particular denomination or class of christians, minor differences are always found. And the present question is—How far should these differences appear on a public religious occasion, such as the campmeeting is or should be?

Here we meet another question—How great and important are these minor differences? or how important are they considered by either party? This question does not of course settle the other. For, if a disputed doctrine is an important matter, some will say that it cannot be pressed forward in such a meeting as this without serious controversy, that may not be edifying. Others will say that just because the question is important, the disputed doctrine should be held forth, or the question should be freely discussed, so that the benefit of important truth may be had. On the other hand, if the question is important, some will say the difference between the two parties may appear in all its breadth without separating the parties; others will conclude it is not much worth talking about any way. We may then call the present dispute important or trivial, without deciding whether it should appear on the camp-ground. Yet there is no harm in recognizing the views of the different parties, respecting its importance.

On the one hand, the denial of the resurrection of the wicked is regarded by some as heresy, not to be fellowshiped in the christian church. Others freely and gladly confess the christian character of many who deny the resurrection in question, but think they interpret the Scriptures by very unpromising methods. Others still think some of their arguments have force, though they are constrained to reject their conclusions. On the other hand, some have denied the resurrection of the wicked in a quiet way, not strenuously, because they have not felt sure of the interpretation of some passages, though fully settled in their own opinion; or because they have not deemed the doctrine of very immense importance. Others have been ready to preach and hear it on very frequent occasions, deeming the opposite doctrine as exceedingly mischievous, and to be refuted and discountenanced by all means and with all earnestness.

As the result of this high opinion of the doctrine of this party, within a year past a Society has been formed, a weekly paper has been published, and money otherwise freely employed, largely for the promulgation of the doctrine. And by an article in their constitution, they exclude from their Society, though not from their fellowship, those who affirm the resurrection of the wicked. The adoption of such measures has led many to suppose that this party would now operate principally through their own organization, for the objects named by its Society, which, besides the doctrine in question, are sufficiently comprehensive for its general labors. It was naturally expected that if these christian friends chose or desired to co-operate with their former associates, it would be in such ways as people of two churches, or denominations, may meet, forgetting their differences, and promulgating that in which they are agreed. And such we believe will be the more deliberate conclusion of all parties in the present question. But when some of those who have created the new party interests, claim not to have withdrawn or seceded from their former associates; and when they seem ready to vote as members in another Society, with which they scarcely co-operate,—a Society which offers no other means than their own for general or common labor, and whose older and leading members are leading opponents of their special doctrine,—it is proper that a few words should be employed to help the more deliberate opinion we anticipate.

We regard the religious camp-ground, then, as not the proper arena of doctrinal controversy. In its history the campmeeting is largely a Methodist institution. Now the Methodists have been among the more decided opponents of Calvinism. Yet we think every one will say that those Methodist campmeetings have been most useful in which there has been least of distinctive controversial preaching against Calvinism. But if the preaching is such as to put the Calvinists in an attitude of defense, and to invite the unconverted to be specially anti-Calvinistic christians, we do not expect it will make many christians at all.

But the case may be put in a stronger light still. There are Calvinistic or Whitfieldian Methodists. Suppose a party of such to grow up in a circuit of Methodist churches. They need not form their separate Society, or otherwise withdraw, unless they choose. But suppose that they remain, and, by the fault [redacted] those differences all [redacted] on less special occasions, and less rarely in preaching than through the press? And if any one should plead free speech, should we not reply that it is an abuse of free speech to introduce controversy when the church would make common cause against sin in its various forms, within and without the church?

The Advent campmeeting has differed from the Methodist in being not a little devoted to the promulgation of the doctrines specially held by Adventists. Such propagandism on public occasions is apt to be done by any denomination in its early history. But even then it is better to tell what we believe in a straightforward way, with little allusion to what we do not believe, because this mode is less controversial, and more suited to such religious occasions.

But among Adventists as among other classes of christians, when differences of opinion arise, although they may not divide the body, they must limit the extent to which the parties shall co-operate. In the present case the non-resurrectionists can not preach nor say amen to that which once they held; nor can the resurrectionists so favor the doctrine they reject.

Hence, if either doctrine is specially maintained on the camp-ground, the other party will feel itself to be not at home, or not welcome as orthodox Adventists. If there is to be peace, edification, and a proper respect for the body among non-Adventists, the parties must drop their differences, or one party must sit in silence or withdraw. A profitable debate of the differences on such an occasion will be without example and in fact impossible.

And then, if either party asserts its right to be heard on such an occasion, though such a course must be damaging, the question of right is in fact a question of property. If one party has contributed far more to the history of the campmeeting than the other, and mainly holds the camp-ground stock, though this creates no right needlessly to war against the opinions of others, it certainly strengthens their right not to be controverted on such camp-ground. Such party may allow controversy or invite it, if it will; but it has a special right to forbid it. And such a party retains the right to present the views it held on disputed points before the controversy began, and to maintain those views as the religious interests of the campmeeting may seem to require.

In the present case one party may urge that its views have been attacked in unchristian and unwarranted methods by the other party. Whether this be true or not, we have no wish to screen or protect or justify any improper aggression. We simply say that if there has been such evil, this is not the place to overcome it by controversial preaching on the other side. This is not the place to resent any such injury that may be alleged, because it is not the place to fight out any theological warfare.

In conclusion, while we would by no means refuse to fellowship or co-operate in our campmeetings, conferences, and other associations, for mere difference in doctrinal opinion, we do feel warranted in not inviting the labors of persons when such invitation may introduce ultimately needless and unpleasant controversy. We fear not controversy in its due time, place, and measure. And we gladly welcome to our campmeetings all preachers who do not come thither to urge a special doctrinal interest, to which the feelings of many are known to be adverse. With such we can labor cheerfully, forgetting our differences, or allowing them to appear only as they do and must appear between christians who love Christ and the salvation of men most of all. But we believe the congregation here assembled has not met to hear theological strife or disputation; or if it has, it had better remained at home.

Circular Letter

ADDRESSED TO CHURCHES AND SAINTS SCATTERED ABROAD.

In accordance with the views above expressed, we would recommend to our ministers, committees, and brethren at large, to note, when they meet those holding new or peculiar opinions, whether they love and preach those doctrines more than they love and preach Christ; and to mark those who cause divisions and offences, contrary to the teachings of the word, and avoid them. That they stand fast in one spirit, with one mind striving together for the faith of the gospel. That they keep prominently before the church and the world that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ. That they impress upon the minds of all the importance of genuine repentance, sound conversion, true faith, and the abiding possession of the Holy Spirit, remembering that if any have not the Spirit of Christ, he is none of his. That they labor especially for the conversion of sinners from the error of their ways, exhorting them to repent, for the kingdom of heaven is at hand, that they may save souls from death, and hide a multitude of sins. That they remain steadfast in the apostolic hope that there shall be a resurrection both of the just and unjust, and herein exercise themselves to have always a conscience void of offence toward God and toward man. That they remind men that God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead; and that we shall all appear before the judgment-seat of Christ, to receive according to the things done in the body, whether they be good or bad. That they so reason of righteousness, temperance, and judgment to come, that sinners shall tremble like Felix and be brought to repentance. That they exalt and honor our divine Savior and Redeemer Jesus Christ, in whom dwelleth all the fulness of the Godhead bodily, and teach the perishing sons of men to build their eternal confidence upon the gracious sacrifice of Him who bore our sins in his own body on the tree, and by whose stripes we are healed. That they present him as the author of eternal life, and the giver of immortality. That while they maintain in Scriptural purity and sanctity the ordinances of the Lord's house and church, they should also hold fast the grand truth that all forms and ordinances are useless without personal godliness and the indwelling of the Comforter; thus endeavoring to keep the unity of the Spirit in the bonds of peace. That they wait for the Son of God from heaven, and love his appearing as the day which [redacted] them to their glory, their crown, their [redacted] their reward. That to those who [redacted] the truth of [redacted] building up themselves [redacted] faith, praying in the Holy Ghost, that they keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Recommendation.

Your committee recommend the above Preamble and Circular Letter to be offered for publication in the World's Crisis and the Voice of the West.

The report of the committee as above given was accepted and adopted by a unanimous vote.

Bro. Grant, by permission of the meeting, made some explanations of apparent differences between his and the President's report of the C. P. S.

Bro. C. F. Hudson presented the following resolution, viz:

Resolved, That preachers offering their names as members of this Association be required to bring certificates of good character from a christian church, and to show that they themselves are co-operating with this Association.

On motion, the resolution was passed by a full vote.

A motion for adjournment being made and withdrawn, the Association rescinded a resolution already given, passed Thursday A. M., and adjourned *sine die* at 11 A. M. Friday, Aug. 26th, 1864.

H. F. CARPENTER, *Clerk*.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 13, 1864.

☞ TORN OR MUTILATED BILLS.—*In sending Government bills or postal currency to this office, please be careful to send us bills that are not torn or mutilated, as all such are taken only at a discount, according to the size of the mutilation.*

THE CLOSE OF THE VOLUME.

It will be observed that this number closes the present volume. Now is the time for all who wish to have the paper continued, to send the advance pay. We would urge all our friends to send the money at once, and also what is due on back volumes. It cannot be expected that money will be any more plenty than at the present time. Let us do our business on the cash system as far as possible.

We hope none of our patrons will leave us. We love to visit you weekly at your happy homes, and should feel grieved to be told that you do not wish to see us any more.

During the coming year, we hope to make our visits more agreeable, profitable, and interesting than ever before. Pray for us that we may not fail in our endeavors. We do not expect that all will be invariably pleased with every thing placed upon our reading table. Such a result, we think, would be impossible; but we shall do the best we can to feed the flock of God with that which will tend to make it healthy. What delights many may disgust others; and *vice versa*. The position of an editor of a religious paper is no enviable one; as he cannot escape bitter censure from some of those whom he would be glad to please. What is rich food to some, others dislike exceedingly. Some have no interest in a paper that does not advocate their peculiar views; while others would not have it in the house if those views were allowed a place in its columns. When there are half a dozen different classes occupying these antagonistic positions, every one can see that it is impossible to suit all. In such a case, we no of no better way than to try to please the *Lord*, asking for special wisdom to guide, so that he shall be glorified.

It must be evident to our readers that we need their prayers. Do not forget us. We shall often need the benefit of their forbearance. We are conscious of enjoying a large share already. This fact affords us much comfort; when, if it were otherwise, we might sink under the load. How much easier one can work when he enjoys the confidence and sympathy of those for whom he labors. We trust we shall not be left to do any thing to make that sympathy less.

May the peace of God rest upon every one who reads this; and let us try to be better christians than we have ever been, and be continually prepared for the coming of our dear Savior.

DELINQUENTS.

We have on our books about 400 subscribers who owe from $4.00 to $12.00 each; in the aggregate some $2600. To all these we have sent bills, and from most of them we have not yet heard. We are sorry to say to all such, that *we shall be obliged to stop their paper* IN THREE WEEKS FROM THIS TIME, *unless they are previously heard from.* Write to us, then, at once, and send the amount of your indebtedness, or, if not able to pay all, send what you can. *We want to hear from every one*, and to know whether you wish the paper continued or not.

OUR FREE SUBSCRIBERS.

We want to hear from every one of them within the next three weeks. The larger portion of them have received the paper free for years, and we want to know whether they desire its continuance. If the donations to the Poor Fund should not be sufficient to meet the expenses of papers sent free, we shall be obliged, in accordance with the decision of the C. P. Society, to cut down our free list, so as not to exceed four hundred. We wish, therefore, to hear from all such at once, so that we may know who really need it and wish it continued.

THE [redacted]

We [redacted] they [redacted] of the Crisis. [redacted] for each church to raise [redacted] ent to pay for the free papers [redacted] to the poor, and thus relieve the office in a measure? And are there not several of our readers who can afford to give liberally to send the Crisis to the poor, who will forward their gifts to the office for this object? Remember, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Who will show his faith in the promise, and lend a little?

MOSES HULL.—A few weeks since, we published an extract from the *Advent Review*, giving an account of Moses Hull's experience with the Spiritualists, and his partial escape from the snare of the devil. We learn that some understood that this occurred this year, and that he is now out of the snare. The article published was an account of his experience some two years ago. Since that time, he has been drawn back into Spiritualism again, where he yet remains.

WRITE PLAINLY.—It is very important that those who write for the press, should write a plain, coarse hand; but especially be particular to write all proper names, including their own signature, in a very plain style. If they observe this, it will save mistakes.

ALTON BAY CAMPMEETING.

The Alton Bay meeting was one of practical interest. It commenced Aug. 28th and closed Sept 4th. It was not our privilege to be present till Thursday noon. We found some fifty tents and houses, and a large audience upon the grounds. The location is on the banks of the Winnipiseogee lake, at the terminus of the Cocheco R. R., twenty miles from Dover. In addition to the cars from Dover, steamboats run from the campground to Wolfborough and Center Harbor, thus affording good conveniences to get to the meeting. The R. R. and steamboat companies were very accommodating towards those who came to the encampment, doing what they could to add to our comfort.

Good order prevailed during the meeting, and we were favored with pleasant weather; which, together with the good company, made the place one of special interest to the lovers of Jesus. Many warm-hearted friends met there and had heavenly communion together.

Thursday afternoon the people were entertained by preaching from Sr. Mansfield, and in the evening by Bro. Hastings. Friday morning preaching by the editor, afternoon by Bro. Burnham, and by Bro. Munger in the evening. Good prayer meetings were held in different tents, causing shouts of praise among the saints, and trembling among the backslidden and unconverted.

Saturday morning a general prayer meeting was held in front of the stand, when several requested prayers. We trust some were blessed and will endure to the end. It is difficult to reach sinners at the present day, because of the low state of religion, the great amount of infidelity, and the war and political excitement which cover our land. But we may expect a worse state of things before we have a better. The progress downward is very rapid at the present time, and we see no signs of anything better. Those who would do anything for the salvation of their friends and neighbors, should act at once, before the enemy makes them fast in his snares. It is evident that but few are aware of the perils of these times, and Satan does not intend they shall be till it is too late to escape. It is high time for every true watchman to arouse and sound the alarm. Soon we may expect to hear the trumpet that will awaken the dead, and introduce the great day of the Lord. Some are beginning to look at things as they are, and to see the importance of consecrating all to the Lord, bearing all things patiently, lest they be left at the coming of Jesus, because of "variance" with some one, "hatred," or a "grudge."

Bro. Hastings preached Saturday morning on the kingdom of God, showing most clearly that it is yet future, and that the signs of the times indicate that it will soon be set up. Preaching in the afternoon by the editor, on "Rome and Napoleon." In the evening, by Bro. L. L. Howard.

Sunday, Sept. 4th. The weather was cloudy and chilly in the forenoon, and somewhat rainy in the afternoon. At 8 1-2 o'clock, we met in front of the preacher's stand for a love-feast, and had a good one. About two hundred and thirty spoke in one hour. It was a joyful company, and they seemed to be fully decided to live to the glory of God. At the close of the love-feast about twenty came forward for prayers, and all were blessed.

At the hour of preaching, our numbers were greatly increased by the arrival of some fifteen car loads of passengers from Dover, and four steamboat loads on the lake. The ground was not large enough for the audience. The number on and about the camp ground was variously estimated from five to eight thousand. Good order prevailed during the day. Preaching in the morning by the writer, at one o'clock by Bro. I. Damman, and two o'clock by Bro. Hastings.

In the evening excellent prayer meetings were held in different tents, and quite a number decided to become the disciples of Jesus. We think many will look back to the Alton Bay campmeeting with muc[redacted] count of the good there re[redacted] baptized.

There seems to be an i[redacted] among the children of the Lord that they must consecrate all to him, if they would be ready for his coming; that the time has come when they [redacted] no longer lean upon one another, but each must learn to live right [redacted]dependently of every one else, and that he [redacted]ust cease to fret because of evil doers, and bear all things patiently. This is a very encouraging sign, and we expect to see it become more and more apparent.

There are many true-hearted brethren and sisters in N. H, who are fully determined, by the help of the Lord, to be real christians. Their hearts are in the work. Theirs is a christianity that shines forth in their everyday life, in all their social and business relations; a christianity that yields abundance of love, joy and peace, and makes the skeptic tremble before its power. Let us all exhibit the same fruits, and our reward will be great. Earth's closing day is at hand. Are we ready for the opening scenes of the world to come? Can we sing,

"All is well"?

BE SHORT.

But few are aware how much better are the results when we are short in our public prayers and exhortations, than when we are long. Everybody enjoys the meeting better than when a few make long prayers and exhortations, thus hedging up the way of the weak.

The fact that no one enjoys the long metre talks and prayers, is good evidence that the Spirit of the Lord is grieved. Leave the long prayers for the closet; and if we would have profitable prayer meetings, that will accomplish a positive good, and make people wish to come again, we must learn to be short. If we leave people hungry, we may expect to see them again at our meetings. Very few can talk five minutes in a prayer meeting to edification. One or two minutes is better, and will accomplish more good. Talk often, but not long, if you would have interesting meetings. Many prayer meetings are spoiled by some one who thinks he must "talk to edification," and consequently takes up some point of doctrine, entirely foreign to the spirit of the meeting; and one too, perhaps, about which there is more or less contention, and argues away upon it, till all wish they were at home, and may conclude to come no more; and thus the prayer meeting runs out, or becomes a kind of a debating meeting, that no one enjoys but a few combative temperaments. Many churches are ruined in this way. When will people learn wisdom?

The object of prayer meetings should be to awaken *devotional* feelings. During our intercourse with the world, in our daily business, we meet with much that tends to turn our minds off from the Lord, blunt our spirit of prayer, and lead us to a state of cold formality. The prayer meeting, properly conducted, is most admirably adapted to restore a devotional frame of mind, and lead us to love the Lord and his children more fervently. On this account, Jesus has instructed us to come together and exhort one another. Let us do it, and be ready to welcome our Savior when he appears.

ALARMING TOKENS.

The following extracts are from a new monthly published in London, Eng. It shows that some are opening their eyes to the sad state of things in the world:—

"'The Lord is at hand.' If this could be said considerably more than eighteen centuries since, how much more now! How prevalent is crime! Murder stalks through the land in a manner that is absolutely alarming. Human blood is shed with a reckless barbarity that could scarcely be exceeded by savages.

All this may in a large measure be attributed to the neglect and profanation of the Sabbath. It is a most deplorable circumstance, that, in this nominally christian land, a large majority of the population never enter any place of worship. In London, this has been ascertained to be the case with ninety-nine out of every hundred! Thus the bulk of the nation is found to be as destitute of any real religion as downright heathen.

Another characteristic of the times, continually obtruded on the attention, and also predicted by our Lord as denoting his being at hand, is the boldness of error. Heedless of all exposures, it keeps marching on, determined to succeed by cool effrontery and obstinate perseverance.

The monstrously wicked characters brought upon the stage, though they repel, excite no surprise. We seem, in truth, to have been going down for the last few years, even into a literary Gehenna."

The writer then goes on to say that the great question will soon be, "*Is christianity to be or not to be?* Such is the progress of these last days; and yet many professed watchmen are so blinded by church fables, that they endeavor to persuade the people that the world is growing better; which is what the demons are trying to make the world believe, according to the instruction given through their mediums.

Let us awake to the perils that surround us before it is too late.

FOUND ON THE CAMP-GROUND.—A small woolen shawl, plaid. A purple shawl. A gentleman's collar. A black sun-umbrella. Two brown veils. A memorandum book. A shirt. A scarf. A Testament. A hand-saw. Several pairs of gloves. A trunk key. A black dress. Several yards of muslin. A large, peculiarly shaped key. A large umbrella.

For the World's Crisis.

THE ALTON BAY CAMPMEETING.

Our meeting at Alton Bay of eight days is just finished. The weather was good, the gathering large, the meeting as a whole excellent. The seats with backs made all that were seated comfortable. The new buildings for tents were a great improvement for meetings and sleeping, so that the comforts of the meeting greatly excelled those of last [redacted] and could not fail to impress the hearer with the importance of a speedy preparation for the coming of our Lord to reward every man according to his deeds.

The prayer and conference meetings in the tents I am not so well able to report, as I was unable to attend many of them, but I do know that some of them were blessed meetings, and many found special blessings by being reclaimed, and converted to Christ and the truth. The Spirit of the Lord was truly with us, and good was done. To him be all the glory.

It was a great meeting of those of like precious faith. Love and harmony prevailed, and all left, breathing blessings upon one another. A multitude of people attended, and heard attentively the delineation of our doctrine; and it was supposed by some that, on the last day, ten thousand people were on the ground. The best order prevailed; no disturbance through the meeting. All was quiet when the meetings were done. No fear to sleep in the woods under tents.

Mr. Kimball, superintendent of the railroad, with his employees, did all he could for the success and comfort of the meeting. The boarding table was satisfactory, while many, as in earlier times, had a table of their own, enjoying the blessings of domestic life in camp.

The expenses of the meeting, though large, were generously met, so that we could help the preacher on his way after a godly sort, pay all our bills, and leave the ground ready for a meeting next year, if time continues.

In the clearing up, there was found an overcoat, one black shawl, and three small parasols; all of which can be had by applying to Bro. J. G. Smith, Durham Ridge, N. H.

God bless the children, and help them to carry their good resolutions made at the meeting into daily practice, thus perfecting the work of God and preparing them to shine as the sun in the kingdom of their Father forever.

L. BOUTELL.

Our Tract Column.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

L. C. Wellcome (pledged)	$25.00
Geo. T. Adams pd.	50.00
D. Mathewson (pledged)	25.00
H. L. Hastings	25.00
S. G. Mathewson	10.00
J. D. Brown	5.00
C. F. Hudson pd.	5.00
S. Hovey (pledged)	25.00
Bal. from late Preacher's Aid Soc'y pd.	14.20
G. W. Bangs pd.	1.00
Anon pd.	.40
Cora Patnoe pd.	.25
J. B. White pd.	5.00
Widow's mite pd.	9.00
Geo. Morgan pd.	6.00
J. R. Brown pd.	1.00
C. B. Keech pd.	.25
Julia Lloyd pd.	1.00
W. F Smith pd.	2.00
E. J. Wood pd.	.75
Mrs. E. Knox pd.	.50
R. Taylor pd.	.50
I. Morgan pd.	5.00
G. Humphreville pd.	3.00
D. A. Beardsley pd.	.50
H. F. Carpenter (tracts sold)	12.28
Mary M. Parks pd.	.50
A. Armour pd.	1.00
Sr. M. Armstrong pd.	1.00
J. F. Busch pd.	3.00
A friend pd.	1.00
J. Megquire pd.	5.00
John Sadler pd.	10.00
D. Wilkins pd.	.25
A friend pd.	1.00

THE TRACT FUND.

The Christian Publication Society begin operations this year under circumstances more encouraging than ever. The affairs of the office are in a better position for energetic management, I think, than ever before. With years comes experience and that wisdom which is profitable to direct.

Last year we raised some $1200 to furnish tracts free. Tracts to nearly the whole amount have been given away far and near, and more are ready to be scattered. We ought to have done more than this the past year. We mean to do more than this for the year to come.

The Society have concluded to call for $2000 this year, to be used in manufacturing tracts, to be given to all who need them. Each dollar given, notwithstanding the high prices of paper, will send 1300 pages of tracts postpaid to any part of the country, or will furnish 1800 pages delivered at the office.

Here is a chance for all to preach. A cent will buy *four tracts*, and who can tell how much good they may do? Let all come to this work. The Society can make tracts as cheaply as any one. Their tracts cost them less than private individuals can afford to make them for, and then all the *profits*, if there are any, will be kept in the office to issue more books and tracts, or to distribute other tracts to those that have need.

The officers of the Society have no pecuniary interest in the concern. They are only paid for the *work* they do, and sometimes not for that. They do not own a penny of the profits of the concern. Hence they can ask you for means, and pledge you that to the extent of their judgment and ability it shall be judiciously and faithfully appropriated.

Come, then, brethren, to this work. Raise this two thousand dollars as soon as you can, and I pledge my word, if the Lord will, to ask for as much more as soon as practicable after this is paid in. Direct letters, with pledges and the money, to Miles Grant, Boston, Mass.

In behalf of the Christian Publication Society, H. L. HASTINGS, *President*.

On cars of the Maine Central R. R., from Portland to Etna campmeeting, Sept. 7th, 1864.

THE POOR FUND.

TO SEND THE CRISIS TO THE POOR.

No. of free and non-paying Subscribers, 800.—$2000.00

"The widow's mite" pd.	$5.00
"A poor sinner" pd.	3.92
J. B Walker pd	2.00
S. Butler pd	2.50
Geo. T. Adams pd.	25.00
Maria Drury	.25

For the World's Crisis.

EXODUS 20: 12.

I listened to a sermon recently on these words. The command was satisfactorily explained and enforced, but the annexed promise but casually dwelt upon. I did not wonder that with his views it was difficult to harmonize the promise given by a God that cannot lie with the evident nonfulfillment to many who are bright examples of filial duty, yet cut down in the morning of their day,—so frequently indeed that it has become a proverb—

"Death leaves a shining mark."

Our minister tried to get round the difficulty by saying that disobedience often exposed [redacted] our benefit in the Crisis? M. PARRY.

Correspondence.

From Sr. H. P. Van Kirk.

BRO. GRANT:—Permit me through your paper to notice an article which appeared in Aug. 9th of the Crisis, under the head of "The Abyss of Spiritualism." It was evidently written with the kindest of feeling toward me, and an earnest, honest desire to benefit me, for which I feel truly grateful to the writer. I know I am weak and ignorant, and need all the help I can get from pilgrims along the way; and I think I appreciate any effort in this direction. But I should have been glad if the Bro. or Sr. (I know not which it is) had given the name, that I might have addressed the person instead of yourself. But this mode of speaking may not be amiss, as I discover you are often the medium of such communication.

If the writer of the article above named will carefully read "the correspondence and dream," they will perceive that I did not say I thought I had escaped the abyss of Spiritualism; neither that I had been near it. I said nothing about it. Bro. Willard simply stated what he supposed to be a fact. I do not recollect that the subject of Spiritualism has ever been touched upon in all my correspondence with Bro. and Sr. Willard; and I have never met them in person. I asked that the dream might be published, not to lift myself into notice, but from a sense of duty. I believed it to be a revelation from God. I have never doubted it, nor do I now, notwithstanding my friend assures me the "identical working of the seducers" may be seen all through it.

I believe that in that dream I saw a glimpse of the world as it is, and also myself; and the influence of that knowledge upon my life has not been such as *must result from demoniac influences*. The friend may have had a similar vision, and it might have been from such a source; but that is no proof that my dream was of that character. But here let me state (and it costs me much to do it) that I HAVE had *many* revelations which seemed to be of a holy character, which I know were from the father of lies. What I wish to make apparent is this fact, that the operations of the good and bad spirit are so *exactly similar* many times, that we shall never be able to discern between the two, only in the proportion that we humble ourselves before God and are taught of him; and in this way shall we be led into all truth.

I am thus plain, because I feared the young and inexperienced in the way might be made to stumble by the tenor of my friend's article. One might suppose from it that we were left without chart or compass, in these days of divers spirits. But such is not the case. The *word* and the Spirit are ever near to help our infirmities; and we should never have received the injunction to "try the spirits," had we not at all times a very *present help* in time of trouble.

I might have been tempted from my friend's remarks to feel that *all* my experiences were an illusion, and the glow of love which fills my soul sometimes to overflowing was but the fire from off some unholy altar, did I not *know* for myself. I, too, have had some most startling experiences in this fatal delusion which is trying the world at the present time. I have seen it in varied forms. In the form of an angel of light, and where the cloven foot was plainly seen. I have seen and felt its fatal influence many times (even since the writing of that dream, which took place some eighteen months since). I have been beset upon every side, as it were; for it has been my sad fate to find my most subtle tempters among my dearest, most cherished friends.

I know I am in the most imminent danger; that but for the infinite mercy of God I should this hour have been beyond the reach of mercy. I feel my danger more and more, and latterly as I have seen the pure and lovely drawn aside by the sophistical reasoning of one of the most subtle of these mediums, and remember how near I came to the same vortex but a few short months ago, I am led to cry out from the very depths of my being, *Lord, save, or we perish!* But praise the Lord, oh my soul! I hear the precious promise even as I write—"I will *never* leave nor forsake thee." Then if we do not go away from our Savior, we shall not be left to ourselves; although trials and temptations must come, we shall find a way of escape through humble reliance on Christ.

Pardon the length of this letter, Bro. Grant. I have long felt that I must write some thoughts for the Crisis, but an unwillingness to infringe upon your limits, and my inability to do justice to the subjects upon my mind, have deterred me. My unknown friend has called me out upon a subject most vital to me, and one upon which I have much to say from positive experience, not because it is pleasant to do so, but because I believe I owe it to the world; yet allow me to add I have never *knowingly* gone near Spiritualism in any form, but I *have been near it*. But a still small voice has always warned me of my danger. I instinctively know it, but I have not always fled in time to escape intense suffering. I believe most emphatically it is the great delusion of these latter days, and none will be safe from its wiles until our long-looked-for Master comes to take his weary children home. Your Sister, hoping for a part in the first resurrection, H. P. VAN KIRK.

Jacksonville, Tompkins Co., N. Y.

From Bro. H. H. Brown.

To the Brethren scattered abroad:—"Grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour." Fearing that some would wonder why they did not hear of my whereabouts, as they were expecting me to hold meetings in their neighborhoods, I concluded I would say a few words through the Crisis, as I have not time to write to each one personally. Having received information from home of my needed return at once, I was obliged to return, trusting in divine strength for a future day in which the Lord and I would assail the battlements of the enemy. I am having a blessed time at this place, blowing the trumpet, and sounding an alarm to the dwellers in the city of destruction. Brethren, pray for us that the Word of the Lord may have free course and be glorified. We should be glad to have the brethren passing this way call on us. Nunda [redacted] and N. [redacted] N. Y. [redacted] Dagget [redacted] My ad- [redacted] Alleghany Co., N. Y.

Brethren, "let us not sleep as do others, but let us watch and be sober; and "let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.", And God grant that when Christ shall appear we may be found doing our duty at our post, or if we fall, let us fall at our post, that we may rise with the sleeping millions to shout the glad song of triumph through eternity. Your Brother in Christ,

HERBERT H. BROWN.

From Bro. J. M. Hamblin.

BRO. GRANT:—I have read the World's Crisis for the last two months, and have been greatly profited thereby.

There are a few thoughts on my mind, which please notice in your paper. When Christ arose from the dead, he spake to his disciples, saying, "All power is given unto me in heaven and in earth."—Matt. 28: 18. I am inclined to think from this passage that Christ is a distinct being from his Father. If all power was given to him, there must have been a time when he had not all power; for to say he possessed all power, and yet had it given to him, is one of the great mysteries of God's holy Word. Upon the hypothesis that Christ is the supreme God, when was it that he did not possess all power in himself? Jesus says, "all things are delivered me of my Father." Yours in Christ,

JOSHUA M. HAMBLIN.

Union Springs, N. Y.

☞ A real life must have a *worthy aim*. Men are not made to float with whatever current they chance to have been cast upon. Every individual is born with a life work before him. There is some variety here, and men are variously endowed to meet this state of things. At a proper age each should choose his particular calling, and having made the election, therewith be content. To fulfill this worthily, he should devote an earnest life.

Obituaries.

Gertrude A. Pettingill.

Died in Farmington, Wis., Aug. 1st, 1864, of congestion of the brain, Gertrude A., only child of Jay and Adeline Pettingill, aged one year, three months, and twenty-nine days.

Only four weeks previous they lost their only son, and have now returned to their home lonely, weary, and sad. May these afflicted parents be comforted in this hour of sorrow, and at last be found ready with their little ones to enter into the paradise of God.

Funeral sermon by the writer, from 1 Cor. 15: 26.

Sleep, Gertrude, sleep, till Jesus wake thee
From thy cold and silent tomb;
A little while and he shall take thee
Where chill death shall never come.

Father, mother, all who loved thee,
Grieved to lay thy body here;
In thy pain they tried to soothe thee,
For thee shed affection's tear.

But she's gone, and tears and sorrow
Will not move her where she lies;
But there comes a joyful morrow,
Ending all our mourning days.

Great Redeemer, lovely Jesus,
Keep us till salvation come;
Not a moment, Savior, leave us,
Till we reach that heavenly home.

S. J. Adams.

Jennie Cora Pierce.

Died in Central Village, Coventry, R. I., Aug. 22nd, Jennie Cora Pierce, only child of Cornelius C. and Ann Sarah Pierce, and grand-daughter of Eld. B. Reynolds, aged six weeks and two days.

She tasted of life's bitter cup,
Refused to drink the portion up,
She turned her little head aside,
Dejected at the taste, and died.

Funeral discourse by the writer, from Ps. 89: 47;—"Remember how short my time is."

Eld. Wm. S. Devereux.

Hattie Dillabaugh.

The enemy, Death, has entered our family and taken our loved little Hattie. She was nineteen months old the day she died, Aug. 19th, 1864. We tried hard to save her (her disease was diarrhea and inflammation), but death had his strong hold upon her, and we had to lay her in the cold grave for a little while. On Sunday, the 21st, Sr. Henry preached her funeral sermon from Luke 8: 52, 53. Sr. H. spoke to our entire satisfaction. May she learn her weakness, and her strength, which cometh from God, and keep humble at the feet of Jesus.

G. Dillabaugh.

Summary of News.

DOMESTIC.

New York, Sept. 7. The *Tribune's* dispatch from Gen. Butler's headquarters, dated 5th, says the Dutch Gap canal is so far completed that its success is beyond question. It will by no means open the river to Richmond. The rebel gunboats and Fort Drury are above it, but by it we flank Howlett's House Battery, which is almost as formidable as Drury's Bluff, and cut off six miles of the river.

The *Herald's* Fort Gaines correspondent, writing on the 30th ult., says our troops have effected a landing at Cedar Point, three miles above Dauphin Island, and twenty-five miles from Mobile.

The rebel Gen. John Morgan was surprised and killed on the 4th inst. at Bull's Gap.

The *Times'* correspondent with Gen. Sheridan, writing from near Berryville, 4th inst., says the entire army are busy digging rifle pits, intrenchments and various field works deemed so essential to success. Our present line is almost the same as occupied when falling back from Winchester, and is capable of strong resistance.

Louisville, Sept 6. Official dispatches received at Nashville state that in the late fight before Atlanta the rebels lost 3000 killed and wounded, 2000 prisoners, including a Brigadier General, 10 guns and a large amount of camp equipage. Our loss was trifling; the rebels are retreating in great haste.

Official information from the front, dated Sunday, twenty-seven miles south of Atlanta, represents that Sherman is pushing rapidly southward of Atlanta.

Gen. Granger has issued a congratulatory order to the army for the part they took in the reduction of Forts Morgan and Gaines. Not a single life was lost by our forces in the attack on Fort Morgan.

The Army of the Potomac is still before Petersburg, working hard for the reduction of that stronghold.

The Richmond *Examiner* of the 31st says: "If Atlanta were to fall, or Petersburg, or if Sheridan should drive Early back to Lynchburg, or if any one of these events should befall, then all the peace principles and peace Presidents of Chicago would be at the election next November where last year's snow is, and last night's moonshine."

The Richmond *Sentinel* says the plan of an extensive insurrection was recently discovered in Brooks county, Ga., and that several of the parties implicated had been arrested and punished.

New York, Sept. 9. The reported recapture of Victoria from the French by Cortinas is confirmed. The French were put to flight with heavy loss. Cortinas announced to the soldiers that he would soon lead them against Tampico and would be reinforced from Huastican. Capt. Mendosea ambushed a party of Imperialists, killing sixty-six and captured twenty-seven with 115 rifles and seventy-three horses.

New York, Sept. 12. A Washington dispatch to the *Tribune* says it is ascertained that Lee has made preparations for a grand attack on General Grant, hoping to cripple him before the army has been reinforced. Stirring events may be looked for soon.

Fort Morgan.—It is reported on good authority that the rebel garrison at Fort Morgan was starved out, as it was the practice to supply it with only two weeks' provisions at a time. Gen. Page, the garrison of some 600 men, and all the arms and munitions, the rebel papers say, fell into our hands.

A stir among the Printers.—The proprietors of the Chicago *Times* have discharged their entire force of male compositors, and put a force of young women in their places. The affair has caused a great sensation among the printing fraternity of that city.

Bleeding of the Nose.—Extraordinary as it may appear, says an exchange, a piece of brown paper folded and placed between the upper lip and the gum, will stop bleeding of the nose.

ITEMS.

☞ The Chicago *Tribune* has intelligence that extensive fires are raging in the woods of the Lake Superior country. A trader from Georgian Bay says the country for ninety miles back is in a blaze. The destruction of timber and of fur-bearing animals is very great.

☞ A robin's nest was found recently in a tree at the Oneida Community, which had interwoven in its structure twenty-nine lady's collars, all of which had been purloined by the birds from the grass plot where they had been placed after the wash.

☞ The Turkish cotton crop is said to be more than fourfold what it was last year.

☞ The finishing touches have been given to the dome of the Capitol at Washington. The eastern portico of the north wing is also completed.

☞ The Times says the proclamation forger Howard was released Aug. 25th, by order of the Secretary of War.

☞ It is claimed in Paris that eleven millions of dollars worth of silks have been exported to this country the last year.

☞ There are one mile and a half of new buildings "going up" in Chicago.

☞ It has been agreed upon by the Federal and Confederate authorities to release all prisoners of war from close confinement. This does not apply to prisoners of State.

☞ It is understood that the total number of war vessels of various classes building by the government, and under contract, exceeds one hundred.

☞ Eight thousand school-houses have been erected in Russia since the emancipation of the serfs took place.

☞ The oldest railroad in Maine is that from Bangor to Oldtown. The largest church in Maine, the Catholic Cathedral at Bangor. The largest sawmill in the world, one of those at Orono.

☞ Hartford, New Haven and other large cities and towns in Connecticut are the special prey of midnight burglars just now.

☞ Forty thousand slaves were employed to build the defenses of Atlanta.

Notices.

Big Tent Meeting.

If the Lord will, the Big Tent will be pitched at Windham Centre, Me., about twelve miles from Portland, and meetings will commence Wednesday evening, Sept. 21st, and continue over Sunday, and as long as may seem duty. Any brethren in the region can have tent room enough if they will provide their own food and bedding. Bro. J. A. Libby is expected to be present. Pray for us.

The tent *may* be pitched in Canaan, Vt., soon after this meeting. May the Lord direct in all things.

H. L. Hastings.

Notice.

Elder John Couch, of Warner, N. H., is on a visit West, and is preaching as the door opens to him to do good. We are glad for the brethren that he can visit and preach among them, as he will certainly do them good. Let all see to it, that they do not lose any of his meetings.

He will hold a meeting in Union Mills, Ind., of several days, to commence Sept. 29th, holding over the Sabbath.

He will also hold a meeting in Buchanan, Mich., to begin Oct. 9th, holding over the Sabbath. All are invited.

J. V. Himes.

Maine Central Quar. Conference.

The Maine Central Quarterly Conference will be holden with the brethren at Kendall's Mills, commencing Thursday, Sept. 22d, at half-past six o'clock, P. M. This is a new place for our conference. Let us endeavor to meet in the spirit of our heavenly Master, earnestly and meekly contending for the faith once delivered to the saints, praying that the truth may prevail, and sinners come to repentance. A general invitation is given, and ample provision will be made for all. Call on Brn. W. Cousins, K. Clark, and others.

D. W. Griffin, Clerk.

Advent Herald, please copy.

Tent Meeting.

There will be a tent meeting in New Preston, Ct., on the old camp-ground owned by J. H. Bennett, to commence Sept. 15th, and continue over the following Lord's day. Brethren and sisters from abroad are invited to come to this meeting and heartily engage in the work of saving sinners, and getting their own hearts in order for the end of time. Brn. C. Goodrich, A. Ross, and others, will be present to administer the word as the Lord shall direct. In behalf of the brethren,

R. J. Whitehead.

P. S. Those coming to the meeting who have tents, or can procure them, had better bring them.

R. J. W.

Quarterly Meeting in Bristol, N. Y.

The church of God worshiping at Ganyard Hill, Bristol, Ont. Co., N. Y., will hold a quarterly meeting, commencing Friday evening, Sept. 16th, and hold over the Sabbath. Eld. C. B. Turner is expected to preach the word. If the weather is favorable, the meeting will be in a grove. Brethren from the surrounding country, come up to this meeting and enjoy a feast, and help spread the truth. Strangers coming will call on David Wheaton, or any other family near by, as one can hardly go amiss of hospitality in that neighborhood.

F. Burr.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. Greene, Secretary.

Dedication.

Dedication of the new Advent Christian Hall in Holliston, Mass., Sunday, Sept. 18th. Those coming to Holliston can easily find the Hall, as it is opposite the hotel, and three doors only from the Post Office.

H. K. Flagg,
J. N. Sherman.

Notice.

The Advent brethren in Holden have made arrangements to have preaching once a month. Preachers who may desire to visit us, will address Geo. W. Thomas, Holden, Mass.

Quarterly Meeting.

The next quarterly meeting of the Iowa Christian Conference will be held at Cascade, Dubuque, Co., Iowa, to commence Sept. 23d, and continue over Lord's day.

Peter S. W. Deyo, Conf. Clerk.

I withdraw my Dayton appointment for further arrangement.

P. S. W. D.

A Discussion.

A discussion between Eld. S. W. Bishop and Eld. A. Durfee will commence on Tuesday evening, Sept. 27th, and probably continue over the following Sunday, in Newmarket Hall, Providence, R. I.

Question for discussion, Resolved, That the Holy Scriptures teach that all men will have a resurrection to life. A. Durfee affirms, S. W. Bishop denies.

Conference.

The Advent Christian Conference of Minnesota will be held in Utica, in the Chatham neighborhood, about sixteen miles from Winona, on the railroad. It will commence Sept. 24th, and continue a week or more. Meetings will be held in the Western Tabernacle, which will be pitched there for the occasion.

J. V. Himes.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. Wellcome, Secretary.

Notice.

There will be a meeting at the Methodist church at Hartland, Ct., Sabbath, Sept. 18th. Neighboring brethren are invited to come up and worship with us.

L. K. Gaines.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

H. L. Hastings........Sunday, Sept. 18th

North Adams, Mass........Sept. 18th
South Adams........Sept. 22d and 25th
Savoy, Mass., (where Bro. Sherman may appoint) Sept. 29th; and at Noah Merrick's Sunday, Oct. 2d.
B. Wm Wilkins.

Worcester, Mass........Sept. 18th
Peter Noel.

Seitico, Ct........Sept. 18th
Walbridge........Oct. 2d
A. M. Higgins.

Wrightville, Ct........Sept. 18th
Samuel M. Tatro.

Lovely Street, Ct........Sept. 25th
R. Williams.

Nottingham........Sept. 18th
Portland, Me........Sept. 25th
S. S. Mooney.

Danbury, N. H., (where Bro. A. C. Knowlton may appoint........Sept. 18th
Waterloo, N. H., (where Bro. James Davis may appoint........Sept. 25th
Chichester, New Dover, (school-house)........Oct. 2d
Suncook, N. H., (where Bro. Paine may appoint), Oct. 1st.
Z. Ford.

Melvin Village, N. H........Sept. 25th
Brookfield Corner........Oct. 2d
T. W. Piper.

Epping Corner, N. H........Sept. 25th
Manchester........Oct. 2d
C. C. Stevens.

Augusta........evening, Sept. 24th, and Sunday 25th
H. B. Sevey.

☞ J. W. Brittan withdraws his appointments previously published, feeling it duty to attend to calls in other directions.

Agawam........Oct. 2d
Benj. Butler.

Seitico........Sept. 18th
R. E. Ladd.

Vernon, Vt........Sunday, Sept. 18th
S. Cook.

North Bennington, Vt........Sept. 17th and Sunday, 18th.
Plainfield Pond, Mass........Sept. 25th
Newfane, Whitakerville, Vt........Oct. 21st
Wm. J. Blanchard.

Charlemont, (at Bro. Hicks)........Sept. 18th and 19th
Newfane, Vt........Sept. 17th and 18th
North Adams........Sept. 22d and 29th
Hoosick, N. Y., (Advent chapel)........Sept. 24th and 25th
North Bennington, Vt........Sept. 26th and 27th
Hawley, (at Bro. H. Barton's)........Oct. 1st
Plainfield Pond........Oct. 2d
Plainfield, (at Bro. Heley's)........Oct. 8th
Goshen........Oct. 9th
Dalton, or Flintstone........Oct. 14th
and over the Sabbath.
H. Hadlock.

South Butler, N. Y....forenoon and evening, Sept. 25th
Westcott, (school-house)........afternoon, Sept. 25th
Mannsville, N. Y........Oct. 2d
Wilcox Corners, N. Y........eve, Oct. 6th
Barnes' Corners........Oct. 9th
Harrisburgh, (Bickford school-house)........eve, Oct. 11th
West Martinsburgh........Oct. 16th
Copenhagen........Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people.
C. B. Turner.

Goshen........Sept. 17th–18th
Savoy........Sept. 25th
North Adams........Oct. 2d
Griswoldville........Oct. 9th
Northfield........Oct. 16th
Brattleboro, Vt........Oct. 23d
Whitakerville........Oct. 30th
J. K. Bellows.

Agawam, Mass........Sept. 18th
Warehouse Point, Ct........Sept. 25th
Seitico........Oct. 2d
L. B. Potter.

Brewster's Station, N. Y........Sept. 18th
Wm. Shepherd.

Stockbridge Corner, Alton, N. H........Sept. 18th
Dorchester, N. H., (funeral sermon)........Sept. 25th
West Deerfield, N. H........eve, Sept. 29th
and over Sunday.
At the latter place expect Bro. S. Pinkham with me.
J. G. Smith.

South Reading, Mass........Sunday, Sept. 18th
Bradford, N. H........Sept. 25th
and remain as long as the interest demands.
Joseph W. White.

Griswoldville........Sept. 18th
West Brattleboro, Vt........Sept. 25th
Whitakerville, Vt........Oct. 2d
W. J. Hale.

North Adams, Mass........Sept. 18th
Griswoldvill........Sept. 25th
Goshen........Oct. 2d
E. McCulloch.

Yarmouth, Me........Sept. 18th
R. R. Rork.

Clinton, Mass., (Burditt Hall), afternoon and evening, Sept. 18th.
Athol........Sept. 25th
S. S. Brewer.

Warehouse Point, Ct........Sept. 18th
S. D. Daniels.

Hoosick, N. Y........Friday evening, Sept. 16th and Sunday the 18th.
M. Batchelor.

Lynn, Mass........Sept. 18th
Haverhill, Mass........Sept. 25th
A. Simpson.

Exeter, N. H........Sept. 18th
C. S. Emerson.

For Portland, Me.

T. W. Piper........Sept. 18th
S. S. Mooney........Sept. 25th

Yalesville, Conn........Sunday, Sept. 18th
Forestville, Ct........Sept. 25th
O. D. Woodruff.

Riverpoint, R. I........Sept. 18th
Springfield, Mass., (Barnes' Block)........Sept. 25th
Wm. A. Fenn.

Brewster's Station, N. Y., two evenings, Sept. 16th and 17th.
Pine Tree School-house, 10 o'clock A. M., Sept. 18th
Brewster's Station, two o'clock P. M........Sept. 18th
Geo. L. Teeple.

Bristol........Sept. 16th to 18th
Honeoye, two o'clock P. M........Sept. 18th
F. Burr.

Danielsonville........Sept. 18th
Abington........Sept. 19th and 20th
Worcester, Mass........Sept. 25th
Palmer........Sept. 26th and 27th
Springfield, as Bro. A. R. White appoints........Sept. 28th
Will the brethren from Gloucester, R. I., meet with us at Mohigan and help on the meeting, if convenient? Pray for us.
Jos. D. Brown.

Springfield (No. 5 Oak Street)........Sept. 18th
West Stafford, Ct........Sunday, Sept. 25th
P. S. Butler.

Lewiston, Me., (at Bro. Locke's Hall), Friday evening, Sept. 16th.
Augusta, Me........Sept. 18th
Richmond........Tuesday evening, Sept. 20th
Brunswick........evening, Sept. 21st
Hollis........evening, Sept. 22d
Biddeford........evening, Sept. 23d
Portsmouth........Sept. 25th
Lynn........Thursday, Sept. 29th
Boston, (Lowell Street Chapel)........Oct. 2d
Cheshire Street, Ct........Oct. 9th
H. Munger.

Cornish, N. H., (Hempyard School-house)........Sept. 18th and Oct. 2d and 16th.
Newport, N. H., (at Northville)........Sept. 25th and Oct. 9th and 23d.
H. Deming.
E. Cotton.

Worcester........Oct. 2d and 9th
Plymouth, Mass........Oct. 16th
J. S. White.

Bradford, N. H., (Pond meeting-house)........Sept. 18th
Concord, N. H........Sunday, Sept. 25th
T. M. Preble.

Eld. C. P. Dow in Canada East.

Stanbridge, Stone Settlement........Sept. 18th
Stanbridge, Burrough........Sept. 25th

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their Post Office and State, We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

In Nov., 1863, we received $3.00 from Somebody in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. No name signed. Can any one inform us how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—E. Whitney, E. D. Searles, Geo. Dodge. Will any one who knows, please inform us?

Reuel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

C. B. Turner—It was not handed to us. Doubtless forgotten. Have sent as directed.
C H Bartlett—Have not.
James Haresign—Have not.
N H Towle—Yes.

POST OFFICE ADDRESS.

Thos. W. Smith—Alden, Hardin Co., Iowa.
O. R. Fassett—Sandy Hill, N. Y.
L. C. McKinstry—Hatley, C. E.
Jas. S. Heath—Neponset, Bureau Co., Ill.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.
Dr. H. H. Brown, Allen, Allegany Co., N. Y.
J. W. Brittan—Worcester, Mass.
A. W. Sibley—East Boston, Mass.
Wm. Shepherd—Newark, N. J.

ENGLISH BIBLES FOR SALE.

1. Diamond, fine print, full references. Morocco, $1.75. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cents.

2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

Address Miles Grant, Boston, Mass.

VALUABLE BOOKS FOR SALE.

Butterworth's Concordance. Rather less full than Cruden's Condensed, but superior to it in some respects, viz., it gives *definitions* of most of the words, and it gives also a Concordance to the *marginal readings* of the Bible, which are quite as important as the *Text*. Price $1.50, postpaid.

The Parable of Dives and Lazarus: Does it teach that endless sufferings await the lost? By H. G. Storer. A valuable and interesting little pamphlet, by an eminent Congregational minister of Maine. 15 cents.

Prof. C. F. Hudson's Works. A complete assortment. 1. Debt and Grace, $1.25. 2. Christ our Life; cloth 60 cts., paper 35 cts. 3. Human Destiny and Tracts, 85 cts. 4. Human Destiny, in cloth, 50 cts., paper 30 cts. 5. Discussion with Cobb, $1.25.

Lardner's Works, 10 volumes 8vo. Two copies of this, the ablest and most elaborate defense of Christianity ever published. It is an English book, and is scarce. It is worth at least $20 per set. These will be sold for less than they can be imported, viz., $16 per copy.

The above are to be sent by express at the purchaser's expense.

Address H. L. Hastings, Boston, Mass.

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Obituaries.

GERTRUDE A. PETTINGILL.

Died in Farmington, Wis., Aug. 1st, 1864, of congestion of the brain, Gertrude A., only child of Jay and Adeline Pettingill, aged one year, three months, and twenty-nine days.

Only four weeks previous they lost their only son, and have now returned to their home lonely, weary, and sad. May these afflicted parents be comforted in this hour of sorrow, and at last be found ready with their little ones to enter into the paradise of God.

Funeral sermon by the writer, from 1 Cor. 15: 26.

Sleep, Gertrude, sleep, till Jesus wake thee
From thy cold and silent tomb;
A little while and he shall take thee
Where chill death shall never come.

Father, mother, all who loved thee,
Grieved to lay thy body here;
In thy pain they tried to soothe thee,
For thee shed affection's tear.

But she's gone, and tears and sorrow
Will not move her where she lies;
But there comes a joyful morrow,
Ending all our mourning days.

Great Redeemer, lovely Jesus,
Keep us till salvation come;
Not a moment, Savior, leave us,
Till we reach that heavenly home.

S. J. ADAMS.

JENNIE CORA PIERCE.

Died in Central Village, Coventry, R. I., Aug. 22nd, Jennie Cora Pierce, only child of Cornelius C. and Ann Sarah Pierce, and grand-daughter of Eld. B. Reynolds, aged six weeks and two days.

She tasted of life's bitter cup,
Refused to drink the portion up,
She turned her little head aside,
Dejected at the taste, and died.

Funeral discourse by the writer, from Ps. 89: 47;—"Remember how short my time is."

ELD. WM. S. DEVEREUX.

HATTIE DILLABAUGH.

The enemy, Death, has entered our family and taken our loved little Hattie. She was nineteen months old the day she died, Aug. 19th, 1864. We tried hard to save her (her disease was diarrhea and inflammation), but death had his strong hold upon her, and we had to lay her in the cold grave for a little while. On Sunday, the 21st, Sr. Henry preached her funeral sermon from Luke 8: 52, 53. Sr. H. spoke to our entire satisfaction. May she learn her weakness, and her strength, which cometh from God, and keep humble at the feet of Jesus.

G. DILLABAUGH.

Summary of News.

DOMESTIC.

New York, Sept. 7. The *Tribune's* dispatch from Gen. Butler's headquarters, dated 5th, says the Dutch Gap canal is so far completed that its success is beyond question. It will by no means open the river to Richmond. The rebel gunboats and Fort Drury are above it, but by it we flank Howlett's House Battery, which is almost as formidable as Drury's Bluff, and cut off six miles of the river.

The *Herald's* Fort Gaines correspondent, writing on the 30th ult., says our troops have effected a landing at Cedar Point, three miles above Dauphin Island, and twenty-five miles from Mobile.

The rebel Gen. John Morgan was surprised and killed on the 4th inst. at Bull's Gap.

The *Times'* correspondent with Gen. Sheridan, writing from near Berryville, 4th inst., says the entire army are busy digging rifle pits, intrenchments and various field works deemed so essential to success. Our present line is almost the same as occupied when falling back from Winchester, and is capable of strong resistance.

Louisville, Sept 6. Official dispatches received at Nashville state that in the late fight before Atlanta the rebels lost 3000 killed and wounded, 2000 prisoners, including a Brigadier General, 10 guns and a large amount of camp equipage. Our loss was trifling; the rebels are retreating in great haste.

Official information from the front, dated Sunday, twenty-seven miles south of Atlanta, represents that Sherman is pushing rapidly southward of Atlanta.

Gen. Granger has issued a congratulatory order to the army for the part they took in the reduction of Forts Morgan and Gaines. Not a single life was lost by our forces in the attack on Fort Morgan.

The Army of the Potomac is still before Petersburg, working hard for the reduction of that stronghold.

The Richmond *Examiner* of the 31st says: "If Atlanta were to fall, or Petersburg, or if Sheridan should drive Early back to Lynchburg, or if any one of these events should befall, then all the peace principles and peace Presidents of Chicago would be at the election next November where last year's snow is, and last night's moonshine."

The Richmond *Sentinel* says the plan of an extensive insurrection was recently discovered in Brooks county, Ga., and that several of the parties implicated had been arrested and punished.

New York, Sept. 9. The reported recapture of Victoria from the French by Cortinas is confirmed. The French were put to flight with heavy loss. Cortinas announced to the soldiers that he would soon lead them against Tampico and would be reinforced from Huastican. Capt. Mendosea ambushed a party of Imperialists, killing sixty-six and captured twenty-seven with 115 rifles and seventy-three horses.

New York, Sept. 12. A Washington dispatch to the *Tribune* says it is ascertained that Lee has made preparations for a grand attack on General Grant, hoping to cripple him before the army has been reinforced. Stirring events may be looked for soon.

FORT MORGAN.—It is reported on good authority that the rebel garrison at Fort Morgan was starved out, as it was the practice to supply it with only two weeks' provisions at a time. Gen. Page, the garrison of some 600 men, and all the arms and munitions, the rebel papers say, fell into our hands.

A STIR AMONG THE PRINTERS.—The proprietors of the Chicago *Times* have discharged their entire force of male compositors, and put a force of young women in their places. The affair has caused a great sensation among the printing fraternity of that city.

BLEEDING OF THE NOSE.—Extraordinary as it may appear, says an exchange, a piece of brown paper folded and placed between the upper lip and the gum, will stop bleeding of the nose.

ITEMS.

☞ The Chicago *Tribune* has intelligence that extensive fires are raging in the woods of the Lake Superior country. A trader from Georgian Bay says the country for ninety miles back is in a blaze. The destruction of timber and of fur-bearing animals is very great.

☞ A robin's nest was found recently in a tree at the Oneida Community, which had interwoven in its structure twenty-nine lady's collars, all of which had been purloined by the birds from the grass plot where they had been placed after the wash.

☞ The Turkish cotton crop is said to be more than fourfold what it was last year.

☞ The finishing touches have been given to the dome of the Capitol at Washington. The eastern portico of the north wing is also completed.

☞ The Times says the proclamation forger Howard was released Aug. 25th, by order of the Secretary of War.

☞ It is claimed in Paris that eleven millions of dollars worth of silks have been exported to this country the last year.

☞ There are one mile and a half of new buildings "going up" in Chicago.

☞ It has been agreed upon by the Federal and Confederate authorities to release all prisoners of war from close confinement. This does not apply to prisoners of State.

☞ It is understood that the total number of war vessels of various classes building by the government, and under contract, exceeds one hundred.

☞ Eight thousand school-houses have been erected in Russia since the emancipation of the serfs took place.

☞ The oldest railroad in Maine is that from Bangor to Oldtown. The largest church in Maine, the Catholic Cathedral at Bangor. The largest sawmill in the world, one of those at Orono.

☞ Hartford, New Haven and other large cities and towns in Connecticut are the special prey of midnight burglars just now.

☞ Forty thousand slaves were employed to build the defenses of Atlanta.

Notices.

Big Tent Meeting.

If the Lord will, the Big Tent will be pitched at Windham Centre, Me., about twelve miles from Portland, and meetings will commence Wednesday evening, Sept. 21st, and continue over Sunday, and as long as may seem duty. Any brethren in the region can have tent room enough if they will provide their own food and bedding. Bro. J. A. Libby is expected to be present. Pray for us.

The tent *may* be pitched in Canaan, Vt., soon after this meeting. May the Lord direct in all things.

H. L. HASTINGS.

Notice.

Elder John Couch, of Warner, N. H., is on a visit West, and is preaching as the door opens to him to do good. We are glad for the brethren that he can visit and preach among them, as he will certainly do them good. Let all see to it, that they do not lose any of his meetings.

He will hold a meeting in Union Mills, Ind., of several days, to commence Sept. 29th, holding over the Sabbath.

He will also hold a meeting in Buchanan, Mich., to begin Oct. 9th, holding over the Sabbath. All are invited.

J. V. HIMES.

Maine Central Quar. Conference.

The Maine Central Quarterly Conference will be holden with the brethren at Kendall's Mills, commencing Thursday, Sept. 22d, at half-past six o'clock, P. M. This is a new place for our conference. Let us endeavor to meet in the spirit of our heavenly Master, earnestly and meekly contending for the faith once delivered to the saints, praying that the truth may prevail, and sinners come to repentance. A general invitation is given, and ample provision will be made for all. Call on Brn. W. Cousins, K. Clark, and others.

D. W. GRIFFIN, Clerk.

Advent Herald, please copy.

Tent Meeting.

There will be a tent meeting in New Preston, Ct., on the old camp-ground owned by J. H. Bennett, to commence Sept. 15th, and continue over the following Lord's day. Brethren and sisters from abroad are invited to come to this meeting and heartily engage in the work of saving sinners, and getting their own hearts in order for the end of time. Brn. C. Goodrich, A. Ross, and others, will be present to administer the word as the Lord shall direct. In behalf of the brethren,

R. J. WHITEHEAD.

P. S. Those coming to the meeting who have tents, or can procure them, had better bring them.

R. J. W.

Quarterly Meeting in Bristol, N. Y.

The church of God worshiping at Ganyard Hill, Bristol, Ont. Co., N. Y., will hold a quarterly meeting, commencing Friday evening, Sept. 16th, and hold over the Sabbath. Eld. C. B. Turner is expected to preach the word. If the weather is favorable, the meeting will be in a grove. Brethren from the surrounding country, come up to this meeting and enjoy a feast, and help spread the truth. Strangers coming will call on David Wheaton, or any other family near by, as one can hardly go amiss of hospitality in that neighborhood.

F. BURR.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. GREENE, Secretary.

Dedication.

Dedication of the new Advent Christian Hall in Holliston, Mass., Sunday, Sept. 18th. Those coming to Holliston can easily find the Hall, as it is opposite the hotel, and three doors only from the Post Office.

H. K. FLAGG,
J. N. SHERMAN.

Notice.

The Advent brethren in Holden have made arrangements to have preaching once a month. Preachers who may desire to visit us, will address Geo. W. Thomas, Holden, Mass.

Quarterly Meeting.

The next quarterly meeting of the Iowa Christian Conference will be held at Cascade, Dubuque, Co., Iowa, to commence Sept. 23d, and continue over Lord's day.

PETER S. W. DEYO, Conf. Clerk.

I withdraw my Dayton appointment for further arrangement.

P. S. W. D.

A Discussion.

A discussion between Eld. S. W. Bishop and Eld. A. Durfee will commence on Tuesday evening, Sept. 27th, and probably continue over the following Sunday, in Newmarket Hall, Providence, R. I.

Question for discussion, Resolved, That the Holy Scriptures teach that all men will have a resurrection to life. A. DURFEE affirms, S. W. BISHOP denies.

Conference.

The Advent Christian Conference of Minnesota will be held in Utica, in the Chatham neighborhood, about sixteen miles from Winona, on the railroad. It will commence Sept. 24th, and continue a week or more. Meetings will be held in the Western Tabernacle, which will be pitched there for the occasion.

J. V. HIMES.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. WELLCOME, Secretary.

Notice.

There will be a meeting at the Methodist church at Hartland, Ct., Sabbath, Sept. 18th. Neighboring brethren are invited to come up and worship with us.

L. K. GAINES.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. L. Hastings........Sunday, Sept. 18th

North Adams, Mass........Sept. 18th
South Adams........Sept. 22d and 25th
Savoy, Mass., (where Bro. Sherman may appoint) Sept. 29th; and at Noah Merrick's Sunday, Oct. 2d.
B. WM WILKINS.

Worcester, Mass........Sept. 18th
PETER NOKA.

Scitico, Ct........Sept. 18th
Walbridge........Oct. 2d
A. M. HIGGINS.

Wrightville, Ct........Sept. 18th
SAMUEL M. TATRO.

Lovely Street, Ct........Sept. 25th
R. WILLIAMS.

Nottingham........Sept. 18th
Portland, Me........Sept. 25th
S. S. MOONEY.

Danbury, N. H., (where Bro. A. C. Knowlton may appoint........Sept. 18th
Waterloo, N. H., (where Bro. James Davis may appoint........Sept. 25th
Chichester, New Dover, (school-house)........Oct. 2d
Suncook, N. H., (where Bro. Paine may appoint), Oct. 1st.
Z. FORD.

Melvin Village, N. H........Sept. 25th
Brookfield Corner........Oct. 2d
T. W. PIPER.

Epping Corner, N. H........Sept. 25th
Manchester........Oct. 2d
C. C. STEVENS.

Augusta........evening, Sept. 24th, and Sunday 25th
H. B. SEVEY.

☞ J. W. Brittan withdraws his appointments previously published, feeling it duty to attend to calls in other directions.

Agawam........Oct. 2d
BENJ. BUTLER.

Scitico........Sept. 18th
R. E. LADD.

Vernon, Vt........Sunday, Sept. 18th
S. COOK.

North Bennington, Vt........Sept. 17th and Sunday, 18th
Plainfield Pond, Mass........Sept. 25th
Newfane, Whitakerville, Vt........Oct. 21st
WM. J. BLANCHARD.

Charlemont, (at Bro. Hicks)........Sept. 18th and 19th
Newfane, Vt........Sept. 17th and 18th
North Adams........Sept. 22d and 25th
Hoosick, N. Y., (Advent chapel)........Sept. 24th and 25th
North Bennington, Vt........Sept. 26th and 27th
Hawley, (at Bro. H. Barton's)........Oct. 1st
Plainfield Pond........Oct. 2d
Plainfield, (at Bro. Haley's)........Oct. 8th
Goshen........Oct. 9th
Dalton, or Flintstone........Oct. 14th
and over the Sabbath.
H. HADLOCK.

South Butler, N. Y........forenoon and evening, Sept. 25th
Westcott, (school-house)........afternoon, Sept. 25th
Mannsville, N. Y........Oct. 2d
Wilcox Corners, N. Y........eve, Oct. 6th
Barnes' Corners........eve, Oct. 9th
Harrisburgh, (Bickford school-house)........eve, Oct. 11th
West Martinsburgh........Oct. 16th
Copenhagen........Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people.
C. B. TURNER.

Goshen........Sept. 17th-18th
Savoy........Sept. 25th
North Adams........Oct. 2d
Griswoldville........Oct. 9th
Northfield........Oct. 16th
Brattleboro, Vt........Oct. 23d
Whitakerville........Oct. 30th
J. K. BELLOWS.

Agawam, Mass........Sept. 18th
Warehouse Point, Ct........Sept. 25th
Scitico........Oct. 2d
I. B. POTTER.

Brewster's Station, N. Y........Sept. 18th
WM. SHEPHERD.

Stockbridge Corner, Alton, N. H........Sept. 18th
Dorchester, N. H., (funeral sermon)........Sept. 25th
West Deerfield, N. H........eve, Sept. 29th
and over Sunday.
At the latter place expect Bro. S. Pinkham with me.
J. G. SMITH.

South Reading, Mass........Sunday, Sept. 18th
Bradford, N. H........Sept. 25th
and remain as long as the interest demands.
JOSEPH W. WHITE.

Griswoldville........Sept. 18th
West Brattleboro, Vt........Sept. 25th
Whitakerville, Vt........Oct. 2d
W. J. HALE.

North Adams, Mass........Sept. 18th
Griswoldvill........Sept. 25th
Goshen........Oct. 2d
E. McCULLOCK.

Yarmouth, Me........Sept. 18th
R. R. RORK.

Clinton, Mass., (Burditt Hall), afternoon and evening, Sept. 18th.
Athol........Sept. 25th
S. S. BREWER.

Warehouse Point, Ct........Sept. 18th
S. D. DANIELS.

Hoosick, N. Y........Friday evening, Sept. 16th and Sunday the 18th.
M. BATCHELOR.

Lynn, Mass........Sept. 18th
Haverhill, Mass........Sept. 25th
A. SIMPSON.

Exeter, N. H........Sept. 18th
C. S. EMERSON.

FOR PORTLAND, ME.

T. W. Piper........Sept. 18th
S. S. Mooney........Sept. 25th

Yalesville, Conn........Sunday, Sept. 18th
Forestville, Ct........Sept. 25th
O. D. WOODRUFF.

Riverpoint, R. I........Sept. 18th
Springfield, Mass., (Barnes' Block)........Sept. 25th
WM. A. FENN.

Brewster's Station, N. Y., two evenings, Sept. 16th and 17th.
Pine Tree School-house, 10 o'clock A. M., Sept. 18th
Brewster's Station, two o'clock P. M........Sept. 18th
GEO. L. TEEPLE.

Bristol........Sept. 16th to 18th
Honeoye, two o'clock P. M........Sept. 18th
F. BURR.

Danielsonville........Sept. 18th
Abington........Sept. 19th and 20th
Worcester, Mass........Sept. 25th
Palmer........Sept. 26th and 27th
Springfield, as Bro. A. R. White appoints........Sept. 28th
Will the brethren from Gloucester, R. I., meet with us at Mohigan and help on the meeting, if convenient? Pray for us.
JOS. D. BROWN.

Springfield (No. 5 Oak Street)........Sept. 18th
West Stafford, Ct........Sunday, Sept. 25th
P. S. BUTLER.

Lewiston, Me., (at Bro. Locke's Hall), Friday evening, Sept. 16th.
Augusta, Me........Sept. 18th
Richmond........Tuesday evening, Sept. 20th
Brunswick........evening, Sept. 21st
Hollis........evening, Sept. 22d
Biddeford........evening, Sept. 23d
Portsmouth........Sept. 25th
Lynn........Thursday, Sept. 29th
Boston, (Lowell Street Chapel)........Oct. 2d
Cheshire Street, Ct........Oct. 9th
H. MUNGER.

Cornish, N. H., (Hempyard School-house),........Sept. 18th and Oct. 2d and 16th.
Newport, N. H., (at Northville)........Sept. 25th and Oct. 9th and 23d.
H. DEMING.
E. COTTON.

Worcester........Oct. 2d and 9th
Plymouth, Mass........Oct. 16th
J. S. WHITE.

Bradford, N. H., (Pond meeting-house)........Sept. 18th
Concord, N. H........Sunday, Sept. 25th
T. M. PREBLE.

ELD. C. P. DOW IN CANADA EAST.

Stanbridge, Stone Settlement........Sept. 18th
Stanbridge, Burrough........Sept. 25th

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

In Nov., 1863, we received $3.00 from SOMEBODY in WOODSTOCK, N. B., $1.00 to be credited to A. Payson, $1.00 to J. Snow, but nothing about the third dollar. NO NAME SIGNED. CAN ANY ONE INFORM US how to dispose of this dollar?

JOHN SHERMAN wants his paper stopped. Will he give us his POST OFFICE?

We want the post-office address of the following persons:—E. Whitney, E. D. Searles, Geo. Dodge. Will any one who knows, please inform us?

Reuel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

C. B. Turner—It was not handed to us. Doubtless forgotten. Have sent as directed.
C H Bartlett—Have not.
James Haresign—Have not.
N H Towle—Yes.

POST OFFICE ADDRESS.

Thos. W. Smith—Alden, Hardin Co., Iowa.
O. R. Fassett—Sandy Hill, N. Y.
L. C. McKinstry—Hatley, C. E.
Jas. S. Heath—Neponset, Bureau Co., Ill.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.
Dr. H. H. Brown, Allen, Allegany Co., N. Y.
J. W. Brittan—Worcester, Mass.
A. W. Sibley—East Boston, Mass.
Wm. Shepherd—Newark, N. J.

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The above are to be sent by express at the purchaser's expense.

Address H. L. HASTINGS, *Boston, Mass.*

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Mariner, haste! there's a threat'ning gale—
In the darkness list! there's a faint, sad wail;
Keep out the life-boat till day is o'er,
Anchor thy boat on the other shore.

Mariner, haste! for the tide waits not,
Tear from its mooring thy fragile barque;
Hoist every sail! for the breakers roar,
Anchor thy boat on the other shore.

Mariner, haste! for a 'witching song
Has reached thy ear from the giddy throng;
Fame leaves a sting when her song is o'er—
Anchor thy boat on the other shore.

Mariner, haste from the shades of pride!
Gomorrah and Sodom sleep side by side,
And earth's probation is almost o'er,—
Anchor thy boat on the other shore.

Mariner, haste from the love of gain!
Its vot'ries writhe in its golden chain,
And earth is mad with the shining ore,—
Anchor thy boat on the other shore.

Mariner, haste! thou art weary now,
Shadows of suff'ring are on thy brow;
Fainting and weak, grasp the dipping oar—
Anchor thy boat on the other shore.

Seek'st thou peace where the storm comes not—
Home, where sorrows are all forgot—
Friends that will love thee and change no more—
Anchor thy boat on the other shore.

Mariner, haste! there's no time to sleep,
Push out thy barque where the dark waters leap;
Toil bravely on, though the wild breakers roar,
Anchor thy boat on the other shore.

For the World's Crisis.

THE SEVEN HEADS.—NO. 2.

"And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name (names, *margin*) of blasphemy."—Rev. 13: 1.

Having made the above remarks, I will proceed to show as briefly as possible which dynasties were regularly elected to the imperial throne of Germany, and consequently the ones symbolized by the remaining six of the seven heads. As I have shown in a former article that Charlemagne, king of the Franks, became the first Roman German Emperor, the Carlovingian dynasty of France became the first of the German heads, and the second head of the seven spoken of in the prophecy, at the coronation of Charlemange in A. D. 800. This dynasty was uninterrupted in its reign, and finally became extinct in A. C. 911. See *Cyclopedia of Europe*, page 299, Kholrausch's *History of Germany*, and Blair's *Chronological Tables*, page 304. The next regularly elected line of kings to the imperial throne was of the Saxon house, although for six years, from 911 to 918, Conrad First, of the house of Franconia, occupied the imperial throne, by the recommendation of Henry the First of the house of Saxony. Henry the First of Saxony was elected in A. D. 918, and was the first sovereign of the second line of the Roman German Emperors and the third of the seven heads spoken of in the prophecy. This line was uninterrupted in its reign, and finally the house of Saxony became extinct with Henry II. in A. D. 1024. See the above named histories.

I wish the reader to notice that Henry I. of the house of Saxony was not crowned at all by the Pope; and also that Otho the First, his successor in the Saxon line, who ascended the imperial throne at the death of Henry, in A. D. 936, was not crowned by the Pope till A. D. 962; yet I think no one will doubt that the house of Saxony became the third head at the election of Henry the First in A. D. 918.

From the above it will be seen there were forty-four years, during which time the third head had not been crowned by the Pope. Another instance like the above occurs after the election of the fourth head. And finally the historian says, Frederick III. was the last elected German king, crowned Emperor at Rome, which occurred in A. D. 1452. See *Cyclopedia of Europe*. Neither was Justinian, who was the first Emperor of the first head, crowned by the Pope. I mention these facts to show the opinion that has been so prevalent among us, that each head as it becomes the dominant power must be crowned by the Pope, in order to be recognized as being connected with the Papacy, is incorrect; but that they were, or were not crowned by the Pope, as the parties might agree, or dictate, or as it might suit their convenience.

The next regularly elected line of kings to the throne was of the Ducal house of Franconia. Conrad II. of this house was elected in A. D. 1024, and thus became the first sovereign of the third line of Roman German Emperors, and the fourth head of the seven spoken of in the prophecy.

During a great portion of the time of the imperial reign of this dynasty, anarchy and strife prevailed to such an alarming extent, that the empire became for several years the scene of devastation, robbery, and murder. The principal cause of this trouble was the struggle between several of the most powerful houses and their adherents for the ascendancy in power; consequently there were interruptions and changes made during the imperial reign of this dynasty, which we need be careful to trace out, in order to ascertain when it finally became extinct. But I will only briefly refer to some of the principal points.

First, while Henry V. of this line of kings was occupying the imperial throne, the troubles of the empire became so great, he made a friend of the bold and ambitious Count Frederick of Buren, by presenting to him his daughter Agnes, together with the Duchy of Swabia. Count Frederick now removed his seat from the village of Buren, and fixed it upon the pinnacle of the Staufen mountain, where he built the castle Hohenstaufens. Thus was laid the foundation of the powerful house of Hohenstaufens. At the death of Henry V., the Duchy of Franconia, together with most of his possessions, passed over to his nephews, the Dukes Frederick and Conrad of Hohenstaufens, and ever after the Hohenstaufens dukes were called the dukes of Franconia, under whose sway was also the Duchy of Swabia.

Again, after the death of Henry V. of the house of Franconia, Lothaire of Saxony was compelled against his will to mount the imperial throne of Germany. He remained there but thirteen years, during which time the fearful struggle between the so-called Guelphs and Ghibelines occurred. At his death, Conrad III. of Hohenstaufens, (mentioned above) was elected to the imperial throne. Yet he was called the duke of Franconia, by virtue of his having become possessed of the Duchy of Franconia, after the death of Henry V. Thus it will be seen all the interests of these two houses had become one, and that still the house of Franconia was involved with that of Hohenstaufens in the imperial government of Germany; consequently the house of Franconia could not said to have become extinct until that also of the Hohenstaufens disappears.

During the remainder of the time of the imperial reign of this house, the condition of Germany was continually growing worse, on account of the waste and destruction caused by the contending parties, so that it was with difficulty any prince could long maintain the imperial government. But with one or two interruptions, this house maintained the imperial government until the death of Conrad IV. in A. D. 1254, with whom the last of this race became extinct. Thus ended the fourth head. For the above facts see Kohlrausch's *History of Germany*, and the *Cyclopedia of Europe*.

After this house had become extinct, a period of nearly twenty years ensued, which in German history is known by the name of Interreign, or the grand Interregnum. During this time the sword law exercised its barbarous sway uncontrolled throughout Germany. Consequently no German prince was under existing circumstances willing to accept the imperial crown. See *Cyclopedia of Europe*, page 300; also Kohlrausch's *History of Germany*.

As there are some who think Naples, during the reign of Charles of Anjou, was the fourth head, I wish to digress a little from my subject, to give one or two reasons why I think it cannot be so. First, those that take this view agree with me that the Saxon house was the third head, and I have already shown the Saxon line of imperial Emperors became extinct in A. D. 1024; while Charles of Anjou did not even become king of Sicily until A. D. 1266. See Bower, vol. III. p. 11; also Blair's *Chronological Tables*, page 389. Therefore it will be seen that there had two hundred and forty-two years elapsed, after the ending of the third head, before the fourth head could have been recognized, or have come on to the stage of action, if Naples was the fourth head.

Again, I think we learn from the prophecy, that the seventh head was to continue the shortest space of time of either of the seven; but if Naples was the fourth head, then that head continued the shortest space of time; for immediately after Charles had become king of the two Sicilies, he aspired to the same authority over all Italy, which the German emperors had formerly enjoyed. The conduct of Charles so excited the jealousy of Pope Gregory, that he at once exhorted the German electors to give an efficient head to the empire. (This was during the twenty years interregnum mentioned above). The electors followed the advice of the Pontiff, and bestowed the imperial sceptre upon Rodolph, Count of Hapsburg, in Switzerland, in A. D. 1273. Their choice was immediately approved by the Pope, after receiving a promise from the new emperor to respect the ecclesiastical privileges, to confirm the pretensions of the holy see over its temporal domains, and to leave Charles of Anjou undisturbed in the possession of the Sicilies. See Proctor's *History of Italy*. Therefore it will be seen that the Pope did not recognize Charles as the imperial head of the Roman empire; and also that whatever pretensions Charles might have made towards obtaining the imperial power, he was entirely superseded in A. D. 1273, which would leave but seven years from the time he was first crowned king of the Sicilies, for the duration of the fourth head, if Naples under the reign of Charles of Anjou was the fourth; but I think all will see it could not have been. Charles never was crowned king of Rome or of Italy, but simply king of the two Sicilies. Much more might be said upon this point, but this must suffice.

I will now return to the subject. After the interregnum had continued for about twenty years, the historian says (See *Cyclopedia of Europe*),—"It finally became evident to all, that the continuance of such a state of things would lead to common ruin; even the Pope insisted energetically upon the election of a new sovereign of all Germany. And so Rodolph First, Count of Hapsburg in Switzerland, was elected." Consequently, Rodolph First, of the house of Hapsburg in Switzerland, became the first sovereign of the fourth line of Roman German emperors, and the fifth of the seven heads spoken of in the prophecy. The king of Bohemia, and sovereign of nearly all the German provinces of Austria, at that time refusing to acknowledge Rodolph as emperor, was declared outlawed, and being defeated in two decisive battles, with the exception of Bohemia and Moravia, deprived of his possessions. Rodolph the emperor then invested his two sons with the provinces of Austria, and thus laid the foundation of the domestic power of the house of Hapsburg in Austria. This reigning house was frequently interrupted by different parties electing princes from different houses to the imperial throne.

The strife for the ascendency in power finally became so hotly contested among the different parties, that two emperors were elected at the same time; and finally in the beginning of the 15th century, there were for a short period three German emperors at once. At last the princes of the Hapsburg house became victorious, and for the space of about one hundred years maintained possession of the imperial crown. At the death of Maximilian I. A. D. 1519, the German line of the house of Hapsburg became extinct, consequently the imperial throne was left vacant. See Blair's *Chronological Tables*, p. 508, *Cyclopedia of Europe*, p. 302; also Taylor's *Manual of History*, and Kohlrausch's *History of Germany*.

The next regularly elected line of kings to the imperial throne was of the Spanish line of the house of Hapsburg, in A. D. 519. This house was founded as follows: Maximilian First, of Austria, with whom the line of German emperors became extinct, married Mary of Burgundy, daughter and heiress of Charles the Bold, duke of Burgundy. The fruit of this marriage was one son, Philip the Fair. He in process of time became united to Joanna, of Spain, daughter of Ferdinand and Isabella. The fruit of Philip's marriage with Joanna was two sons, Charles and Ferdinand; and Charles, the elder of these, at the age of sixteen inherited the crown of Spain and its colonies. At the death of Maximilian, the Austrian territories and the other domains of the house of Hapsburg were transmitted to Charles, and the German electors chose him to fill the vacant throne of the German empire. In the beginning of his reign he resigned his hereditary dominions in Germany to his brother Ferdinand, who afterwards succeeded him in the imperial government of the German empire, and became the founder of the second Austrian line of Emperors, which ended with Charles VI, in A. D. 1740. See Taylor's *Manual of History*, and Kohlrausch's *History of Germany*.

Thus it will be seen that with Charles the First of Spain, or Ferdinand his brother, commenced the fifth regularly elected line of Roman German emperors, and the sixth of the seven heads spoken of in the prophecy. This line was uninterrupted in its reign, and finally at the death of Charles the Sixth, in A. D. 1740, the second male line of the house of Hapsburg became extinct. At the death of Charles he had bequeathed all his patrimonial dominions (comprising the present Austrian monarchy, with the exception of the Polish provinces, and of the former Venitian territories), to his only daughter, the celebrated Maria Theresa, who was married to Francis Stephen, duke of Loraine; from which cause the house of Hapsburg has since been styled the Hapsburg Loraine Dynasty. See *Cyclopedia of Europe*, p. 303. Maria Theresa's consort (Francis Stephen) was elected emperor of the holy Roman German empire in A. D. 1745, by the name of Francis I. Consequently Francis I., of the Hapsburg Loraine dynasty, became the first sovereign of the sixth line of Roman German emperors, and the seventh of the seven heads spoken of in the prophecy.

Francis I. died in A. D. 1765, and was succeeded in the same year by his eldest son, Joseph II. During the imperial reign of this prince great reforms were inaugurated in Germany, which were calculated to weaken the power of the Papacy. Concerning the results of these reforms the historian says, (see Bower, vol. III., p. 398):—

"Finally, to give the last finishing blow to the papal supremacy, Joseph demanded of Pius VI., by the congress of Ems, the convocation of an ecumenical council, which the Popes had been promising for two hundred years. This congress was assembled in A. D. 1786. See Blair's *Chronological Tables*, page 681. Joseph in this same year gave a new code of laws to his subjects, in which the punishment of death was almost abrogated, and he also orders the German language to be used instead of the Latin, in the services of the church; he also passed a decree concerning the papal nuncios, reducing them to the level of common ambassadors.

Thus it will be seen the connection which had existed between the German imperial emperors and the popes, since the days of Charlemagne, had now in A. D. 1786 become nearly, if not quite, dissolved. This, however, may not mark the exact year in which the 1260 days must end; for there were frequently intermissions of several years from the time of the extinction of a head, or dynasty, until the election of the next in succession to the imperial throne; and further, this head had not become extinct, but was simply making efforts which resulted in the overthrow of the Papal supremacy in Germany.

But if we can ascertain the date when the next leading power in Europe comes on to the stage of action, as brought to view in the prophecy, and symbolized by the eighth beast, then we may be sure that the seventh head has accomplished its work, and is in the past; for no two heads are recognized in the prophecy as existing and doing their work at one and the same time.

I will now refer the reader to articles recently published in the Crisis, wherein I think I have clearly shown that the beast that ascends out of the bottomless pit (see eighth verse of the 17th chapter), is the eighth beast (see eleventh verse of the 17th chapter), and also that this same eighth beast that ascends out of the bottomless pit is the one that makes war against the two witnesses and kills them, as brought to view in the seventh verse of the eleventh chapter; and further, that the two witnesses were slain in A. D. 1791. If this date is correct (and I have no doubt that it is), then the eighth beast must have been upon the stage of action as early as at the above date.

Therefore if the premises I have laid down are in harmony with the prophecy, that is, that no two of these heads or beasts are upon the stage of action at the same time; then the seventh head must have ceased to act with the apostate church for the overthrow of the children of God, and also the 1260 years must have ended as early as at the above date, 1791, and perhaps earlier.

WM. F. COLLIER.

Worcester, Mass.

For the World's Crisis.

STRANGE WAY TO GET OUT OF IT.

A gentleman a few evenings past, in delivering a lecture, made use of these words: "It makes a man feel that he is something, and the necessity of taking care of himself, to know that he has something like God in him. We have immortal souls in us, and we know it." An Adventist in the assembly made the inquiry, "How do we know it? The Scriptures do not teach that we are immortal"

Laying aside the immortality of the soul for which he was called in question, he replied, "We have not time to discuss the question now, but we know it. If an individual has got a soul, he knows it. Those who have no souls, of course do not know any thing about it. I think there are people so low, so mean, and so beastly, they have not got any souls." According to that statement, it would seem that God made some with souls, and some without. Those that believe that they are in possession of immortality now, have souls; those who do not believe it, cannot have any. Hence they know nothing about immortality.

When a man makes a statement that there is no truth in, and no Scripture to prove it, and there is no way for him to get out of it, and he allows himself to get mad and kick it out, we do not think he proves that man has got something like God in him, but rather that he has got something very much unlike God in him.

It seems to me that Satan's lie is firmly believed to be true. God told man in consequence of disobedience he should surely die. Satan told him he should not surely die. God tells us "the soul that sinneth it shall die." Ezek. 18: 4. Man predicates his faith on Satan's lie, and tells us the soul can never die. The Word tells us that God only hath immortality. 1 Tim. 6: 16. Man tells us that he has an immortal soul, and he knows it; that when the body dies the soul still continues to live. Hence, a man can be dead and alive at the same time, and in accordance with their faith they sing—

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor, lisping, stammering tongue
Lies silent in the grave."

Scripture tells us the dead praise not God, neither any that go down into silence. But if we die and go down to a state of unconscious silence in the grave, how long shall we rest there? Until Jesus comes. He is the only life-giver.

It is my prayer daily that my sins may be all washed away in his blood, and that I with the entire church of Christ may be kept by the power of God through faith unto salvation, and be counted worthy to attain unto that world and a resurrection out from among the dead.

MARTHA PATTON.

North Providence, R. I.

For the World's Crisis.

CHRIST AMONG THE DOCTORS.

He sat among those sages old,
A fair and lovely boy;
He, who to Adam's fallen race
Would be the light and joy.

And wonder filled each listener's heart,
As converse long they held;
Deemed they that in that meek-eyed boy
The Shiloh they beheld?

Ah! no, they only saw in him
The carpenter's poor son;
They thought that their expected King
In royal state would come.

Had they but understood the word
Read to them every day,
And by tradition not made void
The record of the way;

They would have recognized in him,
The fair boy sitting there,
The scion of a princely stock,
King David's royal heir.

Ah! what a lesson this should be
To all the learned divines
Who mystify God's holy word,
Nor heed the promised signs;

Who will not enter in themselves,
Nor suffer those who would;
Blind leaders of the blind, they rush
Swift on destruction's road.

And when the righteous Judge shall come,—
Nor will he long delay,—
Oh, what a dread account to give
In that great reckoning day!

MARTHA S. HORNE.

Farmington, N. H.

For the World's Crisis.

GOD'S EVERLASTING KINGDOM.

"For who hath despised the day of small things?"—Zech. 4: 10.

Look at *man in his infancy!* Who would suppose that the power to wield kingdoms and to sway empires was latent in that impotent arm? Who would suppose that the eloquence of a Demosthenes would ever flow in graceful cadences from those lips? Who would suppose that the wisdom of a Solomon was latent there, or the counselship of an Abithophel?

Who would have supposed the ability to *out-general the world* was hidden in that little roll of baby blanket and napkins once called Alexander?

Who would have dreamed, as they looked upon the little Corsican on his mother's lap, that the future Napoleon, before whom combined royalty trembled and fled away, was in embryo there?

Who supposed, when the little Persian was brought forth and named Cyrus by his unsuspecting parents, that this was the individual of whom Jehovah of armies had said a century before, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut," etc.?

Who would suppose that the centuried oak was once spanned by the tiny infant's hand? or the broad Amazon was once the latent spring, or the puny rivulet? In view of these things, who will despise the day of small things? Yea, behold the babe in swaddling clothes and laid in a manger! Who would have supposed "the Prince of the kings of the earth" was there? In Him we reach the climax of contrast, and here we love to rest, to gaze, and admire; but the height is too great for a long tarry, so we descend a long step from the King to the *kingdom*, and ask *if the same admirable contrast will not exist there?*

For eighteen years we have seen men as trees walking in this direction; and now feel called upon to re-examine the matter. But before doing so we feel like Moses to put off our shoes from off our feet, for the ground is holy. And believing that our dear brethren and sisters are at our side in this holy work, we are cheered with the hope that the rays from the "lamp" will soon be converging in "our paper," and we shall be able to decide for ourselves what the "Thus saith the Lord" is *on this subject* as well as upon so many others that have been made plain to us through this medium. Jesus said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God"; therefore we may search in hope. As we have said, for eighteen years we have been questioning if, when the kingdom of God was introduced, it would not challenge *faith* to see it. Therefore we desire light on this point. Jesus said, "The kingdom of God cometh not with observation" (or outward show—*Margin.*)

He asks again, "Unto what is the kingdom of God like? and whereunto shall I resemble it?" The phrase, "kingdom of God," we here understand to be used in its primary sense—the kingdom set up in the days of these kings; not the gospel preparation for it, as is taught in many parables, such as—"A sower went forth to sow,"—"a net cast into the sea," etc.; but the actual manner of the introduction of this kingdom upon the earth.

Now comes the comparison—the answer to the question, What is the kingdom of God like? "The kingdom of heaven is like a grain of mustard-seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come to lodge in the branches thereof." This can teach nothing less than, as the mustard-seed is the least of all seeds, yet when planted produces the greatest tree; so, in like manner, will it be in the introduction of the kingdom of God upon the earth,—*it will be the least in its beginnings of all other kingdoms*, but, ultimately, the greatest of all kingdoms. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but it shall break in pieces and consume all these kingdoms*, and it shall stand for ever."

We understand the mustard-seed form of the kingdom of God, and the stone cut out of the mountain, to be synchronous; and it seems increasingly certain, and of necessity, that this kingdom assume a distinctness and a perfectness of organization co-existent with "these kingdoms," as it is made the instrument of destruction to all these kingdoms, as Israel was made the instrument of destruction to the nations of Canaan. After this "it"—the stone—becomes a great mountain and fills the whole earth, agreeing to the mustard-tree when the fowls of heaven come and lodge in its branches.

Then again we read of "the times of restitution." What do these mean?—*times of restitution!* Do these not relate to the same period when the God of heaven is re-establishing his government upon the earth? when "the meek" will inherit the earth, and have dominion under the second Adam, as Adam the first had dominion at the hand of his Creator; Eden restored—"Paradise regained"? Your sister, confidently looking for light,

Hammonton, N. J. E. S. WILLARD.

P. S.—"Nevertheless, when the Son of man cometh, *shall he find faith on the earth?*"—Luke 18: 8. "Give us of your oil, for our lamps are gone out.... Not so, *lest there be not enough for us and you*," etc.—Matt. 25: 8, 9. Why this great scarcity of faith, as indicated above, if there be not something more to try it than merely to stand ready, as we now do, for the coming of our Lord as a thief? What is *the greatest trial of faith* to God's people? Is it not to have something develop, in God's providence, that is contrary to their preconceived views of the fulfillment of Scripture? This is the rock on which Israel split at the first advent. "Let us labor therefore to enter into that rest, *lest any man fall after the same example of unbelief.*"—Heb. 4: 11.

E. S. W.

For the World's Crisis.

THE MARK OF THE BEAST.

There is fearful judgment awaiting all who have the mark of the beast. This is most clearly stated, and no other argument need be used to any conscientious christian to dissuade him from a practice, than to make him believe that the mark of the beast is set upon him by such practice. But to show by evidence what the mark of the beast is, is quite different from asserting what it is.

The teachers of the seventh-day theory assert in books, papers, tracts, charts, visions and pulpits, that the keeping of the first day of the week incurs "the mark of the beast," and its terrible results. Let us take the mask off from this assertion and see how it looks.

1st. The beast whose mark is to be dreaded and shunned is admitted by all parties to have been brought into existence as late as three hundred years after Christ, and he could not have a mark before he existed.

2nd. It is certain that all christians kept the first day of the week for three hundred years before there was any such mark to receive. On this point we give proof:—

Ignatius, Bishop of Antioch, A. D. 101, who lived in the same time of John the apostle, says: "Let us (christians) no more Sabbatize, but let us keep the Lord's day. Let every one that loves Christ keep holy the Lord's day—the queen of days, the resurrection day, the highest of all days." This he wrote because some of the Jewish christians were zealous to keep the seventh-day once more.

Irenæus, Bishop of Lyons, a disciple of Polycarp, who had associated with the apostles, says, A. D. 167,—"On the Lord's day every one of us christians keeps the Sabbath, meditating on the law, and rejoicing in the works of God."

Dionysius, in writing to the Romans, A. D. 170, says: "We celebrate the Lord's day, keeping the Lord's day holy."

Clement, of Alexandria, A. D. 192, says: "A christian, according to the command of the gospel, observes the Lord's day, thereby glorifying the resurrection of the Lord."

Tertullian, living in the same time, says: "The Lord's day is the holy day of the christian church. We have nothing to do with the (Jewish) Sabbath. The Lord's day is the christian's solemnity."

Barnabas, who lived with the apostles, says, "We (christians) keep the eighth day"—first day of the week—"as a joyful holy day; on which day, also, Jesus rose from the dead."

The above quotations are made to show that christians observed the first day of the week, from the establishment of christianity, and long before there was a "Pope" or a "beast" to put his mark upon christians. There is much more of such history.

Mosheim says, "In the first century all christians were unanimous in setting apart the *first* day of the week, on which the Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers."—*Eccl. Hist.*, p. 45.

Let us not be deluded by those who would frighten us by false applications.

Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

GIVE GOD THE PRAISE.

Do we always do it? Do we, when we have done a good deed, give God all the praise, or do we reserve a part for ourselves? I fear there are many who love to take to themselves a share of that praise which belongs to God; who love to tell their good deeds, but are never willing to own their faults.

Do you suppose that God will have such a people as this to reign with him in his kingdom? Nay, for these are the very people he denounces in his word as hypocrites, and says that except our righteousness exceed theirs, we shall in no wise enter into the kingdom of heaven. God's people are an humble, contrite people, who do not strive to build up themselves, but the cause of Christ.

Let us strive, then, to honor and glorify God in all we say and do, that we may be accounted worthy to enter the coming kingdom.

C. H. SWEET.

Natick, R. I.

For the World's Crisis.

DRESS.

It is computed that if the women would cut their dresses sufficiently short to escape the ground one inch, instead of trailing two to six inches, as now the fashion, a saving of one million of dollars would be annually effected. Here is a chance for *dress reform*, as well as for improvement in *neatness*.

J. E. CLARK.

☞ If you desire Christ for a perpetual guest, give him all the keys of your heart; let not one cabinet be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.

For the World's Crisis.

REPORT OF THE EASTERN MAINE CONFERENCE.

This conference met at North Searsport, Thursday, Aug. 18th, at five o'clock P. M. Prayer and social meeting. Friday, at nine o'clock P. M., prayer and conference meeting. At ten, preaching by Bro. C. H. Leverton. Text, Hab. 3: 2. At two, preaching by Bro. A. Baker. Text, Rev. 21: 4. At seven, preaching by Bro. C. H. Leverton. Text, Jude 3. Saturday morning, at nine, meeting for business. Chose Bro. John Morrill chairman. After discussion, the following resolution was earnestly and unanimously adopted.

Resolved, That whereas the word of God and the signs of the timns indicate that we are living in perilous times, when evil influences abound, and strenuous effort on the part of the church for the salvation of our fellow men is necessary, Therefore the preachers and lay-members within the limits of this conference should make every effort to be present at each quarterly meeting.

At ten P. M., preaching by Bro. N. F. Nason. Text, Tim. 6: 3–6. At seven, preaching by Bro. C. H. Leverton. Text, Mal. 4: 1. Sunday, at nine P. M., social meeting, and at ten preaching by Bro. John Morrill. Text, John 3: 1. At two, sermon by Bro. C. H. Leverton. Text, Rev. 8: 20, after which a generous collection was taken up. Thence proceeded and partook of the Lord's Supper. Preaching at seven, by Bro. Thomas Smith.

The meetings of the conference were useful, by prompting to more individual effort. The social and prayer meetings increased in interest as the meeting progressed. Many of us returned home intent on visiting our closets constantly, believing it God's requirement, and without which we cannot expect his open reward.

M. YOUNG, Clerk.

For the World's Crisis.

THE RESURRECTION.

How cheering to the weary heart
Doth the resurrection sound,
When all those loved ones will come forth
Now slumb'ring in the ground.

Then we shall meet our friends so dear,
In that glorious Eden home,
Where all is joy, and peace, and love,
And partings will not come.

May God in heaven me prepare
To sit before his throne,
And share at last eternal life
With all that happy throng.

South Exeter, Me. PRUDIE J. CANNEY.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

WICKED BOYS.

A wicked boy or girl cannot be wicked long without being known. "Be sure your sin will find you out." Guilt shows itself in every thought, word, and deed, and is sure to bring disgrace, shame, and misery.

Boys and girls are known by their looks and the company they keep. One bad boy makes another bad boy. One sickly sheep infects the whole flock. "One sinner destroyeth much good." Trust a bad boy? Who will trust a boy that plays truant, breaks the Sabbath, tells falsehoods, disobeys his parents, lounges about, smokes or chews the poisonous weed? Trust *such* a boy? What merchant, what printer, what mechanic, what cobbler? No wonder such chaps can find no one to employ them. No wonder they are ready to perish. The truth is, everybody is afraid to trust them.

Boys, do you want to be trusted, respected, and loved by all good people—to find a good place in some store, printing-office, or mechanic's shop? Wake up, stir about, keep good company, speak truth, attend the Sabbath-school and the Bible class, and the house of God. Obey your parents, keep away from the street school, grog-shops, lounger's corner, and more still, keep a clean mouth and a clean heart, and our word for it, you will find business enough, and good enough, more than you can do. "Take away the dross from the silver, and there shall come forth a vessel for the finer."

Young friends, do you know how soon you are rated by elder people? Every boy in the neighborhood is known—opinions are formed of him, and he has a character, favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he has shown at school and at home, are prized everywhere. He who is faithful in little will be faithful in much.

It is an evil and bitter thing to sin against God, to break any of his commandments, and especially to raise the puny arm of rebellion against a kind father or mother. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "He that smiteth his father or his mother, shall surely be put to death!"—Ex. 21: 12.

Deut. 21: 18—"If a man have a stubborn and rebellious son, which will not obey the voice of his father or mother, and that when they have chastened him, will not hearken unto them; all the men of the city shall stone him with stones, that he die, so shalt thou put evil away from among you."

"Have we not heard what dreadful plagues
Are threatened by the Lord,
To him who breaks his father's law,
Or mocks his mother's word?"

D. F. NEWTON, *Author of Home Thrusts.*

FRANK'S SHILLING.

"Why, my dear Frank, where have you been? Your face is as red, and your hands are quite black with coal dust. From your appearance I should think you had been shovelling coal!"

"Well, dear mother, I have," answered Frank, smiling; "Mrs Bliss was disappointed in getting her coal put in. The man did not come as he promised. She told Eddie Wells and me that she would give us each a shilling, if we would shovel it in. So we went to work, and, for the first time, dear mother, I earned some money."

"I dare say you think more of that shilling than of two or three that I might give you. What do you intend to do with it?"

At this question Frank blushed, and held down his head, and was silent. Frank had already disposed of his shilling. His mother looked surprised and troubled, as he did not answer, and said,

"My son, I hope you are not ashamed to tell me how you have disposed of your earnings. You of course were at liberty to lay them out as you pleased; but I trust you did nothing wrong."

The blushing boy jumped from his seat, and hiding his head on her shoulder, said in a low tone,

"I bought with the money eleven cents' worth of oranges, and gave them to poor old Mrs. Moore. You know," exclaimed he more eagerly, "she never gets any nice things; and I thought they would taste so good to her. And with the other penny I bought a corn-ball for myself."

Tears were in his mother's eyes, as she clasped her boy closely to her bosom, and she thought, surely, if my son thus early remembers the poor, God will remember him.

It is indeed a beautiful thing to witness this forgetting of self in a young child; and I trust there are many dear children who take pity on their needy neighbors.—*Children's Magazine.*

FRED'S CHOICE.

BY LOTTIE LINNWOOD.

It was a clear, cold morning; the sun shone very brightly, it is true, but the breezes which came rushing over the white-robed hills were very keen. Up the street, towards the village school-house, came a slender, blue-eyed child. Her faded hood was much too small, and her short, well-patched dress afforded poor protection to her cold and aching limbs.

"Hallo, Patchey!" cried a troop of boys, who were playing before the school-house. "Where're you bound?" called they, rushing to meet her.

"Came to America in the last steamer, didn't you?" cried Dick Clark, as she began to quicken her steps.

"Look out, lady! if you go too fast, your grandpa's shoes will pinch your toes, and down you'll go," chimed Charlie Fisher.

The child drew her thin cotton shawl closer around her shivering shoulders, and regardless of the good advice which the boys had thoughtlessly given her, began to run. Alas! her great clumsy shoes were very unmanageable, and she fell heavily upon the ice and snow.

Fred stooped to raise her; but her knit brow and flowing tears told him more plainly than words that she could not stand, if he did.

"Poor child!" he said; "I will run and get some of the boys to come, and then we will carry you home; but first you must tell me your name, and where you live."

"My name is Lucy Dean, and mother lives in the old hut by the brook."

Fred did not wait to hear any more, but ran back to the boys; and in a moment returned with two or three others, to assist him.

"Now, Lucy," said he, "if you will be very still, we boys will try to carry you without giving you much pain." So saying, they raised her, and started on their "charity journey," as Fred afterwards called it.

Fred and the others did all they could to assist the feeble mother and make Lucy comfortable; but they knew they should be late at school, if they tarried longer, so they hurried away, first offering to send a physician.

Mrs. Dean thought she would bind up the sprained ankle herself, and would not consent to Fred's offers of aid. After Fred was seated before his desk, and his books spread out before him, he tried to forget the dreary hut and poor little Lucy, but somehow he could not fix his mind upon his lesson; there would come a vision of the suffering child and her sick mother, while above and around this sad vision flitted a pair of bright new skates. Poor Fred! his lessons seemed hard and long, and he was heartily glad when noontime came.

"I'll just run over to Mrs. Dean's," thought he; "perhaps I shall feel better if I do."

And so he did, but when afternoon came, and with it its duties, his mind was far away; ever and anon going down to the brook where the hut stood.

"Father," said Fred, after tea that evening, "I have concluded to take the three dollars, and not have the skates you promised me for a New Year's present."

"Not have the new skates? Why, they are very fine, and cheap too, for the quality."

"Yes, father, I know they are beauties, and I should enjoy them very much, but I can get along tip-top without them. I would a great deal rather have the money to use as I please."

"Well, I don't care; only I can't afford to give you both;" and Mr. Rice handed Fred a bright new greenback.

Fred took it with a flushed face, and placed it in his pocket-book; then with a smile he added: "One thing more, father; I wish you would give me the job of carrying in your coal; I can do it as well as Tom."

Mr. Rice smiled. "I am willing, but who will split all the wood and pile it up nicely?"

"I can do it, only give me time," replied Fred quickly.

"Well, I'll agree to it, but I think it is a long, hard job for a boy like you." So saying, Mr. Rice left the room.

Fred carried the new "greenback" to little Lucy, and by it many comforts were added to their scanty store. For many weeks Lucy was confined to her low bed, but Fred found time to call every day. When she again visited the school-yard Fred held her hand; and as his eye rested upon her neat dress and hat, he felt repaid a dozen times for the many hours he had spent splitting and piling his father's wood.

There was still another place they used to visit; and there they loved dearly to be. Lucy learned the rule by which Fred was governed, and she also learned to love the Savior, while she strove most earnestly to do as he commands us.—*Zion's Herald.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ASPIRATIONS.

Father! a weary and a broken heart
Now comes to thee—
To thee for rest;
Oh! do thou comfort and sweet peace impart,
And bid me flee
To thy fond breast.

Why should I hover round the things of time,
That but deceive?
Oh! how the chain
Of earthly baubles doth my heart entwine!
I would believe
Thee mine again.

Yes, mine; to call thee Father—Savior—Friend—
Thy child to be
In hours of shine;
Or when the clouds of grief a storm portend,
To look to thee,
My will resign.

When wilt thou call me from this earth away,
To joys on high?
My weary feet
Shall mark few footsteps on the soften'd clay,
For I draw nigh
Thy judgment-seat.

Great God! a worm to stand before thee there!
Oh shelter me
Beneath thy wing!
When I shall in thy heavenly courts appear,
Sorrow shall be
An unknown thing.

For the World's Crisis.

WILL GOD RAISE THE WICKED DEAD TO LIFE?

As I formerly believed that the wicked would not be raised to life, the question is often asked, What are your reasons for changing your views?

To harmonize John 5: 28, 29, I admitted that all would come forth from their graves without life, and that was a resurrection; but that only the righteous would be made alive. After holding that belief for some time, an article from the pen of Bro. Wendell, in the *Bible Examiner* of May, 1863, convinced me that the act of bringing forth from the grave was not a *resurrection*. This article was a criticism on "Retribution." It is headed, "Do the dead come forth alive?" He says that "Lazarus came forth *dead*, and was *raised from the dead. Afterward* is rendered *certain*, as it seems to us by the record given by the evangelist in John 12: 17. The coming forth of Lazarus is presented as a distinct thing from his resurrection."

After examining a number of critics on the word resurrection, I became satisfied it meant re-standing. Bush, on the word "anastasis," says, "It is derived from the verb *to rise, to rise again, to stand up, bring again, resurgence, resurrection, re-rising, or revivisence*. This is the import of the word—*a future existence in a physical sense. A future life, future living again after death*." This interpretation agrees with all translators on this subject that I have examined.

God has said in John 5: 28, 29, "All that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That God would do so simple a thing as to raise men and cause them to stand on their feet without giving them life, and leave them unconscious of the condemnation that awaited them, and cast them dead into *gehenna*, was more than I could believe. Yet I was unwilling to give up a doctrine so pleasing, as much so as the doctrine of "Universal salvation" is to those that believe all men will be saved. I for the first time began to try to harmonize those texts which seemed to me to teach that there is to be no future life in any sense for the unjust.

John 3: 36 was always the first text in order. "They shall not see life, but the wrath of God abideth on them." After examining other versions of this text, I was convinced that the true idea was given by Wicklif. He translates it, "He that believeth not the Son shall not not see *eternal* life, but the wrath of God awaiteth him." Other translators give the same idea, or nearly so. This is evidently the true sense of the word, as eternal life is the subject here spoken of.

There was no other text but was easily understood. Yet the question came, "*How can the dead be raised unless they have the Spirit of Christ dwelling in them?*" This question I soon settled by the words of Jesus in Luke 11: 30–32;—"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here," etc.; read the next verse. Here is a positive declaration that the men that said, "*Away with him, away with him*," will come up as surely as Christ was raised from the dead after three days.

I know that some claim this was a national affair, but Jesus makes it personal. Some try to make us believe that the Jews as a nation underwent this judgment at the time that Jerusalem was destroyed. They quote Luke 21: 22 as proof. "For these be the days of vengeance, that *all* things which are written may be fulfilled." I should like to know what kind of a resurrection or "rising up," the Jews had at that time? If I mistake not, it was their death as a nation instead of their resurrection; and if the queen of the south and the Ninevites had their "rising up" at that time, where are they? If God has said that they shall rise, it is our business to believe, and not to ask how he can raise them. At one time Jesus said that he could make stone into the seed of Abraham; surely they had not the Spirit of Christ in them.

The next question, "What does God want to raise the wicked for? It cannot benefit the saved, or those that are destroyed. It makes God a tyrant instead of a God of love." This kind of talk I know from experience has a tendency to work upon the feelings, and oftentimes gets the better of our reason. Suppose I ask this question—"Why do men in this state of things condemn men to death for committing murder?" It certainly cannot affect those that have been murdered, nor benefit those that are to suffer the penalty. Why not say of those that *hang* men for violating a *law* [sanctioned by God in the days of Noah], "they are worse than tyrants"? Do not those that talk this way misunderstand the object of the law of God and man? Is not the law intended to be a "terror to evil doers"?

Suppose that a man should enter his neighbor's house and wilfully beat and kill some of the family, and that he being arraigned before the Judge and proved guilty beyond a doubt, and the Judge refuse to carry out the sentence of the law; who would be the tyrant in that case? Would he not be called an unjust judge? And suppose all the judges in the country were of the same stamp; would not all men who valued their lives flee to a government where punishment would be meted out to the lawless?

So you see that the executing of the law is to deter those that are living from doing harm to their fellow creatures. Are not the powers which are ordained of God acting on the same principle that God acts? Is it not for the benefit of his creatures that he has threatened an horrible death to the wicked in a "judgment to come," and not for the purpose of tormenting them like a "tyrant"?

Has God no commands to be obeyed? Paul says God has "commanded all men to repent," because he hath "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." A command without a penalty for its disobedience would not have any force. Although eternal life is a free gift, yet we are commanded to repent and obey. Paul says (2 Thess. 1: 6–8), "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

We see by this language that it was a "righteous" thing to punish them that troubled the church in Paul's day, and likewise those that obey not the gospel of our Lord Jesus Christ. Why make God unrighteous by saying that after they die the death common to all men, that is the end of them? That is not the doctrine Paul taught Felix. He "reasoned of righteousness, temperance, and *a judgment to come*." "*Felix trembled*"! If Paul had told Felix that all the judgment to come was that he should die, and that would be the end of him, would he have trembled? Would he not have said to Paul, That is "borrowed," for that was the belief of all intelligent Romans. (See Gibbon, fifteenth chapter, and Pliny, book 7, chap. 56.)

I understand that the Almighty would not have done justice to his creatures if he had not made it understood that "Vengeance is mine, and I will repay, saith the Lord"; so that wicked men who escape from justice in this life should understand that they cannot escape in the "*judgment to come*." "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward *every man* according to his works." If a wicked man is to know nothing after he dies the death common to all men, there is no propriety or common sense in saying he is rewarded when Christ comes in the glory of his Father.

Again. As a proof that men are not alive when they are cast into hell, some quote Luke 12: 5,—"But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." After *who* has killed? Jesus, or he that can kill the body and hath no more that he can do? The corresponding text in Matt. 10: 28 reads, "Fear not them which kill the body, but are not able to kill the soul (or life); but rather fear him which is able to destroy both soul and body in hell." According to Matthew, the body goes alive into *gehenna*, which proves a resurrection of the body; so that it can be made alive to receive its awful doom. The idea of casting a dead body into hell as a punishment is ridiculous in the extreme.

Again. It is said that the apostles nowhere say that God will raise the unjust. God did not tell Abraham that he would raise him from the dead, but he made certain promises to him which could not be fulfilled in this life, and through those promises he knew that God would raise him from the dead. The same when God appeared to Moses in the bush and told him that he was the "God of Abraham, Isaac and Jacob." Moses knew that God was not the God of the dead, and that they must be raised from the dead, that the words of God might be true.

We see it is not necessary to say in so many words that God will raise the unjust to life. Paul did not tell Felix in so many words that God would raise him from the dead, but he told him of a "judgment to come," and that involved his resurrection, and he was agitated in consequence of it.

Again says Paul, Heb. 10: 28, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified an unholy thing, and has done despite unto the Spirit of grace?" "For we know Him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord." "It is a fearful thing to fall into the hands of the living God." Men were stoned to death under the law. Do you think it is a "*sorer*" punishment to die the death common to all men than to be stoned to death? If not, then there must be a sorer punishment in the future for that class surely. This text needs no comment. It cannot be figured away on the old Jews, who are made the pack-horse for all texts that stand in the way of certain ideas which we adopt, but like Balaam's dumb ass the Jew will speak. "*Which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust.*"

Again, 2 Pet. 2: 9,—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." To get around, or flank this text, it is said that it refers to the Sodomites and Ninevites, which had their day of judgment some time ago; but the twelvth verse sets this all right. "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." This verse teaches that this judgment is still in the future, and their destruction likewise.

In a discussion at the Cooper Institute with Bro. Wendell and others, they were requested over and over again to give some opinion of these texts, but they have never done it. Bro. Wendell promised to do it the next week, and many went expecting to hear him, but he never touched one of them. There are many other texts of the like import.

The evidence I have set forth in these few lines I consider sufficient to show why I have changed my views on this important subject.

New York City. M. E. GREEN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(*Continued.*)

TESTIMONIALS.

We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

TESTIMONIAL No. 1.—From a devoted Bro. in Christ, at Saratoga Springs, N. Y.

DEAR FRIEND:—Nearly all our churches this winter have been holding fairs, festivals, oyster suppers and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scripture, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch *tea* and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun loving" brethren and sisters.

I meet with considerable opposition among all orthodox church members, but I have not gone to the right or left of what I consider the path of duty.

Yours for purity and consistency.

TESTIMONIAL No. 2.—"*The Golden Rule.*" The editor of the *Golden Rule* has raised his voice and cried aloud against the evil under consideration for more than thirty years. He objects to these festivals. 1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety; consequently detrimental to piety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. 2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath Schools and the like on wit and humor is not gospel. This method may succeed for a time, but rest assured by and by God will blow upon it.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 36, 37.

3. *They are stumbling blocks to the world.*—Sinners are eagle-eyed; they see and know these festivals are gotten up for selfish purposes; that their chief object is money making and not soul saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. When worldly men see, as they do see, and must see the crooked walk of very many professing christians, their pride, covetousness, oppression, their love of gain, pleasure and applause, more than their love of God and his cause, their conniving at sins heaven-daring,—why should they desire such a religion? Exhort sinners to faith, repentance and newness of life; they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings! They tell us they do not want this kind of religion that has no power in it, no lovely, joyful, transforming, purifying influences.

This is the apology of millions on millions for neglecting their soul's salvation, now on the road to ruin, to the pit of wo. This excuse for living in impenitence, in open rebellion against God, avails them not; they have light enough to convince them of the truth of God, though all men are liars; light enough to convince them of sin, of righteousness, and of a judgment to come, and yet multitudes are stumbling over these "whited sepulchres" into hell! Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, they look upon ungodly church members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof! Thus the world is reeling on, like a drunken man, to dark damnation!

Objection 4th. He objects to them because they are stumbling blocks to young converts, the lambs of the flock; one special cause of their backsliding, losing their first love. How can it be otherwise? A fearful woe is pronounced against those who offend or cause God's "little ones" to stumble. (See Matt. 18: 6.)

Objection 5th. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world. Soul saving is out of the question, so long as these fairs or festivals are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings,—who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance and holy living? Samson is shorn of his locks.

What says Paul? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31–33.

Objection 6th. The editor of the *Golden Rule* objects to them on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced that the grand jury of Oswego, N. Y., have published a card, notifying managers of fairs and festivals, held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

TESTIMONIAL No. 3.—The *New York Recorder* speaks thus: "Passing by the envies and evil speakings, the unkind recollections, the erroneous ideas of benevolence engendered; they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

TESTIMONIAL No. 4.—From the *Earnest Christian*:

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldling, devotes the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.

1. *They are directly contrary to all the examples given us by Christ and the Apostles.*

2. *They practically educate the people in impiety.* Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath school is rewarded by a picnic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride and personal vanity are strongly appealed to, to swell the contributions for the missionary cause.

Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

3. *They seek to unite Christ and Belial.* They would join together, in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the *veriest libertine* can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to "*deny themselves*, and take up their cross and follow Christ," is as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created, or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath school, professing christians will quite likely attend the full grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step towards backsliding, in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

5. *They practically deny Christ.* Has he not said to his true disciples, *Lo I am with you always even unto the end of the world?* If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and "go down to Egypt for help." She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of, have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors.

"We are living, we are dwelling,
In a grand and awful time.
In an age, on ages telling,
To be living, is sublime!"

(*To be concluded.*)

For the World's Crisis.

SANCTIFICATION.

The prayer which was offered by our Savior for his disciples that they might be sanctified, is answered, sooner or later, to every heir of salvation. There is no such being in existence as an unsanctified saint, though there are without doubt many professing to be such, who are unsanctified. The word *saint* signifies *holy one*, and to be holy is to be sanctified by the Holy Spirit.

Entire sanctification can only be obtained by a sincere humiliation, a renunciation of all pride and fleshly lusts, and continual watchfulness and fervent prayer.

The result of sanctification is the placing of the individual in a state of momentary readiness for the judgment. One in this state has the first fruits of the Spirit, love, joy, faith, etc. He is "*filled with the Spirit*," hence, as says the Word, he "*thinketh no evil*," he is "*dead to sin*," and he "CANNOT SIN." This may seem strange to the double-minded man, but as both the Bible and the experience of devout men in all ages testify, it is no more than is required by the God of all grace.

The position occupied by the saint may be compared to that of a certain traveller who stood on a peak of the Himalaya mountains during a thunder storm. The clouds were below him, the topmost of them only damping his feet, while he remained an undisturbed beholder of the tempest's fury. Clouds which obscure the horizon of the worldly-minded man, are fit opportunities for the saint to rejoice in the enlivening rays of the Sun of Righteousness. Thunder bolts which bring fear to the heart of the sinner, only serve to establish the hopes of the saint. Lightnings which are so many flaming cimeters to the sinner, threatening his destruction, do but strengthen the saint's confidence, and drive him nearer to his Refuge. Glory to God for this soul-exalting religion! Praise the Lord, O, my soul!

Sanctified! how can he be otherwise who duly realizes that in a few more years at the farthest, he must bid a last adieu to this world, and stand in the presence of an all-seeing, all-powerful and impartial Judge? "Holy is he that hath part in the first resurrection."

Christian warrior, beware how you fall asleep in the arms of that modern Delilah—formality. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A. L. FORRESTER.

For the World's Crisis.

GOD'S MERCY TO MAN.

Dear brethren and sisters of the Advent faith, I wrote a letter to you some time ago on the love of God to man; and now I would write a few lines on the subject of the great mercy of God to man. And I must say with the Psalmist, "Praise the Lord; for his mercy endureth forever."

But is God merciful at all times, and under all circumstances, to both saints and sinners? Yes. But, says one, how can that be? In the first place, we must all concede that in all the dealings of God with mankind, there are four great principles by which our Father in heaven is governed; they are justice, mercy, truth and love. With regard to the sinner, justice demands his eternal or second death; for the holy law of God, which is founded in truth, condemns the stubborn sinner to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

But hold, says mercy, spare the poor sinner a little longer, and see if we cannot persuade him to take refuge in the great salvation which is provided for him. And now the sweet and plaintive voice of love cries out; What more could I have done than I have already done in my vineyard? I have provided a ransom for the sinner, and the dear son of God has died for his salvation, and the Holy Spirit has been sent to reprove the sinner, and to hold up to his view the [illegible] ties of a dear Savior.

Now, dear reader, what shall be done to the wilful sinner who turns a deaf ear to all the kind invitations of love and mercy? Shall he be kept alive in endless woe? This would not be an act of mercy, but of cruelty, and cannot be true in relation to the punishment of the sinner in a future state; for the real punishment for sin, after or at the day of judgment, is death; and that death cannot be the first or literal death, which is the same as the righteous pass through, but must be the second death, which is a positive cessation of life, and therefore cannot be a preservation of life in misery; for every place in the Bible that speaks of the punishment of the wicked in a future state, represents it to be death, second death, destruction, to be consumed, to be burned up root and branch; and to be burned up as tares, and as chaff, and to be as though they had not been.

Now when mercy is obliged to give the sinner up to the demands of justice, I think the very cry of mercy is, put the sinner out of his misery as soon as possible, and let him cease to exist, or be as though he had not been. What else could be done with the sinner? Certainly, mercy nor love could consent to have the wretched creature put into heaven, for he would still be miserable there among holy beings; and also, it would be destroying the attrbiute of justice, which now has full demand on the stubborn sinner; as mercy and love could not save him, God would be merciful in putting the sinner out of existence.

But in the act of putting the sinner out of existence, the attribute of justice must have its full demand on the sinner by punishing him in his final destruction, according to what he hath done here on earth; and hence is brought to view the real necessity of the resurrection of the sinner, as well as the saint. But the beautiful picture of love and mercy is brought to view, in the resurrection to life eternal of that great company who will hear the voice of the Son of God, and come forth, and be clothed with immortality, and enter the kingdom as triumphant conquerors through Christ over death, hell, and the grave; and cry, O death, where is thy sting? O grave, where is thy victory?

Dear brethren and sisters, pray for your unworthy brother, and may the good Lord prepare us for his soon coming and kingdom.

Brattleboro, Vt. B. PERHAM.

JEPHTHAH AND HIS DAUGHTER.

This most remarkable narrative in the sacred volume, has often been "a stone of stumbling and a rock of offence" to those who critically investigated the Scriptures, not with the earnest desire to know the truth, but with a stubborn determination to find out faults and discrepancies, which should serve as a pretence and a plausible reason for their unbelief. They say, "If this event is true, how could the great Creator accept of a human sacrifice, without rebuking him, at least, who committed so horrible a deed, and this, too, in his name, and in the belief of serving him? It is not true, therefore, that God has ever condescended to speak to, or through any mortal being." Another class of wicked men often draw inferences from this passage, which in many cases became fatal to poor, dispersed and trodden-down Israel. On occasions like that which not many years since occurred in Damascus, and more recently in a city on the shores of the Danube, and in Smyrna, when the unhappy Jews were accused of having murdered christian children, in order to use their blood at the feast of Passover, this passage was alluded to, in order to prove that human sacrifices are a Jewish institution, from times immemorial, though it was, with the exception of this one case, practised secretly.

We do not intend, in writing this article, to defend our brethren according to the flesh, against that horrible and entirely groundless accusation; for every honest Bible reader, though he understands that Jephthah indeed sacrificed his only child as a "whole offering" upon the altar of Jehovah, will rather conclude that this was the only case in the history of Israel, and that the foolish act of one who, from the lowest position of an outcast, rose to the chieftancy of a numerous people, proves not that this inhuman service was a national institution. Again, he—the honest Bible reader—will infer that, though God did not reproabh Jephthah for his folly, he did by no means approve of it; but, knowing that the intention of that chieftain was to honor him, he passed it in silence.

Our intention in writing this, is to inform our readers of the fact, that it was by no means a general belief among ancient or modern Hebrew commentators, that Jephthah really sacrificed his daughter as a burnt offering, nor even that he ever intended to do so, when he uttered this vow unto Jehovah. It is surprising that the Talmud, and some later commentators, were of the opinion that Jephthah slaughtered his daughter, and offered her upon the altar of Jehovah. But, if this had been the case, God would not have been silent at that horrible deed, as he had specified the animals which should be offered upon his altar. These men were misled by the letter *vau*, which in most cases is translated *and*. The English translators must have been of the same opinion, because they translated the vow of Jephthah as follows: "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The [illegible] passage, made the difficulty [illegible] because, according to this [illegible] vowed to sacrifice the first [illegible] should come forth from his house to [illegible] him, as a burnt offering. And, as [illegible] afterwards, in verse 39, that "he did to [illegible] according to his vow," consequently Jephthah's daughter must have died upon the altar. [illegible] escaped their attention, however, that [illegible] letter *vau* signifies often *but*, and in [illegible] cases, *or*; and the latter is the case in [illegible] passage under consideration.

The celebrated commentator, Rabbi D[illegible] Kimchi, and others of the Spanish Hebrews, as also Rabbi Moses Landau, of Prague, [illegible] of opinion that the virgin daughter of Jephthah was not offered upon the altar, as Jephthah's vow was not to that effect; but she [illegible] destined to remain a virgin, and to be secluded from all human association, thus devoting her life entirely to the Lord. In short, [illegible] was, perhaps, the first nun. The translation of the verse alluded to is, according to [illegible] learned Hebrews—and we fully endorse [illegible] translation and view of the subject—as follows: "Then it shall be, that whatsoever cometh forth of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, *or* I will offer it up as a burnt offering." The meaning of [illegible] whole verse is this: should the object which comes out of his house to meet him, be [illegible] such a nature that it is not fit for a sacrifice, it shall be the Lord's, devoted in some way to his service, *or*, if it is of those kinds of animals that are appointed for the altar, [illegible] will bring it up as a burnt offering.

The sequel of the history perfectly harmonizes with the latter view. When Jephthah saw his only child coming first to meet him, he felt grieved that he was thus cut off from ever seeing children from his beloved daughter; but she, in perfect resignation, said that she was willing to devote her life to God, according to her father's vow. She requested, however, that before she should be entirely secluded from intercourse with the human race, she should be allowed to live two months in the solitude of the mountains with some of her friends, in order to accustom herself to a solitary life. It was granted to her; and, when she returned, it was done unto her according to her father's vow; [illegible] was entirely separated from the rest of the human family. She then became a memorial in Israel—not as the common version translates it: "and it was a custom in Israel," because the Hebrew word does not admit [illegible] translation *and it was*, but, *and she became*. The record concludes with the fact, that four days every year the daughters of Israel went to the daughter of Jephthah, to bewail her solitary life; and, we suppose, at the same time, to console and encourage her. Our readers will perceive that the English translators, in order to give sense to their translation of the preceding verse: "and it became a custom in Israel," were obliged to interpolate in the following verse the word "that," which is not in the original, and which is not necessary according to the correct view of the whole.—*Israelite Indeed.*

For the World's Crisis.

PRAY FOR YOUR PREACHERS.

"The preacher that we had last Sunday did not preach very well."

Why? did not he use good language? did not he tell the truth?

"O! yes, what he said was good enough, but it did not come with any force and power. I really do not know what was the matter with him. I have heard him at other times, and in other places, and he did first rate."

"Did you pray for him before you went to meeting? and at meeting did you lift your heart in prayer to God for his aid at the time?"

"No, I do not know that I did especially. I was watching him to see what he was going to say."

That is the trouble. When a preacher stands up before a congregation, he can and will feel the influence there is in the meeting. If his hearers (a portion of them at least) hearts are lifted up in prayer to Almighty God, he will feel that he is carried up in their arms of faith, and it will be easy work for him to speak, and easy for you to hear, and he is enabled to bring from the storehouse treasures new and old; and you will be fed, and go away and say, "What a good meeting we have had; how well he did talk!" Now you see that the fault was not so much in the preacher as it was in his hearers.

Brethren and sisters, when a preacher comes among you, pray for him; and if he is tinctured with error, or has a hobby to ride, you can keep him right if you pray. Pray often for yourselves, and others around you, and do not forget to pray for the preachers.

No. Dana, Mass. GEO. A. STRATTON.

For the World's Crisis.

THE END.

The world is coming to an end in 186[illegible] Prof. Newmayer of Munich, says so. He adds that a comet will run against the earth and absorb it, as one drop of mercury absorbs another. So much for man's calculation; [illegible] may nevertheless prove true. No doubt there is something in reserve for this earth, which will result in its destruction at no very distant period of time. God has his agencies, and will take his own time and way. There is a dreadful day coming, according to the apostle Peter,—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

J. E. C[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ASPIRATIONS.

Father! a weary and a broken heart
Now comes to thee—
To thee for rest;
Oh! do thou comfort and sweet peace impart,
And bid me flee
To thy fond breast.

Why should I hover round the things of time,
That but deceive?
Oh! how the chain
Of earthly baubles doth my heart entwine!
I would believe
Thee mine again.

Yes, mine; to call thee Father—Savior—Friend—
Thy child to be
In hours of shine;
Or when the clouds of grief a storm portend,
To look to thee,
My will resign.

When wilt thou call me from this earth away,
To joys on high?
My weary feet
Shall mark few footsteps on the soften'd clay,
For I draw nigh
Thy judgment-seat.

Great God! a worm to stand before thee there!
Oh shelter me
Beneath thy wing!
When I shall in thy heavenly courts appear,
Sorrow shall be
An unknown thing.

For the World's Crisis.

WILL GOD RAISE THE WICKED DEAD TO LIFE?

As I formerly believed that the wicked would not be raised to life, the question is often asked, What are your reasons for changing your views?

To harmonize John 5: 28, 29, I admitted that all would come forth from their graves without life, and that was a resurrection; but that only the righteous would be made alive. After holding that belief for some time, an article from the pen of Bro. Wendell, in the *Bible Examiner* of May, 1863, convinced me that the act of bringing forth from the grave was not a *resurrection*. This article was a criticism on "Retribution." It is headed, "Do the dead come forth alive?" He says that "Lazarus came forth *dead*, and was *raised from the dead*. *Afterward* is rendered *certain*, as it seems to us by the record given by the evangelist in John 12: 17. The coming forth of Lazarus is presented as a distinct thing from his resurrection."

After examining a number of critics on the word resurrection, I became satisfied it meant re-standing. Bush, on the word "anastasis," says, "It is derived from the verb *to rise*, *to rise again*, *to stand up*, *bring again*, *resurgence*, *resurrection*, *re-rising*, *or revivisence*. This is the import of the word—*a future existence in a physical sense*. *A future life*, *future living again after death*." This interpretation agrees with all translators on this subject that I have examined.

God has said in John 5: 28, 29, "All that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That God would do so simple a thing as to raise men and cause them to stand on their feet without giving them life, and leave them unconscious of the condemnation that awaited them, and cast them dead into *gehenna*, was more than I could believe. Yet I was unwilling to give up a doctrine so pleasing, as much so as the doctrine of "Universal salvation" is to those that believe all men will be saved. I for the first time began to try to harmonize those texts which seemed to me to teach that there is to be no future life in any sense for the unjust.

John 3: 36 was always the first text in order. "They shall not see life, but the wrath of God abideth on them." After examining other versions of this text, I was convinced that the true idea was given by Wicklif. He translates it, "He that believeth not the Son shall not see *eternal* life, but the wrath of God awaiteth him." Other translators give the same idea, or nearly so. This is evidently the true sense of the word, as eternal life is the subject here spoken of.

There was no other text but was easily understood. Yet the question came, "*How can the dead be raised unless they have the Spirit of Christ dwelling in them?*" This question I soon settled by the words of Jesus in Luke 11: 30–32,—"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here," etc.; read the next verse. Here is a positive declaration that the men that said, "*Away with him, away with him,*" will come up as surely as Christ was raised from the dead after three days.

I know that some claim this was a national affair, but Jesus makes it personal. Some try to make us believe that the Jews as a nation underwent this judgment at the time that Jerusalem was destroyed. They quote Luke 21: 22 as proof. "For these be the days of vengeance, that *all* things which are written may be fulfilled." I should like to know what kind of a resurrection or "rising up" the Jews had at that time? If I mistake not, it was their death as a nation instead of their resurrection; and if the queen of the south and the Ninevites had their "rising up" at that time, where are they? If God has said that they shall rise, it is our business to believe, and not to ask how he can raise them. At one time Jesus said that he could make stone into the seed of Abraham; surely they had not the Spirit of Christ in them.

The next question, "What does God want to raise the wicked for? It cannot benefit the saved, or those that are destroyed. It makes God a tyrant instead of a God of love." This kind of talk I know from experience has a tendency to work upon the feelings, and oftentimes gets the better of our reason. Suppose I ask this question—"Why do men in this state of things condemn men to death for committing murder?" It certainly cannot affect those that have been murdered, nor benefit those that are to suffer the penalty. Why not say of those that *hang* men for violating a *law* [sanctioned by God in the days of Noah], "they are worse than tyrants"? Do not those that talk this way misunderstand the object of the law of God and man? Is not the law intended to be a "terror to evil doers"?

Suppose that a man should enter his neighbor's house and wilfully beat and kill some of the family, and that he being arraigned before the Judge and proved guilty beyond a doubt, and the Judge refuse to carry out the sentence of the law; who would be the tyrant in that case? Would he not be called an unjust judge? And suppose all the judges in the country were of the same stamp; would not all men who valued their lives flee to a government where punishment would be meted out to the lawless?

So you see that the executing of the law is to deter those that are living from doing harm to their fellow creatures. Are not the powers which are ordained of God acting on the same principle that God acts? Is it not for the benefit of his creatures that he has threatened an horrible death to the wicked in a "judgment to come," and not for the purpose of tormenting them like a "tyrant"?

Has God no commands to be obeyed? Paul says God has "commanded all men to repent," because he hath "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." A command without a penalty for its disobedience would not have any force. Although eternal life is a free gift, yet we are commanded to repent and obey. Paul says (2 Thess. 1: 6–8), "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

We see by this language that it was a "righteous" thing to punish them that troubled the church in Paul's day, and likewise those that obey not the gospel of our Lord Jesus Christ. Why make God unrighteous by saying that after they die the death common to all men, that is the end of them? That is not the doctrine Paul taught Felix. He "reasoned of righteousness, temperance, and *a judgment to come*." "*Felix trembled*"! If Paul had told Felix that all the judgment to come was that he should die, and that would be the end of him, would he have trembled? Would he not have said to Paul, That is "borrowed," for that was the belief of all intelligent Romans. (See Gibbon, fifteenth chapter, and Pliny, book 7, chap. 56.)

I understand that the Almighty would not have done justice to his creatures if he had not made it understood that "Vengeance is mine, and I will repay, saith the Lord"; so that wicked men who escape from justice in this life should understand that they cannot escape in the "*judgment to come*." "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward *every man* according to his works." If a wicked man is to know nothing after he dies the death common to all men, there is no propriety or common sense in saying he is rewarded when Christ comes in the glory of his Father.

Again. As a proof that men are not alive when they are cast into hell, some quote Luke 12: 5,—"But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." After *who* has killed? Jesus, or he that can kill the body and hath no more that he can do? The corresponding text in Matt. 10: 28 reads, "Fear not them which kill the body, but are not able to kill the soul (or life); but rather fear him which is able to destroy both soul and body in hell." According to Matthew, the body goes alive into *gehenna*, which proves a resurrection of the body; so that it can be made alive to receive its awful doom. The idea of casting a dead body into hell as a punishment is ridiculous in the extreme.

Again. It is said that the apostles nowhere say that God will raise the unjust. God did not tell Abraham that he would raise him from the dead, but he made certain promises to him which could not be fulfilled in this life, and through those promises he knew that God would raise him from the dead. The same when God appeared to Moses in the bush and told him that he was the "God of Abraham, Isaac and Jacob." Moses knew that God was not the God of the dead, and that they must be raised from the dead, that the words of God might be true.

We see it is not necessary to say in so many words that God will raise the unjust to life. Paul did not tell Felix in so many words that God would raise him from the dead, but he told him of a "judgment to come," and that involved his resurrection, and he was agitated in consequence of it.

Again says Paul, Heb. 10: 28, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified an unholy thing, and has done despite unto the Spirit of grace?" "For we know Him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord." "It is a fearful thing to fall into the hands of the living God." Men were stoned to death under the law. Do you think it is a "*sorer*" punishment to die the death common to all men than to be stoned to death? If not, then there must be a sorer punishment in the future for that class surely. This text needs no comment. It cannot be figured away on the old Jews, who are made the pack-horse for all texts that stand in the way of certain ideas which we adopt, but like Balaam's dumb ass the Jew will speak. "*Which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust.*"

Again, 2 Pet. 2: 9,—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." To get around, or flank this text, it is said that it refers to the Sodomites and Ninevites, which had their day of judgment some time ago; but the twelvth verse sets this all right. "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." This verse teaches that this judgment is still in the future, and their destruction likewise.

In a discussion at the Cooper Institute with Bro. Wendell and others, they were requested over and over again to give some opinion of these texts, but they have never done it. Bro. Wendell promised to do it the next week, and many went expecting to hear him, but he never touched one of them. There are many other texts of the like import.

The evidence I have set forth in these few lines I consider sufficient to show why I have changed my views on this important subject.

New York City. M. E. GREEN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(*Continued.*)

TESTIMONIALS.

We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

TESTIMONIAL No. 1.—From a devoted Bro. in Christ, at Saratoga Springs, N. Y.

DEAR FRIEND:—Nearly all our churches this winter have been holding fairs, festivals, oyster suppers and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scripture, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch *tea* and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun loving" brethren and sisters.

I meet with considerable opposition among all orthodox church members, but I have not gone to the right or left of what I consider the path of duty.

Yours for purity and consistency.

TESTIMONIAL No. 2.—"*The Golden Rule.*" The editor of the *Golden Rule* has raised his voice and cried aloud against the evil under consideration for more than thirty years. He objects to these festivals. 1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety; consequently detrimental to piety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. 2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath Schools and the like on wit and humor is not gospel. This method may succeed for a time, but rest assured by and by God will blow upon it.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 36, 37.

3. *They are stumbling blocks to the world.*—Sinners are eagle-eyed; they see and know these festivals are gotten up for selfish purposes; that their chief object is money making and not soul saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. When worldly men see, as they do see, and must see the crooked walk of very many professing christians, their pride, covetousness, oppression, their love of gain, pleasure and applause, more than their love of God and his cause, their conniving at sins heaven-daring,—why should they desire such a religion? Exhort sinners to faith, repentance and newness of life; they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings! They tell us they do not want this kind of religion that has no power in it, no lovely, joyful, transforming, purifying influences.

This is the apology of millions on millions for neglecting their soul's salvation, now on the road to ruin, to the pit of wo. This excuse for living in impenitence, in open rebellion against God, avails them not; they have light enough to convince them of the truth of God, though all men are liars; light enough to convince them of sin, of righteousness, and of a judgment to come, and yet multitudes are stumbling over these "whited sepulchres" into hell! Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, they look upon ungodly church members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof! Thus the world is reeling on, like a drunken man, to dark damnation!

Objection 4th. He objects to them because they are stumbling blocks to young converts, the lambs of the flock; one special cause of their backsliding, losing their first love. How can it be otherwise? A fearful woe is pronounced against those who offend or cause God's "little ones" to stumble. (See Matt. 18: 6.)

Objection 5th. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world. Soul saving is out of the question, so long as these fairs or festivals are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings,—who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance and holy living? Samson is shorn of his locks.

What says Paul? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31–33.

Objection 6th. The editor of the *Golden Rule* objects to them on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced that the grand jury of Oswego, N. Y., have published a card, notifying managers of fairs and festivals, held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

TESTIMONIAL No. 3.—The *New York Recorder* speaks thus: "Passing by the envies and evil speakings, the unkind recollections, the erroneous ideas of benevolence engendered; they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

TESTIMONIAL No. 4.—From the *Earnest Christian*:

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldling, devotes the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.

1. *They are directly contrary to all the examples given us by Christ and the Apostles.*

2. *They practically educate the people in impiety.* Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath school is rewarded by a picnic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride and personal vanity are strongly appealed to, to swell the contributions for the missionary cause.

Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

3. *They seek to unite Christ and Belial.* They would join together, in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the *veriest libertine* can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to "*deny themselves*, and take up their cross and follow Christ," is as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created, or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath school, professing christians will quite likely attend the full grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step towards backsliding, in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

5. *They practically deny Christ.* Has he not said to his true disciples, *Lo I am with you always even unto the end of the world?* If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and "go down to Egypt for help." She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of, have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors.

"We are living, we are dwelling,
In a grand and awful time.
In an age, on ages telling,
To be living, is sublime!"

(*To be concluded.*)

For the World's Crisis.

SANCTIFICATION.

The prayer which was offered by our Savior for his disciples that they might be sanctified, is answered, sooner or later, to every heir of salvation. There is no such being in existence as an unsanctified saint, though there are without doubt many professing to be such, who are unsanctified. The word *saint* signifies *holy one*, and to be holy is to be sanctified by the Holy Spirit.

Entire sanctification can only be obtained by a sincere humiliation, a renunciation of all pride and fleshly lusts, and continual watchfulness and fervent prayer.

The result of sanctification is the placing of the individual in a state of momentary readiness for the judgment. One in this state has the first fruits of the Spirit, love, joy, faith, etc. He is "*filled with the Spirit*," hence, as says the Word, he "*thinketh no evil*," he is "*dead to sin*," and he "CANNOT SIN." This may seem strange to the double-minded man, but as both the Bible and the experience of devout men in all ages testify, it is no more than is required by the God of all grace.

The position occupied by the saint may be compared to that of a certain traveller who stood on a peak of the Himalaya mountains during a thunder storm. The clouds were below him, the topmost of them only damping his feet, while he remained an undisturbed beholder of the tempest's fury. Clouds which obscure the horizon of the worldly-minded man, are fit opportunities for the saint to rejoice in the enlivening rays of the Sun of Righteousness. Thunder bolts which bring fear to the heart of the sinner, only serve to establish the hopes of the saint. Lightnings which are so many flaming cimeters to the sinner, threatening his destruction, do but strengthen the saint's confidence, and drive him nearer to his Refuge. Glory to God for this soul-exalting religion! Praise the Lord, O, my soul!

Sanctified! how can he be otherwise who duly realizes that in a few more years at the farthest, he must bid a last adieu to this world, and stand in the presence of an all-seeing, all-powerful and impartial Judge? "Holy is he that hath part in the first resurrection."

Christian warrior, beware how you fall asleep in the arms of that modern Delilah—formality. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A. L. FORRESTER.

For the World's Crisis.

GOD'S MERCY TO MAN.

Dear brethren and sisters of the Advent faith, I wrote a letter to you some time ago on the love of God to man; and now I would write a few lines on the subject of the great mercy of God to man. And I must say with the Psalmist, "Praise the Lord; for his mercy endureth forever."

But is God merciful at all times, and under all circumstances, to both saints and sinners? Yes. But, says one, how can that be? In the first place, we must all concede that in all the dealings of God with mankind, there are four great principles by which our Father in heaven is governed; they are justice, mercy, truth and love. With regard to the sinner, justice demands his eternal or second death; for the holy law of God, which is founded in truth, condemns the stubborn sinner to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

But hold, says mercy, spare the poor sinner a little longer, and see if we cannot persuade him to take refuge in the great salvation which is provided for him. And now the sweet and plaintive voice of love cries out; What more could I have done than I have already done in my vineyard? I have provided a ransom for the sinner, and the dear son of God has died for his salvation, and the Holy Spirit has been sent to reprove the sinner, and to hold up to his view the [illegible]ges of a dear Savior.

Now, dear reader, what shall be done to the wilful sinner who turns a deaf ear to all the kind invitations of love and mercy? Shall he be kept alive in endless woe? This would not be an act of mercy, but of cruelty, and cannot be true in relation to the punishment of this sinner in a future state; for the real punishment for sin, after or at the day of judgment, is death; and that death cannot be the first or literal death, which is the same as the righteous pass through, but must be the second death, which is a positive cessation of life, and therefore cannot be a preservation of life in misery; for every place in the Bible that speaks of the punishment of the wicked in a future state, represents it to be death, second death, destruction, to be consumed, to be burned up root and branch; and to be burned up as tares, and as chaff, and to be as though they had not been.

Now when mercy is obliged to give the sinner up to the demands of justice, I think the very cry of mercy is, put the sinner out of his misery as soon as possible, and let him cease to exist, or be as though he had not been. What else could be done with the sinner? Certainly, mercy nor love could consent to have the wretched creature put into heaven, for he would still be miserable there among holy beings; and also, it would be destroying the attrbiute of justice, which now has full demand on the stubborn sinner; as mercy and love could not save him, God would be merciful in putting the sinner out of existence.

But in the act of putting the sinner out of existence, the attribute of justice must have its full demand on the sinner by punishing him in his final destruction, according to what he hath done here on earth; and hence is brought to view the real necessity of the resurrection of the sinner, as well as the saint. But the beautiful picture of love and mercy is brought to view, in the resurrection to life eternal of that great company who will hear the voice of the Son of God, and come forth, and be clothed with immortality, and enter the kingdom as triumphant conquerors through Christ over death, hell, and the grave; and cry, O death, where is thy sting? O grave, where is thy victory?

Dear brethren and sisters, pray for your unworthy brother, and may the good Lord prepare us for his soon coming and kingdom.

Brattleboro, Vt. B. PERHAM.

JEPHTHAH AND HIS DAUGHTER.

This most remarkable narrative in the sacred volume, has often been "a stone of stumbling and a rock of offence" to those who critically investigated the Scriptures, not with the earnest desire to know the truth, but with a stubborn determination to find out faults and discrepancies, which should serve as a pretence and a plausible reason for their unbelief. They say, "If this event is true, how could the great Creator accept of a human sacrifice, without rebuking him, at least, who committed so horrible a deed, and this, too, in his name, and in the belief of serving him? It is not true, therefore, that God has ever condescended to speak to, or through any mortal being." Another class of wicked men often draw inferences from this passage, which in many cases became fatal to poor, dispersed and trodden-down Israel. On occasions like that which not many years since occurred in Damascus, and more recently in a city on the shores of the Danube, and in Smyrna, when the unhappy Jews were accused of having murdered christian children, in order to use their blood at the feast of Passover, this passage was alluded to, in order to prove that human sacrifices are a Jewish institution, from times immemorial, though it was, with the exception of this one case, practised secretly.

We do not intend, in writing this article, to defend our brethren according to the flesh, against that horrible and entirely groundless accusation; for every honest Bible reader, though he understands that Jephthah indeed sacrificed his only child as a "whole offering" upon the altar of Jehovah, will rather conclude that this was the only case in the history of Israel, and that the foolish act of one who, from the lowest position of an outcast, rose to the chieftancy of a numerous people, proves not that this inhuman service was a national institution. Again, he—the honest Bible reader—will infer that, though God did not reproabh Jephthah for his folly, he did by no means approve of it; but, knowing that the intention of that chieftain was to honor him, he passed it in silence.

Our intention in writing this, is to inform our readers of the fact, that it was by no means a general belief among ancient or modern Hebrew commentators, that Jephthah really sacrificed his daughter as a burnt offering, nor even that he ever intended to do so, when he uttered this vow unto Jehovah. It is surprising that the Talmud, and some later commentators, were of the opinion that Jephthah slaughtered his daughter, and offered her upon the altar of Jehovah. But, if this had been the case, God would not have been silent at that horrible deed, as he had specified the animals which should be offered upon his altar. These men were misled by the letter vau, which in most cases is translated and. The English translators must have been of the same opinion, because they translated the vow of Jephthah as follows; "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The italicized word and in this passage, made the difficulty with these men; because, according to this language, Jephthah vowed to sacrifice the first object which should come forth from his house to meet him, as a burnt offering. And, as it said afterwards, in verse 39, that "he did to her according to his vow," consequently Jephthah's daughter must have died upon the altar. It escaped their attention, however, that the letter vau signifies often but, and in many cases, or; and the latter is the case in the passage under consideration.

The celebrated commentator, Rabbi David Kimchi, and others of the Spanish Hebrews, as also Rabbi Moses Landau, of Prague, are of opinion that the virgin daughter of Jephtha was not offered upon the altar, as Jephtha's vow was not to that effect; but she was destined to remain a virgin, and to be secluded from all human association, thus devoting her life entirely to the Lord. In short, she was, perhaps, the first nun. The translation of the verse alluded to is, according to these learned Hebrews—and we fully endorse their translation and view of the subject—as follows: "Then it shall be, that whatsoever cometh forth of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, *or* I will offer it up as a burnt offering." The meaning of the whole verse is this: should the object which comes out of his house to meet him, be of such a nature that it is not fit for a sacrifice, it shall be the Lord's, devoted in some way to his service, *or*, if it is of those kind of animals that are appointed for the altar, he will bring it up as a burnt offering.

The sequel of the history perfectly harmonizes with the latter view. When Jephthah saw his only child coming first to meet him, he felt grieved that he was thus cut off from ever seeing children from his beloved daughter; but she, in perfect resignation, said that she was willing to devote her life to God, according to her father's vow. She requested, however, that before she should be entirely secluded from intercourse with the human race, she should be allowed to live for two months in the solitude of the mountains, with some of her friends, in order to accustom herself to a solitary life. It was granted to her; and, when she returned, it was done unto her according to her father's vow; she was entirely separated from the rest of the human family. She then became a memorial in Israel—not as the common version translates it: "and it was a custom in Israel," because the Hebrew word does not admit the translation *and it was*, but, *and she became*. The record concludes with the fact, that four days every year the daughters of Israel went to the daughter of Jephthah, to bewail her solitary life; and, we suppose, at the same time, to console and encourage her. Our readers will perceive that the English translators, in order to give sense to their translation of the preceding verse: "and it became a custom in Israel," were obliged to interpolate in the following verse the word "that," which is not in the original, and which is not necessary according to the correct view of the whole.—*Israelite Indeed.*

For the World's Crisis.

PRAY FOR YOUR PREACHERS.

"The preacher that we had last Sunday did not preach very well."

Why? did not he use good language? did not he tell the truth?

"O! yes, what he said was good enough, but it did not come with any force and power. I really do not know what was the matter with him. I have heard him at other times, and in other places, and he did first rate."

"Did you pray for him before you went to meeting? and at meeting did you lift your heart in prayer to God for his aid at that time?"

"No, I do not know that I did especially; I was watching him to see what he was going to say."

That is the trouble. When a preacher stands up before a congregation, he can and will feel the influence there is in the meeting. If his hearers (a portion of them at least) hearts are lifted up in prayer to Almighty God, he will feel that he is carried up on their arms of faith, and it will be easy work for him to speak, and easy for you to hear; and he is enabled to bring from the storehouse treasures new and old; and you will be fed, and go away and say, "What a good meeting we have had; how well he did talk." Now you see that the fault was not so much in the preacher as it was in his hearers.

Brethren and sisters, when a preacher comes among you, pray for him; and if he is tinctured with error, or has a hobby to ride, you can keep him right if you pray. Pray often for yourselves, and others around you, and do not forget to pray for the preachers.

No. Dana, Mass. GEO. A. S[illegible].

For the World's Crisis.

THE END.

The world is coming to an end in 1865. Prof. Newmayer of Munich says so. He adds that a comet will run against the earth and absorb it, as one drop of mercury absorbs another. So much for man's calculation; it may nevertheless prove true. No doubt there is something in reserve for this earth, which will result in its destruction at no very distant period of time. God has his agencies, and will take his own time and way. There is a dreadful day coming, according to the apostle Peter,—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

J. [illegible].

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ASPIRATIONS.

Father! a weary and a broken heart
Now comes to thee—
To thee for rest;
Oh! do thou comfort and sweet peace impart,
And bid me flee
To thy fond breast.

Why should I hover round the things of time,
That but deceive?
Oh! how the chain
Of earthly baubles doth my heart entwine!
I would believe
Thee mine again.

Yes, mine; to call thee Father—Savior—Friend—
Thy child to be
In hours of shine;
Or when the clouds of grief a storm portend,
To look to thee,
My will resign.

When wilt thou call me from this earth away,
To joys on high?
My weary feet
Shall mark few footsteps on the soften'd clay,
For I draw nigh
Thy judgment-seat.

Great God! a worm to stand before thee there!
Oh shelter me
Beneath thy wing!
When I shall in thy heavenly courts appear,
Sorrow shall be
An unknown thing.

For the World's Crisis.

WILL GOD RAISE THE WICKED DEAD TO LIFE?

As I formerly believed that the wicked would not be raised to life, the question is often asked, What are your reasons for changing your views?

To harmonize John 5: 28, 29, I admitted that all would come forth from their graves without life, and that was a resurrection; but that only the righteous would be made alive. After holding that belief for some time, an article from the pen of Bro. Wendell, in the *Bible Examiner* of May, 1863, convinced me that the act of bringing forth from the grave was not a *resurrection*. This article was a criticism on "Retribution." It is headed, "Do the dead come forth alive?" He says that "Lazarus came forth *dead*, and was *raised from the dead. Afterward* is rendered *certain*, as it seems to us by the record given by the evangelist in John 12: 17. The coming forth of Lazarus is presented as a distinct thing from his resurrection."

After examining a number of critics on the word resurrection, I became satisfied it meant re-standing. Bush, on the word "anastasis," says, "It is derived from the verb *to rise, to rise again, to stand up, bring again, resurgence, resurrection, re-rising, or reviviscence*. This is the import of the word—*a future existence in a physical sense. A future life, future living again after death.*" This interpretation agrees with all translators on this subject that I have examined.

God has said in John 5: 28, 29, "All that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That God would do so simple a thing as to raise men and cause them to stand on their feet without giving them life, and leave them unconscious of the condemnation that awaited them, and cast them dead into *gehenna*, was more than I could believe. Yet I was unwilling to give up a doctrine so pleasing, as much so as the doctrine of "Universal salvation" is to those that believe all men will be saved. I for the first time began to try to harmonize those texts which seemed to me to teach that there is to be no future life in any sense for the unjust.

John 3: 36 was always the first text in order. "They shall not see life, but the wrath of God abideth on them." After examining other versions of this text, I was convinced that the true idea was given by Wicklif. He translates it, "He that believeth not the Son shall not not see *eternal* life, but the wrath of God awaiteth him." Other translators give the same idea, or nearly so. This is evidently the true sense of the word, as eternal life is the subject here spoken of.

There was no other text but was easily understood. Yet the question came, "*How can the dead be raised unless they have the Spirit of Christ dwelling in them?*" This question I soon settled by the words of Jesus in Luke 11: 30-32;—"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here," etc.; read the next verse. Here is a positive declaration that the men that said, "*Away with him, away with him,*" will come up as surely as Christ was raised from the dead after three days.

I know that some claim this was a national affair, but Jesus makes it personal. Some try to make us believe that the Jews as a nation underwent this judgment at the time that Jerusalem was destroyed. They quote Luke 21: 22 as proof, "For these be the days of vengeance, that *all* things which are written may be fulfilled." I should like to know what kind of a resurrection or "rising up" the Jews had at that time? If I mistake not, it was their death as a nation instead of their resurrection; and if the queen of the south and the Ninevites had their "rising up" at that time, where are they? If God has said that they shall rise, it is our business to believe, and not to ask how he can raise them. At one time Jesus said that he could make stone into the seed of Abraham; surely they had not the Spirit of Christ in them.

The next question, "What does God want to raise the wicked for? It cannot benefit the saved, or those that are destroyed. It makes God a tyrant instead of a God of love." This kind of talk I know from experience has a tendency to work upon the feelings, and oftentimes gets the better of our reason. Suppose I ask this question—"Why do men in this state of things condemn men to death for committing murder?" It certainly cannot affect those that have been murdered, nor benefit those that are to suffer the penalty. Why not say of those that *hang* men for violating a *law* [sanctioned by God in the days of Noah], "they are worse than tyrants"? Do not those that talk this way misunderstand the object of the law of God and man? Is not the law intended to be a "terror to evil doers"?

Suppose that a man should enter his neighbor's house and wilfully beat and kill some of the family, and that he being arraigned before the Judge and proved guilty beyond a doubt, and the Judge refuse to carry out the sentence of the law; who would be the tyrant in that case? Would he not be called an unjust judge? And suppose all the judges in the country were of the same stamp; would not all men who valued their lives flee to a government where punishment would be meted out to the lawless?

So you see that the executing of the law is to deter those that are living from doing harm to their fellow creatures. Are not the powers which are ordained of God acting on the same principle that God acts? Is it not for the benefit of his creatures that he has threatened an horrible death to the wicked in a "judgment to come," and not for the purpose of tormenting them like a "tyrant"?

Has God no commands to be obeyed? Paul says God has "commanded all men to repent," because he hath "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." A command without a penalty for its disobedience would not have any force. Although eternal life is a free gift, yet we are commanded to repent and obey. Paul says (2 Thess. 1: 6-8), "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

We see by this language that it was a "righteous" thing to punish them that troubled the church in Paul's day, and likewise those that obey not the gospel of our Lord Jesus Christ. Why make God unrighteous by saying that after they die the death common to all men, that is the end of them? That is not the doctrine Paul taught Felix. He "reasoned of righteousness, temperance, and *a judgment to come.*" "*Felix trembled*"! If Paul had told Felix that all the judgment to come was that he should die, and that would be the end of him, would he have trembled? Would he not have said to Paul, That is "borrowed," for that was the belief of all intelligent Romans. (See Gibbon, fifteenth chapter, and Pliny, book 7, chap. 56.)

I understand that the Almighty would not have done justice to his creatures if he had not made it understood that "Vengeance is mine, and I will repay, saith the Lord"; so that wicked men who escape from justice in this life should understand that they cannot escape in the "*judgment to come.*" "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward *every man* according to his works." If a wicked man is to know nothing after he dies the death common to all men, there is no propriety or common sense in saying he is rewarded when Christ comes in the glory of his Father.

Again. As a proof that men are not alive when they are cast into hell, some quote Luke 12: 5,—"But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." After *who* has killed? Jesus, or he that can kill the body and hath no more that he can do? The corresponding text in Matt. 10: 28 reads, "Fear not them which kill the body, but are not able to kill the soul (or life); but rather fear him which is able to destroy both soul and body in hell." According to Matthew, the body goes alive into *gehenna*, which proves a resurrection of the body; so that it can be made alive to receive its awful doom. The idea of casting a dead body into hell as a punishment is ridiculous in the extreme.

Again. It is said that the apostles nowhere say that God will raise the unjust. God did not tell Abraham that he would raise him from the dead, but he made certain promises to him which could not be fulfilled in this life, and through those promises he knew that God would raise him from the dead. The same when God appeared to Moses in the bush and told him that he was the "God of Abraham, Isaac and Jacob." Moses knew that God was not the God of the dead, and that they must be raised from the dead, that the words of God might be true.

We see it is not necessary to say in so many words that God will raise the unjust to life. Paul did not tell Felix in so many words that God would raise him from the dead, but he told him of a "judgment to come," and that involved his resurrection, and he was agitated in consequence of it.

Again says Paul, Heb. 10: 28, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified an unholy thing, and has done despite unto the Spirit of grace?" "For we know Him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord." "It is a fearful thing to fall into the hands of the living God." Men were stoned to death under the law. Do you think it is a "*sorer*" punishment to die the death common to all men than to be stoned to death? If not, then there must be a sorer punishment in the future for that class surely. This text needs no comment. It cannot be figured away on the old Jews, who are made the pack-horse for all texts that stand in the way of certain ideas which we adopt, but like Balaam's dumb ass the Jew will speak. "*Which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust.*"

Again, 2 Pet. 2: 9,—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." To get around, or flank this text, it is said that it refers to the Sodomites and Ninevites, which had their day of judgment some time ago; but the twelvth verse sets this all right. "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." This verse teaches that this judgment is still in the future, and their destruction likewise.

In a discussion at the Cooper Institute with Bro. Wendell and others, they were requested over and over again to give some opinion of these texts, but they have never done it. Bro. Wendell promised to do it the next week, and many went expecting to hear him, but he never touched one of them. There are many other texts of the like import.

The evidence I have set forth in these few lines I consider sufficient to show why I have changed my views on this important subject.

New York City. M. E. GREEN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(Continued.)

TESTIMONIALS.

We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

TESTIMONIAL No. 1.—From a devoted Bro. in Christ, at Saratoga Springs, N. Y.

DEAR FRIEND:—Nearly all our churches this winter have been holding fairs, festivals, oyster suppers and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scripture, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch *tea* and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun loving" brethren and sisters.

I meet with considerable opposition among all orthodox church members, but I have not gone to the right or left of what I consider the path of duty.

Yours for purity and consistency.

TESTIMONIAL No. 2.—"*The Golden Rule.*" The editor of the *Golden Rule* has raised his voice and cried aloud against the evil under consideration for more than thirty years. He objects to these festivals. 1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety; consequently detrimental to piety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. 2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath Schools and the like on wit and humor is not gospel. This method may succeed for a time, but rest assured by and by God will blow upon it.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 36, 37.

3. *They are stumbling blocks to the world.*—Sinners are eagle-eyed; they see and know these festivals are gotten up for selfish purposes; that their chief object is money making and not soul saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. When worldly men see, as they do see, and must see the crooked walk of very many professing christians, their pride, covetousness, oppression, their love of gain, pleasure and applause, more than their love of God and his cause, their conniving at sins heaven-daring,—why should they desire such a religion? Exhort sinners to faith, repentance and newness of life; they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings! They tell us they do not want this kind of religion that has no power in it, no lovely, joyful, transforming, purifying influences.

This is the apology of millions on millions for neglecting their soul's salvation, now on the road to ruin, to the pit of wo. This excuse for living in impenitence, in open rebellion against God, avails them not; they have light enough to convince them of the truth of God, though all men are liars; light enough to convince them of sin, of righteousness, and of a judgment to come, and yet multitudes are stumbling over these "whited sepulchres" into hell! Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, they look upon ungodly church members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof! Thus the world is reeling on, like a drunken man, to dark damnation!

Objection 4th. He objects to them because they are stumbling blocks to young converts, the lambs of the flock; one special cause of their backsliding, losing their first love. How can it be otherwise? A fearful woe is pronounced against those who offend or cause God's "little ones" to stumble. (See Matt. 18: 6.)

Objection 5th. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world. Soul saving is out of the question, so long as these fairs or festivals are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings,—who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance and holy living? Samson is shorn of his locks.

What says Paul? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31-33.

Objection 6th. The editor of the *Golden Rule* objects to them on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced that the grand jury of Oswego, N. Y., have published a card, notifying managers of fairs and festivals, held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

TESTIMONIAL No. 3.—The *New York Recorder* speaks thus: "Passing by the envies and evil speakings, the unkind recollections, the erroneous ideas of benevolence engendered; they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

TESTIMONIAL No. 4.—From the *Earnest Christian*:

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldling, devotes the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.

1. *They are directly contrary to all the examples given us by Christ and the Apostles.*

2. *They practically educate the people in impiety.* Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath school is rewarded by a picnic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride and personal vanity are strongly appealed to, to swell the contributions for the missionary cause.

Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

3. *They seek to unite Christ and Belial.* They would join together, in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the *veriest libertine* can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to "*deny themselves*, and take up their cross and follow Christ," is as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created, or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath school, professing christians will quite likely attend the full grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step towards backsliding, in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

5. *They practically deny Christ.* Has he not said to his true disciples, *Lo I am with you always even unto the end of the world?* If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and "go down to Egypt for help." She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of, have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors.

"We are living, we are dwelling,
In a grand and awful time.
In an age, on ages telling,
To be living, is sublime!"

(To be concluded.)

For the World's Crisis.

SANCTIFICATION.

The prayer which was offered by our Savior for his disciples that they might be sanctified, is answered, sooner or later, to every heir of salvation. There is no such being in existence as an unsanctified saint, though there are without doubt many professing to be such, who are unsanctified. The word *saint* signifies *holy one*, and to be holy is to be sanctified by the Holy Spirit.

Entire sanctification can only be obtained by a sincere humiliation, a renunciation of all pride and fleshly lusts, and continual watchfulness and fervent prayer.

The result of sanctification is the placing of the individual in a state of momentary readiness for the judgment. One in this state has the first fruits of the Spirit, love, joy, faith, etc. He is "*filled with the Spirit,*" hence, as says the Word, he "*thinketh no evil,*" he is "*dead to sin,*" and he "CANNOT SIN." This may seem strange to the double-minded man, but as both the Bible and the experience of devout men in all ages testify, it is no more than is required by the God of all grace.

The position occupied by the saint may be compared to that of a certain traveller who stood on a peak of the Himalaya mountains during a thunder storm. The clouds were below him, the topmost of them only dampling his feet, while he remained an undisturbed beholder of the tempest's fury. Clouds which obscure the horizon of the worldly-minded man, are fit opportunities for the saint to rejoice in the enlivening rays of the Sun of Righteousness. Thunder bolts which bring fear to the heart of the sinner, only serve to establish the hopes of the saint. Lightnings which are so many flaming cimeters to the sinner, threatening his destruction, do but strengthen the saint's confidence, and drive him nearer to his Refuge. Glory to God for this soul-exalting religion! Praise the Lord, O, my soul!

Sanctified! how can he be otherwise who duly realizes that in a few more years at the farthest, he must bid a last adieu to this world, and stand in the presence of an all-seeing, all-powerful and impartial Judge? "Holy is he that hath part in the first resurrection."

Christian warrior, beware how you fall asleep in the arms of that modern Delilah—formality. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A. L. FORRESTER.

For the World's Crisis.

GOD'S MERCY TO MAN.

Dear brethren and sisters of the Advent faith, I wrote a letter to you some time ago on the love of God to man; and now I would write a few lines on the subject of the great mercy of God to man. And I must say with the Psalmist, "Praise the Lord; for his mercy endureth forever."

But is God merciful at all times, and under all circumstances, to both saints and sinners? Yes. But, says one, how can that be? In the first place, we must all concede that in all the dealings of God with mankind, there are four great principles by which our Father in heaven is governed; they are justice, mercy, truth and love. With regard to the sinner, justice demands his eternal or second death; for the holy law of God, which is founded in truth, condemns the stubborn sinner to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

But hold, says mercy, spare the poor sinner a little longer, and see if we cannot persuade him to take refuge in the great salvation which is provided for him. And now the sweet and plaintive voice of love cries out: What more could I have done than I have already done in my vineyard? I have provided a ransom for the sinner, and the dear son of God has died for his salvation; and the Holy Spirit has been sent to reprove the sinner, and to hold up to his view the [illegible] of a dear Savior.

Now, dear reader, what shall be done to the wilful sinner who turns a deaf ear to all the kind invitations of love and mercy? Shall he be kept alive in endless woe? This would not be an act of mercy, but of cruelty, and cannot be true in relation to the punishment of the sinner in a future state; for the real punishment for sin, after or at the day of judgment, is death; and that death cannot be the first or literal death, which is the same as the righteous pass through, but must be the second death, which is a positive cessation of life, and therefore cannot be a preservation of life in misery; for every place in the Bible that speaks of the punishment of the wicked in a future state, represents it to be death, second death, destruction, to be consumed, to be burned up root and branch; and to be burned up as tares, and as chaff, and to be as though they had not been.

Now when mercy is obliged to give the sinner up to the demands of justice, I think the very cry of mercy is, put the sinner out of his misery as soon as possible, and let him cease to exist, or be as though he had not been. What else could be done with the sinner? Certainly, mercy nor love could consent to have the wretched creature put into heaven, for he would still be miserable there among holy beings; and also, it would be destroying the attribute of justice, which now has full demand on the stubborn sinner; as mercy and love could not save him, God would be merciful in putting the sinner out of existence.

But in the act of putting the sinner out of existence, the attribute of justice must have its full demand on the sinner by punishing him in his final destruction, according to what he hath done here on earth; and hence is brought to view the real necessity of the resurrection of the sinner, as well as the saint. But the beautiful picture of love and mercy is brought to view, in the resurrection to life eternal of that great company who will hear the voice of the Son of God, and come forth, and be clothed with immortality, and enter the kingdom as triumphant conquerors through Christ over death, hell, and the grave; and cry, O death, where is thy sting? O grave, where is thy victory?

Dear brethren and sisters, pray for your unworthy brother, and may the good Lord prepare us for his soon coming and kingdom.

Brattleboro, Vt. B. PERHAM.

JEPHTHAH AND HIS DAUGHTER.

This most remarkable narrative in the sacred volume, has often been "a stone of stumbling and a rock of offence" to those who critically investigated the Scriptures, not with the earnest desire to know the truth, but with a stubborn determination to find out faults and discrepancies, which should serve as a pretence and a plausible reason for their unbelief. They say, "If this event is true, how could the great Creator accept of a human sacrifice, without rebuking him, at least, who committed so horrible a deed, and this, too, in his name, and in the belief of serving him? It is not true, therefore, that God has ever condescended to speak to, or through any mortal being." Another class of wicked men often draw inferences from this passage, which in many cases became fatal to poor, dispersed and trodden-down Israel. On occasions like that which not many years since occurred in Damascus, and more recently in a city on the shores of the Danube, and in Smyrna, when the unhappy Jews were accused of having murdered christian children, in order to use their blood at the feast of Passover, this passage was alluded to, in order to prove that human sacrifices are a Jewish institution, from times immemorial, though it was, with the exception of this one case, practised secretly.

We do not intend, in writing this article, to defend our brethren according to the flesh, against that horrible and entirely groundless accusation; for every honest Bible reader, though he understands that Jephthah indeed sacrificed his only child as a "whole offering" upon the altar of Jehovah, will rather conclude that this was the only case in the history of Israel, and that the foolish act of one who, from the lowest position of an outcast, rose to the chieftancy of a numerous people, proves not that this inhuman service was a national institution. Again, he—the honest Bible reader—will infer that, though God did not reproach Jephthah for his folly, he did by no means approve of it; but, knowing that the intention of that chieftain was to honor him, he passed it in silence.

Our intention in writing this, is to inform our readers of the fact, that it was by no means a general belief among ancient or modern Hebrew commentators, that Jephthah really sacrificed his daughter as a burnt offering, nor even that he ever intended to do so, when he uttered this vow unto Jehovah. It is surprising that the Talmud, and some later commentators, were of the opinion that Jephthah slaughtered his daughter, and offered her upon the altar of Jehovah. But, if this had been the case, God would not have been silent at that horrible deed, as he had specified the animals which should be offered upon his altar. These men were misled by the letter *vav*, which in most cases is translated *and*. The English translators must have been of the same opinion, because they translated the vow of Jephthah as follows: "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." The Italicized word *and* in this passage, made the difficulty with translators, because according to this rendering, Jephthah vowed to sacrifice the first object which should come forth from his house to meet him, as a burnt offering. And as it is said afterwards, in verse 39, that "he did to her according to his vow," consequently Jephthah's daughter must have died upon the altar. It escaped their attention, however, that the letter *vav* signifies often *and*, and in many cases, *or*; and the latter is the case in the passage under consideration.

The celebrated commentator, Rabbi David Kimchi, and others of the Spanish Hebrews, as also Rabbi Moses Landau, of Prague, are of opinion that the virgin daughter of Jephthah was not offered upon the altar, as Jephthah's vow was not to that effect; but she was destined to remain a virgin, and to be secluded from all human association, thus devoting her life entirely to the Lord. In short, she was, perhaps, the first nun. The translation of the verse alluded to is, according to these learned Hebrews—and we fully endorse their translation and view of the subject—as follows: "Then it shall be, that whatsoever cometh forth of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, *or* I will offer it up as a burnt offering." The meaning of the whole verse is this: should the object which comes out of his house to meet him, be of such a nature that it is not fit for a sacrifice, it shall be the Lord's, devoted in some way to his service, *or*, if it is of those kind of animals that are appointed for the altar, he will bring it up as a burnt offering.

The sequel of the history perfectly harmonizes with the latter view. When Jephthah saw his only child coming first to meet him, he felt grieved that he was thus cut off from ever seeing children from his beloved daughter; but she, in perfect resignation, said that she was willing to devote her life to God, according to her father's vow. She requested, however, that before she should be entirely secluded from intercourse with the human race, she should be allowed to live for two months in the solitude of the mountains, with some of her friends, in order to accustom herself to a solitary life. It was granted to her; and, when she returned, it was done unto her according to her father's vow; she was entirely separated from the rest of the human family. She then became a memorial in Israel—not as the common version translates it: "and it was a custom in Israel," because the Hebrew word does not admit the translation *and it was*, but, *and she became*. The record concludes with the fact, that four days every year the daughters of Israel went to the daughter of Jephthah, to bewail her solitary life; and, we suppose, at the same time, to console and encourage her. Our readers will perceive that the English translators, in order to give sense to their translation of the preceding verse: "and it became a custom in Israel," were obliged to interpolate in the following verse the word "that," which is not in the original, and which is not necessary according to the correct view of the whole.—*Israelite Indeed.*

For the World's Crisis.

PRAY FOR YOUR PREACHERS.

"The preacher that we had last Sunday did not preach very well."

Why? did not he use good language? did not he tell the truth?

"O! yes, what he said was good enough, but it did not come with any force and power. I really do not know what was the matter with him. I have heard him at other times, and in other places, and he did first rate."

"Did you pray for him before you went to meeting? and at meeting did you lift your heart in prayer to God for his aid at that time?"

"No, I do not know that I did especially; I was watching him to see what he was going to say."

That is the trouble. When a preacher stands up before a congregation, he can and will feel the influence there is in the meeting. If his hearers' (a portion of them at least) hearts are lifted up in prayer to Almighty God, he will feel that he is carried up on their arms of faith, and it will be easy work for him to speak, and easy for you to hear; and he is enabled to bring from the storehouse treasures new and old; and you will be fed, and go away and say, "What a good meeting we have had; how well he did talk." Now you see that the fault was not so much in the preacher as it was in his hearers.

Brethren and sisters, when a preacher comes among you, pray for him; and if he is tinctured with error, or has a hobby to ride, you can keep him right if you pray. Pray often for yourselves, and others around you, and do not forget to pray for the preachers.

No. Dana, Mass. GEO. A. STREETER.

For the World's Crisis.

THE END.

The world is coming to an end in 1865. Prof. Newmayer of Munich says so. He adds that a comet will run against the earth and absorb it, as one drop of mercury absorbs another. So much for man's calculation; it may nevertheless prove true. No doubt there is something in reserve for this earth, which will result in its destruction at no very distant period of time. God has his agencies, and will take his own time and way. There is a dreadful day coming, according to the apostle Peter,—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

J. E. CLARK.

The World's Crisis

AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ASPIRATIONS.

Father! a weary and a broken heart
Now comes to thee—
To thee for rest;
Oh! do thou comfort and sweet peace impart,
And bid me flee
To thy fond breast.

Why should I hover round the things of time,
That but deceive?
Oh! how the chain
Of earthly baubles doth my heart entwine!
I would believe
Thee mine again.

Yes, mine; to call thee Father—Savior—Friend—
Thy child to be
In hours of shine;
Or when the clouds of grief a storm portend,
To look to thee,
My will resign.

When wilt thou call me from this earth away,
To joys on high?
My weary feet
Shall mark few footsteps on the soften'd clay,
For I draw nigh
Thy judgment-seat.

Great God! a worm to stand before thee there!
Oh shelter me
Beneath thy wing!
When I shall in thy heavenly courts appear,
Sorrow shall be
An unknown thing.

For the World's Crisis.

WILL GOD RAISE THE WICKED DEAD TO LIFE?

As I formerly believed that the wicked would not be raised to life, the question is often asked, What are your reasons for changing your views?

To harmonize John 5: 28, 29, I admitted that all would come forth from their graves without life, and that was a resurrection; but that only the righteous would be made alive. After holding that belief for some time, an article from the pen of Bro. Wendell, in the *Bible Examiner* of May, 1863, convinced me that the act of bringing forth from the grave was not a *resurrection*. This article was a criticism on "Retribution." It is headed, "Do the dead come forth alive?" He says that "Lazarus came forth *dead*, and was *raised from the dead. Afterward* is rendered *certain*, as it seems to us by the record given by the evangelist in John 12: 17. The coming forth of Lazarus is presented as a distinct thing from his resurrection."

After examining a number of critics on the word resurrection, I became satisfied it meant re-standing. Bush, on the word "anastasis," says, "It is derived from the verb *to rise, to rise again, to stand up, bring again, resurgence, resurrection, re-rising, or reviviscence*. This is the import of the word—*a future existence in a physical sense. A future life, future living again after death*." This interpretation agrees with all translators on this subject that I have examined.

God has said in John 5: 28, 29, "All that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." That God would do so simple a thing as to raise men and cause them to stand on their feet without giving them life, and leave them unconscious of the condemnation that awaited them, and cast them dead into *gehenna*, was more than I could believe. Yet I was unwilling to give up a doctrine so pleasing, as much so as the doctrine of "Universal salvation" is to those that believe all men will be saved. I for the first time began to try to harmonize those texts which seemed to me to teach that there is to be no future life in any sense for the unjust.

John 3: 36 was always the first text in order. "They shall not see life, but the wrath of God abideth on them." After examining other versions of this text, I was convinced that the true idea was given by Wicklif. He translates it, "He that believeth not the Son shall not not see *eternal* life, but the wrath of God awaiteth him." Other translators give the same idea, or nearly so. This is evidently the true sense of the word, as eternal life is the subject here spoken of.

There was no other text but was easily understood. Yet the question came, "*How can the dead be raised unless they have the Spirit of Christ dwelling in them?*" This question I soon settled by the words of Jesus in Luke 11: 30–32;—"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here," etc.; read the next verse. Here is a positive declaration that the men that said, "*Away with him, away with him*," will come up as surely as Christ was raised from the dead after three days.

I know that some claim this was a national affair, but Jesus makes it personal. Some try to make us believe that the Jews as a nation underwent this judgment at the time that Jerusalem was destroyed. They quote Luke 21: 22 as proof. "For these be the days of vengeance, that *all* things which are written may be fulfilled." I should like to know what kind of a resurrection or "rising up," the Jews had at that time? If I mistake not, it was their death as a nation instead of their resurrection; and if the queen of the south and the Ninevites had their "rising up" at that time, where are they? If God has said that they shall rise, it is our business to believe, and not to ask how he can raise them. At one time Jesus said that he could make stone into the seed of Abraham; surely they had not the Spirit of Christ in them.

The next question, "What does God want to raise the wicked for? It cannot benefit the saved, or those that are destroyed. It makes God a tyrant instead of a God of love." This kind of talk I know from experience has a tendency to work upon the feelings, and oftentimes gets the better of our reason. Suppose I ask this question—"Why do men in this state of things condemn men to death for committing murder?" It certainly cannot affect those that have been murdered, nor benefit those that are to suffer the penalty. Why not say of those that *hang* men for violating a *law* [sanctioned by God in the days of Noah], "they are worse than tyrants"? Do not those that talk this way misunderstand the object of the law of God and man? Is not the law intended to be a "terror to evil doers"?

Suppose that a man should enter his neighbor's house and wilfully beat and kill some of the family, and that he being arraigned before the Judge and proved guilty beyond a doubt, and the Judge refuse to carry out the sentence of the law; who would be the tyrant in that case? Would he not be called an unjust judge? And suppose all the judges in the country were of the same stamp; would not all men who valued their lives flee to a government where punishment would be meted out to the lawless?

So you see that the executing of the law is to deter those that are living from doing harm to their fellow creatures. Are not the powers which are ordained of God acting on the same principle that God acts? Is it not for the benefit of his creatures that he has threatened an horrible death to the wicked in a "judgment to come," and not for the purpose of tormenting them like a "tyrant"?

Has God no commands to be obeyed? Paul says God has "commanded all men to repent," because he hath "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." A command without a penalty for its disobedience would not have any force. Although eternal life is a free gift, yet we are commanded to repent and obey. Paul says (2 Thess. 1: 6–8), "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

We see by this language that it was a "righteous" thing to punish them that troubled the church in Paul's day, and likewise those that obey not the gospel of our Lord Jesus Christ. Why make God unrighteous by saying that after they die the death common to all men, that is the end of them? That is not the doctrine Paul taught Felix. He "reasoned of righteousness, temperance, and *a judgment to come*." "*Felix trembled*"! If Paul had told Felix that all the judgment to come was that he should die, and that would be the end of him, would he have trembled? Would he not have said to Paul, That is "borrowed," for that was the belief of all intelligent Romans. (See Gibbon, fifteenth chapter, and Pliny, book 7, chap. 56.)

I understand that the Almighty would not have done justice to his creatures if he had not made it understood that "Vengeance is mine, and I will repay, saith the Lord"; so that wicked men who escape from justice in this life should understand that they cannot escape in the "*judgment to come*." "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward *every man* according to his works." If a wicked man is to know nothing after he dies the death common to all men, there is no propriety or common sense in saying he is rewarded when Christ comes in the glory of his Father.

Again. As a proof that men are not alive when they are cast into hell, some quote Luke 12: 5,—"But I will forewarn you whom ye shall fear; fear him which after he hath killed hath power to cast into hell." After *who* has killed? Jesus, or he that can kill the body and hath no more that he can do? The corresponding text in Matt. 10: 28 reads, "Fear not them which kill the body, but are not able to kill the soul (or life); but rather fear him which is able to destroy both soul and body in hell." According to Matthew, the body goes alive into *gehenna*, which proves a resurrection of the body; so that it can be made alive to receive its awful doom. The idea of casting a dead body into hell as a punishment is ridiculous in the extreme.

Again. It is said that the apostles nowhere say that God will raise the unjust. God did not tell Abraham that he would raise him from the dead, but he made certain promises to him which could not be fulfilled in this life, and through those promises he knew that God would raise him from the dead. The same when God appeared to Moses in the bush and told him that he was the "God of Abraham, Isaac and Jacob." Moses knew that God was not the God of the dead, and that they must be raised from the dead, that the words of God might be true.

We see it is not necessary to say in so many words that God will raise the unjust to life. Paul did not tell Felix in so many words that God would raise him from the dead, but he told him of a "judgment to come," and that involved his resurrection, and he was agitated in consequence of it.

Again says Paul, Heb. 10: 28, "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who has trodden under foot the Son of God, and has counted the blood of the covenant wherewith he was sanctified an unholy thing, and has done despite unto the Spirit of grace?" "For we know Him that hath said, Vengeance belongeth to me, I will recompense, saith the Lord." "It is a fearful thing to fall into the hands of the living God." Men were stoned to death under the law. Do you think it is a "*sorer*" punishment to die the death common to all men than to be stoned to death? If not, then there must be a sorer punishment in the future for that class surely. This text needs no comment. It cannot be figured away on the old Jews, who are made the pack-horse for all texts that stand in the way of certain ideas which we adopt, but like Balaam's dumb ass the Jew will speak. "*Which they themselves allow, that there shall be a resurrection of the dead, both of the just and unjust.*"

Again, 2 Pet. 2: 9,—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." To get around, or flank this text, it is said that it refers to the Sodomites and Ninevites, which had their day of judgment some time ago; but the twelfth verse sets this all right. "But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." This verse teaches that this judgment is still in the future, and their destruction likewise.

In a discussion at the Cooper Institute with Bro. Wendell and others, they were requested over and over again to give some opinion of these texts, but they have never done it. Bro. Wendell promised to do it the next week, and many went expecting to hear him, but he never touched one of them. There are many other texts of the like import.

The evidence I have set forth in these few lines I consider sufficient to show why I have changed my views on this important subject.

New York City. M. E. GREEN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(*Continued.*)

TESTIMONIALS.

We select a few among many. We could fill volumes; "but in the mouth of two or three witnesses, every word shall be established."

TESTIMONIAL No. 1.—From a devoted Bro. in Christ, at Saratoga Springs, N. Y.

DEAR FRIEND:—Nearly all our churches this winter have been holding fairs, festivals, oyster suppers and the like, in their respective church edifices, for divers religious purposes, and I have been zealously laboring against this custom of desecrating the sanctuary. Knowing you to occupy about the same ground as myself on this question, I ask you, as a friend and brother in Christ, to assist me, if in your power at this time to do so. I hope you may find time soon to write a tract on the evils of this worldly conformity, quoting Scripture, meanwhile, to sustain your position. Should the Lord incline you to this work of love, do not forget to touch *tea* and strawberry parties, for now the winter campaign is nearly ended, and it will not be many months before the summer festivities will be called for by dressy and "fun loving" brethren and sisters.

I meet with considerable opposition among all orthodox church members, but I have not gone to the right or left of what I consider the path of duty.

Yours for purity and consistency.

TESTIMONIAL No. 2.—"*The Golden Rule*." The editor of the *Golden Rule* has raised his voice and cried aloud against the evil under consideration for more than thirty years. He objects to these festivals. 1. Because they are wrong in principle, unscriptural, contrary to gospel purity and sobriety; consequently detrimental to piety. "To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. 2. On account of the foolish talking and jesting which more or less accompany these scenes of hilarity. Nothing is more contrary to the spirit of godliness than levity. This building up churches, Sabbath Schools and the like on wit and humor is not gospel. This method may succeed for a time, but rest assured by and by God will blow upon it.

"'Tis not for man to trifle. Life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours."

"For every idle word that men shall speak they shall give account thereof in the day of judgment." "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 36, 37.

3. *They are stumbling blocks to the world.*—Sinners are eagle-eyed; they see and know these festivals are gotten up for selfish purposes; that their chief object is money making and not soul saving. Consequently they lose confidence in religious professors, and become more given up to the service of sin and Satan. When worldly men see, as they do see, and must see the crooked walk of very many professing christians, their pride, covetousness, oppression, their love of gain, pleasure and applause, more than their love of God and his cause, their conniving at sins heaven-daring,—why should they desire such a religion? Exhort sinners to faith, repentance and newness of life; they point us directly to these dark spots, beguiling unstable souls, sporting themselves with their own deceivings! They tell us they do not want this kind of religion that has no power in it, no lovely, joyful, transforming, purifying influences.

This is the apology of millions on millions for neglecting their soul's salvation, now on the road to ruin, to the pit of wo. This excuse for living in impenitence, in open rebellion against God, avails them not; they have light enough to convince them of the truth of God, though all men are liars; light enough to convince them of sin, of righteousness, and of a judgment to come, and yet multitudes are stumbling over these "whited sepulchres" into hell! Impenitent sinners, instead of looking to the Bible, to the Lord Jesus Christ for the truth, for the religion of purity and love, as they ought to, and as God commands them to do, they look upon ungodly church members, and judge of religion as they see it embodied in these dry bones, in those having a name to live and are dead, having a form of godliness, but, by wicked works, denying the power thereof! Thus the world is reeling on, like a drunken man, to dark damnation!

Objection 4th. He objects to them because they are stumbling blocks to young converts, the lambs of the flock; one special cause of their backsliding, losing their first love. How can it be otherwise? A fearful woe is pronounced against those who offend or cause God's "little ones" to stumble. (See Matt. 18: 6.)

Objection 5th. They wound the hearts of God's chosen people. The most consistent, consecrated, humble, devoted disciples of Jesus are always grieved at this method of raising money for religious objects. They see and know with sorrow the evil effects on the church and the world. Soul saving is out of the question, so long as these fairs or festivals are on the docket. And when these upheavings are over, the undue excitement for weeks in the preparation of luxuries, fancy articles of little or no value—the late hours, the gluttony, the surfeitings, the foolish talkings and jestings,—who is prepared for prayer, praise, or to labor in a revival, to urge sinners to repentance, temperance and holy living? Samson is shorn of his locks.

What says Paul? "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God." "Even as I please all men," says Paul, "in all things, not seeking mine own profit, but the profit of many, that they may be saved." "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31–33.

Objection 6th. The editor of the *Golden Rule* objects to them on account of their violation of civil law. A secular paper alluding to this religious gambling says: "We are glad to see it announced that the grand jury of Oswego, N. Y., have published a card, notifying managers of fairs and festivals, held by church societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in." Good.

TESTIMONIAL No. 3.—The *New York Recorder* speaks thus: "Passing by the envies and evil speakings, the unkind recollections, the erroneous ideas of benevolence engendered; they place the church of Christ in a false position before the world. No pecuniary profit can compensate for the injury done by this false position."

TESTIMONIAL No. 4.—From the *Earnest Christian*:

"Pleasure rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professor and worldling, devotes the evening to feasting and merriment. Festivals, picnics and excursions, oyster suppers and lotteries are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.

1. *They are directly contrary to all the examples given us by Christ and the Apostles.*

2. *They practically educate the people in impiety.* Pure religion requires not merely right actions but right feelings. It would seem as if Satan has so contrived it, that the church is systematically trained to perform her most pious acts from selfish motives. The punctuality of the children in the Sabbath school is rewarded by a picnic or festival. The lessons are learned, not that the scholars may be made wise unto salvation, but that they may win a prize, and receive public commendation. Church pride, family pride and personal vanity are strongly appealed to, to swell the contributions for the missionary cause.

Revivals are sometimes sought to be promoted, that the pecuniary burdens of those who sustain the church may be lessened.

3. *They seek to unite Christ and Belial.* They would join together, in loving harmony, what God has put forever asunder. They obliterate the distinction between the church and the world. Their avowed object is to bring worldlings under the influence of christianity. To accomplish this end, christians spread a banquet, which the *veriest libertine* can enjoy, and sit down with him, with apparent gratification, to the sumptuous repast. To attempt to lead men, in this way, to "*deny themselves*, and take up their cross and follow Christ," is as would be the effort to reform a drunkard by giving him wine. Boys are not trained to habits of sobriety by feeding them sugar, saturated with brandy. The appetite thus created, or revived, will soon demand stimulants of a stronger character. As long as theatrical performances are countenanced in the Sabbath school, professing christians will quite likely attend the full grown theatre. If Christ has no concord with Belial, why then this persistent effort to keep up an unhallowed alliance between the children of God and the sons of Belial?

4. *They grieve the Spirit of God.* Where that dwells, there is solemnity. Many a conviction has been dissipated by the levity prevailing at the social gatherings of the church. Many a hopeful convert has taken the first step towards backsliding, in the donation which followed the revival in which he was converted. You cannot have the Spirit of God and feast and frolic with the world.

5. *They practically deny Christ.* Has he not said to his true disciples, *Lo I am with you always even unto the end of the world?* If Christ is with his church, will he not, if his followers are faithful, so assist them that they will not need to go to the world for help? Christ's church is dear to him. He bought it with his own blood. He cares for all its interests, and it grieves him that the church should throw off all dependence upon him, and "go down to Egypt for help." She is his bride; and what would a bridegroom think of his betrothed, if she should, when his aid was freely proffered, go to his enemies for assistance? Look at the spiritual death that prevails, and see how large a share the practices complained of, have had in producing it. See how many ministers—once mighty men of God—have been shorn of their locks, and have lost their power in the lap of this modern Delilah, and are now sightless giants, toiling upon the tread-mill of lifeless ceremonies! See how wide is the departure from apostolic usage; how the young and old are educated to be lovers of pleasure more than lovers of God; how Christ is dishonored and denied, and the Holy Spirit grieved!

Never countenance them with your presence. Let not love for your pastor, nor desire for pleasing your brethren, nor dread of singularity induce you to assist in attempting to force Christ into an alliance with the world which he utterly abhors.

"We are living, we are dwelling,
In a grand and awful time.
In an age, on ages telling,
To be living, is sublime!"

(*To be concluded.*)

For the World's Crisis.

SANCTIFICATION.

The prayer which was offered by our Savior for his disciples that they might be sanctified, is answered, sooner or later, to every heir of salvation. There is no such being in existence as an unsanctified saint, though there are without doubt many professing to be such, who are unsanctified. The word *saint* signifies *holy one*, and to be holy is to be sanctified by the Holy Spirit.

Entire sanctification can only be obtained by a sincere humiliation, a renunciation of all pride and fleshly lusts, and continual watchfulness and fervent prayer.

The result of sanctification is the placing of the individual in a state of momentary readiness for the judgment. One in this state has the first fruits of the Spirit, love, joy, faith, etc. He is "*filled with the Spirit*," hence, as says the Word, he "*thinketh no evil*," he is "*dead to sin*," and he "CANNOT SIN." This may seem strange to the double-minded man, but as both the Bible and the experience of devout men in all ages testify, it is no more than is required by the God of all grace.

The position occupied by the saint may be compared to that of a certain traveller who stood on a peak of the Himalaya mountains during a thunder storm. The clouds were below him, the topmost of them only damping his feet, while he remained an undisturbed beholder of the tempest's fury. Clouds which obscure the horizon of the worldly-minded man, are fit opportunities for the saint to rejoice in the enlivening rays of the Sun of Righteousness. Thunder bolts which bring fear to the heart of the sinner, only serve to establish the hopes of the saint. Lightnings which are so many flaming cimeters to the sinner, threatening his destruction, do but strengthen the saint's confidence, and drive him nearer to his Refuge. Glory to God for this soul-exalting religion! Praise the Lord, O, my soul!

Sanctified! how can he be otherwise who duly realizes that in a few more years at the farthest, he must bid a last adieu to this world, and stand in the presence of an all-seeing, all-powerful and impartial Judge? "Holy is he that hath part in the first resurrection."

Christian warrior, beware how you fall asleep in the arms of that modern Delilah—formality. "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A. L. FORRESTER.

For the World's Crisis.

GOD'S MERCY TO MAN.

Dear brethren and sisters of the Advent faith, I wrote a letter to you some time ago on the love of God to man; and now I would write a few lines on the subject of the great mercy of God to man. And I must say with the Psalmist, "Praise the Lord; for his mercy endureth forever."

But is God merciful at all times, and under all circumstances, to both saints and sinners? Yes. But, says one, how can that be? In the first place, we must all concede that in all the dealings of God with mankind, there are four great principles by which our Father in heaven is governed; they are justice, mercy, truth and love. With regard to the sinner, justice demands his eternal or second death; for the holy law of God, which is founded in truth, condemns the stubborn sinner to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

But hold, says mercy, spare the poor sinner a little longer, and see if we cannot persuade him to take refuge in the great salvation which is provided for him. And now the sweet and plaintive voice of love, cries out: What more could I have done, than I have already done in my vineyard? I have provided a ransom for the sinner, and the dear son of God has died for his salvation; and the Holy Spirit has been sent to reprove the sinner, and to hold up to him the [illegible] ties of a dear Savior.

Now, dear reader, what shall be done to the wilful sinner who turns a deaf ear to all the kind invitations of love and mercy? Shall he be kept alive in endless woe? This would not be an act of mercy, but of cruelty, and cannot be true in relation to the punishment of the sinner in a future state; for the real punishment for sin, after or at the day of judgment, is death; and that death cannot be the first or literal death, which is the same as the righteous pass through, but must be the second death, which is a positive cessation of life, and therefore cannot be a preservation of life in misery; for every place in the Bible that speaks of the punishment of the wicked in a future state, represents it to be death, second death, destruction, to be consumed, to be burned up root and branch; and to be burned up as tares, and as chaff, and to be as though they had not been.

Now when mercy is obliged to give the sinner up to the demands of justice, I think the very cry of mercy is, put the sinner out of his misery as soon as possible, and let him cease to exist, or be as though he had not been. What else could be done with the sinner? Certainly, mercy nor love could consent to have the wretched creature put into heaven, for he would still be miserable there among holy beings; and also, it would be destroying the attribute of justice, which now has full demand on the stubborn sinner; as mercy and love could not save him, God would be merciful in putting the sinner out of existence.

But in the act of putting the sinner out of existence, the attribute of justice must have its full demand on the sinner by punishing him in his final destruction, according to what he hath done here on earth; and hence is brought to view the real necessity of the resurrection of the sinner, as well as the saint. But the beautiful picture of love and mercy is brought to view, in the resurrection to life eternal of that great company who will hear the voice of the Son of God, and come forth, and be clothed with immortality, and enter the kingdom as triumphant conquerors through Christ over death, hell, and the grave; and cry, O death, where is thy sting? O grave, where is thy victory?

Dear brethren and sisters, pray for your unworthy brother, and may the good Lord prepare us for his soon coming and kingdom.

Brattleboro, Vt. B. PERHAM.

JEPHTHAH AND HIS DAUGHTER.

This most remarkable narrative in the sacred volume, has often been "a stone of stumbling and a rock of offence" to those who critically investigated the Scriptures, not with the earnest desire to know the truth, but with a stubborn determination to find out faults and discrepancies, which should serve as a pretence and a plausible reason for their unbelief. They say, "If this event is true, how could the great Creator accept of a human sacrifice, without rebuking him, at least, who committed so horrible a deed, and this, too, in his name, and in the belief of serving him? It is not true, therefore, that God has ever condescended to speak to, or through any mortal being." Another class of wicked men often draw inferences from this passage, which in many cases became fatal to poor, dispersed and trodden-down Israel. On occasions like that which not many years since occurred in Damascus, and more recently in a city on the shores of the Danube, and in Smyrna, when the unhappy Jews were accused of having murdered christian children, in order to use their blood at the feast of Passover, this passage was alluded to, in order to prove that human sacrifices are a Jewish institution, from times immemorial, though it was, with the exception of this one case, practised secretly.

We do not intend, in writing this article, to defend our brethren according to the flesh, against that horrible and entirely groundless accusation; for every honest Bible reader, though he understands that Jephthah indeed sacrificed his only child as a "whole offering" upon the altar of Jehovah, will rather conclude that this was the only case in the history of Israel, and that the foolish act of one who, from the lowest position of an outcast, rose to the chieftancy of a numerous people, proves not that this inhuman service was a national institution. Again, he—the honest Bible reader—will infer that, though God did not reproach Jephthah for his folly, he did by no means approve of it; but, knowing that the intention of that chieftain was to honor him, he passed it in silence.

Our intention in writing this, is to inform our readers of the fact, that it was by no means a general belief among ancient or modern Hebrew commentators, that Jephthah really sacrificed his daughter as a burnt offering, nor even that he ever intended to do so, when he uttered this vow unto Jehovah. It is surprising that the Talmud, and some later commentators, were of the opinion that Jephthah slaughtered his daughter, and offered her upon the altar of Jehovah. But, if this had been the case, God would not have been silent at that horrible deed, as he had specified the animals which should be offered upon his altar. These men were misled by the letter vau, which in most cases is translated *and*. The English translators must have been of the same opinion, because they translated the vow of Jephthah as follows: "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, [illegible] from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." [illegible]

[illegible] Kimchi, and others of the Spanish Hebrews, as also Rabbi Moses Landau, of Prague, are of opinion that the virgin daughter of Jephtha was not offered upon the altar, as Jephtha's vow was not to that effect; but she was destined to remain a virgin, and to be secluded from all human association, thus devoting her life entirely to the Lord. In short, she was, perhaps, the first nun. The translation of the verse alluded to is, according to [illegible] learned Hebrews—and we fully endorse their translation and view of the subject—as follows: "Then it shall be, that whatsoever cometh forth of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, or I will offer it up as a burnt offering." The meaning of the whole verse is this: should the object which comes out of his house to meet him, be of such a nature that it is not fit for a sacrifice, it shall be the Lord's, devoted in some way to his service, or, if it is of those kind of animals that are appointed for the altar, he will bring it up as a burnt offering.

The sequel of the history perfectly harmonizes with the latter view. When Jephthah saw his only child coming first to meet him, he felt grieved that he was thus cut off from ever seeing children from his beloved daughter; but she, in perfect resignation, said that she was willing to devote her life to God, according to her father's vow. She requested, however, that before she should be entirely secluded from intercourse with the human race, she should be allowed to live for two months in the solitude of the mountains, with some of her friends, in order to accustom herself to a solitary life. It was granted to her; and, when she returned, it was done unto her according to her father's vow. She was entirely separated from the rest of the human family. She then became a memorial in Israel—not as the common version translates it: "and it was a custom in Israel," because the Hebrew word does not admit the translation *and it was*, but, *and she became*. The record concludes with the fact, that four days every year the daughters of Israel went to the daughter of Jephthah, to bewail her solitary life; and, we suppose, at the same time, to console and encourage her. Our readers will perceive that the English translators, in order to give sense to their translation of the preceding verse: "and it became a custom in Israel," were obliged to interpolate in the following verse the word "that," which is not in the original, and which is not necessary according to the correct view of the whole.—*Israelite Indeed.*

For the World's Crisis.

PRAY FOR YOUR PREACHERS.

"The preacher that we had last Sunday did not preach very well."

Why? did not he use good language? did not he tell the truth?

"O! yes, what he said was good enough, but it did not come with any force and power. I really do not know what was the matter with him. I have heard him at other times, and in other places, and he did first rate."

"Did you pray for him before you went to meeting? and at meeting did you lift your heart in prayer to God for his aid at that time?"

"No, I do not know that I did especially; I was watching him to see what he was going to say."

That is the trouble. When a preacher stands up before a congregation, he can and will feel the influence there is in the meeting. If his hearers' (a portion of them at least) hearts are lifted up in prayer to Almighty God, he will feel that he is carried up in their arms of faith, and it will be easy work for him to speak, and easy for you to hear; and he is enabled to bring from the storehouse treasures new and old; and you will be fed, and go away and say, "What a good meeting we have had; how well he did talk." Now you see that the fault was not so much in the preacher as it was in his hearers.

Brethren and sisters, when a preacher comes among you, pray for him; and if he is tinctured with error, or has a hobby to ride, you can keep him right if you pray. Pray often for yourselves, and others around you, and do not forget to pray for the preachers.

No. Dana, Mass. GEO. A. [illegible]

For the World's Crisis.

THE END.

The world is coming to an end in 1865. Prof. Newmayer of Munich says so. He adds that a comet will run against the earth, and absorb it, as one drop of mercury absorbs another. So much for man's calculation. It may nevertheless prove true. No doubt there is something in reserve for this earth, which will result in its destruction at no very distant period of time. God has his appointed, and will take his own time and way. There is a dreadful day coming, according to the apostle Peter,—when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein [illegible]

For the World's Crisis.

SPIRITUALISM AND THE WORD OF GOD.

Bro. Grant:—My spirit is stirred within me to say a few words on the truth and power of God against the power of Spiritualism. I feel incompetent to write, but the word of God seems like fire shut up in my bones. I know Spiritualism has a power which those who do not stand upon the truth cannot resist; they do not know what to think of it; they do not know what a dangerous doctrine it is to believe they have an immortal soul that can never die. It *drives* them into Spiritualism. I should think the churches would receive it faster than they do, when they believe that *one dead* man knows more than *all the living*. If they know so much, and are watching over their friends on earth (as I was taught from childhood), they surely can communicate their knowledge to them.

But what says the word of God? "The dead know not any thing." The very day the man dies his thoughts perish; and many such like passages. Now with such texts as these we can overthrow the foundation of Spiritualism. It has no foundation. It is built upon the sand.

I think if we come out firm and decided on the unconscious state of the dead and destruction of the wicked, we can defy Spiritualism. I do not believe a person who is firm on the truth will be tried by it otherwise than to be grieved that so many are duped by it. I believe some will be tried by it, but it will be those who still think they have immortality now; and I am expecting most of them will receive Spiritualism instead of taking the plain word of God; for the Scriptures say though the children of Israel are as the sand of the sea, there will be but a remnant saved; and because they receive not the truth with the love of it, God would send them strong delusion, that they might believe a lie and be damned,—the lie that Satan told in the beginning, now well established; that is, "Ye shall not surely die."

I do not believe it is possible for the elect to be deceived. If we ask God for his Spirit, will he give us Mesmerism? He has promised to give his Holy Spirit to them that ask him, and says his Spirit shall lead us into all truth. I do not believe the Spirit of God will lead into error. The Spirit and Word agree. By this we may know what spirit is wrong and what is right. If they speak not according to this word, it is because there is no light in them.

I thank God he has a people that stand upon his word, the "sure foundation," which Satan with all his host cannot move. Before we can be overcome by Spiritualism we must renounce the Bible and all the dealings of God with us, such as direct answer to prayer in giving his Spirit, and in raising the sick, and the things of God which he has shown unto us, which it is impossible for God's children to do; for they have *proved* the word of God to be true. The word of God is a lamp to our feet, and a light to our pathway, which shines brighter and brighter even unto the perfect day. Then shall we not see more clearly the subtle snakes of Spiritualism that lie along the pathway, and be better prepared to escape their deadly power? I do believe we shall. Thank God! the light shines all around us. We can see behind and ahead, and at *our side*. But the serpent's progress will soon come to a sudden stop, and his deceptions can proceed no further. Their folly will be manifest. May God hasten the time, is the prayer of your unworthy sister,

Fond Du Lac, Wis. C. R. Danks.

For the World's Crisis.

A VISION.

Dear Brethren:—I wish to lay before you a majestic and profitable dream for your meditation.

I had wandered far from the busy scenes of the active city, and sat me down beneath a spreading oak, to feast my mind on the enchanting scenery that surrounded me. With my journey I was faint and weary; but I soon became unconscious of fatigue, for gentle sleep came stealing over me like soft zephyrs that soothe the weary traveler. I dreamed that I stood between two extensive countries stretching out as far as my eyes could reach, on my right hand and on my left. I gazed on them alternately. On my left hand the country appeared to be accessible by many paths, but they seemed to be wide and crooked. On my right the country could be entered by only one path, which I observed was straight and narrow.

I felt I must visit one of these countries, but being equally delighted with the appearance of both, I could not make a choice. The paths on my left were numerous. They seemed to run into themselves, and branch out again in various directions, which made me think that if I turned to the left I should find greater variety than on the right; then I feared I might lose myself in their labyrinths. There being but one path on the right assured me that, should I decide in favor of it, I could easily retrace my steps. But as I debated this matter, I thought that if one path would be pleasant, many would be more so. The choice hung on equipoise! At length I exclaimed—"O for a friend to guide me!"

Scarcely was this uttered when, to my joy and surprise, an elderly lady appeared and thus addressed me:

"My aged friend, I know thy perplexities. Shall I advise thee?" I bowed assent. Said she, "My name is Prudence, my dwelling Wisdom, and my age Experience.

"On thy left hand is the land of Vice. Though it is beautiful in appearance, you should know that all of those paths are infested with venomous reptiles. None can walk therein and escape their poisonous fangs. Should you walk therein you will also find those paths so intricate that, like many others, you will lose yourself in dangerous windings.

"On thy right hand is the land of Virtue. Its one road is narrow, but direct. It is free from harm of every kind, and the further you walk in it the more you will be delighted.

"The difference in the two countries is simply this: the one on your left has numerous paths and many miseries. The one on your right has many joys and no miseries."

The figure or goddess of Prudence then disappeared, and feeling grateful for her information, I tried aloud for her to accept my thanks. The effort broke the chains of slumber, and I no longer dreamed.

My dear friends, this vision has its moral, as you can readily see. Vice and misery are inseparably bound together. Virtue and happiness are always united.

The above vision I have held dear ever since [illegible] made it known to me. It has been my guiding [illegible] I have traveled the blithesome road, as [illegible] as I could, ever since. I have heard many voices crying after me with jeers and scoffs to return back and walk in the more popular fashions of the world; but my joys were so great in this heavenly path that I gave no heed to their calls. God helping me, I intend to follow on in the blithesome road until I shall reach the city of our God, the heavenly Jerusalem, that is kept in store for all the followers of our Lord and Savior Jesus Christ.

Dear brethren, let the world scoff or say what they may, let us walk in that narrow path that leads to everlasting life. Then we shall have not only those joys that thousands and tens of thousands have been seeking for in this life, but those higher joys of fruition that will remain throughout eternity.

Fisherville, N. H. J. Elkins.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 20, 1864.

NEW VOLUME.

As this is the first number of a new volume, it is a favored time for renewed exertions to extend its circulation. Last year noble efforts were made, and blessed results followed. Many are rejoicing in the truth as the consequence. Could those who have been instrumental in persuading others to take the paper read the many letters we have received from them since they have begun to read it, they would be encouraged to do more another year. They speak of great joy at the light and truth they have seen, and cannot find language to express their gratitude to the Lord and their friends who have aided them, for the benefit already received. Shall we not double our efforts this year, and thus greatly multiply the number of happy souls? We cannot accomplish much good without persevering effort. As the salvation of our friends and neighbors is the most important of all things, our labors should correspond with the value of the object to be gained. Let us not be faint-hearted in so good a cause. Remember, we are at work for the Lord. Who is ready to throw in his whole energies?

Think of the sacrifice our Savior made for us. Shall we claim to be his disciples while we are unwilling to make any for the sake of spreading his truth? Says the Lord, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Again we are told that we are "joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." It may be crossing to ask your neighbor to take our paper, and tell him that Jesus is soon coming; but at the same time it may result in his salvation, cause joy among the angels, add much to your own comfort, and bring eternal glory to the Lord, and eternal bliss to your neighbor. When such great results follow so small efforts, let every one do all he can to awaken the people to the importance of the events about to transpire. "The end of all things is at hand."

OUR FREE SUBSCRIBERS.

We want to hear from every one of them within the next two weeks. The larger portion of them have received the paper free for years, and we want to know whether they desire its continuance. If the donations to the Poor Fund should not be sufficient to meet the expenses of papers sent free, we shall be obliged, in accordance with the decision of the C. P. Society, to cut down our free list, so as not to exceed four hundred. We wish, therefore, to hear from all such at once, so that we may know who really need it and wish it continued.

DELINQUENTS.

We have on our books about 400 subscribers who owe from $4.00 to $12.00 each; in the aggregate some $2600. To all these we have sent bills, and from most of them we have not yet heard. We are sorry to say to all such, *that we shall be obliged to stop their paper* IN TWO WEEKS FROM THIS TIME, *unless they are previously heard from.* Write to us, then, at once, and send the amount of your indebtedness, or, if not able to pay all, send what you can. *We want to hear from every one*, and to know whether you wish the paper continued or not.

WAYSIDE INCIDENTS.

Monday morning, Sept. 5th, we parted with the dear saints at Alton Bay campmeeting. Quite a host of them accompanied us to Dover, and a goodly number of them further on the way. We missed their pleasant company, when they were gone, and prized it more highly than when blessed with their society. This is the case with all blessings; we need to be deprived of them for a season to know their worth. On our way, in the cars, and at the depot in Dover, while waiting for the train, we had sweet music from Zion's pilgrims. They did not feel like the children of Israel at Babel's stream, but more as they did when on their way from captivity to Jerusalem. It could be truly said, we were a happy company, and did not feel ashamed to have all the world behold our joy in the Lord. We are glad to see our Brn. and Srs. growing bold in their faith. It is high time to lift up our heads and rejoice, for our redemption is drawing near. Our adversaries are bold, and we should be more so. None should be so firm as the defenders of the truth. Error often gets the victory by putting on a bold front, and thus frightening the weak away from their position. Never be turned by the daring bluster of Satan's emissaries. As Paul says, "Quit you like men, be strong." "Immovable, always abounding in the work of the Lord." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." None but decided men will stand in the coming conflict. Those who try to save a reputation will soon find themselves floating with the popular current downward to perdition. We are rejoiced to find many are opening their eyes to see things as they are, and on the watch for the wiles of the devil. He is laying snares on every side to take the unsuspecting. At this very point of time Jesus has given a special caution to *watch*. Let us all take heed to his words, if we expect to escape in safety.

After parting with the last of the heavenly pilgrims, we felt lonely, although surrounded by the multitude. We never feel so much alone as when with those who do not love Jesus.

We made a short, pleasant visit of a few hours at Montreal, and found the church there pressing for the prize at the end of the christian journey. Bro. D. T. Taylor preaches to them about half the time. They enjoy his labors very much. New ones are becoming interested in the "blessed hope."

After leaving there, we rode two days and two nights, and arrived in Chicago, where we found a good resting place at the Lloyd House.

While stopping a few minutes at Marshall, one hundred and seven miles west of Detroit, on the Michigan Central R. R., some gentlemen came on board to get the passengers' vote for President. We learned this was done every day, as the different trains arrive, for the purpose of learning how the traveling public feel. Most expressed their preference for Lincoln, some for McClellan, and a few foreigners had no choice. When they came to the writer, and pressed him for an answer, he replied, "the King of kings." This rather confounded the man for a few moments, but he soon rallied himself, as he was in a hurry, and said, "I don't think he will get it this time." In a few minutes the man returned and made his report about two hundred for Lincoln, about fifty for McClellan, four or five no choice, "and one for the King of kings." When passing from Chicago to Madison, Wis., the same thing happened again, and we gave the same answer, when the man inquired with astonishment, "Who is he?" We replied, "He is a special friend of ours."

Men seem almost crazy with political excitement, which is rapidly increasing. We may look for more of it than ever witnessed before, and more corruption among political parties than ever exhibited at any former political campaign.

When at Chicago, we learned from the President of the society of the Spiritualists in that city, that many of their leading lecturers are now traveling through the country making political speeches in favor of Lincoln. They appear to be wide awake in political matters, in order to get as many of their faith into power as possible.

Friday, Sept. 9th, we left Chicago for Madison, a very pleasant city, and capital of the State, arriving about 4 P. M. On our way we passed some of the best looking farms we ever saw in all our travels. The nicest of all were near Janesville, in Wis. We like Wisconsin better than any other of the western states that we have visited. The soil is rich, the climate healthy, and the land sufficiently undulating to give a pleasing variety to the scenery. It makes some of the New England farms look pretty meagre; but the best of the western land must be a poor affair when compared with the free soil of the new earth. An acre of land in the kingdom will be of more value than all the world as it now is, encumbered with the curse, sickness, sorrow, pain, and death. Dear reader, shall we be in that holy, happy land, when the King of kings reigns?

"WATCHMAN, WHAT OF THE NIGHT?"

There has been no period in the history of the christian dispensation when all things indicated the approach of some great event more clearly than at the present hour. So apparent is this, that all classes of observing men are satisfied that a grand crisis in the history of the world is at hand; and the inquiry comes with great force, "Watchman, what of the night?" Watchman, what of the night?" It seems to us that the watchman must be blind, or asleep, who cannot give a ready answer to the inquiry. The signs of the times are so plain, that we can see no room to doubt that the next great event to transpire in the history of our world is the second personal coming of Christ, for the purpose of dashing in pieces the present corrupt systems of government, and establishing his everlasting kingdom, to be enjoyed for ever by all his saints. This should be received with joy by every one; that is, all should be living so as to rejoice at this glad intelligence, as it is the best news that can be proclaimed to our world; for when Jesus comes to reign, all the sleeping saints will rise, and long-parted friends greet each other again where sorrows come no more, and pain and sickness are forever unknown. All the patriarchs, prophets, martyrs, and the holy men of all ages, will then live to die no more. Paradise is restored, peace reigns in all the world, and eternal life is begun, and Jesus is king over all. Every one must see that it should cause all to rejoice when this glorious day is near.

But instead of all being glad over this gospel, or good news, the mass of the people seem to have a real hatred against any evidence that shows the day of the Lord at hand. They would prefer that the Southern rebels should be triumphantly victorious and extend slavery over all our land, rather than have Jesus come. And what is worse, and more astounding than all the rest, a large number of church members have the same feelings; while at the same time they are *nominally* a portion of "the bride, the Lamb's wife." Who would wish a bride that did not love the appearing of the bridegroom? No point could be clearer than that her affections were upon some other one; hence she would be unworthy of him to whom she had been espoused. It is very evident that a large portion of the *professed* bride of Christ has "played the harlot," and is loving this world, seeking its honors, wealth and pleasures. For this reason she has no love for the coming of the Bridegroom. On this account she does not inquire, "Watchman, what of the night?" She has no desire to know, and and is glad to believe that nothing can be known on the subject. She is willingly ignorant of this most important truth, while she is all attentive to the *forms* of godliness, and the fashionable amusements of the day.

But notwithstanding all this, there are some who most anxiously inquire, "Watchman, what of the night?" To this class the faithful watchman is able to say with joyful delight, "The morning cometh." The long, weary night of watching is nearly at an end. There are sure omens of dawning light. No careless sleeping ones can prevent the increasing tokens of breaking day. The scoffers' scorn is vain as the efforts of the dog barking at the rising moon. The light still shines with stronger brightness, and those who love light more than darkness can now make their happy choice.

Events are fast approaching the grand focal point in the prophetic history of this world. We can see no way to avoid this conclusion, only to deny the Bible and the history of the past. The fulfillment of the prophecies that prove the Bible true prove at the same time that the end of the present dispensation is at hand. The evidence is overwhelming; but the people are as unaware of its approach as were the Antediluvians of the coming flood, or the Sodomites of the rain of fire and brimstone. So Jesus said it would be at his second appearing. The rapidly increasing infidelity, and wickedness of every description, must come "in the last days;" and if this sign is all yet in the future, what must be the state of things when the sign is accomplished? But few, even now, are able to stand against the swelling tide of iniquity that is rising about them. Men and women whom we thought firmly rooted and grounded in the principles of christianity, have pulled up their anchor and are floating with the infidel current. This is one of the last tokens of the last days; and only those who adhere to the sure word of prophecy can see the perils of these times.

THE WORK OF SPIRITUALISM.

At the six days' convention in Boston, commencing May 21st, 1864, several resolutions were presented, expressing the purposes of the Spiritualists. It will be seen from the following ones, what they intend to accomplish:—

Resolved, That Spiritualism adopts and republishes all that is true in the *religion* of the Indian, the Egyptian, the Hebrew, the Mohammedan and the Christian; and demonstrates again and anew the brotherhood of the race, the immortality of the soul, and the actuality of spirit-intercourse.

Resolved, That Science—not "Theology"—interprets the nature and constitution of the mind, the health and beauty of the body, and fittingly translates the wealth of nature, the *poverty* of the ages, and the *best* methods for making reform sure, *charity* practical, and civilization humane.

Resolved, That the future progress and larger usefulness of Spiritualism authorizes the construction of the 'Science of Life,' which will comprehend all known truth, religious, moral, legal, social, domestic and conjugal: and as soon as may be, that its members organize such issues as will bring every department of society up for review and reconstruction."

"*Resolved*, That modern Spiritualism, as understood and advocated by its representative minds, is the culmination of the Spiritualism of all ages, and with a rational interpretation accepts for their moral and historical value the religious records of Judaism, of primitive christianity, and of every age and nation, without adopting any of them as infallible and final authority.

Resolved, That we recognize in works like those of Colenso, Renan, and other theological agitators, both in Europe and America, and in the improving tone of literature in every department, signs of encouragement in the great cause of ecclesiastical freedom.

Resolved, That individual conscience, under the quickening and illuming influences of angel intelligence, is the only reliable guide of faith and life, and Spiritualists therefore ignore the authority of sects and institutions in seeking to erect arbitrary standards of creed and discipline.

Whereas, The present systems of civil polity, ecclesiasticism, trade, commerce, education, social life, science and philosophy are radically defective in ignoring the elements and principles now being unfolded in the light of the congregated intelligences of the eternal world; therefore,

Resolved, That the time has come, amid the revolutions now agitating our country, when Spiritualists, and all who can co-operate with them, should come into counsel to discuss the best methods of action or organization whereby these elements and principles may be effectually applied and carried out to the reconstruction of church, state and society in every department, and to the adoption of new systems to take the place of the 'old earth and heavens,' destined to pass away.

The foregoing speaks for itself. "The reconstruction of church and *state*" is a very important part of the work of Spiritualism, and preparations are in active progress for the accomplishment of this object.

Moses Hull.—On our way from Chicago Ill., to Madison, Wis., Sept. 9th, we fell in company with Eld. Hull, with whom we had a pleasant chat about the past and the prospective future. He remarked that he should have been a Seventh-Day Adventist to-day, if he had not seen so many inconsistencies among some with whom he associated. What he saw and heard led him into doubts, which continued to multiply till he has been led to take the step he has. We felt sorry for him, and have some hope that he may yet see the right way and become a humble disciple of Jesus.

He thinks the great and coming conflict will be between Spiritualists and those who hold the views we advocate. So we think.

Our Tract Column.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

I. G. Wellcome (pledged)	$25.00
Geo. T. Adams pd	50.00
D. Mathewson (pledged)	25.00
H. L. Hastings	25.00
S. G. Mathewson "	10.00
J. D. Brown "	5.00
C. F. Hudson pd	5.00
S. Hovey (pledged)	25.00
Bal. from late Preacher's Aid Soc'y pd	14.20
G. W. Bangs pd	1.00
Anon pd	.40
Cora Patnot pd	.25
J. B. White pd	5.00
Widow's mite pd	9.00
Geo. Morgan pd	3.00
J. R. Brown pd	1.00
C. B. Keach pd	.25
Julia Lloyd pd	1.00
W. F. Smith pd	2.00
E. J. Wood pd	.75
Mrs. E. Knox pd	.50
R. Taylor pd	.50
I. Morgan pd	5.00
G. Humphreville pd	3.00
D. A. Beardsley pd	.50
H. F. Carpenter (tracts sold)	12.28
Mary M. Parks pd	.50
A. Armour pd	1.00
Sr. M. Armstrong pd	1.00
J. F. Beach pd	2.00
A friend pd	1.00
J. Megquire pd	5.00
John Sadler pd	10.00
D. Wilkins pd	.25
A friend pd	1.00
T. P. Shepherd pd	1.00
E. P. Cummings pd	.40
E. P. Beach (tracts sold)	.50

Correction.—In the Business Agent's Report, in last week's paper, 6th column, 1st page, the figures indicating the Crisis *receipts* and *expenditures* for the year, are, by mistake of the types, transposed, each sum occupying the place of the other. They should read as follows:

Total expenditures	$9545.69
Total receipts	9002.15
Excess of expenditures over receipts	$543.54

Also, in the 5th line of the Report, read, "*its* consequent means of usefulness."

Also, in the "Preamble," page 2, column 2, paragraph 2, for "the question of right is in *fact* one of property," read, "is in *part* one of property."

"THE CHURCH AND THE WORLD."

This tract, from which we have made extracts, was written by Bro. D. F. Newton, of the *Earnest Christian*, and published by J. Bruso, Saratoga, N. Y., lately deceased. A supply can be had of Mrs. J. Bruso, as above, or of D. F. Newton, 189 West 20th St., N. Y. A tract for the times.

DISCUSSION.

A Discussion on Spiritualism is to be held in Bryan's Hall, Chicago, Ill., commencing on the 27th inst., between Eld. Miles Grant of Boston, and Rev. J. G. Fish of Michigan. See notice in another column.

☞ Bro. A. J. Dow, Machiasport, Me., invites any Advent preachers coming that way to give them a call and preach the gospel to them.

THE POOR FUND.

TO SEND THE CRISIS TO THE POOR.

No. of free and non-paying Subscribers, 800.—$2000.00

"The widow's mite" pd	$5.00
"A poor sinner" pd	3.92
J. B. Walker pd	2.00
S. Butler pd	2.50
Geo. T. Adams pd	25.00
Maria Drury	.25

OUR FREE LIST.

"Eight hundred papers sent to free and non-paying subscribers! at an expense to the office of $2000 a year! Is there another paper in the world with so large a free list?"

Do not think there is. There is probably none that does so much for the poor, with such limited means to do with.

"But how can the office sustain such a burden, and live?"

It cannot. It *has* done it thus far, and done it cheerfully, and would be glad to do it again; but, at present prices, it can do so no longer.

"What is to be done, then?"

The free list must be cut down.

"Is there no way to avoid it?"

Yes. If the churches and brethren every where, who have the Lord's money and the Lord's love for their poorer brethren, will *take the burden upon themselves*, or at least share the larger portion of it with the office, it may be avoided.

"But will they do it?"

We think they will. There are thousands of hearts and purses among us ever open to the wants of the Lord's poor, and ready to "bear one another's burdens" and so fulfill the law of Christ. They have but to know what *needs* to be done, and *they will do it* with their might. The poor *need* to have the gospel preached to them. Many of these poor are scattered and alone, without the privileges which others enjoy of association with brethren of like precious faith; they have no preacher but the Crisis. Shall want of means compel the office to stop sending the paper to them, or will you, brethren, do what you can to furnish them with it this year, as the office has in years past. It is *blessed* to give,—more blessed than to receive. This office is proof of that. The Lord has prospered it abundantly for its liberality to the poor. He will you. Try it. What you give to the poor you lend to the Lord, and He will see that you get paid back with interest.

W. B. H.

For the World's Crisis.

A WORD ABOUT MY BOOKS.

To those who have subscribed for my Life Sketch, I would say be patient with me. Your money is safe; and I am hoping, if time continues, they will be published sometime, but cannot now say when. Friends have advised me to wait awhile longer, hoping there may be a change soon in our country, when paper and book binding may not be so high. But, if otherwise ordered by Him who doeth all things well, we may hope soon to be borne onward into the time of trouble such as never was, out of which we shall be delivered if our names are written in the book of life. So you will please excuse your Sister Abigail for the present, and patiently wait for the Lord.

Abigail Mussey.

☞ The Model Church, Reasons for my Hope, and Spiritualism a Satanic Delusion, all in one volume. Neat cloth, $1.00. Paper 50 cts. With four other volumes in Bible Student's Library. Cloth $4.50, paper $2.25. For sale at this office, and by H. L. Hastings.

Correspondence.

From Bro. O. R. Fassett.

Dear brethren and sisters of like precious faith, among whom I have preached the Kingdom of God:

I have been called in the providence of God to a new field of labor in the Lord's vineyard. It has been the order of the great Head of the church that I should labor for souls in different sections, and like my divine Master to "preach the kingdom of God to other cities also." This has not been of my own choosing, as some may have supposed: for I have preferred a permanent dwelling place and a quiet home till the Lord come. There has no one thing been more desired by me of a worldly nature than this. And yet it has not pleased the Lord to grant me this desire. If he sees best he may confer it upon me hereafter; if not, I am content to wait the coming of my heavenly home and rest.

I have often thought when I have moved to a State, or city, or town, this is my last move till I take my final one into the kingdom of God, or am called to rest in the quiet grave till the resurrection. I so felt when I went to the State of Maine. I fully determined in my own mind to locate there until the end of my labors; but a mysterious providence so ordered that my companion could not endure the severe changes of the seasons, and was almost constantly ill during our residence there, and just escaped with her life as we removed hurriedly to Massachusetts. Thus I was compelled to relinquish that field of usefulness where a wide and effectual door seemed to invite my continued labors, and where brethren in all parts of the State desired my presence as their State missionary.

And when I removed to Boston two years ago, to again take the pastoral charge of the Hudson St. church, I said to my wife, This is the last move I shall make. If I do not remain as pastor of the church, I will leave you in the city among your brethren and sisters and friends, and I will travel abroad and preach the gospel. But after all this resolve, here I am again on the move and settled in the State of New York!

While there are many unpleasant things in moving from place to place, and in parting with brethren and sisters and friends, yet there is also much that is pleasing and desirable. We form an acquaintance with many of God's elect and chosen ones whom we should have never known in this life, and with whom we should have never held sweet counsel together in this world. We have also a far more extended field of labor and influence than had our efforts been more circumscribed and limited; and we have the evidence that we are called to fill with others the mission of the angel (Rev. 14: 6, 7), and the preaching of the revived "gospel of the kingdom" to the world (Matt. 24: 14). These are truly some of the gratifying features of our pilgrim life.

For the last twenty years I have preached the gospel mostly in New England, in several of its cities, villages and towns. I have had the pastoral charge of several of the churches in the principal cities of New England from a period of six months to five years; and have traveled in the meantime extensively as an evangelist in regions beyond.

Happy has been my mission and experience in all these places, although attended with much trial and labor. I would not have this history of my life changed, or blotted out, or not to have occurred, for the world! Were I to choose my lot to a blessed old age (if I must travel as a missionary), I could not alter my course in life for a better. Praise my God for all the way he has led me!

I have found the Savior's promise fulfilled to the letter in my case, whereby I know I am a servant of his. I have found "fathers and mothers, brethren and sisters, children, and lands, with persecution," and therefore I expect in the end to receive "in the world to come eternal life." What a legacy for leaving all and forsaking all to follow Christ in this world! "Praise the Lord, O my soul."

I am now called to the eastern part of the State of New York, and am located at Sandy Hill, N. Y. This is my native State, and where I began my ministerial labors. I first preached the gospel in its western portion.

The church in this place have enjoyed the efficient labors of Eld. Mathewson for a period of five years. He and his devoted wife have done much for this people by their consistent christian course and life. They have gone to Castleton, Vt., where they are now located over the church in that place. The Lord bless them in that new field.

Now, brethren and sisters, I sincerely ask your prayers for me as I commence and continue my labors here in this distant field from you. Remember me often at the throne of grace, as you ask mercy of the Lord Jesus for yourselves. Pray that I may be faithful unto the flock of God, and to my fellow men, and to my own soul, unto the end, and meet you *all* in the land of immortality and glory when our Redeemer shall come to reign. Amen.

O. R. Fassett.

Sandy Hill, N. Y., Sept. 5th, 1864.

From Bro. D. M. Kinter.

Bro. Grant:—Since last writing to you, I have been laboring considerable in the cause of my Master. There never was a time when I had as many calls to preach as now, and as I am teaching school, and there being no Advent preachers to assist me in this locality, I have quite an interesting time. Last Lord's day, one who had formerly been a Methodist, came forward and confessed Christ, and was "buried with him by baptism into death," and arose to walk in newness of life. Quite a crowd of spectators assembled at the water to witness the solemn scene, where the writer addressed them on the design of baptism. It is to be hoped that much seed was sown in good ground, that will, in due time, bring forth fruit to the glory of God. Upon the whole we had a "refreshing season," and the brethren present were made to rejoice in the hope of the glory soon to be revealed to the saints through the coming of our Lord the Christ.

The Advent doctrine is being much inquired after in this section, and had we some able minister here to help proclaim the glorious truth of the speedy coming of Christ, I believe much good would be accomplished. Men are beginning to see the instability of earthly governments and the uncertainty of peace, and desire to lay hold of something more permanent. We thought a few weeks ago that we were going to have a repetition of the bloody acts of the past, but it is all quiet again.

Those tracts you sent me have been distributed over a considerable extent of territory and the demand is still great. I believe they are doing a mighty work, and I enclose you a small amount for another lot, and desire you to send liberally. I have a large field here to operate in alone, and if I cannot have any of the preaching brethren to help me I desire to do what I can in the way of *tract preaching* as well as by my own feeble efforts. I have severed myself entirely from the political world, as will be seen by the following, which I presented in person:

"*To the President of the Kirksville U. L.:* Sir,—I hereby tender my resignation as V. P. of the Kirksville U. L., praying the acceptance of the same, and also to withdraw as a member of the League; and for the satisfaction of my friends would submit the following reasons for so doing; viz.:

1st. I believe it a duty I owe to my God as a minister of the gospel to separate myself from every thing unclean, and to come out from the world and to be separated therefrom.

2nd. All political parties are more or less corrupt and composed of corrupt men and office-seekers, and are therefore unclean and cannot receive the support of God's people.

3rd. Believing that the time of the *second advent* is close at hand and that Christ will not receive those identified with this world, I desire to be separated therefrom.

4th. I believe it will increase my facilities for doing good, and as I have no desire for worldly honors, I do desire to be accepted of God.

5th. Having become confirmed in the faith that *no christian can consistently* "bear arms," and *under any circumstances* engage in bloodshed, I wish to place myself in that position before the world and to be *free* from *any obligations* to render to Cæsar what God *has forbidden.*

6th. The people of God are "strangers and pilgrims on the earth," and are under *no obligations* to *support*, or to *assist* in *administering*, the governments of this present evil world until the time comes for the saints to possess the *kingdom*.

7th. I believe it the duty of every christian to rebuke sin, whether in Church or State, party or sect, and to withdraw from every one that walketh disorderly.

I submit these, Mr. President, as my reasons in chief for withdrawing from this League and from the political arena; and let men attribute my motives to what they may, it is but a little matter to me with what judgment men judge me. My political career is this day and for ever closed, and my conscience eased of what has for some time been a grievous burden. Henceforth I shall labor only for the good of humanity and the cause of my Master, and though men disapprove he applauds.

I expect to be persecuted, and let it come. I expect to be made the laughing-stock and byword of politicians, but God forgive them. A clear and approving conscience, and a pure heart before God the Father, is, to me, worth more than the false praises and treacherous smiles of men—men who would sell their birthright, yea more, their *hopes of eternal life*, for a petty office. From all such God deliver me.

And now in conclusion allow me to say that as my fellow-men you have my kindest wishes and feelings, and let others do and say what they may, I trust that hereafter, God being my helper, you will find my walk and conversation in accordance with that religion which I profess, and of which I am proud, and I hope always to meet you as a friend, but never as a politician; and my heart's desire and prayer to God is, that you, and not only you, but all my fellow-men may embrace that same religion, and that we may all be members of that holy brotherhood which shall meet where nothing that defileth can enter.

Respectfully Submitted,

D. M. Kinter."

May not some brother in like circumstances who reads this be constrained to "go and do likewise"? Brethren and Sisters, pray for me, that I may continue faithful to the end, and meet you, whom I love, though I have not seen, at the coming of our Lord. Yours, in hope of the speedy coming of Christ,

D. M. Kinter.

Kirksville, Mo., Aug. 17th.

From Bro. B. Spaulding.

Bro. Grant:—I want to say to the Brethren through the World's Crisis, that I have been very sick, but God has rebuked the disease, and I am able to sit up half the time and write a little. I have felt much as Hezekiah did, and the language of my prayer has been, O Lord, let me live to praise thee and declare thy truth. Death cannot praise thee, they which go down to the grave cannot celebrate thee, or declare thy truth. No. The living, the living, he shall praise thee, as I do to-day. I do not desire to live to enjoy the pleasures, honors or riches of this world. Durable riches and righteousness, honors that come from God, and pleasures arising from doing duty, is what I want to live for. I do not consider death as a friend, but as an enemy; the last enemy that will be destroyed. It will yet be destroyed. I do not consider death the gate of endless joy; but the gate to the land of silence and darkness. I know Jesus has the keys of the grave, and when he comes he will unlock that dark prison-house, and let its victims go free. Then will they sing, O death, where is thy sting? O grave, where is thy victory?

My appointments have passed, and it has been as great a disappointment to me as to any. I had anticipated much joy in this tour. And now, brethren, pray for me. I am very weak, and have some unfavorable symptoms about me, showing the machinery of Nature is not in its proper state. Yet I believe God is able to raise me up, and I believe in the prayer of faith saving the sick. I have been impressed for months back that I was doing up my last work. Perhaps it will prove so. I would like to live and do a little more in the cause, if it were the will of God. I hear the Macedonian cry from every quarter, Come over and help us! and I would gladly do it; nothing but strength is wanted.

I look over my past life, and see much to humble me, see much time run to waste, because of depression and discouragement. But it has not been wholly lost on me; it has kept me humble, taught me my dependence, prepared me to counsel and comfort the many I find in the same unhappy state of mind.

It has been my lot ever since 1842 to be a traveling pioneer in the back country, and among the highways and hedges, among the poor and neglected, where few would go; and I have traveled over a large extent of country, visiting especially the poor families, and have generally been received with great kindness and hospitality. I have sat at the

humble tables of the poor, spread without a cloth, and with broken-handled knives and forks, and iron spoons, and broken tea dishes and plates, sitting on boxes, trunks and stools, and blocks of wood, for chairs were minus, and I never felt more like giving thanks than under such circumstances. My heart would go out in gratitude. The poor love to have me come. Their children enjoy my visits. They give me all the privileges to give exhortation and pray, and to counsel, instruct and enlighten the minds of their children, and there are generally a good many of these "poor man's blessings." The children remember me in after years, and when they see me coming run in before me shouting, "Mother! Mother! Bro. Spaulding is coming!" They bring forward their little books I gave them, and expect more. They tell the stories I told them, and expect me to tell them more.

It affords me pleasure that I have been able to do a little. Oh! for strength to do more. But at sixty-four years of age, with the infirmities of a man of seventy, what can I expect? Nothing but the power of God can strengthen me for the work. Let me say again, Pray for me. The prayer of faith can work wonders.

Now, brethren, while you are in health, while the Spirit strives, while Jesus is Mediator, while the Spirit and Bride are saying, Come, exercise your powers for God, and cease not to work while the day lasts. There are many who are well qualified to enter the work. They want a little more grace, boldness and faithfulness, and they would be a Boanerges in the cause. Your Brother in the gospel, B. SPAULDING.

Chelmsford, Mass.

From Sr. S. P. Green.

Bro. and Srs. in Christ:—The Crisis, our dear family paper, is a welcome visitor to us; hope its weekly visits will be granted while time lasts. My lot is cast where there are no gatherings of the saints, and the "Watchmen" come not. I would say to the preachers, I wish some of you would come to this place and hold a few meetings. I know there is great need of something being done. Pure religion is at a very low ebb. The tide of sin and misery runs very high. Ah! how swift and bold does the current of SPIRITUALISM run through this part of the world! This "doctrine of the devil" is progressing at a rapid rate. The youth especially, are exposed to its deception.

Every christian ought to awake, arise, and come out boldly on the Lord's side, "put on the *whole* armor of God," and "stand up for Jesus," instead of the hushed, silent, mental prayer (if praying is thought of at all). Let our children, our friends and neighbors behold our good works and be led to glorify our Father which is in Heaven. Let us look into the volume of Inspiration. It will teach us how to walk daily and hourly. We must be humble, meek and quiet, "patient in tribulation." We are as mariners on the ocean. Never let us cease to labor till we gain the harbor on the other shore. And now that we are in view of the City, let all our thoughts, words and actions be imbued with the Spirit of Christ.

Remember me and my family in your prayers before the "mercy seat". I fear we are not sheltered from the storm of God's wrath, that is to be poured upon the impenitent at the last great day. May *something* be done in the name of Christ our Redeemer, for poor, precious souls in this place. I cannot give them up, to remain in their present state till the day of grace is over. There are some that my soul yearns over in an especial manner. I wait with anxiety to hear from some of God's servants, who are giving his creatures "meat in due season."

SOPHRONIA P. GREENE.

Plymouth, Vt.

From Bro. J. E. Ainsworth.

BRO. GRANT:—For a long time I have felt that I wanted to write out a few thoughts that have borne with some weight upon my mind. As I weekly peruse the spicy epistles of your paper, and the accounts given of the Lord's working in some places, I wish I could be present with the brethren. Once it was so in this place, when we numbered from twenty-five to thirty. The servants of the Lord came among us, and we enjoyed the preaching of the gospel of the kingdom. It is not so now. The enemy has been among us. Some have been lain away in their quiet resting places, whilst others have left the place, and thus the number has dwindled down perhaps to less than one tenth, and those that are left appear to be strangers to each other.

Now to cut my letter short, I would inquire, Where are those servants that used to labor in word and doctrine among us? Is there not a Luther, a Wilson, a Henry, or some one that would like to dig among the rubbish and get out a little gold? For I do think there may be a little that has not entirely lost its lustre. My house is open and free for a scouring place, but could not promise that their pockets would be very much lined with the shining stuff. Furthermore, I would say if there is any one that would like to visit Brimfield, let him insert it in the Crisis. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that." Yours hoping and praying for deliverance,

Brimfield, Mass. JOHN E. AINSWORTH.

From Bro. P. A. Smith.

BRO. GRANT:—I have just returned for one week's labor in a new field, where the whole people almost without a dissenting voice are interested in hearing on the "gospel of the kingdom"; a sight which I believe makes angels rejoice, for it does my poor heart. I have the Baptist meeting-house, and the last evening I was there they unanimously expressed a wish that in two weeks I should return and go into a regular investigation of the whole matter. I expect to have a glorious time, if I have a right to expect from what I heard and saw. In fact, it is an exception to any place I ever preached in in twenty years. Pray for me, that the Lord may fill me with the Holy Ghost sent down from heaven to proclaim his word. P. A. SMITH.

From Bro. C. H. Sweet.

BRO. AND SRS.:—It is with a heart filled with gratitude to God for the numerous blessings which he has bestowed upon me, that I write you these few lines. Although the dread hand of disease is laid upon me, and I feel myself slowly wasting away beneath its icy touch, yet I am blest; for when the hand of affliction is laid upon us, it tends to wean us from the world and bring us into closer communion with God. We can then more fully realize our entire dependence upon him, and form a better estimate of our own weakness.

I have received many letters from the brethren and sisters during the past few weeks, and your kind and brotherly exhortations and encouragements contained therein are faithfully appreciated. Keep praying for me, that I may be dead to sin, awake to duty, and finally be made a participator with you in the eternal joys of our Lord. Yours looking for the speedy termination of Gentile rule,

Natick, R. I. C. H. SWEET.

Obituaries.

DR. GEO. PIERCE.

It has become my painful duty to record the death of my husband, Dr. George Pierce. He died suddenly at his residence, Lowell, Mass., Aug. 20th, aged sixty-eight years.

In early life he felt called of God to the work of the ministry, and labored several years among the Christian Baptists in that capacity. He embraced the coming of Christ in the early part of its proclamation, as taught by William Miller and his coadjutors. He was very happy in the belief that Jesus was so soon coming, and with us all was sadly disappointed, yet did not give up his hope, but believed, as all consistent Adventists do, that our Savior must be very near. Those that knew him best will bear me witness he was naturally humane, generous and kind, but for the last few years of his life he suffered from partial derangement of mind. I feel satisfied now that for much at least he was not accountable.

Two days before he died he appeared much more calm, and I began to hope with trembling that the shadows would be altogether swept from his mind, and I should yet be happy with him. He talked much about Jennie, our only child, who died nearly one year since. The night but one before he died a good sister stopped with us. In the morning he requested me to read. I read the forty-eighth Psalm. After making remarks on a number of verses, which showed his mind was very clear and collected, he prayed very earnestly, so that we all wept together. At four o'clock next morning he was attacked with hemorrhage of the bowels, lived only eight hours in great distress until one hour before his death, when he closed his eyes and breathed his life away without a struggle or a groan.

Thus husband and child are sleeping in the grave, but I expect they will soon come up in the morning of the resurrection, all glorious, to die no more. Yours in that "blessed hope," but in deep affliction.

MARY J. C. PIERCE.

[*Advent Herald*, please copy.]

J. W. CLARK.

Died, in Kennebunk, May 27th, 1864, Jacob W. Clark, of Alfred, Me., aged twenty-seven years.

Jacob was an intelligent, thoughtful young man, although he did not give his heart to God till a few weeks before his death, when he regretted that long before he had not been Jesus' disciple. He did not expect death would so soon terminate his mortal career, and while confined to his room (with scirrhus, which was the cause of his death), would frequently speak of recovering to serve the Lord the remnant of his days; but death had marked him for his victim, and despite all the efforts of human skill through the valley of death he must go; yet, thank God, he went not down to the grave without hope, and soon will a stronger than death come to release him from the cold lap of earth, where he now pillows his head. He leaves behind a weeping widow, parents, brothers and sisters, to mourn his loss. May the blessing of God rest on the mourning friends, and their affections be fully set on things above, and not on things on the earth. W. H. MITCHELL.

HELLEN ESTENA GILLESPIE.

Died in Hartford, Ct., Sept. 2d, of whooping cough, Hellen E., daughter of George and Rachel W. Gillespie, aged four weeks.

Not even sweet innocence is exempt from the pains of disease and the pangs of death; but we anticipate beholding our darling babe in the kingdom of God, glowing with immortality.

> Our darling babe has gone
> To slumber in the tomb,
> But when our Lord returns,
> She will in beauty bloom.

G. & R. W. GILLESPIE.

DAVID LEIGHTON.

Died at Ossipee, N. H., Aug. 24th, 1864, Mr. David Leighton, aged twenty-four years and six months.

The subject of this notice never made a public profession of religion, but was a young man of rare moral character. He lived beloved and died lamented. He leaves an aged father and mother, and one sister to mourn the loss of a dutiful son. Sermon by the writer. N. HARTSHORN.

MARK PIERSON.

Died in Central Village, Coventry, R. I., Sept. 6th, of dysentery, Mark, youngest child of John and Harriet Pierson, aged one year and ten months.

> "This life is as a vapor thin,
> Soon vanishing away;
> The brightest and the fairest seem
> To bloom but to decay."

WM. S. DEVEREUX.

Summary of News.

FOREIGN.

Liverpool 3d, Queenstown 4th.

The Paris correspondent of the London *Standard* writing on the evening of the 1st inst., says: "The report of the Emperor's indisposition is not devoid of foundation. His Majesty was cupped before he left for Chalons. Letters from the camp say he followed the maneuvers of the sham fight in a carriage, mounting his horse only toward the close of the proceedings."

SWITZERLAND.

The excitement continues at Geneva, and the Federal Council has sent a third battalion of troops to the scene. Arrests continue to be made, including M. Fontanie, late a State Councillor.

AUSTRIA.

A Vienna journal announces that Austria intends forming ten new infantry regiments immediately after the conclusion of peace.

It is asserted that active negotiations are going on between Paris and Turin for the evacuation of Rome.

SYRIA.

There have been serious disturbances in Syria. Armed bands in the mountains have stopped intercourse between Alexandrette and the interior.

DOMESTIC.

Near Berryville, Sept. 14. This morning I sent Gen. Getty's division of the 6th Corps with two brigades of cavalry to the crossing of Summit Point and Winchester road, over the Opequan creek. Rhodes', Rawson's, Gordon's and Wharton's divisions were found on the west bank.

At the same time Gens. Wilson and McIntosh's brigades of cavalry dashed up the Winchester pike and drove the rebel cavalry at a run, came in contact with Kershaw's division, charged it and captured the 8th South Carolina regiment—sixteen officers and 145 men—its battle flag and Col. Henegan, commanding a brigade, with the loss of only two men killed and three wounded. Great credit is due Wilson and McIntosh, and the 3d New Jersey and 2d Ohio regiment. The charge was a gallant one. A portion of the 2d Massachusetts, Reserve Brigade, made a charge on the right of the line and captured an officer and eleven men of Gordon's division of infantry.

Our loss in the reconnoissance was very light.

(Signed) P. H. SHERIDAN, Major General.

New York, Sept. 14. Charleston (S. C.) papers of the 1st inst. mention an explosion of a mammoth Yankee torpedo near the south-west angle of Fort Sumter. It exploded too far from the fort to do any material damage, although it shook the structure heavily.

The rebel powder works at Augusta, Ga., exploded lately, destroying thirty thousand pounds of powder and killing nine operatives.

New York, Sept. 15. A gentleman who left Richmond on the 5th informs the *Herald* that the condition of the rebels in that city must certainly be distressing, owing to the scarcity of provisions. He also says water communication via James river is unobstructed, except by a single line of torpedoes opposite Drury's Bluff, and a couple of iron-clads, heavily armed. The whole rebel army is less than 200,000, including guerrillas, and Lee has under his direction about 75,000 of that number. The ranks are filled up with old men sixty years of age, and boys of fifteen, and the army is too feeble either to attack Grant or to hold together much longer.

New York, Sept. 15. Texas advices of the 21st ult. state that an order has been issued by Kirby Smith to enroll all male negroes for army service.

A Shreveport correspondent says Polignac's and Walker's divisions crossed the Mississippi and are said to have gone to Mobile.

A destructive fire occurred at Galveston on the 16th. Brownsville is reported almost entirely deserted. The Federals have fortified Brazos Santiago and will probably remain there, close the port and then blockade again.

New York, Sept. 15. Elias Smith, the correspondent of the *Tribune* at Atlanta, states that Gen. Sherman has ordered that all families, whose male representatives are in the rebel service, or who have gone South, shall also go South; also all citizens not connected with the army, who have not a permit from Gen. Thomas himself, shall go North at once. All persons failing to comply will be imprisoned. No person on any pretext will be allowed to go nearer Atlanta than Chattanooga.

Gen. Sherman's army fell back from Jonesboro' to Atlanta, and is disposed so as to command all the approaches.

New York, Sept. 15. The *Herald's* Mobile Bay correspondent, writing on the 4th inst., says the sunken rebel iron-clad Baltic still effectually blockades the main channel across Dog Liver Bar, but the double turreted monitor Winnebago has found a passage through the obstructions to a point where she can drop shell into the city.

The Metacomet, Sebago and Kennebec are also at the same place in line of battle, ready to shell the city at a signal from Admiral Farragut. Mobile is entirely at our mercy and can be leveled with the ground any time. The rebel rams and gunboats are in sight but make no demonstration.

The largest one of the three rebel launches hovering around the Mississippi Sound has been captured.

Gen. Granger's troops have constructed splendid fortifications at Cedar Point and other places, so if Hood's whole army should reinforce Mobile and attack our position, with the assistance of the gunboats we could easily keep them at bay.

An Army of the Potomac correspondent says our pickets and the rebels are only thirty feet apart. The utmost vigilance and ceaseless firing is displayed on both sides.

New York, Sept. 16. The *World's* correspondent at Gen. Grant's headquarters, 15th inst., says there is every reason to believe that the rebels have in contemplation and are already preparing for the evacuation of Petersburg and retiring their army within the defenses of Richmond.

An officer lately under fire at Charleston brings the report that Fort Sumter is rapidly sinking and the water will soon enter the lower tier of embrasures. It is supposed that our shells have disturbed the foundation, as the fort is built on a thin strata of sand which covers a soft pulpy mass of debris.

It is estimated that at least one-third of the slave element of the South has now been converted into the Federal service, military and civil, and that this element now constitutes nearly one-third of the Federal force employed, directly and indirectly, in the suppression of the rebellion. The colored element in our armies, particularly in the labor department, can hardly be realized outside of the army limits.

Denver, Sept 16. No Indians have been seen on the overland route for weeks. Stages will begin to run over it immediately.

ARKANSAS.—A Little Rock correspondent of the Chicago *Tribune* represents military affairs in Arkansas as in a very unsatisfactory condition. Gen. Steele's army of 30,000 is doing little or nothing, and the rebels are swarming everywhere. It is unsafe to go outside of any post.

Intelligence from Fort Smith, Ark., apprises us of an unfortunate affair that occurred near Van Buren on the 12th. A mail party of thirty-five men, under Lieut. Anderson of the 6th Kansas, were attacked at the Devil's Pass by three hundred rebels under Col. Adair, the mail captured and ten of our men killed. It is believed that several of them were shot after surrendering, as some are known to have surrendered who were afterward found dead.

A portion of Gen. A. J. Smith's forces from Memphis are making an expedition of great importance, with cavalry, infantry and artillery, into the White River region of Arkansas.

Bursting of Clouds.

A sad disaster recently occurred in Nevada Territory on the eastern slope of the Sierra range of mountains, near the line of California. A party consisting of Mr A. W. Glen, his wife and three children, his father, Mr. P. H. Medley and wife, and Mr. George Weston, left the town of Aurora on the 26th of July, for a trip to Bridgport, where they expected to arrive at 5 P. M., and where a portion of the party were to attend a ball in the evening. They started in a wagon drawn by four horses. The morning was fair and beautiful, but rain commenced falling. At three o'clock the team was traveling up a gorge or gulch in the hills about twelve miles from Aurora. At this moment a cloud burst at the head of the gorge and emptied itself into it, filling it to the depth of fifteen feet almost instantly.

When the party saw the deluge coming, they jumped out of the wagon and attempted to escape, the vehicle being covered delaying them some. Mr. Glen, Senior, succeeded in reaching the side of the hill and clung to some bushes until the torrent passed by, which was in about half an hour, leaving no water in the gulch. Mr. Medley threw his left arm around his wife and supported her until the resistless torrent tore her from his grasp, and her body was afterward found lodged in a tree six feet from the ground. Mr. Glen held up his little girls, five and eight years old, until he was dashed against a mass of rocks and stones, when both were lost and Glen narrowly escaped. Mrs. Glen was the last to leave the wagon. She jumped for the side of the hill, having a child eighteen months old in her arms. Weston, who was at that point, seized her and attempted to drag her up, but her dress giving way she was swept away and drowned with her child. The body of the mother was found near the spot, but the children were swept a mile down below. The impetuous torrent bore along in its course large trees and rocks weighing a ton. The wagon was dashed into small pieces and the four horses killed or drowned.

The locality of this occurrence is from five to seven thousand feet above the level of the sea, and the papers from which this account is condensed express the opinion that the cloud which burst, either came in collision with another cloud or with the top of the hill. At sea, when there is danger of their engulphing a ship, they are burst by means of a cannon. A similar case occurred a year or two since in the coast range of mountains near Los Angelos, California, when two or three persons perished. The historians of that State make frequent mention of clouds bursting. In Wilson's beautiful sketch entitled "The Baptism," in Lights and Shadows of Scottish Life, an occurrence of this kind is noticed, where some brutal soldiery who had come to arrest or murder the Covenanters were swept away.—*Journal.*

NARROW ESCAPE.—A Chicago correspondent of the Philadelphia *Inquirer* relates the following thrilling incident as occurring on Lake Michigan:

"The propeller Ontonagon, on her downward passage, while off Beaver Island, broke her shaft, and the huge mass of iron came crushing down through the timbers and stove a large hole through the bottom, through which the water rushed with fearful rapidity. The captain announced to the passengers, of whom there were about one hundred and fifty on board, that the boat would go down in ten minutes. A terrible scene of confusion and despair ensued. A boat was launched; it immediately filled and sunk, being worthless, as too many boats are found to be on such occasions. Another was lowered—the only remaining one—and the women and children put on board, with three men to row and steer it. Those remaining on the propeller having no means of escape quietly awaited coming events, looking around for whatever might buoy them up in the water. The vessel had been headed for the island, and when within about five miles began to surge and sink. She went down to her main deck, when, unexpectedly to all, she struck upon a bar of whose existence no one knew, and there she lay until help came and all the passengers were rescued."

☞ A correspondent of the Richmond *Enquirer*, in a description of the present condition of Charleston says: "In one of the widest and handsomest thoroughfares, a space just wide enough for the cart wheels is all that can be seen of the paving stones; all else is covered by tall grass and weeds, reminding you of a pathway through an old field in the country."

☞ In 1848, one-eighth of the whole population of England were paupers, and so relieved by Government.

ITEMS.

☞ Jeff. Davis' salary is nominally $25,000 a year; but by the depreciation of the confederate money, it is equal to but $1500; and on this practically he has to live, for the Federals have overtaken and destroyed nearly all his private property.

☞ There lives in Canada an old Dutch woman who received at her marriage from her husband a paper of pins. All of these with the exception of one or two she has preserved for thirty years, using them constantly all the while.

☞ A man died of intemperance in Philadelphia last week, and a *post mortem* examination revealed the fact that the membrane lining the stomach had been eaten through by the direct action of the poisoned liquor that caused his death.

☞ The rebels are said to be mining our works at Petersburg. A prisoner, recently captured, mentioned two points where they were engaged night and day undermining our works, and that countermining was going on at another place.

☞ Twenty thousand dollars in gold, belonging to the rebel government, was melted by a fire which burned an express car on the Danville road. The Petersburg *Express* says they have no mint to recoin it.

☞ There is a hospital for the insane of the Army and Navy at Washington, which contains two hundred and fifty persons from the Army and twenty from the Navy.

☞ It is reported that about fifteen thousand men are constantly working on the machinery of the hundred or more new vessels—wooden and iron-clad—now constructing for the Navy Department.

☞ The draft is ordered to commence in all States and districts, where the quota is not filled by volunteers, on Monday, the 19th, and will go on until completed.

☞ A telegram from Petersburg says that in view of the threatened condition of that city, last Tuesday was observed as a day of fasting, humiliation and prayer.

☞ Through rebel sources confirmation is received that four of our gunboats now command Mobile city.

☞ Washington Territory is now in direct telegraphic communication with Washington.

☞ Another iron-clad French frigate, the Magnanime, has been launched at Brest.

☞ The tobacco crop in the Connecticut valley is the largest ever raised.

☞ An American newspaper has been started in Constantinople.

MARRIED.

At Bath, Me, Sept. 10th, 1864, by Eld. G. Douglass, Bro. GEORGE SEVERANCE, of Windsor, Vt., to Sr. MARTHA BOYNTON of the former place.

Notices.

Minnesota State Conference and Quarterly Meeting.

The Advent Christian Conference will hold its yearly session in connection with the Winona County Quarterly Meeting, at the Dudly and Perry school-house, in Utica Township, of said Co., beginning Oct. 7th, at two o'clock P. M.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in order and harmony, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring with them letters of commendation. Eld. J. V. Himes is expected, and others will please to be with us. All that can come are invited to attend. Let us have a large and a good meeting. PHILIP RAMER.

Public Discussion

Between Miles Grant, of Boston, Mass., and Rev J. G. Fish, of Michigan, of the following resolution

Resolved, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth.

Aff.—J. G. Fish. *Neg.*—Miles Grant.

Said discussion to be held in Bryan Hall, in Chicago, Ill., commencing Sept. 27th, 1864, and continue from evening to evening during the pleasure of the disputants.

Big Tent Meeting.

If the Lord will, the Big Tent will be pitched at Windham Centre, Me., about twelve miles from Portland, and meetings will commence Wednesday evening, Sept. 21st, and continue over Sunday, and as long as may seem duty. Any brethren in the region can have tent room enough if they will provide their own food and bedding. Bro. J. A. Libby is expected to be present. Pray for us.

The tent *may* be pitched in Canaan, Vt., soon after this meeting. May the Lord direct in all things. H. L. HASTINGS.

Notice.

Elder John Couch, of Warner, N. H., is on a visit West, and is preaching as the door opens to him to do good. We are glad for the brethren that he can visit and preach among them, as he will certainly do them good. Let all see to it, that they do not lose any of his meetings.

He will hold a meeting in Union Mills, Ind., of several days, to commence Sept. 29th, holding over the Sabbath.

He will also hold a meeting in Buchanan, Mich., to begin Oct. 9th, holding over the Sabbath. All are invited. J. V. HIMES.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. GREENE, Secretary.

A Discussion.

A discussion between Eld. S. W. Bishop and Eld. A. Durfee will commence on Tuesday evening, Sept. 27th, and probably continue over the following Sunday, in Newmarket Hall, Providence, R. I.

Question for discussion, Resolved, That the Holy Scriptures teach that all men will have a resurrection to life. A. DURFEE affirms, S. W. BISHOP denies.

Meeting in Mt. Pleasant, Me.

The Lord willing, there will be a barn meeting in Mount Pleasant, in the east part of Stetson, commencing Wednesday, Sept. 28th, at two o'clock P. M., and hold over the following Sunday. The first meeting is designed especially for prayer. Brethren from abroad are invited. Let the laborers come with the conviction that the Lord is able to save. S. HAMMOND.

Maine Eastern Quarterly Conference.

This Conference is appointed at Lincolnville Centre, Oct. 13th, at six o'clock P. M., and will continue till Sunday evening. We desire those intending to meet us in this conference, to come prepared to work for God's cause. Call on D. Fletcher, E. Blood, E. Caldenwood, and others, or the subscriber. M. YOUNG, Clerk.

To the Brethren.

Bro. E. McCullock, of Savoy, Mass., purposes to devote his time and labors in the gospel field as the Lord may direct and the way may open. We, the undersigned, cordially recommend him to the different churches as worthy of their confidence and support.

J. HEMENWAY.
C. GOODRICH.
H. PRATT.

Conference.

The Advent Christian Conference of Minnesota will be held in Utica, in the Chatham neighborhood, about sixteen miles from Winona, on the railroad. It will commence Sept. 24th, and continue a week or more. Meetings will be held in the Western Tabernacle, which will be pitched there for the occasion. J. V. HIMES.

Quarterly Meeting.

The next quarterly meeting of the Iowa Christian Conference will be held at Cascade, Dubuque, Co., Iowa, to commence Sept. 23d, and continue over Lord's day.

PETER S. W. DEYO, Conf. Clerk.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. WELLCOME, Secretary.

Maine Advent Ministerial Conference.

This conference will meet in connection with the quarterly conference in Portland.

[illegible] BOWLES, President.
[illegible], Secretary.

Notice.

I. C. Wellcome & Co. now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & CO., Yarmouth, Me.

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Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

South Natick, Mass. .... Sunday, Sept. 25th
South Reading .... evenings, Sept. 27th and 28th
Lynn, Mass. .... evening, Sept. 29th
West Abington, Mass. .... evening, Sept. 30th
Tremont, Mass., (as Bro. Benson may arrange), evening, Oct. 1st, and the following Sabbath, Oct. 2d, and through the week in the same town, with Bro. Davis.
Carver, Mass., Sunday, Oct. 9th, and through the week, except Saturday.
Holliston, Mass. .... Sunday, Oct. 16th
Will then answer to calls in R. I. and Conn., if the Lord will. H. K. FLAGG.

Lee, N. H. .... Sunday, Sept. 25th
Concord, N. H. .... Sunday, Oct. 2d
L. BOUTELL.

East Hartland, Methodist church). .... Sunday, Oct. 2d and longer if desired. S. D. DANIELS.

Souch Windsor, Ct .... Oct. 2d
S. P. BABCOCK.

Chester, Mass .... Saturday eve, Oct. 1st and over Sunday.
Walbridge, (School-house) .... Oct. 16th and 23d
P. S. BUTLER.

Worcester, Mass .... Sept. 25th
Palmer .... Sept. 26th and 27th
Springfield, as Bro. A. R. White appoints .... Sept. 28th
Hoosick Falls, N. Y. .... Sept. 30th, and Oct. 1st and 2d
Poultney, Vt. .... Oct. 4th and 5th
Castleton Vt. .... Oct. 6th and 7th
Sandy Hill, N. Y. .... Oct. 8th and 9th
Brethren, pray for us. JOS. D. BROWN.

Bangor, (where Bro. L. Smith may appoint), Sept. 25th
North Searsport .... Oct. 2nd
Searsport Village .... Oct. 9th
Frankfort .... Oct. 16th
A. MUSSEY.

South Windsor, Ct. .... Sunday, Sept. 25th
In the evening at South Manchester, as Bro. Hart may arrange. C. GOODRICH.

Sebec, Me., (school-house, near Bro. Joshua Livermore's), Friday and Saturday evenings, Sept. 23d and 24th, and Sunday the 25th. THOS. SMITH.

Farmington, N. H., (where Bro. Horn may appoint), Sept. 25th. NELSON HARTSHORN.

New Salem, N. H., (Daniel Robie's school-house), Sunday, Sept. 25th, at half-past ten o'clock. C. RICHARDSON.

Unity, N. H., Friday afternoon, Sept. 30th, and over the following Sunday.
Dinsmore Hill, Hartland, Vt .... Oct. 9th
Canaan Street, N. H .... Sunday, Oct. 16th
A. SIMPSON.

Portsmouth, N. H .... Oct. 16th
C. H. LEVERTON.

North Norway, Saturday evening, Sept. 24th, and over the Sabbath.
East Stoneham, Saturday evening, Oct. 1st, and over the Sabbath.
Otisfield, (Gore school-house), Saturday evening, Oct. 8th, and over Sunday. J. T. JORDAN.

Leverett, Mass., Sept. 22d, every evening through the week, and over Sunday.
Northfield, Mass. .... Oct. 5th
West Bratt boro, Vt., (at Bro. Gage's), Oct. 6th and 7th
Whitakerville, Vt. .... Oct. 8th and 9th
Houghtonville, Vt., as Bro. O. D. Gibson may arrange), Oct. 11th.
Plymouth, Vt., (as the friends may arrange), Oct. 13th and every evening through the week, and over Sunday. Will the brethren and sisters in that region come and help us in the name of the Lord? GEO. A. STREETER.

Newport, N. H., (Bro. J. Hurd's District), Sunday, Sept. 25th.
Hartland, Vt., (Dinsmore Hill) .... Sunday, Oct. 2d
Pomfret, Vt., (Harrington school-house), Thursday and Friday evenings, Oct. 6th and 7th, and Sunday, Oct. 9th.
Also meet with other brethren at Newport, N. H., (Northville), Oct. 15th, two o'clock, P. M., and over the Sabbath, to assist in an ordination. WM. W. SUTHERLAND.

Richmond, Me. .... evening, Sept. 22d
Litchfield, (near Bro. Howard Robinson's), eve., Sept. 23d.
Brunswick, Saturday eve., Sept. 24th, and Sunday 25th
Bath .... evening, Sept. 26th
Yarmouth .... evening, Sept. 27th
Biddeford .... evening, Sept. 28th and 30th
Kennebunkport .... Saturday evening, and over Sunday, Oct. 1st and 2nd.
I will attend these, if the Lord will, if they do not conflict with others. WM. M. INGHAM.

Hitchcockville, Ct. .... Sept. 24th and 25th
A. ROSS.

South Adams .... Sept. 22d and 25th
Savoy, Mass., (where Bro. Sherman may appoint) Sept. 29th, and at Noah Merrick's Sunday, Oct. 2d.
B. WM WILKINS.

Walbridge .... Oct. 2d
A. M. HIGGINS.

Lovely Street, Ct. .... Sept. 25th
R. WILLIAMS.

Portland, Me. .... Sept. 25th
S. S. MOONEY.

Waterloo, N. H., (where Bro. James Davis may appoint. .... Sept. 25th
Chichester, New Dover, (school-house) .... Oct. 2d
Suncook, N. H., (where Bro. Paine may appoint), Oct. 1st.
Z. FORD.

Melvin Village, N. H .... Sept. 25th
Brookfield Corner .... Oct 2d
T. W. PIPER.

Epping Corner, N. H .... Sept. 25th
Manchester .... Oct. 2d
C. C. STEVENS.

Augusta .... evening, Sept. 24th, and Sunday 25th
H. B. SAVEY.

Agawam .... Oct. 2d
BENJ. BUTLER.

Plainfield Pond, Mass. .... Sept. 25th
Newfane, Whitakerville, Vt .... Oct. 21st
WM. J. BLANCHARD.

FOR PORTLAND, ME.

S. S. Mooney .... Sept. 25th

Forestville, Ct. .... Sept. 25th
Yalesville, Ct .... Sunday, Oct. 2d
O. D. WOODRUFF.

Springfield, Mass., (Barnes' Block) .... Sept. 25th
WM. A. FENN.

Portsmouth .... Sept. 25th
Lynn .... Thursday, Sept. 29th
Boston, (Lowell Street Chapel) .... Oct. 2d
Cheshire Street, Ct. .... Oct. 9th
H. MUNGER.

Haverhill, Mass .... Sept. 26th
A. SIMPSON.

Newport, N. H., (at Northville) .... Sept. 25th and Oct. 9th and 23d.
H. DEMING.
E. COTTON.

Worcester .... Oct. 2d and 9th
Plymouth, Mass. .... Oct. 16th
J. S. WHITE.

Concord, N. H. .... Sunday, Sept. 25th
T. M. PREBLE.

ELD. C. P. DOW IN CANADA EAST.

Stanbridge, Burrough .... Sept. 25th

Hoosick, N. Y., (Advent chapel) .... Sept. 24th and 25th
North Bennington, Vt. .... Sept. 26th and 27th
Hawley, (at Bro. H. Barton's) .... Oct. 1st
Plainfield Pond .... Oct. 2d
Plainfield, (at Bro. Heley's) .... Oct. 8th
Goshen .... Oct. 9th
Dalton, or Flintstone .... Oct. 14th and over the Sabbath. H. HADLOCK.

South Butler, N. Y. .... forenoon and evening, Sept. 25th
Westcott, (school-house) .... afternoon, Sept. 25th
Mannsville, N. Y. .... Oct. 2d
Wilcox Corners, N. Y. .... eve Oct. 6th
Barnes' Corners .... Oct. 9th
Harrisburgh, (Bickford school-house) .... eve, Oct. 11th
West Martinsburgh .... Oct. 16th
Copenhagen .... Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people. C. B. TURNER.

Savoy .... Sept. 25th
North Adams .... Oct. 2d
Griswoldville .... Oct. 9th
Northfield .... Oct. 16th
Brattleboro .... Oct. 23d
Whitakerville .... Oct. 30th
J. R. BARROWS.

Westminster Point, Ct. .... Sept. 25th
Salem .... Oct. 2d
L. B. FOSTER.

Dorchester, N. H., (funeral sermon) .... Sept. 25th
West Deerfield, N. H. .... eve, Sept. 30th and over Sunday.
At the latter place expect Bro. S. Pinkham with me.
J. G. SMITH.

Bradford, N. H. .... Sept. 25th and remain as long as the interest demands.
JOSEPH W. WHITE.

West Brattleboro, Vt. .... Sept. 25th
Whitakerville, Vt. .... Oct. 2d
W. J. HALL.

Griswoldsill .... Sept. 25th
Goshen .... Oct. 2d
E. McCULLOCK.

Athol .... Sept. 25th
Ashburnham, Mass. .... Sunday, Oct. 2d
S. S. BREWER.

West Stafford, Ct. .... Sunday, Sept. 25th
P. S. BUTLER.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office* and *State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

Reuel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

C. F. Sweet—He is in Wisconsin. I have written to him.
C. P. Dow—Remittances for J. N. and A. R. T. received and credited; papers sent.
S. Woodruff—The $1.00 for N. W. was credited.
A. B. Cook—Not.
Mrs. P. Eastman—Received.
Nancy P. Pease "
J. A. Cole "
Enoch Pond "
C. Dennen "
M. G. Dunham "

CASH RECEIPTS.

The present No. of the Crisis is 468. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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LETTERS RECEIVED.

P S W Deyo, M J C Pierce, O P Allen, G W Gillespie, P P Clay, H A Sinden, S Bradley, A A [illegible], A Friese, M B R Straight, L R Otis, J W Taylor, J Chapman, A Fenton, L Scott, D F Newton, A Greely, E A Annable, T. L. Waugh, A. M. A., O. B. Fassett, I M Moulton, I. Brown, N Hartshorn, I. A. Osgood, D. L. Clark, J. M., W J Lombard, G W Thomas, P A Smith, J Sadler, I Kulp, J S Olive, E S Willard, H P Chase.

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Jas. S. Heath—Neponset, Bureau Co., Ill.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.
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4. A Treatise on Revelation XIII, in Two Parts. [illegible]
5. The Kingdom of God and Signs of the Times. [illegible]
6. The Last Day Tokens. No. 1. This is an abstract [illegible]
7. Last Day Tokens. No. 2 is an answer to the question, [illegible]
8. Last Day Tokens. No. 3. This is a pamphlet [illegible]
9. The Great Image soon to be dashed to pieces. Price 4 cts., postage 2 cts.
10. The History of an Immortal Soul. Mythology and Theology vs. Bible; [illegible]
11. Rich Man and Lazarus. New edition, revised and enlarged. Price 4 cts. [illegible]

One copy of each of the above works sent by mail for $1.25.

MISCELLANEOUS.

Cruden's Condensed Concordance, by which any passage of Scripture, of which only a single word is remembered, [illegible]
The Life of Trust. An account of the Lord's Dealings with George Müller, Director of the Orphan Houses in Bristol, England, [illegible]
Two Hundred Stories for Children. An excellent and entertaining book for young and old, compiled by T. M. Preble. [illegible]
A Treatise on the 24th and 25th chapters of Matthew, showing by copious extracts from History, the fulfilment of Christ's Predictions, and the Kingdom of God soon to come. By J. C. Wellcome. [illegible]
Should Christians Fight? A pamphlet on War, embracing the Scripture argument against fighting, and the testimonies of the Primitive Church. By I. C. Wellcome. [illegible]
The Bible from Heaven, or a dissertation on the Evidences of Christianity. By M. Hull. 25c, postage 6c.
America in Prophecy. Exposition of the 18th chap. of Isaiah, [illegible]
The Celestial Railroad, or Modern Pilgrim's Progress. [illegible]
The Three Kingdoms, or the Kingdom of God the Father, [illegible]
The Ten Virgins, or Wisdom and Folly contrasted. By T. M. Preble. [illegible]
The Two Adams. By T. M. Preble. An interesting tract. [illegible]
Messiah's Mission, or an exposition of the Gospel Covenant, [illegible]
The Excellency of the Lord's Anointed, or Christ [illegible]
Everybody's Book. The Bible View of the personality of God. [illegible]
Cook Book. By Dr. F. W. Hurd. This book gives [illegible]
Premature Decay of American Youth. By Dr. [illegible]
The Saint's Harvest, or an exposition of Matt. 25: [illegible]
The Old and New Covenants. Superiority of the New. By A. W. Sibley. [illegible]
The Christian Lyre. A collection of Hymns and [illegible]
A Disquisition on the Prophecies. By F. H. Be[illegible]
An Appeal to Pious Trinitarians. By H. Grew. [illegible]
Home Thrusts, and Home Thoughts. The [illegible]
Louis Napoleon, the Destined Monarch of the World. [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life. [illegible]
Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]
Human Destiny. A Critique on Universalism. [illegible]
The Doctrine of Endless Misery, [illegible]
Eternal Death in the literal sense, is Eternal Punishment. [illegible]
The Rich Man and Lazarus. [illegible]
The Rights of Wrong; or, is Evil Eternal? [illegible]
Darkness Rendered [illegible]

Social Hymns.

Original and selected. [illegible] $1.00 per dozen. [illegible]

humble tables of the poor, spread without a cloth, and with broken-handled knives and forks, and iron spoons, and broken tea dishes and plates, sitting on boxes, trunks and stools, and blocks of wood, for chairs were minus, and I never felt more like giving thanks than under such circumstances. My heart would go out in gratitude. The poor love to have me come. Their children enjoy my visits. They give me all the privileges to give exhortation and pray, and to counsel, instruct and enlighten the minds of their children, and there are generally a good many of these "poor man's blessings." The children remember me in after years, and when they see me coming run in before me shouting, "Mother! Mother! Bro. Spaulding is coming!" They bring forward their little books I gave them, and expect more. They tell the stories I told them, and expect me to tell them more.

It affords me pleasure that I have been able to do a little. Oh! for strength to do more. But at sixty-four years of age, with the infirmities of a man of seventy, what can I expect? Nothing but the power of God can strengthen me for the work. Let me say again, Pray for me. The prayer of faith can work wonders.

Now, brethren, while you are in health, while the Spirit strives, while Jesus is Mediator, while the Spirit and Bride are saying, Come, exercise your powers for God, and cease not to work while the day lasts. There are many who are well qualified to enter the work. They want a little more grace, boldness and faithfulness, and they would be a Boanerges in the cause. Your Brother in the gospel, B. SPAULDING.

Chelmsford, Mass.

From Sr. S. P. Green.

Brn. and Srs. in Christ:—The Crisis, our dear family paper, is a welcome visitor to us; hope its weekly visits will be granted while time lasts. My lot is cast where there are no gatherings of the saints, and the "Watchmen" come not. I would say to the preachers, I wish some of you would come to this place and hold a few meetings. I know there is great need of something being done. Pure religion is at a very low ebb. The tide of sin and misery runs very high. Ah! how swift and bold does the current of SPIRITUALISM run through this part of the world! This "doctrine of the devil" is progressing at a rapid rate. The youth especially, are exposed to its deception.

Every christian ought to awake, arise, and come out boldly on the Lord's side, "put on the *whole* armor of God," and "stand up for Jesus," instead of the hushed, silent, mental prayer (if praying is thought of at all). Let our children, our friends and neighbors behold our good works and be led to glorify our Father which is in Heaven. Let us look into the volume of Inspiration. It will teach us how to walk daily and hourly. We must be humble, meek and quiet, "patient in tribulation." We are as mariners on the ocean. Never let us cease to labor till we gain the harbor on the other shore. And now that we are in view of the City, let all our thoughts, words and actions be imbued with the Spirit of Christ.

Remember me and my family in your prayers before the "mercy seat". I fear we are not sheltered from the storm of God's wrath, that is to be poured upon the impenitent at the last great day. May *something* be done in the name of Christ our Redeemer, for poor, precious souls in this place. I cannot give them up, to remain in their present state till the day of grace is over. There are some that my soul yearns over in an especial manner. I wait with anxiety to hear from some of God's servants, who are giving his creatures "meat in due season."

SOPHRONIA P. GREENE.

Plymouth, Vt.

From Bro. J. E. Ainsworth.

BRO. GRANT:—For a long time I have felt that I wanted to write out a few thoughts that have borne with some weight upon my mind. As I weekly peruse the spicy epistles of your paper, and the accounts given of the Lord's working in some places, I wish I could be present with the brethren. Once it was so in this place, when we numbered from twenty-five to thirty. The servants of the Lord came among us, and we enjoyed the preaching of the gospel of the kingdom. It is not so now. The enemy has been among us. Some have been lain away in their quiet resting places, whilst others have left the place, and thus the number has dwindled down perhaps to less than one tenth, and those that are left appear to be strangers to each other.

Now to cut my letter short, I would inquire, Where are those servants that used to labor in word and doctrine among us? Is there not a Luther, a Wilson, a Henry, or some one that would like to dig among the rubbish and get out a little gold? For I do think there may be a little that has not entirely lost its lustre. My house is open and free for a scouring place, but could not promise that their pockets would be very much lined with the shining stuff. Furthermore, I would say if there is any one that would like to visit Brimfield, let him insert it in the Crisis. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, this or that." Yours hoping and praying for deliverance,

Brimfield, Mass. JOHN E. AINSWORTH.

From Bro. P. A. Smith.

BRO. GRANT:—I have just returned for one week's labor in a new field, where the whole people almost without a dissenting voice are interested in hearing on the "gospel of the kingdom"; a sight which I believe makes angels rejoice, for it does my poor heart. I have the Baptist meeting-house, and the last evening I was there they unanimously expressed a wish that in two weeks I should return and go into a regular investigation of the whole matter. I expect to have a glorious time, if I have a right to expect from what I heard and saw. In fact, it is an exception to any place I ever preached in in twenty years. Pray for me, that the Lord may fill me with the Holy Ghost sent down from heaven to proclaim his word. P. A. SMITH.

From Bro. C. H. Sweet.

BRN. AND SRS.:—It is with a heart filled with gratitude to God for the numerous blessings which he has bestowed upon me, that I write you these few lines. Although the dread hand of disease is laid upon me, and I feel myself slowly wasting away beneath its icy touch, yet I am blest; for when the hand of affliction is laid upon us, it tends to wean us from the world and bring us into closer communion with God. We can then more fully realize our entire dependence upon him, and form a better estimate of our own weakness.

I have received many letters from the brethren and sisters during the past few weeks, and your kind and brotherly exhortations and encouragements contained therein are faithfully appreciated. Keep praying for me, that I may be dead to sin, awake to duty, and finally be made a participator with you in the eternal joys of our Lord. Yours looking for the speedy termination of Gentile rule,

Natick, R. I. C. H. SWEET.

Obituaries.

DR. GEO. PIERCE.

It has become my painful duty to record the death of my husband, Dr. George Pierce. He died suddenly at his residence, Lowell, Mass., Aug. 20th, aged sixty-eight years.

In early life he felt called of God to the work of the ministry, and labored several years among the Christian Baptists in that capacity. He embraced the coming of Christ in the early part of its proclamation, as taught by William Miller and his coadjutors. He was very happy in the belief that Jesus was so soon coming, and with us all was sadly disappointed, yet did not give up his hope, but believed, as all consistent Adventists do, that our Savior must be very near. Those that knew him best will bear me witness he was naturally humane, generous and kind, but for the last few years of his life he suffered from partial derangement of mind. I feel satisfied now that for much at least he was not accountable.

Two days before he died he appeared much more calm, and I began to hope with trembling that the shadows would be altogether swept from his mind, and I should yet be happy with him. He talked much about Jennie, our only child, who died nearly one year since. The night but one before he died a good sister stopped with us. In the morning he requested me to read. I read the forty-eighth Psalm. After making remarks on a number of verses, which showed his mind was very clear and collected, he prayed very earnestly, so that we all wept together. At four o'clock next morning he was attacked with hemorrhage of the bowels, lived only eight hours in great distress until one hour before his death, when he closed his eyes and breathed his life away without a struggle or a groan.

Thus husband and child are sleeping in the grave, but I expect they will soon come up in the morning of the resurrection, all glorious, to die no more. Yours in that "blessed hope," but in deep affliction.

MARY J. C. PIERCE.

[*Advent Herald*, please copy.]

J. W. CLARK.

Died, in Kennebunk, May 27th, 1864, Jacob W. Clark, of Alfred, Me., aged twenty-seven years.

Jacob was an intelligent, thoughtful young man, although he did not give his heart to God till a few weeks before his death, when he regretted that long before he had not been Jesus' disciple. He did not expect death would so soon terminate his mortal career, and while confined to his room (with scirrhus, which was the cause of his death), would frequently speak of recovering to serve the Lord the remnant of his days, but death had marked him for his victim, and despite all the efforts of human skill through the valley of death he must go; yet, thank God, he went not down to the grave without hope, and soon will a stronger than death come to release him from the cold lap of earth, where he now pillows his head. He leaves behind a weeping widow, parents, brothers and sisters, to mourn his loss. May the blessing of God rest on the mourning friends, and their affections be fully set on things above, and not on things on the earth. W. H. MITCHELL.

HELLEN ESTENA GILLESPIE.

Died in Hartford, Ct., Sept. 2d, of whooping cough, Hellen E., daughter of George and Rachel W. Gillespie, aged four weeks.

Not even sweet innocence is exempt from the pains of disease and the pangs of death; but we anticipate beholding our darling babe in the kingdom of God, glowing with immortality.

Our darling babe has gone
To slumber in the tomb,
But when our Lord returns,
She will in beauty bloom.

G. & R. W. GILLESPIE.

DAVID LEIGHTON.

Died at Ossipee, N. H., Aug. 24th, 1864, Mr. David Leighton, aged twenty-four years and six months.

The subject of this notice never made a public profession of religion, but was a young man of rare moral character. He lived beloved and died lamented. He leaves an aged father and mother, and one sister to mourn the loss of a dutiful son. Sermon by the writer. N. HARTSHORN.

MARK PIERSON.

Died in Central Village, Coventry, R. I., Sept. 6th, of dysentery, Mark, youngest child of John and Harriet Pierson, aged one year and ten months.

"This life is as a vapor thin,
Soon vanishing away;
The brightest and the fairest seem
To bloom but to decay."

WM. S. DEVEREUX.

Summary of News.

FOREIGN.

Liverpool 3d, Queenstown 4th.

The Paris correspondent of the London *Standard* writing on the evening of the 1st inst., says: "The report of the Emperor's indisposition is not devoid of foundation. His Majesty was cupped before he left for Chalons. Letters from the camp say he followed the maneuvers of the sham fight in a carriage, mounting his horse only toward the close of the proceedings."

SWITZERLAND.

The excitement continues at Geneva, and the Federal Council has sent a third battalion of troops to the scene. Arrests continue to be made, including M. Fontanie, late a State Councillor.

AUSTRIA.

A Vienna journal announces that Austria intends forming ten new infantry regiments immediately after the conclusion of peace.

It is asserted that active negotiations are going on between Paris and Turin for the evacuation of Rome.

SYRIA.

There have been serious disturbances in Syria. Armed bands in the mountains have stopped intercourse between Alexandrette and the interior.

DOMESTIC.

Near Berryville, Sept. 14. This morning I sent Gen. Getty's division of the 6th Corps with two brigades of cavalry to the crossing of Summit Point and Winchester road, over the Opequan creek. Rhodes', Rawson's, Gordon's and Wharton's divisions were found on the west bank.

At the same time Gens. Wilson and McIntosh's brigades of cavalry dashed up the Winchester pike and drove the rebel cavalry at a run, came in contact with Kershaw's division, charged it and captured the 8th South Carolina regiment—sixteen officers and 145 men—its battle flag and Col. Henegan, commanding a brigade, with the loss of only two men killed and three wounded. Great credit is due Wilson and McIntosh, and the 3d New Jersey and 2d Ohio regiment. The charge was a gallant one. A portion of the 2d Massachusetts, Reserve Brigade, made a charge on the right of the line and captured an officer and eleven men of Gordon's division of infantry.

Our loss in the reconnoissance was very light.

(Signed) P. H. SHERIDAN, Major General.

New York, Sept. 14. Charleston (S. C.) papers of the 1st inst. mention an explosion of a mammoth Yankee torpedo near the south-west angle of Fort Sumter. It exploded too far from the fort to do any material damage, although it shook the structure heavily.

The rebel powder works at Augusta, Ga., exploded lately, destroying thirty thousand pounds of powder and killing nine operatives.

New York, Sept. 15. A gentleman who left Richmond on the 5th informs the *Herald* that the condition of the rebels in that city must certainly be distressing, owing to the scarcity of provisions. He also says water communication via James river is unobstructed, except by a single line of torpedoes opposite Drury's Bluff, and a couple of iron-clads, heavily armed. The whole rebel army is less than 200,000, including guerrillas, and Lee has under his direction about 75,000 of that number. The ranks are filled up with old men sixty years of age, and boys of fifteen, and the army is too feeble either to attack Grant or to hold together much longer.

New York, Sept. 15. Texas advices of the 21st ult. state that an order has been issued by Kirby Smith to enroll all male negroes for army service.

A Shreveport correspondent says Polignac's and Walker's divisions crossed the Mississippi and are said to have gone to Mobile.

A destructive fire occurred at Galveston on the 16th. Brownsville is reported almost entirely deserted. The Federals have fortified Brazos Santiago and will probably remain there, close the port and then blockade again.

New York, Sept. 15. Elias Smith, the correspondent of the *Tribune* at Atlanta, states that Gen. Sherman has ordered that all families, whose male representatives are in the rebel service, or who have gone South, shall also go South; also all citizens not connected with the army, who have not a permit from Gen. Thomas himself, shall go North at once. All persons failing to comply will be imprisoned. No person on any pretext will be allowed to go nearer Atlanta than Chattanooga.

Gen. Sherman's army fell back from Jonesboro' to Atlanta, and is disposed so as to command all the approaches.

New York, Sept. 15. The *Herald's* Mobile Bay correspondent, writing on the 4th inst., says the sunken rebel iron-clad Baltic still effectually blockades the main channel across Dog Liver Bar, but the double turreted monitor Winnebago has found a passage through the obstructions to a point where she can drop shell into the city.

The Metacomet, Sebago and Kennebec are also at the same place in line of battle, ready to shell the city at a signal from Admiral Farragut. Mobile is entirely at our mercy and can be leveled with the ground any time. The rebel rams and gunboats are in sight but make no demonstration.

The largest one of the three rebel launches hovering around the Mississippi Sound has been captured.

Gen. Granger's troops have constructed splendid fortifications at Cedar Point and other places, so if Hood's whole army should reinforce Mobile and attack our position, with the assistance of the gunboats we could easily keep them at bay.

An Army of the Potomac correspondent says our picktes and the rebels are only thirty feet apart. The utmost vigilance and ceaseless firing is displayed on both sides.

New York, Sept. 16. The *World's* correspondent at Gen. Grant's headquarters, 15th inst., says there is every reason to believe that the rebels have in contemplation and are already preparing for the evacuation of Petersburg and retiring their army within the defenses of Richmond.

An officer lately under fire at Charleston brings the report that Fort Sumter is rapidly sinking and the water will soon enter the lower tier of embrasures. It is supposed that our shells have disturbed the foundation, as the fort is built on a thin strata of sand which covers a soft pulpy mass of debris.

It is estimated that at least one-third of the slave element of the South has now been converted into the Federal service, military and civil, and that this element now constitutes nearly one-third of the Federal force employed, directly and indirectly, in the suppression of the rebellion. The colored element in our armies, particularly in the labor department, can hardly be realized outside of the army limits.

Denver, Sept 16. No Indians have been seen on the overland route for weeks. Stages will begin to run over it immediately.

ARKANSAS.—A Little Rock correspondent of the Chicago *Tribune* represents military affairs in Arkansas as in a very unsatisfactory condition. Gen. Steele's army of 30,000 is doing little or nothing, and the rebels are swarming everywhere. It is unsafe to go outside of any post.

Intelligence from Fort Smith, Ark., apprises us of an unfortunate affair that occurred near Van Buren on the 12th. A mail party of thirty-five men, under Lieut. Anderson of the 6th Kansas, were attacked at the Devil's Pass by three hundred rebels under Col. Adair, the mail captured and ten of our men killed. It is believed that several of them were shot after surrendering, as some are known to have surrendered who were afterward found dead.

A portion of Gen. A. J. Smith's forces from Memphis are making an expedition of great importance, with cavalry, infantry and artillery, into the White River region of Arkansas.

Bursting of Clouds.

A sad disaster recently occurred in Nevada Territory on the eastern slope of the Sierra range of mountains, near the line of California. A party consisting of Mr A. W. Glen, his wife and three children, his father, Mr. P. H. Medley and wife, and Mr. George Weston, left the town of Aurora on the 26th of July, for a trip to Bridgport, where they expected to arrive at 5 P. M., and where a portion of the party were to attend a ball in the evening. They started in a wagon drawn by four horses. The morning was fair and beautiful, but rain commenced falling. At three o'clock the team was traveling up a gorge or gulch in the hills about twelve miles from Aurora. At this moment a cloud burst at the head of the gorge and emptied itself into it, filling it to the depth of fifteen feet almost instantly.

When the party saw the deluge coming, they jumped out of the wagon and attempted to escape, the vehicle being covered delaying them some. Mr. Glen, Senior, succeeded in reaching the side of the hill and clung to some bushes until the torrent passed by, which was in about half an hour, leaving no water in the gulch. Mr. Medley threw his left arm around his wife and supported her until the resistless torrent tore her from his grasp, and her body was afterward found lodged in a tree six feet from the ground. Mr. Glen held up his little girls, five and eight years old, until he was dashed against a mass of rocks and stones, when both were lost and Glen narrowly escaped. Mrs. Glen was the last to leave the wagon. She jumped for the side of the hill, having a child eighteen months old in her arms. Weston, who was at that point, seized her and attempted to drag her up, but her dress giving way she was swept away and drowned with her child. The body of the mother was found near the spot, but the children were swept a mile down below. The impetuous torrent bore along in its course large trees and rocks weighing a ton. The wagon was dashed into small pieces and the four horses killed or drowned.

The locality of this occurrence is from five to seven thousand feet above the level of the sea, and the papers from which this account is condensed express the opinion that the cloud which burst, either came in collision with another cloud or with the top of the hill. At sea, when there is danger of their engulphing a ship, they are burst by means of a cannon. A similar case occurred a year or two since in the coast range of mountains near Los Angelos, California, when two or three persons perished. The historians of that State make frequent mention of clouds bursting. In Wilson's beautiful sketch entitled "The Baptism," in Lights and Shadows of Scottish Life, an occurrence of this kind is noticed, where some brutal soldiery who had come to arrest or murder the Covenanters were swept away.—*Journal.*

NARROW ESCAPE.—A Chicago correspondent of the Philadelphia *Inquirer* relates the following thrilling incident as occurring on Lake Michigan:

"The propeller Ontonagon, on her downward passage, while off Beaver Island, broke her shaft, and the huge mass of iron came crushing down through the timbers and stove a large hole through the bottom, through which the water rushed with fearful rapidity. The captain announced to the passengers, of whom there were about one hundred and fifty on board, that the boat would go down in ten minutes. A terrible scene of confusion and despair ensued. A boat was launched; it immediately filled and sunk, being worthless, as too many boats are found to be on such occasions. Another was lowered—the only remaining one—and the women and children put on board, with three men to row and steer it. Those remaining on the propeller having no means of escape quietly awaited coming events, looking around for whatever might buoy them up in the water. The vessel had been headed for the island, and when within about five miles began to surge and sink. She went down to her main deck, when, unexpectedly to all, she struck upon a bar of whose existence no one knew, and there she lay until help came and all the passengers were rescued."

☞ A correspondent of the Richmond *Enquirer*, in a description of the present condition of Charleston says: "In one of the widest and handsomest thoroughfares, a space just wide enough for the cart wheels is all that can be seen of the paving stones; all else is covered by tall grass and weeds, reminding you of a pathway through an old field in the country."

☞ In 1848, one-eighth of the whole population of England were paupers, and so relieved by Government.

ITEMS.

☞ Jeff. Davis' salary is nominally $25,000 a year; but by the depreciation of the confederate money, it is equal to but $1500; and on this practically he has to live, for the Federals have overtaken and destroyed nearly all his private property.

☞ There lives in Canada an old Dutch woman who received at her marriage from her husband a paper of pins. All of these with the exception of one or two she has preserved for thirty years, using them constantly all the while.

☞ A man died of intemperance in Philadelphia last week, and a *post mortem* examination revealed the fact that the membrane lining the stomach had been eaten through by the direct action of the poisoned liquor that caused his death.

☞ The rebels are said to be mining our works at Petersburg. A prisoner, recently captured, mentioned two points where they were engaged night and day undermining our works, and that countermining was going on at another place.

☞ Twenty thousand dollars in gold, belonging to the rebel government, was melted by a fire which burned an express car on the Danville road. The Petersburg *Express* says they have no mint to recoin it.

☞ There is a hospital for the insane of the Army and Navy at Washington, which contains two hundred and fifty persons from the Army and twenty from the Navy.

☞ It is reported that about fifteen thousand men are constantly working on the machinery of the hundred or more new vessels—wooden and iron-clad—now constructing for the Navy Department.

☞ The draft is ordered to commence in all States and districts, where the quota is not filled by volunteers, on Monday, the 19th, and will go on until completed.

☞ A telegram from Petersburg says that in view of the threatened condition of that city, last Tuesday was observed as a day of fasting, humiliation and prayer.

☞ Through rebel sources confirmation is received that four of our gunboats now command Mobile city.

☞ Washington Territory is now in direct telegraphic communication with Washington.

☞ Another iron-clad French frigate, the Magnanime, has been launched at Brest.

☞ The tobacco crop in the Connecticut valley is the largest ever raised.

☞ An American newspaper has been started in Constantinople.

MARRIED.

At Bath, Me., Sept. 10th, 1864, by Eld. G. Douglass, Bro. GEORGE SEVERANCE, of Windsor, Vt., to Sr. MARTHA BOYNTON of the former place.

Notices.

Minnesota State Conference and Quarterly Meeting.

The Advent Christian Conference will hold its yearly session in connection with the Winona County Quarterly Meeting, at the Dudly and Perry school-house, in Utica Township, of said Co., beginning Oct. 7th, at two o'clock P. M.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in order and harmony, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring with them letters of commendation. Eld. J. V. Himes is expected, and others will please to be with us. All that can come are invited to attend. Let us have a large and a good meeting. PHILIP RAMER.

Public Discussion

Between Miles Grant, of Boston, Mass., and Rev. J. G. Fish, of Michigan, of the following resolution: *Resolved*, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth. *Aff.*—J. G. Fish. *Neg.*—Miles Grant.

Said discussion to be held in Bryan Hall, in Chicago, Ill., commencing Sept. 27th, 1864, and continue from evening to evening during the pleasure of the disputants.

Big Tent Meeting.

If the Lord will, the Big Tent will be pitched at Windham Centre, Me., about twelve miles from Portland, and meetings will commence Wednesday evening, Sept. 21st, and continue over Sunday, and as long as may seem duty. Any brethren in the region can have tent room enough if they will provide their own food and bedding. Bro. J. A. Libby is expected to be present. Pray for us.

The tent *may* be pitched in Canaan, Vt., soon after this meeting. May the Lord direct in all things. H. L. HASTINGS.

Notice.

Elder John Couch, of Warner, N. H., is on a visit West, and is preaching as the door opens to him to do good. We are glad for the brethren that he can visit and preach among them, as he will certainly do them good. Let all see to it, that they do not lose any of his meetings.

He will hold a meeting in Union Mills, Ind., of several days, to commence Sept. 29th, holding over the Sabbath.

He will also hold a meeting in Buchanan, Mich., to begin Oct. 9th, holding over the Sabbath. All are invited. J. V. HIMES.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. GREENE, Secretary.

A Discussion.

A discussion between Eld. S. W. Bishop and Eld. A. Durfee will commence on Tuesday evening, Sept. 27th, and probably continue over the following Sunday, in Newmarket Hall, Providence, R. I.

Question for discussion, Resolved, That the Holy Scriptures teach that all men will have a resurrection to life. A. DURFEE affirms, S. W. BISHOP denies.

Meeting in Mt. Pleasant, Me.

The Lord willing, there will be a barn meeting in Mount Pleasant, in the east part of Stetson, commencing Wednesday, Sept. 28th, at two o'clock P. M., and hold over the following Sunday. The first meeting is designed especially for prayer. Brethren from abroad are invited. Let the laborers come with the conviction that the Lord is able to save. S. HAMMOND.

Maine Eastern Quarterly Conference.

This Conference is appointed at Lincolnville Centre, Oct. 13th, at six o'clock P. M., and will continue till Sunday evening. We desire those intending to meet us in this conference, to come prepared to work for God's cause. Call on D. Fletcher, E. Blood, E. Caldenwood, and others, or the subscriber. M. YOUNG, Clerk.

To the Brethren.

Bro. E. McCullock, of Savoy, Mass., purposes to devote his time and labors in the gospel field as the Lord may direct and the way may open. We, the undersigned, cordially recommend him to the different churches as worthy of their confidence and support.

J. HEMENWAY.
C. GOODRICH.
H. PRATT.

Conference.

The Advent Christian Conference of Minnesota will be held in Utica, in the Chatham neighborhood, about sixteen miles from Winona, on the railroad. It will commence Sept. 24th, and continue a week or more. Meetings will be held in the Western Tabernacle, which will be pitched there for the occasion. J. V. HIMES.

Quarterly Meeting.

The next quarterly meeting of the Iowa Christian Conference will be held at Cascade, Dubuque, Co., Iowa, to commence Sept. 23d, and continue over Lord's day. PETER S. W. DEYO, Conf. Clerk.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. WELLCOME, Secretary.

Maine Advent Ministerial Conference.

This conference will meet in connection with the quarterly conference in Portland.

[illegible] ROWARD, President.
C. H. [illegible], Secretary.

Notice.

I. C. Wellcome & Co. now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

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Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

South Natick, Mass......Sunday, Sept. 25th
South Reading......evenings, Sept. 27th and 28th
Lynn, Mass......evening, Sept. 29th
West Abington, Mass......evening, Sept. 30th
Tremont, Mass., (as Bro. Benson may arrange), evening, Oct. 1st, and the following Sabbath, Oct. 2d, and through the week in the same town, with Bro. Davis.
Carver, Mass. Sunday, Oct. 9th, and through the week, except Saturday.
Holliston, Mass......Sunday, Oct. 16th
Will then answer to calls in R. I. and Conn., if the Lord will. H. K. FLAGG.

Lee, N. H......Sunday, Sept. 25th
Concord, N. H......Sunday, Oct. 2d
L. BOUTELL.

East Hartland, Methodist church)......Sunday, Oct. 23
and longer if desired. S. D. DANIELS.

South Windsor, Ct......Oct. 2d
S. P. BABCOCK.

Chester, Mass......Saturday eve, Oct. 1st
and over Sunday.
Walbridge, (School-house)......Oct. 16th and 23d
P. S. BUTLER.

Worcester, Mass......Sept. 25th
Palmer......Sept. 26th and 27th
Springfield, as Bro. A. R. White appoints......Sept. 28th
Hoosick Falls, N. Y......Sept. 30th, and Oct. 1st and 2d
Poultney, Vt......Oct. 4th and 5th
Castleton, Vt......Oct. 6th and 7th
Sandy Hill, N. Y......Oct. 8th and 9th
Brethren, pray for us. JOS. D. BROWN.

Bangor, (where Bro. L. Smith may appoint), Sept. 25th
North Searsport......Oct. 2nd
Searsport Village......Oct. 9th
Frankfort......Oct. 16th
A. MUSSEY.

South Windsor, Ct......Sunday, Sept. 25th
In the evening at South Manchester, as Bro. Hart may arrange. C. GOODRICH.

Sebec, Me., (school-house, near Bro. Joshua Livermore's), Friday and Saturday evenings, Sept. 23d and 24th, and Sunday the 25th. THOS. SMITH.

Farmington, N. H., (where Bro. Horn may appoint), Sept. 25th. NELSON HARTSHORN.

New Salem, N. H., (Daniel Robie's school-house), Sunday, Sept. 25th, at half-past ten o'clock.
C. RICHARDSON.

Unity, N. H., Friday afternoon, Sept. 30th, and over the following Sunday.
Dinsmore Hill, Hartland, Vt......Oct. 9th
Canaan Street, N. H......Sunday, Oct. 16th
A. SIMPSON.

Portsmouth, N. H......Oct. 16th
C. H. LEVERTON.

North Norway, Saturday evening, Sept. 24th, and over the Sabbath.
East Stoneham, Saturday evening, Oct. 1st, and over the Sabbath.
Otisfield, (Gore school-house), Saturday evening, Oct. 8th, and over Sunday. J. T. JORDAN.

Leverett, Mass., Sept. 22d, every evening through the week, and over Sunday.
Northfield, Mass......Oct. 5th
West Brattleboro, Vt., (at Bro. Gage's), Oct. 6th and 7th
Whitakerville, Vt......Oct. 8th and 9th
Houghtonville, Vt., as Bro. O. D. Gibson may arrange), Oct. 11th.
Plymouth, Vt., (as the friends may arrange), Oct. 13th and every evening through the week, and over Sunday. Will the brethren and sisters in that region come and help us in the name of the Lord? GEO. A. STREETER.

Newport, N. H., (Bro. J. Hurd's District), Sunday, Sept. 25th.
Hartland, Vt., (Dinsmore Hill)......Sunday, Oct. 2d
Pomfret, Vt., (Harrington school-house), Thursday and Friday evenings, Oct. 6th and 7th, and Sunday, Oct. 9th.
Also meet with other brethren at Newport, N. H., (Northville), Oct. 15th, two o'clock, P. M., and over the Sabbath, to assist in an ordination.
WM. W. SUTHERLAND.

Richmond, Me......evening, Sept. 22d
Litchfield, (near Bro. Howard Robinson's), eve., Sept. 23d.
Brunswick, Saturday eve., Sept. 24th, and Sunday 25th
Bath......evening, Sept. 26th
Yarmouth......evening, Sept. 27th
Biddeford......evening, Sept. 29th and 30th
Kennebunkport......Saturday evening, and over Sunday, Oct. 1st and 2nd.
I will attend these, if the Lord will, if they do not conflict with others. WM. M. INGHAM.

Hitchcockville, Ct......Sept. 24th and 25th
A. ROSS.

South Adams......Sept. 22d and 25th
Savoy, Mass., (where Bro. Sherman may appoint) Sept. 29th, and at Noah Merrick's Sunday, Oct. 2d.
B. WM. WILKINS.

Walbridge......Oct. 2d
A. M. HIGGINS.

Lovely Street, Ct......Sept. 25th
R. WILLIAMS.

Portland, Me......Sept. 25th
S. S. MOONEY.

Waterloo, N. H., (where Bro. James Davis may appoint......Sept. 25th
Chichester, New Dover, (school-house)......Oct. 2d
Suncook, N. H., (where Bro. Paine may appoint), Oct. 1st. Z. FORD.

Melvin Village, N. H......Sept. 25th
Brookfield Corner......Oct. 2d
T. W. PIPER.

Epping Corner, N. H......Sept. 25th
Manchester......Oct. 2d
C. C. STEVENS.

Augusta......evening, Sept. 24th, and Sunday 25th
H. B. SAVEY.

Agawam......Oct. 2d
BENJ. BUTLER.

Plainfield Pond, Mass......Sept. 25th
Newfane, Whitakerville, Vt......Oct. 21st
WM. J. BLANCHARD.

FOR PORTLAND, ME.

S. S. Mooney,......Sept. 25th

Forestville, Ct......Sept. 25th
Yalesville, Ct......Sunday, Oct. 2d
O. D. WOODRUFF.

Springfield, Mass., (Barnes' Block)......Sept. 25th
WM. A. FENN.

Portsmouth......Sept. 25th
Lynn......Thursday, Sept. 29th
Boston, (Lowell Street Chapel)......Oct. 2d
Cheshire Street, Ct......Oct. 9th
H. MUNGER.

Haverhill, Mass......Sept. 25th
A. SIMPSON.

Newport, N. H., (at Northville)......Sept. 25th
and Oct. 9th and 23d. H. DEMING.
E. COTTON.

Worcester......Oct. 2d and 9th
Plymouth, Mass......Oct. 16th
J. S. WHITE.

Concord, N. H......Sunday, Sept. 25th
T. M. PREBLE.

ELD. C. P. DOW IN CANADA EAST.

Stanbridge, Burrough......Sept. 25th

Hoosick, N. Y., (Advent chapel)......Sept. 24th and 25th
North Bennington, Vt......Sept. 26th and 27th
Hawley, (at Bro. H. Barton's)......Oct. 1st
Plainfield Pond......Oct. 2d
Plainfield, (at Bro. Heley's)......Oct. 8th
Goshen......Oct. 9th
Dalton, or Plittstone......Oct. 14th
and over the Sabbath. H. HADLOCK.

South Butler, N. Y.... forenoon and evening, Sept. 25th
Westcott, (school-house)......afternoon, Sept. 25th
Mannsville, N. Y......Oct. 2d
Wilcox Corners, N. Y......eve Oct. 6th
Barnes' Corners......Oct. 9th
Harrisburgh, (Bickford school-house)......eve, Oct. 11th
West Martinsburgh......Oct. 16th
Copenhagen......Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people. C. B. TURNER.

Savoy......Sept. 25th
North Adams......Oct. 2d
Griswoldville......Oct. 9th
Northfield......Oct. 16th
Brattleboro, Vt......Oct. 23d
Whitakerville......Oct. 30th
[illegible]

Warehouse Point, Ct......Sept. 25th
Scitico......Oct. 2d
L. E. POTTER.

Dorchester, N. H., (funeral sermon)......Sept. 25th
West Deerfield, N. H......eve, Sept. 28th
and over Sunday.
At the latter place expect Bro. S. Pinkham with me.
J. G. SMITH.

Bradford, N. H......Sept. 25th
and remain as long as the interest demands.
JOSEPH W. WHITE.

West Brattleboro, Vt......Sept. 25th
Whitakerville, Vt......Oct. 2d
W. J. HALL.

Griswoldvill......Sept. 25th
Goshen......Oct. 2d
E. McCULLOCK.

Athol......Sept. 25th
Ashburnham, Mass......Sunday, Oct. 2d
S. S. BREWER.

West Stafford, Ct......Sunday, Sept. 25th
P. S. BUTLER.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

Renel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

C. F. Sweet—He is in Wisconsin. I have written to him.
C. P. Dow—Remittances for J. N. and A. R. T. received and credited; papers sent.
S. Woodruff—The $1.00 for N. W. was credited.
A. B. Cook—Not.
Mrs. P. Eastman—Received.
Nancy P. Pease "
J. A. Cole "
Enoch Pond "
C. Dennen "
M. G. Dunham "

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Both small and great together meet,
And stand before the judgment-seat.

The works of all will there be shown,
The deeds of each will then be known;
The Judge of all, in justice true,
Will give to each what is their due.

The just of every age and clime,
Who have obeyed his words in time,
Will all be welcomed by the Son,—
"Ye blessed of my Father, come,

"For you the kingdom was prepared,
[illegible]
I'll make you kings and priests to be,
And you on earth shall reign with me."

But on the wicked he will frown,
And unto dust will bring them down;
Destruction they will undergo,
Which is the end of every foe.

Oh! sinner, turn from sin away!
Now seek the Lord, make no delay;
For Jesus Christ will quickly come
To give reward to every one.

East Bloomfield, N. Y. ALMON HALL.

For the World's Crisis.

SOCIAL PARTIES.

We learn that ministers and church officers in some places, are encouraging social or neighborhood parties — recommending the members of their charge to meet occasionally, and spend an evening in friendly chitchat, have a supper, perhaps wind up with an innocent game of some kind, to promote a more general sociability and friendly intercourse.

Sociability is a good thing—we admire it, but we would respectfully ask, if there is not a better, and more scriptural way of promoting social and friendly feeling among the people? Why not appoint a weekly meeting in every church, on holiness, entire sanctification, the higher christian life. We know of no better or surer way to promote sociability, friendship, love and christian union. Nothing binds God's people so closely and firmly in the bonds of affection, and love, as the baptism of the Holy Spirit—the tongue of fire. This spirit, too, will banish all trifling, levity, foolish talking and jesting so common at many of these social parties.

It will also heal all divisions, backslidings, heartburnings, roots of bitterness, all envyings and evil-speakings. Besides it will qualify for active service, spiritual labor, holy zeal, self-sacrifice in the cause of God, in the salvation of souls.

These meetings for holiness, in our view, are infinitely superior to mere social parties, tea parties, picnics, soirees, oyster suppers, and holiday feastings, to increase and perpetuate sociability. We *should* rejoice to see them established in every church in the land; then hope would dawn and angels tune their harps afresh, "Glory to God in the highest." O, how numerous are the devices of Satan! How devilishly artful is he in decoying us from the path of duty, in cheating our souls, and making us hew out to ourselves cisterns that hold no water.

If these parties are not promotive of holy living, of advancement in the divine life, evil tendencies are sure to follow. "What is not of faith is sin." Christ attended social parties, so did the early disciples. But how was the time occupied at these social gatherings —in feasting to excess, in light-mindedness, in frivolity, in "foolish talking or jesting, which are not convenient," in "words to no profit"? Did they sit down to eat and drink and rise up to play?

The early christians associated, held religious festivals with the view of cultivating mutual affection and friendly intercourse among each other. The entertainment was prepared by the richer members, to which the poor were invited. There they testified their love by mutual acts of kindness, all partaking of the same plain, simple, wholesome fare; meanwhile liberally supplying the necessities of the indigent.

Concerning these feasts of charity, Pliny gives an account in a letter to the Emperor Trajan; "Their practice is," says he, "to meet before day, and sing a hymn to Christ, and bind themselves by a solemn oath to do no wickedness. These things performed, they separate, and meet again to partake of a common and innocent meal." Their conversation meanwhile, was such as became the gospel of Christ, being sanctified by the word of God and prayer. To glorify God, in their bodies and in their spirits, was uppermost invariably, from first to last.

Tertullian, in his Apology for the Christians, alluding to the same fact, says, "We christians look upon ourselves as one body, actuated, as it were, by one soul. When, therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy. We feed the hungry, because we know that God takes a peculiar delight in seeing us do it. Nothing earthly or impure has any admittance. Our souls ascend to God before we sit down to eat. We eat only what suffices nature. We sup like servants who know that we may awake in the night to the service of the Master; and we discourse as those who recollect that God hears them. When supper is ended, every one is invited forth to sing praises to God. As we begin, so we conclude, all with prayer, and depart with the same degree of temperance we came."

Are the social gatherings at the present day thus in accordance with gospel purity and order? thus promotive of singleness of heart, of christian benevolence, of entire consecration to God and his service? Are they a means of grace? Do they promote a spirit of prayer, of holy living, stimulate to acts of self-denial, in spreading divine light? If so, the Lord speed them, multiply them. Christ says, "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

"Whatever dims the sense of truth,
Or stains the purity [illegible]
[illegible]"

The time was when religion was to be exterminated by the sword, the faggot and the inquisition; but in the nineteenth century, a more successful plan has been adopted. The spirit of compromise, is now at work. Satan transforms [illegible] and the [illegible] laudable objects will justify any means. A fancy fair, soiree, tea party, or a raffling match may be gotten up with much propriety if a church debt is to be paid, or a donation party, [illegible] with the follies of a whole night's revelling at the parsonage, if the proceeds are only given to the minister; secret combinations—professors and sinners, may exhibit all the folly imaginable with gorgeous expense of regalia, public dinners, etc.; while many honest debts are unpaid, and many poor are starving for bread; yet this is all sanctified by offering prayer at commencement, and taking along the Bible. The end sanctifies the means!

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

PLEASE READ.

BROTHER GRANT:—I have been meditating some of late on the *sleepy doctrine*, so called by people this way; thinking how it seemed to affect some of our professed christians; those, too, that believe in a resurrection of the dead, both of the just and unjust; who also believe that Jesus is coming to judge the quick and the dead; yet these very persons will fight against—put far away the appearing of our Saviour. The sleep of the dead seems to be the rock on which they split. Sleep of the dead! an unconscious state! How absurd! They say reason teaches a man that he has a part in him that is immortal; a part that can never die; whether holy or unholy will live forever.

Well, to what does such a belief as this lead? Ask one where the saint goes to at death, he will answer at once, Gone to be with Jesus. But where is the sinner? Oh! he has gone to be with the ——, of course. Well, are they safe now? Not quite safe. And why? What more? The saint is at home, and likewise the sinner. What more is needed to be done? Judged. Oh! yes, they must be judged, must they? What for? Because the Bible says so. Jesus hath appointed a day in which he will judge all mankind according to the deeds done here in the body.

Now we can see what is to come. The saint must leave the bright realms of glory, the ungodly their place of torment, and appear before their Judge. Nothing seems to be sure till after the Judgment. We might suppose if we consider this subject, that there was a mere possibility that the saint, even, after enjoying the unspeakable glories of the better land, would be weighed in the balance and found wanting, and again some others that had been writhing in hell might find that there had been a mistake made in relation to their case, and that they had been wrongfully dealt with.

If we take this view of the Judgment the above thoughts are somewhat in place.

R. H. NYE.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER THIRTEEN.

MOSES RECEIVING HIS COMMISSION.

Moses stands in exile upon the mount of Horeb, meditating upon the oppression of his kindred. He sighs over the burdens they are compelled to bear, and longs for some token of their deliverance. As he gazes out upon the strange solitude around him, the memories of his past life steal over him.

A mysterious providence seems to have preserved him thus far, for some wise purpose to him unknown. His mother has told him how the cruel king of Egypt had commanded that all the male children should be destroyed, but that she had concealed him a long time, till at last she was compelled to place him in a little ark of rushes, and commit him to the waves of the Nile and the care of God whom she feared. The king's daughter found him there in the innocence of babyhood, and his childish tears found sympathy in her heart. She adopted him as her son, and in selecting a nurse chanced to obtain his very mother, under whose care he grew up to boyhood, and was then received into the household of Pharaoh.

The glory of the court did not woo him from the love of his own people. The splendor of the monuments of art, the mighty pyramid, the gloomy Sphinx, and the lofty obelisk, pleased not his eye, dazzled not his heart; for they had been reared by the toiling hands of his oppressed brethren. He daily passed through the crowded streets of Memphis, or saw the new city of Rameses daily rise with increased beauty where his kindred toiled under the taskmaster. He looked upon their burden, and sighed for their relief. Yet he dreamed not that ere long he was destined to lead forth these oppressed hosts from bondage to freedom and triumphant victory. Yet there were times when he could no longer resist the opportunity of assisting his people against the oppressor.

On one occasion he slew the aggressing Egyptian and delivered the Hebrew. His life was endangered by this transaction, and he fled to the land of Midian for safety. It is in this life of exile that we now find him, tending the flocks of Jethro, his father-in-law.

As he meditates amid the solitude of Horeb, a bush, at a short distance, appears clothed with dazzling fire, yet unconsumed. Moses wonders at the sight, when a voice issues from the fiery bush, calling upon him to come not near, for the place was holy ground where he stood. The Lord informs Moses that He is the God of his fathers, that the affliction of the children of Israel has come up to heaven, that the time for their deliverance has come, when they should go forth into the land promised to Abraham, Isaac and Jacob. Now the Lord further says, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." And Moses replies, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?"

Moses feels unworthy to be the messenger of Heaven to his kindred, and he also fears they will not credit his words even if they are words of hope and freedom; and he further asks, if they should inquire who sent him, what he should say; and he is told, the terrible name of Jehovah—"I AM THAT I AM." He is told to say that the "I AM" has sent him on the errand of hope.

Then Moses receives signs from the Lord to perform before the people, that they might believe in his divine commission. His rod is transformed into a serpent; his arm becomes leprous, and is made sound again; and further, he is told to command the water to become blood, and that it should obey him. Now Moses complains that he is not eloquent, but slow of speech, as though God were not able to give him power to deliver his message. But the Lord bears with him and promises that Aaron shall be his spokesman; and further, to be with them and teach them what to say in the presence of the haughty court of Pharaoh.

Thus the sublime interview ends, the first between Jehovah and Moses of a long series that were to transpire in the wonderful future. Moses has now received his commission from the mouth of the terrible "I AM," and leaves the solitary wilds of Horeb to bid farewell to Jethro, and with his family seek once more the scenes of his boyhood and the oppression of Israel.

For the first time he had heard the voice of that God his mother had taught him to fear and worship. For the first time he had received sure words of hope that his people were to be made free; yet he was told they were to come out of bondage with a strong arm and after the scourging of the oppressor.

The future leader of the hosts of Israel, and their lawgiver, has now entered upon his sublime life of faith and trust. He has heard the voice that is to make the cloud-pavilioned summits of Sinai tremble; the voice that was to lead him and Israel through terrible scenes and triumphs, before the possession of Canaan. He has heard that there is hope for the captive and the down-trodden, and his heart is strengthened. His pulse beats with a new-found joy, for a brighter day has dawned. He sees not the long journeyings through the desert wastes. He listens not to the murmurings of the people in the wilderness, that would bring the anger of the Lord upon them even after they had tasted of the bounty of Heaven. He leaves all the great unknown to God, and goes forth to do his bidding with a lofty trust and a sublime faith in the God of his fathers.

ORRIN P. ALLEN.

For the World's Crisis.

A REVERIE ON OUR LAST TWO CAMPMEETINGS.

Campmeetings! The very word sounds novel. And yet it is not novel. They are quite common things. Are they good institutions? That is the question. Some good in them, certainly. Some bad, too; much bad. Well, people will have them. Some will. What is to be done? What is the good? Some are converted. Yes, many are. Will they endure? Some do; some do not. So in all reforms and all revivals. Such is humanity. Saints revived? Yes. Many can so witness. A good place to meet and greet friends. That is so. Great expense! True. "Might not this ointment have been sold for three hundred pence, and been given to the poor?" Judas. Who gives most to the poor; he who attends or he who refrains? That is the grave question.

Well, the great reaction. I know it. All human matters react. Stop acting at all, then. Not quite! I cannot tell as to all the good or bad. I am not in full favor of them. Yet I go? What for? To see friends. Partly that. No higher motive? Well, I would try to do some good in all places.

The time came. I went. How clear the sky! How fine the weather! How sweet the air! How beautiful the grove! I love rural beauty. O God, I see thee in the trees. I hear thee in the murmurs of mingled sounds. "God is love." Friends met. I love the smiling faces. What is life aside from such warm friendship as the heart covets? Go from me stiff, cold, lifeless dignity. Is not a quick succession of showers and sunshine more delightful than a clear, cold December sky?

Here they are. Old, young, all classes. Now the worship. The songs sound of heaven. Bold, strong, spiritual. Well, they seem so. Earnest and devotional praying. Some too long. Some too loud. Yes. A common fault, however, with many. What then? Shall we sternly rebuke them? Strike softly. The reed is tender. Would that all might pray even though the manner be faulty. God will pity the weakness of those sincere.

The preaching. Force meets force. Truth and error strive. O for the Holy Spirit! On they come to speak, one by one. Hear the strong young men. They mean well. It is somewhat broken. It is well, nevertheless. They are true and earnest. God help them. They will do some execution. David and his sling. Saul and his armor. The contrast.

Some wooden crafts. Some iron-clads. Let them fight for God. A sloop-of-war from the West. One, two, three whole broadsides! Ah! that last one. That was tremendous! Well done, feminine! I am your witness of its effect! See the enemy flutter. It is no use. Do not fire back. It is only a woman! Deborah and the nail and hammer. Let Barak praise God, too.

There is the old iron-clad from Chicopee. Slug after slug. Awful rough and ragged ones. But the enemy drew the fire. Why complain? Pour in grape, Vegetarian, on the old Roman Beast. Now is his death-hour. Well done, Tractman. A whole division following you from Jerusalem to Fort Advent. The enemy's retreat is cut off from Mystic Corner. Do what you can, Evangelist. Give the soldiers their rations from the great deposit.

Well, it did seem to move well. What! some malcontents? What for? O! grumbling is poor business. Surely it is not good soldiering. You do not agree with the General in command? But he knows best. Better not dispute his Word. It is hard to kick in some directions. Do not twist His orders. Let them stand as they read. Will disputation in a tent, or under a tree, or an isolated hobby, convert a rebel to a Union man? Be a gentleman. Not in a smooth dress and smiling face merely, but in ACTION! Begging the sympathy of the few is of less importance than seeking truth and the welfare of many. We are not the seed of Ishmael, but of Christ. If what you say is the truth —what then? Is it more important than all other truth? Come, man, the enemy first, disputes afterward.

I love broad minds. What a mean thing "I" is when isolated! Christian character, christian courtesy, christian co-operation, christian gentle manners. Pretty words. Prettier actions! When will we learn? You do not have liberty? I do. Yet I do not quite agree with my fellow-soldiers. But I will not fire away my ramrod to spite some one.

Avoid squabbling. The enemy, brothers, the enemy; not your fellow-soldier's musket. Stick to the orders, brother. Do not palaver. The orders, the orders! I do not care about your argument. What is the plain word of Gen. Immanuel? We have had too much argument. Give us plain words of God. Talk, talk, talk. It is sickening. "Shall a man full of talk be justified?"

O self! keep out of the question. Christ, Christ, Christ. That is the word. Do not, while the battle is raging, stand there and whine with that little clique. Up and do the soldier's work. Up, put it through! But "where the word of the King is there is power." The word of the Lord will triumph. Let the coward turn and flee. Let the discontented murmur. Some are true. God help the true.

EDWIN BURNHAM.

For the World's Crisis.

THE KING OF KINGS.

"Blessed is he that readeth, and they that hear the words of this prophecy, and KEEP those things which are written therein; for THE TIME IS AT HAND." "Grace be unto you, and peace, from HIM which is, and which was, and which is to come; and from the seven spirits which are before HIS throne; and from JESUS CHRIST, the faithful witness, the first begotten from the dead, and the PRINCE of the kings of the earth."

"Unto HIM that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to HIM be glory and dominion forever and ever. Amen." "Behold! he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindred of the earth shall wail because of him." "I was in the Spirit on the LORD'S day, and heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last."

To those who are well acquainted with the Bible, I need not say the above is taken from the first chapter of Revelation. Please turn to the Book and carefully notice whether there is any discrepancy between your book and this quotation, and then read the description of the KING as HE appeared to the beloved disciple. Then turn to the nineteenth chapter of the same book, and read from the eleventh verse to the sixteenth.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." "And he saith unto me, seal not the sayings of the prophecy of this book for the *time is at hand*." "Surely I come quickly."

"Behold, the Bridegroom cometh; go ye out to meet HIM."

F. H. CHAMBERLAIN.

W. Sutton, Mass.

For the World's Crisis.

KEEP HOLD OF MY HAND.

Keep hold of my hand, O Father on high,
Hold me while wildly the tempests sweep by;
Let me not fall 'mid the hurricane's roar,
Bring me in safety to Canaan's blest shore.

Keep hold of my hand when others let go,
Let me thy care and thy tenderness know;
When others fail, do thou by me stand,
Ever my friend, guide me safe by thy hand.

Keep hold of my hand, O Jesus, I pray;
Lead me thyself over life's rugged way;
LOVE ME, O Savior, *thy* love is so pure,
Ever so tender and long to endure.

Keep hold of my hand till time shall be past,
And bring me to reign in thy kingdom at last;
Praise shall be given thee now, Lord, and then,
Father and Son, amen and amen.

MARIA MATHEWS WEAVER.

North Dana, Mass.

For the World's Crisis.

ASHAMED OF JESUS CHRIST.

There are many people in this enlightened age who are ashamed of Jesus Christ. Young people have peculiar temptations to be ashamed of Christ. And some of this class may be considerably acquainted with the truths of the gospel, may have a respect for religion and for the worship of God; but why are you ashamed of Christ? Is it not in part on account of your irreligious companions? You love to be highly esteemed of them; you wish to be popular. But if you become christians, you fear you will lose their friendship and be made the subjects of their ridicule. You have at times, it may be, many serious thoughts about religion. You have deep impressions of your guilt as sinners, and are convinced that Christ is the only refuge from the wrath to come. But lest the world wonder, or vain ones deride, you carefully conceal your feelings, shun the company of pious friends, and seek to appear as thoughtless and as gay as any about you. You affect a boldness you do not feel, in sinning against God, and braving the warnings of his providence and Word.

Let me affectionately ask you is this either wise or reasonable? Depend upon it the fears you entertain of ridicule and opposition should you follow Christ are greatly exaggerated. Those whose opinions are worth regarding will only respect you the more for your piety—peradventure they will follow your example. But suppose it otherwise. Let the ungodly frown and the thoughtless utter their idle jests. Will you lose your soul to please them? Will their applause profit you when God shall enter into judgment with you? Mark the fearful consequences if you do slight all his warnings. Only confess his name on earth and he will not be ashamed to confess you as an heir of the Kingdom when he comes.

But if you go on rejecting the grace of Christ, a few days longer the day of reckoning will come, and then he will be ashamed of you. This world you now love so well will be wrapped in flames. The companions whose sneers and frowns you now so much dread, will stand with you, quaking with terror at their own expected doom; and the Savior from whom one smile of approbation would be worth worlds to you, will proclaim, Depart, ye cursed, I know you not!

I have written for my young readers this word of warning, that they may escape from such an end. O! yield not to this criminal weakness. Be not ashamed of Christ! Step boldly forth as friends of Christ. Do not sell your souls for the empty applause of the world, nor let an undue regard for the opinions of other people prevent your seeking salvation. Embrace the cross of Christ, and make it your glory and rejoicing. Then walking with your Saviour for a little season in humility and self-denial, he will come and receive you to himself, to be clothed in robes of white and to sit down with him in the Kingdom of God.

Yours, seeking to be ready when Jesus comes.

HANNAH.

Athol, Mass.

HOW TO GET RID OF MOSQUITOES.—Mosquitoes love beef blood better than they do any that flows in the veins of human kind. Just put a couple of generous pieces on plates near your bed at night, and you will sleep untroubled by those pests. In the morning you will find them full and stupid with beef blood, and the meat sucked as dry as a cork.

TO CLEAN KNIVES.—One of the best substances for cleaning knives and forks is charcoal, reduced to a fine powder, and applied in the same manner as brick-dust is used.

FORSAKING ALL FOR CHRIST.

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—LUKE 14: 33.

(*Concluded.*)

There is still another kind of christians, in a more advanced state of sanctification, who will make some sacrifice, and give at the expense of their small comforts, yet they do not approach the loving law,—"Let him that hath two coats give to him that hath none; and let him that hath meat do likewise," (Luke 3: 11), which is the law of the wholly sanctified, the wholly self-renounced, self-hating disciple. "For if any man come to me and hate not his own life also, he cannot be my disciple; for he that loveth his own life shall lose it, but he that hateth his life in this world, shall keep it unto life eternal." John 12: 25, 26; Luke 14: 26–33. Fenelon truly observes, "If a man has forsaken his sins, he has not forsaken all, unless he has forsaken himself." To this we may add, that unless he has forsaken all, he cannot fully live up to this gospel measure of love, and this is really the reason why he cannot be a disciple, unless he has forsaken all. "For he that loveth not, knoweth not God, for God is love." 1 John 4: 8. This is not love to friends, for that is but another form of self-love, loving them because they love us, and in Scripture is classed with heathen love. If we do no more than this, it may be truly said, what do ye more than others—do not even sinners the same? Matt. 5: 46–48.

This Godlike love, we see, is "love to enemies," "doing good to those who hate us, blessing those who curse us, and praying for those who despitefully use us." And this is not occasionally or seldom, but constantly and persistently. It implies not an act impelled by a sense of duty only, but a state of the heart as permanent, as lasting as life. "Long-suffering" is the most appropriate term, as it is also its most important characteristic. "Charity (which in this connection is but another name for love), is not easily provoked, but suffereth long, and is kind." 1 Cor. 13: 4, 5. Even forgiving seventy times seven. Matt. 18: 21–35; Matt. 5: 23–26. Each person must be forgiven this often. This, in connection with the injunction to do good unto them in all things, even while in the act of doing unkindness to us, would make a perpetual state of forgiving, long-suffering, loving kindness, like Him who forgave his enemies, even while in the very act of mangling the hand that was stretched out to save them: who forgot all self-pity and self-sparing, in commiseration for the more dreadful doom they were bringing upon themselves. He did not cry, Pity, save, and deliver *me*, but "forgive *them*, for they know not what they do." "And if any man have not the spirit of Christ, he is none of his," whatever else he may have. Rom. 8: 9.

Now self-love is utterly at variance and at enmity with this spirit, because it is one of the fruits of the carnal mind, which is enmity against this long suffering Godlike love, which is among the chief fruits of the spiritual mind. Gal. 5: 22. How, then, can a man possess this, without obedience to the Saviour's mandate not only to forsake all outward things that belong to the carnal mind, but all inward things that belong to self-love, and to become self-hating, as this is included in the mandate? Luke 14: 26, 27, 33. How otherwise can we bear a daily cross, without going around it, or turning aside? Self-love and self-indulgence are the antipodes of a self-denying, self-renouncing, cross-bearing spirit, and they cannot coalesce; but as they are to be at enmity, they must make war, where they dwell in the same heart, until one or the other is cast out. The carnal mind is at ease until the Spirit enters the arena of the soul—so to speak—then the conflict commences; "for the Spirit lusteth against (or opposeth) the flesh and the flesh lusteth (or warreth) against the Spirit. And these are contrary the one to the other." What is the conclusion? "This I say, then, walk in the Spirit." Why? Because "the Spirit lusteth against the flesh." "And ye shall not fulfill the lusts of the flesh." Why? Because "the flesh lusteth against the Spirit."

Here it is plainly implied that we can by our walk assist the Spirit in the victory over the flesh. And if we can, we must; our obligation is imperative. And there is more implied in it than that. It is a life and death question. "For if ye do live after the flesh ye shall die." Why? Because "to be carnally minded is death." "But if ye through the Spirit do mortify the deeds of the body ye shall live." Why? Because "to be spiritually minded is life." It is most remarkable, that in this very "walk of the Spirit," it is said, by love serve one another; for "all the law is fulfilled in this one word, even in this, *love thy neighbor as thyself*." (Gal. 5: 13, 14, 16.) As if love, and the kindly dispositions and acts emanating from it, are the principal part of the "walk of the Spirit." We see also from these Scriptures that our way of living is of vital importance, since he that "liveth after the Spirit shall reap life," and he that liveth after the flesh shall reap corruption. Rom. 8: 13, 14. Gal. 6: 7–9. In this last text all men are represented as sowers and reapers. Some sowing to the Spirit, and reaping life, and others sowing to the flesh, and reaping corruption.

This is a fearful fact, the awful importance of which it will be impossible to realize fully, until we appear at the judgment seat of Christ: *that every one may receive the things done in his body*, according to that he hath done, whether it be good or bad. "Knowing therefore the terror of the Lord, we persuade men."—2 Cor. 5: 10, 11. Then the smallest acts will be noted, and commended. We may think it a small thing to visit the sick, or to give a loaf of bread to the hungry, but it is not so in the divine estimate. And the ungodly may think it a small thing to neglect those duties, but it is not so there. For one receives as much importance in the scale of condemnation, as the other in the scale of approbation, and proportionate rewards to each. But to give only of our surplus means, is but half of the principle here illustrated; and to do good when no inconvenience or self-sacrifice is involved, is but a small part of that spirit of love by which we serve one another even as ourselves. Voluntary self-sacrifice, and consistent, and persistent self-denial are very rare in our day, but there must be more of it if we would succeed in resisting the evils of our age, and arresting, as much as lies within us, the tide of evil that is so freely flowing into, as well as out of, the church; the muddy stream of which is sufficient to befoul the world, if unresisted, and unwatered by grace. Self-denying examples are wanting, as well as self-denying work. Let us cite one or two examples among the eminent teachers of this doctrine in the past. We will transcribe a conversation recorded in Wesley's Sermon "On the danger of increasing Riches."

"Some years since I told a gentleman 'Sir, I am afraid you are covetous.'

He asked me, 'What is the reason of your fear?'

I answered, 'A year ago, when I made a collection, you subscribed five guineas; at the subscription made this year, you subscribed only a half guinea.'

He made no reply, but after a time said: 'Why do you live upon potatoes?' (Wesley did so between three and four years.)

I replied, 'It has much conduced to my health.'

He answered, 'I believe it has. But did you not do it likewise to save money?'

I said I did; for what I save from my own meat, will feed another that else would have none.'

'But, sir,' said he, 'if this be your notion, you may save much more. I know a man that goes to market at the beginning of every week; then he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink, the ensuing week. So his meat and drink together cost him only a penny a week.'

This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted before he knew God."

It requires a complete forsaking of self-love, in order to exercise this kind of self-denying love to others; and if a man can forsake all things, then the painful conflict between the flesh and the Spirit ceases; "For they that are (wholly) Christ's, have crucified the flesh with the affections and lusts."

A. P. J.

THE SCOFFER SILENCED.

An infidel from Louisiana saw in a steamboat on the Mississippi a minister whom he heard deliver a discourse on infidelity. Gathering his associates to the table, he began to tell hard things about religion and religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up, and suddenly slapping him on the shoulder, said,—

"Old fellow, what do you think of these things?"

"Do you see that beautiful landscape?"

"Yes."

"If you were to send out a dove he would pass over it, see and delight in all that is beautiful and lovely; but if you were to send out a buzzard, he would see nothing to fix his attention, unless he could find some rotten carcass, loathsome to all other animals; on it he would light and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom. Paine walked off in confusion, and was called Buzzard the rest of the passage.—*Sel.*

HOW TO CUT GLASS WITH A PIECE OF IRON. —Draw with a pencil, on paper, any pattern to which you would have the glass conform; place the pattern under the glass, holding both together with the left hand—for the glass must not rest on any plain surface—then take a common spike or some similar piece of iron, heat the point of it to redness, and apply it to the edge of the glass; draw the iron slowly forward, and the edge of the glass will immediately crack; continue moving the iron slowly over the glass, tracing the pattern, and the clink in the glass will follow at the distance of about half an inch, in any direction, according to the motion of the iron. It may sometimes be found requisite, however, especially in forming corners, to apply a wet finger to the opposite side of the glass. Tumblers and other glasses may be cut or divided, very fancifully, by a similar means. The iron must be re-heated as the crevice in the glass ceases to flow.—*Scientific American.*

TREATMENT OF HENS.—Linseed meal is found to be a great promoter of egg-laying. Mixed with scalded meal or shorts, or with sour milk, it is readily eaten, and is a good substitute for animal food and insects. Hens like Indian corn better than any other grain, and it is their cheapest food. For confining hens, a covered room, with a dry earth floor, is much better than an open yard, which the rain keeps in a filthy state most of the time. With sand to roll in, hens may be confined under cover the whole season. Half an hour before sunset they should be let out to range over the yard and garden. They will then be too busy picking grass, gravel, etc., to scratch and do mischief, being always in a hurry to return to the roost before twilight. Hens thus kept will more than twice pay for their keeping, if not too old to lay well.

Hygiene.

"This is for your health."—*Paul.*

FACTS ABOUT EATING.

If too much food is taken, the stomach can not convert it into a perfect blood material, hence no perfect blood is made, and that being mixed with the other blood in the body makes the whole mass of blood impure; hence, after an over-hearty meal a person "feels bad all over." If the over-eating is habitual, there is always some uncomfortable symptom complained of. Such persons are never well, and although they may eat heartily, they do not get strong nor fill up in flesh; it is because the stomach has been over-taxed and has not the power to extract the nourishment from the food.

When persons do not get strong, although they eat a great deal, they will get stronger by eating one half less; as a sickly servant in attempting to do a large amount of work, does none of it well, whereas, if the task were a light one, the whole of it would have been thoroughly done.

When any uncomfortable feeling is experienced after eating, it is because some article does not "agree with the stomach," that is, can not be digested by it. This always arises from quality or quantity, generally the latter. In such cases take less and less until no discomfort is produced; if no special change is observed, it is because the quality is unsuited to the condition of the stomach, or the general system does not require it.

An article may not agree with the stomach to-day, but may agree with it very well in a few days, weeks, or months afterward, because its distinctive elements may then be needed in the system. Most persons instinctively turn away from roast pork in midsummer—it would make them sick—but in winter time, when the thermometer is near zero, large quantities are eaten with a relish, and no specific discomfort follows. As a general rule, instinct is the best guide, and that which is most relished is the thing which should be eaten; but if some discomfort invariably follows, it should be omitted, at least, until a change of air, season, or occupation.

It is a physical and moral wrong to take a single mouthful, when really it is not wanted; the motive being merely to "eat even," to eat it out of the way, or feeling that if it is not eaten it will be thrown away by the cook. If thus thrown away, some worm, or insect, or animal may get it; if eaten by yourself, it only oppresses the system that much.

The finer food is divided or cut up before swallowed, the sooner, the easier and more perfectly it is digested, for like ice, it is dissolved from without, inwards, and the smaller the pieces the sooner are they melted.

"Bread and butter" and milk are the only two articles of food which have all the elements of nutrition; hence from childhood to extreme old age we are never tired of them.—*Health Tract.*

THE NATURE AND EFFECTS OF ALCOHOL.

BY REV. JUSTIN EDWARDS, D. D.

Alcohol, the intoxicating ingredient in spirituous liquors, is not the product of creation, or of any living process in nature.

It is the fruit of vinous fermentation; and is generated by a process which takes place in certain vegetable substances after they are dead.

It is not, as a beverage, needful or useful to men, in order to the enjoyment of the highest health, the greatest ability for bodily or mental effort, and the longest life.

It is, in the human constitution, a poison, the use of which as a beverage is always *hurtful*.

It powerfully counteracts the efficacy of the gospel, and of all means for the intellectual elevation, the moral purity, the personal benefit, and the public usefulness of men.

It tends to render diseases hereditary, and thus to deteriorate the human race.

It weakens the understanding, stupefies the conscience, and hardens the heart.

It often causes insanity, and produces a predisposition to that disease, in the offspring of those who use it.

It occasions the loss of a great amount of property.

It lessens and often destroys social enjoyment, and causes a great increase of domestic wretchedness.

It weakens the power of motives to do right, and increases the power of motives to do wrong.

It causes most of the pauperism and crimes in the community.

It produces many, and aggravates most of the diseases to which the human frame is liable.

It corrupts the public morals, and debases the public mind.

It endangers the purity and permanency of free institutions.

It shortens human life.

It tends powerfully to lead men to dishonor God, and forever to destroy their own souls.

Abstinence from the use, as a beverage, of intoxicating liquor, is safe and salutary. This is proved by the experience of hundreds of thousands, of various ages, conditions and employments.

Should all adopt and perseveringly pursue a similar course, drunkenness and its evils would universally cease. The gospel, and all the means for the promtion of the temporal and eternal good of men, there is reason to believe, would be crowned with greatly augmented success.

For men to continue to use it as a beverage, to make it or furnish it to be so used by others, is morally wrong and ought universally to be discontinued.—*Anti-Tobacco Tract.*

NEW METHOD OF MAKING BREAD.

Instead of protracted agony of twelve or eighteen hours, it will only be a pleasant exercise of a few minutes in making it—just two hours for raising—and baked in fifty minutes, and out come the loaves, so round and light, so tender and sweet, the whole household will be delighted. The first thing, and the last in fact, is proper temperature, both while making it and in process of raising. Without heat internal as well as external, fermentation cannot be rapid enough. Then heat two bricks to 100° or more, and place the pan you make the bread in on them, and so knead and work in the heat with the materials. And now, though the great army of bread-makers stand up in flour-y array against me, and even shake their doughy fingers at me, I shall not wince or 'abate one jot.' 'Success is the test of merit,' as the world goes, and this past delusive notion that after bread is light once, it must forsooth be molded over into loaves and set to work again, is all nonsense. It often induces sourness, certainly multiplies labor, and takes time. Well, then, have two tins well greased (butter is hopeless in these days) and divide the dough equally. I use two quart tins, which, of course, requires two quarts of flour and over for a loaf, and set them to rise by the stove on the hot bricks, with a piece of carpet over the bricks to moderate the heat, and then well cover with warm woolens. In two hours it will be rising like Aladdin's palace, and when fairly brimming full, place it in your oven and you will soon have as delicious bread to eat as one ought to expect out of Paradise.

I claim this as original, and only ask you to follow these directions and give us the result. Thus bread-making ceases to be the tax on time and patience it usually is, and the harrassing doubts and fears one usually goes through with while following the old method, are quite done away with. I could say much on the philosophy of baking bread, in adjusting the 'golden mean,' which, after all, is half. A peep into some of the closed ovens would, I fear, call out the exclamation of the dogs in Landseer's picture of 'too hot, too hot.'"—*Cor. Agriculturist.*

OUR CHAIRS.—An eminent physician, speaking of our chairs, remarks that they are too high and too nearly horizontal. We slide forward, and our spines ache. The seat should be fifteen or sixteen inches high in front for men, and from eight to fourteen inches for children and women. The back part of the seat should be from one to three inches lower than the front part. This last is very important. The depth of the seat from front to back should be the same as the height. The chair-back is likewise unphilosophical. The part which meets the "small of the back" should project further forward. Instead of this, at that point there is generally a hollow. This is the cause of much pain and weakness in the small of the back. The present seats produce discomfort, round shoulders, and other distortions.—*American Artisan.*

LINIMENT TO RELIEVE PAIN.—One of the most powerful liniments for the relief of severe pain is made of equal quantities of spirits of hartshorn, sweet oil, and chloroform; dip into this a piece of cotton cloth doubled, about the size of a silver dollar, lay it on the spot, so as to confine the fumes, and the pain immediately disappears. Do not let it remain on over a minute. Shake it well just before using, and keep the bottle very closely stopped. —*Hall's Journal of Health.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IN MEMORY

Of Mrs. Ruth Webster Angell, who died in Braintree, Vt., Dec. 1863, aged twenty-three.

They say she is dead, but I see her now,
With her auburn locks and sunny brow,
And the pleasant smile she wore;
A smile that told of a spirit meek,
That ne'er for earthly fame would seek,—
O! the tender words she used to speak,
Can it be we shall hear them no more?

Can it be the smile, and the lovelit brow,
And the laughing eye are all darkened now,
Hid in the grave's dark gloom?
'Tis scarcely three years since the bridal wreath
Was fresh on the brow where the kiss of Death
Has left its dark impress, claiming the breath
Sweet as the rose in its bloom.

She was good, and we loved her passing well,
And bright young eyes weep as they tell
How her loving smiles they miss.
The aged loved her, and the young;
Her praises rested on each tongue;
To her the prattling children sprung
To claim the wonted kiss.

Alas! she has gone in her youthful bloom,
And I weep when I think of the stricken home,
And the lonely mourner there.
Yet I joy! though he drains the bitter cup,
With an eye of faith he is looking up,
Sorrowing not as those without hope,
Or the peace that is born of prayer.

Though he meets no more the sweet caress,
And the lips that ever spoke to bless
Are hushed and silent now,
And his heart is sad, yet he knows ere long
That dear loved voice the "glad new song"
Will swell with all the ransomed throng,
In strains immortals only know.

Soon she will rise with immortal bloom,
And bright as the sun, from the riven tomb,
When the King in his glory shall come.
Singing they'll come "from the enemy's land,"
Crowned with joy—the blood-washed band—
Arrayed in white the "Bride" shall stand
On earth, restored to its pristine bloom!

East Roxbury, Vt. A. E. McELLISTER.

THE LORD AT HAND.

AN ADVENT SERMON, BY JOSEPH A. SEISS, D. D.,
Author of "Last Times," "Parable of the Ten Virgins," "Gospel in Leviticus," "Day of the Lord," "Lectures on Hebrews," etc.

"Rejoice in the Lord always, and again I say rejoice. Let your moderation be known to all men. The Lord is at hand."—PHIL. 4. 4, 5

There are certain facts announced in these word, and certain admonitions with reference to those facts, to which I invite your present meditations.

The first of these facts is, that OUR LORD JESUS CHRIST IS TO COME AGAIN TO OUR WORLD. This is one of the fundamental articles of our faith. It is a point which no one can dispute or deny and yet be a christian. The Apostle John explicitly declares, that whosoever confesseth not that Christ is *to come*, (*erkomonon*,) is a deceiver and an Antichrist, having no part with them that believe. (2 John 7). The plain and unmistakable testimony was given to the disciples at the time of his ascension, that it is his purpose to come again in like manner as they saw him go into heaven. (Acts 1: 11). And the Church, to keep alive the expectation of his return, and to stimulate us anew each year to special preparation to meet him in that day, has from time immemorial set apart these several Sundays, and appointed their special lessons, with direct reference to this great inspiring doctrine. We therefore receive and hold it as one of the essential verities of Christianity, that, some time or other, the same Jesus who ascended from the Mount of Olives, shall again appear upon earth, as literally and really as he ever was in it. . . . .

The second fact set forth in the text relates to the question WHEN *Christ is to come*. There are some who seem to think that we have nothing to do with the subject of *time*, as related to this great event. But they are greatly mistaken. Nearly as often as the coming of the Lord is mentioned, it is somehow connected with allusions to dates, or events that indicate time, as well as circumstances. And to throw these out of our attention to the subject, would be to say that *some* Scripture is not profitable.

That some have been too confident, and have thus greatly brought the subject into disrepute, in fixing upon particular years and seasons, is to be admitted and regretted; but I cannot see how we can be faithful to God, or to ourselves, and yet pass by all references to the time.

It is indeed written that "the times and the seasons the Father hath put in his own power;" and we must necessarily remain in much uncertainty until the time comes or is close at hand; but it is just as clearly affirmed in the Scriptures, that there is no necessity for remaining in total ignorance on the subject. Daniel was indeed directed to "shut up the words, and seal the book" of his visions concerning it; but they were only to remain "closed up and sealed *till the time of the end*," when he assures us that "the wise shall understand," though "the wicked shall not understand." Jesus himself has described the signs which are to precede it, by which we may as infallibly judge of the nearness of the end as we judge of the proximity of summer by the budding of the trees. Paul says expressly that "the children of light" "are not in darkness, that that day should overtake them as a thief." And in the Apocalypse, which is specially devoted to the portrayal of the grand scenes of Christ's revelation and the events which are to precede and accompany it, the particular promise is given, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" which certainly implies the possibility of being able to understand these things with some degree of certainty if we investigate with proper attention and prayerfulness.

Luther also expressed it as his belief, that God would yet raise up some one who should be able to reckon up the times, and with certainty hit upon the very day.

I hold, then, that, instead of rendering ourselves chargeable with irreverent prying into the secrets of Deity by inquiring *when Christ shall come*, it is our hopeful duty so to inquire; and that, if any man lack wisdom to understand what the Scriptures have said upon this point, he may ask God and expect it to be given him as liberally as upon any other subject. It is noted, in commendation of the prophets, that they "searched what manner *of time* the Spirit of Christ which was in them did signify;" and why should not similar searching be commendable in us? When the disciples asked the Lord, "Tell us *when* shall these things be, and what shall be the sign of thy coming and of the end of the age," he kindly entertained their request; and now that we are bordering so near upon the time, will he be angry with us for pressing the same inquiry? And when the Pharisees and Sadducees came to him with their tempting skepticism, did he not rebuke them as hypocrites who could "discern the face of the sky," but would not put themselves to the pains to "discern the signs of the times?" Let men beware then how they scout this question of *the time*, lest they "fall through the same example of unbelief."

A careful searching of the Scriptures will show at least these several particulars:

1. Christ shall come in a period of abounding apostasy, unbelief and wickedness. Such was the condition of the world when the flood came; and Jesus says, "As the days of Noah were, so shall also the coming of the Son of man be." Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" Paul says of "that day," that it shall not come until there come "a falling away first;" and that, in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." Christ will therefore come in a period of abounding guilt and faithlessness.

2. Christ shall come in a period of revolutionary troubles, political perplexities, and great national agitations. Jesus says, "There shall be upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." According to the Revelation of John, the final advent is to be immediately preceded by the outpouring of sundry vials of wrath in quick succession, each one filling nations with trouble, anguish and desperation. The Psalmist says of the same period that God shall speak to the kings and rulers of the earth in his wrath, "and vex them in his sore displeasure." This point is also sufficiently plain and well settled.

3. The Son of man shall come before the Jews as an entire people shall be restored to Palestine. There will be a portion of Jacob restored before the Lord comes, but not the entire race. It is expressly said that when God assembles Jacob and gathers the remnant of Israel, "their King shall pass before them, and the Lord on the head of them:" (Micah 2: 12, 13). "The Lord will go before them, and the God of Israel will be their reward." (Isa. 52: 12). He must therefore be on earth before this general gathering of the Jews takes place. It is further evident from the twelfth of Zechariah, the twenty-eighth and twenty-ninth of Revelation, that Christ is personally present when the terrible destruction occurs to the armies that invade Palestine; whilst it is plain from the sixty-sixth of Isaiah that it is only after that terrific overthrow that the great and triumphant assembling of Israel takes place. It is those who escape that awful destruction that are to go to the nations, and the isles afar off, and make known the wonders they witnessed; and only *then* shall the Gentiles bring *all* the children of Israel out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift vehicles, to God's holy mountain Jerusalem, for an offering unto the Lord. (Isa. 66: 19, 20.) It is also explicitly stated that the time of Israel's deliverance is when Christ personally comes; not before. So Paul affirms in Romans 11: 26, which he says is the teaching of the prophets. So the Psalmist says: "When the Lord shall build up Zion, he shall *appear in his glory*." And so Zechariah declares, when God shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, they shall *look upon him* whom they have pierced." Christ will therefore come before the general restoration of Israel.

4. Christ shall come in a period when a far-sounding cry shall be made in slumbering Christendom that his advent is at hand. This is distinctly set forth in the parable of the ten virgins. That this parable portrays the condition of the Church in the period of the advent, there can be no room for doubt. Christ, in the preceding chapter, was engaged in a description of his coming, and the end of the age. And this is but a continuation of that discourse. "THEN,"—that is, in the time when what has just been said shall be fulfilled,—*then* shall the kingdom of heaven—community of Christians—be like the ten virgins. They shall sleep with regard to this great subject. And while they sleep the announcement shall go forth that the bridegroom is coming. The same thing is set forth in the Apocalypse, where, in connection with the scenes of the last days, the announcement of the blessed Saviour is, "*Behold, I come as a thief; blessed is he that watcheth!*" All this shows that in the period of the advent, a cry declaring his coming shall be poured upon the dull ear of Christendom, calling men to preparation to receive their Lord.

5. But, notwithstanding the cry, Christ shall come when but few will at all believe that his advent is near. He says himself, "When the Son of man cometh, shall he find faith on the earth?" "In such an hour as ye think not, the Son of man cometh." "Evil servants shall say in their hearts, My Lord delayeth his coming." Some will scoff and say, "Where is the promise of his coming?" People will be saying, "Peace and safety," when sudden destruction shall come upon them. "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,"—self-contentedly pursuing the vanities and pleasures of earth,—and *knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

From these plain statement of the word of God, two things may be remarked. The first is, that there certainly is to be no thousand years of universal righteousness and peace previous to Christ's coming. The second is, that we need fix upon no other time for Christ's coming than the times in which we live.

But this brings us to the further statement of the text, viz, that *the Savior's coming* "IS AT HAND." You will observe that this was said eighteen hundred years ago; and it was said under the inspiration of the Holy Ghost. And if such language was proper then, it is much more eminently so *now* that it is certain we are so many hundreds of years nearer to the event referred to. And if inspired apostles eighteen hundred years ago already spoke of the Lord's return as "*at hand*," are we at this late day to be branded, hissed at, and denounced for using similar terms with reference to the same subject? That this advent *must occur some day*, is settled beyond all cavil, and why may it not as likely occur in our day as in any other? With my present learning and convictions on the subject, I esteem it my solemn duty to preach to you, that *the time is near, even at the door*.

It has been commonly agreed by Christians, especially of the first ages, that the present order of things is to run out and conclude with the six thousand years from the creation of Adam. I have been at the pains of a personal examination to ascertain for myself, as far as can be known, in what year of the world we are now living. Eighteen hundred and sixty-three years it has been since the birth of Christ; five hundred and thirty-six it was from the birth of Christ back to the decree of Cyrus for the rebuilding of the Jewish Temple; and seventy years it was from that date back to the Captivity. These are all well-ascertained dates. No one disputes them. And if there should be here or there a year or two more or less, it matters not. More than a few years they cannot lead us astray. And from the commencement of the Captivity we have records of the reigns of the kings of Judah and Israel back to Samuel, in the books of Kings and Chronicles. Then we have the reign of the Judges back to the entrance into Canaan, given by Paul. From that back to the deliverance from Egypt, and to the covenant with Abraham, the dates are also given in the Scriptures. And from that back to the Flood, and thence to Adam, we have genealogical tables giving the number of years to each generation, fully recorded in the book of Genesis, and corroborated by other portions of the sacred records, old and new. And having taken these figures as we have them in the Bible, and counted them up carefully, the result would seem to place us in the five thousand nine hundred and ninety-second or third year of the world, that is, within seven or eight years of the close of the six thousand.

(*To be concluded.*)

For the World's Crisis.

THE SAINTS' ABODE.

"For, behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind."—ISA. 65. 17.

Here we have the promise of a new habitation, a new earth. Peter, in his second epistle, third chapter, thirteenth verse, says,—"Nevertheless, we according to his promise look for new heavens and a new earth." And St. John, in the twenty-first chapter of Rev., in vision, saw the new heavens and new earth; and Christ declares in the fifth chapter of Matt., fifth verse, "Blessed are the meek; for they shall inherit the earth." What greater promise should we look for? The earth restored to its Eden beauty, and man to his Eden happiness.

But what constitutes the new earth? Is it to be formed of new material altogether? or is it the same earth renewed and redeemed from the curse? I think it will be the same. Peter says in his second letter, third chapter, sixth and seventh verses, "Whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now," and yet they are the same. Paul, in the first chapter of Hebrews, speaking of the same, says, "They shall wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed."

The promise of God to Abraham was the land of Canaan, which is on this earth; and the promise of the angel to Mary was that "he (Christ) shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." The throne of David was on this earth, and if it is ever rebuilt, it will be rebuilt in the land of Canaan. John, in the eleventh chapter of Rev., fifteenth verse, says, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." Hence we conclude that the final abode of the redeemed, instead of being

"Beyond the bounds of time and space,"

will be on this identical earth.

Solomon says in the tenth chapter of Prov., thirtieth verse, "The righteous shall never be removed, but the wicked shall not inherit the earth." Peter says that Lot's soul was righteous; hence it could never be removed. So those imaginary soul entities, that fly away at death, are not righteous as you suppose them to be. God said by the mouth of Isaiah, "But Israel shall be saved with an everlasting salvation: ye shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens, God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." And the design of the Lord will not be frustrated, we may be sure.

How long before we shall participate in those joys? Ah! beloved, the time is drawing nigh. The eastern horizon is already illuminated by the dawning of that glorious day. A few more rising and setting suns, and Gabriel shall stand with one foot on the land and the other upon the sea, and swear by Him that liveth forever that time shall be no more; and the clarion notes of the trump of God will summon the sleeping millions from their dusty beds, and we that are alive and remain at that day shall be caught up together with them, to meet the Lord in the air, and accompany him to Mount Zion, where a feast of fat things will be prepared for us, and to drink the wine with him anew in the kingdom of God.

Job looked forward to that day with joy, when his Redeemer should stand upon the earth, assured that though he died he should live again (Job 19: 25, 26); for he knew if he was blessed of him he should inherit the earth. Ps. 37: 22. "For the righteous (or upright) shall dwell in the land, and the perfect shall remain in it."—Prov. 2: 21.

O glorious hope! when the Lord shall stand on Mount Olivet, and it shall cleave asunder, and the Holy City, the New Jerusalem, shall descend from God out of heaven and take its place! Then shall they come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God; and the children of the kingdom shall be thrust out. Then shall the vision of John be fulfilled: "Blessed are they that keep his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Then shall the Apocalyptic Satan marshal his resurrected dupes around the camp of the saints, and the fire that destroyed Sodom and Gomorrah shall descend from heaven and destroy them. Then shall the universe be clean, and all that is in heaven and in earth and under the earth, and those that are in the sea, will praise God. And I would like to have my orthodox friends let me know where the wicked are then!

When Christ left the world, his disciples asked him, "Lord, wilt thou at this time restore again the kingdom of Israel?" And he answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1: 6, 7. They understood full well that he would restore it some time, but the *time* they did not know. And he in reply did not rebuke them, but, on the other hand, intimated that it should be restored in some future time. In the second chapter of Acts Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

I shall never be satisfied with the "second advent of Christ" being spiritual, or any other way than that which he promised at his ascension; nor shall I ever believe that any other place but Judea is the place of Christ's kingdom. There is the land promised to Abraham; there is the throne of David; there is Mount Zion; and there is the designated spot for the second advent of our Savior. But the question has not been answered *when* we shall receive the promise? Of that day and hour "knoweth no man"; but there is one thing we do know, which is this: "When ye see these things come to pass, know that it is nigh, even at the door." These things have come to pass, and the church that loves His appearing is now lifting up her head and looking up; for she knoweth that her redemption draweth nigh. Daniel says, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed."

We all know that the Babylonian kingdom has passed. The Medo-Persian also. The Grecian is numbered in the past. The Roman kingdom is divided, and the last remains are passing off the stage of time. What is left to be fulfilled? "In the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." These scoffers are among us, even in the popular church! Again, when they say, "Peace, peace, sudden destruction cometh upon them." Is not the peace cry going abroad in the doctrine of the world's conversion? Beware! it is dangerous. "As it was in the days of Noah, so shall it be in the coming of the Son of man." The world was not converted in the days of Noah, and I am afraid it will lack as much of it in the day of the revelation of Jesus Christ.

Brethren, let us have our lamps trimmed and burning, to be ready to go out and meet the Bridegroom at his coming, and inherit the kingdom prepared for us from the foundation of the world; to go and sit down with Abraham, Isaac, and Jacob, in the kingdom of God; to inherit the promise of God to the fathers, for which promise "the twelve tribes, instantly serving God day and night, hope to come." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." "For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. And if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The promise is through faith, and in order to inherit it we must have Abraham's faith, which looked not forward to an inheritance in the skies, but in the land of Canaan.

Chatham, Pa. J. W. TAYLOR.

For the World's Crisis.

"NONE OF THESE THINGS MOVE ME."

It is the christian's blessed prerogative to rest always in complete security. *Peace* was the legacy Jesus bequeathed to his disciples; a peace which, originating not with the world, is unaffected by the vicissitudes of life. At the present crisis of events in the world's history, when troubles seem gathering in every quarter, and "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth,"—the child of God, in quietness and assurance, can "stand still and see the salvation of the Lord."

Like the light-keeper in a stormy night, who knows the angry waves in vain lash the everlasting rock on which his firm edifice is built, thinking only of the peril of the exposed mariner, his chief anxiety is to keep his lights well trimmed and burning. As he hears of "wars, and rumors of wars," and sees men fired by patriotism grasping the sword in hope of restoring peace, and securely establishing the governments of earth, it moves him not. He is too full of the temper of Christ to have room for the war-spirit. His citizenship is in Heaven; he knows the kingdoms of this world shall in God's appointed time become the kingdoms of our Lord, and of his Christ; and for that glorious day he waits.

Do the wicked triumph over him, and prosper at his expense? Patiently he suffers it. Like David he has learned their end. "Surely thou didst set them in slippery places." "For yet a little while and the wicked shall not be . . . but the meek shall inherit the earth, and delight themselves in the abundance of peace."

Is he unfortunate in his social relations? Do little trials throng his daily life, and hindrances appear which threaten to utterly impede his christian progress? These things may try his patience, and test his faith, still he wavers not; for he is confident God will not suffer him to be tempted above that he is able, "but will with the temptation, also make a way to escape." The Red Sea divided before the Israelites *when they advanced*. There were saints in Cæsar's household. And if the religion of the cross could thrive in an atmosphere seemingly so uncongenial; if love, joy and peace could develop under Nero's baneful influence, like tender flowers blossoming beneath an Upas tree, will the modern christian count any circumstances too adverse for a life of faith?

Is poverty's pinching grasp upon him? Cheerfully can he bear this "light affliction." He does not expect to be above his Lord. He chooses to forego the pleasures and comforts of this life, and esteems the reproach of Christ better than all the riches and honors of the world; for he has a treasure in heaven, "an inheritance incorruptible, undefiled, and that fadeth not away." And when that shall be revealed, he will be a prince, and reign with Jesus, the King of kings, on David's throne forever!

Does death deprive him of loved friends? He need not be overwhelmed with grief, for those which sleep in Jesus shall come forth from the dust, immortal and glorified. While to such as can claim no life-giving union with the Savior, our Heavenly Father in infinite mercy has appointed *death*, not eternal suffering.

Do men separate him from their company, and cast out his name as evil? He is unmoved, for he has this consolation, "The foundation of God standeth sure, having this seal, the LORD knoweth them that are his."

Like just Lot is his soul vexed from day to day, as the unceasing din of worldliness and godlessness salutes his ear? as the scoff of the unbeliever, and the finger of the scorner single him out for his faith in a coming Redeemer? *He knows whom he has believed.* When the proud, the rich, and the mighty ones cower before the glorious brightness of earth's revealed King, the righteous shall be in perfect peace. As angel hands led the patriarch out of the doomed city, so shall the attendants of Messiah gather his elect, and hide them, in safety, until the indignation rained upon the wicked be overpast.

Beloved, seeing God's exceeding great and precious promises are ours, let us "hold fast the beginning of our confidence, steadfast unto the end." Not much longer shall we "walk by faith;" there are joyful indications that our "redemption draweth nigh." But if as our hope approaches its consummation, our fiery trials increase, let us wonder not. Our blessed Lord has told us before that it shall be so. The blessings of that coming age will abundantly compensate for all the believer is now called to endure for Jesus' sake.

Then shall the glory of the Lord be revealed, and all flesh shall see it together. Then shall the righteous flourish, and peace extend like a river. Joy and gladness will prevail, and sorrow and sighing shall flee away. Death will be swallowed up in victory, and the rebuke of God's children be taken away from off all the earth; for "Behold a King shall reign in righteousness, and princes shall rule in judgment." Amen and amen.

Lawrence, Mass. E. A. ANNABLE.

For the World's Crisis.

DAY OF JUDGMENT.

This is the last day of God's great week of seven thousand years. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. 3: 8.

This day of judgment and promised Sabbath of rest, are both typified from the creation of the world.

First, the Sabbath. "It is a *sign* (shadow or type) between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31: 17. "Moreover also I gave them my *Sabbaths*, to be a sign between me and them." Ezek. 20: 12. When "the earth shall be full of the knowledge of the Lord, as the waters cover the sea, ... his rest shall be glorious" Isa. 11: 9, 10. "This is my *rest* for ever: here will I dwell, for I have desired it." Ps. 132: 14. These "sabbath days . . . are a shadow of things to come." Col. 2: 17. "There remaineth therefore a *rest* (margin, keeping of a Sabbath) to the people of God." Heb. 4: 9.

In 2 Thess. 1, Paul says, when the persecutors of the saints will be "punished with everlasting destruction," they, the saints, will be recompensed with "*rest* with us (the apostles); when the Lord Jesus shall be revealed from heaven with his mighty angels . . . to be glorified in his saints, and to be admired in all them that believe in that day." In that day it will be said, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6.

Second. The day of judgment is typified from the "beginning." "The woman's . . . seed . . . it (Christ) shall bruise thy (the serpent's) head." Gen. 3: 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc., etc. Jude 14. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies. . . . . For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon." Isa. 28: 17, 21. See the type. Josh. 10: 10, 11;—And the Lord . . . . slew them with a great slaughter at Gibeon, and . . . cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."

We now call attention to the antitype. Ezek. 13: 13;—"Therefore thus saith the Lord God: I will even rend it (verse 10, the wall built by one, and daubed by others) with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 21.

At the same time, "every man's sword shall be against his brother." Ezek. 38: 21. Thus by sword, and by the hail, "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 33.

Then comes "the supper of the great God" "unto every feathered fowl, and to every beast of the field," "that ye may eat the flesh of kings, and the flesh of captains, . . . and the flesh of all men, both free and bond, both small and great," etc. Rev. 19: 17; Ezek. 39: 17. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the (risen) nations. . . . And fire came down out of heaven and devoured them." Rev. 20: 7, 9.

Thus ends "the day of judgment and perdition of ungodly men." "The day that shall burn as an oven." "And death and hell were cast into the lake of fire. This is the second death." Nevertheless says Peter, God, "according to his promise" (by Isa. 65: 17), creates "new heavens and a new earth" out of the dissolved or melted mass of the former.

In Rev. 21, we have the tabernacle of God with men,—all things made new. "These words are true and faithful." In the Restitution, or Sabbath of rest, "the Lord God shall give him (Christ) the throne of his father David" (Luke 1: 32), in "the beloved city." Rev. 20: 9. In the new earth Christ's throne will be in the new Jerusalem, that will come down from God out of heaven, the city of pure gold, fifteen hundred miles square, gates of pearl, "as it were transparent glass."

"Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone."

In Christ's millennial reign the saints will inherit the kingdom prepared . . . from the foundation of the world," and "reign with him a thousand years." In the new earth "they shall reign for ever and ever." In the restored earth, when "the enemies of the Lord . . . shall consume: into smoke shall they consume away, . . . and they that be *cursed* of him (the deceived in the four quarters of the earth) shall be cut off." Ps. 37: 20, 22.

In the new earth "there shall be no more curse." The promised inheritance has been "purchased" by the blood of Jesus, and is now going to be delivered from the curse. But the new earth will require no redeeming, for sin and sinners will never enter there. At the end of the millennial reign, the restored earth will be *defiled* by the risen multitude of Gog, "the number of whom is as the sand of the sea." In the new earth "there shall in no wise enter into it any thing that *defileth*, . . . but they which are written in the Lamb's book of life."

1 Cor. 15: 25;—"For he (Christ) must reign till he hath put all enemies under his feet." Verse 24;—"Then cometh the end (of the thousand years), when he shall have delivered up the kingdom to God, even the Father." "And he (God) that sat upon the throne said, Behold, I make all things new." Rev. 21: 5.

The great day of God's wrath, to reward sinners, is near. And the *rest* of eternal glories, to reward the saints, is at hand. "Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh."

New Glasgow, C. E. JAS. MORRISON.

For the World's Crisis.

SOMETHING TO REJOICE FOR.

DEAR FRIENDS:—I am so constituted that I cannot rejoice unless I have something to rejoice over. Many professed christians, who occasionally meet with us, and sometimes join with us in the service of the Lord, find fault with both ourselves and our speaker, because we speak so often of the coming kingdom. They like to see us happy, like to hear us say we rejoice, but are unwilling we should give our reason for rejoicing.

Said one, who professes perfection, to me not many months since, "If I should talk of the new earth, the coming kingdom, and such like things, as much as you do, it would spoil all my enjoyment." I could but be astonished. The thought came to mind, If I did not profess christianity, and that sister, aware of the fact that I rejoiced only over the good fortunes of this world, should call on me, find me greatly rejoicing, and should begin to talk the matter over with me, and I should tell her I did not wish to get into conversation concerning the cause, as it certainly would have a tendency to destroy all my enjoyment, she would certainly believe me not a little beside myself. Now if we may be considered beside ourselves for not giving our reasons for rejoicing concerning things pertaining to this life, why may we not if we give no reasons concerning things pertaining to a life to come?

I rejoice! and, as I have before said, have something over which to rejoice. I rejoice that when man had sinned and become subject to death, a Savior was promised, that through him we might have a resurrection from the dead. I rejoice that we have not the promise alone, but the fulfillment, that Jesus did come, died, and rose again; ascended upon high, and now sitteth at the right hand of the Father, to make intercessions for us. I rejoice that after our resurrection we may be real, literal beings, not phantoms. As we are to be something, I rejoice that we have a promise of a dwelling place,—the earth restored to its original beauty and purity. I rejoice that Jesus hath said, "I go to prepare a place for you; and if I go I will come again, and receive you to myself; that where I am there ye may be also." I rejoice that he has told us by what signs we might know that he was soon to come. I also rejoice that all things speak in thunder tones that time at hand.

Now, says the apostle, "Seeing these things are so, what manner of persons ought we to be," etc. I have not language to express my feelings concerning this thing. I am aware of the fact that every moment of our lives should be spent in preparation for that day. How blessed the sound! "Come, ye blessed of my Father." How awful the sound, "Depart, I never knew you"! How my heart is pained when I see those near and dear to me by the ties of nature shunning these things because it is unpopular to believe that Jesus is coming. Those friends who have kept a watchful eye upon me since a child, have never looked down upon me because of my poverty, but on the other hand have assisted me that I might not want, are near and dear, and their company is sweet to me here. Must we be separated when Jesus comes, and they not permitted to dwell upon the new earth? God forbid. My daily prayer to God is that I through Christ may be considered worthy, and that my daily walk and conversation may be such that I may be a help and not a hindrance to the cause of Christ.

We are differently organized. While my brethren and sisters fail in one thing, I fail in another. So you see the need of what God's word says we must have—charity. So when we see each other in fault, let us pity, not blame. Let us pray often one for another. If we are but faithful, we shall soon be made immortal, unchangeable, unerring.

Your sister in Christ, looking for his soon appearing, K. A. PAGE.

☞ Those who are contented with little deserve much; and those who deserve much are far the most likely persons to be contented with little.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

IN MEMORY

Of Mrs. Ruth Webster Angell, who died in Braintree, Vt., Dec. 1863, aged twenty-three.

They say she is dead, but I see her now,
With her auburn locks and sunny brow,
And the pleasant smile she wore;
A smile that told of a spirit meek,
That ne'er for earthly fame would seek,—
O! the tender words she used to speak,
Can it be we shall hear them no more?

Can it be the smile, and the lovelit brow,
And the laughing eye are all darkened now,
Hid in the grave's dark gloom?
'Tis scarcely three years since the bridal wreath
Was fresh on the brow where the kiss of Death
Has left its dark impress, claiming the breath
Sweet as the rose in its bloom.

She was good, and we loved her passing well,
And bright young eyes weep as they tell
How her loving smiles they miss.
The aged loved her, and the young;
Her praises rested on each tongue;
To her the prattling children sprung
To claim the wonted kiss.

Alas! she has gone in her youthful bloom,
And I weep when I think of the stricken home,
And the lonely mourner there.
Yet I joy! though he drains the bitter cup,
With an eye of faith he is looking up,
Sorrowing not as those without hope,
Or the peace that is born of prayer.

Though he meets no more the sweet caress,
And the lips that ever spoke to bless
Are hushed and silent now,
And his heart is sad, yet he knows ere long
That dear loved voice the "glad new song"
Will swell with all the ransomed throng,
In strains immortals only know.

Soon she will rise with immortal bloom,
And bright as the sun, from the riven tomb,
When the King in his glory shall come.
Singing they'll come "from the enemy's land,"
Crowned with joy—the blood-washed band—
Arrayed in white the "Bride" shall stand
On earth, restored to its pristine bloom!

East Roxbury, Vt. A. E. McELLISTER.

THE LORD AT HAND.

AN ADVENT SERMON, BY JOSEPH A. SEISS, D. D.,
Author of "Last Times," "Parable of the Ten Virgins," "Gospel in Leviticus," "Day of the Lord," "Lectures on Hebrews," etc.

"Rejoice in the Lord always, and again I say rejoice. Let your moderation be known to all men. The Lord is at hand."—PHIL. 4: 4, 5

There are certain facts announced in these word, and certain admonitions with reference to those facts, to which I invite your present meditations.

The first of these facts is, that OUR LORD JESUS CHRIST IS TO COME AGAIN TO OUR WORLD. This is one of the fundamental articles of our faith. It is a point which no one can dispute or deny and yet be a christian. The Apostle John explicitly declares, that whosoever confesseth not that Christ *is to come*, (*erkomonon*,) is a deceiver and an Antichrist, having no part with them that believe. (2 John 7). The plain and unmistakable testimony was given to the disciples at the time of his ascension, that it is his purpose to come again in like manner as they saw him go into heaven. (Acts 1: 11). And the Church, to keep alive the expectation of his return, and to stimulate us anew each year to special preparation to meet him in that day, has from time immemorial set apart these several Sundays, and appointed their special lessons, with direct reference to this great inspiring doctrine. We therefore receive and hold it as one of the essential verities of Christianity, that, some time or other, the same Jesus who ascended from the Mount of Olives, shall again appear upon earth, as literally and really as he ever was in it. . . .

The second fact set forth in the text relates to the question WHEN *Christ is to come*. There are some who seem to think that we have nothing to do with the subject of *time*, as related to this great event. But they are greatly mistaken. Nearly as often as the coming of the Lord is mentioned, it is somehow connected with allusions to dates, or events that indicate time, as well as circumstances. And to throw these out of our attention to the subject, would be to say that *some* Scripture is not profitable.

That some have been too confident, and have thus greatly brought the subject into disrepute, in fixing upon particular years and seasons, is to be admitted and regretted; but I cannot see how we can be faithful to God, or to ourselves, and yet pass by all references to the time.

It is indeed written that "the times and the seasons the Father hath put in his own power;" and we must necessarily remain in much uncertainty until the time comes or is close at hand; but it is just as clearly affirmed in the Scriptures, that there is no necessity for remaining in total ignorance on the subject. Daniel was indeed directed to "shut up the words, and seal the book" of his visions concerning it; but they were only to remain "closed up and sealed *till the time of the end*," when he assures us that "the wise shall understand," though "the wicked shall not understand." Jesus himself has described the signs which are to precede it, by which we may as infallibly judge of the nearness of the end as we judge of the proximity of summer by the budding of the trees. Paul says expressly that "the children of light" are not in darkness, that that day should overtake them as a thief." And in the Apocalypse, which is specially devoted to the portrayal of the grand scenes of Christ's revelation and the events which are to precede and accompany it, the particular promise is given, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" which certainly implies the possibility of being able to understand these things with some degree of certainty if we investigate with proper attention and prayerfulness.

Luther also expressed it as his belief, that God would yet raise up some one who should be able to reckon up the times, and with certainty hit upon the very day.

I hold, then, that, instead of rendering ourselves chargeable with irreverent prying into the secrets of Deity by inquiring *when Christ shall come*, it is our hopeful duty so to inquire; and that, if any man lack wisdom to understand what the Scriptures have said upon this point, he may ask God and expect it to be given him as liberally as upon any other subject. It is noted, in commendation of the prophets, that they "searched what manner *of time* the Spirit of Christ which was in them did signify;" and why should not similar searching be commendable in us? When the disciples asked the Lord, "Tell us *when* shall these things be, and what shall be the sign of thy coming and of the end of the age," he kindly entertained their request; and now that we are bordering so near upon the time, will he be angry with us for pressing the same inquiry? And when the Pharisees and Sadducees came to him with their tempting skepticism, did he not rebuke them as hypocrites who could "discern the face of the sky," but would not put themselves to the pains to "discern the signs of the times?" Let men beware then how they scout this question of *the time*, lest they "fall through the same example of unbelief."

A careful searching of the Scriptures will show at least these several particulars:

1. Christ shall come in a period of abounding apostasy, unbelief and wickedness. Such was the condition of the world when the flood came; and Jesus says, "As the days of Noah were, so shall also the coming of the Son of man be." Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" Paul says of "that day," that it shall not come until there come "a falling away first;" and that, in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." Christ will therefore come in a period of abounding guilt and faithlessness.

2. Christ shall come in a period of revolutionary troubles, political perplexities, and great national agitations. Jesus says, "There shall be upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." According to the Revelation of John, the final advent is to be immediately preceded by the outpouring of sundry vials of wrath in quick succession, each one filling nations with trouble, anguish and desperation. The Psalmist says of the same period that God shall speak to the kings and rulers of the earth in his wrath, "and vex them in his sore displeasure." This point is also sufficiently plain and well settled.

3. The Son of man shall come before the Jews as an entire people shall be restored to Palestine. There will be a portion of Jacob restored before the Lord comes, but not the entire race. It is expressly said that when God assembles Jacob and gathers the remnant of Israel, "their King shall pass before them, and the Lord on the head of them:" (Micah 2: 12, 13). "The Lord will go before them, and the God of Israel will be their reward." (Isa. 52: 12). He must therefore be on earth before this general gathering of the Jews takes place. It is further evident from the twelfth of Zechariah, the twenty-eighth and twenty-ninth of Revelation, that Christ is personally present when the terrible destruction occurs to the armies that invade Palestine; whilst it is plain from the sixty-sixth of Isaiah that it is only after that terrific overthrow that the great and triumphant assembling of Israel takes place. It is those who escape that awful destruction that are to go to the nations, and the isles afar off, and make known the wonders they witnessed; and only *then* shall the Gentiles bring *all* the children of Israel out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift vehicles, to God's holy mountain Jerusalem, for an offering unto the Lord. (Isa. 66: 19, 20.) It is also explicitly stated that the time of Israel's deliverance is when Christ personally comes; not before. So Paul affirms in Romans 11: 26, which he says is the teaching of the prophets. So the Psalmist says: "When the Lord shall build up Zion, he shall *appear in his glory*." And so Zechariah declares, when God shall "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, they shall *look upon him* whom they have pierced." Christ will therefore come before the general restoration of Israel.

4. Christ shall come in a period when a far-sounding cry shall be made in slumbering Christendom that his advent is at hand. This is distinctly set forth in the parable of the ten virgins. That this parable portrays the condition of the Church in the period of the advent, there can be no room for doubt. Christ, in the preceding chapter, was engaged in a description of his coming, and the end of the age. And this is but a continuation of that discourse. "THEN,"—that is, in the time when what has just been said shall be fulfilled,—*then* shall the kingdom of heaven—community of Christians—be like the ten virgins. They shall sleep with regard to this great subject. And while they sleep the announcement shall go forth that the bridegroom is coming. The same thing is set forth in the Apocalypse, where, in connection with the scenes of the last days, the announcement of the blessed Saviour is, "*Behold, I come as a thief; blessed is he that watcheth!*" All this shows that in the period of the advent, a cry declaring his coming shall be poured upon the dull ear of Christendom, calling men to preparation to receive their Lord.

5. But, notwithstanding the cry, Christ shall come when but few will at all believe that his advent is near. He says himself, "When the Son of man cometh, shall he find faith on the earth?" "In such an hour as ye think not, the Son of man cometh." "Evil servants shall say in their hearts, My Lord delayeth his coming." Some will scoff and say, "Where is the promise of his coming?" People will be saying, "Peace and safety," when sudden destruction shall come upon them. "As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage,"—self-contentedly pursuing the vanities and pleasures of earth,—and *knew not* until the flood came and took them all away: so shall also the coming of the Son of man be."

From these plain statement of the word of God, two things may be remarked. The first is, that there certainly is to be no thousand years of universal righteousness and peace previous to Christ's coming. The second is, that we need fix upon no other time for Christ's coming than the times in which we live.

But this brings us to the further statement of the text, viz., that *the Savior's coming* "IS AT HAND." You will observe that this was said eighteen hundred years ago; and it was said under the inspiration of the Holy Ghost. And if such language was proper then, it is much more eminently so *now* that it is certain we are so many hundreds of years nearer to the event referred to. And if inspired apostles eighteen hundred years ago already spoke of the Lord's return as "*at hand*," are we at this late day to be branded, hissed at, and denounced for using similar terms with reference to the same subject? That this advent *must occur some day*, is settled beyond all cavil, and why may it not as likely occur in our day as in any other? With my present learning and convictions on the subject, I esteem it my solemn duty to preach to you, that *the time is near, even at the door.*

It has been commonly agreed by Christians, especially of the first ages, that the present order of things is to run out and conclude with the six thousand years from the creation of Adam. I have been at the pains of a personal examination to ascertain for myself, as far as can be known, in what year of the world we are now living. Eighteen hundred and sixty-three years it has been since the birth of Christ; five hundred and thirty-six it was from the birth of Christ back to the decree of Cyrus for the rebuilding of the Jewish Temple; and seventy years it was from that date back to the Captivity. These are all well-ascertained dates. No one disputes them. And if there should be here or there a year or two more or less, it matters not. More than a few years they cannot lead us astray. And from the commencement of the Captivity we have records of the reigns of the kings of Judah and Israel back to Samuel, in the books of Kings and Chronicles. Then we have the reign of the Judges back to the entrance into Canaan, given by Paul. From that back to the deliverance from Egypt, and to the covenant with Abraham, the dates are also given in the Scriptures. And from that back to the Flood, and thence to Adam, we have genealogical tables giving the number of years to each generation, fully recorded in the book of Genesis, and corroborated by other portions of the sacred records, old and new. And having taken these figures as we have them in the Bible, and counted them up carefully, the result would seem to place us in the five thousand nine hundred and ninety-second or third year of the world, that is, within seven or eight years of the close of the six thousand.

(*To be concluded.*)

For the World's Crisis.

THE SAINTS' ABODE.

"For, behold, I create new heavens, and a new earth; and the former shall not be remembered nor come into mind."—ISA. 65: 17.

Here we have the promise of a new habitation, a new earth. Peter, in his second epistle, third chapter, thirteenth verse, says,—"Nevertheless, we according to his promise look for new heavens and a new earth." And St. John, in the twenty-first chapter of Rev., in vision, saw the new heavens and new earth; and Christ declares in the fifth chapter of Matt., fifth verse, "Blessed are the meek; for they shall inherit the earth." What greater promise should we look for? The earth restored to its Eden beauty, and man to his Eden happiness.

But what constitutes the new earth? Is it to be formed of new material altogether? or is it the same earth renewed and redeemed from the curse? I think it will be the same. Peter says in his second letter, third chapter, sixth and seventh verses, "Whereby the world that then was, being overflowed with water, perished: but the heavens and earth which are now," and yet they are the same. Paul, in the first chapter of Hebrews, speaking of the same, says, "They shall wax old as a garment; and as a vesture shalt thou fold them up, and they shall be changed."

The promise of God to Abraham was the land of Canaan, which is on this earth; and the promise of the angel to Mary was that "he (Christ) shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." The throne of David was on this earth, and if it is ever rebuilt, it will be rebuilt in the land of Canaan. John, in the eleventh chapter of Rev., fifteenth verse, says, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign for ever and ever." Hence we conclude that the final abode of the redeemed, instead of being

"Beyond the bounds of time and space,"

will be on this identical earth.

Solomon says in the tenth chapter of Prov., thirtieth verse, "The righteous shall never be removed, but the wicked shall not inherit the earth." Peter says that Lot's soul was righteous; hence it could never be removed. So those imaginary soul entities, that fly away at death, are not righteous as you suppose them to be. God said by the mouth of Isaiah, "But Israel shall be saved with an everlasting salvation: ye shall not be ashamed nor confounded, world without end. For thus saith the Lord that created the heavens, God himself, that formed the earth and made it; he hath established it, he created it not in vain; he formed it to be inhabited." And the design of the Lord will not be frustrated, we may be sure.

How long before we shall participate in those joys? Ah! beloved, the time is drawing nigh. The eastern horizon is already illuminated by the dawning of that glorious day. A few more rising and setting suns, and Gabriel shall stand with one foot on the land and the other upon the sea, and swear by Him that liveth forever that time shall be no more; and the clarion notes of the trump of God will summon the sleeping millions from their dusty beds, and we that are alive and remain at that day shall be caught up together with them, to meet the Lord in the air, and accompany him to Mount Zion, where a feast of fat things will be prepared for us, and to drink the wine with him anew in the kingdom of God.

Job looked forward to that day with joy, when his Redeemer should stand upon the earth, assured that though he died he should live again (Job 19: 25, 26); for he knew if he was blessed of him he should inherit the earth. Ps. 37: 22. "For the righteous (or upright) shall dwell in the land, and the perfect shall remain in it."—Prov. 2: 21.

O glorious hope! when the Lord shall stand on Mount Olivet, and it shall cleave asunder, and the Holy City, the New Jerusalem, shall descend from God out of heaven and take its place! Then shall they come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God; and the children of the kingdom shall be thrust out. Then shall the vision of John be fulfilled: "Blessed are they that keep his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Then shall the Apocalyptic Satan marshal his resurrected dupes around the camp of the saints, and the fire that destroyed Sodom and Gomorrah shall descend from heaven and destroy them. Then shall the universe be clean, and all that is in heaven and in earth and under the earth, and those that are in the sea, will praise God. And I would like to have my orthodox friends let me know where the wicked are then!

When Christ left the world, his disciples asked him, "Lord, wilt thou at this time restore again the kingdom of Israel?" And he answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1: 6, 7. They understood full well that he would restore it some time, but the *time* they did not know. And he in reply did not rebuke them, but, on the other hand, intimated that it should be restored in some future time. In the second chapter of Acts Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

I shall never be satisfied with the "second advent of Christ" being spiritual, or any other way than that which he promised at his ascension; nor shall I ever believe that any other place but Judea is the place of Christ's kingdom. There is the land promised to Abraham; there is the throne of David; there is Mount Zion; and there is the designated spot for the second advent of our Savior. But the question has not been answered *when* we shall receive the promise? Of that day and hour "knoweth no man"; but there is one thing we do know, which is this: "When ye see these things come to pass, know that it is nigh, even at the door." These things have come to pass, and the church that loves His appearing is now lifting up her head and looking up; for she knoweth that her redemption draweth nigh. Daniel says, "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed."

We all know that the Babylonian kingdom has passed. The Medo-Persian also. The Grecian is numbered in the past. The Roman kingdom is divided, and the last remains are passing off the stage of time. What is left to be fulfilled? "In the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." These scoffers are among us, even in the popular church! Again, when they say, "Peace, peace, sudden destruction cometh upon them." Is not the peace cry going abroad in the doctrine of the world's conversion? Beware! it is dangerous. "As it was in the days of Noah, so shall it be in the coming of the Son of man." The world was not converted in the days of Noah, and I am afraid it will lack as much of it in the day of the revelation of Jesus Christ.

Brethren, let us have our lamps trimmed and burning, to be ready to go out and meet the Bridegroom at his coming, and inherit the kingdom prepared for us from the foundation of the world; to go and sit down with Abraham, Isaac, and Jacob, in the kingdom of God; to inherit the promise of God to the fathers, for which promise "the twelve tribes, instantly serving God day and night, hope to come." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." "For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. And if we are Christ's, then are we Abraham's seed, and heirs according to the promise." The promise is through faith, and in order to inherit it we must have Abraham's faith, which looked not forward to an inheritance in the skies, but in the land of Canaan.

Chatham, Pa. J. W. TAYLOR.

For the World's Crisis.

"NONE OF THESE THINGS MOVE ME."

It is the christian's blessed prerogative to rest always in complete security. *Peace* was the legacy Jesus bequeathed to his disciples; a peace which, originating not with the world, is unaffected by the vicissitudes of life. At the present crisis of events in the world's history, when troubles seem gathering in every quarter, and "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth,"—the child of God, in quietness and assurance, can "stand still and see the salvation of the Lord."

Like the light-keeper in a stormy night, who knows the angry waves in vain lash the everlasting rock on which his firm edifice is built, thinking only of the peril of the exposed mariner, his chief anxiety is to keep his lights well trimmed and burning. As he hears of "wars, and rumors of wars," and sees men fired by patriotism grasping the sword in hope of restoring peace, and securely establishing the governments of earth, it moves him not. He is too full of the temper of Christ to have room for the war-spirit. His citizenship is in Heaven; he knows the kingdoms of this world shall in God's appointed time become the kingdoms of our Lord, and of his Christ; and for that glorious day he waits.

Do the wicked triumph over him, and prosper at his expense? Patiently he suffers it. Like David he has learned their end. "Surely thou didst set them in slippery places." "For yet a little while and the wicked shall not be . . . but the meek shall inherit the earth, and delight themselves in the abundance of peace."

Is he unfortunate in his social relations? Do little trials throng his daily life, and hindrances appear which threaten to utterly impede his christian progress? These things may try his patience, and test his faith, still he wavers not; for he is confident God will not suffer him to be tempted above that he is able, "but will with the temptation, also make a way to escape." The Red Sea divided before the Israelites *when they advanced*. There were saints in Cæsar's household. And if the religion of the cross could thrive in an atmosphere seemingly so uncongenial; if love, joy and peace could develop under Nero's baneful influence, like tender flowers blossoming beneath an Upas tree, will the modern christian count any circumstances too adverse for a life of faith?

Is poverty's pinching grasp upon him? Cheerfully can he bear this "light affliction." He does not expect to be above his Lord. He chooses to forego the pleasures and comforts of this life, and esteems the reproach of Christ better than all the riches and honors of the world; for he has a treasure in heaven, "an inheritance incorruptible, undefiled, and that fadeth not away." And when that shall be revealed, he will be a prince, and reign with Jesus, the King of kings, on David's throne forever!

Does death deprive him of loved friends? He need not be overwhelmed with grief, for those which sleep in Jesus shall come forth from the dust, immortal and glorified. While to such as can claim no life-giving union with the Savior, our Heavenly Father in infinite mercy has appointed *death*, not eternal suffering.

Do men separate him from their company, and cast out his name as evil? He is unmoved, for he has this consolation, "The foundation of God standeth sure, having this seal, the LORD knoweth them that are his."

Like just Lot is his soul vexed from day to day, as the unceasing din of worldliness and godlessness salutes his ear? as the scoff of the unbeliever, and the finger of the scorner single him out for his faith in a coming Redeemer? *He knows whom he has believed.* When the proud, the rich, and the mighty ones cower before the glorious brightness of earth's revealed King, the righteous shall be in perfect peace. As angel hands led the patriarch out of the doomed city, so shall the attendants of Messiah gather his elect, and hide them in safety, until the indignation rained upon the wicked be overpast.

Beloved, seeing God's exceeding great and precious promises are ours, let us "hold fast the beginning of our confidence, steadfast unto the end." Not much longer shall we "walk by faith;" there are joyful indications that our "redemption draweth nigh." But if as our hope approaches its consummation, our fiery trials increase, let us wonder not. Our blessed Lord has told us before that it shall be so. The blessings of that coming age will abundantly compensate for all the believer is now called to endure for Jesus' sake.

Then shall the glory of the Lord be revealed, and all flesh shall see it together. Then shall the righteous flourish, and peace extend like a river. Joy and gladness will prevail, and sorrow and sighing shall flee away. Death will be swallowed up in victory, and the rebuke of God's children be taken away from off all the earth; for "Behold a King shall reign in righteousness, and princes shall rule in judgment." Amen and amen.

Lawrence, Mass. E. A. ANNABLE.

For the World's Crisis.

DAY OF JUDGMENT.

This is the last day of God's great week of seven thousand years. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Pet. 3: 8.

This day of judgment and promised Sabbath of rest, are both typified from the creation of the world.

First, the Sabbath. "It is a *sign* (shadow or type) between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31: 17. "Moreover also I gave them my *Sabbaths*, to be a sign between me and them." Ezek. 20: 12. When "the earth shall be full of the knowledge of the Lord, as the waters cover the sea, ... his rest shall be glorious." Isa. 11: 9, 10. "This is my *rest* for ever: here will I dwell, for I have desired it." Ps. 132: 14. These "sabbath days . . . are a shadow of things to come." Col. 2: 17. "There remaineth therefore a *rest* (margin, keeping of a Sabbath) to the people of God." Heb. 4: 9.

In 2 Thess. 1, Paul says, when the persecutors of the saints will be "punished with everlasting destruction," they, the saints, will be recompensed with "*rest* with us (the apostles); when the Lord Jesus shall be revealed from heaven with his mighty angels . . . to be glorified in his saints, and to be admired in all them that believe in that day." In that day it will be said, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6.

Second. The day of judgment is typified from the "beginning." "The woman's . . . seed . . . it (Christ) shall bruise thy (the serpent's) head." Gen. 3: 15. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc., etc. Jude 14. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies. . . . . For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon." Isa. 28: 17, 21. See the type. Josh. 10: 10, 11;—And the Lord . . . . slew them with a great slaughter at Gibeon, and . . . cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword."

We now call attention to the antitype. Ezek. 13: 13;—"Therefore thus saith the Lord God: I will even rend it (verse 10, the wall built by one, and daubed by others) with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it." "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 21.

At the same time, "every man's sword shall be against his brother." Ezek. 38: 21. Thus by sword, and by the hail, "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 33.

Then comes "the supper of the great God" "unto every feathered fowl, and to every beast of the field," "that ye may eat the flesh of kings, and the flesh of captains, . . . and the flesh of all men, both free and bond, both small and great," etc. Rev. 19: 17; Ezek. 39: 17. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the (risen) nations. . . . And fire came down out of heaven and devoured them." Rev. 20: 7, 9.

Thus ends "the day of judgment and perdition of ungodly men." "The day that shall burn as an oven." "And death and hell were cast into the lake of fire. This is the second death." Nevertheless says Peter, God, "according to his promise" (by Isa. 65: 17), creates "new heavens and a new earth" out of the dissolved or melted mass of the former.

In Rev. 21, we have the tabernacle of God with men,—all things made new. "These words are true and faithful." In the Restitution, or Sabbath of rest, "the Lord God shall give him (Christ) the throne of his father David" (Luke 1: 32), in "the beloved city." Rev. 20: 9. In the new earth Christ's throne will be in the new Jerusalem, that will come down from God out of heaven, the city of pure gold, fifteen hundred miles square, gates of pearl, "as it were transparent glass."

"Watchman, in that golden city,
Seated on his jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone."

In Christ's millennial reign the saints will inherit the kingdom prepared . . . from the foundation of the world," and "reign with him a thousand years." In the new earth "they shall reign for ever and ever." In the restored earth, when "the enemies of the Lord . . . shall consume: into smoke shall they consume away, . . . and they that be *cursed* of him (the deceived in the four quarters of the earth) shall be cut off." Ps. 37: 20, 22.

In the new earth "there shall be no more curse." The promised inheritance has been "purchased" by the blood of Jesus, and is now going to be delivered from the curse. But the new earth will require no redeeming, for sin and sinners will never enter there. At the end of the millennial reign, the restored earth will be *defiled* by the risen multitude of Gog, "the number of whom is as the sand of the sea." In the new earth "there shall in no wise enter into it any thing that *defileth*, . . . but they which are written in the Lamb's book of life."

1 Cor. 15: 25;—"For he (Christ) must reign till he hath put all enemies under his feet." Verse 24;—"Then cometh the end (of the thousand years), when he shall have delivered up the kingdom to God, even the Father." "And he (God) that sat upon the throne said, Behold, I make all things new." Rev. 21: 5.

The great day of God's wrath, to reward sinners, is near. And the *rest* of eternal glories, to reward the saints, is at hand. "Therefore, be ye also ready; for in such an hour as ye think not the Son of man cometh."

New Glasgow, C. E. JAS. MORRISON.

For the World's Crisis.

SOMETHING TO REJOICE FOR.

DEAR FRIENDS:—I am so constituted that I cannot rejoice unless I have something to rejoice over. Many professed christians, who occasionally meet with us, and sometimes join with us in the service of the Lord, find fault with both ourselves and our speaker, because we speak so often of the coming kingdom. They like to see us happy, like to hear us say we rejoice, but are unwilling we should give our reason for rejoicing.

Said one, who professes perfection, to me not many months since, "If I should talk of the new earth, the coming kingdom, and such like things, as much as you do, it would spoil all my enjoyment." I could but be astonished. The thought came to mind, If I did not profess christianity, and that sister, aware of the fact that I rejoiced only over the good fortunes of this world, should call on me, find me greatly rejoicing, and should begin to talk the matter over with me, and I should tell her I did not wish to get into conversation concerning the cause, as it certainly would have a tendency to destroy all my enjoyment, she would certainly believe me not a little beside myself. Now if we may be considered beside ourselves for not giving our reasons for rejoicing concerning things pertaining to this life, why may we not if we give no reasons concerning things pertaining to a life to come?

I rejoice! and, as I have before said, have something over which to rejoice. I rejoice that when man had sinned and become subject to death, a Savior was promised, that through him we might have a resurrection from the dead. I rejoice that we have not the promise alone, but the fulfillment, that Jesus did come, died, and rose again; ascended upon high, and now sitteth at the right hand of the Father, to make intercessions for us. I rejoice that after our resurrection we may be real, literal beings, not phantoms. As we are to be something, I rejoice that we have a promise of a dwelling place,—the earth restored to its original beauty and purity. I rejoice that Jesus hath said, "I go to prepare a place for you; and if I go I will come again, and receive you to myself; that where I am there ye may be also." I rejoice that he has told us by what signs we might know that he was soon to come. I also rejoice that all things speak in thunder tones that time at hand.

Now, says the apostle, "Seeing these things are so, what manner of persons ought we to be," etc. I have not language to express my feelings concerning this thing. I am aware of the fact that every moment of our lives should be spent in preparation for that day. How blessed the sound! "Come, ye blessed of my Father." How awful the sound, "Depart, I never knew you"! How my heart is pained when I see those near and dear to me by the ties of nature shunning these things because it is unpopular to believe that Jesus is coming. Those friends who have kept a watchful eye upon me since a child, have never looked down upon me because of my poverty, but on the other hand have assisted me that I might not want, are near and dear, and their company is sweet to me here. Must we be separated when Jesus comes, and they not permitted to dwell upon the new earth? God forbid. My daily prayer to God is that I through Christ may be considered worthy, and that my daily walk and conversation may be such that I may be a help and not a hindrance to the cause of Christ.

We are differently organized. While my brethren and sisters fail in one thing, I fail in another. So you see the need of what God's word says we must have—charity. So when we see each other in fault, let us pity, not blame. Let us pray often one for another. If we are but faithful, we shall soon be made immortal, unchangeable, unerring.

Your sister in Christ, looking for his soon appearing. K. A. PAGE.

☞ Those who are contented with little deserve much; and those who deserve much are far the most likely persons to be contented with little.

For the World's Crisis.

THE ITALIAN MISSION.

My dear brethren and sisters:—I am grateful for the privilege of sending you my third report from Italy, commencing with the first of Aug., and closing with the first of Sept., during which time we have enjoyed much of the blessing of Heaven. During this time I have given thirty-six lectures, and been listened to with much interest. But the 25th of Aug., when our meetings were increasing in number and interest, our landlord ordered us to close them, saying he did not wish to make himself enemies of the ministers, and on the same account, I suppose, he advised me to get other apartments. The next evening, when I notified the congregation that my lectures must be discontinued for the present, several of my congregation, those who had attended them from the first, were affected to tears. The next evening I received a pressing invitation from one of them, to go to a private room and meet with a few who would assemble there. I went, and we had an excellent meeting; and I continue to meet with as many as the room will contain till the present time. The meetings increase in interest. The 26th, a gentleman from Turin, who is spending a few weeks in this vicinity, and who has attended my lectures regularly, came to me and advised me to move my family a mile across the river Pelice to St. Jean, where he has found apartments for us, and feels sure we shall be listened to with interest. As I have looked in vain for apartments on this side of the river, La Tour being quite a place of resort during warm weather, and all suitable houses, such as are convenient for meetings, being occupied, I look upon this as an opening of Providence in our favor. Our Post Office address will still remain *La Tour Pelice, via Turin, Italy.*

Already, through the blessing of Heaven, the way is opened for me to lecture in Turin, Genoa, Nice, Florence and Milan, and it seems to me it would be most advantageous for the mission, if I could spend the winter in those and other large towns, as God shall open the way. But it will be impossible for me, my dear brethren, as you can easily comprehend, to visit such places without means to pay traveling expenses and clothe myself respectably. Especially will it be necessary for me to be provided with our best tracts in the French and Italian languages. Already there is call for them, and I am informed by intelligent friends, who are interested in the spread of the gospel of the kingdom, that it is very necessary to success that publications should be spread abroad, to accompany the preaching of the word. Had we means to buy paper and a small hand press in Paris, we could go at once to the work of translating tracts and other publications.

The blessing of God has attended the efforts that have been put forth in weakness and poverty, and all that seems necessary in addition is means with which to prosecute the work already begun, till churches by the grace of God shall be raised up in this country able to support this glorious cause of the everlasting kingdom. The people of these valleys are generally very poor farmers, who work hard and have but very little money. The best workmen receive from thirty to forty *sous* per day, and board themselves, and work from four o'clock in the morning to eight o'clock at night. My time is occupied through the day in receiving visitors, who come to inquire in regard to the present truths I preach, calling upon the people, holding prayer meetings, and my evenings in preaching and prayers, so that if my health would permit me to work as a laborer here, I cannot use my time in such a way.

Beloved brethren and sisters, you who have done so much to assist us to come here and commence this great work by the order of God, as I believe, who has chosen North America to carry glad tidings of the coming kingdom to the nations, I entreat you to help us still, in the name of our dear Master, to carry it forward, that much good may be done in this long-neglected vineyard. As I wrote you in my last report, we are without money, obliged to live upon credit, which is very painful to us indeed, in the commencement of our mission, and a very great disadvantage to it. We have much to contend with in presenting these very important but unpopular truths in an entirely new field, and greatly need the sympathy and co-operation of those of "like precious faith" in your dear gospel-favored land. We have not even seen a paper from the United States since we left London, and much crave the sight of the Advent periodicals.* We cannot conceive why we are thus left to struggle with the difficulties that beset us in this new field of labor without sympathy in word or deed. Be so kind as to give us instructions at once in regard to the future, that we may know what to depend upon.

Yours faithfully, M. B. CZECHOWSKI.

* The Crisis has been sent to Bro. C. since the reception of his first letter from La Tour.

FOR THE ITALIAN MISSION.

"The widow's mite" pd.................. $20.00
T. P. Shepherd pd.................. 1.00

☞ The Italian mission calls for help. Brethren who wish to do good in this direction will do well to forward their contributions soon, as we shall be sending remittances to Bro. C. early in October.

THE DANISH QUESTION.

It appears that Napoleon has turned the Danish war to his own account, as he does almost every other political movement. He has so arranged matters that England is "left out in the cold," or without any sympathy from the belligerent power. The following, from an exchange will set the matter in a proper light before the reader:—[ED.

"The manner the Danish question was put in a way of settlement, was like this: The Cabinet of Berlin caused it to be announced to the Emperor Napoleon that the German allies, or that Prussia at any rate, were disposed to make peace with Denmark, and would readily offer such terms as the latter would accept, provided England was left wholly out of the affair. The plan was, for Denmark to deal directly with Prussia, and no sort of voice or interference from England was to be allowed. By this course, Napoleon became the friend of Denmark, instead of England, which had been trying to play that part from the first. Napoleon caused these overtures to be made known to Copenhagen, and the king at once dispatched his brother to Berlin to propose an armistice and a subsequent settlement of the affair at Paris. And so, if the plan works, England will be left out in the cold."

☞ Found on the camp-ground at Etna, Me., a dark calico bed comfortable. May be had by addressing Sarah E. Rundlett, Etna, Me.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Sept. 27, 1864.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

DELINQUENTS.

We have on our books about 400 subscribers who owe from $4.00 to $12.00 each; in the aggregate some $2600. To all these we have sent bills, and from most of them we have not yet heard. We are sorry to say to all such, that *we shall be obliged to stop their paper* IN ONE WEEK FROM THIS TIME, *unless they are previously heard from.* Write to us, then, at once, and send the amount of your indebtedness, or, if not able to pay all, send what you can. *We want to hear from every one*, and to know whether you wish the paper continued or not.

OUR FREE SUBSCRIBERS.

We want to hear from every one of them within another week. The larger portion of them have received the paper free for years, and we want to know whether they desire its continuance. If the donations to the Poor Fund should not be sufficient to meet the expenses of papers sent free, we shall be obliged, in accordance with the decision of the C. P. Society, to cut down our free list, so as not to exceed four hundred. We wish, therefore, to hear from all such at once, so that we may know who really need it and wish it continued.

WISCONSIN CAMPMEETING.

In our "Wayside Incidents," we parted with our friends at Madison, Wis., *en route* for the campmeeting at Okee, about twenty-three miles from M. Madison is the pleasantest city we have seen in the West. It is on an elevation of land, nearly surrounded by pleasant lakes and streams. The State House is in the centre of the city, surrounded by an abundance of shade trees. The Capitol is a fine building, worthy of its beautiful situation. It is not yet fully completed, but sufficiently so to be occupied.

On Saturday, Sept, 10th, we took the stage for the camp-ground. We were very much crowded, and took our seat on the baggage behind. We sat down, stood up, and walked, as we found it most convenient. After being three hours on the way, we were six miles from our starting point. Thus we went on, and at the end of eight and a half hours, we arrived at the camp-ground, and met a most hearty welcome from Bro. and Sr. Sheldon and many other dear saints. We found seven tabernacles erected, and things looking very much like a campmeeting.

On our way to the camp-ground we passed over a section of rolling prairie, of deep, rich soil; but the drought this year has spoiled their wheat, which is the staple crop on which the people depend for their support. Some cut it down when it was green, and fed it to their cattle. There is a small crop of oats, potatoes and corn. The greatest lack in that beautiful country is in wood and water. Many of the vast prairies are without wood, and have never had any timber on them, so far as known; hence it is difficult to get wood and building materials. In addition to this is a want of water, and when found, it is hard. On our way from Madison to the camp-ground we called at a house to get a drink of water. When we went to the well, we learned that it was one hundred and fifty-five feet deep, all but twenty feet of which was bored through a rock. It is a delicious sight to behold the rich farms spreading as far as the eye can reach; but all things considered, we prefer a home in New England, among the grassy hills, boiling springs, woodlands, noisy brooks, deep flowing streams, mountains and valleys, and the happy cottage homes. We met many noble-hearted people in the West, with whom we could not fail of feeling at home.

It costs them much to travel to get together for a campmeeting, as they are very widely scattered from each other. They have to travel two or three days to arrive at the point of meeting. We think they are more self-denying and ready to sacrifice for the cause of the Lord, than those who live in the eastern states; and, as a result, they reap greater blessings at their meetings. So far as our experience and observation go, we feel satisfied that the greater the sacrifice made for the Lord, the richer the blessings received. When men are unwilling to make any sacrifice for the Lord, they must not expect to feel rich in him. Those whom we met in Wisconsin did not appear to be among the selfish ones.

Our campmeeting was in one of the pleasant oak openings, so peculiar to Wisconsin, and other sections of the west. Our first meetings were held on the Lord's day, Sept. 11th. The weather was fine, the audiences of good size, and attentive. The cause of truth, where Bro. Sheldon has labored, is in a healthy condition. He is one of the faithful, prudent, self-denying watchmen, who has only to be known, to be esteemed and loved for his good works. He is the right man in the right place, and we hope the brethren in the west will see that he is well sustained, notwithstanding these are hard times.

Monday, Sept. 12th, we had no meetings till evening, when we preached in the Western Mission Tent, which will hold several hundred people. In the course of our discourse we took occasion to remark that the Spirit of Christ would not lead one to fight with carnal weapons. This led some who are very much opposed to the Southern rebellion, as we think every christian and true man should be, to think that we were in sympathy with the rebels. Without stopping to inquire, some became very angry at us; and at the close of the meeting attacked us personally with very bold threats that our life should be taken, and that the means were at hand for our execution; and but for the interference of some noble-hearted citizens, and the protection of the Lord, that might have been our last meeting upon earth. But during the entire scene, we felt perfectly calm, with undisturbed peace of mind, even when receiving a most violent thrust, which sent us reeling for several feet. To the Lord be all the glory. Once we could not have borne such treatment without resentment. Our Brn. and Srs. were much alarmed at the scene, but the Lord overruled it all for good. As some were too much excited to talk candidly about the matter that night, we arranged to meet those who were offended, the next day. About noon we met under the oaks, and after talking pleasantly for a little time, we parted with them as friends, praying earnestly that they may all become the followers of Jesus, and have a home in the coming kingdom. They afterwards attended the meeting, and treated us with much kindness.

The campmeeting continued to increase in interest from the commencement to the close. We think much good was accomplished. Several decided to serve the Lord, and backsliders were reclaimed. Our meetings were refreshing seasons. The brethren and sisters show much love for each other, and a readiness to share their comforts of life with their neighbors more cheerfully than we have often seen in the east.

On Saturday evening we had a calm in a storm. A severe thunder shower came up, which we expected would blow down our large tent in which we were assembled. The lightning flashed, the thunder roared, the wind blew, and the rain fell in torrents; but we had a most glorious meeting through it all. We were a very happy company, and had a great triumph of peace and joy. The unconverted were confounded at the sight, and convicted of the reality of the christian religion.

Sabbath day was a good one in the Lord. In our love-feast over one hundred testified in less than an hour. All was quiet and orderly during the day. We had a blessed season in the evening, closing with the sacrament of the Lord's supper, when over one hundred sat down to the table to commemorate the sufferings of our Savior. Many remarked that it was the most heavenly sacrament they ever enjoyed. At its close several requested prayers that they might be saved in the kingdom. Tears flowed as we parted, but we hope soon to meet where they will all be wiped away.

During our meeting twelve happy souls were buried with Christ in baptism. We trust the work begun will continue till others come into the fold. We shall remember the Wisconsin campmeeting with pleasure, and ever feel grateful for the many kind favors received. May the peace of God rest forever upon those dear friends in Jesus.

THE PROPHETIC PERIODS.

For some time there has been but little said or written on the prophetic periods. We have not spoken editorially, because we have seen no clear light on the subject; and we dare not venture on speculative evidence. It has been our increasing conviction for some years that the prophetic periods of Daniel and John will be clearly understood by the church of Christ before his second coming; and that this will be the last and clearest evidence of the coming of the Son of man. If we look at the arrangement of the evidences of Jesus' coming, from a common sense stand-point, we think we should expect first some *signs*, or events, showing that the day was drawing near; and that these signs and events would increase in number and clearness till the event was at hand; when, at last, the definite *time* would be given and understood.

For some time the signs of the coming of Christ have been so fully developed, and the corresponding events which should transpire in "the time of the end," that we have been anxiously waiting for light on the prophetic periods, showing that the seal was broken, and that the time had come for the wise to understand. One thing is certain, if we ever have light on the prophetic periods, it must come *after* the signs, because they are already before us. We dare not say the prophetic periods shall not be understood, because the angel declares the opposite. We shall not need them after Christ comes; hence, if ever understood, so as to be of any practical benefit to the church, it must be before the second advent. No candid person who reads the Scriptures, can fail to see that great importance is attached to these periods. The special inquiry of Daniel is in relation to the length of the vision; and it should also be observed, that it is on this point that special instruction is given; but Daniel is told that "the words are closed up and sealed till the time of the end." Dan. 12: 9. Hence all efforts to read or understand the vision concerning the prophetic periods, before the seal is broken, will only prove to be but so many failures. But if we have come to "the time of the end," when the time seal is to be broken, then we shall certainly have the light, and have it too, we think, in season to spread it among those who are wise, because they love and obey the Lord.

Again, we are fully convinced that when the true light falls upon these periods, it will be so clear and simple that all the children of the Lord may read and "understand." Truth is noted for its simplicity, and error being blind and mysterious.

We would now inform the reader that a new work on chronology has appeared of a very interesting character. The following is upon its title page:—

"Our Bible chronology established. The sealed book of Daniel opened; or a book of reference for those who wish to examine the 'sure word of prophecy.' By William C. Thurman. Published by John Goodyear, N.W. Corner of Seventeenth and Pine Streets, Philadelphia." Price $1.50, postage 20cts. For sale at this office.

The author of this work is a German Baptist. For years he was a deist, and even doubted the existence of a God. When in this state of mind, he disposed of a considerable portion of his property for the purpose of purchasing works for and against the Bible and christianity. Having collected all he could find on both continents, he commenced a most thorough examination of the arguments on both sides. After examining the various writers on the subject of Bible chronology, he found such a variety of opinions and discrepancies, he thought this one of the strongest objections to the inspiration of the Scriptures; and finally concluded to devote his special attention to an investigation of the matter. He determined to receive nothing as truth in chronology but what rested on a firm basis. Being a thorough mathematician, he calculated the times for all the eclipses in the six thousand years of the history of our world. He then compared prophecy and history, and examined with great care the prophetic periods, and the result was, that he became most fully convinced of the truth of the Bible, and that Jesus will come within a few years.

Bro. Thurman has lived in Virginia., and had not seen any of those who are looking for the speedy coming of Christ, till very recently. He is said to be a very humble, unassuming man, but most thoroughly posted in all things connected with chronology. He is traveling and lecturing in the churches, speaking some two or three times a day. Those who have seen him, speak very highly of him; and those who have examined his work are satisfied that it demands the candid attention of all Bible students.

From a hasty glance at his work, we see evidence to believe that it contains a true exposition of Bible chronology, and the time for the termination of the prophetic periods.

As soon as we find time to give it a careful examination, we purpose to lay his arguments before our readers for their consideration. We think clearer light than ever before seen is about to shine upon our pilgrim pathway. Praise the Lord.

INQUIRIES.

BRO. GRANT:—Dear Sir,—I send you some three or four passages of Scripture to obtain your views on them through the Crisis. The passages I shall quote, I found in an article written by Dr. D. W. Clark, Editor of the *Ladies' Repository*, of May 1854. They are not passages commonly used to prove the immortality of the soul; and some of them I consider harder to reconcile with the sleep of the dead than those usually quoted, such as the rich man and Lazarus, and thief on the cross, etc. Will you please give an explanation of them through your valuable paper, and greatly oblige those that are seeking after truth as for *hid treasure*.

They are the following:—Heb. 12: 23, John 8: 56, Rev. 22: 9, 1 Thess. 5: 10, also 23d verse. Here seems to be a distinction between soul and body, and the spirit is spoken of as something that is responsible, or accountable, or might be blameable. How can that be made to harmonize with the idea that the spirit is the breath of life? Is the spirit a living principle, that exists somewhere until the resurrection? If not, how could the apostle with propriety pray that it might be kept blameless unto the coming of Christ?

Yours in hope of eternal life,
Ottawa, Minn. ALLEN LEWIS.

P. S. I wish to say here, that the Crisis is the best pilgrim's paper I have ever seen, although I am taking another religious paper. Yet I hail the weekly visits of the Crisis with joy. It is truly refreshing, after looking over so much trash in the popular periodicals of the day, to get hold of a paper with a "thus saith the Lord" in it.

God strengthen you in your labors of love, and hasten on the day when we shall see eye to eye, and be permitted to live for ever in the new earth, and the new Jerusalem shall be the capitol of the universe, and Christ is King over the whole earth. A. L.

ANSWERS TO THE FOREGOING.

The first passage mentioned, including the context, reads as follows:—

"Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest; but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

It is *certain* that "just men" are not "made *perfect*" before the coming of Christ, and the resurrection of the dead. Paul says "ye *are* come," speaking as though they were then there, but they were not then perfected in the kingdom of God; "For the Son of man shall come in the glory of his Father, with his angels, and THEN he shall reward every man according to his works."—Matt. 16: 27. Dr. Adam Clarke gives us light on the passage under consideration. He says:—

"The description in these verses does not refer to a heavenly state. . . . In heaven there is no need of a mediator or sprinkling of blood; but these are mentioned in the state which the apostle describes." The "first born," he says, are those who first receive the gospel of Christ, and who are elsewhere termed the 'first fruits,'—'the spirits of just men made perfect.'" He says, "We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide mankind into three classes: first, the just perfect; second, the wicked perfect; third, those between both. The just perfect are those who have conquered all brutal appetites and gross passions; . . . the wicked perfect are those who never repent; . . . the intermediate are those who are influenced partly by the evil principle, and partly by the good. . . . The spirits of the just men made perfect, or the righteous perfect, are the full grown christians."

We see nothing in Heb. 12: 23 to sustain the doctrine of the immortality of the soul.

The next passage to be considered is in John 8: 56, as follows:—"Your father Abraham rejoiced to see my day; and he saw it and was glad." The word *it* is not in the original, but supplied by the translators. The question arises, in what way did Abraham see Christ's day? Certainly by *faith*. He does not say Abraham *is rejoicing* now in seeing my day, but he "rejoiced" and "saw" in the past; that is, by the prophetic spirit. When he "saw," he "*was* glad," not *is* glad now. Daniel and John *saw* things in vision which have not yet transpired.

We turn now to Rev. 22: 9, which, with the context, reads as follows:—"I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel that showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God."

We are surprised that any one should resort to this passage for proof of the immortality of the soul. Those who do, try to make out that the one who instructed John was one of the prophets. Suppose it read so, then it might be either Enoch or Elijah, who were translated and did not see death. But it is expressly declared that it was an *angel* who showed John the things recorded in the Revelation, not one of the prophets. John "fell down to worship before the *feet* of the angel." When men die they do not take their feet with them, and the rest of their bodies.

The old version of Wm. Tyndal and Wordsworth reads, "I am thy fellowservant, and the fellow servant of thy brethren the prophets." This angel was not only a servant of John, but had been to the prophets also.

We now turn to 1 Thess. 5: 10, 23, which read as follows:—"Who died for us, that, whether we wake or sleep, we should live together with him. . . . And the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

We see no proof in verse 10 of the popular view of the soul. It simply teaches that, as the result of the death of Christ, all who serve him *will* live with him; not that they do now. At his coming, some will be asleep in death, and others will be alive. Those asleep are to be awakened and caught up with those who are alive, and "so" they are to be gathered to meet the Lord, not when they die. Paul says, just before the verse under examination, "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not even as others which have no hope."—Why not?—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first." The matter seems very plain, that the apostle is simply showing that the sleeping ones are to be raised and live with Christ, as well as those alive, when he comes.

Verse 23. We find nothing in this verse either to teach the immortality of the soul, or spirit. The apostle prays that not only the "whole spirit and soul . . . be preserved blameless unto the coming of our Lord Jesus Christ," but the *whole body* also. Are the *bodies* of the Thessalonians now in a state of preservation from decay and dissolution? Who dares assume any such position? Why then assert that there is a spirit preserved as an entity, and a soul as another living being? One use of the word soul is to represent the *desires* of men; and one meaning of spirit is to indicate our *feelings*. Paul would have all these preserved "blameless"; or, as Mace renders the passage,—"May every *part* of you be preserved blameless." The latter, we think, is the apostle's meaning.

Until something of more weight than the foregoing passages afford is brought to prove the immortality of the soul, we shall feel safe in believing the Lord means what he says, when by his Spirit he moved a holy prophet to write concerning man, "His breath goeth forth, he returned to his earth; in that very day his thoughts perish."

"THE HOPE OF THE WORLD."

There is much said about the best means of establishing order in the confused state of our world, and many plans are proposed; but thus far they have all failed, and every experiment only shows more clearly that the efforts of men to introduce the millennial state of things by mere human means will only demonstrate more clearly the utter weakness and inability of all such agencies to bring about a better state of things before the coming of Jesus. But it appears one more grand effort is to be made through the advice of the demons to set all things right in our world. The following from the *Banner of Light*, Aug. 13, 1864, will speak for itself:—

"The hope of the world lies not in the establishment of false theology, unlinked with science. It lies in the regenerating power of wisdom-directed culture, as vouchsafed to earth from heaven through the inspirations of Spiritualism. *Education* and *spiritualization* are sufficient for the salvation of the world, and in these are we to discover all that man can ever require."

It will be observed that they do not look to the *Lord* to accomplish this work, but it is to be done by means of "*Education* and *Spiritualism*." We shall see how far success will attend the effort. If "the hope of the world" is is *Spiritualism*, we may expect strange times when that hope is consummated. It is evident from the signs of the times, that we shall soon see the demoniacal power predominating in the world; when the saints will be sure of their speedy deliverance by the coming of the Son of man.

Our Tract Column.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$256.28
Susan E. Teeple pd	.25
E. F. Treat pd	.20
S. M. Clark pd	.75
M. Treat pd	.25
H. Rockwell pd	.15
M. A. Small	3 55

THE POOR FUND.

TO SEND THE CRISIS TO THE POOR.

No. of free and non-paying Subscribers, 800.—$2000.00

"The widow's mite" pd	$5.00
"A poor sinner" pd	3.92
J. B. Walker pd	2.00
S. Butler pd	2.50
Geo. T. Adams pd	25.00
Maria Drury	.25
D. T. Taylor pd	.50
T. W. Piper pd	1.00
I. Chapman pd	2.00
J. W. Sharick pd	1.00
S. F. Hulburd pd	.25
Mrs. R. G. Ladd pd	10 00

THE YOUNG PILGRIM.

The Young Pilgrim is now published twice a month. It at present is under the editorial charge of H. L. Hastings. Hardly a week passes in which we do not see some of its articles copied into other papers far and near, thus showing that other editors appreciate its contents, and think them worth reading.

The price of the Pilgrim is very low—only thirty cents per year. This is really less than it costs. It needs a host of new subscribers to sustain it at this price. Shall the little paper *live?* Shall it be a feeble weakling, or shall it have a strong and vigorous growth?

Some of you have long wanted a children's paper; you *have* one now, and what are you doing to sustain it? Are you trying to circulate it? We look to you to push this matter. It needs attention. If the Pilgrim should go down, then there would be lamenting all around, and calls for a new paper free from fables, etc., as before.

But we do not expect the Pilgrim to cease its journeyings at present, and we want all the old folks to give it a warm welcome and a helping hand. Take the Pilgrim to read yourself, or to give away in your neighborhood. It is worth reading even by old folks. Get others to subscribe for it. Send on money for it, and also donations, and so keep the Pilgrim on his way. Direct all letters to "The Young Pilgrim," Boston, Mass.

IMPORTANT TO SUBSCRIBERS IN THE BRITISH PROVINCES.

Now is the time for subscribers in the Canadas, New Brunswick and Nova Scotia, *to save money.* "How?"

By settling up their accounts, and paying in advance, *with gold or Provincial bank bills.*

A Canadian *one dollar* bill is worth *two dollars* here; and, FOR EVERY SUCH $1.00 SENT US, WE WILL GIVE $2.00 CREDIT, more or less, according to the current rates of premium.

The premium on gold and on Canadian bills, *is falling*. Not long since, the value of $1.00 of such money was as high as $2.87; it is now about $2.00. In a few weeks, it will doubtless fall very much below that, and a few more Union victories may bring it down *to par.*

Now is the time. Improve it! Pay up your indebtedness, *with half the amount due*; and, for *two years* in advance, with the price for *one* year; or, for *one* year, with the price for *six months*. Don't let the opportunity pass. You may never have another. W. B. H.

P. S. Since writing the above, gold has again declined. In the morning, yesterday, it was quoted at $1.92. At the latest quotations, at noon, it was $1.90.

A GOOD WORK.—A Sister sends $3.33 to have the "Signs of the Times" mailed to each of the ten ministers in the town where she lives. The books are sent, and are doing their work. Who else wants to supply ministers with books at the same rate? Send orders with the money to MILES GRANT, Boston, Mass., and they shall be sent. Any other volumes of the Bible Student's Library in paper covers will be sent at the same price.

☞ The Tent meeting at Windham Centre, Me., still continues, and is interesting. Sinners are coming to Christ. When done here we go northward. Shall pitch the Tent at Mechanic Falls, Sept. 30th, the Lord willing. H. L. HASTINGS.

For the World's Crisis.

"THE LORD IS COMING."

"The present aspect of the world, both political and religious, shows conclusively that some awful crisis is approaching." "The nations are angry." The sword is glittering on every soil; the war-cry is wafted on every gale; and the shrieks and groans of dying are heard on almost every hand. The cries of widows and orphans are heard at almost every house. Mothers are called to take the parting hand of only sons; and wives to take the last glance at the companions of their hearts. The dark garb of mourning shrouds the world; the mantle of desolation is spread from pole to pole, and famine stares us in the face.

But are things always to continue thus? No, no, we answer. The darkest hours are just before day; and, methinks, with an eye of faith I can almost discern the dawning of redemption's morn. The golden rays of the sun of righteousness are already illuminating the eastern horizon; and the next breeze that sweeps across the plains of Palestine may bring to our ears the echo of the archangel's voice, and the trump of God. Glorious, stupendous thought! When the redeemed millions shall come forth from their dusty slumber to strike the key-note of redemption's song; to bask in the light of immortal glory forever.

And are we ready to meet that day? Are we ready to behold the emerald gates of heaven burst forth, and the mighty Conqueror descending in fiery clouds, to pour God's judgments on a guilty world? Or shall we call on rocks and hills to hide us from the face of him that sits upon the throne? Ah! the parting of to-day is but the bubble on the mighty deep, compared with the awful scenes of that heart-rending hour! There the last, farewell cry is uttered; the fleeting joys of this inconstant life are past, and cherished friends must part to meet no more. The lake of fire—the billows of annihilation, are become the awful receptacle of all whose proud hearts have kept in harmony with earth's deluding joys; whilst the offers of mercy, so long extended, have been rejected with scorn.

O Church of God! Thy trials soon are over! Lift thy head, and look up. Redemption draweth nigh! The vintage of the earth is ripe. The cup of iniquity is full. Earth is heaving her last groan. Deliverance is at hand. Then who would not pray "Thy kingdom come"? J. W. TAYLOR.

Chatham Valley, Pa.

For the World's Crisis.

THE NEW HAMPSHIRE STATE CONFERENCE.

The eleventh session of the N. H. State Conference was holden at Alton Bay in connection with the campmeeting Aug. 31st and Sept. 1st, 2nd and 3d, 1864.

Pursuant to notice, conference convened in the beautiful grove in front of the preacher's stand. In the absence of the Moderator, the meeting was called to order by the Secretary, and Eld. Albion Ross of Exeter, N. H., chosen Moderator *pro tem.* After devotional exercises, the following ministers presented their names as members:—L. Allen, D. F. Leavitt, Noah Glidden, S. S. Mooney, Joseph Kimball, J. G. Smith, A. Ross, Andrew Simpson, L. C. Glazier, J. W. White, J. Knowles, L. Boutell, T. W. Piper, C. S. Emerson, and A. W. Sibley.

The minutes of the last session were then called for, read, received and adopted.

Moved, That a committee of three be appointed by the Chair to prepare business to come before this meeting. Carried.

The Chair then appointed A. W. Sibley, C. S. Emerson, and J. W. White, as that committee. Then the following officers were elected for the year ensuing:—A. Ross, President; A. W. Sibley, Secretary; J. Knowles, Treasurer. Adjourned till after the P. M. service from the stand.

Met as per adjournment. The President in the chair. As there was no business prepared by the committee, the meeting adjourned till to-morrow, 7 1-2 o'clock A. M.

Thursday, 7 1-2 o'clock A. M. Met as per adjournment, A. Ross presiding. After invoking the divine blessing, it was

Moved, That our visiting brethren be invited to a seat and take a part in our deliberations. Carried.

Moved, That Bro. Geo. W. Brown, Portsmouth, N. H., become a member of this conference. Carried.

The committee on business were then called upon to report, when they respectfully reported the following: That whereas the present resolutions in the judgment of your committee are imperfect in their practical workings, or do not meet the demand of the cause in N. H. as a basis of operation, we therefore suggest the following amendments and additions to the former resolutions:

I. This conference shall be called the Advent Christian State Conference of N. H.

II. The members of this conference shall consist of ordained and unordained ministers in good standing, and delegates of churches co-operating with this conference.

III. Its officers shall consist of a President, Vice President, Secretary, and Treasurer; all of whom shall be chosen annually.

IV. It shall hold its sessions annually, as may be appointed by the board of officers, at which the ministers shall report themselves personally or by letter, and the churches by delegates duly appointed thereby.

V. It shall hold its quarterly sessions at such places in the State as the cause may demand.

VI. It shall choose annually a committee of three or more, to advise with and give encouragement to such persons among us as, in their judgment, are called to the solemn and responsible work of preaching the gospel of the kingdom of God.

On motion, the amendments and additions made by the committee were received and adopted as the constitution of the N. H. State Conference, by a full and hearty vote.

Moved, That the following brethren be the ministerial committee for the year ensuing, viz:—J. Knowles, J. Couch, T. W. Piper, J. W. White, and D. F. Leavitt. Carried.

Moved, That Eld. T. W. Piper be Vice President of this conference for the year ensuing. Carried. Adjourned till after the P. M. service from the preacher's stand.

Met as adjourned. The President being absent, Bro. T. W. Piper, Vice President, took the chair. After asking the benediction of Heaven upon us, we proceeded to business.

Moved, That Bro. O. D. Eastman be a member of the N. H. State Conference. Carried.

Moved, That we invite the board of officers to move this conference and not hold it in connection with this campmeeting hereafter. Carried. Adjourned till 8 o'clock A. M.

Friday, 8 o'clock A. M. Met as per adjournment. Prayer by the President, after which it was

Moved, That our annual State conference shall commence on Thursday at 1 o'clock P. M. before the third Sunday in October. Carried.

Moved, That those who wish to become members of the N. H. State Conference shall suggest, or have their names suggested, to the ministerial committee, and that they present their names to the conference. Carried. The meeting then adjourned till after the P. M. service from the preacher's stand.

Met after the P. M. service as adjourned. Prayer by Bro. S. S. Mooney.

Moved, That Brn. Charles C. Ramsey, Jos. Weeks, and T. E. Lang, Jr., become members of this conference. Carried.

We would here say that this P. M. Brn. Geo. W. Brown, Portsmouth, N. H., and Charles C. Ramsey, Exeter, N. H., were set apart to the work of the gospel ministry by the imposition of hands and prayers, and are commended to the confidence and fellowship of the church where they may be called to labor. Elds. H. L. Hastings, Edwin Burnham, T. W. Piper, J. W. White, D. F. Leavitt and J. Knowles officiating. Adjourned till Saturday, eight o'clock A. M.

Saturday, 8 o'clock A. M. Met as per adjournment. T. W. Piper in the chair. Prayer by Bro. C. S. Emerson, after which it was

Moved, That Bro. John Pearsons be a member of this conference. Carried.

Moved, That the campmeeting committee be composed of seven instead of five. Carried.

Moved, That the chair appoint a committee to nominate a campmeeting committee to serve the year ensuing. Carried.

Accordingly the chair then appointed J. G. Smith, J. W. White and J. Knowles as that committee.

The committee, after retiring and consulting, returned and reported the following persons for campmeeting committee for the year

ensuing, viz: J. G. Smith, Joseph Langley, Chas. H. Willey, L. Boutell, C. S. Emerson, Joseph Pinkham, and T. W. Piper. The report of the committee was accepted and adopted.

Moved, That we make an effort to raise a tract fund of $200, with which to purchase tracts for free distribution throughout the bounds of this conference. Carried.

Moved, That we tender our thanks to W. A. Sanborn and A. Wiggin, Captains of Steamers "Lady of the Lake" and "Chororua," and the Superintendents of the different railroads, who made a reduction in fares on the same, for their courtesy and kindness towards us, and especially to Geo. C. Kimball, Supt. of the Dover and Winnipissegee R. R., for his courteous and generous efforts to aid us in carrying our campmeeting through successfully. Carried.

Moved, That a copy of these minutes be published in the "World's Crisis." Carried.

The meeting then adjourned subject to the call of the board of officers.

A. W. SIBLEY, *Secretary.*

East Boston, Sept. 24th, 1864.

Correspondence.

From Sr. N. Colburn.

BRO. GRANT:—Since I first became acquainted with your excellent paper, the World's Crisis, I have ever esteemed it a great privilege to peruse its pages, and hear from those of like precious faith through its columns; and if I could pay for it, I would feel it a privilege to send in my name as a subscriber; but as I have not the means to pay, and am the most of the time confined to my bed and room by sickness, and have no way of earning money, I dare not subscribe. I hope to receive a few papers now and then from dear Sister B. of Bolton, C. E., which will be cheering to me in my lonely hours. And I hope soon to meet the redeemed of earth in a land where we shall no more need the visits of a periodical, as a means of communion with each other.

I think if we are truly the followers of the blessed Redeemer, we shall soon walk and talk together in the paradise of God, where there will be no more separation from those we love; neither will there be any privations in that happy land; and we shall not feel like pilgrims and strangers, and that we have no continuing city or abiding place. No, thank God; we shall all enjoy the same like privilege in the heavenly kingdom, and know no fears of suffering or disease. For God himself will then dwell with his people, and be their God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are past away." "And he that sat up on the throne said, Behold, I make all things new." "And he said unto me, write; for these words are true and faithful."

We have a sure promise that the meek shall inherit the earth, and delight themselves in the abundance of peace, and that God will come to earth and dwell with his people. He that overcometh, saith God, shall inherit all things. "Such as be blessed of him shall inherit the earth; and they that be cursed of him, shall be cut off." This is enough. We cannot ask for more than God has promised to the faithful soldier of the cross. And in a little while we shall see Jesus coming to fulfill the promise made to his people, and to give them the kingdom; that they may possess it forever, even forever and ever.

A word to my dear brethren and sisters scattered abroad. I would say to you all as one; be faithful, let us stand unmoved at our post; press the battle to the gate, and enter the kingdom. I am a stranger to the most of you in this life, but we are not strangers in the heavenly warfare; we all have the same enemy to contend with. And while we remain in this howling wilderness, we must fight against the wiles of the enemy. We must be in earnest. For Satan goeth about like a roaring lion seeking whom he may devour. We have the world, the flesh and Satan to grapple with; and while we are engaged in the heavenly warfare, we must be awake to duty; if we are not, we shall be defeated by the enemy, and taken captive at his will.

God forbid that we should grow weary or loiter by the way; for in due season we shall reap, if we faint not. The battle is almost fought, and the victory will soon be ours if we are faithful to our Captain's high command; and we shall soon enter the pearly gates of the New Jerusalem.

We are truly living in perilous times, but the Lord is at hand. Jesus will soon come and discharge each faithful soldier, and give his people rest. Praise God,

"There is rest for the weary,

rest, sweet rest. How cheering to the worn pilgrim is the sound of rest, rest in the Kingdom, where the wicked will cease to trouble. How much we have to encourage us to go forward. The Lord help us to be faithful, that we may share together in the glorious rest which remains for the people of God. Your afflicted sister, NAOMI COLBURN.

Magog, C. E.

From Bro. C. N. Buzzell.

BRN. AND SRS.—Through the mercy of God I am still spared from the *powers that be* and can go occasionally to warn my neighbors that time will soon be ended. I work through the week in the saw mill, and try to labor in the vineyard, on the Sabbath, as the door opens.

I wish to say a few words in regard to Meriden Hill, Columbia, N. H. Some of the brethren are acquainted there, especially Bro. Hastings. As I learn he first preached the Advent in that vicinity and that under a tree near the meeting-house, taking all the congregation, and the minister listening at the window. Well, Bro. H., it did some of them good. I came in contact with one who had refused you the house, and found he could not stand the truth; so he left the meeting, wishing the setters forth of such strange doctrines all dead. The Apostle said the time would come when men would not endure sound doctrine.

Two years ago I had a few meetings there, and the tiny seed sown has brought forth fruit which I trust will continue till harvest. By request have had several meetings there this summer. Baptized one, seen others reclaimed, and still hope for good. Remember the place, brethren, in your prayers. There is a vast region where the Advent doctrine has never been preached. The nearest station is North Stratford, four miles. May God put it into the hearts of some of the watchmen to come and labor here.

And now, pilgrims, while the spirits of devils have gone forth to gather the nations to the last great battle, let us hold fast the beginning of our faith, even unto the end. O God! preserve thy people in these last perilous times. Your unworthy brother, looking for redemption when the Lord comes.

Berlin Falls, N. H. C. N. BUZZELL.

From Dr. W. J. Lambert.

BRO. GRANT:—I am a stranger in this country, having moved here with my family from N. York State about three months since. I have not become acquainted with any Second Advent believer since my arrival here, notwithstanding I have made frequent inquiry.

Should there be any persons of our faith, who are looking for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," I shall feel most most happy to make his or her acquaintance. My residence is at Lambert's brick yard, at Green River, two miles north of Genesee City, Henry Co., Ill.

Yours waiting for the kingdom and her eternal King, DR. WM. C. LAMBERT.

From Bro. J. W. Taylor.

BRO. GRANT:—I attended a meeting at —— Valley yesterday. We had a glorious time. There was a house full, and only six or eight but what took part in the meeting. I have attended meetings here once before, and gave one discourse on the promise to Abraham. Last Sabbath seven were baptized, and more are waiting another opportunity. To God be all the praise.

J. W. TAYLOR.

Knoxville, Pa., Sept. 5th, 1864.

Obituaries.

EMMA JANE MARSH.

Fell asleep in Jesus, of consumption, in Worcester, Mass., Aug. 13th, 1864, Emma Jane Marsh, aged twenty-six years, three months, fifteen days.

Her father died in 1844, a faithful disciple of Jesus, full of the faith of his immediate appearing, leaving a widow and five daughters, whom he committed to a covenant-keeping God.

Time has rolled on, and the Lord has been ever faithful to his promise, and the family have been kept together till that cruel tyrant Death has broken the chain and triumphed, bearing one lovely child in paleness to the grave. Emma Jane was amiable in her disposition, attractive in her demeanor, ambitious, and full of life. This gave her in domestic association many warm friends. In her childhood she yielded sweet submission to the Savior, looked for and loved his appearing, and was baptized in joyful hope. Thus the principles of the gospel grew up with her, and although the various isms and scattering divisions that have been among us had their effect upon Emma, yet when the truth shone out in its native loveliness, she was always ready to bear reproach in love for truth's sake; and while modest in pretension, yet her decision of character was readily seen in promptly giving her opinion on all subjects of importance. This gave her prominence in the family and elsewhere.

It became evident almost two years before her death that disease had fastened itself upon her with such strong hold as not easily to be eradicated. Now came the trial. Her activity in domestic life and strong desire to see the accomplishment of all her plans, without strength to carry them into effect, was a severe trial to Emma, but she yielded to the discipline of heaven, and brought forth fruit unto righteousness.

A few days before her death she had grace and strength to speak freely of her faith and love of Jesus, her calm reliance on him, and him alone, for salvation or life. Death's terrors had fled. She was ready with holy resignation to welcome sweet sleep, repeating these lines,

"I know that my Redeemer lives";

which she wished sung at the funeral. They were expressive of her feelings to the last.

Thus has the lovely daughter of Sister Marsh fallen in death, and is laid away among the jewels to be brought forth in the resurrection of the just, to be rewarded with life eternal. God grant that the mother, sisters and aunt, may all be comforted with the same blessed hope, and live so that it may be one unbroken family in the paradise of God.

Bro. A. Ross attended the funeral, and communicated words of comfort to them by preaching the resurrection of the dead. L. BOUTELL.

ANNIE THORP.

Died in Hawley, Sept. 13th, 1864, Mrs. Annie Thorpe, aged ninety-two years, three months, four days.

She was for many years a member of the Baptist church in Goshen, and a devoted christian. She was very poor in this world's goods, often suffering for the necessaries of life, but she never murmured or complained. She trusted alone in Jesus. Her last sickness was dysentery, from which she suffered very much, and as her end drew nigh, on being asked if she could trust Jesus still, she said, "Yes, he has been my friend many years, and will not leave me now." And as I stood by her dying bed I could but exclaim with one of old, "Let me die the the death of the righteous, and let my last end be like his."

ABBIE H. SMITH.

WILLIS EMERSON.

Died in West Alton, N. H., Aug 1st, of diarrhea, Willis E., son of Walter G. C. and B. O. Emerson, aged five years, three months, and thirteen days.

Willis was the youngest child, and unusually good and affectionate, beloved by all that knew him. He used often to ask questions about Jesus' coming to raise the dead. He suffered very much in his sickness, but now sweetly sleeps, at rest from all pain and suffering. The parents sorrow not as others which have no hope, for they "believe that Jesus died and rose again," and that "even so them also which sleep in Jesus will God bring with him." O, hasten the glorious day!

"When death divided friends at last
Shall meet to part no more."

N. B. SLEEPER.

EMILY R. TANNER.

Died at Afton, De Kalb Co., Ill., of cholera infantum, Emily R., youngest daughter of Bro. and Sr. O. M. Tanner, aged one year, seven months, and nine days.

"Little Emily, thou art sleeping
In thy cold and silent bed,
Holy angels now are keeping
Sacred records of the dead.

We have parted—not forever;
Soon thy sacred dust shall rise,
Then we'll meet where none can sever,
Join the ransomed in the skies."

N. W. SPENCER.

The following children of Alexander Hunt, of Lawrence, Mass., died of diphtheria.

ROSIE O. E. HUNT, died June 9th, 1864, aged six years, three months, and three days.

ALONZO G. HUNT, died June 26th, 1864, aged two years, seven months, and sixteen days.

LILLIE D. HUNT, died June 28th, 1864, aged four years, five months, and five days.

Thus in three short weeks death claimed these three little ones. May the Lord comfort the afflicted family, and prepare both the parents and remaining children for an inheritance in that land where there shall be no more death. H. L. H.

Died, in Skowhegan, Me., of cholera infantum, Clara, only daughter of Alfred and Emeline Austin, aged nine months and three days.

Summary of News.

FOREIGN.

[Advices of the 7th inst.]

AUSTRIA.

The official *Wiener Zeitung* denies the rumor that Austria intends forming ten new infantry regiments.

THE DANISH QUESTION.

Prussian papers refer to hitches in the peace negotiations, and to the tenacity of Denmark on the financial question. A breaking off of the negotiations is threatened.

TWO DAYS LATER.

It is rumored that the Brazilian Government has rejected the propositions for a renewal of diplomatic relations with England as recommended by the Portuguese Government and accepted by the British Cabinet.

FRANCE.

The Paris correspondent of the *Daily News* says it was the general opinion that the Emperor's health is in a very unsatisfactory state.

It is rumored that Austria is about to recognize the kingdom of Italy.

Intelligence has been received at Lloyds, London, that two more Confederate cruisers had evaded the Federal war steamers and successively run out of the harbor of Wilmington, and since then had destroyed no less than thirty-three Federal merchantmen.

The *London Gazette* announces the Queen's order, that no war ships of either of the North American belligerents will in future be allowed to enter or remain in any British port for the purpose of being dismantled or sold.

DOMESTIC.

New York, Sept. 19. The Washington correspondent of the Philadelphia *Enquirer* says: "Gen. Grant and Admiral Bailey will both go at once to New York, where they will be met by Gens. Dix and Franklin, Admirals Porter, Stringham and others. The design of the consultation cannot now be made public. I can only say that some very important movements are contemplated, associated alike with victory and peace."

New York, Sept. 20. The *Herald's* Mobile Bay correspondent says that an expedition sent out by Gen. Bailey had succeeded in destroying the largest salt works in the rebel limits, at Bonsecom Bay. Large quantities of resin and turpentine were destroyed by the rebels to prevent its falling into our hands. Immense amounts of cotton and turpentine have been sent to Selma in expectation that Mobile might be surrendered. The rebel Gen. Page had been brought to Fort Morgan, where he is to be tried on the charge of destroying the munitions of war in the fort after surrendering. The offense is punishable with death. Large quantities of secreted ordnance stores have been found by our expeditionary parties.

New York, Sept. 21.—The *Commercial's* special Washington dispatch says: "A Virginian reports that he had conversed to-day with an acquaintance from Richmond, who states that Lee has positively but 40,000 troops independent of Early's command."

New York, Sept. 21. A late Richmond *Enquirer* says:

"We are of the opinion that the next two months will witness the bloodiest conflicts this war has witnessed, and immediately around Richmond will be the theatre of the conflict. Are our people prepared? The army has the Government to look out for it, but are the people of Richmond prepared for a siege, with all the railroads destroyed? The immense population that now crowds the streets of Richmond had better betake themselves elsewhere. There will be suffering in Richmond this fall and winter which has not been witnessed during this war.

The city may be shelled, for its immediate lines require a vast army to defend it. Its very streets may be the scene of a bloody battle, for it will be defended as no other place has been. Upon the holding of Richmond depends for us everything. Success and a speedy peace, or failure and interminable war, are involved in the coming struggle for Richmond. All may be satisfied that the contest will be desperate, and all had better make provision for their comfort elsewhere. There are required for the defense of the city many thousand more men. The details must be revoked, and all men between the ages of 18 and 45 sent to the front. But a very short time remains for preparation. The railroads that connect with Atlanta are being rapidly repaired. As soon as they are finished the movements will begin, and in a few weeks the conflict will open."

Charlestown, Va., Sept. 22. Sheridan continues to drive the rebels, capturing every day more or less prisoners. The wounded are all being collected at Winchester, and put in temporary hospitals.

War Department, Washington, September 22.

Maj. Gen. Dix:—Dispatches down to 9 o'clock last night have been received from Gen. Sheridan. A portion of the rebel cavalry having turned off to Front Royal they were pursued, attacked and driven by our cavalry, which are still in pursuit. The rebel infantry made a stand at Flint Hill, a strongly intrenched position beyond Strasburg, which was attacked by our forces last evening and the crest carried and held by our troops.

There is reason to believe that later dispatches were captured last night by Mosby, near Winchester.

Gen. Stevenson reports that Sheridan's supply train arrived safely at Winchester last night.

(Signed) E. M. STANTON, Secretary of War.

Correspondence between President Lincoln and Lieut. Gen. Grant.

Washington, Sept. 22. The following is the copy of a correspondence which took place between the President and Lieut. Gen. Grant, and may prove interesting, as it furnishes an inside view of military affairs:

"Executive Mansion, Washington, D. C., April 30, 1864.

Lieut. Gen. Grant:—Not expecting to see you before the spring campaign opens, I wish to express in this way my entire satisfaction with what you have done up to this time, so far as I understand it. The particulars of your plan I neither know nor seek to know. You are vigilant and self-reliant, and pleased with this I wish not to obtrude any restraints or constraints upon you. While I am very anxious that any great disaster or capture of our men may be avoided, I know that these points are less likely to escape your attention than they would mine. If there be anything wanting which is within my power to give, do not let me fail to know it.

And now with a brave army and a just cause, may God sustain you. Yours very truly,

(Signed) A. LINCOLN."

"Headquarters Army of the United States, Culpepper C. H., Va., May 1, '64.

Mr. President:—Your very kind letter of yesterday is just received. The confidence you express for the future and satisfaction for the past in my military administration is acknowledged with pride. It shall be my earnest endeavor that you and the country shall not be disappointed. From my first entry into the volunteer service of the country to the present day I have never had cause of complaint, and have never expressed or implied a complaint against the Administration or the Secretary of War for throwing any embarrassment in the way of my vigorously prosecuting what appeared to be my duty. Indeed, since the promotion which placed me in command of all the armies, and in view of the great responsibility and importance of success, I have been astonished at the readiness with which everything asked for has yielded without even an explanation being asked. Should my success be less than I desire and expect, the least I can say is, the fault is not with you.

Very truly your obedient servant,

U. S. GRANT, Lieutenant-General."

New York, Sept. 23.—The Richmond *Enquirer* of Sept. 17th contains a telegram from Macon, Ga., dated 17th, which states that Gen. Sherman has sent an informal request to Gov. Brown, Vice-President Stephens and H. V. Johnson to come to Atlanta, and converse with him on the subject of peace.

The Richmond *Dispatch* of the 20th has a long editorial on the subject. It is very bitter, but does not believe that the request will be granted.

Washington, Sept. 23.

Maj. Gen. John A. Dix:—Sheridan's victory proves to be signal and complete. Nothing but the coming of night appears to have saved even a remnant of Early's army. The following dispatch of Maj. Gen. Sheridan's official report to Gen. Grant gives the particulars thus far received:

Headquarters Middle Division, Woodstock, Va., Sept. 23.

To Lieut. Gen. U. S. Grant, City Point:

I cannot as yet give any definite account of the results of the battle of yesterday. Our loss will be light.

Gen. Crook struck the left flank of the enemy, doubled it up, advancing along their lines. Rickett's division of the 5th army corps swung and joined Crook, Getty's and Wheaton's divisions, taking up the same movement, followed by the whole line, and attacking beautifully, carrying the works of the enemy.

The rebels threw down their arms and fled in the greatest confusion, abandoning most of their artillery. It was dark before the battle ended.

I pressed on after the enemy during the night to this point with the 6th and 19th corps, and have stopped here to rest the men and issue rations.

If Gen. Torbert has pushed down the Luray valley, according to my direction, he will achieve a great result.

I do not think that there ever was an army so badly routed. The valley soldiers are hiding away and going to their homes.

I cannot at present give you any estimate of prisoners. I pushed on regardless of everything. The number of pieces of artillery reported captured is sixteen.

(Signed) P. H. SHERIDAN, Major-General.

New York, Sept. 23. The *Herald's* City Point correspondent, writing on the 21st, says Gen. Sheridan's great victory has inspired our men more than a reinforcement of twenty thousand men. It was received with uproarious enthusiasm. Gen. Grant telegraphed at once to Washington to make Gen. Sheridan a Brigadier in the Regulars, which was as promptly done. A salute of ten shotted guns from each battery was fired this morning, making over one thousand discharges upon the rebel lines.

The rebels have reinforced their mortar battery by four additional mortars, which are brought to bear on the Dutch Gap Canal workers. They keep up a continual fire but do no damage whatever. Pierce's (Conn.) battery of mortars has thus far been found sufficient to render the positions taken by the rebels so dangerous as to give them no chance to take accurate aim. The negro workmen on the Canal have become remarkably brave and courageous and work on without the slightest panic amid the shower of shell aimed at them.

The rebels are preparing another position for a battery to obstruct the river, when they have to abandon the Howlett House battery, on completion of the canal. They are working at other points like beavers, constructing new defenses.

News from Sheridan this afternoon created wild excitement. The capture of Fisher's Hill, the great stronghold and key to the upper part of the valley, in addition to sixteen guns and thousands of prisoners, is regarded as the destruction of the rebel army in the valley and the opening of the whole route to Lynchburg, which must bring about the evacuation of Richmond or the capture of Lee's whole army.

Other movements on our part are in progress which are not proper to disclose and which will tend to render this result inevitable in a few days.

It is stated that over three thousand rebel deserters have already availed themselves of Grant's proclamation assuring them of Union protection and employment.

News from Charleston to the 19th says firing on the city is continued, and deserters report immense damage done.

Commander Carter of the steamer Michigan telegraphed to the Secretary of the Navy, dating Johnson's Island, to-day, concerning the capture by the pirates of the steamers Parsons and Island Queen.

He says they were pursued by him and that he has got the principal agent a prisoner on board, and many accomplices. He adds: "All well and safe at present." Col. Hall has six of the pirate party on Johnson's Island.

The *Herald's* New Orleans correspondence of the 12th says it is reported that Forrest and Dick Taylor have joined forces, and number 20,000. Gholson's command is also said to have joined them. Great secrecy is maintained in regard to their movements, but a secessionist here said if Farragut took Mobile, forces would have to be sent from here to hold it, and then they (the rebels) would move either on New Orleans or Mobile.

Washington, Sept. 20. We have won a glorious victory in the Shenandoah Valley. Sheridan defeated Early yesterday in the vicinity of Halltown, capturing 2500 prisoners, five guns and nine stands of colors, besides killing and wounding nearly 3000 of the enemy. Early is in full retreat, with our cavalry close upon his heels. Our forces occupied Winchester yesterday afternoon. The rebels also lost two generals killed. Our loss is comparatively small. The fight was brought on by the rebels attempting to mass their forces on our left, in the direction of Leesburg.

September 23. It is ascertained that Early's shattered forces have abandoned the road to Staunton, and are retreating in disorder via Culpepper and Gordonsville direct to Richmond, leaving the road to Lynchville open; while Lee will be unable to spare another army of sufficient strength to oppose the progress of the victorious Sheridan.

Notices.

Minnesota State Conference and Quarterly Meeting.

The Advent Christian Conference will hold its yearly session in connection with the Winona County Quarterly Meeting, at the Dudly and Perry school-house, in Utica Township, of said Co., beginning Oct. 7th, at two o'clock P. M.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in order and harmony, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring with them letters of commendation. Eld. J. V. Himes is expected, and others will please to be with us. All that can come are invited to attend. Let us have a large and a good meeting. PHILIP RAMER.

Maine Advent State Conference.

This conference will convene in the Second Advent Hall on Congress Street, Portland, Thursday, A. M., 10 o'clock, Oct. 6th, and continue over the Lord's day. All who come should go to the Hall, where they will probably find brethren who will direct them to places provided for entertainment. We hope all our ministers who are interested in, and sympathize with, said conference, will be there, and a goodly number of brethren and sisters also who love the work of God and the salvation of souls.

S. K. PARTRIDGE, President.
I. C. WELLCOME, Secretary.

Meeting in Barford, C. E.

The Lord willing, a meeting will be held at Barford, (Kinney school-house), commencing Oct. 4th, at 7 o'clock P. M., and continue over the following Lord's day. Preaching brethren and all who love and look for the Lord, and are willing to labor for peace, harmony, and the salvation of men, are invited. Come in the name of the Lord.

L. C. MCKINSTRY.

Notice.

Elder John Couch, of Warner, N. H., is on a visit West, and is preaching as the door opens to him to do good. We are glad for the brethren that he can visit and preach among them, as he will certainly do them good. Let all see to it, that they do not lose any of his meetings.

He will hold a meeting in Union Mills, Ind., of several days, to commence Sept. 29th, holding over the Sabbath.

He will also hold a meeting in Buchanan, Mich., to begin Oct. 9th, holding over the Sabbath. All are invited. J. V. HIMES.

Conference.

The Rhode Island and Eastern Connecticut Conference will hold its next session at Lafayette, commencing the first Wednesday in October, at two o'clock P. M. Let every church be represented, either by delegate or letter, or by both. Pray that God will pour out his Spirit upon this meeting, and that the church may be strengthened and sinners awakened.

A. C. GREENE, Secretary.

Meeting in Mt. Pleasant, Me.

The Lord willing, there will be a barn meeting in Mount Pleasant, in the east part of Stetson, commencing Wednesday, Sept. 28th, at two o'clock P. M., and hold over the following Sunday. The first meeting is designed especially for prayer. Brethren from abroad are invited. Let the laborers come with the conviction that the Lord is able to save. S. HAMMOND.

The Discussion Postponed.

The discussion between Eld. S. W. Bishop and A. Durfee, at Newmarket Hall, Providence, R. I., which was to have commenced Tuesday, Sept. 27th, is postponed until Tuesday, Oct. 25th.

Notice.

The Michigan and Indiana Quarterly Conference will be held at the Orr school-house, Cambria, Hillsdale Co., Mich., commencing Oct. 7th, and continuing over the Lord's day. Eld. Miles Grant, of Boston, will be present to preach the word. Friends are invited to attend. A. N. SEYMOUR.

To the Brethren.

Bro. E. McCullock, of Savoy, Mass., purposes to devote his time and labors in the gospel field as the Lord may direct and the way may open. We, the undersigned, cordially recommend him to the different churches as worthy of their confidence and support.

J. HEMENWAY.
C. GOODRICH.
H. PRATT.

Big Tent Meeting.

If the Lord will, we shall pitch the Big Tent at Mechanic Falls, Maine, Friday, Sept. 30th, to hold till the next Tuesday, or as long as duty may require; and then go further north.

H. L. HASTINGS.

Conference.

The Second Advent Society worshiping at East Hall, No. 104 Hanover street, Boston, will hold a conference, commencing Wednesday evening, Oct. 19th, and continue over the following Sabbath.

Per order of Society. O. CLAPP.

Maine Eastern Quarterly Conference.

This conference is appointed at Lincolnville Centre, Oct. 13th, at six o'clock P. M., and will continue till Sunday evening. We desire those intending to meet us in this conference, to come prepared to work for God's cause. Call on D. Fletcher, E. Blood, E. Caldenwood, and others, or the subscriber. M. YOUNG, Clerk.

Maine Advent State Conference.

This conference will commence in the Second Advent Hall, Congress Street, Portland, Thursday, Oct. 6th, at ten o'clock. Particulars hereafter.

I. C. WELLCOME, Secretary.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

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Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

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LOWELL STREET CHAPEL.

Hiram Munger.......Sunday, Oct. 2d

Lynn.......Sunday, Oct. 9th
C. F. HUDSON.

East Boston.......Sunday, Oct. 2d
ELAM BURNHAM.

Stanstead, C. E., (Hard Scrabble).......Oct. 2d
Barford, (Kinney school-house), evening, Oct. 4th, and over the following Lord's day. (See notice in another column.)
Melbourne, (as Bro. Wetherell may appoint), Oct. 16th
Danville, (Claremont).......evening, Oct. 18th
Little Warwick.......evenings, Oct. 19th and 20th
Warwick.......evening, Oct. 21st
Danville, (as Bro. Porter may appoint).......Oct. 23d
Bro. James Webb's.......Oct. 25th
L. C. MCKINSTRY.

Scitico.......Oct. 9th
R. E. LADD.

Warner, N. H., (Union Hall).......Sunday, Oct. 9th
Concord, N. H.......Sunday, Oct. 23d
T. M. PREBLE.

New Hartford, Ct., (Garret school-house).......Oct. 2d
North Canton, Ct.......Oct. 16th
SETH WOODRUFF.

Bath, Me.......Sunday, Oct. 2d
R. R. YORK.

Foster, R. I., (Stone school-house).......Oct. 2d
Danielsonville, Ct.......Oct. 9th
D. O. HOPKINS.

Brewster's Station.......Sunday, Oct. 2d
WM. SHEPHERD.

Plainfield Pond, Mass.......Sunday, Oct. 9th and at Henry Barton's in the evening.
Plainfield, (Bro. E. Healy's).......Oct. 13th
Goshen, Mass.......Oct. 16th
Shelburn Falls, Mass., (as Bro. Cressy may arrange), Oct. 20th.
Northfield, Mass.......Oct. 22d
B. WM. WILKINS.

Otisfield, (Gore school-house).......Oct. 2d
Livermore.......Thursday eve., Oct. 6th
Green's Ferry, (Union Chapel) Friday evening, Oct. 7th
Dixfield Centre.......Saturday eve., and over Sunday, Oct. 8th and 9th
Mexico, (where Bro. Collins may appoint), Monday evening, Oct. 10th.
Byron, Wednesday and Thursday evenings, (where Bro. Taylor may appoint). Oct. 12th and 13th.
Roxbury, (where Bro. Johnson may appoint), Friday evening, Oct. 14th.
Greenwood City, (at the school-house) Sunday, Oct. 16th
Pray for us that our labors may be blessed.
J. C. WHEELER.
J. WHITMAN.

Lynn, Mass.......evening, Sept. 29th
West Abington, Mass.......evening, Sept. 30th
Tremont, Mass., (as Bro. Benson may arrange), evening, Oct. 1st, and the following Sabbath, Oct. 2d, and through the week in the same town, with Bro. Davis.
Carver, Mass., Sunday, Oct. 9th, and through the week, except Saturday.
Holliston, Mass.......Sunday, Oct. 16th
Will then answer to calls in R. I. and Conn., if the Lord will.
H. K. FLAGG.

Concord, N. H.......Sunday, Oct. 2d
L. BOUTELL.

East Hartland, Methodist church).......Sunday, Oct. 2d and longer if desired.
S. D. DANIELS.

Souch Windsor, Ct.......Oct. 2d
S. P. BABCOCK.

Chester, Mass.......Saturday eve, Oct. 1st and over Sunday.
Walbridge, (School-house).......Oct. 16th and 23d
P. S. BUTLER.

Scitico.......Oct. 2d
I. B. POTTER.

West Deerfield, N. H.......eve, Sept. 29th and over Sunday.
Expect Bro. S. Pinkham with me. J. G. SMITH.

Whitakerville, Vt.......Oct. 2d
W. J. HALE.

Goshen.......Oct. 2d
E. MCCULLOCK.

Ashburnham, Mass.......Sunday, Oct. 2d
S. S. BREWER.

Hoosick Falls, N. Y.......Sept. 30th, and Oct. 1st and 2d
Poultney, Vt.......Oct. 4th and 5th
Castleton, Vt.......Oct. 6th and 7th
Sandy Hill, N. Y.......Oct. 8th and 9th
Brethren, pray for us. JOS. D. BROWN.

North Searsport.......Oct. 2nd
Searsport Village.......Oct. 9th
Frankfort.......Oct. 16th
A. MUSSEY.

Unity, N. H., Friday afternoon, Sept. 30th, and over the following Sunday.
Dinsmore Hill, Hartland, Vt.......Oct. 9th
Canaan Street, N. H.......Sunday, Oct. 16th
A. SIMPSON.

Portsmouth, N. H.......Oct. 16th
C. H. LEVERTON.

East Stoneham, Saturday evening, Oct. 1st, and over the Sabbath.
Otisfield, (Gore school-house), Saturday evening, Oct. 8th, and over Sunday. J. T. JORDAN.

Northfield, Mass.......Oct. 5th
West Brattl boro, Vt., (at Bro. Gage's), Oct. 6th and 7th
Whitakerville, Vt.......Oct. 8th and 9th
Houghtonville, Vt., as Bro. O. D. Gibson may arrange), Oct. 11th.
Plymouth, Vt., (as the friends may arrange), Oct. 13th and every evening through the week, and over Sunday. Will the brethren and sisters in that region come and help us in the name of the Lord?
GEO. A. STREETER.

Hartland, Vt., (Dinsmore Hill).......Sunday, Oct. 2d
Pomfret, Vt., (Harrington school-house), Thursday and Friday evenings, Oct. 6th and 7th, and Sunday, Oct. 9th.
Also meet with other brethren at Newport, N. H., (Northville), Oct. 15th, two o'clock, P. M., and over the Sabbath, to assist in an ordination.
WM. W. SUTHERLAND.

Kennebunkport.......Saturday evening, and over Sunday, Oct. 1st and 2nd.
I will attend these, if the Lord will, if they do not conflict with others. WM. M. INGHAM.

Savoy, Mass., (where Bro. Sherman may appoint) Sept. 29th; and at Noah Merrick's Sunday, Oct. 2d.
B. WM. WILKINS.

Walbridge.......Oct. 2d
A. M. HIGGINS.

Chichester, New Dover, (school-house).......Oct. 2d
Suncook, N. H., (where Bro. Paine may appoint), Oct. 1st.
E. FORD.

Brookfield Corner.......Oct. 2d
Moultonborough Centre.......Oct. 9th
Concord, N. H.......Oct. 16th
T. W. PIPER.

Agawam.......Oct. 2d
BENJ. BUTLER.

Newfane, Whitakerville, Vt.......Oct. 21st
WM. J. BLANCHARD.

Yalesville, Ct.......Sunday, Oct. 2d
New Britain, Ct.......Sunday, Oct. 9th
O. D. WOODRUFF.

Cheshire Street, Ct.......Oct. 9th
H. MUNGER.

Worcester.......Oct. 2d and 9th
Plymouth, Mass.......Oct. 16th
J. S. WHITE.

Hawley, (at Bro. H. Barton's).......Oct. 1st
Plainfield Pond.......Oct. 2d
Plainfield, (at Bro. Heley's).......Oct. 3th
Goshen.......Oct. 9th
Dalton, or Flintstone.......Oct. 14th and over the Sabbath. H. HADLOCK.

Mannsville, N. Y.......Oct. 2d
Wilcox Corners, N. Y.......eve, Oct. 8th
Barnes' Corners.......Oct. 9th
Harrisburgh, (Bickford school-house).......eve, Oct. 11th
West Martinsburgh.......Oct. 16th
Copenhagen.......Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people. C. B. TURNER.

North Adams.......Oct. 2d
Griswoldville.......Oct. 9th
Northfield.......Oct. 16th
Brattleboro, Vt.......Oct. 23d
Whitakerville.......Oct. 30th
J. K. BELLOWS.

Manchester.......Oct. 2d
C. C. STEVENS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

Reuel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

Eld. D. R. Mansfield—A letter addressed to him, in our care, remains in this office for re-direction.
C. Hodges—Received $2.00 last April.
D. Kinsman—Right. $1.50; pays to No. 487.
H. Bailey—Eld. A. Ross, Exeter, N. H.
J. S. Morgan—Credited on book to 510.

☞ Edwin O. Newton.—You will find the most information about dark days, etc., etc., in S. S. Brewer's "Last Day Tokens," which can be purchased at the Crisis office, or of S. S. Brewer, Ashburnham, Mass. See catalogue in the Crisis. H. L. H.

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The present No. of the Crisis is 469. The No. which follows your name, is the No. to which your money pays. Deduct the one from the other, and you will see how far you have paid in advance, or how much is due the office. Make a memorandum of the same, and you will be reminded when your subscription expires.

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BY EXPRESS.—Eld. D M Kinter, W H Shackford.

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L Boutell, E W Hatch, J Taylor, G Dillabaugh, L E Saulpaugh, S E Teeple, A E McEllister, G H Emery, D F Newton.

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The Ten Virgins, or Wisdom and Folly contrasted. [illegible]

The Two Adams. By T. M. Preble. [illegible]

Messiah's Mission, or an exposition of the Gospel Covenant, [illegible]

The Excellency of the Lord's Anointed, or Christ [illegible]

Everybody's Book. The Bible View of the personality of God, [illegible]

Cook Book. By Dr. F. W. Hurd. [illegible]

Premature Decay of American Youth. By Dr. [illegible]

The Saint's Harvest, or an exposition of Matt. 24: 13, [illegible]

The Old and New Covenant. [illegible]

The Christian Lyre. A collection of Hymns and Tunes [illegible]

A Disquisition on the Prophecies. By F. H. Berick. [illegible]

An Appeal to Pious Trinitarians. By H. Grew. [illegible]

Home Thrusts, and Home Thoughts. The Golden Rule [illegible]

Louis Napoleon, the Destined Monarch of the World, [illegible]

C. F. HUDSON'S WORKS.

Debt and Grace. Or the Doctrine of a Future Life, [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. [illegible]

Human Destiny. A Critique on Universalism. [illegible]

The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death in the literal sense is Eternal Punishment. [illegible]

The Rich Man and Lazarus. With remarks on Josephus. [illegible]

The Rights of Wrong; or, Is Evil Eternal? With Reply to Dr. Beecher. [illegible]

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For the World's Crisis.

MOTHER.

Loved mother, how many bright years have known
Thy caresses and counsels, which prompted by love,
Thou, in joy, or in grief, in my path hast oft strewn,
To check me if wandering, when right to approve.

For thou gavest thy heart in thy youth to the Lord,
And thy children to him did'st thou consecrate too;
And the prayer of thy soul was, in deed and in word,
That early our minds He to wisdom should woo.

So "by faith" thou did'st watch for our souls' chiefest good,
With yearnings which none but a mother's soul knows;
And so oft as thy hand for our needs prepared food,
Thy voice brought the nurture "God's Bible" bestows.

But thy voice is now hushed in the stillness of death,
Thy face wears no smile, and thy loved cheek no bloom;
And the hand of the Lord hath now gathered thy breath,
An enemy's carried thee down to the tomb.

Dear mother, thy children will still by His grace,—
On whom thou hast trusted, in whom thou dost sleep,—
Seek truly to live, so to run in life's race,
That he will translate us where none ever weep.

There we'll meet thee, dear mother, in glory we'll meet,
On mountains of life; and the vales of repose
Shall be ever our home, while at Jesus' dear feet
We cast our bright crowns, ever safe from our foes.

And the prayer of our heart shall ascend in His name,
That father, and mother, and children may come,
And be spotless and happy, all free from sin's shame,
And there re-united dwell ever at home.

Yes, through Jesus we hope soon to come to the land
Where saints of all ages with singing will dwell;
And with joy and great gladness behold the blest hand
That "brought their salvation," and "did all things well."

Brockport, N. Y. JOS. D. BROWN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(*Concluded.*)

TESTIMONIALS.

CONFORMING TO THE WORLD.—TESTIMONIAL No. 5.—From Rev. B. T. ROBERTS:

"That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming feature is that prominent preachers lead the way; and the people blindly follow. The New York papers contain an account of

A TIN WEDDING.—Tuesday evening being the tenth day of the Rev. . . . of the . . . church, he gathered his friends together, to the number of over eight hundred, in the spacious lecture-room of his new church. As the visitors poured in, they brought all manner of TIN presents, from the toot-horn of the street boy to the great old-fashioned Dutch oven of ancestral days. Rev. and Mrs. . . . began to enjoy the sport, although his deacons thought it considerable of a good thing, half-a-dozen of them being required to stow away the articles that were presented. On some unusual or valuable article in the *tin* line being given, the Reverend gentleman would feel impelled to make a speech. His remarks would call out replies, which were listened to with great good humor by all present, who enjoyed the keen sallies of lay or clerical wit. It is impossible to give our readers an idea of the tin ware exhibited after all the presents had been received. Some of the sharp ones endeavored to count the separate articles, but gave up after reaching a thousand. The evening passed away merrily. "We know that God's Spirit writes on truly awakened hearts," the necessity of avoiding evil of every kind.

[NOTE.—Touching the disgraceful scenes of this "tin wedding," the half has not been told. Those familiar with the facts in the case assure us that the whole proceedings were ridiculous, in the extreme, shockingly disgusting, enough to cause angels to weep and Satan to blush! How is the gold become dim! how is the most fine gold changed . . . The precious sons of Zion, comparable to fine gold, how are they esteemed? as earthen pitchers.—ED.]

What would John Knox or Jonathan Edwards have thought of a scene like this in the house of God? The Chicago *Tribune* gives a full report of a

BANQUET TO BISHOP . . .—The supper given to Bishop . . . at the Sherman House, last evening, was a pleasant affair, attended by upwards of one hundred of the ministers, laymen and other prominent members of the —— church of this city." After giving a list of the officers of the evening, the report says: "The company, at 9 o'clock, proceeded to the Ladies' Ordinary, where was displayed a bounteous supply of the good things of earth, very tastefully arranged, in the peculiar way that mine hosts of the Sherman have of doing up matters of this kind. The Divine blessing was implored by Rev. Dr. . . after which the company proceeded to discuss the merits of the matter before them. The evening was filled out with toasts and responses."

In respect to this affair, a beloved minister, in the travelling connection, writes us, "My soul sickens within me, at the sight and the terrible consequences that must follow from such examples. Can anything be done? I beg you to raise your warning voice louder and stronger than ever against this popular sin, which is sweeping millions to eternal ruin. Is not conformity to the world, by professed christians, the soul damning sin of the age?

Would not John Wesley have denounced, far more strongly than we are capable of doing, the conduct of a Bishop and popular minister in consenting to a banquet being given to honor him, in a genteel *rumselling, gambling hotel*, where hundreds of young men are ruined, and that too in the neighborhood of his own house? Would not the cost of this banquet have been far more appropriately expended in relieving the wants of the many widows and children left destitute by the devastations of the war? Turn to the twentieth chapter of the Acts of the Apostles, commencing with the seventeenth verse, and read the account of the manner in which a primitive bishop took leave of his flock. We do well to heed such examples, not forgetting the words of St. Peter, *for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries.*

[NOTE.—Think of it, reader, grave bishops, elders, teachers of the meek and lowly Jesus, assembling at a gambling, rum-selling hotel, feast to repletion, drink toasts, crack jokes, make funny speeches, have a jolly time! Could anything please Satan better?—ED.]

Objection 4th.—He objects to them from the fact they are a special hindrance to revivals. Often when God is near to bless, revive his work, pour out his Spirit graciously, convict and convert sinners; when inquiring souls are weeping between the porch and the altar; just at this crisis Satan comes in, stirs up the people, cold, formal backslidden church-members* for a fair, donation, tea or strawberry party, a picnic, oyster supper, a feast of some kind, to turn away the attention from things pertaining to life eternal, hope everlasting! Thus the Holy Spirit is grieved, takes his flight, the revival is scattered to the four winds!

Who knows how many precious ones are lost, *forever* lost, by this devilish stratagem? And yet these fires of the pit are kept burning all over the land!

President C. G. FINNEY, the revivalist, alluding to these revival killers and soul destroyers, remarks thus:

"Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment, somebody in the church will give a party and invite some christian friends, so as to have it a religious party. And then some other family must do the same, to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter.

This is the grand design of the Devil, because it appears so innocent and so proper to promote good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer-meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense; and the most abominable gluttony is practised at them.

But it is said they are christian parties, and that they are all, or nearly all, professors of religion who attend them. And furthermore, they are often concluded with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excess in eating and drinking, the vain conversation and nameless fooleries, with which such a season is filled up, at attempt is made to sanctify it and to palm it off upon God, by concluding it with prayer! Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre with prayer.

But I shall advise any congregation who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the Word and profit by it, and not have him stay and be distressed and grieved, and killed, by attempting to promote religion among them, while they are engaged, heart and hand, in the service of the devil! Professors should never get up anything that may divert public attention from religion. In relation to giving parties, say what you please about their being an innocent recreation, I appeal to any of you, who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, whether sinners are ever converted in them, or christians made to agonize in prayer for souls.

OBJECTIONS ANSWERED.—1. "Are we to renounce all mirth, be dull and melancholy?" Answer. *Seriousness and solid happiness are inseparable.* "I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity. I said of laughter it is mad, and of mirth, what doeth it?" Ec. 2: 1, 2. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. 14: 13.

2. "Is there not time for all things?" Answer. There is no time for sin and folly.

Objection 6th.—Young people love sport, worldly excitement, fun and frolic, and these they will have more or less, why not then seek something to gratify this natural propensity less objectionable than the theatre, the ball-room or opera-house, choose the least of two evils? Answer. That is, "do evil that good may come," meet the tempter half way. Commit a little sin, to prevent a greater. Serve Satan a little to keep our children from serving him a *great deal!* What doctrine is this? Whence is it? "If the Lord be God follow him; but if Baal then follow him." 1 Kings 18: 21. "Wo to them that call evil good and good evil."

But why is it, friends, that your sons and daughters are thus given to these unholy propensities, lovers of pleasure more than lovers of God? slaves to lust, passion and appetite? Is not the secret of this downward course to ruin owing to parental neglect? The sin of omission in not obeying God in training them "in the way they should go," in the fear and wisdom of God? Children rightly disciplined from early infancy, on Bible principles, will have no relish whatever for these carnal festivities, unholy excitements, fun and frolic, but will turn from them with perfect hatred and disgust.

"The love of God flows just as much
As that of ebbing self subsides."

Objection 7th.—Says one, "we will have a decent or respectable festival, tea or strawberry party to raise funds to meet our necessities in the church and Sabbath school. It shall be opened and closed with religious exercises, reading the Scriptures and prayer. Everything objectionable shall be excluded, foolish talking and jesting, the post office, grab boxes, ring cakes, lotteries, gambling, nightly revelings, intemperance of every kind."

Answer. "Can the Ethiopian change his skin or the leopard his spots?" "Can a man take fire in his bosom and his clothes not be burned?" Why not talk of a decent or repectable theatre as a "fancy fair?" The thing is wrong in itself. No good cause can ultimately prosper or succeed, that is not founded on christian principle, the authority of the Most High. "Wo to them that go down to Egypt for help." The *Religious Herald* says:

"The fact that 'fairs' make the procurement of means to pay for a house of worship or to purchase a Sunday school library, simply a matter of buying and selling, resolves itself into a weighty objection to their propriety. They are departures from the New Testament method of meeting the pecuniary necessities of the church, and so far forth, must operate against the spirit of self-denial, liberality and faith which that method calls into action.

2. Whatever is done by a church, or by a portion of the members *for* it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. How totally fairs or tea parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the church from the world."

Besides, the precedent of making God's house a house of merchandise, is a dangerous one. When we see the whole world on fire with sin and Satan, shall we add fuel to the flame by our example? "Behold how great a matter a little fire kindleth!"

* Is it not invariably true that none but backsliders, having a name to live and are dead, ever dream of pushing these cars of Satan?

"The course of evil
Begins so slowly, and from such light source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current."

"Abstain from all appearance of evil."

ANNUAL FAIRS, AGRICULTURAL.—Are these promotive of temperance and virtue? Are they not frequently if not always gotten up by speculators, selfish, money loving men? A beloved minister of the gospel in Madison county, N. Y., informs us that these fairs are exceedingly corrupting and demoralizing. And strange to say not a few professing christians lend their hands in sustaining this iniquity in high places. Intemperance, licentiousness, Sabbath desecration and gambling in various forms. Hear this beloved minister in his own words:—

"DEAR BRO. N.—There is a very great and popular evil in our midst, which you and other good men, it seems, have failed hitherto to expose. I allude to annual fairs in nearly every county town. They are the curse of the land! Their demoralizing influences are shocking! God defying! The people are gulled; many of them swallow a sugar coated pill of Satan, greedily and in some cases innocently. Above all I regret to inform you that church-members unite in sustaining these fairs, gotten up chiefly by rum-sellers and gamblers to line their own pockets. I care not how pure the motive in the outset these annual gatherings may have been introduced, they are now mainly in the hands of ungodly men. Drinking to drunkenness, gambling, horse racing, circus ridings, puppet showings, lewdness and profanity are the order of the day, go hand in hand. I beseech you, in the name of God, raise your voice like a thunder-clap against this increasing abomination."

NEW YEAR'S VISITATIONS.—The custom of visiting from house to house on the first day of the new year, partaking to surfeiting of rich and costly dainties, whence is it? Whence these unwholesome viands spread out temptingly to the lust of the eye, to the gratification of the carnal appetite, from above or from beneath? Aside from the enormous expenditure on these pernicious condiments, worse than lost, look at the frequent accompaniments, the intoxicating bowl, the sparkling death and distilled damnation! How many young men see (when too late) this stratagem of Satan? How many date their downward course to ruin from these New Year's visitations; become dissipated sots, and go down prematurely to a drunkard's grave!

This mischievous custom of eating and drinking to excess, this criminal waste of God's bounty is not confined to the world or to the men of the world, but to very many professing godliness. "Wo to him that giveth his neighbor drink." Who suffers like woman from intemperance? Who drinks to the dregs the cup of bitterness like the drunkard's wife? And who is the drunkard's wife but the delicately reared daughter of her who controlled the fashions, and would have wine at her parties? There is not a lady who sets before young men the intoxicating cup, concerning whom we may not say, Father, forgive her, she knows not what she does. When the destinies of men are unfolded, in the final day, how many of the lost will reflect with anguish on female influence!

"Oh shun the bowl—as thou would'st leave
The poisoned spot where reptiles tread,
Lest widows' hearts for thee should grieve,
For thee untimely tears be shed."

IN CONCLUSION.—We are commanded not to love the world, neither the things of the world. "Be not conformed to this world, but be ye transformed."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Ye are the salt of the earth." "A city set on a hill."

"Ye are a chosen generation, a priesthood, an holy nation, a peculiar people." "Lively stones; a spiritual house to offer up spiritual sacrifices acceptable to God." "Be ye holy, for I am holy."

"Art thou a christian? Dost thou say thou art?
High is thy destination. Oh! act well thy part,
And be Christ-like, and follow thy great head,
In all things hear his voice, and by that voice be led,
Though at his requisition shrinking nature tremble,
Still follow on,—in all things Christ resemble."
—*Religious Tract.*

For the World's Crisis.

THE BEST SIDE OUT.

One of the prime curses of this age is its hypocrisy and its boasting. Men want to tell a good story, whether they are able to live one out or not. Hence from the first dawning consciousness of what wonderful babies they are, to their rest beneath the lying tombstones which record virtues to which they were strangers, aye, even to their biographies which record their saintship but not their sinfulness, there is a constant effort to put "the best side out."

Churches put the best side out when they try to make their righteousness public, and forget to lament in dust and ashes their sins and follies and vanities. When they publish in the papers the particulars about their fine meeting houses, splendid organs, and great congregations, and say nothing about their pride, and worldliness, and sin, and rascality.

Pharisees put the best side out when for a pretence they make long prayers, while they devour widows' houses; and when they think that every time the dead men's bones emit their natural odor, the only remedy is to put an extra coating of whitewash on the outside of the sepulchre.

Societies and corporations put the best side out when they make smooth reports and tell of great prosperity, and hide meanwhile all kinds of fraud, waste, meanness, peculation and rascality from the gaze of their innocent and unsuspecting supporters.

Politicians put the best side out when in the convention they talk of patriotism, and in the caucus plot for plunder; when in public they stand for the right, and in private plan for the spoils.

Ministers put the best side out when they tell what great things they have done and what good times they have had, and omit all mention of the dull days when their brains would n't work; of the sermons bought, borrowed, or stolen, and preached for their own; of the empty discourses; of their covetous hankerings for collections and subscriptions; of the efforts to please rich men for the sake of their money; of their laziness, their gossiping, their indiscretion, and all their other faults.

How many men, who exhibit their excellences to the world, would be willing to have their *true* history written and the whole of it go out before the eyes of men? How many would go bareheaded if you could read the true record of their whole lives upon their foreheads? How many would want broad-brimmed hats well pulled down over their eyes? How many men would speak of others' faults if their own were written on their backs in plain letters?

How many men would like to have God's prophets write their biographies and put in good and bad just as the facts demand? How many persons think they know a more excellent way. The truth must not be spoken. You may displease or discourage some one. You may encourage the enemies of God.

"For the good of the cause" the good must be all told and the bad all left out. Amiable and excellent persons are these, no doubt. If they had written the Bible we should never have heard that Noah drank too much wine, that Lot became drunken and debauched, that Abraham deceived, that Moses spake unadvisedly, that David was an adulterer, that Solomon talked wisely and acted foolishly, that Eli's sons were debauchees, that Peter cursed and swore and dissembled, that Paul and Barnabas quarreled, and that all the men that have lived, save the man Christ Jesus, were men of like passions as we are, instead of being these improbable and impossible human angels, always doing right and never doing wrong, as they would have been if our Bible, instead of being an honest, straight-forward, truth-telling book as it *is*, had been full of lying, deceptive, hypocritical whitewashing, in order to put the best side out and build up the interests of the crafty authors.

Away with this squeamish folly! Give us the truth! We do not wish our hurts healed slightly by men who say "Peace, peace, when there is no peace." We need to know the worst of our case, the plague of our own hearts, the apostasy of the church, the perdition of the world. We want the truth, if it sinks men, measures, and causes, to the depths of the bottomless pit.

"The best side out" is a hypocritical dodge. "The best side out" is a cowardly evasion of the real state of the case. "The best side out" is a living lie. "Dig," said the Lord to Ezekiel, and he dug till he found idolatries and abominations on every hand. God wants men now willing to know the worst at once. And while some *will* daub the tottering wall with untempered mortar, others, thank God, will "dig" and get down through "the chambers of imagery" till they strike the great foundations of eternal truth, and there can rest and be safe.

What avails concealment? The "great white throne" is not far distant, and every work must come into judgment, with every secret thing. Better put the worst side out here. Better have our sins open beforehand, confessed, and going to judgment, than to be whitened like the whitest of sepulchres here, and there blackened with eternal infamy and doomed to shame and everlasting contempt.

Beware of this great sin of a hypocritical age, this putting "the best side out." Be clean inside. Live a life that will bear scratching through the surface, aye, cutting through the very centre. Beware of hollowness. Be yourself, even if you are a scamp, or a nobody. Let the truth come to the surface, and if it does n't look good, clean out the fountain, and then the water will be pure. May God help us to be *sincere* and without offence until the day of Christ. H. L. H.

Sept. 19th, 1864.

For the World's Crisis.

TWO-HORNED BEAST OF REV. 13.

IS IT PAST, PRESENT, OR FUTURE?

BRO. GRANT:—With your permission, I wish to present a few Bible facts in relation to the proposed question.

John commences this chapter, by giving a description of his stand-point and what he saw. "And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy." "And the beast which I saw was like unto a leopard (in color), and his feet were as the feet of a bear, and his mouth as the mouth of a lion. From whence came this beast? Up out of the sea. And what territory does this sea symbolize?

Let us turn to Daniel seventh, where he says "he saw the four winds of the heaven strive upon the great sea;" and the result was, "four great beasts came up out of the sea, diverse one from the other." And the angel told Daniel in the seventeenth verse, that these beasts were kings, and in the twenty-fourth verse that the fourth beast is a kingdom.

Let us turn to Daniel's second chapter, thirty-eighth verse and onward, and we find Daniel saying, "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he (God) given into thine hand and hath made thee ruler over them all." The following verse says of the next two kingdoms that they were to "bear rule over all the earth," that is, the then known world of nations. Then what does or did the sea symbolize? The then known world, with its nations.

Whether these kingdoms exercised their power to hold all tributary to them or not, God gave that power to them. And of the fourth beast we have the testimony of Luke that "Augustus Cæsar sent forth a decree that all the world should be taxed." Amen.

Here we have then the four great beasts bearing rule over the Great Sea, or the then known world of nations. Now if the sea in prophecy represents the then known world of nations, does it not mean the same in Revelation, when as yet no other portion of the globe had been discovered? But I think we have in the symbol that which proves this beast covers the same territory, for he partakes of the Grecian, the Medo-Persian, and the Babylonian, in his most striking features, while he is the fourth beast divided; or this singular beast came out of this great sea or nationalities.

Now for the two-horned beast. From whence came he? Out from the old Roman sea, says one. Not so, says the Scriptures; "and they cannot be broken," said our great Teacher. Nor does Inspiration confound two prophecies in one, or divide one symbol up into two, in the same chain of events. And that it is one chain of events may be seen by reading the whole chapter. But from whence did he come, and when does he enter into prophecy? John said he saw him coming up out of the earth. Then if I have the mind of the Spirit he did not rise out of the Roman kingdom, for we read in the seventh verse that the leopard beast with the mouth given him, "had power given him over all kindred, and tongues, and nations." Then there was no place for the two-horned beast to hold sway.

But as our earth stands in connection with our sea, so the earth in the prophecy under consideration stands in connection with the symbolic sea. So we find the leopard beast filling the entire Roman sea or kingdom, bearing iron rule over all kindred, tongues and nations; hence we must find some other territory for another beast to rise on.

But it is not my intention to locate this two-horned beast, but to speak of some facts connected with him. When does he enter prophecy? After the wounded head is healed. See Rev. 13: 12. What will he do? Form an alliance with the wounded healed head. What besides that? He will alter their or his constitution, or form of government, and make it like unto that of the wounded healed head form of goverment, and he will cause a mark of distinction to be put on all his loyal subjects. Has the church ever stood like Peter and said, this is that spoken by John? If so, let us have the facts.

GEORGE A. BARKER.

(*To be concluded.*)

THE BUSYBODY.

A PARODY.

How doth the busybody's tongue
Misspend each passing hour,
And gather slander all day long
From all within her power.
How artfully she seeks for news,
How pleased when bad prevails,
"And labors hard" no time to lose
To spread censorious tales.

In works of malice, words of ill,
She doth each day pursue,
For Satan finds some mischief still
For such to say and do.
So busybodies run their way,
So gossips' time is past,
Who'll have to give for every day,
A bad account at last.
—*English paper.*

For the World's Crisis.

MISSIONARY MEETINGS.

I speak what I do know, and testify what I have seen. Last winter I took a tour north, and attended a missionary meeting in the township of ——. The school-house was filled at an early hour. The presiding elder was very active in seating the congregation, told the little boys to sit upon the benches and make room for the man that was there last year (calling his name); said he expected a double speech from him this year, for he had got him a wife. A chairman was chosen. They were pleased to have a man to preside over the meeting that understood twelve languages.

After a short speech from the chairman, the peasant was called upon; said he had spread his wings and arrived at dinner time at a certain brother's. "You know," says the peasant, "an Englishman don't like to go without his dinner. (Applause.) On examining the turkey which the brother had brought from market, found it stuffed with buckwheat." (Loud applause.) The speeches were of a light and trifling character. Jesting and joking, Paul says, are not convenient.

The main object of all this performance was to get a good collection; for I saw in the notice the index pointed to this paragraph—"A collection will be taken up at the close of the meeting." Very little was said about the poor heathen. It was "Hail, fellow, well met." Now comes the tug of war. The collection was taken up, and in counting over the money it was found there was a ring, and a screw, and a nail. The one that was counting the money said he was very sorry the boys should be so roguish, and commenced reproving them.

"Hush," says the presiding elder, "we will make it turn to good account"; and told the following anecdote:

"Wesley was going to his appointment. His horse broke the harness. What to do he could not tell in such a predicament, when he thought of a present that had been given him. He found it to be just what he needed,—a shoemaker's awl and waxed end,—and thus mended his harness, went on to his appointment, and got there in season."

The ring went for sixpence, screw for fourpence, and nail for twopence,—quite an addition to the collection to send the gospel to the heathen to convert them. I thought of the old proverb, "Charity begins at home." See the idol worship at these missionary meetings. A platform erected for the Rev. speakers, and the chapels decorated in the finest style. My spirit was stirred within me, and I groaned. Heathen at home! Is this the way the world will be converted?

I have attended concerts, public auctions, and other places of amusements. I never heard more sport, funny anecdotes, jesting and joking than at that so-called missionary meeting. Religious festivals are very popular here in all the nominal churches.

O brethren, lift up your voices like trumpets; cry aloud and spare not. Do not sleep as do others, but watch and be sober. The Lord is coming! H. McCLARY.

Hatley, C. E.

ADMIRABLE REPLY.

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

"The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student, "Turn to the 1st chapter of 1st Corinthians, and read at the 18th verse"

The infidel read, "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible, and he soon believed it to be God's power unto salvation.

ABLE AND WILLING.—"We can all earn our own living, father," was the remark made in a family by one of several young ladies, a short time since.

"That is right, my daughter," was the reply of the parent; "that fact I regard as the point of triumph in your education. Able and willing are the two words which, when the occasion comes, will ensure you success, and vindicate the principle that women should be educated for business and usefulness as well as for ornament and attractiveness. Never fear to work for your support, nor fail to encourage others in so doing."

ANGELS DON'T SMOKE.—A preacher not long since asking to stay all night at a country house, was forbidden by a lady. Knowing her to be a member of the church, and generally pleased to entertain ministers, he began to quote Paul to her, hoping that she would understand by this that he was a preacher. He hardly got out, "for thereby some have entertained angels unawares," when she said, "I know, sir"; but angels would not come with tobacco stuck in their mouths." The preacher left without further ceremony.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

A LETTER FOR THE CHILDREN'S CORNER.

DEAR CHILDREN:—One beautiful Sabbath morning not long since, we seated ourselves in a carriage and drove to the city of Concord, N. H., (a distance of seven miles), to attend meeting at the Advent Chapel, on the corner of Green and Centre streets. Our drive was a delightful one on account of the rich scenery that everywhere greeted us. The parched earth, which had looked so drear and desolate before, was all radiant with beauty. Every blade of grass, tree and shrub, was glistening with rain drops that fell in a shower the evening before.

Well, in due time we were comfortably seated in the chapel. Directly in front of us there came in a gentleman with three beautiful children, the eldest a boy, I should think about nine years of age. The two younger were girls; one might be seven, the other five. The boy and the eldest girl had black eyes, with auburn hair; the youngest girl had eyes as blue as the sky, with a skin as fair as a white lily, and light, curling hair, that hung in ringlets over her neck. Truly, thought I, she is the prettiest little girl I have ever seen.

The children were all very pretty in their looks; but what made them seem so very beautiful was their good behavior, combined with their regular features and their fair complexions. The little girls were ladies. The gentleman who came in with them we took to be their father. He was a nice looking man, and seemed so cheerful and happy, that I thought he must be a christian, and before the meeting closed we were sure of it.

After singing the first time, there came a very pale, sickly looking boy walking up the aisle with a crutch, (the sexton was not present then.) He looked so very, very pale and thin, I think you would have pitied him if you had been there. We think this good man and his children did, for as soon as he saw that poor boy, he gave him the nearest and the best seat in the slip, and asked one of his little girls for her fan, which he gave to the sick boy. The little girl very readily gave up her fan, and sat watching him while he was fanning himself with such a look of pity that I thought she was too pure for this earth. At noon I saw these good children in the Sabbath school.

On my way to a friend's house in the city, I overheard the little girl ask a larger girl if she thought that poor little boy who came into the meeting in the morning would walk with a crutch in the kingdom. The elder girl replied that she did not know. I told her it was evident that the little boy's lameness was caused by disease, and that disease was first brought on all by sin, and that there would be no sin in the kingdom of God; that we should be as free from any traces of sin there as were our first parents, Adam and Eve, in the garden of Eden.

"Oh," said the little girl, "I hope that little lame boy will go into the kingdom; he will be pretty then, won't he, Hattie?"

Mast Yard, N. H. MARY LAMPREY.

THE HARD WAY.

Bob Winslow was the worst boy in the village. His father never checked him, but let him have his own way, till he had grown to be the terror of the neighborhood. He particularly loved to make sport of old, lame, crippled persons. There was one poor woman, bent down by age and infirmities, that Bob used especially to make game of. She came every day, leaning on her crutch, to draw water from the well near her house, and just within the play-ground of the school-house. Bob would sometimes follow close behind her, pretending to be lame, and hobbling along on his umbrella for a crutch, and mimicking her motions. "Only look at her," he would say, "isn't she like the letter S with an extra crook in it?" One day when he was doing this the old woman turned round, and, looking at him reproachfully, said, "Go home, child, and read the story about Elisha and the two bears out of the woods."

"Shame on you, Bob!" said Charles Mansfield, one of the best boys in the school. "Shame, I say, to laugh at the poor woman's misfortune! I've heard my grandmother say that she became a cripple by lifting her poor, afflicted son, and tending him night and day."

"I don't care what made her so," said Bob, "I would'nt stay in the world if I was such an ugly-looking thing as that. Do look!"

"Shame, shame on you!" said Charles, and, "shame, shame!" echoed from each of the boys present. "You may get your own back broken one of these days, Bob—who knows?"

Charles Mansfield sprang to the old woman, and said, "Let me help you, grandmother." Then he kindly took her pail, filled it at the well and carried it home for her, and the boys made an arrangement for one of them to come every day and fetch her a pail of water. "God bless you! God bless you all, dear boys!" said the old woman, as she wiped away her tears and entered her poor, lonely home.

Bob Winslow's conduct was reported to the master. He was much grieved, and sentenced him to stay in school and study, instead of going out to play at recess, for a week. This was pretty hard punishment, for Bob had but very little love for study, but was prodigiously fond of play. Yet this was a slight punishment compared with what he was soon to receive.

On the second day of his confinement he sat near the open window, watching the boys at their sports in the playground. Suddenly, while the master was occupied in another part of the room, he rose and jumped from the window into the midst of the boys, with a shout at what he had done. "Now let him punish me again, if he can!" cried he. As he said this he ran backwards, and threw up his arms in defiance, and shouting, when—suddenly his voice ceased; there was a heavy plunge, and a loud groan burst on the ears of his startled companions.

It so happened that the well of which we have spoken was being repaired. The workmen were at a distance collecting their materials, and had carelessly left the opening of the well uncovered. As Bob was going backward at the very moment of his triumph, he stepped into the mouth of the well, and down he went. There was a cry of horror from the boys. They all rushed to the spot. Charles Mansfield, the bravest of them all, was the first to seize the well rope. He jumped into the bucket, and got the boys to lower him down. The well was deep, but fortunately there was not much water in it; and Bob lay motionless at the bottom. Charles lifted him carefully, and with one arm around his apparently lifeless body, the other on the rope, he gave the signal and was slowly raised to the top. The pale face of the wicked boy filled his companions with horror. Without saying a word they carried him to the house of the poor woman whom he had treated so cruelly. She had seen the accident from her window, and was hobbling along on her crutch to meet them. Poor Bob was taken into her humble home, and laid upon her bed. The kind-hearted old woman, forgetful of his ill-treatment of her, got out her bandages, her camphor bottle and other things; and while one of the boys ran for the doctor, and another for their teacher, she sat down by his side and bathed his hands and forehead as tenderly as if he had been her own son. After the doctor had dressed his wounds, he was carried on a litter to his own home, surrounded by his sorrowing companions, but still insensible.

A few hours later in the day a group of boys met on the play-ground. They talked to one another in a low voice. They looked pale and sad. Presently Charles Mansfield came up.

"Well, boys, how is poor Bob now? Have any of you heard?"

"O, Charlie!" cried several at once, as they gathered round him. "O, don't you know? Haven't you heard? Why, he has opened his eyes and is able to speak; but his back is broken, and he will be a cripple and a hunchback for life."

Charles clasped his hands without uttering a word, and burst into tears. At last, with the tears still streaming down his pale cheeks, but with a manly voice, he said, "Boys, I hope we shall never forget the lesson we have learned to-day. The Bible says, 'The way of the transgressor is hard;' and poor Bob's experience proves how true that is."—*Pittsburg Advocate.*

THE BOY WHO CONQUERED.

Some few years ago a lad who was left without father or mother, of good natural abilities, went to New York, alone and friendless, to get a situation in a store as errand boy, or otherwise, until he could command a higher position; but this boy had been in bad company, and had got in the habit of calling for his "bitters" occasionally, because he thought it looked manly. He smoked cigars also.

He had a pretty good education, and on looking over the papers he noticed that a merchant in Pearl street wanted a lad of his age, and he called there and made his business known.

"Walk into the office, my lad," said the merchant. "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad and espied a cigar in his hat. This was enough.

"My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years I have ever found cigar smoking in lads to be connected with various other evil habits; and, if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John (this was his name) held down his head and left the store; and as he walked along the street, a stranger, and friendless, the counsel of his poor mother came forcibly to his mind, who upon her death-bed called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my dear boy, I'm going to leave you. You well know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this, and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spiritous liquors; but he soon forgot his promise, and when he received the rebuke from the merchant he remembered what his mother said, and what he had promised her, and he cried aloud, and people gazed at him as he passed along, and boys railed at him. He went to his lodgings, and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and ere an hour had passed he had made up his mind never to taste another drop of liquor nor to smoke another cigar as long as he lived. He went straight back to the merchant. Said he, "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother, and though I have occasionally done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor, nor to smoke another cigar; and if you, sir, will only try me, it is all I ask."

The merchant was struck with the decision and energy of the boy and at once employed him. At the expiration of five years this lad was a partner in the business, and is now worth ten thousand dollars. He has faithfully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance as you enter upon the duties of life, and remember upon what points of character your destiny for good or for evil depends.—*Northern Farmer.*

☞ Boys, hold on to your tongue when you are just ready to swear, lie, speak harshly, or say an improper word.

The World's Crisis

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For the World's Crisis.

MOTHER.

Loved mother, how many bright years have known
Thy caresses and counsels, which prompted by love,
Thou, in joy, or in grief, in my path hast oft strewn,
To check me if wandering, when right to approve.

For thou gavest thy heart in thy youth to the Lord,
And thy children to him did'st thou consecrate too;
And the prayer of thy soul was, in deed and in word,
That early our minds He to wisdom should woo.

So "by faith" thou did'st watch for our souls' chiefest good,
With yearnings which none but a mother's soul knows;
And as oft as thy hand for our needs prepared food,
Thy voice brought the nurture "God's Bible" bestows.

But thy voice is now hushed in the stillness of death,
Thy face wears no smile, and thy loved cheek no bloom;
And the hand of the Lord hath now gathered thy breath,
An enemy's carried thee down to the tomb.

Dear mother, thy children will still by His grace,—
On whom thou hast trusted, in whom thou dost sleep,—
Seek truly to live, so to run in life's race,
That he will translate us where none ever weep.

There we'll meet thee, dear mother, in glory we'll meet,
On mountains of life; and the vales of repose
Shall be ever our home, while at Jesus' dear feet
We cast our bright crowns, ever safe from our foes.

And the prayer of our heart shall ascend in His name,
That father, and mother, and children may come,
And be spotless and happy, all free from sin's shame,
And there re-united dwell ever at home.

Yes, through Jesus we hope soon to come to the land
Where saints of all ages with singing will dwell;
And with joy and great gladness behold the blest hand
That "brought their salvation," and "did all things well."

Brockport, N. Y. JOS. D. BROWN.

THE CHURCH AND THE WORLD; OR, CHRIST AND BELIAL.

"While men slept the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

(Concluded.)

TESTIMONIALS.

CONFORMING TO THE WORLD.—TESTIMONIAL No. 5.—From Rev. B. T. ROBERTS:

"That the church is rapidly conforming to the spirit and pleasures of the world none can deny. The most alarming feature is that prominent preachers lead the way; and the people blindly follow. The New York papers contain an account of

A TIN WEDDING.—Tuesday evening being the tenth day of the Rev. . . . of the . . . church, he gathered his friends together, to the number of over eight hundred, in the spacious lecture-room of his new church. As the visitors poured in, they brought all manner of TIN presents, from the toot-horn of the street boy to the great old-fashioned Dutch oven of ancestral days. Rev. and Mrs. . . . began to enjoy the sport, although his deacons thought it considerable of a good thing, half-a-dozen of them being required to stow away the articles that were presented. On some unusual or valuable article in the *tin* line being given, the Reverend gentleman would feel impelled to make a speech. His remarks would call out replies, which were listened to with great good humor by all present, who enjoyed the keen sallies of lay or clerical wit. It is impossible to give our readers an idea of the tin ware exhibited after all the presents had been received. Some of the sharp ones endeavored to count the separate articles, but gave up after reaching a thousand. The evening passed away merrily. "We know that God's Spirit writes on truly awakened hearts," the necessity of avoiding evil of every kind.

[NOTE.—Touching the disgraceful scenes of this "tin wedding," the half has not been told. Those familiar with the facts in the case assure us that the whole proceedings were ridiculous, in the extreme, shockingly disgusting, enough to cause angels to weep and Satan to blush! How is the gold become dim! how is the most fine gold changed . . . The precious sons of Zion, comparable to fine gold, how are they esteemed? as earthen pitchers.—ED.]

What would John Knox or Jonathan Edwards have thought of a scene like this in the house of God? The Chicago *Tribune* gives a full report of a

BANQUET TO BISHOP . . .—The supper given to Bishop . . . at the Sherman House, last evening, was a pleasant affair, attended by upwards of one hundred of the ministers, laymen and other prominent members of the —— church of this city." After giving a list of the officers of the evening, the report says: "The company, at 9 o'clock, proceeded to the Ladies' Ordinary, where was displayed a bounteous supply of the good things of earth, very tastefully arranged, in the peculiar way that mine hosts of the Sherman have of doing up matters of this kind. The Divine blessing was implored by Rev. Dr. . . after which the company proceeded to discuss the merits of the matter before them. The evening was filled out with toasts and responses."

In respect to this affair, a beloved minister, in the travelling connection, writes us, "My soul sickens within me, at the sight and the terrible consequences that must follow from such examples. Can anything be done? I beg you to raise your warning voice louder and stronger than ever against this popular sin, which is sweeping millions to eternal ruin. Is not conformity to the world, by professed christians, the soul damning sin of the age?

Would not John Wesley have denounced, far more strongly than we are capable of doing, the conduct of a Bishop and popular minister in consenting to a banquet being given to honor him, in a genteel *rumselling, gambling hotel*, where hundreds of young men are ruined, and that too in the neighborhood of his own house? Would not the cost of this banquet have been far more appropriately expended in relieving the wants of the many widows and children left destitute by the devastations of the war? Turn to the twentieth chapter of the Acts of the Apostles, commencing with the seventeenth verse, and read the account of the manner in which a primitive bishop took leave of his flock. We do well to heed such examples, not forgetting the words of St. Peter, *for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banqueting and abominable idolatries.*

[NOTE.—Think of it, reader, grave bishops, elders, teachers of the meek and lowly Jesus, assembling at a gambling, rum-selling hotel, feast to repletion, drink toasts, crack jokes, make funny speeches, have a jolly time! Could anything please Satan better?—ED.]

Objection 4th.—He objects to them from the fact they are a special hindrance to revivals. Often when God is near to bless, revive his work, pour out his Spirit graciously, convict and convert sinners; when inquiring souls are weeping between the porch and the altar; just at this crisis Satan comes in, stirs up the people, cold, formal backslidden church-members* for a fair, donation, tea or strawberry party, a picnic, oyster supper, a feast of some kind, to turn away the attention from things pertaining to life eternal, hope everlasting! Thus the Holy Spirit is grieved, takes his flight, the revival is scattered to the four winds!

Who knows how many precious ones are lost, *forever* lost, by this devilish stratagem? And yet these fires of the pit are kept burning all over the land!

President C. G. FINNEY, the revivalist, alluding to these revival killers and soul destroyers, remarks thus:

"Often when it comes the time of year to work, when the evenings are long, and business is light, and the very time to make an extra effort, at this moment, somebody in the church will give a party and invite some christian friends, so as to have it a religious party. And then some other family must do the same, to return the compliment. Then another and another, till it grows into an organized system of parties, that consume the whole winter.

This is the grand design of the Devil, because it appears so innocent and so proper to promote good feeling, and increase the acquaintance of christians with each other. And so, instead of prayer-meetings, they will have these parties. The evils of these parties are very great. They are often got up at great expense; and the most abominable gluttony is practised at them.

But it is said they are christian parties, and that they are all, or nearly all, professors of religion who attend them. And furthermore, they are often concluded with prayer. Now I regard this as one of the worst features about them; that after the waste of time and money, the excess in eating and drinking, the vain conversation and nameless fooleries, with which such a season is filled up, at attempt is made to sanctify it and to palm it off upon God, by concluding it with prayer! Say what you will, it would not be more absurd or incongruous, or impious, to close a ball or a theatre with prayer.

But I shall advise any congregation who are calculating to have a circle of parties, in the meantime to dismiss their minister, and let him go and preach where the people would be ready to receive the Word and profit by it, and not have him stay and be distressed and grieved, and killed, by attempting to promote religion among them, while they are engaged, heart and hand, in the service of the devil! Professors should never get up anything that may divert public attention from religion. In relation to giving parties, say what you please about their being an innocent recreation, I appeal to any of you, who have ever attended them, to say whether they fit you for prayer, or increase your spirituality, whether sinners are ever converted in them, or christians made to agonize in prayer for souls.

OBJECTIONS ANSWERED.—1. "Are we to renounce all mirth, be dull and melancholy?" Answer. *Seriousness and solid happiness are inseparable.* "I said in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanity. I said of laughter it is mad, and of mirth, what doeth it?" Ec. 2: 1, 2. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. 14: 13.

2. "Is there not time for all things?" Answer. There is no time for sin and folly.

Objection 6th.—Young people love sport, worldly excitement, fun and frolic, and these they will have more or less, why not then seek something to gratify this natural propensity less objectionable than the theatre, the ball-room or opera-house, choose the least of two evils? Answer. That is, "do evil that good may come," meet the tempter half way. Commit a little sin, to prevent a greater. Serve Satan a little to keep our children from serving him a *great deal!* What doctrine is this? Whence is it? "If the Lord be God follow him; but if Baal then follow him." 1 Kings 18: 21. "Wo to them that call evil good and good evil."

But why is it, friends, that your sons and daughters are thus given to these unholy propensities, lovers of pleasure more than lovers of God? slaves to lust, passion and appetite? Is not the secret of this downward course to ruin owing to parental neglect? The sin of omission in not obeying God in training them "in the way they should go," in the fear and wisdom of God? Children rightly disciplined from early infancy, on Bible principles, will have no relish whatever for these carnal festivities, unholy excitements, fun and frolic, but will turn from them with perfect hatred and disgust.

"The love of God flows just as much
As that of ebbing self subsides."

Objection 7th.—Says one, "we will have a decent or respectable festival, tea or strawberry party to raise funds to meet our necessities in the church and Sabbath school. It shall be opened and closed with religious exercises, reading the Scriptures and prayer. Everything objectionable shall be excluded, foolish talking and jesting, the post office, grab boxes, ring cakes, lotteries, gambling, nightly revelings, intemperance of every kind."

Answer. "Can the Ethiopian change his skin or the leopard his spots?" "Can a man take fire in his bosom and his clothes not be burned?" Why not talk of a decent or respectable theatre as a "fancy fair?" The thing is wrong in itself. No good cause can ultimately prosper or succeed, that is not founded on christian principle, the authority of the Most High. "Wo to them that go down to Egypt for help." The *Religious Herald* says:

"The fact that 'fairs' make the procurement of means to pay for a house of worship or to purchase a Sunday school library, simply a matter of buying and selling, resolves itself into a weighty objection to their propriety. They are departures from the New Testament method of meeting the pecuniary necessities of the church, and so far forth, must operate against the spirit of self-denial, liberality and faith which that method calls into action.

2. Whatever is done by a church, or by a portion of the members *for* it, should be so done as neither to sacrifice nor to obscure that which distinguishes the church from the world. How totally fairs or tea parties fail to meet this requirement, we need not tarry to depict. They are scenes of mirthfulness and levity, in which men can trace nothing that distinguishes the church from the world."

Besides, the precedent of making God's house a house of merchandise, is a dangerous one. When we see the whole world on fire with sin, and Satan, shall we add fuel to the flame by our example? "Behold how great a matter a little fire kindleth!"

* Is it not invariably true that none but backsliders, having a name to live and are dead, ever dream of pushing these cars of Satan?

"The course of evil
Begins so slowly, and from such light source,
An infant's hand might stop the breach with clay;
But let the stream get deeper, and philosophy,
Aye, and religion too, shall strive in vain
To turn the headlong current."

"Abstain from all apearance of evil."

ANNUAL FAIRS, AGRICULTURAL.—Are these promotive of temperance and virtue? Are they not frequently if not always gotten up by speculators, selfish, money loving men? A beloved minister of the gospel in Madison county, N. Y., informs us that these fairs are exceedingly corrupting and demoralizing. And strange to say not a few professing christians lend their hands in sustaining this iniquity in high places. Intemperance, licentiousness, Sabbath desecration and gambling in various forms. Hear this beloved minister in his own words:—

"DEAR BRO. N.—There is a very great and popular evil in our midst, which you and other good men, it seems, have failed hitherto to expose. I allude to annual fairs in nearly every county town. They are the curse of the land! Their demoralizing influences are shocking! God defying! The people are gulled; many of them swallow a sugar coated pill of Satan, greedily and in some cases innocently. Above all I regret to inform you that church-members unite in sustaining these fairs, gotten up chiefly by rum-sellers and gamblers to line their own pockets. I care not how pure the motive in the outset these annual gatherings may have been introduced, they are now mainly in the hands of ungodly men. Drinking to drunkenness, gambling, horse racing, circus ridings, puppet showings, lewdness and profanity are the order of the day, go hand in hand. I beseech you, in the name of God, raise your voice like a thunder-clap against this increasing abomination."

NEW YEAR'S VISITATIONS.—The custom of visiting from house to house on the first day of the new year, partaking to surfeiting of rich and costly dainties, whence is it? Whence these unwholesome viands spread out temptingly to the lust of the eye, to the gratification of the carnal appetite, from above or from beneath? Aside from the enormous expenditure on these pernicious condiments, worse than lost, look at the frequent accompaniments, the intoxicating bowl, the sparkling death and distilled damnation! How many young men see (when too late) this stratagem of Satan? How many date their downward course to ruin from these New Year's visitations; become dissipated sots, and go down prematurely to a drunkard's grave!

This mischievous custom of eating and drinking to excess, this criminal waste of God's bounty is not confined to the world or to the men of the world, but to very many professing godliness. "Wo to him that giveth his neighbor drink." Who suffers like woman from intemperance? Who drinks to the dregs the cup of bitterness like the drunkard's wife? And who is the drunkard's wife but the delicately reared daughter of her who controlled the fashions, and would have wine at her parties? There is not a lady who sets before young men the intoxicating cup, concerning whom we may not say, Father, forgive her, she knows not what she does. When the destinies of men are unfolded, in the final day, how many of the lost will reflect with anguish on female influence!

"Oh shun the bowl—as thou would'st leave
The poisoned spot where reptiles tread,
Lest widows' hearts for thee should grieve,
For thee untimely tears be shed."

IN CONCLUSION.—We are commanded not to love the world, neither the things of the world. "Be not conformed to this world, but be ye transformed."

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Ye are the salt of the earth." "A city set on a hill."

"Ye are a chosen generation, a priesthood, an holy nation, a peculiar people." "Lively stones; a spiritual house to offer up spiritual sacrifices acceptable to God." "Be ye holy, for I am holy."

"Art thou a christian? Dost thou say thou art?
High is thy destination. Oh! act well thy part,
And be Christ-like, and follow thy great head,
In all things hear his voice, and by that voice be led,
Though at his requisition shrinking nature tremble,
Still follow on,—in all things Christ resemble."

—*Religious Tract.*

For the World's Crisis.

THE BEST SIDE OUT.

One of the prime curses of this age is its hypocrisy and its boasting. Men want to tell a good story, whether they are able to live one out or not. Hence from the first dawning consciousness of what wonderful babies they are, to their rest beneath the lying tombstones which record virtues to which they were strangers, aye, even to their biographies which record their saintship but not their sinfulness, there is a constant effort to put "the best side out."

Churches put the best side out when they try to make their righteousness public, and forget to lament in dust and ashes their sins and follies and vanities. When they publish in the papers the particulars about their fine meeting houses, splendid organs, and great congregations, and say nothing about their pride, and worldliness, and sin, and rascality.

Pharisees put the best side out when for a pretence they make long prayers, while they devour widows' houses; and when they think that every time the dead men's bones emit their natural odor, the only remedy is to put an extra coating of whitewash on the outside of the sepulchre.

Societies and corporations put the best side out when they make smooth reports and tell of great prosperity, and hide meanwhile all kinds of fraud, waste, meanness, peculation and rascality from the gaze of their innocent and unsuspecting supporters.

Politicians put the best side out when in the convention they talk of patriotism, and in the caucus plot for plunder; when in public they stand for the right, and in private plan for the spoils.

Ministers put the best side out when they tell what great things they have done and what good times they have had, and omit all mention of the dull days when their brains would n't work; of the sermons bought, borrowed, or stolen, and preached for their own; of the empty discourses; of their covetous hankerings for collections and subscriptions; of the efforts to please rich men for the sake of their money; of their laziness, their gossiping, their indiscretion, and all their other faults.

How many men, who exhibit their excellences to the world, would be willing to have their *true* history written and the whole of it go out before the eyes of men? How many would go bareheaded if you could read the true record of their whole lives upon their foreheads? How many would want broad-brimmed hats well pulled down over their eyes? How many men would speak of others' faults if their own were written on their backs in plain letters?

How many men would like to have God's prophets write their biographies and put in good and bad just as the facts demand? How many persons think they know a more excellent way. The truth must not be spoken. You may displease or discourage some one. You may encourage the enemies of God.

"For the good of the cause" the good must be all told and the bad all left out. Amiable and excellent persons are these, no doubt. If they had written the Bible we should never have heard that Noah drank too much wine, that Lot became drunken and debauched, that Abraham deceived, that Moses spake unadvisedly, that David was an adulterer, that Solomon talked wisely and acted foolishly, that Eli's sons were debauchees, that Peter cursed and swore and dissembled, that Paul and Barnabas quarreled, and that all the men that have lived, save the man Christ Jesus, were men of like passions as we are, instead of being these improbable and impossible human angels, always doing right and never doing wrong, as they would have been if our Bible, instead of being an honest, straight-forward, truth-telling book as it *is*, had been full of lying, deceptive, hypocritical whitewashing, in order to put the best side out and build up the interests of the crafty authors.

Away with this squeamish folly! Give us the truth! We do not wish our hurts healed slightly by men who say "Peace, peace, when there is no peace." We need to know the worst of our case, the plague of our own hearts, the apostasy of the church, the perdition of the world. We want the truth, if it sinks men, measures, and causes, to the depths of the bottomless pit.

"The best side out" is a hypocritical dodge. "The best side out" is a cowardly evasion of the real state of the case. "The best side out" is a living lie. "Dig," said the Lord to Ezekiel, and he dug till he found idolatries and abominations on every hand. God wants men now willing to know the worst at once. And while some *will* daub the tottering wall with untempered mortar, others, thank God, will "dig" and get down through "the chambers of imagery" till they strike the great foundations of eternal truth, and there can rest and be safe.

What avails concealment? The "great white throne" is not far distant, and every work must come into judgment, with every secret thing. Better put the worst side out here. Better have our sins open beforehand, confessed, and going to judgment, than to be whitened like the whitest of sepulchres here, and there blackened with eternal infamy and doomed to shame and everlasting contempt.

Beware of this great sin of a hypocritical age, this putting "the best side out." Be clean inside. Live a life that will bear scratching through the surface, aye, cutting through the very centre. Beware of hollowness. Be yourself, even if you are a scamp, or a nobody. Let the truth come to the surface, and if it does n't look good, clean out the fountain, and then the water will be pure. May God help us to be *sincere* and without offence until the day of Christ. H. L. H.

Sept. 19th, 1864.

For the World's Crisis.

TWO-HORNED BEAST OF REV. 13.

IS IT PAST, PRESENT, OR FUTURE?

BRO. GRANT:—With your permission, I wish to present a few Bible facts in relation to the proposed question.

John commences this chapter, by giving a description of his stand-point and what he saw. "And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy." "And the beast which I saw was like unto a leopard (in color), and his feet were as the feet of a bear, and his mouth as the mouth of a lion. From whence came this beast? Up out of the sea. And what territory does this sea symbolize?

Let us turn to Daniel seventh, where he says "he saw the four winds of the heaven strive upon the great sea;" and the result was, "four great beasts came up out of the sea, diverse one from the other." And the angel told Daniel in the seventeenth verse, that these beasts were kings, and in the twenty-fourth verse that the fourth beast is a kingdom.

Let us turn to Daniel's second chapter, thirty-eighth verse and onward, and we find Daniel saying, "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven, hath he (God) given into thine hand and hath made thee ruler over them all." The following verse says of the next two kingdoms that they were to "bear rule over all the earth," that is, the then known world of nations. Then what does or did the sea symbolize? The then known world, with its nations.

Whether these kingdoms exercised their power to hold all tributary to them or not, God gave that power to them. And of the fourth beast we have the testimony of Luke that "Augustus Cæsar sent forth a decree that all the world should be taxed." Amen.

Here we have then the four great beasts bearing rule over the Great Sea, or the then known world of nations. Now if the sea in prophecy represents the then known world of nations, does it not mean the same in Revelation, when as yet no other portion of the globe had been discovered? But I think we have in the symbol that which proves this beast covers the same territory, for he partakes of the Grecian, the Medo-Persian, and the Babylonian, in his most striking features, while he is the fourth beast divided; or this singular beast came out of this great sea or nationalities.

Now for the two-horned beast. From whence came he? Out from the old Roman sea, says one. Not so, says the Scriptures; "and they cannot be broken," said our great Teacher. Nor does Inspiration confound two prophecies in one, or divide one symbol up into two, in the same chain of events. And that it is one chain of events may be seen by reading the whole chapter. But from whence did he come, and when does he enter into prophecy? John said he saw him coming up out of the earth. Then if I have the mind of the Spirit he did not rise out of the Roman kingdom, for we read in the seventh verse that the leopard beast with the mouth given him, "had power given him over all kindred, and tongues, and nations." Then there was no place for the two-horned beast to hold sway.

But as our earth stands in connection with our sea, so the earth in the prophecy under consideration stands in connection with the symbolic sea. So we find the leopard beast filling the entire Roman sea or kingdom, bearing iron rule over all kindred, tongues and nations; hence we must find some other territory for another beast to rise on.

But it is not my intention to locate this two-horned beast, but to speak of some facts connected with him. When does he enter prophecy? After the wounded head is healed. See Rev. 13: 12. What will he do? Form an alliance with the wounded healed head. What besides that? He will alter their or his constitution, or form of government, and make it like unto that of the wounded healed head form of goverment, and he will cause a mark of distinction to be put on all his loyal subjects. Has the church ever stood like Peter and said, this is that spoken by John? If so, let us have the facts.

GEORGE A. BARKER.

(To be concluded.)

THE BUSYBODY.

A PARODY.

How doth the busybody's tongue
Misspend each passing hour,
And gather slander all day long
From all within her power.
How artfully she seeks for news,
How pleased when bad prevails,
"And labors hard" no time to lose
To spread censorious tales.

In works of malice, words of ill,
She doth each day pursue,
For Satan finds some mischief still
For such to say and do.
So busybodies run their way,
So gossips' time is past,
Who'll have to give for every day,
A bad account at last.

—*English paper.*

For the World's Crisis.

MISSIONARY MEETINGS.

I speak what I do know, and testify what I have seen. Last winter I took a tour north, and attended a missionary meeting in the township of ———. The school-house was filled at an early hour. The presiding elder was very active in seating the congregation, told the little boys to sit upon the benches and make room for the man that was there last year (calling his name); said he expected a double speech from him this year, for he had got him a wife. A chairman was chosen. They were pleased to have a man to preside over the meeting that understood twelve languages.

After a short speech from the chairman, the peasant was called upon; said he had spread his wings and arrived at dinner time at a certain brother's. "You know," says the peasant, "an Englishman don't like to go without his dinner. (Applause.) On examining the turkey which the brother had brought from market, found it stuffed with buckwheat." (Loud applause.) The speeches were of a light and trifling character. Jesting and joking, Paul says, are not convenient.

The main object of all this performance was to get a good collection; for I saw in the notice the index pointed to this paragraph—"A collection will be taken up at the close of the meeting." Very little was said about the poor heathen. It was "Hail, fellow, well met." Now comes the tug of war. The collection was taken up, and in counting over the money it was found there was a ring, and a screw, and a nail. The one that was counting the money said he was very sorry the boys should be so roguish, and commenced reproving them.

"Hush," says the presiding elder, "we will make it turn to good account"; and told the following anecdote:

"Wesley was going to his appointment. His horse broke the harness. What to do he could not tell in such a predicament, when he thought of a present that had been given him. He found it to be just what he needed,—a shoemaker's awl and waxed end,—and thus mended his harness, went on to his appointment, and got there in season."

The ring went for sixpence, screw for fourpence, and nail for twopence,—quite an addition to the collection to send the gospel to the heathen to convert them. I thought of the old proverb, "Charity begins at home." See the idol worship at these missionary meetings. A platform erected for the Rev. speakers, and the chapels decorated in the finest style. My spirit was stirred within me, and I groaned. Heathen at home! Is this the way the world will be converted?

I have attended concerts, public auctions, and other places of amusements. I never heard more sport, funny anecdotes, jesting and joking than at that so-called missionary meeting. Religious festivals are very popular here in all the nominal churches.

O brethren, lift up your voices like trumpets; cry aloud and spare not. Do not sleep as do others, but watch and be sober. The Lord is coming! H. McCLARY.

Hatley, C. E.

ADMIRABLE REPLY.

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

"The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student, "Turn to the 1st chapter of 1st Corinthians, and read at the 18th verse"

The infidel read, "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible, and he soon believed it to be God's power unto salvation.

ABLE AND WILLING.—"We can all earn our own living, father," was the remark made in a family by one of several young ladies, a short time since.

"That is right, my daughter," was the reply of the parent; "that fact I regard as the point of triumph in your education. Able and willing are the two words which, when the occasion comes, will ensure you success, and vindicate the principle that women should be educated for business and usefulness as well as for ornament and attractiveness. Never fear to work for your support, nor fail to encourage others in so doing."

ANGELS DON'T SMOKE.—A preacher not long since asking to stay all night at a country house, was forbidden by a lady. Knowing her to be a member of the church, and generally pleased to entertain ministers, he began to quote Paul to her, hoping that she would understand by this that he was a preacher. He hardly got out, "for thereby some have entertained angels unawares," when she said, "I know, sir"; but angels would not come with tobacco stuck in their mouths." The preacher left without further ceremony.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

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For the World's Crisis.

A LETTER FOR THE CHILDREN'S CORNER.

DEAR CHILDREN:—One beautiful Sabbath morning not long since, we seated ourselves in a carriage and drove to the city of Concord, N. H., (a distance of seven miles), to attend meeting at the Advent Chapel, on the corner of Green and Centre streets. Our drive was a delightful one on account of the rich scenery that everywhere greeted us. The parched earth, which had looked so drear and desolate before, was all radiant with beauty. Every blade of grass, tree and shrub, was glistening with rain drops that fell in a shower the evening before.

Well, in due time we were comfortably seated in the chapel. Directly in front of us there came in a gentleman with three beautiful children, the eldest a boy, I should think about nine years of age. The two younger were girls; one might be seven, the other five. The boy and the eldest girl had black eyes, with auburn hair; the youngest girl had eyes as blue as the sky, with a skin as fair as a white lily, and light, curling hair, that hung in ringlets over her neck. Truly, thought I, she is the prettiest little girl I have ever seen.

The children were all very pretty in their looks; but what made them seem so very beautiful was their good behavior, combined with their regular features and their fair complexions. The little girls were ladies. The gentleman who came in with them we took to be their father. He was a nice looking man, and seemed so cheerful and happy, that I thought he must be a christian, and before the meeting closed we were sure of it.

After singing the first time, there came a very pale, sickly looking boy walking up the aisle with a crutch, (the sexton was not present then.) He looked so very, very pale and thin, I think you would have pitied him if you had been there. We think this good man and his children did, for as soon as he saw that poor boy, he gave him the nearest and the best seat in the slip, and asked one of his little girls for her fan, which he gave to the sick boy. The little girl very readily gave up her fan, and sat watching him while he was fanning himself with such a look of pity that I thought she was too pure for this earth. At noon I saw these good children in the Sabbath school.

On my way to a friend's house in the city, I overheard the little girl ask a larger girl if she thought that poor little boy who came into the meeting in the morning would walk with a crutch in the kingdom. The elder girl replied that she did not know. I told her it was evident that the little boy's lameness was caused by disease, and that disease was first brought on all by sin, and that there would be no sin in the kingdom of God; that we should be as free from any traces of sin there as were our first parents, Adam and Eve, in the garden of Eden.

"Oh," said the little girl, "I hope that little lame boy will go into the kingdom; he will be pretty then, won't he, Hattie?"

Mast Yard, N. H. MARY LAMPREY.

THE HARD WAY.

Bob Winslow was the worst boy in the village. His father never checked him, but let him have his own way, till he had grown to be the terror of the neighborhood. He particularly loved to make sport of old, lame, crippled persons. There was one poor woman, bent down by age and infirmities, that Bob used especially to make game of. She came every day, leaning on her crutch, to draw water from the well near her house, and just within the play-ground of the school-house. Bob would sometimes follow close behind her, pretending to be lame, and hobbling along on his umbrella for a crutch, and mimicking her motions. "Only look at her," he would say, "isn't she like the letter S with an extra crook in it?" One day when he was doing this the old woman turned round, and, looking at him reproachfully, said, "Go home, child, and read the story about Elisha and the two bears out of the woods."

"Shame on you, Bob!" said Charles Mansfield, one of the best boys in the school. "Shame, I say, to laugh at the poor woman's misfortune! I've heard my grandmother say that she became a cripple by lifting her poor, afflicted son, and tending him night and day."

"I don't care what made her so," said Bob, "I would'nt stay in the world if I was such an ugly-looking thing as that. Do look!"

"Shame, shame on you!" said Charles, and, "shame, shame!" echoed from each of the boys present. "You may get your own back broken one of these days, Bob—who knows?"

Charles Mansfield sprang to the old woman, and said, "Let me help you, grandmother." Then he kindly took her pail, filled it at the well and carried it home for her, and the boys made an arrangement for one of them to come every day and fetch her a pail of water. "God bless you! God bless you all, dear boys!" said the old woman, as she wiped away her tears and entered her poor, lonely home.

Bob Winslow's conduct was reported to the master. He was much grieved, and sentenced him to stay in school and study, instead of going out to play at recess, for a week. This was pretty hard punishment, for Bob had but very little love for study, but was prodigiously fond of play. Yet this was a slight punishment compared with what he was soon to receive.

On the second day of his confinement he sat near the open window, watching the boys at their sports in the playground. Suddenly, while the master was occupied in another part of the room, he rose and jumped from the window into the midst of the boys, with a shout at what he had done. "Now let him punish me again, if he can!" cried he. As he said this he ran backwards, and threw up his arms in defiance, and shouting, when—suddenly his voice ceased; there was a heavy plunge, and a loud groan burst on the ears of his startled companions.

It so happened that the well of which we have spoken was being repaired. The workmen were at a distance collecting their materials, and had carelessly left the opening of the well uncovered. As Bob was going backward at the very moment of his triumph, he stepped into the mouth of the well, and down he went. There was a cry of horror from the boys. They all rushed to the spot. Charles Mansfield, the bravest of them all, was the first to seize the well rope. He jumped into the bucket, and got the boys to lower him down. The well was deep, but fortunately there was not much water in it; and Bob lay motionless at the bottom. Charles lifted him carefully, and with one arm around his apparently lifeless body, the other on the rope, he gave the signal and was slowly raised to the top. The pale face of the wicked boy filled his companions with horror. Without saying a word they carried him to the house of the poor woman whom he had treated so cruelly. She had seen the accident from her window, and was hobbling along on her crutch to meet them. Poor Bob was taken into her humble home, and laid upon her bed. The kind-hearted old woman, forgetful of his ill-treatment of her, got out her bandages, her camphor bottle and other things; and while one of the boys ran for the doctor, and another for their teacher, she sat down by his side and bathed his hands and forehead as tenderly as if he had been her own son. After the doctor had dressed his wounds, he was carried on a litter to his own home, surrounded by his sorrowing companions, but still insensible.

A few hours later in the day a group of boys met on the play-ground. They talked to one another in a low voice. They looked pale and sad. Presently Charles Mansfield came up.

"Well, boys, how is poor Bob now? Have any of you heard?"

"O, Charlie!" cried several at once, as they gathered round him. "O, don't you know? Haven't you heard? Why, he has opened his eyes and is able to speak; but his back is broken, and he will be a cripple and a hunchback for life."

Charles clasped his hands without uttering a word, and burst into tears. At last, with the tears still streaming down his pale cheeks, but with a manly voice, he said, "Boys, I hope we shall never forget the lesson we have learned to-day. The Bible says, 'The way of the transgressor is hard;' and poor Bob's experience proves how true that is."—*Pittsburg Advocate.*

THE BOY WHO CONQUERED.

Some few years ago a lad who was left without father or mother, of good natural abilities, went to New York, alone and friendless, to get a situation in a store as errand boy, or otherwise, until he could command a higher position; but this boy had been in bad company, and had got in the habit of calling for his "bitters" occasionally, because he thought it looked manly. He smoked cigars also.

He had a pretty good education, and on looking over the papers he noticed that a merchant in Pearl street wanted a lad of his age, and he called there and made his business known.

"Walk into the office, my lad," said the merchant. "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad and espied a cigar in his hat. This was enough.

"My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years I have ever found cigar smoking in lads to be connected with various other evil habits; and, if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John (this was his name) held down his head and left the store; and as he walked along the street, a stranger, and friendless, the counsel of his poor mother came forcibly to his mind, who upon her death-bed called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my dear boy, I'm going to leave you. You well know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this, and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spiritous liquors; but he soon forgot his promise, and when he received the rebuke from the merchant he remembered what his mother said, and what he had promised her, and he cried aloud, and people gazed at him as he passed along, and boys railed at him. He went to his lodgings, and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and ere an hour had passed he had made up his mind never to taste another drop of liquor nor to smoke another cigar as long as he lived. He went straight back to the merchant. Said he, "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, sir, I have neither father nor mother, and though I have occasionally done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor, nor to smoke another cigar; and if you, sir, will only try me, it is all I ask."

The merchant was struck with the decision and energy of the boy and at once employed him. At the expiration of five years this lad was a partner in the business, and is now worth ten thousand dollars. He has faithfully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance as you enter upon the duties of life, and remember upon what points of character your destiny for good or for evil depends.—*Northern Farmer.*

☞ Boys, hold on to your tongue when you are just ready to swear, lie, speak harshly, or say an improper word.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"LOOK TO JESUS."

Art thou forsaken? Cold and dark indeed,
The fate unsoothed by sympathetic tears!
And well the stricken heart unstanched may bleed,
With no soft, pitying voice to lull its fears.

"Look up, thou poor forsaken!" Jesus sped,
All trustful, through a lot as dark as thine;
And know'st thou not that wheresoe'er he led,
The path tends onward to a rest divine?

Art thou reviled? Do foes ensnare thy feet?
Do proud ones mock thee, and thy friends betray?
Thou canst not drain the bitter from the sweet,
Nor pluck the rose and thorn away.

But, like thy Savior, turn the other cheek
When one is struck, and say, "thou art forgiven!"
Like him be faithful, and like him be meek,
And speed as he sped, hopefully towards heaven!

Kennebunk, Me. —*Com. by Laura J. Swett.*

THE LORD AT HAND.

AN ADVENT SERMON, BY JOSEPH A. SEISS, D. D., Author of "Last Times," "Parable of the Ten Virgins," "Gospel in Leviticus," "Day of the Lord," "Lectures on Hebrews," etc.

"Rejoice in the Lord always, and again I say rejoice. Let your moderation be known to all men. The Lord is at hand."—PHIL. 4: 4, 5

(*Concluded.*)

But apart from this, in whatever direction we look, we find evidence that—

"The tide of pomp
That beats upon the high shore of this world,"

is ebbing fast. As Cowper sung,—

"Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of the sea
Before a calm that rocks itself to rest.
. . . . . . The world appears
To toll the death-bell of its own decease,
And by the voice of all its elements,
To preach the general doom."

Gathering together, then, all the light within my reach, I have no hesitation in saying, that I believe there are some listening to me now who will never taste of death till they see the Son of man coming in the clouds of heaven with power and great glory. You may take the announcement, or you may despise it as folly; but, in the name of Jesus, I declare to you that THE COMING OF THE LORD IS AT HAND.

WHAT, THEN, IS TO BE DONE? is the next question. Shall we throw up our avocations, and give ourselves to dejection or the silly conceits of wild enthusiasts? No, no! We must only stand the firmer to our posts. The command of Jesus is, "OCCUPY TILL I COME." We must keep steadfastly to the duties of our places, and do with our might what our hands find to do, and work and wait, and wait as we work, until Christ shall call to us from the heavens, "Well done, good and faithful servants; enter ye into the joy of your Lord!"

The first thing noted in the text upon this point is, that *we should rejoice*; yea, and rejoice *always*. God never meant that the promise of his coming should frighten us, or depress us, or make us unhappy. He meant it for the comfort of his people in their trials, to inflame their zeal, to inspire their hopes, and to serve as a sort of present compensation for their toils and sufferings. Instead of being discomfited, then, as we see the time drawing near, let us rather be joyful, and lift up our heads, and press for the crowns that are drawing so close. The faithless and the impenitent may well be alarmed, and moved to cry for mercy; but for those who have laid up their treasures in the world to come, the scenes at hand are full of gladness.

Jesus says, "*When these things begin to come to pass, then* LOOK UP AND LIFT UP YOUR HEADS: FOR YOUR REDEMPTION DRAWETH NIGH." Hear and consider, O ye of little faith. "Are you so enamored of sickness that you have no longing for the resurrection body and the beauteous robes of incorruption and immortality? Are you so enamored of aches, and ills, and losses, and bereavements, and pains, and battles, and famine, and plague, and pestilence, that you do not wish them to be done with? Why, every statement in this blessed book leads us to the otherwise delightful conclusion, that the nearer the great issue comes the happier God's people should feel. The sound that rings sweet and audible from the skies amidst the crash of nations, the overturning of thrones, the dissolution of dynasties, and wars and rumors of wars, is, *Lift up your heads,—your redemption is near!* And if I should be able only to point out a few weeds floating upon the sea that indicate we are approaching the great continent of glory,—if I should be able only to give an Alpine flower here and there, however fragile, yet a sweet messenger of the coming spring,—every true Christian ought to rejoice and be glad that there are tokens of a day when a *genesis* shall pass upon the earth better and brighter than the first, and a paradise come in, as the coronal of time, more glorious than that which was its dawn." Luther once held in his hand a necklace of agates, and said, "I would cheerfully eat up this to-day for the judgment to come to-morrow." And "how cheering the hope, amidst the din of war, the shout of false joy, the yell of idolatry, and the groans of creation, that a period is hastening when peace shall stretch its shady wings over the sons of men, when rivers of joy shall water this vale of tears, when cherubim shall cry, Holy, holy, holy is the Lord God of hosts: *the whole earth is full of his glory!*"

But *we need to be temperate* as well as joyous. It is a solemn subject, and one which must be allowed to have its due weight in restraining our appetites and passions, and in keeping us within the bounds of soberness and watchfulness. The Saviour himself has given the command, "Take heed, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

It would seem as if great heat, passion and violence were specially to characterize the period of the end, and that moderation will then of all times be most needed. Paul also elsewhere exhorts us, in view of the nearness of that day, to "cast off the works of darkness, and put on the armor of light;" to "walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; and make no provision for the flesh to fulfill the lusts thereof." The warning has been given by the Saviour himself, that if any servant of his shall say in his heart, "My Lord delayeth his coming," and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him off, and appoint him his portion with the hypocrites, where there shall be weeping and gnashing of teeth. Therefore, as the Apostle says, "Let us watch and be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation; that whether we wake or sleep, we may live together with him."

Brethren, there is but one way of safety for man. We must take the gospel—the simple gospel as Christ has given it—and make it reality in our experience and our hopes, or we must take death and everlasting despair. The decree of the Eternal has gone forth, and we must be hid in Christ or perish. We are hemmed in to this, and there is no escape. All other dependence is vain. The very ground beneath our feet is quaking and gliding away, and, unless we plant ourselves firmly and at once upon the Rock of Ages, we shall soon find ourselves tossing upon the boisterous flood of a starless and rayless eternity.

And especially does this subject appeal to those who have as yet taken no steps for their safety and salvation. It speaks like the sailors to Jonah, "Awake, O sleeper, and call upon thy God, if so be that thou perish not!" Thy race, O man, will soon be run. The day when God will put his judgments in force will soon arrive. It is stealing upon thee as a lion crouching to spring upon his prey. The great day is close at hand. Already we hear the mutterings of the approaching tempest. Before you think it possible, the Lord will arise and say, "*It is done.*" Why, then, sleep, and sport, and fold thy arms in indifference? "Behold, now is the accepted time! Behold, now is the day of salvation!" Careless soul, awake, I entreat thee. By the awful perils that surround thee—by the untold peace and blessings of a happy eternity,—do not waste thy time, nor neglect thine opportunities. Haste to the arms that are stretched out to save thee. Fly to the refuge set before thee. Take sanctuary in Jesus, who now offers to save thee. And may he who came into the world to save sinners, and will soon come again to redeem saints, be thy portion forever, as he is the portion of all his people! Amen, and Amen!

For the World's Crisis.

TWO-HORNED BEAST OF REV. 13.

IS IT PAST, PRESENT, OR FUTURE?

NUMBER TWO.

But is that all he does? "And he doeth great wonders," "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Who do we find him connected with? With "the beast who had a wound by a sword and did live," or with the head that was wounded to death, and his deadly wound was healed. See Rev. 13: 4; 12: 14. When was that head healed? We go back and take the history of those seven heads associated at separate times with the Roman church, and not but one, as I find, was ever wounded, so but that they existed as a king, or were killed entire, never to return in the sense of the prophecy.

But one was dethroned, and an oath taken that none of his blood should ever reign on that throne again. "But the Scriptures cannot be broken," and Napoleon the Third stands the wounded head healed. Although John saw this two-horned beast coming up, yet he does not begin the work assigned him until this wounded head is healed. Is he past? Then many other things are past, and we as a people ought to stop advocating them as in the future. We will mention some of them.

First, the "mark of the beast" is in the past, and the church must know what it is, or otherwise they walk in darkness. If it be in the past, then is the "angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the *earth*, and to every nation, and kindred, and tongue, and people." Where do the nations, kindreds, tongues, and people dwell? Not on the symbolic earth, for he preached it to them that dwell on the earth, and these others besides. But what did he say? "Fear God and give glory unto him; for the hour (or time) of his judgment is come." Shall we say this is past? Nay, verily, but is now being done. Then if the two-horned beast is past, the next angel's message is in the past, saying, "Babylon is fallen, is fallen." Then if Babylon has fallen another event has taken place, recorded in Rev. 19: 1—9. But we have not yet been made partakers of the marriage supper of the Lamb.

If this beast is in the past, then the third angel's message is in the past. For his message was, "If any man worship the beast and his image, and receive his mark, the same shall drink of the wine of the wrath of God." Have all of these been delivered to the church and world? Does any say they have? When and where did God's ministers go forth with this last message? Give us the history, and we will say Amen.

But if these are in the past one thing is not—that recorded in Rev. 19: 11—21; and if not, then the beast or head (for he is called both) healed, and the two-horned beast, or, as he is called, the false prophet in this chapter, (which can be no other than the two-horned beast, for he does the very work assigned to this beast,) are in existence to-day, or otherwise they are in the future.

Let us hear John 20th verse: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worship (or serve) his image; these both were cast alive into a lake of fire burning with brimstone." 21st: "And the remnant were slain with the sword of him who sat upon the horse, which sword proceedeth out of his mouth." Is all this in the past? Then the two-horned beast must be in the past; but if not, then his destruction is yet in the future.

The Lord cannot come in some time then. Let it be longer or shorter, he must come when these two powers are alive, or in being as nationalities. But do not limit the Almighty and have him crowd everything into one twenty-four hours. Let the sure word of the Lord stand, and learn by our past haste that his ways are not our ways. Read again Rev. 19: 11—20 and Rev. 17: 14, and see that there is something to be done at and after the Master comes.

May the spirit that John said he was in on the Lord's day be the spirit that shall guide our minds as we study and our pens as we write; then shall we be taught of God and all see eye to eye, with no hobbies or preconceived notions to sustain. If I have not the truth on this subject show me a more excellent way. Yours for the truth,

GEORGE A. BARKER.

For the World's Crisis.

CHURCH DUTIES.

STAYING IN AND STAYING OUT.

"When for thy blessed Savior's sake
Reproaches on thee rest;
And of his sufferings thou partake—
The will of *Christ is best.*"

Stay in? Yes, stay in if you can do your whole duty, clear your skirts of blood, open your lips wide for truth and salvation. Some remain in a backslidden, corrupt church organization and lose their grace, fall into the popular current, bow to a sickly charity. Very many, for fear of giving offence, or of being turned out of the synagogue, put their light under a bushel.

We knew a brother once in good standing, who stood erect, walked erect, bright and shining, till he succumbed to a time-serving, man-fearing policy. What now? Where now? Gone. Gone? Yes, gone! He is now on a level with the fattest of them,—"hail fellows well met." Instead of reproving sin, a pro-slavery spirit, worldly conformity, the fashions and follies around him, as he once did, he apologizes for them! The things he once abhorred and reprobated he winks at.

So it is, so it will be. "A little leaven leaveneth the whole lump." "How can two walk together except they be agreed?" Can righteousness fellowship unrighteousness? or light commingle with darkness?

If we are in a sickly region, impure, contagious, and do not resort to immediate remedies to purify this malaria or pestilential atmosphere, are we not sure to sicken and die with the multitude? The only safety, morally speaking, is God,—God *now*, God *always*, God *forever!*—God in the soul, and God manifest out of it. "I have not hid thy righteousness in my heart; I have declared thy faithfulness and thy salvation."—Ps. 40: 10.

The light must shine, else it goes out into utter darkness. And "if the light that is in you be darkness, how great is that darkness!" The salt must purify and preserve, else it loses its savor. What then is it good for? "It is neither fit for the land, nor yet for the dunghill" (Luke 14: 35); but to be cast out and to be trodden under foot of men.

Are there not multitudes in these worldly-minded, popularity-seeking churches, where "the whole head is sick, and the whole heart faint," that feel and know they are in danger? and unless they do their *whole* duty, "cry aloud and spare not," come out from among them, they are sure to be partakers of their sins, and receive of their plagues?

Friend, gentle reader, are you here, in this contagious atmosphere, and still hold your peace? When the house is on fire, and the elements melt with fervent heat, what now? Die? Yes, you will die the death, surely, unless you escape for your life—*run*, look not behind you.

"Do my duty"? Yes, brother, do your duty; if these apostate churches with which you are conected consent to listen to the thunder's *crash*, the lightning's *flash* of the gospel, the fire and hammer of God's truth, against all sin; allow you to reprove, rebuke with all long-suffering and doctrine; make salvation from sin *ring* in their ears; suffer you to point to them specifically and definitely the sins of the flesh and of the spirit, of omission and commission, naming them one by one *unmistakably*, as Nathan the prophet said to David, "*Thou art the man*"; then the question is settled—go in peace.

But where is there a proud church that receives glory one of another, and seeks not the glory that cometh from God only, that will listen thus to gospel teachings and receive you graciously?

Has persecution ceased? Try it, brother; try it, sister; storm the fort of Satan; show the people their transgressions, and the house of Jacob their sins; describe the nakedness of the land glowingly; tell affectionately and meltingly, in the spirit of Jesus, that the popular churches have lost their power by shaking hands with the world and Satan—that their Sabbath desecrations are proverbial—that intemperance in eating and drinking is voluptuous, bordering on gluttony and wine-bibbing—that novels and romances, the "Harper's," the "Godey's," the "Peterson's," the fashion plates and comicals, are the curse of the land, the work of Satan and his imps.

Tell them with tears in your eyes, *weepingly*, that their houses of worship are popish—houses of merchandize, and frequently a place of speculation, if not "a den of thieves." See Matt. 21: 13. Tell them that secret, oath-bound societies are next door to perdition, one of Satan's baits. Declare to them meekly that these New Year's visitations, the custom of going from house to house on the first day of the new year, partaking of God's bounties to surfeiting and drunkenness, and that raising money for benevolent purposes by fancy fairs, tea and strawberry parties, soirees, and oyster suppers, are the strategems of the devil.

Tell them the adorning of their persons in gay and fashionable costume, in gold, pearls, and costly array, is a species of heathen idolatry, and that they are heaping to themselves teachers having itching ears, who wink at these abominations, heal slightly, daub with untempered mortar, cry "peace, peace," when there is no peace. What now? any sparks flying? any fire in the camp? any rising up of old Adam? any bubblings of the pit bottomless?

The spirit of persecution is not confined to the man of sin, the mother of harlots, to popes, pontiffs, cardinals, or Romish inquisitors. Churches called Protestant have drunk deeply at this bitter fountain. This wicked, persecuting, sectarian spirit is at our very door.

Let a brother or sister presume to change his or her communion from the purest motives—leave one sect and unite with another—what the result? Any popes, pontiffs, cardinals inquisitors, to wield the sword of vengeance? Any fire and brimstone, the spirit of the pit bubbling? Inquisitors and inquisitions, the piercing steel, the drawn sword, the bayonet, the burning faggot, are not more to be dreaded than a vituperous, slanderous tongue, set on by the fires of hell! "The tongue that deviseth mischief, like a sharp razor, worketh deceitfully." "My soul," says the psalmist, "is among lions, and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." This little unruly member, which no man can tame, more terrible to endure than a drawn dagger, is the chief instrument of persecution of a corrupt, sectarian, idolatrous church of the present day.

Try it, friends, be faithful, do your whole duty, stand boldly for Jesus, fight manfully the good fight of faith in the midst of a "crooked and perverse nation, among whom ye shine as lights in the world," and see if the half has been told. What the reply of the Savior to these fire-consumers? "Ye know not what manner of spirit ye are of; the Son of man is not come to destroy men's lives, but to save them." John 9: 54.

"O world! how deeply fallen from thy sphere!
O mind! how lost thy noblest wing of thought!
O soul! how base thy form—how lost art thou
To God's similitude—how deep thy stain!"

"He that is not with me is against me: and he that gathereth not with me scattereth abroad." Matt. 12: 30. "How long will ye halt between two opinions? if the Lord be God, follow him: but if Baal, then follow him." 1 Kings 18: 21.

"Truth is earnest, Truth is fearless,
Ever dwelling in the light;
Still by Error's frowns undaunted,
Striving only for the Right.
Truth is strong and noble ever,
And no power its course may stay;
No dark mists of Persecution
Long can veil its blessed ray."

D. F. NEWTON.

For the World's Crisis.

I'M WEARY.

This dreary old earth looks dark and cold. Sorrows and griefs are all the way strewn in our pathway. One perfect scene of sickness and death. Hear the groans and cries of God's afflicted ones—

"How long shall death, the tyrant, reign?"

My heart is sick. Griefs and tears are my constant lot. O! when will it be morning, bright morning, when all these scenes shall have passed away? Then there will be no more watchings around the sick and dying beds of those we hold so dear. Our heart-strings are often torn, and we mourn in deep sorrow; often refuse like one of old to be comforted, because our loved ones are no more.

Earth's night of weeping has been long and tedious; our sorrows have been many. Wave after wave of affliction has swept over me, until my heavy heart is almost torn asunder; but I must hope on, looking for a brighter day to dawn, when earth's tears and sorrows will all be wiped away by the soft hand of Jesus. Amen.

My heart leaps high for the immortal land, where "the inhabitants will never say, I am sick." Hasten that day, O my Savior; bring in the resurrection morn; let the sleepers arise; let the captives go free; let life's trials and sorrows end in the consummation of our blessed hope; let the cruel tyrant, death, be destroyed; let the pilgrims find a peaceful home, far from a world of grief and sin. And oh! blessed thought, the day is nearing. Signs tell us it is even so. The land is in full view. Methinks I almost see the shining ones. O! hear their songs of praise, their shouts of joy. See them as they receive the crown of life and glory! Hear the sound as the harps of gold are given them! All heaven is in one united shout of praise to Him who hath redeemed us from all iniquity. Blessed thought! Glorious anticipation! I long to be there. Savior, hasten thy glorious reign.

Let us take courage, for we are almost there. We have passed every light-house, and now the port is in full view. Courage, lonely ones. Cheer up, ye sorrowing ones. Death may rob you of your little buds of promise for awhile, but the grave must yield up its prey. Be patient just a little longer. The morn is breaking. Nerve thyself for the conflict.

"We have but an hour to fight."

Let us be bold-hearted men and women. Be faithful. The bright rays of morning are plainly seen in the horizon. Then gird thine armor close about thee. The day is soon to dawn. Glory, hallelujah! Amen.

No. Dana, Mass. LUTHERA P. WEAVER.

For the World's Crisis.

THE CHRISTIAN'S SONG.

How sweet 'twill be, when time is o'er,
And we have reached fair Eden's shore,
To rest at last in Jesus' arms,
With every sin forgiven!
How sweet to join the heavenly throng,
And sing with them the new-made song,
While ceaseless ages glide along
In that eternal heaven!

How sweet to lay our armor down,
Our battle fought, our victory won,
And hear our Savior's voice proclaim—
"Well hast thou done! thy foe is slain,
Thy sins are all forgiven!"
Sweet will it be to hear *His* voice,
'Twill make our hearts anew rejoice,
That we in time did make the choice
Of an eternal heaven.

MELISSA A. WILBUR.

For the World's Crisis.

THE CONTRAST.

In the one meeting the Holy Ghost was represented as having lost his identity in the written word,—that there is no Holy Spirit separate from the written word.

This meeting was spiritless. Not a response through it all; while some were compelled to leave it from very weariness. When the longed-for moment came that the speaker took his seat, a sister called for the return of the grieved and dishonored Spirit in singing the hymn—

"Come, Holy Spirit, Heavenly Dove," &c.,

in which all joined with a hearty good will; thus practically condemning the doctrine advocated. Thank God for this. Liberty was then given; but not a word was said, nor a prayer offered. Each looked on the other as if to say, Can you speak or pray after this? At length one brother slowly arose, saying, "I do not know as I have anything to say," and with a few words took his seat,—then closed the meeting, every one looking dissatisfied and murmuring one to the other. Now for the contrast.

Another servant came, honoring the Holy Spirit. He acknowledged the guidance of this Spirit in his coming into this State, and His guidance in his coming to this place, and that he looked to Him now to assist in his services, and without His help he could do nothing. Soon the power of the Spirit rested upon him. We all felt it. The hearty response, the moistened eye, the overflowing soul, all told His presence; and when the speaker was through, and liberty given, three persons rose at a time to testify for God; and this was repeated three times in a little company of about thirty-five hearers.

Why the difference in these two meetings? They were held in the same place, and before the same congregation, only there were not so many together in the first as in the second, but the cream of the second meeting was in the first, but not a word could they utter at its close, except they had turned the holy service of God into a polemic; therefore they held their peace for Jesus' sake. But why this difference? It was a demonstration of the practical effects of the two positions, and shows which one the Lord delights to honor.

All glory to the "*Comforter*," that he still lives as perfect in and of himself as the Father and the Son! That he no more lost his identity in the written word than our Lord himself lost his identity in speaking those words. So far from this, he was promised, by our departing Lord, to his sorrowing disciples as the Comforter who was to abide with them *forever*, to minister to them in his stead. "Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of *sin*, and of righteousness, and of judgment. Of sin, because they believe not on me," &c.

Say not that he has no power to convince the world of sin. Woe be to the world when this power ceases to act upon the consciences of men! Ye servants of the most high God, your work will then be done. Your prayers, and tears, and sighs, and groans over a perishing world for whom Christ died, will then have ceased forever. The last soul will have been gathered in, the last heir of salvation sealed.

O that some power could reach the benumbed consciences of some of our beloved brethren on this vital point! I am constrained to cry out for them—"Father, forgive them, they know not what they do!" Could they see that they are annihilating the last hope of the church and the world, and were they left to their naked theory they would perish themselves,—I think they would stand appalled at their position! Who is to open their eyes? Father, have mercy! is my daily prayer in Jesus' name. Amen.

They certainly do not see that they are saying of the Holy Ghost what the fool saith in his heart concerning God the Father—"There is no God"! *There is no Spirit.* This first is called atheism, and is considered the highest insult to the Supreme Being. What shall we say of the second? Is it not atheism against the Holy Spirit to say he has lost his identity? That there is no Spirit? If to say "there is no God" is the greatest sin against God, surely to say "there is no Spirit" is the greatest sin against the Spirit, and must be *the sin* against the Holy Ghost, which is the greatest sin noted in the Scriptures of truth, and hath never forgiveness, neither in this world, nor in the world to come.

My beloved brethren, beware, while yet there is hope! Flee from this heaven-grieving theory as you would flee from the deadly Upas; for it must as certainly perish as all sin and sinners must perish! I most heartily concur that the Spirit and the word agree in one; that is, one purpose to glorify God and save men; just as the Father and the Son agree in this oneness of purpose, and just as the saints of God are exhorted to be one. But I do demur with my whole soul at the position that the Holy Spirit loses its identity in this great work of redemption any more than that the Father loses his identity, or the Son loses his, or the saints of God lose theirs. The married pair are said to be one flesh; but does the husband lose his identity in his wife, or the wife in her husband? Are they not just as distinct persons after marriage as before? Just so is the Holy Ghost as distinct from the word as he was before the word existed. Shall the less swallow up the greater—the cause be lost in the effect—the maker in the thing made? O consistency, thou art a jewel!

What should I do without this sure, unerring guide,—left in this dark world with nothing but the general principles that the word must, of necessity, set forth! Jesus knew his people's need, and he kindly supplied it by sending the "Comforter" to minister to them, in his stead, until the end of time. Not an intimation in the written word that when it was completed this holy Comforter would expire in it, as the silk-worm in its cocoon! The Lord save his people from this sacrilegious theory. Amen. Your sister, saved from its baleful influences.

E. S. WILLARD.

Hammonton, N. J., August, 1864.

For the World's Crisis.

"YOU ARE A SECTARIAN."

Oh! yes. It may be so. What then? Suppose I am a Sectarian. Is that wrong? Perhaps you do not know what constitutes a Sectarian. Some suppose it pertains to one who has a bitter, bigoted, vindictive, seclusive spirit, refusing to fellowship christians who differ from him in opinion. Now if these qualifications make up the proper elements of a Sectarian, I would deny being one at once. Or if I found myself of such a spirit, I would repent and ask for mercy of God to obtain a better heart.

But let us see if Sectarianism necessarily possesses these qualities. We will look at Webster first. He says: "Sectarianism: One of a sect, one in a party in religion which has separated itself from the established church, or which holds tenets different from those of the prevailing denomination in a kingdom or State." "Sectarianism: The disposition to dissent from the established church or predominant religion, and to form new sects." Now let us look at the Bible use of these terms, and the question is settled.

In Acts 5: 17, we find an account of a "Sect of Sadducees." In Acts 15: 5, a "Sect of Pharisees." Acts 26: 5, Paul says, "After the straitest sect of our religion I lived a Pharisee." In Acts 28: 22, we read of the followers of Christ on this wise: "For as concerning this sect, we know that everywhere it is spoken against."

"Sect: A body or number of persons united in tenets, chiefly in philosophy or religion, but constituting a distinct party by holding sentiments different from those of other men."—Webster. Here, then, we have it. Now those who belonged to either of these sects were *sectarian*.

We will only remark on the "sect everywhere spoken against." This was made up of the holy apostles, and their brethren and sisters in Christ, who held to the teachings of Christ in distinction from the vain traditions of the Jews, and who constituted a sect separated from the established and predominant religion.

Were they wicked for taking this position? So thought the established church. Thus they were everywhere spoken against, belied, ridiculed, held up to public scorn as followers of the despised Nazarene. And what right had they to become sectarian? Ah! The truth of God as it unfolded attracted their attention, gained their affections, became the foundation of their faith, and drew them out from the old dead body which refused to follow on in "the path of the just." They were obliged to occupy a distinct position, or reject Christ. Yet they sympathized with their former associates, and labored with great zeal to bring them to see the newly developed truth.

But they could not go back without sinning. Had they been like some "putter men," they could have yielded to the priests' command, and been united with the Jews in their prayer meetings and religious associations, and commended the piety of their priests, and so been honored, only ceasing to speak any more in the name of Jesus. They might have been united with "Alexander, the Coppersmith," and saved having trouble about their religion. Paul might have followed Demas in his worldly projects, and so gained a share of his filthy lucre by puffing him, as a shrewd fellow.

The apostles might have gone along hand in hand with the Jewish church after the excitement of the crucifixion was over, had they left off witnessing that God had raised Jesus from the dead. What need was there of keeping that subject constantly agitated? It only disturbed the union and peace of the church, and made them sectarian. All christians can answer this question.

Time ran on. "The mystery of iniquity" did its work in the christian sect, and it spread over the world, united with State, became apostate. What now? Some dissented, refused to follow in apostasy, and became a new sect, and were obliged to flee to the wilderness for being sectarian, and then to be hunted and slain by millions.

What need of all this affliction? The old church taught "many good things in which all could unite." They observed all the sacraments of the apostles, *and more*. Why not slide along in peace, and talk as they talk, "commend them for their good deeds," and carefully mention our private views in a manner that will give no offense? This could not be done without disobeying God, and dishonoring Christ, and losing his Spirit.

In time, God let the light shine in upon the "cage of unclean birds," and some honest, youthful, starving souls saw the truth which had been long hid by the established church. They were true to it and became "sectarian." What an uproar followed. Thousands left the church of Rome. Why not keep quiet and live in peace? All Protestants can answer. The old established church rejected much important truth, and substituted vain traditions and false notions.

But man is the same vacillating, erring mortal; and truth is not all developed at once. While many claimed to have all the truth, others looked for more. Hence the rise of new sects. The Baptists on baptism, the Congregationalists on independent church government, the Methodists on free salvation and holiness of heart, and others by cause of some peculiar views which made them sects. The necessity has arisen from the "folly and slowness of heart to believe all the Scriptures have spoken."

Truth is still onward, developing every hour. "Knowledge" is being "increased." Now, as all are sectarians who do not adhere to the predominant church, is it wisdom, is it courteous, is it charity, to cry out "sectarian" to those who still take positions different from your own? You are as sectarian as they. Or else you are "putter," or "putty" men, not suitable to be in any cause because of your disposition to please all, to gain the honor of all, or to gain some worldly advantage of all, and thereby render yourself unworthy the confidence of any.

Yarmouth, Me. I. C. WELLCOME.

For the World's Crisis.

HOOKS AND VELVET, OR PAWS AND CLAWS.

There are two aspects in which you may view a cat's paw. In one condition the hooks predominate—it presents to you a set of articles which can hardly be matched for purposes of scratching and tearing. At another time puss is in a more placable mood, and lo! the claws are turned into paws, and the hooks are exchanged for the softest pads of velvet that you ever felt. And yet they are the same identical feet, and it depends upon the disposition of puss whether you have paws or claws, hooks or velvet.

Here is a man who has both of these elements in him,—most men have. Now to his neighbors, customers, and the world in general, he is all velvet; but when he gets at home, with his wife and children, how the claws stick out! Would'n't it be well for you, my friend, to try the velvet principle at home? You would not like to treat others as you do your own family. Suppose you carry a little of your velvet home, and see if you cannot find a market for it there.

Here is a man who tries to save sinners, and he is wise and careful. How gently he works! how softly he treads! how diligently he labors! And he has his reward, for he sees many souls gathered to the Savior's arms.

Another man wants to see men saved, but he works with hooks, and claws, and files, and rasps, and saws. He uses hard words, and scolds, and frets, and drives, and when all is done he never gains his end, but rather makes himself a public pest, and religion and truth both suffer through his bitterness of spirit. He serves God very much as we might expect a man to serve the devil, provided he was frank and used no deception. And yet he has good motives, purposes, and desires; but all is spoiled by his spirit of hooks and claws. He would do much better if he would try the velvet principle a little.

There are preachers who are gentle, and neither quench the smoking flax, nor break the bruised reed; but there are others,—oh, how they tear and rend things! how they desolate and destroy!

Out of the true believer flow rivers of living water, and their course is marked by verdant banks, and fertile vales, and fruitful trees, on either hand; but the track of these men is marked by blackness, darkness, ruin, division, and dismay. They are more like rivers of burning lava, than they are like rivers of living water. Clouds are they without water, trees whose fruit withereth, without fruit, twice dead and plucked up by the roots. They may brag of being the best trees, and plats of excellent culture, and may practise grafting, and use all other appliances, but where is the *fruit?* "Trees whose fruit withereth." So be it. If they do not serve God, harshness and bitterness befit their case,—such is their element.

But christians can do better. They can try the velvet principle. They can catch more flies with a spoonful of molasses than with a barrel of vinegar. They can show all meekness to all men. They can speak the truth in love. May God help us so to do.

Sept. 20th, 1864. [illegible]

For the World's Crisis.

NEW WORK.

REDEEMER AND REDEEMED. An Investigation of the Atonement and of Eternal Judgment. By CHARLES BEECHER. Boston: Lee & Shepard. 1864. Pp. xii., 357.

This book is *published* on a controversial occasion, touching the ecclesiastical position and privileges of a minister of great ability and exemplary piety. Appearing at such a time, it has of course been assailed with partisan feeling by those who deem its author heretical, while those who tolerate his views without embracing them, have spoken kindly of the book, not always knowing how to praise it.

Professing no special skill in this matter, we have far more heart to praise the book than to criticize it. It has plenty of heterodoxies not our own,—not the least of which is its orthodoxy in the question of eternal suffering, or immortality out of Christ. And its reasonings on this matter seem to us so generally loose, and ever inconclusive, that we apprehend nothing of them. Every orthodox thinker who gets a new view of God's character and government, will reach a corresponding view of the anguish of the lost, and the justice of their doom. Yet he may do this without adding any substantial argument for the eternity of that which God deplores.

But we recommend even the discourses on this head, and much more the rest of the book, not for its special tenets, but for its grand theological ethics. It is preeminently a book of noble utterances by the wayside, which reduce its heterodoxies to fancies, which the author may highly prize, and we will let him do so if he will let us feast at our discretion at his richly furnished table. And he is no churl, to tell us we must try this dish or none. If we think he has not found the philosopher's stone, he will not grieve if we accept the gold he has discovered, or minted anew. And when the smoke of the ecclesiastical battle has passed away, we shall not wonder if some of those who voted the preacher a heretic are found sipping some sweets from his book.

The most *noted* theory of the author is that of pre-existence, beautifully told in the discourse on "Heavenly Fatherland," which would easily persuade if it only convinced us. But a far more prominent and important topic is the history of Satan and the relation of atonement and redemption to his devices and doings. In the discussion of various theories of the Atonement,—ancient, modern, Socinian, Old-school, New-school,—it is shown that the Great Adversary has gotten himself a good deal out of sight, and thereby much less heartily abhorred and deservedly hated. The Arch-rebel and deceiver has from the first, and long before his dethronement and downfall, managed to get sympathy for himself, and suspicion of God, as if he were incapable of grief, and nothing but a serene, heartless Potentate and Lord. This calumny could not be answered by a thunderbolt, smiting down the deceiver. It could only be met, and the sympathy of the universe be enlisted aright, in a method of forbearance and long-suffering, and that revealing the true heart of God and of all godlike and noble created beings. This revelation of the divine character culminates in the self-sacrifice and death of Christ, the effect of which is to sunder the last hold of Satan on the wavering confidence of angelic minds, and he falls, as lightning, from heaven.

This is during the second stage of "an ever deeper downfall" of the great Accuser. "Satan is cast out of heaven to earth, where he exercises yet free power. . . . The third period embraces the millennium. The enemy is bound, and as he was cast out of heaven to earth, so he is now cast into the bottomless pit and rendered harmless. After having been let loose awhile, he is, fourthly, judged, and cast for ever into the lake of fire." (Cited from Auberlen, on pp. 136, 137.)

In these discussions appears one most valuable feature of the book. It quickens and freshens the sense—sadly waning in too many minds—of *personality* in all real moral relations. Abstract truths or *principles* are inseparable from all theology, and they appear constantly in the book. But speculative theology, however true, may linger and languish in generalizations. Then it tries to die genteelly, and crystalizes in a splendid Pantheism, with its glittering, frosty light. By this light it appears that sin and holiness are equally blameless and praiseless, and then comes Naturalism, and what not.

Adventists say much of God's personality. And though we do not accept some of their definitions of personality, their expectation of events which signally indicate God's personal providence, plans, designs, government, and final reign, tabernacling with redeemed and sanctified men,—this expectation, if it appear with a godly life and conversation, must remind thoughtless or dreaming men of personal responsibilities to God which they are too ready to forget. This is one special mission of Adventism.

Such an Adventist is Mr. Beecher. And for vivid pictures of the beauty, grace, condescension, patience, justice, and love of God—all that is subduing and glorious in the divine character, we think not only Adventists but all who read this book must prize and love it.

C. F. H.

THE VOICE OF THE CHURCH, by D. T. Taylor. Within this volume of 416 pages are collected nearly *seven hundred extracts*, choice, pointed, argumentative, pathetic and pithy, selected from the writings of some four hundred of the greatest and most learned and pious men that the world has known in all ages. Their testimony here shows that Christ is to come, and that speedily; that he will reign on the new earth; that the modern churches have departed from the faith of their own founders and fathers on this point; and that the world's conversion is a modern fable. The books used in *preparing* this volume would cost thousands and thousands of dollars. A few copies of the *seventh edition* remain on hand. Price in elegant cloth $1.00, paper 50 cts., or with the other four volumes of the Bible Student's Library for $4.50 cloth, and $2.25 in paper, post paid. Those who want this book should order soon, as the edition is nearly gone. Three copies in *paper* will be sent to ministers or inquirers for $1.00. Address all orders to MILES GRANT, Boston, Mass.

THURMAN'S BIBLE CHRONOLOGY.—I regard this work as an able exposition on the subject of which it treats, and think it ought to be in the hands of every family in this country; yes, in the world. GEO. H. EMERY.

Concord, N. H.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 4, 1864.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

TO WHOM IT MAY CONCERN.

Our call upon subscribers in arrears has brought in a goodly number of responses the four weeks past. Many have paid up in full for past indebtedness, and in advance for the year to come, and have now the satisfaction of feeling that they are reading *their own paper*. But we have not heard from *all*.

In accordance, therefore, with previous notice, we shall, in a few days, commence the work of striking off the names of all persons owing $4.00 or more, from whom we have not heard. It will be an unpleasant task for us, but *we shall have to do it*, that the interests of the office and the paper may not suffer. They have received the benefit of its weekly visits for a number of years, without payment; and now, after so long a time, making no response to our repeated calls, we shall conclude that they do not wish the paper any longer, and are unable or *unwilling* (No! we take that back; we *can not* and *do not* believe there is *one* subscriber *unwilling*) to pay us that which is justly our due. They are merely *dilatory*,—that is all.

Come, friends and brethren, take your pen and write,—*now*. It may not be too late yet. It will, perhaps, be some days before we reach your name (in a list of seven thousand). Shall we not, in the meantime, hear from you?

THE TRACT FUND.

We are rejoiced to see so much interest in the tract fund. It is worthy of all the attention it has received. We have heard of great good already accomplished by means of these tract messengers. Let us keep them flying as angels of mercy. There is an increasing interest to read our tracts, and let us double our efforts to meet the demand. In a little while our money will be of no value. Let us devote a portion of our means for the special good of our fellow men; or, in other words, lend it to the Lord.

When we go where our tracts have been circulated, we always find some who are anxious to hear more. We have met many who have seen the light by the aid of the tracts. A few dollars scattered in tracts may be the means of turning many from the fables of these last days, and lead them to prepare for the future life. Dear reader, have you done all you can? Come, lend a helping hand, and let us do our whole duty in assisting to enlighten the darkness of these hours of peril. While many are giving liberally to sustain the war against the rebels, let us be as earnest to sustain the christian warfare against sin, and give as freely for its support. No sacrifice is too great to make for the eternal salvation of our fellow men. Let us see to it that the blood of none be required at our hands, because we withheld our gifts from the Lord. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Luke 6: 38. What a blessed promise,—"good measure, pressed down, and shaken together, and running over." That is just like the Lord. He loves to see us liberal, and give cheerfully of what he intrusts to our care. Our Lord is very benevolent. Let us try to be more like him in this respect, and our blessings will be sweeter and richer.

We hope every reader will do something for the tract fund this year. Our time for work is nearly ended. Thousands are crying for the blessed truths we love so well; and which are of more value to us than all the world beside. Shall they have them?

VISIT TO DUBUQUE, IOWA.

We left the Okee campmeeting at 4 o'clock A. M., Sept. 19th, in company with Eld. P. W. Hough, of Canada, Iowa, Bro. and Sr. Dickenson, and Sr. Allen of the same place, and traveled by private conveyance twenty-three miles to Mazo Manie, where we had a nice breakfast at Bro. Daniel Warren's. There was a sharp frost on the night of the 18th, and we had quite a chilly ride, which made Bro. Warren's pilgrim home all the pleasanter. At Mazo Manie we were joined by Eld. J. R. Preston, Bro. Warren, Bro. and Sr. Pilcher, who traveled with us that day to Dodgeville, fifty-four miles from the camp-ground. Bro. Preston lives at Floyd, Floyd Co., Iowa. Our readers have noticed a letter from him in the Crisis of Sept. 6th. He formerly preached for the United Brethren, but is now rejoicing in the hope of the coming kingdom. He went one hundred and fifty miles to attend the Okee campmeeting, and mostly by private conveyance, excepting a number of miles on foot. We formed a pleasant acquaintance with him, and think him a true man, whose labors will be blessed in the vineyard of the Lord. It makes new men of those who see the "blessed hope;" and when they see it, it is so plain, they wonder they did not see it before.

Because of the light he has received and confessed, he has been pushed aside by his former brethren; but he loves the truth too well to give it up for a comfortable living. We trust the children of the Lord, who love his appearing, will give Bro. Preston their warm sympathies and hearty support. He who starts out now to preach the coming and kingdom of our Savior finds the cross a heavy one, even if he is well sustained by the church. Those who wish to enjoy a rich peace must be willing to practise self-denial and sacrifice, as well as those who leave all to sound the alarm to this last generation. He who withholds what he should give will find himself growing poor in spiritual things.

The Lord "loveth a cheerful giver." Let every one see that he does his part to sustain the faithful watchman; lest, when the Lord comes he shall say, "Depart from me, ye cursed, . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not." We shall not wish to be found in this sad condition at the coming of the Lord; but there is but one way of escape.

On our way from the campmeeting to Dubuque, we talked of sleeping in the woods, as do many others in the west during their long journeys. Some of our company did so; but as the nights were quite chilly, and we had only a shawl for covering, it was thought not best; but we had a good night's rest in a barn. We learned from Bro. Sheldon that he had more than once been obliged to sleep in the woods when going to his appointments. Our preaching brethren east know but little of the privations of those who labor in the new fields in the west. It is an excellent place for the true missionary, who really loves the Lord, and is willing to suffer with him; but no place for a "hireling." The field is all white for the harvest, and faithful men are very much needed. Who will go?

We stopped one night at Dodgeville, where there are lead mines of good quality. At Mineral Point, eight miles from Dodgeville, there is much activity in the lead mines. We took our second breakfast at this place, in a grove, by the road side. We had a nice time eating our unleavened bread, mush, milk, sugar and apples. Mineral Point is the pleasantest village, all things considered, that we have seen in the west. It is at the terminus of the Madison and Mineral Point R. R. It is a village in an elevated grove, and bids fair to become a place of much business, on account of its lead mines.

Beyond this we passed through a fine farming district of rolling prairie; but the crops are short this year. We spent our second night at Smeltzer Grove, and preached to a good audience on the inheritance of the saints. We received kind treatment and urgent requests for more meetings. We found none there who were looking for the coming and kingdom of Christ.

At about 5 P. M. we went on our way to Dubuque, the principal city of Iowa. We went up hill and down for thirteen miles, and arrived at the "Father of Waters"—the Mississippi—at 8 o'clock. The river is very low at the present time, and the steamboats are often run aground, occasioning much delay, and dissatisfaction to the travelers. We crossed the river at Dunleith, and found a pleasant home at Bro. T. E. Cooks, on the bluff, where we had a fine view of the river, the city, a portion of Wisconsin, Illinois, and Iowa. We felt quite at home in that romantic spot.

Considerable attention is paid to the working of lead mines in the vicinity of Dubuque. The city has about fifteen thousand inhabitants, some fine buildings, especially the custom house, which is not yet completed inside. There is no wood work employed in its construction.

We commenced our meetings Wednesday evening, in Globe Hall, on Maine street. We did not have a large audience the first evening, but an intelligent one, that listened with marked attention. Among them were two ministers and prominent members of churches.

Thursday morning we received a call from Bro. Himes, who was on his way up the river from a meeting at Burlington to a conference at Winona, Minn. He spoke of having an encouraging meeting at B. He found it a tedious journey up the river, on account of delays occasioned by low water. He was in good health, and in earnest about the work of his Master.

Our meetings continued to increase in interest from the commencement to the close. Some ministers and professional men came in, and other intelligent persons from different churches, as well as those who made no profession. Several asked questions on the subjects presented, and thus assisted in bringing the truth out more clearly. The great excitement in political and war matters keeps many from attending to their future interests, and causes many others to backslide from the Lord. We learn that christianity is in a very low state in Dubuque, as well as in most other places.

On Saturday evening we spoke on the subject of Spiritualism. Several asked questions on the subject, which added to the interest. Among the questioners was a Mr. Pinkham, the California delegate to the Chicago national convention of Spiritualists. He was under the influence of demons and spoke very earnestly. He is wholly given up to the control of the spirits. The spirit endeavored to terrify us, but made a great failure. Mr. Pinkham was out to hear during the next day, but his familiar spirit made no further manifestations through his medium. At noon, Mr. Pinkham came to us to apologise for his manner of speaking the night before, stating that it was not himself that was speaking, for in his natural state he was very mild; which appeared to be true, so far as we could judge. We gained some interesting information from him relative to the political organization which is soon to take place under the direction of the spirits. He is now traveling through our country to prepare the way. He claims to be acquainted with the man who is to stand at the head of affairs in this nation, but would not give his name. He says he is in New York, and is under spiritual teaching, preparatory for his coming high station. Mr. Pinkham claims to have had communications from Christ, and all the higher order of spirits. He is evidently a favorite among the demons.

A deep interest has been awakened in the minds of many in Dubuque, and very urgent requests were made by church members and prominent citizens for more preaching on the reasons of our hope. These were the first meetings of the kind that have been held in the city; but we trust they will not be the last. Although it was a hard spot to begin, especially at this time of the great political and war excitement, yet, before we finished our meetings, we met with warm sympathy from many noble hearts. We trust Satan will not uproot all the seed sown.

FEARFUL HEARTS.

Many are greatly troubled at the state of things in the world. Instead of the "good time coming," of which they have said so much, they find it receding further away. Their bright hopes are all blasted. They do not see these tokens as signs of the end of this dispensation, and the coming of Christ, as taught in the Scriptures. They wonder why there is such a sad state of things in our world. As they will not take heed to the "sure word of prophecy" in the Bible, they must go on wondering in darkness, till the day of the Lord bursts upon them as a thief.

Said H. B. Storer, when speaking in Lyceum Hall, Boston, "Darkness has gathered over the minds of the people, distrust and uncertainty everywhere prevail, and at the present moment, depressing fears creep over the hearts of many true but timid souls." This is in harmony with what Jesus said should transpire in the last days. Every jot and tittle of the prophetic scriptures are being most accurately fulfilled, thus giving unmistakeable evidence that Jesus is soon coming. But as the great event draws near, men are becoming more and more indifferent to religious interests. The same spirit that characterized the antediluvians and Sodomites is prevailing at the present time. The nearer we come to the end, the more the careless indifference increases, on the part of the masses, so far as obedience to the word of the Lord is concerned; yet they tremble at the signs of the times. If men would stop and think candidly, more might be reached; but Satan's policy is to keep them excited with passing events, so that they will have no time to attend to their future interests. Jesus has a special caution for these times,—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke 21: 34. Let us who see the signs, take heed to the instruction of our Lord, and be ready to meet him in peace. If we take heed to the "sure word of prophecy," we shall not walk in darkness, neither will that day overtake us as a thief.

What a solemn hour is the one in which we are living. Soon it will be decided who shall live for ever and possess the heavenly kingdom.

THURMAN'S CHRONOLOGY.

The Chronology of Bro. Thurman is one of thrilling interest to the Bibel student, and especially to those who believe in the speedy, personal coming of Christ. We are delighted with its *thoroughness* and *simplicity*. It is no mere echo of some one else. He has been to the very bottom of the subject, pointed out errors in other chronologies, where none suspected them, which has thrown great light upon the subject. The beauty and strength of his system lies in the fact that he does not have to make a crooked road through the history of the past in order to arrive at his conclusions. He did not go to work to sustain any one's theory of chronology, but examined the subject as though nothing was ever known about it before. As he expected, when he began, to overturn the Bible by finding chronological contradictions, he resolved to believe nothing but what could be clearly proved by the most reliable evidence. His is no speculative system of guess work, but one based upon careful astronomical observations in the calculation of eclipses, and a very thorough examination of the historical evidences connected therewith.

Another remarkable feature of this chronology is the *exactness* of the commencing and terminating points of the prophetic periods. There is no chance for any sliding scale as in other systems. Every date seems to be fixed, so as to leave no chance to put it any where else. And then, what is better still, it is based on a harmonious arrangement of the Scripture, such as we have never before seen. And besides all this, there is a deep vein of common sense in his arguments, which commends the whole to the candid understanding.

After reading this work, we are led to wonder at past mistakes, when the truth, as it now appears, is so much more simple and plain; but the whole is accounted for on the principle that the time had not then come for unsealing the prophetic periods.

No one will be able to overthrow, or correct, Bro. Thurman's Chronology but an astronomer, who can carefully estimate all the eclipses; because he has pointed out errors in other systems by making these calculations himself, and by detecting errors in Ptolemy's Canon, which has been received as the basis of the different systems of chronology, made out by modern writers. What they have considered as their Gibraltar rock, and invulnerable defense, he proves to be entirely unreliable, and erroneous; and when the errors of Ptolemy's Canon are corrected, every thing comes into harmony, so that the seventy weeks of Daniel 9: 24, and the twenty-three hundred days in Daniel 8: 14, begin at the same time.

Soon we propose to lay the argument before our readers. We hope all will get the book and examine it for themselves. For sale at this office. Price, $1.50. Postage, 20 cents.

Our Tract Column.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$261.43
A friend pd	1.00
J. C. Hall pd	.18
C. S. Sherman pd	100.00
Emma Devinnay pd	.25
Enoch Woodruff pd	.50
Sarah Proctor pd	.25

DEAR BRO. GRANT:—I see by the Crisis that you are receiving subscriptions for a new Tract Fund; also for the Poor Fund, to pay for sending the Crisis to the poor. Enclosed you will find draft for $110.00. For the Tract Fund, $100.00; for the Poor Fund, $10.00.

The Lord has been both merciful and good to me and mine, and prospered us, and is constantly laying me under new obligations to sustain his cause; and, having given me means instead of talents, I must give of such as he has given. Truly your Bro. in Christ,

Castleton, Vt. C. S. SHERMAN.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$53.42
Louis Reimer pd	2.00
L. Tuttle pd	.50
J. Q. Moulton pd	.25
W. F. Knowlton pd	4.00
C. S. Sherman pd	10.00
Emily L. Marsh pd	2.50
L. S., a free subscriber pd	1.00
G. L., " " pd	.63

HOW SHALL IT BE RAISED?

A Fund of $1000 or $2000, to pay for the 800 papers sent to the Lord's poor. How shall it be raised? The plan suggested by us some months since, appears to embrace the best possible means of accomplishing this object that we know of.

1. Let *every church* ascertain the number of worthy poor within its own bounds who receive the paper without charge; and then, by quarterly, half-yearly, or yearly contributions, raise enough to pay for the same.

2. As the larger part of our free subscribers are isolated and alone, in places where there are no churches to aid them, let funds for such be raised in each State by each *State Conference*, at its quarterly or annual sessions; and

3. Let the balance, which shall not be provided for in these two ways, be met by *individual donations* from the brethren at large, to the general fund.

Let this plan be promptly and faithfully acted upon, and the office will be relieved from the unpleasant necessity of cutting off the worthy poor; and they who generously and liberally contribute from their abundance to the spiritual wants and comfort of their less favored brethren, will enjoy the pleasure that springs from doing good, and be rewarded with a multitude of thanks and blessings from a thousand grateful hearts, and the "Well done!" of the Master when he comes.

To enable the faithful and kind-hearted stewards of *the Lord's money* to carry out the plan proposed, we give below, for the information of churches in this State, the number of free papers (130 in all) sent to the poor in *Massachusetts*, and shall follow with other States hereafter. Shall we not have, at once, a hearty and liberal response to the wants of *the Lord's poor?*

The Massachusetts Free List.

Amherst	1	Lynn	4
Adams (North)	4	Mattapoisett	1
Attleboro (North)	1	Middleboro (South)	1
Ashleyville	1	Natick	1
Athol	1	New Bedford	2
Athol Depot	1	Newburyport	1
Ashburnham Depot	2	Newton Upper Falls	1
Acushnet	1	Northfield	2
Boston	6	Norton	1
Blackstone	1	Northbridge Centre	1
Boston (East)	4	Otis Centre	2
Brimfield	1	Oxford (North)	1
Brighton (East)	1	Palmer	3
Cambridge	1	Plainfield	1
Chelsea	2	Pelham	1
Carver	1	Princeton (East)	1
Chester	1	Plymouth	2
Chester (North)	1	Raynham	1
Chelmsford	1	Reading	1
Chicopee Falls	2	Rehoboth	1
Clinton	1	Royalston	1
Coleraine	1	Salem	3
Cold Spring	1	Savoy	4
Dana (North)	3	Sandisfield	2
Essex	1	Sheffield	1
Fairmount	1	Springfield	2
Feeding Hills	1	Stoughton	1
Feltonville	1	Three Rivers	1
Fitchburg	1	Townsend	1
Greenfield	1	Truro	1
Groton	1	Truro (North)	1
Hadley (South)	1	Upton	1
Haverhill	1	Ware	2
Hadley Falls (South)	1	Wales	1
Hawley (West)	1	Walpole	2
Holden	3	West Wareham	1
Holliston	1	Westfield	1
Holliston (East)	1	Westford	2
Holland	1	Wrentham	1
Huntington	1	Wilbraham	2
Jenksville	1	Winchendon	1
Lawrence	1	Worcester	5
Lowell	5	Worthington	1

VOICES FROM THE POOR.

In response to our call upon our free subscribers to hear from them, we are receiving many interesting and touching letters from the poor, the sick and the infirm, the lame and the blind, full of thanks for the favor of the Crisis so many years without charge, and praying for its continuance. They speak of the good it has done them, and the good which they are trying to do and have done with *it*. They are, most of them, *alone*, among strangers to their faith, with no sympathizing brethren near to commune with and take counsel together; and the Crisis gives them comfort and strength, and cheers their weary pilgrimage with light and joy. Read their letters, brethren, and say—shall we be compelled to stop the source from which they receive so much good, or will you be *the Lord's almoner* to them, and have it said to you at last,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*."

FROM AN AGED BRO. IN VERMONT.

I am an old man in my seventy-fifth year. I commenced taking the Crisis when it was first issued, and paid for it until about five years ago. Then I wrote to you, saying my circumstances were such that I was not able to take it unless you could afford to send it on the *free* list. The paper continued to come, so I concluded it was sent free. I am a poor man, hardly able to support my family, and am not able to pay for the paper; yet it has ever been a welcome visitor in my family, and I have always taken pains to let my neighbors read it, so that, perhaps, through my humble endeavors, it might do good. But, however much I may regret my inability to pay for it, I desire you to understand that, unless it comes *free*, it must be discontinued.

Yours respectfully, GEORGE ——.

FROM A POOR SISTER IN BETHANY.

I thought it my duty to write and let you know that I would most gladly pay if I could, but I see no way that I can. I love the Crisis; it is all the preaching I have. I do not know how to get along without it, but, if you cannot send it *free*, I must try to do without it. My husband is lame, not able to work. Last summer I took my babe of seven months and went out washing, to help feed my family. Last winter stern necessity compelled me to cut the most of my wood. This summer I have the rheumatism in my arms so I can scarcely do my own work. I sometimes feel discouraged, but not forsaken, for I trust I have a Friend who has promised he will never leave nor forsake me.

As I wrote you before, I thought if I was too poor to pay for the Crisis myself, it was my duty to try to get others to take it who *could* pay for it. I have lent my papers, and have said, "When you have read it, hand it to your neighbor." In that way each of my papers has been through three or four families. I have scattered the tracts you so kindly sent to me. I remembered that Paul planted, Apollos watered, but God gave the increase, and I prayed that God would accompany each little messenger of truth. I am happy to say that three of our Methodist brethren are reading the Bible, as they term it, "in a common-sense light." Bless the Lord! One of them has promised to take the Crisis the next volume. I hope to send all three of their names.

Your sister in affliction, ELIZA ——.

FROM A SISTER IN MIDDLESEX COUNTY.

I see by the last Crisis that you want to hear from your *free* subscribers within a few weeks. I am one of the number. You have sent it to me without price for a year, for which I feel very grateful, and thank you with all my heart. I wish I was able to send the money for the past, and also for the future. I cannot, neither can I expect you to send it to me any longer at the rate it has come. Yet I do not see how I can part with it, for I have taken it ever since it was started, and we have been friends for so many years, we hate to part with it. Mother says she cannot do without it. She is seventy-one years old, and not able to go out to meetings, and this is all the preaching she has. But I am not able to take it now; hope I shall be some time. But whether it be sent or not, it shall have my prayers. I do hope and believe the Lord will prosper it; he always has, and always will. Yours with the best of wishes, MARY ——.

FROM A SISTER IN BURLINGTON.

A sister writes in behalf of a poor brother thus:—"Bro. H.'s circumstances are such that he cannot pay now. He is poor, and has but one hand. He lost his hand two years ago in a threshing machine, yet he has managed to take care of his family since, and wants the paper very much, and says he will pay for it as soon as he can. He is one of the Lord's poor. He lives in a place where there are no meetings, and the Crisis is all the preaching he has. It does seem as if he ought to have the paper, but if he cannot have it *free*, he says you may stop it."

FROM A FREE SUBSCRIBER in Suffolk County, who wishes now to become a *paying* subscriber:

BRO. GRANT:—Through the influence of Bro. S—, you have sent me the World's Crisis the past year and a half *free*, for which I send you my thanks, and *one dollar* besides. Please take my name from the *free* list, and add it to the paying one, as I wish now to become *a paying subscriber*. Will send more soon. Gratefully yours, L——.

FROM ANOTHER IN MICHIGAN.

Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things [that is, food and raiment] shall be added unto you." Now, believing as I do that the Crisis is a help in attaining unto the kingdom of God, and obtaining the righteousness of God, I have concluded it *duty* to *pay for it*, and trust the Lord for the fulfillment of the promise, "All these things shall be added." The times are hard, but it does not *cost the Lord* any more to feed his children now than it did five years ago. O, for *more faith!* We shall need more faith to endure unto the end. (Enclosed $2.50.)

IMPORTANT TO SUBSCRIBERS IN THE BRITISH PROVINCES.

Now is the time for subscribers in the Canadas, New Brunswick and Nova Scotia, *to save money*. "How?"

By settling up their accounts, and paying in advance, *with gold or Provincial bank bills.*

A Canadian *one dollar* bill is worth *two dollars* here; and, FOR EVERY SUCH $1.00 SENT US, WE WILL GIVE $2.00 CREDIT, more or less, according to the current rates of premium.

The premium on gold and on Canadian bills, *is falling*. Not long since, the value of $1.00 of such money was as high as $2.87; it is now about $2.00. In a few weeks, it will doubtless fall very much below that, and a few more Union victories may bring it down *to par*.

Now is the time. Improve it! Pay up your indebtedness, *with half the amount due;* and, for *two years* in advance, with the price for *one year*; or, for *one* year, with the price for *six months*. Don't let the opportunity pass. You may never have another.

Gold, at the latest quotations to-day (Monday), is $1.90. Canada Bank Bills $1.85.

For the World's Crisis.

GOOD NEWS FROM W. NEW YORK.

Bro. P. A. Smith writes from Rochester, Sept. 27th:—"I have just returned from holding a meeting of one week in Orleans county, noticed in my last, and as I had reason from appearances to expect great results, I am not disappointed. The power of God was manifest; the strongest infidel minds were made to yield to the claims of the Bible, and give an experience that was startling to all who heard it. There is no undue excitement, but a deep, melting, powerful work of the Spirit of God pervades the whole community. All, small and great, old and young, are sharing in the blessings of the converting power of God.

The work is so powerful and universal, that a deacon in the Baptist church, after having forbid the minister to give out my appointment and said some hard things against me, was prevailed on to come and hear. The second evening he came. So many sinners rose for prayers (a sight to make devils quake and angels rejoice), he was so convicted of his wrong course, that he came to the meeting the next morning at 9 o'clock, and there, with sobs and tears, confessed that he had done wrong, and asked my forgiveness and the Lord's. O what a heavenly, melting time that was!

In the same meeting, a very influential man, one of the most prominent in the place, who has been an infidel for years, reading infidel books, taking infidel papers, arose and spoke. He had been building a castle, he said, in which he had taken refuge, and which he had supposed would stand all that could be brought against it; but now all was gone, demolished,—the hay, wood and stubble he had been building for so many years. Now, he saw something to live for; and then, with tears and entreaties, he called on his neighbors to come along with him and help get into the kingdom.

We have the Baptist church. Almost *all* the members have come out into the work, and taken hold in earnest, speaking, praying, rejoicing, and throwing open their houses to the pilgrims engaged in the work.

The work in this place is the most remarkable of any that I ever saw. The people hear the word of the kingdom gladly, and believe and rejoice in it. I go back again Monday, Oct. 10th, to continue the meetings. My health is very poor, yet the Lord does bless the word and me, and I do hope yet to see many more converted to God. Pray for me."

ITALIAN MISSION.

Mary Christenson pd	$1.00
F. B. Jones pd	3.00
Mrs. M. Litchenthaler pd	1.00
D. Cogswell pd	5.00
J. Ingersoll pd	1.00
L. M. Stedman pd	.50
Cyrus Rowe pd	1.00
G. W. Johnson pd	3.00

FROM ITALY

[EXTRACT from private letter to Bro. H. L. Hastings.]

BRO. HASTINGS:—I learn by news received from the U. S. a few days since that the price of gold is now $2.60. I suppose it is for this reason that contributions of the brethren have not been sent me. We are in great need of assistance, having been living entirely on credit since our arrival here; and the mission will suffer much unless I receive it very soon. Had I $100 in gold, I could start the business here of Photography, and work at it for the present during the day, and thus help much and preach at the same time in the evenings. Will not some good Bro. who has the ability advance me immediately this amount, to free us from the embarrassment of our present bad situation, and wait for the contributions of dear brethren to be reimbursed?

I am your Bro., M. B. CZECHOWSKI.

La Tour Pelice, via. Turin, Italy, Sept. 1st, 1864.

☞ Let us hear what the brethren have to say about this matter. Two hundred dollars in greenbacks will now purchase about $100 in gold. We wish to remit *soon* whatever the friends desire to bestow. H. L. HASTINGS.

☞ The Tent meeting at Mechanic's Falls, Me., continues this week. We then pitch the Big Tent in Norway, near So. Paris, Me., next week, and go to Canaan, Vt., the week following, if the Lord will. H. L. H.

CORRECTION.—In Bro. Green's communication of Sept. 20th, second paragraph, twelfth line, read—"That Lazarus came forth *dead, and was raised from the dead afterwards*, is rendered certain," etc.

Correspondence.

From Bro. S. C. Wellcome.

DEAR BRN. AND SRS.—I am still striving to do the will of my Master, though it is in weakness that I climb the rugged hills of time; yet I have an ever present Helper, one who is my stay and staff, my comforter in affliction, my refuge in the storm, and my hope in the end of the race. Thus supported my faith fails not, but looks upward to the beacon light held out for the weary pilgrim, and through all the thick gloom now hovering over the earth, sees the smiling face of the Lamb of Calvary, and seems to hear him say, "Behold, I come quickly, and my reward is with me." This faith cheers my sometimes almost desponding heart, and I am led to look up and rejoice that my redemption draweth nigh.

I praise God for the signs laid down in his word by which we may plainly understand the near approach of the coming of our blessed Savior. But the solemn question comes home to the heart—Am I prepared to meet him? Have I the wedding garment, and am I standing ready to see the last sign of the Son of man in heaven, when, as with a lightning's flash, the world shall be lit up with his glory, while a voice is heard throughout earth's wide domain—"Behold, the bridegroom cometh; go ye out to meet him"? How many times have I asked myself these solemn questions, and my cry is, "Lord, help, or I perish!" The flesh is weak but the spirit is willing. But thou art my hiding-place in the time of thy indignation. Here I rest and with confidence look upward and say,

> Come, O my Savior, come,
> And bid my heart rejoice:
> I long to see my palace home,
> And hear my Father's voice.

Again my heart is cheered by the weekly communications in the Crisis, while I find that there are so many in these perilous times that can look through the thick darkness and see the light betokening the coming of Jesus, and thank God that their numbers are increasing, that many are waking up to this subject. O that God would sanctify his people and touch the tongues of his servants as with a live coal from off his altar, that as they speak their words may burn, till the hearts of the perishing are reached, and they flee to the ark of refuge for safety.

Truly we are living in perilous times, and my heart is often made sad beholding the situation of the professed church of God. All is darkness. Scarce any that sigh and mourn on account of the desolations that have come upon us. The godly man has ceased. The church and the world are wedded together. They can eat, drink, and frolic at their feasts, but cannot *pray*, cannot find time to attend the social prayer or conference meeting. May God pity them and open their eyes to see their true condition.

Our numbers in this place that are looking for the blessed hope are few, and we are so scattered we cannot often meet together. We

have had no Advent preaching until Bro. Wm. Sweet came here last winter. He labored faithfully and preached some twelve sermons,—searching and powerful they were, and many were made to feel. But it is an unpopular thing to come out in these days and follow Christ. The good seed was sown, and I trust will bring forth much fruit to the glory of God.

I superintend a Sunday school and try in my weak way, with God's help, to get light before the rising generation. We have about one hundred scholars, and I hope that many of them will be found looking for Jesus when he comes. Brethren and sisters, let us have on the whole armor of God and fight manfully in the cause of God a little longer. Soon all our toils will cease.

S. C. Wellcome.

Garden City, Minn., Aug. 8th, 1864.

From Bro. S. and Sr. L. Bragg.

To all the dear saints scattered:—As we can not write you all separately, will say to all, through the Crisis, we are about to leave for England. We may have enjoyed our last interviews together in this state of things; yet we feel it duty to go, so we will try and obey the Lord in all things, and gain the blest reward. It is hard to leave you all behind, but we are not the first that have experienced this sadness. But we part with the expectation of meeting again soon to part no more forever. Things are speaking in thunder tones that the Lord is soon coming to take the weary pilgrims home.

"O let us be ready to hail the glad day!"

We are thankful that in the providence of the Lord we came to this country and received the light and truth of Jesus' coming in '44, and still new light in '54 (thank the Lord for the light on the kingdom, and many other precious truths contained in the Bible); and now have the privilege of going to our native land to preach those truths, where they are earnestly calling, Come over and help us! The Lord help.

Dear children, you will do well to give heed to the sure word of prophecy, until the day dawn and the day-star arise in our hearts; when commences the morning watch, in which all the dear children will receive deliverance. We are now having the last signs. Zeph. 1: 14–18; Luke 21: 25, 26; Rev. 11: 18. Daniel's time of trouble is coming. Dan. 12: 1. It is just before us. Let us be courageous, and never look back; but heed the counsel of Christ, to remember Lot's wife. Luke 17: 32, 33; Luke 21: 34, 36. Let us not be forgetful. Please read Heb. 10: 32–39; Jas. 5: 7–12; Rom. 13: 11, 14, 17. This belongs to us. We would meet you in the kingdom, but, to be numbered with the saved, we must be found living out Peter's instructions. 2 Pet. 1: 3–11. Pray for us.

Direct letters to St. Meryn, near Padstow, Co. Cornwall, England. In much love,

Samuel & L. W. Bragg.

Camden, Aug. 10th.

From Bro T. L. Waugh.

Bro. Grant:—* * * I mean to take the Crisis every year, as it is in all respects the best, and the cheapest, (containing the amount of reading matter it does), of any paper I know of. Its principles are pure gospel truth, which I love, and not the fables of these last days. I am sick of reading nothing but war, war, in other papers, encouraging men to go and fight and kill their enemies, when Christ has commanded us to love them. And I love the Crisis because it takes the word of God for our guide and shows us plainly where we are. I consider it next to the Bible, and wish to have its circulation largely increased. I will try to get one or more subscribers. I sympathize with you in your labors of love, and pray God that Heaven's richest blessings may descend upon you while engaged in your arduous labors for the salvation of souls and welfare of mankind.

I had the blessed privilege of attending for the first time the Wilbraham campmeeting. I felt it was a good place. Had the opportunity which I never had elsewhere of commemorating the sacrament, which affected me to tears, as I thought of the sufferings and death of the dear Savior. I shall look back to Wilbraham with pleasant recollections, and if we never should meet there again I hope we shall meet on the new earth, never to give the parting hand to friends we hold dear. By the grace of God I will endure unto the end, come what may. I have counted the cost, and I am bound for the kingdom. I have determined to serve God purely from principle, if I never have feeling, although I can not say I really *enjoy* religion only at times. I believe the devil is trying to make me think I am deceiving myself, as I have sometimes feared, but I will take your advice to "give my fears to the winds and my heart to God."

Morris, Ct. T. L. Waugh.

From Bro. W. A. Sawin.

Bro. Grant:—I am a young follower of Christ, looking and hoping for the eternal home of the saints. I have been traveling the good road nearly three years. Have met with trials and temptations, and have fallen under some of them, but the good Lord called after me and raised me upon the solid rock, Christ Jesus. How good the Lord is! I praise him with all my strength, and hope I shall have an entrance into his holy kingdom, where I shall sit down with Abraham, Isaac and Jacob, to go no more out forever, and where I shall walk the golden streets of that holy City, New Jerusalem, where I shall see Christ, and be made like him. O, brethren and sisters, who are looking forward to that heavenly kingdom, be faithful, watch and pray, and be of good cheer; for we shall soon be gathered into rest to go no more out forever. Your brother in Christ,

Jamaica Plain. Wm. A. Sawin.

From Sr. S. E. Teeple.

Bro. Grant:—I would say to the children, the battle goes well, and I am bound for the kingdom, and mean to be faithful till the Master appeareth, that he may say, Well done!

We are living in perilous times, and it stands us in hand to be watchful and prayerful, and not drink into any spirit but the Spirit of Christ. Many spirits there are in the world, but none bear the spirit of the Master but those that possess the fruits of the Spirit, and oh! how often my heart is made sad when I see how fast wickedness is on the increase. How little vital godliness there is in the land. I mean to be among the pure in heart, for only such will see the King in his beauty, and be made like him. I enjoy the peace the world knows nothing of, and have the evidence I am a child of God. Blessed thought! Praise the name of Jesus, for his mercy and goodness to me. Although alone and not much to comfort and encourage, Jesus is with me. I feel his presence round about me. I love his word and truth. I value the Crisis, even if it cost a little more. Amen. I must have it, and will, as I have many times said, if I have to go without one meal a day. And then there are the poor. Well, here is my mite to be put in the "poor fund;" and I know the Lord loveth a cheerful giver, and it is accepted, according to what a man hath, not what he hath not.

The Lord bless you, dear children, and help you to do the will of the Master. Your sister in Christ,

Susan E. Teeple.

From Bro. J. Watkins.

Bro. Grant:—I have read about one dozen of your papers. I like them very much,—the best religious paper I have ever seen. I would be pleased to attend one of your meetings. If any of your preachers ever travel on the Little Miami R. R.,* and can conveniently stop at Morrow, will please let me know a short time before, and I will get a house for them to speak in. I am a member of the Christian church, commonly called Campbellite. The nearest church is twelve miles distant. I also attend our meeting occasionally at New Antioch, Clinton Co., O. Some of our members are readers of your paper, and are very much interested with it, especially those that believe in christians standing aloof from engaging in war. Yours in hope of eternal life when Jesus comes,

Jas. Watkins.

Morrow, Warren Co., O.

* The Little Miami R. R. runs from Columbus, O., to Cincinnati.

From T. W. Piper.

Bro. Grant:—Knowing that you and others who were to the Alton campmeeting will be anxious to hear from any of the dear youth who there for the first time made up their minds to seek and serve God, I would say that among them was my son, a daughter of Bro. Ladd, and a daughter of Bro. Hodsdon, all of whom I had the pleasure yesterday of burying in the likeness of Christ's death and raising in the likeness of his resurrection. Blessed fruits of our meeting! May God bless all that started then, and help them to be faithful. Yours in hope,

T. W. Piper.

Melvin Village, Sept. 26th.

Fron Bro. T. W. Smith.

Bro. Grant:—We have just finished a meeting at Alden, (Iowa.) Had good congregations. One lady was baptized into Christ for remission of sins. The cause is prospering, but the prospect of doing much good looks dark. The war engrosses all minds. O that the Prince of Peace would come. We have no sympathy with the war spirit, and cannot look for its death till Christ comes.

Your Bro. in Christ, Thos. W. Smith.

Sept. 1st, 1864.

Obituaries.

Mary Reynolds.

Died in Lee, N. H., Aug. 26th, 1864, of a good old age, Sister Mary Reynolds, aged ninety years.

For years in the past you could see at George E. Durgin's, four generations living quietly together. Grandma Reynolds was one of that generation that are not to pass away till the coming of the Lord. She saw the sun darkened in 1780, and did not expect to sleep in Jesus before she saw the Savior coming in the clouds of heaven with power and great glory. She was one of the lovers of Jesus' coming, and it was her pleasure to talk about and anticipate the glorious consummation of "that blessed hope" which will give immortality and rest. She was like a shock of corn fully ripe.

But the tyrant death has conquered, and she has been buried with her fathers to wait till the warfare of the church is over, when the angels in gathering the elect from the four winds will find grandma among the jewels, and life eternal will be given her.

The funeral was attended by the writer, in the Union meeting-house, Sunday afternoon, where a large congregation listened attentively to a discourse from 2 Tim. 4: 6–8.

I would commend the children and grand children to the same heavenly Instructor, hoping they will experimentally learn the same blessed lessons of faith, patience and endurance on the pilgrimage, and be welcomed to the same christian's rest.

L. Boutell.

Freeman K. Parsons.

Died in Fremont, Sept. 10th, Freeman K. Parsons, son of Levi and Lydia E. Parsons, aged thirteen years, three months, and twenty-four days.

His disease was diphtheria, assuming its worst form. He was sick about two weeks, in which time he suffered a great deal of pain; but he bore it all without a murmur. Freeman was a good boy, of a naturally sober, reflecting turn of mind. Had a great regard for religious matters, and took much delight in reading the Bible, "Pilgrim," "Crisis," etc. He was taken sick in my absence from home, and died about nine hours before my return. It seemed hard to be denied the privilege of seeing the dear fellow before his death, but so it was to be. He retained his reason throughout his entire sickness, and his mind was quite clear in regard to the future. His mother commenced, in the early part of his illness, to direct his mind to the Savior as the *only* source of pardon and peace; and, with words suited to his capacity, counseled him as to a state of preparation. As a result, he expressed a hope in the Redeemer, and said if he should get well he meant to live a christian.

But he had to go. A family circle of six children must be broken, and friends left to weep. But we sorrow not without hope. We hope soon to meet again, no more to part forever.

L. Parsons.

Cora Fogg.

Died in Morris, Aug. 31st, Cora, youngest child of Nicholas H. and Maria A. Fogg, aged two years and eight months.

Little Cora was the pet of our household, but the enemy has been here, and she is not; truly we feel,

"The fairest, brightest, best of earth,
Are labeled for the tomb."

She had always been a very healthy child up to the hour she was taken sick. She was soon after taken with convulsions, and lived about four days and a half. I have heard of patient suffering, but in her I saw a living example of it. Not once did she cry, not once did she refuse to take any medicine. We humbled ourselves before God. We agonized in prayer, but no faith was given. I had hoped to so live and serve God that my little ones would be spared till Jesus comes; but I now look forward to the resurrection with renewed fervor, for I have a treasure there. "The wicked flourisheth like a green bay tree. But he whom the Lord loveth he chasteneth, and he scourgeth every son and daughter whom he receiveth." This is our consolation in this our affliction. M. A. Fogg.

Eddie Bates.

Died in South Livermore, Me., July 27th, 1864, Eddie G., only child of Thomas A. and Frances Bates, aged one year, ten months, and twenty-seven days.

The family are deeply afflicted, yet they have hope that he will come again from the land of the enemy. Words of comfort in the occasion by the writer. E. M. Haggett.

Freddie Boothby.

Died in South Livermore, of diphtheria, Sept. 15th, 1864, Freddie D., son of Charles H. and Betsey W. Boothby, aged eight years, three months, twenty-three days.

He was a good child, and much loved by those who knew him. He said to his parents just before he died, "I think the Lord has forgiven my sins, and I am willing to die." May the hope of the gospel sustain the parents, grandparents, and children, and when the Savior comes, find them all prepared to meet him. Text used on the occasion, 2 Kings 4: 26.

"Sleep on, dear Freddie, take thy rest,
Till God shall bid thee rise;
No mortal cares shall seize thy breast,
Nor tears bedim thine eyes."

E. M. Haggett.

Asa Delano.

Died in Livermore, Sept 12th, 1864, of heart disease, Asa G., youngest son of Jesse and Sarah Delano, aged fourteen years and five months.

He was a boy that I never heard speak an unkind or wicked word. His death was peaceful, a smile lighting up his countenance. The family are deeply afflicted, but they sorrow not as those that have no hope. They expect to see him again when he awakes in the resurrection morning. Discourse by the writer from John 11: 25.

"When those we love are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay
That friendship must demand.

O! let us to that Savior fly
Whose arm alone can save;
Then shall our hopes ascend on high,
And triumph o'er the grave."

E. M. Haggett.

Ebenezer G. Curtis.

Died in Goffstown, N. H., Sept. 7th, 1864, of cholera, Ebenezer G. Curtis, aged sixty-three years, nine months, and eleven days.

He was willing to lie and sleep awhile. He praised the Lord many times the day he was sick. But he is gone, and a wife and six children are left to mourn. O, may the good Lord help us all to meet him on the new earth, where death will be known no more.

S. E. Saulpaugh.

Israel Potter.

Died suddenly in Ashland Village, Scituate, R. I., Sept. 10th, Israel Potter, in the sixty-first year of his age.

Funeral discourse by the writer, from 1 Sam. 20: 3,—"There is but a step between me and death."

Wm. S. Devereux.

MARRIED.

In Salem, Mass., August 23d, by Eld. Rufus Wendell, Mr. George W. Peach to Miss Lizzie J. Thompson, both of Salem.

Also, by the same, in Salem, Aug. 28th, Mr. Francis A. Ballard to Miss Hannah J. Clark, both of Salem.

Summary of News.

FOREIGN.

[Advices of the 15th inst.]

It is stated that Denmark, encouraged by the Western Powers, refuses the cession of North Schleswig unless sanctioned by the votes of the people.

The resignation of the Spanish Minister has been accepted.

TWO DAYS LATER.

It is stated that Napoleon is about to join the Empress Eugenia in Germany, which would probably lead to an interview between the French, Russian and Prussian Sovereigns.

Captain Speke, the African traveler, has been accidentally killed.

The *Wazeze Zeitung* affirms that the supposed privateer, "New Alabama," at Bremerhaven, has been purchased by Prussia for the navy.

A late telegram states that the government of Montevideo has refused the ultimatum addressed to it by Brazil with a view to the pacification of the republic of Uraguay, and that armed intervention by Brazil was consequently expected.

The *Daily News* says there can be no cordiality in the future relations of France with the United Sates if McClellan is elected, as he is known to be a strong anti-imperialist.

JAPAN.

The Paris *Moniteur* reports that the English government in Japan had summoned the Japanese government to remove within twenty days all obstructions to the navigation of the Straits of Suoniske, caused by the fortifications which Prince Nagate constructed. If the command is not complied with the fortifications would be attacked.

THREE DAYS LATER.

Paris intelligence is to the effect that it seems certain that arrangements have been made between Paris and Italy for the solution of the Roman question.

The Czar of Russia would visit the Emperor of the French at Schulmalbach on the 21st.

SPAIN.

The new ministry has been formed. It announces a conciliatory policy.

SCHLESWIG.

The Commander-in-Chief of the Allies in Schleswig has issued a proclamation against the circulation of signatures under the penalty of rigorous martial law. This is to prevent the getting up of addresses from the northern Schleswigers praying against a separation from Denmark.

AUSTRIA.

The Emperor has gone to Hungary on a military visit.

ITALY.

The Turin journals were discussing the question of the removal of the Italian capital to Florence. The *Opinione* says if a removal is necessary to the solution of the Roman question, the Government cannot refuse.

DOMESTIC.

St. Louis, Sept. 26.—On the recommendation of the Mayor Gen. Rosecrans has suspended all business after 12 o'clock to-morrow, to organize the citizens for defense. Exempts are invited to join.

Gen. Rosecrans has also issued an appeal to the citizens of Missouri to take up arms in defense of their homes and to repel the invaders. All the employees in the Quartermaster's Department are to be armed and organized, and the entire militia of the State is to be called into the field.

The *Tribune's* Harper's Ferry correspondent of the 27th says the completeness of the surprise of the rebels at Fisher's Hill may be imagined from the fact that the guns were all loaded to the muzzle with grape and canister, but Gen. Crook's charge was so impetuous and rapid that the rebels did not get time to discharge them. The losses of the rebels in the recent fight, as reported by a government official sent to ascertain the facts, are as follows:

Arrived at Harper's Ferry, including 203 officers, 3100; wounded at Winchester, 2200; captured between Fisher's Hill and Woodstock, 2200; wounded carried off by the rebels estimated at 1700; wounded at roadside houses estimated at 1000; killed and wounded by cavalry in Luray Valley, 350. Total, 10,550.

New York, Sept. 27. Speaking of the reported peace negotiations in Georgia, the *Evening Post* says: "Gen. Sherman, we are authorized to say, will not negotiate except upon terms precedent of an unconditional submission of the rebels to the Government of the Union, the fullest acknowledgment of its rights, and an open admission that the war against the Union was what Alexander H. Stephens declared it would be in 1860, 'a blunder and a crime.'"

The *Post* says if Georgia will agree to these preliminaries, Sherman will meet them frankly and cheerfully.

The *Post's* Washington special dispatch says: "Dispatches from Luray Valley report Early's army thoroughly demoralized. The inhabitants of that region were extremely confident that Fisher's Hill could not be taken. Since Sheridan's battle the rebels despair of recovering the Valley."

Headquarters, Chapin's Farm,
10.45 A. M., Sept. 29, '64.

To Maj. Gen. Halleck:

Gen. Ord's corps advanced this morning and carried the very strongly fortified line of entrenchments between Chapin's Farm, with some 15 pieces of artillery, and from 200 to 300 prisoners.

Gen. Ord was wounded, though not dangerously. Gen. Birney advanced at the same time from Deep Bottom, and carried the New Market road and entrenchments, and scattered the enemy in every direction, though he captured but few. He is now marching on toward Richmond.

I left Gen. Birney where the Mill road intercepts the Newmarket and Richmond road. This whole country is filled with field fortifications thus far.

(Signed) U. S. Grant,
Lieutenant-General.

(Signed) E. M. Stanton,
Secretary of War.

The *Herald's* Headquarters Army of the Potomac dispatch, dated 29th, says that the army is in motion and that its operations for the next few days will be of a most important character. The men are in the finest spirits and feel equal to a strong undertaking.

Gen. Banks is succeeded in command by Maj. Gen. Stephen N. Herbert.

New York, Sept. 30. The *Herald's* Harper's Ferry correspondent of the 29th says: At last accounts received here Gen. Sheridan's advance was near Staunton, picking up Early's men. They no longer show fight, but are completely dispirited, and consider the confederacy used up. They say Early narrowly escaped capture at Fisher's Hill in trying to rally his men against Gen. Crook's charge.

Gen. Devin, with three small regiments, pursued the flying rebels all night and also next day, capturing prisoners constantly.

New York, Sept. 30. The *World's* Washington dispatch says it is believed there that Petersburg has been or is being evacuated, and that Gen. Grant has taken advantage of this fact to make his movement on the right. He has succeeded in effectually deceiving Lee as to his real intentions.

He made every possible demonstration on his left, massing troops, holding the Weldon railroad, and running the City Point railroad close up to the new line, making the rebels look for the next movement in that quarter.

Suddenly the programme is changed, Gen. Grant masses troops on the right, surprises the enemy and carries an important point ten miles from Richmond. Chapin's Farm is directly opposite Fort Darling. The seizure of this advantageous position by Gen. Ord flanks Ball's Bluff Fort, just below Chapin's Bluff.

Birney's success on the New Market road places him within ten miles of Richmond and secures another advantageous position.

New York, Sept. 30. The *Post's* Washington dispatch says Gen. Fry has decided that persons who paid commutation in February and March, are exempt from the draft for one year from the time of payment.

New York, Sept. 30. There is a prospect of peace between St. Domingo and Spain. Over 12,000 Spanish soldiers have been sacrificed during the trouble there.

New York, Oct. 1. The *World's* Army of the Potomac correspondent says the rebels have recently moved away their heavy guns from Petersburg.

New York, Oct 1. The Charleston *Mercury* says Beauregard has accepted the command of the army under Gen. Hood.

Washington, Oct. 1. Ex-Gov. Dennison was this afternoon sworn into office, and entered upon his duties as Postmaster-General.

War Department,
Washington, Oct. 1st, 1864.

To Major General Dix:

The following dispatches from Maj. Gen. Sheridan, detailing his successful operations since the last report, have just been received:

Harrisonburg, Va., Sept. 29, 7.30 P. M.

To Lieut. U. S. Grant, City Point, Va.:

In my last dispatch I informed you that I pressed Early as closely as I could through New Market. At the same time sending cavalry around his flank, that he gave up the valley and took to the mountains, passing through Brown's Gap.

I kept up the pursuit to Point Republic, destroying 75 wagons and four caissons. I sent Gen. Torbett, who overtook me at Harrisonburg, to Staunton with Wilson's division of cavalry and one brigade of Merritt's. Torbett entered Staunton on the 26th, and destroyed a large quantity of rebel government property: harness, small arms, hard bread, flour, repair shops, &c.

He then proceeded to Waynesville, destroying the iron bridge over the small branch of the Shenandoah, seven miles of track, the depot building, Government tannery, and a large amount of leather, flour, stores, etc., etc.

At that place he found the tunnel defended by infantry, and returned via Staunton.

My impression is that most of the troops which Early had left, passed through the mountains to Charlottesville. Kershaw's division came to his assistance, and I think passed along the west base of the mountains to Waynesboro'.

I am getting from 25 to 40 prisoners daily, who come in from the mountains on each side and deliver themselves up.

From the most reliable accounts, Early's army was completely broken up. Kenshaw had not reached Richmond, but was somewhere in the vicinity of Gordonsville, where he received orders to rejoin Early.

The destruction of the grain and forage from here to Staunton will be a terrible blow to them. All the grain, forage, &c., in the vicinity of Staunton was retained for the use of Early's army. All in the lower part of the Valley was shipped to Richmond for the use of Lee's army. The country from here to Staunton was abundantly supplied with forage, grain, &c.

(Signed) P. H. Sheridan,
Major-General.

Headquarters Army of the Potomac, 29th, P. M. Reports from Gen. Butler's department say the 10th and 18th army corps crossed the James River at Deep Bottom, and advanced against the enemy's works at Chapin's Farm, taking the first line of rifle pits without resistance. At 10 A. M. the enemy's stronghold at Chapin's Bluff was carried by assault, and three hundred prisoners taken, with sixteen pieces of artillery, flags, etc.

The division of the 18th corps is said to have suffered considerable loss, but to what extent is not known. Our troops hold the position, which is about seven miles from Richmond.

The latest reports from the front of that part of our army on the north side of the James river represent everything highly encouraging. Our forces were within four or five miles of Richmond this morning, and have driven the enemy before them in confusion.

Rebel deserters report great consternation in Richmond. The citizens are packing up their household goods and departing, having lost all confidence, and even Davis himself has gone to Georgia, ostensibly to visit Hood.

New York, Oct. 3. The *Herald's* special dispatch giving an account of the fighting north of the James river on Friday says:

"Three desperate efforts were made by the enemy to retake the captured works. Lee in person commanded, but they were driven back with much loss. The enemy massed in the woods opposite their works and charged with wild yells in three heavy columns. The rebel rams opened at the same time and our line was enfiladed by a battery on the river. The men however stood steady, and received the rebels with so hot a fire that they broke and fled to the woods. Twice again were they rallied, but only to meet with the same result, leaving the ground covered with dead and wounded. The fight is pronounced the most desperate of the war. Prisoners report at least 1000 killed and wounded."

"The *Tribune's* dispatch says of the operations below Petersburg on the 29th, that Gregg's cavalry, supported by two brigades of infantry, made a reconnoissance towards the Lynchburg Railroad and found no enemy in force. The next day a force was sent out beyond Poplar Spring Church, and found the enemy in a strong position. Gen. Griffin decided to carry the works by storm, and forming his force into three lines, the assault was made and proved a brilliant success. The whole line was taken, including the forts, two or three guns and fifty prisoners. Our loss will amount to one hundred and fifty killed and wounded.

Charleston has suffered considerably lately from the fire of our 100 pounders, which are more effective than the 30 pounders. Two thousand five hundred men are at work strengthening the old and new defences of Charleston.

It is believed that Admiral Farragut will be immediately transferred from the command of the West Gulf to the North Atlantic blockading service, and that Admiral Lee will take command of the fleet in Mobile bay.

A dispatch from Gen. Sheridan, dated at Harrisonburg, Oct. 1st, says: "I have been to Staunton and Waynesboro' with the cavalry, destroyed the iron bridge on South river at Waynesboro', throwing it into the river, also the bridge over Christiana creek, and the railroad from Staunton to Waynesboro'."

Forrest's Operations.—Athens, which the rebel Gen. Forrest is reported to have captured, and Pulaski, against which he was moving at last accounts, are not on Sherman's line of communication, but are outposts on the Tennessee and Alabama road, southwest of Nashville, which is used only to supply these places. The Chattanooga road, over which Sherman receives his supplies, runs in a southeasterly direction from Nashville, passing through Tullahoma, and intersecting the Memphis and Chattanooga road at Stevenson.

☞ A letter from New Orleans dated 8th inst., says: "Potatoes imported from the North were selling here two days ago for $14 a barrel, and retailed at five cents apiece. Tomatoes are selling at the rate of two for twenty-five cents. There is not an apple in the market that can be bought for less than five cents."

☞ A detachment of the 13th Missouri Cavalry, which captured several guerrillas and their horses near Fayette, Mo., recently, found the scalps of white men fastened to the bridle of one of the horses.

☞ Gov. Dennison has accepted the Postmaster-Generalship.

ITEMS.

☞ The papers generally throughout the country speak of the potato crop as coming in first-rate. No signs of rot have appeared.

☞ Maine is to have the largest potato crop she has had for many years.

☞ A lady has computed that if the women of America would dispense with the extra twelve-inch piece to their dresses a saving of $1,000,000 would be effected.

☞ A mason in Limerick, Ireland, lately hammering a stone, chipped out what he supposed to be a lump of glass. It proved to be a diamond worth $5000.

☞ The *Express* says the largest coffee-house in Brazil, with connections here and in Baltimore, has failed, owing to the heavy fall in sterling exchange, of which they were large holders.

☞ The Paris papers already begin to talk of the Prince Imperial as Napoleon IV.

☞ Saturday last was the Jewish New Year's day, it being the first day of the month Tisri, and of the year 5625 of the Hebrew chronology.

☞ Gen. Philip H. Sheridan was born in Perry county, Ohio, in 1831, and graduated at West Point in 1853.

Notices.

Big Tent Meetings.

If the Lord will, our Tent meetings will be held as follows:—

Mechanic's Falls, Me., from Saturday, Oct. 1, to Monday, Oct. 10th.

Norway Village, (or near South Paris), Me., Monday evening, Oct. 10th, to Sunday evening, Oct. 16th.

Canaan, Vt., from Tuesday evening, Oct. 18th, onward over Sunday, as the Lord will.

We shall be glad to see friends from abroad at these meetings, though at new places, such as Norway, we cannot ensure provision for strangers. The Tent will lodge all who can furnish bedding and board for themselves. We shall have stoves if the weather is cool. Pray for us, that the word of God may have free course and be glorified. Eld. James Albert Libby is expected to be present at these meetings and assist in preaching the word.

H. L. Hastings, Tent Master.

The Chicago Discussion Postponed.

On our arrival at Chicago from Dubuque, Iowa, Sept. 26th, we found that it was decided to defer our discussion with Mr. Fish, the Spiritualist, till some future time. Two reasons were presented for so doing; first, that as our opponent was somewhat unknown to the Spiritualists of Chicago, they were not willing to risk their cause in his hands till they knew more of him; and secondly, the political and war excitement were unfavorable, and calculated to prevent the people from coming to hear.

Conference.

The Second Advent Society worshiping at Kast Hall, No. 104 Hanover street, Boston, will hold a conference, commencing Wednesday evening, Oct. 19th, and continue over the following Sabbath.

Per order of Society. O. Clapp.

Advent Churches in Boston.

For the information of brethren abroad, and in reply to inquiries, we would say that there are in Boston *four* societies of Second Advent believers, as follows: The church worshiping at Lowell Street Chapel; the Kneeland Street Church; the church in East Boston; and the church at Kast Hall, known as non-believers in "the resurrection of the unjust."

Minnesota State Conference and Quarterly Meeting.

The Advent Christian Conference will hold its yearly session in connection with the Winona County Quarterly Meeting, at the Dudly and Perry school-house, in Utica Township, of said Co., beginning Oct. 7th, at two o'clock P. M.

Let every church send delegates, and every minister be in attendance if possible; otherwise be sure to report by letter. Churches and ministers who have not yet united, should be sure to do so this year, that we may move in order and harmony, and consequently with greater strength for good. Delegates should bring letters of appointment from churches, and ministers with whom we are not acquainted should bring with them letters of commendation. Eld. J. V. Himes is expected, and others will please to be with us. All that can come are invited to attend. Let us have a large and a good meeting.

Philip Ramer.

Maine Eastern Quarterly Conference.

This conference is appointed at Lincolnville Centre, Oct. 13th, at six o'clock P. M., and will continue till Sunday evening. We desire those intending to meet us in this conference, to come prepared to work for God's cause. Call on D. Fletcher, E. Blood, E. Caldenwood, and others, or the subscriber.

M. Young, Clerk.

Notice.

The Michigan and Indiana Quarterly Conference will be held at the Orr school-house, Cambria, Hillsdale Co., Mich., commencing Oct. 7th, and continuing over the Lord's day. Eld. Miles Grant, of Boston, will be present to preach the word. Friends are invited to attend.

A. N. Seymour.

The Discussion Postponed.

The discussion between Eld. S. W. Bishop and A. Durfee, at Newmarket Hall, Providence, R. I., which was to have commenced Tuesday, Sept. 27th, is postponed until Tuesday, Oct. 25th.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant .... Sunday, Oct. 16th
D. R. & M. S. Mansfield .... Sunday, Oct. 23d

Salem, Mass. .... evening, Oct. 6th
Boston (Kast Hall) .... Sunday, Oct. 9th
Mrs. N. M. Henry.

Lunenberg, at Bro. Burredge's .... Sunday, Oct. 9th
S. S. Brewer.

New Britain, Ct. .... Sunday, Oct. 9th
Forestville, Ct. .... Sunday, Oct. 16th
Yalesville Ct. .... Sunday, Oct. 23d
O. D. Woodruff.

Charlemont, Mass. .... Sunday, Oct. 16th
Dalton, Mass., (Bro. Gloyd's) .... Oct. 23d
Wm. J. Hale.

Holliston, Mass. .... Sunday, Oct 9th
L. F. Benton.

South Natick, Mass .... Sunday, Oct. 9th
J. N. Sherman.

South Butler, N. Y. .... Sunday, Oct. 16th
Westbury, N. Y. .... Sunday, Oct. 23d
Seneca Falls, N. Y. (as Bro. G. Dillebaugh may appoint) Sunday, Oct. 30th.
C. F. Sweet.

Concord, N. H. .... Sunday, Oct. 9th
L. Boutell.

Suncook, N. H., (where Bro. Paine may appoint), Oct. 9th.
Z. Ford.

River Point .... Sunday, Oct. 16th
Joseph Northup.

Litchfield Station, Conn. .... evening, Oct. 8th
Wrightville, Conn. .... Sunday, Oct. 9th
Wallingford, Conn., (near Bro. Young's), eve., Oct. 15th
Wallingford Farms, Conn. .... Oct. 16th
B. Hitchcock.

New Durham Corner, N. H. .... Oct. 16th
South Farmington .... Oct. 23d
Moultonborough Centre .... Friday evening, Oct. 28th
Plymouth, (where Bro. Emery may appoint), Oct. 30th
N. Hartshorn.

We will commence a series of meetings in New Boston, N. H., (at the school-house near Bro. Joseph Andrews), Saturday evening, Oct. 8th, and hold as long as seems duty.
J. G. Smith.
J. Pinkham.

Atkinson, Sunday, Oct. 23d, and Saturday evening, 22d, at Bro. James Ayer's. Also the 24th, 25th and 26th, at the same place, and over the following Sunday, Oct. 30th, if desired.

Sebec, Me., (school-house, near Bro. Joshua Livermore's), Sunday, Nov. 6th.
Thomas Smith.

Portland, Me. .... evenings, Oct. 11th and 12th
Biddeford, Me. .... evenings, Oct. 13th and 14th
Portsmouth, N. H. .... Sunday, Oct. 16th
Exeter, N. H. .... evenings, Oct. 17th and 18th
Lawrence, Mass. .... evenings, Oct. 19th and 20th
Concord, N. H. .... evening, Oct. 21st
Should the above appointments conflict with others, please give notice in time to change.
D. R. & M. S. Mansfield.

East Boston .... evening, Oct. 14th
A. Ross.

Cheshire Street, Ct. .... Oct. 9th
H. Munger.

Worcester .... Oct. 9th
Plymouth, Mass. .... Oct. 16th
Lynn, Mass. .... Sundays, Oct. 23d and 30th
J. S. White.

Plainfield, (at Bro. Heley's) .... Oct. 8th
Goshen .... Oct. 9th
Dalton, or Flintstone .... Oct. 14th
and over the Sabbath.
H. Hadlock.

Barnes' Corners .... Oct. 9th
Harrisburgh, (Bickford school-house) .... eve, Oct. 11th
West Martinsburgh .... Oct. 16th
Copenhagen .... Oct. 23d
Bro. Fenn of Conn. will meet me at Mannsville, and help proclaim the gospel in the above places. Let there be an effort to get out the people.
C. B. Turner.

Lynn .... Sunday, Oct. 9th
C. F. Hudson.

Melbourne, (as Bro. Wetherell may appoint), Oct. 16th
Danville, (Claremont) .... evening, Oct. 18th
Little Warwick .... evenings, Oct. 19th and 20th
Warwick .... evening, Oct. 21st
Danville, (as Bro. Porter may appoint) .... Oct. 23d
Bro. James Webb's .... Oct. 25th
L. C. McKinstry.

Newfane, Whitakerville, Vt. .... Oct. 21st
Wm. J. Blanchard.

Griswoldville .... Oct. 9th
Northfield .... Oct. 16th
Brattleboro, Vt. .... Oct. 23d
Whitakerville .... Oct. 30th
J. K. Bellows.

Scitico .... Oct. 9th
R. E. Ladd.

Warner, N. H., (Union Hall) .... Sunday, Oct. 9th
Concord, N. H. .... Sunday, Oct. 23d
T. M. Preble.

North Canton, Ct. .... Oct. 16th
Seth Woodruff.

Danielsonville, Ct. .... Oct. 5th
D. O. Hopkins.

Plainfield Pond, Mass .... Sunday, Oct. 9th
and at Henry Barton's in the evening.
Plainfield, (Bro. E. Healy's) .... Oct. 13th
Goshen, Mass .... Oct. 16th
Shelburn Falls, Mass., (as Bro. Cressy may arrange), Oct. 20th.
Northfield, Mass .... Oct. 22d
B. Wm. Wilkins.

Dixfield Centre .... Saturday eve., and over Sunday, Oct. 8th and 9th.
Mexico, (where Bro. Collins may appoint), Monday evening, Oct. 10th.
Byron, Wednesday and Thursday evenings, (where Bro. Taylor may appoint), Oct. 12th and 13th.
Roxbury, (where Bro. Johnson may appoint), Friday evening, Oct. 14th.
Greenwood City, (at the school-house) Sunday, Oct. 16th
Pray for us that our labors may be blessed.
J. C. Wheeler.
J. Whitman.

Carver, Mass., Sunday, Oct. 9th, and through the week, except Saturday.
Holliston, Mass. .... Sunday, Oct 16th
Will then answer to calls in R. I. and Conn., if the Lord will.
H. K. Flagg.

Walbridge, (School-house) .... Oct. 16th and 23d
P. S. Butler.

Sandy Hill, N. Y. .... Oct. 8th and 9th
Brethren, pray for us. Jos. D. Brown.

Searsport Village .... Oct. 9th
Frankfort .... Oct 16th
A. Mussey.

Dinsmore Hill, Hartland, Vt .... Oct. 9th
Canaan Street, N. H .... Sunday, Oct. 16th
A. Simpson.

Portsmouth, N. H .... Oct. 16th
C. H. Leverton.

Otisfield, (Gore school-house), Saturday evening, Oct. 8th, and over Sunday.
J. T. Jordan.

Whitakerville, Vt. .... Oct. 8th and 9th
Houghtonville, Vt., as Bro. O. D. Gibson may arrange) Oct. 11th.
Plymouth, Vt., (as the friends may arrange), Oct. 13th and every evening through the week, and over Sunday. Will the brethren and sisters in that region come and help us in the name of the Lord?
Geo. A. Streeter.

Pomfret, Vt., (Harrington school-house), Thursday and Friday evenings, Oct. 6th and 7th, and Sunday, Oct 9th.
Also meet with other brethren at Newport, N. H., (Northville), Oct. 15th, two o'clock, P. M., and over the Sabbath, to assist in an ordination.
Wm. W. Sutherland.

Moultonborough Centre .... Oct. 9th
Concord, N. H .... Oct. 16th
T. W. Piper.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Joseph Dudley, Polly King.

The following persons send money for the Crisis, but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

Reuel Willis wants his paper changed to East Auburn, but does not tell what office it is to be changed from. Will he give it?

TO CORRESPONDENTS.

H. L. Soule—The Chart can be sent by express.
D. C. Tourtellott—To No. 468.
C. Dennen—The $2.00 of Aug. 1st were received and credited.
G. S. P.—See another column.
O. F. Cain—The $1.00 in March was received; also the $2.00 in '63. Gave you credit for both.
S. P. Clark—You will find it acknowledged in this paper.
E. [illegible]evens—$1.00 for Pilgrim received.
J. A. Stowe—No paper was issued Sept. 13th, and we are out of the 20th.
M. Garland—All right.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 470. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—J Buckingham 508, R J Whitehead 497, O F Cain 497, R R Dore 484, R. Benner 489, P Tandy 489, N W Spencer 489, Mrs J Felton 489, H F Dewolf 510, G R Stocking 471, M Patterson 468.

$1.25 each.—S. Bradley 494, P J Hall 493, A Kingsbury 520, A. Cummings 495, C. J. Brown 495, J. W. Houghton 494, W. C. Phillips 493, N. R. Weikes 468, S. Phillips 493, D. M. Kellogg 493, M. Tarbox 494, G. Christianson 494, Wm. Shaw 494, S. Tucker 494, L. M. Eccleston 490, J. M. Corliss 494, S. C. Johnson 494, L. Whitman 492, A A Pavey 473, J B Mooney 494.

$2.00 each.—J. H. Horton 470, Mrs. C. Faber 489, H Hadlock 506, J W Cheever 468, L Longfellow 503, Mrs E Pearson 489, M L Clark 510, I Kenney 520, G R Tyzzer 507, L. H. Bryant 468, J. Gray 510, H N Bliss 482, Mrs John Ray 502.

$2.50 each.—R Pine 520, Mrs L P Russell 520, Mary Holden 520, C Tower 519, M Davis 511, W H Mitchell 520, Geo. Smith 517, W R Andrews 520, B. Beach 520, T Pendleton 518, C Watson 501, I Card 511, S P Clark 520, H Vincent 520, H W Perkins 520, M Christenson 520, A Miller 518, E H Case 520, D Hoskins 510.

$3.00 each.—C B Peck 464, A. Boothby 541, B Little 477, H G Smiley 520, R Urich 518.

$5.00 each.—C. Starr 504, Mrs. A. Chamberlain 468, P Ramer 531.

Mrs. G. L. Hodgdon $1.25, 494; Mrs. E. K. Lemont $3.25, 494; W. F. Knowlton $1.33, 494; H. M. Leach $2.70, 468; A Bunnell $3.00, 504; Mrs S Barton $6.00, 593; W. S. Hays 50c, 468; A Bryant 63c, 481; P Blake 50c, 492; S. C. Smith $1.46, 468; E Brown $3.44, 468; J Bemis $1.70, 468; A. Dalsill $1.85, 468; V. N. Davis $3.12, 468; J Spenser $3.45, 484; Mrs J W Vanarsdell $1.50, 457; C. Richardson 25c, 480; J. Kelly 25c, 467; D W Vining $1.50, 492; F W Elmore $4.00, 502.

FOR BOOKS AND TRACTS.

H. W. Norville $3.00; M. Smith 90c.

BOOKS AND TRACTS SENT.

By Mail.—W S Devereux, W Wright, W. Willcutt, Jr., T W Smith, F M Reynolds, A. Spear, M B Cyphers, S D Daniels.

By Express.—J K Bellows.

LETTERS RECEIVED.

I C Wellcome, C Hill, B Spaulding, J A Libbey, J D Merriam, M A Spriggs, J Elkins, E Hutchins, G Wells, S S Brewer, J W Taylor, L Stevens, Mrs C Hall, C L Percival, J B Cook, J D Brown, Mrs Knowles, E Burnham, C F Hudson, I C Wellcome, J Elkins, L B Weaver, E. F. Sergisson, W L Huntley, H M Blackmer, E. Jones, S A Gilman, N B Sleeper, H L H, N W Spencer, A H Smith, L A Davis, M B Elkins, W P Sawin, O P Allen, D F Newton, D W Hall, H L Hastings, S J Buswell, L J Swett, J Baston, T W Piper, C Case, B Perham, R G Ladd, C H Leverton, E S Willard, D & L P Hastings, D Wheeler, I K Lombard, L Parsons, E M Haggett, J N Berry, M A Fogg, W Shepherd, I. Reimer, A L Forrester, L Tuttle, C W Low.

POST OFFICE ADDRESS.

J. W. Brittan—Hillsburg, Digby Co., Bear River P. O., Nova Scotia.
Thos. W. Smith—Alden, Hardin Co., Iowa.
Wm. Fairman—Eddyboro, N. Y.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to
MILES GRANT,
Boston, Mass.

MILES GRANT'S WORKS.

Resurrection of the Wicked. Discussion with Eld. T. Carey. "Do the Scriptures teach the Resurrection of the Wicked?" [illegible]

Eternal Suffering. Discussion with Dr. J. Litch. "Do the Scriptures teach the eternal conscious suffering of the Wicked?" [illegible]

Spiritualism. Discussion with J. S. Loveland, "On Spiritualism and Immortality." [illegible]

State of the Dead. Discussion with W. W. Clayton, "On the State of the Dead and the Punishment of the Wicked." [illegible]

Miles Grant's Tracts, 32 pages each. Price 5 cents single, [illegible]

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For the World's Crisis.

TO J. T. DIXON.

Art thou a stranger? Christ is nigh
Forever, though he walks unseen;
And though no other friends are by,
On Him thou canst forever lean.

Do men revile? then "blest" art thou;
Doubt not the Master's written word;
Gird thou the sadness from thy brow,
For great shall yet be thy reward.

Shouldst thou be homeless, think of One
Who had not where to lay His head,
Who, when the work of day was done,
Oft vainly sought some sheltered bed.

Yet he was King and Lord of all,
Still never claimed on earth his own;
And now awaits until the fall
Of Satan's kingdom yields his throne.

Art full of sorrow? has not He,
The Man of Sorrows, often said—
"Let all thy care be cast on me,
And I will bear them in thy stead"?

Art thou a wanderer? so was He;
From place to place, from day to day,
Without one look of sympathy,
Or word of cheer, to bless his way.

Though foes assail on every side,
Fear not, they never can prevail;
Cling closely to the Crucified,
His might can quell the fiercest gale.

Remember, in a few more days
The wicked shall no longer be;
But those who love the Lord, shall praise
Him through a long eternity.

Then look with pity on thy foes;
Their poisoned arrows cannot harm
The soul that does in peace repose
Upon Jehovah's mighty arm.

Pascoag, R. I. MRS. C. A. KNOWLES.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

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THE PLAGUES OF EGYPT.

There was joy among the Hebrew slaves when the sweet tidings of coming deliverance fell from the lips of Moses and Aaron. The night of their bondage had been long and dreary, and they hailed with joy the dawn of freedom. But for a time their sudden hopes were blighted with delay and disappointment. Their burdens were increased; their toil was made so irksome that life itself was a burden indeed, so cruel and exacting were their task-masters. But God suffered all this for a time that the punishment of their enemies might be the more signal.

Moses and Aaron pleaded the cause of their brethren before Pharaoh, that he might let the Hebrews go and serve the Lord their God in the wilderness. But he would not listen to the appeal, that God might show his wondrous power by signs that the world had not yet seen. Moses sought to impress the king with the truthfulness of his mission by a miracle. Aaron cast down his rod and it became a serpent; the magicians did the same, but the rod of Aaron devoured their rods. Yet Pharaoh would not believe, nor let the people go.

And now began to fall the judgments of Heaven upon the devoted land of the obdurate king. The next morning, as Pharaoh went forth upon the banks of the river, he met the same appeal, "Let my people go, saith the Lord." But he still scorned the message. The mysterious wand of Aaron was stretched out, and the lordly Nile rolls along its tide of blood and death. Crimson was every pool and reservoir in Egypt. For seven days the gory waves went rolling by, and the heart of the king was not softened.

Again the prophets of woe stood before the king with the same solemn message, "Let my people go." But severer judgments were needed. The rod was lifted out upon the bloody flood, and frogs innumerable covered the land and filled hut and palace. For the first time the king relented and promised to let the people go if the plague might be removed. But when the danger was past, the same strange obduracy returned.

Then was the dust smitten with the rod of Aaron, and it was turned to lice that covered all living things. The magicians sought to do the same, but could not, and were forced to acknowledge that the hand of God was in it. After the plague of the lice came grievous swarms of flies, filling all the land with their tormenting presence. But they went not into Goshen where the people of God dwelt.

Once more Pharaoh relented and besought Moses to take away the plague and the people should go; but he desired they should not go, for he still wished to detain them as slaves when the danger was past.

The judgment was stayed, but the king forgot his promise. Then the Lord destroyed the cattle, and horses, and sheep. But the Hebrews lost not,—a protecting hand was around them, and they suffered not. After this Moses sprinkled ashes towards heaven, and all the inhabitants were smitten with grievous sores; from the slave to the king none were exempted. But Pharaoh still resisted God with a proud heart.

Again Moses lifted the rod of wrath toward the skies, and blackest clouds like whirlwinds rolled in anger along the heavens, blotting out the light of day. The awful thunder bellowed and shook the earth. The pyramids trembled on their broad bases. Terror filled every heart, for such a sight was unknown in Egypt. Then poured down the hail like an avalanche of ice, and the livid lightning blazed fiercely along the earth. The elements fought with awful fury, and seemed to threaten to overturn the city walls and palaces.

And still the mighty strife thundered on, destroying man and beast and every growing thing in the madness of its tempestuous power. From the black heavens rolled down the hail, the lightning leaped from cloud to earth and earth to cloud. But amid this warring there was the calmest sunshine in the land of Goshen, where the storm came not and the heart was unterrified; for the angel of God had spread his wings of peace over the chosen ones.

In the midst of the raging tempest Pharaoh sent for Moses and Aaron and said, "Entreat the Lord, for it is enough, that he send no more mighty thunderings and hail, and I will let you go." Moses prayed, and the strife ceased. The soft sunshine poured its golden light upon a scene of waste and desolation, where the tempest of God had swept and marred the earth. The danger had passed, and the king would not obey.

Another woe fell upon the land. The very air was darkened, and the earth was covered with swarms of locusts, that devoured all that had been left by the hail. The king called in haste for the prophets of judgment to drive away the locusts, and they might lead the people to sacrifice.

Again he broke his promise, and another judgment followed. A darkness strange and mysterious stole over the land of Egypt. All the light of heaven was obscured by its deep, impenetrable gloom. It was a darkness that could be felt. For three days it hung like a mantle of sepulchral terror and death over all the obscured scene. No mortal stirred from his place. Each heart was lost in wonder and dread alarm at the awful exhibition of the power of the Hebrew deity. But there was light with the children of Israel, as there ever is with God's people when gloom and terror fall upon others. After the third day the mantle of gloom was lifted from the land, that a more awful woe might fall upon it.

The cup of Pharaoh's iniquity was full. He had long resisted the voice of God, had long hardened his heart and broken his solemn promises. A last and awful judgment was now close at hand, that would cause him to drive forth the children of Israel from his presence.

The last night of Israel's sojourn in Egypt had come. It was the night of God's passover, ever to be memorable in the annals of Israel. The Egyptians had retired to rest. A terrible silence brooded over the land. But amid this silence the angel of the Lord was abroad performing his mission of death. A victim fell in every household where was not seen the blood-sprinkled door.

At midnight there was a cry in all the land of wailing and despair. The first-born in every house was dead! The palace had been invaded as well as the humble abode of the slave. None had escaped; all had given a victim to the terrible messenger. Such a cry of anguish never went up from earth before or since as on that dread night which filled Egypt with mourning. God had been scorned and mocked by a proud king and people, and at last they drank the bitter cup of desolation and woe in the death of the loved of each household. This proved enough.

The stony heart of Pharaoh and his people was at last subdued, and the Hebrews were urged to go. The judgments of Heaven had fallen too heavily upon them to be longer borne. They had fought against a high and mighty power, and had been conquered at last of their folly, only, alas, to turn to it again when they found their slaves had gone.

What a picture of sinful folly is exhibited in the history of God's dealings with Pharaoh. He is many times convicted of God's power and of his own sin, yet when that power is for a time withdrawn he returns to his former course, presuming, perhaps, that God has become wearied with his conduct and will leave him. And such to-day is the natural heart of sinful man. Time after time will God send his afflictions to warn man of his danger in living in sin, and time after time will the heart in affliction promise to serve God, only to return to its former course.

Let all such read the fate of Pharaoh, and ponder well their conduct. A closing scene must come, a climax must be reached, and justice be vindicated. Let not the heart that has often been convicted of sin pride itself upon its obduracy; for the arrow will pierce it with anguish at last, when the closing scene shall come. ORRIN P. ALLEN.

For the World's Crisis.

A NEW COMMANDMENT.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." St. John 13: 34, 35.

Says Christ also in Matt. 5: 43—48: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if he salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

These are all included among the commands of Christ to us. In order to keep these commands, we, like Paul, must die daily, to sin reckon ourselves dead, indeed must crucify the deeds of the body, that we may live; not only in the sanctuary on the Sabbath, but on Monday, when a multiplicity of cares come upon us like an avalanche, we are to overcome, to crucify the deeds of the body, which are impatience, fretfulness, hatred, etc., etc. Let us not be ignorant of the devices of our enemy, who goeth about as a roaring lion, seeking whom he may devour. He is so subtle, he sees when cares press upon us in quick succession, we should be more liable to yield to impatience and hatred, which are contrary to love. If he can succeed in injecting into our minds anything contrary to love to God and man, thus causing us to disobey the commands of Christ, and fall into condemnation, his point is gained. Lookers on are ready to say, "What do ye more than others?"

Christ tells us to love our enemies and bless them that curse us, which we cannot do without the grace of God to assist us, without entire consecration, giving up all for Christ, our wills among the rest, so that we can say from the heart, Not my will, Father, but thine be done.

Christ says furthermore, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Says one, He has treated me so meanly, wronged me so many times, I cannot overlook it; I cannot forgive him. Has he sinned against you five hundred times? Christ tells Peter in Matt. 18: 22, "I say not unto thee, till seven times, but until seventy times seven." Let us count up and see if they have sinned against us over four hundred and ninety times. That is a great many times, you know.

Mark 11: 25, 26: "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. So likewise shall my Heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses." Is it so, dear brethren and sisters, that God will not hear us if we attempt to pray with the least grudge, the least unforgiving feeling towards a single individual in the universe, however much they may have wronged us? It is even so, according to God's word.

Christ taught us to pray, "Forgive us our debts as we forgive our debtors," in the same proportion; so if we pray thus, while at the same time we forgive others but in part, we ask in reality to have but part of our sins forgiven; and as nothing impure can enter that heavenly kingdom, we are sure to be shut out. O! let us fear, lest a promise being left us of entering into that rest, after all we come short of it.

Not every one that says "Lord, Lord," shall enter into the kingdom of heaven; but "he that doeth the will of my Father who is in heaven." It is his will, even our sanctification, that we should be cleansed from all sin, so that we can obey all these commands however crossing to human nature; and instead of trying to shape the word to our lives, let us take the word of God, lay it down, and bring our lives to it in every sense of the word, without which we can have no share in the kingdom. And while we are anxious to understand all prophecies, let us see to it that our hearts are right, so that we can be ready to hail our coming King with joy, remembering we are sanctified through the truth, the whole truth, practical as well as doctrinal. May God help us, is the prayer of an unworthy, waiting sister, CHARLOTTE CASE.

North Canton, Ct.

For the World's Crisis.

"LET US PRAY."

When the rosy light
Of the morning bright
Reveals the new-born day;
When the sun's first beams
On the hill-tops gleam,
Then let us pray.

When the sun rides high
In the deep blue sky,
Triumphant king of day;
When bathed in the light
Of the noonday bright,
Then let us pray.

When our work we leave
At the dewy eve,
'Mid the hush of the closing day,—
God's starry floor spread
Out over our head,
Then let us pray.

LAURA A. DAVIS.

For the World's Crisis.

"GOD WILL TAKE CARE OF BABY."

A little boy just learning to talk was taught by his parents to say this. During a prevailing epidemic they were both prostrated by it, and before their restoration to health the little one was stricken down with no hope of its recovery. They tottered to the bedside where their little sufferer lay, almost gone to his last sleep, and whilst the mother, in her bitter sorrow, bent over that little pale countenance, her blinding tears falling upon it, the sweet little one opened his eyes, and gazing up in his mother's agonized face, whispered, with his remaining strength,

"God will take care of baby!" and thus died. Sweet thought! there is none to compare with it. To think of that darling whom we loved almost as our own life, whose dear little face nestled in our bosom and would rest there in peace for hours; whose footsteps tottling over the floor, memory brings before us now, though years on years have rolled away, since they ceased to fall so gently on the ear; the little lips that pressed our cheeks in childhood's happy hours, at death's command grew white and cold; the starlit eyes, that oft gazed in our own, in childhood's confiding trust, became dim, and closed in darkness; the dear little winsome, prattling voice, hushed to a long, long silence, no more to call "mamma," "papa"—in tones so long—so well remembered. Those tiny hands that clung to our fingers in playful, happy moments, cold and stiff in death's relentless grasp; and now perhaps all that we have of the lost one is a treasured lock of hair, a little shoe, or some toy, clasped once by little fingers now mouldering back to dust; or a little picture to remind us, in memory's never-dying love, of the dearly loved one in all its beauty, ere we laid it away in the grave so lonely.

And what a dread silence comes over the sickened heart as we stand beside that little mound, and gaze so wistfully down as if we longed to see through the cold ground to where our loved one lies sleeping; and how much we miss that sleeping one then, and imagine we almost hear that gentle voice again,—but, no! all is silent there! and sorrow too bitter for words to tell, and sobs too deep for utterance may rend our hearts, and they would break, were it not for the hope of another life to come,—where no little graves will be, where buried hopes are resting,—but where "OUR OWN" dear little ones will all come from "the land of the enemy," and shine like stars of the morning, and bloom in unfading loveliness, "to die no more!"

Then we will not mourn in hopeless sorrow, poor lone ones, but seek a home beyond night's sorrowing hours, and be with the loved ones, now lost to sight, who will awaken on that joyful morning, that will dawn over midnight's gloom; trusting, believing, and feeling that with us, also,

"God will take care of baby!"

J. N. BERRY.

For the World's Crisis.

THE DARIEN MEETING.

This meeting was one of the best I have been privileged to attend for over two years. It commenced on Friday evening, Sept. 9th, in the Baptist church. Bro. Low spoke a short time from 1 Pet. 1: 5, followed by Bro. Turner, and others who came with an *abundance in the heart*, and when they opened their mouths words of comfort and joy flowed out like a full flowing stream.

Saturday, 10 1-2 o'clock. Bro. Sweet spoke from Rom. 1: 16. A good sound discourse. At 1 1-2 P. M., Bro. Turner spoke from Lev. 17: 11, on the Atonement. Bro. T. handled this subject in a workmanlike manner, and presented some ideas which no doubt were new to some. In the evening we enjoyed a short time in prayer and conference, after which Bro. Burr spoke from Rev. 19: 7,—showed the history of the apostate church, "the mother of harlots," followed her through the Napoleonic rule, "the beast that was, is not, and yet is,"—Napoleon III., who now carries the old harlot; also showed the position of the TRUE church, that they do not belong to the governments of earth, but are making themselves ready for the marriage of the Lamb, which event is very near at hand. O that all might realize it more than they do!

Sunday morning we had a glorious love feast. It reminded us of by-gone days, when love prevailed, and men did not seek to be the *greatest*, and to rule some party, and to drive some *hobby* question till the flock of Christ is scattered as they now are.

At 10 1-2 o'clock, Bro. Turner spoke from Isa. 24. Showed God's plan in redeeming the world, removing the curse that now rests so heavily upon it, which will commence when Jesus Christ comes and takes the throne of his father David, which event is at the door. At 1 1-2 P. M., Bro. Burr spoke from Gal. 6: 14. Showed the importance of being crucified to the world and the world unto us. Few can endure this testing ordeal, but they who will shall secure for themselves the white robes of righteousness, which will be without spot or wrinkle or any such thing; and will give us an honorable admittance to the marriage of our coming King and his bride.

After this discourse, over one hundred partook of the emblems of our Lord's broken body and shed blood. We then went to the water, and one, trusting in the Lord, went forward and made manifest her faith in his death and resurrection, by going down into the watery grave. May she henceforth walk worthy of the *new life* to which she was raised.

In the evening Bro. Low spoke from Dan. 12: 4. Showed the increase of knowledge in everything that could be named within the last twenty-five years, scientifically, politically, *wickedly*, and a searching of the word of God, learning his great purposes, which have been found to be very different from the commonly received theology of the day.

Here the labors of this annual gathering closed. The most had come a long distance, some over one hundred and thirty miles; but we think none could say that they were not richly paid for coming, and received fresh strength to endure to the end. We think that if some of our brethren east had been there, they would have learned there were some here engaged in a better work than driving hobby questions and dividing the flock of Christ.

I cannot do justice in closing this article if I did not mention the labors of love of our Bro. Simonds and his wife, on whom the burthen of the meeting came. They did not miraculously feed the multitude, like our Lord, for they had provided plenty, and everything was done cheerfully by Bro. and Sr. S. Their big christian hearts would not let them do otherwise. If all who have the means would help on the cause as Bro. S. does, there would not be so many weak and sickly ones. Brn. and Srs., demonstrate to the world your faith by your works. Stand firm on the promises of God.

We hope and pray that all those brethren and sisters and the neighbors at Darien, who so kindly ministered to the wants and care of the scattered pilgrims who came up to that feast, may be amply rewarded at the resurrection of the just ones. The reward will soon be given. Toil on a little longer. Let none cast away their confidence, which hath so great a recompense of reward. Soon He who hath promised to come WILL COME. Amen. Even so, come quickly, my Lord.

Seneca Falls, N. Y. G. DILLABAUGH.

For the World's Crisis.

NEARER HOME.

It is sweet to feel amidst the distressing scenes of these last days that we have right to a city which hath foundation, and that we are nearing the time when we shall enter that city. Yet how much there is to be done! The day of the Lord cometh; it hasteth greatly; and how few are aware of the fact. Mighty events are transpiring, yet the world and church dream on. God speaks to them in thunder tones, and their ear seems heavy.

The professor and non-professor seem to have gone to sleep, and what can we do to awaken them? They are nearing the maelstrom of ruin, yet are careless of each offer of mercy; and it is a lamentable fact that many of their watchmen are as fast asleep as the people. Still there are a few who, being guided by Bethlehem's star, are watching for the morning, and, seeing the sure tokens of day, are warning the people; but it falls mostly on dull ears, and they feel many times to inquire, like one of old, "Lord, who hath believed our report?" To such we would say, Go on; cry aloud, spare not; warn them faithfully; cry day and night.

"Blow, watchman, blow a certain sound,
For dark and dangerous is the night."

Then, when the sword cometh, if they are slain your garments are clear of their blood. Be steadfast, and you will soon enjoy the rest you have labored for, and be forever with the Lord. Surely it is worth striving for; and this is for the faithful. Who will not be faithful? It is for the pure in heart. Who will not be pure? It is for the meek, and it is for us if we do whatsoever He commandeth. Is it not enough for poor, sinful mortals that we are? A few more trials, a few more crosses, a few more day journeyings, and we shall gain the land of rest for which the pilgrim sigheth. Nearly the last sign is past. The morning star is arising, and we are already in the twilight of morning. Soon we shall behold the city. Very soon we shall be at home.

"One sweetly solemn thought
Comes to me o'er and o'er;
I am nearer home to-day
Than ever I was before.
Nearer my Father's house,
Where many mansions be,
Nearer the great white throne,
Nearer the jasper sea;
Nearer the bounds of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer getting the crown."

Mannsville, N. Y. D. L. CLARK.

For the World's Crisis.

MISSIONARY LABOR.

Since writing my last report, I have visited Burlington, Lowell, and Lee; in which places I labored a number of weeks last fall. I found that there was still an interest among the people to hear the truth, and the brethren generally were ready to work for the salvation of their fellow men.

I remained in this region about nine weeks. We held our meeting in the Baptist house, Lee village. But the same spirit that existed anciently was as work here; and doubtless the same question was propounded, "Have any of the rulers believed?" We understood that the Orthodox minister used his influence against the meeting, hence we had only a few out. We challenged him to discuss certain questions of our faith, but received no answer.

We held a number of very interesting meetings in Lowell, and visited some among the poor, and those who were unable to get to our meetings. We always find it to be a blessed work to call upon the sick, and converse with them about salvation, and speak to them of a land where "the inhabitant shall not say 'I am sick.'"

In July, the haying season came on, and we could not hold many evening meetings; so we took leave of the brethren in this region the last of July, and returned to Surry. Here I held a meeting July 31st. The next Sunday I had arranged to be in Blue Hill, an adjoining town; but my companion being sick, I was unable to go. The next week I preached in Orland two evenings, and held a meeting on the following Sabbath at Frankfort Mills.

Next I attended the conference held in North Searsport. We think this meeting resulted in good, although at first the prospect looked dark. There were but a few laborers, but they could labor in harmony and unitedly. After this conference I returned to Surry, and held a few meetings.

Sunday, Sept. 4th, held a meeting in Orland. There does not seem to be so much interest manifested in these places as there was a year ago; but we have tried to interest them in the work of salvation by presenting from time to time the solemn truths of the gospel.

Indeed, it seems to me that in these times it is far more difficult to interest our fellow men in religion than formerly. Men are lovers of pleasure more than lovers of God; seeking their treasure here, rather than in the kingdom of God; interested more in war and political matters, than in the soul-stirring truths of the Bible. Hence it is no easy matter to reach the minds of the people. But still we must labor for the welfare of our fellowmen while time lasts, or till our Lord bids us lay off the armor.

Since attending the Etna campmeeting, we have visited some places in the western part of the State. In Augusta we held one meeting, which we enjoyed much. Went to Richmond and held a number of interesting meetings. We intended to have held a meeting too in Brunswick, but the appointment was not given out when we arrived, and so we could have no meeting.

May the blessing of the Lord rest upon the Israel of God; may we have grace here whereby we may serve the Lord acceptably, and glory hereafter in which to dwell eternally. Your brother, C. H. LEVERTON.

Yarmouth, Me.

PERILOUS TIMES.

BY REV. B. T. ROBERTS.

Fore-warned is fore-armed. To refuse to look at dangers that impend us, is not courage, but folly and cowardice. "The prudent man foreseeth the evil, and hideth himself; but fools pass on and are punished." He who shuts his eyes and walks off a pier, will drown just as surely as if he went into the water seeing the peril. To borrow trouble about the future, is distrusting the providence of God; to rush madly, or suffer ourselves to be borne quietly into calamities against which he has warned us, is wicked presumption.

The greatest dangers are those which peril the final salvation of the soul. A christian need not fear anything that cannot send him to hell. You may rob him of his gold and silver, but these are not his treasures; you may torture his body, but this does not disturb his peace; you may take his life by the lingering torments of the inquisition, but this will only give him a more glorious recompense at the resurrection of the just. "Fear not," says our Savior, "them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Any threatened evil that leaves us this side of perdition, should never keep us a moment from the discharge of duty.

Paul tells us that "in the last days perilous times shall come."—2 Tim. 33. But what makes them perilous? Is it because mighty armies shall be marshalled against each other? Is it because "the nations which are in the four quarters of the earth, Gog and Magog—the number of whom is as the sand of the sea—shall be gathered to battle?"—Rev. 20: 8. Is it because the most terrible engines of destruction shall be employed, and blood shall flow "even unto the horses' bridles, by the space of a thousand and six hundred furlongs?"—Rev. 14: 20. Will the peril arise from internal commotions, bloody riots, sanguinary civil wars, "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great?"—Rev. 16: 18. Do any or all of these elements enter into the calculation of the holy apostle, when he bids us *know* that in the last days perilous times shall come? None of these things, which ordinarily so excite the fears of men, appear to have had the slightest influence in prompting him to sound so faithfully in our ears the notes of warning! The peril against which he would have us so sedulously guard, does not arise from the clash of contending armies, or from the weakness or instability of human governments, nor from the persecutions of religious bigotry intensely inflamed, or from any physical torments to which we may be exposed, but from the danger we shall be in, from the influences around us, of losing our souls! The times are "perilous," because, unless we offer a stout and constant resistance, the prevailing currents will sweep us to hell. The gales which many court as so propitious, and which waft so smoothly a gay and laughing throng, as they suppose to the heavenly haven, will, unless we make head against them, inevitably dash us upon the unseen rocks of dark damnation, and drown our souls forever in destruction and perdition.

The perilous times arise from the prevalence of formalism,—from the influence of those who have the form of godliness, but deny the power thereof.

Against the influence of false doctrines, the church is always upon her guard. As in times of war, there are always soldiers who love the bloody fray for the excitement afforded, and the glory promised; so there are always religious knight-errants, who delight in nothing more than a fierce logomachy—a war of words. The church has never more apologists and defenders ready to do battle for truth, with pen and tongue, than when she has fewest saints to illustrate the purity of her doctrines, by humility of spirit and godliness of life. The first apostolic church that fell, was still, in her fallen condition, so orthodox in doctrine, that she "could not bear them which were evil; and had tried them which said they were apostles and were not, and had found them liars."—Rev. 2: 2. At the present time, the churches are most tolerant in respect to the lives of their members, and most exacting in respect to their opinions. A zealous, paying adherent is tolerated in almost any irregularity that does not conflict with the current morality; but woe to him, however fervent in piety, who should venture the opinion that grace can do more for us than is expressed in the acknowledged formulas of the church! He will be a hopeful candidate for the highest ecclesiastical anathemas that the civil law will permit to be inflicted.

The dangers arising from fanaticism are comparatively trifling. The heavenly fire could burn Moses' bush without consuming it; but the false fires of religious phrensy soon exhaust themselves from the destruction of the materials upon which they feed. Fanaticism is the devil arrayed in the righteousness of the saints; and he wears the robes so awkwardly, that the cloven foot is soon discovered. Happy for those imposed upon, if, in the height of their indignation, they merely reject the deceiver, but do not throw aside the garment so indispensable to all, in which he practised his deceptions!

Temptations that present an attractive appearance, under the garb of sanctity, are dangerous. The forbidden fruit, the taste of which

Brought death into the world,
And all our woe.

"was pleasant to the eyes, and a tree to be desired to make one wise." Formalism exhibits itself to the eyes of the beholder in the most bewitching guise. The study is, how to make religion so attractive to the natural man that he will be beguiled into the church without any supernatural influence,—such as struck down, on his way to Damascus, the fiery persecutor. Nothing is omitted that can dazzle the intellect, soothe the senses, or captivate the imagination. Architectural beauty and grandeur, the fine-spun theories of metaphysics, the precise statements of logic, the flowers of rhetoric, the charms of poetry, enticing strains of music, social mirth and festivity, the splendors of fashion, and the honors of respectable and genteel society—all that wealth can purchase or ingenuity devise, are resorted to in order to induce the votaries of worldliness to take upon them the responsibilities of a religious profession.

Formalism is dangerous, because it is contagious. The most healthy cannot long associate with the dead without becoming themselves exposed to death. The strongest christian that ever obtained mercy of the Lord, cannot long affiliate with the carnal and worldly minded, without a consequent loss of spirituality. The only way he can live at all, will be as Lot did in Sodom, by "vexing his righteous soul from day to day, with their ungodly deeds." The miasma of the marsh is invisible and intangible; the nicest chemical tests fail to detect any difference between it and the pure mountain air, yet, wherever it flies, death rides upon its poisoned wings. So from the lowlands of religious experience, there emanates a subtle influence which carries death to vital godliness wherever it goes. Associate with formalists in seeming fellowship, and you will become formal. You will drink in the spirit that prevails around you. The apostle Peter, strong as he was, and the holy Barnabas had not power always to withstand the influence of formalists, but on one occasion, at least, were "carried away with their dissimulation,"—Gal. 2: 13; and were sharply reproved by the uncompromising Paul.

—*The Earnest Christian.*

(*To be concluded.*)

DUTY OF VISITING THE AGED.—"I solemnly charge you," said a venerable minister, "to remember the aged members of the church. The duty of visiting the aged and infirm members of the church of Christ is not peculiar to ministers only. The aged love to receive attention from the young; they are pleased to know that they are not forgotten." Unless we are watchful, this duty will be neglected. In their retirement they are easily forgotten. We must make an effort to bear them in mind. The friends of their youth have gone and left them lone pilgrims in this vale of tears. Solitude, decaying vigor of mind as well as of body, commend them to our sympathy. Let us remember them. Let us cheer their lonely hours by friendly visits. Let us talk with them about the better world which they are soon to enter. The performance of this duty will be most acceptable to the Savior. He regards all the kindness as shown to himself. What action will receive a surer reward?

Hygiene.

"This is for your health."—Paul.

EFFECTS OF SALERATUS AND CARBONATE OF SODA,

WHEN USED FOR DIETETIC PURPOSES.

BY DAVID FRASER.

Fifty years ago very little alkaline matter was used in cooking food, except common salt, and in preserving animal food salt and saltpeter were used. But since that period, alkaline compounds which had previously been mostly confined to the soap factory, the dye house, drug establishments, chemical laboratories, and to the manufacture of glass, have found their way into common and daily use at our tables. And to such an extent are they now used, that if the total amount consumed yearly in this country was presented to the reader, the statement would be deemed incredible. Even the adulteration of but one article (saleratus) is carried on to an extent almost beyond belief.

Adulterations of the necessaries of life have excited a good deal of attention in Great Britain, and are beginning to attract attention here. At Boston a convention was held in September, 1859, termed "A Convention on Home Adulterations." M. C. T. Carney, on the part of the Committee appointed by said Convention to investigate the matter of frauds and adulterations, presented a report on the subject. The following is a verbatim extract from the report: "Specimen No. 7 is cream of tartar. This article is used largely, both as a medicine, and in the preparation of food; it is worthy of careful consideration, and your committee have given considerable attention to it. Cream of tartar is very largely adulterated. Some of the articles for that purpose are, in one sense, harmless,—that is, not injurious to health—but many of them are decidedly pernicious, and all of them are to be condemned, because sold to deceive the community and enrich the adulterant. Cream of tartar is adulterated with tartrate of lime, chalk, finely powdered white marble, sulphate of lime (plaster of Paris), sand, nitrate of potassa, alum, sulphate of soda, potassa, and chloride of potossium. It has been found to contain as impurities, iron, copper, lead and arsenic. The addition of starch and other amylaceous substances is well known; and the specimen under examination is only remarkable from the fact, that it contains sixty-three per cent. of farinaceous substances. Specimen No. 8 is acid sulphate of soda. This is the residium from nitric acid manufacturing. It is used largely to adulterate cream of tartar, and this specimen, No. 9, is one which contains this adulteration. This acid sulphate may be considered one of the injurious adulterations. There is one drawback to its use as a substitute for cream of tartar, and that is, its deliquescence, or property of taking moisture from the atmosphere. It was once attempted to substitute it for cream of tartar in a "yeast powder," but after having been put up, it destroyed the cans. Query: will the human stomach bear it better than a tin can? Specimen No. 10, is plaster of Paris, the great adulterative. As this substance is almost insoluble, any one can judge of the benefit to health that might arise from a long continued use of the article in the daily food. The specimen of cream of tartar under examination contains twenty-five per cent. of the "great adulterator."

Professor Charles T. Jackson who had listened to the reading of the report, made some remarks about some adulterations that had come within his notice, and stated, "the cream of tartar used in making bread is made up in part of ground rice and alum." Mr. Hollis of Boston, stated, "that soda ash was sold for saleratus;" and Mr. Dix of New York said, "that it was within his knowledge that one firm in that city used annually one hundred tons of soda ash in manufacturing saleratus, and other establishments used smaller amounts."

The following list contains the leading chemicals used in food especially in bread and cakes.

Saleratus—the bi-carbonate of potash. Soda powders—the bi-carbonate of soda. Cream of tartar—super tartrate of potash. Magnesia—a metallic alkaline earth. Alum—sulphate of alumina—sulphuric acid and pure clay. Blue vitriol—sulphate of copper—sulphuric acid and copper. Liquid ammonia, and also the carbonate of ammonia are used. Liquid ammonia, is made from urine, and is one of the products in the making of coal gas.

Baking powders, yeast powders, and the chemicals mixed with flour, called self-raising flour, are composed of acids, acid compounds, and carbonated alkalies. The following is a specimen of what baking powders are: Two table spoonfuls of cream of tartar, one table spoonful of bi-carbonate of soda, add them to two pints of flour. Here we have three table spoonfuls of slow poison to two pints of flour.

We will now inquire into the composition of these chemicals. Saleratus is composed of potash and carbonic acid gas. The base of potash is a metal called potassium. This substance added in certain proportions to warm tallow will form soap in a short time, hence we know that it possesses great power over animal matter. Potash, when put into an atmosphere of carbonic acid gas, becomes highly carbonized; this compound is called saleratus. Bi-carbonate of soda is of the same nature as saleratus; soda will make soap also. Its base is also a metal. Cream of tartar is a compound of tartaric acid, soda, and potash. It is used as a medicine; in small doses it is aperient, in large doses it produces copious watery evacuations. Magnesia is a metallic compound, its base is a bright shining metal. It is used in the form of a white earthy powder; a sulphate of this article is called epsom salts. Alum, as already stated, is sulphuric acid and clay. Unprincipled bakers use it to impart whiteness to their bread, and being a cheap article, and its effects on flour well known to bakers, doubtless it is used to some extent. Those who make use of self-raising flour, yeast powders, etc., subject themselves to continual drugging, for alkaline matter acidified, is aperient, cathartic, and diuretic. Surely alkaline matters and their acid combinations, (to say nothing of alum, magnesia, and plaster of Paris,) were never intended by the Divine mind to be served up at our tables. And the use of ammonia in cakes and bread is a great departure from simplicity, and evidence of progression in a wrong direction. Such a powerful agent should never, under any condition, be brought into contact with food, and when rendered energetic by heat, as in the process of baking, bad is made very bad.

Good yeast is the best agent generally known, at present, with which to raise bread; and when the sponge is set, it should be placed in a temperature as far below eighty degrees as practicable, and freely exposed to the air in a suitable place, so as to allow the carbonic acid gas to escape with facility. Fermentation proceeds slowly at sixty degrees, rapidly at seventy, and very rapidly at eighty degrees; the higher the degree of heat, the shorter in all cases should the period of fermentation be. Over fermentation makes sour bread. A great deal of bread is made which has undergone fermentation at between eighty and ninety degrees of heat, and then left to ferment over night. Under such conditions, the delicate, sweet aroma of flour is destroyed, and its nutritive value other ways lessened. In our variable climate, a thermometer might be considered indispensable to the making of good bread. A cheap and durable one might be got up for that purpose, and made to be inserted in the dough, and so as to be easily cleaned. It need not range higher than eighty degrees. Such a thermometer in a large establishment, skilfully used, would be worth its weight in gold many times over, not only in the superior worth of the bread as a life-sustainer, but in healthfulness, to say nothing of the gustatory part of the subject, which, with us all, is a matter of some importance.

A thorough kneading of the dough is also of great moment. It should be kneaded till it is flaky. The common practice, however, is to knead it very slightly and over ferment it—two fatal errors. As soon as the fermentation has reached a certain point which bakers call light, the kneading should be commenced. A certain degree of heat in the process of baking changes the starch of grain into dextrine, and gives (we presume) that peculiar and agreeable flavor which well-baked, lively bread has; dead, doughy bread is wanting in flavor, the heat of the oven being too low to develop the dextrine. Dextrine is soluble in water, starch is not; hence well-baked bread is easier of digestion than ill-baked bread.

HOW TO GET UP.

No one need ever get up without a bath, who can get a basin of water and a towel, and the *modus operandi* is on this wise:

On rising, strip off your night dress, rinse your mouth, drink a swallow of water, then fill your basin and dip your face till eyes, ears, nose and neck are well washed; wet one of your towels, (if you have two, if not, wet one corner of the one,) and with it rub briskly, arms legs, breast and chest; then place the basin on the floor, and continue the ablution with the hand instead of the towel; then put your feet in it, one after the other; drying the body meantime with the other towel, breathing hard and fast all the time, finishing by clapping and rubbing all parts of the person till a glorious reaction takes place—when dressing at your leisure, you may defy the weather, hot or cold, for one day at least, and enjoy your breakfast or a walk before it as no other man can.

N. B. Do not use a very rough towel or a flesh-brush on any account.—*Herald of Health.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

JOY TO THE WORLD!

Joy to the world! a King doth come,
Whose rule shall be in righteousness;
Mighty in power, he comes to break
The oppressor's yoke from every neck;
He comes to bring the troubled peace,
He comes the waiting soul to bless,
Joy to the world! a King doth come.

Joy to the dwellers "in the dust"!
He comes, the great life-giving King!
And ye in Him who long have slept,
In anguish waited for and wept,
Now soon shall hear, "Awake and sing."
He waits for thee, the Bridegroom King!
All joy to thee that he doth come!

Joy to the lone and mourning flock,
Long bowed in heart and sorely tried;
Look up, rejoice, redemption's nigh,
Your groans and sighs are wafted high,
Unto the ears of Him whose bride
Ye are, and to his side
To take thee, lo! the King doth come!

Long scattered Israel, joy to thee!
Judah, rejoice! thy King doth come!
Long waited for, once crucified;
Cast off blind unbelief and pride;
His voice soon bids thee cease to roam,
Together come to thy loved home,
Then shout for joy, thy King doth come!

Ye nations, joy! the oppressor's power
Must yield unto His sovereign sway,
And laws all dark and foul with wrong,
By power of greedy lust made strong,
With judgment shall be purged away,
And one bright, glorious, golden day,
Ever abide—thy King doth come!

And our dear, groaning mother Earth,
Thy children's sins have bound thee long,
Thy comely face was rent and seared
For them, and all thy beauty marred;
Yet One shall heal thy every wrong,
And lift thee up with joy and song,—
Joy! joy to thee, thy King doth come!

Rejoice, oh Earth! ye heavens, rejoice!
Sun, moon, and stars glad anthems raise
Again for her, whom once ye sang
At her first birth, and high praise rang
Heaven's arches through; unite in praise,
All heaven and earth, to endless days;
Earth's King doth come! earth's King doth come!

So. Sodus. CARRIE HILL.

DIRECTIONS FOR CHRISTIANS

WITH REFERENCE TO CHRIST'S SPEEDY COMING.

No warnings of the New Testament are more often repeated than those relating to the return of our Lord. It is brought before us in many of the parables; our Lord and his apostles again and again renew their admonitions to be looking for and be always ready for his coming. We give a few practical directions for the fulfillment of these divine inculcations.

1. *Exercise faith in the divine testimony concerning the Lord's coming, as a certain, approaching, and now near event.* The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely *certain*. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner: "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24: 35; Mark 13: 31; Luke 21: 33.) It is often mentioned with a special call to attention, thus, "Behold, I come quickly: surely I come quickly:" as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts 1: 11.) The whole voice of the Church in its creeds, is harmonious. And as it is certain, so it is ever approaching nearer and nearer. Each year, each month, each Sabbath, each day and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to "show forth the Lord's death till he come." Each baptism is a figure of the coming regeneration of the earth. Even in the days of the apostles he tells the Roman converts, after they had believed but a few years, "Now is our salvation nearer than when we believed: the night is far spent, the day is at hand." It ought, then, by us now especially to be viewed as very near; yes, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfilled before the Lord's appearance.

Many who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and seventh vial. We believe, also, that the chief prophetical dates that were to intervene, have either run their course or are nearly closing. In the strength, then, of all these prophecies, and in the manifest peculiar signs of the times, continually awakening general attention, but needing the sure word of prophecy, shining in our dark world, to give us true light; we call you, my brethren, to exercise faith in the Lord's coming, not only as certain and approaching, but also as near. We believe that we may, with a strength of emphasis that could not before have been used, say to all, "Stablish your hearts, for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door." * * *

Let us confess this hope of our Lord's coming before the world. Why has it yet had so little influence? We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole Church of Christ.

Our blessed Master has told us, "Let your lights be burning, and ye yourselves like unto men that wait for their Lord." This implies an open confession of our hope of his return. "With the mouth confession is made unto salvation." This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing christians for this confession; let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for one hundred and twenty years in building the ark; yet "by faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith." All the extravagances which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge. There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. "Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation." Again, we are told," "Wherefore be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." And again, "Let your moderation be known unto all men. The Lord is at hand." Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sober-mindedness, in the holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and "shine as lights in the world, holding forth the Word of life." This is the seasonable truth for the people of Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are living, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. "Confess him before men, and he will confess you before the angels of God;" yea, before his Father in heaven. Thus, "when he shall appear, you shall have confidence, and not be ashamed before him at his coming."—*Bickersteth.*

For the World's Crisis.

THE ONE-SIDED QUESTION.

About the moral or christian character of those holding the *non-wicked-resurrection* question I have nothing to say. They may be the best of christians, and the most honest of saints, for aught I know. Why not? Do we not know that in all times it often comes to pass that the most devoted people of God hold the most wild, unaccountable, strange and foolish notions?

I must declare, moreover, that for some of those who hold this notion I have the greatest respect and christian esteem; and for some of them I have none at all! But that matters not here or there. It is the thing itself I now write about.

I cannot set myself satisfactorily to conceive what kind of a mind that must be which first *imagined* this most singular idea. Some questions are like a spider, with legs all around; but this has no legs at all. Some questions are like a crab, crawling sidewise; but this does not crawl any way. Some questions are blest with two sides; but this has but one, a fearfully short and crooked one. I cannot see in it good sense, good philosophy, or one grain of Scriptural truthfulness; for the good reason that not one or the other of these elements is in it any where.

What good, on earth or in heaven, can the hobbying on this idea do? What good did it ever do? Has it converted a soul to Christ any where? Does it quicken and revive the saints? Where? Who? If it is "the plain truth of God," why did not some one, at some time in the past, *have* or *give* a most distant hint of it? How wise we are in this age!

But it is said that the "Pharisees did hold this doctrine." Well, let it be so. I admit that there is *some* proof of that. But they did not seem to hold it as *now* it is held. They were not *materialists*. So did the wicked Sadducees hold it, and more too. So did the French infidels hold it, and more too. But must we take them for our guides in theology?

Some questions seem foolish. Some questions seem *more* foolish. Some questions seem *most* foolish. But this seems, to speak out of correct grammar, superlatively most foolish. It challenges the most simple, positive, and direct testimony of God. It laughs to scorn and contempt the most guarded and unequivocal words of the Lord of truth. There stands the word in all its shining beauty: "All that are in the graves shall come forth." What is the use to pull, haul, and wriggle? There it stands yet! That word is of more importance than all the pretty talk of all the smirking, smiling talkers under heaven.

Friends, who teach this, I tell you, in all kindness, this warfare you are engaged in is a most unequal one. You will fail. God will triumph. This will die with all other monstrosities and abortions. You are making a most bold advance in the wake of exploded French infidelity. It will be of no use to rail and say bitter things. That has, to me, from the first only manifested a want of argument. I tell you in the name of Christ, you will find it hard to kick against the holy goads of the Bible.

I have, with others, waited and waited long for an argument on this question. I have seen none, heard none. That which is called such, to me does not even deserve the name of a distant inference. O! why not believe the simple Bible? "All that are in the graves"—"both the just and unjust."

EDWIN BURNHAM.

For the World's Crisis.

THE SPIRIT.

How much we have heard some say having the Spirit was the main thing, thus reasoning to evade submission to the word. To be in possession of the Spirit without submission to the requirements of the gospel, is a doctrine to which I am a stranger. May God keep me so.

By the aid of God's grace, we will collect a few passages in proof of the necessity of having the Spirit and walking after the Spirit, if we would inherit the world to come.

That we can be "filled with the Spirit" is evident by the high moral purity and perfection of christian graces, essential to our salvation, attributed to the Holy Spirit; I do not mean independent of faith in, and obedience to, the word of God. The Spirit and the word agree. With the apostle, we believe there is "one Spirit, even as ye are called," etc. Eph. 4: 4. It is by this Spirit the Father draws us unto Christ. "It is written in the prophets, . . . Every man therefore that hath heard, and hath learned (submitted to the striving of the Spirit) of the Father," etc. "And the Lord said, My Spirit shall not always strive with man." John 6: 44; Gen. 6: 3.

In John 7: 38 Jesus says, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him should receive." This last quoted accords with Peter, in Acts 2. When his audience "were pricked in their heart" (giving credit—believed), then, on condition that they "repent and be baptized," they had the promise of "the gift of the Holy Ghost."

The above scripture is plain proof that "the one Spirit" first strives with those who do not resist it, but have their heart opened, as Lydia's was, to "attend unto the things which were spoken of Paul." By that same "one Spirit" is sealed for "incorruption," or, "immortality, eternal life." 2 Cor. 1: 21, 22;—"Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Also in Eph. 1: 13, it is declared that they trusted in Christ "after that ye heard the word of truth. . . . in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Again, in 2 Thess. 2: 13, we are told that we are chosen to salvation "through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." In 1 Pet. 1: 2, we have the fact of our "sanctification of the Spirit," clearly expressed; and in Rom. 15: 16, we are informed "that the offering (*mar.*—sacrificing) up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Rom. 8: 14,—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received (see 1 Cor. 2: 12,) the spirit of bondage again to fear; but ye have received the Spirit of adoption, (Many misapply *adoption*, quoting it to be fulfilled at conversion; whereas, the Spirit is the earnest of adoption—or, redemption. Ver. 23; Eph. 1: 13, 14; chap. 4: 30,) whereby we cry, Abba, Father." And hence, said Paul to the Galatians (chap. 4: 9), "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Therefore, the terms by which a state of high perfection of christian graces is designated, are as follows: "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure." "He that doeth righteousness is righteous, even as he is righteous."—1 John 3: 3, 7. Again, "Because as he is, so are we in this world,"—perfect in love produced by the Spirit. "He that saith he abideth in him ought himself also so to walk even as He walked."—1 John 2: 6. "Follow peace . . . and holiness, without which no man shall see the Lord."—Heb. 12: 14. "For this is the will of God, even your sanctification"; and hence the mortification of the deeds of the body, upon which life depends. Rom. 8: 13, with many others, one more of which I will mention. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5: 48.

Now it is evident that a state of moral purity like that taught in these texts, and upon the attainment of which our salvation depends, can be reached only by the assistance of God's Spirit. We can only "abound in hope, through the power of the Holy Ghost." Rom. 15: 13. And certain it is that we can "wait for the hope of righteousness" only "through the Spirit." Gal. 5: 5.

Hence, how are we to be "purified"? We answer, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren," etc. In Phil. 1: 11, we read of "being filled with the fruits of righteousness, which are by Jesus Christ." And in Eph. 5: 9, we are informed that the fruit of "the Spirit is in all . . . righteousness," and of course we can never have the fruit of the Spirit without the Spirit to produce it. True indeed it is that, "if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. 8: 10.

Again, "to walk after the Spirit (Rom. 8: 1, 4,) is to be led and guided by His counsels and motions; to regulate and order our conversation by the rule and direction of God's word and Spirit, which every one will confess would be walking as Jesus walked; and we are required not only that, but in Gal. 5: 16, to "walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh," etc.

This high moral purity and perfection of christian graces, so clearly enjoined upon the church, upon which the salvation of each member depends, should lead us to conform to the requirements of the gospel, and "be filled with the Spirit."

Dear Brn., we can obtain more of the Spirit by asking. Every one who prays, in prayer exhibits faith in the Spirit's teaching, if he denies it not when he riseth up. Therefore, let us be holy in heart; prove it by our lives, living prepared for the coming of the Just One. Let every one remember that he or she must give an account of themselves to God; then, if not ready, get ready for it. Some will be deceived when Jesus comes, who by rejecting the truth and resisting His Spirit will receive the awful sentence, "I know you not." Then they are undeceived; but it is too late.

Where is that moral power which characterized the primitive church? Where is that "light of the world," that "city set on an hill, that cannot be hid"? Matt. 5: 14. Have we on the whole armor of God, and does our life prove that we are victorious? There is need of more praying, not so much making prayers. No! but, look to God with living faith, and the blessing will come. Let each, Jacob like, hold on. Faith and obedience, through the Holy Spirit, will give success.

Then come! ye weary ones, look down no longer; faint not; the prize is just before you. A short while will bring us there. Where? Home in the kingdom; when we through the blood of the Lamb shall have gained eternal life in glory, honor, and immortality. Let all determine to walk with God. Hence, "trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

It is certainly our privilege to attain this, and as He has promised to do it, he will; but not unless we live for it. O! then, let us determine to follow Him closely, and "be filled with the Spirit," "praying in the Holy Ghost." M. H. MORRISON.

New Glasgow, C. E.

For the World's Crisis.

TRUE LITERALISM: WHAT IS IT?

Is it true literalism to interpret the Scriptures figuratively? If so, then I must confess that I do not understand language. Some people harp on "true literalism" and "divine principles," just as though they alone were able to introduce them.

Is it true literalism when Christ says, "The hour is coming in which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation,"—to say he meant "the hour was coming when all the world would hear the gospel"?

Is it true literalism to say that "Paul taught the non-resurrection of the wicked," when he says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all that is written in the law and in the prophets*; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust"? Paul said he believed all that was written in the law and in the prophets. Most people consider Job a prophet, and he said, "The wicked are reserved to the day of destruction; they shall be BROUGHT FORTH at the day of wrath." Job 21: 30. Did Paul believe that?

Paul said he had "*hope toward God*, which they (the Jews) also allow, *that there shall be a resurrection of the dead, both of the just and the unjust.*" Did Paul know as much about "divine principles" as modern theorizers do? If Paul argued from "divine principles," then it is a divine principle to raise the wicked!

Is it true literalism to say that the wicked will never be raised, when the Revelator says he saw the *dead*, small and great, STAND *before God?* And were they all good, when he says, "Whosoever was not found written in the book of life, was *cast into the lake of fire?*" Shocking indeed!

"Principles" that teach such a doctrine as that, I apprehend, are more *human* than "*divine.*" J. W. TAYLOR.

Chatham Valley, Pa.

For the World's Crisis.

THE HIGHER LIFE—ITS EFFECTS.

"Oh, love, thou bottomless abyss!
My sins are swallowed up in thee:
Covered is my righteousness,
Nor spot of guilt remains on me,
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

Light! *light!* LIGHT! Holiness is light, light from heaven, spiritual light. "God is light, and in him is no darkness at all. . . . If we walk in the light, as he is in the light, we we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

Nothing so enlightens, invigorates, sends a thrill of ecstatic joy through the whole being, as holiness—the cleansing, purifying power of the Holy Spirit. The moment the follower of Jesus receives the pentecostal baptism—the tongue of fire,—that moment new light dawns, beams forth like the noon-day star! He sees with new eyes, hears with new ears, rejoices with new joy. "Behold, all things become new." He is now prepared, as never hitherto, to face the enemy, "fight the good fight," storm the fort of Satan.

The fresh impetus given to the soul is marvelous on the reception of this superlative grace, the renovating, purifying of the whole being. This was true of Isaiah when the live coal from God's altar was applied to his lips, his iniquity taken away, and his sin purged. There, when the call was made for help in the battle-field, Isaiah could say with a hearty good will, "Here am I; send me."—Isa. 6: 1-8.

Holiness is both light and power. It was so under the old dispensation, it was so under the new. It is so *now*. It will be so *forever*. Glory to Father, Son, and the Holy Spirit.

New light and strength are received; wonderful! The change is wonderful! The very moment an individual receives the baptismal fire, the burning coal from God's altar, that moment new light is imparted. Previously to these sealing, sanctifying influences of the Holy Spirit, the Bible (to many) is comparatively a sealed book, a dead letter; but now the true light shineth brightly; the Scriptures open with new beauty, new grandeur, new glory; wondrous things appear out of God's law. The individual receiving the witness of entire sanctification exclaims with the Psalmist, joyfully, "O how love I thy law! it is my meditation all the day. . . . I have more understanding than all my teachers, for thy testimonies are my meditation. . . . How sweet are thy words to my taste, yea, sweeter than honey to my mouth."

The Bible becomes a new book. A Congregational minister, after embracing the doctrine of perfect love, remarks thus: "It seems that I obtain a clearer knowledge of more Scripture in one day than I could before in a month. And then what a conviction of the *truth!* The Bible, O how inestimably precious! It is my meditation day and night. How full it is! It meets my *every* want, answers all my difficulties, solves all my perplexities."

How was it with the primitive disciples previous to the pentecostal baptism? They were blind, ignorant, timid, fearful, doubtful. The way of salvation to them was obscure. They saw men as trees walking. How was it after Pentecost, when the tongue of fire was given, the Spirit poured out? Darkness disappeared, fled away; new light, new hope, new joy burst forth gloriously.

The Holy Spirit now took of the things that belonged to Christ and showed them unto them. They now went forth with renewed boldness, like a strong man armed. One could chase a thousand, and two put ten thousand to flight. The previous teachings of Christ came home with redoubled light and power. The way of salvation through Christ's mediation and sacrifice shone brightly. "Holiness to the Lord" was written on their banners henceforth and forever!

Very many previously to this *special* unction from on high could see no passages bearing *directly* on the subject of entire sanctification or perfect love in this life; but on the reception of this gospel fulness, almost every page was radiant with the blessed doctrine. Proof texts on proof texts loomed up brightly, gloriously. "Now with open face they behold as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." O, *what* a blessing! *what* a blessing!

Furthermore, God graciously answers the prayers of those embracing heartily this full salvation. Ministers, that toiled on for years without any visible or apparent success attending their labors, and every thing around them appeared barren as the barren fig tree, on the application of this burning coal, this fire celestial, went forth with renewed strength of purpose, new faith, new zeal, new hope. God very soon literally *poured* out his Spirit, and multitudes of sinners *rushed* to God's altar, crying out, "Lord, save, we perish." Their prayers were answered almost miraculously in the conversion of their friends and neighbors. God set his seal of approbation smilingly to this inner life or entireness in his service.

We might fill volumes delineating facts on facts illustrative of the efficacy of the blood of Jesus in cleansing from all sin in this life, and the glorious results which are sure to follow.

The history of the church in all ages is a living testimony of the truths herein delineated, and especially that holiness is power. It is so, must be so. Heaven ordains it that whenever and wherever God's people take him at his word, arise, shine, put on strength, lay aside every weight and the sin that doth easily beset them, run with patience the race set before them, looking to Jesus continually, the author and finisher of their faith, resisting unto blood (if need be), striving against sin, then and there salvation *streams* overflowingly; angels tune their golden harps afresh—"Glory to God in the highest, on earth peace, good will to man."

Beloved, why tarry a moment when God is urging, commanding every soul naming the name of Christ to "come out from the world and be separate, and touch not the unclean thing"; to "wash and be clean"? An high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35: 8.

"Wake up, brother! wake up, sister!
Seek, O seek this holy state;
None but holy ones can enter
Through the pure celestial gate."

D. F. NEWTON.

For the World's Crisis.

CHURCH ORGANIZATION.

Dear Brethren of the Advent churches: I have learned some very important lessons, by forty-two years' experience, in being a member of some church a good part of the time since I enlisted under Prince Immanuel; and I have been in a few church meetings, and seen some things that were rather disagreeable, and some things that were agreeable. When I saw the leaven of malice manifest itself, it was rather disagreeable; but when I saw the leaven of sincerity, truth and love, manifest itself, then it was very agreeable.

But, dear brethren, is it not too often the case that church organizations are got up for the very purpose of gratifying a few members who wish to have the pre-eminence, or like very much to be officers in the church? Now I wish to speak with the utmost tenderness and kindness, for I do not wish to hurt the feelings of any one in the least. I sincerely love my Advent brethren and sisters, and want them all to foresee the evil, and hide themselves, and not pass on to be punished.

Church organizations are sometimes necessary, and perhaps for the best in some places, especially in cities; but, look out, and be very careful to avoid the leaven of malice and hypocrisy, and get as much of the leaven of sincerity, love, humility, honesty and kindness into the church as you possibly can; and where every member of a church is faithful in prayer for God's Spirit and wisdom to guide the church aright, those lovely christian graces will be manifested in a prominent degree, and then all will be well.

But I have heard and known it to be a fact, that in some places where they have organized a church, or churches, they soon get into trouble, and have to disorganize; and why? Because those who were chosen as officers of the church assumed the place of rulers over it, instead of servants to the church, which was entirely wrong. Now it is a pity that those who espouse the cause of our precious Redeemer do not study the Bible more, and learn what the teachings of the Spirit and Word are. For I positively believe that if the professed followers of the Redeemer would thoroughly study the teachings of Christ and the apostles, and store their minds with the rules of the gospel, there would never be any jars or schisms in a church.

The good Apostle Paul informs us in Gal. 3: 28, 29, that there is neither male nor female, bond or free, Jew or Gentile, but we are all one in Christ Jesus; and if we be Christ's, then are we Abraham's seed, and heirs according to the promise. Here, you see, the apostle makes no provision for officers to rule over the church, but all are one in Christ. But the church as a body holds the government over its own affairs, and is, or should be, under Christ as its head, and should be governed by him alone; and if one, two, three, or more, are chosen to manage the affairs of the church, they should be leaders or ensamples to the flock, and not usurp authority over the church.

Some of the cautions I have alluded to are recorded in the New Testament, as follows: Luke 12: 1,—"Beware of the leaven of the Pharisees, which is hypocrisy." 1 Cor. 5: 7,—"Purge out the old leaven of malice." 1 Cor. 5: 6, tells us that "a little leaven leaveneth the whole lump"; and also in Gal. 5: 9 it is repeated.

All churches should be on their guard, and not let Christ dividers get into the church and poison its members, and so bring a grievous wound on the church. I must say I am afraid there are a number of such among the Advent brethren, and I positively know I have seen some of them myself.

May the good Lord keep the Advent brethren from all needless hobbies, which tend to the sowing of discord and strife among the brethren. I once heard of a reformation in a certain neighborhood, where there were fifty brought out in religion, and met together for a long time, and had very good meetings. Five ministers of five different denominations came among them, each saying his church was the best, or the most respectable; and each of them got away ten of the converts, which divided them into five parts; after which there was no more union, no more happy meetings. Were not these men Christ dividers?

May the divine Spirit keep us all in peace and harmony till our King comes to reign. Amen. B. PERHAM.

Brattleboro, Vt.

☞ Do the right thing always, for it will be beneficial to yourself and others.

THE TENDENCY OF THE AGE.

BY REV. [illegible]

1. There is a strange tendency among men to turn from deep and thorough renovation, and seek in external polish that which is wanting in internal worth. Rigorous discipline made ancient Greece and Rome the terror of the world in their respective ages, but this fatal tendency snared them in its delusive net, and, yielding that rigid, self-denying, thorough discipline which had made them conquerors, they sought to awe the world into reverence and submission by ostentatious display of wealth and power. Their massive ruins attest the lamentable error they committed. These are not exceptions, or solitary examples, in the constellation of nations. This tendency is the mighty, hidden spring that first dismembers and then annihilates.

2. Neither is it confined to the political world. Social regulations, whether originating in law or in the special operation of organized bodies of men, are subject to the same fatal delusion. Public opinion is too much the lever that moves society. What will the world think?—not, What is right?—is the great question with multitudes at the present day, and thus the sentiments of corrupt mankind become the (false) means of social advancement. As a consequence, there is a looseness, a vague indefiniteness, in regard to right and wrong, which opens wide the door for the easy entrance of immorality, and vice, and crime. Under the superficial reign of public opinion, society is now rushing with constantly increasing velocity toward the dark shades of total demoralization. Men are forgetting that they are surrounded by beings like themselves, who have the same rights, the same nature, and the same interests; and the selfishness of the age, upheld by the tacit consent of the popular voice, is transforming society into a vast engine of robbery, where, supported by the complacent smiles of the multitudes, gigantic schemes of fraud, and alluring vices of monstrous deformity, are engulfing thousands in utter ruin.

3. But, more to be deplored than aught else is the startling fact, that even in Zion, "the perfection of beauty," this "mystery of iniquity doth (already) work." How terrible the departure from *primitive simplicity* and *holy living!* The *old* landmark is, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. 4: 14. *Now*, Christ crucified is a "stumbling-block" and "foolishness" to many nominal Christians. The cross-bearing way has been exchanged for the easier track of selfish gratification. An unholy compound has been substituted for simple faith in Jesus. Instead of the separating knife to sever the cords of jointure with the world and the flesh and the Devil, now we see the grappling irons by which a union is sought to be formed between Christ and Belial—between God and Mammon. In place of "the fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," we find hatred, moroseness, strife, resentment, harshness, evil acts and thoughts, infidelity, anger and intemperance fostered and pampered in the so-called church of the first-born. The address of Paul to the Galatians—"Having begun in the Spirit, are ye now made perfect by the flesh?"—is an inquiry applicable to many of this day. Pride for humility, worldly-conformity for imitation of Jesus, carnal gratification for holy self-denial, disputing pomp for worship in Spirit and in truth, foolish questions which gender strife, instead of the unvarnished story of the cross, a rest in forms and ceremonies in place of the life and power of godliness; these changes are the result of the tendency to superficiality which exists among men.

4. Yet there is sometimes a partial awakening of some portions of mankind to the magnitude of existing evils, and a consequent effort to remedy them. But these very efforts show how complete is the bondage of the age to this tendency. Look at the evil of intemperance, for instance. Here is an evil general in its character, breathing desolation upon soul and body, whose effects will be written in terrible characters upon the ever-during archways of Eternity, which has for its cause those withering soul diseases—avarice, and sensuality; and which is connived at by legislative sanctions. Met in what way? By a few secret societies. And whence came secret societies? They had their origin in the hot-beds of infidelity, and, (those of comparatively modern date), with the evident design of undermining the christian religion, by opening a door into a labyrinth that might appear, to the unsuspecting and unthinking world, equal in utility and grandeur to the christian temple, but without the so-called opprobrium of the cross. They have become numerous, and many are their ostensible objects; but they are local in their character, external in their remedial application, and altogether the creatures of circumstance. The remedies of the age for giant evils are, in the main, altogether inadequate to their superficial nature and the indefinite manner of their application.

It is not difficult to perceive that the *true* reformer has to meet and contend against this tendency, and that it constitutes a most wily foe. But although it is subtle, and woven intimately not only into the framework of society, but into the very heart of corrupt humanity, and, in consequence, a real Gibraltar, impregnable to any common assault, yet it *must be overcome* before aught else can be done. Deep, thorough discipline is an all-essential preparatory step to be taken by him who would be a successful soldier, statesman, philanthropist, or Bible christian.

There is but *one* antidote for this tendency of the human heart, and this remedy is a sure one. And here we wish to urge the claims of the christian religion as the remedy, and of the Bible as the guide-book to lead to the thorough discipline.—*Earnest Christian.*

For the World's Crisis.

ACTS 24: 15.

Acts 24: 15 is an irrefutable proof of Paul's belief in a general resurrection: "And (I, Paul) have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just* and *unjust*."

The above text is a compound sentence, consisting of three simple sentences, namely: 1. I (Paul) "have hope toward God;" 2, "which they themselves (a part of the Jews) also allow"; and 3, "that there shall be a resurrection of the dead, both of the just and unjust." The first sentence, which contains the person or thing spoken of (Paul), is called the subjective sentence; the second, commencing with the relative pronoun "which," is a mere parenthesis, thrown in here by Paul to show that there was another party besides him who believed the same as he (Paul) did, and which sentence may at any time be left out without altering the sense of the principal sentence in the least. The third and last sentence, which contains the object of the person spoken of in the first sentence, is called the objective sentence.

Now every school-boy, who knows something about the grammatical construction of a compound sentence, will tell you, my dear reader, that every thing which is said in an objective sentence, like the one before us, must by all means be applied first to the person or thing spoken of in the subjective sentence; after that to the second party spoken of in the parenthetic sentence. The little word "also" denotes that both parties believe the same thing. If we leave out the parenthetic sentence, "which they themselves also allow," which, according to all grammatical rule, may be done at any time without altering the sense of the principal sentence in the least, the text reads thus: "And (I, Paul) have hope toward God, that there will be a resurrection of the dead, just and unjust." The subjective and objective sentences are two necessary parts of a compound sentence, but a relative or parenthetic clause is not; it is merely an addition to a compound sentence, which may sometimes be of importance, but it never alters the thing spoken in the objective sentence.

To make the thing as plain as possible, I present to the reader a compound sentence similar to the above, and I am convinced that every intelligent and unprejudiced mind will and must see at once that Paul and the "they themselves," in Acts 24: 15, believed one and the same thing, namely: the resurrection of the *just* and *unjust*.

The Methodists believe, which the Presbyterians also allow, that a christian can both fight and pray. Now in this sentence will it do to apply the "fight" in the last or objective sentence to the first party (Methodists), and the "fight and pray" to the second party (Presbyterians) contained in the second or parenthetic clause? or must we not rather apply the "fight and pray" to both parties? Every honest and intelligent mind will say at once, Undoubtedly to both parties.

Well, then, do likewise with the text in question, and you will doubt no more that Paul and a portion of the Jews ("they themselves") believed one and the same thing, namely: the resurrection of the dead, both *just* and *unjust*.

L. REIMER.

For the World's Crisis.

ACTION!

Time hastens. Probation shortens. Wickedness increases. Men are dying. The awful crisis is coming. Men's hearts are failing them. Iniquity is abounding, and the old enemy is crowding men the broad road to ruin with a *rush* hardly to be withstood. Some stand still and wonder, and they will *wonder* and *perish!*

But this is the time for action. The word from headquarters is, Up and onward! and in the strength of Israel's God do valiantly. It is no time for sloth and inactivity; no time for indolence or indifference; no time for careless, half-made effort, but for *bold*, progressive, energetic and decisive movement, on to victory.

Meetings can be held now. The evenings are of good length, and there seems to be an ear to hear the truthful doctrine we preach, although it brings reproach. Meetings of days and conferences should be held in all directions in new places. The people should have the privilege of hearing, Behold He cometh! The watchmen should not hold their peace day or night now. Light shines on our pathway. My confidence is increasing. The word is fulfilling, infidelity spreading, and the Lord coming!

Brethren, be strong in faith, heads uplifted, and work while the day lasts. Save men out of the fire. *Let all be up and doing.*

Lee, N. H. L. BOUTELL.

For the World's Crisis.

HOME RELIGION.

The hardest place in all the world to live religion, say the most experienced christians, *is at home.*

Were the saints of God all gathered in one vast ampitheatre, and I standing in the lowest place, (which most befits me), and should look up and with a trumpet tone ask all whose religion stood the test of home to hold up the right hand, I wonder how many hands would go up?

Of one thing I am certain, my own hand would hang down if the question were (as it is), does it *always* stand the test at home? Were there any latitude given, I could hold up my hand, but there is none. *Does it always stand the test?* This is the standard. It is a high mark, I know, but I think it is the "mark for the prize." Amen.

Your sister, with her eye upon the mark,

Hammonton, N. J. E. S. WILLARD.

For the World's Crisis.

MR. BAXTER IN IRELAND.—A correspondent says that Mr. Baxter "is preaching with acceptance in Ireland to congregations of from one to five thousand. He writes that he finds much genuine fruit of the Irish revival in the north of Ireland (Protestant Ireland), and that all he had heard of the piety of that people is verified. There are some young men who attend closely to their business through the week, who devote their Sabbaths and spare time to preaching and teaching the gospel, wherever they can find an audience, either publicly or privately. Some accept the Advent doctrine. The advent is much more preached in England than in America, and meets with more ready and general acceptance."

We are glad to hear so good news from across the Atlantic. May God speed the truth.

There are many shining lights, which are not also burning lights.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Oct. 11, 1864.

The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

WRITE AT ONCE.

We would urge those who have received bills to write at once if they wish their papers continued. We think there has never been a time when our paper was more needed than now; hence, we do not like to part with any of our friends, whose pleasant acquaintance we have so long enjoyed. But if they request us to make them no more visits, we shall be obliged to submit, though reluctantly. These times are very ominous of great events, and especially the crowning one of all,—*the coming of Jesus*. New light is bursting forth on the prophetic periods that all should see.

Instead of dissolving our happy acquaintance through the paper, let us renew it; and unite heart and hand for the short time that yet remains of our pilgrimage. Let us all double our diligence in the great work before us. These times call for men who have true christian courage. Let every soldier of the cross see that he has "on the whole armor of God."

THE SEALED BOOK.

Whenever a letter is sealed, we understand its contents cannot be known till the seal is opened. The same is true of a book, or any other reading matter. In Dan. 12: 4, we read, "O Daniel, shut up the words, and seal the book, even to the time of the end." Then it follows that no one can understand that which is sealed in the book of Daniel till "the time of the end." The great point of interest, in Daniel's mind, was the *length* of the vision,—"How *long* shall it be to the end of these wonders?" The question is repeated, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." The angel then goes on to say, "The wise shall understand." Understand what? Evidently that which is sealed up. And what is that? The *time* mentioned in the vision of Daniel, about which he makes such earnest inquiries. As that is sealed till "the time of the end," it is *certain* that it cannot be understood till that period arrives; hence all efforts to understand it before "the time of the end" must prove a failure.

Another point should not be overlooked in the examination of this subject, and that is, that any system of chronology based on a foundation laid before "the time of the end" must be incorrect; otherwise it would not be sealed till "the time of the end"; for if we could settle on the right time to *begin* the prophetic periods, any school-boy could tell where they would end. But all systems of chronology, for several hundred years, have been based on Ptolemy's canon, made out in the second century; and if Ptolemy's system was correct, then of course the periods in Daniel were unsealed in the second century, which could not have been "the time of the end."

That we have now come to "the time of the end" appears very evident from the signs of the times; for near the end of this dispensation, certain events were to transpire which would show that the coming of Christ is at hand, as clearly as budding fig-trees show "that summer is nigh." Those events, we believe, are accomplished,—the darkening of the sun and moon, and the falling stars,—and now we begin to witness "upon the earth distress of nations, with perplexity," which are among the last indications that "the time of the end" has come, and that the Savior will soon appear, therefore we are where we may expect the seal to be removed from the prophetic periods. How can this be done? We think of but two ways: either show that the periods have been applied to the wrong events, or that Ptolemy's canon is wrong. We can see no chance to show the first, because the events are so definitely specified. For instance, in Dan. 9: 25 we read,—"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks." These sixty-nine weeks can be applied to no other period but the one here mentioned. They must reach from the specified commandment "unto the Messiah." It is certain that these must be weeks of *years*, because no commandment went forth "to build Jerusalem" within sixty-nine literal weeks of the first advent of our Messiah. Besides, Jerusalem had been built for centuries before Christ came, and hence a commandment to rebuild it when it was already built would be ridiculous.

We now see no other way to unseal the book of Daniel but for some one to show in "the time of the end" that Ptolemy's canon is incorrect. This can be done only by an astronomer, or one who can calculate eclipses, and point out Ptolemy's errors, if he has any. It should be kept in mind that, according to Ptolemy's canon, we can find no "commandment to restore and build Jerusalem," that was given sixty-nine weeks, or four hundred and eighty-three years before the birth of the Messiah. The one given by Cyrus is the one that corresponds with the prophecy; but Ptolemy makes that commandment five hundred and thirty-six years B. C.; but we can have only four hundred and eighty-three. Prideaux, when speaking on the subject, says:—"None, who understand this prophecy to relate either to the cutting off, or the coming of the Messiah, do begin from the first of Cyrus; for, according to this computation, no chronology can reconcile them." Let us read the commandment given to Cyrus: "Thus saith the Lord thy Redeemer, . . . that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built; and I will raise up the decayed places thereof." Who shall do this? "That saith of CYRUS, He is my shepherd, and *shall perform* all my pleasure." What shall he do?—"Even saying to Jerusalem, *Thou shalt be built; and to the temple, Thy foundation shall be laid.*"—Isa. 44: 24–28. "Thus saith the Lord to his anointed, to Cyrus." What does he say?—"He shall build my city and he shall let go my captives, not for price nor reward, saith the Lord of hosts." —Isa. 45: 13. This prophecy was given more than a hundred years before the birth of Cyrus.

When speaking of the captivity of the Jews at Babylon, Jeremiah says:—"These nations shall serve the king of Babylon seventy years. And it shall come to pass when the seventy years are accomplished, that I will punish the king of Babylon, and that nation saith the Lord, for their iniquity, and will make it perpetual desolations."—Jer. 25: 11–12. "For thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10.

Let us now look for the accomplishment of these prophecies. In Ezra we read:—"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah."—Ezra 1: 1–8.

The foregoing just fills the prophecy, but the trouble has been, that Ptolemy's canon dates it 536 B. C., hence the sixty-nine weeks, or 483 years, could not be made to extend from this commandment "unto the Messiah the Prince." If it can be proved that Ptolemy's canon is wrong, then we may expect the time to be unsealed. This has been most successfully accomplished by Bro. W. C. Thurman; who has also very clearly proved that the commandment of Cyrus went forth B. C. 488. Sixty-nine weeks, or 483 years, from this date bring us to B. C. 5, just where chronologers prove that "Messiah the Prince" was born. Praise the Lord for the light that now shines on the prophetic word.

COMMENCEMENNT OF THE PROPHETIC PERIODS.

For several years we have been fully satisfied that the prophetic periods of Daniel must be understood before the second coming of Christ; otherwise, the Scripture would be broken; but Jesus says, "The Scripture cannot be broken." John 10: 35. We have seen no light on the prophetic periods for the past nine years, till now; hence we could not write or preach on them. We have been anxiously waiting for the light to appear, feeling ready and willing to embrace and publish it when seen, regardless of the frowns of a scoffing world, and a lukewarm church. We have but little hope that those who do not truly love Jesus and his appearing will receive the light on this important subject. They will at once refer to past mistakes and failures, and conclude that the result will again be the same; hence many treat the matter with more contempt than ever; for at the present time, a very large number of the unconverted have come to the conclusion, through the teaching of the spirits and their followers, that the Bible alone is poor authority to establish any doctrine. They frequently say, "If the Bible is true, you make out a very good case, but we don't believe your book." But if the true light has at last shone upon the prophetical periods, "the wise shall understand;" and they will rejoice in the truth, and prepare for "the marriage of the Lamb."

But we took up our pen this time to make a remark concerning the "commencement of the prophetic periods" in Daniel. In another column will be seen an article on "the sealed book;" in which we show that, according to Thurman's Chronology, the sixty-nine weeks, of Dan. 7; 25, begin at the decree of Cyrus, B. C. 488, and end at the birth of the Messiah, about four years before the commencement of the christian era, at the point established by the best authorities. But he does not make the sixty-nine weeks a part of the seventy weeks in Dan. 9: 24; neither does he make the sixty-two weeks of verse 26, and the one week of verse 27, parts of the seventy weeks of Dan. 9: 24, but shows clearly that all the four periods are distinct from each other. The seventy weeks begin with the 2300 days of Dan. 8: 14, because they are cut off from them. The sixty-nine weeks, as already shown, begin 488 B. C. with "the commandment to restore and to build Jerusalem;" the sixty-two weeks begin at the time the wall was finished, which Bro. Thurman shows was B. C. 406, and the "one week" begins at the end of the seventy.

We purpose to give his arguments on these points soon.

A GOOD EXAMPLE.

A Bro. from Parma, Michigan, writes:—"Enclosed please find five dollars for the Tract Fund. I love money, but I love the cause of Christ more. I have but little of this world's goods. I am at work on a farm by the month, but I cheerfully give a portion of my earnings for the cause I love so well."

Who else will imitate this noble example? Cannot a thousand of our readers give five dollars to the tract fund, and never miss it? while many others can do as some have done, give their tens, fifties, and even hundreds? When Jesus comes, we think those who have put money into the tract fund will find it returning to them a very large interest. Come, try it.

THURMAN'S CHRONOLOGY.

As before intimated, we purpose soon to give our readers a digest of Bro. Wm. Thurman's noted work on Bible Chronology. It is destined, we think, to work a complete revolution in this department of biblical study; He overturns Ptolemy's Canon, which has been the basis of chronological dates, and, by so doing, has introduced order and harmony into the before confused state of this portion of the Scriptures. It should be a cause of much rejoicing among Bible students, to know that the seal on the periods in Daniel's vision is at last broken, and that light is now shining brightly on that portion of Scripture.

Bro. Thurman remarks in the preface to his work, "The truth-testing powers of astronomy having removed the seal and opened the book, that all important question,—'Is the Bible the book of God?' is ANSWERED NOW; or, at least, the author, who was not only a deist, but even doubted the existence of a God, can now truly say,—not that 'I believe,' but—'I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth.'" Job, 19: 25. The following truthful remarks, found in his work, are worthy of a candid consideration:—"The prejudice even of the deist is not so impervious to the light of truth, as that of those whose god is the custom of the age in which they live, and whose faith is but an assent to the religion of their fathers."

We think no one can read this chronology without being impressed that the writer is master of the subject, and also convinced with the correctness of his conclusions. Eld. J. Litch, editor of the *Advent Herald*, when speaking of the work says:

"We have been more than gratified with the lucid and forcible manner in which the chronology of the world is taken up and analysed. As we have already said, he lays violent hands on the canon of Ptolemy, on which all chronological writers have based their respective theories, and shows numerous errors in eclipses given by that celebrated writer, of sufficient number and magnitude to invalidate his system, and render all systems based upon it unreliable. . . . Admitting the astronomical facts to be as he (Thurman) asserts them, he has gained the day; Ptolemy is fairly disposed of, and we must look elsewhere for a basis for our chronological faith."

The New York *Chronicle*, an able weekly of the Baptist denomination, when speaking of Bro. Thurman's work, says:—

"The primary object of the author seems to have been to establish a correct chronology, and by a careful investigation, we are convinced that he has succeeded in so doing. It is indeed remarkable to see how sacred and profane writers are reconciled; and it is the only work on chronology, in which it is clearly shown that one but substantiates the other. It is truly sublime to observe the harmonizing of those prophetic dates which have never before been properly explained. . . . The work contains more original matter, and does more to reconcile the Scriptures, and explain the prophetic dates than any other yet published. The infidel, atheist or deist cannot, with a mind free from prejudice, make himself master of its contents without being compelled to confess that Jesus is the Christ, the Son of the living God; and the christian, by doing the same, is inspired with the faith which fills the soul with ecstasies of joy, enabling him to 'look up,' knowing that his redemption draweth nigh."

His work is no echo from some author, it is *original*; and yet he confirms some of the best established points in chronology, and introduces harmony for the confusion of other chronologers, whose systems depended on Ptolemy's canon. According to Ptolemy, the decree of Cyrus, (Isa. 44: 28, 45: 13; Ezra 1: 1–4,) restore and build Jerusalem, went forth B. C., 536; but Bro. Thurman shows that it was B. C. 488, at which point the sixty-nine weeks, or 483 years begin, ending B. C. 5, when our Savior was born. It is claimed, we think, by all chronologers, that the christian era, or our A. D., began about the fifth year after the birth of Christ, so that we are now about 1869 years from the time he was born.

ONE FOR THE KING OF KINGS.

The following was clipped from the Chicago Daily *Tribune*, of Sept. 9th, 1864:

"FOR NEXT PRESIDENT.—Straws best show which way the wind blows. Yesterday a vote for the next President was taken on the Michigan Central train from this city to Detroit, by Mr. S. M. Bush, with the following result: Votes polled, 182; for Lincoln, 104; McClellan, 59; no choice, 9; the King of kings, 1."

The one for "the King of kings" was our own; and we are purposed to give none for any other candidate. While others are making gigantic efforts to secure the election of their candidates, will the friends of Jesus be indifferent to the interests of his cause; and, instead of being filled with his Spirit, allow themselves to be baptized in the filth of political mud? Remember one part of "pure religion, and undefiled before God and the Father, is this; . . . to keep" ourselves "unspotted from the world." Now is the time for prayer and watchfulness.

"THE LAST ISM."

There have been a great many *isms* in our world's history, but it is said the last one has come, which is *Spiritualism*; so the Spiritualists say; and we are inclined to think they are correct in this statement, because there is good reason to believe that Spiritualism will absorb all the systems of error in the world.

The following are some of the sayings of Spiritualists:—

"The true church of God is the whole family of humanity, every single soul of which is a true and faithful member. Every man and woman that now lives on this earth, and ever has lived here, is, and was, each one, a true, faithful, dutiful member of the true church of the ever living, infinite God. . . . Every *poor devil*, I mean so esteemed by the sects, shall be recognized as a true, lawful and faithful child of the same God that is our God, . . . Spiritualism, the Christ, cannot die; its work is to destroy the literal church, . . . and reveal the new church, the spiritual temple. . . . It sweeps away the mischievous arbitrary distinctions which have been drawn between sacred and secular, between saints and sinners, between the elect and condemned, and places us all on the equal footing of simple brotherhood."—*Banner of Light.*

In the *Banner of Light*, Feb. 27, 1864, a spirit says:—"We believe that the human spirit, as an individuality, never was created. Therefore it must have always been in existence, and we believe must continue on throughout the eternity of the past."

"The spiritual dispensation is the fourteenth religion which has appeared in the world, and being the last, it is, of course, the highest. It is the new, great religion of divine, everlasting law."—*Banner of Light.*

"Religion consists in nothing more nor less than the knowledge and observance of the laws of nature. . . . If the nature of men requires their frequenting the dram shop, their keeping a dram shop shows more religion than being a temperance man. If his nature calls for it, then is the daily beating and bruising of the horse religion. Only fall in with all the claims of nature, and you will then fall in with all the claims of religion. . . . The great need of men is to return to the religion of nature."

[From a discourse by Gerrit Smith, delivered in Peterboro, April 14th, 1861, and published in the *Herald of Progress*, May 25th, 1861.

What can be further removed from the teaching of the Scriptures than the foregoing? and yet this "natural religion," as advocated by the Spiritualists, is becoming very popular.

PROPHECY OF THE SPIRITS.

In the *Banner of Light*, of Aug. 22nd, 1863, we find some prophecies uttered by the spirits through Uriah Clark, a prominent Spiritualist lecturer. Among others is the following: "Before another 4th of July is ushered in, the 'Olive Crown of Peace' shall adorn our Capitol."

The 4th of July, 1864, is passed, but we have not heard that the "olive crown of peace" is adorning our Capitol, neither is there prospect that we shall see such a result at present. We think there is good evidence to believe that the "false prophet" is embodied in Spiritualism. The "false prophet" is to be known, not only by false prophecies, but by working "miracles," which is a special characteristic of Spiritualism.

THE EMPHATIC DIAGLOTT.—We are informed by the publisher that the first edition of the "Emphatic Diaglott" is exhausted, and that a second edition, revised and corrected, will be issued about Jan. 1st, 1865. Orders will be received in the meantime, and supplied in the rotation received. All orders must be accompanied by cash.

MANCHESTER, N. H.—Ministering brethren visiting this place, will hereafter communicate with BRO. ELISHA SLAGER, chairman of committee.

For the World's Crisis.

IN AFFLICTION.

BRO. GRANT:—Death, the enemy of mankind, has invaded our little family circle, and Francis, our only child, has fallen a victim to his relentless grasp. Instead of being, as usual, at the campmeeting this year, we were called to minister to the wants of our sick, suffering child. He was severely attacked with dysentery and suffered extremely for ten days, when he fell asleep, Sept. 1st, 1864, aged fourteen years, one month and twelve days, to wake no more till the trump of God shall bid the sleepers awake.

Our hearts' affections were entwined around him, and it did not seem that we could spare him, and earnestly did we beseech the Lord that he might be spared to us; but, for wise reasons, no doubt, our request was not granted.

He wanted to live, though he said he did not fear to die, that he might live for Christ. We have reason to think that he loved the Savior, and did try to be a good boy. Though he was not free from the faults of childhood, yet we have reason to be thankful that he was so kind and affectionate.

A few days before he died, he said, "It seems as though I loved everybody." He prayed. From his earliest speech he was taught to pray, and always before going to bed at night, he would bend his knees in prayer to God. A day or two before he died he called Carrie (the girl who lives with us) to him, and told her, he did not know as he should get well, and wanted she should forgive him all he had done wrong to her, and that she should be good, and meet him in the kingdom. He sent a similar message to Nettie, Bro. Piper's daughter, who was away at the time.

Were it not for the *blessed hope* of the resurrection of the dead, our sorrow would be overwhelming. I have followed two sisters and a brother, father and mother, and a little infant child to the grave ere this; but this bereavement seems greater than them all.

Why it should be thus, we can hardly see the reason now; but as not a sparrow falls to the ground without the notice of our kind Heavenly Father, so we trust and believe it will be seen in the end, that this is all for the best.

Our daily prayer is, that this affliction may draw us nearer to Jesus. Our desire is, to be remembered by the saints, in this time of our affliction. We can also more deeply sympathize with those in like circumstances.

The funeral was attended by Bro. S. S. Brewer, who spoke words of comfort and consolation. Our hearts are longing for the time to speedily come when the conquering King shall come, and spoil death of his victims, and gather the ransomed home. Yours in hope, D. MERRIAM.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$363.61
A friend pd	1.00
H. R. Smith pd	5.00
S. Marsh pd	.50
Z. Whitney pd	5.00
H. Rockwell pd	.50
D. T. Corey pd	1.00

PLEDGES PAID.—Sidney Hall.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$74.30
Mrs. M. Smith pd	3.00
"Without name" pd	.30
Mrs. J. T., free subs. pd	1.00
F. P. H. pd	.50
J. D. pd	1.00
P. T. pd	1.00
W. S. B. pd	5.00
S. M. T. pd	1.00
Jane J. Austin pd	.50
H. A. Smith pd	2.50
J. C., free subs. pd	1.00
M. S. pd	2.50
R. L. R. pd	1.00
M. F. G. pd	1.25
Mrs. O. Stetson pd	.50
H. G. T. pd	2.50
L. T. C. pd	2.00
M. F. H. pd	2.50
Joseph Freed pd	2.00
H. B. Sevey pd	5.00
B. H. A. pd	.50
S. T. pd	1.00
N. S. B. pd	1.00
L. A. W. pd	1.00
J. W. Higgins pd	1.00
D. Miner (for the Sr. in Middlesex Co.)	2.00
E. P. R. (for the poor Sr. in Bethany)	2.00

Maine Free List.

Athens	1	Levant West (?)	1
Albion (South)	1	Livermore	1
Alton	1	Machias	3
Augusta	2	Machiasport	1
Bangor	2	Medway	1
Bath	1	Mexico	1
Berwick	1	Moluncus	1
Biddeford	4	Mount Vernon	1
Bowdoin	1	Newport (East)	2
Boothbay (No.)	1	Newport	1
Buxton	1	Orrington	1
Brunswick	1	Portland	6
Carmel	1	Poland	3
Carmel No. (?)	1	Plymouth	1
Castle Hill	1	Presque Isle	2
China (South)	1	Ripley	3
Corinna	2	Richmond	1
Cornville	1	Rome	1
Cooper's Mills	1	Saco	1
Dexter	1	Sangerville	1
Dixmount N. E. (?)	1	Saccarappa	1
Dover	1	Sebec (South)	1
Exeter (So.)	1	Somerville	1
Eddington	1	Stoneham (East)	1
Frankfort Mills (?)	2	St. Albans	1
Fayette	1	Starks	1
Foxcroft	1	Stetson	1
Gardiner	3	Stockton	1
Garland	1	Surry	2
Hallowell	3	Sumner (East)	1
Hartland	1	Swanville	1
Hope	1	Topsham	1
Hollis	1	Washington (West)	1
Islesboro	1	Wellington	1
Jonesport	1	Weeks Mills	1
Kennebunkport	1	Windham	1
Kennebunk Depot	1	Woodville	1
La Orange	1	Woodstock	1
Lewiston	1	Yarmouth	2
Levant (?)	1	Total	107

New Hampshire Free List.

Alton	1	Lake Village	2
Alton (West)	1	Loudon Ridge	1
Barnstead Centre	2	Mast Yard	1
Charlestown	1	Meredith Village	2
Chichester	1	Melvin Village	2
Concord	3	Milton Mills	1
Concord (East)	2	Nashua	2
Claremont	1	Newburg	1
Danbury	1	New Durham	2
Derry	1	New Durham Ridge	1
Dorchester	1	Newport	2
Eaton Centre	1	Northwood Narrows	1
Epping (West)	1	Ossipee (West)	1
Exeter	1	Portsmouth	2
Franconia	1	Pittsfield	3
Great Falls	2	Sunapee	1
Gilmanton (Lower)	2	Woodstock	1
Goffstown	1	Weare (East)	3
Haverhill (East)	1	Warner	2
Horn's Mills	2	Wilmot Flat	1
Lime (?)	1	Whitefield	1
Lyme (East)	1	Total	62

VOICES FROM THE POOR.

A few more letters from the poor of this world, rich in faith, and heirs of the kingdom. We have received already several hundred such. Read them, brethren; you to whom the Lord has entrusted means to do good with, and remember—"*Blessed* is he that considereth the cause of the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Blessed promise! May its truth be *realized* by MANY of our readers.

FROM AN AGED BROTHER IN NEW HAMPSHIRE, writing from a sick bed.

For the last seven years, by your liberality, we have received the rich benefit of reading the Crisis free. For which, may that God who moved you to that generous act reward you with an hundred fold in this present life, and in the world to come with life eternal, is the prayer of this poor old man's heart. Standing, as I do, on the last crumbling sands of mortal life, I am earnestly waiting for my dear Redeemer to change this vile body, that it may be fashioned like unto his glorious body. There I shall be free from wants, and pain, and distress, of which I have suffered so much the last year, the *eightieth* of my pilgrimage in mortal life.

Now we wish to express our heartfelt thanks for the benefit we have received by the perusal of the World's Crisis for the last seven years; and especially my dear Sarah, who thinks more of the Crisis than of all other papers in the world, for here she gets her spiritual food from week to week. She was a true-hearted Advent believer before I married her, twenty-one years ago; and she still loves and believes the doctrine, and knows not how to do without the Crisis. No paper that I read is better adapted to the times in which we live, and as to its spirit none can be better. Ask God, Bro. Grant, as I trust you do, whether it is duty to continue the Crisis to this infirm old man any longer. As God says, so do. The most of the time the last year I have been confined to my room, never happier in God than now, with all my distress and pain. Your brother looking for redemption soon. N.

Be comforted, Bro. Samuel; the Crisis shall still come to you, to cheer your weary pilgrimage, and Sarah's too. If we can't pay for it, some brother will.

FROM A SISTER IN WORCESTER CO., MASS.

This sister writes that she is poor as to this world's goods, and in very feeble health. Has been out of health over two years, not able to do any hard work. Does not often enjoy the privilege of hearing the gospel preached; about all the preaching she has is the Crisis. Her companion is a Spiritualist, and she is surrounded with Spiritualists and with opposition on every hand. Advent meetings are two miles and a half from where she lives, but her health is so poor that she cannot walk to them, and is obliged to stay at home.

Under these unfavorable circumstances she writes: "I don't know what I should do without the Crisis. I need it very much, as that and my Bible are about all the preaching I have. I am trying in my feeble manner, with trials and temptations on every hand, to serve the Lord. I feel that it would be bestowing upon me a very great favor and blessing, if you will continue to send me the Crisis, and when I do get anything that I can spare I will send it to you. "He that giveth to the poor, lendeth to the Lord." O that the Lord would open the hearts of those who have enough and to spare, to give to the Poor Fund, so that the poor may have the gospel preached to them." H.

He will. Some good brother who reads this will gladly lend to the Lord enough to pay for sister H.'s paper. Do it, brother. Money in the Lord's Bank, for the good of the Lord's poor, is well invested. It will bring interest now, and interest upon interest by-and-by.

FROM A BROTHER IN PENNSYLVANIA.

I have received your paper free for some time, but I cannot ask you to continue the favor longer. It is true I am poor in one sense. I am a *poor preacher*, away down here in the southern part of Pennsylvania, receiving but a small salary for these hard times, but perhaps still have more in the world than others who would like to have your paper, and cannot. And though I would love to have it, I cannot conscientiously ask for it longer. I, however, thank you for your kindness to me, and shall continue still to proclaim the near approach of the great God and our Savior. Yours in love, S.

Preach on, brother; we shall not take the Crisis from you while you are heralding the Lord's coming. The money will come in for it in some way. Some able brother in your own State will see to that.

FROM A SISTER IN SOMERSET CO., ME.

Eight years ago her husband fell asleep in Jesus, leaving her in reduced circumstances, with five little children looking to her for support, and two of them cripples. She writes as follows:—

"I have seen some trying times, but the good Lord has never forsaken us, and through his goodness I have been enabled to keep my little family together. Two years ago, by the kindness of Bro. Chas. Stratton of Cornville, I obtained the Crisis, and each week it has come to gladden our hearts and cheer us in our lonely pilgrimage. The year of subscription has nearly run out, but we are loth to part with our paper, the perusal of which has strengthened us in our determinations to meet the dear companion and father on the new earth. We want the paper, but can recompense you only with our prayers; and those you have, that the Lord may bless you in your labors of love, and at last grant you a seat in his kingdom with all the saved ones."

MRS. W—.

One of God's ancient ones could say,—"I caused the widow's heart to sing for joy." Can *you* say it, brother? *Will* you? and make the fatherless glad, too?

Assuming the Responsibility.

A Sister in Massachusetts writes:—

"I have for a long time felt a desire to aid you in your enterprise; but, the wife being the weaker vessel, I have hitherto submitted all matters of this kind to my better half. But of late I have felt a strong impression of duty to assume some responsibility for myself. I therefore enclose $10.00 for the Poor Fund, or any other use your judgment may direct." R.

No doubt there are many other sisters who would be glad to assume a similar responsibility, and thus do good to the poor, and at the same time help the office. We shall be happy to hear from them.

The way to do it.

A brother in —— writes as follows:—

"In the free list for ——, I notice two. Please give me their names, and I will inquire about them, and if they are found worthy poor, something shall be done for them. I had flattered myself there were none in ——. My wife says if you will give her the full address of "Eliza of Bethany," she will send her a dollar or two." C.

We will do so.

Another way to do it.

"I enclose $2.00 to pay for 'the poor sister in Bethany.' I would joyfully pay for *all* the poor, if I could do so, for truly it is *more*, yea, THRICE more blessed to *give* than to receive." E. P. R.

Another.

A brother in Hallowell writes:—

"I enclose five dollars; $2.00 to pay for the Crisis for the 'Poor Sister in Bethany.' If she is provided for, apply it for the 'Sister in Middlesex county'; and if she is provided for, then let it pay for the Crisis for the maimed brother spoken of by the sister in Burlington. The other $3.00 is for the Tract Fund."

We have applied it for the Sister in Middlesex Co.

ITALIAN MISSION.

A friend pd	1.00
L. F. B. pd	5.00
A Sister pd	5.00
A friend to missions pd	8.00
Mrs. C. Cottle pd	3.00
Cash pd	2.00
R. Whitney pd	5.00
Anonymous	.50
S. W. Higgins ($2.50 in gold)	4.88

From Bro. D. Cogswell.

DEAR BRN. AND SRS.:—I ask you to read Bro. H. B. Czechowski's appeal for help in the Crisis of Sept. 27th, a stranger in a strange land, preaching the gospel. Think, for one moment, of the sacrifice which he has made, and then think that he is poor and out of money, in a new place, where he cannot expect help until he has been there long enough to get the people interested, and the car of truth moving. Now, brethren, let us send our mites at once to Bro. Grant, and he will see that the money is sent to him immediately. Do not delay. Think whose cause it is, and then remember "that inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." May the Lord help us to be up and doing. Time is short. D. COGSWELL.

Dansville, N. Y., Sept. 30th, '64.

IMPORTANT TO SUBSCRIBERS IN THE BRITISH PROVINCES.

Now is the time for subscribers in the Canadas, New Brunswick and Nova Scotia, *to save money.* "How?"

By settling up their accounts, and paying in advance, *with gold or Provincial bank bills.*

A Canadian *one dollar* bill is worth *two dollars* here; and, FOR EVERY SUCH $1.00 SENT US, WE WILL GIVE $2.00 CREDIT, more or less, according to the current rates of premium.

The premium on gold and on Canadian bills, is *falling*. Not long since, the value of $1.00 of such money was as high as $2.87; it is now about $2.00. In a few weeks, it will doubtless fall very much below that, and a few more Union victories may bring it down *to par*.

Now is the time. Improve it! Pay up your indebtedness, *with half the amount due*; and, for *two years* in advance, with the price for *one year*; or, for *one year*, with the price for *six months*. Don't let the opportunity pass You may never have another.

Oct. 10th. The price of gold to-day is $1.95. Canada Bills, $1.90.

Correspondence.

From Sr. N. Colburn.

Bro. Grant:—It is now about two years and eight months since I have been a daily sufferer, and the most of the time have been obliged to keep my bed and room. I have been wholly confined to my bed for the last eleven weeks, but amid all my affliction and suffering, can truly say, God is good. I know "He doeth all things well." At times the enemy comes in like a flood and seeks to destroy my peace, but the Spirit of the Lord is present to lift up a standard against him, and I am thus delivered in the hour of temptation. "I said, I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast. I will cry unto God Most High; unto God that performeth all things for me. He shall send from heaven, and save me from the reproach of him that would swallow me up. God shall send forth his mercy and his truth. . . . . My heart is fixed, O God, my heart is fixed; I will sing and give praise." And when Jesus comes I hope to meet with all those who love our Lord Jesus Christ in sincerity, and join with them in noble praise to our great Deliverer, who

"Brought us through grace to the Eden of love,"

where there will be "no more death, neither sorrow nor crying, neither any more pain; for the former things are past away." O, blessed hope! It buoys us up while passing through this wilderness of woe. I love God with all my heart. I love his cause and people. I love to hear from the dear pilgrims scattered abroad, through the columns of our much loved paper. The Crisis to me is a welcome visitor. I love it, and would be glad to contribute something for its support, but at present my prayers are all I can give. God's children have no need to be idle. If we cannot labor with our hands we can pray; and although it should be my lot to lie prostrate on a sick bed till Jesus comes, I expect to find something to do each day for my blessed Lord until the Master appears and presents me with a lawful discharge, and bids me come home to the land of rest, to dwell with the saints on the earth renewed. Pray for your unworthy and afflicted sister. I expect to meet you soon in the kingdom. Praise the Lord. Brethren and sisters, be faithful.

Naomi Colburn.

Magog, C. E., June, 1864.

From Sr. M. E. Streeter.

Beloved Brn. and Srs. in Christ:—Through the mercy of God I am still a spared monument of his love and care, and am still striving for the blessed inheritance, and a crown of unfading beauty and glory. Thank the good Lord for such a blessed hope. It cheers my aching heart while struggling against the waves of adversity to know of a surety that we are almost into harbor. There the weary will ever be at rest. No sick bed scenes, no death, no tears will ever fall from our eyes, for they will all be wiped away by the soft hand of our blessed Savior. I do long to be there, where we shall not see our loved ones sick and suffering upon beds of pain and distress. I want to have Jesus come and end our sorrows, griefs and tears.

For the past four months my time has been nearly taken up in watching by the side of my dear sister, who has not been off from the bed but twice in all this time. O! how I have longed for the coming of Christ, when I have heard her groans, her cries for deliverance; heard her pray most fervently for death, her sufferings were so severe. O! what a relief to that dear, suffering one. Methinks she would have rejoiced with joy unspeakable and full of glory. And still she suffers for some wise purpose. Dear brethren and sisters, pray for her. Where is the faith that was once delivered to the saints? Why cannot we see the sick raised now by the prayer of faith? It is our privilege to live where we can claim the promises of God for our own. Lord, help us to live just right, and bear all patiently. What if cold-hearted professors think we are not on the right track? What do I care, if I have the approbation of high Heaven? I have never felt the presence of my Savior as I have for a few months past, and how good it has been to me, while my cares have been so hard, to have Jesus to help bear them.

Dear friends, accept my sincere and heartfelt thanks for your kind remembrance of me while I have been by day and night watching with a dear sister. Your letters have been like cold water to a thirsty soul. They have cheered me in the lonely hours of the night; and may God bless you and reward you for all your words of consolation. Let me still have your prayers and words of cheer. Many thanks to you, dear Sister M——, for your generous gift. God bless you and give you an abundant entrance into his everlasting kingdom. How good it is to trust in the Lord.

May the Lord bless us one and all, and bring us at last to dwell forever in the everlasting kingdom, is the prayer of your sister in Christ,

Mary E. Streeter.

North Dana, July, 1864.

From Sr. S. H. Dunn.

Brn. and Srs.—When I look out upon the world and behold the sin and wickedness daily on the increase, my soul is disquieted, sad and cast down. When I think of the awful state our nation is now in, I fear and tremble for the safety of those who have said, Let us make war with our brother. Is it not enough to hang all heaven in mourning, and make angels weep, to look down upon our fellow men, bleeding, groaning, dying? How many hearts to-day are bleeding with inward grief, for loved ones slain in battle. How many widowed mothers and orphan children suffering because of this unholy war. I, with other mothers, have been called to part with a darling son by this cruel war. But I mourn not as one without hope; for Christ has promised to bring up our loved ones from their graves, at the resurrection, in the last day. If in this life only we have hope in Christ, we are of all men most miserable.

Friends, I am looking forward with you to the day when the last enemy shall be destroyed. When dark clouds lower, and adverse winds blow, and your bark is tossed upon life's raging sea, trust thou in God, for he will deliver thee. Watch ye, stand fast in the faith, quit you like men, be strong. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." And let us not be "weary in well doing: for in due season we shall reap, if we faint not." "Bear ye one another's burdens; and so fulfil the law of Christ." Let us not be desirous of vain glory, provoking one another, for remember whatsoever a man soweth that shall he also reap.

O! how my heart longs to see more of the fruit of the Spirit among the sons of men,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: "against such there is no law." "Bless the Lord, oh, my soul, and all that is within me praise his holy name." Let us lay up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. The grace of our Lord Jesus Christ be with you all. Amen. Your sister, in hope of a resurrection to a better life,

Sarah H. Dunn.

From S. & L. W. Bragg.

Beloved Pilgrims in the Lord:—As we are unable to write to all separately, we will inform you of our prosperity through the Crisis. We found the Captain and all very pleasant and kind, with good living. Had pleasant weather with fair wind for about ten days, when we had quite a gale for three days, with wind ahead, and were tossed to and fro by the mighty billows, that rose mountain high. It was the grandest sight we ever beheld. Truly in it we could see the work and power of a mighty God. With Christ in the vessel, we could smile at the storm and feel as calm in the Lord as though we were on the land, knowing our life was hid with Christ in God, beyond the reach of harm. Have been quite sick, and some homesick when thinking of the saints and friends we have left behind; but as we near the English shores, and my health improves, I feel still like going to see if there are a few who love the truth in England. But how much wisdom and power we need with truth in this day of infidelity. O Lord, impart as we need, is my daily prayer, and help us to hide behind the cross, and present Jesus as the only Life-giver to a dying world. We earnestly request an interest in the prayers of all the saints of God, that salvation may come to the people through a belief of the present truth.

Sept. 9th finds us in St. George's Channel, with the heaviest gale of wind the Captain ever knew in its waters. We are in jeopardy of our lives, yet feel the Lord governs the winds and the waves, and all is well; whether we live or die, we are the Lord's. Thank the good Lord for peace in believing and joy in the Holy Ghost.

Saturday eve, the 10th, found us safely landed in one of the English docks. With grateful hearts we could raise our voices in praise to the Lord for a safe though perilous voyage. We learned by the papers that we very narrowly escaped the privateers twice on the passage. Thank the Lord for salvation from the fowler's hands!

Sunday, the 11th. Pilgrims and strangers in a strange land. Hoping soon to gain a land far surpassing in glory this land of delight, yours in the gospel hope and love,

S. & L. W. Bragg.

St. Meryn, near Padstow, Co. Cornwall, England.

From Bro. I. K. Lombard.

Bro. Grant:—I am about leaving the West to travel eastward with my horse and buggy, preaching on the way. I design to go as far east this fall as New York State, and spend the winter there as the Lord shall direct. In the spring, I propose to take my buggy and go on to Maine, arriving there sometime next summer.

I have been laboring in several places during the four weeks since the Amboy campmeeting. I find the state of the churches rather discouraging than otherwise. A few are trying to hold on in faithfulness, but the mass seem without carefulness, and without holiness. Some places are blessed with "pillars," who keep up prayer-meetings almost alone. Other places lacking such support are barren regions, indeed. In some places a few love the gospel of peace. In other places we can hardly number a "few" of this class. In these regions, I fear that we have about as many fighting Adventists as praying Adventists, if we are to judge who are Adventists by the names in the church book. Church organization amounts to about the same with us that it does with others; it gathers all, rejecting none who can be obtained to swell the number of the Advent church in ——.

In view of the sad state of the church in spiritual things, I feel it duty to preach almost wholly on practical truths,—teaching and admonishing brethren how we ought to live more than what we ought to believe.

If any in southwestern New York should desire my labors about the last of November and onward, they may please address me at Edinboro', Penn., by the middle of November, and I will endeavor to attend. Yours in the love of Christ,

I. K. Lombard.

Ottawa, Ill., September, 1864.

From Sr. F. L. Bradford.

Bro. Grant:—It gives me so much pleasure to read the letters from the brethren and sisters of our blessed hope, which are published in the Crisis, and I feel so comforted and strengthened thereby, that I sometimes ask myself the question, "Where art thou, Adam," that the readers of *our paper* so seldom hear from you? And perhaps some dear one is inquiring, *Has her light gone out?* No; by the grace of God "I still live," and feel that I have great cause for thanksgiving and praise to God; inasmuch as he has blessed me, *even me*, in the recent conversion of a dear child. Bless and praise his holy name!

Brethren and sisters, have you converted children? Yes, yes, I seem to hear you respond. Then you know the joy of a mother's heart when she sees her beloved firstborn bowing to the sceptre of Jesus, and daily living unto him. But that I in my unworthiness should be so richly blessed! I who have received the "cold shoulder" from the professed followers of Jesus (from whom I came out), and have borne the reproach of men, and have known that my name was cast out as evil because I must believe the word of God, if it proves every man a liar. But our Heavenly Father has promised by the lips of his Son, that his followers shall receive an hundred fold in this world, with persecution. Then let persecution come, and let us have the hundred fold. But that is not all of the promise. But in the world to come—life everlasting. Who can ask for anything more? We want the whole promise, and a full realization of it. Then let us bless God for persecutions, and rejoice that we are counted worthy to suffer for Christ. A glorious reward awaits the faithful. Let us have it! Waiting for the Lord,

Fannie L. Bradford.

Plympton, Mass.

Obituaries.

Hattie M. Higgins.

Fell asleep in Jesus in Worcester, Mass., Sept. 22nd, Sr. Hattie M. Higgins, wife of Bro. Francis W. Higgins, aged twenty-four years, five months, and twelve days.

She had been seriously indisposed for several weeks with the whooping cough, which eventually caused her death. Her strong affection and glowing love for her loved and loving companion, her two children, one four years, the youngest an infant five weeks old, and the love for and the reciprocity on the part of all who had formed an acquaintance with her, caused an intense struggle on her part to obtain a perfect resignation over those strong ties that entwine around the tendrils of such a true, warm, and friendly heart.

In the early part of her sickness death appeared frightful, and she looked upon the monster with dread. But on Sunday, Aug. 28th (the last day of the campmeeting at Wilbraham, while the saints were rejoicing on the Mount), dear Hattie by the grace imparted to her through the precious virtue of a mighty Savior's all-atoning blood, was enabled to overcome "all fear that hath torment." From that day a calm submission settled down deep in her heart, which she was enabled to maintain until she fell asleep. Her infant died the sixteenth of September. This was the severing of a strong tie.

She selected the hymns she desired to be sung on the occasion of her funeral, also the text:

"Come, ye disconsolate, where'er you languish."

And

"Asleep in Jesus, blessed sleep."

And the words of John 14: 19;—"Because I live, ye shall live also." Words of comfort to her weeping family and friends were tendered on Sunday, Aug. 25th, in compliance with her dying request, by the writer, who felt more like taking a seat and mingling his sympathies and tears in silent grief with the kind relatives that mourned the dear and early dead.

Praise to the all-conquering and soon-coming Life-giver, Hattie sleeps in Jesus! O how precious is the "hope of the gospel."

O! can it be that thou hast left us,
Must we to the mandate bow?
Ah! death the monster hath bereft us—
'T is hard to bear this stunning blow.
Burdened hearts pulsate with anguish,
Tears are streaming from the eyes
Of friends who round her cold form languish,
As she sweetly sleeping lies.

Ah! our love is round thee clinging,
As we mourn thee early dead;
Memory is ever bringing
Happy scenes forever fled.
Soon will cease our night of weeping,
Soon the morn of joy will break,
Soon will rise the dear ones sleeping,
Soon immortal they shall wake.

Farewell, till that morn of gladness,
Till our conflicts here are o'er,
Then will cease all pain and sadness
On bright Canaan's happy shore.
Glorious hope! it ever brightens,
Omens thicken all around;
The Bible all our pathway lightens,
Soon the jubal trump will sound.

"Precious in the sight of the Lord is the death of his saints." Amen and amen. Hallelujah.

S. S. Brewer.

Mary Rebecca Hook.

Died in Lee, N. H., Sept. 29th, 1864, of consumption, Mary Rebecca Hook, aged twenty-nine years.

Sister Hook lost her husband four years since, when she was left a poor widow with two small children. Owing to a fall, she had almost lost the use of one of her limbs, so as to be unable to get about but with the help of two canes. When I first became acquainted with Sister Rebecca, she resided in New Market, and was tugging along with these obstacles and embarrassments to take care of her children. But she was always hopeful and joyful, with strong faith, giving glory to God. She had learned the secret of living by faith from day to day; thus when unable to provide for her wants, she would go directly to her Father in heaven and ask for the things needed, and they always came. This gave her the blessed assurance that the promise of God was "yea and amen" to those who believe. She did the best she could to get her faith proclaimed where she was, for she fully believed in the sleep of the dead, and that they were not rewarded till the coming of Jesus, and it was her joy to know that he was soon coming.

A few months before she fell asleep in Jesus she came to Lee for the special purpose of spending the remnant of her days with Bro. Davis. While there she was very sick, and disposed of her children, giving them to Bro. Davis, with directions also about her burial. After a few weeks she was so much better as to be carried to Dover on a visit of a few days. When she returned to Lee, called to visit her friends at Samuel Wilson's, where she was taken worse and could not be removed, till she fell asleep sweetly in Jesus, to sleep till the trump of God shall wake the dead, when in her flesh she shall see God.

She requested me to attend her funeral, selecting the text from Job 19: 25; 6: 7. Her funeral was held at the meeting-house Sunday afternoon, Oct. 2d. The weather being very stormy, but few gathered to follow the sleeping one to her silent resting place, there to wait till called forth to her reward by the trump of God, when life, glory and immortality will be hers eternally.

L. Boutell.

Philipp Pfeil.

Fell asleep in Jesus, Sept. 22d, 1864, Philipp Pfeil, aged fifty-one years.

Our dear brother was sick seven days. He bore his pain with christian fortitude, and died with the blessed hope sustaining him. He had strong faith in the immediate coming of Christ, and was constantly seeking for light on the same. He has left a godly example for his three children to follow.

He was formerly a Methodist, but hearing Bro. P. A. Smith, of Rochester, N. Y., he seemed overjoyed with the truth that he preached; it seemed like a second conversion. He believed in letting his light shine, that others by seeing his good works might be led to glorify God. He had a desire to live to see our blessed Savior appear, but death has laid his icy hands upon him, and his friends have laid him in the cold grave. But Jesus has the keys of death and the grave, and those dear saints will soon come forth clad in immortality, to part no more. May the grace of God remain with his children, and the Spirit of Christ lead them to repentance.

W. Vreeland.

Sarah Barton.

Died in New Bedford, Oct. 1st, of consumption, Sarah Barton, daughter of Bro. Jeremiah and Sr. Rebecca P. Tripp, aged twenty-one years, and one months.

She was sick many months; in her last hours was a great sufferer, but her mind was calm, for that peace which Jesus gives filled her heart. She was conscious to the last. Had no fear of death, for the Lord was with her. Called her weeping friends to her bedside, gave them a token of remembrance, shook hands with them, and bade them prepare to meet her in the kingdom. We trust she sleeps in Jesus, and if we love and serve God we shall meet her in the heavenly kingdom.

S. B. T.

James M. Spriggs.

My dear husband has departed this life. On the 30th day of Aug. he performed a hard day's labor, and went to his bed well as ever. In the morning we found him a lifeless corpse. He was a follower of the meek and lowly Jesus for a number of years, and spent a portion of his time in proclaiming the gospel of Christ to sinners. His age was fifty-three years and fifteen days.

Mary A. Spriggs.

Summary of News.

FOREIGN.

[From Queenstown 25th ult.]

The Franco-Italian convention for the evacuation of Rome by the French troops, etc., is fully confirmed.

Hostile demonstrations had again occurred at Turin on the evening of the 22d. Seditious cries, and shots were fired in front of the royal palace. The military again fired on the people killing and wounding twenty; several soldiers were severely wounded. Tranquility was resumed on the 23d. It was generally thought that it would not again be disturbed. The King had summoned Gen. De La Marmora to form the new Cabinet.

The Danish question was unchanged.

The Prussian semi-official *Journal* says the Government is prepared and armed for a renewal of the struggle on internal questions with the opposition.

The Spanish Congress had dissolved. An amnesty was granted for press offenses.

New York, Sept. 5. Advices from Brazos state that the French who advanced from Bagdad were badly whipped by Cortinas. The rebels appeared on the Texas side of the river and covered the retreat of the French.

One of Juarez's special agents brings word to the Union commander that, during the absence of Maximilian, Miramon, backed by the Archbishop of Mexico and the clergy issued a pronunciamento, declaring against Maximilian. Half of the City of Mexico had been taken by Miramon, and he had appealed to the people to sustain him and drive out the invaders.

The French left Monterey to co-operate with the forces from Bagdad, leaving only a small garrison.

The Liberal General Quiroga took the garrison prisoners and began to fortify.

The French at Bagdad are fortifying within range of their ships.

Cortinas is confident of holding out against all opposition.

The French have one frigate and two corvettes off the Rio Grande. Admiral Bosse refuses to allow a messenger to pass his lines to our Consul at Matamoras. His orders are to shoot everybody who approaches his lines after dark.

About sixty Mexicans are at Brazos, released from a French prison. They refuse to take the oath to support the empire, and can enter Mexico upon no other terms.

New York, Oct. 5. Advices from Valparaiso and Callao to the 13th.

Resolutions were passed in the Peruvian Congress that war be declared against Spain as the last measure to obtain honorable satisfaction by the surrender of the Chincha Islands, and a salute of the flag of the Republic by Spain. A resolution was pending to seek intervention from European powers, to enable Peru to cope with Spain on the seas.

The news from Ecuador is interesting. Ex-President Urbina, with a revolutionary force of 400, had landed in the province of Machala with the intention of overthrowing Garcias Moreno's Government. The government dispatched two steamers to the scene, but they failed to effect a landing, and retured to Guayaquil, where the government has 1500 troops. The Ecuadian Government holds rather a precarious position, owing to the opposition of other republics. The Peruvian Government is said to be concentrating troops on the frontier.

It was announced in Panama officially on the 16th that the blockade of the Mexican coast had been raised, and that the ports of that country were open to all the world.

DOMESTIC.

"Carr's Station, Oct. 1.

To Gen. Schofield:

We arrived here about 3 o'clock yesterday afternoon, and found the enemy, under Gen. Vaughn, strongly intrenched on both sides of the river. After heavy cannonading and skirmishing all the afternoon and until noon to-day, the enemy were driven out of his forts, and fled toward Zollicoffer. I will burn the bridges and destroy the railroad from this point, and prevent the resources of East Tennessee from being used in support of the rebellion. Our artillery fired upward of two hundred rounds.

(Signed) A. C. GILSEN."

Gen. Schofield also received information that Gen. Burbridge had captured the salt works near Abingdon, Va., with little resistance.

The *Times'* Army of the James correspondent, writing under date of the 2d, says: "It was found that a number of rebels just captured are all boys of 18 and under. Only one full grown man was found among them. They were glad of their capture, as they had been conscripted. Gen. Lee yesterday sent a flag of truce to exchange the prisoners, captured in the last movement, man for man. Gen. Grant refused to make the arrangement, and referred Lee to Gen. Butler, who is duly authorized to act as Exchange Commissioner."

The *Herald's* correspondent with the 15th corps, writing under date of the 4th, says: "The rebels are in a great hurry. A number of the soldiers of a North Carolina regiment crept down yesterday to bag the pickets of the 2d colored cavalry. The tables were turned on them and they themselves were bagged. The number of rebel flags captured by this corps has already reached nine.

Washington, Oct. 5, 1864.

The guerrillas are very active in Sheridan's rear, and the route from Harper's Ferry is said to be very dangerous. Sheridan, however, has supplies enough to last him until the opening of the Orange and Alexandria Railroad, which will be very soon.

During the month of September nearly four hundred soldiers have died in the hospitals of this city.

Since the first of this month the exhumation of bodies of soldiers buried in the Soldiers' Cemetery here has been very frequent. Parties from almost every State are busy carrying home the remains of their loved ones. Such exhumation will be allowed until May, 1865.

New York, Oct. 5. Gen. Grant's orders to Sheridan:

"Do all the damage you can to railroad and crops, carry off stock of all descriptions, and negroes, so as to prevent further planting. If the war is to last another year let the Shenandoah Valley remain a barren waste.

(Signed) U. S. GRANT."

The destruction done by Custer's and Merritt's divisions was on the largest scale. In one day wheat enough to subsist the whole rebel army a year was destroyed, besides collecting 1500 head of cattle and 300 sheep. The work continued.

New York, Oct. 6. The *Times'* Washington dispatch says Gen. Wilson, who is just from Sheridan's headquarters at Harrisonburg, represents that the destruction and capture of rebel property by our cavalry were on a colossal scale. Over one hundred miles had been destroyed, the Central Railroad was badly cut up and 2400 head of cattle and sheep brought to Harrisonburg.

New York, Oct. 6. A special dispatch to the *World* says intelligence from the front to-day is quite different from what was anticipated. Passengers by the boat state that the incessant rain for the past three days has effectually put an end to all military operations for the present. There has been no fighting on our left or right in front of Petersburg since Saturday. The entire loss on our left is 2000, and on our right 1800.

Headquarters Dept., Va. and N. C., 7th. Lieut. Gen. U. S. Grant:—Gen. Birney has regained Kautz's old position, and holds the enemy in the inner line of entrenchments around Richmond, extending from the Darbytown road and to connect with Gen. Weitzel on the left, near Fort Harrison. There has been no movement at Petersburg today. We have much the best of this day's work. A thousand, at least, of the enemy were killed and wounded, and 100 prisoners taken. They met with a bloody repulse.

B. F. Butler,
Major General.

New York, 7th. The *Tribune's* Washington dispatch says Hon. W. F. Kellogg, who has just arrived from Gen. Sheridan, says our forces have gathered an immense amount of grain, forage and supplies of every kind for man and beast. Rebel reports of Union disasters are all unfounded.

There are no signs of the rebels between the Gaps of the Blue Ridge and headquarters. The Gaps are held by rebel cavalry, and it is supposed that Early has gone to Richmond with the remnant of his force, leaving his cavalry to dispute an advance.

New York, Oct. 10. The *World's* 10th Corps correspondent gives the following account of Friday's operations:—

The point selected by the rebels to attack was held by two brigades of cavalry, under Cols. West and Spear. When first seen, the rebels were coming across the country from Charles City road moving for the right flank. Col. West had hardly got in position to meet them, when in overwhelming numbers they dashed upon him and Col. Spear's command simultaneously. Our men fired steadily, but could not stay the rushing masses. To avoid wholesale capture retreat was inevitable, and they moved off on the Darbytown road. Suddenly they were checked here, as the rebels had flanked Spear, and had possession of this line of retreat. They therefore cut across the country, the 4th Wisconsin and 1st U. S. Batteries following. Soon the forward piece mired, blocking the remainder—eight guns in all—and they were captured.

Having driven the cavalry, the rebels now turned their attention to the infantry, and moved on the flank of the 10th Corps, held by the invincible old first, or Terry's division. Gen. Birney, however, was up and doing, prepared for an attack. The rebels, flushed with victory over the cavalry, came down with all the confidence of victory. Abbott's 2d Brigade sustained the brunt of the attack. Armed with repeating rifles they made ghastly records in the rebel ranks. The rebels moved steadily forward determined to force the position, but the unerring volcanic firearm more than equalized the game. Onward they pushed. More dense grew the fire. Still they advanced until within 100 paces of our crouching death dealers. At last they wavered, and finally fled Richmond-ward.

Gen. Terry ordered a pursuit, which was kept up until dark.

Our loss has been small, but the rebels suffered horribly. Prisoners report Gen. Gregg killed.

Jeff Davis has returned to Richmond.

MARRIED.

In Gloucester, R. I., Sept. 18th, by Eld. M. R. Phetteplace, Mr. Reuben Davis, of Oxford, Mass., to Miss Josephine L. Tinkcom.

Notices.

Big Tent Meetings.

If the Lord will, our Tent meetings will be held as follows:—

Norway Village, (or near South Paris), Me., Monday evening, Oct. 10th, to Sunday evening, Oct. 16th.

Canaan, Vt., from Tuesday evening, Oct. 18th, onward over Sunday, as the Lord will.

We shall be glad to see friends from abroad at these meetings, though at new places, such as Norway, we cannot ensure provision for strangers. The Tent will lodge all who can furnish bedding and board for themselves. We shall have stoves if the weather is cool. Pray for us, that the word of God may have free course and be glorified. Eld. James Albert Libby is expected to be present at these meetings and assist in preaching the word.

H. L. Hastings, Tent Master.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Conference.

The Second Advent Society worshiping at Kast Hall No. 104 Hanover street, Boston, will hold a conference, commencing Wednesday evening, Oct. 19th, and continue over the following Sabbath.

Per order of Society. O. Clapp.

Advent Churches in Boston.

For the information of brethren abroad, and in reply to inquiries, we would say that there are in Boston *four* societies of Second Advent believers, as follows: The church worshiping at Lowell Street Chapel. The Kneeland Street church. The church in East Boston. The church at Kast Hall, known as non-believers in "the resurrection of the unjust."

Maine Eastern Quarterly Conference.

This conference is appointed at Lincolnville Centre, Oct. 13th, at six o'clock P. M., and will continue till Sunday evening. We desire those intending to meet us in this conference, to come prepared to work for God's cause. Call on D. Fletcher, E. Blood, E. Caldenwood, and others, or the subscriber.

M. Young, Clerk.

The Discussion Postponed.

The discussion between Eld. S. W. Bishop and A. Durfee, at Newmarket Hall, Providence, R. I., which was to have commenced Tuesday, Sept. 27th, is postponed until Tuesday, Oct. 25th.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant ....Sunday, Oct. 16th
D. R. & M. S. Mansfield ....Sunday, Oct. 23d

Pittsfield, N. H., Thursday evening, Oct. 20th, and over the following Lord's day, 22nd. Miles Grant.

Walbridge, (School-house) ....Oct. 16th and 23d
Goshen, Mass. ....Sunday, Nov. 6th
Agawam ....Sunday, Nov. 13th
P. S. Butler.

Richmond, R. I., (Clark's Hall) ....Sunday, Oct. 30th
Augustus Durfee.

Lee, N. H ....Oct. 23d
C. T. Emerson.

Pomfret, Vt ....Friday evening, Oct. 21st and hold over the following Sabbath
Sutton, N. H., (Mill Village) ....Oct. 30th
J. Couch.

Dinsmore Hill, Hartland, Vt ....Sunday, Oct. 16th
Salmon Cook.

South Hope, Me ....Oct. 23d
S. K. Partridge.

South Norfolk ....Oct. 16th
Expect Bro. Tatro to be with me.
New Preston, Ct ....Oct. 23d
South Windsor, Ct ....Oct. 30th
Goshen, Mass ....Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange), Oct. 8th
At Bro. D. Thayer's ....Oct. 9th
Griswoldville ....Nov 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass ....Nov. 20th
Kennebunkport, Me ....Nov. 27th
C. Goodrich.

Hartland, Vt., (Dinsmore Hill) ....Oct. 23d
East Canaan, (where Bro. Jos. Eastman may appoint), Oct. 30th. Joseph Kimball.

North Canton, Ct ....Oct. 16th
New Hartford, Ct., (Garret school-house) ....Oct. 23d
Seth Woodruff.

East Bowdoinham (with Bro. H D Reed) ....Oct. 16th
Windham Centre ....Sunday, Oct. 23d
Bath (Music Hall) ....Sunday, Oct. 30th
R. R. York.

Brockport, N. Y ....Oct. 16th
J. D. Brown.

Forestville, Ct ....Sunday, Oct. 16th
Yalesville, Ct ....Sunday, Oct. 23d
O. D. Woodruff.

Charlemont, Mass ....Sunday, Oct. 16th
Dalton, Mass., (Bro. Gloyd's) ....Oct. 23d
Wm. J. Hall.

South Butler, N. Y ....Sunday, Oct. 16th
Westbury, N. Y ....Sunday, Oct. 23d
Seneca Falls, N. Y. (as Bro. G. Dillebaugh may appoint) Sunday, Oct. 30th. C. F. Sweet.

Plymouth, Mass ....Oct. 16th
Lynn, Mass ....Sundays, Oct. 23d and 30th
J. S. White.

Dalton, or Flintstone ....Oct. 14th and over the Sabbath. H. Hadlock.

West Martinsburgh ....Oct. 16th
Copenhagen ....Oct. 23d
C. B. Turner.

Melbourne, (as Bro. Wetherell may appoint), Oct. 16th
Danville, (Claremont) ....evening, Oct. 18th
Little Warwick ....evenings, Oct. 19th and 20th
Warwick ....evening, Oct. 21st
Danville, (as Bro. Porter may appoint) ....Oct. 23d
Bro. James Webb's ....Oct. 25th
L. C. McKinstry.

Newfane, Whitakerville, Vt ....Oct. 21st
Wm. J. Blanchard.

Northfield ....Oct. 16th
Brattleboro, Vt ....Oct. 23d
Whitakerville ....Oct. 30th
J. K. Bellows.

Concord, N. H ....Sunday, Oct. 23d
T. M. Preble.

Goshen, Mass ....Oct. 16th
Shelburn Falls, Mass., (as Bro. Cressy may arrange), Oct. 20th.
Northfield, Mass ....Oct. 22d
B. Wm. Wilkins.

Roxbury, (where Bro. Johnson may appoint), Friday evening, Oct. 14th.
Greenwood City, (at the school-house) Sunday, Oct. 16th
J. C. Wheeler.
J. Whitman.

Newport, N. H. (Northville), Oct. 15th, two o'clock, P. M., and over the Sabbath, to assist in an ordination.
Wm. W. Sutherland.

Plymouth, Vt., (as the friends may arrange), Oct. 13th and every evening through the week, and over Sunday. Will the brethren and sisters in that region come and help us in the name of the Lord?
Geo. A. Streeter.

Holliston, Mass ....Sunday, Oct. 16th
Will then answer to calls in R. I. and Conn., if the Lord will. H. K. Flagg.

Frankfort ....Oct. 16th
A. Murry.

Canaan Street, N. H ....Sunday, Oct. 16th
A. Simpson.

Portsmouth, N. H ....Oct. 16th
C. H. Leverton.

Concord, N. H ....Oct. 16th
T. W. Piper.

River Point ....Sunday, Oct. 16th
Joseph Northup.

Wallingford, Conn., (near Bro. Young's), eve., Oct. 15th
Wallingford Farms, Conn ....Oct. 16th
B. Hitchcock.

New Durham Corner, N. H ....Oct. 16th
South Farmington ....Oct. 23d
Moultonborough Centre ....Friday evening, Oct. 28th
Plymouth, (where Bro. Emery may appoint), Oct. 30th
N. Hartshorn.

Atkinson, Sunday, Oct. 23d, and Saturday evening, 22d, at Bro. James Ayer's. Also the 24th, 25th and 26th, at the same place, and over the following Sunday, Oct. 30th if desired.

Sebec, Me., (school-house, near Bro. Joshua Livermore's), Sunday, Nov. 6th. Thomas Smith.

Portsmouth, N. H ....Sunday, Oct. 16th
Exeter, N. H. ....evenings, Oct. 17th and 18th
Lawrence, Mass ....evenings, Oct. 19th and 20th
Concord, N. H ....evening, Oct. 21st
Should the above appointments conflict with others, please give notice in time to change.
D. R. & M. S. Mansfield.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Polly King.

The following persons send money for the Crisis but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

TO CORRESPONDENTS.

J. Smith—Out of Discussion with Loveland. Have sent you another work instead.
R. Scoville—Paid to No. 490.
B. H. Straight—All right. P. W. D.'s address, Strawberry Point, Iowa.
Wm. H. Connell—They were received.
C. Barnes—The papers were sent, and money credited.
E. S. Gurney—Credited you to January.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 471. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give *a trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

☞ The acknowledgments below are for monies received up to Sept. 27th. All receipts since, will be acknowledged in due time.

$1.00 each.—E. F. Sergisson 489, B. Pilcher 464, N Hake 489, W. Cate 485, J Whitaker 486, R. M. Hicks 487, J Elkins 511, L Stevens 485, N G Ridley 489, M B Huntley 496, J. Craig 489, S D Daniels 489, R S Rugg 342, M. A. Harris 442, Betsey Seabring (old acc't), J. Hanson 480, S Page 489, W Whitgood 511, J Geer 492, E W Hatch 413, S Ferren 423, L Peck 492, E W Agen 486, D. S. Hammond (what P. O.?), J. Minton 487, J Eels 480, Mrs E Merrick 485, A Rennie 489, S Alderman 494, T Frost 489, L J Twing 3.6, N S Bastion 4 9, Mrs. John Sprague 490, S N Bates 490, J Hopkins 488, J Baker 457, Jas Smith 3d (what P. O.?), Wm Bradbury 447, Mrs M J Gray 491, S W Foss 305.

$1.25 each.—Mrs. F Allecott 487, Mrs. E. Marquand 496, W. S. Huntley 488, E C Swain 494, E P Brownell 494, Mr. Justice 496, L. Buffum 505, H J Chamberlain 494, C L Huling 494, Miss M P Hough 494, E Case 495, S Case 473, Mrs A Case 4 2, H H Mix 453, M M Hazard 495, S M Todd 495, M. Thorp 488, E Bolles 488, N Buckingham 494, H. M. Bolles 514, E Jones 494, Mrs. A S Whitney 494, S E Teeple 499, C Willoughby 493, R Harmon 500, S. A. Cramer 492, C F Treat 496, M F Goodwin 494, R Curtis 503, G Sherman 492, N Merrow 494, S A Griffin 494, H A Way 494, O Ormsbee 494, E Green 494, Mr. Hutchinson 492, A Estes 499, J Herrick 499, E D Stiles 499, R Williams 494, M C Tucker 492, L M Plummer 494, S Carrington 494, C Hanny 494, D T Fones 494, B Morton 494, J H Edmands 494, C Lovis 487, T D Bailey 494, M. Morehouse 494, H. Tripp 510, T I Munroe 495, H. Burroughs 492, A Hogg 494, N R Gould 494, R. Taylor 494, Mrs. S. A. Macomber 502, H. Tower 481.

$2.00 each.—A. Stacy 468, Mrs. S. Burchard 426, E. Barnes 510, J. McGregor 475, H. Campbell 505, J. McKellar 468, J P Barrows 468, A. Elliott 351, C M Reynolds 4.8, J Ackerman 501, N Thompson 468, T P Smith 508, L Green 4.7, A B Waterbury 495, H H Hemmenway 510, L B Miller 44., I Chapman 510, J McGregor 520, C Sweeney 491, W L Morrison M. D. 510, Dr. C [illegible] Buzinger 468, L. T. Cunningham 503, T. J. Hill 502, J. Snow 491, A Payson 4.1, C W Bemis 4 2, L R Barber 464, S. P. Vickery 482, Mrs. P. Bosworth 513, Samuel Hooper —.

$2.50 each.—George Strong 520, M. A. Mathews 510, J. E. Milton 520, H. Rockwell 520, G. M. Lewis 517, J Ames 526, A Gale 510, J M Strong 520, L W Spaulding 520, W Bartholomew 507, F Tibbals 509, H Drake 509, H J Baldwin 513, L Stocking 520, G F Burroughs 520, C C Chase 520, Mrs C S Belding 502, M Perley 520, Geo R Baker 518, F S Mills 520, G. Converse 525, M Sheldon 520, S F Small 520, H. A. Williams 520, W H Cornell 529, A. A. Lawrence 530, P Bush 520, O S Knapp 523, E. S. Barber 523, D. Hastings 517, W. Harris 503, M. Comiskey 511, Mrs. D L Hall 520, L A Wheeler (what P. O.?), G T Stacy 520, Wm A Munroe 522, S McDaniel 488, W S Moulton 499, L Tuttle 520.

$3.00 each.—W L Slade (what P. O.?), M Tuttle 469, A. Phinney 468, A. Darling 496, E M Hogan 508, J W Sharick 517, J M Hobart 497, E Weston Sen. 509, G L Raymond 494, C L Lougee 499.

50c each.—D Harry 471, J M Carter 478, J N Snyder 506, W Jackson 501, G Douglas 506.

D H Warren $3.50, 494; Mrs S M Hasty $1.15, 486; W. S. Shears $5.00, 540; G. W. Stewart $1.50, 464; J. Thompson $2.25, 494; E. Leonard $2 10, 520; Mrs. L. Fogg $2.62, 520; Mrs. W. C. Bartlett $2.30, 412; G. L. Rice 25c, 494; S. R. Parkhurst $7.25, 467; H. H. Davis $3.50, 512; A. M. Tyrrell 66c, 481; B Reynolds $2 42, 470; E. C. Clifford 64c, 481; Miss H. Watt 25c, 492; S. Coverly 25c, 502; Ira Quimby $2.35, 468; S. Boothby $1.50, (what P. O.?); I. Kulp $1.75, 520; J. Lyle 75c, 510; M R Taylor 25c, 492; W W Parsons 58c, 468; M. A Taylor 25c, 499; S. P. Goodsell $2.25, 514; L D Morrill $4.50, 536; A. S. Sheldon $10.00, 485; D Comstock $2.45, 517; S. J. Price $1.88, 4.8; M. A. Weaver $2.45, 477; F. Eaton $1 50, 520; F. K. Stratton $1.50, 499; C M. Polly $3.25, 491; E. S. Barber 65c, 476; A. Ricker $1.07, 484; S. Morse $5 00, 520; H. F. De Wolf $1.50, 541; J. G. Burnham $1.78, 468; Mrs J Ray 52c, 471; S F. Hulburd 75c, 499; R. Hitchcock $5.00, 429; Mrs. E. Buckland 40c, 464; L Parsons 75c, old acc't; Jane Morrill $6.50, 531; B F Carpenter $1.45, 469; H Spaulding $1.42, 527; W S Wheeler 60c, —.

FOR BOOKS AND TRACTS.

A Mussey 50c, D. S. Morse $7.20, Ira Quimby 38c, I Kulp 75c, E F Treat 30c, N S Bastion $2.35, H Rockwell $1.00, D Comstock 65c, B H Webb 20c, W L Morrison M. D. $4.00, L J Twing 25c, J Douglas 20c, S F Green 50c, N S Bastion $1.50.

BOOKS AND TRACTS SENT.

By Mail.—G. A. Streeter, W. P. McCarmack, H. B. Eaton, T E Wilson, J F Myers, L A Davis, C S Jones, G W Thomas, J Smith, S D Daniels, G F Locke, J B Goodrich, F B Jones, A Taft, M Bradbury, C Bunnell, H Rockwell, J Barnes, W Kirby, C S Bourne, W Roworth, Lucy Chamberlin, T W Piper, Mrs. T B Northrup, A W Griggs.

By Express.—W. H. Fisher.

LETTERS RECEIVED.

D Newton, P J Canney, W A Grant, L B Miller, J Stevenson, J C Rice, D Cogswell, M A Butman, E Abbey, N Keene, E A Annable, R R York, J D Brown, E Nelson, A Bean, C Case, J Croffut, S & L W Bragg, B Perham, W Pratt, D Taylor, A Mussey, M Lamprey, E. Merrick, N. S. Bastion, J. W. Taylor, C. P. Dow, F. Burr, H. L. Bradley.

POST OFFICE ADDRESS.

J. W. Brittan—Hillsburg, Digby Co., Bear River P. O., Nova Scotia.
Thos. W. Smith—Alden, Hardin Co., Iowa.
Wm. Forrester—Eddytown, N. Y.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.
A. W. Sibley—East Boston, Mass.

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1. Diamond, fine print, full references. Morocco, $1.75. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cents.

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III. Thessalonica, or The Model Church; a Sketch of Primitive Christianity; and REASONS FOR MY HOPE, [illegible] SPIRITUALISM A SATANIC DELUSION, by Wm. Ramsey, D.D.

IV. The Great Controversy between God and Man; [illegible]

V. Future Punishment, as taught in the Scriptures; [illegible]

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4. A Treatise on Revelation XIII, in Two Parts. [illegible]

5. The Kingdom of God and Signs of the Times. [illegible]

6. The Last Day Tokens. No. 1. This is an argument based upon Amos 3: 7 [illegible]

7. Last Day Tokens. No. 2 is an answer to the question, "What shall be the Sign of thy coming, and the end of the World?" [illegible]

8. Last Day Tokens. No. 3. This is a phenomenal compend, containing a history of the Signs in the Sun, in the Moon, and in the Stars [illegible]

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For the World's Crisis.

PRESS ON!

Press on! pilgrims, faint and weary,
Lift ye up those tearful eyes
To the radiant bourne and blissful,
Whitherward your journey lies.
To the land which groping reason
Views but dimly and afar,
While to faith's clear gaze it shineth,
Like a fixed, unwavering star.

Tears now tremble on the lashes,
In affliction's keenest hours;
But no sorrow e'er shall enter
Eden's peaceful, happy bowers.

Press on! for the goal is nearing,
Promised land thou'lt soon descry,
Where the verdure fadeth never,
And the odors never die.

Music, softer and diviner
Than from earthly lyres rolls,
There shall float on air ambrosial
From the harps of ransomed souls.

Joy shall thrill through every bosom,
Robes of spotless white be worn,
Gleaming crowns adorn each forehead,
By the thorns of sorrow torn.

Press on! press on! time is fleeting;
Cast away thy trembling fears;
Thou shalt reap in joy a harvest
Which was sown in many tears.

Biddeford, Me. JULIA A. LIBBY.

For the World's Crisis.

THE SECT OF ADVENTISTS.

"What! Do you own up that Adventists are a sect?"

Certainly I do. Is there any evil in that?

"Oh! I thought this class did not believe in sectarianism, for that makes divisions."

But, perhaps you do not use the term properly, when applied to us. Do you mean that we should not be bigots, self-willed, disfellowshiping other christians? If so, we agree that it is sinful to be sectarian. But not in the true sense of the word—"to dissent from the popular, or established church, or predominant religion."

If this be sin, then it was sin for Tyndale, Huss, Luther, Melancthon, and a host of others, whom we highly respect for their faith and works, in believing the word of God instead of the pope and priests, and in leaving the established church. It was also sin in Bunyan, Wesley, Coke, Romane, Whitefield, Randall, and many others, who dissented from the established church, and from the prominent sects which came out of the church of Rome. Do you admit they were wrong in dissenting? No, you honor them for being true to their convictions of truth.

You admit that truth is progressive in its development. Also that the human heart is retrograding in its tendencies while coming in contact with a world of error and superstition. This is proved in the history of the Romish Church, and as clearly in the history of the Protestant churches.

We are as really disgusted as you can be with the many strifes, contentions and bitter words between sects; for the conduct of bigots, knaves and fools who profess great christian charity. Glad would we be had there been no occasion for sects to take names peculiar to their leading points of doctrine; but this now seems unavoidable, therefore we find no fault with their names.

But why be sectarian? Can't avoid it. The predominant sects do not retain the most important theological points of christian doctrine, nor practise the most important gospel precepts. It then becomes our duty, as men of God, after trying to call them back to the true gospel position, and using all means to do so without accomplishing it, to dissent from them in *position* as well as in *faith*, and form another sect. In no other way can we *practise* what we believe. All sects holding to prominent important truths rejected by others, have been obliged to do the same. But when we follow that proper and good example, they are ready to cry out "Sectarianism," as though we committed some great evil.

How came the Orthodox, Presbyterians, Episcopalians, Baptists, Methodists, and other sects, to be each separate sects? Is it worse for us to be a sect than for either of them? Each in turn talk so. But, no; each would be as much opposed to the other having existence could they prevent it. Yea, they *have* tried, but the others grew strong in spite of them.

We are less, and it is thought we ought not to live. "Why, you had no need to have left the churches," say they. But we believed in important truths which they would not allow us to preach, write or advocate. We tried it, carefully, judiciously, patiently, faithfully, and were forbidden, chided, threatened, ridiculed, traduced, belied and persecuted in thousands of instances, yea, nearly universally so.

"Oh! you might have stayed and let your hobbies alone, and talked as the church did, or talked your faith so as not to give offense."

Yes. We might if we had cared more to have popularity with men than with God; more to have "honor of men than the honor that cometh from God only."

Men can believe one thing and talk another, if they are hypocrites. They can also believe and talk the truth in a manner that will not challenge the faith or attention of others. But what good can this do? It benefits nobody. Did Christ, his apostles, or the martyrs, so talk? Did they not stir up the unbelief and hatred of unbelievers, and also call out the interest and faith of all who wished to be for God, and to obey him?

"Faith without works is dead." Faithfulness to important truth calls out opposition and stirs up inquiring minds to investigate. Putty men and women may do to stick wooden heads together, but they never give a martyr's crown, nor accomplish much for Christ's cause.

But, say some, "You ought to labor in other meetings just as freely as in your own."

This we have tried to do the world over, and are ready to do when permitted; but we must do it as we understand God would have us,—"Not shun to declare all the counsel of God." In no other way can we be "clear of the blood of all men."

"Oh! but I love the members of other sects just as well as yours," say some.

Yes, perhaps you do much better, and it may be natural love, or love of affinity because they love you, or indulge in what you do, practise as you do, etc. But we think we love other sects for Christ's sake, and love them well enough to tell them the truth in love, even if it cools their love for us, hoping to make them better.

"But you don't fellowship those who do not believe as you do."

God shall be the judge. We have fellowshiped them, labored with them, offered to continue with them, asked to preach to them, for them, hold union meetings with them, Bible classes, etc., all over the land, and in most instances been refused, only on the condition of keeping our faith to ourselves; while we freely invite them to preach to us, unite with us in prayer and other meetings, to discuss views, unite in Bible classes, Sunday schools, or anywhere, without abridging their faith or doctrine.

Who, then, is the Sectarian in the bad, or modern, use of the term? We claim to be sectarian in the true sense: separate for Christ's sake, and love them still.

I. C. WELLCOME.

For the World's Crisis.

TRUTH, OR TRADITION?

BRO. GRANT:—The blessed hope grows brighter and brighter; and as we have opportunity to contrast it with the teaching of the day, how blessed it appears, how brilliantly it shines forth. What a life-giving power there is in it, causing the heart to rejoice with joy unspeakable. Such a hope is worth a world. Praise the Lord.

Last Lord's day I had occasion to withdraw one of my appointments and go to attend the funeral of a friend, who had been bitten by a snake and had fallen under the power of the enemy. The deceased was a member of the Methodist body, and a local preacher. Rev. Dr. P— was sent for to preach a discourse and comfort the mourners. His text—"In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also,"—was turned from its true import (which is indeed comforting, for it brings to view the blessed hope of Christ's coming, and of course a bringing to life of the sleeping ones), and made to teach that heaven was a literal place for disembodied spirits; that Jesus had gone to prepare mansions for them; that the prophets were there (then they got there before Christ went to prepare the place); that the saints of all ages and martyrs were there; that death was the coming of Christ to the deceased, a dispensation of divine providence—

"'Tis but the voice that Jesus sends
To call us to his arms";

and sung—

"Is not e'en death a gain to those
Whose life to God was given?
Gladly to earth their eyes they close,
To open them in heaven.

Their toils are past, their work is done,
And they are fully blest;
They fought the fight, the vict'ry won,
And entered into rest."

Thus they would rob the enemy of his prey, and transform the blessed Jesus into an angel of death. "Christ came not to destroy men's lives, but to save." Has he reversed the order? He took part or was made a partaker of flesh and blood, "that through death he might destroy him that hath the power of death, that is, the devil." Has he done it and taken the power into his own hands? We would think so by the preaching.

Then why fear the devil if he is dead? Satan once appeared in the form of a serpent to deceive, and through that deception came death. Does Christ now appear in the form of a serpent to inoculate poison into the veins of man, and thus transform him into the spiritual ("disembodied"); or take him from this tabernacle of clay to the mansions above? Is that the way he robs death of his victim? Is that the victory gained? And is that the coming of Christ, and the hope of the church: Then why hate snakes, and death, and destruction? Why shun them? Why send for the doctor to arrest disease? Why not long to die "and enter into rest"?

O my God! enlighten the minds of the D. D.'s of this age in the blessed tidings of thy dear Son. Amen. S. K. GIBSON.

For the World's Crisis.

WHO IS A CHRISTIAN?

Are all men christians? I think not, for I learn from the Bible that we are all by nature carnal, sold under sin, and that the natural man is not subject to the law of God; neither indeed can be. Who then can be saved, since the penalty of sin is death? The declaration of God is, I have found a ransom. Now "Behold! what manner of love the Father hath bestowed upon us, even while we were enemies, in that he hath given his only begotten Son, who knew no sin," to die an ignominious death on the cross, for our sins, thereby opening a way whereby we sinners can come to God, through faith, and find remission of all our sins.

Jesus Christ, then, is the only way by which we can go to the Father and obtain pardon of sin. Jesus Christ is the propitiation for our sins, and the only advocate between us and the Father. To whom, then, is his throne of mercy accessible? To all, as many as are willing to break off from their sins, and come by Jesus Christ to God, and ask for mercy and grace. Jesus said while he was here upon earth, just previous to his leaving to go to the Father,—"Nevertheless, I tell you the truth. It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Howbeit, when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Now if any man will not receive the holy spirit of truth, which will lead into all truth, and sanctifies through obeying the truth, which is the word of God, then he has not the mind and spirit of Christ; therefore he is none of his. And if we are none of his, to whom shall we then go for salvation? for he alone hath the words of eternal life.

The Bible plainly declares that there is no salvation out of Christ; then, fellow-sinner, whoever you are, except you come to God, by Jesus Christ, you are irrecoverably lost; lost in sin in the present tense, and in death to all eternity, which is the penalty of sin. Oh! sinner, be wise and repent, while Jesus is on the mercy seat pleading in your behalf before the Father. Will you not be persuaded to listen to his gentle voice, so full of love, inviting you to come and accept him as your Savior? He has sent his Holy Spirit into the world to win your affections to himself, to guide you into all truth, to sanctify or set you apart for his service through obeying the truth, his word. Be entreated to forsake every sin, which is a transgression of God's righteous law, and submit yourself to be led by his Spirit, which will take of the things of God and show them unto you; and take the Bible for your guide, Christ for your example, cease from the love of the world, and set your face like a flint towards Mount Zion. Then will the peace of God dwell in your heart richly, shed abroad by the Holy Spirit. Then you will show to the world that you are a christian, for the Spirit of God will bear witness that you have passed from death unto life; for you will then bring forth the fruits of the Spirit; which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." "They that are Christ's have crucified the flesh, with the affections and lusts." If we live in the Spirit, let us also walk in the Spirit. For then shall we know that we love God, if we keep his commandments, and if we keep his commandments, then shall we have love to all of the children of God, and if we love God we shall not walk in darkness, but shall walk in the light, and have fellowship with one another; and the blood of Jesus Christ will cleanse us from all unrighteousness. Then will all men know we are the children of God, if we love one another.

It is great consolation to know the richness of Jesus' love, filling the hearts of all his people. To his fullness, I commend you, that he may be greatly glorified in you when he shall come from heaven.

Now he that hath the keys of death and the grave says, "Behold! I come quickly; and my reward is with me, to give to every one as his work shall be." Who is or will be a christian? Fellow-sinner, this question appeals to you. Are you a christian? can you answer to God in the light of divine truth? Oh! then, be entreated to give your heart to God, and become reconciled to him. He will help you to be conformed to his will, that you may be Christ-like, or christian, and in the day of his coming he will save you from death, and bestow eternal life.

Brethren and sisters, are we that are looking for the coming of Christ like him? It is very important that we examine ourselves, and see to it that we are living before the world the true gospel faith; for by our works we prove ourselves to God and the world. May the Lord help us to be subject to him in all things. The old ship Zion is sailing swiftly into port. Soon she will land in the haven of eternal rest, where sin and death, war and bloodshed, toil, care and pain, and every other evil consequent upon sin, will be forever ended. Then, afflicted children, dry your tears. There will be no more weary years of suffering upon beds of sickness, languishing in pain. Praise the Lord! Your tears will then all be wiped away by the soft hand of your Heavenly Father.

"And the glory of God, like a moulten sea,
Will bathe that immortal company."

My longing heart cries out, Come, Lord Jesus, come quickly! and gather home thy weary bride. In tribulation, longing for rest at the appearing of Jesus,

MARY A. WEAVER.

For the World's Crisis.

NOTES BY THE WAY.

It has been some time since I have been free to go out without cares at home demanding my attention; but the last day of August I sold my mill, and am at liberty to go again where the people want to join in working for God's cause. There are many *invitations*, but few *calls*. An invitation is *heard*; a call is *felt*. When a people feel like uniting in effort to have a meeting and sustain it, this makes a call which a preacher will feel.

My five months' trip is out, and God is yet willing to work when the people will work with him. Working for a position is working for ourselves, and not for God, or the good of his cause. Working to pull down a false position is like pulling up tares; it always injures some of the wheat. We must expect tares will be sown in the wheat field, and not in the woods. The Devil is not a fool. He knows that when the ground is broken up for wheat, his tares of false doctrine will grow best. Hence, where the work of God is going on, and the hearts are young, and the affections tender, like the good mellow wheat field, there we always see some new hobby started. There is no guess work about it. Where a pretended truth is presented, it always divides, and causes strife, and the fruit will be tares. But a certain class will rejoice in making division, saying the truth always did cause division.—Not among *christians*, if you please, sir.

Come, Mr. Hobby-rider, let us divide our work, and you go out into a new field, and commence preaching the non-resurrection of the wicked, or the Age to come, or the gift of tongues. Drive as hard as you can, and if you convert wicked, swearing, drinking men, and other sinners, so that the whole community is weeping and praying, we shall think you are working for God's cause instead of your own.

But when you fail in your attempts, and only go where some one else has taken a new field, and cut the hard oaks clear to the heart, and they have fallen before God, the good seed has caught, and fruits appear. If you step in then with your hobby, you act just like the Devil in the wheat field. So Jesus has told us, and I believe it, for I have seen it demonstrated and suffered much in my feelings, knowing the fruit of the labors of good faithful men was almost lost thereby.

I must speak, Bro. Grant, for I am responsible. You have suffered in the same manner, and mourned over it. The cause of God demands that His innocent children should be shown the difference between a sheep and a goat, a shepherd and an hireling. These are the bad things I noticed by the way, (as well as good ones,) and why not speak a word of warning? Many of my brethren will say Amen! and I hope say it out loud too. Bro. Paul thought disloyal copperheads, or coppersmiths ought to be published in the New Testament, which has a larger circulation than the Crisis. And I am glad the writers of the Bible exposed such characters.

Now one of the *better* things was the campmeeting at Wilbraham this year. It was one of the best I ever attended there, which was the twenty-first. One reason was, the distracting elements were crippled. This had been made a subject of prayer by many. When love and unity prevailed, those that rejoiced in contention left, or kept quiet; meanwhile concocting plans for a separate meeting, which was a relief to many. There was less disputing and more praying on the ground than had been for years. This God blessed as usual, and the heavy burden which lay on the committee was lifted in a christian manner. Thanks to the friends who helped do this. How much better we feel, and how much better you looked, coming up with your money, saying, "I will help you bear this burden." God blessed the offering; for what a meeting we had after the debt was lifted!

But Monday—O how lonesome I felt after our little city was desolated. All gone! No singing, no praying, no greeting no shouting, but all alone and still, gathering up what had been left in the hurry to get away. I thought I heard the preacher's stand groan, and the great oaks bowed their heads, looking disconsolately upon the vacant seats. How powerful this sensation. I left at 3 o'clock for home, tired and weary, and loving God's people better than ever.

Next to Alton Bay, where the care was on others; yet we sympathized with them in desiring the meeting might prove a blessing. We saw but little effort made to draw off the mind from the main object. There was enough of agreement to hold other elements in check. When we left for Portland it looked fair for having a good winding up, which was the case.

Found the Advent church at Portland holding on to the truth by a living and working faith. Next to Poland, unexpectedly. A new place, but God gave the word edge. The work started and spread all round the town. The interest was so great, and the attendance so good, that I was compelled to take up seven of my other appointments, which I hope the brethren will forgive. God worked in Poland. After fifteen days' labor among them, our attachment became very strong, especially for the young converts. Their faces shone with the peace of God in their hearts. Many came into the truth and light, and rejoiced in the glory of God that is so soon to be revealed, at the coming of Jesus Christ. Men that had professed religion for years, and occupied high stations in other churches, were converted to this last-day truth, and owned it boldly, and were greatly blessed. I expect to hear better news from Poland yet, for the church is in good working order with plenty of work to do.

Next to Windham, to Bro. Hastings' Tent meeting. By request preached to a great gathering of all sorts. Threw a bomb shell into the camp of the immortal-soulists, and made a fuss before Horace arrived. One prominent man, a preacher and doctor, said he knew he had an immortal soul that caused him to act and think. If you had seen how he acted and talked you would not have coveted his immortal soul. He was raving with anger.

Next to Portsmouth, one of the best places on earth. Had a good time for three days. God blessed us all, some within an inch of eternal life. Such shouts of glory and victory as would try old hopers.

In Lynn two evenings, before another good company in true working order. Have had their eyes opened about hobby riding. Next at Lowell St. Chapel, Boston, where hobby riders do not get in. Had a good time. Am now at home. HIRAM MUNGER.

"THE SUM OF VILLANIES."

Thoughts on Slavery, selected from various sources.

BY REV. R. DONKERSLEY.

I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinners bought and sold have ever earned.
—*Cowper.*

Our Father.—*Christ.*

As ye would that men should do unto you, do ye also to them likewise.—*Jesus.*

God hath made of one blood, all nations of men for to dwell on all the face of the earth.—*St. Paul.*

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.—*July 4th, 1776.*

No man desires more earnestly than I do to see slavery abolished. There is only one proper way to do it, and that is by legislative action, and for that my vote shall never be wanting.—*Washington.*

One hour of American slavery is fraught with more misery, than ages of that which we rose in rebellion to oppose.—*Jefferson.*

Slavery is an atrocious debasement of human nature.—*Franklin.*

Slavery is a dreadful calamity, imbecility is ever attendant upon a country filled with slaves. —*Madison.*

Slavery has preyed upon the vitals of community in all the States where it has existed. —*Monroe.*

Natural liberty is the gift of the beneficent Creator of the whole human race.—*Hamilton.*

It (slavery) ought not to be introduced, nor permitted in any of the new states.—*John Jay.*

Consenting to slavery is a sacrilegious breach of trust.—*John Adams.*

It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanctioned by the christian religion. —*John Quincy Adams.*

Slavery is a curse; a curse to the master; a wrong, a grievous wrong to the slave; it is all wrong, and no possible contingency can make it right. They must blow out all the rural lights around us, and extinguish that greatest torch of all, which America presents to the enlightened world, pointing the way to their rights, liberties and happiness. And when they achieve all these purposes, their work will yet be incomplete. They must penetrate the human soul and eradicate the light of reason and the love of liberty. Then, and not till then, when universal darkness and despair prevail, can you perpetuate slavery, and repress all benevolent efforts among freemen in behalf of the unhappy portion of our race doomed to bondage. So long as God allows the vital current to run through my veins, I will never, never, by thought, by mind or will, aid in submitting one rood of free territory to the everlasting curse of human bondage.—*Henry Clay.*

Sir, I envy neither the heart nor the head of that man, from the north, who rises here (in Congress) to defend slavery from principle. —*Randolph.*

Our opposition to the further extension of local slavery in this country or to the increase of slave representation in Congress, is general and universal. It has no reference to limits of latitude or points of compass. We shall oppose all such extension and all such increase, in all places, at all times, under all circumstances, even against all inducements, against all supposed limitation of great interest, against all combinations, against all compromises.—*Daniel Webster.*

It (slavery) impairs our strength as a community, and poisons our morals at the fountain head.—*Judge Gaston of N. C.*

The evils of this system, (slavery,) cannot be enumerated.—*George W. Summers.*

The sweat of a slave poisons the soil upon which it falls; his breath is mildew to every green thing, his tear withers the verdure it drops upon.—*H. Mann.*

The world has seen thousands of years and not learned the first two words of the Lord's prayer; not until all tribes and nations have learned these, will his kingdom come and his will be done on earth as it is in heaven.—*Mrs. Harriet B. Stowe.*

We do not believe with Mr. Calhoun, the Declaration of Independence to be "a rhetorical flourish!" We do not believe it to be what Mr. Pettit pronounced it, "a self-evident lie." We do not believe it to be, "an eloquent and passionate manifesto of a revolutionary war," "mere glittering and surrounding generalities of natural right." We believe it to be a living truth, from the pages of the New Testament, expressed in the Declaration of Independence, and embodied in the Constitution of the United States. We believe the maintainance of that truth everywhere under the exclusive jurisdiction of Congress, to be the constitutional and imperative duty of Congress.—*H. Wilson.*

Slavery is a system of outrage and robbery. —*Socrates.*

Slavery is a system of the most complete injustice.—*Plato.*

Not only does the christian religion but nature herself cry out against the state of slavery.—*Pope Leo X.*

We further reprobate by our Apostolic authority, all the above offences (traffic in slaves and holding them in slavery) as utterly unworthy of the christian name.—*Gregory XVI.*

Those are men-stealers who abduct, keep and sell or buy slaves or freemen.—*Grotius.*

Every man has a property in his own person; this nobody has a right to but himself. —*Locke.*

It (slavery) is so odious that nothing can be sufficient to support it but positive law.—*Lord Mansfield.*

It is injustice to permit slavery to remain for an single hour.—*Wm. Pitt.*

Slavery is contrary to the fundamental law of all societies.—*Montesquieu.*

Slavery in all its forms, in all its degrees, is a violation of Divine law, and a degradation of human nature.—*Brissot.*

Slavery is detrimental to virtue and industry.—*Bettie.*

While men despise fraud and loathe rapine, and abhor blood, they will reject with indignation the wild and guilty phantasy that man can hold property in man.—*Brougham.*

Slavery is a state so improper, so degrading, so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.—*Burke.*

No man is by nature the property of another. —*Dr. Johnson.*

A system (slavery) which is not only opposed to all the principles of morality, but, as it appears to me, is pregnant with appalling and inevitable danger to the republic.—*Baron Humboldt.*

American slavery! the vilest that ever saw the sun.—*Wesley.*

Slavery—that is holding men and women—is a crime. Slavery ought to be abolished; slavery must be abolished; slavery shall be abolished; slavery will be abolished by this war. If to believe that and work for it is abolitionism, then I am an abolitionist.—*Dr. Tyng.*

"O, from the fields of cane,
From the low rice-swamp, from the trader's cell,
From the black slave ship's foul and loathsome hell,
And coffle's weary chain;
Hoarse, horrible, and strong,
Rise to heaven that agonizing cry,
Filling the arches of the hollow sky,
How long, O God, how long?"—WHITTIER.
—*Exchange.*

PERILOUS TIMES.

BY REV. B. T. ROBERTS.

(Concluded.)

No class of persons are so difficult to be brought under the dominion of the saving grace of God, as conscientious formalists. It was to them our Savior declared, "Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you." —Matt. 21: 31. Under the labors of the apostles, the worst of characters were saved, —idolaters and adulterers, thieves and drunkards "were washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God,"—Matt. 6: 9, 11; but I do not remember of reading in the whole New Testament of the conversion of but a single Pharisee, and that was effected by an overwhelming miracle. Formalism begets self-complacency. He who is thoroughly satisfied with himself, is not easily brought to renounce his valued righteousness—the fruit of the labor of years,—and led to follow Christ in the way of humility, and reproaches, and self-denials, and persecutions. He chooses an easier path. The Laodiceans were rigid, christian formalists. No errors of doctrine had crept in among them; no immoral practices had been indulged or countenanced; their profession was up to the highest requirements of orthodox standards; they said they were "rich, and increased with goods, and had need of nothing." To call in question, at the present day, the piety of such a church, would be considered the extreme of uncharitableness. They were lukewarm professors, respectable in the eyes of men, but objects of loathing to God. "I would," said our Savior, pathetically, "thou wert either cold," for then you might be brought to repentance; "or hot," for then you would be safe; but as they were, he evidently almost despaired of their salvation.

What class of persons in our country are, as a class, so inaccessible to gospel truth as the Papists? It is next to impossible to bring them out from under the shadow of their imposing rites, where the sun of righteousness can shine upon them. A hundred common sinners are probably converted to God, to one Roman Catholic. And Protestant formalists are no better, and but little more likely to yield to the claims of God. When deeply convicted by the Spirit, they often shake off their convictions and call them temptations.

To have "the form of godliness, and deny the power thereof," is to be in the sure way to hell. Terrible is the self-deception that many practice upon themselves. "To what purpose is the multitude of your sacrifices unto me?" saith the Lord.—Isa. 1: 11. Our offerings, upon which so much stress is laid, our contributions to ministers and missions, cannot save us. We must have inward and outward righteousness, purity of heart, and holiness of life. Mere professions and external observances of forms, however excellent, will not answer. We must be controlled by a spirit of active obedience. "Not every one," says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The extreme danger we are in from formalism is seen from the directions that the Holy Spirit gives us, that we may avoid coming under its influence. "From the examples of our Savior, and from the precepts of Holy Writ, we are authorized to go among publicans and sinners to labor for their salvation. The openly wicked we must reprove and warn. We may reason with those who oppose the truth, and instruct them in meekness. He who is overtaken in a fault, we must endeavor to restore. "The spirits" we may "try whether they be of God!" And even Satan himself we need not run from, but we are taught to "resist the devil, and he will flee" from us! But "from those who have the form of godliness, but deny the power thereof," we are commanded to turn away. We must get out of the reach of their influence as soon as possible. In a precipitate retreat is our only safety. Parley with them, and we become ourselves exposed to ruin. Contend, and we are overcome. Such is the nature of their disease, that an attempt, on our part, to administer remedies, cannot benefit, them, but will expose us to the fatal contagion. The leper becomes aware of his terrible condition when every one studiously avoids him. The formalist can never be saved until he sees his peril, and pity for him as well as regard for our own safety, should prompt us to obey the apostle's direction. No other treatment will answer.

We ask, dear reader, are not these "perilous times," spoken of by Paul, upon us? Do you know your danger? If not, then is your peril most imminent. You sleep as do others. The soft influences that soothe to destroy, are prevailing against you. A most determined, vigorous effort is demanded. Your case admits of no delay. If a week, or even a day has passed without your heart's being melted down under the purifying influences of the Holy Spirit, there is cause for alarm. If your prayers are cold and formal, composed of stereotyped phrases and expressions, repeated until they have lost all meaning,—if they are the studied productions of the intellect rather than the warm effusions of the heart, do not think to make any compensation for their dryness by their length or frequency. No increase of speed can take you along any faster while you remain in this treadmill. You need the Holy Spirit. Here is your lack. Without you obtain this, you will remain essentially the same, going over the same round of ceremonies without any benefit other than the satisfaction afforded by the indulgence of a habit good enough of itself, but possessing no saving character.

You must begin anew. There is a consecration which, if you would honestly make it, would bring light to your soul. There is a confession which would go to the bottom of and break up the great deep of your hearts. You must have the "power of godliness," or you are undone forever. Rest no longer in forms. Arouse thee in good earnest. Look to have Christ, your life, manifest himself to your poor, dead soul. Say not, "I am as safe as others." Their damnation will not help you. You must live or die for yourself. Will you, beloved, escape from bondage into the glorious liberty of the sons of God? Then give him your undivided heart. Make no reserve. He will give you victory over the world. Become his true worshiper; and remember, "God is a Spirit, and they that worship him, must worship him in spirit and in truth."—*The Earnest Christian.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

"DON'T TELL MOTHER."

"Don't tell Mother," I heard a bright looking boy say, as he ran with nimble feet to join a crowd who were accompanying a returning fire-engine. The excitement, the eager comments of the boys and men as they passed, and perhaps the strange desires for forbidden pleasures, which are inherent in our sinful natures, drew the boy away from home, but as he went, he remembered the prohibition, and uttered those works, "Don't tell mother."

A good mother is a gift to thank God forever. A mother's kiss, a mother's gentle word, a mother's tender care, what have they not done for us all? Eliza Cook's beautiful lines, "To an Old Arm-Chair," have thrilled through many hearts:

"I love it, I love it, and who shall dare
To chide me for loving that old arm-chair?
'Tis bound by a thousand chords to my heart;
Not a tie will break, not a link will start;
Would you learn the spell? a mother sat there,
And a sacred thing is her old arm-chair."

When I hear young lips exclaiming, "Don't let mother see this; hide it away; don't tell mother where I am going," I tremble for the safety of the speaker. The action which will not bear the kind scrutiny of a mother's love, will sink into shame at the look of God. Little feet that begin life by going where a mother does not approve, will not easily learn to walk in the narrow way of the Lord's commandments. "Don't tell mother," has been the rallying cry of Satan's best recruits for hundreds of years. From disregard of the mother's rule at home, springs reckless disregard of the laws of society. The boy who disobeys his mother will not be likely to make a useful and law-honoring citizen. "Don't tell mother," is a sure step downward—the first seat in those easy cars of habit, which glide so swiftly and so silently, with their freight of souls, toward the precipice of ruin.

The best and the safest way is always to tell mother. Who so forgiving as she? Who so faithful? Who so constant? Who so patient?—Through nights of wearisome watching, through days of wearing anxiety, through sickness and through health, through better and through worse, a mother's love has been unfailing. It is a spring that never becomes dry. Confide, dear young readers, in your mother; do nothing which she has forbidden; consult her about your actions; treat her ever with reverential love. It has been the crowning glory of truly good and great men, that, when hundreds and thousands bowed in admiration at their feet, they gave honor to their mothers. Mother-love has dared dangers from which the stout heart of the warrior has shrunk appalled. Happy they who early learn to appreciate its priceless worth.

A mother's prayers gave John Newton to christianity; a mother's loving effort dedicated John Wesley to the cross. What mothers have done for the work of evangelizing the world; what they have written in letters of light upon the page of history; what the pen of the recording angel has registered for them, in the open book above, is known alone to God. Boys and girls, never go to a place where a "Don't tell mother" is necessary to cover your footsteps. Sunday-school scholar, in your every-day life show the pure teachings of your Sabbath home, by obeying the mother who endears and blesses your whole life.—*Merry's Museum.*

WHICH IS THE NOBLEST?

Frankie walked out one cold morning; he was the son of a very rich man, and his mamma took great pride in dressing him very fine. At the time we saw him, he was just five years old; he had on nice little blue pants with shiny buttons on them, and a beautiful zouave of crimson velvet. Thus walking along with his little soldier-cap on, he began to think himself quite a man, if not indeed a *soldier*, quite fit for the service.

The ground was all covered with sleet, which had frozen the day before, and the wind blew bitter and cold. Just at that moment little Annie Williams was walking along the street with a basket of shavings in her hand, which she was carrying home to her mother from the cabinet shop. Her little foot slipped upon the icy pavement, and in the effort to save herself from falling, she upset the basket, and a gust of wind blew the shavings hither and thither all over the surface of the ice.

"Capital!" said Frankie, and fairly danced with amusement. While the crowd were watching the movements of the beautiful boy, his gilt buttons glistening in the sunshine, little Annie began to cry.

Just then a boy, who had been watching the whole movement from a shop across the street, came out. He was a tall, slender-looking boy, about nine years of age, in rather tattered garments.

"Ho! little lady, what's the matter?" said he, walking up to her. Annie looked up into his generous face,—a smile of hope mingling with her tears,—but before she had any time to reply, the boy had taken her basket, and was down on the glassy ice gathering up the shavings as fast as possible, and placing them back in her basket.

"Now, my little readers, I wish to ask you which was the noblest? Which was indeed the best soldier, he who was dressed fine like one, or the ragged boy, who dared to venture to little Annie's assistance when all the rest were laughing at her? To be a true soldier is to *dare to do right*; and he who will not venture to another's assistance, when he sees him in need, is a coward!—*Juvenile Instructor.*

THE POWER OF ONE GOOD BOY.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind.

I learned he was a religious boy, and a member of the church. Come what would, he would be for the right.

There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and were much strengthened by his example. Alfred was as lovely in disposition as he was firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy, and then another, gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill name, it became one of the best behaved schools anywhere about, and it was that boy, Alfred, who had the largest share in making the change. Only four or five held out, and these were finally expelled. Yes," said the teacher, "it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him, and made a strong and splendid fellow of him."—*The Little Crusader.*

LOVE WORDS.

A little head with its golden hair,
A little face so sweet and fair,
A little hand with its dimpled grace,
It wanders lovingly over my face,
And a sweet voice whispers, soft and low,
"I love you, sister—I love you so."

Ah! what is fame but an empty show,
Luring us on through fields of snow;
Ah! what is wealth but a glittering chain,
Linking our hearts to the weak and vain,
If we hear not murmured, soft and low,
The sweet, fond words, "I love you so"?

"I love you, sister!"—ah! murmur it o'er,
They're the echoed words of another shore,
Where the streets are gold and the robes are white,
Where there comes no storm with its bitter blight,
Where many hearts we have missed, you know,
Will murmur still, "We love you so."
—*Youth's Companion.*

A WARNING TO CHILDREN.

We hope all our young readers "Remember the Sabbath day to keep it holy," and that they do not neglect the Sabbath school.

We will tell you about a little boy in England who disregarded the Lord's word, and led his sister astray. Instead of going to the Sabbath school, they went to rob the nests of the pretty sea-gulls. When these little transgressors came to the high cliffs between the Cove and Land's End, the boy reached over the edge of the steep rock to get some eggs out of one of the nests, and the little girl had hold of him. His foot slipped, and the affrighted girl held him as long as she could, but her strength failed her. There was no one nigh to hear her cries, and come to her aid. Sad to relate, she was obliged to let go her hold, and the poor boy fell down the fearful depth of from two hundred to three hundred feet, and was dashed to pieces on the rocks beneath!

If these children had reverenced the Lord's day, or been to Sabbath school, this very sad affair would not have occurred, and little William Penrose might have been now alive, and his sister would have been saved from the painful feelings which she must have all her days.

"God spake these words and said, Remember the Sabbath day to keep it holy.—*Youth's Visitor.*

HOPING FOR A HOPE.

A dying man, from thirst, stands before a fountain.

"Have you drank?"

"No! but I *hope* I shall."

"Do you *wish* to drink?"

"No! but *I hope I shall* wish to drink!"

"Do you see that you are just ready to die for want of water?"

"No! but I *hope I shall* see it"

Why does he not *drink?* Because he has no desire to. Why, then, does he stand there? Because he hopes he shall have such a desire. But if the promptings of a dying agony and the sweet gushing streams before him leave him without that desire, what does his life amount to?

So stand we, poor sinners, by the fountain of the water of life. We look at the waters, and look at those that are drinking, and look at the invitation "whosoever will," and then stand there still and *hope* that we shall drink. What is such a hope good for? Why not "take the water of life freely?" This hoping for a hope is often the devil's opiate for a partially awakened sinner. God's direction is "*Lay hold upon the hope* set before you."—*Juvenile Presbyterian.*

☞ Censure is most effectual when mixed with praise. So, when a fault is discovered, it is well to look up a virtue to bear it company.

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AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ADVENT HYMN.

See Titus 2: 13; *Phil.* 3: 20, 21; *Rom.* 8: 19–23; 2 *Tim.* 3: 1–5; *Luke* 21: 28.

Eternal Father, hear!
Haste to fulfill thy word!
Let Israel's Hope appear!
Reveal to earth her Lord!
We wait for Jesus from the skies,—
When shall his glories greet our eyes?

How long shall death yet reign,
And hell our race oppress?
When shall earth bloom again
In Eden's blessedness?
We wait for Jesus from the skies,—
When shall his glories greet our eyes?

The waves of ill are high;
The world with trouble reels;
All lands and creatures cry,—
Speed Judgment's chariot-wheels!
We wait for Jesus from the skies,—
When shall his glories greet our eyes?

The times are prophets now;
They preach impending doom;
Let each, repentant, bow,
And saints prepare for home.
We wait for Jesus from the skies,—
Soon shall his glories greet our eyes.

Hail to the dawning day,
By holy seers foretold!
Hail to Messiah's sway,
And coming Age of Gold!
We wait for Jesus from the skies,—
Soon shall his glories meet our eyes.

—*J. A. Seiss, D. D.*

HEIRS OF "THE WORLD TO COME" SHOULD NOT FIGHT FOR THIS WORLD.

Shall christians fight? It is a question of vital importance to christians at present to ascertain their duty on this point,—for many for want of a clear perception of it, have gone into this war to the serious injury of their own souls. The case is so clearly stated in the following text, it would seem next to an impossibility to misunderstand it. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." John 18: 36. "They are not of the world, even as I am not of the world." John 17: 16.

This remarkable declaration would appear sufficient of itself, if there was not another passage concerning it, to answer the question, shall christians fight, in the negative.

There are two principal reasons, among many others, why they should not.

First, because, according to the law of christian love, they cannot plunge into the work of human slaughter.

Secondly, because the unworldly nature of our faith precludes contention for the things of this world. This was the reason given by our divine Lawgiver, why his servants "could not fight." He could not approve their fighting for that which he had commanded them to forsake.

They were to forsake all that they had in this world, even their own lives. Luke 14: 26, 27, 33; John 12: 25, 26. This doctrine, which he taught through his whole life, gave a peculiar significance to his last parting declaration on this subject.

Surely, if they ever could have been permitted to fight for this world, it would have been in defense of their divine Master.

It may be said, it was because his death was decreed as an atoning sacrifice, that they were not permitted to defend him; but this was not the reason that he gave. It was upon the ground of the unworldly nature of his kingdom, and their consequent unworldly position. "My kingdom is not of this world; for if my kingdom were of this world, then would my servants fight," is the plain and definite reason. Add to this, the parallel declaration, "Ye are not of this world, even as I am not of this world," and it would seem impossible to draw any other inference from it. This vein runs through the whole of the New Testament Scriptures; all, in effect, teaching that "the weapons of our warfare are not carnal; for though we walk in the flesh, we do not war after the flesh." 2 Cor. 10: 3, 4.

"Render unto Cæsar the things that are Cæsar's," is often cited,—but this related to a civil transaction, and was in no sense the transgression of any divine law. Render unto Cæsar faithfully the things that are Cæsar's,—but Cæsar has no more right to command me to murder, than to rob or steal. That war was permitted in the old dispensation, is nothing to the point, since we are not under that; and since we are prohibited under the christian dispensation from retaliation, which was permitted under the Mosaic law; which prohibition was proclaimed in the very first sermon the Savior preached. It is important to remember that the law of retaliation was abrogated in the very first public announcement of the Savior's precepts. This peace proclamation breathes nothing but peace on earth, and good will to men.

It may seem strange to some who have not considered the unworldly nature of our dispensation, that the law of retaliation, which was not only permitted, but regulated by special legislation under the old dispensation, should be rigidly forbidden in that which succeeded it; and that even the privilege of self-defense should be denied us. Matt. 5: 38–48. When the Savior said, in allusion to Lev. 24: 20, and Exod. 21: 24, 25, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth," etc., "but I say unto you that ye resist not evil," we naturally inquire the reason of this astonishing change. Why, under one, are we commanded to do a thing, which we are commanded not to do in another? But the Savior does not leave us without a reason. We find it in the change of dispensation; which is one of grace. "For the law was given by Moses, but grace came by Jesus Christ." John 1: 17. And as we are the recipients of grace—unmitigated grace—we are to bestow the same upon others, as illustrated in the parable of the ten thousand talent servant. This contains a very remarkable principle. Here we see that this servant was actually under grace,—he had been pardoned all; but because he did not extend the same grace to others, he was taken from under the law of grace, and put back under the law of judgment. His Lord addresses him as a "wicked servant." But where was that wickedness? It was a perfectly legal debt, legally collected. Where then was there cause for such a charge? Had he not a right by the law of the land, to collect a lawful debt in the manner appointed by law? Certainly, *if he had been under the law*. But he was not; he was under grace. And this is another proof, that we are "not of this world;" and have nothing to do with their governments, only so far as meek submission to their civil law is concerned. We are no longer even citizens of this world; but are "translated into the kingdom of His Son," of which we are "heirs by promise,"—and if we would gain it, we must be "diligent followers of them who through faith and patience inherit the promises." Heb. 6: 11, 12; Rom. 8: 17; Heb. 11: 9.

Since we must follow them to inherit the same promises, let us inquire into the nature of their example. The most distinguishing feature of it we find to be that of unworldliness. The words "strangers," "sojourners," and "pilgrims," constantly occur in Paul's history of that example which we must follow. They dwelt even in the land of *promise* in tents—for they "looked for a city whose builder and maker is God; for *here* we have *no abiding city*, but seek one to come." "They that do such things declare plainly that they seek a better country." Heb. 11. 8, 16.

If these Bible Christians, whom Paul sets before us as our examples, were citizens of another country, even while inhabiting this, and had their hearts so set upon "the world to come," that they dwelt as temporary residents even in the land which was theirs by promise,—notice, by promise, not by possession, even while in it, but still by promise, not in this dispensation, but in the "world to come whereof we speak," Heb. 2: 5, should we not also recognize our pilgrim state and unworldly position? And if pilgrims, then are we neutrals; as much so as the citizens of England and France would be in this country while traveling through it. And if neutrals, we cannot take up arms to fight for a foreign country. And, according to this doctrine, we are foreigners everywhere out of heaven. For Paul declares that "our citizenship is in heaven."

If a citizen of England should abandon his neutrality and take up arms for either of our belligerent parties, what would be the consequence? Would he not forfeit the protection of his king? Would we not also forfeit the protection of our heavenly King, by taking up arms for earthly governments? He himself has declared that if we take up the sword we must fall by the sword. "For with what measure ye mete *it shall be measured to you again*." "He that killeth with the sword, must be killed with the sword." Rev. 13: 20. It is useless for a christian to put himself in an unscriptural position, and pray for protection in it. It is when we "run in the way of his commandments," not against them, that we may expect to have our prayers answered.

The Apostle John says, "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22. And this is one of his commandments: "*Put up thy sword*." However just a man may be, it is not for those who have been pardoned many and all sins, "through the forbearance of God," (Rom. 3: 25), to deal rigidly with others. If they had been dealt with according to the law of justice, instead of grace, every sin would have been punished; but, as they have been pardoned by grace, they must extend the same grace to others that has been extended to them. "I forgave thee all, shouldest thou not also have had compassion on thy fellow-servant, *even as I had pity on thee?* And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So, likewise, shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one their trespasses. "Verily, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. 18: 32—35; Matt. 5: 26. "Judge nothing before the time, until the Lord come." He reserves avenging judgments for himself. "Vengeance is mine, I will repay saith the Lord." 1 Cor. 4: 5; Rom. 12: 14—21; 1 Pet. 2: 19—23.

Again, christians cannot on the principle of christian love plunge into the work of human slaughter. The law of love is their special law, without which man cannot know God—for God is love. "And he that loveth not knoweth him not." 1 John 4: 8. And war not only transgresses this law in its spirit and general principles, but in every special and distinctive part of it. It not only breaks the whole law of love, but every other law. "For all the law is *fulfilled* even in this; thou shalt love thy neighbor as thyself." Why? Because, "love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Gal. 5: 14; Rom. 13: 10. But war works all kinds of ill. Murder, rapine and plunder, with all their kindred evils and miseries, follow in its train. Therefore, if love is the fulfilling of the whole law, "because it worketh no ill to its neighbor," war, which works every ill, must be the breaking of the whole law. And consequently, we find the scriptural description of christian character, and that of the warrior wholly at variance. That of the christian is described as "first pure, the *peaceable*, gentle, and easy to be entreated, *full of mercy*, and good fruits," accompanied with the declaration that "the fruit of righteousness is sown in peace of them that make peace." But in contradistinction to this, it is said of the carnal man: "Ye lust, ye kill, ye fight and war." James 3: 17, 18. James 4: 1—4. And to designate war as more unmistakably belonging to the character of the carnal man, it is expressly declared that *all* wars and fightings come from the flesh. This cannot possibly be a description of christian character: "For they that are Christ's, have crucified the flesh with the affections and lusts." "For the fruit of the Spirit is love, joy, peace, *long-suffering*, gentleness, meekness," etc. "Blessed are the peace-makers." There are no blessings on the peace-breakers.

We meet with many wayside testimonies, of fearful import, to the demoralizing effects of war.

It is frequently observed with sorrow, by godly ministers, that wherever the spirit of war goes, the spirit of religion declines.

In one of the Methodist papers, an old minister of sixty years' experience writes: "The war and its claims upon all classes of people, (preachers, as well as others), seems to engross the minds and conversation of nearly all; hence there is *not much religious interest among any of the denominations*. I have been acquainted with the Methodists in the West for nearly sixty years, and I have never known that denomination so entirely destitute of revivals, as they have been for the last two years. Many of their best revival preachers have left preaching and gone to the war." Another editor remarks: "So far as we can learn, but one result follows the spirit of war, and that is like the foregoing, moral death." Why this result if it is right for christians to fight? Remember, it is the spirits of devils" that are to gather men to the battle of the *great day*. Rev. 16: 14. Ought not christians to shrink from such a gathering?

It is still a mystery to us, how any one who knows anything of experimental religion, and the Spirit of Christ, can think it is right for christians to go to war, and there slaughter each other. Is this loving one another as Christ loved them? He laid down his life for them instead of destroying their lives. A new commandment I give unto you; as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." Can we kill a man whom we love?

The following testimonials are equally as decided in reference to the soul-destroying effects of war.

An army correspondent of a Baptist paper, says: "War is atheistic, infidel, devilish—that many go there almost saints, and come back almost fiends." We might multiply such extracts to many pages, from the religious newspapers of the different denominations, and also to the generally demoralizing effect of war upon all classes. The demoralizing effects of camps, even upon the youth of the surrounding neighborhoods, as well as upon those within them, was brought before one of the Presbyterians very recently; and the subject of devising ways and means to stay the flood of evil was gravely discussed,—in which it was said, "One step farther and we will have a reign of terror and atheism, with the Bible dragged through the streets, as in infidel France."

These are startling and alarming facts. In the face of such fearful evidences of its demoralizing influence, we cannot but wonder to hear some of the ministers of our pulpits urging their members to enlist, when they know into what a vortex of temptation it will plunge them: "Do violence to no man." "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 11: 14.—*New Tract.*

CONSISTENCY.

Are we, as christians, consistent with our profession? We profess to have received a new heart filled with new desires, hopes, and joys; we profess to be separate from the world, and to be saved from the love of it, from all conformity to it, from the love of its applause, and the fear of its reproach. We profess to be saved from sin, its pollution, its stain, from all its infection. Well, all this is right, for this is professing no more than the word of truth enjoins upon us: this is consistent Biblé profession. But let us be thorough in the examination of our own hearts. If our desires are all new, they are tending toward heavenly things; upward, upward they will mount, and refuse to be satiated with earthly good. If we are consistent, there will be deadness to the world, not recklessness, nor insensibility, for we shall be keenly awake to all the devices of Satan, but our souls will be kept hidden in the cleft of the rock, and we shall have victory over the world, the flesh, and the devil.

But are there not too many that profess to be saved from the world and its maxims, that are afraid to lift up one word against it? They even crouch to the opinion of the milliner or mantau-maker, fearing they will think them whimsical, too particular, odd, or without taste; there they yield, just a little, and ponder, and strive to quiet the stirrings of conscience, and thus almost imperceptibly sacrifice the principle of consistency. Do we never see persons, who seem to get powerfully blessed, in class or prayer meeting on the Sabbath, when perhaps the little annoyances of the following washing day will entirely throw them out of that happy state? They yield to impatience and fretfulness, and their peace is all gone. O consistency! where art thou? O come and adorn the heart of every earnest christian!

We want a religion of consistency, not one that shouts and sings in meetings alone; but one that glows, and warms, and burns in the heart, preparing us for little duties, home duties, neighborhood kindnesses, soft words of love to the down-trodden: one that binds up the broken, and keeps that which is lame from being turned out of the way. Do not some go to the anxious seat to be prayed for, and receive, they say, a new blessing, but they are no sweeter in their spirit, no softer in their mould, no more filled with yearning of soul for the salvation of men, no more sensitive to the approach of sin, no more self-denying, no more self-sacrificing, no more religious in the family, and, as far as we can see, no better Bible christians than before? Now what kind of a blessing is it that increases our ardency but does not increase our love in the same ratio? O let our love, long-suffering, forbearance, be increased, with every blessing, then our religion will be one of Bible symmetry and consistency.—*Ex.*

For the World's Crisis.

ALL HAIL!

The valleys and the mountain tops
Echo the grand refrain,
Sung by creation's joyous hosts,
Of welcoming again
The Son of God, the Prince of Peace,
On earth to reign and dwell,
And plant therein a tree which will
The King of Terrors quell.

Hosanna to Thee! rightful heir
To earth's deserted throne,
The throne whereon thy Father ruled,
And which is now thine own.
Throughout thy reign we, who remain
Now faithful to the end,
Shall share thy glory and thy throne,
And ever thee attend.

All hail! Messiah, King of kings,
All hail! thy blissful reign
O'er earth restored to paradise,
As when God dwelt with men.
Creation groans no more, but joins
In songs of praise to Thee,
And evermore will celebrate
The day of jubilee.

Eddytown, N. Y. A. L. FORRESTER.

For the World's Crisis.

SAWYER'S TRANSLATION.

Not being acquainted with the original Greek, I am unable to say how correct this new translation may be; yet for the benefit of those interested in the subject, the following extracts are made.

Paul, speaking to the church at Rome, says, "And I commend to you Phebe, our sister, who is a minister of the church in Cenchrea, that you receive her in the Lord worthily of the saints, and assist her in anything in which she may have need of you, for she has been an assistant of many, and of myself also."

Phebe is called a "minister." But what is it to be a *minister?* Among men, it means to be a laborer in the gospel, a divider of the word, an exhorter, a teacher, a PREACHER. But among *women*, to be a "minister of the church" (according to popular opinion), is to serve tables, to keep a good lookout for the food and raiment of the "*gospel* ministers." And when the apostle Paul came to Cenchrea, hungry, tired, and ragged, if Phebe got his supper, showed him his bedroom, which was always in order, whether the minister came or not; and then, while Paul was sleeping, if Phebe got his stockings and darned them nicely, just as the sisters in *Rome* would, had they an opportunity; why, the next letter he writes to Rome he tells the saints to receive Phebe, calls her a *minister*, says she assisted him and many others in the gospel, and also asks them to assist her in whatever she may need.

Reader, this is not the specific work of a *minister*, else thousands of females who never did the first work of a christian minister are as really such as Phebe was.

"Salute Mary, who labored much for us." Rom. 13. Here Mary is said to have labored *for* the apostles, while Mary labored WITH them.

"For every man praying or prophesying with his head covered, disgraces his head. But every woman praying or prophesying with her head uncovered, disgraces her head." What is it to prophesy? Is it simply to rise up in the social meeting and tell how you "feel?" Whatever it may be, it was foretold by the prophet Joel, and Peter used it for a "sign" to convince men that we are in the "last days." For says the prophet, "Your sons and your daughters shall prophesy. . . . And upon my male-servants, and upon my female-servants, in those days, will I pour out of my Spirit, and they shall prophesy." And while the "female servants" may not make church laws, or "usurp authority over the man"; and although on account of inability and non-requirement they are not to officiate in the church, by breaking of bread, administering the ordinances of baptism and the Lord's Supper, yet as regards *speaking* to edification, exhortation or comforting of the saints, she has liberty. The Spirit of God has been poured out, and his female servants have been called to labor in the gospel. The call, "Go work in my vineyard," has not come to the "mothers in Israel" more than to the weak, trembling *children* of the Lord.

I am acquainted with those who never spoke twenty words at a time in public, yet who, after this Spirit came upon them, have talked an hour, bold, free, and instructive. *What* made such a change? I could refer you to one weak, trembling, doubting soul, but eighty years of age, who confessed had she known before her conversion that God would require public labor of her, would have remained in the *world*. So few had been her words, so stammering her speech, so confused her testimony in the assembly of saints, that a Bro., who believed in female preaching, and wished to encourage her, said, "You can *but fail*, and it's best to *try*." The Spirit that was in her spoke through her, surprising herself and those that listened. Next day the Bro. referred to said, "*She has a wonderful tongue!*"

Why may not christians speak by the Spirit's aid? Is it not given to guide them and to "*help* their infirmities"? Look at the Spiritualist trance speakers. Little, timid girls, with no great amount of linguistic talent, will rise up before the multitude and talk like real orators. This was never done till we got into the "*last days*," where *God's* Spirit was to cause *his* women to speak. Then the Devil sent his spirit among *his* "female servants." Did the Lord's children *ever* do anything and the Devil not *imitate* them?

For the world, I would not be found teaching my sisters to resist the Spirit when it calls them to labor. As Bro. D. T. Taylor has said, "If any of our Advent sisters have been called to preach, they had best up and do it."

O! ye who oppose "these women that labor in the gospel," remember it has not been *their* choice. Gladly would they be excused; but the Spirit of the Lord has constrained them. They walk in the Spirit, lead where it may. Not *one* of them would thus expose herself to public condemnation or to the opposing influence of brethren and sisters who have no sympathy for them or their work, unless their peace with God and their future welfare demanded it. Some have refused to obey when the Spirit came, and the following is the language of one *whom I know*.

"In reviewing the matter recently, I asked myself, What have I gained by yielding my own convictions of duty to those of another? by forsaking the peculiar path for the common way? Why, I have gained sorrow of heart, darkness of mind and an abiding consciousness of the Divine disapproval. . . . . O! I am but a *wreck* of what I *once* was. I have sorrows that few know. They wear upon my sensitive nature. They irritate my nervous system. . . . ."

Sisters, *some* of you must fulfill God's prophecy. God requires it. The times demand it. Labor for God. Be faithful with the talent he has given you. The reckoning will come. How does your account stand? Have you been *true* to your trust?

Brethren, we are near the judgment. I am as conscious as can be that I speak to you on a subject lightly esteemed. But the sorrowing ones who give me their experience, who come to me for sympathy, have moved me to write thus. I would remove the stumbling-block. It is want of sympathy from *you* that causes such sorrow among them, and your unbelief prevents their obedience.

Sinners are to be saved. What difference can it make *who* saves them? The harvest is great, and while on bended knee with tearful eye you "Pray the Lord of the harvest to send forth more laborers into his vineyard," whomsoever he sends, "receive in the Lord, worthily of saints," whether it be the strong man, or the weak, but true-hearted woman. Ruth gleaned the sheaves of the field. Phœbe gleaned souls in the world, and ministered to them in the church. And ye that remain in Rome to labor for the meat that perisheth, when Paul, or Phœbe, or any other servant visits you, assist them in whatever they *need*, for there is neither male nor female, but all are *one* in Christ Jesus. Amen.

M. M. WEAVER.

For the World's Crisis.

CHRIST AT THE HELM.

May the friends of the Crisis pardon me if I take too much liberty; but as Christ is at the helm, and as I am almost in sight of the harbor, if my boat should rock a little as the waves beat upon it, I will do as the Psalmist David did. "I will lift up my eyes unto the hills, from whence cometh my help; my help cometh from the Lord. He will not suffer my feet to be moved." Look at his gracious promises. He calleth his people to witness His omnipotency. He saith, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." Christ is at the helm, lonely pilgrims. Art thou disconsolate? Christ said, "Be of good cheer; I have overcome the world." David said, "If it had not been the Lord who was on our side, now may Israel say, if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick; when their wrath was kindled against us; . . . . our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we have escaped." "Praise ye the Lord. Praise God in his sanctuary; praise him with the timbrel and dance. Praise him with stringed instrument and organs. Praise him upon the loud cymbals. . . Let everything that hath breath praise the Lord. Praise ye the Lord."

If our friends should think and even tell us our minds are not right, we will tell them Christ is at the helm; he can make the "crooked straight, and the rough places plain." If they think us in eminent danger, we will try to look out in time, and raise an ensign with the inscription written: "The sword of the Lord and Gideon." Christ is at the helm, and he is a tried stone, a sure foundation; and will not fail to bear our burden, for he, our Savior, was tempted in "all points like as we are, yet without sin." Let us go to him, therefore, "without the camp, bearing his reproach;" for here we have no "continuing city," but we seek one to come; whose "builder and maker is God."

I have often heard it reported of the holy Mr. Dodd, that when a man, enraged at his close, convincing doctrine, assaulted him, smote him on the face, and dashed out two of his teeth, that meek servant of Christ spit out the teeth and blood into his hand and said,

"See! here you have knocked out two of my teeth, and that without any just provocation; but on condition I might do your soul good, I will give you leave to knock out all of the rest." Here was exemplified the excellency of the true christian spirit, which is in the sight of God of great price. By cherishing this spirit we may gain the victory over our enemies. Thus David gained such a victory over Saul, his persecutor, "that Saul lifted up his voice and wept." Daniel ceased not to pray to his God three times a day with all his windows open, and for so doing his enemies cast him into a den of hungry lions. Did they devour him? O no. Well, then, we will praise God that one of his children has been preserved even from the den of hungry lions. Were the three worthies burned in the flames? No. The form of the fourth was in the midst. Christ was at the helm.

S. BECRAFT.

For the World's Crisis.

EXHORTATION.

When and by whom it is to be obeyed, is as plainly taught in the New Testament as any doctrine contained therein. What is the cause of so much indifference to this one and only rule and command given for the growth of the body of Christ? It appears to us there is but the one barrier in the way, viz: the human will. As Bro. Z. Campbell has written in a former Crisis, "Some professors do not believe in the second coming of Christ, and contend that the Scriptures do not teach it. True, the Scriptures do not teach it to them," etc. He says, "Others cannot read the unconscious state of the dead in the Bible, because their will is to live while they are dead," etc. And so the will of many is to have the ungodly system (I call it ungodly because unscriptural) of a pastor to say all when they assemble. No doubt some may satisfy themselves that their will will answer for God's; that is, after closing the meeting, those who wish can remain, and have opportunity of telling how they feel, etc. Dear Brn., it is love for you, and for the truth's sake, causes me thus to speak. I beg to be borne with.

The church of God is one body, having many members, under one living Head. This great Head has said,—"I seek not mine own will, but the will of the Father which hath sent me." Are we not apt to blame any who oppose truths, viz., baptism, the kingdom, the one hope, and destruction of the wicked, etc., just because we see their will is not to have them so? Now if our will shut our eyes to other truths of God's will, are we not as guilty as they? Take heed, and beware of the human will. In all our religious exercises we cannot be too careful to keep it under. We have nothing to do but to walk by the truth in righteousness, and leave God to bless it according to his own will. O brethren, let us honor the Rock of our salvation, by humbly keeping our own appropriate position as unworthy sinners.

Before God I now ask all who are looking for so great and glorious things, prayerfully to examine our position on this important point. As children of God, we must diligently examine whether we are fashioned after the ancient models dictated by the Holy Spirit and fully carried out in the organization of the first churches by the apostles. This is no light matter, and God has not treated it lightly. In the given rule, nothing is left to be a matter of taste, and to be fashioned according to the ever changing opinions of professed christians carried about with every wind of doctrine.

If, then, we are prepared to do our duty, and in doing it are privileged to rise to greater perfection in holiness, let us take God's word into our hands, having this for our motto, "Ye are my friends, if ye do whatsoever I command you." John 15: 14. See Paul's commendation of the church's ability in this grand work. "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."—Rom. 15: 14. And 1 Cor. 1: 4, 5; Col. 3: 16; 1 Thess. 2: 13; 1 Cor. 14: 31. Then let us hear the voice of our heavenly Teacher in all things, discarding the unscriptural cant of essentials and non-essentials in all matters of faith and practice. Mark this comprehensive word, "whatsoever." It cannot imply a part. No, no. All truths claim our obedience alike; not because they are great or small, but because they are *His*.

These words of our heavenly Master point out an unerring path to christian unity; they define the extent of christian obedience, and leave neither choice nor discretion to man. They effectually disclaim the generalizing spirit, so boastfully avowed, and falsely called liberality.

Now, my dear Brn. and Srs., having put our hand to the plough, we must not look back, nor become alarmed. If our profession leads us into direct conflict with the world, we cannot complain that we have been deceived by Him under whose banner we have enlisted. The great Captain has fully warned us what we have to expect; for, saith he, "I have given unto them thy word, and the world hath hated them, because they are not of the world," etc. Thus we see the effect of obeying the word is to raise the affections from earthly things, and to expose us to the hatred of the world.

I now invite you to consider whether we as the church of Christ fulfill our duty to our Master and one another in the important matter of mutual exhortation and edification. This is the duty of every member of the church, according to the gift of the Spirit bestowed on them, when they come together on the first day of the week, which is in no case to be set aside in order to be attended to in a prayer or conference meeting. We have no such example. We have assembling and exhortation joined together by the pen of Inspiration. "Not forsaking the assembling of ourselves together, . . but exhorting one another; and so much the more, as we see the day approaching." This passage, though there were no other, plainly shows the example of exhortation.

See Eph. 4: 15;—"But speaking the truth in love, may grow up into him in all things. . . . From whom the whole body fitly joined together . . . by that which every joint (member) supplieth . . . . maketh increase of the body, unto the edifying of itself in love." 1 Thess. 5: 11—"Wherefore comfort yourselves together, and edify one another, even as also ye do." And the following verses teach, "To know them (plural) . . and to esteem them (not a pastor) very highly in love for their works' sake." And the church at Ephesus had its plurality of elders. Acts 20: 19. And the church at Phillippi is addressed by Paul and Timotheus in all the essential branches of its organization, viz: saints, bishops (plural) and deacons. [illegible]'s ideas are in accordance with the above, both as regards a plurality of elders (or bishops), and the nature of their duties. "The elders (plural) who are among you, I exhort," etc. "Feed the flock of God that is among you," etc. "Neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5. The office in the church, of bishops, is quite different from preaching to the world.

I would add a few remarks on the ordinance of our Savior's dying love. Our Redeemer instituted this ordinance to be observed by his disciples until he should come to receive us to himself in his kingdom. 1 Cor. 11: 23–26. His design was the continual "remembrance" in our too forgetful hearts. That the disciples of the Lord Jesus Christ, at Troas, came together every first day of the week to break bread, etc., we read in Acts 2: 42. It is a fact worthy of our serious consideration that, although the disciples, when they assembled on the first day of the week, attended other ordinances in general, the breaking of bread is *the* ordinance which is mentioned as the special object of their coming together. They "came together to break bread."—Acts 20: 7; 1 Cor. 11: 20. Can it be right to omit three-fourths or more of the time, leaving our only rule of faith and practice? From 1 Cor. 11: 33, we learn that the Supper was first observed after assembling. Is not this institution the memorial of the Father's love, in the unspeakable gift of his Son to die for us, and his love in laying down his life for us? Is it not the memorial of the great fact which constitutes the foundation of all our hope,—immortality in the promised kingdom of God?

What shall we say to these things? Shall we cleave to one and all of them, knowing that they are the appointment of our great Head? Let each of us endeavor by the light of his word to be what we profess (christians), cultivating the spirit of love, holding fast unto Him from whom the whole "body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God"; thus obeying the commands of our Master, having our wills wholly lost in the will of God; having our whole deportment such as becometh the gospel of Christ. By doing thus, we may pray—"Thy kingdom come." Then all shall be well.

M. H. MORRISON.

New Glasgow. C. E.

For the World's Crisis.

MONEY-MAKING CHURCH-GOERS.

If in naming the causes why men struggle for wealth, I have been somewhat of an apologist, it has been with a reservation. I have always aided in the cry against the inordinate love of money. This I think is right, and I will continue to do so. When I see a wealthy man in the full possession of a fair intellect, with a good education, with a fair character, with every avenue of knowledge open before him, loudly proclaiming himself "a follower of the meek and lowly Jesus," while he continues to grasp at money, and grind the faces of the poor, I feel it my duty to denounce him as an enemy to the faith he pretends to hold, Judas-like, traitor to his Master.

What a farce we see enacted every Sunday in fashionable churches, of all denominations! Men and women who riot in wealth, and still struggle for more, sit and coolly listen to curses pronounced upon themselves by one whom they profess to believe the Son of God! If these people believe there is a God at all, they carry their hypocrisy to a terrible extreme. I cannot bring myself to think that they believe in the divinity of Christ, or believe that even as a common mortal he told the truth. He poured more denunciations upon the inordinate love of gain than upon any other sin. He employed a comparison by which he made it absolutely impossible for such men to enter the kingdom of heaven. The only act of violence mentioned in his history, was against the worshipers of Mammon. He told the woman taken in adultery to go and sin no more; but he grappled with the money-changers, overturned their tables, and drove them from the temple, and the Son of God is soon to come and drive them to destruction.

Go, then, ye rich men, weep and howl for the misery that shall come upon you. O, that such men might have their eyes opened before it is too late!

C. M. SWART.

☞ Martin Luther says:—Let the christian reader's first object always be, to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith, and of christian theology. It is the very substance of christianity; it is what overcomes the gates of hell, and triumphs to the praise and glory of God.

For the World's Crisis.

NOTES BY THE WAY.

To the readers of the Crisis:—My last way-sketch was written while in Brislol, Conn. From thence to Collinsville, Sunday, Aug. 7th, in a lovely grove; good attendance, and much freedom in preaching the word; but a sprinkling of rain in the afternoon caused a scattering. We had a prayer meeting at Bro. Hodges' house, which was one of love and union, and I trust will never be forgotten by the few who tarried to worship God.

Sunday, Aug. 14th, went to Waterbury, by invitation of a Bro., and spoke in a hall to quite a number, and the Lord gave me great freedom in sounding out the last note of warning, and in comforting the scattered flock. God has some precious jewels in that region that will never bow the knee to Baal, and they "shall walk with me in white," says Jesus. That little prayer meeting at Bro. Marrigold's,—who that was there has forgotten it? Never did I feel that I loved Jesus better than while praying with that little band of five, around that family shrine. When I ceased praying, Sr. M.'s musical voice was raised in singing a verse of that lovely hymn,

"I love thee, I love, I love thee, my Lord."

We all chimed in with her, and well could we sing with the Spirit,

"I love thee, my Savior, I love thee, my God."

O how sacred the place, how sweet the memory still! The Spirit of peace settled down; saints rejoiced, and God was pleased. It seemed as though the angels were hovering o'er the place. After singing, praying was again resumed, and each heart felt the assurance that God heard and answered prayer.

Tuesday, Aug. 16th, attended a Methodist campmeeting. Quite a good meeting. The Spirit of the Lord was there, but the blessed hope we prize so highly was lacking, and the sound of Jesus' soon coming was not heard. So I must still mingle with those that are giving the cry, "Behold he cometh!" My labors in Conn. being ended for the present, I bade farewell to my many kind friends, brethren and sisters, and started on my way to Mass. Wednesday, Aug. 17th, and stopped in Springfield for a tarry over the coming Sabbath. A meeting was already appointed for the evening at Bro. Morgan's, No. 5 Oak St. There, to our inexpressible joy, we found some spiritual children, who had found Jesus to be precious to their souls. God had heard and answered prayer. Five young men and women had been saved from sin, and had put on Christ by baptism by Bro. H. Pratt. Praise the Lord for his mercy in saving sinners. Our meetings in Springfield were good. God has a humble, praying few that worship on Oak street, and has added to their number such as we hope will be saved. One young man from Chicopee was hopefully converted on Sabbath evening.

Tuesday morning we left the friends in Springfield to attend the campmeeting at Wilbraham. We arrived at the sacred spot, and (as usual when climbing the hill) heard the sound of singing which echoed through the tented grove. The meeting with the many tried friends who were looking for Jesus was truly refreshing. Friends gather from east, west, north and south, to worship the God they love. Some brethren came from Nova Scotia, who had never enjoyed such a privilege before. Among those I met was my dear son and his little family. Praise the Lord! How faithful has he been to his promise. I was sure he told me if I would labor to save others' children, he would save mine. He has done it. He has saved them, glory to God's blessed name. I met my children as christians, who a few years ago were living in sin. Praise the Lord, O my soul, and all that is within me, praise his holy name.

This is the fourth time I have met with the saints on the Wilbraham hill. What a privilege! Now we part. Shall we all meet there again? No, never! Shall we all meet in the kingdom? Some will, some will not. Who will be there? Those that endure to the end. God save us.

From Wilbramam I went to Boston, and from thence to Lowell for a few days. Met my dear aged mother once more. I parted with my children, and then away to Alton Bay campmeeting. What a lovely place for worship; what a privilege to meet with old and tried friends again from New Hampshire, Maine, and Mass. What good prayer meetings; what powerful preaching. Lord help me to treasure it up, so that I can talk better myself when I go out again to labor in the vineyard alone. Two days at Alton Bay.

Monday comes, the meeting closes, and then the separation. When will the morning come that we shall be gathered, never to be parted any more? Lord speed the day.

One night on Badger Island, at Portsmouth. Made my home with Sr. Clark. Next, away down east to the Etna campmeeting. The morning train from Boston bears us away eastward, and the evening train brings us to our desired haven. Morning dawns, and we find ourselves again in the tented grove among the pilgrim songsters, in the State of Maine. God is here as at other places. Well, our meeting in Etna was a good one. Kind friends supplied all our wants, for which we thank them, praying God's blessing to attend them. Being kindly solicited to tarry awhile and labor, I consented. I shall go as doors may open, praying God's Spirit may attend wherever I may be. A. MUSSEY.

North Searsport, Me.

For the World's Crisis.

A WANDERER RETURNED.

Bro. H. B. Chapin writes from Worth, N. Y.:

"Some fifteen or eighteen years since I embraced the second Advent faith and rejoiced in it. After a while I fell away, became absorbed in things of this world, and consequently sinned against God. Through his mercy I sought his face and favor, and trust I found pardon. I ran well for a season, but to my shame, fell again into sin, and became worse than ever before. But I went to God and cried mightily unto him, that he would for Christ's sake forgive my sins and cleanse me from all unrighteousness. In trying to do my duty as a Christian, I find some joy and peace in believing. But oh, what pain and distress I experience, in reflecting upon my past life. I hate sin in all its forms, and every appearance of evil. I want to be fully restored to the joys of God's salvation. My soul pants after God, as the heart pants after the water-brooks. I want to know the heights and depths of perfect love, and then I shall long for Christ's appearing and kingdom."

☞ A family without prayer is like a house without a roof, exposed to all the injuries of the weather, and to every storm that blows.

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The Law of Newspapers.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all sums due are paid.
3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.
4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.
5. The law declares that any person to whom a periodical is sent, is responsible for payment if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it stopped. His duty in such a case is, not to take the paper from the office, and to notify the publisher that he does not wish it.

INFORMATION.

At a meeting of the Christian Publication Society, held at Wilbraham, Aug. 26th, 1864, it was voted as follows: "That as Bro. Grant desires to be relieved of the duties of the Business Agent, Bro. Geo. T. Adams be appointed Business Agent of the C. P. Society."

All letters, communications, and remittances, should be addressed to the Editor as heretofore, as the Agent does not wish to have the office correspondence intermingled with that of his own; and as the Clerk opens the letters, he will pass to the Editor, or Agent, any communication designed for either. All drafts, or bank checks, designed for the office, should be made payable to the order of Geo. T. Adams; otherwise, they cannot be used in absence of the Editor.

WESTERN VISIT.

Our Western tour has been varied and pleasant in its aspects. We have formed many agreeable acquaintances, which we hope to renew in the coming kingdom. We reported last from Chicago, Ill., where we arrived from Dubuque, Iowa, Monday, P. M., Sept. 26th, and stopped at the Lloyd House, where we met a very hospitable reception. We came to the city for the purpose of discussing the subject of Spiritualism with Mr. J. G. Fish, of Ganges, Mich.; but we learned after our arrival that it was decided not to have the debate at present, and that Mr. Fish would not be in Chicago at the time appointed,—Sept. 27th. We remained till the 28th, made some pleasant visits with the friends of Jesus, and by special request left for Union Mills, Ind., where we spent eight days, and had interesting and profitable meetings. The attendance was large for the place, notwithstanding there was much excitement upon war and political matters. The country about Union Mills is a very rich prairie, with a good supply of wood, and other comforts of life. We have seen no flat prairie land in our travels where we would settle as soon as in the vicinity of Union Mills. We found a good home at Bro. Freeman's, one of the early settlers in Indiana. He and his family love the blessed hope, and are looking for its speedy consummation. The truth met a hearty welcome from many who attended the meetings; while others remained unmoved, showing signs that they had decided to reject all the offers of salvation.

During our meetings at Union Mills, Mr. W. F. Jamieson, of Michigan, a prominent Spiritualist, attended our meeting two evenings. He was one of the Secretaries of the Chicago National Convention of Spiritualists. It is said he was the one who was the means of turning Eld. Hull into Spiritualism, by means of the discussion. He is an intelligent man, of pleasing address. While at Union Mills he presented us the following resolutions for discussion, which we accepted:

1. *Resolved*, "That departed human spirits have communicated, and do communicate, with the inhabitants of earth."

2. *Resolved*, "That the phenomena of modern Spiritualism can be satisfactorily and philosophically explained and accounted for without admitting the agency of departed human spirits."

He affirms in the first resolution, and we in the second. The time and place of the discussion are yet to be determined.

Thursday, Oct. 6th, we bid adieu to our friends at Union Mills, and went to Jonesville, Mich., where we met a hearty welcome at Bro. A. E. Babcock's, a preacher of the gospel of the kingdom. In the evening, we had a very interesting meeting in the Universalist house. There is a good interest awakened in J. by the labors of Brn. Babcock, Dixon, and others. Some have just decided to serve the Lord, and others are inquiring the way.

Friday morning we went to the conference at Cambria, about twelve miles from Jonesville. In consequence of rain, but few were out that day. While at the conference we had the pleasure of enjoying the society of Bro. and Sr. A. N. Seymour, Bro. J. T. Dixon, of R. I., Bro. A. E. Babcock, and other noble-hearted brethren and sisters. Our conference was an excellent one. Some eight or ten requested prayers, and many were made to rejoice anew in the Lord. The Holy Spirit was powerfully with us. The field seemed to be all white for the harvest. We shall expect to hear more good news from that place. We left Bro. Dixon to go on with the work, and returned to Jonesville, Lord's day afternoon, and preached in the evening in the First Presbyterian meeting-house, which was kindly offered for our use. A goodly number were present to hear on the evidences of the speedy coming of Jesus. The best of attention was given, and we trust that some more in J. will yet believe on the Lord, and be saved.

Monday morning, Oct. 10th, one was baptized by Bro. Babcock, and others intend to go forward soon. In the afternoon, we left for home, where we arrived Thursday evening, Oct. 13th. We have been much pleased with our Western tour, and have formed many new acquaintances, which we hope to renew in the coming kingdom.

THE SIXTY-NINE WEEKS OF DAN. 9: 25.

In this article we purpose to give Bro. Thurman's reasons for beginning the sixty-nine weeks of Dan. 9: 25, at B. C. 488. The text reads,—"Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks."

In last week's "Crisis" we presented some evidence to show that the sixty-nine weeks began B. C. 488; but did not specify what time in that year the commandment went forth, and consequently the precise time in that year when "Messiah the Prince" was born was not shown. There is one peculiarly interesting feature in Bro. Thurman's chronology, and that is the definite exactness of the commencement and termination of the periods. He has no sliding scale. The eclipses and historic events will not allow him to begin them any earlier or later, without throwing the whole into confusion like the one introduced by following Ptolemy's canon. This fact gives great strength to his system.

We will now give some evidence to prove that the sixty-nine weeks began "on the 10th of the fifth month, Aug. 15th, B. C. 488," at which time the seventy years' captivity ended, and the commandment went forth from Cyrus, "to restore and to build Jerusalem." The Bible student is aware that Zedekiah's reign began with the captivity, and continued eleven years.

We will first prove from the Scriptures that his reign commenced on the 10th of the fifth month, which Bro. Thurman shows was in the year B. C. 558, and in that year the 10th of the fifth month was Wednesday, Aug. 8th. "And it came to pass the same year," (that Nebuchadnezzar carried the Jews captive to Babylon.) See Jer. 27: 20–22, "in the *beginning* of the reign of Zedekiah king of Judah, in the fourth year," (of the Jewish cycle of seven) "and in the *fifth* month."—Jer. 28: 1. It is certain that the expression, "in the fourth year" cannot mean the fourth year of Zedekiah's reign, because "the *beginning*" of his reign could not be after he had reigned three years. But all is clear when we understand the Jewish mode of reckoning. Hence when we read,—"It came to pass . . . in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month," it means that he began his reign "in the *fifth* month of the fourth year from their last Sabbatical year of release."

That Zedekiah began his reign on the 10th day of the fifth month appears clear from the following facts: The noted captivity of the Jews commenced in the eighth year of the reign of Nebuchadnezzar, king of Babylon, when Jehoiachin was king, who reigned only "three months and ten days in Jerusalem." Eleven years from the beginning of the seventy years captivity, (which would be in the nineteenth year of Nebuchadnezzar,) ended the reign of Zedekiah, when Nebuchadnezzar carried away some more Jewish captives. In Jer. 1: 3, we read that "the word of the Lord came" to him "in the days of Josiah," "in the days of Jehoiakim, the son of Josiah king of Judah, unto the *end* of the *eleventh* year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the *fifth* month." And in Jer. 52: 12, we learn that this same event took place place "in the fifth month, in the *tenth* day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon." If Zedekiah's eleventh year ended on the tenth day of the fifth month, then his reign began on the *tenth* day of the *fifth* month, B. C. 558, in the eighth year of the reign of Nebuchadnezzar.

We will now proceed to show that the captivity began at the same time.

"And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem."—2 Kings 24: 11–18.

The foregoing shows that the captivity and the reign of Zedekiah both began in the *eighth* year of Nebuchadnezzar, king of Babylon. We will now quote from Bro. Thurman's chronology, p. 103.

"The captivity commenced on the 10th of the fifth month, Aug. 8th, B. C. 558, which was the eighth year of Nebuchadnezzar. (2 Kings 24: 12.) The reign of Zedekiah began on the same day, in proof of which it is said in 2 Kings 25: 1:—'And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it.' Ezekiel, who dates from the commencement of the captivity, places the time at which Jerusalem was besieged on the same day, thus:—'Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the *day*, even of this same *day*: the king of Babylon set himself against Jerusalem this same day.'—Ezek. 24: 1–2. From Ezekiel 40: 1, we learn that the beginning of the twenty-fifth year of the captivity was on 'the tenth day of the month;' and this 'tenth day of the month' was that on which the 'city was smitten,' and 'in the fourteenth year.' Now the city was smitten on the tenth of the fifth month (Jer. 52: 12.) in the nineteenth year of Nebuchadnezzar,' which was B. C. 547; hence, the thirteenth year after ends on the 9th of the fifth month, B. C. 534; and the fourteenth year commences on the 10th of the fifth month of the same year, which was the 'self-same day the . . . city was smitten.'—(Ezek. 40: 1.) This being 'the beginning or the . . . five and twentieth year of the captivity,' it follows, therefore, that it commenced on the 10th of the fifth month, just twenty-four years before; which, reckoned back from that time, brings us to the 10th of the fifth month, B. C. 558, for the beginning of the captivity."

From the foregoing, it appears plain that the reign of Zedekiah, and the beginning of the seventy years captivity, commenced at the same time, on the 10th of the fifth month of *some* year; and, consequently, must end on the 10th of the fifth month, where we should expect "the going forth of the commandment to restore and build Jerusalem," from which will be just sixty-nine weeks, or 483 years, to the birth of the Messiah the Prince." And if the seventy weeks of captivity began on the 10th of the fifth month, Aug. 8th, B. C. 558, as shown by Bro. Thurman, they will end on the 10th of the fifth month, Aug. 15th, B. C. 488. As the decree of Cyrus was to end the seventy years of captivity, the date of that decree should correspond with the day on which the captivity ended,—the 10th of the fifth month, Aug. 15th, B. C. 488. At this latter date, then, we must begin the 483 years, which will reach "unto the Messiah the Prince" 483 years "from the going forth of the commandment to restore and build Jerusalem" bring us to the 10th day of the fifth month, Aug. 14th, B. C. 5, as the time when the Messiah was born a Prince. E. Robinson remarks:—"The birth of Christ cannot in any case be fixed later than the autumn of B. C. 5." Dr. Hale's, a very noted astronomer, says:—"Christ's birth . . . . could not have been earlier than B. C. 6, nor later than B. C. 5."

In relation to the time of the year in which Christ was born, there have been a great variety of opinions. It is said that different writers have placed his birth in every month of the year. We think our Christmas, Dec. 25th, as observed specially by the Catholics, is one of the most improbable dates for his birth. Luke says there were "shepherds abiding in the field, keeping watch over their flock by night" (Luke 2: 8) at the time the Messiah was born. History informs us that it "was the custom among the Jews to send out their sheep to the deserts about the passover, and bring them home at the commencement of the first rain;" hence it is concluded that the birth of the Messiah was not "earlier than April, nor later than September."

INQUIRIES AND ANSWERS.

TO THE REV. MILES GRANT:—*Dear Sir*:—I have just read your answers to my inquiries in your last issue. For which, please accept my sincere thanks. As I am a seeker after truth, and as you are noted for being ever ready to enlighten the mind, and to unravel the mysteries of the Bible, I presume you could have no objection to my examining your answers, and making some further inquiries, as the subject is very interesting to me.

I cannot comprehend your meaning in the first five answers, from the fact that I do not know what meaning you wish to attach to the word BEING in the first answer. You say as follows: "By the word *man*, we mean a being made of the dust of the ground, in the likeness of his Creator." According to Webster, the word *being* has six definitions. Please give us a definition with precision, if you can. This I consider absolutely necessary, seeing you use the word *man* as the basis of your explanations in five answers.

I cannot understand the eighth and ninth answers, for the want of a clear definition of the word *being* as expressed above; for *man* is a *being*, etc.

Ans. 10. You say *yes*. In this answer I think you are not correct, for the following reasons: The Greek word in Cor. is *athanasia*, meaning *immortality, endless life, ever living, never dying*; whereas in Romans the word is *aphtharsia*, meaning *incorruptibility, incorruption, immortality*.

I have heard you say that if man is immortal, it is nonsense to exhort him to seek immortality, as expressed in Rom. 2: 7. So it would be, if it was the same. But it appears not to be the same word. Now it seems to me perfectly proper for us to seek this kind of immortality, that is, *incorruptibility*. What say you?

Ans. 11. You say "he must be *wholly* mortal, or *wholly* immortal." I cannot see the philosophy of this statement. I wish you could make this plainer by offering some reasons or illustrations.

In answer fifth, you say that the spirit that leaves man at death is the "breath of life." How do we know that spirit always means breath? *You* know, and *I* know, that the same word in the original is rendered variously in the Bible. As an instance, the word *pneuma* has thirty-six definitions in Jones' Greek Dictionary. Now, why do you take *breath* instead of some others? Give us reasons.

I indulge the most sanguine hope that you may feel sufficiently interested in your humble correspondent's inquiries as to give him light and knowledge from time to time.

Corinna, Me. I. H. SAWYER.

Answers. Our brother will please excuse us for not answering his inquiries at an earlier date. A multitude of necessary duties have prevented us from doing as we would.

By the phrase *living being*, we mean a living personal organism, and the term may be applied to every thing having animal life. We would not apply the term to any thing in the vegetable creation. We mean the same by "living being" that we do by "living soul."

Dr. Adam Clarke, when remarking on the original words *nephesh chaiyah*, rendered "living soul," says, it is "a general term to express *all* creatures endued with animal life, in any of its infinitely varied gradations." When we say, "man is a being made of the dust of the ground, in the likeness of his Creator," we speak of him as an individual either with or without life; for he is called *man* before he lived, and after he is dead.

In reference to our answer to the 10th inquiry, we would say, it is true that the word rendered "immortality" in 1 Cor. 15: 53, 54, is *athanasia*, and the one in Rom. 2: 7 is *aphtharsia*, but both signify immortality; for when a being becomes incorruptible, he is also immortal; hence *aphtharsia* is rendered both "incorruption" and "immortality." We do not see how one can seek for incorruptibility without seeking for immortality; or how we can have the one without the other.

"WHOLLY MORTAL OR WHOLLY IMMORTAL." In answer to the 11th inquiry, we said men must be either "wholly mortal, or wholly immortal." To us it seems to be absurd to suppose that a being can be both mortal and immortal at the same time. Mortal applies to that which is liable to die; and immortal to that which can never die. How can both terms be applicable to the same being at the same time? Without further remark on this point, we think it is self-evident that man is either "wholly mortal, or wholly immortal." In the Bible we read, "Shall *mortal* man be more just than God," hence we conclude that man is mortal, and must obtain immortality in the way pointed out in the Bible, which is "by patient continuance in well doing."

SPIRIT. In answer to the inquiry, "How do you know that spirit always means breath?" we would say, we never advocated such a position. The words *ruach* in Hebrew and *pneuma* in Greek, are used in four senses: 1, to represent a being; 2, an influence proceeding from a being; 3, a state of mind; 4, the air we breathe, called "the breath of life." "The breath of life" is in the "nostrils." "Cease ye from man whose breath is in his nostrils."—Isa. 2: 22. "The Spirit of God is in my nostrils."—Job 27: 3. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2: 7. "Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust."—Ps. 104: 29. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."—Eccl. 12: 7. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146: 4. We claim that "spirit" in Job 27: 3, "breath" in Ps. 104: 29, Ps. 146: 4, and Eccl. 12: 7, all from the same Hebrew word mean the same thing. Then it follows that there is one spirit taken from man at death, which is in his nostrils, without which he cannot live. We now inquire is there still another spirit which is taken away also at death? Of this we find no proof in the Bible; hence we conclude that nothing leaves man at death, but "the breath," or spirit of life, which is in his nostrils.

A CORRECTION.—In our article on "the prophetic periods," published in the Crisis of Sept. 27th, we said Bro. Thurman "calculated the times for all the eclipses in the six thousand years of the history of our world." We should have added which were connected with the *chronological dates*.

IMPORTANT TO SUBSCRIBERS IN THE BRITISH PROVINCES.

Now is the time for subscribers in the Canadas, New Brunswick and Nova Scotia, *to save money*. "How?"

By settling up their accounts, and paying in advance, *with gold or Provincial bank bills*.

A Canadian *one dollar* bill is worth *two dollars* here; and, FOR EVERY SUCH $1.00 SENT US, WE WILL GIVE $2.00 CREDIT, more or less, according to the current rates of premium.

The premium on gold and on Canadian bills, *is falling*. Not long since, the value of $1.00 of such money was as high as $2.87; it is now about $2.00. In a few weeks, it will doubtless fall very much below that, and a few more Union victories may bring it down *to par*.

Now is the time. Improve it! Pay up your indebtedness, *with half the amount due*; and, for *two years* in advance, with the price for *one year*; or, for *one* year, with the price for *six months*. Don't let the opportunity pass. You may never have another.

RESPONSES.

Responses from Canada are coming in. A brother in Waterloo, C. E., writes:—

"In answer to your call, I enclose $3.00 in Canada money, which, according to your announcement, you will please credit to my account for the Crisis as far as it goes.

D. C. B."

Have done so. On the day it was received (Oct. 14th), that $3.00 was worth here $6.25, paying up arrearages, and nearly two years in advance.

Tuesday, Oct. 18th.—Gold is selling to-day for $2.12; Canada Bank bills, $2.07.

For the World's Crisis.

A RAY OF LIGHT.

Bro. Armstrong, who publishes the "Day Star of Zion," and is gathering a community at Celesta, Pa., admits his position,—that "the Gentile dominion ended in 1844," and several grave points resting on that assumption,—is demonstrative; and in his second issue, states that if government fails to collect taxes of them, his position is established. I wish to inform him, and others who are looking to him for light, that I have received two numbers of his paper, each of which had a *two-cent government stamp tax* on it. I doubt not that Bro. Armstrong is obliged to pay government *post tax* on all transient papers in order to have his "Star" shine on our minds; also on letters sent to friends. Therefore it is already clearly *demonstrated* that "Gentile dominion over the saints" is not ended; or that they at Celesta are not the church. I think the former is not ended. Yours for the light, I. C. WELLCOME.

"THE BIBLE STUDENT'S LIBRARY."—Every Bible student ought to have a set of "The Bible Student's Library," by H. L. Hastings, in five volumes, worth $6.00 at present retail prices of books, but sent by mail, postpaid, for $4.50, or in paper covers for $2.25. By express, cloth, $3.75; paper, $1.75. The cheapest and handsomest set of books we have. No man could manufacture and sell them at such low prices and make a living by the operation. But the object is to spread light, and let the Lord take care of the living, rather than to hinder the spread of truth by trying to make money out of it. Those who have the "Voice of the Church," can have the other four volumes, in cloth, for $3.75; paper $1.75, postpaid. Address all orders to MILES GRANT, Boston, Mass.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$376.61
C. S. Bourne pd	3.00
Chloe pd	.25
J. C. Atkins pd	1.00
J. Stockwell, Jr., pd	1.00
D. Miner pd	3.00
R. I. Kendall pd	1.00
Ralph Devereux pd	.75

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$119.35
J. C. Atkins pd	1.00
A friend pd	.50
Q. S. pd	5.00
C. S. Bourne pd	2.00
Eliza H. Alden pd	.50
Windsor Locks pd	7.65
Mrs. B. Jennings pd	2.00
A. Persons pd	1.50
S. T. Palmer pd	1.50
R. I. Kendall pd	1.00
The widow's mite pd	12.00
Lucinda F. Bacon pd	1.00
S. H. pd	1.00
Mrs. H. Stone pd	1.00
P. T. pd	1.00
S. H. pd	2.00
A friend pd	1.00
Lydia Pierce pd	1.25
J. M. Churchill pd	3.90
Mrs. H. Trecartin pd	1.00
H. B. T. pd	.50
S. A. Jenness pd	1.00
S. C. M. pd	2.50

Connecticut Free List.

Ansonia	2	Middlebury	1
Bethany	1	Morris	2
Birmingham	1	Moore Meadow	1
Bristol	1	Naugatuck	1
Brooklyn	1	New Britain	1
Bridgewater	1	New Hartford	1
Brickland	1	New Milford	1
Canton	1	Northfield	1
Campville	2	Pleasant Valley	1
Cheshire	1	Plainville	1
Cheshire (West)	1	Somerville	1
Danbury	1	Stafford (West)	1
Fairhaven	2	Stepney Depot	1
Forrestville	1	Torrington	1
Guilford	1	Terryville	1
Glastenbury (So.)	1	Unionville	1
Greenville	1	Waterbury	2
Hartford	2	Warehouse Point	1
Killingly (East)	1	Wigsted	1
Killingly (West)	5	Winsted (West)	3
Killingly South	1	West Haven	1
Meriden	3	Wallingford	1
Meriden (West)	1	Total	59

VOICES FROM THE POOR.

THE PRAYER OF THE LORD'S POOR.—"If it be possible, let me not be deprived of the precious food which the Crisis brings to my table. I cannot do without it."

THE PROMISE OF THE LORD.—"He that giveth to the poor shall not lack." "That which he hath given will (the Lord) pay him again."

Have you *faith* in the promise, brother, sister? The Lord gives you an opportunity now to show it by your *works* in the form of one, two, three, five, or ten dollar bills, for the benefit of the Lord's poor. Their cry comes up from every quarter—"Continue the Crisis to me, if you *can*." Shall their cry be heard?

FROM A SISTER IN VERMONT.

For two years past I have received the Crisis. As I had no money to pay for it, my name is doubtless on the *free list*. I would gladly send the money to recompense you, if I had it, but I am one of the *poor* of the flock, and I often think it is not my Father's will that I should ever be otherwise. We have a large family of little ones. Husband and I are obliged to labor hard for food and raiment. Our lot in life is very humble, yet I hope we shall not murmur, as did ancient Israel, at God's dealings with us, but rather love this earth less and less, and labor more earnestly for God and for a treasure in heaven.

I had long been sick and lame so as to be obliged to use crutches, suffering severely; with no religious privileges, and none of like precious faith within several miles. I wanted the Crisis so much, I made it a subject of prayer that the Lord would open the way for me to have it. About this time a young friend wrote to you to send it to me, although I had said nothing to her about it, and only learned of it by accident several months afterwards. How its weekly visits have gladdened my heart! I have felt to pray God to recompense you at the resurrection of the just, for your labor of love; and if, of necessity, it must cease its visits, I shall miss it most sadly, but I do not wish to be selfish. You must, therefore, do as you think best about sending it to me longer. W.

FROM A SISTER IN OSWEGO CO., N. Y.

I received the bill of what I am owing for the World's Crisis, and find it to be $13.08. I wish I could pay it up at once, but can not without distressing myself very much. My health is poor, and I have neither father nor mother, brother nor sister, to befriend me in any way, and my only son has been two years a soldier, and where he is now I know not; he is missing; has not been heard from since the battle of Monocacy Junction. Money which he had sent me before being lost on the way, I was obliged to borrow money to buy my wood for winter. When I got money from my son again, I paid up what I had borrowed, paid my house-rent, and bought my daughter a pair of rubbers, which she very much needed, and when I had done that, I had only money enough left to get me a sack of flour. Since that time I have got along the best that I could. I have picked up my wood for three months, and have carried a good deal of it in my arms a mile. I have a little garden which I planted and hoed all myself, and I am now selling my cucumbers to get money to buy something to make bread of. I do not get me any clothes, for I cannot. I have got to leave where I am the first of November, and have nothing to pay my rent with. I was depending upon my son for money to pay my rent and buy my winter's wood; but now the future looks dark. Yet I will trust in God.

"The World's Crisis"—I love it dearly. It seems as if I could not do without it; but I shall have to, for I cannot pay for it. Last night I laid awake a long time thinking about my good paper, and how much I should miss it, and even now my eyes are blinded with tears while I write these lines.

I have tried to find some of our faith here, but cannot. The most of the people here are hard on those who are looking for the Lord soon to come. I have not heard an Advent sermon for two years and a half. You will not wonder that I am attached to my paper. If I had any thing that I could sell to pay for it I would do it, but I have not unless I sell my garden, and then I should have nothing to live on. From your sister, looking for Jesus. LYDIA ——.

FROM A SISTER IN THE WESTERN PART OF THE STATE.

I have long taken the Crisis free, but it has always been a severe trial to me to receive it thus, and not be allowed to pay for it. I am not so poor that I cannot pay. I can, and gladly would, if I was allowed to. It has been a source of comfort that I shall ever praise the Lord for. It has cheered me in my lonely pilgrimage, soothed my heart when sorrow's waves have rolled, sustained me in fiery trials, and kept me in hours of temptation. Although I cannot send the money to pay for it, I will return my humble thanks for the good I have derived from reading it; praying, if you have to stop it now, that the time may come when I shall receive it again, and be permitted to pay for it. S."

A Widow's Mite.

A Sister in Rensselear Co., N. Y., writes: "As I have a little more of the Lord's money, I thought I would send you $12.00 as a widow's mite to pay for papers sent to the poor. I hope they will all take comfort in reading it, as I do. It is fifty-one years last Sabbath week since my Savior appeared to me the chiefest among ten thousand and the one altogether lovely; and he hath grown lovelier and lovelier every day. Pray for me, that my faith fail not." ELIZABETH ——.

For the World's Crisis.

A REQUEST.

BRO. GRANT:—If you have a spare corner in *our* excellent paper, I want you to make this request of mine known: If any Bro. has a knowledge of the verses composed on Abraham's offering up Isaac, commencing with these words:—

"The morning sun rose bright and clear,
On Abraham's tent it gayly shone;
And all within was calm and clear,
All, save the patriarch's heart alone.
When God's command arose to mind,
It forced into his eye a tear;
Although his soul was all resigned,
Yet nature fondly lingered there."

Your Bro., waiting for Christ,
Cascade, Iowa. P. W. HOUGH.

ITALIAN MISSION.

S. L. Cole pd	.50
Eliza H. Alden pd	.50
A. Persons pd	1.50
A. M. Locke pd	2.00
M. Merrill pd	1.00
R. Allen pd	1.00
Anonymous pd	1.00
A friend pd	1.00
S. A. Jenness pd	1.00
Moses Smith pd	1.00

CRISIS OFFICE, Oct. 13th.

We have this day forwarded to Bro. Czechowski, La Tour Pelice, via. Turin, Italy, a Bill of Exchange on Paris for 321 francs, being the amount of donations to date ($149.38 less exchange) received at the offices of the World's Crisis and Advent Herald for the Italian Mission.

For the World's Crisis.

WILL THERE BE SLAVES WHEN THE LORD COMES?

It would be somewhat strange if there was not slavery on earth when the Lord comes, viewed from the stand-point of morality. The Bible informs us men will be very wicked in the last days, and guilty of the worst of crimes; hence, the inference might be fairly drawn that slavery would exist as an institution when the Lord comes, seeing men are bent on wickedness and slavery is one of the wickedest institutions that God ever suffered to exist. And unless the Devil and demons and their agents are killed off, we shall have that God-dishonoring system when the Lord comes to judge the world.

It does not, however, necessarily follow, because these agents exist, and are determined on wickedness, and have grown gray in their downward course, that they should be permitted to exert their power in all parts and systems of wickedness in our age, or last days. If so, then why are we not suffering the tortures of the Pagan and Papal persecution? The fact is, wickedness moves in a certain direction till it finds the end of its chain, or brings up against God's fiat.

Evil is constatly shifting. The judgments of God stops its course in one direction, then it breaks out in another, and continues till it is again brought up by divine interposition, or elements that God controls to secure the desired object. The children of Israel were in bondage till God took the matter in hand; then it took more than Pharoah's host to hold them in bondage, or to stop them. The time had arrived for God to work and go they must.

Our fathers ran away from an impure moral atmosphere and bondage, and Divine Providence smiled on their efforts and gave them success in the pursuit of right and freedom. However, it is lamentable to say that we had scarcely secured our freedom from despotism, and got the strong hand unclinched from our own throat, before some depraved ones, taking the advantage of the times and circumstances, clinched their fellow-men by their throat, and cried out, You shall serve me all your life without one dime of reward for your labor. We are free from despotism and slavery ourselves, and we mean to use our freedom; and instead of having servants, as we have been, we will have slaves. We have labored hard long enough; now we are going to have slaves to do our work, and we will live in *pleasure* and *nourish our hearts as in the day of slaughter*.

Is it strange that the Lord should bring a judgment on our nation for such hypocrisy and wickedness? The only thing that looks strange to me is, that the judgment did not come before. I had given up the idea of special judgment on our nation before the Lord comes, (the event being at hand) until this rebellion broke out. Three years ago this fall, I became satisfied the system of slavery would go down before the Lord came, according to prophecy, and I have never seen any reason to change my mind. The only thing I regret is, that I did not publish a tract on the subject at that time. The time has come and go down it will, and if our nation clings to like old Pharaoh to the Egyptian bondage, it will carry it with it to destruction.

I did not commence this article to discuss this subject, but simply to say the proof text that is used to show the system of slavery will exist when the Lord comes, is not sufficient for a basis of faith. The text so often quoted for this purpose is found in Rev. 6: 15. The term *doulos*, from which we have bondman translated in this place, occurs in the New Testament 121 times.

1st. It is translated, *servants* to God—Jesus Christ—to one another, one hundred and fourteen times.

2d. It is translated *bond* six times, in the following places: 1 Cor. 12: 13, Gal. 3: 28, Eph. 6: 8, Col. 3: 11, Rev. 13: 16, 19: 18.

3d. It is translated *bondman* once in Rev. 6: 15.

All can see from the foregoing, the word *doulos* is the common word used in the New Testament for *servant*. If we serve God, we are in the sense of this word (*doulos*) a bondman. If we serve man in any way, we belong to the (*doulos*) bondman. Thus we see this text has no direct bearing on the subject in question. W. PRATT.

For the World's Crisis.

THE SLEEP OF DEATH.

Is there any difference between being asleep in death, and being literally and really dead, which is a complete extinction of life? To me there seems to be no difference. I sincerely believe if a saint falls asleep in Jesus he or she is as really dead as the sinner who dies in his sins.

But can it be said that any part of a person is alive any where in the universe, if he is declared by inspiration to be dead? We will take, for instance, the case of Lazarus of Bethany. Was any part of him alive in heaven, or any where else, when the Savior declared plainly that he was dead? We think that it would be charging the dear Jesus with a lie to say that Lazarus had an immortal soul, as a separate entity, alive in heaven and praising God with the angels. Were there any circumstances in the great miracle of raising Lazarus from the dead, that would show our Savior called the immortal soul of Lazarus out of heaven to enter the dead body before he called him forth from the grave? Examine the subject thoroughly, and answer from an honest heart.

We will now turn to the book of Joshua 1: 2, where God declares to Joshua, "Moses, my servant, is dead." Reader, would you dare assert that any part of Moses was alive, after the Supreme Being had declared that he was dead? But, says the objector, his spirit returned to God who gave it. Very well; but what is the spirit which returns to God who gave it? I hope the objector will not call it the immortal soul, for in that way he would make out that the soul of Moses lived with God before he was born into this world, and by this rule we must conclude that God has a reservoir of immortal souls, which are put into infants as soon as they are born; and of course the souls would be pure from the hand of God, and must be put into sinful or impure bodies to be polluted; and if they grow up and die in their sins, their souls, if immortal, must live in misery to all eternity.

Now according to what I can learn, the average number of infants born each day is between eighty and ninety thousand. Then I would ask the candid reader, if we can come to any other conclusion than that God either has a great reservoir of souls, or he makes eighty thousand every day; and God of course knows that not one in ten will ever get to heaven. What shall we say of this dreadful picture? Must we think for a moment that God creates eighty thousand souls every day, and knows at the same time that one half of the infants that receive them will die in infancy; and if the other half live to grow up, nine-tenths of them will go to endless woe, if they are immortal? Must we harbor such revolting thoughts of our Father in heaven? No, indeed! But let us understand the matter as it is. What is the spirit, and what is the soul? From all we can learn of the facts in the case, the word soul is translated from a Hebrew word, which signifies life, or person, and is so translated from the original Greek, and means life, or person. The word spirit is translated from an entirely different Hebrew word, and signifies breath, or air, and is sometimes translated mind, or heart; and the Greek word from which spirit is translated conveys the same idea. So you see the spirit and the soul are distinct.

But what does the Lord call the soul? In Gen. 2: 7, the Lord positively declares man to be a "living soul," if he is alive; and Paul declares all the persons on the vessel where he was shipwrecked to be souls; which plainly shows us that persons are souls, and of course are mortal souls, and can die.

There is plenty of scripture to prove that all living animals are living souls; even the fish in the sea are living souls, if alive, and if they are not alive they are dead souls. Rev. 16: 3, and the following scriptures plainly show that souls are propagated from father to son, and of course are mortal souls; so that, when a person is dead, the soul is dead; and when he sleeps in death, there is no part of him alive. Gen. 46: 26, 27. Also the fifteenth verse of the same chapter, and many other passages might be produced, showing that man is wholly mortal, and when he is dead, there is no part of him alive.

With regard to the sinner who dies in his sins, it is positively declared that the soul dies. Please read the whole of the eighteenth chapter of Ezekiel. And the Scripture plainly declares that the soul of Christ died. Read Isa. 53: 10–12, and Ps. 16: 8–10; and then turn to Acts 2: 27, and see if Christ did not go into *hades*, or the grave, soul and body.

Let us hereafter look to the *resurrection*, when the saints will be raised to eternal life, and then put on immortality, and live for ever in the kingdom of God's dear Son. But the sinner who dies in his sins can not come into Christ's kingdom, but must come forth to judgment, to receive his sentence, which is the "second death." There is no other punishment for those who die in their sins.

Brattleboro, Vt. B. PERHAM.

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—Praised be the Lord, I live to praise him. I live to proclaim the truth of his word. My strength is so far restored, that I have started out on a tour into Maine. The Lord has heard the voice of my prayer, and raised me up from the side of the grave, and my life which is spared awhile, I consecrate to him. My health and strength is daily improving, and I think I shall be better than I was before I was sick. I came to Kennebunkport at first, and stopped there three days. The sea air I found very much improved me. I gave two discourses on Sunday, and attended a social meeting. They have quite a company of those who love to hear the truth; but from what I see I judged they were rather lukewarm, and needed stirring up to more engagedness. But to their credit let me say, they helped me on my way after a godly sort. They remembered the servant of God could not sustain himself long without the aid of the church, and that his fares must be paid. This, certainly, was a redeeming trait in their character. Bro. Mitchell has well trained his people. I never saw a more orderly, attentive audience, and they have full attendance generally.

From Kennebunkport I went to Bro. Town's. They called it five miles, but to me it was seven. I was burdened with a heavy overcoat, and a large bundle of papers and tracts, and the road was muddy with a clayey soil, sticking to my boots, the weather warm. I dragged heavily along, for my strength was weakness. I was three hours going that distance; yet by one o'clock, I had measured off that road step by step, and arrived at Bro. Town's tired and hungry; but my wants were soon supplied, and their hospitality was enough to pay me for my tiresome walk.

I had an appointment for that evening, and had a school-house full, with first rate attention. I held forth the restitution of all things, and the subject took well. O it is a glorious idea, this earth to be restored back to its original state of beauty and fertility, when there will be no briars, thorns and evil weeds; no sickness, sorrow, pain, or death; and the inhabitants will not say, I am sick; when the devourer will be rebuked, and no longer devour the fruits of the ground; when the animals will be all harmless, and live on herbage, and God himself will dwell with man, and the new Jerusalem shall have come down, with its golden streets, and gates of pearl, and walls of all manner of precious stones; when we shall see Jesus as he is, and be fashioned like his glorious body. No wonder these ideas should interest the people. I was hospitably cared for, and helped on my journey, and arrived at Biddeford, and had a meeting every evening. Here is quite a company of believers, and things look encouraging for an increase of numbers, and their graces, too, we hope will be increased. Yes, and their knowledge of the truths of God's word. I have enjoyed my visit among them, for I find hospitality is used here without grudging. Thank the Lord for this grace. It makes the servant of God and the church feel very comfortable, and better prepares him for his duty. The calls for meetings in this country are numerous, and more than can possibly be filled; and God is raising up more young men to go forth and feed his people with knowledge and understanding. The inquiry is very general, "What is truth?" I have given four discourses here, and found a good hearing, good order, and I enjoyed it. My heart is in the work, and I love it. O let me live, that I may declare God's truth, is my prayer. I have lost all the campmeetings by my sickness; but I trust I have profited by my affliction, and can say it is good for me that I have been afflicted. We learn more in one hour of adversity, than in many days of prosperity. The Lord has done great things for me, whereof I am glad. I feel I am his, and all my powers I consecrate to him. I would write much more, but I fear I shall trespass upon you and your paper. Yours, still looking, watching, waiting, and expecting the King to come in all his Father's glory,

Biddeford, Me. B. SPAULDING.

From Bro. J. B. McClellan

BRO. GRANT:—I am much pleased with the Crisis, and should feel lost without it. I also take the "Voice of the West." I feel it my duty to support both papers, what I call *healthy* papers, and which demand the support of all true Adventists.

The little church in this place is still wading through trials. We sustain our regular meetings and partake of the Lord's Supper every four weeks. We feel determined to maintain the truth until the Master returns, or we shall have to meet the enemy death. I was much interested in your last visit at Montreal. May the Lord prosper that church, and may they be kept from false teachers coming among them to scatter the flock.

We should like to have Bro. and Sr. Mansfield visit us on their return home. We are twelve miles west from the Suspension Bridge, nine miles from Thorald's Station, and the same distance from St. Catherine's Station.

If you are or any brother passing through Canada will give us a call, giving us due notice, we will be happy to meet you or them at the above stations and carry them to my house, within short distance from our chapel. Pray for us that the Lord may support us under our trials, that our faith fail not. Very truly yours, JOHN McCLELLAN.

Fonthill, C. W.

From Sr. P. P. Clay.

BRO. GRANT:—I returned home from the Alton Bay meeting last night. This morning my heart is filled with gratitude to God for his many mercies, and for the privilege I had of attending that meeting. My mind goes back to that place of prayer and praise with desire. May we all keep the unity of the Spirit which we enjoyed there. I am anxious for the dear youth who started anew to serve the Lord. May my dear brethren and sisters who are personally acquainted with them, be faithful in the discharge of your duties to them. Do not be like the one we read about, who forgot his fellow-prisoner when he found favor himself. Keep the good subjects before you: "Search the Scriptures"—"Walk as children of the day"—"Be filled with love"—"Be patient towards all men," &c.

I thank the Lord for the light I received on Spiritualism. I had seen mysterious manifestations, and heard much that was strange indeed. It is now clear to my mind that *evil* spirits communicate, and not the spirits of our dead friends. Pray for those who have been seduced by them. Your aged sister, who enjoyed so great a privilege with you in the "Strangers'" tent, P. S. CLAY.

Piermont, N. H., Sept. 6.

From Sr. L. P. Hastings.

BRO. GRANT:—I do rejoice that the gospel of Jesus offers us a home where all is *peace*. War is now the ruling spirit, but the servant of God *must not strive*, but be *gentle toward all men*. Surely the spirit of Christ and the spirit of war are perfectly unlike. Oh! for a more perfect armor of Paul's description. Eph. 6: 13–18. Heaven's armor is full; dear brethren and sisters, why may we not be perfectly armed? We shall need it, and must have it to stand in this evil time, and through the last conflict with the enemy.

> We're fighting for a kingdom,
> And our Leader'll surely win,
> He'll ope the golden portals,
> And bid us enter in.
> Then we'll sing our Captain's praises,
> How he conquered every foe,
> How he gained for us the vict'ry,
> And he brought us safely through.

Morenci, Mich. L. P. HASTINGS.

TRACTS ON PROPHECY.—"Why don't you get your prophetical and practical tracts bound?" I do. I have put them with the "Great Controversy," and have made a volume of over four hundred pages. Cloth, $1.00; paper, 50 cts. Five volumes, paper, $2.00; cloth, $4.00. Three copies sent, postpaid, to any of your friends for $1.00, by H. L. HASTINGS.

☞ If you have been once in company with an idle person, it is enough. You need never go again. You have heard all he knows. And he has had no opportunity of learning any thing new; for idle people make no improvements.

Obituaries.

E. A. SINCLAIR.

Fell asleep in Jesus, in Holderness, N. H., Sept. 24th, 1864, of consumption, Sister Eliza Ann Sinclair, aged thirty-four years and eight months.

Our lamented Sister experienced religion some seventeen years since, and was buried with Christ in baptism by Eld. James G. Smith, after which she ever adorned her profession with a well-ordered life and a godly conversation. It may truly be said of Eliza, "She hath done what she could." Possessing good natural abilities, she early made rapid progress in her studies, and soon became well qualified to act in the capacity of a school teacher, in which sphere of usefulness she continued to labor even after her strength was so far exhausted that she was not able to sit up all day. At times her mind was beclouded. She then would doubt her acceptance with God. This was doubtless owing to the state of her bodily health.

A few days before her death she was impressed with the duty of confessing her faith in and love for Christ, by partaking with her friends of the Lord's Supper. Preparations were made, and the ordinance administered while she lay upon her dying bed. The Holy Spirit rested upon our Sister in an especial manner, whose mind became clear, faith strong, and hope secure; and thus she remained to the last, expecting to awake with His likeness in the resurrection morning. God bless the surviving friends, and prepare them to meet the loved one in the kingdom.

Funeral services attended by the writer.

ALVAH BEAN.

DAVID SPARKS.

Died in Bath, Me., Sept. 30th, 1864, Bro. David Sparks, formerly of Bowdoinham, aged forty-five years, eleven months.

By the death of Bro. David, a large circle of friends are left to mourn, for none knew him but to love him. His faith in the truth of the soon coming of the Lord to give immortality to all his saints, brought him to associate with many of the "pilgrims and strangers," and his business gave him access to many others. His sacrifices for what he considered to be right, were many and great; believing most firmly that Jesus would come in 1854. His faith was somewhat weakened after the passing of that time. For a few years he was apparently unsettled in his views of the future, and made no pretentions to enjoy the blessed hope. But sometime previous to his decease, his faith took a new and strong hold on God and his word. Many were the regrets he expressed in relation to his departure from the truth, remarking to those who visited him, "Do not do as I have done." He made arrangements for his funeral with the greatest composure, and quietly fell asleep in Jesus, in hope of soon awaking to everlasting life. May the consolations of the gospel sustain and cheer the bereaved widow and children, together with all the mourning ones. R. R. YORK.

S. R. BUTMAN.

Died in Lynn, Sept. 9th, of typhoid dysentery, Sewall R., only child of Edwin T. and Mary A. Butman.

Sick but one week, his sufferings were very great, but he was as patient as a lamb. He was always a frail child, yet we hoped to keep him with us by the watchful care we had always bestowed upon him. But all that kindness and love could suggest was of no avail. The day before he died he said the Lord's prayer, and as his father stood over him weeping, he looked up to him, saying, "Papa, pray 'Our Heavenly Father.'" He said many things that are of great consolation to us. Just before he breathed his last he looked up with the most beautiful smile I ever beheld, and then closed his eyes and died.

The blissful hope that Jesus will triumphantly deliver all that sleep in him at his second coming, cheers our hearts. May the Lord hasten the day when we shall all meet on the redeemed earth, to part no more.

Bro. Higgins attended the funeral, and spoke words of comfort from Jer. 31: 15–17.

M. A. B.

ELLEN M. MATHEWS.

Died in North Dana, Mass., Sept. 25th, 1864, of congestion of the lungs, Ellen M. Mathews, wife of Edwin C. Mathews, aged twenty-six years, six months, twenty-three days.

The subject of this notice professed religion when at the age of eleven years, and joined the Baptist church. Since then she has been cold and lukewarm, until her last sickness, when she covenanted with God anew, and calmly fell asleep in Jesus. She said she should rest until Jesus comes. She leaves a husband and two small children, who deeply feel her loss. May this affliction be sanctified to them.

> "Soon will the trumpet
> Peal the glorious sound;
> All the saints will then awaken
> From beneath the cold, cold ground."

The writer endeavored to offer words of comfort on the occasion. GEO. A. STREETER.

TIMOTHY TRIPP.

Died in Solon, Me., Sept. 19th, Eld. Timothy Tripp, aged seventy-eight years.

He bore his sickness with christian patience, and was ready and willing to go. T. & F. TRIPP.

ELLA F. POTTER.

Died, in Scituate, R. I., Oct. 6th, 1864, Ella F. Potter, only child of Harriet Potter, aged nine months and six days.

WM. S. DEVEREUX.

Summary of News.

FOREIGN.

[Liverpool Oct. 4th, Queenstown 5th.]

It is stated that the Franco-Italian treaty will not be ratified until the capital of Italy is removed to Florence.

The betrothal of the Crown Prince of Russia and the Princess of Dagmar of Denmark, is officially announced.

Liverpool Oct. 5th, Queenstown 6th.

Another political meeting was held at Milan on the 2d. A resolution was passed expressing a conviction that the Franco-Italian Convention was a sign of great progress and of the resurrection of Italy. A convention was also considered necessary to present the means of realizing the national programme, which cannot be accomplished out of Rome.

A slight popular demonstration had taken place in Rome against the French troops. Seditious cries were raised, but order was quickly restored and the leaders arrested.

The Turin *Official Gazette* publishes the programme of the new Ministry. The Cabinet accepts the convention recently stipulated with France for the evacuation of the Pontifical territory by the French; as also the transfer of the Capital to another locality, and compensation to Turin.

It was asserted at Paris that the ratification of the Treaty has been delayed, and will only take place after the transfer of the capital of Italy to Florence.

M. Drouyn L'Huys, in a dispatch, explains reasons why France desires the evacuation of Rome. He says: "The act of the occupation of Rome constitutes an act of intervention contrary to the fundamental principles of the French public law, and it is difficult to justify it, inasmuch as the object of lending the armed support to Piedmont was to free Italy from foreign intervention. The consequence of this state of things places the two sovereigns face to face, on the same territory, and frequently gives rise to serious difficulties and inconveniences that result from different practical points of view. Our conscience obliges us too often to give advice which the court of Rome believes itself bound to decline. In witnessing acts at variance with our social condition and the maxims of legislation, we escape with difficulty responsibility of a policy we cannot approve."

END OF THE CHINESE REBELLION.—On the 19th of July last the troops of the Emperor of China succeeded, after several days' hard fighting, in capturing the city of Nankin. Tien Wang, the rebel Emperor, killed himself a few days previously by eating gold leaf, determined by suicide to avoid personal capture. The body was found by the conquering troops lying in the position in which the rebel had died. The other leading rebel chiefs were taken, and one of them, Chung Wang, has determined to write his life if allowed to live long enough for the purpose.

DOMESTIC.

A Cairo dispatch of the 7th says the rebels occupy both St. Genevieve and Whittenburg, Mo., but do not molest either the people or passing steamers. In other parts of Missouri they have not been so lenient. A gentleman just returned to St. Louis from an unsuccessful attempt to reach his family on the Southwest Branch Railroad, says a portion of the country he passed through presents a frightful picture of desolated villages, burned depopulated farm-houses, barns and fences consumed, and population scattered in every direction. Even the disloyal did not escape the ravages of the enemy.

On the 8th inst. 750 Union exchanged prisoners were brought down from Richmond in addition to 620 the day before. Col. Ould, the rebel Commissioner of Exchange, fell overboard on the 8th, and was nearly drowned before he was rescued.

Rebel prisoners and deserters continue to come in daily.

The *Herald's* correspondent at Gen. Butler's headquarters, writing on the 9th inst., says he has been throughout the lines of the army of the James, and believes that several large armies, united with the object of dislodging this army, would not only suffer immensely, but would seriously risk a defeat. These works and their maintenance are a necessity to the taking of Richmond, and the country may congratulate itself that the army of the James has won the position.

An order will be issued by Gen. Grant to shoot every guerrilla, burn every house and drive out the men, women and children from the guerrilla-infested region of the Shenandoah valley.

New York, Oct. 12. A special dispatch from Montreal to the *World*, dated yesterday, says: "A resoulution was passed to-day in the Conference at Quebec affirming the confederation of the Provinces."

New York, Oct. 12. City of Mexico dates to the 26th ult., and Vera Cruz the 1st inst., report that 500 French with 100 Mexican troops had attacked 4000 Mexicans, defeated them and took 20 cannon and 130 prisoners; 500 were killed and wounded.

The report also says the Mexicans blew up the remainder of their artillery on the retreat. There is no mention of the place where the above fight took place. It was also reported by Frenchmen in Vera Cruz on the 1st inst., that Matamoras had been occupied by the French troops. Vicario is reported to have taken Chelapa and expected to take Chilpaucingo, and thus open communication with the Acapulco expedition.

New York, Oct. 13. The *World's* correspondent with Sheridan says the victory over Rosser's cavalry was one of the most complete ever won. Among the guns captured was the famous Baltimore battery, with its gunners. The prisoners captured were mostly of the best class of the rebel army.

New York, Oct. 14. The *World's* Washington dispatch states that Gens. Meade and Warren have been removed from their commands. It is said that Gen. Grant ordered these Generals to assault the enemy's position in front of their commands, but as they considered the works too strong they protested against the assault, and for this cause they have been removed.

St. Louis, Mo., Oct. 16. About 2000 rebels, with two pieces of artillery, under Jeff. Thompson, attacked Sedalia at 2 P. M. yesterday, and drove the militia out of the place.

THE SITUATION IN GEORGIA.—All the efforts of the rebels to break Sherman's communications have proved fruitless. Henceforth Hood will be compelled to desist from all attempts to interfere with Sherman's rear. The weather in Georgia is now clear and cool, and Sherman can move when he pleases. Of Hood's position the Nashville correspondent of the Chicago *Journal* writes as follows:

"Hood's forces are not concentrated, but occupying the railroad, a division in a place, from above West Point to near Montgomery, Alabama. The object in this movement is to enable him to secure supplies. His wagons were nearly all destrroyed by Sherman during the siege of Atlanta, and the rolling stock on the railroad is so much reduced that he cannot subsist his army all in one place. If Sherman advances, it is probable that Hood will fall back to the vicinity of Montgomery, where he will make a stand, relying upon the river for supplies, as there are several small steamboats plying between that town and Mobile.

When our forces advance to Opelika, the communication between Hood and Lee, by railroad, will be completely severed. The rebel commander is endeavoring to defer the fatal hour as long as possible, and is therefore tearing up the track between West Point and Atlanta, as far as he dared go.

We have now settled down here to the conviction that we shall have no active work for some weeks, at the front; and hence all are turning their attention to Virginia.

☞ It appears that Capt. Speke, the African explorer, whose death has already been announced, was killed while out shooting. He was getting through a hedge, when his gun went off and shot him through the heart.

☞ The Atlantic cable about to be laid will bear four times its own weight.

☞ It is estimated that at least one-third of the newspapers published in the United States four years ago have suspended publication.

☞ Chief Justice Taney died at Washington, Oct. 12th, after a few days illness.

☞ The treaty between France and Cochin China is completed. France maintains her foothold there, and receives $20,000,000 besides.

☞ Of the seven million Jews in the world, the United States has two million.

MARRIED.

In Charlestown, Mass., on the evening of Oct. 16th, by Eld. A. W. Sibley, Mr. JOHN W. SIBLEY, of Wakefield, N. H., and Miss LIZZIE A. BALDWIN, of Charlestown.

In Scituate, R. I., Sept. 27th, 1864, by Eld. Wm. S. Devereux, Mr. HENRY SUNDERLAND, of Scituate, to Mrs. ANNA N. WARNER, of Providence.

Notices.

Lectures on Chronology.

J. Stevenson, of Toronto, C. W., will deliver a series of lectures on Chronology, in connection with the coming of our Lord, in Chapel Hall, Seneca Falls, commencing on the evening of Oct. 20th, and on Sunday, at 10 1-2 A. M., 2 P. M., and evening, and during the week, as may be intimated.

These lectures will be illustrated by a chronological chart of time, about 240 feet long by three feet eight inches wide, three-eighths of an inch to a year; on which is represented the systems of Shimeal, Clinton, Jackson, Scaliger, Petavius, Usher, Marsham, Jarvis, Bliss, Hales, and Stevenson; thus showing how and where these authors differ; also the amount and result of such differences; together with the era of the Olympiads; years of Rome, Nabonassar, Philipp, Seleucidæ, Julius Cæsar, Augustus, Diocletian, &c. During these lectures the following points will be made plain, ocular demonstration being given for each:

1st. That 6000 years from Adam end in A. D. 1866.

2nd. That seventy jubilees, or the amount of time contained in 70 × 50—3500 years from the institution of the jubilee, or the Israelites entering the land of Canaan, end in 1866.

3d. That a jubilee of jubilees, 50 × 50—2500 years from the great Passover, in the 18th year of King Josiah, end in 1866.

4th. That the 2300 days (years) of Dan. 8: 13, 14, end in 1866, reckoned from the 20th of Artaxerxes, as bound by the Canon of Ptolemy.

5th. That the 1335, 1290, and 1260 days (years) of Dan. 12, all end in 1866.

6th. That, supposing the Mosaic ritual had been brought down to our times, a jubilee year would begin in the fall of the year 1866, vulgar era.

SYNOPSIS OF LECTURES.

Lecture 1st, on Thursday evening, Oct. 20th, specimens illustrative of the difference between the Hebrew and Septuagint varieties, working peculiarities of the Julian period, &c.

Lecture 2nd, on Friday 21st, general introduction, with remarks on the long and short varieties of understanding the book of Judges, &c.

Lecture 3d, Sunday, at 10 1-2 A. M. The jubilee, its location in time, demonstrated from the Bible, independent of any other book or author whatever.

Lecture 4th, Sunday, 2 P. M., the jubilee; its location in time demonstrated from historians entirely independent of the Bible; the admission of chronologists, &c.

Lecture 5th, Sunday evening, the 2300 days (years) of Daniel 8, and the seventy weeks of Dan. 9, identified and defended.

Lecture 6th, Wednesday evening 24th, the 2300 days and seventy weeks continued and illustrated by a large diagram, from which will be demonstrated that we are now living in the year 1845, true time, and hence the coming year 1866, vulgar era, is the true year 1847; thus showing that Daniel's numbers, as formerly understood, are true to-day, and brings us to the cleansing of the sanctuary; year of release, or year of redemption.

It is my purpose to visit other places, of which due notice will be given. But in the mean time, letters may be addressed to John Stevenson, care of Thos. G. Newman, Seneca Falls, N. Y.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend. N. WHITE.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

The Discussion Postponed.

The discussion between Eld. S. W. Bishop and A. Durfee, at Newmarket Hall, Providence, R. I., which was to have commenced Tuesday, Sept. 27th, is postponed until Tuesday, Oct. 25th.

To the Brethren.

Bro. E. McCullock, of Savoy, Mass., purposes to devote his time and labors in the gospel field as the Lord may direct and the way may open. We, the undersigned, cordially recommend him to the different churches as worthy of their confidence and support.

J. HEMENWAY.
C. GOODRICH.
H. PRATT.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

D. R. & M. S. Mansfield ....Sunday, Oct. 23d

Pittsfield, N. H., Thursday evening, Oct. 20th, and over the following Lord's day, 22nd. MILES GRANT.

Hickory Grove, Lake Co., Ind ....Oct. 20th
Centerville, Ind..............Oct. 21st
Green Garden, Ill. ....Oct. 22d
and over Lord's day.
Near Eld. C. W. Smith's, Kendal Co., Ill ......Oct. 24th
Shabbona Grove..............Oct. 25th
Killbuck, Ogle Co..............Oct. 28th
and over Lord's day.
Amboy, Nov. 4th, and over Lord's day.
I am traveling with my team, and shall fill appointments unless bad weather prevents.
P. S. W. DEYO.

Exeter, N. H ....Oct. 23d
Dover, N. H., Back River..........Oct. 28th to 30th
A. ROSS.

Holderness, N. H., Brick school-house, (formerly called the Kimbal school-house) ....Sunday, Oct. 30th
JOHN EMERY.

New Durham Corner, N. H..............Oct. 23d
J. G. SMITH.

Warner, N. H., (Tory Hill school-house), Sunday, Oct. 23d.
Concord, N. H..............Sunday, Oct. 30th
Manchester..............Sunday, Nov. 6th
Lawrence, Mass..............Sunday, Nov. 13th
JOSEPH W. WHITE.

West Hoosick, N. Y., (Advent Chapel) ....Oct. 29th
and over the Sabbath. WM. J. BLANCHARD.

Copenhagen, N. Y..............Oct. 23d
South Butler, N. Y..............Sunday, Oct. 30th
Edinboro, Pa..............Sunday, Nov. 6th
C. B. TURNER.

Nottingham, N. H..............Oct. 23d
Baptism will be administered. S. S. MOONEY.

APPOINTMENTS FOR MAINE.

Kendall's Mills..............evening, Oct. 27th
Augusta..............Sunday, Oct. 30th
Lewiston..............evening, Nov. 3d
Yarmouth..............Sunday, Nov. 6th
Biddeford..............Sunday, Nov. 13th
A. MUSSEY.

Worcester, Mass..............Sunday, Oct. 23d
Z. FORD.

West Stafford..............Oct. 23d
Hadley Falls..............Oct. 30th
Walbridge (communion day) ....Nov. 6th
Lynn..............Nov. 13th–20th
A. M. HIGGINS.

Brimfield, (West Brick)..............Oct. 23d
S. J. HIGGINS.

Roxbury, Ct., (at Bro. Leavenworth's), Wednesday evening, Oct. 26th, and Thursday evening, Oct. 27th, as the brethren may arrange.
Pawling, N. Y., Saturday evening, Oct. 29th, and over Lord's day, 30th, and longer if interest demands.
L. F. BENTON.

Lynn, Mass..............Friday evening, Oct. 21st
North Abington, Mass., (where the brethren may appoint), Saturday evening, Oct. 22d, and Sunday, 23d.
Truro, Cape Cod..........Sunday, Oct. 30th, and Nov. 6th
WM. M. INGHAM.

Bristol, Ct..............Sunday, Oct. 23d
IRA MORGAN.

Holliston, Mass..............Sunday, Oct. 22d
Some to be buried in baptism.
Bristol, Ct..............Sunday, Oct. 30th
Forestville..............Monday evening, Oct. 31st
and every evening through the week.
Will fulfill my arrangements at New Britain and Plainville as the Lord directs.
Brethren will please meet me at Bristol Oct. 30th. Can stop but three weeks in vicinity, and will preach every evening, if the Lord will. H. K. FLAGG.

Springfield, (Corner of State and Walnut Streets), Oct. 23d. H. PRATT.

Agawam..............Sunday, Nov. 13th
P. S. BUTLER.

Richmond, R. I., (Clark's Hall)..........Sunday, Oct. 30th
AUGUSTUS DURFEE.

Lee, N. H..............Oct. 23d
C. T. EMERSON.

Pomfret, Vt..............Friday evening, Oct. 21st
and hold over the following Sabbath.
Sutton, N. H., (Mill Village)..............Oct. 30th
J. COUCH.

South Hope, Me..............Oct. 23d
S. K. PARTRIDGE.

New Preston, Ct..............Oct. 23d
South Windsor, Ct..............Oct. 30th
Goshen, Mass..............Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange), Oct. 8th
At Bro. D. Thayer's..............Oct. 9th
Griswoldville..............Nov. 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass..............Nov. 20th
Kennebunkport, Me..............Nov. 27th
C. GOODRICH.

South Farmington..............Oct. 23d
Moultonborough Centre..........Friday evening, Oct. 28th
Plymouth, (where Bro. Emery may appoint), Oct. 30th
N. HARTSHORN.

Atkinson, Sunday, Oct. 23d, and Saturday evening, 22d, at Bro. James Ayer's. Also the 24th, 25th and 26th, at the same place, and over the following Sunday, Oct. 30th if desired.
Sebec, Me., (school-house, near Bro. Joshua Livermore's), Sunday, Nov. 6th. THOMAS SMITH.

Concord, N. H..............evening, Oct. 21st
D. R. & M. S. MANSFIELD.

Hartland, Vt., (Dinsmore Hill)..............Oct. 23d
East Canaan, (where Bro. Jos. Eastman may appoint), Oct. 30th. JOSEPH KIMBALL.

New Hartford, Ct., (Garret school-house)..........Oct. 23d
SETH WOODRUFF.

Windham Centre..............Sunday, Oct. 23d
Bath (Music Hall)..............Sunday, Oct. 30th
R. R. YORK.

Yalesville, Ct..............Sunday, Oct. 23d
O. D. WOODRUFF.

Dalton, Mass., (Bro. Gloyd's)..............Oct. 23d
WM. L. HALE.

Westbury, N. Y..............Sunday, Oct. 23d
Seneca Falls, N. Y. (as Bro. G. Dillebaugh may appoint) Sunday, Oct. 30th. C. P. SWEET.

Lynn, Mass..............Sundays, Oct. 23d and 30th
J. S. WHITE.

Warwick..............evening, Oct. 21st
Danville, (as Bro. Porter may appoint)..........Oct. 23d
Bro. James Webb's..............Oct. 25th
L. C. McKINSTRY.

Brattleboro, Vt..............Oct. 23d
Whitakerville..............Oct. 30th
J. K. BELLOWS.

Concord, N. H..............Sunday, Oct. 23d
T. M. PREBLE.

Northfield, Mass..............Oct. 22d
B. WM. WILKINS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Eliza A. Tuttle, Polly King.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler.

TO CORRESPONDENTS.

J S Morgan—It was mailed by mistake to So. H. Falls. Corrected.
Clark Slack—Received. See No. 470.
A D Thoits—39 cents on the last volume, due.
John Renshaw—It was received. See this week's acknowledgments.
A S Sheldon—See last number.
P Tandy—Have none on hand in paper covers now. Will send as soon as they come.
R C Russell—You have paid to No 501.
S A Chaplin—The fault must be in the Post Office. It is mailed regularly.
S Harper—Paid to No. 468.
M L Blodgett—Yours of the 1st of Aug. was received.
W H Berryman—Paid to No. 450. Due to close of last volume, 70c.
G. R. S.—All right.
D H Warren—The money is received.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 472. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

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The following acknowledgments are for monies received up to Oct. 5th. Monies received since will be acknowledged in due time. Letters, for several weeks past, have been coming in at the rate of fifty, sixty, and seventy a day. So large an increase of business, and the absence of usual help, has put us some behind in our cash acknowledgments. Brethren will understand that monies cannot be acknowledged until they are credited on the books; and when, from any cause, letters accumulate faster than the monies can be credited, they have to wait their turn until we can get to them. We hope to catch up soon.

$1.00 each.—S. Sanford 483, A B Swift (on old acc't), J Dick 456, H G Thompson 482, H White 295, Mrs. C Goodridge 479, J Barton 490, A D Thoits 458, C E Burke 487, W F Baker 491, D S HAMMOND (what P. O?), T L Carl 475, T J Redlon 482, R. Hatch 489, T. Perry 477, W. Farrow 490, Z. Snow 489, J W Taylor 488, J. Lindsey 458, O King 338, S N Langley 499, J D Merriam 473, J N Hines 463, C Stanley 468, J E CAPENER (what P. O.?), E S Harding 485.

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BY EXPRESS.—F H Stevens, J K Bellows.

LETTERS RECEIVED.

A. Friese, M. D. W., C. Bond, P. H. Lawrence, P. Tandy, H. Munger, L. M. Collins, N. P. Jolliffe, L. M. Brittan, J. N. Berry, D. M. Kinter, C. H. Sweet.

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Thos. W. Smith—Alden, Hardin Co., Iowa.
Wm. Forrester—Eddytown, N. Y.
John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.
A. W. Sibley—East Boston, Mass.
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For the World's Crisis.

THE CHRISTIAN ARMY.

AIR—"Annie Lisle."

Down where the christian army
Bravely holds its post,
See the gathering hordes of Satan,—
Wicked mighty host!
See their banners proudly streaming
With defiant air,
And their eyes in hatred gleaming
With Satanic glare.

CHORUS.—Up, christian! up! arouse thee!
Gird your armor on;
Grasp your sword and fight for Jesus,
Victory must be won.

Now, if ever, now be faithful,
All your duty do;
Shrink not from it, live for Jesus,
For he died for you.
In the hour of temptation
Tell him every woe;
He will help, he'll not forsake you;
Never, never, no!

Up! then, up! the foe is coming!
Meet him face to face;
Hand to hand will be the conflict,
But you have God's grace.
Strike! then,—'tis Jehovah's battle,—
With his own sharp blade,
And though deaf'ning thunders rattle,
Be not thou dismayed!

On! ye saints, to vict'ry on,
Our Commander's nigh;
Hark! oh, hark! 'tis Jesus' voice,
Look! the rebels fly!
Come, rejoice! the conflict's over;
Satan's put to rout;
Shout for joy! oh! shout in triumph!
Hallelujah! shout!

Sing, christian, sing for gladness,
Let the echoes ring;
No more war, no pain, no sadness,
Jesus is our King!

J. N. BERRY.

For the World's Crisis.

THE MAN OF SIN.—2 Thess. 2: 3.

1. If this chapter had been thoroughly understood by all, no man would have set the time of Jesus' coming in the past.

2. The man of sin is not the papacy, neither Louis Napoleon, nor any other individual, but a system to be very soon fully developed.

There has been so much written upon the subject (and in my judgment the subject is of so much moment), that I am compelled to be very analytical. Paul says "the day of Christ shall not come until a falling away" (*apostasia*), a defection, apostasy. This we have fulfilled to the letter. Then he adds, "And that man of sin be revealed" (*kai apokaluphthee ho anthroopos tees hanomias*), a literal rendering of which may be; And shall be revealed that certain spiritual frame, or character, the lawless, or not law-abiding. This I apprehend to be the same that is described by John the apostle. 1 John 2: 18;—"And as ye have heard that antichrist shall come." "And every spirit that confesseth not that Jesus Christ has come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come." Observe, he must have referred to our text. Now we proceed to show that this is not the papacy.

We understand it to be a conceded point that the eleventh horn of Dan. 7: 8, 24–26, has reference to the papacy. This being established, we proceed to notice the characteristics of both, and the landmarks by which each one is known. We learn from Dan. 7: 25, that he (the eleventh horn) "shall speak great words against the Most High," which we understand to mean Jehovah. By this we readily understand that the papacy acknowledges there is a God; while on the other hand, the man of sin claims to be the God, as we will show hereafter.

Again, the papacy was to have a long run of a "time, times, and the dividing of a time," which we believe is generally understood to be about 1260 years, during a portion of which he was to persecute the saints of the Most High. And some time during these years, "The judgment (a court of justice, tribunal) shall sit, and they shall take away his dominion, to consume and to destroy unto the end." A literal rendering; To abolish and to destroy utterly until the end. From this data we learn that the papacy is to be in a state of consumption at the end or coming of the Lord; while on the contrary the man of sin is to be revealed about three and a half years before the coming of the Lord, and to be in his full strength at his arrival, and to be rendered powerless by the brightness of his coming, as we shall show hereafter.

Now let us return to our text again, and notice closely the characteristics of the man of sin, and the landmarks by which we are to know about the time of his development. In the fourth verse we have some of his characteristics. "Who opposeth and exalteth himself above all that is called God, or that is worshiped." Now I am not satisfied with this rendering. I translate the whole verse thus: "Who occupieth an opposite position, and exalteth himself over all that is addressed as God, the proper object of religion, worship, and veneration; so that he sitteth in the dwelling of God, proclaiming himself that he is God." Observe, the clause "or that is worshiped" is not in the original; but the simple idea is, that the man of sin makes himself the object of worship. This, I believe, the pope never claimed. Now we will try to ascertain the time of his development.

In verses sixth and seventh we learn that there is a withholding power which keeps him in check until the proper time. The Greek rendered withholdeth (*katekon*) is thus defined; "to hold, keep back, to check, restrain, hinder." I think the seventh verse might be rendered thus: "For the concealed power doth already work the lawless, but he who restrains, or holds in check, will hold in check until out of the midst he be taken." Now the question very naturally suggests itself, who, or what, is the restraining power? I answer, there is but one in earth, and that is the Holy Spirit. See John 16: 8;—"And when he (the Holy Spirit) is come, he shall reprove the world of sin, of righteousness, and of judgment to come." As long as he is permitted to remain and convince the consciences of truth, this system of iniquity cannot obtain complete supremacy over the minds of men.

Now, methinks no one can fail to see that Paul has no reference to Louis Napoleon in the seventh verse, and yet he is speaking with reference to the man of sin. But let Him be removed, and nothing remains to hinder a full development.

Now have we any teaching which shows that the Holy Spirit as a reprover and sanctifier of truth will be taken away? I answer, we have. But not until the close of probation, which will be about three and a half years before the resurrection of the just. The law dispensation closed about three and a half years before the final sacrifice for sin. See Luke 16: 16,—"The law and the prophets were until John;" [illegible] preaching about three and a half years before the crucifixion of Christ. This is one argument, but not the greatest. See Matt. 28: 20,—"And, lo, I am with you until the end of the age." What age? Gospel age. By the Holy Spirit, to seal truth. *With whom? Simply the eleven?* I think not; if so, the *gospel* never would have reached the end of the earth. See Acts 1: 8,—"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be *witnesses* unto me, in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." Not simply the eleven, but those who should believe on him through their teaching. See John 17: 18, 23.

Now turn to Rev. 11: 3;—"And I will give power unto my two witnesses, and they shall proclaim one thousand two hundred and threescore days (years), clothed in sackcloth (but mark, their testimony does not close then, only the sorrowful state); and when they shall have finished their testimony,"—which cannot be until the close of *probation*, or until the *gospel* shall have been fully *preached*; at which time the Holy Spirit will cease to enlighten the minds of men.

The world will then be under the control of the man of sin, and a persecution of the saints (witnesses) will follow. How long? Three and a half years. See eighth verse;—"And their dead bodies (carcasses, corpses, not old and new covenants), shall lie in the street of the great city." I offer a translation of this clause for the critic: "And their carcasses shall lie upon the broad places of the loud-sounding commonwealth, or free state." "And they of the people, and kindred, and tongue, and nation, shall see their dead bodies three and a half days (years), and shall not suffer their dead bodies to be put in graves" (sepulchres, *the proper place for a corpse.*) Eleventh verse;—"And after three and a half days (years), the spirit of life from God entered into them (these dead bodies, see Ezek. 37: 1–12), and they stood upon their feet, and great fear fell upon them which saw them." Twelfth verse;—"And they heard a great voice from heaven, saying, Come up hither." (Comp. 1 Cor. 15: 51–52, 1 Thess. 4: 16, 17.) This can be nothing short of the resurrection of the just. Mark, this is not in symbols, but instruction of the angel. See 11: 1.

Now to our text again, 8th verse;—"And then shall that wicked be revealed." When? Answer. When the restraining power is removed. What will be done with the man of sin? "Whom the Lord shall consume (*analoosei*, to use up, lavish, squander), with the spirit of his mouth, and shall destroy (*katarfeesie*, to make useless, void, abolish) with the brightness of his coming." This will be the most natural result in the world. Why? Because it will then be proved by ocular demonstration that the whole system is one of the grandest humbugs the world ever beheld.

Now it would be a grand achievement, would it not, to destroy one man, though he were a Bonaparte? But Napoleon III. will not be destroyed at the coming of the Lord. He must lead the ten kings, who have received no kingdom as yet, against the Lamb. Rev. 17: 11–14.

G. W. RATHBUN.

Cordova, Ill.

For the World's Crisis.

PEN PICTURES OF BIBLE SCENES.

NUMBER FIFTEEN.

THE EXODUS.

The time for Israel's sojourn in Egypt was accomplished. The four hundred and thirty years of waiting and bondage had passed away, and the year of deliverance to the captives had dawned at last. The ever memorable night of God's terrible passover had come, the beginning of a new era to Israel. The last awful judgment had fallen upon the oppressor, and in the midst of death, and lamentation, and wild despair, the terror-stricken king drove forth the hosts of the Hebrews from his presence, that the hand of God might be turned from the devoted land, which had felt the judgments of heaven so signally.

While the destroying angel was passing over the land, filling each unconsecrated household with forms of death, the Hebrews were eating in haste the solemn feast of the passover, with loins girded for the exodus. In the darkness of that terrible night they were urged to go; their late masters were even willing to load them with presents of gold and jewels to hasten their departure. Long ere the returning light of day a million of slaves shook off the chains of bondage, and began the most wonderful exodus the world ever saw.

As the mighty host began its march, a mysterious pillar of fire led the way, which was a heavenly guide through all the future wanderings in the desert; a pillar of fire by night to give light in the darkness, and a pillar of cloud by day to guide the footsteps of God's chosen people. The Israelites followed their guide till it rested by the margin of the Red Sea, and there they encamped to await the salvation of God.

When the rumor was brought to Pharaoh that the people had gone from under the yoke of his bondage, he was angry that he had consented to their release. All his former blindness darkened his understanding. The awful judgments of Heaven had even then failed to convince him of his folly; he still thought to baffle Heaven and destroy the escaped multitude or bring them again into bondage. He gathered his chariots and horsemen, and the armies of Egypt thundered on after the fleeing Hebrews. A sudden terror seized the Israelites when they beheld the host of Pharaoh gathering behind them, cutting off every seeming avenue of escape; for the sea rolled its stormy tide before them, and the armies of their former masters swarmed down upon them in their rear.

The people murmured, as the weak in faith ever murmur when the sweet sunshine of prosperity is obscured even for a moment by a passing cloud. In that hour of peril they even expressed a desire that they had remained in Egypt to serve as slaves, rather than find graves in the desert as freemen battling for God and right. The foe pressed nearer, as the eagle prepares to swoop upon its prey; but the leader of the tribes was undaunted; he trusted in that God who thus far had performed every promise. In that time of gloom and peril, he doubted not, faltered not in his faith, but with a lofty trust waited for the exhibition of God's glorious power. To the murmurs of the people Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever."

The cloudy pillar removed and stood between the two hosts. It shed its benign light upon Israel, giving them assurance of heavenly favor, but it was a pall of darkness to the Egyptians, boding dire disaster and overthrow in the coming conflict. The rod that had summoned down such direful woes and plagues upon the sinful land of Pharaoh, was then lifted above the stormy sea, and its rolling tide was stayed in its wild career. The flood rolled back upon its waves and left a passage, with watery walls on either hand, for the Hebrew host to pass dry shod through the midst of the sea. The tide rolled up to the passage and stopped, as if beaten back by a rock-bound coast, for the finger of God had touched its billows, and they obeyed.

The tribes passed on between the miracle-reared walls of the tidal flood, and the boastful foe pressed on behind them, eager to overwhelm them even where the sea obeyed the torch of the mysterious wand of their leader, but they blindly rushed on to death. And when the Lord looked through the fearful pillar upon the Egyptian host, a sudden fear and dismay fell upon them. The truth flashed upon their minds that a mighty Deity was warring for Israel, and they turned to flee from the awful presence of the divine majesty. The Hebrews were safely marshalled on the further shore, and in the tumult of the fear-stricken foe the rod of Moses was stretched over the sea, and the pent-up billows surged and roared with voice of raging storms, and whelmed the chariots and horses and the vast host of Pharaoh in the watery abyss. Not a foe escaped to tell the tale of signal overthrow, but the Red Sea shores were strewn with broken chariots, shields and bows, and gory corpse of rider and horse.

But when the peaceful sea once more swept the passage where the faithful had walked unharmed, and the enemies of God had perished, a shout of triumph rose from the hosts of Israel, a song of victory went up to the Lord of Sabaoth. The desert coast trembled with the sublime song of exultation:

> "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. . . . Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea. . . . Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy."

Thus rose the song on high, and rolled in echoes over the desert plain, till its myriad-toned music was caught up by Miriam and the daughters of Israel, and softened in sweetness as they went forth with timbrels and dances and answered—

> "Sing ye to the Lord, for he hath triumphed gloriously; the horse and its rider hath he thrown into the sea."

Thus closes the drama of God's dealings with Pharaoh, in the triumph of divine justice, and Israel was left to enter upon a journey whose future was to transcend the boldest flight of fancy in its sublime and wonderful incidents.

ORRIN P. ALLEN.

For the World's Crisis.

THE WORD HELL.

How long was the world without the word "hell"? When did it originate? And, is it not a heathen production?

I heard a sermon on Luke 13th: "Except ye repent, ye shall all likewise perish" Mr. N. preached eternal torment from it. I told him that he should have explained his text; that it referred to temporal death, and not to eternal torment. He said, "The doctrine is true." I agreed with him, but said, "That text does not prove it."

I examined Dr. Adam Clarke's Commentary for proof of hell, but was left in doubt of such a place, till I read "Death not Life," by Jacob Blain, which fully convinced me that "the wages of sin is death"; that "the soul that sinneth it shall die"; and that "death and hell will be cast into the lake of fire, which is the second death."

Dr. Clarke on Ezek. 32: 21,—"Out of the midst of hell." *Sheol*, the catacombs, the place of burial. 27th verse,—"Gone down to hell with their weapons of war." Are buried in their armor, and with their weapons lying by their sides. Matt. 11: 23,—"Thou Capernaum . . . . shall be brought down to hell." The original word is "*hades*." Among other things he says: "The word *hell* conveys now an improper use of the original word. * * * The word *hell* comes from the Anglo-Saxon *helan*, to cover or hide. * * * This prediction of our Lord was literally fulfilled. * * * These cities were totally destroyed."

Ps. 16,—"Thou wilt not leave my soul in hell." As to leaving the soul in hell, it can only mean permitting the life of the Messiah to continue under the power of death; for *Sheol* signifies a pit, a ditch, the grave, or state of the dead."

J. Wesley on Matt. 5: 22;—"Thou fool, shall be in danger of hell fire." "Hell fire, in the valley of Hinnom, where the word in the original is taken. The children were used to be burned alive to Moloch. It was afterward made a receptacle for the filth of the city, where continual fires were kept to consume it."—*Wesley's Notes.* Dr. Clarke says: "Our Lord alludes to the valley of the son of Hinnom. The Jews in our Savior's time used the word for hell." He might have said, "as many do in the present day." A. Barnes in his Notes agrees with other torment teachers, that "hell" comes from the valley of Hinnom.

Dr. Clarke on 2 Pet. 2: 4;—"For if God spared not the angels that sinned, but cast them down to hell"—*Tartarus.* He refers to heathen writers for a definition of the word, who say, "The bounds or verge of this material system; the place where the giants who rebelled against Jupiter and the souls of the wicked were confined; a vast pit or gulf in the bowels of the earth," etc.

The Presbyterian catechism says,—"The wicked in hell will curse, roar, and blaspheme God." The Methodist catechism says, "Hell is a dark and bottomless pit, full of fire and brimstone." If it has no bottom, would not every thing in it fall through?

The great Spurgeon says,—"They will go down, down, down, forever, forever, forever, ne'er to find a resting place for the sole of their feet." If this be so, it has no bounds. Mr. A. compared sinners to "maniacs walking over an eternal hell without apprehension or alarm." Does he not believe in the settlement underground? Mr. H., in facing the communion table, called eternal misery one of the doctrines of the gospel. Is it good news, or glad tidings? Any person to examine the witnesses for the lower region will find as little agreement among them as there was in the witnesses against our Savior. As hell is said to be without a bottom, so its advocates have no foundation in truth to build upon; therefore error, confusion, inconsistencies, and absurdities characterize their imaginations founded on it.

The leading minds of the church, prophets, apostles, reformers, etc., have been agreeably with Peter: "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." When death, sorrow and pain will be passed away, and all things made new, and he that overcometh inherit all things (Rev. 21: 4, 5), there will be no place left in this earth for hell, nor any inhabitants for it.

It is evident that most men do not live in preparation for the kingdom of God. Jesus says, "Broad is the way that leadeth to destruction, and many there be which go in thereat. . . . Narrow is the way that leadeth unto life, and few there be that find it." Can we believe that God's principal design in making man was to keep a majority alive in eternal torment? Is that either the purpose or the condition on which man was formed by a God of justice, mercy, goodness, and truth, knowing the end from the beginning? Is it according to his character, his attributes, or his oath? Ezek. 33: 11;—"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked." If he has no pleasure in the sinner's death, can it be possible that he will have pleasure in eternally tormenting the sinner? I say impossible, let defamers say what they will. But if man having incurred the penalty, and under the sentence of death is offered eternal life on the condition that God has provided, and will not accept of it, the sentence will be justly executed; the worst of men will have no cause to complain, having enjoyed the blessing of life for a time and rejected the great salvation; justice will return him to where he came from, to dust, and to be as though he had not been. Obad. 16th.

Some Catholics almost idolize purgatory, and many Protestants appear to regard hell equally with the church to which they belong. They would exclude any that did not believe in it. The common opinion of *sin* is like a heathen idea that there are two eternal principles; one good, and the other evil; but we read when God finished the work of creation he saw every thing that he had made, and behold it was very good. Sin had a beginning, and will have an ending. It only exists in rebellion against God. It is the transgression of the law. 1 Jno. 3: 4. When probationary time will be ended, what law will there be to keep? what law to break? what necessity for sin? what possibility for sin to exist? Its wages is death, and we may rest assured that it will receive its reward at the judgment day. By its temporary existence in several instances, the attributes, perfections and glory of God were more fully manifested in the remedies provided for the evils, than they would have been had not the evils existed; so Jesus Christ was manifested that he might destroy the works of the devil. John. 3: 8. He appeared to put away sin by the sacrifice of himself (Heb. 9: 26); that through death he might destroy him that had the power of death, that is, the devil (Heb. 2: 14). The devils asked Christ, "Art thou come to destroy us?" Mark 1: 24.

Who can vindicate the justice or character of God, and think that he will keep a majority of his intelligent creatures alive in eternal torment, where they can do nothing but sin eternally? God can be under no necessity to continue sin eternally. It is contrary to his nature. It has no right to reside anywhere. It is an intruder in God's creation that was very good; a rebel against God and his government, a criminal, an enemy that cannot be reformed; therefore it must be banished, extirpated, and executed; when He shall have put down all power, all authority, and all enemies under his feet (1 Cor. 15: 25); before the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever (Rev. 11: 15); before the saints receive the kingdom and possess it for ever, even for ever and ever (Dan. 7: 18); before His kingdom will come and His will be done on earth as it is in heaven.

ROBERT O'BRIEN.

For the World's Crisis.

A PRAYER WORTH $60.00.

Bro. R. E. Ladd has found the sixty dollars of money which he lost out of his pocket on the Wilbraham camp-ground. This will be good news to his friends, as also the remarkable way in which it was found.

His wife, after praying over it, had the impression that it was still on the camp-ground. She spoke of her impression to Bro. Ladd a number of times, and he consented to take her out to satisfy her, not having the least confidence in the operation. They started at four o'clock in the morning, that no one might see them raking over the leaves to find what was lost three weeks before.

On arriving, he asked her how long time she wanted? "Not over thirty minutes," was her reply. And, to his astonishment, in less than half the time, she poked it out of the leaves under one of the seats on the women's side, where he had not sat or been. It must have been kicked there by people going down the broad alley. She went by impression to the spot. It was lost on Saturday, and ten thousand people were on the ground the Sunday following, and a meeting was held there the second Sunday after; and yet the money, after being kicked about for three weeks, was found, and put into the Lord's treasury, as both agreed.

Here was profit in praying. See John 21: 15. These facts were told me by Bro. Ladd, and I think them worth a notice. They are not believers in spirit communications, but they do believe that God mysteriously answers prayer. I hope this will stimulate others to pray, if not for lost money, for something else that can be found by praying.

H. MUNGER.

For the World's Crisis.

A WORD TO MOTHERS.

Christian mother, are you ever sad, almost discouraged by the trials of the way? Do you sometimes feel that a mother's responsibilities are more than you can bear? As you have seen each child laid quietly at rest for the night, and, wearied with the cares and labors of the day, have laid your own head on your pillow, (and the dear little one at your side nestled closely to you as if half conscious, even in its slumbers, that mother was near;) have you ever at such a time let busy, faithful memory go back and recall the scenes of the day? And then has conscience brought to mind some, aye, it may be an impatient word, or the indulgence of a wrong spirit toward your children? Have the bitter tears of repentance fallen at such times, and would you not have resolved to make greater effort to do right, if the thought of broken resolutions had not hindered you? And have you not almost in despair felt that by your own short comings in duty you might be the cause of your children's destruction? Come, then, and let us mingle our sorrows, and together look to the "everlasting hills, whence cometh our help." God is our all sufficient aid. It is reliance on human power which makes you so weak. You feel that you cannot do your duty? But what is His name who has promised to be righteousness, strength and wisdom to his people? Is is not an Almighty arm on which you are invited to lean, who has said, "Without me ye can do nothing?" Put your whole trust in God; strive continually to feel that Christ is more than able to help you, and your feeble efforts will meet an abundant reward.

H. G. WHITMAN.

HYMN.

Let all who love the Lord, arise
And trim their lamps anew,
Go forth to win the heavenly prize,
And keep the end in view.

Why do so many idle stand?
The laborers why so few?
Come, let us lend a helping hand,
And gird our loins anew.

The Lord of harvest bids us rise
And to the labor haste,
While clouds of mercy fill the skies,
And fields are open vast.

The soil at first must be prepared,
The seed must then be sown;
An hundred fold, oh! may it bear,
The Lord can call his own.

In speaking of his church, the Lord
The good to wheat compares,
And those who disobey his word,
Likens to useless tares.

The time for sowing soon will pass,
The harvest time will come,
The angels must go forth at last,
And reap the harvest home.

The righteous then shall as the sun
In glorious splendor shine;
Lord, who this heavenly race have run,
Shall shout the glory thine.

—*Selected by Charlotte Case.*

THE CHURCH AND THE WORLD.

There never was a time when christianity flourished more, spread faster, extended farther, than when the line of demarkation between the church and the world was most clear and distinct; than when to be a christian was to be despised, persecuted, killed. In those days men were not ashamed of their religion; for, if they were religious at all, their piety was of so sterling a stamp that it was unconcealable; it shone like the sun, it was seen in every act, it was heard in every word, it was felt in every presence; there was that about a man, which, without a word or act, said, "He is a christian." On the other hand, in proportion as the great line is indistinct; in proportion as there is an amalgamation between the church and the world, a commingling of views and policies and practices; in proportion as the spirit of accommodation prevails; in such proportion is piety weak, watery, empty. As observant men grow old, they who are not specially under the influence of religious principle, their motto is, more and more "policy." For this they suppress personal independence, suppress opinion, suppress conscience. It is the same with communities and nations. Thus, an unchristianized civilization is pretence without reality, is form, is ceremony, is a grand sham; words are used to conceal ideas, and Talleyrandism is the order of the day. The price of liberty is eternal vigilance, and by no other means can a sound practical christianity prevail in any family, or community, or nation. Hence, it behooves the best friends of religion to exercise a ceaseless vigilance against the commingling of sentiments and practices, as between the church and the world.

In a heroic independence the church is found largely wanting in the present age; and, by an assumption of the principle that they who are in Rome must do as Rome does, there is no distinction, in a general way, between the dress of the church and that of the world. Our wives and daughters do not "adorn themselves in modest apparel," but "with embroidered hair, and gold, and pearls, and costly array;" they greedily catch up the extravagances of hollow courts abroad; and the question as to dress is not whether it is appropriate, but, "Is it fashionable? Does it prevail in foreign courts?" And, up to this time, there is no absurdity or indecency of dress practiced at the Court of the Tuileries, that is not forthwith adopted here; and the habiliments at the altar of devotion are the same as those worn in the salons of royalty. This subject is antiquated and threadbare, and is dismissed with the single suggestion, that the true and old nobility of England is distinguished by its plain, convenient, and useful attire, leaving it to the servants of the household to glory in extremest fashion. The children of the great King would do well to take a lesson therefrom, and, at least, let the medium of fashion be their guide.

Truthfulness is a defect among christians. The most expressive adjectives, the fullest expletives, the strongest forms of speech, are brought into constant requisition in the most trivial affairs of life. A little dust, an inconvenient wind, a slight shower, makes the weather "horrid." The muttering of distant thunder is "awful;" and "outrageous," and "disgusting," and "to contemptible for any thing," leap to the lips of our daughters, with the facility of the most endearing expressions. "I am pleased to meet with you," is too tame a phrase in case of an ordinary introduction;" "I am extremely happy to make your acquaintance," is the uniform utterance. Half the letters begin and end with a mechanical lie, instead of a conscientious guage of phrase. If all are treated thus alike, where is the encouragement to virtue? Where is the wholesome frowning on vice? The true rule should be, meet the humble, working christian, whether in rags or ermine, with the cordiality and equality of a brother; but meet the *roue*, the gambler, the defrauder, the Sabbath-breaker, and the out-law, in whatever direction that outlawry may exhibit itself, with a dignified distance, yet warmed with compassion. In shorter phrase, make virtue feel that it is encouraged, and vice that it is frowned upon. Let justice and truth be exhibited in every act of life.—*Selected.*

RESTRAINT FOR THE YOUNG.

The eldest son of President Edwards congratulating a friend on having a large family of sons, said to him with much earnestness, "Remember there is but one mode of family government. I have brought up and educated fourteen boys, two of whom I suffered to grow up without the rod. One of these was my youngest brother, and the other Aaron Burr, my sister's only son—both of whom had lost their parents in their childhood—and from both my observation and experience, I tell you, sir, maple-sugar government will never answer. Beware how you let the first act of disobedience go unnoticed in your little boys, and, unless evidence of repentance be manifested, unpunished."

Of all the sermons I ever heard, long or short, this has been the most useful, so far as this world is concerned. It is a solemn lesson, to be prayerfully pondered by all parents and guardians. The Bible lays down four great rules, involving the four great elements of the successful religious training of children—prayer, instruction, example and restraint. In vain will be your prayers, instruction and example, if, when your children do wrong, you "restrain them not."—*Ex.*

MY FATHER'S RICHES.

Some years ago a band of worn foreign missionaries met together to consider what they should do in view of an imperious call, just received from home, to curtail their expenditures still further, on account of the great and continued financial reverses in this country. It was to them a season of unspeakable perplexity. They had already curtailed, as they thought, till they could curtail no further without nearly abandoning their work. One after another sorrowfully expressed his views and feelings, and seemed nearly ready to sink down into hopeless despondency. At length one of the veterans, who had been silently lost in thought, was called upon to express his views of the great emergency. He was a man whose piety was remarkably apostolic. "Brethren," said he, "I cannot help it, and I have come to the decision to give myself no further concern about it, for my Father is as rich as ever."

This was the only refuge of the desponding missionaries in that day of trial, and it was a sufficient refuge. And so, as far as anxious care is concerned, it should be always in the christian's experience. Trying as may be the discipline of God's providence, let no christian ever forget to say from the depths of a grateful and rejoicing heart, "My Father is as rich as ever."—*Congregationalist.*

THE VERSATILITY OF PAUL.

"He that winneth souls is wise." This wisdom is from above, and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. No person ever possessed more of this excellency than Paul. His prudence appears in the selection and variation of the means he employed to accomplish his end. He considered the circumstances, the tempers, the prejudices of his hearers. He addressed every principle, and every passion of his human nature. He reasoned; he declaimed. He reproved; he admonished; he warned; he encouraged. He compassed sea and land to furnish himself with illustrations and assistance. He borrowed from the institutions of Judaism. He borrowed from the institutions of heathenism. He borrowed from the manners of the age. He borrowed from the festive games. Not a wrestling or a race passed by unnoticed or unimproved. Any occurrence, however accidental or transitory, he seized, to guide the attention which it awakened to some wise and important purpose.—*Wm. Jay.*

Hygiene.

"This is for your health."—Paul.

COLDS.

Colds are simply obstructions to exhalations or excretions of the body, and therefore the system becomes more or less charged and oppressed with poison; charging the system still further with poisons is only overloading the already jaded organism and adding fuel to the flames that are already raging. But colds disturb the vital functions and produce more or less of pain and suffering, and lead not unfrequently to developments that produce a fatal result. The exhalations or excretions being interrupted in their exit from the body, become sources of irritation and disease in different parts of the system, according to the constitutional peculiarities of the patient, or his previous state of health. Hence a cold produces in one person a cough, in another feverish symptoms, in another a sore throat; in one it may produce diarrhea, in another rheumatism, in a third pneumonia, in a fourth a general soreness and stiffness of the muscles, and in a fifth a great derangement of the nervous system. In all cases it interferes more or less with the nutritive process, diminishing the patient's power for digestion and assimilation.

But in speaking of colds, we will take only those forms, for the present, which manifest themselves in cough, feverish symptoms, and in general irritation with more or less debility or loss of strength.

TREATMENT.

The treatment is easy, very simple, and very readily managed in domestic practice. In many cases, indeed, the patient, whether child or adult, will need little other treatment than being kept from undue exposure to atmospheric changes. To effect this, it may be necessary in winter, especially, to keep the patient for a certain time in a comfortable, but well ventilated apartment, and to use a little additional clothing. In most cases of taking cold, additional clothing is necessary by night and by day. Thousands of cases have been dosed and drugged, day after day, that needed no other treatment than the above. The human race have never yet been taught to put any confidence or trust in nature. The prevailing idea is that, even in cases of trivial disease, something extraordinary or extra-natural must be done, or these poor bodies of ours will be in danger of caving in and giving up the ghost. Little do we ever dream that the great conservative powers of our physical nature lie deeply buried within us, instead of having their existence in outside elements and influences, and above all in drug poisons.

In other cases it will be best or perhaps necessary, to give some further treatment. We will suppose the patient has a severe cough with more or less of feverish symptoms and loss of appetite. In this case, what we have already suggested should be observed. As additional management a very good treatment would be to give a full warm bath by immersion at one hundred degrees for five or eight minutes in the middle of the day, and follow it immediately, or immediately after wiping dry, as might be thought most comfortable, by cold hand rubbing or cold towel rubbing of the chest, using water at seventy degrees; it might be used a little warmer or a little colder, according as the patient might be sensitive or otherwise, or according to his fancy. A bath of this kind administered in a room of comfortable temperature, of seventy or eighty degrees, but well ventilated, will always be found exceedingly pleasant for child or adult. The temperature of the room should be made warmer for very sensitive patients than for others.

At night, if further treatment should be deemed necessary, the patient might have a warm foot bath at one hundred degrees for three to five minutes, followed by one at eighty for one minute, and have a cold compress laid upon the lungs on going to bed. The compress for an adult should be about two thicknesses of common linen toweling for the wet part, covered by about the same thickness of dry cloth or flannel, and should be large enough to cover the whole front part of the chest as low down as the nipples or lower. A simple towel can often be so folded and applied as to answer the purpose of both the wet and the dry part.

A more convenient arrangement for this part of the treatment is the wet jacket, which is to be covered by a dry one. The whole of the jacket may be wet, or only a part of it, as the case may require. Usually, I direct that the front part only shall be wet. If there should be pain under the shoulder blade, or in any part of the chest, wet the corresponding part of the jacket. A warmed room for the patient to retire in will always be best, but it must always be so ventilated that the out-door air may have free access.

In case the patient is chilly and inclined to have cold feet, a small jug filled with water at from one hundred and twenty to one hundred and thirty degrees and applied to the feet will be found both comfortable and useful. A warm towel or sponge bath at one hundred to one hundred and ten might be substituted for the bath by immersion, when the latter would not be found convenient, and this can be made readily available in every family.

A very great variety of water and other hygienic appliances can be made available in treating common colds and their results, but the above is very simple, easily administered, and in most cases would be found exceedingly effective. It might usually be repeated for several days in succession, if found necessary, with the best results.—*Dr. W. T. Vail.*

BABIES.

Time was, if we can believe the traditions which have come down to us from our great-grandmothers, when mothers knew how to care for their babies. But now baby-tending, like bread-making, seems to be among the lost arts. God and nature have given the females of the human race the same instincts and the same intelligence, to understand and provide for the wants of their offspring, that have been vouchsafed to the "lower animals." But, practically, the animal creation seldom err in this respect, while with human beings error is the rule. Not one child out of ten who is born into this breathing world, escapes being seriously damaged for life by the injudicious management of its mother or nurse during infancy or early childhood. In traveling thousands of miles on railroads or steamers, we have never seen a dozen children (unless they belonged to parents of our school) who were not fed in such a way as to ensure more or less disease in childhood, and predispose to consumption before the period of maturity. Nearly all who have come under our observation while traveling, were stuffed continually on sweet-cakes and candies, and such abominations for infantile stomachs as dried-beef and stale cheese; and even ham-sandwiches, are no uncommon articles. And almost every one is taught to eat butter on almost every thing that is not spoiled with sugar. Mothers not unfrequently bring their children to us, whose tastes are so depraved that they crave butter, salt, and vinegar as any "old toper" craves rum and tobacco. If mothers knew what miseries they were laying the foundation for in after life, they would no more fasten these morbid appetences on their children than they would teach them to be sick and die.

We must, as physiologists and reformers, take the ground that a woman who does not know how to feed, bathe, and clothe a child, and to medicate its ordinary ailments without sending for a doctor, is unfit to have a child. We were called the other day to see an interesting little girl of some ten or eleven years of age, now a miserable wreck, probably a cripple for life. Indeed, we see such cases every week in the year. And they have all one common history, only varying in the non-essential details. The child was fed in the usual manner, and, of course, its bowels were always constipated. Occasionally it would have colic or "sick spells," and the mother, instead of giving it proper food to remove the cause, would send for the doctor to give it poisonous purgatives. Under this plan of bad feeding and worse doctoring the child grew pale and feeble. Then the doctor said it must have "blood-food," and he dosed it with preparations of iron. After a few months it began to have neuralgic pains, and quinine was added to the medication. It grew more and more feeble; other physicians were consulted, and alcoholic stimulants were added to the other drugs. In a few months the back became weak and the spine incurvated. A council of eminent physicians was called, including two professors of medical colleges, and it was concluded to make running sores on the back. The physicians suspected "softening of the spinal cord;" and they could think of no better way to *harden* it than to destroy the skin with caustics. Not a word was said about diet, bathing, air, exercise. No inquiry was made in relation to personal habits. For months and years the physicians made their regular visits, charged their regular fees, dealt out the regular drugs, and all went on as regularly as clock work. Before commencing with the cauterizing treatment, somebody had whispered a strange doctrine in the ears of the parents, and we were sent for. We could not do otherwise than tell them that all they had been doing for the child, during several years of medication, had only effected the ruin of its constitution.

But why all this? Why are mothers so foolish, so stupid, so like "insane idiots" in all matters pertaining to the health of their children? Alas! the fault is not theirs, though the misfortune is. They too, were perverted in childhood, and have been miseducated through life. The medical profession has educated them out of their common sense. They have vital and parental instincts; but they do not exercise them. They dare not. The murderous system of Drugopathy has taught them that they must not think, reason, nor know anything, so far as the maladies of their children are concerned. These matters must all be left to the doctor.

In the case we have alluded to, had the mother—who was a more than ordinarily intelligent woman, and who all along had fears and apprehensions concerning the result of what the physicians recommended—had she exercised her own judgment or intuitions; had she been obliged to do so; had there been no doctors within a thousand miles, the probability is that her darling child would now have been the great joy instead of the inconsolable grief of its fond parents.—*Herald of Health.*

☞ Pure air is the best medicine.

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HYMN.

AIR.—*Bendish.*

Our Lord is risen from the dead,
He lives again, our glorious Head,
Ascended up on high;
He conquered for us death and pain,
And we with Him shall live again,
And meet Him in the sky.

Love triumphs o'er the sullen tomb,—
Hope lives for those within its gloom,
Who sleep the years away.
Soon will the tyrant's reign be o'er,
And we shall meet to part no more,
In one long gladsome day.

The unjust, too, shall live and rise,
To see their Judge with weeping eyes,
And feel His vengeful breath;
To condemnation they come forth,
And execution of God's wrath,
To die the second death.

For death and hell shall yield them all,
And good and evil, great and small,
That solemn day must see;
The final parting scene takes place,—
The good forever see His face,
The evil shall not be.

It comes, the day of perfect peace,—
Creation's long, loud groans will cease,
And all shall be made fair;
The curse will vanish here below,
Old mother Earth forget her wo,
Her Eden robes to wear.

And He who sits upon the throne
Of that new world shall say, 'Tis done!
Old Time's sad years are past;
Behold the fair new heavens and earth!
Sing, ye redeemed, your heavenly birth:
The Kingdom's come at last.

D. T. TAYLOR.

PREPARE TO MEET THY GOD.

READER,—I have an important message to you. Whoever you may be, you have the deepest interest in it. It matters not whether you are young or old, rich or poor, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides.

Jesus Christ, "the Son of God," has plainly and unequivocally declared, that when certain specified signs should be seen, his people might KNOW that his second coming was NIGH, EVEN AT THE DOORS.

These foretold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven. The perils—selfishness—pride—impiety—blasphemy—incontinency—want of confidence—hypocrisy—deception—etc., of the last times, are flooding the world. (2 Pet. 3). The next great event now to be looked for, is the coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the earth, and by the brightness of his coming, to DESTROY THE MAN OF SIN, AND THEM THAT DESTROY THE EARTH.

O! Reader, are you aware how near you are to "THE END OF ALL THINGS?" Do you know that these are "the LAST DAYS?" The signs of the times clearly prove this. And if you do not so see it, it is high time that you wake from your slumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this sin-polluted world.

Now, reader, if you are not ready, let it be your first work to prepare for this great event. Your ignorance of it—your indifference to it—your unbelief—ridicule—opposition—and unreadiness for it, will not prevent its coming. Oh, then, do not waste the *few* precious moments yet allotted to you—for, "in a little while He that is to come WILL COME, and WILL NOT TARRY." Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a great noise,—the elements melting,—the earth and the works thereof burning,—all faces turned into paleness? "Can thine heart endure, or can thine hands be strong in the day when God shall thus deal with thee?" "Thus saith the Lord God; Howl ye, Wo, worth the day! for the day is near, even the day of the Lord is near." (Ezek. 30: 2, 3).

Are you a minister of the gospel? Have the people of the land taken you from their coasts, and set you as a watchman over them? Have you been carefully watching that you might see when the sword was coming; and have you faithfully blown the trumpet, and warned the people? If not, when the wicked shall be taken away in his iniquity, his blood shall be required at thine hand. Are you joining in the delusive cry, "My Lord delayeth his coming?" and promising the world long centuries of unexampled and uninterrupted peace, when the mighty God declares, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured in the fire of my jealousy!" Your Lord shall come in a day that you look not for him, and in an hour that you are not aware of."

Are you a man of wealth, hoarding the Lord's silver and gold, and leaving it to rust in your coffers, or squandering it upon your lusts; when it is needed to spread abroad light and truth, and wake up a slumbering world, as the wrath that is coming upon them makes haste, that they may turn to the strong hold, while prisoners of hope? Then *weep* and HOWL for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; a witness that you have hid your Lord's talent, instead of faithfully appropriating it to arouse the perishing, and pull them out of the fire. Oh, I should be afraid to be a rich man, when Christ appears!

Are you an oppressor, keeping back by fraud, the hire of the laborers that have reaped down your fields? Remember, the cries of them that have reaped are entered into the ears of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn, that none can quench it, because of the evil of your doings." That fire will be kindled soon.

Are you a scoffer, saying, Where is the promise of his coming? We are foretold that there shall be such as you in the last days. You stand as a witness, that the end of all things is indeed at hand. Beware!

Are you a stupid, hardened sinner? "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See! there is Christ, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into his arms. "*He will in no wise cast you out.*" Take him, as he is of God, made unto you *wisdom, and righteousness, and sanctification, and* REDEMPTION. Then fear not. Confess him as your Savior now, and he will confess you before his Father and the angels, when he appears. Oh, stay not,—haste,—haste, lest thou be consumed. Remember Lot's wife. Look not behind thee.

Let go of the world, and cling to Christ. Tremble not at the frown of the haughty, or the ridicule of scoffers, but tremble at God's word.

Do you say we mistake in expecting Christ's coming so soon? We have gained our belief from the study of God's word. If, in view of this belief, we prepare for his coming, it will be safe for us to wait and watch, even should it not be. But *if* YOU *are mistaken*, and Christ, coming on you like a thief, shall find you unprepared, THERE IS NO REMEDY. For "the Lord of that servant" who loves not his appearing, and is not expecting his return, "will come in a day when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." (Luke 12: 46).—*From Thurman's Chronology.*

For the World's Crisis.

THE VIRGIN BRIDE AND THE HARLOT WOMAN.

A certain man once asked Christ which was the greatest commandment? and the reply was, "Thou shalt love the Lord thy God with all thy heart," etc., showing that the keeping of the Mosaic ritual in its times, and for its purpose, was only a legitimate consequence of supreme love to God. The dispensation in which we live is not the Mosaic, but the gospel age; and God speaks to us by his Son, whom he has appointed heir of all things. And we find that supreme love to God in this age links us to Christ, by a peculiar relationship. In Moses' day the church was the wife, and the law was the husband. In the body of Christ the law was crucified and thus became dead. The purpose of this was that the church should be married to another, even a risen Jesus; for the law could give neither *life* nor *righteousness*, but a risen Savior would give both. See Rom. 7: 1–6, and Gal. 3: 22–29. The subject presents itself thus:—

1st. CHRIST IS A BRIDEGROOM.

PROOF. "Can the children of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days."—Mark 2: 19, 20. "He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him rejoiceth greatly, because of the bridegroom's voice; this my joy therefore is fulfilled."—John 3: 29.

2nd. THE CHURCH IS HIS BRIDE.

PROOF. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead."—Rom. 7: 4. "For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—2 Cor. 11: 2. See also Eph. 5: 23–32. In Rev. 21, the bride is shown as within the city New Jerusalem, after the marriage, that city being her home.

Also, from the above and other scriptures it may be shown that the *true* church is a *virgin*; that the gospel age is the time of her *espousal*; that the *marriage* will take place at *Christ's second advent*; *that she never unites with any other husband.* But there is another woman mentioned in Rev. 17th, 18th and 19th chapters. That woman is called a *Harlot*. Did you, dear reader, ever stop to think *why* she is called thus? *It is because she committed fornication by marrying the "kings of earth," when she professed to be espoused to Christ!* She united with and blessed earthly governments, and they supported her. Could such an one be the bride of the Lamb? No! no! His bride must be a "*chaste virgin.*"

The subject sums up thus:—

1st. The church has no business with any other king but Christ.

2nd. That in making common cause with any other government, she *commits fornication*.

3d. That in so doing, she becomes a *harlot daughter*, and an *adulteress*.

If, then, one would commit spiritual adultery before God, let him go and *vote* and *fight*; for, by doing the first, he identifies himself with an earthly gove[illegible] by the second, he fulfills his [illegible] The question is often asked, "[illegible]stians to vote? ought they to fig[illegible] there is a question beneath these, which, when answered, solves the whole. It is, "What is the relationship of the church to earthly governments?" And as in the Mosaic ritual every act was suspended on supreme love to God, so now, every act of christian obedience springs from our holy vows of chastity to Christ. God help us to be found pure when the voice is heard saying, "The marriage of the Lamb is come, and the bride hath made herself ready."

Dansville, N. Y. F. BURR.

For the World's Crisis.

IS IT SO? ARE WE UNDER THE LAW?

I recently listened to a discourse on the two covenants, from one I highly esteem for his piety, and devotion to the cause of Christ, but who has embraced the view that we are required to observe the seventh day Sabbath.

In justification of this position, he preached the discourse alluded to, which we take the liberty to criticise, by bringing it to the test of the only infallible standard, viz., *the Word of God*. We do not purpose to examine every point we deemed untenable, but a few of the most prominent.

He took the position that the old and the new covenants were based upon the law of ten commandments. These, said he, were the foundation on which Moses builded his house under the former dispensation—they are also the foundation on which Jesus Christ establishes his house under the new dispensation. Such a declaration as this; one having so important a relation to the subject under consideration, ought, in our judgment, to have been "established" by the testimony of at least "two or three witnesses," produced from the Sacred Oracles. But not *one*, even, was brought forward—not *one* text of Scripture quoted in proof.

Question. Can one such be found? When this was asserted, the following text occurred to our mind. "*And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner Stone*, in whom all the building, fitly framed together, groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." Here the church of the new dispensation is represented as a building, and it is declared to be built upon the foundation of the apostles and prophets. Not as some understand it, that they are the foundation, but the foundation laid by the prophets and apostles—the foundation on which they builded constitutes the basis of the christian church.

On what foundation, then, did they rest? By reference to 1 Cor. 3: 9—11, we find Paul saying to the church, "Ye are God's building," and declares that as a wise master builder, he hath laid the foundation, and plainly states what that foundation is. "Other foundation," says he, "can no man lay than is laid, which is"—the ten commandments? Nay, verily! "Which is JESUS CHRIST!" Here, then, we have a witness, even the testimony of an inspired apostle, that the church is built on Jesus Christ, and that none other can be laid for a foundation.

Now we will see if we can find another witness, whose testimony will substantiate this fact.

Turning to Isaiah 28: 16, I read thus: "Therefore thus saith the Lord God, Behold, I lay in Zion *for a foundation*, a stone, a tried stone, a precious Corner Stone, *a sure foundation*; he that believeth shall not make haste." Can we ascertain anything more respecting this "tried," precious Corner Stone? The sweet singer of Israel, in prophetical language says "The stone which the builders refused is become the head stone of the corner; this is from (margin) the LORD, it is marvellous in our eyes." Ps. 118; 22, 23.

For further testimony respecting these predictions of the prophets, we will now refer to the commentary of inspired apostles. Peter, in his first epistle to the church, speaks of them as being lively, or living stones, built up a spiritual house, having first come to a *living stone*, disallowed indeed of men, but chosen of God, and precious. He then makes an application of the prophecy of Isaiah respecting this chief Corner Stone, elect and precious; and says, "He that believeth on him shall not be confounded." Isaiah says, "He that believeth, shall not make haste." He then makes an application of the prediction of David, to the same person: "Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner."

Is further testimony desired, we have it at hand—two more witnesses shall substantiate the fact, that Jesus Christ is the "tried," "precious" and *chief Corner Stone*, the "*sure foundation*" of the prophets and apostles. Turn to Acts 4: 10—12. Here we find Peter, "filled with the Holy Ghost," declaring unto the rulers and elders of Israel a fact which he deems so important that he wishes it known unto them all, and to all the people of Israel, that by the name of JESUS CHRIST of Nazareth, whom they crucified, an impotent man stands before them whole. "THIS IS THE STONE WHICH WAS SET AT NOUGHT OF YOU BUILDERS, WHICH IS BECOME THE HEAD OF THE CORNER; *neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved:*" "None other foundation, can any man lay, than that is laid, WHICH IS JESUS CHRIST."

In addition to the unimpeachable testimony already adduced we will add that of Him who spake as none other man spake. Jesus had been relating a parable respecting a householder who let out his vineyard to husbandmen, and who sent to them servants at the time of fruit gathering, that they might receive of the fruits. He shows what manner of treatment these servants received from the husbandmen. Last of all, the householder sent his son, but him they ill-treated and killed. Then Jesus makes an application of the prophecy of David respecting the stone rejected by the builders.

We did not need all this testimony to establish the fact that *Jesus Christ* is the stone set forth by the prophets, as the "sure foundation" for the "house of God" under the new covenant; but we thought we would place this harmonious array against the *evidence* shall I say? No, we cannot truthfully say this; but against the *bare assertion* of our beloved, but erring brother, that the christian church is based on *the law of the ten commandments!*

Again we question in our own mind the correctness of the assertion that the ten commandments formed the basis of the old covenant. In Ex. 34: 28 we read: "And he wrote upon the tables *the words of the covenant—the ten commandments.*" Here the ten commandments are called the covenant, and not the basis of the covenant. Our brother said the ten commandments were sometimes called the covenant, sometimes "the ark of the covenant," and again, "the book of the covenant." We think the ark of the covenant referred to the ark containing the tables of covenant, and the book of the covenant contained the written record of the commands, by the hand of Moses.

This covenant is denominated by Paul, in his epistle to the Cor., "the ministration of death, written and engraven in stone"; and he says that this ministration "was glorious," and that this glory was to be done away. The Sabbatarian says, "O yes, we admit that the glory of that ministration was to be done away, or superseded by the excelling glory of the ministration of the Spirit; but deny that the ministration itself was to be abolished."

We will criticise the language of the apostle, and see if it will bear such an exposition as the above. A contrast is drawn between the ministration of death and the ministration of righteousness and life. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. If that which is done away be glorious, much more that which remaineth is glorious." What is done away? The *glory* of the old ministration? No, but that which had the glory,—*that which was itself glorious.* The glorious ministration of death written and engraven on stones, was done away by the establishment of a ministration of excelling glory—a ministration of the Spirit—of righteousness—of life, *engraven on the fleshly tables of the heart.* Heb. 8: 10.

How clear the argument of the apostle in the eighth, ninth, and tenth of Heb., touching this covenant! How evident in the tenth verse of the eighth chapter that he is contrasting or putting in opposition the old covenant engraven on stones, with the new written on the mind and heart. The first had ordinances of divine service which were types or shadows of good things to come. Not only are these abolished, but the covenant itself has waxed old and vanished away.

One more point of importance we will briefly notice. The speaker took up the seventh of Romans, and argued, or rather endeavored to do so, that the apostle does not teach in that chapter that the law is dead, as stated in verse sixth, but, resting on the marginal rendering, stated that we are dead to the law; which, to our mind, is a distinction without a difference. But admit the application for the time. The figure introduced is that of a wife, bound by the law to her husband so long as he liveth; if he die, she is free from that law, and may be married to another man.

The speaker said the law was not dead to us, but we are dead to the law. The law respecting marriage is not abolished, but the wife is dead to that law; she is no longer bound thereby, and may be married to another man, and yet be no adulteress! The husband living, the law in force, but the wife is free!!

We ask, Is not the wife equally free from the law, or marriage covenant, whether that freedom be acquired by the abolishing of the law—the death of the husband, or the death of the wife? If the law be dead, it is no longer binding; if the husband be dead, the wife is no longer wedded; and if she be dead, the law has no further claims upon her.

According to the argument of the apostle, in the illustration presented, the christian church is fully released from the law; the schoolmaster to whom the Jewish church was wedded died when the the heavenly Bridegroom came and gave himself a ransom for the church; and now she can be married honorably to him, which could not be the fact if the former husband were living. It does not change the relation of the church one iota whether she be dead to the law, or the law be dead to her; for Paul declares her to be "*delivered from the law,*" that she might be married to another, even Jesus Christ. It cannot here be said that "Paul is talking of the ceremonial law," for in verse seven he quotes the tenth command, thus plainly showing that he refers to the law engraven on stone.

He proceeds to show the wretched condition of a man convicted of sin by the law, and vainly seeking deliverance therefrom by the deeds of the law, and cries out, Who shall deliver me? He answers, with grateful heart, "*Through Jesus Christ our Lord*"! This point our brother entirely passed over, and very hastily glanced at a few passages in the following chapter. In the second verse of the seventh chap., Paul tells us how the deliverance comes to us. "*For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death.*" How clearly he has previously shown that "the law of sin and death" is the old covenant written on tables.

In conclusion, we will answer the inquiry at the head of this article, by quoting the language of an inspired apostle: "YE ARE NOT UNDER THE LAW, BUT UNDER GRACE."—Rom. 6: 14. "What then? Shall we sin, because we are not under the law but under grace? *God forbid!* How shall we that are dead to sin, live any longer therein? Now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

M. D. WELLCOME.

Re-published by request.

DARE TO BE RIGHT.

Dare to be right, dare to be true,
You have a work that no other can do;
Do it so kindly, so bravely, so well,
As to gladden all heaven and silence all hell.
Dare to be right, dare to be true;
Cowards and bigots dread every thing new;
If you can't stand at your post in a storm,
How can you fight in the ranks of reform?

Dare to be right, dare to be true;
Foes may be many, and friends may be few;
Truth and her champions are often disowned;
Stand by your banner, although you're alone.
Dare to be right, dare to be true,
Other men's failings can never save you.
Stand by your Bible, your conscience, and faith;
Stand like a hero and battle till death.

Dare to be right, dare to be true;
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then,
Stand by Jehovah, and angels, and men.
Dare to be right, dare to be true,
Love may deny you its sunshine and dew,
Let the dew fail, for the shower shall be given,
Dew is from earth, but the showers from heaven.

Dare to be right, dare to be true;
God who created you cares for you too,
Bottles the tears that his sighing ones shed,
Counts and protects every hair of your head.
Dare to be right, dare to be true,
Cannot Omnipotence carry you through?
City and mansions and thrones all in sight,
Can you not dare to be true and be right?

For the World's Crisis.

CHRISTIAN SYMPATHY.

If one so good as St. Paul was fearful that after he had preached to others himself might be a castaway, may we not, after once having been true followers of Christ, be so surrounded by circumstances as to be diverted from the right way and be lost at last? We have always been taught that such was the case. If it is so, why do we hear so much in meeting and out about a christian's always remaining a christian; no matter how much the old sieve is shaken, wheat will be wheat for aye? I cannot reconcile the two ideas.

It *cannot* be right to disregard our brother's interests. A christian feels a wound more deeply than others, because he has a higher sense of right; and if he does not lose his religion thereby, that circumstance does not justify the offender.

If we injure the feelings of a brother or sister, it does not seem quite right to say, It will not hurt him if he is a true christian. If we are members of the body of Christ, and have the *bona fide* connection with him and each other, there *will* be a real sympathy through the whole body.

The very best way to forget what is behind and press forward is, to make all in the past just as near right as possible. Then we can forget, and others can do the same. If we can make no other reparation, we can confess and be forgiven. May the Lord help us to be humble enough to do so.

MARY STRATTON.

For the World's Crisis.

SETTING UP THE KINGDOM.

Would the kingdom have been set up if the Jews had accepted Christ at his first advent? I answer, no. I assert that God was not dependent on the accepting or rejecting of Christ by the Jews for the right and time to set up the kingdom. The time for this event was foretold by the prophets before Christ was born; and there is not a single prophecy in the Bible that Christ was to set up his kingdom at his first advent. It would have been prophesied of if the event was to have taken place then. It looks to me like childish nonsense, and ought long ago to have been set aside, that if the Jews had received Christ as the Messiah and King, he would then have set up his kingdom. As there is no prophecy in the Bible like this, of course it is far from the truth. Every prophecy in the Bible shows the setting up of his kingdom to be at his second advent, and not till then; and there are no conditions as to the time when Christ was to do it. God purposed when it should be, and revealed it to the prophets, all the holy prophets from the beginning of the world; and as they all testify that it was to be at his second coming, God's eternal plan would not have been changed if the Jews had owned his Son Jesus Christ at his first advent. For instance, we will suppose the Jews were to own Christ, and did own him at his first coming, his kingdom could not have been set up then, for the prophecies were all against it. It would only have put them on the same platform as the one on which the Gentiles stood; namely, to acknowledge Christ and his gospel, and to wait by faith for the kingdom to come, when Christ comes in the clouds of heaven, as the Gentile nation profess to, as far as they have heard the gospel.

I will now refer to a prophecy in Daniel, to show that the kingdom could not possibly have been set up at the first advent. The angel shows Daniel that the stone, which means Christ, strikes the image on the *feet*; then the time comes for him to set up his kingdom. If the Jews had wanted Christ to set up his kingdom, he could not have done it, because the history of this image in Daniel had not been finished. Christ was born in the early part of the Roman government, but the angel tells Daniel that the stone should strike the image on the feet, meaning the same as if he had said strike it on the end of the toes; for when the stone strikes the feet, the toes share an utter destruction with the rest of the image. All show that the history of the image is told forever, and the stone is Christ and his government, which fills the whole earth. All human governments were to pass away before the government of Christ could be established. If the kingdom of Christ had been set up at his first advent, then but a little part of the Roman government would have showed itself; but we see the image, every part of it, must run its whole length of time; no cutting short of any of it; and at the extreme end of the Roman government, the kingdom of Christ is established.

I do hope all those that preach the gospel will see this one thing, that the whole of the image must pass away, and was to pass away in God's plan, before his Son could be the acting king on David's throne. If it is seen, they will no more assert that the kingdom would have been set up if the Jews had owned him as Christ their King.. Many more prophecies might be brought forward, but this may suffice. I think it ought to.

HENRY L. BRADLEY.

For the World's Crisis.

THE WATCH-WORD FOR THE HOUSEHOLD.

"Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction."—Micah 2: 10.

These words came to me with such force this morning that, ere I was dressed, I sought them out, and learned them for the table; for, through the influence of a pious brother, whom the Lord has graciously sent to us, we have adopted this practice of reciting a verse before we eat. I can recommend it to others. I was glad to find them to be the words of my faithful prophet Micah. He and I are on excellent terms. How I long to see him and tell him how the following words of his, from the mouth of God, comforted me two years ago;—"Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. *Therefore* I will look unto the Lord; I will wait for the God of my salvation: *my God will hear me.*"

These words came to me as the sudden light strikes the benighted traveler, and I laid hold of them as my timely guide, and they have proved to me no *ignis fatuus*. If the words standing at the head of this article, from the same prophet, prove to be as timely to me for the two years to come, as these already quoted have for the past two, I shall have cause to thank God, and take courage. It just now strikes my mind that these are sister quotations, and are peculiarly timely for the children of God. Is this our rest? is it not polluted? will it not prove our destruction if we settle down, and are at ease at home?

Again. In whom can we trust? Dare you trust your minister, your husband, your wife, your son, your daughter, your friend, or an angel from heaven? *I dare not.* All these may be mistaken and lead us astray. In whom then can we trust? In God alone, in Jesus Christ, as he has revealed himself in his word, illumined by the gift of the Holy Ghost, as the promised Comforter. I would also add as a means of knowledge to the saint of God, that which has been of great comfort to my own soul; viz., *the providence of God.* He is to regard with watchful eye the voice of God in his providence. This is particularly noticeable by our God as evidenced by David, Ps. 28: 5. "Because they regard not the works of the Lord, nor the operations of his hands, he will destroy them, and not build them up."

Beloved saints of God, it will not be displeasing to him for you to look back upon all the way in the which the Lord our God hath led us since 1843. Did he not then woo our hearts as the bride for his Son? Has he not subsequently brought us out and made us a distinct people, loving his appearing? Then has he not separated us in *spirit* from the governments of earth, waiting for his Son from heaven, as the lawful heir to the diadem of earth? Now what next? *Beloved, look out for the next step in providence.* Your sister, on the lookout.

E. S. WILLARD.

Hammonton, N. J.

FAITH IN CHRIST'S COMING.

A reverend correspondent in New York writes:—"That Louis Napoleon will by and by develop himself into *the Man of Sin*, I am strongly inclined to believe. If I do not greatly err in judgment, there are those living now who will be alive and remain unto the coming of the Lord. It does seem to me as highly improbable that the present generation should pass away before the occurrence of that sublimely awful and glorious event. Nor am I ashamed to own my convictions on every fitting occasion, both in public and in private. Nay, I feel prompted, by a deep sense of duty, to make them known. If I know my own heart, I do love the Savior's appearing, and do ardently long for it. It does my soul good when I think I can see in the signs of the times herald-tokens of his coming."

The experience of our brother is like that of many, many others. We have had assurances again and again from advanced christians and ministers, that they had never learned really to appreciate the gospel, and never so fully enjoyed its transporting and comforting power, until they were taught to give the doctrine of Christ's speedy coming its proper place in their thoughts. Like a magnet, it lifts the heart of the believer out of the world, and out of his low self, and enables him to stand with Moses on the Mount, and transfigures him with the rays of blessed hope and promise which stream upon him in those sublime heights. It is the most animating and sanctifying subject in the Bible. It is the great driving-power of christianity. It is the soul's serenest light amid the darkness and trials of earth. And the Scriptures are everywhere full of special benedictions upon those who wait for the Lord, and watch for his coming, and love his appearing. No wonder, then, that the church is so feeble and comfortless, when the doctrine embodying its most vivifying hopes and consolations is trampled under foot, or cast aside as the dream of childish ages.—*Prophetic Times.*

For the World's Crisis.

SPURIOUS TESTIMONY!

How patent such a defense! Who dare attempt to disprove one's notions by collecting testimony from history, when one grand statement of his sanguine opponent pronounces his collection of historical facts "spurious testimony"? Had we never heard the like before, and not learned the cause, we might become discouraged. As it is, we proceed, after assuring our friends that the few quotations we gave from Ignatius, Irenæus, Dionysius, Clement, Barnabas, Constantine, and Mosheim, to show that the early christian church observed the first day of the week as their day of worship, are said, by our seventh-day Sabbath brethren, to be "spurious."

Is this hard argument? Let us not believe that they are so ignorant of history as to venture their reputation on saying that Constantine's record of law about observing the *first day* is spurious, or that the statement of Mosheim, that "in the first century all christians were unanimous in setting apart the first day of the week for public worship," is "spurious," or based on spurious evidence. Neither that the statement of Prof. Stuart to the same point is based on spurious testimony; nor that Irenæus and Tertullian's statements are not their own.

But then, we confess that in reference to what is attributed to Ignatius and to Barnabas, on the first day of the week, is believed by many historians to be "spurious"; that is, it is believed by many that those fathers did not write the epistles which appear on the pages of history accredited to them, because there is said to be evidence that their names were not attached to the original manuscripts. Yet many other good historians believe that Ignatius and Barnabas did write them.

But what weight has the remark that their epistles are spurious, when arguing the question of evidence on the early christians keeping the first day of the week? Just nothing at all, only with the inconsiderate and the willful. For a large number of the best and most creditable writers of the first centuries bear us full and clear testimony to the same facts as are stated in these epistles said to be spurious. Thus, while somebody else may have written these, all current history of the genuine writers gives the same facts.

The same game has been attempted by infidels, relating to the epistle to the Hebrews, and several books of the Old Testament, because no names were found attached to them; and *they* have been called "*spurious.*" But do not the statements there found agree with what are known to be facts from other sources? All intelligent christians say, Yes.

We now proceed with testimony that the first day of the week was observed by all christians in the first centuries.

Pliny, the younger, who was governor of Bithynia, A. D. 107, not ten years after the death of the apostle John, writing to the emperor Trajan, says, "They (the christians) were accustomed on *a stated day* to meet before daylight, and to repeat hymns to Christ, as to a God, and to bind themselves by a sacred obligation not to commit any wickedness, * * * after which it is their custom to separate, and meet again at a promiscuous and harmless meal,"—that is, to partake of the Lord's Supper. That this was the first day of the week, is clearly shown by the christian writers of that time.

Justin Martyr, in his "Apology for the Christians," addressed to the Emperor Antoninus, A. D. 147, says, "On the day called Sunday there is a meeting of all the christians that live in either the town or in the country, and the memoirs of the apostles (the four gospels), or the writings of the prophets, are read to them as long as is suitable. When the reader stops, the president pronounces an admonition, and exhorts to an imitation of those noble examples, after which they arise and begin to pray. Then they celebrate the Lord's Supper, and take a collection for the poor."—*Apology* 1, *chap.* 67.

This testimony cannot be turned aside by the cry of "spurious." Let us keep our eyes open, and the vail off our hearts,—own the truth, if our theories suffer.

I. C. WELLCOME.

☞ Knowledge does not comprise all that is contained in the term *education*. The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.

BREVITY.—Peter the Great, when at Saardam, wished to hear rather a famous preacher. The latter consented to preach before the Czar. Having ascended the pulpit, he said with solemnity and dignity, "Think well, speak well, and act well. Amen."

For the World's Crisis.

THE ITALIAN MISSION.

Dear Bro. Grant, and all Brn. and Srs. in Christ Jesus:—According to my obligations, I cheerfully send you again my monthly report closing with Oct. 1st. During the last month of September I have delivered thirty-six public lectures, besides having many private conversations with those who have come to me for instruction in the doctrines of our faith, visiting the people, and holding prayer meetings. The people in this new location (St. John) seem much interested in the doctrines of Christ's second coming and kingdom, and our meetings are very solemn and interesting. Hundreds testify that what I preach is truth and truth only. I hope that many will show their love of the truth by obedience to it, and that Christ at his coming will find many of the Vodois martyrs, who will be the "first fruits unto God and to the Lamb." By the grace of God, even Catholics treat us with kindness and respect, and listen attentively to our preaching. I am very happy in having the privilege of preaching again to my dear European brethren, and especially in teaching them the pure doctrines of the gospel instead of the mixture of truth and error which I ignorantly announced in former years.

We are more than ever convinced that our coming here was in accordance with the will of God, and we believe that you, dear American brethren and sisters, who assisted us so liberally to reach this harvest field, will be abundantly rewarded and blest of Heaven; and your christian kindness will be remembered by us with gratitude till we meet in that happy land where we shall enjoy the society of each other and of our dear Savior for ever.

To the present time we have had no public opposition from any source; it may be because we preach the Bible and the Bible only; and they, professing to believe in its sacred teachings, know not how to assail us. We have have been, and will still, by the grace of God, be very careful to preach only what is clearly taught by the inspired Word, and to influence our hearers to become christians first of all.

As an ambassador of the Prince of peace, we wish to beware of every thing that will cause unnecessary dissension, and add to the confusion that unfortunately already exists among the people of God. We have however no reason to suppose that the national Vodois ministers and "consistory" have any sympathy with our mission; for with sadness of heart we are compelled to say that they seem to have but very little regard for the spiritual welfare of the people. Early Sunday morning the children are taught the catechism, and the churches are open on that day between ten and twelve o'clock A. M.; and there are no other religious services during the week, no prayer or social meetings of any kind; the people seem quite ignorant in regard to such assemblies. But with the assistance of God, we are trying to awaken them to new spiritual life and activity.

We have already opened a Bible class, and hope that God will bless it to the good of many children and youth. We are very thankful to Bro. Grant for sending us all the numbers of the Crisis from the first of May, and to Bro. Himes for all the numbers of the Voice of the West, and we cherish the hope of seeing also, ere long, the "Advent Herald" and "Advent Review." Separated as we are from all the brethren and sisters of like precious faith, it is very refreshing to read your communications in the papers and learn what you are doing for the advancement of this cause which lies so near our heart which we are laboring with you to forward.

We acknowledge with much gratitude the following donations to the Italian mission during the past month: From Bro. C. A. Thorp, Leeds, Eng., two pounds sterling; and from Dr. Sandel, Kingdom of Wurtemberg, Germany, 20 fr. May kind Heaven reward them abundantly for their very timely christian offerings. Dear Brn. and Srs., pray for us, as we do for you.

Your faithful Bro. in the vineyard of the Lord, M. B. Czechowski.

La Tour Pelice, via. Turin, Italy, Oct. 1st, 1864.

For the World's Crisis.

WINTER CAMPAIGN.

MODE OF OPERATION.

It is time for the winter campaign to commence, and a few suggestions may not be amiss. There are many places where a few poor sheep are crying for help in vain. Suppose you make an effort on this wise: see how many in your vicinity will pledge a certain sum to sustain a protracted meeting from four to six days.

While I am writing there is an effort being made in the mountains of North Adams as follows: The church on meeting appoint two suitable persons to canvass the place, and get pledges. Some pledge one dollar, some two, and tell how many they will board and lodge, etc. Some do not pledge, but will keep two during the meeting. That is good. Some cousins agree to attend and pay, if hobby riding is kept out of the meetings. Another says, "I will board three, if I can get such as I know have come to labor for our good cause; but I will not slave myself, as I have done, for lazy pretenders, who make it a rule to attend all such meetings to get their board and horse-keeping, and do nothing for God's cause,—come to visit and see how the work is going," etc. Well, I do not blame you, sister; who can?

Now, brethren, if you get up a meeting, first start your pledges, at least one half what you need, select your preacher to take charge; to save confusion and strife invite such to come as will work, and no others, and God will work with you. Then will be the time to collect the other half you need for the expenses of the meeting. Nearly all these isolated places can get up a protracted meeting, unless you are cursed with most of your number being five to ten cent professors; if so, apply to outsiders that have got souls, and God will help you. H. Munger.

For the World's Crisis.

A GOOD COOK STOVE

Is a good thing. It ought to be known to all whom it may concern, that Morrison and Colwell, 205 River St., Troy, N. Y., sell to clergymen of all denominations their splendid "Home Comfort Stove" at wholesale prices, which is twenty per cent off the regular retail price. It is a very superior stove, and not a whit behind "Stewart's," "The Pride of the West," or, the "Good Samaritan." Send for their Circulars, pamphlets and terms, brethren in the ministry, if you are buying a cook stove. This is *Pro publico bono.* D. T. T.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Oct. 25, 1864.

A WRONG IMPRESSION.

We are sorry to learn that a wrong impression has been made upon the minds of some who were not at the last meeting of the "Advent Christian Association," held at the Wilbraham campmeeting, Aug. 23d, 24th, 25th, 1864. This has arisen from a misapprehension of the object to be accomplished by said Association, which is simply to take care of the *publication* interests intrusted to its care. In other words, it is solely a *business* Association, and not an ecclesiastical one; consequently, it does not require its members to subscribe to any articles of faith in order to belong to it. All that is required is, that the members be preachers, or delegates from churches "CO-OPERATING" with the objects of the society.

In case a portion of the members of any business association separate themselves from a new body, antagonistic to the one they left, it needs no argument to show that it would be contrary to all business regulations for the members of either society to interfere in their respective business meetings; for as the majority must rule, the larger body could vote all the funds and other business matters out of the hands of the others, and appropriate them as they pleased, and thus destroy the business of the smaller association. Such a course is never taken by business men, and all such action would be illegal.

No members of any business association are ever allowed to vote in the business meetings of another. Suppose, for instance, that a portion of the members of a manufacturing company became dissatisfied with the management of the business, and withdraw and form a new company; would any one claim that they had a right after that act to vote in the business meetings of the company they had left? The question admits of but one answer. This is precisely the principle on which the "Advent Christian Association" acted at its last annual meeting, at Wilbraham, when it decided that it would not be proper for the members of the "Life and Advent Union," to *vote* in their business meetings.

A copy of the foregoing has been forwarded to the *Herald of Life*, for publication. We trust the kindness of Bro. Storrs will allow its insertion.

THE FIRST KINGS OF PERSIA.

We have always found a difficulty in harmonizing the kings of Persia, as given in history, with the Bible record, till we read Bro. Thurman's chronology, which has set our mind at rest on the subject, as it has on many other points that were before in a state of confusion. The more we examine his work, the more we are delighted and instructed. We read the Bible now, on the subject of Chronology, with the same feelings as do those who first find that the Bible means what it says in relation to the sleep of the dead and the destruction of the wicked. The crooked ways are made straight.

We will now present what appears to be a correct view of the subject, relating to the first four kings of Persia.

In Dan. 5: 30, 31, we read, "In that night was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom, being about threescore and two years old. This event marks the end of the Babylonian kingdom, and the beginning of the Medo-Persian kingdom, and the end of the seventy years' *service* of the Jews to the kings of Babylon. According to Bro. Thurman's chronology, the death of Belshazzar took place about the 10th of the fifth month, B. C. 491.

"Darius the Median," called also Cyaxares, was the uncle of Cyrus, and reigned with Cyrus about two years. At the death of Darius, B. C. 488, Cyrus reigned alone for seven years. Ptolemy makes the reign of Cyrus nine years, but it is evident that he reckons from the death of Belshazzar, including the joint reign of Darius and Cyrus. Such cases frequently occur in chronology, where a king has a joint reign, with another king, before his sole reign. It is reasonable to believe that Cyrus did not give his commandment for the rebuilding of Jerusalem till after the death of Darius, when he became sole king of the Medes and Persians. Says Xenophon:—"At the conclusion of the first year of Darius, Cyrus assembled his army together at Babylon, and undertook the expedition in which he is reported to have subdued all those nations which lie from the entrance into Syria, as far as the Red Sea." We think Ezra does not commence the reign of Cyrus before the conquest. For where he speaks of "the *first* year of Cyrus, king of Persia" (Ezra 1: 1), Cyrus says:—The Lord God of heaven hath given me all the kingdoms of the earth."—Ezra 1: 2. According to Xenophon, Cyrus reigned seven years from the acquisition of his empire.

At the beginning of the sole reign of Cyrus, he issued "the commandment to restore and build Jerusalem," on the 10th of the fifth month, B. C. 488. The object of this commandment, as stated by Cyrus, was "that the word of the Lord by the mouth of Jeremiah might be fulfilled" (Ezra 1: 1), which reads as follows:—"After seventy years be accomplished at Babylon, I will visit you and perform my good word toward you, in causing you to return to this place."—Jer. 29: 10. The Lord says by the prophet Isaiah, "And Cyrus shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44: 28. Josephus says:—When Cyrus read this, having an earnest desire to fulfill what was so written, he called for the most eminent Jews that were at Babylon, and gave them leave to go back to their own country, and to rebuild their city Jerusalem."—Josephus' *Ant.* b. xi, c. i. s. 2.

Before the death of Cyrus, Cambyses, his son, was associated with him, while his father was engaged in the Scythian war. When speaking of this war, Herodotus says:—"Cyrus then formally delegated his authority to his son Cambyses." It is evident also from the writings of Xenophon that Cambyses was associated with his father some time before his death; for at the close of his life he said to his son, "Do you, therefore, Cambyses, hold the kingdom as allotted you by the gods, and by me."—*Xen.* p. 48.

According to Herodotus, Cambyses reigned "seven years and five months." Cyrus is said to have died in the fifth year of Cambyses, B. C. 481. According to Josephus, the one whom the Greeks called Cambyses is the one called Artaxerxes by Ezra, 4: 11. Herodotus says this Cambyses of the Greeks was the son of Cyrus, and so was the Artaxerxes of Ezra.—Ezra 4: 15; 1 Esdras 6: 21.

According to Thurman's chronology, Cambyses—Artaxerxes—commenced his reign in April, B. C. 486, and "died about the 8th of September, B. C. 479," about two years after the death of his father Cyrus. The date of the death of Cambyses is made to appear quite certain from the records of eclipses. According to Ptolemy, an eclipse of the moon happened in "the seventh year of Cambyses." Bro. Thurman shows that "there was a total eclipse at Babylon on Mar. 14 at 32 m. after five in the morning B. C. 479." Furguson says:—"An eclipse of the moon was followed by the death of Cambyses." According to Thurman, "there was a total eclipse of the moon at Babylon on September 7th, at 15m. after nine in the afternoon, B. C. 479."

We come next to "the reign of the Magus." Herodotus says:—"After the death of Cambyses, the Magus, by favor of his name, pretending to be Smerdias, the son of Cyrus, reigned in security during the seven months which completed the eighth of the reign of Cambyses."—*Herod.* b. iii. c. 67. Ezra calls this Magus "Ahashuerus."—Ezra 4: 6. This brings us to the spring of B. C. 478, for the beginning of the reign of Darius, the next king of Persia. Herodutus says he was "the son of Hystaspes." According to Josephus, the temple was completed in his reign. This is not "Darius the Median," who was associated with Cyrus, and died B. C. 488.

On account of the opposition of "the adversaries of Judah" (Ezra 4: 1), when Cambyses (called Artaxerxes in Ezra 4: 7) was about leaving for his "expedition against Egypt," he gave a commandment that the Jews should stop building the city, until they heard from him again; that is, on his return. "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."—Ezra 4: 24. "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem. . . . Then rose up Zerubbabel . . . and Jeshua . . . and began to build the house of God which is at Jeruralem; and with them were the prophets of God helping them."—Ezra 5: 1, 2. The enemies of the Jews gathered around again and said, "Who commanded you to build this house, and to make up these walls?"—Ezra 5: 9. The Jews answered,—"In the first year of Cyrus, the king of Babylon, the same king Cyrus made a decree to build the house of God."—Ezra 5: 13. The Jews' enemies said:

"Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid."—Ezra 5: 17; 6: 1–3.

When this decree of Cyrus was shown to Darius, he said: "Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place."—Ezra 6: 6–7.

The decree of Darius was obeyed "speedily," "and the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king."—Ezra 6: 14, 15. The house was finished Feb. 15th, B. C. 472. No one would give a commandment to build it after it "was finished;" hence we are shut up to the conclusion that the decree of Cyrus, given B. C. 488, is the *only* one that can fulfill the prophecy.

In Haggai we read:—"In the second year of Darius the king, in the sixth month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest. . . . Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king."—Hag. 1: 1, 13–15; All this is in harmony with Ezra 4: 24,—"Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the Darius the king of Persia."

According to Thurman's chronology, Darius' sole reign was about twenty years, which would bring us to B. C. 458, when he was succeeded by Xerxes, who reigned about twenty-one years, till B. C. 438, when Artaxerxes, his son, began his sole reign. Bro. Thurman proves by eclipses, that from the time Darius was made governor of Persia, about B. C. 493, to his death was thirty-six years, as stated by Herodotus, who says Darius "reigned thirty-six years, in all." But his sole reign was only twenty years, after the death of Cambyses.

This Artaxerxes of the Greeks was the Ahasuerus who was the husband of Esther. In profane history we find no king called Ahasuerus; but in the Bible there are three. The first was the king of the Medes, called by the Greeks Astyages; "the second was the impostor, Smerdis the 'Magian,'" who followed Cambyses; "and the third was the husband of Esther." The last is distinguished from the other two by being denominated the "Ahasuerus which reigned from India even unto Ethiopia over an hundred and seven and twenty provinces."—Est. 1: 1. The Greek copy of Esther calls the same one Artaxerxes that is called Ahasuerus in the Hebrew, which was the son of Xerxes, and husband of Esther. Josephus tells us the same.

It appears from Ezra 7: 1, 8, 9, that Ezra went up to Jerusalem in the seventh year of the king Artaxerxes, or Ahasuerus, and arrived there "on the first day of the fifth month," which was "Friday, July 31st, N. S., B. C. 431.

According to Nehemiah 1: 1; 2: 1–3, while he was "in Shusan the palace," "which is in the province of Elam," he heard that there had been a fire at Jerusalem which had burnt the gates, and some portion of the walls were broken down. This caused him sadness, which was observed by the king, who urged him to tell the cause. This resulted in his obtaining a permit to go up to Jerusalem and assist in repairing "the wall of Jerusalem." He aroused all the Jews to the work on the wall, which was completed "even in troublous times." (Dan. 9: 25.) Nehemiah says, "Every one with one of his hands wrought in the work, and with the other hand held a weapon."—Neh. 4: 17. "The wall was finished in the twenty and fifth day of the month Elul," (Neh. 6: 15) in the thirty-second year of Artaxerxes, which, according to Thurman, was on Wednesday, Aug. 28th, B. C. 406. At this point he begins the sixty-two weeks of Dan. 9: 26.

We will now give a brief recapitulation of what we have been over relative to the kings of Persia. Cyrus reigned jointly with "Darius the Median" about two years, and commenced his sole reign B. C. 488, at which time he gave "the commandment to restore and to build Jerusalem," and the seventy years of "the captivity" ended. After this, Cyrus reigned seven years. Cambyses, who succeeded him, was associated with him some five years before his death, which took place B. C. 481.

Cambyses reigned "seven years and five months," and is called Artaxerxes in Ezra 4: 11.

"Smerdis the Magian" succeeded him, as an imposter, for seven months. He is called "Ahasuerus" in Ezra 4: 6. As we have before stated Cambyses, or Artaxerxes, was urged by "the adversaries of Judah" to stop the building of Jerusalem. And as he was then about to leave on his expedition against Egypt, he granted their request, and directed the Jews to stop building, till he should give "another commandment."—Ezra 4: 21. On his return from Egypt, he passed through the land of Judah, and gave them the privilege of going on with their work. But he died "at Damascus," and the "adversaries of Judah" wrote immediately to "Ahasuerus ('Smerdis the Magian') an accusation against the inhabitants of Judah and Jerusalem."—Ezra 4: 6. But Cambyses on his dying bed, requested the Persians to take the kingdom from the usurper, and "made Darius take an oath, saying, 'Build Jerusalem in the day when thou comest to thy kingdom."—1 Esdras 4: 43.

Darius succeeded "Smerdis the Magian" B. C. 478, and reigned twenty years till B. C. 458; when he was succeeded by Xerxes, who reigned twenty-one years, till B. C. 438, and was succeeded by Artaxerxes, (Ahasuerus,) who reigned about thirty-two years, till the wall was completed B. C. 406.

"MESSIAH THE PRINCE."

In Dan. 9: 25 we read, "Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." When do we reach "Messiah the Prince?" at his birth, baptism, or resurrection? All these points have been taken by different writers, but all are not right. It may seem strange that any one should fix on his baptism or resurrection, if they had carefully examined the Scriptures; but this has been done in order to harmonize the discordant chronology of Ptolomy's canon. We may now wonder that the authority of a heathen astronomer, of the second century, should have become the standard for all systems of chronology till we come to Bro. Thurman's; but thus it has been. This can be accounted for only on the principle that the whole matter was to be "*sealed* till the time of the end."

After a little thought, and even a slight examination of the Scriptures, we think all must be satisfied that when it is said the sixty-nine weeks reach "unto the Messiah the Prince," that his birth is meant, and not his baptism, or resurrection. We will here quote a few words from Bro. Thurman on this point:

"'When the fulness of the time was come, God sent forth his Son, made of a woman' (Gal. 4: 4,)—not of water.

For Christ to become the complete and perfect Messiah, so as to fulfill the whole law, it was not only necessary for him to come into the world and die; but he must be made under the law. What places him under the law,—his baptism, or his birth? It was also necessary for him to have a corporeal body. (Heb. 10: 5.) Which gave him his body, his baptism, or his birth?

Had the angel informed Daniel that the sixty-nine weeks were to reach unto his baptism, we would extend them there. But since he says emphatically, to the Messiah the Prince, it would be a violation of all rules for understanding the meaning of authors to say they ought to reach thirty years beyond the time of his actual coming,—at which time he was declared to be the Savior, the Christ, the Lord (Luke 2: 12.) The prophets, in speaking of his coming, always point to his birth, thus: 'Unto us a child is born, unto us a son is given.' Isa. 9: 6."

We think nothing further need be said to show beyond all doubt, that when the Savior was *born*, then commenced the history of "Messiah the Prince," and at that point ended the sixty-nine weeks.

ITALIAN NEWS.

The Italian news is increasing in interest. We may expect stirring tidings from Italy within twelve months. The Pope may well say, as he has done, "Already the *mene, mene, tekel, upharsin* is written for me." The Emperor of France now talks in earnest about withdrawing his troops from Rome, which will open the way for her destruction. The grand scenes in earth's closing drama are at hand. Praise the Lord for the bright prospect for speedy deliverance.

The following appeared in the Boston *Journal* of Oct. 19th, 1864:

"Both Austria and Italy are pushing forward warlike preparations with great vigor, as if trouble were mutually apprehended in the spring.

Cardinal Antonelli's dispatch to the Papal Nuncio at Paris shows that the Pope is not at all pleased with the new Franco-Italian treaty.

His subjects, however, the people of Rome, are of another mind. The tidings of the withdrawal of the army of occupation spread (we are told) 'like wildfire through the city;' upwards of ten thousand persons assembled in the principal promenades, and gave vent to their gladness in shouts of 'Long live the Emperor Napoleon,' 'Prosperity to Italy;' 'Long live Victor Emmanuel;' the French officers were embraced in the streets, and thousands of excited people surrounded the residence of General de Montebello, the commandant of the French troops in Rome; but not one shout was heard on behalf of the occupant of the Vatican.

Mazzini is said to be opposed to some of the terms of settlement, but Garibaldi favors the entire arrangement. Victor Emmanuel, whose ancestral repute is wholly associated with Turin, was grieved at the proposal for removing the capital to Florence, but when the determination of his ministers was reported to him, he is said to have exclaimed, 'Very well! when I shall have conducted the Italian people to Rome I will abdicate, and return to become a simple citizen of Turin.'"

IMPORTANT TO SUBSCRIBERS IN THE BRITISH PROVINCES.

Now is the time for subscribers in the Canadas, New Brunswick and Nova Scotia, *to save money.* "How?"

By settling up their accounts, and paying in advance, *with gold or Provincial bank bills.*

A Canadian *one dollar* bill is worth *two dollars* here; and, FOR EVERY SUCH $1.00 SENT US, WE WILL GIVE $2.00 CREDIT, more or less, according to the current rates of premium.

The premium on gold and on Canadian bills, *is falling.* Not long since, the value of $1.00 of such money was as high as $2.87; it is now about $2.00. In a few weeks, it will doubtless fall very much below that, and a few more Union victories may bring it down *to par.*

Now is the time. Improve it! Pay up your indebtedness, *with half the amount due*; and, for *two years* in advance, with the price for *one* year; or, for *one* year, with the price for *six months.* Don't let the opportunity pass You may never have another.

Tuesday, Oct. 25th.—Gold is selling to-day for $2.20; Canada Bank bills, $2.15.

For the World's Crisis.

A NEW MOVE.

Bro. Grant:—I have been for six months trying a new move. It is this. I got Bro. Hastings to stereotype me a little revival Hymn Book, as cheap as possible, which he soon accomplished. When I go into a place to hold a protracted meeting I give a good many of these away to all that come to meeting. This attracts many to come and learn of me the tunes, and then they remain to hear the Word and are caught.

But I have now used up all of my spare money. I have been praying for more. I can pray earnestly, because it is not for myself but the cause of Jesus. I will thank God and any friends who will send me now any amount from five cents to fifty dollars. Will you, dear friends, help my Master?

Direct all letters to Edwin Burnham, Newburyport, Mass. P. O. Box 131.

Edwin Burnham.

For the World's Crisis.

I LIKE THE PAPER.

1st. Because it is not a war paper. 2d. Because it instructs me. 3d. Because it is spiced with variety. 4th. Because it heralds the coming of the Just One. 5th. Because it denounces Spiritualism, and boldly affirms that the dead know nothing.

My prayer to God is, that he may open the hearts and pockets of the brethren that the Crisis may be a bold herald of truth, and untrammelled by debt, and still continue to go forth in the name of our great Captain, and warn the world of coming judgment, as well as cheer the hearts of brethren till he kingdom comes. Yours in hope of deliverance soon, W. H. Berryman.

For the World's Crisis.

BOOK ON BAPTISM.

I wish to say to friends that my book on Baptism is not yet published. I hope it will be out soon. Some are ordering it. I enter their names, and will supply them as soon as the work is from the press. I have taken the trouble to select the most important and authentic facts on the points of the history of sprinkling, and think we shall have a work worth reading and circulating, both for its Scriptural arguments and historic curiosities.

I. C. Wellcome.

☞ H. L. Hastings' collected works, comprising those he has written and edited, in five neat volumes, over 1200 pages. The Bible Student's Library, elegantly and uniformly bound, sent by mail, postpaid, for $4.50. Paper covers $2.25. For sale at this office, and by the author. See catalogue.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$387.11
H. P. Holton pd	2.00
A friend pd	.25
Rufus Pike pd	10.00
A. E. Clark pd	1.50
A friend pd	1.00
H. Bailey pd	.30
Sarah pd	.25
Sidney Hall pd	5.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$163.15
M. S. Pepper pd	5.00
W. F. Collier pd	1.30
E. Milcher pd. (for poor minister in Pa.)	1.00
A. B. pd	1.00
Daniel Beers pd	2.20
Wm. Nichols pd	.50
O. M. and S. A. Gilman pd	3.00
Mrs. M. J. Taylor pd	.50
"Wicasset" pd. (for the poor widow with five children)	2.50
"Groveland" pd. (for aged Bro. in N. H.)	1.00
Mrs. S. B. H. pd. (for Sr. in Wor. Co.)	2.50
"Philadelphia" pd	5.00
S. Newton pd	1.00
E. J. F. pd	1.25
L. A. W. pd	2.50
Mrs. C. Warner pd	1.00
Sarah pd	.25
I. A. D. pd	1.00
Mrs. C. B. pd	1.00
H. H. pd	2.50

THE BANK OF THE LORD'S POOR.

A new bank, just started. Who will be a stockholder?

"What is the Bank for?"

To provide the Lord's poor with bread—bread of life. Bread, made of pure flour, carefully sifted, well kneaded, leavened with the Spirit of the Holy One, sweetened with love, moulded into loaves large and small, well baked, of good weight and excellent flavor, for the health, strength, comfort and life, of the Lord's needy poor, and carried weekly by Uncle Sam's servants from the World's Crisis office to their doors, free of charge. Will you be a stockholder?

"I'll think of it."

Do! It will pay. If you are interested in the prosperity and usefulness of the Crisis, and have a heart open to the cry of the poor, you *will* think of it. *None of our benevolent operations* NEEDS HELP *so much as this.* Brethren are beginning to see it. Nearly a hundred have taken shares in the Poor Fund Stock already. The Capital is small as yet, only $205.00, but it is daily growing larger.

Who else will become a shareholder in the *Bank of the Lord's Poor*, and wait for his full reward till the Great Day of Dividends? "An hundred-fold now in this time, and in the world to come eternal life." Each share is $2.50; but shares may be taken for any sums from 25 cents to $100.00. Who will take one, two, three, five, ten, or twenty shares? W. B. H.

VOICES FROM THE POOR.

From a Sister in Maine.

We have been trying to get something to pay what we owe on the Crisis, but have not been able. We are poor; yet, if I could sell my best bonnet, and wear a shaker, I would, rather than have the Crisis stopped. I have been an invalid eighteen years, confined to my bed a great part of the time. I feel that it is through the mercies of God that I still live. I never heard an Advent sermon until four years ago. I gladly embraced the good news, and rejoice in my heart this morning that I did so. I do not know but it is asking too much to ask you to send the paper longer *without pay*; but how can I get along without its weekly visits? I should feel lonely and sad. I prize it next to my Bible. May the Lord bless you in its publication, and give you wisdom from above to direct, is the prayer of your unworthy sister,

Mary ——.

From a Brother in ——.

I am very sorry that I owe for my paper, and cannot pay. I am at the present time very poor, almost blind, in feeble health, and able to do but little. I saw wood in order to get something to eat for six. I have one that is entirely blind. As for myself I am destitute of clothing. I have one pair of cotton pants that I stand in, partly torn and patched, and that is all I have, except one pair that I keep to wear when I go to meeting. As for shirts, I have not got one that is fit for a mortal being to wear. My food is corn-meal bread, and salt fish. We drink no tea, coffee, nor rum, use no sugar, and neither chew nor smoke. I enumerate these things to let you know how well off I am. I am not discontented, but thank God that I live in these days. John ——, Jr.

A Sister in Connecticut.

Sister M. writes in her behalf as follows:—"Sr. A. H. highly appreciates the paper, but she cannot pay. I think she is worthy to receive it from the Poor Fund. She is a widow, with five small children, has but one arm, having lost the right one at the shoulder joint when in infancy; is a working woman; does almost all kinds of work, but high prices for provisions forbid her sending any money at this time. Her husband died in the United States service, but his term has expired, and her bounty ceases. If you think you can *afford* her the paper, please continue to the same address. If not, please discontinue.

From a Brother in Pennsylvania.

I am poor and unable to pay for the Crisis. I have had my house burnt, with all my things, except the clothes on my back; and it will be a great favor to have the paper continued, if you think you can afford it. I have had it so long I hardly know how to content myself without it. I am seventy-seven years old last July. I am almost deaf, but can see to read with glasses pretty well.

Lucius ——.

Another writes from Maine:—

"As I have long been on the *Poor List* of the recipients of the best christian publication in America, it becomes my duty as well as my privilege to say to you that I am truly thankful before the Lord for the favor thus conferred on myself and family and neighbors. I expect the Lord in whom I trust will not only *continue* that great blessing to me; but will soon open a way for me to pay all that is due for the same."

Stop! Stop! Stop!

Hear that cry of the poor! What do they cry for? For bread—for the bread of life—for spiritual food. They are poor; they are hungry, and must be fed. Who will hear their cry? God speaks by his servant and says:—"Whoso stoppeth his ears at the cry of the poor, *he also shall cry himself, but shall not be heard.*" Come, brethren, let us *hear*, and hear *now*. Unless you *do* hear, and *act*, too, it will be said to you at last, "I was hungry, and you fed me not." "When, Lord?" "Inasmuch as ye did it not to one of the *least* of these my (poor) brethren, ye did it not to me." O, remember, *God* cares for the poor. So shall *we* if we have his spirit. Look and see how many hundred poor are crying for the bread of life, which has been carried weekly to their doors, *done up* in the Crisis. And now they fear it may be necessary to close their store-house and stop their supplies. What shall be done? The poor must have it, whether the rich do or not. Would you let your brother, or sister, or Jesus, go one whole week without food, while you have more than you need, and much that is wasted? You want the Crisis; you need it; so do I; so do the poor. If the Crisis office can not meet its expenses, and at the same time send the Crisis free to the poor, I will tell you how it can be done. Let me be told through the Crisis, as we now are, who lives in my vicinity that is poor and wants the Crisis, and he shall have it, and it shall be paid for. Let the same thing be done in every place at once, and in a few days the work is done, all the poor supplied, none of us made any the poorer by it, a great tax taken from the Crisis office, and a great amount saved to do good with in other ways.

Now, don't say,—"I will *wait* and see if it is needed, and then do it." You *know* it is needed, and you can do it, and more still. Three times as many poor (whether really so or not) might read "our paper," and in this way a great many more of these voiceless preachers would be preaching every week.

Let love work. Here is a good chance to invest. I can think of Bro. A. B., and W. C., and T. W., and J. H., and Sr. A., and lots of others, that are very careful to make *good* investments, and get *good stock.* Here is a chance:—"Lend to the Lord." Are you *afraid* to invest? If you are, keep it, and bring it to the judgment, done up in a napkin, or all cankered! You can have your choice.

Don't lay aside this paper till the work is done; only just long enough to get the pen and write to the office that you will take *one* of the 800 shares in the Poor Fund Stock; or *two*, if you have more to invest. Do it *now*, and do it cheerfully. A. M. Higgins.

Palmer, Mass.

Vermont Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Andover	1	Mt. Holly ?	1
Brattleboro	2	Montpelier	1
Braintree (East)	1	Poultney	2
Bethel (East)	1	Pownal Centre	1
Bridgewater	3	Plymouth	1
Castleton	2	Roxbury (East)	1
Calais	1	Rutland	6
Derby Line	4	Richford Mills	1
Hinesburgh	1	Springfield (No.)	2
Jamaica	1	Snows Store	1
Lincoln	1	Waterbury	1
Mc Indoes Falls	1	Williamsvale	1
		Total	37

Rhode Island Free List.

Apponaug	2	Knightsville	1
Ashaway	1	Leonard Corner	1
Chepachet	1	Mohegan	1
Caroline Mills	1	Mt. Vernon	1
Fiskville	1	Natic	2
Foster (No.)	1	Neuse Neck Hill	1
Foster (So.) ?	2	Providence	1
Greenwich (East)	1	Rockland	1
Harmony	1	Rocky Brook	1
		Total	21

THE PLAN.

A brother in New Hampshire writes:—

"In the New Hampshire Free List I notice *one* in ——. If you will have the kindness to drop me a line giving the *name* of the free subscriber, I will see that the money is sent you, if he or she is poor and unable to pay. If *able* to pay, I will let you know, that it may be discontinued.

"The plan you have adopted, I think, is an excellent one; for, by this means, the brethren in each town can provide for their own poor." L. J.

If the brethren in each town, or county, will avail themselves of this plan, as Bro. J. has done, the expense for the free list the year to come will soon be wiped out. Some have done so already, and we hope to hear from more. Let brethren and churches in every town and county, take the matter in hand, and see what can be done.

ITALIAN MISSION.

A friend pd	1.00
H. P. Holton pd	2.00
Christian church in Castleton, Vt. pd	20.00
A Sister pd	5.00
John Lyle pd	1.30
Rufus Pike pd	10.00
H. W. Norville pd	2.00
O. M. and S. A. Gilman pd	5.00
Dr. Eaton pd. ($2 in gold)	
Sarah pd	1.00

☞ "The Signs of the Times," by H. L. Hastings, is one of the ablest works to be found on this subject. Price, in elegant cloth, $1.00, postpaid; paper covers, 50 cts. Those who want ten copies to give away, or send to preachers, can have them in paper covers, sent to any address, for $3.33. Or any person sending $1.00, can have three copies sent, postpaid, to any three ministers or inquirers he may select. Address all orders to Miles Grant, Boston, Mass.

ITEMS.

☞ In Sweden they send children who are afflicted with whooping cough to the gas works, in order that the change of the atmosphere may cure them. In lime producing districts a similar custom prevails—the smell of the burning lime acting as a curative.

☞ At St. Petersburg, Russia, lately, a Catholic church tumbled to the ground when it was crowded with worshipers, and as many as 7000 persons were buried beneath the ruins. Not one was saved alive.

☞ The doctors in Hanover county, Va., have this new tariff of fees: For all visits of five miles or less, $30; all distances over, $2 per mile; night visits double rate of day visits; consultation fee, $40; visit, extra; obstetrical cases, $100 each.

☞ In the reign of James I., when a person was invited out to dinner he took his own knife with him, and on entering the house of his host, found a whetstone behind the door, on which to sharpen it.

☞ Paris exporters are complaining terribly of the great falling off in American exportations. The shipments have not been so meagre during the past ten years as they are at present.

☞ There is a horse chesnut tree standing in Albany that is in full bloom, the blossoms being as large and numerous as though it were summer.

☞ A French Chemist has discovered that a depressing effect upon the action of the heart is caused by smoking.

☞ The refugees and freedmen in Missouri who will need government aid this winter number five thousand.

☞ A large portion of Moscow has been burned up. Two hundred and fifty houses went in one night.

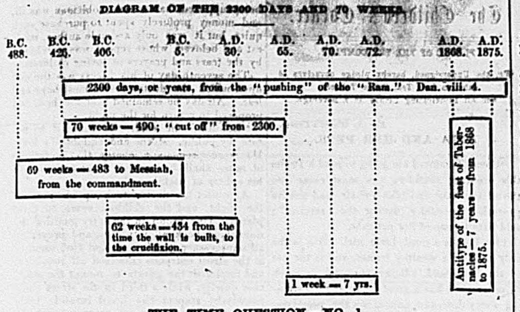
☞ Mr. Robbins, an old Chicago merchant, died the other day, leaving $3,000,000 to his heirs.

☞ The total amount of national currency issued to October 8, is $37,515,830.

☞ A reporters' pew has been established at a fashionable church in London.

☞ The cotton mills of Providence are suspending operations.

DIAGRAM OF THE 2300 DAYS AND 70 WEEKS.



THE TIME QUESTION.—NO. 1.

Thurman's chronological arrangement is destined to inaugurate a new interest on the time question. The clear light of truth is beginning to shine on the 2300 days and the weeks of Daniel. Without here arguing the question fully, we present the above diagram of the 2300 days and 70 weeks (based on Thurman's Chronology), with a few notes of explanation.

EXPLANATION.—1. The 2300 days are commenced with the "pushing of the Ram against Daniel's people," after its two horns were already "HIGH"—*after* its conquest of "*all the kingdoms of the earth*" under Cyrus, (Ezra 1: 2); therefore the "*pushing*" referred to was not that of national conquest, but against Daniel's people "westward, northward, and southward,"—not eastward, for there were no Jews in that direction,—which *pushing* took place when the king wrote letters "*to the governors that were over every province, and to the rulers of every people of every province*," and sent by posts into all the king's provinces, to "*destroy* or *kill*, and to cause to perish, ALL JEWS, both young and old, little children and women, IN ONE DAY." (Esther 3: 12, 13.) This bold push, though not executed in the threatened extermination, took place, according to Thurman's Chronology, B. C. 426, thus ending the 2300 days in 1875, leaving seven years from 1868 to 1875, for the antitype of the feast of Tabernacles by the saints after Christ appears, before entering the purified earth.

The line of dots B. C. 426 marks the beginning of the 2300 days.

2. The seventy weeks, or 490 years, being "*cut off*" from the 2300, must begin at the same time (see line of dots) B. C. 426, reaching to A. D. 65, where the ruin of Daniel's people commenced. The time allotted them as a people terminated with the beginning of the war that ultimated in their ruin, beginning A. D. 65.

3. The sixty-nine weeks, or 483 years, do not begin with the seventy weeks, they being a separate measurement, having no connection with the seventy weeks, but beginning at the "going forth of the commandment to restore and build Jerusalem"; and, in spite of all that has been said upon this point, there is but one such commandment on record, referred to in the following language: "Thus saith the Lord . . . CYRUS he is my shepherd, and shall perform all my pleasure: *saying to* JERUSALEM, *thou shalt be built*," (Isa. 44: 28), "*he* (Cyrus) *shall build my city*, and shall let go my captives." Isa. 45: 13. If God declared that Cyrus should build Jerusalem, and that Cyrus should say to Jerusalem, "Thou shalt be built," the question is settled. A commandment to do a thing cannot be issued after the work is done; therefore if Cyrus was to do this work, no commandment later than his day can be meant. This cuts off all other claims. In the first of Ezra this commandment is recorded, being given in "the first year of Cyrus," which Thurman's Chronology locates B. C. 488. From this point, sixty-nine weeks, or 483 years, reach the birth of Christ, five years before the beginning of the Christian era, which all admit to be the true year of his birth.

4. After giving a measurement of sixty-nine weeks from the commandment under Cyrus to the Messiah, the prophet adds: "The street shall be built again, and the WALL, even in troublous times"; from this point, that is from the time the "*wall*" shall be "*built*," Daniel gives another distinct measurement, namely: "After three score and two weeks shall Messiah be cut off" that is, after sixty-two weeks, or 434 years from the time the "*wall*" is "*built*." This was built in the 32d of Artaxerxes, or completed and dedicated then. (Neh. 12: 27–30; 13: 6.) According to Thurman's Chronology this was B. C. 406. From B. C. 406, sixty-two weeks, or 434 years, terminate a few months before the crucifixion, which Thurman places A. D. 30, and fixes it there by the aid of Astronomy.

5. Daniel then proceeds: "The people of the prince that shall come shall destroy the *city* [Jerusalem] and the sanctuary . . . and unto the end of the *war* desolations are determined. And he [the Roman Prince] shall confirm the covenant with many for one week," or seven years. God's covenant made with Moses not only specified blessings on condition of obedience, but also a *curse* in case of disobedience, according to all the "*curses of the* COVENANT that are written in the book of the law." (See 29th chapter of Deut.) Titus confirmed this covenant with that rebellious people just seven years to a day, from A. D. 65 to A. D. 72; and "in the midst of the week," or in the midst of this seven years' war, A. D. 70, the "sacrifice and oblation" literally ceased.

The foregoing are Thurman's views, and mine by adoption. Thank God for the light. Let every one read Thurman's Astronomical Chronology, contained in his "Sealed Book of Daniel Opened." It contains a mass of truth. More anon. W. SHELDON.

Baraboo, Sauk Co., Wis.

Correspondence.

From Bro. D. M Kintor.

BRO. GRANT:—Having just returned from a four days' meeting, I wish to say a few words to my pilgrim brethren scattered abroad, and to do so I must ask a place in our beloved *medium*, "the Crisis."

On the 24th day of September I rode fifteen miles, preached two discourses, and three came forward and confessed, and on the next morning (Lord's day) we assembled at an early hour on the banks of a pleasant stream where they confirmed their faith by being *buried* with Christ in baptism, and arising again to walk in newness of life. We continued the meeting until Tuesday evening, baptizing in all six willing souls. It was a heavenly season for all, and the saints were "built up in the most holy faith." The brethren at *this* place are willing to forsake all for Christ, and are taking no part whatever in Cæsar's difficulties. This is the key to my success among them, and would all the professed followers of Jesus but "do likewise" sinners would again be seen to forsake their sins, flock to the standard of King Immanuel, and the religion of Jesus be revived to its primitive vitality.

The "Crisis" still comes to me *laden with good things* to cheer a poor weary pilgrim on his way to the kingdom of our dear Redeemer. God bless you and the dear loved ones scattered abroad.

We are having a great deal of trouble here again, and every one able to bear arms is called on to do so. I have refused, and I do not know what the consequence may be, although I "fear not what man can do unto me." Brethren, pray for me. Thank God, this age of crime and bloodshed is nigh its close, and we can but hope, watch and pray. Brethren, render unto Cæsar the things that belong unto him, but obey God rather than man.

Hoping to soon meet you and all the loved ones in the kingdom, I am, dear Bro., yours, waiting for the coming of Christ.

D. M. KINTER.

Kirksville, Mo., Oct. 1st.

From Sr. L. M. Collins.

DEARLY BELOVED:—In the midst of affliction I write a few lines to you. It may be my last, but be that as it may, I want you all to know that I am still holding on to the faith, determined not to let go, let what will come. I love you all. I love to read your articles in the "Crisis," from week to week. It has been a great comfort to me in my lonely hours, but I must give it up now, for I cannot pay for it. I have got nothing to pay with. Many of you will well recollect me, for I have spent many a happy hour with you in the old Granite State, and I wish that I was there now, that I could meet with you and hear you sing and pray.

I find none here of like precious faith. I have found some Methodists, one in particular, who has fallen in love with Bro. Hiram Munger, from reading his life, which I lent him. He was not satisfied with reading it once or twice, but made it his study. If I had the money to buy tracts with, I would buy some, and scatter them round here. I think they would do good. Brothers and Sisters, although I may never read your cheering letters in the "Crisis" any more, I hope that you will remember me and mine, in your prayers at all times. I am lonely and sad. My only son is in the army and has been missing ever since the battle at Monocacy. I have tried in vain to hear something about him. I can hardly compose my mind enough to write. Everything looks dark before me as far as temporal things are concerned, but I look forward to a glorious future, when poor folks will have no rent to pay, nor fire-wood to buy. Praise the Lord, the time is soon coming when we shall all go home to Father's House. From your waiting sister,

LYDIA M. COLLINS.

From Sr. I. Stevens.

BRO. GRANT:—Here are a few that love to listen to the word. I have reason to praise the Lord for ever hearing an Adventist preach. The first sermon I heard was one year ago last June, and since that time we have had two Conferences, one last winter, and one in June. We had a good season at our last Conference, and I believe the spirit is not gone yet.

Brn. Jordan, Libby and others have preached for us occasionally since last fall. They are faithful laborers in the vineyard of their Master. Many of their sermons will long be remembered by this people. Bro. Jordan preached here the 11th of Sept. He came to us in the spirit of his Master, and it was truly meat in due season. Some who were present that have not embraced this gospel hope, believed it to be truth, and wondered it had not been preached before.

Bro. J. Libby preached here last Sabbath. After the services three willing converts followed their Lord and Master in the delightful ordinance of baptism, one of whom was our own daughter. I felt that I could truly say, "What hath God wrought!"

We have a prayer-meeting every Sunday night, and although our numbers are few, we enjoy the meetings much. It is truly cheering to hear the young converts tell of their hopes in Jesus, and to hear them express their happiness in taking up their cross. We also have a weekly prayer-meeting, which we enjoy very much, and we would like to have all who profess to love God come and meet with us and receive the blessing. It seems strange that any who have an interest in the conversion of sinners can stay from such meetings.

I cannot tell you how much I love to read the Crisis. It is a welcome visitor in our family. May the brethren and sisters who write for it continue to do so. I love to read their letters. I enjoy this blessed hope of the gospel, and while the signs of the times indicate that we are living in the last days, I desire to live righteously, soberly, and godly, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. Your sister, IRENE STEVENS.

Brighton Hill, Me.

From Bro. D. Newton.

BRO. GRANT:—I have read Bro. Czechowski's report, and heartily respond to his call for help. I hope our brethren and sisters will also lend a helping hand. It is an important mission. *There* the truth has been long trodden under foot, and the blood of saints has flowed in torrents. *There* the gospel of the kingdom should be preached. I trust we shall not only help him in money, but that our prayers shall go up to God, that he may be a faithful ambassador of Jesus Christ, and the instrument of bringing many souls into his fold. Yours, loving the appearing of Jesus,

DANA NEWTON.

COOKING WITHOUT FIRE.—M. Babinet, of the French Institute, has discovered the means of cooking without fire. He has just laid before the Academy the result of his experiments. His recipe is: Place your food in a black pot, covered with sundry panes of glass, and stand it in the sun. The water soon boils, and the food is said to be of better flavor than if cooked in the ordinary way.

☞ Extensive conflagrations, which have laid some towns in ruins and nearly destroyed others, have prevailed in Russia since April last. There have been four great fires in St. Petersburg. They are attributed to incendiaries, and much alarm exists.

Obituaries.

E. DODGE.

Died, in New Boston, N. H., Sept. 24th, 1864, of consumption, Bro. Edward Dodge, aged seventy years, six months and eight days.

He professed faith in Christ in 1834, and united with the Baptist church. In 1842 he embraced the blessed doctrine of the Lord's coming, and ever after endeavored to maintain a consistent course with his faith, and was willing to sacrifice for the precious cause of Christ. While in the Baptist church, he viewed the way straighter than the members generally lived, and felt it duty to bear testimony to that effect, which was not always received; but when he came to add to that the coming of the Judge to reckon with the unfaithful, it resulted in his excommunication from them. But as he approached his end, instead of feeling that he had talked the truth too straight, he felt that he had loved the world too well, and that it would be right to make a sacrifice for the truth to be once more faithfully presented to his friends and neighbors, and, agreeable to his dying request, Bro. J. Pinkham and the writer are now (Oct. 10th) holding meetings in the place with a prospect of good.

Our brother leaves a wife and other friends to feel their loss, but it may be truly said by those of them that love the Lord, that they sorrow not as others that have no hope, for they believe that he will live again.

The funeral was attended Sept. 27th, by Bro. J. Pinkham and the writer, by his request, when by the presentation of the truth, we think the most present were well satisfied that we have the true hope of the gospel. The Lord give sustaining grace, and bring friends to meet where death and the tomb will divide no more. T. G. SMITH.

THOMAS TEWKSBURY.

Died in the Lord, in Concord, N. H., Oct. 3d, 1864, our beloved Bro. Thomas Tewksbury, aged seventy-three years.

Bro. T. has been a patient sufferer for many years, having been afflicted with fever sore, which resulted in his death. But the grace of God, which he obtained some forty-three years ago, enabled him to endure all things to the end of his pilgrimage. He was formerly associated with the Christian connection, but since the good news of Jesus' soon coming saluted his ears, he with us has been waiting for the kingdom of God.

It can be said of him in truth, he was a man of God, just, upright, and consistent. In some things he was peculiar, especially in witnessing for the Lord in the house of worship; his voice could often be heard in prayer and exhortation. He not only believed in being led by the Spirit of God, but was obedient, and willing to deny self, and bear the cross of Christ. His wife and children will mourn, yet not as those who have no hope. His kindred and neighbors have lost a friend and good neighbor, and the church of God a worthy member. We believe all his acquaintance will in their hearts say, A man of God has fallen, when they hear of his death.

Thus one after another, after finishing their work, are laid away to wait the voice of the Son of God.

Eld. Boutell preached a gospel, heart-comforting discourse at the funeral. JOHN G. HOOK.

ROXY A. CROWELL.

Died, in Bangor, Oct. 7th, Roxy A. Crowell, wife of James N. Crowell, and daughter of Joseph S. Tuck, aged thirty-three years, five months, and twenty days.

Roxy was a firm and consistent believer in the speedy coming of Christ, the resurrection of the dead, and those blessed doctrines so intimately connected with the "gospel of the kingdom." Her gentle disposition and Christ-like humility endeared her to all who knew her; and though her pathway was beset with the troubles and trials that fall to the lot of mortals, her life was characterized by those heavenly virtues which distinguish the humble, patient learner in the school of Christ. Oh how we loved her! Words cannot express the sorrow which wrung our hearts when death took her from our midst. We miss her blessed smile and sweet voice in the daily intercourse of life, and, more than all, we miss her from our little meetings, where she so often bore the cross.

May the Lord grant his support to our brother James in his affliction, and help him and us so to live that when the great Life-giver shall call Roxy from her dusty bed, we may all meet to part no more. Sermon by Bro. George W. Brown, from 1 Cor. 15: 22. CHARLES C. TUCK.

J. L. CHURCHILL.

Died in Lawrence, Mass., of disease of the brain, Johnnie L., only son of Bro. Geo. H. and Sr. M. E. Churchill, aged four years and four months.

Another leaflet has fallen! Another lovely floweret, nipped in the bud, has faded and died! Another bright and glimmering star has suddenly ceased to revolve in its orbit, and the domestic constellation is darkened by its obscured light. Little Johnnie was a child of keen susceptibilities, and a mind far riper than his years. His affectionate disposition and vivacity of spirit rendered him the observed of all observers. But his prematurely developed brain invited disease, and he sank a victim to the fell destroyer.

O cruel death! thy merciless reign is nearly ended. When the loud clarion notes of God's trump shall reverberate throughout the vaults of the tomb, and the dead shall hear his voice and live, then will little Johnnie come forth; not with the signet of death upon his brow, but the bloom of immortal beauty shall rest unfading on his cheek. ANNIE E. BENNETT.

IRA BURGESS.

Died in one of the U. S. Hospitals, Virginia, Sept. 10th, 1864, Ira, only son of Alden and Abby Burgess, of Brooklyn, Ct., aged twenty-three years.

The subject of this notice was a member of Co. T. 1st Conn. Artillery. He was a kind and dutiful son, an affectionate brother, and a respected soldier. Although he never made a public profession of religion, he ever stood ready to defend God's word when he heard it assailed by its enemies; and he always delighted to converse upon the subject of religion with his sister and parents. They deeply mourn his loss, but hope to meet him in the morning, where wars and tumults shall cease.

C. H. SWEET.

SARAH WILSON.

Died in Salem, Wis., Sept. 21st, 1864, of typhoid fever, Sarah F., eldest daughter of E. J. and E. H. Wilson, aged fourteen years, ten months and thirteen days.

From the first of her sickness she was impressed that she should die, and expressed a willingness to sleep in death till Jesus, the mighty conqueror, comes to destroy death and him who had the power thereof. Bro. and Sr. Wilson deeply mourn their loss, but they sorrow not as those who have no hope. May the Lord sustain them, and preserve them unto his heavenly kingdom.

Funeral sermon by the writer, from 1 Cor. 15: 26.

S. J. ADAMS.

ISABELLA A. HACKETT.

Fell asleep in Jesus, Sept. 22nd, 1864, Isabella A. Hackett, aged seventy-eight years.

Our dear mother was sick ten days. She bore her pain with christian fortitude, and died with the blessed hope of the speedy coming of Christ. She was conscious to the last, had no fear of death, for the Lord was with her. She called her weeping friends to her bedside, shook hands with them, and bade them prepare to meet her in the kingdom. We trust she sleeps in Jesus, to await the trump of God, when life, glory and immortality will be hers eternally. H. M. S.

Z. A. NORRIS and B. W. TURNER.

Died in Whitefield, Me., of diphtheria, Oct. 2d, Zylpha A. Norris, aged twenty-three years.

Also, of same disease, Oct. 3d, Beatrice W. Turner, only daughters of Bro. Jerry and Sr. Angeline Partridge of W.

Although great sufferers, they quietly fell asleep in Jesus. Funerals attended by the writer. May God bless the mourners, and gather them to the kingdom at last. JOHN R. HALL.

Summary of News.

FOREIGN.

Liverpool, Oct. 13th, Queenstown 14th.

Commercial affairs continue to be the principal topic, and the depression shows no diminution. Business, especially in cotton, is almost at a dead lock, and prices continue to fall. Additional failures include Louis Speltz, a large cotton dealer in Liverpool, whose liabilities amount to £320,000 sterling; Messrs. Hime, Milne & Co., cotton brokers of Liverpool, liabilities large; and Bendire & Co., merchants of London, liabilities small.

FRANCE.

The *Patrie* says that Russia has given its adhesion to the French policy in the Roman question.

La France says the insurrection in Algeria is spreading, and the natives appear to obey the summons to a holy war.

PRUSSIA.

A meeting between the King of Prussia and the Emperor of Russia was about to take place at Darmstadt.

TURKEY.

A financial crisis is reported at Constantinople, and the rate of interest has been raised to 146 cents, and money not attainable at that.

DOMESTIC.

St. Albans, Vt., Oct. 19. An invasion of this town took place to-day. Some twenty or twenty-five armed desperadoes, supposed to be in rebel employ, from Canada, made an assault on the several banks about 4 o'clock this afternoon. The National Bank was robbed of about $50,000, mostly in bills. The St. Albans Bank was robbed of between $70,000 and $80,000, and the Franklin County Bank of a considerable amount. Some twenty horses were also seized and carried off by the desperadoes. Several citizens, who resisted, were deliberately shot, two were wounded seriously, and it is feared, fatally. E. J. Morrison, a contractor; C. H. Huntington, a jeweler, and several others are reported injured slightly. The raiders threatened to burn the town, and left in the direction of Canada. A large party have gone in pursuit.

Later. Mr. Morrison, who was shot through the body, has since died.

The Canadian authorities have made every effort to aid in the arrest, sending a police force from Montreal and elsewhere, and ordering out a military force to guard the roads and aid in the capture. The people near the lines, however, are said to have known the robbery was to be committed. It is thought all will be taken and the money recovered.

A military force of seventy-five men was sent to St. Albans from Montpelier Wednesday night. Three hundred were under arms at Burlington and two companies were sent to Rouse's Point to protect bridges.

Burlington, Vt., Oct. 20. Mayor Austin has ordered the citizens of frontier towns to organize themselves into home guards. Arms are being distributed to them, and they will shortly be prepared for any emergency.

Burlington, Vt., Oct. 23. Thirteen of the rebel raiders are now in the jail at St. Johns, Canada. They are mostly young men, and claim to hail from Kentucky, and insist that they are in the rebel service. They are confident they will be released. Two of them claim to have Captain's commissions. A small quantity of rebel money was found on them. Their examination before Judge Coursel will commence at St. Johns to-morrow morning. Bernard Devlin, an eminent counsellor of Montreal will conduct the case in behalf of the United States.

"Cedar Creek, Oct. 19.

To Lieut. Gen. Grant:

I have the honor to report that my army at Cedar Creek was attacked this morning before daylight, and my left was turned and driven in confusion, with the loss of 20 pieces of artillery. I hastened to Winchester, where I was on my return from Washington, and found the army between Middletown and Newtown, having been driven back about four miles.

I here took the affair in hand and quickly united the corps, formed a compact line of battle just in time to repulse an attack of the enemy, which was handsomely done about 1 P. M.

At 3 P. M., after some changes of the cavalry from the left to the right flank, I attacked with great vigor, driving and routing the enemy, capturing, according to the last report, forty-three pieces of artillery and very many prisoners.

I do not know yet the number of my casualties, or the losses of the enemy. Wagon trains, ambulances and caissons in large numbers are in our possession. They also burned some of their trains. Gen. Ramseur is a prisoner in our hands, severely and perhaps mortally wounded.

I have to regret the loss of Gen. Bidwell, killed, and Gens. Wright, Grover and Ricketts, wounded. Wright is slightly wounded.

Affairs at times looked badly, but by the gallantry of our brave officers and men, disaster has been turned into a splendid victory. Darkness again intervened to shut off greater results. I now occupy Strasburg.

As soon as obtained I will send you further particulars.

(Signed) P. H. SHERIDAN, Major-General."

City Point, Oct. 20.

To Hon. E. M. Stanton, Secretary of War:

I had a salute of one hundred guns from each of the armies here, fired in honor of Gen. Sheridan's last victory. Turning what bid fair to be a disaster, into a glorious victory, stumps Gen. Sheridan what I have always thought him, one of the ablest of Generals.

(Signed) U. S. GRANT, Lieutenant-General.

St. Louis, Oct. 20. The Jefferson City correspondent of the *Democrat*, under date of the 19th inst., says: "Everything looks more favorable to-night. The news from Curtis is most cheering. Rosecrans took the field to-day, and to-night is many miles from here. Price has declared an amnesty to all deserters from his army who have been bushwhacking, and they are joining him. Bill Anderson will join him in a few days.

Quantrell is to be promoted to a Brigadier-Generalship, and Jackson is to have a division. Holtzelaw is also to report to Price. This already shows that the guerrilla leaders of this State are commissioned officers in the regular Confederate service."

Lieut. Col. Haynes, of the 17th Illinois Veteran Cavalry, who was captured at Glasgow and paroled, expresses the opinion that the rebels cannot fight mounted, and that our infantry is more than a match for them. He also says Price has 30,000 men.

The *Republican* has a special dispatch from Jefferson City, which says the guerrillas under Todd entered the German settlement in Lafayette county, on Sunday night, and killed twenty-eight Germans, fired their houses and compelled the women to remain in them until the roofs were about to fall, when they were allowed to escape.

Gen. Curtis is concentrating a large force in Kansas City with which he will move against Gen. Price. Gen. Jim Lane commands 1500 Kansas militia.

The Richmond *Examiner* of Wednesday says the colored soldiers put to work on their fortifications at Dutch Gap have been withdrawn on account of Butler's order of retaliation.

War Department, Washington, Oct. 22—9 P. M.

To Major General Dix:

The following official dispatch has been received from Gen. Sheridan:

CEDAR CREEK, Va., Oct. 21—4 P. M.

Lieut. Gen. U. S. Grant, City Point, Va.:

I pursued the routed forces of the enemy nearly to Mount Jackson, which point he reached during the nights of the 19th and 20th without an organized regiment of his army. From the accounts of our prisoners who have escaped, and citizens, the rout was complete. About 2000 of the enemy broke and made their way down through the mountains on the left. For ten miles on the line of the retreat the roads and country were covered with small arms, thrown away by the rebels, and other debris.

Forty-eight pieces of captured artillery are now at my headquarters. I think that not less than 300 wagons and ambulances were either captured or destroyed. The accident of the morning turned to our advantage as much as though the whole movement had been planned. The only regret I have is the capture in the early morning of from 800 to 1000 men.

I am now sending to the War Department ten battle flags. The loss of artillery in the morning was 7 from Crook, 11 from Emery, and six from Wright.

From all that I can learn I think that Early's reinforcements were not less than 16,000 men.

(Signed) P. H. SHERIDAN, Major General Commanding.

Gen. Stevenson reports the arrival at Martinsburg of 1500 wounded and 1500 prisoners.

Gen. Custar arrived this afternoon at Washington with ten rebel battle flags displayed from the railroad engines.

New York, Oct. 24. The *Herald's* Martinsburg correspondent of the 22d says our losses on the 19th are in the vicinity of 5000 killed and missing. We have captured, including the wounded, 7000 prisoners and fifty guns. The total loss of the enemy will be near 10,000 men. Gen. Custar alone receipts for 45 guns, making 51 captured by his division during the last two weeks. If prisoners are to be believed, Longstreet was not present at this fight. Early, under the supposition that the 6th Corps and the commanding General were absent, thought he would make a dash and recover a portion of his lost reputation.

Leavenworth, Kansas, Oct. 21. Gen. Blunt has been stubbornly resisting the advance of Price all day. He is falling back slowly, contesting every inch of ground as he retires. The force of Price is estimated at 28,000 men. Curtis is concentrating his forces on Little Blue River. Gov. Carney has telegraphed that the danger is very great, and to send every available man to the front. Troops are going forward rapidly.

Kansas City, Oct. 23. A general battle has been fought and a victory won. Price's whole army is retreating rapidly South. Our cavalry are in hot pursuit. We have captured a large number of prisoners and three pieces of artillery.

NEGROES AS SOLDIERS.—A more complete vindication of the policy of the administration in the enlistment of negroes as soldiers could not be furnished than the endorsement of this policy by the rebels themselves. Arming the negroes, and freeing those who are armed, is advocated by many of the rebel organs, and official documents in favor of this policy are beginning to see the light. Maj. Gen. Canby has printed, in an official order, a captured dispatch from the rebel Governor of Louisiana to Davis' Secretary of War, urging the immediate conscription of "every able-bodied negro man as a soldier." Here is the document:

Executive Office, Shreveport, La., Sept. 26, 1864.

To Hon. James A. Seddon, Secretary of War, Richmond, Va.:

My Dear Sir: The time has come for us to put into the army every able-bodied negro man as a soldier. This should be done immediately. Congress should, at the coming session take action on this most important question. The negro knows that he cannot escape conscription if he goes to the enemy. He must play an important part in the war. He caused the fight and he will have his portion of the burden to bear. We have learned from dear-bought experience that negroes can be taught to fight, and that all who leave us are made to fight against us. I would free all able to bear arms and put them into the field at once. They will make much better soldiers with us than against us, and swell the now depleted ranks of our armies.

I beg you to give this your earnest attention.

With assurances of my friendly regards and very high esteem, I remain, very respectfully, your obedient servant, HENRY W. ALLEN, Governor of Louisiana.

—*Journal.*

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

T. Cole .... Sunday, Oct. 30th
J. Couch .... Sunday, Nov. 6th

Lynn, Mass .... Sunday, Oct. 30th
Warehouse Point, Ct .... Nov. 11th
Hartford, Ct .... Nov. 13th
Forestville, Ct .... Nov. 16th
Bristol, Ct .... Nov. 17th
Collinsville, Ct .... Nov. 18th
New Britain, Ct .... Nov. 20th
New Haven, Ct .... Nov. 27th
J. S. WHITE, East Boston.

Poultney, Vt .... Sunday, Oct. 30th
The week following will be at liberty.
Hoosick, N. Y., Tuesday evening, Nov. 8th, if the weather is good.
North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who often attend such meetings, are not wanted. Come, brethren, this coat don't fit you. HIRAM MUNGER.

Mechanic's Falls, Me .... Sunday, Oct. 30th
Poland .... Tuesday, Nov. 1st
Yarmouth .... Sunday, Nov. 6th
Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis .... Sunday, Nov. 20th
Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
Bro. Town's .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Northwood Narrows .... Sabbath, Oct. 30th
Concord, N. H .... Sabbath, Nov. 6th
T. M. PREBLE.

Elliot, Me .... Sunday, Oct. 30th
Portsmouth, N. H .... Sunday, Nov. 6th
A. SIMPSON.

Agawam, Mass .... Sunday, Oct. 30th
Scitico, Ct .... Sunday, Nov. 13th
I. B. POTTER.

Manchester, N. H .... Saturday evening, Oct. 29th and Sunday, 30th. Please write if supplied.
S. S. MOONEY.

Dalton .... Saturday evening, Oct. 29th and over Sunday.
E. McCULLOCK.

Yarmouth, Me .... Sunday, Oct. 30th
I. C. WELLCOME.

Portsmouth, N. H .... Sunday, Oct. 30th
C. H. LEVERTON.

Scitico, Ct .... Oct. 30th
E. OWEN.

SPRINGFIELD, MASS., (corner Walnut and State Strs.)
H. Pratt .... Sunday, Oct. 30th
P. S. Butler .... Sunday, Nov. 6th

North Fairhaven, Mass., Friday evening, Oct. 28th, and over Sunday.
CHAS. E. PIPER.

South Reading, Mass .... Nov. 6th
Lynn, Mass .... Nov. 13th
C. C. RAMSAY.

☞ Some one sends an appointment for Vernon, Vt., but does not give his name.

Seneca Falls, N. Y. (as Bro. G. Dillebaugh may appoint) Sunday, Oct. 30th.
C. F. SWEET.

Whitakerville .... Oct. 30th
Vernon, Vt .... Sunday, Nov. 6th
J. K. BELLOWS.

Killbuck, Ogle Co .... Oct. 28th and over Lord's day.
Amboy, Nov. 4th, and over Lord's day
P. S. W. DEYO.

Springfield, Mass., (Barnes' Hall) .... Sunday, Oct. 30th
Walbridge (communion day) .... Nov. 6th
Lynn .... Nov. 13th—20th
A. M. HIGGINS.

Dover, N. H., Back River .... Oct. 28th to 30th
A. ROSS.

Holderness, N. H., Brick school-house, (formerly called the Kimbal school-house) .... Sunday, Oct. 30th
JOHN EMERY.

Concord, N. H .... Sunday, Oct. 30th
Manchester .... Sunday, Nov. 6th
Lawrence, Mass .... Sunday, Nov. 13th
JOSEPH W. WHITE.

South Butler, N. Y .... Sunday, Oct. 30th
Edinboro, Pa .... Sunday, Nov. 6th
C. B. TURNER.

APPOINTMENTS FOR MAINE.

Augusta .... Sunday, Oct. 30th
Lewiston .... evening, Nov. 3d
Yarmouth .... Sunday, Nov. 6th
Biddeford .... Sunday, Nov. 13th
A. MUSSEY.

Pawling, N. Y., Saturday evening, Oct. 29th, and over Lord's day, 30th, and longer if interest demands.
L. P. BENTON.

Truro, Cape Cod .... Sunday, Oct. 30th, and Nov. 6th
WM. M. INGHAM.

Bristol, Ct .... Sunday, Oct. 30th
Forestville .... Monday evening, Oct. 31st and every evening through the week.
Will fulfill my arrangements at New Britain and Plainville as the Lord directs.
Brethren will please meet me at Bristol Oct. 30th. Can stop but three weeks in vicinity, and will preach every evening, if the Lord will. H. K. FLAGG.

Richmond, R. I., (Clark's Hall) .... Sunday, Oct. 30th
AUGUSTUS DURFEE.

Sutton, N. H., (Mill Village) .... Oct. 30th
J. COUCH.

South Windsor, Ct .... Oct. 30th
Goshen, Mass .... Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange), Oct. 8th
At Bro. D. Thayer's .... Oct. 9th
Griswoldville .... Nov. 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass .... Nov. 20th
Kennebunkport, Me .... Nov. 27th
C. GOODRICH.

Bath (Music Hall) .... Sunday, Oct. 30th
H. H. YORK.

Plymouth, (where Bro. Emery may appoint), Oct. 30th
N. HARRINGTON.

Notices.

Free Sabbath Conference.

The Lord willing, the Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at Portland, Me., commencing Thursday evening, Nov. 3d, and continuing over the Sabbath and first day. All lovers of truth are heartily invited to attend. We hear of good Sabbath brethren and sisters in different places, who are spurned from the Battle Creek Association because they cannot co-operate with them in their form of organization. Should the eyes of any such fall on this notice, we say to them, Come, get acquainted with us, and know for yourselves what manner of spirit we are of. This conference is not got up on a principle of strife or contention, but we stand as a people excluded from what is known as the Seventh-day Advent body, because we believe it is our privilege through grace to know for ourselves that we enjoy the gifts and operations of the Holy Ghost; but, free from all hardness, and full of love, we want all our brethren and sisters to come and labor for God, as freely as though we were the only Sabbath body in existence. Our Battle Creek brethren cannot receive us, but we say to every lover of truth, Come. Bro. J. Cranmer, from Michigan, is expected to be with us. Strangers on coming into the city will inquire for Bro. H. A. Weston, 432 Congress street, and he will direct them to places of entertainment.

S. C. HANCOCK.

Any wishing to address me from now to Nov. 6th, will direct to Portland, Me., care of H. A. Weston. S. C. H.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

JAS. A. LIBBY.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend. N. WHITE.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. GREEN, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. SHELDON.

Voice please copy.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. BELLOWS.

Business.

TO CORRESPONDENTS.

E. Mulkins—The $2 pays to No. 432. Due to close of last volume, $1.39, and for this volume.

A. Wood—Thurman's Chronology is for sale at this office. Price, by mail, $1.70. The Emphatic Diaglott (2nd edition) will not be out before January; may be had at this office. Price will be announced when received.

S. Griffin—The first paid to No. 430 (not 450); the last to No. 456, as noted.

P. S. W. Deyo—See No. 471.

E. Slager—See No. 472.

G. Dillabaugh—Mrs. S. J.'s was acknowledged in No. 467; pays to No. 506.

C. Faber—Received. See No. 470.

L. A. Wheeler—Received, and acknowledged in No. 471. You did not give your post office. Pays to No. 529.

E. Mulkins—Due at close of last volume, $1.40; $2.65 will pay to close of this volume.

Mrs. H. Babbett—Due at close of last volume, $1.73; $2.98 will pay to the close of this, if paid soon.

H. J. Baldwin—You had previously paid to No. 459; 35c. paid, at the old rates, to the close of last volume, No. 468. The balance, $2.15, pays, at the new rates, to No. 513, as noted.

J. H. Deming—Acknowledged in No. 468. Pays to No. 468.

J. V. Himes—F. R. H.'s club of Pilgrim to Buchanan, (20 copies) is paid to Jan. 1865.

O. D. Woodruff—Your change of appointment came too late.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 473. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give *a trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

The remainder of monies received to date (Oct. 25th) will be acknowledged next week. Letters, for several weeks past, have been coming in at the rate of fifty, sixty, and seventy a day. So large an increase of business, and the absence of usual help, has put us some behind in our cash acknowledgments. Brethren will understand that monies cannot be acknowledged until they are credited on the books; and when, from any cause, letters accumulate faster than the monies can be credited, they have to wait their turn until we can get to them. We hope to catch up soon.

$1.00 each.—J. F. Dudley 478, Mrs. J. B. Johnson 482, O. A. Ladd 490, W. Barber 471, A. G. Case 495, J. Sargent 475, P Webster 492, J Thompson 409, M G Day 478, J J Towsley (old acc't), Wm Mix 490, W J Hoyt 478, Mrs. C. Baldwin 479, J A Dibble 328, J C Atkins 503, R. H. Bolton 533, L A Vaunce 523, F. Evans 384, C S Shaw 479, J C Wetherell 479, O Gregory 490, Mrs D Miner 441, Mrs H Stone 468, Mrs A B Pinkham 494, S Harriman 489, S Snow 472, W Lassell 475, D M Kinter 511, J. N. Taylor 430, S Harrold 531, M A Weaver 498, N Hart 392, L Lyon 489, J O Parker 489, D Gates 490, J T Randall 423, J Sampson 485, S. Eldridge 472, G T Clough 489, D B Salter 468, W Bumith 489, M. L. Lawrence 493, John Morrison 481, M A Hodgkins 477, E J Fuller 489, Mrs B Herrick 491, S M Turner 489.

$1.25 each.—W. Vreeland 494, Wm. Tunmore 496, J Mitchell 495, G W Colwell 495, L A Hyde 494, D Chase 490, G Wentworth 495, M Bishop 465, Mrs B O Emerson 496, S. Bailey (what P. O.?), A. L. Arnold 496, J. Turpee 495, Mrs. S. S. Lane 495, Mrs. L. J. Elliott 503, S Blanchard 494, L Hall 494, Dr. S. Freeman 491, Mrs S Hayward 495, H. N. Currie 493, D Graves 497, H H Haynes 491, D V Corey 491, R O White 494, T Caswell 494, S Barton 518, E Griffin 496, C Lewis 478, W Chapin 498, S Arnold (what P. O.?), M H Garland 485, R McFadden 484, J. P. Blaisdell 494, E. Perkins 500, T. Woodard 489, N. C. Christerson 490, M C Snell 506, S Whiting 507, Mrs. E. Williams 483, C. W. Gooch 494, Mrs S R Fenton 494, L Niece 491, M Vandermark 571, J. F. Crowl 480, J. W. Jordan 494, J P Shaw 490, C E Hazen 499, H. Deyo 496, A. E. Deyo 499, R Deverraux 494, Mrs. A B Angell 499, S Goodrich 495, A M Allen 495, R E Bryant 495, T Gooch 494, J Merrill 494, D C Tourtellot 494, C Colomy 494, S A Jenness 496, S Bowers 497, Mrs. H. E. Newell 495, C. Work 494, A Hook 525, W. Colbath Jr. 496, Mrs. C N Sanford 496, W W Joslyn 495, J Bates 491, J W Gregory 495, N C Locke 496, S. A. Miller 481, H. Pebbles 496, B Sampson 487, C L Sweet 497, J H Perkins 497, Jas Godding 496, J B Adams 496, J D Flagg 498.

$2.00 each.—A. Baker 510, S. Marsh 460, J. H. Lum 466, M A Sawyer 379, O M Tanner 501, J M Andrews 488, J Purrington 504, C. Phillips Jr. 510, R. Chappell 494, H O G Sweet 356, R L Smyth 489, A R Thompson Sr. 494, S. S. Tittemore 479, C Chandler 458, L. Orcutt 506, S. J. Craft 442, E. Milkins 432, P. Rice 478, P. C. Goodale 489, Mrs. O. Young 574, Mrs. L. Horton (old acc't), H Gibbs 468, A Kelsey 468, D Ballou 481, J Danforth 490, I Atkins 510, M Hoyt 491, E Wakeman 470, W Smith 493, J. Waldron 472, E C Keith 510, T Lane 483, C E Perry 523, N White 508, A H Clark 485, W H Ball 521, W. J. Collins 487, L Jillett 499, J P Darling 500, W. P. Holton 430, E B Estes 481, D. Fowler 489, P. Grinnell 486, F. T. Davis 510, Jas. Morrison 564, A. Andrews 494.

S. R. Wait $1.73, 484; C. M. Wood $1.35, 485; W. Houghe $4.13, 485; A S Sugar $2.25, 494; Mrs M Smith $3.55, 483; J Sawyer $2.25, 480; N Orcutt $2.25, 544; J Renshaw $0.70, 540; J Pope $4.00, 480; J Q Moulton $1.75, 504; N Hall $1.75, 387; F B Knowlton $1.40, 494; J. Gillies $2.70, 518; H. B. Lambert 25c, 468; W. White $1.16, 468; R McLean $1.23, 470; S Dinsmore 25c. 467, A Benton $2.25, 498; W Cousins 50c, 489; B Young $3.60, 560; T Hutchinson $2.60, 520; J S Alexander $3.70, 520; E Phelps $2.50, 520; L Cashins $1.20, 483; E Blanot $2.50, 527; M A Wilbur 75c, 480; A C Adams 25c, 481; L. Wright $1.58, 494; J. Luther 65c, 476; J W Findley 65c, 481; J Strouse $1.60, 472; C W Brewster $2.40, 476; D Trecartin $2.42, 520; L Davis 25c, 499; A Richardson 25c, 483; G Lyons 63c, 481; L A Davis 55c, 486; E Wolcott $10.00, 494; W P McCormack $2.32, 468; J L Pressy 31c, 492; C. L. Jones 31c, 492.

FOR BOOKS AND TRACTS.

I K Lombard $5.10, J K Bellows $7.00, E A Prescott $3.00, A W Griggs $2.10, T W Piper $3.40, C S Bourne $2.00, G. S. Gordon $2.00, D. R. Mansfield $3.42, W. Roworth $4.80, G S Flint 50c, W Roworth $1.70, Mrs. T. B. Northrup 55c, L. Chamberlain 50c, H. Rockwell $1.00, C Bunnell 50c, W H Fisher $1.85, C Gardner 75c, R Bancroft $1.00, S Hall $1.70, J Card $1.70, L Smith $1.70, D C Terry $1.70, L Lord $1.70, A W Tyler $1.70, A Raymond $1.50, J Stockwell Jr $1.70, S Harper 50c, M A Cork $1.70, G W Burnham 80c, Mrs R S Randall $1.50, E B Coon 50c, W S Olmsted $1.70, S Chambers $1.50, H. Rockwell $1.00, C. Colomy 25c, D M Kinter $1.50, A E Clark $1.00, C R Danks 70c, D N Utter 45c, E. Melcher 50c, J C Rogers $1.70, W F Collier $1.70, F. B. Jones $1.70, A. C. Knowlton $1.70, J K Bellows $1.64, J Lyle $1.70, J D Hancock 65c, J N Safford 25c, E. Miller 25c, G B Whitford $1.00, C R Danks 25c, H Bailey $1.70, B. J. Totten $2.25, M. G. Day $1.90, J. Locke $1.70, B. Perham $1.50, L K Gaines $1.80, L J Hooper $1.70.

BOOKS AND TRACTS SENT.

BY MAIL.—M A Cook, A E Babcock, S Hall, J Card, S Smith, D C Terry, L Lord, A W Tyler, J Stockwell Jr., W. S. Olmsted, A. C. Knowlton, W. F. Collier, J C Rogers, F B Jones, J. Sampson, E Melcher, J. Bates, D N Utter, S Chambers, A B Martin, C R Danks, M D Rosy, H Rockwell, C. Colomy, D N Kidder, E Clark, F. Daugherty, E Miller, J A Stafford, J. D. Hancock, J Lyle, E A Prescott, G B Whitford, C R Danks, A G W Smith, H. Bailey, J. Locke, M G Day, L A Davis, E Somers, W Devereaux, J Morrison, L K Gaines, L J Hooper, B. Perham, Mrs. H. M. Butters, E P Conner, Miss S Hodsdon, J M Tozier, J A Libby, W. Kenaly, L C McKinstry.

BY EXPRESS.—I. C. Wellcome (2 pkges), J. Carr W. Roworth, B J Totten, W Johnston.

LETTERS RECEIVED.

J Knowles, J. L. Hersey, D. G. M., J. W. Taylor, M. Stratton, M B Czechowski, B P French, H Winchell, H Bradley, I C Wellcome, D T Taylor, M Phetteplace, J Hemenway, L R Otis, S Griffin.

POST OFFICE ADDRESS.

J. Morgan—Springfield, Mass., corner Walnut and Cedar Streets.

J. D. Brown—Edinboro, Erie Co., Pa., until notice to the contrary.

J. W. Brittan—Hillsburg, Digby Co., Bear River, P. O., Nova Scotia.

Thos. W. Smith—Alden, Hardin Co., Iowa.

Wm. Forrester—Eddytown, N. Y.

John T. Ougley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.

A. W. Sibley—East Boston, Mass.

W. Sheldon—Baraboo, Sauk Co., Wis.

O. R. Fassett—Sandy Hill, N. Y.

I. C. McKinstry—Hatley, C. E.

Jas. S. Heath—Neponset, Bureau Co., Ill.

BOOKS AND TRACTS.

All publications sent by mail must be prepaid. The postage on Tracts is 2 cents for each FOUR OUNCES, or fractional part of four ounces; on Books, 4 cents for each FOUR OUNCES or fractional part of the same. For example, the postage on any one tract on this list is TWO CENTS, but three or four tracts may be sent in the same parcel at the same price. A Book weighing 4 ounces costs 4 cents postage; one weighing 5 ounces would cost 8 cents, or just as much as if it weighed 8 ounces.

All orders for any of the following works must be addressed to

MILES GRANT,
Boston, Mass.

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Resurrection of the Wicked. Discussion with Jos. T. Curry. "Do the Scriptures teach the Resurrection of the Wicked?" Phonographically reported by E. F. Woodward. 20c, postage 2c.

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The Spirit, What is it? Or a careful examination of all the uses of the words ruach and pneuma as found in the old and new Testaments.

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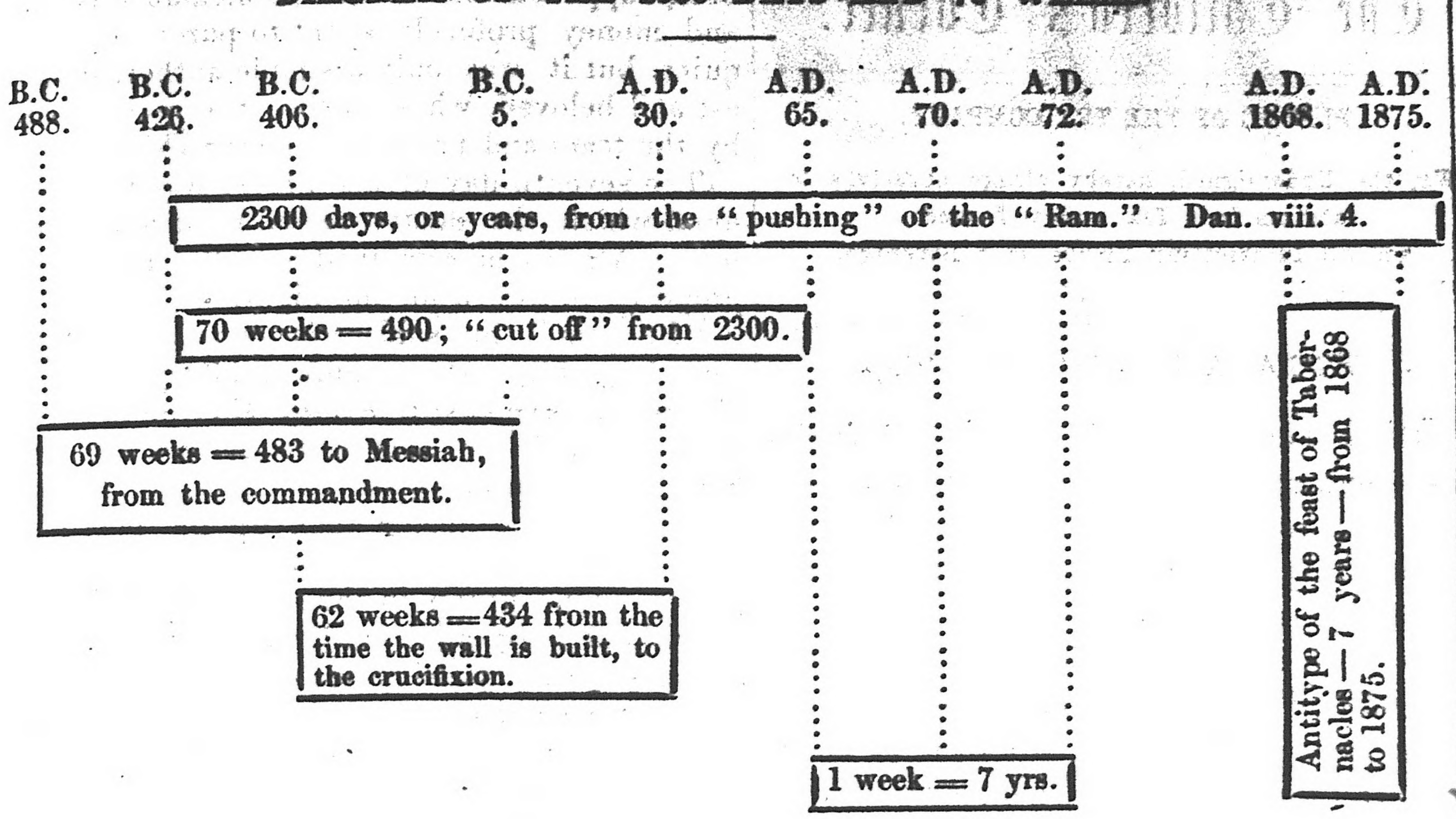
VOL. XX.—NO. 6. THE W

DIAGRAM OF THE 2300 DAYS AND 70 WEEKS.



THE TIME QUESTION.—NO. 1.

Thurman's chronological arrangement is destined to inaugurate a new interest on the time question. The clear light of truth is beginning to shine on the 2300 days and the weeks of Daniel. Without here arguing the question fully, we present the above diagram of the 2300 days and 70 weeks (based on Thurman's Chronology), with a few notes of explanation.

Explanation.—1. The 2300 days are commenced with the "pushing of the Ram against Daniel's people," after its two horns were already "HIGH"—*after* its conquest of "*all the kingdoms of the earth*" under Cyrus, (Ezra 1 : 2); therefore the "*pushing*" referred to was not that of national conquest, but against Daniel's people "westward, northward, and southward,"—not eastward, for there were no Jews in that direction,—which *pushing* took place when the king wrote letters "*to the governors that were over every province, and to the rulers of every people of every province*," and sent by posts into all the king's provinces, to "*destroy*

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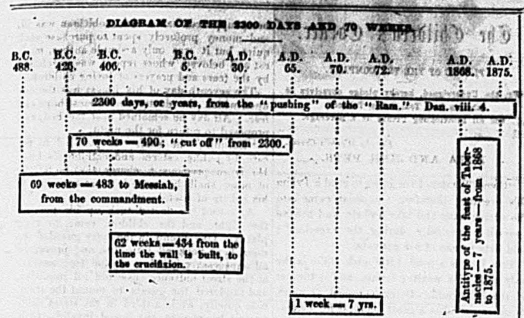

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The line of dots B. C. 426 marks the beginning of the 2300 days.

2. The seventy weeks, or 490 years, being "*cut off*" from the 2300, must begin at the same time (see line of dots) B. C. 426, reaching to A. D. 65, where the ruin of Daniel's people commenced. The time allotted them as a people terminated with the beginning of the war that ultimated in their ruin, beginning A. D. 65.

3. The sixty-nine weeks, or 483 years, do not begin with the seventy weeks, they being a separate measurement, having no connection with the seventy weeks, but beginning at the "going forth of the commandment to restore and build Jerusalem"; and, in spite of all that has been said upon this point, there is but one such commandment on record, referred to in the following language: "Thus saith the Lord . . . CYRUS he is my shepherd, and shall perform all my pleasure: *saying to* JERUSALEM, *thou shalt be built*," (Isa. 44 : 28), "*he* (Cyrus) *shall build my city*, and shall let go my captives." Isa. 45 : 13. If God declared that Cyrus should build Jerusalem, and that Cyrus should say to Jerusalem, "Thou shalt be built," the question is settled. A commandment to do a thing cannot be issued after the work is done; therefore if Cyrus was to do this work, no commandment later than his day can be meant. This cuts off all other claims. In the first of Ezra this commandment is recorded, being given in "the first year of Cyrus," which Thurman's Chronology locates B. C. 488. From this point, sixty-nine weeks, or 483 years, reach the birth of Christ, five years before the beginning of the Christian era, which all admit to be the true year of his birth.

4. After giving a measurement of sixty-nine weeks from the commandment under Cyrus to the Messiah, the prophet adds: "The street shall be built again, and the WALL, even in troublous times"; from this point, that is from the time the "*wall*" shall be "*built*," Daniel gives another distinct measurement, namely: "After three score and two weeks shall Messiah be cut off" that is, after sixty-two weeks, or 434 years from the time the "*wall*" is "*built*." This was built in the 32d of Artaxerxes, or completed and dedicated then. (Neh. 12 : 27–30; 13 : 6.) According to Thurman's Chronology this was B. C. 406. From B. C. 406, sixty-two weeks, or 434 years, terminate a few months before the crucifixion, which Thurman places A. D. 30, and fixes it there by the aid of Astronomy.

5. Daniel then proceeds: "The people of the prince that shall come shall destroy the *city* [Jerusalem] and the sanctuary . . . and unto the end of the *war* desolations are determined. And he [the Roman Prince] shall confirm the covenant with many for one week," or seven years. God's covenant made with Moses not only specified blessings on condition of obedience, but also a *curse* in case of disobedience, according to all the "*curses of the* COVENANT that are written in the book of the law." (See 29th chapter of Deut.) Titus confirmed this covenant with that rebellious people just seven years to a day, from A. D. 65 to A. D. 72; and "in the midst of the week," or in the midst of this seven years' war, A. D. 70, the "sacrifice and oblation" literally ceased.

The foregoing are Thurman's views, and mine by adoption. Thank God for the light. Let every one read Thurman's Astronomical Chronology, contained in his "Sealed Book of Daniel Opened." It contains a mass of truth. More anon. W. SHELDON.

Baraboo, Sauk Co., Wis.

Correspondence.

From Bro. D. M Kinter.

BRO. GRANT:—Having just returned from a four days' meeting, I wish to say a few words to my pilgrim brethren scattered abroad, and to do so I must ask a place in our beloved *medium*, "the Crisis."

On the 24th day of September I rode fifteen miles, preached two discourses, and three came forward and confessed, and on the next morning (Lord's day) we assembled at an early hour on the banks of a pleasant stream where they confirmed their faith by being *buried* with Christ in baptism, and arising again to walk in newness of life. We continued the meeting until Tuesday evening, baptizing in all six willing souls. It was a heavenly season for all, and the saints were "built up in the most holy faith." The brethren at *this* place are willing to forsake all for Christ, and are taking no part whatever in Cæsar's difficulties. This is the key to my success among them, and would all the professed followers of Jesus but "do likewise" sinners would again be seen to forsake their sins, flock to the standard of King Immanuel, and the religion of Jesus be revived to its primitive vitality.

The "Crisis" still comes to me *laden with good things* to cheer a poor weary pilgrim on his way to the kingdom of our dear Redeemer. God bless you and the dear loved ones scattered abroad.

We are having a great deal of trouble here again, and every one able to bear arms is called on to do so. I have refused, and I do not know what the consequence may be, although I "fear not what man can do unto me." Brethren, pray for me. Thank God, this age of crime and bloodshed is nigh its close, and we can but hope, watch and pray. Brethren, render unto Cæsar the things that belong unto him, but obey God rather than man.

Hoping to soon meet you and all the loved ones in the kingdom, I am, dear Bro., yours, waiting for the coming of Christ.

D. M. KINTER.

Kirksville, Mo., Oct. 1st.

From Sr. L. M. Collins.

DEARLY BELOVED:—In the midst of affliction I write a few lines to you. It may be my last, but be that as it may, I want you all to know that I am still holding on to the faith, determined not to let go, let what will come. I love you all. I love to read your articles in the "Crisis," from week to week. It has been a great comfort to me in my lonely hours, but I must give it up now, for I cannot pay for it. I have got nothing to pay with. Many of you will well recollect me, for I have spent many a happy hour with you in the old Granite State, and I wish that I was there now, that I could meet with you and hear you sing and pray.

I find none here of like precious faith. I have found some Methodists, one in particular, who has fallen in love with Bro. Hiram Munger, from reading his life, which I lent him. He was not satisfied with reading it once or twice, but made it his study. If I had the money to buy tracts with, I would buy some, and scatter them round here. I think they would do good. Brothers and Sisters, although I may never read your cheering letters in the "Crisis" any more, I hope that you will remember me and mine, in your prayers at all times. I am lonely and sad. My only son is in the army and has been missing ever since the battle at Monocacy. I have tried in vain to hear something about him. I can hardly compose my mind enough to write. Everything looks dark before me as far as temporal things are concerned, but I look forward to a glorious future, when poor folks will have no rent to pay, nor fire-wood to buy. Praise the Lord, the time is soon coming when we shall all go home to Father's House. From your waiting sister,

LYDIA M. COLLINS.

From Sr. I. Stevens.

BRO. GRANT:—Here are a few that love to listen to the word. I have reason to praise the Lord for ever hearing an Adventist preach. The first sermon I heard was one year ago last June, and since that time we have had two Conferences, one last winter, and one in June. We had a good season at our last Conference, and I believe the spirit is not gone yet.

Brn. Jordan, Libby and others have preached for us occasionally since last fall. They are faithful laborers in the vineyard of their Master. Many of their sermons will long be remembered by this people. Bro. Jordan preached here the 11th of Sept. He came to us in the spirit of his Master, and it was truly meat in due season. Some who were present that have not embraced this gospel hope, believed it to be truth, and wondered it had not been preached before.

Bro. J. Libby preached here last Sabbath. After the services three willing converts followed their Lord and Master in the delightful ordinance of baptism, one of whom was our own daughter. I felt that I could truly say, "What hath God wrought!"

We have a prayer-meeting every Sunday night, and although our numbers are few, we enjoy the meetings much. It is truly cheering to hear the young converts tell of their hopes in Jesus, and to hear them express their happiness in taking up their cross. We also have a weekly prayer-meeting, which we enjoy very much, and we would like to have all who profess to love God come and meet with us and receive the blessing. It seems strange that any who have an interest in the conversion of sinners can stay from such meetings.

I cannot tell you how much I love to read the Crisis. It is a welcome visitor in our family. May the brethren and sisters who write for it continue to do so. I love to read their letters. I enjoy this blessed hope of the gospel, and while the signs of the times indicate that we are living in the last days, I desire to live righteously, soberly, and godly, looking for that blessed hope and the glorious appearing of our Lord and Savior Jesus Christ. Your sister, IRENE STEVENS.

Brighton Hill, Me.

From Bro. D. Newton.

BRO. GRANT:—I have read Bro. Czechowski's report, and heartily respond to his call for help. I hope our brethren and sisters will also lend a helping hand. It is an important mission. *There* the truth has been long trodden under foot, and the blood of saints has flowed in torrents. *There* the gospel of the kingdom should be preached. I trust we shall not only help him in money, but that our prayers shall go up to God, that he may be a faithful ambassador of Jesus Christ, and the instrument of bringing many souls into his fold. Yours, loving the appearing of Jesus,

DANA NEWTON.

COOKING WITHOUT FIRE.—M. Babinet, of the French Institute, has discovered the means of cooking without fire. He has just laid before the Academy the result of his experiments. His recipe is: Place your food in a black pot, covered with sundry panes of glass, and stand it in the sun. The water soon boils, and the food is said to be of better flavor than if cooked in the ordinary way.

☞ Extensive conflagrations, which have laid some towns in ruins and nearly destroyed others, have prevailed in Russia since April last. There have been four great fires in St. Petersburg. They are attributed to incendiaries, and much alarm exists.

Obituaries.

E. DODGE.

Died, in New Boston, N. H., Sept. 24th, 1864, of consumption, Bro. Edward Dodge, aged seventy years, six months and eight days.

He professed faith in Christ in 1834, and united with the Baptist church. In 1842 he embraced the blessed doctrine of the Lord's coming, and ever after endeavored to maintain a consistent course with his faith, and was willing to sacrifice for the precious cause of Christ. While in the Baptist church, he viewed the way straighter than the members generally lived, and felt it duty to bear testimony to that effect, which was not always received; but when he came to add to that the coming of the Judge to reckon with the unfaithful, it resulted in his excommunication from them. But as he approached his end, instead of feeling that he had talked the truth too straight, he felt that he had loved the world too well, and that it would be right to make a sacrifice for the truth to be once more faithfully presented to his friends and neighbors, and, agreeable to his dying request, Bro. J. Pinkham and the writer are now (Oct. 10th) holding meetings in the place with a prospect of good.

Our brother leaves a wife and other friends to feel their loss, but it may be truly said by those of them that love the Lord, that they sorrow not as others that have no hope, for they believe that he will live again.

The funeral was attended Sept. 27th, by Bro. J. Pinkham and the writer, by his request, when by the presentation of the truth, we think the most present were well satisfied that we have the true hope of the gospel. The Lord give sustaining grace, and bring friends to meet where death and the tomb will divide no more. T. G. SMITH.

THOMAS TEWKSBURY.

Died in the Lord, in Concord, N. H., Oct. 3d, 1864, our beloved Bro. Thomas Tewksbury, aged seventy-three years.

Bro. T. has been a patient sufferer for many years, having been afflicted with fever sore, which resulted in his death. But the grace of God, which he obtained some forty-three years ago, enabled him to endure all things to the end of his pilgrimage. He was formerly associated with the Christian connection, but since the good news of Jesus' soon coming saluted his ears, he with us has been waiting for the kingdom of God.

It can be said of him in truth, he was a man of God, just, upright, and consistent. In some things he was peculiar, especially in witnessing for the Lord in the house of worship; his voice could often be heard in prayer and exhortation. He not only believed in being led by the Spirit of God, but was obedient, and willing to deny self, and bear the cross of Christ. His wife and children will mourn, yet not as those who have no hope. His kindred and neighbors have lost a friend and good neighbor, and the church of God a worthy member. We believe all his acquaintance will in their hearts say, A man of God has fallen, when they hear of his death.

Thus one after another, after finishing their work, are laid away to wait the voice of the Son of God.

Eld. Boutell preached a gospel, heart-comforting discourse at the funeral. JOHN G. HOOK.

ROXY A. CROWELL.

Died, in Bangor, Oct. 7th, Roxy A. Crowell, wife of James N. Crowell, and daughter of Joseph S. Tuck, aged thirty-three years, five months, and twenty days.

Roxy was a firm and consistent believer in the speedy coming of Christ, the resurrection of the dead, and those blessed doctrines so intimately connected with the "gospel of the kingdom." Her gentle disposition and Christ-like humility endeared her to all who knew her; and though her pathway was beset with the troubles and trials that fall to the lot of mortals, her life was characterized by those heavenly virtues which distinguish the humble, patient learner in the school of Christ. Oh how we loved her! Words cannot express the sorrow which wrung our hearts when death took her from our midst. We miss her blessed smile and sweet voice in the daily intercourse of life, and, more than all, we miss her from our little meetings, where she so often bore the cross.

May the Lord grant his support to our brother James in his affliction, and help him and us so to live that when the great Life-giver shall call Roxy from her dusty bed, we may all meet to part no more. Sermon by Bro. George W. Brown, from 1 Cor. 15: 22. CHARLES C. TUCK.

J. L. CHURCHILL.

Died in Lawrence, Mass., of disease of the brain, Johnnie L., only son of Bro. Geo. H. and Sr. M. E. Churchill, aged four years and four months.

Another leaflet has fallen! Another lovely floweret, nipped in the bud, has faded and died! Another bright and glimmering star has suddenly ceased to revolve in its orbit, and the domestic constellation is darkened by its obscured light. Little Johnnie was a child of keen susceptibilities, and a mind far riper than his years. His affectionate disposition and vivacity of spirit rendered him the observed of all observers. But his prematurely developed brain invited disease, and he sank a victim to the fell destroyer.

O cruel death! thy merciless reign is nearly ended. When the loud clarion notes of God's trump shall reverberate throughout the vaults of the tomb, and the dead shall hear his voice and live, then will little Johnnie come forth; not with the signet of death upon his brow, but the bloom of immortal beauty shall rest unfading on his cheek. ANNIE E. BENNETT.

IRA BURGESS.

Died in one of the U. S. Hospitals, Virginia, Sept. 10th, 1864, Ira, only son of Alden and Abby Burgess, of Brooklyn, Ct., aged twenty-three years.

The subject of this notice was a member of Co. T. 1st Conn. Artillery. He was a kind and dutiful son, an affectionate brother, and a respected soldier. Although he never made a public profession of religion, he ever stood ready to defend God's word when he heard it assailed by its enemies; and he always delighted to converse upon the subject of religion with his sister and parents. They deeply mourn his loss, but hope to meet him in the morning, where wars and tumults shall cease.

C. H. SWEET.

SARAH WILSON.

Died in Salem, Wis., Sept. 21st, 1864, of typhoid fever, Sarah F., eldest daughter of E. J. and E. H. Wilson, aged fourteen years, ten months and thirteen days.

From the first of her sickness she was impressed that she should die, and expressed a willingness to sleep in death till Jesus, the mighty conqueror, comes to destroy death and him who had the power thereof. Bro. and Sr. Wilson deeply mourn their loss, but they sorrow not as those who have no hope. May the Lord sustain them, and preserve them unto his heavenly kingdom.

Funeral sermon by the writer, from 1 Cor. 15 : 26.

S. J. ADAMS.

ISABELLA A. HACKETT.

Fell asleep in Jesus, Sept. 22nd, 1864, Isabella A. Hackett, aged seventy-eight years.

Our dear mother was sick ten days. She bore her pain with christian fortitude, and died with the blessed hope of the speedy coming of Christ. She was conscious to the last, had no fear of death, for the Lord was with her. She called her weeping friends to her bedside, shook hands with them, and bade them prepare to meet her in the kingdom. We trust she sleeps in Jesus, to await the trump of God, when life, glory and immortality will be hers eternally. H. N. S.

Z. A. NORRIS and B. W. TURNER.

Died in Whitefield, Me., of diphtheria, Oct. 2d, Zylpha A. Norris, aged twenty-three years.

Also, of same disease, Oct. 3d, Beatrice W. Turner, only daughters of Bro. Jerry and Sr. Angeline Partridge of W.

Although great sufferers, they quietly fell asleep in Jesus. Funerals attended by the writer. May God bless the mourners, and gather them to the kingdom at last. JOHN B. HALL.

Summary of News.

FOREIGN.

Liverpool, Oct. 13th, Queenstown 14th.

Commercial affairs continue to be the principal topic, and the depression shows no diminution. Business, especially in cotton, is almost at a dead lock, and prices continue to fall. Additional failures include Louis Speltz, a large cotton dealer in Liverpool, whose liabilities amount to £320,000 sterling; Messrs. Hime, Milne & Co., cotton brokers of Liverpool, liabilities large; and Bendire & Co., merchants of London, liabilities small.

FRANCE.

The *Patrie* says that Russia has given its adhesion to the French policy in the Roman question.

La France says the insurrection in Algeria is spreading, and the natives appear to obey the summons to a holy war.

PRUSSIA.

A meeting between the King of Prussia and the Emperor of Russia was about to take place at Darmstadt.

TURKEY.

A financial crisis is reported at Constantinople, and the rate of interest has been raised to 146 cents, and money not attainable at that.

DOMESTIC.

St. Albans, Vt., Oct. 19. An invasion of this town took place to-day. Some twenty or twenty-five armed desperadoes, supposed to be in rebel employ, from Canada, made an assault on the several banks about 4 o'clock this afternoon. The National Bank was robbed of about $50,000, mostly in bills. The St. Albans Bank was robbed of between $70,000 and $80,000, and the Franklin County Bank of a considerable amount. Some twenty horses were also seized and carried off by the desperadoes. Several citizens, who resisted, were deliberately shot, two were wounded seriously, and it is feared, fatally. E. J. Morrison, a contractor; C. H. Huntington, a jeweler, and several others are reported injured slightly. The raiders threatened to burn the town, and left in the direction of Canada. A large party have gone in pursuit.

Later. Mr. Morrison, who was shot through the body, has since died.

The Canadian authorities have made every effort to aid in the arrest, sending a police force from Montreal and elsewhere, and ordering out a military force to guard the roads and aid in the capture. The people near the lines, however, are said to have known the robbery was to be committed. It is thought all will be taken and the money recovered.

A military force of seventy-five men was sent to St. Albans from Montpelier Wednesday night. Three hundred were under arms at Burlington and two companies were sent to Rouse's Point to protect bridges.

Burlington, Vt., Oct. 20. Mayor Austin has ordered the citizens of frontier towns to organize themselves into home guards. Arms are being distributed to them, and they will shortly be prepared for any emergency.

Burlington, Vt., Oct. 23. Thirteen of the rebel raiders are now in the jail at St. Johns, Canada. They are mostly young men, and claim to hail from Kentucky, and insist that they are in the rebel service. They are confident they will be released. Two of them claim to have Captain's commissions. A small quantity of rebel money was found on them. Their examination before Judge Coursel will commence at St. Johns to-morrow morning. Bernard Devlin, an eminent counsellor of Montreal, will conduct the case in behalf of the United States.

"Cedar Creek, Oct. 19.

To Lieut. Gen. Grant:

I have the honor to report that my army at Cedar Creek was attacked this morning before daylight, and my left was turned and driven in confusion, with the loss of 20 pieces of artillery. I hastened to Winchester, where I was on my return from Washington, and found the army between Middletown and Newtown, having been driven back about four miles.

I here took the affair in hand and quickly united the corps, formed a compact line of battle just in time to repulse an attack of the enemy, which was handsomely done about 1 P. M.

At 3 P. M., after some changes of the cavalry from the left to the right flank, I attacked with great vigor, driving and routing the enemy, capturing, according to the last report, forty-three pieces of artillery and very many prisoners.

I do not know yet the number of my casualties, or the losses of the enemy. Wagon trains, ambulances and caissons in large numbers are in our possession. They also burned some of their trains. Gen. Ramseur is a prisoner in our hands, severely and perhaps mortally wounded.

I have to regret the loss of Gen. Bidwell, killed, and Gens. Wright, Grover and Ricketts, wounded. Wright is slightly wounded.

Affairs at times looked badly, but by the gallantry of our brave officers and men, disaster has been turned into a splendid victory. Darkness again intervened to shut off greater results. I now occupy Strasburg.

As soon as obtained I will send you further particulars.

(Signed) P. H. SHERIDAN, Major-General."

City Point, Oct. 20.

To Hon. E. M. Stanton, Secretary of War:

I had a salute of one hundred guns from each of the armies here, fired in honor of Gen. Sheridan's last victory. Turning what bid fair to be a disaster, into a glorious victory, stamps Gen. Sheridan what I have always thought him, one of the ablest of Generals.

(Signed) U. S. GRANT, Lieutenant-General.

St. Louis, Oct. 20. The Jefferson City correspondent of the *Democrat*, under date of the 19th inst., says: "Everything looks more favorable to-night. The news from Curtis is most cheering. Rosecrans took the field to-day, and to-night is many miles from here. Price has declared an amnesty to all deserters from his army who have been bushwhacking, and they are joining him. Bill Anderson will join him in a few days.

Quantrell is to be promoted to a Brigadier-Generalship, and Jackson is to have a division. Holtzelaw is also to report to Price. This already shows that the guerrilla leaders of this State are commissioned officers in the regular Confederate service."

Lieut. Col. Haynes, of the 17th Illinois Veteran Cavalry, who was captured at Glasgow and paroled, expresses the opinion that the rebels cannot fight mounted, and that our infantry is more than a match for them. He also says Price has 30,000 men.

The *Republican* has a special dispatch from Jefferson City, which says the guerrillas under Todd entered the German settlement in Lafayette county, on Sunday night, and killed twenty-eight Germans, fired their houses and compelled the women to remain in them until the roofs were about to fall, when they were allowed to escape.

Gen. Curtis is concentrating a large force in Kansas City with which he will move against Gen. Price. Gen. Jim Lane commands 1500 Kansas militia.

The Richmond *Examiner* of Wednesday says the colored soldiers put to work on their fortifications at Dutch Gap have been withdrawn on account of Butler's order of retaliation.

War Department, Washington, Oct. 22—9 P. M.

To Major General Dix:

The following official dispatch has been received from Gen. Sheridan:

CEDAR CREEK, Va., Oct. 21—4 P. M.

Lieut. Gen. U. S. Grant, City Point, Va.:

I pursued the routed forces of the enemy nearly to Mount Jackson, which point he reached during the nights of the 19th and 20th without an organized regiment of his army. From the accounts of our prisoners who have escaped, and citizens, the rout was complete. About 2000 of the enemy broke and made their way down through the mountains on the left. For ten miles on the line of the retreat the roads and country were covered with small arms, thrown away by the rebels, and other debris.

Forty-eight pieces of captured artillery are now at my headquarters. I think that not less than 300 wagons and ambulances were either captured or destroyed. The accident of the morning turned to our advantage as much as though the whole movement had been planned. The only regret I have is the capture in the early morning of from 800 to 1000 men.

I am now sending to the War Department ten battle flags. The loss of artillery in the morning was 7 from Crook, 11 from Emery, and six from Wright.

From all that I can learn I think that Early's reinforcements were not less than 16,000 men.

(Signed) P. H. SHERIDAN, Major General Commanding.

Gen. Stevenson reports the arrival at Martinsburg of 1500 wounded and 1500 prisoners.

Gen. Custar arrived this afternoon at Washington with ten rebel battle flags displayed from the railroad engines.

New York, Oct. 24. The *Herald's* Martinsburg correspondent of the 22d says our losses on the 19th are in the vicinity of 5000 killed and missing. We have captured, including the wounded, 7000 prisoners and fifty guns. The total loss of the enemy will be near 10,000 men. Gen. Custar alone receipts for 45 guns, making 51 captured by his division during the last two weeks. If prisoners are to be believed, Longstreet was not present at this fight. Early, under the supposition that the 6th Corps and the commanding General were absent, thought he would make a dash and recover a portion of his lost reputation.

Leavenworth, Kansas, Oct. 21. Gen. Blunt has been stubbornly resisting the advance of Price all day. He is falling back slowly, contesting every inch of ground as he retires. The force of Price is estimated at 28,000 men. Curtis is concentrating his forces on Little Blue River. Gov. Carney has telegraphed that the danger is very great, and to send every available man to the front. Troops are going forward rapidly.

Kansas City, Oct. 23. A general battle has been fought and a victory won. Price's whole army is retreating rapidly South. Our cavalry are in hot pursuit. We have captured a large number of prisoners and three pieces of artillery.

NEGROES AS SOLDIERS.—A more complete vindication of the policy of the administration in the enlistment of negroes as soldiers could not be furnished than the endorsement of this policy by the rebels themselves. Arming the negroes, and freeing those who are armed, is advocated by many of the rebel organs, and official documents in favor of this policy are beginning to see the light. Maj. Gen. Canby has printed, in an official order, a captured dispatch from the rebel Governor of Louisiana to Davis' Secretary of War, urging the immediate conscription of "every able-bodied negro man as a soldier." Here is the document:

Executive Office, Shreveport, La., Sept. 26, 1864.

To Hon. James A. Seddon, Secretary of War, Richmond, Va.:

My Dear Sir: The time has come for us to put into the army every able-bodied negro man as a soldier. This should be done immediately. Congress should, at the coming session take action on this most important question. The negro knows that he cannot escape conscription if he goes to the enemy. He must play an important part in the war. He caused the fight and he will have his portion of the burden to bear. We have learned from dear-bought experience that negroes can be taught to fight, and that all who leave us are made to fight against us. I would free all able to bear arms and put them into the field at once. They will make much better soldiers with us than against us, and swell the now depleted ranks of our armies.

I beg you to give this your earnest attention.

With assurances of my friendly regards and very high esteem, I remain, very respectfully, your obedient servant, HENRY W. ALLEN, Governor of Louisiana.

—*Journal.*

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

T. Cole........Sunday, Oct. 30th
J. Couch........Sunday, Nov. 6th

Lynn, Mass........Sunday, Oct. 30th
Warehouse Point, Ct........Nov. 11th
Hartford, Ct........Nov. 13th
Forestville, Ct........Nov. 16th
Bristol, Ct........Nov. 17th
Collinsville, Ct........Nov. 18th
New Britain, Ct........Nov. 20th
New Haven, Ct........Nov. 27th
J. S. WHITE, East Boston.

Poultney, Vt........Sunday, Oct. 30th
The week following will be at liberty.
Hoosick, N. Y., Tuesday evening, Nov. 8th, if the weather is good.
North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who often attend such meetings, are not wanted. Come, brethren, this coat don't fit you. HIRAM MUNGER.

Mechanic's Falls, Me........Sunday, Oct. 30th
Poland........Tuesday, Nov. 1st
Yarmouth........Sunday, Nov. 6th
Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis........Sunday, Nov. 20th
Portland........Sunday, Nov. 27th
Biddeford........Tuesday, Nov. 29th
Bro. Town's........Wednesday, Nov. 30th
Kennebunkport........Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Northwood Narrows........Sabbath, Oct. 30th
Concord, N. H........Sabbath, Nov. 6th
T. M. PREBLE.

Elliot, Me........Sunday, Oct. 30th
Portsmouth, N. H........Sunday, Nov. 6th
A. SIMPSON.

Agawam, Mass........Sunday, Oct. 30th
Scitico, Ct........Sunday, Nov. 13th
I. B. POTTER.

Manchester, N. H........Saturday evening, Oct. 29th and Sundry, 30th. Please write if supplied.
S. S. MOONEY.

Dalton........Saturday evening, Oct. 29th and over Sunday.
E. MCCULLOCK.

Yarmouth, Me........Sunday, Oct. 30th
I. C. WELLCOME.

Portsmouth, N. H........Sunday, Oct. 30th
C. H. LEVERTON.

Scitico, Ct........Oct. 30th
E. OWEN.

SPRINGFIELD, MASS., (corner Walnut and State Strs.)
H. Pratt........Sunday, Oct. 30th
P. S. Butler........Sunday, Nov. 6th

North Fairhaven, Mass., Friday evening, Oct. 28th, and over Sunday.
CHAS. E. PIPER.

South Reading, Mass........Nov. 6th
Lynn, Mass........Nov. 13th
C. C. RAMSAY.

☞ Some one sends an appointment for Vernon, Vt., but does not give his name.

Seneca Falls, N. Y. (as Bro. G. Dillebaugh may appoint) Sunday, Oct. 30th.
C. F. SWEET.

Whitakerville........Oct. 30th
Vernon, Vt........Sunday, Nov. 6th
J. K. BELLOWS.

Killbuck, Ogle Co........Oct. 28th and over Lord's day.
Amboy, Nov. 4th, and over Lord's day
P. S. W. DEYO.

Springfield, Mass., (Barnes' Hall)........Sunday, Oct. 30th
Walbridge (communion day)........Nov. 6th
Lynn........Nov. 13th—20th
A. M. HIGGINS.

Dover, N. H., Back River........Oct. 28th to 30th
A. ROSS.

Holderness, N. H., Brick school-house, (formerly called the Kimbal school-house)........Sunday, Oct. 30th
JOHN EMERY.

Concord, N. H........Sunday, Oct. 30th
Manchester........Sunday, Nov. 6th
Lawrence, Mass........Sunday, Nov. 13th
JOSEPH W. WHITE.

South Butler, N. Y........Sunday, Oct. 30th
Edinboro, Pa........Sunday, Nov. 6th
C. B. TURNER.

APPOINTMENTS FOR MAINE.

Augusta........Sunday, Oct. 30th
Lewiston........evening, Nov. 3d
Yarmouth........Sunday, Nov. 6th
Biddeford........Sunday, Nov. 13th
A. MUSSEY.

Pawling, N. Y., Saturday evening, Oct. 29th, and over Lord's day, 30th, and longer if interest demands.
L. F. BENTON.

Truro, Cape Cod........Sunday, Oct. 30th, and Nov. 6th
WM. M. INGHAM.

Bristol, Ct........Sunday, Oct. 30th
Forestville........Monday evening, Oct. 31st and every evening through the week.
Will fulfill my arrangements at New Britain and Plainville as the Lord directs.
Brethren will please meet me at Bristol Oct. 30th. Can stop but three weeks in vicinity, and will preach every evening, if the Lord will.
H. K. FLAGG.

Richmond, R. I., (Clark's Hall)........Sunday, Oct. 30th
AUGUSTUS DURFEE.

Sutton, N. H., (Mill Village)........Oct. 30th
J. COUCH.

South Windsor, Ct........Oct. 30th
Goshen, Mass........Nov. 6th
Plainfield, Mass., (as Bro. Hehly may arrange), Oct. 8th
At Bro. D. Thayer's........Nov. 9th
Griswoldville........Nov. 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass........Nov. 20th
Kennebunkport, Me........Nov. 27th
C. GOODRICH.

Bath (Music Hall)........Sunday, Oct. 30th
R. R. YORK.

Plymouth, (where Bro. Emery may appoint), Oct. 30th
D. HARRIMAN.

Notices.

Free Sabbath Conference.

The Lord willing, the Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at Portland, Me., commencing Thursday evening, Nov. 3d, and continuing over the Sabbath and first day. All lovers of truth are heartily invited to attend. We hear of good Sabbath brethren and sisters in different places, who are spurned from the Battle Creek Association because they cannot co-operate with them in their form of organization. Should the eyes of any such fall on this notice, we say to them, Come, get acquainted with us, and know for yourselves what manner of spirit we are of. This conference is not got up on a principle of strife or contention, but we stand as a people excluded from what is known as the Seventh-day Advent body, because we believe it is our privilege through grace to know for ourselves that we enjoy the gifts and operations of the Holy Ghost; but, free from all hardness, and full of love, we want all our brethren and sisters to come and labor for God, as freely as though we were the only Sabbath body in existence. Our Battle Creek brethren cannot receive us, but we say to every lover of truth, Come. Bro. J. Cranmer, from Michigan, is expected to be with us. Strangers on coming into the city will inquire for Bro. H. A. Weston, 432 Congress street, and he will direct them to places of entertainment.

S. C. HANCOCK.

Any wishing to address me from now to Nov. 6th, will direct to Portland, Me., care of H. A. Weston. S. C. H.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word. JAS. A. LIBBY.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend. N. WHITE.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. GREEN, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. SHELDON.

Voice please copy.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. BELLOWS.

Business.

TO CORRESPONDENTS.

E. Mulkins—The $2 pays to No. 432. Due to close of last volume, $1.39, and for this volume.

A. Wood—Thurman's Chronology is for sale at this office. Price, by mail, $1.70. The Emphatic Diaglott (2nd edition) will not be out before January; may be had at this office. Price will be announced when received.

S. Griffin—The first paid to No. 430 (not 450); the last to No. 456, as noted.

P. S. W. Deyo—See No. 471.

E. Slager—See No. 472.

G. Dillabaugh—Mrs. S. J.'s was acknowledged in No. 467; pays to No. 505.

C. Faber—Received. See No. 470.

L. A. Wheeler—Received, and acknowledged in No. 471. You did not give your post office. Pays to No. 521.

E. Mulkins—Due at close of last volume, $1.40; $2.65 will pay to close of this volume.

Mrs. H. Babbett—Due at close of last volume, $1.73; $2.98 will pay to the close of this, if paid soon.

H. J. Baldwin—You had previously paid to No. 459; 35c. paid, at the old rates, to the close of last volume, No. 468. The balance, $2.15, pays, at the new rates, to No. 513, as noted.

J. H. Deming—Acknowledged in No. 468. Pays to No. 468.

J. V. Himes—F. R. H.'s club of Pilgrim to Buchanan, (20 copies) is paid to Jan. 1865.

O. D. Woodruff—Your change of appointment came too late.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 473. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount that you owe. (This, however, will give a *trifle more* than the amount due. To make it exact, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

The remainder of monies received to date (Oct. 25th) will be acknowledged next week. Letters, for several weeks past, have been coming in at the rate of fifty, sixty, and seventy a day. So large an increase of business, and the absence of usual help, has put us some behind in our cash acknowledgments. Brethren will understand that monies cannot be acknowledged until they are credited on the books; and when, from any cause, letters accumulate faster than the monies can be credited, they have to wait their turn until we can get to them. We hope to catch up soon.

$1.00 each.—J. F. Dudley 478, Mrs. J. B. Johnson 482, O. A. Ladd 490, W. Barber 471, A. G. Case 495, J. Sargent 475, P. Webster 492, J Thompson 409, M O Day 478, J J Towsley (old acc't), Wm Mix 490, W J Hoyt 478, Mrs. C. Baldwin 479, J A Dibble 528, J C Atkins 503, R. H. Bolton 533, L A Vaunce 523, F. Evans 384, C S Shaw 479, J C Wetherell 479, O Gregory 490, Mrs D Miner 441, Mrs H Stone 468, Mrs A B Pinkham 494, S Harriman 489, S Snow 472, W Lazell 479, D M Kinter 511, J. N. Taylor 430, S Harrold 431, N A Weaver 498, N Hart 292, L Lyon 480, J O Parker 489, D Oates 490, J T Randall 523, J Sampson 485, E S Coffin 480, G T Clough 489, D B Salter 468, W Bumith 489, M. L. Lawrence 493, John Morrison 431, M A Hodgkins 477, E J Fuller 489, Mrs B Herrick 491, S M Turner 493.

$1.25 each.—W. Vreeland 494, Wm. Tanmore 496, J Mitchell 495, G W Colwell 495, L A Hyde 494, D Chase 490, G Wentworth 495, M Bishop 465, Mrs D O Emerson 496, S. Bailey (what P. O.?), A I Garland 493, J. Turpee 495, Mrs. S. E. Lane 495, Mrs. L. J. Elliott 503, S Blanchard 494, L Hall 494, Dr. S. Freeman 491, Mrs S Hayward 495, H. N. Currie 493, D Graves 497, H H Haynes 491, D V Cosey 491, E O White 496, T Caswell 494, S Barton 516, E Griffin 496, C Lewis 478, W Chapin 493, S Arnold (what P. O.?), M H Garland 493, R McFadden 484, J. P. Blaisdell 494, B. Perkins 500, T. Woodard 489, J C Christenson 493, M C Scott 505, E Whiting 507, Mrs. R. Williams 493, C. W. Cooch 494, Mrs S E Fenton 494, I Niece 491, M Vandermark 571, J. F. Crowl 499, J. W. Jewett 494, J P Palmer 499, C H Hazen 499, H. Deyo 498, A. E. Deyo 499, B Devereux 494, Mrs. A B Angell 499, S Goodrich 493, A M Allen 495, R E Bryant 495, T Gooch 494, J Merrill 494, D C Tourtellot 495, C Colony 494, S A Jenness 496, S Brewer 497, Mrs. H. R. Howell 496, C. Work 494, A Hicks 495, W Colburn Jr. 496, Mrs C N Sanford 495, W W Joslyn 495, J Bates 491, J W Gregory 495, N C Locke 496, S. A. Miller 491, H. Pebbles 496, B Sampson 497, C L Sweet 497, J H Perkins 497, Jas Gedding 496, J B Adams 496, J D Flagg 498.

$2.00 each.—A. Baker 510, S. Marsh 469, J H Lamb 486, M A Sawyer 379, G M Tanner 501, J M Anderson 488, J Purrington 504, C Phillips Jr 510, B. Chappell 494, H O G Sweet 506, S L Bently 439, A B Thompson Sr. 494, S S. Tittemore 479, C Chandler 486, L Orcutt 506, S. J. Cratt 489, E. Wilkins 432, P. Rice 476, P. C. Goodale 489, Mrs. O. Young 514, Mrs. L. Horton (old acc't), H Gibbs 508, A Keley 508, D Ballou 481, J Danforth 499, I Atkins 510, M Hoyt 491, E Wakeman 490, W Smith 499, L Alley 494, C B Keith 510, L Lane 483, C E Perry 511, R Hammond 493, A H Clark 505, W E Ball 521, W. J. Collins 511, S Hewitt 507, J F Darling 500, W. P. Holton 489, E S Hinds 481, D. Fowler 488, [illegible]

S. R. Walt $2.72, 486; C. M. Wood $2.32, 491; W. Hovey $2.50, 486; [illegible]

FOR BOOKS AND TRACTS.

I K Lombard $3.10, J K Bellows $7.60, B A Prescott $2.00, A W Griggs $2.10, T W Piper $2.40, C S Bourne $2.00, G. S. Gordon $2.00, H. J. Mansfield $1.21, W. Rowerth $1.80, G S Pilot 50c, W Rowerth $1.70, Mrs. T. B. Northrup 45c, L Chamberlain 50c, H Rockwell $1.00, C Bussell 50c, W T Fisher $1.30, C Gardner 73c, N Bancroft $1.60, S Hall $1.70, J Card $1.70, L Smith $1.70, D C Terry $1.70, L Lord $1.70, A W Tyler $1.70, A Raymond $1.20, J Stockwell Jr $1.70, S Harper 50c, M A Cork $1.70, G W Burnham 80c, Mrs R S Randall $1.50, E B Coen 50c, W S Olmsted $1.70, G Chambers $1.50, H. Rockwell $1.00, C. Colony 65c, D M Kinter $1.50, A E Clark $1.00, C B Danks 70c, D N Utter 65c, E. Melcher 50c, J C Rogers $1.70, F Jeffrey $1.70, F. B. Jones $1.70, A. C. Knowlton $1.70, J K Bellows $1.64, J Lyle $1.70, J D Hancock 65c, J W Sauford $1.50, E. Miller 25c, G B Whitford $1.20, C B Danks 30c, J Bailey $1.70, B. J. Totten $2.25, M. G. Day $1.20, J. Locke $1.70, B. Perham $1.50, L K Gaines $1.60, J Hooper $1.70.

BOOKS AND TRACTS SENT.

BY MAIL.—M A Cook, A E Babcock, S Hall, J Card, S Smith, D C Terry, L Lord, A W Taylor, J Stockwell Jr., W. S. Olmsted, A. C. Knowlton, W F. Collier, J C Rogers, F B Jones, J. Sampson, E Melcher, J. Bates, D N Utter, S Chambers, A B Martin, C B Danks, M D Rosy, H Rockwell, C. Colony, D M Kinter, E Sweet, F. Daugherty, E Miller, J A Stafford, J. D. Hancock, J Lyle, E A Prescott, G B Whitford, C B Danks, A G W Smith, B. Bailey, J. Locke, M G Day, L A Davis, E Somers, W Devereaux, J Morrison, L K Gaines, L J Hooper, B. Perham, Mrs. H. M. Butters, E P Conner, Miss S Hodsdon, J M Tozier, J A Libby, W. Kenaly, L C McKinstry.

BY EXPRESS.—I. C. Wellcome (2 pkges), J. Carr W. Rowerth, B J Totten, W Johnston.

LETTERS RECEIVED.

J Knowles, J. L. Hersey, D. G. M., J. W. Taylor, M. Stratton, M B Czechowski, B P French, H Winchell, H Bradley, I C Wellcome, D T Taylor, M Phettepiace, J Hemenway, L R Otis, S Griffin.

POST OFFICE ADDRESS.

J. Morgan—Springfield, Mass., corner Walnut and Cedar Streets.

J. D. Brown—Edinboro, Erie Co., Pa., until notice to the contrary.

J. W. Brittan—Hillsburg, Digby Co., Bear River, P. O., Nova Scotia.

Thos. W. Smith—Alden, Hardin Co., Iowa.

Wm. Forrester—Eddytown, N. Y.

John T. Ongley—After the 1st of Oct., Little Cooley, Crawford Co., Pa.

W. Sibley—East Boston, Mass.

[illegible] Sheldon—Baraboo, Sauk Co., Wis.

O. R. Fassett—Sandy Hill, N. Y.

I. C. McKinstry—Hatley, C. E.

Jas. S. Heath—Neponset, Bureau Co., Ill.

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to MILES GRANT, Boston, Mass.

MILES GRANT'S WORKS.

Resurrection of the Wicked. Discussion with Jos. T. Curry. [illegible]

Eternal Suffering. Discussion with Dr. J. Litch. [illegible]

State of the Dead. Discussion with W. W. Clayton. [illegible]

Miles Grant's Tracts. 32 pages each. Price 5 cents [illegible]

What is Man? A Bible view of his creation; The meaning of Soul, Spirit, Death, and Hell.

The Soul, What is it? Or a careful examination of [illegible]

The Spirit, What is it? Or a careful examination [illegible]

The Rich Man and Lazarus. Thief on the Cross; [illegible]

THE BIBLE STUDENT'S LIBRARY.

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II. The Voice of the Church on the Coming and Kingdom of the Redeemer; [illegible]

III. Thessalonica, or The Model Church; a Sketch of Primitive Christianity; [illegible]

IV. The Great Controversy between God and Man. [illegible]

V. Future Punishment, as taught in the Scriptures; [illegible]

Pamphlets not bound in Cloth.

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Looking Forward, or Prospect of the Church. 10c.
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EXPOSITORY WORKS ON PROPHECY. BY S. S. BREWER.

1. **The Days in which we Live.** This is a concise history [illegible]
2. **An Exposition of the Seven Seals.** History [illegible]
3. **The Slaying of the Witnesses.** Showing that [illegible]
4. **A Treatise on Revelation XIII, in Two Parts.** [illegible]
5. **The Kingdom of God and Signs of the Times.** [illegible]
6. **The Last Day Tokens. No. 1.** This is an [illegible]
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Address MILES GRANT, Boston, Mass.

Social Hymns.

Original and selected, by H. L. H. [illegible] Address H. L. HASTINGS [illegible]

LIKENESS OF WM. MILLER, [illegible]

For the World's Crisis.

WHEN THE PILGRIMAGE IS OVER.

AIR—"*When this cruel war is over.*"

Oh! the night is dark and dreary,
Wearisome the way;
But we know 'tis always darkest
Just before the day!
Then cheer up, cheer up, lone pilgrim,
Angels guard the way;
Cast, oh! cast your cares on Jesus,—
Don't forget to pray.

CHORUS. Weeping here in sorrow,
Sometimes all alone,
Praying when this pilgrimage is over,
That we may go home!

What though 'mid life's hard fought battle
Some of us do fall?
We believe that when 'tis morning
One for us will call.
We shall wake where we are sleeping,
In the land or sea;
Oh! what heavenly joys and greetings
Will our portion be.

We shall meet with those who've loved us,
We shall clasp the hand,—
We shall know them, they will know us,
In the better land.
How we long sometimes to see them
In eternal bloom,—
We must wait till Jesus brings them
From the silent tomb.

Keep, oh! keep us, dear Redeemer,
By thy bleeding side;
May we never, never leave thee,—
Thou for us hast died.
Oh! how sweet 'twill be to hear thee
Saying to us, "Come!
Come! ye blessed of my Father,
Children, now come home!"

CHORUS. Weeping then is over,
Sorrow all unknown,
Sighing, and our pilgrimage, is over,—
We are safe at home!

J. N. BERRY.

For the World's Crisis.

THE HAND.

Isaiah saith, "Strengthen ye the weak hands." 35: 3. This was not spoken by the will of the prophet, but as he was moved by the Holy Ghost. And Paul saith, "Howbeit, in the Spirit he speaketh mysteries." 1 Cor. 14: 2. Then it was no more the man that spoke, but the Spirit, or God, spoke through him, using him as an instrument. The Lord, or the Spirit, of course spoke figuratively. Weak hands are not so literally, but spiritually. There is no reference to a rheumatic hand, but to a spiritual, of which there are fitting and expressive types and figures.

What do we gather from the figure? What is intimated by the expression *weak hands?* What is the hand? What is the special bearing of this familiar comparison? Is not the hand the most important and useful member of our body? Doth it not perform many indispensable offices? Should we not be crippled and maimed without it?

What is there then in grace which corresponds to this important member of our body, distinguishing feature of man by which he is especially removed from the level of the brute and by which he executes the commands of his mind? May we not say that faith, that master fruit of the Spirit, that queen of grace, that most important member of the new man, is represented here and elsewhere by the hand? The hand hath certain important offices to perform, too innumerable to mention, but a few may throw light upon this subject. The main office of the hand is to take hold of, or grasp, an object.

Is there not in the office of faith something analagous to this? What saith the Lord? "Let him take hold of my strength, that he may make peace with me." There is then a taking hold of God's strength; is not this by faith? Is there any other grace then of the Spirit which takes hold of the Lord, as Jacob took hold of the wrestling angel, or as Peter, when he was sinking, took hold of the hand of Jesus? "Lay hold on eternal life," is Paul's charge to Timothy. But how is eternal life, and especially Jesus, the life, laid hold of, except by faith? He that believeth on me, saith Jesus, hath everlasting life. He doth it by laying hold of it. So also we read of fleeing for refuge to lay hold upon the hope that is set before us. Heb. 6: 18. In the old time, when the cities of refuge were appointed for those that had done any crime worthy of death, one would run for the cities of refuge, and when his hand grasped the gate he was safe. So guilty sinners flee to Christ for refuge, and by faith lay hold on the hope that is set before them in the gospel of the grace of God.

The hand is the main thing by which the soldier fights. Is not the christian experience compared in the Scriptures to a battle? "Fight the good fight of faith." The christian is compared to a soldier. "Thou, therefore, endure hardship as a good soldier of Jesus Christ." 2 Tim. 2: 3. But if the soldier have no hand, can he grasp the sabre or hold the musket? No. Can I grasp the spiritual weapon, can I take the shield of faith and wield the sword of the Spirit, if I have not faith? Well, we must put on the whole armor of God, that we may be able to stand against the wiles of the devil. We have a conflict to maintain, a battle to fight, foot to foot, shoulder to shoulder, against foes without and foes within self, satan and the world. But to go into this terrible battle without faith, is like a soldier going to battle without a hand. The first blow with the sabre would cut him down.

It is by the hand that we receive what is needful for our daily support. The beggar received by his hands the alms that were dropped into it. Is it not so in grace? We are all paupers, and we have to be thankful to receive of God what he is pleased to give bountifully unto us; for favors, mercies, blessings, tokens, promises, are the gracious alms which the Lord bestows on his spiritual paupers. When given they are received by faith. There is a receiving of Christ, but only by faith; so there is a receiving of Christ's testimony. John 3: 16. Receiving out of his fulness. John 1: 16. A receiving the word in much affliction, with joy in the Holy Ghost. 1 Thess. 1: 6. And a receiving a love of the truth. But it is all received by faith, and by faith alone these blessings are received.

Our hand, or rather the fingers of our hand, are the chief instrument of touch, therefore of feeling. A faith without feeling is a dead faith. A dead hand is a corpse. A living faith can no more exist without feeling, than does a living hand without feeling. Those that give us a dead faith without the feeling, give us a skeleton, or a hand without muscles to move it, nerves to influence it, or blood to animate it. By the hand we feed ourselves, dress ourselves, and perform the various parts of employments through life, from the queen who holds the sceptre down to the ploughman who holds the plough.

All the duties of social life are performed by the hand. Without the hand man would be lower than the lowest beast. With it he can subdue the earth and replenish it. ...

faith is the main thing that a spiritual man hath to get along with, and without it he could do nothing; for by grace, through faith, he is saved. Therefore strengthen your faith by adding to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. 2 Pet. 1: 5—7. Adding these things to our faith, will strengthen it, and make us fruitful in the knowledge of our Lord and Savior Jesus Christ, and fit us to labor in His vineyard.

H. H. CLANEY.

For the World's Crisis.

MINISTER TO JESUS.

Yes, you can, when you please, as often as you please. Holy women ministered to the wants of Jesus personally. See Matt. 27: 55, 56. We can do the same now. They, doubtless, deemed it a great privilege, unspeakable, to provide for his comfort, supply him food and raiment, a place to lay his weary head. Martha and Mary, the sisters of Lazarus, in Bethany, received the blessed Savior joyfully; welcomed him to their humble abode, spread their table with nice things—the very best their circumstances would afford. The distant approach of Jesus to their lowly dwelling was hailed with gladness of heart. To minister thus to such a guest was an unspeakable privilege.

Reader, do you desire this blessedness? do you wish to entertain your Lord, who came to seek and save that which was lost?—who made heaven and earth, the sea, and all that in them is? You can, if you will. "Ye have the poor with you always, and whensoever ye will, ye may do them good."—Mark 14: 7. In ministering to the poor, you minister to Jesus. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10: 42. "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6: 10. What saith Jesus to those on his right hand, in Matt 25: 34? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Wherefore?

"I was hungry, and ye gave me meat;
I was thirsty, and ye gave me drink;
I was a stranger, and ye took me in;
I was naked, and ye clothed me;
I was sick, and ye visited me;
I was in prison, and ye came unto me."

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

D. F. NEWTON.

For the World's Crisis.

SCATTERED TRUTHS.

GATHERED BY R. A. A.

The wise man does not speak of all he does, but he does nothing that cannot be spoken of.

All pleasures wear out but the pleasure of doing good.

Words are the daughters of the mind, but actions are the sons of the soul.

Kindness is the golden chain by which society is bound together.

A saint on his knees will see further than a philosopher on tiptoe.

Wise sayings, often fall to the ground, but a kind word is never thrown away.

A judicious silence is always better than truth spoken without charity.

The truths that we least wish to hear, are those which it is most for our advantage to know.

The less indulgence we have for ourselves, the more we shall have for others.

One day is worth three to him who does everything in its proper time.

Sunshine is made up of very little rays of light, which are bright all the time.

Happiness is composed of very small streaks of good nature which radiate joy continually.

If a man goes to God one yard in the darkness, God will come miles to meet him in the blazing sunlight.

God does not send us avalanches of good things, but gives us daily bread.

Three kinds of talk are profitable—The Bible, God's talk to men; Prayer, men's talk to God; and men's holy talk to one another.

Manchester, Mass.

For the World's Crisis.

"THE OLD MAN."

"Have you seen the 'Old Man'?" Not long since, while waiting at the post-office for the opening of the mail, I heard the above remark, which directed my mind into a channel of thought in relation to the carnal man denominated by Paul the "old man." It called up to my mind some very unpleasant introductions that I had received to his majesty in times past. I am not disposed to backbite, hence I pen a few thoughts for the Crisis, hoping that the old man, or at least some of his friends, may profit by reading a little of his history.

He is old, and about six thousand years' experience in folly and wickedness has not made him any more like a christian than he was when he killed Abel through envy. He is an enemy of God, and is opposed to all that is godlike. He is a liar, a murderer, selfish, cruel, and a hateful fellow; not satisfied with his own hatefulness, he delights in making others hateful like himself; hence he seeks to divide families and brethren by his jealousy and evil surmisings.

Brother, are you any acquainted with him? Do you ever entertain him? If so, you know his evil workings. He sometimes professes to be a preacher, and then he is so self-conceited and puffed up he will disgust any christian assembly. He is bigoted and self-righteous, and would no more think of associating with any but those of his faith, than a Pharisee would of recognizing the Publican as a brother. He sometimes gets into good christian society, and is very zealous for the faith of the saints, and his manner of defending the faith is to abuse every church and minister that does not entertain his peculiar view of the gospel. He is very successful in driving sensible people away from meeting, and has disgusted many good preachers (when he rules), so that they will not visit the people, and the result is, many of the people of God are perishing for the want of the sincere milk of the word.

He is a great lover of doctrine, but practical gospel order and decency are a terror to him. He has no reverence for God's word, or interest for the prosperity of his cause,—only when it will gratify his hateful propensity. Finally, it would take a volume to describe him in full, and tell of the many ways in which he stands opposed to the advancement of the cause of God.

Have you seen the "old man," reader? How do you like his company? I have seen him in respectable society, full of all evil, snarling and finding fault with the preaching and people, and stirring up strife and hatred. I have seen him get angry and scold because the truth developed his evil intentions. Have heard him rail against good brethren because he was not thought as much of as they were. He thinks ignorance is bliss, and folly to be wise, and preaches that the ministers who have to study their sermons are "backslidden" and "God-forsaken preachers." A good, sound, logical, gospel sermon to him is formal and dry. A sermon full of witty jokes and hard sayings, with no reverence for God or respect for the feelings of the people, is the gospel in power and demonstration of the Spirit. He loves to preach something new, providing he can make divisions and be a leader of a party. Reader, beware of him! In your family, in the prayer meeting, in the pulpit, give him no place; starve him. Says Paul, "Make no provision for the flesh to fulfill the lusts thereof."

J. H.

For the World's Crisis.

LOVE.

Love is the great commandment
That Jesus Christ did give;
It shows how each and every one
In this vain world should live.

Love to thy friend and neighbor,
And all thy foes the same;
Love to them as to thyself,
And love for Jesus' name.

Providence, R. I. CHARLES H. SWEET.

For the World's Crisis.

UNPLEASANT ODORS.

Some persons have naturally an unpleasant odor arising from their persons, and are in consequence of it despised by others who are more fortunate. Some there are also who have in their garments the odor of honest trades and occupations, and even these are regarded with disfavor by many. There are others who smell well enough naturally, but who besprinkle themselves with essences, oils, and ointments, until they foul the air all around them.

Others still stink up their bodies, their breath, their clothes, their beds, their houses, their hearths, yes, and all the air around them, with that meanest of all stinks, *tobacco.* I can hardly walk through the street anywhere without being annoyed and sickened by this pestiferous odor. When I see one of these civilized skunks approaching, I hold my breath till he is past me. So I escape a little of this common odor that arises from tobacco-using ragamuffins, Reverends, and rascals, and try to secure my share of decent air to breathe.

By the way, our friend, George Trask, of Fitchburg, Mass., keeps pegging away at this curse, and trying to abate the nuisance and make some of these odoriferous gentry smell sweet as other folks. Send to him and get some of his pointed, pithy, anti-rum, and anti-tobacco tracts, including those that have a picture of a smoking monkey, for your boy who wants a cigar so he can be a man!

H. L. H.

For the World's Crisis.

CELESTA, AND ITS PROBABLE FATE.

It does not appear from the New Testament account of the community system that it ever prevailed beyond Jerusalem and its vicinity among early Christians, nor that it was maintained *there* during the apostolic period. Nor can we say that the community of brethren at Jerusalem, under Peter and others, presented a more encouraging aspect to the cause of Christ than the system of isolated families under Paul, whose labors were more abundant than they all, and who so often contributed to the wants of the "*poor saints at Jerusalem.*"

And if we come down to modern times we find the community system frequently tried by various religious parties, but as often proved impracticable, and generally a failure. The Shakers for a time made some stir, and increased in numbers; but they have *never done much* for religion, and are now a blank in this respect. The Cochranites came out from the Freewill Baptists, adopting this system, but soon passed into fanaticism and sensualism, disgracing the cause of Christ. A few years ago a class broke off from the Adventists under the leadership of Jonathan Cummings, but after the experience of a year or more, and dearly bought experience, too, with some of them, they found that they were pursuing the wrong road, and left him to himself. Such has been the general course of such schemes in modern times, and a similar result I have no doubt awaits the Celesta community.

I will not impeach the motives of Bro. Armstrong. I see nothing that could do it. I judge him to be a sincere, upright man. But he is the victim of a strange infatuation, which we might pass by in silence, did it not promise to draw others into its snare, to the hazard of their eternal interests. He wrote to me some weeks before his paper came out, urging me to join them, and stating that they were about to start a paper, intimating that he would like to have me assist in the work, supposing more similarity in our views than really existed. From his letter, and the other writings accompanying it, I discovered that a vein of fanaticism mingled with presumption ran through the whole scheme. He complained to me that Bro. Grant had not published everything he had sent him about Celesta. I commend him for his discretion. We *can not thrive* on spoiled meat.

He says in his letter to me that "there's no need of one's dying in this age." Such fanaticism needs only to be mentioned that it may be shunned. He says further, "We are about taking another important step, and that is, making this place a *Theocracy*, which we think is our liberty and duty if we wish a place of defense against your coming struggle, which we believe is just at hand." If I understand him in his paper, he regards this Theocracy the stone kingdom of Dan. 2d. In his letter to me he says that in Celesta they will be "refugees in the stronghold of Almighty God, and they may draft and parole, and exercise all the authority the remaining sands of time will let them, they can neither get a man nor a dollar from this place." "I wrote a letter to Mr. Lincoln in which I bade a meek defiance to conscription and even death." He says further, "They'll find Celesta a burdensome stone if they attempt to stop the ark of God. . . . We feel that we've grasped the hand of Omnipotence, and men and devils must clear the track."

If any one can read these extracts without discovering a tone of presumption and fanaticism pervading the whole, with such I'll have no controversy; but when a body of such people, breathing such a spirit, maintaining such claims, and proposing such a policy of action, come in contact with the enforcement of just laws in a rightful way, the days of their Celesta scheme will be numbered, and they may think themselves lucky if they escape the mad-house.

My brethren, if you love God's cause, save it from such a disgrace. If you love your eternal interests, do not hazard them in such a wild scheme. But if you want to add to the reproaches of God's cause, here is a good opportunity. I say, then, Beware of Celesta! And when her sun shall set, for it surely will, do not let it be to *your* shame.

I. K. LOMBARD.

A DIALOGUE.

THE SHADY SIDE OF ITINERANCY.

BY HEATHER BELL.

SEWING CIRCLE. *Characters—A number of ladies and gentlemen; ladies knitting, etc.*

Mrs. Gale, President. [Ringing her bell.] It is well known, ladies, that this is our annual meeting, and I forbid you using my name in our nominations, for I positively decline taking any office whatever.

Mrs. Field. I suggest, Mrs. President, that if there be any honor in your office we confer it upon the minister's wife, as she has only two children, and he might think we slighted his wife if we don't.

Mrs. Sly. A pretty President she would make—if I should only tell what Mr. Foxy said about her.

Mrs. Gale. Do tell, Mrs. Sly, just in confidence, you know, it is all in the society.

Mrs. Sly. Well, if you must know, he said we'd got a trial.

Mrs. Field. Why, is she a mischief-maker?

Mrs. Sly. No.

Mrs. Love. Is she extravagant?

Mrs. Sly. No, but she keeps the lowest company. He told me she went to a poor drunkard's house and asked him to sign the pledge; only think of it.

Mrs. G. That will never do; we expect our minister's wife to be a pattern of refinement for the young ladies. Only think of my daughter imitating that.

Mrs. Field. How did you like him last Sunday?

Mrs. L. Superficial!

Mrs. Joy. Shallow!

Mrs. Bird. Flat!

Mrs. Field. I didn't like his manner; he is too proud.

Mrs. L. I don't see what he's got to feel proud of, without it's his green umbrella.

Mrs. Precise. Didn't I get that feather off her bonnet slick, though?

Mrs. Strong. She didn't show a bit of temper; we can govern her just as we like.

Mrs. G. Did you take that feather off? Feathers are genteel; you'll never draw genteel people in that way.

Mrs. L. I do wish Mr. Foxy was here tonight; he'd have us in a roar of laughter in less than no time.

Mrs. J. Wish I could see his black eyes shine—glorious eyes.

Mrs. Strong. Didn't he have a fine lot of poultry? Shanghais and Cochin Chinas. I know people talked about his having them, but he had a passion for it, dear man.

Mr. Joy. [Entering.] What are all these women talking about—some mischief in the wind.

Mrs. G. Hush, somebody's coming; perhaps it's them. [Enter Mr. and Mrs. Forrester accompanied by Mrs. Shady.]

Mrs. G. Good evening, Mr. Forrester; you are late; we deferred our business till your arrival.

Mr. F. I am sorry to hinder you in the least. Did you wish me to open the meeting?

Mrs. G. O no, but we elect our officers tonight.

Mr. G. [Coming forward.] Sir, they say you are a revivalist preacher.

Mr. F. I certainly love to see the cause of the Lord revived in every possible way.

Mr. G. Well, there's a member in our church, a wealthy man and a good fellow, too, so long as the church remains calm and undisturbed, but the moment you get up a revival he'll denounce you, the church and everything else.

Mr. F. I suppose Bro. Foxy didn't trouble him that way?

Mr. G. O no indeed; we told him how matters stood, and he was very cautious. You wouldn't want to hear this brother's thunder more than once.

Mr. F. Nor would I; if there were anxious souls at the altar I would ask him to pray for them.

Mr. G. He never prays in public.

Mr. F. Well, if he has courage thus to denounce the church and not pray aloud, you may be sure he prays very little in private, and the sooner you are rid of him the better.

Mr. J. One thing in your prayer last Sunday I didn't just like.

Mr. F. What thing, if you please?

Mr. J. Why, when you prayed for the slave you didn't pray just as if 'twas your own daughter standing on the auction block. Mr. Foxy was very bitter against slavery.

Mr. F. In the pulpit?

Mr. J. No, he was non-committal there, but when we talked about it privately no man could use stronger terms.

Mr. F. Well, perhaps I shall use as strong terms against slavery both in and out of the pulpit as you'll want to hear.

Mr. J. You must, sir, if you mean to keep me. You must hate the whole South with a perfect hatred, or I'll leave.

Mrs. J. And I'll stay. I've moved twice to please you, sir, and if I should go now, in three months you would have another flare-up and start again.

Mr. J. I can sell my pew.

Mrs. J. If you do I will buy it.

Mrs. F. Do you sustain your other social meetings as well as this?

Mrs. Field. A few of the old folks go to prayer meeting, I believe.

Mrs. F. And how many classes have you?

Mrs. G. O, class meeting is all out of fashion. I never thought them much better than confessional boxes, and they are a great hindrance in the way of genteel people who wish to go to heaven.

Mr. F. Some people will be too genteel to get there, I fear.

Mrs. G. I wish, Mr. Forrester, if it would be proper for a lady to remark about your sermon—I wish—

Mr. F. Certainly, ma'am—proceed.

Mrs. G. Well, sir, I noticed that you said hell three times in your sermon. Now, sir, such talk as that will drive genteel people away from our society.

Mr. F. I found that word, ma'am, in an old-fashioned but not very genteel book, called the Bible.

Mrs. F. I notice you do not say brother and sister here.

Mrs. B. Why no; did they where you come from? It's very unfashionable.

Mrs. G. It's not genteel.

Mr. G. It's no use talking, Mr. Forrester, we must keep up appearances; if you want a full house you must advertise. Write me a little note for next Sabbath, that you will preach on some flaming subject, like Belshazzar or the great dragon, and I'll see it in the paper.

Mr. F. Never, sir! I'd scorn to draw an audience with any such clap-trap as that.

Mr. G. Then you'll lose your congregation. Sir, I know some very genteel families disaffected by your sermon last Sabbath.

Mr. F. Be it so, then; people who cannot bear the gospel of the Lord Jesus Christ in plain honest English, are no help to this or any other church.

Mrs. L. [handing him a note.] Mr. Forrester, you are requested to give an address before the Female Penitent's Society next Friday evening.

Mrs. Shady. And, sir, I was chosen a delegate to invite you to be present at our Maternal Association next Thursday afternoon. Of course all the ministers present are expected to make a few remarks.

Mr. B. And it will be our minister's turn to preach at the almshouse next Sunday, at 5 o'clock.

Mr. F. My friends, to meet all your demands a man would need a cast iron frame, India-rubber lungs, and leathern feelings.

Mrs. G. [Ringing the bell.] Let us proceed to business. You heard the Secretary's report the first of the evening; it is time to choose the officers for the coming year; will you nominate for President?

Mrs. Precise. Mrs. Forrester.

Mrs. Sly. I second the nomination.

Mrs. G. All in favor of Mrs. Forrester's serving you as President please to manifest it.

[Half raise their hands.]

Mrs. G. Contrary minded.

[No negatives.]

Mr. G. Mrs. Forrester is elected.

Mrs. F. I firmly but respectfully decline the office.

Mrs. G. Will the ladies excuse her? [Voice—No excuse.]

Mr. F. The ladies will be obliged to excuse Mrs. Forrester. The position apparently cannot be a pleasant one to any lady, and it is cruel to thus force it upon a stranger.

Mrs. G. Well, if our preacher's wife cannot help us bear our burdens, I'd like to know who will? Will the ladies nominate?

Mrs. S. Mrs. Gale.

Mrs. G. I positively forbid your using my name. I promised Mr. Foxy if he'd come back the third year, I would serve; now I don't intend to be present again. I wait a nomination.

Mrs. Sly. Mrs. Shady.

Mrs. S. I would not hold the office on any account whatever.

Mrs. Sly. Wait till you are voted in. Mrs. Field.

Mrs. Field. No, ma'am. You knew my mind before I came. I don't believe you can find a president here to-night.

Mrs. G. Then the society may all go to smash. I said it would, when Mr. Foxy left. Come, Mr. Gale, I'm going. You won't see me here again in a hurry.

Mrs. L. Well, if all the genteel people are going, I shall go. Good night.

[Nearly all go out; some say good night, and some do not.]

Mrs. Faith. [A quiet little woman.] It is very unpleasant, brother; I wish I could help you.

Mr. F. And why can't you?

Mrs. Faith. O, I can do so little.

Mr. F. You ought to be thankful you know it. I have seen people who do not. I'd rather have one of Christ's little ones, than a whole church full of those who straighten up and say, I and Christ can do everything.

Mrs. F. Frank, did you see that subscription paper to send Mr. Foxy to the Holy Land?

Mr. F. They'll send me to the Holy Land without any subscription, the way my head and heart are aching. Come, Annie, we will go, and I'll make an effort to-morrow to find five praying souls in Shady Valley.—*Zion's Herald.*

THE GOOD PASTOR.

He visits his people frequently, stirs about actively in his congregation, visits from house to house, drops a kind word of exhortation, consolation, prayer and praise, notices the little ones affectionately, and gains their confidence. He takes a peep into their libraries, examines the contents of books and papers, points out danger, exhorts parents and children to beware of Satan's transformations, and abstain from all appearance of evil. He sees that family altars are reared, and that children are duly trained up in the nurture and admonition of the Lord. He makes no distinction between the high, the low, the rich, the poor, bond or free, save that he condescends especially to men of low estate; the poor, afflicted, and the oppressed, demand particularly his prayerful sympathy and commiseration. Whenever a sheep wanders from the fold of Christ, he makes diligent search till he finds it and restores it to the Good Shepherd.

Nor are his visitations confined to his own charge; he goes out into by-places, lanes and alleys, and gathers in the outcasts, that God's house may be filled. O what a blessing is such a pastor! Surely when the Good Shepherd shall appear, he will receive the bright crown of glory "that fadeth not away."

LITTLE SAVINGS AND LITTLE WASTINGS.

"Trifles make the sum of human things." A "penny saved is two pence earned," says Poor Richard. It is well, then, to look to the little savings, and avoid in household and farm economy little wastings, which with careless managers are continually occurring.

Don't throw away the ashes, leached or unleached; they are a valuable fertilizer; and, speaking of ashes, how handy it is always to have a leach ready for use, a good substantial affair—not a tumble-down old barrel; always to be able to have a supply of good lye for washing, cleaning, or making soap.

Have a care to save all your waste paper; it is worth from four to eight cents per pound.

Save all the rags; the best of them for mattresses, cushions, rugs, and carpeting, and all you can use no other way, for paper-rags.

Hang a small bag in a convenient place, to receive all the shreds from the sweeping, etc.

Let the children make patchwork quilts of bits of calico; and of bits of silk a pretty cover for the top of a homemade work-stand may be pieced up.

Make aprons of the back breadths of calico dresses when the rest is worn out.

Put the abandoned old shoes and all other waste animal matter on the compost heap; also slops which the cow and pig will not eat.

Mend the broken crockery, if you can, for kitchen use.

Don't let fruit go to waste; there is a market for surplus dried fruit.

When making preserves, put the rinsings of your kettle in a cask, or jug of molasses and water, for vinegar.

Take care of all the ripe tomatoes. Many are sometimes wasted on the ground. Preserve, pickle, make catsup, dry, salt down in brine; feed out any that are left, or wash out the seed, keeping varieties distinct, and sell it. Green tomatoes are good in various ways, but probably not very wholesome.

Do not let bread mold; work up the pieces into pudding and pancakes.

Make baked Indian pudding of cold hasty pudding.—*Amer. Agricul.*

SHAVING THE BEARD.—The fashion of shaving the beard was first introduced into Greece about the time of Alexander the Great. It was first, however, regarded as a mark of effeminacy, and was only practiced by low persons and fobs. The great musician Timotheus wore a very long beard; and Diogenes one day meeting a man with a closely shaven chin, inquired of him whether he shaved as a reproach to nature for having made him a man and not a woman? They did not charge twenty-five cents a shave in those days.

☞ Luther's counsel to a candidate was contained in these words: "Go boldly into the pulpit, open your mouth like a man, and be brief."

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

ETTA AND HER PETS.

"Come, Tommy, I am going to read a Psalm this evening; therefore you must come into the sitting-room and take a chair, and behave yourself respectfully during the exercises"; said Etta to one of her pet cats.

Etta D— is a good little girl. She is the only child of a wealthy farmer, and is the pet of the household. Being caressed so much by others, she has a great fondness for caressing every domestic animal on the premises. She has a pet horse, a pet dog, and two cats, besides lambs and calves. "Old Dolly" (the pet horse) never comes to the door to take her young mistress to ride, without receiving many caresses from Etta; and very well does Dolly know the fact that she will get a kiss on her soft velvet nose, as Etta calls it, and something good to eat from her little hand. As soon as Dolly sees her little mistress, she will prick up her ears and keep neighing until she receives her rations, and then she will frolic around her, seeming to say, "I will now take you to ride to any place you may wish to go."

There are none of her pets which receive so much attention as her dog and two cats, whom she calls by their names, Rover, Prinny, and Tommy. Each receive their accustomed meal from her hand. Each receive her gentle rebuke when they have been naughty, and each are equally praised when they have been good. If they are present in the morning when she leaves for school, she very pleasantly bids them good morning, and tells them to be good until her return. After school at night she greets each one with a kiss, and asks them if they have been good during her absence, telling them if they have been good they may go to walk with her after tea.

After tea Ella may be seen running over the hills and through the valleys, with her little dog and two cats playfully running by her side. When their sport is over they return to the house. Etta calls them into the sitting-room; each knows his own seat,—Rover taking a chair by the table on the front side of the room, the two cats sitting opposite each other in another part of the room, while Etta sings a hymn and reads a portion of Scripture and repeats the Lord's Prayer.

The evening I have alluded to, Tommy, the youngest cat, being a little roguish, jumped from his chair and ran to the open window, then turned his head around toward his mistress and looked her in the face, seeming to say, "I had much rather walk, now, than attend the family altar." MARY LAMPREY.

Mast Yard, N. H.

A STORY FOR THE LITTLE FOLKS.

THE SICKNESS OF BERQUIN.

Dear little children, who read this sketch, remember it is the story of a man, talented and honored, who made it the object of his life to win the love of children; to write stories suited to their age and wants; to gather them around him, and by a thousand anecdotes and tales lead them to love the good and pure, and reject the evil and false.

The cherished guide of the little ones, who won their love and merited their confidence, whose numerous works bore the well-deserved title of the "Children's Friend," Berquin, was subject to terrible attacks of illness.

Living in the heart of Paris, devoted to his pen, he spent daily many hours in writing, while the close air of the city deprived him of that most precious relaxation, the long country walk. Yet in his modest room at the hotel he was able to enjoy his greatest pleasure, intercourse with children. Every day, when he came to the steps, ready for a walk, his little neighbors came to greet him, clinging to his hands, skipping on before him, till they reached the large garden of a neighboring chateau, where their friend would share their sports and gather from their own lips material for the pretty tales which charmed them. As soon as he appeared in the streets the children would cry: "Mr. Berquin! Here comes our friend!" The little girls would shyly offer their flowers gathered for him, and sometimes already wilted in their little hands, while more daring urchins clambered by his clothes till their arms encircled his neck and they were pressing kisses on his cheeks and lips.

It was by such love that he became the hero of the following little story, which he himself esteemed his greatest reward for his exertions in behalf of children's happiness.

For several years Berquin had endeavored to persuade his aged and dearly loved mother to leave her home in Bordeaux and visit him in Paris, but the old lady clung to her home, her old friends, and her daily habits, and was hardly won to pay the much desired visit. At last, however, she consented, longing herself to see the son whose love was the greatest comfort of her old age.

Berquin, in his impatient delight, counted the days and hours that must elapse before he could clasp his mother in his arms. To make her stay longer, and her desire to return weaker, he took pains to furnish a room in the hotel exactly similar to her apartment in Bordeaux. The Hungarian tapestry, the Japan vases, the tiny crucified Christ hanging above the desk for prayer, the bookcase filled with her favorite authors, the drapery of the bed, and even the pictures, were chosen to match those which dwelt in his memory of "Mother's Room." Nothing was forgotten that could add to the surprise and delight of his guest, or cause her to forget that she was in the heart of a large city.

But the pious and filial love of Berquin could not bring his mother to his side. On the very day when she proposed to start for Paris she was attacked by a sudden and fatal malady, and the day which should have brought her to her son, only gave him the tidings of her death.

This sudden blow, following such happy anticipations, proved too severe for the author's enfeebled health. He sank into a state of melancholy from which nothing could arouse him. In vain the children came to his side, questioning, caressing, and reproaching him. He only put them aside, while his tearless, glaring eyes and pallid face terrified them. All day he sat silent, sad, and idle, his hands folded before him, his eyes fixed on vacancy; all night he tossed from side to side, muttering in delirium of the mother gone from him, till a terrible fever prostrated him and called for the attendance of a physician.

The celebrated Des Essarts, who was surnamed the Children's Doctor, offered his services to their friend, and found recovery almost hopeless. This terrible news spreading through the neighborhood caused the utmost alarm and consternation. Every hour the door of the hotel was besieged by children of every age; they posted themselves at the corners of the street to entreat the drivers not to let the carts and carriages pass the door, while some of the older ones, raising a collection among themselves, bought straw and spread it thickly over the stones to deaden every sound in the street. It would have been supposed that a rich nobleman was ill, and money profusely spent to purchase such quiet, but it was only a simple author, modest and beloved, whose repose was purchased by the tears and prayers of loving children.

The seventh day of his illness was the one upon which the doctor rested most hope and fear. All day he remained near the bed, and proposed to return for the night.

"Berquin," he said, "is confided to my care by public esteem and childhood's love. He is so precious a charge that no fatigue of mine shall be spared to restore him to his sphere of usefulness."

At sunset the doctor took up his post for the night, and the children came to their places. One group in the entry guarded the door, kept back all intruders, and prevented all unnecessary passing to and fro; another at the street entrance answered all inquiries, and implored the guests to mount the staircase quietly, while a third in the street made passers-by respect the loved invalid. Only lowered voices and quiet steps were to be heard. Morning dawned, when the doctor opened the door, saying to the group waiting there:

"Berquin is saved!"

Every voice repeated the words, while the little ones knelt, kissing the doctor's hand, and many wept for joy.

"Softly," he said, moved himself, "softly my little friends, remember the least noise, the least disturbance may make a change."

At this caution they stole down stairs to whisper the glad news, to run home and announce:

"Berquin will live! We shall see him! He will play with us! He will tell us stories, will embrace us again! Berquin will live!"

* * * * * *

At last it was thought that music alone would rouse the author from his stupor of grief. Three sisters immediately resolved on an effort to cure the dear friend. At sunset they sent their harp and piano to a grove near Berquin's window, and the younger ones played the latter instrument while their elder sister drew sweet music from her harp.

The first evening Berquin blessed the happy accident that had brought the serenaders where he could enjoy the sweet sounds. The next day the concert was repeated, only the most plaintive melodies reaching him room; but the third time he was convinced that it was for him these sweet sounds were formed, for three clear voices sang to tender melodies his own verses: The Shepherd's Song, The Prayer of the Motherless for his Father's Life, and other favorites, were sung with such taste and expression that for the first time the tears coursed each other down his cheeks. Rising slowly, he went to the window, and said in a broken voice:

"Thanks! thanks, dear children, whose angel voices have so soothed my sorrow. Who would not love a life you make so happy? I thought myself alone, yet you love me!"

"Ah! read your own books," cried a sweet voice from the grove; "then you will never be alone!"

For two weeks the concert was repeated every evening, and Berquin grew better. Sleep came to his eyelids, and as soon as he was able to walk the children gently guided his steps to his loved resorts, and sprang to anticipate his comfort.

The first use Berquin made of his recovered strength was to express his gratitude. He called upon Des Essarts and begged an introduction to the chateau. The physician, only too happy to give his three allies such pleasure, introduced Berquin to the duke, his wife, and family. With smiling lips the author greeted his pretty young songstresses:

"See your own work, he said. "It is by your delicate attention, your unwearied goodness, that I live and am happy. You have led me again to my loved playmates, you have dissipated my grief. How can I ever repay you?"

"By writing again, as you have done, and aiding us to become happy and useful by your counsel and examples," replied one of the sisters.

"Not only for children, but for youth," cried the happy author; "let me believe you will still love me as you grow older, still read what my happy heart will record."

And truly keeping his promise, Berquin wrote his "Friend of Youth" and "Book for the Family," followed by "Introduction to a Knowledge of Nature," works which in a graceful and attractive form embody the most profound learning and research. As each work won new laurels, and gained for the author the reward of the Academy of France, his heart filled with new joy, and the three sisters joined their voices in his songs, and repeated to himself these words, written in one of his works:

"Ah, how happy should I be, when in my generation will grow to manhood and womanhood so many beings who love me!"

The World's Crisis

AND SECOND ADVENT MESSENGER.

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MARTIN ALLEN
WEST SALEM WIS

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

COME AND REIGN.

Dark and drear is earth's horizon,
Clouds and tempests gather fast;
Long has been the time of weeping,
When will this dark night be past?
All around is dire confusion,
Strife and tumult everywhere;
See! "perplexity of nations;
Men's hearts failing them for fear."

Hark! the deep-toned thunder rumbling;
Lightnings flash athwart the sky;
On the earth the cannon roaring,—
Hear you not the battle cry?
On the bloody field of carnage,
Brother takes a brother's life;
Professed disciples of the Savior
Meet and join in deadly strife!

Oh! what sights and sounds of horror
Shock the eye and pierce the ear!
Multitudes are dead and dying,
Groans of anguish fill the air.
Through the land dismay and terror,
Grief and mourning far and near;
Tears are falling, hearts are breaking,
Souls are sinking in despair.

When will end this night of sorrow?
When, oh, when will morning dawn?
When will come our great Deliverer?
Come! Lord Jesus, quickly come!
Come and still this wild commotion;
Come and put an end to sin;
Wake the sleeping, take the kingdom,—
Come! oh Jesus, come and reign!

B. P. F.

For the World's Crisis.

"DEATH IS AN ETERNAL SLEEP."

So declared the French nation fifty years ago, and the world stood aghast at their blasphemy, and the church pitied their folly; deeming their infidelity too monstrous and self-evident to deserve even a reproof or refutation. But in these enlightened days a portion of a class of christians, noted for their superior knowledge in divine things, boldly proclaim the *same thing*, only excepting the righteous, but little more than a difference in numbers,—and even that difference hardly worth noticing,—with the Frenchman, considering that they were taught that those who based their claim to superior goodness on obedience to the teachings of the Bible were the worst and wickedest of all.

But how do these two classes of men go to work to support their strange assertion? The Frenchman, by simply rejecting the Bible entirely, the only source of light and knowledge respecting any such thing as life beyond the grave,—the other, by endeavoring to make *the* BIBLE *support the doctrine*! And at what a cost! Laying the Lord Jesus in a lie! Now, friend, do not start. I know it sounds awful; but *it is true*. Whoever says the wicked will not live again, simply gives Jesus Christ the lie, and the apostle Paul too.

You may ransack every circumstance in all the history of God's dealings with men, turn them all over and under, turn them inside out and upside down; discourse as widely as you please respecting God's laws and penalties, the promises and threatenings, and his intentions as you understand them concerning old or young, righteous or wicked; and still it stands there like the eternal Rock,—that declaration so simple, so plain, so blessed to the saint, so terrible and so inflexible to the sinner:—"Marvel not at *this*, for the hour is *coming*, in which all that are in the graves shall . . . *come forth*." "But he *means*"— Stop! sir, for your soul's sake, do not abuse the blessed Savior by trying to tell what He, who spake as never man spake, *meant!* As a Lowell Bro. used to say,—"Our God is n't a fool." Never was a sentence uttered since the world began in which every word told with such clearness and unmistakable certainty, and such straightforward simplicity, with such an utterly hopeless chance for drawing any conclusion different from what stands naked upon the very face of it, as that of John 5: 28. It makes a clean sweep of all the sophistries of men on this subject.

The cause of my penning this article is, the reception of a copy of the *Herald of Life* from some friends South, and in which I find several (so called) *arguments* in favor of this strange theory. I confess the way in which the writers came to their conclusions seems to me like traveling from Boston to New York by the way of Cape Horn and San Francisco. I notice but two arguments (?) worth looking at, for they embrace all the rest, and all I believe that can be said upon the subject.

The first is, It is the Spirit of God that calls the dead to life; and, as his Spirit does not dwell with the wicked, either living or dead, none but the righteous will be called to life again. Now *nothing* can be further from the truth than this. *It is not* God's Spirit that awakens the dead. It is the voice and irresistible power of Jesus Christ. Said he, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Jairus' daughter, the widow's son, and Lazarus, are examples of the truth of this assertion; and then he says, "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; . . . [illegible] that have done good, . . . and *they that have done evil*," etc.

That passage in Rom. 8: 11 has no reference at all to the resurrection of the dead; but to that new and spiritual life upon which the believer enters *here*, after he is truly converted to God, as brought to view in the sixth chapter, and typified by baptism; more fully explained in the seventh chapter, and the blessed results brought out in their beauty and fulness in the eighth. We are "*dead* to sin," "buried by baptism," and raised "to *newness* of life." The old man is crucified with Christ, the body of sin and death destroyed, and now the "spirit of Him that raised up Jesus" dwells in us and quickens us to a new life in Christ; we live, not after the flesh, but through the Spirit we mortify the deeds of the body and *live*. Ver. 13. (O! if all of us understood this matter, and lived accordingly, what a different class of christians we should have in the world!) See also Eph. 2: 1–6. "You hath he *quickened*, who were dead in trespasses and sins." "God . . hath *quickened* us together," etc. So much for this argument (?). Now for the other.

Paul says (Rom. 1: 32), "They that commit such things are worthy of death"; and so they say, as these wicked persons *are dead*, they have received the just reward of their deeds; and as all the wicked are treated alike, and as all deserve death, whenever they are *dead* they have received their punishment, and of course there is no occasion to raise them again; *ergo*, they will not *be* raised!

Now just look here; if the wicked die because they deserve to die, what do *little children* die for? and what do God's *saints* die for? and why does God not only *let* them die, but die by the cruel hands of his and their enemies? And what is the judgment day for? There is no one to convict, no body to condemn; all there are righteous, and all the righteous will be there; and all the terribly sublime and awful scenes of the judgment are a lost effort!

But come back to the question. What makes people die? or, why do they die? I answer: *because Adam sinned*. This, *this* is the cause, the *only* cause why the saint and the sinner, the old and the young, die. No matter what their character is when they *die*, it is for the fault of *another*. What, then, can be more right or *just* than that the life they have lost for *another's* sake should be restored to them again? "Why, even of yourselves, judge ye not what is right? (Lk. 12: 57.) Most certainly it is but right and just, and Christ has declared in the most positive and unequivocal manner that the hour is coming, in which all that are in the graves *shall* come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation; which damnation will result in their being burned up, root and branch. *Then, and never till then*, will wicked men die because they are "worthy of death." Their being raised from the grave and made alive repays all that they have lost on Adam's account, and now they meet the consequences of *their own* folly and guilt.

Is not this so? What say the Scriptures? Rom. 5: 12;—Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, in whom (*margin*) all have sinned." "By the offence of one (Adam) judgment came upon all men to condemnation; so by the righteousness of one (Christ) the free gift came upon all to justification of life." Ver. 18. Read the rest of the chapter. 1 Cor. 15: 21, 22; "For since by man came death, by man came also the resurrection of the dead. For as *by* Adam ALL die, *even so* by Christ shall ALL *be made alive*."

There! if that is not plain enough, nothing can be. And if there is an honest man lives who can look these scriptures in the face and not believe that the unjust, as well as the just, will have a resurrection at the last day, his mind and judgment must be terribly warped some way. And, finally, if they will not believe Christ's and Paul's testimony, "neither would they believe if one rose from the dead."

C. L. PERCIVAL.

Massawippi, C. E., 1864.

For the World's Crisis.

WHAT WILL BECOME OF THE WICKED?

That the righteous and wicked are to get their reward on the earth, is evident from the following passage of Scripture: "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Now the question arises, What is their recompense? The recompense of the righteous is not what I am talking about at this time, so I shall only say that it is evidently endless life; and proceed to establish the destiny of the other class.

They are to be recompensed IN THE EARTH. What is their recompense? Solomon says, "The righteous shall never be removed; but the wicked shall *not* INHABIT THE EARTH." Now what is to become of them? They are to be recompensed *in the earth*, and yet the time is coming, according to Solomon, when they shall *not inherit it*. I know the doctrine of endless torment is popular, but I care not for popularity; give me the truth, popular or not!

Page after page has been written on both sides, and yet both sides are held up as "incontrovertible." What is the cause? I attribute it to the stubbornness of mankind more than the incorrectness of the Scripture. I shall hold this position as incontrovertible. They are to be recompensed in the earth, and yet the time is coming when they will not inherit it; and surely if they were suffering endless torment, as their recompense, it would not exclude them from the earth, for if that [illegible]

them bodily, as some hold, and yet they exist in a spiritual form, what existence is their recompense, and they must receive it in the earth. If this be the case, would not friends know each other in that situation? Would they be conscious of the existence of the wicked, if they were permitted among them? So it looks to me. But Solomon precludes all such ideas, by saying, "They shall *not inherit the earth*;" and to say that they cannot inhabit it in a spiritual form, is denying their existence in a spiritual form, for they are to be recompensed IN THE EARTH!

But Obadiah is not dumb on this question; and, in fact, he expresses my sentiments to the letter, when he declares "they shall be as though they had not been." Obd. 16. And John's vision was not at all obscure on the subject, when the Lord revealed to him a time when every creature in heaven, and on earth, and under the earth, and such as are in the sea, all that are in them, would say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Rev. 5: 13. How are these points to be met? By playing on word *aion-aionos*, and that alone. Some people play on that word, just as a boy plays on a Jew's-harp. One spring does the whole thing.

If "forever" signifies "endless existence," did not Jonah suffer endless punishment in the whale's belly? See Jonah 2: 1—9. But you say if the word "eternal," "everlasting," "forever," &c., are not to be relied on as implying endless duration, how can you prove that the righteous are to inherit endless life? I will tell you how. Jesus says, "They which shall be accounted worthy to attain that world, and the resurrection *from the dead* (from among the dead ones), neither marry nor are given in marriage; NEITHER CAN THEY DIE ANY MORE." See Luke 20: 35, 36. If they do not die any more, then they must have endless life. Again: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away*." 1 Pet. 5: 4. Many more might be adduced, but enough is enough.

The promise of the angel to Mary was, "He shall reign over the house of Jacob forever, and of his kingdom there shall BE NO END." Luke 1: 33. And if we are children of God, then are we heirs of God, and *joint heirs with Jesus Christ*. So it will be seen that the kingdom of Christ is endless, and so is our heirship. But the "end of the wicked shall be cut off." "The day that cometh shall burn them up, . . . that it shall leave them neither root nor branch. Mal. 4: 1.

Does not this look consistent? God will then have a clean universe. And the lamentable howling of the lost in purgatory, will prove a fanciful humbug after all. When that day comes, the *ignis-fatuus* that now dazzles the eyes of so many will have moved off!

J. W. TAYLOR.

For the World's Crisis.

SHALL WE KNOW THE TIME?

Most certainly; God's word for it, and that is authority. Gabriel, one of the chief angels, was faithful to make Daniel understand the *vision* that was to be for many days. The angel tells Daniel to "shut up the words and seal the book, even to the time of the end." Now this time of the end is of great importance. No one can know what is sealed until the period called the time of the end.

All past efforts to place the time for Christ to come would be and has been labor lost, because no calculation as yet has proved true. Daniel says he looked and behold there stood other two beside him and Gabriel, one on one bank and another on the other bank of the river. And he says to the other, "How long shall it be to the end of these wonders?" No doubt the sealed words were among the wonders.

Daniel sees the man that was clothed in linen hold up both hands and swear positively that it should be for a "time, times and an half." Now here is a lone instance of two oaths being taken at the same breath. This *how long* question was answered by a two-fold oath. We see the time idea was of some importance. Daniel is told to shut up the words and seal the book himself, and the seal was not to be broken till the time of the end.

In the eighth chapter of Daniel he hears these two saints talking about the vision. He is answered, "Unto 2300 days." Daniel says he sought for the meaning of the vision, and there stood up before him as the appearance of a man; and he says, "I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man understand the vision." And he says, "Understand, O man; for at the time of the end shall be the vision." For at the time appointed the end shall be. At the time of the end shall be the vision. The vision shall not be understood till then.

Gabriel is told to make Daniel understand the vision, and I think he did understand it. Gabriel tells Daniel to seal up the book, or that part which was to take place in the last "end of the indignation," in the time of the end. One of these men on the river bank asks the man in linen on the river, "How long to the end of these wonders?" It is not Daniel that asks this question, "How long?" Daniel is under Gabriel's instructions, and he was to make Daniel understand; so there was no need of Daniel asking at this time about the length of time.

After Daniel had listened to the double oath he says, "I heard, but I understood not." What did he not understand? What shall be at the end, when all these things you have told me about shall be finished. This is what I want to know, when all these things are finished, what is going to be then? I tell you, Daniel, go thy way; you have done all, as I told you, to seal up that part relating to the time of the end, and somewhere in the time of the end what I have showed you and told you to seal up, the wise, my children, shall understand. We are not told whether at the first part of the time of the end, or the middle, or down most to the end, the wise shall know when the whole vision runs out, and that only in the time of the end.

I will just repeat Daniel's question: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Daniel does not ask anything about time (please all look at this matter) in this chapter. Gabriel was under obligation to make Daniel understand the vision —all of it, and he does not complain but what he does, but he did not know what was going to be at the end of the vision. Now go thy way Daniel, you have shut up the words and sealed the book till the time of the end. All this you have sealed yourself, Daniel, and know about, and now I will tell you what shall be the end of these things. You shall rest, or sleep in the grave, and stand in thy lot (be resurrected) at the end of the days. This is what shall be at the end of these things.

Now, dear brethren and sisters, we may be just as certain of knowing what Daniel knew how to seal and did seal up, as that there is such a portion of time called the time of the end. O! shall it be? Yes, know just about when the Master is coming, when he is nigh, even at the DOOR. Amen.

Bristol, Ct. HENRY L. BRADLEY.

For the World's Crisis.

TAKE HEED WHAT YOU HEAR.

The tender and watchful care of our blessed Savior over his children is every where made manifest in the volume of truth. How often does he point out the dangers that beset our path, and admonish us to beware.

"Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men." "Beware, lest ye also, being led away by the error of the wicked, fall from your own steadfastness." "Beware of covetousness." "Beware of false prophets." "Beware of men." "Beware of dogs." "Beware of evil workers." These are all points of danger that lie along the narrow way leading from death to life, and must be shunned by every christian pilgrim who treads its dangerous path.

Not only are the dangers of the path we are to travel closely pointed out to us by our blessed Savior, but he has also cautioned us to take heed to them.

"Take heed that no man deceive you." Take heed to yourself. Take heed that ye be not deceived. The Prophet Hosea says of Israel, "They left off to take heed to the Lord, and asked council at their stocks."

"*Take heed* what you hear." Here is a caution given by our Savior in five words, which deeply concerns every child of God, and every child of the wicked one. Still it is but little regarded by either class. But wherein does it so deeply concern us? I answer, because ordinarily faith comes by hearing.

The principal means ordained of God for the propagation of his truth was the preaching of the gospel. "Go preach my gospel to every creature" was the commission put into the hands of the Apostles, and it has "pleased God by the foolishness of preaching to save them that believe." We learn by that solemn charge given by Paul to his son Timothy, what it is to preach the gospel. "Preach the word." "Thy word is truth."

All true religion is obedience to the truth. It consists in those dispositions, affections and actions which are in correspondence with God's word. How important it is that we take heed what we hear. Nothing but the truth of God's word can profit us. If any of the fallen, perishing children of Adam are ever begotten to that life that is in the Son, they must be begotten by the truth. "Of his own will," says the apostle James, "begat he us with the word of truth." Are any taken from the great mass of wickedness, and fitted and set apart for God's everlasting kingdom, the work must be done through the truth. "Sanctify them through thy truth" was our Savior's prayer for his disciples.

I sometimes ask myself why it is that the preaching of our day is so powerless, when the gospel by itself is "the power of God unto salvation"—is mighty to the pulling down of strongholds? But I find an answer in the words of a Presbyterian minister of our own times.

He says, "One of the most discouraging signs of the times is the departure of many, who bear the ministerial office, from the form of sound words—the simplicity of the gospel. Erroneous philosophy and perverted reason obscure and pervert the life-giving truths of the Bible." "Under the chilling influence of speculative philosophy, or the withering heat of fanaticism, vital piety rapidly declines."

If such be the preaching of our day, let me say to all who may read this article, remember the admonition of our Savior, "Take heed what you hear." It is the mixture of human wisdom with the divine that evidently diminishes the power of the gospel. Paul declares that he was sent to "preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." And he preached it, "Not in the words which man's wisdom teacheth, but with the Holy Ghost teaching, comparing spiritual things with spiritual;" an example for all teachers of the word, but followed by few.

Some writer has said, "From the third century to the Reformation, the church was cursed and the gospel corrupted by the Philosophy of Plato and Aristotle." Now unless I greatly err, it had not wholly spent its cunning and corrupting force to the church three hundred years ago. [illegible]

All mankind have a life that must run parallel with the life of Deity. You cannot get rid of it however much you may wish to. There are but two abodes for the future— Heaven or Hell. Choose where you will spend that unending life, for you must exist in the one or the other so long as God exists.

Now, I do not say that the above is philosophy, but I do say that it is not Bible; for the Bible everywhere finds man in his natural state in a perishing, dying condition, and invites him to Christ that he may obtain life.

Brethren, there are false teachers amongst us in this dispensation of grace, as there were false prophets among the people of the former dispensation. We must take heed what we hear, as well as how we hear. Error can do us no good; truth can. Error comes by false teachers; mercy and truth by Jesus Christ.

Cabot, Vt. C. BOND.

For the World's Crisis.

CHRISTIAN VOYAGER.

AIR.—*Brave Boys.*

High o'er the foaming main
Swells the fierce storm in its might,
While round our barque the mad waters leap,
And dark is the gloomy night.
Many the storms we've braved,
Many the dangers we've passed;
Thank God! we are nearing the heavenly shore,
We'll enter the haven at last.

CHORUS.
Safe home at last,
Home where the weary may rest;
To join in the song of the heavenly throng,
The song of the pure and the blest.

Firm is our Pilot true,
Onward's the word of command;
We'll fear nevermore, though the hurricane roar,—
Oh! we're bound for fair Canaan's land.
Soon will the night be o'er,
Soon all our sorrows be gone,
We'll anchor soon 'neath a cloudless sky,
When the morning of glory shall dawn.

Soft are the breezes now,
Borne from the verdant vale,
While fragrance fair we shall evermore share,
And bask in the healthful gale.
The sorrowing ones rejoice,
Their bosoms ne'er heave with a sigh;
For gladness shall sit on every brow,
And beam from every eye.

E. SANDERSON.

For the World's Crisis.

MAN IS MORTAL.

The commonly received and popular theory that all men possess, or are endowed with, an innate principle which is destined to exist forever, and which will and must survive through all eternity, is a great error. This principle is generally denominated *soul*, and is believed to be capable of a separate existence from the body, as a distinct entity. It is a fundamental and deep-rooted *error*, which gives direction to the faith and doctrines of nearly all the various sects or organized bodies of Christendom. Strange to say, however, its origin is traced to heathen philosophy! Plato, Socrates, Pythagoras, Zoroaster, and other heathen philosophers, were the first who taught the doctrine of natural immortality, or "the immortality of the soul."

What a source from whence professing christians of so many different names and various creeds and doctrines to believe and sustain this gross *fable*, as a leading or fundamental doctrine, upon which the superstructure of their faith rests! It is *worse* than a *sandy* foundation; not being supported by the Scriptures of divine inspiration. How frequently do we hear these expressions by professed ministers of Christ, even: never-dying soul, deathless spirit, immortal soul, and similar words and phrases; whereas they cannot be once found in all the sacred Scriptures. The Bible teaches no such doctrine.

Those persons who are desirous of knowing the *truth* that they may walk therein, and be sanctified thereby (John 8: 32; 17: 17–19,) should follow the example of the noble Bereans. Acts 27: 11. There they will find that immortality, or eternal life, is to be *sought* for and obtained *through Christ alone*.—Rom. 2: 7; John 5: 39, 40. ADAM FRIZEE.

INSTRUMENTAL MUSIC IN WORSHIP.

MR. EDITOR:—Having been invited to dedicate a church within the bounds of my district, containing an organ, more than twenty years ago, I addressed to Messrs. Root and Lewis, the principal members of the board of trustees, who gave me the invitation, the following letter, a copy of which I here forward to you for publication in the columns of your faithful periodical.

E. B.

HERE FOLLOWS THE LETTER:

Dear Brethren:—As I am about to address you on a subject of deep and lasting interest to the church of Christ, and one too, which, under the circumstances, involves considerations of the most delicate nature, I dare not proceed in the undertaking without lifting my heart to Him, "whose we are and whom we serve," that he would vouchsafe two things, —first, that I may write, and secondly, that you may read this epistle in the spirit of Christ.

The subject to which I allude is the setting up an organ of music in your new church. And who can say, in almost any view of this subject, that it is not one of deep and lasting interest to the church of Christ, especially that of it which holds Methodism and Christianity to be one and the same thing? When the intelligence of this thing came to my ears, it gave me a shock I had not often felt. There was no redeeming circumstance from which I could derive any relief. The thing had been done; it had been done by men of piety, by men of influence, by men whom I had esteemed almost beyond any others of my acquaintance. Indeed, it had been done by men who were the very last I should have suspected of such a thing in all the district! I felt, I prayed, I wept.

But all this opposition to church organs, it will be said, perhaps, is the effect of education, of superstition, of habit; or, at least, of great weakness. But admitting all this, as the great body of our people are honestly opposed to instrumental music in churches, and would be greatly injured in their feelings by its introduction there, I submit to your christian charity whether the consciences of even weak brethren are not to be regarded; and whether we are not required by God himself to abstain from anything of this sort "whereby a brother stumbleth, or is offended, or is made weak?" This single circumstance, when you come to look at it, will be a sufficient reason with you, no doubt, as it surely is with me, for discountenancing instrumental music in churches. But there are other reasons for excluding instrumental music from the worship of God, which appeal with equal force to our christian charity, if not, indeed, to our sense of moral obligation.

1. Mr. Wesley, whom I regard as no mean authority in such cases, peremptorily forbade the use of instrumental music in all his societies.

2. The practice of using instrumental music in the worship of God has been steadily opposed by our church, preachers and people, with the exception of here and there an individual, down to the present time. At least this has been the case in our own country.

3. In 1836 the General Conference passed a resolution, solemnly enjoining upon the ministry to discourage the use of instrumental music in churches, by all prudent means; declaring the practice to be utterly at variance with vital godliness.

4. The use of instrumental music in the worship of God, by David, is most clearly condemned by the prophet Amos. See the Book of this prophet, chapter 6, verse 5, with Dr. Clark's comment upon the passage. And also his note on 2 Chron. 29: 25, to the same effect. The Doctor, in his comment on these passages, shows most conclusively, at least to my mind, that the use of instrumental music in the worship of God was sinful, even in David's time. But even were we to admit that David was justified in using such music, this would no more prove that we may use it under the gospel dispensation than that we may imitate him in having a plurality of wives, or in offering those sacrifices which were prescribed by the ceremonial law; for if it should be argued that the law of ceremonies and the custom of polygamy were abolished by the express authority of our Lord and his apostles, so was the use of instrumental music in Divine worship forever excluded by their example, as nothing of the kind was ever allowed in their practice.

I know it is said that "instrumental music is an *improvement* on primitive usage." And I know equally well that primitive usage *needs no* improvement; but that all departures from it are of the nature of apostasy, while all improvement consists in returning to first principles, or in coming back to primitive usage from which apostate churches have departed. *Improvement* is the specious name under which all errors and corruptions that ever disgraced the church, have crept in. And I, for one, have grown quite suspicious of this name. I cannot help thinking that those changes by which we "depart from the old land-marks" our fathers have set up in the days of their simplicity are to be recognized, not as *useful improvements*, but as *hurtful innovations*. Let us take a few examples of these *improvements* as they present themselves in the history of the church in bygone days, and we shall learn to adopt them, it is presumed, with great caution; or, rather, to adopt them not at all. It will be remembered that the Jews *improved* the worship of their fathers, until all "appeared beautiful *without*; but *within*, was full of rottenness and dead men's bones." The Papal Hierarchy have *improved* the apostolic worship until not only images, and relics, and saints have come to be adored, but his holiness, the Pope, "opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God." And some of the Methodist people, particularly in Europe, have *improved* the Wesleyan worship till we see

"The Spirit in the letter lost;
The substance in the shade."

This remark applies, I am well assured by some of our English brethren, to that portion of the British connection especially who have introduced organ-worship into their churches; particularly in the city of Leeds, where this very circumstance occasioned the secession of no less than two thousand members at one time. With *such improvements* before our eyes, is it not time to pause and consider?

"But we shall get more hearers by having a good organ in the church." Aye, and the same might be said of many other expedients, as the introducing of plays, shows, festivals and the like; particularly might one increase the number of his hearers by a compliance with that numerous class who "say to the seers, see not, and to the prophets, prophesy not unto us right things; speak unto us smooth things; prophesy deceits." But,

"Shall I, to soothe the unholy throng,
Soften God's truth, and smooth my tongue?"

Shall I conform to the world, that the world, through my influence thus exerted, may be conformed to Christ? How lately did I show, in your own chapel, that conformity to the world, as a means of conforming the world to Christ, never did and never can produce that effect? At all events, I dare not conform to the world, for God has forbidden it; and I, certainly, am not called upon to shut myself out of heaven by disobeying him, however I might benefit others by such disobedience.

And now, dear brethren, what is to be done? You have purchased an organ, I am told, and placed it in the church. But will you not consent, after all, to remove it? Certainly, you are not conscience bound in this matter, but *I am*. You do not deem it *wrong* to worship without an organ; but *I*, with many of our people, deem it *wrong* to worship *with* one. And will you not give it up on the ground of expediency, if on no other ground? Will you not give it up [illegible]

Conscience, I say, not thine own, but his who is grieved with the practice. I hope, I pray, I trust you will; and that God will bless you in that sacrifice of feeling and of pecuniary interest which such a measure might occasion.

But if you feel yourselves called upon, in view of all the circumstances, to retain the organ in the church, still the question recurs, what is to be done? You have kindly invited me to officiate at the dedication of your new church, but, painful as it is to my feelings, and I can assure you that it gives me more pain—such is my respect for you—than anything which has ever transpired in connection with my public ministry; yet, painful as it is to my feelings, I can only accept the invitation on the condition, that the organ shall be removed; for, with my present views, I cannot, in conscience, dedicate to the worship of God, an instrument which, I believe, would be unacceptable to him, and one which, I am satisfied, he never designed should be employed in his service; at least under the gospel dispensation. I say it is painful, extremely painful, for me to decline your invitation, as you are among the last I would be willing to disoblige. But I have looked the matter over; I have made it the subject of much prayer; I have counted the cost, and I take this step from the deliberate conviction that such is the will of the Lord.

I am aware, dear brethren, that you can well enough dispense with my services at your approaching dedication, as almost any other one will be able to do better than myself. I am not vain enough to suppose that you will be led to secure my attendance at a very great sacrifice; but as you have had the courtesy to invite me, (out of respect to my office, no doubt), I exceedingly regret that anything should exist to deny me the pleasure of complying with the invitation. And if you can at all consent to remove the obstacle which obliges me to decline the honor you have intended me, it will afford me the most heartfelt satisfaction to bear a part in the dedicatory services of your beautiful church.*

Will you be good enough to advise me on the subject immediately, that I may be seasonably informed of your final decision.

Yours, respectfully, ELIAS BOWEN.

* NOTE.—Suffice it to say I did dedicate the church in accordance with the invitation, but upon the express condition that the organ should be removed immediately after the dedication, (it being impracticable to do it before), and that it should be specifically excepted in the dedicatory prayer, which was done. Thus, my part of the stipulation was carried out in good faith; but through the advice of two or three Methodist preachers, as I was told,—shame on them!—the organ was never removed. Since that time, other singing machines have been plentifully introduced into our churches, and, O, what a ridiculous bellowing we now have in almost all our houses of worship throughout the land! —*Earnest Christian.*

For the World's Crisis.

A BIRTH-DAY REFLECTION.

BRO. GRANT:—I am this day eighty-nine years of age; and ever since 1843 have been a Second Advent believer. Under God, I was converted into the Advent faith by the preaching of Eld. John Couch; and although many have turned from the faith since that time, and gone back to the world, seeking worldly opulence and worldly pleasure, I have retained the faith, and by meditation and its influence have found many comforting hours, especially when and after I have been reading the prophecies of Daniel and St. John the divine. Surely they speak in the highest terms of the power, greatness and goodness of our blessed Lord and Savior, and of his speedy coming to judge and cleanse the earth from all unrighteousness.

In view of these things, notwithstanding my advanced age, [illegible] until the last trump shall sound, and that I shall be [illegible] blessed Lord in the air with his beloved chosen ones.

I must be brief in my address, but conscience impels me to say that I rejoice in hearing of and seeing so many believers that are now preparing and waiting for those blessed. Lord and Master. Our numbers have been greatly increased within a few years past by the [illegible] Christ. There have been many new converts who have embraced the true faith, and many backsliders reclaimed, [illegible] are now [illegible] tians. May God hasten the day when the precious gospel of our Lord and Savior Jesus Christ shall be promulgated throughout the whole world, and re-echo from heart to heart until the [illegible] brought [illegible] salem, where [illegible] unknown [illegible] ever abo[illegible]

Fisher[illegible]

A VOICE FROM THE SICK ROOM.

It is night; and as I still [illegible] of the clock [illegible] ing from [illegible] my dear old father, who lies prostrate [illegible] lung fever [illegible]

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

COME AND REIGN.

Dark and drear is earth's horizon,
Clouds and tempests gather fast;
Long has been the time of weeping,
When will this dark night be past?

All around is dire confusion,
Strife and tumult everywhere;
See! "perplexity of nations;
Men's hearts failing them for fear."

Hark! the deep-toned thunder rumbling;
Lightnings flash athwart the sky;
On the earth the cannon roaring,—
Hear you not the battle cry?

On the bloody field of carnage,
Brother takes a brother's life;
Professed disciples of the Savior
Meet and join in deadly strife!

Oh! what sights and sounds of horror
Shock the eye and pierce the ear!
Multitudes are dead and dying,
Groans of anguish fill the air.

Through the land dismay and terror,
Grief and mourning far and near;
Tears are falling, hearts are breaking,
Souls are sinking in despair.

When will end this night of sorrow?
When, oh, when will morning dawn?
When will come our great Deliverer?
Come! Lord Jesus, quickly come!

Come and still this wild commotion;
Come and put an end to sin;
Wake the sleeping, take the kingdom,—
Come! oh Jesus, come and reign!

B. P. F.

For the World's Crisis.

"DEATH IS AN ETERNAL SLEEP."

So declared the French nation fifty years ago, and the world stood aghast at their blasphemy, and the church pitied their folly; deeming their infidelity too monstrous and self-evident to deserve even a reproof or refutation. But in these enlightened days a portion of a class of christians, noted for their superior knowledge in divine things, boldly proclaim the *same thing*, only excepting the righteous, but little more than a difference in numbers,—and even that difference hardly worth noticing,—with the Frenchman, considering that they were taught that those who based their claim to superior goodness on obedience to the teachings of the Bible were the worst and wickedest of all.

But how do these two classes of men go to work to support their strange assertion? The Frenchman, by simply rejecting the Bible entirely, the only source of light and knowledge respecting any such thing as life beyond the grave,—the other, by endeavoring to make *the Bible support the doctrine!* And at what a cost! Laying the Lord Jesus in a lie! Now, friend, do not start. I know it sounds awful; but *it is true.* Whoever says the wicked will not live again, simply gives Jesus Christ the lie, and the apostle Paul too.

You may ransack every circumstance in all the history of God's dealings with men, turn them all over and under, turn them inside out and upside down; discourse as widely as you please respecting God's laws and penalties, the promises and threatenings, and his intentions as you understand them concerning old or young, righteous or wicked; and still it stands there like the eternal Rock,—that declaration so simple, so plain, so blessed to the saint, so terrible and so inflexible to the sinner:—"Marvel not at *this*, for the hour is *coming*, in which all that are in the graves shall . . . *come forth.*" "But he *means*"—Stop! sir, for your soul's sake, do not abuse the blessed Savior by trying to tell what He, who spake as never man spake, *meant!* As a Lowell Bro. used to say,—"Our God is n't a fool." Never was a sentence uttered since the world began in which every word told with such clearness and unmistakable certainty, and such straightforward simplicity, with such an utterly hopeless chance for drawing any conclusion different from what stands naked upon the very face of it, as that of John 5: 28. It makes a clean sweep of all the sophistries of men on this subject.

The cause of my penning this article is, the reception of a copy of the *Herald of Life* from some friends South, and in which I find several (so called) arguments in favor of this strange theory. I confess the way in which the writers came to their conclusions seems to me like traveling from Boston to New York by the way of Cape Horn and San Francisco. I notice but two arguments (?) worth looking at, for they embrace all the rest, and all I believe that can be said upon the subject:

The first is, It is the Spirit of God that calls the dead to life; and, as his Spirit does not dwell with the wicked, either living or dead, none but the righteous will be called to life again. Now *nothing* can be further from the truth than this. *It is not* God's Spirit that awakens the dead. It is the voice and irresistible power of Jesus Christ! Said he, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Jairus' daughter, the widow's son, and Lazarus, are examples of the truth of this [illegible] . . . [illegible]. Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they [illegible]

that have done good, . . . and *they that have done evil*," etc.

That passage in Rom. 8: 11 has no reference at all to the resurrection of the dead; but to that new and spiritual life upon which the believer enters *here*, after he is truly converted to God, as brought to view in the sixth chapter, and typified by baptism; more fully explained in the seventh chapter, and the blessed results brought out in their beauty and fulness in the eighth. We are "*dead* to sin," "buried by baptism," and raised "to *newness* of life." The old man is crucified with Christ, the body of sin and death destroyed, and now the "spirit of Him that raised up Jesus" dwells in us and quickens us to a new life in Christ; we live, not after the flesh, but through the Spirit we mortify the deeds of the body and *live.* Ver. 13. (O! if all of us understood this matter, and lived accordingly, what a different class of christians we should have in the world!) See also Eph. 2: 1–6. "You hath he *quickened*, who were dead in trespasses and sins." "God . . hath *quickened* us together," etc. So much for this argument (?). Now for the other.

Paul says (Rom. 1: 32), "They that commit such things are worthy of death"; and so they say, as these wicked persons *are dead*, they have received the just reward of their deeds; and as all the wicked are treated alike, and as all deserve death, whenever they are *dead* they have received their punishment, and of course there is no occasion to raise them again; *ergo*, they will not *be* raised!

Now just look here; if the wicked die because they deserve to die, what do *little children* die for? and what do God's *saints* die for? and why does God not only *let* them die, but die by the cruel hands of his and their enemies? And what is the judgment day for? There is no one to convict, no body to condemn; all there are righteous, and all the righteous will be there; and all the terribly sublime and awful scenes of the judgment are a lost effort!

But come back to the question. What makes people die? or, why do they die? I answer: *because Adam sinned.* This, *this* is the cause, the *only* cause why the saint and the sinner, the old and the young, die. No matter what their character is when they *die*, it is for the fault of *another.* What, then, can be more right or *just* than that the life they have lost for *another's* sake should be restored to them again? "Why, even of yourselves, judge ye not what is right? (Lk. 12: 57.) Most certainly it is but right and just, and Christ has declared in the most positive and unequivocal manner that the hour is coming, in which all that are in the graves *shall* come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation; which damnation will result in their being burned up, root and branch. *Then, and never till then*, will wicked men die because they are "worthy of death." Their being raised from the grave and made alive repays all that they have lost on Adam's account, and now they meet the consequences of *their own* folly and guilt.

Is not this so? What say the Scriptures? Rom. 5: 12;—Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, in whom (*margin*) all have sinned." "By the offence of one (Adam) judgment came upon all men to condemnation; so by the righteousness of one (Christ) the free gift came upon all to justification of life." Ver. 18. Read the rest of the chapter. 1 Cor. 15: 21, 22; "For since by man came death, by man came also the resurrection of the dead. For as *by* Adam ALL die, *even so* by Christ shall ALL *be made alive.*"

There! if that is not plain enough, nothing can be. And if there is an honest man lives who can look these scriptures in the face and not believe that the unjust, as well as the just, will have a resurrection at the last day, his mind and judgment must be terribly warped some way. And, finally, if they will not believe Christ's and Paul's testimony, "neither would they believe if one rose from the dead."

C. L. PERCIVAL.

Massawippi, C. E., 1864.

For the World's Crisis.

WHAT WILL BECOME OF THE WICKED?

That the righteous and wicked are to get their reward on the earth, is evident from the following passage of Scripture: "The righteous shall be recompensed in the earth; much more the wicked and the sinner." Now the question arises, What is their recompense? The recompense of the righteous is not what I am talking about at this time, so I shall only say that it is evidently endless life; and proceed to establish the destiny of the other class.

They are to be recompensed IN THE EARTH. What is their recompense? Solomon says, "The righteous shall never be removed; but the wicked shall *not* INHABIT THE EARTH." Now what is to become of them? They are to be recompensed *in the earth*, and yet the time is coming, according to Solomon, when they shall *not inherit it.* I know the doctrine of endless torment is popular, but I care not for popularity; give me the truth, popular or not!

Page after page has been written on both sides, and yet both sides are held up as "incontrovertible." What is the cause? I attribute it to the stubbornness of mankind more than the mysteriousness of the Scripture. I shall hold this position as incontrovertible. They are to be recompensed in the earth, and yet the time is coming when they will not inherit it; and surely if they were suffering endless torment, as their recompense, it would not exclude them from the earth, for if that [illegible] . . . [illegible]

them bodily, as some hold, and yet they exist in a spiritual form, what existence is their recompense, and they must receive it in the earth. If this be the case, would not friends know each other in that situation? Would they be conscious of the existence of the wicked, if they were permitted among them? So it looks to me. But Solomon precludes all such ideas, by saying, "They shall *not inherit the earth*," and to say that they cannot inhabit it in a spiritual form, is denying their existence in a spiritual form, for they are to be recompensed IN THE EARTH!

But Obadiah is not dumb on this question; and, in fact, he expresses my sentiments to the letter, when he declares "they shall be as though they had not been." Obd. 16. And John's vision was not at all obscure on the subject, when the Lord revealed to him a time when every creature in heaven, and on earth, and under the earth, and such as are in the sea, all that are in them, would say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever." Rev. 5: 13. How are these points to be met? By playing on word *aion-aionos*, and that alone. Some people play on that word, just as a boy plays on a Jew's-harp. One spring does the whole thing.

If "forever" signifies "endless existence," did not Jonah suffer endless punishment in the whale's belly? See Jonah 2: 1—9. But you say if the word "eternal," "everlasting," "forever," &c., are not to be relied on as implying endless duration, how can you prove that the righteous are to inherit endless life? I will tell you how. Jesus says, "They which shall be accounted worthy to attain that world, and the resurrection *from the dead* (from among the dead ones), neither marry nor are given in marriage; NEITHER CAN THEY DIE ANY MORE." See Luke 20: 35, 36. If they do not die any more, then they must have endless life. Again: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away.*" 1 Pet. 5: 4. Many more might be adduced, but enough is enough.

The promise of the angel to Mary was, "He shall reign over the house of Jacob forever, and of his kingdom there shall BE NO END." Luke 1: 33. And if we are children of God, then are we heirs of God, and *joint heirs with Jesus Christ.* So it will be seen that the kingdom of Christ is endless, and so is our heirship. But the "end of the wicked shall be cut off." "The day that cometh shall burn them up, . . . that it shall leave them neither root nor branch. Mal. 4: 1.

Does not this look consistent? God will then have a clean universe. And the lamentable howling of the lost in purgatory, will prove a fanciful humbug after all. When that day comes, the *ignis-fatuus* that now dazzles the eyes of so many will have moved off!

J. W. TAYLOR.

For the World's Crisis.

SHALL WE KNOW THE TIME?

Most certainly; God's word for it, and that is authority. Gabriel, one of the chief angels, was faithful to make Daniel understand the *vision* that was to be for many days. The angel tells Daniel to "shut up the words and seal the book, even to the time of the end." Now this time of the end is of great importance. No one can know what is sealed until the period called the time of the end.

All past efforts to place the time for Christ to come would be and has been labor lost, because no calculation as yet has proved true. Daniel says he looked and behold there stood other two beside him and Gabriel, one on one bank and another on the other bank of the river. And he says to the other, "How long shall it be to the end of these wonders?" No doubt the sealed words were among the wonders.

Daniel sees the man that was clothed in linen hold up both hands and swear positively that it should be for a "time, times and an half." Now here is a lone instance of two oaths being taken at the same breath. This *how long* question was answered by a two-fold oath. We see the time idea was of some importance. Daniel is told to shut up the words and seal the book himself, and the seal was not to be broken till the time of the end.

In the eighth chapter of Daniel he hears these two saints talking about the vision. He is answered, "Unto 2300 days." Daniel says he sought for the meaning of the vision, and there stood up before him as the appearance of a man; and he says, "I heard a man's voice between the banks of Ulai which called and said, Gabriel, make this man understand the vision." And he says, "Understand, O man; for at the time of the end shall be the vision." For at the time appointed the end shall be. At the time of the end shall be the vision. The vision shall not be understood till then.

Gabriel is told to make Daniel understand the vision, and I think he did understand it. Gabriel tells Daniel to seal up the book, or that part which was to take place in the last "end of the indignation," in the time of the end. One of these men on the river bank asks the man in linen on the river, "How long to the end of these wonders?" It is not Daniel that asks this question, "How long?" Daniel is under Gabriel's instructions, and he was to make Daniel understand; so there was no need of Daniel asking at this time about the length of time.

After Daniel had listened to the double oath he says, "I heard, but I understood not." What did he not understand? What shall be at the end, when all these things you have told me about shall be finished. This is what I want to know, when all these things are finished, what is going to be then? I tell you, Daniel, go thy way; you have done all as I told you, to seal up that part referring to the time of the end, and somewhere in the

time of the end what I have showed you and told you to seal up, the wise, my children, shall understand. We are not told whether at the first part of the time of the end, or the middle, or down most to the end, the wise shall know when the whole vision runs out, and that only in the time of the end.

I will just repeat Daniel's question: "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Daniel does not ask anything about time (please all look at this matter) in this chapter. Gabriel was under obligation to make Daniel understand the vision—all of it, and he does not complain but what he does, but he did not know what was going to be at the end of the vision. Now go thy way Daniel, you have shut up the words and sealed the book till the time of the end. All this you have sealed yourself, Daniel, and know about, and now I will tell you what shall be the end of these things. You shall rest, or sleep in the grave, and stand in thy lot (be resurrected) at the end of the days. This is what shall be at the end of these things.

Now, dear brethren and sisters, we may be just as certain of knowing what Daniel knew how to seal and did seal up, as that there is such a portion of time called the time of the end. O! shall it be? Yes, know just about when the Master is coming, when he is nigh, even at the DOOR. Amen.

Bristol, Ct. HENRY L. BRADLEY.

For the World's Crisis.

TAKE HEED WHAT YOU HEAR.

The tender and watchful care of our blessed Savior over his children is every where made manifest in the volume of truth. How often does he point out the dangers that beset our path, and admonish us to beware.

"Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men." "Beware, lest ye also, being led away by the error of the wicked, fall from your own steadfastness." "Beware of covetousness." "Beware of false prophets." "Beware of men." "Beware of dogs." "Beware of evil workers." These are all points of danger that lie along the narrow way leading from death to life, and must be shunned by every christian pilgrim who treads its dangerous path.

Not only are the dangers of the path we are to travel closely pointed out to us by our blessed Savior, but he has also cautioned us to take heed to them.

"Take heed that no man deceive you." Take heed to yourself. Take heed that ye be not deceived. The Prophet Hosea says of Israel, "They left off to take heed to the Lord, and asked council at their stocks."

"*Take heed* what you hear." Here is a caution given by our Savior in five words, which deeply concerns every child of God, and every child of the wicked one. Still it is but little regarded by either class. But wherein does it so deeply concern us? I answer, because ordinarily faith comes by hearing.

The principal means ordained of God for the propagation of his truth was the preaching of the gospel. "Go preach my gospel to every creature" was the commission put into the hands of the Apostles, and it has "pleased God by the foolishness of preaching to save them that believe." We learn by that solemn charge given by Paul to his son Timothy, what it is to preach the gospel. "Preach the word." "Thy word is truth."

All true religion is obedience to the truth. It consists in those dispositions, affections and actions which are in correspondence with God's word. How important it is that we take heed what we hear. Nothing but the truth of God's word can profit us. If any of the fallen, perishing children of Adam are ever begotten to that life that is in the Son, they must be begotten by the truth. "Of his own will," says the apostle James, "begat he us with the word of truth." Are any taken from the great mass of wickedness, and fitted and set apart for God's everlasting kingdom, the work must be done through the truth. "Sanctify them through thy truth" was our Savior's prayer for his disciples.

I sometimes ask myself why it is that the preaching of our day is so powerless, when the gospel by itself is "the power of God unto salvation"—is mighty to the pulling down of strongholds? But I find an answer in the words of a Presbyterian minister of our own times.

He says, "One of the most discouraging signs of the times is the departure of many, who bear the ministerial office, from the form of sound words—the simplicity of the gospel. Erroneous philosophy and perverted reason obscure and pervert the life-giving truths of the Bible." "Under the chilling influence of speculative philosophy, or the withering heat of fanaticism, vital piety rapidly declines."

If such be the preaching of our day, let me say to all who may read this article, remember the admonition of our Savior, "Take heed what you hear." It is the mixture of human wisdom with the divine that evidently diminishes the power of the gospel. Paul declares that he was sent to "preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." And he preached it, "Not in the words which man's wisdom teacheth, but with the Holy Ghost teaching, comparing spiritual things with spiritual;" an example for all teachers of the word, but followed by few.

Some writer has said, "From the third century to the Reformation, the church was cursed and the gospel corrupted by the Philosophy of Plato and Aristotle." Now unless I greatly err it had not wholly spent its cunning and corrupting force to the church [illegible] . . . [illegible]

All mankind have a life that must run parallel with the life of Deity. You cannot get rid of it however much you may wish to. There are but two abodes for the future—Heaven or Hell. Choose where you will spend that unending life, for you must exist in the one or the other so long as God exists.

Now, I do not say that the above is philosophy, but I do say that it is not Bible; for the Bible everywhere finds man in his natural state in a perishing, dying condition, and invites him to Christ that he may obtain life.

Brethren, there are false teachers amongst us in this dispensation of grace, as there were false prophets among the people of the former dispensation. We must take heed what we hear, as well as how we hear. Error can do us no good; truth can. Error comes by false teachers; mercy and truth by Jesus Christ.

Cabot, Vt. C. BOND.

For the World's Crisis.

CHRISTIAN VOYAGER.

AIR.—*Brave Boys.*

High o'er the foaming main
Swells the fierce storm in its might,
While round our barque the mad waters leap,
And dark is the gloomy night.
Many the storms we've braved,
Many the dangers we've passed,
Thank God! we are nearing the heavenly shore,
We'll enter the haven at last.

CHORUS.

Safe home at last,
Home where the weary may rest;
To join in the song of the heavenly throng,
The song of the pure and the blest.

Firm is our Pilot true,
Onward's the word of command;
We'll fear nevermore, though the hurricane roar,—
Oh! we're bound for fair Canaan's land.
Soon will the night be o'er,
Soon all our sorrows be gone,
We'll anchor soon 'neath a cloudless sky,
When the morning of glory shall dawn.

Soft are the breezes now,
Borne from the verdant vale,
While fragrance fair we shall evermore share,
And bask in the healthful gale.
The sorrowing ones rejoice,
Their bosoms ne'er heave with a sigh;
For gladness shall sit on every brow,
And beam from every eye.

E. SANDERSON.

For the World's Crisis.

MAN IS MORTAL.

The commonly received and popular theory that all men possess, or are endowed with, an innate principle which is destined to exist forever, and which will and must survive through all eternity, is a great error. This principle is generally denominated *soul*, and is believed to be capable of a separate existence from the body, as a distinct entity. It is a fundamental and deep-rooted *error*, which gives direction to the faith and doctrines of nearly all the various sects or organized bodies of Christendom. Strange to say, however, its origin is traced to heathen philosophy! Plato, Socrates, Pythagoras, Zoroaster, and other heathen philosophers, were the first who taught the doctrine of natural immortality, or "the immortality of the soul."

What a source from whence professing christians of so many different names and various creeds and doctrines to believe and sustain this gross *fable*, as a leading or fundamental doctrine, upon which the superstructure of their faith rests! It is *worse* than a *sandy* foundation; not being supported by the Scriptures of divine inspiration. How frequently do we hear these expressions by professed ministers of Christ, even: never-dying soul, deathless spirit, immortal soul, and similar words and phrases; whereas they cannot be once found in all the sacred Scriptures. The Bible teaches no such doctrine.

Those persons who are desirous of knowing the *truth* that they may walk therein, and be sanctified thereby (John 8: 32; 17: 17–19,) should follow the example of the noble Bereans. Acts 27: 11. There they will find that immortality, or eternal life, is to be *sought* for and obtained *through Christ alone.*—Rom. 2: 7; John 5: 39, 40.

ADAM FRIESE.

INSTRUMENTAL MUSIC IN WORSHIP.

MR. EDITOR:—Having been invited to dedicate a church within the bounds of my district, containing an organ, more than twenty years ago, I addressed to Messrs. Root and Lewis, the principal members of the board of trustees, who gave me the invitation, the following letter, a copy of which I here forward to you for publication in the columns of your faithful periodical.

E. B.

HERE FOLLOWS THE LETTER:

Dear Brethren:—As I am about to address you on a subject of deep and lasting interest to the church of Christ, and one too, which, under the circumstances, involves considerations of the most delicate nature, I dare not proceed in the undertaking without lifting my heart to Him, "whose we are and whom we serve," that he would vouchsafe two things, —first, that I may write, and secondly, that you may read this epistle in the spirit of Christ.

The subject to which I allude is the setting up an organ of music in your new church. And who can say, in almost any view of this subject, that it is not one of deep and lasting interest to the church of Christ, especially that of it which holds Methodism and Christianity to be one and the same thing? When the intelligence of this thing came to my ears, it gave me a shock I had not often felt. There was no redeeming circumstance from which I could derive any relief. The thing had been done; it had been done by men of piety, by men of influence, by men whom I had esteemed almost beyond any others of my acquaintance. Indeed, it had been done by men who were the very last I should have suspected of such a thing in all the district! I felt, I prayed, I wept.

But all this opposition to church organs, it will be said, perhaps, is the effect of education; of superstition, of habit; or, at least, of great weakness. But admitting all this, as the great body of our people are honestly opposed to instrumental music in churches, and would be greatly injured in their feelings

by its introduction there, I submit to your christian charity whether the consciences of even weak brethren are not to be regarded; and whether we are not required by God himself to abstain from anything of this sort "whereby a brother stumbleth, or is offended, or is made weak?" This single circumstance, when you come to look at it, will be a sufficient reason with you, no doubt, as it surely is with me, for discountenancing instrumental music in churches. But there are other reasons for excluding instrumental music from the worship of God, which appeal with equal force to our christian charity, if not, indeed, to our sense of moral obligation.

1. Mr. Wesley, whom I regard as no mean authority in such cases, peremptorily forbade the use of instrumental music in all his societies.

2. The practice of using instrumental music in the worship of God has been steadily opposed by our church, preachers and people, with the exception of here and there an individual, down to the present time. At least this has been the case in our own country.

3. In 1836 the General Conference passed a resolution, solemnly enjoining upon the ministry to discourage the use of instrumental music in churches, by all prudent means; declaring the practice to be utterly at variance with vital godliness.

4. The use of instrumental music in the worship of God, by David, is most clearly condemned by the prophet Amos. See the Book of this prophet, chapter 6, verse 5, with Dr. Clark's comment upon the passage. And also his note on 2 Chron. 29: 25, to the same effect. The Doctor, in his comment on these passages, shows most conclusively, at least to my mind, that the use of instrumental music in the worship of God was sinful, even in David's time. But even were we to admit that David was justified in using such music, this would no more prove that we may use it under the gospel dispensation than that we may imitate him in having a plurality of wives, or in offering those sacrifices which were prescribed by the ceremonial law; for if it should be argued that the law of ceremonies and the custom of polygamy were abolished by the express authority of our Lord and his apostles, so was the use of instrumental music in Divine worship forever excluded by their example, as nothing of the kind was ever allowed in their practice.

I know it is said that "instrumental music is an *improvement* on primitive usage." And I know equally well that primitive usage *needs no* improvement; but that all departures from it are of the nature of apostasy, while all improvement consists in returning to first principles, or in coming back to primitive usage from which apostate churches have departed. *Improvement* is the specious name under which all errors and corruptions that ever disgraced the church, have crept in. And I, for one, have grown quite suspicious of this name. I cannot help thinking that those changes by which we "depart from the old land-marks" our fathers have set up in the days of their simplicity are to be recognized, not as *useful improvements*, but as *hurtful innovations.* Let us take a few examples of these *improvements* as they present themselves in the history of the church in bygone days, and we shall learn to adopt them, it is presumed, with great caution; or, rather, to adopt them not at all. It will be remembered that the Jews *improved* the worship of their fathers, until all "appeared beautiful *without*; but *within*, was full of rottenness and dead men's bones." The Papal Hierarchy have *improved* the apostolic worship until not only images, and relics, and saints have come to be adored, but his holiness, the Pope, "opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, showing himself that he is God." And some of the Methodist people, particularly in Europe, have *improved* the Wesleyan worship till we see

"The Spirit in the letter lost;
The substance in the shade."

This remark applies, I am well assured by some of our English brethren, to that portion of the British connection especially who have introduced organ-worship into their churches; particularly in the city of Leeds, where this very circumstance occasioned the secession of no less than two thousand members at one time. With *such improvements* before our eyes, is it not time to pause and consider?

"But we shall get more hearers by having a good organ in the church." Aye, and the same might be said of many other expedients, as the introducing of plays, shows, festivals and the like; particularly might one increase the number of his hearers by a compliance with that numerous class who "say to the seers, see not, and to the prophets, prophesy not unto us right things: speak unto us smooth things; prophesy deceits." But,

"Shall I, to soothe the unholy throng,
Soften God's truth, and smooth my tongue?"

Shall I conform to the world, that the world, through my influence thus exerted, may be conformed to Christ? How lately did I show, in your own chapel, that conformity to the world, as a means of conforming the world to Christ, never did and never can produce that effect? At all events, I dare not conform to the world, for God has forbidden it; and I, certainly, am not called upon to shut myself out of heaven by disobeying him, however I might benefit others by such disobedience.

And now, dear brethren, what is to be done? You have purchased an organ, I am told, and placed it in the church. But will you not consent, after all, to remove it? Certainly you are not conscience bound in this matter, but I am. You do not deem it wrong to worship without an organ; but I, with many of our people, deem it wrong to worship with one. And will you not give it up on the ground of expediency, if on no other ground? Will you not give it up for conscience' sake?

Conscience, I say, not thine own, but his who is grieved with the practice. I hope, I pray, I trust you will; and that God will bless you in that sacrifice of feeling and of pecuniary interest which such a measure might occasion.

But if you feel yourselves called upon, in view of all the circumstances, to retain the organ in the church, still the question occurs, what is to be done? You have kindly invited me to officiate at the dedication of your new church, but, painful as it is to my feelings, and I can assure you that it gives me more pain—such is my respect for you—than anything which has ever transpired in connection with my public ministry; yet, painful as it is to my feelings, I can only accept the invitation on the condition, that the organ shall be removed;* for, with my present views, I cannot, in conscience, dedicate to the worship of God, an instrument which, I believe, would be unacceptable to him, and one which, I am satisfied, he never designed should be employed in his service; at least under the gospel dispensation. I say it is painful, extremely painful, for me to decline your invitation, as you are among the last I would be willing to disoblige. But I have looked the matter over; I have made it the subject of much prayer; I have counted the cost, and I take this step from the deliberate conviction that such is the will of the Lord.

I am aware, dear brethren, that you can well enough dispense with my services, at your approaching dedication, as almost any other one will be able to do better than myself. I am not vain enough to suppose that you will be led to secure my attendance at a very great sacrifice; but as you have had the courtesy to invite me, (out of respect to my office, no doubt), I exceedingly regret that anything should exist to deny me the pleasure of complying with the invitation. And if you can at all consent to remove the obstacle which obliges me to decline, the honor you have intended me, it will afford me the most heartfelt satisfaction to bear a part in the dedicatory services of your beautiful church.

Will you be good enough to advise me on the subject immediately, that I may be seasonably informed of your final decision.

Yours, respectfully, ELIAS BOWEN.

* NOTE.—Suffice it to say, I did dedicate the church in accordance with the invitation, but upon the express condition that the organ should be removed immediately after the dedication, (it being impracticable to do it before), and that it should be specifically excepted in the dedicatory prayer, which was done. Thus, my part of the stipulation was carried out in good faith; but through the advice of two or three Methodist preachers, as I was told,—shame on them,—the organ was never removed. Since that time, other singing machines have been plentifully introduced into our churches, and, O, what a ridiculous bellowing we now have in almost all our houses of worship throughout the land! —*Earnest Christian.*

For the World's Crisis.

A BIRTH-DAY REFLECTION.

BRO. GRANT;—I am this day eighty-nine years of age; and ever since 1843 have been a Second Advent believer. Under God, I was converted into the Advent faith by the preaching of Eld. John Couch; and although many have turned from the faith, since that time, and gone back to the world, seeking worldly opulence and worldly pleasure, I have retained the faith, and by meditation and its influence have found many comforting hours, especially when and after I have been reading the prophecies of Daniel and St. John the divine. Surely they speak in the highest terms of the power, greatness and goodness of our blessed Lord and Savior, and of his speedy coming to judge and cleanse the earth from all unrighteousness.

In view of these things, notwithstanding my advanced age, I hope my life will be spared until the last trump shall sound, and that I shall be prepared, through grace to meet my blessed Lord in the air with his believing chosen ones.

I must be short in my address. But conscience impels me to say that I rejoice in hearing of and seeing so many believers that are now preparing, and waiting for their blessed Lord and Master. Our numbers have been greatly increased within a few years past by the outpouring of the precious gospel of Christ. There have been many new converts who have embraced the true faith, and many backsliders reclaimed, so that our meetings are now thronged with true and loving christians. May God hasten the day when the precious gospel of our Lord and Savior Jesus Christ shall be promulgated throughout the whole world, and re-echo from heart to heart, until the whole seed of Abraham shall be brought in to the holy temple, the New Jerusalem, where sin and unrighteousness shall be unknown, but where joy and happiness shall ever abound.

MARY B. ELKINS.

Fisherville, N. H.

For the World's Crisis.

A VOICE FROM THE SICK ROOM.

It is night, and all is still save the ticking of the clock and a heavy and disturbed breathing from the sick room. I am watching with my dear old father, who lies prostrate with lung fever. Life and Death are at strife in his case, and it seems as if Death would have the victory. My poor heart is so tired of these sad scenes of suffering and death, that I look away over into God's beautiful Eden, where there will be no cause for bitter grief, and where sick-beds and death-beds will be things unknown, and long to be there. Prepare me, dear Jesus, not only for the trials that await me here, but for that home of sweet and refreshing rest.

JANE I. AUSTIN.

Bristol, Conn.

☞ Scarcely any thing is of so much importance in preaching as speaking directly to the people [illegible] . . . and affectionately [illegible] cerned in the message, and those who would [illegible] speak to them in this manner [illegible]

For the World's Crisis.

THE WORK FOR THE TIMES.

I wish to draw the attention of the Crisis readers to a very valuable and intrinsic work, which has been published but a short time, having run through three editions. It is the completest and best work ever published on Chronology. I own one copy, and if I could not get another, mine could not be bought for $100. It is just the work for Bible students, and no library is complete without it. The author, having spent some years studying the chronological order of the Bible and making these astronomical calculations by which he thinks he has removed the seal and opened the Book of Daniel, has thus furnished us with a new internal evidence of the divine origin of the Holy Scriptures, which had been closed up by the seal, as placed on the Book of Daniel until the time of the end. This new evidence is of that clear and positive nature which enables the author, in his address to the reader ("The Sealed Book of Daniel Opened"), to declare that "no man . . . no, not even the most confirmed infidel, atheist or deist,—can make himself master of its contents without being compelled to admit that Jesus is the Christ, the Son of the living God."

It contains more valuable original matter than any book we have seen on the subject, and has thrown much light on that "sure word of prophecy" to which we are especially admonished "to take heed, as to a light that shineth in a dark place, until the day dawn." 2 Pet. 1: 17. It furnishes a chronology which reconciles all those texts of Scripture which we have found it impossible to harmonize with any other table of chronology ever before published; and it also arranges these prophetic dates of the Bible in a way that makes the one corroborate and confirm the correctness of another; thus exhibiting a prophetic diagram, or furnishing a mathematical arrangement of all the prophetic dates, which is suggestive of many new and valuable ideas, and must greatly assist the labors of subsequent students of prophecy.

He has made a scientific calculation of all eclipses of the sun and moon, as found in the writings of both sacred and profane authors, and thus, by the truth-testing power of astronomy, established the correct Bible chronology.

Another work I would call especial attention to, is "No. 4" of "The Last Day Tokens," by Bro. S. S. Brewer of Ashburnham, Mass. The work is not published yet, but is ready, I believe, only lacking the means to do it. Judging from what I have heard of the work in its manuscript state, I should say that, however complete each of the first three numbers of "The Last Day Tokens" may be, yet the whole would not be complete without "No. 4." The whole four numbers would seem to make the work a fitting text book for the times on which we have fallen.

Come, brethren, let us wake up to our duty in these matters, and see that such works are published, and such works bought, as the signs of the times demand. Yours for present truth, JOHN TAYLOR.

New Sharon, Me.

ITALIAN MISSION.

Frederick Corkin pd (2 in gold)	$1.36
Mary Howland pd	1.00

For the World's Crisis.

DO GOOD.

"As we have therefore opportunity let us do good unto all men."

Is there not a chance to do good by helping the Italian Mission? There is our dear Bro. Czechowski laboring in a foreign land to spread the glad tidings of the kingdom. Is it not our duty to immediately free him from pecuniary embarrassment and to place him in a position where his time can be given to preach the truth? "They which preach the gospel should live of the gospel." Is it right to let our brother be burdened with temporal necessities? Dear sisters, will you not deny yourselves of superfluities of apparel and adornings for the body, and help the cause of God? Those who deny self and administer to the necessities of the saints, thus virtually doing it to Christ, will soon hear, "Come, inherit the kingdom prepared for you." He that soweth sparingly shall reap sparingly. But let us sow bountifully that we may thus reap.

The judgment is almost upon us. Millions are rushing to destruction, and shall we let them go unwarned? If we see the sword coming and warn not the people, will not their blood be required at our hands? Though not personally *ministers*, we can virtually preach by supporting the servants of God already in the field. O let us be faithful in this matter and hold up the hands of the wearied watchmen. Distribute freely; be ready for every good word and work. Do good till Jesus comes, then thou shalt be rewarded according to thy works. REBECCA.

A GREENBACK WELL INVESTED.

A year ago several journals united in recommending their readers to invest a Dollar "Greenback" in securing that very excellent Journal for the HOUSEHOLD (including the Little Ones,) for the GARDEN, and for the FARM, called the *American Agriculturist*. Many persons were thus led to subscribe, and we believe all who did so have been much more than satisfied. They have received the 23d Annual Volume of the *Agriculturist* which is full of good things, useful, practical, and entertaining, and just now the publisher is sending out to each of his subscribers applying, a present of a plant of one of the most remarkable Strawberries that have ever been brought out. These plants, when sold by the only other person having them, go readily at 75 cents each. So the Greenback invested last year has certainly paid well. All we have now to say is, let all others go and do likewise.

Notwithstanding the present advance in cost, the publisher still offers to take subscribers this month (September) at $1 a year, or from now to the end of 1865 (fifteen months) for $1.15. And, still further, he offers one of the remarkable Strawberry Plants, sent free and post-paid, to every new subscriber who encloses five cents extra for oil cloth, packing, and postage on the plant. Our advice to all is, send the dollar (or the $1.15) and the extra five cents at once to ORANGE JUDD, Publisher of the *Agriculturist*, at 41 Park Row, New York City, and get the paper. You will get a most beautiful, well illustrated, practical paper, and the cheapest one in the country, [illegible] [illegible]

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Nov. 1, 1864.

THURMAN'S CHRONOLOGY.

Those sending orders for Bro. Thurman's Chronology will have to wait a few days, before we can send any more copies. A week ago, we had one hundred in the office, and now they are all gone. This is the third edition of the work, and the fourth will be out in a short time. Every one who has a Bible should have a copy of this Chronology.

A REQUEST.

We have been earnestly requested to state whether the report of our discussion on the Sabbath question, with M. E. Cornell, at Manchester, N. H., as published by the friends at Battle Creek, Mich., is "a true representation?"

We would not charge the author of the report with untruth; but it will be noticed that our speeches, as reported, are only from one half to about one fourth as long as those of our opponent. It is well known that a person may truthfully report a *part* of what another said, and make him appear in very bad light; when if he had only reported the rest that he said, the scales would be turned the other way. We claim that such was the case in the report of that discussion.

"PROPHETIC PERIODS."

A new interest is awakened in the study of the prophetic periods, since the publication of Bro. Thurman's chronology. The whole subject is being carefully examined. In this article we purpose to give the dates for the commencement and termination of the sixty-two weeks of Dan. 9: 25, 26, according to Thurman. Dan. 9: 25, 26, read as follows:—

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

As shown in former articles, (see Crisis Oct. 11th and 18th) the sixty-nine weeks, or 483 years, began with the decree of Cyrus "to restore and to build Jerusalem," B. C. 488, and ended at the birth of Christ, B. C. 5; that is, five years before the beginning of the Christian era. In consequence of the decree of Cyrus, Jerusalem was rebuilt, "and the *wall*, even in *troublous* times. And *after* three-score and two weeks, shall Messiah be cut off." As there are seven days in one week, in sixty-two there are four hundred thirty-four. As it has been most clearly shown that the sixty-nine weeks are weeks of years, that is four hundred eighty-three years, it is very evident that the sixty-two weeks, in the following verse, are also weeks of years, amounting to four hundred thirty-four.

According to the connection and arrangement in verses 25 and 26, we should reasonably conclude that the sixty-two weeks began at the time the "wall" was completed, which was in the thirty-second year of Artaxerxes. See Neh. 6: 15. "So the wall was *finished* in the twenty and fifth day of the month Elul; in fifty and two days;" which, according to Thurman's Chronology, was on Wednesday, Aug. 28th, B. C. 406. Nehemiah went up to repair the *wall*, in the twentieth year of Artaxerxes, B. C. 418. See Neh. 2: 1–8. When the wall was *finished*, then the commandment of Cyrus was fully executed. From that event to when Messiah was "cut off", were to be sixty-two weeks of years. Nehemiah was governor "in the land of Judah" twelve years, beginning at the twentieth year of Artaxerxes; during which time the walls were finished. In Neh. 5: 14 he says:—"Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor."

In chap. 6: 1–4. he says:—

"Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;) that Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."

It appears from the record, that in fifty-two days from the time they "returned . . . every one unto his work" on "the wall," (Neh. 4: 15,) "the wall was finished," which was, as before stated, "in the twenty and fifth day of the month Elul,"—Aug. 28th, B. C. 406. At this point Bro. Thurman very properly begins the sixty-two weeks, which must run to where Messiah was to "be cut off." Four hundred thirty-four years from the foregoing date bring us to the 25th of the sixth month, A. D. 29. Bro. Thurman remarks that, "six months and eighteen days after this, our Lord was crucified, which answers to the expression, 'after three-score and two weeks.'"

He shows very clearly that our Lord was crucified on *Thursday*, April 6th, A. D. 30, at which time he was about thirty-three and a half years of age. He also shows that Christ's ministry continued just 1260 days.

Our Savior "began to be about thirty years of age at his baptism (Lk. 3: 23), and [illegible] [illegible] A. D. 26, and attended the first passover, Thursday, April 10th, A. D. 27 (John 2: 13); the second, Monday, Mar. 29th, A. D. 28, (John 5: 1); the third, Sunday, Apr. 17th, A. D. 29, (John 6: 4); the fourth, Thursday, Apr. 6th, A. D. 30, (John 12: 1); all of which amount to three and a half years for the duration of his ministry.—*See Thurman's Chronology, pp. 163, 164.*

PRIDE AND EXTRAVAGANCE.

It is astonishing to see the increase of pride manifested in these last days, when everything in the state of our country should lead the people to study economy. It only proves the truthfulness of Paul's prophecy, "that in the last days" the pride of the people will become one of "the signs of the times." If it were not as it is, we should lack one of the evidences that the end of the present dispensation is at hand. It is remarkable to see how the jots and tittles of the prophetic scriptures are fulfilling, which were to transpire in "the time of the end." We think none but the careless can fail to see the correspondence between the present state of things in the world, and what should be taking place just before the second coming of Christ. Every month the evidence grows stronger, and the light brighter to prove that we shall soon see the King of Kings.

The following, from the New York Daily *Herald*, Sept. 23d, 1864, shows which way the tide is setting:—

"The present universal mania for expense, the reckless profusion and extravagant expenditure observable on every side, extravagance which prevails all over the country, but may be said to culminate in New York, has attracted the attention of residents and sojourners alike, and excited the comments of newspaper writers and correspondents at home and abroad. Nay, more, it has been made the theme of editorial remark, serious or sarcastic, and foreign journalists have made it the basis of elaborate articles and referred to it to give plausibility to a theory or force to an argument. Preachers have moralized and satirists have laughed over it; legislators have framed laws to meet the occasion, and social reformers, with a spirit worthy of Mrs. Partington in her famous conflict with the Atlantic ocean, have endeavored by resolutions and by laws to keep back the resistless, advancing tide. While its rise was regular and governed as it were by natural laws it was unnoticed, save by the chroniclers of fashion; but, now that it has attained a threatening height, every one is interested in the momentous question, of its further rise or gradual subsidence. Judging from present appearances, the idea of subsidence has not yet entered the minds of the leaders of fashion, the upward tendency is still evident, and all the arrangements for the coming fall and winter indicate a firm faith in the continuance of the present lavish regime. Economy never was at such a discount before. Indeed, our people part with money as readily and indifferently as if they had reached the highest stage of christian perfection, detachment from worldly goods.

No one can walk through any of the New York mammoth establishments that minister to the wants of the fashionable world without coming to the conclusion that expense is the order of the day. The shelves and counters groan under the load of luxuries piled up or temptingly displayed—taffetas, soft and lustrous laces that a breath might ruffle, exquisite poplins, regal velvets, shawls that a queen might be proud to don, and gloves that might lie in a nutshell. On one side is an array of elegant, graceful looking opera cloaks—some white as a snow bird, others red as a flamingo and on the other tartans that would puzzle a Highlander to assign to any clan in all broad Scotland—plaids such as were never seen on brae or heather, mountain or muirland; but picturesque and striking, nevertheless, and admirably calculated to brighten up a winter promenade on Broadway or Fifth avenue, and contrast pleasantly with sombre skies and snowy streets.

The rage for expense is not only shown in the quality of goods bought, but in the exuberance of trimming used. Never was there such a mania for trimming of all kinds as now. In many instances the dress like the frame of a bonnet, is only the ground on which to work, being overlaid with trimming in every conceivable, or rather inconceivable, variety of designs—some odd, some elegant, and not a few *outre* in the extremes. When it is remembered that this taste is not confined to the waist and sleeves, but takes the flowing amplitude of the skirt for its ground operations, we can form some idea of the expense that the present fashion entails. Jackets, basquines, cloaks, paletots, are also profusely trimmed—lace, velvet and crochet being much used for that purpose. . . . .

As might be expected from the high price of materials used in the millinery business, bonnets range higher than ever. Plain bonnets, without lace or feathers sell for $35 and $40, and stylish ones readily bring $100 and more.

The 'McClellan,' described in the body of the article, though a sort of jockey cap, and requiring, consequently, less material than a bonnet, cannot be bought for less than seventy-five dollars. But the high prices have no terrors for purchasers; a hundred dollars is no obstacle in the way of a sale; and so modists make up bonnets, and fashionables buy them, and New York promenades look as gay and the opera house as brilliant as ever, and the winter, as we have already said, promises to surpass in gayety and glitter every previous winter."

"THE AGE OF VIRTUE."

Under the above heading, we find an article in the *Banner of Light*, of Oct. 29th, 1864, from which we extract the following:—

"Now it comes to the light of rational investigation, that such a personage as the temporary lord of Eden never existed—that our first parents, instead of Adam and Eve, were the positive and negative forces of nature, native to the contact of spirit and matter, by whose incessant transformation all things are born into consecutive being, of which man is the earthly ultimate; that our first personal parents were a little less than human—the most humanish of ante-human brains; that Eden, too, is not a waif of history, but a prophecy of hope and lesson of progress, to be realized in the maturity of mundane and human nature. We learn that man has never fallen—has never incurred the displeasure of his heavenly Father—was never in that predicament, to which the plan of redemption applies. In fact, the world is not miraculously lost, and therefore, there is no occasion for a miraculous Savior. It turns out that the ecclesiastical Christ is a nullity—that Jesus did not die for man or God's sake—that no Lamb of God was ever slain, because no sacrifice was ever divinely prized or humanly needed; vicarious punishment being unjust, remission of sins being impossible, and every soul being so morally and rationally constituted as to enjoy or suffer its [illegible] [illegible] therefore, the doctrine of atonement is either a priestly hoax, or a penitential blunder, and christianity is . . . a manifold absurdity, if not the ugliest imposture that ever fooled mankind."

So it appears, at last, that according to the teaching of the spirits and Spiritualists, that no such persons as Adam and Eve ever existed as recorded in the Bible; "that man has never fallen—has never incurred the displeasure of his heavenly Father;" "that our first *personal* parents were a little less than human." We may well inquire, what will be the next new *light* from the "spirit-world?" Here is another sample:—"It turns out that the ecclesiastical Christ is a nullity, . . . therefore the doctrine of *atonement* is either a priestly hoax, or a penitential blunder, and christianity is . . . a manifold absurdity, if not the ugliest imposture that ever fooled mankind."

There, reader, what do you think of such teaching? This is called The "new religion of Nature," which is spreading very rapidly. The seducer, it is true, would not dare begin his instruction with such bold, blasphemous language, lest he defeat his object; but follow on to believe in the "religion of *nature*," as it is called, and the seduced captive will end in the deepest infidelity. Within the past few years, thousands, and even millions, if we can credit reliable testimony, have given up the Bible as their guide, and are trying to follow "THE NEW RELIGION OF NATURE."

Truly these are "perilous times." Are we awake to our dangers? It is to be feared that a large number, even of those who profess to be looking for the personal coming of Christ, are asleep. Dear Brn., awake! trim your lamps, for the Bridegroom is soon coming. Make no delay. "Remember Lot's wife." Tarry not to gather up the treasures of earth. Escape for thy life. Christ is at the door. Prepare for the marriage of the Lamb. The bride is getting ready. Beware of false lights. "Ask for the old paths, . . . the good way, and walk therein, and ye shall find rest."

"DANGER IN THE NORTH."

The Boston Daily *Journal*, of Oct. 24th, 1864, under the above heading makes some alarming statements. It speaks of information from a high source, which shows that the evidences in 1860 of a "coming rebellion . . . were not so striking as those now foreboding trouble in the midst of the loyal States." It is said there are now in existence "banded organizations, in sworn hostility to the United States government, comprising in the aggregate no less than 500,000 men."

To our own mind there appears much danger of another civil war in the north. Men are becoming ungovernable, or "fierce," as the apostle said they would "in the last days." If they cannot have their own ways, rebellion comes next. This is truly a notoriously wicked generation, and is most rapidly increasing in iniquity. Thank the Lord, the day of bright glory is drawing near. Soon the reign of Satan must end, and Jesus will become our everlasting King.

A GOOD SPIRIT.

We are pleased with the kind spirit shown by our contributors. The following is a sample:—"Bro. Grant, here comes another one. You may publish just such articles as you see fit. I shall not think I am insulted if you do not publish any. I shall keep writing." That is right, Bro. T. It often happens that many good articles are delayed for some time before they are inserted. We can only fill our paper *full*. It is always necessary that some articles should go in immediately after their reception, if at all, because of circumstances connected with them, that would be out of date if delayed; while others are suitable for any time. So "keep writing," and do not think your communications are rejected because they do not appear at once. We have occasion to reject but few articles sent us; but many do not get a place in the paper for want of room. We shall do the best we can.

THE WAY TO KILL MINISTERS.

We commend the following truthful remarks on ventilation, taken from *Zion's Herald*, to all who are interested in the welfare of ministers and their congregations. Many faithful men are nearly ruined among us for want of attention to the ventilation of rooms where meetings are held, especially in the winter season. Some men, who understand the effect of bad air on the human constitution, will not go to meeting where they find attention is not paid to ventilation. We have often suffered severely in our public labors for want of fresh air.

Air which has been breathed over once becomes heavier than pure air, and sinks to the floor; hence there should be some place for its escape *below* the heads of the people. Hot air, when pure, will rise to the top of the room, and escape through a lowered window; but not so with air that has been used. Before that can go out at the top of the room it must be breathed the second time, more or less; hence a ventilator at the top of the room is not sufficient. We entreat those who have the care of meeting rooms to look to these matters, if you would save your ministers and have good meetings.

The following is the prescription for killing ministers:—

"Make them preach in badly ventilated rooms where there is a great crowd constantly exhaling carbonic acid gas. The preacher must inhale a portion of this slow but deadly poison, and under circumstances when his lungs, perhaps unduly excited and overtaxed, are in a condition to be easily and greatly affected by it. Many churches have wondered why God should cut short the days of promising and useful preachers by an early death. The records of eternity will doubtless show that many a faithful watchman has fallen before his time, [illegible] [illegible] on [illegible] while they are [illegible] in badly ventilated rooms. Such rooms are found to-day all over the country, where these [illegible] churches [illegible] with doors and windows closed during [illegible] services, with no other means of [illegible]. While seeking the salvation of souls, the health and well being of our bodies should not be unthought of. While poisoning your preacher with bad air, you are also poisoning yourselves and all associated with you, especially those who speak, pray, or sing in such places. Great care should be taken to guard against this evil. Sextons should understand this subject thoroughly, and see that the churches and vestries under their care are kept well ventilated."

NON-RESISTANCE.

A Philadelphia correspondent, when speaking of Bro. Thurman, author of the new Chronology, says:—

"He has been preaching in the West with great acceptance, except that he has been persecuted for preaching non-resistance. He had the Union flag hoisted over his head several times while preaching it, and was met once with drums, as he says, like an invading foe; but while they were firing guns around the house, they calmly sung—

'Am I a soldier of the cross?'

He is one of the most devoted servants of Christ I ever knew—the most pure minded and holy. He preached the non-resistant doctrine in Virginia until he nearly lost his life by it. He was conscripted and carried to Richmond, but refused to take a gun into his hand, declaring that he would prefer to suffer death. He was exempted by the authorities, and returned home, and immediately published his tract on Non-resistance,* for which he was near losing his life. His relations being loyal and influential, succeeded in getting him off. He had to give security to the whole amount of the worth of the publication office, before he could get it published in Charlotteville, Va. But afterwards the tract was sent to the Richmond Congress, and was partly the means in the passage of an exemption bill, exempting from military service for conscientious scruples."

* The Non-resistant tract, by Bro. Thurman, referred to in the foregoing, is excellent, and should be read by all. It contains 72 pp., price 20 cents single, postage 2 cents. For sale at this office.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$407.41
Willie E. Emerson pd	.10
M. T. pd	1.25
S. Hall pd	4.00
B. Perham pd	2.00

TOO MUCH WAR.

A brother sends us 50c. handed to him by J. O——, for the Tract Fund, and says:—"He was a member of the Freewill Baptist church, but they preached so much war, that he withdrew from them. I gave him what tracts I had, and among them Bro. Wellcome's work on Christians fighting, which he prizes very highly, and desires every christian to read."

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$205.15
A. P. Noyes pd	.25
G. S. McLaurin pd	1.00
E. B. Stearns pd	.50
Mrs. A. G. Brown pd	2.50
F. T. H. pd	.50
L. W. Spaulding pd	5.00
N. Sprague pd. (for Sr. "Lydia" of N. Y.)	2.50
L. A. Hart pd	.25
F. S. pd	3.00
M. O. M. pd	2.00
Granby, Ct. pd	1.00
A Baptist brother pd	2.00
G. L. Teeple pd	.50
Frances A. Gard pd. (for some poor Sr.)	1.00
J. Bayley pd	.75
Mary J. Jones pd	.50
M. S. Smith pd	1.00
P. Dow pd	.80
B. F. Hammond pd	.25
Mary pd (for Sr. "Lydia")	1.00
L. C. Glazier pd. (for Sr. "Lydia")	1.25
W. Moore pd	.50
J. B. Trefethen pd	1.00
Geo. S. Harwood pd	5.00
John Clothey pd	1.00

GIVE! GIVE!! GIVE!!!

THE COMMAND.

Moses—"The poor will never cease out of thy land; therefore I command thee, saying, —Thou shalt OPEN THY HAND WIDE unto thy brother, to thy poor, and to thy needy."

Messiah—"GIVE to him that asketh of thee, and from him that would borrow of thee turn not thou away."

THE EXAMPLE.

The Bountiful Man—"And Zaccheus, who was chief among the publicans, and rich, said unto the Lord,—"Behold, Lord, THE HALF of my goods I GIVE to the poor."

The Benevolent Woman—"She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy."

THE BLESSING.

Jesus—"It is MORE BLESSED TO GIVE than to receive."

Solomon—"He that hath mercy on the poor, HAPPY is he!"

David—"He shall be BLESSED upon the earth."

THE REWARD.

Here—"He that GIVETH to the poor, SHALL NOT LACK." "The Lord," "he will PAY him again." "GIVE, AND IT SHALL BE GIVEN UNTO YOU; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For, with the same measure that ye mete withal, it shall be measured to you again." "AN HUNDRED-FOLD, in this present time,"—and

There—"In the world to come, eternal life." "Sell what thou hast, and GIVE to the poor, and thou shalt have TREASURES IN HEAVEN." Treasures, that shall never grow dim or corrupt; treasures, that shall never pass away; honors—unfading; riches—countless and priceless; and glory—immortal!

Shall this reward be yours? W. B. H.

VOICES FROM THE POOR.

FROM A SISTER IN JEFFERSON CO., N. Y.

My husband and myself are in some sort invalids. He is entirely blind in one eye, and hardly able to see with the other, having been very badly burned by potash from a bursting kettle, where he worked a few years since. Hence he is not able to labor much. This renders my own cares in door and out double, especially as all my work is done with one hand, for I never had but one, and am withal not in good health. We have but little of this world's goods, so we get very little money, and this soon disappears, although we try to be prudent, live plainly, buy no finery, and dispense with many things which would make us more comfortable, for the sake of paying our debts, and, among these, what I owe for the Crisis. I highly appreciate the paper, and cannot express my gratitude to you for sending it to me so long unpaid for. I prize it next to my Bible, for it is the best [illegible] I can get, and my feelings in view of having it stopped I cannot describe. How can I live without it—and yet I know the [illegible] of the [illegible]. If you can still send me the paper without becoming embarrassed or [illegible] I shall be happy and grateful, and shall pay up whenever I have the means. Your unworthy sister, MARTHA.

FROM A SISTER IN MINNESOTA.

I have been a reader of the Crisis ever since its first publication; my husband was one of its first subscribers. In May, 1861, my husband died, and being left in adverse circumstances, I thought I must give up the paper; but through the solicitations of Bro. ——, I have received the paper *free*, for which I feel very grateful, situated as I am in the far west where I have not the privileges I once enjoyed in New England. Very little is known in this country of the Advent doctrine. Here and there one I find, lovers of the truths which we hold, but no Advent preaching do we hear. All seem to be dreaming of the world's conversion and kindred doctrines. O, how dark it seems to me! Here is a wide field for labor, but the laborers are few. Consequently I more highly appreciate the Crisis than ever. It seems to cheer me onward, and often encourages my desponding heart. I shall be very happy to have it continued, if it may be, though unworthy of such a favor. Accept my sincere thanks for the past. O that I may have grace to endure to the end, and at last receive a crown of life. Yours very truly, MRS. H.

A BROTHER IN CARROLL CO., N. H.

A young sister writes in his behalf as follows:—"Mr. W. would like to have his paper very much. He says he does not know how to get along without it. But, like hundreds of others, he is a poor man, and has spent nearly all to put in a substitute. If I were able I would take the Crisis a year for him; but I am a poor girl and cannot. I thought I would just mention the facts in relation to him, and you can do as you feel it duty; if you can send it free, he will be pleased to get it, although he does not know that I have written to you so. He feels bad at the thought of giving it up. His wife is not a believer, but she likes the paper much. E. M. O.

New York Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Albany	1	Lima (South)?	1
Albion	1	Loon Lake	1
Armonk?	1	Sodus (So.)	1
Barre (West)	1	Mannsville	1
Batavia	1	Mina	1
Binghamton	1	McGrawville	1
Brockport	2	New York	2
Buffalo	1	Newburgh	1
Champlain?	1	Oakfield?	1
Canandaigua	1	Pawlings	2
Canastota	1	Pleasantville	1
Cincinnatus	1	Prospect	1
Cicero	1	Quaker St.	1
Chili Centre	1	Rochester	2
Copenhagen	1	Rouses Point	2
Dansville	1	Shelby (East)	1
Eagle Harbor	1	Sandy Hill	2
Fayetteville	1	Seneca Falls	2
Fowlersville	1	Saratoga Springs	1
Fredonia	1	Syracuse	1
Freetown Corners	1	Schenectady	1
Fulton	1	Troy (West)	1
Geneva	1	Vermont	1
Groton (West)	1	Virgil (East)	1
Granville W. Corners	1	Worth?	1
Greenport, L. I.	1	Waterloo?	1
Hamlin?	1	Warsaw	1
Harrisburg	1	Williamsburg	1
Lapeer	1	Total	64

Are there not others?

A subscriber in Mich., who has received the paper *free*, some seven years or more, writes:—

"For your great kindness in so long sending me your paper *gratuitously*, I wish to offer you my sincere thanks. I am happy to inform you that I no longer desire to receive the paper without paying for it, as I am now able to do so. Enclosed please find $2.50 to pay my subscription for one year from date. Very respectfully yours, MRS. ——.

For the World's Crisis.

A BETTER USE.

BRO. GRANT:—I read the proposition of our good paper to some of our friends, or enemies, to induce them to read the good news of the coming kingdom. I thought it a good way to spread the truth; and, having staid at home from a caravan, and thereby saved fifty cents for a better use, I want you to send the Crisis for three months to ——, ——, Ill.

Strawberry Point, Ill. MARY DEYO.

For the World's Crisis.

"GET THE BEST."

This excellent advice reminds most of our readers of the rivalry and literary warfare between Webster's and Worcester's Dictionaries, on the publication of Worcester's large work five years ago. In such a contest every one who knows the value of words, or of the divine gift of language, must feel some interest, even if one does not become a partizan.

We do not purpose to praise either work at the expense of the other. But the recent appearance of an altogether new edition of Webster's requires special notice. For it should be understood that the *improved* edition, with an appendix of new words and of pictorial illustrations, was never designed as the best or as final. It was issued and given to the people at an easy rate, to remind us that the departed author could yet speak, and to gain the time, until the extended labors of various scholars might complete the work now offered.*

Although the work is largely done anew, it is Webster's still, by a metempsychosis more real than commonly happens to books. The soul of Webster is in it. The inspiration of his arduous and zealous life-long labors, having made his own handiwork an *English* favorite no less than an American, required successive editions which should bear the stamp of his own mind long after he himself should enter into his rest. His views were well understood by Professor Goodrich, who entered so fully into his labors; and from him Professor Porter has well understood what was needed to perfect the work. He has called to his aid numerous collaborators, each expert and eminent in a special department. Thus the various hosts of technical terms—legal and musical, military and nautical, and those in the natural sciences—are well cared for. And that we may not say "Sibboleth" in the ears of our Catholic neighbors, the Rev. E. B. O'Callaghan, of Albany, has been employed to contribute the ecclesiastical terms and definitions peculiar to his church. Besides all this marshalling of the various classes of words and their meanings, special labor has been bestowed, throughout the work, in the following particulars:

1. In Etymology. [illegible] [illegible]

[illegible] curiosity, we like to know what country and age a word hails from, no less than the nationality of a newly arrived foreigner, or our own genealogy. And words meet as strange adventures as do persons. "The history of a word, says Coleridge, is often more interesting than that of a campaign. Dr. Webster was peculiarly fond of seeking the origin of the words among which he lived, and his own work abounded in their derivations. But in his day the many languages of mankind had been not at all compared as they have been since. His extensive labor in this direction must often prove inaccurate. But so far from being abandoned, the services of Dr. C. A. F. Mahn, of Berlin, eminent in Comparative Philology, have been secured, and he has spent five years in perfecting this feature of the new Dictionary. Thus the German, which has given to our language so many words, has contributed its best light on the sources of our Nile; and the work of our own explorer is done past all present rivalry, to the honor of his own name.

2. In Orthography Webster has been charged with laying down laws when he should only report the usage and custom of the best writers. He would reply that custom is often arbitrary;—for the best writers often give little heed to the forms of words, if only they fall in their right places in the living sentence;—and that the lexicographer, more than any other person, should in this department assert principles which may in due time be respected. But if this is an open question, all objection is obviated by giving also the customary orthography along with that which the analogy of other words requires; and this is done in the new edition.

3. In Definition. Dr. Webster's aptness to define words betrayed him into some redundancy; he sometimes used too many words for one definition, or he repeated the same definition in different words. This pardonable error gave Worcester's Dictionary an advantage which may be claimed no longer. In this new edition the definitions are given as neatly and concisely as need be.

4. In the matter of Pronunciation new signs are introduced, in addition to the old ones. Also a synopsis of more than 1300 words differently pronounced.

5. An account of Synonyms is indispensable in a good lexicon. We must know the differing shades of meaning in words of kindred import. The articles comparing such words, prefixed by Prof. Goodrich to the edition of 1859, are here distributed through the body of the work. Also words requiring no such comparison are added where they appear to be in place.

6. In the Vocabulary, or list of words admitted, there is a great improvement in giving the declined forms of the verb as distinct words only when they have distinct meanings, or assume peculiar forms. Thus many hundred words which only encumber ordinary dictionaries are spared. Yet the list of words remaining is over 114,000, which is larger than that given by Worcester. Some words will be found in either work which are not given in the other; new words, and words obsolete or becoming obsolete, are admitted or rejected by the varying judgment of lexicographers. We say nothing against Worcester's list. The larger list might be such only because the latest. But it is probably the best.

7. The Pictorial Illustrations of Worcester gave his work a temporary advantage. The Appendix of similar illustrations, added to the next edition of Webster, was inconvenient because separated from the words requiring illustration. But the advantage is now with Webster. The illustrations are given in the body of the work. Besides this, such as could be *classified* are thus repeated in the Appendix, giving us all the benefit of comparison, as in the articles on Synonyms. Also, several cuts too large to appear in the text are added, each illustrating numerous words, and which are as often referred to in the text. The whole number of illustrations is over 3000.

But one of the most interesting features of the work is yet to be told. Our language contains numerous epithets and other phrases not found in other dictionaries, such as The Admirable Doctor, The Angelic Doctor, The Apostle of Germany, The Athenian Bee, Battle of the Nations, Black Monday, The Blue Laws, Circumlocution Office, City of Churches, The Iron Duke, Copperheads, The Dark Day, Dixie, Fata Morgana, Flying Dutchman, Gotham, The Great Unknown, The Wandering Jew, King Cotton, Law's Bubble, Martin Mar-Prelate, Prester John, Simon Pure, Railway King, John Doe and Richard Roe, Tammany, The Satanic School, Sick Man of the East, South Sea Bubble, Vinegar Bible, The Wicked Bible, The Nine Worthies, etc., etc. About two thousand such expressions are explained, with a large amount of historical, legendary, and other literary matter, in a "Vocabulary of the Names of Noted Fictitious Persons and Places." This of itself would make a handsome duodecimo of entertaining reading, and it is quite novel, though every way appropriate in a Dictionary. The Appendix also contains nine other tables, mostly of proper names, Scriptural, including those of the Douay version, Greek and Roman, modern Biographical and Geographical, etc. The last named is accompanied with etymologies, which are of special interest, and often historically valuable, in connection with the names of places. That of common Christian names is given with their origin, signification, diminutives and nicknames, and their equivalents in other languages.

In short, this magnificent work sheds its ample light on all words and phrases that make English books, together with the many current phrases not English. The furniture for correct and intelligent reading is here complete. And the whole is offered with courteous recognition of its chief rival work, as "honorable to the industry of the author and the scholarship of the country,"—high praise, which conscious worth need not fear to bestow,—and yet with the modest confidence of true merit. "Though the Editor is more sensible of its deficiencies," he says, "than any other person can be, yet he does not hesitate to offer it to the public for the improvements which are due to the thorough research and careful revision which have been bestowed by his associates in preparing it. To them the public owe a debt of grateful appreciation, which, he believes, will be cheerfully discharged."

The price of the work is cheap in gold. If it seems large in currency, it should be remembered that books have advanced in price very little, whatever they are [illegible], with which many think they can dispense. But the best Dictionary is a necessity which can be safely offered at a rate

justifying the immense labor bestowed upon it. The appearance of such a work in the midst of our war, and at the height of the paper famine, and yet in a style worthy of peace and leisure, is a trophy of American enterprise, and deserves to be itself a success.

C. V. H.

Correspondence.

From Bro. P. A. Smith.

Bro. Grant:—I have just returned from the place mentioned in my last letter where the wonderful power of God was displayed in the conviction and conversion of sinners under the proclamation of the "Gospel of the Kingdom."

As the meeting was held in the Baptist house, I supposed that all the professors who took part were members of that church, but a portion of them were Methodists. So it was not *correct*, as stated in my last, that nearly *all* the members of that church took hold. But, thank the Lord, *some* did, and can say with Peter that they "have been begotten again unto a lively hope."

The work went on in power, and oh, what a sight to behold, to see the strong man become like a little child, their faces shining forth with the love of Christ, so that all are constrained to say there is no mistake in the conversion of such and such a one. One unconverted person said it was worth one hundred dollars to have one man, who shared in reclaiming grace of God, leave off drinking. His companion was a free Methodist, and she is happy in the blessed hope, praising the Lord for what he has done for her husband, and the children are beginning to try to be christians. I am glad that the gospel is so plain that the children can see its beauty and glory, and give their young hearts to Jesus.

I baptized twenty-one happy pilgrims, and a number more will be, when we baptize again. Forty-nine sat down to the table of the Lord. O, what a glory rested on that happy company while they spake of the time that the Lord instituted the Supper, and died to redeem us from the power of the grave, and of his *soon* coming again to take us to himself, it was a melting season never to be forgotten by those who were there. Some of the close communion Baptist brethren sat down to the table and partook with us. He that the truth makes free, is free indeed. Bless the Lord!

When our meetings closed, last evening, they appointed prayer-meetings and intend to keep up the interest of being faithful in all their duties, and laboring for the conversion of their neighbors and friends. I hope and pray that they may be kept from the prowling wolves, and teachers that ride hobbies and subvert whole churches. I am bound for the kingdom, and I want to see *all* that are pure in heart there. For that I am laboring I suffer with disease, but, glory to God, in that *land* the inhabitants will never say they are sick.

P. A. Smith.

Rochester, N. Y.

From S. M. Shade.

Bro. Grant:—It is about six years since I became an Advent believer. Since that time I have been a Bible student. I believe that we are living in the last days of time. I still feel an increasing desire in my heart to serve the Lord and walk in obedience to all his divine commands. My companion and myself are the only ones in this vicinity that believe in Jesus' soon coming and the end of all things at hand. We are lonely here, but, thank God, I am resolved to go through and enter into the city, cost what it will. I have no desire to turn back. My face is Zionward, and I am determined to go through. I long to go home. I am willing to give up this world, with all its allurements, wars and strifes, if I may but reign with Jesus when he comes in his kingdom. O for holiness of heart! Brethren and sisters, may we have clean hands and a good conscience before God, is the prayer of one that hopes to have part in the "first resurrection."

Galva, Ill.

S. M. Shade.

From Bro. John Somes.

Bro. Grant:—I have been holding meetings in a backwoods district near Augusta for the last five months, among a poor class of people who have had no preaching there for some five years, not so much as one sermon. Some backsliders have been reclaimed and some have experienced religion. I baptized two last Sabbath. Brn. Dudley and Pray were there in the afternoon. Bro. Pray gave them some tracts and Sabbath school papers, which were thankfully received and carefully read.

I bless God that I was ever brought to believe the truth as it is in Christ Jesus. I feel more like praying to God daily and hourly than ever I did in my life. Brethren, let us live near to God, by faith and prayer. Time is short. I believe my Savior is soon coming. Keep your lamps trimmed and burning, and prepare to meet your Lord.

Jefferson, Me.

John Somes.

From a Methodist Minister in Ill.

Rev. Miles Grant, *Boston, Mass.*:—My dear friend and brother, I am a minister in the M. E. church, but I trust not so bigoted as not to be able to appreciate and acknowledge worth and merit wherever and whenever I see it. Some time since I chanced to pick up a copy of your paper, dated May 31st, 1864. I read it, and was not only interested, but benefited; and if that is a fair representative of your paper, I will welcome it as a weekly visitor to my study. Therefore, enclosed, find 50 cts., for which you will please send the "Crisis" one quarter; at the expiration of which time, if I am still pleased, I will order it for the coming year.

From a Methodist Brother.

Bro. Grant:—I was born and brought up a Methodist. For nearly thirty-five years was a member of that church, and honestly thought I was by nature an immortal being, till within the last four years. Through reading your books I have become satisfied that the Bible, especially the original, teaches that I am mortal, and can obtain immortality only through Christ at the resurrection. The Crisis, and reading of that kind, has therefore become a necessity in my family. It seems a pity there is so little unity in Philadelphia on this subject, and only one society to represent this all important Bible truth. Since I have received it, I have not hid it under a bushel, but in my simplicity went straight to some of our prominent preachers to get them to explain how with all their knowledge they can continue to preach the commonly received yet erroneous ideas of hell, soul and spirit, when such ideas are not found in the original at all. They have not attempted to explain, but put me off by referring to the multitude of good men who have lived and died in that faith; and they give me the cold shoulder. But I feel it not. I am bound to talk of Christ and the resurrection wherever I am. I have bought tracts and books, and lend them freely to all that will read them. There are four that I know who have like faith with myself in the church I belong to, one a leader; but, of course, our influence is circumscribed.

From a Baptist Brother.

Bro. Grant:—I have been a subscriber to your valuable paper for the past two years, and count it the best religious paper I ever read. I am a Baptist, yet no sectarian. I love all who love our Lord Jesus Christ in sincerity. I am poor, yet I feel that I must bear some part of the burden of your office in feeding the poor. So you will find enclosed two dollars. I shall decline giving my name, as I wish to do my alms in secret.

Lamb's Point, Ill.

Extracts from Letters.

Bro. J. B. Cook, Binghamton, N. Y., writes:—

"*The Day Star of Zion* came in my way a few days ago, when out in Pa. on a preaching tour. Several of my personal friends are involved, Dr. Willard and wife, etc. Gladly would I note the grievous error embraced in their assumption of gathering God's people to this *Celesta*—this newly named Zion, etc. The history, geography, and prophecy of holy Scripture, through over four thousand years, are all against the possibility of their being true or trustworthy. God's Zion is in Asia, not America.

The deeding of the land to Almighty God seems most arrogant, or altogether insane. To which there is nothing analogous among God's recorded worthies in Heb. 11—nay, nothing analogous in history, save when Satan said of the present dominions and glory of earth, '*All this*' is mine; and on conditions—'*To thee* will I give it.' Matt. 4, and Luke 3. And as Jesus appeared then as the man of sorrows, in his humiliation, there was modesty and propriety in this proposed transfer of title from Satan to the Son of God, compared with this deeding of these lands in Celesta, Pa., to Almighty God!

I am heartily and earnestly in the faith of Jesus' second coming and kingdom now 'nigh at the door.' However I may come short in my faith, hope, love, or obedience, my abiding conviction is that there can be no danger of believing too much of God's precious *word*—'the word of faith.' If I am right here, as all protestants *affirm* in theory at least, then it follows that if I could be christian with *less* of 'the word of faith,' yet I must be just so much more christian by so much as my faith grasps more of 'the word of Christ'—revealing his loving will and gracious purpose toward Jew, Gentile, and the church of God—with the groaning creation to be delivered in the '*restitution of all things* spoken by all the holy prophets.'

If others can be spiritually minded, sanctified, preserved in Jesus Christ and called, while ignoring much of the (typical, Heb. 8: 1-5) law, the Psalms and the prophets concerning Jesus, very well, I am not judge nor diviner over them; but they 'do greatly err, not knowing the Scriptures, nor the power of God' (in my humble light from truth), when they bind me to their limitations or rejections of God's truth. *If alone* among men, I at least prefer the word in its fulness. Amen."

Bro. Alfred Amos, Forest City, Mich., writes:—

"I must say I prize the Crisis next to the Bible. I may add that the New York *Tribune* was all in all to me but a few months since, which I gave up to subscribe for the Crisis; and now I feel amply repaid, as it affords so much consolation to those who are waiting the return of their dear Lord and Master."

Obituaries.

I. J. F. Lester.

Died of typhoid fever, Oct. 12th, 1864, in Dane, Dane Co., Wis., in the sixteenth year of his age, Isaac James F. Lester, son of William and Mary Lester.

Isaac was a child beloved by all, and a remarkable exception to the general scope of the reckless rising generation of young men. He possessed no relish for the foul influences which sweep the masses of our youth into the whirlpool of evil. Possessing a thirst for education, his kind parents had arranged to give him a good chance in this department. But how often does death plunge human schemes into dark oblivion, and leave a cloud of sorrow in their place. Death blights our schemes while only in blossom.

Isaac went with his parents and sisters to the Okee campmeeting,—not to act the part of an ill-bred rowdy,—but to listen to the preaching of the gospel, which could "make him wise unto salvation," if believed and obeyed. His heart felt the power of sacred truth. When an opportunity was offered for seekers to come to the anxious seat, Isaac came forward with a heart overflowing with true penitence, and melted into unfeigned contrition. Kneeling by his side in prayer, I listened to those developed emotions which justly claim pardon at the hand of a merciful God. In a day or two after campmeeting closed, Isaac was confined to his bed, and was soon deprived of his reason; but in the wanderings of his mind he would often break out in strains about the New Jerusalem and the streets of gold—a theme that had captivated his mind at the campmeeting.

His funeral sermon was preached by the writer, in the Methodist meeting-house, near his father's residence, to a large congregation of sympathizing friends, being assisted in the services by the Methodist minister. We followed him to the grave-yard, and buried him by the side of his elder brother, whose funeral sermon I preached about a year ago. Mourning could not be suppressed, but it could be robbed of its ingredient of despondency by the assurance that Isaac had sought the Lord before death sought him.

May parents and sisters and a brother, who have felt the anguish of a sad separation, be found ready to participate in the pleasures of a future meeting in the kingdom of God.

W. Sheldon.

Lillian Maine.

Died in Amboy, Sept. 28th, 1864, with laryngitis, Lillian Maine, daughter of Bro. Perry J. and Sr. Lucy M. Maine, aged six years, five months, and twenty-six days.

She was a good child, beloved by all who knew her. She will not have to sleep long, for soon the trump will sound, and she will come again from the land of the enemy. The friends were comforted with the words of the apostle in 1 Cor. 15: 26.

And when the last great trump shall sound,
And all the sleeping dead arise,
Our Lillian dear will then appear,
With her bright beaming eyes.
Then we will watch, and sing and pray,
Until our Savior comes,
And meet our loved ones in that day,
And all the sleeping ones.

D. S. Clark.

G. E. Cyphers.

Died in Skowhegan, Me., Aug. 16th, 1864, George Earnest, only child of Melville B. and Cyrena Cyphers, aged five months and seven days.

Death is still doing its work, but soon the King cometh, and will call for those little sleepers that have been lain away, and with Rachel's children will stand upon their own borders. Come, Lord Jesus, quickly come, and take the throne and ... [illegible]

Died in Wakefield, ... Sept. 22d, Willie Spencer Pratt, aged nine years, one month.

Also, Oct. 9th, Mary Esther Pratt, aged thirteen years, nine months.

Also, Oct. 11th, Lemuel Erastus Pratt, aged six years, ten months.

Also, Oct. 12th, Harry Sylvester Pratt, aged twelve years, ten months, only remaining children of Harry and Mary L. Pratt.

The disease of these dear children was diphtheria in its most malignant form; and thus in less than three short weeks have we been bereft of our whole family, three of them buried in one week. I was sick with the same disease, and unable to follow them to their grave. While we mourn with bitter anguish the loss of our lovely treasures, we look forward to the time when they will come again from the land of the enemy. As our earthly hopes and prospects have all been blasted, the hope of the future, when we may again embrace our dear ones, is all that keeps us from sinking in despair. For what a desolate home has death made of ours. We have now six children in the icy arms of death. That cruel monster has not left us one. Pray for us, that we may endure with patience all our trials, and be prepared to meet Jesus when he comes.

They're gone! we hear their voice no more,
The last farewell is said;
The loved of earth, the beautiful,
Lie numbered with the dead.

Sweetly they sleep in their dreamless bed,
Resting awhile with the silent dead,
Nought can disturb their calm repose,
Nothing can reach them of all earth's woes.

Side by side these dear children sleep,
Side by side the sad parents weep;
We miss them at morn, we miss them at night,
Home's music is gone, its love, its light.

When, oh! when, will the morning break,
The trumpet sound, and the dead awake?
When, oh! when will the shadows flee,
And my precious ones come back to me?

Side by side these children will stand,
Singing new songs in the blissful land;
Gladly to meet them we come, we come,
Ever to rest in our Eden home.

Mary L. Pratt.

A. A. Hathorn.

Died in Castleton, Vt., Oct. 7th, 1864, Adrin A. Hathorn, aged eight years.

He has been a member of the "Try Company" nearly two years, and most faithfully did he adhere to the rules. He suffered one week with that dire disease, diphtheria. Often, during his sickness, did he request the Scriptures might be read; and as he listened to the promises of God, he would exclaim, "Isn't that good?" Our pastor, Bro. Mathewson, was absent; but in the providence of God, Bro. Brown was here in Castleton, and visited and prayed with him, and administered words of comfort on the occasion of his funeral. He showed death to be a calamity, and that even the children of God need comfort on such occasions. This we feel, but thank God, we have hope that he will come again from the land of the enemy, to die no more.

Calista M. Hathorn.

Lucy A. Wakefield.

Died in Hollis, Me., Aug. 21st, 1864, Lucy A. Wakefield, daughter of James G. and Serena H. Wakefield, aged ten years.

Lucy was a child beloved by all who knew her. She leaves many friends to mourn her loss, but her parents and brothers and sisters mourn not as those that have no hope. She has long been a member of our Sabbath school. She was ever kind and affectionate. Her sickness was short, but severe. In her last moments I was present, sung and prayed with her. She left a strong evidence that she will have a part in the first resurrection. "On such the second death has no power."

Death itself shall surely die,
Friends no more in dust shall lie,
Life eternal shall be given,
When the Lord returns from heaven.

Simon J. Locke.

Willie E. Locke.

Died in Hollis, Me., July 21st, 1864, Willie E., only son of Simon J. and Annah M. Locke.

"Death came to our bower,
And called a bright flower,
The sweetest, the fairest we had,
Our dear little Willie,
Our golden haired Willie,
And left our hearts stricken and sad.

Death came without warning,
One fair summer morning,
And took little Willie away,
Our dear blue-eyed Willie,
Our only son Willie,
Now sleeps in his grave of cold clay."

Simon J. Locke.

John Bowers.

Died at Andersonville, Ga., Aug. 9th, 1864, after an imprisonment of nearly four months, John Bowers, of Collinsville, Ct., aged thirty-eight.

He was a member of Co. E., 16th Regt., C. V., and taken prisoner at Plymouth, N. C., in April. He leaves a wife and four children to mourn his loss.

D. D. Merrick.

Died in Philadelphia Hospital, Aug. 10th, 1864, Dean D. Merrick, son of Josiah D. and Eliza Merrick, aged seventeen years and eleven months.

Death has again entered my family and taken another loved one. This is the second son I have lost in this wicked war. When will it end? Surely we are living in perilous times. We can only trust in God.

E. Merrick.

Mary Moulton.

Died in Hollis, Me., Sept. 18th, 1864, Mary Moulton, wife of Reuben Moulton, aged seventy-four years and six months.

Soon will the wife and mother dear
Eternal life through Christ receive,
With him and his forever then
In Paradise on earth shall live.

Summary of News.

FOREIGN.

Liverpool Oct. 15th, Queenstown 16th.

Mr. Gladstone has been making additional speeches in Liverpool, Manchester, and other parts of Lancashire, in which he hints at prospective reform measures. He deplores the American war, and expresses great sympathy with the American people, but felt that they should be left to settle their own affairs. He confessed that he always had strong doubts of the practicability of reducing to subjugation any large part of the country that manifested a determination to separate.

Advices from Batavia announce that the Dutch were engaged in a war with the natives of Java.

The *Times* to-day has an editorial favoring the proposed Confederation of the British American Provinces on account of the powerful military state which the American Union has become.

It is reported from Africa that Jules Gerard, the explorer, was drowned while crossing a river.

FRANCE.

The engagements between the French troops and Arab insurgents in Algeria on the 20th and 30th September resulted in 800 Arabs being killed and wounded, and over 100 French.

It has been decided that the Prince Imperial of France shall be educated at one of the Public Lycees of Paris, as were all the sons of Louis Philippe.

Liverpool Oct. 19th, Queenstown 20th.

Political news unimportant.

The commercial depression continues. Additional failures include twenty Liverpool firms in the American trade.

Rio Janeiro letters confirm the severity of the panic there. The liabilities of the four suspended banks amount to eleven hundred thousand pounds sterling.

There were rumors of a probable meeting between the Czar and Napoleon, at Nice, shortly.

The Duke of Newcastle died on the 18th inst., after a long illness.

The grand bazaar in aid of Southern prisoners was opened at Liverpool on the 18th inst. with great success. Political feeling was disclaimed and very general support was extended to it.

☞ The Rocky Mountain *News* of the 5th inst. says that nearly one hundred persons have been killed by the Indians along the Platte and Arkansas rivers since the beginning of the outbreaks, about three months since.

☞ The Methodist Musical Convention in New York has resolved that the assignment of singing in church to a few, practically to the exclusion of the congregation, is at variance with the spirit of Divine worship, and subversive of its purpose.

☞ There are now building, for the through broad-gauge routes from New York to St. Louis (1,200 miles) one hundred and fifty locomotives, five thousand freight cars, and passenger cars in proportion.

DOMESTIC.

St. John, Canada East, Oct. 25—6 A. M. Nothing of special importance has taken place in regard to the St. Albans raiders, who are understood to have engaged as counsel Hon. J. J. Abbott and Messrs. Carr and Lafamme of Montreal, and Hon. J. H. Cameron of Toronto.

The examination is conducted with closed doors, only the counsel and reporters being admitted. The notorious George N. Saunders is here managing the cause of the rebels. He says they belong to the first families of Kentucky and formerly belonged to John Morgan's force. This raid, he asserts, is only the first of plundering expeditions soon to take place on the frontiers of the States. Had he known before of this affair he would have prevented it, as it was conducted on too small a scale. F. G. Johnson, Queen's counsel of Montreal, is here as counsel for the Canadian authorities.

Washington, Oct. 25, 1864. A letter from Harper's Ferry, dated yesterday, says 1500 rebel prisoners arrived at that place on Monday, making 2600 in all who have thus far arrived there. About a thousand more are at Winchester, and the cavalry are still picking up a great many.

The prisoners pronounced Sheridan the greatest General in the Union army. About three hundred officers have been captured. The rebel loss in killed, wounded and prisoners will not fall short of ten thousand men. When they passed through Woodstock on their retreat, not a company organization remained.

Among the artillery captured were twenty pieces that were "bran new," of Richmond manufacture, brought up by Kershaw's division. They had only two pieces left. Upwards of twelve thousand small arms have already been picked up.

The wounded have all been removed to Winchester, and are going from there as rapidly as possible to Martinsburg.

New Orleans, Oct. 17, via Cairo, 25th. Letters received here from prominent rebels in Richmond state that the archives and other government property is being secretly removed to Lynchburg.

The steamer George Cromwell, from New York, arrived yesterday. The rebel cavalry are conscripting negroes on plantations outside of our lines, by order of the rebel government. They state that the negroes are to be put into the rebel army.

St. Louis, Oct. 27. The *Democrat's* dispatch from Leavenworth says Price was driven below Fort Scott, closely pursued by our cavalry. We have captured a large number of prisoners, including Gens. Marmaduke and Cabell, and several pieces of artillery.

Gen. Rosecrans was at Little Santa Fe, twelve miles south of Kansas City, with infantry, on Tuesday night.

SECOND DISPATCH.

St. Louis, Oct. 27. The following is derived from an entirely reliable source. Our forces have been driving Price rapidly since Sunday, and at last accounts he was twenty-five or thirty miles south-east of Fort Scott, his army routed and dispersed. On Tuesday we had several fights with him between Mound City and Fort Scott, in all of which he was badly whipped, losing 1500 prisoners and ten or twelve pieces of artillery. Among our prisoners is Maj. Gen. Marmaduke and Brig. Gen. Cabell, several Colonels and other officers.

St. Louis, Oct. 28. Official dispatches from Gen. Pleasanton give the following information regarding his operations against Price. He marched 92 miles in two days, and fought during the last 32 miles. His force was less than 6000, while Price's was fully up to 25,000. Price has but one gun left and no ammunition, he having blown up his train. He also burned 400 wagons to save them from capture. We have two thousand prisoners and several thousand stand of arms. Gen. Fagan is reported killed. Price's army is completely disorganized and flying in all directions.

City Point, Oct. 27.

To Hon. Edwin M. Stanton, Secretary of War.

I have just returned from the crossing of the Boylston plank road with Hatcher's creek. Our line now extends from its former left to Armstrong's mill, thence by the south bank of Hatcher's creek to the point above named. At every point the enemy was found intrenched and his works manned. No attack was made during the day further than to drive pickets and cavalry inside of the main work. Our casualties have been light, probably less than 200 killed, wounded and missing. The same is probably true with the enemy. We captured, however, seven loaded teams on their way to Stony Creek to the enemy, about a dozen beef cattle, a traveling forge and from seventy-five to one hundred prisoners. Butler extended around well toward the Yorktown road without finding a point unguarded. I shall keep our troops out where they are until toward noon to-morrow, in hopes of inviting an attack.

(Signed) U. S. Grant, Lieut. General.

Chattanooga, Oct. 28. The guerrillas yesterday threw a train off the track three miles below Adairsville, killing one man and wounding eight. The guard having rallied, the enemy were driven off without making any captures of persons or property.

The railroad is repaired to Atlanta, and a train left for that point this morning.

New York, Oct. 29. The *Times* has the following dispatch.

Nashville, Tenn., Oct. 29. Gen. Gillett has just had a sanguinary battle with Breckenridge's forces in East Tennessee, completely routing Vaughan's Brigade. The rebels in their flight threw away their arms and abandoned much property. We captured nearly five hundred prisoners.

Knoxville, Tenn., Oct. 29. Gen. Gillett had a fight yesterday with Gen. Vaughan's command at Morristown, completely routing him and capturing 1607 prisoners, including one colonel, one major, six captains and lieutenants.

Our entire casualties in the battle of the 19th are now estimated at 7000, and those of the enemy at 9000.

The St. Albans Raiders. The St. Albans *Messenger* has a letter from St. Johns, Canada, where the rebel raiders are undergoing examination, which says that George Sanders, while there looking after the interests of the prisoners, stated that the late attack on St. Albans was merely the starting point, the inauguration of a system of warfare which would carry desolation all along the frontier. But for him, Buffalo would long since have been reduced to ashes. His peace negotiations with Greeley having failed, and as there is no prospect for McClellan, and Lincoln will be re-elected, he said there should be war to the knife and to the hilt. He says there are twenty thousand men in Canada, eager and prepared to enter upon these raids upon the frontier, and that towns would be burned and pillaged.—*Boston Journal.*

Montreal, Oct. 28. Proceedings in the case of the Vermont raiders have been transferred to Montreal. The prisoners arrived last night, and are now in jail here. The removal was made secretly, in order to avoid excitement. One deposition was taken yesterday. Further proceedings have been postponed until next week, on account of the Catholic holidays.

A gentleman from St. Albans informs us that another of the Vermont raiders was arrested in Montreal on Tuesday, and $10,000 of the bills of the Franklin County Bank were found in his possession. The number now under arrest is 17.

☞ The Montreal correspondent of the London *Times*, who learns the plans of the Western copperheads through their rebel prompters in Canada, writes:

"Whichever of the two candidates be elected, there will be a popular outbreak in the Northwest, which will severely test the power of the Federal Government, and operate as a valuable diversion in favor of their (the rebel) cause. Circumstances, small in themselves, but all converging to one focus, show that this belief is not ill founded, and foreshadow a troublesome time in that region prior to and subsequent to the day of election."

Maryland a Free State. The new Free State Constitution of Maryland is adopted by a majority of about 1500. There was a small majority against it on the home vote, but the soldiers' majority of 2500 in favor overcame it.

☞ The Unitarians of England close their theological commencements with a ball, though the organ of the denomination in England rather protests against the practice.

☞ The eighty-first in the group of asteroids was discovered by Mr. Tempel of Marseilles on the 30th of September, in the constellation Pisces.

☞ There are twenty cotton factories in Woonsocket, R. I., and most of them are stopped for want of cotton to manufacture.

☞ It is said the Rothschilds, for whom August Belmont is agent in this country, have $100,000,000 invested in the Southern Confederacy.

☞ In England, the Bible is now supplied for twelve cents, the New Testament for four cents, the Gospels for two cents each.

☞ Uphold the cause of truth when thou canst, and be willing for truth's sake to be hated; but know that thy individual cause is not the cause of truth, and beware that they are not confounded.

☞ Good natures, like the bee, ... [illegible] ... while ill natures, like the spider, collect poison from honeyed flowers.

Notices.

Free Sabbath Conference.

The Lord willing, the Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at Portland, Me., commencing Thursday evening, Nov. 3d, and continuing over the Sabbath and first day. All lovers of truth are heartily invited to attend. We hear of good Sabbath brethren and sisters in different places, who are spurned from the Battle Creek Association because they cannot co-operate with them in their form of organization. Should the eyes of any such fall on this notice, we say to them, Come, get acquainted with us, and know for yourselves what manner of spirit we are of. This conference is not got up on a principle of strife or contention, but we stand as a people excluded from what is known as the Seventh-day Advent body, because we believe it is our privilege through grace to know for ourselves that we enjoy the gifts and operations of the Holy Ghost; but, free from all hardness, and full of love, we want all our brethren and sisters to come and labor for God, as freely as though we were the only Sabbath body in existence. Our Battle Creek brethren cannot receive us, but we say to every lover of truth, Come. Bro. J. Cranmer, from Michigan, is expected to be with us. Strangers on coming into the city will inquire for Bro. H. A. Weston, 432 Congress street, and he will direct them to places of entertainment.

S. C. Hancock.

Any wishing to address me from now to Nov. 6th, will direct to Portland, Me., care of H. A. Weston.

S. C. H.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kimbley school-house, in Fairfield Tp., half-past 10 A. M. Same day, at the Disciple house, in North Fairfield, 7 P. M.

Every second Sunday in each month in Berlin, Erie Co., O., at the school-house near Bro. D. C. Jefferson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.

Every third Sunday in the school-house near Bro. A. McCord's, in Fairfield Tp., half-past 10 A. M.

Every fourth Sunday in Clark's Hall, in Norwalk, half past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me from this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When *two weeks* evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O.

G. W. Stetson.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

Jas. A. Libby.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend.

N. White.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. Deyo, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. Green, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited.

W. Sheldon.

Voice please copy.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, on the Dixon Air Line R. R., on Wednesday, Dec. 7th, and continue over the following Sabbath.

E. Royce, Sec.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman.

J. K. Bellows.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.
J. Couch .... Sunday, Nov. 6th

Lowell, Mass. .... Sunday, Nov. 6th
Bath, Me., Tuesday evening, Nov. 8th, every evening during the week, and over the following Lord's day.
Newfield, Ct., Tuesday evening, Nov. 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting.
Miles Grant.

East Boston .... Sunday, Nov. 6th
A. W. Sibley.

Lawrence, Mass., (Lyceum Hall) .... Sunday, Nov. 6th
H. L. Hastings.

Montreal .... Sunday, Nov. 6th
Champlain .... Sunday, Nov. 13th
Montreal .... Sunday, Nov. 20th
Champlain .... Sunday, Nov. 27th
Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. Taylor.

Galesville .... Sunday, Nov. 6th
O. D. Woodruff.

Great Falls, N. H. .... Sunday, Nov. 6th
J. Pinkham.

Piermont, N. H., (Piper school-house) .... Nov. 13th
Orford, Quinttown .... Nov. 20th
L. C. Glazier.

Wolfboro, (Cotton Borough) .... Nov. 6th
Brookfield .... Nov. 13th
South Farmington .... Nov. 20th
N. Hartshorn.

Brimfield, (West Brick) .... Sunday, Nov. 6th
E. Owen.

Springfield, Barnes' Hall .... Sunday, Nov. 6th
Ira Morgan.

Chichester, N. H., (at the Pine ground) .... Nov. 6th
Portsmouth, N. H. .... Sunday, Nov. 13th
J. G. Smith.

Alton, N. H., (Stockbridge Corner) .... Nov. 6th
Chichester, (Dover school-house) .... Nov. 13th
Z. Ford.

Brunswick, (Yellow school-house), Sunday, Nov. 6th, A. M. and P. M. Evening, school-house near Harding's Crossing.
R. R. York.
L. C. Wellcome.

New York, at 24th street, (Bro. Curry's) until further notice.
Philadelphia, as soon as the work in New York will permit.
F. H. Burbank.

Cold Spring, Mass. .... Sunday, Nov. 13th
Wrightville, Conn. .... Sunday, Nov. 27th
East Otis, Mass. .... Sunday, Dec. 11th
Geo. L. Teeple.

North Haverhill, N. H. .... Nov. 24
D. [illegible] Weaver.

Will Sr. Glazier meet me at Newbury, Vt., as proposed, Nov. 1st? [illegible]

Sanbornton, N. Y., ... Sunday evening, Nov. 6th. Switzer Hill, ... [illegible] ... especially from the D. B. ... C. H. Williams.

North Haverhill, N. H., Sat. eve, and Sunday, Nov. 5th and 6th.
East Concord, N. H., at Ward room, U. S. General Hospital, Sunday, Nov. 13th, 2 P. M. Chap. Union at 6 o'clock P. M.
John G. Hook.

Burlington Centre, Ct. .... Nov. 6th
North Canton, Ct. .... Nov. 13th
New Hartford, Ct., (Garret school-house) .... Nov. 20th
S. Woodbury.

Augusta, Me. .... Sunday, Nov. 6th
A. Murray.

Forestville, Ct., Sunday, Nov. 6th; perhaps longer. Those corresponding address me at Forestville, Ct., till Nov. 12th.
H. K. Flagg.

Wolfboro, (Goose Corner) .... Nov. 6th
Moultonborough Center .... Nov. 13th
London Ridge .... Friday evening, Nov. 18th
Concord .... Nov. 20th
Melvin Village .... Nov. 27th
T. W. Piper.

Leverett, Mass., (Still Corner) .... Nov. 4th and 6th
Amherst (East Street) .... Nov. 8th
Goshen, Mass. .... Nov. 9th and 10th
Plainfield, Mass., (at Bro. D. Thayer's) .... Nov. 11th
and at J. E. Healy's Nov. 12th.
Plainfield .... Sunday, Nov. 13th
Dalton, Mass., (Bro. Smith's) .... Nov. 14th
and at Bro. Warren's Nov. 16th.
Savoy, Mass. .... Nov. 17th and 18th
Charlemont, Mass., (as Brn. may arrange) .... Nov. 20th
Griswoldville, Mass. .... Nov. 22d
Northfield, Mass. .... Nov. 23d
Bro. Morgan's .... Nov. 25th
Geo. A. Streeter.

Kennebunkport, Me. .... Sunday, Nov. 6th
Kennebunk, (as Bro. Town may appoint), Monday evening, Nov. 7th.
Portland, Me. .... Tuesday, Nov. 8th
Yarmouth, Me. .... Wednesday evening, Nov. 9th
Poland, Mass. .... Thursday, Nov. 10th
and through the conference.
A. Ross.

Centerville, near Bro. Charles Miller's, one mile west of Brattleboro, Vt., Nov. 6th. Also in the north part of Hinsdale, N. H., at the Burnham school-house, a few evenings, commencing Monday evening, Nov. 7th.
S. Cook.

Wallingford, Ct., (North Farms) .... Sunday, Nov. 6th
Litchfield Station, Ct. .... Saturday eve, Nov. 12th
Wrightville, Ct. .... Sunday, Nov. 13th
B. Hitchcock.

Conway, (as Bro. Mason may arrange) .... Nov. 13th
Charlemont, at Bro. H. A. Hicks' .... Nov. 20th
In the evening at Bro. H. M. Hicks'.
South Adams, Mass. .... Nov. 27th
Hoosick, N. H., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. Bellows.

Pine Meadow, Thursday evening, Nov. 3d, at the dwelling of Harvey Dayton.
Pleasant Valley .... Nov. 6th
Barkhamsted, at the Universalist meeting house, Nov. 13th.
No Name.

Warehouse Point, Ct. .... Nov. 11th
Hartford, Ct. .... Nov. 13th
Forestville, Ct. .... Nov. 16th
Bristol, Ct. .... Nov. 17th
Collinsville, Ct. .... Nov. 18th
New Britain, Ct. .... Nov. 20th
New Haven, Ct. .... Nov. 27th
J. S. White, East Boston.

Hoosick, N. Y., Tuesday evening, Nov. 8th, if the weather is good.
North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who oft n attend such meetings, are not wanted. Come, brethren, this coat don't fit you.
Hiram Munger.

Yarmouth .... Sunday, Nov. 6th
Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis .... Sunday, Nov. 20th
Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
Bro. Town's .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. Spaulding.

Concord, N. H. .... Sabbath, Nov. 6th
T. M. Preble.

Portsmouth, N. H. .... Sunday, Nov. 6th
A. Simpson.

Scitico, Ct. .... Sunday, Nov. 13th
I. B. Potter.

P. S. Butler .... Sunday, Nov. 6th

South Reading, Mass. .... Nov. 6th
Lynn, Mass. .... Nov. 13th
C. C. Ramsay.

Vernon, Vt. .... Sunday, Nov. 6th
J. K. Bellows.

Amboy, Nov. 4th, and over Lord's day.
P. S. W. Deyo.

Walbridge (communion day) .... Nov. 6th
Lynn .... Nov. 13th—20th
A. M. Higgins.

Manchester .... Sunday, Nov. 6th
Lawrence, Mass. .... Sunday, Nov. 13th
Joseph W. White.

Edinboro, Pa. .... Sunday, Nov. 6th
C. B. Turner.

Goshen, Mass. .... Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange) Oct. 8th
At Bro. D. Thayer's .... Oct. 9th
Griswoldville .... Nov. 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass. .... Nov. 20th
Kennebunkport, Me. .... Nov. 27th
C. Goodrich.

Business.

Thurman's Chronology.

Orders for this work have come in so rapidly that our supply was exhausted in a few days. Orders waiting will be filled soon. We expect several hundred more in a few days. Send on your orders.

TO CORRESPONDENTS.

R. Call—The Pilgrim has been sent regularly to your name. Have sent again. Crisis to No. 489.
T. M. Preble—You will find it in No. 472.
C. Newell—See last No.
M. Mardin—Paid to No. 481.
S. Case—Right; last paid to No. 494.
T. S. Canfield—Our run will continue as heretofore.
C. H. Williams—Are out; will send in a few days.
N. R. Gould—S. R. C. was credited; pays to No. 491.
Mrs. S. B. Davis—Received.
John Pope—Was received; pays to No. 481.
Dr. W. Prince—Received; pays to No. 468.
A. S. Seper—Credited; pays to No. 495.
A. M. Tyrrell—There is one published in Buffalo, which advocates also some peculiar views,—*Die Zeichen der Zeit.*
Geo. S. Harwood—To No. 491.
Wm. Bragdon—See No. 472.
N. W. Wait—S. B. W. was previously paid to No. 456. The $1.72 was received first, and paid to No. 494, afterward the $2.50, which paid to 546. Both acknowledgments should have appeared in the same No. but for want of time the first, with some others, was laid over.
John Metcalf—The Crisis to England, postpaid, is $3.50 a year. The tracts—"Soul, Spirit," etc., postpaid, 7 cents each; "Last Days," etc., 4 cents each.
Pine Meadow, New Hartford, Ct.—A brother writes from this place, enclosing 75 cents for a Christian Lyre, and a number of appointments, but does not give his name.
P. N.—Shall not be able to send any this week.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 474. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—L. B. Gould 468, T. R. V. Bradley 419, C. Bowers (what P. O.?), P. Wolf 473, C. H. Fosdick 407, H. Pratt 479, J. V. Hester 487, E. B. Strarns 502, E. Bowman 480, E. P. Streeter 497, N. McCulloch 465, W. P. Bartlett 486, N. Hanson 468, Mrs. M. Clisby 489, J. Gilbert 492, S. Stevens 416, N. E. Stillwell 492, A. A. Eddy 491, H. P. Vankirk 491, C. E. Conklin 473, S. D. Hanson 495, E. B. Gard 486, E. Fisher 489, Mrs. D. Higley 481, I. Tripp 482, D. Tripp 489, S. W. Peirce 443, Mrs. S. Rawlinson 453, J. W. Ireland 492, Mrs. M. Mundell 483, Mrs. D. S. Lampery (old acc't).

$1.25 each.—H. N. Ferrin 497, Wm. Chapin 498, S. H. Batchelor 496, S. A. A. Smith 487, J. K. Cobb 494, A. R. Field 496, H. S. Stilrs 487, J. Ver Sterg 496, D. Ver Sterg 496, F. A. Healey 497, E. Owen 492, A. P. Noyce 494, C. Myers 497, Mrs. A. J. Eaton 496, D. S. Green 497, S. D. Chamberlain 499, J. H. Langley 506, C. B. Green 497, H. Roberts 487, L. C. Bailey 494, W. R. Parsons 497, D. C. Elliott 486, J. B. Atkinson 500, M. J. Sanford 500, P. Dodge 500, J. Bailey 494, N. McCulloch Jr. 494, P. Dow 500, S. Marsh 442, G. Kelp 500, G. Alexander 476, A. Herdlies 500, G. W. Whitehouse 500, G. W. Whiting 494, J. Young 494, S. T. Marsh 491, J. G. Priest 500, Mrs. L. A. Salter 500, H. N. Gardner 500, A. B. Green 510.

$2.00 each.—S. R. Hatborn 558, S. Underwood 431, Mrs. L. Scholl 519, S. Densmore 490, P. Card 479, Mrs. J. Canterbury 510, A. Walker 468, Mrs. M. O. Morgan 520, N. A. Daley 481, Mrs. S. B. Davis 506, W. D. Watson 520, J. C. Horn 400, S. Hobber 513, L. H. Wadleigh 518, Mrs. M. S. Berean 444, W. M. Howland 520, C. Good 494, Mrs. M. Snell 502, Mrs. P. Keyes 516, F. S. Ransom 520, B. Harvens 486, S. Brown 512, J. Studebaker 516.

$2.50 each.—R. Burrell 520, Mrs. L. B. Rowe 520, I. T. Stedman 510, J. Stubbs 503, C. C. Smith 520, A. Hubbard 520, Wm. Parsons 544, F. Robbins 520, ... [illegible]

[illegible] ... $2.00 each.—O. Ware 473, ... [illegible]

$4.00 each.—W. Kingsbury 466, ... [illegible] ... Johnson & Howard 448, A. Young 445, ... N. L. Curtis 462, A. Lakeman 492, ... J. Hammond 505.

$5.00 each.—A. Evans 573, Mrs. M. Smith 520, ... Newton 513, A. Soule 542, A. M. Smith 473, ... J. Lynn 413, J. Hall 418, ... Bates 508, Mrs. T. Holloway 474, ... [illegible]

50 cents each.—J. J. Austin 503, ... 474, M. D. Langly 481, B. H. Albrow 514, ... Chamberlin 485, O. Wood 470, ... R. Maynard 479, ... Pease, ... Dalton 477, T. P. Hunt (what P. O.?), ... J. L. Harris 481, E. A. Gage 494, ... C. W. D. Scott $12 491, ... Thayer $1.50 520, ... $1.34 468, S. Newton $4.50 ... 470, F. Cobring $2.28 ... H. Simmons $3.70 500, G. Severance ... Durland $1.50 520, M. A. Hoxie $3.91 ... ton $1.70 493, ... $1.50 ... 512, B. Persons $2.04 489, S. Clark $1.75 465, W. D. Wood $2.25 489, A. B. Doty $1.25 500, J. M. Churchill $2.26 494, D. C. Ball $2.25 ... , ... kins $3.50 520, J. Offord 40c. 488, D. D. Davis 25c. 470, W. B. Marsh 63c. 481, ... 470, M. E. Wood $1.70 484, ... T. B. Northrop $1.50 500, ... cock $1.54 522, C. W. Crocker $1.40 ... 457, A. C. Knowlton $3.90 514, ... 49, C. Howard 10c., ... shall 25c. 470, A. G. Holland 25c. ... 496, B. Jennings 75c. 477, ... acct., W. Peacock 30c. 472, ... roughs 25c. 468, D. N. Utter 55c. ... 90c. 473, J. Jewson 63c. 477, ... Addison $1.05 541, M. G. Wise $1.50 494, ... $1.70 525, C. Colburn 63c. 476, D. E. Smith $2.25 ... K. Gaines $1.20 519.

BOOKS AND TRACTS SENT.

By Mail.—B. St. John, C. O. Miller, T. B. Tuttle, J. G. Burnham, B. Vandevoort, E. Quest, A. Lewis, S. M. Rannels, C. Newell, H. H. Hendrix, B. Perham, B. Rockwell, A. Haymond, J. C. Wheeler, Mrs. M. H. Pollard, L. Kulp, O. M. Walden, H. Clegg, M. C. Kilmeyer, L. R. Smith, C. P. Dow, J. P. Murphy, A. B. Martin, W. Jocelyn, B. Hammond, O. Newell, B. Perham.

By Express.—T. Smith, G. H. Emery, H. F. Carpenter, J. McCammond.

LETTERS RECEIVED.

J. E. Clark, J. Knowles, P. A. Smith, F. Gerher, E. B. Gard, J. R. M. M. Weaver, M. A. Baldwin, O. R. Fassett, C. H. Laverton, H. P. Van Kirk, B. F. F., J. B. Clark, M. A. Annable, C. F. Hudson, J. N. Berry, Geo. A. Streeter, I. H. Zaney.

POST OFFICE ADDRESS.

M. Mathews—Weaver, Danville, C. E.
F. H. Burbank, New York, N. Y., care of Eld. Samuel Curry, Station E.
Will Sr. M. S. Perkins please send her P. O. address to Geo. A. Streeter, North Dana, Mass.?
J. Morgan—Springfield, Mass., corner Walnut and Cedar Streets.
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justifying the immense labor bestowed upon it. The appearance of such a work in the midst of our war, and at the height of the paper famine, and yet in a style worthy of peace and leisure, is a trophy of American enterprise, and deserves to be itself a success. —C. V. H.

Correspondence.

From Bro. P. A. Smith.

Bro. Grant:—I have just returned from the place mentioned in my last letter where the wonderful power of God was displayed in the conviction and conversion of sinners under the proclamation of the "Gospel of the Kingdom."

As the meeting was held in the Baptist house, I supposed that all the professors who took part were members of that church, but a portion of them were Methodists. So it was not *correct*, as stated in my last, that nearly *all* the members of that church took hold. But, thank the Lord, *some* did, and can say with Peter that they "have been begotten again unto a lively hope."

The work went on in power, and oh, what a sight to behold, to see the strong man become like a little child, their faces shining forth with the love of Christ, so that all are constrained to say there is no mistake in the conversion of such and such a one. One unconverted person said it was worth one hundred dollars to have one man, who shared in reclaiming grace of God, leave off drinking. His companion was a free Methodist, and she is happy in the blessed hope, praising the Lord for what he has done for her husband, and the children are beginning to try to be christians. I am glad that the gospel is so plain that the children can see its beauty and glory, and give their young hearts to Jesus.

I baptized twenty-one happy pilgrims, and a number more will be, when we baptize again. Forty-nine sat down to the table of the Lord. O, what a glory rested on that happy company while they spake of the time that the Lord instituted the Supper, and died to redeem us from the power of the grave, and of his *soon* coming again to take us to himself; it was a melting season never to be forgotten by those who were there. Some of the close communion Baptist brethren sat down to the table and partook with us. He that the truth makes free, is free indeed. Bless the Lord!

When our meetings closed, last evening, they appointed prayer-meetings and intend to keep up the interest of being faithful in all their duties, and laboring for the conversion of their neighbors and friends. I hope and pray that they may be kept from the prowling wolves, and teachers that ride hobbies and subvert whole churches. I am bound for the kingdom, and I want to see *all* that are pure in heart there. For that I am laboring. I suffer with disease, but, glory to God, in that *land* the inhabitants will never say they are sick. P. A. Smith.

Rochester, N. Y.

From S. M. Shade.

Bro. Grant:—It is about six years since I became an Advent believer. Since that time I have been a Bible student. I believe that we are living in the last days of time. I still feel an increasing desire in my heart to serve the Lord and walk in obedience to all his divine commands. My companion and myself are the only ones in this vicinity that believe in Jesus' soon coming and the end of all things at hand. We are lonely here, but, thank God, I am resolved to go through and enter into the city, cost what it will. I have no desire to turn back. My face is Zionward, and I am determined to go through. I long to go home. I am willing to give up this world, with all its allurements, wars and strifes, if I may but reign with Jesus when he comes in his kingdom. O for holiness of heart! Brethren and sisters, may we have clean hands and a good conscience before God, is the prayer of one that hopes to have part in the "first resurrection."

Galva, Ill. S. M. Shade.

From Bro. John Somes.

Bro. Grant:—I have been holding meetings in a backwoods district near Augusta for the last five months, among a poor class of people who have had no preaching there for some five years, not so much as one sermon. Some backsliders have been reclaimed and some have experienced religion. I baptized two last Sabbath. Brn. Dudley and Pray were there in the afternoon. Bro. Pray gave them some tracts and Sabbath school papers, which were thankfully received and carefully read.

I bless God that I was ever brought to believe the truth as it is in Christ Jesus. I feel more like praying to God daily and hourly than ever I did in my life. Brethren, let us live near to God, by faith and prayer. Time is short. I believe my Savior is soon coming. Keep your lamps trimmed and burning, and prepare to meet your Lord.

Jefferson, Me. John Somes.

From a Methodist Minister in Ill.

Rev. Miles Grant, *Boston, Mass.*—My dear friend and brother, I am a minister in the M. E. church; but I trust not so bigoted as not to be able to appreciate and acknowledge worth and merit wherever and whenever I see it. Some time since I chanced to pick up a copy of your paper, dated May 31st, 1864. I read it, and was not only interested, but benefited; and if that is a fair representative of your paper, I will welcome it as a weekly visitor to my study. Therefore, enclosed, find 50 cts., for which you will please send the "Crisis" one quarter; at the expiration of which time, if I am still pleased, I will order it for the coming year.

From a Methodist Brother.

Bro. Grant:—I was born and brought up a Methodist. For nearly thirty-five years was a member of that church, and honestly [illegible] ... I see it. ... immortal being ... through reading ... I have become satisfied that the Bible, especially the original, teaches that I am mortal, and can obtain immortality only through Christ at the resurrection. The Crisis, and reading of that kind, has therefore become ... [illegible] ... a pity there is so little unity in Philadelphia on this subject ... [illegible]

yet erroneous ideas of hell, soul and spirit, when such ideas are not found in the original at all. They have not attempted to explain, but put me off by referring to the multitude of good men who have lived and died in that faith; and they give me the cold shoulder. But I feel it not. I am bound to talk of Christ and the resurrection wherever I am. I have bought tracts and books, and lend them freely to all that will read them. There are four that I know who have like faith with myself in the church I belong to, one a leader; but, of course, our influence is circumscribed.

From a Baptist Brother.

Bro. Grant:—I have been a subscriber to your valuable paper for the past two years, and count it the best religious paper I ever read. I am a Baptist, yet no sectarian. I love all who love our Lord Jesus Christ in sincerity. I am poor, yet I feel that I must bear some part of the burden of your office in feeding the poor. So you will find enclosed two dollars. I shall decline giving my name, as I wish to do my alms in secret.

Lamb's Point, Ill. ——.

Extracts from Letters.

Bro. J. B. Cook, Binghamton, N. Y., writes:—

"*The Day Star of Zion* came in my way a few days ago, when out in Pa. on a preaching tour. Several of my personal friends are involved, Dr. Willard and wife, etc. Gladly would I note the grievous error embraced in their assumption of gathering God's people to this *Celesta*—this newly named Zion, etc. The history, geography, and prophecy of holy Scripture, through over four thousand years, are all against the possibility of their being true or trustworthy. God's Zion is in Asia, not America.

The deeding of the land to Almighty God seems most arrogant, or altogether insane. To which there is nothing analogous among God's recorded worthies in Heb. 11—nay, nothing analogous in history, save when Satan said of the present dominions and glory of earth, '*All this* is mine; and on conditions—'*To thee* will I give it.' Matt. 4, and Luke 3. And as Jesus appeared then as the man of sorrows, in his humiliation, there was modesty and propriety in this proposed transfer of title from Satan to the Son of God, compared with this deeding of these lands in Celesta, Pa., to Almighty God!

I am heartily and earnestly in the faith of Jesus' second coming and kingdom now 'nigh at the door.' However I may come short in my faith, hope, love, or obedience, my abiding conviction is that there can be no danger of believing too much of God's precious *word*—'the word of faith.' If I am right here, as all protestants *affirm* in theory at least, then it follows that if I could be christian with *less* of 'the word of faith,' yet I must be just so much more christian by so much as my faith grasps more of 'the word of Christ'—revealing his loving will and gracious purpose toward Jew, Gentile, and the church of God—with the groaning creation to be delivered in the '*restitution of all things* spoken by all the holy prophets.'

If others can be spiritually minded, sanctified, preserved in Jesus Christ and called, while ignoring much of the (typical, Heb 8 1-5) law, the Psalms and the prophets concerning Jesus, very well, I am not judge nor diviner over them; but they 'do greatly err, not knowing the Scriptures, nor the power of God' (in my humble light from truth), when they bind me to their limitations or rejections of God's truth. *If alone* among men, I at least prefer the word in its fulness. Amen."

Bro. Alfred Amos, Forest City, Mich., writes:

"I must say I prize the Crisis next to the Bible. I may add that the New York *Tribune* was all in all to me but a few months since, which I gave up to subscribe for the Crisis; and now I feel amply repaid, as it affords so much consolation to those who are waiting the return of their dear Lord and Master."

Obituaries.

I. J. F. Lester.

Died of typhoid fever, Oct. 12th, 1864, in Dane, Dane Co., Wis., in the sixteenth year of his age, Isaac James F. Lester, son of William and Mary Lester.

Isaac was a child beloved by all, and a remarkable exception to the general scope of the reckless rising generation of young men. He possessed no relish for the foul influences which sweep the masses of our youth into the whirlpool of evil. Possessing a thirst for education, his kind parents had arranged to give him a good chance in this department. But how often does death plunge human schemes into dark oblivion, and leave a cloud of sorrow in their place. Death blights our schemes while only in blossom.

Isaac went with his parents and sisters to the Okee campmeeting,—not to act the part of an ill-bred rowdy,—but to listen to the preaching of the gospel, which could "make him wise unto salvation," if believed and obeyed. His heart felt the power of sacred truth. When an opportunity was offered for seekers to come to the anxious seat, Isaac came forward with a heart overflowing with true penitence, and melted into unfeigned contrition. Kneeling by his side in prayer, I listened to those developed emotions which justly claim pardon at the hand of a merciful God. In a day or two after campmeeting closed, Isaac was confined to his bed, and was soon deprived of his reason; but in the wanderings of his mind he would often break out in strains about the New Jerusalem and the streets of gold—a theme that had captivated his mind at the campmeeting.

His funeral sermon was preached by the writer, in the Methodist meeting-house, near his father's residence, to a large congregation of sympathizing friends, being assisted in the services by the Methodist minister. We followed him to the graveyard, and buried him by the side of his elder brother, whose funeral sermon I preached about a year ago. Mourning could not be suppressed, but it could be robbed of its ingredient of despondency by the assurancy that Isaac had sought the Lord before death sought him.

May parents and sisters and a brother, who have felt the anguish of a sad separation, be found ready to participate in the pleasures of a future meeting in the kingdom of God.

W. Sheldon.

Lillian Maine.

Died in Amboy, Sept. 28th, 1864, with laryngitis, Lillian Maine, daughter of Bro. Perry J. and Sr. Lucy M. Maine, aged six years, five months, and twenty-six days.

She was a good child, beloved by all who knew her. She will not have to sleep long, for soon the trump will sound, and she will come again from the land of the enemy. The friends were comforted with the words of the apostle in 1 Cor. 15: 26.

And when the last great trump shall sound,
And all the sleeping dead arise,
Our Lillian dear will then appear,
With her bright beaming eyes.
Then we will watch, and sing and pray,
Until our Savior comes,
And meet our loved ones in that day,
And all the sleeping ones.

D. B. Clark.

[illegible]

Died in Skowhegan, Me., Aug. 16th, 1864, George ... son of Melville B. and ... [illegible]

Died in Whitefield, Wis., Sept. 22nd, Wilbur Spencer Pratt, aged nine years, one month.

Also Oct. 9th, Mary Esther Pratt, aged thirteen years, nine months.

Also, Oct. 11th, Lemuel Erastus Pratt, aged six years, ten months.

Also, Oct. 12th, Harry Sylvester Pratt, aged twelve years, ten months, only remaining children of Harry and Mary L. Pratt.

The disease of these dear children was diphtheria in its most malignant form; and thus in less than three short weeks have we been bereft of our whole family, three of them buried in one week. I was sick with the same disease, and unable to follow them to their grave. While we mourn with bitter anguish the loss of our lovely treasures, we look forward to the time when they will come again from the land of the enemy. As our earthly hopes and prospects have all been blasted, the hope of the future, when we may again embrace our dear ones, is all that keeps us from sinking in despair. For what a desolate home has death made of ours. We have now six children in the icy arms of death. That cruel monster has not left us one. Pray for us, that we may endure with patience all our trials, and be prepared to meet Jesus when he comes.

They're gone! we hear their voice no more,
The last farewell is said;
The loved of earth, the beautiful,
Lie numbered with the dead.

Sweetly they sleep in their dreamless bed,
Resting awhile with the silent dead;
Nought can disturb their calm repose,
Nothing can reach them of all earth's woes.

Side by side these dear children sleep,
Side by side the sad parents weep;
We miss them at morn, we miss them at night,
Home's music is gone, its love, its light.

When, oh! when, will the morning break,
The trumpet sound, and the dead awake?
When, oh! when will the shadows flee,
And my precious ones come back to me?

Side by side these children will stand,
Singing new songs in the blissful land;
Gladly to meet them we come, we come,
Ever to rest in our Eden home.

Mary L. Pratt.

A. A. Hathorn.

Died in Castleton, Vt., Oct. 7th, 1864, Adrin A. Hathorn, aged eight years.

He has been a member of the "Try Company" nearly two years, and most faithfully did he adhere to the rules. He suffered one week with that dire disease, diphtheria. Often, during his sickness, did he request the Scriptures might be read; and as he listened to the promises of God, he would exclaim, "Isn't that good?" Our pastor, Bro. Mathewson, was absent; but in the providence of God, Bro. Brown was here in Castleton, and visited and prayed with him, and administered words of comfort on the occasion of his funeral. He showed death to be a calamity, and that even the children of God need comfort on such occasions. This we feel, but thank God, we have hope that he will come again from the land of the enemy, to die no more. Calista M. Hathorn.

Lucy A. Wakefield.

Died in Hollis, Me., Aug 21st, 1864, Lucy A. Wakefield, daughter of James G. and Serena H. Wakefield, aged ten years.

Lucy was a child beloved by all who knew her. She leaves many friends to mourn her loss, but her parents and brothers and sisters mourn not as those that have no hope. She has long been a member of our Sabbath school. She was ever kind and affectionate. Her sickness was short, but severe. In her last moments I was present, sung and prayed with her. She left a strong evidence that she will have a part in the first resurrection. "On such the second death has no power."

Death itself shall surely die,
Friends no more in dust shall lie,
Life eternal shall be given,
When the Lord returns from heaven.

Simon J. Locke.

Willie E. Locke.

Died in Hollis, Me., July 21st, 1864, Willie E., only son of Simon J. and Annah M. Locke.

"Death came to our bower,
And called a bright flower,
The sweetest, the fairest we had;
Our dear little Willie,
Our golden-haired Willie,
And left our hearts stricken and sad.

Death came without warning,
One fair summer morning,
And took little Willie away;
Our dear blue-eyed Willie,
Our only son Willie,
Now sleeps in his grave of cold clay."

Simon J. Locke.

John Bowers.

Died at Andersonville, Ga., Aug. 9th, 1864, after an imprisonment of nearly four months, John Bowers, of Collinsville, Ct., aged thirty-eight.

He was a member of Co. E., 16th Regt., C. V., and taken prisoner at Plymouth, N. C., in April. He leaves a wife and four children to mourn his loss.

D. D. Merrick.

Died in Philadelphia Hospital, Aug. 10th, 1864, Dean D. Merrick, son of Josiah D. and Eliza Merrick, aged seventeen years and eleven months.

Death has again entered my family and taken another loved one. This is the second son I have lost in this wicked war. When will it end? Surely we are living in perilous times. We can only trust in God. E. Merrick.

Mary Moulton.

Died in Hollis, Me., Sept 18th, 1864, Mary Moulton, wife of Reuben Moulton, aged seventy-four years and six months.

Soon will the wife and mother dear
Eternal life through Christ receive,
With him and his forever then
In Paradise on earth shall live.

Summary of News.

FOREIGN.

Liverpool Oct. 15th, Queenstown 16th.

Mr. Gladstone has been making additional speeches in Liverpool, Manchester, and other parts of Lancashire, in which he hints at prospective reform measures. He deplores the American war, and expresses great sympathy with the American people, but felt that they should be left to settle their own affairs. He confessed that he always had strong doubts of the practicability of reducing to subjugation any large part of the country that manifested a determination to separate.

Advices from Batavia announce that the Dutch were engaged in a war with the natives of Java.

The *Times* to-day has an editorial favoring the proposed Confederation of the British American Provinces on account of the powerful military state which the American Union has become.

It is reported from Africa that Jules Gerard, the explorer, was drowned while crossing a river.

FRANCE.

The engagements between the French troops and Arab insurgents in Algeria on the 20th and 30th September resulted in 800 Arabs being killed and wounded, and over 100 French.

It has been decided that the Prince Imperial of France shall be educated at one of the Public Lycees of Paris, as were all the sons of Louis Philippe.

Liverpool Oct. 19th, Queenstown 20th.

Political news unimportant.

The commercial depression continues. Additional failures include twenty Liverpool firms in the American trade.

Rio Janeiro letters confirm the severity of the panic there. The liabilities of the four suspended banks amount to eleven hundred thousand pounds sterling.

There were rumors of a probable meeting between the Czar and Napoleon, at Nice, shortly.

The Duke of Newcastle died on the 18th inst. after a long illness.

The grand bazaar, in aid of Southern prisoners was opened at Liverpool, on the 18th inst. with great success. Political feeling was disclaimed and very general support was extended to it.

☞ The Rocky Mountain News of the 5th inst. says that nearly one hundred persons have been killed by the Indians along the Platte and Arkansas rivers since the beginning of the troubles ... [illegible]

☞ The Methodist Musical Convention in ... [illegible]

DOMESTIC.

St. John, Canada East, Oct. 25.—9 A. M. Nothing of special importance has taken place in regard to the St. Albans raiders, who are understood to have engaged as counsel Hon. J. J. Abbott and Messrs. Carr and Lafamme of Montreal, and Hon. J. H. Cameron of Toronto.

The examination is conducted with closed doors, only the counsel and reporters being admitted. The notorious George N. Saunders is here managing the cause of the rebels. He says they belong to the first families of Kentucky and formerly belonged to John Morgan's force. This raid, he asserts, is only the first of plundering expeditions soon to take place on the frontiers of the States. Had he known before of this affair he would have prevented it, as it was conducted on too small a scale. F. G. Johnson, Queen's counsel of Montreal, is here as counsel for the Canadian authorities.

Washington, Oct. 25, 1864. A letter from Harper's Ferry, dated yesterday, says 1500 rebel prisoners arrived at that place on Monday, making 2600 in all who have thus far arrived there. About a thousand more are at Winchester, and the cavalry are still picking up a great many.

The prisoners pronounced Sheridan the greatest General in the Union army. About three hundred officers have been captured. The rebel loss in killed, wounded and prisoners will not fall short of ten thousand men. When they passed through Woodstock, on their retreat, not a company organization remained.

Among the artillery captured were twenty pieces that were "bran new," of Richmond manufacture, brought up by Kershaw's division. They had only two pieces left. Upwards of twelve thousand small arms have already been picked up.

The wounded have all been removed to Winchester, and are going from there as rapidly as possible to Martinsburg.

New Orleans, Oct. 17, via Cairo, 25th. Letters received here from prominent rebels in Richmond state that the archives and other government property is being secretly removed to Lynchburg.

The steamer George Cromwell, from New York, arrived yesterday. The rebel cavalry are conscripting negroes on plantations outside of our lines, by order of the rebel government. They state that the negroes are to be put into the rebel army.

St. Louis, Oct. 27. The *Democrat's* dispatch from Leavenworth says Price was driven below Fort Scott, closely pursued by our cavalry. We have captured a large number of prisoners, including Gens. Marmaduke and Cabell, and several pieces of artillery.

Gen. Rosecrans was at Little Santa Fe, twelve miles south of Kansas City, with infantry, on Tuesday night.

SECOND DISPATCH.

St. Louis, Oct. 27. The following is derived from an entirely reliable source: Our forces have been driving Price rapidly since Sunday, and at last accounts he was twenty-five or thirty miles south-east of Fort Scott, his army routed and dispersed. On Tuesday we had several fights with him between Mound City and Fort Scott, in all of which he was badly whipped, losing 1500 prisoners and ten or twelve pieces of artillery. Among our prisoners is Maj. Gen. Marmaduke and Brig. Gen. Cabell, several Colonels and other officers.

St. Louis, Oct. 28. Official dispatches from Gen. Pleasanton give the following information regarding his operations against Price. He marched 92 miles in two days, and fought during the last 32 miles. His force was less than 6000, while Price's was fully up to 25,000. Price has but one gun left and no ammunition, he having blown up his train. He also burned 400 wagons to save them from capture. We have two thousand prisoners and several thousand stand of arms. Gen. Fagan is reported killed. Price's army is completely disorganized and flying in all directions.

City Point, Oct. 27.

To Hon. Edwin M. Stanton, Secretary of War:

I have just returned from the crossing of the Boylston plank road with Hatcher's creek. Our line now extends from its former left to Armstrong's mill, thence by the south bank of Hatcher's creek to the point above named. At every point the enemy was found intrenched and his works manned. No attack was made during the day further than to drive pickets and cavalry inside of the main work. Our casualties have been light, probably less than 200 killed, wounded and missing. The same is probably true with the enemy. We captured, however, seven loaded teams on their way to Stony Creek to the enemy, about a dozen beef cattle, a traveling forge and from seventy-five to one hundred prisoners. Butler extended around well toward the Yorktown road without finding a point unguarded. I shall keep our troops out where they are until toward noon to-morrow, in hopes of inviting an attack.

(Signed) U. S. Grant, Lieut. General.

Chattanooga, Oct. 28. The guerrillas yesterday threw a train off the track three miles below Adairsville, killing one man and wounding eight. The guard having rallied, the enemy were driven off without making any captures of persons or property.

The railroad is repaired to Atlanta, and a train left for that point this morning.

New York, Oct. 29. The *Times* has the following dispatch:

Nashville, Tenn., Oct. 29. Gen. Gillett has just had a sanguinary battle with Breckenridge's forces in East Tennessee, completely routing Vaughan's Brigade. The rebels in their flight threw away their arms and abandoned much property. We captured nearly five hundred prisoners.

Knoxville, Tenn. Oct. 29. Gen. Gillett had a fight yesterday with Gen. Vaughan's command at Morristown, completely routing him and capturing 1607 prisoners, including one colonel, one major, six captains and lieutenants.

Our entire casualties in the battle of the 19th are now estimated at 7000, and those of the enemy at 9000.

The St. Albans Raiders. The St. Albans *Messenger* has a letter from St. Johns, Canada, where the rebel raiders are undergoing examination, which says that George Sanders, while there looking after the interests of the prisoners, stated that the late attack on St. Albans was merely the starting point, the inauguration of a system of warfare which would carry desolation all along the frontier. But for him, Buffalo would long since have been reduced to ashes. His peace negotiations with Greeley having failed, and as there is no prospect for McClellan, and Lincoln will be re-elected, he said there should be war to the knife and to the hilt. He says there are twenty thousand men in Canada, eager and prepared to enter upon these raids upon the frontier, and that towns would be burned and pillaged.—*Boston Journal.*

Montreal, Oct. 28. Proceedings in the case of the Vermont raiders have been transferred to Montreal. The prisoners arrived last night, and are now in jail here. The removal was made secretly, in order to avoid excitement. One deposition was taken yesterday. Further proceedings have been postponed until next week, on account of the Catholic holidays.

A gentleman from St. Albans informs us that another of the Vermont raiders was arrested in Montreal on Tuesday, and $10,000 of the bills of the Franklin County Bank were found in his possession. The number now under arrest is 17.

☞ The Montreal correspondent of the London *Times*, who learns the plans of the Western copperheads through their rebel prompters in Canada, writes:

"Whichever of the two candidates be elected, there will be a popular outbreak in the Northwest, which will severely test the power of the Federal Government, and operate as a valuable diversion in favor of their (the rebel) cause. Circumstances, small in themselves, but all converging to one focus, show that this belief is not ill founded, and foreshadow a troublesome time in that region prior to and subsequent to the day of election."

Maryland a Free State. The new Free State Constitution of Maryland is adopted by a majority of about 1500. There was a small majority against it on the home vote, but the soldiers' majority of 2500 in favor overcame it.

☞ The Unitarians of England close their theological commencements with a ball, though the organ of the denomination in England rather protests against the practice.

☞ The eighty-first in the group of asteroids was discovered by Mr. Tempel of Marseilles on the 30th of September, in the constellation Pisces.

☞ There are twenty cotton factories in Woonsocket, R. I., and most of them are stopped for want of cotton to manufacture.

☞ It is said the Rothschilds, for whom August Belmont is agent in this country, have $100,000,000 invested in the Southern Confederacy.

☞ In England, the Bible is now supplied for twelve cents, the New Testament for four cents ... [illegible]

☞ ... [illegible]

Notices.

Free Sabbath Conference.

The Lord willing, the Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at Portland, Me., commencing Thursday evening, Nov. 3d, and continuing over the Sabbath and first day. All lovers of truth are heartily invited to attend. We hear of good Sabbath brethren and sisters in different places, who are spurned from the Battle Creek Association because they cannot co-operate with them in their form of organization. Should the eyes of any such fall on this notice, we say to them, Come, get acquainted with us, and know for yourselves what manner of spirit we are of. This conference is not got up on a principle of strife or contention, but we stand as a people excluded from what is known as the Seventh-day Advent body, because we believe it is our privilege through grace to know for ourselves that we enjoy the gifts and operations of the Holy Ghost; but, free from all hardness, and full of love, we want all our brethren and sisters to come and labor for God, as freely as though we were the only Sabbath body in existence. Our Battle Creek brethren cannot receive us, but we say to every lover of truth, Come. Bro. J. Cranmer, from Michigan, is expected to be with us. Strangers on coming into the city will inquire for Bro. H. A. Weston, 432 Congress street, and he will direct them to places of entertainment.

S. C. Hancock.

Any wishing to address me from now to Nov. 6th, will direct to Portland, Me., care of H. A. Weston. S. C. H.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kimbley school-house, in Fairfield Tp., half-past 10 A. M. Same day, at the Disciple house, in North Fairfield, 7 P. M.

Every second Sunday in each month in Berlin, Erie Co., O., at the school-house near Bro. D. C. Jefferson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.

Every third Sunday in the school-house near Bro. A. McCord's, in Fairfield Tp., half-past 10 A. M.

Every fourth Sunday in Clark's Hall, in Norwalk, half past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me from this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When *two weeks* evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O. G. W. Stetson.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

Jas. A. Libby.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend. N. White.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. Deyo, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. Green, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. Sheldon.

Voice please copy.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, on the Dixon Air Line R. R., on Wednesday, Dec 7th, and continue over the following Sabbath. E. Royce, Sec.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. Bellows.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. Couch .... Sunday, Nov. 6th

Lowell, Mass. .... Sunday, Nov. 6th
Bath, Me., Tuesday evening, Nov 8th, every evening during the week, and over the following Lord's day.
Newfield, Ct., Tuesday evening, Nov 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting.
Miles Grant.

East Boston. .... Sunday, Nov 6th
A. W. Sibley.

Lawrence, Mass., (Lyceum Hall) .... Sunday, Nov. 6th
H. L. Hastings.

Montreal .... Sunday, Nov. 6th
Champlain .... Sunday, Nov. 13th
Montreal .... Sunday, Nov. 20th
Champlain .... Sunday, Nov. 27th
Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. Taylor.

Galesville .... Sunday, Nov. 6th
O. D. Woodruff.

Great Falls, N. H. .... Sunday, Nov. 6th
J. Pinkham.

Piermont, N. H., (Piper school-house) .... Nov. 13th
Orford, Quinttown .... Nov. 20th
L. C. Glazier.

Wolfboro, (Cotton Borough) .... Nov. 6th
Brookfield .... Nov. 13th
South Farmington .... Nov. 20th
N. Hartshorn.

Brimfield, (West Brick) .... Sunday, Nov. 6th
E. Owen.

Springfield, Barnes' Hall .... Sunday, Nov. 6th
Ira Morgan.

Chichester, N. H., (at the Pine ground) .... Nov. 6th
Portsmouth, N. H. .... Sunday, Nov. 13th
J. G. Smith.

Alton, N. H., (Stockbridge Corner) .... Nov. 6th
Chichester, (Dover school-house) .... Nov. 13th
Z. Ford.

Brunswick, (Yellow school-house), Sunday, Nov. 6th, A. M. and P. M. Evening, school-house near Harding's Crossing.
R. R. York.
L. C. Welcome.

New York, at 24th street, (Bro. Curry's) until further notice.
Philadelphia, as soon as the work in New York will permit.
F. H. Burbank.

[illegible]

Northwood Narrows, N. H., Sat. eve., and Sunday, Nov. 5th and 6th.
East Concord, N. H., at Ward room, U. S. General Hospital, Sunday, Nov. 13th, P. M. Camp Union at 6 o'clock P. M. John G. Hook.

Burlington Centre, Ct. .... Nov. 6th
North Canton, Ct. .... Nov. 13th
New Hartford, Ct., (Garret school-house) .... Nov. 20th
S. Woodruff.

Augusta, Me. .... Sunday, Nov. 6th
A. Mussey.

Forestville, Ct., Sunday, Nov. 6th; perhaps longer. Those corresponding address me at Forestville, Ct., till Nov. 12th. H. K. Flagg.

Wolfboro, (Goose Corner) .... Nov. 6th
Moultonborough Center .... Nov. 13th
London Ridge .... Friday evening, Nov. 18th
Concord .... Nov. 20th
Melvin Village .... Nov. 27th
T. W. Piper.

Leverett, Mass., (Still Corner) .... Nov. 4th and 6th
Amherst (East Street) .... Nov. 8th
Goshen, Mass. .... Nov. 9th and 10th
Plainfield, Mass., (at Bro. D. Thayer's) .... Nov. 11th
and at J. E. Healy's Nov. 12th.
Plainfield .... Sunday, Nov. 13th
Dalton, Mass., (Bro. Smith's) .... Nov. 14th
and at Bro. Warren's Nov. 16th.
Savoy, Mass. .... Nov. 17th and 18th
Charlemont, Mass., (as Brn. may arrange) .... Nov. 20th
Griswoldville, Mass. .... Nov. 22d
Northfield, Mass. .... Nov. 23d
Bro. Morgan's .... Nov. 25th
Geo. A. Streeter.

Kennebunkport, Me. .... Sunday, Nov. 6th
Kennebunk, (as Bro. Town may appoint), Monday evening, Nov. 7th.
Portland, Me. .... Tuesday, Nov. 8th
Yarmouth, Me. .... Wednesday evening, Nov. 9th
Poland, Me. .... Thursday, Nov. 10th
and through the conference. A. Ross.

Centerville, near Bro. Charles Miller's, one mile west of Brattleboro, Vt., Nov. 6th. Also in the north part of Hinsdale, N. H., at the Burnham school-house, a few evenings, commencing Monday evening, Nov. 7th.
S. Cook.

Wallingford, Ct., (North Farms) .... Sunday, Nov. 6th
Litchfield Station, Ct. .... Saturday eve, Nov. 12th
Wrightville, Ct. .... Sunday, Nov. 13th
B. Hitchcock.

Conway, (as Bro. Mason may arrange) .... Nov. 13th
Charlemont, at Bro. H. A. Hicks' .... Nov. 20th
In the evening at Bro. R. M Hicks'.
South Adams, Mass. .... Nov. 27th
Hoosick, N. H., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. Bellows.

Pine Meadow, Thursday evening, Nov. 3d, at the dwelling of Harvey Dayton.
Pleasant Valley .... Nov. 6th
Barkhamsted, at the Universalist meeting-house, Nov. 13th. No Name.

Warehouse Point, Ct. .... Nov. 11th
Hartford, Ct. .... Nov. 13th
Forestville, Ct. .... Nov. 16th
Bristol, Ct. .... Nov. 17th
Collinsville, Ct. .... Nov. 18th
New Britain, Ct. .... Nov. 20th
New Haven, Ct. .... Nov. 27th
J. S. White, East Boston.

Hoosick, N. Y., Tuesday evening, Nov. 8th, if the weather is good.
North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who oft n attend such meetings, are not wanted. Come, brethren, this cost don't fit you. Hiram Munger.

Yarmouth .... Sunday, Nov. 6th
Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis .... Sunday, Nov. 20th
Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
Bro. Town's .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. Spaulding.

Concord, N. H. .... Sabbath, Nov 6th
T. M. Preble.

Portsmouth, N. H. .... Sunday, Nov. 6th
A. Simpson.

Scitico, Ct. .... Sunday, Nov 13th
I. B. Potter.

P. S. Butler .... Sunday, Nov 6th

South Reading, Mass .... Nov. 6th
Lynn, Mass. .... Nov 13th
C. C. Ramsay.

Vernon, Vt. .... Sunday, Nov 6th
J. K. Bellows.

Amboy, Nov. 4th, and over Lord's day.
P. S. W. Deyo.

Wa'bridge (communion day) .... Nov. 6th
Lynn .... Nov. 13th—20th
A. M. Higgins.

Manchester .... Sunday, Nov. 6th
Lawrence, Mass .... Sunday, Nov. 13th
Joseph W. White.

Edinboro, Pa. .... Sunday, Nov 6th
C. B. Turner.

Goshen, Mass. .... Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange) Oct. 8th
At Bro. D. Thayer's .... Oct. 9th
Griswoldville .... Nov 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass. .... Nov. 20th
Kennebunkport, Me .... Nov. 27th
C. Goodrich.

Business.

Thurman's Chronology.

Orders for this work have come in so rapidly that our supply was exhausted in a few days. Orders waiting will be filled soon. We expect several hundred more in a few days. Send on your orders.

TO CORRESPONDENTS.

R. Call—The Pilgrim has been sent regularly to your name. Have sent again. Crisis to No. 489.
T. M. Preble—You will find it in No. 472.
C. Newell—See last No.
M. Mardin—Paid to No. 481.
S. Case—Right; last paid to No. 494.
T. S. Canfield—Our rule, will continue as heretofore.
C. H. Williams—Are out; will send in a few days.
N. R. Gould—S. R. C. was credited; pays to No. 494.
Mrs. S. B. Davis—Received.
John Pope—Was received; pays to No. 481.
Dr. W. Prince—Received; pays to No. 468.
A. S. Soper—Credited, pays to No. 495.
A. M. Tyrrell—There is one published in Buffalo, which advocates also some peculiar views,—*Die Zeichen der Zeit.*
Geo S Harwood—To No. 491.
Wm Bragdon—See No. 472.
N. W. Wait—S. B. W. was previously paid to No. 456. The $1.72 was received first, and paid to No. 494; afterward the $2.50, which paid to 546. Both acknowledgments should have appeared in the same No., but for want of time the first, with some others, was laid over.
John Metcalf—The Crisis to England, postpaid, is $3.50 a year. The tracts—"Soul, Spirit," etc., postpaid, 7 cents each, "Last Days," etc., 4 cents each.
Pine Meadow, New Hartford, Ct.—A brother writes from this place, enclosing 75 cents for a Christian Lyre, and a number of appointments, but does not give his name.
P. N.—Shall not be able to send any this week.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 474. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—L. B. Gould 463, T R V Bradley 419, C Bowers (what P. O.?), P Wolf 473, C H Fosdick 407, H Pratt 479, J V Hester 487, E B Stearns 502, E Bowman 480, E. P. Streeter 497, N. McCulloch 465, W. P. Bartlett 486, N Hanson 468, Mrs M Clisby 489, J Gilbert 492, S Stevens 416, N. E. Stillwell 492, A A Eddy 491, H P Vankirk 491, C E Conklin 473, S D Hanson 495, E B Gard 486, E Fisher 489, Mrs D Higley 481, I Tripp 482, D. Tripp 489, S W Peirce 443, Mrs. S. Rawlinson 453, J W Ireland 492, Mrs. M. Mundell 483, Mrs. D S Lampery (old acc't).

$1.25 each.—H N Ferrin 497, Wm Chapin 498, S H Batchelor 496, S. A. A. Smith 487, J K Cobb 494, A R Field 496, H S Stiles 487, J Ver Steeg 496, D Ver Steeg 496, F. A. Healey 497, E Owen 492, A P Noyce 494, C Myers 497, Mrs. A J. Eaton 486, D S Green 497, S D Chamberlain 499, J H Langley 506, C B Green 497, H Roberts 487, L. C. Bailey 494, W R Parsons 497, D C Elliott 486, J B Atkinson 500, M J Sanford 508, P Dodge 500, J. Bailey 494, N. McCulloch, Jr. 494, P. Dow 500, S Marsh 442, G Kalp 500, G Alexander 476, A Herdlien 500, G W Whitehouse 500, G W Whiting 494, J Young 494, S T Marsh 491, J G Priest 500, Mrs L A Salter 530, H N Gardner 500, A R Green 510.

$2.00 each.—S. R. Hathorn 558, S. Underwood 451, Mrs L Scholl 519, S Densmore 496, P Card 479, Mrs. J. Canterbury 510, A. Walker 468, Mrs. M O Morgan 510, N A Daley 481, Mrs S B Davis 508, W D Watson 530, J C Horn 480, S Hooper 513, L H Wallingford 515, Mrs. ... [illegible]

520, J. B. Young ... [illegible] ... 500, L. Johnson ... [illegible] ... E H Darlington ... [illegible] ... Mason ... [illegible] ... cock ... [illegible] ... W. Nichols ... [illegible] ... 520, H O ... [illegible] ... Warner ... [illegible] ... J. Bendle 548, R. M. Shotsford ... [illegible] ... Nelson 487, H Young 512 ... [illegible] ... M T Osgood 522, Mrs A ... [illegible] ... D. L. Tole 522, E. Jones ... [illegible] ... Clegg 522, S Case 546, A T ... [illegible] ... C Parr 522, D. Thompson ... [illegible] ... Doolittle 527, Wm Bennett 513, W Moses 494.

$3.00 each.—O Wait 472, D Fletcher ... [illegible] ... 541, N Hanson ... [illegible] ... R. Willard 522, A Hodsdon ... [illegible] ... 558, A Minto 551, A Rice ... [illegible] ... son 514, N. Davis ... [illegible] ... Mitchell 501, S S Gault ... [illegible] ... 497, J T Langley 522, J B Tamblyn ... [illegible]

$4.00 each.—W Kingsbury ... [illegible] ... Mayberry 520, J Freed ... [illegible] ... 494, Johnson & Howard 468, A Young ... [illegible] ... 495, N. L. Curtis 442, A Lahomaty ... [illegible] ... 492, J Hammond 505.

$5.00 each.—A Evans 573, Mrs. M Smith ... [illegible] ... Newton 512, A Soule 542, A M Smith 473, J Heath ... [illegible] ... J Lynn 413, J Hall 418, ... W Blanchard ... [illegible] ... 546, A Logan 509, W. H. Taylor 576, ... [illegible] ... Bates 506, Mrs T Holloway 574, D A Grant ... [illegible]

50 cents each.—J J Austin 504, C Newell 517, ... [illegible] ... 474, M D Langly 481, B H Albree 344, J Stack 479, L Chamberlin 485, C Wood 472, ... [illegible] ... liams 479, S O Stacie 472, ... [illegible] ... R. Maynard 479, E. Melcher 501, ... [illegible] ... Pease —, E. M. Sherman 478, J. C. Gibson 497, ... Dalton 477, T P Hunt (what P. O.?), ... [illegible] ... J L Harris 481, E A Gage 494, — Cleveland ... [illegible]

C. W. D. Scott $13.491, ... [illegible] ... Thayer $1.50 520, ... [illegible] ... $1.24 468, S. Newton $4.27 ... [illegible] ... 470, F Cohring $3.22 ... [illegible] ... H. Simmons $2.70 509, G. Severance ... [illegible] ... Durland $1.50 520, M A Hoxie ... [illegible] ... ton $1.70 453, ... T Palmer ... [illegible] ... 512, B Parsons $2.84 489, S Clark $1.75 465, W D Wood $1.25 489, A B Doty $1.25 500, J M Churchill ... [illegible] ... D C Bell ... [illegible] ... kins $3.50 520, J Gifford 66c. 485, D B Davis 25c. 470, W B March 63c. 481, E Orcutt 65c. 480, ... [illegible] ... 470, M E Wood $1.70 484, S O I Evans 66c. 478, ... T B Northrup $1.00 500, ... [illegible] ... cock $1.54 522, C W Crocker $1.50 475, A Smith $1.25 457, A C Knowlton $3.30 546, A K (or R. J) Baker ... [illegible] ... 491, C Howard 10c 482, ... [illegible] ... shall 25c. 470, A C Holland 25c. 491, A S Compton ... [illegible] ... 496, B Jennings 27c 472, Mrs. J W Vanderbilt ... acct., W Peacock 30c. 472, ... [illegible] ... roughs 25c. 466, D N Utter 55c. ... [illegible] ... 30c. 483, J. Jewson 65c. 477, ... [illegible] ... Addison $1.65 541, M G Wise $1.50 494, ... [illegible] ... $1 70 523, C Colburn 63c. 476, D E Smith ... [illegible] ... K Gaines $1.20 519.

BOOKS AND TRACTS SENT.

By Mail.—B. St. John, C. G. Miller, T B Tamblyn, J G Burnham, B Vandervoort, E Oates, A Lewis, S M Rannels, C Newell, H H Hendrix, B Perham, H Rockwell, A Haymond, J C Wheeler, Mrs. M H Pollard, L Kulp, O. M. Walden, H Clegg, M C Ellenwood, L. R. Smith, C P Dow, I P Murphy, A H Martin, W Joslyn, B Hammond, C Newell, B Perham.

By Express.—T Smith, G H Emery, H F Carpenter, J McCammond.

LETTERS RECEIVED.

J E Clark? J Knowles, P A Smith, F Corker, E B Gard, J R, M M Weaver, M A Baldwin, O R Fassett, C H Laverton, H P Van Kirk, B P F, J R Clark, H A Annable, C F Hudson, J N Berry, Geo. A Streeter, I H Zaney.

POST OFFICE ADDRESS.

M Mathews—Weaver, Danaville, C. E.
F. H. Burbank, New York, N. Y., care of Eld. Samuel Curry, Station E.
Will Sr. M. S. Perkins please send her P. O. address to Geo. A. Streeter, North Dana, Mass.?
J. Morgan—Springfield, Mass., corner Walnut and Cedar Streets.
J. D. Brown—Edinboro, Erie Co., Pa., until notice to the contrary.
J. W. Brittan—Hillsburg, Digby Co., Bear River P. O., Nova Scotia.
Thos. W. Smith—Alden, Hardin Co., Iowa.

BOOKS AND TRACTS.

All publications sent by mail must be prepaid. ... [illegible]

All orders for any of the following works must be addressed to

MILES GRANT,
Boston, Mass.

MILES GRANT'S WORKS.

Resurrection of the Wicked. Discussion with Rev. T. Curry. ... [illegible]

Eternal Suffering. Discussion with Dr. J. Litch. ... [illegible]

State of the Dead. Discussion with W. W. Clayton. ... [illegible]

Miles Grant's Tracts. 32 pages each. Price 5 cents ... [illegible]

What is Man? A Bible view of his condition; The meaning of Soul, Spirit, Death, and Hell.

The Soul, What is it? Or a careful examination of ... [illegible]

The Spirit, What is it? Or a careful examination of ... [illegible]

The Rich Man and Lazarus. Thief on the Cross; ... [illegible]

THE BIBLE STUDENT'S LIBRARY.

[illegible]

I. Signs of the Times; or, a Glance at Christendom ... [illegible] ... By H. L. Hastings.

II. The Voice of the Church on the Coming and Kingdom of the Redeemer ... [illegible] ... By D. T. Taylor.

III. Thessalonica, or The Model Church; a Sketch of Primitive Christianity ... [illegible] ... SPIRITUALISM A SATANIC DELUSION, by Wm. Ramsay, ... [illegible]

IV. The Great Controversy between God and Man, its Origin, Progress, and End. ... [illegible] ... H L Hastings.

V. Future Punishment, as taught in the Scriptures; ... [illegible]

Pamphlets not bound in Cloth.

Thessalonica, or The Model Church .... 25c.
The Great Controversy between God and Man .... 25c.
Reasons for my Hope .... 20c.
Spiritualism, a Satanic Delusion .... [illegible]
Retribution, or The Doom of the Ungodly .... 20c.
Pauline Theology, or F. Pun. Taught by Paul .... 10c.
The Old Paths, or Prim. Doct. of Future Life .... 10c.
Looking Forward, or Prospect of the Church .... 10c.
Social Hymns, $1.00 per dozen, Single .... 10c.

EXPOSITORY WORKS ON PROPHECY.
BY S. S. BREWER.

1. The Days in which we Live. This is a concise ... [illegible]

2. An Exposition of the Seven Seals. History ... [illegible]

3. The Slaying of the Witnesses. Showing that ... [illegible]

4. A Treatise on Revelation XIII, in Two Parts. ... [illegible]

5. The Kingdom of God and Signs of the Times. ... [illegible]

6. The Last Day Tokens. No. 1. ... [illegible]

7. Last Day Tokens. No. 2 ... [illegible]

8. Last Day Tokens. No. 3 ... [illegible]

justifying the immense labor bestowed upon it. The appearance of such a work in the midst of our war, and at the height of the paper famine, and yet in a style worthy of peace and leisure, is a trophy of American enterprise, and deserves to be itself a success. C. F. H.

Correspondence.

From Bro. P. A. Smith.

Bro. Grant:—I have just returned from the place mentioned in my last letter where the wonderful power of God was displayed in the conviction and conversion of sinners under the proclamation of the "Gospel of the Kingdom."

As the meeting was held in the Baptist house, I supposed that all the professors who took part were members of that church, but a portion of them were Methodists. So it was not *correct*, as stated in my last, that nearly *all* the members of that church took hold. But, thank the Lord, *some* did, and can say with Peter that they "have been begotten again unto a lively hope."

The work went on in power, and oh, what a sight to behold, to see the strong man become like a little child, their faces shining forth with the love of Christ, so that all are constrained to say there is no mistake in the conversion of such and such a one. One unconverted person said it was worth one hundred dollars to have one man, who shared in reclaiming grace of God, leave off drinking. His companion was a free Methodist, and she is happy in the blessed hope, praising the Lord for what he has done for her husband, and the children are beginning to try to be christians. I am glad that the gospel is so plain that the children can see its beauty and glory, and give their young hearts to Jesus.

I baptized twenty-one happy pilgrims, and a number more will be, when we baptize again. Forty-nine sat down to the table of the Lord. O, what a glory rested on that happy company while they spake of the time that the Lord instituted the Supper, and died to redeem us from the power of the grave, and of his *soon* coming again to take us to himself; it was a melting season never to be forgotten by those who were there. Some of the close communion Baptist brethren sat down to the table and partook with us. He that the truth makes free, is free indeed. Bless the Lord!

When our meetings closed, last evening, they appointed prayer-meetings and intend to keep up the interest of being faithful in all their duties, and laboring for the conversion of their neighbors and friends. I hope and pray that they may be kept from the prowling wolves, and teachers that ride hobbies and subvert whole churches. I am bound for the kingdom, and I want to see *all* that are pure in heart there. For that I am laboring. I suffer with disease, but, glory to God, in that *land* the inhabitants will never say they are sick. P. A. Smith.

Rochester, N. Y.

From S. M. Shade.

Bro. Grant:—It is about six years since I became an Advent believer. Since that time I have been a Bible student. I believe that we are living in the last days of time. I still feel an increasing desire in my heart to serve the Lord and walk in obedience to all his divine commands. My companion and myself are the only ones in this vicinity that believe in Jesus' soon coming and the end of all things at hand. We are lonely here, but, thank God, I am resolved to go through and enter into the city, cost what it will. I have no desire to turn back. My face is Zionward, and I am determined to go through. I long to go home. I am willing to give up this world, with all its allurements, wars and strifes, if I may but reign with Jesus when he comes in his kingdom. O for holiness of heart! Brethren and sisters, may we have clean hands and a good conscience before God, is the prayer of one that hopes to have part in the "first resurrection."

Galva, Ill. S. M. Shade

From Bro. John Somes.

Bro. Grant:—I have been holding meetings in a backwoods district near Augusta for the last five months, among a poor class of people who have had no preaching there for some five years, not so much as one sermon. Some backsliders have been reclaimed and some have experienced religion. I baptized two last Sabbath. Brn. Dudley and Pray were there in the afternoon. Bro. Pray gave them some tracts and Sabbath school papers, which were thankfully received and carefully read.

I bless God that I was ever brought to believe the truth as it is in Christ Jesus. I feel more like praying to God daily and hourly than ever I did in my life. Brethren, let us live near to God, by faith and prayer. Time is short. I believe my Savior is soon coming. Keep your lamps trimmed and burning, and prepare to meet your Lord.

Jefferson, Me. John Somes.

From a Methodist Minister in Ill.

Rev. Miles Grant, *Boston, Mass.*:—My dear friend and brother, I am a minister in the M. E. church; but I trust not so bigoted as not to be able to appreciate and acknowledge worth and merit wherever and whenever I see it. Some time since I chanced to pick up a copy of your paper, dated May 31st, 1864. I read it, and was not only interested, but benefited; and if that is a fair representative of your paper, I will welcome it as a weekly visitor to my study. Therefore, enclosed, find 50 cts., for which you will please send the "Crisis" one quarter; at the expiration of which time, if I am still pleased, I will order it for the coming year.

From a Methodist Brother.

Bro. Grant:—I was born and brought up a Methodist. For nearly thirty-five years was a member of that church, and honestly thought I was by nature an immortal being, till within the last four years. Through reading your books I have become satisfied that the Bible, especially the original, teaches that I am mortal, and can obtain immortality only through Christ at the resurrection. The Crisis, and reading of that kind, has therefore become a necessity in my family. It seems a pity there is so little unity in Philadelphia on this subject, and only one society to represent this all important Bible truth. Since I have received it, I have not hid it under a bushel, but in my simplicity went straight to some of our prominent preachers to get them to explain it with all their knowledge they [illegible]

yet erroneous ideas of hell, soul and spirit, when such ideas are not found in the original at all. They have not attempted to explain, but put me off by referring to the multitude of good men who have lived and died in that faith; and they give me the cold shoulder. But I feel it not. I am bound to talk of Christ and the resurrection wherever I am. I have bought tracts and books, and lend them freely to all that will read them. There are four that I know who have like faith with myself in the church I belong to, one a leader; but, of course, our influence is circumscribed.

From a Baptist Brother.

Bro. Grant:—I have been a subscriber to your valuable paper for the past two years, and count it the best religious paper I ever read. I am a Baptist, yet no sectarian. I love all who love our Lord Jesus Christ in sincerity. I am poor, yet I feel that I must bear some part of the burden of your office in feeding the poor. So you will find enclosed two dollars. I shall decline giving my name, as I wish to do my alms in secret.

Lamb's Point, Ill. ——.

Extracts from Letters.

Bro. J. B. Cook, Binghamton, N. Y., writes:—

"*The Day Star of Zion* came in my way a few days ago, when out in Pa. on a preaching tour. Several of my personal friends are involved, Dr. Willard and wife, etc. Gladly would I note the grievous error embraced in their assumption of gathering God's people to this *Celesta*—this newly named Zion, etc. The history, geography, and prophecy of holy Scripture, through over four thousand years, are all against the possibility of their being true or trustworthy. God's Zion is in Asia, not America.

The deeding of the land to Almighty God seems most arrogant, or altogether insane. To which there is nothing analogous among God's recorded worthies in Heb. 11—nay, nothing analogous in history, save when Satan said of the present dominions and glory of earth, '*All this*' is mine; and on conditions—'*To thee* will I give it.' Matt. 4, and Luke 3. And as Jesus appeared then as the man of sorrows, in his humiliation, there was modesty and propriety in this proposed transfer of title from Satan to the Son of God, compared with this deeding of these lands in Celesta, Pa., to Almighty God!

I am heartily and earnestly in the faith of Jesus' second coming and kingdom now 'nigh at the door.' However I may come short in my faith, hope, love, or obedience, my abiding conviction is that there can be no danger of believing too much of God's precious *word*—'the word of faith.' If I am right here, as all protestants *affirm* in theory at least, then it follows that if I could be christian with *less* of 'the word of faith,' yet I must be just so much more christian by so much as my faith grasps more of 'the word of Christ'—revealing his loving will and gracious purpose toward Jew, Gentile, and the church of God—with the groaning creation to be delivered in the '*restitution of all things* spoken by all the holy prophets.'

If others can be spiritually minded, sanctified, preserved in Jesus Christ and called, while ignoring much of the (typical, Heb. 8 1-5) law, the Psalms and the prophets concerning Jesus, very well, I am not judge nor diviner over them; but they 'do greatly err, not knowing the Scriptures, nor the power of God' (in my humble light from truth), when they bind me to their limitations or rejections of God's truth. *If alone* among men, I at least prefer the word in its fulness. Amen."

Bro. Alfred Amos, Forest City, Mich., writes:

"I must say I prize the Crisis next to the Bible. I may add that the New York *Tribune* was all in all to me but a few months since, which I gave up to subscribe for the Crisis; and now I feel amply repaid, as it affords so much consolation to those who are waiting the return of their dear Lord and Master."

Obituaries.

I. J. F. Lester.

Died of typhoid fever, Oct. 12th, 1864, in Dane, Dane Co., Wis., in the sixteenth year of his age, Isaac James F. Lester, son of William and Mary Lester.

Isaac was a child beloved by all, and a remarkable exception to the general scope of the reckless rising generation of young men. He possessed no relish for the foul influences which sweep the masses of our youth into the whirlpool of evil. Possessing a thirst for education, his kind parents had arranged to give him a good chance in this department. But how often does death plunge human schemes into dark oblivion, and leave a cloud of sorrow in their place. Death blights our schemes while only in blossom.

Isaac went with his parents and sisters to the Okee campmeeting,—not to act the part of an ill-bred rowdy,—but to listen to the preaching of the gospel, which could "make him wise unto salvation," if believed and obeyed. His heart felt the power of sacred truth. When an opportunity was offered for seekers to come to the anxious seat, Isaac came forward with a heart overflowing with true penitence, and melted into unfeigned contrition. Kneeling by his side in prayer, I listened to those developed emotions which justly claim pardon at the hand of a merciful God. In a day or two after campmeeting closed, Isaac was confined to his bed, and was soon deprived of his reason; but in the wanderings of his mind he would often break out in strains about the New Jerusalem and the streets of gold—a theme that had captivated his mind at the campmeeting.

His funeral sermon was preached by the writer, in the Methodist meeting-house, near his father's residence, to a large congregation of sympathising friends, being assisted in the services by the Methodist minister. We followed him to the graveyard, and buried him by the side of his elder brother, whose funeral sermon I preached about a year ago. Mourning could not be suppressed, but it could be robbed of its ingredient of despondency by the assurancy that Isaac had sought the Lord before death sought him.

May parents and sisters and a brother, who have felt the anguish of a sad separation, be found ready to participate in the pleasures of a future meeting in the kingdom of God.

W. Sheldon.

Lillian Maine.

Died in Amboy, Sept. 28th, 1864, with laryngitis, Lillian Maine, daughter of Bro. Perry J. and Sr. Lucy M. Maine, aged six years, five months, and twenty-six days.

She was a good child, beloved by all who knew her. She will not have to sleep long, for soon the trump will sound, and she will come again from the land of the enemy. The friends were comforted with the words of the apostle in 1 Cor. 15: 26.

And when the last great trump shall sound,
And all the sleeping dead arise,
Our Lillian dear will then appear,
With her bright beaming eyes.
Then we will watch, and sing and pray,
Until our Savior comes,
And meet our loved ones in that day,
And all the sleeping ones.

D. S. Clark.

G. E. Cyphers.

Died in Skowhegan, Me., Aug. 16th, 1864, George Earnest, only child of Melville B. and Cyrena Cyphers, aged five months and seven days.

Death is still doing its work, but soon the King cometh and will call for those little sleepers [illegible]

[illegible]

Died in Vineland, Wis., Sept. 22nd, Willie Spencer Pratt, aged nine years, one month.

Also Oct. 8th, Mary Esther Pratt, aged thirteen years, nine months.

Also, Oct. 11th, Lemuel Ernest Pratt, aged six years, ten months.

Also, Oct. 12th, Harry Sylvester Pratt, aged twelve years, ten months, only remaining children of Harry and Mary L. Pratt.

The disease of these dear children was diphtheria in its most malignant form; and thus in less than three short weeks have we been bereft of our whole family, three of them buried in one week. I was sick with the same disease, and unable to follow them to their grave. While we mourn with bitter anguish the loss of our lovely treasures, we look forward to the time when they will come again from the land of the enemy. As our earthly hopes and prospects have all been blasted, the hope of the future, when we may again embrace our dear ones, is all that keeps us from sinking in despair. For what a desolate home has death made of ours. We have now six children in the icy arms of death. That cruel monster has not left us one. Pray for us, that we may endure with patience all our trials, and be prepared to meet Jesus when he comes.

They're gone! we hear their voice no more,
The last farewell is said;
The loved of earth, the beautiful,
Lie numbered with the dead.

Sweetly they sleep in their dreamless bed,
Resting awhile with the silent dead;
Nought can disturb their calm repose,
Nothing can reach them of all earth's woes.

Side by side these dear children sleep,
Side by side the sad parents weep;
We miss them at morn, we miss them at night,
Home's music is gone, its love, its light.

When, oh! when, will the morning break,
The trumpet sound, and the dead awake?
When, oh! when will the shadows flee,
And my precious ones come back to me?

Side by side these children will stand,
Singing new songs in the blissful land;
Gladly to meet them we come, we come,
Ever to rest in our Eden home.

Mary L. Pratt.

A. A. Hathorn.

Died in Castleton, Vt., Oct. 7th, 1864, Adrin A. Hathorn, aged eight years.

He has been a member of the "Try Company" nearly two years, and most faithfully did he adhere to the rules. He suffered one week with that dire disease, diphtheria. Often, during his sickness, did he request the Scriptures might be read; and as he listened to the promises of God, he would exclaim, "Isn't that good?" Our pastor, Bro. Mathewson, was absent; but in the providence of God, Bro. [illegible] Brown was here in Castleton, and visited and prayed with him, and administered words of comfort on the occasion of his funeral. He showed death to be a calamity, and that even the children of God need comfort on such occasions. This we feel, but thank God, we have hope that he will come again from the land of the enemy, to die no more. Calista M. Hathorn.

Lucy A. Wakefield.

Died in Hollis, Me., Aug 21st, 1864, Lucy A. Wakefield, daughter of James G. and Serena H. Wakefield, aged ten years.

Lucy was a child beloved by all who knew her. She leaves many friends to mourn her loss, but her parents and brothers and sisters mourn not as those that have no hope. She has long been a member of our Sabbath school. She was ever kind and affectionate. Her sickness was short, but severe. In her last moments I was present, sung and prayed with her. She left a strong evidence that she will have a part in the first resurrection. "On such the second death has no power."

Death itself shall surely die,
Friends no more in dust shall lie;
Life eternal shall be given,
When the Lord returns from heaven.

Simon J. Locke.

Willie E. Locke.

Died in Hollis, Me., July 21st, 1864, Willie E., only son of Simon J. and Annah M. Locke.

"Death came to our bower,
And called a bright flower,
The sweetest, the fairest we had;
Our dear little Willie,
Our golden-haired Willie,
And left our hearts stricken and sad.

Death came without warning,
One fair summer morning,
And took little Willie away;
Our dear blue-eyed Willie,
Our only son Willie,
Now sleeps in his grave of cold clay."

Simon J. Locke.

John Bowers.

Died at Andersonville, Ga., Aug. 9th, 1864, after an imprisonment of nearly four months, John Bowers, of Collinsville, Ct., aged thirty-eight.

He was a member of Co. E., 16th Regt., C. V., and taken prisoner at Plymouth, N. C., in April. He leaves a wife and four children to mourn his loss.

D. D. Merrick.

Died in Philadelphia Hospital, Aug. 10th, 1864, Dean D. Merrick, son of Josiah D. and Eliza Merrick, aged seventeen years and eleven months.

Death has again entered my family and taken another loved one. This is the second son I have lost in this wicked war. When will it end? Surely we are living in perilous times. We can only trust in God. E. Merrick.

Mary Moulton.

Died in Hollis, Me., Sept. 18th, 1864, Mary Moulton, wife of Reuben Moulton, aged seventy-four years and six months.

Soon will the wife and mother dear
Eternal life through Christ receive;
With him and his forever then
In Paradise on earth shall live.

Summary of News.

FOREIGN.

Liverpool Oct. 15th, Queenstown 16th.

Mr. Gladstone has been making additional speeches in Liverpool, Manchester, and other parts of Lancashire, in which he hints at prospective reform measures. He deplores the American war, and expresses great sympathy with the American people, but felt that they should be left to settle their own affairs. He confessed that he always had strong doubts of the practicability of reducing to subjugation any large part of the country that manifested a determination to separate.

Advices from Batavia announce that the Dutch were engaged in a war with the natives of Java.

The *Times* to-day has an editorial favoring the proposed Confederation of the British American Provinces on account of the powerful military state which the American Union has become.

It is reported from Africa that Jules Gerard, the explorer, was drowned while crossing a river.

FRANCE.

The engagements between the French troops and Arab insurgents in Algeria on the 20th and 30th September resulted in 800 Arabs being killed and wounded, and over 100 French.

It has been decided that the Prince Imperial of France shall be educated at one of the Public Lycees of Paris, as were all the sons of Louis Philippe.

Liverpool Oct. 19th, Queenstown 20th.

Political news unimportant.

The commercial depression continues. Additional failures include twenty Liverpool firms in the American trade.

Rio Janeiro letters confirm the severity of the panic there. The liabilities of the four suspended banks amount to eleven hundred thousand pounds sterling.

There were rumors of a probable meeting between the Czar and Napoleon, at Nice, shortly.

The Duke of Newcastle died on the 18th inst., after a long illness.

The grand bazaar in aid of Southern prisoners was opened at Liverpool, on the 18th inst. with great success. Political feeling was disclaimed and very general support was extended to it.

☞ The Rocky Mountain News of the 5th inst. says that nearly one hundred persons have been killed by the Indians along the Platte and Arkansas rivers since the beginning of the outbreaks, about three months since.

☞ The Methodist Musical Convention in New York has resolved that the assignment of singing in church to a few, practically to the exclusion of the congregation, is at variance with the spirit of Divine worship, and [illegible]

☞ There are now building, for the through broad-gauge route from New York to St. Louis (1,200 miles) one hundred and fifty locomotives, [illegible] cars in proportion.

DOMESTIC.

St. Johns, Canada East, Oct. 25—9 A. M. Nothing of special importance has taken place in regard to the St. Albans raiders, who are remanded to have engaged as counsel Hon. J. J. Abbott and Messrs. Carr and Lafiamme of Montreal, and Hon. J. H. Cameron of Toronto.

The examination is conducted with closed doors, only the counsel and reporters being admitted. The notorious George N. Saunders is here managing the cause of the rebels. He says they belong to the first families of Kentucky and formerly belonged to John Morgan's force. This raid, he asserts, is only the first of plundering expeditions soon to take place on the frontiers of the States. Had he known, before of this affair he would have prevented it, as it was conducted on too small a scale. F. G. Johnson, Queen's counsel of Montreal, is here as counsel for the Canadian authorities.

Washington, Oct. 25, 1864. A letter from Harper's Ferry, dated yesterday, says 1500 rebel prisoners arrived at that place on Monday, making 2600 in all who have thus far arrived there. About a thousand more are at Winchester, and the cavalry are still picking up a great many.

The prisoners pronounced Sheridan the greatest General in the Union army. About three hundred officers have been captured. The rebel loss in killed, wounded and prisoners will not fall short of ten thousand men. When they passed through Woodstock on their retreat, not a company organization remained.

Among the artillery captured were twenty pieces that were "bran new," of Richmond manufacture, brought up by Kershaw's division. They had only two pieces left. Upwards of twelve thousand small arms have already been picked up.

The wounded have all been removed to Winchester, and are going from there as rapidly as possible to Martinsburg.

New Orleans, Oct. 17, via Cairo, 25th. Letters received here from prominent rebels in Richmond state that the archives and other government property is being secretly removed to Lynchburg.

The steamer George Cromwell, from New York, arrived yesterday. The rebel cavalry are conscripting negroes on plantations outside of our lines, by order of the rebel government. They state that the negroes are to be put into the rebel army.

St. Louis, Oct. 27. The *Democrat's* dispatch from Leavenworth says Price was driven below Fort Scott, closely pursued by our cavalry. We have captured a large number of prisoners, including Gens. Marmaduke and Cabell, and several pieces of artillery.

Gen. Rosecrans was at Little Santa Fe, twelve miles south of Kansas City, with infantry, on Tuesday night.

SECOND DISPATCH.

St. Louis, Oct. 27. The following is derived from an entirely reliable source: Our forces have been driving Price rapidly since Sunday, and at last accounts he was twenty-five or thirty miles south-east of Fort Scott, his army routed and dispersed. On Tuesday we had several fights with him between Mound City and Fort Scott, in all of which he was badly whipped, losing 1500 prisoners and ten or twelve pieces of artillery. Among our prisoners is Maj. Gen. Marmaduke and Brig. Gen. Cabell, several Colonels and other officers.

St. Louis, Oct. 28. Official dispatches from Gen. Pleasanton give the following information regarding his operations against Price. He marched 92 miles in two days, and fought during the last 32 miles. His force was less than 6000, while Price's was fully up to 25,000. Price has but one gun left and no ammunition, he having blown up his train. He also burned 400 wagons to save them from capture. We have two thousand prisoners and several thousand stand of arms. Gen. Fagan is reported killed. Price's army is completely disorganized and flying in all directions.

City Point, Oct. 27.

To Hon. Edwin M. Stanton, Secretary of War:

I have just returned from the crossing of the Boylston plank road with Hatcher's creek. Our line now extends from its former left to Armstrong's mill, thence by the south bank of Hatcher's creek to the point above named. At every point the enemy was found intrenched and his works manned. No attack was made during the day further than to drive pickets and cavalry inside of the main work. Our casualties have been light, probably less than 200 killed, wounded and missing. The same is probably true with the enemy. We captured, however, seven loaded teams on their way to Stony Creek to the enemy, about a dozen beef cattle, a traveling forge and from seventy-five to one hundred prisoners. Butler extended around well toward the Yorktown road without finding a point unguarded. I shall keep our troops out where they are until toward noon to-morrow, in hopes of inviting an attack.

(Signed) U. S. Grant, Lieut. General.

Chattanooga, Oct. 28. The guerrillas yesterday threw a train off the track three miles below Adairsville, killing one man and wounding eight. The guard having rallied, the enemy were driven off without making any captures of persons or property.

The railroad is repaired to Atlanta, and a train left for that point this morning.

New York, Oct. 29. The *Times* has the following dispatch:

Nashville, Tenn., Oct. 29. Gen. Gillett has just had a sanguinary battle with Breckenridge's forces in East Tennessee, completely routing Vaughan's Brigade. The rebels in their flight threw away their arms and abandoned much property. We captured nearly five hundred prisoners.

Knoxville, Tenn. Oct. 29. Gen. Gillett had a fight yesterday with Gen. Vaughan's command at Morristown, completely routing him and capturing 1607 prisoners, including one colonel, one major, six captains and lieutenants.

Our entire casualties in the battle of the 19th are now estimated at 7000, and those of the enemy at 9000.

The St. Albans Raiders. The St. Albans *Messenger* has a letter from St. Johns, Canada, where the rebel raiders are undergoing examination, which says that George Sanders, while there looking after the interests of the prisoners, stated that the late attack on St. Albans was merely the starting point, the inauguration of a system of warfare which would carry desolation all along the frontier. But for him, Buffalo would long since have been reduced to ashes. His peace negotiations with Greeley having failed, and as there is no prospect for McClellan, and Lincoln will be re-elected, he said there should be war to the knife and to the hilt. He says there are twenty thousand men in Canada, eager and prepared to enter upon these raids upon the frontier, and that towns would be burned and pillaged.—*Boston Journal.*

Montreal, Oct. 28. Proceedings in the case of the Vermont raiders have been transferred to Montreal. The prisoners arrived last night, and are now in jail here. The removal was made secretly, in order to avoid excitement. One deposition was taken yesterday. Further proceedings have been postponed until next week, on account of the Catholic holidays.

A gentleman from St. Albans informs us that another of the Vermont raiders was arrested in Montreal on Tuesday, and $10,000 of the bills of the Franklin County Bank were found in his possession. The number now under arrest is 17.

☞ The Montreal correspondent of the London *Times*, who learns the plans of the Western copperheads through their rebel prompters in Canada, writes:

"Whichever of the two candidates be elected, there will be a popular outbreak in the Northwest, which will severely test the power of the Federal Government, and operate as a valuable diversion in favor of their (the rebel) cause. Circumstances, small in themselves, but all converging to one focus, show that this belief is not ill founded, and foreshadow a troublesome time in that region prior to and subsequent to the day of election."

Maryland a Free State. The new Free State Constitution of Maryland is adopted by a majority of about 1500. There was a small majority against it on the home vote, but the soldiers' majority of 2500 in favor overcame it.

☞ The Unitarians of England close their theological commencements with a ball, though the organ of the denomination in England rather protests against the practice.

☞ The eighty-first in the group of asteroids was discovered by Mr. Tempel of Marseilles on the 30th of September, in the constellation Pisces.

☞ There are twenty cotton factories in Woonsocket, R. I., and most of them are stopped for want of cotton to manufacture.

☞ It is said the Rothschilds, for whom August Belmont is agent in this country, have $100,000,000 invested in the Southern Confederacy.

☞ In England, the Bible is now supplied for twelve cents, the New Testament for four cents, the Gospels for two cents each.

☞ Uphold the cause of truth when thou canst, and be willing for truth's sake to be hated; but know that the individual cause is not the cause of truth, and beware that they [illegible]

☞ [illegible]

Notices.

Free Sabbath Conference.

The Lord willing, the Maine Quarterly Conference of Free Sabbath Adventists will hold its next session at Portland, Me., commencing Thursday evening, Nov. 3d, and continuing over the Sabbath and first day. All lovers of truth are heartily invited to attend. We hear of good Sabbath brethren and sisters in different places, who are spurned from the Battle Creek Association because they cannot co-operate with them in their form of organization. Should the eyes of any such fall on this notice, we say to them, Come, get acquainted with us, and know for yourselves what manner of spirit we are of. This conference is not got up on a principle of strife or contention, but we stand as a people excluded from what is known as the Seventh-day Advent body, because we believe it is our privilege through grace to know for ourselves that we enjoy the gifts and operations of the Holy Ghost; but, free from all hardness, and full of love, we want all our brethren and sisters to come and labor for God, as freely as though we were the only Sabbath body in existence. Our Battle Creek brethren cannot receive us, but we say to every lover of truth, Come. Bro. J. Cranmer, from Michigan, is expected to be with us. Strangers on coming into the city will inquire for Bro. H. A. Weston, 432 Congress street, and he will direct them to places of entertainment.

S. C. Hancock.

Any wishing to address me from now to Nov. 6th, will direct to Portland, Me., care of H. A. Weston. S. C. H.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kimbley school-house, in Fairfield Tp., half-past 10 A. M. Same day, at the Disciple house, in North Fairfield, 7 P. M.

Every second Sunday in each month in Berlin, Erie Co., O., at the school-house near Bro. D. C. Jefferson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.

Every third Sunday in the school-house near Bro. A. McCord's, in Fairfield Tp., half-past 10 A. M.

Every fourth Sunday in Clark's Hall, in Norwalk, half-past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me from this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When *two weeks* evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O. G. W. Stetson.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

Jas. A. Libby.

Meetings in Edinboro, Pa.

The Lord willing, a series of meetings will be held in the new church at Edinboro, Erie Co., Pa., commencing Friday evening, Nov. 4th, and continuing over the following Lord's day, and perhaps onward. Come, brethren, to this meeting with hearts filled with love to God, that good may be done in his name. Brn. P. A. Smith of Rochester, C. B. Turner of Syracuse, and J. D. Brown of Brockport, N. Y., are expected to attend. N. White.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. Deyo, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. Green, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. Sheldon.

Voice please copy.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, on the Dixon Air Line R. R., on Wednesday, Dec. 7th, and continue over the following Sabbath. E. Royce, Sec.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. Bellows.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

J. Couch .... Sunday, Nov. 6th

Lowell, Mass. .... Sunday, Nov. 6th

Bath, Me., Tuesday evening, Nov 8th, every evening during the week, and over the following Lord's day.

Newfield, Ct, Tuesday evening, Nov 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting. Miles Grant.

East Boston .... Sunday, Nov 6th
A. W. Sibley.

Lawrence, Mass., (Lyceum Hall) .... Sunday, Nov. 6th
H. L. Hastings.

Montreal .... Sunday, Nov. 6th
Champlain .... Sunday, Nov. 13th
Montreal .... Sunday, Nov. 20th
Champlain .... Sunday, Nov. 27th
Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. Taylor.

Galesville .... Sunday, Nov. 6th
O. D. Woodruff.

Great Falls, N. H. .... Sunday, Nov. 6th
J. Pinkham.

Piermont, N. H., (Piper school-house) .... Nov. 13th
Orford, Quinttown .... Nov. 20th
L. C. Glazier.

Wolfboro, (Cotton Borough) .... Nov. 6th
Brookfield .... Nov. 13th
South Farmington .... Nov. 20th
N. Hartshorn.

Brimfield, (West Brick) .... Sunday, Nov. 6th
E. Owen.

Springfield, Barnes' Hall .... Sunday, Nov. 6th
Ira Morgan.

Chichester, N. H., (at the Pine ground) .... Nov. 6th
Portsmouth, N. H. .... Sunday, Nov. 13th
J. G. Smith.

Alton, N. H., (Stockbridge Corner) .... Nov. 6th
Chichester, (Dover school-house .... Nov. 13th
Z. Ford.

Brunswick, (Yellow school-house), Sunday, Nov. 6th, A. M. and P. M. Evening, school-house near Harding's Crossing. R. R. York.
L. C. Wellcome.

New York, at 24th street, (Bro. Curry's) until further notice.
Philadelphia, as soon as the work in New York will permit. F. H. Burbank.

Cold Spring, Mass. .... Sunday, Nov. 13th
Wrightville, Conn. .... Sunday, Nov. 27th
East Otis, Mass. .... Sunday, Dec. 11th
Geo. L. Teeple.

North Haverhill, N. H. .... Nov. 24
[illegible]

Will Sr. Glazier meet me at Newbury, Vt., at [illegible]

Sommerville, N. Y. .... Sunday evening, Nov. 6th
[illegible]

Northwood Narrows, N. H., Sat. eve., and Sunday, Nov. 5th and 6th.

East Concord, N. H., at Ward room, U. S. General Hospital, Sunday, Nov. 13th, A. M. Camp Union at 4 o'clock P. M. John G. Hook.

Burlington Centre, Ct .... Nov. 6th
North Canton, Ct .... Nov. 13th
New Hartford, Ct., (Garret school-house) .... Nov. 20th
S. Woodruff.

Augusta, Me .... Sunday, Nov. 6th
A. Merrill.

Forestville, Ct., Sunday, Nov. 6th; perhaps longer. Those corresponding address me at Forestville, Ct., till Nov. 12th. H. K. Flagg.

Wolfboro, (Goose Corner) .... Nov. 6th
Moultonborough Center .... Nov. 13th
London Ridge .... Friday evening, Nov. 18th
Concord .... Nov. 20th
Melvin Village .... Nov. 27th
T. W. Piper.

Leverett, Mass., (Still Corner) .... Nov. 4th and 6th
Amherst (East Street) .... Nov. 8th
Goshen, Mass .... Nov. 9th and 10th
Plainfield, Mass., (at Bro. D. Thayer's) .... Nov. 11th
and at J. E. Healy's Nov. 12th.
Plainfield .... Sunday, Nov. 13th
Dalton, Mass., (Bro. Smith's) .... Nov. 15th
and at Bro. Warren's Nov. 16th.
Savoy, Mass .... Nov. 17th and 18th
Charlemont, Mass., (as Brn. may arrange) .... Nov. 20th
Griswoldville, Mass .... Nov. 22d
Northfield, Mass. .... Nov. 23d
Bro. Morgan's .... Nov. 25th
Geo. A. Streeter.

Kennebunkport, Me .... Sunday, Nov. 6th
Kennebunk, (as Bro. Town may appoint), Monday evening, Nov. 7th.
Portland, Me .... Tuesday, Nov. 8th
Yarmouth, Me .... Wednesday evening, Nov. 9th
Poland, Mass .... Thursday, Nov. 10th
and through the conference. A. Ross.

Centerville, near Bro. Charles Miller's, one mile west of Brattleboro, Vt., Nov. 6th. Also in the north part of Hinsdale, N. H., at the Burnham school-house, a few evenings, commencing Monday evening, Nov. 7th.
S. Cook.

Wallingford, Ct., (North Farms) .... Sunday, Nov. 6th
Litchfield Station, Ct. .... Saturday eve, Nov. 12th
Wrightville, Ct .... Sunday, Nov. 13th
B. Hitchcock.

Conway, (as Bro. Mason may arrange) .... Nov. 13th
Charlemont, at Bro. H. A. Hicks' .... Nov. 20th
In the evening at Bro. R. M Hicks'.
South Adams, Mass. .... Nov. 27th
Hoosick, N. H., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. Bellows.

Pine Meadow, Thursday evening, Nov. 3d, at the dwelling of Harvey Dayton.
Pleasant Valley .... Nov. 6th
Barkhamsted, at the Universalist meeting-house, Nov. 13th. No Name.

Warehouse Point, Ct .... Nov. 11th
Hartford, Ct .... Nov. 13th
Forestville, Ct .... Nov. 16th
Bristol, Ct .... Nov. 17th
Collinsville, Ct .... Nov. 18th
New Britain, Ct .... Nov. 20th
New Haven, Ct .... Nov. 27th
J. S. White, East Boston.

Hoosick, N. Y., Tuesday evening, Nov. 8th, if the weather is good.

North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who oft n attend such meetings, are not wanted. Come, brethren, this coat don't fit you. Hiram Munger.

Yarmouth .... Sunday, Nov. 6th
Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis .... Sunday, Nov. 20th
Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
Bro. Town's .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. Spaulding.

Concord, N H .... Sabbath, Nov. 6th
T. M. Preble.

Portsmouth, N. H .... Sunday, Nov. 6th
A. Simpson.

Scitico, Ct .... Sunday, Nov. 13th
I. B. Potter.

P. S. Butler .... Sunday, Nov. 6th

South Reading, Mass .... Nov. 6th
Lynn, Mass .... Nov. 13th
C. C. Ramsay.

Vernon, Vt .... Sunday, Nov. 6th
J. K. Bellows.

Amboy, Nov. 4th, and over Lord's day
P. S. W. Deyo.

Walbridge (communion day) .... Nov. 6th
Lynn .... Nov. 13th—20th
A. M. Higgins.

Manchester .... Sunday, Nov. 6th
Lawrence, Mass .... Sunday, Nov. 13th
Joseph W. White.

Edinboro, Pa .... Sunday, Nov. 6th
C. B. Turner.

Goshen, Mass .... Nov. 6th
Plainfield, Mass., (as Bro. Healy may arrange), Oct. 8th
At Bro. D. Thayer's .... Oct. 9th
Griswoldville .... Nov. 10th and 11th
Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass .... Nov. 20th
Kennebunkport, Me .... Nov. 27th
C. Goodrich.

Business.

Thurman's Chronology.

Orders for this work have come in so rapidly that our supply was exhausted in a few days. Orders waiting will be filled soon. We expect several hundred more in a few days. Send on your orders.

TO CORRESPONDENTS.

R. Call—The Pilgrim has been sent regularly to your name. Have sent again. Crisis to No. 489.
T. M. Preble—You will find it in No. 472.
C. Newell—See last No.
M. Mardin—Paid to No. 481.
S. Case—Right; last paid to No. 494.
T. S. Canfield—Our risk; will continue as heretofore.
C. H. Williams—Are out; will send in a few days.
N. R. Gould—S. R. G. was credited; pays to No. 491.
Mrs. S. B. Davis—Received.
John Pope—Was received; pays to No. 481.
Dr. W. Prince—Received; pays to No. 468.
A. S. Soper—Credited; pays to No. 495.
A M Tyrrell—There is one published in Buffalo, which advocates also some peculiar views,—*Die Zeichen der Zeit.*
Geo S Harwood—To No. 491.
Wm Bragdon—See No. 472.
N W Wait—S. B. W. was previously paid to No. 456. The $1.72 was received first, and paid to No. 494; afterward the $2.50, which paid to 546. Both acknowledgments should have appeared in the same No., but for want of time the first, with some others, was laid over.
John Metcalf.—The Crisis to England, postpaid, is $3.50 a year. The tracts—"Soul, Spirit," etc., postpaid, 7 cents each; "Last Days," etc., 4 cents each.
Pine Meadow, New Hartford, Ct.—A brother writes from this place, enclosing 75 cents for a Christian Lyre, and a number of appointments, but does not give his name.
P. N.—Shall not be able to send any this week.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 474. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—L. B. Gould 463, T H V Bradley 419, C Bowers (what P. O.?), P Wolf 473, C H Fosdick 407, H Pratt 479, J V Hester 487, E B Stearns 502, E Bowman 480, E. P. Streeter 497, N. McCulloch 465, W. P. Bartlett 486, N Hanson 468, Mrs M Clisby 489, J Gilbert 492, S Stevens 416, N. E. Stillwell 492, A A Eddy 491, H P Vankirk 491, C E Conklin 473, S D Hanson 495, E B Gard 486, E Fisher 489, Mrs D Higley 481, I Tripp 482, D. Tripp 489, S W Peirce 443, Mrs. S. Rawlinson 453, J W Ireland 492, Mrs. M. Mundell 483, Mrs. D S Lampery (old acc't).

$1.25 each.—H N Ferrin 497, Wm Chapin 498, S H Batchelor 496, S. A. A. Smith 487, J K Cobb 494, A R Field 496, H S Stiles 487, J Ver Steeg 496, D Ver Steeg 496, F. A. Healey 497, E Owen 492, A P Noyce 494, C Myers 497, Mrs. A. J. Eaton 486, D S Green 497, S D Chamberlain 499, J H Langley 506, C B Green 497, H Roberts 487, L. C. Bailey 494, W R Parsons 497, D C Elliott 486, J B Atkinson 500, M J Sanford 500, P Dodge 500, J. Bailey 494, N. McCulloch Jr. 494, P. Dow 500, S Marsh 442, G Kulp 500, G Alexander 476, A Hendlien 500, G W Whitehouse 500, G W Whiting 494, J Young 494, S T Marsh 491, J G Priest 500, Mrs L A Salter 500, H N Gardner 500, A R Green 510.

$2.00 each.—S. R. Hathorn 558, S. Underwood 431, Mrs L Scholl 519, S Densmore 496, P Card 479, Mrs. J. Canterbury 510, A. Walker 468, Mrs. M O Morgan 520, N A Daley 481, Mrs S B Davis 508, W D Watson 520, J C Horn 480, S Hooper 513, L H Wadleigh 518, Mrs. M S Berean 444, W M Howland 520, C Goud 485, Mrs M. Snell 502, Mrs. P. Keyes 516, F. S. Ransom 520, B Havens 482, S Brown 512, J Studebaker 516.

$2.50 each.—R. Burrell 520, Mrs. L B Rowe 520, J T Stedman 510, J Stubbs 520, C C Smith 520, A Hubbard 520, Wm. Parsons 544, F Robbins 520, [illegible] Stetson 521, S. Wardner 491, F. H. Chamberlain 521, W Howard 520, [illegible]

[illegible]

BOOKS AND TRACTS.

[illegible]

All orders for any of the following works must be addressed to MILES GRANT, [illegible]

MILES GRANT'S WORKS.

Resurrection of the Wicked. [illegible]
Eternal Suffering. [illegible]
State of the Dead. [illegible]
Miles Grant's Tracts. [illegible]
What Is Man? [illegible]
The Soul, What is it? [illegible]
The Spirit, What Is It? [illegible]
The Rich Man and Lazarus. [illegible]

THE BIBLE STUDENT'S LIBRARY.

I. Signs of the Times [illegible]
II. The Voice of the Church [illegible]
III. Thessalonica [illegible]
IV. The Great Controversy [illegible]
V. Future Punishment [illegible]

[illegible]

EXPOSITORY WORKS ON PROPHECY. BY S. S. BREWER.

[illegible]

For the World's Crisis.

[illegible]

Yet shall fair earth's [illegible] disorder and confusion,
[illegible] the portals of [illegible]
In the city of God, with its bulwarks of jasper,
[illegible] with the [illegible] of love.
[illegible] the city all radiant,
[illegible] pearl-bright walls,
While [illegible] of bright angels with chants immortal
Echo their songs through its tapestried halls.
Its portals are flashing with pearls rich in splendor,
Its streets paved with gold, which the angels have trod;
The hundred and forty-four thousand redeemed ones
Dwell in this radiant city of God.

Sweet through its mansion aisles echoes the music
Of songs that they sing to the Lamb that was slain;
[illegible] angels [illegible] the glorious numbers
That roll over worlds ever free from sin's stain.

There the winds never chill, nor the storm king rages,
Nor the flower petals droop in perennial bloom,
But the mild zephyrs waft with the softness of spring-time
On their bosom the fragrance of heavenly perfume.

There the heart never bleeds with the keen sting of sorrow,
But joy fills the soul with a pleasure untold,
And deepens forever as the "mysteries of heaven"
And the "wonders of grace" shall sublimely unfold.

Soon again earth will bloom, clad in Eden-like beauty,
Soon the city of God will descend from the skies,
Earth's long night of weeping forever be ended,
The judgment shall set and the dead will arise.

On the plains of fair Eden, immortal and glorious,
New Jerusalem's portals and high towering dome,
The ransomed ones bask in the sunshine of glory,
And the glad pilgrim rests in the mansions of home.

Westerly, R. I. M. R. PHETTEPLACE.

For the World's Crisis.

MY WESTERN TOUR.—NO. 8.

On the 9th of Aug., left Utica, Ill., and came by rail to Lockport, Ill., a pleasant locality upon the canal, thirty-three miles southwest of Chicago, where I was greeted by my only brother and his family, not having seen him for nearly fourteen years. How pleasant after a long absence to meet much loved friends! I enjoyed my visit here very much. My brother is at present an official member of the M. E. church of the proud and thriving village of Lockport, apparently much respected, a man of irreproachable christian character, and willing as I trust to "know the truth," which he has begun to investigate in good earnest. His minister feels alarmed, and has cautioned him since I left "not to be carried away with every wind of doctrine that comes along"; by which caution I hope my brother will benefit, and see by studying the Bible for himself that he has already been influenced improperly by the "wind" of popular error, and will embrace the truth. Myself and brother were the only children of my dear mother, who has been dead over thirty years. May we meet in the kingdom.

While here I visited the Lockport Cemetery, where a half brother of mine lies entombed in a most lovely spot, but the tomb is drear, and death's doings are cruel; and it is not my work to festoon the grave with flowers, and proclaim it as "the gate of heaven." To me, the resurrection morn is radiant with glory.

I passed six days very pleasantly with my brother and family, visiting different localities in the vicinity with him, and among others the State Prison, three miles distant, in Joliet, the yard and edifices of which are built of beautiful limestone taken from an extensive quarry near the prison, where a portion of the convicts labor, under the care of a well armed guard; some of them dragging a heavy chain attached to their ankles. There are five hundred and ninety-four males and twenty females in the prison at present, for various crimes, some for life, and some for shorter terms. This is an age of crime, an age of superabounding wickedness, when prisons are well filled, and multitudes are outside that ought for the safety of society to be there.

At length the time of my departure arrived, and the sad "farewell" had to be spoken. But I trust in God that the parting was not final, but that we shall meet again,—

"Meet, ne'er to sever."

On the morning of Aug. 15th I left Lockport, and my dear friends there, and came on to Chicago, the great mart of trade, the "London of the West," and on my arrival soon found myself at the "Lloyd House," on Randolph street, where I met Elder A. N. Seymour and other brethren and sisters of like precious faith, who were in the city partly on account of the great "Spiritual Convention," just closed, and to hear Eld. Grant's expose of Demonology, *alias*, Spiritualism, and to attend Eld. J. V. Himes' "Tabernacle meetings," commenced the night before on State street.

During the day I visited several places of interest in the city, and in the evening preached in the Western Tabernacle to a good congregation, Elds. Himes, Seymour and Smith participating in the services. Our old and well tried father in the gospel, Eld. J. V. Himes, we were glad to meet, and find in good health and spirits, determined to prosecute the good work to the end. Bro. Himes is highly "esteemed for his work's sake" in the west, as also in the east, and everywhere where "this gospel of the kingdom" has gone; and although since after due investigation he has come out fully on the side of "no immortality out of Christ," and renounced the God-dishonoring doctrine of the worst kind of eternal torture for the wicked,—one of his old fellow laborers has, in order to oppose his present position and destroy his influence (as I am credibly informed), reported him as "*mentally broken down*," in consequence of ill health," as a reason why he has changed his position; yet it is very manifest that he was never more efficient in the cause of God than now. Let his old and new friends sustain him with a "will," and leave those who can afford to stoop to the work of traducing character or mentality, to oppose a hated doctrine, to do their work.

On my journey homeward, I called at Buchanan, Mich., and preached one evening. The cause seems to be enjoying a degree of prosperity here, although not as great as is desired by its friends. Bro. and Sr. Mansfield live and labor here to good acceptance, and are much beloved by the church. Here I visited with Bro. Himes' kind family, who are in deep sorrow on account of death's sad doings; but they sorrow not even as those that have no hope, for they look for their dead to come forth from the grave when Jesus comes. May the rich grace of God sustain the bereaved mother and afflicted family [illegible]

From [illegible] I journeyed eastward, calling at [illegible]

While here I had a pleasant conversation with Moses Hall, formerly an Elder of my own faith, which faith he has renounced for the vagaries and deceptions of "Modern Spiritualism," *alias*, "Demonology." I speak of the conversation as pleasant, because it was carried on in perfect friendship; but my feelings were saddened by the course and present position of my erring brother. I hope he may yet be delivered from the snare of the Devil into which I am confident he has fallen. I expressed to him my surprise that a minister of my own faith on "man's nature and destiny" should depart so entirely from his position as he had done. He told me he first doubted the doctrine of the resurrection. I asked him if he did not first doubt the truth and reliability of the Bible? He admitted he did. I further inquired if his belonging to a class of Adventists that hold in great esteem the "Spiritualism" of Ellen G. White, and allowing her "Visions" to possess equal authority with the Bible, did not explain in part and account for his present position? At first he admitted it did, but after took it back, and said he believed, from the time he experienced religion at the age of fourteen (he is now twenty-eight), that miraculous power belonged to the church. Now he accepts the *frivolous* doings of wonder-working demons as divine, and puts them on a par with Christ's miracles. O that he might escape from this "strong delusion."

On my rapid journey east, I laid over at Niagara Falls, to hear the cataract's mighty roar, and view the grand in nature. It was an interesting sight. As I gazed, I thought of the "voice of many waters, and the voice of many thunderings, saying, Alleluia!" soon to be heard, when the Lord God Omnipotent shall reign. From Niagara's unequalled scenery I came on, conveyed by Nahum's flaming steed, running like the lightning through a most lovely country of orchards and well cultivated and valuable farms, to Tribe's Hill, town of Amsterdam, N. Y., thirty-five miles west of Albany, where I found a home with Bro. Dwight and family, who, with the exception of Sr. J. C. Hall, is alone in matters of faith in the midst of a multitude. The visit was pleasant, and I trust mutually profitable.

Arrived on Friday night, found myself sick by the fatigue of the journey. Preached on the Sabbath to a respectable congregation at the Lutheran church, which the pastor, Mr. Wheeler, kindly and willingly offered for the purpose, and was present himself and treated me with perfect kindness. How unlike the treatment received in some other places. May God bless him and his charge.

From this point my way was onward by Albany to Springfield, Ms., where I lay over and visited the musket manufactory and Arsenal, the sight of which can but call to mind what Joel wrote,—"Prepare war," etc. It is now done. From this factory alone, when in full operation, a thousand guns a day are issued. Enough to equip a large army is in the Arsenal. Next I visited the Wilbraham Camp, and heard its heavenly songs, and met a host. But I will not describe; I enjoyed it much, although sick.

Friday night preached in East Boston, and was attacked with an old complaint, chronic rheumatism, from which I have suffered since, much of the time sick, and all of the time lame, until now (Sept. 28th), which is my apology for the delay of this communication.

To end the narrative, I reached home four weeks to-day, thankful to find my family well. Thanks to all my brethren with whom I met in "*My Western Tour*," which is now in the past. Pray for me. C. P. DOW.

North Stanbridge, C. E.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. QUARTERLY CONF.

Lafayette, Oct. 5th, 1864. Conference met according to appointment, Wednesday, at 2 o'clock P. M. As there were not preachers and delegates enough to form a quorum, the afternoon was spent in social worship. At 8 o'clock, preaching by Bro. M. R. Phetteplace. Thursday, 9 A. M. Met for business. Bro. M. R. Phetteplace in the chair. The Clerk being absent, Bro. E. B. Card was chosen Clerk *pro tem*. Minutes of the last conference read and accepted.

Reports of delegates. E. B. Card reported the church at River Point. Interest low as a church. Some striving for the kingdom. Sunday school prospering—numbers about forty scholars. Preaching last quarter by the following brethren: J. D. Brown, William Devereaux.

Bro. John Brown reported the church at Lafayette. Some trying to gain the kingdom. Interest rather low. Have preaching two Sundays in a month by E. R. Wood. Bro. J. Bellows and Bro. Perry had preached to them since last conference. Sunday school numbers twenty-four scholars; not so much interest as there had been.

Rocky Brook church reported by letter. Had nothing unusual to report apart from this, that our conference meetings seem to be increasing in interest,—disposition to work earnestly on the part of some, praying and laboring for each other's welfare and the salvation of sinners. We have meetings on Tuesday, Thursday and Saturday evenings. Thursday evenings devoted to prayer exclusively. Sunday school continues interesting; averages about sixty scholars. Preaching the last quarter from the following brethren: J. T. Dixon, C. P. Thompson, Wm. Shepherd, S. W. Bishop, and J. D. Brown. Those who are striving to maintain worship are endeavoring to keep the unity of the Spirit in the bonds of peace, keeping aloof from questions that engender *strife* and divisions. C. F. Dixon, Clerk.

Bro. E. R. Wood reported the church at Exeter. Some striving for the kingdom. Some had grown cold,—felt the need of living more humble,—determined to live at the feet of Jesus.

Reports of preaching brethren. Bro. E. Bellows.—Been mostly at home, where he could go out Sunday morning and back at night. Been with the church at Abington, Danielsonville, Carolina Mills, Westerly, and Rocky Brook. Felt the need of more laborers. Hoped the Lord would raise up young men to the ministry. Thought we had them among us, and hoped the Lord would send them out. Felt the work of the Lord must go on.

Bro. P. C. Rodman had not been to Conf[illegible]

[illegible] mer place the church belongs to the Free Will Baptist Association. Thought if the church did not go to work, outsiders would take it out of their hands. Sunday school large and interesting.

Bro. E. R. Wood and A. Taylor were chosen to act with the Chair to arrange the preaching for this conference. Adjourned until Friday, 9 A. M., for business. 2 P. M., preaching by Bro. E. Bellows, from 1 Pet. 1: 12. 6 P. M., met for social worship. 8 P. M., preaching by Bro. P. C. Rodman, from Rev. 22: 14.

Friday, 9 A. M. Met for business. Bro. Reynolds arrived, and reported the Central church. Thought they were waking up. Saw signs of sinners being converted, and felt encouraged. Bro. J. Northup reported his labors. Loved the service of the Lord. Enjoyed himself well. Been at Clark's Mills, Westerly, Curtis Corner, and Central. Found some laboring and some cold. Thought there were signs of the Central church coming up to the help of the Lord.

Bro. Peter Noka thought he had been rather indolent in the cause of God. Been at Providence, at New Market Hall; had good time there. Been at Worcester. Felt the Lord had a people there. Glad he belonged to the Lord. Felt determined to do more.

Bro. Benj. Reynolds had not much of interest to report, but was glad to be there. Felt like going on, and determined to do more by way of preaching. The churches at Providence and Westerly are disorganized.

Adjourned until 2 o'clock. At 10 A. M., preaching by Bro. Northup, from Isa. 53: 22. At 2 P. M., met for business. The following resolutions were passed:

Resolved, That this conference employ an evangelist to preach among the churches belonging to this conference, and labor in any and all places wherever the door may open.

Resolved, That the evangelist, and other members of this conference, and all others who are interested in the propagation of the gospel of the kingdom, solicit subscriptions for the Conference Fund.

Resolved, That the usual collection taken up for the Tract Fund be used to help support the evangelist.

Resolved, That the Clerk correspond with the churches to see what they will do towards supporting the evangelist.

Resolved, That this conference appeal to the brethren and sisters scattered throughout the limits of this conference, to aid in supporting the evangelist, the same to be published in the World's Crisis.

Bro. E. Bellows was chosen for the evangelist, with the privilege of sending a substitute when he thought best.

3 P. M. Preaching by Bro. Peter Noka, from John 14: 1. 6 P. M., met for social worship. 7 o'clock, preaching by Bro. M. R. Phetteplace, from Titus 2: 11; after which a collection was taken up for the Conference Fund, amounting to eight dollars and seventy-nine cents ($8.79).

Thus closed an interesting and profitable conference. Adjourned to meet at Danielsonville the first Wednesday in January, at 2 o'clock P. M.

Members present: M. R. Phetteplace, E. Bellows, Benj. Reynolds, Jos. Northup, Peter Noka, P. C. Rodman.

A. C. GREENE, *Secretary.*

For the World's Crisis.

HEAVENLY PITY.

Those of us that are parents know the love and sympathy that exists between us and our children. And what a cheering thought amid earth's trials that our Heavenly Father, "Our *Father* which art in heaven," has the same love and regard for us, not only the same, but a far greater love. He has loved us with an "everlasting love." He has so loved us as to give his only Son to die for us, "the just for the unjust." "Greater love hath no man than this, that a man lay down his life for his friends." But God so loved us (not that we loved him, but that he loved us), as to give his Son to be the propitiation for our sins. Therefore we, guilty before God, rebels to his government, condemned to death, may live through him." Truly we can exclaim with the Apostle, "Herein is love!"

O brethren and sisters, do we *know* and *believe* the love that God hath to us? Do we dwell in love? If so, God dwelleth in us and we in him. What an exalted position do we occupy, even in this world; far more honorable than the king upon his throne. We sustain relationship to Jesus Christ, the King of kings and Lord of Lords (by doing his Father's will), as brothers, sisters and mothers; and if we belong to him, if we are Christ's, then are we Abraham's seed and heirs according to the promise. And the promise to Abraham was that he should be *heir* of the world, not through the law, or by works but through the righteousness of faith.

Many suppose that we are a poor, deluded people; but they know not our great *riches*, they know not the *riches* of his goodness; they know not the *riches* of his glory, which he has made known in the vessels of mercy which he had afore prepared unto glory. They know not that according to the riches of his grace we may have redemption through his blood, even the forgiveness of sins. The eyes of their understanding have not been enlightened; they know not what is the hope of his calling, and what the *riches* of the glory of his inheritance in the saints.

Paul says that in the ages to come, God, our Father, who is *rich* in mercy, for his great love wherewith he loved us, will "shew the *exceeding riches* of his grace in his kindness toward us through Christ Jesus." Paul knew something about it, for he preached these "unsearchable *riches*" to the Gentiles. Yes, our Father made known the riches of the glory of this mystery among the Gentiles, which is "Christ in you the hope of glory."

Therefore, ye desponding ones, cheer up! Ye poor of the world, remember our Father will supply all your need according to his riches in glory by Christ Jesus. Ye persecuted ones, can you not with Moses esteem the "reproach of Christ greater riches than the treasures in Egypt?" O, what a rich Father! Let us remember that he pitieth those that fear him as we pity our children. Ye afflicted ones, he knows just how to afflict, just how to chastise, just how to deliver out of temptation.

Let us ever be in submission to his will, draw near to him who wields the rod, ever take hold of Father's hand, and go wherever he leads. If we let go and try to go alone, [illegible]

Bless the Lord, my heart cries out in the language of Paul, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Perhaps he saw we loved these darling ones more than we did him, or more than we ought; so he took them to make room in our hearts for an increase of love to him.

Dear brethren and sisters, let us love God with all the heart, soul, might, mind, and strength, as he has required us. I love him, and I want the poor sinner to love him too. May some more be constrained in view of his love to love him in return? My prayer is, Lord, deepen thy work in the heart of every disciple, and may we be united as workers together in pointing the lost and perishing to the Lamb of God who taketh away the sin of the world.

Time is short, Jesus will soon come, and what we do must be done quickly. May our hearts be filled with the Spirit of God, that we may realize the times in which we live, and when Jesus comes have an abundant entrance into his everlasting kingdom.

Worcester. L. MARIA BRITTAN.

For the World's Crisis.

SONG.

AIR.—*Uncle Sam's Farm.*

Of all the glorious promises which in the word we find,
The promise of a kingdom is the richest of the kind;
Its heirs are true believers, no others can be found,
Who are the heirs of promise to Canaan's happy ground.

CHORUS.

Then come to Christ, come to Christ, make no delay,
Comply with the conditions, the word of God obey;
For if you are in Christ, you sure are Abram's seed,
And heirs with him to Canaan, according to the deed.

If you the chart examine, the bound'ries you will find,
Which mark this land of promise and draw a perfect line;
It also gives directions how you this land may gain;
The conditions all are easy, the way is straight and plain.

The gospel of the kingdom you surely must believe;
'Twas first preached unto Abraham, and you must it receive,
Salvation's mighty plan is, Repent, and be baptized,
And in the truth continue, and by you e'er be prized.

If you endure all hardness as soldiers of the cross,
All trials and temptations, esteeming them no loss,
And counting not your life dear that you with Christ may reign,
You surely will the kingdom and all its joys obtain.

Butte des Morts, Wis. MARY L. PRATT.

For the World's Crisis.

INWARD AND OUTWARD VIEW OF MISERY AND HAPPINESS.

We are all passing through the changing and trying scenes of life. And it has been said that this world is a world of tears and misery. But allowing this to be true, the God who made us has granted to his humble offspring all things needful to countermand those complaints of misery. The inconveniences of life, which call forth many bitter complaints, are indispensable requisites to happiness. Hunger gives a relish for food, and renders it satisfying. Pain prepares us for the appreciation of ease. Fatigue and toil are needful to constitute cessation from labor and luxury. Sickness prepares the appetite for the enjoyment of health; and so we may look throughout nature's domain, and learn from every page that every thing is known and appreciated by its opposite.

To realize the full value of any one mercy, we must suffer its privation. We cannot value true and unwavering friendship except by the loss of friends; neither can we duly estimate and fully realize the sweets of domestic life, except by their deprivation. Had we no afflictions, no pain, no disappointment, no blasted hope, etc., life would become cold and fruitless, and for its boasted pleasures we should lose all relish.

Thus it is that we have a mixture of weal and woe in alternation. Yet the goodness of God's love and favor shines upon every hand. All that transpires here below (sin excepted), is designed by our Creator for our best good. How unwise, then, are all those who forsake God, and place their confidence where they will surely reap disappointment. "Be not weary in well doing." Let not the true disciple of Jesus ever be disheartened or discouraged at the trials and crosses he may be called to bear; but steadfastly, perseveringly, press forward toward the mark of the prize of the high calling with the courage of a christian soldier, and in due season he will reap if he faint not.

Happy is the man who has an unshaken trust in God. For God only, and God alone, can give us that consolation that we stand in need of. Trust, therefore, in the Lord Jehovah, for in him is everlasting strength, and he will never leave nor forsake thee.

"Though troubles assail me and dangers surround,
Though thorns in my pathway may ever be found,
Still let me not fear, for thou ever wilt be
My God and my guide while I lean upon thee."

J. ELKINS.

For the World's Crisis.

NEW TESTAMENT SABBATH.

There seems to be a considerable force in shrewd management of a subject where evidence is lacking to sustain argument. Thus I notice that on the Sabbath question its advocates array the texts in the four gospels, which speak of the Sabbath, to make the appearance to unreflecting minds that it proves the duty of observing the seventh day under the christian dispensation.

But a moment's reflection reminds one that Christ lived and taught under the Mosaic, or law dispensation, and kept the law—taught those who came to him to keep it,—to offer gifts and sacrifices, etc., as a Jewish teacher would.

They also quote in the Acts of the Apostles, to attempt a show that the apostles kept the seventh day after the gospel dispensation began.

Yet if they do not stop to think, some others do, that they labored among a people, and in a country, where Jewish institutions and customs of religion ruled. So that all religious meetings worth their attending, except their own, were held in Jewish Synagogues, and of course on the Jewish Sabbaths; and the apostles resorted to these to teach, as both Jews and Gentiles attended meetings on that day as a matter of long established custom. I. C. WELLCOME.

BE SOMETHING.—Pursue that vocation for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and the honor in performing that part depends upon yourself. It is sickening to see a parcel of idle boys hanging around [illegible]

THE MONEY ORDER SYSTEM.

The postal money order system is to go into effect upon November 1st. This plan is for the transmission of small sums, not less than one dollar and not more than thirty dollars. For the service to the parties interested the following fees or commissions are to be paid in advance by the party who deposits the money. For orders for sums of ten dollars and under, ten cents; over ten dollars and not exceeding twenty dollars, twenty cents; over twenty dollars and not exceeding thirty dollars, thirty cents. A blank for the amount required is to be filled up by the applicant, who must, in all cases, give his own Christian name in full; and when the Christian name of the payee is known, it should be so stated; otherwise initials may be used. The Christian names of married women must be given, and not those of their husbands. For example, Mrs. "*Mary Brown*" must not be described as Mrs. "*William Brown*." Where an order is to be sent by or to a firm, the usual firm name is all that need be given. The order is then given to the party applying for it according to number, stating the amount, but not stating to whom it is payable or who deposited the money. A request is at the bottom of the order that the Postmaster shall pay the money to the person indicated in the letter of advice. The letter of advice is sent by the Postmaster with whom the money is deposited to the Postmaster who is to pay the order, and it contains the names of the depositor and of the person to whom the money is to be paid. The latter is to receive the order from the former, and most usually it will be sent in inclosure by mail. A party who has possession of an order will be required, before payment is made to him, to state the Christian and surname of the party who sends it and his address, and also his own. This regulation is designed to prevent an unauthorized person from obtaining the amount of an order, should it, by accident, fraud, or theft, fall into improper hands. The Post-office Department will use all fair means to prevent dishonesty, but if an order is once paid to the party presenting it, through misrepresentation, the Government will not be liable to any further claim. The public are therefore cautioned as follows:—

1st, To take all means to prevent the loss of a money order.

2d, Never to send the order in the same letter with the information required on payment thereof.

3d, To be careful, on taking out a money order, to state correctly the Christian name, as well as the surname of the person in whose favor it is to be drawn.

4th, To see that the name and address of the person taking out the money order are correctly made known to the person in whose favor it is to be drawn.

Neglect of these instructions will risk the loss of the money, besides leading to delay and trouble in obtaining payment.

Under no circumstances can payment of an order be demanded on the day of its issue.

If the money is not called for within ninety days after the date of the order, there will be difficulty in obtaining it. The regular form of the order must not be clipped or mutilated. When the payee of an order desires the same to be paid to any other person, he must fill up and sign a form of indorsement, and furnish such second party with the information required to obtain payment of his order, who, upon receiving payment, must sign his name upon the face of the order. More than one indorsement is prohibited by law, and will render the order invalid and not payable.

This system, entirely new to our country, is founded upon the English plan. In Great Britain it has been very useful, and is exceedingly popular. Properly managed, it will be in the United States an accommodation which will soon be discovered to be indispensable in the management of business between different sections of the country.—*Philadelphia Inquirer.*

VERACITY.

The groundwork of all manly character is veracity. That virtue lies at the foundation of everything solid. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is lawful and just ground to build upon, and that is a beautiful confidence. Whatever errors temptation may betray a child into, so long as brave, open truth remains, there is something to depend upon—there is anchor-ground—there is substance at the centre. Men of the world feel so about one another. They can be tolerant and forbearing so long as their erring brother is true. If we cannot believe what others say to us we cannot act upon it; and to an immense extent, that is saying that we cannot act at all. When you undertake to benefit a lying man it is like putting your feet into the mire.

WHAT MAKES A BUSHEL.—The following table of the number of pounds of various articles to a bushel, may be of interest to our readers:

Wheat, sixty pounds.
Corn, shelled, fifty-six pounds.
Corn, on the cob, seventy pounds.
Rye, fifty-six pounds.
Oats, thirty-six pounds.
Barley, forty-six pounds.
Buckwheat, fifty-six pounds.
Irish potatoes, sixty pounds.
Sweet potatoes, fifty pounds.
Onions, fifty-seven pounds.
Beans, sixty pounds.
Bran, twenty pounds.
Clover seed, sixty pounds.
Timothy seed, forty-five pounds.
Hemp seed, forty-five pounds.
Blue-grass seed, fourteen pounds.
Dried peaches, thirty-three pounds.

BOILING WATER.—Anything will cook as soon in water boiling as slowly as possible as it will in water boiling with the greatest fury. Water under the pressure of the atmosphere and at the level of the sea, boils at two hundred and twelve degrees Fahrenheit, and as long as it is open to the air, no fire, however fierce, will heat it a single degree above this temperature. If the vessel be closed with an air-tight cover so as to increase the pressure on the surface of the liquid, it may be heated to any degree whatever. As the pressure increases with the temperature, the strength of the boiler must be increased in proportion. If the vessel be raised above the surface of the earth, the water will boil at a lower temperature than two hundred and twelve degrees Fahrenheit, as the pressure of the atmosphere is decreased by raising the vessel.

BE A MAN OF YOUR WORD.—When you promise to do a thing, do it. Be a man of principle in your word. Do not say that you intend to-day to visit your sick friend or neighbor, and then suffer the pressure of business to crowd it out of your mind. He has been watching for your coming during the week that is past. Could you have seen the bright smile that illumined his countenance when he said, "I hear his voice, and his footstep on the stairs, you would have said that the keeping of that promise was worth more to you than much choice gold. But when [illegible]

For the World's Crisis.

THE HAIR.

The human hair blanched by age, fright, or disease, can be fully restored to its original natural color without dyeing it. My case illustrates this statement truthfully. My hair for seventeen years has been gradually turning white, but, lo! in one month again I have back my old auburn locks. Is it pride to want to look *naturally* young—look *yourself*? I guess not. I *won't* dye—I *will* restore. Wood's, Allen's, (etc.) Restorers work slow, imperfectly, and do injury. Hall's, of Nashua, does its work rapidly, is cooling, healing, and, in my case, positively without harm to brain, body, or general health. I know not the ingredients, but I do know, experimentally, and by observation in a score of cases, that it is a most marvellously transforming compound. Heads of sixty-five years are changed by it to the color of youth. When done, once in ten days is sufficient to use. If men and women *will* use such things (and they *will*, reader,) buy Reuben P. Hall's (Nashua, N. H.) Hair Renewer. I think he will sell to clergymen at wholesale prices.

P. S. My *friends* all know me still. D. T. T.

DRINKING.

Man is the only animal that drinks without being thirsty, swallowing whole quarts of water when nature does not call for it, with the alleged view of "washing out" the system. When persons are thirsty, that thirst should be fully assuaged with moderately cool water, drank (in summer time or under great bodily heat or fatigue) very leisurely, but not within half an hour of eating a regular meal. Eminent physiologists agree that drinking at meals dilutes the gastric juice, diminishes its solvent power, and retards digestion, especially if what is drank is cold. Persons in vigorous health, and who work or exercise a great part of every day in the open air, may drink a glass of water, or a single cup of weak coffee or tea, at each meal, and live to a good old age. But it is very certain that sedentary persons and invalids can not go beyond that habitually, with impunity. The wisdom of such consists in drinking nothing at all at the regular meals beyond a swallow or two at a time of some hot drink of a mild and nutritious character. Feeble persons will be benefited by hot drinks, because they warm up the body, excite the circulation, and thus promote digestion, if taken while eating, and not exceeding a cupful.

Cold water ought never to be drank within half an hour of eating; for the colder it is, the more instantly does it arrest digestion, not only by diluting the gastric juice, but by reducing its temperature, which is near one hundred degrees. Ice-water is something over thirty-two degrees, and, when swallowed, mixes with the gastric juice, and lowers its temperature, not to be elevated until heat enough has been withdrawn from the general system; and that draft must be made until the hundred degrees of warmth are attained; but some persons have so little vitality, that the body exhausts itself in its instinctive efforts to help the stomach, from which its life and strength come, and the person rises from the table with a cold chill running down the back or over the whole body. Sometimes these drafts upon the body for warmth to the stomach, are so sudden and great, that they can not be met, and instantaneous death is the result. Many a person has dropped dead at the pump or at the spring; such a result is more certain if, in addition to the person being very warm at the time of drinking, there is also great bodily fatigue. A French general recently fell dead from drinking cold water on reaching the top of a mountain over-heated and exhausted in the effort of bringing up his battalions with promptitude. Under all circumstances of heat or fatigue, the glass of water should be grasped in the hand, held half a minute, then, taking not over two swallows, rest a quarter of a minute, then two swallows more, and so on, until the thirst is nearly assuaged. It will seldom happen that a person is inclined to take over half a dozen swallows thus.

No case is remembered in the practice of a quarter of a century, where malt liquors, wines, brandies, or any alcoholic drinks whatever, have ever had a permanent good effect in improving the digestion. Apparent advantages sometimes result, but they are transient or deceptive. If there is no appetite, it is because nature has provided no gastric juice; and that is the product of nature, not of alcohol. If there is appetite but no digestive power, liquor no more supplies that power than would the lash give strength to an exhausted donkey. If torture does arouse the sinking beast, it is only that it shall fall a little later into a still greater exhaustion from which there is no recovery; so with the use of liquor and tobacco as whetters of the appetite, when at length the desire for the accustomed stimulus ceases, and the man "sickens," there is no longer a relish for the dram and the chew, and life fades apace, either in a stupor from which there is no awaking, or by wasting and uncontrollable diarrhea.—*Hall's Journal of Health.*

THE SCIENCE OF COOKING.

Two things are necessary to be taught, the one the value of several articles of food now left to waste by the wayside, the other how to cook. The English and Americans are notoriously the worst and most wasteful cooks in the world, and among the most prejudiced feeders. Fine wheaten bread—not half so nutritious, by the by, as that which has the bran left in, tea in unknown quantities, the best meat or none at all, a celebrated fish or two, with a score of prejudices against the cheap, the unknown, or the unusual, constitute their table of comfort. As to any makeshift, any savory preparation out of unpromising material—not one in a thousand entertains such an idea.

Assuming, then, that substances which have certain nutritious properties are fit for human food, the next question is, the true art and science of cooking. That art which shall make pleasant, cheap and wholesome dishes out of material which at present is only thrown away, is no contemptible matter in a densely populated country. And it is no such very great mystery, after all; but can be reduced, like most other things, to a few simple rules. Of these the primary and the most important is, throw nothing away, but make all your refuse into soup, and let the soup-pot be the standing institution of your kitchen. Bones, gristle, bits of old meat, left over, vegetables, dry crusts, anything and everything makes soup; so, throw them all into the "three-legged pot"—dear to Soyer—and await the result with patient trust.

Nothing need be wasted. It is only ignorance or unthought which piles to the dirt-heap at the expense of the tureen, and cannot turn material to double uses. Make soup with cold water, which extracts all the albumen and fibrine; but boil meat in hot water, which instantly coagulates the albumen and makes a kind of skin, through which the juices [illegible] with their soaps, both [illegible] and "tenders" [illegible] when they put a small piece of inferior beef to do duty. (The pot-au-feu with soup to follow, is a kind of epitome of food of excellent properties.) First there is the soup, which has not extracted all the essence of the meat, but only enough to make itself, leaving still a sufficiency in the solid. This soup is eaten with bread and flavored with herbs and vegetables. Then comes the *bouilli*, the inferior piece of meat, reduced to a state of luxurious softness not unlike marrow; this piece would have been uneatable if cooked in the plain roast or boiled fashion; at present it is soft, rich, nutritious, and with its garnish of carrots, or other vegetables, makes a dish which might content the most fastidious. An American laborer's wife would have boiled the meat to rags, or have roasted it to a cinder, or haply have left it half raw, and have railed at the butcher all the time of dinner for his dishonesty in supplying her with meat which no one could get their teeth through when they had it. Of course not; inferior meats need careful cooking; and that slow, cautious cooking which softens the fibres without extracting the juices, is just as possible to the poorest laborer who has three bricks and a kettle, as it is to the cook of the most luxurious family.

Again, another rule too often neglected, is to cover the vessel in which you boil or stew, so as to keep in all the "goodness," which else flies off with the steam and mingles with the soot in the chimney. Cooks rarely do this; they delight in tilting the lid on one side, and so letting the "goodness" escape. Escape it must somehow, else the cook will never be satisfied. Again, another fallacy in which she indulges, is the need of an enormous fire. Ask a friend to dinner, and order a chop and potatoes, and your cook will not be induced to let you off under thrice the amount of kitchen fire absolutely required. The little Frenchwoman who stews and simmers half a dozen choice dishes over three or four queer little holes filled with charcoal, would cook a dinner for twenty with less fuel than your cook demands for two. Everything must boil at a gallop, and roast at fever heat. Nothing can be done slowly; which however, is the very shibboleth of choice cooking.

All meat ought to be done slowly. If it is stewed it can hardly be done with too much deliberation; if it is boiled, it simply boils itself hard and tasteless if it goes too fast; if it is roasted, how often do we encounter a joint with the outside burnt to a cinder and the inside left raw! This is one of the commonest forms of "cook's misfortunes." The virtues of a slow fire are scarcely to be exaggerated; the value of cautious cooking scarcely to be overrated. By it you save fuel, in nutritious properties of the food, in flavor and delicacy of taste; while the wild roaring open fire of the ordinary kitchen but runs up a coal bill and spoils the family dinner, for no good to any one save the butcher and the coal merchant.—*Ex.*

INFANTS AND AIR.

Parliamentary returns show that of twenty-eight hundred infants annually sent to various hospitals to be taken care of twenty-four out of twenty-five died before they were a year old! A law was immediately passed that they should be sent to the country thereafter, when it was found that only nine out of twenty-five died the first year; that is, instead of twenty-six hundred and ninety dying, there were only four hundred and fifty, a difference of twenty-two hundred and forty.

This simple unvarnished statement of an indisputable fact, ought to impress the mind of every parent deeply, with the importance and duty of using all practicable means for securing to children the habitual breathing of the purest air possible, being careful to avoid a radical, mischievous, and most prevalent error that warm air is necessarily impure. Warmth is as essential to infantile health as pure air. How best to secure both, should be our constant study. There are more deaths under five years of age, in New York, than there are from five to sixty years, owing to three things, a want of pure air, of suitable warmth, and proper food. In these three wants are found the overwhelming majority of causes for the fearful statement above named. Let every parent in city or country, in hovel or mansion, mature these things.

To die childless, after having been once blessed with dear children, must be one of the most terrible of all calamities of the heart; yet, in countless multitudes of cases, the sufferers are the authors of their own crushing sorrows, by reason of their unpardonable ignorance or more criminal neglect.—*Hall's Journal of Health.*

☞ To enjoy health, eat only when hungry, take rest in sleep as soon as tired, and when not eating or resting, spend your time in such muscular activities as will be interesting, agreeable and profitable.

The World's Crisis

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For the World's Crisis.

[illegible]

And the glad pilgrim rests in the mansions of home.

Olneyville, R. I. M. R. Phetteplace.

For the World's Crisis.

MY WESTERN TOUR.—NO. 8.

On the 9th of Aug., left Utica, Ill., and came by rail to Lockport, Ill., a pleasant locality upon the canal, thirty-three miles southwest of Chicago, where I was greeted by my only brother and his family, not having seen him for nearly fourteen years. How pleasant after a long absence to meet much loved friends! I enjoyed my visit here very much. My brother is at present an official member of the M. E. church of the proud and thriving village of Lockport, apparently much respected, a man of irreproachable christian character, and willing, as I trust, to "know the truth," which he has begun to investigate in good earnest. His minister feels alarmed, and has cautioned him since I left "not to be carried away with every wind of doctrine that comes along"; by which caution I hope my brother will benefit, and see by studying the Bible for himself that he has already been influenced improperly by the "wind" of popular error, and will embrace the truth. Myself and brother were the only children of my dear mother, who has been dead over thirty years. May we meet in the kingdom.

While here I visited the Lockport Cemetery, where a half brother of mine lies entombed in a most lovely spot, but the tomb is drear, and death's doings are cruel; and it is not my work to festoon the grave with flowers, and proclaim it as "the gate of heaven." To me, the resurrection morn is radiant with glory.

I passed six days very pleasantly with my brother and family, visiting different localities in the vicinity with him, and among others the State Prison, three miles distant, in Joliet, the yard and edifices of which are built of beautiful limestone taken from an extensive quarry near the prison, where a portion of the convicts labor, under the care of a well armed guard; some of them dragging a heavy chain attached to their ankles. There are five hundred and ninety-four males and twenty females in the prison at present, for various crimes, some for life, and some for shorter terms. This is an age of crime, an age of superabounding wickedness, when prisons are well filled, and multitudes are outside that ought for the safety of society to be there.

At length the time of my departure arrived, and the sad "farewell" had to be spoken. But I trust in God that the parting was not final, but that we shall meet again,—

"Meet, ne'er to sever."

On the morning of Aug. 15th I left Lockport, and my dear friends there, and came on to Chicago, the great mart of trade, the "London of the West," and on my arrival soon found myself at the "Lloyd House," on Randolph street, where I met Elder A. N. Seymour and other brethren and sisters of like precious faith, who were in the city partly on account of the great "Spiritual Convention," just closed, and to hear Eld. Grant's expose of Demonology, alias, Spiritualism, and to attend Eld. J. V. Himes' "Tabernacle meetings," commenced the night before on State street.

During the day I visited several places of interest in the city, and in the evening preached in the Western Tabernacle to a good congregation, Elds. Himes, Seymour and Smith participating in the services. Our old and well tried father in the gospel, Eld. J. V. Himes, we were glad to meet, and find in good health and spirits, determined to prosecute the good work to the end. Bro. Himes is highly "esteemed for his work's sake" in the west, as also in the east, and everywhere where "this gospel of the kingdom" has gone; and although since after due investigation he has come out fully on the side of "no immortality out of Christ," and renounced the God-dishonoring doctrine of the worst kind of eternal torture for the wicked, one of his old fellow laborers has, in order to oppose his present position and destroy his influence (as I am credibly informed), reported him as "mentally broken down," in consequence of ill health," as a reason why he has changed his position; yet it is very manifest that he was never more efficient in the cause of God than now. Let his old and new friends sustain him with a "will," and leave those who can afford to stoop to the work of traducing character or mentality, to oppose a hated doctrine, to do their work.

On my journey homeward, I called at Buchanan, Mich., and preached one evening. The cause seems to be enjoying a degree of prosperity here, although not as great as is desired by its friends. Bro. and Sr. Mansfield live and labor here to good acceptance, and are much beloved by the church. Here I visited with Bro. Himes' kind family, who are in deep sorrow on account of death's sad doings, but they sorrow not even as those that have no hope, for they look for their dead to come forth from the grave when Jesus comes. May the rich grace of God sustain the bereaved mother and afflicted family circle.

From B. I journeyed eastward, calling at the beautiful inland village of Kalamazoo, where I was entertained by Mr. Snyder, a friend formerly of Stanbridge, C. E., by whom I was made welcome. While here I formed a pleasant acquaintance with several Adventists, but did not preach, as I only stopped for a night, an [illegible] appointment [illegible].

While here I had a pleasant conversation with Marcus Hall, formerly an Elder of my acquaintance, who has since denounced for the vagaries and deceptions of "Modern Spiritualism," alias, "Demonology." I speak of the conversation as pleasant, because it was carried on in perfect friendship; but my feelings were saddened by the course and present position of my erring brother. I hope he may yet be delivered from the snare of the Devil into which I am confident he has fallen. I expressed to him my surprise that a minister of my own faith on "man's nature and destiny" should depart so entirely from his position as he had done. He told me he first doubted the doctrine of the resurrection. I asked him if he did not first doubt the truth and reliability of the Bible? He admitted he did. I further inquired if his belonging to a class of Adventists that hold in great esteem the "Spiritualism" of Ellen G. White, and allowing her "Visions" to possess equal authority with the Bible, did not explain in part and account for his present position? At first he admitted it did, but after took it back, and said he believed, from the time he experienced religion at the age of fourteen (he is now twenty-eight), that miraculous power belonged to the church. Now he accepts the *frivolous* doings of wonder-working demons as divine, and puts them on a par with Christ's miracles. O that he might escape from this "strong delusion."

On my rapid journey east, I laid over at Niagara Falls, to hear the cataract's mighty roar, and view the grand in nature. It was an interesting sight. As I gazed, I thought of the "voice of many waters, and the voice of many thunderings, saying, Alleluia!" soon to be heard, when the Lord God Omnipotent shall reign. From Niagara's unequalled scenery I came on, conveyed by Nahum's flaming steed, running like the lightning through a most lovely country of orchards and well cultivated and valuable farms, to Tribe's Hill, town of Amsterdam, N. Y., thirty-five miles west of Albany, where I found a home with Bro. Dwight and family, who, with the exception of Sr. J. C. Hall, is alone in matters of faith in the midst of a multitude. The visit was pleasant, and I trust mutually profitable.

Arrived on Friday night; found myself sick by the fatigue of the journey. Preached on the Sabbath to a respectable congregation at the Lutheran church, which the pastor, Mr. Wheeler, kindly and willingly offered for the purpose, and was present himself and treated me with perfect kindness. How unlike the treatment received in some other places. May God bless him and his charge.

From this point my way was onward by Albany to Springfield, Ms., where I lay over and visited the musket manufactory and Arsenal, the sight of which can but call to mind what Joel wrote,—"Prepare war," etc. It is now done. From this factory alone, when in full operation, a thousand guns a day are issued. Enough to equip a large army is in the Arsenal. Next I visited the Wilbraham Camp, and heard its heavenly songs, and met a host. But I will not describe; I enjoyed it much, although sick.

Friday night preached in East Boston, and was attacked with an old complaint, chronic rheumatism, from which I have suffered since, much of the time sick, and all of the time lame, until now (Sept. 28th), which is my apology for the delay of this communication.

To end the narrative, I reached home four weeks to-day, thankful to find my family well. Thanks to all my brethren with whom I met in "*My Western Tour*," which is now in the past. Pray for me. C. P. Dow.

North Stanbridge, C. E.

For the World's Crisis.

REPORT OF THE R. I. AND EAST CONN. QUARTERLY CONF.

Lafayette, Oct. 5th, 1864. Conference met according to appointment, Wednesday, at 2 o'clock P. M. As there were not preachers and delegates enough to form a quorum, the afternoon was spent in social worship. At 8 o'clock, preaching by Bro. M. R. Phetteplace. Thursday, 9 A. M. Met for business. Bro. M. R. Phetteplace in the chair. The Clerk being absent, Bro. E. B. Card was chosen Clerk *pro tem.* Minutes of the last conference read and accepted.

Reports of delegates. E. B. Card reported the church at River Point. Interest low as a church. Some striving for the kingdom. Sunday school prospering—numbers about forty scholars. Preaching last quarter by the following brethren: J. D. Brown, William Devereaux.

Bro. John Brown reported the church at Lafayette. Some trying to gain the kingdom. Interest rather low. Have preaching two Sundays in a month by E. R. Wood. Bro. J. Bellows and Bro. Perry had preached to them since last conference. Sunday school numbers twenty-four scholars; not so much interest as there had been.

Rocky Brook church reported by letter. Had nothing unusual to report apart from this, that our conference meetings seem to be increasing in interest,—disposition to work earnestly on the part of some, praying and laboring for each other's welfare and the salvation of sinners. We have meetings on Tuesday, Thursday and Saturday evenings. Thursday evenings devoted to prayer exclusively. Sunday school continues interesting; averages about sixty scholars. Preaching the last quarter from the following brethren: J. T. Dixon, C. P. Thompson, Wm. Shepherd, S. W. Bishop, and J. D. Brown. Those who are striving to maintain worship are endeavoring to keep the unity of the Spirit in the bonds of peace, keeping aloof from questions that engender strife and divisions. C. F. Dixon, Clerk.

Bro. E. R. Wood reported the church at Exeter. Some striving for the kingdom. Some had grown cold,—felt the need of living more humble,—determined to live at the feet of Jesus.

Reports of preaching brethren. Bro. E. Bellows.—Been mostly at home, where he could go out Sunday morning and back at night. Been with the church at Abington, Danielsonville, Carolina Mills, Westerly, and Rocky Brook. Felt the need of more laborers. Hoped the Lord would raise up young men to the ministry. Thought we had them among us, and hoped the Lord would send them out. Felt the work of the Lord must go on.

Bro. P. C. Rodman had not been to Conference in some time. Glad to be there and see the brethren and sisters trying to do the will of the Lord. Had preached some at Ashaway and Curtis Corner. Felt that God blessed him.

Bro. M. R. Phetteplace. Been at Chepachet, Chestnut Hill most of the time. At the former place the church belongs to the Free Will Baptist Association. Thought if the church did not go to work, outsiders would take it out of their hands. Sunday school large and interesting.

Bro. E. R. Wood and A. Taylor were chosen to act with the Chair to arrange the preaching for this conference. Adjourned until Friday, 9 A. M., for business. 2 P. M., preaching by Bro. E. Bellows, from 1 Pet. 1: 12. 6 P. M., met for social worship. 8 P. M., preaching by Bro. P. C. Rodman, from Rev. 22: 14.

Friday, 9 A. M. Met for business. Bro. Reynolds arrived, and reported the Central church. Thought they were waking up. Saw signs of sinners being converted, and felt encouraged. Bro. J. Northup reported his labors. Loved the service of the Lord. Enjoyed himself well. Been at Clark's Mills, Westerly, Curtis Corner, and Central. Found some laboring and some cold. Thought there were signs of the Central church coming up to the help of the Lord.

Bro. Peter Noka thought he had been rather indolent in the cause of God. Been at Providence, at New Market Hall; had good time there. Been at Worcester. Felt the Lord had a people there. Glad he belonged to the Lord. Felt determined to do more.

Bro. Benj. Reynolds had not much of interest to report, but was glad to be there. Felt like going on, and determined to do more by way of preaching. The churches at Providence and Westerly are disorganized.

Adjourned until 2 o'clock. At 10 A. M., preaching by Bro. Northup, from Isa. 53: 22. At 2 P. M., met for business. The following resolutions were passed:

Resolved, That this conference employ an evangelist to preach among the churches belonging to this conference, and labor in any and all places wherever the door may open.

Resolved, That the evangelist, and other members of this conference, and all others who are interested in the propagation of the gospel of the kingdom, solicit subscriptions for the Conference Fund.

Resolved, That the usual collection taken up for the Tract Fund be used to help support the evangelist.

Resolved, That the Clerk correspond with the churches to see what they will do towards supporting the evangelist.

Resolved, That this conference appeal to the brethren and sisters scattered throughout the limits of this conference, to aid in supporting the evangelist, the same to be published in the World's Crisis.

Bro. E. Bellows was chosen for the evangelist, with the privilege of sending a substitute when he thought best.

3 P. M. Preaching by Bro. Peter Noka, from John 14: 1. 6 P. M., met for social worship. 7 o'clock, preaching by Bro. M. R. Phetteplace, from Titus 2: 11; after which a collection was taken up for the Conference Fund, amounting to eight dollars and seventy-nine cents ($8.79).

Thus closed an interesting and profitable conference. Adjourned to meet at Danielsonville the first Wednesday in January, at 2 o'clock P. M.

Members present: M. R. Phetteplace, E. Bellows, Benj. Reynolds, Jos. Northup, Peter Noka, P. C. Rodman.

A. C. Greene, *Secretary*.

For the World's Crisis.

HEAVENLY PITY.

Those of us that are parents know the love and sympathy that exists between us and our children. And what a cheering thought amid earth's trials that our Heavenly Father, "Our *Father* which art in heaven," has the same love and regard for us, not only the same, but a far greater love. He has loved us with an "everlasting love." He has so loved us as to give his only Son to die for us, "the just for the unjust." "Greater love hath no man than this, that a man lay down his life for his friends." But God so loved us (not that we loved him, but that he loved us), as to give his Son to be the propitiation for our sins Therefore we, guilty before God, rebels to his government, condemned to death, may live through him." Truly we can exclaim with the Apostle, "Herein is love!"

O brethren and sisters, do we *know* and *beleive* the love that God hath to us? Do we dwell in love? If so, God dwelleth in us and we in him. What an exalted position do we occupy, even in this world; far more honorable than the king upon his throne. We sustain relationship to Jesus Christ, the King of kings and Lord of Lords (by doing his Father's will), as brothers, sisters and mothers; and if we belong to him, if we are Christ's, then are we Abraham's seed and heirs according to the promise. And the promise to Abraham was that he should be *heir* of the world, not through the law, or by works but through the righteousness of faith.

Many suppose that we are a poor, deluded people; but they know not our great *riches*; they know not the *riches* of his goodness; they know not the *riches* of his glory, which he has made known in the vessels of mercy which he had afore prepared unto glory. They know not that according to the riches of his grace we may have redemption through his blood, even the forgiveness of sins. The eyes of their understanding have not been enlightened; they know not what is the hope of his calling, and what the *riches* of the glory of his inheritance in the saints.

Paul says that in the ages to come, God, our Father, who is *rich* in mercy, for his great love wherewith he loved us, will "shew the *exceeding riches* of his grace in his kindness toward us through Christ Jesus." Paul knew something about it, for he preached these "unsearchable *riches*" to the Gentiles. Yes, our Father made known the riches of the glory of this mystery among the Gentiles, which is "Christ in you the hope of glory."

Therefore, ye desponding ones, cheer up! Ye poor of the world, remember our Father will supply all your need according to his riches in glory by Christ Jesus. Ye persecuted ones, can you not with Moses esteem the "reproach of Christ greater riches than the treasures in Egypt?" O, what a rich Father! Let us remember that he pitieth those that fear him as we pity our children. Ye afflicted ones, he knows just how to afflict, just how to chastise, just how to deliver out of temptation.

Let us ever be in submission to his will, draw near to him who wields the rod, ever take hold of Father's hand, and go wherever he leads. If we let go and try to go alone, we fall. May we ever remember Father knows best. Our dear companions and little ones may fall by our side, but he does not afflict willingly, but for our profit. Let us remember

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Bless the Lord! my heart cries out in the language of Paul, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Perhaps he saw we loved these darling ones more than we did him, or more than we ought; so he took them to make room in our hearts for an increase of love to him.

Dear brethren and sisters, let us love God with all the heart, soul, might, mind and strength, as he has required us. I love him, and I want the poor sinner to love him too. May some more be constrained in view of his love to love him in return? My prayer is, Lord, deepen thy work in the heart of every disciple, and may we be united as workers together in pointing the lost and perishing to the Lamb of God who taketh away the sin of the world.

Time is short, Jesus will soon come, and what we do must be done quickly. May our hearts be filled with the Spirit of God, that we may realize the times in which we live, and when Jesus comes have an abundant entrance into his everlasting kingdom.

Worcester. L. Maria Brittan.

For the World's Crisis.

SONG.

Air.—*Uncle Sam's Farm.*

Of all the glorious promises which in the word we find,
The promise of a kingdom is the richest of the kind;
Its heirs are true believers, no others can be found,
Who are the heirs of promise to Canaan's happy ground.

Chorus.

Then come to Christ, come to Christ, make no delay,
Comply with the conditions, the word of God obey;
For if you are in Christ, you sure are Abram's seed,
And heirs with him to Canaan, according to the deed.

If you the chart examine, the bound'ries you will find,
Which mark this land of promise and draw a perfect line;
It also gives directions how you this land may gain;
The conditions all are easy, the way is straight and plain.

The gospel of the kingdom you surely must believe;
'Twas first preached unto Abraham, and you must it receive;
Salvation's mighty plan is, Repent, and be baptized,
And in the truth continue, and by you e'er be prized.

If you endure all hardness as soldiers of the cross,
All trials and temptations, esteeming them no loss,
And counting not your life dear that you with Christ may reign,
You surely will the kingdom and all its joys obtain.

Butte des Morts, Wis. Mary L. Pratt.

For the World's Crisis.

INWARD AND OUTWARD VIEW OF MISERY AND HAPPINESS.

We are all passing through the changing and trying scenes of life. And it has been said that this world is a world of tears and misery. But allowing this to be true, the God who made us has granted to his humble offspring all things needful to countermand those complaints of misery. The inconveniences of life, which call forth many bitter complaints, are indispensable requisites to happiness. Hunger gives a relish for food, and renders it satisfying. Pain prepares us for the appreciation of ease. Fatigue and toil are needful to constitute cessation from labor and luxury. Sickness prepares the appetite for the enjoyment of health; and so we may look throughout nature's domain, and learn from every page that every thing is known and appreciated by its opposite.

To realize the full value of any one mercy, we must suffer its privation. We cannot value true and unwavering friendship except by the loss of friends; neither can we duly estimate and fully realize the sweets of domestic life, except by their deprivation. Had we no afflictions, no pain, no disappointment, no blasted hope, etc., life would become cold and fruitless, and for its boasted pleasures we should lose all relish.

Thus it is that we have a mixture of weal and woe in alternation. Yet the goodness of God's love and favor shines upon every hand. All that transpires here below (sin excepted), is designed by our Creator for our best good. How unwise, then, are all those who forsake God, and place their confidence where they will surely reap disappointment. "Be not weary in well doing." Let not the true disciple of Jesus ever be disheartened or discouraged at the trials and crosses he may be called to bear; but steadfastly, perseveringly, press forward toward the mark of the prize of the high calling with the courage of a christian soldier, and in due season he will reap if he faint not.

Happy is the man who has an unshaken trust in God. For God only, and God alone, can give us that consolation that we stand in need of. Trust, therefore, in the Lord Jehovah, for in him is everlasting strength, and he will never leave nor forsake thee.

"Though troubles assail me and dangers surround,
Though thorns in my pathway may ever be found,
Still let me not fear, for thou ever wilt be
My God and my guide while I lean upon thee."

J. Elkins.

For the World's Crisis.

NEW TESTAMENT SABBATH.

There seems to be a considerable force in shrewd management of a subject where evidence is lacking to sustain argument. Thus I notice that on the Sabbath question its advocates array the texts in the four gospels, which speak of the Sabbath, to make the appearance to unreflecting minds that it proves the duty of observing the seventh day under the christian dispensation.

But a moment's reflection reminds one that Christ lived and taught under the Mosaic, or law dispensation, and kept the law—taught those who came to him to keep it,—to offer gifts and sacrifices, etc., as a Jewish teacher would.

They also quote in the Acts of the Apostles, to attempt a show that the apostles kept the seventh day after the gospel dispensation began.

Yet if they do not stop to think, some others do, that they labored among a people, and in a country, where Jewish institutions and customs of religion ruled. So that all religious meetings worth their attending, except their own, were held in Jewish Synagogues, and of course on the Jewish Sabbaths; and the apostles resorted to these to teach, as both Jews and Gentiles attended meetings on that day as a matter of long established custom. L. C. Wellcome.

Be Something.—Pursue that vocation for which you are fitted by nature; pursue it faithfully and diligently. You have a part to act, and the honor in performing that part depends upon yourself. It is sickening to see a parcel of idle boys hanging around a father, spending the money which he has earned by his industry, without attempting to do any thing for themselves. Don't be a drone. Be something, should be your motto. Don't depend upon Fortune, for she is a fickle support, which often fails when you lean upon her with the greatest confidence. Trust to your own exertions.

THE MONEY ORDER SYSTEM.

The postal money order system is to go into effect upon November 1st. This plan is for the transmission of small sums, not less than one dollar and not more than thirty dollars. For the service to the parties interested the following fees or commissions are to be paid in advance by the party who deposits the money. For orders for sums of ten dollars and under, ten cents; over ten dollars and not exceeding twenty dollars, twenty cents; over twenty dollars and not exceeding thirty dollars, thirty cents. A blank for the amount required is to be filled up by the applicant, who must, in all cases, give his own Christian name in full; and when the Christian name of the payee is known, it should be so stated; otherwise initials may be used. The Christian names of married women must be given, and not those of their husbands. For example, Mrs. "*Mary Brown*" must not be described as Mrs. "*William Brown*." Where an order is to be sent by or to a firm, the usual firm name is all that need be given. The order is then given to the party applying for it according to number, stating the amount, but not stating to whom it is payable or who deposited the money. A request is at the bottom of the order that the Postmaster shall pay the money to the person indicated in the letter of advice. The letter of advice is sent by the Postmaster with whom the money is deposited to the Postmaster who is to pay the order, and it contains the names of the depositor and of the person to whom the money is to be paid. The latter is to receive the order from the former, and most usually it will be sent in inclosure by mail. A party who has possession of an order will be required, before payment is made to him, to state the Christian and surname of the party who sends it and his address, and also his own. This regulation is designed to prevent an unauthorized person from obtaining the amount of an order, should it, by accident, fraud, or theft, fall into improper hands. The Post-office Department will use all fair means to prevent dishonesty, but if an order is once paid to the party presenting it, through misrepresentation, the Government will not be liable to any further claim. The public are therefore cautioned as follows:—

1st, To take all means to prevent the loss of a money order.

2d, Never to send the order in the same letter with the information required on payment thereof.

3d, To be careful, on taking out a money order, to state correctly the Christian name, as well as the surname of the person in whose favor it is to be drawn.

4th, To see that the name and address of the person taking out the money order are correctly made known to the person in whose favor it is to be drawn.

Neglect of these instructions will risk the loss of the money, besides leading to delay and trouble in obtaining payment.

Under no circumstances can payment of an order be demanded on the day of its issue.

If the money is not called for within ninety days after the date of the order, there will be difficulty in obtaining it. The regular form of the order must not be clipped or mutilated. When the payee of an order desires the same to be paid to any other person, he must fill up and sign a form of indorsement, and furnish such second party with the information required to obtain payment of his order, who, upon receiving payment, must sign his name upon the face of the order. More than one indorsement is prohibited by law, and will render the order invalid and not payable.

This system, entirely new to our country, is founded upon the English plan. In Great Britain it has been very useful, and is exceedingly popular. Properly managed, it will be in the United States an accommodation which will soon be discovered to be indispensable in the management of business between different sections of the country.—*Philadelphia Inquirer.*

VERACITY.

The groundwork of all manly character is veracity. That virtue lies at the foundation of everything solid. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is lawful and just ground to build upon; and that is a beautiful confidence. Whatever errors temptation may betray a child into, so long as brave, open truth remains, there is something to depend upon—there is anchor-ground—there is substance at the centre. Men of the world feel so about one another. They can be tolerant and forbearing so long as their erring brother is true. If we cannot believe what others say to us we cannot act upon it; and to an immense extent, that is saying that we cannot act at all. When you undertake to benefit a lying man it is like putting your feet into the mire.

What Makes a Bushel.—The following table of the number of pounds of various articles to a bushel, may be of interest to our readers:

Wheat, sixty pounds.
Corn, shelled, fifty-six pounds.
Corn, on the cob, seventy pounds.
Rye, fifty-six pounds.
Oats, thirty-six pounds.
Barley, forty-six pounds.
Buckwheat, fifty-six pounds.
Irish potatoes, sixty pounds.
Sweet potatoes, fifty pounds.
Onions, fifty-seven pounds.
Beans, sixty pounds.
Bran, twenty pounds.
Clover seed, sixty pounds.
Timothy seed, forty-five pounds.
Hemp seed, forty-five pounds.
Blue-grass seed, fourteen pounds.
Dried peaches, thirty-three pounds.

Boiling Water.—Anything will cook as soon in water boiling as slowly as possible as it will in water boiling with the greatest fury. Water under the pressure of the atmosphere and at the level of the sea, boils at two hundred and twelve degrees Fahrenheit, and as long as it is open to the air, no fire, however fierce, will heat it a single degree above this temperature. If the vessel be closed with an air-tight cover so as to increase the pressure on the surface of the liquid, it may be heated to any degree whatever. As the pressure increases with the temperature, the strength of the boiler must be increased in proportion. If the vessel be raised above the surface of the earth, the water will boil at a lower temperature than two hundred and twelve degrees Fahrenheit, as the pressure of the atmosphere is decreased by raising the vessel.

Be a Man of your Word.—When you promise to do a thing, do it. Be a man of principle in your word. Do not say that you intend to-day to visit your sick friend or neighbor, and then suffer the pressure of business to crowd it out of your mind. He has been watching for your coming during the week that is past. Could you have seen the bright smile that illumined his countenance when he said, "I hear his voice, and his footstep on the stairs," you would have said that the keeping of that promise was worth more to you than much choice gold. But when the vision had disappeared, and you came not, there was pity and sorrow, even for you, written upon those features. If you wish to do good, and wield an influence for truth, be a man of your word.

☞ The charitable give out at the door, and God puts in at the window.

Hygiene.

[illegible]

For the World's Crisis.

THE HAIR.

The human hair blanched by age, fright, or disease, can be fully restored to its original natural color without dyeing it. My case illustrates this statement truthfully. My hair for seventeen years has been gradually turning white, but, lo! in one month again I have back my old auburn locks. Is it pride to want to look *naturally* young—look yourself? I guess not. I *won't* dye—I *will* restore. Wood's, Allen's, (etc.) Restorers work slow, imperfectly, and do injury. Hall's, of Nashua, does its work rapidly, is cooling, healing, and, in my case, positively without harm to brain, body, or general health. I know not the ingredients, but I do know, experimentally, and by observation in a score of cases, that it is a most marvellously transforming compound. Heads of sixty-five years are changed by it to the color of youth. When done, once in ten days is sufficient to use. If men and women *will* use such things (and they *will*, reader,) buy Reuben P. Hall's (Nashua, N. H.) Hair Renewer. I think he will sell to clergymen at wholesale prices.

P. S. My *friends* all know me still.

D. T. T.

DRINKING.

Man is the only animal that drinks without being thirsty, swallowing whole quarts of water when nature does not call for it, with the alleged view of "washing out" the system. When persons are thirsty, that thirst should be fully assuaged with moderately cool water, drank (in summer time or under great bodily heat or fatigue) very leisurely, but not within half an hour of eating a regular meal. Eminent physiologists agree that drinking at meals dilutes the gastric juice, diminishes its solvent power, and retards digestion, especially if what is drank is cold. Persons in vigorous health, and who work or exercise a great part of every day in the open air, may drink a glass of water, or a single cup of weak coffee or tea, at each meal, and live to a good old age. But it is very certain that sedentary persons and invalids can not go beyond that habitually, with impunity. The wisdom of such consists in drinking nothing at all at the regular meals beyond a swallow or two at a time of some hot drink of a mild and nutritious character. Feeble persons will be benefited by hot drinks, because they warm up the body, excite the circulation, and thus promote digestion, if taken while eating, and not exceeding a cupful.

Cold water ought never to be drank within half an hour of eating; for the colder it is, the more instantly does it arrest digestion, not only by diluting the gastric juice, but by reducing its temperature, which is near one hundred degrees. Ice-water is something over thirty-two degrees, and, when swallowed, mixes with the gastric juice, and lowers its temperature, not to be elevated until heat enough has been withdrawn from the general system; and that draft must be made until the hundred degrees of warmth are attained: but some persons have so little vitality, that the body exhausts itself in its instinctive efforts to help the stomach, from which its life and strength come; and the person rises from the table with a cold chill running down the back or over the whole body. Sometimes these drafts upon the body for warmth to the stomach, are so sudden and great, that they can not be met, and instantaneous death is the result. Many a person has dropped dead at the pump or at the spring; such a result is more certain if, in addition to the person being very warm at the time of drinking, there is also great bodily fatigue. A French general recently fell dead from drinking cold water on reaching the top of a mountain over-heated and exhausted in the effort of bringing up his battallions with promptitude. Under all circumstances of heat or fatigue, the glass of water should be grasped in the hand, held half a minute, then, taking not over two swallows, rest a quarter of a minute; then two swallows more, and so on, until the thirst is nearly assuaged. It will seldom happen that a person is inclined to take over half a dozen swallows thus.

No case is remembered in the practice of a quarter of a century, where malt liquors, wines, brandies, or any alcoholic drinks whatever, have ever had a permanent good effect in improving the digestion. Apparent advantages sometimes result, but they are transient or deceptive. If there is no appetite, it is because nature has provided no gastric juice; and that is the product of nature, not of alcohol. If there is appetite but no digestive power, liquor no more supplies that power than would the lash give strength to an exhausted donkey. If torture does arouse the sinking beast, it is only that it shall fall a little later into a still greater exhaustion from which there is no recovery; so with the use of liquor and tobacco as whetters of the appetite, when at length the desire for the accustomed stimulus ceases, and the man "sickens;" there is no longer a relish for the dram and the chew, and life fades apace, either in a stupor from which there is no awaking, or by wasting and uncontrollable diarrhea.—*Hall's Journal of Health.*

THE SCIENCE OF COOKING.

Two things are necessary to be taught, the one the value of several articles of food now left to waste by the wayside; the other how to cook. The English and Americans are notoriously the worst and most wasteful cooks in the world, and among the most prejudiced feeders. Fine wheaten bread—not half so nutritious, by the by, as that which has the bran left in, tea in unknown quantities, the best meat or none at all, a celebrated fish or two, with a score of prejudices against the cheap, the unknown, or the unusual, constitute their table of comfort. As to any make-shift, any savory preparation out of unpromising material—not one in a thousand entertains such an idea.

Assuming, then, that substances which have certain nutritious properties are fit for human food, the next question is, the true art and science of cooking. That art which shall make pleasant, cheap and wholesome dishes out of material which at present is only thrown away, is no contemptible matter in a densely populated country. And it is no such very great mystery, after all; but can be reduced, like most other things, to a few simple rules. Of these the primary and the most important is, throw nothing away, but make all your refuse into soap, and let the soup-pot be the standing institution of your kitchen. Bones, gristle, bits of old meat, left over, vegetables, dry crusts, anything and everything makes soup; so, throw them all into the "three-legged pot"—dear to Soyer—and await the result with patient trust.

Nothing need be wasted. It is only ignorance or unthought which piles to the dirt-heap at the expense of the tureen, and cannot turn material to double uses. Make soup with cold water, which extracts all the albumen and fibrine; but boil meat in hot water, which instantly coagulates the albumen, and makes a kind of skin, through which the juices do not escape. Soup, with the addition of fried bread, supplies all the wants of the human stomach. Here we have the essence of meat, with the salt and albumen of the vegetables; while the mastication process so needful for digestion, is carried on by means of the fried bread, which also gives the [illegible] otherwise wanting. The French know what they are about with their soups, both "gras" and "maigres," and are wiser than we, when they put a small piece of inferior beef to double duty. (The *pot-au-feu* with *bouilli* to follow, is a kind of epitome of food of excellent properties.) First there is the soup, which has not extracted all the essence of the meat, but only enough to make itself, leaving a sufficiency in the solid. This soup is eaten with bread and flavored with herbs and vegetables. Then comes the *bouilli*, the inferior piece of meat, stewed down into a state of luxurious softness not unlike marrow; which piece would have been uneatable if cooked in the plain roast or boiled fashion; at present it is soft, rich, nutritious, and with its garnish of carrots or other vegetables, makes a dish which might content the most fastidious. An American laborer's wife would have boiled the meat to rags, or have roasted it to a cinder, or haply have left it half raw, and have railed at the butcher all the time of dinner for his dishonesty in supplying her with meat which no one could get their teeth through when they had it. Of course not; inferior meats need careful cooking; and that slow, cautious cooking which softens the fibres without extracting the juices, is just as possible to the poorest laborer who has three bricks and a kettle, as it is to the cook of the most luxurious family.

Again, another rule too often neglected, is to cover the vessel in which you boil or stew, so as to keep in all the "goodness," which else flies off with the steam and mingles with the soot in the chimney. Cooks rarely do this; they delight in tilting the lid on one side, and so letting the "goodness" escape. Escape it must somehow, else the cook will never be satisfied. Again, another fallacy in which she indulges, is the need of an tremendous fire. Ask a friend to dinner, and order a chop and potatoes, and your cook will not be induced to let you off under thrice the amount of kitchen fire absolutely required. The little Frenchwoman who stews and simmers half a dozen choice dishes over three or four queer little holes filled with charcoal, would cook a dinner for twenty with less fuel than your cook demands for two. Everything must boil at a gallop, and roast at fever heat. Nothing can be done slowly; which however is the very shibboleth of choice cooking.

All meat ought to be done slowly. If it is stewed it can hardly be done with too much deliberation; if it is boiled, it simply boils itself hard and tasteless if it goes too fast; if it is roasted, how often do we encounter a joint with the outside burnt to a cinder and the inside left raw! This is one of the commonest forms of "cook's misfortunes." The virtues of a slow fire are scarcely to be exaggerated; the value of cautious cooking scarcely to be overrated. By it we save fuel, in nutritious properties of the food, in flavor and delicacy of taste; while the wild roaring open fire of the ordinary kitchen but runs up a coal bill and spoils the family dinner, for no good to any one save the butcher and the coal merchant.—*Ex.*

INFANTS AND AIR.

Parliamentary returns show that of twenty-eight hundred infants annually sent to various hospitals to be taken care of twenty-four out of twenty-five died before they were a year old! A law was immediately passed that they should be sent to the country thereafter, when it was found that only nine out of twenty-five died the first year; that is, instead of twenty-six hundred and ninety dying, there were only four hundred and fifty, a difference of twenty-two hundred and forty.

This simple unvarnished statement of an indisputable fact, ought to impress the mind of every parent deeply, with the importance and duty of using all practicable means for securing to children the habitual breathing of the purest air possible; being careful to avoid a radical, mischievous, and most prevalent error that warm air is necessarily impure. Warmth is as essential to infantile health as pure air. How best to secure both, should be our constant study. There are more deaths under five years of age, in New York, than there are from five to sixty years, owing to three things, a want of pure air, of suitable warmth, and proper food. In these three ways are found the overwhelming majority of causes for the fearful statement above named. Let every parent in city or country, in hovel or mansion, mature these things.

To die childless, after having been once blessed with dear children, must be one of the most terrible of all calamities of the heart; yet, in countless multitudes of cases, the sufferers are the authors of their own crushing sorrows, by reason of their unpardonable ignorance or more criminal neglect.—*Hall's Journal of Health.*

☞ To enjoy health, eat only when hungry, take rest in sleep as soon as tired, and when not eating or resting, spend your time in such muscular activities as will be interesting, agreeable and profitable.

The World's Crisis
AND SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WHAT OF THE NIGHT?

BY LORD KINLOCH.

Watchman, what of the night?
Clears not the darkened sky?
Come there no signs of light?
Is not the morning nigh?
"Darkness is all around;
Nowhere may light be found,
Save from the watcher's fire;
Thou must again inquire.

Watchman, what of the night?
Long I have lain awake,
Yearning for fair and bright,
Finding no dawn to break.
"Darkness begins to fly,
Though but to watcher's eye;
Still must the night-lamp burn,
Yet thou may'st soon return."

Watchman, what of the night?
Peaceful now is thy state;
Long as my God deems right,
Quiet my soul will wait.
"Up from the eastern hills
Rays are like rushing rills;
Up! from thy darkness spring;
Up! and thine anthem sing."
—*The Catholic.*

For the World's Crisis.

REDEMPTION.

God's original plan failing in the peopling of the earth with a holy progeny, over whom the Father of mankind was to reign forever, he devises another scheme through the promised "seed of the woman" in his infinite love to our race. Thereby he inflicts a judgment deserved upon Satan, the enemy of God and "man," that he was but little aware of in all his wisdom.

Satan deceived Eve, the mother of mankind. Jehovah says to him, "Because thou hast done this, . . . her seed shall bruise thy head." The woman's "sorrow and conception" both were to be "greatly multiplied," and thereby a great number of children were to be born in a sinful world, and where vanity of life and death should cut off the generation, that out of the great multitude there might be saved and gathered in one all that believe, and are found worthy as the elect and chosen of God to reign in life under a new head, even the promised Redeemer. The lost of Adam's race are counted "the seed of the serpent," "the children of the Devil," because they are "the children of disobedience" like the Devil, and because they are "led captive by him at his will." Therefore the Devil is "the father" of all unbelievers and rebels against God, and with him they must have their final portion in perdition.

Through the promised seed, which is Jesus Christ, God's Son from heaven, there is promised the redemption of man from under the dominion of death and the grave. John 3: 14–17. While heathen philosophy without the light of the gospel bases man's future existence upon an inherent immortality in man which does not die, the Scriptures ground it on a faith directly the reverse; namely, the resurrection of the body from the grave. 1 Cor. 15: 18, 19, 32.

If, therefore, there is to be no resurrection from the dead of the *defunct body*, man's future existence in any sense or condition whatever is unrevealed, and never will occur. Prove then to the christian world the non-resurrection of man's body from the grave and the dust where the curse leaves it, and they have no hope of future life or reward to soul; spirit, or body.

In the redemption in Jesus Christ, all mankind in due time are to be delivered from the Adamic law and its penalty, under which they are shut up and suffer, and be brought back to life again. In this particular Christ is "the Savior of all men." 1 Tim. 4: 10. This is proven from the following incontrovertible scriptures;—"As by the offence of one judgment came upon *all* men to condemnation; even so by the righteousness of one the free gift came upon *all* men unto the justification of life."—Rom. 5: 18.

The "one offence" and "condemnation" which "came upon *all men*" is stated thus: "By one man sin entered into the world, and death by sin; and so death passed upon *all* men."—Rom. 5: 12. "All" in this verse is universal; so it is in verse 18. "By the offence of one judgment came upon *all* men to condemnation." This includes the whole of Adam's posterity, as well as v. 12. So also does the latter clause of the verse: "By the righteousness of one the free gift came upon *all* men unto justification of life." Who will dare say not?

By the redemption in Christ there is to be then a universal salvation of *all* men from under the condemnation of the violated law of Adam and its penalty. This is right and just, inasmuch as we are put on probation for ourselves for another world. The same doctrine is taught in the following still more explicit language: "For since by man came death, by man came also the resurrection of the dead. For as in Adam *all* die, even so in Christ shall *all* be made alive." "All" in the first sentence includes the whole race of Adam, old and young, righteous and wicked; and "all" in the latter includes the whole number also. And as by one, they came down to death, by the other man they are raised from the dead. Thus Christ is to be "the Savior of all men" from under the Adamic condemnation and death, back to the *Adamic* life.

While Jesus Christ is "the Savior of all men" in this sense, he is "specially of those that believe." To them he becomes "the author of eternal salvation" by the bestowment of that "eternal life" he has promised "unto all them that obey him."

Here are two classes of Adam's race to whom He is to impart immortality and eternal life.

1st. Believers. "He that believeth and is baptized shall be saved."—Mark 16: 16. "If by one man's offence death reigned by one; much more THEY which *receive abundance of grace and of the gift of righteousness* shall reign in life by one, Jesus Christ."—Rom. 5: 17.

Those who are to "reign in life" are "they" only (1st) "which receive abundance of grace." Who are they? Believers. "The elect, according to the election of grace," are believers; for grace elects only those of faith. "By grace are ye saved through faith."—Eph. 2: 8, 9. (2nd.) They which "receive the gift of righteousness." And who are they? Believers. 2 Cor. 5: 21; Rom. 4: 3, 22–24; Rom. 10: 6–10; 1 John, 5th chap. These will, on their resurrection and resuscitation to life, have imparted to them immediately immortality by a mysterious and glorious change. 1 Cor. 15: 45–58.

2nd. The second class to whom is to be imparted immortality and eternal life are—*infants*.

A Roman Catholic Bishop said in my hearing not long since that "there are two ways to heaven. 1st. Innocence baptized. 2nd. Penance." Now both of these are by works. Children of course, in his estimation, unbaptized, are unsaved. And penance takes the precedence of faith.

I regard that there is only *one way* to heaven; and that is through Jesus Christ, "the way, the truth, and the life." Believers are saved through the *redemption* that is in Jesus Christ, and *faith*. Infants are saved through the redemption that is in Jesus Christ, and *innocence*. A little child is as innocent as the angels, having "not sinned after the similitude of Adam's transgression." "Nevertheless death has reigned even over them," because "by one man's sin death passed upon all." That little children are fit in their innocence and undeveloped character for heaven is evident by the Savior's language. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

From this we learn that little children need no conversion; and second, the language includes the whole class,—not as *some* little children, but as the class. Their moral culture and instruction, like ours, will be developed more and more in the world to come. Again Jesus says, "Of such is the kingdom of heaven." As Dr. Adam Clarke says: "The kingdom of heaven will be greatly constituted of little children." This is nothing strange, when we think of the multitude which die. And finally, "their angels" are in heaven, who are their ministering spirits, as they too are the heirs of salvation.

Christ delivers them from under the condemnation and death they die in Adam, and brings them back to life; and as they are innocent of any sin, he saves and redeems them forever. They do not fall nor die in their spiritual Father of the everlasting age, and they are placed beyond the power of sinning! Thanks be to God for this salvation for our little ones.

"Blind infidelity, turn pale and die,
Beneath this stone four infant children lie.
Say, are they saved, or lost?
If death's by sin, they sinned, for they are here.
If heaven's by works, in heaven they can't appear.
Revere the sacred word, the knot's untied.
They died, for Adam sinned;
They live, for Jesus died."

Thus beautifully and scripturally on the tombstone over four little innocent children's graves is written an epitaph which contains the hope of these little ones. Ye afflicted and sorrowing mothers, who refuse to "be comforted for your children, because they are not; thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

There is another class of the human family who do not receive eternal salvation. Jesus Christ raises them to life, and from under the condemnation of the Adamic law and its penalty; but he does not become to them "the author of eternal salvation," because he is only such to "all them that obey him." These are the wicked, impenitent, unbelieving, and rebellious. They are raised from the dead to life again, but under condemnation. Not for Adam's sin, but for their own guilt, disobedience, and rejection of the mercy of God. John 5: 28, 29. "All . . . shall come forth, . . . they that have done evil, unto the resurrection of damnation."

We have quoted the scripture which declares "THEY which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." All do not receive the gift of righteousness, of Adam's race. This, the following scriptures attest: "For as by one man's disobedience *many* (mark how careful the scripture is guarded here!) were made sinners." Not "*all*." Children were not made sinners. They have "not sinned after the similitude of Adam's transgression." While "all" were brought under the condemnation of death, the judgment passed for Adam's sin. All were not made sinners. "So by the obedience of one shall *many* be made righteous." Rom. 5: 19. Mark. Not *all*; for that would not be true. *Unbelievers* are not made righteous, nor do they "receive the gift of righteousness." Rev. 22: 10–12; Rom. 2: 4–11. Jesus Christ will neither impart to them "the gift of righteousness" on their resurrection from the dead, nor that immortality and eternal life, which is given to believers. Therefore they come forth the subjects of "corruption" and the "second death." Gal. 6: 7–18; Rev. 20: 14, 15.

If we wish to be saved from such judgment and condemnation and the "second death," we must be among believers, who "receive abundance of grace, and the gift of righteousness," and hence "reign in life" with Jesus Christ. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

3rd. I have only to add that Jesus Christ is to redeem man's lost and forfeited inheritance. Rom. 8: 19–22; Eph. 1: 13, 14; Acts 3: 19; Heb. 1: 10–12. "Shall be changed." The same language is used in reference to our mortal bodies. 1 Cor. 15th chap.; Phil. 3d chap.; Isa. 65: 17; 2 Pet. 3d chap.; Rev. 22: 22.

Man and his inheritance, thus redeemed, will be pure, intelligent, happy, without disease, pain, or death; and live and reign with his Redeemer forever.

"How solid all, where change shall come no more."
"O ye blessed scenes of permanent delight!
Full above measure! lasting beyond bound!"
"On life's fair tree, fast by the throne of God,
What golden joys, ambrosial, clustering glow!"
—*Young.*

O. R. FASSETT.

For the World's Crisis.

THE WORLD'S CONVERSION.

It is evident to all who have ever tried to inform themselves of the fact, that the doctrine of the world's conversion originated through Dr. Daniel Whitney, who flourished as a writer about the last of the seventeenth century. It is also just as evident that *not one* of the early christians ever promulgated such a doctrine, or even expressed themselves of any such views.

Now the noted Faber says, "If a doctrine totally unknown to the primitive church, spring up in any subsequent age, in any century, that doctrine stands on its very front impressed with the brand of mere human invention." To be sure this assertion of Faber must carry its own weight, but it is obvious to every one that, "if the doctrine be true, it is a strange omission in the teachings of the apostles and their immediate successors."

But one thing we are aware of, and that is this: "Man has ever had a tendency to deviate from the paths of virtue, and, if we take the history of the past, we find that we are forced to admit, that from one period of time to another, he has ever grown worse instead of better."

When Adam was placed in the garden of Eden, the world was perfect. Angels could hymn their anthems over the new born creation,—all the sons of God could shout for joy. But how long did this state of perfection exist? No sooner was that sacred soil polluted by the footprints of Satan, than man was found violating the divine laws of his Creator. And from that moment, he began to grow worse and worse, until the mercies of God are suspended, and he is swept from off the face of the earth. Again Noah comes forth beneath the armies of Providence, and then the world is converted! Every creature beneath the arched heavens can participate in the joys of "almost Eden restored."

But how long do these things continue thus? The wheels of time can scarcely make a revolution, ere Babel's sons are raising their puny arm against their God, and through castles of their own building, (like many at the present day,) are trying to get to heaven some other way than "through Christ and the resurrection." And so it has ever been. Fifty years after Christ had introduced the gospel, the world was nearer converted than at the present day; and where is the prospect of its getting any better? Monopoly and moral corruption are the ruling elements of the day, and all the time growing worse.

And did Christ, in all his preaching, ever intimate any such state of "temporal church perfection?" Nay, verily. The wheat and tares were to grow together until the end of the world. And the grand historic predictions delivered on the Mount of Olives, foretell of wars and rumors of wars, famines, &c., down to the end of time. And more than this, "*As it was in the days of Noah*" "*so shall also the coming of the Son of Man be*: For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, *and knew not until the flood came and took them all away*; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Does this look like the world's conversion? Does this look like a temporal millenium? "A sad picture, indeed."

Paul says, "I have not shunned to declare unto you all the counsel of God." Where did Paul ever speak of the world's conversion? Echo answers, "Where?" Considering all his teaching, together with that of the rest of the apostles, we are obliged to conclude that it is an "ungrounded hypothesis." Hear him: "In *the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, &c., having a form of godliness, but denying the power thereof: From such turn away."

This is in the *last days*, when orthodoxy is getting the world converted! But again: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Orthodoxy turns the picture the other side out, and tells us that "evil men shall grow better and better!" Once more: "That day shall not come except there come a falling away first, and that man of sin be revealed, . . . whom the Lord shall . . . destroy with the brightness of his coming." If the Lord destroys him with the brightness of his coming, then orthodoxy does not destroy him a thousand years previous by preaching! But there is, indeed, another side, and although its premises are very unsound, it is argued with great zeal by its advocates. The docility of beasts, predicted in Isa. 11th, is very strenuously forced in support of that theory. But by examining the fourth verse, we find that the docility of beasts occurs *after* Christ has smitten "the earth with the rod of his mouth, and" *slain the wicked* (not converted them) "with the breath of his lips."

Again, they fly to Isa. 2: "Neither shall they learn war any more." But this, also, is after the law goes forth out of Zion "and the word of the Lord from Jerusalem." Hence, after the restitution. Well, it is decreed that "every knee shall . . . bow and every tongue shall confess." Very true, and criminals often do the same by an earthly judge; but it remains for orthodoxy to prove that it is done this side of the judgment.

But here comes the grand argument: "Christ will have a triumphant church at his appearing, and so he is going to bind Satan a thousand years, and then the world is no longer deceived, and will all come to the knowledge of the truth."

But the conclusion must follow the premise, and if Satan is bound a thousand years prior to Christ's coming, and the world is converted, at the end of that period he is let loose again, and deceives them, and they backslide, a great number at least, and fire comes down from God out of heaven and devours them; so the world is not converted *at* his coming, if it is before.

But it is evident to all unbiased minds, that at the binding of Satan the saints have a resurrection, and that event does not take place until the Lord himself descends, "with a shout, with the voice of the archangel and with the trump of God." 1 Thess. 4: 16. Hence, the millenium comes *after* the advent, and not before.

One thing cannot be denied, and that is, the doctrine of the world's conversion is in prophesy, just as much as America; "for when they cry peace, peace, sudden destruction cometh upon them, if they are God's elect? Orthodoxy answer.

I will close by inserting a little testimony from the lips of a minister who got up to put down "Millerism" in this place one year ago: "Don't be frightened about the world's coming to an end next year, for it wont! My Bible teaches me that Satan is going to be bound a thousand years, AND THE WORLD IS GOING TO BE CONVERTED!" We thought if that man had got the job of catching him, he might be bound soon.

J. W. TAYLOR.

Chatham Valley, Pa.

A REVIEW OF THE TIMES.

We live in an age of deception. "A fast age." Fast not only in the progress of human events, and the fearful prospects which follow them—but fast in all the ten thousand various arts and systems of deception and dishonesty, which men make haste to invent and practise upon the unwary and unsuspecting.

Humbugging and all manner of deception could not be much more popular than now. He who can triumphantly boast of being the greatest deceiver, and the most successful thief, literally gains the highest place in the estimation of the people. While the applaudits of the masses everywhere trumpet his name and fame for being what is popularly termed "a smart man."

In fact it is no uncommon thing for the professedly good men of this age as they are called, to laugh and make light of dishonesty, as if it were some trivial thing calculated to excite men's mirthfulness. The good man of to-day is foolish, and the honest man is ignorant, the christian if he be truly one, in the sense of being an obedient believer of the gospel, is either fanatical, insane or something worse than an infidel. This is the way the influential portion of mankind speak of things to-day.

The men who have the heart to frown upon wickedness and rebuke the workers of iniquity are few and far between—here and there one who remain simply as the salt of the earth.

The popular feeling of the present day has become so vitiated, that there is no desire any longer to see truth, purity and simplicity triumph over gross animalism that now curses the world, by blighting every pure thought, and tainting every holy affection.

The mass of mankind being thus under the power of lust, follow their own evil thinkings, and vain imaginations which seldom rise higher than the fleshly, or animal man. Therefore, though sin and wickedness may be looked upon as sinful, yet its exceeding hatefulness cannot be realized.

Thus the great majority of mankind in this day and age of the world are deceived and deluded, not realizing the flagrant crimes and awful deeds of wickedness, which hasten the coming day of wrath.

Again, the education and literature of the day, together with the great progress the world has made in all the natural sciences, aided by the power of the press, only makes the various systems of deception so much the stronger. Since by these things it is thought that the original stock of virtue and christianity is very much augmented, whereas it is directly the reverse, as all the facts in the case will abundantly show. Never was vice so common as now, or crime so bold and unblushing; but if the education and scientific improvements of this age had made the world so much better, as many claim, then their effects ought to be seen and visibly felt.

But alas! men forget that education and secular knowledge is not christianity—or that educating a man does not change his heart, deliver him from sin, and justify him in the sight of God. The education of to-day, is but the golden gloss, which covers the baser metal. Strip off the gloss and the original corruption still remains in all its horrid loathsomeness. [illegible] —But there is another and [illegible] error and deception, viz.: that the present restless and inconstant state of things is, nevertheless, permanent and enduring. Although all nations are being shaken and convulsed by war and commotion, and the earth itself rocking to and fro beneath its almost intolerable burden of wickedness; still man, with his heart "failing him for fear of those things coming on the earth," vainly dreams that the present state must last for ages on ages to come.

Nothing would disappoint the world more than the immediate ending of all political and ecclesiastical rule and the establishment of a permanent and enduring monarchy on earth, under the supervision of Jesus Christ and his immortal saints.

I say nothing would disappoint the world more, from the fact, that there is no kingdom state or church, but what vainly conceives that they have some great and God-given mission to fulfill, which will ultimately bless mankind.

Hence the political and ecclesiastical rulers and their objects, have no idea the great end of the present state and system of things is rapidly approximating. They know not that it is written, "the Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Isa. 23: 9.

That day is rapidly coming. The world is already ripe for the harvest. Earth groans for deliverance! Wickedness, misery and misrule must come to an end!

The vail of deception which is cast over the face of all nations will soon be rent asunder! May the day soon come when Satan shall be bound, and deceive the nations no longer.—*California Crisis.*

For the World's Crisis.

WAR.

Yes, war is the cry throughout our land. But Jesus is soon coming to establish a reign of peace and righteousness; then there will be no more war; its devastations will end, and its implements will be destroyed; all the elements of discord will then be no more. What a happy experience will those know who have lived in strict obedience to all the requirements of God.

If we desire to secure to ourselves immortality and eternal life, we must take our Bible for our guide and carefully and prayerfully study its teachings and obey its precepts; although it may cost us our reputation, subject us to ridicule, and be the means of persecution. For our Bible tells us that all they that "live godly in Christ Jesus shall suffer persecution."

Let me notice a few of the many things that we are required to do. Christ tells us (Matt. 5: 44), to love our enemies. Can we in love to our enemy take his life, or in any way injure him? Again. No murderer will enter the kingdom of heaven. Can we take the life of our enemy and then get into the kingdom? I fear not. Paul says, "Give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord." Rom. 12: 19. Again. "Recompense to no man evil for evil." Rom. 12: 17. "Overcome evil with good. Rom. 12: 21. "Follow peace with all men." Heb. 12: 14. "The servant of the Lord must not strive, but be gentle toward all men." 2 Tim. 2: 24. "I send you forth as sheep among wolves: be ye therefore wise as serpents, and harmless as doves. Matt. 10: 16. "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." Matt. 26: 52.

I might find other places that speak as plainly and emphatically as these; and I think such language as the above needs no comment. Let it suffice for me to say, I must obey God rather than man; and I could not with my present understanding of the above Scriptures take the life of my fellow-man purposely under any circumstances; for should I do it I believe I should forfeit my right to eternal life in the kingdom of God. Yet I understand that he who aspires to official positions and makes use of the elective franchise must also fight for governments. But I am a pilgrim and a stranger, and look to God only for protection, who is able to take care of his children, even though they may be in the lions' den. Let us live close to Jesus, that when he shall appear we may have confidence, and not be ashamed before him at his coming.

E. B. GARD.

Earlville, Iowa.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM.

The tendency of the age towards what is called "refinement" has had a great influence over men's minds in disposing them to reject everything supernatural as being superstition. Neologists have explained away all the miracles of the Bible; and many of its plainest statements are made to lose their meaning by the figurative system of interpretation, which, even in the hands of good men, has come to be considered the natural one. And yet, at the same time, we behold the strange phenomenon of parties who, a little while ago, would believe nothing but what their external senses conveyed to them—who "believed in all unbelief"—now giving ready credence to the demoniacal communications of the last fifteen years as entirely truthful and reliable. Speaking great swelling words, and professing themselves to be wise, they are become fools.

Now, it is much to be noted that many christians, although they hear incidentally, and cannot help hearing a great deal about "spiritualism" and "spiritual circles," in their daily intercourse, still look upon them as nothing more than childish superstition, or developments of the occult powers of nature and magnetic science. If we could get their attention, we would warn them, with all the earnestness we can command, to avoid any connection with these things, lest their souls should suffer loss. In the most cunning manner Satan has paved the way, until he has accustomed the community to regard with indifference, as belonging to the mere "mental phenomena" and customs of the times, matters that tend to sap the very foundations of our most holy faith. "Spiritual circles" are generally regarded as childish and silly whims, and "mediums" as weak minded and credulous persons; whereas the fact is, the system is witchcraft, simply and purely; and a fully developed medium is what is described in Matt. 8: 28—34, Mark 5: 1—13, Luke 8: 26—33. The proof of this is cumulative, and the experiment within easy reach in every town in the land, according to 1 John 4: 1. And every established christian ought to make it; not only in order to convince himself, but, especially, in order to be in a position to warn young persons who are easily led astray, and are often, in the first instance, attracted by a natural curiosity. Thus he would be enabled to hold up this Satanic wickedness in its true light, and to forearm with the proper antidote such as are in danger of being poisoned by it, and ruined in soul and body.

The Scriptures teach us that necromancy and witchcraft are *real*: it does not denounce imaginary things. Let every one who would be saved avoid frequenting spiritual circles and consulting mediums, as he would the pestilence.

Modern intercourse with demons, . . . has, however, taken a new turn in the manner of its development. It has marked characteristics of its own; *it speaks as a lamb*, with all deceivableness of unrighteousness. It glorifies christian virtues, worships God, speaks respectfully of Christ, and extols morality to the skies; but when compelled to show its true colors, denies the atonement, and the inspiration and divine authority of the Scriptures.

The communications which these wicked spirits, transforming themselves, like their master, into angels of light, have been making, have, at length, tinged the habits of thought of the whole nation: their teachings have been received first as novel, then as instructive, and now as *authoritative*. The spiritualists have multiplied rapidly throughout the whole of Christendom, but especially in this country. In the year 1862, the professed spiritualists of New York city, alone, were estimated at 90,000; since then they have been doubled, if not quadrupled; and now they have become so emboldened with the influence they have acquired over public sentiment, that a National Convention of Spiritualists is proposed to be holden in Chicago in the month of August, this year, and that for the avowed purpose of seeking to control the principles of the nation.

The abstract antichristian leaven which, in various ways, has been working in the world since the days of John, is fast assuming the concrete in the glorification and projected deification of human institutions; nor has Protestantism escaped the snare. *Man-worship has become entirely interwoven with the framework of society*, not excepting the ordinances, systems and enterprises of the church itself. Witchcraft, in its final development of spiritualism, has *ripened* the whole, and prepared the world for the speedy establishment of "anthropotheism" (paying divine honors to a mortal man, or his image), in the person of the Coming Man, or Antichrist; who will be hailed with acclamation, so long as he brings with him the promise of the highest worldly prosperity.

At first, he will, probably, be content with the universal direction of *civil* life, but will speedily develop into open blasphemy, and the rejection of Christ, at least as having any claim to influence *mundane affairs*.

If this is so, it is a matter of the utmost importance for every disciple of Jesus to recognize betimes the true nature of the abomination called "Spiritualism," before he becomes entangled in it.

It would lead us too far to go into a detailed proof in these pages. Let it suffice that spiritualism has poisoned all the springs of moral conduct, is undermining the principles of society as based on the teachings of the New Testament, and is busy in confounding all distinctions of right and wrong. It is the duty of every christian to examine its nature, to avoid it, and to warn others. . . .

Spiritualism has leavened our whole ethical system. What was wanting in the tendency of the trashy novel literature and the secret societies of the day, it has filled up.

The end of the age is close upon us; it were both foolish and sinful to disregard the thickening signs of the times. We do not now propose to point them out; but, among them all, none are more unmistakable than the moral condition of the world; and prominent in it stands forth *the appearance on the scene of the seducing spirits of* 1 Tim. 4, *and their demon doctrines*. Unless these are at work, the time of the end is not yet. It is very noteworthy that their advent is so very particularly pointed out by the Holy Spirit. Of nothing else in the whole range of divine truth is He said to speak "*expressly*." The subject is evidently of the highest moment, and cannot be lightly passed over without imperilling the most important interests. We unhesitatingly assert that the "seducing spirits and doctrines of devils" are identical with "spiritualism;" in other words, spiritualism is demonism.

Observe that whilst christians yield up their wills to the divine Savior, Jesus, the first and indispensable requirement from mediums is that they yield up their wills, totally and impassively, to the demons who are their familiar spirits, and who personate various individuals among the dead, as from time to time suits their purpose. These demons are lying spirits, and to listen to their impulses [illegible] tion. Their influence will soon be almost universal. They shall deceive, if it were possible, the very elect. Holding out a form of godliness, and denying the power thereof, they have undermined the outward christianity of the churches, and will [illegible] the whole world; and [illegible] the most surprising, [illegible] will enthrone the personal Antichrist [illegible] their work in "the secret chambers" [illegible] that the Messiah of the world [illegible] bringing with him the true [illegible] human society" for which mankind have so long waited.

It is true that the system [illegible] not yet fully developed, yet it is sufficiently so to enable every christian mind [illegible] clearly perceive the five characteristic marks by which this latest infernal [illegible] is distinguished from all previous forms of necromancy and sorcery. And let him that readeth take heed; for, prominent among those excluded forever from the heavenly city will be found the sorcerers.

It is predicted of these latter-day demons in 1 Tim. 4: 1—3, that

1. They shall cause men to depart from the faith in Christ.
2. They shall teach doctrines of demons.
3. They shall speak lies in hypocrisy, having their conscience seared with a hot iron.
4. They shall forbid to marry.
5. They shall command to abstain from meats.

We freely grant that these things were foreshadowed, dimly, in the Popish system; it is not necessary to prove that their complete fulfillment is to be looked for elsewhere.

We propose in other articles, to take up these five characteristic points in the order named.—*Prophetic Times.*

For the World's Crisis.

PARABLES.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom."—Matt. 25: 1.

Parables are always given to illustrate some doctrine or subject which the speaker wishes to communicate. Nothing has so good an effect on the mind as to teach spiritual truths by parables. Thus Christ taught his disciples and followers, that their memories might the more easily retain and be often refreshed, and long remember and keep in view any important truth. If we apply the parable wrongly, if we put on a false construction, it will serve to lead us into an error, and blinds us instead of producing light. Men often explain parables by fancy, to suit their own notions, without any evidence but their own ingenuity, and by this means there will be as many different explanations as there are ingenious men.

The proper way to explain a parable is to take the word to explain it. Christ has given us rules by which to understand parables,—by explaining some himself. The explanation given by Christ of the parable of the tares and the wheat, is a rule that will bear in about all cases. There is a rule for the explanation of all parables found in the word of God; and that rule is the word of God itself.

Christ, in Matthew, by the parable of the sower, shows the sower to be the Son of man; the good seed, children of the kingdom; the tares, children of the wicked one; the harvest, the end of the world; the reapers, angels. There is no change nor contradiction in the Bible in the explanation of parables, as we have ever found.

The parable of the ten virgins. Matt. 25. The kingdom of heaven, there spoken of, we believe means the gospel day, or circle of God's government under the gospel dispensation. This can be proved by the word of God. Matt. 3: 1, 2,—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand,"—that is, the gospel day is come. Again, Jesus came into Galilee preaching the gospel of the kingdom of God, saying, "The time is fulfilled." This gospel of the kingdom has been preached since John's day. But the everlasting kingdom of God is yet to be set up. In this parable of the ten virgins it reads, they all took lamps, which means the word of God. David said, "Thy word is a lamp to my feet." A lamp is of no practical use without oil. The difference between the virgins was, the foolish took no oil with them; they had no faith, no well grounded hope in the gospel; a theory, a mere profession, or no profession at all. While on the other hand, the wise virgins took good care to provide themselves with oil in their vessels with their lamps. They possessed strong faith in God and his word, and waited for his Son from heaven.

It would seem this parable has its fulfillment near the close of time, mostly when the evil servant is saying in his heart, "My Lord delayeth his coming;" when the signs are being fulfilled just before the Lord comes. The foolish said unto the wise, "Give us of your oil, for our lamps are gone out." But the wise answered saying, Not so, lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves. And while they (the foolish) went to buy, the Bridegroom came, and they that were ready went in to the marriage, and the door was shut." This implies, the closing up of the mediatorial kingdom, and finishing the gospel day. Proof, Lk. 13: 24–28,—"When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

THE MARRIAGE

is the time when Christ shall come the second time, without [illegible] elect from [illegible] this takes [illegible]

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[illegible], not one missing. The whole church of [illegible] will be there. She will be perfect in beauty, all gloriously arrayed. Rev. 19: 7–9.

THE MIDNIGHT CRY

is given by the watchmen, or some of them, who by the word of God discover *the time* is revealed, and immediately give the warning voice, "Behold, the Bridegroom cometh! go ye out to meet him." This portion of the parable is supposed to have been fulfilled; by others, that it has not yet been fulfilled, but will soon be. I am of the opinion it has been fulfilled in a most remarkable manner. The midnight cry has sounded. One or two on every quarter of the globe have proclaimed the news of a coming Savior the second time, and agree in the time. Wolfe of Asia, Irving of England, Mason of Scotland, Miller of America, were some of the many who first proclaimed the midnight cry,—"Behold he cometh!" Since those days thousands have arisen and testified to the same blessed hope, and have trimmed their lamps, and waited for the Son of man from heaven.

The divine spirit has illuminated the mind, and shines forth upon the pages of prophecy; so that we are able to know the kingdom of God is at hand. The signs of these times show conclusively that we are in the immediate vicinity of the last day, and the saints of God are enabled to lift up their heads and rejoice in a speedy deliverance. On the other hand, the foolish virgins, having no light upon this glorious subject, scoff, and smite their fellow servants; and although they once professed to believe the same thing, they now turn away, and eat and drink with the drunken. "And the Lord of that (wicked) servant shall come in an hour when he looketh not for him, . . . and shall cut him asunder, and appoint him his portion with the hypocrites." See Matt. 24: 51.

J. E. CLARK.

For the World's Crisis.

BUSINESS REPORT
Of the Maine Adv. Annual Conference.

Conference met according to appointment Friday morning, Oct. 7th, and was called to order by the Secretary. H. B. Seavey was chosen Moderator, I. C. Wellcome nominated as Secretary, but declining to serve, W. H. Mitchell was chosen.

Moved, a committee of three be appointed by the Chair to prepare business for the meeting.

Doings of the last conference called for and read.

The committee report the following questions: 1st, to hear the "Mission" report, and to adopt some measure for future action. 2nd, to examine the fellowship of the ministry of this conference. 3rd, whether we shall remain as we are in our conference organization, or effect a change. 4th, to spend a season in giving and hearing reports from our various fields of labor.

Voted, To accept the report of the committee.

Report of the missions called for, read, accepted, and adopted.

MISSION REPORT.

Our receipts and expenses are as follows:

Collected on old subscriptions (in 1862–3)	$24.50
Collected on new subscriptions (in 1863–4)	37.15
Collected by Eld. G. H. Leverton	155.24
Collected by Eld. J. R. Hall	90.18
Received for books and tracts	10.05
Total	$317.12
EXPENSES.	
Paid out, balance due treasury (1863)	$40.97
Paid Eld. J. R. Hall for four months	91.67
" " " " expenses	5.50
Paid Eld. C. H. Leverton	102.45
" " " " expenses	52.79
Paid for books and tracts	26.72
Total	$320.10
Total receipts	$317.12
Total expenditures	320.10
Due treasury	$2.98

Subscriptions uncollected, which will more than balance the amount due if collected.

The second question taken up, and the fellowship of the ministry examined. There being dissatisfaction on the part of some with regard to the course pursued by one of the ministers, it was

Voted, That those dissatisfied meet some time after this session.

The third question taken up and discussed.

Voted, To adjourn to the close of the afternoon services. Met again as per adjournment, and resumed the question under previous consideration.

Voted, That the conference remain under its present arrangement.

A resolution was presented by Bro. Wellcome to correct the notion existing in the minds of some that we are in sympathy with the "Southern Rebellion." Not carried.

Voted, That a committee of three be chosen to appoint a missionary for the ensuing year, if thought best, or to dispose of the missionary property now on hand.

Voted, That W. H. Mitchell, R. R. York, and Thomas Smith be that committee.

Voted, That Bro. I. C. Wellcome, by the following request, be dismissed from this conference:—

"Dear Brethren:—While I believe that the Maine Advent Annual Conference has been an important instrumentality in the hand of God in advancing his cause throughout this State during a season of disorder and trial, yet it seems to be wanting some essential elements to be an active and efficient body for self-discipline and preservation. It needs a deeper sense of individual responsibility in its work, to make it of sufficient importance to bear its responsibilities and its burdens. To meet merely for the sake of an annual social gathering, is quite a different matter from a united, active, well-disciplined business conference. I therefore respectfully request to withdraw from this conference at the close of this session.

I. C. WELLCOME."

Voted, to adjourn until Saturday at the close of the afternoon meeting. Met again at the close of the P. M. meeting Saturday, and after some discussion,

Voted, That Bro. E. M. Haggett be appointed to examine statements made by Eld. [illegible], referring to the settlement of difficulties between him and others, and make report of the same to the ministers of this conference.

Voted, to adjourn to the call of the President and Secretary.

W. H. MITCHELL, *Secretary*.

For the World's Crisis.

NOT SO EXPENSIVE.

In my notice of Webster's Dictionary, last week, I spoke as if its price might seem high in currency. The retail price is $12. And I suppose this is paid by that class of persons who are disposed, and can afford, to ask no favor in the price of any thing. And this is really the fair and just price of the book. But just prices can not always be asserted [illegible]. And I am told that the work is sold more or less at $10.

[illegible] that I was in error in speaking of Webster's edition with Appendix of Pictorial Illustrations as published after Worcester's. It preceded Worcester's issue by about six months.

C. F. H.

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 8, 1864.

☞ We have not yet received a supply of Bro. Thurman's Chronology. We have some seventy or eighty orders waiting. As soon as the fourth edition is issued we shall expect to fill all orders. Be *patient*.

CHRONOLOGY.—We would recommend to our readers to preserve the article on chronology, in "our paper" this week, prepared by Bro. Wm. Sheldon. Give it a *careful examination*, comparing it with the Bible. Make yourselves master of it before you dismiss the subject.

"INFORMATION WANTED."

Under the above heading, on the *third* page, may be found several items of business, to which we call the attention of every reader of this paper. Perhaps *your* name may be in the list. If so, please give us the required information at *once*. Some of the names have been advertized for months, and yet we have received no response. We cannot attend to your business, unless we have your *address*. If your business is not attended to in season, always look in the notes "to correspondents," or under the head of "information wanted." If you who write to the office would only be *particular* to give your *names, post office address, and State*, in a VERY PLAIN manner, it would save us much trouble and perplexity.

PITTSFIELD.

We recently spent a few days with the church in Pittsfield, N. H., and found it doing well and in a healthy state. It is like a city on a hill, which can be seen from a distance. A very large audience assembled at the town hall, Lord's day, Oct. 23d. Two were baptized, and there is a good prospect that others will give their hearts to the Savior and get ready for his coming. We had pleasant visits with Brn. C. S. Emerson and S. S. Mooney, who reside in Pittsfield, and are faithful watchmen.

We spoke on the new chronology, by Bro. Thurman, and found there were ears to hear, and hearts to rejoice at the sound. It was pleasant to be there, and hear the refreshing testimony coming from hearts warm with the love of Jesus. They seem to be determined to be *christians* in the true sense of the word. They are fully satisfied that nothing short of entire consecration to the Lord will fit them for his coming, and they are resolved to be ready to welcome him when he comes.

THE PROSPECT.

The political aspect of our country looks very threatening. Dark clouds are rising that forebode a terrible storm, that may overturn the very foundations of society. Men are becoming desperate, and ready to do almost anything to accomplish their purposes. Selfishness rules the hearts of the people as we have never seen it before. There is a spirit of recklessness that is truly alarming. They seem like mad men, frenzied by poisoned liquors, regardless of the rights of any one who may oppose their wild career.

Before "our paper" reaches its readers this week, it will be decided who shall be the chief magistrate of the nation; and when that is known, we may expect very exciting times in all directions. Let us trust in the Lord, and wait patiently for him. This is the time to be firm for the *right*, leaving the consequences with Him who rules in the heavens. All will be well if we obey *Him*.

END OF THE SIXTY-NINE WEEKS.

If we can fix the point where a given period *ends*, it is an easy matter to reckon backwards and ascertain its commencement. So, if we can find the *termination* of the sixty-nine weeks of Dan. 9: 25, we can readily tell where they began. The verse containing this period reads as follows:—"Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times."

In a former article, we gave some evidence that "Messiah the Prince" came when "Jesus was *born* in Bethlehem of Judea," B. C. 5. A further examination of this point settles the matter most clearly. *Messiah* in Hebrew is the same as *Christ* in the Greek. In John 4: 25, 26, we read of a conversation between Jesus and a woman of Samaria, in which she says;—"I know that *Messias* cometh, which is called *Christ*. . . . Jesus saith unto her, I that speak unto thee am he."

In Luke 2: 11, the angel said to the shepherds, "Unto you is born this day, in the city of David, a Savior, which is *Christ* the Lord." In John 1: 41, we read, "We have found the *Messias* which is, being interpreted, the Christ," or "the anointed" as in the marginal reading.

It has been claimed by some that Christ was not *anointed* till his baptism. But we are no where told in the Bible that he was anointed at that time. The word *kristos*, rendered *Christ*, occurs between five and six hundred times in the New Testament, and is defined in Greek lexicons by the one word—ANOINTED. All passages where the word "Christ" occurs in our version would be correctly rendered by the word "anointed." The Greek of Luke 2: 11—"Who is Christ the Lord—is *hos esti kristos kurios*—who is *anointed* Lord.

"When Herod the king had . . . gathered all the chief priests and scribes of the people together, he demanded of them where (the Christ) (the anointed) should be born"—Matt. 2: 4. The title—"the anointed," or "the Christ"—from *ho kristos*, is now used as a proper name. See Robinson's Greek lexicon. But Jesus is called the anointed at his *birth*. It is said of Simeon, "It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ,"—*kriston*, anointed. It is certain that Jesus is called the "anointed" from the time he is *born*, and that Messiah in Hebrew means the same as *kristos* in Greek. The Hebrew word occurs in the Old Testament thirty-nine times and is translated *anointed* in all passages but two, which are in Dan. 9: 25, 26, where it is rendered "Messiah." In the Syriac Testament, the word rendered "Christ" in our version is rendered "Messiah."

We think no further proof is needed to show beyond all controversy, that when we read in Dan. 9: 25,—"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto Messiah* the Prince, shall be seven weeks, and three-score and two weeks," it means to the time when Jesus our Savior was BORN. Hence no system of chronology can be correct that does not put "the commandment to restore and to build Jerusalem," sixty nine weeks, or 483 years, before the birth of our Lord. The commandment of Cyrus is the *only* one that answers to the prophecy; but Ptolemy's canon, on which all standard chronologies are based, dates the decree of Cyrus 536 B. C., hence he must be wrong. When his errors are corrected according to Bro. Thurman's astronomical calculations, all appears to be harmonious, and the commandment of Cyrus comes at the right date,—483 years before the birth of "Messiah the Prince," thus demonstrating that he is the one foretold by the prophets. Praise the Lord for the clear light that now shines upon the Scriptures relating to the prophetic periods, and the signs which show so plainly that the Messiah is about to appear the second time. Reader, are you ready?

THE BIBLE CHRONOLOGY.

The more carefully we examine the chronology of Bro. Thurman, the clearer and more simple it looks. It is continually opening new beauties. Said a late correspondent, when writing about this work:

"I never studied chronology before; I could not understand the 'prophetic periods,' of which there has always been so much talk and speculation. I used to read a little of what different ones have written upon them, but could never seem to get a run of them, or have much of any understanding about the matter. But this work of Bro. Thurman's seems so *plain* and *straight-forward*, that I do not see how any one can help understanding it. I take pleasure in reading it over and over, as I have some part of it, it is so simple and easy to understand. It all looks very reasonable."

It is a peculiar characteristic of truth, that it looks better and better the more closely it is examined. Truth always bears inspection, and shines the brighter afterwards. We think those who read and study Bro. Thurman's work with care, will find these remarks specially applicable to it. The more critically it is examined, the better the reader will be satisfied of its *thoroughness*; and yet it is so plain, one may wonder it was not seen before. But when we remember it was to be sealed up to "the time of the end," then the whole matter seems consistent.

BRO. STEPHENSON'S CHRONOLOGY.

As we gave Bro. Stephenson's notice of his lectures to be held at Seneca Falls, N. Y., last month, it may be a duty we owe to our readers to give the results, as published in the *Millennial Harbinger*, of Nov. 2nd. The editor, Bro. Newman, says:—

"Mr. John Stevenson has given his seven Lectures on Chronology illustrated by his long CHART in this place. The last was given on the 24th inst. We heard five of them. We watched the argument very closely. Beside the public lectures, we had several private interviews with Mr. Stevenson. The lectures were disjointed, and in some cases unintelligible. Mr. Stevenson, having devoted eighteen years to the study of the subject, is of course, familiar with its details, but as many of his audience were not so familiar with it, and his speech was somewhat broken, the majority of his audience often failed to catch his ideas. We were told that Mr. S. believes himself to be raised up by God to make this subject known to the world, and he is therefore so confident, that to others he is offensively dogmatical, while using such language as this: 'No wise man will refute my position; it will only be those who know nothing about the subject, who will attempt it,' etc. From the first Mr. S. was calling for machinists, draftsmen, accountants, school teachers, professors, arithmeticians, and mathematicians to come and show his figuring false, if they could. On Monday evening a good machinist, who was not interested in our faith, said he would have answered Mr. S., but he did not like the idea of being called a fool in advance. These and similar words were, apparently at least, intended to keep men of such professions from answering Mr. S.

On Tuesday evening several such men were in to hear the last lecture; this was known to Mr. S., and the result was that such men were not called for at all. He had no use for them. An old school-teacher and professor asked Mr. S. a few questions, and pointed out a discrepancy, but was quickly interrupted and put down by Mr. S. who was very much out of humor.

Having obtained permission, on Monday evening we pointed out some grave blunders in the calculations of Mr. S., which we will present to our readers. We repeated the same again with additional arguments against it, on Tuesday evening, after Mr. S. had, as usual, denounced those that attempted to refute him; representing that those who could not see his arguments 'may as well have a turnip on their shoulders for a head.' We were not deterred, however, from opposing it; for 'such slang was not argument,' as we told the audience.

Our readers will remember the remarks of Dr. Litch in the *Advent Herald* which we copied two weeks ago; and which Mr. S. attempted to answer last week, but which was just no answer at all. Below we give an item from Eld. J. V. Himes, published in the *Voice of the West*, two weeks ago:—

CHRONOLOGY.—By request we publish this week a sketch of a series of lectures on chronology, to be delivered at Seneca Falls, by Mr. J. Stevenson. We think that truth and justice require, that before any further chronological arguments based on the Canon of Ptolemy be presented, that some error be shown in Bro. Thurman's astronomical calculations which, if correct, show the Canon to be unreliable. Until such an error be shown, we are justified in regarding all [illegible] as being unsound in foundation."

In the [illegible] Mr. Stephenson uses the following language:—

"1. That 6000 years [illegible] in 1866. That 70 Jubilees, or the amount of time contained in 70x50=3500 years, from the institution of the Jubilee, on the Israelites entering the land of Canaan, ends in 1866.

"3. That a Jubilee of Jubilees, 50x50=2500 years from the great Passover in the 18th year of king Josiah, ends in 1866.

"4. That the 2300 days (years) of Dan. 8: 13, 14, ends in 1866, reckoned from the 20th of Artaxerxes as bound by the Canon of Ptolemy.

"5. That the 1335, 1290 and 1260 days (years) of Dan. 12, all end in 1866.

"6. That, supposing the Mosaic ritual had been brought down to our times, a jubilee year would begin in the fall of the year 1866. Vulgar era.

"The 2300 days and 70 weeks are illustrated by a large diagram, from which will be demonstrated that we are now living in the year 1845 true time, and hence the coming year 1866, vulgar era, is the true year 1847. Thus showing that Daniel's numbers are, as formerly understood, true to-day, and bring us to the cleansing of the Sanctuary year of release, or year of redemption."

We will take up these items, one by one, and show their inconclusiveness; first remarking that by Mr. Stephenson's last paragraph, it will be seen that he makes A. D. 1866, to be but 1847, true time. . . .

1. If 6000 years end in 1866 true time, it will not end till our A. D. 1885, for Mr. S. figures this down on the acknowledged 'Christian Era.'

2, 3 and 6. The ending of 50 and 70 Jubilees in 1866. This is also figured down on the acknowledged Christian Era which Mr. S. says, is incorrect. Hence 1866 true time, will be 1885. But as he claims to prove that 1866 of our acknowledged Era will be a Jubilee, and as there are but 19 years between 1866 and 1885, and a Jubilee demands 50 years, the whole theory of the Jubilees falls to the ground. Again, these must be counted by Jewish time if at all, and as the Jewish clock stopped ticking 1800 years ago, it is impossible to set the time for a Jubilee; as two centuries, one before and one after Christ, are in 'utter confusion,' chronologically considered. This Mr. S. admitted.

5 and 6. Mr. S. claims that the 2300 days of Dan. 8: 13, 14, ends in 1866. He reckons 'from the 20th of Artaxerxes as bound by the Canon of Ptolemy.' We will now show that if Mr. S. is bound by the Canon of Ptolemy, his theory is proved false by several years. He makes the 'seventy weeks' of Dan. 9: 25, to be a part of the 2300 years, and says it is the 'key' to it. Now, to commence these at 'the 20th of Artaxerxes as bound by the Canon of Ptolemy,' proves that the 2300 years end in 1857, and it is 'BOUND' and immovably fixed at that point; and it will not help him to say that 1866 is the true 1847, for if that be so the true 1857 will be 1876; and this would unhinge all his theory. If, therefore, the 1260, 1290 and 1335 days of Dan. 12 end in 1866, either of our acknowledged Era or true time, they are also out of joint; for they would end in A. D. 1866 or 1885 true time; while the 2300 ends in 1857, or 1876. This, indeed, is like his Chart—exhibiting the theories of TEN different Chronologists, ALL contradicting one another on the dates of important transactions—'CONFUSION WORSE CONFOUNDED.'

If the Canon of Ptolemy is correct, his theory is false; and if the Canon be false, his theory is equally so, being based upon it, as Mr. S. claims.

The 'complex ten years' and the 'sliding scale,' Mr. S. speaks of in his answer to Dr. Litch, is for the purpose of making an extra ten years to have his theory come out at 1866. He claims that the 2300 years began ten years too soon, and by his 'sliding scale' he endeavors to make that ten years double itself in the ending of the 2300 years; and allowing one year for a mistake in the ministry of Christ, it makes but 19 years—1847 and 19 are 1866.

Now if the vision be 2300 years and it commenced ten years too soon, what man with a show of plausibility will contend that the end will be set forward more than ten years? He claims it at the ending up of the B. C. and beginning of the A. D., but what man is there that cannot see that what is not on the one side is on the other? If we cut an apple in two, out of the centre, what is not on the one piece is on the other. A school-boy can see that! . . .

We should have said that the Chart is a splendid piece of workmanship, and shows that Mr. S. has been to work at the ancient and modern histories as well as with the paint brush."

POPE'S HOUSE AT JERUSALEM.

A Paris correspondent of the London *Christian Times* says:—

"A private letter from Jerusalem informs me that the house intended for the residence of his Holiness, whenever he feels inclined or forced to take another flight, is being built in that city. I leave this fact to the meditation of the prophetic students among your readers. Our Jansenists, the only members, I believe, of the Catholic church who make a conscientious study of prophecy, declare that Anti-christ is to sit on Peter's chair at Rome, 'whence evil has ever come;' they will probably regard the possible flight of an amiable man, too weak to stem the torrent of Ultramontane doctrine and practice, as the preliminary act in the last great drama of darkness, which they daily expect, and which, after a terrible sifting time, is to usher in the reformation of religion, the conversion and restoration of Israel, and the personal reign of our Lord. I know some who are daily in earnest prayer that the Spirit of God may revive and reform their church; and doubt not that they are met at the throne of grace by many unknown brethren, who will be greatly surprised one day to meet them at the right hand of the King of glory. I need not repeat that these are regarded black sheep, or worse than Protestants, by the real Romish church, and they so far deserve the name that they are not on firm, clear ground, but persist in calling themselves members of a church whose infallible decrees they disbelieve and reject."

For the World's Crisis.

CONFERENCE REPORT.

The quarterly conference appointed at Lincolnville Centre, commenced Friday morning with a prayer and conference meeting, continuing in the P. M. Friday evening Bro. I Damman preached. Text, John 13: 35. Saturday, conference at 9 o'clock,—interest increasing. Sermon at 2 o'clock by Bro. Hall. Text, Acts 14: 12. Sermon at 7 o'clock by Bro. Baker, from 1 Pet. 4: 7. Sunday, conference at 9 o'clock A. M. Good interest. Sermon at 10 o'clock by Bro. Reed. Text, Luke 20: 35, 36. Sermon at 2 o'clock by Bro. Nason. Text, Isa. 43: 10. Evening, sermon by Bro. Baker. Text, 1 Cor. 15: 14.

At our business meeting Saturday, chose Bro. Thomas Smith Chairman.

Voted, the next quarterly conference be held at Frankfort Mills.

Voted, the time for holding said meeting be left with Bro. Baker, of Frankfort, and the Clerk.

The storm of Thursday eve. prevented the meeting, and although the storm continued through Friday, our conference commenced as reported, and as the meeting progressed the interest increased. Our hearts have been encouraged by our coming together, hoping many were convinced of the need of searching God's word, to know whereof we affirm.

M. YOUNG, *Clerk*.

☞ An authentic journal says that the clergy of the United States costs $6,000,000, criminals $19,000,000, lawyers $35,000,000, tobacco $40,000,000, rum $100,000,000 annually. This speaks volumes.

THE NEW $2000 TRACT FUND.

[illegible] give the sums affixed to [illegible] the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$414.70
Hannah E. Fletcher pd	.25
M. A. C. Patch pd	1.00
Mrs. J. B. Skinner pd	.75
J. A. Cleaveland pd	1.00
C. Harvey pd	.25
A. E. Dewitt pd	.25
Sidney Hall pd	5.00

From Bro. E. Woodruff.

BRO. GRANT:—I think it is the best we can do to cast in our mite for the Tract Fund. It is no more than other churches do. It is well to have a willing mind to do good; and by casting our bread upon the waters, we may find it after many days. It is the first year I have taken the Crisis. I truly consider it the best family reading we have, except the Bible, and I could not get along without it. We hear from all the campmeetings, and the good that is done, besides many interesting letters. If any think they have not given enough for the Tract Fund, let them give more. It is a good cause, in which every brother and sister ought to be interested. The tracts, as well as the Crisis, are very interesting to read. May the brethren and sisters be liberal to help the poor.

We are few and lonely in this place, trying to serve the Lord. We have no preaching but the Crisis. We should like to hear some preaching brethren, if they would come this way. Yours looking for that blessed hope,

Roxbury, Ct. ENOCH WOODRUFF.

From Bro. B. Perham.

BRO. GRANT:—I love the Advent cause so well, I am doing and shall do all I can to send round those little preachers, in the form of tracts, so that the people can have the truth in some way or other; and I assure you I love the truth so well, I am constrained to buy the truth in the shape of tracts, and freely give them to those who will read them; and although I have been sick, and am a poor man, the love of God constrains me to send this two dollar bill to the Tract Fund, with a humble prayer to God that it may be the means of doing some good in leading some precious sinners to my dear Redeemer. And if my heavenly Father will prosper me for the future, as he has the few months past, I shall send some more money to the Tract Fund before long; and I hope my Advent brethren and sisters will go and do likewise.

Brattleboro, Vt. B. PERHAM.

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Nov. 8th. Gold is worth to-day $2.45. Canada bills, $2.35.

FINANCIAL REPORT
Of Wilbraham Campmeeting, 1864.

Balance in Treasurer's hands from last year's receipts	$153.70
Cash received on pledges made at campmeeting of 1863	30.15
Collections and subscriptions, including several which have been paid since campmeeting	382.69
Sale of straw and lumber	127.80
Rent of hulled corn stand and barber's shop	31.00
Amount received for board, and sales at the boarding house, oyster, cake and fruit stands, and from all other sources not included in the above receipts	2173.16
Total	$2898.50
EXPENSES.	
Paid Benj. Butler for lumber for erecting the boarding house, and for that used on the ground	$256.44
" Mr. Smith, for work erecting boarding house	106.68
" For straw, fuel, drawing water, and storing crockery	145.85
" For new crockery	100.91
" For various articles of table and cooking furniture, bought and hired	47.78
" Insurance on campmeeting property, advertising, postage and stationery	10.43
" For services rendered by various persons in the boarding department, at the various stands, and for work on the camp-ground	332.29
" Groceries, provisions, and the various articles used and sold at the boarding house and refreshment stands	1865.91
Total	$2866.32
Balance in Treasurer's hands	$32.18

In consequence of erecting the large building for the boarding department, purchasing new crockery, and various other articles, the large number of free boarders, and the high prices to be paid for every article used in boarding, while a moderate price was charged those who did pay their board, our expenses were larger than ever before, so that the amount to be raised by collection or subscription was unusually large, which the brethren and sisters cheerfully and promptly made up—yes, more than made up, with the blessing of God upon them, and the thanks of the committee for the kind and liberal manner in which they responded to their calls. We hope next year, the Lord willing, to make the camp-ground more *comfortable* than ever, by putting backs to the seats, and by making other necessary improvements.

At a meeting of the Advent Christian Association, held Aug. 25th, a committee was appointed "To *nominate* and *recommend* a campmeeting committee of five to the campmeeting for its election, to serve the ensuing year." The committee nominated the following brethren:—

S. G. MATHEWSON,
MILES GRANT,
GEO. T. ADAMS,
HIRAM MUNGER,
JAMES HEMENWAY.

Which names were presented to the brethren and sisters assembled at the preacher's stand, August 27th, for their action. The report of the nominating committee was accepted, and the above named brethren elected unanimously to serve as the Campmeeting Committee for 1865.

GEO. T. ADAMS, *Treasurer*.

LOANS TO THE LORD.

A sister in Glastenbury, Ct., sends $5.00 for the use of "Sr. Lydia, of Oswego Co., N. Y." We have forwarded it to her address.

For "Bro. John ——, Jr.," the Wood-sawyer, who is partially blind, has six to provide for, and is almost destitute of clothing, we have received, and forwarded to him the following donations: $2.00 from Mrs. E. A. K., West Cleaveland, O., to buy him some shirts; also, $2.00 from "A pilgrim" in Connecticut, for the same purpose. Bro. B. R. C., of Worcester, Mass., promises to send him some pants "which will be better for this season than those cotton ones."

POOR FUND DONATIONS.

To pay for the Crisis to the poor. Whole amount [illegible]

Previous donations	$[illegible]
Dorcas pd	5.00
Chas. Libby pd (for the poor in his town)	2.50
A friend pd	.50
D. Wilson pd	2.00
M. F. pd	2.50
R. D. Hibbard pd (for Bro. John ——, Jr., the wood-sawyer)	2.50
Eliza Stow pd	2.00
Mrs. S. Hawkes pd	1.00
" " pd (for Bro. John ——, Jr.)	.50
Mrs. E. B. Lyon pd	.30
Mrs. G. E. Otis pd	1.00
J. Richardson pd (for the poor in his town)	1.00
Lobo pd (for Bro. John ——, Jr.)	1.00
B. Perham pd	2.00
S. M. Locke pd	2.50
A. Damon pd	1.50
B. R. C. pd	1.00
A pilgrim pd	1.00
Church in Whitefield, N. H., for their own poor pd	1.25
Eliza A. Waldron pd	2.50
S. B. Temple pd	1.25
E. Jewett pd	1.00
J. Myers pd	2.50
E. A. T. pd	1.00
H. Hitchcock pd	1.00
S. Frost pd	.67
B. Tuttle pd	5.00
E. E. Dewitt pd	.50
Pleasant Valley, Ct. pd	2.00
B. W. W. pd	2.50

VOICES FROM THE POOR.

FROM AN AFFLICTED SISTER IN LITCHFIELD CO., CT.

I still live in sorrow, pain and loneliness. My dear parents both died six years ago, and left me alone, all alone, on this bed of pain and weariness, and wholly dependent upon charity for my support; and my expenses are heavy. (I am obliged to hire a woman to live with me.)

For more than thirty long weary years I have been entirely confined to this bed of extreme suffering. But God has supported me, and I will ever put my trust in him. His grace is sufficient to carry me safely through all these heavy trials. In my helpless, dependent condition, I am not able to pay for your valuable paper. I like it well, and would gladly pay for it if I could. I feel very thankful for the comfort of reading it so long, and have no right to expect to receive it free any longer. So you will be obliged to stop it, for I feel that I have taxed your kindness too much already. But I do thank you, my christian brother, even more than I can express. May God bless and reward you abundantly. I am, with christian love, your grateful friend,

CHLOE.

Sister Chloe's paper shall not be stopped. The brethren will see to it.

FROM A BROTHER IN FAIRFIELD CO., CT.

I know not what to say to you in regard to the Crisis. I have a large family of six children, and hardly work enough to keep them in food. I have had no work at my trade, of any account, for three months. I have wanted to send you some money, but cannot till times are better, which I fear never will be until Jesus comes. It seems to me I never can do without the Crisis, for it is my food and drink, and without I shall die out, I fear. I hope to be able some time to send you the pay, but for the present you must do as you think best. Your brother in Christ, A.

THE BANK OF THE LORD'S POOR.

I read with deep interest the letters from the Lord's poor; and although I am myself a poor man, I feel moved, I think by the Spirit of God, to take some stock in the *Bank of the Lord's Poor*, so that they can still have the Crisis sent to them *free*. I will take a $2.00 share now, and perhaps in a few weeks I will take another share; and I know my dear and lovely Savior will pay me back four-fold, and therefore I think it will be a profitable investment.

B. PERHAM.

Brattleboro, Vt.

Please find enclosed $1.00 for the *Bank of the Lord's Poor*. Use it to pay for Lydia, of Oswego Co., if she is not provided for; if she is, use it for whom you please. I, too, am poor, and had *my* wood to pick up when my poor helpless mother was living. But now she sleeps in Jesus, and I am waiting for him to come and raise the dead and change the living, that we may all praise him together forevermore.

MARY.

The cry of the Lord's poor for the bread of life should open the purses of all who love Jesus. I have the Lead Palsy in my hands, and cannot work much; yet I want to do a little to give the truth to the needy and the destitute. I therefore send you $2.00, and take a share in the *Bank of the Lord's Poor*.

Pownal, Vt. DAVID WILSON.

Ho! Ye Rich!

Listen to these voices from the sympathizing *poor*. They know how to *feel* for their poorer brethren, and how to *give*, too. They who have given, thus far, are mostly poor; and of their little they have given much. The rich have not yet spoken. Shall we not hear from *them*? Ye who, Zaccheus-like, "give THE HALF of your goods to feed the poor,"—if there are such among us,—will you not, too, share in the present blessing, and the future reward of the cheerful and liberal *giver*? Where are your *tens*, your *twenties*, your *fifties*, and your *hundreds*, that you can spare just as well as not, and be all the *richer* for it? "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth, shall be watered also himself." Who else will take shares in the *Bank of the Lord's Poor*?

W. B. H.

Pennsylvania Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Edinboro	2	Pierce	1
Kinzua	1	Shippensburg	3
Little Cooley	1	Tompkinsville	1
Philadelphia	1	Wattsburg?	1
		Total	13

Ohio Free List.

Amesmeith	1	Olena	1
Fairfield	1	Ottokee	1
Norwalk?	1	Ostrander	1
New Vienna	1	Van Wert	1
		Total	9

New Jersey Free List.

Burlington	1	Old Bridge	1
Newark	1	Total	3

An Example.

The pastor of the church in Whitefield, N. H., writes:—"The church, at our last covenant meeting, contributed to pay for their own poor; so I send you the money, $——.

J. A. CLEAVELAND."

The church in Whitefield is the first that has acted in behalf of their own poor. Shall not their example be followed at once by hundreds of others?

Our Preaching Brethren.

"I wish to ask if the preaching brethren who receive the Crisis free, are included in the published lists?" B.

They are. But those of them who act as agents for the Crisis,—obtaining new subscribers and forwarding collections,—are, for their works' sake, considered as entitled to receive the paper free of charge. These, perhaps, should have been omitted from the published lists; but as they are marked "free" on our books to distinguish them from those who are liable to have bills sent to them, they were counted in with the rest.

We have other ministers on our free list, who co-operate with the Crisis in word and doctrine, but have done nothing to extend its circulation or increase its circle of usefulness. We shall be happy to continue the paper to them as heretofore, and intend to as long as we have the means to do so. But will they not, in return, see what they can do, and do what they can, to increase its list of subscribers? Come, brethren, wake up. Work! work, till the Lord comes. Circulate the truth. The Crisis is doing good; help it do more.

FROM A MINISTER IN NEW YORK.

You wish to hear from all your free subscribers, and, as I am one, you want to hear from me. Well, rather than have the Crisis stop coming, I would pay (or try to) $5.00 a year for it. I am a poor *preacher*, and the Lord sent me a pair of twin babies last June to take care of for him, and he sends us enough along to supply their wants and ours, just as he has agreed in his word; and if you want some pay from me for the Crisis, and must have it, why, I'll ask the Lord, and he'll give me something for you, I think. I cannot do anything alone, but, with the Lord's help, I can do much. Some said to me, "How can you take care of so many babies?" (We have four children in all.) Said I, "I cannot; but *the Lord* and I can take care of forty, if he sends them." Thank God I have some faith yet. Jesus is coming soon. Amen.

B

No danger of our stopping it, Bro. B., while you labor for it, as you have done, in getting subscribers and making collections. It shall still come free, as heretofore. The Lord bless you, and the babies too.

ITALIAN MISSION.

Previous donations	$210 40
Dorcas pd	10.00
J. Richardson pd	1.00
A Sister in Christ pd	1.00
J. Clark pd	.25
John M. Stetler pd	10.00
A Sister pd	2.00
A. Simpson pd	1.00

Correspondence.

From Bro. B. Spaulding.

BRO. GRANT:—If I write too often you must lay my letters under the table. I have just seen the close of Lincolnville Conference. It was a good session. Union, harmony and brotherly love prevailed through the meeting, which was very generally attended, although the first two days were rainy. Some twelve or fifteen preachers were present, and the preaching was impressive, and believers were confirmed, strengthened and encouraged.—There was no strife or contention about words and forms, but a disposition to think and let think, to speak and let speak, to act and let others act, prevailed. There was no pressing of peculiar views to the injury of others. Each enjoyed his own views without molestation. To say all are perfectly joined in the same mind and judgment is what can never be said in this imperfect state. People do and will have their own ideas of Scripture truth.

In Portland also they had the same united, harmonious Conference, and though there were different opinions on minor points, they labored together in harmony, as they should. I rejoice to see that in Maine there is a disposition, while they enjoy their own opinion, to let others enjoy theirs. I think in Maine the cause is advancing. Young men are being raised up and called of God and qualified by him to feed the people with knowledge and understanding. Thus we have a large increase of preachers, yet not enough to supply the demand for labor. Doors are open everywhere, and congregations can be had almost anywhere in Maine. In much of the back country they have no settled ministers and few churches. Of course in such places there is but little sectarianism. I have experienced great hospitality and kindness everywhere, and a disposition to help me on my journey after a godly sort has been manifested in all places where I have been, and I have enjoyed my labors much. I calculate to give lectures almost every evening. My strength has rather improved. I love this work, hope to be able to remain in it until my Master comes, which I believe cannot be far ahead. I actually expect to see the heavens lighted up with the glorious Shekinah, and see the Just One coming, and to hear the rumbling of the wheels of that fiery chariot spoken of by Daniel the prophet

The bundle of tracts and papers sent to me at Yarmouth, I have received, after they had lain there six or eight weeks, for which the Publication Society will receive my hearty thanks. I will see that they are all used economically. These little messengers are doing much to spread the light of God's truth. The Lord bless and increase the efforts of the Society, until the knowledge of the Lord shall cover the whole earth. Brethren, be faithful, be active, be devoted, walk circumspectly, and be living epistles known and read of all men; keep the unity of the Spirit, love as brethren, be pitiful, be kind, be courteous, and God will bless you, and an abundant entrance be administered to you into the heavenly kingdom. Yours, B. SPAULDING.

Lincolnville, Me., Oct. 18.

From Bro. P. H. Lawrence.

DEAR BRETHREN:—If I could tell you all how good the Lord has been to me and those connected with my charge for the past year, you would say with me that there is no lack to them that obey him! The first five months of the past year, including a tour out West of a few weeks in Illinois, where I had some heavenly meetings with some dear old friends and pilgrim strangers, were spent in the city of Worcester, Mass., where in connection with the saints worshipping at Temperance Hall, my lap was often filled to overflowing as Sabbath after Sabbath the word of life was poured forth from the sacred desk by Brn. Boutell, Brewer, Couch, A. Ross, Carpenter, Himiaway, and others, and again in the semi-weekly social meetings where the true spirit of worship predominated, and where

the object clearly was to prepare for those higher walks and more exalted positions in the soon coming restitution, of which God by the mouth of his holy prophets has spoken. How blessed were those hours when

"Heaven came down our souls to greet,
And glory crowned the mercy-seat!"

Those happy hours will ever hold a conspicuous place in the fond memories of the past.

During the four months last past I have been engaged in the mineral department in the comparative wilds of Canada (Sundays excepted). Bless the Lord forever, dear brethren and sisters, it seems to me that I never passed such a summer of blessing. As I have toiled through the week, as I have preached on God's holy days, I have been permitted by faith to drink draught succeeding draught from life's pure river; and as I write I feel its invigorating influence, its calm, healing waters rising higher and yet higher still, and here, bless the Lord forever, I have faith enough to swim into the city of jasper walls and gates of pearl, and take of the fruit of the tree of life according to His promise, and live forever.

Should these few thoughts meet the eye of any brother or sister who may be or may have been trying hard for this blessed state of enjoyment, remember, brethren, first the sacrifice, next the entire consecration of all that to us appertain, next the faith to take God at his word, and like a Jacob wrestle, and you must, you will prevail. Come, brother, come, sister; no doubts here, no storms. As the man upon the mountain top sees far below him the storm spending its fury upon the surrounding wilderness, so we live in the sunshine of heaven, and far beneath our feet we but dimly see the convulsive elements in their efforts to reach us. Here we feel

"Our real life in Christ concealed,
Deep in the Father's bosom lies,
And glorious as our Head revealed,
We soon shall meet him in the skies."

Come one, come all. God is able to make all grace abound to our account, and he will do it if we will believe him and do his commandments. Christ has sanctified the altar once for all. O, let us believe it and lay hold on eternal life.

I would say that I am making arrangements to spend the ensuing winter again in Worcester, and after the first of November that will be my address until further notice. I might here add that if any locality in that vicinity wished, say out a distance of a few miles, I would gladly devote an occasional Lord's day to them free of charge. Freely I have received, and freely I must give such as I have received. Your humble servant for Jesus' sake, PERE H. LAWRENCE.

Worcester, Mass.

From Ed. W. Deverell.

BRO. GRANT:—I consider the Crisis one of the best papers published; at least it appears so to me.

I left Canada a few days ago, to fulfill my appointment. I arrived safely at Rochester. The cause is not very flattering in this city. Finding that no arrangement had been made I left for Brockport. Here I staid with Bro. Davis, who kindly introduced me. Bro. Davis takes a lively interest in the cause. I formed a happy acquaintance with many of the pilgrims. I am happy to say they live in unity. May the good Lord still prosper and bless them. On my return to Rochester Bro. C. Vanderbuk had procured the use of a church; but before I got back the church was burnt to the ground. Bro. V. then opened his own house and took some trouble in inviting his neighbors in. Bless the Lord, we had two profitable meetings.

Left the kind friends for Seneca Falls. We arrived safely at Bro. G. Dillabaugh's, July 30th. With this brother I formed a happy acquaintance a number of years ago in Canada. The friends in this place have passed through severe trials, but there are still a few of the right stamp left yet. Here I received marked kindness from the dear brethren and sisters. May the good Lord bless them and preserve them from the errors that flood this place.

Albany. In this city I preached in what was then called the *House of Prayer* in the spring of 1842. They have passed through great changes, but, thank God, there are still some left that will not bow the knee to Baal. I am now stopping with Bro. Nichols, who is not forgetful to entertain strangers. I left Albany for New York, Aug. 11th. Had the pleasure of seeing Bro. G. Storrs, with whom I had some business to transact. When I call to mind that I landed in this city about thirty-seven years ago, a stranger in a strange land, my heart is both sad and glad. I feel glad that I can sing with all confidence,

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

Bless the Lord, Oh my soul, and all within me bless his holy name. I hope soon to get home. ED. W. DEVERELL.

Albany, Aug. 15th.

From Br. G. A. Streeter.

BRO. GRANT:—I have just returned from my tour in Vermont, and can say to the praise of God that the truth has gained ground. Spiritualism received a shock it will not get over at present. It was said by men in Plymouth they never were so stirred before. They rallied their force, and we gave them a charge from the gospel artillery in the name of the Lord. Brethren, it is high time that we are in earnest in our preaching. Souls are perishing for want of the good religion of Christ.

In my last tour I have seen some twenty-four arise for prayers and six or seven found peace. One was baptized. Praise God! I never felt more the weight of souls than now. I have been in new fields this fall laboring for my master. God has blessed my labors. Praise his holy name.

Any in new fields wishing my labors, if they will write me I will come when the Lord says. The poor need not hold back, for we have a rich Father, and his Son said once the poor shall have the gospel preached to them, and his word is good to-day.

Dear brethren, pray for me, that while I leave my dear wife and children to go out into the world to carry the glad tidings of my Master, I may have much of that wisdom that comes from above, rightly dividing the word of God. The Lord is at hand. Let us be up and doing. The Lord guide, is the prayer of thy brother in Christ, GEO. A. STREETER.

No. Dana, Mass.

☞ Truth is the only real lasting foundation for friendship; and in everything but truth there is a principle of decay and dissimulation.

For the World's Crisis.

THE NEW WORK ON THE SABBATH.

Be patient, friends, and not press too hard. Your letters have been duly received, but the work is not completed. Yet, with the favor of God, as in the past, it will not be long before it will be published.

The review of "both sides" is nearly completed, and I am now engaged in the review of J. N. Andrews' History (?) of the Sabbath. To those who are almost impatient to see the work, I would just say that, whereas there are more than one hundred authors referred to by Andrews—outside of the Bible—it is no small task to look them over. And, indeed, it will not be necessary to examine them all; but the more important will claim our attention; and of course it will take time. None, I presume, would be satisfied to have the work imperfectly done. I think it will pay to have it done thoroughly this time, so as to clear up at least a part of the errors and misrepresentations which are now before the public.

But while we are willing to wait a short time longer, it gives others who are disposed to say "*Preble is used up*" a little more time to rejoice. And I say, let them rejoice if they will. But those who wait will find there is another *side* to this question from that which emanated from "Battle Creek." By misrepresentation and falsehood the Judaizers of old thought, no doubt, that Christ Jesus our Lord was "used up" when they saw him on the cross, and also when they reported that the disciples "stole him away" from the tomb while the "watch" were "asleep"! But so it is, that Christ and his gospel are still triumphant, and his people rejoice, though his enemies are scattered to the four winds!

If I may be allowed to judge in this case, the friends of the Christian Sabbath will be satisfied to wait, and allow full time in this matter. The review of "both sides," and also of the "History (?) of the Sabbath," added to what I have previously published, will necessarily increase the size of the work beyond what was first anticipated. And one great reason of a delay in the completion of the work for the press, is the effort so to arrange the vast amount of matter involved in this question into such form as not to swell the work so as to make it too expensive for the publisher and the buyer. It will probably make a book of some three hundred pages or more—cannot now tell exactly.

The other works which I intend to publish, as announced not long since in the Crisis, will be delayed till the issue of the book on the Sabbath question.

Due notice will be given when the work is ready. I am sure the Lord is blessing the humble effort at this time to bring out the truth, in answer to the prayers of many who are desiring the true light. Let us still pray, and have faith in God. T. M. PREBLE.

East Weare, N. H., Oct. 22d, 1864.

Obituaries.

E. REED.

Sister Emeline, daughter of Bro. Benjamin and Sister Mary Reed, of Richmond, Me., "fell asleep in Jesus," Oct. 12th, 1864, aged thirty-two years, eleven months.

Were I to consult my own feelings, I should lay aside my pen, and weep over the loss of this dear sister, rather than write her obituary. She was so good, and so much needed here, that we cannot give her up without great reluctance. No notice of mine can do justice to her worth. She was a jewel indeed. Possessed naturally with more than a common show of intelligence, and having acquired a good education, she was fitted for a large field of usefulness. But more than all else, she was an humble follower of the blessed Jesus, and in his cause was ever so faithful, that it may truly be said of her, "She hath done what she could." None knew her but to love her. Her counsels and labors were frequently required, at home and abroad; and she was ever ready to put forth a helping hand. As a public teacher she excelled, winning not only the esteem of all her pupils, but also the approbation of all interested.

Her illness was short, and her decease unexpected; but her holy life gave abundant evidence that her work was well done, and that she was prepared to sleep in Christ. But though dead, "she yet speaketh." The record she has left in her consistent, christian deportment, will preach when wintry winds howl over her grave, and when summer's suns shall pour their scorching rays upon her dust.

A large number of friends attended her funeral, and many were the tears shed over dear Emeline on the day of her burial, reminding one of the mournful scene recorded in Acts 9: 39, which words were used as a foundation of some remarks on the occasion. But there is joy mingled with all our sorrow, for we are confident that in a little while Emeline will awake to immortality, and we shall, if good, meet her on the "evergreen shore."

The almost broken-hearted, mourning family circle need our sympathies and prayers. Let us remember them in this hour of affliction. May the loving kindness of our God, which is far better than all human aid, rest upon them all. R. R. YORK.

S. J. HOLT.

Died in Hermon, Me., Sept. 24th, 1864, of consumption, Sabra Jane, wife of E. H. Holt, and daughter of Eld. N. F. and Mary H. Nason, aged twenty-six years.

How true that our days are few and full of trouble. Like the morning flower we are cut down and continue not; our thoughts perish, and we are consigned to the dust of death. But hope looks beyond the bounds of time and the bars of death, when He who has the keys of hades shall once more and forever say, come forth! It seems to me the angels are already in waiting attitude to receive the commission—Go, gather my saints that have made a covenant with me by sacrifice. Father and Mother Nason are not comfortless, though sorrowful, for it is not a thing incredible to them that God should raise the dead. They believe that Jenny sleeps in Jesus, therefore God will be sure to bring her with him from the grave. Then will the days of thy mourning be ended, as recorded in Isa. 60: 20; from which words of comfort were administered by the writer. I. DAMMAN.

CHARLES DENSMORE.

Died at his residence in East Bowdoinham, Me., Sept. 3d, 1864, Bro. Charles Densmore, aged about sixty-nine years.

Bro. Densmore embraced the christian faith in early life, and united with the Freewill Baptist church, among whom he was a bright and shining light. He traveled and labored considerable in Maine as a private christian, in prayer and exhortation, in which he was excelled by few, and being a good singer, he was very useful in helping forward the cause of Christ, which he loved above all others. He was among the first in Maine who embraced the Advent faith, in which he lived, labored and died, in the full faith of a glorious resurrection at the coming of Christ.

Bro. D. leaves a wife and twelve children to mourn their loss, but they sorrow not as others who have no hope. Funeral attended by the writer. C. GOUD.

The Toronto *Globe* publishes correspondence from New York, stating that "extensive secret arrangements are being made by rebels in New York to bring about a collision between the United States and Great Britain, making Canada the [illegible] ground."—[illegible]

Summary of News.

FOREIGN.

Liverpool, Oct. 22nd, Queenstown 23d.

FINANCIAL AFFAIRS. There was continued gloom and heaviness in financial and commercial circles, with additional failures. The discount demand at the Bank of England on the 18th was, however, comparatively light. The English funds were pretty steadily maintained, but speculative securities showed increasing weakness. Two Liverpool firms in the American trade were reported among the additional failures, and sundry houses in Manchester, including Barratt & Wilson, calico printers, for a considerable amount.

Letters from Brazil confirm the magnitude of the failures reported by the telegraph. The liabilities of Sonto & Co., the largest bankers in Rio Janeiro, are stated at £5,200,000 sterling; those of Gomez & Filo at £3,000,000 sterling, and those of Montenegro & Henia at £1,600,000 sterling, making a total of £11,000,000 sterling. The stoppage of Sonto & Co. appears to have been the cause of the entire mischief. An extraordinary number of smaller failures are said to have followed the downfall of the banks. One banking firm (Messrs. Babia & Inmos) held their ground during many days' drain, paying out £600,000, thus establishing public confidence in them. At the closing of the mail there were symptoms of an improvement, but during most of the period the panic was such that the military police were called out and the banking houses were occupied by troops. The convulsion was not in any degree attributed to inherent unsoundness in trade. The position of the leading merchants was considered good. Sonto & Co., it is said, should have stopped three years ago. Their assets were estimated at from 30 to 50 per cent.

FRANCE.

The Emperor and Empress of Russia arrived at Mulhouse on the 19th, and proceeded to their destination in the south of France.

THREE DAYS LATER.

FRANCE.

The Emperor would set out for Nice on the 27th, where the Czar would meet him and visit the Empress at Compeigne.

AUSTRIA.

It was rumored that Rechburg had resigned, and that Mensdorff would possibly succeed him.

RUSSIA.

The Czar and Czarina arrived at Nice on the 21st.

ITALY.

Lombardy has been invaded by armed bands dressed in the Garibaldian uniform. The invaders took possession of the treasury of Spilembergo and Maniago, leaving behind them a formal receipt.

The Italian Parliament was reopened on the 25th ult. Gen. Marmora laid on the table the Franco-Italian Convention. A bill was brought in for the transfer of the capital to Florence, and the necessary credit for seven million livres.

DOMESTIC.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

Whereas, the Congress of the United States passed an act, which was approved on the 21st day of March last, entitled "An act to enable the people of Nevada to form a Constitution and State Government, and for the admission of such State into the Union on an equal footing with the original States:" Whereas, the said Constitution and State Government has been formed pursuant to the conditions prescribed by the fifth section of the act of Congress aforesaid, and the certificate required by the said act, and also a copy of the Constitution and ordinances, have been submitted to the President of the United States:

Now, therefore, be it known that I, Abraham Lincoln, President of the United States, in accordance with the duty imposed upon me by the act of Congress aforesaid, do hereby declare and proclaim that the said State of Nevada is admitted into the Union as on an equal footing with the original States. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 31st day of October, in the year of our Lord 1864, and of the Independence of the United States the 89th.

ABRAHAM LINCOLN.

By the President:

WM. H. SEWARD, Secretary of State.

Belfast, Me., Nov. 2. A dispatch to the Mayor of this city from Castine gives the particulars of the attack upon the battery at that town on Monday. At midnight a small party of men approached from the rear, and when challenged they immediately fired upon the sentinel who returned the fire.

Sergeant Ramsdell was fired upon as he came out of his quarters. Four balls lodged within two feet of him. The garrison mustered promptly and pursued the raiders about half a mile, firing upon them and they replying, when they took to a boat and escaped. Their object was supposed to be the capture of the United States cutter lying in the harbor.

This city has been put in a state of defense. By orders from Gov. Cony the Home Guards are in readiness for duty, and the city government has increased and armed the police.

Ogdensburg, N. Y., Nov. 3—5 P. M. There are a large number of armed men on the islands above and below this place, and many strangers have been in town all day. A raid on this town is feared. All business is suspended and everybody arming. A tug has gone to reconnoitre. Three men have been arrested for firing in the streets. Men and arms have been sent for.

SECOND DISPATCH.

8 P. M. A propeller which arrived here to-day reported that an organized rebel force was occupying Well and Maple Leaf islands, eighteen miles above this place. She also reported that there were armed men on the islands below. A number of strangers have been in town all day, a majority of whom disappeared at dusk in the direction of the islands. Five men were arrested who refused to give any account of themselves. They were armed with revolvers. A tug-boat passed down this afternoon, hugging the American shore, with about forty men on board. A force has been sent out to reconnoitre in the direction of the islands. Citizens are forming companies, which are stationed at railroad depots and other places. Grain, &c., is being sent away, and extensive preparations are making to resist an attack.

New York, Nov. 3. The *Commercial's* Washington dispatch says: "The information of plots to destroy the Northern cities comes to the State Department from official sources in the Provinces. The authorities of the various cities have made ample preparations against raids. Commanders of Federal troops have instructions to inflict summary punishment. Some say if pursuit is made into Canada it will be overlooked by the authorities.

Indianapolis, Ind., Nov. 4. Horace Hefforn, Deputy Grand Commander of the "Sons of Liberty" in Indiana, who is on trial here for participation in the treasonable conspiracy, to-day turned State's evidence and made startling revelations of the schemes of the order. He said nobody but Democrats were admitted or would be if they applied. He confirmed the previous evidence of military organization in the order and the appointment of a Major-General to command.

Dr. Bowles, one of the accused, is Commander-in-Chief. Dr. James P. Wilson, recently arrested, is the Adjutant-General on his staff. He said a committee of thirteen was appointed to prepare the insurrection, and the insurrection was intended to release the rebel prisoners in the North-west, arm them from the Government arsenals, overturn the State Government, kill Gov. Morton, or hold him as a hostage for captured insurrectionists, and then form the North-west into a separate Confederacy. He said that he was told by Adj. Gen. Wilson that $500,000 had been sent by the rebel agents in Canada into the North-west to purchase arms for the Order, and that $200,000 had been left in Indiana in the hands of Dodd and John C. Walker, State Agent. Heffron further swore that the committee of thirteen had appointed ten men to kill Gov. Morton, and that a few days since the Governor received a letter signed by one of the men, declaring that the writer and associates had sworn to kill him (Morton) and would do it. If Gov. Morton was killed, Dr. Athen, Secretary of State and member of the Order, was to take his place, as provided by law.

Buffalo, N. Y., Nov. 5. A letter received this morning from a friendly Canadian, dated Drummondville near Niagara, gives the particulars of a designed raid on Buffalo, which only failed, he says, through the promptitude of our authorities. Two rebel officers named Mock and Dennie had charge of the affair. All the arrangements were completed. They had one hundred men in Buffalo, who had been coming in for a week previous, and were scattered about the city in different boarding-places. At a signal these men, by means of Greek fire, were to fire the city. Though the plan has failed it is not entirely abandoned. They swear they will yet destroy Buffalo.

Buffalo, Nov. 6. It is reliably ascertained that the rebels have purchased the propeller Georgiana at Toronto, and are being strengthened and armed somewhere on the Canadian shore for the purpose of striking the steamer Michigan, and for piratical excursions generally on this coast. We are prepared for her here.

Washington, Nov. 2, '64.

To the Mayor of Buffalo:

This Department has received information from the British Provinces to the effect that there is a conspiracy on foot to set fire to the principal cities in the Northern States on the day of the Presidential election. It is my duty to communicate this information to you. W. H. SEWARD.

Niagara Falls, N. Y., Nov. 6. There is much excitement on the American side of the river at an anticipated raid. The citizens are arming and goods and valuables are being removed. A special train with troops is expected to-night.

Buffalo, N. Y., Nov. 6. The following is an extract from a letter received to-day from Dunnville, Canada West, dated yesterday: "Look out for a raid on Buffalo from Toronto and Hamilton on Tuesday next. The advance guard is at Fort Erie and Suspension Bridge, or will be on Monday. Their headquarters are at Toronto. Some leading Canadians direct the raiders, who are not all Southerners." The letter is signed "John B. Holley."

New York, Nov. 7. Gen. Butler, by direction of the President and assignment of Gen. Dix, has assumed command of the military forces in this city, to preserve order during the presidential election, and to prevent the execution of the supposed designs of the rebels and rebel sympathizers from plundering and burning our principal cities. Gen. Butler, in his official order, assures the citizens of no interference with their rights as electors.

Chicago, Ill., Nov. 7. The military authorities here last (Sunday) night arrested a number of secession sympathizers, and seized a large quantity of arms and ammunition in their possession.

Their intention was to liberate the Camp Douglas prisoners, fire the city, and control the election.

PIRATE FLORIDA.—The *Florida* was captured off Bahia, Bay of San Salvador, on the 7th ult., by the Wachusett, Capt. Collins. News received by the *Kearsarge*, which arrived in this port last evening.

Twelve officers and fifty-eight of the crew of the Florida were captured. The Surgeon and twenty of the crew are on board the Kearsarge in the harbor.

The Wachusett and Florida were to leave St. Thomas on the 2d inst. for New York.

THREATENED RAIDS FROM CANADA.—The telegraph last night informs us of a concerted scheme among the rebels in Canada to fire the principal cities on the Northern border. On Sunday the Provost Marshal at Detroit received a dispatch from R. J. Kimball, United States Consular agent at Toronto, stating that on Saturday evening one hundred men left that city with arms, ammunition and combustibles, for a raid on Detroit or Buffalo.

At 8 o'clock Sunday evening Detroit was thrown into the wildest excitement by the ringing of the bells calling the soldiery to arms. A dispatch was received by Mayor Barker from the Mayor of Toronto, stating that he had received positive information that a rebel raid was to be made on that city on the same evening. The intelligence created much excitement. People flocked into the streets by thousands. The steam fire engines were all out to guard against fires. Word was sent to all the churches, and the different congregations were dispersed. Col. Hill, the military commandant, at once ordered out three companies from the barracks and one from Fort Dearborn. Parrott guns were placed at the corners of the streets, which were patrolled by the soldiers, and all persons out late were seized and ordered to give accounts of themselves. An unusual number of men had been crossing from Windsor all the morning, and some two hundred suspicious characters were supposed to be in the city. The secessionists at Windsor were jubilant, and acted as if they expected something that would be pleasing to them, but the preparations for resistance hindered their wishes. Buffalo, it will be seen by our dispatch, is now the aim of the raiders, but any aim at disorder will cost the perpetrators dearly.—*Journal.*

Newport, R. I., Nov. 2. The schooner Good-Speed, Capt. Baxter of Boston for Philadelphia, was boarded by the pirate Tallahassee, seven miles south of Block Island, and scuttled. The captain, mate, and six men escaped in a boat to Block Island, and are now here.

The captain reports that the Tallahassee scuttled another Eastern vessel within a short distance of his vessel. The crew of the Tallahassee reported to Capt. Baxter that they had the crews of three other vessels which were destroyed within a few days. The gunboat Marblehead left Newport in pursuit this evening.

MARRIED.

In Gardiner, Me., by H. D. Reed, Mr. DANIEL B. PEACOCK and Miss THANKFUL CURTIS, both of Bowdoin.

Notices.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kimbley school-house, in Fairfield Tp., half-past 10 A. M. Same day, at the Disciple house, in North Fairfield, 7 P. M.

Every second Sunday in each month in Berlin, Erie Co., O., at the school house near Bro. D. C. Jefferson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.

Every third Sunday in the school-house near Bro. A. McCord's, in Fairfield Tp., half-past 10 A. M.

Every fourth Sunday in Clark's Hall, in Norwalk, half-past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me *from* this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When *two weeks* evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O. G. W. STETSON.

A Quarterly Conference at Portsmouth, N. H.

A quarterly session of the Advent Christian State Conference of New Hampshire, will be held in Portsmouth, commencing Dec. 1st, and continue over the following Sunday. We hope those who come to this meeting, will come filled with the spirit of the Master, prepared to labor for the upbuilding of the saints, and the salvation of those who are out of Christ, that great good may be done. A. W. SIBLEY, Secretary.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

JAS. A. LIBBY.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. GREEN, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. SHELDON.

Voice please copy.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, on the Dixon Air Line R. R., on Wednesday, Dec. 7th, and continue over the following Sabbath. E. ROWEN, Sec.

Notice.

Preaching brethren who wish to send appointments [illegible] Mass., can correspond with [illegible] J. R. BELLOWS.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit," and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. L. Hastings .... Friday evening, Nov. 11th and Sunday, Nov. 13th.
Edwin Burnham .... Sundays, Nov. 20th and 27th
S. S. Brewer .... Sundays, Dec 4th and 11th
Miles Grant .... Sunday, Dec. 18th

Bath, Me., Tuesday evening, Nov. 8th; every evening during the week, and over the following Lord's day.
Newfield, Ct., Tuesday evening, Nov. 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting. MILES GRANT.

Forestville, Ct. .... Sunday, Nov. 13th
Yalesville, Ct .... Sunday, Nov. 20th
O. D. WOODRUFF.

West Hoosic, N. Y. (Advent Chapel) .... Nov. 26th and over the following Sabbath.
North Bennington, Vt. .... Dec. 2d and over the following Sabbath.
WM. J. BLANCHARD.

Bradford, N. H., (Town Hall) .... Sunday, Nov. 13th
J. COUCH.

Shelburne Falls, Mass., (where Wm. Haubtlen may arrange), Nov. 17th.
Conway, (where Bro. Mason may arrange) ... Nov. 20th
Goshen .... Nov. 23d 24th, and 26th
B. WM. WILKINS.

Elder Edwin Burnham will preach in Clark's Hall, Richmond, R. I., on Sundays 11th and 18th of December, daytime and evening; also each evening during the week between said Sundays.

Concord, N. H .... Sunday, Nov. 13th
Waterloo, N. H. .... Friday evening, Nov. 18th and over the following Saturday and Sunday.
A. SIMPSON.

Lee, N. H .... Sunday, Nov. 20th
C. S. EMERSON.

Forestville, Ct .... Sunday, Nov. 13th and perhaps through another week.
Are having excellent meetings every evening, and many are embracing the truth. H. K. FLAGG.

East Bowdoinham, Me., (Lancaster school-house), evenings of Nov. 17th, 18th, 19th, and over the following Sunday.
R. R. YORK,
H. D. REED.

New Boston, N. H., (at the school-house near Bro. J. Andrew's). .... Sunday, Nov. 13th
Goffstown, (at Bro. Saulpaugh's house), Monday evening, Nov. 14th. J. PINKHAM.

We will hold a series of meetings at Brookfield, N. H., (where Bro. Linsey Churchill may appoint), commencing Thursday evening, Nov. 17th, and continue as long as it seems duty.
J. G. SMITH,
J. PINKHAM.

I will preach in the following places, as brethren resident in the same may appoint:—
South Butler, N. Y. .... Sunday, Nov. 27th
Mannsville, N. Y. .... Dec. 1st to 4th
Harrisburgh, N. Y. .... Dec. 9th to 11th
West Martinsburgh, N. Y. .... Dec. 16th to 18th
Copenhagen, N. Y. .... Dec. 23d to 25th
Scipio, N. Y. .... Dec. 30th to Jan. 1st, 1865
Westbury, N. Y. .... Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y. .... Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. SWEET.

Champlain .... Sunday, Nov. 13th
Montreal .... Sunday, Nov. 20th
Champlain .... Sunday, Nov. 27th
Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. TAYLOR.

Piermont, N. H., (Piper school-house) .... Nov. 13th
Orford, Quinttown .... Nov. 20th
L. C. GLAZIER.

Brookfield .... Nov. 13th
South Farmington .... Nov. 20th
N. HARTSHORN.

East Concord, N. H., at Ward room, U. S. General Hospital, Sunday, Nov. 13th, A. M. Camp Union at 4 o'clock P. M. JOHN G. HOOK.

North Canton, Ct .... Nov. 13th
New Hartford, Ct., (Garret school-house) .... Nov. 20th
S. WOODRUFF.

Moultonborough Center .... Nov. 13th
Loudon Ridge .... Friday evening, Nov. 18th
Concord .... Nov. 20th
Melvin Village .... Nov. 27th
T. W. PIPER.

Plainfield, Mass., (at Bro. D. Thayer's) .... Nov. 11th and at J. E. Healy's Nov. 12th.
Plainfield .... Sunday, Nov. 13th
Dalton, Mass., (Bro. Smith's) .... Nov. 15th and at Bro. Warren's Nov. 16th.
Savoy, Mass .... Nov. 17th and 18th
Charlemont, Mass., (as Bro. may arrange) .... Nov. 20th
Griswoldville, Mass. .... Nov. 22d
Northfield, Mass. .... Nov. 23d
Bro. Morgan's .... Nov. 25th
GEO. A. STREETER.

Litchfield Station, Ct. .... Saturday eve, Nov. 12th
Wrightville, Ct .... Sunday, Nov. 13th
B. HITCHCOCK.

Conway, (as Bro. Mason may arrange) .... Nov. 13th
Charlemont, at Bro. H. A. Hicks' .... Nov. 20th
In the evening at Bro. R. M Hicks'.
South Adams, Mass. .... Nov. 27th
Hoosick, N. H., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. BELLOWS.

Barkhamsted, at the Universalist meeting-house, Nov. 13th. NO NAME.

Warehouse Point, Ct .... Nov. 11th
Hartford, Ct. .... Nov. 13th
Forestville, Ct. .... Nov. 16th
Bristol, Ct. .... Nov. 17th
Collinsville, Ct. .... Nov. 18th
New Britain, Ct. .... Nov. 20th
New Haven, Ct .... Nov. 27th
J. S. WHITE, East Boston.

North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who often attend such meetings, are not wanted. Come, brethren, this coat don't fit you. HIRAM MUNGER.

Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis .... Sunday, Nov. 20th
Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
Bro. Town's .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Scitico, Ct. .... Sunday, Nov. 13th
I. B. POTTER.

Lynn, Mass. .... Nov. 13th
C. C. RAMSAY.

Lynn .... Nov. 13th—20th
A. M. HIGGINS.

Lawrence, Mass. .... Sunday, Nov. 13th
Haverhill, Mass. .... Sunday, Nov. 20th
JOSEPH W. WHITE.

Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass. .... Nov. 20th
Kennebunkport, Me. .... Nov. 27th
C. GOODRICH.

Portsmouth, N. H. .... Sunday, Nov. 13th
J. G. SMITH.

Chichester, (Dover school-house) .... Nov. 13th
Z. FORD.

Cold Spring, Mass. .... Sunday, Nov. 13th
Wrightville, Conn. .... Sunday, Nov. 27th
East Otis, Mass. .... Sunday, Dec. 11th
GEO. [illegible]

[illegible] Hill, McVean [illegible] Sunday afternoon, Nov. 13th. Bro. [illegible] from the [illegible]. G. H. WESTHAVER.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office* and *State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Polly King, Abbie H. Smith, Edmund R. Perkins, Mary A. Mack.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. R. Soper, Miss C. D. Butler, Chas. Powers, Fred. P. Hunt, Henry Cole, W. S. Carr, Jas. Smith, 3d, Samson Batley, Sarah Arnold, Lois Parmeter, J. N. Dutton, H. L. Ellis, J. Glidden.

The following persons wish their paper stopped. Will they give us their ADDRESS?

John Sherman, Almira Rhodes, E. A. Lake.

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor?

Mrs. C. Rumril, J. H. Merrill, E. B. Davis, Wm. Babcock.

J. M. WITHINGTON subscribes for the *Young Pilgrim*, but does not give us his POST OFFICE. Will he do so?

Who obtained new Subscribers in September and October.

ONE EACH.—Eliza P. Beach, H. Beech, Mrs. E Collins, M. K. Chandler, W. W. Cate, J. L. Chute, E. H. Dawes, J. S. Eldridge, H. K. Flagg, J. B. Goodrich, L. Grinnell, A. G. Holland, Emily Hadley, S. Hammons, F. Hale, Matilda F. Howard, E H Gillson, J L Knapp, F S Knowlton, W A Lovejoy, R Lovell, W H Mitchell, J E Milton, L C McKinstry, E Miller, Mrs. T B Northrup, C W Nelson, J. T. Ougley, M A G Otis, L. R. B. Oliver, J. Porter, J Pinkham, J L Spaulding, A W Sibley, A. Simpson, Mary S. Shurtleff, C Stratton, C. P. Turner, G W Thomas, J H Trufant, W C Therman, H. A Way, R R York.

TWO EACH.—C. Goodrich, H. D. Reed, Sarah A. A. Smith, E. Wolcott.

THREE EACH.—W. Barnham, J Bates, P S W Deyo, Thos. Smith, P A Smith, G A Streeter.

FOUR EACH.—C. P. Dow, C. F. Sweet.

FIVE EACH.—L. F. Benton, A. Fries, C. D. W. Scott.

FOURTEEN.—M. Grant. (Total new, 255.

TO CORRESPONDENTS.

H. J. Baldwin—The paper is mailed regularly every Wednesday afternoon. H. M. B. is paid to No. 488, A. H. to No. 478; you to No. 513. You will find the price and postage in the published notice.

Wm. Harriman—See No. 468.

N. Orcutt—Yes.

W. L. Slade—Your $3.00 pays to No. 428.

T. W. Piper—The A. H. was meant for N. H.; received, and paid to No. 494.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 475. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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J F Baker $3.25 468, P J Pilcher $4.70 522, E Dexter $5.60 494, Mrs E Clark $7.50 520, W Davis $2.68 49', R. Curtis $6.00 563, L. Robbins $1.50 484, E L Crumo $1.50 516, S B Bliss $1.50 485, J Arnold $1.50 old acc't, S G Lovering $1.50 514, G Martin $2.25 523, C Hodgdon $2.25 472, H A Drew $1.50 472, E H Rand $1.31 497, T. Cutton $2.20 345, J. Moor $2.27 520, R Vandevoort $1.30 491, S. Bubier 62c 453, M. A. St. John $1.37 495, Mrs J Nason 75c 484, J Dyer 48c 473, E Miller 30c 481, Mrs K. Baker 63c 479, S A Knight 65c 484, S. Hecker 63c 487, J B Terry 63c 486, Mrs. E Balch 37c 474, G E Hooper 63c 430, D. Louck 63c 471, A Case 82c 475, R. Bolles 75c 474, C. F. Young 44c 475, S B Gowell $1.83 491, D G Sawyer $1.08 520, J Chapman $1.95 495, S H Cudworth $2.25 503, J F Chamberlain $1.30 473, J. Allard $8.80 593, L. L. Eldridge $1.33 473, W H Allen 25c 465, H. T. Owen 60c 486, I D Knightly 25c 475, W Draper $2.90 545, C. B. Peck $2.70 520, E Beals $4.00 475, J. Durham $1.80 497, T. Tripp $1.67 472, Mrs. E. Blackstone $1.27 502, A S Ladd 75c 475, L Gowell $3.25, [illegible] H. Grinnell $5.00 521, G. Berry $1.30 362, W. C. Sherman 30c 469, H H Dickenson $3.33 524, J C Millard $1.00 495, Mrs. A. Nye $5.00 565, J. S. Richards (two papers) $5.00 520, H Gray 63c 483, W McClellan $5.00 534, C Libby $3.16 520, L Webster $1.51 521, E P Marsh $3.65 (on old acc't), J. B. Tupper $1.00 534, J. Smith $2.25 522, S. Rollins $4.50 564, W. J. Cady $1.00 623, A J Ames 50c 485, E. A. Goodale (on old acc't) 50c, E Wetherell 50c 463.

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BY EXPRESS.—A Bellows, J V Himes, A. C. Taylor, B H Straight, J Hall.

LETTERS RECEIVED.

E S Willard, P. N., F Douglas, C D Hibbard, E W Potter, I Dammon, B L Clark, E Owen, J Elkins, M L Carroll.

POST OFFICE ADDRESS.

M. Mathews—Weaver, Danaville, C. E.

F. H. Burbank, New York, N. Y., care of Eld. Samuel Curry, Station E.

Will Sr. M. S. Perkins please send her P. O. address to Geo. A. Streeter, North Dana, Mass.?

J. Morgan—Springfield, Mass., corner Walnut and Cedar Streets.

J. D. Brown—Edinboro, Erie Co., Pa., until notice to the contrary.

J. W. Brittan—Hillsburg, Digby Co., Bear River P. O., Nova Scotia.

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7. Last Day Tokens. No. 2 [illegible]

8. Last Day Tokens. No. 3. [illegible]

9. The Great Image soon to be dashed to pieces. [illegible]

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Louis Napoleon, [illegible]

[illegible]

Debt and Grace. [illegible]

Christ our Life. [illegible]

Human Destiny. [illegible]

[illegible]

Eternal Death. [illegible]

The Rich Man and Lazarus. [illegible]

[illegible]

Lectures on Wm. Miller. [illegible]

the object clearly was to prepare for those higher walks and more exalted positions in the soon coming restitution, of which God by the mouth of his holy prophets has spoken. How blessed were those hours when

"Heaven came down our souls to greet,
And glory crowned the mercy-seat!"

Those happy hours will ever hold a conspicuous place in the fond memories of the past.

During the four months last past I have been engaged in the mineral department in the comparative wilds of Canada (Sundays excepted). Bless the Lord forever, dear brethren and sisters, it seems to me that I never passed such a summer of blessing. As I have toiled through the week, as I have preached on God's holy days, I have been permitted by faith to drink draught succeeding draught from life's pure river; and as I write I feel its invigorating influence, its calm, healing waters rising higher and yet higher still, and here, bless the Lord forever, I have faith enough to swim into the city of jasper walls and gates of pearl, and take of the fruit of the tree of life according to His promise, and live forever.

Should these few thoughts meet the eye of any brother or sister who may be or may have been trying hard for this blessed state of enjoyment, remember, brethren, first the sacrifice, next the entire consecration of all that to us appertain, next the faith to take God at his word, and like a Jacob wrestle, and you must, you will prevail. Come, brother, come, sister; no doubts here, no storms. As the man upon the mountain top sees far below him the storm spending its fury upon the surrounding wilderness, so we live in the sunshine of heaven, and far beneath our feet we but dimly see the convulsive elements in their efforts to reach us. Here we feel

"Our real life in Christ concealed,
Deep in the Father's bosom lies,
And glorious as our Head revealed,
We soon shall meet him in the skies."

Come one, come all. God is able to make all grace abound to our account, and he will do it if we will believe him and do his commandments. Christ has sanctified the altar once for all. O, let us believe it and lay hold on eternal life.

I would say that I am making arrangements to spend the ensuing winter again in Worcester, and after the first of November that will be my address until further notice. I might here add that if any locality in that vicinity wished, say out a distance of a few miles, I would gladly devote an occasional Lord's day to them free of charge. Freely I have received, and freely I must give such as I have received. Your humble servant for Jesus' sake, PERE H. LAWRENCE.

Worcester, Mass.

From Ed. W. Deverell.

BRO. GRANT:—I consider the Crisis one of the best papers published; at least it appears so to me.

I left Canada a few days ago, to fulfill my appointment. I arrived safely at Rochester. The cause is not very flattering in this city. Finding that no arrangement had been made I left for Brockport. Here I staid with Bro. Davis, who kindly introduced me. Bro. Davis takes a lively interest in the cause. I formed a happy acquaintance with many of the pilgrims. I am hapyy to say they live in unity. May the good Lord still prosper and bless them. On my return to Rochester Bro. C. Vanderbuk had procured the use of a church; but before I got back the church was burnt to the ground. Bro. V. then opened his own house and took some trouble in inviting his neighbors in. Bless the Lord, we had two profitable meetings.

Left the kind friends for Seneca Falls. We arrived safely at Bro. G. Dillabaugh's, July 30th. With this brother I formed a happy acquaintance a number of years ago in Canada. The friends in this place have passed through severe trials, but there are still a few of the right stamp left yet. Here I received marked kindness from the dear brethren and sisters. May the good Lord bless them and preserve them from the errors that flood this place.

Albany. In this city I preached in what was then called the *House of Prayer* in the spring of 1842. They have passed through great changes, but, thank God, there are still some left that will not bow the knee to Baal. I am now stopping with Bro. Nichols, who is not forgetful to entertain strangers. I left Albany for New York, Aug. 11th. Had the pleasure of seeing Bro. G. Storrs, with whom I had some business to transact. When I call to mind that I landed in this city about thirty-seven years ago, a stranger in a strange land, my heart is both sad and glad. I feel glad that I can sing with all confidence,

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

Bless the Lord, Oh my soul, and all within me bless his holy name. I hope soon to get home. ED. W. DEVERELL.

Albany, Aug. 15th.

From Br. G. A. Streeter.

BRO. GRANT:—I have just returned from my tour in Vermont, and can say to the praise of God that the truth has gained ground. Spiritualism received a shock it will not get over at present. It was said by men in Plymouth they never were so stirred before. They rallied their force, and we gave them a charge from the gospel artillery in the name of the Lord. Brethren, it is high time that we are in earnest in our preaching. Souls are perishing for want of the good religion of Christ.

In my last tour I have seen some twenty-four arise for prayers and six or seven found peace. One was baptized. Praise God! I never felt more the weight of souls than now. I have been in new fields this fall laboring for my master. God has blessed my labors. Praise his holy name.

Any in new fields wishing my labors, if they will write me I will come when the Lord says. The poor need not hold back, for we have a rich Father, and his Son said once the poor shall have the gospel preached to them, and his word is good to-day.

Dear brethren, pray for me, that while I leave my dear wife and children to go out into the world to carry the glad tidings of my Master, I may have much of that wisdom that comes from above, rightly dividing the word of God. The Lord is at hand. Let us be up and doing. The Lord guide, is the prayer of thy brother in Christ, GEO. A. STREETER.

No. Dana, Mass.

Truth is the only real lasting foundation for friendship; and in everything but truth there is a principle of decay and dissolution.

For the World's Crisis.

THE NEW WORK ON THE SABBATH.

Be patient, friends, and not press too hard. Your letters have been duly received, but the work is not completed. Yet, with the favor of God, as in the past, it will not be long before it will be published.

The review of "both sides" is nearly completed, and I am now engaged in the review of J. N. Andrews' History (?) of the Sabbath. To those who are almost impatient to see the work, I would just say that, whereas there are more than one hundred authors referred to by Andrews—outside of the Bible—it is no small task to look them over. And, indeed, it will not be necessary to examine them all; but the more important will claim our attention; and of course it will take time. None, I presume, would be satisfied to have the work imperfectly done. I think it will pay to have it done thoroughly this time, so as to clear up at least a part of the errors and misrepresentations which are now before the public.

But while we are willing to wait a short time longer, it gives others who are disposed to say "*Preble is used up*" a little more time to rejoice. And I say, let them rejoice if they will. But those who wait will find there is another *side* to this question from that which emanated from "Battle Creek." By misrepresentation and falsehood the Judaizers of old thought, no doubt, that Christ Jesus our Lord was "used up" when they saw him on the cross, and also when they reported that the disciples "stole him away" from the tomb while the "watch" were "asleep"! But so it is, that Christ and his gospel are still triumphant, and his people rejoice, though his enemies are scattered to the four winds!

If I may be allowed to judge in this case, the friends of the Christian Sabbath will be satisfied to wait, and allow full time in this matter. The review of "both sides," and also of the "History (?) of the Sabbath," added to what I have previously published, will necessarily increase the size of the work beyond what was first anticipated. And one great reason of a delay in the completion of the work for the press, is the effort so to arrange the vast amount of matter involved in this question into such form as not to swell the work so as to make it too expensive for the publisher and the buyer. It will probably make a book of some three hundred pages or more—cannot now tell exactly.

The other works which I intend to publish, as announced not long since in the Crisis, will be delayed till the issue of the book on the Sabbath question.

Due notice will be given when the work is ready. I am sure the Lord is blessing the humble effort at this time to bring out the truth, in answer to the prayers of many who are desiring the true light. Let us still pray, and have faith in God. T. M. PREBLE.

East Weare, N. H., Oct. 22d, 1864.

Obituaries.

E. REED.

Sister Emeline, daughter of Bro. Benjamin and Sister Mary Reed, of Richmond, Me., "fell asleep in Jesus," Oct. 12th, 1864, aged thirty-two years, eleven months.

Were I to consult my own feelings, I should lay aside my pen, and weep over the loss of this dear sister, rather than write her obituary. She was so good, and so much needed here, that we cannot give her up without great reluctance. No notice of mine can do justice to her worth. She was a jewel indeed. Possessed naturally with more than a common shaw of intelligence, and having acquired a good education, she was fitted for a large field of usefulness. But more than all else, she was an humble follower of the blessed Jesus, and in his cause was ever so faithful, that it may truly be said of her, "She hath done what she could." None knew her but to love her. Her counsels and labors were frequently required, at home and abroad; and she was ever ready to put forth a helping hand. As a public teacher she excelled, winning not only the esteem of all her pupils, but also the approbation of all interested.

Her illness was short, and her decease unexpected; but her holy life gave abundant evidence that her work was well done, and that she was prepared to sleep in Christ. But though dead, "she yet speaketh." The record she has left in her consistent, christian deportment, will preach when wintry winds howl over her grave, and when summer's suns shall pour their scorching rays upon her dust.

A large number of friends attended her funeral, and many were the tears shed over dear Emeline on the day of her burial, reminding one of the mournful scene recorded in Acts 9: 39, which words were used as a foundation of some remarks on the occasion. But there is joy mingled with all our sorrow, for we are confident that in a little while Emeline will awake to immortality, and we shall, if good, meet her on the "evergreen shore."

The almost broken-hearted, mourning family circle need our sympathies and prayers. Let us remember them in this hour of affliction. May the loving kindness of our God, which is far better than all human aid, rest upon them all.

R. R. YORK.

S. J. HOLT.

Died in Hermon, Me., Sept. 24th, 1864, of consumption, Sabra Jane, wife of E. H. Holt, and daughter of Eld. N. F. and Mary H. Nason, aged twenty-six years.

How true that our days are few and full of trouble. Like the morning flower we are cut down and continue not; our thoughts perish, and we are consigned to the dust of death. But hope looks beyond the bounds of time and the bars of death, when He who has the keys of hades shall once more and forever say, come forth! It seems to me the angels are already in waiting attitude to receive the commission—Go, gather my saints that have made a covenant with me by sacrifice. Father and Mother Nason are not comfortless, though sorrowful, for it is not a thing incredible to them that God should raise the dead. They believe that Jenny sleeps in Jesus, therefore God will be sure to bring her with him from the grave. Then will the days of thy mourning be ended, as recorded in Isa. 60: 20; from which words of comfort were administered by the writer. I. DAMMAN.

CHARLES DENSMORE.

Died at his residence in East Bowdoinham, Me., Sept. 3d, 1864, Bro. Charles Densmore, aged about sixty-nine years.

Bro. Densmore embraced the christian faith in early life, and united with the Freewill Baptist church, among whom he was a bright and shining light. He traveled and labored considerable in Maine as a private christian, in prayer and exhortation, in which he was excelled by few, and being a good singer, he was very useful in helping forward the cause of Christ, which he loved above all others. He was among the first in Maine who embraced the Advent faith, in which he lived, labored and died, in the full faith of a glorious resurrection at the coming of Christ.

Bro. D. leaves a wife and twelve children to mourn their loss, but they sorrow not as others who have no hope. Funeral attended by the writer. C. GOULD.

The Toronto *Globe* publishes correspondence from New York, stating that extensive secret arrangements are being made by rebels in New York to bring about a collision between the United States and Great Britain, making Canada the [illegible]

Summary of News.

FOREIGN.

Liverpool, Oct. 22nd, Queenstown 23d.

FINANCIAL AFFAIRS. There was continued gloom and heaviness in financial and commercial circles, with additional failures. The discount demand at the Bank of England on the 18th was, however, comparatively light. The English funds were pretty steadily maintained, but speculative securities showed increasing weakness. Two Liverpool firms in the American trade were reported among the additional failures, and sundry houses in Manchester, including Barratt & Wilson, calico printers, for a considerable amount.

Letters from Brazil confirm the magnitude of the failures reported by the telegraph. The liabilities of Sonto & Co., the largest bankers in Rio Janeiro, are stated at £5,200,000 sterling; those of Gomez & Filo at £3,000,000 sterling, and those of Montenegro & Henia at £1,600,000 sterling, making a total of £11,000,000 sterling. The stoppage of Sonto & Co. appears to have been the cause of the entire mischief. An extraordinary number of smaller failures are said to have followed the downfall of the banks. One banking firm (Messrs. Babia & Inmos) held their ground during many days' drain, paying out £600,000, thus establishing public confidence in them. At the closing of the mail there were symptoms of an improvement, but during most of the period the panic was such that the military police were called out and the banking houses were occupied by troops. The convulsion was not in any degree attributed to inherent unsoundness in trade. The position of the leading merchants was considered good. Sonto & Co., it is said, should have stopped three years ago. Their assets were estimated at from 30 to 50 per cent.

FRANCE.

The Emperor and Empress of Russia arrived at Mulhouse on the 19th, and proceeded to their destination in the south of France.

THREE DAYS LATER.

FRANCE.

The Emperor would set out for Nice on the 27th, where the Czar would meet him and visit the Empress at Compeigne.

AUSTRIA.

It was rumored that Rechburg had resigned, and that Mensdorff would possibly succeed him.

RUSSIA.

The Czar and Czarina arrived at Nice on the 21st.

ITALY.

Lombardy has been invaded by armed bands dressed in the Garibaldian uniform. The invaders took possession of the treasury of Spilembergo and Maniago, leaving behind them a formal receipt.

The Italian Parliament was reopened on the 25th ult. Gen. Marmora laid on the table the Franco-Italian Convention. A bill was brought in for the transfer of the capital to Florence, and the necessary credit for seven million livres.

DOMESTIC.

BY THE PRESIDENT OF THE UNITED STATES.

A PROCLAMATION.

Whereas, the Congress of the United States passed an act, which was approved on the 21st day of March last, entitled "An act to enable the people of Nevada to form a Constitution and State Government, and for the admission of such State into the Union on an equal footing with the original States:" Whereas, the said Constitution and State Government has been formed pursuant to the conditions prescribed by the fifth section of the act of Congress aforesaid, and the certificate required by the said act, and also a copy of the Constitution and ordinances, have been submitted to the President of the United States:

Now, therefore, be it known that I, Abraham Lincoln, President of the United States, in accordance with the duty imposed upon me by the act of Congress aforesaid, do hereby declare and proclaim that the said State of Nevada is admitted into the Union as on an equal footing with the original States. In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 31st day of October, in the year of our Lord 1864, and of the Independence of the United States the 83th.

ABRAHAM LINCOLN.

By the President:
WM. H. SEWARD, Secretary of State.

Belfast, Me., Nov. 2. A dispatch to the Mayor of this city from Castine gives the particulars of the attack upon the battery at that town on Monday. At midnight a small party of men approached from the rear, and when challenged they immediately fired upon the sentinel who returned the fire.

Sergeant Ramsdell was fired upon as he came out of his quarters. Four balls lodged within two feet of him. The garrison mustered promptly and pursued the raiders about half a mile, firing upon them and they replying, when they took to a boat and escaped. Their object was supposed to be the capture of the United States cutter lying in the harbor.

This city has been put in a state of defense. By orders from Gov. Cony the Home Guards are in readiness for duty, and the city government has increased and armed the police.

Ogdensburg, N. Y., Nov. 3—5 P. M. There are a large number of armed men on the islands above and below this place, and many strangers have been in town all day. A raid on this town is feared. All business is suspended and everybody arming. A tug has gone to reconnoitre. Three men have been arrested for firing in the streets. Men and arms have been sent for.

SECOND DISPATCH.

8 P. M. A propeller which arrived here to-day reported that an organized rebel force was occupying Well and Maple Leaf Islands, eighteen miles above this place. She also reported that there were armed men on the islands below. A number of strangers have been in town all day, a majority of whom disappeared at dusk in the direction of the islands. Five men were arrested who refused to give any account of themselves. They were armed with revolvers. A tug-boat passed down this afternoon, hugging the American shore, with about forty men on board. A force has been sent out to reconnoitre in the direction of the islands. Citizens are forming companies, which are stationed at railroad depots and other places. Grain, &c., is being sent away, and extensive preparations are making to resist an attack.

New York, Nov. 3. The *Commercial's* Washington dispatch says: "The information of plots to destroy the Northern cities comes to the State Department from official sources in the Provinces. The authorities of the various cities have made ample preparations against raids. Commanders of Federal troops have instructions to inflict summary punishment. Some say if pursuit is made into Canada it will be overlooked by the authorities.

Indianapolis, Ind., Nov. 4. Horace Heffora, Deputy Grand Commander of the "Sons of Liberty" in Indiana, who is on trial here for participation in the treasonable conspiracy, to-day turned State's evidence and made startling revelations of the schemes of the order. He said nobody but Democrats were admitted or would be if they applied. He confirmed the previous evidence of military organization in the order and the appointment of a Major-General to command.

Dr. Bowles, one of the accused, is Commander-in-Chief. Dr. James P. Wilson, recently arrested, is the Adjutant-General on his staff. He said a committee of thirteen was appointed to prepare the insurrection, and the insurrection was intended to release the rebel prisoners in the North-west, arm them from the Government arsenals, overturn the State Government, kill Gov. Morton, or hold him as a hostage for captured insurrectionists, and then form the North-west into a separate Confederacy. He said that he was told by Adj. Gen. Wilson that $500,000 had been sent by the rebel agents in Canada into the North-west to purchase arms for the Order, and that $200,000 had been left in Indiana in the hands of Dodd and John C. Walker, State Agent. Heffron further swore that the committee of thirteen had appointed ten men to kill Gov. Morton, and that a few days since the Governor received a letter signed by one of the men, declaring that the writer and associates had sworn to kill him (Morton) and would do it. If Gov. Morton was killed, Dr. Athen, Secretary of State and member of the Order, was to take his place, as provided by law.

Buffalo, N. Y., Nov. 5. A letter received this morning from a friendly Canadian, dated Drummondville near Niagara, gives the particulars of a designed raid on Buffalo, which only failed, he says, through the promptitude of our authorities. Two rebel officers named Mock and Dennie had charge of the affair. All the arrangements were completed. They had one hundred men in Buffalo, who had been coming in for a week previous, and were scattered about the city in different boarding-places. As a signal these men, by means of Greek fire, were to fire the city. Though the plan has failed it is not entirely abandoned. They swear they will yet destroy Buffalo.

Buffalo, Nov. 5. It is reliably ascertained that the rebels have purchased the propeller Georgiana at Toronto, which is being strengthened and stored somewhere on the Canadian shore for the purpose of sinking the steamer Michigan, and for piratical excursions generally on this coast. We are prepared for her here.

Washington, Nov. 2, '64.

To the Mayor of Buffalo:

This Department has received information from the British Provinces to the effect that there is a conspiracy on foot to set fire to the principal cities in the Northern States on the day of the Presidential election. It is my duty to communicate this information to you. W. H. SEWARD.

Niagara Falls, N. Y., Nov. 6. There is much excitement on the American side of the river at an anticipated raid. The citizens are arming, and goods and valuables are being removed. A special train with troops is expected to-night.

Buffalo, N. Y., Nov. 6. The following is an extract from a letter received to-day from Dunnville, Canada West, dated yesterday: "Look out for a raid on Buffalo from Toronto and Hamilton on Tuesday next. The advance guard is at Fort Erie and Suspension Bridge, or will be on Monday. Their headquarters are at Toronto. Some leading Canadians direct the raiders, who are not all Southerners." The letter is signed "John B. Holley."

New York, Nov. 7. Gen. Butler, by direction of the President and assignment of Gen. Dix, has assumed command of the military forces in this city, to preserve order during the presidential election, and to prevent the execution of the supposed designs of the rebels and rebel sympathizers from plundering and burning our principal cities. Gen. Butler, in his official order, assures the citizens of no interference with their rights as electors.

Chicago, Ill., Nov. 7. The military authorities here last (Sunday) night arrested a number of secession sympathizers, and seized a large quantity of arms and ammunition in their possession.

Their intention was to liberate the Camp Douglas prisoners, fire the city, and control the election.

PIRATE FLORIDA.—The *Florida* was captured off Bahia, Bay of San Salvador, on the 7th ult., by the Wachusett, Capt. Collins. News received by the *Kearsarge*, which arrived in this port last evening.

Twelve officers and fifty-eight of the crew of the Florida were captured. The Surgeon and twenty of the crew are on board the Kearsarge in the harbor.

The Wachusett and Florida were to leave St. Thomas on the 2d inst. for New York.

THREATENED RAIDS FROM CANADA.—The telegraph last night informs us of a concerted scheme among the rebels in Canada to fire the principal cities on the Northern border. On Sunday the Provost Marshal at Detroit received a dispatch from R. J. Kimball, United States Consular agent at Toronto, stating that on Saturday evening one hundred men left that city with arms, ammunition and combustibles, for a raid on Detroit or Buffalo.

At 8 o'clock Sunday evening Detroit was thrown into the wildest excitement by the ringing of the bells calling the soldiery to arms. A dispatch was received by Mayor Barker from the Mayor of Toronto, stating that he had received positive information that a rebel raid was to be made on that city on the same evening. The intelligence created much exitement. People flocked into the streets by thousands. The steam fire engines were all out to guard against fires. Word was sent to all the churches, and the different congregations were dispersed. Col. Hill, the military commandant, at once ordered out three companies from the barracks and one from Fort Dearborn. Parrott guns were placed at the corners of the streets, which were patrolled by the soldiers, and all persons out late were seized and ordered to give accounts of themselves. An unusual number of men had been crossing from Windsor all the morning, and some two hundred suspicious characters were supposed to be in the city. The secessionists at Windsor were jubilant, and acted as if they expected something that would be pleasing to them, but the preparations for resistance hindered their wishes. Buffalo, it will be seen by our dispatch, is now the aim of the raiders, but any aim at disorder wil cost the perpetrators dearly.—*Journal.*

Newport, R. I., Nov. 2. The schooner Good-Speed, Capt. Baxter of Boston for Philadelphia, was boarded by the pirate Tallahassee, seven miles south of Block Island, and scuttled. The captain, mate, and six men escaped in a boat to Block Island, and are now here.

The captain reports that the Tallahassee scuttled another Eastern vessel within a short distance of his vessel. The crew of the Tallahassee reported to Capt. Baxter that they had the crews of three other vessels which were destroyed within a few days. The gunboat Marblehead left Newport in pursuit this evening.

MARRIED.

In Gardiner, Me., by H. D. Reed, Mr. DANIEL B. PEACOCK and Miss THANKFUL CURTIS, both of Bowdoin.

Notices.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kimbley school-house, in Fairfield Tp., half-past 10 A. M. Same day, at the Disciple house, in North Fairfield, 7 P. M.
Every second Sunday in each month in Berlin, Erie Co., O., at the school-house near Bro. D. C. Jefferson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.
Every third Sunday in the school-house near Bro. A. McCord's, in Fairfield Tp., half-past 10 A. M.
Every fourth Sunday in Clark's Hall, in Norwalk, half-past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me from this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When *two weeks* evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O. G. W. STETSON.

A Quarterly Conference at Portsmouth, N. H.

A quarterly session of the Advent Christian State Conference of New Hampshire, will be held in Portsmouth, commencing Dec. 1st, and continue over the following Sunday. We hope those who come to this meeting, will come filled with the spirit of the Master, prepared to labor for the upbuilding of the saints, and the salvation of those who are out of Christ, that great good may be done. A. W. SIBLEY, Secretary.

Conference at Poland, Me.

The Lord willing, we shall commence a conference in West Poland, Free Chapel, on the evening of Nov. 10th, to continue over Sunday. This meeting will be held for the mutual upbuilding of one another in the holy faith, and for the salvation of poor sinners perishing. We invite the brethren and sisters to come and help us. Able ministers are expected to preach the word.

JAS. A. LIBBY.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person, or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. GREEN, for the church.

Quarterly Meeting.

A quarterly meeting will be held in Dane, Dane Co., Wis., beginning on Friday evening, Nov. 11th, and hold over Lord's day following. All are invited. W. SHELDON.

Voice please copy.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, on the Dixon Air Line R. R., on Wednesday, Dec. 7th, and continue over the following Sabbath. E. ROYCE, Sec.

Notice.

Preaching brethren who wish to send appointments to [illegible], Mass., can correspond with [illegible] [illegible] Lynn. [illegible]

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

H. L. Hastings..........Friday evening, Nov. 11th and Sunday, Nov. 13th.
Edwin Burnham..........Sundays, Nov. 20th and 27th
S. S. Brewer..........Sundays, Dec 4th and 11th
Miles Grant..........Sunday, Dec. 18th

Bath, Me., Tuesday evening, Nov. 8th, every evening during the week, and over the following Lord's day.
Newfield, Ct., Tuesday evening, Nov. 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting. MILES GRANT.

Forestville, Ct..........Sunday, Nov. 13th
Yalesville, Ct..........Sunday, Nov. 20th
O. D. WOODRUFF.

West Hoosic, N. Y., (Advent Chapel)..........Nov. 26th and over the following Sabbath.
North Bennington, Vt..........Dec. 2d and over the following Sabbath.
WM. J. BLANCHARD.

Bradford, N. H., (Town Hall)..........Sunday, Nov. 13th
J. COUCH.

Shelburne Falls, Mass., (where Wm. Hawhtlen may arrange), Nov. 17th.
Conway, (where Bro. Mason may arrange)...Nov. 20th
Goshen..........Nov. 23d, 24th, and 26th
B. WM. WILKINS.

Elder Edwin Burnham will preach in Clark's Hall, Richmond, R. I., on Sundays 11th and 18th of December, daytime and evening; also each evening during the week between said Sundays.

Concord, N. H..........Sunday, Nov. 13th
Waterloo, N. H..........Friday evening, Nov. 18th and over the following Saturday and Sunday.
A. SIMPSON.

Lee, N. H..........Sunday, Nov. 20th
C. S. EMERSON.

Forestville, Ct..........Sunday, Nov. 13th and perhaps through another week.
Are having excellent meetings every evening, and many are embracing the truth. H. K. FLAGG.

East Bowdoinham, Me., (Lancaster school-house), evenings of Nov. 17th, 18th, 19th, and over the following Sunday.
R. R. YORK,
H. D. REED.

New Boston, N. H., (at the school-house near Bro. J. Andrew's)..........Sunday, Nov 13th
Goffstown, (at Bro. Saulpaugh's house), Monday evening, Nov. 14th.
J. PINKHAM.

We will hold a series of meetings at Brookfield, N. H., (where Bro. Linsey Churchill may appoint), commencing Thursday evening, Nov. 17th, and continue as long as it seems duty.
J. G. SMITH,
J. PINKHAM.

I will preach in the following places, as brethren resident in the same may appoint:—
South Butler, N. Y..........Sunday, Nov. 27th
Mannsville, N. Y..........Dec. 1st to 4th
Harrisburgh, N. Y..........Dec. 9th to 11th
West Martinsburgh, N. Y..........Dec. 16th to 18th
Copenhagen, N. Y..........Dec. 23d to 25th
Scipio, N. Y..........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y..........Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y..........Jan. 15th
N B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. SWEET.

Champlain..........Sunday, Nov. 13th
Montreal..........Sunday, Nov. 20th
Champlain..........Sunday, Nov. 27th
Montreal..........Sunday, Dec. 4th
Massena..........Sundays, Dec. 11th and 18th
D. T. TAYLOR.

Piermont, N. H., (Piper school-house)..........Nov. 13th
Orford, Quinttown..........Nov. 20th
L. C. GLAZIER.

Brookfield..........Nov. 13th
South Farmington..........Nov. 20th
N. HARTSHORN.

East Concord, N. H., at Ward room, U. S. General Hospital, Sunday, Nov. 13th, A. M. Camp Union at 4 o'clock P. M. JOHN G. HOOK.

North Canton, Ct..........Nov. 13th
New Hartford, Ct., (Garret school-house)..........Nov. 20th
S. WOODRUFF.

Moultonborough Center..........Nov. 13th
London Ridge..........Friday evening, Nov. 18th
Concord..........Nov. 20th
Melvin Village..........Nov. 27th
T. W. PIPER.

Plainfield, Mass., (at Bro. D. Thayer's)..........Nov. 11th and at J. E. Healy's Nov. 12th.
Plainfield..........Sunday, Nov. 13th
Dalton, Mass., (Bro. Smith's)..........Nov. 15th and at Bro. Warren's Nov. 16th.
Savoy, Mass..........Nov. 17th and 18th
Charlemont, Mass., (as Brn. may arrange)...Nov. 20th
Griswoldville, Mass..........Nov. 22d
Northfield, Mass..........Nov. 23d
Bro. Morgan's..........Nov. 25th
GEO. A. STREETER.

Litchfield Station, Ct..........Saturday eve, Nov. 12th
Wrightville, Ct..........Sunday, Nov. 13th
B. HITCHCOCK.

Conway, (as Bro. Mason may arrange)..........Nov. 13th
Charlemont, at Bro. H. A. Hicks'..........Nov. 20th
In the evening at Bro. R. M Hicks'.
South Adams, Mass..........Nov. 27th
Hoosick, N. H., (Advent Chapel)..........Dec. 4th
Bennington, Vt..........Dec. 11th
J. K. BELLOWS.

Barkhamsted, at the Universalist meeting-house, Nov. 13th.
NO NAME.

Warehouse Point, Ct..........Nov. 11th
Hartford, Ct..........Nov. 13th
Forestville, Ct..........Nov. 16th
Bristol, Ct..........Nov. 17th
Collinsville, Ct..........Nov. 19th
New Britain, Ct..........Nov. 20th
New Haven, Ct..........Nov. 27th
J. S. WHITE, East Boston.

North Adams, Mass., Nov. 9th, and over the Sabbath, for a protracted meeting. Provisions are made for brethren and their teams, who want to work for the cause of God. Doters about questions of no profit, and lazy lounging dead heads, who oft-n attend such meetings, are not wanted. Come, brethren, this cost don't fit you. HIRAM MUNGER.

Windham, (where Bro. Parker may appoint), Sunday, Nov. 13th.
Hollis..........Sunday, Nov. 20th
Portland..........Sunday, Nov. 27th
Biddeford..........Tuesday, Nov. 29th
Bro. Town's..........Wednesday, Nov. 30th
Kennebunkport..........Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Scitico, Ct..........Sunday, Nov. 13th
I. B. POTTER.

Lynn, Mass..........Nov. 13th
C. C. RAMSAY.

Lynn..........Nov. 13th—20th
A. M. HIGGINS.

Lawrence, Mass..........Sunday, Nov. 13th
Haverhill, Mass..........Sunday, Nov. 20th
JOSEPH W. WHITE.

Northfield, Mass., (as Bro. A. Gage may arrange), Nov. 13th.
Clinton, Mass..........Nov. 20th
Kennebunkport, Me..........Nov. 27th
C. GOODRICH.

Portsmouth, N. H..........Sunday, Nov. 13th
J. G. SMITH.

Chichester, (Dover school-house)..........Nov. 13th
E. FOSS.

Cold Spring, Mass..........Sunday, Nov. 13th
Wrightville, Conn..........Sunday, Nov. 27th
East Otis, Mass..........Sunday, Dec. 11th
GEO. L. TEEPLE.

[illegible] Hill, N. Y..........Sunday afternoon, Nov. 20th
Bro. pray for us, as there is much [illegible] here, especially from the D. Bro. G. H. WILLIAMS.

Business.

☞ Information Wanted. ☜

The following persons wish their paper changed, but do not give us the *Post Office* and *State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Rachel Oliver, Polly King, Abbie H. Smith, Edmund R. Perkins, Mary A. Mack.

The following persons send money for the Crisis, but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, Chas. Powers, Fred. P. Hunt, Henry Cole, W. S. Carr, Jas. Smith, 3d, Samson Battey, Sarah Arnold, Lois Parmeter, J. N. Dutton, H. L. Ellis, J. Glidden.

The following persons wish their paper stopped. Will they give us their ADDRESS?

John Sherman, Almira Rhodes, E. A. Lake.

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor?

Mrs. C. Russell, J. H. Merrill, E. B. Davis, Wm. Babcock.

J. M. WITHINGTON subscribes for the *Young Pilgrim*, but does not give us his POST OFFICE. Will he do so?

Who obtained new Subscribers in September and October.

ONE EACH.—Eliza P. Beech, H. Beach, Mrs. E. Collins, M. K. Chandler, W. W. Cate, J. L. Chute, E. H. Dawes, J. S. Eldridge, H. K. Flagg, J. B. Goodrich, L. Grinnell, A. G. Holland, Emily Hadley, S. Hammons, F. Hale, Matilda F. Howard, E H Gilleon, J L Knapp, F S Knowlton, W A Lovejoy, R Lovell, W H Mitchell, J E Milton, L C McKinstry, E Miller, Mrs. T B Northrup, C W Nelson, J. T. Ongley, M A G Otis, L. E. B. Oliver, J Porter, J Pinkham, J L Spaulding, A W Sibley, A. Simpson, Mary S. Shurtleff, C. Stratton, C. P. Turner, G W Thomas, J H Trafant, W C Therman, H. A Way, R R York.

TWO EACH.—C. Goodrich, H. D. Reed, Sarah A. A. Smith, E. Wolcott.

THREE EACH.—W. Burnham, J Bates, P S W Deyo, Thos. Smith, P A Smith, G A Streeter.

FOUR EACH.—C. P. Dow, C. F. Sweet.

FIVE EACH.—L. F. Benton, A. Fries, C. D. W. Scott.

FOURTEEN.—M. Grant. [Total new, 253.

TO CORRESPONDENTS.

H. J. Baldwin—The paper is mailed regularly every Wednesday afternoon. H. M. B. is paid to No. 480; A. H. to No. 478; you to No. 513. You will find the price and postage in the published notice.

Wm. Harriman—See No. 468.

N. Orcutt—Yes.

W. L. Slade—Your $3.00 pays to No. 428.

T. W. Piper—The A. H. was meant for N. H.; received, and paid to No. 494.

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The morning sun rose bright and clear,
On Abraham's tent it gaily shone,
And all was bright and cheerful there,
All save the patriarch's heart alone.
While God's command arose to mind,
[illegible]
Although his soul was all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sarah at the banquet smiled;
Joy o'er her face its lustre spread,
[illegible] her only child;
The charms that pleased a monarch's eye,
Upon her cheek had left their trace;
His highly augured destiny
Was written on his heavenly face.

The groaning father turned away,
And walked the inner tent apart;
He felt his fortitude decay,
While nature whispered in his heart—
Oh! must this son, to whom was given
The promise of a better land,
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand!
This son for whom [illegible]
Was sent an outcast from his home,
And in the wilderness [illegible]
A savage exile doomed to roam?
But shall a feeble worm rebel,
And murmur at a father's rod?
Shall he be backward to fulfill
The known and certain will of God?
Arise, my son, the cruse fill,
And store the scrip with due supplies,
For we must seek Moriah's hill,
And offer there a sacrifice.
The mother raised a speaking eye,
And all a mother's soul was there;
She feared the desert drear and dry,
She feared the savage lurking there.
Abraham beheld and made reply,
On Him from whom our blessings flow,
My sister, (we by faith rely)—
'Tis God's command and we must go.
The dutious son to haste obeyed,
The scrip was filled, the mules prepared,
And with the third day's twilight shade
Moriah's lofty hill appeared.
The menials they at distance wait;
Alone ascend the son and sire;
The wood on Isaac's shoulder laid,
The wood to build his funeral pyre.
No passions swayed the father's mind,
He felt a calm, a death-like chill;
His soul was chaste and all resigned,
Bowed meekly, though he shuddered still.
While on the mountain's brow they stood,
With smiling wonder Isaac cries,—
My father, lo! the fire and wood,
But where's the lamb for sacrifice?
The Holy Spirit stayed his mind,
While Abraham answered low and calm,
With steady voice and look resigned,
God will himself provide the lamb.
But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his child.
While Abraham raised the blade full high
To execute his God's command,
An angel's voice as from the sky,
Cried, "Abraham, spare thy only son."
But let no pen profane like mine,
On holiest themes too rashly dare;
Turn to the Book of books divine,
And read the precious promise there.
Ages on ages rolled away,
At length the hour appointed came
When on the mountain Calvary,
God did himself provide the Lamb.

THE TIME QUESTION.—NO. 2.

BIBLE CHRONOLOGY MADE PLAIN.

Our diagram commenced the 69 weeks B. C. 488, with the commandment under Cyrus, in his first year. As all may be impressed with the plainness of the computation of these periods, from the specified starting points, and may query concerning the correctness of the Chronology given, and wish to look at the matter themselves, we propose to present a condensed chronology on a simple plan. We can present inspired testimony to prove the age of the world to the first Jubilee, and then the subsequent Jubilees (being 49 years apart) will determine whether our subsequent reckoning is correct or incorrect,—whether deduced from sacred or profane history,—as every cycle of 49 years must reach a specific point of time, and consequently a true history of events would harmonize therewith, and a defective one clash with it. Indeed, after reaching the first Jubilee, there would be no use in meddling with intervening events, and computing the reign of kings, to find the age of the world, except for the purpose of finding *how many* Jubilees have passed. We will give the world's age in one column of figures, and the time B. C. in another column; and when we reach the first Jubilee we will assign another column to the Jubilees. As we shall prove the world to have been created B. C. 4126, we will thus place it at the right column till we reach the point where it is demonstrated.

	Jubilees	Yr. of the World.	Year. B. C.
Man created (Gen. 1: 27) in the *first* of the year 1.		1	4126
Adam's age at the birth of Seth, (Gen. 5: 3)—130, (which added to the year of the world, makes its age 130; and the same being subtracted from 4126, leaves B. C. 3996. These figures we place in their respective columns. So hereafter.)		130	3996
Seth's age at the birth of Enos, 105, (Gen. 5: 6.)		235	3891
Enos' age at the birth of Cainan, 90, (Gen. 5: 9.)		325	3801
Cainan's age at the birth of Mahalaleel, 70, (Gen. 5: 12.)		395	3731
Mahalaleel's age at the birth of Jared, 65, (Gen. 5: 15.)		460	3666
Jared's age at the birth of Enoch, 162, (Gen. 5: 18.)		622	3504
Enoch's age at the birth of Methusaleh, 65, (Gen. 5: 21.)		687	3439
Methusaleh's age at the birth of Lamech 187, (Gen. 5: 25.)		874	3252
Lamech's age at the birth of Noah, 182, (Gen. 5: 28.)		1056	3070
Noah's age at the beginning of the flood, 600, (Gen. 7: 6.)		1656	2470
From the beginning of the flood to "dry land," 1, (Gen. 8: 13.)		1657	2469
Arphaxad born two years after the flood, (Gen. 11: 10.)		1659	2467
Age of Arphaxad at the birth of Salah, 35, (Gen. 11: 12.)		1694	2432
Age of Salah at the birth of Eber, 30, (Gen. 11: 14.)		1724	2402
Age of Eber at the birth of Peleg, 34, (Gen. 11: 16.)		1758	2368
Age of Peleg at the birth of Reu, 30, (Gen. 11: 18.)		1788	2338
Age of Reu at the birth of Serug, 32, (Gen. 11: 20.)		1820	2306
Age of Serug at the birth of Nahor, 30, (Gen. 11: 22.)		1850	2276
Age of Nahor at the birth of Terah, 29, (Gen. 11: 24.)		1879	2247
Age of Terah at his death, 205, (Gen. 11: 32.)		2084	2042
Abraham immediately went to Canaan after the death of Terah, his father (Acts 7: 4.)			
Residence of the Hebrews in Canaan and Egypt to the Exodus, 430 years, (Ex. 12: 40.)		2514	1612
[This 430 years period must span their stay in Canaan in connection with their Egyptian bondage, for immediately after Abraham reached Canaan God made a covenant with him, and Paul affirms that the Law was "given 430 years after" the covenant, (Gal. 3: 17.) and the law was given "in the third month" after the Exodus. The 430 years *cover the same ground in both instances*,—thus agreeing with Josephus, who states they "left Egypt . . . 430 years after our father Abraham had come into Canaan"; but 215 years only after that Jacob removed into Egypt. Paul told the truth about the 430 years: let it harmonize.]			
In the wilderness after leaving Egypt, 40 years, (Josh. 5: 6.)		2554	1572
[At Mount Sinai God gave a law requiring a Sabbatical year once in seven years, and a Jubilee to begin in the seventh Sabbatical year, on the tenth day of the seventh month, (Lev. 25: 1–9.) In these years their "*land*" was to rest after reaching Canaan; for they had none to rest before; but God said to the people, "At the end of every seven years . . . , thou shalt read this law before all Israel." (Deut. 31: 10.) Thus they could easily tell on what year to let Canaan keep its first Sabbath, by estimating how many cycles of seven had expired in the wilderness after the giving of the law: five had passed, and the sixth Sabbatical year fell on the second year of their stay in Canaan, and on this year, "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel," (Josh. 8: 35,) a second proof of a Sabbatical year.]			
Sabbatical year on the second year after reaching Canaan.		2556	1570
The next Sabbatical year would be the seventh from their leaving Egypt, and consequently the first jubilee began in that year, on the tenth of the seventh month, seven years from the previous Sabbatical year.		2563	1563
That the first Sabbatical year was seven years from the giving of the law on Sinai, is evident from Ex. 21: 2, in connection with the preceding chapter: this proves the time of the first jubilee. We now give a list of jubilees, spanning forty-nine years from jubilee to jubilee; thus the jubilees will keep Bible time, while profane and inspired history will give intervening events sufficiently correct to guide us in obtaining the correct number of jubilees; even if minor discrepances should be seen, they cannot be forty-nine years.			
Josephus states that Joshua led Israel 25 years after Moses' death, which would be 16 years after the first jubilee reaching to the year of the world 2579, or B.C.1547.	1st jubilee B. C. 1563 (49 years to the [2d])	2579	1547
Josephus also gives eighteen years of anarchy after the death of Joshua, "with no settled form of government."	2d jubilee B. C. 1514	2597	1529
Servitude of Israel 8 years, (Judg. 3: 8.)		2605	1521
Rest for the Israelites, 40 yrs., (Judg. 3: 11.)		2645	1481
Servitude 18 years, (Judges 3: 14.)	49 to the 3d jub.	2663	1463
Rest 80 yrs., (Judg. 3: 30.)	B.C.1465	2743	1383
Servitude 20 years, (Judges 4: 3.)	49to4jub. B.C.1416	2763	1363
Rest 40 yrs., (Judg. 5: 31.)	49to5jub.	2803	1323
Servitude 7 years, (Judges 6: 1.)	B.C.1367	2810	1316
Rest 40 yrs., (Judg. 8: 28.)	49to6jub. B.C.1318	2850	1276
Abimelech ruled 3 years, (Judges 9: 22.)	49to7jub. B.C.1269	2853	1273
Tola judged 23 yrs., (Judges 10: 2.)	49to8jub. B.C.1220	2876	1250
Jair judged 22 yrs., (Judges 10: 3.)	49to9jub. B.C.1171	2898	1228
Servitude 18 years, (Judges 10: 8.)	49to10jb.	2916	1210
Jephthah judged 6 years, (Judges 12: 7.)	B.C.1122	2922	1204
Ibzan judged 7 years, (Judges 12: 9.)	49to11jb. B.C.1073	2929	1197
Elon judged 10 yrs., (Judges 12: 11.)	49to12jb.	2939	1187
Abdon judged 8 yrs., (Judges 12: 14.)	B.C.1024	2947	1179
Servitude 40 years, (Judges 13: 1.)		2987	1139
Eli judged 40 years, (1 Sam. 4: 18.)	49to13jb.	3027	1099
Servitude 20 years, (1 Sam. 7: 2.)		3047	1079
Josephus says Samuel judged 12 yrs.,		3059	1067
Saul reigned 40 yrs., (Acts 13: 21.)	B. C. 975	3099	1027
David reigned 40 yrs., (2 Sam. 5: 4.)		3139	987
Solomon reigned 40 yrs., (1 Kin. 2: 42.)	49to14jb. B. C. 926	3179	947
Rehoboam reigned 17 yrs., 1 Kin. 14: 21.)		3196	930
Abijam reigned 3 yrs, (1 Kin. 15: 1, 2.)		3199	927
Asa reigned 41 yrs., (1 Kin. 15: 9, 10.)	49to15jb. B. C. 877	3240	886
Jehoshaphat reigned 25 years, (1 Kings 22: 41, 42.)		3265	861
Joram, [Jehoram,] reigned eight yrs., (2 Chron. 21: 1,) but began his reign in consort with his father, (2 Kin. 8: 16, 17,) "in the fifth year of Joram son of Ahab, who "began to reign in the eighteenth of Jehoshaphat"—leaving five years of Jehoram's reign after his father's death		3270	856
Ahaziah's one year reign (2 Chron. 22: 2), "began in the eleventh of Joram son of Ahab," (2 Kings 9: 29,) in consort with his father, both dying the same year, as his father's eight years began in the fifth of Joram, and his first year in the eleventh. Ahaziah died when Jehu began to reign, and in the seventh of Jehu Jehoash began to reign, (2 [illegible]) . . . seven years from Ahaziah's death	49to16jb. B. C. 828	3277	849
Jehoash reigned (2 Kings 12: 1), 40 years.		3317	809
Amaziah reigned 29 years, (2 Kin. 14: 1, 2,) but as he began his reign in the "second" of Joash's "sixteen years" reign, (2 Kin. 14: 1,) which sixteen years began in the 37th of his father's 40 yrs. reign, (2 Kings 13: 10,) he reigned 2 years before his father's death, and 27 yrs. after	49to17jb. B. C. 779	3344	782
Amaziah then fled to Lachish, (2 Chron. 25: 27,) and 12 yrs. elapsed before another king reigned, for "in the fifteenth year of Amaziah Jeroboam began to reign," (2 Kings 14: 23,) and Amaziah's son did not reign till "the twenty-seventh of Jeroboam"—a space of 12 years. (2 Kings 15: 1.)	49to18jb. B. C. 730	3356	770
Azariah [or Uzziah] reigned 52 years, (2 Kin. 15: 1-2.)		3408	718
Jotham reigned 16 years, (2 Kin. 15: 33.)		3424	702
Ahaz reigned 16 yrs., (2 Kings 16: 1, 2,) but one year in consort with his father Jotham; for Jotham began to reign in the second year of Pekah, (2 Kings 15: 32,) and Ahaz in the seventeenth of Pekah, (2 Kings 16: 1.) one year before Jotham's 16 years expired,—leaving only fifteen years for Ahaz after Jotham's death.	49to19jb, B. C. 681	3439	687
Hezekiah reigned 29 yrs, 2 Kin. 18: 1, 2)	49to20jb. B. C. 632	3468	658
Manasseh reigned 55 yrs, (2 Chron. 33: 1.)		3523	603
Amon reigned 2 yrs., (2 Chron. 33: 21.)		3525	601
Josiah reigned 31 yrs, (2 Chron. 34: 1.)		3556	570
Jehoahaz reigned 3 months, (2 Chron. 36: 2.)			
Jehoiakim reigned 11 yrs., (2 Chron. 36: 5.)	49to21jb.	3567	559
Jehoiachin reigned 3 months, ten days, (2 Chron. 36: 9.) which carries us to the next year.	B. C. 583	3568	558
Captivity 70 yrs., (2 Chron. 36: 21.)		3638	488
"Going forth of the commandment"—(36: 22) 69 weeks begin		3638	488
483 years to Messiah's birth, 5 years before the Christian Era		4121	5
To the Christian Era, five years		4126	0

No one can doubt that the 70 years captivity commenced with the carrying away of Jehoiachin, with all the influential part of the inhabitants of Jerusalem (leaving only the poorer class of people), after reading the 29th chap. of Jeremiah, in connection with Ezekiel 1: 1, 2.

I. The Jubilees here prove this chronology to be correct. Ezekiel says, "It came to pass in the *thirtieth year*. . I was among the *captives* . . . the *fifth year of king Jehoiachin's captivity*." Ezk. 1: 1, 2. Here the fifth year of the captivity synchronizes with the 30th year of the jubilee cycle,—for this was the Jewish practice to compute the time from one jubilee to another; besides, it was not then the thirtieth of any king of either Jerusalem or Babylon; hence, the thirtieth of the jubilee cycle is meant. The twenty-first jubilee was B. C. 583, from which subtract thirty years, and we have B. C. 553 for the fifth of the captivity of Jehoiachin; just five years after the beginning of the captivity, as given in this chronology. This proves the jubilees rightly located, and the jubilees prove our chronology correct, unless there is a mistake of *just* forty-nine years somewhere. This cannot be. By tracing the jubilees onward, we find A. D. 1868 will be a jubilee year.

II. This chronology proves that the "going forth of the commandment," under Cyrus, where the 69 weeks begin, was B. C. 488,—thus ending the 69 weeks in the fifth year before the Christian Era began,—the true time of Christ's birth.

III. As Daniel's 62 weeks of years (434 years) begin at the time Jerusalem's "*wall*" was completed in the thirty-second of Artaxerxes; and as the remaining reigns of Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes, up to his thirty-second year, covered a space of 82 years, B. C. 406 is the true starting point for the beginning of this measurement of sixty-two weeks, or four hundred and thirty-four years,—reaching nearly to the crucifixion in A. D. 30, which is astronomically proven to be the true point for the cross.

IV. Also the twelvth of Artaxerxes, *alias* Ahashuerus, synchronizes with B. C. 426, when the Medo-Persian "Ram" was pushing for the destruction of Daniel's people, where the 2300 days begin; 70 weeks of which terminated A. D. 55, when the war against Jerusalem began; ending the 2300 days in A. D. 1875, with the "end of the indignation," thus giving time for the antitype of the feast of tabernacles,—seven years,—and the purification of the earth, and "time of trouble" on the wicked, after the saints are taken away in the Jubilee, 1868.

V. This chronology ends the 6000 years in 1875, when the old earth will give place to the new earth,—the saints having been taken away in the jubilee, 1868, seven years before,—antitype of the Ark and flood.

W. SHELDON.

Baraboo, Sauk Co., Wis.

APPENDIX.

It will be seen that we have given a chronology reaching to the end of the captivity, or to the "*going forth of the* commandment" under Cyrus, B. C. 488, and have relied upon the sixty-nine weeks of years, or 483 years, to measure from this date to the birth of Messiah, B. C. 5. But some may inquire whether History gives the same length of time. We reply, it does. Unperverted history gives just 488 years from this date to the Christian Era; which era began the fifth year after the birth of Christ, as all agree,—hence, history is in perfect harmony with prophecy, and makes our chronology perfectly reliable. I know that many have made more than 488 years from Cyrus to the Christian Era, by counting the full reign of each king; whereas several kings reigned for years in consert with their fathers, and only that part of their reign which *succeeded the end of their father's reign* should be counted,—otherwise we count the *same time twice*, and get too much. The following is a list from history:—

Cyrus	reigned	6	years, to B. C.	482
Cambyses,	"	3	" " "	479
Darius,	"	20	" " "	459
Xerxes,	"	21	" " "	438
Artaxerxes,	"	32	" " "	406
Darius,	"	1	" " "	405
Artaxerxes,	"	46	" " "	359
Ochas,	"	21	" " "	338
Arogus,	"	2	" " "	336
Darius,	"	4	" " "	332
Alexander,	"	8	" " "	324
Phillipi,	"	7	" " "	317
Alexander,	"	12	" " "	305
The Ptolemys,	"	224	" " "	81
Dionysius,	"	29	" " "	52
Cleopatra,	"	22	" " "	30
Augustus,	"	30	to the Christian Era, and 43 in all.	
Total,		488		

Several of the kings reigned longer than the time I have specified,—but associated with their fathers. We have given only their reign from the time the reign of their predecessors ended. Some historians omitting to note the joint reign of some of these kings, produced the confusion which has hitherto prevailed on this topic. (On this point read Thurman's book.)

Now history and prophecy agree, and all is plain. Not only does history support the chronology, but Thurman's *astronomical proofs* appear to place it on an invulnerable basis.

Child of God! look with bright hope to the coming jubilee, in 1868, for redemption.

More anon. W. S.

CHRIST WAS POOR.

Am I poor? Do men despise me?
Do they pass me proudly by?
Then, O let me still remember,
Jesus was as poor as I.

Was as poor—nay, he was poorer;
He had neither home nor bed,
Neither friendly shade nor shelter
For his unprotected head.

Then, I'll ever cease complaining;
What though riches be not mine;
I am poor, and thus, my Savior,
Does my lot resemble thine.

Selected by M. W. H.

For the World's Crisis.

"I AM SICK, AUNT MARY."

These were the dying words of a little girl, who was burned so severely that she died soon afterwards. It was a sad hour for all, (for she was the pet of the family), as she lay dying in Aunt Mary's arms, moaning piteously and gazing up in her face so wistfully, mutely pleading for relief. How the bitter tears fell beside that poor little suffering creature! And what heart-rending sobs burst from that almost distracted mother's breast as she gazed on her idolized child, writhing in its expiring agony! Poor little soul! it was a relief when she passed away from such terrible suffering.

But there is to be a time when all such scenes as this, and every sorrow, will be over, —when the inhabitant shall never say "I am sick;" and God himself will be with them, their God, and he will wipe away every tear from their eyes, and death shall be no more, neither shall lamentation nor crying nor pain be any more, for the former things have passed away. And little Jennie, now mouldering to dust, will wake from her slumbers, when the angel of the resurrection calls; and no throes of pain will then distort her lovely features. Those dear eyes will open bright as the stars of evening, and shine with heaven's own light. Those radiant features blooming with eternal life will vie with the flowers of paradise in beauty, the little voice that once faintly moaned in dying whispers, "*I am sick*"—will then sweetly join the harmonious song of victory over the grave.

How dearly you loved your little ones—perhaps little thought that they would die, so innocent, so helpless they were. You stood over their slumbers for hours, praying for their welfare, earnestly pleading for them to be spared to you; could not bear to think of giving them up from your warm heart to the cold grave so dreary. You could not think any being would harm such little gentle treasures. But there is one who delights in such deeds; he creeps up insidiously, and slays your cherished ones right before your eyes, and you cannot help yourself—he has conquered! Your tears and entreaties, your struggles and prayers, were in vain! What did he care for your sorrow? He decided to take his victim, even if it tore your heart to pieces; and you may weep long and bitterly; he looks coldly on, and passes by to kill some other little one, loved by some other mother just as dearly as you loved yours—the insatiate monster! Don't tell me such a being as this is a "friend." I don't believe a word of it. He is an enemy—heartless, cruel and bitter; he will kill a few more blooming in youth, a few more of the saints must bow to his summons; he is reigning in triumph now; but it will soon be over. He who conquered death, will overthrow his power, and destroy him forever at last.

When that radiant morning breaks through the night of death, what a glorious scene then will be! All the little babes of Bethlehem slain in hopes of slaying the conquering King of kings; and all who fell at death's command; with those who perished in the Alpine mountains cold, where cruel persecution drove the saints of God; with all who lie beneath the dark blue waves that seem to chant a requiem over the unburied dead below; poor little ones, who perished from neglect, hunger and desertion, of whom we may say, "When thy father and mother forsake thee, then the Lord will take thee up." Yes! the Lord will take them all up, in the morning. They shall hunger no more, nor thirst any more, then, not one will be left asleep. Every one of those little eyes will, with your own dear little ones, open, then, to weep no more! Believe it, ye mourning sons and daughters of sorrow! "For if we believe that Jesus died, and rose again, even so them that sleep in Jesus will God bring with him."

The wasted form, the hollow eye, the pale countenance, that you gazed upon in sadness, you may see then restored to beauty and health. The hand you grasped in the death-hour, you may again grasp in [illegible] recognition. The whispering voice of weakness that bade you "farewell" when your very heart seemed breaking, again you may hear, not to say "farewell," but to bid you "welcome," and the loved voice will join in the song—"O grave! where is thy victory? O death! where is thy sting?" And you may join them if you will; for "The dead in Christ shall rise first," then we, the living, who remain shall "be caught up together with them in the clouds, to meet the Lord in the air"; and so we shall always "be with the Lord." Comfort one another, therefore, with these words.

Oh! may we all be there! And "by patient continuance in well doing, seek for glory, honor, immortality—*eternal life*" is the reward; and with them that sleep in Jesus, we shall awake, and with one of old, we may say when he calls us, "I shall be satisfied when I awake with thy likeness."

J. N. BERRY.

MICHIGAN AND NORTHERN INDIANA QUAR. CONFERENCE.

Our quarterly meeting is turning out with blessed results, although the weather was somewhat unfavorable at first. Yet a goodly number of God's saints—precious ones of earth—came together with an expectation of seeing good done, and enjoying the fellowship of saints. Praise his name, ever so dear, they were not disappointed! All hearts seemed to soften into love, and each one resolved anew to make a faithful application of the faith and hope of the gospel to themselves, and struggle with renewed energy for holiness of heart—consecration of soul and body to God—for life and immortality, through the name of Jesus, beyond the heaven-appointed boundary of this earth, cursed by sin.

Brn. Grant of Boston, and Dixon of Peacedale, R. I., were with us, full of faith and good works. Their labors were timely, very beneficial, much appreciated, and the result will be glorious indeed. I am satisfied from what my eyes saw and my heart felt of the overflowing love and goodness of God, that a new era, morally speaking, is dawning upon the church in this vicinity; and I expect, by the blessing of God, that a harvest of souls are very soon to be gathered, preparatory to a translation to meet Jesus in his coming glory and kingdom.

The love feast (properly named) on Sunday morning was a most precious season. It was a heart-searching, soul-elevating and sin-killing time. A time when saints rejoiced, backsliders were shaken, and sinners trembled before God. Several unconverted arose for prayers, and more shed tears, resolved to secure the promised and purchased possession, that endures forever. As regards the preaching, I have only to say in this short report that it was like a *diamond*—cutting wherever it touched: or like the magnetic needle, to the pole star ever faithful: or like a nail in a sure place—well clinched. It was the medical properties of the pure gospel of Jesus administered by experienced hands. It touched moral disease in the right place, and a restoration to health is put beyond all question. So I say, emphatically, Hallelujah to God and the Lamb!

During the meeting the conference was called, and Bro. Babcock, acting evangelist, and Bro. Johnson, both of Jonesville, brought in a report of the progress of the cause in adjacent places. From the report we learn that although difficulties beset the progress of truth, in the form of bigotry, superstition, sectarianism and misrepresentation, yet the truth of the soon-coming kingdom is steadily increasing its influence, and making a favorable impression on the minds of many of the most loyal and intelligent persons in the communities where these truths are faithfully presented by the ministers of Christ. Bro. Babcock has immersed some thirteen persons, within a short time past, into the likeness of Christ's death, burial and resurrection, in hope of a glorious resurrection to immortality at the glorious epiphany of our Lord Jesus Christ. Let us, and the church universally, make no compromise with sin or the devil, but let there be a oneness of faith, hope, spirit and energy that will accomplish the greatest amount of good in the short period of time remaining. The Lord is soon coming! Praise his name evermore.

A. N. SEYMOUR, Secretary.

PETER CARTWRIGHT.

Numerous anecdotes are related of Cartwright. Among the many, we will relate one which is strikingly characteristic of the man. In the days of President Jackson he was spending a Sunday in Louisville, Ky., and was invited by a young pastor to preach in his church in the evening. He accepted the invitation, and appeared in the pulpit. While going through the introductory exercises, Gen. Jackson came into the church and took his seat. The young preacher, whose notions of respectability were somewhat fastidious, began to exhibit considerable uneasiness for fear the rough and eccentric Cartwright might offend the President. At length he whispered to the uncouth old stranger, "Gen. Jackson is in the congregation," but the individual addressed paid no attention to the hint. Again the sentence, "Gen. Jackson is in the congregation," fell upon his ear with greater distinctness than before. The patience of the backwoods preacher was exhausted, and turning to his whispering tormentor, he exclaimed, in a tone that the entire congregation heard—"What do I care for Gen. Jackson? God will damn him as quick as any negro in Kentucky, if he doesn't repent!"

The mortified young man afterwards tried to apologize to Gen. Jackson for the roughness of Mr. Cartwright. Jackson replied, "You need not apologize for that man; if I had a regiment of such men, I could conquer old England."

SIMPLICITY IN STYLE.

A letter fell into my hands, which a Scotch servant girl had written to her lover. Its style charmed me. It was fairly inimitable. I wondered how, in her circumstances in life, she could have acquired so elegant and perfect a style. I showed the letter to some of my literary friends in New York, and they unanimously agreed that it was a model of beauty and elegance. I determined to solve my mystery, and I went to the house where she was employed, and asked how it was that in her humble circumstances in life, she had acquired a style so beautiful that the most cultivated minds could not but admire it. "Sir," she said, "I came to this country four years ago. Then I did not know how to read or write. But since then I have learned how to read and write, but I have not learned how to spell; so always, when I sit down to write a letter, I choose those words which are so short and simple that I am sure I know how to spell them."

There was the whole secret. The reply of this simple-minded Scotch girl condenses a world of rhetoric into a nutshell. Simplicity is beauty. Simplicity is power.—*Fitz Greene Halleck.*

WASHINGTON'S GREAT VICTORY.

[illegible]

When George Washington was a boy, he wanted to enter the navy. Like many other boys, he was anxious to go to sea. His mother gave her consent; and yet it was plain she was not willing to have him go. A midshipman's commission had been got for him, and the vessel was about to sail. The servant was at the door with his trunk. He went in to say good bye to his mother. He found her in tears. He saw the look of distress that was in her face; but she said not a word. That was enough for him. He went out and said to his servant, "Carry back my trunk to my room. I will not break my mother's heart to please myself." He gave up his commission and staid at home.

When his mother heard what he had done, "George," said she, "God has promised to bless those who honor their parents, and he will bless you." How true her words were. God did bless George Washington, and made him a blessing to his country and to the world. Washington gained many victories afterwards, but this was perhaps the most important victory he ever gained. He conquered the British at Trenton, at Monmouth, and at Yorktown; but when he gave up his own will to please his mother, he *conquered himself*. The Bible tells us, "He who ruleth his spirit is better than he that taketh a city."

FRANKNESS.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do what is right. If a friend ask you a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or to keep one; the man who requires you to do so, is dearly purchased and at a sacrifice. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than of undertaking to be one thing to a man's face, and another behind his back. We should live, act and speak out of door, as the phrase is, and say and do what we are willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOT COALS; OR, HOW FRITZ WAS CONQUERED.

Joe Benton lived in the country. Not far from his father's home was a large pond. His cousin Herbert had given him a beautiful boat, elegantly rigged, with masts and sails, all ready to go to sea on the pond. Joe had formed a sailing company among his schoolmates. They had elected him captain. The boat was snugly stowed away in a little cave near the pond. At three o'clock on Saturday afternoon, the boys were to meet and launch the boat. On the morning of this day, Joe rose bright and early. It was a lovely morning. Joe was in fine spirits. He chuckled with delight when he thought of the afternoon. "Glorious," said he to himself, as he finished dressing. "Now, I've just time to run down to the pond before breakfast, and see that the boat is all right. Then I'll hurry home and learn my lessons for Monday, so as to be ready for the afternoon, for the *captain must be up to the time*."

Away he went, scampering toward the cave where the boat had been left, ready for the launch. As he drew near, he saw the signs of mischief, and felt uneasy. The big stone before the cave had been rolled away. The moment he looked within, he burst into a loud cry. There was the beautiful boat which his cousin had given him, with its masts and sails all broken to pieces, and a large hole bored in the bottom.

Joe stood for a moment motionless with grief and surprise; then, with his face all red with anger, he exclaimed: "I know who did it—the mean scamp! It was Fritz Brown; and he was mad because I didn't ask him to come to the launch; but I'll pay him for this caper, see if I don't." Then he pushed back the ruined boat into the cave, and hurrying on, some way down the road, he fastened a string across the footpath, a few inches from the ground, and carefully hid himself in the bushes.

Presently a step was heard, and Joe eagerly peeped out. He expected to see Fritz coming along, but instead of that it was his cousin Herbert. He was the last person Joe cared to see just then, so he unfastened the string, and lay quiet, hoping that he would not see him. But Herbert's quick eye soon caught sight of him, and Joe had to tell him all that had happened, and wound up by saying: "But never mind; I mean to make him smart for it."

"Well, what do you mean to do, Joe?" asked Herbert.

"Why, you see Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash 'em all."

Joe knew that this was not a right feeling, and expected to get a sharp lecture from his cousin; but, to his surprise, he only said, in a quiet way:

"Well, I think Fritz does deserve some punishment; but this string is on old trick; I can tell you something better than that."

"What?" cried Joe, eagerly.

"How would you like to put a few coals of fire on his head?"

"What! *burn* him?" asked Joe, doubtfully. His cousin nodded his head. With a queer smile, Joe clapped his hands. "Bravo!" said he, "that's just the thing, cousin Herbert. You see his hair is so thick he would'nt get burnt much before he'd have time to shake'em off; but I'd just like to see him jump once. Now, tell me how to do it—quick!"

"'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.' There," said Herbert, "that's God's way of doing it, and I think that's the best kind of punishment that Fritz could have."

You should have seen how long Joe's face grew while Herbert was speaking. "Now, I do say, cousin Herbert," added Joe, "that's a real take in. Why, it's just no punishment at all."

"Try it once," said Herbert. "Treat Fritz kindly, and I am certain that he will feel so ashamed and unhappy, that kicking or beating him would be like fun in comparison."

Joe was not really a bad boy, but he was now in a very ill temper, and he said sullenly: "But you've told me a story, cousin Herbert. You said this kind of coals would *burn*, and they don't at all."

"You're mistaken about that," said Herbert. "I've known such coals burn up malice, envy, ill-feeling, and a great deal of rubbish, and then leave some cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head, and I'll see about it."

"You know," said Herbert, "that Fritz is very poor, and can seldom buy himself a book, although he is very fond of reading, but you have quite a library. Now suppose—but no, I won't suppose anything about it. Just think over the matter, and find your own coal. But be sure to kindle it with love, for no other fire burns like that." Then Herbert sprang over the fence, and went whistling away.

Before Joe had time to collect his thoughts, he saw Fritz coming down the lane, carrying a basket of eggs in one hand and a pail of milk in the other. For a moment the thought crossed Joe's mind, "what a grand smash it would have been, if Fritz had fallen over the string!" but he drove it away in an instant, and was glad enough that the string was put away in his pocket. Fritz started and looked very uncomfortable when he first caught sight of Joe, but the good fellow began at once with "Fritz, do you have much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home and done all my work, I have a little piece of daylight left; but the trouble is, I've read every book that I can get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes fairly danced. "Oh, may I? may I? I'd be so careful of it."

"Yes," answered Joe; "and perhaps I've some others you'd like to read. And Fritz," he added, a little slyly, "I would ask you to come and help sail my new boat this afternoon, but some one has gone and broken the masts, and torn up the sails, and made a great hole in the bottom. Who do you suppose did it?"

Fritz's head dropped on his breast, but after a moment he looked up with great effort, and said:

"Oh, Joe! I did it; but I can't begin to tell you how sorry I am. You didn't know I was so mean when you promised me the books, did you?"

"Well, I rather thought you did it," said Joe slowly.

"And yet you didn't"—Fritz could get no farther. He felt as if he would choke. His face was as red as a live coal. He could stand it no longer, so off he walked without saying a word.

"That coal does burn," said Joe to himself. "I know Fritz would rather I had smashed every egg in his basket than offered to lend him that book. But I feel fine." Joe took two or three somersets, and went home with a light heart and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful flag which he had bought for the boat with a part of his egg money. The boat was repaired and launched, and made a grand trip, and everything turned out as cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts, that he was never more happy in his life. And Joe found out afterwards, that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions. "I declare, cousin Herbert," said he, with a merry twinkle in his eye, "I think *I shall have to set up a coal yard*."

I should be glad to have all of you, my young friends, engage in this branch of the coal business. If every family would be careful to keep a supply of Joe Benton's coals on hand, and make a good use of them, how happy they would be. Joe was sowing righteousness when he put that coal on Fritz's head, and he had "a sure reward" in the pleasure which it yielded him. Pleasure is one part to the reward of sowing righteousness. This is sure.—*Dr. Newton.*

THE THORN IN THE PILLOW.

A little girl went to visit her grandmother, some distance from her mother's and father's home; she seemed very happy all day, and she had everything around her to make her happy; but when her kind grandmother went to look at her after she was asleep, she observed a tear drop on the little girl's cheeks. "Ah," said the old lady, the next morning, you were a little homesick last night, dear."

"Oh, no, grandmother," Mabel replied, "I could never be homesick here."

It was just so the next night, and the next; at length the grandmother thought as the little girl seemed troubled, she would sit in the next chamber until the child went to sleep. Presently, although Mabel was tucked up, she began to rustle up her quilt and shake her pillow, and the grandmother thought she heard a little sob, so she went to the little girl's bed and said:

"Mabel, my child, you have got a thorn in your pillow—what is it?"

Then the little girl hid her face and began to cry aloud. The grandmother was much troubled. At length the little girl said:

"O, grandmother, when I am alone here I cannot help thinking how I said, 'I won't mother,' and I cannot unsay it; and mother is so good and loves me so, and I—I was so naughty."

The World's Crisis
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[illegible]

The morning sun rose bright and clear,
On Abraham's tent [illegible] gaily shone;
And all was bright and cheerful there,
All save the patriarch's heart alone.
[illegible] God's command [illegible]
[illegible]
Although his soul was all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sarah at the banquet smiled;
Joy o'er her face its lustre spread,
[illegible] her [illegible] only child.
The [illegible] eye,
Upon her cheek had left their trace;
[illegible] destiny
Was written on his heavenly face.

The grieving father turned away,
And walked the lonely tent apart;
He felt his fortitude decay,
While nature whispered in his heart—
Oh! must this son, to whom was given
The promise of a better land,
Heir to the choicest gifts of heaven,
Be slain by a fond father's hand!

This son for whom my [illegible]
Was sent an outcast from his home,
[illegible]
[illegible]
But shall a feeble worm rebel,
And murmur at a Father's rod?
Shall he be backward to fulfill
The [illegible] will of God?

Arise, my soul, [illegible]
And [illegible] the scrip with due supplies,
For we must seek Moriah's hill,
And offer there a sacrifice.
The mother raised a speaking eye,
And all a mother's soul was there;
She feared the desert dread and dry,
She feared the savage lurking there.

Abraham [illegible] and made reply,
On Him from whom our blessings flow,
My sister, (we by faith rely)—
'Tis God's command and we must go.
The [illegible] son in haste obeyed,
The scrip was filled, the mules prepared,
And with the third day's twilight shade
Moriah's lofty hill appeared.

The menials they at distance wait;
Alone ascend the son and sire;
The wood on Isaac's shoulder laid,
The wood to build his funeral pyre.
No passions swayed the father's mind,
He felt a calm, a death-like chill;
His soul was chaste and all resigned,
Bowed meekly, though he shuddered still.

While on the mountain's brow they stood,
With smiling wonder Isaac cries,—
My father, lo! the fire and wood,
But where's the lamb for sacrifice?
The Holy Spirit stayed his mind,
While Abraham answered low and calm,
With steady voice and look resigned,
God will himself provide the lamb.

But lo! the father bound his son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his child.
While Abraham raised the blade full high
To execute his God's command,
An angel's voice as from the sky,
Cried, "Abraham, spare thy only son."

But let no pen profane like mine,
On holiest themes too rashly dare;
Turn to the Book of books divine,
And read the precious promise there.
Ages on ages rolled away,
At length the hour appointed came
When on the mountain Calvary,
God did himself provide the Lamb.

THE TIME QUESTION.—NO. 2.

BIBLE CHRONOLOGY MADE PLAIN.

Our diagram commenced the 69 weeks B. C. 488, with the commandment under Cyrus, in his first year. As all may be impressed with the plainness of the computation of these periods, from the specified starting points, and may query concerning the correctness of the Chronology given, and wish to look at the matter themselves, we propose to present a condensed chronology on a simple plan. We can present inspired testimony to prove the age of the world to the first Jubilee, and then the subsequent Jubilees (being 49 years apart) will determine whether our subsequent reckoning is correct or incorrect,—whether deduced from sacred or profane history,—as every cycle of 49 years must reach a specific point of time, and consequently a true history of events would harmonize therewith, and a defective one clash with it. Indeed, after reaching the first Jubilee, there would be no use in meddling with intervening events, and computing the reign of kings, to find the age of the world, except for the purpose of finding how many Jubilees have passed. We will give the world's age in one column of figures, and the time B. C. in another column; and when we reach the first Jubilee we will assign another column to the Jubilees. As we shall prove the world to have been created B. C. 4126, we will thus place it at the right column till we reach the point where it is demonstrated.

	Jubilees	Yr. of the World.	Year. B. C.
Man created (Gen. 1: 27) in the *first* of the year 1.		1	4126
Adam's age at the birth of Seth, (Gen. 5: 3)—130, (which added to the year of the world, makes its age 130; and the same being subtracted from 4126, leaves B. C. 3996. These figures we place in their respective columns. So hereafter.)		130	3996
Seth's age at the birth of Enos, 105, (Gen. 5: 6.)		235	3891
Enos' age at the birth of Cainan, 90, (Gen. 5: 9.)		325	3801
Cainan's age at the birth of Mahalaleel, 70, (Gen. 5: 12.)		395	3731
Mahalaleel's age at the birth of Jared, 65, (Gen. 5: 15.)		460	3666
Jared's age at the birth of Enoch, 162, (Gen. 5: 18.)		622	3504
Enoch's age at the birth of Methuselah, 65, (Gen. 5: 21.)		687	3439
Methuselah's age at the birth of Lamech 187, (Gen. 5: 25.)		874	3252
Lamech's age at the birth of Noah, 182, (Gen. 5: 28.)		1056	3070
Noah's age at the beginning of the flood, 600, (Gen. 7: 6.)		1656	2470
From the beginning of the flood "to dry land," 1, (Gen. 8: 13.)		1657	2469
Arphaxad born two years after the flood. (Gen. 11: 10.)		1659	2467
Age of Arphaxad at the birth of Salah, 35, (Gen. 11: 12.)		1694	2432
Age of Salah at the birth of Eber, 30, (Gen. 11: 14.)		1724	2402
Age of Eber at the birth of Peleg, 34, (Gen. 11: 16.)		1758	2368
Age of Peleg at the birth of Reu, 30, (Gen. 11: 18.)		1788	2338
Age of Reu at the birth of Serug, 32, (Gen. 11: 20.)		1820	2306
Age of Serug at the birth of Nahor, 30, (Gen. 11: 22.)		1850	2276
Age of Nahor at the birth of Terah, 29, (Gen. 11: 24.)		1879	2247
Age of Terah at his death, 205, (Gen. 11: 32.)		2084	2042
Abraham immediately went to Canaan after the death of [illegible] (Acts 7: 4.) Residence of the Hebrews in Canaan and Egypt to the exodus, 430 years (Ex. 12: 40.)		2514	1612
[illegible] must span the way in Canaan in connection with their Egyptian bondage [illegible] after Abraham reached Canaan [illegible] covenant with him [illegible] and Paul affirms that the law was "given 430 years after" the covenant, (Gal. 3: 17.) [illegible] the law was given "in the third month" after the Exodus. The 430 years *cover the same ground in both instances*,—thus agreeing with Josephus, who states they "left Egypt ... 430 years after our father Abraham had come into Canaan"; but 215 years only after that Jacob removed into Egypt. Paul told the truth about the 430 years: let it harmonize.]			
In the wilderness after leaving Egypt, 40 years, (Josh. 5: 6.)		2554	1572
[At Mount Sinai God gave a law requiring a Sabbatical year once in seven years, and a Jubilee to begin in the seventh Sabbatical year, on the tenth day of the seventh month, (Lev. 25: 1–9.) In these years their "*land*" was to rest after reaching Canaan; for they had none to rest before; but God said to the people, "At the end of every seven years ... thou shalt read this law before all Israel." (Deut. 31: 10.) Thus they could easily tell on what year to let Canaan keep its first Sabbath, by estimating how many cycles of seven had expired in the wilderness after the giving of the law: five had passed, and the sixth Sabbatical year fell on the second year of their stay in Canaan, and on this year, "There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel," (Josh. 8: 35,) a second proof of a Sabbatical year.]			
Sabbatical year on the second year after reaching Canaan.		2556	1570
The next Sabbatical year would be the seventh from their leaving Egypt, and consequently the first jubilee began in that year, on the tenth of the seventh month, seven years from the previous Sabbatical year.		2563	1563
That the first Sabbatical year was seven years from the giving of the law on Sinai, is evident from Ex. 21: 2, in connection with the preceding chapter: this proves the time of the first jubilee. We now give a list of jubilees, spanning forty-nine years from jubilee to jubilee; thus the jubilees will keep Bible time, while profane and inspired history will give intervening events sufficiently correct to guide us in obtaining the correct number of jubilees; even if minor discrepances should be seen, they cannot be forty-nine years.			
Josephus states that Joshua led Israel 25 years after Moses' death, which would be 16 years after the first jubilee reaching to the year of the world 2579, or B.C. 1547.	1st jubilee B. C. 1563 (49 years to the)	2579	1547
Josephus also gives eighteen years of anarchy after the death of Joshua, "with no settled form of government."	2d jubilee B. C. 1514	2597	1529
Servitude of Israel 8 years, (Judg. 3: 8.)		2605	1521
Rest for the Israelites, 40 yrs., (Judg. 3: 11.)		2645	1481
Servitude 18 years, (Judges 3: 14.)	49 to the 3d jub. B.C. 1465	2663	1463
Rest 80 yrs., (Judg. 3: 30.)		2743	1383
Servitude 20 years, (Judges 4: 3.)	49to4jub. B.C. 1416	2763	1363
Rest 40 yrs., (Judg. 5: 31.)	49to5jub. B.C. 1367	2803	1323
Servitude 7 years, (Judges 6: 1.)		2810	1316
Rest 40 yrs., (Judg. 8: 28.)	49to6jub. B.C. 1318	2850	1276
Abimelech ruled 3 years, (Judges 9: 22.)	49to7jub. B.C. 1269	2853	1273
Tola judged 23 yrs., (Judges 10: 2.)	49to8jub. B.C. 1220	2876	1250
Jair judged 22 yrs., (Judges 10: 3.)	49to9jub. B.C. 1171	2898	1228
Servitude 18 years, (Judges 10: 8.)	49to10jb. B.C. 1122	2916	1210
Jephthah judged 6 years, (Judges 12: 7.)		2922	1204
Ibzan judged 7 years, (Judges 12: 9.)	49to11jb. B.C. 1073	2929	1197
Elon judged 10 yrs., (Judges 12: 11.)	49to12jb.	2939	1187
Abdon judged 8 yrs., (Judges 12: 14.)	B.C. 1024	2947	1179
Servitude 40 years, (Judges 13: 1.)		2987	1139
Eli judged 40 years, (1 Sam. 4: 18.)	49to13jb.	3027	1099
Servitude 20 years, (1 Sam. 7: 2.)		3047	1079
Josephus says Samuel judged 12 yrs.,		3059	1067
Saul reigned 40 yrs., (Acts 13: 21.)	B. C. 975	3099	1027
David reigned 40 yrs., (2 Sam. 5: 4.)		3139	987
Solomon reigned 40 yrs., (1 Kin. 2: 42.)	49to14jb. B. C. 926	3179	947
Rehoboam reigned 17 yrs., 1 Kin. 14: 21.)		3196	930
Abijam reigned 3 yrs, (1 Kin. 15: 1, 2.)		3199	927
Asa reigned 41 yrs., (1 Kin. 15: 9, 10.)	49to15jb. B. C. 877	3240	886
Jehoshaphat reigned 25 years, (1 Kings 22: 41, 42.)		3265	861
Joram, [Jehoram,] reigned eight yrs., (2 Chron. 21: 1,) but began his reign in consort with his father, (2 Kin. 8: 16, 17,) "in the fifth year of Joram son of Ahab, who "began to reign in the eighteenth of Jehoshaphat"—leaving five years of Jehoram's reign after his father's death		3270	856
Ahaziah's one year reign (2 Chron. 22: 2), "began in the eleventh of Joram son of Ahab," (2 Kings 9: 29,) in consort with his father, both dying the same year, as his father's eight years began in the fifth of Joram, and his first year in the eleventh [illegible] when John began to reign, and in the seventh of [illegible] began to reign, (2 Kings [illegible]) [illegible] seven years from Ahaziah's death	49to16jb. B. C. 828	3277	849
Jehoash reigned (2 Kings 12: 1), 40 years.		3317	809
Amaziah reigned 29 years, (2 Kin. 14: 1, 2,) but as he began his reign in the "second" of Joash's "sixteen years" reign, (2 Kin. 14: 1,) which sixteen years began in the 37th of his father's 40 yrs. reign, (2 Kings 13: 10,) he reigned 2 years before his father's death, and 27 yrs. after	49to17jb. B. C. 779	3344	782
Amaziah then fled to Lachish, (2 Chron. 25: 27,) and 12 yrs. elapsed before another king reigned, for "in the fifteenth year of Amaziah Jeroboam began to reign," (2 Kings 14: 23,) and Amaziah's son did not reign till "the twenty-seventh of Jeroboam"—a space of 12 years. (2 Kings 15: 1.)	49to18jb.		
Azariah [or Uzziah] reigned 52 years, (2 Kin. 15: 1-2.)	B. C. 730	3356	770
		3408	718
Jotham reigned 16 years, (2 Kin. 15: 33.)		3424	702
Ahaz reigned 16 yrs., (2 Kings 16: 1, 2,) but one year in consort with his father Jotham; for Jotham began to reign in the second year of Pekah, (2 Kings 15: 32,) and Ahaz in the seventeenth of Pekah, (2 Kings 16: 1,) one year before Jotham's 16 years expired,—leaving only fifteen years for Ahaz after Jotham's death.	49to19jb, B. C. 681	3439	687
Hezekiah reigned 29 yrs, 2 Kin. 18: 1, 2)	49to20jb. B. C. 632	3468	658
Manasseh reigned 55 yrs, (2 Chron. 33: 1.)		3523	603
Amon reigned 2 yrs., (2 Chron. 33: 21.)		3525	601
Josiah reigned 31 yrs, (2 Chron. 34: 1.)		3556	570
Jehoahaz reigned 3 months, (2 Chron. 36: 2.)			
Jehoiakim reigned 11 yrs., (2 Chron. 36: 5.)	49to21jb.	3567	559
Jehoiachin reigned 3 months, ten days, (2 Chron. 36: 9,) which carries us to the next year.	B. C. 583	3568	558
Captivity 70 yrs., (2 Chron. 36: 21.)		3638	488
"Going forth of the commandment"—(36: 22) 69 weeks begin		3638	488
483 years to Messiah's birth, 5 years before the Christian Era		4121	5
To the Christian Era, five years.		4126	0

No one can doubt that the 70 years captivity commenced with the carrying away of Jehoiachin, with all the influential part of the inhabitants of Jerusalem (leaving only the poorer class of people), after reading the 29th chap. of Jeremiah, in connection with Ezekiel 1: 1, 2.

I. The Jubilees here prove this chronology to be correct. Ezekiel says, "It came to pass in the *thirtieth year*. . I was among the *captives* ... the *fifth year of king Jehoiachin's captivity*." Ezk. 1: 1, 2. Here the fifth year of the captivity synchronizes with the 30th year of the jubilee cycle,—for this was the Jewish practice to compute the time from one jubilee to another; besides, it was not then the thirtieth of any king of either Jerusalem or Babylon; hence, the thirtieth of the jubilee cycle is meant. The twenty-first jubilee was B. C. 583, from which subtract thirty years, and we have B. C. 553 for the fifth of the captivity of Jehoiachin; just five years after the beginning of the captivity, as given in this chronology. This proves the jubilees rightly located, and the jubilees prove our chronology correct, unless there is a mistake of *just* forty-nine years somewhere. This cannot be. By tracing the jubilees onward, we find A. D. 1868 will be a jubilee year.

II. This chronology proves that the "going forth of the commandment," under Cyrus, where the 69 weeks begin, was B. C. 488,—thus ending the 69 weeks in the fifth year before the Christian Era began,—the true time of Christ's birth.

III. As Daniel's 62 weeks of years (434 years) begin at the time Jerusalem's "*wall*" was completed in the thirty-second of Artaxerxes; and as the remaining reigns of Cyrus, Cambyses, Darius, Xerxes, and Artaxerxes, up to his thirty-second year, covered a space of 82 years, B. C. 406 is the true starting point for the beginning of this measurement of sixty-two weeks, or four hundred and thirty-four years,—reaching nearly to the crucifixion in A. D. 30, which is astronomically proven to be the true point for the cross.

IV. Also the twelfth of Artaxerxes, *alias* Ahashuerus, synchronizes with B. C. 426, when the Medo-Persian "Ram" was pushing for the destruction of Daniel's people, where the 2300 days begin; 70 weeks of which terminated A. D. 65, when the war against Jerusalem began; ending the 2300 days in A. D. 1875, with the "end of the indignation," thus giving time for the antitype of the feast of tabernacles,—seven years,—and the purification of the earth, and "time of trouble" on the wicked, after the saints are taken away in the Jubilee, 1868.

V. This chronology ends the 6000 years in 1875, when the old earth will give place to the new earth,—the saints having been taken away in the jubilee, 1868, seven years before,—antitype of the Ark and flood.

W. SHELDON.

Baraboo, Sauk Co., Wis.

APPENDIX.

It will be seen that we have given a chronology reaching to the end of the captivity, or to the "*going forth of the commandment*" under Cyrus, B. C. 488, and have relied upon the sixty-nine weeks of years, or 483 years, to measure from this date to the birth of Messiah, B. C. 5. But some may inquire whether [illegible]

We reply, it does. Unperverted history gives just 488 years from this date to the Christian Era; which era began the fifth year after the birth of Christ, as all agree,—hence, history is in perfect harmony with prophecy, and makes our chronology perfectly reliable. I know that many have made more than 488 years from Cyrus to the Christian Era, by counting the full reign of each king; whereas several kings reigned for years in consort with their fathers, and only that part of their reign which *succeeded the end of their father's reign* should be counted,—otherwise we count the *same* time *twice*, and get too much. The following is a list from history:—

Cyrus	reigned	6	years,	to	B. C.	482
Cambyses,	"	3	"	"	"	479
Darius,	"	20	"	"	"	459
Xerxes,	"	21	"	"	"	438
Artaxerxes,	"	32	"	"	"	406
Darius,	"	1	"	"	"	405
Artaxerxes,	"	46	"	"	"	359
Ochus,	"	21	"	"	"	338
Arogus,	"	2	"	"	"	336
Darius,	"	4	"	"	"	332
Alexander,	"	8	"	"	"	324
Phillipi,	"	7	"	"	"	317
Alexander,	"	12	"	"	"	305
The Ptolemys,	"	224	"	"	"	81
Dionysius,	"	29	"	"	"	52
Cleopatra,	"	22	"	"	"	30
Augustus,	"	30	to the Christian Era, and 43 in all.			
Total,		488				

Several of the kings reigned longer than the time I have specified,—but associated with their fathers. We have given only their reign from the time the reign of their predecessors ended. Some historians omitting to note the joint reign of some of these kings, produced the confusion which has hitherto prevailed on this topic. (On this point read Thurman's book.)

Now history and prophecy agree, and all is plain. Not only does history support the chronology, but Thurman's *astronomical proofs* appear to place it on an invulnerable basis.

Child of God! look with bright hope to the coming jubilee, in 1868, for redemption.

More anon. W. S.

CHRIST WAS POOR.

Am I poor? Do men despise me?
Do they pass me proudly by?
Then, O let me still remember,
Jesus was as poor as I.

Was as poor—nay, he was poorer;
He had neither home nor bed,
Neither friendly shade nor shelter
For his unprotected head.

Then, I'll ever cease complaining;
What though riches be not mine;
I am poor, and thus, my Savior,
Does my lot resemble thine.

Selected by M. W. H.

For the World's Crisis.

"I AM SICK, AUNT MARY."

These were the dying words of a little girl, who was burned so severely that she died soon afterwards. It was a sad hour for all, (for she was the pet of the family), as she lay dying in Aunt Mary's arms, moaning piteously and gazing up in her face so wistfully, mutely pleading for relief. How the bitter tears fell beside that poor little suffering creature! And what heart-rending sobs burst from that almost distracted mother's breast as she gazed on her idolized child, writhing in its expiring agony! Poor little soul! it was a relief when she passed away from such terrible suffering.

But there is to be a time when all such scenes as this, and every sorrow, will be over, —when the inhabitant shall never say "I am sick;" and God himself will be with them, their God, and he will wipe away every tear from their eyes, and death shall be no more, neither shall lamentation nor crying nor pain be any more, for the former things have passed away. And little Jennie, now mouldering to dust, will wake from her slumbers, when the angel of the resurrection calls; and no throes of pain will then distort her lovely features. Those dear eyes will open bright as the stars of evening, and shine with heaven's own light. Those radiant features blooming with eternal life will vie with the flowers of paradise in beauty, the little voice that once faintly moaned in dying whispers, "*I am sick*"—will then sweetly join the harmonious song of victory over the grave.

How dearly you loved your little ones—perhaps little thought that they would die, so innocent, so helpless they were. You stood over their slumbers for hours, praying for their welfare, earnestly pleading for them to be spared to you; could not bear to think of giving them up from your warm heart to the cold grave so dreary. You could not think any being would harm such little gentle treasures. But there is one who delights in such deeds; he creeps up insidiously, and slays your cherished ones right before your eyes, and you cannot help yourself—he has conquered! Your tears and entreaties, your struggles and prayers, were in vain! What did he care for your sorrow? He decided to take his victim, even if it tore your heart to pieces; and you may weep long and bitterly; he looks coldly on, and passes by to kill some other little one, loved by some other mother just as dearly as you loved yours—the insatiate monster! Don't tell me such a being as this is a "friend." I don't believe a word of it. He is an enemy—heartless, cruel and bitter; he will kill a few more blooming in youth, a few more of the saints must bow to his summons; he is reigning in triumph now; but it will soon be over. He who conquered death, will overthrow his power, and destroy him forever at last.

When that radiant morning breaks through the night of death, what a glorious scene then will be! All the little babes of Bethlehem slain in hopes of slaying the conquering King of kings; and all who fell at death's command; with those who perished in the Alpine mountains cold, where cruel persecution drove the saints of God; with all who lie beneath the dark blue waves that seem to chant a requiem over the unburied dead below; poor little ones, who perished from neglect, hunger and desertion, of whom we may say, "When thy father and mother forsake thee, then the Lord will take thee up." Yes! the Lord will take them all up, in the morning. They shall hunger no more, nor thirst any more, then, not one will be left asleep. Every one of those little eyes will, with your own dear little ones, open, then, to weep no more! Believe it, ye mourning sons and daughters of sorrow. "For if we believe that Jesus died, and rose again, even so them that sleep in Jesus will God bring with him."

The wasted form, the hollow eyes, the pale countenance, that you gazed upon in sadness, you may see them restored to beauty and health. The hand you grasped in the death-hour, you may again grasp [illegible] tion. The whispering voice of weakness that bade you "farewell" when your very heart seemed breaking, again you may hear, not to say "farewell," but to bid you "welcome," and the loved voice will join in the song—"O grave! where is thy victory? O death! where is thy sting?" And you may join them if you will; for "The dead in Christ shall rise first," then we, the living, who remain shall "be caught up together with them in the clouds, to meet the Lord in the air"; and so we shall always "be with the Lord." Comfort one another, therefore, with these words.

Oh! may we all be there! And "by patient continuance in well doing, seek for glory, honor, immortality—*eternal life*" is the reward; and with them that sleep in Jesus, we shall awake, and with one of old, we may say when he calls us, "I shall be satisfied when I awake with thy likeness."

J. N. BERRY.

MICHIGAN AND NORTHERN INDIANA QUAR. CONFERENCE.

Our quarterly meeting is turning out with blessed results, although the weather was somewhat unfavorable at first. Yet a goodly number of God's saints—precious ones of earth—came together with an expectation of seeing good done, and enjoying the fellowship of saints. Praise his name, ever so dear, they were not disappointed! All hearts seemed to soften into love, and each one resolved anew to make a faithful application of the faith and hope of the gospel to themselves, and struggle with renewed energy for holiness of heart—consecration of soul and body to God—for life and immortality, through the name of Jesus, beyond the heaven-appointed boundary of this earth, cursed by sin.

Brn. Grant of Boston, and Dixon of Peacedale, R. I., were with us, full of faith and good works. Their labors were timely, very beneficial, much appreciated, and the result will be glorious indeed. I am satisfied from what my eyes saw and my heart felt of the overflowing love and goodness of God, that a new era, morally speaking, is dawning upon the church in this vicinity; and I expect, by the blessing of God, that a harvest of souls are very soon to be gathered, preparatory to a translation to meet Jesus in his coming glory and kingdom.

The love feast (properly named) on Sunday morning was a most precious season. It was a heart-searching, soul-elevating and sin-killing time. A time when saints rejoiced, backsliders were shaken, and sinners trembled before God. Several unconverted arose for prayers, and more shed tears, resolved to secure the promised and purchased possession, that endures forever. As regards the preaching, I have only to say in this short report that it was like a *diamond*—cutting wherever it touched: or like the magnetic needle, to the pole star ever faithful: or like a nail in a sure place—well clinched. It was the medical properties of the pure gospel of Jesus administered by experienced hands. It touched moral disease in the right place, and a restoration to health is put beyond all question. So I say, emphatically, Hallelujah to God and the Lamb!

During the meeting the conference was called, and Bro. Babcock, acting evangelist, and Bro. Johnson, both of Jonesville, brought in a report of the progress of the cause in adjacent places. From the report we learn that although difficulties beset the progress of truth, in the form of bigotry, superstition, sectarianism and misrepresentation, yet the truth of the soon-coming kingdom is steadily increasing its influence, and making a favorable impression on the minds of many of the most loyal and intelligent persons in the communities where these truths are faithfully presented by the ministers of Christ. Bro. Babcock has immersed some thirteen persons, within a short time past, into the likeness of Christ's death, burial and resurrection, in hope of a glorious resurrection to immortality at the glorious epiphany of our Lord Jesus Christ. Let us, and the church universally, make no compromise with sin or the devil, but let there be a oneness of faith, hope, spirit and energy that will accomplish the greatest amount of good in the short period of time remaining. The Lord is soon coming! Praise his name evermore.

A. N. SEYMOUR, Secretary.

PETER CARTWRIGHT.

Numerous anecdotes are related of Cartwright. Among the many, we will relate one which is strikingly characteristic of the man. In the days of President Jackson he was spending a Sunday in Louisville, Ky., and was invited by a young pastor to preach in his church in the evening. He accepted the invitation, and appeared in the pulpit. While going through the introductory exercises, Gen. Jackson came into the church and took his seat. The young preacher, whose notions of respectability were somewhat fastidious, began to exhibit considerable uneasiness for fear the rough and eccentric Cartwright might offend the President. At length he whispered to the uncouth old stranger, "Gen. Jackson is in the congregation," but the individual addressed paid no attention to the hint. Again the sentence, "Gen. Jackson is in the congregation," fell upon his ear with greater distinctness than before. The patience of the backwoods preacher was exhausted, and turning to his whispering tormentor, he exclaimed, in a tone that the entire congregation heard—"What do I care for Gen. Jackson? God will damn him as quick as any negro in Kentucky, if he doesn't repent!"

The mortified young man afterwards tried to apologize to Gen. Jackson for the roughness of Mr. Cartwright. Jackson replied, "You need not apologize for that man; if I had a regiment of such men, I could conquer old England."

SIMPLICITY IN STYLE.

A letter fell into my hands, which a Scotch servant girl had written to her lover. Its style charmed me. It was fairly inimitable. I wondered how, in her circumstances in life, she could have acquired so elegant and perfect a style. I showed the letter to some of my literary friends in New York, and they unanimously agreed that it was a model of beauty and elegance. I determined to solve my mystery, and I went to the house where she was employed, and asked how it was that in her humble circumstances in life, she had acquired a style so beautiful that the most cultivated minds could not but admire it. "Sir," she said, "I came to this country four years ago. Then I did not know how to read or write. But since then I have learned how to read and write, but I have not learned how to spell; so always, when I sit down to write a letter, I choose those words which are so short and simple that I am sure I know how to spell them."

There was the whole secret. The reply of this simple-minded Scotch girl, condenses a world of rhetoric into a nutshell. Simplicity is beauty. Simplicity is power. [illegible]

WASHINGTON'S GREAT VICTORY.

[illegible]

When George Washington was a boy, he wanted to enter the navy. Like many other boys, he was anxious to go to sea. His mother gave her consent; and yet it was plain she was not willing to have him go. A midshipman's commission had been got for him, and the vessel was about to sail. The servant was at the door with his trunk. He went in to say good bye to his mother. He found her in tears. He saw the look of distress that was in her face; but she said not a word. That was enough for him. He went out and said to his servant, "Carry back my trunk to my room. I will not break my mother's heart to please myself." He gave up his commission and staid at home.

When his mother heard what he had done, "George," said she, "God has promised to bless those who honor their parents, and he will bless you." How true her words were. God did bless George Washington, and made him a blessing to his country and to the world. Washington gained many victories afterwards, but this was perhaps the most important victory he ever gained. He conquered the British at Trenton, at Monmouth, and at Yorktown; but when he gave up his own will to please his mother, he *conquered himself*. The Bible tells us, "He who ruleth his spirit is better than he that taketh a city."

FRANKNESS.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted you mean to do what is right. If a friend ask you a favor, you should grant it if it is reasonable; if not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or to keep one; the man who requires you to do so, is dearly purchased and at a sacrifice.

Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than of undertaking to be one thing to a man's face, and another behind his back. We should live, act and speak out of door, as the phrase is, and say and do what we are willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

HOT COALS; OR, HOW FRITZ WAS CONQUERED.

Joe Benton lived in the country. Not far from his father's home was a large pond. His cousin Herbert had given him a beautiful boat, elegantly rigged, with masts and sails, all ready to go to sea on the pond. Joe had formed a sailing company among his schoolmates. They had elected him captain. The boat was snugly stowed away in a little cave near the pond. At three o'clock on Saturday afternoon, the boys were to meet and launch the boat. On the morning of this day, Joe rose bright and early. It was a lovely morning. Joe was in fine spirits. He chuckled with delight when he thought of the afternoon. "Glorious," said he to himself, as he finished dressing. "Now, I've just time to run down to the pond before breakfast, and see that the boat is all right. Then I'll hurry home and learn my lessons for Monday, so as to be ready for the afternoon; for the *captain must be up to the time*."

Away he went, scampering toward the cave where the boat had been left, ready for the launch. As he drew near, he saw the signs of mischief, and felt uneasy. The big stone before the cave had been rolled away. The moment he looked within, he burst into a loud cry. There was the beautiful boat which his cousin had given him, with its masts and sails all broken to pieces, and a large hole bored in the bottom.

Joe stood for a moment motionless with grief and surprise; then, with his face all red with anger, he exclaimed: "I know who did it—the mean scamp! It was Fritz Brown; and he was mad because I didn't ask him to come to the launch; but I'll pay him for this caper, see if I don't." Then he pushed back the ruined boat into the cave, and hurrying on, some way down the road, he fastened a string across the footpath, a few inches from the ground, and carefully hid himself in the bushes.

Presently a step was heard, and Joe eagerly peeped out. He expected to see Fritz coming along, but instead of that it was his cousin Herbert. He was the last person Joe cared to see just then, so he unfastened the string, and lay quiet, hoping that he would not see him. But Herbert's quick eye soon caught sight of him, and Joe had to tell him all that had happened, and wound up by saying: "But never mind; I mean to make him smart for it."

"Well, what do you mean to do, Joe?" asked Herbert.

"Why, you see Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string, and smash'em all."

Joe knew that this was not a right feeling, and expected to get a sharp lecture from his cousin; but, to his surprise, he only said, in a quiet way:

"Well, I think Fritz does deserve some punishment; but this string is an old trick; I can tell you something better than that."

"What?" cried Joe, eagerly.

"How would you like to put a few coals of fire on his head?"

"What! *burn* him?" asked Joe, doubtfully. His cousin nodded his head. With a queer smile, Joe clapped his hands. "Bravo!" said he, "that's just the thing, cousin Herbert. You see his hair is so thick he would'nt get burnt much before he'd have time to shake'em off; but I'd just like to see him jump once. Now, tell me how to do it—quick!"

"'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.' There," said Herbert, "that's God's way of doing it, and I think that's the best kind of punishment that Fritz could have."

You should have seen how long Joe's face grew while Herbert was speaking. "Now, I do say, cousin Herbert," added Joe, "that's a real take in. Why, it's just no punishment at all."

"Try it once," said Herbert. "Treat Fritz kindly, and I am certain that he will feel so ashamed and unhappy, that kicking or beating him would be like fun in comparison."

Joe was not really a bad boy, but he was now in a very ill temper, and he said sullenly: "But you've told me a story, cousin Herbert. You said this kind of coals would *burn*, and they don't at all."

"You're mistaken about that," said Herbert. "I've known such coals burn up malice, envy, ill-feeling, and a great deal of rubbish, and then leave some cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head, and I'll see about it."

"You know," said Herbert, "that Fritz is very poor and can seldom buy himself a book, although he is very fond of reading, but you have quite a library. Now suppose [illegible] bert sprang over the fence, and went whistling away.

Before Joe had time to collect his thoughts, he saw Fritz coming down the lane, carrying a basket of eggs in one hand and a pail of milk in the other. For a moment the thought crossed Joe's mind, "what a grand smash it would have been, if Fritz had fallen over the string!" but he drove it away in an instant, and was glad enough that the string was put away in his pocket. Fritz started and looked very uncomfortable when he first caught sight of Joe, but the good fellow began at once with "Fritz, do you have much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home and done all my work, I have a little piece of daylight left; but the trouble is, I've read every book that I can get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes fairly danced. "Oh, may I? may I? I'd be so careful of it."

"Yes," answered Joe; "and perhaps I've some others you'd like to read. And Fritz," he added, a little slyly, "I would ask you to come and help sail my new boat this afternoon, but some one has gone and broken the masts, and torn up the sails, and made a great hole in the bottom. Who do you suppose did it?"

Fritz's head dropped on his breast, but after a moment he looked up with great effort, and said:

"Oh, Joe! I did it; but I can't begin to tell you how sorry I am. You didn't know I was so mean when you promised me the books, did you?"

"Well, I rather thought you did it," said Joe slowly.

"And yet you didn't"—Fritz could get no farther. He felt as if he would choke. His face was as red as a live coal. He could stand it no longer, so off he walked without saying a word.

"That coal does burn," said Joe to himself. "I know Fritz would rather I had smashed every egg in his basket than offered to lend him that book. But I feel fine." Joe took two or three somersets, and went home with a light heart and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful flag which he had bought for the boat with a part of his egg money. The boat was repaired and launched, and made a grand trip, and everything turned out as cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts, that he was never more happy in his life. And Joe found out afterwards, that the more he used of this curious kind of coal, the larger supply he had on hand—kind thoughts, kind words, and kind actions. "I declare, cousin Herbert," said he, with a merry twinkle in his eye, "I think *I shall have to set up a coal yard*."

I should be glad to have all of you, my young friends, engage in this branch of the coal business. If every family would be careful to keep a supply of Joe Benton's coals on hand, and make a good use of them, how happy they would be. Joe was sowing righteousness when he put that coal on Fritz's head, and he had "a sure reward" in the pleasure which it yielded him. Pleasure is one part to the reward of sowing righteousness. This is sure.—*Dr. Newton.*

THE THORN IN THE PILLOW.

A little girl went to visit her grandmother, some distance from her mother's and father's home; she seemed very happy all day, and she had everything around her to make her happy; but when her kind grandmother went to look at her after she was asleep, she observed a tear drop on the little girl's cheeks. "Ah," said the old lady, the next morning, you were a little homesick last night, dear."

"Oh, no, grandmother," Mabel replied, "I could never be homesick here."

It was just so the next night, and the next; at length the grandmother thought as the little girl seemed troubled, she would sit in the next chamber until the child went to sleep. Presently, although Mabel was tucked up, she began to rustle up her quilt and shake her pillow, and the grandmother thought she heard a little sob, so she went to the little girl's bed and said:

"Mabel, my child, you have got a thorn in your pillow—what is it?"

Then the little girl hid her face and began to cry aloud. The grandmother was much troubled. At length the little girl said:

"O, grandmother, when I am alone here I cannot help thinking how I said, 'I won't mother,' and I cannot unsay it; and mother is so good and loves me so, and I—I was so naughty."

The World's Crisis

AND SECOND ADVENT MESSENGER.

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[illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HOURS OF DEVOTION.

To the dim coolness of this shade,
Father in Heaven, we come;
Our gift be on the altar laid,
Where sweetest vows to Thee we've made
In days long past—so oft have prayed
In life's-spring's early bloom.

O! joyful as the wild bird sings
Among these tasseled boughs,
Where brightly green, the wild bird flings
Its tendrils round each branch, and clings—
I praise Thy name, and 'neath Thy wings
My soul finds sweet repose.

The poplar waves its quiv'ring leaves
In leafy coolness o'er my head,
While pensive mem'ry fondly weaves
Dreams of the past,—my spirit grieves,
And tender sighs my bosom heaves,
For her, the dearly loved and dead.

The sister dear that with me played
In happy childhood's golden hours,—
With me hath often sought this shade,
To Thee so oft hath with me prayed,—
Here plans for future bliss we laid,
When hope and joy and love were ours.

But we shall meet, shall bend the knee
In a fairer world than this!
We shall pluck from the boughs of "Life's fair tree"!
Its glorious King in beauty we'll see!
Our song shall the song of the ransomed be
When He comes in that land of bliss!

East Roxbury, Vt. E. McELLISTER.

For the World's Crisis.

THE NEW CHRONOLOGY.

"Have you read Thurman's Chronology?" "What do you think about it?" "Have you confidence in his calculations?"

Such are the questions put to me by the readers of "our paper" as I pass through the country. To all these questions I make no very special answer, further than to say that I barely glanced over the pages of the book the other day, and have not as yet given it any very particular examination, if, indeed, I were competent to do so.

Pending such an investigation of the matter as perhaps may be made by some one more competent than myself, I beg leave to offer a few suggestions upon outside topics.

It is not best, I think, for our good brethren to be in too great haste about adopting new theories on definite time or on any other subject. Some of them, I find, make up their minds quite readily and change them very reluctantly, being very unwilling to yield their convictions to any evidence that can be presented to them. It is quite right for such to be "swift to hear," and they may also well be a little "slow to speak," since when they *do* speak they speak so positively and so persistently. They may quite properly offer the Scotchman's prayer—"O Lord, keep thy servant from doing wrong, for thou knowest that when he once gets started it is *dreadful hard to turn him.*"

Many thousands of the readers of the World's Crisis have never passed through the ordeal of a "time and cry," nor witnessed the results of a disappointment in this direction. It has been my fortune to observe these things somewhat carefully during the last twenty-two years, and I think in that time I have known of not less than ten or fifteen different times being fixed for the end of all things, and fixed too with all the positiveness that great confidence could inspire. Such an observation ought to teach somebody something. And if those participating in such movements have not gained all the wisdom that they might, I, a mere looker-on in this matter, and sometimes reproached, disowned, and disfellowshiped, for not endorsing what I believed were manifest errors, ought to have learned a lesson of caution and discretion in these things.

Some persons were so certain that the Lord would come in 1844, that for years after they declared that he *did* come then. Some were so sure that the prophetic periods would end in 1844, that they to this day declare that they *did* then terminate. Some were so sure that "the midnight cry" was made in 1844, that they still hold fast the faith that it *did* then occur, and Eld. Thurman adopts this view, and puts down in his chronological table "the midnight cry" of Matt. xxv. as accomplished at that time. Others, who were *then* equally certain that that was the midnight cry, have since been just as certain that the true midnight cry was made in 1854, or at various other times.

All this positiveness in error reminds me of one of old who said man should not surely die, and who ever since has tried to prove that he was not dead when he did die.

Many persons, too, are just as positive now that God specially sent them to publish those "definite times," as they were before their failure was proved. They must excuse me if my faith is not so strong, because if I believed the theory was an error before it failed, as in 1854, it would be too much to expect me to own it as a truth afterwards.

Of course it is interesting to know that an infidel has been converted by the study of the Bible, but yet, converted infidels are no better teachers than many others, and seven years' study of chronology is no very long period for many who will read these lines have been [illegible] investigating that subject full three times as long, with what care and oportunities they could afford.

And Mr. Miller was also a converted infidel, and for more than seven years studied this subject; yet he erred somewhat, and some of his followers, who not having studied it *seven weeks* were much more sanguine in their faith than he, were yet doomed to disappointment.

Probably John Stevenson of Toronto, Canada West, has spent at least fifteen or twenty years in constructing the largest chronological charts perhaps ever made. I saw one of them fourteen years ago which was some sixty feet in length, and he has for some six or eight years past been working on another which I have never seen, but which is said to be two hundred and forty feet long, and three feet and eight inches wide. He has consulted hosts of authorities, and he is confident that Thurman's positions are wrong, and yet I am not certain that Bro. S— is fully correct, nor will one man in an hundred be able to verify his calculations and tell whether he is right or not, except as they confide in his judgment and in his undoubted integrity of purpose.

If, by original methods of research, Elder Thurman has, after seven years' study, constructed a new system of chronology, he still may have some errors in his scheme. Many of his points, which are new to some, such as the decree being issued by Cyrus—the periods in the ninth chapter of Daniel reaching to Jerusalem's overthrow—the ceasing of "the sacrifice and oblation" during the siege of Jerusalem—the confirming of the covenant with many at the same time (though I think the covenant is not what he supposes)—the sixty-nine weeks reaching to the *birth* of Messiah the prince, etc., are no new things to prophetic students, and have been published both in England and in this country long ago, and seem to be just as probably true to me as they have seemed in years past when some of our good friends were tinkering up their "sliding scale" arrangements, talking about "the twentieth year of Artaxerxes," and applying these prophecies and periods in other directions. I think *seven minutes* quite long enough to render any of these points probable to a candid mind, unless there was some '43, or '44, or '54 theory in the way to prevent their reception. There are other of his positions, such as concerning the "seven times" in Leviticus, the "great tree" in Daniel fourth chapter, "the midnight cry" in 1844, etc., which it would, I presume, take as much as seven years to convince me of, as I have already stood out some twenty years against some of them, and am still incredulous.

I trust we may all get some light from Eld. Thurman's work. But probably seven months will be short enough time for any *competent* person to examine its expositions, search out its references, verify its calculations, settle its dates, and present a fair and *reliable* statement of the facts in the case, provided any such person could be found competent and willing to undertake the work.

But no opinion based upon a hasty or cursory examination of this or any other chronological system *ought* to carry conviction to candid and discerning minds. We must remember that many of our dear brethren were as confident of the correctness of their time theories a few years ago, as Eld. Thurman or any one else can possibly be of this or any other theory;—that with some the belief in those theories was made a test of co-operation in labor, and that they would not associate in gospel preaching with men who saw errors that they did not see, and who were unable to pronounce their shibboleths concerning "the time and cry."

I lived through all that hurricane, telling the friends that for several years before I had been trying to clear away the rubbish of previous shipwrecks, and that when they had got through with that excitement I should go to work to repair damages and pick up the pieces again. I have had plenty of this work to do, unaided by many who, having rode the whirlwind, were quite willing to step into other regions where they were unknown, and leave to other hands the work of strengthening the things that remain and that are ready to die.

Experiences like these should lead us all to act cautiously. We need not wait for chronological reckonings before we begin to serve God, wait for Christ, sell and give alms, prepare to meet the Lord, and warn mankind of their swift approaching doom. There are tokens of coming redemption, thank God, which do not depend on Ptolemy's canon or human chronologies. We may act on these, assured that unless we make haste the Master will be here before our work is done and we are ready to meet him.

But the man who unravels the complicated web of human chronology will have to work long and patiently. He will need "the gift of tongues" long before he reaches the bottom of the subject. He will need sound judgment, patient research, and wisdom that cometh from above. He will find the subject vast and somewhat intricate. It almost needs the glance of One with whom "one day is as a thousand years," to survey the whole field and form correct conclusions. I pray God to guide us all in this matter. We need all the light we can obtain. I bid the searchers for truth God speed, but still I feel it duty to say a word of caution to all.

My duties in camp and elsewhere leave me little time to study at present. Yet I hope to learn and know the truth as it is in Christ. I have just been driven from my camp fires by the snows that for the past few weeks have whitened the distant hills and warned me that I could dwell in tents no more at present. God has been with us. The work done will be revealed in the coming day. To-morrow, if it please God, I hope to see my family and embrace my loved and little ones once more, and gain a little rest. Then, for new labors, [illegible] and cares. May God give strength equal to the day; patience to bear abuse; quietness of spirit amid "perils among false brethren"; faith, to walk in duty's path; hope, for a helmet on my head; and above all charity, which is the girdle of perfectness. Pray for us.

Your Bro., H. L. HASTINGS.

W——, Me., Nov. 2nd, 1864.

For the World's Crisis.

THE FALL.

BY O. R. FASSETT.

Adam, as the father and progenitor of our race, was its representative head, and as such was placed under law—the law of works, obedience to which would insure to himself and his posterity everlasting life and eternal blessings; disobedience, entail sin, sorrow and death through time.

God's original purpose respecting the human family no doubt was, that Adam should replenish and fill the earth with a holy progeny, and, if men would keep their first estate during a period of probation of longer or shorter duration, he would then immortalize them, and fix them in a state beyond the possibility of a fall; as are the angels which kept their first estate. The period of man's first probation may have been fixed in the mind of God, as now revealed in reference to his present condition,—six thousand years; and in the seventh millenary have judged and rewarded him.

But Adam, the head and representative of our race, fell; plunged in guilt, and woe, and death, through disobedience and rebellion, and involved the whole of his posterity in the same lamentable ruin. Hence the scripture: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5: 12.

"He ate the interdicted fruit and fell;
And in his fall, his universal race;
For they in him by delegation were,
In him to stand or fall—to live or die."
—*Pollok.*

Waters, poisoned or corrupt at the fountain head, cause all the streams issuing therefrom to be impregnated with evil; so the human family, in all its several branches, descending from one common parentage, became corrupt in sin and involved in one common ruin. The ruin that followed disobedience was threefold, causing *sin, sorrow, death* (Rom. 5: 12; Gen. 3: 17), and involved man's moral, intellectual and physical nature, together with the earth, his inheritance, which was subjected to the curse.

1st. Man's moral nature became depraved and corrupt. Adam and Eve, created in the image of God and in his likeness, were originally holy and pure as the angels in heaven. But no sooner did they disobey and rebel against their Maker than they became at once tainted with evil, and sin took possession of their natures, which before were so sinless and innocent and pure. Their minds, like that of their whole posterity, became "carnal," at "enmity against God, . . . not subject to the law of God," but in open revolt and hostility to his pure and holy nature and perfect law.

The moral natures of men have so degenerated as to sink them below the level of the brutes, subjected to vanity by the curse entailed upon them through the disobedience of man. The moral pollutions, filthiness, lustful desires and appetites, debauchery and crime, which characterize men and nations unchristianized and uninfluenced by grace, have sunk them in sottish degradation far below the beast which has no moral accountability. Rom. 1: 21–32. Man's moral nature through the fall has been so ruined that the Scriptures represent him to be "dead in trespasses and sins."

2nd. Man's intellectual nature has suffered and been ruined by the fall. The powers of mind that Adam possessed were far above those of any of his descendants conceived in sin, and were of a superior and high order. He had knowledge of the whole domain of nature placed under his dominion, save of the "tree of knowledge of good and evil." Yet God endeavored to reveal to him, and did, the fearful effects that would be produced by the eating of its fruits.

Adam was the best geologist—understanding the structure of the globe he possessed from the hand of God—that ever lived. He was the best botanist of his race, having knowledge of trees and plants and vegetable products and seeds after their several kinds; and the wisest horticulturist to till the soil, and dress and keep its Eden garden. He was a perfect zoologist, understanding so well the intricate natures of the various animal tribes of the earth, fishes of the sea, and fowls of the air, that "he gave names to all cattle, and to the fowl of the air, and to the beast of the field," as "the Lord God brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof"; and no subsequent zoologist has even seen fit to change those names, so fit and expressive of their natures.

The knowledge and wisdom of Adam was intuitive—perceived by the mind immediately. His perceptive organs were so largely developed, and his reflective faculties of such high order, that he had only to look and perceive objects under his vision, or brought to his senses, to judge and decide at once upon their qualities or natures.

But now, under the fall, the mind of man has become dwarfed and crippled. Knowledge is obtained only by long experience and the closest application to study. Memory is so treacherous that the lessons we learn must be constantly repeated or we forget them; and our faculties of perception and reflection are naturally so dormant that they must be constantly stimulated to effort, or we sink into ignorance again.

Age blunts the powers of mind. Memory first fails, the king of the faculties, and which keeps control over the citadel of the mind. With a failing memory judgment and reflection follow, and soon the aged pilgrim becomes for the second time a child in knowledge and judgment, to be cared for as an infant. With death his mind is gone.

Disease injures the mental powers. Long and protracted illness will cause the decay of mental power. The softening of the brain will gradually dethrone the reason and judgment of the most intelligent and wisest of men, so that they cannot take care of their persons. And hence under the effects of the curse we perceive that the mind of man, the thinking part of his nature, is brought into ruin by protracted years, disease, and death. Intelligence dies out either slowly, as the candle burning in the socket, or suddenly, as put out by violence when as yet but half consumed.

"Worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away."

The extinction of intelligence in death is most clearly revealed in the Scriptures. Eccl. 9: 4–6, 10. "Grave," in this verse, is not translated from the word *kever*, but *sheol* (Heb.), the same as *hades* (Greek), signifying the state of the dead. If there is a place in the state of the dead where "dead men are alive," as it is affirmed, they are there in existence without "knowledge" or "wisdom."

Ps. 6: 5 teaches that "in death there is no remembrance," even of God. The king of the intellectual faculties is extinct; for if man in death can remember anything, it will be his God. Ps. 115: 17 announces that "the dead praise not the Lord, neither any that go down into silence." This being the settled conviction of the Psalmist, he concludes to praise the Lord while he lives: "While I live will I praise the Lord: I will sing praises unto my God *while I have any being*"; plainly intimating that in death he expected his being would cease. It therefore becomes his earnest inquiry, "Wilt thou show wonders to the dead? shall the dead arise and praise thee?" The same inquiry that agitated Job in the view of dissolution: "If a man die, shall he live?"

Hezekiah supposed that when HE should "die and not live," God had told him the truth, as he wept and repented and prayed to live, and God added to his days fifteen years. He expected in death God would "make an end" of his being: "Thou wilt make an end of me,"—"of the life of his spirit,"—of his "soul," consigning it to "the pit of corruption." Therefore he says, "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living shall praise thee, as I do this day."—Isa. 38.

God said to Adam in the beginning, "In the day that thou eatest thereof, dying thou shalt die." Satan, the Father of liars, affirmed in contradiction, "Ye shall not surely die." Who has declared the truth? God, or Satan? Satan still adheres to his great lie, and as boldly affirms to the human family, in the face of the word of God, changing the form of the language to meet the present condition of man under the fall—"Ye do not surely die." "God doth know that only the body dies;—the soul lives; and ye are as gods, knowing good and evil in death." This lie he will propagate to the judgment of the great day, to deceive men, against the gospel which brings life and immortality to light. Beware of his falsehood!

3rd. Man's body has been ruined by the fall. "In sorrow" and "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3: 17, 19. This truth is so self-evident that no man can by any means be deceived by Satan, or possibly deny it.

Therefore under the curse the ruin of man becomes complete; his happiness is exchanged for sorrow; his pure moral nature for a depraved and fleshly and sensual filthiness; his intelligence for extinction of knowledge and mind; his beautiful person and form, created in the image of God, brought down into corruption and the dust from which he was originally created. If, therefore, there had been made no provision for man's redemption through the promised seed, in what condition would the curse have left him? Would he not have perished in death without any hope of future life?

To have let man go unpunished after his sin would not have been consistent with God's character nor veracity, and it would have been dangerous to his moral government of the universe. To have consigned him to endless, hopeless torment and misery would have proved Satan a true prophet—"Ye shall not surely die"; and veiled the attribute of God's love and goodness forever; while his justice would have been so obscured as to appear seemingly a tyrant revenging an injury with implacable hatred to all eternity! He was too good, too just, to do this. His goodness and justice must be harmonized in man's destruction in death. And "lest he should put forth his hand and take also of the tree of life, and eat, and live forever," "he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22–24.

Thanks be to God, that the race of men were not condemned to eternal, hopeless misery and rebellion. The *end* is shadowed from the *beginning*. The wicked hereafter have no access to the tree of life, lest they take of "the tree of life, and eat, and live forever."—Rev. 21: 8; 22: 14, 15; 20: 14, 15; Psa. 104: 35.

4th. Man's inheritance was ruined by the fall. Gen. 3: 18. It "beareth thorns and briers"; it "waxeth old" and "fadeth away." "The curse hath devoured the earth."

[illegible]
Rocks, fenns, and burning sands;
[illegible]

And the Bible concludes the story: "That which beareth briers and thorns is rejected, and is nigh unto cursing; whose end is to be burned."

The earth, like other stars in the heavens which have been set on flame and consumed and disappeared from the firmament, would have been consumed and shattered, and its material particles been scattered throughout the universe, had it not been for the redemption in Jesus Christ, by which it is subjected in hope of a restitution from the fiery element.

For the World's Crisis.

THE BETTER DAY.

O! I long for the day when our trials shall end,
When earth's conflicts and strife will be o'er;
When our Lord will appear with the crown of reward,
Here to reign with his saints evermore.

O! I long for the day when our fears will be past,
When the enemy's reign will be o'er;
When the sad hour of parting with those that we love,
Will be known and feared nevermore.

O! I long for the day when the dead ones shall live,
Who now sleep in the dust of the tomb;
When with shouts they will come from the enemy's land,
Evermore in bright glory to bloom.

O! I long for the day when the city prepared,
To earth in its beauty shall come;
When the weary and waiting shall all find a rest,
Here as pilgrims no longer to roam.

O! I long to be there, with the glad ransomed host,
That with joy on Mount Zion shall sing;
When the earth "robed in beauty" shall be our abode,
And the Lord Jesus Christ be our King.

W. H. B.

For the World's Crisis.

CHRISTIAN UNION.

SECTARIANISM.

Christian union. That sounds well, certainly. It is well. Christians ought to be united in the great work of saving themselves and others from perdition. They ought to unite in spreading gospel light and truth. People who profess to be followers of the Savior, ought to love each other surely, and try to help each other on toward the kingdom. In what way? we'll talk about that directly.

But here comes another cry. Don't be sectarian! Ah! I stop to examine that. Have been thinking about it some time. Have asked myself some questions and come to some conclusions. What do people mean when they cry *Sectarian?* Bro. Wellcome has defined the term. Does any one see anything very bad in it? People may wrap themselves up in a cloak of self-righteousness, walk stately and dignified, and say by their actions to all who do not see just as they do, "Stand off, I am holier than thou;" and hurl brickbats, or hard sayings, to all those who do not *think* just as they do, and accuse them of all manner of evil; but *that* is not "Sectarianism." I should call it *bigotry*, or something worse. It is no way to open people's eyes to throw brickbats or pitchforks at them. There is great danger of putting them out entirely. Give them strong truth in gentle words if you wish to do them good.

I have heard and read a great deal about "union" and "working together," for the last few months. Well, how shall we work with another society in order to do good and get good? O! you must leave doctrine behind. But we cannot talk without talking doctrine of some kind. There is the doctrine of the Bible, doctrines of men, and doctrines of devils; we cannot talk at all without talking some of these. Which shall we talk?

You know that you believe some things that are very objectionable to the churches. You can drop those points and tell people about loving God, and getting ready for death, and that Christ died to save sinners. Bless you! if we stopped there we should leave the story of the Cross half untold. My dear friends, if you want me to work with any company whatever you must let me work with my own tools. I must tell them my own joys and hopes, and the reasons for them. If I tell sinners Christ died to save them, I want to tell them what he died to save them *from.* If I point them to the reward, I must tell them what the reward is, and when it is to be given. And when I tell them to seek first the kingdom of God and his righteousness, I want them to know where the kingdom is to be. And if I see a sword coming, I must warn the people, or their blood will be required at my hand.

"You are a Sectarian." Well I do not deny that,—but I want to know how christians can help each other unless they try to lead each other on? Let us compare lights. If anybody has got a better one than we have, with a better kind of oil, we'll throw ours away and take their kind. If ours is the best, we want them to have the benefit of it. Will you keep your light for your own especial benefit, and never show it because everybody else does not have one just like it?

There are a great many kinds of oil in these last days of invention. Some are safe, while others are very explosive; and you feel while using them that there is death in them. Just so with doctrinal oils. There is one kind that is safe and pure. It will burn in summer or winter, in rain or shine, in joy or sorrow, in prosperity or adversity. Water cannot quench it. Fire cannot explode it. It is the doctrine of the Bible—the faith once delivered to the saints. In this time of delusion, when men are left to believe lies, there are many unsafe, *explosive* oils. They are the doctrines of men and devils. Oh! when the fire of the last day runs over the earth, what an explosion there will be among the false lights and spurious oils.

After you have searched the Scriptures carefully and prayerfully, your lamp trimmed and burning, and tested by the law and the testimony, and are satisfied that you have got pure gospel oil, and can witness to the glory that hath shone from it into your own heart; will you hide it under a bushel, and, to please the multitude, go forth with a lamp in your hand that you are afraid will destroy yourself and others? God forbid.

Will you hide your light and be a dark lantern among the people because they have lived so long in the dark that their eyes are weak? Supposing they do wink, and blink, and cry out, and flutter at first; it wont hurt them. Let them see a little of the glory that flows from the word of God in blessed rivers of salvation. It will do them good if there is any good in them, and if not, it may alarm them and cause them to seek a hiding-place in Jesus.

Let your light shine! no matter if you are called a Sectarian. I wonder if Jesus was not a "Sectarian," when he preached his own gospel in the streets and synagogues of Jerusalem, right among those Jews who boasted of being the chosen of God. No doubt he hurt the feelings of the priests very much, upsetting their doctrines and drawing away "much people" after him. If the law and the sacrifices were done away, those lazy priests who had lived on the fat of the land and dressed in purple and fine linen so long, might have to go to work for a living.

Hear Paul: "If any man preach any other gospel unto you . . . let him be accursed." Why, Paul! do you think that all the preachers are going to be cursed who do not preach just as you do? How sectarian! Paul had been a great favorite in the old church. Without doubt they had praised his talents and learning, and had commended his zeal in persecuting the sect of the Nazarenes. I suppose Paul loved his brethren and highly prized their good opinion. And he loved the old church and was very zealous in her service. But he got new light in that journey to Damascus. What then? Why, as soon as he had got his lamp filled with gospel oil, and the wick lighted with the fire of the Holy Ghost, he let his light shine, and began to build up the very sect he had been trying to tear down. He did not stop to confer with flesh and blood, but cried, "Lord, what wilt thou have me do?" And when it was told him what to do he went about the work. But he thought about his old brethren and wanted to save them, so he went up to Jerusalem. Did he leave the truth behind him? No, he carried it with him and got imprisonment and bonds for his pains. Why didn't he go to them and say, Well, brethren, I've come back to see you and labor with you awhile. You needn't be troubled about my preaching strange doctrines. To be sure, I have changed my views a little, but I wont trouble you with them. I'll keep my new light to myself and preach something that you believe. Ah! that was not like Paul,—he shunned not to declare the whole counsel of God. He kept nothing back.

Stephen did not make a compromise with his persecutors, and agree not to preach Jesus and the resurrection; nor to tell them of their sins. No! he preached a sermon right there, that pricked them to the heart. True, he lost his life, but he heard the voice of Jesus saying, "He that loseth his life for my sake shall find it."

But I have written too much. Brethren and sisters of the "sect everywhere spoken against," God bless you. Keep your lamps trimmed and burning, and let them so shine in *word* and *deed*, that those who sit in darkness may see the light and rejoice in it.

B. P. FRENCH.

For the World's Crisis.

A SHORT SERMON.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3: 17.

Who shall be mine? Those that feared the Lord, and spake often one to another. It is a positive fact that those who in sincerity love and fear our Father in heaven, will meet together very often, and with heartfelt delight converse upon the glorious theme of salvation through Christ our great Deliverer.

But what could have been the topic of conversation, as the prophet saw them speaking to each other, and which was so pleasing in the sight of God as to call forth the great and important promise, "I will spare them, as a man spareth his own son that serveth him"; referring to a period of time close to the great day of his wrath, when he would destroy the wicked, as fire would burn up the dry stubble? For the prophet refers to the time when God would make up his jewels, and then he would spare or save them from the dreadful storm of wrath that would immediately fall on the ungodly.

How precious is that promise to those who love and fear God; who love to meet together and talk about the coming and kingdom of the Savior and Life-giver. I think the prophet must have had a view of the time in which we live, and of our meetings, when we meet together and converse about our Savior's coming to set up his everlasting kingdom, and take his Bride to himself. And the words of our dear Savior elsewhere in the Bible agree with the prophet where he says, "He that confesseth me before men, him will I confess before my Father and the holy angels." And, also, how exactly does the passage agree with the text recorded thus: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

So you see, dear reader, we are perfectly safe as long as we are faithful in doing our duty before God.

But how dreadful must be the situation of those who have rejected the kind invitations of the gospel all their life, and abused the dear Redeemer by setting at naught his counsels; and according to all we can learn from holy writ, they are to be destroyed, or burned up root and branch in the flames of fire and brimstone, which will be the second and final death to all the resurrected who died in their sins, and a final destruction to all the wicked who are alive when Christ comes. But the sinner who may read this, I entreat you to think of the awful agony of the second death, where God will destroy both soul and body in gehenna, or in the valley of slaughter! The apostle in referring to the dreadful scene says, "There shall be weeping and wailing and gnashing of teeth." You that have lived in sin all your days, take heed that [illegible] while there is yet a moment's time left for you to repent, and secure an interest in that dear Friend of sinners, who is fully able and willing to shield you from the dreadful storm of wrath that is about to burst upon an ungodly world; for if you take refuge in Christ you will be perfectly safe, and our heavenly Father will remember you when he makes up his jewels, and bring you into his everlasting kingdom.

And now I would say a few words to those who believe the soul of man is immortal, and will be preserved alive in misery to all eternity! How is it that inspiration brings to view the fire that burns as an oven, and the wicked as stubble (the very picture of destruction), to show that the punishment of the wicked is extinction of being, if the wicked are immortal, and are to be kept alive in misery forever? We want the truth, the whole truth, and nothing but the truth; and may the good Lord help us to search for it as for hidden treasure of infinite value.

But how are the wicked dead going to be punished if they are not raised to life, as some say they will not be? I wish those [illegible] would tell me if they know how it can be done; for a dead sinner cannot feel any punishment if he is not raised to life; and we do not wish to believe that our heavenly Father is partial in punishing the wicked who are alive when Christ comes, by burning them up in fire and brimstone, and at the same time let the wicked dead remain dead and get clear of deserved punishment, when many of the wicked dead were ten times as guilty as those who are alive and to be destroyed when Christ comes! O consistency! thou art a jewel!

Let us have all the truth, and we will try to profit thereby; and we know that the truth in all parts of the Bible will harmonize with itself; but false constructions given to the word of God will make it clash badly. May the good Lord lead us into all the truth, and prepare us for his coming and kingdom, and take us to himself when he comes to make up his jewels.

B. F[illegible].

Brattleboro, Vt.

For the World's Crisis.

THE CONTRAST.

"For I reckon that the sufferings of this present time (or during our sojourn here) are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8: 18.

Now for the contrast. *Here* we labor; *there* we rest. *Here* stripes above measure may be inflicted upon us; *there* we shall reign with Jesus. *Here* we may be put in prisons for our true faith in Christ; but *there* we shall enjoy glorious liberty. *Here* the saints suffer death; but *there* the gift of God is eternal life. *Here* the poor saints of God have been in perils of water, and robbers; and in perils by the heathen, in the city, in the wilderness, in the sea, and among false brethren; but *there* is to be an inheritance awarded to all the humble followers of the Lamb, that shall be incorruptible, undefiled, and that will never *fade away*. Yes, glory, honor, immortality, and *eternal life* shall we have; and our bodies fashioned like Christ's most glorious body, too!

That is not all; we shall have salvation with eternal glory, and an abundant entrance into God's everlasting kingdom, there to sit with Christ on his throne, and reign forever and ever with him. *Here* we may suffer weariness and painfulness; but *there* shall be no more pain. *Here* is our night for watching and praying; but *there* shall be no night, and no need of supplications. *Here* we are made to suffer from hunger and thirst; but *there* they will hunger and thirst no more. *Here* we are called to the duty of fasting often; but *there* we shall have right to the tree of life, and never fast. *Here* we may suffer from cold and nakedness; but there we shall put on immortality.

So that we may justly conclude, that our light afflictions which are but for a moment, are not worthy to be compared with that far more exceeding and eternal weight of glory. Amen!

P. EATON.

For the World's Crisis.

EXAMPLE BETTER THAN PRECEPT.

Precept, without example, is as fruitless as the earth without the rain and sunshine. The pointing out the way without first walking in it, amounts to very little. It is not the way the apostles did, nor even the great men of the world. For instance, Napoleon, the most idolized of all generals, shared the privations of his followers. And the successes of Washington were gained many times by making example go hand in hand with precept.

And the illustrious One left not alone the divine precept; but, filled with compassion and humility, he trod the earth with dusty sandals and sweaty brow. When ever he met the lowliest, he passed them not by but with words of love and deeds of mercy. In his discourses he taught us fortitude and resignation, and in his daily walks set for us the example. For an example of resignation he struggled in Gethsemane, with drops of blood oozing from every pore. He also exemplified the thrilling magnitude of his mission upon the cross, while the rocks were rent and the sun veiled its face, refusing to look upon the awful scene.

Then let us, christian friends, as we present the truth of the speedy [illegible] of Gentile rule, convince others that we ourselves believe what we preach by living prepared to meet Jesus should he come at any moment. And let us live so that when we present practical godliness to the people they cannot throw our words back into our faces and say, [illegible] First live it yourselves. [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HOURS OF DEVOTION.

To the dim coolness of this shade,
Father in Heaven, we come;
Our gift be on the altar laid,
Where sweetest vows to Thee we've made
In days long past—so oft have prayed
In life's-spring's early bloom.

O! joyful as the wild bird sings
Among these tasseled boughs,
Where brightly green, the wild bird flings
Its tendrils round each branch, and clings—
I praise Thy name, and 'neath Thy wings
My soul finds sweet repose.

The poplar waves its quiv'ring leaves
In leafy coolness o'er my head,
While pensive mem'ry fondly weaves
Dreams of the past,—my spirit grieves,
And tender sighs my bosom heaves,
For her, the dearly loved and dead.

The sister dear that with me played
In happy childhood's golden hours,—
With me hath often sought this shade,
To Thee so oft hath with me prayed,—
Here plans for future bliss we laid,
When hope and joy and love were ours.

But we shall meet, shall bend the knee
In a fairer world than this!
We shall pluck from the boughs of "Life's fair tree"!
Its glorious King in beauty we'll see!
Our song shall the song of the ransomed be
When He comes in that land of bliss!

East Roxbury, Vt. E. McELLISTER.

For the World's Crisis.

THE NEW CHRONOLOGY.

"Have you read Thurman's Chronology?" "What do you think about it?" "Have you confidence in his calculations?"

Such are the questions put to me by the readers of "our paper" as I pass through the country. To all these questions I make no very special answer, further than to say that I barely glanced over the pages of the book the other day, and have not as yet given it any very particular examination, if, indeed, I were competent to do so.

Pending such an investigation of the matter as perhaps may be made by some one more competent than myself, I beg leave to offer a few suggestions upon outside topics.

It is not best, I think, for our good brethren to be in too great haste about adopting new theories on definite time or on any other subject. Some of them, I find, make up their minds quite readily and change them very reluctantly, being very unwilling to yield their convictions to any evidence that can be presented to them. It is quite right for such to be "swift to hear," and they may also well be a little "slow to speak," since when they *do* speak they speak so positively and so persistently. They may quite properly offer the Scotchman's prayer—"O Lord, keep thy servant from doing wrong, for thou knowest that when he once gets started it is *dreadful hard to turn him.*"

Many thousands of the readers of the World's Crisis have never passed through the ordeal of a "time and cry," nor witnessed the results of a disappointment in this direction. It has been my fortune to observe these things somewhat carefully during the last twenty-two years, and I think in that time I have known of not less than ten or fifteen different times being fixed for the end of all things, and fixed too with all the positiveness that great confidence could inspire. Such an observation ought to teach somebody something. And if those participating in such movements have not gained all the wisdom that they might, I, a mere looker-on in this matter, and sometimes reproached, disowned, and disfellowshiped, for not endorsing what I believed were manifest errors, ought to have learned a lesson of caution and discretion in these things.

Some persons were so certain that the Lord would come in 1844, that for years after they declared that he *did* come then. Some were so sure that the prophetic periods would end in 1844, that they *to* this day declare that they *did* then terminate. Some were so sure that "the midnight cry" was made in 1844, that they still hold fast the faith that it *did* then occur, and Eld. Thurman adopts this view, and puts down in his chronological table "the midnight cry" of Matt. xxv. as accomplished at that time. Others, who were *then* equally certain that that was the midnight cry, have since been just as certain that the true midnight cry was made in 1854, or at various other times.

All this positiveness in error reminds me of one of old who said man should not surely die, and who ever since has tried to prove that he *was not dead* when he *did die.*

Many persons, too, are just as positive now that God specially sent them to publish those "definite times," as they were before their failure was proved. They must excuse me if [illegible]

investigating that subject full three times as long, with what care and oportunities they could afford.

And Mr. Miller was also a converted infidel, and for more than seven years studied this subject; yet he erred somewhat, and some of his followers, who not having studied it *seven weeks* were much more sanguine in their faith than he, were yet doomed to disappointment.

Probably John Stevenson of Toronto, Canada West, has spent at least fifteen or twenty years in constructing the largest chronological charts perhaps ever made. I saw one of them fourteen years ago which was some sixty feet in length, and he has for some six or eight years past been working on another which I have never seen, but which is said to be two hundred and forty feet long, and three feet and eight inches wide. He has consulted hosts of authorities, and he is confident that Thurman's positions are wrong, and yet I am not certain that Bro. S— is fully correct, nor will one man in an hundred be able to verify his calculations and tell whether he is right or not, except as they confide in his judgment and in his undoubted integrity of purpose.

If, by original methods of research, Elder Thurman has, after seven years' study, constructed a new system of chronology, he still may have some errors in his scheme. Many of his points, which are new to some, such as the decree being issued by Cyrus—the periods in the ninth chapter of Daniel reaching to Jerusalem's overthrow—the ceasing of "the sacrifice and oblation" during the siege of Jerusalem—the confirming of the covenant with many at the same time (though I think the covenant is not what he supposes)—the sixty-nine weeks reaching to the *birth* of Messiah the prince, etc., are no new things to prophetic students, and have been published both in England and in this country long ago, and seem to be just as probably true to me as they have seemed in years past when some of our good friends were tinkering up their "sliding scale" arrangements, talking about "the twentieth year of Artaxerxes," and applying these prophecies and periods in other directions. I think *seven minutes* quite long enough to render any of these points probable to a candid mind, unless there was some '43, or '44, or '54 theory in the way to prevent their reception. There are other of his positions, such as concerning the "seven times" in Leviticus, the "great tree" in Daniel fourth chapter, "the midnight cry" in 1844, etc., which it would, I presume, take as much as seven years to convince me of, as I have already stood out some twenty years against some of them, and am still incredulous.

I trust we may all get some light from Eld. Thurman's work. But probably seven months will be short enough time for any *competent* person to examine its expositions, search out its references, verify its calculations, settle its dates, and present a fair and *reliable* statement of the facts in the case, provided any such person could be found competent and willing to undertake the work.

But no opinion based upon a hasty or cursory examination of this or any other chronological system *ought* to carry conviction to candid and discerning minds. We must remember that many of our dear brethren were as confident of the correctness of their time theories a few years ago, as Eld. Thurman or any one else can possibly be of this or any other theory;—that with some the belief in those theories was made a test of co-operation in labor, and that they would not associate in gospel preaching with men who saw errors that they did not see, and who were unable to pronounce their shibboleths concerning "the time and cry."

I lived through all that hurricane, telling the friends that for several years before I had been trying to clear away the rubbish of previous shipwrecks, and that when they had got through with that excitement I should go to work to repair damages and pick up the pieces again. I have had plenty of this work to do, unaided by many who, having rode the whirlwind, were quite willing to step into other regions where they were unknown, and leave to other hands the work of strengthening the things that remain and that are ready to die.

Experiences like these should lead us all to act cautiously. We need not wait for chronological reckonings before we begin to serve God, wait for Christ, sell and give alms, prepare to meet the Lord, and warn mankind of their swift approaching doom. There are tokens of coming redemption, thank God, which do not depend on Ptolemy's canon or human chronologies. We may act on these, assured that unless we make haste the Master will be here before our work is done and we are ready to meet him.

But the man who unravels the complicated web of human chronology will have to work long and patiently. He will need "the gift of tongues" long before he reaches the bottom of the subject. He will need sound judgment, patient research, and wisdom that cometh from above. He will find the subject vast and somewhat intricate. It almost needs the glance of One with whom "one day is as a thousand years," to survey the whole field and form correct conclusions. I pray God to guide us all in this matter. We need all the light we can obtain. I bid the searchers for truth God speed, but still I feel it duty to say a word of caution to all.

My duties in camp and elsewhere leave me little time to study at present. Yet I hope [illegible]

and cares. May God give strength equal to the day; patience to bear abuse; quietness of spirit amid "perils among false brethren"; faith, to walk in duty's path; hope, for a helmet on my head; and above all charity, which is the girdle of perfectness. Pray for us.

Your Bro., H. L. HASTINGS.

W——, Me., Nov. 2nd, 1864.

For the World's Crisis.

THE FALL.

BY O. R. FASSETT.

Adam, as the father and progenitor of our race, was its representative head, and as such was placed under law—the law of works, obedience to which would insure to himself and his posterity everlasting life and eternal blessings; disobedience, entail sin, sorrow and death through time.

God's original purpose respecting the human family no doubt was, that Adam should replenish and fill the earth with a holy progeny, and, if men would keep their first estate during a period of probation of longer or shorter duration, he would then immortalize them, and fix them in a state beyond the possibility of a fall; as are the angels which kept their first estate. The period of man's first probation may have been fixed in the mind of God, as now revealed in reference to his present condition,—six thousand years; and in the seventh millenary have judged and rewarded him.

But Adam, the head and representative of our race, fell; plunged in guilt, and woe, and death, through disobedience and rebellion, and involved the whole of his posterity in the same lamentable ruin. Hence the scripture: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

"He ate the interdicted fruit and fell;
And in his fall, his universal race;
For they in him by delegation were,
In him to stand or fall—to live or die."
—*Pollok.*

Waters, poisoned or corrupt at the fountain head, cause all the streams issuing therefrom to be impregnated with evil; so the human family, in all its several branches, descending from one common parentage, became corrupt in sin and involved in one common ruin. The ruin that followed disobedience was threefold, causing *sin, sorrow, death* (Rom. 5:12; Gen. 3:17), and involved man's moral, intellectual and physical nature, together with the earth, his inheritance, which was subjected to the curse.

1st. Man's moral nature became depraved and corrupt. Adam and Eve, created in the image of God and in his likeness, were originally holy and pure as the angels in heaven. But no sooner did they disobey and rebel against their Maker than they became at once tainted with evil, and sin took possession of their natures, which before were so sinless and innocent and pure. Their minds, like that of their whole posterity, became "carnal," at "enmity against God, . . . not subject to the law of God," but in open revolt and hostility to his pure and holy nature and perfect law.

The moral natures of men have so degenerated as to sink them below the level of the brutes, subjected to vanity by the curse entailed upon them through the disobedience of man. The moral pollutions, filthiness, lustful desires and appetites, debauchery and crime, which characterize men and nations unchristianized and uninfluenced by grace, have sunk them in sottish degradation far below the beast which has no moral accountability. Rom. 1:21–32. Man's moral nature through the fall has been so ruined that the Scriptures represent him to be "dead in trespasses and sins."

2nd. Man's intellectual nature has suffered and been ruined by the fall. The powers of mind that Adam possessed were far above those of any of his descendants conceived in sin, and were of a superior and high order. He had knowledge of the whole domain of nature placed under his dominion, save of the "tree of knowledge of good and evil." Yet God endeavored to reveal to him, and did, the fearful effects that would be produced by the eating of its fruits.

Adam was the best geologist—understanding the structure of the globe he possessed from the hand of God—that ever lived. He was the best botanist of his race, having knowledge of trees and plants and vegetable products and seeds after their several kinds; and the wisest horticulturist to till the soil, and dress and keep its Eden garden. He was a perfect zoologist, understanding so well the intricate natures of the various animal tribes of the earth, fishes of the sea, and fowls of the air, that "he gave names to all cattle, and to the fowl of the air, and to the beast of the field," as "the Lord God brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof"; and no subsequent zoologist has even seen fit to change those names, so fit and expressive of their natures.

The knowledge and wisdom of Adam was intuitive—perceived by the mind immediately. His perceptive organs were so largely developed, and his reflective faculties of such high order, that he had only to look and perceive objects under his vision, or brought to his senses, to judge and decide at once upon their qualities or natures.

But now, under the fall, the mind of man has become dwarfed and crippled. Knowl- [illegible]

keeps control over the citadel of the mind. With a failing memory judgment and reflection follow, and soon the aged pilgrim becomes for the second time a child in knowledge and judgment, to be cared *for* as an infant. With death his mind is gone.

Disease injures the mental powers. Long and protracted illness will cause the decay of mental power. The softening of the brain will gradually dethrone the reason and judgment of the most intelligent and wisest of men, so that they cannot take care of their persons. And hence under the effects of the curse we perceive that the mind of man, the thinking part of his nature, is brought into ruin by protracted years, disease, and death. Intelligence dies out either slowly, as the candle burning in the socket, or suddenly, as put out by violence when as yet but half consumed.

"Worn by slowly rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away."

The extinction of intelligence in death is most clearly revealed in the Scriptures. Eccl. 9:4–6, 10. "Grave," in this verse, is not translated from the word *kever*, but *sheol* (Heb.), the same as *hades* (Greek), signifying the state of the dead. If there is a place in the state of the dead where "dead men are alive," as it is affirmed, they are there in existence without "knowledge" or "wisdom."

Ps. 6:5 teaches that "in death there is no remembrance," even of God. The king of the intellectual faculties is extinct; for if man in death can remember anything, it will be his God. Ps. 115:17 announces that "the dead praise not the Lord, neither any that go down into silence." This being the settled conviction of the Psalmist, he concludes to praise the Lord while he lives: "While I live will I praise the Lord: I will sing praises unto my God *while I have any being*"; plainly intimating that in death he expected his being would cease. It therefore becomes his earnest inquiry, "Wilt thou show wonders to the dead? shall the dead arise and praise thee?" The same inquiry that agitated Job in the view of dissolution: "If a man die, shall he live?"

Hezekiah supposed that when HE should "die and not live," God had told him the truth, as he wept and repented and prayed to live, and God added to his days fifteen years. He expected in death God would "make an end" of his being: "Thou wilt make an end of me,"—"of the life of his spirit,"—of his "soul," consigning it to "the pit of corruption." Therefore he says, "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living shall praise thee, as I do this day."—Isa. 38.

God said to Adam in the beginning, "In the day that thou eatest thereof, dying thou shalt die." Satan, the Father of liars, affirmed in contradiction, "Ye shall not surely die." Who has declared the truth? God, or Satan? Satan still adheres to his great lie, and as boldly affirms to the human family, in the face of the word of God, changing the form of the language to meet the present condition of man under the fall—"Ye do not surely die." "God doth know that only the body dies;—the soul lives; and ye are as gods, knowing good and evil in death." This lie he will propagate to the judgment of the great day, to deceive men, against the gospel which brings life and immortality to light. Beware of his falsehood!

3rd. Man's body has been ruined by the fall. "In sorrow" and "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17, 19. This truth is so self-evident that no man can by any means be deceived by Satan, or possibly deny it.

Therefore under the curse the ruin of man becomes complete; his happiness is exchanged for sorrow; his pure moral nature for a depraved and fleshly and sensual filthiness; his intelligence for extinction of knowledge and mind; his beautiful person and form, created in the image of God, brought down into corruption and the dust from which he was originally created. If, therefore, there had been made no provision for man's redemption through the promised seed, in what condition would the curse have left him? Would he not have perished in death without any hope of future life?

To have let man go unpunished after his sin would not have been consistent with God's character nor veracity, and it would have been dangerous to his moral government of the universe. To have consigned him to endless, hopeless torment and misery would have proved Satan a true prophet—"Ye shall not surely die"; and veiled the attribute of God's love and goodness forever; while his justice would have been so obscured as to appear seemingly a tyrant revenging an injury with implacable hatred to all eternity! He was too good, too just, to do this. His goodness and justice must be harmonized in man's destruction in death. And "lest he should put forth his hand and take also of the tree of life, and eat, and live forever," "he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:22–24.

Thanks be to God, that the race of men were not condemned to eternal, hopeless misery and rebellion. The *end* is shadowed from the *beginning*. The wicked hereafter have no access to the tree of life, lest they take of [illegible]

And the Bible concludes the story: "That which beareth briers and thorns is rejected, and is nigh unto cursing; whose end is to be burned."

The earth, like other stars in the heavens which have been set on flame and consumed and disappeared from the firmament, would have been consumed and shattered, and its material particles been scattered throughout the universe, had it not been for the redemption in Jesus Christ, by which it is subjected in hope of a restitution from the fiery element.

For the World's Crisis.

THE BETTER DAY.

O! I long for the day when our trials shall end,
When earth's conflicts and strife will be o'er;
When our Lord will appear with the crown of reward,
Here to reign with his saints evermore.

O! I long for the day when our fears will be past,
When the enemy's reign will be o'er;
When the sad hour of parting with those that we love,
Will be known and feared nevermore.

O! I long for the day when the dead ones shall live,
Who now sleep in the dust of the tomb;
When with shouts they will come from the enemy's land,
Evermore in bright glory to bloom.

O! I long for the day when the city prepared,
To earth in its beauty shall come;
When the weary and waiting shall all find a rest,
Here as pilgrims no longer to roam.

O! I long to be there, with the glad ransomed host,
That with joy on Mount Zion shall sing;
When the earth "robed in beauty" shall be our abode,
And the Lord Jesus Christ be our King.

W. H. B.

For the World's Crisis.

CHRISTIAN UNION.

SECTARIANISM.

Christian union. That sounds well, certainly. It is well. Christians ought to be united in the great work of saving themselves and others from perdition. They ought to unite in spreading gospel light and truth. People who profess to be followers of the Savior, ought to love each other surely, and try to help each other on toward the kingdom. In what way? we'll talk about that directly.

But here comes another cry. Don't be sectarian! Ah! I stop to examine that. Have been thinking about it some time. Have asked myself some questions and come to some conclusions. What do people mean when they cry *Sectarian?* Bro. Wellcome has defined the term. Does any one see anything very bad in it? People may wrap themselves up in a cloak of self-righteousness, walk stately and dignified, and say by their actions to all who do not see just as they do, "Stand off, I am holier than thou;" and hurl brickbats, or hard sayings, to all those who do not *think* just as they do, and accuse them of all manner of evil; but *that* is not "Sectarianism." I should call it *bigotry*, or something worse. It is no way to open people's eyes to throw brickbats or pitchforks at them. There is great danger of putting them out entirely. Give them strong truth in gentle words if you wish to do them good.

I have heard and read a great deal about "union" and "working together," for the last few months. Well, how shall we work with another society in order to do good and get good? O! you must leave doctrine behind. But we cannot talk without talking doctrine of some kind. There is the doctrine of the Bible, doctrines of men, and doctrines of devils; we cannot talk at all without talking some of these. Which shall we talk?

You know that you believe some things that are very objectionable to the churches. You can drop those points and tell people about loving God, and getting ready for death, and that Christ died to save sinners. Bless you! if we stopped there we should leave the story of the Cross half untold. My dear friends, if you want me to work with any company whatever you must let me work with my own tools. I must tell them my own joys and hopes, and the reasons for them. If I tell sinners Christ died to save them, I want to tell them what he died to save them *from.* If I point them to the reward, I must tell them what the reward is, and when it is to be given. And when I tell them to seek first the kingdom of God and his righteousness, I want them to know where the kingdom is to be. And if I see a sword coming, I must warn the people, or their blood will be required at my hand.

"You are a Sectarian." Well I do not deny that,—but I want to know how christians can help each other unless they try to lead each other on? Let us compare lights. If anybody has got a better one than we have, with a better kind of oil, we'll throw ours away and take their kind. If ours is the best, we want them to have the benefit of it. Will you keep your light for your own especial benefit, and never show it because everybody else does not have one just like it?

There are a great many kinds of oil in these last days of invention. Some are safe, while others are very explosive; and you feel while using them that there is death in them. Just so with doctrinal oils. There is one kind that is safe and pure. It will burn in summer or winter, in rain or shine, in joy or sorrow, in prosperity or adversity. Water cannot quench it. Fire cannot explode it. It is the doctrine of the Bible—the faith once delivered to the saints. In this time of delusion, when men are left to believe lies, there are many unsafe, *explosive* oils. They are the doctrines of men and devils. Oh! when the fire of the last day runs over the earth, what an explosion there will be among the false lights and spurious oils. [illegible]

Will you hide your light and be a dark lantern among the people because they have lived so long in the dark that their eyes are weak? Supposing they do wink, and blink, and cry out, and flutter at first; it wont hurt them. Let them see a little of the glory that flows from the word of God in blessed rivers of salvation. It will do them good if there is any good in them, and if not, it may alarm them and cause them to seek a hiding-place in Jesus.

Let your light shine! no matter if you are called a Sectarian. I wonder if Jesus was not a "Sectarian," when he preached his own gospel in the streets and synagogues of Jerusalem, right among those Jews who boasted of being the chosen of God. No doubt he hurt the feelings of the priests very much, upsetting their doctrines and drawing away "much people" after him. If the law and the sacrifices were done away, those lazy priests who had lived on the fat of the land and dressed in purple and fine linen so long, might have to go to work for a living.

Hear Paul: "If any man preach any other gospel unto you . . . let him be accursed." Why, Paul! do you think that all the preachers are going to be cursed who do not preach just as you do? How sectarian! Paul had been a great favorite in the old church. Without doubt they had praised his talents and learning, and had commended his zeal in persecuting the sect of the Nazarenes. I suppose Paul loved his brethren and highly prized their good opinion. And he loved the old church and was very zealous in her service. But he got new light in that journey to Damascus. What then? Why, as soon as he had got his lamp filled with gospel oil, and the wick lighted with the fire of the Holy Ghost, he let his light shine, and began to build up the very sect he had been trying to tear down. He did not stop to confer with flesh and blood, but cried, "Lord, what wilt thou have me do?" And when it was told him what to do he went about the work. But he thought about his old brethren and wanted to save them, so he went up to Jerusalem. Did he leave the truth behind him? No, he carried it with him and got imprisonment and bonds for his pains. Why didn't he go to them and say, Well, brethren, I've come back to see you and labor with you awhile. You needn't be troubled about my preaching strange doctrines. To be sure, I have changed my views a little, but I wont trouble you with them. I'll keep my new light to myself and preach something that you believe. Ah! that was not like Paul,—he shunned not to declare the whole counsel of God. He kept nothing back.

Stephen did not make a compromise with his persecutors, and agree not to preach Jesus and the resurrection; nor to tell them of their sins. No! he preached a sermon right there, that pricked them to the heart. True, he lost his life, but he heard the voice of Jesus saying, "He that loseth his life for my sake shall find it."

But I have written too much. Brethren and sisters of the "sect everywhere spoken against," God bless you. Keep your lamps trimmed and burning, and let them so shine in *word* and *deed*, that those who sit in darkness may see the light and rejoice in it.

B. P. FRENCH.

For the World's Crisis.

A SHORT SERMON.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

Who shall be mine? Those that feared the Lord, and spake often one to another. It is a positive fact that those who in sincerity love and fear our Father in heaven, will meet together very often, and with heartfelt delight converse upon the glorious theme of salvation through Christ our great Deliverer.

But what could have been the topic of conversation, as the prophet saw them speaking to each other, and which was so pleasing in the sight of God as to call forth the great and important promise, "I will spare them, as a man spareth his own son that serveth him"; referring to a period of time close to the great day of his wrath, when he would destroy the wicked, as fire would burn up the dry stubble? For the prophet refers to the time when God would make up his jewels, and then he would spare or save them from the dreadful storm of wrath that would immediately fall on the ungodly.

How precious is that promise to those who love and fear God; who love to meet together and talk about the coming and kingdom of the Savior and Life-giver. I think the prophet must have had a view of the time in which we live, and of our meetings, when we meet together and converse about our Savior's coming to set up his everlasting kingdom, and take his Bride to himself. And the words of our dear Savior elsewhere in the Bible agree with the prophet where he says, "He that confesseth me before men, him will I confess before my Father and the holy angels." And, also, how exactly does the passage agree with the text recorded thus: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

So you see, dear reader, we are perfectly safe as long as we are faithful in doing our duty before God.

But how dreadful must be the situation of those who have rejected the kind invitations of the gospel all their life, and abused the dear Redeemer by setting at naught his counsels; and according to all we can learn from [illegible]

apostle in referring to the dreadful [illegible]: "There shall be weeping and wailing and gnashing of teeth." You that have lived in sin all your days, come to the dear Savior while there is yet a moment's time left for you to repent, and secure an interest in this dear Friend of sinners, who is fully able and willing to shield you from the dreadful storm of wrath that is about to burst upon this ungodly world; for if you take refuge in Christ you will be perfectly safe, and our heavenly Father will remember you when he makes up his jewels, and bring you into his everlasting kingdom.

And now I would say a few words to those who believe the soul of man is immortal, and will be preserved alive in misery to all eternity! How is it that Inspiration brings to view the fire that burns as an oven, and the wicked as stubble (the very picture of destruction), to show that the punishment of the wicked is extinction of being, if the wicked are immortal, and are to be kept alive in misery forever? We want the truth, the whole truth, and nothing but the truth; and may the good Lord help us to search for it as for hidden treasure of infinite value.

But how are the wicked dead going to be punished if they are not raised to life, as some say they will not be? I wish some one would tell me if they know how it can be done; for a dead sinner cannot feel any punishment if he is not raised to life; and we do not wish to believe that our heavenly Father is partial in punishing the wicked who are alive when Christ comes, by burning them up in fire and brimstone, and at the same time let the wicked dead remain dead and get clear of deserved punishment, when many of the wicked dead were ten times as guilty as those who are alive and to be destroyed when Christ comes! O consistency! thou art a jewel!

Let us have all the truth, and we will try to profit thereby; and we know that the truth in all parts of the Bible will harmonize with itself; but false constructions given to the word of God will make it clash badly. May the good Lord lead us into all the truth, and prepare us for his coming and kingdom, and take us to himself when he comes to make up his jewels.

B. P[illegible].

Brattleboro, Vt.

For the World's Crisis.

THE CONTRAST.

"For I reckon that the sufferings of this present time (or during our sojourn here) are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18.

Now for the contrast. *Here* we labor; *there* we rest. *Here* stripes above measure may be inflicted upon us; *there* we shall reign with Jesus. *Here* we may be put in prisons for our true faith in Christ; but *there* we shall enjoy glorious liberty. *Here* the saints suffer death; but *there* the gift of God is eternal life. *Here* the poor saints of God have been in perils of water, and robbers; and in perils by the heathen, in the city, in the wilderness, in the sea, and among false brethren; but *there* is to be an inheritance awarded to all the humble followers of the Lamb, that shall be incorruptible, undefiled, and that will never *fade away.* Yes, glory, honor, immortality, and *eternal life* shall we have; and our bodies fashioned like Christ's most glorious body, too!

That is not all; we shall have salvation with eternal glory, and an abundant entrance into God's everlasting kingdom, there to sit with Christ on his throne, and reign forever and ever with him. *Here* we may suffer weariness and painfulness; but *there* shall be no more pain. *Here* is our night for watching and praying; but *there* shall be no night, and no need of supplications. *Here* we are made to suffer from hunger and thirst; but *there* they will hunger and thirst no more. *Here* we are called to the duty of fasting often; but *there* we shall have right to the tree of life, and never fast. *Here* we may suffer from cold and nakedness; but there we shall put on immortality.

So that we may justly conclude, that our light afflictions which are but for a moment, are not worthy to be compared with that far more exceeding and eternal weight of glory. Amen!

P. [illegible]

For the World's Crisis.

EXAMPLE BETTER THAN PRECEPT.

Precept, without example, is as fruitless as the earth without the rain and sunshine. This pointing out the way without first walking in it, amounts to very little. It is not the way the apostles did, nor even the great men of the world. For instance, Napoleon, the most idolized of all generals, shared the privations of his followers. And the successes of Washington were gained many times by making example go hand in hand with precept.

And the illustrious One left not alone the divine precept; but, filled with compassion and humility, he trod the earth with dusty sandals and sweaty brow. When ever he met the lowliest, he passed them not by, but with words of love and deeds of mercy. In his discourses he taught us fortitude and resignation, and in his daily walks set for us the example. For an example of resignation he struggled in Gethsemane, with drops of blood oozing from every pore. He also exhibited the thrilling magnitude of his mission upon the cross, while the rocks were rent and the sun veiled its face, refusing to look upon the awful scene. [illegible]

For the World's Crisis.

AN UNTENABLE POSITION ABANDONED.

Editor of Crisis:—The account, published in the *Crisis*, of the proceedings of the "Advent Christian Association," at its late annual meeting, has doubtless given your readers the impression that—as a preacher—I claimed a seat with said body, as I had done in former years. Such was the fact. The Association repudiated my claim, and that of other brethren similarly situated with myself; and it did so on the ground that those of its former members who had joined the "Life and Advent Union" ought to be considered as having withdrawn from the Association. Honestly regarding this view of the matter as not tenable, I opposed it at Wilbraham, and afterwards I alluded approvingly in the *Herald of Life* to what another had written of the Association's action as a "guillotine" operation. Quite recently, however, my convictions on the subject have changed; and, with your permission, I would like, by publishing this note, to set myself right before the members of the Association. Its substance, as you are aware, has already appeared in the *Herald of Life*.

My claim to a seat in the Association I based, as you will remember, on the constitutional ground of "cooperation;" and the ground of such "co-operation," you will also remember, I founded on the coincidence between the views of the Association and my own on various important points of Bible doctrine, and on the fact that I was gratified with the wide increase of circulation with which the *Crisis* had been favored. But I have become satisfied that my reasoning in the premises, plausible as to me it then appeared, was not sound. I am convinced that —whatever may be said of the line of policy pursued by the Association up to its session in 1863 (concerning which I have an opinion that you will doubtless prefer I should not disclose in this letter)—no person can meet the obligations imposed by the Constitution of the "Life and Advent Union," and, at the same time, render to the Advent Christian Association that kind and degree of "co-operation" which the Constitution of the latter organization rightfully exacts as a condition of membership. The Union, in fact, was organized for the purpose of achieving all those objects which believers in the non-resurrection of the wicked could properly labor for in the Association. The Constitution of the Union requires its members "to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness." The declared "objects" of the Association are—in the words of its Constitution—"the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts, and periodicals." Now, while the members of the Union cheerfully acknowledge their duty to help on "Bible truth" and "vital piety," yet they have, as it seems to me, no longer anything to do, in a legitimate way, with "the formation" of the "C. P. Society." For myself, I must admit that I am now seeking to accomplish through *the Union* what once I hoped might be done through *the Society*; and I freely concede, therefore, that the Advent Christian Association had an undoubted right to consider me "as having withdrawn" from it, by my act in becoming identified with the Life and Advent Union. My not supposing, at the time, that I was doing this, does not seem to alter the fact.

I think it may be fairly questioned whether the Association possessed the constitutional right to exclude me also from sitting *as a Delegate* from the Salem (a "co-operating") Church, which had duly appointed me and given me proper credentials; but I have no desire to argue or press that point.

Rufus Wendell.

Salem, Mass., Nov. 4, 1864.

For the World's Crisis.

QUERY.

How can Adventists *convince* the world that they believe the Lord is soon coming to destroy their earthly possessions, when they hold on to them with such *tenacity*? A brother recently said to me,—"We as a sect are becoming more covetous than other sects." True, there are some *noble* exceptions! There is talking enough about "the Faith," singing, shouting, praying, etc.; but where is the *sacrificing*?

I once heard of a poor church-member, with a large family dependent on him,—who, by carelessness, broke his leg very badly in mid-winter. Several of the *church* came in, sympathized very warmly with him; wept, prayed, etc. Finally, a *neighbor* came in, who did not profess religion. He spake roughly to the man for being so careless, thus depriving his family of his support for some time, and abruptly left. Soon after, a cart came to the door loaded with meal, flour, molasses, sugar, butter, etc.; then another cart loaded with wood, all cut for the stove. All these things sent by the rough man, out of the church. Ye poor, *suffering* ones, which would you prefer to visit you,—those weeping, praying professors, or the rough, apparently heartless, man?

My brethren, suffer the word of exhortation. While we talk so much of the fulfillment of Matt. 24th, let us not forget Matt. 25th, 35–40. While we hurl anathemas at the wicked rich of this world, from James 5th, 1–5, let us not neglect to look at James, 2d chapter, 5th, 14th, 15th, 16th and 17th verses.

J. T. Dixon.

Correction.

Bro. Grant:—Will you please say through the Crisis that the poetry in the Crisis of Aug. 23d, headed, "Long we have waited," was selected from the Advent Review and Herald.

Lucinda B. Weaver.

[illegible]—It is wonderful to see the [illegible] of the human mind; we avoid Christ [illegible] ourselves, as we would a tyrant, and we are as much afraid of his service as we are of sickness or of a misfortune, and when any of us are pressed into it (I speak of unconverted people), we are very uneasy under it, and glad when it is over; while we are held to it we are birds kept in the unnatural, heated place of a human hand, and when we are let go and the service is over, we are birds in the natural expanse, [illegible] and that way, to [illegible] rather than into the hand that once held us [illegible].

To Soften Old Putty.—Take a common [illegible], at a dull red heat, and move it slowly over the old putty, say at the rate of two feet per minute, and you can easily cut it off with a pocket-knife.

The World's Crisis and Second Advent Messenger.

Boston, Tuesday, Nov. 15, 1864.

☞ We now hope to be able to fill all orders for Bro. Thurman's excellent Chronology.

LEND A HELPING HAND.

Now is the time to be in earnest in the vineyard of the Lord. There is a great work to be done in a short time. Let us work in proportion to its importance. If we do our whole duty, we shall see great and glorious results. People are starving for want of light on the Scriptures; and just such light too as is shed forth by the little tracts that are waiting for the means to bear their expenses in their visits to those wandering in darkness. Let us all keep at work doing what we can to supply the earnest calls that come from all parts of the land. Many like the following might be given if the whole was told:—

Mrs. J. C. Hunter writes from Pt. Hunter, N. Y.:—"Within about ten miles from here are many hundreds of youth whom I have helped to teach Satan's lie ("man's natural immortality" is nothing else); for, in my school-teaching, I have always made my religious faith quite prominent. I feel bound to aid the Tract Fund in future, that the truth may be sent here. Tracts brought light and joy to *my* heart, when I was searching the Scriptures. May they be sent to many *other* blind ones, that they, too, may escape Satan's "strong delusion." O, brethren, scatter them freely far and wide."

Shall these calls be made in vain, when it is in our power to "lend a helping hand"? Many have done nobly, but let the number be doubled at once. It will not do to delay. Men are perishing all around us for lack of knowledge. Let us do what we can for their relief. Give *cheerfully*, as giving to the *Lord*, and not unto men, and much good will result to the receiver and giver. Come, try it, before it is too late.

THE 2300 DAYS.

In the 8th chapter of Daniel, we have an account of a vision seen by the prophet, in which was shown to him "a ram, which had two horns," and a "rough goat." In the 20th and 21st verses, the angel Gabriel informs Daniel that "the ram" which he saw represents "the kings (or kingdoms) of Media and Persia; and the rough goat . . . the king (or kingdom) of Grecia." The question is asked in the 13th verse, "how *long* shall be the vision, . . . to give both the sanctuary and the host to be trodden under foot?" The following answer is given in the 14th verse:—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The first use of the word sanctuary occurs in Ex. 15: 17. When Moses was speaking of what the Lord would do with Israel, he says, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established." In Ps. 78: 54, David says:—"And he brought them to the border of his *sanctuary*, even to this *mountain*, which his right hand had purchased." Thus we ascertain that the first and primary use of the word sanctuary signifies the *land* promised to Abraham, Isaac, and Jacob, and to Christ, which they are yet to possess; but it is to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24.

As the 2300 days extend to the time when the sanctuary is *cleansed*, it is certain they have not yet run out, because the sanctuary is still "trodden under foot" by the Gentiles. This fact proves that the 2300 days are not *literal*; for if they were, they would represent a period only about six and one half years long. The vision included the Medo-Persian kingdom, as symbolized by the ram; the Grecian kingdom, represented by the goat, and the kingdom indicated by the "little horn," that "waxed exceeding great;" but if the 2300 days were literal, instead of giving the length of time in which the events seen in the vision were to transpire, they only reach a small distance into the Medo-Persian kingdom. So long as the sanctuary is "trodden under foot," we may be confident that the 2300 days are not ended.

As the prophecy is symbolical, it is reasonable to conclude that the *time* is also symbolical; that is, each day for a year. We find other instances where a day is used for a year. In Num. 14: 33, 34, we read, "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Also in Ezek. 4: 4–6, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Daniel says, when he "sought for the meaning of the vision," he heard one say, "Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, son of man; for at the time of the end shall be the vision;" or, as Prof. Stuart renders it, "Mark well that the vision is for the time of the end," that is, for the special benefit of those who may live in "the time of the end." We learn from the 12th chapter of Daniel the vision, so far as the time is concerned, was to be sealed up till "the time of the end;" then "the wise shall understand it." This favors Stuart's rendering, that the vision is for the time of the end."

After the angel Gabriel is requested to make Daniel "understand the vision," he informs him what the ram and goat signify, as before noticed; but gave no light on the 2300 days. At the close of the eighth chapter Daniel says:—"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." He certainly must have understood the meaning of the ram and rough goat. At the beginning of the ninth chapter, Daniel says he "understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." He then commenced "prayer and supplications" for his people, and continues praying till we come to the 19th verse, where he says:—

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. And while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—Dan. 9: 19–24.

The angel says; "I am *now* come forth to give thee skill and understanding, . . . therefore understand the matter, and consider the *vision*." What vision? Why the one in the eighth chapter, which Gabriel is required to make Daniel "understand." As before remarked, Daniel said at the close of the eighth chapter that he did not understand "the vision." When the angel came again to make him "understand the matter," we may expect him to talk about that part of the vision that Daniel did not understand. The very first instruction at his second visit was about *time*, as shown in the twenty-fourth verse.

In our next we purpose to give Bro. Thurman's date for the commencement of the seventy weeks and 2300 days.

FURTHER INQUIRIES.

To the Rev. Miles Grant:—Dear Sir,—I have just read your second series of answers to my inquiries, for which I again return my thanks, and acknowledge the candor, plainness, and courtesy manifested. I fully appreciate such favors, and most gladly excuse you for not noticing my letter before.

I think I fully understand your meaning in regard to the term *man*. Light begins to break in in regard to your system of theology, and a few more such clear expositions, and I shall be fully satisfied. Man is a "living organism." "A living being" is a "living soul." "All creatures endued with animal life are living beings, living souls." "He is called *man* before he lived, and after he is dead."

In view of these plain declarations, I want you to answer one question: What is the difference, then, between man and a beast? Permit me, kind sir, to make a further demand upon your time and patience in a few strictures upon your remarks on the word spirit. After quoting ten passages to show that your fourth sense of the word *ruach* in Heb., *pneuma* in Greek, means "the air we breathe," called "breath of life," you draw the following conclusion: that "there is one spirit taken from man at death, which is in his nostrils, without which he cannot live." Hence, you say, we conclude that nothing leaves man at death but "the breath," or "spirit of life, which is in his nostrils."

This language is plain and clear. If I mistake not, I fully understand it. Now, then, we have man composed of two elements; viz., *dust* and *air*. I am called upon to believe this. Before I can do so, I must have more light.

1. In what sense can you use the word *sleep* to a lump of dust in the ground and a *portion of air* in God?

2. What can you mean by *waking* up a lump of dust in the ground?

3. What is the *element* of thought?

4. If this compound of *dust* and *air* seeks immortality, what is the *element of that* immortality, and to which does it adhere, the *dust* or the *air*? *What* part of man is to possess it?

With your explanation of man, I *cannot possibly* understand the philosophy of "obtaining immortality by patient continuance in well doing." When does he get it, and where? The *air* or breath is gone, and the *dust* is mingled with dust. It looks dark to me; yea, it is *very* dark. And unto you, O minister, I call for *light, light!*

Again, you say "that the word *ruach* in Heb., and *pneuma* in Greek, are used in four senses: 1st, to represent a being; 2d, an influence proceeding from a being; 3d, a state of mind; 4th, the air we breathe, called the "breath of life."

Here permit me to inquire what authority you have for such an arrangement of senses? Is it divine or human? My Hebrew dictionary tells me that *ruach* is used for "*the soul, spirit, immortal part in man*," in Gen. 6: 17, Ps. 31: 6, Eccles. 3: 19. My Greek dictionary gives to *pneuma* thirty-nine meanings.

In consequence of the ambiguity of language, is it not impossible to settle such abstruse points by the use of equivocal words? It seems so to me? Moreover, it seems to me impossible, yea, *utterly* impossible, to form a correct system of theology from the Bible; and more especially to defend doctrine in the use of words, even though taken from the original. In view of the host of dictionaries published, various translations, emendations, by every one who attempts to preach, and innumerable opinions held forth with zeal, and all called truth of God, I'm almost confounded, and gaze in wonder, mazes lost.

Again. "Wholly mortal, or wholly immortal." You tell me it is absurd to suppose a being can be both at the same time. It may be so, but I cannot as yet see it in that light. "Mortal," as you say, "applies to that which is liable to die." Now, as man is a compound of *air* and *dust*, then to die is merely a removal of the air or breath out of his nostrils. This is death, as I understand you. You say the air we breathe is called the "breath of life." What, then, is the "breath of lives," in the margin of our Bibles? Now the phrase "of life" is changed in Hebrew, meaning lives, living principles. What is the breath of living principles? Are these in his nostrils? If so, in what sense are they to be interpreted? So, if life, or lives, never die, which it seems that they do not, if it returns to God, why then does it not follow that man is both mortal and immortal at the same time, because he is carrying never-dying principles as long as they co-exist in their compound unity.

To conclude. [illegible] I have [illegible] you, [illegible] presented [illegible] subject; and I hope you or some others of your fraternity will condescend to meet my inquiries, and find time to open to my understanding the deep things of God. I am advised not to remain in ignorance for the want of asking; also, to seek and find.

Corinna, Me. J. H. Sawyer.

We ever take pleasure in answering the honest inquiries of those seeking for light and truth, as appears to be the case with Bro. Sawyer. We trust he will yet see the way clearly.

In answer to his first inquiry,—"What is the difference, then, between man and a beast?"—we would say that man was made in the "image," or "likeness of his Creator, and the beast was not. See Gen. 1: 26, 27. We will here repeat our definition of man:—"A being made of the dust of the ground in the "likeness" of his Creator."

We will now notice in order the numbered inquiries "1, 2, 3, 4."

1. We do not understand the Scriptures to teach that the word "sleep" has any application to the spirit, or "breath of life," in man's nostrils, but to the *man* himself. "The breath of life" is never said to have life, be awake, or fall asleep. The word is always in the *neuter* gender when applied to man. Neither do we understand that it is a component part of man, any more than the wind is a part of the sail that it fills. The Bible does not teach that man is composed of "dust and air," but says *man* was made "of the *dust* of the ground." Then *after* he was *made* God "breathed" or "blew" "into his nostrils the breath of life, and *man* became a living soul." Gen. 2: 7. This breath of life is what causes the *man* to live and move, as does the steam the engine, but it formed no part of man when he was created, more than did the wind when the sail was made; hence the sleep of *man* in death has no reference to "the breath of life."

2. In answer to the second inquiry, we would remark, we mean just what we think the Bible teaches, when it says, "Awake and sing, ye that dwell in dust." David says in Ps. 103: 13–14, "The Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust." In Ps. 104: 29, we read,—"Thou hidest thy face, they are troubled, thou takest away their *breath*, they die, and return to their dust." Again, the wise man says, "All go unto one place; all are of the *dust*, and all turn to *dust* again."—Eccl. 3: 20. Now, if "the dust" is never awakened, then there is no "resurrection of the *dead*;" and Paul says, "if there be no resurrection of the *dead*, then is Christ not risen; . . . and if Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished*." All these sad results must follow then, if the "dust of the ground," that composed the *man*, is not awakened. Said Job,—"Now shall I *sleep* in the *dust* of the earth."—Job 7: 21. How long will he thus sleep? "So *man* lieth down, and riseth not, till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*."—Job 14: 12. When Paul was speaking of those who saw Christ after his resurrection, he says: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen *asleep*."—1 Cor. 15: 6. Where do they sleep? Says the prophet Daniel, "Them that sleep in the *dust* of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2.

We do not see how language can more plainly teach that *man*, the accountable being, *sleeps* in the dust of the ground between death and the resurrection, at which time he is to *awake* from the *dust*. Said the Lord to Adam, "*Dust* thou art, and unto *dust* shalt thou return."—Gen. 3: 19. And from other Scriptures we have learned that he must "*sleep*" in the *dust* of the earth" till the time arrives for them to "*awake* and sing," which is at the second coming of Christ. Says Paul, "I would not have you to be ignorant, brethren, concerning them which are *asleep*."—1 Thess. 4: 13. Why not? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first."—1 Thess. 4: 16.

3. We do not know as we fully comprehend our Bro.'s third inquiry, "What is the element of thought?" If he intends to ask, what is thought? we answer, it is the result of an active brain. Thought is no more an entity, or being, than is pain, love, or hatred. Man cannot think only when his brain is acting; hence when his brain is dead, he stops thinking. Says David, when speaking of the nature of man, "His breath goeth forth, he returneth to his earth: *in that very day his thoughts perish*."—Ps. 146: 4. We say a watch "keeps time." *Time* is no part of the watch, but the result of an active mechanism. So thought is the result of an active brain, and exists no longer than the action continues. When the watch stops, it ceases to keep time; when the brain is dead, the man does not think. The *time* is no part of the watch, formed by the watchmaker, and then put into the watch, to be taken out when the watch is ruined and put into another watch; so *thought* is no part of the man that continues to live when he is dead. When the brain is deranged, we have deranged thought; when the frontal brain is nearly wanting, then we have idiotic thoughts; before the brain is developed, we have infantile thoughts; and when worn out with age, we have childish thoughts again; and when dead, no thoughts at all.

4. Our Bro. asks in the fourth place, "what part of man is to possess" immortality? We answer, the *whole man*. "This mortal must put on immortality."—1 Cor. 15: 53. The one that puts it on is the one that seeks for it; and the one that seeks it is the intelligent agent; hence he has not got immortality; for if he had, he would not be exhorted to seek for it "by patient continuance in well doing."—Rom. 2: 7.

As the *air* is not a component part of the man, it does not enter into the account. That is a constant agent for living beings. If we were to have an immortal ship, we would not seek to immortalize the wind that moves it, but the materials of which the ship is made. So if we would have an immortal man, it is not "the breath of life," which is a constant agent, that needs to be made immortal, but the *man* himself, who is made "of the dust of the ground," and lives by means of the air, or "breath of life."

Our brother inquires by what authority we say, that *ruach* in the Hebrew, and *pneuma* in the Greek, the words rendered spirit, are used in *four senses*? We answer, the use of the words as found in the Bible. We find, from a careful examination of all the passages where these words occur, that the four mentioned senses cover all the uses of the words. When the "dictionary" says "that *ruach* is used for 'the soul,'" it says what *theologians* teach; but there is not *one* passage in the Bible where *ruach* is rendered *soul*. Of course, when men put a wrong construction upon the use of a word, then the whole subject may become "abstruse." If the popular theology of the day is correct in teaching that man has an "immortal soul," we most freely admit that it is "impossible; yea, utterly impossible" to harmonize such a *theology* with the Bible. We choose to follow the Bible, if it spoils all the theories of men.

Lastly, our Bro. wishes to know the meaning of the phrase "breath of lives." In Gen. 2: 7, where it reads, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," the word *life* is plural in the original, and reads "breath of *lives*." In Gen. 7: 15, where we have an account of the beasts that went into Noah's ark, we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." The Hebrew for "breath of *life*" in this last passage is the same as in Gen. 2: 7,—"the breath of *lives*;" hence just as applicable to the beasts as to men. The plural form simply signifies that the air, or "breath of life," is common to *all*. Consequently, the wise man says, when speaking of man and beast, "they have *all one breath*;" therefore it is "the breath" of all lives. But let it be remembered that this "breath of lives" is never spoken of as a living being, to be rewarded or punished while *man* is slumbering in the *dust*, awaiting the resurrection "at the last day."

AN INQUIRY.

Please answer the following question through the Crisis: If, according to the belief of some, our Savior is to appear for the deliverance of his people within four years, why are so many of them in darkness of the great fact, when it is expressly declared that "the wise shall understand?" Yours in hope of that precious life,

Catherine L. Gregory.

In answer to the foregoing question, we would say to Sister Gregory, we believe the scripture quoted will be fulfilled *before* the coming of our Savior; and we believe the prophetic periods are now being unsealed by the light thrown on them by Bro. Thurman's Chronology. If his arrangement, in the main, is correct, as we believe, then the church of Christ, or the bride of the Lamb, will see it in due season to prepare for the marriage. When the sealed time is opened it will appear plain to the friends of Jesus. Let us wait patiently, with prayer and watchfulness, that we may be ready to receive the light as fast as it comes. Do not stop to save a good name among the enemies of the Lord, but come out from the world and be separate, and prepare as fast as possible for the coming of the Son of man. Half-hearted christianity will not be able to stand against the temptations of these last days. We must have a fixed principle to do right at all times, in order to overcome and be ready for translation. It is too late to lean on others. We must have oil in our own vessels. The Bridegroom is soon coming. Be ready to meet him.

RIGHT AND WRONG.

Through the influence of demons men have erected a new standard of right and wrong. We find it expressed in the following resolution, passed at the Chicago National Spiritual Convention, Sunday, Aug. 14th, 1864:—

"*Resolved*, That the authority of each individual soul is absolute and final in deciding questions for himself or herself as to what is true or false in principle, or right or wrong in practice; therefore the individual, the Church, or the State that attempts to control the opinions or the practice of any man or woman by an authority or power outside of his or her own soul, is guilty of a flagrant wrong."

Such is the system of government the spiritualists, and those whom they have seduced, are purposing to establish soon upon our planet. The authority of the *Lord* and his word are laid aside for the teachings of the lying demons. They do not allow that the holy Lord has a right to give man a statute book to regulate his actions, words, and thoughts, but claim "that the authority of each individual soul is *absolute* and *final*." These are strange times!

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Nov. 8th, Gold is worth to-day $2.43. Canada bills, $2.40.

Sunday Hymns.—The edition is exhausted. We shall have another in a few weeks, if the Lord will. Be patient. H. L. Hastings.

THE NEW SERIES OF TRACTS.

We, the undersigned, agree to pay the sums set to our names, for the purpose of raising [illegible] DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$423.26
J. W. Trumbull pd	.50
Hannah Bowen pd	1.00
N. S. Bastion (tracts sold) pd	.50
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To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

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H. B. Cross pd	2.00
A. Richards pd	2.50
Rachel Oliver pd	1.00
E. Treat pd	.30
R. B. pd	1.50
A friend pd	5.00
Joel Smith pd	.75
L. P. Hastings pd	2.50
B. J. C. pd	1.00
Sidney Hall pd	5.00
C. A. H. pd	1.00
Hopeful pd	5.00
J. Richard Brown pd	2.00
M. F. P. pd	1.00
Connor Sweeney pd	.50

THE BANK OF THE LORD'S POOR.

I see in the Crisis, among the list of R. I. poor, one from my own Village of Rocky Brook. I know not who it is, but I wish, for our Rhode Island Churches, to *wipe out that poor debt* immediately, for God's glory, and their own soul's benefit. I therefore take a share in the *Bank of the Lord's Poor*, and send you $2.50, which you will please credit for the Crisis for one year to that poor one in Rocky Brook. But if the brethren in R. B. have paid for that poor one, credit it to another R. I. poor, and if the Churches in R. I. have sent you pay *for the whole twenty-one* poor in R. I. (as they *ought* to have done *as soon as they saw the list*,) then credit is to that "John —, Jr.," who is almost blind, saws wood for six, and eats nothing but corn-bread and salt fish, and much oblige one of the *poor*.

Laporte, Ind. John T. Dixon.

A few more responses like the above, and a little more *action* in every State, such as Bro D. recommends, and the poor debt will be wiped out at once.

FROM A MINISTER IN ILLINOIS.

I see in the Crisis your urgent call upon all your subscribers who are in arrears, or who are receiving the paper free. I hardly know on which list you would place my name. One thing I do know, which is this,—I cannot do without the Crisis.

I began four years ago to preach the near approach of our Savior in *propria persona*, the unconscious state of the dead, a literal resurrection, and the second *death* as the reward of sin. Since then I have received some persecution from the sects, and very little from the world,—perhaps not enough from either to keep me as humble as I should be,—and have seen some penitent souls embrace the Savior through my humble labors.

I write this to say that I am very much pressed in pecuniary matters, having a large family of small children; and, having no land or other source from which to get a support, and being entirely dependent on my labor and the liberality of my hearers for a living, I find it very hard for us to press through from one year to another; but the Lord has provided thus far, and always will. H.

We have cancelled your indebtedness for the past, and marked you *free* for the future; and trust you will, in return, do what you can to extend the circulation of the Crisis in your field of labor.

"CHLOE LANKTON: OR, LIGHT BEYOND THE CLOUDS."

I read, with much interest and sympathy, the letters from the poor; but my sympathy was increased an hundred-fold when I read (in the last Crisis) the letter of "*Chloe*." In a Sabbath-school book, with the title of "*Chloe Lankton*," I have read the story of her unparalelled sorrows; of the dark cloud that gathered over her, until it shut out all earth's sunshine with a *blackness that could be felt*; of the invisible chain that for nearly thirty years, has held her in one place; and of the acute agony that has been her constant companion. Think of her, ye that think your lines have fallen in unpleasant places. Think of her, ye sorrowful ones of earth, and ye that are full of this world's cares. Count the months, the weeks, the days, the hours, comprised in thirty years of imprisonment, suffering, and poverty. Think of the many summers, with their long pleasant days, which she has seen only through the one little window of her prison room; of the green grass that her feet have not pressed in all these years, and the blue sky, of which she sees so small a place. And now, another Winter is coming to take its place beside all those long dreary ones that have passed since they laid her there, and even more than the others it will be hard for her. Even the most charitable sometimes forget those whose claims are most pressing, and those who live near have heard her story so long that it may not seem pitiful as at first. And yet it is really more so, for to all the years of her trials are to be added those that intervene between this and our Lord's return, for she is not old, except in suffering. May God protect and care for her still. May the Saviour's arms be placed tenderly and lovingly beneath her, and, above all, may He hasten the glad day when there shall be no more pain, and when all tears shall be wiped away. C. A. H.

P. S. I enclose $1.00. My Saviour knows it is all I can send. Let it pay for *Chloe's* paper for six months, or if others pay it, please send it to her, and will you give her address in the Crisis.

Peace Dale, R. I.

☞ The story of "*Chloe Lankton*," published some years ago in the New York Observer, and now in book form by the American Sunday School Union, may be had at the Crisis office, for 15 cents or 25 cents by mail. It is a touching story of suffering and sorrow; is well written, and will interest old and young. An excellent book for our Sabbath Schools. Chloe's address is New Hartford, [illegible]

[illegible] all will be mended.

Illinois Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Aurora	1	Ionia	2
Amboy	1	Moline	1
Atkinson?	1	Milroy	1
Assumption?	1	Mount Sterling	1
Barry	1	Monmouth?	1
Bulkley	1	Ottawa	1
Belvidere	1	Oxford	3
Bunker Hill	1	Perry	1
Chicago	2	Prairie Pond	1
Cordovia	1	Plum River	1
Deer Park	1	Rock Island	1
De Kalb Centre	1	Stanton	1
Earlville	1	Sterling	1
Elizabeth	1	Tonica	1
Posterburg	1	Troy Grove	1
Grafton?	1	Winnebago?	1
Harvard	1	Yorkville?	1
Havana	2	Total	42

Any More?

"Please take my name from the *free* list, and put it on the *paying* list. It is a great comfort to me to read the Crisis, and I feel that I cannot do without it. I enclose $2.50 to pay for the paper the coming year."

Litchfield Co., Ct. Mary.

"You will find in this $1.25 for M. T., who has hitherto been on the *free* list, but now wishes to become a *paying* subscriber." M.

We shall be glad to hear from any more such. No doubt there are some, perhaps not a few, who, though once unable to pay, can now. We would not distress any, by asking them to pay when they cannot; but we would remind all that they will feel better themselves, by doing what they can.

Correspondence.

From Sr. A. E. McKillister

Bro. Grant:—It is nearly a year since the Crisis through your generous bounty has been a more than welcome visitor at my humble home, bringing weekly its messages of hope and joy to my weary heart, cheering and encouraging me to struggle on in this day of peril,—for which I have implored blessings upon your head and the truth you advocate, daily. I thank you a thousand times. Indeed words fail to express the gratitude I feel, for it has proved a blessing beyond price to me. O! I rejoice in the truth contained in its pages. I will give you a brief history of my past life, that you may better understand the situation in which I am placed.

When about ten years of age, I received injury while at school, from which I was confined entirely to the house, and for the most of the time to my bed, for fourteen long, weary years. It is now two years since, through the goodness of God, I have been able to ride out, and to attend meetings some, where the true gospel is proclaimed. It is a marvelous thing to my friends that I am recovering. I had many physicians, of various schools, who with one unanimous voice pronounced my case incurable. Since I could look for no help from man, I turned with an eye of faith to the great Physician, who, I felt, was mighty, and able, and ready to save all who put their trust in him.

Years passed, and still I remained a weary invalid, my body racked with pain, yet still with unfaltering faith I looked to God to restore me, fully believing that he would raise me up if I but trusted in him. How gladly would I draw a veil over what followed; but the truth must come, however painful it is to me to speak.

Five years ago this present month there came to our door one morning an oldish man, who asked if there was not a sick girl here? saying that "as he was passing he thought he would call and see her." Said he had "the gift of healing," and thought he could restore me to health. He said he was no *Spiritualist*, but was as much opposed to it as any one could be;—which declaration, spoken in the most humble meekness, to all outward appearance greatly prepossessed him in my favor, as I was at that time, and had ever been, greatly opposed to Spiritualism. So in the foolishness of my heart, as a drowning man catches at a straw, I thought this might be a servant of God whom he had sent to heal me. Ah! dreadful, fatal delusion! Step by step, I was led on by the *ignis fatuus*, till I was lost in an endless maze that I could not solve. And must I say it? Ere I was aware whither my steps were tending, I was a *Spiritualist*, a prey to that fatal delusion, snared in the "toils of the enemy."

Thus passed one long, one dreadful year, at the end of which I was in a truly sad condition. I was in an agony of body and mind. But, glory be to God! who of his great mercy showed me that I was lost forever if I remained where I was. O! how mightily I cried unto God in the horror and anguish of my soul, "Be pleased, O Lord, to deliver me! O Lord, make haste to help me! and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God." I felt a perfect submission. Then I could say from my heart, Thy will, oh God, not mine be done! I felt willing to be sick, to be well, to live or to die, just as he would have me.

O! then it was that a brighter, clearer, holier faith was given me. Trusting no longer in an arm of flesh, leaning wholly upon God, we looked to him alone for help. Though there were many who had for some time made a profession, yet there seemed to be no living christians in the place at this time, with the exception of two or three saints who worshiped God in secret. We had no preaching, no meetings,—all was worldliness, ungodliness around us. But at this time a spirit of prayer was given me. O! how earnestly I prayed to God that he would pour out his Spirit upon the young people of our place. The burden I felt was not for the old, but *all* for the young. I prayed until the victory was given me. Glory be to God! who giveth the victory through our Lord and Savior Jesus Christ.

I prayed if it might be consistent with his will, he would raise me up, that I might meet with his children when the gracious outpouring of his Spirit should come, as I fully believed it would. I prayed that the true gospel might be preached unto us when the time of refreshing should come from the Lord. O praise to his holy name! who hears and answers the prayer of *faith*, who in the hours of deepest affliction bade me look up, saying, "Thou shalt yet live and praise my name." O glory be to God for ever and ever! who heareth the cry of the humble.

It seemed to dawn upon my mind that I had never had a right understanding of the Bible. And I prayed upon bended knee, lying prostrate upon my weary bed, that the word of God might be revealed unto me, that the truth might make me free. And, beloved [illegible]

For the World's Crisis.

AN UNTENABLE POSITION ABANDONED.

EDITOR OF CRISIS:—The account, published in the *Crisis*, of the proceedings of the "Advent Christian Association," at its late annual meeting, has doubtless given your readers the impression that—as a preacher—I claimed a seat with said body, as I had done in former years. Such was the fact. The Association repudiated my claim, and that of other brethren similarly situated with myself; and it did so on the ground that those of its former members who had joined the "Life and Advent Union" ought to be considered "as having withdrawn" from the Association. Honestly regarding this view of the matter as not tenable, I opposed it at Wilbraham; and afterwards I alluded approvingly in the *Herald of Life* to what another had written of the Association's action as a "guillotine" operation. Quite recently, however, my convictions on the subject have changed; and, with your permission, I would like, by publishing this note, to set myself right before the members of the Association. Its substance, as you are aware, has already appeared in the *Herald of Life*.

My claim to a seat in the Association I based, as you will remember, on the constitutional ground of "coöperation;" and the fact of such "coöperation," you will also remember, I founded on the coincidence between the views of the Association and my own on various important points of Bible doctrine, and on the fact that I was gratified with the wide increase of circulation with which the *Crisis* had been favored. But I have become satisfied that my reasoning in the premises, plausible as to me it then appeared, was not sound. I am convinced that —whatever may be said of the line of policy pursued by the Association up to its session in 1863, (concerning which I have an opinion that you will doubtless prefer I should not disclose in this letter)—no person can meet the obligations imposed by the Constitution of the "Life and Advent Union," and, at the same time, render to the Advent Christian Association that kind and degree of "co-operation" which the Constitution of the latter organization rightfully exacts, as a condition of membership. The UNION, in fact, was organized for the purpose of achieving all those objects which believers in the non-resurrection of the wicked could properly labor for in the ASSOCIATION. The Constitution of the Union requires its members "to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness." The declared "objects" of the Association are—in the words of its Constitution—"the promulgation of Bible truth and the promotion of vital piety by the formation of a Christian Publication Society for the issue of books, tracts, and periodicals." Now, while the members of the Union cheerfully acknowledge their duty to help on "Bible truth" and "vital piety," yet they have, as it seems to me, no longer anything to do, in a legitimate way, with "the formation" of the "C. P. Society." For myself, I must admit that I am now seeking to accomplish through *the Union* what once I hoped might be done through *the Society*; and I freely concede, therefore, that the Advent Christian Association had an undoubted right to consider me "as having withdrawn" from it, by my act in becoming identified with the Life and Advent Union. My not supposing, at the time, that I was doing this, does not seem to alter the fact.

I think it may be fairly questioned whether the Association possessed the constitutional right to exclude me also from sitting *as a Delegate* from the Salem (a "co-operating") Church, which had duly appointed me and given me proper credentials; but I have no desire to argue or press that point.

RUFUS WENDELL.

Salem, Mass., Nov. 4, 1864.

For the World's Crisis.

QUERY.

How can Adventists *convince* the world that they believe the Lord is soon coming to destroy their earthly possessions, when they hold on to them with such *tenacity*? A brother recently said to me,—"We as a sect are becoming more covetous than other sects." True, there are some *noble* exceptions! There is talking enough about "the Faith," singing, shouting, praying, etc., but where is the *sacrificing*?

I once heard of a poor church-member, with a large family dependent on him,—who, by carelessness, broke his leg very badly in mid-winter. Several of the *church* came in, sympathized very warmly with him; wept, prayed, etc. Finally, a *neighbor* came in, who did not profess religion. He spake roughly to the man for being so careless, thus depriving his family of his support for some time, and abruptly left. Soon after, a cart came to the door loaded with meal, flour, molasses, sugar, butter, etc.; then another cart loaded with wood, all cut for the stove. All these things sent by the rough man, out of the church. Ye poor, *suffering* ones, which would you prefer to visit you,—those weeping, praying professors, or the rough, apparently heartless, man?

My brethren, suffer the word of exhortation. While we talk so much of the fulfillment of Matt. 24th, let us not forget Matt. 25th, 35—46. While we hurl anathemas at the wicked rich of this world, from James 5th, 1—3, let us not neglect to look at James, 2d chapter, 5th, 14th, 15th, 16th and 17th verses.

J. T. DIXON.

Correction.

BRO. GRANT:—Will you please say through the Crisis that the poetry in the Crisis of Aug. 23d, headed, "Long we have waited," was taken from the Advent Review and Herald.

LUTHER B. WEAVER.

[illegible]—It is wonderful to [illegible] of the human mind; we [illegible] Christ, left to ourselves, as we would a tyrant, and we are as much afraid of his service as we are of sickness or of a misfortune, and when any of us are pressed into it (I speak of unconverted people), we are very uneasy under it, and glad when it is over; while we are held to it we are birds kept in the unnatural, heated place of a human hand, and when we are let go and the service is over, we [illegible] and [illegible], this way and that way, to [illegible] than into the hand that once held us.—*Robinson.*

[illegible]

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 15, 1864.

☞ We now hope to be able to fill all orders for Bro. Thurman's excellent Chronology.

LEND A HELPING HAND.

Now is the time to be in earnest in the vineyard of the Lord. There is a great work to be done in a short time. Let us work in proportion to its importance. If we do our whole duty, we shall see great and glorious results. People are starving for want of light on the Scriptures; and just such light too as is shed forth by the little tracts that are waiting for the means to bear their expenses in their visits to those wandering in darkness. Let us all keep at work doing what we can to supply the earnest calls that come from all parts of the land. Many like the following might be given if the whole was told:—

Mrs. J. C. Hunter writes from Ft. Hunter, N. Y.:—"Within about ten miles from here are many hundreds of youth whom I have helped to teach Satan's lie ("man's natural immortality" is nothing else); for, in my school-teaching, I have always made my religious faith quite prominent. I feel bound to aid the Tract Fund in future, that the truth may be sent here. Tracts brought light and joy to *my* heart, when I was searching the Scriptures. May they be sent to many *other* blind ones, that they, too, may escape Satan's "strong delusion." O, brethren, scatter them freely far and wide."

Shall these calls be made in vain, when it is in our power to "lend a helping hand"? Many have done nobly, but let the number be doubled at once. It will not do to delay. Men are perishing all around us for lack of knowledge. Let us do what we can for their relief. Give *cheerfully*, as giving to the *Lord*, and not unto men, and much good will result to the receiver and giver. Come, try it, before it is too late.

THE 2300 DAYS.

In the 8th chapter of Daniel, we have an account of a vision seen by the prophet, in which was shown to him "a ram, which had two horns," and a "rough goat." In the 20th and 21st verses, the angel Gabriel informs Daniel that "the ram" which he saw represents "the kings (or kingdoms) of Media and Persia; and the rough goat . . . the king (or kingdom) of Grecia." The question is asked in the 13th verse, "how *long* shall be the vision, . . . to give both the sanctuary and the host to be trodden under foot?" The following answer is given in the 14th verse:—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The first use of the word sanctuary occurs in Ex. 15: 17. When Moses was speaking of what the Lord would do with Israel, he says, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the *sanctuary*, O Lord, which thy hands have established." In Ps. 78: 54, David says:—"And he brought them to the border of his *sanctuary*, even to this *mountain*, which his right hand had purchased." Thus we ascertain that the first and primary use of the word sanctuary signifies the *land* promised to Abraham, Isaac, and Jacob, and to Christ, which they are yet to possess; but it is to "be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."—Luke 21: 24.

As the 2300 days extend to the time when the sanctuary is *cleansed*, it is certain they have not yet run out, because the sanctuary is still "trodden under foot" by the Gentiles. This fact proves that the 2300 days are not *literal*; for if they were, they would represent a period only about six and one half years long. The vision included the Medo-Persian kingdom, as symbolized by the ram; the Grecian kingdom, represented by the goat, and the kingdom indicated by the "little horn," that "waxed exceeding great;" but if the 2300 days were literal, instead of giving the length of time in which the events seen in the vision were to transpire, they only reach a small distance into the Medo-Persian kingdom. So long as the sanctuary is "trodden under foot," we may be confident that the 2300 days are not ended.

As the prophecy is symbolical, it is reasonable to conclude that the *time* is also symbolical; that is, each day for a year. We find other instances where a day is used for a year. In Num. 14: 33, 34, we read, "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Also in Ezek. 4: 4–6, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Daniel says, when he "sought for the meaning of the vision," he heard one say, "Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, son of man; for at the time of the end shall be the vision;" or, as Prof. Stuart renders it, "Mark well that the vision is for the time of the end;" that is, for the special benefit of those who may live in "the time of the end." We learn from the 12th chapter of Daniel the vision, so far as the *time* is concerned, was to be sealed up till "the time of the end;" then the wise shall understand. This favors Stuart's rendering, "that the vision is for the time of the end."

After the angel Gabriel is requested to make Daniel "understand the vision," he informs him what the ram and goat signify, as before noticed; but gave no light on the 2300 days. At the close of the eighth chapter Daniel says,—"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." He certainly must have understood the meaning of the ram and rough goat. At the beginning of the ninth chapter, Daniel says he "understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." He then commenced "prayer and supplications" for his people, and continues praying till we come to the 19th verse, where he says:—

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. And while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."—Dan. 9: 19–24.

The angel says; "I am *now* come forth to give thee skill and understanding, . . . therefore understand the matter, and consider the *vision*." What vision? Why the one in the eighth chapter, which Gabriel is required to make Daniel "understand." As before remarked, Daniel said at the close of the eighth chapter that he did not understand "the vision." When the angel came again to make him "understand the matter," we may expect him to talk about that part of the vision that Daniel did not understand. The very first instruction at his second visit was about *time*, as shown in the twenty-fourth verse.

In our next we purpose to give Bro. Thurman's date for the commencement of the seventy weeks and 2300 days.

FURTHER INQUIRIES.

TO THE REV. MILES GRANT:—Dear Sir,—I have just read your second series of answers to my inquiries, for which I again return my thanks, and acknowledge the candor, plainness, and courtesy manifested. I fully appreciate such favors, and most gladly excuse you for not noticing my letter before.

I think I fully understand your meaning in regard to the term *man*. Light begins to break in in regard to your system of theology, and a few more such clear expositions, and I shall be fully satisfied. Man is a "living organism." "A living being" is a "living soul." "All creatures endued with animal life are living beings, living souls." "He is called *man* before he lived, and after he is dead."

In view of these plain declarations, I want you to answer one question: What is the difference, then, between man and a beast? Permit me, kind sir, to make a further demand upon your time and patience in a few strictures upon your remarks on the word spirit. After quoting ten passages to show that your fourth sense of the word *ruach* in Heb., *pneuma* in Greek, means "the air we breathe," called "breath of life," you draw the following conclusion: that "there is one spirit taken from man at death, which is in his nostrils, without which he cannot live." Hence, you say, we conclude that nothing leaves man at death but "the breath," or "spirit of life, which is in his nostrils."

This language is plain and clear. If I mistake not, I fully understand it. Now, then, we have man composed of two elements; viz., *dust* and *air*. I am called upon to believe this. Before I can do so, I must have more light.

1. In what sense can you use the word *sleep* to a lump of dust in the ground and a *portion* of *air* in God?

2. What can you mean by *waking* up a lump of dust in the ground?

3. What is the *element* of thought?

4. If this compound of *dust* and *air* seeks immortality, what is the *element* of *that* immortality, and to which does it adhere, the *dust* or the *air*? *What* part of man is to possess it?

With your explanation of man, I *cannot possibly* understand the philosophy of "obtaining immortality by patient continuance in well doing." When does he get it, and where? The *air* or breath is gone, and the *dust* is mingled with dust. It looks dark to me; yea, it is *very* dark. And unto you, O minister, I call for *light, light!*

Again, you say "that the word *ruach* in Heb., and *pneuma* in Greek, are used in four senses: 1st, to represent a being; 2d, an influence proceeding from a being; 3d, a state of mind; 4th, the air we breathe, called the "breath of life."

Here permit me to inquire what authority you have for such an arrangement of senses? Is it divine or human? My Hebrew dictionary tells me that *ruach* is used for "*the soul, spirit, immortal part in man,*" in Gen. 6: 17, Ps. 31: 6, Eccles. 3: 19. My Greek dictionary gives to *pneuma* thirty-nine meanings.

In consequence of the ambiguity of language, is it not impossible to settle such abstruse points by the use of equivocal words? It seems so to me? Moreover, it seems to me impossible, yea, *utterly* impossible, to form a correct system of theology from the Bible; and more especially to defend doctrine in the use of words, even though taken from the original. In view of the host of dictionaries published, various translations, emendations, by every one who attempts to preach, and innumerable opinions held forth with zeal, and all called truth of God, I am almost confounded, and gaze in wonder, mazes lost.

Again. "Wholly mortal, or wholly immortal." You tell me it is absurd to suppose a being can be both at the same time. It may be so, but I cannot as yet see it in that light. "Mortal," as you say, "applies to that which is liable to die." Now, as man is a compound of *air* and *dust*, then to die is merely a removal of the air or *breath* out of his nostrils. This is death, as I understand you. You say the air we breathe is called the "breath of life." What, then, is the "breath of lives," in the margin of our Bibles? Now the phrase "*of life*" is changed in Hebrew, meaning *lives, living principles*. That is, the breath of living principles. Are these in his nostrils? If so, in what sense are they to be interpreted? So, if life, or lives, never die, which it seems that it does not, if it returns to God, why then does it not follow that man is both mortal and immortal at the same time? because he is carrying never-dying lives; as long as they co-exist in their compound unity.

To conclude. [illegible] I have said I hope I have not [illegible] you, [illegible] presented [illegible] deeply interested in the subject; and I hope you or some others of your fraternity will condescend to meet my inquiries, and find time to open to my understanding the deep things of God. I am advised not to remain in ignorance for the want of asking; also, to seek and find.

Corinna, Me. J. H. SAWYER.

We ever take pleasure in answering the honest inquiries of those seeking for light and truth, as appears to be the case with Bro. Sawyer. We trust he will yet see the way clearly.

In answer to his first inquiry,—"What is the difference, then, between man and a beast?"—we would say that man was made in the "image," or "likeness of his Creator, and the beast was not. See Gen. 1: 26, 27. We will here repeat our definition of man:—"A being made of the dust of the ground in the "likeness" of his Creator."

We will now notice in order the numbered inquiries "1, 2, 3, 4."

1. We do not understand the Scriptures to teach that the word "sleep" has any application to the spirit, or "breath of life," in man's nostrils, but to the *man* himself. "The breath of life" is never said to have life, be awake, or fall asleep. The word is always in the *neuter* gender when applied to man. Neither do we understand that it is a component part of man, any more than the wind is a part of the sail that it fills. The Bible does not teach that man is composed of "dust and air," but says *man* was made "of the *dust* of the ground." Then *after* he was *made* God "breathed" or "blew" "into his nostrils the breath of life, and *man* became a living soul." Gen. 2: 7. This breath of life is what causes the *man* to live and move, as does the steam the engine, but it formed no part of man when he was created, more than did the wind when the sail was made; hence the sleep of *man* in death has no reference to "the breath of life."

2. In answer to the second inquiry, we would remark, we mean just what we think the Bible teaches, when it says, "Awake and sing, ye that dwell in DUST." David says in Ps. 103: 13–14, "The Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are DUST." In Ps. 104: 29, we read,—"Thou hidest thy face, they are troubled, thou takest away their *breath*, they die, and return to their DUST." Again, the wise man says, "All go unto one place; all are of the *dust*, and all turn to *dust* again."—Eccl. 3: 20. Now, if "the dust" is never awakened, then there is no "resurrection of the *dead*;" and Paul says, "if there be no resurrection of the *dead*, then is Christ not risen; . . . and if Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished*." All these sad results must follow then, if the "dust of the ground," that composed the *man*, is not awakened. Said Job,—"Now shall I *sleep* in the *dust* of the earth."—Job 7: 21. How long will he thus sleep? "So *man* lieth down, and riseth not, till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*."—Job 14: 12. When Paul was speaking of those who saw Christ after his resurrection, he says: "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen *asleep*."—1 Cor. 15: 6. Where do they sleep? Says the prophet Daniel, "Them that sleep in the *dust* of the earth shall *awake*, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 2.

We do not see how language can more plainly teach that *man*, the accountable being, *sleeps* in the dust of the ground between death and the resurrection, at which time he is to *awake* from the *dust*. Said the Lord to Adam, "*Dust* thou art, and unto *dust* shalt thou return."—Gen. 3: 19. And from other Scriptures we have learned that he must "*sleep*" in the *dust* of the earth" till the time arrives for them to "*awake* and sing," which is at the second coming of Christ. Says Paul, "I would not have you to be ignorant, brethren, concerning them which are *asleep*."—1 Thess. 4: 13. Why not? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first."—1 Thess. 4: 16.

3. We do not know as we fully comprehend our Bro.'s third inquiry, "What is the element of thought?" If he intends to ask, what is thought? we answer, it is the result of an active brain. Thought is no more an entity, or being, than is pain, love, or hatred. Man cannot think only when his brain is acting; hence when his brain is dead, he stops thinking. Says David, when speaking of the nature of man, "His breath goeth forth, he returneth to his earth: *in that very day his thoughts perish*."—Ps. 146: 4. We say a watch "keeps *time*." *Time* is no part of the watch, but the result of an active mechanism. So thought is the result of an active brain, and exists no longer than the action continues. When the watch stops, it ceases to keep time; when the brain is dead, the man does not think. The *time* is no part of the watch, formed by the watchmaker, and then put into the watch, to be taken out when the watch is ruined and put into another watch; so *thought* is no part of the man that continues to live when he is dead. When the brain is deranged, we have deranged thought; when the frontal brain is nearly wanting, then we have idiotic thoughts; before the brain is developed, we have infantile thoughts; and, when worn out with age, we have childish thoughts again; and when dead, no thoughts at all.

4. Our Bro. asks in the fourth place, "what part of man is to possess immortality?" We answer, the *whole* man. "This mortal must put on immortality."—1 Cor. 15: 53. The one that puts it on is the one that seeks for it; and the one that seeks is the intelligent agent; hence he has not got immortality; for if he had, he would not be exhorted to seek for it by patient continuance in well doing."—Rom. 2: 7.

As the *air* is not a component part of the man, it does not enter into the account. That is a constant agent for living beings. If we were to have an immortal ship, we would not seek to immortalize the wind that moves it, but the materials of which the ship is made. So if we would have an immortal *man*, it is not "the breath of life," which is a constant agent, that needs to be made immortal, but the *man himself*, who is made "of the dust of the ground," and lives by means of the air, or "breath of life."

Our brother inquires by what authority we say that *ruach* in the Hebrew, and *pneuma* in the Greek, the words rendered spirit, are used in *four senses*? We answer, the use of the words as found in the Bible. We find, from a careful examination of all the passages where these words occur, that the four mentioned senses cover all the uses of the words. When the "dictionary" says "that *ruach* is used for 'the soul,'" it says what *theologians* teach; but there is not *one* passage in the Bible where *ruach* is rendered *soul*. Of course, when men put a wrong construction upon the use of a word, then the whole subject may become "abstruse." If the popular theology of the day is correct in teaching that man has an "immortal soul," we most freely admit that it is "impossible; yea, utterly impossible" to harmonize such a *theology* with the Bible. We choose to follow the Bible, if it spoils all the theories of men.

Lastly, our Bro. wishes to know the meaning of the phrase "breath of lives." In Gen. 2: 7, where it reads, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," the word *life* is plural in the original, and reads "breath of *lives*." In Gen. 7: 15, where we have an account of the beasts that went into Noah's ark, we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." The Hebrew for "breath of *life*" in this last passage is the same as in Gen. 2: 7,—"the breath of *lives*," hence just as applicable to the beasts as to men. The plural form simply signifies that the air, or "breath of life," is common to *all*. Consequently, the wise man says, when speaking of man and beast, "they have *all one breath*;" therefore it is "the breath" of all lives. But let it be remembered that this "breath of lives" is never spoken of as a living being, to be rewarded or punished while *man* is slumbering in the *dust*, awaiting the resurrection "at the last day."

AN INQUIRY.

Please answer the following question through the Crisis: If, according to the belief of some, our Savior is to appear for the deliverance of his people within four years, why are so many of them in darkness of the great fact, when it is expressly declared that "the wise shall understand?" Yours in hope of that precious life,

CATHERINE L. GREGORY.

In answer to the foregoing question, we would say to Sister Gregory, we believe the scripture quoted will be fulfilled *before* the coming of our Savior; and we believe the prophetic periods are now being unsealed by the light thrown on them by Bro. Thurman's Chronology. If his arrangement, in the main, is correct, as we believe, then the church of Christ, or the bride of the Lamb, will see it in due season to prepare for the marriage. When the sealed time is opened it will appear plain to the friends of Jesus. Let us wait patiently, with prayer and watchfulness, that we may be ready to receive the light as fast as it comes. Do not stop to save a good name among the enemies of the Lord, but come out from the world and be separate, and prepare as fast as possible for the coming of the Son of man. Half-hearted christianity will not be able to stand against the temptations of these last days. We must have a fixed principle to do right at all times, in order to overcome and be ready for translation. It is too late to lean on others. We must have oil in our own vessels. The Bridegroom is soon coming. Be ready to meet him.

RIGHT AND WRONG.

Through the influence of demons men have erected a new standard of right and wrong. We find it expressed in the following resolution, passed at the Chicago National Spiritual Convention, Sunday, Aug. 14th, 1864:—

"*Resolved*, That the authority of each individual soul is absolute and final in deciding questions for himself or herself as to what is true or false in principle, or right or wrong in practice; therefore the individual, the Church, or the State that attempts to control the opinions or the practice of any man or woman by an authority or power outside of his or her own soul, is guilty of a flagrant wrong."

Such is the system of government the spiritualists, and those whom they have seduced, are purposing to establish soon upon our planet. The authority of the *Lord* and his word are laid aside for the teachings of the lying demons. They do not allow that the holy Lord has a right to give man a statute book to regulate his actions, words, and thoughts, but claim "that the authority of each individual soul is *absolute* and *final*." These are strange times!

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Nov. 8th, Gold is worth to-day $2.43. Canada bills, $2.40.

[illegible]—The edition is exhausted. We shall have more in a few weeks, if the Lord will. Be patient. H. L. HASTINGS.

THE NEW $5000 TRACT FUND.

We, the [illegible] our names, [illegible] DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$423.26
J. W. Trumbull pd	.50
Hannah Bowne pd	1.00
N. S. Bastion (tracts sold) pd	.50
A friend pd	.25
Friends in Nova Scotia pd	1.00
Wm. M. Ingham pd	1.00
Downs pd	4.00
J. Richard Brown pd	2.00

ITALIAN MISSION.

Previous donations	$242.65
M. Steere pd	.50
J. Richard Brown pd	10.00
Hannah G. Brown pd	1.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$291.07
P. Schellinger pd	2.50
H. C. pd	7.50
E. W. Brown pd	.25
Sr. Eastman pd	1.00
D. E. Lyon pd	1.00
M. B. Lyon pd	1.00
S. Lyon pd	.50
James Lord pd	2.50
Edward Allen pd	2.50
B. H. pd	5.10
S. L. S. pd	2.50
M. Steere pd	.50
Chas. Corpron pd	2.60
John T. Dixon pd (for poor in his town)	2.50
N. G. pd	1.00
O. R. H. pd	1.00
H. B. Cross pd	2.00
A. Richards pd	2.50
Rachel Oliver pd	1.00
E. Treat pd	.30
R. B. pd	1.50
A friend pd	5.00
Joel Smith pd	.75
L. P. Hastings pd	2.50
S. J. C. pd	1.00
Sidney Hall pd	5.00
C. A. H. pd	1.00
Hopeful pd	5.00
J. Richard Brown pd	2.00
M. F. F. pd	1.00
Connor Sweeney pd	.50

THE BANK OF THE LORD'S POOR.

I see in the Crisis, among the list of R. I. poor, one from my own Village of Rocky Brook. I know not who it is, but I wish, for our Rhode Island Churches, to *wipe out that poor debt* IMMEDIATELY, for God's glory, and their own soul's benefit. I therefore take a share in the *Bank of the Lord's Poor*, and send you $2.50, which you will please credit for the Crisis for one year to that poor one in Rocky Brook. But if the brethren in R. B. have paid for that poor one, credit it to another R. I. poor, and if the Churches in R. I. have sent you pay for *the whole twenty-one* poor in R. I. (as they *ought* to have done *as soon as they saw the list*,) then credit it to that "John —, Jr.," who is almost blind, saws wood for six, and eats nothing but corn-bread and salt fish, and much oblige one of the *poor*.

Laporte, Ind. JOHN T. DIXON.

A few more responses like the above, and a little more *action* in every State, such as Bro D. recommends, and the poor debt will be wiped out at once.

FROM A MINISTER IN ILLINOIS.

I see in the Crisis your urgent call upon all your subscribers who are in arrears, or who are receiving the paper free. I hardly know on which list you would place my name. One thing I do know, which is this,—I cannot do without the Crisis.

I began four years ago to preach the near approach of our Savior in *propria persona*, the unconscious state of the dead, a literal resurrection, and the second *death* as the reward of sin. Since then I have received some persecution from the sects, and very little from the world,—perhaps not enough from either to keep me as humble as I should be,—and have seen some penitent souls embrace the Savior through my humble labors.

I write this to say that I am very much pressed in pecuniary matters, having a large family of small children; and, having no land or other source from which to get a support, and being entirely dependent on my labor and the liberality of my hearers for a living, I find it very hard for us to press through from one year to another; but the Lord has provided thus far, and always will. H.

We have cancelled your indebtedness for the past, and marked you *free* for the future; and trust you will, in return, do what you can to extend the circulation of the Crisis in your field of labor.

"CHLOE LANKTON: OR, LIGHT BEYOND THE CLOUDS."

I read, with much interest and sympathy, the letters from the poor; but my sympathy was increased an hundred-fold when I read (in the last Crisis) the letter of "*Chloe*." In a Sabbath school book, with the title of "*Chloe Lankton*," I have read the story of her unparalelled sorrows; of the dark cloud that gathered over her, until it shut out all earth's sunshine with a *blackness that could be felt*; of the invisible chain that for nearly thirty years, has held her in one place; and of the acute agony that has been her constant companion. Think of her, ye that think your lines have fallen in unpleasant places. Think of her, ye sorrowful ones of earth, and ye that are full of this world's cares. Count the months, the weeks, the days, the hours, comprised in thirty years of imprisonment, suffering, and poverty. Think of the many summers, with their long pleasant days, which she has seen only through the one little window of her prison room; of the green grass that her feet have not pressed in all these years, and the blue sky of which she sees so small a place. And now, another Winter is coming to take its place beside all those long dreary ones that have passed since they laid her there, and even more than the others it will be hard for her. Even the most charitable sometimes forget those whose claims are most pressing, and those who live near have heard her story so long that it may not seem pitiful as at first. And yet it is really more so, for to all the years of her trials are to be added those that intervene between this and our Lord's return, for she is not old, except in suffering. May God protect and care for her still. May the Saviour's arms be placed tenderly and lovingly beneath her, and, above all, may He hasten the glad day when there shall be no more pain, and when all tears shall be wiped away. C. A. H.

P. S. I enclose $1.00. My Saviour knows it is all I can send. Let it pay for *Chloe's* paper for six months, or if others pay it, please send it to her, and will you give her address in the Crisis.

Peace Dale, R. I.

☞ The story of "*Chloe Lankton*," published some years ago in the *New York Observer*, and now in book form by the American Sunday School Union, may be had at the Crisis office, for 25 cents or 33 cents by mail. It is a touching story of suffering and sorrow, is well written, and will interest old and young. An excellent book for our Sabbath Schools. Chloe's address is New Hartford, [illegible] all will be mended.

Illinois Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Aurora	1	Ionia	2
Amboy	1	Moline	1
Atkinson ?	2	Milroy	1
Assumption ?	1	Mound Sterling	1
Barry	1	Monmouth ?	1
Bulkley	1	Ottawa	1
Belvidere	1	Oxford	2
Bunker Hill	1	Perry	1
Chicago	2	Prairie Pond	1
Cordova	1	Plum River	1
Deer Park	1	Rock Island	1
De Kalb Centre	1	Stanton	1
Earlville	1	Sterling	1
Elizabeth	1	Tonica	1
Fosterburg	1	Troy Grove	1
Grafton ?	1	Winnebago ?	1
Harvard	1	Yorktown	1
Havana	3	Total	43

Any More?

"Please take my name from the *free* list, and put it on the *paying* list. It is a great comfort to me to read the Crisis, and I feel that I cannot do without it. I enclose $2.50 to pay for the paper the coming year."

Litchfield Co., Ct. MARY.

"You will find in this $1.25 for M. T., who has hitherto been on the *free* list, but now wishes to become a *paying* subscriber." M.

We shall be glad to hear from any more such. No doubt there are some, perhaps not a few, who, though once unable to pay, can now. We would not distress any, by asking them to pay when they cannot; but we would remind all that they will feel better themselves, by doing what they can.

Correspondence.

From Sr. A. E. McAllister

BRO. GRANT:—It is nearly a year since the Crisis through your generous bounty has been a more than welcome visitor at my humble home, bringing weekly its messages of hope and joy to my weary heart, cheering and encouraging me to struggle on in this day of peril,—for which I have implored blessings upon your head and the truth you advocate, daily. I thank you a thousand times. Indeed words fail to express the gratitude I feel, for it has proved a blessing beyond price to me. O! I rejoice in the truth contained in its pages. I will give you a brief history of my past life, that you may better understand the situation in which I am placed.

When about ten years of age, I received injury while at school, from which I was confined entirely to the house, and for the most of the time to my bed, for fourteen long, weary years. It is now two years since, through the goodness of God, I have been able to ride out, and to attend meetings some, where the true gospel is proclaimed. It is a marvelous thing to my friends that I am recovering. I had many physicians, of various schools, who with one unanimous voice pronounced my case incurable. Since I could look for no help from man, I turned with an eye of faith to the great Physician, who, I felt, was mighty, and able, and ready to save all who put their trust in him.

Years passed, and still I remained a weary invalid, my body racked with pain, yet still with unfaltering faith I looked to God to restore me, fully believing that he would raise me up if I but trusted in him. How gladly would I draw a veil over what followed; but the truth must come, however painful it is to me to speak.

Five years ago this present month there came to our door one morning an oldish man, who asked if there was not a sick girl here? saying that "as he was passing he thought he would call and see her." Said he had "the gift of healing," and thought he could restore me to health. He said he was no *Spiritualist*, but was as much opposed to it as any one could be;—which declaration, spoken in the most-humble meekness, to all outward appearance greatly prepossessed him in my favor, as I was at that time, and had ever been, greatly opposed to Spiritualism. So in the foolishness of my heart, as a drowning man catches at a straw, I thought this might be a servant of God whom he had sent to heal me. Ah! dreadful, fatal delusion! Step by step, I was led on by the *ignis fatuus*, till I was lost in an endless maze that I could not solve. And must I say it? Ere I was aware whither my steps were tending, I was a *Spiritualist*, a prey to that fatal delusion, snared in the "toils of the enemy."

Thus passed one long, one dreadful year, at the end of which I was in a truly sad condition. I was in an agony of body and mind. But, glory be to God! who of his great mercy showed me that I was lost forever if I remained where I was. O! how mightily I cried unto God in the horror and anguish of my soul, "Be pleased, O Lord, to deliver me! O Lord, make haste to help me! and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he put a new song in my mouth, even praise unto our God." I felt a perfect submission. Then I could say from my heart, Thy will, oh God, not mine be done! I felt willing to be sick, to be well, to live or to die, just as he would have me.

O! then it was that a brighter, clearer, holier faith was given me. Trusting no longer in an arm of flesh, leaning wholly upon God, we looked to him alone for help. Though there were many who had for some time made a profession, yet there seemed to be no living christians in the place at this time, with the exception of two or three saints who worshiped God in secret. We had no preaching, no meetings,—all was worldliness, ungodliness around us. But at this time a spirit of prayer was given me. O! how earnestly I prayed to God that he would pour out his Spirit upon the young people of our place. The burden I felt was not for the old, but *all* for the young. I prayed until the victory was given me. Glory be to God! who giveth the victory through our Lord and Savior Jesus Christ.

I prayed if it might be consistent with his will, he would raise me up, that I might meet with his children when the gracious outpouring of his Spirit should come, as I fully believed it would. I prayed that the true gospel might be preached unto us when the time of refreshing should come from the Lord. O praise to his holy name! who hears and answers the prayer of *faith*; who in the hours of deepest affliction bade me look up, saying, "Thou shalt yet live and praise my name." O glory be to God for ever and ever! who heareth the cry of the humble.

It seemed to dawn upon my mind that I had never had a right understanding of the Bible. And I prayed upon bended knee, lying prostrate upon my weary bed, that the word of God might be revealed unto me, that the truth might make me free. And, beloved [illegible]

Bro., when I think how God of his great mercy had heard and answered the prayer of his unworthy child, my very soul is lost in wonder, love and praise! From the hour I gained the victory in prayer, I began to amend. Every time I poured out my whole soul to God in prayer, I received new strength of mind and body. Blessed be God! Thus he blessed me from day to day.

Two years ago last July I was enabled to ride out. I must not stop to tell the joy I then felt, but pass on a few months later, when the glorious revival began among the young people. We had had no meetings all this time, but the new song was in the mouth of the young, even praise unto our God. And still God's Spirit was poured out upon the young, and although many aged backsliders were reclaimed, yet there were no old sinners converted; which fact shows me that those who pass through revivals and resist the influence of the Spirit are in danger of sinning beyond repentance.

Through the goodness and mercy of God, I was permitted to attend the house of worship for the first time in fourteen years. And when I arose at the close of the meeting, and told them how God had raised me up, rendering to him the praise and glory, every heart of that vast assembly seemed melted to tears. I told them how I had promised the Lord, if he would raise me up, my life, my *all*, should be consecrated to his service. And by the grace of God assisting me I will keep my vow.

Through the goodness of God in sending his servant Eld. Nathan Wheeler of Cabot to us (who is a self-denying man of God), and in blessing our beloved pastor, Eld. Daniel Braley, the true gospel has been preached to us. And let me add, through the reading of the Crisis, which he has labored to circulate, the truth has been greatly blessed to us. I am dependent upon a widowed mother, and a younger sister who works out for her livelihood. My mother has raised a small piece of corn this year, all we have, cultivating it entirely with her own hands, although sixty-three years of age. She has taken care of her little stock for the last three winters, which consists of a cow and a few sheep. Her health is poor indeed. I do not sit up all day myself, yet wait upon myself, and do a little light work, but not much.

O! Bro. Grant, press the battle upon Spiritualism,—give it no quarter. My very soul rejoices when I see christian ministers wearing "the whole armor of God," being able thereby to stand against the wiles of the devil. I have done what I could to circulate the Crisis; have borne witness to the truth in every available place, in public and private circles. I wish I had something to send you, but God in his righteous providence has so ordered it that I have nothing to give but my thanks and prayers. Can I give up the Crisis, that I have learned to love so well? My heart would indeed grow weary of the absence of that cherished friend. Can I spare it? It seems that I can not. Heavenly Father! open the hearts of thy believing children, whom thou hast abundantly blest with this world's goods, to *give*, that the "poor may have the gospel preached to them." Once more I thank you, in the name of our Lord and Savior Jesus Christ, who will reward you at his appearing for the good you have done me; and give us to meet in that unending kingdom where all shall be peace and joy forevermore. Your unworthy Sister in the faith, ANNA E. MCELLISTER.

East Roxbury, Vt.

From Bro. J. R. Preston.

BRO. GRANT:—Since I wrote you from Decorah that I was drafted, I have been home to counsel the brethren with regard to the course I should pursue. Our first conclusion was that I should go on into the Hospital. But after more mature consideration the brethren thought best to buy me—[or rather to persuade me to commute].

I left Decorah on Saturday, Oct. 29th, to go home, with orders to report at Dubuque on Thursday, Nov. 3rd, or at West Union, where I could pay the three hundred dollars. At the solicitation of the brethren I went to West Union as per order. But on my arrival learned that I must have an order from the Captain or certificate that I was entitled to the benefit of the 17th Sec. of the enrollment law, which I had not got. Consequently I was compelled to come to Dubuque to find the Captain. I arrived yesterday at 2 o'clock, P. M., but could not obtain an interview last night.

This morning all drafted men were ordered forward to Davenport at six o'clock, A. M. But fortunately I was at Bro. Cook's "pilgrim home," and did not know that I was to be sent forward. On my arrival at the Marshal's office I was called a deserter, &c. But I kept quiet, knowing that the Master had said "In your patience possess ye your souls."

To-day at ten A. M. roll was called. We were taken into "Globe Hall" (not as you and I were there in August) to answer to our names. A guard was placed at the door. I went to him and desired to pass for the purpose of seeing the Captain; on which I was escorted to the office of Capt. Adams, who, remembering me, immediately gave me the necessary documents to show that I had the right to commute, my proof being satisfactory.

Thus I am free. Praise the Lord. I have been praying all the time that the will of the Lord might be done. I have tried to be passive in his hands, and now all is well. Praise the Lord with me, brethren, for his love to one so unworthy. I feel that Jesus is at the helm of the old ship Zion, and will guide her safe into the port of glory. Let us trust him more fully, brethren. "Wait on the Lord and he will save thee" is the promise of his word. I now intend to give myself more fully to the Master's work than ever. Pray for me, brethren. Yours, in hope of eternal life, when the Lord comes, JARED R. PRESTON.

Floyd, Iowa, Nov. 5th.

From Sr. F. A. Gard.

BRO. GRANT:—I am one of the readers of the Crisis, also a believer in the soon coming of Jesus to reign King of kings and Lord of lords. I therefore deem it a duty resting upon us as his followers to do all we can to warn a sleeping world of that great event. For my Bible teaches me that probation will end at his coming, and what a dreadful condition will those be in who have no oil in their lamps when the Bridegroom cometh. I am poor in this world's goods, but know I ought to do something for the cause of my Master and will [illegible] the Crisis [illegible] you can afford [illegible] in which you are engaged is a good one, and I hope your reward will be eternal life in the kingdom of God.

Brethren and sisters, take courage. Earth's trials and sorrows will soon be over. The rude monster death has torn from my embrace two dear little ones, but I hope soon to meet them and you in that land where the inhabitants will no more say, I am sick. What a glorious thought, that Jesus is soon coming to wipe away all tears from our eyes! Let us be faithful unto death, and he has promised that he will give us a crown of life. Your sister in Christ,

Earlville, Iowa. FRANCES A. GARD.

From Sr. M. A. Starr.

BRO. GRANT:—I hope this blessed paper may be instrumental in saving my soul from death. I was in early years brought up under the Presbyterian doctrine, which hardened my heart, and caused me to look upon the Almighty as an unjust, unmerciful king, to inflict such torment as "endless misery" even on sinners. My heart rebelled against him. I feared his judgments, but could not love the Author of such judgments. Then the examples of some of our popular preachers increased my unbelief. My heart became less susceptible to belief in any religion, till of late my attention has been called to the Crisis and its doctrines, finding it accords with Bi'le truths. My eyes are opened, and I find that I, like many others, have been deluded and deceived; that our heavenly Father is a just, merciful Being, one who can be loved instead of feared. I fear the false doctrines and bad examples of some of our ministers is hardening more hearts, consequently destroying more souls, doing more injury than is fully realized

I am sorely afflicted with physical debility, and my impaired mind will not allow a concentration of thought on a subject any length of time. I know and feel that I am a great sinner; when I would be good, sin is present with me. For the past year I have been confined to my bed, can converse or read but little, and the influence around me is not conducive to my spiritual welfare. I feel at times my afflictions are greater than I can bear. I humbly ask your prayers and the prayers of your church in my behalf, that I may have grace sufficient for my strength, and be made to feel that "He doeth all things well."

Brookfield, Ct. MARY A. STARR.

From Bro. F. Douglas.

BRO. GRANT:—Myself and companion are still on our pilgrimage to the land promised to the patriarchs. The journey is attended with many difficulties sorely trying to human nature, yet we press forward, in full faith that the City lies beyond, for the *Chart* points it out. My companion's great physical affliction at times almost paralyzes her faith; but the rays of mercy's sun invigorate and revivify it. It will be five years this winter since she has walked, and we know not as she will ever in this life be blessed with that privilege. The Crisis is to her, especially, a mental fountain of encouragement, and sustainer of hope. Its visits are pleasurably anticipated and well improved. Its growth in interest evinces divine favor. Its extended influence betokens the spread of truth. Its moral radiance begets love and respect, and its scriptural bearing challenges imitation. Its perusal st mulates my faith and makes it more effective. Though temporal embarrassments depress, and earthly cares weigh down, yet the sunlight of hope pierces the future, and faith triumphs.

To the scattered loved ones we send kind remembrances and words of encouragement, for the Lord is gracious and greatly to be praised. Time shortens and redemption hastens. Prospective release will soon be present liberty. The language of our hearts is—

Break away! thou night of ages,
Usher in the natal morn;
When earth's sleeping saints awaken,
Resurrected, Spirit-born.

Rochester, N. Y. FRED. DOUGLAS.

From Bro. Wm. Kay.

BRO. GRANT:—To-day I got my paper from the post-office, (I live about six and one-half miles from Moline), and was glad to see it as I always am. It is always as honey to my taste, or marrow in my bones! It is always carefully explored. I have no fault to find. I take another Advent paper, but the productions of some of the writers I do not admire. We all have our faults; some have one big one, and some two little ones; but should it ever be our lot for this mortal to put on immortality, then we shall be all right. Amen.

I see in the Crisis that there is a great movement in the tract department. That is good. It will hardly ever be known in time the good that is done by the free circulation of tracts. I wish it God speed. Yours, waiting. WILLIAM KAY.

Rock Island, Ill.

Obituaries.

CAPT. DAVID PIERCE.

Died in Southport, Me., Oct. 11th, 1864, of paralysis, Bro. David Pierce, aged eighty-six years.

SISTER PIERCE.

Died in Southport, Sept. 27th, 1864, of dropsy, the wife of Bro. David Pierce, aged seventy-nine years.

Thus within a space of two weeks' time these two humble and aged servants of God fell quietly asleep in Jesus, in the joyful hope of being soon raised up to immortality when Christ shall come in all his glory. They had spent nearly all their days together. Sought and found Jesus in early life, followed him until death. Their house was a pilgrim house. About 1842, they received, through papers and books, the stirring message that Jesus was soon coming. This added to their joys, and they longed to hear it preached. Some twelve years ago I visited that island, and, with some perplexity, obtained the M. E. meeting-house, and preached the message, to the great joy of this family. Subsequently, I visited them again, and by their request baptized them both, as they had been only sprinkled into the Methodist church, some forty years before, but were not satisfied with it. They were earnest and faithful servants of the Lord, letting all know when they saw the truth, making no compromise with skeptics or scoffers. A number of their large family still survive to mourn their death; but some of them enjoy the same blessed hope which cheered these parents. May God enable them all so to live as to gain eternal rest. I. C. WELLCOME.

L. E. SANBORN.

[illegible] wife of Joseph B. Sanborn, and daughter of [illegible]

[illegible] years of hopeful life had scarcely passed, and a sweet little cherub had just been given to bless the eyes of the young mother, when lo! the loving and the loved, in spite of tears and entreaties, are ruthlessly torn apart. O! how unwelcome to our dear homes is the approach of the pale horse and its rider. We implore him to pass on, but he lurks in every flower. The choicest ones we have he is sure to grasp, and leave us to bury them out of our sight. But the fiat of Jehovah has gone forth. His word cannot return to him void. He hath spoken; it will stand fast; "I will be thy plague, O death; I will be thy destruction, O grave." Then will the holy and the good live again,

"And fears of parting chill
Never, no, never!"

That he who is desolate and smitten may cherish the blessed gospel hope which embraces the re-living of our loved ones laid away in death, is the earnest prayer of the writer. L. DAMMAN.

MEELE COUCH.

Fell asleep in Jesus, in Webster, (formerly Boscawen, N. H.) Oct. 13th, two o'clock P. M., Meele Couch, wife of the late Joseph Couch of B., aged eighty-four years.

She with her husband became a believer in the life, sacrifice, death and resurrection of Jesus Christ in the reformation times of Elias Smith, Peter Young, Frederic Plummer, and Abner Jones. They became pioneers in the christian cause in Boscawen for many years, administering to the wants of the poor and needy both in church and out, and always kept the pilgrim's home for all who loved Jesus, and also entertained strangers in need. She trained up a family of six children in the admonition of the Lord. Her husband died in 1832, Aug. 1st, and the youngest son in 1846, Nov. 20th, likewise the youngest daughter (Sarah) April 3d, 1860. All thus far have fallen asleep in Jesus. The subject of this notice first became a firm believer in the speedy coming of Jesus Christ in 1843, and ever sustained her faith in Jesus' coming quickly to restore and give possession of this earth to the saints of the Most High. She ever sustained the family altar of prayers established by her companion in their younger days. The following hymn, read by the Rev. Mr. Buxton at the funeral, will express her belief in Jesus:

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no foe, shall dim that hour
Which manifests the Savior's power."

B. H. COUCH.

W. H. and C. J. FAIRBANKS.

Died in North Adams, Oct. 8th, 1864, of diphtheria, Willie H., son of Henry A. and Juliett A. Fairbanks, aged four months, sixteen days.

Also, Oct. 9th, 1864, of scarlet fever, Clara J., daughter of Henry A. and Juliett A. Fairbanks, aged four years, nine months.

Funeral discourse by the writer from Isa. 25: 8; "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." Thus those lovely children yielded to the power of death, and were laid side by side in one coffin in the cold grave, where they will sleep unconscious of good or ill until Jesus comes, when they will live and bloom in immortal beauty. May the Lord give the needed grace, and prepare the parents to meet them where death never enters.

Sleep on, sweet children, side by side,
Till the last awful trump shall sound
That breaks the slumbers of the dead,
And wakes the nations under ground.

And thou, lone mother, from whose breast
Thy tender offspring have been torn,
If good, thou 'lt reign among the blest,
Where mothers never more shall mourn.

WM. J. BLANCHARD.

ISAAC A. LAWTON.

Died in South Troy, N. Y., Oct. 3d, 1864, Isaac A. Lawton, formerly of Pittstown, aged thirty-one years and three months.

He was sick but one week, and his sufferings were very great, but I am told that he bore them patiently. His mother, wife and three small children, together with numerous friends mourn his loss. He embraced the doctrines taught by the "Adventists," some four years ago, and was baptized in 1861, by Eld. Miles Grant, in the Chicopee River, during the Wilbraham campmeeting of that year. And although encountering many reverses in business life, he still tried for the most part of the time, to aid in spreading the "Gospel of the Kingdom." Just before he breathed his last he made some confessions and expressed a hope in Christ.

Eld. Wm. J. Blanchard of Savoy, Mass., preached the funeral sermon. May the consolations of "the word of God" cheer the widow and children, together with all the mourning ones.

JACOB WILBUR.

MARTHA A. WATSON.

Died in Natick village, Warwick, R. I., Oct. 20th, 1864, Sister Martha A. Watson, aged twenty-seven years, six months and twelve days.

Sister Martha was a firm believer in the Advent faith from her early youth. She had been sick the most of the time for two years. Notwithstanding her sufferings were great, her greatest desires were that her friends would prepare to meet her, that when Christ should come they might make a family entire in the kingdom. She seemed ready to meet death at any time, for she exclaimed, "Sister Mary, I have fought a good fight, and kept the faith; henceforth there is a crown laid up for me, and not for me only, but for all that love his appearing."

Funeral discourse by the writer from Mark 13: 27. At the close of the service the brethren and sisters sung the hymn!

"Sister, thou wast mild and lovely."

WM. S. DEVEREUX.

CYNTHIA M. LANFAIR.

Died in North Hoosick, Aug. 13th, 1864, of typhoid fever, Sister Cynthia M. Lanfair, aged twenty-eight years and six months.

Sister Lanfair was called to part with her companion some three years since, when she was left a widow, with an only child of about two summers. In a few short months he, too, was laid away to await the resurrection morn. They sleep in Jesus, and such will God bring with him. Sr. L. lived the life of a christian, and died with the blessed hope of having a part in the "first resurrection."

"O, then the loved of earth shall meet,
Whom death has sundered here;
The prophets and patriarchs there will greet,
And all that worship at Jesus' feet,
No more separation to fear."

Words of comfort were spoken to the bereaved friends by Bro. I. Blanchard, of Stamford, Vt.

FLORA R. LEONARD.

WM. DRAPER.

Died in South Danvers, July 25th, 1864, at the residence of his grandparents (Wm. and Alice B. Draper), and on the anniversary of their fiftieth wedding day, William Draper, son of Jose B. and Lydia E. B. Oliver, aged sixteen months and six days.

Sleep, precious babe, in calm repose,
Naught shall disturb thy rest;
Thou shalt arise as Jesus rose,
And be forever blest.
Sleep, then, till thou art called away
To spend with him an endless day.
Thy little form so beautiful,
With grief we've laid away,
Expecting soon our Lord's return
To usher in that day.
When thou with all the ransomed throng
Will wake and sing the joyful song.

ALICE B. DRAPER.

My dear wife fell asleep in Jesus Oct. 10th, after a sickness of eighteen days, aged forty-seven years, [illegible]

ELIZABETH F. FLANDERS.

Died at West Alton, Sept. 3d, of typhoid fever, Sister Elizabeth F., wife of Bro. Enoch Flanders, aged thirty-nine years, seven months.

Her sickness was short, but very distressing. She felt she should not live, and told her companion she was going to leave him.

Sister Flanders experienced religion in 1851, and was baptized by Eld. J. G. Smith. She lived an exemplary life, was kind and affectionate in her family, and beloved by her neighbors and friends. She has left a husband, four children, a widowed mother, one sister, with many other friends to mourn for her. She was buried on the fifth. Discourse by the writer. JOHN KNOWLES.

GEORGE RIELY.

Died in New Orleans, La., September, 1864, of typhoid fever, George Riely, son of George R. and Sarah Lamb of Providence, R. I., aged eighteen years.

The dread enemy death has stricken another blooming youth from the stage of life. Deeply indeed is the stroke felt by his parents and sisters. But they do not despair, for they have the hope of the gospel to comfort them in their affliction. They expect to meet him again, where death shall no more separate them. C. H. SWEET.

HARRIET B. YOUNG.

Died in Livermore, Sept. 29th, 1864, Sister Harriet B., wife of Bro. Lucius A. Young, aged twenty-four years and seven months.

Their youngest child, Harry L., they had recently buried. He died Sept. 13th, aged four months and twenty-three days. May God's grace be manifest to sustain our deeply afflicted brother. Funeral attended by the writer. Text, 1 Cor. 15: 44.

"How sweet the christian's hope to me,
While here I'm called to roam;
It points me to a better land,
That I may call my home."

E. M. HAGGETT.

I. E. POLLEY.

Died in West Point, Oct. 15th, of croup diphtheria, Ira Ernest, son of the late Ira and Mrs. C. M. Polley, aged three years.

Cherub one! dear, darling "Ernie,"
For thee the teardrops fall;
Very soon ended our little lamb's journey,
He went at the Shepherd's call.

ETTA B. DODGE.

Summary of News.

FOREIGN.

[From Queenstown the 30th ult.]

The Emperors of France and Russia had long interviews at Nice on the 27th and 28th.

THE DANISH QUESTION.

There were again rumors of further delay in the conclusion of peace. Intelligence unfavorable to peace is said to have reached Copenhagen on the 27th, and the Council of States was suddenly summoned. The Prussian commander in Jutland was ruling with a high hand, and had forbidden all exports and imports by sea. Orders to the Danish military tend to confirm the unfavorable news.

AUSTRIA.

The resignation of Count Reichberg and the appointment of Count Mensdorff as his successor is confirmed.

ITALY.

The armor-clad frigate Redi Portugallo, recently built at New York for the Italian Government, had arrived at Naples.

Contradictory reports are current in regard to the insurgents in Venetia. Private letters assert that numerous bands exist, while other accounts say the insurgents are reduced to a small number, not having found followers among the people. The *Dirneto* of Turin has been again seized for publishing a proclamation by Seno Cainoli, calling on the people to support the insurrection.

The Venetia Committee of the Italian Chamber has declared in favor of a convention and transfer of the capital to Florence.

[Liverpool Nov. 3d, Londonderry 4th.]

FRANCE.

Political news unimportant.

The French troops were to make simultaneous attacks on the insurgents at different points in Algeria about the 5th of November, cutting off their retreat. Decisive results were expected.

ITALY.

The Marquis Deaze Glio publishes a letter in the journals that the great question for Italy to consider is not the mere choice of a capital. He recommends the acceptance of the Convention.

Cardinal Antonelli has prepared a reply to the French dispatch, defending the course of the Papal Government, and attacking that of Victor Emanuel. The government does not desire the disbanding the French army in Rome.

RUSSIA.

The Emperor of Russia arrived at Potsdam on the 2d of November on a visit to the King of Prussia, and would remain until the 5th.

IMPENDING WAR IN JAPAN.—The latest news from Japan indicates that by this time a combined naval force, consisting of eight British, three French, five Dutch war vessels and one chartered American steamer—seventeen vessels in all—has attacked the forces of the Tycoon with a view to force an opening of the inland sea. It is said that the Japanese possess several very strong forts, heavily armed, and enough is known of the character and determination of that people to justify the conclusion that this fleet will meet no insignificant foe. Besides their land defenses the Japanese also have several armed vessels, but these are, of course, no match for any of the allied fleet.

DOMESTIC.

New York, The *Herald's* dispatch from Sheridan's army, dated 8th, says Gen. Sheridan has received information that the rebels intended to resume the offensive immediately. Elwell has superseded Early. Fitz Hugh Lee's division was at Wardensville Monday on the Cacapon river. Imboden was also reported there. The rebel force there is over 5000 strong. Moseby has been reinforced by a regiment of Virginia cavalry. A raid is expected on Winchester or on Sheridan's lines of communication. The rebel movements have been counteracted. Our cavalry moved this morning.

To-day a small force of Gen. Kelley's successfully attacked a rebel force that was moving toward Moorefield. A general engagement is expected in a day or two. There are indications that the rebels will attempt to flank Sheridan's position at Cedar Creek. Early has gone to Richmond.

The *Herald's* Army of the Potomac dispatch reports that the rebels attacked our extreme left Sunday forenoon, but were quickly sent back within their own lines. Gen. Grant had previously issued orders for extra vigilance in all our lines.

Atlanta, Ga., has been burned and Gen. Sherman is en route for Charleston, S. C.

The *Times'* Washington special dispatch says of Sherman's movements: "He determined that it was necessary to pursue Hood with his whole army, and with three corps started for Atlanta. It is thought he would touch at Macon, and reach Savannah in twenty-five days. The route is two hundred miles, with no rivers to pass, and through the most flourishing part of Georgia. Milledgeville, the capital, will be reached in six days. He will have rations for thirty-six days, but expects to find supplies and forage on the route. His force will be from 40,000 to 70,000, fully equipped.

Doubtless there will be considerable destruction of property on the way, and tens of thousands of huddled slaves in Georgia will be freed and added to the army.

Troops have gone from Atlanta to Tennessee to destroy all the bridges and all the important railroad routes. Rome will be evacuated and damaged. We will hold the outposts in Georgia south of Chattanooga to guard East Tennessee. Hood's entire army is nearly five hundred miles in the rear of Sherman. Gen. Thomas has a sufficient army to take care of Hood, and is already prepared to fight him. If Hood goes into Western Kentucky he falls into a trap. The rebels have nothing in Georgia that can oppose Sherman. We shall probably get our first news from Sherman at Savannah or Charleston."

The *Herald's* Fortress Monroe correspondent says an exchange of 10,000 prisoners has been negotiated, and that the first installment of rebels left for the Savannah river on Tuesday.

St. Louis, Nov. 10. Dispatches to headquarters confirm the fight with Price at Newtonia on the 28th ult. The rebel loss was 400 killed and wounded and fifty wagons destroyed. The rebels were again overtaken at Fayetteville, Ark., and a sharp skirmish had with their flank. They are supposed to have crossed the Arkansas river before this, unless Gen. Steele intercepted them.

Montreal, Nov. 10. The examination of the prisoners in the St. Albans raid case proceeds slowly. [illegible] the United Kingdom [illegible]

Quebec, Nov. 10. Prominent men from the Northern States are here urging the Canadian Government to an energetic co-operation with the American authorities to preserve the peace of the frontier. Efficient measures on the part of the Canadian Government have been taken.

New York, Nov. 11. The *Times'* Nashville dispatch, dated 10th, says Gen. Gillem has utterly routed the enemy in East Tennessee, driving him in great confusion forty-four miles. His advance is ninety miles east of Knoxville. The rebels are at Bristol, being strengthened by Virginia militia.

The reports concerning the destruction of Government property on the land at Johnsonville are greatly exaggerated. No apprehensions are entertained in regard to its safety. The destruction of Government and private property on the river is complete, involving an immense loss.

The *Herald's* New Orleans correspondence says our gunboats are watching the mouth of the Red River for three formidable rebel rams expected down when the water rises.

The cotton crop of Texas, like that of Louisiana, is reported destroyed by worms. The yield of corn is abundant.

Jeff. Davis' currency is almost entirely set aside in Texas and gold and silver only are accepted. Kirby Smith stopped 150 car loads of cotton belonging to private individuals, destined for Mexico. Only shipments on rebel account are allowed.

Torpedoes have been placed in the Mississippi river along the Louisiana shore by the rebels, but will soon be removed.

At Mobile our gunboats make experiments in shelling the city three hours a day.

The *Herald's* Washington dispatch says information has been received that the rebels in the Valley are being reinforced and are attempting to flank Gen. Sheridan so as to threaten Maryland and Pennsylvania, but Gen. Sheridan is prepared for them, having on Wednesday issued marching orders to his army.

Dispatches from the front say the rebels some days ago were in force at Staunton, and that it was their intention to move on our lines at once.

We learn from Little Rock, Ark., that on the 23d ult., a small body of Steele's force captured the entire rebel train, consisting of thirty-five wagons, after four hours hard fighting. Two hundred horses and $11,000 were also captured, and the force guarding the train were scattered in the mountains. This was probably Price's train sent ahead.

The *Herald's* dispatches from Matamoras 26th say that Cortinas having become an imperialist, he was sent out on an expedition after his brother at the head of a band of guerrillas. Juarez is at Chihuahua with two thousand troops fortifying, and is determined to stand a siege.

At a public dinner one of Maximillian's officers toasted the union of the Southern Confederacy and Mexico, which was received with applause and the performance by the band of the "Bonnie Blue Flag."

☞ Lord Lyons is lying dangerously ill of typhoid fever at Washington.

Notices.

An Important Meeting.

GENERAL ADVENT CHRISTIAN CONFERENCE OF THE NORTH WEST.

This conference will hold its first session in Buchanan, Berrien Co., Mich., to commence Dec. 8, 1864.

Eld. Wm. C. Thurman has been invited, and has consented to meet with us, and aid us in the examination of the "times and seasons." Other Bible students, sympathizing in this good work, are invited to be present and take part in our deliberations.

The following important questions may receive attention:

I. Are the "times and seasons" to be understood before the Advent?

II. The 2300 days of Daniel 8: 14. When did they begin? Are the 70 weeks a part of this number? What decree or commandment marks their beginning? that of Cyrus or that of Artaxerxes? and what year B. C. was the decree given?

III. The age of the world, and the Great Sabbath, or Millenium.

IV. The Seven Times. Lev. 26: 28.

V. The Great Jubilee.

VI. The year of Release.

VII. The 1260, 1290 and 1335 years of Dan. 7 and 12. When will Daniel stand in his lot?

OTHER QUESTIONS.

1. The gospel of the kingdom, Matt. 24: 14. Knowledge increasing, Dan. 12: 4. The first angel's message, Rev. 14: 6. Are they the same?

2. Can the second and third angels' messages be applied to the Protestant church by any correct system of interpretation?

3. Are the Jews to be restored to Palestine, and if so, when, and for what object?

4. Will the meek inherit the earth at the coming of Christ, and dwell therein forever? And will the wicked be finally punished with everlasting destruction; or live eternally, in indescribable misery and torment?

The conference will hold its sittings about ten days; all of which will be filled up with *work*, holding three sessions a day.

All are invited, who have an interest in, and can contribute to the good of the meeting. Look the subjects over; prepare your views; come prepared to present them—write them out, and then review them, and re-write, if necessary, and perfect them. Put them into the smallest possible compass. See that you apply the laws of interpretation rightly, and thus get the true meaning of the Holy Spirit.

We are in the "time of the end," and many are "running to and fro," and "searching to and fro," "and knowledge is increasing." There is more light to come! Let us be ready for it. Let us *seek* for it as hid treasure. According to the best authorities on Chronology and prophetic interpretation we stand on the margin of the new world. Only a few years are to elapse before we shall see the King in his beauty. And if this be so, then as watchmen, we ought to know, and proclaim the time of night. Let us, like Daniel, having found out by the sacred books (Dan. 9: 2) that the time is nigh for the deliverance of God's people, give ourselves to prayer, and fasting, and confession. Let us ask our God to give us light on these grand and all important themes, and he will help us, and show us wondrous things out of his law.

Until the conference shall meet, let us make it a subject of daily prayer. Let all the churches, and isolated believers do this. Let us be in earnest about this matter, and like Daniel, not give it up till all is plain. Let us confess our sins, as he did. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgments; neither have we hearkened to thy servants, the prophets, which spake in thy name." Let us plead for the scattered flock, for the tried and tempted ones without shepherds. Let us plead with him to raise up shepherds, to feed and prepare the flock for the judgment; and so gather his people out from all classes and associations, that they may be pure and all ready for the day of the Lord.

Thurman's Astronomical Tables.

Eld. Thurman in his letter to Eld. Sheldon, remarks:

"That taking nothing on trust you may be enabled to fathom the foundation, we intend to publish astronomical tables, with which you can, by the truth-testing powers of astronomy, *know* whether our chronology will stand."

Also in his "Sealed Book of Daniel Opened,"—p. 301 we find the following:

"If those who being unwilling to take anything on trust you desire, and will send in a sufficient number of subscribers to defray the expense of doing so, we will prepare an astronomical table, arranged on a plan so simple that any schoolboy that understands simple addition and multiplication can in a few days learn to calculate any eclipse of the sun or moon that has occurred within the limits of the last six thousand years."

As there has been considerable interest manifested to obtain these tables, we have concluded to take the responsibility of publishing them *by subscription*. As soon as we receive subscriptions for 100 copies we shall place the work in the hands of the printer. The subscription price will be $1.00 per copy. This work will be invaluable to the investigators of chronology and prophecy, as also to astronomical students generally. Send in your subscriptions at once, that this important work may be published immediately.

Address, J. V. HIMES, Buchanan, Mich.

Notice.

The Iowa Annual Christian Conference will meet Thursday, before the last Lord's day in November, at New Hartford, Butler Co., Iowa. We hope to see a general turn out, as we have important business on hand. Each one is expected to be there in person or report by letter, as some who have neglected to do so may be dropped from our record. Teams will be at the depot on the 24th, to convey brethren to the meeting.

P. S. W. DEYO, Conference Clerk.

Notice.

The semi-annual Illinois Advent Christian Conference will meet at De Kalb, [illegible] the following Sabbath. E. ROYCE, Sec.

G. W. Stetson's Appointments.

Every first Sabbath in each month at the Kinsley school-house, in Fairfield Tp., half-past 10 A. M. Same day at the Dingle house, in North Fairfield, 7 P. M.

Every second Sunday in each month in Berlin, Erie Co., O., at the school-house near Bro. D. C. Jeffreyson's, 11 A. M., and same day at the M. E. Chapel, 7 P. M.

Every third Sunday in the school-house near Bro. A. McCombs, in Fairfield Tp., half-past 10 A. M.

Every fourth Sunday in Clark's Hall, in Norwalk, half-past 1 P. M.

The appointment for every third Sunday is an incidental one, and if brethren from abroad desire my services in proclaiming the truth, they should so arrange as to call me from this *third* Sabbath appointment. Or when there is a *fifth* Sunday in a month, I may be absent. When two weeks evening meetings are desired, arrange from the first Tuesday after the second Sunday, over the third to Friday before the fourth Sunday. In case of absence the deacons will take charge of *this* meeting and prayer and conference prevail.

Olena, Huron Co., O. G. W. STETSON.

A Quarterly Conference at Portsmouth, N. H.

A quarterly session of the Advent Christian State Conference of New Hampshire, will be held in Portsmouth, commencing Dec. 1st, and continue over the following Sunday. We hope those who come to this meeting, will come filled with the spirit of the Master, prepared to labor for the upbuilding of the saints, and the salvation of those who are out of Christ, that great good may be done. A. W. SIBLEY, Secretary.

Meetings in West Brookfield, Mass.

If the Lord will, I propose to commence a series of meetings in the Town Hall in West Brookfield, Mass., on Friday evening, Nov. 25th, and continue them over Sunday, or longer, as the Lord may guide. Pray for us. H. L. HASTINGS.

Lost.

In the strangers tent at the Alton Bay campmeeting, a long double shawl, red and green. If any one can give information in regard to it, please address SARAH A. JONES, London Village, N. H.

Meetings in New York City.

Advent meetings are held in Cooper Institute, Room 18, New York. Brethren visiting the city are invited to give us a call.

M. E. GREEN, for the church.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Edwin Burnham.........Sundays, Nov. 20th and 27th
S. S. Brewer.........Sundays, Dec 4th and 11th
Miles Grant.........Sunday, Dec. 18th

West Winsted, Ct., at Camp's Hall.........Nov. 20th
Newfield, Ct., Tuesday evening, Nov. 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting. MILES GRANT.

Portsmouth, N. H.........Sunday, Nov. 20th
H. L. HASTINGS.

Yarmouth.........Sunday, Nov. 20th
Biddeford.........Sunday, Nov. 27th
and Sunday, Dec. 4th. A. MUSSEY.

Lynn, Mass.........Nov. 20th
C. C. RAMSAY.

Philadelphia.........Nov. 20th
and remain as long as the Lord will.
F. H. BURBANK.

Windsor, Ct. (where Bro. Terry may appoint), Nov. 20th
North Canton, Ct.........Nov. 27th
B. HITCHCOCK.

Springfield, Mass.........Sunday, Nov. 27th
A. M. HIGGINS.

Dover, N. H., (Backriver school-house), Sunday, Nov. 27th. J. G. SMITH,
J. PINKHAM.

New Hartford Center, Ct., (at the dwelling of Salmon D. Case), evening, Nov. 19th.
Avon, (Lovely Street school-house, or as Bro Case may arrange), Nov. 20th.
Pleasant Valley.........Dec. 4th
Barkhamsted, (dwelling of Josiah Beach at the gate), evening, Dec. 7th. H. ROCKWELL.

Windham Center, Me.........Nov. 20th
Bath, Me.........Nov. 27th
Yarmouth, Me.........Dec. 4th
I. C. WELLCOME.

Yarmouth, Me.........Nov. 27th
R. R. YORK.

Bath, Me.........Dec. 4th
WM. H. MITCHELL.

Danielsonville, Ct.........Sunday, Nov. 20th
Hitchcockville, Ct.........Sunday, Nov. 27th
Springfield, (Barnes' Hall).........Sunday, Dec. 4th
IRA MORGAN.

New Hampton, N. H., (at the dwelling house of Bro. E. Pike), Saturday evening, Nov. 26th, and Sunday, 27th.
Meredith, N. H., (at the Pottle meeting-house), Saturday and Sunday, Dec. 3d and 4th. A. SIMPSON.

Hartford, Ct.........Sunday, Nov. 20th
Warehouse Point, Ct.........Tuesday evening, Nov. 21st
Wednesday evening will be at conference meeting, Holliston, and also the following Sabbath, Nov. 7th.
H. K. FLAGG.

Yalesville, Ct.........Sunday, Nov. 20th
Forestville, Ct.........Sunday, Nov 27th
O. D. WOODRUFF.

West Hoosic, N. Y., (Advent Chapel).........Nov. 26th
and over the following Sabbath.
North Bennington, Vt.........Dec. 2d
and over the following Sabbath.
WM. J. BLANCHARD.

Conway, (where Bro. Mason may arrange)...Nov. 20th
Goshen.........Nov 23d, 24th, and 26th
B. WM. WILKINS.

Lee, N. H.........Sunday, Nov. 20th
C. S. EMERSON.

East Bowdoinham, Me., (Lancaster school-house), evenings of Nov. 17th, 18th, 19th, and over the following Sunday.
R. R. YORK,
H. D. REED.

I will preach in the following places, as brethren resident in the same may appoint:—
South Butler, N. Y.........Sunday, Nov. 27th
Mannsville, N. Y.........Dec. 1st to 4th
Harrisburgh, N. Y.........Dec. 9th to 11th
West Martinsburgh, N. Y.........Dec. 16th to 18th
Copenhagen, N. Y.........Dec. 23d to 25th
Scipio, N. Y.........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y.........Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y.........Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. SWEET.

Montreal.........Sunday, Nov. 20th
Champlain.........Sunday, Nov. 27th
Montreal.........Sunday, Dec. 4th
Massena.........Sundays, Dec. 11th and 18th
D. T. TAYLOR.

Orford, Quinttown.........Nov. 20th
L. C. GLAZIER.

South Farmington.........Nov. 20th
N. HARTSHORN.

New Hartford, Ct., (Garret school-house).........Nov. 20th
S. WOODRUFF.

Concord.........Nov. 20th
Melvin Village.........Nov. 27th
T. W. PIPER.

Charlemont, Mass., (as Brn. may arrange)...Nov. 20th
Griswoldville, Mass.........Nov. 22d
Northfield, Mass.........Nov. 23d
Bro. Morgan's.........Nov. 27th
GEO. A. STREETER.

Charlemont, at Bro. H. A. Hicks'.........Nov. 20th
In the evening at Bro. R. M. Hicks'.
South Adams, Mass.........Nov. 27th
Hoosick, N. Y., (Advent Chapel).........Dec. 4th
Bennington, Vt.........Dec. 11th
J. K. BELLOWS.

Collinsville, Ct.........Nov. 13th
New Britain, Ct.........Nov. 20th
New Haven, Ct.........Nov. 27th
J. S. WHITE, East Boston.

Hollis.........Sunday, Nov. 20th
Portland.........Sunday, Nov. 27th
Biddeford.........Tuesday, Nov. 29th
Bro. Town's.........Wednesday, Nov. 30th
Kennebunkport.........Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Haverhill, Mass.........Sunday, Nov. 20th
[illegible]
Clinton, Mass.........Nov. 27th
[illegible]
G. GOODSPEED.

[illegible]

Business.

[illegible]

T. Lane, Wm. E. [illegible]

[illegible]

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor? [illegible]

J. M. WITHINGTON [illegible]

TO CORRESPONDENTS.

O. B. Rust.—If you paid to No. 466, close of last volume.

A O Holland—Yes.

[illegible]

H Rockwell—The price of Thurman's Chronology by mail is $1.70.

David Hastings—Paid to No. 517.

H W Norville—The price of the book sent is $1.00.

[illegible]

P. N.—It was sent Nov. 8th.

CASH RECEIPTS FOR THE CRISIS.

[illegible]

BOOKS AND TRACTS SENT.

By MAIL.—J Watkins, N S Bastion, E Willard, J A Cleaveland, F Burr, J Y Heckler, [illegible], A Good, C Colman, S J Buswell, H W Norville.

By EXPRESS.—J M Snooks, H K Flagg.

LETTERS RECEIVED.

[illegible]

POST OFFICE ADDRESS.

F. H. Burbank, Philadelphia, Penn.

BOOKS AND TRACTS.

[illegible]

MILES GRANT'S WORKS.

[illegible]

Eternal Suffering. Discussion with Dr. J. Lord. [illegible]

State of the Dead. Discussion with W. W. Clayton. [illegible]

Miles Grant's Tracts. [illegible]

What is Man? [illegible]

The Soul, What is it? [illegible]

The Spirit, What is it? [illegible]

The Rich Man and Lazarus. [illegible]

THE BIBLE STUDENT'S LIBRARY.

I. Signs of the Times. [illegible]

II. [illegible]

III. [illegible]

IV. [illegible]

V. [illegible]

WAITING FOR CHRIST.

We wait for thee, all-glorious One!
We long for thine appearing!
[illegible]
We see thy presence cheering.
[illegible]
And with him bliss ascending.

We wait for thee [illegible]
In patient self-denial;
We know that thine our guilt hath borne [illegible]
Upon thy cross of trial [illegible]
And well may we
Submit with thee
To bear the cross and [illegible]
[illegible]
We wait for thee, already thine,
Hast all our heart's submission;
[illegible]
We long for [illegible]
[illegible]
And [illegible]
[illegible]
When [illegible] and singing,
The [illegible]

—Selected by Wm. L. Carroll.

For the World's Crisis.

THE REWARD OF THE RIGHTEOUS.

BY A. PIERCE.

I.—THE PLACE OF THEIR REWARD.

The reward of the righteous is a subject of vast importance to man, especially to the christian. It is of intense interest to every true believer—to every one who entertains a well-grounded hope of attaining unto an immortal existence in the world to come, and partaking of the joys, the blessedness and the glory of heaven. (By the term heaven I here mean the kingdom of Christ and his redeemed people). Hence it demands our attention and serious reflection. Like all subjects or doctrines of God's word, it is necessary that it be investigated, in order that we may come to the *knowledge of the truth.* We should "prove all things" and "hold fast that which is good." We should seek to vindicate the ways of God to man, according to the light and ability which he has given us, and the opportunities for improvement and information afforded us, by ever taking our stand in defense of truth and right.

"I like the independent mind,
That's not to selfish views confined;
That upholds *right*, because 'tis right,
Denouncing *wrong* in virtue's might;
That does not fear the *truth* to seek,
And, finding it, fears not to speak."

Truth is precious—a treasure of more lasting value than riches, or aught else that this world can afford. We should therefore lay hold of the truth wherever it may be found, with a desire and willingness to follow submissively whithersoever it may lead us, not forgetting to lean upon its eternal Author with implicit confidence, and imploring his aid and direction. What is truth we know is just, and it will continue to be truth whether we believe it or not. If it conflicts with our preconceived opinions, or the popular doctrines of the day, such as we have been taught from infancy and never questioned, but believed as a matter of course, let these give way, and let the true *light* shine upon our minds. Let us not be hasty, but "inquire diligently;" and, like the noble Bereans, "Search the Scriptures daily, whether these things were so." Acts 17: 11. Let us then, upon the important subject of a future retribution, consult the divine "*testimony of the Bible.*" "If" any "speak not according to this word, it is because there is no light in them. Isa. 8: 20.

Returning to our subject more strictly we will present the Scripture evidence as to *where, when* and *how* the righteous shall be rewarded. In the first place we will consider the *location* of the kingdom of Christ, (the heavenly kingdom), or the *place where* the saints shall receive their reward, which will be their home or abiding place, throughout the ceaseless ages of eternity, as obedient and loyal subjects and joint rulers with King Jesus, who redeemed them by his blood.

"Behold, the righteous shall be *recompensed in the earth.*" Prov. 11: 31.

"For the upright *shall dwell in the land,* and the perfect shall *remain in it.*" Prov. 2: 21.

"But the meek *shall inherit the earth,* and shall delight themselves in the abundance of peace." Ps. 37: 11. Matt. 5: 5.

"And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven,* (firmament) shall be given to the people of the saints of the Most High, whose kingdom (though on the earth—renewed, of course—is a heavenly kingdom; i. e., made heavenly, holy, pure) is an everlasting kingdom, and all dominions (the righteous and immortal rulers, etc., with Christ) shall serve and obey him." Dan. 7: 27, and verses 14, 18, 22; Ps. 145: 13; Isa. 60: 12, 21, and context.

"And I (Jesus) appoint unto you, (my followers, who believe in me) a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and *sit on thrones,* judging the twelve tribes of Israel." Luke 22: 29, 30; 12: 32; 1 Cor. 9: 25; Matt. 25: 34; Rev. 5: 10; 6: 21; 20: 4.

"But in the last days it shall come to pass that the mountain (rule, or government), of the house of the Lord shall be established in the top of the mountains, (of the earth—mountains and hills symbolize governments, great and small), and it shall be exalted above the hills; and the people (of the redeemed) shall flow unto it. And he shall judge among many people, and rebuke strong nations afar off; [illegible] (those at present [illegible] on earth). They (i. e. the redeemed) shall sit every man under his vine and under his fig-tree, and none shall make them afraid (1 Kings 4: 25; [illegible]): for the mouth of the Lord of Hosts hath spoken it." Micah, [illegible]

"And the seventh angel sounded; and there were voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, (the anointed king) and he shall reign forever and ever." Rev. [illegible] Amos [illegible]

"The righteous shall inherit the land, and [illegible] Ps. 37: [illegible] Gen. 13: 14-17; [illegible] Amos 9: [illegible]

[illegible] testimony we learn that the reward of the righteous in [illegible]

[illegible] beyond the bounds of time and space, [illegible] according to scholastic theology—an imaginary [illegible]

[illegible]

gave at the creation, but made immortal, by bestowing upon them (all who love his appearing," and not the wicked) that inestimable *free gift* at his second coming; an organization capable of enjoying LIFE—*eternal life*—with all its blessings and glories, surrounded by and inhabiting a material universe; and he has plainly revealed to man the things pertaining to the inheritance of his everlasting kingdom. He has not left us to vaguely conjecture as to *where* and what heaven will be, but has given us all necessary information, to ASSURE us *where* it shall be; and that it consists in something—something *real.*

When one man engages to labor for another, he in the outset wishes to know what his wages shall be, or what reward he is to receive for his labor; and, having ascertained this, he goes to work in good earnest; and the prospect of his pay urges him on, and encourages him in his toil. So with the christian: God has held out before him the most glowing inducements—the richest blessings—the most glorious promises—in order to allure him onward in His service and in the path of duty; not that he has need of puny man's service or praise, but for man's own good and happiness, and that he (man) may have perpetuity of existence.

God is supremely benevolent, and delights in the happiness of his creatures. He tests man by *obedience* to his laws and precepts, in order to develop in him a higher and nobler character—a spiritual nature—and if he thus proves himself worthy of continued existence, by properly improving his probationary time, God is then justified in bestowing upon him the gift of *immortality,* or *eternal life,* through the merits and atonement of Jesus Christ.

But if man refuses obedience and submission to the just and reasonable requirements of his Creator—rejects the offers of divine favor and salvation—and goes on in wickedness and rebellion against him who "is *love,*" and the giver of all good, he fully proves himself unworthy of eternal life; and therefore deserves to have taken from him that which he hath, and suffer the penalty of the law, which is "*death*"—"the wages of sin." Rom. 6: 23. All God's threatenings against the wicked will be duly executed, by turning them back into that state of non-existence from whence they came, also his *promises* to the righteous cannot fail: he will give them eternal life—the *earth*—a glorious kingdom—for their everlasting inheritance.

For the World's Crisis.

SPIRITUALISM.—WHAT IS IT?

There seems to be a prevalent idea extant in the world, that spiritualism is a peculiarity of these latter days. That it does prevail more generally and more alarmingly than ever before; that it is more varied in its phases and more subtle in its workings, I doubt not; at the same time, we have abundant evidence that it has existed in all ages of the world's history in some form. Some of the clearest instances upon record may be found in the Bible, a book in these days which a certain class pretend to affirm is far behind the times, and yet we find the fullest description of witchcraft, ventriloquism, magnetism, spiritualism, and nearly every other *ism*, under different names, it is true; but all preceding from the same agency. Throughout the Bible, we find the most fearful denunciations upon such means of obtaining knowledge. See Isa. 7: 19; Deut. 18: 10, 11, 12; also Lev. 20: 6.

In the case of Saul and the witch of Endor, we have a most perfect illustration of magnetic and psychological power. Given up by God to his own wicked heart, Saul had gone the entire length of his chain in crime, and now he resorts to this abandoned woman. Her keen, magnetic power soon holds him at her will, and then she readily detects *all that is in his mind.* She professes to call up Samuel, and the communication begins.

This instance of Bible history has often been cited to prove that the spirits of the dead can be called back, but to my mind it is one of the best proofs we have of the falsity of such doctrines. Even allowing that such a thing were possible, how perfectly nonsensical the idea, that Samuel would appear at the call of a vile woman and lost man. Any person at all conversant with the subject of mesmerism, will at once see that the witch only did what any clairvoyant might do in magnetic connection with a person.

From the days of the witch of Endor, down to the modern spiritual medium of the present day, all have declared this power to be of supernatural agency; but science clearly and fully shows it to be but the workings of (mysterious, we admit, yet purely) natural, physical and mental laws. The enemy of our souls has availed himself largely of the perversion of this power, which in its purity is God-given, as much as any other faculty, although it is dragging down thousands every year to perdition, because in some instances it so nearly resembles the operations of the Spirit of truth.

And again he would deceive on the other hand, by telling some who have had a genuine experience in the deep things of God, and to whom God has unmistakably spoken, perhaps in revelations and visions, that it is but the workings of demons. Oh! *the devil is a cunning serpent,* and, methinks, I see some victims of his wiles asking in tones akin to despair—How, O! how may we know the truth? Let me reply, the word of God is sure, and if we humbly follow its teachings *the Spirit will bear witness with our spirit* that we are upon the rock Christ Jesus, and we shall know of a truth it is so. I cannot better illustrate the falsity of this great delusion of these latter days, than by employing the language of one to whom I am greatly indebted for many of these thoughts.

"It is a significant fact that all the literature of spiritualism has not added one new thought to the world of mind. It cultivates an idle curiosity. It is used to make money. Think of a sign in Broadway, N. Y., where a woman professes to call up the spirit of your dead mother for twenty-five cents! It is employed to promulgate dangerous error and destroy confidence in the holy Bible.

It is painfully amusing to observe that every argument that spiritualists have against christianity, can be found stereotyped in the books of old infidels: so that the truth vanquished on the battle-fields of history, science and literature, in former days, in these last times has come up under a new garb, with a [illegible] form, new name, but with its old heart filled with enmity to the God-[illegible], sin-condemning, [illegible] soul-saving religion of Jesus. Moreover, spiritualism [illegible] attention from the [illegible] of life. Just think of it! What has spiritualism done? What is it doing? What charitable institution has it founded? What poor has it clothed? What hungry has it fed? What household has it made happier? Alas! into how many has it carried disorder, jealousy and death!

More than this: it leads to a *neglect of the word of God.* It leads to a neglect of God himself, by filling up the mind with bodiless spirits. It annihilates prayer to Omnipotence, by substituting prayer to imaginary beings. It dishonors Christ, as the Savior, by his atoning merit and efficacious grace, of human souls—by making each his own Savior, or saved by other spirits than Christ's. Tell me honestly whether true science, developing the deep principles of nature, which is God's elder Scripture, does not supply all our material wants?

Tell me, ye who know what there is in spiritual christianity, genuine Bible religion, what hope, fear, desire, or yearning of soul it does not supply? O Bible christianity; sure word of prophecy—lamp of our feet—illuminator of our reason; blessed christianity! sealed by the blood of Christ—attested by genuine miracles, signets of the Almighty—confirmed by the testimony of bleeding martyrs and the history of eighteen centuries; precious christianity! I bow my soul before thee in humility and awe, in thanksgiving. Thou art our rock and all is sea beside. It is the boast of spiritualism the numbers of professors of christianity are decreasing; that soon the Bible will be but a relic of the past; that churches will be broken up, etc., etc. What awaits us I know not.

That christianity is to be attacked more fiercely than ever before, that there will be a great falling off of nominal professors, that the church is to be sifted, the prophecies of my Bible assure me. For aught I know christianity may again as in the past, suffer a temporary defeat, its true followers suffer bitter persecutions, and error seem to have the ascendancy.

But I *do know* that the once crucified but now glorified Jesus, the friend of the needy and the oppressed, on whose immaculate brow triumphant error once wreathed the crown of thorns, shall yet wear the resplendent crown of all the world,—shall see of the travail of his soul in a redeemed humanity, and be satisfied. *I do know,* though I with all other professors should turn our backs on true religion, and wander after every "ism" that may start up and draw its thousands after, that still 'He shall have a seed to serve him,' that still in *this* very *world* in whose soil his gory cross was planted, whose air was vocal with his death groans! yea, *this earth,* the scene of his ignominy, shall yet be the theatre of the glory of his conquering grace, and as it revolves in its orbit shall send up to the throne of the God of the Bible, anthems of praises loud as seven thunders and melodious as the choruses of eternity-trained angels. . .

The heathen oracle is no more, the witchcraft of past days is no more. *In that form,* delusions which have beclouded the minds of men are fast disappearing before true religion and true science, but 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men and the rudiments of the world, and not after Christ.'"

H. P. Van Kirk.

For the World's Crisis.

THE BIBLE.

It breathes sweet hope the sad to cheer,
To dry the mourner's flowing tear;
It wreaths bright flowers around the tomb,
And robs it of its wonted gloom;
To wanderers that homeless roam,
It gives the promise of a home.

To those who toil by earth unblest,
It brings to view a heavenly rest;
To those bereft of earthly friends,
It offers love that never ends;
On its blest pages we may find
"Faith, Hope and Love" for all, combined.

Rockville, Ct. Laura A. Davis.

For the World's Crisis.

"BE OF GOOD CHEER"!

"It is I; be not afraid."—Matt. 14: 27.

As husband was reading to me the extensive plot in the north for the overthrow of the government, I felt as if we were upon a powder plot, and all it wanted was to touch the fuse and we are in a blaze. When left alone I involuntarily fell upon my face and cried to God in Jesus Christ for help, and I felt that he heard me. Yea, as assured did I feel that he heard my cry, as that an affectionate parent would hear the cry of a tender and helpless child, as it stands reaching to him with outstretched arms and imploring countenance for the help which he alone can render. Then the love of God in giving his Son came to strengthen my faith.

"Yes, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things," even deliverance from temporal calamities? Who shall separate us from the love of Christ? Shall peril or sword? Nay, in all these things, even, we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. O how I am comforted in God! Therefore comfort one another with these words. Your Sister in Christ,

Hammonton, N. J. E. S. Willard.

For the World's Crisis.

RELIGION AT HOME.

Bro. Grant:—I saw in the Crisis a short article on *religion at home.* I have thought much on that subject since, and have felt impressed to speak a few words to the children of God through your valuable paper. The question arose in my mind like this: If we cannot live religion at home, where can we live it? I have been a professor of religion over forty-five years, and my experience has taught me that we *must have religion at home,* and live it out before our families. True, those that are or have been mothers know that there is much to try them. Is it not the trial of our faith? I have many times thought that this promise had been verified to me; "As thy days are so shall thy strength be." Sister, are you yoked with an irreligious companion? Is it not then very important that you have religion at home? Who will teach those little ones to pray, but mother? Who will lead those infant minds to Christ? It is the mother that is a christian at home. How comforting to enjoy the religion of Jesus at home with our little ones, when we can bow [illegible] with and pray for them. [illegible] While I am writing, the words of my little son, who is sleeping in death, are fresh in my mind: "Mother, I love to hear you pray. Does God hear folks pray?" "Yes, my son, God hears prayer," was my answer.

I find that in these last days family religion is very much neglected, even by Advent christians. I am sorry to say it, but it is even so. The family altar is broken down, or it was never set up. I believe that every christian at the head of a family ought to have family prayer,—*the morning and evening sacrifice;* it sweetens life through the day.

Finally, let us try to live religion at home and abroad, or wherever we are, so that we may know from day to day that our ways please God. May God help us to let our light so shine, that others may take knowledge of us that we have been with Jesus. May the Lord sanctify us, and enable us as a people to discharge our duty in the fear of God, having our lamps trimmed and burning, with oil in our vessels with our lamps, that we may be ready to enter into the marriage supper of the Lamb. B. L. Clark.

Dubuque, Iowa.

For the World's Crisis.

HYMN.

All hail that day of peaceful rest,
When the redeemed shall come
From every nation and be blest,
In our Redeemer's home.

O! sacred day! to thee I look
With anxious heart and mind;
For oft we read in God's pure book
We there shall treasures find.

This earth is but a wilderness,
For weary saints to roam,
To toil and labor in distress,
And wait their promised home.

E'er let my faith be staid on One
Who bled and died for me,
That when he comes he'll say, Well done,
Come, join the ransomed free.

Oh God; I pray to haste that day,
When the new earth shall bloom;
Then we shall go no more astray,
Nor dread the dreary tomb.

W. M. K.

For the World's Crisis.

ADVICE TO A CONTRIBUTOR.

Be sure you are master of your subject before you begin to write upon it. Do not sit down and throw off two or three paragraphs of random frothy thought before you can determine the point of your theme. Carefully plan your article, if possible, before committing it to paper; or if this is not practicable, write out your ideas in rough, and then go over the work, reducing the dimensions, and straightening the crooks, smoothing the asperities, and dovetailing the clumsy joints. On no account leave this duty to the editor. He cannot feel as much interest in the offspring of your pen as you do; he can not understand your points of argument as well as yourself; nor as fully appreciate your peculiarities of style. So that his alterations, made with the best of intentions, may prove ruinous to your most prized thoughts, and only gain him the name of being an unscrupulous garbler.

Deal in facts, and avoid expressing your *feelings.* There is no market for emotion in the cold literary world. Make as few apologies and explanations as possible. Aim to write for edification, comfort, or needed rebuke; and let a sincerity and christian kindliness of temper characterize your production, which shall be its sufficient introduction and recommendation. Do not commence a letter by saying, "I thought I would write,"—because everybody knows you thought before you acted; nor preface a story by remarking, "I am going to tell you a story,"—your reader will learn that fact himself. Use the most elegant, yet always the most simple, English you can command. And keep in mind that language is not thought itself, but the medium which conveys thought, the garment which clothes and adorns ideas. So much for the moral condition of your contributions. Now for the physical.

Study neatness first of all. You are involuntarily more drawn to the cleanly, tastily dressed child you chance to meet on the street, than to the dirty-faced, uncombed urchin by his side. A slovenly manuscript so repels an editor, that even before he reads it he finds himself passing upon it the judgment of condemnation. Would you secure an editor's favor, make your manuscript so tidy and attractive in its appearance, that he shall take it up to read with that good nature which will end in approval and acceptance.

Use bright ink, and plenty of paper, and write a plain hand, taking special pains to make all proper names legible. Short articles may be written on both sides of a leaf, but it is usually best to leave the second page of each leaf blank. Then there is room for notes, and if necessary the copy may be cut into portions, and put into the hands of several compositors. Write out every "and" in full, and employ no other abbreviations which are not to appear on the printed sheet. And after your article is finished, carefully review it, and see that it is properly paged; that every *t* is crossed, and every *i* is dotted; that every ill-shaped letter is re-formed; and every addition and interlineation marked for its place of insertion by a caret. Punctuate your manuscript with great care; correctly divide it into paragraphs; and underline once, twice, or three times, such words as are to be printed in *italics*, SMALL CAPITALS, or CAPITALS. In short, let every minutia of your written copy be just what you wish the printed page to be. And if you do not feel yourself competent to this task, I would advise you to make yourself sufficiently acquainted with English grammar and typography, before you again write for the press.

I would kindly urge this matter upon the consideration of every contributor for the *Crisis,* inasmuch as it is enjoined upon us as a christian duty to bear our own burdens, and help others bear theirs also. Your time is only that of one person; and the ten minutes you would spend in correcting your own article, or the half hour you might devote to re-writing and revising it, would be but a light task for you. But when this work, multiplied twenty fold, is all laid upon the shoulders of an editor, it becomes an Herculean labor. An editor can *not* re-write all the manuscript which comes into his hands, though he sometimes thinks it would be the easier way of dispatching it. But he *must* correct, since the author has not, and so the copy, pointed, and underscored, and erased, looking as sorry and "dirty," and bloody, as if it had been engaged in mortal combat and got pierced through with many arrows, is passed over to the compositor. [illegible]

But if the editor's patience has been tried, the type-setter's will be more so. [illegible] him is to be reproduced in his types. Instead of having a "clean," well-prepared copy to facilitate the work, he finds himself constantly hindered, sometimes brought to a dead halt, to deliberate on something which escaped the eye of the editor, or to waste his time and puzzle his brains over some unreadable word. And what makes this part of a compositor's labor especially irksome is, that he receives no remuneration for it. Necessity compels him to discharge such duties; but he is only paid for type setting, and there is no justice in laying on him authors' and editors' work.

The writer of the "Sacred History of the World" prepared his manuscript so wretchedly, that one of his compositors sent to him that he could not earn enough upon it to pay his rent, while he had seven mouths beside his own to feed.

Dear reader, have you been remiss in this direction? I trust you will be so no more. Nor can I think you will regard amendment in this thing as of little consequence, when you remember that in God's sight nothing is insignificant which helps to lighten toil, lift responsibility, or in any degree fulfill the golden rule of doing unto others as we would be done by. E. A. Annable.

Manchester, Mass.

CONDITION OF THE JEWS.

The Twenty-Seventh Report of the Episcopal Jews' Chapel Abrahamic Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites. London, 1863. We insert the Report of this Society as containing information which will be interesting to our readers:

At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the Continent amongst the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria, and France. In Prussia seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts, and sciences. The fields of polite literature, journalistic, arts, and science, are filled with Jewish aspirants. Some of the best literary, political, and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medallists, musicians, and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and, we thankfully add, many more by believing Jews. . . .

In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor states of Germany, the Jews have been entirely emancipated. In France and Belgium, all the officers of the synagogue are paid by government. The Jews in Poland, who have hitherto groaned under much oppression, have obtained great privileges. They are permitted to buy real estates all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have hitherto been excluded, even to our days, open now the gates to them.

BE KIND TO THE AGED.

Honored age, when whitening for the tomb, is an object of sublimity. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and oh, how careful should the young be to reward the aged with their hearts, to diminish the chill of ebbing life! The Spartans look at a reverential respect for old age as a beautiful trait of character.

Be kind to those who are in the autumn of life, for thou knowest not what suffering they may have endured, or how much of it may still be their portion. Do they seem unreasonable to find fault or murmur? Allow not thine anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the spring time of life, were less flexible than thine own. Do they require aid of thee? Then render it cheerfully, forget not that the time may come when thou mayest desire the same assistance from others that thou renderest unto them.

Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at thy hands, lest thou, too, at last, come to feel the bitterness of favors received from cold and unloving hands and hearts, in thy helpless age.

A MODEL FAMILY.

About twenty-five years ago, two brothers, then and now residing in Kennebunk, married. Their wives never saw each other until they were married. These two brothers are blacksmiths and work together, occupying the same shop that their father and grandfather occupied. But the most remarkable and commendable feature in reference to the matter is that these two families have lived together as one family ever since they were married, all eating at the same table, and all in perfect harmony.

A few years ago these two men left home for California. While waiting on the Isthmus for a steamer, one of them was taken sick, and it was agreed that the well brother should proceed to California, and that the other should return home as soon as he was able, which he did. The California brother remained in the golden State, working at his trade, until he accumulated $3600, when he returned home. After the congratulations were over, the California brother brought out his treasure, and said, "Here, brother, is $1800, your half of my earnings!" The wives took turns in presiding at the table—alternating weekly; the one off duty taking no more interest in matters than if she was a boarder.

We gather the above facts from a gentleman of this city, who recently made a short call at the home of these brothers. We set these people down as bona-fide christians.

Morning Prayer.—Let the heart be given to God in the early light, before the noise and cares of the day disturb its serenity. Placing the heart thus early in the Creator's hands is a source of pleasure all the day, and a sure defense against the temptations we may meet. St. Origen going to comfort a martyr, who was to be tormented, was himself apprehended by the officers, and compelled either to offer to the idols, or to have his body tormented and his life sacrificed; and, to save himself he bowed unto the idol. Afterward, he made a sad confession of his guilt; and said he went forth that morning without making his prayers unto God, which he knew was the cause of his falling into evil. God's people would many times be delivered from evil, and kept from temptation, by devoting the first breath of morning in retired devotion, with their heavenly Father.

Care of Dahlia Roots.—The roots should be dug up as soon as the first hard frost has spoiled their foliage. Cut the stem about six inches above the tubers, then lay them up to dry. After they have become dry, pack them in the cellar, there to remain until they begin to grow in the spring; then plant [illegible] out in the borders, [illegible] —Scientific American.

SPRING OR FALL TO TRANSPLANT DECIDUOUS TREES.

This subject recently came before a committee of the Alton Horticultural Society, and was reported upon, through the chairman, Mr. Huggins, as follows:

The committee on the "best time and method of planting" beg leave to report that they regard the autumn, commencing about the last of October, as the best time in this latitude to plant out most deciduous trees and plants. All hardy trees, if in good order, we believe are best moved in the fall. The apple may be moved with safety at any time through the winter, when the frost and condition of the soil will admit. The strawberry, if planted in September, ordinarily will give a moderate crop of fruit the following season. The black-berry, currant, gooseberry, and pie-plant should always be moved in the fall and never late in the spring. Evergreens we would move in the spring just as the buds begin to swell. All other trees and plants, if not moved in the fall, should be early in the spring, indeed just as soon as the frost is out of the ground, and the soil in working order.

Let the soil of the plat of ground intended for your tree or plants be deeply stirred with plow or spade—say twelve to fourteen inches deep. The holes for your trees in prairie soil thus prepared, need not be larger than sufficient to contain the roots in their natural position. In sandy soil larger holes may be dug and filled with rich top soil before planting the tree.

Let all broken parts of roots be cut off, and the top of the tree reduced to correspond with the loss of roots. The tree or plant being placed in position, every root should be straightened out in its natural order. See that every root is surrounded by good moist earth, then tread the soil gently over the roots. Now raise the earth around the tree or plant a little above the surrounding soil and tread firmly. In fall planting a mound of earth should be raised around all trees, say ten to twelve inches high, and firmly trod as a protection to the trees. This mound should be removed in spring.

All small plants should be well mulched as a protection from the frost. We would plant all trees except evergreens a little deeper than they stood in the nursery. The planter following these hints and general directions, and ever remembering that the secret of success lies in stirring the soil often while the trees are young, pruning and destroying the borer and worms, may reasonably expect, in due time, to reap the fruit of his labor. All of which is respectfully submitted.—*Prairie Farmer.*

Correct Speaking.—We advise all young people to acquire, in early life, the habit of correct speaking and writing, and to abandon as early as possible, any use of slang words and phrases. The longer you live, the more difficult the acquisition of correct language will be; and if the golden age of youth, the proper season for the acquisition of language be passed in its abuse, the unfortunate victim of neglected education is, very properly, doomed to talk slang for life. Money is not necessary to procure his education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears; to form his taste from the best speakers and poets in the country.

Storing Potatoes.—Dig the potatoes in fair weather, sort out such as are desired for table use next season, and put them in boxes or barrels, filled in among the potatoes with dry sand or fine dirt. Keep them in a dry cellar where they will not freeze, and in the spring when they start their sprouts, turn them out, take off the sprouts, and then put them back in the boxes.—*Scientific American.*

Hygiene.

"This is for your health."—Paul.

HUSKS VERSUS FEATHERS.

Reader, did you ever sleep on a husk bed? No? Then let me say to you confidentially, that a husk bed is, according to my experience and judgment for many years, just the nicest and cleanest thing in the world to sleep upon. For my own use, I put the husks into two ticks, the upper one not quite as full as the under one, making it much easier to adjust or even up when the bed is made. The under tick can be filled quite full, making it elastic, requiring no daily adjustment, but will remain for months as even as a hair mattress. Once, and sometimes twice a year, I have them taken out and emptied from the ticks upon a clean grass-plot where they are raked open and stirred up, shaking the fine dust from them that naturally accumulates from the friction they undergo in daily use. A sprinkling of water upon them while thus spread out will cause them to curl, making them almost as light as feathers. They should be shaken up several times a day, that the action of the sun and air may thoroughly penetrate them. If allowed to remain out of doors over night a heavy dew answers all the purposes of watering them. When thoroughly dried and aired, return them to the ticks—which you have probably washed—and you have a bed as good as new once in six months or Fletcher, have appeared with a tobacco-box in his pocket, or a cigar in his mouth? or a year, as sweet as new-mown grass, as comfortable as any feather bed, and decidedly more agreeable, to those who appreciate good air in a sleeping room. In making up the bed, a thick comfortable, or something equivalent, should be placed over the bed before the sheets are put on, for the benefit of those whose skin is tender from ill health or other causes. The husks should be entirely freed from hard substances. Husk beds, thus managed, will last for years, by occasionally adding a few pounds to keep the quantity good.

I have used nearly all kinds of materials that have been proposed as substitutes for feathers, and must render my verdict in favor of husks. The cost of good clean husks is about one-eighth of the cost of feathers; and, as to sweetness and healthiness, there is no comparison. The animal odor attached to feathers is very offensive to many.

—*Circular.*

TO MY DYSPEPTIC FRIENDS.

hand, a potato, two or three spoonfuls of other

You have asked me to prescribe for you. You expect medicine. Perhaps you hope for whiskey, just now the rage for chronic maladies. But I shall give you nothing to swallow. You swallow too much already.

Of all the maladies dyspepsia is the most distressing. To get rid of its horrors you would part with your right arm. I believe you. But will you part with a portion of your table luxuries? I fear not. But presuming you are in earnest, I will prescribe for you.

RULES.

1. Rise early, dress warm, and go out. If strong, walk; if weak, saunter. Drink cold water three times. Of all cold baths, this is the best for the dyspeptic. After a half hour or more, come in for breakfast.

2. For breakfast eat a piece of good steak half as large as your hand, a slice of coarse bread, and a baked apple. Eat very slowly. Talk pleasantly with your neighbors. Read the cheerful comments of loyal journals. Avoid hot biscuits and strong coffee. Drink nothing.

3. Digest [illegible] your work. [illegible] Work hard [illegible] mind [illegible] dinner. Sleep a little. Drink water [illegible]

[illegible] vegetables, and a slice of coarse bread. Avoid tomatoes. For desert, an apple. Give more than half an hour to this meal. Use no drink.

5. After dinner play anaconda for an hour. Now for the social, for pleasant games—a good time.

6. No supper. A little toast and tea even, for supper, will make your recovery very slow.

7. In a warm room, bathe your skin with cold water, hastily, and go to bed in a well-ventilated room, before nine o'clock.

Follow this prescription for three months, and your stomach will so far recover that you can indulge for some time in all sorts of irregular and gluttonous eating. Or, if you have resolved, in the fear of Heaven, to "present your bodies living sacrifices, holy and acceptable unto God," and will continue to eat and work like a christian, your distressing malady will soon be forgotten.—*Dio Lewis, M. D.*

THE USE OF TOBACCO.

Are there objections to the habit of chewing, smoking, and snuffing tobacco? There are, and I present the following:

1st. We are divinely commanded to "deny ourselves," to "keep the body under," to "abstain from all appearance of evil," and "cleanse ourselves from all filthiness of the flesh and spirit." The christian's body is a "temple of the Holy Ghost," and he has no right to pollute it with anything filthy or poisonous.

2d. It is an unseemly, uncleanly, unnatural, unnecessary, unhealthy, offensive, and unpleasant habit. It pollutes the very earth and atmosphere of America, habituating our young men early and effectually to bow down their necks to the grievous yoke of the world, the flesh, and the devil.

3d. Its general accompaniments are anything but good. It is generally associated with whiskey bottles, low groggeries, profanity, and all manner of rowdyism. Only think! to see ministers of the holy gospel of God going into a low, infectious dram-shop, or up to a tavern-bar, to fill an odoriferous tobacco-box, or to purchase cigars! How would the holy Jesus, or the apostle Paul, or Wesley,

4th. The general voice of the deeply pious have ever been against it as a filthy, low, degrading, wicked, habit or practice. The following is from the pen of that great and good man, Adam Clarke:

"1st. Every medical man knows well that the saliva which is so copiously drained off by the infamous quid, and the scandalous pipe, is the first and greatest agent which nature employs in digesting food.

A single drop of the chemical oil of tobacco being put on the tongue of a cat produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

3. That it is sinful to use it as most do, I have no doubt. If destroying the constitution, and vilely squandering away the time and money which God has given for other and nobler purposes, may be termed sinful. Can any who call themselves christians vindicate their conduct in this respect?"

SENSIBLE TALK.

I have been asked, sometimes, how I could perform so large an amount of work with apparently so little diminution of strength. I attribute my power of endurance to a long formed habit of observing, every day of my life, the simple laws of health, and none more than those of eating. It ceases any longer to be a matter of self-denial. It is almost like an instinct. If I have a severe tax on my brain in the morning, I cannot eat heartily at breakfast. If the whole day is to be one of exertion, I eat very little till the exertion is over. I know that two forces cannot be concentrated in activity at the same time in the body. I know that when the stomach works the brain must rest, and when the brain works, the stomach must rest.

If I am going to be moving about out of doors a great deal, I can give a full swing to my appetite, which is never exceedingly bad. But if I am engaged actively, and necessarily in mental labor, I cannot eat much. And I have made eating with regularity and with reference to what I have to do a habit so long, that it ceases any longer to be a subject of thought. It almost takes care of itself. I attribute much of my ability to endure work, to good habits of eating, constant attention to the laws of sleep, physical exercise, and general cheerfulness.

There is one thing more to be said in this connection. It is not a matter of epicureanism that a man should be dainty concerning the food he eats. On the contrary, I hold that a civilized man ought to be civilized in his cookery. I suppose one of the infallible signs of the millennium will be a better regulated kitchen—a kitchen that sends out food that will not make christian men sick.—*Beecher.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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2. If subscribers order the discontinuance of their papers, publishers may continue to send them until all arrears are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have paid what is due, and order their papers discontinued.

4. If subscribers remove to other places without informing the publishers, [illegible]

5. [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LORD'S COMING.

The world is growing gray and old,
And scoffers at the judgment bold,
And yet Thou art not here.
Thy chariot-wheels, O when shall they appear?
We only know, as deeps each evil year,
Thy coming draweth near!

Some in Thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for Thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery;
The rival joys which men would have to be,
O Lord, instead of Thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede Thy coming—but the wail
Still rises to a gale,
And pity weeps, and purity turns pale—
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone, with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens: through the tenfold gloom
Stream on earth's millions, to the day of doom
While ever and anon, the fearful cry
Of human passion tells the struggle nigh,
The last uplifting of the ocean swell;
The last proud effort of triumphant hell;
The last defiant roar
Of all Thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security.
O blinding light!
O rending sky!
O form of swift descending majesty!
O shout of joy!
O horrid cry!
O thrilling shriek of wildest agony!
O angel legions, dazzling white!
O dead, arising at the sight!
O voice above the loudest trumpet blown!
O Christ, thy thunder tone!
Calling thy myriad myriads from the grave.
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With ecstasy
And hallelujahs sweet,
O Savior, Thee!

From every voice, with one accord,
It is the Lord! It is the Lord!
And full in every raptured eye
His image shines resplendently!
O long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face!
With all the armies of the sky
We shout thy glad Epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord, alone!
For thou art He who once was slain.
And we are now to share thy reign,
For thou hast washed us in thy blood,
And made us kings and priests to God!
O silver angel-trumpets clear,
Uplift the joy from sphere to sphere!
O saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

H. GRATTAN GUINNESS.

Waterloo, Eng., March 10th, 1863.

For the World's Crisis.

ETERNAL LIFE.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—JOHN 17: 3.

A knowledge of God, and of his Son Jesus Christ, is essential to the attainment and enjoyment of eternal life. The importance of this knowledge is clearly stated by the Savior and his apostles.

Peter, in his second general epistle "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," prays that "grace and peace be multiplied" unto them, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge of him that hath called us to glory and virtue.*" And he proceeds to show, that it is by means of this knowledge that all the great and precious promises become ours, whereby we are made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Satan, being fully aware of the value of this knowledge, of its great power over the human heart, seeks to shut it out from the mind by means of unbelief, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "God, who commanded the light to shine out of darkness, hath shined in our hearts," for what? "To *give the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Cor. 4: 4, 6. By means of this light shining forth from the person of Jesus, and illuminating our hearts with the knowledge of his purposes in Christ, we are guided into the way of eternal life; hence the efforts of Satan to blind the minds of those who believe not, so that they may wander on in darkness, and perish at last without hope.

So highly did Paul esteem the acquirement of this knowledge, he cheerfully counts "all things but loss for the *excellency of the knowledge of Christ Jesus.*" In harmony with the text, is the language of John: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and *eternal life.*" 1 John 5: 20.

The unbelieving world are in a state of ignorance, destitute of this essential knowledge; consequently in a condition of death. The apostle Paul describes their condition thus: Walking in the "vanity of their mind, having the understanding darkened, *being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*" "Who, being past feeling, have given themselves over unto lasciviousness, *to work all uncleanness with greediness. But ye have not so learned Christ;* if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."—Eph. 4: 17–21. Those who have been taught of God, and have obtained a knowledge of him and his Son Jesus Christ, have put off the old man, which is corrupt, and have put on the new man, which, after the image of God, is created in righteousness and true holiness.

Again, we have another description of the condition of those who remain in a state of ignorance, a fearful description of their awful degeneracy, as the result of their *not liking to retain God in their knowledge.* For this cause "God gave them over to a reprobate mind, . . . being filled with *all unrighteousness*, fornication, wickedness, covetousness, maliciousness; *full of envy*, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, *but have pleasure in them that do them.*"—Rom. 1: 28–32. Such are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. What will be the retribution of such ungodly deeds as we have enumerated? "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "When the Lord Jesus shall be revealed . . . in flaming fire, . . . taking vengeance on them *that know not God*, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7–9.

How awfully fearful, then, is the doom of those who say to God, "*Depart from us, for we desire not the knowledge of thy ways.*" But the question arises, How shall we attain to this knowledge of God and his Son Jesus Christ, which is essential to eternal life? That the natural man, by his own unaided powers, cannot attain unto this knowledge, is evident from the teaching of the Holy Word. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them*, because they are spiritually discerned." "It is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." What then? Are all in a state of ignorance respecting the riches of the inheritance laid up for the righteous? No. The heart of the unrenewed man is here meant, for the apostle goes right on to say, "*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.* . . . Now we (saints) have received . . . the Spirit which is of God, *that we might know the things which are freely given to us of God.*"—1 Cor. 2.

Here we have clearly set forth the condition of the unilluminated mind—the benighted understanding—the unrenewed heart. They are without the knowledge of the glorious things laid up for the saints of God. They comprehend not their excellency, and see in them no attractions. By what means, then, shall this knowledge be attained? The prayer offered by the apostle Paul for the Ephesian church affords a clear and comprehensive answer to this question. "Wherefore I also . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.*"—Eph. 1: 16–20. Thus we see it is through the illumination of the Spirit of God, that Spirit which "searcheth all things, yea, the deep things of God," that we attain to the knowledge of the inheritance. "The things of God knoweth no man, but the Spirit of God"; i. e., without the revelation of the Spirit no knowledge can be obtained of divine things, and for this cause we have, says the apostle, "*received the Spirit which is of God, that we might know the things that are freely given to us of God.*"

When Peter made this confession of faith in reply to our Lord's question, "Thou art the Christ, the Son of the living God," Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." A divine revelation was needful to convince Peter of this important fact.

Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. It is a truth the Holy Spirit alone has revealed to mankind. By this we do not mean that every man must have it written on his heart by the direct operation of the Spirit. The revelations made to us in the Scriptures are from the Holy Spirit. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God." We trace the revelations of the Spirit from the Fall to the closing book of the New Testament. But we do wish to be understood as teaching that those revealings of the Spirit through the written word need to be attended by the illumination of the Spirit to the benighted mind of the natural man, in order for them to be rightly comprehended. This is evident from what we have already quoted, and other testimony might be added.

The Savior told his disciples that when the Comforter, which is the Holy Ghost, was come, he would guide them into all truth; "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall show it unto you." It was thus a knowledge of God and Christ was to be acquired. And in this we see the excelling glory of the ministration of the Spirit above all other. That Spirit which searcheth all things, exploring the deep mines of God's wisdom, knowledge and grace, was able to take of those riches and show them unto every one of Christ's disciples. Under the dispensation of the law, a knowledge of God could not be universal. It was manifested only through the Sinaic thunders, lightnings, and earthquakes, and the mystic shadows of the symbolic ritual. How very imperfect and limited were such revelations of God and his Son Jesus Christ!

The manifestations made of Deity under the old dispensation were calculated to impress the mind with a sense of his great abhorrence of sin, and strict justice in vindicating his law, rather than with a view of his exceeding love for a perishing world. By the death-penalty inflicted as the consequence of one transgression, he had shown that the guilty could not escape punishment. By the sin-cursed earth, and all the vast evils resulting from the fall of Adam, sin was manifest as a thing of momentous account in God's sight.

By the deluge, sweeping from the face of the earth the entire race of ungodly men, sparing only eight souls, who alone had faith in God's word, he manifested his hatred of sin, and respect of holiness. By the fiery tempest, destroying the vile inhabitants of the cities of the plain, he gave another exhibition of the same traits. By the plagues sent upon Egypt; by the overthrow of Pharaoh's host; by the fearful punishments that were awarded to the rebellious Israelites—the fiery serpents and pestilence; by the forty years wandering in the wilderness, we see clearly evinced the dreadful character of sin, and the certain doom awaiting the transgressor. The Old Testament Scriptures abound with such illustrations of this fact, yet we can trace mercy's steps all the way, though but dimly seen.

Truly deplorable was the condition of the world when the glad shout broke upon the stillness of night from the angelic host,—"Glory to God in the Highest! Peace on earth, good will toward men!" To the shepherds who were watching their flocks was the glad announcement made—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

For centuries God the Father had been working among the nations of earth, and dimly revealing his glorious attributes; and now Christ, the only begotten, the embodiment and impersonation of the Deity, comes in human form, possessed of like passions with us; he comes to suffer and sympathize with humanity, to take upon himself human woes and sins, and pour out his blood as a sacrifice for man's redemption. He comes to reveal the Godhead more clearly to mortals; to present Divinity in a more benign aspect; to assure the perishing sinner of a Father's love for them, his will to save and exalt them to an equal position with his own Son, making them first righteous, then heirs of the kingdom promised to David's successor.

God was now made manifest in the flesh, and adapted himself to the capacity of the poor, lowly, and ignorant sons of men. Says Jesus to one who said to him, "Show us the Father," "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me, hath seen the Father.*" How? "Believe that I am in the Father, and the Father in me." "If ye had known me, ye should have known my Father also." "The words that I speak unto you, I speak not of myself; *but the Father that dwelleth in me, he doeth the works.*"

O! how often has the trembling heart, weighed down with a sense of short-comings and imperfections, feared to approach unto the Father, viewing him as one far distant and disposed to frown upon us with displeasure, while we fled to Christ as a sympathizing friend, who could be touched with the feelings of our infirmities, having been tempted in all points like unto us. But the tender love, the affectionate words of sympathy and comfort spoken by Jesus, the gracious invitations to come to him with all our sorrows and cares, the sweet promises of help; all, all are but the outgushings of the Father's great heart of benevolence, poured forth to us through the medium of his Son.

We see perfectly exemplified in Christ the character of the Eternal Father—his disposition toward his erring creatures. Do we admire the noble spirit manifested by the father of the returning prodigal? That is a revelation of God's disposition toward his repenting ones. If, then, we would know the only true God, we must become acquainted with his Son, whom he hath sent. We must study his character as it is unfolded to us by the Evangelist. But we must not study it unaided by the Spirit's influence. To the third person in the Godhead we are indebted for the true comprehension of Christ. We are living in the dispensation of the Spirit. It is a far more glorious manifestation than the two that preceded it. Through the various manifestations of God in other times, but little was known of him. He was but dimly revealed and comprehended through the mystic symbols, though there were at times bright glimpses vouchsafed of his glory, as it beamed forth from between the cherubim. But oh, how limited! Few, very few were privileged to behold it. And to only one nation was committed the lively oracles.

When Deity became incarnate, the light shone forth more clearly, imparting greater knowledge in the person of Jesus Christ. Still this was limited. Few, comparatively, could gaze upon this impersonation of God, and listen to his words of wisdom. The world was yet in darkness.

Jesus finished the work given him to do, and ascending on high sent forth the Spirit, which, untrammeled by humanity, could go forth on its world-wide mission, illuminating every benighted mind, and imparting knowledge to all. Is not this in harmony with the written word? "The manifestation of the Spirit is given to *every man* to profit withal." "He shall reprove *the world* of sin, of righteousness, and of judgment." John says of Christ, "That was the true light, that lighteth *every man* that cometh into the world." That general illumination could not have been during his personal sojourn upon earth. It is the mission of the Spirit to present Christ to the minds of the world at large, revealing their sins, and directing the attention to him as their sacrifice and Savior. It accompanies the written word; that word, inspired by its influence, is rendered luminous by its teachings, and the preached gospel is made effective unto salvation by its divine power.

Human instrumentality can speak only to the outward ear, but the Spirit of God utters its voice in the heart, and awakens the slumbering conscience, revealing by its searching light the secret sin and hidden depravity. It makes intercession for the saint with groanings unutterable, and helpeth their infirmities. God knoweth the mind of the Spirit, for he maketh intercession in accordance with his will. By its influence the heart is sanctified through the truth, and the love of God shed abroad therein. By it the child of God is assured of his acceptance, and sealed unto the day of redemption. It is the earnest of his inheritance, the pledge of future bliss. The baptism of the Spirit imparts unction and power to the testimony of Christ's witnesses.

This is the well of water springing up in the believer's heart, even unto everlasting life. Eternal life is promised only to such as have that saving knowledge of God and his Son Jesus Christ, which is acquired by the enlightening influence of the Holy Spirit, directing to a study of his character as revealed in the Scriptures which are able to make wise unto salvation. "Search the Scriptures, for in them ye (think) ye have eternal life," said Christ to the Jews. To the believing heart there is made known the knowledge of eternal life by the word of God, and the only source from whence this everlasting life is derived, viz., *Jesus Christ.* He says, "I give unto them (his sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

When will this eternal life be given to the sheep or true followers of Christ? "When the Son of man shall come in his glory, and all the holy angels with him." Then "he shall set the sheep on his right hand, but the goats on the left." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, *but the righteous into life eternal.*"

Here we have the answer given direct from the lips of Jesus that it is when he comes in glory, and sits upon his throne of glory, he gives unto his sheep eternal life; and they shall never perish, neither shall any man, nor Satan even, be able to pluck them out of his hand. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." The state of man by nature is one of death. He is alienated from the life of God, dead in trespasses and sins; living in pleasure, they are dead while they live, and they have in them no germ of life; and unless they accept of the life offered to them in Christ, they must forever remain in a state of death; they shall never see life. Not that they shall never be raised up from the grave; that is not the idea; but their condition is unchanged; they remain destitute of spiritual life—still dead in trespasses and sins, while the wrath of God abideth on them forever.

The one who has heard the call of the Spirit of God saying unto him, "Awake! thou that sleepest, *arise from the dead*, and Christ shall give thee light!" and obeyed that call, has passed from *death* unto *life*. They have received into their hearts the living word, and being begotten of this incorruptible seed which liveth and abideth forever, they are heirs of that eternal life which God hath promised unto all them that obey him.

Of this fact they need not be in doubt. "*We know*," says John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother, *abideth in death.*" And another thing they know: "And we know that the Son of God is come, and hath given us an understanding, *that we may know him that is true;* and we are in him that is true, even in his Son Jesus Christ. *This is eternal life.*"—1 John 5: 20.

M. D. W.

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart.

THE TIME QUESTION.—NO. 3.

THE JUBILEES FORTY-NINE YEARS APART,—NOT FIFTY.

Having clearly shown the chronological location of the first jubilee, and having subsequently counted an intervening space of forty-nine years from jubilee to jubilee, thus proving that A. D. 1868 is a jubilee year, it may be well to notice an erroneous impression imbibed by some, that a space of fifty years intervenes between the jubilees. The scriptural facts are these:

I. "The seventh year shall be a sabbath of rest unto the land. . . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee *forty and nine years.* THEN shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month [in this forty-ninth year]; in the day of atonement shall ye make the trumpet sound throughout your land. And ye shall hallow the fiftieth year." (Lev. 25: 4, 8, 9, 10.) Thus it will be seen that the jubilee does not begin with the *end* of the forty-ninth year, but in the seventh month of the forty-ninth year, on the tenth day of the month, running several months into the fiftieth year.

II. As the jubilee is one year long, and does not begin with the first month, like the other years, but begins on the tenth day of the seventh month, *it must take in a part of two ordinary years*, and therefore cannot be *wholly* identical with either the forty-ninth or fiftieth year, but is called "the fiftieth year," as it extends beyond the forty-ninth.

III. The provision "*for three years,*" to be made each sixth year, for the sabbatical year, (that is, to last through the sixth and seventh and till they should "*sow the eighth year*" and reap the crop), being the same for the *seventh* sabbatical year as for the *previous* sabbatical years, (Lev. 25: 20–22), is proof that we are correct, as the ending of the jubilee would be in the seventh month of the year in which they were commanded to "sow," before their sowing time arrived,—thus not infringing upon their sowing time, nor requiring any different arrangement than for the ordinary sixth and seventh years; *whereas*, if the jubilee had begun with the first month of the fiftieth year, or on the tenth day of the seventh month of the fiftieth year, *a four years' supply* would have been requisite prior to the seventh sabbatical year, while such an arrangement never was given in the Bible.

IV. The jubilee, embracing a part of two years, allows the ordinary years, beginning with the first month, to proceed uninterrupted; that is, the regular course of the series of seven years is not discontinued till the jubilee is past, for the jubilee is situated between no two years, and therefore belongs to a distinct series.

V. As "the fiftieth year," (beginning on the tenth day of the seventh month), does not begin at the *termination* of the forty-ninth year, it will not help the matter to assume that it begins on the tenth day of the seventh month, *the year after* the forty-ninth, for then it would be a part of the fiftieth, and a part of the fifty-first, as really as it was a part of the forty-ninth and a part of the fiftieth in the other case, besides leaving a vacancy uncounted, and placing the jubilees *several months* over fifty years apart.

VI. Finally, only by allowing forty-nine years from jubilee to jubilee, as plainly given in the Bible, can we make the "*thirtieth year*" of a jubilee cycle synchronize with the "fifth year of the captivity," as given in Ezek. 1: 1, 2, where "the thirtieth year" of nothing else can be meant.

All is now clear, and it can no longer be doubted that 1868 is a jubilee year. The jubilee trumpet will "sound throughout all the land," and wake the dead saints, if our reckoning is correct, in 1868.

That every one may clearly see the point, we will give a table of jubilees, locating the first forty-nine years from the giving of the law on Mount Sinai, which required the observance of seven sabbatical years, occurring once in seven years, and also requiring the jubilee to *begin in the seventh sabbatical year*, on the tenth day of the seventh month, (see Lev. 25th chapter, and Ex. 21: 2, with the preceding chapter); thus, according to our chronology, placing the first jubilee B.C. 1563.

TABLE OF JUBILEE YEARS.

Jubilee	B. C.	Jubilee	A. D.
1st jubilee	1563	37th jubilee	202
2d	1514	38th	251
3d	1465	39th	300
4th	1416	40th	349
5th	1367	41st	398
6th	1318	42d	447
7th	1269	43d	496
8th	1220	44th	545
9th	1171	45th	594
10th	1122	46th	643
11th	1073	47th	691
12th	1024	48th	741
13th	975	49th	790
14th	926	50th	839
15th	877	51st	888
16th	828	52d	937
17th	779	53d	986
18th	730	54th	1035
19th	681	55th	1084
20th	632	56th	1133
21st	583	57th	1182
22d	534	58th	1231
23d	485	59th	1280
24th	436	60th	1329
25th	387	61st	1378
26th	338	62d	1427
27th	289	63d	1476
28th	240	64th	1525
29th	191	65th	1574
30th	142	66th	1623
31st	93	67th	1672
32d	44	68th	1721
33d	A. D. 6	69th	1770
34th	55	70th	1819
35th	104	71st	1868
36th	153		

If the jubilee ushers in the deliverance of God's people from death and mortality, as we nearly all believe, the coming of the Lord to raise the "dead in Christ" must take place in 1868, or not till forty-nine years later. But the signs of the times forbid the passing of forty-nine years more; hence, we look to 1868 for the Lord's coming.

The jubilee trumpet will sound "*in the day of atonement,*" when our great High Priest shall come out of the "Holiest" to bless the waiting people, and pronounce the atonement completed, on the tenth day of the seventh month, when the great antitypical "feast of tabernacles" will be joyfully observed by all the saints, in their "*chambers*" above, for seven prophetic days, "until the indignation be overpast," and the earth be purified, or made "new" from the melting conflagration; thus will the saints of all ages sweetly commemorate their escape from an Egyptian world and the bondage of mortality. Happy jubilee!

"That speaks our trials ended"

in 1868. Our prospective "possessions"—immortality, eternal life, and untold felicity—will then be ours, and the kingdom of Christ be organized, Christ being inaugurated king, and the saints being constituted subjects, there waiting in their chambers "till the indignation be past," and their polluted territory be purified, or "the sanctuary be cleansed" in 1875. Soon—

"The jubilee proclaims us free,
O! hail happy day."

WM. SHELDON.

—*Voice of the West.*

For the World's Crisis.

THE TIME QUESTION.

I find much said by Adventists against setting the time for the end of this dispensation. There have been so many failures in the past attempts, they are afraid future attempts will be as the past have been. It may be so, yet God set the time for the first Advent, and it was fulfilled; and Paul said (Eph. 1: 10), "In the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The evidence to me is conclusive that the time of his glory is as positively foretold as that of his suffering. 1 Pet. 1: 10—12. Those times were given for the benefit of the church. 2 Tim. 3: 16, 17. But the time can be of no benefit unless it can be understood before its fulfillment. Everything in church and State, the world over, agrees with the prophetic description of their character and condition at the end of time.

The fulfillment of God's word in the past shows that he meant what he said, and said what he meant. Therefore it is reasonable to me that God should raise up some man or men to bring out the true chronology of the world, and show where those times begin; thus we can know where they end. If Bro. Thurman is the favored one to do it, Amen. This is the time for some to say, like John the Baptist, The time is fulfilled and the kingdom is at hand. Let us be cautious and not go too fast, but, above all, let us not be too slow.

I have been waiting on the Lord for light on this subject for years, with the assurance that there would be light on this subject soon. Over twenty years some of us have been watching and waiting, and have been often blessed in so doing. God says those are blessed who wait for him. I hope to live to see the end. With the present light it seems that 1868 cannot pass without bringing the glory of the great God and our Savior Jesus Christ. For this great event let us all live and act, carrying out the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will to men." Then when the Master comes he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Peace be with all those that love our Lord Jesus in truth.

Rutland, Vt. MATTHEW BATCHELOR.

For the World's Crisis.

"CHRIST OUR LIFE."

If your views of man's mortality and immortality are correct, then we have a perfect solution of what has been regarded a very difficult class of scriptures.

1. In 1 John 1: 5, we have the birth of this immortal life: "Whosoever believeth that Jesus is the Messiah, is born of God."

2. The testimony of this Life: "He that believeth on the Son of God hath the (testimony) in himself. . . . And this is the record, that God hath given to us (christians) eternal life, and this life is IN his Son. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life.* . . That ye may know that ye have eternal life." See vers. 9–15.

3. Now we reach the passage that under the old, so called, orthodox view, together with the whole class corresponding with it, has been justly regarded very difficult: "*There is a sin unto death: I do not say that he shall pray for it.*" Ver. 16. This sin unto death is the willful act of one "*who has been enlightened*" (Heb. 6), a true disciple, a believer in Jesus, as above, deliberately denying "the Lord that bought him," and thus "bringing on himself swift destruction." (2 Pet. 2: 1); "For if we sin willfully after we have received the knowledge of *the* truth, there remaineth no more (or *other*) sacrifice for sin." "Of how much sorer punishment shall he be thought worthy WHO HATH TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Heb. 10. If those enlightened and who afterwards shall have fallen away (Heb. 6; the participles here are all in the past), it shall be impossible to renew them again to repentance; for "they crucify to themselves the Son of God afresh." Thus have we the solution to THE "sin unto death," as also seen by the context in the chapter under consideration. For "we know that whosoever is born of God sinneth not" (thus unto death, by denying his Son); but keepeth himself; . . . for we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Vers. 18–20.

4. Now, Bro. Grant, my mode of argument on this whole connection of thought is this: 1 John 5: 11, 12;—"And this is the (testimony), that God hath given to us eternal life, and this life is IN his Son." Ver. 11. . . . If eternal life is IN His Son, it is not out of his Son, consequently it is his Son is nothing distinct from being out of his Son; but the apostle has himself fixed his position immovably. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Ver. 12.

5. But where has God given us the testimony referred to in verse 11, that he hath given us christians only life in his Son? Ans. Matt. 16;—"Simon Peter said, Thou art the Christ, the Son of the living God." Jesus said, "Man hath not revealed it unto you, but my Father which is in heaven. And I also say unto thee, that thou art Peter (compare Rom. 10: 9, 10), and on this rock I will build my church (compare 1 Cor. 3: 11), and the gates of *death** shall not prevail against it." (Compare Acts 2: 23, 24.). And see also John 5: 23 and on; "Verily I say unto you, he that heareth my word, and believeth on him that sent me, HATH ETERNAL LIFE (and cometh not to *judgment*, but passeth from *death* INTO *life*)"; and John 11: 25, 26;—"Jesus said unto her, I am the resurrection, and the *life*; he that believeth in me, though he were dead, yet shall he live. And WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE"; and also 1 John 3: 14;—"We know that we have passed from DEATH unto life." See also Rev. 20: 4, 5, where we shall see the consummation of this glorious resurrection life. "And I saw thrones, and they sat on them, and judgment was given unto them; and I saw the souls of them who had been beheaded for (THE TESTIMONY) of Jesus, even (the Greek word having its force of "even" here, must here be so translated) for the word of God; and which had not worshiped the beast, nor his image (which shall now soon be made to speak,—likely a speaking statue of the first Napoleon, by Napoleon III. See Rev. 13: 15); neither had received (ITS) mark on their foreheads, or in their hands; and they LIVED AND REIGNED with the Christ a thousand years. . . . THIS IS THE FIRST RESURRECTION (compare Phil. 3: 11); on SUCH the SECOND DEATH hath no power (and this is the meaning of John 11: 26), but they shall be priests of God and of Christ, and shall REIGN with him a thousand years."

Truly indeed, Blessed and holy is he who hath part in this resurrection! Happy, thrice happy he! Here is the fruition of his passing from death unto life! O, how glorious! How my heart warms with immortal joy! If, then, brethren, ye be risen with the Christ, seek the things that are above,—for ye have died (your old manhood has died; compare Rom. 6: 3–6), and your life is hid with Christ in God. When Christ OUR LIFE, shall be manifested, then will ye also be manifested with him in glory. Col. 3.

N. S. BASTION.

* In Homer, *hades* is used only as a proper noun, and one of its meanings is death as personified.

For the World's Crisis.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

This is true to a certain extent. For instance, when the event is a dark one, it first shadows darkness. When the event brings light, of course light precedes it, like the dawning of day before the rising of the sun. So, methinks, will be the dawning of our eternal day; bright gleams of light and truth ere "the Sun of righteousness shall arise with healing in his wings." The light is obscured to us only when some opaque body comes between us and the sun, causing a shadow to fall upon us; so we walk in darkness.

The beloved apostle Paul tells us, that ye, brethren, are not in darkness, that that day should overtake you as a thief. We are all the children of light, and the children of the day. Jesus said, "While ye have light *believe* in the light, that ye may be the children of light." Now if any are hugging a baneful error to their hearts, and saying, this is new light and new truth, and at the same time do not emit the first ray of light, and hate their brother, who really cannot see any light there, the apostle John says, "he is in darkness, even until now. . . . Darkness hath blinded his eyes." How important, then, that we obey the Savior, and walk while we have the light, lest darkness come upon us. Not only *believe* the light and *walk in it*, but *hold it up*, so that others can see and believe, and receive it, if they will. Freely we have received now; let us as freely give.

How I love to give God the glory for the true light that is now shining on his blessed word. Not act as though by our own power or holiness, we had found it all out; remembering that "God who commanded the light to shine out of darkness, hath shined in our hearts. I am glad the spirit and power of God attends the preaching of his word, when it comes warm from a heart, made new by the blood of Jesus Christ. I am glad God knows *what* meat to give and when to give it—in due season, that his children may be fed and "grow" thereby "in grace and the knowledge of our Lord and Savior Jesus Christ."

Come, "Children, have ye any meat, due the church down here? If ye have, do not withhold it—as you value eternal life. Let us have it just as God gives it to you, that he may be glorified, you blessed in feeding, we in eating, that we may all soon be glorified together.

L. A. DUBOIS.

PLAIN PREACHING.—Dr. Erasmus Alberus, when departing from Brandenburg, asked Luther how he ought to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use; for at these, we deal in such subtleties and such profundities that God himself, I wot, must marvel at us."—*Michelet's Life of Luther.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LORD'S COMING.

The world is growing gray and old,
And scoffers at the judgment bold,
And yet Thou art not here.
Thy chariot-wheels, O when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Some in Thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for Thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery!
The rival joys which men would have to be,
O Lord, instead of Thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede Thy coming—but the wail
Still rises to a gale,
And pity weeps, and purity turns pale—
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone, with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens: through the tenfold gloom
Stream on earth's millions, to the day of doom:
While ever and anon, the fearful cry
Of human passion tells the struggle nigh;
The last uplifting of the ocean swell;
The last proud effort of triumphant hell;
The last defiant roar
Of all Thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security.
O blinding light!
O rending sky!
O form of swift descending majesty!
O shout of joy!
O horrid cry!
O thrilling shriek of wildest agony!
O angel legions, dazzling white!
O dead, arising at the sight!
O voice above the loudest trumpet blown!
O Christ, thy thunder tone!
Calling thy myriad myriads from the grave.
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With ecstasy
And hallelujahs sweet,
O Savior, Thee!

From every voice, with one accord,
It is the Lord! It is the Lord!
And full in every raptured eye
His image shines resplendently!
O long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face!
With all the armies of the sky
We shout thy glad Epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord, alone!
For thou art He who once was slain.
And we are now to share thy reign,
For thou hast washed us in thy blood,
And made us kings and priests to God!
O silver angel-trumpets clear,
Uplift the joy from sphere to sphere!
O saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

H. GRATTAN GUINNESS.

Waterloo, Eng., March 10th, 1863.

For the World's Crisis.

ETERNAL LIFE.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

A knowledge of God, and of his Son Jesus Christ, is essential to the attainment and enjoyment of eternal life. The importance of this knowledge is clearly stated by the Savior and his apostles.

Peter, in his second general epistle "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," prays that "grace and peace be multiplied unto them, "through the knowledge of God, and of Jesus, our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge of him that hath called us to glory and virtue.*" And he proceeds to show, that it is by means of this knowledge that all the great and precious promises become ours, whereby we are made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Satan, being fully aware of the value of this knowledge, of its great power over the human heart, seeks to shut it out from the mind by means of unbelief, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "God, who commanded the light to shine out of darkness, hath shined in our hearts," for what? "To *give the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Cor. 4; 4, 6. By means of this light shining forth from the person of Jesus, and illuminating our hearts with the knowledge of his purposes in Christ, we are guided into the way of eternal life; hence the efforts of Satan to blind the minds of those who believe not, so that they may wander on in darkness, and perish at last without hope.

So highly did Paul esteem the acquirement of this knowledge, he cheerfully counts "all things but loss for the *excellency of the knowledge of Christ Jesus.*" In harmony with the text is the language of John: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and *eternal life.*" 1 John 5: 20.

The unbelieving world are in a state of ignorance, destitute of this essential knowledge; consequently in a condition of death. The apostle Paul describes their condition thus: Walking in the "vanity of their mind, having the understanding darkened, *being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*" "Who, being past feeling, have given themselves over unto lasciviousness, *to work all uncleanness with greediness. But ye have not so learned Christ;* if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."—Eph. 4: 17–21. Those who have been taught of God, and have obtained a knowledge of him and his Son Jesus Christ, have "put off the old man, which is corrupt, and have put on the new man, which, after the image of God, is created in righteousness and true holiness.

Again, we have another description of the condition of those who remain in a state of ignorance, a fearful description of their awful degeneracy, as the result of their *not liking to retain God in their knowledge.* For this cause "God gave them over to a reprobate mind, ... being filled with *all unrighteousness,* fornication, wickedness, covetousness, maliciousness; *full of envy,* murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, *but have pleasure in them that do them.*"—Rom. 1: 28–32. Such are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. What will be the retribution of such ungodly deeds as we have enumerated? "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "When the Lord Jesus shall be revealed . . . in flaming fire, . . . taking vengeance on them *that know not God,* and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7–9.

How awfully fearful, then, is the doom of those who say to God, "*Depart from us, for we desire not the knowledge of thy ways.*" But the question arises, How shall we attain to this knowledge of God and his Son Jesus Christ, which is essential to eternal life? That the natural man, by his own unaided powers, cannot attain unto this knowledge, is evident from the teaching of the Holy Word. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them,* because they are spiritually discerned." "It is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." What then? Are all in a state of ignorance respecting the riches of the inheritance laid up for the righteous? No. The heart of the unrenewed man is here meant, for he apostle goes right on to say, "*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.* . . . Now we (saints) have received . . . the Spirit which is of God, *that we might know the things which are freely given to us of God.*"—1 Cor. 2.

Here we have clearly set forth the condition of the unilluminated mind—the benighted understanding—the unrenewed heart. They are without the knowledge of the glorious things laid up for the saints of God. They comprehend not their excellency, and see in them no attractions. By what means, then, shall this knowledge be attained? The prayer offered by the apostle Paul for the Ephesian church affords a clear and comprehensive answer to this question. "Wherefore I also . . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.*"—Eph. 1: 16–20. Thus we see it is through the illumination of the Spirit of God, that Spirit which "searcheth all things, yea, the deep things of God," that we attain to the knowledge of the inheritance. "The things of God knoweth no man, but the Spirit of God"; i. e., without the revelation of the Spirit no knowledge can be obtained of divine things, and for this cause we have, says the apostle, "*received the Spirit which is of God, that we might know the things that are freely given to us of God.*"

When Peter made this confession of faith in reply to our Lord's question, "Thou art the Christ, the Son of the living God," Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." A divine revelation was needful to convince Peter of this important fact.

Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. It is a truth the Holy Spirit alone has revealed to mankind. By this we do not mean that every man must have it written on his heart by the direct operation of the Spirit. The revelations made to us in the Scriptures are from the Holy Spirit. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God." We trace the revelations of the Spirit from the Fall to the closing book of the New Testament. But we do wish to be understood as teaching that those revealings of the Spirit through the written word used to be attended by the illumination of the Spirit to the benighted mind of the natural man, in order for them to be rightly comprehended. This is evident from what we have already quoted, and other testimony might be added.

The Savior told his disciples that when the Comforter, which is the Holy Ghost, was come, he would guide them into all truth; "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall show it unto you." It was thus a knowledge of God and Christ was to be acquired. And in this we see the excelling glory of the ministration of the Spirit above all other. That Spirit which searcheth all things, exploring the deep mines of God's wisdom, knowledge and grace, was able to take of those riches and show them unto every one of Christ's disciples. Under the dispensation of the law, a knowledge of God could not be universal. It was manifested only through the Sinaic thunders, lightnings, and earthquakes, and the mystic shadows of the symbolic ritual. How very imperfect and limited were such revelations of God and his Son Jesus Christ!

The manifestations made of Deity under the old dispensation were calculated to impress the mind with a sense of his great abhorrence of sin, and strict justice in vindicating his law, rather than with a view of his exceeding love for a perishing world. By the death-penalty inflicted as the consequence of one transgression, he had shown that the guilty could not escape punishment. By the sin-cursed earth, and all the vast evils resulting from the fall of Adam, sin was manifest as a thing of momentous account in God's sight.

By the deluge, sweeping from the face of the earth the entire race of ungodly men, sparing only eight souls, who alone had faith in God's word, he manifested his hatred of sin, and respect of holiness. By the fiery tempest, destroying the vile inhabitants of the cities of the plain, he gave another exhibition of the same traits. By the plagues sent upon Egypt; by the overthrow of Pharaoh's host; by the fearful punishments that were awarded to the rebellious Israelites—the fiery serpents and pestilence; by the forty years wandering in the wilderness, we see clearly evinced the dreadful character of sin, and the certain doom awaiting the transgressor. The Old Testament Scriptures abound with such illustrations of this fact, yet we can trace mercy's steps all the way, though but dimly seen.

Truly deplorable was the condition of the world when the glad shout broke upon the stillness of night from the angelic host,—"Glory to God in the Highest! Peace on earth, good will toward men!" To the shepherds who were watching their flocks was the glad announcement made—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord!"

For centuries God the Father had been working among the nations of earth, and dimly revealing his glorious attributes; and now Christ, the only begotten, the embodiment and impersonation of the Deity, comes in human form, possessed of like passions with us; he comes to suffer and sympathize with humanity, to take upon himself human woes and sins, and pour out his blood as a sacrifice for man's redemption. He comes to reveal the Godhead more clearly to mortals; to present Divinity in a more benign aspect; to assure the perishing sinner of a Father's love for them, his will to save and exalt them to an equal position with his own Son, making them first righteous, then heirs of the kingdom promised to David's successor.

God was now made manifest in the flesh, and adapted himself to the capacity of the poor, lowly, and ignorant sons of men. Says Jesus to one who said to him, "Show us the Father," "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me, hath seen the Father.*" How? "Believe that I am in the Father, and the Father in me." "If ye had known me, ye should have known my Father also." "The words that I speak unto you, I speak not of myself; *but the Father that dwelleth in me, he doeth the works.*"

O! how often has the trembling heart, weighed down with a sense of short-comings and imperfections, feared to approach unto the Father, viewing him as one far distant and disposed to frown upon us with displeasure, while we fled to Christ as a sympathizing friend, who could be touched with the feelings of our infirmities, having been tempted in all points like unto us. But the tender love, the affectionate words of sympathy and comfort spoken by Jesus, the gracious invitations to come to him with all our sorrows and cares, the sweet promises of help; all, all are but the outgushings of the Father's great heart of benevolence, poured forth to us through the medium of his Son.

We see perfectly exemplified in Christ the character of the Eternal Father—his disposition toward his erring creatures. Do we admire the noble spirit manifested by the father of the returning prodigal? That is a revelation of God's disposition toward his repenting ones. If, then, we would know the only true God, we must become acquainted with his Son, whom he hath sent. We must study his character as it is unfolded to us by the Evangelist. But we must not study it unaided by the Spirit's influence. To the third person in the Godhead we are indebted for the true comprehension of Christ. We are living in the dispensation of the Spirit. It is a far more glorious manifestation than the two that preceded it. Through the various manifestations of God in other times, but little was known of him. He was but dimly revealed and comprehended through the mystic symbols, though there were at times bright glimpses vouchsafed of his glory, as it beamed forth from between the cherubims. But oh, how limited! Few, very few were privileged to behold it. And to only one nation was committed the lively oracles.

When Deity became incarnate, the light shone forth more clearly, imparting greater knowledge in the person of Jesus Christ. Still this was limited. Few, comparatively, could gaze upon this impersonation of God, and listen to his words of wisdom. The world was yet in darkness.

Jesus finished the work given him to do, and ascending on high sent forth the Spirit, which, untrammeled by humanity, could go forth on its world-wide mission, illuminating every benighted mind, and imparting knowledge to all. Is not this in harmony with the written word? "The manifestation of the Spirit is given to *every man* to profit withal." "He shall *reprove the world* of sin, of righteousness, and of judgment." John says of Christ, "That was the true light, that lighteth *every man* that cometh into the world." That general illumination could not have been during his personal sojourn upon earth. It is the mission of the Spirit to present Christ to the minds of the world at large, revealing their sins, and directing the attention to him as their sacrifice and Savior. It accompanies the written word; that word, inspired by its influence, is rendered luminous by its teachings, and the preached gospel is made effective unto salvation by its divine power.

Human instrumentality can speak only to the outward ear, but the Spirit of God utters its voice in the heart, and awakens the slumbering conscience, revealing by its searching light the secret sin and hidden depravity. It makes intercession for the saint with groanings unutterable, and helpeth their infirmities. God knoweth the mind of the Spirit, for he maketh intercession in accordance with his will. By its influence the heart is sanctified through the truth, and the love of God shed abroad therein. By it the child of God is assured of his acceptance, and sealed unto the day of redemption. It is the earnest of his inheritance, the pledge of future bliss. The baptism of the Spirit imparts unction and power to the testimony of Christ's witnesses.

This is the well of water springing up in the believer's heart, even unto everlasting life. Eternal life is promised only to such as have that saving knowledge of God and his Son Jesus Christ, which is acquired by the enlightening influence of the Holy Spirit, directing to a study of his character as revealed in the Scriptures which are able to make wise unto salvation. "Search the Scriptures, for in them ye (think) ye have eternal life," said Christ to the Jews. To the believing heart there is made known the knowledge of eternal life by the word of God, and the only source from whence this everlasting life is derived; viz., *Jesus Christ.* He says, "I give unto them (his sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

When will this eternal life be given to the sheep or true followers of Christ? "When the Son of man shall come in his glory, and all the holy angels with him." Then "he shall set the sheep on his right hand, but the goats on the left." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, *but the righteous into life eternal.*"

Here we have the answer given direct from the lips of Jesus that it is when he comes in glory, and sits upon his throne of glory, he gives unto his sheep eternal life; and they shall never perish, neither shall any man, nor Satan even, be able to pluck them out of his hand. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." The state of man by nature is one of death. He is alienated from the life of God, dead in trespasses and sins; living in pleasure, they are dead while they live, and they have in them no germ of life; and unless they accept of the life offered to them in Christ, they must forever remain in a state of death; they shall never see life. Not that they shall never be raised up from the grave; that is not the idea; but their condition is unchanged; they remain destitute of spiritual life—still dead in trespasses and sins, while the wrath of God abideth on them forever.

The one who has heard the call of the Spirit of God saying unto him, "Awake! thou that sleepest, *arise from the dead,* and Christ shall give thee light!" and obeyed that call, has passed from *death* unto *life.* They have received into their hearts the living word, and being begotten of this incorruptible seed which liveth and abideth forever, they are heirs of that eternal life which God hath promised unto all them that obey him.

Of this fact they need not be in doubt. "*We know,*" says John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." And another thing they know: "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. *This is eternal life.*"—1 John 5: 20.

M. D. W.

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart.

THE TIME QUESTION.—NO. 3.

THE JUBILEES FORTY-NINE YEARS APART,—NOT FIFTY.

Having clearly shown the chronological location of the first jubilee, and having subsequently counted an intervening space of forty-nine years from jubilee to jubilee, thus proving that A. D. 1868 is a jubilee year, it may be well to notice an erroneous impression imbibed by some, that a space of fifty years intervenes between the jubilees. The scriptural facts are these:

I. "The seventh year shall be a sabbath of rest unto the land. . . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee *forty and nine years.* THEN shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month [in this forty-ninth year]; in the day of atonement shall ye make the trumpet sound throughout your land. And ye shall hallow the fiftieth year." (Lev. 25: 4, 8, 9, 10.) Thus it will be seen that the jubilee does not begin with the *end* of the forty-ninth year, but in the seventh month of the forty-ninth year, on the tenth day of the month, running several months into the fiftieth year.

II. As the jubilee is one year long, and does not begin with the first month, like the other years, but begins on the tenth day of the seventh month, *it must take in a part of two ordinary years,* and therefore cannot be *wholly* identical with either the forty-ninth or fiftieth year, but is called "the fiftieth year," as it extends beyond the forty-ninth.

III. The provision "*for three years,*" to be made each sixth year, for the sabbatical year, (that is, to last through the sixth and seventh and till they should "*sow the eighth year*" and reap the crop), being the same for the *seventh* sabbatical year as for the *previous* sabbatical years, (Lev. 25: 20–22), is proof that we are correct, as the ending of the jubilee would be in the seventh month of the year in which they were commanded to "sow," before their sowing time arrived,—thus not infringing upon their sowing time, nor requiring any different arrangement than for the ordinary sixth and seveth years; *whereas,* if the jubilee had begun with the first month of the fiftieth year, or on the tenth day of the seventh month of the fiftieth year, *a four years' supply* would have been requisite prior to the seventh sabbatical year, while such an arrangement never was given in the Bible.

IV. The jubilee, embracing a part of two years, allows the ordinary years, beginning with the first month, to proceed uninterrupted; that is, the regular course of the series of seven years is not discontinued till the jubilee is past, for the jubilee is situated between no two years, and therefore belongs to a distinct series.

V. As "the fiftieth year," (beginning on the tenth day of the seventh month), does not begin at the *termination* of the forty-ninth year, it will not help the matter to assume that it begins on the tenth day of the seventh month, *the year after* the forty-ninth, for then it would be a part of the fiftieth, and a part of the fifty-first, as really as it was a part of the forty-ninth and a part of the fiftieth in the other case, besides leaving a vacancy uncounted, and placing the jubilees *several months over* fifty years apart.

VI. Finally, only by allowing forty-nine years from jubilee to jubilee, as plainly given in the Bible, can we make the "*thirtieth year*" of a jubilee cycle synchronize with the "fifth year of the captivity," as given in Ezek. 1: 1, 2, where "the thirtieth year" of nothing else can be meant.

All is now clear, and it can no longer be doubted that 1868 is a jubilee year. The jubilee trumpet will "sound throughout all the land," and wake the dead saints, if our reckoning is correct, in 1868.

That every one may clearly see the point, we will give a table of jubilees, locating the first forty-nine years from the giving of the law on Mount Sinai, which required the observance of seven sabbatical years, occurring once in seven years, and also requiring the jubilee to *begin in the seventh sabbatical year,* on the tenth day of the seventh month, (see Lev. 25th chapter, and Ex. 21: 2, with the preceding chapter); thus, according to our chronology, placing the first jubilee B.C. 1563.

TABLE OF JUBILEE YEARS.

1st jubilee, B. C.	1563	37th jubilee, A. D.	202
2d " "	1514	38th " "	251
3d " "	1465	39th " "	300
4th " "	1416	40th " "	349
5th " "	1367	41st " "	398
6th " "	1318	42d " "	447
7th " "	1269	43d " "	496
8th " "	1220	44th " "	545
9th " "	1171	45th " "	594
10th " "	1122	46th " "	643
11th " "	1073	47th " "	692
12th " "	1024	48th " "	741
13th " "	975	49th " "	790
14th " "	926	50th " "	839
15th " "	877	51st " "	888
16th " "	828	52d " "	937
17th " "	779	53d " "	986
18th " "	730	54th " "	1035
19th " "	681	55th " "	1084
20th " "	632	56th " "	1133
21st " "	583	57th " "	1182
22d " "	534	58th " "	1231
23d " "	485	59th " "	1280
24th " "	436	60th " "	1329
25th " "	387	61st " "	1378
26th " "	338	62d " "	1427
27th " "	289	63d " "	1476
28th " "	240	64th " "	1525
29th " "	191	65th " "	1574
30th " "	142	66th " "	1623
31st " "	93	67th " "	1672
32d " "	44	68th " "	1721
33d " A. D.	6	69th " "	1770
34th " "	55	70th " "	1819
35th " "	104	71st " "	1868
36th " "	153		

If the jubilee ushers in the deliverance of God's people from death and mortality, as we nearly all believe, the coming of the Lord to raise the "dead in Christ" must take place in 1868, or not till forty-nine years later. But the signs of the times forbid the passing of forty-nine years more; hence, we look to 1868 for the Lord's coming.

The jubilee trumpet will sound "*in the day of atonement,*" when our great High Priest shall come out of the "Holiest" to bless the waiting people, and pronounce the atonement completed, on the tenth day of the seventh month, when the great antitypical "feast of tabernacles" will be joyfully observed by all the saints, in their "*chambers*" above, for seven prophetic days, "until the indignation be overpast," and the earth be purified, or made "new" from the melting conflagration; thus will the saints of all ages sweetly commemorate their escape from an Egyptian world and the bondage of mortality. Happy jubilee!

"That speaks the trials ended"

in 1868. Our prospective "possessions"—immortality, eternal life, and untold felicity—will then be ours, and the kingdom of Christ be organized, Christ being inaugurated king, and the saints being constituted subjects, there waiting in their chambers "till the indignation be past," and their polluted territory be purified, or "the sanctuary be cleansed" in 1875. Soon—

"The jubilee proclaims us free,
O! hail happy day."

WM. SHELDON.

—*Voice of the West.*

For the World's Crisis.

THE TIME QUESTION.

I find much said by Adventists against setting the time for the end of this dispensation. There have been so many failures in the past attempts, they are afraid future attempts will be as the past have been. It may be so, yet God set the time for the first Advent, and it was fulfilled; and Paul said (Eph. 1: 10), "In the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The evidence to me is conclusive that the time of his glory is as positively foretold as that of his suffering. 1 Pet. 1: 10—12. Those times were given for the benefit of the church. 2 Tim. 3: 16, 17. But the time can be of no benefit unless it can be understood before its fulfillment. Everything in church and State, the world over, agrees with the prophetic description of their character and condition at the end of time.

The fulfillment of God's word in the past shows that he meant what he said, and said what he meant. Therefore it is reasonable to me that God should raise up some man or men to bring out the true chronology of the world, and show where those times begin; thus we can know where they end. If Bro. Thurman is the favored one to do it, Amen. This is the time for some to say, like John the Baptist, The time is fulfilled and the kingdom is at hand. Let us be cautious and not go too fast, but, above all, let us not be too slow.

I have been waiting on the Lord for light on this subject for years, with the assurance that there would be light on this subject soon. Over twenty years some of us have been watching and waiting, and have been often blessed in so doing. God says those are blessed who wait for him. I hope to live to see the end. With the present light it seems that 1868 cannot pass without bringing the glory of the great God and our Savior Jesus Christ. For this great event let us all live and act, carrying out the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will to men." Then when the Master comes he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Peace be with all those that love our Lord Jesus in truth.

Rutland, Vt. MATTHEW BATCHELOR.

For the World's Crisis.

"CHRIST OUR LIFE."

If your views of man's mortality and immortality are correct, then we have a perfect solution of what has been regarded a very difficult class of scriptures.

1. In 1 John 1: 5, we have the birth of this immortal life: "Whosoever believeth that Jesus is the Messiah, is born of God."

2. The testimony of this Life: "He that believeth on the Son of God hath the (testimony) in himself. . . . And this is the record, that God hath given to *us* (christians) eternal life, and this life is IN his Son. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life*. . . That ye may know that ye have eternal life." See vers. 9–15.

3. Now we reach the passage that under the old, so called, orthodox view, together with the whole class corresponding with it, has been justly regarded very difficult: "*There is a sin unto death: I do not say that he shall pray for it.*" Ver. 16. This sin unto death is the willful act of one "*who has been enlightened*" (Heb. 6), a true disciple, a believer in Jesus, as above, deliberately denying "the Lord that bought him," and thus "bringing on himself swift destruction." (2 Pet. 2: 1); "For if we sin willfully after we have received the knowledge of *the* truth, there remaineth no more (or *other*) sacrifice for sin." "Of how much sorer punishment shall he be thought worthy WHO HATH TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Heb. 10. If those enlightened and who afterwards shall have fallen away (Heb. 6; the participles here are all in the past), it shall be impossible to renew them again to repentance; for "they crucify to themselves the Son of God afresh." Thus have we the solution to THE "sin unto death," as also seen by the context in the chapter under consideration. For "we know that whosoever is born of God sinneth not" (thus unto death, by denying his Son); but keepeth himself; . . . for we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Vers. 18–20.

4. Now, Bro. Grant, my mode of argument on this whole connection of thought is this: 1 John 5: 11, 12:—"And this is the (testimony), that God hath given to us eternal life, and this life is IN his Son." Ver. 11.

"If eternal life is IN His Son, it is not out of his Son, [illegible] [illegible]

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LORD'S COMING.

The world is growing gray and old,
And scoffers at the judgment bold,
And yet Thou art not here.
Thy chariot-wheels, O when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Some in Thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for Thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery;
The rival joys which men would have to be,
O Lord, instead of Thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime,
Some ears are listening for a universal chime
Which shall precede Thy coming—but the wail
Still rises to a gale,
And pity weeps, and purity turns pale—
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone, with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens: through the tenfold gloom
Stream on earth's millions, to the day of doom
While ever and anon, the fearful cry
Of human passion tells the struggle nigh,
The last uplifting of the ocean swell;
The last proud effort of triumphant hell;
The last defiant roar
Of all Thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security.
O blinding light!
O rending sky!
O form of swift descending majesty!
O shout of joy!
O horrid cry!
O thrilling shriek of wildest agony!
O angel legions, dazzling white!
O dead, arising at the sight!
O voice above the loudest trumpet blown!
O Christ, thy thunder tone!
Calling thy myriad myriads from the grave.
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With ecstasy
And hallelujahs sweet,
O Savior, Thee!

From every voice, with one accord,
It is the Lord! It is the Lord!
And full in every raptured eye
His image shines resplendently!
O long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face!
With all the armies of the sky
We shout thy glad Epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord, alone!
For thou art He who once was slain
And we are now to share thy reign,
For thou hast washed us in thy blood,
And made us kings and priests to God!
O silver angel-trumpets clear,
Uplift the joy from sphere to sphere!
O saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

H. GRATTAN GUINNESS.

Waterloo, Eng., March 10th, 1863.

For the World's Crisis.

ETERNAL LIFE.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—JOHN 17: 3.

A knowledge of God, and of his Son Jesus Christ, is essential to the attainment and enjoyment of eternal life. The importance of this knowledge is clearly stated by the Savior and his apostles.

Peter, in his second general epistle "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," prays that "grace and peace be multiplied" unto them, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge of him that hath called us to glory and virtue.*" And he proceeds to show that it is by means of this knowledge that all the great and precious promises become ours, whereby we are made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Satan, being fully aware of the value of this knowledge, of its great power over the human heart, seeks to shut it out from the mind by means of unbelief, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "God, who commanded the light to shine out of darkness, hath shined in our hearts," for what? "To *give the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Cor. 4: 4, 6. By means of this light shining forth from the person of Jesus, and illuminating our hearts with the knowledge of his purposes in Christ, we are guided into the way of eternal life; hence the efforts of Satan to blind the minds of those who believe not, so that they may wander on in darkness, and perish at last without hope.

So highly did Paul esteem the acquirement of this knowledge, he cheerfully counts "all things but loss for the *excellency of the knowledge of Christ Jesus.*" In harmony with the text is the language of John: "We know that the Son of God is come, and hath given us an understanding, *that we may know him that is true*, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and *eternal life.*" 1 John 5: 20.

The unbelieving world are in a state of ignorance, destitute of this essential knowledge; consequently in a condition of death. The apostle Paul describes their condition thus: Walking in the "vanity of their mind, having the understanding darkened, *being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.* Who, being past feeling, have given themselves over unto lasciviousness, *to work all uncleanness with greediness. But ye have not so learned Christ*; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus."—Eph. 4: 17–21. Those who have been taught of God, and have obtained a knowledge of him and his Son Jesus Christ, have "put off the old man, which is corrupt, and have put on the new man, which, after the image of God, is created in righteousness and true holiness.

Again, we have another description of the condition of those who remain in a state of ignorance, a fearful description of their awful degeneracy, as the result of their *not liking to retain God in their knowledge.* For this cause "God gave them over to a reprobate mind, . . . being filled with *all unrighteousness*, fornication, wickedness, covetousness, maliciousness; *full of envy*, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, *but have pleasure in them that do them.*"—Rom. 1: 28–32. Such are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. What will be the retribution of such ungodly deeds as we have enumerated? "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "When the Lord Jesus shall be revealed . . . in flaming fire, . . . taking vengeance on them *that know not God*, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7–9.

How awfully fearful, then, is the doom of those who say to God, "*Depart from us, for we desire not the knowledge of thy ways.*" But the question arises, How shall we attain to this knowledge of God and his Son Jesus Christ, which is essential to eternal life? That the natural man, by his own unaided powers, cannot attain unto this knowledge, is evident from the teaching of the Holy Word. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them*, because they are spiritually discerned." "It is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." What then? Are all in a state of ignorance respecting the riches of the inheritance laid up for the righteous? No. The heart of the unrenewed man is here meant, for the apostle goes right on to say, "*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.* . . . Now we (saints) have received . . . the Spirit which is of God, *that we might know the things which are freely given to us of God.*"—1 Cor. 2.

Here we have clearly set forth the condition of the unilluminated mind—the benighted understanding—the unrenewed heart. They are without the knowledge of the glorious things laid up for the saints of God. They comprehend not their excellency, and see in them no attractions. By what means, then, shall this knowledge be attained? The prayer offered by the apostle Paul for the Ephesian church affords a clear and comprehensive answer to this question. "Wherefore I also . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.*"—Eph. 1: 16–20. Thus we see it is through the illumination of the Spirit of God, that Spirit which "searcheth all things, yea, the deep things of God," that we attain to the knowledge of the inheritance. "The things of God knoweth no man, but the Spirit of God"; i. e., without the revelation of the Spirit no knowledge can be obtained of divine things, and for this cause we have, says the apostle, "*received the Spirit which is of God, that we might know the things that are freely given to us of God.*"

When Peter made this confession of faith in reply to our Lord's question, "Thou art the Christ, the Son of the living God," Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." A divine revelation was needful to convince Peter of this important fact.

Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. It is a truth the Holy Spirit alone has revealed to mankind. By this we do not mean that every man must have it written on his heart by the direct operation of the Spirit. The revelations made to us in the Scriptures are from the Holy Spirit. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God." We trace the revelations of the Spirit from the Fall to the closing book of the New Testament. But we do wish to be understood as teaching that those revealings of the Spirit through the written word need to be attended by the illumination of the Spirit to the benighted mind of the natural man, in order for them to be rightly comprehended. This is evident from what we have already quoted, and other testimony might be added.

The Savior told his disciples that when the Comforter, which is the Holy Ghost, was come, he would guide them into all truth; "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall show it unto you." It was thus a knowledge of God and Christ was to be acquired. And in this we see the excelling glory of the ministration of the Spirit above all other. That Spirit which searcheth all things, exploring the deep mines of God's wisdom, knowledge and grace, was able to take of those riches and show them unto every one of Christ's disciples. Under the dispensation of the law, a knowledge of God could not be universal. It was manifested only through the Sinaic thunders, lightnings, and earthquakes, and the mystic shadows of the symbolic ritual. How very imperfect and limited were such revelations of God and his Son Jesus Christ!

The manifestations made of Deity under the old dispensation were calculated to impress the mind with a sense of his great abhorrence of sin, and strict justice in vindicating his law, rather than with a view of his exceeding love for a perishing world. By the death-penalty inflicted as the consequence of one transgression, he had shown that the guilty could not escape punishment. By the sin-cursed earth, and all the vast evils resulting from the fall of Adam, sin was manifest as a thing of momentous account in God's sight.

By the deluge, sweeping from the face of the earth the entire race of ungodly men, sparing only eight souls, who alone had faith in God's word, he manifested his hatred of sin, and respect of holiness. By the fiery tempest, destroying the vile inhabitants of the cities of the plain, he gave another exhibition of the same traits. By the plagues sent upon Egypt; by the overthrow of Pharaoh's host; by the fearful punishments that were awarded to the rebellious Israelites—the fiery serpents and pestilence; by the forty years wandering in the wilderness, we see clearly evinced the dreadful character of sin, and the certain doom awaiting the transgressor. The Old Testament Scriptures abound with such illustrations of this fact, yet we can trace mercy's steps all the way, though but dimly seen.

Truly deplorable was the condition of the world when the glad shout broke upon the stillness of night from the angelic host,—"Glory to God in the Highest! Peace on earth, good will toward men!" To the shepherds who were watching their flocks was the glad announcement made—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord!"

For centuries God the Father had been working among the nations of earth, and dimly revealing his glorious attributes; and now Christ, the only begotten, the embodiment and impersonation of the Deity, comes in human form, possessed of like passions with us; he comes to suffer and sympathize with humanity, to take upon himself human woes and sins, and pour out his blood as a sacrifice for man's redemption. He comes to reveal the Godhead more clearly to mortals; to present Divinity in a more benign aspect; to assure the perishing sinner of a Father's love for them, his will to save and exalt them to an equal position with his own Son, making them first righteous, then heirs of the kingdom promised to David's successor.

God was now made manifest in the flesh, and adapted himself to the capacity of the poor, lowly, and ignorant sons of men. Says Jesus to one who said to him, "Show us the Father," "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me, hath seen the Father.*" How? "Believe that I am in the Father, and the Father in me." "If ye had known me, ye should have known my Father also." "The words that I speak unto you, I speak not of myself; *but the Father that dwelleth in me, he doeth the works.*"

O! how often has the trembling heart, weighed down with a sense of short-comings and imperfections, feared to approach unto the Father, viewing him as one far distant and disposed to frown upon us with displeasure, while we fled to Christ as a sympathizing friend, who could be touched with the feelings of our infirmities, having been tempted in all points like unto us. But the tender love, the affectionate words of sympathy and comfort spoken by Jesus, the gracious invitations to come to him with all our sorrows and cares, the sweet promises of help; all, all are but the outgushings of the Father's great heart of benevolence, poured forth to us through the medium of his Son.

We see perfectly exemplified in Christ the character of the Eternal Father—his disposition toward his erring creatures. Do we admire the noble spirit manifested by the father of the returning prodigal? That is a revelation of God's disposition toward his repenting ones. If, then, we would know the only true God, we must become acquainted with his Son, whom he hath sent. We must study his character as it is unfolded to us by the Evangelist. But we must not study it unaided by the Spirit's influence. To the third person in the Godhead we are indebted for the true comprehension of Christ. We are living in the dispensation of the Spirit. It is a far more glorious manifestation than the two that preceded it. Through the various manifestations of God in other times, but little was known of him. He was but dimly revealed and comprehended through the mystic symbols, though there were at times bright glimpses vouchsafed of his glory, as it beamed forth from between the cherubims. But oh, how limited! Few, very few were privileged to behold it. And to only one nation was committed the lively oracles.

When Deity became incarnate, the light shone forth more clearly, imparting greater knowledge in the person of Jesus Christ. Still this was limited. Few, comparatively, could gaze upon this impersonation of God, and listen to his words of wisdom. The world was yet in darkness.

Jesus finished the work given him to do, and ascending on high sent forth the Spirit, which, untrammeled by humanity, could go forth on its world-wide mission, illuminating every benighted mind, and imparting knowledge to all. Is not this in harmony with the written word? "The manifestation of the Spirit is given to *every man* to profit withal." "He shall reprove *the world* of sin, of righteousness, and of judgment." John says of Christ, "That was the true light, that lighteth *every man* that cometh into the world." That general illumination could not have been during his personal sojourn upon earth. It is the mission of the Spirit to present Christ to the minds of the world at large, revealing their sins, and directing the attention to him as their sacrifice and Savior. It accompanies the written word; that word, inspired by its influence, is rendered luminous by its teachings, and the preached gospel is made effective unto salvation by its divine power.

Human instrumentality can speak only to the outward ear, but the Spirit of God utters its voice in the heart, and awakens the slumbering conscience, revealing by its searching light the secret sin and hidden depravity. It makes intercession for the saint with groanings unutterable, and helpeth their infirmities. God knoweth the mind of the Spirit, for he maketh intercession in accordance with his will. By its influence the heart is sanctified through the truth, and the love of God shed abroad therein. By it the child of God is assured of his acceptance, and sealed unto the day of redemption. It is the earnest of his inheritance, the pledge of future bliss. The baptism of the Spirit imparts unction and power to the testimony of Christ's witnesses.

This is the well of water springing up in the believer's heart, even unto everlasting life. Eternal life is promised only to such as have that saving knowledge of God and his Son Jesus Christ, which is acquired by the enlightening influence of the Holy Spirit, directing to a study of his character as revealed in the Scriptures which are able to make wise unto salvation. "Search the Scriptures, for in them ye (think) ye have eternal life," said Christ to the Jews. To the believing heart there is made known the knowledge of eternal life by the word of God, and the only source from whence this everlasting life is derived, viz., *Jesus Christ.* He says, "I give unto them (his sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

When will this eternal life be given to the sheep or true followers of Christ? "When the Son of man shall come in his glory, and all the holy angels with him." Then "he shall set the sheep on his right hand, but the goats on the left." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, *but the righteous into life eternal.*"

Here we have the answer given direct from the lips of Jesus that it is when he comes in glory, and sits upon his throne of glory, he gives unto his sheep eternal life, and they shall never perish, neither shall any man, nor Satan even, be able to pluck them out of his hand. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." The state of man by nature is one of death. He is alienated from the life of God, dead in trespasses and sins; living in pleasure, they are dead while they live, and they have in them no germ of life; and unless they accept of the life offered to them in Christ, they must forever remain in a state of death; they shall never see life. Not that they shall never be raised up from the grave; that is not the idea; but their condition is unchanged; they remain destitute of spiritual life—still dead in trespasses and sins, while the wrath of God abideth on them forever.

The one who has heard the call of the Spirit of God saying unto him, "Awake! thou that sleepest, *arise from the dead*, and Christ shall give thee light!" and obeyed that call, has passed from *death* unto *life.* They have received into their hearts the living word, and being begotten of this incorruptible seed which liveth and abideth forever, they are heirs of that eternal life which God hath promised unto all them that obey him.

Of this fact they need not be in doubt. "*We know*," says John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother, *abideth in death.*" And another thing they know: "And we know that the Son of God is come, and hath given us an understanding, *that we may know him that is true*; and we are in him that is true, even in is his Son Jesus Christ. *This is eternal life.*"—1 John 5: 20.

M. D. W.

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart.

THE TIME QUESTION.—NO. 3.

THE JUBILEES FORTY-NINE YEARS APART,—NOT FIFTY.

Having clearly shown the chronological location of the first jubilee, and having subsequently counted an intervening space of forty-nine years from jubilee to jubilee, thus proving that A. D. 1868 is a jubilee year, it may be well to notice an erroneous impression imbibed by some, that a space of fifty years intervenes between the jubilees. The scriptural facts are these:

I. "The seventh year shall be a sabbath of rest unto the land. . . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee *forty and nine years.* THEN shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month [in this forty-ninth year], in the day of atonement shall ye make the trumpet sound throughout your land. And ye shall hallow the fiftieth year." (Lev. 25: 4, 8, 9, 10.) Thus it will be seen that the jubilee does not begin with the *end* of the forty-ninth year, but in the seventh month of the forty-ninth year, on the tenth day of the month, running several months into the fiftieth year.

II. As the jubilee is one year long, and does not begin with the first month, like the other years, but begins on the tenth day of the seventh month, *it must take in a part of two ordinary years*, and therefore cannot be *wholly* identical with either the forty-ninth or fiftieth year, but is called "the fiftieth year," as it extends beyond the forty-ninth.

III. The provision "*for three years*," to be made each sixth year, for the sabbatical year, (that is, to last through the sixth and seventh and till they should "*sow the eighth year*" and reap the crop), being the same for the *seventh* sabbatical year as for the *previous* sabbatical years, (Lev. 25: 20–22), is proof that we are correct, as the ending of the jubilee would be in the seventh month of the year in which they were commanded to "sow," before their sowing time arrived,—thus not infringing upon their sowing time, nor requiring any different arrangement than for the ordinary sixth and seveth years; *whereas*, if the jubilee had begun with the first month of the fiftieth year, or on the tenth day of the seventh month of the fiftieth year, *a four years' supply* would have been requisite prior to the seventh sabbatical year, while such an arrangement never was given in the Bible.

IV. The jubilee, embracing a part of two years, allows the ordinary years, beginning with the first month, to proceed uninterrupted; that is, the regular course of the series of seven years is not discontinued till the jubilee is past, for the jubilee is situated between no two years, and therefore belongs to a distinct series.

V. As "the fiftieth year," (beginning on the tenth day of the seventh month), does not begin at the *termination* of the forty-ninth year, it will not help the matter to assume that it begins on the tenth day of the seventh month, *the year after* the forty-ninth, for then it would be a part of the fiftieth, and a part of the fifty-first, as really as it was a part of the forty-ninth and a part of the fiftieth in the other case, besides leaving a vacancy uncounted, and placing the jubilees *several months over* fifty years apart.

VI. Finally, only by allowing forty-nine years from jubilee to jubilee, as plainly given in the Bible, can we make the "*thirtieth year*" of a jubilee cycle synchronize with the "fifth year of the captivity," as given in Ezek. 1: 1, 2, where "the thirtieth year" of nothing else can be meant.

All is now clear, and it can no longer be doubted that 1868 is a jubilee year. The jubilee trumpet will "sound throughout all the land," and wake the dead saints, if our reckoning is correct, in 1868.

That every one may clearly see the point, we will give a table of jubilees, locating the first forty-nine years from the giving of the law on Mount Sinai, which required the observance of seven sabbatical years, occurring once in seven years, and also requiring the jubilee to *begin in the seventh sabbatical year*, on the tenth day of the seventh month, (see Lev. 25th chapter, and Ex. 21: 2, with the preceding chapter); thus, according to our chronology, placing the first jubilee B. C. 1563.

TABLE OF JUBILEE YEARS.

1st	jubilee,	B. C.	1563	37th	jubilee,	A.	D.	202
2d	"	"	1514	38th	"	"		251
3d	"	"	1465	39th	"	"		300
4th	"	"	1416	40th	"	"		349
5th	"	"	1367	41st	"	"		398
6th	"	"	1318	42d	"	"		447
7th	"	"	1269	43d	"	"		496
8th	"	"	1220	44th	"	"		545
9th	"	"	1171	45th	"	"		594
10th	"	"	1122	46th	"	"		643
11th	"	"	1073	47th	"	"		692
12th	"	"	1024	48th	"	"		741
13th	"	"	975	49th	"	"		790
14th	"	"	926	50th	"	"		839
15th	"	"	877	51st	"	"		888
16th	"	"	828	52d	"	"		937
17th	"	"	779	53d	"	"		[illegible]
18th	"	"	730	54th	"	"		1035
19th	"	"	681	55th	"	"		1084
20th	"	"	632	56th	"	"		1133
21st	"	"	583	57th	"	"		1182
22d	"	"	534	58th	"	"		1231
23d	"	"	485	59th	"	"		1280
24th	"	"	436	60th	"	"		1329
25th	"	"	387	61st	"	"		1378
26th	"	"	338	62d	"	"		1427
27th	"	"	289	63d	"	"		1476
28th	"	"	240	64th	"	"		1525
29th	"	"	191	65th	"	"		1574
30th	"	"	142	66th	"	"		1623
31st	"	"	93	67th	"	"		1672
32d	"	"	44	68th	"	"		1721
33d	"	A. D.	6	69th	"	"		1770
34th	"	"	55	70th	"	"		1819
35th	"	"	104	71st	"	"		1868
36th	"	"	153					

If the jubilee ushers in the deliverance of God's people from death and mortality, as we nearly all believe, the coming of the Lord to raise the "dead in Christ" must take place in 1868, or not till forty-nine years later. But the signs of the times forbid the passing of forty-nine years more; hence, we look to 1868 for the Lord's coming.

The jubilee trumpet will sound "*in the day of atonement*," when our great High Priest shall come out of the "Holiest" to bless the waiting people, and pronounce the atonement completed, on the tenth day of the seventh month, when the great antitypical "feast of tabernacles" will be joyfully observed by all the saints, in their "*chambers*" above, for seven prophetic days, "until the indignation be overpast," and the earth be purified, or made "new" from the melting conflagration; thus will the saints of all ages sweetly commemorate their escape from an Egyptian world and the bondage of mortality. Happy jubilee!

"That speaks our trials ended"

in 1868. Our prospective "possessions"—immortality, eternal life, and untold felicity—will then be ours, and the kingdom of Christ be organized, Christ being inaugurated king, and the saints being constituted subjects, there waiting in their chambers "till the indignation be past," and their polluted territory be purified, or "the sanctuary be cleansed" in 1875. Soon—

"The jubilee proclaims us free,
O! hail happy day."

WM. SHELDON.

—*Voice of the West.*

For the World's Crisis.

THE TIME QUESTION.

I find much said by Adventists against setting the time for the end of this dispensation. There have been so many failures in the past attempts, they are afraid future attempts will be as the past have been. It may be so, yet God set the time for the first Advent, and it was fulfilled; and Paul said (Eph. 1: 10), "In the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The evidence to me is conclusive that the time of his glory is as positively foretold as that of his suffering. 1 Pet. 1: 10—12. Those times were given for the benefit of the church. 2 Tim. 3: 16, 17. But the time can be of no benefit unless it can be understood before its fulfillment. Everything in church and State, the world over, agrees with the prophetic description of their character and condition at the end of time.

The fulfillment of God's word in the past shows that he meant what he said, and said what he meant. Therefore it is reasonable to me that God should raise up some man or men to bring out the true chronology of the world, and show where those times begin; thus we can know where they end. If Bro. Thurman is the favored one to do it, Amen. This is the time for some to say, like John the Baptist, The time is fulfilled and the kingdom is at hand. Let us be cautious and not go too fast, but, above all, let us not be too slow.

I have been waiting on the Lord for light on this subject for years, with the assurance that there would be light on this subject soon. Over twenty years some of us have been watching and waiting, and have been often blessed in so doing. God says those are blessed who wait for him. I hope to live to see the end. With the present light it seems that 1868 cannot pass without bringing the glory of the great God and our Savior Jesus Christ. For this great event let us all live and act, carrying out the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will to men." Then when the Master comes he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Peace be with all those that love our Lord Jesus in truth.

Rutland, Vt. MATTHEW BATCHELOR.

For the World's Crisis.

"CHRIST OUR LIFE."

If your views of man's mortality and immortality are correct, then we have a perfect solution of what has been regarded a very difficult class of scriptures.

1. In 1 John 1: 5, we have the birth of this immortal life: "Whosoever believeth that Jesus is the Messiah, is born of God."

2. The testimony of this Life: "He that believeth on the Son of God hath the (testimony) in himself. . . . And this is the record, that God hath given to us (christians) eternal life, and this life is IN his Son. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life.* . . That ye may know that ye have eternal life." See vers. 9–15.

3. Now we reach the passage that under the old, so called, orthodox view, together with the whole class corresponding with it, has been justly regarded very difficult: "*There is a sin unto death: I do not say that he shall pray for it.*" Ver. 16. This sin unto death is the willful act of one "*who has been enlightened*" (Heb. 6), a true disciple, a believer in Jesus, as above, deliberately denying "the Lord that bought him," and thus "bringing on himself swift destruction." (2 Pet. 2: 1); "For if we sin willfully after we have received the knowledge of *the* truth, there remaineth no more (or *other*) sacrifice for sin." "Of how much sorer punishment shall he be thought worthy WHO HATH TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Heb. 10. If those enlightened and who afterwards shall have fallen away (Heb. 6; the participles here are all in the past), it shall be impossible to renew them again to repentance; for "they crucify to themselves the Son of God afresh." Thus have we the solution to THE "sin unto death," as also seen by the context in the chapter under consideration. For "we know that whosoever is born of God sinneth not" (thus unto death, by denying his Son); but keepeth himself; . . . for we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Vers. 18–20.

4. Now, Bro. Grant, my mode of argument on this whole connection of thought is this: 1 John 5: 11, 12;—"And this is the (testimony), that God hath given to us eternal life, and this life is IN his Son." Ver. 11. If eternal life is in His Son, it is not out of his Son, consequently [illegible] his Son is nothing distinct from being out of his Son; but the apostle has himself fixed his position immovably. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Ver. 12.

5. But where has God given us the testimony referred to in verse 11, that he hath given us christians only life in his Son? Ans. Matt. 16;—"Simon Peter said, Thou art the Christ, the Son of the living God." Jesus said, "Man hath not revealed it unto you, but my Father which is in heaven. And I also say unto thee, that thou art Peter (compare Rom. 10: 9, 10), and on this rock I will build my church (compare 1 Cor. 3: 11), and the gates of *death** shall not prevail against it." (Compare Acts 2: 23, 24.) And see also John 5: 23 and on; "Verily I say unto you, he that heareth my word, and believeth on him that sent me, HATH ETERNAL LIFE (and cometh not to *judgment*, but passeth from *death* INTO *life*)"; and John 11: 25, 26;—"Jesus said unto her, I am the resurrection, and the *life*; he that believeth in me, though he were dead, yet shall he live. And WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE"; and also 1 John 3: 14;—"We know that we have passed from DEATH unto life." See also Rev. 20: 4, 5, where we shall see the consummation of this glorious resurrection life. "And I saw thrones, and they sat on them, and judgment was given unto them; and I saw the souls of them who had been beheaded for (THE TESTIMONY) of Jesus, *even* (the Greek word having its force of "even" here, must here be so translated) for the word of God; and which had not worshiped the beast, nor his image (which shall now soon be made to speak,—likely a speaking statue of the first Napoleon, by Napoleon III. See Rev. 13: 15); neither had received (ITS) mark on their foreheads, or in their hands; and they LIVED AND REIGNED with the Christ a thousand years. . . . THIS IS THE FIRST RESURRECTION (compare Phil. 3: 11); on SUCH the SECOND DEATH hath no power (and this is the meaning of John 11: 26), but they shall be priests of God and of Christ, and shall REIGN with him a thousand years."

Truly indeed, Blessed and holy is he who hath part in this resurrection! Happy, thrice happy he! Here is the fruition of his passing from death unto life! O, how glorious! How my heart warms with immortal joy! If, then, brethren, ye be risen with the Christ, seek the things that are above,—for ye have died (your old manhood has died; compare Rom. 6: 3–6), and your life is hid with Christ in God. When Christ OUR LIFE shall be manifested, then will ye also be manifested with him in glory. Col. 3.

N. S. BASTION.

* In Homer, *hades* is used only as a proper noun, and one of its meanings is death as personified.

For the World's Crisis.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

This is true to a certain extent. For instance, when the event is a dark one, it foreshadows darkness. When the event brings light, of course light precedes it, like the dawning of day before the rising of the sun. So, methinks, will be the dawning of our eternal day; bright gleams of light and truth ere "the Sun of righteousness shall arise with healing in his wings." The light is obscured to us only when some opaque body comes between us and the sun, causing a shadow to fall upon us; so we walk in darkness.

The beloved apostle Paul tells us, "but ye, brethren, are not in darkness, that that day should overtake you as a thief." We are all the children of light, and the children of the day. Jesus said, "While ye have light *believe* in the light, that ye may be the children of light." Now if any are hugging a baneful error to their hearts, and saying, this is new light and new truth, and at the same time do not emit the first ray of light, and hate their brother, who really cannot see any light there, the apostle John says, "he is in darkness, even until now. . . . Darkness hath blinded his eyes." How important, then, that we obey the Savior, and walk while we have the light, lest darkness come upon us. Not only *believe* the light and *walk* in it, but *hold it up*, so that others can see and believe, and receive it, if they will. Freely we have received now; let us as freely give.

How I love to give God the glory for the true light that is now shining on his blessed word. Not act as though by our own power or holiness, we had found it all out; remembering that "God who commanded the light to shine out of darkness, hath shined in our hearts. I am glad the spirit and power of God attends the preaching of his word, when it comes warm from a heart made new by the blood of Jesus Christ. I am glad God knows *what* meat to give and when to give it—in due season, that his children may be fed and "grow" thereby "in grace and the knowledge of our Lord and Savior Jesus Christ."

Come, "Children, have ye any meat" due the church down here? If ye have, do not withhold it—as you value eternal life. Let us have it just as God gives it to you, that he may be glorified, you blessed in feeding, we in eating, that we may all soon be glorified together.

L. A. DURGIN.

PLAIN PREACHING.—Dr. Erasmus Alberus, when departing from Brandenburg, asked Luther how he ought to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonality. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use; for at these, we deal in such subtleties and such profundities that God himself, I wot, must marvel at us."—*Michelet's Life of Luther.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal construction, and final destruction of the wicked.

THE LORD'S COMING.

The world is growing gray and old,
And scoffers at the judgment bold,
And yet Thou art not here.
Thy chariot-wheels, O when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Souls in Thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for Thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery;
The rival joys which men would have to be,
O Lord, instead of Thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede Thy coming—but the wail
Still rises to a gale,
And pity weeps, and purity turns pale—
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone, with their delightsome melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens: through the tenfold gloom
Stream on earth's millions, to the day of doom;
While ever and anon, the fearful cry
Of human passion tells the struggle nigh;
The last uplifting of the ocean swell;
The last proud effort of triumphant hell;
The last defiant roar
Of all Thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink to rise no more!

It is the midnight hour; the careless lie
Wrapped in the slumbers of security.
O blinding light!
O rending sky!
O forms of swift descending majesty!
O shout of joy!
O horrid cry!
O thrilling shriek of wildest agony!
O angel legions, dazzling white!
O dead, arising at the sight!
O voice above the loudest trumpet blown!
O Christ, thy thunder tone!
Calling thy myriad myriads from the grave.
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With ecstasy
And hallelujahs sweet,
O Savior, Thee!

From every voice, with one accord,
It is the Lord! It is the Lord!
And full in every raptured eye
His image shines resplendently!
O long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face!
With all the armies of the sky
We shout thy glad Epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord, alone!
For thou art He who once was slain.
And we are now to share thy reign,
For thou hast washed us in thy blood,
And made us kings and priests to God!
O silver angel-trumpets clear,
Uplift the joy from sphere to sphere!
O saintly voices, sweet and strong,
Roll through eternity along
The thunder of redemption-song!

H. GRATTAN GUINNESS.

Waterloo, Eng., March 10th, 1863.

For the World's Crisis.

ETERNAL LIFE.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

A knowledge of God, and of his Son Jesus Christ, is essential to the attainment and enjoyment of eternal life. The importance of this knowledge is clearly stated by the Savior and his apostles.

Peter, in his second general epistle "to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," prays that "grace and peace be multiplied" unto them, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the *knowledge of him that hath called us to glory and virtue.*" And he proceeds to show, that it is by means of this knowledge that all the great and precious promises become ours, whereby we are made partakers of the divine nature, having escaped the corruption that is in the world through lust.

Satan, being fully aware of the value of this knowledge, of its great power over the human heart, seeks to shut it out from the mind by means of unbelief, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "God, who commanded the light to shine out of darkness, hath shined in our hearts," for what? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 4, 6. By means of this light shining forth from the person of Jesus, and illuminating our hearts with the knowledge of his purposes in Christ, we are guided into the way of eternal life; hence the efforts of Satan to blind the minds of those who believe not, so that they may wander on in darkness, and perish at last without hope.

So highly did Paul esteem the acquirement of this knowledge, he cheerfully counts "all things but loss for the *excellency of the knowledge of Christ Jesus.*" In harmony with the text is the language of John: "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and *eternal life.*" 1 John 5: 20.

The unbelieving world are in a state of ignorance, destitute of this essential knowledge; consequently in a condition of death. The apostle Paul describes their condition thus: Walking in the "vanity of their mind, having the understanding darkened, *being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.*" Who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. *But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus.*"—Eph. 4: 17–21. Those who have been taught of God, and have obtained a knowledge of him and his Son Jesus Christ, have "put off the old man, which is corrupt, and have put on the new man, which, after the image of God, is created in righteousness and true holiness.

Again, we have another description of the condition of those who remain in a state of ignorance, a fearful description of their awful degeneracy, as the result of their *not liking to retain God in their knowledge.* For this cause "God gave them over to a reprobate mind, ... being filled with *all unrighteousness*, fornication, wickedness, covetousness, maliciousness; *full of envy*, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, *but have pleasure in them that do them.*"—Rom. 1: 28–32. Such are treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds. What will be the retribution of such ungodly deeds as we have enumerated? "Indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "When the Lord Jesus shall be revealed . . . in flaming fire, . . . taking vengeance on them *that know not God*, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. 1: 7–9.

How awfully fearful, then, is the doom of those who say to God, "*Depart from us, for we desire not the knowledge of thy ways.*" But the question arises, How shall we attain to this knowledge of God and his Son Jesus Christ, which is essential to eternal life? That the natural man, by his own unaided powers, cannot attain unto this knowledge, is evident from the teaching of the Holy Word. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; *neither can he know them*, because they are spiritually discerned." "It is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." What then? Are all in a state of ignorance respecting the riches of the inheritance laid up for the righteous? No. The heart of the unrenewed man is here meant, for he apostle goes right on to say, "*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.* . . . Now we (saints) have received . . . the Spirit which is of God, *that we might know the things which are freely given to us of God.*"—1 Cor. 2.

Here we have clearly set forth the condition of the unilluminated mind—the benighted understanding—the unrenewed heart. They are without the knowledge of the glorious things laid up for the saints of God. They comprehend not their excellency, and see in them no attractions. By what means, then, shall this knowledge be attained? The prayer offered by the apostle Paul for the Ephesian church affords a clear and comprehensive answer to this question. "Wherefore I also . . . . cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you *the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.*"—Eph. 1: 16–20. Thus we see it is through the illumination of the Spirit of God, that Spirit which "searcheth all things, yea, the deep things of God," that we attain to the knowledge of the inheritance. "The things of God knoweth no man, but the Spirit of God"; i. e., without the revelation of the Spirit no knowledge can be obtained of divine things, and for this cause we have, says the apostle, "*received the Spirit which is of God, that we might know the things that are freely given to us of God.*"

When Peter made this confession of faith in reply to our Lord's question, "Thou art the Christ, the Son of the living God," Jesus said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." A divine revelation was needful to convince Peter of this important fact.

Paul says that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. It is a truth the Holy Spirit alone has revealed to mankind. By this we do not mean that every man must have it written on his heart by the direct operation of the Spirit. The revelations made to us in the Scriptures are from the Holy Spirit. "Holy men of old spake as they were moved by the Holy Ghost." [illegible]

God." We trace the revelations of the Spirit from the Fall to the closing book of the New Testament. But we do wish to be understood as teaching that those revealings of the Spirit through the written word need to be attended by the illumination of the Spirit to the benighted mind of the natural man, in order for them to be rightly comprehended. This is evident from what we have already quoted, and other testimony might be added.

The Savior told his disciples that when the Comforter, which is the Holy Ghost, was come, he would guide them into all truth; "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he shall show it unto you." It was thus a knowledge of God and Christ was to be acquired. And in this we see the excelling glory of the ministration of the Spirit above all other. That Spirit which searcheth all things, exploring the deep mines of God's wisdom, knowledge and grace, was able to take of those riches and show them unto every one of Christ's disciples. Under the dispensation of the law, a knowledge of God could not be universal. It was manifested only through the Sinaic thunders, lightnings, and earthquakes, and the mystic shadows of the symbolic ritual. How very imperfect and limited were such revelations of God and his Son Jesus Christ!

The manifestations made of Deity under the old dispensation were calculated to impress the mind with a sense of his great abhorrence of sin, and strict justice in vindicating his law, rather than with a view of his exceeding love for a perishing world. By the death-penalty inflicted as the consequence of one transgression, he had shown that the guilty could not escape punishment. By the sin-cursed earth, and all the vast evils resulting from the fall of Adam, sin was manifest as a thing of momentous account in God's sight.

By the deluge, sweeping from the face of the earth the entire race of ungodly men, sparing only eight souls, who alone had faith in God's word, he manifested his hatred of sin, and respect of holiness. By the fiery tempest, destroying the vile inhabitants of the cities of the plain, he gave another exhibition of the same traits. By the plagues sent upon Egypt; by the overthrow of Pharaoh's host; by the fearful punishments that were awarded to the rebellious Israelites—the fiery serpents and pestilence; by the forty years wandering in the wilderness, we see clearly evinced the dreadful character of sin, and the certain doom awaiting the transgressor. The Old Testament Scriptures abound with such illustrations of this fact, yet we can trace mercy's steps all the way, though but dimly seen.

Truly deplorable was the condition of the world when the glad shout broke upon the stillness of night from the angelic host,—"Glory to God in the Highest! Peace on earth, good will toward men!" To the shepherds who were watching their flocks was the glad announcement made—"Unto you is born this day, in the city of David, a Savior, which is Christ the Lord!"

For centuries God the Father had been working among the nations of earth, and dimly revealing his glorious attributes; and now Christ, the only begotten, the embodiment and impersonation of the Deity, comes in human form, possessed of like passions with us; he comes to suffer and sympathize with humanity, to take upon himself human woes and sins, and pour out his blood as a sacrifice for man's redemption. He comes to reveal the Godhead more clearly to mortals; to present Divinity in a more benign aspect; to assure the perishing sinner of a Father's love for them, his will to save and exalt them to an equal position with his own Son, making them first righteous, then heirs of the kingdom promised to David's successor.

God was now made manifest in the flesh, and adapted himself to the capacity of the poor, lowly, and ignorant sons of men. Says Jesus to one who said to him, "Show us the Father," "Have I been so long time with you, and yet hast thou not known me, Philip? *He that hath seen me, hath seen the Father.*" How? "Believe that I am in the Father, and the Father in me." "If ye had known me, ye should have known my Father also." "The words that I speak unto you, I speak not of myself; *but the Father that dwelleth in me, he doeth the works.*"

O! how often has the trembling heart, weighed down with a sense of short-comings and imperfections, feared to approach unto the Father, viewing him as one far distant and disposed to frown upon us with displeasure, while we fled to Christ as a sympathizing friend, who could be touched with the feelings of our infirmities, having been tempted in all points like unto us. But the tender love, the affectionate words of sympathy and comfort spoken by Jesus, the gracious invitations to come to him with all our sorrows and cares, the sweet promises of help; all, all are but the outgushings of the Father's great heart of benevolence, poured forth to us through the medium of his Son.

We see perfectly exemplified in Christ the character of the Eternal Father—his disposition toward his erring creatures. Do we admire the noble spirit manifested by the father of the returning prodigal? That is a revelation of God's disposition toward his repenting ones. If, then, we would know the only true God, we must become acquainted with his Son, whom he hath sent. We must study his character as it is unfolded to us by the Evangelist. But we must not study it unaided by the Spirit's influence. To the third person in the Godhead we are indebted for the true comprehension of Christ. We are living in the dispensation of the Spirit. It is a far more glorious manifestation than the two that preceded it. Through the various manifestations of God in other times, but little was known of him! He was but dimly revealed and comprehended through the mystic symbols, though there were at times bright glimpses vouchsafed of his glory, as it beamed forth from between the cherubim. But oh, how limited! Few, very few were privileged to behold it. And to only one nation was committed the lively oracles.

When Deity became incarnate, the light shone forth more clearly, imparting greater knowledge in the person of Jesus Christ. Still this was limited. Few, comparatively, could gaze upon this impersonation of God, and listen to his words of wisdom. The world was yet in darkness.

Jesus finished the work given him to do, and ascending on high sent forth the Spirit, which, untrammeled by humanity, could go forth on its world-wide mission, illuminating every benighted mind, and imparting knowledge to all. Is not this in harmony with the written word? "The manifestation of the Spirit is given *to every man* to profit withal." "He shall reprove *the world* of sin, of righteousness, and of judgment." John says of Christ, "That was the true light, that lighteth *every man* that cometh into the world." That general illumination could not have been during his personal sojourn upon earth. It is the mission of the Spirit to present Christ to the minds of the world at large, revealing their sins, and directing the attention to him as their sacrifice and Savior. It accompanies the written word; that word, inspired by its influence, is rendered luminous by its teachings, and the preached gospel is made effective unto salvation by its divine power.

Human instrumentality can speak only to the outward ear, but the Spirit of God utters its voice in the heart, and awakens the slumbering conscience, revealing by its searching light the secret sin and hidden depravity. It makes intercession for the saint with groanings unutterable, and helpeth their infirmities. God knoweth the mind of the Spirit, for he maketh intercession in accordance with his will. By its influence the heart is sanctified through the truth, and the love of God shed abroad therein. By it the child of God is assured of his acceptance, and sealed unto the day of redemption. It is the earnest of his inheritance, the pledge of future bliss. The baptism of the Spirit imparts unction and power to the testimony of Christ's witnesses.

This is the well of water springing up in the believer's heart, even unto everlasting life. Eternal life is promised only to such as have that saving knowledge of God and his Son Jesus Christ, which is acquired by the enlightening influence of the Holy Spirit, directing to a study of his character as revealed in the Scriptures which are able to make wise unto salvation. "Search the Scriptures, for in them ye (think) ye have eternal life," said Christ to the Jews. To the believing heart there is made known the knowledge of eternal life by the word of God, and the only source from whence this everlasting life is derived; viz., *Jesus Christ.* He says, "I give unto them (his sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

When will this eternal life be given to the sheep or true followers of Christ? "When the Son of man shall come in his glory, and all the holy angels with him." Then "he shall set the sheep on his right hand, but the goats on the left." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment, *but the righteous into life eternal.*"

Here we have the answer given direct from the lips of Jesus that it is when he comes in glory, and sits upon his throne of glory, he gives unto his sheep eternal life; and they shall never perish, neither shall any man, nor Satan even, be able to pluck them out of his hand. "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." The state of man by nature is one of death. He is alienated from the life of God, dead in trespasses and sins; living in pleasure, they are dead while they live, and they have in them no germ of life; and unless they accept of the life offered to them in Christ, they must forever remain in a state of death; they shall never see life. Not that they shall never be raised up from the grave; that is not the idea; but their condition is unchanged; they remain destitute of spiritual life—still dead in trespasses and sins, while the wrath of God abideth on them forever.

The one who has heard the call of the Spirit of God saying unto him, "Awake! thou that sleepest, *arise from the dead*, and Christ shall give thee light!" and obeyed that call, has passed from *death* unto *life*. They have received into their hearts the living word, and being begotten of this incorruptible seed which liveth and abideth forever, they are heirs of that eternal life which God hath promised unto all them that obey him.

Of this fact they need not be in doubt. "*We know*," says John, "that we have passed from death unto life, because we love the brethren. He that loveth not his brother, *abideth in death.*" And another thing they know: "And we know that the Son of God is come, and hath given us an understanding, *that we may know him that is true*, and we are in him that is true, even in his Son Jesus Christ. *This is eternal life.*"—1 John 5: 20.

M. D. W.

PRAISE.—There is a commendation which affords me an exquisite satisfaction; I mean a commendation which flows from an unaffected love of goodness, and from a desire to confirm it. Such commendation confers more honor on those who give than on him who receives it, and shows him that he has a place, not in the admiration of a superficial mind, but in the affections of a good and pure heart.

THE TIME QUESTION.—NO. 3.

THE JUBILEES FORTY-NINE YEARS APART,—NOT FIFTY.

Having clearly shown the chronological location of the first jubilee, and having subsequently counted an intervening space of forty-nine years from jubilee to jubilee, thus proving that A. D. 1868 is a jubilee year, it may be well to notice an erroneous impression imbibed by some, that a space of fifty years intervenes between the jubilees. The scriptural facts are these:

I. "The seventh year shall be a sabbath of rest unto the land. . . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee *forty and nine years.* THEN shall thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month [in this forty-ninth year]; in the day of atonement shall ye make the trumpet sound throughout your land. And ye shall hallow the fiftieth year." (Lev. 25: 4, 8, 9, 10.) Thus it will be seen that the jubilee does not begin with the *end* of the forty-ninth year, but in the seventh month of the forty-ninth year, on the tenth day of the month, running several months into the fiftieth year.

II. As the jubilee is one year long, and does not begin with the first month, like the other years, but begins on the tenth day of the seventh month, *it must take in a part of two ordinary years*, and therefore cannot be *wholly* identical with either the forty-ninth or fiftieth year, but is called "the fiftieth year," as it extends beyond the forty-ninth.

III. The provision "*for three years*," to be made each sixth year, for the sabbatical year, (that is, to last through the sixth and seventh and till they should "*sow the eighth year*" and reap the crop), being the same for the *seventh* sabbatical year as for the *previous* sabbatical years, (Lev. 25: 20–22), is proof that we are correct, as the ending of the jubilee would be in the seventh month of the year in which they were commanded to "sow," before their sowing time arrived,—thus not infringing upon their sowing time, nor requiring any different arrangement than for the ordinary sixth and seveth years; *whereas*, if the jubilee had begun with the first month of the fiftieth year, or on the tenth day of the seventh month of the fiftieth year, *a four years' supply* would have been requisite prior to the seventh sabbatical year, while such an arrangement never was given in the Bible.

IV. The jubilee, embracing a part of two years, allows the ordinary years, beginning with the first month, to proceed uninterrupted; that is, the regular course of the series of seven years is not discontinued till the jubilee is past, for the jubilee is situated between no two years, and therefore belongs to a distinct series.

V. As "the fiftieth year," (beginning on the tenth day of the seventh month), does not begin at the *termination* of the forty-ninth year, it will not help the matter to assume that it begins on the tenth day of the seventh month, *the year after* the forty-ninth, for then it would be a part of the fiftieth, and a part of the fifty-first, as really as it was a part of the forty-ninth and a part of the fiftieth in the other case, besides leaving a vacancy uncounted, and placing the jubilees *several months over* fifty years apart.

VI. Finally, only by allowing forty-nine years from jubilee to jubilee, as plainly given in the Bible, can we make the "*thirtieth year*" of a jubilee cycle synchronize with the "fifth year of the captivity," as given in Ezek. 1: 1, 2, where "the thirtieth year" of nothing else can be meant.

All is now clear, and it can no longer be doubted that 1868 is a jubilee year. The jubilee trumpet will "sound throughout all the land," and wake the dead saints, if our reckoning is correct, in 1868.

That every one may clearly see the point, we will give a table of jubilees, locating the first forty-nine years from the giving of the law on Mount Sinai, which required the observance of seven sabbatical years, occurring once in seven years, and also requiring the jubilee to *begin in the seventh sabbatical year*, on the tenth day of the seventh month, (see Lev. 25th chapter, and Ex. 21: 2, with the preceding chapter); thus, according to our chronology, placing the first jubilee B.C. 1563.

TABLE OF JUBILEE YEARS.

Jubilee		Jubilee	A. D.
1st jubilee, B. C.	1563	37th jubilee, A. D.	202
2d " "	1514	38th " "	251
3d " "	1465	39th " "	300
4th " "	1416	40th " "	349
5th " "	1367	41st " "	398
6th " "	1318	42d " "	447
7th " "	1269	43d " "	496
8th " "	1220	44th " "	545
9th " "	1171	45th " "	594
10th " "	1122	46th " "	643
11th " "	1073	47th " "	691
12th " "	1024	48th " "	741
13th " "	975	49th " "	790
14th " "	926	50th " "	839
15th " "	877	51st " "	888
16th " "	828	52d " "	937
17th " "	779	53d " "	986
18th " "	730	54th " "	1035
19th " "	681	55th " "	1084
20th " "	632	56th " "	1133
21st " "	583	57th " "	1182
22d " "	534	58th " "	1231
23d " "	485	59th " "	1280
24th " "	436	60th " "	1329
25th " "	387	61st " "	1378
26th " "	338	62d " "	1427
27th " "	289	63d " "	1476
28th " "	240	64th " "	1525
29th " "	191	65th " "	1574
30th " "	142	66th " "	1623
31st " "	93	67th " "	1672
32d " "	44	68th " "	1721
33d " A. D.	6	69th " "	1770
34th " "	55	70th " "	1819
35th " "	104	71st " "	1868
36th " "	153		

If the jubilee ushers in the deliverance of God's people from death and mortality, as we nearly all believe, the coming of the Lord to raise the "dead in Christ" must take place in 1868, or not till forty-nine years later. But the signs of the times forbid the passing of forty-nine years more; hence, we look to 1868 for the Lord's coming.

The jubilee trumpet will sound "*in the day of atonement*," when our great High Priest shall come out of the "Holiest" to bless the waiting people, and pronounce the atonement completed, on the tenth day of the seventh month, when the great antitypical "feast of tabernacles" will be joyfully observed by all the saints, in their "*chambers*" above, for seven prophetic days, "until the indignation be overpast," and the earth be purified, or made "new" from the melting conflagration; thus will the saints of all ages sweetly commemorate their escape from an Egyptian world and the bondage of mortality. Happy jubilee!

"That speaks the *krisis* ended"

in 1868. Our prospective "possessions"—immortality, eternal life, and untold felicity—will then be ours, and the kingdom of Christ be organized, Christ being inaugurated king, and the saints being constituted subjects, there waiting in their chambers "till the indignation be past," and their polluted territory be purified, or "the sanctuary be cleansed" in 1875. Soon—

"The jubilee proclaims us free,
O! hail happy day."

WM. SHELDON.

—*Voice of the West.*

For the World's Crisis.

THE TIME QUESTION.

I find much said by Adventists against setting the time for the end of this dispensation. There have been so many failures in the past attempts, they are afraid future attempts will be as the past have been. It may be so, yet God set the time for the first Advent, and it was fulfilled; and Paul said (Eph. 1: 10), "In the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The evidence to me is conclusive that the time of his glory is as positively foretold as that of his suffering. 1 Pet. 1: 10—12. Those times were given for the benefit of the church. 2 Tim. 3: 16, 17. But the time can be of no benefit unless it can be understood before its fulfillment. Everything in church and State, the world over, agrees with the prophetic description of their character and condition at the end of time.

The fulfillment of God's word in the past shows that he meant what he said, and said what he meant. Therefore it is reasonable to me that God should raise up some man or men to bring out the true chronology of the world, and show where those times begin; thus we can know where they end. If Bro. Thurman is the favored one to do it, Amen. This is the time for some to say, like John the Baptist, The time is fulfilled and the kingdom is at hand. Let us be cautious and not go too fast, but, above all, let us not be too slow.

I have been waiting on the Lord for light on this subject for years, with the assurance that there would be light on this subject soon. Over twenty years some of us have been watching and waiting, and have been often blessed in so doing. God says those are blessed who wait for him. I hope to live to see the end. With the present light it seems that 1868 cannot pass without bringing the glory of the great God and our Savior Jesus Christ. For this great event let us all live and act, carrying out the spirit of the angelic song, "Glory to God in the highest, and on earth peace, good will to men." Then when the Master comes he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Peace be with all those that love our Lord Jesus in truth.

Rutland, Vt. MATTHEW BATCHELOR.

For the World's Crisis.

"CHRIST OUR LIFE."

If your views of man's mortality and immortality are correct, then we have a perfect solution of what has been regarded a very difficult class of scriptures.

1. In 1 John 1: 5, we have the birth of this immortal life: "Whosoever believeth that Jesus is the Messiah, is born of God."

2. The testimony of this Life: "He that believeth on the Son of God hath the (testimony) in himself. . . . And this is the record, that God hath given to *us* (christians) eternal life, and this life is IN his Son. *He that hath the Son, hath life; and he that hath not the Son of God, hath not life*. . . That ye may know that ye have eternal life." See vers. 9–15.

3. Now we reach the passage that under the old, so called, orthodox view, together with the whole class corresponding with it, has been justly regarded very difficult: "*There is a sin unto death: I do not say that he shall pray for it.*" Ver. 16. This sin unto death is the willful act of one "*who has been enlightened*" (Heb. 6), a true disciple, a believer in Jesus, as above, deliberately denying "the Lord that bought him," and thus "bringing on himself swift destruction" (2 Pet. 2: 1); "For if we sin willfully after we have received the knowledge of *the* truth, there remaineth no more (or *other*) sacrifice for sin." "Of how much sorer punishment shall he be thought worthy WHO HATH TRODDEN UNDER FOOT THE SON OF GOD, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing." Heb. 10. If those enlightened and who afterwards shall have fallen away (Heb. 6; the participles here are all in the past), it shall be impossible to renew them again to repentance; for "they crucify to themselves the Son of God afresh." Thus have we the solution to THE "sin unto death," as also seen by the context in the chapter under consideration. For "we know that whosoever is born of God sinneth not" (thus unto death, by denying his Son); but keepeth himself; . . . for we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Vers. 18–20.

4. Now, Bro. Grant, my mode of argument on this whole connection of thought is this: 1 John 5: 11, 12:—"And this is the (testimony), that God hath given to us eternal life, and this life is IN HIS SON." Ver. 11. [illegible] If eternal life is in his Son, it is not out of his Son, and lying in his [illegible] nothing distinct from being out of his Son; but the apostle has himself fixed his position immovably. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Ver. 12.

5. But where has God given, as the testimony referred to in verse 11, that he hath given us christians only life in his Son? Ans. Matt. 16:—"Simon Peter said, Thou art the Christ, the Son of the living God." Jesus said, "Man, hath not revealed it unto you, but my Father which is in heaven. And I also say unto thee, that thou art Peter (compare Rom. 10: 9, 10), and on this rock I will build my church (compare 1 Cor. 3: 11), and the gates of *death** shall not prevail against it." (Compare Acts 2: 23, 24.) And see also John 5: 23 and on; "Verily I say unto you, he that heareth my word, and believeth on him that sent me, HATH ETERNAL LIFE (and cometh not to *judgment*, but passeth from *death* INTO *life*)"; and John 11: 25, 26:—"Jesus said unto her, I am the resurrection, and the *life*; he that believeth in me, though he were dead, yet shall he live. And WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE"; and also 1 John 3: 14:—"We know that we have passed from DEATH unto life." See also Rev. 20: 4, 5, where we shall see the consummation of this glorious resurrection life. "And I saw thrones, and they sat on them, and judgment was given unto them; and I saw the souls of them who had been beheaded for (THE TESTIMONY) of Jesus, even (the Greek word having its force of "even" here, must here be so translated) for the word of God; and which had not worshiped the beast, nor his image (which shall now soon be made to speak,—likely a speaking statue of the first Napoleon, by Napoleon III. See Rev. 13: 15); neither had received (ITS) mark on their foreheads, or in their hands; and they LIVED AND REIGNED with the Christ a thousand years. . . . THIS IS THE FIRST RESURRECTION (compare Phil. 3: 11); on SUCH the SECOND DEATH hath no power (and this is the meaning of John 11: 26), but they shall be priests of God and of Christ, and shall REIGN with him a thousand years."

Truly indeed, Blessed and holy is he who hath part in this resurrection! Happy, thrice happy he! Here is the fruition of his passing from death unto life! O, how glorious! How my heart warms with immortal joy! If, then, brethren, ye be risen with the Christ, seek the things that are above,—for ye have died (your old manhood has died; compare Rom. 6: 3–6), and your life is hid with Christ in God. When Christ our LIFE shall be manifested, then will ye also be manifested with him in glory. Col. 3.

N. S. BASTION.

* In Homer, *hades* is used only as a proper noun, and one of its meanings is death as personified.

For the World's Crisis.

"COMING EVENTS CAST THEIR SHADOWS BEFORE."

This is true to a certain extent. For instance, when the event is a dark one, it foreshadows darkness. When the event brings light, of course light precedes it, like the dawning of day before the rising of the sun. So, methinks, will be the dawning of our eternal day; bright gleams of light and truth ere "the Sun of righteousness shall arise with healing in his wings." The light is obscured to us only when some opaque body comes between us and the sun, causing a shadow to fall upon us; so we walk in darkness.

The beloved apostle Paul tells us, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." We are all the children of light, and the children of the day. Jesus said, "While ye have light *believe* in the light, that ye may be the children of light." Now if any are hugging a baneful error to their hearts, and saying, this is new light and new truth, and at the same time do not emit the first ray of light, and hate their brother, who really cannot see any light there, the apostle John says, "he is in darkness, even until now. . . . Darkness hath blinded his eyes." How important, then, that we obey the Savior, and walk while we have the light, lest darkness come upon us. Not only *believe* the light and *walk in it*, but *hold it up*, so that others can see and believe, and receive it, if they will. Freely we have received now; let us as freely give.

How I love to give God the glory for the true light that is now shining on his blessed word. Not act as though by our own power or holiness, we had found it all out; remembering that "God, who commanded the light to shine out of darkness, hath shined in our hearts. I am glad the spirit and power of God attends the preaching of his word, when it comes warm from a heart, made new by the blood of Jesus Christ. I am glad God knows *what* meat to give and *when* to give it—in due season, that his children may be fed and "grow" thereby "in grace and the knowledge of our Lord and Savior Jesus Christ."

Come, "Children, have ye any meat," due the church down here? If ye have, do not withhold it—as you value eternal life. Let us have it just as God gives it to you, that he may be glorified, you blessed in feeding, we in eating, that we may all soon be glorified together.

L. A. DUBOIS.

PLAIN PREACHING.—Dr. Erasmus Alberus, when departing from Brandenburg, asked Luther how he ought to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonality. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain, unlearned people, and that pleases all parties. If I know Greek, Hebrew, and Latin languages, I reserve them for our learned meetings, where they are of use; for at these we deal in such subtilties and such profundities that God himself, I wot, must marvel at us."—*Michelet's Life of Luther.*

For the World's Crisis.

THE ITALIAN MISSION.

DEAR BRO. GRANT:—Through the grace of God I have the privilege of sending you my monthly report for October. The first of the month we had much rainy weather and I took a severe cold which affected my lungs, that were somewhat overtasked, and I was quite unwell for several days. My health has since been better, through the mercy of our Heavenly Father, so that I have been able to labor in his vineyard as I fervently wished to do. Still I have found it necessary to be very careful, especially of my lungs and throat, and to speak less frequently in public than I had done the two preceding months. I have preached during the month twenty times, principally upon the Signs of the times, Gospel repentance, Sanctification and Watching as children of the day and not of the night, as the true remnant church of God waiting for the coming of our Master. My labors have been abundantly blessed and our meetings are well attended and solemn. Some good old Vodois sisters give their aid to this work, by visiting from house to house, and calling upon the people to "come and hear the truth," and many give glory to God, that this light has come to them just at this time when they so much need it. We believed ourselves directed by the Spirit of God, in coming here, and we praise his holy name that we were not deceived.

We are well satisfied, by our experience of the past four months, that it is in accordance with his will that we came to Italy. Our great enemy has not been unmindful of us, he has used his power to crush us. We have had many trials resulting from our lack of what is so necessary in the present state—money. The 10th of Oct. I was troubled by creditors, who are the faithful followers of the National Ministers, who are *not* our friends, but my mind was calm; for I felt a firm confidence, that God who has called me, as I believe, to this field of labor, would not forsake me in my extremity. I left all my cares in his hands, believing that he would provide for us. Early the morning of the 11th I was informed (contary to custom) that there was a letter for us at the post-office. It proved to be from Bro. Thorp of Leeds and contained an order for £8, 5.s for the mission (30s. from Bro. Joseph Curry, 10s. from Bro. Gargath, both of Liverpool, and £6, 5s., from the church of Leeds, Eng.) We paid at once our most pressing debts, and provided for our immediate wants with fervent gratitude to our Heavenly Father who had manifested his care for us so signally, and have since prosecuted our work with fresh courage.

Oct. 24th our hearts were cheered anew by receiving three numbers of the "Crisis of Sept. 20th, 27th and Oct. 4th. I had received no others since the large package that reached me Sept. 1st, containing all the numbers from May to Aug. 9th. In those of Sept. 20th and Oct 4th I notice donations for this Mission, for which we return our grateful thanks to the kind donors. We see by it that our dear American brethren and sisters still continue to extend their charity to their European brethren, who are in darkness and who so much need all the light that shines from the word of God at the present time. I believe that all those who have given of their substance to aid in spreading the light of truth in this region, will be abundantly blessed in their deed and never regret it. If I might be permitted to make a suggestion to the christian friends who will read these lines, I would suggest that if each brother and sister would send to the office of the Crisis twenty-five cents a year for this Mission, with the blessing of God, much good might be done here, and no one would feel the poorer for their offering. I consider it very important that tracts should be published in French, Italian and Slavonian languages at once, and spread through all this region by the means of good evangelists, colporteurs, and otherwise. Dear brethren and sisters, let us remember, that "time is short" and we cannot stand idle in this extensive vineyard of our Lord, but must labor that all may hear that Jesus is soon coming and be without excuse at the last great day.

Dear brethren, go forward vigorously in your great work; let the Pope and the Devil tremble, and the holy angels rejoice. Pray for us! May God bless you all abundantly. Amen. Yours faithfully,

M. B. CZECHOWSKI.

La Tour Pelice, via. Turin, Italy, Nov. 1st, 1864.

ITALIAN MISSION.

Previous donations	$254.15
A. Moshet pd.	1.00
M. C. A. pd.	2.00
Friends near Fonthill, C. W. ($3 Canada bills) pd.	4.24

For the World's Crisis.

THE NEW PRESTON TENT MEETING.

The meeting held at New Preston, Ct., in September, was one of the best that I ever attended. The Spirit of the Lord was present to lead, and all the children manifested a disposition to be governed by the word and Spirit of God. Sinners were convicted, and some backsliders were reclaimed. Some of the "standing order" felt bad because we were preaching right in their midst what they deemed heresy. One lady, a member of the church, hired a poor, ignorant man, giving him two dollars, I understood, to blow a tin horn to disturb the meeting; but the brethren trusted in the Lord, and gave him glory for the promise that "all things work together for good to them that love God."

Brn. Ross, Gardner, and others, preached the word to the edification of the church. On Sunday four were baptized,—one of them had waited more than twenty years to get better before he went forward in this ordinance of the gospel; and although he had waited so long God blessed him in the discharge of this duty, and, like the eunuch that we read about in the "old family Bible," he was enabled to go on his way rejoicing.

It was thought best by the brethren and sisters to hold a campmeeting on the same ground the first week in September, 1865, if the Lord does not come before, and the following brethren were appointed a committee of arrangements: H. J. Whitehead, J. Ackerman, H. Baldwin, C. Reynolds, H. M. Bowles.

A meeting was also appointed to be held on the same ground the fourth of July next, if the Lord permit. The truth is taking deep root in that region of country and I pray that it may spread and a large company be gathered into the fold of Christ. Amen.

C. GOODRICH.

The World's Crisis and Second Advent Messenger.

Boston, Tuesday, Nov. 22, 1864.

BATH.

Our meetings in the city of Bath, Me., were very interesting, although held during the most unfavorable week during the year, as we commenced on the evening of the day of the Presidential election, when the political excitement was very high. The weather too was very unfavorable; but we had large audiences, and excellent attention. We found some excellent brethren and sisters there, who are real workers in the vineyard of the Lord. Brn. R. R. York, H. D. Reed, and Douglas, were present and rendered efficient service in the meetings. Two requested prayers and others were deeply interested. There is good reason to believe that some new ones will embrace the truth, and be saved.

COMMENCEMENT OF THE 2300 DAYS.

In Dan. 8: 14, we learn that the scenery in Daniel's vision of the eighth chapter is to continue 2300 days. In the last number of the Crisis it was shown that these days represent 2300 *years*,—each day for a year. The question before us now is, where do they begin and end? This point is not explained to Daniel in the 8th chap., hence he says at its close, "I was astonished at the vision, but none understood it." He had this vision "in the third year of the reign of king Belshazzar," the last king of Babylon, who is said to have reigned "two years and about three months."

"In the first year of Darius, . . . Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9: 1–2. He then commenced his prayer, which is continued till Gabriel appeared again to give him "skill and understanding" concerning "the vision" of the 8th chapter. And as the instruction of the angel is in relation to *time*, we must conclude that this is what Daniel did not understand in the vision. It appears that Daniel thought the 2300 days might be closing up with the termination of the seventy years of desolation. But to correct such view of the subject, the angel says, "understand the matter and consider the *vision*." Dan. 9: 23. When Daniel began to "consider the *vision*," he would see at once, that it was not fulfilled when the seventy years of desolation, and the captivity ended; because the Medo-Persian kingdom, as symbolized by the "ram," had just commenced; and the Grecian kingdom, represented by the goat, as events have shown, was between one and two hundred years in the future; hence the 2300 days were not literal, but symbolical; i. e., 2300 years, and but just begun.

After calling the attention of Daniel to that part of "the vision" which he had come to explain, he says: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."—Dan. 9: 24. As *time* is the burden of the angel's instruction, we think it is clear that his second visit was for the purpose of giving instruction relative to the 2300 days. This appears very evident, when we consider the literal meaning of the original word rendered "determined." Dr. Hale, the noted chronologist, says:—"The word which is translated 'determined,' is found only in Dan. 9: 24. Not another instance of its use can be traced in the Hebrew Testament. It has the single signification of *cutting*, or *cutting off*."

As no other period but the 2300 days of Dan. 8: 14, had been given, it follows that the seventy weeks were cut off from them; and, consequently, they must commence together. But we cannot cut off *weeks* from *days* till the weeks be reduced to days. In seventy weeks there are four hundred and ninety days. As the 2300 days are symbolical, representing 2300 years, then it follows that the seventy weeks, or four hundred and ninety days cut off from them, are also so many years to be cut off, leaving 1810.

We now inquire, where did these periods begin? As the 2300 years cover the entire length of "the vision," till we arrive to the point where it may be said "the sanctuary" is "*cleansed*," it follows, of course, that the period dates from the first *event* in the vision. The vision begins with the work of "the ram;" and his *first* and principal act is expressed in the following language:—"I saw the ram *pushing* westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hands; but he did according to his will, and became great."—Dan. 8: 4.

The word rendered "*beasts*" in this verse is "*ghahy*," an adjective, and occurs 509 times in the Hebrew scriptures, and would be more properly rendered *living*. It is rendered "living," "alive," "lifetime," "liveth," "life," "lived," "lives," "live," 412 times out of the 509, and in the remaining ninety-seven passages may be correctly and sensibly rendered by one of the foregoing words. The most common rendering of the word is "living." It is the word rendered *living* in Gen. 2: 7,—"man became a *living* soul." Also in Isa. 38: 19,—"The *living*, the *living*, he shall praise thee, as I do this day." The last example illustrates its use in Dan. 8: 4: "I saw the ram *pushing* westward, and northward, and southward, so that no" *living*, or living soul, "might stand before him." The word has no reference to a wild beast representing a political government, but to individuals.

We suppose no one doubts that the bear in Dan. 7: 5, and the ram in Dan. 8: 4, denote the same thing,—the Medo-Persian empire. It is said of the bear,—"It raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and *they* said thus unto it, Arise, devour much flesh."—Dan. 7: 5. Let it be observed that it is the *ribs* in the mouth of the bear that say *to it* "arise, devour much flesh." On this point, Bro. Thurman very properly remarks:—

Three ribs are but parts of a skeleton; so the voice must have come from the remains of some already ruined people, who were at that time 'between the teeth,' ready to be crushed by the Persian power. From the book of Esther we learn that a voice for the slaughter of the whole Jewish nation, came from Haman (Est. 3: 9,) who was but a skeleton, or the last of those Amalekites (*Jose. Ant. b.* 11, c. 6. s. 5,) which had been 'utterly destroyed, by Saul.' (1 Sam. 15: 20.) As these ribs were between the teeth, we understand that they were crushed by the bear, and 'they hanged Haman on the gallows.' This is the last we hear of the Amalekites."

It is well known that the governments of this world, as symbolized by wild beasts, are not usually brought into prophecy till they become connected with the Lord's people; hence we find the Medo-Persian kingdom introduced at the time, when Haman, the *last* of the Amalekites, had persuaded Ahasuerus, the king of Persia, to kill all the Lord's children in the one hundred and twenty-seven provinces of the empire. Never before, or since, has there been such a plot to cut off *all* the children of the Lord at *once*. The commandment was, "to destroy, to kill, and to cause to perish, *all Jews*, both young and old, little children and women, in one day." Esther 8: 13. Is is not said the ram was pushing *eastward*, from the fact, we think, that the Jews did not reside there.

It is said the ram "did according to his *will*." After the terrible decree had been issued to kill *all* the Jews, the "will" of the king was reversed, and expressed by an opposite decree in favor of the Jews; and instead of the execution of all the Lord's children, their great enemy, Haman, was hanged upon the gallows which he had caused to be prepared for Mordecai, the Jew. Then the ribs in the mouth of the bear were fully devoured, and thus ended the nation of the Amalekites of whom God had said the time would come to "blot out the remembrance of Amalek from under heaven," because of their bitter persecution of his people.

As it is not found that the Medo-Persian empire was ever "pushing westward, and northward, and southward," at any one time, so that no *government* could stand before it, we think this "pushing" was against the children of the Lord, as just shown; and as this is the *first* and principal deed of the ram, it must indicate the *commencement* of "the vision" which includes events to continue 2300 years; and from this same point begin the seventy weeks, or 490 years that were cut off upon Daniel's "people," and upon the "holy city." "to seal up the vision and prophecy."

Having found the *event* that appears to mark the commencement of the 2300 days and seventy weeks, we now inquire for the *date* of this noted decree, and find it was "in the twelfth year of king Ahasuerus."—Esther 3: 7, 13. According to Bro. Thurman's chronology, Ahasuerus, known in history by the name of Artaxerxes, the son of Xerxes the great, begun his reign B. C. 438; hence his twelfth year would be 426 B. C., which is the year where Bro. Thurman begins the 2300 years and seventy weeks, or 490 days. Beginning at that point, the seventy weeks would end A. D. 65, where the seven years' Jewish war began; which resulted in causing "the sacrifice and oblation to cease," and the destruction of the city; and the 2300 days would end in A. D. 1875.

Bro. Thurman claims that the 1335 days of Dan. 12: 12, begin A. D. 533, and end 1868, at which time our Savior will appear to gather his saints; and that seven years are then employed in keeping the antitype of the feast of tabernacles; during which time the sanctuary is *cleansed*, and prepared for possession by the saints, and their Bridegroom King, at the end of the 2300 days. His chronology also shows that the 6000 years from creation end in A. D. 1875.

OLD READING.

The following free rendering of Rev. 1: 9, 10, is from an old translation, shown us by Bro. Peter Hough, of Cascade, Iowa. The title page was gone, and the corners of the book were so rounded off with use, as to measure about two inches on a circle. We think the book was studied more faithfully than most people read their Bibles at the present day. It was brought from Germany. The passage reads as follows:

"I John, your fellow-christian, fellow-sufferer and fellow-expectant of the future glorious kingdom of Jesus Christ, being in the island Patmos—an exile there for my attachment to the revelation of God, and for my profession of the gospel of Jesus Christ, was, on that day in which our Lord rose from the dead, endowed with the afflatus of the Spirit."

SECRET SOCIETIES.

A brother inquires if we think it right for christians to unite with secret societies?

So far as our observation goes, we are fully satisfied that the less the children of the Lord are associated with them, the better for their growth in christianity. With all such societies, so far as we have any knowledge, the unconverted are more or less connected, and are usually in the majority. They, of course, will have their worldly pastime, when it is expected all the members of the society will be present, and participate in the exercises, which are poorly calculated to advance one in divine life. All the members of such society are considered as *brethren*, whether they love the Lord or the world.

SEAL THE BOOK.

An inquirer wishes to know if the word rendered "seal" in Dan. 9: 24 is the same as in Dan. 12: 4?

The words "seal" in both cases are from the same Hebrew word *ghathom*, which occurs twenty-eight times, and is rendered "seal" twenty-five times, "marked" once, (Job 24: 16), "stopped" once, (Lev. 15: 3), "to make an end" once, (Dan. 9: 24) margin, "seal up." In the last three examples, the word may be properly rendered "seal" as in the other twenty-five cases.

The word is defined by Gesenius, "to seal, to seal up, to close by a seal," "to shut fast, to lock."

It is very clear that the prophetic periods of Daniel were "*closed up and sealed till the time of the end*," for thus it is declared by the angel; hence all efforts to understand these periods before "the time of the end" must prove so many failures. No matter how much learning the men might have who attempted to open the sealed book before the time of the end came, they must all be proved wrong, whenever the seal is removed.

SUNDOWN AT NOON.

In Amos 8: 8, 9, we read:—"Shall not the land *tremble* for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the *sun to go down at noon*, and I will *darken* the earth in the *clear day*." Amos prophesied two years before a noted earthquake, in the days of Uzziah:—"The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake."—Amos 1: 1.

The *trembling* of the land, mentioned in Amos 8: 8, is thought to refer to the earthquake which was to happen in two years from the time of this prophecy. The going down of the sun "at noon," and the darkening of "the earth in the clear day," spoken of in Amos 8: 9, it is thought took place on the day of the earthquake, as great darkness frequently accompanies an earthquake, so as to give the appearance of sundown at noon.

Dr. Adam Clarke remarks on this passage as follows:—"This may either refer to that *darkness* which often precedes and accompanies *earthquakes*, or to an *eclipse*." His own opinion was that the darkened noon was caused by "the *earthquake*."

Bro. Thurman thinks the darkness was caused by an *eclipse*, which happened on the day of the earthquake, in the forty-first year of Jeroboam's reign, July 9th, B. C. 755, at five minutes after seven in the morning. As the sun set on July 8th, at five minutes after seven, at which time another day began, according to Jewish reckoning, twelve hours from that time, or five minutes after seven on the morning of the 9th of July, would be just twelve hours, or the *middle* of a day of twenty-four hours; and as "the evening and the morning were the *first day*," and "the evening and the morning were the second day," and so on to the seventh, (Gen. 1: 5, 8,) Bro. Thurman concludes that when the Lord says, by the prophet Amos, "I will cause the sun to go down at *noon*," that in this case it refers to the *middle* of the day of twenty-four hours, which on the 9th of July, B. C. 755, was at five minutes after seven in the morning, at which time he finds a total eclipse of the sun. The word *tzohar*, rendered *noon*, in Amos 8: 9, occurs twenty-four times, and is rendered once "a window," Gen. 6: 16; once "midday," 1 Kings 18: 29; once "noontide," Jer. 20: 16; and in all the other places, "noon," or "noonday."

We read in Gen. 1; 5, that "God called the *light day*," hence "midday," or "noon," would be the middle of the daylight, or middle of the period from sunrise to sundown. Take an example in 1 Kings 18: 26, 27, 29:—

"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until *noon*, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at *noon*, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when *midday* was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded."

In verses 26 and 27, the word *tzohar* is rendered *noon*, and in verse 29 *midday*. We think there is no room to doubt that the original word is used to denote the middle of the daylight, in all places where it occurs in the Scriptures, excepting Gen. 6: 16, where it is rendered "window;" and as that was to be put "*above*" that is, in the upper part of the ark, in the direction of the sun at "noon," it might be called the "noon" "window."

Bro. Thurman remarks, "We had written our table of chronology before we thought of this eclipse; and as it is found in the right year, we have not altered our chronology a single day to reconcile it with this eclipse."—Chron. p. 76.

In Amos 8: 9, after saying "It shall come to pass in that day, [when "the land" shall "tremble,"] saith the Lord God, that I will cause the sun to go down at noon," he goes on to say,—"and I will darken the earth in the clear day." We see no reason why there might not have been a total eclipse in the morning of that day, at five minutes past seven, and then after that have the sun "go down at noon," in connection with the earthquake. Both events might consistently happen on the same day. Indeed, the word *ohr*, rendered "clear," in Amos 8: 9, is rendered *morning* in Neh. 8: 3,—"And he [Ezra] read therein before the street that was before the water gate, from the (*ohr*) *morning* until midday." The original word occurs in the following passages: "until the morning *light*" (1 Samuel 14: 36;) "by the morning *light*," (2 Samuel 23: 4;) "until the morning *light*," (Samuel 25: 36;) "by the morning *light*," (2 Samuel 17: 22,) "tarry till the morning *light*," (2 Kings 7: 9.) When we consider that the word rendered "*clear*" in Amos 8: 9,—"I will darken the earth in the *clear day*,"—is the same that is rendered *light* and *morning* in the foregoing examples, there is strong evidence in favor of the eclipse in "the morning," or "in the *clear day*;" that is, in the "*clear*," or "morning" of the day, as shown by the astronomical observations. One definition of the word *ohr*, as given by Gesenius, is "*morning light*."

When we look carefully at Amos 8: 9, there appear to be two events mentioned; 1, "I will cause the sun to go down at noon;" 2, "and I will darken the earth in a clear day." A total eclipse was just as likely to happen in the morning of this day, which was darkened at noon in consequence of an earthquake, as at any other time; and both events would make the day a memorable one.

DOUBTFUL INFORMATION.

After our discussion with Eld. Moses Hull, in Lynn, we were informed that some twenty Spiritualists had been shaken in their belief of Spiritualism, or given it up. This statement has since been denied by the Spiritualists. A few days since, we received a note from a Spiritualist, stating that the story was fabricated by one who was "boarding with ——, one of the leading Spiritualists of Lynn," "a lying, drunken, licentious character," who "went about amongst the Spiritualists, circulating the most ridiculous lies that ever come from mortal lips. This woman became disaffected with the Spiritualists, denounced them, and said "she knew of twenty more that had."

Our Spiritualist informant gives proof that this woman has confessed that she told that which was false. We cheerfully make the correction.

THE VOICE OF THE WEST, we are glad to learn, has reached 1000 subscribers. And when we consider it is only about six months since the first number was issued, this is doing well, for these times. Eld. Himes, the Editor and proprietor, now proposes to raise it to 2000, the coming year, which will make it a paying paper. So far, it pays him nothing. We wish him success in this enterprise, as we believe all our readers do, both East and West. Let the 1000 new subscribers be added without delay.

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Nov. 8th. Gold is worth to-day $2.30. Canada bills, $2.20.

THE SYRIAC NEW TESTAMENT. A literal translation from the Syriac Peshito Version. By James Murdock, D. D.

We have a few copies of this work on hand. Price, $2.50. Postage 36 cents.

Address Miles Grant, Boston, Mass.

FROM A NEW SUBSCRIBER.

MR. MILES GRANT:—*Dear Sir*:—I have this day had the pleasure of perusing a copy of the "World's Crisis," sent to my wife by a christian sister of this place, who is now on a visit to her friends in the State of Maine; and I am so pleased with the contents, especially that portion which relates to the great and interesting subject of the second advent, that I take the earliest opportunity to subscribe, and herewith enclose six months' subscription; and should the future members prove as interesting as the copy I have been favored with, I shall make it my business to try to increase your number of subscribers in this place.

I have long desired to have a publication of the kind, and hail it as the harbinger, of at least a restoration of the apostolic mode of building up the Redeemer's kingdom on the earth, and preparing the bride for the speedy coming of the Bridegroom. Yours in Christ,

Pottsville, Penn. T. A. GODFREY.

For the World's Crisis.

NOTICE.

DEAR BRETHREN:—I have need of all that is owing me for books to pay my printer. Please be so kind as to assist me in this my time of need.

I have a few full sets of my works on hand, and desire to dispose of them to meet the expenses of publishing them. Please see notice of books, and make a selection. Perhaps you have a friend that you would enlighten upon the evidences of the coming of the Just One. Perhaps they might do them good. TRY THEM. S. S. BREWER.

Ashburnham Depot, Mass.

For the World's Crisis.

CAUTION ABOUT CELESTA.

Brethren and sisters that are making any arrangements to "flee to the mountains," as they call it, or in other words, that are calculating to go to Celesta, let me say, DON'T BE HASTY. WAIT A SHORT TIME, and you will see something developed that will cause you to remain at home and *serve* GOD, and "wait for his Son from heaven." Wait for the experience of one that has been there and returned, which will soon be published.

A. P. MOORE.

For the World's Crisis.

"THE SIGNS OF THE TIMES."

A friend writes:—"I think it the most *horrid*, *useful* book I ever read; some parts of it actually made me faint and sick while reading them; still I wish every thinking person could have the reading of it. I did not think it possible there could be such fiends in human form, or that there could be such wickedness perpetrated in the earth, as that book describes. O! is not the world already ripe for destruction? How much greater may we need? Truly our God is long-suffering, or he would have destroyed it long ere this."

For sale at this office.

THE NEW TRACT FUND.

We, the undersigned, [illegible] our names [illegible] two DOLLARS to aid the [illegible] in the gratuitous distribution of tracts.

Previous donations	$423.51
Mrs. P. Green pd.	.50
J. M. Stetler pd.	10.00
P. C. Redman (tracts sold)	.50
C. W. Low pd.	.25
Ellen Potter pd.	1.00
A Friend pd.	1.00
Sidney Hall pd.	5.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$363.87
H. W. Baxton (for Chloe) pd.	1.00
Mrs. P. Green pd.	1.00
T. G. Burgess pd.	.70
J. M. Stetler pd.	10.00
Anna Lord pd.	2.00
L. Irish pd.	1.00
M. T. Allen (for Chloe's paper) pd.	2.40
Benj. Gardner pd.	1.00
Two subscribers in Lowell pd.	1.00
L. D. Allen pd.	2.40
E. Potter pd.	.50
A. Lewis pd.	1.00
J. L. Small pd.	1.00
A young Sister pd.	1.00
J. K. Bellows pd.	1.00
Alice P. Axtell pd.	5.00
T. A. Dodd pd.	1.00
Holden, Me. pd.	2.50
O. G. pd.	1.00
Martha R. Nutter pd.	1.00
C. A. R., 2 free subs. pd.	4.00
J. Elkins pd.	1.00
Alice Thomas pd.	6.00

VOICES FROM THE POOR.

FROM A BROTHER UNFORTUNATE.

BRO. GRANT:—It is with a heavy heart that I sit down to unfold to you my condition. I know it has been some time since I have paid you for the Crisis; but it is not because I did not want to, but because I could not. Last year I got Bro. H—— to write to you and state my case, hoping before another year rolled round I should be in better circumstances; but it is the reverse. Sickness and losses prevent.

I am living in the neighborhood of a church and would love to go to meeting, but I cannot for want of decent clothes. I have two children whom I should like to send to Sabbath School, but they have not been to the week-day school for want of decent clothes. I am not lazy. My neighbors all know to the contrary. But it seems that every thing I undertake works against me.

Last winter I bought me a horse and wagon, and took out a peddler's license. I thought I could make something more than a living, but I was mistaken. In about four weeks my horse got hurt in the barn, and died. What to do I did not know. But I got another, and in eight days that was taken sick and died too. Then I gave up peddling, and thought I would try something else. So this spring I took some ground to plant on halves, but the dry weather cut me off; and now, how to get along and support my family and pay for the Crisis, I do not know. I will pay you just as soon as I can; but the paper,—I want it—I love it—it is all the preaching I have; yet I must give it up, unless you see fit to continue it. Your brother in affliction,

Providence Co., R. I. W. H. S.

FROM AN AGED BRO., CRIPPLED AND POOR.

BRO. GRANT:—I enclose $5.00 in part pay for the $9.00 due for the Crisis. I will try to pay the balance as soon as I can; it is all that I can do at present, under existing circumstances. I am now almost seventy-five years old, and am a cripple for life. I have had one of my legs taken off below the knee, and been confined to my house ever since last February, and the most part of the time to my bed, and am alone, with nobody to do anything but my wife. My boy, the only help I had, went to the war, and died there. I wish you would discontinue the paper, as I am not able to pay for it any longer. We have all we can do to procure the necessaries of life, and a heavy doctor's bill to pay. Therefore I hope you will be patient, and remember the poor and afflicted. Yours in hope,

Van Buren Co., Mich. J. S.

Shall it be discontinued, brethren?

The Promise Verified.

A former *free* subscriber, who, though poor, enclosed $2.50 some weeks since, and wished hereafter to become a *paying* subscriber, now writes:—

BRO GRANT:—I wrote you some time ago (Oct. 4th) that I thought best to *pay* for the Crisis and *trust the Lord* for food and raiment. According to his promise, food and raiment have been *added*; and now, seeing the want of others who cannot pay, we feel to *give* as the Lord hath prospered us. On reading the letter from John ——, Jr., who had to saw wood for the wants of six, husband said, "Send two dollars for that man"; so here we enclose it, believing what God promised, "He that giveth to the poor lendeth to the Lord, and that which he hath given will he pay him again." O! we want more faith.

Yours, L. P. HASTINGS.

Morenci, Mich.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

Dear Bro. Grant:—It has done me so much good to read the letters in the Crisis from God's poor, that it seems almost a blessing to have poor ones to breathe out such humble dependence upon God; and as *I* have been refreshed by *them*, so I wish to do what I can, that *they* also may be refreshed by reading our precious paper, the Crisis,—and, for this purpose, I send you $25.00; $5.00 to be sent to Chloe, that afflicted sister in Litchfield Co.; $10.00 for the Poor Fund; $10.00 for the Tract Fund,—and may the Lord bless them, and you, is the prayer of your unworthy brother in Christ, JOHN M. STETLER.

Philadelphia, Pa.

And you, also, Bro. S., for "Blessed is he that considereth the poor. . . . He shall be blessed upon the earth."

Bro. Grant:—Enclosed are 40 cts. toward sending the Crisis to poor Bro. John ——, Jr., the brother who is partially blind, and very destitute of clothing. It is but a little, and it is *all the money I have*, *except two cents*; yet I should not feel right to withhold it. I wish it were more! If he is supplied through the more liberal donations of others, then appropriate to some other as you think best.

More liberal than Zaccheus. He gave the HALF of his goods to feed the poor; and this brother gives ALL that he has,—except two cents.

Bro. Grant:—Enclosed you will find 50c. that will help to pay for some poor sister's paper. I am poor myself, but when I read of others' poverty, I feel for them, and think I am better off, and will do what I can towards paying for the paper they so much love. O, the time will come soon when we wont need papers or books but will see the Lord face to face, and praise him for all he has done for us. Your sister in Christ, D.

Portsmouth, N. H.

Every little helps, sister. To the Lord, who looks at the *heart* that gives, and the means which each HAS to give, the widow's mite is more than the rich man's talent of gold. The greatest givers are the poor, who of their little give much. W. R. H.

From John ——, Jr., the Woodsawyer.

AN ACKNOWLEDGMENT.

DEAR BRO.:—I have received your letter with the enclosed $4.00. God bless you, and those who gave it! It is the Spirit of Christ that leads men and women to do good. Glory to God! Pray for me, that God would give me good sight. Your Bro. in Christ,

JOHN BROWN, JR.

East Walpole, Mass.

Indiana Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Angola	1	Memphis	1
Fort Wayne	1	Rolling Prairie Station	1
Jeffersonville	1	Michianfield	1
Lakeville	1	South Bend?	1
Mishawaka	1	Walkerville	1

A RESPONSE from one who wishes to lend to the Lord:—

"I see you have *two* in this place to whom the paper is sent *free*. If you will send me their names, and they are worthy poor, I will pledge you the $5.00 for them for the year *to come*, myself. I cannot express what I feel for our needy brethren and sisters, and I pray that every one who has the means will not only *feel* for, but *act* now, in behalf of our worthy poor. J. R. M."

——, *N. H.*

For the World's Crisis.

TO THE BRN. AND SRS. IN THE STATE OF NEW YORK.

DEAR BRN. AND SRS.:—Our last Crisis brings to us the fact, that the poor list of our State numbers *sixty-four*, which number, if paid for in advance, at the present rates of subscription, would amount to $160.00. This ought not so to be. In the first place, I am not in favor of sending the paper *free* to every one that wishes it; for there are those who will take advantage of the Society's liberality, and are not willing to make any sacrifice to sustain it, while they are as able to pay for it as for tea, coffee, tobacco, morphene, or any other slow poison.

But there is a class who are worthy. They are the *poor*. They are obliged to make every sacrifice to *live*. We have heard from some of them through the Crisis of late. Of such I would say, as long as the Crisis is published let it be a blessing to them, and let those who are able bear the burden.

There is another class who ought to have the paper *free*,—our ministers,—they who co-operate with us, and are sounding the cry, "Behold, the Bridegroom cometh! go ye out to meet him!" They have all they can do to support themselves and their families.

But how shall we come at this matter? As has been suggested, "let each State provide for its own poor." Let those who are interested refer to the lists of free subscribers in the Crisis, look *after* those in their vicinity, and find out who are worthy to receive it free, and who are not. Let those, also, who are receiving the paper free, search their own heart and see if it does not condemn them for taking the paper *free*, while they are *not* willing to make any sacrifice of unnecessary evils upon *their* part in order to pay for their own paper. I think by this means our poor list may be very much reduced, perhaps one half, which would leave but $80.00 to be paid; and I am thinking there are enough generous hearts who love the truth to pay for all worthy free subscribers.

Some have done nobly, thank the Lord, and I trust they have already been paid richly in blessing for the sacrifice they have made. Let others follow at once, and let the amount be raised. By so doing you can help spread the gospel to the poor. Think how you anxiously wait the arrival of your paper; how you love to devour its contents. It is like manna to the hungry soul. Then think of those poverty-stricken ones who have no means of providing this feast and love the truth as well as yourself; then realize that it is more blessed to give than to receive; then give; then receive the blessing; then thank God for it.

You that have been in the habit of paying your money to me,—I have your accounts, and the number to which you have paid. Some of you are running behind. It is much easier to pay in *advance* than to pay after you have got behind. Let us see to it that our subscriptions are paid in advance. Don't forget it when I come round. If you do, I shall put you in mind of it. The Lord help us to sustain *our* paper. I believe we have the right men in the right place. Let us pray that God's blessing may rest upon them.

C. B. TURNER.

A WORD FOR THE CRISIS.

BRO. GRANT:—Through the kindness of some unknown friend, the "Crisis" has been sent to me for some time past free. Many thanks to the donor. I regard it as one of the best religious publications of the age, and heartily believe and endorse the sacred truths which it brings to us in its weekly visits, and wish them still continued, for I should hardly know how to get along without them. I shall try to do all I can for its support, by way of getting new subscribers. May the Lord bless and prosper you in your noble and laborious work of love, for the salvation of mankind, is my humble prayer. Yours, as ever, looking for the soon coming kingdom,

H. H. JAMES.

PRAY FOR THE BACKSLIDER.

A brother in the army of the Potomac writes:—"I am a poor backslider. I once loved the Lord, but have wickedly departed from him. I have a sincere desire to return to Father's house, and I heartily desire the prayers of his children, that he may restore unto me the joys of his salvation. I once loved the weekly visit of the Crisis, and believed the doctrine it advocated. I still believe in the speedy coming of the King of kings, and wish to receive all the light I can. I therefore wish you to send me the Crisis."

F. P. D.

SOCIAL HYMNS.—The edition is exhausted. We shall have more in a few weeks, if the Lord will. Be patient. H. L. HASTINGS.

For the World's Crisis.

IS IT MIDDAY IN THE MORNING?

A Criticism of Thurman's Chronology.

In pages 74–77 of this work the writer endeavors to show that Amos viii. 9 is a prophecy of an eclipse of the sun, which he identifies by his tables, and which he regards as signally verifying his chronology. He thinks that the prophecy fixes not only the day of the eclipse, but "even the exact hour and minute of the day." Precisely at the supposed hour and minute, he finds an eclipse become total. "And does not this," he asks, "being found in such exact harmony with every other portion of Bible Chronology, as proven by astronomy, definitely settle the correctness of our chronology? ... Since it is impossible to find another eclipse of the sun answering to the exact year, hour, and minute, as pointed out by Amos, this does appear to prove to absolute certainty that our chronology is strictly correct. By the errors into which Ptolemy fell, the book of Daniel has been sealed; but, by the unerring authority of Heaven, it is now opened." (P. 76.)

The prophecy in Amos is as follows: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Let us allow, for the sake of the argument, that this is the prediction of an eclipse. Also, that the very day of the eclipse is fixed by Amos i. 1, viii. 5, 8; Zech. xiv. 5; 2 Kings xiv. 23. Finally, that the very hour and minute are given in the Hebrew word rendered "noon." One question remains. Mr. Thurman's eclipse fulfilling this prophecy is total at five minutes past seven in the morning. Is he warranted in rendering the Hebrew word for noon so that it shall correspond with that hour of the day?

An important question, yet on which Mr. T. seems to venture the accuracy of his entire system. His argument is as follows: "Not the middle of the artificial day, or 'at noon,' as our translators have it, but at the middle of the natural day, or twelve hours from sunset; for while the sun, according to the Douay translation, was to 'go down at midday,' this midday darkness was to be in the morning. (Amos iv. 13.)" And he refers to Lev. xxiii. 32 and Mark i. 32 in connection with the remark that the day, according to Jewish reckoning, began at sunset.

I do not see that Mark i. 32 teaches this point. And the reader will do well to see if Amos iv. 13 proves that "this midday darkness was to be in the morning." Again, are not the twelve hours, more or less, of "daylight" more properly called the *natural* day, instead of the period from sunset to sunset? "God called the light Day, and the darkness he called Night." "He made the greater light to rule the day." "Are there not twelve hours in the day? If a man walk in the day he stumbleth not." And the Jewish division of this clear day into twelve parts, counting them from sunrise, often appears in the Bible. "I must work while it is day;" "When it was day;" etc. seem very natural methods of beginning the day with dawn. Very true, it is said "the evening and the morning were the first day." But this seems more like afterthought, or reckoning, and such a day, though larger and fuller than the hours of daylight, seems more properly called the artificial day.

But the question need not linger at this tribunal of the propriety of an epithet. We may call twelve hours the artificial day, or twenty-four hours. But there is no dispute about the meaning of the word "noon." And I proceed to show that the Hebrew word so rendered, *tsohar*, has the same sense, equally definite and settled. It can by no possibility denote seven o'clock in the morning, or any other hour than the middle time of daylight. It is derived from the verb *tsahar*, which means *to shine, to glitter*. It occurs in Gen. vi. 16; viii. 6, where it is rendered "*window*," i. e., an aperture for light. It is commonly found in the dual number, and then is defined by Gesenius "*noon*," properly double light, i. e., strongest, brightest." If any one says that the vowel pointing for the dual number is traditional, and not inspired, such objector must take the word as plural, and make the most,—or the least,—of that. It occurs in the following passages: Gen. xliii. 16, "These men shall dine with me at *noon*." Ver. 25, "They made ready the present against Joseph came at *noon*; for they heard that they should eat bread there." Deut. xxviii. 29, "Thou shalt grope at *noon-day*, as the blind gropeth in darkness." (Compare Job v. 14.) 2 Sam. iv. 5, "Came about the heat of the day to the house of Ish-bosheth, who lay on a bed at *noon*." 1 Kings xviii. 26, "They called on the name of Baal from morning even until *noon*, saying, O Baal, hear us." Ver. 27, "And it came to pass at *noon* that Elijah mocked them." Ver. 29, "When *midday* was past, and they prophesied until the time of the offering of the evening sacrifice." Chap. xx. 16, "They went out at *noon*." 2 Kings iv. 20, "When he had taken him, and brought him to his mother, he sat on her knees till *noon*, and then died." Job xi. 17, "Thine eye shall be clearer than the *noon-day*." Ps. xxxvii. 6, "He shall bring forth thy righteousness as the light, and thy judgment as the *noon-day*." lv. 17, "Evening, morning, and noon will I pray," etc. xci. 6, "Nor for the pestilence that walketh in darkness, nor the destruction that wasteth at *noon-day*." Cant. i. 7, "Tell me ... where thou feedest, where thou makest thy flock to rest at *noon*." Isa. xvi. 3, "Make thy shadow as the night in the midst of the *noon-day*." lviii. 10, "Then shall thy light rise in obscurity, and thy darkness be as the *noon-day*." lix. 10, "We stumble at *noon-day* as in the night." Jer. vi. 4, "Prepare ye war against her; arise, and let us go up at *noon*." (Gesenius explains this of an attack in the heat of the day, thus at an unexpected hour.) So xv. 8, "A spoiler at noon-day; I have caused him to fall upon it suddenly." And xx. 16, "Let him hear the cry in the morning, and the shouting at noon-tide." Zeph. ii. 4, "They shall drive out Ashdod at the noon-day."

These examples of the use of the word require no comment. But it is natural to remark that the interval from morning to twelve hours after sunset is never mentioned. The heat of the day does not occur in the middle of what Mr. T. styles the natural day; people do not dine at that hour; nor do they expect to be far advanced on a journey then, unless by modern art they take the night train instead of the day train.

In the Septuagint the word is rendered in 1 Kings xviii. 29 thus: "until afternoon time" (*deilinon*). In all the other places it is rendered by *mesembria*, or *mesembrinos* (midday), [illegible] it is employed more in Acts xxii. 6; and south in Acts viii. 26. The phrase rendered "midday" in Acts xxvi. 13 is the basis of the word *mesembria*, and has the same sense. In the Vulgate, from which the Douay version is made, the word is uniformly rendered *meridies*, or *meridianus* (midday), whence our word *meridian*. This word has also the meaning *south*. And in classic writers it is applied to a *siesta*, or nap taken at noon.

We are compelled to conclude that any eclipse predicted in Amos viii. 9 did not occur so early in the day as five minutes past seven A. M. There follows one of three results. Either, 1. Mr. T. should regard the prophecy as not of an eclipse. He may then retain this eclipse in his tables, as one not mentioned in ancient writings. 2. He may regard his astronomical tables as inaccurate. 3. He may regard his chronology as inaccurate in the dating of this eclipse. I. e., it must have occurred in some other month or year. But then his chronology is so interlocked, all his dates are so connected with each other, that if this eclipse is put backward or forward, all his other dates, even the end itself, must move accordingly. This result can not be avoided until he finds some corresponding error that meets and compensates the error here. And until then, unless we undertake the task ourselves, we must suspend our judgment on his entire system.

Several other points in his book seem to me too easily proven, which I may examine hereafter. Meanwhile the book has been submitted to an astronomical friend, who has not had time to recompute any of his eclipses, but says: "It is never pleasant to condemn an *honest* work, no matter if erroneous, and I cannot say that this is erroneous. I *doubt*." He refers me to a work entitled, "Astronomical investigations on the more important eclipses that have been mentioned by the writers of classical antiquity," 1853, by J. Zech, Professor of Mathematics and Astronomy in Tubingen, whom my friend knows by other works as accomplished and reliable. I have just found this book in the Harvard Library, and will report if I get any light from it. C. F. H.

Cambridge, Nov., 1864.

For the World's Crisis.

INVITATION.

By request and in behalf of the brethren and friends at Lower MerryAll, we cordially invite the brethren, who are laboring for the advancement of truth and the salvation of sinners, to call on them. Our labors at that place though feeble indeed were duly appreciated, and much interest awakened and a desire to know more of the truth. At our last meeting four for the first time resolved to serve the Lord. The work has commenced, and we hope and pray that it may continue. Bro. Daniel Beers, who keeps indeed a pilgrim's home, would be pleased to receive a line from any of the brethren, and would meet them with his own private conveyance at New Preston, Roxbury, or any of the towns in the vicinity. Address Bro. Beers at New Milford, Ct. L. F. BENTON.

For the World's Crisis.

NEW HAMPSHIRE CONFERENCE.

Let there be a grand rally of the disciples of Jesus to the Quarterly Conference at Portsmouth the 1st of December. I hope to see as many of the brethren in the ministry as can consistently attend, ready with all others to put shoulder to the wheel and help the work of God move forward. It is time to prepare for a winter campaign in the name of the Lord, and, if possible, push the battle into new places. L. BOUTELL.

Correspondence.

From Sr. M. M. Weaver.

BRN. AND SRS.:—Peace be with you. This morning my trust is in the Lord, the righteous Judge. Thanks to God for his care and tender love. How blessed it is to have Jesus for our Friend. He is ever with us, *ever true*.

In a few days we expect to see this Jesus of whom we so often speak. Are we all ready to meet him? I fear very many are deceiving themselves. Considerable has been written to preachers' wives, and as I have become acquainted with no small number of them, let me deliver *my* message.

Some stare wonderfully if a "minister's wife" is dressed half as well as other christians, and love to write about *dress* for the special benefit of this class; and I think many of them have departed from the gospel rule of adorning their bodies; but dress according to Paul *outwardly* without the *inward* adorning, and still there is a lack.

A preacher's wife may dress plain and then be a "busybody," tattling about her neighbors, be covetous, etc.; and one that minds her own business will have a wider, healthier influence. Sometimes we overlook small things; again we look at small things and "neglect weightier matters." May God help us to be honest and upright.

Let us be somewhere *near* our profession, at least. I am sick of hypocrisy. God give us saints or sinners, one or the other. Let saints reign. M. MATHEWS WEAVER.

From Bro. S. Bowers.

BRO. GRANT:—I cannot do without the Crisis. It is a great comfort to me. It is the best paper I ever read. It cheers my heart to hear from time to time that you still stand a bold soldier for Christ in the cause of truth. I well remember the time, about twelve years ago, when I lived in Winsted, of hearing you preach, and you said at one time, you was willing to stake your reputation and your all on the truths you preached. I did not believe the doctrines then; but since I have had light and learned to love these same truths, I have felt you and any one could not lose your reputation in a better cause. But can you not say as you meet the opposition of the world, There is a sweet peace within, which the world cannot give or take away, and that is a peace which floweth like a river? I find this world to be a vale of affliction and tears. My oldest and only son is in the army before Petersburg, a boy only fifteen; and my husband, after enduring the horrors of the awful imprisonment at Andersonville, Ga., died Aug. 9th of his sufferings. S. BOWERS.

Collinsville, Ct.

BRO. J. C. RICE, Hillsburgh, N. S., writes: "Well, dear brother, I have been trying to get ready for translation, and we have had a shaking among the dry bones, and a moving together to duty, which pleases our heavenly Father; and now, while writing the fire burns. Glory to God! O praise his name for ever for his loving kindness to the children of men. My Master wants a pure bride, whose attire will be white and spotless.

We must be 'made white and tried,' and as the world is now undergoing the sealing process, it is wise that we 'take heed' and not be caught in the 'snare.' O brethren, the 'unclean spirits' are on their mission, which they are performing rapidly and successfully. Do not be caught in the meshes of Satan's net, and become thus subjected to the mark of the beast.

Take the Crisis from me, and I should feel as though I was shorn of much strength and comfort. May God bless you in directing it, and the Holy Ghost assist you in assorting for its columns."

BRO. J. W. TAYLOR, Chatham Valley, Pa., writes:—"I have visited the people at Cowanesque Valley, and found them in a thriving condition. Five more have obeyed the gospel by being buried with Christ in baptism, and the work is still going on."

BRO. GEO. SMITH writes from Montreal, C. E.:—"I thank the good Lord, the way grows brighter and better the longer we travel in it,—not like the ways of the world, the longer the worse. I thank the Lord for the light of the coming kingdom. I am glad to know that it is near, and rejoiced to see the signs thicken around. They strengthen me on my way through this vale of tears, sorrows, disappointments and sin. I would cry, come, Lord Jesus, come quickly, and put an end to sin and sinners. I am glad the wicked are not to be tormented for ever.

The church in Montreal is doing well. Bro. Taylor is with us once in two weeks."

A Sister writes from Connecticut:—

"I was a backslidden Methodist; but, since our good Bro. Flagg has been laboring in our place, I have come out and given my heart anew to God; and by his aid I am determined to live a christian life, that I may have an entrance in the kingdom of God. Pray for me, that I may be kept pure and unspotted from the world."

The Lord keep you until he comes.

Obituaries.

MATILDA PATTERSON.

Died of typhoid fever, at West Carlton, N. Y., Oct. 8th, 1864, Matilda, wife of Ambrose S. Patterson, aged thirty-four years.

She has left a husband and four children, who deeply feel her loss. She retained her consciousness during her whole sickness, which was sixteen days, until a few hours before her death. She conversed with her husband in regard to educating their children in case they were left to his care alone, and requested that some one who held the true gospel faith should preach her funeral sermon. We accordingly obtained the services of Bro. C. F. Sweet, of Albion, who gave us a very able and comforting discourse from 1 Thess. 4: 13—18.

Sister Matilda Patterson gave her heart to the Lord in her youth, and was in fellowship with the Christian Society, but during Bro. H. L. Hastings' labors in western New York, she was awakened from the cold formality into which she had fallen. She was buried with Christ in baptism. From that time until her death she was ever found at her post, choosing the reproach of the world rather than to enjoy the pleasure of sin for a season. She rejoiced at the near approach of the kingdom, and felt the assurance of an entrance there.

MARILLA S. GRINNELL.

D. MANDEVILLE.

Died in Brockport, Sept. 28th, 1864, David Mandeville, in the sixty-first of his age.

He was one of the first in these parts to embrace the Second Advent doctrine in 1843. He always appeared to be very happy as he sat under the sound of the cry of "Behold the Bridegroom cometh." In his last moments, he was elated with the belief that he should sleep but a little while. As a number of the brethren were present at his death, a few moments before he died, he said to his companion: "Margaret, see, the pilgrims. How good they look."

The writer preached the funeral discourse, in the Freewill Baptist church, from 1 Thess. 4: 13.

P. A. SMITH.

ACHSA ANNA LLOYD.

Died at East Litchfield, Ct., Oct. 15th, Achsa Anna, youngest child of Elijah and Emerett Lloyd, aged two years, eight months, and fifteen days.

This affliction fell heavy on Bro. and Sr. Lloyd; but, thank the Lord, they had learned ere this the source from whence they derived consolation, and thus were enabled to lean on the promises of God. The writer was present at the funeral to preach the word, showing that it was "well with the child." C. GOODRICH.

MARIA M. GILMAN.

Died at Buckland, Ct., Aug. 15, 1864, Maria M., wife of Martin L. Gilman, aged forty-eight years.

Sr. Gilman had devoted the last few years of her life to the service of God; and when cruel death made its demand, she submitted in hope of soon being redeemed from his power, to forever enjoy life in the kingdom of God. The writer attended her funeral, and endeavored to comfort the mourning friends with the hope of the resurrection. C. GOODRICH.

Summary of News.

FOREIGN.

Liverpool Nov. 5th, Queenstown 6th.

Nothing has been heard of the Saxonia. News unimportant.

TURIN, Nov. 4. The report of the committee on the bill for the transfer of the capital to Florence, states that the principal object of the convention was to put an end to French occupation of Rome. The committee recommend the adoption of the bill.

The success of the Allies at Japan is confirmed. The Inland Sea was opened after three days' fighting.

All the Japanese batteries were destroyed. Loss slight.

DOMESTIC.

THE FENIAN CONSPIRACY IN TORONTO.—The police have made important discoveries, as we gather from the Toronto *Globe*, and the matter has caused unusual excitement. In the house of one of the Fenian leaders, named McGuire, the police found nothing of a suspicious character till after they had proceeded up stairs, when, as they were entering a room, they met a woman coming out with a box in her arms. She acted as if she wished to avoid them, and as she was trying to get away, McDowell caught her and demanded the box, which, after some bantering, she gave up. It was opened on the spot, and found to contain some twenty or thirty heavy pikes. They are well made, deadly-looking instruments, about eight inches long, and shaped like a spear-head of the olden time. At the butt-end there is a screw which fastens the head to the handle, and the instrument is then ready for its deadly work. A further search through the place brought to light a number of handles for these heads. They are large, heavy sticks, composed of the best of wood, and measure about eight feet in length. In the house were found a lot of the fittings up of a Hibernian Lodge room. The pikes—heads and handles—were taken possession of by the police. McGuire was then arrested, and taken to the station. The police are on the track of some other persons, against whom it is said there is very strong evidence.

Toronto, C. W., Nov. 15. At a meeting of the City Council last night, it transpired that information had been received of an intended demonstration on Canada, by the members of the Fenian Brotherhood from the United States. The mayor stated that this information has been handed to the Government.

Montreal, Nov. 16. The rebel raiders are making voluntary statements to the Court, boasting of their exploits and bragging that their Government will avenge them. Efforts are being made to procure the delay of thirty days in this case, in order to get instructions from Richmond.

St. Albans, Vt., Nov. 18, 1864. The trial of the St. Albans raiders has been postponed to the 13th of December. They made voluntary statement, before the Court at Montreal, as to who they were and what their object was; that some of them had been and still were in the Confederate service; that they did not intend to kill Morrison, but an armed man who skulked behind him, but still justified themselves of the act. They ask for a delay of twenty days, to enable them to obtain exculpatory evidence from Richmond. They claim they have genuine commissions from the Southern Confederacy, which they propose to prove by those who saw them before the raid; that they had touched the Yankee nerve, which was his pocket; that men are bought up in the so-called United States at $1000 per head; that they had taken from the banks $200,000, which was equivalent to 200 men, and had called 1000 men from the bloody front, and thought they had succeeded very well; and that the expedition against this place was not projected in Canada, and its object was to retaliate for acts committed by Grant, Sheridan and others, not in accordance with civilized warfare.—*Cor. Journal.*

Chambersburg, Pa., Nov. 15. Some of the rebel guerillas have crossed the Potomac, evidently for the purpose of plundering the border.

New York, Nov. 16. By order of the President the resignation of Gen. McClellan, tendered on the 8th inst., is accepted, and Gen. Sheridan is promoted to the vacancy, to date from the battle of Cedar Run.

St. Louis, Nov. 18. A dispatch from Cairo says great excitement again prevails at Memphis in consequence of reports that Beauregard is marching again with a large force from Corinth. Every preparation is being made for the defense of the city.

New York, Nov. 19. The *Herald's* Hilton Head correspondence of the 15th says a report has just come down the river that Sherman was marching on Savannah, and that the inhabitants of that city were fleeing in dismay.

Gen. Corse, the Union commander at Rome, Ga., on the 10th destroyed such buildings there as would be of use to the rebels and abandoned the place for the purpose of withdrawing to some important point.

The latest rebel accounts from Hood say he is in a position to march into Middle or West Tennessee. They admit that the report of the capture of Decatur by them to be a hoax, stating that the attack on that place was a ruse to get Hood's army trains well past it.

Washington, Nov. 16, 1864. Secretary Stanton has kept his house for several days, but is not regarded as dangerously ill.

Lord Lyons' health continues to improve, although he is now suffering from neuralgia in the head.

SNOW STORM IN WESTERN MASS.—The snow fell in Rowe and Heath to the depth of eight or ten inches on Sunday, 13th, and it was good sleighing on Monday. In some places in Heath the roads were so badly blocked by drifts that the farmers had to break them out with their ox teams.

There was good sleighing in Granville on Monday, also in the adjoining towns across the Connecticut line. In Litchfield county, Connecticut, the snow storm of Sunday was very severe and the stage from Norfolk to Winstead, early Monday morning, not only went on runners, but tipped over three times in nine miles in consequence of the snow drifts.

☞ The filling up of what is known as the Back Bay, at the West end of Boston, has been going on for upwards of five years, and yet it is but half done. The funds received for these lands, over the cost of filling, and disposed of, are in parts as follows: $225,000 to the Public School Funds; $100,000 to the Museum of Comparative Zoölogy, at Cambridge; $50,000 to Tufts College; $25,000 to Williams College; $25,000 to Amherst College; $25,000 to Wilbraham Academy, and $300,000 for redemption of State scrip; in all, $750,000. If any more is realized the Public School Fund has the reversionary grant.

A MOUNTAIN OF IRON.—An immense iron mountain in the Lake Superior region, and about forty-five miles from the Sault Ste. Marie, has been examined and surveyed, and is found to be six hundred feet above the level of the plain and nine hundred feet above the level of the lake. It will furnish an almost inexhaustible supply of rich iron ore. The mine was discovered by an Indian, who, in trapping, came to a tree which had been blown down, the upturned roots of which displayed the hidden wealth.

ITEMS.

☞ Prince Napoleon is actively employed in superintending the labors of a staff of editors engaged upon a complete collection of the letters and dispatches of the first Emperor. Agents are said to have been sent to England, Italy, Germany, Spain, Russia, and even to America, for the purpose of collecting those writings which have passed into the cabinets of autograph collectors.

☞ That remarkable old negro woman, Sojourner Truth, called on President Lincoln recently, and told him he was the only President who had done anything for her people. Mr. Lincoln rejoined, "and the only one who ever had such opportunity. Had our friends in the South behaved themselves I could have done nothing whatever."

☞ The Electors of President and Vice President meet on the first Wednesday of December, at the capitals of their respective States, to cast their votes, which are sent to the President of the Senate, and counted before both houses of Congress on the second Wednesday of February.

☞ Victor Emmanuel has been so unpopular, on account of the late treaty, that he cannot go out without a military guard, although he used to ride about Turin unattended.

☞ The loss of property by the tornado at Chester, Ill., is estimated at about $60,000. The town of Randolph, seven miles distant, also suffered severely, nearly all the houses in the place having been blown down.

☞ One hundred and ninety-seven thousand seven hundred and seventy-six soldiers of Ohio have been disabled in the United States service during the war.

☞ The Poles in the Russian army are said to be plotting for the overthrow of Russian rule in Poland. Incendiarism is now the curse of that country.

☞ Eighteen millions of new copper cents and six millions of two-cent pieces have been coined within the last two months. And still no one has any pennies to make change with.

☞ The snow is now two feet deep on a level on the White mountains. Some of the drifts are twenty feet deep.

Notices.

Conference.

The Maine Western Central Quarterly Conference will be holden at the Union Chapel in Cornville, commencing Thursday, Nov. 15th, at half-past six o'clock P. M., and continue over the following Lord's day. Brethren from a distance will please inquire for Brn. Chas. Stratton, J. Flanders, P. Gardner, —— Hight, —— Warren, J. Fogg, or B. Tuttle. Provision will be made for all. Come, brethren and sisters, let us see to it that we have on the gospel armor, and meet together prepared to labor with a zeal worthy of the cause in which we are engaged. D. W. GRIFFIN.

[*Advent Herald*, please copy.]

A Quarterly Conference at Portsmouth, N. H.

A quarterly session of the Advent Christian State Conference of New Hampshire, will be held in Portsmouth, commencing Dec. 1st, and continue over the following Sunday. We hope those who come to this meeting, will come filled with the spirit of the Master, prepared to labor for the upbuilding of the saints, and the salvation of those who are out of Christ, that great good may be done. A. W. SIBLEY, Secretary.

Religious Notice.

Providence permitting, Elder Edwin Burnham will commence a series of meetings with the Free Evangelical Church in North Attleboro, Mass., on Tuesday evening, Dec. 20th, to continue several weeks. We earnestly hope and pray that many precious souls may, as the result of these meetings, be made ready for a home in the kingdom of God. We invite our friends in the surrounding region to attend and labor with us. C. CUNNINGHAM.

Meetings at Rocky Brook, R. I.

If the Lord will, Albion Ross will commence a series of meetings at Rocky Brook, (Peacedale) R. I., on Saturday evening, Dec. 10th, and continue as long as may be duty. May God give the increase. H. L. HASTINGS.

Meetings in West Brookfield, Mass.

If the Lord will, I propose to commence a series of meetings in the Town Hall in West Brookfield, Mass., on Friday evening, Nov. 25th, and continue them over Sunday, or longer, as the Lord may guide. Pray for us. H. L. HASTINGS.

Notice.

I. C. Wellcome & Co. now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELLCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $3.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. BUTLER, for the Church.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. BELLOWS.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Edwin Burnham .... Sunday, Nov. 27th
S. S. Brewer .... Sundays, Dec. 4th and 11th
Miles Grant .... Sunday, Dec. 18th

Newfield, Ct., Tuesday evening, Nov. 22nd, and every evening during the week, and over the following Lord's day. We hope to see a *general* gathering at this meeting. MILES GRANT.

Eld. Edwin Burnham will commence a series of meetings in East Boston, (Advent Christian Chapel), Nov. 29th, and hold them over the following Sunday. A. W. SIBLEY.

East Boston .... Sunday, Nov. 27th
A. W. SIBLEY.

Scitico, Ct. .... Sunday, Nov. 27th
West Brick (Brimfield) .... Sunday, Dec. 4th
E. OWEN.

Bradford, N. H., (Pond meeting-house) .... Nov. 27th
J. COUCH.

Bristol, Ct .... Sunday, Nov. 27th
RALPH WILLIAMS.

Worcester, Mass .... Sundays, Dec. 11th and 18th
A. SIMPSON.

Portsmouth, N. H. .... Sunday, Nov 27th
JOSEPH W. WHITE.

Worcester, Mass .... Nov. 27th
Ashburnham .... Dec. 18th.
S. S. BREWER.

Cheshire Street, Conn. .... Sunday, Nov. 27th
HIRAM MUNGER.

Concord, N. H. .... Sabbath, Dec. 11th
T. M. PREBLE.

Clinton, Mass .... Sunday, Nov. 27th
Boston, (Lowell Street) .... evening, Nov. 29th
Portsmouth, N. H. .... evening, Dec. 1st
Exeter, N. H. .... Sunday, Dec. 4th
Dover, N. H. .... evenings, Dec. 6th and 7th
Kennebunkport, Me. .... Sunday, Dec. 11th
C. GOODRICH.

Corinna meeting-house .... Sunday, Nov. 27th
Newburgh, Me .... Sunday, Dec. 4th
Burlington, Me. (funeral discourse), Sunday, Dec. 11th
Holden, or Brewer, (where the friends think best), evening, Dec. 20th, and tarry in that section a few days.
Bangor, Me., Saturday evening, Dec. 24th, and Sunday 25th, as Bro. Smith may arrange.
Augusta, (North Chapel meeting-house), Friday evening, Dec. 30th, and over Saturday and Sunday, as Bro. Allen Church may arrange.
ISRAEL DAMMAN.

Elder Edwin Burnham will preach in Clark's Hall, Richmond, R. I., on Sundays 11th and 18th of December, daytime and evening; also each evening during the week between said Sundays.

Holliston, Mass .... Sunday, Nov. 27th
and Monday and Tuesday evenings, Nov. 28th and 29th.
South Natick .... Wednesday evening, Nov. 30th
and each following evening, and over the Sabbath, Dec. 4th.
Holliston, Mass. .... Dec. 5th
South Reading, Tuesday, Wednesday, and Thursday evenings, Dec. 6th to 9th.
Lawrence, Mass., (if desired) .... Sunday, Dec. 11th
Will attend a conference at Holden, Mass., to commence Wednesday, Dec. 21st, and continue over the Sabbath, of which notice will be given next week.
H. K. FLAGG.

Berlin, Erie Co., Ohio, from Sunday, Nov. 27th, to Dec. 2d.
Salem, Huron Co. .... Dec. 18th to 23d
Plymouth, Huron Co. .... Dec. 25th to 30th
Fairfield, Huron Co. .... Feb. 5th to 10th
Litchfield, Medina Co. .... Jan. 10th to 15th
Bucynes, Crawford Co. .... Jan. 17th to 22d
Nevada, Wyandot Co. .... Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

Biddeford .... Sunday, Nov. 27th
and Sunday, Dec. 4th. A. MUSSEY.

North Canton, Ct. .... Nov. 27th
B. HITCHCOCK.

Springfield, Mass .... Sunday, Nov. 27th
A. M. HIGGINS.

Dover, N. H., (Backriver school-house), Sunday, Nov. 27th.
J. G. SMITH,
J. PINKHAM.

Pleasant Valley .... Dec. 4th
Barkhamsted, (dwelling of Josiah Beach at the gate), evening, Dec. 7th. H. ROCKWELL.

Bath, Me. .... Nov. 27th
Yarmouth, Me. .... Dec. 4th
I. C. WELLCOME.

Yarmouth, Me. .... Nov. 27th
R. R. YORK.

Bath, Me. .... Dec. 4th
WM. H. MITCHELL.

Hitchcockville, Ct. .... Sunday, Nov. 27th
Springfield, (Barnes' Hall) .... Sunday, Dec. 4th
IRA MORGAN.

New Hampton, N. H., (at the dwelling house of Bro. E. Pike), Saturday evening, Nov. 26th, and Sunday, 27th.
Meredith, N. H., (at the Pottle meeting-house), Saturday and Sunday, Dec. 3d and 4th. A. SIMPSON.

Forestville, Ct. .... Sunday, Nov. 27th
O. D. WOODRUFF.

West Hoosic, N. Y., (Advent Chapel) .... Nov. 26th
and over the following Sabbath.
North Bennington, Vt. .... Dec. 2d
and over the following Sabbath.
WM. J. BLANCHARD.

I will preach in the following places, as brethren resident in the same may appoint:—
South Butler, N. Y. .... Sunday, Nov. 27th
Mannsville, N. Y. .... Dec. 1st to 4th
Harrisburgh, N. Y. .... Dec. 9th to 11th
West Martinsburgh, N. Y. .... Dec. 16th to 18th
Copenhagen, N. Y. .... Dec. 23d to 25th
Scipio, N. Y. .... Dec. 30th to Jan. 1st, 1865
Westbury, N. Y. .... Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y. .... Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. SWEET.

Champlain .... Sunday, Nov. 27th
Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. TAYLOR.

Melvin Village .... Nov. 27th
T. W. PIPER.

Griswoldville, Mass. .... Nov. 22d
Northfield, Mass. .... Nov. 23d
Bro. Morgan's .... Nov. 25th
GEO. A. STREETER.

South Adams, Mass. .... Nov. 27th
Hoosick, N. Y., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. BELLOWS.

New Britain, Ct. .... Nov. 20th
New Haven, Ct. .... Nov. 27th
Hartford, Ct. .... Sunday, Dec. 4th
Sheldonville, Mass. .... Sunday, Dec. 11th
J. S. WHITE, East Boston.

Portland .... Sunday, Nov. 27th
Biddeford .... Tuesday, Nov. 29th
[illegible] .... Wednesday, Nov. 30th
Kennebunkport .... Sunday, Dec. 4th
and between as often as convenient.
B. SPAULDING.

Wrightsville, Conn. .... Sunday, Nov. 27th
East Otis, Mass. .... Sunday, Dec. 11th
GEO. L. TEEPLE.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired change without this information.

H. C. Anderson, J. W. Barnell, Polly King, Abbie H. Smith.

The following persons send money for the Crisis but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, Henry Cole, Sarah Arnold, Lois Parmeter, J. H. Dutton, H. L. Ellis, J. Glidden.

The following persons wish their paper stopped. Will they give us their ADDRESS?

John Sherman, Almira Rhodes, B. A. Lake.

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor?

Mrs. C. Russell, J. H. Merrill, R. B. Davis, Wm. Babcock, W. J. Thayer.

J. M. WITHINGTON subscribes for the *Young Pilgrim*, but does not give us his POST OFFICE. Will he do so?

TO CORRESPONDENTS.

P. S. W. Deyo—The $2.00 for Dr. J. Gildersleve were received. Do not think anything has been received for *C H Boynton*. To the club of nine last year have been added the names of G. B. Deyo and *David* Boynton, making *eleven* now sent.

A. Thompson—It is.

J. Wiswell—S. W.'s last Aug., was credited and acknowledged.

H. E. Twing—Have credited it as you desire.

F. A. Baker—Your remittance for H. Morton was acknowledged in No. 468.

C. Lewis—We have you credited on book to No. 492.

L. Boutell—The remittance for S. H. was received and credited.

Bro. Damman—Thank you for the information.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 477. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No. the difference shows how many weeks you have paid for *in advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due *before* No. 468, and *five* cents for every dollar due since No. 468.)

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50c each.—A. T. Ellenwood ——, H. E. Twing 494, J. L. Small 467, S. G. Leeman 522, F. P. Hunt 480, C. A. Rawson 439, S. W. Foss 318, R. Sargent 487, M. A. Osborne 477.

F. B. Andrew 55c 487, J. D. Merriam $1.75 509, M. H. Inman $2.54 509, L. Allen 63c 489, S. L. Roberts $1.50 517, W. G. Churchill $1.45 494, C. WHITE (what P. O.?) $1.50, W. W. Smith 55c 471, Mrs. W. B. Perriot $3.05 469, O. Bracket $1.75 476, H. Phelps $1.75 481, Mrs. E. Calvert $2.20 522, A. Wright $6.20 520, E. Branch $2.25 494, T. Metcalf $3.50 529, W. M. E. Hawks 68c 477.

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LETTERS RECEIVED.

L. B. Weaver, H. L. Bancroft, R. J. Whitehead, F. H. C., J. C. Rogers, H. W. Norville, M. B. Czechowski, M. C. Allen, D. F. Rewton, H. Munger, B. Spaulding, L. Boutell.

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The Doctrine of Endless Misery an occasion of Scepticism. [illegible]

Eternal Death is the literal sense of Eternal Punishment. [illegible]

The Rich Man and Lazarus. [illegible]

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For the World's Crisis.

LOOK HIGHER.

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Look higher!
Look higher, youth; thy glowing dream
[illegible] dark stream;
And should you grasp some earthly prize,
It soon must fade before your eyes.
Look higher!
Should Fame her banner proudly raise,
[illegible]
Fame ne'er can give you joy and peace.
Look higher!
When Wealth spreads out her golden snare,
[illegible]
The sin it causes who can tell?
Look higher!
When health and strength are nearly gone,
And thou art left almost alone;
When sweet flowers fade, and friends depart,
Then let not sorrow break thy heart.
Look higher!
Soon thou shalt rest forevermore
On Canaan's fair and happy shore;
Then let us strive to overcome,
That we at last may find a home
In Eden.

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For the World's Crisis.

THE HUNDRED AND FORTY-FOUR THOUSAND;

OR, THE LAMB'S COMPANY.

Having been again and again entreated to write upon this subject, I now say a few words, hoping that the Lord will direct my pen to his own honor and glory, and to the good of those that read.

Methinks I hear some one say, "I can tell you in short who they are. They are those to be sealed at the end of time out of the twelve tribes of the children of Israel." Proof, Rev. 7. But come, let us reason together, and see if these things are so. If they are sealed at the end of time, they cannot be Israelites; for since the Holy City (Jerusalem) has been trodden under foot the Jewish people have so intermingled with the Gentiles they have become Gentiles, except in name. *There are no* TWELVE TRIBES *at the present day, and as there are none now there* WILL NOT BE *at the end of time; therefore none to be sealed.*

We shall see after a close examination, that the end of time had come in the chapter preceding the seventh, and that the hour of judgment had come and the wicked were bewailing their situation. But when we come to the seventh chapter we find the scene is changed greatly; nothing there indicating time being at an end, and hence we have no authority for saying so. But to make Scripture harmonize let us see if there is not some better way of explanation.

The sealing time was fulfilled after Christ came forth from the grave, in the resurrection spoken of in Matt. 27: 52, 53; and the "winds" which should "hurt the earth," etc., is the terrible time of bloodshed which was to follow immediately after Christ's ascension. From thence the revelator looks at once to the coming of Christ, when the redeemed should sing the songs of gladness.

Now let us pass on to examine the fourteenth of Revelation. Here we find Christ stood on the mount *Sion*, and with him an hundred and forty and four thousand. These we find had God's name written in their foreheads, and the revelator heard their song "FROM HEAVEN," *not from earth*; hence they must have been in heaven. More than this. "They sung as it were a new song before the throne, and before the four beasts, (creatures) and the elders." This throne, as you will see, is the same throne in heaven in Rev. fourth. Now if they were in heaven they could not have been on earth; and as we find the verb "were" is here used in chap. 14: 3, we have still another proof that they are now in heaven; for if this represented the final gathering of the saints, the verb "were" might here be used as in other places in the Apocalypse.

But as the scene advances we find a voice proclaims, "*Blessed* ARE *the dead which* DIE *in the Lord* FROM HENCEFORTH." Rev. 14: 13. Now if the saints were *still dying* why does John say they "WERE *redeemed* FROM *the earth*"? "These "follow the Lamb whithersoever he goeth. These WERE redeemed *from among* men, *being* THE first-fruits unto God and to the Lamb. Now when we take only the first fruits of the grain, we do not gather the whole, but the first that gets ripe, and then the rest afterwards. So if Christ takes a sheaf of the first fruits of the harvest to wave before God, it would only be the antitype of the type in Lev. 23: 9—12; and the type must have its antitype.

Now there is no danger in making the assertion that the Holy of Holies of the first Tabernacle and the things connected with it were typical, and hence there must be an antitype. Therefore Christ is the antitypical high priest, and the "hundred forty and four thousand" are the antitypical sheaf of wheat to be waved in the antitypical Holy of Holies. But the opposers of this theory will think that I am trapped, and quote at once 1 Tim. 6: 16, and passages of a like bearing as proofs that no man can or has entered into the holiest of all. Still it must seem like folly even to its advocators to assert that "no man can or has" save Jesus Christ, the high priest. Let us remember that the Holy of Holies not made with hands is of a far different nature from the one of Jewish times, and therefore because no mortal save the high priest could enter into the earthly Holy of Holies it is no sign that an immortal cannot enter into the Heavenly Holies; for mortals are changed to immortals, like Enoch and Elijah, to enter there. Therefore there would be more sense in saying, no man can go to the right hand of the Father save the only begotten Son. Now if Paul had meant "no man in an immortal state hath seen or can see" in his first letter to Timothy 6: 16, why did he not say so? But he did not say so, and hence we infer that he meant man as he was in his mortal state.

There is one more objection common among the opposers of this theory. Had there been an hundred and forty-four thousand come forth from the grave after Christ's resurrection, Josephus would have mentioned it in his history or given some notice of it. Now there are three general histories of the life of George Washington, and in one there are facts and incidents which are not in the other, and yet are they denied as untrue? Nay, for there is strong proof that they are true; and hence because one author is silent on some facts, it is no sign that they are not true. So if Josephus is silent, but the Holy Bible is not, we will believe God and let man go.

Having answered all these objections, let no [illegible]

now only aid, by thus harmonizing Scripture we can get some light in such passages as Eph. 1: 10 [illegible]

In reference to [illegible] been gathered, and [illegible] yet will be gathered. Where will you be? with the wheat or the tares? Oh! may it be with [illegible] tal, so [illegible] H. BALDWIN.

Allen, Allegheny Co., N. Y.

For the World's Crisis.

LOVE.

"Comfort ye, comfort ye, my people, saith your God." —Isa. 40: 1.

Let us begin to make an effort to comfort those we love. In the above words of the Lord to his prophet we discover his loving heart to his people. He wants them comforted, and why? Because he loves them.

"Beloved, if God so loved us, we ought also to love one another." This is the message that ye heard from the beginning, that we should love one another. It is by love alone that God is going to win a sample of Adam's race from the fall. He *loves* them back. Was a sinner ever won to Christ by any other means than love? Was a brother offended ever reclaimed by any other means than love? *Love* is the mainspring of everything in religion. Religion is as worthless without it as a watch is without a mainspring; indeed it is not religion without love any more than a watch is a watch without its mainspring. Herein, then, lies the secret of all our success—love to God and love to man. Read Paul, and you will see what undying love was begotten in his soul by the Holy Ghost, for his fellow-christians, and for his fellow-men at large. And he says, *The love of Christ constraineth me.*

Read Peter,—note his words of comfort to the saints of God. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Thus, as from a well, does this apostle draw, from his own life of suffering, according to the will of God, consolation for his fellow-believers in after ages.

So with John, and with James, and Jude, and all the apostles and prophets—they first experienced the bitterness of the cup of suffering the will of God, and they then drank the consolations ministered by his Spirit; and then they could pour them out as a sweet libation to all who should follow in their footsteps. Ah! beloved saints of God, herein lies the secret of usefulness by the pen or word of mouth. Speak and write only that which has been begotten in your own souls by experience, and you will speak and write to some purpose—it will reach some one's case, it will not be in vain any more than the writings and speakings of apostles and prophets were in vain.

I speak of this here because I have long been impressed with its importance to the health of the "body," and also by way of encouragement to those who are thus speaking and writing. Be of good courage, beloved, "knowing that your labor is not in vain in the Lord." Amen. "Let all your doings be done in love." Your sister, in the bonds of love, E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

THE REWARD OF THE RIGHTEOUS.

BY A. FRIESE.

II.—THE TIME OF THEIR REWARD.

Having conclusively shown that the righteous are to be rewarded on the earth, we will consider, in the next place, *at what* TIME *they receive* their reward. This is also important for us to know. That they enter upon it immediately after death is certainly not the fact. Although this is the popular theory of the world and the church; as embraced in the flowery fable, that to the righteous

"Death is the gate to endless joy,
And dying is but going home;"

yet the Scriptures of truth inform us otherwise.

Inasmuch as the dead are unconscious, because they "know not anything" (Eccl. 9: 5, 6, 10), but sleep together in the dust (Job 3: 13—19; 14: 7, 14; 17: 13—16), they cannot enjoy their reward in that state. Again, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17; 88: 10; Isa. 38: 18, 19. How inconsistent are these declarations with the common theory, and the popular preaching of these times, in which the people in general are turned away from the truth and turned unto fables (2 Tim. 4: 3, 4); "not willing to endure sound doctrine," but rather to persecute those who dare to seek after and to abide steadfast in the truth of God—to cast out their names as evil, and to stigmatize them as infidels, fanatics, and other evil characters.

Neither do men "receive according to their deeds" in this life; as is evident from the fact that in many instances the wicked prosper and the ungodly encourage themselves in violence, while the righteous are oppressed and the just afflicted. The argument, therefore, turns inevitably upon a point beyond the present life. *Then* ALL the righteous, both those who have died in faith in all ages of the world and those who are now alive, will enter upon their final and full reward, at one and the same time. Eph. 4: 13; 1 Cor. 15: 51—55; Heb. 11: 40. Hence, the time must be at the ingathering of all the saints, in the harvest, or end of the (present) world, when the number of God's elect is completed, and the time of probation closed—*at the appearing of Jesus!*

Let us now examine some of the inspired testimony concerning this subject. "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward every man according to his works." Matt. 16: 27; 25: 19, 21, 23, 31, 34, 41. "His reward is with him." Isa. 40: 10. "And *when the Chief Shepherd* (Christ) *shall appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4; Heb. 10: 35—37; 11: 13—16, 39, 40; 2 Esdras 2: 34, 35.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me AT THAT DAY (of his appearing and kingdom, v. 1): and not to me only, but unto all them also that love his

appearing." 2 Tim. 4: 8; 2 Thess. 1: 10; [illegible] "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. [illegible] "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 2, 3; [illegible] "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." [illegible] Psalms of David 17: 15; Phil. 3: 20, 21.

"Looking for that *blessed hope* and *glorious appearing* of the great God and our Savior Jesus Christ." Titus 2: 13, 14; 2 Pet. 3: 12, 13. "And, behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12; 11: 18.

Is not the language in the foregoing passages sufficiently definite and plain? Could the word of God state anything clearer or more pointed? We think not. It is said, "In the mouth of two or three witnesses shall every word be established," while here we have a much more formidable array of testimony, all in beautiful harmony, and not a jarring sentence to gainsay it. God's people, one and all, shall receive the reward of "glory, and immortality," in due time, and at the proper period: viz., *when Christ*, who is our blessed Redeemer—our glorious King—shall *appear*, personally on the earth again (Isa. 25: 9; Heb. 9: 28); and (all his enemies and the oppressors of his people being consumed and destroyed out of the earth—in evidence of which numerous passages of Scriptures might be adduced) to establish his peaceful kingdom and dominion. Need we say more? Nay, verily; God's word is explicit; and in vain shall mortal man attempt to add thereto. "O, Lord, plead thine own cause!"

"Lo! He comes, with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train:
Hallelujah!
Jesus comes, and comes to reign."

Allen, Cumb. Co., Penn.

LOVABLE CHRISTIANS.

BY REV. THEO L. CUYLER.

Paul paints the portrait of the true christian in the eighth verse of the closing chapter of his letter to the Philippians. Here it is; the portrait is one that he might have written his own name under when it was done.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

In the former part of the verse, Paul paints the strong features of the christian—his truthfulness, his honesty, and his uncompromising sense of right. These are such deep lines as Michael Angelo painted in his figure of Moses and of the stern heroes of the prophetic era.

But, just as a great artist, having delineated the piercing eye, the majestic brow, and the leonine mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting loveliness and admirableness as the crowning attractions of the christian character. "Whatsoever things are *lovely*" he says, "and whatsoever things are of good report." This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is dear to any one. It is that quality in the christian character that engages the affections of all who come into its presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together signify in plain English —"*be lovable*; let your life win the hearts of all around you."

It was well that the apostle put in this finishing stroke. It was well to remind the most conscientious christian that he should strive to render his religion attractive to others. For not every good man's piety is lovable. Some men's religion has too much acidity to taste well. Others sour their religion with an intense censoriousness. Their conversation is enough to set every one's teeth on edge. After an hour's talk with them, you think the worse of even the best men you know. They are crabbed christians. Everybody respects them, but nobody loves them. We once had a venerable and most godly-minded officer in our church, who never did a wrong act to my knowledge; and yet he never did a pleasant one either. He was a perfect chesnut-burr. There was a deal of good solid "meat" in him, but no one liked to prick his fingers in coming at it. So the rugged old man was left to go on his way to heaven, working, and praying, and scolding as he went; but even the children in the street were almost afraid to speak to him. A drop or two of the Apostle John in his composition would have made him a glorious specimen of a christian. * * * * * *

There is also a sanctimonious set-face which some people wear, that is anything but attractive. We once dealt with such a man in business; and we always counted carefully the change he gave us back after a purchase. We did it instinctively; for we had an uncomfortable suspicion that his manner of look was a mask to hide from the world a designing nature. Perhaps we did him injustice; but the fault was his own in wearing so repulsive a sanctimoniousness.

A lovable christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound and yet ripe, sweet, and mellow. He never incurs contempt by yielding to men's sinful prejudices—nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way.

Did our blessed Savior ever fall into either of these extremes for a moment? Was not his the sinless, incorruptible majesty that awed his followers, while his benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were we to enter a modern mission school, as he once entered a synagogue, how the ragged youngsters would draw to him! If he visited our houses, how welcome he would make himself at our firesides, and how our children would love to climb on his lap and kiss that sweet, pensive, benignant face! There is nothing derogatory to his divine dignity in this. Christ Jesus *drew* to him poor, suffering women, and outcast publicans, and sinners that had a sore heart-ache, and troops of little children who rejoiced to receive his benediction or to sing hosannas in his praise.

Now what Christ was, every christian should strive to be. He is our model—not only in spotless holiness, but in winsomeness of character also. Let us learn of him. Let us learn from him how to combine the most rigid sense of justice, purity, and integrity with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible religion; but at heart honor the consistent christian who wears the beauty of holiness in his character and conduct. A *living, lovable* christian is the most powerful argument for the gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with him. Follow Christ. His example and his grace can turn deformity, and sullenness, and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Savior, you must make your religion *winsome.*—*Independent.*

For the World's Crisis.

A WORD TO PARENTS.

I was forcibly reminded of our duty to parents, and the responsibility which rests upon us, in training our children, and the setting before them a proper example, by the following incident, which occured but a few days since, and for the truthfulness of which I can vouch.

A little boy of my acquaintance but four years of age, was allowed to visit at the house of one of his grandparents a few days since. It was quite unusual for him to desire such a liberty, as he always seemed to prefer visiting the other family of grandparents. It had been more than a year since he had been alone to stop at the house where he now was visiting.

Since his previous visit there, his father had determined, by the grace of God, to be a better man; had erected a family altar, and gathered his family around it daily; and each member had been instructed, and habituated to do duty, the father feeling the prayers and opinions of one member of the family not answerable for the conscience of all the rest; which was quite unlike the views of the Congregational grandpa where the little boy was stopping.

The morning after his arrival, at the close of grandpa's prayer, as he was arising from his knees, he caught the little boy in his arms for a frolic, who commenced crying violently, alleging as a reason *he had not said his prayers*, nor could he be pacified until he had been put down, when he returned to his chair, said his prayers, and was ready then for anything. The feelings of grandpa and family may better be imagined than described.

Readers of the Crisis, you who have felt the power of prayer, you who believe in its efficacy, you who know the truth of the apostle's statement, "The effectual fervent prayer of the righteous man availeth much," how happens it that your family altar is down? Why are you giving your own children occasion to say, "We have no confidence in father's or mother's pretensions. We do not understand how they enjoy so much apparently this week, and nothing next, why they are so much for praying and singing, by spells, and not at others?" Had we not better look at our own garments, and see if they are clear from the blood of our children? Can we incline the tree in a way the twig was never bent? "It is a good thing to show forth thy loving-kindness every morning and thy faithfulness every night." Ps. 92: 1, 2.

Three Rivers, Mass. E. OWEN.

For the World's Crisis.

REPORT OF THE MAINE SECOND ADV. MINISTERIAL CONF.

Met for business in Portland, Me., at one o'clock, P. M., Friday, Oct. 7th, 1864. Meeting opened by prayer. The report of the last meeting was called for, read and accepted.

Moved, That we receive as members of this conference, Brn. E. M. Haggett, H. D. Reed, T. Smith, H. B. Seavey, Wm. Ingham and B. Spaulding. Carried.

Moved, That letters of commendation be given by the committee chosen for this purpose, to those brethren belonging to the conference who desire them. Carried. Adjourned till Saturday, 8 o'clock A. M.

Saturday, Oct. 8th. Met at 8 o'clock. Opened by prayer.

Moved, That we have a school connected with the conference, for the investigation of Bible truth. Carried.

Moved, That the names of all the members of the conference be recorded in the report by the Secretary. Carried.

Names—Luther L. Howard, Charles H. Leverton, Israel Dauman, David M. Hanscomb, Nicholas, G. Reed, Fred. A. Baker, John Morrill, John R. Hall, Jeremiah Carr, Rufus R. York, Wm. H. Mitchell, Isaac C. Wellcome, John Wheeler, Edwin M. Haggett, Hannibal D. Reed, Thomas Smith, Hiram B. Seavy, Wm. Ingham, Benj. Spaulding.

Bro. I. C. Wellcome presented the following resolution, which passed by an unanimous vote:

Resolved, That while we as a people believe that the doctrine and Spirit of Christ are directly opposed to carnal warfare with our fellow-men, and therefore as christians feel bound by the most sacred obligations to refrain from such warfare under all circumstances, yet we deem it the duty of every christian to be in passive submission to any legitimate civil power under which they may live; and that in times of disorder, riots, anarchy and rebellion, christians should sympathize with, and by proper conversation and a wisely regulated deportment among men, show favor for, and interest in, civil authority, as we are abundantly taught in the New Testament. And while the Government under which our lot has fallen, is passing through a severe struggle for the maintenance of civil authority, we deeply regret that any professed christian, either among ourselves or in other denominations, should, through ignorance, party policy, or malice, assume an attitude which shows them to be in favor with the rebellion. Although we may entertain various opinions about the correctness of the present administration, and the qualifications of its officers, we have no sympathy with, nor fellowship for *rebellion*.

Moved, That the Secretary prepare a report of this session of the conference, to be published in the *World's Crisis* and *Advent Herald.* Carried.

Moved, That we adjourn, to meet the first Tuesday in January, at the [illegible] meeting-house, Richmond, Me. Carried.

L. L. HOWARD, President.

For the World's Crisis.

REPORT OF THE MAINE [illegible] CONFERENCE.

This conference was convened in accordance with previous notice, at Kendall's Mills, on Thursday, Sept. 22d, at seven o'clock, P. M. Prayer and social meeting. Interest good. Friday, 23d, half past nine o'clock, A. M.; social meeting continued during the forenoon. The brethren and sisters had a free time in expressing their hope of soon receiving that rest which remains for the faithful. Two o'clock, P. M., sermon by Eld. Seavey, from John 15: 5. Subject—The adoption by grace. Seven o'clock, P. M., a discourse by Eld. Seavey from Rev. 22: 17. Remarks also by Bro. Howard and others.

Saturday, 24th, nine o'clock, A. M. Meeting for business. Bro. Seavey chosen president pro tem. Watchmen present: H. B. Seavey, L. L. Howard, L. Rhodes, D. M. Hanscomb, J. Dudley, Charles Stratton and Bro. Carr.

Voted, that a report of this conference be published in the *World's Crisis.*

Voted, that when we adjourn, we do so to come together again at the call of the clerk. Half-past ten o'clock, social meeting.

Two o'clock, P. M. sermon by Eld. Howard, from Heb. 8: 7. Subject—The two covenants, and our duty as christians to keep the seventh day. Seven o'clock, P. M., Bro. Bailey, of Chesterville, gave a reason for the hope within him, in reply to Bro. Howard, and was listened to with interest. Sunday, 25th, nine o'clock, A. M., social and prayer-meeting. Half-past ten o'clock, sermon by Bro. Rhodes, from Hosea 10: 12. Two o'clock, P. M., sermon by Bro. Hanscomb, from 1 Cor. 15: 50. Subject—Inheritance of the saints.

At the close of afternoon meeting, Bro. Amos Row's daughter was buried in baptism, acknowledging her faith and hope of immortality beyond the resurrection. Seven o'clock, social meeting. A very interesting season. The brethren and sisters occupied the time until quite late, when we adjourned, feeling thankful to God for his blessings in preserving our lives, bringing us to the light of "life and immortality through the gospel."

The brethren at Kendall's Mills will please accept our thanks for their kindness, and successful endeavors to make us feel perfectly at home while stopping with them. May we all continue faithful, until He who is our life shall appear to gather his jewels.

P. S. It is expected our next conference will be held at Cornville, unless others should present requests soon.

D. W. GRIFFIN, Clerk.

For the World's Crisis.

TO "KATIE."

Cheer thee, pilgrim, on life's journey,
E'en though sickness be thy lot;
Look "by faith" to that bright morrow,
In yon land where is no sorrow,
And where sickness cometh not.

Kind the hand that there shall lead thee,
And in living pastures green
Thou shalt roam beside life's river,
In that land where joy flows ever,
E'en the land by faith that's seen.

Trust the grace of Christ thy Savior,
Upon him cast all thy care;
Call on him with faith and fervor,
Knowing he ever heareth prayer;
E'er rejoicing in this cry,
"Redemption surely draweth nigh!"

S. P. CLARK.

For the World's Crisis.

AM I READY?

How kind, how infinitely merciful is our Father, to give us so many warnings to prepare—for what? for death? Does not our Savior say the man that believes in me shall never taste of death? No, not prepare for death; but prepare to meet GOD—prepare for the coming of the Son of man. Have we not been warned? Yes. And now are we ready? Or to speak without using the plural, and more to the point, AM I READY? Press the question close home; search every corner of your heart as with the candle of the Lord; and if you find that you do not *rejoice* at the thought of his coming, be sure there is something wrong. When you are ready you will surely rejoice at his coming, far more than you would to see the face of your dearest earthly friend. If you are ready, rejoice; for your redemption is near.

West Sutton, Mass. F. H. C.

THE EYE OF THE NEEDLE.—A recent traveler to the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one, which, upon occasions of great urgency, was opened for admission of persons after the great gates of the city were closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a *camel* through it at all was no small task—for a *loaded* camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of our Savior, when speaking of the "strait gate" and the "rich man," were more literal than many suppose. And we see how, as the rich man passes into the narrow way, the sides and the low top of the strait gate sweep every thing from him in which he had before trusted. No one can take any thing but himself through. Far easier is it to strip a camel of its burden, than to divest a rich man of his trust in riches. —*Christian Register.*

WINTER COVERING.

Don't forget to cover the tender plants ere the winter sets in in earnest. They may be covered with either soil or old litter of any kind. Roses and similar plants, with a hard wood, where it can be done, may be bent down and partially covered with soil; then a light layer of manure over all. Herbaceous plants, as pinks, sweet Williams, strawberries and the like, just simply litter is best; corn stalks are excellent for the purpose.

Grapes of all kinds are far better covered, even if they are reported hardy, as the buds come out so much more plump than if wintered without protection. Soil answers for these, except in large old vines that cannot be bent. With soil too, there is not the harbor for mice, which will sometimes do great damage in the winter by eating off the rinds.

TO ASCERTAIN IF EGGS ARE FRESH.—A new-laid egg has a white, clear complexion; its varnish shines. Hold before the light of a candle, its contents appear clear, transparent and fluid. When this transparency is only partial, the alteration proves they are not fresh. Striking gently on that part of the egg, the sound given will indicate the size of the air-cell, and that will prove its freshness or otherwise. If the egg is turned quickly to one side by a rotary motion, the movement is regular if it is fresh and full, but if more or less empty, it is hard and irregular.

MAKING SOAP WITHOUT GREASE.—One bar of common resin soap, one pound sal soda, one ounce borax. Dissolve the soda and borax in eight pints of rain or soft water, then add the soap, and boil until dissolved, when you will have, upon cooling, ten pounds of [illegible]

WARLIKE STATE OF THE WORLD.

List of the wars which are now being carried on.

1. War in Poland between the Poles and Russians.
2. War in Italy between the Piedmontese and the Neapolitan [illegible].
3. War in Japan between the Japanese and the English.
4. War in China, between the Imperialists and the Insurgents.
5. War in China between the Chinese, the French and the English.
6. War in Sumatra and Java, between the Maylays and the Dutch.
7. War in Persia between the Persians and the Affghans.
8. War in Hindoostan between the Indians and the English.
9. War in Cochin China between the Annamites and the French.
10. War in Algeria between the Arabs and the French.
11. War in Morocco between the Moors and the Spaniards.
12. War in Madagascar between the Indigenes and the French.
13. War in Caffraria between the Caffrarians and the English.
14. War in the United States between the North and the South.
15. War in Mexico between the Mexicans and the French.
16. War in St. Domingo between the Negroes and the Spaniards.
17. Civil war in the Republic of South America.
18. War in Australia and New Zealand between the English and the natives.

According to this, the world is in general confusion and war. No history of the past, presents a parallel to the above. O, that God may give us wisdom to discern the signs of time, to take solemn warning and to prepare for the things that are coming on the earth.—*Keokuc City News.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A LESSON FOR PARENTS.

L. Gaylord Clark, the former editor of the *Knickerbocker*, in a letter about children, says:

I desire now to narrate to you a circumstance which happened in the family of a friend and correspondent of mine in the city of Boston, some ten years ago, the history of which will commend itself to the heart of every father and mother who has any sympathy with, or affection for their children. That it is entirely true, you may be well assured. I was convinced of this when I opened the letter from L. H. B. ——, which announced it, and in the detail of the event which was subsequently furnished me.

A few weeks before he wrote, he had buried his eldest son, a fine, manly little fellow, of some eight years of age, who had never, he said, known a day's illness until that which finally removed him hence to be here no more.

His death occurred under circumstances which were peculiarly painful to his parents. A younger brother, a delicate, sickly child from its birth, the next in age to him, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, every precaution had been adopted that prudence suggested to guard the other members of the family against it. But of this one, the father's eldest, he said he had little to fear, so rugged was he and so generally healthy. Still, however, he kept a vigilant eye upon him, especially forbade his going into the pools and docks near his school, which it was his custom sometimes to visit; for he was but a boy, and "boys will be boys," and we ought more frequently to think that it is their nature to be. Of all unnatural things, a reproach almost to childish frankness and innocence, save me from a "boy man?" But to the story.

One evening this unhappy father came home, wearied with a long day's hard labor, and vexed at some little disappointments which had soured his naturally kind disposition, and rendered him peculiarly susceptible to the smallest annoyance. While he was sitting by the fire in this unhappy mood of mind his wife entered the apartment and said:

"Henry has just come in, and he is a perfect fright! He is covered from head to foot with dock mud, and he is as wet as a drowned rat!"

"Where is he?" asked the father, sternly.

"He is shivering over the kitchen fire. He was afraid to come up here when the girl told him you had come home."

"Tell Jane to tell him to come here this instant!" was the brief reply to this information.

Presently the poor boy entered, half perished with affright and cold. His father glanced at his sad plight, reproached him bitterly with his disobedience, spoke of the punishment which awaited him in the morning as the penalty for his offence, and in harsh voice concluded with:

"Now, sir, go to your bed!"

"But, father," said the little fellow, "I want to tell you—"

"Not a word, sir; go to bed!"

"I only wanted to say, father."

With a peremptory stamp, an imperative wave of his hand toward the door, and a frown upon his brow, did that father, without other speech, again close the door of explanation and expostulation.

When the boy had gone supperless and sad to his bed the father sat restless and uneasy while supper was being prepared, and at tea table ate but little. His wife saw the real cause, or the additional cause of his emotion, and interposed the remark:—

"I think, my dear, you ought at least to have heard what Henry had to say. My heart ached for him when he turned away with his eyes full of tears. Henry is a good boy, after all, if he does sometimes do wrong. He is a tender-hearted, affectionate boy. He always was."

And therewithal the water stood in the eyes of that forgiving mother, even as it stood in the eyes of Mercy, in "the house of the Interpreter," as recorded by Bunyan.

After tea the evening paper was taken up; but there was no news and nothing of interest for that father in the journal of that evening. He sat for some time in an evidently painful reverie, and then rose and repaired to his bed-chamber. As he passed the bedroom where his little boy slept, he thought he would look in upon him before retiring to rest. He crept to his low cot and bent over him. A big tear had stolen down the boy's cheek, and rested upon it; but he was sleeping calmly and sweetly. The father deeply regretted his harshness as he gazed upon his son; but he felt also the "sense of duty;" yet in the night, talking the matter over with the lad's mother, he resolved and promised, instead of punishing, as he had threatened, to make amends to the boy's aggrieved spirit in the morning, for the manner in which he had repelled all explanation of his offence.

But that morning never came to the poor child in health. He awoke the next morning with a raging fever on his brain, and wild with delirium. In forty-eight hours he was in his shroud. He knew neither his father nor his mother, when they were first called to his bedside, nor at any moment afterward. [illegible]

saw a smile of recognition light up his dying eyes, [illegible] he would have given worlds to have whispered one kind word in his ear, and have been answered; but that gleam of intelligence passed quickly away, and was succeeded by the cold, unheeding glare, and the wild tossing of the fevered limbs, which lasted until death came to his relief.

Two days afterward the undertaker came with the little coffin, and his son, a playmate of the deceased boy, bringing the low stools on which it was to stand in the entry hall.

"I was with Henry," said the lad, "when he got into the water. We were playing down at Long Wharf, Henry, and Frank Mumford, and I; and there was a beam run out from the wharf; and Charles got out on it to get a fish line and hook that hung over where the water was deep; and the first thing we saw, he had slipped off, and was struggling in the water! Henry threw off his cap and jumped clear from the wharf into the water, and after a great deal of hard work, got Charles out; and they waded up through the mud to where the wharf was not so slippery; and then I helped them to climb up the side. Charles told Henry not to say anything about it, for if he did his father would never let him go near the water again. Henry was very sorry; and all the way going home, he kept saying:

"What will father say when he sees me to-night? I wish we had not gone to the wharf!"

"Dear, brave boy!" exclaimed the bereaved father; "and this was the explanation I so cruelly refused to hear!" And hot and bitter tears rolled down his cheeks.

Yes! that stern father now learned, and for the first time, that what he had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded life for another. It was but the quick prompting of that manly spirit which he himself had always endeavored to graft upon his susceptible mind, and which, young as he was, had always manifested itself on more than one occasion.

Let me close this story in the very few words of that father, and let the lesson sink deep into the hearts of every parent who shall peruse this sketch:

"Everything that I now see, that ever belonged to him, reminds me of my lost boy. Yesterday, I found some rude pencil sketches, which it was his delight to make for the amusement of his younger brother. To-day, in rumaging an old closet, I came across his boots, still covered with dock-mud, as when he last wore them. (You may think it strange, but that which is so unsightly an object, is now most precious to me.) And every morning and evening I pass the ground where my son's voice rang the merriest among his playmates.

THE TWO APPRENTICES.

Two boys were apprenticed in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a "good time."

"Come," he often said to his shopmate, "leave your books; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State House, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought "there is nothing like trying." In about a week afterwards a gentleman arrived at the carpenter's shop, and asked if an architect by the name of Washington Wilberforce lived there.

"No" said the carpenter, "no architect, but I've got an apprentice by that name."

"Let's see him," said the gentleman.

The young man was summoned, and informed that his plan had been accepted and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time and let him go. This studious young carpenter became one of the first architects of our country. He made a fortune, and stands high in the esteem of everybody; while his fellow-apprentice can hardly earn food for himself and family by his daily labor.

☞ Boys, hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

The World's Crisis

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For the World's Crisis.

LOOK HIGHER!

[illegible]

When all looks dark and dreary here,
Look higher!
Look higher, youth; thy glowing dream
[illegible] dark stream;
And should you grasp some earthly prize,
It soon must fade before your eyes.
Look higher!
Should Fame her banner proudly raise,
[illegible] to you her charming lays,
[illegible]
Fame ne'er can give you joy and peace.
Look higher!
When Wealth spreads out her golden snare,
Remember there is danger there;
Love not the glittering gold too well,
The sin it causes who can tell?
Look higher!
When health and strength are nearly gone,
And thou art left almost alone;
When sweet flowers fade, and friends depart,
Then let not sorrow break thy heart.
Look higher!
Soon thou shalt rest forevermore
On Canaan's fair and happy shore;
Then let us strive to overcome,
That we at last may find a home
In Eden.

Warehouse Point, Ct. H. L. BANCROFT.

For the World's Crisis.

THE HUNDRED AND FORTY-FOUR THOUSAND;

OR, THE LAMB'S COMPANY.

Having been again and again entreated to write upon this subject, I now say a few words, hoping that the Lord will direct my pen to his own honor and glory, and to the good of those that read.

Methinks I hear some one say, "I can tell you in short who they are. They are those to be sealed at the end of time out of the twelve tribes of the children of Israel." Proof, Rev. 7. But come, let us reason together, and see if these things are so. If they are sealed at the end of time, they cannot be Israelites; for since the Holy City (Jerusalem) has been trodden under foot the Jewish people have so intermingled with the Gentiles they have become Gentiles, except in name. *There are no* TWELVE TRIBES *at the present day, and as there are none now there* WILL NOT BE *at the end of time; therefore none to be sealed.*

We shall see after a close examination, that the end of time had come in the chapter preceding the seventh, and that the hour of judgment had come and the wicked were bewailing their situation. But when we come to the seventh chapter we find the scene is changed greatly; nothing there indicating time being at an end, and hence we have no authority for saying so. But to make Scripture harmonize let us see if there is not some better way of explanation.

The sealing time was fulfilled after Christ came forth from the grave, in the resurrection spoken of in Matt. 27: 52, 53; and the "winds" which should "hurt the earth," etc., is the terrible time of bloodshed which was to follow immediately after Christ's ascension. From thence the revelator looks at once to the coming of Christ, when the redeemed should sing the songs of gladness.

Now let us pass on to examine the fourteenth of Revelation. Here we find Christ stood on the mount *Sion*, and with him an hundred and forty and four thousand. These we find had God's name written in their foreheads, and the revelator heard their song "FROM HEAVEN," *not from earth*; hence they must have been in heaven. More than this. "They sung as it were a new song before the throne, and before the four beasts, (creatures) and the elders." This throne, as you will see, is the same throne in heaven in Rev. fourth. Now if they were in heaven they could not have been on earth; and as we find the verb "were" is here used in chap. 14: 3, we have still another proof that they are now in heaven; for if this represented the final gathering of the saints, the verb "were" might here be used as in other places in the Apocalypse.

But as the scene advances we find a voice proclaims, "*Blessed* ARE *the dead which* DIE *in the Lord* FROM HENCEFORTH." Rev. 14: 13. Now if the saints were *still dying* why does John say they "WERE *redeemed* FROM *the earth*"? "These "follow the Lamb whithersoever he goeth. These WERE redeemed *from among* men, *being* THE first-fruits unto God and to the Lamb. Now when we take only the first fruits of the grain, we do not gather the whole, but the first that gets ripe, and then the rest afterwards. So if Christ takes a sheaf of the first fruits of the harvest to wave before God, it would only be the antitype of the type in Lev. 23: 9—12; and the type must have its antitype.

Now there is no danger in making the assertion that the Holy of Holies of the first Tabernacle and the things connected with it were typical, and hence there must be an antitype. Therefore Christ is the antitypical high priest, and the "hundred forty and four thousand" are the antitypical sheaf of wheat to be waved in the antitypical Holy of Holies. But the opposers of this theory will think that I am trapped, and quote at once 1 Tim. 6: 16, and passages of a like bearing as proofs that no man can or has entered into the holiest of all. Still it must seem like folly even to its advocators to assert that "no man can or has" save Jesus Christ, the high priest. Let us remember that the Holy of Holies not made with hands is of a far different nature from the one of Jewish times, and therefore because no mortal save the high priest could enter into the earthly Holy of Holies it is no sign that an immortal cannot enter into the Heavenly Holies; for mortals are changed to immortals, like Enoch and Elijah, to enter there. Therefore there would be more sense in saying, no man can go to the right hand of the Father save the only begotten Son. Now if Paul had meant "no man in an immortal state hath seen or can see" in his first letter to Timothy 6: 16, why did he not say so? But he did not say so, and hence we infer that he meant man as he was in his mortal state.

There is one more objection common among the opposers of this theory. Had there been an hundred and forty-four thousand come forth from the grave after Christ's resurrection, Josephus would have mentioned it in his history or given some notice of it. Now there are three general histories of the life of George Washington, and in one there are facts [illegible] other, and [illegible] for there [illegible] and hence [illegible] facts, it [illegible] is not, [illegible]

now only add, by thus harmonizing Scripture we can get some sense in such passages as Eph. 4: 8; Rom. 8: 29, 30, and the like.

Let us be ready, for the first fruits have been gathered, and very soon the general harvest will be gathered. Where will you be? with the wheat or the tares? Oh! say, mortal, say? H. H. BROWN.

Allen, Allegheny Co., N. Y.

For the World's Crisis.

LOVE.

"Comfort ye, comfort ye, my people, saith your God." —ISA. 40: 1.

Love leads to an effort to comfort those we love. In the above words of the Lord to his prophet we discover his loving heart to his people. He wants them comforted, and why? Because he *loves* them.

"Beloved, if God so loved us, we ought also to love one another." "And this is the message that ye heard from the beginning, that we should love one another." It is by love alone that God is going to win a sample of Adam's race from the fall. He *loves* them back. Was a sinner ever won to Christ by any other means than love? Was a brother offended ever reclaimed by any other means than love? *Love* is the mainspring of everything in religion. Religion is as worthless without it as a watch is without a mainspring; indeed it is not religion without love any more than a watch is not a watch without its mainspring. Herein, then, lies the secret of all our success—love to God and love to man. Read Paul, and you will see what undying love was begotten in his soul by the Holy Ghost, for his fellow-christians, and for his fellow-men at large. And he says, *The love of Christ constraineth me.*

Read Peter,—note his words of comfort to the saints of God. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." "If any man suffer as a christian, let him not be ashamed; but let him glorify God on this behalf. Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Thus, as from a well, does this apostle draw, from his own life of suffering, according to the will of God, consolation for his fellow-believers in after ages.

So with John, and with James, and Jude, and all the apostles and prophets—they first experienced the bitterness of the cup of suffering the will of God, and they then drank the consolations ministered by his Spirit; and then they could pour them out as a sweet libation to all who should follow in their footsteps. Ah! beloved saints of God, herein lies the secret of usefulness by the pen or word of mouth. Speak and write only that which has been begotten in your own souls by experience, and you will speak and write to some purpose—it will reach some one's case, it will not be in vain any more than the writings and speakings of apostles and prophets were in vain.

I speak of this here because I have long been impressed with its importance to the health of the "body," and also by way of encouragement to those who are thus speaking and writing. Be of good courage, beloved, "knowing that your labor is not in vain in the Lord." Amen. "Let all your doings be done in love." Your sister, in the bonds of love," E. S. WILLARD.

Hammonton, N. J.

For the World's Crisis.

THE REWARD OF THE RIGHTEOUS.

BY A. FRIESE.

II.—THE TIME OF THEIR REWARD.

Having conclusively shown that the righteous are to be rewarded on the earth, we will consider, in the next place, *at what* TIME *they receive* their reward. This is also important for us to know. That they enter upon it immediately after death is certainly not the fact. Although this is the popular theory of the world and the church; as embraced in the flowery fable, that to the righteous

"Death is the gate to endless joy,
And dying is but going home,"

yet the Scriptures of truth inform us otherwise.

Inasmuch as the dead are unconscious, because they "know not anything" (Eccl. 9: 5, 6, 10), but sleep together in the dust (Job 3: 13—19; 14: 7, 14; 17: 13—16), they cannot enjoy their reward in that state. Again, "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17; 88: 10; Isa. 38: 18, 19. How inconsistent are these declarations with the common theory, and the popular preaching of these times, in which the people in general are turned away from the truth and turned unto fables (2 Tim. 4: 3, 4); "not willing to endure sound doctrine," but rather to persecute those who dare to seek after and to abide steadfast in the truth of God—to cast out their names as evil, and to stigmatize them as infidels, fanatics, and other evil characters.

Neither do men "receive according to their deeds" in this life; as is evident from the fact that in many instances the wicked prosper and the ungodly encourage themselves in violence, while the righteous are oppressed and the just afflicted. The argument, therefore, turns inevitably upon a point beyond the present life. *Then* ALL *the righteous*, both those who have died in faith in all ages of the world and those who are now alive, will enter upon their final and full reward, at one and the same time. Eph. 4: 13; 1 Cor. 15: 51—55; Heb. 11: 40. Hence, the time must be at the ingathering of all the saints, in the harvest, or end of the (present) world, when the number of God's elect is completed, and the time of probation closed *at the appearing of Jesus!*

Let us now examine some of the inspired testimony concerning this subject. "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward every man according to his works." Matt. 16: 27; 25: 19, 21, 23, 31, 34, 41. "His reward is with him." Isa. 40: 10. "And *when the Chief Shepherd* (Christ) *shall appear*, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4; Heb. 10: 35—37; 11: 13—16, 39, 40; 2 Esdras 2: 34, 35.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me AT THAT DAY (of his appearing and kingdom, v. 1); and not to me only, but unto all them also that love his *appearing*." 2 Tim. 4: 8; 2 Thess. 1: 10; Heb. 9: 28. "When Christ, who is our life (or through whom we obtain life eternal) shall appear, then shall ye also appear with him in glory." Col. 3: 4, 24; 1 Thess. 2: 19.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he *shall appear*, we shall be like him; for we shall see him as he is. And every man that hath *this hope* in him, purifieth himself, even as he is pure." 1 John 3: 2, 3; Job 19: 25—27—(margin: "*after I shall awake*," etc., says Job; and, "my reins within me are consumed with *earnest desire for that day*)." Psalms of David. 17: 15; Phil. 3: 20, 21.

"Looking for that *blessed* hope and *glorious appearing* of the great God and our Savior Jesus Christ." Titus 2, 13, 14; 2 Pet. 3: 12, 13. "And, behold I come quickly; and my reward is with me, to give every man according as his work shall be. Rev. 22: 12; 11: 18.

Is not the language in the foregoing passages sufficiently definite and plain? Could the word of God state anything clearer or more pointed? We think not. It is said, "in the mouth of two or three witnesses shall every word be established," while here we have a much more formidable array of testimony, all in beautiful harmony, and not a jarring sentence to gainsay it. God's people, one and all, shall receive the reward of "glory, and immortality," in due time, and at the proper period: viz., *when Christ*, who is our blessed Redeemer—our glorious King—*shall appear*, personally on the earth again (Isa. 25: 9; Heb. 9: 28); and (all his enemies and the oppressors of his people being consumed and destroyed out of the earth—in evidence of which numerous passages of Scriptures might be adduced) to establish his peaceful kingdom and dominion. Need we say more? Nay, verily; God's word is explicit; and in vain shall mortal man attempt to add thereto. "O, Lord, plead thine own cause!"

"Lo! He comes, with clouds descending,
Once for favored sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train:
Hallelujah!
Jesus comes, and comes to reign."

Allen, Cumb. Co., Penn.

LOVABLE CHRISTIANS.

BY REV. THEO L. CUYLER.

Paul paints the portrait of the true christian in the eighth verse of the closing chapter of his letter to the Philippians. Here it is; the portrait is one that he might have written his own name under when it was done.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

In the former part of the verse, Paul paints the strong features of the christian—his truthfulness, his honesty, and his uncompromising sense of right. These are such deep lines as Michael Angelo painted in his figure of Moses and of the stern heroes of the prophetic era.

But, just as a great artist, having delineated the piercing eye, the majestic brow, and the leonine mouth of his hero, throws in the soft touches that give a womanly sweetness to the visage, so Paul completes his portrait by presenting loveliness and admirableness as the crowning attractions of the christian character. "Whatsoever things are *lovely*" he says, "and whatsoever things are of good report." This is the only place in the New Testament in which this word "lovely" is to be found. It literally signifies what is dear to any one. It is that quality in the christian character that engages the affections of all who come into its presence. The phrase "things of good report" also occurs in this passage alone. It means that which excites admiration and wins approbation. The two expressions together signify in plain English —"*be lovable*; let your life win the hearts of all around you."

It was well that the apostle put in this finishing stroke. It was well to remind the most conscientious christian that he should strive to render his religion attractive to others. For not every good man's piety is lovable. Some men's religion has too much acidity to taste well. Others sour their religion with an intense censoriousness. Their conversation is enough to set every one's teeth on edge. After an hour's talk with them, you think the worse of even the best men you know. They are crabbed christians. Everybody respects them, but nobody loves them. We once had a venerable and most godly-minded officer in our church, who never did a wrong act to my knowledge; and yet he never did a pleasant one either. He was a perfect chesnut-burr. There was a deal of good solid "meat" in him, but no one liked to prick his fingers in coming at it. So the rugged old man was left to go on his way to heaven, working, and praying, and scolding as he went; but even the children in the street were almost afraid to speak to him. A drop or two of the Apostle John in his composition would have made him a glorious specimen of a christian. * * * * *

There is also a sanctimonious set-face which some people wear, that is anything but attractive. We once dealt with such a man in business; and we always counted carefully the change he gave us back after a purchase. We did it instinctively; for we had an uncomfortable suspicion that his manner of look was a mask to hide from the world a designing nature. Perhaps we did him injustice; but the fault was his own in wearing so repulsive a sanctimoniousness.

A lovable christian is one who hits the golden mean between easy, good-natured laxity of conscience on the one hand, and stern, ungenial moroseness on the other. He is sound and yet ripe, sweet, and mellow. He never incurs contempt by yielding to men's sinful prejudices—nor does he incur the antipathy of others by doing right in a hateful, surly, or bigoted way.

Did our blessed Savior ever fall into either of these extremes for a moment? Was not his, the sinless, incorruptible majesty that awed his followers, while his benignity inspired their enthusiastic love? If Jesus were now on earth, we can imagine that the poorest people would not be afraid to approach him. Were we to enter a modern mission school, as he once entered a synagogue, how the ragged youngsters would draw to him! If he visited our houses, how welcome he would make himself at our firesides, and how our children would love to climb on his lap and kiss that sweet, pensive, benignant face! There is nothing decorous to his divine dignity in this. "Christ Jesus drew to him poor, suffering women, and outcast publicans, and sinners that had a sore heart-ache, and troops of little children who rejoiced to receive his benediction or to sing hosannas in his praise.

Now what Christ was, every christian should strive to be. He is our model—not only in spotless holiness, but in winsomeness of character also. Let us learn of him. Let us learn from him how to combine the most rigid sense of justice, purity, and integrity with the lovable attractions of a sunny face, a kind word, an unselfish courtesy, and a genuine sympathy for even the most hardened sinners. The worst men may scoff at Bible religion; but at heart honor the consistent christian who wears the beauty of holiness in his character and conduct. A *living*, *lovable* christian is the most powerful argument for the gospel. No infidel ever yet refuted that.

Study Christ, then. Love Christ; get your heart saturated with him. Follow Christ. His example and his grace can turn deformity, and sullenness, and sin into the sweet comeliness of "whatsoever things are lovely, and whatsoever things are of good report." He that winneth souls is wise. But if you would win sinners to the Savior, you must make your religion *winsome*.—*Independent.*

For the World's Crisis.

A WORD TO PARENTS.

I was forcibly reminded of our duty to parents, and the responsibility which rests upon us, in training our children, and the setting before them a proper example, by the following incident, which occured but a few days since, and for the truthfulness of which I can vouch.

A little boy of my acquaintance but four years of age, was allowed to visit at the house of one of his grandparents a few days since. It was quite unusual for him to desire such a liberty, as he always seemed to prefer visiting the other family of grandparents. It had been more than a year since he had been alone to stop at the house where he now was visiting.

Since his previous visit there, his father had determined, by the grace of God, to be a better man; had erected a family altar, and gathered his family around it daily; and each member had been instructed, and habituated to do duty, the father feeling the prayers and opinions of one member of the family not answerable for the conscience of all the rest; which was quite unlike the views of the Congregational grandpa where the little boy was stopping.

The morning after his arrival, at the close of grandpa's prayer, as he was arising from his knees, he caught the little boy in his arms for a frolic, who commenced crying violently, alleging as a reason *he had not said his prayers*, nor could he be pacified until he had been put down, when he returned to his chair, said his prayers, and was ready then for anything. The feelings of grandpa and family may better be imagined than described.

Readers of the Crisis, you who have felt the power of prayer, you who believe in its efficacy, you who know the truth of the apostle's statement, "The effectual fervent prayer of the righteous man availeth much," how happens it that your family altar is down? Why are you giving your own children occasion to say, "We have no confidence in father's or mother's pretensions. We do not understand how they enjoy so much apparently this week, and nothing next, why they are so much for praying and singing, by spells, and not at others?" Had we not better look at our own garments, and see if they are clear from the blood of our children? Can we incline the tree in a way the twig was never bent? "It is a good thing to show forth thy loving-kindness every morning and thy faithfulness every night." Ps. 92: 1, 2.

Three Rivers, Mass. E. OWEN.

For the World's Crisis.

REPORT OF THE MAINE SECOND ADV. MINISTERIAL CONF.

Met for business in Portland, Me., at one o'clock, P. M., Friday, Oct. 7th, 1864. Meeting opened by prayer. The report of the last meeting was called for, read and accepted.

Moved, That we receive as members of this conference, Brn. E. M. Haggett, H. D. Reed, T. Smith, H. B. Seavey, Wm. Ingham and B. Spaulding. Carried.

Moved, That letters of commendation be given by the committee chosen for this purpose, to those brethren belonging to the conference who desire them. Carried. Adjourned till Saturday, 8 o'clock A. M.

Saturday, Oct. 8th. Met at 8 o'clock. Opened by prayer.

Moved, That we have a school connected with the conference, for the investigation of Bible truth. Carried.

Moved, That the names of all the members of the conference be recorded in the report by the Secretary. Carried.

Names—Luther L. Howard, Charles H. Leverton, Israel Damman, David M. Hanscomb, Nicholas, G. Reed, Fred. A. Baker, John Morrill, John R. Hall, Jeremiah Carr, Rufus R. York, Wm. H. Mitchell, Isaac C. Wellcome, John Wheeler, Edwin M. Haggett, Hannibal D. Reed, Thomas Smith, Hiram B. Seavy, Wm. Ingham, Benj. Spaulding.

Bro. I. C. Wellcome presented the following resolution, which passed by an unanimous vote:

Resolved, That while we as a people believe that the doctrine and Spirit of Christ are directly opposed to carnal warfare with our fellow-men, and therefore as christians feel bound by the most sacred obligations to refrain from such warfare under all circumstances, yet we deem it the duty of every christian to be in passive submission to any legitimate civil power under which they may live; and that in times of disorder, riots, anarchy and rebellion, christians should sympathize with, and by proper conversation and a wisely regulated deportment among men, show favor for, and interest in, civil authority, as we are abundantly taught in the New Testament. And while the Government under which our lot has fallen, is passing through a severe struggle for the maintenance of civil authority, we deeply regret that any professed christian, either among ourselves or in other denominations, should, through ignorance, party policy, or malice, assume an attitude which shows them to be in favor with the rebellion. Although we may entertain various opinions about the correctness of the present administration, and the qualifications of its officers, we have no sympathy with, nor fellowship for *rebellion*.

Moved, That the Secretary prepare a report of this session of the conference, to be published in the *World's Crisis* and *Advent Herald*. Carried.

Moved, That we adjourn, to meet the first Tuesday in January at the Reed meeting-house, Richmond, Me. Carried.

L. L. HOWARD, President.
C. H. LEVERTON, Secretary.

Advent Herald please copy.

For the World's Crisis.

REPORT

OF THE MAINE WESTERN [illegible] CONFERENCE.

This conference was convened in accordance with previous notice, at Kendall's Mills, on Thursday, Sept. 22d, at seven o'clock P. M. Prayer and social meeting. Meeting good. Friday, 23d, half past nine o'clock, A. M.; social meeting continued during the forenoon. The brethren and sisters had a free time in expressing their hope of soon receiving that rest which remains for the faithful. Two o'clock, P. M., sermon by Eld. Seavey, from John 15: 5. Subject—The adoption by grace. Seven o'clock, P. M., a discourse by Eld. Seavey from Rev. 22: 17. Remarks also by Bro. Howard and others.

Saturday, 24th, nine o'clock, A. M. Meeting for business. Bro. Seavey chosen president pro tem. Watchmen present: H. B. Seavey, L. L. Howard, L. Rhodes, D. M. Hanscomb, J. Dudley, Charles Stratton, and Bro. Carr.

Voted, that a report of this conference be published in the *World's Crisis.*

Voted, that when we adjourn, we do so to come together again at the call of the clerk. Half-past ten o'clock, social meeting.

Two o'clock, P. M. sermon by Eld. Howard, from Heb. 8: 7. Subject—The two covenants, and our duty as christians to keep the seventh day. Seven o'clock, P. M., Bro. Bailey, of Chesterville, gave a reason for the hope within him, in reply to Bro. Howard, and was listened to with interest. Sunday, 25th, nine o'clock, A. M., social and prayer-meeting. Half-past ten o'clock, sermon by Bro. Rhodes, from Hosea 10: 12. Two o'clock, P. M., sermon by Bro. Hanscomb, from 1 Cor. 15: 50. Subject—Inheritance of the saints.

At the close of afternoon meeting, Bro. Amos Row's daughter was buried in baptism, acknowledging her faith and hope of immortality beyond the resurrection. Seven o'clock, social meeting. A very interesting season. The brethren and sisters occupied the time until quite late, when we adjourned, feeling thankful to God for his blessings in preserving our lives, bringing us to the light of "life and immortality through the gospel."

The brethren at Kendall's Mills will please accept our thanks for their kindness, and successful endeavors to make us feel perfectly at home while stopping with them. May we all continue faithful, until He who is our life shall appear to gather his jewels.

P. S. It is expected our next conference will be held at Cornville, unless others should present requests soon.

D. W. GRIFFIN, Clerk.

For the World's Crisis.

TO "KATIE."

Cheer thee, pilgrim, on life's journey,
E'en though sickness be thy lot;
Look "by faith" to that bright morrow,
In yon land where is no sorrow,
And where sickness cometh not.

Kind the hand that there shall lead thee,
And in living pastures green
Thou shalt roam beside life's river,
In that land where joy flows ever,
E'en the land by faith that's seen.

Trust the grace of Christ thy Savior,
Upon him cast all thy care;
Call on him with faith and fervor,
Knowing he ever heareth prayer;
E'er rejoicing in this cry,
"Redemption surely draweth nigh!"

S. P. CLARK.

For the World's Crisis.

AM I READY?

How kind, how infinitely merciful is our Father, to give us so many warnings to prepare—for what? for death? Does not our Savior say the man that believes in me shall never taste of death? No, not prepare for death; but prepare to meet GOD—prepare for the coming of the Son of man. Have we not been warned? Yes. And now are we ready? Or to speak without using the plural, and more to the point, AM I READY? Press the question close home; search every corner of your heart as with the candle of the Lord; and if you find that you do not *rejoice* at the thought of his coming, be sure there is something wrong. When you are ready you will surely rejoice at his coming, far more than you would to see the face of your dearest earthly friend. If you are ready, rejoice; for your redemption is near.

West Sutton, Mass. F. H. C.

THE EYE OF THE NEEDLE.—A recent traveler to the Holy Land informs us that there is at the side of the principal gate of Jerusalem a small one, which, upon occasions of great urgency, was opened for admission of persons after the great gates of the city were closed for the night. This gate, from its small size, was called the Eye of the Needle; and to get a *camel* through it at all was no small task—for a *loaded* camel to pass was an utter impossibility. With the above fact before the mind, one can see that the words of our Savior, when speaking of the "strait gate" and the "rich man," were more literal than many suppose. And we see how, as the rich man passes into the narrow way, the sides and the low top of the strait gate sweep every thing from him in which he had before trusted. No one can take any thing but himself through. Far easier is it to strip a camel of its burden, than to divest a rich man of his trust in riches. —*Christian Register.*

WINTER COVERING.

Don't forget to cover the tender plants ere the winter sets in in earnest. They may be covered with either soil or old litter of any kind. Roses and similar plants, with a hard wood, where it can be done, may be bent down and partially covered with soil; then a light layer of manure over all. Herbaceous plants, as pinks, sweet Williams, strawberries and the like, just simply litter is best; corn stalks are excellent for the purpose.

Grapes of all kinds are far better covered, even if they are reported hardy, as the buds come out so much more plump than if wintered without protection. Soil answers for those, except in large old vines that cannot be bent. With soil too, there is not the harbor for mice, which will sometimes do great damage in the winter by eating off the rind.

TO ASCERTAIN IF EGGS ARE FRESH.—A new-laid egg has a white, clear complexion; its varnish shines. Held before the light of a candle, its contents appear clear, transparent and fluid. When this transparency is only partial, the alteration proves they are not fresh. Striking gently on that part of the egg, the sound given will indicate the size of the air-cell, and that will prove its freshness or otherwise. If the egg is turned quickly to one side, by a rotary motion, the movement is regular if it is fresh and full; but if more or less empty, it is hard and irregular.

MAKING SOAP WITHOUT GREASE.—One bar of common resin soap, one pound sal soda, one ounce borax. Dissolve the soda and borax in eight pints of rain water, stirring them add the soap, and boil until dissolved, when you will have, upon cooling, ten pounds of good soap, worth from eight to ten cents a pound, and costing only one cent per pound.

[illegible] to List of [illegible] carried on [illegible]

1. War in [illegible] between the [illegible] and Russians.
2. War in [illegible] between the [illegible]
3. War in [illegible] Japan between the Japanese and the English.
4. War in China, between the Imperialists and the Insurgents.
5. War in China between the Chinese, the French and the English.
6. War in Sumatra and Java, between the Maylays and the Dutch.
7. War in Persia between the Persians and the Afghans.
8. War in Hindoostan between the Indians and the English.
9. War in Cochin China between the Anamites and the French.
10. War in Algeria between the Arabs and the French.
11. War in Morocco between the Moors and the Spaniards.
12. War in Madagascar between the Indigenes and the French.
13. War in Caffraria between the Caffrarians and the English.
14. War in the United States between the North and the South.
15. War in Mexico between the Mexicans and the French.
16. War in St. Domingo between the Negroes and the Spaniards.
17. Civil war in the Republic of South America.
18. War in Australia and New Zealand between the English and the natives.

According to this, the world is in general confusion and war. No history of the past presents a parallel to the above. O, that God may give us wisdom to discern the signs of time, to take solemn warning and to prepare for the things that are coming on the earth.—*Keokuc City News.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

A LESSON FOR PARENTS.

L. Gaylord Clark, the former editor of the *Knickerbocker*, in a letter about children, says:

I desire now to narrate to you a circumstance which happened in the family of a friend and correspondent of mine in the city of Boston, some ten years ago, the history of which will commend itself to the heart of every father and mother who has any sympathy with, or affection for their children. That it is entirely true, you may be well assured. I was convinced of this when I opened the letter from L. H. B. ——, which announced it, and in the detail of the event which was subsequently furnished me.

A few weeks before he wrote, he had buried his eldest son, a fine, manly little fellow, of some eight years of age, who had never, he said, known a day's illness until that which finally removed him hence to be here no more.

His death occurred under circumstances which were peculiarly painful to his parents. A younger brother, a delicate, sickly child from its birth, the next in age to him, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, every precaution had been adopted that prudence suggested to guard the other members of the family against it. But of this one, the father's eldest, he said he had little to fear, so rugged was he and so generally healthy. Still, however, he kept a vigilant eye upon him, especially forbade his going into the pools and docks near his school, which it was his custom sometimes to visit; for he was but a boy, and "boys will be boys," and we ought more frequently to think that it is their nature to be. Of all unnatural things, a reproach almost to childish frankness and innocence, save me from a "boy man!" But to the story.

One evening this unhappy father came home, wearied with a long day's hard labor, and vexed at some little disappointments which had soured his naturally kind disposition, and rendered him peculiarly susceptible to the smallest annoyance. While he was sitting by the fire in this unhappy mood of mind his wife entered the apartment and said:

"Henry has just come in, and he is a perfect fright! He is covered from head to foot with dock mud, and he is as wet as a drowned rat!"

"Where is he?" asked the father, sternly.

"He is shivering over the kitchen fire. He was afraid to come up here when the girl told him you had come home."

"Tell Jane to tell him to come here this instant!" was the brief reply to this information.

Presently the poor boy entered, half perished with affright and cold. His father glanced at his sad plight, reproached him bitterly with his disobedience, spoke of the punishment which awaited him in the morning as the penalty for his offence, and in harsh voice concluded with:

"Now, sir, go to your bed!"

"But, father," said the little fellow, "I want to tell you—"

"Not a word, sir; go to bed!"

"I only wanted to say, father."

With a peremptory stamp, an imperative wave of his hand toward the door, and a frown upon his brow, did that father, without other speech, again close the door of explanation and expostulation.

When the boy had gone supperless and sad to his bed the father sat restless and uneasy while supper was being prepared, and at tea table ate but little. His wife saw the real cause, or the additional cause of his emotion, and interposed the remark:—

"I think, my dear, you ought at least to have heard what Henry had to say. My heart ached for him when he turned away with his eyes full of tears. Henry is a good boy, after all, if he does sometimes do wrong. He is a tender-hearted, affectionate boy. He always was."

And therewithal the water stood in the eyes of that forgiving mother, even as it stood in the eyes of Mercy, in "the house of the Interpreter," as recorded by Bunyan.

After tea the evening paper was taken up; but there was no news and nothing of interest for that father in the journal of that evening. He sat for some time in an evidently painful [illegible], and then rose and repaired to his bed-chamber. As he passed the bedroom where his little boy slept, he thought he would look in upon him before retiring to rest. He crept to his low cot and bent over him. A big tear had stolen down the boy's cheek, and rested upon it; but he was sleeping calmly and sweetly. The father deeply regretted his harshness, as he gazed upon his son; but he felt also the "sense of duty"; yet in the night, talking the matter over with the lad's mother, he resolved and promised, instead of punishing, as he had threatened, to make amends to the boy's aggrieved spirit in the morning for the manner in which he had repelled all explanation of his offence.

But that morning never came to the poor child in health. He awoke the next morning with a raging fever on his brain, and wild with delirium. In forty-eight hours he was [illegible] saw a smile of recognition light up his dying countenance, and heard his voice whispered one kind word to me [illegible] been answered, but alas! [illegible] quickly by, [illegible] by the other, [illegible]

Two days afterward, the undertaker came with the little coffin, and his son, a playmate of the deceased boy, bringing the low stools on which it was to stand in the entry hall.

"I was with Henry," said the lad, "when he got into the water. We were playing down at Long Wharf, Henry, and Frank Mumford, and I; and the tide was out very low; and there was a beam run out from the wharf, and Charles got out on it to get a fish line and hook that hung over where the water was deep; and the first thing we saw, he had slipped off, and was struggling in the water! Henry threw off his cap and jumped clear from the wharf into the water, and after a great deal of hard work, got Charles out; and they waded up through the mud to where the wharf was not so slippery; and then I helped them to climb up the side. Charles told Henry not to say anything about it, for if he did his father would never let him go near the water again. Henry was very sorry; and all the way going home, he kept saying: 'What will father say when he sees me to-night? I wish we had not gone to the wharf!'"

"Dear, brave boy!" exclaimed the bereaved father; "and this was the explanation I so cruelly refused to hear!" And hot and bitter tears rolled down his cheeks.

Yes! that stern father now learned, and for the first time, that what he had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded life for another. It was but the quick prompting of that manly spirit which he himself had always endeavored to graft upon his susceptible mind, and which, young as he was, had always manifested itself on more than one occasion.

Let me close this story in the very few words of that father, and let the lesson sink deep into the hearts of every parent who shall peruse this sketch:

"Everything that I now see, that ever belonged to him, reminds me of my lost boy. Yesterday, I found some rude pencil sketches, which it was his delight to make for the amusement of his younger brother. To-day, in rumaging an old closet, I came across his boots, still covered with dock-mud, as when he last wore them. (You may think it strange, but that which is so unsightly an object, is now most precious to me.) And every morning and evening I pass the ground where my son's voice rang the merriest among his playmates.

THE TWO APPRENTICES.

Two boys were apprenticed in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a "good time."

"Come," he often said to his shopmate, "leave your books; go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State House, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought "there is nothing like trying." In about a week afterwards a gentleman arrived at the carpenter's shop, and asked if an architect by the name of Washington Wilberforce lived there.

"No," said the carpenter, "no architect, but I've got an apprentice by that name."

"Let's see him," said the gentleman.

The young man was summoned, and informed that his plan had been accepted and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time and let him go. This studious young carpenter became one of the first architects of our country. He made a fortune, and stands high in the esteem of everybody; while his fellow-apprentice can hardly earn food for himself and family by his daily labor.

☞ Boys, hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

"LOOKING UNTO JESUS."

When night-shrouded earth morn anew robes in light,
And we are permitted the day-king to see,
Then the christian girds on his armor to fight,
And upward he looks to the arm of his might;
Then, Savior, he lifts up his prayer unto thee,
Jesus, to thee.

When sad on my heart press earth's sorrows and cares,
Ah! 'tis then to this rock and refuge I'll flee,
To the fountain which heals will daily repair,
For sweet calm and repose are found only there;
When by faith unwavering I look unto thee,
Jesus, to thee.

Should my Father recall the blessings he lent,
He has showered on my head since life's infancy,
I know that his love is still ever intent,
For my very best good, since the Savior he has sent,
And bids me seek life, looking still unto thee,
Jesus, to thee.

If children and friends should be torn from my arms,
And frequent bereavements seem sad mystery,
And my trembling faith overcome by alarms,
Forgetting divine in earth's perishing charms;
Then I turn at *thy look*, dear Jesus, to thee,
Jesus, to thee.

The heavenly bread I would feed upon here
Is Jesus, whose grace is bounteous and free;
How sweet are the promises! daily more dear
As the day of redemption is hastening near;
When no veil intervenes I'll look unto thee,
Jesus, to thee.

When death approaches, and its visage is shown,
If, then, I can say Christ died for me,
With confident trust in the unchanging throne,
Believing when sin and the curse are unknown,
With loud hallelujahs I shall look unto thee,
Jesus, to thee.

M. C. ALLEN.

For the World's Crisis.

POINTS AND QUERIES:
Or, a Peep at the Other Side.

Thurman's book! I am reading it. In spite of reiterated statements from others that "all is clear," I must confess that I meet with difficulties. As to his astronomical calculations, I have nothing to say, as my want of astronomical learning forbids my entering that field as a critic; and perhaps it is only from my dullness of apprehension that I cannot see all things "straight and conclusive" in his prophetic expositions and application of the "periods." Not wishing to be in ignorance concerning the "sure word of prophecy," I feel it duty to suggest my difficulties to those who have eaten "the book" and pronounced it good for food."

My first difficulty arises from

"MOSES' SEVEN TIMES."

These "seven times" are brought to view in Lev. xxvi. Are they prophetic? Bro. Thurman quotes Lev. xxvi. 28, and considers the "seven times" as 2555 prophetic days, or literal years. Upon reading the chapter referred to, I find at least *four* distinct and separate chastisements, of "seven times" each, threatened upon that rebellious people. At verse 18 we read, "And if ye will not yet for all this hearken unto me, I will punish you seven times more for your sins"; and, after describing *this* chastisement, he adds, ver. 21, "And if ye will walk contrary unto me, ... I will bring *seven times more* plagues upon you." Having described this *second* chastisement, he continues still to threaten a *third*, saying, verses 23 and 24, "And if ye will not be reformed by me by these things, (i. e. these previous chastisements,) . . . . then will I walk contrary unto you, and will punish you yet *seven times* for your sins." Dwelling for a moment upon the severity of this *third* punishment, and anticipating their persistency in sin, he still adds, verses 27 and 28, "And if ye will not for all this hearken unto me, ... then I will walk contrary unto you in my fury; and I, even I, will chastise you seven times for your sins." Now by what rule of prophetical exegesis are the "seven times" of verse 28 made a period of 2555 years, while the "seven times" of verse 18, of verse 21, of verse 24, which are precisely the same in form and style, are passed over in silence? If the "seven times" of verse 28 be a prophetic period, then must not the others be?

As Bro. Thurman thinks that the Jews in 1875 will have suffered the "seven times" of verse 28, or the *last* chastisement of 2555 years, when did they suffer the first *three* chastisements of the same length of time each, making in all a period of 7665 years? Since the Jewish nation has merited all the judgments God ever threatened upon them, and he threatened four periods of punishment of 2555 years each (if he threatened any such period at all), when will these 2555 years x 4 or 10220 years of chastisement end? If, allowing the "seven times" of verse 28 to be a prophetic period of 2555 years, drives us to recognize three other distinct and similar "periods" to be visited upon that rebellious nation, had we not better abandon the idea that the "seven times" of Lev. xxvi. is a prophetical period in any wise? Do not the "seven times" refer to the *intensity* of the chastisement, rather than to the *time* of their duration?

Whether the "seven times of Lev. xxvi. be a prophetical period or not, might, under other circumstances, be unimportant; but as Bro. Thurman makes the "seven times" the basis of an important exposition of Dan. xii. 7, an doubt here makes sad work with the mind that would depend upon his prophetical calculations. It is claimed that the "time, times, and a half" of Dan. xii. 7 terminate "when he shall have accomplished to scatter the power of the holy people," which was to require "seven times," or 2555 years from B. C. 681. Bro. Thurman understands, therefore, the "time, times, and a half," to be what remains of the "seven times" after B. C. 488, where Daniel stood, 193 years after the "seven times" had commenced; or, in other words, the "time, times, and a half" mean 2362 years from Daniel's time, B. C. 488. He thus makes the "seven times" a key to unlock the mysteries of Dan. xii. 7. How essential then that it be established beyond a mere theory that the "seven times" is a prophetical period. How this can be done and not admit *four* such successive periods in the twenty-sixth chapter of Leviticus, is a point I long to know.

The importance of testing the rule by which to determine the "time, times, and a half," seems to be recognized by Thurman. On page 126 he says, "Having now found the governing rule, we discover by a 'time, times, and a half,' as used in Dan. xii. 7, we are to understand a 'time,' five 'times, and a half,' which, if found to agree with this rule, that is, if a time, five 'times, and a half,' prove to be just 2362 years, then we may know that we are correct; but if found to be a single year more or less, it will thus prove that we have not yet discovered the truth." It appears, then, that he is willing to venture his correctness upon the certainty that a time, five "times, and a half," are just 2362 years, no more, no less. But by what rule can a time, five "times, and a half," constitute 2362 years? On pages 64 and 80, he shows that "time" is a Chaldean term for year, and "seven times" a Chaldean term for seven Chaldean years of 365 days each. By what rule of consistency do "times" addressed by Moses, who was not a Chaldean, and never dwelt in Chaldea, to a people that never saw Chaldea, that we are told of, mean Chaldean years of 365 days, while "times" addressed to Daniel, who had spent his life from early youth in Chaldea, are denied the same signification?

Again, if times," in Dan. xii. 7, must mean Jewish years, then why not reckon them according to the *average* Jewish year of 365 days? In a note on page 80, we read, "If it be urged that, the Hebrews having left the idolatrous worship of the Chaldeans, these 'seven times' must be according to their new method of reckoning time, we answer: Then they must be reckoned according to their average year." Why insist that the "seven times" of Moses be reckoned by the Jewish average year, and refuse to measure the "times" of Dan. xii. 7 by the same rule? On page 126, we are told the *reason* for reckoning Moses' "seven times" as Chaldean years, of 365 days each, is because "Moses was writing for those who had been accustomed to that method of reckoning time." Ought not then Daniel's "times" to be reckoned by years of 365 days each, since he was writing for *us*, who are accustomed to that method of reckoning time, and know but little about Jewish short and long years?

If it be true as stated, page 126, "a revelation is always addressed to man in his own language," since Moses was a Jew, ought not his "seven times," *if* prophetic, be reckoned by Jewish years, beginning at the now established (?) epoch of B. C. 681? And since *Daniel* was a Jew, ought not *his* "times" to be reckoned according to the same rule? If both be thus reckoned, will the "time, times, and a half," of Dan. xii. 7 from B. C. 488, finish the "seven times" from B. C. 681? If Daniel was so familiar with Chaldaic measurement of time, as readily to discover seven Chaldean years of 365 days each in Moses' "seven times," why would not that same familiarity lead him to discover Chaldaic years in a "time, times, and a half"? Thus we see that consistency, with its instructions on pp. 64, 80, and 126, requires the "Sealed Book" to recognize in a "time," five "times, and a half," six and a half years, either Jewish or Chaldean, of 365 *days each*. But six and a half *such* years give us 2372 1-2 days (years), which carry us 10 1-2 years beyond the termination of the "seven times," in 1875, proving conclusively no connection between the two.

The author of the "Sealed Book Opened," rather than to abandon his theory, abandons his rules and principles as given in pp. 64, 80, 126, and makes a nice calculation of Jewish short and long years, so as to get the desired number, 2362 years, to complete the "seven times" of Moses in A. D. 1875. Others have met with this difficulty, and the author of the "Bible Chronology" has admitted in "The Voice" of Oct. 25th, that it would have been more consistent to have understood a time, five "times, and a half," as Chaldean years, and to have adopted the marginal reading—"time, times, and a *part*." By reading "*part*," instead of "half," it is possible to get 2362 years, as his rule of 2555 years (seven times) demands. The correctness of his theory depends, then, upon the correctness of reading "part" instead of "half." In the same paper (*Voice*, Oct. 25th) he says, "The word 'half,' in Dan. 12: 7, . . . is ninety-nine times rendered 'half'; eight times *in the midst;* once *middle;* and three times *part*." It has therefore one chance in thirty-six of being correct, and yet upon this doubtful rendering the correctness of the exposition of Dan. xii. 7 must rest.

Again, why is Dan. xii. 7 read "time," *five* "times, and a half"? Why not read *six* or *seven* "times, and a half"? To my mind the answer is simply this: Our theory does not demand it. The "seven times" of Moses is a prophetic period of 2555 years from B. C. 681. Daniel's "time, times and a half" are the remaining years of this period from Daniel's time, B. C. 488. As only 2362 years remain, it only requires a time, five times, and a part, to finish it; *therefore* this is the reading of Dan. xii. 7. Every thing seems to rest on one point. The "seven times" are a prophetic period of 2555 years. Then comes my first difficulty again. *If* the "seven times" of Lev. xxvi. 28 is a period of 2555 years, why not the "seven times of Lev. xxvi. 18, 21, and 24? If we have *four* such periods to dispose of, where shall we find space for them, if Jesus is coming soon?

As yet I can say with Daniel, "I heard, but understood not." It would be glorious to tell the world in confidence that Jesus is coming so soon ~~as A. D. 1868~~; but ere we do it, let us have a theory that will not shake when stepped upon. Have we not had enough of "twisting and turning" to suit our favorite theories? Shall not past experience profit us? When I discover an author willing to violate his own rules and principles, yea, even the principles of sincerity, for the sake of a favorite theory, I dare not trust such an one to lead me where I can not clearly see my own way. Hence I wait till some one qualified for the task shall test the astronomical calculations upon which the new chronology is based, before I venture my faith.

I have other difficulties with the "Sealed Book Opened," but these will suffice for the present. If these "queries" bring me any relief, I may venture to take another "peep at the other side." H. F. C.

For the World's Crisis.

OPINIONATED FOLKS; OR, STIFF NECKS.

"Many men of many minds;
Many birds of many kinds;
Many fishes in the sea,
Many men that can't agree."

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him."—PROV. 26: 12.

"It is my opinion," says one, "and I have a right to it." No, friend, you have no right to your opinion unless your opinion is a right one, in accordance with Bible truth, "the law and the testimony." No one has a right to a wrong opinion any more than he has to a wrong doctrine or precept.

What right have you to an opinion that clashes with inspiration, the word of God, light and love? If your opinion is to foster pride, covetousness, the follies and fashions of this vain world, it is of Satan, and not of God—from beneath, and not from above. "It is neither fit for the land nor yet for the dunghill, but to be cast out and trodden under foot of men."

An opinion that is not on the side of God, his holy law, justice, mercy and truth, is of the devil, and will receive the devil's reward. How frequently do we hear individuals say: "We have a right to our opinions, and you have no right to interfere with them," when at the same time these very persons are living in lust, gratifying a vitiated appetite, sinning as with a cart rope.

Look at those ministers and laymen who unite with ungodly men in secret oath-bound societies,—free-masonry and odd-fellowship, with profane swearers and Sabbath breakers. Ask them why they do this wicked deed, in opposition to every divine precept, and christian consistency, and to the grief of very many of God's dear people? Meanwhile exhort them to repentance, restitution, "to come out from among them, be separate, and touch not this unclean thing." What now? The same response? "It is our opinion, and we have a right to it." Take the pic-nic religion* of the day; the feastings and frolicings at festivals, soirees, fancy fairs, at tea donation, wedding and strawberry parties, attended at late hours with surfeiting and gluttony, foolish talking and jesting. Also the New Year's visitations, where Satan has a seat in nearly every house.† What the reply when raising the warning voice against this sitting down to eat and rising up to play—these revival killers and soul destroyers? "O, its merely our opinion, and we have an undoubted right to it!" Ministers, elders and bishops, the leading members in our protestant churches, may go to a gambling, rumselling hotel, feast to gormandizing, drink toasts, crack jokes, "eat, drink, and make merry, (for to-morrow we die")—all this and more yet, for opinion's sake! Opinion fathers all the old serpent, the devil, can wish or desire. Mark that woman tipped off in gay artificials, ornamentals, and costly apparel—gold breastpins and finger rings, in the face of gospel purity and simplicity. How does she exonerate herself, cover up her sin? "It's merely a difference of opinion, that's all!" The Bible is out of the question—opinion supercedes it. No matter how aggravating, God-defying, or soul-destroying the sin is,—popery in the church or out of it, theatre going, opera dancing, Sabbath desecration, etc.,—it is all covered up or whitewashed with, "It is my opinion."

It is wonderful how some men bristle up pugnaciously, when reproved for their evil deeds or pernicious errors; swell out boastingly and impudently, with: "Sir, I have a right to my opinion, and you have no right to interfere with it." So says the distiller, the trafficker in liquid death and damnation; the tobacco sot, the maker, seller and user of the poisonous, filthy narcotic. Novel-readers also, those who publish and send forth light, foolish, trashy publications, literary serpents, sugar-coated poisons that curse the land, cast the same in your teeth, when reproved for scattering widely these fire-brands, arrows and death.

Even the oppressor, the man-stealer, the trafficker in the bodies and souls of men, the apologizer also, of this outstretched arm of blood-guiltiness, starts up with a bold front when reproved, with: "Sir, it's my opinion; I have a right to it; let me alone."

Worldly-minded, proud, covetous, idolatrous church-members, backsliders and formalists, lovers of pleasure more than lovers of God, those having a form of godliness, meanwhile denying the power thereof, when rebuked for their God-dishonoring wickedness, resort to this same subterfuge, "We have a right to our own opinions; you lack charity, sir."

Not long since a brother in the church was kindly reproved for his unchristian course, for taking sides with wicked men in persecuting and scandalizing one of God's faithful servants in the ministry, for causing the enemies of truth to rejoice and blaspheme;—and what think you was the reply of this offending brother, when reproved for his inconsistent, unchristian course, for marring the peace of Jerusalem? "I have an undoubted right to my opinion, sir, and I could but hope you had charity enough to let me enjoy this opinion!"

Thus, you see, *opinion* is a kind of scapegoat or pack-horse for every kind of abomination in the church and out of it! The devil himself, doubtless, when rebuked for his usurped authority and deeds of darkness, would retort, "It's my opinion, sir, I have a right to it: where's your charity? "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."—John 3: 19. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—Prov. 28: 13.

The "*Earnest Christian*," alluding to these same stiff necks, or self-opinionated persons, remarks thus:—

"We never met a person that claimed infallibility. All admit, in theory, the possibility of being mistaken. Yet practically how hard it is for any one to admit, in plain words, that he has entertained opinions that are incorrect, or indulged in prejudices that are not well-founded. There is no pride so strong, or so dangerous, as pride of opinion. When men's sins are exposed they are generally willing to confess them; but when it is apparent to all that opinions which they have publicly avowed are false, they still cling to them with the utmost tenacity. The prayer of the old Scotch Divine is one that we might all offer to advantage, 'O Lord! keep me right; for thou knowest that when I go wrong, it is very hard to turn me.'

Beloved, take warning. 'Consistency is a jewel,' but jewels have their value. They may be bought too dearly. Truth is too high a price to pay for consistency. If you are deceived a dozen times a day, have the frankness to confess it. It is a thousand times better to be true and honest, than to be consistent in error. So long as you are too proud to admit mistakes, the Lord cannot lead you. When you can assign no better opinion for maintaining a position than that you have taken it publicly, you had better abandon it. If you have been misled, confess it frankly."

"Be true to every inmost thought,
And as thy thought, thy speech;
What thou hast not by suffering bought,
Presume thou not to teach."

D. F. NEWTON, *Author of Home Thrusts.*

* By pic-nic religion we mean a religion, both in protestant and popish churches, that sustains Sabbath schools and other benevolent enterprises by unholy means, unscriptural—by a worldly, time-serving policy, that proves a curse instead of a blessing. "While men slept, the enemy came and sowed tares among the wheat and went his way."—MATT. 13: 25.

"The church and world amalgamate,
A union worse than with the state,
Though motives are the same;
The love of pleasure and of gold,
On some professors have such hold,
They oft forget their name."

† We allude to the pernicious custom of setting luxurious tables—not unfrequently with wines and other intoxicating drinks, stepping-stones to drinking saloons and pot houses. How many young men see (when too late) this stratagem of Satan! How many date their downward course to ruin from these New Year's visitations, become dissipated sots, and go down prematurely to a drunkard's grave!

Who sows to winds, the whirlwind reaps,
And life's great end confounds!
Then be, ye stewards, wise to escape
The wrath that knows no bounds.

This mischievous custom of eating and drinking to excess, this criminal waste of God's bounty, is not confined to the world, or to the men of the world, but very many professing godliness put their hands to this accursed thing.

For the World's Crisis.

MAN'S WAY VS. GOD'S WAY.

"O! 'tis only his way. Don't mind it, he always was just so" "Well, 'tis my way; I don't mean any harm. Perhaps you can do differently, but I never could; it is n't my way."

Such are answers I frequently hear made when somebody is complained to, or about, whose daily walk does not seem to square with the divine pattern. Suppose, my friend, we compare this talk with Bible language, and see if it is allowable.

We read that all we like sheep had gone astray, having "turned every one to *his own way;*" and that the Lord in compassion provided "a way to escape," making known unto us "*the* way, the truth, and the life." And that he now commands the wicked to "forsake his ways," which though "right in his own eyes," are "pernicious ways," and "the ways of death," and walk in the "narrow . . . way which leadeth unto life."

Do we forget that in us "there is no good thing"? Do we doubt the power of the gospel to convert us "soul, body and spirit?" Or do we question the necessity of such a thorough regeneration, when we plead in justification of our own sins, or those of others, that "it is only their way"? This is but a device of the Devil, his name for positive disobedience. Our ways are "crooked," "dark," "perverted," and "an abomination unto the Lord;" God's ways are "peaceful," "righteous," "straight," and "tend to life."

If our natural inclinations are to pride in any of its phases, following in Christ's way, who "made himself of no reputation," we shall learn to be humble. If we are strong willed and stubborn, walking after Him who "came not to do (his) own will," we shall become submissive and yielding. If we are blunt-spoken, impatient and thoughtless of the sensibilities of others, remembering our Lord's unfailing gentleness and gracious condescension, we shall grow sweet-tempered and lovely. If it is our way to lend ready ears and willing tongue for evil words, treading in his footsteps who "judged no man," and "reviled not," we too shall be deaf and dumb for slander. Whether it is our way to be selfish or sensual, ease-loving or intemperate, imitating Him who was self-denying and suffering, we shall leave all these paths of unrighteousness.

O, beloved! let us not be exalted. Let us not value our abilities, our virtues, or our peculiarities so highly as to prefer them to God's commands, and flatter ourselves he will accept the amendment to his law. "The foolishness of a man perverteth his way." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." God help us to think soberly of ourselves, to ponder the path of our feet, to remember our past waywardness, and present frailty, to distrust all the inclinations of our natural hearts till we have tried them by the word, to order all our steps in the fear of the Lord, and establish our goings in him, until the narrow, rugged, humble way which alone endeth in life and peace is passed over, and the sinless glory of an immortal state forever gained.

Manchester, Mass. E. A. ANNABLE.

THE BEAUTIFUL LAND.

There is a land where beauty cannot fade,
No sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die!
Where is that land, O where?
For I would hasten there;
Tell me, I fain would go,
For I am weary with a heavy woe;
The beautiful have left me all alone,
The true, the tender, from my path have gone;
O! guide me with thy hand,
If thou dost know that land,
For I am burdened with oppressive care,
And I am weak and fearful with despair,—
Where is it? Tell me where.

Friend, thou must trust in Him who trod before
The desolate paths of life;
Must bear in meekness, as he meekly bore,
Sorrow and pain and strife.
Think how the Son of God
These thorny paths hath trod;
Think how he longed to go,
Yet tarried out for thee the appointed woe.

Think of his weariness in places dim,
Where no man comforted or cared for him;
Think of the blood-like sweat
With which his brow was wet;
Yet how he prayed, unaided and alone,
In that great agony, Thy will be done.
Friend, do not thou despair,
Christ from his heaven of heavens will hear thy prayer.

Selected by S. M. Turner.

For the World's Crisis.

IMPORTANCE OF SELF-KNOWLEDGE.

BY IRA A. THAYER, M. D.

"Self-knowledge is the essence of all knowledge."

Strange that a being endowed with the most exquisite organization, the most wonderful mechanism and the most God-like position and capabilities, should become so utterly reckless of his own welfare, so interested with external objects, and so forgetful of his noble nature and his eternal destiny, as to so grossly neglect the study of his own being, and the laws which govern that being. It is strange, I say, very strange, that so few know themselves and the natural laws under which they live. Strange that with all the talent possessed by the American people, so little attention should be directed to the acquisition of so important a knowledge.

We hear and read a great deal with reference to the circumstances surrounding us, a great many speculations in regard to our future being. We struggle and toil year after year in one direction and another to procure a sustenance. We study surrounding nature, the science of the plants and herbage which adorn our dwelling-place. We study the chemical laws which exist in the universe of matter. We study and view with astonishment and awe, the starry heavens over our heads and the mundane ball beneath our feet. We study the science of numbers and the laws which govern the mathematical world, or we labor for years conning over the languages which we speak. Yet how seldom do we study *ourselves.*

We seek enjoyment, for which we will adopt almost any measure—run almost any risk. We will venture out into the surging billows of the mighty deep, traverse the sandy plains of scorching Africa, penetrate the wilds of Ethiopia, explore the lofty peaks of the Rocky Mountains, or scale the sky-towering summit of the Andes, now exposed to the burning sun of the torrid clime, and now freezing among the mountainous icebergs of the frigid zone. Thus the great masses of mankind are in one constant commotion, hurrying to and fro, always anxious for this one great end—present enjoyment. Yet how few seek in the right direction for this happiness, viz.: the proper development of their own being and the observance of its laws. While all creation is ransacked and studied that we may find the means whereby to please this "frail body," we neglect the crowning element of creation, the last and noblest work of God.

"When I consider Thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet, the fowls of the air, the fish of the sea, and whatsoever passeth through the paths of the sea. O, Lord, our Lord, how excellent is thy name in all the earth." Psalms 8: 5—9.

The whole creation around us seems to be adapted to our wants; it was placed here for that purpose; we are made kings of the universe; we own all we can see. The whole object of creation seems to centre in man. All the elements and the laws which govern them, seem to point to him as the object for which they were created. Is it strange, then, that the Psalmist should inquire, "*What is man?*" Or is it strange that we consider that "the greatest study of mankind is man?"

The first requisite in the road to happiness is the possession of a sound constitution—a healthy physical system, without which we can have but little *physical* enjoyment, without which we can have but little *mental* enjoyment. Enjoyment depends upon *life*, which we may divide into five kinds (so to speak) which man must possess in order to a full enjoyment in this world and the world to come. These may be thus named: physical, mental, moral, spiritual and eternal life. Mentality is manifested only through the physical. The strength of these manifestations depends upon the strength of the physical; and as the physical is developed and strengthened, so will the mind be rendered clear, active and vigorous. The physical is first, then mentality. Our mental natures must be developed before we can exercise the moral. We must *know* that there is a God before we can worship him. We must *know* right from wrong before we can choose between them. Knowing these things we can then develop the moral nature, and not before.

Having our moral natures developed, we can then attain to spiritual life, and hope for a life beyond the grave. Then we say we must have the physical before we can have the mental, the mental before the moral, the moral before the spiritual, the spiritual before we can gain life eternal.

Then, christian, do you expect to have a happy life here, and an eternal one beyond the grave, and still pay no regard to your physical systems more than to heap on and into them all the abuses that a whole lifetime can earn; abusing, polluting, *murdering* your bodies, upon which depends the growth of your mental, moral and spiritual natures? By such a course you destroy your enjoyment here, whether physical or mental. Not only do we make *ourselves* miserable, but the effects of our abuses are transmitted to our posterity, to be again transmitted, with the effects of *their* abuses, *learned of us*, to another generation, and so on. Who can comprehend the crushing effects of our sinfulness, or measure the extent of its ravages? Is it not our duty, then, to pay the most strict attention to the development of our physical systems, that we may perfect them as much as possible, thereby giving strength and clearness to our intellectual and moral natures? We cannot do this unless we *know ourselves* physically. Who would attempt to repair, and keep in repair, a machine, of the structure and functions of which he was perfectly ignorant? Who would attempt to obey the laws of a nation if he knew nothing of the nature of those laws? Who will attempt to obey the laws of his system unless he knows what they are?

"*Sin* is the *transgression* of *law*." True, we cannot be held accountable for the transgression of laws of which we knew nothing, provided we have had no opportunity of learning them. A state would be considered very unreasonable in holding its subjects responsible for the fulfillment of laws of which it gave them no chance of obtaining a knowledge. But having given all an opportunity of learning the laws, it holds all responsible for the fulfillment of those laws, whether the subject has taken advantage of such opportunity or not.

The Creator has made *no* laws which are unimportant, nor which we cannot understand. He has made no law the disobedience of which is not fraught with ill. As remarked before, they are all adapted to our wants, and we are held morally responsible for their fulfillment.

"But," it may be asked, "if we disobey a physical law do we not receive a physical punishment, and if we disobey a moral law do we not receive moral punishment?" Yes. But by disobeying a law by which we jeopardize our physical systems, we disobey a moral law. "Man was not made in vain;" he was created for some great and glorious end, for the accomplishment of which he was placed in possession of a physical system. If man violates the laws of that system, by which he shortens its natural period of existence, and thereby thwarts the designs of his Creator, will he not be held morally accountable?

Nor is the study of man only necessary in order to understand the laws which govern him, for the purpose of observing them, but he furnishes the greatest evidence of the existence of an Almighty power, that is afforded us in the universe. Let the egotistical, self-conceited deist, but turn and study himself, and ask "Whence came such a being, and whither he goes," and

"——what in grander realms above
Is ransomed man ordained to be?"

and he will be pointed, at once, to him whom he denies.

The study of man is one great means of studying God. "So God created man in his own image; in the image of God created he them." If we are the image of God, then, by studying ourselves we ought to learn much about him.

To me the study of man is a great pleasure. He is a subject full of interest. Commencing the study from books at the age of fourteen years, I have for ten years pursued it closely, yet am a mere tyro. I find something new in his nature every day. He presents a vast field for research. A most delightful theme, a most wonderful being. Who can look into his grand mechanism—who can observe the mighty manifestations of wisdom and goodness displayed there, without a deep conviction of the existence of an all-wise and merciful Ruler? Who can survey the various workings of that soul, without an exclamation of wonder and reverence?

But how much soever interest and importance is attached to the study of man as a physical being, there is no less attached to the study of man as an intellectual being. But here I must pause. A field too wide—too deep—opens before me. Suffice it to say, that we possess a mind. That mind is subject to certain laws, as well as the system in which it exists. The mind, or any part of it, is susceptible of increase or diminution in its comparative manifestations. This change in the mind is within the power of the individual possessing the mind. Therefore what we need is a knowledge of the mind—the ability to determine what part of the mind is deficient, or what part excessive; in short we must know ourselves *phrenologically*.

It needs but a glance over society, beholding the discord and tumult in families, and the irritable, ungovernable, sensual and ignorant masses springing therefrom, to demonstrate the fact of the profound ignorance of mankind generally upon this great subject.

Should not ministers, the acknowledged expounders of duty, preach on this subject? As the people look to them for their whole duty, if they should expound natural laws and facts as connected with our being, and admonish and instruct the people with all the solemnity and unction of their exalted station, besides wielding their tremendous influence with most beneficial effects, they would soon effectually remodel society, almost banish vice and crime, and infinitely bless and adorn mankind.

"But our mission is Christ crucified, and nothing more," say they. Granted; but should you not *prepare the soil*, by showing mankind how to cultivate and perfect their being, in order that your preaching may take root and bring forth sixty or an hundred-fold of morality and happiness? How can we "love the Lord our God with all our might, mind, soul and strength," while we entail on his image physical maladies and moral blemishes and disorders? Teach mankind *man*, in the full sense of the word, to obey the laws of his being, and you transform the world.

Bristolville, Ohio, Nov., 1864.

For the World's Crisis.

A SOLDIER'S VISIT TO THE BATTLE FIELD.

A letter from a New York soldier gives the following thrilling description of one of the battle-fields of Gen. Grant's Virginia campaign:—

"Towards evening of the battle of Robinson's Cross Roads, where the fiercest of the 'eight days' battles' was fought, I went over the field. To the unaccustomed eye, it was a vast horror. Not a sound was heard save the ambulances, as they wended their way in search of the wounded; and all was quiet as though no cannonading had just rent the clouds, or death-scream chilled the air. Dead lay in the hollows—in the beds of brooks—behind knolls, supported by stumps or fallen nearly upright against heaps of brush; all splashed with the ensanguined hues of violent death, bloody and ghastly. And then the sun went down, its face a gory red, reflecting that crimson field of destruction,—sinking to his rest as if satisfied with the day's slaughter, with man's inhumanity to man. Blood, blood, everywhere, bending down the blades of grass with its coagulated weight, metamorphosing them into tiny blood lances. Blood in pools, where unfortunates had parted with the sudden life-stream and had been dragged off for burial. Blood upon the leaves and shrubs and trunks of trees, ~~spattered upon them by iron messengers of death~~. The stones were bloody, and little brooks ran crimson with the lives of hundreds. Tender forest flowers had sunk to the earth encarmined with blood, as though shrinking from the awful carnage that had raged above them.

Dead bodies lay in heaps, bloody and gashed and torn with frightful wounds, so calm and quiet, while numbers lay around with their brains crushed out by the unconsidering hoofs of cavalry, ~~spattered o'er everything far and near~~—bloody and horrible. Here lay a young man with his legs mangled off by a shell, swimming in his own blood. His hands were clasped across his breast; his lips were apart, and he seemed to have passed from life with an appeal to the Mercy-seat upon every feature."

This is only one among many of the terrible scenes of the war here described. If this is not included among the lusts of the flesh, what is? It is strife and variance upon a terrible scale. Now I ask, can a follower of Christ who has the graces of the Spirit, indulge in the lus's of the flesh? Not without coming into condemnation. But we read, "There is therefore now no condemnation to them . . . who walk not after the flesh, but after the spirit." We must be "free from the blood of all men."

May the glad hour soon come when wars shall cease under the whole heaven, when the Prince of peace shall reign triumphant in Eden restored. May we all be ready, is my earnest prayer to God. T. L. WAUGH.

THE DAYS IN WHICH WE LIVE.—Dr. N. L. Rice says, "The world is now approaching another great epoch, the most important in the history of our world. The time cannot be distant when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfillment is yet future, and to watch passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives, that his people may act with him their part."—*Signs of the Times.*

☞ Labor is of noble birth, but prayer is the daughter of heaven; labor has a place near the throne, but prayer touches the golden sceptre; labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus.

For the World's Crisis.

AN EASTERN TOUR.

On Thursday, Oct. 27th, I started (my wife with me, as I thought it the best thing possible for her health) east, to visit and feed the flock of God, as in providence I might meet with them, and attend a conference at West Poland, Me. Saturday, 29th, I made my way to Haverhill; called upon Bro. Ring, and by his request concluded it duty to stop and spend Sunday with the church.

Sunday was pleasant, and a goodly company came together with hearts beating high for glory, life, and immortality. They are in love with Jesus and his immediate coming, and can feed upon truth adapted to the present age Yea, they can bear strong food. The signs of redemption are specially cheering to them; their heads are uplifted; love and good will prevail, with a reformation spirit; and it was like earlier times, when the candle of the Lord shone brightly around us. It was blessed to witness their desire to see the work of God revived more among them. I could but hope that my stopping would prove a blessing, that they might grow thereby and be like a city set on a hill reflecting great light. I think it would be a great blessing to the cause in Haverhill to have a conference of days there.

Monday we had a pleasant ride to Rye Beach. Found the old pilgrim home of Bro. Moses Philbrick; were bade welcome, and rested for the night. Tuesday, by the blessing of God, we went to Portsmouth, and soon found ourselves at Mt. Ephraim, enjoying the hospitalities and good fellowship of the loyal subjects of King Jesus. In the evening went to the chapel, found the church gathered for worship, and it was a stirring meeting, all anticipating the inauguration of a new *peace government* that will be abiding; and with this "blessed hope" all hearts were made glad, resulting in shouts of glory, hallelujah.

I next day drove thirty miles to Kennebunk, and put up with Bro. Mitchell and son, the family where so many pilgrims have found a welcome stopping place. Here we staid one day, visiting those of like precious faith, attending one evening meeting, when a large gathering came out to hear the word of exhortation. And as Bro. Ross had an appointment there the following Sunday, and Bro. Burnham coming to commence a protracted meeting, I concluded it duty to go into the "regions beyond"; so on Saturday, Nov. 5th, I went to Hollis, and here I found a desire to hear the word of life. They circulated the appointment, and Sunday had a full meeting at their house of worship, when I did the best I could to feed the church with the truth adapted to their needs, and I really think I was in the right place, for they had had no preaching for some time in the past, and were hungry for the bread of life.

It was an interesting day, and I could but hope it might prove a blessing to all. I am in hopes they may learn more perfectly the pilgrim life of separation from earthly governments, and stand ready to bear reproach, if need be, for Christ's and the gospel's sake. They have had additions to their numbers and strength the last year. Brn. Mitchell and Emery have rendered efficient service in the ministry among them. I had a good time with them, feeling the assurance that our labor was not in vain here. God bless them, and send them the living preacher. It is a good place for missionary labor, and the Brn. are not backward to help you in the work.

Here I left my horse, took the cars for Portland, went to the Advent Hall in the evening, heard a stirring discourse from Bro. A. Ross, and all seemed to be quickened together. The soldiers stationed here are ready for moving orders. Wednesday morning I expected to move on with Bro. Ross to Yarmouth, where he had an appointment; thence to Poland. But while here he had a telegraphic dispatch to return and go to Brookfield, N. H., and attend the funeral of Bro. Lindsey Churchill's wife; so I went to Yarmouth in his stead. It was a bad time for meeting, but the "steadfast and unmovable" were out, and we had a comfortable time in looking over the prospects of the future, if faithful. This is the home of Brn. York and Wellcome, who are full of interest in this blessed cause. Our next appointment was at the West Poland Conference. When we arrived we found they had come and were coming in from all the region, and were in working order and briskly at it. Reinforcements from Norway, Bryant's Pond, Raymond, Casco, Otisfield, and other places were there to answer the call, and all ready to give battle to the enemy. The conflict began in earnest, and the interest increased. No lack of ammunition; all seemed to have drawn a full supply from the gospel armory, and the movement was harmonious. The Lord was with us, and it was a warm engagement.

Saturday our numbers increased, but there was no lack for homes. Our brethren at Poland Hill opened not only their hearts, but their houses and their stables, bidding all welcome. The Bible, christian, common interest had a development here, and none made poorer, but all the richer. I will assure you it was a blessed, good, soul-cheering, faith-strengthening meeting. There was union and harmony, with the working spirit fully manifest, all desirous for the salvation of their fellow men, all taking hold of the work with zeal. This was a good day. Bro. Ross came Friday, prepared for the work. Brn. Hanscomb, Libby, Partridge and Jordan, preachers in that region, were with us ready to lend a helping hand, and the work of the Lord prospered gloriously.

Sunday morning the snow began to come, with a strong breeze from the north-east, but at nine o'clock it became evident the house would be full. This was the hour for the commencement of a conference meeting, and the spirit of prayer and exhortation with energy prevailed all the forenoon. All seemed filled with truth and the Spirit of the Lord. It was a sweet, blessed, heavenly meeting, a revival meeting, sure enough. The stream ran all in one channel, and moved you right onward to the haven of everlasting rest. Thirty minutes intermission, and the meeting began as it left off, the time all taken up till after two o'clock, when there was an opening for preaching, and also in the evening. The Lord was indeed with us; conviction rested upon the congregation, and many were almost persuaded to be christians. Some manifested that desire, and stepped into the pool as the waters were troubled. I thought it the best day and one of the best meetings I ever attended.

But we are homeward bound, and we may expect better times as we near the port of glory. Our love for Jesus' coming will increase, our faith will grow stronger, unfeigned love of the brethren will be prominent, a common interest will manifest itself, and we shall joyfully bear one another's burthens, and lay hold on eternal life. Our meetings continued Monday and Tuesday. I left leaving Bro. Ross to do the gleaning. God's great blessings rest on our Poland brethren. Amen. L. BOUTELL.

Portland, Me., Nov. 17, 1864.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Nov. 29, 1864.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

TEACHING OF DEMONS.

"NO SIN."

The following is from a spirit, as published in the *Banner of Light*, Sept. 24th, 1864. The question was asked the spirit;—"What is your opinion of the origin of sin?"

Ans. "It is our opinion that all sin originated in the ignorance of the human mind. When you, as intellectual human beings, shall have outlived the ignorance of the past and present, you will know as we do, that in reality there is no sin."

The spirits and their followers often affirm that Spiritualism is "ancient christianity" revived in its purity. One has only to compare the two, to be satisfied that they have nothing in common. They are no more alike than Christ and Belial.

"NO STANDARD OF RIGHT."

Another spirit was asked the following question:—"Is there any absolute standard of right? If so, what is it?"

Ans. "We believe there is none. . . . Each mind must erect a standard for themselves."—*Banner*, Nov. 12, '64.

If each erects his own standard of right, we think some will not have very high ones. And if his own is right, it follows that no state should make any laws to interfere with his standard; and as every standard is right, of course no laws could be made for the regulation of the conduct of men. This is setting the Bible wholly one side. Does this look like "ancient christianity"? On the contrary, it may well be called the religion of the Devil.

"NO GOD."

The same spirit, in answer to another question, says we are "accountable to . . . no God outside of ourselves."

This looks just like the doctrine of the real "antichrist," who is to be known by his denying both "the Father and the Son."—1 John 2: 22.

When defining "the distinction between soul and spirit," this spirit says:—"One may be called a principle, the other the body of that principle. You may call either soul or spirit principle, it matters not, for both soul and spirit are only terms used to signify conditions of mind."

As a principle is not a being, but only a law of action, it follows that it has no intelligence by itself; consequently is not a personality, and can never act independently, by itself. It is not an accountable agent,—not a living organism, "Terms" which represent only "*conditions* of mind," are not that which they represent. Our minds are in a great variety of conditions,—sometimes in a sorrowful one, at others in a joyful, angry, or peaceful condition; but these varied *conditions* are not so many *souls*, which will exist in "the spirit land," when the man is dead. It is true that the words soul and spirit are often used in the Bible to represent a *condition* of the mind; as, the proud in spirit, the haughty in spirit, the humble in spirit, a meek and quiet spirit, and so on; but none of these "conditions" of the mind are personal entities that live and move when the men are dead.

Before this spirit began to communicate through the medium, it moved her to pray, as is frequently done. A person present asked the following question:—

"To whom, or what was your prayer of this afternoon addressed?

A.—To that Power by which you and I live, by which you and I act, to which you and I ever pray.

Q.—Is that anything but an idea?

A.—No, certainly not, nor can it be aught else; for the soul ever measures its Deity by itself.

Q.—It addresses itself, then, does it not?

A.—Yes."

The questioner then remarked that he thought it hardly proper to pray to a *principle*. The spirit answered that it was "quite as proper . . . as to pray to a personal God, or Deity, when we feel that there is none at all."

Another spirit says, "the spirit is thought." If "spirit is thought," then it would follow that a man has as many spirits as he has thoughts. The Bible tells us that in the day a man dies, "in that very day his *thoughts* perish." Then according to the foregoing his spirits perish at the same time.

Another spirit was asked the following question:—"Do spirits take possession of individuals, and affect them mentally, so as to produce aberration of mind, or disordered mental action and insanity?" The spirit answered: "We know that the disembodied spirit does often influence the spirit in the body through the medium of mind and matter, in such a way as to produce temporary, and sometimes permanent, insanity."

This is a frank confession, and corresponds with the teaching of the primitive christians.

"NO FORM."

A spirit was asked the following question: Q. "Have spirits any personal form by which they would be recognized by us in the spirit world?

A. If we should speak that which is the highest truth with regard to the case, that we are capable of perceiving, we shall answer that the spirit has no form."—*Banner of Light*, Nov. 12, 1864.

What kind of a being is that which has "*no form*?" We think such an one might well go to such a place as is described in the following

"SUMMER LAND."

The following description of "the summer land," or what is commonly called the "spirit land," was given by a spirit through Mrs. Cora L. V. Hatch, at Clinton Hall, New York City, Sunday afternoon, Nov. 15th, 1853, and published in the *Banner of Light*, Oct. 8th, 1864. The reader will perceive from the spirit's description of the place, that it must be the one some of us used to sing about, that lies "*Beyond* the bounds of time and space," which is simply nowhere, and where no body goes; and more than that, we should be nothing when we got there.

Mrs. Hatch was entranced, or mesmerized by the spirit, when she was moved to pray, and then spoke as follows:—

"You cannot take with you beyond the grave your physical structures. You cannot retain in your heavenly habitations a single atom of the substance which surrounds and supports your existence here; not the smallest sparkle of an insect's wing—not the faintest breath of flowery perfume, shall salute your senses in that far-off land. The mind lives upon thoughts; the spirit dwells in the world of spirit, without consciousness of physical surroundings. Such is the difference between mind and matter. Yet many even among so-called Spiritualists, will not understand you if you tell them of an existence which is without anything analagous to material influences. The mind requires no place, no time, no light, no darkness, no sun, no moon, no earth, no water, no air. It is absolute thought, and the soul in its secret space requires no bodily investment, no garment, aside from that thought. There is need to it of no sight, no smell, nor hearing, nor touch; but it possesses an ever-present omnipotent faculty, as absolute existence. To be absolute is to be independent of all human appetites and occupations, of all the conditions of materiality. The spirits gather flowers in the spirit-land! If flowers, they must have their seasons of growth, maturity and decay, else they cannot be really flowers. No; the immortal world possesses no flowers. . . . You will build no structures but the palaces of thought. . . . Nor will you need the ministering aid of angels on your path of beneficence and joy. There are actually no such beings as angels. That idea was long ago exploded. They are but fancied embodiments of the spirit's own thoughts and purposes, by which others are led to be and to do good. There is no heaven but the consciousness of virtue, no hell but in the soul which is eaten by remorse. Remember, then, this: the mind is not matter, neither can it be likened to any form of material existence. It requires not fruits, nor flowers, shores nor rivers, upon which to move; no ocean breezes, no sunshine, save that which belongs to the light of knowledge. Give ear to no deluding fantasies. . . . Remember, then, this whole conception of the Summer-Land is an empty dream, or the pretended revelation of a false prophet; as much so as the Paradise of Mahomet."

That must be a strange "summer land," that is in "no place," and has "no time, no light, no darkness, no sun, no moon, no earth, no water, no air;" but where all is "absolute thought." The foregoing is the best description of the "spirit-land" we have ever seen. How would you like to live there?

LIVING SOUL.

When speaking of Gen. 1: 24, which reads, —"And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind," Dr. Clarke truly remarks that *nephesh chaiyah*, the words rendered "living creature," is "a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning *elephant* down to the stupid *potto*, or lower still, to the polype, which seems equally to share the vegetable and animal life."

But *nephesh chaiyah* is the same term that is rendered "living soul," in Gen. 2: 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a (*nephesh chaiyah*) living soul." As the term *nephesh chaiyah* is applicable to "*all* creatures endued with animal life," of course it does not signify "immortal soul." But it would be just as proper to say that the words represent an "immortal soul" when applied to animals, as to men; for it has the same meaning in the one case as the other.

DO NOT JUDGE.

The following story shows the evils of judging, and the importance of *always* going to the individual first, whom you think is out of the way, as our Lord has directed us in Matt. 18: 15. We cannot be too careful of each other's characters; nor too slow in judging our neighbor. We are taught that if we "judge not" we "shall not be judged." "Let us not therefore judge one another more."

"When I was eleven years old my mother removed to the country. Our nearest neighbor was a minister, by the name of Wayland, who in addition to his ministerial duties owned and cultivated a large farm. One night my attention was attracted to a bright light in one of the upper rooms of our neighbor's house. In a moment I saw the wife fly past the uncurtained window, closely followed by the husband who was armed with a huge fire shovel—round the room she went, still pursued, and as I listened breathlessly, I thought, nay I was sure, I heard a scream. I hastened to my mother and told her what I had seen, and we both looked out, but the light was gone and all was quiet. Notwithstanding my mother's judicious warning to say nothing about it to any one, before school was out next day I had confided it to my bosom friend, and in a week half the village new it, and a great talk it made, I assure you. Finally it reached the ears of the deacons, who at once proceeded to investigate its truth. My mother looked grave and troubled when they called, but conscious of having told only the truth, I met them fearlessly and related what I had seen. Then they left, taking a "bee line" for the minister's to call him to an account. With many apologies they made known their errand, when to their surprise, the minister burst into a hearty laugh. 'Wait a moment, said he, till I call Polly.' You see, that night I found a big rat in the meal chest, and came down for the shovel, and bade her hold the light while I killed him. Finding no other place to hide, the rascal took refuge in the folds of her dress, and she ran screaming till I managed to dislodge and kill him.'

I have ever since been careful not to repeat an unfavorable report about my neighbors, at least until I knew the whole truth."

DYING RICH.

The following note from one who is preaching, shows a fault in those who hear the word. While the wages of laboring men and produce have advanced from fifty to one hundred per cent., many seem to forget that it costs the poor preacher's family much more to live now than before the war began; hence they should give him more, if they would have him be comfortable, and unburdened from a heavy load of care and anxiety. "A word to the wise is sufficient."

"BRO. GRANT:—Seven years ago last September I was called to preach 'the gospel of the kingdom,' and taking any one year of the seven preceding (save A. D. '52, in which I was burned out), as a standard of prosperity, and allowing the same for the last seven, and I find myself as many hundred dollars worse off, *pecuniarily*, than I should have been if I had *not* preached. And if I should take into consideration the increased facilities and opportunities for making money during the last three years, I may safely calculate myself minus one thousand dollars in the 'Second Advent cause.' Brethren 'don't *see* it.' I do, and *feel* it too. But all this is to be *expected*, and yet it is not *right*, if the church members are annually *increasing* their capital, or if it remains the same, and their liabilities are decreased. A certain Deacon Smith of New York, after the Albany and Buffalo R. R. was completed, said 'he did not know how in the world he was going to pay the preacher. Before that R. R. was built, he had no difficulty about it, but *now* there was not an apple, or a chicken, or a bundle of straw, an ounce of butter, or a soup bone, but what was equal to *money*; even skim-milk cheese, and pine slabs, 'after harvest,' were good for cash, and how to pay his preacher under *such* circumstances, *he* could not tell!'

Now I do not say this is true of *Deacon Smith* in Ohio, for I can testify to the reverse; but I do say it *does* make a *wonderful difference* in the *amount* received in the minister's family, when butter is forty cents per pound instead of ten; meat twenty or twenty-five, and not six and one-fourth; sugar thirty-three, and not eight; coffee sixty, in lieu of twelve and a half; wheat two dollars per bushel instead of seventy-five cents. The quantity produced, or grown, is nothing; but the price it *sells* at is *magical*. And yet I trust I am richer, richer by far than I should have been if I *could not* have preached. O, to *die rich!* not in this world's goods, but in *the faith* of our Lord and Savior Jesus Christ, and heirs of the kingdom. Bro. Grant, I *cannot afford* to take the Crisis."

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Nov. 29th. Gold is worth to-day $2.30. Canada bills, $2.27.

CAMPMEETING FUND.

We have received the following monies on the Wilbraham Campmeeting Fund since Sept. 1st, 1864:—

P. Perham	$1.00
—— Weaver	.25
Sidney Hall	10.00
B. St. John	5.00

The above are included in the report of Nov. 8th.

Nov. 12th—A Sister	1.00
Nov. 25th—John B. White	10.00

G. T. A.

For the World's Crisis.

THANKSGIVING.

The annual period set apart by our ancestors as a day of public thanksgiving to Almighty God for his great mercies toward them is about to occur—will have passed ere this greets the readers of the Crisis. Many seem to forget, or do not realize, at least, how and where this practice first originated, the trying circumstances just preceding the first public thanksgiving, etc. But it is good, because it is quite in harmony with the commands of inspiration, to take a retrospective view of a low and obscure pedigree that humility may properly balance aspiring prosperity.

God gave particular instruction to the people of Israel when they came into the goodly land which flowed with milk and honey, that they should remember the indigent circumstances of their fathers. Their numbers and wealth had increased so that they might forget and become proud, and thus God told them when they offered the first fruits of the earth to him,—the priest having placed the offering before the altar of God,—they should declare the humiliating circumstances they and their fathers had experienced, commencing thus: "A Syrian ready to perish was my father," etc. Please turn to Deut. 26: 5 to 11, and read the whole.

Again in Isaiah's day God repeats the same thing in other words, lest his people should become proud, and when they do he always leaves them, for God hates a proud look. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock *whence* ye are hewn, and to the *hole of the pit whence ye are digged.*"

In view of these things from the pen of inspiration let us glance at the trying circumstances of our pilgrim fathers, landing in a dense forest in mid-winter, and one of the most severe winters ever known. Necessitated to use improper food, and greatly exposed, they sickened, and in about four months lost nearly half their nmuber. Those who survived were weak and feeble, but with a calm trust in their Creator they labored most assiduously to prepare the soil for their first crop.

At last the tiny, sickly blade appeared, and the atmosphere so cold and dry as almost to extinguish hope. "But man's extremity is God's opportunity," and these pilgrims seemed to retain the spirit of the man of Uz—"Though he slay me, yet will I trust him." They appointed a day of fasting and prayer, earnestly beseeching God to send rain. The dark natives saw them assembling for worship, and wonderingly inquired, "Why you worship on dis day?" The matter was frankly explained to them, and now the red man says, "We see if de Great Spirit answer de white man."

O Lord, what a momentous day had now arrived! Not only were they in danger of perishing for want of food if the Lord failed to answer their prayer, but the matter was now to be tested before savage ignorance whether there was a God who heard and answered prayer. Blessed be God! he did help in this their time of need.

In a few hours the atmosphere mellowed to blandness, the clouds gathered and distilled a gentle rain, and thus it continued for many days until the earth was saturated, savage skepticism convinced, the hearts of God's people encouraged and more firmly established. Thus God gave them a harvest sufficient for their subsistence, and when they had gathered it, they were so grateful as to desire to express it publicly; hence they set apart a day expressly for this purpose, to render thanks for mercies and benefits received.

This, in brief, was the origin of our annual Thanksgiving, and our pious ancestors have ever thought best to perpetuate the same until the present; and is it not meet to do so? Especially this season have we been reminded of our dependence upon Him who controls the elements. How many fears were entertained during the scorching suns of the last summer months relative to our harvest! Yet the Infinite has wonderfully filled our cellars and granaries, and now does it not become us individually, as well as nationally, to render thanks unto Him that "causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth"? Ps. 109: 19.

But more especially have the church of God reason to render thanksgiving for an overruling Providence, which sustains her situated as she now is within the perils of the last days, while avarice, war, and all the grosser passions of men create an atmosphere perfectly uncongenial for spiritual prosperity. It seems to be conceded on all hands that men wax fearfully and desperately wicked, so that the earth is being filled with "violence," as in the days of Noah,—an unprecedented rashness since the antediluvian age. Notwithstanding all this "the little flock" ride safely ensconsed within the old ship Zion, passing ever and anon the greedy adversary, who would devour her but for the restraining grace of God.

But this little flock are precious in his sight. Hear his comparison: "He that toucheth you toucheth the apple of his eye." O let us rejoice with *thanksgiving* that the great I AM thus interests himself in our welfare! No marvel that the sweet singer of Israel so often reiterates the fact that "it is GOOD to give thanks unto the Lord." It is, because it elevates the moral nature while it subdues the gross passion of selfishness.

When thankfulness is manifested it is evident love is at the bottom. Why is it that men do not like to receive a favor even when needy, from an enemy, or one particularly disagreeable to them? The idea of being any way indebted to such is more than the natural heart can brook. Can we in *reality* ever thank any being for favors unless we love that being? We may be glad of the favor, but will that warm benevolence flow out towards the giver in desires that would make some returns by word or deed? Where there is true thankfulness there exist benevolent desires towards the donor. The poet is in harmony with this idea when he inquires,

"What shall I render to my God,
For all his kindness shown?"

Why is it that the ungodly whom Providence has favored with an abundance remain unthankful? Because they do not LOVE the Donor.

We may cultivate a *grateful* spirit by a proper reflection on our deserts and the many mercies we have already received. If we are not thankful to our Creator we may set it down that we are wanting in love. Let us do as we are commanded from high authority "in everything give THANKS," because ALL things shall *work* together for our good if we love God.

But let us give particular heed to the *excellent* proclamation of our Governor where he says, "Let us praise Him for the hope set before us in the gospel; that, through the merits of Jesus Christ, *our Savior*, we may with confidence look for a glorious resurrection and a blessed IMMORTALITY."

One idea more relative to praying with thankful hearts, and I must close. The apostle has taught us how to pray in order to be heard. He says, "Let your requests be made known unto God *with* THANKSGIVING!" That is, when we ask for blessings, we should at the same time remember those already bestowed upon us, and thus bring our minds into a grateful frame when we pray. Is it not to be feared that the reason so many prayers remain unanswered is because they are offered with an unthankful heart? Let us then see to it that we heed the admonition of the apostle in offering our petitions with THANKSGIVING. B. MATHEWSON.

Castleton, Vt., Nov., 1869.

For the World's Crisis.

NEW HAMPSHIRE.

We would call the attention of the brethren and friends of the cause of truth in N. H., at this time, to the following vote passed at the last session of the Advent Christian State Conference, held at Alton Bay, Sept. 1st, 2nd and 3d, 1864, namely: That we make an effort to raise a Tract Fund of $200.00, with which to purchase tracts for free distribution throughout the bounds of this conference.

This sum can be raised easily, if brethren will take the matter in hand, and make an effort in this direction. We need the whole, or a part of it at least, at this time, with which to procure tracts to scatter; that persons who now are perishing for want of knowledge may have their minds called to the great and all-absorbing theme—the coming of the King of kings, and the requisite preparation to meet him in peace.

Come, brethren, let there be a waking up, and an earnestness felt in this matter. We hope the preachers of this conference, as well as other brethren and sisters, will make a *vigorous* effort in the State, that tracts may be flying and accomplishing their mission; that the old "Granite State" may be thoroughly enlightened on the great prophetic and practical truths of the inspired volume, especially with those that relate to this age and generation.

Any amount from a five cent scrip to a fifty dollar greenback, forwarded to the Treasurer, J. Knowles, Lake Village, N. H., or to Elds. A. Ross, Exeter, N. H., T. W Piper, Melvin Village, N. H., A. W. Sibley, East Boston, Mass., will be properly cared for and acknowledged. A. W. SIBLEY, *Secretary.*

East Boston, Nov. 22nd, 1864.

☞ Napoleon during his military career fought sixty battles; Cæsar only fifty.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$460.87
R. W. Neale	2.00
Mrs. R. L. Crowell	5.00
L. H.	1.50
Jas. W. Finn	2.50
Mrs. J. Keyes	2.00
Jonathan Tatro	.50
S. Bradley	1.00
Friends	2.50
Lucius	8.00
A good woman	.50
Silvanus Judson	2.00
Maranda E. Orr	2.50
Eben Barnes	1.30
W. L.	2.50
A. McClure	.63
Mrs. E. C. Smith	1.00
John Stockwell, Jr.	3.00
R. Slayton	1.00
H. O. Smiley (for the "Bro. unfortunate")	3.00
Wm. A. Munroe (for poor in his town)	2.50
L. B.	1.00
B. C. Bancroft	.30

VOICES FROM THE POOR.

FROM AN AGED PREACHER.

I thank you, Bro. Grant, for your paper. Should like it continued, for the present at least, as it is the only paper we take. I am seventy-one years old, If life continues, the time is not far distant when we must be dependent on some body else for a living; yet, as the times are, I cannot ask you to keep sending it. I shall not consider you unkind if you do not, and shall leave it to your best judgment. My lungs are in such a state, I cannot preach. Can labor with my hands but a little. Your Bro. looking for redemption,

Berkshire Co., Mass. M.

FROM A POOR WIDOW.

My husband died a little more than a year ago. Soon after he died I was taken sick, and have not been able to earn anything since. I have had the Crisis now for three years, and feel to thank you and the Lord that I have had it to read. It has cheered me in my lonely hours, and my heart has been made glad in hearing from those of like precious faith. It is all the preaching I have, and I would be glad to have it continued, if it could be. I would rather go without my supper every night than be deprived of the Crisis.

Hampden Co., Mass. L. H.

FROM THE FATHERLESS POOR.

My father is dead. He was a great lover of the Advent faith, and dearly loved to read the Crisis. It is a paper that we prefer above all others; but we are poor, and cannot pay anything for it now. If you feel disposed to send it to us still, we shall be very grateful.

Waldo Co., Me. MARIA.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

FROM BRO. J. K. BELLOWS.

My soul is exceedingly moved. I have been reading in the Crisis the soul-stirring appeals of the poor for its continuance. I thought how could *I* do without it (though away from home most of the time); and my dear companion, how could *she* do without it, in her lonely moments? I pray the good Lord to open the hearts of those that are able to do something in this direction; for the poor must have the Crisis. But reading and praying are not enough; I must *do*. So I send my mite. The salary of a traveling preacher is small, especially in the circuit of my labors. And when I think of my own dear family and their wants, I am sometimes almost discouraged; but the Lord is good, and has thus far bountifully provided for me and mine; and I am glad I feel willing and have a little to give.

And now let me appeal to my brethren in the ministry to do a little, if it is no more than I have done. Let us *pray* for it, and, if able, *pay* for it; and thus show our determination that this mighty organ of truth shall not cease to the poor until the Lord comes and gives us something better,—even the *glorious kingdom*. Amen.

Shelburne Falls, Mass.

FROM A READER IN MICHIGAN.

I have been much interested, of late, in reading the "*Voices from the Poor;*" and, today, while reading the response from that poor afflicted sister in Connecticut, who has been confined to her bed for thirty years, I felt that I could no longer withhold my mite from aiding one, who has so long been a sufferer, with the reading of your much valued paper. Enclosed you will find $2.50 for the Crisis for Sister Chloe (if not already provided for). May its richly laden pages be a source of comfort and consolation in her hours of suffering and sorrow, and may the truths of the gospel which it advocates be like a beacon light to guide her to that haven of rest where she will no longer say "I am weary," or, "I am sick."

I am glad to see so many interested in contributing to the Poor Fund, and I trust that not one of the worthy poor will have to be stricken off for the want of means to send it to them. May the injunction, "Freely ye have received, freely give," come with renewed weight to every heart. MARANDA E. ORR.

FROM A FORMER TOBACCO-CHEWER.

I am happy to inform you that I have not suffered any inconvenience from throwing away my tobacco. I bless God for it, and and send you 50c. for the *Bank of the Lord's Poor.*

Merrimack, Wis. CONNOR SWEENEY.

Worthy of imitation. By giving up a useless, filthy, and expensive habit, you feel all the better for it, and have more means to do good with. There are others who ought to go and do likewise, and, instead of serving, as they now do, a tobacco-god, consecrate *themselves* and their *money* to the Lord.

Michigan Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Buchanan	4	Jonesville	1
Bronson	1	Kalamazoo	1
Cambria Mills	2	Mendon	1
Detroit	1	Otsego	1
Dowagiac	1	Orion ?	1
Decatur	1	Reading	1
Felt's P. O.	1	Richland	1
Goodrich ?	1	Tyrone	1
		Total	20

ARE THERE ANY MORE?—A free subscriber in New Hampshire writes:—

"You will please put my name on the *paying* list, and send the paper free to some one less able to pay than I am. When Mrs. H. first received the paper, I was not able to pay for it; now I am, and will pay a little each month, if my health remains as good as it now is." F. P. M.

Another in New York State writes:—

"Being a preacher, you have sent me the Crisis for some years free; but as I am in business at present, and not dependent on the precarious income of an Advent minister, I wish you to put me down as a *paying* subscriber. With thanks for past favors,

Your Bro. in Christ, I."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$462.00
R. W. Neale	2.00
F. H. Burbank	1.00
Mrs. R. L. Crowell	1.00
E. Metcalf	.98
Mary Wentworth	1.00
Ruth Holkins	.75
E. Butterfield	.50
I. C. Perkins	.50
N. Pack	.50
W. Cornell	3.04
Sidney Hall	6.00
Olive Parsons	1.00
COLLECTED BY J. BLAIN.	
O. W. Whipple	.50
R. R. Gather	.25
Sr. Sturtevant	.25
Sr. Macumber	.25
L. C. Knapp	.25
H. N. Bliss	.50
J. C. Shaw	2.00
E. Lyon	.50
J. D. Gilman	1.00
A brother	.50
—— Baker	.25
Sr. Gilman	1.00
Bro. Turner	.40
L. Davis	1.00
A. Robbins	1.00
O. P. Pierce	.50
C. Wyllys	.65
—— McElwain	.50
—— Ransom	.25
A Sister at Jonesville	.25
—— Johnson	.25

DISTRIBUTE TRACTS!

Now is the time. The long evenings of winter are come, and men and women have time to read. Darkness covers the land, and gross darkness the people. Who will give them *light?* Iniquity abounds, and men are perishing for lack of knowledge. Who will go forth to *save?* The great day of doom is at hand. Who will send out the warning cry,—"*Behold! He cometh!*"

Come, brother, sister; up, and begin anew. Your Master calls. Enlist in the good work *now*. Go from house to house with these little messengers of truth and salvation; go with prayer, and love, and holy zeal; and the blessing of the Lord go with you. Who knows how many souls you may save thereby from error, sin, and death, and how many gems you may add to the crown of your rejoicing in the day of the Lord Jesus? What you do, do quickly! The end approaches, and the Master will soon be here! W. B. H.

"I have no Money."

No money for what? "To buy tracts with for free distribution." Well, the Lord has; and, as fast as it is needed, he will send it on by those in whose hands he has put it. Give what you *have*. You have *time;* give that. Others will give the money to *print* them with, if you will give the time to *circulate* them when they *are* printed. They are made *to be* circulated—widely as possible; and the sooner they are scattered broadcast over the land the better.

With or without money, then, send for tracts, and the Lord bless you in the work of distributing them. Let the calls come in from every quarter. Ah, here comes one already. It is from a brother in Providence, R. I.:—

"I am in want of tracts, for free circulation in this city and vicinity the coming winter, upon the subjects of our faith. Men will buy error rather than truth, fiction rather than facts; and hence, if the truth is ever placed in their hands, it must be without cost to them. I have bought and distributed, from time to time, many of the tracts of the Christian Publication Society, and they have done good service. But I would like to have more than I feel able to give away at my own expense, and if you see fit to donate to me more than the amount of the $3.00 enclosed, they shall be faithfully distributed. I have contributed to the funds of the Society heretofore, and shall probably do so again."

The Society sends you $8.00 worth to scatter freely, and may the good seed sown upon the waters return an hundred fold after many days.

ITALIAN MISSION.

Previous donations	$261.39
Mary Cooper	1.00
Mrs. J. Keyes	1.00
A widow in Illinois	5.00
Mary N. Kent	5.00
Mrs. C. Weston	2.50
D. B. Waterbury	2.50

For the World's Crisis.

NOTES BY THE WAY.

Such little histories seem to be prized by many, for thus they see how others are doing in these perilous times. To do the readers justice, a fair account of things should be reported, as the apostles did, to warn and reprove, as well as to encourage. After visiting my brethren east, it seemed to be a privilege as well as duty to see my friends in Ct., Vt., N. Y., etc.

Cheshire St., Ct. Found the church in good working order, having kept their armor bright by use. They hold meetings regularly, whether they have preaching or not. The only way to secure a healthy church is to have a principle to work.

Hoosick, N. Y. Found this good church, which had stood united for years, planted by Bro. Batchelor, confused and split up by those that make it their business to enter into other men's labors and distract by selecting a few susceptible to a mesmeric influence and thirst after office in the church. These two characters always did and always will divide the flock of God.

Next to Poultney. Found them not broken up, as reported in the account by chaff peddlers. They think and let think, and unite on the great principles of the gospel. We had a large congregation. They have no pastor since Bro. Carpenter left; yet it is the largest congregation by one half in the place. Such singing I have not heard since our old Methodist campmeeting times. They sang everything I named. The old-fashioned body music went off straight—Exhortation, L. M., Buckfield, Liberty, New Jerusalem, Complaint. Their singing would have made an organ leave the house, if it had life and legs. I wish the brethren would practise those old tunes more before the new hymn book is out, and you forget it. There is no need of having such a dead, lazy kind of singing. A little practise will revolutionize our singing.

Rutland. Spent three days with Bro. Carpenter. They are in a very good state. Their debt on the house has been paid. This removes a great burden. Thanks to Bro. Sherman, of Castleton, for lifting five hundred dollars of the load. I think Bro. Carpenter will see a reformation there soon.

Next to Castleton, with Bro. Mathewson two days. Found them in good working order. Bro. M. is laboring in the neighboring districts, which will advance the cause in that region. He is preaching six times a week, and getting better all the time. Had a blessed good time with my old friends Samuel and Beulah, who enlisted in Ct. twenty years ago,

and have not run from the enemy yet, nor deserted the field.

Sandy Hill, N. Y., with Bro. Fassett three days. Found them well settled in their new home, with a good church and congregation, and all seemed to go well. This family are in good order to work for God, and are at it. *Isms* have not done much mischief there. Called on Bro. Parry, but found no one at home. Back to Poultney over the third Sabbath, and heard more of that good singing. A man can afford to preach for less where they have good singing. Thence to Hoosick. Found that same magnetic stubbornness ruling with a rod of iron. Thence to North Adams, where they are in a low state, yet some are trying to live amid the difficulties of the times. They have had some of the same elements to contend with as in Savoy and Hoosick, but some are getting their eyes open about these fanatical moves, such as discerning of spirits, judging, etc.

I am happy to say for the benefit of Bro. George Otis and others, that he has seen his error and has returned to his right mind, and is now influenced by the Spirit of God instead of that mesmeric spirit that led him astray, that made him so wild and fanatical. He mourns over his course, and tells me that he would say he had no religion in those fanatical movements; then he would say they were from the Lord. He is out straight, and wants the world to know it. He is at work for good wages on the Hoosac Tunnel week days, and preaches Sundays, and is doing well. Pray for him, for the fanatics oppose him for denouncing this delusion.

We had a good time with the North Adams brethren preaching on the signs. They still love the coming of the Lord, and are rising again. A number of prominent citizens were out and listened with good attention, and bought a good number of tracts, which will continue to preach. While at North Adams, I visited the great Tunnel in the mountain. It looked to me like the greatest piece of foolishness the State ever undertook. Just imagine a mountain ten to twelve hundred feet high, four and a half miles long, to be bored through solid rock large enough to let through two trains of cars side by side; then take the time the work has been going on, and only one mile of the easiest of it bored in eight years. How doubtful the end looks. Going to the first well or shaft, and see men let down in a great iron bucket three hundred and fifty feet under ground, each having a candle to see to work by, I thought of a Papal purgatory or Protestant horrible pit. This hole is to let in air and draw out the blasted stone. One ten-bore power pump to take up the water, and a fan to blow down air, all operated by an engine, which appears both splendid and foolish. The next well or shaft is going to be eleven hundred and twenty feet, and men have got to go down into the lowest hell to work for twenty cents an hour. If *time* should last, *men* can not to dig three and a half miles in such a place as this. I came away satisfied to keep above ground as long as possible. I left a wiser man viewing the foolishness of others, satisfied with the work of God and his promises for working for him. HIRAM MUNGER.

Correspondence.

From Bro. Benj. Spaulding.

BRO. GRANT:—Since writing before, I have visited Hope, where I found a good company of believers, and a good interest to hear. There is much encouragement to labor in that town; they will be glad to receive any who may come to hold forth the truth. I was well received, hospitably used, and helped on my journey. I stopped at Washington and got up a meeting, and had a good hearing. Next day traveled ten miles on foot, scattering tracts and papers, and then took the stage and traveled ten miles more, and arrived at Augusta, where is a good company of believers, firm in the faith, rooted and grounded in the truth. But there is a lack of union; they do not draw together. I am grieved to see so many churches of Advent believers scattered and divided about forms and ceremonies, and points of doctrine. The church in Augusta might, no doubt, be greatly increased, if union and harmony prevailed among the brethren. They have three who preach occasionally.

I next visited Mechanic's Falls, where Bro. Hastings held his tent meeting, and saw some of the fruit of his labors. A happy company of believers are there gathered, and have lately set up their banner.

Visited West Poland, an old, well established body of believers, with a neat, commodious house of worship, and two preaching brethren, with three at Mechanic's Falls. Thanks be to God, he is raising up young men after his own heart, who will feed the people with true knowledge. It rejoices my heart to see how God is providing and qualifying men to preach the gospel of the kingdom.

Went to Casco, where live two families of Adventists, Brn. Staples and Watson. They are a little away from any great traveled route, but would be glad to receive calls from any of the servants of God who feed the people with truth. It is a good place to build up the cause. The people heard with respect and attention, and I felt it good to be there. They did what they could to help me on my journey.

I next came to Windham Centre. Found a few good souls here alive, active, and loving the truth, willing to make sacrifice for it. Then came to South Windham, where until lately the cause has been low, yet this season it has revived and quite a number have put on Christ by baptism, and are going on their way rejoicing, growing in grace. I enjoyed my visit among them, had a good hearing, and felt that good was done.

I am now in a region of country where I began my missionary labors in 1841, twenty-three years ago, and it fills my heart with joy as I visit among the families I then visited. I called on a family, where there were a number of children, and a young man who did not belong to the family. I began to exhort them. A woman sat at the loom in the room weaving. She watched with interest my exhortations, as I exhorted one and another, until I had said something to all. The young man began to oppose and to reprove me for frightening the family, as he said, for I held up the idea of Jesus' soon coming. I asked who was frightened; are you yourself frightened? "No," said he, confidently, "you never can frighten me with such stuff. No, never!" I turned to the oldest girl, and inquired, are you frightened? "No," and to the next, putting the same question. "No;" and to the next, and so on, until I had put the question to all the children; all answered "No." Then I turned to the woman still sitting at the loom. I had observed the loom had stopped, and she was listening. I put the question to her, Are you frightened? And she burst out crying like a child. And that young man was completely silenced. Her tears spoke louder than words, and a solemnity came over all. Now I could exhort them all, even the young man and the woman, and I saw the Lord had given me the victory, by the tears of that woman, though she spake not a word. Other scenes of interest I well remember.

Twenty-three years have past away, and again I am on the same ground, doing the same work, having passed through many scenes of sorrow and joy, seen much to grieve me, and make me sigh, and much to rejoice my heart, and fill my whole soul with gratitude and praise. I find myself an old man, much worn with cares and much labor, yet I love the work as well as ever. The Lord has raised me up to praise his name and declare his truth to the people, and I love to do it. I am satisfied with my field of labor (the highways and hedges), and with my salary, too, though I do not get so much as Paul did. I never have had thirty-nine lashes, never was stoned all but to death, have been in some perils, had some little persecution, yet out of them all God has delivered me; yes, and he will deliver me, and be with me to the end. I know in whom I have believed; blessed be the name of God! and I can trust in him, and not be afraid; though the earth be removed out of its place; though the times of trouble come; though there is terror by night and arrows (or bullets and shells) flying by day; though pestilence rage, and destruction come at noon-day; though a thousand fall at my side, and ten thousand at my right hand, yet it will not come nigh me; because I make the Lord my trust, even the Most High my habitation.

Hold on, brethren and sisters, a little longer; soon we shall see the King in his beauty, even Jesus, in all his Father's glory, and sit down with Abraham, Isaac and Jacob, and join with the blood-washed company in singing blessing, and honor, thanksgiving and power, to God and to the Lamb, in a world without end. Amen. Yours, looking for Jesus, BENJ. SPAULDING.

Windham, Me.

From Bro. H. Rockwell.

BRO. GRANT:—After confessing that I have done many foolish and wicked things in departing from the living God, I would now with shame and deep, heartfelt contrition and almost overwhelming sorrow, pray God to forgive, and I here anew consecrate my all, my life, and my only surviving child, with the world and all things that are therein, to the immediate service of my divine Master and the good of his cause. O, my brother, when I retrospect the past, and come to that place in the old Clifton sawmill, where you called upon me long time ago in the silent watches of the night, when all others were locked in the embrace of sleep,—while I sawed for the bread that perisheth, and you wandered lonely and oppressed, endeavoring to find a bride for your Master, and trying to persuade others to seek that bread which cometh down from God out of heaven, when the gate being shut, and the whole place being as silent, and to me as solemn as the house of death, when nothing was heard but the gentle ripplings of the water, and the refreshing breeze of the atmosphere, you and I, then and there, bowed the knee before God in holy consecration to him. Thank God! Bro. Grant has nobly redeemed his pledge, while I have gone in the ways of the wicked one, and stood in the way of sinners, and brought leanness and death to my own soul. O! I do repent, and I have commenced a return in these last days of the church's time of peril, trial and temptation, and I do fully believe, that the time of her triumph and complete victory is but a little in the future. Tell all the holy brethren to pray for me, that I may overcome myself, and having done all to stand. O! I long to be saved.

I labor at present with my hands, while my evenings and Sabbaths are to me sweetly spent in trying, in my poor way, to arouse the slumbering church in this region, and hold out the word of life to the impenitent. And I think the prospect grows brighter, and the field of labor widens, and I do believe that soon I shall be able to lay aside every weight, and the sin that doth so easily beset me, and run with patience the race set before me.

If time and life permit, I hope to have one more interview with you. But if I have to deny myself this privilege, with God's help and your prayers, I will strive to meet you where no separation, sin, sorrow, pain or death can ever come. So let us ever pray that the Great Master may reach forth his plastic hand, all bathed in hallowed blood, and wipe all tears from off all faces.

New Hartford, Ct. H. ROCKWELL.

From Bro. Wm. Sheldon.

BRO. GRANT:—I rejoice that the long night of darkness upon the *time* of the Savior's coming is ending, and that which has been so long "sealed" is now being *understood*. This is no vain speculation; it is a movement of heavenly origin, and will bring the Lord.

I became acquainted with Bro. Thurman at the Illinois campmeeting, and promised him I would give his "Chronology" a thorough examination. You and I looked it over a little at the Wisconsin campmeeting. After I separated from you, I went home and spent *over a month, day and night*, often sitting up a large share of the night, in studying the question over and over, scarcely stopping to preach on Sundays. I was totally unwilling to lend my feeble influence in helping precipitate the church into another bitter disappointment.

I thoroughly analyzed Thurman's Chronology, and am fully satisfied that it is correct in the main. We are upon the eve of a time movement far exceeding that of '43. *No failure this time.* 1868 will bring the King of glory. Amen. W. SHELDON.

☞ Mrs. Sarah Hutchins, a leading Baltimore sympathizer with the rebels, has been convicted of having sent a sword to Harry Gilmor, and sentenced to pay a fine of $5000 and to be imprisoned for five years at hard labor in the Fitchburg, Mass., House of Correction.

☞ A Tennessee woman died the other day at the age of 102. Her descendants to the fifth generation were gathered around her.

☞ Prof. Benj. Silliman, Sen. expired at his residence in New Haven Nov. 24th, aged 84 years.

☞ The king of the Sandwich Islands has decided upon the Episcopal as his established religion.

Obituaries.

AMY FRANCES WHITE.

Fell asleep in Jesus in Greenville, Ct., Nov. 12th, 1864, Amy Frances, wife of Henry White, aged thirty-seven years and nine months.

For many years the christian religion has been her comfort and support. At the early age of fourteen years she gave her heart to God, and united herself with the Baptist church, of which she remained a member until about seven years previous to her death, when it was her privilege to listen to the joyful news of a soon coming kingdom. She became a believer in the same, and united with the church of Second Advent believers in Danielsonville, Ct. Her christian character was unblemished, and when death came it found her ready for the summons. As the fondest ties which bind mortals to earth were about to be severed she was enabled to say, "God's will be done." She has left a companion and five children, besides a large circle of relatives and friends, to mourn her loss. May the bereaved family have the consolations of the gospel, and be comforted with the thought that the wife and mother sleeps in Jesus. May they all love and serve the God in whom she trusted, and be prepared to meet her in the morning of the resurrection. E. M. FREEMAN.

LIVIA WILKINS.

Died in Rutland, Vt., Oct. 10th, from a complication of diseases, Miss Livia Wilkins, aged thirty-six years.

The deceased, although for sometime frail, was constant at the means of grace, prompt in duty, steadfast in faith and hope. She rests from labor and from sufferings, but the comfort of hope is left her sisters and surviving friends. H. F. C.

MARRIED.

In Searsport, Me., Nov. 24th, 1864, by Rev. John Adams, Mr. EZRA F. TREAT, of Searsport, to Miss MARY E LARRABEE, of Frankfort, Me.

In Concord, N. H., Nov. 23d, by Rev. Dr. Cummings, Mr. A. DAMAN FOLLANSBEE, of Dorchester, to Miss SARAH M. MESSER, of Sutton.

Summary of News.

FOREIGN.

[Advices of the 11th.]

The *Shipping Gazette* believes that the steamer to which Semmes and his men were transferred by the Laurel off Madeira, was the Sea King, of 1200 tons, which recently cleared from London for Bombay.

It is stated that the last vessel destroyed by the Florida before her capture at Bahia, was the Mandarin, from Rio Janeiro for Baltimore.

Under the influence of the details of the capture of the Florida, the English journals indignantly denounce the affair.

The London *Herald* believes that events such as these will speedily force European nations to interfere in the American difficulty for their own security.

There had been a great inundation at Florence. The streets were flooded, fields laid waste, and roads broken up. The damage was enormous. But few lives were lost.

New and more liberal press laws were spoken of in Spain.

The *La France* says Brazil has broken off relations with the United States on account of the seizure of the Florida.

TWO DAYS LATER.

Liverpool, Nov. 12. Capt. Semmes was on board the new cruiser Sea King, when she received her crew from the Laurel, off Madeira. He explained to the men what he expected them to do in the rebel service. Considerable of a row ensued, and out of about one hundred men, thirty-six declined to go.

The Paris *Patrie* asserts that England has called upon the great Powers to protest collectively against the seizure of the Florida.

The reported probable retirement of Drouyn De L'Huys is repeated by the Paris correspondent of the London *Times*.

King Victor Emmanuel and the Empress of Russia exchanged visits at Turin.

Insurrectionary movements are again reported in Venetia. Armed bands had made demonstrations in Friuli and Benzone. Troops were in pursuit of them.

The King of the Belgians is on a visit to Napoleon at Compeigne.

DOMESTIC.

The following is taken from the Savannah *Republican* of the 21st inst.:

Corinth, Nov. 18, via Selma, Nov. 18.

To the People of Georgia:

Arise for the defense of your native soil. Rally around your patriotic Governor and gallant soldiers. Obstruct and destroy all the roads in Sherman's front, flank and rear, and his army will soon starve in your midst. Be confident, be resolute; trust in an overruling Providence, and success will soon crown your efforts. I hasten to join you in the defense of your homes and firesides.

(Signed) G. T. BEAUREGARD.

St. Louis, Nov. 23. Advices from Fayetteville, Ark., say Col. Brooks, with 25,000 rebels, attacked that place Oct. 28th, but were repulsed with considerable loss. From that time to the 3d inst., the town was pretty thoroughly invested, when Fagan, with about 6000 of Price's retreating army, came up and bombarded the place five hours with two pieces artillery, but were held at bay until the next day, when Gens. Curtis and Blunt arrived, and the repels skedaddled. The rebels lost nearly 1000 killed and wounded. Our loss was one man killed.

A missionary, who traveled some forty miles with Price in Arkansas, reports that Price told him he lost over 10,000 men in killed, wounded and deserters, and that his expedition into Missouri had been most disastrous.

New York, Nov. 25. Sheridan's cavalry have had another successful engagement with Early's army. The *Herald's* dispatches say that on Monday last three divisions of cavalry, under Custar, Powell and Devin, set out to ascertain the rebel position and strength. No resistance of importance was met until Tuesday when the main army of the rebels, about 15,000 infantry and a division of cavalry, was found at Rood's Hill, a portion almost as strong as Fisher's Hill. Fighting immediately ensued and lasted six hours, during the greater part of the time very severe.

Early made repeated attempts to flank Custar and Powell, but was foiled every time. Some magnificent charges were made by the Union cavalry. The rebels showed but little spirit in the engagement. After gaining sufficient information of Early's strength our forces commenced to retire. Feeble attempts to follow and annoy them were made by the rebels. Our loss altogether was only sixty. The report that some of Early's men have been withdrawn from the valley is confirmed, but the rebels say they have been replaced by scattered detachments gathered from various sections.

New York, Nov. 26. The St. James, Lovejoy's and Belmont hotels were on fire last night, but suffered no real damage.

The fires last night were made with phosphorus, and it is thought for the purpose of robbery. In Barnum's Museum the panic struck audience was robbed most thoroughly in the great smoke and confusion that ensued. In the hotels the robbers did not succeed so well. A woman hailing from Baltimore was arrested at the Metropolitan Hotel under circumstances that involve her in serious suspicion. She strongly protests innocence. Several other arrests were also made.

It appears that the woman arrested on suspicion of being concerned in the incendiary fires last night arrived in the city but a few days since from Baltimore, and took a room at the St. Nicholas Hotel. Last night just before the fire broke out there she went to the Lafarge House, stayed a short time, and left just before the fire broke out there. She then went to the Metropolitan and engaged a room, the fire breaking out there very soon afterward. Although closely questioned she refused to disclose the nature of her business here. Certain papers found in her room pointed so strongly to a man stopping at the Lafarge House, who was recently discharged from Fort Lafayete on the ground that he was a British subject, as an accomplice, that he was also arrested. He was very nervous and excited when taken, and disclaimed any connection with the affair.

The manner in which the fires were produced showed a preconcerted plot. In the hotels the beds, clothes, trunks, etc., were covered with phosphorus. Matches were also scattered in the beds. The fires were then set and the rooms locked. As in the July riots the thieves swarmed about the hotel doors ready to rush in and plunder when the fire was under way. But the timely appearance of the police prevented this portion of the programme from being carried out.

The panic at the Museum was intense, but fortunately the fire was quickly subdued. The bottle containing the phosphorus was found, and is like those used by incendiaries elsewhere.

At the Winter Garden a terrible panic was created by [illegible]. The entire fire department was aroused, and together with the police, measures were adopted for the safety of life and property for the remainder of the night.

The attempt which was really well planned has failed. It has shown what might be done here and elsewhere, and will inspire increased vigilance throughout the North.

New York, Nov. 26. The *Tribune's* dispatch from Sheridan's army says Early has retreated with his whole infantry force to Staunton, abandoning the valley. It is thought he will go to Richmond.

The Macon *Telegraph* says: We have reliable information to the effect that the Yankees are advancing in two columns—one on the McDonoghue road and the other via Jonesboro. Our forces are at Griffin.

The *Intelligencer* publishes the following: The latest reliable news from the front in Georgia says Gen. Wheeler fought the enemy, who was advancing with a force estimated at 25,000 or 30,000 in two columns, ten miles above Griffin until late in the evening, when he fell back to Griffin. It is probable that by this time Sherman occupies Griffin, and will rapidly operate on Macon and Milledgeville. We learn that Gov. Brown's residence and outbuildings were burned to the ground at Canton, by the vandal foe, a few days ago. The officer in command only allowed the family fifteen minutes to remove their furniture from the house and all that was not removed in that time was burnt. The same party burnt the court house, academy, both hotels, jail and about two-thirds of the best dwellings and business houses in Canton.

It is now evident that Sherman has inaugurated a winter campaign, and that Georgia is the field, which be designs to desolate. A terrible crisis is therefore upon us. Every man in the State able to bear arms should rally to the rescue.

New York, Nov. 26. The *Herald's* New Orleans correspondent says that on the 18th inst. a Union expedition to La Fourche District attacked and defeated a rebel force, destroyed their camp baggage and a number of boats.

It is said that the would-be rebel Governor of Louisiana has organized at Shreveport ten regiments of negroes, to be armed and equipped from the proceeds of cotton sales at Matamoras.

It is reported that the rebel Gen. Buckner has 10,000 men at Alexandria, La., where, it is said, there are abundant supplies of beef and corn.

A gentleman has arrived in New Orleans with permission from President Lincoln to bring into the Union lines 20,000 bales of cotton.

Dispatches from the Army of the Potomac report all quiet. Weather fair, and roads improving.

GARIBALDI.—An English secessionist, who had represented Garibaldi as speaking adversely to the cause of our Government, is set right by Garibaldi himself, who says in a recent letter:

"My opinion on the American question is well known. Not only do I hope from it the abolition of slavery, but I consider the question to be one affecting all mankind, and woe to the world if the North does not come out victorious from this struggle."

Notices.

Conference in Holden.

A conference will be held in Holden, Mass., at the Town Hall, commencing Wednesday, Dec. 21st, at 2 o'clock P. M., and continuing day and evening through the week, and over the following Sabbath. Preaching by different ministering brethren. Prayer and conference meeting at 10 A. M., preaching at 2 P. M., and also at 6 in the evening.

All in Holden and its vicinity who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are cordially invited. Forsake not the assembling of yourselves together, but exhort one another, and so much the more as ye see the day approaching. Pray for God's blessing upon the meeting.

In behalf of the church, H. K. FLAGG.

Dedication.

Providence permitting, the Advent Chapel at Chichester, N. H., (Pine ground), will be dedicated to the worship of God Saturday, Dec. 10th., at ten o'clock A. M. The meeting will hold over Sunday. Brn. N. Glidden, J. Pinkham, and others, are expected. J. G. SMITH.

Meeting at Lowell, Mass.

Bro. Grant will commence a meeting at Lowell, Sunday, Dec. 4th, and continue each evening through the week, and over the following Sabbath. Brethren and sisters from abroad are invited to attend. DANIEL CHURCHILL, for the Brn.

Conference at Lee, N. H.

A conference will commence at Lee, (Union House,) Dec. 18th, and continue as long as may be duty. Bro. C. S. Emerson will be expected; and all who feel like working for the salvation of sinners are invited to attend. WIER DAVIS.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend. A. C. GREENE, Secy.

An Important Meeting.

GENERAL ADVENT CHRISTIAN CONFERENCE OF THE NORTH WEST.

This conference will hold its first session in Buchanan, Berrien Co., Mich., to commence Dec. 8, 1864.

Eld. Wm. C. Thurman has been invited, and has consented to meet with us, and aid us in the examination of the "times and seasons." Other Bible students, sympathizing in this good work, are invited to be present and take part in our deliberations.

The following important questions may receive attention:

I. Are the "times and seasons" to be understood before the Advent?

II. The 2300 days of Daniel 8: 14. When did they begin? Are the 70 weeks a part of this number? What decree or commandment marks their beginning? that of Cyrus or that of Artaxerxes? and what year B. C. was the decree given?

III. The age of the world, and the Great Sabbath, or Millenium.

IV. The Seven Times. Lev. 26: 28.

V. The Great Jubilee.

VI. The year of Release.

VII. The 1260, 1290 and 1335 years of Dan. 7 and 12. When will Daniel stand in his lot?

OTHER QUESTIONS.

1. The gospel of the kingdom, Matt. 24: 14. Knowledge increasing, Dan. 12: 4. The first angel's message, Rev. 14: 6. Are they the same?
2. Can the second and third angels' messages be applied to the Protestant church by any correct system of interpretation?
3. Are the Jews to be restored to Palestine, and if so, when, and for what object?
4. Will the meek inherit the earth at the coming of Christ, and dwell therein forever? And will the wicked be finally punished with everlasting destruction; or live eternally, in indescribable misery and torment?

The conference will hold its sittings about ten days; all of which will be filled up with *work*, holding three sessions a day.

All are invited, who have an interest in, and can contribute to the good of the meeting. Look the subjects over; prepare your views; come prepared to present them—write them out, and then review them, and re-write, if necessary, and perfect them. Put them into the smallest possible compass. See that you apply the laws of interpretation rightly, and thus get the true meaning of the Holy Spirit.

We are in the "time of the end," and many are "running to and fro," and "searching to and fro," "and knowledge is increasing." There is more light to come! Let us be ready for it. Let us *seek* for it as hid treasure. According to the best authorities on Chronology and prophetic interpretation we stand on the margin of the new world. Only a few years are to elapse before we shall see the King in his beauty. And if this be so, then as watchmen, we ought to know, and proclaim the time of night. Let us, like Daniel, having found out by the sacred books (Dan. 9: 2) that the time is nigh for the deliverance of God's people, give ourselves to prayer, and fasting, and confession. Let us ask our God to give us light on these grand and all important themes, and he will help us, and show us wondrous things out of his law.

Until the conference shall meet, let us make it a subject of daily prayer. Let all the churches, and isolated believers do this. Let us be in earnest about this matter, and like Daniel, not give it up till all is plain. Let us confess our sins, as he did. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and thy judgments; neither have we hearkened to thy servants, the prophets, which spake in thy name." Let us plead for the scattered flock, for the tried and tempted ones without shepherds. Let us plead with him to raise up shepherds, to feed and prepare the flock for the judgment; and so gather his people out from all classes and associations, that they may be pure and all ready for the day of the Lord.

A Quarterly Conference at Portsmouth, N. H.

A quarterly session of the Advent Christian State Conference of New Hampshire, will be held in Portsmouth, commencing Dec. 1st, and continue over the following Sunday. We hope those who come to this meeting, will come filled with the spirit of the Master, prepared to labor for the upbuilding of the saints, and the salvation of those who are out of Christ, that great good may be done. A. W. SIBLEY, Secretary.

Religious Notice.

Providence permitting, Elder Edwin Burnham will commence a series of meetings with the Free Evangelical Church in North Attleboro, Mass., on Tuesday evening, Dec. 20th, to continue several weeks. We earnestly hope and pray that many precious souls may, as the result of these meetings, be made ready for a home in the kingdom of God. We invite our friends in the surrounding region to attend and labor with us.

C. CUNNINGHAM.

Meetings at Rocky Brook, R. I.

If the Lord will, Albion Ross will commence a series of meetings at Rocky Brook, (Peacedale) R. I., on Saturday evening, Dec. 10th, and continue as long as may be duty. May God give the increase. H. L. HASTINGS.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. WELLCOME, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

S. S. Brewer .... Sundays, Dec. 4th and 11th
Miles Grant .... Sunday, Dec. 18th

Eld. Edwin Burnham will commence a series of meetings in East Boston, (Advent Christian Chapel), Nov. 29th, and hold them over the following Sunday.
A. W. SIBLEY.

☞ BRO. GEO. L. TEPLE wishes to say to those interested that he was unable to fill his appointments, being called away to attend a funeral.

Moultonborough Center .... Dec. 18th
T. W. PIPER.

Lovely Street, Ct., (School-house). . Sunday, Dec. 4th
O. D. WOODRUFF.

Concord, N. H. .... Dec. 4th
Canterbury, (Cong. meeting-house) .... Dec. 11th
J. COUCH.

River Point .... Sunday, Dec. 4th
J. F. GUILD.

Lawrence, Mass. .... Dec. 4th
A. ROSS.

Barton's Corner, East Greenwich, R. I., (at the house of Bro. C. S. Burch) .... Saturday evening, Dec. 3d
GEO A. COLE.

Pleasant Valley, Ct .... Sunday, Dec. 4th
Barkhamstead, (at Bro. H. Beech's at the gate) Wednesday evening, Dec. 7th. H. ROCKWELL.

Vernon, Vt. .... Sunday, Dec. 4th
J. HEMENWAY.

Wolfborough, (Cotton Borough) .... Dec. 4th
New Durham, 3d Division .... Dec 11th
Moultonborough Centre .... evening, Dec. 23d
Holderness, (at the Brick school-house) Sunday, Dec. 25th.
West Plymouth, (where Bro. Nelson may appoint), evening, Dec. 27th. N. HARTSHORN.

Leverett, Mass., (Still Corner) .... Dec. 4th
North Dana, Mass .... Dec. 11th
Holden, Mass .... Dec. 14th and 16th
Blackstone, Mass .... Dec. 18th
Wilsonville, Ct. .... Dec. 21st and 22d
Abington, Ct. .... Dec. 25th
Westford, (at Bro. F. Chapman's ... Dec. 26th and 27th
Southbridge, Mass. .... Jan. 1st, 1865.
GEO. A. STREETER.

West Brick (Brimfield) .... Sunday, Dec. 4th
E. OWEN.

Worcester, Mass .... Sundays, Dec. 11th and 18th
A. SIMPSON.

Ashburnham .... Dec 18th
S. S. BREWER.

Concord, N. H .... Sabbath, Dec. 11th
T. M. PREBLE.

Exeter, N. H. .... Sunday, Dec. 4th
Dover, N. H. .... evenings, Dec. 6th and 7th
Kennebunkport, Me .... Sunday, Dec. 11th
C. GOODRICH.

Newburgh, Me .... Sunday, Dec. 4th
Burlington, Me., (funeral discourse), Sunday, Dec. 11th
Holden, or Brewer, (where the friends think best), evening, Dec. 20th, and tarry in that section a few days.
Bangor .... evenings, Dec. 22d and 23d
Corinna, (at the meeting-house) ... Sunday, Dec. 25th
Ordinance of baptism will be attended to.
Augusta, (North Chapel meeting-house), Friday evening, Dec. 3d, and over Saturday and Sunday, as Bro. Allen Church may arrange.
ISRAEL DAMMAN.

Can Bro. Goodrich come into Maine as far as Corinna this winter? I. D.

Bro. Goodrich will be able to announce in the course of two or three weeks.—ED.

Elder Edwin Burnham will preach in Clark's Hall, Richmond, R. I., on Sundays 11th and 18th of December, daytime and evening; also each evening during the week between said Sundays.

South Natick .... Wednesday evening, Nov. 30th and each following evening, and over the Sabbath, Dec. 4th.
Holliston, Mass. .... Dec. 5th
South Reading, Tuesday, Wednesday, and Thursday evenings, Dec. 6th to 9th.
Lawrence, Mass., (if desired) .... Sunday, Dec. 11th
H. K. FLAGG.

Salem, Huron Co .... Dec. 18th to 23d
Plymouth, Huron Co. .... Dec. 25th to 30th
Fairfield, Huron Co. .... Feb. 5th to 10th
Litchfield, Medina Co. .... Jan. 10th to 15th
Bucynes, Crawford Co. .... Jan. 17th to 22d
Nevada, Wyandot Co. .... Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

Yarmouth, Me. .... Dec. 4th
I. C. WELLCOME.

Bath, Me. .... Dec. 4th
WM. H. MITCHELL.

Springfield, (Barnes' Hall) .... Sunday, Dec. 4th
IRA MORGAN.

Meredith, N. H., (at the Pottle meeting-house), Saturday and Sunday, Dec. 3d and 4th. A. SIMPSON.

North Bennington, Vt. .... Dec. 2d and over the following Sabbath.
WM. J. BLANCHARD.

Harrisburgh, N. Y. .... Dec. 9th to 11th
West Martinsburgh, N. Y. .... Dec. 16th to 18th
Copenhagen, N. Y. .... Dec. 23d to 25th
Scipio, N. Y. .... Dec. 30th to Jan. 1st, 1865
Westbury, N. Y. .... Jan. 3d, 1865 and over the following Sunday.
Seneca Falls, N. Y. .... Jan. 15th

N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. SWEET.

Montreal .... Sunday, Dec. 4th
Massena .... Sundays, Dec. 11th and 18th
D. T. TAYLOR.

Hoosick, N. Y., (Advent Chapel) .... Dec. 4th
Bennington, Vt. .... Dec. 11th
J. K. BELLOWS.

Hartford, Ct. .... Sunday, Dec. 4th
Sheldonville, Mass. .... Sunday, Dec. 11th
J. S. WHITE, East Boston.

Kennebunkport .... Sunday, Dec. 4th and between as often as convenient.
B. SPAULDING.

East Otis, Mass. .... Sunday, Dec. 11th
GEO. L. TEPLE.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* FROM which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Polly King, Abbie H. Smith.

The following persons send money for the Crisis but do not give their POST OFFICE and STATE. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, Henry Cole, Sarah Arnold, Lois Parmeter, J. N. Dutton, H. L. Ellis, J. Glidden.

The following persons wish their paper stopped. Will they give us their ADDRESS?

John Sherman, Almira Rhodes, E A. Lake.

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor?

J. H. Merrill, E. B. Davis, Wm. Babcock, W. J. Thayer.

No Money Enclosed.

A subscriber writes from Red Bluffs, California:—"I enclose $10.00 to pay up arrears and in advance for the Crisis, and also for twenty copies of the Young Pilgrim, for which please give me credit."

Another writes from Jacksonville, N. Y.:—"Enclosed find $2.00, for which please send the Crisis to ——, Vt."

And another from Adams Centre, N. Y.:—"I enclose $2.00. Please send me the Crisis. Direct to ——."

These were all received within a week, and *neither of them contained any money*. As the envelopes had no appearance of having been opened, the writers probably *forgot to enclose it*. Such forgetfulness is not unfrequent, especially with the naturally forgetful and absent-minded. Sometimes the mistake comes to mind immediately after mailing, and then we very soon after receive another letter acknowledging the mistake, and enclosing the money; and sometimes the mistake is not discovered. *Please be careful to enclose the money.*

"Lent to the Lord."

We have received and forwarded as follows:—

For "Chloe," from a poor widow in Me., and others, $7.00. For "John ——, Jr." from Lucius, and others, $5.00. For "Lydia," from a widow in Ill., $5.00.

The Lord bless the donors.

TO CORRESPONDENTS.

P J Lewis—Those not sent we are out of.
A Hannott—The money was received and credited
B H Couch—The three copies were sent.
J C Millerd—Have you credited on book to No. 526
J H Cotton—Have none of the back Nos.
A C Greene—The River Point papers were sent.
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Let all whose hearts are troubled
At Jesus' long delay,
Behold the signs portending
The near approaching day.

Our Savior's gone before us,
A mansion to prepare,
He's coming to receive us,
We shall his glories share.

Soon in the clouds of heaven
The Bridegroom will appear,
And all whose lamps are burning,
Rejoice that He is near.

The mighty trump shall sound,
The heavens pass away;
The echo shall resound,
And death yield up its prey.

The dead in Christ shall rise,
And those who here remain,
Shall be with them caught up,
And in a moment change.

The kings and mighty men,
The rich, the bond, the free,
On rocks and mountains call,
And strive his wrath to flee.

In vain on these they call
To hide them from the Lamb,
They must be summoned all,
And in his presence stand.

The wicked in his wrath
Are from his presence driven,
They chose the fatal path
Which shuts them out of heaven.

Then all whose names are written
Within the book of life,
Shall hear the joyful welcome,
Receive a crown of life.

And then with shouts of praises
The heavens shall resound;
With honor, power and glory,
We will our Savior crown.

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Israel at Sinai.

Wild and terrible in its grandeur rose Sinai in the pathway of the tribes. Before its frowning crags remained the pillar of cloud, and there in the vale was pitched the tabernacle, and round it were spread the white tents of Israel. There the people had paused in their journey and sanctified themselves to witness the awful presence and power which Moses had announced would soon appear. A terrible awe filled each heart as the solemn preparations went on, and bounds were set around the mountain's base that the people might not trespass upon the holy ground, for Sinai was to be consecrated forever by the majestic presence of Deity and the sublime surroundings of his glory.

At length the time for the consecration had passed, and the terrible voice of the trumpet of God's angel announced his presence upon the mount. In a moment every eye was gazing upon the lofty mountain's summit, and lo! Sinai was bathed with the effulgent beams of Jehovah, then robed with the pavilions of his presence. Then from the thick folds of the clouds issued the lightnings forth; the adamantine rocks shook with thunders, and the earth trembled at the touch of the footsteps of the Almighty.

In the midst of Sinai's fiery baptism Moses called upon God, and he answered him from the cloud-wreathed summit. And Moses went up into the mount and held converse with God, then returned to see that no one should trespass upon the hallowed ground. But awe had filled each heart; none dared to come even near the mount that quaked beneath the sapphire throne of the Eternal; they even besought Moses to speak to them the words of the Lord, that they might no more listen to his awful voice. Again Moses returned to the presence of Divinity to receive those laws which were to govern a nation through the stormy years to come, till Shiloh should descend and a new dispensation arise.

Alone on the solitary heights of Sinai, alone with Jehovah, Moses received the statutes and ordinances for the government of the hosts of Israel. All the minute particulars for the guidance of their future course were woven into a code to be handed down from generation to generation. The Lord was to be their lawgiver, the Most High their guide in all things.

For forty days and nights Moses remained upon the mount with God, enwrapped in the clouds that veiled the brow of Sinai from the view of the people. Then Moses received the tables of stone engraven with the ten commandments by the finger of God, and prepared to visit the people from whom he had been so long absent.

But in that interim in which Moses was communing with God for the future welfare of Israel, a change sad and strange had come over the people who had so lately consecrated themselves to the service of God. Beneath the very folds of God's pavilion they had turned to idol worship. They had daily seen the evidence of the divine presence upon the mount, and at each return of night the awful crags and towering cliffs of Sinai had been bathed in the lambent flame of Jehovah's glory, which lit up all the scene with effulgent light.

For all this, they feigned to believe that Moses had perished or never more would return to lead them on to the land of promise. Then the gods of Egypt rose before their idle fancy, and they importuned Aaron till he allowed them to gather their golden ornaments, and casting them into the fire there came out a golden calf around which the foolish people bowed and offered up incense.

It was during this scene of wild revel and idolatrous carnival that Moses appeared in view. He beheld the blasphemous scene with astonishment and holy wrath. So lost to all sense of reverence for the covenant that had been made with God did the people seem, that Moses in the terrible mental conflict of the moment dashed to earth the tables of the decalogue and rushed into the midst of the idolatrous scene. He cast the golden god into the fire, and grinding it to powder strewed the dust upon the water that the people drank. The host that so lately was lost in the wild scene of vain idolatry shrank back with guilty fear as the zealous form of their prophet leader swept by. A stern resolve clouded his brow that made every sinner's heart quake with boding vengeance.

Moses stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves unto him." And they girded on their swords for the conflict, to vindicate the cause of God, for his law had been trampled on, and his will scorned by the people. It was a terrible ordeal, that controversy of Jehovah with sinful Israel.

Inspired by the divine command, the sons of Levi went forth among the tents of Israel to slay without mercy the transgressors. None were to be spared whose lips had sung the praise of the graven god. A wild cry of anguish went up from the idolatrous camp as the ministers of vengeance approached. At every stroke of the death-dealing swords fell those who had grown up from childhood together, they who had sown in bondage, and had seen the deliverance of Israel, and they who had trod together the dried bed of the Red Sea; the memories of olden years could not intervene between duty and friendship.

When the sun went down that day behind the cloud-environed Sinai, there was death in every tent of Israel, where the transgressors of the law had fallen. The work of God went on till three thousand had fallen victims to the vengeance of Heaven. Then Moses besought the Lord for the people that the avenging hand might be stayed. Those who still survived stood in awe at the doors of their tents as the pillar of God went by to the tabernacle, and the people bowed before the divine presence and worshiped, and the avenging sword was sheathed from slaughter. Again Moses went up to commune with God and have the decalogue engraven once more upon new tables.

It was then that Moses beheld the awful majesty of God after he had passed by, for with mortal eyes Moses could not gaze upon the face of Deity; and on the rock-paved floor of the sublime audience hall of Jehovah he bowed and worshiped with heart of awe and gratitude. Once more he returned to the people with the tables of law. His face shone with a light that dazzled the eye of the beholder, for the glory of the divine scenes still followed him as he divulged the laws he had received for the guidance of the people. For a year the tribes tarried around the base of the solemn mount of God to receive still further the ordinances of Heaven.

Never other people received law with such awful surroundings, and with such scenes to impress the heart with their sacredness. Sinai was made sacred forever by the footsteps of the Eternal, where his law was proclaimed amid the terrific pageantry of his glory. It is vain for the human pen to attempt to picture the solemn scenes there enacted. The mind is lost in wonder while contemplating its scenes, and is dazzled by the brightness of the vision that swept over the horizon of that far distant age when Jehovah talked with man and his footsteps echoed on the high places of earth. Orrin P. Allen.

For the World's Crisis.

THE REWARD OF THE RIGHTEOUS.

BY A. FRIESE.

III.—THE MANNER OR MEANS OF ITS RECEPTION.

As immortality is the medium through which the life of the righteous must be perpetuated, the question will now arise, by what means, or in what manner, shall this inestimable "gift of God" be bestowed upon them? The knowledge of this particular is likewise requisite for the perfecting of our "hope," in order that we may see clearly and comprehend fully, our future and eternal destiny. For this purpose was it made known, that we might have hope. We shall, therefore, again resort "to the law and to the testimony:"

"And this is the will of Him that sent me, (says Christ), that every one which seeth the Son, and *believeth* on him, may have *everlasting life:* and I WILL RAISE HIM UP AT THE LAST DAY."—John 6: 39, 40, 44, 54; 11: 24, 25. "Thou shalt be recompensed at the *resurrection* of the just" (the first resurrection). Luke 14: 14; 1 Cor. 15 and 1 Pet. 1: 3—13.

The Psalmist says: "As for me, I will behold Thy face in righteousness: I shall be satisfied *when I* AWAKE with thy likeness." Ps. 17: 15; Job 19; 25—27. Again: "But God will redeem my soul (life or being) from the power of the grave; for he shall receive me." Ps. 49: 15; Hosea 13: 14.

Paul desired to have the righteousness which is of God by faith. Says he: "That I may know him, and the power of his RESURRECTION, and the fellowship of his sufferings, being made conformable unto his death; if by any means I *might attain unto the resurrection* of (from, or out from among) the dead." (Paul's earnest desire evidently was to have a part in the *first resurrection*, FROM the dead, as it should be rendered). Phil. 3: 8—21; Rom. 8: 11, 22, 23; 1 Cor. 6: 14. "By man came death, by man came also the resurrection of the dead:" *i. e.*, by (the first man), Adam's disobedience was

"Death brought into the world, and all our woe;"

while by (the second man) Christ's obedience and fulfilling of the law was brought forth the resurrection of the dead. Death is the wages of sin so where there is no sin death hath lost its dominion; as Christ, therefore, was without sin; the tomb could not hold him; but he burst the bars of death and hell, (the grave), and rose triumphant. Thus he opened up "a new and living way," or a way to a new life by the recovery from death, and established the resurrection, by means of which he completed the stupendous scheme of *human redemption*.

This truth presents to our understandings the objects and merits of Christ's suffering in obedience under the law, and of his death and rising again to life. Therefore Jesus is called our "REDEEMER." Oh, the beauty and the sweetness in that name! Without him there would have been no future life for mankind. 1 Cor. 15: 21, 29, 42, 45, 50—54, etc. 2 Cor. 4: 14; Acts 26: 6—8; Ezek. 37: 12—14; James 5: 7, 8.

Let no man say that we seek to be wise above what is written; we only desire to know and understand *what is written*, which is our *duty* as well as our privilege. Would the many professed teachers (?) of Christendom but confine themselves to "what is written," we are certain they would find enough to learn and to teach, to employ all their time. But, instead of acquainting themselves with the *truth*, as it is written, and becoming capable of giving proper instruction to others, they pursue their own course—to use a vulgar expression—"go on their own hook," the Lord not having sent them. They study popular fables, such as "the immortality of the soul," etc., and search bigoted and sectarian works and commentaries for their authority. Then, in order to be popular, and please the formal, worldly church, they preach *error* and *presumption*—speaking "smooth things," and "teaching for doctrines the commandments of men."

You may think I am rather severe on the so-called churches and ministers of the times, but not more so than the word of God warrants. Paul says we fight not with *carnal weapons;* or "the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds"—that is, the strongholds of sin and wickedness in high places. 2 Cor. 10: 9–6. Pardon this digression from the main subject.

Those things which have been revealed by God are true and accurate. And "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

To resume the subject of the saints' reward or final inheritance, Paul says, again, "I would not have you ignorant, brethren, concerning them which are *asleep*, (unconscious in their graves), that ye sorrow not, even as others which have no hope. For, if we believe that Jesus died and *rose again*, even *so* them also which sleep in Jesus will God bring (from the dead) with him." "For the Lord himself shall descend... and the dead in Christ shall *rise* first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and SO (there is no other way) shall we ever be with the Lord. Wherefore, *comfort one another with these words!*" 1 Thess. 4: 13—18.

Allen, Cumb. Co., Penn.

For the World's Crisis.

NAPOLEON III.

An article has lately appeared in a French paper, the "*Debats*," which for startling significance has hardly been surpassed. It openly announces the revival of the Napoleonic age. It says: "Don't deceive yourselves as to the signs of the times. Did you read that gloomy and solemn sitting of the British Parliament, in which the spectres of the past seemed to arise from the tomb, to utter a cry of warning and alarm? . . . What must be their thoughts on beholding the phantom of their dreams, rising from those ashes, which they themselves had restored to France? They thought the tomb had closed on him forever. *Now the deluge has come again*, the tide is rising again. In real life, an event so grand and romantic has never before occurred. They thought that the tomb had closed on him forever,—*over Napoleon the First*. But when we conveyed his ashes from St. Helena, it seems as if his brooding spirit had hung over the hearse. His soul seemed to have attended upon his ashes. It passed away from the Tombs of the Invalides and *possessed the body of Napoleon the III.* It has impregnated his heart with one idea,—'Vengeance on the Conquerors.' Napoleon actually lives on this one thought. . .

"Fifteenth of August, Napoleon's birthday, the three Napoleons have met together,—the 'Was, and is not, and yet is,'—*the fatal three*. In vain all Europe united to put them down. In vain Napoleon slept beneath the willow tree, on the Atlantic rock. His son died broken-hearted and forgotten, his nephew lived in exile, or in prison. In spite of spite, *Napoleon has risen again*, not even singly, but in that triple cord, 'That is not quickly broken.' They thought that the tomb had closed on him forever. They met together as if to revel upon his grave,—when, *lo! he rises in their midst*, a frowning phantom—extends his sepulchral hands to his exiled nephew; and his exiled nephew stretches out his living arms, and beckons home the ashes of the son. The fatal three meet together amidst devoted legions of armed men, and look with defiance upon mankind. The silent dead and the inscrutable living utter no voice. Their presence alone is a signal sound of fear, and a cry of warning and alarm."

"Is it not the hand of God which has brought together from afar, the fatal three, who make up the characteristic of the wild beast, 'That was, and is not, and yet is? The living and the dead are buried together into one. The cord that unites them is spun by phantom hands, and drawn out through the gates of death, as if to transmit to the living every pulsation of the dead."

Thus we see the Holy Alliance laughed to scorn, which decided that no one of the Bonaparte name, should ever rule France again, and yet Napoleon is the crowning monarch of all. John Taylor.

New Sharon, Me.

For the World's Crisis.

THE POWER, WISDOM AND GOODNESS OF GOD.

"All nature speaks that Thou art love,
Thy word reveals the same;
All things below, and all above,
Thy boundless love proclaim."

No sooner are the eyes of our understanding opened upon the world around us, than an infinite variety of scenes and objects present themselves to our view, which cannot fail to interest the imagination and to engage the attention of every admirer of the works of creation. The book of nature is full of instruction, and is ever open before us, as if to invite, and to urge us to peruse its beautiful and instructive pages, on which is written in golden capitals of love, the unbounded power, infinite wisdom, the impartial benevolence, and the unsearchable goodness of its great and glorious Author.

Turn to whatsoever part we may, we find that every line and word speaks in the most impressive, though silent language, of the character and attributes of the great Parent of the universe, and declares the glory of his perfection. There is not a benighted corner in the whole range of creation where the most consummate wisdom and intelligence is not manifest,—where the finger of Deity may not be traced,—where his presence is not felt, and his wisdom and power displayed; where the intellectual student of nature does not find himself amidst exhaustless fountains of knowledge and wisdom, at which the intelligent and virtuous mind delights to drink and enjoy gratifications, of which the ignorant and vicious can form no conception, and which are as far superior to the slavish gratifications of man's corporeal senses as the station which he occupies in the scale of beings, is above that of the rude beasts of the field or the wild fowls of the air.

God stretcheth forth his hand and satisfieth the desires of every living thing. And while he is prolonging our lives from day to day and hour to hour he is displaying the glory of his power in worlds unnumbered, far beyond the reach of human vision. And while he is ruling the destinies of nations on earth he is supporting the invisible animalcule in a drop of water. Well then may we adopt the language of the Scripture: "The earth is full of riches," "The heavens declare thy glory, and the firmament showeth thy handiwork," "Great and marvellous are thy works, Lord God Almighty," "Who by searching can find out God?" "Who can find out the Almighty to perfection?" "Who can utter the mighty operations of Jehovah?" "Who can show forth all his praise?" The human mind in its highest capacity can never comprehend the glory of his perfection,—it can form but a contracted conception of the excellences of his character. And his love is as extensive as the works of his hand. His benevolence is unbounded as the richness of his goodness. "Who can feel in his heart to limit the Holy One of Israel?"

God has given us many precepts to obey, in order to secure our salvation. And shall we not strive to do his will, which shall terminate for our best good? Let us ever bear it in mind, that we are dependent on him for life and every breath we draw, and also for every good thing that we receive. Therefore let us worship him and obey his commandments,—obey and put our trust in his all-wise power; for he that puts his trust in God need fear no evil, but may look forward to that life wherein dwelleth righteousness, joy and peace.

The watchman on Zion's wall saith the day dawneth, therefore we should awake out of sleep and be at work in God's vineyard. We should exhort one another daily, and so much the more as we see the day approaching,—the great day of the coming of our blessed Lord and Savior to judge the earth, and cleanse it from all unrighteousness, and to set up his kingdom.

Dear reader, to be a faithful subject in this kingdom should be our highest aim. God grant that we all may be true and loyal subjects, and eventually be permitted to sit down in the kingdom of our Lord and Master, which is shortly, according to prophecy and the signs of the times, to be set up here on the earth. J. Elkins.

Fisherville, N. H.

WATCH AND PRAY.

In the morning's glowing light,
When the noontide sun is bright,
When the day-beams fade away,
Guard thy spirit, watch and pray.

When with duty's cares perplexed,
Be not overcome nor vexed;
Think not from thyself to stray,
In thy labors watch and pray.

When thy hopes are all fulfilled,
When each anxious thought is stilled,
Clouds of gloom all cleared away,
Then remember, watch and pray.

When in health thy pulses fly,
And the hours pass gaily by,
Then forget not all the day,
That 'tis best to watch and pray.

When temptation lurks around,
Luring to forbidden ground,
Heed not what her voice may say,
Keep thy distance, watch and pray.

When in deep affliction cast,
Deem not all thy sunshine past;
Joy will yet thy spirit sway,
If thou wilt but watch and pray.

And when sickness comes, and pain,
Deem not that their work is vain;
They will make thy darkness day,
If, resigned, thou watch and pray.

Selected by Wm. L. Carroll.

For the World's Crisis.

SPIRITUALISM.

Some time last January, Miss —— (I do not remember her name), the "inspirational medium," delivered a lecture on "Jesus, the medium," to which I listened. She repeated the Lord's Prayer, and continued thus:—"When man shall have arrived above Jesus, he will not have to say 'Our Father in heaven,' for he will see God, being pure in heart." And further on in her prayer she said, "O God! save us from idol worship; whether it be *Socrates*, or *Jesus*, or *God;* for thou art a *Spirit*, and we must worship thee in spirit," etc.

After hearing this extraordinary prayer, I was prepared, I thought, for whatever else she might say; but was perfectly amazed at what followed. I can only give a short sketch of her most striking assertions, but as near as possible in her own words. She said Jesus taught false doctrines, viz: "that he was coming again to destroy the world; thet he taught eternal damnation, a personal God, a personal devil, and gave his disciples to understand that he would soon return. Why did he not undeceive them? Of his death and resurrection, it was said his *body* was raised from the grave. Well, suppose it was so? How is it recorded? Matthew says an angel came and rolled back the stone, and sat upon it, etc. Mark says they saw a young man in a long white garment, etc. Luke says they saw two men in shining garments, etc. John says two angels were sitting, one at the feet, the other at the head, where the body of Jesus had lain.

"One says *one* was seen in a long white garment. John says Mary saw *two* men. Now which will you believe? But we are only supposing it was so. Of his crucifixion, one was sent to break his legs, but on coming there it was found he was dead. Now mark you, his legs were not broken, though those of the others were. And then Joseph, one of his disciples, begged his body. It is said a soldier thrust his spear into Jesus' side,—John is the only one who mentions this fact. Commentators say that perhaps John was the Apocalypse writer and that this is figurative language.

"Joseph was a rich man; and you all know what money will do. But we are only supposing. All those who had the matter in hand were Jesus' friends. It was John—the beloved—who said the soldier thrust a spear into Jesus' side; it was Joseph who took him to a tomb where man never was laid. Now how can you believe *he ever was* laid there? He comes to his disciples; Mary sees him in the garden, and does not know him; others see him at other places. * * * Suppose he did not die? Joseph was rich, and money, you know, will bribe most men to do almost anything. Now money might be a temptation to the Roman soldiers to say what they did in the matter. Now if that was so (if he was not really dead), he escaped from the tomb (even if he was put there) by the stone being taken away. Suppose he did not die? It was a very innocent deception to say that he was dead, after being taken from the cross to put in the tomb. He might have been concealed till he saw fit to let his disciples see him.

"Of his birth. Some of the evangelists give a long list of his ancestors, naming each one far back; others give but a few of them. They contradict each other in this, as they do in other events of his life and death. His birth was unnatural. Does it look reasonable that such a birth, which never before happened, and never has since, ever did take place? Does it look reasonable that the record of what purports to be facts, which is contradictory, is true? Would such testimony be taken in any court of justice? I do not say it is false; I only suggest that it may be so. * * In his teachings he says some shall sit on the right hand, and some on the left of his Father in heaven,—just as though one hand was better than the other."

I have endeavored to give as briefly as I could her remarks. If I have erred any, it is unintentional; and if any who may have heard the lady see any mistake in the above, they will please point it out, and I will stand corrected.

In a poem entitled "The Famished Heart," which she delivered at the close of her lecture, the doctrine of free-love, licentiousness, and hero-worship was cautiously advanced: for instance, such as this:—

"Man's cruel, sensual, selfish love,
Is better than no love at all."

though it may seem to have been denied in another verse. And when the "famished heart" had "passed on" to the "spirit land," its spirit met a spirit, and inquired, "Where is the Son of man?" "Which 'son of man'? the spirit asked." "The one who died on Calvary, I said." "To which he said, 'I'm he!'" and the "famished heart" was about to fall down at his feet, when he pointed to Socrates' spirit for comfort and rest, etc., saying,

"Before I lived, lived he;
And he it was that died for me";

and much more of a similar nature. It was a well delivered poem, and very beautiful language; but it lacked the most important thing, viz: *truth*.

Now when language like this is used concerning the Bible and its teachings; when such bold blasphemy is spoken against the Savior, and much more that is worse, it is time that christians stood firmly up against such a doctrine. When they so defiantly arraign the Son of God as a deceiver, calling his declarations in question, ridiculing his doctrine, his sufferings and death, as this medium did, throwing doubt over his resurrection, and making him only a very good man at the most; let us bear in mind who it is that is to judge the world, and pass a final sentence, never to be disputed by the boldest God-defying mortal that ever lived; and never to be revoked—no, never. And then it will be seen who is right; then people will not be in doubt who or what to believe. But then it will be *too late* to learn. And then may we all be on the "right hand" of our Father; for to those *only* will He say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And then Spiritualists and all will see which hand is the best. J. N. Berry.

PREACHING.

There is preaching, and what is it? "O Lord, help thy servant to preach, and teach him by thy Spirit what to say." Then out comes the manuscript, and they read it. A pure insult to Almighty God! We have preaching, but it is of this order. It is not preaching. It is speaking very beautifully and very finely, possibly eloquently, in some sense of the word; but where is the right down preaching such as Whitfield's? Have you ever read one of his sermons? You will not think him eloquent; you can not think him so. His expressions were rough, frequently coarse and unconnected; there was very much declamation about him; it was a great part, indeed, of his speech.

But where lay his eloquence? Not in the words you read, but in the tone in which he delivered them, and in the earnestness with which he felt them, and in the tears that ran down his cheeks, and in the pouring out of his soul. The reason why he was eloquent was just what the word means. He was eloquent because he spoke right out from his heart—from the the innermost depths of the man. You could see when he spoke that he meant what he said. He did not speak as a trader, or a mere machine, but he preached what he felt to be the truth, and what he could not help preaching. When you heard him preach you could not help feeling that he was a man who would die if he could not preach, and with all his might call to men and say, "Come! come! come to Jesus Christ, and believe on him!"

Now, that is just the lack of these times. Where, where is the earnestness now? It is neither in pulpit, nor yet in pen, in such a measure as we desire it; and it is a sad, sad age, when earnestness is scoffed at, and when the very zeal which ought to be the prominent characteristic of the pulpit is regarded as enthusiasm and fanaticism. I ask God to make us all such fanatics as most men laugh at—to make us all just such enthusiasts as many despise.—*Spurgeon.*

Supposed Fulfillment of Prophecy.—A London paper calls attention to the fact that "the year 1866, which Louis Napoleon has fixed on as the time for withdrawing his troops from Rome—which will be virtually leaving the Papacy in that city to its fate—is the very year which nearly all our most eminent commentators on the New Tesment and writers on prophecy, from the time of Bishop Newton downward, have, by a wonderful concurrence of opinion, named as the year in which Popery is to receive its death-blow."

Toilet for Gentlemen.—For preserving the complexion—Temperance.
To preserve the breath sweet—Abstinence from tobacco.
For whitening the hands—Honesty.
To remove a stain—Repentance.
Easy shaving soap—Ready money.
For improving the sight—Observation.
A beautiful ring—A family circle.
For improving the voice—Civility.
The best companion at the toilet—A wife.

A Powerful Disinfectant.—The fumes of burning coffee have long been known to act as a powerful disinfectant. Experiments have been made to prove this. A quantity of meat was hung up in a closed room until decomposed, then a chafing-dish introduced, and five hundred grammes of coffee thrown on the fire. In a few moments the room was completely disinfected. In another room sulphureted hydrogen and ammonia were developed, and ninety grammes of coffee destroyed the smell in about half a minute.

Sealing Wax for Fruit Cans.—Take resin, eight ounces; gum shellac, two ounces; beeswax, one-half ounce; and if you desire to have it colored, English vermillion, one and a half ounces. Melt the resin and stir in the vermillion if used. Then add the shellac slowly, and afterward the beeswax.

☞ One ray of moral and religious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher than years of study under those who are too enlightened to follow this celestial guide.

Hygiene.

"This is for your health."—Paul.

HEADACHE.

It may have a multitude of causes. A blow on the head may occasion it. A tumor may be the exciting cause. Ardent spirits may excite it. Intense excitement of the nervous system, exposure to a cold, damp atmosphere, or to foul air in which is much carbonic acid gas, or to hot sunshine, often produce headache. By far the larger share of headache, however, has its origin in the following circumstances, to wit: That foul state of the system, particularly the stomach and bowels caused either by bad dietetic habits, or by an insufficient elimination of morbid matter thro' the bowels, skin, lungs or kidneys. A stomach overloaded with indigestible food, obstructions in the bowels, an inactive liver, skin or kidneys, all have a tendency to produce that morbid condition which results in sick or other headache. I have little doubt that it is often caused by bad air in persons whose habits otherwise are in the main correct. The tendency of the confined and impure air in unventilated bedrooms, crowded and overheated churches, school-houses and places of public resort to produce headache, is proverbial. Anything that tends to prevent the complete aeration of the blood, as sedentary habits, want of exercise, improper bodily positions, as bending over school desks, stooping, as in sewing, may and often does result in this disease. Corsets and tight clothing about the waist prevent the complete oxygenization of the blood by thorough respiration, in the same way that confined air and want of exercise do, and often result in headache.

Excessive exercise of any function may produce headache. An extra exertion of the muscular system, particularly if in close rooms or where the feet are kept cold and damp, and the head dry and hot, or the violent exercise of any passion or emotion may not unfrequently produce this disorder. Many cases occur as the effect of exposure to hot sunshine. Hot cakes with melted butter, bakers' bread, rich gravies and condiments, the indigestible and obstructing dressings used on turkeys and chickens on thanksgivng and other similar occasions, produce much of the headache, and often more dangerous diseases, which so often occur after holidays. I once knew a person who almost always had a headache after eating old cheese, and another who rarely failed to have an attack after eating buckwheat cakes covered with butter and molasses. Headache is not a dangerous disease, but it is a very annoying one. To feel as if you must be a martyr to it periodically for a lifetime is not very pleasant, particularly when it is prone to appear at those times when you have, or desire to make more than ordinary exertions. To be unable to make any engagement without fearing that it may either prevent your fulfilling it, or destroy your pleasure or usefulness, is certainly most annoying.

In its treatment much can be done by way of prevention. In a multitude of persons it can be almost or entirely prevented; in others it can be more or less modified in its severity, and shortened in its duration. To eradicate it from the system, its causes, be they prominent or obscure, must be sought out. This is not always an easy matter, particularly when the patient is sure his or her habits are perfectly correct. It is not easy to see with the eyes the connection between certain habits in which we think we take pleasure in indulging, and their logical consequence, headache, because we cannot look at the effects produced. A horse breaks into our corn-field and destroys the grain. We see the spoiled ears, the horse's tracks, the broken fence, and trace the effect back to its cause, the unruly horse. Perhaps we go still farther back, and find out that the field was not well guarded by a good fence, or the watchful care of the husbandmen. In almost all cases the farmer who finds his crop destroyed can trace back the effect to a cause, or, if he cannot, he knows some cause exists. This comes in great part from the fact that occular demonstration makes the matter evident. In headache, however, those who are not physiologists cannot trace the connection between them; hence they are apt to attribute it to anything but the true source. The last thing that they did they think produced it, and that was unavoidable. The horse may, however, jump into the corn-field because the fence is low, and the last thing the patient did may have produced headache—often does—because the system is in just the condition to allow it. A person lives on fine bread, hot rolls, pork, gravies, does not bathe, and has headache. These habits are all perfectly simple! True, but they most surely produce constipation, and obstruction of the channels of circulation, and these produce headache.

The preventive means are thorough, most scrupulous cleanliness, not alone of the skin and external surface, but of all the avenues, all the large and small channels of circulation for the fluids of the body. Cleanliness is next to godliness, but it must not stop with the external surface, when the internal is of much greater consequence. Cleanliness can be secured only through the means appointed by nature for that end. These are the bowels, the skin, the kidneys and the lungs. How these different channels for depurating matter may be kept in the highest state of healthy activity, is a matter of much importance to those who would retain or improve their health. The laws which regulate bodily cleanliness will now be considered.

In the domain of organic life there is constant activity. Activity begets a using up of the substance of the active organs, a breaking down of its parts. Take the brain for instance. In using it vigorously for an entire day a portion of it is used up by being converted into debris, or broken down tissue. In this state it is little different from decayed flesh, but it is still in the body, and kept there produces uncleanliness. It is this decayed, unclean matter that causes fetid breath and unpleasant odors to arise from the skin and from the evacuations. In other words, the body becomes unclean by the decay of its own substance—at least this is one of the sources Another is the eating of too much food. The law which relates to the quantity of food is, as much as the system requires and can properly digest, and this depends upon the person, his habits, and various other circumstances. No doubt in health, and when the appetite is normal, we can to a great extent be guided by it, but in too many cases the appetite is more likely to lead us astray than to the right quantity. Superfluity of food is not only useless but injurious. It cannot be well digested nor assimilated, but passes into the circulation, partially or wholly decays, and thus adds another source of uncleanliness and obstruction. I am no advocate for low and meager diet. Every human being needs and must have sufficient food to be well nourished, but persons of sedentary and inactive habits are very apt to take more than nature requires, and this excess often occasions headache. Still another cause of uncleanliness of the body is the indigestion of food that is not of the best quality. It is not enough for the healthy support of the body that the amount of food ingested should be sufficient; it is equally important that it be wholesome.

Dr. Carpenter says in his Physiology that "It is a fact familiar to German Toxicologists, that cheese, bacon, sausages, and many other articles may spontaneously undergo such deleterious alterations as to give rise, when employed as food, to all the symptoms of irritant poisoning, and which may even pass on to produce fatal consequences." I am strongly inclined to believe that the large amount of pork and lard, gravy and fine bread in the shape of hot biscuit and cakes has much to do with producing a filthy condition of the stomach and alimentary canal, and such thickness of the blood as results in headache and often in more serious diseases. Of all the kinds of flesh used for food in America, pork is the worst. It possesses very little nutritive power, and that of the lowest order. Just now pork costs forty dollars a barrel; corn costs less than one sixth as much by weight! The corn crop of the state of Iowa this year is estimated at eight millions of bushels, and the only remark the estimate calls forth is: "A fair and much needed prospect for the hog of which our state has such a large share." Who will estimate the number of headaches Iowa hogs will occasion? People who live in the city will often inquire: "Why is the hog unwholesome?" And the answer might be: "If for no other reason, because he is always kept so filthy." The same necessity exists for purity and high quality of food as exists for good timber in constructing a ship that is to withstand the blast of the ocean. Food is the timber from which our bodies are constructed. and their quality depends, digestion and assimilation being equal, upon its quality.

It is a common belief that the hygienic system of medicine advocates an unnutritious, meager, insipid diet. It advocates just the reverse, a nutritious, abundant and luxurious diet. I have occasionally dined at a boarding-house table where the subject of diet has been discussed, and while boarders and others have taken occasion to pronounce anathemas against a hygienic table as one that produced starvation, they have done most of the starving themselves. Many a man becomes starved on the diet of boarding-houses and hotels, for want of sufficient nutrition, and purity of food. I have been led to these remarks on food, because cleanliness of the body depends so much upon it, and headache is so often the result of uncleanliness.

Nature's method of removing the broken down and decaying portions of the body is accomplished through the bowels, the skin, the kidneys and the lungs. Even with the best of food, if these organs become obstructed, uncleanliness will inevitably be the result. The bowels are kept free by coarse bread, ripe fruits, hominy, cracked wheat, an absence of concentrated substances, and abundant exercise. Where the patient is unable to take sufficient exercise, an attendant should percuss and otherwise manipulate the abdomen in a great variety of ways as performed in the Movement Cure. Very often all that is needed to prevent headache, is to remove constipation, obstruction, and torpidity of the liver, stomach and bowels, and the operations of the Movement Cure, with wholesome food, are almost always sufficient.

The skin is kept active for its duties by clothing, friction, exercise, and thorough bathing. If the patient has few of the conveniences for the bath, thorough friction with a damp towel and the hand are often the very best.

The lungs are made to do their duty by giving them all the pure air they need at all times and under all circumstances. If they are contracted so as to do less than they should, they must be trained or educated in the gymnasium, and by means of the Movement Cure, or medical gymnastics, so as to increase their size.

The kidneys need only pure water as a beverage in addition to the fluids found in ripe fruits to be sufficiently active, in addition to exercise, which, when judicious, provokes all the excretory organs to their duty.

To treat a case of sick headache in addition to the preventive measures mentioned, we may use during the attack the following: The patient should occupy a cool, dry and well ventilated room: place the feet in hot water for a few minutes to increase the circulation in them and withdraw it from the head; drink rather freely of warm water, so as to either produce vomiting, or to dilute the offending matters in the stomach, and make their removal more easy. If there is fever, a sponge bath will afford much relief. Cloths wet in the coldest water should be applied to the head and frequently changed. Sometimes a showering of the head in cold water will give instantaneous relief. Warm or cold fomentations as are most agreeable over the stomach and the abdomen are very valuable. A copious injection of tepid water into the bowels will prove highly serviceable. Little or no food should be taken until the appetite returns. Pills and powders are of no use and do much harm. Observe quiet as far as possible, and in a majority of cases relief will be afforded, often in a few moments, almost always in a few hours.—*Herald of Health.*

The Hair.—Oils and most applications debilitate the hair-gland. Cold soft water is the best. By the persistent use of cold water, thin, poor hair will become rich and curly. Only the part of the hair next the scalp should be wet. It must then be thoroughly dried.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

RESURRECTION.

I long to see this hallowed earth
In new creation rise;
To find the germs of Eden hid
Where its fallen beauty lies;
To feel the spring-tide of a soul
By one deep love set free,
Made meet to lay aside her dust,
And be at home with Thee.

And then—there yet shall be an end—
An end how full to bless!
How dear to those who watch for Thee
With human tenderness!
Then shall the saying come to pass
That makes our hope complete,
And, rising from the conquered grave,
Thy parted ones shall meet.

Yes, they shall meet, and face to face,
By heart to heart be known,
Clothed with thy likeness, Lord of Life,
And perfect in their own;
For this corruptible must rise,
From its corruption free,
And this frail mortal must put on
Thine immortality.

Shine, then, Thou Resurrection Light,
Upon our sorrows shine!
The fullness of Thy joy be ours,
As all our griefs were Thine.
Now in this changing, dying life,
Our faded hopes restore,
Till, in Thy triumph perfected,
We taste of death no more.

—*Congregationalist.*

For the World's Crisis.

WHEN DID THE ECLIPSE OCCUR?

A QUESTION IN THURMAN'S CHRONOLOGY.

I have made a little progress in my comparison of Mr. Thurman's book with the list of eclipses reckoned by Dr. Zech, of Tubingen, in the work referred to in my last. Dr. Z. identifies sixteen eclipses named by various ancient writers, the first of which he assigns to the year B. C. 477, and the last to A. D. 364. For each one he gives a formula of the elements, by which its time and place, or its course, are determined. And for two or three of them, especially the first, whose dates are disputed, he gives more than one such formula. He then quotes the allusions made by the various early writers, and treats the various questions that arise.

Of these sixteen eclipses, ten are examined, and assigned to certain dates, by Mr. Thurman. Respecting *nine* of these the two writers are agreed, except that for those occurring before Christ Mr. T. gives an earlier date by one year. A very simple table will give the years assigned by each, thus:

B. C.	430	423	412	405	403	393	330	167;	A. D.	14
"	431	424	413	406	404	394	331	168;	"	14

This difference of one year B. C. *may* be connected with Mr. T.'s views of reckoning in the *transition* from dates before Christ to dates in the Christian era; but I am not certain of this. Whatever be the reason of it, it is doubtless the same for each case; and when it is understood, the two writers will be found to agree respecting the nine eclipses.

But respecting the first of the ten eclipses which they both treat, they differ by twenty or twenty-one years in time, and otherwise quite seriously. It is the eclipse mentioned by Herodotus (b. 7, c. 37) as occurring when Xerxes with his army was on his march to invade Greece. Dr. Z., after trying formulas for B. C. April 18, 480, April 8, 479, Feb. 27, 478, each of which fails, assigns the eclipse to Feb. 16, B. C. 477, and at Sardis in Lydia. Mr. Thurman assigns it to Dec. 16, 457 B. C., and at Celænæ, in Phrygia, which is about 100 miles east of Sardis. (Pp. 42–44, 155, 156, 234.) Let us see which date best agrees with the early accounts, and with neighboring facts.

Mr. T. makes use of Beloe's translation of Herodotus. This reads as follows: "The army *had wintered at Sardis*, but on receiving intelligence of the above" (i. e. the completion of the pontoon bridge across the Hellespont, connecting Abydos with the western shore), "they marched *at the commencement of the spring* for Abydos. *At the moment of their departure*, the sun, which before gave its full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded. Xerxes, alarmed at this incident," etc. With this Mr. Cary's translation mainly agrees. His words are: "The army, having wintered at Sardis, and being fully prepared, set out at the beginning of the spring from thence toward Abydos. But as it was on the point of setting out, the sun," etc., "and night ensued in the place of day."

The words I have italicized seem to leave no question of the place at which, nor of the season in which, the eclipse was seen. But Mr. T. is a bold man, and raises a question on both these points. He says: "The only question worthy of controversy is as to whether the eclipse was seen at Celænæ" (where Xerxes was in the autumn previous) "or Sardis." He admits that if Herodotus was not of the opinion that it occurred at Sardis, he must have "forgotten to mention this circumstance at its proper place," and "did not bring it in until he had reached that point in his history." (Think of the Father of History recollecting a most portentous event he had forgotten, and then dovetailing it in at the wrong place!) But let us hear Mr. T.'s argument. He says: "That this eclipse happened when Xerxes 'was on the point of setting out' from Celænæ appears almost conclusively from the circumstance of Pythius being present at the time; for it is very unreasonable to suppose that this old man, owning large possessions as he did, would have left all to follow Xerxes more than one hundred miles up to Sardis, and there spend the winter, while his sons and all those active men who had the management of his large estate had been drawn off in the army of Xerxes." (P. 44.)

Could not a man worth five and a half millions sterling, according to Prideaux's estimate, and who "entertained the whole army of the king and Xerxes himself with most sumptuous feasts," and offered money for the war besides, conveniently travel a hundred miles to see the king? And does this supposed inconvenience prove "almost conclusively" that nearly four chapters of the history are out of joint and out of place? Let the reader get, if he can, some copy of Herodotus. Cary's translation, published by the Harpers, can not cost over $1.50. Let him read the two pictures, one of Pythius and Xerxes trying to outgive each other (chs. 27–29); and then, after the pontoon is done, of the army setting out from winter quarters in the spring, and Pythius frightened by the eclipse, and going to Xerxes to beg off one of his sons. Incensed at any thing that crossed his will, Xerxes orders one of his sons cut in twain, and the army to be marched between the halves. The order of the procession is given. (Chs. 37–40.) And the next chapter (41) begins thus: "*In this manner, then, Xerxes marched out of Sardis.*"

An error of Beloe's translation excuses the opinion of Mr. T. that Pythius lived at Celænæ, though it does not begin to warrant or even suggest his argument from such a supposition. Mr. B. reads: "In this city (Celænæ) *lived* a man named Pythius, son of Atys, *a native* of Lydia," etc. (c. 27.) But the verb *hupokathemai* has not the sense of *to live* or *reside*, but means *to be in waiting*; sometimes *to lie in wait*. Beloe calls the man *a native* of Lydia to relieve the difficulty made by his mistranslation. In the account Pythius is three times called "the Lydian," and in the Lexicon of Rost and Palm (by Passow), the basis of Liddell and Scott's, he is called "the rich Lydian." He lived, then, probably much nearer to Sardis than to Celænæ. And if we suppose he was confined at home by his wealth, the argument turns in favor of Sardis as the place where he desired Xerxes to release one of his sons. But, if the history is not dislocated, Herodotus plainly describes two visits to the king, one in autumn at Celænæ, and the other in the spring at Sardis, on the occasion of the eclipse.

The error here plainly made by Mr. T. annuls his identification of the eclipse. The eclipse offered by Dr. Zech as the true one appears at the right place and season. The objection that it was not total but annular, and the further objection that it did not occur in the fourth year of the Olympiad, are fairly recognized by the Doctor, and honestly replied to.

Respecting the first objection, it should be noted that Mr. Beloe says the *darkest* night succeeded, while Herodotus uses no such adjective. Mr. Cary's translation is literal and accurate.

Dr. Z. regards the objection to the year of the Olympiad as more serious. I am not sufficiently master of all the questions involved, to say whether his replies are answers, though with becoming modesty he thinks they are. He certainly treats the opinions of others more respectfully than does Mr. T., in the page where his argument so flies in the face of Herodotus (44). Dr. Z. remarks that this difficulty respecting the Olympiad is not the most serious that affects ancient chronology, and simply insists that no other eclipse occurring during all that time meets the historical account as this does.

And this brings us to another difficulty of Mr. Thurman's date, which, though not so palpable, is even more serious. He makes the Persian war begin only twenty-six years before the Peloponnesian war. Now the interval between these two wars is one of the most marked and eventful periods of Grecian history. We shall examine in our next the argument by which Mr. T. endeavors to cut down this period to nearly half the length usually assigned to it. C. F. H.

For the World's Crisis.

AHASUERUS.

As the interest now awakened in the study of prophecy looks in all directions for light; I copy from a recent work of great value and learning, edited by Dr. William Smith, the following remarks concerning Ahasuerus of Esther, for the benefit of Bible students who read the Crisis.

"The name Ahasuerus or Achashverosh is the same as the Sanscrit *Kshatra*, a king, which appears as *Kshirshi* in the arrow-headed inscriptions of Persepolis. . . . This name in one of its Greek forms is Xerxes, explained by Herod. (vi. 98) to mean *areios*, a signification sufficiently near that of *king*. . . .

3. . . . . Now from the extent assigned to the Persian Empire (Esther 1 : 1) 'from India even unto Ethiopia' it is proved that Darius Hystaspis is the earliest possible king to whom this history (Esther 1 : 1) can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Neither can he be Artaxerxes Longimanus, although as Artaxerxes is a compound of Xerxes, there is less difficulty here as to name. But in the first place the character of Artaxerxes as given by Plutarch and Diodorus (xi. 71) is also very unlike that of Ahasuerus.

Besides this, in Ezra 7 : 1–7, 11–26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favorable to the Jews, and it is unlikely therefore that in the *twelvth* (Esther 3 : 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. We are therefore reduced to the belief that Ahasuerus is Xerxes (the names being as we have seen identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish nation to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war. (Herod.)

In the third year of Ahasuerus was held a great feast and assembly in Sushan the palace, (Esth. 1 : 3.) In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the haram. (Herod. ix. 108.) In the seventh year of his reign 'fair young virgins were sought' for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he 'laid upon the land and upon the isles of the sea' (Esther 10 : 1), may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the LXX. Artaxerxes is written for Ahasuerus, but on this no argument of any weight can be founded."

If Dr. Smith and his authority, G. E. L. Cotton, Lord Bishop of Calcutta, are correct in thinking Xerxes the Great to have been the Ahasuerus of Esther, and the reasons given must be allowed some force, then the decree against the Jews recorded in the book of Esther must have been earlier than B. C. 426, and therefore can not be the starting point of the vision (Dan. 8), nor of the seventy weeks of Dan. 9, as claimed by Eld. Thurman's Chronology. H. F. C.

Rutland, Vt.

For the World's Crisis.

"DON'T PROFESS HOLINESS."

Why not, friend? Is it not your duty to profess to be holy, and also to live holy,—to love the Lord with all your heart, soul, and might?

By not professing "holiness to the Lord," and living holiness, you are openly disobeying a positive precept. The command is,—"Be ye holy, for I am holy." If you do not profess holiness, how do you expect to live holy, die holy, to enter the kingdom holy? Without holiness no man shall see the Lord. "He that is filthy, let him be filthy still; and he that is holy let him be holy still." Is not this refusing to profess holiness, and to live holy, an apology or excuse to live as you list; conform to the world and worldliness; indulge in lust and pride? At least is it not a manifest unwillingness to come out and be separate, take up your cross and follow Jesus through good report and evil report?

Recently a beloved husband dropped a gentle reproof in the ear of his wife for aberration of deportment or inconsistency in her daily walk. What the response of his "help-meet"? "O! I am not perfect yet!" This reply was an apology for her remissness in duty, also as a slur upon her husband, who professed to enjoy the blessing of perfect love. Her motive was not pure; she answered not in a spirit of meek, modest humility. She knew likewise the expression used would grieve her husband.

This woman understood full well it was her duty and privilege to obey God in the higher christian life, and yet she was not disposed to renounce her besetting sin—give up all for Jesus. She had light enough; she knew her duty and did it not.

Is not this true of very many who believe the doctrine of holiness, of entire sanctification in this life? What, then, the difference between these professed followers of Jesus and the unregenerate or openly rebellious? "Ye will not come to me that ye may have life." "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3 : 20. And yet the plea for neglect of positive duty is, "*I do not profess holiness.*" "Strange words, truly," says a beloved writer. But strange as they are, they have fallen from the lips of many a professed christian as an apology for his general looseness of life, and his frequent indulgence of what he chooses to denominate "trivial sins." When accosted by the voice of friendly reproof for manifest inconsistencies in his daily walk, he quickly replies, with an air of self-satisfaction,—"I do not *profess* holiness." But responsibility is not so easily thrown off. Evasions can never be accepted as a palliation for known deficiencies. If you do not profess holiness, you are under the most solemn obligations not only to profess, but to *possess* the state of christian purity *this very hour.* There is no excuse. Abundant provision is made for the destruction of every lurking evil, and the complete restoration of the divine likeness. The healing waters are already troubled. The trickling blood of Calvary, the echoing wails of a dying Redeemer, bespeak your privilege in thrilling accents.

But, stop. You say you "don't profess holiness," and hence deem yourself licensed to say and do a multitude of things which you clearly see and frankly acknowledge would not comport with such a profession. But what kind of theology is this? You have evidently committed two grand mistakes, which ought to be corrected ere they prove your ruin. In the first place, *you do* profess holiness if you profess to be the disciple of Jesus. You would not, surely, have us understand that you profess *unholiness*! In general terms, then, the gospel is a *holy* gospel, and you have subscribed to its precepts and principles; Jesus is a *holy* Savior, and you profess to be his representative. But in particular, what mean those solemn baptismal vows, registered in heaven and on earth, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as no more to "follow or be led by them"? Did you make them with the honest intention to fulfill? What, then, is their plain import, but that you would separate yourself from all ungodliness, and become fully identified with virtue, holiness, and truth? Verily, then, although you may not have experienced the eradication of all original depravity from your heart, yet you have so committed yourself as shortly to obtain such experience, if you are true to your positions. To subscribe to the vows already upon you, is to profess a belief in the theory and importance of holiness of heart; *and to carry them fully out*, is to lead you to an experimental acquaintance with the all-cleansing blood of the Lamb.

But a second mistake is, the supposition that because you do not make the loftiest pretensions to spirituality, you can therefore indulge in a carelessness (not to say sin), which would be incompatible with the profession of entire holiness. And yet, this accords with the relative standards of justification and sanctification which many have erected; placing the former down, and the latter among the clouds. In opposition to this sentiment, however, let it be stated—and we would echo it in thunder tones—*it means something to be freely justified by grace*; and whoever professes this state is expected to be just as consistent and irreproachable in his outward demeanor as though he possessed "a heart from sin set free." The moment he *commits sin* he becomes identified with the devil. He cannot remain justified without walking in *all* the light he has. Hence, so far as his knowledge extends, he must be as plain in his dress, as faithful in his duty, and as single in his aim, as the holiest saint on earth, or condemnation will be the inevitable result.

In vain, then, are all apologies for sin. Whether we profess to be saved or not, the responsibility rests upon us, and nothing in all the universe can remove it. We may frame apologies with the show of plausibility in the eyes of men, but in the eyes of God they are as destitute of weight as an empty sound. They may drown conviction, and parry off the earnest appeals of those dear brethren who sympathize with Christ, and care for our souls; but they will also appear against us in that day when every mouth shall be stopped.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

THE PROPHETS.

Do the writings of those holy men of God, who spake as they were moved by the Holy Ghost, receive as much notice, or are they as much read, as it would be for the profit and edification of christians to devote to them? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Adventists, in the aggregate, are at the present time, no doubt, devoting more attention to the prophecies than all other believers in the Bible throughout Christendom. Why they are not more universally made a study, and why preachers do not more frequently take their texts for sermonizing from them, and give expositions of their sublime and important themes, seems to me paradoxical. I have sat under the preaching of one minister for the last four years, and do not recollect that his subject has been deduced from the Old Testament prophecies but once, and then it was a sermon wholly relating to our country's present struggle. For years I have devoted a part of my daily reading of the Scriptures to them, formerly, with commentaries—but must confess from the comments of man, I have gathered but very little light; while by carefully noting the context, and referring to the marginal references, with prayer for the teaching of the Holy Spirit, I daily find them more interesting and instructive.

For a time after I became a professed disciple of Christ, I almost ignored the prophecies. I did not see their devotional bearing, nor that I could derive any help in the divine life from the perusal, nor, could I then see the beauty or importance of their utterances. We should think the holy and sublime passages contained in them, would be sufficient inducement for the lover of God's word to ponder with delight their heavenly teachings. Now I am taught that, for several reasons, they are worthy to command our careful research.

Though parts of prophecy thought somewhat obscure have received various interpretions, yet many of those most important for us to understand have been given with similar construction by able commentators, coming to their conclusions by long study and deep investigation of their various symbols.

Let us bear in mind that we are not obligated to receive the opinions of others, only so far as we believe they are in harmony with God's word. By seeking divine guidance and comparing Scripture with Scripture, our opinions have as much weight as those of other lovers of truth.

Many paragraphs contained in the major and minor prophets, are terse and full of grandeur, and challenge our highest admiration. We may realize the importance of their teachings to us, as we learn how much so they were to that people to whom they were more immediately addressed. In them, we may see a picture of our own hearts, in the rebellion, unbelief and self-will of the Jews; in their wicked disregard and departure from the Lord's commands, which had been reiterated again and again for their obedience by his faithful servants, and in the fulfillment of the threatenings made to that people for their sins, more especially their idolatry, that the word of the Lord will stand, and not one jot or tittle fail, until all be fulfilled.

The prophecies are an important part of the Scriptures, which our Savior in the days of his flesh commanded his disciples to search, for they testify much of Him, who was to be the redemption of Israel; containing the sure word of prophecy relating to Him who is to come "the second time without sin unto salvation." Of Him all the prophets spake ever since the world began, and of the restitution which would follow, and the glorious days which should then be ushered in, of Christ's personal reign, when he shall come conquering and to conquer, and all his enemies be in subjection.

The prophecies substantiate other parts of the divine record, and should awaken in us a watchful and devotional spirit; lest we be left as the several nations and individuals to whom they spake were left, to follow the devices of our own wicked hearts; lest we go astray in forbidden paths, and receive like them, the just punishment awarded those who depart from the commandments of the Lord. May we read, and prayerfully obey, the whole word of inspiration. M. C. ALLEN.

THE DAYS IN WHICH WE LIVE.

The opinions of learned men do not, of course, alter the truth, or affect the facts in the case; but it is interesting to know that they have held such views concerning the times in which we live. It corroborates the significant fact that the world is living in anticipation of great and eventful scenes.

Macauley, the essayist, wrote, in 1831, "Many christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of Parliament have written in defense of it,—who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews.*

Prof. George Bush, says, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

These are the declarations of christians. The *Jewish* mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed long. And it was announced in the public journals in 1852, that there were then thousands of Jews in Jerusalem, all anxiously expecting the Messiah.

And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.—*Ex.*

For the World's Crisis.

THE COMMONWEALTH OF ISRAEL. WHAT IS IT?

"Being aliens from the commonwealth of Israel, and strangers from the covenant of promise."—EPH. 2: 12.

The characters here spoken of were the unbelieving Gentiles, who of course were without Christ, having no real ground of hope, and therefore were without God in the world. Such are all unbelievers in or out of the nominal church at the present time.

What is designed or meant by the term "*commonwealth of Israel*"? The common and popular idea is that it is the means of grace secured by the churches generally, and the grace here secured to the believers. Perhaps also an etherial, mystical heaven hereafter in some far-off unknown part of God's great empire. These vagaries are exceedingly pernicious in their practical bearing, and in reality nullify the hope of the Israel of God; hence hope is not in this aspect either quickening, strengthening, or purifying. The truthfulness of this is everywhere manifest in our day. The popular church organizations are evidently without the needed *motive power*; hence to keep their machinery in motion every possible human contrivance and policy is here brought to bear on the various church enterprises called "benevolent institutions"; church festivals in every possible form, lotteries, grab-bags, show-post offices, and all else to raise the breeze, and have a good time. All very religious, of course, a good object; as if the end necessarily sanctified the means. If any should doubt the real religious character of these announcements, their *doubts* are if possible to be removed by the assurance that the preacher and pastor were present, and the exercises were opened with prayer.

Where are we drifting? The primitive church needed no such worldly policy and human machinery. They had a quickening, powerful christian hope, which rested down on the saints' inheritance, "*the commonwealth of Israel*," positively promised to Abraham and to his seed, which is Christ, in the Abrahamic covenant. All believers being led by the Spirit become "heirs of God and joint heirs with Christ," (Rom. 8 : 17), hence to what is embraced in the Abrahamic covenant, of which the apostle Paul thus speaks, "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4 : 13. This scriptur leaves no doubt in reference to the domain embraced in the Abrahamic covenant. It is positively "*the world*,"—not this world under the curse, groaning for deliverance, but "*the world to come.*"

The careless reader of the Scriptures, under the influence of modern theology, may still be so much in the dark as to ask, *Is there a world yet to come?* Most certainly. Hence the language of our Lord—"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12 : 32. Again, "But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10 : 30. The apostle uses the same words, "*world to come*," thus: "For unto the angels hath he not put in subjection the world to come whereof we speak." Heb. 2 : 5. Again, "And have tasted the good word of God, and the powers of the world to come." Heb. 6 : 5.

The commonwealth of Israel, then, is not this world or any thing therein, but "*the world to come*," the kingdom for which the saints of all ages have prayed, "Thy kingdom come; thy will be done on earth as it is done in heaven." *Not* this earth, with sin accursed, with tears bedewed, but the New Earth; for God has said, "For behold I create new heavens and a new earth." He further says, "But be ye glad and rejoice forever in that which I create." Isa. 65 : 17. God further *promises* to his true Israel thus: "For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66 : 22. The apostle Peter, understanding this promise as it reads and as it is, says, "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3 : 13. Surely this must be the promised and purchased possession, the saints' inheritance, "*the commonwealth of Israel.*"

Verily it is the burden of prophetic song through the entire sacred Oracles of God. In witness whereof we read as follows of the ascended Lord, "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3 : 21. In the wording of the original covenant (Gen. 17 : 8), it is called "*an everlasting possession.*" In the language of the apostle it is described, "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation (full and final), ready to be revealed (brought unto us) in the last time." 1 Pet. 1 : 4, 5. J. CHAPMAN.

Newark, N. J.

For the World's Crisis.

OUR POSITION.

BRN. AND SRS.—Do we fully consider the importance of our position? Do we realize that we occupy the position of the angel spoken of by John, as having the everlasting gospel, which is, "*Fear* GOD, *and give glory to him*, for the HOUR of his judgment is come," (Rev. 14 : 6, 7) in the winding up of his mission? Do we fully realize the importance attached to *our faithfulness?* O that the Holy Ghost would operate powerfully upon our minds, and help us to duly consider these things! May it be said of us as of Daniel, "He was *faithful*, neither was there any error found in him." Dan. 6 : 4. Do let us consider our position, and do as required by our Father, viz., "He that hath my word, let him *speak my word faithfully.*" Jer. 23 : 28. "Who then is that *faithful and wise steward*, whom his Lord hath made ruler over his own household, to *give them their portion of meat in due season.*" Luke 12 : 42; Matt. 24 : 45.

To whom will it be said, "Well done, . . . enter thou into the joys of thy Lord"? Matt. 25 : 14–23; Luke 19 : 17; 12 : 42. Paul says, "It is required in stewards, that a man be found faithful." 1 Cor. 4 : 1,2; as Timothy, (1 Cor. 14 : 17) Tychicus, (Eph. 6 : 4) Epaphras (Col. 1 : 7) and Onesimus (Col. 4 : 9). By turning to his epistles to Timothy, we may see what he was required to be faithful in; and we presume that his faithfulness consisted in doing what was required of him *faithfully*. The Lord told John, by the mouth of "His servant," "To him that *overcometh* will I grant to sit with me in my throne, *even as I also overcame and am set down.*" Rev. 3 : 21. That expression of qualification, "Even as I also," is worthy of notice.

Query. How did Christ overcome? By faithfully performing what was required of him. Paul says, "Consider the Apostle and High Priest of our profession, Christ Jesus; who was *faithful* to Him that appointed him, as *also* Moses was *faithful* in all his house." Heb. 3 : 1, 2. John says, "From Jesus Christ, *who is the faithful witness*, and the first begotten of the dead. . . . Unto Him that *loved us.*" "The *faithful and true witness*, the beginning of the creation of God." Rev. 1 : 5; 3 : 14. Then let us consider upon what our salvation depends; and those who have "the word," speak the word faithfully, "endure afflictions, do the work of an evangelist, and make full proof of their ministry.

Query again. In what shall we be faithful? God says, "When I say unto the wicked, Thou shalt surely die; and thou (the Watchman) givest him not warning, nor *speakest to warn the wicked from his wicked way*, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if *thou warn the wicked*, and he *turn not* from his wickedness, nor from his wicked way, *he shall die* in his iniquity; but *thou hast delivered thy soul.*" Ezek. 3 : 17–21.

The Lord says, "Blessed is that servant, whom his lord, when he cometh, shall find so doing." Matt. 24 : 46. Doing what? "Giving meat in due season." What is meat in due season? Doctrine that has a present application. What is meat in *this* season? Fear God and give glory to him, for the *hour* of his judgment *is come.*" Rev. 14 : 7. "When ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand." Luke 21 : 31. Behold the Bridegroom cometh." Matt. 25. "Watch therefore." Matt. 24 : 42. Take heed unto the sure word of prophecy. 2 Pet. 1 : 19. "The heavens and the earth which are now . . . reserved *unto fire*, against the *day of judgment* and *perdition of ungodly men.*" 2 Pet. 3 : 7; Mal. 4 : 1. *Sell that ye have and give alms.*" Luke 12 : 16–21; Matt. 5 : 6, 7. "Present your bodies a living sacrifice." *Put ye on* the Lord Jesus Christ, and *make not provision* for the FLESH to fulfil the *lusts* thereof." Rom. 12 : 13.

"*Be thou faithful* unto death, and I will give thee a crown of life," says the "Faithful and True." Amen. J. C. RICE.

Hillsburg, C. S.

THE CONDITION OF THE WORLD AS THE ADVENT OF OUR LORD APPROACHES.

An idea is abroad in christian society that through the progress of civilization and the gradual spread of the gospel, a millennium of peace and righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Lord. This is, without doubt, a *grand theory*, and one which is sure to obtain favor; but it is FALSE. The word of God has nowhere sanctioned such a notion: indeed, the *direct contrary* is clearly laid before us. Moreover, we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored; human skill was never so developed; refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of society (clothed indeed in seemly garment, but all the more iniquitous in consequence) *ungodliness abounds. Sin* grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing further, day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not *seem*, therefore, as if we were *at present* making progress towards millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and find what we must expect as time flies on, and the great day of Christ approaches. In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Savior's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, he forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually," and tells us "so shall it be also in the days of the Son of man." He refers, likewise, to the days of LOT, when men were sinners before the Lord exceedingly, and declares, "Even thus shall it be in the day when the Son of man is revealed." And elsewhere we find the Savior asking the conclusive question, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

But let us see now what the word of the inspired apostles was upon this subject. St. Paul deals therewith plainly, in his second epistle to the Thessalonians: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, . . . whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." So, likewise, in his second epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." St. Jude, also, in his short epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts." To the same conclusion does the book of Revelation lead us.—*Selected.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

RESURRECTION.

I long to see this hallowed earth
In new creation rise;
To find the germs of Eden hid
Where its fallen beauty lies;
To feel the spring-tide of a soul
By one deep love set free,
Made meet to lay aside her dust,
And be at home with Thee.

And then—there yet shall be an end—
An end how full to bless!
How dear to those who watch for Thee
With human tenderness!
Then shall the saying come to pass
That makes our hope complete,
And, rising from the conquered grave,
Thy parted ones shall meet.

Yes, they shall meet, and face to face,
By heart to heart be known,
Clothed with thy likeness, Lord of Life,
And perfect in their own;
For this corruptible must rise,
From its corruption free,
And this frail mortal must put on
Thine immortality.

Shine, then, Thou Resurrection Light,
Upon our sorrows shine!
The fullness of Thy joy be ours,
As all our griefs were Thine.
Now in this changing, dying life,
Our faded hopes restore,
Till, in Thy triumph perfected,
We taste of death no more.

—*Congregationalist.*

For the World's Crisis.

WHEN DID THE ECLIPSE OCCUR?

A QUESTION IN THURMAN'S CHRONOLOGY.

I have made a little progress in my comparison of Mr. Thurman's book with the list of eclipses reckoned by Dr. Zech, of Tubingen, in the work referred to in my last. Dr. Z. identifies sixteen eclipses named by various ancient writers, the first of which he assigns to the year B. C. 477, and the last to A. D. 364. For each one he gives a formula of the elements, by which its time and place, or its course, are determined. And for two or three of them, especially the first, whose dates are disputed, he gives more than one such formula. He then quotes the allusions made by the various early writers, and treats the various questions that arise.

Of these sixteen eclipses, ten are examined, and assigned to certain dates, by Mr. Thurman. Respecting *nine* of these the two writers are agreed, except that for those occurring before Christ Mr. T. gives an earlier date by one year. A very simple table will give the years assigned by each, thus:

B. C.	430	423	412	405	403	393	330	167;	A. D.	14
"	431	424	413	406	404	394	331	168;	"	14

This difference of one year B. C. *may* be connected with Mr. T.'s views of reckoning in the *transition* from dates before Christ to dates in the Christian era; but I am not certain of this. Whatever be the reason of it, it is doubtless the same for each case; and when it is understood, the two writers will be found to agree respecting the nine eclipses.

But respecting the first of the ten eclipses which they both treat, they differ by twenty or twenty-one years in time, and otherwise quite seriously. It is the eclipse mentioned by Herodotus (b. 7, c. 37) as occurring when Xerxes with his army was on his march to invade Greece. Dr. Z., after trying formulas for B. C. April 18, 480, April 8, 479, Feb. 27, 478, each of which fails, assigns the eclipse to Feb. 16, B. C. 477, and at Sardis in Lydia. Mr. Thurman assigns it to Dec. 16, 457 B. C., and at Celænæ, in Phrygia, which is about 100 miles east of Sardis. (Pp. 42–44, 155, 156, 234.) Let us see which date best agrees with the early accounts, and with neighboring facts.

Mr. T. makes use of Beloe's translation of Herodotus. This reads as follows: "The army *had wintered at Sardis*, but on receiving intelligence of the above" (i. e. the completion of the pontoon bridge across the Hellespont, connecting Abydos with the western shore), "they marched *at the commencement of the spring* for Abydos. *At the moment of their departure*, the sun, which before gave its full light, in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded. Xerxes, alarmed at this incident," etc. With this Mr. Cary's translation mainly agrees. His words are: "The army, having wintered at Sardis, and being fully prepared, set out at the beginning of the spring from thence toward Abydos. But as it was on the point of setting out, the sun," etc., "and night ensued in the place of day."

The words I have italicized seem to leave no question of the place at which, nor of the season in which, the eclipse was seen. But Mr. T. is a bold man, and raises a question on both these points. He says: "The only question worthy of controversy is as to whether the eclipse was seen at Celænæ" (where Xerxes was in the autumn previous) "or Sardis." He admits that if Herodotus was not of the opinion that it occurred at Sardis, he must have "forgotten to mention this circumstance at its proper place," and "did not bring it in until he had reached that point in his history." (Think of the Father of History recollecting a most portentous event he had forgotten, and then dovetailing it in at the wrong place!) But let us hear Mr. T.'s argument. He says: "That this eclipse happened when Xerxes 'was on the point of setting out' from Celænæ appears almost conclusively from the circumstance of Pythius being present at the time; for it is very unreasonable to suppose that this old man, owning large possessions as he did, would have left all to follow Xerxes more than one hundred miles up to Sardis, and there spend the winter, while his sons and all those active men who had the management of his large estate had been drawn off in the army of Xerxes." (P. 44.)

Could not a man worth five and a half millions sterling, according to Prideaux's estimate, and who "entertained the whole army of the king and Xerxes himself with most sumptuous feasts," and offered money for the war besides, conveniently travel a hundred miles to see the king? And does this supposed inconvenience prove "almost conclusively" that nearly four chapters of the history are out of joint and out of place? Let the reader get, if he can, some copy of Herodotus. Cary's translation, published by the Harpers, can not cost over $1.50. Let him read the two pictures, one of Pythius and Xerxes trying to outgive each other (chs. 27–29); and then, after the pontoon is done, of the army setting out from winter quarters in the spring, and Pythius frightened by the eclipse, and going to Xerxes to beg off one of his sons. Incensed at any thing that crossed his will, Xerxes orders one of his sons cut in twain, and the army to be marched between the halves. The order of the procession is given. (Chs. 37–40.) And the next chapter (41) begins thus: "*In this manner, then, Xerxes marched out of Sardis.*"

An error of Beloe's translation excuses the opinion of Mr. T. that Pythius lived at Celænæ, though it does not begin to warrant or even suggest his argument from such a supposition. Mr. B. reads: "In this city (Celænæ) *lived* a man named Pythius, son of Atys, *a native* of Lydia," etc. (c. 27.) But the verb *hupokathemai* has not the sense of *to live* or *reside*, but means *to be in waiting*; sometimes *to lie in wait*. Beloe calls the man *a native* of Lydia to relieve the difficulty made by his mistranslation. In the account Pythius is three times called "the Lydian," and in the Lexicon of Rost and Palm (by Passow), the basis of Liddell and Scott's, he is called "the rich Lydian." He lived, then, probably much nearer to Sardis than to Celænæ. And if we suppose he was confined at home by his wealth, the argument turns in favor of Sardis as the place where he desired Xerxes to release one of his sons. But, if the history is not dislocated, Herodotus plainly describes two visits to the king, one in autumn at Celænæ, and the other in the spring at Sardis, on the occasion of the eclipse.

The error here plainly made by Mr. T. annuls his identification of the eclipse. The eclipse offered by Dr. Zech as the true one appears at the right place and season. The objection that it was not total but annular, and the further objection that it did not occur in the fourth year of the Olympiad, are fairly recognized by the Doctor, and honestly replied to.

Respecting the first objection, it should be noted that Mr. Beloe says the *darkest* night succeeded, while Herodotus uses no such adjective. Mr. Cary's translation is literal and accurate.

Dr. Z. regards the objection to the year of the Olympiad as more serious. I am not sufficiently master of all the questions involved, to say whether his replies are answers, though with becoming modesty he thinks they are. He certainly treats the opinions of others more respectfully than does Mr. T., in the page where his argument so flies in the face of Herodotus (44). Dr. Z. remarks that this difficulty respecting the Olympiad is not the most serious that affects ancient chronology, and simply insists that no other eclipse occurring during all that time meets the historical account as this does.

And this brings us to another difficulty of Mr. Thurman's date, which, though not so palpable, is even more serious. He makes the Persian war begin only twenty-six years before the Peloponnesian war. Now the interval between these two wars is one of the most marked and eventful periods of Grecian history. We shall examine in our next the argument by which Mr. T. endeavors to cut down this period to nearly half the length usually assigned to it. C. F. H.

For the World's Crisis.

AHASUERUS.

As the interest now awakened in the study of prophecy looks in all directions for light; I copy from a recent work of great value and learning, edited by Dr. William Smith, the following remarks concerning Ahasuerus of Esther, for the benefit of Bible students who read the Crisis.

"The name Ahasuerus or Achashverosh is the same as the Sanscrit *Kshatra*, a king, which appears as *Kshirshi* in the arrow-headed inscriptions of Persepolis. . . . This name in one of its Greek forms is Xerxes, explained by Herod. (vi. 98) to mean *areios*, a signification sufficiently near that of *king*. . . .

3. . . . Now from the extent assigned to the Persian Empire (Esther 1: 1) 'from India even unto Ethiopia' it is proved that Darius Hystaspis is the earliest possible king to whom this history (Esther 1: 1) can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Ahasuerus cannot be identical with Darius, whose wives were the daughters of Cyrus and Otanes, and who in name and character equally differs from that foolish tyrant. Neither can he be Artaxerxes Longimanus, although as Artaxerxes is a compound of Xerxes, there is less difficulty here as to name. But in the first place the character of Artaxerxes as given by Plutarch and Diodorus (xi. 71) is also very unlike that of Ahasuerus.

Besides this, in Ezra 7: 1–7, 11–26, Artaxerxes, in the *seventh* year of his reign, issues a decree very favorable to the Jews, and it is unlikely therefore that in the *twelfth* (Esther 3: 7) Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. We are therefore reduced to the belief that Ahasuerus is Xerxes (the names being as we have seen identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish nation to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war. (Herod.)

In the third year of Ahasuerus was held a great feast and assembly in Sushan the palace, (Esth. 1: 3.) In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the haram. (Herod. ix. 108.) In the seventh year of his reign 'fair young virgins were sought' for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he 'laid upon the land and upon the isles of the sea' (Esther 10: 1), may well have been the result of the expenditure and ruin of the Grecian expedition. Throughout the book of Esther in the LXX. Artaxerxes is written for Ahasuerus, but on this no argument of any weight can be founded."

If Dr. Smith and his authority, G. E. L. Cotton, Lord Bishop of Calcutta, are correct in thinking Xerxes the Great to have been the Ahasuerus of Esther, and the reasons given must be allowed some force, then the decree against the Jews recorded in the book of Esther must have been earlier than B. C. 426, and therefore can not be the starting point of the vision (Dan. 8), nor of the seventy weeks of Dan. 9, as claimed by Eld. Thurman's Chronology. H. F. C.

Rutland, Vt.

For the World's Crisis.

"DON'T PROFESS HOLINESS."

Why not, friend? Is it not your duty to profess to be holy, and also to live holy,—to love the Lord with all your heart, soul, and might?

By not professing "holiness to the Lord," and living holiness, you are openly disobeying a positive precept. The command is,—"Be ye holy, for I am holy." If you do not profess holiness, how do you expect to live holy, die holy, to enter the kingdom holy? Without holiness no man shall see the Lord. "He that is filthy, let him be filthy still; and he that is holy let him be holy still." Is not this refusing to profess holiness, and to live holy, an apology or excuse to live as you list; conform to the world and worldliness; indulge in lust and pride? At least is it not a manifest unwillingness to come out and be separate, take up your cross and follow Jesus through good report and evil report?

Recently a beloved husband dropped a gentle reproof in the ear of his wife for aberration of deportment or inconsistency in her daily walk. What the response of his "help-meet"? "O! I am not perfect yet!" This reply was an apology for her remissness in duty, also as a slur upon her husband, who professed to enjoy the blessing of perfect love. Her motive was not pure; she answered not in a spirit of meek, modest humility. She knew likewise the expression used would grieve her husband.

This woman understood full well it was her duty and privilege to obey God in the higher christian life, and yet she was not disposed to renounce her besetting sin—give up all for Jesus. She had light enough; she knew her duty and did it not.

Is not this true of very many who believe the doctrine of holiness, of entire sanctification in this life? What, then, the difference between these professed followers of Jesus and the unregenerate or openly rebellious? "Ye will not come to me that ye may have life." "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 20. And yet the plea for neglect of positive duty is, "*I do not profess holiness.*" "Strange words, truly," says a beloved writer. But strange as they are, they have fallen from the lips of many a professed christian as an apology for his general looseness of life, and his frequent indulgence of what he chooses to denominate "trivial sins." When accosted by the voice of friendly reproof for manifest inconsistencies in his daily walk, he quickly replies, with an air of self-satisfaction,—"I do not *profess* holiness." But responsibility is not so easily thrown off. Evasions can never be accepted as a palliation for known deficiencies. If you do not profess holiness, you are under the most solemn obligations not only to profess, but to *possess* the state of christian purity *this very hour.* There is no excuse. Abundant provision is made for the destruction of every lurking evil, and the complete restoration of the divine likeness. The healing waters are already troubled. The trickling blood of Calvary, the echoing wails of a dying Redeemer, bespeak your privilege in thrilling accents.

But, stop. You say you "don't profess holiness," and hence deem yourself licensed to say and do a multitude of things which you clearly see and frankly acknowledge would not comport with such a profession. But what kind of theology is this? You have evidently committed two grand mistakes, which ought to be corrected ere they prove your ruin. In the first place, *you do* profess holiness if you profess to be the disciple of Jesus. You would not, surely, have us understand that you profess unholiness! In general terms, then, the gospel is a *holy* gospel, and you have subscribed to its precepts and principles; Jesus is a *holy* Savior, and you profess to be his representative. But in particular, what mean those solemn baptismal vows, registered in heaven and on earth, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as no more to "follow or be led by them"? Did you make them with the honest intention to fulfill? What, then, is their plain import, but that you would separate yourself from all ungodliness, and become fully identified with virtue, holiness, and truth? Verily, then, although you may not have experienced the eradication of all original depravity from your heart, yet you have so committed yourself as shortly to obtain such experience, if you are true to your positions. To subscribe to the vows already upon you, is to profess a belief in the theory and importance of holiness of heart; *and to carry them fully out*, is to lead you to an experimental acquaintance with the all-cleansing blood of the Lamb.

But a second mistake is, the supposition that because you do not make the loftiest pretensions to spirituality, you can therefore indulge in a carelessness (not to say sin), which would be incompatible with the profession of entire holiness. And yet, this accords with the relative standards of justification and sanctification which many have erected; placing the former down, and the latter among the clouds. In opposition to this sentiment, however, let it be stated—and we would echo it in thunder tones—*it means something to be freely justified by grace*; and whoever professes this state is expected to be just as consistent and irreproachable in his outward demeanor as though he possessed "a heart from sin set free." The moment he *commits sin* he becomes identified with the devil. He cannot remain justified without walking in *all* the light he has. Hence, so far as his knowledge extends, he must be as plain in his dress, as faithful in his duty, and as single in his aim, as the holiest saint on earth, or condemnation will be the inevitable result.

In vain, then, are all apologies for sin. Whether we profess to be saved or not, the responsibility rests upon us, and nothing in all the universe can remove it. We may frame apologies with the show of plausibility in the eyes of men, but in the eyes of God they are as destitute of weight as an empty sound. They may drown conviction, and parry off the earnest appeals of those dear brethren who sympathize with Christ, and care for our souls; but they will also appear against us in that day when every mouth shall be stopped.

D. F. NEWTON, *Author of Home Thrusts.*

For the World's Crisis.

THE PROPHETS.

Do the writings of those holy men of God, who spake as they were moved by the Holy Ghost, receive as much notice, or are they as much read, as it would be for the profit and edification of christians to devote to them? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The Adventists, in the aggregate, are at the present time, no doubt, devoting more attention to the prophecies than all other believers in the Bible throughout Christendom. Why they are not more universally made a study, and why preachers do not more frequently take their texts for sermonizing from them, and give expositions of their sublime and important themes, seems to me paradoxical. I have sat under the preaching of one minister for the last four years, and do not recollect that his subject has been deduced from the Old Testament prophecies but once, and then it was a sermon wholly relating to our country's present struggle. For years I have devoted a part of my daily reading of the Scriptures to them, formerly, with commentaries—but must confess from the comments of man, I have gathered but very little light; while by carefully noting the context, and referring to the marginal references, with prayer for the teaching of the Holy Spirit, I daily find them more interesting and instructive.

For a time after I became a professed disciple of Christ, I almost ignored the prophecies. I did not see their devotional bearing, nor that I could derive any help in the divine life from the perusal, nor, could I then see the beauty or importance of their utterances. We should think the holy and sublime passages contained in them, would be sufficient inducement for the lover of God's word to ponder with delight their heavenly teachings. Now I am taught that, for several reasons, they are worthy to command our careful research.

Though parts of prophecy thought somewhat obscure have received various interpretations, yet many of those most important for us to understand have been given with similar construction by able commentators, coming to their conclusions by long study and deep investigation of their various symbols.

Let us bear in mind that we are not obligated to receive the opinions of others, only so far as we believe they are in harmony with God's word. By seeking divine guidance and comparing Scripture with Scripture, our opinions have as much weight as those of other lovers of truth.

Many paragraphs contained in the major and minor prophets, are terse and full of grandeur, and challenge our highest admiration. We may realize the importance of their teachings to us, as we learn how much so they were to that people to whom they were more immediately addressed. In them, we may see a picture of our own hearts, in the rebellion, unbelief and self-will of the Jews; in their wicked disregard and departure from the Lord's commands, which had been reiterated again and again for their obedience by his faithful servants, and in the fulfillment of the threatenings made to that people for their sins, more especially their idolatry, that the word of the Lord will stand, and not one jot or tittle fail, until all be fulfilled.

The prophecies are an important part of the Scriptures, which our Savior in the days of his flesh commanded his disciples to search, for they testify much of Him, who was to be the redemption of Israel; containing the sure word of prophecy relating to Him who is to come "the second time without sin unto salvation." Of Him all the prophets spake ever since the world began, and of the restitution which would follow, and the glorious days which should then be ushered in, of Christ's personal reign, when he shall come conquering and to conquer, and all his enemies be in subjection.

The prophecies substantiate other parts of the divine record, and should awaken in us a watchful and devotional spirit; lest we be left as the several nations and individuals to whom they spake were left, to follow the devices of our own wicked hearts; lest we go astray in forbidden paths, and receive like them, the just punishment awarded those who depart from the commandments of the Lord. May we read, and prayerfully obey, the whole word of inspiration. M. C. ALLEN.

THE DAYS IN WHICH WE LIVE.

The opinions of learned men do not, of course, alter the truth, or affect the facts in the case; but it is interesting to know that they have held such views concerning the times in which we live. It corroborates the significant fact that the world is living in anticipation of great and eventful scenes.

Macauley, the essayist, wrote, in 1831, "Many christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of Parliament have written in defense of it,—who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews.*

Prof. George Bush, says, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

These are the declarations of christians. The *Jewish* mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed long. And it was announced in the public journals in 1852, that there were then thousands of Jews in Jerusalem, all anxiously expecting the Messiah.

And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.—*Ex.*

For the World's Crisis.

THE COMMONWEALTH OF ISRAEL. WHAT IS IT?

"Being aliens from the commonwealth of Israel, and strangers from the covenant of promise."—EPH. 2: 12.

The characters here spoken of were the unbelieving Gentiles, who of course were without Christ, having no real ground of hope, and therefore were without God in the world. Such are all unbelievers in or out of the nominal church at the present time.

What is designed or meant by the term "*commonwealth of Israel*"? The common and popular idea is that it is the means of grace secured by the churches generally, and the grace here secured to the believers. Perhaps also an etherial, mystical heaven hereafter in some far-off unknown part of God's great empire. These vagaries are exceedingly pernicious in their practical bearing, and in reality nullify the hope of the Israel of God; hence hope is not in this aspect either quickening, strengthening, or purifying. The truthfulness of this is everywhere manifest in our day. The popular church organizations are evidently without the needed *motive power*; hence to keep their machinery in motion every possible human contrivance and policy is here brought to bear on the various church enterprises called "benevolent institutions"; church festivals in every possible form, lotteries, grab-bags, show-post offices, and all else to raise the breeze, and have a good time. All very religious, of course, a good object; as if the end necessarily sanctified the means. If any should doubt the real religious character of these announcements, their *doubts* are if possible to be removed by the assurance that the preacher and pastor were present, and the exercises were opened with prayer.

Where are we drifting? The primitive church needed no such worldly policy and human machinery. They had a quickening, powerful christian hope, which rested down on the saints' inheritance, "*the commonwealth of Israel*," positively promised to Abraham and to his seed, which is Christ, in the Abrahamic covenant. All believers being led by the Spirit become "heirs of God and joint heirs with Christ," (Rom. 8: 17), hence to what is embraced in the Abrahamic covenant, of which the apostle Paul thus speaks, "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13. This scriptur leaves no doubt in reference to the domain embraced in the Abrahamic covenant. It is positively "*the world*,"—not this world under the curse, groaning for deliverance, but "*the world to come.*"

The careless reader of the Scriptures, under the influence of modern theology, may still be so much in the dark as to ask, *Is there a world yet to come?* Most certainly. Hence the language of our Lord—"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 32. Again, "But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 30. The apostle uses the same words, "*world to come*," thus: "For unto the angels hath he not put in subjection the world to come whereof we speak." Heb. 2: 5. Again, "And have tasted the good word of God, and the powers of the world to come." Heb. 6: 5.

The commonwealth of Israel, then, is not this world or any thing therein, but "*the world to come*," the kingdom for which the saints of all ages have prayed, "Thy kingdom come; thy will be done on earth as it is done in heaven." *Not* this earth, with sin accursed, with tears bedewed, but the New Earth; for God has said, "For behold I create new heavens and a new earth." He further says, "But be ye glad and rejoice forever in that which I create." Isa. 65: 17. God further *promises* to his true Israel thus: "For as the new heavens and new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66: 22. The apostle Peter, understanding this promise as it reads and as it is, says, "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3: 13. Surely this must be the promised and purchased possession, the saints' inheritance, "*the commonwealth of Israel.*"

Verily it is the burden of prophetic song through the entire sacred Oracles of God. In witness whereof we read as follows of the ascended Lord, "Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. In the wording of the original covenant (Gen. 17: 8), it is called "*an everlasting possession.*" In the language of the apostle it is described, "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation (full and final), ready to be revealed (brought unto us) in the last time." 1 Pet. 1: 4, 5. J. CHAPMAN.

Newark, N. J.

For the World's Crisis.

OUR POSITION.

BRN. AND SRS.—Do we fully consider the importance of our position? Do we realize that we occupy the position of the angel spoken of by John, as having the everlasting gospel, which is, "*Fear* GOD, *and give glory to him*, for the HOUR of his judgment is come," (Rev. 14: 6, 7) in the winding up of his mission? Do we fully realize the importance attached to *our faithfulness?* O that the Holy Ghost would operate powerfully upon our minds, and help us to duly consider these things! May it be said of *us* as of Daniel, "He was *faithful*, neither was there any error found in him." Dan. 6: 4. Do let us consider our position, and do as required by our Father, viz., "He that hath my word, let him *speak my word faithfully.*" Jer. 23: 28. "Who then is that *faithful and wise steward*, whom his Lord hath made ruler over his own household, to *give them their portion of meat in due season.*" Luke 12: 42; Matt. 24: 45.

To whom will it be said, "Well done, . . . enter thou into the joys of thy Lord"? Matt. 25: 14–23; Luke 19: 17; 12: 42. Paul says, "It is required in stewards, that a man be found faithful." 1 Cor. 4: 1,2; as Timothy, (1 Cor. 14: 17) Tychicus, (Eph. 6: 4) Epaphras (Col. 1: 7) and Onesimus (Col. 4: 9). By turning to his epistles to Timothy, we may see what he was required to be faithful in; and we presume that his faithfulness consisted in doing what was required of him *faithfully*. The Lord told John, by the mouth of "His servant," "To him that *overcometh* will I grant to sit with me in my throne, *even as I also overcame and am set down.*" Rev. 3: 21. That expression of qualification, "Even as I also," is worthy of notice.

Query. How did Christ overcome? By faithfully performing what was required of him. Paul says, "Consider the Apostle and High Priest of our profession, Christ Jesus; who was *faithful* to Him that appointed him, as *also* Moses was *faithful* in all his house." Heb. 3: 1, 2. John says, "From Jesus Christ, *who is the faithful witness*, and the first begotten of the dead. . . . Unto Him that *loved us.*" "The *faithful and true witness*, the beginning of the creation of God." Rev. 1: 5; 3: 14. Then let us consider upon what our salvation depends; and those who have "the word," speak the word faithfully, "endure afflictions, do the work of an evangelist, and make full proof of their ministry.

Query again. In what shall we be faithful? God says, "When I say unto the wicked, Thou shalt surely die; and thou (the Watchman) givest him not warning, nor *speakest to warn the wicked from his wicked way, to save his life*; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if *thou warn the wicked*, and he *turn not* from his wickedness, nor from his wicked way, *he shall die* in his iniquity; but *thou hast delivered thy soul.*" Ezek. 3: 17–21.

The Lord says, "Blessed is that servant, whom his lord, when he cometh, shall find so doing." Matt. 24: 46. Doing what? "Giving meat in due season." What is meat in due season? Doctrine that has a present application. What is meat in *this* season? Fear God and give glory to him, for the *hour* of his judgment *is come.*" Rev. 14: 7. "When ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand." Luke 21: 31. Behold the Bridegroom cometh." Matt. 25. "Watch therefore." Matt. 24: 42. Take heed unto the sure word of prophecy. 2 Pet. 1: 19. "The heavens and the earth which are now . . . reserved *unto fire*, against the *day of judgment* and *perdition of ungodly men.*" 2 Pet. 3: 7; Mal. 4: 1. *Sell that ye have and give alms.*" Luke 12: 16–21; Matt. 5: 6, 7. "Present your bodies a living sacrifice." *Put ye on* the Lord Jesus Christ, and *make not provision* for the FLESH to fulfil the *lusts* thereof." Rom. 12: 13.

"*Be thou faithful* unto death, and I will give thee a crown of life," says the "Faithful and True." Amen. J. C. RICE.

Hillsburg, [illegible] *S.*

THE CONDITION OF THE WORLD AS THE ADVENT OF OUR LORD APPROACHES.

An idea is abroad in christian society that through the progress of civilization and the gradual spread of the gospel, a millennium of peace and righteousness will be introduced, and this world will thereby be prepared for the Second Advent of our Lord. This is, without doubt, a *grand theory*, and one which is sure to obtain favor; but it is FALSE. The word of God has nowhere sanctioned such a notion: indeed, the *direct contrary* is clearly laid before us. Moreover, we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored; human skill was never so developed; refinement also has attained to exquisite perfection in almost every grade of life. But what of PEACE? It is needful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of RIGHTEOUSNESS? In every circle of society (clothed indeed in seemly garment, but all the more iniquitous in consequence) *ungodliness abounds*. *Sin* grows in presumption, and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing further, day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is *even thus*. It does not *seem*, therefore, as if we were *at present* making progress towards millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

But let us look, now, at our Bibles, and find what we must expect as time flies on, and the great day of Christ approaches. In the first place, we find that nothing is laid down in plainer terms than this, "Iniquity shall abound" in a peculiar and fearful manner as the time draws near.

Our Savior's words are powerful, which in the twenty-fourth chapter of St. Matthew, and elsewhere, foretell some of the wonders of that "end" for which we look. He cheers us indeed by the declaration that "the gospel of the kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, he forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of NOAH, when the world was totally regardless of the fear of God, when "every imagination of the thoughts of man's heart was only evil continually," and tells us "so shall it be also in the days of the Son of man." He refers, likewise, to the days *of* LOT, when men were sinners before the Lord exceedingly, and declares, "Even thus shall it be in the day when the Son of man is revealed." And elsewhere we find the Savior asking the conclusive question, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

But let us see now what the word of the inspired apostles was upon this subject. St. Paul deals therewith plainly, in his second epistle to the Thessalonians: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition, . . . whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." So, likewise, in his second epistle to Timothy, we find him speaking of the "perilous times" which shall come "in the last days," when "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." St. Jude, also, in his short epistle, warns us how that in the last times there shall be "mockers" who shall walk "after their own ungodly lusts." To the same conclusion does the book of Revelation lead us.—*Selected.*

For the World's Crisis.

THE KINGDOM OF GOD IN PENNSYLVANIA.

An intelligent lady writes:—I wish you would tell me what you think of Mr. Armstrong's movement at Celestia. I suppose you have seen his paper, 'The Day Star of Zion.' I do not know as yet what to think of it. Do you think it is anything like the movement headed by Gorgas in 1844? Do you think Gorgas was sincere? Some think he was not."

I found no time to answer the above, and more recently I have met with persons who were talking of a move to "CELESTIA"; and a few days since a brother writes me that he is glad that some one has opened on "Celestia"; that it is too bad for persons to be deceived by it, and that he had near and dear friends who had been led astray by the movement.

I have had nothing to say or do about giving publicity to this concern. I know but little about it. But as "our paper" has been the medium through which tidings from "Celestia" have sometimes reached the public ear, until it came to have its own organ, "The Day Star of Zion"; and as I am interrogated concerning it, I feel that I may properly say a few words about it.

I. Then I would advise you not to believe every doctrine, embrace every theory, or receive every man you find mentioned in the columns of the World's Crisis. Should you do so, you may have occasion to regret it. Of course I, though President of the Society by which the Crisis is issued, being unconnected with the management of the paper, have no control over its contents, or its character. The editor has a good many to please. He tries to do the best he can, but still is unable to please all men in every thing. So there are many things published in the Crisis from time to time which I do not think are true, or in all respects profitable; and also some things in my estimation hardly worth reading,—and some articles from "Celestia" come under that head. And I do not care to trouble readers with my protests and objections to such things, for various reasons.

1. I have plenty of my own better business to mind. 2. I have already all the yelping about my heels, and buzzing about my ears, that is pleasant. 3. The Lord has not appointed me to straighten every crook, refute every error, or right every wrong, or expose every rascal who may afflict unsuspecting men.

II. "CELESTIA," as I understand it, is a very pretty name for a cleared patch in a hemlock wilderness, in Sullivan Co., Pa. I presume that the name looks a great deal more "*celestial*" than the place does, or ever will "in this present evil world." As to what Mr. Armstrong says of himself, or publishes about himself, it may be all true, or false, for aught I know. I know nothing about the man personally, except what he writes or publishes himself. I presume him to be sincere. Whether his position resembles that of "Dr. Gorgas," who made such a stir in Philadelphia in 1844, and led so many people out to meet the Lord by his visions in connection with the preaching and labors of others, I cannot say, as I had no personal acquaintance in that region with those operations, by means of which men wasted their time, strength, and money, and brought contempt upon the word of God, under the impression that they were advancing the cause of truth in those days of "midnight cries," "flat-rock sermons," believing "without a doubt," and visions of the "shut door," etc., etc. For aught I know, all these people may have been sincere enough; but sincerity is a poor substitute for christian prudence and common sense. Honesty is not always a guarantee against folly, and "believing without a doubt" may be good or bad, according to what you believe.

III. But as to this "CELESTIA," I understand that the gentleman who bought the land and has cleared the ground, Mr. P. E. Armstrong, has deeded the whole concern to the Almighty God, and has got the deed recorded in the County Clerk's office! What under heaven the Lord wanted of a saw-mill, a clearing, some houses, and a few hundred acres of hemlock wilderness in Sullivan Co., Pa., is more than I can tell. I doubt if the Lord ever wanted it, asked for it, received the deed of it, or thanked the good people for their gift. Once he said, "If I were hungry I would not tell THEE, for THE WORLD IS MINE, and the fulness thereof."—Ps. 50: 12. If it is said that Mr. P. E. Armstrong by this deed gave up all *his* right and title in the land, I reply, he had not much right and title to give. The right of "eminent domain" over every acre within the United States is claimed by the general government at Washington. This is the supreme human title, if we except that old bottom deed that runs to Abraham and his descendants, who were heirs of the world. Rom. 4: 13. Under the United States, Pennsylvania has the next claim; under Pennsylvania, Sullivan county; under Sullivan Co., the local Township; under the local Township, the first settlers or owners; under these, P. E. Armstrong; and under P. E. Armstrong, is found the right and title of the Maker of heaven and earth!! according to his deed recorded in the County Clerk's office, and published in "The Day Star of Zion."

Now under all these incumbrances, Mr. A. held title. If his predecessors in ownership had a defective title, or if any old mortgage should turn up against this land, the whole might revert to the original owners, and the deeding of the land to the Deity would be null and void. But if the title is good and "perfect," then there are the following incumbrances upon it: 1. It is under the civil and military rule of the United States, the State, county, and town governments; and all the officers of these governments have a right to enter there and, for cause, or upon complaint, force any of the citizens of this "CELESTIA" away to prison or to death, never perhaps to return. If "Celestia" had been a rod north of Canada line, none of these officials could have come there. But then England would have claimed it. 2. "CELESTIA" is under the tax-gatherers. The United States, the State, the county, and the town, all assess taxes on "CELESTIA," if anything there is worth taxing, and those taxes will not be like the temple tax which Jesus paid, but rather tributes to Cæsar, war taxes, government taxes, etc., and every cent of these taxes must be *paid*, or these government officers will, if needful, sell every inch of this land belonging to the Almighty, at auction, to the highest bidder, to pay taxes to the beastly governments of this world. Then where will be the title which the Creator receives from Mr. P. E. Armstrong and his wife? And who is authorized to pay the Lord's taxes to prevent all this coming to pass?

IV. But this "CELESTIA" establishment has, I think, been styled by Mr. A. "*The Stone Monarchy*," or something of that kind. Well, I have no doubt but that it is *stony* enough; but so far from its being the stone "cut out of the mountain *without hands*," I presume Mr. A. has already blistered his "hands" cutting and chopping there long ago. At all events, I do not believe that their inroad on the Pennsylvania hemlocks is the kingdom of God. There are too many such kingdoms stuck here and there over the country.

The Shakers are said to be a fine people, make good flannels, fine brooms, and excellent apple sauce, and all that, but they also *say* that they have got into the kingdom of God. They are "the stone monarchy." I stayed one night at one of their settlements,—a nice place, good farm, fine people and all that; but I could not find Abraham, Isaac, or Jacob, or any of the prophets there; while Christ said that they should *all* be seen, and seen by *outsiders* too, "in the kingdom of God"; and so I harnessed up my horse, and started on to preach "this gospel of the kingdom," and pray "Thy kingdom *come*" a little longer.

And now if any one will convince me that Abraham, Isaac, Jacob, and all the prophets, are out in the hemlock woods of Sullivan Co., Pa., I will start directly and pay them a visit. But if they are not there, I shall doubt whether they have got the "stone monarchy" there, or whether the true "Day-star of Zion" shines anywhere in that region; and so I shall continue to take heed to "the sure word of prophecy" "until the day dawn and the day-star *arise*," for all listening to the teachings of this new Pennsylvania "DAY STAR."

V. I have also been led to understand that one *will* must be supreme in "CELESTIA," and that of course would be the will expressed by the founder of the concern. I have also understood that no persons are desired to come there to examine and try the concern, unless they are decided to stay. But this may work badly, for perhaps bad men will come into this new kingdom and stay too long; and if the kingdom be divided against itself—what then? Perhaps some of the good friends who have tried the Common Interest system in Providence and elsewhere, could give light on this subject.

VI. A word of advice. If any one thinks he has no duties to do anywhere else, and is willing to work hard, peel hemlock bark, butt logs, tend saw-mill, serve God, obey orders, he can probably earn a living at "CELESTIA," or almost any where else. And if he is sure it is his duty to do so, let him go there expecting to live, not in the "STONE MONARCHY," but among the big hemlocks of Pennsylvania, on soil that has God's curse, and man's government spread over it; and is also under the control of whoever stands as the exponent of the Divine will in "CELESTIA," Pa. But if any one expects to get rid of sins, sorrows, temptations, troubles, drafts, or devils, by going to "CELESTIA," I will guarantee him an excellent chance for a disappointment when he comes to try it.

VII. To those determined to go to "CELESTIA," I would say, 1. As it is not probable that the Lord wants any more deeds of wild land in Pennsylvania (since doubtless P. E. A. has to keep *this* one for him), it would be needless to carry much money there; and hence I suggest that you "sell and give alms" and "provide yourselves" thus with bags which wax not old, a treasure in the heavens, . . . where no thief approacheth, neither moth corrupteth." 2. As to the manner of doing this, I suggest that "the half" of your goods you "give to the poor." Then if you have wronged, cheated, or robbed any one, that you restore to them four-fold, and see then if there is anything left over. If anything remains, it would be well to take it and go about doing good, remembering that it is more blessed to give than to receive; and as you go, you might preach, scatter tracts, work, take care of sick folks, instruct the ignorant, and do all the good you can. If after going about, praying and doing good, you at length find that there is no place in all this world where you can do more good than at "Celestia," and feel that the Lord wishes you to go there, then go, and let your light shine in "Celestia," all there is of it.

And when you get there, please tell Mr. A. from me, that I think he might have devoted his property to the Lord's use just as well without giving him a *deed* of it; but that, if he really wanted to get it into the Lord's hands, I think the shortest way would have been to have sold it for what it would fetch, and given the proceeds prudently and wisely to the poor, and then Christ might have said, "Ye did it unto me."

Tell him that I trust he means well and does well; and that I hope he will pardon the free use I have made of his name, which I only use in its public relations, and with no reference to his private or personal character, of which I know nothing. Tell him to be a good soldier and serve God, and then whatever he may bring to pass in "CELESTIA," I trust that he will soon be in a better kingdom than he can make among the Pennsylvania hemlocks. I have myself worked in hemlock woods, peeled bark, drawn logs, and tended saw-mill, and I know something about the matter.

I now leave this subject, begging pardon for what may seem to be personal in this communication, and praying God to hasten the coming of his kingdom, and gather us to partake its joys, where we shall be free from errors, and see as we are seen, and know as we are known. H. L. HASTINGS.

Lawrence, Mass., Nov. 23, 1864.

☞ Bro. A. Simpson is desired to give a few lectures at Dover, N. H., Back River, as soon as convenient.

"THE SPIRITS OF DEVILS WHICH GO FORTH TO THE KINGS OF THE EARTH."—The London correspondent of the New York *Herald*, in a letter dated Oct. 15th, says:—

"I hear from a reliable source that Queen Victoria has been to see the Davenport Brothers, and has appointed a trial of their spiritual, dark lantern jugglery game at Windsor Castle. She has gone quite daft with Spiritualism, and these impostors have promised to bring back Prince Albert to this world for an hour, in the very room that he died. They have promised, moreover, I am told, to not only allow the Queen to have a conversation with him, but to actually touch him. As their performances are conducted in the dark, they will no doubt succeed in carrying out the delusion. Pray, what are the guardians of the poor Queen about to permit such a criminal imposture to be practiced on one who is already far on the road to lunacy? Such an arrant imposture is a melancholy exhibition of human weakness and folly."—*Herald, Oct. 31st.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 6, 1864.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

VISIT TO CONNECTICUT.

Saturday, Nov. 19th, we left home for Winsted, Ct. On our way, we called a short time on Bro. Dickenson and others in Hartford, with whom we had a pleasant interview. There are some faithful ones left in H., although death has made some heavy drafts upon their numbers during the past few years.

We arrived in Winsted in the evening, and received a hearty welcome by Brn. C. Goodrich, Ira Neal, and others. Winstead was our home for several years. There we first gave our heart to the Lord. In December 1842, we first heard some lectures on the prophecies of Daniel, given by H. A. Chittendon, in the Methodist meeting house, at the time Eld. Washburn was pastor. The first discourse brought conviction that the Bible was true; and at the close of that Sabbath day, we commenced praying for mercy, and four days from that time, on Thursday evening, at the first prayer meeting we had ever attended, we consented to serve the *Lord*, when we obtained pardon, peace and joy. Since that time, we have found the service of the Lord a delightful one, and continually growing more blessed; and we expect it will till the "perfect day."

It was pleasant for us to greet the friends of other days, and talk about the way of life. Some are pressing for the prize, while others have become victims of the Tempter's alluring snares. The seducer has been busy, and is still at work with his artful wiles. Some have departed from the faith. The spirits of demons have not overlooked Winsted. They are exerting a general influence in all lands, and preparing for a very earnest opposition against the truth of the Lord and those who are really his children. We think the worst is yet to come.

We had a large gathering of attentive hearers on the Lord's day, and received many happy greetings from the friends of Jesus, who came in from various towns, to help praise the Redeemer. We enjoyed our visit with Bro. C. Goodrich, who is a faithful laborer in the vineyard of the Lord.

While in Winsted, we visited Mr. Borden's condensed milk manufactory, which is one of the most interesting mechanical arrangements we have ever seen, and gives evidence that Mr. Borden is master of his business. He has some three or four other similar manufactories, in N. Y. and Me., in all of which he condenses some thirty or forty thousand quarts of milk in a day. One hundred quarts of milk afford about twenty quarts after it is condensed. The condensation consists in extracting the water from the milk, while heated by steam to earnest boiling, in a large copper boiler, from which the air is mostly expelled. By this process *pure* milk is obtained. It is about as thick as the best cream, and when used, one quart of the milk will bear some six or seven quarts of water, when it will be like the best of new milk. The condensed milk is put up in tin cans, weighing a pound each, and sealed. Most of it is sweetened ready to put into coffee, and sent to the soldiers. That which is sweetened will keep good for years. We kept a can of it some three years and a half; and when opened it was still good.

He is also condensing meat for the soldiers, affording a very nice article of animal food, which is superior to any in the common state. Cider is condensed too into a nice apple jelly, which is much better than any preserved fruit, or ordinary jellies. One day in the summer he condensed some eighty bushels of blackberries and sent to the soldiers, making them a very healthy jelly. Potatoes are condensed in the same way; and, indeed, nearly all kinds of food may be thus treated, and then kept for years, for long sea voyages, or for other purposes. The discovery and invention is one of great benefit to mankind. Mr. Borden is said to be a devoted christian, having prayers and songs in his family three times a day. He is an earnest, energetic, and executive man, whose influence is well calculated to make the world better wherever it is felt.

Tuesday evening, Nov. 22nd, we commenced meetings in Newfield, Ct., in the town of Torrington. This was the place where we began our ministerial labors in 1850, in company with Bro. S. G. Mathewson; when the Lord poured out his Spirit in a most wonderful manner, and many were made happy in the christian religion. It has been seven years since we have preached in this place; and during that time the enemy has not been idle, nor entirely unsuccessful in his work of mischief; but there are some bright fruits left yet; while others have been led astray from the narrow path that leadeth unto life.

Our meetings increased in interest daily till their close. On the Lord's day, Nov. 27th, we had a very large congregation, and a lively interest was manifested by the audience, while considering the practical duties required by the christian religion. The children of the Lord were present from twelve towns. It was quite a privilege to see so many whom we had met in other days, and find them still loving the appearing of Jesus, and preparing to give him a welcome when he comes.

Quite a number have been quickened during the meeting, and have resolved to live nearer to the Lord. We were rejoiced at the good fruit we saw manifested, and trust that more will yet appear. Our last meeting closed with the sacrament. We parted in hope of meeting again at "the marriage of the Lamb," when Jesus comes to gather his loved ones from the four winds of heaven.

Monday evening, Nov. 28th, we held a meeting in the "Young Men's Christian Association Room," in the city of Waterbury, Ct; also the following two evenings, and had a pleasant and profitable time in worshiping the Lord. Bro. Ira Morgan, from Meriden, Ct., was with us to assist in the exercises, also Bro. S. B. Munn, who resides in the city, and is engaged in the medical profession. We felt the quickening influences of the Holy Spirit. Four requested prayers and resolved to serve the Lord in newness of life. Things looked very encouraging for a good work, if the meetings could be continued.

THE NATIONAL FAIR.

A noted "National Sailors' Fair" was held last month, at the Boston Theatre, for the purpose of raising funds "to build a home for disabled heroes." One method of raising money was by means of theatrical performances, at the Melodeon; another by *raffling*. Large amounts were realized from these gambling operations. Among the many articles won by raffling, we noticed in their published list the following: "Lolling Chair, $75," "box cross, $50," "Life of Christ," $60," "revolver, $60," "cannon, $75."

Such fairs are crowded by church-members and ministers, blacklegs and gamblers. Does not this look like eating and drinking "with the drunken?" Our Savior has given this as one of the signs of the last days. While such places are thronged by professors of religion, the prayer-room is almost deserted. But very few go to the solemn assembly to worship the Lord, and praise his holy name.

Is it not time for every true follower of Jesus to "put on the whole armor of God, "that he may be able to stand against the wiles of the devil? Only "the pure in heart" have any promise of eternal life.

A STRANGE CONCLUSION.

In the course of a lecture by Henry Ward Beecher, at the Music Hall, Boston, Nov. 16, 1864, when speaking on the effects of the war of the rebellion, he was reported to have said:—

"I have looked narrowly at this matter—my very vocation requires it—and I say the truth, that I can see no signs of corruption in the people in anywise as the result of this war, whereas I do observe many signs of growing excellence; and I believe that this war is worth more to the nation than any revival of religion that ever took place in the land." (Applause.)

We think no fact in morals can be more fully established than that the war has caused thousands and tens of thousands to backslide from the Lord, while as many more have become notoriously wicked, that were before the war good moral people. The drunken debauchery, swearing, and licentiousness, that have resulted from the war, are *terrible*; and the tide of iniquity is rapidly rising. Revivals of religion are very rare at the present day. The spirit of war and bloodshed is commended, and the peace principles of Jesus are hooted at by popular professors. We have no knowledge of any war since the commencement of the christian dispensation that has been a benefit to those who entered into the spirit of it. The sweet, gentle, lamb-like spirit of Jesus, and the horrid scenes of the battle field, have nothing in common.

☞ Read Bro. Sanford Hart's letter, in another column, before going to "Celesta."

DATE OF THE CRUCIFIXION.

It is well known that modern chronologers have assumed that Christ was crucified *Friday* afternoon. If this were true, it would be impossible to have him rise on the morning of the *first* day, as declared by the Scriptures, and be in the grave "three days and three nights." We read in Matt. 12: 40, "As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." If he was crucified Friday afternoon, Friday night would be one, and Saturday night two, which would be all the nights from his crucifixion to his resurrection. For this reason, we could never believe that the Savior was crucified on Friday. Jesus informed his disciples "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the *third* day."—Matt. 16: 21. Being crucified on Thursday, and laid in the tomb at the close of the day, then he would be "in the heart of the earth" Thursday, Friday and Saturday nights, making three, as he said; and Friday, Saturday, and part of Sunday, rising on "the third day," thus making prophecy and history correspond perfectly.

The following from Bro. Thurman's Chronology will set the whole matter forth in very clear light. See "The Sealed Book of Daniel Opened," pp. 193—198:

A. D. 30. THE YEAR OF THE CRUCIFIXION. Our Lord was crucified on the day of the passover,—that is, the 14th of the first month, which in that year fell on the fifth day of the week. This enables us by the aid of astronomy to decide on the year of the crucifixion. Christ did not commence his ministry before "the fifteenth year of the reign of Tiberius Cæsar" (Luke 3: 1); hence, not before Aug. 28, A. D. 25. During his ministry there were four passovers; the crucifixion, therefore, could not have been earlier than A. D. 29, nor later than A. D. 36; for it was during the government of Pontius Pilate, whose rule could not have continued later than the 28th of August, A. D. 26, as Luke informs us that Pilate was "Governor of Judea" during "the fifteenth year of Tiberius Cæsar," whose fifteenth year ended on August 28, A. D. 26; and according to Josephus, Pilate was governor but ten years, and lost his authority during the reign of Tiberius Cæsar, who died January 22, A. D. 37. We are consequently limited to eight years for the time of the crucifixion, which was on Thursday, the 14th of the first month, when, according to Josephus, the sun was in Aries.

The Paschal full moon, during these eight years, fell thus:—

A. D. 29	....	April 17	Sunday.
" 30	....	" 6	Thursday.
" 31	....	March 27	Tuesday.
" 32	....	April 14	Monday.
" 33	....	" 3	Friday.
" 34	....	March 23	Tuesday.
" 35	....	April 11	Monday.
" 36	....	March 31	Saturday.

From this table, it will be seen that the only Paschal full moon within the limits of these eight years that fell on Thursday, was in A. D. 30. We thus prove that the crucifixion took place on April 6, A. D. 30.

We will now show that all the records of antiquity can only be reconciled upon the supposition of this being the day and year. The Roman calendar was divided into Calends, Nones, and Ides, by which they dated their transactions; but the Jews refusing to employ these terms,—by which the Romans pointed out the time of their heathen festivals,—used the calendar in the same way we do at the present day. In proof of this, the death-warrant of Christ is dated on March 27, instead of the 6th of the calends of April. This being the custom of using the calendar in Judea, they dated the crucifixion on the 6th of the calendar of April instead of on the 8th of Ides, according to the Roman method. Others merely gave the date at which they were writing, without mentioning at what time the crucifixion took place; hence, one is dated on the 8th of the calendar of April, two days after the crucifixion; another on the 10th of April, four days after; another on the 13th of April, seven days after. Some of these records were dated on the nineteenth of Tiberius Cæsar, reckoning from the beginning of his reign as associated with Augustus; others, the seventeenth of Tiberius, computing from the death of Augustus. The nineteenth of Tiberius, reckoning from the first epoch, synchronizes with A. D. 30, which may be seen by reference to our Table of Chronology. According to Ptolemy's canon, the seventeenth of Tiberius, reckoning from the death of Augustus, also answers to A. D. 30. (See Chronological Table.) Hence, there was but one opinion as to the time of the crucifixion until towards the end of the second century, when it was discovered that Tiberius's reign did not commence with January 1, but on August 19, A. D. 14; and reckoning from this, the passover of A. D. 31 was in the seventeenth of Tiberius. This circumstance orginated a considerable difficulty; for the crucifixion was dated on the 6th of the calendar of April at the time of the passover, which always falls on the 14th of the first month; and they could easily discover by their lunar cycles that the 6th of April in A. D. 31 was on the 24th of the first month. As the Paschal full moon for that year fell on March 27, which was the 6th of the calends of April, it was but natural for them to suppose that those who had written on the subject had dated according to the Roman method. Therefore, that which was dated on the 6th of the calendar of April, they now understood to mean the 6th of the calends of April. This mistake was very easy to be made since calends was not written out in full, but only put thus: "cal," or "calend," which as properly stand for calends, as for calendar. At that time they had not learned to find the day of the week by the Dominical letter; hence, were unable to detect this error by discovering that March 27 of that year did not fall on Thursday. It therefore became the settled opinion that A. D. 31 was the year of the crucifixion. But the supposition that those authors who had dated according to the calendar of April meant the calends of April, caused great confusion; for their writings were thus thrown back before the day of the crucifixion. By this method those who wrote on the 8th of the calendar of April, two days after the crucifixion, were now supposed to date on the 8th of the calends of April, answering to March 25, two days before the Paschal full moon, which fell on March 27; those who had written on April 10, four days after the crucifixion, were thought to mean the 10th of the calends of April, which is March 23, four days before the full moon; and those who had written on April 13, which was seven days after the crucifixion, were supposed to mean the 13th of the calends of April,—the 20th of March, seven days before the Paschal full moon of A. D. 31. In the midst of this confusion the Council of Ephesus, in A. D. 196, settled upon the 8th of the calends of April,—March 25,—A. D. 31, as the date of the crucifixion; but after the establishment of the Christian era,—arranged by Dionysius in A. D. 527,—it was thought that by the fifteenth year of Tiberius, Luke meant the fifteenth of his reign, reckoning from the death of Augustus, which synchronizes with A. D. 29. As the ministry of Christ continued three years and a half, this gave them A. D. 33 for the time of the crucifixion; and having learned to tell the day of the week by the Dominical letter, Roger Bacon, in the thirteenth century, discovered that the Paschal full moon of that year fell on Friday. This led him then, and the larger portion of the Christian world since, to suppose that the crucifixion took place on Friday, which accounts for the want of decision at the present day as to the year of the crucifixion; for since it has been decided that Christ was born at least four years before the beginning of the Christian era, they cannot reach A. D. 33 without the absurdity of supposing that our Lord's ministry continued seven years. In addition to this, the Paschal full moon fell on Friday in no other year during which they can reasonably suppose our Lord was crucified; but having observed that the crucifixion took place on Thursday, we are now enabled to settle this much-disputed question by astronomy.

The sentence of death as passed on Jesus of Nazareth, which was found among the ruins of antiquity, in the kingdom of Naples, A. D. 1280, and which is considered of undoubted authority, dates the time of the crucifixion "in the year seventeen of the Emperor Tiberius Cæsar and the 27th day of March." If this and the corroborating testimony of all the early Christians who composed the Council of Ephesus in A. D. 196 can be received as authority, the controversy will thus be limited to but two years; for by the above-mentioned authority, the crucifixion must have been either in A. D. 30 or 31. If it was on Thursday, it could not have been in A. D. 31; for the Paschal full moon in that year fell on Tuesday, March 27; and since the Jews were so very strict in regard to the time of the passover that they would not commence the month until it was first declared on oath that the new moon was seen, this cannot be dated a single day higher. If cloudy, or they were unable to see the moon, they commenced their month on the next day; hence, we cannot go more than one day lower, which would be Wednesday. As it is well known that the crucifixion was neither on Tuesday nor Wednesday, it could not have been A. D. 31. Between these two years, then, we will have to take A. D. 30. We can again prove that our Lord was crucified in that year by the note at the end of the book of Nicodemus, dating it in "the nineteenth year of Tiberius Cæsar," which ended August 28, A. D. 30; hence, it could not have been later than A. D. 30; and as this same note dates the time of the crucifixion in the two hundred and second Olympiad, it cannot be before A. D. 30; for that Olympiad commenced July 11, A. D. 29. We are, therefore, restricted to A. D. 30 for the year of the crucifixion. It was by others dated on the seventeenth of Tiberius, which if reckoned from the death of Augustus, answers to A. D. 31. This is easily accounted for by observing that the seventeenth of Tiberius is here according to Ptolemy, who dates the reign of all from January 1, regardless of the day on which their reign commenced; and in order to reconcile this with the note we have alluded to, we must admit that they reckoned the reign of Tiberius from January 1, A. D. 14. The above-mentioned "death-warrant of Jesus Christ" was not taken to the "city of Aquilla, in the kingdom of Naples" before the gospel of our Lord was established there; hence, not earlier than the second century, when the Church was led to conclude that the crucifixion was A. D. 31. As by their lunar cycles they had then discovered that the Paschal full moon fell on March 27, in that year, which was the 6th of the calends of April, it was but natural for them to suppose that those who had dated the time of the crucifixion on the 6th of the calendar of April meant the 6th of the calends of April; for the 6th of the "*calend*" stood as properly for one as for the other; and it was only by finding the day on which the Paschal full moon fell that they were enabled to decide as to which was meant. Hence, as soon as by their lunar cycles they learned that the Paschal full moon in that year fell on March 27, it was but natural for them to conclude that by the 6th of the "*calend* of April the 6th of the calends of April was meant, which was March 27; therefore, in translating this it was not considered altering the date to put it on March 27, but only to make it plainer so that all might understand. Upon the supposition that the crucifixion was on Thursday, April 6, A. D. 30, we can thus reconcile all who have written on the subject, while it is impossible to do so upon any other day or year. For example, suppose we say March 27, A. D. 31; then we must understand those who dated their writings the 13th of the "*calend*" of April to mean the 13th of the calends of April,—that is, March 20,—which places the date seven days before the crucifixion. But if we take April 6, A. D. 30, every difficulty is removed. Then we will understand those who have dated the 13th of the "*calend*" to mean the 13th of the calendar of April, which is seven days after the crucifixion; or suppose we admit that the crucifixion was on Fridy, April 7, then we will be unable to reconcile those who dated the 6th of the "*calend*" of April; for if we understand them to mean the 6th of the calendar of April, it would date one day before the crucifixion; and if we understand them to mean the 6th of the calends of April, it would bear date on March 27, or eleven days before the crucifixion. Hence, to reconcile those authors we are compelled to fall back to Thursday, April 6, A. D. 30, on which day and year all may be reconciled, but on no other. The festival as observed by the early Christians, on Thursday until three o'clock in the afternoon in "remembrance of the sufferings of Christ," also shows that the crucifixion took place on Thursday.

The Jews were very strict in noticing the earliest appearance of the new moon; for it was a positive law: "In the beginning of your months ye shall blow with the trumpets" (Num. 10: 10), and "offer a burnt-offering unto the Lord" (Num. 28: 11); and they were able to tell the very day on which the new moon could be seen. All that is necessary, therefore, in order to find a given day of their month, or year, is to learn the age of the moon at that time. As the passover was celebrated "on the 14th of the lunar month when the sun is in Aries" (*Jose. Ant.* b. iii. c. x. s. 5), the first new moon after March 7 must be the beginning of their year. In A. D. 30 was a new moon on March 22, at 40m. after seven P. M. On March 23 the sun set at 3m. after six, at which time the moon was about one hour high; if clear, it may have been seen at about half-past six, or between that and seven in the afternoon, March 23; hence, March 24 was the first day of their month, commencing with the evening of March 23; and the 14th of their first month for that year fell on Thursday, April 6, commencing on Wednesday evening, April 5. A. D. 30 is thus astronomically proven to be the year in which the crucifixion took place. At B. C. 406, we observed that the wall as built by Nehemiah was completed on the 25th of the sixth month, B. C. 406. Daniel was informed that "after three-score and two weeks" from the completion of "the wall" "the Messiah the Prince" should "be cut off." (Dan. 9: 26). In 62 weeks there are 434 years; and if to 406 we add 29 diminished by 1, we will have 434: hence, the 434 years from the completion of the sixth month, A. D. 29, five months and eighteen days after that time "the Messiah the Prince" was "cut off."

TO CANADA SUBSCRIBERS.

Subscribers in the Canadas, New Brunswick and Nova Scotia, will find it to their advantage, when remitting to this office, to do so in Provincial bank bills, or gold. For every $1.00 of such money sent us, we will give $2.00 credit, more or less, according to its current value when received.

Tuesday, Dec. 6th. Gold is worth to-day $2.29. Canada bills, $2.23.

For the World's Crisis.

TO EASTERN FRIENDS.

Many of you who take the Crisis are able to take the "*Voice*" also, and by so doing will be benefitted yourselves, and greatly benefit the cause. When the *Voice* was started, I doubted the expediency of the movement, and queried about its success. But the time question convinces me that a paper is now needed in the West to help spread the final message to a slumbering church and a perishing world,—and God's children must help support it, and it will help them in turn.

The Crisis must not be abandoned while it pursues its present course, but many of you are as able to take the *Voice* and Crisis, as we are to take the Crisis and *Voice* at the West, and thus help start a paper that is soon to be specially needed. The *Voice* needs a little help in its infancy, and it will soon be able to go alone. Let five hundred of our Eastern brethren send for the *Voice* for six months or a year. Do it at once. Direct to Eld. J. V. Himes, Buchanan, Mich. Just give it *one lift*. Do it *now*. Let ministers introduce it immediately. Do.

W. SHELDON.

For the World's Crisis.

NOTICE.

BRO. GRANT:—I wish to say through the dear Crisis that I have been invited to go to Rhode Island this winter, by Bro. Dixon, to present to the church there what I regard to be the *truth* touching the Sabbath question; and if there are any other churches troubled on that question, who desire a visit from me in the east, I will comply with their wishes if they will inform me of their wants by writing to me at Reading, Mich., or through the Crisis. Your earnest Bro., waiting for Jesus,

A. N. SEYMOUR.

For the World's Crisis.

A REQUEST.

Will Bro. D. T. T. please inform through the Crisis where "Reuben P. Hall's Hair Renewer" may be obtained, and the price, and thus oblige SARAH?

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$492.22
Two Sisters	.80
"A friend to the good cause"	5.00
Jewelry donated, sold for	13.25
Royal Jackman	1.00
A. H. Robbins	.50
A. M. Humphreville	2.00
Alice M. Johnson	.50
Sidney Hall	5.00
Lucy Sayles	2.67

THE RIGHT SPIRIT.

From the brother in Providence, to whom we sent last week the $3.00 worth of tracts from the Tract Fund for free distribution, we have received the following prompt and noble response:—

"DEAR BRO.:—The tracts were duly received. For your liberality and judicious selection please accept my thanks. And now *allow me to own them entire*, and to receive the full benefit of their gratuitous distribution. For this purpose you will find enclosed $5.00, which, with the $3.00 before sent, will *pay* for them. W. A. M.

The right spirit. *Pay* when you *can*, and do good with *your own*. Greater satisfaction in this, and greater reward, than in being the almoner of *another's* bounty. *Buy* them, if you can; if you cannot buy, borrow; and if you cannot borrow, beg. The tracts are *waiting to be scattered*, by faithful and judicious distributors, with or without money. See to it that *you do what you can* to enlighten and save the benighted and lost.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$446.30
R.	1.25
Brethren in Mattapoisett	2.50
Mrs. O. Young (for the widow in Ct. with but one arm, and five small children to provide for)	2.50
Mrs. N. Z. T. Adams (for the poor widow in Hampden Co.)	1.25
Mrs. N. Z. T. Adams (for Martha, the fatherless)	1.25
L. O. Ingalls	2.00
"A friend to the good cause"	5.00
Geo. T. Stacy	1.00
R[illegible] Jackman	1.00
D[illegible] Grant	1.00
Sr. R. (for aged Bro., crippled and poor)	.50
A friend	.25
E. Greene	1.25
J. Blinn (for the Ohio poor)	2.75
A. H. Robbins	.50
G. W. Place	2.50
E. King	1.00
A. M. Humphreville	2.00
T. L. Saltonstall	3.00
J. E. Baldwin	1.00
Lucy Sayles	2.50

VOICES FROM THE POOR.

AN AGED SISTER IN CONN.

Mrs. A. M. is 75 years old; and has not heard an Advent sermon for the last seven years. She is obliged to make her home with her son, where *she is not allowed to talk her belief, nor to say anything about it in his family*, but reads her paper, which is her only preacher, in silence. Her son is able to pay for it for her, but is not willing;—his god is Wealth. You have sent her the Crisis some time *free*, and, if it can be, she would be very glad to have it continued. C.

FROM AN OLD WAY-WORN PILGRIM.

You have sent me the Crisis free almost five years, for which I feel very thankful indeed. I don't know how I should get along without it, for I prize it next to my Bible. They are all the preaching I have. It is so much comfort and company to me that I sometimes walk almost two miles to get it from the office; and when there is a week that I don't get it, I miss it very much. But when I consider the hard times, and the cost of publishing, and that I can't pay you for them, I feel as though it is my duty to give them up, that you may send them to some one who can pay; and I will try and content myself with reading my Bible and the papers that I have got. I have lent them to my neighbors whenever I have had an opportunity, and then sewed them together and saved them, so that I and others can have them to read. This from an old way worn pilgrim and friend,

Sullivan Co., N. H. A. B.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

FROM A POOR WIDOW IN MAINE.

Please find enclosed $2.00 for the *Bank of the Lord's Poor*. I am a poor widow, but my heart yearns for the poor of the flock; and when I read their soul-stirring letters it often causes the tears to flow, and I almost wish that I was rich in the things of this world, that I might give bountifully to the suffering poor. But God has ordered it otherwise, and I must say, Amen. How glad I am that Jesus has said,—"Blessed be ye poor, for yours is the kingdom of God." We read also in the holy book that God hath "CHOSEN the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him." Blessed choice, and blessed promise! CAROLINE.

Levant, Me.

FROM A SISTER IN CONN.

I want to take a share in the *Bank of the Lord's Poor*. Please credit the enclosed $2.50 to Sister A. H., who has but one arm, and five children to take care of. Who that professes to believe in the soon coming of the Lord, and has the means, can refuse to hear the cry of Jesus from the lips of his suffering poor?—"Inasmuch as ye have done it unto one of the least of THESE, ye have done it unto ME." Dear tried ones, be faithful, and you will soon receive a crown of life, which the Lord will give "to all who love his appearing."

Wallingford, Ct. MRS. O. YOUNG.

FROM A BROTHER IN NEW YORK.

A reader of the Crisis, though not a subscriber, writes: "Perusing your paper one day, I noticed the letters from some of God's poor. My heart was touched with sympathy and love. I felt that the scripture applied to ME which says,—"If *one* member suffer, *all* the members suffer with it"; and the words of our Savior,—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I felt that I wanted the privilege of casting in a mite for them, and therefore I enclose $2.00. These precious souls scattered here and there may have no money to give, yet their prayers and tears may water the seed sown by you and others, so that it shall bring forth fruit to the glory of God. SYLVANUS JUDSON.

Cranberry Creek, N. Y.

Wisconsin Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Appleton	1	Madison	1
Baraboo	1	Monroe	1
Brothertown	1	Onalaska	1
Cassel Prairie	1	Poisippe	1
Caldwell's Prairie	1	Stockbridge	1
Eureka	2	Seneca	1
Hancock	1	Waupacca	1
Ironton	1	West Point	1
Lodi	1	West Salem	1
		Total	18

CAN A CHRISTIAN VOTE?

1. If the government of the United States (or of any State) is vested in the people, does not each man that claims the right of suffrage form a part of this governing power? And if "all they take the sword shall perish with the sword," how can I thus aid to draw the sword, or be a part of that power which beareth the sword, and perish not?

2. The powers that be have drawn and use the sword, which my Lord commands me to put up; and if I cast a vote at the polls, there is no man in the United States that does more properly constitute a part of that power than myself.

3. If foreigners, before they take the oath of allegiance, cannot vote without practising deception on the government, how can those strangers and pilgrims, whose citizenship is not even on earth, (and who have sworn allegiance to the great King of heaven and earth), how can those claim the right of suffrage?—*Visitor.*

For the World's Crisis.

FROM NEW YORK.

Bro. Grant:—Bro. F. H. Burbank has just spent four weeks with the church in 24th Street, preaching three times each Lord's day, and on the intervening week evenings. The Lord has made his visit a blessing, and several new witnesses for Jesus have been raised up, the word of God, by the agency of the Holy Spirit, taking hold of them; the brethren and sisters have been strengthened also. Bless the Lord! Our love feast last Lord's day was one of the very best we have ever had.

We spent the first half hour in prayer, and so near did we get to the throne, and so blessedly was the presence of the Lord manifested, that some of us (at least) will not soon (if ever) forget it. Glory to God for what he is willing and ready to do, and is now doing for us! Samuel Curry.

New York, Nov. 24, 1864.

For the World's Crisis.

OLD CLOTHES.

There are lots of old clothes lying useless, and breeding moths, that ought to be given to the poor. Many articles partly worn out would do good service if mended and made over for children. Hundreds might be made comfortable for the winter, if attention was paid to it in season. Come, brother, or sister, just look into your closets, and see if you can't find something—some garment—that will do for that poor boy or girl. Suppose you think of it. Such prayers are effectual. H. Munger.

ITALIAN MISSION.

Previous donations	$278.39
A Sister in N. H.	1.00
R. Pray	1.00
F. Ferandes	.25
Sr. R.	.25

Correspondence.

From Bro. Sanford Hart.

Bro. Grant:—I am again at home after six weeks' experience in "Celesta." I will not tell the particulars in the work now. But O! the trials I endured were hard. I started from here the first day of October and parted with my wife and never expected to see her again. O Bro. Grant, you do not know the anguish of my poor heart. I thought I should die. It was like breaking my heart-strings. My wife begged of me not to go, and mother, with streaming eyes, bid her son farewell, thinking she would see me no more. The depot was crowded with friends to bid us a farewell forever. Bro. George and family went with me, and a sister from Derby. But O how disappointed I was, when I arrived at "Celesta;" not in temporal matters, but in spiritual. But I will say no more, unless you wish me to, Bro. Grant. I want Jesus to come. I am weary and worn, and sad. The night seems long, perils thicken, and the storm gathers blackness. Have I no friends but Jesus? He is enough. Let the storm come. I am safe while in Jesus. From your brother in Christ, Sanford Hart.

Unionville, Ct., Nov. 26, 1864.

[A word to the *wise* is sufficient.—Ed.]

From Bro. F. Platt.

Bro. Grant:—Truly God is good and his promises sure. I have just returned from a meeting at Bro. H. Mix's, whose doors have been open for religious worship for some weeks. We have had many good meetings, and the interest has been deep, but none appeared to have the courage to come out and take a decided stand for Christ until to-night, when some fifteen arose and manifested a determination to serve the Lord and prepare for his coming kingdom.

Brn. Woodruff and Hitchcock have been here and labored for us, as also have Srs. Mix and Burnham, and now we are encouraged to believe that the seed sown is springing up in good soil. Pray for us, that the good work may continue and many souls be brought to love our Savior and his glorious' appearing. To God we will give all the glory. Yours in the hope, F. Platt.

Yalesville, Ct.

From Bro. W. H. Mitchell.

Bro. Grant:—The Lord has been reviving his work among us. A number of sinners have been converted, and quite a number of backsliders reclaimed. Bro. Burnham preached for us two Sundays, holding meetings every afternoon and evening during the week. The result has been glorious. A number have come out since he left, and are now on their way rejoicing. Praise the Lord. The interest continues good. We are expecting Bro. C. Goodrich here soon to labor among us awhile. Pray for us, that the word of God may have free course. W. H. Mitchell.

Kennebunkport, Me.

From Bro. I. Damman.

Bro. Grant:—I am pleased to see light shining from the prophecy of Daniel and John. Blessed be the name of the Lord. We have something to encourage the whole length of the journey. Israel Damman.

Sr. Lydia ——, of Oswego Co., N. Y., writes:—"How can I express my thanks to those who have been so mindful of me in my afflictions as to contribute to my necessities. The Lord bless them in basket and in store, and give them an abundant entrance into his everlasting kingdom. The $5.00 which the sister in Glastenbury, Ct., sent to the Crisis office for me is received. It came at a time when it was most needed, and if I had not suppressed my feelings, I should have given God the glory aloud, in the midst of the crowd, when I opened the letter and saw what it contained. My daughter had been very sick with diphtheria, but was then getting better; she is not well yet, but I hope with care, she will yet regain her health. I have no home, but the Lord has given me warm friends wherever I have been. I have no earthly arm to lean upon for support. The Lord help me to be reconciled to my afflictions, be they ever so great.

Thanks for the bundle of tracts which came, I suppose, from the Crisis office. I am giving them away where they will do the most good."

Obituaries.

Phœbe Washburn.

Died in Muscatine, Iowa, Oct. 20th, 1864, Phœbe Washburn, aged sixty-four years, ten months and five days.

She leaves a companion and four children, beside a large circle of relatives and friends to mourn her loss. Yet we mourn not as those without hope, for we read, "Blessed are the dead that die in the Lord; . . . for they rest from their labors, and their works do follow them." Our dear mother earnestly contended for the faith once delivered to the saints, and lived out primitive christianity in all her daily walk and conversation. She experienced religion at an early age, and united with the Presbyterian church; afterward, on account of her husband going with her, with the Methodists.

About eight years ago her attention became aroused to the subject of the second personal coming of Christ, nearness to the judgment, life through Christ alone, and other doctrines clearly taught in God's holy word, which was her constant companion. Soon after that time Bro. P. B. Morgan came here to preach, organized an Advent church, and she with others united. She has ever maintained the character of a devoted follower of the meek and lowly Jesus, and most especially in her own family her christian virtues shone most brightly. I can never since my earliest childhood recollect of her neglecting family and secret prayer. She has left a bright and glorious example for her children to go and do likewise.

As we gathered around her dying bed the Sabbath evening before she died, she told us how precious Jesus was to her; wanted we should all promise to meet her in the kingdom; told us to tell that dear brother in California to meet her in the kingdom; that for the last fifteen years she had daily asked God to bless him, and prepare him for a home in heaven, and whatever else he neglected, to secure an interest in Christ. I have confidence to believe that should that brother die and I never see or hear from him again, I shall meet him and that beloved mother on the banks of deliverance; for I verily believe that God does and will hear and answer such fervent prayers as daily and hourly arose to heaven in his behalf. Thanks be unto God for the blessed promises that "those that sleep in Jesus will God bring with him." Helen A. Wate.

Sophronia Gay.

Died in Casco, Me., Nov. 3d, 1864, after a painful and lingering illness, Sister Sophronia Gay, aged forty-six years, seven months.

The subject of this notice was truly a "pilgrim and stranger on the earth," having for several years previous to her death walked in intimate communion with her Savior. Although quite retiring in her disposition, she was ever free to talk of Jesus and his truth. Having for a number of years the care of an aged father and mother, she was much confined at home, and thus deprived of many privileges that many enjoy; yet she murmured not, but cheerfully and faithfully performed every duty devolving upon her. To sustain and cheer the hearts of the aged parents in their last days was her joy; and when they "fell on sleep," and were numbered with the congregation of the dead, she had no regrets that she had not done what she could. She gave the brightest evidence to all acquainted with her that she knew by happy experience the joys of a Savior's love. As might have been expected, "her end was peace," and she rests in hope of eternal life when Jesus comes. May the God of all comfort cheer the mourning circle, and bring them at last to meet Sophronia in that better land. R. R. York.

E. T. Campbell.

Died in Livermore, Me., Oct. 1st, 1864, Sister Emily, daughter of Eld. Z. and P. M. Campbell, aged nineteen years and six months.

She was a good girl, much loved and respected by all who knew her. She was a believer in the second advent of Christ from her youth, but did not profess the religion of Jesus until just before her death, when she gave her heart to God. We have reason to believe that it is well with her. Death has visited our family circle six times. One little brother, and five sisters now rest in yonder graveyard, but the hope of the gospel sustains us. We believe that they will come again from the land of the enemy, when Jesus comes. Funeral service by Bro. E. M. Haggett.

"O! can it be that they have left us,
Must we to the mandate bow?
O cruel death, it has bereft us,
'Tis hard to bear this stunning blow.
Burdened hearts pulsate with anguish,
Tears are streaming from the eye;
We are left alone to languish
O'er loved ones who in death now lie."

L. E. Small.

C. H. Robinson.

Died in the Cav. Corps Hospital, Army of the Potomac, Aug. 30th, 1864, Charles H. Robinson, aged twenty years.

Charles professed faith in Christ about three years ago, in Lowell, under the labors of Eld. F. Gunner, and by him was baptized and united with the Second Advent church in that place. About one year ago he enlisted in the service of his country, and continued there a few months, when he was seized with that dire disease which sweeps off so many in the army,—"Typho Malaria,"—and in a few days calmly fell asleep. He leaves parents, brothers and sisters to mourn.

We endeavored to comfort the mourning friends on Sunday last, assisted by Eld. F. Towne, from 2 Sam. 14: 14. W. H. Mitchell.

Arnold Crowningshield.

Died of consumption, at Philadelphia Hospital, (Chestnut Hill), Nov. 6th, 1864, Arnold Crowningshield, son of Caleb and Sarah Crowningshield, of Hinsdale, N. H., aged twenty years.

Bro. Arnold in early life embraced the Advent faith, which he lived and loved. He enlisted about one year ago in the United States army. He felt afterwards that he was not in the way of his duty, but he trusted in God, and looked forward with delight to the coming and kingdom of Jesus Christ. He leaves a father and mother, brothers and sisters, who deeply mourn his loss. E. Cotton.

John Goodridge.

Died in Rome, Me., Oct. 7th, 1864, Bro. John D. Goodridge, aged thirty-three years.

The church has been robbed of one of its best members, and a wife of a most affectionate husband.

She has laid him away in deep sadness,
Yet not without hope in her breast,
That again he will join her in gladness,
And enter the heavenly rest."

God comfort Sr. Alice and her little son in their lonely hours. L. L. Howard.

Newman A. Whittier.

Died in Rome, Me., Nov. 8th, 1864, Mr. Newman A. Whittier, aged forty years and eight months.

Mr. Whittier found peace in Jesus on his sick bed. His sickness was protracted, which he bore with great patience. He sleeps in Jesus, and rests from all his pains and sorrows. God bless the dear companion and the little sons, and fit them to join him in the kingdom. L. L. Howard.

Benja. Croul.

Died in Oskaloosa, Iowa, Oct. 23d, 1864, Benjamin Croul, of typhoid fever and lung disease, aged fifty-two years and eight months.

This disease lasted five weeks and two days, which he bore with the patience of a christian. He was a believer in the word of God. Our brother lived a christian life, experiencing religion in his younger years. He was sensible of his death from the beginning of his sickness, and after making funeral preparations and giving notice to the weeping family, he sweetly fell asleep in Jesus. He leaves a wife and four children to mourn his loss, but they mourn not as those that have no hope. I. O. Croul.

Edgar D. Brazee.

Died at Cold Spring, Otis, Mass., Nov. 23d, of consumption, Edgar D. Brazee, son of Eld. Samuel Brazee, aged twenty-one years.

May God give grace to the afflicted parents, and brothers and sisters. They sorrow, but not without hope. Funeral attended by the writer, who addressed an attentive audience from 1 Cor. 15: 57. George L. Teeple.

Summary of News.

FOREIGN.

[Avices of the 18th ult.]

The British Government contemplates a material reduction in naval and military expenditures, and have resolved to discontinue the transportation of criminals to Australia.

Muller was executed on the 14th in the presence of a large crowd, confessing his guilt at the last moment.

The treaty of peace between Denmark and Germany was ratified at Vienna, Nov. 16.

There was a severe engagement between the Italian troops and Garibaldians on the 16th, at Bagotia, Northern Lombardy. Many were killed and wounded on both sides. Part of the insurgents were captured and the rest dispersed. The official Turin *Gazette* denounces the insurgent movement, and proclaims that it is the intention of the Government to put it down.

DOMESTIC.

Baltimore, Nov. 29. The following are the facts as far as gathered of the raid on the Baltimore and Ohio railroad. About one o'clock on Monday afternoon a rebel force, estimated at from 1500 to 2000 strong, appeared in front of New Creek station, which was defended by a small body of troops behind earthworks. The latter were soon overcome, and either surrendered or fled. In a short time the enemy were in full possession of the post. They blew up the earthworks and destroyed all temporary and other buildings excepting the residence of Col. Armstrong, who is either now or has been in the rebel army.

The cutting of the telegraph wire gave the alarm to the railroad men at Piedmont, whereupon all the rolling stock of the company and other movable property was sent off.

Soon after the enemy reached Piedmont, and destroyed the round house of the company, also a large workshop and considerable quantity of valuable stationary machinery. So far as is known no damage was done to the railroad track or bridges.

The enemy are reported to have left, going in a southerly direction. There is reason to hope that the raiders will be overtaken by a force sent in pursuit.

New York, Nov. 29. The *Herald's* Washington dispatch says information has been received here of the reformation of a peace party in Alabama, Georgia and Mississippi for readmission of those States.

Nov. 30. Roger A. Pryor arrived here this morning and was taken to Fort Lafayette. He contradicts the report that he had said Macon and Milledgeville had been captured and that Augusta had probably fallen. He says Sherman is the ablest officer in our army, and that the South has more to fear from his movements than those in progress elsewhere.

Nashville, midnight, Nov. 30. The enemy at 3 P. M. to-day made a furious attack upon Gen. Thomas. They attacked with two corps and after very severe fighting were repulsed at all points with frightful loss. Their killed and wounded will number 6000. We captured 1000 prisoners.

Eye witnesses say that this engagement, in desperation and furious fighting, was hardly equaled by the battle of Stone river. Forrest in person was on the field rallying his men. There is a rumor in circulation that he was killed, but it lacks confirmation.

New York, Dec. 1. The Richmond *Dispatch* of the 28th says: "Georgia papers print much concerning Sherman's movements and about our own which it would be imprudent to copy. It was pretty well ascertained that the left wing of Sherman's army, when it reached Madison numbered 16,000 men. They burned the town when they left."

Augusta papers show that the excitement in that city a week ago Monday was very great, and it was proposed to impress the negroes. One of the papers was very fearful of treachery on the part of citizens on the arrival of Sherman.

Cairo, Ill., Dec. 1. Memphis papers of yesterday give detailed accounts of a plot by rebel agents to burn the Memphis and Charleston railroad depot and government stores worth $2,000,000. The plot was discovered by a U. S. detective, to whom the matter was entrusted by Gen. Washburne, and the incendiaries were caught in the act of firing the buildings. It is alleged that these emissaries were to receive from the rebel government ten per cent of the value of the property destroyed. Dr. McMillan, proprietor of the Charleston House of Memphis, is among those arrested. He is charged with being the agent of the rebel government and with concerting the plot. The prisoners are to be tried and will probably be hung.

New York, Dec. 1. Gen. Gilmore goes to New Orleans to-day to inspect the defenses in the West Mississippi military division.

The *World's* Fortress Monroe correspondent says the Florida was ordered to Norfolk to coal, and that just before starting she was run into by the transport Alliance and seriously damaged. The steam pump was set at work and kept going constantly immediately after her capture at Bahia. This last shock made her leak much worse, and another pump was put at work, and every effort made to keep her afloat, but all to no purpose, and before she could be towed to shoal water she went down.

The *Herald's* New Orleans correspondent says: "Gen. A. L. Lee, commanding the Union cavalry forces at Baton Rouge, returned to that point on the 22d ult. from an expedition to Liberty and Brookville, bringing with him three pieces of artillery, about 800 horses and mules, and 200 prisoners, including the entire staff of Gen. Hodge, all of which were captured after a spirited engagement with the enemy. It is reported that a large portion of Magruder's army is endeavoring to cross the Mississippi to reinforce Hood's army, but they are watched by Union troops and gunboats.

Georgia papers of the 25th and Richmond of the 29th are received. By these papers, which appear panic stricken, Sherman's movements must be very erratic. His army at times is omnipresent, then it is nowhere. It is here, there, and everywhere, and then it is not known where it is.

A special correspondent of the New York *Times* writes from Savannah river, Georgia, Nov. 27th, stating that there is much excitement among the rebels in Savannah on account of the mystery which shrouds the objective point of Sherman. The writer sums up the statements of the rebel papers as follows:

"To impede Sherman's progress, the bridges over the Oconee river have been destroyed and the country devastated in his front, so that he shall be unable to subsist upon it. The roads have been to a great extent rendered impassable by felled trees and pitfalls, and the rebels claim that during the past three days the progress of the Union troops eastward has not exceeded six miles. They also claim that their cavalry are picking up large numbers of our stragglers, by dashing upon our rear and flanks. From all that I can learn, I believe Sherman's main body to be within 125 miles of Savannah, with nothing to oppose him save the militia and such other unorganized forces as the emergency has brought together, and that the chances of his reaching the seaboard are at present altogher in his favor. A tremendously bold game is in progress on the military chess-board, and it is easy to see that the enemy believe it to be in our hands."

New York, Dec. 1. The investigation of the plot to burn the city is proceeding with the greatest vigor and secrecy. Gen. Dix is closeted daily with detectives and others who are engaged in this business. The city at this moment is under the strictest surveillance. Lists of arrivals from the South are sent daily from the hotels to headquarters, and all suspected persons who fail to report will be summarily punished.

New York, Dec. 2. Letters dated Port Royal, S. C. Nov. 25th, say that there is good news today by flag of truce that Sherman is within forty miles of Savannah.

Baltimore, Dec. 5th. The *American* has the following:

Advices from Fortress Monroe last evening report the arrival there of the steamer Gen. Lyon with 750 released prisoners. At the time the Gen. Lyon left Savannah—last Thursday night—the latest news received there was to the effect that Gen. Sherman occupied Millen, Ga., and that his cavalry was scouting several miles out from the town, meeting with little resistance.

Every effort was being made for the defense of the city. Our prisoners report boys of thirteen years and even women assisting in the trenches and earthworks. Sherman was slowly but surely advancing to the coast and no doubt of his success need be entertained.

Cincinnati, Dec. 5. Major Gen. Stanley, who was wounded in the battle of Franklin, arrived here yesterday. He says the reports of that battle that have reached the public are not exaggerated. The rebels met with their heaviest losses in attacking our trains, which were of enormous size and value, and filled the roads for twelve miles.

New York, Dec. 5. Considerable excitement was caused in this city yesterday among natives of the Southern States now resident here and others, supposed to have some knowledge of the recent extensive incendiary plot, by the arrest at the principal hotels, under orders from Gen. Dix, of some sixty of their number.

Prisoners brought in to day say Brig. Generals Gist, Stahl, Grambery and Brown of the rebel army, were killed at Franklin, and Cheatham lost every Brigadier in his corps.

Affairs in Mexico.—A correspondent of the New York *Herald* writes from the City of Mexico on Oct. 31st, representing the condition of the country under the imperial *regime* as very deplorable. Commerce is stagnant, and agricultural operations have been so much interrupted by the continual warfare, brigandage, murder and robbery throughout almost the entire Mexican territory during the past two years that the most necessary articles are in the greatest scarcity, and many people are said to be dying of starvation in the cities of Mexico and San Luis. To alleviate these sufferings, a special tax of one per cent. per month has been levied by the imperial government on all kinds of property. This, added to all the previous taxes with which the people were burdened, has caused great dissatisfaction. A number of the French troops have embarked for France, and Maximilian has been notified that it will be necessary to devise some new financial measures or cease the continuance of the war. The republican Gen. Romero captured a supply train on its way to the garrison of Morella, and immediately put to death all the Mexican traitors among the detachment accompanying it, which was commanded by the notorious Marquez. In the State of Michoacon between three and five thousand republicans have recently formed themselves into guerrilla bands, and scattered among the mountains, for the purpose of waylaying and harassing the invaders.—*Journal.*

Wholesale Robbery.—An extraordinary system of thieving by the master workmen and some of the minor officials has been discovered at the Philadelphia Navy Yard. Their robberies it is estimated will amount to one or two hundred thousand dollars. Resin, tin, lead, copper and other material purchased for the yard were conveyed from the vessels on cars to other parts of the city and disposed of. In one instance a large quantity of copper stolen found its way to New York, and in the course of trade was offered to the very individual who had in the first instance furnished it to the Navy Yard at Philadelphia. He gave the information which set the authorities at work. Several of the parties implicated, who were employed at moderate salaries, have lately erected expensive houses and furnished them in style.—*Journal.*

Attempt to Blow up one of the Sound Steamers.—A torpedo was found in one of the berths of the steamer City of New London. The fuse had been lit, but had become extinguished before the torpedo was ignited, and the hellish design of the perpetrators was providentially frustrated. It is thought that just before the steamer started on her regular trip from New York, some person entered the boat, placed the torpedo in the berth, lighted it, and returned on shore.—*Traveller.*

The Indian War.—Gen. Sully, having disposed of his troops in winter quarters, has gone to Washington for the purpose of procuring authority and means to negotiate peace with the hostile Indians. He reports that most of the hostile tribes have come into Fort Sully and made overtures of peace. Nothing has been done as yet, but he is confident that speedy peace can be concluded with all the Indians on the upper Missouri.

☞ Gen. Banks has received his orders, and will leave the last of next week for New Orleans to carry out the policy which he inaugurated in bringing Louisiana back into the Union as a free State.

☞ Gen. Butler has issued an order establishing free schools for the white children of Norfolk and Portsmouth.

MARRIED.

In Gilford Village, N. H., Dec. 3d, 1864, by J. G. Munsey, Esq., Mr. Enoch Flanders, Jun., of Gilford, N. H., to Miss Mary A. Foss, of Alton, N. H.

In Concord, N. H., by Rev. S. Utly, Bro. Henry Little, of Concord, to Sr. Hannah B. Winch, of Marshfield, Vt.

Notices.

Conference in Holden.

A conference will be held in Holden, Mass., at the Town Hall, commencing Wednesday, Dec. 21st, at 2 o'clock P. M., and continuing day and evening through the week, and over the following Sabbath. Preaching by different ministering brethren. Prayer and conference meeting at 10 A. M., preaching at 2 P. M., and also at 6 in the evening.

All in Holden and its vicinity who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are cordially invited. Forsake not the assembling of yourselves together, but exhort one another, and so much the more as ye see the day approaching. Pray for God's blessing upon the meeting.

In behalf of the church, H. K. Flagg.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us. F. Burr.

Religious Notice.

Providence permitting, Elder Edwin Burnham will commence a series of meetings with the Free Evangelical Church in North Attleboro, Mass., on Tuesday evening, Dec. 20th, to continue several weeks. We earnestly hope and pray that many precious souls may, as the result of these meetings, be made ready for a home in the kingdom of God. We invite our friends in the surrounding region to attend and labor with us. C. Cunningham.

Conference at Lee, N. H.

A conference will commence at Lee, (Union House,) Dec. 18th, and continue as long as may be duty. Bro. C. S. Emerson will be expected; and all who feel like working for the salvation of sinners are invited to attend. Wier Davis.

Postponed.

The dedication of the Advent Chapel at Chichester, N. H., (Pine Ground), which was announced to take place Dec. 10th, is postponed until further notice. The builder informs us that the house is not ready. J. G. Smith.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend. A. C. Greene, Secy.

Meetings at Rocky Brook, R. I.

If the Lord will, Albion Ross will commence a series of meetings at Rocky Brook, (Peacedale) R. I., on Saturday evening, Dec. 10th, and continue as long as may be duty. May God give the increase. H. L. Hastings.

To the Brethren.

Bro. E. McCullock, of Savoy, Mass., purposes to devote his time and labors in the gospel field as the Lord may direct and the way may open. We, the undersigned, cordially recommend him to the different churches as worthy of their confidence and support.

J. Hemenway.
C. Goodrich.
H. Pratt.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. Wellcome & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $3.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. Bellows.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

S. S. Brewer..........Sunday, Dec. 11th
Miles Grant..........Sunday, Dec. 18th

Lawrence, Mass..........Sunday, Dec. 11th
And five evenings following as the way opens. Address me at Lawrence, Mass., before Monday Dec. 12th. H. K. Flagg.

Bradford, N. H., (Pond meeting-house), Sunday, Dec. 25th. Wm. Sutherland.

Forestville, Ct..........Dec. 11th
H. Munger.

Yarmouth, Me..........Sunday, Dec. 11th
R. R. York.

South Natick..........Dec. 18th
C. C. Ramsay.

Westford, Mass..........Dec. 18th
Carlisle..........Dec. 25th
B. Spaulding.

Lovely Street, Ct., (School-house)...Sunday, Dec. 18th
Samuel M. Tatro.

Brimfield, (Bro. Ainsworth's), communion, Sunday, Dec. 11th.
West Brick..........Sunday, Dec. 18th
Scitico, Ct..........Sunday, Dec. 25th
E. Owen.

Concord, N. H., (Camp Union, U. S. Hospital), Sunday, Dec. 11th, at 11 o'clock A. M.
Danbury, N. H., (Baptist meeting-house), Sunday, Dec. 18th. John G. Hook.

Bakerville..........Sunday evening, Dec. 18th
Pleasant Valley..........Jan. 1st
Lovely Street, (School-house)..........Jan. 8th
H. Rockwell.

River Point, Ct.

E. Bellows..........Sunday, Dec. 11th
E. R. Wood......Dec. 14th, and over Sunday, Dec. 18th
P. Green..........Sunday, Dec. 18th

Goffstown, N. H., (where Bro. Saulpaugh may appoint), Thursday evening, Dec. 15th.
New Boston, (where Bro. Andrews may appoint), Friday and Saturday evenings, Dec. 16th and 17th, and over the following Sabbath.
New Durham Ridge, (communion)...Sunday, Dec. 25th
J. G. Smith,
J. Pinkham.

New Haven, Ct..........Dec. 11th
S. W. Bishop.

Wrightville..........Sunday, Dec. 11th
Cold Spring..........Sunday, Dec. 25th
Geo. L. Teeple.

East Boston..........Sunday, Dec. 11th
A. W. Sibley.

Winsted, Ct..........Dec. 20th
and evenings during the week. R. Wendell.

Scitico, Ct..........Sunday, Dec. 11th
West Stafford, Ct..........Sunday, Dec. 18th
Agawam, Mass..........Sunday, Dec. 25th
I. B. Potter.

Bath, Me..........Sunday, Dec. 18th
S. K. Partridge.

Yalesville, Ct..........Sunday evening, Dec. 11th
Pleasant Valley, Ct..........Dec. 18th
North Canton, Ct..........Dec. 25th
B. Hitchcock.

Yalesville, Ct..........Sunday, Dec. 11th
O. D. Woodruff.

North Adams, Mass..........Dec. 11th
E. McCulloch.

Montgomery..........Friday evening, Dec. 9th
and continue over the Sabbath.
Agawam..........Monday evening, Dec. 12th
New Hartford..........Tuesday evening, Dec. 13th
Wrightville..........Wednesday evening, Dec. 14th
and over the Sabbath. H. Pratt.

Moultonborough Center..........Dec. 11th
T. W. Piper.

Salem, Huron Co..........Dec. 18th to 23d
Plymouth, Huron Co..........Dec. 25th to 30th
Fairfield, Huron Co..........Feb. 5th to 10th
Litchfield, Medina Co..........Jan. 10th to 15th
Bucynes, Crawford Co..........Jan. 17th to 22d
Nevada, Wyandot Co..........Jan. 24th to 29th
Regular appointments filled as usual.
G. W. Stetson.

Elder Edwin Burnham will preach in Clark's Hall Richmond, R. I., on Sundays 11th and 18th of December, daytime and evening; also each evening during the week between said Sundays.

Canterbury, (Cong. meeting-house)..........Dec. 11th
J. Couch.

Burlington, Me., (funeral discourse), Sunday, Dec. 11th
Holden, or Brewer, (where the friends think best), evening, Dec. 20th, and tarry in that section a few days.
Bangor..........evenings, Dec. 22d and 23d
Corinna, (at the meeting-house)..........Sunday, Dec. 25th
Ordinance of baptism will be attended to.
Augusta, (North Parish meeting-house), Friday evening, Dec. 30th, and over Saturday and Sunday, as Bro. Allen Church may arrange.
Brethren are invited to come and take hold of the work of God with us. Israel Damman.

New Durham, 3d Division..........Dec. 11th
Moultonborough Centre..........evening, Dec. 23d
Holderness, (at the Brick school-house) Sunday, Dec. 25th.
West Plymouth, (where Bro. Nelson may appoint), evening, Dec. 27th. N. Hartshorn.

North Dana, Mass..........Dec. 11th
Holden, Mass..........Dec. 14th and 15th
Blackstone, Mass..........Dec. 18th
Wilsonville, Ct..........Dec. 21st and 22d
Abington, Ct..........Dec. 25th
Westford, (at Bro. F. Chapman's)....Dec. 26th and 27th
Southbridge, Mass..........Jan. 1st, 1865.
Geo. A. Streeter.

Worcester, Mass..........Sundays, Dec. 11th and 18th
A. Simpson.

Ashburnham..........Dec. 18th
S. S. Brewer.

Concord, N. H..........Sabbath, Dec. 11th
T. M. Preble.

Kennebunkport, Me..........Sunday, Dec. 11th
C. Goodrich.

Harrisburgh, N. Y..........Dec. 9th to 11th
West Martinsburgh, N. Y..........Dec. 16th to 18th
Copenhagen, N. Y..........Dec. 23d to 25th
Scipio, N. Y..........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y..........Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y..........Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. Sweet.

Massena..........Sundays, Dec. 11th and 18th
D. T. Taylor.

Bennington, Vt..........Dec. 11th
J. K. Bellows.

Sheldonville, Mass..........Sunday, Dec. 11th
J. S. White, East Boston.

Business.

☞ Information Wanted.

The following persons wish their paper changed, but do not give us the *Post Office and State* from which it is to be changed. We cannot make the desired changes without this information.

H. C. Anderson, J. W. Barnell, Polly King, Abbie H. Smith.

The following persons send money for the Crisis but do not give their Post Office and State. We cannot give them credit till we know where the paper is sent.

T. Lane, Wm. E. Soper, Miss C. D. Butler, Henry Cole, Sarah Arnold, Lois Parmeter, J. N. Dutton, H. L. Ellis, J. Glidden.

The following persons wish their paper stopped. Will they give us their address?

John Sherman, Almira Rhodes, E. A. Lake.

Address Wanted.

Can any one furnish us the address of the following persons, and confer a favor?

J. H. Merrill, E. B. Davis, Wm. Babcock, W. J. Thayer.

Who obtained New Subscribers in Nov.

One each.—S. D. Applebee, J. C. Allen, R. Andrews, Abby M S Bement, C H Boothby, R Call, B H Couch, J Gove, A G Gibson, N Glidden, E Griffin, G Harvey, W Johnston, A King, I Kulp, A J Knight, E D Lyon, J C Libby, C Libby, W Leaf, Mrs S Nelson, H W Norville, F C Northrup, Olive Parsons, J Potter, H Rockwell, J M Rannell, L Boutell, C F Sweet, J N Sherman, Geo Smith, T Smith, S Stone, W C Thurman, I C Wellcome, R S Willard.

Two each.—J K Bellows, H K Flagg, M Grant, Mrs. A P Jolliffe.

Three each.—J Blain, R Geyer.

Four.—C B Turner.

Seven.—A W Sibley.

Total obtained by the brethren above, 61. Whole number received in the month, 150.

TO CORRESPONDENTS.

N. F. Towle—The $1.00 in August was received, acknowledged, and credited.

Jonathan Allard—You will find it acknowledged in the No. for Nov. 8th.

B Perham—Have Hudson's and Chittenden's; not the other.

C E Burke—Received, and acknowledged in No. 472.

A Wood—We should not be able to make the "exchange" of which you speak.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 479. The No. which follows your name is the No. to which you have paid.

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$1.25 each.—Mrs E F Snow 504, S Follansbee 491, M Buzzell 504, J Staples 504, J C Humes 504, J Hays 503, N E Curtis 504, A Gillett 504, A Perkins 492, L H ——, Martha ——, B. Bodwell 504, R Blackler 504, P Camp 504, A Hamilton 504, D. Grant 491, J Studybaker 505, Rev. K Holt 504, R Edwards 505, Laura Churchill 505, E Bates 504, E Hart 505, Wm Stanley 505, R. Palmer 505, J B Cranshaw 494, J M Bassett 505.

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$2.50 each.—L Plummer 520, Mrs. L Barrett 555, W. Knobb 520, A. H. ——, H R Wheelock 530, Mrs. A E Sherman 530, J. G. Morrill 430, A W Griggs 538, J R Ellis 527, Mrs. H. Phillips 517, F Ferander 525, F. R. Calhoun 531, G Matthews 528, P A Maine 496, C Tillotson 528, G W Place 505, G A Lewis 492, L H Armstrong 533, J V Miller 529, M A Weaver 532.

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Various Sums.—S. Lienwellen 55c. 478, A. P. Allen $2.25 478, Wm Coleman 63c. 491, L Houghton 80c. 468, A Jeremy $2.55 478, R Osman 25c. 502, Mrs. L. Smith 65c. 492, J N Andrews $2.30 526, M A Pickell 65c. 492, P A Dudley 50c. 469, Mrs. O Davis 66c. 478, J Watson 62c. 477, J. Scovill $1.00 573, E D Norton 63c 492, J S Morrison $2.10 494, Nettie Neal 70c. 492.

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By Express.—Frank H. Burbank.

LETTERS RECEIVED.

L. C. McKinstry, C Pike, D. G. M. received and sent, J W Taylor, M. Batchelor, T M Preble, B Perham, A. Durfee, E S Willard, L F Cole, C B Turner, M D Wellcome, E Burnham, H McClary.

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Which teaches me the way
That leads us to that better land
Beyond life's fleeting day.

Yet when temptations come,
And trials me assail,
Like sinking Peter oft I feel
My hopes of no avail.

And then again I read,
"He that shall overcome,
Alone shall eat of life's fair tree,
In Eden's happy home."

And yet again I read,
He that shall overcome,
Shall of the hidden manna eat,
Be given a white stone;

And in that stone a name,
Which none but he shall know;
And unto him shall power be given,
To him shall nations bow.

His name will Christ confess
Before his Father, God;
Before his holy angels, too,
Who wait their Maker's nod.

And since such promises
To mortals here are given,
Shall we not seek, and toil and strive,
To gain that blissful heaven?

Then we from day to day,
On Him must still rely
For help, to keep us in the way
That leads to joys on high.

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Having the clear light of Bible chronology before us, by the aid of which we can measure either forward into the future, or back into the past, from any given point, with accuracy, we are prepared to begin a search for the commencement and termination of the prophetic periods.

We will first look at the 2300 days of Daniel 8: 14. Where do they begin, and when do they end? Correct answers to these questions will reveal to us our chronological standpoint upon the stream of time. This measurement of time, 2300 days, is given in reply to the question, "How long shall be the vision?" which began with the pushing of the Medo-Persian Ram, and continued through the history of the Grecian Goat, with his first horn, through the history of the subsequent four horns, and through the history of that remarkable horn which grew out of one of the four, and waxed exceeding great, and continued till "broken without hand."

When Daniel had these symbols presented to his mind "in the third year of the reign of King Belshazzar," (v. 1,) this "Ram" with his two "*high*" horns was undeveloped; hence, the measurement cannot begin at the time Daniel gazed upon these symbols. What then? "Gabriel, make this man to understand the vision." (v. 16.) Will he do it? Let us watch him. He begins the work by telling Daniel what powers were symbolized by the Ram, the Goat, and the "exceeding great" horn, and then takes his departure, after saying, "Shut thou up the vision, for it shall be for many days," (v. 26;) and Daniel adds, "I was astonished at the vision, but *none understood* it." (v. 27.) Hence, at the departure of Gabriel some part of the vision had not been explained, for "none understood it:" therefore, if Gabriel obeys the command enjoined upon him, "Make this man to understand the vision," he will have to visit Daniel again to complete the task.

The time of the captivity was about expiring when Daniel "understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." (Dan. 9: 2.) Daniel then supposing that the time had about come for the cleansing of the sanctuary, begins to pray, confessing first the sins of his people, and then prays for the cleansing of the "*sanctuary*," where God was wont to manifest himself to his people in their mortal state:—"Cause thy face to shine upon thy SANCTUARY *that is desolate*." The promise had been made that the *sanctuary* should be "cleansed"—and in due time it will be, and God's glory be exhibited once more, not only in Jerusalem, but in all the earth; but Daniel had harbored a wrong impression in thinking that this work was to be done at the expiration of the captivity; accordingly he adds:

"Whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the VISION [to whom the command had been given, 'Make this man to understand the vision'] at the beginning, being caused to fly swiftly, touched me . . . and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding . . . . therefore understand the matter, and consider THE VISION." (vers. 21–23.)

What vision? The very one he was previously commanded to make Daniel understand, and the very one of which Daniel affirmed, after his first departure, "NONE UNDERSTOOD IT;" in consequence of which Daniel was laboring under a mistake in supposing that the sanctuary was to be cleansed at the end of the captivity. Gabriel comes to rectify this incorrect application of the vision, by telling Daniel, "Seventy weeks [of years—490 years] are determined [literally 'cut off'] upon thy people, and upon thy holy city." (Verse 24.) "Cut off" from what? Evidently from the measurement of time given in the vision, reaching to the cleansing of the sanctuary—the 2300 days. If "cut off" from the 2300 days, they must begin *with* them, and also be a shorter measurement. From this Daniel could easily discover his mistake: for if from that measurement reaching to the cleansing of the sanctuary, 490 years were to be "cut off," *as the time allotted to Daniel's people and city before a certain "Prince should come and destroy the city and sanctuary"* again, certainly the 2300 days must be prophetic—2300 years. But where do they begin?

1. If seventy weeks of years, or 490 years were assigned to Daniel's people and city, that measurement must have expired before the threatened "*curses of the* COVENANT" (Deut. 29: 21) were "confirmed" with them by the Roman "Prince" for one week, otherwise the time assigned them would be infringed upon. This could not be. They must have their full time first; then let the Roman Prince, the rod of God's anger, do his work—let Jerusalem be "encompassed with armies." This gigantic demonstration marks the time when their allotted measurement reached its *end*, namely: in A. D. 65, at the beginning of the seven years war. From this point run backwards just 490 years, and you reach the year B. C. 426. What do we find there? We find the Medo-Persian Ram "pushing" against Daniel's people, in the twelfth of Ahasuerus, *alias* Artaxerxes.—Esth. 3: 7–15.

2. The nature of the "pushing" of this Ram, may be inferred from another symbol of the same power,—the Medo-Persian "Bear," (Dan. 7: 5), which "had three ribs in the mouth of it, between the teeth of it; and they [these ribs] said thus unto it, Arise, devour much flesh." These ribs must represent a relic of some obsolete people, and this relic now in the Bear's mouth ready to be crushed; but before being devoured, these ribs say to the Medo-Persian Bear, "Arise, devour much flesh." This sounds more like a request for unconditional slaughter, than for a war for the subjugation of people, in which case slaughter is *not the object*, but only the means to obtain the object in case of a refusal to submit. In the very mouth of the Medo-Persian power we find, according to Josephus, a relic of the Amalekites—Haman and his family—who were enemies of the Jews, and who said to the King, "Let it be written that they may be destroyed," or "Arise, devour much flesh," or make a mighty *push* against these people "westward, northward and southward." The pushing commenced with vigor, and the requisite preparations were made to "devour much flesh," or exterminate the Jews in obedience to the request of the "*ribs*;" but before the day arrived to blot out the people of God from the earth "*in one day*," the Medo-Persian power changed its mind, and "did according to his will," (8: 4), which was to save God's people, and crush the *ribs*; for "Haman, his wife and sons, were all slain." With this mighty pushing of the Medo-Persian Ram—sending its numerous messengers into 120 provinces, with death warrants against all of God's people in the year B. C. 426—Daniel's vision begins, the measurement of which is 2300 days, reaching to 1875.

But what marks their termination? Certainly not the coming of the Lord, but the cleansing of the sanctuary—an event subsequent to his coming. This measurement reaches to the "*last end of the* INDIGNATION," (v. 19), but when the Lord comes, the saints are to be "caught up" to meet him, and remain in their "chambers" "*until the* INDIGNATION *be overpast*;" (Isa. 26: 20); hence, the indignation continues after the resurrected saints are taken away, and the 2300 days reach to the "last end of the indignation," and end in 1875. Then when are saints taken away? We shall hereafter prove that they will leave the earth in the coming Jubilee, A. D. 1868, leaving the wicked to experience a "time of trouble such as never was," and share in the great indignation; while the saints above keep the antitypical "feast of Tabernacles" in their "chambers," before the sanctuary is cleansed. In the type, the feast of tabernacles was of seven days' duration. So in the antitype it will cover a space of seven prophetic days—seven years. Subtract seven years from 1875, where the 2300 days end, at the "last end of the indignation," or "time of trouble," and we have 1868 as the time when the saints "*shall be delivered*" therefrom. (Dan. 12: 1.) Saint of God, rejoice! for the great jubilee is approaching.

WM. SHELDON.
—*Voice of the West.*

For the World's Crisis.

INCONSISTENT WORDS.

The following I find in a Sabbath School song book, viz., "Silver Chimes," and if I wrote so many contradictions in so few lines, I should feel that something was the matter with me.

"WEEP NOT FOR HIM."

"Weep not for him, mother, weep not for thy boy,
He sleepeth in Jesus 'mid bright heavenly joy;
Weep not, though the *clods grow over his breast*,
For immortal he reigns in the land of the blest."

Here it is said "he sleepeth in Jesus," and "the clods grow over his breast," which is true Bible doctrine; but the last line, "Immortal he reigns in the land of the blest," contradicts the first part: both cannot be true. It may be poetry, but it is not truth. How inconsistent the verse reads! Another verse is as follows:—

"Weep not for him, sister, though forth from thy sight
His form hath departed to heaven's own light;
Though his dear voice is hushed in the low quiet grave,
Yet it joineth above 'mid hosannahs to praise."

Here are more mistatements;—"His form departed to heaven's own light." Did the poet ever see the first proof in the Bible for this assertion? I don't believe he did. Again, "his dear voice hushed in the *low quiet* grave—yet it joineth above 'mid hosannas to praise." How is this? "Voice hushed in the quiet grave," and "yet joineth hosannas to praise"? How can it be in both places? The whole verse is a contradiction of itself, and a man ought to know better than to write such language. Still another verse reads thus:—

"Weep not for him, brother, though he ne'er again
Will join in thy play, or will soothe all thy pain;
But live so to meet when life's toils are o'er,
Thy brother who waits on the bright shining shore."

Here it is said "he *ne'er again* will join in play," or "soothe pain"; then why ask the brother to "live so to meet him on the shining shore"? The whole poem is a string of words misplaced—like a string of beads consisting of pearls and potatoes. It makes me almost nervous to read such words in such books. I hope you will not sing them if you ever happen where they are given out for that purpose. It is astonishing what a vast amount of such reading is to be found in hymn books and Sabbath school books. I never like to hear such fables sung, and I never will join in singing them, even if I could sing. If people read less of Shakspeare, Shelley, Homer, and other visionary and heathen poets, and more of the Bible, there would not be so much fiction mixed with so little truth, as to make it a queer dose to present one with.

I once heard children singing,

"Bright things can never, never die;
Our souls can never, never die!"

and I found what *this* poet considered the soul to be, viz., a "bright thing"; and consequently as "bright things never die," the soul was of a similar existence. But I read in a better book than any poet can get up, that "The soul that sinneth *it shall* DIE"; and so I know the poet is off the track.

Again, I have heard the hymn—

"I want to be an angel,
And with the angels dwell;"

sung by Sunday school children; but people often want what they never receive; and they *never* will be angels, *never*: only *equal to* the angels, that is all.

In prayer meetings I have heard them sing about "Going to my happy angel home,"

and it is strange that people are so infatuated with such ideas. Christian, don't you sing any such, or any similar songs, no matter if they are in hymn books. They ought to be expunged; they are not true.

J. N. BERRY.

For the World's Crisis.

MURMURING.

We learn in the word of God that we should do "all things without murmuring and disputings." How many who profess to be followers of the meek and lowly Savior can say I am not guilty of this sin? but few; yes, too much of this in families, in the church, and even those papers that are devoted to the exposition of all Bible truth, holiness of heart, glad tidings of life to a perishing world, do we frequently see a spirit of murmuring, disputing and fault-finding with this brother and that brother because there can not be an agreement in regard to all points of Bible doctrine.

We have often been made sad to see such a spirit, and felt fearful to hand our friends the papers to read, thinking they could do but little good. We do not wish to keep the light hid, and we must not in this evil time, when all should be warned of a coming judgment. Our blessed Savior has told us, "Let your lights be burning, and ye yourselves like unto men that wait for their Lord." May we all be led to self-examination, and see that we walk in the light, have fellowship one with another, watch unto prayer, that all things be done in charity, speaking the truth in love; for whereas there is among you envying, strife and divisions, are ye not carnal, and walk as men? If ye have received Christ, walk in him; have that charity that suffereth long, is kind, not easily provoked, thinketh no evil, endureth all things.

O that the church of Christ would follow more closely in the footsteps of their divine Master, "forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace." "Behold how good and pleasant it is for brethren to dwell together in unity." Then will be manifest the spirit of love, joy, gentleness, no hardness, strife, resentments. We must have the spirit of Christ if we enter the kingdom, where all will be love and harmony.

Plymouth, Ohio. N. M. WELLS.

SUFFERING AND PATIENCE.

PICTURE OF AN INVALID.

The following sketch of one of earth's humble children of sorrow, is taken from an address delivered in 1861 by Prof. J. L. Hart, L. L. D. before the PhrenaKosmian Society of Penn. College. Read it, ye suffering and sorrowing ones, and learn thence a lesson of patience and resignation till the great Physician comes. W. B. H.

"There lives at this moment, in the town of New Hartford, Conn., in a small unpainted house by the roadside, some two miles from the village, a poor woman by the name of CHLOE LANKTON, bed-ridden with an incurable disease. For twenty-seven years she has lain in that humble apartment, unable to rise or to be removed, the subject of continual bodily pain, and at times of such excruciating agony as to make her continued life a miracle.

Her father, her mother, her four sisters, have successively died before her eyes, and been carried out to their long home. She has been for many years left alone in the world, with no means of support but that which occasional and unsolicited charity has sent her, and with no stated companionship but that of a common, hired domestic. Yet the grace of God has so wrought in the heart of that lone woman, that her very face is said to beam with angelic sweetness, and all who go to see her come away charmed, as if they had been to visit the abode of a princess. Young people for miles around visit her, not in the spirit of compassion, but for the pleasure they find in her companionship. The very children troop to her abode to show her all their latest treasures, and no new dress, or doll, or kite, is thought quite complete, till it has had the approval of their dearest confident and friend.

What has given this lone invalid such power to captivate and charm both old and young? Nothing but the Spirit of the living God, working in her a heavenly sweetness of character, that finds a natural expression in all lovely and beautiful ways."

For the World's Crisis.

THE LAST KISS.

As musing homeward bound, on one of those chariots drawn by the iron horse, we halted. I beheld upon the steps of a moderate looking cot, a couple seeming to be much affected, and that to tears. He being clad in his country's uniform, I knew well what caused those tears to flow. He must leave. As the iron horse gave the signal, there was a clasping of hands, an imprinting of kisses, and as he bade her farewell, she entered the door, took her seat by the window, her face buried in her handkerchief. She soon arose, came to the door, as if in agony of mind, as if those ties were too strong to be broken.

Thought I, is that the last kiss? He had gone, to be surrounded by numberless dangers, perhaps to fall upon the battle-field, and die without a friend to sympathize in those hours of distress, or to give so much as a cup of cold water when fever is burning his palsied brow. She is left to bear a double responsibility and to endure the trials incumbent under such circumstances alone; but is *that* the last kiss? Perhaps yes, perhaps no. The Lord knows.

Many a time as I have taken leave of loved ones at home, as they would gather around to receive the last kiss, my heart would be moved, and the tear would start as I thought of absenting myself. But was that the last kiss? No! for the same has been oft repeated. Again how oft have I seen the tears flow around the lifeless forms of those loved, and as the last parting manifestations of love, would bend over cold forms and impress a kiss upon their whitened brow. Say, mourner, was that the last kiss?

Dear Sister, perhaps your companion has been clad with the whole christian armor, and his Captain has called him into active service; will you let him go? Ah! yes, impress a kiss, and tell him to go at his Master's call. Has he gone to battle for truth? and as he left the home fireside did you and the little ones gather around and give him the parting kiss? He may fall by the hand of the enemy, ere he reaches the home fireside again.

Perhaps he has fought his battles well, he comes home worn out, he falls asleep, his work is done, you love him still, your heart almost breaks with anguish, and the last token lavished upon that loved one is the impress of a kiss. Say, Sister, shall that be the last?

Again I have seen those little ones plucked as buds from the branch ere they had blossomed, and torn from their mother's arms; and do you remember, mother, as that little *earth angel* was talking with death, how you impressed the kisses upon its cheeks, and were they the last? Perhaps yes, perhaps no. This is yet to be decided by your own will, to work out your own salvation.

They went forth with their Master's uniform on, *they* wore it to the end, *they* have fallen, *they* sleep in Jesus, your last token of love was a kiss; shall it be the last? Perhaps when they fell, you were with them in the Master's service. Have you, Peter like, denied your Master? Then that kiss, Judas like, is the last. How can you betray that loved one with a kiss, and say it shall be the last?

Are you still holding on to the gospel armor? is your faith still strong in the Lord? is it made alive by good works? do you mean by the grace of God to work out your salvation, though with fear and trembling? Then that parting kiss is not the last, thank God, we shall meet them again, and once more impress upon those cheeks manifestations of love that can never fade, with lips that will ever move in accents of praise to that God that has manifested to us such unbounded love; then say, brother, sister, shall loved ones be betrayed, shall that kiss be the last?

In a kiss, I find a token
Of unbroken, earnest love,
Shared by each, though dimly spoken,
While in course of time we move.

In a kiss, I find an earnest
Of unfading joys so bright,
As we journey to the harvest
In the darkness of the night.

In the kiss I find a treasure
Stored away like jewels rare,
To find their worth there is no measure;
Seek thee, then, thy treasures there.

C. B. TURNER.

For the World's Crisis.

ATHENIANS.—Acts 17: 21.

"For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing."

Bishop Pearce in his day said, "This is a striking feature of the city of London in the present day. The itch for news which generally argues a worldly, shallow, or unsettled mind, is wonderfully prevalent; even ministers of the gospel, negligent of their sacred function, are become in this sense Athenians; so that the book of God is neither read nor studied with half the avidity and spirit as a *newspaper*. These persons, forgetful not only of their calling, but of the very spirit of the gospel, read the account of a battle with the most violent emotions; and, provided the victory falls to their favorite side, they exult and triumph in proportion to the number of thousands that have been slain! It is no wonder if such become political preachers, and their sermons be no better than husks for swine. To such, *the hungry sheep look up, and are not fed*. God pity such miserable Athenians, and direct them to a more *suitable* employment!"

Comment is unnecessary.

Phila., Penn. F. H. BURBANK.

For the World's Crisis.

"ZION.—CELESTE."

My note you were so kind as to publish, embodied some points concerning this misnamed "Zion" and "Celeste" in Pennsylvania.

As many devout people have neither geography, nor history, nor prophecy, nor "light within," to detect the fallacy of whatever pretender, who "manifests a good spirit," it devolves on others, who have the light of God, to let it shine, and so expose the danger, lest some should be ensnared and taken; otherwise, this monstrous delusion might be left to die its speedy and natural and necessary death.

Bro. Wm. Hicks, whom I have known some ten years, told me he had spent about five months with Peter, the man of Celeste. He gave me these points of fact, as his testimony, to be made public.

1. "Celeste" (heaven) and "Zion" are Peter Armstrong's names for his settlement in Sullivan Co., Pa.

2. He calls himself "the Restorer,"—who is to assume the title of our Lord and Judge!

3. He enumerates, after eleven years of gathering "in the name of the Lord," "*sixteen*" souls!

4. These included his seven children, himself and wife! Only one was there beside for some time; but at the publication of his No. 2 *Day-star*, six more had gone to see, etc. What a work for Peter during eleven years!

5. His place and gathering is "The Kingdom of God," etc., and destined to "fill the whole earth!"

6. When our old Bro. Douglas asked him for his authority for his pretensions, Peter told him (Douglas) that "he had *no faith!*" Of course he had no right to any faith in Peter as "The Restorer," or his "Kingdom!"

7. Peter told Douglas that he must leave; and he did go. Then Bro. Hicks asked Peter for his right to drive Douglas off as he had done, and quoted some Scripture to show Peter had erred. Peter said, "I do not care anything about what the Scripture says. I *got my duty* in ANSWER TO PRAYER"!!

This is the substance; and the whole seems consistent with the primary assumption. It is all wrong—all a dangerous delusion.

God's "Zion" was the site of David's throne, near three thousand years ago—the capital of Judea in Asia. God's "Restorer" is Jesus Christ our Lord! He shall sit, saith the Heavenly Father, "on my Holy Hill of Zion." Ps. 2; Luke 1: 31–33; Rev. 14: 1–3. Thus Peter and his "Zion" are only a pretense! J. B. COOK.

For the World's Crisis.

HEART-CHEERING.

Glory be to Jesus! "He shall see of the travail of his soul, and shall be satisfied." Isa. 53, 11. He has satisfied our travailing souls this day, Nov. 27th, in waiting upon two sable daughters into the liquid grave—Sr. Judy's and Eliza's daughters. Just as we closed the exercises a brother presented me an open Bible, saying, "See what I have just opened to at the thirty-fourth verse!" I read as follows: "Of a truth I perceive that God is no respector of persons." Acts 10. I exclaimed with joy, I perceive the same. All glory to his name!

Fifteen precious souls surrounded the table of the Lord, and each one spoke and witnessed for Jesus. Among them were Eliza and her two sons and daughter, all of whom have recently put on Christ. She says, "The Lord gives me my children, one at a time, and by and by he will give me my husband also. Pray for this, brethren and sisters.

The ark of God steadily moves on here. Pray for us. There are many adversaries. Your sister, in hope, E. S. WILLARD.

Hammonton, N. J.

☞ When God contemplates some great work, he begins it by the hand of some poor, weak human creature, to whom He afterward gives aid, so that the enemies who seek to obstruct it are overcome.

THE WORD WITHOUT THE BLOW.

I remember when a boy, how one of the neighboring farmers always excited my wonder by his manner of driving his oxen. There was none of the loud shouting and hallooing, the flourish and cracking of whips, that I was accustomed to see in others; but he walked quietly by their side, or rode in his seat, never raising his voice above its usual tone, never speaking a second time; but whether he wished them to advance or stop, turn to the right hand or the left, he gave the appropriate word, as he would speak to you or to me; and what most of all upset my ideas of of the requisites for a teamster was, they always obeyed him. Whether the load was light or heavy, whether hauling stones or uprooting stumps, 'twas all the same, they girded their stout necks to the yoke with a right good will, as though they had found a master for whom "duty was pleasure, and love was law."

If even the brute creation are thus susceptible to the law of kindness, much more important is it that the teacher should make it his constant study, as the law of his life.

Its manifestations are not to be regarded as mere ornaments, to be worn only on festive days; but as essential as the highest and truest attainments in scholarship. How often have we seen a pupil rise to recite, but, disconcerted by the harshness of the teacher at some inadvertency, stammering, confused, and bewildered, compelled to sit down, confessing a total failure; when but an encouraging word, a sympathizing look, or even a little quiet patience, was needed to draw out a full and clear explanation of a carefully-studied and well-prepared lesson.

By a few repetitions of like experience, what wonder he should become disheartened, careless, and idle, and that, disgusted with school and all its belongings, he should abandon his hopes and prospects of education, to engage in some more congenial though inferior pursuit—his faith in humanity shaken, his disposition soured, his life's plans thwarted.

And what is saddest of all, too, it is the more delicate, the choice plants, that first droop, blasted by the untimely frost. Those of a hardier, coarser growth and texture soon become accustomed to the chilling atmosphere, and learn to brave its bitterest blasts. And I have sometimes thought that I could detect the conscious twinkle of the eye when an intentional blunder had produced the desired effect, and the tormentor and his discomfited victim had changed places. But the spirit of improvement, the generous ambition, the love of learning, and the kind respect had departed, and given place to ignoble passions, which were henceforth to bear their legitimate fruits of jangle, discord, and recrimination.—*Illinois Teacher.*

ALL TO THE GLORY OF GOD.

All? yes, ALL. All our daily labor, or daily business. Every day's work that we perform, every bargain that we make with a christian or a worldling. All our plans for the present and for the future. Our choice of a pursuit in life, and the manner of prosecuting it. All our eating and drinking, our food, luxuries. Our clothing and ornaments. We are to work or cease to work, to eat and drink or abstain, to trade or refuse to trade, to labor or to rest, to enjoy a season of recreation or to refrain from it, just as duty dictates, or rather with an eye single to the glory of God. And the same in our devotional exercises. We are not merely to preach and pray, and sing and exhort, secretly, socially, and publicly, when we feel impressed to perform such an act, or experience a strong sense of duty, any more than we would wait for a particular impression to refrain. But when the proper seasons arrive for labor, we are to labor for the glory of God, and when the order of the hour is appropriately prayer or exhortation, we should be in a frame of mind which predisposes us to worship, and should be as ready to do it as we are ready to attend to our labor or business.

To these principles, we believe there is no exception. They are gospel principles. If we shrink from them, we shrink from those rules whose observance is essential to our highest spirituality and happiness. Not that we cannot be christians otherwise than by their observance, but that we cannot be such devoted, spiritual, strong christians as we should be—such christians as know the fulness of Christ and salvation by blessed experience, and daily walk and talk with God.

Do we fear that the observance of this rule, in all its bearings, would diminish our worldly thrift and prosperity? Well, what if it should? Would not the sweet, the blessed enjoyment of a daily heaven in the soul, more than make amends for that loss? A constant sense that God is with us and for us, that we are his particular favorites? Do we want more worldly thrift than God is willing we should have? Do we want more than is for our real good? Do we want more of this world than shall fall to our lot in the straight path of duty? And will we deliberately rob God of our affections and our service, to obtain the world by means displeasing to him? And will we rob our souls of that communion with our Redeemer which we profess to desire above all else, and to prize above all price, that we may possess more than our appropriate share of the world—or, rather that we may aid Satan in spreading snares before our own feet? We should remember that the same God who has said, "Thou shalt not steal,"—"Thou shalt not covet," hath also said, "Whatsoever ye would that men should do unto you, do ye even so to them," and "Do all to the glory of God."—*Morning Star.*

A TERRIBLE PICTURE.

The following striking remarks on Sectarianism, are from the pen of Prof. Finney:—

"Nine-tenths, and perhaps I might say ninety-nine-hundredths, of ministerial effort has lost its power by reason of a *sectarian spirit*. Go where you please over this great west, and over the east too, and what do you see? Why, in a small village, with a population just enough to make one respectable congregation, you find half a dozen or more churches of divers sects, with as many half-starved, and deservedly half-starved ministers, keeping up their sectarian bars, and perpaps undesignedly keeping alive the very prejudice that prevents the success of the gospel. One man comes on to the ground to attend to the Presbyterian or Congregational interests in that place and region. Another must be thrust in to attend to the close Baptist interests, and another to attend to the Freewill Baptist interests.

Next, there must be two or three Methodist ministers to attend to the Episcopal interests and the Wesleyan Methodis interests, and then there must be the high church Episcopal interests, and the low church Episcopal interests; next, but not least, the New School interests and the Old School interests, and among them all, they seem very generally to attend pretty thoroughly to the devil's interest. I mean that by this arrangement the devil's interest is really in the best way secured; not that they really intended any such thing; God forbid that I should make any such insinuation. They really mean (as they profess) to secure the interests of their denominations."

HOW PAUL AND PETER LOOKED.

It is allowable to mention the general notion of the forms and features of the two apostles which has been handed down in tradition, and was represented by the early artists St. Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expression of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were a transparent complexion, which visibly betrayed the quick changes of his feelings; a bright eye, under thickly overhanging, united eyebrows; a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labor, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words, on more than one occasion, showed that he suffered much in bodily health.

St. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was full and sallow; and the short hair, which is described as entirely gray at the time of his death, curled black and thick round his temples and his chin, when the two apostles were together at Antioch, twenty years before their martyrdom. Believing, as we do, that these traditionary pictures have probably some foundation in truth, we gladly take them as helps to the imagination.—*Life and Epistles of St. Paul.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

ON THE DEATH OF FREDDIE D. BOOTHBY.

O death, thou cruel messenger,
Thy sway is almost o'er,
For Jesus soon will come again,
Our loved ones to restore.

Death cannot hold our Freddie long,
But while in death he sleeps,
O give thy guardian angels, Lord,
Strict watch o'er him to keep.

O, now to us how desolate
This dreary world appears!
His absence casts a shadow now
On all our future years.

We miss him when the morning light
First breaks upon our eyes,
And when the setting sun departs
'Mid clouds of glorious dyes.

We miss his voice of tender love,
And his light step we miss,
And when to slumber we retire,
We miss his good night kiss.

We miss him when our work is done,
When we sit down to read;
And when we sing the songs he loved,
Our hearts with anguish bleed.

And then around the fireside
We miss the accustomed chair,
We miss him from his little bed,—
We miss him everywhere.

Around us lie his little books,
In each inscribed his name;
That darling form is put away—
His looks are still the same.

Grandmother's room is lonely now,
Her aged heart made sad,
And earth's vain charms pass slowly by,
In garbs of mourning clad.

Father of mercy, aid us now,
Help us to feel thy sentence just;
May we in meek submission bow,
And in thy blessed promise trust.

B. W. BOOTHBY.

THE RAGGED GARMENT.

"Aunt Lucy, I've been trying all this week to be a christian, and I don't feel any more like one now than I ever did. What shall I do?"

"What is it to be a christian, Ella?"

"Why, to be a christian is to be good, and I've tried to be good every day. I have given away all my spending money to poor people, and I have been patient every day—every day but Thursday with Johnny, helping him to spell—I went to Myra Smith, and begged her to be friends with me, though I'm sure I hadn't done anything to make her angry; and I've said my prayers every night and morning—longer ones than I ever said before! I know that I have done wrong *sometimes*; but, Aunt Lucy, there's nobody so good as never to sin, is there? What shall I do?

"Ella, who told you that to be a christian is to be good?"

"Why, aunty, I suppose my Sabbath School teacher told me, or you or mamma. Somebody told me, or I shouldn't know it—but I don't remember."

"No, dear, I feel quite sure that neither your mother nor I ever did; and I am sure that nobody who has studied the Bible with an understanding heart, would teach you so, for it not Bible truth."

"Aunt Lucy!"

"Ella, did you see that poor beggar that came to the gate yesterday?"

"Yes, aunty."

"Well, dear, I once had a dream as nearly like this as I can remember. I thought I was summoned into the presence of a king. I felt glad to go at first; but when I looked down at myself, I saw that I had on a dress just like that one which the poor beggar-woman wore. I looked around in vain for a better one—I could find none, and the messenger allowed me not to wait, and forward I was obliged to go just as I was. As I walked I discovered great rents which I had not seen before; and as I tried to arrange the folds so as to cover them, worse ones were revealed, and it was so filthy that I implored the messenger to throw his cloak over me to conceal it. He only smiled at my distress, and remarked that it was quite too late now to make any change. Just as we reached the palace gate, I fainted with excess of terror and shame. This awakened me, and great was my relief to find that it was only a dream, But, as I pondered over it, I could not but feel it to be highly suggestive of a truth which I hope, with the blessing of God, to make clear to your mind, my Ella. In the 6th verse of the 64th chapter of Isaiah, we are told that 'all our righteousness is as filthy rags;' and if you or I try to get to heaven clothed in them, we shall feel just as I did in my dream when at the palace gate, only infinitely worse. You have tried to do something to earn heaven one week, and you are discouraged; if you should try another week, you would be more discouraged; and if you should keep on trying, I think that before long you would certainly give up in despair. We cannot help to save ourselves—we cannot do anything to merit heaven. *Christ has done all.* To become a christian is to *believe* Christ, to trust our souls to him, to take him at his word. He says, 'Come unto me all ye that labor and are heavy laden (with sin) and I will give you rest.' Now, if it were possible for the sinner to put away his burden of guilt by his own effort, this invitation would not be to him—he would not be heavy-laden, and would not need the rest which a life spent in the loving service of Christ is to the sin-burdened soul. But this is not possible; and all the fitness that our gracious Savior requires in you, my darling, or in any one, is to feel that you are a sinner, and that you are sorry for your sins. Then trust him, and he will do all for you."

"Aunt Lucy, I think that I understand you; but then, if Christ does all for us, doesn't it matter how we live? If we only believe in him, can we go on in sin and yet be saved?"

"No, Ella; because if we continue to sin willingly, that will prove that we never were really sorry for our sins. If we truly love Christ, we shall want to be like him, and shall daily strive to live as he did when on earth, and as he would have us now. How did you feel the other day, Ella, when Mrs. B. said to me, 'Ella looks so much like her mamma, and seems to be no less like her in disposition?'"

"I felt glad, dear aunty."

"Why?"

"Because I love dear mamma, and I want to be like her."

"Then, dear child, when you become one of Christ's little, that is just the way that you will feel toward him. You will learn to hate sin more and more, because he hates it, and you will strive to do good, not because you can by doing it earn heaven, but because is is Christ-like. You will fall into sin sometimes, and will have to pray for forgiveness, again and again, but you will be truly sorry, and praying God for Christ's sake to work in you by his Holy Spirit those things which are pleasing in his sight, you will be more watchful, and more prayerful, and so will grow more like Christ. The good actions which you performed last week did not spring from the right motive—they were done to gain a reward. Ah! darling, you forget all the back accounts. Good actions are acceptable to our heavenly Father only when they spring from a heart warm with the love of Christ—only when they are offered in the name of Christ."—*Episcopal Recorder.*

IDLE WORDS.

"Mother," screamed little Ellen Waters from the foot of the stairs. "I've finished my seam and folded up the work. May I go out of doors?"

"Yes, child. Mind you put on your shawl and bonnet."

"What for?"

"It is bitter cold."

Ellen snatched her wrapping from the pegs behind the door and ran out, putting them on as she went. Her first visit was to the chicken-house to see her pets; but she found that the door had been left open and the house was empty.

"Now, who did that? I should like to know?" muttered she angrily. She went to the door of the barn, and called, "Sam! Sam!"

"What's wanting?" was replied from the hay loft.

"Did you let my chickens out" asked Ellen.

"I opened the door. I suppose they came out themselves.

"What did you do it for, you bad boy?" exclaimed Ellen.

"I thought they needed a walk to make them warm. It is a cold day, you know, and you don't keep a stove in the chicken-house."

This was more than Ellen's temper could stand, and she broke forth in a storm of reproaches, calling him a bad boy, and repeating, "I wish you were hung, I do! I wish you were hung!"

Sam only whistled, and presently coming out of the hay loft, mounted one of the horses and rode off to the village, Ellen calling after him, "I hope Bill will run away and break your neck."

When he had gone Ellen went in pursuit of her chickens. It was a good hour's work to collect them from the various places to which they had strayed; but she persevered, and by the time they were all together again in the house, and the door safely shut after them, Ellen's good humor had quite returned.

It was not till then she heard her name called, and looking over the low fence, saw that Uncle Israel—as he was generally called—the village blacksmith, was speaking to her. She opened the gate and ran up to him.

"Do you want me, Uncle Israel?" she asked.

"It wasn't you that was scolding so hard a little while ago, was it Ellie?"

"Yes, it was. Sam let my chickens out just to plague me."

"I guess you didn't mean all that you said though?"

"Yes, I did. He was a bad, wicked boy, and he is always doing something he should not."

"You'd like to see him hung, you said; and you wanted the horse to break his neck. It isn't too late for your wish to be granted. What' that crowd down the road?"

"I don't know."

"And that's your horse Bill in the middle."

"Oh, Uncle Israel," said Ellen, turning deadly pale, "I never meant it in earnest. Oh, it can't be that Sam's killed. Oh, won't you please go and see?"

Just then the small crowd separated, and to Ellen's great comfort, they saw that the horse had merely cast a shoe and was coming to Uncle Israel to be shod.

The incident made a deep impression upon Ellen.

As the kind-hearted blacksmith turned to get his tools, he said gravely to Ellen:

"My little girl, go home and ask your mother to teach you this verse: 'But I say unto you, every idle word that men shall speak, they shall give account of in the day of judgment.'"—*Christian Times.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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TREASURER AND BUSINESS AGENT.

☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

MORNING.

Cease not, old Time, thy rapid flight,
'Till we behold the morning light;
Till Christ shall come in bright array,
And bring with him eternal day.
Cease not, till we can see his face,
And find the end of christian's race.

The night is long, the darkness drear,
We find no real comfort here;
We toil in sadness and in gloom,
And follow loved ones to the tomb.
Roll onward, let us gain that home,
Where parting never will be known,
Where rest will come with joyful morn,—
O God, when will the morning dawn?

O hasten! let it quickly come,
And bring the everlasting Son;
Let darkness end and sorrow cease,
And earth be filled with lasting peace.
O hasten! let this be the prayer,
That we with joy may enter there;
We'll leave behind all we have here,
And shout when Morning does appear.

Lawrence, Mass. A. GREELY.

For the World's Crisis.

"THE INTERVAL."

THURMAN'S CHRONOLOGY.

In my last article I found Mr. Thurman plainly disagreeing with Herodotus, respecting the season and place of the eclipse seen by Xerxes and his army when on the way against Greece. Let us now see how he agrees with another historian, Thucydides.

I closed by alluding to the interval between the invasion of Greece and the Peloponnesian war, which Mr. T. reduces almost to half the time usually allowed. He seems aware of his difficulty, and on page 160 endeavors to remove it. He has just referred to the eclipse of the sun, occurring in the second year of the Peloponnesian war, which he dates B. C. 431, Dr. Zech B. C. 430. Then, speaking of "the interval, he says:

"According to our English copy of the book of Thucydides, there was an interval of fifty years between the expedition of Xerxes against Greece and the time of the Peloponnesian War. We have only about twenty-five years: (A) *yet, since a different punctuation would give a different construction, this can hardly be considered as clashing with Thucydides; for the arrangement of the punctuation is not his, but one of a modern date.*"

I have deemed this remarkable proposition worthy of italics. Mr. T. assumes that whenever any thing can be gained by changing a comma or a period in an English translation, the same may certainly be done in the Greek original. Let us see if the rule will work another way. There is a famous ancient oracle, of which one translation reads thus: "Thou shalt go, and return never; thou shalt perish in war."

The original, without points, reads thus:

"*Ibis et redibis nunquam peribis in bello.*" This is fearfully ambiguous. If we make a pause *after* "nunquam" (never), the sense is as above. If the pause is made *before* "nunquam," the sense is reversed. Suppose some Roman, not liking the oracle in the sense above given, proposes to put the comma or semicolon *before* "nunquam," and quietly assumes that the English will allow it. Would not every one who knows English say, "Well, you may put the pause before 'never' if you please; but we shall know you are a foreigner if you try to read it so. 'Thou shalt go and return; never thou shalt perish in war.' *Never thou shalt*,—that is not English, sir. We should say, *Never shalt thou.*"

Thus the order of words, often of the least words, settles the punctuation in English. And in other languages the sense is generally settled either by the order of words, or by other matters. A translation is often ambiguous while the original is not. And in assuming that a point may be changed in a Greek edition of Thucydides, because it can be done in some translation, Mr. T. is wholly without warrant.

But let us hear him out, and see whether he changes any thing more than the punctuation. He proceeds: "The difficulty is removed by punctuating it thus: 'All these things the Greeks performed against one another and the barbarian, occurred in about fifty years.' Thus, placing a full stop at 'fifty years,' we will commence a new sentence for the time 'the Athenians established their empire on a firmer footing.' Indeed this is the only way we can punctuate it so as to reconcile Thucydides with himself; for he tells us positively,—not that a part, but, emphatically,—'All these things the Greeks performed'—not only against one another, but also against 'the barbarian—occurred in about fifty years.' (*Thu.* b. i. c. 118.) And in another place he tells us that the war with 'the barbarian' commenced ten years before the expedition of Xerxes. (*Thu.* b. i. c. 18.)"

The reader sees that either Mr. T. or his printer makes lame English. But we will let that pass, and see if the Greek will allow his interpretation. He does not tell us what English "copy" (translation) he uses. But I have the Greek, and find Smith's rendering of the passage substantially correct. It reads thus:

"All these transactions in general, whether of Grecians against Grecians, or against the Barbarian, fell out in the compass of fifty years, *between the retreat of Xerxes and the commencement of this present war; during which period* the Athenians had established their dominion on a solid basis, and had risen to a high exaltation of power." (c. 118.)

The version is somewhat free, but the words I have italicized are a very literal rendering. But the reader sees that in changing the "full stop," Mr. T. *has given no account of the intervening words.* He does not report the whole sentence, even with his own punctuation. More than that: when we hear Thucydides himself, we find that his fifty years cannot be taken as Mr. T. proposes, by any punctuation. They are directly and distinctly asserted of the interval between the retreat of Xerxes and the beginning of the Peloponnesian war, which Mr. T.'s chronology reduces to less than twenty-five years, as the retreat occurred a year or two after the invasion. And the nail is clinched by Thucydides in employing the same fifty years to measure another series of events also: "*During which period* the Athenians had established," etc.

I think the reader will agree with me that *such* "punctuation," which expunges the words I have italicized and leaves no place for them, is not only unwarrant but not easily paralleled. No historian can consent to be thus "reconciled with himself." And Thucydides does not need even explanation. He does not say that the Greeks performed "*all* things," etc., in fifty years, but "all *these* things." And if the term "these" were not defined by the previous context, it would be limited by the interval mentioned in the clause which Mr. T.'s punctuation throws out. The ten years which he names in c. 18 are, on the face of the record, no part of the fifty years. They precede this period, and make it about sixty years from the battle of Marathon to the Peloponnesian war.

But if the ten years could be made part of the fifty years, Mr. T. would gain but little. "The interval" would still be forty years, and Mr. T.'s chronology allows for it less than twenty-five years, dating the invasion B. C. 457, and the Peloponnesian war B. C. 432. So that if Thucydides were thus reconciled with himself, he would still lack more than fifteen years of being reconciled with Mr. Thurman.

(A) Here Mr. T. subjoins the following note: "While those who follow Ptolemy's canon are reduced to the necessity, in so many ways, to contradict authors both sacred and profane, this is the first place that our chronology appears to come in contact with any author of that age." I have only to say that Mr. T.'s tally differs from mine. And though I am not master of the question respecting Ptolemy's canon, my confidence in it must be shaken by sounder interpretation of ancient records than that which I have examined.

But, granting that Thucydides asserts an interval of about fifty years between the two wars, some one may ask if he was not mistaken in making it so long. I reply that he was a commander of the Athenian allies during the Peloponnesian war. Though not old enough to recollect the Persian war, he must know when it occurred, just as every American must know, even without books, that our war with England about free trade and sailors' rights was waged fifty years ago. But more than this: his history of the Peloponnesian war is to this day a masterpiece and a model, because it gives not a mere narrative of events, but their causes and connections. And his first book is an account of that growth and rivalry of the different Grecian states in which Athens came to be so greatly envied and feared; just as the power and influence of the New England States have been so long hated by the South, and that hatred is a main cause of our present war. Horace Greeley, in his history of the rebellion, very justly goes back more than fifty years to trace its causes and their progress. And if the period which such a historian assigns is to be reduced to shorter dimensions by some critic, centuries afterward, the calculation of an eclipse may have its weight; but a thorough and satisfactory argument must be more than such a mere raid; the critic must be so at home in that period of history that the sky shall be unclouded and the sun without eclipse, to his clear vision. And, as I said in my last, the period which Thucydides names is one of the most marked and eventful of Grecian history. If its length is uncertain by fifty per cent., then we may as well write "fabulous age" over the whole history of antiquity. I am not ready for this.

Personally I have nought to say against Eld. Thurman. We are told that his scruples respecting bearing arms have commanded respect where he is known; and I almost reverence the man whose daily life gains such respect, whether his scruples and opinions are my own or not. But when I take up his book and find in it modes of argument which are open to criticism, and well nigh open to censure, I am sure he will thank me for pointing out his errors. I shall be grateful for all the good wheat I find; but if any chaff is swept away, there is so much clear gain. The reign of peace may begin in 1875, or later, or sooner. But whenever it shall begin, if we are to tell the blessed day, let us tell it so there shall be no occasion for gainsaying. C. F. H.

P. S.—I fail to find the translation of Thucydides which Mr. Thurman quotes. But the clause which his punctuation omits is rendered by Hobbes thus: "from the time of the departure of Xerxes to the beginning of this present war; in which time," etc. And by Bloomfield thus: "which elapsed between the retreat of Xerxes and the beginning of the aforesaid war; during which period," etc.

☞ Courage does not consist in feeling no fear, but in conquering fear. He is the hero who, seeing the lions, goes straight on.

For the World's Crisis.

WILL THE TIMES AND SEASONS EVER BE DEFINITELY KNOWN?

NUMBER ONE.

In considering this subject one objection is presented to us. "But of that day and hour knoweth no man, no, not the angels of heaven; but my Father only." Matt. 24: 36. It is established by the masses that this, with similar texts, is proof positive against our ever knowing anything about the time of Christ's coming again to earth. They think it the Urim and Thummin of all argument, or an end of the controversy.

It has ever been a part or principle of the divine economy of God, to elucidate truth as the wants of the church or age demand. In accordance with this principle, the Lord gave the Church at the first Advent, just as much truth as it could bear. Hence, as the church progressed, it received more light; therefore the Revelator says, "The Revelation of Jesus Christ," etc. We find by observation, that those who quote the text (as a writer says) are composed of those who do not wish his coming; because his coming would destroy all their purposes and plans in worldly matters; and also by those whose faith is dimmed by philosophy so called,—that as they get their reward at death, his coming is of no moment. And as his coming cannot be known, consequently it is unscriptural to investigate the Prophetic Scriptures; and as a result, they do not think it wise to take heed to the "sure word of prophecy," which light shines more and more until the perfect day.

There are others, again, who have been disappointed in the time, and in consequence will now have nothing more to do with it. Many are also afraid to set apart a bounded time, for fear of its tarrying, and so affect the cause of truth.

With respect to the text, our belief is that it will harmonize with the dealings of God with his church in all ages, down to the "last syllable of recorded time." The Greek text by Tittman, reads, "But of that day and hour no one knoweth." After our Lord had given certain signs, by which we might know when his coming drew near, even at the door, he informs us that he himself would not reveal the exact day and hour, but that his Father would, as it reads, "But of that day and that hour no man maketh known, not even the angels who are in heaven, neither the Son, *but the Father.*" This is Macknight's rendering, and seems to be the most correct. An old English version reads thus: "For if none but the Father maketh known the day and hour, where shall we expect he has made it known, or revealed it, but in his word?" John Wesley, in his Notes on the passage, says, "But of that day—the day of judgment—knoweth no man, not while our Lord was on earth. Yet it might afterward be revealed to St. John."

Dr. Cumming of London, England, commenting on the passage, says, "We can gather the probabilities from the signs of the times, and from these we may conclude, and are warranted to infer, its nearness. For instance, it was not told the Jewish Christians directly, that in the year 70, the Roman army would sweep away their Capitol, but they were warned by previously predicted facts, that the desolation of their country was at hand. We are not told in exact terms, that Christ will usher in the Millennium in a few years at most, but we are told of certain signs which ought to lead us to anticipate its near approach."

Mark 13: 32, adds, "Neither the Son but the Father." I believe it is generally admitted that the word "Son" ought to be omitted, as it is not found either in Matthew or Luke; and Ambrose says it was wanting in some Greek copies in his time. This clause in Mark cannot denote that the Son of God will be absolutely ignorant of the time of the day of judgment, for in that case our Savior would not have known when he was to come, until he had arrived. Christ's words are greatly perverted from their obvious meaning, when he takes such pains to give us notice or warning of his coming, that his approach may be perceived, and yet to say, "Of that day and hour no one knows." Christ did not mean to take us by surprise. He told us to take heed, lest that day should take us by surprise, should come upon us unawares. He has told us to rejoice in the prospect of his coming. But can it be supposed that Jesus was ignorant of the time of his coming, when he knew so correctly all the particulars which he here lays down in this chapter and which have been to a jot and tittle verified by the fulfillment of the events, as all history proves? Or instance the prediction of Moses in Deut. 28: 49—57, all of which had a most literal fulfillment at the siege of Jerusalem, as Josephus and other writers give the account. Bishop Newton has noted seventeen particulars, in this prophecy of Moses, all of which were remarkably fulfilled. How Jesus, in whom the fulness of the Godhead dwelt bodily, and the treasures of knowledge and wisdom, should not know anything about this event of his coming, when Moses could be so minute about the siege of Jerusalem, and the Jewish future; and when Daniel could tell the very year of events five hundred years before they came to pass, does not appear.

The text does not say, that no man ever will know, but only no one then knew. Why? because it was not expedient for them to know "the times and seasons which the Father had put in his own power." "But ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 7, 8. The Holy Spirit was to lead them into all truth, teaching them all things. It was then in the Father's own power; but it was afterwards given to Christ, who sent his angel, and signified it to John, who made a record of it. Rev. 1: 1, 2,—"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. And he sent and signified it by his angel unto his servant, John, who bare record of the word of God, and of the testimony of Jesus Christ."

A question may arise, how long was it to be after the descent of the Holy Ghost on the day of Pentecost, before the people of God could understand the signs of the times?

New Sharon, Me. JOHN TAYLOR.

For the World's Crisis.

LINES.

O Lord, I cannot give thee youth,
But I can give my heart, Thou give me truth;
Give me thy Spirit, this is blest exchange.
Now if I really do, I shall not range
Away from thee, but to thee ever come,
Thus ever finding a *delightful home!*
Now what this is in thought, let thy grace seal
Upon my roving heart; give me to feel
Thy quickening power, help me indeed to be
Quiescent in thy hands. O set me free
From self, I then can truly live to thee.
Only thy grace from earth can fully wean
My lingering desires; can make me clean.
My righteousness is nought; thine, Lord, impart,
Rule thou in sovereignty within my heart.
Yet if with cords of heavenly love I'm bound,
Assuredly true liberty is found.
O yes, indeed! Be this my soul's delight;
Thus earth's dark way shall be continued light,
Through every passing day, each passing night.
Thus time shall prove, indeed, eternal gain,
Faith's ripened future I through Christ obtain,
When He, *the longed-for*, comes, and comes to reign.

C. GREENE.

Philadelphia, Nov., 1864.

For the World's Crisis.

THE SPIRIT OF CHRIST AND THE SPIRIT OF WAR.

Can it be that both of these spirits blend together in the hearts of the children of God? The thought is most absurd. To all who are blessed with that "meek and quiet spirit which is in the sight of God of great price," there is something abhorrent in such an idea. The whole tenor of the gospel is in wonderful harmony with the announcement made on the occasion of the first advent of the "*Prince of Peace*," as heralded by "a multitude of the heavenly host," to the astonished shepherds on the plains of Judea, "saying, *Glory to God in the highest, and on earth peace, good will toward men.*"

No language can be more explicit than that used by our Lord in his sermon on the mount, by which he clearly abolishes the law of retaliation;—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Christ and his apostles never taught otherwise. When he said at another time, "Think not that I am come to send peace on the earth, but a sword," he spoke prophetically of the effects produced, and of the offences that must needs come with their woes on the offender.

No less definite is his teaching on another occasion, when he was passing through a village of the Samaritans on his way to Jerusalem. When they of the village did not receive him, his disciples, James and John, were indignant, and asked the Lord, "Wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them and said, Ye know not what spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."—Luke 9: 54—56.

Now the spirit that they possessed, and that Christ rebuked, was the spirit of war, of retaliation, the spirit that has now gone forth, especially in our own unhappy land: it is called "patriotism," and is fanned to a flame by those who claim to be the friends, disciples, and ministers of the meek and lowly Savior. The pulpit and the sanctuary have been desecrated for the purpose of war speeches, songs, and prayers, as if the greatest object was to worship at the bloody shrine of the Moloch of war. Ministers claiming to be called of God to preach the gospel, not a few, have girded on the deadly weapons of war, left their holy calling and their flocks, and rushed into the fearful work of wholesale murder, trampling under foot with impunity the *command* of the great Teacher—"*I say unto you, that ye resist not evil.*"

Most horrible and uncalled for is this fearful rebellion now upon us, all of which would have been avoided by a practical observance of the "golden rule," so short,—"As ye would that men should do unto you, do ye even so to them." Instead of appealing to God in the belief of his immutable word, we have accepted an appeal to the sword; as if two wrongs would make one right; and true enough, "They that take the sword shall perish with the sword";—self-deceived by the bright visions of prosperity for our country when this cruel war is over.

How difficult to learn how weak is mortal man, and how directly and naturally are the tendencies of our common humanity *downwards*. Since the fall such has been the fact with human governments, always, everywhere; they have never paid for the blood and treasures they have cost, for they are conceived, brought forth, and matured in selfishness, with little regard for the divine will, or the best good of the masses. What marvel, then, that confidence in human governments is shaken, and that those who have accepted the *true light* of revelation are all for "*the King of kings*," whose servants will not be called upon to fight to sustain his universal and unending government?

Fighting, even to the taking of life, is admissible only when it is an act of mercy, as when the assassin would destroy lives that can be saved only by his death. When and where were the early christians in bloody strife with their cruel persecutors? The vehement Peter, who so officiously cut off the ear of the high priest's servant, when subdued and tamed by divine grace, got rid of all his resentment, and accordingly writes, "Have compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing."—1 Pet. 3: 8—9. Paul, the inspired, says in so many words, "*The weapons of our warfare are not carnal.*" Was Paul mistaken, or are modern church members very generally anti-christian in their spirit and in the use of carnal weapons?

Do not the word and spirit of Christ now, as always, teach all who fully submit themselves to God to "*be harmless as doves*," to be lamb-like, as was Christ their great Exampler? Let every real child of grace carefully heed the warnings of the Spirit of Christ in them, and they will soon conclude, feel, and say, I cannot fight and shed human blood. The following is a striking instance of this:

John Nelson was one of the first Wesleyan Methodist preachers, a helper of John Wesley himself. His journal has for many years been published by the Methodist Book Concern of this country. As a measure to persecute this people, Nelson was pressed into the British service. From his journal we quote: "My answer was, I shall not fight; for I cannot bow my knees before the Lord to pray for man, and get up and kill him when I have done; for I know that God both hears me speak and sees me act; and I should expect the lot of the hypocrite if my actions contradicted my prayers." Surely here is an unanswerable argument condemning fighting christians. Nelson again says, "I was ordered to parade at the Blue Boar at Castle gate, where the officers ordered Corporal W. to fetch me a gun and other warlike instruments. I asked why they girt me with these warlike habiliments, for I am a man adverse to war, and shall not fight, but under the Prince of Peace, the Captain of my salvation, and the weapons he gives me are not carnal like these. I will bear them as a cross, and use them as far as I can without defiling my conscience; but this I will not do for any man on earth."

What do fighting professors of religion do with their consciences in our day? How very different are our modern Methodists from this humble, conscientious father in their church. But it is asked, what are we to do when our rights are invaded and in jeopardy? "Defend your right," says worldly policy. But what says the word of God? "Suffer wrongfully," even to being "defrauded," as did the primitive saints. They took "joyfully the spoiling of their goods." James says to the wicked, "Ye have condemned and killed the just, and he doth not resist you." It is always safe, and safe only, to do as they did—to do right, and leave the event wholly with God.

We are forced to the conclusion that a fighting, blood-thirsty religion is not of God, but is "*from beneath, earthly, sensual, devilish*," spurious, and self-deceiving in its character. The wisdom that is from above is "first pure, then peaceful, gentle, and easy to be entreated." Such may we ever possess. Amen.

Newark, N. J. J. CHAPMAN.

THE CANON OF PTOLEMY.

Claudius Ptolemæus, a celebrated geographer, astronomer and Mathematician, was born in Pelusium in Egypt, A. D. 70. He is considered the first astronomer of antiquity. The scattered observations of the more ancient astronomers and astrologers, were collected by him and reduced to a system: which system is now known as the Canon of Ptolemy or the *Almagest*. The high estimation in which his work has been held is shown in the name given it: *Canon*:—*a rule* or *law*; and also in the manner it is spoken of by historians and chronologists. Says Prideaux: "Ptolemy's Canon is not to be receded from for the authority of any writing whatsoever." And Dr. Hales observes that it is of "the highest authority among historians." This Canon gives the names, and the length of the reigns of all the successive Chaldean, Persian, Grecian, Egyptian and Roman kings, from B. C. 747 to A. D. 137. And when it is considered that the three ancient MS. copies which have been found agree perfectly, except in the spelling of some names, it is no matter of wonder that so much dependence has been placed upon it by historians and others. And, indeed, for general purposes the Canon is invaluable, though it would appear from testimony now before the world, that it is by no means infallible.

Our readers should not suppose that this Canon has never been questioned; for its inconsistencies and contradictions of reliable historians have been pointed out. But when attention has been called to these inaccuracies, the advocates of the Canon have replied, "It *must* be correct: for its statements are sustained by the calculations of *more than twenty eclipses*, which are a mathematical demonstration of its correctness." And here they rested their case: and well they might: for if the astronomical calculations of the Canon are correct, they prove beyond a doubt the complete reliability of this record.

But of all the attacks made upon this Canon, none equal in importance that of Eld. Wm. C. Thurman, of Virginia, in his work "The Sealed Book of Daniel Opened." We will give our readers, in brief, some of the arguments presented by Eld T. on this point.

Finding it impossible to reconcile the Bible and profane history on the basis of the Canon, it occurred to Eld. T. that as Ptolemy was but a man, and that he lived in an age when astronomical science was but little understood, that he had, possibly, fallen into some error in his calculations. This he determined to test; and accordingly he made calculations, of every eclipse mentioned in history which can have any bearing in settling either profane or sacred chronology, and claims to have demonstrated that the Canon is defective. In his chapter, "Chronology Examined," he cites eleven eclipses, (seven of the moon and four of the sun) which he claims to have proved by calculation, did not, and could not have occurred as set down by Ptolemy.

It is a curious fact, in this connection, that none of the astronomical tables yet published, either by the defenders of the Canon, or others, will *make* all the eclipses of the Canon. Hence we find Dr. Hales, taking eclipses from the tables of others to meet the demands of the Canon, when *his own tables would make no eclipse at all.* And even then their testimony does not agree together, for we have eclipses set down as total, when the historian declares "the sun assumed a crescent form;" and in other cases we have eclipses given of from one and a half to three digits, which any candid person must admit, would be very unlikely to be observed, except by persons who were looking specially for them. And yet rather than admit that Ptolemy made a mistake, astronomers have assumed that the heavenly bodies are in error! Can we believe this?

But the errors of Ptolemy are not confined to astronomical data. He contradicts Herodotus, Thucydides, Xenophon, Josephus and the Bible. But Thurman claims that *all these* are reconciled by a *correct* calculation of the eclipses mentioned by each of them. All who candidly and without prejudice examine Thurman's Chronology, are struck at once with the simplicity of its style and the great clearness with which all its mathematical and historical arguments are stated. All his points are so clearly made, that he cannot be misunderstood. His positions are plainly stated, with no attempts at evasion of facts, and give every opportunity for the attacks of critics, in case of his being in error on any vital point.—*Voice of the West.*

For the World's Crisis.

ABSURDITIES, CONTRADICTIONS, AND UNSCRIPTURALNESS OF REWARDS AT DEATH.

Dr. Edward Young is as good an exponent of the popular faith and theology of the day, as perhaps any writer from whom we may quote; and as he dwells in his chosen theme, "Night Thoughts," upon the night of death particularly, we may make a few selections from his poem to illustrate the above facts.

DEATH AN ENEMY.

"Who can take death's portrait true?
The tyrant never sat."

Death is here represented as an enemy, a "tyrant," so hideous in form that he refuses to have his likeness taken.

"Whose restless iron tongue
Calls for his millions at a meal."

"The ravenous foe, that gorged all human flesh."

Death is here personified as a voracious wild beast, or monster, which, though already gorged to the full with human flesh and blood, is still greedy and unsatisfied, and eagerly devours millions more at a meal!

"Haste, haste, he lies in wait, he's at the door;
Insidious death! should his strong hand arrest,
No composition sets the prisoner free."

Death is personified as a lurking, secret and malicious enemy, ever lying in wait to seize us with an iron grasp to make us his prisoner, and drag us to his dark, damp, and loathsome prison, where none can deliver.

DEATH A SAVIOR.

"Death! the deliverer, who rescues man."

Death is here represented as "the deliverer of man," rescuing him from his deadliest enemy! But what greater enemy has man than death? He's "the king of terrors," and "the terror of kings." He's the "last enemy." And yet this greatest foe of man, the tyrant of tyrants, is man's deliverer! He unlocks the prison doors of death himself, and lets his own prisoner free! Could any thing be more absurd or contradictory? Is any thing more unscriptural? Is death "the deliverer who rescues man"? If so, the Son of man is come in vain. Then alleluiah unto death! He has become our salvation.

"Death the rewarder, who the rescued crowns!"

Death is also "the rewarder." When death lies in wait, "insidious death"! he in mercy does so that he may reward us according to our deeds! What gifts has he to bestow on the good, faithful, and virtuous? If death be "the rewarder," then Jesus Christ has set up false claims;—"Behold, I come quickly; and my reward is with me, to give to every man as his work shall be." Or is this death?—

"Our day of dissolution—name it right,
'Tis our great pay day; 'tis our harvest rich
And ripe."

Then death in benevolence devours "millions at a meal," that the millions made his prey may reap their "harvest rich and ripe." He dissolves, and brings us to corruption and to dust, that we may receive our final reward; for

"Our day of dissolution—
'Tis our great pay day."

O death! "Rich death." Rich in love and rewards; forgive our injustice! We verily thought *thee* our greatest enemy;—

"The ravenous foe, that gorged all human flesh."

But now we hail *thee* as our deliverer and rewarder! And if this be so, He must be our enemy, as well as thine, whom the Scriptures say shall destroy thee. 1 Cor. 15th chapter. Haste thine advent, O death!

"Blush at terror for a death
Which gives thee to repose in festive bowers,
Where nectars sparkle, angels minister,
And more than angels share, and raise, and crown,
And eternize the birth, bloom, bursts of bliss,
What need I more?"

Nothing! The Son of man has died and rose again in vain: for he can give thee nothing more! Death is the greatest boon conferred on sinful man!

"Death, that absolves my birth, a curse without it!"

Shame! on such a theology in a land of Bibles. More than shame! What shall I call it? I forbear. Is it strange that Spiritualism grows so luxuriantly in the hot-bed of such opinions? Men of God! clear your garments. Lift up your voice as a trumpet against the error.

"Death is victory!"

If death be victory, what is defeat? Tell us, ye who boast. The rebels of the south claim victory when defeated by the Union forces! So does Satan deceive the world.

"O death! the palm is thine,
Then welcome, death!"

Truly, if death be our deliverer, rewarder, and gives us the victory over all our foes, then he, and not Christ the Son of God, deserves the palm. Let us crown him Lord of all, and begin to sing as we descry his chariot wheels, Thanks be to the devil which giveth us the victory through our deliverer death! But if this be false, let us give the glory and "palm" to whom it is due; saying, "Thanks be unto God, who giveth us the victory through our LORD Jesus Christ." And let all say Amen!

"Death is the crown of life."

So when these sightless eyeballs shall be set in their sockets—when our countenance shall be changed into a ghastly, cadaverous palor—when the fountain and stream of life shall cease to flow—when our frames shall be chilled and stiffened by the cold hand of death, and we are laid in the coffin and the grave, we then wear "the crown of life." Does reason teach us this? No. Does common sense? Never. Do the Scriptures? If they did, they could not be the revelation of infinite wisdom. Who does? The Devil, who said, "Ye shall not surely die. . . . ye shall be as gods." Let others "make a covenant with death, and an agreement with hell (grave)" if they choose, to insure "the crown of life." I will glory in Him who is the Resurrection and the Life, and who has declared their "covenant shall not stand."

"Death wounds to cure; we fall, we rise, we reign!
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.
Death gives us more than was in Eden lost."

A wounded rebel when he *falls* by shot or shell, receiving the just desert of his sin, only *rises to reign!* And how? And where? Those who anticipate death will give them "wings to mount *above the spheres*," or

——"fasten in the skies,
Where *blooming Eden* withers in our sight,"

are looking for a heaven of rapture, promised only by "lying spirits," who have no regard for truth, and who often contradict themselves!

"And anguish after rapture, how severe!"

to be experienced by those who trust in death as their Redeemer, when they "awake to shame and everlasting contempt." If

"Death gives us more than was in Eden lost,"

then why have Eden restored as "spoken by the mouth of all the holy prophets since the world began"? What need of a restitution? Of a new earth? Of the coming of the Lord? O lovely death! thine appearing brings us all things. Help us to love thine appearing, "tyrant" and "enemy" as thou art.

"This King of terrors is the Prince of peace."

With this quotation we will stop! in awe! in dread! If a false theology has not a mouth speaking words against the Most High, and blasphemy, it is quite too near to it. "Blasphemy is an injury offered to God, by denying that which is due, and belonging to him." —*Lightfoot.* If death be "the Prince of peace," then Jesus Christ is an impostor, and the Scriptures are untrue!

O. R. FASSETT.

LOCKE'S PARAPHRASE OF 1 COR. 15: 1-48.

In what I am now going to say to you, brethren, I make known to you no other gospel than what I formerly preached to you, and you received, and have hitherto professed, and by which alone you are to to be saved. This you will find to be so, if you retain in your memories what it was that I preached to you, which you certainly do, unless you have taken up the christian name and profession to no purpose. For I delivered to you, and particularly insisted on this, which I had received, viz., that Christ died for our sins, according to the Scriptures: and that he was buried, and that he was raised again, the third day, according to the Scriptures: and that he was seen by Peter; afterwards by the twelve apostles: and after that, by about five hundred christians at once; of whom the greatest part remain alive to this day, but some of them are deceased: afterwards he was seen by James; and after that, by all the apostles: last of all, he was seen by me also, as by one born before my time. For I am the least of the apostles, not worthy the name of an apostle; because I persecuted the church of God. But, by the free bounty of God, I am what it hath pleased him to make me: and this favor, which he hath bestowed on me, hath not been altogether fruitless; for I have labored in preaching of the gospel more than all the other apostles: which yet I do not ascribe to any thing of myself, but to the favor of God, which accompanied me. But whether I, or the other apostles, preached, this was that which we preached, and this was the faith ye were baptized into, viz. that Christ died, and rose again the third day. If, therefore, this be so, if this be that, which has been preached to you, viz. that Christ has been raised from the dead; how comes it that some amongst you say, as they do, that there is no resurrection of the dead? And if there be no resurrection of the dead, then even Christ himself is not risen: and if Christ be not risen, our preaching is idle talk, and your believing it is to no purpose. And we, who pretend to be witnesses for God and his truth, shall be found liars, bearing witness against God and his truth, affirming, that he raised Christ, whom in truth he did not raise, if it be so, that the dead are not raised. For if the dead shall not be raised, neither is Christ raised. And if Christ be not risen, your faith is to no purpose; your sins are not forgiven, but you are still liable to the punishment due to them. And they also, who died in the belief of the gospel, are perished and lost. If the advantages we expect from Christ are confined to this life, and we have no hope of any benefit from him, in another life hereafter, we christians are the most miserable of men.

But, in truth, Christ is actually risen from the dead, and become the first fruits of those who were dead. For since by man came death, by man came also the resurrection of the dead, or restoration to life. For as the death that all men suffer is owing to Adam, so the life, that all shall be restored again, is procured them by Christ. But they shall return to life again not all at once, but in their proper order: Christ, the first-fruits, is already risen; next after him shall rise those, who are his people, his church, and this shall be at his second coming. After that shall be the day of judgment, which shall bring to a conclusion and finish the whole dispensation to the race and posterity of Adam, in this world:

when Christ shall have delivered up the kingdom to God, the Father; which he shall not do, till he hath destroyed all empire, power, and authority, that shall be in the world besides. For he must reign, till he has totally subdued and brought all his enemies into subjection to his kingdom. The last enemy that shall be destroyed is death. For God hath subjected all things to Christ: but when it is said, "All things are subjected," it is plain that he is to be excepted, who did subject all things to him. But when all things shall be actually reduced under subjection to him, then, even the son himself, *i. e.*, Christ and his whole kingdom, he and all his subjects and members, shall be subjected to him, that gave him this kingdom, and universal dominion, that God may immediately govern and influence all. Else, what shall they do, who are baptized for the dead? And why do we venture our lives continually? As to myself, I am exposed, vilified, treated so, that I die daily. And for this I call to witness your glorying against me, in which I really glory, as coming on me for our Lord Jesus Christ's sake. And particularly, to what purpose did I suffer myself to be exposed to wild beasts at Ephesus, if the dead rise not? If there be no resurrection, it is wiser a great deal to preserve ourselves, as long as we can, in a free enjoyment of all the pleasures of this life; for when death comes, as it shortly will, there is an end of us forever.

Take heed that you be not misled by such discourses: for evil communication is apt to corrupt even good minds. Awake from such dreams, as it is fit you should, and give not yourselves up sinfully to the enjoyments of this life. For there are some atheistical people among you: this I say to make you ashamed. But possibly it will be asked, "How come it to pass that dead men are raised, and with what kind of bodies do they come? Shall they have, at the resurrection, such bodies as they have now?" Thou fool! does not daily experience teach thee, that the seed which thou sowest corrupts and dies, before it springs up and lives again? that which thou sowest is the bare grain of wheat, or barley, or the like; but the body, which it has, when it rises up, is different from the seed that is sown. For it is not the seed that rises up again, but a quite different body, such as God has thought fit to give it, viz. a plant, of a particular shape and size, which God has appointed to each sort of seed. And so, likewise, this in animals; there are different kinds of flesh: for the flesh of men is of one kind; the flesh of cattle is of another kind; that of fish is different from them both; and the flesh of birds is of a peculiar sort, different from them all. To look yet farther into the difference of bodies, there be both heavenly and earthly bodies; but the beauty and excellency of the heavenly bodies is of one kind, and that of earthly bodies of another. The sun, moon and stars have each of them their particular beauty and brightness, and one star differs from another in glory. And so shall the resurrection of the dead be: that which is sown in this world, and comes to die, is a poor, weak, contemptible, corruptible thing: when it is raised again, it shall be powerful, glorious, and incorruptible. The body, we have here, surpasses not the animal nature. At the resurrection it shall be spiritual. There are both animal and spiritual bodies. And so it is written, "The first man Adam was made a living soul," *i. e.* made of an animal constitution, endowed with an animal life; the second Adam was made of a spiritual constitution, with a power to give life to others. Howbeit, the spiritual was not first, but the animal; and afterwards the spiritual. The first man was of the earth, made up of dust, or earthy particles: the second man is the Lord from heaven.

NOTE.—"The resurrection of the dead," here spoken of, is not the resurrection of all mankind, in common, but only the resurrection of the just. This will be evident to any one who observes, that St. Paul, having, ver. 22, declared that all men shall be made alive again, tells the Corinthians, ver. 23, that it shall not be all at once, but at several distances of time. First of all, Christ rose; afterwards, next in order to him, the saints should all be raised; which resurrection of the just is that which he treats, and gives an account of, to the end of this discourse and chapter; and so never comes to the resurrection of the wicked, which was to be the third and last in order: so that from the 23d verse to the end of the chapter, all that he says of the resurrection is a description only of the resurrection of the just, though he calls it here by the general name of the resurrection of the dead. That this is so, there is so much evidence, that there is scarce a verse, from the 41st to the end, that does not evince it.

OBSCURE PROVERB EXPLAINED.

"As he that bindeth a stone in a sling, so is he that giveth honor to a fool."—PROV. 26: 8.

It is not easy to discern any appropriateness in this comparison. It is true that to bind a stone in a sling would be to disregard the proper use of the sling, and to make the stone useless for the purpose for which it is placed in a sling. And one might say, that to give honor to a fool is equally to pervert the proper use of honor as the meed of merit. But there seems little force or even pertinence in the comparison. In the one case things are brought together that belong together, and are adapted to each other, but the object of their juxtaposition is defeated by a strange and unaccountable procedure. In the other case, things essentially incongruous are associated together.

A sling and a stone are well-matched, only the stone should not be bound or fastened there; but a fool and honor are altogether ill-mated; they have no business together. This last is do doubt the idea which Solomon wished to represent by a forcible comparison, and the marginal reading expresses his idea much more pertinently than the text: "As he that putteth a precious stone in a heap of stones, so is he that giveth honor to a fool." This seems a great change in the form of expression, but it agrees better with the original. The word translated in the one case "a sling," and in the other "a heap of stones," is derived from a verb which means primarily to throw, and then to heap up by throwing, and is particularly applied (though not exclusively) to throwing or heaping up stones. Hence it might mean the instrument with which stones are hurled—a sling; or the result of throwing stones together—a heap. The latter meaning is in the text much more pertinent. But the other was adopted by our English translators from the septuagint.

Gesenius, in his Hebrew Lexicon, gives a different sense also to the first part of the verse: "As a purse of gems in a heap of stones," etc. This seems to give still more force to the comparison, though the marginal reading in our Bible agrees better with translations in other languages than we have examined. To give honor to a fool is a great waste, and as incongruous a conjunction as it would be to put a precious stone or a purse of gems among a heap of common stones. The pearl is too precious for so vile a setting. —*Watchman and Reflector.*

KINGDOM OF ITALY.—The kingdom of Italy, according to the last census, counts 21,777,334 inhabitants, and occupies the fifth place in Europe in point of population. If Venice and Rome were re-annexed to it, it would present an aggregate of 27,000,000, and be, after France, the most populous country in Europe in which a single language is exclusively spoken.

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PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

"THE TEN ECLIPSES."

We are glad that Bro. Hudson has taken the trouble to look over Dr. Zech's list of eclipses, and compare them with Bro. Thurman. This is the first evidence that we have yet seen that bears at all upon the correctness of Bro. T.'s *tables*. Until they are proved wrong, it follows that Ptolemy's canon abounds in errors; and if it can be shown Ptolemy is correct, which appears *very doubtful*, to say the least, then it follows that the time in Daniel is yet "closed up and sealed"; because Ptolemy's canon makes the date of Cyrus' "commandment to restore and build Jerusalem, unto the Messiah the Prince," 536 years B. C., which is 48 years too much; while Bro. Thurman makes the commandment 488 B. C., which is just in harmony with the prophecy; hence, whenever we have the right chronology, we must have one that gives just 488 years from the commandment of *Cyrus* to our A. D., which began in the fifth year after the birth of Christ, as is clearly proved by standard chronologies. Or, in other words, the sixty-nine weeks, or 483 years, from the commandment of Cyrus must reach to B. C. 5, where "Messiah the Prince" was born. By correcting Ptolemy's canon, Bro. Thurman makes just this length of time between the commandment of Cyrus and the coming of the Messiah. We do not see how any chronology can be correct that makes a longer or shorter period between these two events. The scripture is very explicit: "*Know*, therefore, and *understand*, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks."—Dan. 9: 25. As the commandment of Cyrus is the *only* one that corresponds with the prophecy, we would say again, that the point seems to be for ever settled, that any chronology which gives more or less than sixty-nine weeks, or 483 years, from the decree of Cyrus to the birth of the Messiah, must be incorrect.

We now turn again to Dr. Zech's tables. As Bro. Hudson shows that of ten eclipses, calculated by Dr. Z. and Bro. T., they agree in all but the first; respecting which they differ some twenty years as to the *date* of the eclipse, it follows that their tables run in harmony; hence Dr. Zech's would detect the same errors in Ptolemy's canon, as shown by Bro. T.'s tables; unless it can be shown that Dr. Z.'s tables make no eclipse at Celænæ Dec. 16th, B. C. 457, as claimed by Bro. Thurman. An eclipse may have happened at Sardis Feb. 16th, B. C. 477, in harmony with Dr. Z.'s tables, and not conflict at all with Bro. Thurman's tables. We hope Bro. T. will ascertain, by calculation, whether there was an eclipse, according to his tables, on Feb. 16th, B. C. 477, as shown by the tables of Dr. Zech. Let us have all the light possible on this point; for it seems that neither Dr. Z. nor Bro. T. are in strict harmony with the historians concerning this particular eclipse; for while Bro. T. appears to differ with Herodotus as to the *time in the year* when the eclipse occurred, Dr. Z. differs as to the number of *digits eclipsed*, and the *year* in which it occurred. It is very clear that the eclipse was total, if we believe what Herodotus says, as follows:—"At the moment of their departure, the sun, which before gave its full light in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded." According to Dr. Zech's calculation, the eclipse that he has selected in B. C. 477, as the one referred to by the historian, was *not total*; hence it would appear that he has not taken the right one corresponding with the history.

Again, it appears from Herodotus, B. viii. S. 26, that the total eclipse, which took place at the time of the departure of Xerxes' army from Sardis, was in the *fourth* year of the Olympiad, which is not the case with the eclipse in B. C. 477, adopted by Dr. Zech. Therefore, while Dr. Z. is in harmony with the historian as to the *place* and *season* of the eclipse in B. C. 477, it does not harmonize with the *extent* nor *year* of the eclipse.

Dr. Hales takes an eclipse April 19th, B. C. 481, as the one indicated by Herodotus; but this was not in the fourth year of the Olympiad, and he makes the sun eclipsed at that time only *seven* digits; consequently this could not have been the one that caused "the darkest night." With these facts before us, we think we shall have to wait for more light on the subject, before all will be satisfied.

QUESTIONS.

We find the following questions in the *Sabbath Review*. They are proposed to "candid Adventists of the 1844 movement:"

1. Do the 2300 days extend into the future? Or have they expired already so that we are now in the period of the cleansing of the sanctuary?

2. If the seventy weeks are a part of the 2300 days, is it not certain that the 2300 days *have expired?*

3. If the seventy weeks are not a part of the 2300 days, is it not manifest that there is no starting point for those days?

4. If there is no starting point for the 2300 days, of what account to us is it that that period is given in the Bible?

4. Has the argument in proof of Dan. 9 being an explanation of Dan. 8, ever been answered at all?

6. Has not the lapse of time since 1844 shown that the Adventists of that time were in error in one of two things, viz: that the earth is the sanctuary, or that the seventy weeks are a part of the 2300 days?

7. Is there not a strong argument for the connection of the seventy weeks with the 2300 days? Is there any argument at all proving the earth to be the sanctuary? Which of the two positions then should be given up? Have you not given up the one that is sustained by invincible proof, for the sake of retaining that one which is entirely destitute of any proof in its support?

9. Is it not plain that the cleansing of the sanctuary takes place somewhere about this time? May it not be an event that is of some importance to ourselves? Is it not time that some one had clear light on the subject? Have you such light at this time?

1. We are fully satisfied that the 2300 days are not yet ended, because "the sanctuary and host" are still "trodden under foot" by the Gentiles. As "the sanctuary" cannot "be cleansed" till after the treading down is ended, it follows that the cleansing of the sanctuary has not yet commenced. It appears absurd to suppose that there is a sanctuary in heaven that is "trodden under foot" by "the Gentiles," or any other people.

2. We believe that the seventy weeks are a part of the 2300 days, and that the 2300 days *have not expired*.

3. As the seventy weeks are a part of the 2300 days, and cut off from them, we believe they commence at the same time.

4. As there is a starting point for the 2300 days, they become of great importance in determining the length of the vision.

5. We believe Dan. 9 is an explanation of Dan. 8, and that the argument for this is very clear and has not been answered.

6. We believe those who held that the sanctuary is a portion of the earth, and also that the seventy weeks are a part of the 2300 days, were *correct*.

7. There is "a strong argument for the connection of the seventy weeks with the 2300 days." There is clear evidence that the land promised to Abraham, Isaac and Jacob, is called "the sanctuary;" (see Ex. 15: 17, Ps. 78: 54,) hence we do not have to give up either position.

We think the time is at hand for the appearing of Christ, and the cleansing of the sanctuary; but do not see any evidence in the Bible that the work will begin till after the saints are caught up to meet our coming Lord.

We think clear light has come upon the subject, and that it is of *great importance*.

THE RIGHT SPIRIT.

We think all must be pleased with the spirit in the following from one of our contributors. If all felt so, an editor's burdens would be greatly relieved; for one of his most grievous duties is to reject an article sent by a very sensitive person, who is sure to create a storm if his communication is not inserted. Only a sense of duty which he owes to the Lord and to his church can enable him to be true in such a position; and even then, we may expect the best will make mistakes they would be glad to correct when it is too late. "To err is human, to forgive is divine." We rejoice to know that there are many who take pleasure in making our burdens as light as they can, by often sending us heart-cheering words to brighten the pathway of duty.

"BRO. GRANT:—Enclosed find two articles for the Crisis, subject to your approval. I wish no articles to go into the Crisis that would not benefit the cause of truth. I have no *self* in the matter at all."

INFIDELITY.

It is very evident that infidelity is rapidly gaining ground in all directions. Many who once loved the Bible, and had no doubts of its glorious truths, are now laying it one side for new revelations from the spirits of demons; while others show by their speech and practice, that it has but little power to control their lives, and is but of small value, because they do not believe in its literal fulfillment. It is to be feared that the great mass of professors of religion are in the last named condition. The Bible is almost a dead letter to them. Its promises and threatenings are received with a dull indifference, as unworthy of their notice. A lukewarm feeling seems to pervade almost all minds at the present time. Judging from what we see and hear, we should be led to think that christianity was considered only adapted to the aged, sick, and dying, and unworthy of the consideration of the healthy, wealthy and intelligent. The following from the *Congregationalist* is to the point, and gives a hint at the real state of things in community:

"An infidel, brother? Your room-mate an infidel?"

"Yes, there are many in the university. Why are you so terrified? Do you think my life is in danger?"

"I fear your principles are."

"O! as to that, they do try to bring me over to their views; but I am little moved by all they can say. My danger lies in another direction—from skeptical believers, rather than from unbelieving skeptics."

"What do you mean?"

"Why this. So far as I have observed, there is only here and there one among professing christians, who really take the Bible for the word of God, practically believing all its declarations, not because they accord with his own worldly maxims and the dictates of common sense, but because "the mouth of the Lord hath spoken it," and all who do thus believe are called *fanatics* by their less credulous brethren.

Now here are father and mother, long standing professors of religion. Do they believe the whole Bible? Christ says: "A man's life consisteth not in the abundance of the things which he possesseth." If father believes that, why does he deny himself all leisure for intellectual and spiritual culture, 'that he may buy and sell and get gain?' If mother believes it, why her pride in her accumulated household stores, her goodly wardrobe, fashionable furniture, and what she calls "style of living?"

Notice these commands. "Love your enemies." "Forgive if ye have aught against any." "Pray for them which despitefully use you." You know of father's chronic bitterness toward Mr. A. for some real or fancied injury. Mr. A. has more than once tried to effect a reconciliation, but father *cannot forgive.* Does mother, think you, ever pray for that tattling Miss S., whose slanderous reports have so annoyed her? One would not think so, judging from her talk.

Then here is the promise. 'Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.' If I should set faith in *that*, and devote myself to a life of charitable endeavor, taking God for my paymaster, father would think me insane. And as with the promises, so with the threatenings. Those having their fulfillment in this life, and in accordance with observation and experience, are credited, such as this for example: 'He that will not plow shall beg in harvest;' but for those awful passages which threaten eternal loss to the finally impenitent, can it be that father believes *them?* You remember when I first started for the University, months ago, father took me to the station. While waiting for the train he talked to me freely, expressing his solicitude for my future welfare, his hope that I might acquit myself with honor, take a prominent rank in my class, and finally attain to professional eminence. Did he really believe that it would not profit me to gain the whole world and lose my own soul? Did he believe that by a collision of trains, a heedless crossing of the track, or a careless step upon the platform, I might that very day be sent to the bar of doom and an eternity of woe?

And do you think father is not a christian?

I did not say that. I do not presume to judge. I am only saying that my faith in the Bible is less endangered by the arguments of avowed skeptics, than by the practical infidelity of professed believers."

THE VATICAN.

The Vatican, or Pope's palace at Rome, is said to be the most splendid palace in the world. It is said to be more than one thousand feet long, nearly eight hundred feet wide, and has eight grand staircases, two hundred smaller ones, twenty courts, 4,422, apartments, a library of 387,000 printed volumes, and 23,000 manuscripts. But all these riches must "come to nought," as declared by the angel in revelation 18: 17. The day of Babylon's destruction is at hand, and, consequently, the deliverance of the saints from the power of the grave must soon take place. The period in which we are now living is one of thrilling interest to the children of the Lord; but the wicked are very careless relative to their awful situation. They seem to be totally blind to their dangerous position, and are dreaming of good days to come.

All the prophetic streams are about to meet in one grand focal point, hence the end of the present dispensation must soon come.

AFFAIFRS IN ITALY.

There is very clear evidence that the Papal power on "the seven hills" is near its perpetual end. The Pope begins to feel that his position is a critical one. There is no prospect that he can regain political power again. His "dominion" is fast consuming away. The power of the Papacy at Rome is like a person in the last stages of consumption. Death is inevitable.

The following is from *The Catholic* of Nov. 12, 1864. The last clause gives the reader some idea of the feelings of the Pope:—

"The Pope lately received in a special audience all the French ecclesiastics now in Rome, in number about two hundred. They were presented to His Holiness by Monsignor the Bishop of Autun, who remained near the Pope during the reception. The Clergy were admitted in groups as nearly as possible by Dioceses or by Provinces. Each was desirous to kiss the feet of His Holiness, to the gratification of which wish he graciously gave every facility. The ceremony took much time, but it was visible to all that the good nature of the Pope, so far from being wearied, was increased, and that the emotion of his mind found expression in his countenance, which seemed to be kindled up by sentiments of joy and happiness. At length, not being able to restrain himself any longer, His Holiness rose and addressed the assembled Clergy in a discourse of which the following is the substance:—

His Holiness expressed the profound happiness which he experienced at seeing himself surrounded by so large a number of the French Clergy, 'for,' said he, with a sweet smile, 'I have a great love for the French.' He advised them all to have an ardent zeal for the salvation of souls and for their own sanctification, adding, that the age in which we live is an age of struggle and of combat, and that Catholics ought to show themselves to be the intrepid defenders of the rights of religion and justice.

'The Church,' continued His Holiness, 'has always had struggles, but those which she has now to confront are perhaps greater than those which have preceded them.'"

All things seem to be converging to a grand focal point, not far from the present time. Our conviction is that we shall see our Savior within four years. Reader, are you ready for the event? If not, will you not prepare at once, for none but the righteous will be accepted. Do not delay preparation for another day.

SCRIPTURE READINGS.

Dan. 12: 4–12. "But thou, Daniel, close the words, and seal the book, until the time of the end; when many shall have searched diligently, and knowledge shall be increased. Now I Daniel was seeing, when behold there were two others standing, one on this side at the bank of the river, and the other on that side at the bank of the river; which said to the man clothed in linen who was over the waters of the river, 'At how great a distance will be the end of these marvellous things?' And I heard the man clothed in linen" say "that it would be for a time, times, and a half; and after the accomplishment of the dispersions of the holy people, all these things shall be fulfilled. . . . Many shall be purified and made white and proved; yet the wicked will do wickedly; but though none of the wicked will attend, those of understanding shall attend. . . . Blessed is he that with patient expectation reacheth the days a thousand and three hundred thirty and five. But go thou, and to the end be at rest; for thou shalt stand up for thy lot at the end of the days."—*Thomas Wintle's translation.*

Wintle's is an able and critical work on the book of Daniel. He remarks on the foregoing Scripture: "The full discovery [of the meaning] was not made to the prophet, but reserved for future ages, till time should bring it to light." On verse 10th he remarks: "I would refer the whole to the righteous, who shall be cleansed by various tribulations and trials; but the like discipline shall have no effect on the wicked; see Rev. 22: 11; their wickedness will blind their hearts, so that they shall not attend to these predictions, which the prudent, or those of a wise and good heart, shall understand, shall be fully instructed in themselves, and so as to be able to teach them to others."

On the 13th verse, he remarks that Daniel "should rest in peace to the time of the end, when he should again be raised up, and restored to life, and receive his final allotment from his righteous Judge."

VENTILATION.

ELD. GRANT:—A number of articles have been published in the Crisis referring to ventilation; can you inform your readers as to the most simple method of ventilating a room, without any extra apparatus? that is, if the external air is to be admitted, shall the opening be, at the top or bottom of the room, or both?

Permit me to advert to another subject. On the resurrection of the unjust, it is argued, that Paul's language in Acts 24: 15 is intended to declare the *hope* of his opposers, inasmuch as the hope of the resurrection of the unjust, to receive the threatened punishment of sin, with all the agony and shame of that resurrection, ending in utter destruction from the presence of the Lord and the glory of his power, is inconsistent with christian love, and therefore cannot be the hope of the believer.

Now, is this so? Is it actually inconsistent with the purest and warmest christian love, when hearing or knowing of some deep sin, to feel and express the *hope* that the offender may receive the due reward of his iniquity, whatever that may be? Nay, may not the christian strongly hope, if the penalty of a life of rebellion against God and his cause, be a resurrection to temporary life, that the transgressor may be made fully sensible of the justice of his sentence, and then perish forever?

I will not however attempt to argue the point, that is not my object; but simply to say, that so far as I can comprehend the subject, the argument based upon the hope in this passage is not conclusive. Neither do I now state my own personal belief concerning the penalty, which can be of no special interest to others. I only say, that taking what would appear to be the simile meaning of John 5: 28, 29, and Acts 24: 15, I have not thus far been able fully to accept the doctrine of the non-resurrection of the unjust.

Yours truly, A. WOOD.

Wiscasset, Me.

In answer to the inquiry relative to ventilation, we would say that all rooms should be ventilated both at the *top* and *bottom*; and rooms of the most approved ventilation are thus arranged. Pure hot air will rise to the top of the room, because lighter than cold air; hence, when there is too much of it in a room, it should be allowed to escape through a hole into the chimney, or a box prepared for the purpose, leading out into the open air like a chimney. A similar arrangement should be at the *bottom* of the room to let bad air escape. Air that we have breathed over once becomes unfit to breathe again; and being heavier than pure air, it falls to the floor, and before it can escape by the ventilator at the top of the room, of course it must rise like water, by continual additions till it escapes at the upper ventilator. For this reason, a room may be well provided with ventilators to let off pure hot air, while at the same time the air in the room may be very bad. But if we have a ventilator into the chimney, or air box at the bottom of the room, then the heavy, impure air, will escape before rising high enough to reach our nostrils. This is the reason why fire-places are so much more healthy than tight stoves. There is continually a great draft into the fire place, or open grate, which takes off the heavy air that we have used, so that it does not accumulate and fill the room. Thousands are ruining their health for want of fresh air. They get air-tight stoves, make their rooms as tight as they can by means of double windows, and very tight doors, shut their dampers, to save fuel, and then wonder why they feel so stupid, and have so much headache. It is next to impossible to enjoy even a tolerable degree of health in such a situation. This is one great reason why so many more have poor health now than in the days of our fathers. Pure air is absolutely essential to secure perfect health.

A very excellent, and improved method for the lower ventilation of a room may be arranged as follows: put a ventilator in the floor at the coldest part of the room, or at a distance from the fire, and then connect that opening in the floor with the chimney, or the air box, by means of a tin, or sheet iron pipe, running under the floor. This arrangement can be easily made when a house is first built.

If persons are obliged to live in rooms that are not provided with the proper means of ventilation, they should open their doors and windows several times a day, for a few minutes, and thus change the bad air for a fresh supply of the pure. They need have no fear of taking cold. The danger would be by the opposite course of keeping shut up in a hot room, filled with impure air. Those living in the latter situation are very liable to have colds and sore throats, accompanied with a dull headache, loss of appetite, and an "all-gone" feeling.

But few know the importance of *pure air*, and the necessity of breathing it continually, if they would enjoy perfect health.

THE SUEZ CANAL.

Napoleon III. is constructing a canal across the isthmus of Suez, large enough for ships to pass. This is a most important enterprise, and will give Napoleon the key to the eastern waters, and a great advantage in commercial matters, over England and other nations. The English came to the conclusion that it was not practicable to build a canal across the isthmus, and abandoned the undertaking, when it was taken up by Bonaparte. An English writer, when speaking of this work, a few weeks since, says:—

"It promises to be ready by 1866; and when it it is opened for large vessels, what an uproar it will create in western Europe. It will command the route to India. It will equally command or shorten the route to the gold fields of Australia. Hostile ships can pass without restriction, and without giving any explanation of their objects. In the mean time, France is occupied incessantly in the building of iron ships. Every month we hear of the launching of some new iron-clad. Italy has a powerful iron squadron which will, of course, be at the full disposal of France. . . . The opening of the Suez canal . . . promises to create an entirely new epoch in the affairs of the world. It will throw the three continents into one; and will make him who is arbiter of Europe, arbiter of the whole prophetic earth, and of the remotest frontiers of the Roman empire. France has acquired, long ago, a firm footing on the African continent, on the coast of the Red Sea. When she has become mistress of the Suez canal, having also a depot on the African coast of the Red Sea, she will completely command the highway of the earth; and to make assurance still surer, she is now actively negotiating in Madagascar, which lies in the way to the east. She possesses another steppingstone in the isle of Bourbon,—another depot for naval stores. In short, the completion of the SUEZ canal will finish the . . . "circumvallation of the globe, . . . and will place the British empire in the position of a city invested by a hostile army."

☞ Do not fail to read the article from Bro. H. P. Van Kirk, in the health column. The subject is a very important one; more so than most believe.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$523.04
Mrs. A. Nye	5.00
Martha S. House	.50
Mrs. A. Belden	.25
Emily L. Marsh	1.00

TRACT DISTRIBUTION.

A brother writes from Portland, Me., as follows:—"I have, the past year, been trying to do a little with tracts and books, and have met with good success, and feel paid for my time and labor. And now I feel like doing *more*, in carrying truth to the people, and bringing people to the truth. I have therefore made up my mind, as I am now out of work, to labor a little for the Lord in this direction, as I promised him I would do if he would open the way. I have no money to pay for them, but I will give my time, if you will send them, and will do the best I can in the work of distributing them in the country where they will do the most good. If I can sell any, the money will be refunded to the Society, and if you will send me a few copies of the Crisis, I will get all the subscribers I can, and also for the Young Pilgrim."

Have sent you $5.00 worth. May every one of them bring forth fruit abundantly, to the glory of God.

A sister writes from Bath, Me.:—"I notice your remarks on distributing tracts. It is truly a time of darkness, and I feel it my duty to do all I can in bringing souls to Christ. I have no money, but if you will send me some tracts I will do all I can to circulate them."

We have mailed you $2.00 worth. The Lord bless you in winning souls to Christ.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$482.30
Wm. Manning	2.50
Emily Hadley	.50
Martha S. House	1.00
D. D. Chaffee (for J. S., crippled and poor)	2.50
J. D. Fletcher	1.00
A friend of Jesus, for the "poor widow" of Hampden Co.	2.50
N. T. Pease (received before, but credited, by mistake, to "Lucius" 8.00.)	
A Pilgrim	.25
Maria Ogsberry	2.50
Mrs. Mary Needham	.50
Geo. Storer	3.00
J. W. Sharich (for the Bro. unfortunate)	2.00
The Misses Armstrong	2.00
M. L. S.	.50
S. Scammon	.50

VOICES FROM THE POOR.

FROM A SISTER IN PENNSYLVANIA.

I much regret that I cannot send you what is your due for the paper; it is impossible for me to do so at present. My health is very poor, but I will, as soon as I am able, *try* to earn some money to pay you what I owe. Before receiving your paper, I had for a long time wanted it, but I had no money, and so did not send for it. But, to my great joy, some one sent it to me; who it was I cannot tell. I love to read its cheering columns, and think it is the best paper I ever read. It has been a great comfort to me in my affliction, and it seems as though I could not live without it.

C.

FROM A SISTER, FRIENDLESS AND ALONE.

I thank you for my paper, and would willingly pay for it if I could; but I am a poor girl, having no father or mother, no brothers or sisters, to help me. I live with those who are opposed to the doctrines of the Crisis, and the doctrines which I love. It is cheering to me to hear from the brethren and sisters through its columns; it is the only preaching I have which tells me of the coming of my blessed Savior, and I should be glad if its visits can be continued. ELIZA.

—— *County, Conn.*

A SISTER AFFLICTED WITH CANCER.

I write in behalf of Sister G——, one of the worthy poor, to whom your kind bestowal of the Crisis has been a great comfort in her severe affliction. She has a cancer in her eye, and is entirely dependent on the charity of friends. She solicits me to write you, presenting her case. Thanking you for the past, she would be very glad to still receive the Crisis. Her earthly comforts are very few, but I believe she is one of the heirs to a rich inheritance. T. D. B.

Middlesex Co., Mass.

An Example.

We commend the following to the attention of those who may feel it duty to go and do likewise.

"The church in this place want the poor to have the Crisis as well as the rich; we therefore send you the names of two new subscribers who are poor and unable to pay themselves, and the money for six months. We all think the Crisis is the paper for the times, and read it with much interest. The Lord bless you in conducting it.

J. A. CLEAVELAND, Pastor.

Iowa Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Boylan's Grove	2	Marble Rock	1
Cascade	1	New Hartford	1
Floyd	1	Pike	2
Hardin	1	Port Allen	1
Hopkinton	1	Rock Grove City	1
Littleport	1	Strawberry Point	3
Manchester	1	Wilton Junction (?)	3
		Total	20

THE BANK OF THE LORD'S POOR.

A good bank. The very best and safest; and the bank that pays the highest rate of interest. Will you invest in this bank? Many are doing so, and they will never be sorry that they lent money to the LORD. Some that have made one investment may begin to excuse themselves from doing more; but the Word says, "Give a portion to seven, and also to eight"; so do not stop giving while you have anything to give. Would you water your choice plants once, and then neglect them forever? No. Then give liberally, and often, as GOD hath prospered thee. It is a noble, yea, a glorious work, to provide for the LORD'S poor, as the readers of the Crisis are doing. Those who *receive* are blest, and those who *give* are DOUBLY blest; for, "it is *more* blessed to give than to receive." F. H. C.

West Sutton, Mass.

Bro. Grant:—I, too, would like to take a share in the "bank of the Lord's poor," and will do so by sending ——, which please use to pay for the Crisis to Bro. L. W., of —— ——, C. E., as far as it will go. Bro. W. is now, and has been for several years past, disabled by sickness from working for the support of himself and wife, who is also greatly afflicted by disease. He is poor in this world's goods, but he is rich in faith and an heir of the kingdom, I believe. He dearly loves "our paper," and knows not how to do without its weekly visits. Through your generosity, he has for several years received it *free*, and he still is on the *free* list; but it does not seem *just* that the Crisis office should be made to bear all the burden of providing the bread of life for the many hundreds of the Lord's poor, when, if the brethren and sisters who are able, would only take hold and do their part by paying for all the poor in their own community, as has been proposed, the portion of each would be but a trifle, and ought to be borne with pleasure; then, as a result, the office would be relieved of its heavy load of embarrassments and anxiety which has impeded its progress, or usefulness, for years; have a chance to recuperate a little and gather up its forces, then press with renewed vigor to the work of sending out broadcast over the whole world books, tracts, and papers, richly laden with truth and light for both old and young. May the good Lord speed on the work by helping each to do his or her part towards getting the bride, the Lamb's wife, ready to welcome her soon coming Lord; and finally be permitted to join that select company which shall sit down to the marriage supper, is the earnest prayer of your sister in Christ, S.

ITALIAN MISSION.

Previous donations	$280.89
Mrs. A. Nye	5.00
Eunice, Abbie, and Rebecca Clark	.75
Martha S. House	.50
A pilgrim	1.00
Emily L. Marsh	1.00

For the World's Crisis.

BRO. BREWER'S WORKS.

BRO. GRANT:—I have for some time been impressed with the duty of calling the attention of our brethren of "like precious faith" to Bro. S. S. Brewer's "Last Day Tokens," as being calculated to stimulate those who will read and reflect upon their contents to greater zeal and activity in the service of the Master. I consider these little works as a valuable addition to "Second Advent Literature"; containing, as they do, *all* of the most important events, physical, moral, ecclesiastical, political, which have a bearing on the question of the end of this dispensation, and the second coming of Christ for two or three hundred years past. They contain what it would require years of reading and teaching in libraries and encyclopedias to discover, and I am persuaded that no person can read the numerous facts which he has collected during the twenty or more years of patient labor and earnest faith, which he believes have a bearing upon the question of the Lord's speedy coming, without being strengthened and encouraged by so doing, and without blessing the Lord that he put it into the heart of Bro. B. to collect these facts, and to spread them out before the waiting church. How often I have exclaimed, while reading Nos. 2 and 3 especially, "This is that which was written in the prophets."

I have two objects in view, in directing the attention of brethren and sisters to these works of Bro. Brewer. 1st. The advantage and pleasure they will afford those who obtain, read and circulate them, and the benefit to be derived from their circulation. 2nd. The duty we owe to a faithful old pilgrim brother, who has felt moved of God to collect and spread out these facts before the waiting saints for their encouragement and comfort; and having incurred heavy expense, needs the proceeds to be derived from the sale for his present necessities.

A cold winter is at the door, and Bro. B. is in feeble health, and cannot go out and labor and receive help "after a godly sort" as he once could. While sitting by his fireside musing, and with dear Sister B. singing of the "goodness and mercy of the Lord," like David of old, let us make his heart *more* glad, his home *more* cheerful, adding more fuel to the flame of his devotion, by enclosing by mail 25c., 50c., or $5.00, as we are able, and get his works for our own benefit, and cheering him up with our words of comfort and encouragement. By the same mail that conveys this to the Crisis I have put my *precept* in *practice*. Brother, or sister, will you "go and do likewise" when you have read this appeal?

Bro. Brewer's address is Ashburnham Depot, Mass. RAND. E. LADD.

Springfield, Mass.

[We most heartily approve of Bro. Ladd's proposition. We trust his exhortation will be heeded.—Ed.

MR. BAXTER.

The following account of Mr. Baxter's withdrawal from the Church of England is copied from an English paper. Mr. Baxter is now in Scotland.

"Mr. Baxter has withdrawn from the exercise of his ministry within the Church of England, feeling unable to maintain the declaration required on oath from all its ministers that they cordially assent and consent to the teachings of its Prayer Book, and believe it to contain nothing repugnant to the Holy Scriptures—his withdrawal being grounded, among other reasons, upon objections to the institution of godfathers and godmothers, and the doctrine of baptismal regeneration, taught in its catechism, and baptismal and confirmation services, which assert that children at their baptism have become members of Christ, children of God, and inheritors of the kingdom of heaven, and have received forgiveness for all their sins."

when Christ shall have delivered up the kingdom to God, the Father; which he shall not do, till he hath destroyed all empire, power, and authority, that shall be in the world besides. For he must reign, till he has totally subdued and brought all his enemies into subjection to his kingdom. The last enemy that shall be destroyed is death. For God hath subjected all things to Christ: but when it is said, "All things are subjected," it is plain that he is to be excepted, who did subject all things to him. But when all things shall be actually reduced under subjection to him, then, even the son himself, *i. e.*, Christ and his whole kingdom, he and all his subjects and members, shall be subjected to him, that gave him this kingdom, and universal dominion, that God may immediately govern and influence all. Else, what shall they do, who are baptized for the dead? And why do we venture our lives continually? As to myself, I am exposed, vilified, treated so, that I die daily. And for this I call to witness your glorying against me, in which I really glory, as coming on me for our Lord Jesus Christ's sake. And particularly, to what purpose did I suffer myself to be exposed to wild beasts at Ephesus, if the dead rise not? If there be no resurrection, it is wiser a great deal to preserve ourselves, as long as we can, in a free enjoyment of all the pleasures of this life; for when death comes, as it shortly will, there is an end of us forever.

Take heed that you be not misled by such discourses: for evil communication is apt to corrupt even good minds. Awake from such dreams, as it is fit you should, and give not yourselves up sinfully to the enjoyments of this life. For there are some atheistical people among you: this I say to make you ashamed. But possibly it will be asked, "How come it to pass that dead men are raised, and with what kind of bodies do they come? Shall they have, at the resurrection, such bodies as they have now?" Thou fool! does not daily experience teach thee, that the seed which thou sowest corrupts and dies, before it springs up and lives again? that which thou sowest is the bare grain of wheat, or barley, or the like; but the body, which it has, when it rises up, is different from the seed that is sown. For it is not the seed that rises up again, but a quite different body, such as God has thought fit to give it, viz. a plant, of a particular shape and size, which God has appointed to each sort of seed. And so, likewise, this in animals; there are different kinds of flesh: for the flesh of men is of one kind; the flesh of cattle is of another kind; that of fish is different from them both; and the flesh of birds is of a peculiar sort, different from them all. To look yet farther into the difference of bodies, there be both heavenly and earthly bodies; but the beauty and excellency of the heavenly bodies is of one kind, and that of earthly bodies of another. The sun, moon and stars have each of them their particular beauty and brightness, and one star differs from another in glory. And so shall the resurrection of the dead be: that which is sown in this world, and comes to die, is a poor, weak, contemptible, corruptible thing: when it is raised again, it shall be powerful, glorious, and incorruptible. The body, we have here, surpasses not the animal nature. At the resurrection it shall be spiritual. There are both animal and spiritual bodies. And so it is written, "The first man Adam was made a living soul," *i. e.* made of an animal constitution, endowed with an animal life; the second Adam was made of a spiritual constitution, with a power to give life to others. Howbeit, the spiritual was not first, but the animal; and afterwards the spiritual. The first man was of the earth, made up of dust, or earthy particles: the second man is the Lord from heaven.

NOTE.—"The resurrection of the dead," here spoken of, is not the resurrection of all mankind, in common, but only the resurrection of the just. This will be evident to any one who observes, that St. Paul, having, ver. 22, declared that all men shall be made alive again, tells the Corinthians, ver. 23, that it shall not be all at once, but at several distances of time. First of all, Christ rose; afterwards, next in order to him, the saints should all be raised; which resurrection of the just is that which he treats, and gives an account of, to the end of this discourse and chapter; and so never comes to the resurrection of the wicked, which was to be the third and last in order: so that from the 23d verse to the end of the chapter, all that he says of the resurrection is a description only of the resurrection of the just, though he calls it here by the general name of the resurrection of the dead. That this is so, there is so much evidence, that there is scarce a verse, from the 41st to the end, that does not evince it.

OBSCURE PROVERB EXPLAINED.

"As he that bindeth a stone in a sling, so is he that giveth honor to a fool."—PROV. 25: 8.

It is not easy to discern any appropriateness in this comparison. It is true that to bind a stone in a sling would be to disregard the proper use of the sling, and to make the stone useless for the purpose for which it is placed in a sling. And one might say, that to give honor to a fool is equally to pervert the proper use of honor as the meed of merit. But there seems little force or even pertinence in the comparison. In the one case things are brought together that belong together, and are adapted to each other, but the object of their juxtaposition is defeated by a strange and unaccountable procedure. In the other case, things essentially incongruous are associated together.

A sling and a stone are well-matched, only the stone should not be bound or fastened there; but a fool and honor are altogether ill-mated; they have no business together. This last is do doubt the idea which Solomon wished to represent by a forcible comparison, and the marginal reading expresses his idea much more pertinently than the text: "As he that putteth a precious stone in a heap of stones, so is he that giveth honor to a fool." This seems a great change in the form of expression, but it agrees better with the original. The word translated in the one case "a sling," and in the other "a heap of stones," is derived from a verb which means primarily to throw, and then to heap up by throwing, and is particularly applied (though not exclusively) to throwing or heaping up stones. Hence it might mean the instrument with which stones are hurled—a sling; or the result of throwing stones together—a heap. The latter meaning is in the text much more pertinent. But the other was adopted by our English translators from the septuagint.

Gesenius, in his Hebrew Lexicon, gives a different sense also to the first part of the verse: "As a purse of gems in a heap of stones," etc. This seems to give still more force to the comparison, though the marginal reading in our Bible agrees better with translations in other languages than we have examined. To give honor to a fool is a great waste, and as incongruous a conjunction as it would be to put a precious stone or a purse of gems among a heap of common stones. The pearl is too precious for so vile a setting.
—*Watchman and Reflector.*

KINGDOM OF ITALY.—The kingdom of Italy, according to the last census, counts 21,777,334 inhabitants, and occupies the fifth place in Europe in point of population. If Venice and Rome were re-annexed to it, it would present an aggregate of 27,000,000, and be, after France, the most populous country in Europe in which a single language is exclusively spoken.

The World's Crisis
AND SECOND ADVENT MESSENGER.
Boston, Tuesday, Dec. 13, 1864.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

"THE TEN ECLIPSES."

We are glad that Bro. Hudson has taken the trouble to look over Dr. Zech's list of eclipses, and compare them with Bro. Thurman. This is the first evidence that we have yet seen that bears at all upon the correctness of Bro. T.'s *tables*. Until they are proved wrong, it follows that Ptolemy's canon abounds in errors; and if it can be shown Ptolemy is correct, which appears *very doubtful*, to say the least, then it follows that the time in Daniel is yet "closed up and sealed"; because Ptolemy's canon makes the date of Cyrus' "commandment to restore and build Jerusalem, unto the Messiah the Prince," 536 years B. C., which is 48 years too much; while Bro. Thurman makes the commandment 488 B. C., which is just in harmony with the prophecy; hence, whenever we have the right chronology, we must have one that gives just 488 years from the commandment of *Cyrus* to our A. D., which began in the fifth year after the birth of Christ, as is clearly proved by standard chronologies. Or, in other words, the sixty-nine weeks, or 483 years, from the commandment of Cyrus must reach to B. C. 5, where "Messiah the Prince" was born. By correcting Ptolemy's canon, Bro. Thurman makes just this length of time between the commandment of Cyrus and the coming of the Messiah. We do not see how any chronology can be correct that makes a longer or shorter period between these two events. The scripture is very explicit: "*Know*, therefore, and *understand*, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks."—Dan. 9: 25. As the commandment of Cyrus is the *only* one that corresponds with the prophecy, we would say again, that the point seems to be for ever settled, that any chronology which gives more or less than sixty-nine weeks, or 483 years, from the decree of Cyrus to the birth of the Messiah, must be incorrect.

We now turn again to Dr. Zech's tables. As Bro. Hudson shows that of ten eclipses, calculated by Dr. Z. and Bro. T., they agree in all but the first; respecting which they differ some twenty years as to the *date* of the eclipse, it follows that their tables run in harmony; hence Dr. Zech's would detect the same errors in Ptolemy's canon, as shown by Bro. T.'s tables; unless it can be shown that Dr. Z.'s tables make no eclipse at Celænæ Dec. 16th, B. C. 457, as claimed by Bro. Thurman. An eclipse may have happened at Sardis Feb. 16th, B. C. 477, in harmony with Dr. Z.'s tables, and not conflict at all with Bro. Thurman's tables. We hope Bro. T. will ascertain, by calculation, whether there was an eclipse, according to his tables, on Feb. 16th, B. C. 477, as shown by the tables of Dr. Zech. Let us have all the light possible on this point; for it seems that neither Dr. Z. nor Bro. T. are in strict harmony with the historians concerning this particular eclipse; for while Bro. T. appears to differ with Herodotus as to the *time in the year* when the eclipse occurred, Dr. Z. differs as to the number of *digits eclipsed*, and the *year* in which it occurred. It is very clear that the eclipse was total, if we believe what Herodotus says, as follows:—"At the moment of their departure, the sun, which before gave its full light in a bright unclouded atmosphere, withdrew his beams, and the darkest night succeeded." According to Dr. Zech's calculation, the eclipse that he has selected in B. C. 477, as the one referred to by the historian, was *not total*; hence it would appear that he has not taken the right one corresponding with the history.

Again, it appears from Herodotus, B. viii. S. 26, that the total eclipse, which took place at the time of the departure of Xerxes' army from Sardis, was in the *fourth* year of the Olympiad, which is not the case with the eclipse in B. C. 477, adopted by Dr. Zech. Therefore, while Dr. Z. is in harmony with the historian as to the *place* and *season* of the eclipse in B. C. 477, it does not harmonize with the *extent* nor *year* of the eclipse.

Dr. Hales takes an eclipse April 19th, B. C. 481, as the one indicated by Herodotus; but this was not in the fourth year of the Olympiad, and he makes the sun eclipsed at that time only *seven* digits; consequently this could not have been the one that caused "the darkest night." With these facts before us, we think we shall have to wait for more light on the subject, before all will be satisfied.

QUESTIONS.

We find the following questions in the *Sabbath Review*. They are proposed to "candid Adventists of the 1844 movement:"

1. Do the 2300 days extend into the future? Or have they expired already so that we are now in the period of the cleansing of the sanctuary?

2. If the seventy weeks are a part of the 2300 days, is it not certain that the 2300 days *have expired*?

3. If the seventy weeks are not a part of the 2300 days, is it not manifest that there is no starting point for those days?

4. If there is no starting point for the 2300 days, of what account to us is it that that period is given in the Bible?

4. Has the argument in proof of Dan. 9 being an explanation of Dan. 8, ever been answered at all?

6. Has not the lapse of time since 1844 shown that the Adventists of that time were in error in one of two things, viz: that the earth is the sanctuary, or that the seventy weeks are a part of the 2300 days?

7. Is there not a strong argument for the connection of the seventy weeks with the 2300 days? Is there any argument at all proving the earth to be the sanctuary? Which of the two positions then should be given up? Have you not given up the one that is sustained by invincible proof, for the sake of retaining that one which is entirely destitute of any proof in its support?

9. Is it not plain that the cleansing of the sanctuary takes place somewhere about this time? May it not be an event that is of some importance to ourselves? Is it not time that some one had clear light on the subject? Have you such light at this time?

1. We are fully satisfied that the 2300 days are not yet ended, because "the sanctuary and host" are still "trodden under foot" by the Gentiles. As "the sanctuary" cannot "be cleansed" till after the treading down is ended, it follows that the cleansing of the sanctuary has not yet commenced. It appears absurd to suppose that there is a sanctuary in heaven that is "trodden under foot" by "the Gentiles," or any other people.

2. We believe that the seventy weeks are a part of the 2300 days, and that the 2300 days *have not expired*.

3. As the seventy weeks are a part of the 2300 days, and cut off from them, we believe they commence at the same time.

4. As there is a starting point for the 2300 days, they become of great importance in determining the length of the vision.

5. We believe Dan. 9 is an explanation of Dan. 8, and that the argument for this is very clear and has not been answered.

6. We believe those who held that the sanctuary is a portion of the earth, and also that the seventy weeks are a part of the 2300 days, were *correct*.

7. There is "a strong argument for the connection of the seventy weeks with the 2300 days." There is clear evidence that the land promised to Abraham, Isaac and Jacob, is called "the sanctuary;" (see Ex. 15: 17, Ps. 78: 54,) hence we do not have to give up either position.

We think the time is at hand for the appearing of Christ, and the cleansing of the sanctuary; but do not see any evidence in the Bible that the work will begin till after the saints are caught up to meet our coming Lord.

We think clear light has come upon the subject, and that it is of *great importance*.

THE RIGHT SPIRIT.

We think all must be pleased with the spirit in the following from one of our contributors. If all felt so, an editor's burdens would be greatly relieved; for one of his most grievous duties is to reject an article sent by a very sensitive person, who is sure to create a storm if his communication is not inserted. Only a sense of duty which he owes to the Lord and to his church can enable him to be true in such a position; and even then, we may expect the best will make mistakes they would be glad to correct when it is too late. "To err is human, to forgive is divine." We rejoice to know that there are many who take pleasure in making our burdens as light as they can, by often sending us heart-cheering words to brighten the pathway of duty.

"BRO. GRANT:—Enclosed find two articles for the Crisis, subject to your approval. I wish no articles to go into the Crisis that would not benefit the cause of truth. I have no *self* in the matter at all."

INFIDELITY.

It is very evident that infidelity is rapidly gaining ground in all directions. Many who once loved the Bible, and had no doubts of its glorious truths, are now laying it one side for new revelations from the spirits of demons; while others show by their speech and practice, that it has but little power to control their lives, and is but of small value, because they do not believe in its literal fulfillment. It is to be feared that the great mass of professors of religion are in the last named condition. The Bible is almost a dead letter to them. Its promises and threatenings are received with a dull indifference, as unworthy of their notice. A lukewarm feeling seems to pervade almost all minds at the present time. Judging from what we see and hear, we should be led to think that christianity was considered only adapted to the aged, sick, and dying, and unworthy of the consideration of the healthy, wealthy and intelligent. The following from the *Congregationalist* is to the point, and gives a hint at the real state of things in community:

"An infidel, brother? Your room-mate an infidel?"

"Yes, there are many in the university. Why are you so terrified? Do you think my life is in danger?"

"I fear your principles are."

"O! as to that, they do try to bring me over to their views; but I am little moved by all they can say. My danger lies in another direction—from skeptical believers, rather than from unbelieving skeptics."

"What do you mean?"

"Why this. So far as I have observed, there is only here and there one among professing christians, who really take the Bible for the word of God, practically believing all its declarations, not because they accord with his own worldly maxims and the dictates of common sense, but because "the mouth of the Lord hath spoken it," and all who do thus believe are called *fanatics* by their less credulous brethren.

Now here are father and mother, long standing professors of religion. Do they believe the whole Bible? Christ says: "A man's life consisteth not in the abundance of the things which he possesseth." If father believes that, why does he deny himself all leisure for intellectual and spiritual culture, 'that he may buy and sell and get gain?" If mother believes it, why her pride in her accumulated household stores, her goodly wardrobe, fashionable furniture, and what she calls "style of living?"

Notice these commands. "Love your enemies." "Forgive if ye have aught against any." "Pray for them which despitefully use you." You know of father's chronic bitterness toward Mr. A. for some real or fancied injury. Mr. A. has more than once tried to effect a reconciliation, but father *cannot forgive*. Does mother, think you, ever pray for that tattling Miss S., whose slanderous reports have so annoyed her? One would not think so, judging from her talk.

Then here is the promise. 'Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.' If I should set faith in *that*, and devote myself to a life of charitable endeavor, taking God for my paymaster, father would think me insane. And as with the promises, so with the threatenings. Those having their fulfillment in this life, and in accordance with observation and experience, are credited, such as this for example: 'He that will not plow shall beg in harvest;' but for those awful passages which threaten eternal loss to the finally impenitent, can it be that father believes *them*? You remember when I first started for the University, months ago, father took me to the station. While waiting for the train he talked to me freely, expressing his solicitude for my future welfare, his hope that I might acquit myself with honor, take a prominent rank in my class, and finally attain to professional eminence. Did he really believe that it would not profit me to gain the whole world and lose my own soul? Did he believe that by a collision of trains, a heedless crossing of the track, or a careless step upon the platform, I might that very day be sent to the bar of doom and an eternity of woe?

And do you think father is not a christian?

I did not say that. I do not presume to judge. I am only saying that my faith in the Bible is less endangered by the arguments of avowed skeptics, than by the practical infidelity of professed believers."

THE VATICAN.

The Vatican, or Pope's palace at Rome, is said to be the most splendid palace in the world. It is said to be more than one thousand feet long, nearly eight hundred feet wide, and has eight grand staircases, two hundred smaller ones, twenty courts, 4,422, apartments, a library of 387,000 printed volumes, and 23,000 manuscripts. But all these riches must "come to nought," as declared by the angel in revelation 18: 17. The day of Babylon's destruction is at hand, and, consequently, the deliverance of the saints from the power of the grave must soon take place. The period in which we are now living is one of thrilling interest to the children of the Lord; but the wicked are very careless relative to their awful situation. They seem to be totally blind to their dangerous position, and are dreaming of good days to come.

All the prophetic streams are about to meet in one grand focal point, hence the end of the present dispensation must soon come.

AFFAIFRS IN ITALY.

There is very clear evidence that the Papal power on "the seven hills" is near its perpetual end. The Pope begins to feel that his position is a critical one. There is no prospect that he can regain political power again. His "dominion" is fast consuming away. The power of the Papacy at Rome is like a person in the last stages of consumption. Death is inevitable.

The following is from *The Catholic* of Nov. 12, 1864. The last clause gives the reader some idea of the feelings of the Pope:—

"The Pope lately received in a special audience all the French ecclesiastics now in Rome, in number about two hundred. They were presented to His Holiness by Monsignor the Bishop of Autun, who remained near the Pope during the reception. The Clergy were admitted in groups as nearly as possible by Dioceses or by Provinces. Each was desirous to kiss the feet of His Holiness, to the gratification of which wish he graciously gave every facility. The ceremony took much time, but it was visible to all that the good nature of the Pope, so far from being wearied, was increased, and that the emotion of his mind found expression in his countenance, which seemed to be kindled up by sentiments of joy and happiness. At length, not being able to restrain himself any longer, His Holiness rose and addressed the assembled Clergy in a discourse of which the following is the substance:—

His Holiness expressed the profound happiness which he experienced at seeing himself surrounded by so large a number of the French Clergy, 'for,' said he, with a sweet smile, 'I have a great love for the French.' He advised them all to have an ardent zeal for the salvation of souls and for their own sanctification, adding, that the age in which we live is an age of struggle and of combat, and that Catholics ought to show themselves to be the intrepid defenders of the rights of religion and justice.

'The Church,' continued His Holiness, 'has always had struggles, but those which she has now to confront are perhaps greater than those which have preceded them.'"

All things seem to be converging to a grand focal point, not far from the present time. Our conviction is that we shall see our Savior within four years. Reader, are you ready for the event? If not, will you not prepare at once, for none but the righteous will be accepted. Do not delay preparation for another day.

SCRIPTURE READINGS.

Dan. 12: 4–12. "But thou, Daniel, close the words, and seal the book, until the time of the end; when many shall have searched diligently, and knowledge shall be increased. Now I Daniel was seeing, when behold there were two others standing, one on this side at the bank of the river, and the other on that side at the bank of the river; which said to the man clothed in linen who was over the waters of the river, 'At how great a distance will be the end of these marvellous things?' And I heard the man clothed in linen" say "that it would be for a time, times, and a half; and after the accomplishment of the dispersions of the holy people, all these things shall be fulfilled. . . . Many shall be purified and made white and proved; yet the wicked will do wickedly; but though none of the wicked will attend, those of understanding shall attend. . . . Blessed is he that with patient expectation reacheth the days a thousand three hundred thirty and five. But go thou, and to the end be at rest; for thou shalt stand up for thy lot at the end of the days."—*Thomas Wintle's translation.*

Wintle's is an able and critical work on the book of Daniel. He remarks on the foregoing Scripture: "The full discovery [of the meaning] was not made to the prophet, but reserved for future ages, till time should bring it to light." On verse 10th he remarks: "I would refer the whole to the righteous, who shall be cleansed by various tribulations and trials; but the like discipline shall have no effect on the wicked; see Rev. 22: 11; their wickedness will blind their hearts, so that they shall not attend to these predictions, which the prudent, or those of a wise and good heart, shall understand, shall be fully instructed in themselves, and so as to be able to teach them to others."

On the 13th verse, he remarks that Daniel "should rest in peace to the time of the end, when he should again be raised up, and restored to life, and receive his final allotment from his righteous Judge."

VENTILATION.

ELD. GRANT:—A number of articles have been published in the Crisis referring to ventilation; can you inform your readers as to the most simple method of ventilating a room, without any extra apparatus? that is, if the external air is to be admitted, shall the opening be, at the top or bottom of the room, or both?

Permit me to advert to another subject. On the resurrection of the unjust, it is argued, that Paul's language in Acts 24: 15 is intended to declare the *hope* of his opposers, inasmuch as the hope of the resurrection of the unjust, to receive the threatened punishment of sin, with all the agony and shame of that resurrection, ending in utter destruction from the presence of the Lord and the glory of his power, is inconsistent with christian love, and therefore cannot be the hope of the believer.

Now, is this so? Is it actually inconsistent with the purest and warmest christian love, when hearing or knowing of some deep sin, to feel and express the *hope* that the offender may receive the due reward of his iniquity, whatever that may be? Nay, may not the christian strongly hope, if the penalty of a life of rebellion against God and his cause, be a resurrection to temporary life, that the transgressor may be made fully sensible of the justice of his sentence, and then perish forever?

I will not however attempt to argue the point, that is not my object; but simply to say, that so far as I can comprehend the subject, the argument based upon the hope in this passage is not conclusive. Neither do I now state my own personal belief concerning the penalty, which can be of no special interest to others. I only say, that taking what would appear to be the simile meaning of John 5: 28, 29, and Acts 24: 15, I have not thus far been able fully to accept the doctrine of the non-resurrection of the unjust.

Yours truly, A. WOOD.

Wiscasset, Me.

In answer to the inquiry relative to ventilation, we would say that all rooms should be ventilated both at the *top* and *bottom*; and rooms of the most approved ventilation are thus arranged. Pure hot air will rise to the top of the room, because lighter than cold air; hence, when there is too much of it in a room, it should be allowed to escape through a hole into the chimney, or a box prepared for the purpose, leading out into the open air like a chimney. A similar arrangement should be at the *bottom* of the room to let bad air escape. Air that we have breathed over once becomes unfit to breathe again; and being heavier than pure air, it falls to the floor, and before it can escape by the ventilator at the top of the room, of course it must rise like water, by continual additions till it escapes at the upper ventilator. For this reason, a room may be well provided with ventilators to let off pure hot air, while at the same time the air in the room may be very bad. But if we have a ventilator into the chimney, or air box at the bottom of the room, then the heavy, impure air, will escape before rising high enough to reach our nostrils. This is the reason why fire-places are so much more healthy than tight stoves. There is continually a great draft into the fire place, or open grate, which takes off the heavy air that we have used, so that it does not accumulate and fill the room. Thousands are ruining their health for want of fresh air. They get air-tight stoves, make their rooms as tight as they can by means of double windows, and very tight doors, shut their dampers, to save fuel, and then wonder why they feel so stupid, and have so much headache. It is next to impossible to enjoy even a tolerable degree of health in such a situation. This is one great reason why so many more have poor health now than in the days of our fathers. Pure air is absolutely essential to secure perfect health.

A very excellent, and improved method for the lower ventilation of a room may be arranged as follows: put a ventilator in the floor at the coldest part of the room, or at a distance from the fire, and then connect that opening in the floor with the chimney, or the air box, by means of a tin, or sheet iron pipe, running under the floor. This arrangement can be easily made when a house is first built.

If persons are obliged to live in rooms that are not provided with the proper means of ventilation, they should open their doors and windows several times a day, for a few minutes, and thus change the bad air for a fresh supply of the pure. They need have no fear of taking cold. The danger would be by the opposite course of keeping shut up in a hot room, filled with impure air. Those living in the latter situation are very liable to have colds and sore throats, accompanied with a dull headache, loss of appetite, and an "all-gone" feeling.

But few know the importance of *pure air*, and the necessity of breathing it continually, if they would enjoy perfect health.

THE SUEZ CANAL.

Napoleon III. is constructing a canal across the isthmus of Suez, large enough for ships to pass. This is a most important enterprise, and will give Napoleon the key to the eastern waters, and a great advantage in commercial matters, over England and other nations. The English came to the conclusion that it was not practicable to build a canal across the isthmus, and abandoned the undertaking, when it was taken up by Bonaparte. An English writer, when speaking of this work, a few weeks since, says:—

"It promises to be ready by 1866; and when it is opened for large vessels, what an uproar it will create in western Europe. It will command the route to India. It will equally command or shorten the route to the gold fields of Australia. Hostile ships can pass without restriction, and without giving any explanation of their objects. In the mean time, France is occupied incessantly in the building of iron ships. Every month we hear of the launching of some new iron-clad. Italy has a powerful iron squadron which will, of course, be at the full disposal of France. . . . The opening of the Suez canal . . . promises to create an entirely new epoch in the affairs of the world. It will throw the three continents into one; and will make him who is arbiter of Europe, arbiter of the whole prophetic earth, and of the remotest frontiers of the Roman empire. France has acquired, long ago, a firm footing on the African continent, on the coast of the Red Sea. When she has become mistress of the Suez canal, having also a depot on the African coast of the Red Sea, she will completely command the highway of the earth; and to make assurance still surer, she is now actively negotiating in Madagascar, which lies in the way to the east. She possesses another stepping-stone in the isle of Bourbon,—another depot for naval stores. In short, the completion of the SUEZ canal will finish the . . . "circumvallation of the globe, . . . and will place the British empire in the position of a city invested by a hostile army."

☞ Do not fail to read the article from Bro. H. P. Van Kirk, in the health column. The subject is a very important one; more so than most believe.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$523.04
Mrs. A. Nye	5.00
Martha S. House	.50
Mrs. A. Belden	.25
Emily L. Marsh	1.00

TRACT DISTRIBUTION.

A brother writes from Portland, Me., as follows:—"I have, the past year, been trying to do a little with tracts and books, and have met with good success, and feel paid for my time and labor. And now I feel like doing *more*, in carrying truth to the people, and bringing people to the truth. I have therefore made up my mind, as I am now out of work, to labor a little for the Lord in this direction, as I promised him I would do if he would open the way. I have no money to pay for them, but I will give my time, if you will send them, and will do the best I can in the work of distributing them in the country where they will do the most good. If I can sell any, the money will be refunded to the Society, and if you will send me a few copies of the Crisis, I will get all the subscribers I can, and also for the Young Pilgrim."

Have sent you $5.00 worth. May every one of them bring forth fruit abundantly, to the glory of God.

A sister writes from Bath, Me.:—"I notice your remarks on distributing tracts. It is truly a time of darkness, and I feel it my duty to do all I can in bringing souls to Christ. I have no money, but if you will send me some tracts I will do all I can to circulate them."

We have mailed you $2.00 worth. The Lord bless you in winning souls to Christ.

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.
Whole number sent free 800. Amount $2000.00.

Previous donations	$482.30
Wm. Manning	2.50
Emily Hadley	.50
Martha S. House	1.00
D. D. Chaffee (for J. S., crippled and poor)	2.50
J. D. Fletcher	1.00
A friend of Jesus, for the "poor widow" of Hampden Co.	2.50
N. T. Pease (received before, but credited, by mistake, to "Lucius" 8.00.)	
A Pilgrim	.25
Maria Ogsberry	2.50
Mrs. Mary Needham	.50
Geo. Storer	3.00
J. W. Sharich (for the Bro. unfortunate)	2.00
The Misses Armstrong	2.00
M. L. S.	.50
S. Scammon	.50

VOICES FROM THE POOR.

FROM A SISTER IN PENNSYLVANIA.

I much regret that I cannot send you what is your due for the paper; it is impossible for me to do so at present. My health is very poor, but I will, as soon as I am able, *try* to earn some money to pay you what I owe. Before receiving your paper, I had for a long time wanted it, but I had no money, and so did not send for it. But, to my great joy, some one sent it to me; who it was I cannot tell. I love to read its cheering columns, and think it is the best paper I ever read. It has been a great comfort to me in my affliction, and it seems as though I could not live without it.
C.

FROM A SISTER, FRIENDLESS AND ALONE.

I thank you for my paper, and would willingly pay for it if I could; but I am a poor girl, having no father or mother, no brothers or sisters, to help me. I live with those who are opposed to the doctrines of the Crisis, and the doctrines which I love. It is cheering to me to hear from the brethren and sisters through its columns; it is the only preaching I have which tells me of the coming of my blessed Savior, and I should be glad if its visits can be continued. ELIZA.

—— *County, Conn.*

A SISTER AFFLICTED WITH CANCER.

I write in behalf of Sister G——, one of the worthy poor, to whom your kind bestowal of the Crisis has been a great comfort in her severe affliction. She has a cancer in her eye, and is entirely dependent on the charity of friends. She solicits me to write you, presenting her case. Thanking you for the past, she would be very glad to still receive the Crisis. Her earthly comforts are very few, but I believe she is one of the heirs to a rich inheritance. T. D. B.

Middlesex Co., Mass.

An Example.

We commend the following to the attention of those who may feel it duty to go and do likewise.

"The church in this place want the poor to have the Crisis as well as the rich; we therefore send you the names of two new subscribers who are poor and unable to pay themselves, and the money for six months. We all think the Crisis is the paper for the times, and read it with much interest. The Lord bless you in conducting it.

J. A. CLEAVELAND, Pastor.

Iowa Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Boylan's Grove	2	Marble Rock	1
Cascade	1	New Hartford	1
Floyd	1	Pike	2
Hardin	1	Port Allen	1
Hopkinton	1	Rock Grove City	1
Littleport	1	Strawberry Point	3
Manchester	1	Wilton Junction (?)	2
		Total	20

THE BANK OF THE LORD'S POOR.

A good bank. The very best and safest; and the bank that pays the highest rate of interest. Will you invest in this bank? Many are doing so, and they will never be sorry that they lent money to the LORD. Some that have made one investment may begin to excuse themselves from doing more; but the Word says, "Give a portion to seven, and also to eight"; so do not stop giving while you have anything to give. Would you water your choice plants once, and then neglect them forever? No. Then give liberally, and often, as GOD hath prospered thee. It is a noble, yea, a glorious work, to provide for the LORD's poor, as the readers of the Crisis are doing. Those who *receive* are blest, and those who *give* are DOUBLY blest; for, "it is *more* blessed to give than to receive." F. H. C.

West Sutton, Mass.

Bro. Grant:—I, too, would like to take a share in the "bank of the Lord's poor," and will do so by sending ——, which please use to pay for the Crisis to Bro. L. W., of ——, C. E., as far as it will go. Bro. W. is now, and has been for several years past, disabled by sickness from working for the support of himself and wife, who is also greatly afflicted by disease. He is poor in this world's goods, but he is rich in faith and an heir of the kingdom, I believe. He dearly loves "our paper," and knows not how to do without its weekly visits. Through your generosity, he has for several years received it *free*, and he still is on the *free* list; but it does not seem *just* that the Crisis office should be made to bear all the burden of providing the bread of life for the many hundreds of the Lord's poor, when, if the brethren and sisters who are able, would only take hold and do their part by paying for all the poor in their own community, as has been proposed, the portion of each would be but a trifle, and ought to be borne with pleasure; then, as a result, the office would be relieved of its heavy load of embarrassments and anxiety which has impeded its progress, or usefulness, for years; have a chance to recuperate a little and gather up its forces, then press with renewed vigor to the work of sending out broadcast over the whole world books, tracts, and papers, richly laden with truth and light for both old and young. May the good Lord speed on the work by helping each to do his or her part towards getting the bride, the Lamb's wife, ready to welcome her soon coming Lord; and finally be permitted to join that select company which shall sit down to the marriage supper, is the earnest prayer of your sister in Christ, S.

ITALIAN MISSION.

Previous donations	$280.89
Mrs. A. Nye	5.00
Eunice, Abbie, and Rebecca Clark	.75
Martha S. House	.50
A pilgrim	1.00
Emily L. Marsh	1.00

For the World's Crisis.

BRO. BREWER'S WORKS.

BRO. GRANT:—I have for some time been impressed with the duty of calling the attention of our brethren of "like precious faith" to Bro. S. S. Brewer's "Last Day Tokens," as being calculated to stimulate those who will read and reflect upon their contents to greater zeal and activity in the service of the Master. I consider these little works as a valuable addition to "Second Advent Literature"; containing, as they do, *all* of the most important events, physical, moral, ecclesiastical, political, which have a bearing on the question of the end of this dispensation, and the second coming of Christ for two or three hundred years past. They contain what it would require years of reading and teaching in libraries and encyclopedias to discover, and I am persuaded that no person can read the numerous facts which he has collected during the twenty or more years of patient labor and earnest faith, which he believes have a bearing upon the question of the Lord's speedy coming, without being strengthened and encouraged by so doing, and without blessing the Lord that he put it into the heart of Bro. B. to collect these facts, and to spread them out before the waiting church. How often I have exclaimed, while reading Nos. 2 and 3 especially, "This is that which was written in the prophets."

I have two objects in view, in directing the attention of brethren and sisters to these works of Bro. Brewer. 1st. The advantage and pleasure they will afford those who obtain, read and circulate them, and the benefit to be derived from their circulation. 2nd. The duty we owe to a faithful old pilgrim brother, who has felt moved of God to collect and spread out these facts before the waiting saints for their encouragement and comfort; and having incurred heavy expense, needs the proceeds to be derived from the sale for his present necessities.

A cold winter is at the door, and Bro. B. is in feeble health, and cannot go out and labor and receive help "after a godly sort" as he once could. While sitting by his fireside musing, and with dear Sister B. singing of the "goodness and mercy of the Lord," like David of old, let us make his heart *more* glad, his home *more* cheerful, adding more fuel to the flame of his devotion, by enclosing by mail 25c., 50c., or $5.00, as we are able, and get his works for our own benefit, and cheering him up with our words of comfort and encouragement. By the same mail that conveys this to the Crisis I have put my *precept* in *practice*. Brother, or sister, will you "go and do likewise" when you have read this appeal?

Bro. Brewer's address is Ashburnham Depot, Mass. RAND. E. LADD.

Springfield, Mass.

[We most heartily approve of Bro. Ladd's proposition. We trust his exhortation will be heeded.—Ed.

MR. BAXTER.

The following account of Mr. Baxter's withdrawal from the Church of England is copied from an English paper. Mr. Baxter is now in Scotland.

"Mr. Baxter has withdrawn from the exercise of his ministry within the Church of England, feeling unable to maintain the declaration required on oath from all its ministers that they cordially assent and consent to the teachings of its Prayer Book, and believe it to contain nothing repugnant to the Holy Scriptures—his withdrawal being grounded, among other reasons, upon objections to the institution of godfathers and godmothers, and the doctrine of baptismal regeneration, taught in its catechism, and baptismal and confirmation services, which assert that children at their baptism have become members of Christ, children of God, and inheritors of the kingdom of heaven, and have received forgiveness for all their sins."

For the World's Crisis.

REPORT OF THE NEW HAMPSHIRE STATE QUAR. CONF.

The N. H. State Quarterly Conference commenced according to appointment, at Portsmouth, N. H., Dec. 1st, at 2 1-2 P. M., with a prayer and conference meeting. Had a profitable season. Some earnest prayers and warm-hearted exhortations. In the evening we listened to a soul-stirring sermon by Bro. C. Goodrich, from John 14: 16, 17. Friday morning, we met for social worship. In the afternoon, preaching by Bro. L. Boutell, from Mal. 3: 16, 17. Preaching in the evening by Bro. J. G. Smith, from Heb. 12: 2.

Saturday morning, met for business. The following brethren of the ministry were present:—L. Boutell, J. G. Smith, B. P. Manning, C. Goodrich, J. Pinkham, J. White. The President, Vice President, and Secretary, not being present, Bro. J. G. Smith was chosen chairman, and Bro. J. W. White, Secretary.

The Secretary of the conference having neglected to forward the records to the quarterly conference, the reading of the minutes of the last conference was necessarily omitted. The conference then proceeded to business. On motion, voted that Bro. C. Goodrich be invited to take part in our deliberations. Carried. The following resolutions were then presented by Bro. Boutell.

1st. *Resolved*, That the conference proceed immediately to the raising of funds for the distribution of tracts, and to assist preachers to distribute them in new places; which was accepted and adopted.

2nd. *Resolved*, That a committee of three be appointed to take collections and subscriptions; the chairman of this committee to act as Treasurer. Whereupon, Eld. J. W. White, Bro. John Shannon, and Bro. Ephraim Dennett, of Portsmouth, were appointed.

3d. *Resolved*, That this committee be authorized to disburse the funds received by them to the best of their ability, and report the same at the next quarterly conference. Carried.

4th. *Recommended*, That preachers co-operating with this conference take collections in places where they may deem it expedient, and report to the next quarterly conference.

5 *Moved*, That brethren wishing the next quarterly conference in their vicinity, be requested to notify the President of the conference, Eld. A. Ross, of Exeter, N. H., as soon as possible.

6. *Moved*, That the Secretary send a report of the doings of this conference to the World's Crisis for publication. Carried. The business session then closed with a season of prayer.

Afternoon, preaching by Bro. J. Pinkham, from Matt. 4: 4. Evening, preaching by Bro. C. Goodrich, from Luke 1: 31.

Lord's day, love-feast at 9 1-2 A. M. A soul-stirring time indeed. Fifty-three exhortations in one hour. Forenoon, preaching by Bro. L. Boutell, from Matt. 24: 29, 30. Afternoon, preaching by Bro. Goodrich. In the evening, Bro. Smith preached a genuine missionary sermon, at the close of which a collection was taken for the purpose of sending the truth into new places, to the amount of $28.63. The ordinance of baptism was administered at noon, and the Lord's Supper at the close of the afternoon service. Thus closed the best conference we ever attended; so said many. Jos. W. White, *Sec'y.*

Correspondence.

From Bro. B. Spaulding.

Bro Grant:—Since writing before, I have visited Portland, where are a good company of like precious faith, and in a good working state, firm in the faith, rooted, grounded, and settled. And they remembered the laborer is worthy of his meat, and helped him on his journey after a godly sort. Thank the Lord that he provides for me kind friends and hospitable homes. God bless my benefactors.

Visited Biddeford. Found Sister Mussey laboring there, and a good interest existing. Some converts had embraced Jesus and his truth, more were inquiring after truth, and the prospect was encouraging. Visited Bro. Towne, and gave two lectures in his neighborhood, to a very attentive congregation. Bro. Towne's house is a hospitable home for pilgrims, and he wishes me to say to traveling preachers that he wants them to visit him, and to preach to the people. They are very ready to hear, and candid. His house is a half-way place between Biddeford and Kennebunkport, five miles from each, just a comfortable walk for a man in health. Try it, brethren.

Came to Kennebunkport, where I have been hospitably received, and gave them three discourses, Sunday, to a very attentive and orderly audience. Here, too, the Lord is at work by his Spirit, and the brethren also, having meetings very often. They remembered the laborer, and helped him on his way.

The cause of God in Maine is moving forward. The truth of God's word is taking effect upon the hearts of the people. The Sabbath question is before the people very generally, and an investigation is going on; and it might be well for all our brethren to investigate that subject, and settle their minds upon a Bible foundation. The subject will be agitated; the truth will be sought for; the subject must be met; and the sooner the better. There is too great a diversity of opinion upon so important a matter. Some think no Sabbath is binding on the Gentiles; some think the First day is the true Sabbath. Search the Scriptures, brethren on this point.

Yours, B. Spaulding.

Kennebunkport, Me.

From Bro. L. F. Cole.

Bro. Grant:—It has been but a little while since I was brought into the knowledge of the truth as it is in Christ, yet I can say with sincerity, I love the way, I love Jesus and all his children wherever they are found; and I believe this to be one test, that I have been accepted by him, even unto salvation. Whosoever will, may come, says the Savior; and how sweet the words to the child of sorrow. There is the Refuge, there is the "Rock of Ages," which will remain a hiding-place forever, which the storms of the world may beat upon, but cannot overturn; and all that *will* abide therein, may.

And then we have such glorious promises to lay hold upon; so much that is of reality; the substance of things hoped for, with which we may "comfort ourselves" with great comfort. When I look back on dangers that have been passed, on the "world of waters;" when I think of the scenes of carnage and blood mine eyes have witnessed on southern fields; when I think of the world wallowing in sin,—truly it is a cheering thought to look beyond, to the fulfillment of all God's precious promises; to the dawn of the morn of peace on a world purified from every unclean thing; to the "righteousness, peace and joy" of the subjects in the "mountain of His holiness;" and more than all else, oh, comforting thought! to look forward to the time when immortality is ours in God's presence, and He "shall be all and in all."

Cheer up, then, thou weary one; Christ died for you on Calvary. He has gone to prepare a place for you, that where he is you may be also. Cheer up, thou faint-hearted pilgrim in this "vale of tears;" though the enemy hard press thee, victory is sure, if thou wilt "keep the law," and faithfully use the weapons of holy warfare. Gird on the armor of thy Master, and "fear no evil;" for great is Jehovah.

Beloved, be "steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know your labor is not in vain in the Lord." Your unworthy brother in Christ,

Windham, Me. Lewis F. Cole.

Bro. O. D. Woodruff, Southington, Ct., writes:—"There is quite an interest in Yalesville, Ct., and several have resolved to start to serve the Redeemer, and be ready for the great and terrible day of the Lord, which hasteth greatly. Praise the Lord. 'Seeing all these things shall be dissolved, what manner of persons ought' we 'to be in all holy conversation and godliness.'"

Obituaries.

Susan J. Jewett.

Died of diphtheria, in Danbury, N. H., Nov. 28th, Sr. Susan J., wife of Bro. George K. Jewett, and daughter of Deacon Amos Smith, aged about thirty-seven years.

The subject of this notice was a christian. When quite young she sought and found the Savior, and loved the way of life and salvation. She had a good and an honest heart. The word of the kingdom found a place there, and her fruit was unto holiness,—the end will be everlasting life. Our lamented sister has been looking for Jesus to appear the second time unto salvation to such as love his appearing, since 1843. She, with her three sisters and godly parents, with other relatives, has rejoiced while looking for the "blessed hope." She has also shared in the trials and disappointments on the way.

Susan was the first born of four daughters, and the first to die. The blow falls heavily on many hearts. I rejoice that her aged parents have long since learned to trust in God. May those sisters who now mourn the loss of one they loved so well, honor Christ and find him precious in this great affliction. Her husband sorrows, but not as those without hope, being confident that all is well with her. Two little sons by this death are left to mourn the loss of a godly mother. May husband, children, sisters, parents, and all dear friends, meet her, with all that love Jesus, on the other shore.

She was followed from her home in Danbury Village to her father's, about four miles, by many friends, where a discourse was given by the writer. Text. "Set thy house in order, for thou shalt die and not live." After which our dear sister was consigned to the grave, in the family burying-ground, to sleep till Jesus comes.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more shalt sorrow know."

John G. Hook.

Annie L. Blagden.

Died in Bluehill, Oct. 18th, 1864, Annie Laurie, youngest daughter of Eli N. and Hannah C. Blagden, aged nine months, three weeks, and two days.

Little Annie was one of earth's fairest flowers. Although but an infant, she far surpassed most children of her age; but cruel death called her away, and the loved one lies in the churchyard beside her little brother; but when Jesus comes to give life and immortality to all the dear saints, little Annie will come forth robed in immortal beauty, no more to die, but to join the heavenly song, praising God and the Lamb forever.

Farewell, farewell, dear Annie,
We see thee here no more;
But bye and bye we'll meet thee
Safe on the other shore.

S. E.

Almon E. Loomis.

Almon O., only son of Almon B. and Hester W. Loomis, fell asleep in Jesus Oct. 4th, 1864, aged seven years, five months, and seven days.

Death has torn from the embrace of our brother and sister a choice jewel, a bright and interesting boy. Although young in years, he expressed the hope on his dying bed that he should meet his parents again upon the new earth. This affliction fell heavy on Bro. and Sr. Loomis, but the christian hope sustains them in the hour of affliction, and bids them rejoice in hope of meeting their loved one again on the other shore, where they may again hear his voice singing the songs of praise more melodious and sweet than ever before. We endeavored to minister words of comfort to this afflicted family from the words—"Is it well with the child?" J. Hemenway.

Marietta Tew.

Died in Arlic Village, Warwick, R. I., Nov. 29th, 1864, Marietta, only daughter of Green and Mary Tew, aged seventeen weeks.

Words of comfort were spoken to the afflicted friends by the writer, from Psalm 119: 153.

And thou, lone mother, from whose breast
Thy tender offspring has been torn,
If good thou'lt reign among the blest,
Where mothers never more shall mourn.

Wm. S. Devereux.

Summary of News.

FOREIGN.

[Advices of the 23d ult.]

It was reported at Southampton on the 22d that Semmes' ship Sea King was wrecked off Maderia.

The *Times* sees no alarm on Lincoln's re-election. England is probably safer in his than in any other hands. We may reasonably believe that Lincoln has sown his wild oats. He has gone through a course of defying and insulting England. We hope he will not repeat the experiment.

PRUSSIA.

Lord Napier had presented his credentials to the king as ambassador. The sentence of death and confiscation of property of seven Poles had been passed.

JAPAN.

Prince Nagato has agreed to open the Simonosaki Straits and not to rebuild the demolished forts; also to pay the allied expedition expenses.

SPAIN.

Duke Rivas has resigned the Presidency of the Council. Marquis Viluma succeeds him. The *Epoca* says it is Spain's duty to defend Papacy by coming to an understanding with France. "Mon" has accepted the ambassadorship to France.

The *Delta Marmora* demonstrates that Italy could defend herself, and adds that it was greatly to the interest of France not to allow Italy to be crushed.

Liverpool, Nov. 26th, Queenstown 27th.

The political news is unimportant.

Distressing details are published of wrecks and serious loss of life on the eastern coast of England. No American shipping is mentioned.

Toronto, C. W., Dec. 6. The excitement in regard to the Fenian Brotherhood is revived and is becoming more and more intensified. Last night an "Orange Lodge" was broken open and all its property destroyed by Fenians.

Some five portraits of Queen Victoria were disgracefully mutilated. Excitement to-day is running high, and fears of violence are entertained.

Detroit, Mich., Dec. 7. Positive information has been received that a raid upon this city is being organized by rebel refugees in Canada. The civil and military authorities are making every preparation to receive them.

DOMESTIC.

Vicksburg, Dec. 4, via Cairo, Dec 9. Gen. Dana, by a successful expedition from Vicksburg, destroyed the Mississippi Central Railroad for 30 miles above Big Black river crossing, including the long bridge at that place. He found the enemy in force, but the work was thoroughly done. Our troops then returned to Vicksburg with a loss of 5 killed and 41 wounded and missing. He also destroyed 2500 bales of Confederate cotton and about $300,000 worth of other public property.

New York, Dec. 6. The *Tribune's* Shenandoah Valley dispatch of the 4th says, an expedition under Gen. Merritt, absent about a week, in Loudon Valley, has just returned with 2000 head of cattle, sheep and hogs, and left the whole region over which he passed without hay or forage of any kind. All barns containing hay were burned and the haunts of Mosby and his gang thoroughly cleaned out. These results in Loudon Valley, which has been Mosby's lurking place, are of the utmost importance.

New York, Dec. 7. Hood attacked our forces at Murfreesbro' and was repulsed with the loss of six guns.

Louisville, Ky., Dec. 7. The *Journal's* Nashville dispatch of the 6th, says the rebels lost at Franklin, ten General officers. Among those not previously reported are Gen's Govan and Quarles. Cheatham escaped capture only by the fleetness of his horse.

The steamers Prima Donna, Prairie State and Magnet, captured yesterday on the Cumberland river, were re-captured to-day by the gunboat Carondelet.

New York, Dec. 7. Fresh Southern papers show a continuance of the fight both in Sherman's front and in South Carolina. An immense number of proclamations have been issued by Governors and Mayors, calling upon everybody to shoulder a musket and report to the front, but in Charleston it appears that these proclamations are fruitless.

Denver City, Dec. 8. Detachments of the 1st and 3d cavalry had a fight with the Indians near Fort Lyon, and killed between 400 and 500 of them, and captured about 500 ponies and mules. The chiefs Blackettle, White, Antelope and Little Rob were killed. Our loss was 9 killed and 38 wounded.

St. Louis, Mo., Dec. 8. The *Democrat's* dispatch from Paducah 7th, says all stories about disasters on the Cumberland river are untrue. The river is entirely clear and unobstructed to Clarksville, to which point our transports are without any convoy. From Clarksville to Nashville, transports are convoyed by gunboats, as there are several batteries between the two points.

New York, Dec. 9. Richmond papers say Grant is massing on the extreme right of the Army to the James, and an attack by him there and by the left of the Army of the Potomac, were expected. Recent proceedings in the South Carolina Legislature look as if that State was about to secede from the empire of Jeff. Davis. Resolutions had been introduced denouncing as unconstitutional, Davis' proposition to emancipate the slaves, and to abridge the freedom of the press, declaring that the States are not amenable to the Richmond government, and advising other States not to submit to its usurpations.

According to the reports of deserters from Rain's foundry, in Richmond, there is now but one white man remaining in the establishment at work, all having from time to time made their way to our lines. This establishment has orders for some 40 pieces of artillery to replace those lost by Early in the Valley, and through the Rebel Government is urging their being hurried out, they are utterly unable to produce them.

The rebels estimate Sherman's entire force at 30,000 infantry and 5000 cavalry, and say that his soldiers expressed astonishment at the richness of the country through which they were passing, and the abundance of provisions it contained.

Washington, Dec. 9. The Richmond *Examiner* of Wednesday, received from the army correspondent of the *Journal*, says that the military drama in Georgia is drawing rapidly to its denouement. Gen Sherman is at last approaching the coast, whither he has been travelling nearly twenty-three days. Whether he will complete the journey or not depends very much upon certain events which will occur this week.

There are troops in his front who will resolutely dispute his further advance towards Savannah or Darien after he passes a certain point. It is reported that his advance was skirmishing yesterday (Tuesday) morning with our outposts. We do not know what Sherman may do when he finds a formidable force in his front, but are disposed to believe that he will discard strategy and attempt to break the lines of his opposers. Let him do what he will, he will certainly feel that never was a general in a more critical situation."

Buffalo, N. Y., Dec. 11. Information has been received here that a raid is contemplated on this city immediately.

A heavy snow storm has prevailed here to-day, accompanied by a gale.

Dutch Gap Canal. An army correspondent of the New York *Commercial Advertiser* says of this work, which is near completion:

"The canal will be five hundred feet in length, or, including dredging, in water, five hundred and fifty feet. Its breadth at the top of the cut is one hundred and twenty-five, and at the bottom sixty-five feet, the sides having very steep slopes. It will have fifteen feet of water at low tides (these being slightly felt here.) This short cut will soon save a navigation of seven miles, the Southern shore beyond that point being high and precipitous"

Mr. Lincoln's First Speech. Abraham made his first political speech in 1832 when nominated for the Illinois Legislature, and this was it:

"Gentlemen, fellow-citizens: I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the legislature. My politics are, short and sweet, like an old woman's dance. I am in favor of a national bank. I am in favor of the internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful. If not, it will be all the same."

The New York Incendiaries.—A significant advertisement appears in the Richmond papers, calling a meeting of the "Brotherhood," and saying "The failure of our employes to do their work recently, with skill, in the city of New York, makes it necessary for the Brotherhood to meet and concert measures for a more decisive execution of the great retaliatory duty which they have taken upon themselves at this juncture. Our own homes have been destroyed, in violation of all the rules of war, and we must make our ruthless enemy feel the weight of our justly aroused vengeance in the very centres of his resources and wealth. We can do it—do it effectually.

Origin of the Wooden Nutmegs of Connecticut.—New London is responsible for "wooden nutmegs." Many years ago a small trader sent from there a few nutmegs to Beaufort, S. C. A planter named Bogart, seeing the nutmegs, bought them at a good price. Pleased with his purchase, and being especially vain of having choice delicacies at his table, he produced for his guests those rare and somewhat costly nuts. But the nuts wouldn't crack, and when broken open were found to contain no meat, and the honest Connecticut Yankee was cursed by the Carolina chivalry as a cheat for selling nutmegs without meat, and which they therefore supposed were made of wood. When our troops entered Beaufort they still found the same prejudice existing against nutmegs and Yankees.

The Pope—France and Italy.

A most remarkable treaty has just been concluded between France and Italy, and at last accounts it had been handed to the Pope for his acceptance. By it Napoleon is bound to withdraw his troops from Rome within two years, or by 1866. The Pope is to find his own troops for internal government; while Italy guarantees protection to the Papal dominions from fillibustering expeditions. But those provinces which were taken from the pope in the revolutions of 1859 and '60, and which he has alwasy insisted upon having restored to him are definitively wrested from him; the only satisfaction offered being that Italy will assume their proportion of the Papal debt.

In Rev. 17: 16—18 we read:—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, *until the words of God shall be fulfilled*. And the woman which thou sawest is that great city which reigneth over the kings of the earth."

We do not have to look into history to find the fulfillment of these words. There are none living who have come to years of understanding and have informed themselves in regard to passing events but have marked the decadence of the Papacy and the contempt into which its temporal power has fallen. There is no misunderstanding the feelings of the European powers. Political jealousies alone, have enabled the Pope to retain his hold on Rome. And no words could so graphically describe the condition to which the Papacy is reduced as those of the Revelator. See her in the fifteenth century: rich, powerful, kings and emperors bowing at her feet, reverenced even by those who feared her. She was decked with sumptuous apparel, and drunken with the blood of saints. What do we see her to-day? An object of pity and contempt. Her sources of wealth have been dried up; her territory has little by little been taken from her till the city stands almost "naked," and God's people rejoice while they see the "king's eating her flesh (substance) and burning her with fire." And the work goes on! We see the Papacy sinking, sinking—but we know its final destruction will be at the coming of Christ. See Thess. 2: 8.

A late European writer, in remarking on this treaty says—"Such are the stipulations of the treaty, of which the following gives you an authentic explanation. Napoleon wants to give time to the Pope for putting his affairs in order before the French occupation ceases, or rather to impress him sufficiently that unless he comes to terms with Victor Emanuel he cannot retain his temporal power for any length of time, as it is self-evident that as soon as the French withdraw, the Romans will rise and proclaim the annexation to Italy. Napoleon therefore proposes a convention between the Papacy and Italy, by which the Pope gives up his temporal power, retaining his jurisdiction exclusively in the Eternal City, which, under the papal suzerainty, would be governed by municipal authority elected by universal suffrage. On the other hand, Italy would acknowledge the neutralization of Rome, which would become a free District, something like Columbia with Washington in America."

It is a remarkable fact that Roman Catholics themselves are lookng to see the Pope expelled from Rome. An impression is becoming general among them that this will be done within a few years. They think this will be the work of the "Man of Sin," the "Anti-Christ.—*Voice of the West.*

ITEMS.

☞ News from Brazil says that an order has been issued by the Government commanding that all the ports of the country be shut against the United States steamer Wachusett, for the violation of the neutrality laws of Bahia by its captain.

☞ Congress will soon discuss the propriety of permitting the purchase of cotton from rebel territory. Some are of opinion that it would be beneficial even to pay gold for a supply of cotton for home consumption and exportation.

☞ Gold in Richmond is now at a premium of 4000 per cent., or forty dollars for one, having advanced since the defeat of the peace candidate at the North for the Presidency from about 2400 per cent. to its present figure.

☞ Next year there will be four eclipses, two of the sun and two of the moon. The eclipses of the sun occur on the 25th of April and the 15th of October. Those of the moon on the 11th of April and the 2d of October.

☞ The excavations at Pompeii have just led to the discovery of a temple of Juno, on the flags of which were scattered about more than 200 skeletons of women and children who, during the eruption of Vesuvius, hastened to the temple to implore the protection of the goddess.

☞ A London letter in the *Tribune* says it is reported there in financial circles that half the rebel debt is held in England, and that if it is not paid eventually, half of the British money bags will collapse. This is the secret of John Bull's adherence to the Confederacy.

☞ The terror of the desert of Sahara is being removed by the application of science. In 1860 five wells had been opened, bringing fishes to the surface from a depth of five hundred feet. Vegetation is springing up around the wells, and the "desert will blossom like the rose."

☞ The Sultan of Turkey has prohibited the Circassian slave trade, firmans having recently been issued absolutely abolishing the trade, and forbidding the further purchase or sale of slaves of either sex.

☞ The Philadelphia *Press* says the net profits of the Sanitary Commission Fair, held in that city last summer, amounts to one million and ten thousand dollars.

☞ A Sandwich Island diver recently went down ten feet in the harbor of Honolulu, and remained long enough to put chains around a sunken boat.

☞ A Federal prisoner who escaped from Millen, Ga., Nov. 13, says there were 11,000 prisoners at that place when he left.

☞ The Savannah papers of November 30 announce that the entire male population of that city has been called to arms, to resist our forces.

☞ The Navy Department has recovered the treasure box from the Florida with $12,000 in gold in it.

☞ Large quantities of clothing, boots and shoes have been sent to the Union prisoners via Mobile.

☞ Bermuda Hundred was so named because it is just one hundred miles from the mouth of James river

☞ Ex-Secretary Chase has been appointed Chief Justice of the Supreme Court.

☞ Egypt raised one hundred million of dollars worth of cotton last year.

☞ Five thousand persons perished by the cyclone in Calcutta.

☞ Jeff. Davis's Mississippi plantation is now a home for freed slaves.

MARRIED.

In Lincolnville, Me., Nov. 27th, by Elder Thomas Smith, Mr. Benjamin F. Young and Miss Marcia E. Heal, both of Lincolnville.

Notices.

Conference in Holden.

A conference will be held in Holden, Mass., at the Town Hall, commencing Wednesday, Dec. 21st, at 2 o'clock P. M., and continuing day and evening through the week, and over the following Sabbath. Preaching by different ministering brethren. Prayer and conference meeting at 10 A. M., preaching at 2 P. M., and also at 6 in the evening.

All in Holden and its vicinity who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are cordially invited. Forsake not the assembling of yourselves together, but exhort one another, and so much the more as ye see the day approaching. Pray for God's blessing upon the meeting.

In behalf of the church, H. K. Flagg.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us. F. Burr.

Conference.

The Maine Western Central Quarterly Conference will be holden at the Union Chapel in Cornville, commencing Thursday, January 5th, 1865, at half-past 6 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will please inquire for Brn. Chas. Stratton, J. Flanders, P. Gardner, — Hight, — Warren, J. Fogg, or B. Tuttle. Provision will be made for all. Come, brethren and sisters, let us see to it that we have on the gospel armor, and meet together prepared to labor with a zeal worthy of the cause in which we are engaged. D. W. Griffin, Clerk.

Advent Herald, please copy.

Religious Notice.

Providence permitting, Elder Edwin Burnham will commence a series of meetings with the Free Evangelical Church in North Attleboro, Mass., on Tuesday evening, Dec. 20th, to continue several weeks. We earnestly hope and pray that many precious souls may, as the result of these meetings, be made ready for a home in the kingdom of God. We invite our friends in the surrounding region to attend and labor with us.

C. Cunningham.

Notice.

The Lord willing, I will answer to calls from different parts of Ohio some time in Feb. next. I will stop and preach an evening or two in intermediate places lying near the W. R. R. from Albany to Buffalo, N. Y., and Buffalo to Cleaveland, Ohio, as may be desired. Brethren thus located, and wishing me to do so, can inform me at Holliston, Mass. H. K. Flagg.

Discussion Resumed.

The discussion between Eld. S. W. Bishop and myself, (which was broken off after the second evening, on account of the sickness and death of my little girl), will be resumed Jan. 4th, 1865, at New Market Hall, Providence, R. I. A. Durfee.

Conference at Lee, N. H.

A conference will commence at Lee, (Union House,) Dec. 18th, and continue as long as may be duty. Bro. C. S. Emerson will be expected; and all who feel like working for the salvation of sinners are invited to attend. Wier Davis.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend. A. C. Greene, Secy.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. Welcome & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant........Sunday, Dec. 18th
Hiram Munger........Sundays, Dec. 25th and Jan. 1st

East Boston........Sunday, Dec. 18th
Baptism after the morning service.
A. W. Sibley.

Massena........Sunday, Dec. 18th
D. T. Taylor.

Hoosick, N. Y., (Advent Chapel)........Dec. 18th
Albany, N. Y........Friday evening, Dec. 23d
and over Sunday. J. K. Bellows.

Bristol and Honeoye, N. Y........Dec. 25th
Bethany, N. Y........Dec. 28th and 29th
Darien, N. Y........Dec. 30th
and over the following Sunday. F. Burr.

Holliston........Sunday, Dec. 18th
Holden, Conference........Wednesday evening, Dec. 21st
Central Factory, R. I........Friday evening, Dec. 30th
and over the following Sabbath, Jan. 1st.
R. I. and E. Conn. Conference at Danielsonville, Wednesday, Jan. 4th. H. K. Flagg.

South Reading, Mass........Sunday, Dec. 18th
J. N. Sherman.

Exeter, N. H........Sunday, Dec. 25th
A. Mussey.

Sutton Mills, N. H........Sunday, Dec. 25th
J. Couch.

Yalesville. Conn........Sunday, Dec. 18th
Lower Merryall, Conn........Sunday, Dec. 25th
O. D. Woodruff.

Wallingford, Ct., (at the Chapel)....Sunday, Dec. 18th
H. Munger.

Chichester, (N. H., (Dover school-house)....Dec. 18th
Worcester, Mass........Dec. 25th
Northwood Narrows........Jan. 1st
Z. Ford.

Ashburnham Depot........Friday evening, Dec. 16th
Northfield, Mass........Sunday, Dec. 18th
And stay in the region a few days after, as the Lord will. L. Boutell.

New York, at Bro Curry's, 24th street Dec. 18th and 25th.
Philadelphia........Jan. 1st. 1865,
and remain until further notice.
F. H. Burbank.

Worcester, Mass........Sunday, Dec. 18th
Pomfret, Vt........Thursday evening, Dec. 22d
and over the following Sunday.
Hartland, Vt., (Dinsmoore Hill)......Sunday, Jan, 1st
A. Simpson.

Bradford, N. H., (Pond meeting-house), Sunday, Dec' 25th. Wm. Sutherland.

South Natick........Dec. 18th
C. C. Ramsay.

Westford, Mass........Dec. 18th
Carlisle........Dec. 25th
B. Spaulding.

Lovely Street, Ct., (School-house)....Sunday, Dec. 18th
Samuel M. Tatro.

West Brick........Sunday, Dec. 18th
Scitico, Ct........Sunday, Dec. 25th
E. Owen.

Danbury, N. H., (Baptist meeting-house), Sunday, Dec. 18th. John G. Hook.

Bakerville........Sunday evening, Dec. 18th
Pleasant Valley........Jan. 1st
Lovely Street, (School-house)........Jan 8th
H. Rockwell.

River Point, Ct.

E. R Wood.....Dec. 14th, and over Sunday, Dec. 18th
P. Green........Sunday, Dec. 25th

New Boston, (where Bro. Andrews may appoint), Friday and Saturday evenings, Dec. 16th and 17th, and over the following Sabbath.
New Durham Ridge, (communion)....Sunday, Dec. 25th
J. G. Smith,
J. Pinkham.

Cold Spring........Sunday, Dec. 25th
Geo. L. Teeple.

Winsted, Ct........Dec. 20th
and evenings during the week. R. Wendell.

WestStafford, Ct........Sunday, Dec. 18th
Agawam, Mass........Sunday, Dec. 25th
I. B. Potter.

Bath, Me........Sunday, Dec. 18th
S. K. Partridge.

Pleasant Valley, Ct........Dec. 18th
North Canton, Ct........Dec. 25th
B. Hitchcock.

Holden, or Brewer, (where the friends think best), evening, Dec. 20th, and tarry in that section a few days.
Bangor........evenings, Dec. 22d and 23d
Corinna, (at the meeting-house)....Sunday, Dec. 25th
Ordinance of baptism will be attended to.
Augusta, (North Parish meeting-house), Friday evening, Dec. 30th, and over Saturday and Sunday, as Bro. Allen Church may arrange.
Brethren are invited to come and take hold of the work of God with us. Israel Damman.

Moultonborough Centre........evening, Dec. 23d
Holderness, (at the Brick school-house) Sunday, Dec. 25th.
West Plymouth, (where Bro. Nelson may appoint), evening, Dec. 27th. N. Hartshorn.

Wrightville........Wednesday evening, Dec. 14th
and over the Sabbath. H. Pratt.

Salem, Huron Co........Dec. 18th to 23d
Plymouth, Huron Co........Dec. 25th to 30th
Fairfield, Huron Co........Feb. 5th to 10th
Litchfield, Medina Co........Jan. 10th to 15th
Bucynes, Crawford Co........Jan. 17th to 22d
Nevada, Wyandot Co........Jan. 24th to 29th
Regular appointments filled as usual.
G. W. Stetson.

Blackstone, Mass........Dec. 18th
Wilsonville, Ct........Dec. 21st and 22d
Abington, Ct........Dec. 25th
Westford, (at Bro. F. Chapman's....Dec. 26th and 27th
Southbridge, Mass........Jan. 1st, 1865.
Geo. A. Streeter.

Ashburnham........Dec. 18th
S. S. Brewer.

Copenhagen, N. Y........Dec. 23d to 25th
Scipio, N. Y........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y........Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y........Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon my arrival, as I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th. C. F. Sweet.

Business.

TO CORRESPONDENTS.

N. T. Pease—It was received and acknowledged, by mistake, to "Lucius." Rectified it this week.

H. A. King—Out of No. 22

E. R. Southwick—You will find it in No. 475, credited to E. R. Southworth. Pays to No. 476.

A. E. Clark—The 520 was right. We credit from the beginning of the volume.

E Clark—His address is Boston, Mass.

John Lyle—The paper, or the fault, must be in the Post Office. It has been mailed regularly.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 480. The No. which follows your name is the No. to which you have paid.

If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you *owe*.

For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

$1.00 each.—E. Hibbard 505, J. Watson 553, M. J. Achorn 403, J. D. Fletcher 508, H A Sylvester 310, P. Curtis 434, M. E. Williams 500, M B Plummer 5-1, N Knapp 579, Geo. Storer 502, E. Shelden 502, N Potter 495, B Day 473, W C Hall 494.

$1.25 each.—T. F. Pinkham 481, J M Hackett 501, S. M. Adams 505, S. A. Colby 505, S A Bartlett 499, E C Burchett 505, L Parr 490, H Shattuck 505, Emma Bryant 505, J. Newell 517, G Rickard 504, Mrs. A Belden 502, A B Cook 484, Mrs V H Warren 506, E A Skinner 502, L H Piper 502, A T Harrington 484, J H Clifford 495, Mrs S Beath 506, B Webster 506, A Wheeler 506.

$1.50 each.—L K Fowler 513, E W Dean 475, Mrs. C Howe 510, R Pikes ——, L Bullard 494, E Marsh 511.

$2.00 each.—Mrs. A M Benton 463, M E Gavitt 490, A Pinney 510, M A Sawyer 431, D S Tinck 492, J Turrell 489, Mrs S Walker 497, W H Salisbury (by J W S) 378, J. W. Roberts 433, S A Spaulding 536, C G Baker 492.

$2.50 each.—M B Hart 524, Wm Manning 531, Mrs. E Hadley 532, J Calkins 496, S Sanford 520, Wm Morton 531, N Brooks 531, Des. D Holmes 505, J Sheman (by D. D. C.) 520, E Clark 533, J Carneross 531, S Fink 490, R. Powell 531, E L Wadleigh 470, Mrs P Morgan 531, Wm. Rasp 543, J. B. Staples 531, Alex. Ogsberry 520, J Griffith 532, Z Scott 532, S Hewitt 532 Wm Hays Jr 523, S Scammon 530, C Goodman 391, Mrs L Holmes 520.

$3.00 each.—Betsey A. Lloyd 489, A Tennant 526, J Knight 517, T Tryon 533.

Various Sums.—A. S. Webster $7.55 ——, Mrs. M J Coy $1.50 525, A Tripp $3.00 533, Mrs B Damon $2.21 494, W C Clark $1.25 ——, N H Berry $3.75 (1 to No 499 and 2 to No. 511), D Baker 50c 530, J B Toragee $2.75 511, D N Clark 50c. 528, A E McClean $2.80 494, E M Parker 62c. 492, A Whitlock $3.30 556, H R Allen 63c. 481, W. Beard 66c. 475, M. T. Home $3.50 516, A Gage 63c. 492, M D Wood 30c. 495, L Chamberlain 50c. (what P O ?), C M Currier 50c. 490, A Little $2.35 517.

FOR BOOKS AND TRACTS.

C. W. Baker $5.60, J. D. Brown $7.35, J. B. Staples $5.00, C W Corson $3.50, Thos. Smith $3.25, H Rockwell $1 50, D. D. Chaffee $1.50, F Murphy $1.70, A. Whitlock $1.70, C W Wyllys $2.25, W D Wood $1.70, E. L. Marsh 85c, L. Allen $1.50, S M Lum $2.50, J B Bell $1.70, T J Whitcear $2.00, E A Gillett 85c, H A King $2.70, M Parry 85c, L K Fowler 25c, N H Berry 80c, C L Dale 20c, S D Daniels 40c, Mrs E Hadley 25c, A H Cassel $3.00, E B Coon $1.35, B Perham $1.60.

BOOKS AND TRACTS SENT.

By Mail.—M. A. Fowler, N H Berry, S D Daniels, C W Baker, M Parry, C L Dale, Eld. J Chapman, H. Rockwell, F Murphy, A Whitlock, C W Wyllys, Wm D Wood, E L Marsh, L Allen, J B Bell M D, J D Brown E A Gillett, Mrs E H Sanders, Wm A King, S M Lum, T J Whitcear D. McDonald, A H Carrel, B. Perham, E B Coon, P H Smith.

By Express.—R E Ladd, J B Staples, D D Chaffee, Thos. Smith, Geo. Storer.

LETTERS RECEIVED.

M. D. W., D. T. T., H K Flagg, G A Streeter, Dr. Decker, A M Allen, M Parry, C Hill, G W Denny, O P Allen, B Mathewson, I C Perkins, C W Osgood, A M Benton, B L Hines, I C Wellcome, J W Taylor, G R. S., M Holmes, C Stratton, I A Thayer.

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F. H. Burbank—Philadelphia, Penn.
S. P. Babcock—Philadelphia, 1932 South Street.
A. W. Sibley—East Boston, Mass.
W. Sheldon—Baraboo Sauk Co., Wis.
J. W. Brittan—Worcester, Mass.
Wm. A. Fenn—Pulaski, Oswego Co., N. Y.

ENGLISH BIBLES FOR SALE.

1. Diamond, fine print, full references Morocco, $1.75. Calf, $1.40. Roan, gilt, $1.10. Roan, gilt, rims and clasps, $1.75. Flexible binding, $1.10. Postage 12 cents.

2. Pearl, flat, full references. Morocco, $2.50. Grained roan, $1.75; Morocco, circuit binding (with flaps), $3.50. Postage 16 cts.

Address Miles Grant, *Boston, Mass.*

BOOKS FOR SALE AT THIS OFFICE.

The New Testament of our Lord and Savior Jesus Christ; with brief Notes and Instructions; containing the references and marginal readings of the Polyglott Bible; also the Psalms, Maps, and Harmony of the Gospels. Published by the American Tract Society. For family use. $1.50; by mail, $1.95.

Dictionary of the Holy Bible, for general use in the study of the Scriptures, with Engravings, Maps, and Tables. Published by the Amer. Tract Society. This is one of the best. Cloth, $1.50; by mail, $1.75. Sheep, $2.00; by mail, $2.25.

Canon of the Holy Scriptures examined in the light of History. By Prof L. Gaussen, of Geneva, Switzerland. Translated from the French, and abridged by Edward N. Kirk, D. D. $1.75. By mail, $2.00.

Cruden's Complete Concordance to the Holy Scriptures. New and condensed edition. Edited by John Eadie, D. D., L.L.D. Cloth, $1.50; by mail, $1.80. Sheep, 2.00; by mail, $2.30.

Muller's Life of Trust. A Narration of the Lord's dealings with George Muller, written by himself. $1.75; by mail, $2.00.

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For the World's Crisis.

REPORT OF THE NEW HAMPSHIRE STATE QUAR. CONF.

The N. H. State Quarterly Conference commenced according to appointment, at Portsmouth, N. H., Dec. 1st, at 2 1-2 P. M., with a prayer and conference meeting. Had a profitable season. Some earnest prayers and warm-hearted exhortations. In the evening we listened to a soul-stirring sermon by Bro. C. Goodrich, from John 14: 16, 17. Friday morning, we met for social worship. In the afternoon, preaching by Bro. L. Boutell, from Mal. 3: 16, 17. Preaching in the evening by Bro. J. G. Smith, from Heb. 12: 2.

Saturday morning, met for business. The following brethren of the ministry were present:—L. Boutell, J. G. Smith, B. P. Manning, C. Goodrich, J. Pinkham, J. White. The President, Vice President, and Secretary, not being present, Bro. J. G. Smith was chosen chairman, and Bro. J. W. White, Secretary.

The Secretary of the conference having neglected to forward the records to the quarterly conference, the reading of the minutes of the last conference was necessarily omitted. The conference then proceeded to business. On motion, voted that Bro. C. Goodrich be invited to take part in our deliberations. Carried. The following resolutions were then presented by Bro. Boutell.

1st. *Resolved*, That the conference proceed immediately to the raising of funds for the distribution of tracts, and to assist preachers to distribute them in new places; which was accepted and adopted.

2nd. *Resolved*, That a committee of three be appointed to take collections and subscriptions; the chairman of this committee to act as Treasurer. Whereupon, Eld. J. W. White, Bro. John Shannon, and Bro. Ephraim Dennett, of Portsmouth, were appointed.

3d. *Resolved*, That this committee be authorized to disburse the funds received by them to the best of their ability, and report the same at the next quarterly conference. Carried.

4th. *Recommended*, That preachers co-operating with this conference take collections in places where they may deem it expedient, and report to the next quarterly conference.

5 *Moved*, That brethren wishing the next quarterly conference in their vicinity, be requested to notify the President of the conference, Eld. A. Ross, of Exeter, N. H., as soon as possible.

6. *Moved*, That the Secretary send a report of the doings of this conference to the World's Crisis for publication. Carried. The business session then closed with a season of prayer.

Afternoon, preaching by Bro. J. Pinkham, from Matt. 4: 4. Evening, preaching by Bro. C. Goodrich, from Luke 1: 31.

Lord's day, love-feast at 9 1-2 A. M. A soul-stirring time indeed. Fifty-three exhortations in one hour. Forenoon, preaching by Bro. L. Boutell, from. Matt. 24: 29, 30. Afternoon, preaching by Bro. Goodrich. In the evening, Bro. Smith preached a genuine missionary sermon, at the close of which a collection was taken for the purpose of sending the truth into new places, to the amount of $28.63. The ordinance of baptism was administered at noon, and the Lord's Supper at the close of the afternoon service. Thus closed the best conference we ever attended; so said many. Jos. W. White, *Sec'y.*

Correspondence.

From Bro. B. Spaulding.

Bro Grant:—Since writing before, I have visited Portland, where are a good company of like precious faith, and in a good working state, firm in the faith, rooted, grounded, and settled. And they remembered the laborer is worthy of his meat, and helped him on his journey after a godly sort. Thank the Lord that he provides for me kind friends and hospitable homes. God bless my benefactors.

Visited Biddeford. Found Sister Mussey laboring there, and a good interest existing. Some converts had embraced Jesus and his truth, more were inquiring after truth, and the prospect was encouraging. Visited Bro. Towne, and gave two lectures in his neighborhood, to a very attentive congregation. Bro. Towne's house is a hospitable home for pilgrims, and he wishes me to say to traveling preachers that he wants them to visit him, and to preach to the people. They are very ready to hear, and candid. His house is a half-way place between Biddeford and Kennebunkport, five miles from each, just a comfortable walk for a man in health. Try it, brethren.

Came to Kennebunkport, where I have been hospitably received, and gave them three discourses, Sunday, to a very attentive and orderly audience. Here, too, the Lord is at work by his Spirit, and the brethren also, having meetings very often. They remembered the laborer, and helped him on his way.

The cause of God in Maine is moving forward. The truth of God's word is taking effect upon the hearts of the people. The Sabbath question is before the people very generally, and an investigation is going on; and it might be well for all our brethren to investigate that subject, and settle their minds upon a Bible foundation. The subject will be agitated; the truth will be sought for; the subject must be met; and the sooner the better. There is too great a diversity of opinion upon so important a matter. Some think no Sabbath is binding on the Gentiles; some think the First day is the true Sabbath. Search the Scriptures, brethren on this point.

Yours, B. Spaulding.

Kennebunkport, Me.

From Bro. L. F. Cole.

Bro. Grant:—It has been but a little while since I was brought into the knowledge of the truth as it is in Christ, yet I can say with sincerity, I love the way, I love Jesus and all his children wherever they are found; and I believe this to be one test, that I have been accepted by him, even unto salvation. Whosoever will, may come, says the Savior; and how sweet the words to the child of sorrow. There is the Refuge, there is the "Rock of Ages," which will remain a hiding-place forever, which the storms of the world may beat upon, but cannot overturn; and all that *will* abide therein, may.

And then we have such glorious promises to lay hold upon; so much that is of reality; the substance of things hoped for, with which we may "comfort ourselves" with great comfort. When I look back on dangers that have been passed, on the "world of waters;" when I think of the scenes of carnage and blood mine eyes have witnessed on southern fields; when I think of the world wallowing in sin,—truly it is a cheering thought to look beyond, to the fulfillment of all God's precious promises; to the dawn of the morn of peace on a world purified from every unclean thing; to the "righteousness, peace and joy" of the subjects in the "mountain of His holiness;" and more than all else, oh, comforting thought! to look forward to the time when immortality is ours in God's presence, and He "shall be all and in all."

Cheer up, then, thou weary one; Christ died for you on Calvary. He has gone to prepare a place for you, that where he is you may be also. Cheer up, thou faint-hearted pilgrim in this "vale of tears;" though the enemy hard press thee, victory is sure, if thou wilt "keep the law," and faithfully use the weapons of holy warfare. Gird on the armor of thy Master, and "fear no evil;" for great is Jehovah.

Beloved, be "steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know your labor is not in vain in the Lord." Your unworthy brother in Christ,

Windham, Me. Lewis F. Cole.

Bro. O. D. Woodruff, Southington, Ct., writes:—"There is quite an interest in Yalesville, Ct., and several have resolved to start to serve the Redeemer, and be ready for the great and terrible day of the Lord, which hasteth greatly. Praise the Lord. 'Seeing all these things shall be dissolved, what manner of persons ought' we 'to be in all holy conversation and godliness.'"

Obituaries.

Susan J. Jewett.

Died of diphtheria, in Danbury, N. H., Nov. 28th, Sr. Susan J., wife of Bro. George K. Jewett, and daughter of Deacon Amos Smith, aged about thirty-seven years.

The subject of this notice was a christian. When quite young she sought and found the Savior, and loved the way of life and salvation. She had a good and an honest heart. The word of the kingdom found a place there, and her fruit was unto holiness,—the end will be everlasting life. Our lamented sister has been looking for Jesus to appear the second time unto salvation to such as love his appearing, since 1843. She, with her three sisters and godly parents, with other relatives, has rejoiced while looking for the "blessed hope." She has also shared in the trials and disappointments on the way.

Susan was the first born of four daughters, and the first to die. The blow falls heavily on many hearts. I rejoice that her aged parents have long since learned to trust in God. May those sisters who now mourn the loss of one they loved so well, honor Christ and find him precious in this great affliction. Her husband sorrows, but not as those without hope, being confident that all is well with her. Two little sons by this death are left to mourn the loss of a godly mother. May husband, children, sisters, parents, and all dear friends, meet her, with all that love Jesus, on the other shore.

She was followed from her home in Danbury Village to her father's, about four miles, by many friends, where a discourse was given by the writer. Text. "Set thy house in order, for thou shalt die and not live." After which our dear sister was consigned to the grave, in the family burying-ground, to sleep till Jesus comes.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more shalt sorrow know."

John G. Hook.

Annie L. Blagden.

Died in Bluehill, Oct. 18th, 1864, Annie Laurie, youngest daughter of Eli N. and Hannah C. Blagden, aged nine months, three weeks, and two days.

Little Annie was one of earth's fairest flowers. Although but an infant, she far surpassed most children of her age; but cruel death called her away, and the loved one lies in the churchyard beside her little brother; but when Jesus comes to give life and immortality to all the dear saints, little Annie will come forth robed in immortal beauty, no more to die, but to join the heavenly song, praising God and the Lamb forever.

Farewell, farewell, dear Annie,
We see thee here no more;
But bye and bye we'll meet thee
Safe on the other shore.

S. E.

Almon E. Loomis.

Almon O., only son of Almon B. and Hester W. Loomis, fell asleep in Jesus Oct. 4th, 1864, aged seven years, five months, and seven days.

Death has torn from the embrace of our brother and sister a choice jewel, a bright and interesting boy. Although young in years, he expressed the hope on his dying bed that he should meet his parents again upon the new earth. This affliction fell heavy on Bro. and Sr. Loomis, but the christian hope sustains them in the hour of affliction, and bids them rejoice in hope of meeting their loved one again on the other shore, where they may again hear his voice singing the songs of praise more melodious and sweet than ever before. We endeavored to minister words of comfort to this afflicted family from the words—"Is it well with the child?" J. Hemenway.

Marietta Tew.

Died in Arlic Village, Warwick, R. I., Nov. 29th, 1864, Marietta, only daughter of Green and Mary Tew, aged seventeen weeks.

Words of comfort were spoken to the afflicted friends by the writer, from Psalm 119: 153.

And thou, lone mother, from whose breast
Thy tender offspring has been torn,
If good thou'lt reign among the blest,
Where mothers never more shall mourn.

Wm. S. Devereux.

Summary of News.

FOREIGN.

[Advices of the 23d ult.]

It was reported at Southampton on the 22d that Semmes' ship Sea King was wrecked off Maderia.

The *Times* sees no alarm on Lincoln's re-election. England is probably safer in his than in any other hands. We may reasonably believe that Lincoln has sown his wild oats. He has gone through a course of defying and insulting England. We hope he will not repeat the experiment.

PRUSSIA.

Lord Napier had presented his credentials to the king as ambassador. The sentence of death and confiscation of property of seven Poles had been passed.

JAPAN.

Prince Nagato has agreed to open the Simonosaki Straits and not to rebuild the demolished forts; also to pay the allied expedition expenses.

SPAIN.

Duke Rivas has resigned the Presidency of the Council. Marquis Viluma succeeds him. The *Epoca* says it is Spain's duty to defend Papacy by coming to an understanding with France. "Mon" has accepted the ambassadorship to France.

The *Delta Marmora* demonstrates that Italy could defend herself, and adds that it was greatly to the interest of France not to allow Italy to be crushed.

Liverpool, Nov. 26th, Queenstown 27th.

The political news is unimportant.

Distressing details are published of wrecks and serious loss of life on the eastern coast of England. No American shipping is mentioned.

Toronto, C. W., Dec. 6. The excitement in regard to the Fenian Brotherhood is revived and is becoming more and more intensified. Last night an "Orange Lodge" was broken open and all its property destroyed by Fenians.

Some five portraits of Queen Victoria were disgracefully mutilated. Excitement to-day is running high, and fears of violence are entertained.

Detroit, Mich., Dec. 7. Positive information has been received that a raid upon this city is being organized by rebel refugees in Canada. The civil and military authorities are making every preparation to receive them.

DOMESTIC.

Vicksburg, Dec. 4, via Cairo, Dec 9. Gen. Dana, by a successful expedition from Vicksburg, destroyed the Mississippi Central Railroad for 30 miles above Big Black river crossing, including the long bridge at that place. He found the enemy in force, but the work was thoroughly done. Our troops then returned to Vicksburg with a loss of 5 killed and 41 wounded and missing. He also destroyed 2500 bales of Confederate cotton and about $300,000 worth of other public property.

New York, Dec. 6. The *Tribune's* Shenandoah Valley dispatch of the 4th says, an expedition under Gen. Merritt, absent about a week, in Loudon Valley, has just returned with 2000 head of cattle, sheep, and hogs, and left the whole region over which he passed without hay or forage of any kind. All barns containing hay were burned and the haunts of Mosby and his gang thoroughly cleaned out. These results in Loudon Valley, which has been Mosby's lurking place, are of the utmost importance.

New York, Dec. 7. Hood attacked our forces at Murfreesbro' and was repulsed with the loss of six guns.

Louisville, Ky., Dec. 7. The *Journal's* Nashville dispach of the 6th, says the rebels lost at Franklin, ten General officers. Among those not previously reported are Gen's Govan and Quarles. Cheatham escaped capture only by the fleetness of his horse.

The steamers Prima Donna, Prairie State and Magnet, captured yesterday on the Cumberland river, were re-captured to-day by the gunboat Carondelet.

New York, Dec. 7. Fresh Southern papers show a continuance of the fight both in Sherman's front and in South Carolina. An immense number of proclamations have been issued by Governors and Mayors, calling upon everybody to shoulder a musket and report to the front, but in Charleston it appears that these proclamations are fruitless.

Denver City, Dec. 8. Detachments of the 1st and 3d cavalry had a fight with the Indians near Fort Lyon, and killed between 400 and 500 of them, and captured about 500 ponies and mules. The chiefs Blackettle, White, Antelope and Little Rob were killed. Our loss was 9 killed and 38 wounded.

St. Louis, Mo., Dec. 8. The *Democrat's* dispatch from Paducah 7th, says all stories about disasters on the Cumberland river are untrue. The river is entirely clear and unobstructed to Clarksville, to which point our transports are without any convoy. From Clarksville to Nashville, transports are convoyed by gunboats, as there are several batteries between the two points.

New York, Dec. 9. Richmond papers say Grant is massing on the extreme right of the Army to the James, and an attack by him there and by the left of the Army of the Potomac, were expected. Recent proceedings in the South Carolina Legislature look as if that State was about to secede from the empire of Jeff. Davis. Resolutions had been introduced denouncing as unconstitutional, Davis' proposition to emancipate the slaves, and to abridge the freedom of the press, declaring that the States are not amenable to the Richmond government, and advising other States not to submit to its usurpations.

According to the reports of deserters from Rain's foundry, in Richmond, there is now but one white man remaining in the establishment at work, all having from time to time made their way to our lines. This establishment has orders for some 40 pieces of artillery to replace those lost by Early in the Valley, and through the Rebel Government is urging their being hurried out, they are utterly unable to produce them.

The rebels estimate Sherman's entire force at 30,000 infantry and 5000 cavalry, and say that his soldiers expressed astonishment at the richness of the country through which they were passing, and the abundance of provisions it contained.

Washington, Dec. 9. The Richmond *Examiner* of Wednesday, received from the army correspondent of the *Journal*, says that the military drama in Georgia is drawing rapidly to its denouement. Gen Sherman is at last approaching the coast, whither he has been travelling nearly twenty-three days. Whether he will complete the journey or not depends very much upon certain events which will occur this week.

There are troops in his front who will resolutely dispute his further advance towards Savannah or Darien after he passes a certain point. It is reported that his advance was skirmishing yesterday (Tuesday) morning with our outposts. We do not know what Sherman may do when he finds a formidable force in his front, but are disposed to believe that he will discard strategy and attempt to break the lines of his opposers. Let him do what he will, he will certainly feel that never was a general in a more critical situation."

Buffalo, N. Y., Dec. 11. Information has been received here that a raid is contemplated on this city immediately.

A heavy snow storm has prevailed here to-day, accompanied by a gale.

Dutch Gap Canal. An army correspondent of the New York *Commercial Advertiser* says of this work, which is near completion:

"The canal will be five hundred feet in length, or, including dredging, in water, five hundred and fifty feet. Its breadth at the top of the cut is one hundred and twenty-five, and at the bottom sixty-five feet, the sides having very steep slopes. It will have fifteen feet of water at low tides (these being slightly felt here.) This short cut will soon save a navigation of seven miles, the Southern shore beyond that point being high and precipitous"

Mr. Lincoln's First Speech. Abraham made his first political speech in 1832 when nominated for the Illinois Legislature, and this was it:

"Gentlemen, fellow-citizens: I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the legislature. My politics are, short and sweet, like an old woman's dance. I am in favor of a national bank. I am in favor of the internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful. If not, it will be all the same."

The New York Incendiaries.—A significant advertisement appears in the Richmond papers, calling a meeting of the "Brotherhood," and saying "The failure of our employes to do their work recently, with skill, in the city of New York, makes it necessary for the Brotherhood to meet and concert measures for a more decisive execution of the great retaliatory duty which they have taken upon themselves at this juncture. Our own homes have been destroyed, in violation of all the rules of war, and we must make our ruthless enemy feel the weight of our justly aroused vengeance in the very centres of his resources and wealth. We can do it—do it effectually.

Origin of the Wooden Nutmegs of Connecticut.—New London is responsible for "wooden nutmegs." Many years ago a small trader sent from there a few nutmegs to Beaufort, S. C. A planter named Bogart, seeing the nutmegs, bought them at a good price. Pleased with his purchase, and being especially vain of having choice delicacies at his table, he produced for his guests those rare and somewhat costly nuts. But the nuts wouldn't crack, and when broken open were found to contain no meat, and the honest Connecticut Yankee was cursed by the Carolina chivalry as a cheat for selling nutmegs without meat, and which they therefore supposed were made of wood. When our troops entered Beaufort they still found the same prejudice existing against nutmegs and Yankees.

The Pope—France and Italy.

A most remarkable treaty has just been concluded between France and Italy, and at last accounts it had been handed to the Pope for his acceptance. By it Napoleon is bound to withdraw his troops from Rome within two years, or by 1866. The Pope is to find his own troops for internal government; while Italy guarantees protection to the Papal dominions from fillibustering expeditions. But those provinces which were taken from the pope in the revolutions of 1859 and '60, and which he has alway insisted upon having restored to him are definitively wrested from him; the only satisfaction offered being that Italy will assume their proportion of the Papal debt.

In Rev. 17: 16—18 we read:—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, *until the words of God shall be fulfilled*. And the woman which thou sawest is that great city which reigneth over the kings of the earth."

We do not have to look into history to find the fulfillment of these words. There are none living who have come to years of understanding and have informed themselves in regard to passing events but have marked the decadence of the Papacy and the contempt into which its temporal power has fallen. There is no misunderstanding the feelings of the European powers. Political jealousies alone, have enabled the Pope to retain his hold on Rome. And no words could so graphically describe the condition to which the Papacy is reduced as those of the Revelator. See her in the fifteenth century: rich, powerful, kings and emperors bowing at her feet, reverenced even by those who feared her. She was decked with sumptuous apparel, and drunken with the blood of saints. What do we see her to-day? An object of pity and contempt. Her sources of wealth have been dried up; her territory has little by little been taken from her till the city stands almost "naked," and God's people rejoice while they see the "king's eating her flesh (substance) and burning her with fire." And the work goes on! We see the Papacy sinking, sinking—but we know its final destruction will be at the coming of Christ. See Thess. 2: 8.

A late European writer, in remarking on this treaty says—"Such are the stipulations of the treaty, of which the following gives you an authentic explanation. Napoleon wants to give time to the Pope for putting his affairs in order before the French occupation ceases, or rather to impress him sufficiently that unless he comes to terms with Victor Emanuel he cannot retain his temporal power for any length of time, as it is self-evident that as soon as the French withdraw, the Romans will rise and proclaim the annexation to Italy. Napoleon therefore proposes a convention between the Papacy and Italy, by which the Pope gives up his temporal power, retaining his jurisdiction exclusively in the Eternal City, which, under the papal suzerainty, would be governed by municipal authority elected by universal suffrage. On the other hand, Italy would acknowledge the neutralization of Rome, which would become a free District, something like Columbia with Washington in America."

It is a remarkable fact that Roman Catholics themselves are lookng to see the Pope expelled from Rome. An impression is becoming general among them that this will be done within a few years. They think this will be the work of the "Man of Sin," the "Anti-Christ.—*Voice of the West.*

ITEMS.

☞ News from Brazil says that an order has been issued by the Government commanding that all the ports of the country be shut against the United States steamer Wachusett, for the violation of the neutrality laws of Bahia by its captain.

☞ Congress will soon discuss the propriety of permitting the purchase of cotton from rebel territory. Some are of opinion that it would be beneficial even to pay gold for a supply of cotton for home consumption and exportation.

☞ Gold in Richmond is now at a premium of 4000 per cent., or forty dollars for one, having advanced since the defeat of the peace candidate at the North for the Presidency from about 2400 per cent. to its present figure.

☞ Next year there will be four eclipses, two of the sun and two of the moon. The eclipses of the sun occur on the 25th of April and the 15th of October. Those of the moon on the 11th of April and the 2d of October.

☞ The excavations at Pompeii have just led to the discovery of a temple of Juno, on the flags of which were scattered about more than 200 skeletons of women and children who, during the eruption of Vesuvius, hastened to the temple to implore the protection of the goddess.

☞ A London letter in the *Tribune* says it is reported there in financial circles that half the rebel debt is held in England, and that if it is not paid eventually, half of the British money bags will collapse. This is the secret of John Bull's adherence to the Confederacy.

☞ The terror of the desert of Sahara is being removed by the application of science. In 1860 five wells had been opened, bringing fishes to the surface from a depth of five hundred feet. Vegetation is springing up around the wells, and the "desert will blossom like the rose."

☞ The Sultan of Turkey has prohibited the Circassian slave trade, firmans having recently been issued absolutely abolishing the trade, and forbidding the further purchase or sale of slaves of either sex.

☞ The Philadelphia *Press* says the net profits of the Sanitary Commission Fair, held in that city last summer, amounts to one million and ten thousand dollars.

☞ A Sandwich Island diver recently went down ten feet in the harbor of Honolulu, and remained long enough to put chains around a sunken boat.

☞ A Federal prisoner who escaped from Millen, Ga., Nov. 13, says there were 11,000 prisoners at that place when he left.

☞ The Savannah papers of November 30 announce that the entire male population of that city has been called to arms, to resist our forces.

☞ The Navy Department has recovered the treasure box from the Florida with $12,000 in gold in it.

☞ Large quantities of clothing, boots and shoes have been sent to the Union prisoners via Mobile.

☞ Bermuda Hundred was so named because it is just one hundred miles from the mouth of James river

☞ Ex-Secretary Chase has been appointed Chief Justice of the Supreme Court.

☞ Egypt raised one hundred million of dollars worth of cotton last year.

☞ Five thousand persons perished by the cyclone in Calcutta.

☞ Jeff. Davis's Mississippi plantation is now a home for freed slaves.

MARRIED.

In Lincolnville, Me., Nov. 27th, by Elder Thomas Smith, Mr. Benjamin F. Young and Miss Marcia E. Heal, both of Lincolnville.

Notices.

Conference in Holden.

A conference will be held in Holden, Mass., at the Town Hall, commencing Wednesday, Dec. 21st, at 2 o'clock P. M., and continuing day and evening through the week, and over the following Sabbath. Preaching by different ministering brethren. Prayer and conference meeting at 10 A. M., preaching at 2 P. M., and also at 6 in the evening.

All in Holden and its vicinity who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are cordially invited. Forsake not the assembling of yourselves together, but exhort one another, and so much the more as ye see the day approaching. Pray for God's blessing upon the meeting.

In behalf of the church, H. K. Flagg.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us. F. Burr.

Conference.

The Maine Western Central Quarterly Conference will be holden at the Union Chapel in Cornville, commencing Thursday, January 5th, 1865, at half-past 6 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will please inquire for Brn. Chas. Stratton, J. Flanders, P. Gardner, — Hight, — Warren, J. Fogg, or B. Tuttle. Provision will be made for all. Come, brethren and sisters, let us see to it that we have on the gospel armor, and meet together prepared to labor with a zeal worthy of the cause in which we are engaged. D. W. Griffin, Clerk.

Advent Herald, please copy.

Religious Notice.

Providence permitting, Elder Edwin Burnham will commence a series of meetings with the Free Evangelical Church in North Attleboro, Mass., on Tuesday evening, Dec. 20th, to continue several weeks. We earnestly hope and pray that many precious souls may, as the result of these meetings, be made ready for a home in the kingdom of God. We invite our friends in the surrounding region to attend and labor with us.

C. Cunningham.

Notice.

The Lord willing, I will answer to calls from different parts of Ohio some time in Feb. next. I will stop and preach an evening or two in intermediate places lying near the W. R. R. from Albany to Buffalo, N. Y., and Buffalo to Cleaveland, Ohio, as may be desired. Brethren thus located, and wishing me to do so, can inform me at Holliston, Mass. H. K. Flagg.

Discussion Resumed.

The discussion between Eld. S. W. Bishop and myself, (which was broken off after the second evening, on account of the sickness and death of my little girl), will be resumed Jan. 4th, 1865, at New Market Hall, Providence, R. I. A. Durfee.

Conference at Lee, N. H.

A conference will commence at Lee, (Union House,) Dec. 18th, and continue as long as may be duty. Bro. C. S. Emerson will be expected; and all who feel like working for the salvation of sinners are invited to attend. Wier Davis.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend. A. C. Greene, Secy.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. Wellcome & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $5.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

Notice.

Elder Thomas Smith, Bangor, Me., has on hand for sale H. L. Hastings' "Signs of the Times," with an assortment of his various Tracts; also, the Tracts by Miles Grant, on "The Soul," "The Spirit, and "What is Man?" and other Advent tracts.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

Lowell Street Chapel.

Miles Grant..........Sunday, Dec. 18th
Hiram Munger........Sundays, Dec. 25th and Jan. 1st

East Boston..........Sunday, Dec. 18th
Baptism after the morning service. A. W. Sibley.

Massena..........Sunday, Dec. 18th
D. T. Taylor.

Hoosick, N. Y., (Advent Chapel)..........Dec. 18th
Albany, N. Y..........Friday evening, Dec. 23d and over Sunday. J. K. Bellows.

Bristol and Honeoye, N. Y..........Dec. 25th
Bethany, N. Y..........Dec. 28th and 29th
Darien, N. Y..........Dec. 30th and over the following Sunday. F. Burr.

Holliston..........Sunday, Dec. 18th
Holden, Conference..........Wednesday evening, Dec. 21st
Central Factory, R. I..........Friday evening, Dec. 30th and over the following Sabbath, Jan. 1st.
R. I. and E. Conn. Conference at Danielsonville, Wednesday, Jan. 4th. H. K. Flagg.

South Reading, Mass..........Sunday, Dec. 18th
J. N. Sherman.

Exeter, N. H..........Sunday, Dec. 25th
A. Mussey.

Sutton Mills, N. H..........Sunday, Dec. 25th
J. Couch.

Yalesville, Conn..........Sunday, Dec. 18th
Lower Merryall, Conn..........Sunday, Dec. 25th
O. D. Woodruff.

Wallingford, Ct., (at the Chapel)..........Sunday, Dec. 18th
H. Munger.

Chichester, (N. H., (Dover school-house)..........Dec. 18th
Worcester, Mass..........Dec. 25th
Northwood Narrows..........Jan. 1st
Z. Ford.

Ashburnham Depot..........Friday evening, Dec. 16th
Northfield, Mass..........Sunday, Dec. 18th
And stay in the region a few days after, as the Lord will. L. Boutell.

New York, at Bro Curry's, 24th street Dec. 18th and 25th.
Philadelphia..........Jan. 1st. 1865, and remain until further notice.
F. H. Burbank.

Worcester, Mass..........Sunday, Dec. 18th
Pomfret, Vt..........Thursday evening, Dec. 22d and over the following Sunday.
Hartland, Vt., (Dinsmoore Hill)..........Sunday, Jan. 1st
A. Simpson.

Bradford, N. H., (Pond meeting-house), Sunday, Dec. 25th. Wm. Sutherland.

South Natick..........Dec. 18th
C. C. Ramsay.

Westford, Mass..........Dec. 18th
Carlisle..........Dec. 25th
B. Spaulding.

Lovely Street, Ct., (School-house)..........Sunday, Dec. 18th
Samuel M. Tatro.

West Brick..........Sunday, Dec. 18th
Scitico, Ct..........Sunday, Dec. 25th
E. Owen.

Danbury, N. H., (Baptist meeting-house), Sunday, Dec. 18th. John G. Hook.

Bakerville..........Sunday evening, Dec. 18th
Pleasant Valley..........Jan. 1st
Lovely Street, (School-house)..........Jan 8th
H. Rockwell.

River Point, Ct.

E. R Wood.....Dec. 14th, and over Sunday, Dec. 18th
P. Green..........Sunday, Dec. 25th

New Boston, (where Bro. Andrews may appoint), Friday and Saturday evenings, Dec. 16th and 17th, and over the following Sabbath.
New Durham Ridge, (communion)...Sunday, Dec. 25th
J. G. Smith,
J. Pinkham.

Cold Spring..........Sunday, Dec. 25th
Geo. L. Teeple.

Winsted, Ct..........Dec. 20th and evenings during the week. R. Wendell.

WestStafford, Ct..........Sunday, Dec. 18th
Agawam, Mass..........Sunday, Dec. 25th
I. B. Potter.

Bath, Me..........Sunday, Dec. 18th
S. K. Partridge.

Pleasant Valley, Ct..........Dec. 18th
North Canton, Ct..........Dec. 25th
B. Hitchcock.

Holden, or Brewer, (where the friends think best), evening, Dec. 20th, and tarry in that section a few days.
Bangor..........evenings, Dec. 22d and 23d
Corinna, (at the meeting-house)..........Sunday, Dec. 25th
Ordinance of baptism will be attended to.
Augusta, (North Parish meeting-house), Friday evening, Dec. 30th, and over Saturday and Sunday, as Bro. Allen Church may arrange.
Brethren are invited to come and take hold of the work of God with us. Israel Damman.

Moultonborough Centre..........evening, Dec. 23d
Holderness, (at the Brick school-house) Sunday, Dec. 25th.
West Plymouth, (where Bro. Nelson may appoint), evening, Dec. 27th. N. Hartshorn.

Wrightville..........Wednesday evening, Dec. 14th and over the Sabbath. H. Pratt.

Salem, Huron Co..........Dec. 18th to 23d
Plymouth, Huron Co..........Dec. 25th to 30th
Fairfield, Huron Co..........Feb. 5th to 10th
Litchfield, Medina Co..........Jan. 10th to 15th
Bucynes, Crawford Co..........Jan. 17th to 22d
Nevada, Wyandot Co..........Jan. 24th to 29th
Regular appointments filled as usual.
G. W. Stetson.

Blackstone, Mass..........Dec. 18th
Wilsonville, Ct..........Dec. 21st and 22d
Abington, Ct..........Dec. 25th
Westford, (at Bro. F. Chapman's.....Dec. 26th and 27th
Southbridge, Mass..........Jan. 1st, 1865.
Geo. A. Streeter.

Ashburnham..........Dec. 18th
S. S. Brewer.

Copenhagen, N. Y..........Dec. 23d to 25th
Scipio, N. Y..........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y..........Jan. 3d, 1865 and over the following Sunday.
Seneca Falls, N. Y..........Jan. 15th
N. B. If brethren at other places in Jefferson Co. wish me to preach for them on intervening week day evenings, and they so inform me either by letter or upon seeing me at Mannsville, Dec. 4th, I will do as best I can for them. Address C. F. Sweet, Mannsville, Jefferson Co., N. Y., care of Milton Miles, until Dec. 4th.
C. F. Sweet.

Business.

TO CORRESPONDENTS.

N. T. Pease—It was received and acknowledged, by mistake, to "Lucius." Rectified it this week.

H. A. King—Out of No. 22

E. R. Southwick—You will find it in No. 475, credited to E. R. Southworth. Pays to No. 476.

A. E. Clark—The 520 was right. We credit from the beginning of the volume.

B Clark—His address is Boston, Mass.

John Lyle—The paper, or the fault, must be in the Post Office. It has been mailed regularly.

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M. D. W, D. T. T., H K Flagg, G A Streeter, Dr. Decker, A M Allen, M Parry, C Hill, G W Denny, O P Allen, B Mathewson, I C Perkins, L. D. W. Osgood, A M Benton, B L Hines, I C Wellcome, J W Taylor, G. R. S., M molmes, C Stratton, I A Thayer.

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FOR SALE AT THIS OFFICE.

For the World's Crisis.

THE PAST.

Deeply the echoes of the past
Are falling on mine ear,
And joys that have me overcast,
Have vanished with the year.

When thinking, lone and sad, I sigh,
Nor tears forbid to come,
The blighted past is ever nigh
To hush my spirit dumb.

A wanderer on this earthly ball
Was seeking joy and peace;
Lured was he on by fancy's call,
Yet found not happiness.

The waters owned him as a child,
When gales propitious breathed;
Round him the battle, fierce and wild,
In whirling tumult seethed.

The past! the past! I now regret
The idle moments gone;
And tear drops now my cheek may wet,
Nor for the past atone.

The future holds my only hope,
And I'll no longer sigh;
The "resurrection of the just"
I'll love, and wish it nigh.

How long, O Lord! wilt thou remain
Far from thy children dear?
Oh! let us sing the glad refrain,
"Behold, the Bridegroom near!"

Windham, Me. L. F. Cole.

THE TIME QUESTION.—NO. 5.

BASIS OF A PAST MISTAKE.

It is well known that Father Miller, and others, claimed that the "going forth of the commandment," mentioned by Gabriel, was in the seventh of Artaxerxes: then by beginning the 70 weeks, (instead of the 69 weeks), with the "going forth of the commandment," and relying upon a *defective chronology*, he ended the 70 weeks at the crucifixion, and the 2300 days in 1843. As some honest ones still cling to the seventh of Artaxerxes as the true starting point, and insist that the 2300 days have ended, a word is due upon this point. The *true Chronology*, as we have seen, locates the seventh of Artaxerxes B. C. 431, from which point 70 weeks of years would carry us to A. D. 60, some 26 years beyond the crucifixion, and end the 2300 days in 1870, instead of 1843 or 1844. Will those who hold this view please examine their theory in the light of the *true* Chronology?

But the angel did not instruct us to begin the 70 weeks with the "going forth of the commandment," but the 69 weeks.

Others have claimed that the "going forth of the commandment" was in the twentieth of Artaxerxes, which the *true* Chronology locates B. C. 418; thus the 70 weeks from this date would end in A. D. 83, and the 2300 in 1882, instead of 1847 or 1866. Besides, neither the birth or the crucifixion of Christ can be harmonized with this computation. Let the advocates of this computation more carefully examine Chronology, not in the light of Ptolemy's defective Canon, but in the harmonious light of Bible, history and astronomy. Let us have the truth. But neither the seventh or the twentieth of Artaxerxes can be the period for the "going forth of the commandment to restore and build Jerusalem," for Jehovah "saith of *Cyrus*, he is my shepherd, and shall perform all my pleasure; even saying to *Jerusalem, Thou shall be built*; and to the Temple, Thy foundation shall be laid," (Isa. 44: 28), and "*he* shall *build my city*, and shall let go my captives." (Isa. 45: 13). A part of the prophecy all admit Cyrus did fulfill,—he did "*let the captives go*"—at the end of the 70 years captivity. Then why not admit that he fulfilled it all, as the Lord said he should? If Cyrus should "*build*" *Jerusalem*, and should say to Jerusalem, "Thou shalt be built," we certainly have the "*commandment*," and the *fulfillment* of the "commandment to restore and build Jerusalem," confined to *Cyrus*, the fulfillment of which is mentioned in the first chapter of Ezra.

This commandment was to be enforced by a certain man named *Cyrus*; now how exceedingly inconsistent to claim the accomplishment of this work by some *other* man, long after *Cyrus* was *dead*!! This puts an *irresistable veto* to the claims for the seventh and twentieth of Artaxerxes, even if we had not received the true light of Chronology; but with the true Chronology, it *totally annihilates* all such claims; for 69 weeks of years, or 483 years, from this commandment under Cyrus, just reach Messiah's birth. While this measurement, if commenced in the seventh of Artaxerxes, would reach 52 years beyond the birth of Christ; or, if commenced in the twentieth of Artaxerxes, it would reach 65 years beyond his birth. Then away with all claims for the seventh and twentieth of Artaxerxes, into merited oblivion.

But I may be asked if there was not a commandment given for the building of Jerusalem in the seventh or twentieth of Artaxerxes? I answer, there were grants given for *repairing* and *enlarging the city that Cyrus built*, it having been thrown into a dilapidated condition after Cyrus' death. But the only "commandment to restore and build Jerusalem," was at the end of the seventy years captivity, in the first year of the separate reign of Cyrus, B. C. 488; from which point the 69 weeks just reached the birth of the Messiah in the fifth year before the Christian era. The 69 weeks, from this point, reach "UNTO MESSIAH the Prince." Messiah signifies *Christ*; "We have found the *Messiah*, which is, being interpreted, the *Christ*." (Jno. 1: 41). When was he recognized as Christ? Some say, not till his baptism. Let inspiration answer: "Unto you is *born* this day, in the city of David, a Savior, which is CHRIST the Lord." (Luke 2: 11). Also, unto Simeon "it was revealed that he should not see death before he had seen the Lord's Christ;" (Luke 2: 26) and when he took the infant Savior into his arms, he joyfully exclaimed, "Now lettest thou thy servant depart in peace according to thy word." Not only was Jesus the Messiah at his birth, but he was also then "Prince." A prince is one who is *destined to reign*,—not one who already reigns,—one who is *born to be a king*. Christ was "born *King* of the Jews," or born *to be* a King, and therefore was a "*Prince*" at his birth.

Although the great movement of 1843–4 did not bring the Lord, but in the stead thereof brought a sad disappointment to the Church, God was in the solemn movement, and it was clearly a matter of prophecy. In the 10th chapter of Revelation, between the sounding of the sixth and seventh trumpets, we have a heavenly messenger brought to view, "clothed with a cloud"—not fully in the light of sacred Chronology—yet radiant with the "*rainbow*" brilliancy of hope, and the cheering countenance of the "*sun*," with a "little book" in his hand, already "*open*," from which he confidently proclaims, on sea and land, "*that there shall be time no longer*," and gives the "little book" to John, (the representative of the church) and bids him "eat it up," which was first found to be "*sweet*" to the taste, but when digested, "*bitter*" with disappointment: but subsequently it is said to John, the representative of the church, "Thou must prophesy *again* before many peoples," etc. Another great movement *on time* is to be made by the church.

Do not overlook the Chronology of the symbolic scenery; it is *after* the sixth angel sounds, and nowhere else. The great Advent movement is the only thing, in that Chronological space of time, that bears the faintest resemblance to the symbol here given and that perfectly fills the picture. Now, "*prophesy again*." When? Once Daniel was "searching what manner of *time*" was given to him, reaching to "the sufferings of Christ," and also to "the glory that should follow," and "*it was revealed*" to him, or rather "UNTO US" through him, (1 Pet. 1: 11, 12), he being one representative; but *prior* to the time he "*understood the thing*," he says, "I Daniel was *mourning three full weeks*." (Dan. 10: 3). Just 21 days were spent by Daniel, our representative, in searching and mourning for the light of the vision, before the true light was given him; so in the antitype, after the vision has been brought to bear upon the mind of the church, and they be led to discover by the passing of time, that they have not understood the vision, they must spend "*three full weeks*" *of years* in searching and mourning before receiving the light; and 21 prophetic days, from 1843, carry us to 1864. And now the light is shining all through our ranks, and we "*prophesy again*." Praise the Lord. This is to be a *general* movement as we near 1868.

W. Sheldon.—*Voice of the West.*

For the World's Crisis.

ELDER DANIEL A. JONES.

On the 25th day of June, 1864, Dr. Daniel A. Jones fell asleep at his residence in Danielsonville, West Killingly, Conn., aged thirty years.

He was born in Pleasant Valley, Conn., and enjoyed the counsel and guidance of a godly father and a praying mother; but yet in early life he was full of restless activity and wayward impulse, often resisting the convictions of the Holy Spirit, and striving against the admonitions of his own conscience.

In the winter of 1854, it pleased the Lord to call him by his grace to obedience and faith. The evidence of the truth of God's word as indicated in the fulfillment of prophecy, wrought conviction in his mind, and he believed from the heart that the kingdom of heaven was at hand, and made all haste to prepare for its approach. He came out decided on the side of God and truth. He was as earnest about his religion as he had ever been about his pleasures, or his sins.

In the year 1855, he was married to Miss Emeline Roberts, who had started with him in the heavenly way, and the spirit in which they were joined together may be inferred, when we know that their bridal tour was over the hills a few miles to where Bro. R. J. Whitehead's family lay dangerously sick, and helpless. There, said Bro. W., did Bro. Jones bring his fair young bride, that together they might minister to the distresses and needs of some of God's poor, afflicted people. This was the beginning of their married life. And from that time on they strove to be followers of Him who "went about doing good."

In the year 1855, they removed to Danielsonville, Conn., where he established himself in the practice of dentistry, and speedily acquired a reputation as a skillful and reliable dentist. In association with Bro. Wm. Brown, and others in the vicinity, he labored to establish meetings there, and in due time a church was gathered, which has been a light in the surrounding community. It was during his residence here that my personal acquaintance with him commenced. While struggling with poverty, and debts incurred by the publication of truth to the world, he, learning of my family's self-imposed privations, opened his liberal hand to share the burden, and also to convince us that our heavenly Father knew and pitied all our needs. And since that time I have known him, and known him as a man ready unto all good works. If tracts were to be scattered; the poor were to be aided; if a preacher's exemption from military service was to be purchased, he was one of those men who did not wait to be *asked*, nor did he wait to see whether others would do their duty before he decided what his duty was and did it.

But while laboring in private, and in the church as he was wont, he felt the voice of God calling him to higher duties. He felt, "Woe is me, if I preach not the gospel of Christ." Confiding his feelings on one occasion to the writer, he was encouraged to move forward in the path of duty, and after many doubts and misgivings, he began to labor publicly in the ministry of the word. And his labor was not in vain in the Lord. Toiling daily with his hands, that he might not be chargeable to any, he preached the gospel in destitute regions, and labored to save the perishing from coming wrath. After laboring thus for some two years, he was ordained to the work of the ministry, in Danielsonville, Ct., 1861.

In the year 1860, he, much to his own temporal disadvantage, left Danielsonville, and removed to Bangor, Me., that he might more effectually preach the gospel in the regions beyond, and sound out the word of the Lord among the people. He remained in Bangor till 1862, when his failing health compelled him to retire to a more favorable climate, and he accordingly returned to Danielsonville once more. He remained here laboring with his hands, preaching as the way opened, and doing good as he had opportunity, until his death.

As a man, he was prompt, quick of judgment, sometimes perhaps too hasty, a lover of honesty, a hater of shams,—high-toned, honorable and generous. In his convictions, he was out-spoken and decided; yet kind and courteous to others. He had his faults, his temptations, his struggles, and his sins, and none knew them better than himself; but the deep purpose of his soul was to glorify God and do his will. His last labor was for the Lord. The Sunday before his death, weak and weary, he started to fill his appointment at Abington, Ct., and though compelled to sit down and rest by the way, yet he accomplished his journey, of some five miles, preached his last sermon, and was brought home to die. He was well aware that his end was near. His disease, malignant jaundice, was doing up its sad work. He made every preparation for the final scene, transacting his little business with composure, leaving everything completed.

In health he had dreaded to die; but as the closing hour drew near, all fear was gone. He knew his own sinfulness and unworthiness, but his trust was all in Christ. In his last hours his theme of wondering love was "the great sacrifice" for sin. He had made a covenant with the Lord, and the sacrificial blood had sealed it forevermore. When speaking on other subjects his voice was weak and faint; but when he spoke of his Redeemer and his sacrifice, it seemed to fill his whole being with new life, and tune his voice as in the days of health.

To his wife he often said, "Emma, I am going to *die*,—did you know it? Don't feel bad on my account,—yes, yes,—I see it clear as light—*I must die*." She asked him, "Are you afraid to die?" After a little time he closed his eyes, and folded his arms, and said:

"Jesus hath been there, I dread not its gloom."

He frequently repeated the words:

"Jesus has broken the bars of the tomb,
Safely, safely, his children will come home."

The day before he died he said: "I long to rest, for I shall rest in hope. I want to sleep in Jesus,—want to rest in my Savior. To live is Christ,—to die is gain; for I shall rest. Rest is sweet to the weary." "Do you love Jesus?" said his wife. "O *yes*, *yes*." "And Jesus loves you?" He opened his eyes, and with a smile, and in tones of earnest confidence replied, "*I have no doubt of it*."

On Saturday morning, some eight hours before he died, his faculties were seen to be failing. His wife sat by him, and said, "Do you know your Emma?" "No." "Do you know *Jesus?*" "Jesus? Yes; know Jesus; know Jesus."

So the earthly ties broke asunder, but the heavenly anchor held fast to that within the veil. These, I think, were his last words; and so amid the tears of loving friends, and the farewells of sad hearts, he pressed his last faint kisses upon the faces of his loved ones, and fell asleep, just as the sun was sinking in the west, June 25th, 1864.

His death was felt as a public calamity. The deep esteem felt by the people was manifested in various ways. The Congregational church was kindly tendered for the funeral, and the large audience room was filled by a sad and sympathizing congregation.

The writer, assisted by Eld. A. Ross and other preaching brethren, conducted the funeral exercises, and delivered a discourse from Acts 8: 2,—"And devout men carried Stephen to his burial, and made great lamentation over him." We sung at the funeral one of his favorite hymns, commencing—

"I shall rest, I shall rest,
When Time's tempests all are o'er."

His brethren in the ministry, Elds. A. Ross, E. Bellows, Wm. A. Fenn, and J. K. Bellows, bore him to his grave. By the side of his resting place we sang:

"I saw a way-worn pilgrim,"

and then in a few brief remarks Eld. E. Bellows narrated how he met him thus, "wayworn" and "weary," going to preach his last sermon only a few days before; and now all was over, and he was at rest.

So with songs of hope, and cheering words that never fail, we laid him down amid tears and sighs, to rest in the quiet graveyard, close by his fellow laborer, Bro. Brown, whom he had loved so long and so well; and committing his widowed wife and her little boy and girl to the care of Him who is "a father of the fatherless, and a judge of widows," we sadly turned away and left him to his slumbers. May God bring us to meet him, with all those blessed and holy ones who shall have part in the first resurrection, on whom the second death shall have no power.

H. L. Hastings.

West Brookfield, Ms., Nov. 30th, 1864.

TALK WITH OUR READERS ABOUT COMMON THINGS.

DEMONISM.

The latter times are upon us, because the "seducing spirits" of 1 Timothy 4 have come.

1. The first CHARACTERISTIC TRAIT by which we recognize the demons of modern "spiritualistic circles" to be identical with the "seducing spirits" of 1 Tim. 4, is, that THEY CAUSE MEN TO DEPART FROM FAITH IN CHRIST.

All who have investigated this subject are aware that, whilst there is much discordancy in the details of their teachings, and not a few contradictions, yet the general tendency is always the same, viz., to *discredit or deny the fundamental doctrines of our most holy religion*. This they have done everywhere, and at all times, and in the most consistent manner; and the success of their propagandism has been amazing. There are many pious christians, leading secluded lives, who have not yet become aware of this. They hardly know of the existence of "Spiritualism;" or else, have regarded it as one of the whims or follies of the day, as only a ripple on the vast sea of unrighteousness. It has never entered their minds that it is the culminating device of Satan's craft, destined to sweep the world before it. But so it is. The ramifications of "Spiritualism" have *already* extended to every conceivable direction; have undermined the framework of modern society, and are even now ready to shatter it into fragments. The "Spirstualists" no longer make a secret of it, that their aim is, not only to revolutionize and remodel the whole political, but, more especially, the ecclesiastical fabric of the world. And the demons know that the way to carry out their object successfully is, to remove the safeguard of our most holy faith. Accordingly, they have labored unceasingly for this end, and have set about it in the most cautious and consummately crafty manner.

First of all, finding the world ripe for man-worship, and unceasingly glorifying the human intellect, they have labored to make men believe that man himself is the foundation of truth and virtue; that perfectability is inherent in his constitution; and that nothing has hindered his advancement but the want of a proper "development." The inborn depravity of human nature they totally and on every occasion deny. And much more still, do they insist that the enmity of the carnal heart to God, and its *total* depravity, are the absurd inventions of the "old church theology." And, having thus paved the way, and having, also, gone into raptures over morality, and sung the praises of virtue and truth, they next proceed to deny the doctrines of the christian religion.

They vary their method, from time to time, as suits the occasion, or the class of men with whom they happen to be engaged. Sometimes they will hypocritically profess to admire the New Testament, and the doctrines of Jesus. As a rare exception, it has even been found that they admit that Jesus is a Savior. But, more commonly, they deny all this in the strongest terms. There is one unfailing test by which they may be known, viz., they invariably become enraged when the merits of Jesus are propounded as the *sole ground of salvation*. *The incarnation of the Son of God*, and the redemption of the world *by his bloodshedding alone*, they at all times deny. This is a simple test, and quite easy to be applied in every town in the land, according to 1 John 4: 1–3.

Furthermore, *if they are adjured in the name of Jesus* by a true disciple of Christ, they will usually, if not always, speak the truth, and confess themselves to be deceivers.

The general tendency of "spiritualistic" teaching is rankly infidel. The same tone pervades all their numerous publications. And, moreover, a "Spiritualist" newspaper or book has such marked characteristics, that a glance is sufficient to identify it. In the same way as a book on geography can never be mistaken for an arithmetical treatise, nor a work on mathematics for a history of the world, so a book indited by these spirits is instantly recognized as such; as much by its peculiar style as by its subject.

But "Spiritualism" does more. It not only denies the Divine authority of the New Testament in general, and substitutes a hypocritical pretence of virtue and morality, but it specifically denies every doctrine of the christian religion. Our limited space forbids us to go much into detail; but the proof is easy and undeniable, and the facts are within the reach of every one.—*Prophetic Times.*

For the World's Crisis.

TO MRS. HARRIET SLOAN,

On the death of her only daughter, Rosa, aged eight years.

Why should you weep,
For your Rose asleep
More sweetly than ever before?
No sorrow or care
Can follow her there,
Or death gain the victory more.

Although for awhile
You miss her sweet smile,
You know in this life she must weep;
Now her tears are all o'er,
She will smile evermore,
When Jesus shall wake her from sleep.

More pure and more fair
Are the garments she'll wear,
Than earth's children have ever possest;
The song that she sings,
And her glory-gilt wings,
Will be like the angels so blest.

Such a crown as she'll wear,
Such a palm as she'll bear,
No mortal called ever his own;
But bright thornless flowers,
Of Eden's sweet bowers,
Will along her blest pathway be strown.

Then, Rosa, sleep on
Till the morning shall dawn,
When life to the dead shall be given;
Then you will rejoice
To hear Jesus' blest voice
Say, "Of such is the kingdom of heaven."

Rockville, Ct. Laura A. Davis.

For the World's Crisis.

A RISEN SAVIOR.

"I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death."

A living Jesus; the hope and consolation of the believer. Jesus died as a representative person, and if he was not raised, death would be the last of those for whom he died (1 Cor. 15, 12–18), and our faith and hope vain.

2. In the text Jesus is presented as having complete victory over death. Death had destroyed man, and the grave had swallowed him up. Jesus has power to open the grave and impart eternal life to as many as the Father has given him. John 17: 2.

The devil is presented by Paul as having power over death. Heb. 2: 14, 15. Jesus, his antagonist, is to destroy him. "Then shall come to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 54. Thus Christ will destroy what has destroyed man; therefore he is called our Redeemer.

2. In order to accomplish this victory over death and hell (or the grave), he had to do something besides exerting mere power. The sting of death is sin, and the strength of sin is the law; therefore if the man went into the grave according to law, there must be something done by which he can be brought up by consent of law, in which the righteous government of heaven can maintain its honor, and man be restored on legal terms. So we read in Gal. 4: 4,—"When the fullness of the time was come, God sent forth his Son, . . . made under the law, . . . that we might receive the adoption of sons." He was made sin for us. 2 Cor. 5: 21. Then if the wages of sin were death, be death what it may, Jesus must die; and whatever death it was, Jesus must suffer it. The old divines say it was death temporal, death spiritual, and death eternal. If so, Jesus must die all those deaths. Then the language of the text could not be true. For Jesus says, "I . . . am alive again." Therefore the penalty of the law for Adam's sin would only be death,—to die; so reads the Bible. He died, the just for the unjust. As we read the history of the death of man, so we read the history of the death of Christ. The dust returns to the earth as it was, and the spirit returns to God who gave it. Eccl. 12: 7. As Jesus was dying, he said, "Father, into thy hands I commend my hands: and having said this he gave up the ghost." Luke 23: 46. As he died in reality, he was dependent upon a resurrection in order to live again.

3. If Jesus had not been raised again, there would have been no resurrection for us; for if he is not raised, the dead are not raised. 1 Cor. 15. Jesus said, "I . . . . was dead." Yes, He that was dead in reality says, "I am alive forevermore." Amen. Jesus endured the trial in life, and was raised to that immortal and endless life which Adam might have had if he had endured through the days of his trial. Jesus was made perfect through suffering, and crowned with glory and honor as one that won the prize. Life was his by right. Heb. 2: 15. Now he has power on earth to raise the dead and impart eternal life. The gates of hell can not prevail against him, for he has the keys of both death and hell. He has death and all its curses under his feet.

Therefore poor, afflicted saint, thou hast a mighty Redeemer. Death may cut thee off, and the grave swallow thee up; but as surely as Jesus lives, thou shalt live also. Faith in Jesus, that leads to corresponding action, secures a resurrection to that endless life of which Jesus is the sample. Dear, suffering saint, take courage; though thy foes are many, Jesus lives, and soon will come and wipe all tears from thy eyes. Let us all so live that we will be sharers in Christ's victory.

Rutland, Vt. Matthew Batchelor.

☞ Improve your moments to some valuable purpose.

For the World's Crisis.

THE INHERITANCE.

"Incorruptible, undefiled and that fadeth not away."

We have many of us been accustomed to suppose that this earth, restored to the original state, as given to Adam, was to be the future abode of Christ and his people. But as those who rre to inherit the new earth will not be restored to Adam's nature, so Adam's earth will never exist again. Peter tells us (2 Pet. 3: 13), "According to his promise we look for NEW heavens and a NEW earth, wherein dwelleth righteousness." And God says by Isaiah (65: 17), "Behold I CREATE new heavens and a new earth; and the former shall not be remembered, nor come into mind." Peter says (seventh verse of the same chapter), "The heavens and the earth which are now are reserved unto fire and perdition (or destruction) of ungodly men." Also verse tenth, "The heavens shall pass away with a great noise, and the *elements* shall *melt* with fervent heat, the earth also; and the works that are therein shall be *burned up*."

From which I infer that this earth will, by the action of fire, die, or be reduced to its original elements, as man is by death; and as those who are to inherit it are sown in corruption and raised in incorruption; sown in dishonor and raised in glory; sown a natural body and raised a spiritual body; so from the ruins of the old earth shall rise a structure infinitely more glorious than the first; and so transcendently fair, that the former shall not be remembered, nor come into mind.

The new earth to be prepared for Christ and his bride, will be as much more glorious than that prepared for Adam, as the life given to the second Adam was more glorious than that given to the first. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the joys that are laid up for those who love Him. This earth is not so fallen but we can at some times and places form some faint idea of what it must have been at the first; but of the glory of *that* world, the heart of man can form no conception.

Whereas Eden, though surpassingly lovely, was the centre of the old world, the capital of the new is to be the Holy City, the New Jerusalem, which John saw coming down from God out of heaven (Rev. 21), with its jewelled walls, pearly gates, and street of gold; and, "behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things NEW." Oh! what must it be to be there. And you who read this, will you be there? Have you by faith caught a glimpse of that beautiful city? If so, this world with its business and pleasure, its politics and hollow-hearted religion, its cares and its trials, must appear of little worth. But it is the pure in heart who shall see God. Are we thus? Strive, *agonize*, to enter in. Are we doing this? He that hath the hope of entering here, and becoming the son of God, (1 John 3: 1), purifieth himself even as He is pure. Are we thus pure in heart and in life? Oh! let us *strive*, lest a promise being left us of entering in, we should seem to come short of it.

H. W. Norville.

For the World's Crisis.

PRAYER MEETINGS YET ALIVE.

Bro. Grant:—One year ago last Wednesday evening our young people established a prayer meeting in this place. Every week during the year they have met together to pray with and for each other. The effect has been glorious. Much good has been done. God has heard prayer. Last spring some were especially blessed, also during the summer much good was done, and this fall three more have joined the praying army. Others are under deep conviction. The good Lord is at work among us, and we will give him all the glory forever.

Three weeks since I went into one of these meetings. I thought if I could always be in as good a place as that it would be good enough. At the close we thought best to hold the last meeting of the year at the meeting house. Accordingly we met last Wednesday evening, and listened to an address delivered by Brother I. H. Shipman, of Sugar Hill, N. H. Text, Prov. 2: 23, 45. The discourse was timely. Much interest was felt. After the discourse there were fifty exhortations given,—many of the songs of Zion were sung, which added much to the interest of the meeting. It was a time long to be remembered by all present. One young man, who had just returned from the army of the U. S., re-enlisted under Christ. Thank the Lord for his goodness!

Brethren, pray for us, that the good work may still continue among us. Yours looking for Jesus very soon, J. A. Cleaveland.

Whitefield, N. H., Nov. 22.

For the World's Crisis.

SAVE YOUR INFLUENCE.

Are you a minister of Jesus Christ, and going from place to place, and from house to house? stop that everlasting backbiting, and finding fault with somebody else, and trying to build yourself up on their downfall. Stop sowing *discord* among brethren, for God hates such. Stop causing division, for you are marked. Stop destroying the peace of those that would enjoy it. When you come, they expect to be *fed*; they are hungry; they must be fed or grow lean. When you are gone, they see they are worse than before you came. Perhaps you did not pray with them. Did you forget it? or don't you pray? They think less of you than when you came. You are losing your influence. Your coming has only stirred up strife and division, and soon you will be *influentially* dead. *Save your influence.*

Are you a lay member of the church of Christ? How is it with you? are you rejoicing in hope? or have you, like Esau, sold your birthright for a mess of pottage? Have you bartered away that charity that "suffereth long and is kind?" or that love of God shed abroad in the heart by the Holy Ghost, for a bit of that narrow, contracted bigoted spirit, and now trying to bring everybody to your terms or consign them to perdition? You certainly cannot be the instrument in the hands of God of converting one soul to God. You may proselyte a little, and you may make some "twofold more the child of hell" than yourself; but your influence is dying, it cannot live long. All your efforts will prove abortive; then save your *influence*. Obtain that charity that *never faileth*; secure the love of God, which can only be given to us by the Spirit of God. Get that kind of love that the Father bestowed upon us, that will make us the "sons of God," and then we shall be prepared to do good; *then*, when we visit a neighborhood, or house, our coming to them will be a blessing. In our absence, they will wish us to come again; while on the other hand, they wish us never to darken their door again; at least until we could come bringing the Spirit of Jesus with us. God help us to save our influence by putting on the whole armor of God, and then go forth as christian missionaries, bearing the *last* and most solemn message to a perishing world.

C. B. Turner.

GOOD ADVICE.

The following hints to preachers, if observed, will prove a valuable help, especially to the young and inexperienced. The first, third, fifth and sixth rules, if not strictly adhered to, will render the best theme dull, the finest composition tiresome, and the best scholars and thinkers bores.

TO PREACHERS.

I have found the following rules to be of much service to myself, and respectfully suggest to my brethren of the ministry the propriety of testing their merits:

1. Resolve to be brief, as this is an age of telegraphs and stenography.
2. Be pointed, never preach all around a text without hitting it.
3. State your position plainly, but do not stop long to particularize.
4. Avoid long introductions, but plunge into your sermon like a swimmer into cold water.
5. Condense; make sure that you have an idea, and then speak it out, in the plainest and shortest terms possible.
6. Avoid all high-flown language; quote no Hebrew or Greek; aim to be a simple preacher.
7. Be honest to own that you do avail yourself of help from any source. But, in using helps, be sure you never make stilts of them when your own legs are better.
8. Expect a Father's blessing; you are his servant, and can do nothing without it.
9. Stop when you're done.—*Ex.*

Hygiene.

"This is for your health."—Paul.

For the World's Crisis.

EATING AND DRINKING.

And "this is for your health."

The study of the laws of health is among the most important that can engage the attention of thinking, responsible beings; and yet how strangely indifferent are the mass of mankind to the great truths therein contained. When we stop to realize how intimately connected with the mental and spiritual is the physical condition of man, we must admit that any perversion in this direction is, to say the least, *criminal*. There has been a great reform in regard to the use of spirituous beverages, and we have many earnest workers in this cause of reform who give us strong and eloquent appeals all along the way, and who most emphatically answer *yes* when asked if drunkenness is a great sin in the sight of God; but who quickly fall back in scorn and derision, when questioned as to the sin of gluttony.

I was most forcibly struck the other evening, while listening to a stirring address from one of the most gifted temperance lecturers in the state, by a casual remark which fell from his lips. He was referring to that sentence in "holy writ" which declares "No drunkard shall inherit the kingdom of heaven;" "you would all be greatly startled," he observed, "were you to find written there, no dyspeptic shall enter the kingdom of heaven:" I knew from his manner, he did not realize the import of his words, (his breath was strong with tobacco) neither had he read his Bible as I have read mine, or he would have known that full as many, and as heavy woes, are pronounced upon the glutton as the wine bibber. Alcohol *is* doing a fearful work all over the world; we need not stop to enumerate all its direful effects. It is a story oft repeated, but the half is not told; yet, before God, I believe gluttony is doing as great a work of death. But there is comparatively no effort made to bring this subject before the minds of the people. It is not a popular theme, because it hits pretty much every one in the face, and most persons greatly prefer hitting their neighbors, to being hit themselves. For instance, there is one who talks total abstinence from all that intoxicates, wherever he goes, with a *filthy quid* of tobacco in his mouth, from which issues a sickening odor, and dirty stream, over sidewalk, floor, carpet, and even furniture. "*Doth a fountain send forth at the same place sweet water and bitter?*"

Another alive to the inconsistency of such preaching, insists that tobacco and brandy are twin sisters, as doubtless they are, both a highly injurious and unnatural stimulant, and no *real* temperance man can use either, when, alas, he is using daily large quantities of strong tea and coffee, and is in reality as much a slave *to his cups* (cups of tea) as the drunkard is to his.

A third stands up to point out the gross inconsistency of the two above named, with a diseased, bloated body, and dwarfed intellect. From what cause? The use of intoxicating liquors? No, he is a *total abstinence man*. It is from over indulgence in eating! "O well, that is no business of ours," says one. It is your business, it is mine, and that of every other lover of humanity. The world is full of these kind of persons. Their children are educated to intemperance from their cradles. Literally crammed with all manner of unhealthy mixtures, which ignorant, thoughtless women can devise, with perverted appetites, and consequently diseased bodies, they drag through life entailing upon their posterity a host of terrible diseases. And in view of all these evils, if some lover of his race attempts to point out these sins, and their remedy, what a hue and cry is at once raised; "fanatic," "extremist," "humbug," "away with him!!"

Men and women are suicidal in their course, so long as they eat too much, too often, and of such qualities of food as are injurious to the system.

It has long been to my mind a matter of vital importance; and I have often wondered how intelligent men, and ministers of the gospel, could thus fail to declare the whole counsel of God. I am glad that a corner of the Crisis is devoted to this subject, but why, I ask, do not more write? God will not hold him guiltless who thus knowingly pollutes the temple he would have kept pure for the indwelling of the Holy Spirit. The Bible everywhere denounces intemperance, and from it we have ample proof that in the sight of God intemperance in eating is as sinful as intemperance in drinking. O no! says an objector. Does not alcohol stupify the brain, and render the victim of its use gross and sensual? Yes, certainly; and does not gluttony do all this? Ask the epicure just risen from a hearty dinner of meats, and rich condiments, if he is not totally unfitted for clear reflection; much less anything pertaining to spirituality? When we remember that the stomach is the great reservoir of life, we can scarcely enumerate all the ills that arise from it, when in a diseased state.

Query? Can a christian thus transgress the laws of life, knowingly, and retain a justified state before God? Let us honestly, as in the light of God's countenance, look this truth in the face, and see if *indeed we are willing to deny ourselves and take up our cross daily*. Paul understood well this natural tendency to over indulgence, when he wrote, "*Whether ye* EAT *or* DRINK, or whatsoever ye do, do ALL TO THE GLORY OF GOD." He saw the imperative necessity of keeping the body under, and most beautifully did he enforce his teachings by the consistency of his example. *Even so must we.* It is of little use that we talk self-denial and reform to others, until we ourselves learn to "Be temperate in all things."

H. P. Van Kirk.

Jacksonville, N. Y.

THE INDIAN WEED.

The Dean of Carlisle, in a recent lecture on the use of tobacco, calculated that the entire world of smokers, snuffers, and chewers, consume 2,000,000 tons annually, or 4,480,000,000 lbs. weight—as much tonnage as the corn consumed by 10,000.000 of Englishmen, and actually at a cost sufficient to pay for all the bread corn eaten in Great Britain. Five millions and a half of acres are occupied in its growth, chiefly cultivated by slave labor, the produce of which at two pence per pound, would yield thirty-seven millions of pounds sterling. The time would fail to tell of the vast amount of smoking in Turkey and Persia. In India all classes and both sexes indulge in this practice; the Siamese both chew and smoke. In Burmah all ages practice it—children three years old and of both sexes. China equally contributes to the general mania; and the advocates of the habit boast that about one-fourth of the human race are their clients, or that there certainly are 100,000,000 smokers!

It costs more than education or religion, the army or navy. It costs England and America a sum sufficient to support 50,000 ministers with a salary of $1,000; or more than $6,000 for cigars yearly. It tends to idleness, poverty, strong drink, and the whole family of vices. It tends to debility, dyspepsia, palsy, cancers, insanity, delirium tremens, and sudden deaths. It weaves a winding sheet around 20,000 in our land every year! It is estimated that in New York city more than twice the amount is puffed away in cigars than is expended for bread!

Some eighty diseases are traced by Dr. Shaw to the use of this vile narcotic. It injures the health of the body, mind, and soul! The habit is indecent—the example is pernicious on the rising youth. The expenditure is wicked, the gratification of a vitiated appetite. It leads to strong drink. Said a poor Indian: "I want three things; all the rum in the world, all the tobacco, then more rum. I smoke because it makes me love to drink." The use of this poisonous drug blunts the moral sensibilities, grieves the Holy Spirit, hinders prayer. "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

The excuses for using the dirty tyrant are frequent. One uses it for his teeth; another for his general health; a third for his corpulency; a fourth for his leanness; a fifth for a watery stomach; a sixth to help digestion; another because some ignorant, sottish, wine-bibbing, tobacco-chewing or smoking doctor recommends it:—thus and thus, till the catalogue of excuses and subterfuges is filled out.

It is a matter of devout and hearty thanksgiving to God, that the most respectable, learned, and eminently successful of the medical faculty, with united voice, veto the "*accursed thing*," warn their patients to lay it aside *forever*.

"Friend, do not excuse thyself," says the Hon. Gerritt Smith, "by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die."

Tobacco and Rum—what twin brothers! what mighty agents of Satan! What a large share of the American people they are destroying!

As Paul said to Timothy, so say we to you, "Keep thyself pure." Be clean in your person, and be clean in your heart. But, depend upon it, you can be neither, if you use tobacco.

"Where lurk ye, thou blot on thy race?
Still dwell ye with civilized men?
Why crawl ye not into some desolate place,
The lair of a wolf, or a den
In the clefts of the rocks, in the desert away
From the gaze of mankind and the light of the day?"

Home Thrusts, by D. F. Newton.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMN.

Awake and sing the song
Of Moses and the Lamb;
Wake every heart and every tongue,
To praise the Savior's name.

Sing of his dying love,
Sing of his rising power,
Sing how he intercedes above
For those whose sins he bore.

Sing on your heavenly way,
You ransomed sinners, sing;
Sing on, rejoicing every day
In Christ the glorious King.

Soon shall you hear him say,
"Ye blessed children, come;"
Soon will he call you hence away,
And take his pilgrims home.

Selected by M. C.

CHARACTERISTICS OF THE LAST DAYS.

As the period spoken of as the last days, must be viewed in its beginning as connected with the first advent of our blessed Lord, so it must be viewed in its termination as connected with his second advent; and the expression, "*the last days*," is specially characteristic of the time immediately preceding the termination of the period mentioned as the last times. There has been the spirit of evil and ungodliness during the whole of this time, but it will be specially manifested and fully developed, at the close of the period thus indicated, and immediately preceding the advent of the Lord. It is immediately preceding the advent that Peter says (2 Ep. 3: 3, 4), "There shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I pass on, then, to endeavor to describe what the apostle gives as the characteristic feature of this period.

It is plainly stated, that it will be distinguished by the existence of scoffers. Such persons have always existed from the time when righteous Abel was persecuted by his brother. As Ishmael mocked at Isaac, so, during the whole continuance of God's forbearance with ungodly men, the seed of the woman has been persecuted by those that are born after the flesh. And as it was then, even so it is now; all that will live godly in Christ Jesus, shall suffer persecution. But you will observe that the apostle Peter speaks of a peculiar kind of "scoffers, walking after their own lusts;" namely, those who direct their scoffing especially at the doctrine of the Lord's second advent; not merely showing a general dislike to the truths of Revelation, and endeavoring to turn them into ridicule, but especially manifesting that dislike against those truths which speak of the Lord's coming again. They are represented as laughing to scorn the promise of that coming, saying, "Where is the promise of his coming?"

Now we learn from this, that in the last days, just before the Lord's advent, the doctrine of his second coming will excite attention, for even scoffers know of it. How? They are not the persons generally inclined to study the Bible for themselves. That is an insipid and neglected book to them. It would therefore appear, that at the period spoken of, the expectation of the Lord's speedy coming has begun to be more vividly entertained by his waiting people, and to be more earnestly proclaimed. They have come to speak more of it, so that it is made a subject of special attention. No sooner is this the case than the scoffers come forward to ridicule it, and to laugh at it.

The apostle's language shows also, that the expectation of Christ's waiting people has been long unfulfilled. If as soon as they declared that they were waiting for the Lord's coming, and looking upon the announcement of it as a sure portion of revealed truth, the Lord had immediately appeared, there would have been no room for the scoffers, and there would have been nothing to give occasion to their ridicule. That which gives point to their scoffs is, that the believing people of Christ have been long stating that they were expecting Christ's speedy coming in the clouds of heaven, whilst yet he had not come. Yea, some of them, in the warmth of those feelings of desire, which have been kindled within them by looking for that blessed hope, and the glorious appearing of the great God, our Savior Jesus Christ, have allowed their wishes to go beyond what God's word authorized, and have antedated the period of Christ's coming. They have expected it at a certain definite period, and that period has come, and passed away, and there has been no coming of Christ, such as they looked for. We can account for this. But, ungodly men understand not these things. Hence the occasion of their bitter and sarcastic taunts and revilings at the disappointment of the waiting church, and the seeming delay of the Lord's coming. The longer his coming is delayed, and the more earnestly his people state their expectations of it, the louder are the revilings and taunts of those who say, "Where is the promise of his coming?"

Again, the apostles words seem to show, that, amongst many persons living in the last days, the coming of the Lord will be a subject of special dislike. "There shall arise scoffers, *walking after their own lusts*." The love of sin is the secret of many a man's infidelity; and the love of sin is the secret of the scoffing of the last scorners. Satan, who rules in the hearts of the children of disobedience, hates the doctrine concerning the Lord's advent; because, when Jesus, who has the kingdoms of this world by right, shall appear, the usurper shall be dethroned, and cast into the bottomless pit, and be allowed, except during one brief interval, to deceive the nations no more. It is not surprising, therefore, that he stirs up in the hearts of the ungodly, hatred to that truth which he himself specially dislikes. Now, when we consider that the ungodly themselves are at enmity with Christ, that they are unprepared to meet him, and yet that they must personally confront him as their present God, can we be surprised that they try to banish from their thoughts that which does but torment them before the time, and that they strive to believe that that will never be, which, if it come, is sure to prove their everlasting ruin?

Further, we learn from the apostle's remark, that the scoffing of the last days will continue, in spite of the warnings of God's ministers and of God's word. It will continue until the day of the Lord comes. For, mark: long delayed as the coming has been, long expected as it has been by his waiting people, long scoffed at as it has been by the ungodly, the day of the Lord *will come* as a thief in the night. Paul says, When men shall say, "Peace and safety," when they shall have quited their consciences on this subject, and quite satisfied themselves that there is no danger, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. 1 Thess. 5: 1—3.

This, then, is the great distinctive feature of the last days,—the existence of those who not only disbelieve the doctrine of the Lord's appearing, but who will not hear of it, who scoff at it, and ridicule it. And it would seem as if God had cast our lot in the very midst of the last days. Were we to examine other passages of Scripture, it would be easy to point out various signs and tokens of the nearness of Christ's coming, which meet and combine in our own day in a way that they have never met or combined before.

What then, is the lesson which we should derive from this? Is it not, for ourselves, that we should flee from the wrath to come, and secure an interest in the great salvation of Christ? and for others, that we should, in all sincerity and earnestness, exhort and entreat all with whom we have to do, to "seek the Lord while he may be found," and to "call upon him while he is near?" Especially should we be admonished to beware of entertaining a scoffing spirit on subjects connected with the Lord's second advent. Scoffers will abound in the last days, and scoffers are in the highest form of the devil's school. Truths connected with the Lord's advent, appearing, and kingdom, are too serious to be spoken of lightly, or to be rejected thoughtlessly. I therefore beseech you, reader, even though you do not receive all that the christian ministers may think it their duty to state concerning the premillennial advent of our Lord Jesus,—though you may not be able to agree with all these statements,—yet, do not scoff at them, do not ridicule them: examine them, rather; bring them to the test of God's word; pray for the teaching of the Holy Ghost; seek to weigh them in the balances of the sanctuary; and let the result of your reading and hearing of such truths or statements be at least, to lead you to prepare for the coming of the day of God, be it near, or be it distant. You cannot be wrong in thus preparing for the coming of Christ; and you cannot be right if you sit down in the chair of the scorner, and swell the torrent of obloquy and reproach cast upon such statements as these.—*Prophetic Times.*

For the World's Crisis.

THE DECALOGUE.

"Are the ten commandments obligatory, under the new covenant?" "Are the old and new covenants based on the law of the ten commandments?"

These are questions that I frequently meet with and questions that are asked by honest christians who desire to know the truth. To such, and to those who esteem the word of God above the opinions of men, I will say a few words, that you may know what the only infallible word says on the questions under consideration. Let us look at the words of Him who has not shunned to declare unto us the whole counsel of God. 2 Cor. 3: 7. But if the ministration of *death*, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory* was to be done away; how shall not the ministration of the *spirit* be rather glorious." Here we learn that whatever it was that the apostle speaks of as being written on stones, was to be done away. We find by reading the account of the giving of the law, that it must be the *ten commandments* that were written on stones. (Deut. 10: 2.) But, says the objector, the law of God is holy, and good; it is perfect, converting the soul (Psalm 19: 7.) Well, I never heard any one deny that the law of God would convert the soul. But I do deny that the *ten commandments* will convert the soul. What says the word of the Lord? Gal. 2: 21,—"I do not frustrate the grace of God; for if righteousness come by the *law*, then Christ is dead in vain." Gal. 3: 21. For if there had been a law given which could have given *life*, verily righteousness should have been by the law." Now if the ten commandments could convert the soul, they could have given life For we read in Jas. 5: 20, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Taking that ground, the legitimate conclusion that we should come to, would be this:—There was a law given that could give life; and consequently Christ is dead in vain. Is there any one that wants to take this position? As a word to the wise is sufficient, I will pass to notice the second question.

"Are the old and new covenants based on the law of ten commandments?" The people that teach this doctrine, tell us that the commandments are of themselves a covenant; and *then* say that the old covenant is *based* on them. Does it look reasonable that a covenant can be founded on a covenant? And again, they say that all the difference there is in the two covenants is that the new covenant is written in the heart, and not on stones. Does it look reasonable that the ten commandments can constitute the new covenant, and still the new covenant be based on the same? Without pursuing this absurdity any further, it will be seen that we look in vain for harmony in this direction.

Let us consult the inspired word. What says Paul? Heb. 8: 6,—"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, *established on better promises*." Here inspiration settles the long controverted point. And we learn first, *both* covenants were established on *promises*." Second, that the *new* covenant is established on "*better* promises." Are the ten commandments promises? The answer is obvious. This makes the matter plain. A covenant is an agreement; and so we read in Gen. 9: 12 "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you." And 17: 2,—"And I will make my covenant between me and thee, and will multiply thee exceedingly." Let us take the word of the Lord, and draw our water from the fountain of truth.

J. C. PERKINS.

* The word *glory* in this verse is written in italics. It is not found in the original.

For the World's Crisis.

"SKY KINGDOM."

Since my last criticism upon Mr. Thurman's book I have matured nothing of importance respecting it. My queries about this, that, and the other point have not ripened for pen work. But there is a passage in page 219 which tempts me "from grave to gay," and I will indulge the pleasant humor.

A calculation is made respecting the number of mansions which the New Jerusalem might furnish according to the account of its dimensions as given in the received text of Rev. 21: 16, which makes the length, breadth and *height* of the city twelve thousand furlongs each. Says Mr. T.: "If, leaving one half for those golden streets, which are as 'transparent glass,' we divide the remaining portion of the city into rooms 16 feet square, and the same in height, it would contain 68,643,687,500,000,000 rooms; therefore our Lord could well say: 'In my Father's house are many mansions.'" He adds an estimate of 288,144,000,000 for all the people who have ever lived on earth, and finds that the unoccupied rooms would immensely out number the inhabitants of the world for 6000 years.

I do not quarrel with those figures. They are fairly done, and fairly deduced from King James' English of the divine word. Yet they give rise to curious thoughts and speculations. I am no rationalist. But if the city is not actually divided into so many rooms, which Mr. T. does not say and probably does not believe, still one will ask what can be the use of so much spare room if the city is really built so high.

He who makes a supposition is like one who takes a seat in an English or French railway car. One can not leave the train at pleasure, but stands committed—or *sits* "committed"—to go as far as the ticket will carry. So any supposition is open to be tried by any deduction that can be made from it.

Thus, for a petty criticism, I find that while half of the city is allowed for streets, not a foot is allowed for stair-way. But no architect would think of a house even two stories high without a suitable flight of stairs. But here we are treated to buildings 495,000 stories high, and unless the higher rooms are left useless, their occupants must either stay in them, or reach the golden pavement as best they can.

Some one may say there is no need of stairs, for the saints will have wings like the angels, and they can fly up and down at pleasure. And some other one may ask if there is not good Scripture for this. "Who are these that fly as a cloud, and as the doves to their windows?"

Well, I have no antipathy against wings, but dearly love those pictures of cherubs with children's faces and heavenly plumage. Indeed, my happiest dreams are of flying. And if the wings are ever offered, I am the last that shall refuse them a fair trial.

But I have one misgiving. There can be no flying without air, any more than one can breathe without air. The best lungs and the best wings are equally useless beyond the limits of an atmosphere. And there is a pretty unanimous verdict among philosophers, specially including the astronomers, that *our atmosphere is only about 45 miles high*. If this is true, then either a new and large supply of air must be furnished with the descent of the city; or, the existing atmosphere must be heaped around it, leaving the rest of the globe uninhabitable; or, about 480,690 of the higher stories, in Mr. T.'s programme of the city, must be without the means either of flying or of breathing. They may not be "beyond the bounds of time and space." But they would be as inaccessible as that poetic region, so far as science now informs us; and they would be as comfortless if we could even reach them.

And even if all these difficulties are surmounted, and if we are introduced to those uppermost rooms by wings or by some other kind of flight, and there to breathe or not to breathe, still the whole thing has an air of high speculation. I see little to choose between it and the "sky kingdom" to which the readers of the Crisis are so little partial. The highest clouds soar only to about one fifth the height of the atmosphere; its surface, then, is beyond "cloud-land" four times over; and the highest story, in the scheme under consideration, would be more than thirty times as far from *terra firma* as that.

There are still other difficulties which I will not urge. But so many and weighty are they all that they have led some good men to doubt if the Greek text was not at fault. Indeed, the very next verse speaks of the "wall" as measuring only 144 cubits, or something over 200 feet. This can not be the length of the wall. It is not said to be its thickness. The most natural question respecting the wall of a city is of its height. It is certainly no very rash conjecture of Granville Penn, when he thinks the true text would read thus: "And he measured the city with the reed, twelve thousand furlongs; the length and the breadth of it are equal. And he measured the height of the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel." This reading, according to the present state of science,—which may hold good for spiritual bodies we know not how far,—would be both more human and more humane.

C. F. H.

For the World's Crisis.

THE MERCHANT MAN.

"Again, the kingdom of heaven is like a merchant man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it."—MATT. 13: 45-46.

Who is the merchant man? The popular theory of the day teaches us that he is the sinner seeking after religion; who, when he finds it, "sells all transitory enjoyment," forsakes his sins, makes sacrifice of all earthly pleasures, and purchases it. My mind, however, runs in a different channel.

1. The kingdom of heaven is *like* a *merchant man*. Now, if the kingdom of heaven is *like* a *merchant man*, and that *merchant man* is the *sinner*, there must be a resemblance between the kingdom of heaven and the sinner, which is absurd. But it should be remembered that the word here rendered *kingdom* is, in other places, rendered *king*, and would be more properly rendered thus in this place: "The king of heaven, (*i. e.*, the Redeemer,) is like a merchant man seeking goodly pearls." "The Son of man is come to seek and to save that which was lost." Man's inheritance was lost, —had gone into the hands of the adversary; and God, moved with compassion, sent his only begotten Son to redeem man and his inheritance, and bring them back in submission to the divine arrangements of the Creator.

The only Son of the true and living God looked down from the shining courts of everlasting bliss, and saw the deplorable condition of the offspring of Adam, doomed to the dark shades of eternal night. With love unfeigned, he left the glory of his Father's courts, and graced the pathway to earth, where he sold all he had, even his last drop of blood, to purchase the salvation of man, which was the pearl of *greatest* price. Yes, dear reader, he died the ignominious death upon the cross, that you and I might live.

"O! for such love let rocks and hills
Their lasting silence break!"

And let all the hosts of heaven break forth in anthems of praise for such unbounded love as this. And may we appreciate such love, and seek an interest in the inheritance redeemed by a Savior's blood, that when Eden shall again bloom in her primitive beauty, we may be admitted to participate in those joys.

Yours in hope of eternal life in the everlasting kingdom of God. J. W. SAWYER.

Moravia, N. Y.

For the World's Crisis.

THE SABBATH—"NEW AND OLD."

First.—The "old" began at the close, and formed the *crown* of the old creation.—Gen. 2: 1–3.

The Sabbath was sanctioned and enforced on Israel at their coming out from their Egyptian bondage. Ex. 16: 22–30; 20: 8–11; 31: 12–17. God made it a sign between himself and them—a memorial of his perpetual covenant with them, as the chosen seed of Abraham, "his friend."

No ordinance was so guarded, so enforced, or made the ground of so many promises for its observance, or penalties for its violation. Lev. 26: 43; Isa. 58: 13–14. Like marriage it was a primary institution, in the primeval and paradisaic state of man, made in the image of his Almighty Maker! It has survived the fall of man—been re-ordained in the law, and inscribed by the finger of God on the "tables of stone"—the basis of the old covenant.

Second. The *new* (new to me till now) applies to the precise days appropriated for the seventh day Sabbath, consequently through the Jewish year; and the order of their commencement and the condition of their succession in the sacred calendar.

Please read Lev. 23: 4–21. The Passover was fixed on the fourteenth day of the first month—the day of full moon in that month. The fifteenth, or day following the Passover sacrifice, was the first of the seven days of unleavened bread. The sixteenth was the day for offering the sheaf of the first fruits. This was God's order. I ask, was it not God's *only* and unvarying order on this point? Note. The Sabbaths, the weekly Sabbath days through the year, were made dependent on the Passover and its two consecutive days in every year. Thus Lev. 23: 15–18; Deut. 16: 9. "From the morrow after the Sabbath; from the day ye brought the sheaf of the wave offering, seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days"—to Pentecost.

Again. "Ye shall bring a sheaf of the first of your harvest to the priest; and he shall wave the sheaf before the Lord; on the *morrow after* the Sabbath shall the priest wave it." Lev. 23: 11. In Deut. 16: 9,—"Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." Thus these points seem to have been clearly settled by the very words of "the law of God."

1st. That the first day of unleavened bread was a "Sabbath day"—the fifteenth day Nisan, (the Passover having been sacrificed the fourteenth.)

2d. That on "*the morrow after*" that "Sabbath" they were to offer the wave sheaf—"the first fruits"—on the fifteenth.

3d. That thence they were to "count seven Sabbaths complete"—forty-nine days; and that "the morrow after" the seventh Sabbath was the day of Pentecost—the fiftieth day.

4th. That this order that God gave in his law, was sustained by the Lord Jesus at the opening of the gospel age. His resurrection took place on the first day of the week, "the morrow *after* the Sabbath"; and thence "seven Sabbaths complete" reached to the Pentecost —the fiftieth day thereafter. Acts 2.

There may be no need to show that "the rest (Sabbatism) that remaineth," is to be the antitype of Sabbatic institution.

"The conclusion of the whole matter" is, that as these "seven Sabbaths complete" were dependent on the variable "time of the Passover," which varied with the moon's changes in different years; therefore the sacredness, the solemnity and sanctions given by God to "the Sabbath day," depended *not* on the day itself, but on the divine appointment. Just as it was with the passover, the day of atonement, and the jubilee. These all vary with the moon's changes.

Note. As Sabbatarians disregard this law of God as to the primary order and succession of the regular Sabbath days—nay, more, as they do not even attempt to "*obey the law*" in observing the Sabbath (by "offering *two lambs* of the first year," etc.), they are and must be mistaken in their views of the whole subject. "The Son of man is LORD, even of the Sabbath day." And we may all say amen, and act accordingly.

J. B. COOK.

For the World's Crisis.

"FEED MY LAMBS."

"Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—ACTS 20: 28.

I feel like falling on my face in gratitude to the Good Shepherd that he is graciously pleased to honor me with a crumb for his lambs, whom he has promised to carry in his bosom. May he increase it as he did the five loaves and the two small fishes to the feeding of thousands, with twelve baskets of fragments. Without this we could only exclaim, What are these among so many? Praise his name! our sufficiency is of him.

The crumb that I have to present is this: "HAVE FAITH IN GOD,"—the words of the Good Shepherd himself. How they come to strengthen my own faith this morning! And may they cause the heart of many a little lamb to leap for joy in God, as well as my own.

Have faith in God. Be bold enough to believe God, and obey him in the face and eyes of all opposition. As a brother said to me to-day, while dining,

"Did you ever think what a presumptuous man Abraham was?"

"Yes," said I, "he had presumption enough to go right out on God's simple word—'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee,' not knowing where he was going!"

I wonder if some of his friends and neighbors did not think him a little fanatical! Then that he should die without inheriting so much of this land as to set his foot on! What a triumph to unbelief! "We told him so," no doubt many exclaimed, as they heard how he was wandering about in tents, having no home for his family and his beautiful wife. How foolish not to stay at home, like all his forefathers, and enjoy himself, and let his family take some comfort, like other men much better than himself have always done. How strange that some people like to be odd from every body else!

This was our father Abraham. Now, dear lambs, dare you follow in his footsteps? Then there was Lot took such a strange notion: just because two strange men came to his house one night and told him that they were going to destroy the city in which he lived, he was foolish enough to believe them, and went out the next morning, when every thing was just as quiet as ever it was, and woke up his sons-in-law, and said to them, "Up, get you out of this place; for the Lord will destroy this city." But he seemed like one beside himself to his sons-in-law. No doubt their wives were ashamed of their father to hear him talk so wild, and that he should be so credulous as to put confidence in those strange men that no one knew.

So Lot returned with a faint heart to his home, where he lingered until the men laid hold on him, and on his wife, and on his two daughters, and hurried them out; but one even of this little group of four was left on the way; and when Lot and his two daughters, the only ones of that whole city who escaped, entered into Zoar, the sun had risen as beautifully and as calmly upon Sodom as ever before. What a time here for shame for Lot. My dear lambs of the flock, can you go and do likewise?

Then again the christians fleeing from Jerusalem, the only *stronghold* in all the country, which was then invaded by a desolating army, simply because the Lord had told them to do it. And they were to go without household stuff or the garment in the field—make themselves homeless wanderers in the mountains, just because Jesus told them to do it.

Are you prepared thus to obey Jesus, ye lambs of his flock? *Faith* always calls us to do what *sight* would not do. Just the very thing that the "wise and prudent" would not do, is the thing which faith calls us to do. Are you prepared for the sacrifice? Did you ever think why Jesus was not born in the high priest's palace? This, above all other places, would have been the one to introduce him favorably to the Jews. The reason is very obvious. Had he come in this way they would not have received him by FAITH, and this Scripture would have been broken—"BUT THE JUST SHALL LIVE BY FAITH."

"Now faith is a confidence of things hoped for, a conviction of things unseen."—*Sharpe's Trans.* And so important is faith, it is impossible to please God without it. For "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Now, beloved lambs of the flock, will you believe this? And when you seek the Lord with all your hearts, and yet do not see any results, but only seeming defeat, will you *believe that there are results?*

"'Tis in this way, the Lord replied,
I answer prayer for grace and faith;
These inmost trials I employ,
From *pride* and *self* to set thee free;
Break all thy schemes of earthly joy,
That thou mayst seek thine all in me."

Your sister, with a burning lamp,
Hammonton, N. J. E. S. WILLARD.

For the World's Crisis.

GENTLE HINTS.

"O how I wish I could do something for the cause of God; but, alas! I have but one *small* talent, and as for money, I have none, and what can I, a poor unlettered one, do to advance so momentous a cause?"

In the first place, you can *pray*; and *fervent* prayer is the *key* which unlocks heaven; it is the heart and lungs of the church. A human being is just as well without these organs as a church without prayer.

Secondly, you can almost always attend public worship, by putting forth a little exertion; and really, from the warm-hearted exclamation with which you commenced, I conclude you desire to "let every *nerve* and *sinew* tell for God." If you work hard, your neighbors know it; and when they see you walking one, two, three miles, or more, *every* Lord's day to meet with "those of like precious faith," don't you think it has an influence upon them? I am of the opinion that it may cause your ungodly neighbors to think deeply sometimes, when they see you pass so statedly, even in inclement weather. Then, when you arrive at the house of God, your personal presence not only gladdens and strengthens the hearts of the church, but prepares your minister to preach a better sermon. Yes, *he certainly does preach better for your being there*. When he enters the house, and sees your seat vacant, his heart sinks within him, and he almost involuntary soliloquizes thus:—"I have prayed, and labored hard to get something to feed the sheep, but *their absence proves* they are not sufficiently interested to help build up the church; and then it is such an excellent *time* and *place* for his Satanic Majesty to suggest inability for such a calling, etc.; no marvel if he improves it. And do you think a minister can preach as well with a heart thus made heavy, as when the personal presence of his people say, we appreciate your labors? But our minister is a man strong in faith,—gets his message right from God, therefore *circumstances* will not change it.

But list. Did not Isaac expect to pronounce a PROPHETIC blessing on his son? And did he not expect *circumstances* would help him perform the same? Why did he direct that son to go out and hunt certain choice venison, and then prepare it in a manner pleasing to his appetite, in order to *prepare* him to pronounce such a blessing? (Gen. 27th Chap.) Many facts in Scripture show us that circumstances do affect *men of God*, strong in faith. It is true, they will try to do the best they can under *all* circumstances; but can a man who is half sick work as well as one in perfect health? The fact is, delinquencies at the house of God makes a minister *heart sick*. Depend upon it your steady personal presence in the house of God does much to advance the cause, especially if you sit up in a proper manner, and pay good attention, without whispering, or unnecessarily turning a book, or otherwise disturbing the congregation.

Why, the minister sent by God seldom preaches much over one hour; and can you not, as a general thing, prepare yourself to sit up, and listen with becoming attention to the gospel you so highly recommend in words, for one hour? Only two hours in a week, or two out of 188, that you listen to the gospel, and shall not that be done in the most proper manner? If we who profess to love God, and wait for his Son from heaven, whisper unnecessarily, what can be said to those who make no such profession? If we habitually lay down our head and appear weary of the exercises of the house of God, what does it argue to the unconverted? If nature should oblige us to yawn, will we not raise our handkerchief to our mouth, and do it as secretly and quietly as possible; instead of stretching our mouth *wide* as possible, and breathing out "ho-ho-hum" sufficiently loud to annoy a dozen or more who happen to be sitting near us? If we cannot do without a quid of tobacco in our mouth for one hour and a half while we worship, but chew and thus besmear the house of God in a manner sickening to any cleanly person, does it not say we are more strongly attached to a filthy weed than to the worship of Jehovah? Really there is much truth in the old adage, that "Actions speak louder than words." Brethren and sisters, will we not heed the command to "*Abstain* from *all appearance* of evil?" Do not these things have a *decided* appearance of evil?

Then if we do *earnestly* desire to advance the cause of God with our one talent, and limited means, let us be willing to deny self, receive a rebuke proffered in all kindness and good will, and say with David,—"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil which shall not break my head."

Castleton, Vt. B. MATHEWSON.

For the World's Crisis.

"WHICH DIES? THE LAW, OR THE SINNER?"

We will give a few extracts from Dr. Clarke's comments on this subject. On the last clause of the first verse of Rom. 7: 1, he says,

"'*As long as he liveth*,' or *as long as* IT *liveth*; law does not extend its influence to the dead, nor do *abrogated* laws *bind*. It is all the same whether we understand these words as speaking of a law *abrogated*, so that it cannot command; or of its objects being *dead*, so that it has none to bind. In either case the *law* has no force."

We did not consult Dr. Clarke on this point till this hour; and therefore were quite ignorant of the fact that we were so perfectly in agreement when we wrote our article, "IS IT SO? ARE WE STILL UNDER THE LAW?"

For brevity, we pass over his comments touching marriage, in the second and third verses, and give his views on the fourth verse.

"'*Wherefore, my brethren*.' This is a parallel case. You were once under the law of Moses, and were bound by its injunctions; but now ye are become dead to the law, a modest, inoffensive mode of speech, *for the law which was once your husband, is dead*; God has determined that it shall no longer be in force; so that now, as a woman whose husband is dead is freed from the law of that husband, or from her conjugal vow, and may legally be married to another; so God, who gave the law under which ye have hitherto lived, designed that it should be in force only till the advent of the Messiah. That advent has taken place; the *law* has, consequently, ceased; and now you are called to take on you the yoke of the *gospel*, and lay down the yoke of the law; and this is the design of God, that you should do so. '*That ye should be married to another . . . who is raised from the dead.*' *As Christ is the end of the law for righteousness to every one that believeth*, the object of God in giving the law was to unite you to Christ; and as he has died, he has not only *abolished that law* which condemns every transgressor to *death* without any hope of a revival, but he has also made that atonement for sin by his own death, which is represented by the sacrifices prescribed by the law. And as Jesus Christ *is risen again from the dead*, he has thereby given the fullest proof that, by his death, he has procured the resurrection of mankind, and made that atonement required by the law."

Ver. 6. '*But now we are delivered from the law.*' "We who have believed in Jesus Christ *are delivered from the yoke by which we were bound*, which sentenced every transgressor to *perdition*, but provided no *pardon* even for the *penitent*, and no *sanctification* for those who are weary of their inbred corruptions. '*That being dead wherein we were held.*' To us, believers in Christ, this commandment is *abrogated*; we are *transferred to another constitution*; that law which kills, *ceases to bind us*; it is *dead* to us who have believed in Jesus Christ, who is the end of the law for justification and salvation to every one that believes."

Ver. 7. '*Is the law sin?*' "The apostle had said, ver. 5, '*the motions of sin, which were by the law, did . . . bring forth fruit unto death*'; and now he anticipates an objection. Is therefore 'the law sin?' To which he answers as usual, *By no means*. Law is only the means of *disclosing* this sinful propensity, not of *producing* it: as a bright beam of the sun introduced into a room, shows millions of motes, which appear to be dancing in all directions; but these were not introduced by the light, they were there before; only there was not light enough to make it manifest; so the evil propensity was there before, but there was not light sufficient to discover it. '*By the law is the knowledge of sin.*'"

We think the justness of these comments must be conceded by all. The whole tenor of the apostle's argument, touching this question, goes to prove that the law is abrogated, "and we are transferred to another constitution." Our forefathers were once under the constitution of England, and a monarchial government. Many of its laws were good, excellent, and well adapted to that system of goverment. But the pilgrim fathers were in bondage under that dominion. To obtain *liberty*, they emigrated to this land. Here, after a severe struggle, they acquired their independence from English law, and framed a new constitution, and laws for the government of this new colony. Some of these laws were like those of the former constitution, under which they were once held. But this new constitution is established upon a far better basis, one of freedom. Now who believes that the Puritans considered themselves under any obligation to be in subjection, or obedience, to that code of laws under which they had been formerly living? Was not their allegiance *transferred to another constitution entirely*, so that they paid no more regard to the former code than though it had never existed? And in respect to such laws as were like those of the previous constitution, did they obey these because they belonged to *England's* code, or to that of the United States? Did they argue, think you, because a part of these laws were in harmony with the old, that therefore they were under obligation to *keep every* law of the former constitution? Nay, verily! When the independence of the United States was declared, our pilgrim fathers then knew that their yoke of bondage was broken, and that they were no longer subjects of England, and bound by her laws, but were now to be enrolled under a new charter, and observers of better laws, established on a broader basis.

Believers in Christ have been transferred to another constitution, brought entirely out from the Sinaic code, and their names are enrolled under quite a different charter. Their freedom in Christ has been declared from heaven, the throne of God; and the word to them now is, "*Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.*"

M. D. WELLCOME.

For the World's Crisis.

THE NEW WHEEL WITH ONE BROKEN SPOKE.

A HINT AS TO THURMAN'S CHRONOLOGY.

BRO. GRANT:—I have, for some years, been a believer in the Savior's soon coming; and the opposition of the churches and the popular clergy to the doctrine, has had but little effect on my mind. But when I read the papers, and see how men who profess to believe in the speedy advent of Christ, differ in opinion, I am sometimes almost confounded. It seems to me that some who write for the Crisis, and publish books for the people, are not aware what an influence they have upon the minds of the people by differing so much in opinion.

There are some in this place who, with me, are looking for the Savior. There are others who are almost persuaded to believe the doctrine. They have read the Crisis, also books and tracts on the subject, and have lately been reading Thurman's work, and were quite interested. But when they see other intelligent and learned men coming out against it, they are somewhat stumbled, and are almost ready *to give up the whole thing.*

I once met a Methodist minister on the road, who had bought a *new wagon* just before, and as I sat in my carriage looking at it, I discovered that a spoke was broken out of one of the wheels. I mentioned it to the brother. He smiled, and said that people *took more notice of that broken spoke than they did of all the rest of the wagon.* And, from that, he preached me a sermon that I have never forgotten. He said that people would watch each other, and if they detected any thing *wrong*, they would say more about *that* than they would about all the *good* deeds they ever performed. I have often thought of it, and proved his words true many times.

So it is with books. Though they may be *right in the main*, yet if people can detect any *little errors* in them, or anything that they *think* is an error, they will take more pains to bring *that* before the world, than they will all the *truth* there may be in them. Would it not be better to acknowledge the truths, as well as to publish the errors?

My occupation is farming, and I have long since learned that a *small* team will do more, if they pull *together*, than a *large* team pulling *all over the lot.*

"Well," says one, "that French don't know much." I don't profess to know much, but I have been looking for a long time to find *somebody* that *does* know something. The Bible says, in the time of the end, the wise *shall* understand. It looks to me as though we had been living in the time of the end long enough for somebody to be wise enough to understand *something* about the "sealed book," if they are ever going to. May the Lord give us all wisdom to understand his word aright.

Norway, Me. M. O. FRENCH.

For the World's Crisis.

BROTHER, PLEASE EXPLAIN.

I am aware that those looking for the soon coming of the Lord feel like separating themselves from all connections with earthly governments; that is, not having any thing to do with making laws, or enforcing the same, farther than to pay all obligations arising from the fact that they may owe *tribute*; if so, then render to "Cæsar the things which are Cæsar's."

I am aware, also, that in view of holding these principles our people are *non-combatants*; and yet, to be *undecided* in our own minds as regards the great principles at stake in the present contest, would be *impossible.* We have a choice; we have sympathies; and they are with *freedom* and those God-given rights so nobly declared in the declaration of the independence of this nation; and I pity the man who professes to be a child of God, and is not in harmony with and loving these principles. But I find that some of our brethren are so earnest in declaring their non-combatant principles, that they sometimes forget that every human government *must* be sustained by the sword (though they have no right to take the sword), and condemn men that take the sword to *sustain their own government*; and forgetting to explain sufficiently their non-combatant principles; and forgetting at the same time to condemn the instigators in this contest, they make a wholesale condemnation of all parties, and are taken at once to be *rebels* against the government, and their influence is gone, and if regained it must be by a long explanation of what they mean by non-combatant principles.

Now, Bro., I think we ought to be careful how we talk, these times, and save our influence; and if we talk out our non-combatant principles, let it be understood that, while we feel that we have *no right* to take the *sword*, yet our sympathies are with those God-given principles bequeathed to us by the founders of this government; and that we are willing, so far as conscience will allow, to stand by the same. I am a non-combatant; but after all, my sympathies are with the *right*, and against *rebellion.* I can't help it, and God forbid that I should; and so far as I can go conscientiously in the sight of heaven, and with the present truth, I am bound as a christian to sustain the right; and I have no doubt that all those looking for the soon coming of Jesus will say, *Amen.* Then, Bro., let us be careful. "A word to the wise is sufficient."

C. B. TURNER.

For the World's Crisis.

TO "DAME TATTLE."

Permit me, very respectfully, to inform your Ladyship that I have not taken any steps to connect myself with the Episcopal Church, that I never was imbued with any such intention, that I never said to any one that I expected so to do, that I never was in an Episcopal pulpit, and never imagine I shall be; that I never made the acquaintance of more than five Episcopal clergymen in all my life; that although some six years ago, one Episcopal gentleman, worth $100,000, urged me to take holy orders for a rectorship, I politely declined; and that I do neither intend, nor dream of ever joining the Episcopalians, having no love or taste for their forms and orders or mode of worship. Madam, will this disclaimer answer you? "Whose mouths must be stopped." Titus 1: 10, 11. I wonder if any power but the "King of Terrors" will ever be able to stop *your* mouth! I beg leave to remain a Christian, looking for our Lord. D. T. TAYLOR.

☞ Some professors pass for very meek, good-natured people till you displease them. They resemble a pool or a pond; while you let it alone, it looks clear and limpid; but if you stir toward the bottom, the rising sediment soon discover the impurities that lurk

The World's Crisis
AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 20, 1864.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, MILES GRANT.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, GEO. T. ADAMS. Otherwise they cannot be used in the absence of the Editor.

LOWELL.

Our meetings in Lowell, Mass., held from Dec. 4th to 11th, were seasons of refreshing from the Lord. The congregations were large, attentive and intelligent. For many years, we have not seen the prospect look so encouraging in that city as at the present time. Our meetings were held in Wyman's Hall, which will seat about four hundred, and is a pleasant room. At some of our meetings many stood up, and others went away because they could not find standing room.

During our meetings, we had quite a battle with the Spiritualists, who have a strong hold in the city. The truth of the Lord exposed some of their dark corners, and made error look horridly. Some of the demon worshipers were very much stirred up, and felt felt like crying out, as in Paul's day, "Great is Diana of the Ephesians." Many questions were asked, which served to make the truth look brighter. The demons and their followers have great hatred against the doctrine of the sleep of the dead, for it strikes a death blow to their whole system, as it does to all other false religions. Thank the Lord God for an armor that quenches "all the fiery darts of the wicked." It is good fighting.

There are some faithful, tried souls in Lowell, who love the way of life. In storms and tempests they have stood by the cause of Christ, and feel determined to endure to the end. Several requested prayers, and were blessed. Our love-feast on the morning of the 11th was a heavenly season. The testimonies were earnest, and came bursting forth from overflowing hearts. Tears of joy spoke of the deep feelings im their bosoms. Some who had been for years on the christian pilgrimage, said they never felt such peace, joy and love before. The light and truth are spreading. Many new ones are becoming deeply interested in the blessed hope. In the evening we had a heavenly communion season, while some sixty sat around the table of the Lord. His Spirit rested upon us. We all felt encouraged to press forward in the christian warfare till the Prince of Peace comes to put down all opposition, and set up his heavenly kingdom.

QUOTING SCRIPTURE.

It always grieves us to see a misquotation of Scripture. When we pretend to give the word of the Lord to prove a point, let us be *particular* not to add to it, or take from it.

We have often called the attention of our contributors to the subject. And again we wish to urge them to never write a passage of Scripture without first turning to it in the Bible, and then be *sure* and write it *word for word* as it is in the book. And if you wish to leave out a part of the verse, or some verses, be *particular* to put three or four *periods* where anything is omitted; thus,—"Come unto me, ... and I will give you rest." Matt. 11: 28.

Another point we would impress upon those who write for others to read: always *quote* the Scripture referred to, as but few will take the trouble to look out the passages. But few have their Bibles at hand when they read the paper; or, if they have, they will not stop to hunt up the texts mentioned. If you expect to make an impression on the mind of the reader, write out in full all the Scripture you wish to have read in connection with your article. In this fast age people want things right at hand, where they can see them at once.

Every one who searches the Scriptures should have Cruden's Condensed Concordance. No family should be without one. All who have not a copy, will do well to deny themselves of some selfish gratification till they have saved money enough to buy one. All tea and coffee drinkers, tobacco users, and those who eat rich food, can do this in a short time, besides reaping a rich physical benefit, if they will only let them for ever alone.

FAIRS AND FESTIVALS.

It is enough to make one's heart bleed, when he looks at the low standard of religion in our world. No wonder men are turning infidel by the thousand. They see but little evidence of a pure christianity about them, and this leads them to think the whole system is only one of priestly contrivance to keep up a party, and get a living. No two words, we think, are more applicable to these days, than those of Paul in 2 Tim. 5: 1, when speaking of "the last days," he describes them by calling them "*perilous times.*"

If there should be a revival in these days and the youth become the humble followers of Jesus, they are soon drawn back into the world again by the examples of those who profess to be Christians. They are not taught by precept and example too, that they must come out from the world and be "separate," but almost the entire practice of the mass of professors is calculated to lead them into forbidden paths; and then Satan uses them to help on his own cause; for none are used by him to better advantage than are backsliders.

The following is one mode by which thousands are led astray:—

"Remember the Fair and Festival, by the ladies of the —— Methodist church, at —— Halls, this evening. Hall's band of Boston is engaged for the occasion. An extensive Fair table of useful and fancy articles, various amusements, such as shooting gallery, fishing pond, money battery; also the war-worn battle flags of the 2d, 6th, 9th, 11th, 16th, 26th, 33d regiments, and 7th battery, will present an entertainment of unusual interest. In —— Hall, the folks of olden time, a country school of fifty years ago, and a Quaker wedding, in full costume and exact form, will be presented each evening. Refreshment tables will be bountifully supplied. Oysters and ice creams will also be served. Tickets 25 cents. Extra horse cars leave the Hall (both directions) at 9,50 P. M., 10 1-2, 11, and 11-12. Please procure your car tickets to save delay."

The foregoing would not have been tolerated in the early days of Methodism. While writing this line, one who was familiar with the facts remarked, "They got a good deal of money, and had a *jolly* time. They had to pay twenty-five cents for admission, ten cents to see the 'old folks,' ten cents to see the 'country school,' ten cents to see the 'Quaker Wedding,' and ten cents for every time they put a hook in the 'fishing pond.'" Can it be possible that our Savior wishes to have money obtained in such a way to help on his cause? But we are told "the church is in *debt.*" But when the church was *poor* it kept out of debt; how is it that the more it has of this world's goods, the more it gets into debt; and the more fairs, festivals, picnics, tea meetings, etc., etc., need to be held to get out of debt? Something must be wrong. When we look at the pride and extravagance we cease to wonder at the results. A thousand Wesleys are needed, and as many Luthers to awake nominal christendom from its perilous position. Who will help sound the alarm?

AHASUERUS.

Who was Ahasuerus, the husband of Esther, and king of Persia, who was persuaded by Haman to issue a decree to kill all the Jews? His name does not occur in the profane history of the kings of Persia, hence it becomes necessary to identify the Ahasuerus of the Bible with some one of the kings of Persia, before we can compare sacred and profane history together. This point has become one of new interest since the appearance of Bro. Thurman's chronology, inasmuch as he dates the beginning of the 2300 days and seventy weeks of Daniel from the twelvth year of the reign of Ahasuerus, when he issued the decree to kill all the Jews in his hundred and twenty-seven provinces.

Archbishop Usher entertained the opinion that Darius Hystaspes was this Ahasuerus, and that Vashti,—the queen, and wife of Ahasuerus,—was Atossa; and that Artystona was the Esther mentioned in the Bible. But, according to Herodotus, Artystona was the daughter of Cyrus, as well as Atossa, and hence could not have been Esther, for the latter was a Jewess, and not a Persian. And, besides, as Artystona was the daughter of Cyrus, if she had been born the last year of Cyrus' life, she must have been about three-score years of age, if living at the time Ahasuerus became the husband of Esther. But Esther was among the "*fair young* virgins sought for the king" Ahasuerus, which could not be said of a woman about sixty years of age. Atossa had four sons by Darius, besides daughters, who were born to him after he became king; consequently she could not have been the Vashti whom Ahasuerus divorced in the *third* year of his reign. In addition to all this positive evidence against the position of Usher, that Darius Hastaspes was the Ahasuerus who irrvocably divorced his queen Vashti, whom he assumes to be Atossa, the daughter of Cyrus, Herodotus says "Atossa had unbounded influence" over Darius, even to the time of his death, and was instrumental in persuading him to appoint Xerxes as his successor; hence she could not have been divorced in the *third* year of his reign.

Joseph Scaliger, and some others, claim that Xerxes was the Ahasuerus mentioned in the Book of Esther, instead of his son Artaxerxes Longimanus; and that Amestris, his queen, was Esther. This cannot be; for, according to Herodotus, Xerxes had by Amestris a son who was married in the *seventh* year of his father's reign (*Herod.* B. 9, S. 108). Hence Amestris, the wife of Xerxes, could not have been Esther, who was not married till the seventh year of her husband's reign.

It is said there is some resemblance between the *names* of Xerxes and Ahasuerus; but no more, we think, than between many other names of *different* individuals.

Again, those who endeavor to make out that Xerxes was the Ahasuerus of Scripture, bring the following for proof: "In the third year of his reign," Ahasuerus "gave a grand feast to his nobles, which lasted one hundred and eighty days" (Esther 1: 3); and Xerxes "in his third year, also assembled his chief officers to deliberate on the invasion of Greece (Herod. vii. 8)." "Again, Ahasuerus married Esther at Shushan, in the seventh year of his reign: in the same year of *his* reign, Xerxes returned to Susa with the mortification of his defeat, and sought to forget himself in pleasure."—*Kitto.* Once more: It is claimed by those who would make Xerxes to be Ahasuerus, that it is not probable that Artaxerxes Longimanus would be friendly to the Jews in the *seventh* year of his reign, and then be persuaded in his *twelvth* year to issue such a decree as was brought about by Haman.

Such is the evidence presented to prove that Artaxerxes was not the Ahasuerus who was the husband of Esther. To our mind the arguments are very weak. The fact that Ahasuerus made a great feast in the *third* year of his reign, and married a wife in his *seventh*; and that Xerxes "assembled his chief officers" "in *his third* year" "to deliberate on the invasion of *Greece*," and in *his seventh* year "returned to Susa with the mortification of his defeat, and sought to forget himself in pleasure," is hardly sufficient to prove they are both the same individual. And in relation to the objection urged, that it is not probable that Artaxerxes should change his mind in five years from friendship to enmity against the Jews; we would barely remark, we think men have often been changed from friends to enemies in much less time than that.

We now turn to a brief presentation of the evidence that Ahasuerus, the husband of Esther, was Artaxerxes Longimanus, the son of Xerxes.

In the "History of the World," by John Frost, LLD., on p. 153, he says:—"The eastern writers deny to Xerxes the honor of having ever ruled the Persians, and make Artaxerxes to have ascended the throne immediately after the decease of his grandfather." His "favorite lady was a Jewess. After reigning, according to Persian writers, an hundred and twelve years, he died." Taylor, in his "Manual of Ancient History," p. 66, says:—"Xerxes is unknown by name to the oriental historians." For this reason, some may have confounded the acts of the two.

Prideaux, when speaking of Artaxerxes Longimanus, says:—"In Scripture he hath the name of Ahasuerus, as well as that of Artaxerxes, and was the same who had Esther for his queen."—*Prid.* vol. 1, p. 221.

Josephus says:—"After the death of Xerxes, the kingdom came to be transferred to his son Cyrus, whom the Greeks call Artaxerxes. . . . In the third year of his reign he made a costly feast for his friends, and for the nations of Persia, and for their governors. . . . In like manner did Vashti, the queen, gather her guests together and made them a feast in the palace." He then proceeds to give an account of the divorce of Vashti, the wife of Artaxerxes, and his marriage to Esther.

In the Septuagint Scriptures, wherever the word Ahasuerus occurs in the book of Esther, it is rendered Artaxerxes; and the apocryphal additions to the book of Esther invariably call her husband Artaxerxes. Indeed, we see no room to doubt this conclusion.

SPREAD OF SPIRITUALISM.

Some, who are not posted in facts, think that Spiritualism is losing ground. We might as well say the Mississippi river was losing ground because it makes less *noise* near its mouth than it does away up near its source, when tumbling among the rocks. Spiritualism has become like the mighty Amazon, too broad and deep to be stopped by any human efforts. It is sweeping thousands from their former christian moorings downward to perdition. Its surface may seem calm, but there is a tremendous undertow in its current that is overthrowing some of the strongest men.

In an address of Judge Edmonds, delivered at Lamartine Hall, New York, Nov. 17th, 1861, and published in the *Banner of Light*, Nov. 30, 1861, he says of Spiritualism:—

"The belief is not confined to the United States—it is spreading all over the world. I have received within a day or two, a letter from Calcutta, which gives evidence of its progress there. These manifestations have gone throughout mankind everywhere, and are ever of the same general character. . . .

A revelation has been made to mankind for the first time, of what is to be his future condition. Another great point gained is the demonstration, by evidence addressed alike to our senses and our reason, of the fact of our immortality. Hitherto it has been assumed to be revealed to us through Jesus—that is, the general truth was taken as revealed, and philosophers have gone abroad in search of reasons to establish it, because so few would receive it from revelation only. It was necessary it should be proved; and, until these manifestations came, there was no proof, except to the abstract understanding.

All the world has to do is to establish that one single human being has lived beyond the grave."

CAN DEMONS FORETELL EVENTS?

Some have been led to believe that the demons, or familiar spirits, can foretell coming events; and yet their warmest friends are compelled to admit that they make some great blunders. Those most familiar with them know that their prophecies are nearly as uncertain as those of men; only there is this difference: the demons have more extended knowledge of human affairs than have men, and consequently can give earlier information of distant events, than can be obtained by ordinary means; but they have no power to *foresee.* They can only judge from passing events, and the opinions of men, as to what will take place next, excepting what light they get from the Scriptures. They well know that the Bible is true, and what is therein revealed must be accomplished; and they know from what is fulfilled that we are near the end of the present dispensation; and that for this reason the remaining portion must soon transpire.

A spirit speaking through Mrs. Laura Cuppy, in the Lyceum Hall, Boston, Nov. 8, 1863, as reported in the *Banner of Light*, Nov. 21, 1863, said:—

"We would say here that the power of foreseeing future events is limited in all cases, and is limited by certain conditions. We see certain causes, and see the effects which will be the natural result of those causes; but something may interpose to change the whole course of events. After the battle of Solferino, who would have anticipated peace as the next movement? The spirits who discerned the mind of the leading powers, could have foretold it; because, perceiving what was in the minds of those individuals, they could see what their purposes would lead to, if carried out; but some unforeseen event *might* have occurred to change the whole result of those purposes. We occupy higher ground than yourselves, and can see much that you cannot see; but we can only anticipate results just so far as we can penetrate through causes to effects, and the intentions of leaders; and when some event occurs for which we were not prepared, which we and they could not foresee, our predictions may be at fault. We ask you, therefore, to take our utterances for what they are worth, and no more. We are not able to give you positive intelligence; but can give you the probable results of certain purposes."

The spirits are compelled to make the foregoing acknowledgement, in view of well known facts. The Lord challenges them to foretell future events. He says, "Let them bring forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods."—Isa. 41: 22-23.

LIGHT WANTED.

BRO. GRANT:—Will you, or some other one of the many able writers for the Crisis, please answer the following questions, and greatly oblige the inquirer?

I. Do not the 2300 days, in Dan. 8: 14, cover or measure, a space of time during which the "sanctuary and host are trodden under foot?" See ver. 13th.

II. Are the *seventy weeks* in Dan. 9: 24 a part of the 2300 days? and if so, is it correct to commence those days at a decree "to *restore* and to *build* that which should be *trodden down* during the time specified? or in other words, if the numbers measure the space from the treading down to the cleansing of the sanctuary, ought not the time to be reckoned from the time when the sanctuary began to be trodden down, instead of the time when a decree is made "to restore and to build" it?

These questions are based on the assumption that the temple, or Jerusalem, or both, are intended by the term "sanctuary." But if it is claimed, as held by Bro. Miller and others, that the *earth* is the sanctuary; did not the earth begin to be trodden down many centuries before the decree "to restore and to build Jerusalem" went forth? and does not the same, or quite as serious a difficulty, present itself when we attempt to commence the 2300 days upon this hypothesis?

III. Is the time of trouble, spoken of in Dan. 11: 1, identical with the "great tribulation" predicted by the Savior in Matt. 24: 21, as claimed by many? and if so, how comes it to pass that the one is caused by the standing up of Michael, and the other by the "abomination of desolation?"

IV. If the great tribulation is upon the christian church, and that commenced in the sixth century, what special application could it have to the country of Judea, more than to any other portion of the earth, where the gospel had been preached and disciples had been raised up? See Matt 24: 16-22, Mark 13: 14-19, Luke 21: 20-24.

V. What record have we of any very severe and extensive persecution against the christian church in Judea, in, or after the sixth century? and finally, what has been the state and condition of christianity in that country since the sixth century.

If you will answer the above queries, I shall be glad. I may have a few more at some future time, if you don't get tired of it. If you do, say so, and I will stop.

Mohegan, R. I. A. DURFFE.

1. We understand that the 2300 days of Dan. 8: 14, are given to mark the length of the period covered by the events of the entire vision, beginning at the time when Daniel "saw the ram pushing westward, and northward, and southward." We do not see that the scripture requires that the treading down of "the sanctuary and the host" should begin at the commencement of the vision; but the treading down of "the sanctuary and the host" are to transpire in the course of the accomplishment of what Daniel saw in the vision. In other words, we think the vision covers a period longer than the time the sanctuary is trodden under foot by the Gentiles.

2. We believe the "seventy weeks" are a part of the 2300 days, commencing at the same time.

It does *not* look consistent to begin the "seventy weeks" at a "commandment to *restore* and *build* Jerusafem," if their commencement was to mark the time when the sanctuary began "to be *trodden under foot*;" but, as before stated, we do not understand that the beginning of the "seventy weeks" and the 2300 days, mark the commencement of the treading down of the sanctuary, but the beginning of the *vision.*

We understand that "the sanctuary" which should "be trodden under foot," or "trodden down of the Gentiles until the times of the Gentiles be fulfilled," (Luke 21, 24) is the land promised to Abraham, Isaac and Jacob, where Adam lived in the garden of Eden, which will be "cleansed" at the coming of Christ, and made new, preparatory for possession by the saints.

3. We do not think the "time of trouble" mentioned in Dan. 12: 1, is the same as the "great tribulation" spoken of in Matt. 24: 21; for it appears that the "time of trouble" is caused by the standing up of Michael, which is evidently not till the coming of the Son of man. We think the "trouble" mentioned in Daniel will come upon the wicked; whereas, the "great tribulation" we believe to be already in the past; and that the sun was darkened "immediately after."

4. We do not see evidence to believe that since the sixth century, or even before that time, the tribulation was confined to the land of Judea, more than other countries, whether it was upon the Christian or Jewish church.

5. We do not know of any record to show that since the sixth century there has been any more severe persecution in Judea than in many other places. When speaking of the events in A. D. 532, Bower says:—

"While the Arian king was striving, by the most just and equitable laws, to clear the church from all simony in the west, the Catholic Emperor [Justinian] was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecutuion, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous; and, as such, excluded from all employments, both civil and military; rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal for their support and maintainance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants who guarded the passes. . . . The Jews, who were very numerous in Samaria, openly revolted; and, ranging themselves under the banner of one Julian, a noted robber, whom they chose for their king and their leader, engaged the imperial troops in the field; but after a most obstinate and bloody dispute, were utterly defeated, with the loss, if Procopius is to be credited, of one thousand men."—*Bower's History of the Popes, Vol. 1, p. 334.*

CLEAN LIPS.

We clipped the following from the *Christian Messenger* published in Halifax, N. S. It is an extract from an article published by a minister, and worthy of a candid consideration by all who wish to be *clean* physically and morally. When speaking of the article, he says he wrote it "with many tears." In conclusion he says:—

"And now I have one solemn word of warning to add. There are plenty of professors of religion who still use tobacco, and plenty of ministers who do so. God forbid that I should unchristian them. But say it in all seriousness and sadness, I know of no truly spiritually-minded minister who uses tobacco. Oh my brethren, suffer the word of exhortation. There is such a thing as heavenly-mindedness. Such a thing as living in the Spirit, and walking in the Spirit. Such a thing as communion with God. The 'Lord God of Elijah' still lives. But our *hands and our lips must be clean*, and our consciences undefiled or he will not dwell with us."

We would most kindly and earnestly urge all who are in the habit of using tobacco in any form, to go before the Lord in prayer, and ask him for aid to break off from the habit now and forever, resolving, in his strength, never to use it any more. We have known several who had used it for many years, who have adopted this course, and had their appetite for the poisonous weed all taken away at the time, so that they have never hankered after it since. But few who use it are aware of its injurious effects upon them, both morally and physically. Let us have "clean lips."

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising TWO THOUSAND DOLLARS to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$829.79
N. S. Pease	1.00
N. S. Pease (tracts from Bro. Spaulding)	1.00
L. L. L.	.50
T. J. Philbrick	2.00
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Whole number sent free 800. Amount $2000.00.

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VOICES FROM THE POOR.

FROM THE LAME.

I have had the paper free from its commencement. I should not know how to do without it. It cheers my poor heart in my lonely hours to read the letters from the brothers and sisters of like precious faith. I have not been able to walk for twenty years, during which time I have been unable to work, and have lived mostly on charity. But I have been cheered with the hope of Christ's soon coming. It is my all. You have my sincere thanks for the paper thus far, and if you think that I have had it long enough, and that some one else would be more benefitted by it, do as you think best, but I shall keep pressing onward till I gain the prize. GEORGE.

——, *Mass.*

FROM THE DEAF.

I am a poor man, and have no money to pay for the paper any longer. I have always tried to be honest, and don't like to be in debt. I like the paper, and think it the best religious paper in the country. I am deaf, and have been for seventeen years; all things are therefore still to me. I hear no gospel preaching, and have not for seventeen years. I feel sorry that I have to give up your paper, but it will be better than to run in debt for it. I have worked hard to get my living, and hope the Lord will supply all my wants. I wish that I could still have your blessed paper to cheer my lonely hours, but I cannot expect you to send them for nothing. S.

——, *Maine.*

FROM THE MAIMED.

I received your bill, and am sorry that I have not the money to send you. I broke my arm the 5th of June, and have not been able to do much since. I have a large family to support. I should like the paper very much, and will pay you as soon as I can. S.

——, *Mass.*

Minnesota Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand, and see what they can do?

Bloomington	1	New Boston	1
Cleveland	1	Northfield	2
Garden City	1	St. Charles	1
Minneapolis	1	Saratoga	1
Monticello	1	Utica	1
Orinoco	1	Total	13
Ottawa	1		

A CORRECTION.—Sr. L. P. Hastings, of Morenci, Mich., was spoken of in a late Crisis as "a former *free* subscriber." The letters referred to seemed to imply this, and hence we supposed it was so; but upon examination we find it is not so marked on our books. She is a paying subscriber; and, although for some time in arrears, has now paid in advance. Sr. H. will receive this as our apology for the mistake.

ITALIAN MISSION.

Previous donations	$289.14
A friend	10.00
Mrs. J. G. Smith	.25
A. B. Pinkham	1.00

For the World's Crisis.

A WARNING FROM CELESTA.

BRO. GRANT:—From a firm sense of duty to my God, and my brethren and sisters scattered abroad in the land, let me through the Crisis say to all, *Do not be in haste to come to Celesta* until you hear more particulars through the Crisis and other papers. I have been here over three months, but intend to leave soon. Six persons have left since I came here, and probably some ten more will leave as soon as they can get away, including nearly all here from abroad. Brethren and sisters, beware of another gospel. With true christian regard, S. L. MANLEY.

Celesta, Pa.

BOOK NOTICE.

HEAVEN, EARTH, AND HELL: A Poem of the Past and Future. By Rev. Charles Neaseld, M. A., Vicar of Stratton St. Margaret, Wilts. 31 pp. 12mo. London, 1862.

More than a year ago we received a copy of a "Confessio Fidei Reformata," from the author of the above Poem, done in elegant Latin, with its profession of hope for immortality through Christ alone as plain and explicit as Latin could make it. The readers of that short lived paper, *The Restitution*, had, we trust, a little benefit of it. We were informed by Mr. Dobney that Mr. N. was likely to make some answer for his heresy, if other disputes within the Church of England had not become more engrossing.

A little persevering effort has lately brought us a copy of the Poem. Its title sounds terribly orthodox, just because that third name in the list of localities has become a synonym of all that is neither good nor transient. We have heard of an orthodox preacher who thought it hardly polite to use the Scriptural title for the bad place, even in preaching.

The bard utters his verse in too classic style, at the outset, to win the popular ear. But when he comes to speak his mind on the grave question that men are now asking, he talks as plain English as need be. He asks:

And is an immortality of woe
The debt which mortal men to justice owe?
Is this the penal sentence of that law
Which shakes intelligence with trembling awe?
Can ages after ages, without end,
Thousands of centuries their course extend,
And thousands without number roll in vain
To close or mitigate the sinner's pain?—
Millions of souls in earth's last fire be doomed
To live and mourn forever unconsumed?
Are those undying worms and quenchless flames
The torments of imperishable frames?
Tremendous thought! which who can bear to trace?
Infinite evil to the human race!
For still the way which multitudes pursue
Is broad; the narrow path is found by few:
And this was known to that all-seeing Mind,
Who first in His own image made mankind,
Parent of Good, Almighty. By what fate
Can evil thus o'er good predominate
Even in the final issues of His work?
Some error, sure, in this belief must lurk,
However hallowed by tradition old,
Whoe'er have taught it, or whoever hold;
Unless we read it in the holy page,
Which man may not amend from age to age—
To read and search, our rightful heritage.
But is the sentence written there so plain
That none who mark may err, or mark in vain,
Without the heretic's or sceptic's crime?
No: witnesses have risen in every time,
Whose eyes could in both covenants discern
Far other justice, other wisdom learn,
Nor ask the ken of Origen to show,
Through fiery trial in the gulf below,
A glimmering hope of heavenly rest from woe.
Yea, before Origen have martyrs read
A middle way for judgment on the dead:
Thus didst thou witness, philosophic saint,
Justin unblamed! without heretic taint;
And thus did Irenæus, prelate blest,
What he had early heard and read attest;
Arnobius, too, the same belief confessed:
And what if haply learned clerks should find
Great Athanasius of the self-same mind?
Of truth "the nearer to the spring we go,
More limpid, more unsoiled the waters flow."
Erewhile the knowledge-loving soul of Locke
Saw Christian faith thus based upon a rock;
And of our prelates, chief among a few,
This vantage mighty Warburton could view.

But when o'er-jealous eyes their vigils keep,
And minds too fearful resolutely sleep,
Unfriended truth must oft in silence weep,
While several laws and popular esteem
For Holy Writ put some Platonic dream.
Yet of the truth let modesty disclaim
The infallible monopoly we blame:
A privilege we covet not absurd,
Granted in turn, to search the written Word,
Tell what we read, and patiently be heard;
So that a modicum the task pursue
Of needful knowledge, and of reverence due;
Nor every theological opiner,
Loud village oracle, or town diviner,
Boast with prophetic seal a call to speak,
Who little dreams of Latin, less of Greek,
And knows of Hebrew nothing but the name;
As if from heaven the word in English came,
And his own ignorance could never err,
Of highest lore high-souled interpreter;
Not weighing, as incapable to see
"Which doctrine, this or that, may best agree
With the whole tenor of the work divine,
And plainest point to Heaven's revealed design."

Are, then, undying worms and quenchless flames,
Eternal fire and punishment, but names?
Or frightful metaphors of mystic law,
Meant but to keep the multitude in awe?
No: these ambiguous threats the Book explains,
In places manifold, of mortal pains,
Perpetual sorrows during forfeit lives,
And fearful final death which nought survives;
In these dread sufferings, not with life agreeing,
Is menaced death of intellectual being.
This, this is death, in hell to perish whole,
Sin's wages, dire destruction of the soul:
The body's death is but the mystic sleep
Of nature: bosomed in a viewless deep,
The soul remains now naked of the clay,
Known, if unknowing, till the judgment day,
To wake and rise new-bodied at that call
Whose power commands, creates, and quickens all:
Sudden, in order, is the voice obeyed,
And life or death from sovereign will conveyed.

Pp. 13-16.

Evil is not immortal; death may work
In life; in death life endless can not lurk.
See the Life-giver's victory unalloyed;
All power of foes, death's empire, all made void;
The last destroying enemy destroyed;
Evil departing, good in triumph crowned,
Good infinite, salvation without bound:
No more of final, but not endless, pains:
Joy everlasting, joy alone remains,
And Love Divine o'er all, felt and immediate reigns.
Thus is that sayipg better understood,
"All partial evil universal good:"
For present good leaves evil past behind,
Scarce more remembered than the passing wind;
And no proportion (the results compare)
This finite to that infinite can bear.

P. 20.

In the following passage the poet alludes to the evils we are now suffering, without naming the cause of them:

Pray that all nations, tempested, may rest,
Under one universal empire blest;
Engines of war, now grown gigantic, cease,
And arts and arms obey the Prince of Peace;
No rivers more with blood impurpled flow,
For Indus, Danube, Seine, or classic Po;
Nor Transatlantic brethren many waters
And grounds make impious with fraternal slaughters,
Leaving to children's children long regret
Of madness found in tribute-bearing debt:
O Liberty! did thy directing hand
Sow dragon's teeth in thine own spacious land?
Such iron crop unhoped so soon to yield,
And bring such bloody harvest of the field?

Pp. 28, 29.

Here is his picture of the Reign of Peace:

One law shall spread o'er all the race of man,
From Chili's heights wide-circling to Japan;
One faith o'er Afric's burning wilds bear sway,
One Austral meads and Greenland snows obey.
But oh! what woes on earth may yet arise!
What wars, what struggles, what apostasies!
How may the nations madly rush to arms,
Ere conquering faith diffuse her peaceful charms!
Soon may heaven's kingdom o'er all kingdoms come,
And land and sea be made one Christendom!
When peace hath had her sublunary reign,
Soon may the just behold a new domain,
Whence sorrow shall depart, with sin and death and pain!

How long, O Lord, how long?

C. F. H.

PRAYER.—When a pump is frequently used, but little pains are necessary to have water; the pump pours out at the first stroke, because the water is high. But if the pump has not been used for a long time, the water gets low; and when you want it, you must pump it a long while, and the water only comes after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready; but if we neglect prayer, it is difficult for us to pray; for the water in the well gets low.

For the World's Crisis.

CHLOE.

I trust those of our readers who have not read the touching story of "Chloe Lankton," will not delay to secure a copy of her book. It ought to be placed in every Sunday School library. "The Lord's prisoner" on a bed of pain and anguish for more than thirty years! Can we realize the strength and grace needed for such a warfare? She seems to be an exemplification of what God's grace CAN accomplish in the most adverse outward circumstances. How extensive the influence that has emanated from the humble chamber of this chastened child of God, eternity alone will reveal. Who would not be of the number of those who "do what they can," both in word and *deed*, to smooth the rough path of her pilgrimage to that land where the inhabitant shall no more say, "I am sick"?

TO "CHLOE."

His loving kindness changeth not,
Who chose for thee thy painful lot;
Though called a heavy cross to bear,
A crown of glory *soon* thou'lt wear.
A lonely orphan bowed with grief,
No human hand can give relief,
Jesus thy thorny pillow smoothes,
And every secret sorrow soothes;
His love the patient sufferer cheers,
Until the morning light appears
Oh yes, there's "*light beyond the clouds*,"
The eye of Faith e'en now unshrouds
Thy mission-work—no narrow sphere,
Chloe is loved both far and near;
And should'st thou tarry till He come,
Thy Lord himself will take thee home.
Rich fruits of sorrow then appear,—
"*Well done*"—the plaudit thou shalt hear;
Blissful thy *rest*, thou wearied one,
Fervent thy prayer,—"Come Savior, come."

Davenport, Iowa. M. PARRY.

Correspondence.

From Sr. Hill.

Pen cannot portray the feelings of my heart in praise and thankfulness to our God for his enduring mercy to the children of men. I feel that I want to give you a little history of the Lord's doings in this place.

The church here had been in a sleeping condition, two or three years, until about fifteen months ago, when the spirit of the Lord directed brother O. D. Woodruff here to preach the soon coming of our Lord and Savior Jesus Christ. The result was, the church was aroused, sinners converted, backsliders reclaimed, and in the past summer, nineteen souls were buried with Christ in baptism, myself with the rest; and I do feel to praise and thank the Lord that I have had the light that has converted me to the Second Advent faith. Again I say, praise the Lord.

Before I was converted to the Advent faith, I was a Spiritualist, which I should be now, if I believed in immortal-soulism; but thank the Lord, I am free from the snare of Satan in that respect. Oh how foolish the idea of people being alive when dead. I often wonder how so many can believe in inherent immortality, when the Bible says nothing about it. It is because there are so many blind leaders leading the blind. Thanks be to God, some are getting their eyes open, through the preaching of the Adventists. Last Sabbath Bro. Hiram Munger preached in the Advent Chapel in this place. His discourse was on the first principles of Christianity, which was very instructive. There were one hundred and fourteen hearers, and all, as far as I have heard, were pleased with the discourse. Why was it? Because it was the truth from God's word. And Bro. Grant, I do feel it would do a great deal of good for the more experienced ministers of the gospel to go out into the highways and hedges. We have have had good practical preachers here, but I do feel that we need some doctrinal preachers to come here also; and if it is not asking too much, I will invite you to come and preach to us once, if no more.

When I read in the Crisis, or look at your photograph, which I have, I often exclaim, "I wish I could hear Bro. Grant preach." I cannot hold out much inducement to bring you here, for we are few in number; but we are strong in *the* faith. I do feel the Lord would reward you, if you should come here, for we are longing for more substantial food.

Your sister in Christ, MRS. E. HILL.
Wallingford, Ct.

From Bro. G. A. Strooter.

BRO. GRANT:—I send you one more new subscriber for three months. I have adopted this plan in new places, and when they get it and read it three months, they want it longer. It is prized very highly wherever I go.

Bro. Grant:—The battle goes well. Victory is turning on Zion's side. Thank God. The truth is gaining ground, especially the great truth, called life and deatth; and the coming of our Lord the second time. Let us, Brn., keep these grand truths up before the minds of the people. They are needed in these times. We are almost home. Our warfare is nearly over. A few more battles, a few more struggles; a little more persecution, a few more journeyings, over hills, through valleys, in heat and cold, in wet and dry; a few more meetings and partings with the dear children, and then we will meet to part no more. Glory to God, I'm bound to see the end of the race, let it cost what it will. It will be good when we all get home. Glory to God. Pray for me. GEO. A. STREETER.
No. Dana, Mass,

From Bro. Wm. Roworth.

BRO. GRANT:—I have been very much interested in Bro. Thurman's work, notwithstanding some think he is mistaken in some of his points. I feel satisfied his view of the sixty-nine weeks "unto Messiah the Prince" is correct. I am glad the brethren are waking up on the subject of time; and I think the wise will understand; for so the angel declares. I think it is right all the evidence should be presented. The great fault with some brethren has been, they have been too positive, and have even fixed the day; such a course does harm. My prayer is that the Lord may bless the presentation of the evidence; and oh! let us be found watching for the event. Your Bro., looking for the coming kingdom, WM. ROWORTH.
New York, 354 Pearl Street.

Bro. A. Dole.

BRO. GRANT:—I would like to say through the Crisis to the brethren, sisters and friends of Bro. Adinus Dole, that he has been confined to his house about a year, unable to work. A short time since, he was attacked with bleeding of the lungs, which has reduced him very low. It is not probable he will live many months. Bro. Dole formerly lived in Conn. If any one who knew and loved him, and his family, would esteem it a privilege to lend to the Lord, I would say in their behalf it would be thankfully received.

Bro. Dole's address is 29 Van Schaick's Street.

Albany, N. Y. A. M. BENTON.

Obituaries.

IRA YOUNG.

Suddenly killed, Nov. 22nd, 1864, by the falling of a tree which crushed in his skull, Bro. Ira Young, of Wardsboro, Vt., aged fifty-four years.

Thus one terrible, fatal blow, given without a moment's warning, has deprived society of an excellent and honorable member, Wardsboro of almost the only professing male Adventist, the church of God of a faithful christian brother, a heart-broken wife of an indulgent and affectionate husband. He was the first man I ever knew in that town, fifteen years ago, who was looking for our Lord; and while time and change, removal and death, had sadly diminished the numbers since 1849, he stood bravely up for the doctrine, still praying, waiting, and his house the constant pilgrim's home. For him we have no fears or doubts—let him sleep—his waking is sure—then cometh immortality—Amen!

But for *her* who has laid away in death all her five children, and now sits solitary and alone, a widow at her board and altar; O who shall administer comfort? God pity thee in thy desolateness, in thy afflictions of body, and in all thy loneliness and woe. Our words are too feeble,—our arms too short. Jesus be thy Friend, our sister. *He* can. *He* will save and bless. Brethren in the ministry, ye who traverse the mountains proclaiming His coming, you will miss Bro. Young from the pleasant cottage. But it may be that *less than four years* will bring him back from Hades to die no more. *I incline to believe it.*

Bro. Young was buried Nov. 25th. Sermon by Rev. Mr. Howard, of the M. E. church. Text, Amos 4: 12,—"Prepare to meet thy God." Yes, prepare. "For the trumpet shall sound and the dead shall be raised." "After death the JUDGMENT." Dear brother Ira Young; Hail, and Farewell! D. T. TAYLOR.

TO MY SISTER SOPHIA.

Sweet sister, thou hast deeply felt
Thy Heavenly Father's chast'ning rod,
As one by one the blows were dealt
That laid thy loved ones neath the sod;
Through tribulations dark and deep,
Compelled to press thy weary way,
In sorrow and in woe to weep
Through the long and lonesome day.

Five sons are snatched from thy embrace,
And nought is left save here and there
Fond memories of each darling face,
And golden locks of shining hair.
Now from thy side another torn,
Thy husband,—constant, tried, and true,
And to the parting grave is born
Without one parting word "adieu."

If from those closed lids and eyes
One last fond word and look were given;
'Twould soothe thy heavy heaving sighs,
And light thy path to joy and heaven.
Cut from the cold and marble brow,
Looking so peaceful, pure, and fair,
One treasured gem, and thou hast now
An added lock of dark brown hair.

Prepared to meet thy God in peace,
Thy work well done—now take thy rest;
Sleep, brother—thine a sweet release,
Sleep on to wake among the blest.
We'll miss the coming of those feet,
That led us to thy mountain home;
Thy loving smile no more will greet,
As weary, worn, and sad we come.

We'll miss the fervent, earnest prayer,
Oft as we humbly kneel to pray
With one who sits in sorrow there,
And weeps the leaden hours away:
With throbbing brow and aching heart,
Alone to tread life's vale of tears,
No loved ones nigh to share thy part,
Or cheer thee through the lonely years.

Alone! and yet not all alone,
To face the storms of life below;
Thy Savior from his starry throne,
Doth pity all thy pain and woe.
What if no farewell words were spoken?
It is thy loving Father's will
That earthly ties should thus be broken,—
Ah! bid thy sorrowing "heart be still,"

Turn from the graves of buried love,—
Check thy sad spirit's sorrowing sigh;
Look up to Him who rules above,
And wait His coming from the sky.
Thy lost ones all shall come again,
To greet thee on a brighter shore,
Where sickness, sorrow, death and pain,
Shall smite thy broken heart no more.

Rouses Point, Dec. 1864. AUGUSTA.

N. F. HODGES.

Died in Sandwich, N. H., Dec. 4th, of consumption, Nellie Frances Hodges, only daughter of Benjamin B. and Mary A. Hodges, aged eleven years, ten months, and ten days.

Nellie was always unusually kind and lovely to all, and was therefore beloved by all. About thirty minutes before she died, she commenced in a clear and musical strain to sing those beautiful lines,—

"I'm going home to die no more,"

and sung them over three times, which were her last words. And what seemed to make it wonderful was, that she was never known to sing a word before. This, with her christian meekness, causes her parents not to sorrow as those which have no hope.

The writer endeavored to comfort the friends on the occasion from 1 Cor. 15: 21.

T. W. PIPER.

ELD. T. TRIPP.

Died in Solon, Me., Sept. 19th, 1864, Eld. Timothy Tripp, aged seventy-eight years.

Eld. Tripp was among the first who embraced the doctrine of life only through Christ, as taught by Elias Smith. He also took the first volume of the first religious newspaper ever published in the United States; viz., the *Herald of Gospel Liberty.* He was among the first to believe the news of Jesus' soon coming; and fell on sleep full in the faith of soon being made like him, to die no more. He leaves a large family of children and grand children to mourn his loss. The writer endeavored to comfort them with the words of Rev. 14: 13.

L. L. HOWARD.

C. CRONEY.

Died at Athol, Mass., Nov. 5th, 1864, of congestion of the lungs, Caroline, wife of F. A. Croney, aged forty-four years, seven months, three days.

Also, Nov. 7th, Mrs. L. Vineca, mother of Caroline Croney, aged seventy-four years.

Thus death has laid its cold hand upon mother and daughter, and they sleep in the silent tomb, awaiting the resurrection of the just. They died in hope of joining in the victor's song over death, hell and the grave, at the sounding of the trump of God. We endeavored to comfort the mourning friends from the words of Paul,—"Ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." J. HEMENWAY.

ALLA DENNEN.

Fell asleep in South Livermore, Maine, Oct. 14th, 1864, of quinsy, little Alla, son of Chandler and Emily Dennen, aged two years, one month, and seventeen days.

He was a lovely boy, of a lamb-like disposition. His mother fell asleep in Jesus some sixteen months before. So we are called to lay them away for a little while, till death has done its last work, and Jesus bids his saints arise, clad with life and immortality. Funeral service by Bro. D. M. Hanscomb. C. DENNEN.

TERRIBLE FIRE.—A letter from Japan in the *Tribune* says that, in consequence of the explosion of shells at the attack made by Choein, a leading Damio on Miaco, the capital of the Mikado, the spiritual sovereign of Japan, some months ago, fires broke out in many places, which caught up by a high wind then blowing, raged unchecked until this populous city was reduced to ashes. According to the native accounts the fire raged two entire days, laying in waste nearly one thousand blocks or squares, destroying seventy-eight thousand houses and temples, and three thousand seven hundred ware-houses. About five-sixth of the city was in ashes, and half a million people were made homeless. Japanese houses are not altogether paste and paper affairs. A very large portion of the European peasantry are sheltered by no better.—The great temple of Hun-quan-gee, the most famous in the empire, was burned.

Summary of News.

FOREIGN.

Liverpool Dec. 1st, Londonderry 2nd.
Political news unimportant.

DOMESTIC.

Discharge of the St. Albans Raiders.

The report that the St. Albans raiders have been discharged and even allowed to retain their plunder, will excite a feeling of profound indignation in this country. A different result was certainly expected, notwithstanding Canadian sympathy with the rebels. The law of nations so plainly condemns the use of neutral territory as a basis of hostile operations, that there would seem to be no loophole for the escape of these raiders, even if self-interest did not prompt the Canadians to give them up.

The law of nations applicable to the case is so clearly expounded by the Toronto *Globe*, that we need not enlarge upon the alternatives which have been forced upon us. It says:

"We do not know that people generally are aware of the length to which the law of nations allows a country to go for the purpose of self-preservation. If these raids continue we shall not only render it probable that Canada may be invaded by United States troops, but we shall actually give the United States a right to do so. It is to no purpose, we may allege, that we have done all we can to stop the raids; should they be made the fact will be proof either that we had not done all we might or that we are incapable of preserving our neutrality—either way giving the United States a very good plea to justify pursuit of their foes into our territory. On this point we quote Dr. Phillimore, who, in volume 1, page 227 of his valuable work on International Law, says: 'A rebellion or a civil commotion, it may happen, agitates a nation; while the authorities are engaged in repressing it, bands of rebels pass the frontier to shelter themselves under the protection of the conterminous State, and from thence, with restored strength and fresh appliances, renew their invasion upon the State from which they have escaped. The invaded State remonstrates. The remonstrance, whether from favor to rebels or feebleness of the executive, is unheeded, or at least, the evil complained of remains unredressed. In this state of things the invaded State is warranted by international law in crossing the frontier, and in taking the necessary means for her safety, whether these be the capture or dispersion of the rebels or the destruction of their stronghold, as the exigencies of the case may require.'"

This authority, derived from the latest and best British writer on the law of nations, is certainly conclusive. But Vattel says the same thing. If his neighbor, he says, affords a refuge to his enemies, enabling them to recruit and attack him at leisure, he must either prevent them from so doing, or else they may be sought and fought on his territory. "This," adds Vattel, "is what shall happen to those nations who are not in a condition to make their territories respected. Very soon the theatre of war will be established there. There they shall march, there they shall fight as in a country open to all comers."

Such is the law of nations. This is no time for vaporings or for threats. But we can assure our Canadian neighbors that the United States Government will fall short of its duty, in the estimation of the people, if it does not at once put an ample force upon the frontier to pursue and arrest raders, giving explicit orders that no boundary line shall stop pursuit. If the rebels are to be allowed to establish a new base of hostile operations in Canada, it is an act of war, and that country must suffer the consequences. We have a right to strike at the enemy's base wherever it is located, and to defend ourselves by carrying war to the firesides of those by whom hostile operations are aided and abetted.—*Boston Journal.*

IMPORTANT ORDERS FROM GEN. DIX.

Headquarters Department of East New York, Dec. 14. 1864. General Orders No. 97. Information having been received at these headquarters that the rebel mauraders, who were guilty of murder and robbery at St. Albans have been discharged from arrest, and that other enterprises are actually in preparation in Canada, the Commanding General deems it due to the people of the frontier towns to adopt the most prompt and efficient measures for the security of their lives and property.

All military commanders on the frontiers are therefore instructed, in case further acts of depredation and murder are attempted, whether by mauraders or persons acting under commissions from the rebel authorities at Richmond, to shoot down the perpetrators if possible while in the commission of their crimes, or if it be necessary with a view to their capture to cross the boundary between the United States and Canada, said commanders are hereby directed to pursue them, wherever they may take refuge, and if captured they are—under no circumstances—to be surrendered, but are to be sent to these headquarters for trial and punishment by martial law.

The Major General commanding the Department will not hesitate to exercise to the fullest extent the authority he possesses under the rules of law recognized by all civilized States in regard to persons organizing hostile expeditions within neutral territory and fleeing to it for an asylum after committing acts of depradation within our own, such an exercise of authority having become indispensable to protect our cities and towns from robbery and murder.

It is earnestly hoped that the inhabitants of our frontier districts will abstain from all acts of retaliation on account of the outrages committed by the rebel mauraders, and that the proper measures of redress will be left to the action of the public authorities.

By command of Major General Dix.
D. I. VAN BUREN,
Col. and Ass't Adj. Gen.

Albany, N. Y., Dec. 15. A public meeting has been called in Troy to endorse Gen. Dix's order relative to rebel raiders from Canada.

Quebec C. E. Dec 15. The discharge of the St. Albans raiders surprised the members of the government, and the ground of the discharge is pronounced ridiculous. The magistrate, it is likely, will be severely dealt with. New warrants have been issued by the Superior Court Judge for the re-arrest of the raiders, and constables are in pursuit. An efficient military force is to be sent to the border towns immediately, to prevent further depredations.

Montreal, C. E., Dec. 15. The conduct of Mr. Coursol, the Magistrate, and Lemothe, the Chief of Police, is denounced. Lemothe is accused of complicity. An investigation is going on by the Council. It is thought that Lemothe will be dismissed.

Toronto, C. W., Dec. 15. There is a profound sensation in regard to Coursol's decision in the case of the raiders. The best legal authorities pronounce it contrary to law, and it meets with general condemnation.

A Montreal correspondent of the New York *Herald* writes to that paper that there are facts connected with Judge Coursol's discharge of the St. Alban's raiders, on Wednesday, which lead disinterested parties to think that it was a preconcerted arrangement from the first. While the case was going on in the Court room, and before Coursol had given his extraordinary decision, it was evident to the spectators that the prisoners were to be discharged, and that they knew it would be so, as they were well supplied with over-coats and mufflers, and all ready for a journey. The correspondent says:

"The decision was given about four P. M., and in a few moments the raiders had their money and had flown.

The decision, added to the under-handed course of the authorities in giving up the money, creates great excitement here, and I heard one of our most prominent business men remark this morning that he would sell his real estate a great deal less than he would have done before this decision was made public.

The southerners here are jubilant, and boast of all kinds of bloody work that they have in progress, and the people of the frontier must lose no time in rallying to the defense of their property. It is rumored that the raiders have gone to take part in a raid upon Detroit.

The people of the border cannot be too vigilant, as this province is crowded with southerners and deserters, all desperate men, who are ready for any chance that promises booty, and they will operate boldly, knowing the indifference and sympathy of the authorities. Let them be prepared to give them a warm reception."

☞ A Canadian who bought a ticket on the Grand Trunk Railroad to go to Montreal and return the ticket specifying "good for this day and tomorrow," being one day late in returning, was put out of the car, because he refused to pay his fare a second time, whereupon he sued the company, and recovered $100 damages.

Washington, Dec. 13. The resolution providing for the abrogation of the Reciprocity treaty was passed by the house with an alacrity that insures the termination of the Treaty on the sixteenth of March, 1866—twelve months after its ten years stipulated existence.

Philadelphia, Dec. 15. A special dispatch to the *Evening Telegraph* from Washington says another scout has arrived from Savannah, and reports that Savannah was captured on the 10th inst.

War Department,
Washington, Dec. 16, 9 A. M.

To Major Gen. Dix:

The following official report of the battle before Nashville has been received from Major General Thomas:

Nashville, Tenn., Dec. 15, 9 P. M.

I attacked the enemy's left this morning and drove it from the river below the city very nearly to Franklin pike, distance about 8 miles. I have captured Chalmers' headquarters and train, and a second train of about 20 wagons, with between 800 and 1000 prisoners and 16 pieces of artillery.

The troops behaved splendidly, all taking their share in assaulting and carrying the enemy's breastworks. I shall attack the enemy again to-morrow if he stands to fight, and if he retreats during the night will pursue him, throwing a heavy cavalry force in his rear to destroy his trains if possible.

(Signed) GEO. H. THOMAS,
Major General.

New York, Dec. 16. A private dispatch from a reliable source at Montreal states that there is a perfect panic in Canada among railway managers, in anticipation of non-intercourse with the United States, which is expected, unless the government takes prompt action to allay excitement on the borders. At Montreal, at five o'clock to-day, nothing was known of the rebel raiders, nor were there further developments in relation to the restoration of the money stolen from the St. Albans banks.

Washington, Dec. 17. The President has received dispatches announcing the complete defeat of Hood's army, which is rapidly being dispersed or captured.

A salute of two hundred guns is to be fired in Franklin Square at noon. Flags are displayed and every one is jubilant.

Dispatches have been received to-day from Gen. Foster, who had a personal interview with Gen. Sherman at Fort McAllister, which had been taken by assault on the preceding day. Savannah was closely besieged and its capture was confidently expected.

Near Franklin, Tenn., Dec. 18. We have pushed the enemy to-day beyond Franklin, capturing his hospitals containing over 1500 wounded, and about 150 of our wounded in addition to the above. Gen. Knipe, commanding a division of cavalry, drove the enemy's rear guard through Franklin to-day, capturing about 250 prisoners and five battle flags, with very little loss on our side.

In addition to the captures of yesterday, I have the honor to report the capture of Gen. Rucker and about 250 prisoners of the enemy's cavalry.

Maj. Gen. Edward Johnson's entire division with all the brigade commanders, were captured in the works which were taken by assault.

GEORGE H. THOMAS.
Major General Commanding.

A call and draft for 300,000 troops to make up the deficiency occasioned by credits on the last call has been ordered by the President.

(Signed) EDWIN M. STANTON.
Secretary of War.

LOOK OUT FOR INCENDIARIES. A Montreal correspondent of the New York *Tribune* says that a gang of incendiaries are already skulking about Boston, systematically preparing that city for the devouring element. Nothing but the utmost vigilance on the part of the authorities and people will prevent the consummation of their hellish schemes. The people of Boston may trust the city authorities to exercise their share of vigilance, but it is incumbent on every citizen to add his personal watchfulness to theirs, as the *Tribune* correspondent has his information of the movements of incendiaries from Canada toward Boston and New York from good authority.—*Boston Journal.*

☞ Three smart shocks of earthquake were experienced at Victoria, Vancouver's Island, on the morning of Nov. 2nd. It raised and shook the ground from North to South, every building in town being rocked by it. Children screamed with fright, ladies rushed from their bed-rooms with terror, horses pricked their ears and trembled, and dogs crouched away howling, with their tails between their legs, says a newspaper correspondent. The top of Mount Baker collapsed on the occasion, about a thousand feet of the main peak disappearing.

☞ The milk dealers of Washington have raised the price of milk to twenty cents a quart.

Married.

In East Boston, Dec. 19th, 1864, by Eld. Miles Grant, Bro. GEORGE T. ADAMS and Sr. JOSEPHINE G. HAMBLIN, both of East Boston.

In Newport, N. H., Nov. 23d, 1864, by Eld. Wm. W. Sutherland, Mr. ALANSON B. BARRETT, of Brattleboro, Vt., to Miss SOPHIA E. JACKSON of Newport.

Notices.

The Maine Ministerial Conference.

It ought to be borne in mind by all our Advent ministers in Maine, that their conference was adjourned at the Oct. session, to meet in Richmond, Read meeting-house, the first Tuesday in January, 1865, and continue as long as then thought best. It is probable that the Secretary considered the notice of such an adjournment sufficient. But we thought best to call the attention of all the ministering brethren to it especially, hoping to see them interested to be present, to study, investigate, and also preach the word, as also to confer in reference to a united and vigorous prosecution of the war unto the end, in the spirit of Christ, and with the armor of God.

I. C. WELLCOME,
R. R. YORK.

Easterly Maine Conference.

Our Easterly Maine Conference appointed at Frankfort Mills, will commence Thursday evening, January 12th, 1865, at six o'clock. I am requested to say that there are warm hearts and comfortable homes for all that will come to worship with us. Strangers may call on Wm. York, J. Woodman, J. Rogers, Rufus West, and F. A. Baker. Dear brethren, keep in mind the resolve of the North Searsport conference of last August,—and come to the meeting purposely to worship the Lord of hosts.

M. YOUNG, Clerk.

Conference in Holden.

A conference will be held in Holden, Mass., at the Town Hall, commencing Wednesday, Dec. 21st, at 2 o'clock P. M., and continuing day and evening through the week, and over the following Sabbath. Preaching by different ministering brethren. Prayer and conference meeting at 10 A. M., preaching at 2 P. M., and also at 6 in the evening.

All in Holden and its vicinity who love God and the salvation of sinners, and desire to know and understand the truth, and be prepared for the day of his coming, are cordially invited. Forsake not the assembling of yourselves together, but exhort one another, and so much the more as ye see the day approaching. Pray for God's blessing upon the meeting.

In behalf of the church, H. K. FLAGG.

Conference.

The Maine Western Central Quarterly Conference will be holden at the Union Chapel in Cornville, commencing Thursday, January 5th, 1865, at half-past 6 o'clock P. M., and continue over the following Lord's day. Brethren from a distance will please inquire for Brn. Chas. Stratton, J. Flanders, P. Gardner, — Hight, — Warren, J. Fogg, or B. Tuttle. Provision will be made for all. Come, brethren and sisters, let us see to it that we have on the gospel armor, and meet together prepared to labor with a zeal worthy of the cause in which we are engaged.

D. W. GRIFFIN, Clerk.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us.

F. BURR.

Notice.

The next session of the Maine Second Advent Ministerial Conference will be held in the Reed M. H., Richmond Me., Tuesday, Jan. 3d., at ten o'clock.

L. L. HOWARD, Pres.
C. H. LEVERTON, Sec.

Discussion Resumed.

The discussion between Eld. S. W. Bishop and myself, (which was broken off after the second evening, on account of the sickness and death of my little girl), will be resumed Jan. 4th, 1865, at New Market Hall, Providence, R. I. A. DURFEE.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend.

A. C. GREENE, Secy.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. WELCOME & Co., Yarmouth, Me.

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Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be inserted till the week following.

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger........Sundays, Dec. 25th and Jan. 1st

Lowell, Mass...............Saturday evening, Dec. 24th and the following Lord's day.
Westboro, Mass...........evenings of Dec. 30th, 31st, and Lord's day, Jan. 1st. MILES GRANT.

Truro, Mass.....................Sunday, Dec. 25th and remain several weeks. J. S. WHITE.

East Boston, (Advent Christian Chapel, corner of London and Decatur Streets), Sunday, Dec. 25th. Baptism after the morning service.
A. W. SIBLEY.

Lunenburg, Mass.....................Sunday, Dec. 25th
S. S. BREWER.

Springfield, (Barnes' Block)..............Sunday, Jan. 1st
IRA MORGAN.

Manchester, N. H.....................Sunday, Dec. 25th
Bradford, N. H., (Pond meeting-house), Sundays, Jan. 1st and 8th. JOSEPH W. WHITE.

Sutton, N. H., (Mill Village).....................Dec. 25th
Concord, N. H.....................Jan. 1st
Canterbury, N. H., (Cong. meeting-house)......Jan. 8th
J. COUCH.

Jefferson, (Week's school-house)..............Dec. 25th
Richmond, Me.....................Jan. 1st
S. K. PARTRIDGE.

Holderness, (at the Brick school-house) Sunday, Dec. 25th.
West Plymouth, (where Bro. Nelson may appoint), evening, Dec. 27th.
Orford, N. H., (Quintown)..............Sunday, Jan. 1st
Bridgewater, Vt., (where Bro. Hubbard may appoint,) Jan. 15th. N. HARTSHORN.

Dalton, Mass., (as the Brn. may arrange)....Dec. 25th
South Adams, Mass.....................Jan. 8th
RUFUS STARKS.

Newport, N. H. (Northville)..............Sunday, Jan. 1st
Pomfret, Vt.....................Sunday, Jan. 8th
WM. W. SUTHERLAND.

Richmond, Me.....................Sunday, Jan. 1st
C. H. LEVERTON.

Haverhill, Mass.....................Dec. 23d
Concord, N. H.....................Dec. 25th
Exeter, N. H.....................Jan. 1st
A. ROSS.

New Britain, Conn..............Sunday, Jan. 1st
B. HITCHCOCK.

South Natick.....................Sunday, Jan. 1st
C. C. RAMSAY.

New Haven.....................Sunday, Dec. 25th
RUFUS WENDELL.

Hoosick, N. Y.....................Dec. 24th and 25th
North Easton, N. Y..............Dec. 27th and 28th
WM. J. BLANCHARD.

Tamworth, N. H., (Birch Interval)..............Dec. 25th
Melvin Village.....................Jan. 1st
Meredith Center..............Thursday evening, Jan. 5th
Lake Village, (where Bro. S. A. Piper may appoint), Friday evening, Jan. 6th.
Loudon Ridge.....................Sunday, Jan. 8th
Pittsfield, (where Bro. Mooney may appoint), Tuesday and Wednesday evenings..........Jan. 10th and 11th
Barnstead, (Read school-house), Thursday evening, Jan. 12th.
Clark Meeting-house.....................Jan. 15th
T. W. PIPER.

☞ On my way to fulfill appointments in Iowa, I will stop at Amboy, Ill., Saturday evening, Dec. 31st. As I am a stranger, will some one meet me at the depot? Cannot tell which train. N. M. HENRY.

Augusta, Me., (in the Hall)..............Sunday, Jan. 1st
N. G. REED.

Philadelphia, Pa.....................Sabbath, Dec. 25th
10 1-2 A. M., at S. E. corner of Ninth and Spring-garden Streets.
7 1-2 P. M. at the National Hall on Market Street.
S. P. BABCOCK.

Boston, (East Hall, 104 Hanover Street,) conference meetings, evenings of Dec. 21st, 22d and 23d. Preaching Sunday, Dec. 25th. SAMUEL CURRY.

Albany, N. Y.....................Friday evening, Dec. 23d and over Sunday. J. K. BELLOWS.

Bristol and Honeoye, N. Y.....................Dec. 25th
Bethany, N. Y.....................Dec. 28th and 29th
Darien, N. Y.....................Dec. 30th
and over the following Sunday. F. BURR.

Holden, Conference.....Wednesday evening, Dec. 21st
Central Factory, R. I.......Friday evening, Dec. 30th
and over the following Sabbath, Jan. 1st.
R. I. and E. Conn. Conference at Danielsonville, Wednesday, Jan. 4th. H. K. FLAGG.

Exeter, N. H.....................Sunday, Dec. 25th
A. MUSSEY.

Lower Merryall, Conn..............Sunday, Dec. 25th
Plainville, Conn.....................Sunday, Jan. 1st
O. D. WOODRUFF.

Worcester, Mass.....................Dec. 25th
Northwood Narrows.....................Jan. 1st
Z. FORD.

New York, at Bro Curry's, 21th street..........Dec. 25th
Philadelphia.....................Jan. 1st, 1865
and remain until further notice.
F. H. BURBANK.

Pomfret, Vt..............Thursday evening, Dec. 22d
and over the following Sunday.
Hartland, Vt., (Dinsmoore Hill)..........Sunday, Jan. 1st
A. SIMPSON.

Bradford, N. H., (Pond meeting-house), Sunday, Dec. 25th. WM. SUTHERLAND.

Carlisle.....................Dec. 25th
B. SPAULDING.

Scitico, Ct.....................Sunday, Dec. 25th
E. OWEN.

Pleasant Valley.....................Jan. 1st
Lovely Street, (School-house)..............Jan. 8th
H. ROCKWELL.

RIVER POINT, CT.

P. Green.....................Sunday, Dec. 25th

New Durham Ridge, (communion)......Sunday, Dec. 25th
J. G. SMITH,
J. PINKHAM.

Cold Spring.....................Sunday, Dec. 25th
GEO. L. TEEPLE.

Agawam, Mass.....................Sunday, Dec. 25th
I. B. POTTER.

North Canton, Ct.....................Dec. 25th
B. HITCHCOCK.

Corinna, (at the meeting-house)......Sunday, Dec. 25th
Ordinance of baptism will be attended to.
Augusta, (North Parish meeting-house), Friday evening, Dec. 30th, and over Saturday and Sunday, as Bro. Allen Church may arrange.
Brethren are invited to come and take hold of the work of God with us. ISRAEL DAMMAN.

Plymouth, Huron Co..............Dec. 25th to 30th
Fairfield, Huron Co..............Feb. 5th to 10th
Litchfield, Medina Co..............Jan. 10th to 15th
Bucynes, Crawford Co..............Jan. 17th to 22d
Nevada, Wyandot Co..............Jan. 24th to 29th
Regular appointments filled as usual.
G. W. STETSON.

Abington, Ct.....................Dec. 25th
Westford, (at Bro. F. Chapman's....Dec. 26th and 27th
Southbridge, Mass..............Jan. 1st, 1865.
GEO. A. STREETER.

Copenhagen, N. Y..............Dec. 23d to 25th
Scipio, N. Y..............Dec. 30th to Jan. 1st, 1865
Westbury, N. Y.....................Jan. 3d, 1865
and over the following Sunday.
Seneca Falls, N. Y.....................Jan. 15th

Business.

CASH RECEIPTS FOR THE CRISIS.

To find how your account stands.

The present No. of the Crisis is 481. The No. which follows your name is the No. to which you have paid. If the No. paid to, is *greater* than the present No., the difference shows how many weeks you have paid for in *advance*. If the No. paid to, is *less* than the present No., the difference shows for how many weeks you owe. For every week of indebtedness *before* No. 468, charge (at the old rate) *four* cents; and, for every week of indebtedness *since* No. 468, charge (at the new rate) *five* cents,—and you have the amount due the office. (This, however, will give a *trifle more* than the amount due. To make it *exact*, deduct *four* cents for every dollar due before No. 468, and *five* cents for every dollar due since No. 468.)

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$3 00 each.—J. M. Aldrich 557, J N Sherman 523, E Childs 521.

50c. each.—G Wright Jr. 469, P Smith 490.

Various Sums.—A Westcott $5.00 495, Mrs L Ottman $1.19 503, M. Merritt $1.75 504, Mrs. T. Leavitt $1.11 483, O Shurtleff $2.21 506, J Cuyler 69c ——, Geo. W. Bassett 77c 493, Geo Crockett 63c 493, H Taggart $1.15 512, J C Shorey $5.00 551, L Wetherell $2 25 363, H A Arnold 75c. 527, A E Wells 62c. 493, M T Andrew 62c 493, E Burkholder 25c 485, E Cordrey 35c 381, H Dearborn $1.30 523, H Parsons $1.00 532, S Bicknell 62c. 493, A Brown 62c 493.

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BY EXPRESS.—T B Tamblyn, Mrs Jolliffe, E W Deverell, Eld. D M Kinter, R N Stetson.

LETTERS RECEIVED.

Geo. Hart, A Friese, D E Smith, J Blain, A Smith S L Manley, J. N. Berry, D. G. M., D E Smith, O. N. Morse, A Mussey, Augusta, L. R. O., Phebe, C. F. H., S H Daren, A. Struve, F H Burbank, H A Arnold, C L Percival, J Elkins, M O French, H Bancroft, D F Newton, I A Thayer.

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For the World's Crisis.

THE LAND OF PEACE.

There is a land, whose peaceful shore
Shall never know of conflicts more;
Its fields shall never feel the dread
Of blighting war nor warrior's tread;
Nor o'er its verdant valleys large,
Shall ever form the awful charge
Of steeds and men in fearful fray,
Of battle's fierce and wild array.

The woe and waste of war's sad death
Shall never blight that blooming earth;
Its skies shall never dim with strife,
Its plains ne'er stain with wasted life;
And echo ne'er shall spread the sound
Of bugle note, to gather round
The flaunting flag of right or wrong,
That leads the hosts to strife along.

No widow's sighs nor orphan's tears
Shall ever dim eternal years;
No prison tale of want and pain
Shall ever grieve the heart again;
No war-environed city there,
Shut in with death and dark despair,
Or maddened with the awful roar
That gun and mortar do outpour.

And never o'er the smiling main
Shall sail the war-bound ship again,
To rain its wrath upon the strand,
At some fierce chieftain's dark command;
But peace shall rule o'er land and wave,
While never 'bove a warrior's grave
Shall bend the mournful cypress low,
To bid the tears of love to flow.

Yea, o'er that land shall joy and peace
Through all the circling years increase;
The Prince of Peace shall bear the sway
O'er all the earth in that bright day;
His love shall free the earth from ill,
His love shall ever guide each will
In paths of purity and bliss,
In scenes of joy and happiness.

Palmer, Mass. ORRIN P. ALLEN.

THE TIME QUESTION.—NO. 6.

THE TRUE DATE OF MESSIAH'S BIRTH AND CRUCIFIXION.

Having shown that Daniel's 69 weeks of years began with the "going forth of the commandment" under Cyrus, B. C. 488, and reached their end in the fifth year before the Christian Era, it may be well to assign our reasons for believing that Christ was born B. C. 5, and thus add strength to the argument.

Also having shown that Daniel's 62 weeks of years commenced with the completion of Jerusalem's "*wall*" in the thirty-second of Artaxerxes' reign, B. C. 406, which measurement was to terminate prior to the crucifixion, and having seen that 62 weeks of years B. C. 406 do end before A. D. 30, at which point we have placed the cross, it becomes us to show why we place the crucifixion in A. D. 30, and thus strengthen our position.

I. *Time of the birth of Christ.*

1. Christ was born before the death of Herod.

2. Josephus informs us that there was an eclipse of the moon at Jerusalem just before the death of Herod, which, by astronomical computation locates Herod's death B. C. 4, and as Christ was born previously, and fled into Egypt and remained there a space of time, his birth must have been B. C. 5, just where Daniel's 69 weeks of years end. Says Dr. Hales: "Christ's birth, therefore, could not have been earlier than B. C. 6, nor later than B. C. 5." Robinson remarks: "The birth of Christ cannot in any case be fixed later than the autumn of B. C. 5.

3. John the Baptist began to preach and baptize, "*in the fifteenth year of the reign of Tiberius Cæsar*, (Luke 3: 1—3) and Jesus coming to his baptism, "began to be about *thirty* years of age" (Luke 3: 23); and a "total eclipse of the moon at Rome, on September 27th, at 32 minutes after three in the morning," about a month "after the death of Augustus Cæsar," at whose death Tiberius began his *independent* reign, A. D. 14, is "*indisputably fixed*," says Dr. Hales, (as the beginning of Tiberius' reign,) "reckoning from the death of Augustus,"—not including his joint reign with Augustus, but counting Tiberius' two years joint reign with Augustus, *as we should*, A. D. 12 is astronomically and historically fixed as the true starting point of the reign of Tiberius; "in the fifteenth year of" which Christ began to be about thirty years of age, in A. D. 26, from which point, by tracing back thirty years, we find the true time of his birth in the fifth year before the Christian Era; thus, A. D. 26 added to B. C. 5, diminished by 1 in crossing the Christian Era, is 30. Thus B. C. 5 is clearly shown to be the true date of Messiah's birth, just 483 years after the "going forth of the commandment" under Cyrus, B. C. 488. That point is settled.

II. *Time of the crucifixion of Christ.*

1. Having located the birth of Christ in the fifth year before the Christian Era, and having seen that Christ was about thirty years old at his baptism, "in the fifteenth year of the reign of Tiberius," which synchronizes with A. D. 26, about which time he commenced his ministry, during which he attended just *four annual passovers*, the last one being just prior to his death, (John 2: 13, John 5: 1, John 6: 4, John 13: 1,) we thus learn that his crucifixion was in A. D. 30, over thirty-three years after his birth.

2. Numerous declarations of Scripture compel us to believe that Christ was crucified on Thursday. Such as the disciples' statement on the morning of his resurrection: "This is the *third day* since these things were done"—Friday, first day since; Saturday, second day since; Sunday, "third day since these things were done." But if Friday had been the day of the crucifixion, the matter would stand thus; Saturday, first day since; Sunday only the second day "since these things were done." Over twenty direct texts of Scripture irresistibly drive us to the conclusion that Christ was crucified on the third day before his resurrection took place, on Sunday morning; thus, Saturday the first day before, Friday, the second day before, and Thursday the third day before.

Christ was crucified at the passover, which invariably was at a full moon, and, as Josephus says, while the sun was in Aries. Then in order to find the true year of the crucifixion, we must look for a year in which the full moon falls on Thursday: for Christ was crucified both on *Thursday*, and on a *full moon*. It has been astronomically demonstrated that from A. D. 29, for a period of eight years, the only paschal full moon that fell on *Thursday*, was on April 6, A. D. 30. This covers all the disputed ground, none being wild enough to think of locating the crucifixion either before or after these eight years. Thus the combined light of Scripture and astronomy clearly fixes the year of the crucifixion, once and forever, and immovably, in A. D. 30. This is positive. Messiah was to be cut off "*after* 62 weeks," or 434 years from the time Jerusalem's "*wall*" was "*built*," B. C. 406, which measurement terminates about half a year before the crucifixion, thus making it true to the letter that Christ was "cut off," not precisely *at*, but literally "*after*" the end of this measurement. How precise is he fulfillment.

This gives us confidence in prophetic measurements, and despite the popular claim that Christ is to come as a thief, we feel inclined to compute the time reaching to "the glory that should follow," feeling confident it has not been placed in the Bible in vain. True, Christ is to come on one class as a thief; for through the seer of Patmos he declares, "If therefore thou shalt *not watch*, I will come on thee as a thief (Rev. 3: 3), but nowhere does he intimate that he will come on the watchers as a thief. The very opposite of this is here plainly intimated, and elsewhere distinctly affirmed,—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. (1 Thess. 5: 4.)

The cry about past failures shall not deter us from looking at the question of time, for it is positively a part of God's arrangement for the church, else why did he place it in the Bible? The question of *time*, and *nothing else*, was under consideration when Gabriel affirmed, "The wise shall understand." Did he tell the truth? Yes. Have they understood it in past years? No. Then does it not remain to be understood despite past mistaken computations? Certainly. Well, *when?* Not while sealed, of course,—for it was "closed up and sealed till the time of the end." (Dan. 12: 9.) Then what? "The wise shall understand. Understand what? That which was to be "sealed up till the time of the end," namely; the *time*. Do not the signs of the times indicate that we are approaching the termination of the "time of the end?" Certainly. Then we have reached the period for the *time* to be understood. Who can object to God's plan because of human failures? Who?

N. B. Our Scriptual, historial, and astronomical location of Messiah's birth B. C. 5, and his death A. D. 30, hurl into oblivion the claim that the 2300 days ended A. D. 1844, even if it were not true that the seventh of Artaxerxes had been chronologically-misplaced, from which point they begin their measurement. But with the displacing of their *starting* and *terminating* points, by invulnerable facts, their entire superstructure is totally washed away by a mighty flood of truth. But never mind,—let error go—it is worthless, and we kindly offer you something valuable in its place. W. SHLDON.

—*Voice of the West.*

For the World's Crisis.

THE SEAL BROKEN.

What are we to understand by the remark now frequently seen in our paper, and found finally affixed to Bro. Thurman's book as its title—"The Sealed Book of Daniel opened"? To those just becoming interested in the study of prophetic truth, it may not appear to be a singular idea that some brother has at last found the key of knowledge on this subject, and given the true light on the chronological data of the prophetic periods; but to those who have studied long and carefully, examining great numbers of books of many authors on this subject, it appears a singular idea that any *one man* should claim to be the humble instrument of opening the sealed book of Daniel. Still it may be a fact that Bro. Thurman has done this work of breaking the seal, and opening the book, although I, and others, might doubt it. For one, I am glad he has been stirred up to write and publish it. It shows an interest in God's word, and it will also awaken others to an interest on this highly important subject.

Well, what do you think of his time? This is often asked me. I must say, first, that I have not yet found time to *study* Bro. T.'s book. Secondly, that I have studied such works enough the last thirty years to learn that I am not competent to decide all points treated upon in the chronology of our Bible; neither has it been my fortune to associate with any man who could do it, nor to obtain the writings of any one who believed himself competent to do it, whose calculations have not failed, except it be Bro. T.'s. His book is not yet tested fully by time. Thirdly, I think well of his (?) time, although I have not read fully his calculations. The time he states for the return of our Lord is no new thought to me, and thousands of others; yet his plan of calculating and arriving at it may be peculiar to himself.

But some of the thoughts of which I wish here to speak are, that so much should be said about the "new light," "the sealed book opened," "the correct chronology of the Bible found," etc., etc., all referred to Bro. T. as its point of emanation. This seems odd indeed, after we have believed, spoken, written, and published to the world, as a people, for more than twenty years, that we had reached "the time of the end," and that the seal had been removed from the book of Daniel,—that many were running to and fro, and knowledge increasing. We have believed that the ending of the 1260 years began "the time of the end," and that the seal was removed then. Others in Europe, as Edward Bickersteth, believed "the *time* of the end" signified a "time," prophetic, or 360 years, and that it commenced in the epoch of the Reformation, A. D. 1507, and ending with the coming of Christ in 1867, during which time there has been great research on the subject of Daniel's prophecy, by very many eminent writers, in all parts of Christendom, running "to and fro"; i. e., traversing, investigating, contradicting each other's expositions, thus calling much attention to the subject, and finally expelling the mystery until the true light should dawn upon the church gradually, so that the import of the prophecy should be understood. Yet if it is the subject of "definite *time*" that was "sealed up," and finally to be opened and known; and if A. D. 1868 is the true time for the ending of the periods (and I dare not say it is not), then Thomas Scott, D. D., who wrote his commentary nearly a hundred years ago, may perhaps be justly entitled to the claim of "opening the sealed book of Daniel," for his calculations end the periods in 1866. Or the learned G. S. Faber, B. D., may come in for such a claim; for in his celebrated "Dissertation on the Prophecies," pp. 287, 300, he ends the periods A. D. 1866.

But if 1867 is the true date, then should not the eminent Mr. Bickersteth, of England, who wrote several valuable works on the prophecies, and published an excellent time chart and table, as early as 1836, and who ends the periods in 1867, be called the instrument who opened the sealed book? Perhaps Mr. R. C. Shimeall, of New York, whose able and valuable work has not yet been fully digested, and who ends the periods in 1867, may have a share in the opening of the sealed book.

We might name ten or twelve other eminent authors, whose calculations end the periods in A. D. 1864—1866—1868, and whose books we, and many of our brethren, have been collecting and studying all the way since 1843, with interest, and perhaps benefit. With these works in our libraries, and minds, we have felt curious, and sometimes a little ashamed, when some of our brethren who embraced and taught certain time views, which they thought correct, and we thought *might* be, would remark in public that no eminent writer had given argument extending the periods beyond ——, and that there was no evidence on which to sustain an argument. But now those points of time are in the past, we are close to other points to which our minds have been turned for twenty years, as probably the farthest point to which the church could look. And with all the light accumulated from all sources during "the time of the end," let us not repudiate the labors, toils, researches and valuable information given by so many eminent christian scholars on this subject, to make one brother our oracle for chronological data. He may have much new light, and if so, let us be glad to accept it, just so fast as we are capable of testing it, and find it to be true light on any point; but certain it is that most eminent writers on these points have had modesty enough to prevent them from claiming to be the instrument, individually, of opening the sealed book. Let us learn the truth and believe it.

I. C. WELLCOME.

For the World's Crisis.

SABBATH SCHOOLS.

THEIR INFLUENCE ON THE DEAR CHILDREN.

To the Saints scattered abroad:—Dear brethren and sisters, for a long time, my mind has been dwelling on the duties and responsibilities resting upon fathers and mothers. Are we doing all we can for our children? We are at work to shed the light of God's blessed truth on the world around us, and sometimes it seems as if it were to no purpose; but still we toil on to support meetings, send for this minister and that one, then invite in our neighbors and friends, ask God's blessing on the preacher, that he may be able to so present the truth that the congregation may be converted to God; then how eagerly we watch the congregation to see if there is likely to be any good resulting from our labors. At the same time, we forget to bestow that labor on our children that is necessary in order to instruct them in the things of God; and so our children many times grow up around us unconverted. Soon they are out from under our control, and dazzled by the giddy world, they whirl themselves out of our reach. We look after them, we call after them, "O my son, my son! oh, my children, this is the way, walk ye in it." But your words are like sounding brass, unheeded. You watch their course, until alas, too many of our children go about the world hardened in sin, without hope and without God in this dreadful wicked world. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

What shall be done, to best promote the welfare of our children? Organize your Sabbath Schools now. Do not put it off till you get better prepared; or because you have but a few children, or for want of teachers, or for any other cause. These are times when the work of a week must be crowded into a day; or of a year into a few weeks. Children are old enough to repent and be converted, as soon as they are old enough to sin. Who can tell how much good can be accomplished in our little Sabbath School in a single year!

You who are interested in the dear children, take a look with me at the little Sabbath School in New Haven. One year ago about this time, we gave out to the children that on the next Sabbath, at noon, we would meet the children of the parents, to see if we could organize a Sabbath School. At the time appointed, the children were on hand. I think about fifteen in number. Soon after, it numbered twenty-five or more. The writer of this article was chosen superintendent. The teachers were chosen, the children were divided into four classes, according to age, etc. Many were the prayers of the teachers, and I believe of the church generally, that the good Lord might bless the effort now begun. Many times have I seen the tear trickle down the cheek of both teachers and parents of this dear Sabbath School. The prayers of teachers and parents have been head from heaven; the school has been steadily growing more and more interesting. Scholars that at first were but little interested soon became more and more so, as time passed by, till at last a few began to be interested in the religion of our blessed Lord and Savior, and by repentance and faith in Christ, have yielded themselves to him as servants of God. The work has been going on quietly, without noise; but all the more deeply, until seven, without being advised, as far as I know, at their own request, desired the privilege of being baptized. When this request was made known to the church, many of the older pilgrims were found in tears for joy. Accordingly, Sunday Nov. 27th, seven children—five young ladies, and two boys—were baptized on the shore. The girls from twelve to seventeen years old. The youngest, little Willie Hotchkiss, eight years old, said he loved Jesus and wept because he was afraid his father was not going to let him be baptized, on account of his being so young. That afternoon little Wille was very happy in meeting. On going home at night, he told his father how happy he was Said he thought he could tell everybody how to be converted. He was so happy he said he wanted to whistle all meeting time. I believe Willie does not sing yet. To night while I am writing this, the children have a prayer meeting by themselves, and little Willie is among them. The Lord bless the Lambs.

Thus you see, dear friends, the Lord is with us. For the promise is unto us and our children. Organize your children into the Sunday School, get the best teachers you can; much depends on having good teachers, such as will be faithful to them. Next study to keep the children interested. Get the question book lately published, and if you cannot yet Sunday School books to suit you, get the cards printed and sold at the Crisis office. Take the Young Pilgrim, and pass them to the children every Sabbath. There are pretty verses in them for the children to learn and repeat at Sabbath School in concert. Dear friends, the Lord is soon coming. Let us so act, that it may be well with us, and we be admitted with unbroken families into our blessed abode. G. W. DENNY.

New Haven, Ct.

"THE RELIGION OF THE DAY."

The religion of the day is an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of Apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted on *certainty;* it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon, but not *from* pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Man: his Religion and his World, by H. Bonar.*

"HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER."

'Tis sweet to know that He who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat
Raised to consume the base alloy
The precious mettle to destroy.

'Tis good to think that well He knows
The silver's power to bear
The ordeal to which it goes;
And that with skill and care
He'll take it from the fire, when fit
For his own hand to polish it.

'Tis blessedness to feel that He,
The piece he has begun,
Will not forsake till he can see,
To prove the work is done,
An image by its brightness shown,
The perfect likeness of his own.

But, ah! how much of earthly mould,
Dark relics of the mine,
Purged from the ore must he behold;
How long must he refine,
Ere in the silver he can trace
The first faint semblance to his face.

Thou great Refiner, sit thou by
Thy promise to fulfill,
Moved by thy hand, beneath thine eye,
And melted at thy will;
Oh! may thy work forever shine.
Reflecting beauty pure as thine.

—*Selected.*

WHITE LIES AND BLACK LIES.

IS IT NOT A LIE?

"All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Conversation between Slipshod and Timewell.

T. Good morning, neighbor Slipshod, I have a message for you.

S. Speak on!

T. The things concerning you are not good. Report says you vow and pay not.

S. Lie? Tell a lie?

T. Did you not promise to do that work for neighbor Simpkins?

S. I did.

T. The time specified?

S. It was.

T. That money due brother Larkin—was not the exact time for refunding it specified?

S. Well!

T. In either of the above cases did you render satisfactory reasons for non-compliance?

S. Perhaps not; but do you call this lying?

T. What is a lie?

S. A criminal falsehood!—willful deception!—intentional fraud!—a—a—a—

T. Stop, stop, neighbor, no wincing. Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty; lies of first, second, and third rate malignity. There are also passive or practical lies—lies *acted* out. Point your finger in a wrong direction to an inquiring traveller—you give him the lie.

S. Very well!

T. Again. Some are habitual liars—lie at nearly every breath—like the common swearer, he swears and knows it not. "Mr. Timewell, will you let me have that barrel of lime," said neighbor Slipout. "On my word," said he, "I'll pay you next week." Some six months have elapsed, and not a farthing for the lime yet; nor do I ever expect it. Accuse this same man of stealing, would he not take it as an insult? Still, in the eye of God's law, he is a thief—cutting asunder the silken cords of social, civil, and religious compact—spreading widely the seeds of discord and ruin. Now, Mr. Slipshod, I am not accusing you of lies of first-rate malignity; far from it. But are you not openly violating a positive precept, the law of love, sundering the tenderest and dearest ties of friendship? Besides, there is an *item* (else I mistake) that renders *your* case *peculiarly* aggravating.

S. Friend Timewell, to what do you allude?

T. You profess to be a christian?

S. I do.

T. Pray in the social circle, I suppose?

S. Certainly.

T. Exhort sometimes?

S. Occasionally.

T. Well, what does the world think of you, and especially those individuals whom you have defrauded—whose spirits you have often grieved—and to whom you have falsified your word again and again? What effect think you, your prayers and exhortations will have upon their minds? Your voice to them is like the crackling of thorns under a pot! They must (and every one that knows you, will) necessarily write down your name, HYPOCRITE! HYPOCRITE!! Now, Mr. Slipshod, before we part, allow me to say to you in good faith, that these "white lies," these sins you term venial, are the little foxes that destroy the vines. They eat as doth a canker,—grieve the Holy Spirit—deaden the conscience, and cause the ways of Zion to be evil spoken of. I beseech you, as you value your own soul, the best interests of the community, the honor of God in the salvation of a perishing world—REPENT of this thy great wickedness—REPENT! make restitution, and henceforth be an honest man.

"Shame results from little sinnings—
Mighty ends from small beginnings;
Take care! take care!"

Home Thrusts, by D. F. NEWTON.

☞ It is easy to look down on others; to look down on ourselves is the difficulty.

Selected for the Crisis.

SILKIE'S POKE.

There was no finer *looking* cow in all the field than Silkie. Her form was beautiful, her legs short, neck and head small, eye full and clear, and her hair so soft and glossy that it gave her the name she bore. She was a good milker, gentle and affectionate in her disposition; but, alas, poor Silkie had one drawback,—*she wore a long poke on her neck!*

Now every body who saw Silkie said,—"What a noble animal! and what a pity that she must wear that poke!" Nobody wanted to buy her. Nobody ever even asked her price. Not only so, but that poke hurt the character of all the rest of the cows; for, very naturally, people said, "One unruly cow and one poke will spoil all the rest." The farmer was at a loss to account for the fact that his neighbor Jones could sell any number of cows, and as fast as he could raise them, while he could sell none; but he forgot the poke.

This poke, too, was a great disadvantage to poor Silkie herself. To be sure it kept her out of the corn, and the peas, and the mowing lot, the very places she wanted to be in; but it also was a daily and hourly trouble. If she stooped down to eat, she must turn and twist her head one side, and carefully get the poke the other side, or she would starve. If she went to the trough to drink, long before she could get her mouth to the water, the poke would be thrust against the trough. If she wanted to pass over bars, she must toss up that long poke, or it would be between the rails and almost break her neck. If she wanted to brush a fly off her back, she must swing the everlasting poke round and strike *herself* with it.

They *said* that Silkie was very affectionate in disposition, and very likely she was; but her poke seemed to be *a part of herself*, and when she made towards another cow to have a little friendly conversation with her, before she could get near enough to whisper in her ear, that poke would be thrust into her, and away she would run! In vain she said she "was misunderstood," and that she "lamented the poke as much as any cow could;" still, there was the poke! and that was enough. It was, to all appearance, part of dear Silkie's self. It hurt her character; it hurt the character of all her friends; it hurt her *owner;* it hurt *herself* most of all.

The reader will make the application. The moral is a good one. There are many running up and down the land, who think they have a perfect right to go where they please, say what they please, trample down the good, and destroy what they can; and they think it is all right. Such ought to have on Silkie's poke, and be kept out of the clover fields. O. A. S.

A MERCHANT'S STORY.

A member of a large mercantile firm recently gave me a bit of his early experience. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traversed street after street, up one side and down the other, without success. I fancied towards the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman stood talking with a lady by the door. I waited until the visitor had left, and then stated my errand. 'No sir,' was the answer given in a peculiarly crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added, in a kindlier tone: 'Are you good at taking a hint?'

"I don't know," I answered, while my face flushed painfully.

"What I wish to say is this,' said he, smiling at my embarrassment; 'If I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a fancy cane.'

For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied, with rather a shaky voice, I am afraid, 'I am very much obliged to you,' and beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage-master 'until called for.' It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner.—*Ex.*

GEMS OF PIETY.

BY REV. J. MASON.

Selected for the Crisis, by A. M. A.

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.

God repented that he made man, but never repented that he redeemed man.

We may know what God intends for us, by what he hath wrought in us.

God takes notice of every particular child of his, as if there were none else; and yet takes notice of all, as if they were but one man.

There is a sure rule—God never takes any thing from his people, but he gives them something better in the stead of it.

The more we fear God, the less we shall fear man.

If God's earthly presence is so good, what is his heavenly presence? If the love of God set us to work, the God of love will pay us our wages.

They that deny themselves for Christ, shall enjoy themselves in Christ.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

If Christ denied innocent nature out of love to us, shall not we deny corrupt nature out of love to him?

If we are willing, God will help us; if sincere, God will accept us. A serious remembrance of God, is the fountain of obedience to God.

If God hath done that good for us which he hath denied to the world, we ought to do that service for him which is denied him by the world.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a christian should especially labor after; viz.: to be humble and thankful, watchful and cheerful.

Salvation draws near to man when it is his main care. Religion must be our business, then it will be our delight.

It will cost something to be a christian; it will cost more not to be one.

The gate that leads to life is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time.

Pray whilst God hears; hear whilst God speaks; believe whilst God promises; obey whilst God commands.

That man hath no sense of mercy that wants a sense of duty.

Two duties must run through a christian's life, like the warp through the wool—blessing and trusting.

We may judge of our eternal state by our spiritual state; and our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

Let not religion be your diversion, but your business.

If sin does not taste bitter, Christ cannot taste sweet.

Presumption abuses Christ; despair refuses him.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

None are so lowly as Christ was, none so loving.

Our Judge instead of condemning us, stepped from the bench and died for us.

It matters not who are our accusers, if Christ be our advocate.

We must commit our souls to God's keeping, and submit ourselves to God's disposing.

We should obey his revealed will, and then be resigned to his providential will.

Neither contentment nor discontentment arises from the outward condition, but from the inward disposition.

God had rather his people should fare poorly than live proudly.

A christian should never say he hath nothing to do.

WANT OF PUNCTUALITY.

It is astonishing how many people there are who neglect punctuality. Thouands have failed in life from this cause alone. It is not only a serious vice in itself, but it is the fruitful parent of numerous other vices, so that he who becomes the victim of it, gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business and reputation of the lawyer, and it injures the prospects of the mechanic. In a word, there is not a profession, nor a station in life, which is not liable to the canker of this most destructive habit. Many and many a time has the failure of one man to meet obligations brought on the ruin of a score of others. Thousands remain poor all their lives, who, if they were more faithful in their word, would secure a large run of custom, and so make their fortunes. Be punctual, if you would succeed.

PREACHING.

Be simple in your preaching. Jesus was, Paul was, and all successful preachers have been so.

Be not too rapid; such preaching is like the hasty shower; rather imitate the steady rain, which soaks, softens, fructifies.

Preach down sin, and preach up holiness.
Preach down self, and preach up Christ.
Preach prayerfully as before God.
Preach to the conscience and the heart.

Aim to please God in every sermon, and in every sentence.

Never let the flock stray for want of pasture; let there be food for the soul in every sermon.

It is grievous to think how many go away from sermons with the word of grace in their ears, but not the work of grace in their hearts.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

VERBAL VICES.

TO MY YOUNG FRIENDS:—Let me say to you, that indulgence in *verbal vice* soon encourages corresponding vices in conduct. Let any one of us come to talk about any mean, low, or vile practice with a familiar, countenancing tone of voice, and when the opportunity occurs for committing the mean or vile act, do you think it likely that we would be as strong against it as before?

It is by no means an unknown thing that men of correct lives and correct habits talk themselves into crimes, into sensuality, and finally into perdition. On the same principle, bad language easily runs into bad deeds. Select any sin you please; then suffer yourself to *converse* in its dialect, to *use* its slang, to *speak* in the character of one who approves or relishes it, and I need not tell you how soon your or my moral sense *will lower down its level.* Thus, becoming intimate with it, we soon lose our horrors of it. This obvious principle of itself furnishes a good reason for faithfully watching that "unruly member," the tongue! P. TANDY.

FORGETTING SELF.

"Dear Bessie," said Mrs. Riley to her little daughter, "I am so glad you are trying to overcome that naughty habit of taking the largest apple, the best seat, and always thinking of yourself first, instead of last."

Bessie. Indeed, mamma, I am trying; I had just got that beautiful large apple to my mouth, when I saw you looking quite frightened. I knew what you meant, and I gave it to John in a moment. It was very hard work, for I do love apples so very much. Mamma, you said you would tell me about a little girl you once knew, that you would like me to imitate.

Mrs. R. I will do so at this moment, my child. Little Grace was not pretty, but every one loved her. She took no delight in fine clothes, yet she was never without ornament: for she had a "meek and quiet spirit," which is ever more beautiful than any outward show of finery. I am sure none could be with her long without receiving some little kind attention from her. Like you, Grace found it very difficult at first to love her neighbor as herself. She would often say, I wish I knew some very good person for me to try and be like; and then her good mother would tell her of the dear Savior, who went about healing the sick, giving sight to the blind, making the lame to walk, and binding up the broken-hearted. Grace loved to hear this; and she would say, with her little face beaming with love to this dear Savior, "Mother, I will try to be like him; for though I cannot cure people, and give them sight, yet I can help them, and try to comfort them by loving words and kind actions. And I can be gentle and patient to brother John when he vexes me and is very disagreeable. Oh! it will be very hard work, but I know you will help me, mother; and Jesus too, for he loves little children, and rejoices when he sees them trying to do right for his sake."

And now, Bessie, this delightful child is a good, useful, happy woman. She is still striving every day to be like Jesus. Can you guess who it is? for it is some one you know quite well.

Bessie. Papa had a sister Grace, and his name is John; is it Aunt Holyard, mamma?

Mrs. R. Yes, Bessie, it is your own aunt, whom we all love so much, because she is so kind to every one; often forgetting herself in her eagerness to please and serve others. How glad I shall be when I see my Bessie forgetting herself.

Bessie pomised to try.

Dear little reader! will you join Bessie in trying to forget yourself, and in being like Jesus, who never hurt, annoyed or neglected any one. Fancy him smiling down from heaven upon you, and that will make you very anxious to go on pleasing him. He will help you to overcome the naughtiest fault you have. You cannot be good and kind without his help; but always remember he *loves* to help the little ones.

All my nature is unholy,
Pride and passion dwell within;
But the Lord was meek and lowly,
And was never known to sin.

Lord! though now thou art in glory,
We have thine example still;
I can read thy sacred story,
And obey thy holy will.

Help me by that rule to measure
Every word and every thought;
Thinking it my greatest pleasure
There to learn what thou hast taught.

GOOD MANNERS.

"Will you please to have this seat, sir? I prefer to stand," said a fine little boy, who was sitting in a pew, to an old gentleman who was standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very graciously upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me, sir,' said he, "never to sit when an older person is standing near me."

Now look at another scene.

"Will you let the ladies have seats, and you sit on the form yonder? said a gentleman to four boys in a pew.

"I shan't," says one.

"They may sit on the form themselves, if they please," said another.

Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be Sabbath School scholars," one remarked.

"At any rate," another said, "they have had no good bringing up at home."

Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched with their heads hanging down, looking so ashamed. Nobody, however, pitied them.

Which example, children, is the most worthy of imitation—that of the polite boy, or of the four obstinate ones? And which honored their parents most?—*Nation.*

JOHN HANDSON'S NIGHT WORK.

John Handson was a bluff boy of fifteen. He was a smart, active, fearless fellow; the boys thought a good deal of him, and he thought a good deal of them, and a good deal of himself. On one occasion his father had business which called him to a distant city, and left John to "take care" of the family. John felt proud of his trust, and did well for several days, acting under the counsel and advice of his mother, just as he ought to have done. By-and-by he grew impatient, and did many things quite independent of her. The younger children did not like his sayings and doings at all. "He orders us around," they said, "as if he were king."

At last he took the entire management of things, and one day acted not only against his mother's wishes, but talked very ill-temperedly to her. Going to bed that night, he could not sleep. His conduct towards his mother troubled him, and he tossed from one side of the bed to the other, trying to get an easy place. He blamed the bed, and Bridget who made it, and then he thought he was sick, and worried along for some time; in fact, John suspected what the matter really was, only he was too proud to own it. He knew it was his treatment of his mother that troubled him, and for a long time he tried to sleep it off, or think of something else, or excuse himself in one way or another.

Happily John did not succeed. Conscience would do its work, and John listened to all that it said; and the consequence was that, pretty near midnight, for it was as late as that, the boy got up, stole to his mother's chamber, and with tears in his eyes, and penitence in his heart, begged her to forgive him. "And oh! he says, now that he is a man, "it was the sweetest moment of my life when I was forgiven."

That hour was the turning point in that boy's life. If he that night had hardened himself, the next day he would probably have behaved worse than before, and so on, and on until the bad boy became a bad man. But John yielded to the voice of conscience and he made thorough work of it. He confessed his fault, and asked to be forgiven, and experienced the sweets of forgiveness. The next day John's management was improved; he was more kind and considerate towards his brothers and sisters, and respectful towards his mother; and he was prepared by it afterwards to taste the sweets of God's forgiveness and favor. His word to every boy is, "If you have wronged your mother, be sure to own your fault, and ask to be forgiven. Harden not your hearts, boys."

☞ Be kind and obliging to all, but intimate only with the good. Thus you will gain esteem, and offend nobody.

The World's Crisis

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For the World's Crisis.

THE LAND OF PEACE.

There is a land, whose peaceful shore
Shall never know of conflicts more;
Its fields shall never feel the dread
Of blighting war nor warrior's tread;
Nor o'er its verdant valleys large,
Shall ever form the awful charge
Of steeds and men in fearful fray,
Of battle's fierce and wild array.

The woe and waste of war's sad death
Shall never blight that blooming earth;
Its skies shall never dim with strife,
Its plains ne'er stain with wasted life;
And echo ne'er shall spread the sound
Of bugle note, to gather round
The flaunting flag of right or wrong,
That leads the hosts to strife along.

No widow's sighs nor orphan's tears
Shall ever dim eternal years;
No prison tale of want and pain
Shall ever grieve the heart again;
No war-environed city there,
Shut in with death and dark despair,
Or maddened with the awful roar
That gun and mortar do outpour.

And never o'er the smiling main
Shall sail the war-bound ship again,
To rain its wrath upon the strand,
At some fierce chieftain's dark command;
But peace shall rule o'er land and wave,
While never 'bove a warrior's grave
Shall bend the mournful cypress low,
To bid the tears of love to flow.

Yea, o'er that land shall joy and peace
Through all the circling years increase;
The Prince of Peace shall bear the sway
O'er all the earth in that bright day;
His love shall free the earth from ill,
His love shall ever guide each will
In paths of purity and bliss,
In scenes of joy and happiness.

Palmer, Mass. ORRIN P. ALLEN.

THE TIME QUESTION.—NO. 6.

THE TRUE DATE OF MESSIAH'S BIRTH AND CRUCIFIXION.

Having shown that Daniel's 69 weeks of years began with the "going forth of the commandment" under Cyrus, B. C. 488, and reached their end in the fifth year before the Christian Era, it may be well to assign our reasons for believing that Christ was born B. C. 5, and thus add strength to the argument. Also having shown that Daniel's 62 weeks of years commenced with the completion of Jerusalem's "*wall*" in the thirty-second of Artaxerxes' reign, B. C. 406, which measurement was to terminate prior to the crucifixion, and having seen that 62 weeks of years B. C. 406 do end before A. D. 30, at which point we have placed the cross, it becomes us to show why we place the crucifixion in A. D. 30, and thus strengthen our position.

I. *Time of the birth of Christ.*

1. Christ was born before the death of Herod.

2. Josephus informs us that there was an eclipse of the moon at Jerusalem just before the death of Herod, which, by astronomical computation locates Herod's death B. C. 4, and as Christ was born previously, and fled into Egypt and remained there a space of time, his birth must have been B. C. 5, just where Daniel's 69 weeks of years end. Says Dr. Hales: "Christ's birth, therefore, could not have been earlier than B. C. 6, nor later than B. C. 5." Robinson remarks: "The birth of Christ cannot in any case be fixed later than the autumn of B. C. 5.

3. John the Baptist began to preach and baptize, "*in the fifteenth year of the reign of Tiberius Cæsar*, (Luke 3: 1—3) and Jesus coming to his baptism, "began to be about *thirty* years of age" (Luke 3: 23); and a "total eclipse of the moon at Rome, on September 27th, at 32 minutes after three in the morning," about a month "after the death of Augustus Cæsar," at whose death Tiberius began his *independent* reign, A. D. 14, is "*indisputably fixed*," says Dr. Hales, (as the beginning of Tiberius' reign,) "reckoning from the death of Augustus,"—not including his joint reign with Augustus, but counting Tiberius' two years joint reign with Augustus, *as we should*, A. D. 12 is astronomically and historically fixed as the true starting point of the reign of Tiberius; "in the fifteenth year of" which Christ began to be about thirty years of age, in A. D. 26, from which point, by tracing back thirty years, we find the true time of his birth in the fifth year before the Christian Era; thus, A. D. 26 added to B. C. 5, diminished by 1 in crossing the Christian Era, is 30. Thus B. C. 5 is clearly shown to be the true date of Messiah's birth, just 483 years after the "going forth of the commandment" under Cyrus, B. C. 488. That point is settled.

II. *Time of the crucifixion of Christ.*

1. Having located the birth of Christ in the fifth year before the Christian Era, and having seen that Christ was about thirty years old at his baptism, "in the fifteenth year of the reign of Tiberius," which synchronizes with A. D. 26, about which time he commenced his ministry, during which he attended just *four annual passovers*, the last one being just prior to his death, (John 2: 13, John 5: 1, John 6: 4, John 13: 1,) we thus learn that his crucifixion was in A. D. 30, over thirty-three years after his birth.

2. Numerous declarations of Scripture compel us to believe that Christ was crucified on Thursday. Such as the disciples' statement on the morning of his resurrection: "This is the *third day* since these things were done"—Friday, first day since; Saturday, second day since; Sunday, "third day since these things were done." But if Friday had been the day of the crucifixion, the matter would stand thus; Saturday, first day since; Sunday only the second day "since these things were done." Over twenty direct texts of Scripture irresistibly drive us to the conclusion that Christ was crucified on the third day before his resurrection took place, on Sunday morning; thus, Saturday the first day before, Friday, the second day before, and Thursday the third day before.

Christ was crucified at the passover, which invariably was at a full moon, and, as Josephus says, while the sun was in Aries. Then in order to find the true year of the crucifixion, we must look for a year in which the full moon falls on Thursday: for Christ was crucified both on *Thursday*, and on a *full moon*. It has been astronomically demonstrated that from A. D. 29, for a period of eight years, the only paschal full moon that fell on *Thursday*, was on April 6, A. D. 30. This covers all the disputed ground, none being wild enough to think of locating the crucifixion either before or after these eight years. Thus the combined light of Scripture and astronomy clearly fixes the year of the crucifixion, once and forever, and immovably, in A. D. 30. This is positive. Messiah was to be cut off "*after* 62 weeks," or 434 years from the time Jerusalem's "*wall*" was "*built*," B. C. 406, which measurement terminates about half a year before the crucifixion, thus making it true to the letter that Christ was "cut off," not precisely *at*, but literally "*after*" the end of this measurement. How precise is he fulfillment.

This gives us confidence in prophetic measurements, and despite the popular claim that Christ is to come as a thief, we feel inclined to compute the time reaching to "the glory that should follow," feeling confident it has not been placed in the Bible in vain. True, Christ is to come on one class as a thief; for through the seer of Patmos he declares, "If therefore thou shalt *not watch*, I will come on thee as a thief (Rev. 3: 3), but nowhere does he intimate that he will come on the watchers as a thief. The very opposite of this is here plainly intimated, and elsewhere distinctly affirmed,—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. (1 Thess. 5: 4.)

The cry about past failures shall not deter us from looking at the question of time, for it is positively a part of God's arrangement for the church, else why did he place it in the Bible? The question of *time*, and *nothing else*, was under consideration when Gabriel affirmed, "The wise shall understand." Did he tell the truth? Yes. Have they understood it in past years? No. Then does it not remain to be understood despite past mistaken computations? Certainly. Well, *when?* Not while sealed, of course,—for it was "closed up and sealed till the time of the end." (Dan. 12: 9.) Then what? "The wise shall understand. Understand what? That which was to be "sealed up till the time of the end," namely; the *time*. Do not the signs of the times indicate that we are approaching the termination of the "time of the end?" Certainly. Then we have reached the period for the *time* to be understood. Who can object to God's plan because of human failures? Who?

N. B. Our Scriptual, historial, and astronomical location of Messiah's birth B. C. 5, and his death A. D. 30, hurl into oblivion the claim that the 2300 days ended A. D. 1844, even if it were not true that the seventh of Artaxerxes had been chronologically-misplaced, from which point they begin their measurement. But with the displacing of their *starting* and *terminating* points, by invulnerable facts, their entire superstructure is totally washed away by a mighty flood of truth. But never mind,—let error go—it is worthless, and we kindly offer you something valuable in its place.

W. SHELDON.
—*Voice of the West.*

For the World's Crisis.

THE SEAL BROKEN.

What are we to understand by the remark now frequently seen in our paper, and found finally affixed to Bro. Thurman's book as its title—"The Sealed Book of Daniel opened"? To those just becoming interested in the study of prophetic truth, it may not appear to be a singular idea that some brother has at last found the key of knowledge on this subject, and given the true light on the chronological data of the prophetic periods; but to those who have studied long and carefully, examining great numbers of books of many authors on this subject, it appears a singular idea that any *one man* should claim to be the humble instrument of opening the sealed book of Daniel. Still it may be a fact that Bro. Thurman has done this work of breaking the seal, and opening the book, although I, and others, might doubt it. For one, I am glad he has been stirred up to write and publish it. It shows an interest in God's word, and it will also awaken others to an interest on this highly important subject.

Well, what do you think of his time? This is often asked me. I must say, first, that I have not yet found time to *study* Bro. T.'s book. Secondly, that I have studied such works enough the last thirty years to learn that I am not competent to decide all points treated upon in the chronology of our Bible; neither has it been my fortune to associate with any man who could do it, nor to obtain the writings of any one who believed himself competent to do it, whose calculations have not failed, except it be Bro. T.'s. His book is not yet tested fully by time. Thirdly, I think well of his (?) time, although I have not read fully his calculations. The time he states for the return of our Lord is no new thought to me, and thousands of others; yet his plan of calculating and arriving at it may be peculiar to himself.

But some of the thoughts of which I wish here to speak are, that so much should be said about the "new light," "the sealed book opened," "the correct chronology of the Bible found," etc., etc., all referred to Bro. T. as its point of emanation. This seems odd indeed, after we have believed, spoken, written, and published to the world, as a people, for more than twenty years, that we had reached "the time of the end," and that the seal had been removed from the book of Daniel,—that many were running to and fro, and knowledge increasing. We have believed that the ending of the 1260 years began "the time of the end," and that the seal was removed then. Others in Europe, as Edward Bickersteth, believed "the *time* of the end" signified a "time," prophetic, or 360 years, and that it commenced in the epoch of the Reformation, A. D. 1507, and ending with the coming of Christ in 1867, during which time there has been great research on the subject of Daniel's prophecy, by very many eminent writers, in all parts of Christendom, running "to and fro"; i. e., traversing, investigating, contradicting each other's expositions, thus calling much attention to the subject, and finally expelling the mystery until the true light should dawn upon the church gradually, so that the import of the prophecy should be understood. Yet if it is the subject of "definite *time*" that was "sealed up," and finally to be opened and known; and if A. D. 1868 is the true time for the ending of the periods (and I dare not say it is not), then Thomas Scott, D. D., who wrote his commentary nearly a hundred years ago, may perhaps be justly entitled to the claim of "opening the sealed book of Daniel," for his calculations end the periods in 1866. Or the learned G. S. Faber, B. D., may come in for such a claim; for in his celebrated "Dissertation on the Prophecies," pp. 287, 300, he ends the periods A. D. 1866.

But if 1867 is the true date, then should not the eminent Mr. Bickersteth, of England, who wrote several valuable works on the prophecies, and published an excellent time chart and table, as early as 1836, and who ends the periods in 1867, be called the instrument who opened the sealed book? Perhaps Mr. R. C. Shimeall, of New York, whose able and valuable work has not yet been fully digested, and who ends the periods in 1867, may have a share in the opening of the sealed book.

We might name ten or twelve other eminent authors, whose calculations end the periods in A. D. 1864—1866—1868, and whose books we, and many of our brethren, have been collecting and studying all the way since 1843, with interest, and perhaps benefit. With these works in our libraries, and minds, we have felt curious, and sometimes a little ashamed, when some of our brethren who embraced and taught certain time views, which they thought correct, and we thought *might* be, would remark in public that no eminent writer had given argument extending the periods beyond ——, and that there was no evidence on which to sustain an argument. But now those points of time are in the past, we are close to other points to which our minds have been turned for twenty years, as probably the farthest point to which the church could look. And with all the light accumulated from all sources during "the time of the end," let us not repudiate the labors, toils, researches and valuable information given by so many eminent christian scholars on this subject, to make one brother our oracle for chronological data. He may have much new light, and if so, let us be glad to accept it, just so fast as we are capable of testing it, and find it to be true light on any point; but certain it is that most eminent writers on these points have had modesty enough to prevent them from claiming to be the instrument, individually, of opening the sealed book. Let us learn the truth and believe it.

I. C. WELLCOME.

For the World's Crisis.

SABBATH SCHOOLS.

THEIR INFLUENCE ON THE DEAR CHILDREN.

To the Saints scattered abroad:—Dear brethren and sisters, for a long time, my mind has been dwelling on the duties and responsibilities resting upon fathers and mothers. Are we doing all we can for our children? We are at work to shed the light of God's blessed truth on the world around us, and sometimes it seems as if it were to no purpose; but still we toil on to support meetings, send for this minister and that one, then invite in our neighbors and friends, ask God's blessing on the preacher, that he may be able to so present the truth that the congregation may be converted to God; then how eagerly we watch the congregation to see if there is likely to be any good resulting from our labors. At the same time, we forget to bestow that labor on our children that is necessary in order to instruct them in the things of God; and so our children many times grow up around us unconverted. Soon they are out from under our control, and dazzled by the giddy world, they whirl themselves out of our reach. We look after them, we call after them, "O my son, my son! oh, my children, this is the way, walk ye in it." But your words are like sounding brass, unheeded. You watch their course, until alas, too many of our children go about the world hardened in sin, without hope and without God in this dreadful wicked world. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it."

What shall be done, to best promote the welfare of our children? Organize your Sabbath Schools now. Do not put it off till you get better prepared; or because you have but a few children, or for want of teachers, or for any other cause. These are times when the work of a week must be crowded into a day; or of a year into a few weeks. Children are old enough to repent and be converted, as soon as they are old enough to sin. Who can tell how much good can be accomplished in our little Sabbath School in a single year!

You who are interested in the dear children, take a look with me at the little Sabbath School in New Haven. One year ago about this time, we gave out to the children that on the next Sabbath, at noon, we would meet the children of the parents, to see if we could organize a Sabbath School. At the time appointed, the children were on hand. I think about fifteen in number. Soon after, it numbered twenty-five or more. The writer of this article was chosen superintendent. The teachers were chosen, the children were divided into four classes, according to age, etc. Many were the prayers of the teachers, and I believe of the church generally, that the good Lord might bless the effort now begun. Many times have I seen the tear trickle down the cheek of both teachers and parents of this dear Sabbath School. The prayers of teachers and parents have been heard from heaven; the school has been steadily growing more and more interesting. Scholars that at first were but little interested soon became more and more so, as time passed by, till at last a few began to be interested in the religion of our blessed Lord and Savior, and by repentance and faith in Christ, have yielded themselves to him as servants of God. The work has been going on quietly, without noise; but all the more deeply, until seven, without being advised, as far as I know, at their own request, desired the privilege of being baptized. When this request was made known to the church, many of the older pilgrims were found in tears for joy. Accordingly, Sunday Nov. 27th, seven children—five young ladies, and two boys—were baptized on the shore. The girls from twelve to seventeen years old. The youngest, little Willie Hotchkiss, eight years old, said he loved Jesus and wept because he was afraid his father was not going to let him be baptized, on account of his being so young. That afternoon little Wille was very happy in meeting. On going home at night, he told his father how happy he was Said he thought he could tell everybody how to be converted. He was so happy he said he wanted to whistle all meeting time. I believe Willie does not sing yet. To night while I am writing this, the children have a prayer meeting by themselves, and little Willie is among them. The Lord bless the Lambs.

Thus you see, dear friends, the Lord is with us. For the promise is unto us and our children. Organize your children into the Sunday School, get the best teachers you can; much depends on having good teachers, such as will be faithful to them. Next study to keep the children interested. Get the question book lately published, and if you cannot yet Sunday School books to suit you, get the cards printed and sold at the Crisis office. Take the Young Pilgrim, and pass them to the children every Sabbath. There are pretty verses in them for the children to learn and repeat at Sabbath School in concert. Dear friends, the Lord is soon coming. Let us so act, that it may be well with us, and we be admitted with unbroken families into our blessed abode. G. W. DENNY.

New Haven, Ct.

"THE RELIGION OF THE DAY."

The religion of the day is an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of Apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted on *certainty*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon, but not *from* pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Man: his Religion and his World, by H. Bonar.*

"HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER."

'Tis sweet to know that He who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat
Raised to consume the base alloy
The precious mettle to destroy.

'Tis good to think that well He knows
The silver's power to bear
The ordeal to which it goes;
And that with skill and care
He'll take it from the fire, when fit
For his own hand to polish it.

'Tis blessedness to feel that He,
The piece he has begun,
Will not forsake till he can see,
To prove the work is done,
An image by its brightness shown,
The perfect likeness of his own.

But, ah! how much of earthly mould,
Dark relics of the mine,
Purged from the ore must he behold;
How long must he refine,
Ere in the silver he can trace
The first faint semblance to his face.

Thou great Refiner, sit thou by
Thy promise to fulfill,
Moved by thy hand, beneath thine eye,
And melted at thy will;
Oh! may thy work forever shine,
Reflecting beauty pure as thine.

—*Selected.*

WHITE LIES AND BLACK LIES.

IS IT NOT A LIE?

"All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Conversation between Slipshod and Timewell.

T. Good morning, neighbor Slipshod, I have a message for you.

S. Speak on!

T. The things concerning you are not good. Report says you vow and pay not.

S. Lie? Tell a lie?

T. Did you not promise to do that work for neighbor Simpkins?

S. I did.

T. The time specified?

S. It was.

T. That money due brother Larkin—was not the exact time for refunding it specified?

S. Well!

T. In either of the above cases did you render satisfactory reasons for non-compliance?

S. Perhaps not; but do you call this lying?

T. What is a lie?

S. A criminal falsehood!—willful deception!—intentional fraud!—a—a—a—

T. Stop, stop, neighbor, no wincing. Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty; lies of first, second, and third rate malignity. There are also passive or practical lies—lies *acted* out. Point your finger in a wrong direction to an inquiring traveller—you give him the lie.

S. Very well!

T. Again. Some are habitual liars—lie at nearly every breath—like the common swearer, he swears and knows it not. "Mr. Timewell, will you let me have that barrel of lime," said neighbor Slipout. "On my word," said he, "I'll pay you next week." Some six months have elapsed, and not a farthing for the lime yet; nor do I ever expect it. Accuse this same man of stealing, would he not take it as an insult? Still, in the eye of God's law, he is a thief—cutting asunder the silken cords of social, civil, and religious compact—spreading widely the seeds of discord and ruin. Now, Mr. Slipshod, I am not accusing you of lies of first-rate malignity; far from it. But are you not openly violating a positive precept, the law of love, sundering the tenderest and dearest ties of friendship? Besides, there is an *item* (else I mistake) that renders *your* case *peculiarly* aggravating.

S. Friend Timewell, to what do you allude?

T. You profess to be a christian?

S. I do.

T. Pray in the social circle, I suppose?

S. Certainly.

T. Exhort sometimes?

S. Occasionally.

T. Well, what does the world think of you, and especially those individuals whom you have defrauded—whose spirits you have often grieved—and to whom you have falsified your word again and again? What effect think you, your prayers and exhortations will have upon their minds? Your voice to them is like the crackling of thorns under a pot! They must (and every one that knows you, will) necessarily write down your name, HYPOCRITE! HYPOCRITE!! Now, Mr. Slipshod, before we part, allow me to say to you in good faith, that these "white lies," these sins you term venial, are the little foxes that destroy the vines. They eat as doth a canker,—grieve the Holy Spirit—deaden the conscience, and cause the ways of Zion to be evil spoken of. I beseech you, as you value your own soul, the best interests of the community, the honor of God in the salvation of a perishing world—REPENT of this thy great wickedness—REPENT! make restitution, and henceforth be an honest man.

"Shame results from little sinning—
Mighty ends from small beginnings;
Take care! take care!"

Home Thrusts, by D. F. NEWTON.

☞ It is easy to look down on others; to look down on ourselves is the difficulty.

Selected for the Crisis.

SILKIE'S POKE.

There was no finer *looking* cow in all the field than Silkie. Her form was beautiful, her legs short, neck and head small, eye full and clear, and her hair so soft and glossy that it gave her the name she bore. She was a good milker, gentle and affectionate in her disposition; but, alas, poor Silkie had one drawback,—*she wore a long poke on her neck!*

Now every body who saw Silkie said,—"What a noble animal! and what a pity that she must wear that poke!" Nobody wanted to buy her. Nobody ever even asked her price. Not only so, but that poke hurt the character of all the rest of the cows; for, very naturally, people said, "One unruly cow and one poke will spoil all the rest." The farmer was at a loss to account for the fact that his neighbor Jones could sell any number of cows, and as fast as he could raise them, while he could sell none; but he forgot the poke.

This poke, too, was a great disadvantage to poor Silkie herself. To be sure it kept her out of the corn, and the peas, and the mowing lot, the very places she wanted to be in; but it also was a daily and hourly trouble. If she stooped down to eat, she must turn and twist her head one side, and carefully get the poke the other side, or she would starve. If she went to the trough to drink, long before she could get her mouth to the water, the poke would be thrust against the trough. If she wanted to pass over bars, she must toss up that long poke, or it would be between the rails and almost break her neck. If she wanted to brush a fly off her back, she must swing the everlasting poke round and strike *herself* with it.

They *said* that Silkie was very affectionate in disposition, and very likely she was; but her poke seemed to be *a part of herself*, and when she made towards another cow to have a little friendly conversation with her, before she could get near enough to whisper in her ear, that poke would be thrust into her, and away she would run! In vain she said she "was misunderstood," and that she "lamented the poke as much as any cow could;" still, there was the poke! and that was enough. It was, to all appearance, part of dear Silkie's self. It hurt her character; it hurt the character of all her friends; it hurt her *owner*; it hurt *herself* most of all.

The reader will make the application. The moral is a good one. There are many running up and down the land, who think they have a perfect right to go where they please, say what they please, trample down the good, and destroy what they can; and they think it is all right. Such ought to have on Silkie's poke, and be kept out of the clover fields. O. A. S.

A MERCHANT'S STORY.

A member of a large mercantile firm recently gave me a bit of his early experience. Said he:

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traversed street after street, up one side and down the other, without success. I fancied towards the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Towards noon I entered a store where an elderly gentleman stood talking with a lady by the door. I waited until the visitor had left, and then stated my errand. 'No sir,' was the answer given in a peculiarly crisp and decided manner. Possibly I looked the discouragement I was beginning to feel, for he added, in a kindlier tone: 'Are you good at taking a hint?'

"I don't know," I answered, while my face flushed painfully.

"What I wish to say is this,' said he, smiling at my embarrassment; 'If I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a fancy cane.'

For a moment mortified vanity struggled against common sense, but sense got the victory, and I replied, with rather a shaky voice, I am afraid, 'I am very much obliged to you,' and beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage-master 'until called for.' It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner.—*Ex.*

GEMS OF PIETY.

BY REV. J. MASON.

Selected for the Crisis, by A. M. A.

Fear God for his power, trust him for his wisdom, love him for his goodness, praise him for his greatness, believe him for his faithfulness, and adore him for his holiness.

God repented that he made man, but never repented that he redeemed man.

We may know what God intends for us, by what he hath wrought in us.

God takes notice of every particular child of his, as if there were none else; and yet takes notice of all, as if they were but one man.

There is a sure rule—God never takes any thing from his people, but he gives them something better in the stead of it.

The more we fear God, the less we shall fear man.

If God's earthly presence is so good, what is his heavenly presence? If the love of God set us to work, the God of love will pay us our wages.

They that deny themselves for Christ, shall enjoy themselves in Christ.

Men had rather hear of Christ crucified for them, than be crucified for Christ.

If Christ denied innocent nature out of love to us, shall not we deny corrupt nature out of love to him?

If we are willing, God will help us; if sincere, God will accept us. A serious remembrance of God, is the fountain of obedience to God.

If God hath done that good for us which he hath denied to the world, we ought to do that service for him which is denied him by the world.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a christian should especially labor after; viz.: to be humble and thankful, watchful and cheerful.

Salvation draws near to man when it is his main care. Religion must be our business, then it will be our delight.

It will cost something to be a christian; it will cost more not to be one.

The gate that leads to life is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

Do the Lord's work in the Lord's time.

Pray whilst God hears; hear whilst God speaks; believe whilst God promises; obey whilst God commands.

That man hath no sense of mercy that wants a sense of duty.

Two duties must run through a christian's life, like the warp through the wool—blessing and trusting.

We may judge of our eternal state by our spiritual state; and our spiritual state by the delightful and customary actions of our lives.

If we expect to live with Christ in heaven, we must live to him on earth.

Let not religion be your diversion, but your business.

If sin does not taste bitter, Christ cannot taste sweet.

Presumption abuses Christ; despair refuses him.

If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

Christ satisfied God to the uttermost, and therefore can save sinners to the uttermost.

None are so lowly as Christ was, none so loving.

Our Judge instead of condemning us, stepped from the bench and died for us.

It matters not who are our accusers, if Christ be our advocate.

We must commit our souls to God's keeping, and submit ourselves to God's disposing.

We should obey his revealed will, and then be resigned to his providential will.

Neither contentment nor discontentment arises from the outward condition, but from the inward disposition.

God had rather his people should fare poorly than live proudly.

A christian should never say he hath nothing to do.

WANT OF PUNCTUALITY.

It is astonishing how many people there are who neglect punctuality. Thouands have failed in life from this cause alone. It is not only a serious vice in itself, but it is the fruitful parent of numerous other vices, so that he who becomes the victim of it, gets involved in toils from which it is almost impossible to escape. It makes the merchant wasteful of time; it saps the business and reputation of the lawyer, and it injures the prospects of the mechanic. In a word, there is not a profession, nor a station in life, which is not liable to the canker of this most destructive habit. Many and many a time has the failure of one man to meet obligations brought on the ruin of a score of others. Thousands remain poor all their lives, who, if they were more faithful in their word, would secure a large run of custom, and so make their fortunes. Be punctual, if you would succeed.

PREACHING.

Be simple in your preaching. Jesus was, Paul was, and all successful preachers have been so.

Be not too rapid; such preaching is like the hasty shower; rather imitate the steady rain, which soaks, softens, fructifies.

Preach down sin, and preach up holiness.
Preach down self, and preach up Christ.
Preach prayerfully as before God.
Preach to the conscience and the heart.

Aim to please God in every sermon, and in every sentence.

Never let the flock stray for want of pasture; let there be food for the soul in every sermon.

It is grievous to think how many go away from sermons with the word of grace in their ears, but not the work of grace in their hearts.—*Ex.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the World's Crisis.

VERBAL VICES.

TO MY YOUNG FRIENDS:—Let me say to you, that indulgence in *verbal vice* soon encourages corresponding vices in conduct. Let any one of us come to talk about any mean, low, or vile practice with a familiar, countenancing tone of voice, and when the opportunity occurs for committing the mean or vile act, do you think it likely that we would be as strong against it as before?

It is by no means an unknown thing that men of correct lives and correct habits talk themselves into crimes, into sensuality, and finally into perdition. On the same principle, bad language easily runs into bad deeds. Select any sin you please; then suffer yourself to *converse* in its dialect, to *use* its slang, to *speak* in the character of one who approves or relishes it, and I need not tell you how soon your or my moral sense *will lower down its level.* Thus, becoming intimate with it, we soon lose our horrors of it. This obvious principle of itself furnishes a good reason for faithfully watching that "unruly member," the tongue! P. TANDY.

FORGETTING SELF.

"Dear Bessie," said Mrs. Riley to her little daughter, "I am so glad you are trying to overcome that naughty habit of taking the largest apple, the best seat, and always thinking of yourself first, instead of last."

Bessie. Indeed, mamma, I am trying; I had just got that beautiful large apple to my mouth, when I saw you looking quite frightened. I knew what you meant, and I gave it to John in a moment. It was very hard work, for I do love apples so very much. Mamma, you said you would tell me about a little girl you once knew, that you would like me to imitate.

Mrs. R. I will do so at this moment, my child. Little Grace was not pretty, but every one loved her. She took no delight in fine clothes, yet she was never without ornament: for she had a "meek and quiet spirit," which is ever more beautiful than any outward show of finery. I am sure none could be with her long without receiving some little kind attention from her. Like you, Grace found it very difficult at first to love her neighbor as herself. She would often say, I wish I knew some very good person for me to try and be like; and then her good mother would tell her of the dear Savior, who went about healing the sick, giving sight to the blind, making the lame to walk, and binding up the broken-hearted. Grace loved to hear this; and she would say, with her little face beaming with love to this dear Savior, "Mother, I will try to be like him; for though I cannot cure people, and give them sight, yet I can help them, and try to comfort them by loving words and kind actions. And I can be gentle and patient to brother John when he vexes me and is very disagreeable. Oh! it will be very hard work, but I know you will help me, mother; and Jesus too, for he loves little children, and rejoices when he sees them trying to do right for his sake."

And now, Bessie, this delightful child is a good, useful, happy woman. She is still striving every day to be like Jesus. Can you guess who it is? for it is some one you know quite well.

Bessie. Papa had a sister Grace, and his name is John; is it Aunt Holyard, mamma?

Mrs. R. Yes, Bessie, it is your own aunt, whom we all love so much, because she is so kind to every one; often forgetting herself in her eagerness to please and serve others. How glad I shall be when I see my Bessie forgetting herself.

Bessie pomised to try.

Dear little reader! will you join Bessie in trying to forget yourself, and in being like Jesus, who never hurt, annoyed or neglected any one. Fancy him smiling down from heaven upon you, and that will make you very anxious to go on pleasing him. He will help you to overcome the naughtiest fault you have. You cannot be good and kind without his help; but always remember he *loves* to help the little ones.

All my nature is unholy,
Pride and passion dwell within;
But the Lord was meek and lowly,
And was never known to sin.

Lord! though now thou art in glory,
We have thine example still;
I can read thy sacred story,
And obey thy holy will.

Help me by that rule to measure
Every word and every thought;
Thinking it my greatest pleasure
There to learn what thou hast taught.

GOOD MANNERS.

"Will you please to have this seat, sir? I prefer to stand," said a fine little boy, who was sitting in a pew, to an old gentleman who was standing in the aisle.

"Thank you, my little man," said the gentleman, smiling very graciously upon the little fellow, "and you shall sit upon my knee, if you please."

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat?"

"Mother teaches me, sir,' said he, "never to sit when an older person is standing near me."

Now look at another scene.

"Will you let the ladies have seats, and you sit on the form yonder? said a gentleman to four boys in a pew.

"I shan't," says one.

"They may sit on the form themselves, if they please," said another.

Not one of them moved. All the people near turned and looked with surprise and disgust upon them.

"They can't be Sabbath School scholars," one remarked.

"At any rate," another said, "they have had no good bringing up at home."

Very soon the sexton came and ordered them all out of the pew. They were obliged to obey, and out they marched with their heads hanging down, looking so ashamed. Nobody, however, pitied them.

Which example, children, is the most worthy of imitation—that of the polite boy, or of the four obstinate ones? And which honored their parents most?—*Nation.*

JOHN HANDSON'S NIGHT WORK.

John Handson was a bluff boy of fifteen. He was a smart, active, fearless fellow; the boys thought a good deal of him, and he thought a good deal of them, and a good deal of himself. On one occasion his father had business which called him to a distant city, and left John to "take care" of the family. John felt proud of his trust, and did well for several days, acting under the counsel and advice of his mother, just as he ought to have done. By-and-by he grew impatient, and did many things quite independent of her. The younger children did not like his sayings and doings at all. "He orders us around," they said, "as if he were king."

At last he took the entire management of things, and one day acted not only against his mother's wishes, but talked very ill-temperedly to her. Going to bed that night, he could not sleep. His conduct towards his mother troubled him, and he tossed from one side of the bed to the other, trying to get an easy place. He blamed the bed, and Bridget who made it, and then he thought he was sick, and worried along for some time; in fact, John suspected what the matter really was, only he was too proud to own it. He knew it was his treatment of his mother that troubled him, and for a long time he tried to sleep it off, or think of something else, or excuse himself in one way or another.

Happily John did not succeed. Conscience would do its work, and John listened to all that it said; and the consequence was that, pretty near midnight, for it was as late as that, the boy got up, stole to his mother's chamber, and with tears in his eyes, and penitence in his heart, begged her to forgive him. "And oh! he says, now that he is a man, "it was the sweetest moment of my life when I was forgiven."

That hour was the turning point in that boy's life. If he that night had hardened himself, the next day he would probably have behaved worse than before, and so on, and on until the bad boy became a bad man. But John yielded to the voice of conscience and he made thorough work of it. He confessed his fault, and asked to be forgiven, and experienced the sweets of forgiveness. The next day John's management was improved; he was more kind and considerate towards his brothers and sisters, and respectful towards his mother; and he was prepared by it afterwards to taste the sweets of God's forgiveness and favor. His word to every boy is, "If you have wronged your mother, be sure to own your fault, and ask to be forgiven. Harden not your hearts, boys."

☞ Be kind and obliging to all, but intimate only with the good. Thus you will gain esteem, and offend nobody.

The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE CHRISTIAN'S WALK.

Christian! walk carefully, danger is near,
On in thy journey, with trembling and fear;
Snares from without and temptations within,
Seek to entice thee again into sin.

Christian! walk cheerfully, though the fierce storm
Darken the sky with the clouds of alarm;
Soon will those clouds and the tempest be past,
And thou dwell in safety with Jesus at last.

Christian! walk humbly; exult not in pride;
All that thou hast is by Jesus supplied;
Hold thee still up, he directeth thy ways,
To him be forever the glory and praise.

Christian! walk steadfastly while it is light,
Swift are approaching the shadows of night;
All that thy Master hath bidden thee do,
Haste to perform, for thy moments are few.

Christian! walk prayerfully; oft wilt thou fall,
If thou forget on thy Savior to call;
But safe shalt thou walk thro' each trial and care,
If thou art clad in the armor of prayer.

Christian! walk hopefully; trouble and pain
Cease when the haven of rest thou dost gain;
This from the lips of the Judge thy reward—
"Enter forever the joy of thy Lord"!

Selected by Hannah G. Whitman.

For the World's Crisis.

A PREPARATION FOR THE COMING OF THE LORD.

WHAT CONSTITUTES IT?

BY O. R. FASSETT.

This question, so important, is answered by considering what was necessary to make the people ready for the *first advent* of the Messiah. John the Baptist thundered the words over Judea and the whole region of Palestine: "*Prepare ye the way of the Lord, make his paths straight.*"

It was customary among Oriental tribes and nations for a herald to go before a prince, or a hero, or a distinguished individual, and announce his coming, and make a suitable preparation for it, and that the people might be prepared to do him honor. This Oriental custom Jesus followed by sending his messenger before him. Matt. 3: 1—6. This had been predicted. Isa. 40: 3; Mal. 3: 1—6; and 4: 5—6.

Accordingly John the Baptist, after near four hundred years of reticence of the prophets and priests, issues from the wilderness of Judea, and startles the people by his earnest annunciation of the Lord's advent among them. He came dressed as old Elijah (2 Kings 1: 8; Matt. 3: 4) and in his power and spirit fulfilled his appointed mission, as confirmed by the language of Christ, Matt. 11: 13—15.

The Jewish Sanhedrin appointed a delegation of their priests to visit the remarkable prophet, to ascertain, if possible, who he was or claimed to be (John 1: 19—27); whether the promised Christ—"that Prophet," whom Moses predicted, or "Elias." John answered them definitely, that he was neither "Christ," nor "that Prophet," nor "Elias;" but was the voice of his messenger. Rebuking him for baptizing, seeing he professed to be none of these personages, they left him to his course; for they could do nothing, as the people were gone after him. Matt. 3: 5.

Nearly all the Jewish nation, however, could but be convinced that he was a distinguished prophet. He bore all the marks of this fact. Matt. 11: 11. And seeing he was not the Christ, the Devil and his emissiaries thought they would let him go on in peace, for they had nothing to fear from him; and did so, until his peculiar mission was fulfilled, when he was beheaded. By this admission however, the nation of the Jews were shut up to the faith that his *Successor* was no less than the long promised Messiah. Matt. 21: 25—27. But, what was the preparations requisite on the part of the people to meet the advent of their Lord? What did John the Baptist, Christ's forerunner, say was required of them?

1st *Negatively*. Place or position among the leading sects of the time was not sufficient to constitute a readiness. Matt. 3: 7. The Pharisees and Sadduces were the leading sects of that day. The Doctors of Divinity among them, and those sitting in Moses' seat, as the rulers and instructors of the people, together with the membership of their churches, and attendance on their ministry in the synagogues, needed something more to make them ready for the reception of the Messiah. As they were, they were exposed to the wrath to come." (v. 7."

2d. *Negatively*. To be a Jew, or a descendant of Abraham, of true and unquestioned lineal genealogy, was not sufficient. Matt. 3: 9, 10. Such may be "Devils,"—or a "generation of vipers," with all their distinguished origin, according to the flesh. John 8: 33—39.

Something more was required. What was it?

Affirmatively. 1st, *Repentance*. Matt. 3: 2. "*Repent ye*," "*Repent*," "*Repent*," was the cry of John. Jesus when he began his ministry,—of the chosen twelve—and of "the seventy," sent to Israel before the coming of their king into Jerusalem, as predicted by the prophet Zech. 9: 9. Repentance consists in "a godly sorrow for sin, and a reformation of life." "Bring forth therefore fruits answerable to amendment of life," (v. 8.) is the language of John.

2d. *Baptism* was required. Matt. 3: 5—6. John, was sent to baptize with water, (v. 11.) and on the banks of Jordan, because there was much water there," he took his stand, and preached to gathering crowds, and in Jordan baptized believers. If it was necessary for him to baptize, it was required of the people to be baptized. Jesus himself gave the people an example and fulfilled "all righteousness," in this particular. (v. 13—17.) If he did so, the people were required to follow his example, and obey the command to be baptized. Those who did not, were not justified. Jesus says, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7: 29. 30.

3d. A public confession of sin was requisite. Matt. 3: 6. Secret sins must be confessed in secret before God. Public sins, and an open wicked life, must be confessed publicly. By word of mouth, and in the ordinance of baptism, this is to be done. Rom. 6: 3—6.

4th. *Belief* in the near advent of the Lord was necessaay. For how could they be prepared to do him honor without this? And of what use was the ministry of John the Baptist, if his message was not to be relied and acted upon? His enunciate was: "The kingdom of heaven is at hand." That of Christ and the twelve and the seventy was,—"The kingdom of heaven is at hand." "The kingdom of God is come nigh unto you." "The gospel of the kingdom," as preached by them all, before Jesus entered into Jerusalem in triumph as their promised king, and before his rejection by them as a nation was: "*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the good news.*" This constituted the gospel of the kingdom. In it was preached *time*, and all were required to *believe* the good news. Some began to *believe* and follow Jesus in the beginning of his ministry. John 1: 29—51. Many hailed him, and honored him as their king at its close. Matt. 21st ch. Thus, *repentance, baptism, confession of sins*, and *faith* in the near advent of the Messiah, as their king, was a pre-requisite to meet the Lord at his *first* coming.

The reward following was: 1st. A baptism of the Holy Ghost. 2d. To be gathered as the wheat into the garner of God. 3d. Made heirs of the kingdom of heaven. Matt. 3: 2, 11, 12.

The result following a want of preparation was:—1st. Exposure to the wrath to come. 2d. A baptism of fire. 3d. To *be burned up*, as the chaff with unquenchable fire." Matt. 3: 7, 11, 12.

"*Prepare ye the way of the Lord.*" Is again heard, not only in Judea, but throughout the whole world. What mean those voices proclaiming everywhere, the *times* are fulfilled, the kingdom of heaven is at hand, repent and believe the good news? They mean,

1st, That the Oriental custom will be carried out in respect to Christ's *second* advent; and that he will have his messenger herald his coming, and prepare his way before him, that a people may be ready to honor him at his coming.

2d, That a preparation is needful, on the part of the people, to meet the coming of the Lord as "the king over all the earth."

That his *second* advent will be heralded to the nations before his coming, is evident from the following Scriptures: Joel 2: 1—2; Matt. 24: 14, 45—51; 25: 1—13; Rev. 14; 6, 7; which scriptures are now being remarkably fulfilled in all the world; and hundreds of voices are heralding "the gospel of the king dom" to the nations.

But what is necessary to prepare one for the Lord's second appearing, and to stand before him in judgment?

Answer. 1st, *Negatively*. Place or position among the religious sects of Christendom, merely, will not prepare one to meet and hail the Lord as king. It is evident that the professed christian church at large, will be unprepared for the coming of Christ, together with her religious teachers, as was the Jewish church. Jeremiah 23: 16—32; 25: 15, 38: Matt. 24: 48—51; Matt. 25: 10—12; 2 Tim. 3: 1—5; Rev. 3: 14—22.

2d *Negatively*. To be a Jew, or the descendant of Abraham, will not entitle one to be respected more than others. Those who declare Jesus of Nazareth still an impostor; who spit on his name, and utter the anathema, "let his bones rot who dare dispute the times of the Messiah;" etc, of that nation, are "the children of the Devil," and "a generation of vipers;" and whosoever declares that because they are the lineal descendants of Abraham, they are ready for the Lord's advent, and entitled to especial respect, are "giving heed to Jewish fables," and building up a sectarian wall, and daubing it with untempered mortar (their own theology) against the divine will, and divine testimony. Beware! ye Judaizers, how you confront John the Baptist to his face, (Matt. 3: 9, 10); teach Jesus Christ doctrine, siding with the hypocritical Jew in his controversy, John 8: 37—44; Matt. 23: 13—33; and St. Paul's theology, in your pride of opinion. Rom. 2: 28, 29. Only Israelites indeed, like Nathaniel of that nation, will be prepared for the Lord's coming. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, *saith the Lord.*"

These constitute "all Israel" who shall be saved. "Shall any teach God knowledge?

Affirmatively. 1st. *Repentance* on the part of *all*, in the christian sects, and out of it, who need to repent of pride, formality and wickedness, is a requisite to meet the Lord. The Scriptures are abundant.

2d. *Baptism* by immersion, on the part of all who believe in the resurrection of the dead, and the forgiveness of sins, is a requirement. And all who have not been baptized since they have believed the gospel for themselves, should be without delay. Infant baptism, with the understanding that it *regenerates*, and is sufficient, is an error that Mr. Spurgeon is now showing up under the power of the spirit, to the confusion of the whole church of England! God speed him in his work.

3d. *Open confession* of all public sinful acts, and a wicked life before men, required by the Lord; also a secret confession of all private sins, and public sins, before God, must be made in bitterness of soul; and if we thus "confess our sins," "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

4th. *Belief in "the Gospel of the Kingdom;"* and a faith in the immediate advent of the Lord, is required of men who have the opportunities of enlightenment; and a position of waiting, and watchfulness, and love for his appearing. Matt. 25: 10. "They that were ready went in, and the door was shut." Luke 21st: 31, 35, 36. Those who know "that the kingdom of God is nigh at hand," and watch and pray continually, "escape" the "snare," and "stand before the Son of man." Luke 21st ch. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. "A crown of righteousness which the Lord, the righteous Judge, shall give . . . unto all them also that love his appearing." 2 Tim. 4: 8. "Love or dread for Christ's appearing is a sure index of a true or false christian."—*Wesley*.

The reward in store for those prepared is: 1st. The baptism of the Holy Spirit,—purified, and made white.

2d. Gathered as the wheat into the garner of the Lord,—saved as his jewels, and presented faultless before the presence of his glory with exceeding joy.

3d. The reward of the kingdom. Matt. 25.

The end of those who refuse to prepare for the coming of the King and Judge of all the earth is:

Exposure to the wrath of God—a baptism of fire, and a complete destruction from the presence of the Lord and the glory of his power. Matt. 3: 11—12; Matt. 4: 1.

My fellow mortal, whose eye may rest upon this sentence, in the name of God, prepare for the Lord's coming. Make preparation at once, by repentance, confession of all sins, baptism, and a christian faith in Jesus Christ and his coming. *Do it without delay.*

For the World's Crisis.

A SHORT SERMON.

"The serpent said unto the woman, ye shall not surely die."—GEN. 3: 4.

It seems to be rather bad policy to take the Devil's lie for a text; but we may gain some profitable instruction, if we proceed carefully, and examine the subject before us in the light of divine truth. We are informed by inspiration that the devil was a liar from the beginning; and of course it was the devil, in the form of a serpent, that told the dreadful falsehood to the woman, which led her to partake of the forbidden fruit, and gave it to her husband, who also ate of it, and thereby brought death upon their posterity. What a train of suffering and sorrow has followed the human family ever since the fall.

How is it, dear reader, that a large class of the professed christians of the present day are determined to make out that what the serpent told the woman was a positive truth; and that what God told Adam was a lie! Our ortho dox friends say there are two parts, or two natures, in man,—the immortal soul, and mortal body. We would here ask the important question, which did God command not to eat of the tree of knowledge of good and evil? Was it the immortal soul, or mortal body? Dear reader, we have got into a bad spot for our orthodox friends; for if we say it was the immortal soul, then the death penalty was pronounced on the soul, and it must die; and if they say that it meant spiritual death, or dead in trespasses and sins, then it would be saying, if you eat of the forbidden fruit, you shall be a sinner! That would be no penalty at all; but if they say that it was the body that was to suffer the penalty of death, then, in that case, the immortal soul would escape the penalty entirely. How shall we get out of this dilemma?

I will try to tell how we can come at the truth, and the facts in the case; and show that our Creator told the truth, and nothing but the truth; and that the great deceiver told a lie in the garden of Eden, when he said to the woman she should "not surely die."

In the first place, the soul of Adam was the whole man, made from the dust; and when Adam began to breathe he was then "a living soul"; and when God took away his breath he was a dead soul; for, in Gen. 2: 7, God declares that the man (made from dust) himself was "a living soul" as soon as he began to breathe. And God said to the same dust man, in Gen. 3: 19, "Dust thou art, and unto dust shalt thou return." This is the same dust man whom God, in Gen. 2: 7, declared to be the "living soul"; so we see that it was the *whole man* that was the "living soul"; and the whole man that received the command from God not to eat the forbidden fruit; and the penalty was pronounced on the whole man; and when Adam died, the whole man died, and returned to dust; and as we are the posterity of Adam, we have the same fallen nature in us, and must die. And now, what are the facts in the case? We answer, that Adam did die within one of God's days, which is a thousand years; and as we are all mortal, in consequence of the fall in Adam, and are dying creatures, we shall all die in Adam; and shall all be made alive in Christ; and those who die in their sins will, at the resurrection, die "the second death." The facts, then, in the case, show that Satan was a liar from the beginning; and I think he has been a liar ever since that time. Let us not keep spreading that lie by saying that man has an immortal soul in him as a separate entity, lest we become a partaker of Satan's falsehood, and guilty also of charging a lie upon God.

If the soul is a separate entity from the body, and never dies; then it has no part in the resurrection; and, of course, could not be blessed and holy with those who have a "part in the first resurrection."

Dear reader, the holy book informs us, 1 Tim. 1: 17, that "the only wise God" is "immortal"; and 1 Tim. 6: 16, we are informed that God "only hath immortality"; in 2 Tim. 1: 10, we read that Jesus "abolished death, and hath brought life and immortality to light through the gospel." How was this done by the gospel? We answer, by the blessed truth that Jesus is our life—eternal life; the one who is to give us eternal life, and make us immortal at the resurrection of the dead.

Dear reader, that great lie that was told in the garden of Eden, by the serpent, is the foundation of modern Spiritualism, Roman Catholicism, Mormonism, Shakerism, Mohammedanism, immortal-soulism, and endless misery. May the good Lord lead us in the right way, and save us at last in his kingdom.

Vernon, Vt. B. PERHAM.

TO A FRIEND.

Creeds may grow old, and systems decay,
And theories be lost forever;
Wealth may depart, and fly in a day,
But friendship that's true, dieth never.

Time passeth by, and yesterday's grave
Buries all that the present may sever,
But above the falling and fallen doth wave
The motto, "Friendship that's true, dieth never."

Eternity's dear, and hope spreads its wings,
Life brightens, and seems a rich treasure,
When the angel of Peace broods o'er me and sings:
"Love, Friendship and Truth last forever."

D. F. NEWTON.

For the World's Crisis.

DEFINITE TIME AGAIN.

I am truly astonished at the sudden and precipitant manner in which some of our friends leap into this turbid and dangerous sea of "definite time." When the unstable, or the inexperienced, untaught and untrained, make such leaps, it does not cause any wonder; but to see preachers of the gospel, who have been more than once mistaken and sorely disappointed, risk in the same direction, with far looser testimony than ever before, does astound some of us. I cannot have any heart to oppose any good, reasonable and consistent "time argument" on the event of the second advent of my Redeemer, by whomsoever expressed; but to be continually "twisting and turning" human and divine chronology to "separate out" a peculiar theory of the time of that event, does not, reasoning from past experience, promise well, unless one is cer tain, absolutely, of the whole truth.

In the case of Mr. Thurman's system, are any sure of the whole truth? Are there no possible mistakes? Are his references historical all exactly right? We will not now dispute his ecliptical calculations; but has he yoked them all exactly with the historical events duly? Some of us think not, and in due time this will be shown. We, some of us, think his quotations from history exceeding lame, and his scriptural applications absolutely monstrous! When we see some of our friends following him in some of his applications of Scripture, we are fain to wonder at their perception.

Dear friends, will it not be better to move with a little more caution before plunging into this matter too deep?

"There will be no failure this time.' 'Some of us have heard that cry before. Yes, a good many times before. Yes, and been witnesses of the effects too. Jehu can drive the chariot, but who picks up the wounded? A well balanced mind moves cautiously. Some minds conclude more suddenly. "Let your moderation be known unto all men." "He that believeth shall not make haste. Did you ever think the same great Teacher who tells us to know when it is near even at the doors, tells the same "ye" who are to know this truth, that "ye" *know not when the time is?*" See Matt. 24 and Mark 13.

EDWIN BURNHAM.

For the World's Crisis.

WHO ARE THE BLESSED?

The Psalmist says: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 1: 1. "Blessed are all they that put their trust in him.—Ps. 2: 12. "Blessed is that man that maketh the Lord his trust."—Ps. 40: 4. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble."—Ps. 41: 1. "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5: 3—11.

"Blessed are they that hear the word of God and keep it."—Lk. 11: 28. "Blessed are those servants, whom the Lord when he cometh shall find watching."—Lk. 12: 37. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—Jas. 1: 12. "Blessed are they which are called unto the marriage supper of the lamb."—Rev. 19: 9. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them."—Rev. 14: 13. "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22: 14.

May we, who profess to be the followers of Christ and are looking for his speedy coming, be found ready when Jesus comes; that he can say of us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Brimfield, Mass. MARY W. HOLMES.

For the World's Crisis.

INFIDELITY.

There has been a growing tendency to infidelity for several years past. The cause I can not divine; but I have watched its development from small beginning to the present monster. I was startled thirty years ago to hear a Baptist minister give as his opinion, that the book of Job was a fiction or fable,—a novel written by Moses. Again, some twenty years since, I heard the tutor at Oberlin college deny the personality of the devil; since which time, I have frequently heard the same doctrine advocated by professed christians. How much greater is the step to deny the personality of the Deity! We should then have the Spiritualists' God in all nature. Some christians hold to the bare idea that what are termed the parables of our Savior are fables, or supposed cases. But if we carefully note the reading, we observe that he generally commenced with a positive declaration; as, "Behold a sower went forth to sow." Matt. 13: 3. "A certain man went down from Jerusalem to Jericho."—Luke 10: 30. Or, take the simple parable of Matt. 13: 33; "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal." Here you see it asserts that it was positively done.

But is it not called in Scripture a parable? Yes, sure, but what is a parable? Not a fiction; not a falsehood, by which to compare something. No, a truth; a fact by which to illustrate some more intricate fact, and make it plain. And, I think, perhaps here was the origin of much of the infidel belief among the churches of the present day. Think Jesus Christ could originate fables? could originate for parables things which never occurred? Why not suppose Moses made up the story of Job? And if our teachers are so regardless of truth, why not believe that Satan is a character, and not a being? As well may we take the next step with Spiritualists, and say God is not a being, but a principle. O, let us have a whole Bible, and believe that what it says is truth. MINER CAWKINS.

Middle Creek, Chase Co., Kansas.

For the World's Crisis.

2 PETER 1: 14, 15.

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease, to have these things always in remembrance."

In Clarke's Commentary," we find the following upon the above:—

"The real Peter was not open to the eye, nor palpable to the touch; he was concealed in that *tabernacle*, vulgarly supposed to be *Peter*. There is a thought very similar to this in the last conversation of Socrates with his friends. As the great man was about to drink the poison to which he was condemned by the Athenian judges, his friend CRITO said, 'But how would you be buried?'—SOCRATES, 'Just as you please, *if you can but catch me*, and I do not elude your pursuit.' Then gently smiling, he said, 'I cannot persuade CRITO that I AM *that Socrates who now converses with you*; but he thinks that *I am he whom he shall shortly see dead*; and he asks how I would be buried? I have asserted that, after I have drunk the poison, *I should no longer remain with you, but shall depart to certain felicities of the blessed.*'"

Thus the learned Commentator, and the great Philosopher; but *not* thus did the apostle Peter teach. His Master had told him, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither *thou wouldst not*. This spake he signifying by what death he should glorify God."—John 21: 18, 19.

Peter had always taught that the righteous would enjoy the felicities of glory at the appearing of Jesus Christ. He says in 1 Pet. 5: 4, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And Peter gives them assurance in the next verse to that wherein he speaks of his DECEASE, by the following words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

More of the teachings of Peter may be learned by reading his epistles and his sermons recorded by Luke in Acts 2: 14–36, 3: 12–26. The phrase, "put off this my tabernacle," simply means, I must die; "be unclothed," as Paul expresses it in 2 Cor. 5: 4. Christ speaks of "*the temple of his body*," where it is certain he does not mean that his body dwelt in another body, but means himself. Hence, "put off this my tabernacle," "be unclothed," are merely figurative expressions for decease, death, dissolution, etc. Of the popular interpretation of "decease," Socrates was an ardent supporter; but how strange does the interpretation appear when fully carried out. A murderer is hung for his crime, yet escapes from his tenement at the time of his execution, to laugh at those who supposed they had hung him. So the murderer has not killed men, women, nor children. He plunged the steel into their houses or tabernacles, but the *real* men, women and children were "not palpable to the touch" of cold steel, and "were concealed in those tabernacles vulgarly called" men, women and children; hence they went to the "spheres" and "spirit land," "*safe and sound*."

Again: we have not seen our fathers, mothers, brothers, sisters, nor friends, but merely their caskets in which they are concealed. Query: "Shall we know each other there?" So no one has been killed since the war commenced, and, according to the Mohammedan ministers of Christendom, all have gone straight to glory. The rifle balls, bullets, cannon balls, bomb shells, swords and bayonets, merely knocked or cut holes through their "mortal coils," letting *them* out in rather a summary manner, to be sure; but, never mind, as long as the *man* could not be injured by the missiles of death, they can rejoice in getting rid of "the old clog."

No wonder that the resurrection of the dead is seldom referred to by the masses. If nobody is dead, pray tell me what the resurrection of the dead means? Says Clarke on 15th Cor.:—"One remark I cannot help making: the doctrine of the *resurrection* appears to have been thought of much more consequence among the primitive christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience and cheerfulness through it. And their successors in the present day seldom mention it. So apostles preached, and so primitive christians believed: *so we preach, and so our hearers believe*. (Doubted. F. H. B.) There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect." F. H. BURBANK.

Philadelphia, Penn.

For the World's Crisis.

IS IT RIGHT?

Yes is it right to have the poor preacher go so far to preach and not get scarcely anything? Should you like to be in his place, when he goes home to his wife and family, she having worked very hard to take care of her little ones, and get a little money to buy some provision for them to eat; and when her husband comes home, hear her tell how eagerly she had watched for his return, and had kept the evening meal waiting so as to share it with *him*; and then, as she asks him "how much did they give you this time, husband, for this is all we have, and I have kept it waiting for *you*, that we might all share it together?" and hear him tell her,—"*nothing*, this time wife; but we must trust in *God*, and all will yet be well. Do you wonder that tears like rain flow from her eyes as she looks upon her little ones? And yet she does not murmur nor complain; but with a calm trust in *God*, she seeks her closet and pours forth her petition to One who is ever ready to hear the cries of his children. And as she arises from her knees, she feels sure that the Lord will hear the cries of the poor and needy, and surely he will. And now let us take these things right *home*. Are we living as the word of God commands us?

Is it right to have the family of those we love to hear preach almost suffer for the things we enjoy? O do consider upon these things, ere its too late. Just think of them, ye who have heaped dollar upon dollar and are not willing to give scarcely *a cent*. What will be your answer, when the Judge says, I was hungry and ye fed me not; naked, and ye clothed me not; sick and ye visited me not? It is true the Master will come soon to reckon with us; O take heed to your ways, and when the preacher comes again, do not say I have not got any *money*, hope I shall have next time you come; but remember that other things will do as much good as the money. It takes money to buy those things. Be wise. Do as you would be done by. PHEBE.

For the World's Crisis.

CHRISTIAN CONTROVERSY.—DISPUTATION.

I believe in controversy and disputation, when they are carried on in harmony; but am adverse to them when they are carried on with hardness, which has a tendency to divide the children of God, rather than to unite them. Christianity was established by controversy and disputation. Its author, Jesus Christ, at the early age of twelve years was found disputing with the Jewish doctors in the temple, and he subsequently confronted the Pharisees and Sadduces, on the subject of mercy, liberality, moral duty, and the resurrection. Paul followed the footsteps of his Master. He confronted the Epicurians and Stoics at Athens, reasoned with the Jews in the synagogue, and with devout persons daily in the markets, and disputed in the school of Tyrannus, for the space of two years.

And when, at length, the dark clouds of corruption and dissipation had well nigh obscured the beauties of primitive christianity, the spell was broken; and society faced again towards truth, by the controversial labors of Luther and his noble compeers; who brought about what is called the Protestant religion.

In due time, John Wesley came upon the stage. He gave much light upon the Scriptures of truth, which caused a great reformation, both in Europe and America.

The day of controversy has not yet passed away. Our views are asserted on every side, and we must defend and explain them. Our characters are assaulted. Hence, while we are ready always to give to all a reason of the hope that is within us; let us *live* so at the same time, as to give to all who know us, the evidence that they who have this hope in them, purify themselves from all iniquity. We should lay before them, by precept and example, the beauties of christianity. How lovely they shine from a pure heart. Christianity gives to the mind a commendable spirit of charity, which all are called upon to exercise towards their fellow-men.

Surely we see as much need of controversy now, as in the days of Christ and his apostles. Just let us look at those who call themselves Spiritualists, and thousands of other unbelievers, who set at nought the principles of christianity, and are treading it under their feet If there was ever a day for us to confront them, it is now. Therefore let us work with energy. Never was there a time that needed i[t] more than now. Brethren let us be faithf[ul] in the cause of this glorious work, and Go[d] will bless our efforts.

Controversy is so purely a labor of the intellect, it should be waged cautiously an[d] prayerfully, and never till our moral feeling[s] have become in a good degree predominant. Not like a few bigots in this day, who are running head-long in controversy for no othe[r] purpose than to enhance their names hig[h] above their compeers. Brethren, such controversies should never be named, and surely they never will be blest. Therefore whateve[r] we do, in a controversial way, let us do it fo[r] the glory of God, and the good of his children. J. ELKINS.

Fisherville, N. H.

AN APPEAL TO CHRISTIANS.

Such is the end of the course of this age. Its commerce and its pleasures, its politic[s] and its religion, its philanthropy and its misanthropy, its hypocrisy and its blasphemy its morality, and its open wickedness, all fin[d] their termination here. Christian readers what shall we say to these things? We hav[e] glanced through Scripture and gathered u[p] the sum of its testimony as to the judgment[s] which are impending. And now with all thes[e] predictions before us, what is to be the effec[t] of the inquiry on our souls? Shall we no[t] look into these things, and prayerfully an[d] patiently inquire whether we have as ye[t] understood God's mind respecting them. When He speaks so constantly and impressively of judgment, can we have been right i[n] taking it for granted that the gospel woul[d] silently progress, christianity gradually spread and the world's condition continually improve till the millennium should commence? An[d] can we think of these things—can we loo[k] at the unconverted around us hastening unconsciously to destruction, without bein[g] moved? Can we behold the worldling like [a] man in a boat drifting down a rapid stream with his back to the danger, entertaining himself, as he looks up the river, with all th[e] gay, pleasant objects which are flitting pas[t] him, whilst each moment bears him onwar[d] to the falls, where he must ere long b[e] dashed to pieces, without attempting to rescue him from the overthrow? Can we thin[k] of such a doom as awaits the world in whic[h] we sojourn, and not weep over its guilty condemned inhabitants? Did Jesus weep ove[r] one city, and say, "If thou hadst known, a[t] least in this thy day, the things which belon[g] unto thy peace! but now they are hid fro[m] thine eyes," and shall not our hearts melt—shall not our tears flow, for a whole worl[d] that lieth in wickedness, and daily ripens fo[r] destruction?

The hour of judgment, near as it may be has not yet come. The door of mercy stil[l] stands open: yea, as yet it opens into th[e] scene of those heavenly delights and brida[l] glories which Christ and the church shal[l] share, ere he comes forth from the weddin[g] to execute vengeance on his foes. And shal[l] we not use the opportunity to sound forth th[e] gospel of God's grace? Shall we not war[n] and entreat our poor fellow-sinners, and earnestly beseech them, as the apostle Paul did to be reconciled to God? Knowing the judgments which await the world around us knowing that grace has rescued us from thes[e] judgments, and that when they are executed we ourselves shall be with Him who execute[s] them, is it possible that we can selfishly enjoy the thought of our own security, an[d] leave the poor world unwarned, the grace o[f] Christ and the Father's love unproclaimed or poor sinners uninvited—*unurged*—UNINTREATED to flee to the shelter of his ope[n] arms? O for more earnest love to Christ an[d] deeper compassion for poor souls.

Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have o[f] confessing our Master, and seeking his glory, in the midst of a world which either reject[s] him openly, or the more decidedly rejects hi[m] in reality, for owning him in appearance an[d] in word. May his own Spirit animate us. May our hearts be soft, and tender and humble. May communion with him cause th[e] fountains of compassion for those around u[s] to gush forth. May souls be gathered to hi[s] arms of mercy. May his people be stirred u[p] to pray, and watch, and labor. May we humble ourselves, and stir up and exhort on[e] another, and so much the more as we see th[e] day approaching!

[From a Tract recently published in Philadelphia.

GEMS OF PIETY.

God is in good earnest with us; we ought therefore to be so with him.

They that do nothing are in the ready way to do that which is worse than nothing.

If we hide our talent in the earth, we shall lose our treasure in heaven.

If you lose your time, you lose your hopes; and if you lose your hopes, you lose your souls; and when your souls are lost, they shall never be recovered; and when your time is lost, it shall never be redeemed.

The soft mercies of God will break the hard heart of man. Be afraid of unbelief; that is a great sin.

Do good to others, if they do not thank you for it. The less reward you have on earth, the greater shall your reward be in heaven.

Do not enlarge your sins above God's saving power; believe in the word firmly and constantly.

Trust perfectly in the grace and mercy of God in Christ.

We must hear the warnings of conscience, or we shall feel the woundings of conscience.

Let not another's sin cause you to sin.—*Selected.*

☞ No man can be mentally comfortable much less happy, who does not succeed, a[t] least in his own view, in adding something t[o] the general stock of goodness or usefulness i[n] the world.

THE CANON OF PTOLEMY.

The Chronological Tables of this celebrated Egyptian astronomer were originally written in Greek. We give below, from the translation of H. Brown, A. M., that portion of the Canon extending from the Era of Nabonassar to the Era of Philip Aridæus, covering all the disputed ground.

In this translation the eclipses recorded by Ptolemy are not set down. The reader will find the more important ones noticed by Eld. Thurman in his work. Ptolemy reckoned 365 days to each year, disregarding the hours and minutes requisite to make up the *true solar* year; and there being no intercalation to compensate for this loss, we find the commencement of the year of this era falling one day back of the commencement of the true solar year, every four years.

Name.	Length of reign.	Years of era elapsed at beginning of reign.	Julian equivalent. B. C.
Babylonians.			
Nabonassar	14	0	Feb. 26, 747
Nadius	2	14	23, 733
Chinzer and Porus	5	16	22, 731
Ilulaeus	5	21	21, 726
1 Mardok Empadus	12	26	20, 721
Arkeanus	5	38	17, 709
First Interregnum	2	43	15, 704
Belibus	3	45	15, 702
Apronadius	6	48	14, 699
Regebelus	1	54	13, 693
Mesesimordak	4	55	12, 692
Second Interregnum	8	59	11, 688
2 Asaradin	12	67	9, 680
Saosduchin	20	80	6, 667
3 Kiniladin	22	100	1, 647
Nabopollassar	21	122	Jan. 27, 625
4 Nabokalassar	43	143	21, 604
5 Iluordam	2	186	11, 561
6 Nerikasolassar	4	188	10, 559
7 Nabonadius	17	192	9, 555
Persians.			
Cyrus	9	209	5, 538
Cambyses	8	218	3, 530
Darius I.	36	226	1, 522
Xerxes	21	262	Dec. 23, 486
Artaxerxes I.	41	283	17, 465
Darius II.	19	324	7, 424
Artaxerxes II.	46	343	2, 405
Ochus	21	389	Nov. 21, 359
Arogus	2	410	16, 338
Darius III.	4	412	15, 336
Greeks.			
Alexander	8	416	14, 322
Philip Aridaeus	7	424 (0)	12, 324

1. Merodach-baladan. Isa. 39: 1. 2 Kings 20: 12.
2. Esar-haddon or Asnapper. See and compare Ezra 4: 2-10, 2 Kings 17: 24, and 2 Chron. 33: 11. He appears to have reigned over both Babylon and Assyria.
3. Chynaladon.
4. The Nubuchadnezzar of 2 Kings 24: 10, 11; 25: 1, 8, and Dan. 1: 1.
5. Evil-merodach of 2 Kings 25: 27. The Nebuchadnezzar of Daniel, chaps. 2, 3 and 4.
6. Nerriglissar.
7. Belshazzar.

We wish to call attention to discrepancies between some of the statements of this record and those of the Bible, where no astronomical knowledge is required to settle the point in dispute.

It will be seen that Ptolemy gives the names of three kings *beside* Nebuchadnezzar (Nabokalassar,) who bare rule over the Jews during the captivity. But in Jeremiah's prophecy (ch. 27: 7) we read, "And all nations shall serve *him*, *his son*, and his *son's son*, *until* the very time of his land shall come; and *then* many nations and great kings shall serve themselves of him." And in ch. 25: 12, we learn that at the end of the seventy years' service, the "perpetual desolation" of Babylon should commence. Jeremiah's prophecy is confirmed in 2 Chron. 36: 20. "They were servants to *him* (Nebuchadnezzar) and *his sons* until the reign of the kingdom of Persia."

Ptolemy gives Nabokalasser's successor (Evil-merodach) two years only. Josephus gives him eighteen years; and is doubtless correct. Daniel does not give the exact length of his reign; but gives some events connected therewith which prove it to have been more than two years in length. The first reference made to Evil-merodach in Daniel, we find in the second chapter, first verse. In this chapter we have an account of the vision seen by the king in the second year of his reign.* It must have been some months, if not indeed a year or two after this before the events of the third chapter could have occurred; and still later, we have the account of the vision of the great tree, and its subsequent fulfillment—the king being driven from among men for *seven* years, after which "the glory of the kingdom returned unto" him. (Dan. 4: 36.) That this king was the father of Belshazzar is proven by Dan. 5: 18–21, 22.

It will thus be seen that Evil-merodach could not have reigned *less* than ten years: and Daniel's account gives reason for us to suppose that he reigned much longer than that.

Ptolemy assigns four years to Nerriglissar, Evil-merodach's son. The reign of Laborsadacus for nine months is also mentioned by historians. He was succeeded by Belshazzar. These conflicting statements can be harmonized as follows: Evil-merodach reigned in all *eighteen years*. In his eleventh year, he lost his reason, and was driven from men to dwell with the beasts for seven years, during which time the kingdom was administered by his sons: Neriglissar reigning four years; Laborsadacus nine months; followed by Belshazzar, in the third year of whose reign Evil-merodach was restored to his reason and "the glory of his kingdom." He lived after this about one year. His death left Belshazzar *sole* monarch until the night when he was "slain;" and Darius the Median (Cyaxares) took the kingdom." (Dan. 5: 30, 31.)

It will appear from the above that either Ptolemy or the Bible is fallible. Which we cling to, we hardly need say. There is only one book of which we believe that "it is not to be receded from for the authority of any writing whatsoever," and that is God's revealed word—the Bible.

* As Nabokalasser did not carry any captives to Babylon until the *eighth* year of his reign, it follows that he is not the Nebuchadnezzar whose "second year" is here spoken of.

—*Voice of the West.*

For the World's Crisis.

GOOD RESULTS FROM SAVOY CAMPMEETING.

Bro. Grant:—For some time past, I have felt it my duty to write a few lines to the Crisis, that its readers may know the result of our campmeeting, which was of a cheering character. Brn. Pratt, Hemenway, Goodrich, and others, were present to preach the word which proved effectual in arousing many of the children of God to more activity in the cause of truth; and also in the conversion of some that were on the ground. We had the privilege, on Sunday last, of burying one in the likeness of his Savior, beneath the liquid wave, and as she came forth from her watery grave, her countenance beamed with such a heavenly smile, that all were convinced that she had put on her Savior anew. Our heavenly time which we enjoyed, when gathered around the table of the Lord in the afternoon, will be long remembered by those present.

Also, since campmeeting, the work of God has been going on in Dalton and Windsor, and quite a number have found the Savior. We have had the privilege of baptizing one brother, who has just started in the way of life, and others also have put on the Lord by baptism, and still others are waiting, for an opportunity to follow on in this ordinance of the Lord's house. Brethren, pray for us, for the enemies of God gather themselves together against us; but in God have we put our trust. We will not be afraid of what man can do unto us. If the Lord be for us, who can be against us. We never felt before so much like living nearer and nearer to God, from day to day. Brethren, be of good cheer, for if faithful, we shall soon gain eternal life in the kingdom of God.

Savoy, Dec. 19th. E. McCulloch.

The World's Crisis

AND SECOND ADVENT MESSENGER.

Boston, Tuesday, Dec. 27, 1864.

PLEASE REMEMBER.

All letters, communications and remittances, should be addressed to the *Editor*, Miles Grant.

All drafts, or bank checks, should be made payable to the *Treasurer and Business Agent*, Geo. T. Adams. Otherwise they cannot be used in the absence of the Editor.

OLD AND NEW YEAR.

Before our readers hear from us again through the columns of "our paper," we shall have passed into a new year. When about to step over the bounds from the old to the new year, it is a good time to resolve that none of our *bad* habits shall cross the line with us. Let us then at once begin to examine our past lives, and our present mode of living, and see what there is about us that is not pleasing to the Lord. Whatever it may be, let us at *once* throw it away as a dead weight that is tending to keep ourselves and others from being ready "for the marriage of the Lamb," which is now near at hand. Only "the pure in heart" have the promise of seeing God.

Have we deceived in trade during the past year; let us be *decided* that we will *never* do it again. No dishonest people will be found in the kingdom of heaven. These are times noted for *covetousness*, as Paul prophesied would be the case "in the last days;" hence we are in danger of conforming to the world, and practicing deception in trade for the sake of the *profits*. All can stop doing so if they will; consequently, they will be without excuse, if not free from this sin.

Have we spoken any unkind words in our families, or to any one else; let none be heard from our lips during the coming year, and for ever afterward. Harsh words accomplish no benefit to any one, but do great harm. They destroy our influence for good, make both the speaker and hearer unhappy. They always wound, and leave scars when healed. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 32.

Have we been impatient, and felt hard towards any one; had any evil surmisings, evil imaginations, or feelings of variance? let us put such things all away, and never indulge them again. The Scriptures teach us to "be *patient* toward *all* men," "showing all *meekness* unto *all* men," and to "be *gentle* unto *all* men." Have we violated any of these great principle of christianity during the past year? then let us repent, begin anew, and not allow these wicked things to accompany us into a new year. If we would get the victory over these evil propensities, we must be in *earnest* about the matter. A few faint resolves will not do the work. We need much watchfulness and prayer to obtain and keep the victory. But how blessed are the fruits. Do not rest till you know this by happy experience. Then it may be truly said, our peace is "like a river." Gentleness, meekness, patience, kindness, long-suffering, love, peace, joy'—what a cluster of good qualities,—these are all elements in the christian character. Do they shine out in our every-day lives? If not, turn a new leaf to-day, cultivate these essential graces, and be ready to welcome the coming King of kings. Christianity was designed to make us *lovely* and loving. Shall we not show more of its rich fruits the coming year?

Again, *now* is the time to break off from all bad habits of eating and drinking. Were this done, it woulld be found a great help in gaining a victory over bad *passions*. Come, drop them all this side, that you may have truly "a happy new year."

DATE OF OUR PAPER.

Probably most of our readers know that it is the practice of newspaper publishers to *date* their papers several days after they are printed; hence, for instance, a paper printed on Tuesday, as is the Crisis, would be dated the following Saturday; consequently, if they receive "our paper" on Saturday, which is dated *Tuesday*, and some other paper on the same day, from the same city, dated *Saturday*, they wonder why they do not receive the *Crisis* earlier; when the truth is, they were both *printed* the same day, and arrived together. The only difference is, the other paper is *dated four days after it is printed*, while ours is dated the day it goes to press, which is Tuesday P. M. A portion of them are received at our office on Tuesday afternoon, the remainder on Wednesday; and in the latter part of the day, we get them ready to carry to the P. O., so that they leave the city Thursday morning. We think the proper way is to date our paper, not when the subscriber receives it, but when the last work is done by the compositor.

Correction.—At the close of the article in the last Crisis, (Dec. 20th,) headed "Light Wanted," instead of *one thousand*, read "one *hundred* thousand more."

TRACT FUND.

Dear Brn. and Srs., are we doing all we can to scatter the great truths of the Bible, which are of more value to us than all the world without them? Let us not be backward in lending a hand to the noble tract enterprise. This has already accomplished a great amount of good; but let us press it harder than ever, the coming year. Our days for labor are fast numbering. Men and women are perishing for lack of knowledge, while Satan is laying plans *to* catch them in his sly net of Spiritualism.

Many have done nobly for the "Poor Fund" and the "Tract Fund;" but let us see a general rally to help scatter the light. Send us a *shower* of gifts for this important work. This will be a good opportunity to make a new year's gift to the *Lord*. Instead of giving useless and costly presents to your friends, send them them the Crisis, or some tracts, which may lead them to seek eternal life.

CALLS FOR PREACHING.

Bro. S. Nye, Cyene, Dane county, Wis., writes:—"We are entirely destitute of preaching here. If any of like faith should come this way, we would be glad to have them call, and impart unto us the bread of life. We will see that their wants are supplied, as far as in our power."

Bro. Reuel Willis writes from East Auburn, Me.:—"There are none here who believe in the Advent doctrine. I am alone in this town of five thousand inhabitants. There are four villages in it. The one opposite Lewiston is almost large enough to be a city by itself; and I have never known of a single Advent lecture being delivered in the town. There are a good many here who believe in Spiritualism, and other errors. I wish some good Advent preacher would come here and lecture on the Advent. It would, I think, remove prejudice, and might be the means of doing good."

NEW YEARS' GIFTS.

"What shall I give my friend for a new year's present?"—Suppose you send him the *Crisis*. It may be of great value to him, as it has been to many others. Could you read the many encouraging letters from members of other churches, who have had the Crisis sent them by some friend, interested in their welfare, you would be satisfied that it is best to make an effort to carry the light into regions "beyond." We must not expect to accomplish much good without some sacrifice; but we get a rich reward, even in this life, by the great addition to our peace and joy that results from efforts to benefit others. Try it.

"VOICES FROM CELESTA."

We had hoped it would not be necessary to say more about "Celesta"; but some are calling earnestly for *facts* relating to the community at Celesta, Pa., under the control of Bro. P. E. Armstrong. All such will please attend to the testimony of those who are prepared to speak; and after reading their statements, we trust nothing further will need to be said on the subject.

Dr. R. Willard, Hammonton, N. J., writes:

Bro Grant:—From circumstances, I feel compelled to announce to the brethren generally my position in reference to the "Celesta" enterprise.

At its announcement, I confess I felt very kindly towards Bro. Armstrong, believing him a godly man, and possibly divinely moved, and wrote him somewhat encouragingly; but at the same time doubted the correctness of his views generally, not being able to apprehend them in the word.

The idea of being absolved from earthly governments, and especially from inherent death, by going to Celesta, was to me a novel idea, and especially that that mountain should be designed of God as the nucleus to which the saints were to gather, as the incipient kingdom in its stone form. But regarding Bro. Armstrong a far better Bible student than myself, did not presume to call him in question, but waited patiently for development, knowing that, if it was of the Lord, it would stand; but if a human project, it would come to naught.

Now, from all that I can gather, I fear that God is not the prime mover, and yet do not call in question Bro. A.'s honest convictions, but presume that like all other men he may be mistaken.

I have said thus much, having been written to by several in reference to the genuineness of the movement. But let us not be censorious, brethren, but treat him kindly, admonishing him as a brother. Fraternally yours,

R. Willard.

"Facts about Celesta."

The following, under the above heading, is from Bro. D. Edson Smith. Please listen to his testimony, as follows:—

"Wherefore if they shall say unto you, . . . Behold, he is in the secret chambers, believe it not;" "for false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect."—Matt. 24: 26, and Mark 13: 22.

In the 2nd No. of the "Day Star" is an article from my pen showing how perfectly infatuated I at first was with "Celesta." I wish now to undo publicly what I have written both publicly and privately about "Celesta," on some points, at least. I would say at the outset, that P. E. Armstrong thinks he is honest, but I have good reason to believe that he is lead captive by Satan, and the very movement here is one of the strong "temptations," referred to in the motto of his paper. He has stated his side of the question. I will now state mine, and leave it with the reader to decide by the word of God and their own consciences which is right.

In answer to private invitations, six persons came to "Celesta" thirty months ago. In a little while they had all gone but one, Giles Russell. I was led to believe, from reading No. 1 of the "Day Star," that there were then several families here. On arriving here, I was disappointed in finding no one but P. E. A's own family, Giles Russell, and two brethren who had arrived four days before me. I had also been led to believe that A. owned a saw mill, but found it owned by a man in N. Y. I also found his blacksmith and carpenter shops mere huts, and the printing office and store house a partially inclosed building. I found his wife strongly opposed to the work, but I believe her to be a true child of God, and far beyond her husband in charity. She will not condemn him, but says she pities him, and cannot believe as he does; while he frequently flies into a passion at her, denounces her as the main cause of all the trouble here; and has repeatedly told her, and others in my presence, "He wished she would leave the place; and a few days ago, he said he would not eat with her again till she had reformed. I fear she will die of a broken heart.

His family are all unconverted, except his oldest two, and they have no faith that a large gathering will ever be effected here, and even doubt their father's conversion. I was soon greatly surprised in seeing his lack of government. He does not govern his household, but allows his children to do about as they please. "If a man know not how to rule his own house, how shall he take care of the church of God." (1 Tim. 3: 5.) Next I saw a slackness in providing for *even his own house*, which caused me to doubt as to such a man's being called of God to act as steward for a large gathering. Soon, I frequently heard loud disputes between him and Giles, and a spirit manifested far from what I conceived to be Christ-like. "The servant of the Lord must not strive; but be gentle unto all men." —2 Tim. 3: 24. He soon showed a peculiar method of interpreting Scripture. Again, he leads people by private letters to believe things are more comfortable here than they really are, and is strongly opposed to any one's coming here to investigate. All who have come here since July have expressed dissatisfaction on this point. He writes to people to bring nothing from a distance, except bedding, and a few light articles; knowing at the same time that this place is destitute of crockery, tin ware, iron ware; and for lack of help and machinery, chairs, tubs, pails, etc., are not to be had; and A. having no good team, and not possessing, as yet, the necessary energy to get one, persons have to wait months before getting their goods from the depot. Great and unnecessary inconveniences have already been experienced in this matter. He also claims the right, and wishes it so understood, to break into trunks and letters against the owner's wishes; at the same time claiming to be non-resistant. To be sure he gives others the privilege of opening his letters; but that does not make it right for him to open others, contrary to their wishes.

I did not come here with the impression that I had got to quietly bow to and believe all his ideas. But a short time ago, because I expressed to him my doubts as to Gentile times being ended, and the Lord delaying his coming till 1876, he told me I had better leave; and that "If I doubted I was damned;" and because I wished him to state in the paper that his wife was not in the work, and that some had become dissatisfied and left, he flew into a passion, and said, "I had better take the editorship of the paper," etc. Since then he has shown that he himself doubts, by using such language as, "It is possible that Gentile times are not ended, and if they are not, I will convert this into an asylum for poor widows;" at other times, he says if not ended, he will go back into what he calls "Babylon," or he will open a large store here; and knowing now that I will publish to the world the situation of things here, he now assents to having some facts put in the next No. of his paper; thus carrying the impression that he has no wish to deceive. A brother was witness to the above conversation. I at that time saw the spirit of Satan so plain, that I cannot doubt any longer. And Satan soon saw he had driven the man too far, and attempted to palliate the matter; but the scales were removed from my eyes, and I could see that he wished to keep me merely as bait. He said, "If you go away now it will hinder the work, for others will think if you cannot live here, they surely cannot. After there is a large number here, one or two leaving will be but as a particle of dust to a fly-wheel." I told him if the work here was of God nothing could retard it. I told him also that when I came here, it was on the broad, liberal platform of simply loving the appearing of Jesus," as stated in the 1st No. of the "Day Star." But he now says, if Gentile times are not ended, he will not live in "Common Interest." Let those who are preparing to come here remember this; and also that he twits the poor of the fact when angry. In view of these facts, ask yourself, and the word of God, if such a man is not deceived, when he thinks he is called of God to assume the positions assumed by P. E. A. in his covenant and rules.

But the most conclusive evidence is, all who have come here see the matter in a somewhat similar light, as myself. The two men who were here when I came, left long ago. And all who have come since, either have left or will leave when I do, with the exception of a Bro. Lothrop and wife, who have lately come, and a Sr. Heaton. They are not yet decided who is right. P. E. A. can make things appear so nice, that when once under his influence, it is hard to break away until time has demonstrated again and again that the Spirit of Christ is not here. I was so carried away with the writings of the man, that it took nearly four months to fully convince me of the deception.

In reply to all this, P. E. A. will say, "Wait till God condemns." But God will not work a miracle. If we will not believe Christ and the prophets, we will not believe though one rose from the dead. In the last days, Satan is to do lying wonders. So if the inhabitants of "Celesta" escape the draft, taxation and death, it to my mind will appear the attempt of Satan to deceive the very elect. Satan has the power of death till he is destroyed (Heb. 2: 14.) A release from taxation is but a simple matter of justice, if no favors, or protection of the government is asked; and Irish Catholic priests in St. Louis, have lately been released on parole of honor, in the same manner as Giles Russell of this place was.

Look at this candidly dear reader, and compare it with the Bible. Much more might be said, but I forbear for the present.

Yours for the truth,

D. Edson Smith.

Celesta, Pa., Dec. 13th, 1864.

[*Voice of the West* please copy.

From Bro. Geo. L. Hart.

Dear Brn. scattered abroad:—I take my pen to do what I consider to be a solemn duty. Thanks be to God, my eyes are at last open to see one of the most subtle deceptions of Satan; one which, if possible, would deceive even the very elect. Nearly six months ago, I received the first number of the "Day Star." I thought I saw in its columns a position, if carried out in love and true faith, which would act like a strong cord in binding together the people of God. I prepared to act in the way which I supposed right. I sacrificed all upon the altar, and started for "Celesta," where I expected to find so much unity. But, alas! I found in this so-called "secret place of the Most High," that discord and confusion were the elements which had for the last two years, or more, governed them.

I will now state my reasons why I believe this work to be the work of Satan.

First, P. E. Armstrong, the "Steward," as he terms himself, claims to be the visible head of the church of the first born, which alone is *Christ's* position. I knew not this until I had been here over two months. P. E. Armstrong claims a possibility of his being the Rock spoken of by Christ, against which the gates of hell shall not prevail. He claims a possibility of his being the Shepherd, the stone of Israel. He claims to have the power of Elijah, or the possibility of being one who with the mantle of Elijah shall turn back the Jordan of death to all who shall sign his covenant and receive his seal; it matters not whether infidel, or christian, if he peaceably acknowledges him as the visible head and steward of the church of the first born.

He expresses himself like this:—"God will vindicate me in due time." Again, a portion of earth's territory is redeemed from the hand of Satan with money. If I read aright in Matt. 13: 44, the field is represented as being bought by one more capable of answering the demand of a broken law. Yea, he who gave his own blood for fallen man wore a crown of thorns to cancel the debt that nature unwillingly bears. Simon Magus sought the privilege of buying with money the earnest of our inheritance; but the curse of Jehovah rested upon him for thinking to purchase with money what was purchased with the precious blood of Christ.

Come ye who seek the truth, how think ye in Jehovah's balance weighs the gold of earth beside the agonies of Gethsemane? the fountain gushing from the Son of his love, on Calvary's summit? Wait patiently, and you will ere long see the scheme of antichrist more fully developed. Awake to your duty, watchman. Amalek presses hard in the rear. Pray for me, that I may escape from so fearful a delusion. I mean to leave this place as soon as the Lord provides me the means; for I believe with others that a demon of the most subtle kind possesses the head of this movement. Remember, Satan in his last moments makes war on the remnant of the woman's seed that keep the commandments of God and have the faith of Jesus. Yours waiting for the coming of the Head of the church of the First Born, Geo. L. Hart.

Celesta, Dec. 10th, 1864.

"The Celesta Movement."

Under the above heading, Bro. S. L. Manley, Easton, Pa., writes Dec. 15th, 1864:—

"With no personal grudge or prejudice against P. E. Armstrong's temporal or benevolent views, I do consider this work, in which his infatuation leads him, to be one of the most subtle devices of Satan transformed, to cause the Lord's people not only to listen to 'another gospel,' 'but if it were possible to deceive the very elect.'

When at Celesta, I endeavored faithfully to discharge my duties in laboring in temporal and spiritual things, and could not fully realize but that it was in some way to be demonstrated to be the work of the Lord, until, in answer to prayer, we were fully convinced that the spirit of Antichrist, and not Christ, predominated. Instead of gentleness, long-suffering, goodness, etc., etc.,—strife, anger, variance, etc., etc., at times abounded. And instead of freedom and liberty in prayer and exhortation, a bondage seemed to come over us, until the light at last broke in upon us, and we were led to see the great error of being led away by '*another gospel*.'

"When I first arrived here, things went on so finely and pleasantly, I wrote my views of things for the Crisis; but I do sincerely thank our heavenly Father that the same was not published."

[Is not a word to the wise sufficient?—Ed.

WRITE PLAINLY.

We clipped the following from *Zion's Herald*, and wish to give it to our readers, as expressing what we wish to say to them:—

In obituaries, marriages, and other notices, names of persons and places are sometimes printed wrong, making them either incorrect in orthography, or indicating sometimes very different persons or places from those intended by the writers. Friends seeing this send back corrections, and want the corrected notice re-inserted, giving marked indications of displeasure and censure to editor, printers and proof-readers. The guilty cause of all this is generally in the *writers*, and we recommend that a *portion* of the indignation felt be placed to their credit. Manuscripts are often sent us so badly written from habit, carelessness, bad pens, or bad using of them, that none but an angel or a clairvoyant could make out what mortal or immortal name was intended. The editor tries to divine what it stands for, but failing, sometimes calls to his aid the long experienced and well practised eye of the agent. If he fails, as he does occasionally, to know the unchirographical and mysterious symbols, the case is well nigh hopeless, but it then goes to the printers. The latter call a council of typos, and they deliberate in the presence of all the memories of the past, some guessing (for it has to be all guess work now) that it means this, others that it was meant for that, when the council dissolves in confusion, with just as many different opinions as there are different persons composing it, and after consuming considerable precious time, some one of their number, with "stick in hand," "goes it blind," when out comes a name, "hit or miss." That is the best that could be done under the circumstances. The writer ought to be made to pay for the time thus wasted.

Now we appeal to all *writers*, and say emphatically, be *careful* in writing proper names, and make *every letter plain and distinct*, so that any one can easily read and understand. That is the only sure way to lay the axe at the root of this tree of evil. If our readers understood all the difficulties, their wonder would be that there are so *few* mistakes of this kind in the *Herald*, rather than that there are so *many*—for sometimes the compositors luckily "guess" right. We *may have* to adopt the rule to *reject* what is not *plainly written*. To one and all we say earnestly, *write all with care;* WRITE PROPER NAMES LEGIBLY. If you will not do this, you must pocket inevitable misprints, and bear the blame of it to the parties concerned.

For the World's Crisis.

COME TO THE POINT.

Bro. Grant:—I often notice letters of encouragement written to the Editor of the Crisis, in reference to the improvements made in the management, or rather conducting of the paper. With those, I can add my testimony also; and more especially in the growing interest manifest in the study of prophecy. Although there is much diversity of opinion, yet it helps those seeking for light to get at the truth, if guided in their investigations of God's word by his Spirit.

Yet there are some things which I am tired of, and my observation teaches me that I am not alone in this matter. It is this: there some good ministering brethren, who seem to be very fond of giving us a long diary through the columns of the Crisis of their labors and travels; and we would be as fond of reading them, if we were not compelled to dive down through one of Bro. Munger's slop barrels containing histories, and long advertisements of machines, well cultivated farms, cheese houses, factories, and social chats, for the sake of obtaining a potato at the bottom of the barrel. I think sometimes I would like to write a short sketch of the Lord's doings in the highways and hedges with which I am personally acquainted; but then I am ashamed to undertake the job, for the reasons already given.

Come, brethren, let us have the bread of life; but first have your meal all bolted, and sift out all the chaff of worldly matter, that we may know what the Lord is doing instead of those virgins who are fast asleep in spiritual matters, but alive to the world's goods only. Tell us whether sinners are converted where you go. Do the churches prosper? Are they growing in grace and increasing in knowledge and love? In a word, tell us what the *Lord* is doing, instead of yourselves and rich backslidden professors, and we will read your narratives with interest. May the Lord bless. Amen. H. K. Flagg.

So. Reading, Mass.

THE NEW $2000 TRACT FUND.

We, the undersigned, agree to give the sums affixed to our names, for the purpose of raising two thousand dollars to aid the Christian Publication Society in the gratuitous distribution of tracts.

Previous donations	$538.04
"Tamworth"	2.50
J. P. Bristol	.30
A. Curtis	.25
E. P. Beach	.20
A. S. Sheldon	1.00
A widow's mite	.25
B. C. Garriett	.50
Chas. H. Copp	1.00
Sydney Hall	4.00

POOR FUND DONATIONS.

To pay for Papers sent to the Poor.

Whole number sent free 800. Amount $2000.00.

Previous donations	$545.13
Mrs. E. Hill (for the friendless and alone)	2.50
E. C., a free subscriber	.35
"Tamworth"	2.50
Jas. Douglass (for Sr. with a cancer, and others)	5.00
J. P Bristol	1.50
Wm. Kay	1.00
A. Curtis	.25
J. B. Walker	2.50
A. S. Webster	1.12
D. Cogswell (for the poor in New York State)	2.00
Geo. Sutton	2.50
J. F. Busch	5.00
Dr. S. Freeman	1.00
Geo. B. Winter	5.00
F. Andrews	.50
Caroline M. Andrews (for the Poor Widow)	1.00
A friend	1.00
Sarah A. Coburn (for the Sr. who lost her husband in the army)	2.00
Right hand	1.25
Chas. Bemis	1.00
Chas. H. Copp	2.00

VOICES FROM THE POOR.

From an Invalid.

I have been an invalid for thirteen years, with an incurable disease, much of the time confined to my bed. None of that time have I been able to get a living, but have had to be dependent on my friends, as I had no means except such as I received from my heavenly Father. Thus far my wants have been supplied, and I trust they will be till Jesus comes and takes me to my heavenly home, where sickness and sorrow will be known no more. With all my heart I can say, "Come, Lord Jesus, and come quickly!"

The perusal of the Crisis has been a great comfort to me in my moments of loneliness and suffering, while reading its Bible arguments and warm-hearted letters from those of like precious faith, many of them from the sick and suffering, who are my companions in tribulation. Harriet.

——, *N. H.*

From the Aged and Infirm.

An Orthodox Sister, who has had the paper free some four or five years, writes:—"I take this opportunity to express my sincere thanks to you for so valuable a paper. I should feel loth to do without it, but am not able to pay for it. I am a member of the Orthodox church, and am supported mostly by charity, being aged and infirm. I love the doctrine your paper advocates with all my heart, and have tried to scatter the light by lending the papers after reading them myself. I hope to be prepared for the coming of the Savior and to meet all those who have been so kind to me here. If you feel that you can continue the paper, I shall be very thankful.

——, *Maine.* Rebeckah.

THE BANK OF THE LORD'S POOR.

RESPONSES FROM SHAREHOLDERS.

A minister in Indiana writes:—"As a steward of the Lord, I feel it duty to assist in furnishing the Lord's poor children with the Crisis. You will please find *five dollars* enclosed with this design. I want it appropriated to pay for the paper for those who are poor indeed. Send two copies to some such ones as have written to you in their poverty and distress. I believe there are some on your poor list who, with some economy and effort, might pay for their own papers. Let all such consider that the "poor indeed" are only furnished at the expense of brethren who could use all the means they send advantageously in their own behalf, but who choose to forego some things, rather than have the destitute children deprived of a good religious paper in these days of trial. Credit this to "Steward," and give no hint of my name or place of residence in the Crisis.

O, righteous Father, be pleased to take this thine own into thine own care and keeping. Grant that some of thy *poor children* may be benefitted and furthered on in the divine life as a result of this, for Christ's sake."

A brother writes from Moline, Ill.:—When I read the letter from my poorer brethren and sisters in the Lord, and hear them say,—'My father is dead,'—'My husband is dead,'—'I am poor,'—my heart is moved with sympathy for them, and I feel that they ought to be aided by their abler brethren and sisters, and more deposits made in the *Bank of the Lord's Poor* for their benefit. Within you will find $1.00 for *my Father's children.* The Lord bless it to their good. W. K.

Canada East Free List.

It is proposed that the churches and brethren, in each town and county, do what they can to supply their own poor with the Crisis for the coming year. Will the brethren in the following places take the matter in hand and see what they can do?

Barnston	1	Lawrenceville	1
Bury	1	Magog	3
Coaticoke	1	Massawippi	2
Danville	2	Sherbrooke	1
Hatley	1	West Hatley	1
		Total	14

For the World's Crisis.

GENERAL WESTERN CONFERENCE.

It is now among the things that were. But its influence is not obsolete. The west is roused to engage in the Master's work more heartily than formerly, in view of our proximity to the great day of redemption. All will soon be over. The slumbering world will soon be roused by the Jubilee trumpet, which will proclaim deliverance to God's people, but seal the doom of the impenitent. The new time question was up for discussion excepting while business meetings were in session, and evenings which were devoted to religious services of a devotional character. No valid arguments were presented against the time computation. Every attempt to overthrow our position tended to strengthen it and make the matter still plainer. Not the first cloud of obscurity rested upon it. Those who opposed it at first were not fully conversant with our points of argument, and subsequently saw that we had stronger grounds for our argument than they supposed. Truth will prevail. God is in this time proclamation. It will have its opponents, without doubt, but their efforts will prove like a feeble attempt to blow against a tornado. Bro. Thurman was with us to impart instruction to all anxious inquirers. His efforts were highly appreciated. He will give due attention to the criticisms on his Chronology.

In connection with the conference we had preaching and prayer meetings. A deep interest was inaugurated among the impenitent. Several were converted, and the work is going onward. Some *thirty-three* have been forward for prayers at a time. May scores yet obtain pardon. Four were baptized on Lord's day, and a goodly number are waiting for the next opportunity to obey the Lord.

A Western Publishing Association was formed, which is to publish the "*Voice of the West.*" The *Voice* will act in harmony with the *Crisis*, and help build up the cause of the Master. It will candidly examine the *time question*, and carefully consider the difficulties which may arise in inquiring minds, and also review arguments published against this question in other sheets. Eld. Thurman has accepted the offer made him to speak often through this organ.

I would here caution all against deciding against the correctness of Thurman's Chronology on the strength of a few feeble objections, till they see those objections thoroughly examined. If it will not stand the test, let it be exploded. But let no one regard a mere *attack* equivalent to an *explosion*. So far Thurman's Chronology, though assailed, stands the test, as all will see after reading the forthcoming replies. W. Sheldon.

For the World's Crisis.

THINGS WE DO KNOW.

There are many things that people guess at, and there is much more that men suppose to be true, because individuals of trust have told them so, *but don't know it for themselves.* Inspiration says, "Cursed be the man that trusteth in man, or maketh flesh his arm." (Jer. 17: 5.) Now let us testify to things that we do know. "We do *know* that we have passed from death unto life, because we love the brethren." (1 John 3: 14). "And hereby we *know* that *he* abideth in us, by the Spirit which he hath given us." (1 John 3: 24). And, "Hereby we *know* that *we* dwell in him, and he in us, because he hath given us of his Spirit." (1 John 4: 13). "By this we *know* that we love the children of God, when we love God and keep his commandments; and his commandments are not grievous." (1 John 5: 2). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we *know* that he hears us, whatsoever we ask, we *know* that we have the petitions we desire of him. (1 John 5: 14–15.

"And we know (also) that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8: 28.) "Little children, it is the *last time;* and as ye have heard that antichrist shall come, even *now* there are many antichrists; whereby we *know* that it is *the last time.*" (1 John 2: 18.) "*Knowing* (also) this first, that there shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter 3: 3–4.) "For we *know*" (saith Paul) "that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." (2 Cor. 5: 1.) "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but, we *know* that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as He is pure." (1 John 3: 2.) Lord, help us to be pure. P. Tandy.

Correspondence.

From Bro. J. Blain.

Bro. Grant:—Not having said any thing through our papers for six months, I write to let brethren and friends know where I am, and that through the mercy of God, I am yet able, and am permitted to be at work in my Master's vineyard. I have been west this year five and a half months, and when travelling I get no time to write for papers, as I not only preach and visit, but also sell books, give out many tracts, get subscriptions for the tract fund, signers for our papers, and collections for the same. Besides these cares, I have (as most ministers do in the West) no little perplexity in obtaining means to pay travelling expenses, and something to live on in these dear times. Many brethren seem to forget that ministers and their families need coats, boots, meat, flour and wood, as well as R. R. tickets; and add to their other cares the necessity of reminding them of thes facts.

I spent the season in Central Illinois, except three Sabbaths in Mich., and Ohio. I gave out about $50, in tracts and pamphlets, spread them over a large territory, and sold some $150, in our books and pamphlets. Owing to special efforts being made to establish Bro. Himes' paper in the West, and pay for a large tent, less donations for the Tract Fund could be obtained; yet by much effort I collected about $30, which has been sent in, and the names of the donors noticed in the Crisis.

Notwithstanding money was very plenty West, I received less for my own support than two years ago in the same time and State, when corn was 15 cts. per bushel; contributions only amounted to $5, over car fare; and that I lost by pick-pockets on the cars. One reason for this small compensation as to worldly pay, was my spending about one half my time in new places, where there were but one or two, and sometimes no advent brethren to contribute. I also spent three Sabbaths at conference and our campmeeting, where only aid for the Tract Fund could be obtained. My labors were on or near the Chicago and Burlington, and Dixon Airline R. Roads, within eighty miles of Chicago. My purpose was to spend part of the season in Wisconsin and Iowa; but the drouth being bad in Wisconsin, I feared the expenses of travelling so far could not be obtained. This must serve as my excuse to brethren who requested me to visit them that way.

The truth is spreading in the region where I traveled, as some devoted and laborious ministers are settled there. Their calls are many more than they can attend to, and more from the East should move there, who are willing to farm it for part of their living. It costs too much to travel so far and then labor in new fields. Brethren living there are enlarging their borders with small expense for traveling. Wishing to feel as Job did when he said, "my record is on high," I generally omit to give detailed accounts of places visited, trials, success, etc.; yet I love to see it done by traveling brethren, who have time to do so. The war feeling, drafting, and election, I conclude, has everywhere checked success the past years, especially as to conversions. The head, however, may be informed,

the heart is not moved, and we may see the fruit in a future day. For encouragement of brethren who are making sacrifices for truth, I will say that I see more and more that "Our labor is not in vain in the Lord." The remarks are fast increasing, that endless torment is now but little preached in any denomination; and many are being convinced that the coming of Christ is "at the door." Books and tracts are doing much in the Great West where comparatively but few can hear *all the truth* preached; and to this work I yet pay special attention, though it adds much to the toils and expenses of traveling.

I purpose being at home this winter, and make special efforts to collect in accounts. My health and strength give me hope of traveling a few years yet, but we are liable to be laid by, or sleep; and I feel it duty to settle up worldly affairs so as to pay all debts, and, if possible, have a little laid by against a sick day, for myself and wife. Having lost much by giving out works to sell, I find it necessary to about cease to do so in future. I do not regret my course in thus trusting out works, for truth has been spread by so doing; and if I do not get pay for all, the Lord will make good his promise—My bread and water will be sure. He has already moved the hearts of some beloved brethren to unexpectedly send me means, or the losses I have sustained would have left me in debt without means to pay. I feel to record the loving kindness of my heavenly Father in his providence in this matter, and to express my gratitude to the brethren and sisters, some of whose faces I have never seen, for their aid, which has enabled me to devote my whole time for fifteen years in writing, printing, traveling, preaching, and spreading works to advance our blessed cause, and cheer the hearts of lonely pilgrims in eighteen States and C. W., in which I have been in the past fifteen years. The hope of soon meeting such brethren in the kingdom of our dear Redeemer, cheers me in my labors and persecutions. Brethren, the cups "of cold water" *will* be "rewarded" as our Master has said. Yes, and our troubles and trials here will only make us richer there, when we arrive at home.

God grant all his blood-bought people grace and faith to know by happy experience the reality of the good old hymn,

"I am passing on, I am happy now,
I am happy on my journey home."

Brethren who have had works and owe me for them, know the fact, and I trust will not wait to be written to; and I should have to travel in fifteen States to see them all. The Lord bless us all with *means* and *hearts* to obey God's command, "Owe no man anything." Many of my accounts are in small amounts, but being many, they would help me much if all were paid. J. Blain.

Buffalo, N. Y., Dec. 15th, 1864.

[*Voice of the West please copy*]

From Bro. D. R. & Sr. M. S. Mansfield.

Our friends east are inquiring of us how we got home? how we are as to health? and what we are doing? In answer to the above, we would say, we left Boston,—nine of us in all, on a very pleasant morning, and arrived home on the 3d day, all well, and in good cheer. We enjoyed the ride very much. It was not too warm nor too cold for comfort. The letters in the office waiting our arrival were soon brought to hand, which contained earnest solicitations for us to visit other parts. Having been absent about four months, it seemed duty to spend the most of our time with the church here, and arrange for the general conference to come off here on the 8th of December.

We came home with a mind to work more earnestly for God than ever before. The church also see the necessity of waking up. God has indeed smiled upon us. Last evening, Dec. 16, twenty-four seeking Christ came forward, after which we bowed in solemn prayer; then followed singing and exhortation. We have not witnessed such a season in a long time. For several evenings great interest has been manifest, and it is spreading fast over the community.

The general conference closed up business yesterday. We will answer private letters as soon as time and opportunity will admit. Yours seeking the salvation of poor sinners,

D. R. & M. S. Mansfield.

Buchanan, Mich., Dec. 17th, 1864.

From Bro. P. A. Smith.

Bro. Grant:—The work of the Lord still continues in the country where I am laboring. Sinners continue to be convicted, and converted to God, and are made to rejoice that they ever heard the glorious gospel of the Son of God. They keep up their prayer meetings, and have glorious times in striving to induce their neighbors and friends to go along with them to the kingdom. Some new ones are coming out every little while. The opposition they receive is from the church; and those that once professed to be christians. Satan knows his *time* is *short*, and is doing his best to blind the eyes of those that think more of this world than of the world to come, whose feet are "swift to shed blood." May the Lord have mercy on the poor deluded creatures.

If a man should happen to compare the glorious kingdom, we are looking for, with this miserable sin-cursed earth; they at once accuse him of speaking against the *government*. He must be a traitor, a "copperhead." We have fallen in perilous times indeed; but glory to God, Jesus will soon come and take away the rebuke of his people. Yours in hope, P. A. Smith.

Rochester, N. Y.

From Bro. J. T. Dixon.

Bro. Grant:—I came here day before yesterday, from DeKalb, (54 miles west on Dixon air line R. R.) where I obtained one subscriber. This is a new place, having a large brick Congregational church, and a large school house where the Baptists hold meetings. I preached in the latter place last evening. There was a fair attendance. The Congregational minister did not attend, but some Baptists and Methodists were present. At the close, I was questioned quite sharply by a Baptist, whom they told me was better posted in the Scriptures than any other in town, not excepting the preachers. (The Baptist finally admitted that the Bible did not teach man had immortality.) The Lord helped me answer *all*, to the satisfaction of the audience. All passed very pleasantly. A Methodist exhorter and preacher subscribed for the Crisis. I made him promise to lend it to the Congregational minister. Gave away some tracts. Gave him your two on "Soul and Spirit." Obtained another subscriber. The two names I send enclosed.

I leave this P. M. for Amboy, Ill., which is some fifteen miles from here. Would like to stop here longer, as the friends seem much interested in the strange things brought to their ears. I was assured that I would have crowded houses if I stayed. I promised, if I could not visit them, to send Eld. D. Clark from Amboy, or some one else. They are *starving* for the word, as is the case in numberless places in this great west, where our views have never yet been presented.

Are there not some preachers in the East, that can be spared to help cultivate this immense field, who are willing to work hard, deny self, get small pay in this life, yet do it *cheerfully*, knowing that they will be amply compensated in the "Beyond State?"

Como, Ill. J. T. Dixon.

From Sr. O. N. Morse.

Bro. Grant:—I wish to say through your much loved paper, the Crisis, that there are a few here in this place who believe that the same Jesus that went into heaven shall come in like manner. Twenty years have passed since I believed this glorious truth. I am still hoping and praying that I may be among that number who will have their robes washed in the blood of the Lamb. We have no preacher, only the Crisis. We would be glad to hear God's faithful watchmen sound the cry, "Behold the bridegroom cometh." Why none of God's servants come here, we know not. The time has been when we had a preacher; but we are poor as to this world's goods; yet the poor must have the gospel preached to them.

Some are inquiring where is brother George Turner? We would like to hear him tell us of the blessed hope. If this should meet his eye, will he find his way to Springville, Vernon Co., Wis.? Inquire for William A. Morse. We wish to know where he is, that we may write to him. I long to be where I can hear the gospel of the kingdom sounded once more. But I have the blessed Bible to lead me into all truth, and I love to peruse its pages. It tells me "Jesus died and rose again," and all them that "sleep in Jesus will God bring with him." Our Savior said, "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be." Your sister in Christ,

Springville, Wis. C. N. Morse.

From Bro. A. Smith.

As I promised the friends at Wilbraham campmeeting that they should hear from me through the Crisis, I will just say to them, that I am at work in the vineyard, and the Lord is blessing my labors. I am still preaching Jesus and his soon coming. I have been laboring in protracted meetings, in the highways and hedges for weeks. We have meetings every day at 3 o'clock for mourners who are anxious to have their sins pardoned, and the Lord is with us. There are from one to four converted every day; and some of the worst characters that ever lived. O how the Lord is working. I know he is coming soon. This is surely the last call to this wicked and adulterous generation. If I get time, I will send you one of my monthly reports soon, that my friends of the Crisis may see how God is blessing us. I feel to praise him that the time is coming so soon, that we shall go from labor to reward. O you scattered people of Jesus, pray for me, as I go telling the poor and needy that Jesus is coming. Pray that my faith fail not, and that I may be kept by power divine, and at last meet you on the new earth, when we shall all be gathered home. A. Smith.

Bro. D. Kinney writes from Norwichville, C. W.:—"Things look dark and gloomy with us here. I expect, by next spring, that Canada will receive the blood of her slain. We have not only the prospect of war nationally, but internally. That affair in Toronto will not be got over very soon. That bitter hatred of by-gone days is being greatly revived. It may be the grand rally, or last death-throe of Papacy. We may differ in opinion in this matter, but depend upon it, hard times are ahead. My principles are peace. If I undertake to kill an enemy, I hope to do it with a loaf of bread."

Bro John C. Shorey writes from East Rochester, N. H.:—"We have a place for meetings, a large convenient school-house, which we can occupy once in four weeks, and should be glad to have it occupied by any of God's servants. We seldom have any preaching, and hobby-riders do not visit us."

Obituaries.

Dea. R. A. Thompson.

Died of typhoid fever, and congestion of the lungs, at Bolton, C. E., Nov. 18th, 1864, Deacon Richard Adams Thompson, aged fifty-three years, seven months, and twenty-three days.

During nearly thirty-three of the last years of his life he had "kept the faith" of God's elect, and patiently endured hardness as a good soldier of Jesus. The first part of that time he was an efficient member of the Methodist church, and for upwards of twenty years, as an Adventist, firm and decided. At the organization of the Christian Church of Adventists, in Bolton, he was chosen as one of its deacons, as well qualified for that office; and in his death the church has sustained a great loss. But the loss of the widowed companion and the bereaved children, who can tell it? Only those who have thus known the sad reality of sorrow. May our kind heavenly Father sustain them, and they be prepared to meet him with eternal gladness on a deathless shore.

A large and sympathizing audience were present at his funeral to testify their esteem for the dead, and sympathy for the bereaved family; and to listen with candor to the presentation of the "blessed hope" of life by the resurrection of the dead saints from the death sleep, at Jesus' coming, now so near. The writer addressed the people from Job 19: 23–27, in which faith our brother and his household were happily united, and firmly established, believing in the entire mortality of man, and regarding death as an enemy, and the resurrection as "the gate to endless joy." Elder D. W. Sorenberger, long known and highly esteemed by our brother and his family, was by by their request, and much to their satisfaction, present, and participated in the services of the mournful occasion. Chas. P. Dow.

C. B. Horne.

Died in Farmington, N. H., Nov. 10th, 1864, Charles Bradley Horne, aged seventeen years, three months and six days.

Bradley was a steady and truthful boy from childhood, one whose word was always reliable. When consumption laid its blighting hand upon him, he found he needed a Savior. He had promised a young schoolmate, before he was taken violently sick, that he would seek the Lord. He kept his promise, and on the day he was taken sick, he knelt and prayed with us, and found peace. The blessed evidence that our beloved son sleeps in Jesus is heart-cheering and soul-comforting to us. But watchman what of the night? Is not the bright morn of eternal day about to dawn?

Martha S. Horne.

Sarah Churchill.

Fell asleep in Jesus, in Brookfield, N. H., Nov. 8th, 1864, of consumption, Sr. Sarah, wife of Bro. T. Lindsey Churchill, aged thirty-seven years, and three days.

Sr. Churchill's sickness was long and distressing, but she bore it with christian fortitude and patience. While our Bro.'s heart was bleeding with anguish at the severing of these earthly ties, he had the inexpressible joy of seeing his oldest daughter, a lovely girl of sixteen, give her heart to God. H. R. Johnson.

Louis Morin.

Killed in the battle of Cedar Creek, Va., Oct. 19th, 1864, Bro. Louis Morin, of New Lebanon, N. Y.

Bro. Morin was converted under the labors of Bro. Grant, while in that place, in 1854. He leaves a wife and one child to weep for him. We pray that they may lean upon the arm of the Lord, and that they may be sustained by his grace in this hour of their trial.

"How long shall death the tyrant reign,
And triumph o'er the just?"

We pray that it may not be long before the Prince of peace shall come and set up his reign on the new earth. Then shall wars and commotions cease, and the saints take the kingdom, and possess it forever. May we all be there is my prayer.

N. McCulloch, Jun.

L. E. Sanders.

Sr. Luna Ellen Sanders died at her residence near Versailles, after a painful illness of about three months, which she bore with much patience and fortitude.

Sr. Sanders often spoke of her readiness to meet her Savior. The funeral sermon was preached by Eld. A. N. Bowers, from Rom. 6: 8,—"Now if we be dead with Christ, we believe that we shall also live with him."

Summary of News.

FOREIGN.

Liverpool, Dec. 10th, Queenstown 11th.

Political news unimportant.

A violent gale on the east coast of India caused great inundations, and thousands of lives are reported lost.

TURKEY.

Disturbances are reported in Albania. Six hundred Albanians took up arms and murdered a number of Turkish officials. Turkish troops were proceeding to the scene of insurrection. It was feared that the movement would extend.

A convention has been signed between the Porte and Persia for the India telegraph line via Panukean, pending the completion of the line to Dwanich. The service will soon open.

The Italian Capital will be removed to Florence as soon as Parliament disposes of the bills relating to organic laws.

Liverpool, Dec. 15th, Londonderry 16th.

The news from all parts of Europe is uninteresting.

DOMESTIC.

Nashville, Sunday, Dec. 18—Midnight. Gen. Thomas' victory over Hood magnifies as the details are received. We have now nearly six thousand rebel prisoners. Our wounded in the two days' fight number about fifteen hundred, killed about two hundred.

Gen. Thomas is now south of Franklin, pursuing the retreating rebels.

There was an attack on Murfreesboro' on Thursday by Forrest and Bain, but the rebels were badly beaten, and it is believed that Forrest was killed. Their loss was fifteen hundred, all of whom are in our hands.

New York, Dec. 20. The *Herald's* Fort McAllister correspondence says when Gen. Sherman arrived in front of Savannah he had a drove of 1200 head of cattle, though he started with only 200 and had fed his army on full rations on a march of 300 miles. He also gathered on the way over 7000 able-bodied negroes and so many horses, mules and wagons as to embarrass him. His army during a considerable portion of the march extended over a breadth of country 60 miles wide and 40 miles at times intervening between the right and left wings. The whole loss of men from wounds, sickness, captures, straggling and all other causes up to the time of arriving in front of Savannah, was only about 1000. The average daily march was 12 miles.

New York, Dec. 21. Savannah was still in the hands of the rebels. Its surrender had not been demanded by Gen. Sherman up to the time of the sailing of the Fulton.

Montreal, C. E., Dec. 20. The reported number of raiders, who went East have been arrested.

A proclamation has been issued offering a reward for the arrest of the remainder. There is much excitement in reference to calling out the militia. A large number have volunteered. Reports are afloat of intended outrages by the Fenians.

Cincinnati, Dec. 22. The *Commercial* has a special dispatch from Nashville, Tenn., dated yesterday, which says the headquarters of Gen. Thomas are near Columbia. Gen. Hood is across Duck river. His loss since coming into the State is 20,000. His force is now believed to be 12,000 infantry and 8000 cavalry. The woods are full of deserters. The roads are in a bad condition.

Quebec, C. E., Dec. 21. Young and two others of the St. Albans raiders were recaptured to-day at St. Francis, 16 miles from Riviere Du Loup, on their way East. It is thought all will be arrested.

New York, Dec. 22. The *Herald* has details of Sherman's grand march through Georgia. His army moved 300 miles, devastating 42 counties, and capturing 4000 prisoners, 10,000 negroes, 15,000 horses and 30 pieces of artillery. He lost not a gun, and his entire casualties are only 1500 men. Kilpatrick defeated Wheeler in a skirmish near Macon, and says he could have easily taken that city had Sherman desired it. At Griswoldville Walcott's corps defeated three rebel brigades under Gen. Philipps, we losing only 37 men and the rebels nearly 400.

The spoils of Sherman's campaign are 4000 prisoners, 15,000 horses, 10,000 negroes, 30 pieces of artillery, and a million dollars worth of cotton burnt. The people of Savannah are reported to have mutinied and are willing to give up the city.

New York, Dec. 23. The *Times* has a special dispatch from Franklin, Tenn., 22d, which says the rebel retreat from Franklin to Duck river beggars description. Hood told his corps commanders to get off the best way they could with their commands. The rebel army is now beyond Columbia. The railroad is but little injured, and trains run to Spring Hill. Telegraphic communication is all right in all directions. The rebel loss during the campaign is 17,000 men, 21 cannon and 18 general officers killed. At Franklin 1400 killed, 3800 wounded, and 1000 prisoners. Before Nashville and their retreat to Columbia 3000 killled and wounded and 8000 prisoners. Union loss at Franklin 2000. Before Nashville less than 4000. Total Union loss will not exceed 7000, with two Generals slightly wounded.

Hood has a pontoon above the Shoals in the Tennessee river, where our gunboats cannot reach them. Hood marched on Franklin with 40,000 men and 65 pieces of artillery. He will have lost nearly half his men.

What the Negroes Think.—An army correspondent of the New York *Post*, in a graphic description of Sherman's victorious march through Georgia, speaks thus of the expectations of the negroes:—

"General Sherman invites all able-bodied negroes (others could not make the march) to join the column, and he takes especial pleasure when they join the procession, on some occasions telling them they are free; that Massa Lincoln has given them their liberty, and that they can go where they please; that if they earn their freedom they should have it—but that Massa Lincoln had given it to them any how. They all seem to understand that the proclamation of freedom had made them free, and I have met but few instances where they did not say they expected the Yankees were coming down sometime or other; and very generally they are possessed with the idea that we are fighting for them and that their freedom is the object of the war. This notion they got from hearing the talk of their masters.

The majority accept the advent of the Yankees as the fulfillment of the millennial prophecies. The "day of jubilee," the hope and prayer of a lifetime has come. They cannot be made to understand that they must remain behind, and they are satisfied only when Gen. Sherman tells them—as he does every day—that we shall come back for them some time, and that they must be patient until the proper hour of deliverance comes."

☞ Newspapers are dying all over the country in consequence of the extremely high charges of the paper manufacturers.

By the President of the United States,

A PROCLAMATION.

Washington, Dec. 20. Whereas, by the Act approved July 4, 1864, entitled an act further to regulate and provide for the enrolling and calling out of the national forces, and for other purposes, it is provided that the President of the United States may, at his discretion, at any time hereafter, call for any number of men as volunteers for the respective terms of one, two or three years, for military service, and that in case the quota, or any part thereof of any town, township, ward of a city, precinct or election district, or of a county not so subdivided, shall not be filled within the space of fifty days after such call, then the President shall immediately order a draft for one year to fill such quota, or any part thereof, which may be unfilled; and

Whereas, by the credits allowed in accordance with the act of Congress on the call for 500,000 men, made July 18, 1864, the number of men to be obtained under that call was reduced to 280,000; and

Whereas the operations of the enemy in certain States have rendered it impracticable to procure from them their full quotas of troops under the said call; and

Whereas, from the foregoing causes but 250,000 men have been put into the army, navy and marine corps under the said call of July 18, 1864, leaving a deficiency on that call of 260,000; now

Therefore, I, Abraham Lincoln, President of the United States of America, in order to supply the aforesaid deficiency, and to provide for casualties in the military and naval service of the United States, do issue this, my call, for 300,000 volunteers to serve for one, two or three years.

The quotas of the States, districts and sub-districts under this call will be assigned by the War Department through the bureau of the Provost Marshal General of the United States, and in case the quota, or any part thereof, of any town, township, ward of a city, precinct, or election district, or of a county not so sub-divided, shall not be filled before the 15th day of February, 1865, then a draft shall be made to fill such quota, or any part thereof, on said 15th day of February, 1865.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 19th day of December, in the year of our Lord one thousand eight hundred and sixty-four, and of the Independence of the United States of America the eighty-ninth.

L. S.

(Signed) ABRAHAM LINCOLN.

By the President,
Secretary of State, W. H. Seward.

War Department,
Washington, Dec. 25—8 P. M.

To Major Gen. Dix, New York:

A dispatch has been received by the President this evening from Gen. Sherman. It is dated at Savannah, on Thursday, the 22d inst., and announces his occupation of the city of Savannah and the capture of 150 heavy guns, plenty of ammunition, and about 25,000 bales of cotton. No other particulars are given.

An official dispatch from Gen. Foster to Gen. Grant, dated on the 22d inst. at 7 P. M., states that the city of Savannah was occupied by Gen. Sherman on the morning of the 21st, and that, on the preceding afternoon and night, Hardee escaped with the main body of his infantry and artillery, blowing up the iron-clads and navy yard. He enumerates as captured 800 prisoners, 150 guns, 13 locomotives in good order, 190 cars, a large supply of ammunition and material of war, 3 steamers and 33,000 bales of cotton. No mention is made of the present position of Hardee's forces, which had been estimated at about 15,000.

The dispatches of Gen. Sherman and Gen. Foster are as follows:

"Savannah, Georgia, Dec. 22, '64.

To His Excellency President Lincoln:

I beg to present you as a Christmas gift the city of Savannah, with one hundred and fifty heavy guns and plenty of ammunition, and also about twenty-five thousand bales of cotton.

(Signed) W. T. Sherman,
Major General."

☞ There is talk in Paris of establishing a Biblical theatre, where will be played only pieces dramatized from the incidents of the Old Testament.

☞ Savannah papers of Nov. 30 announce that the entire male population of that city has been called to arms, to resist our forces.

Notices.

The Maine Ministerial Conference.

It ought to be borne in mind by all our Advent ministers in Maine, that their conference was adjourned at the Oct. session, to meet in Richmond, Read meeting-house, the first Tuesday in January, 1865, and continue as long as then thought best. It is probable that the Secretary considered the notice of such an adjournment sufficient. But we thought best to call the attention of all the ministering brethren to it especially, hoping to see them interested to be present, to study, investigate, and also preach the word, as also to confer in reference to a united and vigorous prosecution of the war unto the end, in the spirit of Christ, and with the armor of God.

I. C. Wellcome,
R. R. York.

Easterly Maine Conference.

Our Easterly Maine Conference appointed at Frankfort Mills, will commence Thursday evening, January 12th, 1865, at six o'clock. I am requested to say that there are warm hearts and comfortable homes for all that will come to worship with us. Strangers may call on Wm. York, J. Woodman, J. Rogers, Rufus West, and F. A. Baker. Dear brethren, keep in mind the resolve of the North Searsport conference of last August,—and come to the meeting purposely to worship the Lord of hosts.

M. Young, Clerk.

Meetings in Dansville, N. Y.

Elder Edwin Burnham will commence laboring with the church of God in Dansville, N. Y., on the second Sunday in January, 1865, if the Lord will, to continue for a length of time, according to the will of God. The object of the meetings will be to convict sinners of the truth that they may be converted, whether in the professed church or out of it. Brethren from abroad are cordially invited to visit us during these meetings, who will make it their sole purpose in visiting us to help on in this work. We believe in prayer; therefore, brethren, pray for us. F. Burr.

Notice.

Having felt for years a call to publish the glad tidings to perishing mortals, but being unwilling to obey, the Lord has had to punish me till I will now go and do his bidding. Persons knowing of fields where there is hope of good being accomplished by missionary labor, will please address, until April 1st, D. Edson Smith, Vesper, Onondaga Co., N. Y.

Advent papers please copy.

Conference.

The brethren at Bryant's Pond, Woodstock, Me., have arranged to hold a conference in the Universalist Chapel, commencing on the evening of Jan. 12th, and continue over Sunday. A cordial invitation is extended to all. Eld. W. H. Mitchell and the writer have engaged to be there to preach the word. J. A. Libby.

Notice.

I propose to visit Philadelphia about the first of January, 1865, and remain a few days doing what my hands may find to do, if the Lord will. My address will be 420 Walnut Street, care of A. F. Porter. H. L. Hastings.

Quarterly Meeting.

The first quarterly meeting of the Iowa Christian Conference will be held on the 13th of Jan., at Floyed, Floyed Co., Iowa.

Peter S. W. Deyo, Clerk.

Notice.

The next session of the Maine Second Advent Ministerial Conference will be held in the Reed M. H., Richmond Me., Tuesday, Jan. 3d., at ten o'clock.

L. L. Howard, Pres.
C. H. Leverton, Sec.

Discussion Resumed.

The discussion between Eld. S. W. Bishop and myself, (which was broken off after the second evening, on account of the sickness and death of my little girl), will be resumed Jan. 4th, 1865, at New Market Hall, Providence, R. I. A. Durfee.

Notice.

The notice for a quarterly meeting to be held in Cornville, Me., Jan. 5th, is a mistake, and is therefore withdrawn. By order of Chas. Stratton.

Notice.

The R. I. and East Conn. Conference will hold its next session with the church in Danielsonville, Conn., commencing the first Wednesday in January. The friends of Jesus and others are invited to attend. A. C. Greene, Sec'y.

Notice.

On account of the burning of the hall at Amboy, Ill., Sr. Henry's appointment is withdrawn.

Notice.

I. C. Wellcome & Co., now have a good assortment of English Bibles, books, tracts, and hymn books for sale, at the regular prices. As the new hymn book is not to be published at present, we have contracted with Bro. Himes for the "Christian Lyre," so that we can supply those who want them in Maine at wholesale and retail. Prices according to the quantities wanted. Sent by mail or express. Address I. C. Wellcome & Co., Yarmouth, Me.

Agency for Maine.

Having been solicited to take the agency for Maine of Bro. Himes' "New Chart of Daniel and John," I would say to any and all in Maine who wish it, I am prepared to furnish it at the regular retail price, $3.00, and to preachers (or others who wish them to sell) at a liberal discount. Address orders to I. C. Wellcome, Yarmouth, Me.

The Church in Springfield.

The Second Advent Society worshiping at No. 5 Oak Street, Springfield, Mass., have hired a new hall near the corner of Walnut and State streets, where they will hold meetings every Sabbath. They desire the help and co-operation of all of God's servants who love to preach the truth. All such are invited to visit them, and sound the note of warning to a perishing world.

P. S. Butler, for the Church.

Notice.

Preaching brethren who wish to send appointments to Northfield, Mass., can correspond with A. Gage, or Edwin Lyman. J. K. Bellows.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press early noon; otherwise they will not be inserted till the week following.

Lowell Street Chapel, Boston, corner of Causeway and Lowell Streets. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

Hiram Munger.........Sunday, Jan. 1st

Westboro, Mass.........evenings of Dec. 30th, 31st, and Lord's day, Jan. 1st.
Lowell, Mass., Saturday evening.........Jan. 7th and the following Lord's day. Miles Grant.

Piermont (Clay meeting-house).........Jan. 8th L. C. Glazier.

Warehouse Point, Ct.........Sunday, Jan. 1st I. B. Potter.

Meredith, N. H., (Pottle meeting-house,) Sundays, Jan. 8th and 15th.
Worcester, Mass.........Sundays, Jan. 22d and 29th A. Simpson.

Huckleberry Hill, Ct.........Sunday, Jan. 1st
North Canton, Ct.........Sunday, Jan. 8th S. Woodruff.

Yarmouth, Me., (Institute Hall).........Sunday, Jan. 1st R. R. York.

Lynn, Mass.........Sunday, Jan. 8th
Lawrence.........Tuesday evening, Jan. 10th
Haverhill.........Wednesday, Jan. 11th
Exeter, N. H.........Thursday, Jan. 12th
Portsmouth, N. H.........Friday, Jan. 13th
Eliot, Me.........Tuesday evening, Jan. 17th
Biddeford, Me.........Wednesday evening, Jan. 18th
Yarmouth, Me.........Thursday, Jan. 19th
Mechanic Falls, (or where Bro. J. A. Libby may appoint,).........Friday, Jan. 20th
The week after as the door opens. I shall look for letters at each place. Hiram Munger.

Dover, Berkshire school-house).........Sunday, Jan. 1st J. Pinkham.

Lake Village, N. H., (where Bro. Drake may appoint), Thursday evening, Jan. 5th.
New Hampton, (at Bro. Pike's), Friday evening, Jan. 6th.
At Bro. Simon Veazey's, Saturday evening, Jan. 7th
Meredith Village.........Sunday, Jan. 8th
Holderness, (where Bro. J. Sinclair may appoint), Monday evening, Jan. 9th.
Holderness, (in Burkley neighborhood, at the Brick school-house), Tuesday and Wednesday evenings, Jan. 10th and 11th.
Thornton, (where Bro. Eastman Smith may appoint), Thursday and Friday evenings, Jan. 12th and 13th.
Woodstock, Saturday evening, and Sunday, Jan. 14th and 15th.
Canaan, Vt.........Wednesday evening, Jan. 18th
Pittsburg, N. H., (where Bro. Jonathan Chase may appoint), Friday and Saturday evenings, and over Sunday, Jan. 20th, 21st, and 22d.
Hereford, C. E., Monday and Tuesday evenings, Jan. 23d and 24th.
Barford, Thursday and Friday evenings, Jan. 26th and 27th.
Compton, (Harvey school-house).........Sunday, Jan. 29th J. G. Smith. J. Pinkham.

Springfield, Mass.........Friday evening, Jan. 6th
Westfield Farms.........evening, Jan. 7th
Montgomery.........Sunday, Jan. 8th
Hoosick, N. Y.........Thursday evening, Jan. 12th and onward.
North Bennington, Vt., and Poultney will be remembered in this tour, the Lord will. H. Pratt.

Springfield, (Barnes' Block).........Sunday, Jan. 1st Ira Morgan.

Bradford, N. H., (Fond meeting-house), Sundays, Jan. 1st and 8th. Joseph W. White.

Concord, N. H.........Jan. 1st
Canterbury, N. H., (Cong. meeting-house).........Jan. 8th J. Couch.

Richmond, Me.........Jan. 1st S. K. Partridge.

Orford, N. H., (Quintown).........Sunday, Jan. 1st
Bridgewater, Vt., (where Bro. Hubbard may appoint,) Jan. 15th. N. Hartshorn.

South Adams, Mass.........Jan. 8th Rufus Starks.

Newport, N. H. (Northville).........Sunday, Jan. 1st
Pomfret, Vt.........Sunday, Jan. 8th Wm. W. Sutherland.

Richmond, Me.........Sunday, Jan. 1st C. H. Leverton.

Exeter, N. H.........Jan. 1st A. Ross.

New Britain, Conn.........Sunday, Jan. 1st B. Hitchcock.

South Natick.........Sunday, Jan. 1st C. C. Ramsay.

Melvin Village.........Jan. 1st
Meredith Center.........Thursday evening, Jan. 5th
Bristol, N. H., (where Bro. S. A. Piper may appoint), Friday evening, Jan. 6th.
Bridgewater.........Sunday, Jan. 8th
Pittsfield, (where Bro. Mooney may appoint), Tuesday and Wednesday evenings.........Jan. 10th and 11th
Barnstead, (Head school-house), Thursday evening, Jan. 12th.
Clark Meeting-house.........Jan. 15th T. W. Piper.

Augusta, Me., (in the Hall).........Sunday, Jan. 1st N. G. Reed.

Central Factory, R. I.........Friday evening, Dec. 30th and over the following Sabbath, Jan. 1st.
R. I. and E. Conn. Conference at Danielsonville, Wednesday, Jan. 4th. H. K. Flagg.

Plainville, Conn.........Sunday, Jan. 1st O. D. Woodruff.

Northwood Narrows.........Jan. 1st Z. Ford.

Philadelphia.........Jan. 1st, 1865, and remain until further notice. F. H. Burbank.

Hartland, Vt., (Dinsmoore Hill).........Sunday, Jan. 1st A. Simpson.

Pleasant Valley.........Jan. 1st
Lovely Street, (School-house).........Jan. 8th H. Rockwell.

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Scipio, N. Y.........Dec. 30th to Jan. 1st, 1865
Westbury, N. Y.........Jan. 3d, 1865
Seneca Falls, N. Y.........Jan. 15th C. F. Sweet.

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CHORUS.
'Tis coming! 'tis coming! awake ye! awake!
Jesus is coming his kingdom to take!
Then rally round his banner, ye soldiers of the cross,
Shouting the jubilee is coming!

In trials and afflictions the christian can rejoice,
Shouting the jubilee is coming!
Though passing down the valley, you hear his dying voice,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

What though we fall asleep? there'll be voices o'er the sod,
Shouting the jubilee is coming!
And we shall rise together with all the saints of God,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

O! what a joyful morning! what millions then will be
Shouting the jubilee is coming!
With prophets and with martyrs from death's dominion free,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

And when the morn is breaking, sweet voices we shall hear,
Shouting the jubilee is coming!
And we shall know and join them, the dear ones we loved here,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

Our sorrows will be over—we 're longing for the day;
Shouting the jubilee is coming!
And we will keep on shouting till tears are wiped away,—
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

Then let the trumpet voices resound from pole to pole,
Shouting the jubilee is coming!
Till o'er the land and ocean the pealing echoes roll,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

King Jesus soon is coming! awake, ye saints, and sing,
Hosanna! oh, hosanna! let hills and vallies ring,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

'Tis coming! 'tis coming! awake ye! awake!
Jesus is coming his kingdom to take!
Then rally round his banner, ye soldiers of the cross,
Shouting the jubilee is coming!
'Tis coming! 'tis coming! etc.

Boston. J. N. BERRY.

For the World's Crisis.

"WHICH DIES? THE LAW, OR THE SINNER?"

The Sabbatarian takes the ground that it is the *sinner* that dies, and much stress is laid on the marginal rendering of Rom. 7: 6, which would make the text read thus:—"But now, . . . *being dead to that* wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." The position taken from this is, that the law is still unchanged, still in full force, still obligatory upon the believer in Christ; *but the sinner is dead!* Yes, we admit that the sinner is dead; some of them are "TWICE dead, plucked up by the roots"; yet they live nevertheless.

But to the question. Is the sinner meant by the pronoun "we"? "Yes," says the Sabbatarian; no, say we. But let us try the text with this admission. "But now, . . . being dead to that wherein sinners were held; that sinners should serve in newness of spirit," etc. How does that sound? What, we here inquire, is meant by that wherein sinners were once held? Something did formerly hold them fast in its grasp; when, and what? Was it before they *became* sinners they were in this bondage, but now by *being* sinners they are delivered?

Other versions are thought to clearly establish the fact that it is the sinner that dies. Let us bring these to the test. First we will notice *Wesley's version:*

"But now we are freed from the law, *being dead unto that whereby we were held.*" We will introduce the "sinner" here, instead of "we," and see if it reads right. "But now *sinners are freed from the law,* being dead unto that whereby sinners were held." What! *sinners* freed from the law? *sinners* dead unto that law whereby they were once held? Then it can have no further claim upon them, of course. It is upon *righteous* persons alone it can lay hold,—they only are held fast by its claims!!

Let us next give the *Syriac version:*—"But now we are *absolved from the law,* and are *dead to that which held us in its grasp.*"

Macknight's version:—"But now we are loosed from the law, *having died in that by which we were tied.*" "But now 'sinners' are loosed from the law."

Wakefield:—"But now we have been *released by death from that law by which we were holden.*" "But now 'sinners' have been *released by death* from that law by which *they* were holden."

Sawyer's Translation:—"But now *are we released from the law by which we were held having died.*"

Whiting:—"But now we are *separated from the law, being dead to that by which we were held.*" "But now 'sinners' are *separated from the law,*" etc.

Emphatic Diaglott:—"But now *having died we are released from the law.*

Bloomfield's Greek Testament:—"But now we are *freed from the law, being dead to that law in which we are bound.*" "But now 'sinners' *are freed from the law, being dead to that law,*" etc. There are doubtless multitudes in our day who would gladly become "sinners" against every law of the land, if they thereby could be "freed," "absolved," or "delivered" from that law.

Now, in contradistinction to the view we have examined, we will admit that of the Anti-Sabbatarian, and see how that will bear the test. By the "*we*" of the text, is meant *righteous* persons, true believers in Christ, *saints;* and the "*death*" is not that of the sinner who is "dead in trespasses and sins," but the death spoken of in the preceding chapter. The second verse gives the pronoun "we," and the "death." "How shall *we,* that are *dead to sin,* live any longer therein?" The "we" here refers to persons "dead *to* sin," not dead *in* sin; therefore must mean *righteous* ones. They are *dead* now for the burial, ver. 4;—"Therefore *we are buried with him* (Christ) by baptism *into death.*" They die, are buried, yet they *live;* "that like as Christ was *raised* up from the dead, . . . even so we also should walk in *newness of life.*" He that is thus dead, buried, yet resurrected and alive, "is *freed from sin.*" It is very evident here who are meant by "we." Now look a little further, ver. 14;—"For *sin shall not have dominion over you.*" Why, Paul, shall sin not have dominion over those who "*are alive from the dead*"? Ver. 14;—"FOR YE ARE NOT UNDER THE LAW, but UNDER GRACE"! Is that so, Paul? Then we can sin without restraint, if we are not under the law? Paul: "GOD FORBID!" "Know ye not that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness.*" But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you."

The apostle hereby teaches important facts. 1st. Although their relation is changed, as it respects the old law, so that they are no longer *under* that "schoolmaster," but are "*under grace,*" i. e., as elsewhere expressed, are "under the law to Christ,"—he has become their teacher and lawgiver; and as they formerly were servants to the law, which could neither justify nor give life,—so now, having yielded themselves servants to Christ, they must be obedient unto righteousness. As the doctrine of Christ was in opposition to sin of every description, in order for them to obey "*from the heart that form* of doctrine *whereto* [they] *were delivered*" (margin), they must necessarily abstain from sin. The first clause of this verse, according to able critics, should read: "Though ye were the servants of sin, ye have obeyed," etc. We see by the references given that the "we" of the 6th chapter refers to holy persons, the true believer, and that *we* "*are not under the law,*" vers. 14, 15, but that they have been *delivered therefrom,* for the express purpose of being brought under a new "form of doctrine," unto which they were now to be subservient. See ver. 17, with marginal reading.

This very argument is carried out in the seventh chapter under the figure of the woman which hath a husband. By law she is bound to that husband as "long as he liveth"; but if he "be dead, she is loosed from the law of her husband." If married while her husband *lives,* she becomes an *adulteress;* but if he *dies,* "she is *free from that law,*" and may *marry another,* and be no adulteress. "*Wherefore,* my brethren," i. e., *for which reason;* showing that this is a parallel case; "ye *also,*" likewise, or, in like manner, "*are become dead to the law by the body of Christ; that ye should be* MARRIED TO ANOTHER, *even to him who is raised from the dead, that we should bring forth fruit unto God.*" As it respects the obligation of the marriage law, it matters not whether the husband be actually dead, or the *law* which binds the wife to that husband be *abrogated;* she is not bound in either case; but, as touching *marriage with another,* it does make a difference. To illustrate: The laws of the land allow of a disannulling of the marriage covenant for various causes beside fornication, and the party freed by law is permitted to marry again. The Bible, however, releases from the marriage covenant only on the ground of adultery, or death. If a divorce be granted on any other ground, the parties cannot lawfully be married to another; but if they marry they are accounted adulterers. Matt. 5: 31, 32.

Now in the case before us, the marriage is a *lawful* one between Christ and the church. On what ground does it become so? by *divorce,* or death? Is the former husband still living, while the church is united with the new Bridegroom—Christ? That the *law* is represented by the figure of the husband who by death releases the wife, is evident from the language of the 4th verse: "*Wherefore,* my brethren, *ye also* are become *dead to the law.*" Just as the wife is released by death from her husband, and may lawfully marry again; so ye also are released from the law, that ye may "be married to another," even Christ, and the fruit of such an alliance will be legitimate. "For when we were in the flesh," in an unrenewed state, "the motions of sin, which were by the law," excited even by its very prohibition, and made apparent, "did work in our members to bring forth fruit unto death." "*But now we are delivered from the law,*" just as represented by the illustration and application of ver. 4, "*that being dead wherein we were held,*" etc.

Having, as we opine, clearly shown from the apostle's previous argument that the pronoun *we* represents "*saints*" instead of "*sinners,*" those who have been married to Christ, by submitting to "that form of doctrine" *he delivers to them,* not the *Sinaic,* but the *New Jerusalem Covenant;* we will now proceed in our examination of this noted text, "one of the strong forts" of the Sabbatarian. We will examine it in the light of the various renderings given by able Bible critics. From these it must be clearly evident to the unprejudiced mind, that the persons represented by the pronoun are by some *death* process "freed," "absolved," "released," "separated," and become "dead unto" "law," by which they "were bound," in the grasp of which they were once "held;" and now, in view of such evidence, can any one say that those persons are *not* "freed," "released," and "separated from that law"? Just as consistently argue that the contraband, once in the bondage of slavery, under a slave law, but now released by the emancipation act, is still bound to his master, still under the laws that held him in servitude. Those who prefer bondage to liberty, can *remain under the yoke;* but vain would be their attempt to persuade those who have been *made free,* that they are *not* released, but are still bound by that law under which they were once slaves. President Lincoln, to whom belonged the authority, has proclaimed them *free,* and we think they will quite generally choose to *stand fast in that liberty wherewith he hath made them free, and not seek to be again entangled in the yoke of bondage.*

That we do not misapply this figure, we have evidence from Paul's argument, Gal. 4: 21–31. Here the apostle teaches that the first *covenant,* which was from Sinai, was one of *bondage.* Hagar, the *bond-woman* of Abraham, was its representative, and she "*gendereth to bondage.*" Her children are bond slaves. This Hagar also represents "*Jerusalem,* which is *in bondage with her children.*" Hagar, Sinai, Jerusalem, are representatives of *bondage.* They are allegories of what? The *old covenant,* "*from the Mount Sinai, which gendereth to bondage.* Whom does *Sarah,* the *married wife of Abraham,* the *free-woman,* represent? The *new covenant.* Paul says that Sarah and Hagar are, allegorically, "*the two covenants.*" "The *first covenant*" was written on two tables of stone, and "had ordinances of divine service." That the law of God, the ten commandments, were "*the covenant,*" see Ex. 34: 28; Deut. 9: 9, 11, 15.

Sarah, the free-woman, is a representative of the new covenant emanating from the New "Jerusalem, which is above," which "is *free,*" "the mother of us all," i. e., of the children of promise, as was Isaac. Well, now, shall Abraham marry the bond-woman and adopt Ishmael to joint heirship with Isaac? Not so. "*Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free.*" What does this casting out, or rejection of the bond-woman and her child shadow forth? What [illegible] the abolishment of the covenant symbolized, with its children? Let us then not seek to wed what God has divorced, and amalgamate what he has rejected; but let us be the children of the *free-woman.* M. D. WELLCOME.

For the World's Crisis.

NOTES BY THE WAY.

Since my last way sketch, I have journeyed and labored in the State of Maine among the scattered flock, and I trust my feeble efforts have not been in vain in the Lord. As I am now about to leave for the old Bay State, and the granite hills of my own dear native home, I sit down to sketch a word by the way.

From Etna campmeeting, I journeyed toward the east, and held two evening meetings in the town of Levant, in a school house. Had a good hearing, and sowed good seed in tears, with the aid of the Spirit. Hope the seed sown may not be lost. Next to Hermon Chapel, Sunday, Sept. 18th. Here God has had a faithful, humble people, that were not ashamed to step out on his word and warn the worldly men of their approaching doom. Only a remnant are now left to watch for the morning. Those were comforted with the words of cheer I brought them. The house was filled with attentive listeners, and some soldiers wiped the falling tear. One of them was a christian, and was reclaimed from a backslidden state while in the hospital.

Bangor, Sunday, Sept. 25th. Meeting in the school-house. A faithful few are still pressing onward through the storm, making for the harbor, expecting soon to land "safe on the evergreen shore." God watered my poor heart, while I tried to comfort others with the faithful word. In compliance with an invitation from a sister in North Bangor, where there were no Adventists, I cheerfully went, and held a meeting in the school-house. It was well filled with attentive listeners, while I preached Christ and his second coming. I find myself with Free-will Babtists, Methodists, C. Baptists, and Christians. All were attentive, and treated me kindly. They took a collection, and invited me to come again, which I did some weeks after. Left my testimony with them, and faithfully warned the wicked and the cold-hearted professor of the coming day of wrath, and I trust in the judgment none will rise up against me and say I did not warn them of their coming doom. After holding four meetings in Bangor, I left for Brewer. Had the privilege of speaking in the Methodist meeting-house, in Eddington, two evenings, from 1 Thess. 5: 4;—"But ye, brethren, are not in darkness that that day should overtake you as a thief." God gave me perfect victory in speaking. May he seal the truth to some poor unbelieving heart. I held some evening meetings in Brewer, and the scattered children were blest in coming together. I felt the assurance that some good was accomplished. To God be all the glory.

From Bangor, I took the Steamer and went to Searsport. Friends met me at the wharf and took me to a good shelter from the rain, and gave me a nice dinner, which was thankfully enjoyed.

Went to North Searsport, to attend my appointment on Sunday, Oct. 2nd. Met quite a company of attentive listeners, in a school-house, and had good freedom in dispensing the word of life. The scattered flock who love the appearing of Jesus were encouraged to persevere in the narrow way to the kingdom, believing it not far in the future. Held some evening meetings through the week, which were duly appreciated by those who are looking for Jesus, and are hoping the resurrection is near.

Attended a funeral in the meeting-house. Sermon preached by a Methodist. The house was crowded, and ere I was hardly aware, I found myself in the singers' seats. I got along very well in singing the first hymn; but when the second was read, I thought it would be a hard one to sing; however, I thought I could not back out, and with others arose and sang,—

"Why should we start and fear to die?
What tim'rous worms we mortals are?"

I got along very well with the first two lines, but when the other part of the verse appeared before me,—

"Death is the gate to endless joy,
And yet we dread to enter there,"—

it looked so much like one of Satan's lies, that I got stuck, stopped short off, and let those who believed that doctrine sing it, while I rested a moment, and then chimed in my voice again, and sung the remainder of the hymn.

Sunday, Oct. 9th, I attended my appointment at Searsport Village. Meeting in a hall. Quite a gathering through the day and evening. Here we met Bro. Reed, a faithful preacher of the glad tidings of the coming kingdom, who had come to worship God, and to aid us in our services. There are but few in this place and No. Searsport that are looking for the Master, and they prize a visit from those of like precious faith very highly; and they are hoping and praying Bro. Grant will visit them again; and no doubt much good would be the result. We held meetings with them Monday, Tuesday, and Wednesday evenings. Some were very happy in prospect of our soon coming Lord.

Sunday, Oct. 16th, attended my appointment at Frankfort. Our meetings were held through the week. Here, God has a faithful, humble company of loving believers, that are growing in grace and in knowledge. They have a faithful pastor there, who is able to rightly divide the word of truth, and give to each a portion of meat in due season. The house was well filled each evening through the week.

Being invited by a friend to our views to go to the town of Jackson, where the Advent doctrine had never been preached, I thought my Master would have me go; and accordingly went Sunday morning, Oct. 23d. After arriving, we rested awhile with a Free-will Baptist family, who kindly received us, and were very favorable to the doctrine of the near coming of Jesus. The school-house being near, we soon commenced our Sunday's labor. An intelligent looking company gathered together. Here I met Bro. Reed again, who had come to help us in the hedge. God gave me great liberty in speaking in the afternoon, and some witnessed to the truth. One prominent Free-will brother arose, and said he believed the doctrine I had preached. I had preached the coming of Jesus as plain (and the signs betokening its nearness) as in any other place. Only the day previous, this good man had made up his mind he should not come to the meeting; but had finally concluded to come, and the result was glorious. So that hedge was removed, thank the Lord. I was invited to tarry and hold meetings through the week, but having other engagements, I felt I must fulfill them; but they were so urgent that we should stay in the evening, we consented to do so. The servants of the Lord lent a helping hand. God bless the friends who fed us, and all others who so kindly received us; and have mercy on poor careless sinners, who have no hope in Jesus. We left for North Searsport at ten o'clock, and arrived at Bro. Walter Nichols' at the midnight hour.

Tuesday morning, bade the friends farewell in that region, returned to Bangor, and took the cars for Kendall's Mills. Visited with the two families that are looking for redemption, tarried two nights, had one meeting, was helped on my way by those brethren after a godly sort, and then left in the cars for Augusta. Met Sister Lovejoy at the depot, who conducted me to her pilgrim home.

Sunday, Oct. 30th, I spoke three times in the Advent hall, and by the help of God I was enabled to speak with great freedom; and the result was some eight or ten arose for prayers, mostly soldiers; a class surely which deserves our sympathy. Some of them spoke in our evening meetings, and manifested a desire to be christians. We tried to point them to Christ, and prayed for them; but alas! a call to the army, and they are gone; and the influence which will surround them will soon drown all their serious impressions, I fear. Our brethren and sisters were somewhat scattered, and in a low state. Some had wandered from the Lord, and lost their enjoyment, but God was merciful and brought back some of his wandering children. Praise his name. I tarried with them three Sabbaths, and held meetings every evening in the week. I truly felt my Master had called me to Augusta, and was loth to leave them; but I felt it duty to go to other places, and try to reach some poor sinner's heart. Lord help me.

Went to Lewiston, and had two evening meetings. Found a few hungry children, that were glad to feed upon the good crumbs which fall from the Master's table. God bless them and keep them to the end.

Next to Yarmouth, over the Sabbath and Thanksgiving day, and then to Biddeford. I have tarried here two weeks, and three Sundays. Meetings every evening, which were interesting, and I trust profitable to us all.

We have heard the sound for some years in the past, that Jesus was coming in 1868; but it has affected us as a people but very little. Now, as we are just coming into the morning watch, the cry grows louder, nearer, and still nearer it comes. Praise the Lord. I am glad some are not afraid of the definite time; and if the church moves out, I am going, too, for "I will be in this band, Hallelujah." Amen.

Biddeford, Me. A. MUSSEY.

For the World's Crisis.

SUPPLICATION.

On time's dark wave I doubting stand,
And look to yon bright peaceful shore;
I long to reach that happy land,
Where doubts and sorrows are no more.

But ah! between that shore and me,
The waves are rolling mountain high;
And if thou dost not save, I see
That I must surely fall and die.

O save me, Lord, in this dark hour,
The tempest now is gathering fast;
O lead me onward by thy power,
That I may reach the shore at last.

In my own strength I cannot go,
I trust in thee, oh Lord, for aid;
Oh help me *now* the way to know,
And may I never be afraid.

And may this dark and stormy way,
Where doubts and cares and fears molest,
Grow brighter to the perfect day,
When thou shalt give thy people rest.

Warehouse Point, Ct. H. L. BANCROFT.

For the World's Crisis.

HINTS TO PARENTS.—BAD FOLKS.

CHILDREN AT HOME, CHILDREN ABROAD.

Teach your children to behave well at home, politely, modestly, obediently—to know when to speak and how to speak—ere you take them abroad.

Never, dear parents, impose upon your neighbors or friends with your unruly, self-willed, disobedient children, as you value your reputation, the peace, safety, good wishes and happiness of those around you, and the best interests of the community. What imposition greater could you possibly inflict on your friends? It's a bare-faced, outstanding violation of the golden rule principle! It's trampling, ungenerously, on good feeling, friendship, hospitality, and kindred affection.

We have known some parents make a long visit to the house of some friend or relative, with rude, ill-mannered, impudent, boisterous, outlandish urchins, disturbing the peace, quietness, aud happiness of every one in their reach, ransacking every nook and corner of the house, turning and overturning! A bear robbed of her whelps could scarcely be more dreadful or annoying. Children are imitative beings, and good children are frequently spoiled or greatly injured by the society of wicked associations. "Evil communications corrupt good manners," "One sinner," though a little sinner, "destroyeth much good."

Parents that have any just or due appreciation of the importance of training their offspring for God, in the way they should go, would rather see a serpent, a stinging adder, yes, the plague itself, enter their dwelling than these reckless, idolized, disobedient intruders.

Parent, we beseech you, as you value friendship, kindness, hospitality, brotherly love, peace, harmony, good will, eternal life, not to impose on good sense and good nature. How glad soever your friends may be to see you and entertain you hospitably, yet their rejoicing will be tenfold when you depart. Be wise to-day. Be wise for yourself, your children, your friends, for time, for eternity.

Train up your little ones early for God, in the way they should go, in strict obedience, in the path of duty, sobriety, in all that is lovely and praiseworthy. Make them polished stones, living examples of loveliness, purity, and consistency, olive plants around your table. Then their appearance every where will be hailed gladly, thankfully, joyfully. Otherwise, keep them at home till they learn good manners.

"O it is a sad'ning sight,
When children go astray,
Forsaking what is good and right,
To walk in Satan's way."

D. F. NEWTON, *Author of Home Thrusts.*

THE WARFARE OF SECTS.—Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in himself; yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case the more to be pitied is, that they have generally been divided about the circumstantials of religion; they have generally received one another to doubtful disputation, and embittered one another's hearts, by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the devil.—*Whitfield.*

FASHION AND WOMEN.

The laws of fashion are as inexorable as the laws of the Bible, and, unlike the latter, in keeping of them there is *little* reward. It is hard service and small pay. An exchange gives the following view of the matter:

"Fashion kills more women than toil and sorrow. Obedience to fashion is a transgression of the laws of woman's nature; is a greater injury to her physical and mental constitution than the hardships of poverty and neglect. The slavewoman will live and grow old, and see two or three generations of her mistresses fade and pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. The kitchen-maid is hearty and strong, when her mistress has to be nursed like a sick baby.

It is a melancholy truth, that fashion-pampered women are almost worthless for all the great ends of human life. They have but little force of human character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose through life; they accomplish no worthy ends. They are doll-forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they feed nobody; they instruct nobody; they bless nobody and they save nobody. They write no books, they set no rich example of virtue and woman life. If they rear children, servants and nurses do all save to conceive and give them birth. And when reared, what are they? What do they ever amount to, but weaker scions of the stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprung from strong-minded women, who had about as much to do with fashion as the changing clouds.—*Ex.*

THE DECAY OF CONVERSATION.

The ancient art of talking is falling into decay. It is an ascertainable fact that, in proportion to an increased amount of population, the aggregate bulk of conversation is lessening. People now-a-days have something else to do than talk; not only do they live in such hurry that there is only leisure for just comparing ideas as to the weather, but they have each and all a gross quantity to do, which puts talking out of the question. If persons remain at home, they read; if they journey by rail, they read; if they go to the seaside, they read; we have met misguided individuals out in the open fields with books in hand; young folks have been seen stretched underneath trees, and upon the banks of rivers, pouring over pages; on the tops of mountains, in the desert, or within forests—everywhere men pull printed sheets from their pockets, and in the earliest, latest, highest occupations of life, they read. The fact is incontestibly true, that modern men and women are reading themselves into a comparatively silent race. Reading is the great delusion of the present time; it has become a sort of lay piety; according to which, the perusal of volumes reckons as good works; it is, in a word, the superstition of the nineteenth century.—*Chambers' Journal.*

WHO IS OUR NEIGHBOR?

I stepped into the library one day to exchange a book, and had been there but a few moments when a colored man came in. He removed his hat at the door, and stood looking at the librarian, who sat writing at a table. As soon as the latter raised his eyes, the negro bowed respectfully, and said,—

"Are you busy, sir?"

"Yes, I am," was the reply; and I was surprised to hear so petulant a tone from one who had always been so pleasant and obliging to me.

"Then, sir, I will call at another time;" and the man was going, when the librarian called out in a crosser tone than before,—

"I'm always busy; Iv'e no time to attend to you: if you've any bnsiness with me, the sooner it's over with the better."

The business occupied about five minutes, and certainly was not troublesome enough to call forth so much bitterness. I had, before this time, thought the librarian a gentleman; but my opinion changed at that time; and I felt, that you need to see how people treat the down-trodden, in order to know their real character. It does not follow, because a man uses you politely, that he has that genuine kindness of heart that constitutes true politeness.

How long will it be before the black man will receive that respect which is his due? Is he not our brother, made in the image of God?

Let us all rejoice, that God is releasing this oppressed race from the cruel bondage in which they have been so long held; but we have many duties to perform towards them. They are without the means of obtaining that education which we prize so much. Ought we not to give them freely such privileges as God has bestowed on us?—*Well Spring.*

GARIBALDI.

It is not easy to conceive anything finer, simpler, more thoroughly unaffected, or more truly dignified than the man himself. His noble head; his clear, honest, brown eye; his finely traced mouth, beautiful as a woman's, and only strung up to sternness when anything ignoble or mean had outraged him; and last of all, his voice contains a fascination perfectly irresistible—allied, as you know and felt these graces were, with a thoroughly pure, untarnished nature. The true measure of the man lies in the fact that, though his life has been a series of the boldest and most daring achievements, his courage is about the very last quality uppermost in your mind when you meet him. It is the winning softness of his look and manner, his kind thoughtfulness for others, his sincere pity for all suffering, his gentleness, his modesty, his manly sense of brotherhood with the very humblest of the men who have loved him, that you may think: these are the traits that throw all his heroism into shadow; and all the glory of the conqueror pales before the simple virtues of the man.—*Blackwood.*

THE GENTLEMAN.—No man is a gentleman who, without provocation, would treat with incivility the humblest of his species. It is a vulgarity for which no accomplishment of dress or address can ever atone. Show us the man who desires to make every one happy around him, and whose greatest solicitude is never to give just cause of offence to any one, and we will show you a gentleman by nature and by practice, though he may never have worn a suit of broadcloth, nor even heard of a lexicon.

POTATO PUDDING.—Bruise with a wooden spoon, through a colander, twelve middle-sized boiled potatoes; beat up four eggs, and mix these with a pint of good milk; then stir in the potatoes, add sugar and seasoning to your taste, butter the dish and bake half an hour. This recipe is simple and economical, as it is made of what is wasted in most families, viz., cold potatoes, which may be kept two or three days, till a sufficient quantity is collected. A tea-spoonful of Scotch marmalade makes a delicious seasoning.—*American Artisan.*

To thaw out frozen Pumps.—A pint of salt has been found generally sufficient. Two pints have been found enough to thaw through three feet deep. An hour's time suffices in ordinary cases.—*Vermont Phenix.*

☞ The man whose word can always be depended upon is sure to be honored.

Hygiene.

"This is for your health."—*Paul.*

For the World's Crisis.

HYGIENE.—NO. I.

BY IRA A. THAYER, M. D.

In my article on the importance of self-knowledge, I attempted to show, in a brief manner, that it was absolutely necessary in order to the enjoyment of a clear, strong mind, and a well-developed moral nature, that the *physical* man must first be developed; and, in order to the proper cultivation of the animal economy, it is necessary that the individual should possess a knowledge of the laws which govern his organism. That if you would become great, mentally, first become strong cerebraly. Would you become great men, first become powerful animals? Not that all great animals are powerful men, but all great men are necessarily powerful animals.

Health is the absence of disease. To prevent or remove diseases, then, insures health. Disease is the effect of a cause. To remove the cause, must prevent disease and secure health.

DISEASE

is "a derivation from the natural physiological condition of the entire system, constituting general disease." We will now notice the forces which act on the materials of which the body is composed, producing all the varied actions of the system, both in health and disease. In the human body, as well as in all living organisms, we find two separate and distinct kinds of force, which are antagonistic to each other. These have been termed the *vital* and the *chemical* forces.

The vital force is that power, which from a single cell, builds up the entire organism; separates from the nutritious materials furnished it, those portions which form the different organs of secretion, excretion, and innervation; supplies the waste of the tissues, and tends to keep the body intact. But in the chemical force we recognize the cause of the waste of the body, the disintegration of the tissues, the change of matter from a higher to a lower grade of organization, [illegible] all the retrograde tendencies in the body, from a state of health, to disease and death. Health, then, consists in the maintenance of the proper equilibrium between the vital force which builds up the system, and the chemical force which causes disorganization. Life itself is a forced state of being, caused by a preponderance of the vital force; every atom of the body having a constant tendency to revert back into its original elements. This change taking place in the entire body produces *death;* but in portions of the body, it produces *disease.*

Then any cause which diminishes the *vital* force, thereby giving preponderance to the *chemical,* becomes a cause of disease; or any cause which increases, or gives greater intensity to the chemical changes going on in the body, also becomes a cause of disease—providing the changes are not antagonized by the vital force.

I come now to speak of the causes which disturb these two great forces, and give a preponderance to the chemical force. The first, and probably the most prolific

CAUSE OF DISEASE

which we will consider, is *improper food* and *food improperly taken.* When we consider that our bodies are composed of what we eat and drink, it would seem quite necessary that we look into the character of our food. The food taken into the stomach is digested and absorbed into the circulation, and when it contains a deleterious substance, it tends to disorganize the blood, and gives a balance of power to the chemical force. And food, otherwise wholesome, when poorly prepared, or when improperly taken, impares digestion, and thus tends to diminish vital force.

Pork is one of the most common articles of diet, and also one of the most injurious. It has been said that all things were created for some wise purpose. Very true. We read that Christ used the hogs to drown devils. They certainly can never be used for a better purpose. The effect of pork upon the blood is to overload it with carbonic acid gas, and fill it with scrofula. The hog is an unhealthy animal. He is an inveterate gormandizer. He lives on filth, he wallows in filth, and is himself a living mass of filth. I remarked that we were composed of the food we eat. How felicitating to the pork-eater the reflection that he is physically and mentally *part hog!* Says Dr. Foot: "The humeral properties and inflammatory effects which imparts to the blood, actually tends to generate vermin in the system. Grub in the liver, kidneys, lungs, and other organs, not unfrequently have their origin in the use of this filthy article of food." The "Gazette Medicale" asserts that the tape-worm only troubles those who eat pork; that the Hebrews are never troubled with it; that pork-butchers are particularly liable to it; that dogs fed on pork are universally so affected; in fact it turns out that a small parasite worm, called *crysticerous* which affects pork, no sooner reaches the stomach than from the change of diet and position, it is metamorphosed into the well-known tape-worm; and the experiments of M. Kuchenineister of Zittaria, made with great professional care and minuteness of detail upon a condemned criminal, have established the fact beyond contradiction. (See also my article on Scrofula in Crisis of July 5th, '64.)

OTHER PERNICIOUS

articles of food in popular use are *pickles, jams, jellies, apple-butter, pies, condiments,* such as spice, pepper, cinnamon, nutmeg, etc. These articles furnish but little or no nourishment, while they irritate the alimentary canal, poison the blood, excite a morbid appetite, and produce indigestion. They are generally used as "digesters," thinking that they aid the stomach in digestion; but this is a mistake; they tend directly to weaken digestion, and injure the taste. Many persons seem to think that a sick person, unable to eat bread or potato, must certainly be allowed a little "jell," or "jam." They would think you crazy, or ignorant of medicine, if you would proscribe jam, and prescribe potato. Many a case of malignant disease owe their fatal termination to the use of such articles during the sickness. They are highly injurious to the healthy, much more so to the sick.

The custom of using *warm bread,* in the form of biscuit, pan-cakes, etc., is another great cause of dyspepsia. Warm bread, when introduced into the stomach, is rolled up in a tough, doughy mass, and is very difficult to digest, and produces oppression in the stomach.

The *manner of cooking* many kinds of food, otherwise nutritious, renders them indigestible and inert. The habit of *burning* meat, instead of frying it properly, destroys it as an article of nourishment. Meat should n[illegible] be more than "rare done." Potatoes sh[illegible] be boiled dry, roasted, or baked, never fried. Bread should be raised with yeast and eaten cold. Eggs should never be cooked hard. Fruits should be used in as natural a state as possible—never should be concentrated. Ripe, unconcentrated fruit should enter largely in the diet; especially of the weak and sedentary. When meat is required, use beef, mutton, fish or fowl. The flesh of wild animals is easier of digestion than that of domesticated animals. The flesh of very young animals should never be used.

Students, literary men, and all persons of sedentary habits, should seldom, or never use meat; especially the dark, stimulating meats. No one should use much meat in warm weather. Meat is stimulating, heating, and when introduced into the system in large quantities, overloads it with carbonaceous matter which, with the increased heat externally, tends to prostrate the excretory organs, and bring on fevers, cholera, dysentery, liver complaints, etc. I would especially warn mothers against feeding their children the products of meat; such as rich gravies, etc. Milk is the natural food for infants, and when they become older, and require more food than their mother's afford, good cow's milk with light bread, fruit, etc., is their natural diet. But the common custom is to set their blood on fire by the use of a stimulating animal diet, and then when their little systems are borne down with disease, the doctors bring them to death with poison and unnatural medicine. Then "its the Lord giveth, and the Lord taketh away," and the doctor is a *fine man.* No, mothers, the Lord *never* takes an infant from your arms, or a blooming youth from your family circle. If such an one dies, rest assured that the fault lies either with the person deceased, the parents, or nurses, or the doctor; more frequently the latter two. Don't charge the Deity with killing your children. It is blasphemous. Mothers, in your hands lies the fate of future generations. *Sister,* THINK, ACT.

With reference to the number of meals per day, there is a great diversity of opinion among medical men. Some advise but two meals under any circumstances; others three, and some advise to eat four or five times per day, and but a small quantity to a meal. But as regards the quantity of food taken, and the number of meals, in twenty-four hours, no definite rule can be laid down. Much depends upon the occupation of the individual, upon the weather, upon the strength of the digestives, upon the kind of food used, etc. The laboring class, working out of doors ten or twelve hours a day, should certainly eat oftener than the sedentary. There should always be about six hours between meals, and there should never be more than three meals during the twenty-four hours. And for students, and men of sedentary habits, especially in winter, two meals is probably sufficient. Where three meals are taken, the supper should be very light, and should be taken at least three hours before retiring. When food is taken just before going to sleep, it remains in the stomach very imperfectly digested, ferments, disturbs the rest, produces night-mare, and frightful dreams, and destroys the appetite for breakfast.

A patient once presented himself to Dr. Cutter, complaining of disturbed rest, and of dreaming of seeing his dead *father* very frequently. The doctor, upon inquiry into the patient's habits, found that he was accustomed to eating a quarter of mince pie every night on retiring. The doctor remarked that if he would eat a *half* of a pie, he would probably see his *grand-father.*

A person should be nearly an hour in masticating an ordinary meal, that it may become thoroughly insalivated, or mixed with the juice of the mouth; should take but little fluid with the food, or for some time afterward. When fluid is taken into the stomach, digestion is suspended until the fluid is absorbed; besides the fluid dilutes the gastric juice,—the great agent in stomachic digestion. For half an hour before the meal, and an hour after, the person should rest. If food is introduced into the stomach when the system is exhausted, when the nervous energy is attracted from the stomach, or where labor is resumed immediately after eating a meal, the stomach is weakened, and indigestion is the consequence. What is true of physical labor in this respect, is true of mental. Rest before eating prepares the stomach for the reception of the food, by loosing the nervous powers from other organs; and after the meal it attains the nervous forces to operate in digestion.

Thus, briefly, I close this article on improper food as a cause of disease. I am necessarily brief in the consideration of the causes of disease; to enumerate them all, would require more time and labor than I can devote to the subject, and more patience than the general reader possesses.

Bristolville, O., Dec., 1864.

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